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EIGHT BOOKS OF
HOMER'S ODYSSEY

WITH
INTRODUCTION, COMMENTARY, AND
VOCABULARY

FOR THE USE OF SCHOOLS

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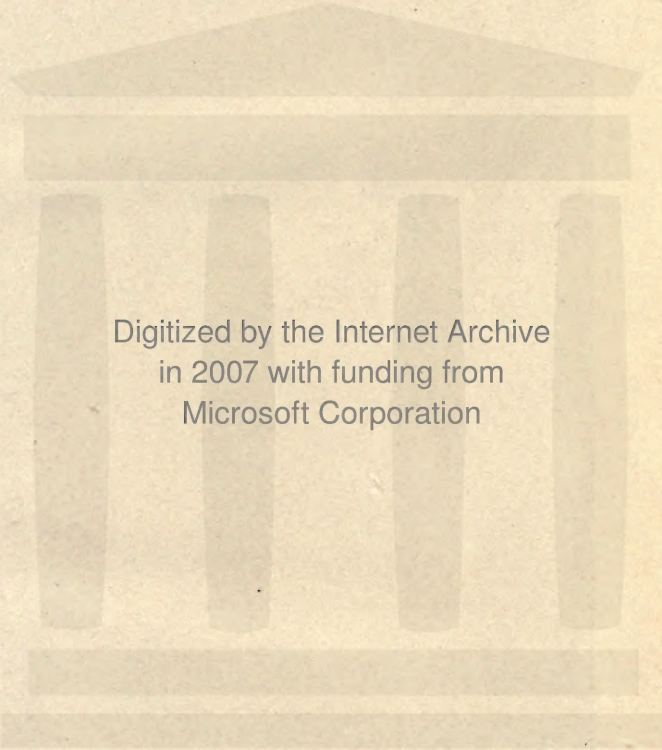
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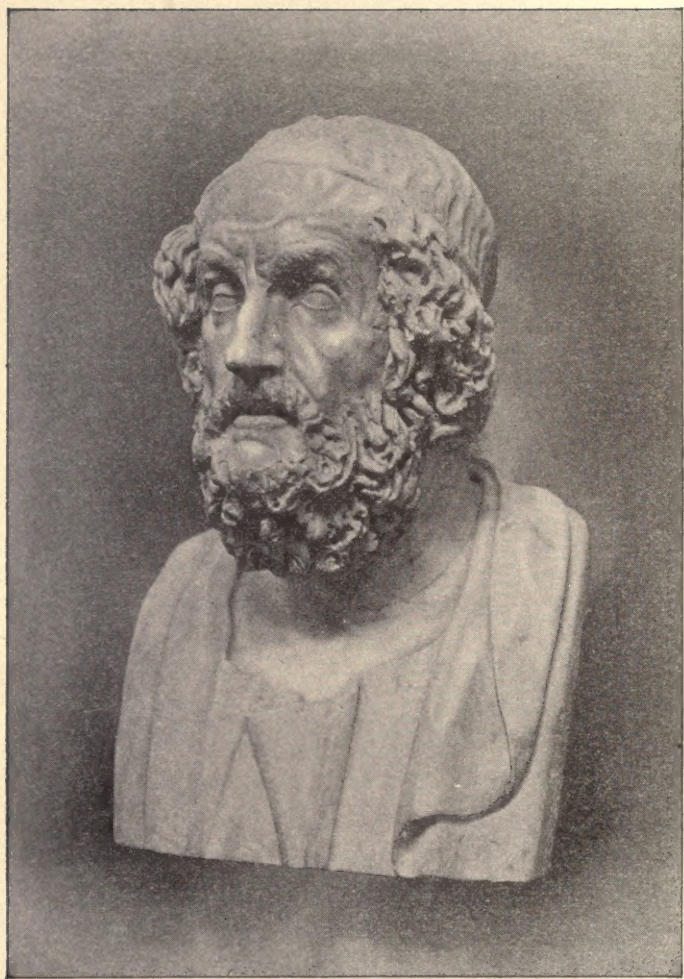
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HOMER.

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PREFACE.

THE Text of this edition is substantially that of Dindorf-Hentze, as used in the College Series of Greek Authors, issued by the same publishers.

The Introduction is by Professor Seymour, with a free use of the introduction to his edition for schools of the *First Six Books of the Iliad*, and of his *Introduction to Homeric Language and Verse*.

The Commentary is freely adapted by Professor Perrin, for the use of schools, from his commentary in the College Series, which is based upon the German work of Ameis-Hentze.

The Vocabulary has been prepared by Professor Seymour from the poem itself, with the aid of Gehring's *Index Homericus*, Dunbar's *Concordance*, Ebeling's *Lexicon Homericum*, Capelle's *Wörterbuch*, and Professor Perrin's commentary in the College Series. It is intended to be a complete word-list for the first twelve books of the *Odyssey*.

Of the illustrations, the photographs of Ithaca and Mycenae were taken by Professor Perrin; Dr. Dörpfeld kindly allows the use of three before unpublished from Troy; a few are reproduced from the *Aeneid* and *Bucolics of Vergil*, by the kind consent of the editors, Professor Greenough and Professor Kittredge; others are from Baumeister's *Denkmäler*.

YALE UNIVERSITY, July 2, 1897.

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VOWELS AND VOWEL CHANGES.

§ 26. a. η is regularly used for ā, as ἀγορή, ὁμοίη, except in θεά, goddess, λαός, people, and some proper names (as Ναυσικάά). Occasionally, as λ 344, μάν is found, instead of the less frequent μήν (the strong form of μέν). ā remains when it is the product of contraction or ‘compensative lengthening,’ as ὄρᾱ, πάσας (H. 30 D).

b. The final ā of the stem is retained in the genitive endings -āo and -āων of the first declension, as Ἄτρείδαο α 40, γαίάων θ 284.

c. āo is often changed to εω by transfer of quantity: Ἄτρείδαο, Ἄτρείδεω. Cf. βασιλῆος with Attic βασιλέως. But the frequent λαός never has the Attic form λεός.

d. Compensative lengthening is sometimes found where it is not in Attic, as ξείνος (ξένφος), εἵνεκα (Lesbian ἔννεκα), κούρη (κόρφα), μῶνος, οὔρος (ὄρφος), δουρός, — but it is omitted in ἐβόλοντο α 234.

e. Diphthongs occasionally preserve ι where it is lost in Attic before a vowel: αἰεῖ, αἰετός, πνοιή, χρύσειος.

f. But ι is lost before a vowel in ὠκέα (ὠκεῖα) μ 374, in -oo for -oio as genitive-ending of the second declension (§ 38 b), and in σείο for σείο [σοῦ], etc.; cf. χρύσειον γ 50 with χρύσειον θ 431. As in Attic, the penult is sometimes short in νίος (as λ 270). In these cases ι has turned into γ. Thus υ is sometimes lost before a vowel; cf. ἀλέασθε δ 774 with ἀλεύσασθαι μ 159.

§ 27. Contraction. a. Concurrent vowels generally remain uncontracted: ἀέκων, ἄλγεα, πάις (in nominative and vocative singular), οἷς (ὄφεις = οἷς, ewe) ἱερόν, ὠδύσαο. Attic εῦ is regularly εὔ before two consonants, and the adjective is always εὔς or ἦς. Patronymics from nouns in -eus form -εΐδης, -εΐων, as Ἄτρείδης γ 248, Πηλεΐωνα λ 470 (§ 42). These uncontracted vowels were originally separated by a consonant.

b. When contraction occurs, it follows the ordinary rules, except that εο and εου generally give ευ, as θέρευς η 118, φιλεῦντας γ 221, γεγώνενν ι 47.

§ 28. Synizesis. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound: Ἄτρείδεω
 . . . — ἦ οὐκ αἰεῖς α 298, μὴ ἄλλοι δ 165, εἰλαπίνῃ ἦε γάμος α 226,
 δὴ αῦ μ 116, Αἰγυπτίους δ 83, in which ι must have had very nearly

its cognate *y*-sound. The genitives of the first declension in *-εω*, *-εων* are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. *ἡμέων* did not differ in metrical quantity from *ἡμῶν*.

§ 29. *Crasis* is not frequent. Note *προύχοντο γ 8*, *προύφαινε ι 145*, *τάλλα γ 462*, *καὶτός γ 255*. (H. 76; G. 42 ff.)

§ 30. *Hiatus* (H. 75 D; G. 34) is allowed —

a. After the vowels *ι* and *υ*, as *νηλεί ὕπνω μ 372*.

b. When the two vowels between which it occurs are separated by a caesura (*τέμνειν, ὄφρα τάχιστα ὑπέκ κακότητα κτλ. γ 175*) or by a diaeresis (§ 61 *h*): seldom after the first foot (*Μέντορα ἤε θεόν δ 654*), more frequently after the fourth foot (*πίνουσί τε αἶθοπα οἶνον β 57*). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, more than 200 times. This freedom of hiatus emphasizes the prominence of this caesura, § 61 *d*.

c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 60 *a*), as *ἀντιθέω Ὀδυσῆι α 21*. See § 62 *k*.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 62 *k*), as *πλάγχθῃ ἐπέι α 2*, *νήπιοι, οἱ κατά α 8*. Here the final and initial vowels may be said to be blended in the first example; while in the second, the final letter of *νήπιοι* may have been pronounced as *y*. This is called *weak* or *improper* hiatus; it is essentially the same as the following.

e. When the last vowel of the first word is already elided, as *νύμφη πότνι ἔρνε α 14*.

f. N.B. Hiatus before words which formerly began with a consonant (§ 35) is only apparent.

g. The poet did not avoid two or more concurrent vowels in the same word (§ 27).

§ 31. *Elision*. (H. 79; G. 48 f.) a. *ǎ* (in inflectional endings and in *ἄρα* and *ῥά*), *ε*, *ι*, *ο* may be elided. *αι* is sometimes elided in the verb endings. *οι* is elided seven or eight times in *μοί* (as δ 367), half a dozen times in *τοί* (as α 60), once in *σοί*.

b. *τό*, *πρό*, *ἀντί*, *περί*, *τί*, and the conjunction *ὄτι* do not suffer elision; *ὄτ'* is for *ὄτε* (either the temporal conjunction or the relative *ὄ* with *τέ* affixed, § 45 *q*), *τ'* is for *τέ* or *τοί*.

c. *i* is seldom elided in the dative singular, where it seems originally to have been long. It is frequently elided in *σφί*.

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as *λεύκ'* [*λευκᾶ*] *ὄστᾶ* α 161. (H. 107; G. 120.)

Observe that elision is not left to the reader as in Latin poetry.

§ 32. *Apocope*. (H. 84 D; G. 53.) a. Before a consonant, the short final vowel of *ᾶρα* and of the prepositions *ἀνά*, *κατά*, *παρά* may be cut off (*ἀποκοπή*, *ἀποκόπτω*). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost, as it is in elision).

b. After apocope, the *ν* of *ἀνά* and *τ* of *κατά* follow the usual rules for consonant changes: *ἀγκρεμάσσα* α 440, *ἀλλύεσκεν* β 105, *καδ δέ* (*κατὰ δέ*) frequently, *κάλλιπε* λ 279, *κάββαλε* [*κατέβαλε*].

c. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

CONSONANTS AND CONSONANT CHANGES.

§ 33. a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older and justified etymologically, as *ποσσί*, *ποσί* (from *ποδ-σι*); *τελέσσαι* and *τελέσαι* (*τέλος*, *τελεσ-*), *ὄπως* (*ὄκρως*, cf. Latin *quis*, etc.), *ὄττι*, κτλ.

b. Single initial consonants, especially *λ*, *μ*, *ν*, *ρ*, *σ*, are often doubled (as *ρ* is in Attic) when by inflexion or composition a short vowel is brought before them (see § 62 *h*), as *ἐλλισσάμην* λ 35, *ἔλλαβε* α 298.

c. But sometimes *ρ* is not doubled where it would be in Attic, as *ἔρεξα* δ 352.

d. Palatal and lingual mutes often remain unchanged before *μ*, as *ἴδμεν*, *ἀκαχμένος*.

e. Lingual mutes are commonly assimilated to a following *σ*, as *ποσσί* (*ποδ-σι*). *σ* is sometimes assimilated to *μ* or *ν*: *ἔμμεναι* (*εἶναι*) for *ἐσμεναι*, *ἔννεπε* α 1, *tell*, for *ἐν-σεπε* (Lat. *insece*), *ἐραννήν* η 18, *λοσέλυ*, *ἔννυμι* for *ρεσνυμι*, cf. *ἔσσα* δ 253. Cf. the aorist *ὀφέλλειεν* β 334, for *ὀφελ-σειεν*. See § 51 *e*.

f. σ is frequently retained before σ , as $\epsilon\sigma\sigma\alpha\iota$ (from the stem $\epsilon\sigma$ -), $\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\sigma\epsilon$ ($\tau\acute{\epsilon}\lambda\omicron\sigma$, stem $\tau\epsilon\lambda\epsilon\sigma$ -).

g. Between μ and λ or ρ , β is sometimes developed, as $\acute{\alpha}\mu\beta\rho\omicron\tau\omicron\varsigma$ from stem $\mu\rho\omicron$ or $\mu\omicron\rho$ (Latin *mors*, *morior*), while in $\beta\rho\omicron\tau\omicron\varsigma$ mortal, the μ of the stem is lost.

h. $\acute{\kappa}\acute{\alpha}\mu\beta\alpha\lambda\epsilon$ is found occasionally in the Mss. as a variant reading, a softer pronunciation for $\acute{\kappa}\acute{\alpha}\beta\beta\alpha\lambda\epsilon$ (§ 32 *b*), as § 172.

i. A parasitic τ appears in $\pi\tau\omicron\lambda\iota\varsigma$, $\pi\tau\omicron\lambda\epsilon\mu\omicron\varsigma$ for $\rho\omicron\lambda\iota\varsigma$, $\rho\omicron\lambda\epsilon\mu\omicron\varsigma$. Cf. $\delta\iota\chi\theta\acute{\alpha}$, $\tau\rho\iota\chi\theta\acute{\alpha}$ with Attic $\delta\acute{\iota}\chi\alpha$, $\tau\rho\acute{\iota}\chi\alpha$. The proper names *Neoptolemus* (Νεοπτόλεμος) and *Ptolemy* (Πτολεμαῖος) preserved this τ to a late period.

j. The rough breathing (*h*) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as $\acute{\alpha}\mu\mu\epsilon$ ($\acute{\eta}\mu\acute{\alpha}\varsigma$), $\acute{\eta}\mu\alpha\rho$ ($\acute{\eta}\mu\acute{\epsilon}\rho\alpha$), $\acute{\eta}\acute{\epsilon}\lambda\iota\omicron\varsigma$ ($\acute{\eta}\lambda\iota\omicron\varsigma$), $\acute{\alpha}\acute{\iota}\delta\eta\varsigma$ ($\acute{\alpha}\acute{\iota}\delta\eta\varsigma$), $\acute{\eta}\acute{\omega}\varsigma$ ($\acute{\epsilon}\omega\varsigma$).

k. The ν movable was written by some ancient critics after the ending $-\epsilon\iota$ of the pluperfect, as $\mu\epsilon\mu\acute{\eta}\lambda\epsilon\iota\nu$ α 151; cf. $\acute{\omicron}\mu\acute{\iota}\lambda\epsilon\iota\nu$ β 381 ($\acute{\omicron}\mu\acute{\iota}\lambda\epsilon\epsilon\nu$). It is freely used before consonants to make a syllable long by position (§ 62 *f*).

l. The final σ of adverbs is omitted more often than in prose; not merely $\acute{\epsilon}\xi$ and $\acute{\epsilon}\kappa$, $\omicron\upsilon\tau\omega\varsigma$ and $\omicron\upsilon\tau\omega$, but also $\pi\acute{\omega}\varsigma$ and $\pi\acute{\omega}$, $\pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota\varsigma$ and $\pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota$, $\acute{\alpha}\mu\phi\acute{\iota}\varsigma$ and $\acute{\alpha}\mu\phi\acute{\iota}$ (adverbial) are found as collateral forms.

§ 34. *Metathesis* of α and ρ is frequent (H. 64; G. 64): $\acute{\kappa}\acute{\alpha}\rho\tau\omicron\varsigma$ δ 415, $\acute{\kappa}\rho\acute{\alpha}\tau\omicron\varsigma$ α 359. Cf. $\tau\rho\alpha\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ [$\tau\rho\alpha\pi\acute{\omega}\mu\epsilon\nu$] θ 292 from $\tau\acute{\epsilon}\rho\pi\omega$, $\tau\epsilon\rho\pi\acute{\iota}\kappa\acute{\epsilon}\rho\alpha\nu\omicron\varsigma$ from $\tau\rho\acute{\epsilon}\pi\omega$.

For the shifting of quantity from $-\bar{\alpha}\omicron$ to $-\epsilon\omega$, see § 26 *c*.

§ 35. *The Digamma.* (H. 72 D; G. 90 *f*.) **a.** The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma ($\nu\alpha\upsilon$, ς , pronounced as English *w*):—

$\acute{\alpha}\gamma\nu\mu\iota$ break, $\acute{\alpha}\lambda\iota\varsigma$ enough, $\acute{\alpha}\lambda\acute{\omega}\nu\alpha\iota$ to be captured, $\acute{\alpha}\nu\alpha\acute{\xi}$ king, $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ please, $\acute{\alpha}\rho\alpha\acute{\iota}\omicron\varsigma$ thin, $\acute{\alpha}\rho\nu\acute{\omicron}\varsigma$ lamb, $\acute{\alpha}\sigma\tau\upsilon$ city, $\acute{\epsilon}$, $\omicron\upsilon$, $\omicron\acute{\iota}$ him, etc. with a possessive pronoun $\acute{\omicron}\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$ ($\acute{\epsilon}\acute{\omicron}\varsigma$ κτλ.), $\acute{\epsilon}\alpha\rho$ spring, $\acute{\epsilon}\delta\nu\alpha$ wedding gifts, $\acute{\epsilon}\theta\nu\omicron\varsigma$ tribe, $\acute{\epsilon}\acute{\iota}\kappa\omicron\varsigma\iota$ twenty, $\acute{\epsilon}\acute{\iota}\kappa\omega$ yield, $\acute{\epsilon}\acute{\iota}\rho\omega$ say (future $\acute{\epsilon}\rho\acute{\epsilon}\omega$), $\acute{\epsilon}\acute{\kappa}\acute{\alpha}\varsigma$ far, $\acute{\epsilon}\acute{\kappa}\alpha\sigma\tau\omicron\varsigma$ each, $\acute{\epsilon}\kappa\rho\upsilon\varsigma$ father-in-law, $\acute{\epsilon}\kappa\acute{\omega}\nu$ willing, $\acute{\epsilon}\lambda\delta\omicron\mu\alpha\iota$ desire, $\acute{\epsilon}\lambda\acute{\iota}\sigma\sigma\omega$ wind, $\acute{\epsilon}\lambda\pi\omicron\mu\alpha\iota$ hope, $\acute{\epsilon}\nu\nu\mu\iota$ ($\varsigma\epsilon\sigma\text{-}\nu\mu\iota$) clothe, $\acute{\epsilon}\sigma\theta\acute{\eta}\varsigma$, $\acute{\epsilon}\acute{\iota}\mu\alpha\tau\alpha$ clothes, $\acute{\epsilon}\pi\omicron\varsigma$ word, $\acute{\epsilon}\rho\gamma\omicron\nu$, $\acute{\epsilon}\rho\delta\omega$ work, $\acute{\epsilon}\rho\acute{\omega}$ draw, $\acute{\epsilon}\sigma\pi\epsilon\rho\omicron\varsigma$ (*vesper*) evening, $\acute{\epsilon}\tau\omicron\varsigma$ year,

ἐξ *six*, ἔτης *companion*, ἡδύς *sweet* (ἀνδάνω *please*), ἦθος *haunt*, ἦρα *favor*, ἰάχω *cry aloud*, ἰδεῖν *see*, and οἶδα, εἶδος, ἴκελος *like*, ἔοικα *am like*, Ἰλιος *Ilium*, ἴον *violet*, ἰς *strength*, ἰσιν *sinew*, ἰφι *mightily*, ἴσος (and ἔρισος) *equal*, ἰτέη *willow*, οἶκος *house*, οἶνος *wine*, ὡς *as*.

b. Probably several other words, also, were pronounced with initial *f*.

c. ἀνδάνω, εἶ, ἔξ, and others seem to have begun originally with two consonants, *σf*.

d. In more than 2000 cases 'apparent hiatus' (§ 30 *f*) is caused by the omission of initial *f*. Less frequently a *f* must be supplied in order to make an apparently short syllable long by 'position' (§ 62 *j*).

e. The verse alone affords no sufficient criterion for the former existence of *f* in any word; it only indicates the loss of some consonant. This is not conclusive evidence for *f*, since *σ* and *j* (*y*) were also lost. Which consonant originally was present has to be learned in each case from inscriptions, from a few notes of ancient grammarians, and from other cognate languages; *cf.* ἔργον with *work*, οἶνος with *wine*, οἶκος with *vicus*, ἔπος and ὄψ with *vox*.

f. The sound of *f* evidently was going out of use in the Homeric period; it is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself; but *f* can be restored in many passages by minor changes.

g. That the sound of *f* was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed.

h. A neighboring vowel seems sometimes lengthened in order to compensate for the loss of *f* (§ 62 *c*).

i. An *ε* was sometimes prefixed to a digammated word, and remained after the *f* was lost, as ἐέλωρ, ἐέκοσι, ἔεδνα, ἐέρση.

j. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with *σf*, as ἀνδάνω *κτλ.*, *cf.* *c* above), as ἐκάν, ἔσπερος. Often the same root varies in breathing, as ἀνδάνω and ἡδύς, but ἦδος, — ἐννυμ, but ἔσθής.

k. For the augment and reduplication of digammated verbs, see § 46 *d*.

l. For δ*f*εἶδω, δ*f*ήν, see § 62 *h*.

DECLENSION.

§ 36. *Special Case Endings.* (H. 217; G. 292 f.) a. The suffix $-φι(v)$, a remnant of an old instrumental case, added to the stem, forms a genitive and dative in both singular and plural. Cf. δ 533, ε 433.

b. The suffix $-θι$ is added to the stem to denote *place where*.

c. The suffix $-θεν$ is added to the stem to denote *place whence*: οὐρανόθεν *from heaven*. It forms a genitive with the pronominal stems, as ἐμέθεν δ 592, σέθεν γ 213.

d. The enclitic $-δε$ is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε and οἴκαδε *homeward*, ὄνδε δόμονδε *to his own house*, ἀλαδε *seaward*, πόλινδε *to the city*.

§ 37. *First Declension.* (H. 134 ff.; G. 168 ff.) a. η is found for final a of the stem with the exceptions mentioned in § 26.

b. The nominative singular of some masculines ends in $-τᾱ$ for $-της$: νεφεληγερέτα Ζεὺς, ἱππότα Νέστορα, κυανοχαῖτα Ποσειδῶν, εὐρύοπα Ζεὺς. Cf. the Latin *poetᾱ, nautᾱ*.

c. The genitive singular of masculines ends in $-ᾱο$ or (by transfer of quantity, § 26 c) $-εω$. This ending $-εω$ is always pronounced as one syllable by synizesis (§ 28). The Attic ending $-ου$ (apparently borrowed from the second declension) is not used.

d. The genitive plural ends in $-ων$ or $-εων$: θεᾶων, βουλέων. $-εων$ is regularly pronounced as one syllable. After ι , this $ων$ may be contracted, as παρειῶν, δ 198.

e. The dative plural ends in $-ησι(v)$ or rarely in $-ης$, three times in $-αις$, as θεαῖς ε 119.

§ 38. *Second Declension.* (H. 151 ff.; G. 189 ff.) a. The genitive singular has preserved the old ending $-ιο$, which affixed to the stem-vowel makes $-οιο$.

b. The termination $-οο$ is indicated by the metre in certain places where all the Mss. give a corrupt form, as ὄο (ordinarily printed ὄου) κράτος ἐστὶ μέγιστον α 70, Αἰόλοο (printed Αἰόλου) μεγαλήτορος κ 36.

For the loss of ι in the change from $-οιο$ to $οο$, see § 26 f.

The $-οο$ was afterwards contracted to $ου$.

c. The genitive and dative dual end in $-οιν$: τοῖν, ὄμοιν.

d. The dative plural ends in $-οισι(v)$ or $-οις$. As in the first

declension, the long ending is the rule; the short ending is very rare before a consonant.

§ 39. *Third Declension.* (H. 163 ff.; G. 205 ff.) a. The ending *ι* of the dative singular is sometimes long, and sometimes short. It is seldom elided. It is often long before a single consonant, but only in the ictus-syllable of the foot, as *τέκεϊ ῥ̄ δ* 175, *Ἄρτεμιδί σε ζ* 151.

b. The dative plural has the Aeolic ending *-εσσι(ν)* as well as the Attic *-σι(ν)*: *πόδεσσι, ποσσί* (§ 33 *e*), *ποσί*, — *ἄνδρεσσι, ἀνδράσι*, — *κύνεσσι, κυσί*, — *ἔπεσσι*.

c. Nouns in *-ις* and *-υς* usually retain *ι* or *υ* throughout, but in its stead may insert *ε*, which is sometimes lengthened, as *πόληος* (*πόλεως*).

d. Nouns in *-εως* generally lengthen *ε* to *η* in compensation (§ 62 *c*) for the *υ* which between two vowels becomes *ϕ* and is lost, as *βασιλεύς, βασιλῆος*.

§ 40. *Anomalous Forms.* a. As verbs appear in the present system with a variety of collateral forms derived from the same root (*cf.* *ἴκω, ἰκάνω, ἰκνέομαι*, — *πεύθομαι, πυνθάνομαι*, — *μένω, μίμνω, μιμνάζω*, — *τείνω, τανύω, τιταίνω*), so nouns of different declensions are sometimes formed from the same root, and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: *γαστήρ* ζ 133, but *γάστρην* Σ 348; *ἐρίηρος ἐταῖρος* Δ 266, but *ἐρίηρες ἐταῖροι* ι 555; *cf.* *πολίτης* B 806 with *πολίται* η 131; *πατροφωνήα* α 299 with Attic *πατροφόνος* I 461.

c. Of *νίος* three stems are found: (1) *νίός, νιόν, νιέ*. (The other forms of this declension are very rare.) (2) *νιέος, νιέι, νιέα*, as if from *νιός*. (3) *νίος, νίι, νία*, as from a nominative *νίς*.

In this word the first syllable is sometimes short (§ 26 *f*), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: *Ἀθήνην* η 80, but *Ἀθήνας* B 546; *cf.* *Μάλειαν* ι 80, but *Μαλειάων* γ 287.

ADJECTIVES.

§ 41. a. Some adjectives of three terminations are used as if of two terminations, *i.e.* the masculine form is used also for the feminine: *δλωώτατος ὁδμή* δ 442, where *δλωωτάτη* was metrically

possible; ἰλήεσσα Ζάκυνθος ι 24, but ἰλήεντι Ζακύνθῳ α 246; πουλὺν ἐφ' ἰγρήν δ 709; θήλυς ἀντὶ ζ 122.

b. The feminine of adjectives in -*vs*, ends in -*ειᾶ* (gen. -*ειης*), -*εᾶ* (§ 26 *f*), or -*ειη*: ὠκέα, — βαθεῖα, βαθείης, βαθέης, βαθέην.

c. πολὺς (πουλύς) has in the masculine and neuter both stems πολυ- (πουλυ-) and πολλο- (for πολυο-, § 40 *a*), with a nearly complete set of forms for each: πολλός and πολλόν, πολέος, πολέες, πολέων, πολέεσσι, κτλ.

PATRONYMICS.

§ 42. (H. 559; G. 846 *f*.) a. Suffixes which originally expressed connection or possession were used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Οὐρανίῳνες A 570 is a mere adjective of connection like (θεοῖσιν) ἐπουρανίοισι Z 129; Homer does not recognize Οὐρανός as the ancestor of the gods. Ὀλυμπιάδες μούσαι B 491 is equivalent to μούσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

b. Patronymics are frequently used as proper names, *cf.* Κρονίδη α 45, Λαερτιάδη ε 203, Ἀτρεΐδαο α 35. *Cf.* the English names Thompson, Wilson, Richardson, Dixon, Dix, Ricks, *etc.*

A. c. The patronymic is formed from stems of the first declension by adding -*δα*: Ἰπποτάδης κ 2, or more frequently by adding -*ιαδα*: Λαερτιάδη ε 203.

d. This analogy, giving an ending in -*ιάδης*, is followed by stems in -*ιο* of the second declension, and also by stems of the third declension: Πηληιάδεω λ 467, as well as Πηλείδης (*cf.* θ 75), Πηλείων (*cf.* ε 310).

e. The suffix -*ιαδα* is added to stems in *ο*, and the *ο* is lost as in *d* above: Κρονίδης, — also to stems in *ευ*, which lose their *υ* between two vowels (*cf.* 26 *f*), as Ατρείδης, — also to consonantal stems, as Ἀγαμεμνονίδης α 30.

ι. Patronymics from stems in -*ευ*, after the loss of the *υ*, do not in Homer suffer contraction of the *ε* of the stem with the *ι* of the suffix. The poet says Ἀτρείδης, Ἀτρείων, as tetrasyllables, not trisyllables. The verse ictus never falls on the *ει*.

g. Female patronymics are formed by the suffix -*ιαδ* which loses *δ* before the nominative sign. Ἀχαιάδων β 101 corresponds to κούροι Ἀχαιῶν B 562.

B. h. Patronymics are formed also by the suffix *-ιον*: *Κρονίων* α 386 (with genitive *Κρονίωνος* or *Κρονίονος*), *Πηλείων*. In these last forms from nouns in *-εως* the *ι* is always short.

i. Some adjectives in *ιος* are used as patronymics, as *Φιλοκτήτην*, *Ποιάντιον* (= *Ποιάντος*) *ἀγλαὸν υἷον* γ 190.

j. The patronymics in *-δης* are far more numerous than those in *-ιων*.

COMPARISON OF ADJECTIVES.

§ 43. a. Comparatives and superlatives end in *-ῖων*, *-ιστος* more frequently than in Attic. (H. 253; G. 357 f.)

b. *ἀγαθός* has comparatives *ἀρείων* (cf. *ἄριστος*), *βέλτερον*, *κρείσσων*, *λῶιον*, *λῶιτερον*, *φέρτερος*.

c. In some comparatives in *-τερος*, the poet has no thought of a greater or less degree, but of a contrast, as *θεώτεροι* ν 111 of the gods as opposed to men, *θηλύτεροι* θ 324, female as opposed to male. Cf. the use of the same ending in *ἡμέτερος* our (as opposed to all others), etc.

NUMERALS.

§ 44. (H. 288; G. 372 ff.) a. *δύω*, *δύο* is indeclinable. It has the collateral forms *δοιώ*, *δοιοί*, κτλ.

b. The Aeolic *πίσυρες*, for *τέσσαρες*, is found occasionally, as ε 70.

c. The Aeolic *πέμπε* (*quinque*) is preserved in *πεμπάβολα* γ 460, *πεμπάσσεται* δ 412.

PRONOUNS.

§ 45. (H. 261 ff.; G. 389 ff.) a. The oblique cases of the third personal pronoun when enclitic are 'anaphoric,' like *αὐτοῦ* κτλ. in Attic; when accented they have their original reflexive use, like Attic *ἐαντοῦ*, *ἐμαντοῦ*, *σεαντοῦ*, κτλ., which compounds are post-Homeric.

b. *μίν*, *σφωέ*, *σφωίν*, *σφί*, *σφάς*, and *σφέ* are always enclitic.

c. For the relation of the form *ἐμεῖο* to *ἐμέο*, of *σεῖο* to *σέο*, κτλ., see § 26 f.

d. a. The possessive of the third personal pronoun singular is *ὄς*, *ῆ*, *ὄν* (or *έός*, *έή*, *έόν*) — carefully to be distinguished from the relative, from which it is generally differentiated with ease, since it originally began with a consonant, *ϝ*.

β. The place of the possessive pronoun is often filled by the dative (of interest) of the personal pronoun.

ε. *αὐτός* regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. The presumption is always strongly in favor of this original use; but all shades of meaning are found, from the strict intensive to the simple anaphoric use of the Attic dialect. The weaker use as a simple personal pronoun is particularly common after prepositions. Since the article is not necessary, *αὐτήν ὁδόν* is equivalent to the Attic *τὴν αὐτὴν ὁδόν*. Cf. θ 107, κ 263.

ζ. For *αὐτως* in the sense of *ὡσαύτως*, see *η* below. In this use it has a variety of meanings, most of which are derived from *in the same way as before*, the connection determining the special sense of each passage. *αὐτως* is the adverb of *αὐτός*, and *ὡς αὐτῶς* the adverb of *ὁ αὐτός*.

γ. The Attic article, *ὁ, ἡ, τό*, generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases, appears occasionally in its Attic signification.

In their demonstrative use, *ὁ, ἡ, οἱ, αἱ* are best written *ὄ, ῆ, οῖ, αῖ*. — *τοί, ταί* are used besides *οῖ, αῖ*.

η. Thus the absence of the article does not mark a noun as indefinite; cf. *ἄνδρα μοι ἔννεπε, Μοῦσα α 1*, with *arma virumque cano*. Frequently *αὐτως* is equivalent to Attic *ὡσαύτως* (*ὡς* being the adverb of the article, see § 59 c) while *ὡς δ' αὐτως γ 64* is equivalent to Attic *οὕτω δ' ὡσαύτως*.

ι. The demonstrative article is often followed by a noun in apposition with it, as *ἡ δ' ἔσπετο Παλλὰς Ἀθήνη α 125, ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον αἰετός, | δῶα Κλυταιμνήστρη γ 265 f.*

ι. The forms with initial *τ* often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 24).

κ. *τῷ*, the dative of the article (sometimes written *τῶ*), is often used as an inferential particle, *so, then, in that case*.

λ. *κεῖνος* is found more frequently than its longer form *ἐκεῖνος*, and *κεῖσε* for *ἐκεῖσε* *thither*.

μ. *οὗτος* is not frequent, and is never used after prepositions.

n. ὄδε is 'deictic,' — *this here*. Its dative plural is τοῖσδε(σ)σι in β 47, 165, κ 268.

o. Besides the Attic forms of the relative, ὃ is used for ὄς, ὄου (better ὄο, § 38 b) for οὖ.

p. The forms ὄς and ὃ have also a demonstrative use, especially ὄς with οὐδέ, μηδέ, καί, and γάρ.

For the relative use of the article, see *j* above.

q. The neuter ὃ is frequently used as a conjunction, like quod, as γ 166. So also ὄτι and ὃ τε.

r. The indefinite and interrogative pronouns have the genitive singular τέο, τεῦ.

s. In ὃ τις for ὄς τις (*cf.* ὃ for ὄς, *k* above), the first stem often remains uninflected, as θ 204. The genitive is ὄττεο, ὄττευ, or ὄτεν.

t. No one is οὖ τις or μή τις, not μηδείς or οὐδείς. οὐδέν is used seldom.

CONJUGATION.

§ 46. *Augment and Reduplication.* (H. 354 ff. ; G. 510 ff.) a. The augment was for a time considered unessential : whether temporal or syllabic, it may be omitted in the Homeric poems. The syllabic augment is omitted rather more frequently than it is used ; the temporal augment is used rather more frequently than it is omitted. When the augment is omitted, the accent is thrown back as far as possible, as πλάγχθη α 2, πάθεν α 4, ἴδεν α 3, ὄλοντο α 7. This free omission of the augment is very odd, since this element was an old inheritance of the Greek language, and never has been lost, even to the present day.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as βῆ for ἔβη.

c. Sometimes initial ρ is not doubled after the augment, as ἔρέξα δ 352 ; sometimes initial λ, μ, or σ is doubled after the augment, as ἔλλαβε α 298, ἔσσοιο ι 447.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as ἔειπον, ἐήνδανε. ἔαξαν, ἔοικα. The stem of ὀράω takes no augment.

e. The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἐκέκλετο, ἔτετμε, τετύκοντο, λελαβέσθαι, κεχάροιτο.

f. The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist, where the augment also may be used (*cf.* Attic ἤγαγον), as ἤραρε, ἀκαχοίμην α 236, ἀλάλκοιεν.

g. δειδοικα and δειδια have irregular reduplication; probably these are to be explained as for δεδφοικα, δεδφια.

h. ἔμμορα (from μείρομαι) and ἔσσομαι (σεύω) double the initial consonant and prefix ε, as if they began with two consonants. *Cf.* συνέρρηται θ 137; but ῥερνυμένα ζ 59.

§ 47. *Endings.* (H. 375 ff.; G. 551 ff., 777.) a. The singular endings, -μι, -σθα, -σι, occur more frequently than in Attic; especially -σι in the subjunctive, as ἄγῃσιν [ἄγγη] ζ 37, ἐθέλῃσιν α 349. These endings are rare in the subjunctive of the contracted μi-forms.

b. The second singular imperative ending is retained in some presents, as ἰληθι γ 380, δίδωθι γ 380, and in some perfects, as τέθναθι X 365.

c. In the pluperfect, the older endings -εα κτλ. are preserved: πεποίθεα δ 434, ἠνώγεα ι 44. The third person singular ends in -ειν, as ἐβεβρύκειν μ 242 (*cf.* § 33 k).

d. The second and third persons singular of the first aorist optative active end in -εας, -ειε(ν), as πέμψεας, καλέσειεν. The second person in -αις occurs thrice, as δ 547. The third person in -αι occurs ten times. The third person plural ends in -ειαν.

e. The third person plural optative active of μi-verbs ends in -ειν, as εἶεν, δοῖεν.

f. The third person plural imperative ends in -των, -σθων (never -τωσαν, -σθωσαν), as ἔστων α 273.

g. a. Active infinitives (except in the first aorist) frequently end in -μεναι, which is sometimes shortened after a short vowel (and almost always before a vowel) to -μεν, as ἔμμεναι, ἔμμεν, ἐλθέμεν(αι).

β. The shortening of -μεναι to -μεν occurs generally before a vowel, where it may be called elision.

γ. The ending -ναι is found only after a long vowel, as δοῦναι.

h. Aorist passive infinitives end in -μεναι or -ναι.

i. Some second perfect participles retain in the oblique cases the ω of the nominative, as τεθνηῶτος α 289, βεβαῶτα ε 130.

j. The second person singular of the middle generally remains uncontracted (§ 27), as ὑποθήσῃαι, ὠδύσῃαι. Contracted forms are used occasionally, as παύσῃ δ 35.

k. In the perfect middle, -σαι regularly loses its σ.

l. -σο retains its σ only in the imperative, as ἔσσο, ἴστασο.

m. The first person plural middle often ends in -μεσθα, as ἐσόμεσθα β 61.

n. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in -αται, -ατο for -νται, -ντο.

o. The third person plural indicative of the aorist passive generally ends in -εν instead of -ησαν, as τράφεν δ 723, δάμεν [ἐδάμησαν] δ 495. Cf. the active ἔλυσαν, ἔλυον.

p. Similarly, ν is used for the later -σαν in the imperfect and second aorist of μi-verbs, as ἔφυν ε 481, ἔβαν α 211, ἔσταν ζ 211, ἔφαν ι 413, πρότιθεν [προετίθεισαν] α 112.

q. For the optative ending of μi-verbs, in -ειν not -ιησαν, see e above.

§ 48. *Subjunctive Mode.* a. The variable vowel of the subjunctive is generally short in the present of verbs in -μι, the first aorist, second aorist of μi-forms, second aorist passive, second perfect of primitive formation: as βήσομεν, ἀγείρομεν, ἴομεν, θείομεν, τραπέιομεν, εἶδομεν, πεποιθομεν, ἰμείρεται. (H. 373 D; G. 780.)

This short vowel is found before the endings -μεν, -τον, -τε, and in middle forms.

b. A few forms of the first aorist have a long vowel, following the analogy of the present.

c. There are no certain examples of the short mode vowel in the present of verbs in -ω.

N.B. Several forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

§ 49. *Optative Mode.* a. For the optative endings, see 47 d, e.

b. After ι or ν, the mode sign disappears: ἀποφθίμην κ 51, φθίτο λ 330, ἀναδίη ι 377.

§ 50. *Contract Verbs.* (H. 409 D; G. 784.) a. Verbs in -αω exhibit unchanged, assimilated, and contracted forms. The poet's choice between contracted and uncontracted forms seems to have

been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

b. Uncontracted forms without assimilation occur rarely in our texts, as *ναιεταόνσι* ζ 153, *ἀοιδιάει* κ 227. Probably such forms were more frequent when the poems were composed.

c. The vowels of the uncontracted forms are generally assimilated, *a* prevailing over a following *ε* or *η*, but being assimilated to *ο*, *ω*, or *ου*. These forms are intermediate between the original and the contracted stage. *ἐλάαν γ* 484 is midway between *ἐλαεν* and *ἐλᾶν*. *ἀλόω ε* 377 seems to be for *ἀλάε-ο*, contracted to *ἀλᾶο*, with assimilation of vowels *ἄλωο*, and by transposition of quantity (§ 26 c) *ἀλόω*.

d. One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage.

e. Verbs in *-εω* generally remain uncontracted (except *εε*, which is generally contracted in the Mss.), but often the uncontracted forms are metrically possible. *εω* is very rarely contracted except in the participle ending *-ευμενος* (where contraction occurs to prevent a too frequent recurrence of short syllables, § 62 e). *εω* is never contracted but is often pronounced as one syllable by synizesis (§ 28).

f. Sometimes the variable vowel *ε* is contracted with *ε* of the stem instead of with the termination, as *μυθέει* θ 180, *αἰδέειο* (*αἰδέεο*) ι 269, *νέει* λ 114. One of these vowels is sometimes dropped, as *μυθεί* β 202, *πωλεί* δ 811.

g. The older form of these verbs, in *-ειω*, is sometimes preserved, as *τελείει* ζ 234, *οἶνοβαρείων* ι 374. See § 26 e.

h. Verbs in *-αω* and *-εω* may have a present infinitive in *-ημεναι*, like *μ*-verbs, as *ποθήμεναι μ* 110.

i. Verbs in *-οω* are generally contracted. Sometimes they have forms with the double *ο* sound, like verbs in *-αω*, as *ἀρώσιν* (*ἀροῦσιν*) ι 108, *ὑπνώοντας ε* 48, *δηόφεν* (*δηόοιεν*?) δ 226. With these forms may be compared *φώς* (*φᾶος*, *φῶς*) ε 2.

TENSES.

§ 51. *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) a. Pure verbs which do not lengthen the stem-vowel in the formation of the tenses, often have double *σ* in the future and first aorist, active and middle.

b. In the future the σ of the before-mentioned verbs often disappears, as *ἀντιόων* α 25.

c. Stems in δ often show double σ in the aorist.

d. Most of these forms with $\sigma\sigma$ may be explained as original or assimilated, as *νείκεσσε* from the theme *νείκεσ* (cf. *νείκος*), *κομίσσατο* for *κομίσσατο* (cf. *κομίδῆ*). Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

e. Some stems in λ and ρ retain the σ of the future and aorist (as some do in Attic), as *ἄρσας* α 280, *ἐκέλσαμεν* ι 546, *ὤρσαν* ι 154.

f. Some verbs have a future without tense-sign, as *δῆω* *find*, *εἶμι*, *κακκείοντες* *to lie down*, *ἔδομαι*, *νέομαι*, *πίομαι*. Most of these verbs are old presents which acquired a future signification. *εἶμι* is not often future in Homer.

g. Some verbs form the first aorist, active and middle, without σ , as *ἦνεικαν* (Attic *ἦνεγκαν*) δ 784, *ἔχενεν* β 395, *ἀλέασθε* δ 774, *ἔκηε* γ 273.

h. The first aorist often has the variable vowel of the second aorist o/ϵ , as *ἴξον*, *δύσσοτο*. So in the imperative, as *οἰσέτω* θ 255; infinitive, *οἰσόμεναι* θ 399; participle, *δυσσομένου* α 24.

i. Verbs in $-\zeta\omega$ often have themes in γ , and consequently futures and first aorists in $-\xi\omega$ and $-\xi\alpha$, as *μερμήριξε* β 93.

§ 52. *Perfect*. (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in $-\kappa\alpha$ is formed from only 20 vowel-stems. It is almost as rare as the first aorist in $-\kappa\alpha$ (*ἔδωκα*, *ἔηκα*, *ἔθηκα*). Forms without κ are derived even from vowel-stems, especially participial forms, as *πεφύκασι* η 114, but *πεφύκασιν* η 128; *τέθνηκεν* α 196, *τεθνηκυῖαν* δ 734, but *τεθνηῶτος* α 289.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in *βεβάασι*, *γεγαῶτας*, *δείδιθι*, *έίκτην*, *ἴδμεν*, *κεκμηώς*, *ἐπέπιθμεν*, *τέτλαθι*.

d. *ἦνωγον* (as ζ 216), *μέμηκον* (as ι 439), *γέγωνε* (as θ 305), and *πέπληγον* θ 264, are inflected as imperfects.

e. *ἀλάλησθαι*, *ἀκαχήμενος*, *ἀκάχησθαι*, and *ἑσσύμενος* are accented irregularly as presents.

f. A 'periphrastic' perfect is found in α 18, ι 455, θ 196, λ 443.

g. In the feminine participle the short form of the stem appears, as ἀρηρώς, but ἀραρυῖα; hence εἰκνῖα [φερικνῖα] not εἰκνῖα β 383, λελακνῖα μ 85, etc.

VOICES.

§ 53. *Middle.* *a.* The active and middle forms ὄρᾶν (about 40 times) and ὄρασθαι (about 20 times), ἰδεῖν (more than 200 times) and ἰδέσθαι (90 times), are used often without appreciable difference of meaning. Cf. ἔφατο α 381, ἔφη β 377; οἶω α 201, οἶομαι α 173.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as βήσετο, γ 481, ἔβη α 427; ἐδύσετο δ 425, ἔδυν γ 329.

c. The future middle is sometimes used as passive. Cf. 54 *e.*

d. The aorist middle is often used as passive, as λιπέσθαι γ 196, equivalent to λειφθήναι. Cf. ἀμφέχυντο B 41 with ἀμφεχύθη δ 716; μνήσατο α 29 with ἐπιμνησθείς α 31; οἶσατο α 323 with οἶσθη δ 453.

N.B. The passive formation in Greek is comparatively late.

§ 54. *Passive.* *a.* For the ending of the aorist passive infinitive see § 47 *h.*

b. For the ending of the third person plural indicative, see § 47 *a.*

c. The second aorist subjunctive passive usually remains uncontracted, and follows the rule of *μ*-verbs (§ 55 *c.*).

d. In the second aorist subjunctive, the passive suffix is often long (and the mode vowel short in the dual and in the first or second person plural, § 48 *a.*), as δαείω ι 280, τραπέιόμεν θ 292 (τέρπω, § 34).

e. Homer has only two futures from passive stems, δαήσεται γ 187 and μιγήσεσθαι K 365. The future middle form was used for the future passive just as freely as the perfect middle form for the perfect passive.

f. Some verbs have both first and second aorists passive, as τάρπησαν γ 70; τάρφθεν ζ 99.

g. The so-called second aorist passive form is closely related with the intransitive aorist active. Cf. ῥύη flowed, γ 455, ἐφάνη ε 279, ἐδάην δ 267, with ἔβη, ἔστη, κτλ.

h. The 'verbal adjective' is not always passive: ἀκλαυτος δ 494, without tears; ἀπυστος δ 675, without learning, ignorant; ἀπνευστος ε 456, breathless.

§ 55. *Verbs in -MI.* (H. 476 ff.; G. 794 ff.) a. Some verbs in *-μι* have forms in the present and imperfect indicative which follow the analogy of contract verbs: *τιθεῖ, διδοῖ, διδοῦσι*. These are more common than the *μι*-forms.

b. For the ending *-ν* for *-σαν*, see § 47 *p*.

c. The second aorist subjunctive active generally remains uncontracted. The stem vowel often appears in its long form with short mode vowel in the dual and in the first and second persons plural (*cf.* §§ 48 *a*, 54 *d*), as *θείω α 89, θείομεν ν 364*.

d. Instead of *κεράννυμι mix, πετάννυμι spread out, and σκεδάννυμι scatter*, Homer uses *κίρνημι, πίτνημι, and σκίδνημι*.

§ 56. *Second Aorists without Variable Vowel.* (H. 489; G. 798 f.) Far more frequently than in Attic, second aorists, active and middle, are found without variable vowel, following the analogy of verbs in *-μι*, as *ἔμικτο α 433, κλύθι β 262, ἐπέπλωσ γ 15 (πλώω), φθίσθαι β 183, λέκτο δ 453, ἐδέγμην ι 513*.

§ 57. *Iterative Forms.* (H. 493; G. 778.) a. Iterative forms of the imperfect and aorist indicate the repetition of a state or action. The augment is generally omitted. These forms are characterized by the suffix *-σκ*, and have the inflection of the imperfect of verbs in *-ω*. They are confined to the Ionic dialect. The iterative idea is frequently waning and occasionally is lost, as in *ἔσκει*, which is equivalent to *ῆν*.

b. Verbs in *-ω* add the endings *-σκον* or *-σκομην* to the *ε*-form of the stem of the present or second aorist, as *ἔσκει, εἶπεσκει, ἴδεσκει*, or to the stem of the first aorist, as *ᾠσασκει (ᾠθέω) λ 599*.

PREPOSITIONS.

§ 58. a. Prepositions often retain their original local adverbial force (as *ἐν δέ but therein, παρὰ δέ and beside him*), *cf.* § 292. They may be placed after the verbs or nouns with which they are connected. See § 22 *d*. Not infrequently an editor must be in doubt whether to print the preposition as part of the verb, or independently. (H. 785; G. 1222.)

b. The preposition is often separated from the verb which it modifies, as *μέλας ἐπὶ ἔσπερος ἦλθεν α 423*, where *ἐπὶ* modifies *ἦλθεν*; *κατὰ βοῦς Ὑπερίονος Ἡελίοιο | ἦσθιον α 8*, where *κατὰ* modifies *ἦσθιον*.

c. *Anastrophe*. (H. 109 ; G. 116.) a. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφί, ἀντί, ἀνά, διά.

β. ἐνι is used for ἐνεισι or ἐνεστι, ἐπι for ἐπεστι, μέτα for μέτεστι, πάρα for πάρεισι.

γ. In order to avoid ambiguity, adverbial περί is accented as πέρι when it stands before a noun.

δ. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied.

α. α. ἐν has the parallel forms εἰν, ἐνί, εἰνί. εἰν stands only in the part of the foot which receives the ictus, and its use is nearly confined to certain phrases, as εἰν ἀγορῆ, εἰν Ἀίδαο δόμοισιν.

β. The poet uses both ἐς and εἰς, πρὸς, προτί, and ποτί, ὑπό and ὑπαί, παρά and παραί.

ε. ἀμφί, ἀνά, and μετά are used also with the dative.

ADVERBS.

§ 59. (H. 257 ff. ; G. 364 ff.) a. a. A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθιζὸς ἦλυθες β 262, *didst come yesterday*, ἠέριον ι 52, *early in the morning*, παννύχιος α 443, *all night long*, πρηγής ε 374 (*pronus*), *on his face*.

β. An adjective formed from a preposition and a substantive, is equivalent to the preposition with the substantive. Thus μεταδόρπιος δ 194 is equivalent to μετά δόρπῳ *during supper*.

γ. πρόφρων *willing*, is used only predicatively, where the English idiom uses *willingly*, as β 230.

β. Adverbs ending in -α are common : σάφα, τάχα, ὤκα. These seem to have been originally neuter cognate accusatives, and many are such still ; cf. πόλλ' ἐπέτελλε, πολλὰ ἤρᾶτο, μέγα νήπιε, μεγάλ' εὔχετο, κτλ.

γ. Adverbs in -ως are not common ; they are most frequent from ο-stems : οὔτως (οὔτος), ὤς (ὄ), αὔτως (αὐτός), κακῶς (κακός). ἴσως and ὁμοίως are not found, καλῶς only β 63.

HOMERIC VERSE.

§ 60. *The Heroic Hexameter.* (H. 1064 ff., 1100; G. 1620 f., 1669.) a. The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. Each verse has six feet (bars or measures); hence the name *hexameter*. Emphasis or stress of voice is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much *time* though not so much *stress* as the ictus-syllable (the *thesis*). The rhythm would be called $\frac{3}{4}$ time in modern music. (N.B. The English hexameter, found e.g. in Longfellow's *Evangeline*, is generally read as of $\frac{3}{8}$ time.)

b. The written word-accent must be disregarded in reading Homeric verse. Occasionally the verse ictus and word-accent may coincide, as in ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον ὃς μάλα πολλά a 1, but the word-accent seems to have had no influence on the formation of the verse.

c. The dactyl¹ (♩ or — ∪ ∪), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee² or heavy dactyl (♩♩ or — —).

Dactyls are about three times as frequent as spondees in the Homeric poems.

d. Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil: there are 160 in the first book of the *Iliad* alone, and 77 in the first book of the *Odyssey*. Many frequently recurring verses have this rhythm; as τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς, — αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο. Many other verses have but one spondee (generally in the first or second foot) among the first five feet; as ἦμος δ' ἠέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν.

e. Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

f. The first foot allows more freedom than any other. A short

¹ This name is borrowed from δάκτυλος *finger*, and the fanciful explanation was given that the finger (like this metrical foot) has *one long and two short joints*!

² This name was derived from the use of this slow, solemn measure in the hymns which accompanied the libation (σπονδή) to the gods.

vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 30 *b*).

g. The Bucolic diaeresis (§ 61 *h*) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

h. Verses which have a spondee in the fifth foot are called spondaic verses (ἔπη σπονδειακά). They are more common in Homer than in the Latin poets,—about 4 *per cent.* of the verses of the *Iliad* and *Odyssey* being spondaic.

i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative, and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure. In about half of the cases a single word of four syllables closes the spondaic verse. Never should the fifth foot be filled by a single word of two syllables.

j. The last foot in each verse is strictly a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 62 *l*). A heavy or consonantal ending is preferred; hence the *v*-movable is often used.

k. The student need not concern himself about elision as in Latin poetry,—that is already done in the text; but he must be watchful for ‘synizesis’ (§ 28).

CAESURAL PAUSES.

§ 61. (H. 1081; G. 1642 f.) **a.** Each verse has one or more caesural pauses (*caesura* = τομή *cutting*),—pauses within a foot.

b. The principal caesura of the verse is always a pause in the sense, and is often emphasized by punctuation; but occasionally commas are found where no pause is necessary.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

c. A caesura is almost always found in the third foot; only 185 verses of the *Iliad* and 71 of the *Odyssey* have no break there. It

occurs either after the ictus syllable (as *μη̄νιν ἄειδε θεά* \wedge *Πηληϊάδεω Ἀχιλῆος* A 1 $_ \cup \cup | _ \cup \cup | _ \wedge _ | _ \cup \cup | _ \cup \cup | _ _ |$), or between the two short syllables (as *ἄνδρα μοι ἔειπε Μοῦσα* \wedge *πολύτροπον ὃς μάλα πολλά* a 1, $_ \cup \cup | _ \cup \cup | _ \cup \wedge \cup | _ \cup \cup | _ \cup \cup | _ _ |$). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

d. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus (§ 30 b) is allowed there, and by the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as *πατὴρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομμειδῆς Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἐκνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀρηίφιλος Μενέλαος, ἀναξ ἀνδρῶν Ἀγαμέμνων, βοῆν ἀγαθὸς Διομήδης, Γεῆνιος ἵπποτα Νέστωρ κτλ.*, — all of which must be preceded by the feminine caesura (see *f*) of the third foot; while *Ἀγαμέμνωνος Ἀτρεΐδαο, εὐρὺ κρείων Ἀγαμέμνων, ἡγήτορες ἦδὲ μέδοντες, ἀπαμείβετο φώνησέν τε κτλ.* must be preceded by the masculine caesura of the third foot. See § 25 e, f.

e. The pause after the first syllable of the third foot is called the *penthemimeral* caesura (*πέντε, ἤμι-, μέρος*) because it comes after the fifth half-foot; it divides the verse into $2\frac{1}{2} + 3\frac{1}{2}$ feet. The pause between the two short syllables of the third foot divides the verse into $2\frac{3}{4} + 3\frac{1}{4}$ feet.

f. The pause after an ictus-syllable is called a *masculine* caesura because of the vigorous movement which it gives to the verse. The pause between two unaccented syllables is called a *feminine* caesura.

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hepthemimeral* caesura (*ἑπτὰ, ἤμι-, μέρος*). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into $2\frac{1}{2} + 1 + 2\frac{1}{2}$ feet.

h. Sometimes the pause of the verse is at the close of the fourth foot; this is called the *Bucolic* diaeresis (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most

evidently aimed at in the Bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story. This Bucolic diaeresis with the penthemimeral caesura divides the verse into $2\frac{1}{2} + 1\frac{1}{2} + 2$ feet.

i. The importance of the Bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as *δίος Ὀδυσσεύς, ἔρκος Ἀχαιῶν, ἱππότα Νέστωρ, ὄβριμος Ἄρης, φαίδιμος Ἔκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη, δῖα θεάων, μηγίετα Ζεύς, ισόθεος φῶς*. See § 25 *f*. Hiatus is allowed here occasionally. See § 30 *b*.

j. A slight pause occurs often after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ∪, ∪ — — (where the comma represents the end of a word) rather than — ∪ ∪, — —. This rhythm is found in all verses which close with *Παλλὰς Ἀθήνη* or *Φοῖβος Ἀπόλλων* or *δίος Ὀδυσσεύς*.

k. The principal pause of the verse is seldom found at the close of the third foot. This would divide the verse into two equal parts and cause monotony. A word ends there not infrequently, but is accompanied by a more prominent caesura in the third or fourth foot. In *οἱ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες γ 34*, the pause at first sight seems to come where the comma stands, after the third foot; but here (and in λ 266) the real pause made by the bard in his recitation probably came before *ἴδον*.

l. Even a slight pause is rare between the two short syllables of the fourth foot.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the Bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse, together with the interchange of spondees and dactyls, give perfect freedom from monotony, without detracting from the grace and dignity of the measure.¹

¹ Coleridge's lines with regard to the Homeric verse are worth remembering:

'Strongly it bears us along in swelling and limitless billows,
Nothing before and nothing behind but the sky and the ocean.'

QUANTITY.¹

§ 62. (H. 92 ff. ; G. 98 f., 1623 f.) a. Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 25 e, f). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the Epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ∪ —, ἀμφί, μακρόν) was avoided often by means of 'apocope,' 'synizesis,' or 'elision.'

The apparent irregularities of metre in the Homeric verse are due principally to the fact that our printed text does not give an exact representation of the poems as they were sung. We may compare the fate of Chaucer's verse, which was considered unrhythmical and unmetrical until a better knowledge was gained of the poet's pronunciation.

Thus most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity ; or

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j* below) ; or

(3) that the pause (musical *rest*) of a caesura or diaeresis fills

¹ The beginner will find it convenient to remember concerning *a, i, v*, the vowels of which the quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or the penult has the circumflex accent ;

(2) they are regularly short in inflectional endings, as μάχῃσι, ἦρωα, τρέπουσι, τέθνηκα, — in the final syllables of neuter nouns, as δῶμα, ἦμαρ, μέλι, δάκρυ, — in suffixes, except where *v* has been lost before *σ*, as φύσις, Φοίνισσα, — in particles, especially in prepositions, as ἀνά, περί, ὑπό, ἀρα, ἔτι, — and generally in the second aorist stem of verbs ;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent ;

(4) they are long when they are the result of contraction, as ἐτίμα from ἐτίμας, ἶρον from ἱερόν, and as the final vowel of the stem of nouns of the first declension.

out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 60 *j*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the $\bar{\iota}$ of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j* below), are to be explained by the loss of a consonant.

d. a. A syllable which contains a long vowel or a diphthong is long by *nature*. Final *αι* and *οι* are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as ²Ἀπόλλωνος ι 198, ²Ἀπόλλωνος ι 201.

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric *ἴσος*, *κᾶλός*, and *φᾶρος* became *ἴσος*, *κᾶλός*, and *φάρος* in Attic poetry. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated either as long or short, *i.e.* its quantity was variable.

δ. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as Ἄχιλλεύς γ 106, Ἄχιλεῦ λ 478; Ὀδυσσεύς α 57, Ὀδυσεύς β 246; ὄππως α 270, ὄπως α 57, μέσση δ 844, μέσον δ 400, κτλ., many of which doubled consonants are known to be justified etymologically.

e. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of *ο* or *ω* in the comparison of adjectives (*σοφώτερος* but *κουφώτερος*), and by the words which have a vowel similarly lengthened in the Attic dialect (as ²ἄθάνατος, *προσήγορος*, *ὑπηρέτης*). We find ²ἄνηρ but ²ἄνες, Πρίαμος but Πριαμίδης, θύγατηρ but θύγατέρα.

f. a. In Homeric verse a syllable which contains a short vowel is long by *position* when the vowel is followed by a double consonant (ζ , ξ , ψ) or by two or more consonants, whether these are in

the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding, as ὕπατε κρειόντων α 45.

γ. α. Sometimes a vowel remains short before a mute followed by λ or ρ, as always in Ἄφροδίτη, ἄλλοθρούους α 183, προῤτραπήται, and before Κλυταιμνήστρη. These words could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short and 'open.'

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: ἰλήεντι Ζᾶκύνθω α 246, οἱ δὲ Ζέλειαν β 824, προχέοντο Σκαμάνδριον β 465, ἔπειτᾶ σκέπαρνον ε 237.

η. α. A single λ, μ, ν, ρ, σ, at the beginning of certain words, may make position (cf. § 33 b): κατὰ μοῖραν θ 496, κᾶλοι τε μεγάλοι τε ι 426, ὑπὸ λιπαροῖσιν β 4, τῆ λιαρὸν τε ε 268, ἐνὶ νήσῳ κ 3, ἐπὶ νευρῆφιν λ 607.

β. So also δ makes position in the stem δρι- (δεῖσαι fear), and always in δήν long, as ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν κ 448, οὐδ' ἄρ' ἔτι δήν β 296.

γ. φ seems to be used as a double consonant in Ζεφυρή η 119. Thus ὄφιν M 208 is a 'trochee,' — ∪.

ι. α. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ, once began with σρ or φρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to make position in Homeric verse.

β. Of the instances of lengthening before μ, most are only physiologically explained,—the μ-sound being easily continued

until it is virtually a double consonant. But this lengthening occurs only before certain stems (especially μέγαρον, and μέγας and its kin), not before μάχεσθαι, μένειν, μῶνος, κτλ.

j. One of the consonants which made position has often been lost, as ἀρνύμενος φῆν α 5, σῦνεχῆς (συν-σεχῆς?) ι 74.

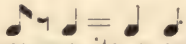

k. a. A long final vowel or diphthong in the arsis of the foot is regularly shortened before a following vowel: πλάγχθη, ἐπεὶ (— ∪ ∪ | —) α 2, νήπιοι, οἱ κατὰ βοῦς (— ∪ ∪ | — ∪ ∪ | —) α 8. The shortening of a long vowel is essentially the elision of half the vowel (§ 30 d).

β. Final αι, οι, ει are most frequently shortened before an initial vowel. Final οι is shortened eight times as often as final η.

γ. The diphthongs ending in υ seem to have been more firm in retaining their quantity than those ending in ι.

δ. This shortening of diphthongs seems to indicate a tendency of the final ι or υ of the diphthong to go into its cognate γ (j) or ω (f) sound and disappear (cf. § 26 f). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus when the j or f was spoken.

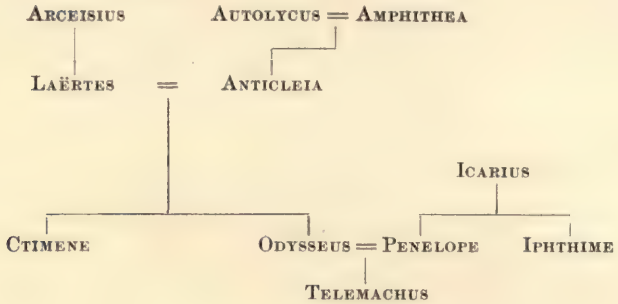
ε. Final φ and η are shortened before an initial vowel more rarely than other diphthongs. φ is seldom shortened except before an ε or (less frequently) an α.

1. Before a pause (as before the close of the verse, see § 60 j), a short vowel may be used in place of a long vowel: ἐκ γὰρ Ὀρέσταιο α 40 — ∪ ∪ | — — | ∪ ^, εἶατ' ἀκούοντες α 326. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable,  = . Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel, as οἱ μὲν δυσομένον Ὑπερίονος α 24, — just as a verse may close with a short vowel although the next following verse begins with a vowel, as βοῦς Ὑπερίονος Ἡελίοιο | ἦσθιον α 8 f.

m. A few verses seem to begin with a short syllable, as ἐπειδὴ (probably ἐπεφειδῆ) τὸ πρῶτον δ 13.

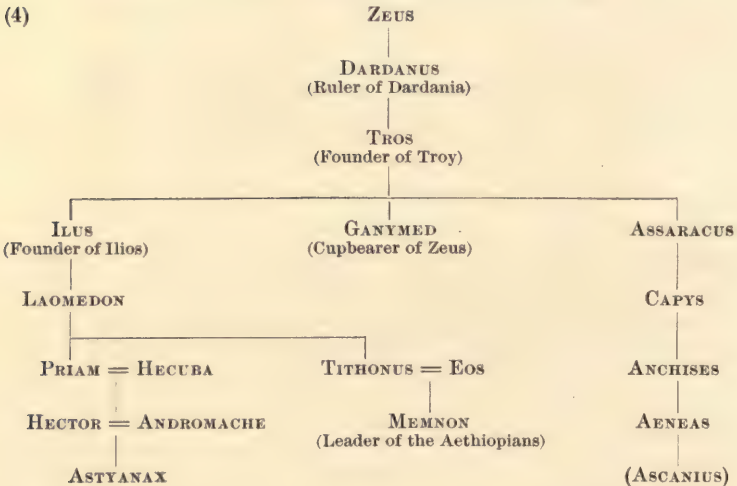
THE ROYAL FAMILY OF ITHACA.

(3)



THE ROYAL FAMILY OF TROY.

(4)



NOTE. According to a later story, Autolycus, Odysseus's grandfather, was son of Hermes, and Icarius, Penelope's father, was brother of Tyndareüs who was father of Clytaemnestra, and putative father of Helen.

BIBLIOGRAPHICAL NOTE.

THE Homeric Manuscripts are better and more ancient than those of any other Greek secular author. In all, more than one hundred are known and described. No Ms. of the *Odyssey* is so pre-eminent as *Venetus A* of the *Iliad*. Some verses of the poem have been preserved on fragments of papyrus in Egypt from the early centuries of our era, but these have little critical value. The oldest complete Mss. of the *Odyssey* are two on parchment in the Library of San Lorenzo at Florence, of the tenth century of our era. A noted Ms. (Harleianus) of the British Museum and one (No. 613) of the Library of San Marco at Venice are assigned to the thirteenth century.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, Florence, 1488.

The most important critical edition of the *Odyssey* is that of Ludwich, Leipzig, 1889.

Convenient text editions are those of Dindorf-Hentze, Ludwich, and Cauer (all published in Leipzig). The interesting edition of Nauck (Berlin, 1877) has a selection of critical notes, and is independent of current tradition, in which respect Cauer's resembles it.

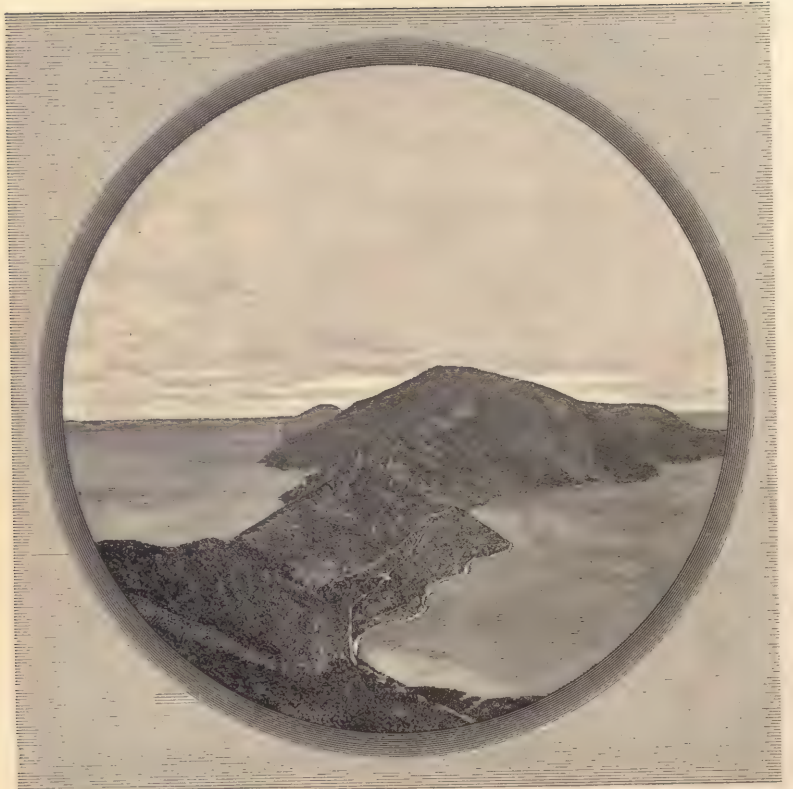
The most scholarly English edition of the entire *Odyssey* is that of Henry Hayman, in three volumes, London, 1866-82.

The most convenient small work treating of (*a*) the general literary characteristics of the poems, (*b*) the Homeric world, (*c*) Homer in Antiquity, and (*d*) the Homeric Question, is *Homer; An Introduction to the Iliad and the Odyssey* by Richard Claverhouse Jebb.

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ITHACA.

(Northern Part, from Mt. Aëtos. From a Photograph.)

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἄθηνᾶς παραίνεσις πρὸς
Τηλέμαχον.

- Ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν,
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω·
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
5 ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὣς ἐτάρους ἐρρύσατο ἰέμενός περ·
αὐτῶν γὰρ σφετέρησι βίασθαλίησιν ὄλοντο,
νήπιοι, οἳ κατὰ βούς Ἑπερίονος Ἥελίοιο
ἦσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
10 τῶν ἀμόθεν γε, θεὰ θύγατερ Διός, εἰπέ καὶ ἡμῖν.
ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς
νύμφη πότνι' ἔρυκε Καλυψὼ δῖα θεάων
15 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων
καὶ μετὰ οἴσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες
20 νόσφι Ποσειδάωνος· ὃ δ' ἀσπερχὲς μενέαιεν
ἀντιθέῳ Ὀδυσῆϊ πάρος ἦν γαῖαν ἰκέσθαι.
ἀλλ' ὃ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,
Αἰθίοπας τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,

- οἱ μὲν δυσομένου Ὑπερίονος οἱ δ' ἀνιόντος,
 25 ἀντιῶν ταύρων τε καὶ ἀρνεῖων ἑκατόμβης.
 ἔνθ' ὃ γ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
 Ζητὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
 30 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης·
 τοῦ ὃ γ' ἐπιμνησθεῖς ἔπε' ἀθανάτοισι μετηύδα·
 “ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιῶνται·
 ἐξ ἡμέων γὰρ φασι κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,
 35 ὡς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαο
 γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,
 εἰδὼς αἰπὺν ὄλεθρον, ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
 Ἑρμείαν πέμψαντες εὐσκοποῦν ἀργεῖφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·
 40 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο,
 ὀππότε' ἂν ἠβήσῃ τε καὶ ἦς ἱμείρεται αἴης.
 ὣς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν.”
 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
 45 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 καὶ λίην κεῖνός γε εἰκότι κεῖται ὀλέθρῳ,
 ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι·
 ἀλλὰ μοι ἀμφ' Ὀδυσῆι δαΐφρονι δαίεται ἦτορ,
 δυσμόρῳ, ὃς δὴ δητὰ φίλων ἄπο πῆματα πάσχει
 50 νήσω ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης.
 νήσος δενδρῆεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακράς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.

- 55 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερούκει,
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλλίοισι λόγοισιν
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἧς γαίης θανέειν ἰμείρεται. οὐδέ νυ σοὶ περ
 60 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;"
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτ᾽ Ἄρης·
 "τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 65 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θεῖοιο λαθοίμην,
 ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ
 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
 70 ἀντίθεον Πολύφημον, ὃου κράτος ἐστὶ μέγιστον
 πᾶσιν Κυκλώπεσσι· Θῶσα δέ μιν τέκε νύμφη,
 Φόρκυνος θυγάτηρ ἀλὸς ἀτρυγέτοιο μέδοντος,
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
 75 οὗ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης.
 ἀλλ' ἄγεθ' ἡμεῖς οἶδε περιφραζόμεθα πάντες
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
 ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
 ἀθανάτων ἀέκητι θεῶν ἐριδαινόμεν οἶος."
- 80 τὸν δ' ἡμείβετ' ἔπειτα θεὰ, γλαυκῶπις Ἀθήνη·
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,
 νοστήσῃσι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα διάκτορον ἀργεῖφόντην
 85 νῆσον εἰς Ὀγυγίην ὀτρύνομεν, ὄφρα τάχιστα

- νύμφη ἐπλοκάμῳ εἶπη νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήγται·
 αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὄφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνῳ καὶ οἱ μένος ἐν φρεσὶ θεῖω,
 90 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδυνά σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόοντα
 νόστον πευσόμενον πατρὸς φίλου, ἦν που ἀκούσῃ,
 95 ἣδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν."
 ὣς εἶπουσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρῆν
 ἣδ' ἐπ' ἀπίρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὄξει χαλκῷ,
 100 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰξασα,
 στή δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσσῆος
 οὐδοῦ ἐπ' αὐλείου, παλάμη δ' ἔχε χάλκεον ἔγχος,
 105 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι Μέντη.
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας· οἳ μὲν ἔπειτα
 πεσσοῖσι προπάραιθε θυράων θυμὸν ἔτερπον
 ἦμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί·
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 110 οἳ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
 οἳ δ' αὐτε σπόγγοισι πολυτρήτοισι τραπέζας
 νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.
 τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής·
 ἦστο γὰρ ἐν μνηστήρσι φίλον τετιμημένος ἦτορ,
 115 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθῶν
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θεῖη,



ATHENA.
(Vatican, Rome.)



- τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν οἷσιν ἀνάσσοι.
 τὰ φρονέων μνηστῆρσι μεθήμενος εἴσιδ' Ἀθήνην,
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
 120 ξεῖνον δηθὰ θύρησιν ἐφεστάμεν· ἐγγύθι δὲ στὰς
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
 δείπνου πασσάμενος μυθήσεται, ὅττεό σε χρή.”
 125 ὧς εἰπὼν ἠγείθ', ἧ δ' ἔσπετο Παλλὰς Ἀθήνη.
 οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
 δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴστατο πολλὰ,
 130 αὐτὴν δ' ἐς θρόνον εἴσεν ἄγων, ὑπὸ λίτα πετάσσας,
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.
 παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
 μνηστήρων, μὴ ξείνος ἀνιηθεὶς ὀρυμαγδῷ
 δείπνω ἀδήσειεν, ὑπερφιάλοισι μετελθῶν,
 135 ἧδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῆτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 140 εἶδατα πόλλ' ἐπιθείσα χαριζομένη παρεόντων·
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας
 παντοίων, παρὰ δὲ σφί τίθει χρύσεια κύπελλα·
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεῦων.
 ἐς δ' ἦλθον μνηστῆρες ἀγήμορες· οἱ μὲν ἔπειτα ✓
 145 ἐξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε,
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 σῆτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισιν,

- κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
 150 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνηστῆρες τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,
 μολπή τ' ὀρχηστὺς τε· τὰ γὰρ τ' ἀναθήματα δαιτός·
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν
 Φημίω, ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.
 155 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδειν,
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπι Ἀθήνην
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·
 “ξείνε φίλ', ἦ καὶ μοι νεμεσήσεται, ὅττι κεν εἴπω;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,
 160 ῥεῖ, ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,
 ἀνέρος, οὗ δὴ πον λεύκ' ὄστέα πύθεται ὄμβρω
 κείμεν' ἐπ' ἠπείρου, ἦ εἰν ἀλὶ κῦμα κυλίνδει.
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,
 πάντες κ' ἀρησαῖατ' ἐλαφρότεροι πόδας εἶναι
 165 ἢ ἀφνειότεροι χρυσοῖό τε ἔσθῆτός τε.
 νῦν δ' ὁ μὲν ὧς ἀπόλωλε κακὸν μόνον, οὐδέ τις ἡμῖν
 θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὦλετο νόστιμον ἦμαρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 170 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆς;
 ὀπποῖης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἠγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὲν γὰρ τί σε πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι.
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐν εἰδῶ,
 175 ἢ ἐ νέον μεθέπεις ἦ καὶ πατρώϊός ἐσσι
 ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.”
 2 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

- “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ’ ἀτρεκέως ἀγορεύσω.
 180 Μέντης Ἀγχιάλιο δαΐφρονος εὐχομαι εἶναι
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δ’ ὦδε ξὺν νηὶ κατήλυθον ἠδ’ ἐτάροισιν
 πλέων ἐπὶ οἴνοπα πόντον ἐπ’ ἄλλοθρόους ἀνθρώπους,
 ἔς Τεμέσσην μετὰ χαλκὸν, ἄγω δ’ αἶθωνα σίδηρον.
 185 νηὺς δέ μοι ἦδ’ ἔσθηκεν ἐπ’ ἀγροῦ νόσφι πόληος,
 ἐν λιμένι Ῥεῖθρῳ ὑπὸ Νηίῳ ὑλήεντι.
 ξεῖνοι δ’ ἀλλήλων πατρώιοι εὐχόμεθ’ εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ’ εἴρηαι ἐπελθὼν
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε
 190 ἔρχεσθ’ ἀλλ’ ἀπάνευθεν ἐπ’ ἀγροῦ πῆματα πάσχειν
 γρηὶ σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσίν τε πόσῳ τε
 παρτιθεῖ, εὖτ’ ἄν μιν κάματος κατὰ γυῖα λάβησιν
 ἐρπύζοντ’ ἀνὰ γουνὸν ἀλωῆς οἰνοπέδιοιο.
 νῦν δ’ ἦλθον· δὴ γάρ μιν ἔφαντ’ ἐπιδήμιον εἶναι,
 195 σὸν πατέρ’· ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου·
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,
 ἀλλ’ ἔτι που ζωὸς κατερύκεται εὐρέϊ πόντῳ
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν
 ἄγριοι, οἳ που κεῖνον ἐρκανόωσ’ ἀέκοντα.
 200 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
 ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι οἶω,
 οὔτε τι μάντις ἐὼν οὔτ’ οἰωνῶν σάφα εἰδώς.
 οὗ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
 ἔσσεται, οὐδ’ εἴ πέρ τε σιδήρεα δέσματ’ ἔχησιν·
 205 φράσσεται, ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.
 ἀλλ’ ἄγε μοι τόδε εἶπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῦ τόσος πάϊς εἰς Ὀδυσῆος.
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας
 κεύῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ’ ἀλλήλοισιν,

- 210 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
 Ἄργείων οἱ ἄριστοι ἔβαν κοίλης ἐνὶ ἰηυσίν·
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἔμ' ἐκείνος."
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 " τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
- 215 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε
 οὐκ οἶδ'· οὐ γάρ πώ τις ἐὼν γόνου αὐτὸς ἀνέγνω.
 ὡς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπι γῆρας ἔτετμεν.
 νῦν δ', ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
- 220 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις."
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 " οὐ μὲν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
- 225 τίς δαίς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρέω;
 εἰλαπίνῃ ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
 ὡς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν
 δαίνυσθαι κατὰ δῶμα· νεμεσσήσαιτό κεν ἀνὴρ
 αἴσχεα πόλλ' ὀρόων, ὃς τις πινυτός γε μετέλθοι."
- 230 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 " ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρειαι ἠδὲ μεταλλάς,
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων
 ἔμμεναι, ὄφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
- 235 οἳ κείνον μὲν αἴστον ἐποίησαν περὶ πάντων
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ᾧδ' ἀκαχοίμην,
 εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ
 ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν·
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
- 240 ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.

- νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·
 οἴχετ' αἴστος ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
 κάλλιπεν. οὐδέ τι κέων ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
- 245 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἦδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιραπέουσιν,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
 ἦ δ' οὐτ' ἀρνεῖται στυγερόν γάμον οὔτε τελευτὴν
 250 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
 οἶκον ἐμόν· τάχα δὴ με διαρραίσουσι καὶ αὐτόν."
 τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη
 "ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένου Ὀδυσῆος
 δεύῃ, ὃ κε μνηστήρσιν ἀναιδέσι χεῖρας ἐφείη.
- 255 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσιν
 σταίῃ ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
 τοῖος ἐὼν, οἶόν μιν ἐγὼ τὰ πρῶτα νόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
- 260 ὄχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς
 φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς·
- 265 τοῖος ἐὼν μνηστήρσιν ὁμιλήσειεν Ὀδυσσεύς·
 πάντες κ' ὠκύμοροί τε γενοῖατο πικρόγαμοί τε.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείμεναι,
 ἦ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
 οἴσω ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,
 270 ὅπως κε μνηστήρας ἀπώσεται ἐκ μεγάροιο.
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων.

αὔριον εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
 275 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
 ἀψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένιο·
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἷ κε πίθηαι.
 280 νῆ' ἄρσας ἐρέτησιν εἰέκοσιν, ἣ τις ἀρίστη,
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἣν τίς τοι εἶπησι βροτῶν ἢ ὅσσαν ἀκούσης
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 πρῶτα μὲν ἐς Πύλον ἔλθῃ καὶ εἴρεο Νέστορα δῖον,
 285 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης,
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαιῆς ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' εἶντος,
 290 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
 σῆμά τέ οἱ χεῦται καὶ ἐπὶ κτέρεα κτερεΐξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 295 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
 κτείνης ἢ ἐ δόλω ἢ ἀμφαδόν· οὐδέ τί σε χρὴ
 νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλικὸς ἐσσί.
 ἦ οὐκ αἰεὶς, οἷον κλέος ἔλλαβε δῖος Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 300 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα;
 καὶ σύ, φίλος, μάλα γάρ σ' ὀρώω καλόν τε μέγαν τε,
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὐ εἶπη.

- αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἦδη
 ἦδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώσι μένοντες·
 305 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων.”
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·
 “ξείν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὡς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐπειγόμενός περ ὁδοῖο,
 310 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
 δῶρον ἔχων ἐπὶ νῆα κίης χαίρων ἐνὶ θυμῷ,
 τιμῆεν, μάλα καλόν, ὃ τοι κειμήλιον ἔσται
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσιν.”
 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
 315 “μή μ' ἔτι νῦν κατέρυκε λιλαιόμενόν περ ὁδοῖο.
 δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγη,
 αὐτίς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
 καὶ μάλα καλὸν ἐλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.”
 ἦ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 320 ὄρνις δ' ὡς ἀνόπαια διέπτατο· τῷ δ' ἐνὶ θυμῷ
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ εἰ πατρὸς
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ἦσι νοήσας
 θάμβησεν κατὰ θυμόν· οἴσατο γὰρ θεὸν εἶναι.
 αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φώς.
 325 τοῖσι δ' αἰοιδὸς ἄειδε περικλυτός, οἳ δὲ σιωπῇ
 εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδεν
 λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
 τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοιδῆν
 κούρη Ἰκαρίοιο περίφρων Πηνελόπεια·
 330 κλίμακα δ' ὑψηλὴν κατεβήσεται οἷο δόμοιο,
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο.
 ἦ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,
 στή ρα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο

- ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα ·
 335 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.
 δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν ·
 “Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
 ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί ·
 τῶν ἐν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
 340 οἶνον πινόντων · ταύτης δ' ἀποπαυέ' ἀοιδῆς
 λυγρῆς, ἣ τέ μοι αἰὲν ἐνὶ στήθεσσι φίλον κῆρ
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
 τοῖν γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί,
 ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.”
 345 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα ·
 “μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρήρον ἀοιδὸν
 τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ
 αἴτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὃς τε δίδωσιν
 ἀνδράσιν ἀλφειστήσιν, ὅπως ἐθέλῃσιν, ἐκάστω.
 350 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰεΐδew ·
 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἀνθρωποι,
 ἣ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.
 σοὶ δ' ἐπιτολμάτῳ κραδίη καὶ θυμὸς ἀκούειν ·
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἡμῶν
 355 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι · μῦθος δ' ἀνδρεςσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί · τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.”
 360 ἣ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκειν ·
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
 ἐς δ' ὑπερῷ ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶν
 κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὄφρα οἱ ὕπνον
 ἦδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.



PENELOPE (long so-called).
(Vatican, Rome.)

- 365 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκίοεντα,
 πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
 “μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριον ἔχοντες,
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
 370 ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ
 τοιοῦδ', οἷος ὄδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
 ἤωθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
 πάντες, ἵν' ὕμιν μῦθον ἀπηλεγέως ἀποείπω
 ἐξίεναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαΐτας
 375 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν εἶοντας,
 αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 380 νήποινοὶ κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.”
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν.
 τὸν δ' αὐτ' Ἀντίνοος πρόσέφη, Ἐυπείθεος υἱός·
 “Τηλέμαχ', ἧ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
 385 ὑφαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν·
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
 ποιήσειεν, ὃ τοι γενεῇ πατρῴῳ ἐστιν.”
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠῦδα
 “Ἀντίνο', ἧ καί μοι νεμεσήσεται, ὅττι κεν εἶπω;
 390 καί κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι.
 ἧ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
 οὐ μὲν γάρ τι κακὸν βασιλευόμεν· αἰψά τέ οἱ δῶ
 ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
 ἀλλ' ἧ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
 395 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί,

τῶν κέν τις τόδ' ἔχρισω, ἐπεὶ θάνε δῖος Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἀναξ' ἔσομ' ἡμετέροιο
καὶ δμῶων, οὓς μοι λήισσατο δῖος Ὀδυσσεύς."

τὸν δ' αὐτ' Εὐρύμαχος Πολύβου-παῖς ἀντίον ἠΐδα·
400 "Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κείται,
ὅς τις ἐν ἀμφιάλω Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἴσιν ἀνάσσοις.
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ, ὅς τίς σ' ἀέκοντα βίηφιν
κτῆματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοώσης.

405 ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὄππόθεν οὗτος ἀνὴρ· ποίης δ' ἐξ εὐχεται εἶναι
γαίης; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα;
ἢέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἦ ἔδον αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;

410 οἶον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινεν
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἐώκειν."

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
"Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὗτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,

415 οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα μῆτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξείνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστίν,
Μέντης δ' Ἀγχιάλιοιο δαΐφρονος εὐχεται εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."

420 ὣς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν·
δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

425 Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ,

ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα
 Εὐρύκλει', Ὀππος θυγάτηρ Πεισηνορίδαο,

430 τὴν ποτε Λαέρτης πρίατο κτεάτεσσω ἐοῖσιν
 πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεωε γυναικός·
 ἧ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα

435 δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.
 ὤξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
 ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·
 καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
 ἧ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,

440 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσω,
 βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη
 ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδος ἀώτῳ.
 βούλευε φρεσὶν ἧσιν ὁδόν, τὴν πέφραδ' Ἀθήνη.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

Ἴθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

- Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
ὦρνυτ' ἄρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος υἷος
εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυν θέτ' ὦμω,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
5 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην.
αἴψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὀμηγερέες τε γένοντο,
10 βῆ ῥ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος,
οὐκ οἶος, ἅμα τῶ γε δύω κύνες ἀργοὶ ἔποντο.
θεσπεσίην δ' ἄρα τῶ γε χάριν κατέχευεν Ἀθήνη·
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.
ἔζητο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.
15 τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἦδη.
καὶ γὰρ τοῦ φίλος υἷος ἅμ' ἀντιθέῳ Ὀδυσῆι
Ἴλιον εἰς εὐπῶλον ἔβη κοίλης ἐνὶ νηυσίν,
Ἄντιφος αἰχμητῆς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ
20 ἐν σπῆι γλαφυρῶ, πύματον δ' ὠπλίσσατο δόρπον.
τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὀμίλειν,
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα.
ἀλλ' οὐδ' ὧς τοῦ λήθητ' ὀδυρόμενος καὶ ἀχεύων.
τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·

- 25 “ κέκλυτε δὴ νῦν μεν, Ἴθακήσιοι, ὅτι κεν εἶπω.
οὔτε ποθ’ ἡμετέρη ἀγορὴ γένητ’ οὔτε θόωκος,
ἐξ οὗ Ὀδυσσεὺς διὸς ἔβη κοίλης ἐνὶ νηυσίν.
νῦν δὲ τίς ᾧδ’ ἤγειρε; τίνα χρεῖω τόσον ἵκει
ἢ νέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;
- 30 ἦέ τιν’ ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιοι,
ἦν χ’ ἡμῶν σάφα εἶποι, ὅτε πρότερός γε πύθοιτο;
ἦέ τι δῆμιον ἄλλο πιφαύσκεται ἢδ’ ἀγορεύει;
ἔσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἶθε οἱ αὐτῶ
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ἦσι μενοινᾶ.”
- 35 ὣς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός,
οὐδ’ ἄρ’ ἔτι δὴν ἦστο, μενοίνησεν δ’ ἀγορεύειν,
στῆ δὲ μέσση ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
κῆρυξ Πεισῆνωρ πεπνυμένα μῆδεα εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
- 40 “ ᾧ γέρον, οὐχ ἑκάς οὗτος ἀνὴρ, τάχα δ’ εἶσαι αὐτός,
ὃς λαὸν ἤγειρα· μάλιστα δέ μ’ ἄλγος ἰκάνει.
οὔτε τιν’ ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιοι,
ἦν χ’ ὑμῶν σάφα εἶπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ’ ἀγορεύω,
- 45 ἀλλ’ ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὰ ἔμπεσεν οἴκῳ
δοιά· τὸ μὲν πατέρ’ ἔσθλὸν ἀπώλεσα, ὃς ποτ’ ἐν ὑμῶν
τοῖσδεσσι βασίλευε, πατὴρ δ’ ὡς ἦπιος ἦεν·
νῦν δ’ αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα
πάγχυ διαρραΐσει, βίον δ’ ἀπὸ πάμπαν ὀλέσσει.
- 50 μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ,
τῶν ἀνδρῶν φίλοι υἴες, οἱ ἐνθάδε γ’ εἰσὶν ἄριστοι,
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι
Ἴκαρίου, ὡς κ’ αὐτὸς ἐδνώσαιτο θύγατρα,
δοίῃ δ’, ᾧ κ’ ἐθέλοι καὶ οἱ κεχαρισμένους ἔλθοι·
- 55 οἱ δ’ εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,

- βοῦς ἱερεύοντες καὶ οἷς καὶ πίονας αἶγας
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ,
 οἷος Ὀδυσσεὺς ἔσκειν, ἀρῆν ἀπὸ οἴκου ἀμῦναι.
 60 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμνόμεν· ἦ καὶ ἔπειτα
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκῆν.
 ἦ τ' ἂν ἀμνναίμην, εἴ μοι δύναμίς γε παρέιη.
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς
 οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί,
 65 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,
 οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
 μή τι μεταστρέψουσιν ἀγασσάμενοι κακὰ ἔργα.
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
 ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει·
 70 σχέσθε, φίλοι, καὶ μ' οἷον ἐάσατε πένθει λυγρῷ
 τείρεσθ', εἴ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 δυσμενέων κάκ' ἔρεξεν ἔυκνήμιδας Ἀχαιοῦς,
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἶη
 75 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἶη·
 τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπτυσσοίμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ."
- 80 ὧς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
 δάκρυ ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.
 εἴθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
 Ἄντινοος δέ μιν οἷος ἀμειβόμενος προσέειπεν·
 85 "Τηλέμαχ' ὑφαγόρη, μένος ἄσχετε, ποῖον ἔειπες
 ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι.

- σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἰτιοί εἰσιν,
 ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα οἶδεν.
 ἦδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἴσι τέταρτον,
 90 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 πάντας μὲν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστῳ
 ἀγγελίας προιεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.
 ἣ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμηρίζει·
 στησαμένη μέγαν ἰστόν ἐνὶ μεγάροισιν ὑφαίνει,
 95 λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπεν·
 'κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,
 μίμνεν' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μή μοι μεταμώνια νήματ' ὀληται,
 Δαέρτη ἦρωι ταφήιον, εἰς ὅτε κέν μιν
 100 μοῖρ' ὀλοὴ καθέλῃσι ταηλεγέος θανάτοιο,
 μή τίς μοι κατὰ δῆμον Ἀχαιᾶδων νεμεσήσῃ,
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας·
 ὡς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπιέθετο θυμὸς ἀγήνωρ.
 ἔνθα καὶ ἡματιή μὲν ὑφαίνεσκεν μέγαν ἰστόν,
 105 νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.
 ὡς τριέτες μὲν ἔληθε δόλω καὶ ἔπειθεν Ἀχαιοῦς·
 ἀλλ' ὅτε τέταρτον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ἦδη,
 καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἰστόν.
 110 ὡς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·
 σοὶ δ' ὦδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῆς
 αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμῆεσθαι
 τῷ, ὅτεώ τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ.
 115 εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον νῆας Ἀχαιῶν,
 τὰ φρονέουσ' ἀνὰ θυμόν, ὃ οἱ περὶ δῶκεν Ἀθήνη
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς

- κέρδεά θ', οἷ' οὐ πώ τι' ἀκούομεν οὐδὲ παλαιῶν,
 τάων, αἶ πάρος ἦσαν ἐνπλοκαμίδες Ἀχαιαί,
 120 Τυρώ τ' Ἀλκμήνη τε ἐνστέφανός τε Μυκῆνη·
 τάων οὐ τις ὁμοῖα νοήματα Πηνελοπέϊη
 ἦδη· ἀτὰρ μὲν τοῦτό γ' ἐναίσμιον οὐκ ἐνόησεν.
 τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,
 ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν
 125 ἐν στήθεσσι τιθεῖσι θεοί· μέγα μὲν κλέος αὐτῇ
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βίοτιο.
 ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πη ἄλλη,
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλησιν."
- τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·
 130 "Ἄντιόν, οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι,
 ἣ μ' ἔτεχ', ἣ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
 ζῶει ὃ γ' ἦ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
 Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
 135 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
 ἔσσεται· ὧς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνύψω.
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
 ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας
 140 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
 εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποιον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,
 αἶ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 145 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε."
- ὧς φάτο Τηλέμαχος, τῷ δ' αἰετῶ εὐρύσopa Ζεὺς
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
 τῷ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο

- πλησίω ἀλλήλοισι τιταινομένω περύγεσσι·
 150 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην,
 εὐθ' ἐπιδιωθέντε τιναξάσθην περὰ πυκνά,
 ἐς δ' ἰδέτην πάντων κεφαλάς, ὄσσοιτο δ' ὄλεθρον·
 δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
 δεξιῶ ἤξιαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
- 155 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·
 ὠρμηναν δ' ἀνὰ θυμόν, ἃ περ τελέεσθαι ἔμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρης
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικίην ἐκέκαστο
 ὄρνιθας γῶναι καὶ ἐναίσιμα μυθήσασθαι·
- 160 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “κέκλυτε δὴ νῦν μεν, Ἴθακήσιοι, ὅτι κεν εἶπω·
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω·
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη
- 165 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει
 πάντεσσι· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
 οἱ νεμόμεσθ' Ἰθάκην ἐνδείελον· ἀλλὰ πολὺ πρὶν
 φραζώμεσθ', ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
 πανέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λώϊόν ἐστιν.
- 170 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐν εἰδῶς·
 καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
 Ἄργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἀπο πάντας ἑταίρους
- 175 ἄγνωστον πάντεσσιν εἰκοστῷ ἐνιαυτῷ
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.”
 τὸν δ' αὐτ' Εὐρύμαχος Πολύβου πάϊς ἀντίον ἤυδα·
 “ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσι
 οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·

- 180 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο
 φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
 ὦλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὄφελος· οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
- 185 οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιείης,
 σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρησιν.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κε νεώτερον ἄνδρα παλαιὰ τε πολλά τε εἰδὼς
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
- 190 αὐτῷ μὲν οἱ πρῶτον ἀνηρέστερον ἔσται,
 [πρῆξι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε.]
 σοὶ δέ, γέρον, θωῆν ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσι ἐγὼν ὑποθήσομαι αὐτός·
- 195 μητέρα ἣν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 οὐ γὰρ πρὶν παύσεσθαι οἴομαι νῆας Ἀχαιῶν
 μνηστίους ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμπης,
- 200 οὐτ' οὖν Τηλέμαχον μάλα περ πολύμυθον ἑόντα,
 οὐτε θεοπροπίης ἐμπαζόμεθ', ἣν σύ, γεραιέ,
 μυθεῖαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα
 ἔσσεται, ὄφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς
- 205 ὄν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἤματα πάντα
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
 ἐρχόμεθ', ἅς ἐπιεικὲς ὀπιέμεν ἔστιν ἐκάστω."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 "Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,
- 210 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·

- ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἑταίρους,
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθίοντα
- 215 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἦν τίς μοι εἶησι βροτῶν ἢ ὄσσαν ἀκούσω
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίην ἐνιαυτόν·
- 220 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἔοντος,
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖζω
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.”
 ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
- 225 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
 καὶ οἳ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἶπω·
- 230 μὴ τις ἔτι πρόφρων ἀγανὸς καὶ ἦπιος ἔστω
 σκηπτούχος βασιλεὺς μηδὲ φρεσὶν αἴσιμα εἰδώς,
 ἀλλ' αἰεὶ χαλεπός τ' εἶη καὶ αἴσυλα ῥέζοι·
 ὧς οὐ τις μέμνηται Ὀδυσσῆος θείοιο
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὧς ἦπιος ἦεν.
- 235 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὐ τι μεγαίρω
 ἔρδειν ἔργα βίαια κακορραφήησι νόοιο·
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἶον ἅπαντες
- 240 ἦσθ' ἄνεω, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι
 παύρους μνηστῆρας καταπαύετε πολλοὶ ἔοντες.”

- τὸν δ' Ἐυηγορίδης Λειώκριτος ἀντίον ἤϊδα·
 “Μέντορ ἀταρτηρέ, φρένας ἠλέε, ποῖον ἔειπες
 ἡμέας ὄτρύνων καταπαυέμεν· ἀργαλέον δέ
 245 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
 εἷ περ γάρ κ' Ὀδυσσεὺς Ἴθακήσιος αὐτὸς ἐπελθὼν
 δαινυμένους κατὰ δῶμα ἐὼν μνηστῆρας ἀγαυοὺς
 ἐξέλασαι μεγάροιο μενουήσει' ἐνὶ θυμῷ,
 οὐ κέν οἱ κεχάροιτο γυνή μάλα περ χατέουσα
 250 ἔλθόντ', ἀλλά κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
 εἰ πλεόνεσσι μαχοίτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
 τούτῳ δ' ὄτρυνέει Μέντωρ ὄδον ἠδ' Ἀλιθέρσης,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι.
 255 ἀλλ' οἴω, καὶ δητὰ καθήμενος ἀγγελιάων
 πεύσεται εἰν Ἰθάκῃ, τελείει δ' ὄδον οὐ ποτε ταύτην.”
 ὧς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δῶμαθ' ἕκαστος,
 μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.
 260 Τηλέμαχος δ' ἀπάνευθε κίων ἐπὶ θῖνα θαλάσσης,
 χεῖρας νυψάμενος πολιῆς ἀλὸς εὐχετ' Ἀθήνη·
 “κλυθί μεν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
 καί μ' ἐν νηὶ κέλευσας ἐπ' ἠεροειδέα πόντον
 νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο
 265 ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,
 μνηστῆρες δὲ μάλιστα κακῶς ὑπερηνορέουτες.”
 ὧς ἔφατ' εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδήν,
 καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
 270 “Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων,
 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἠΰ,
 οἶος κείνος ἔην τελέσαι ἔργον τε ἔπος τε·

οὐ τοι ἔπειθ' ἀλήη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
 εἰ δ' οὐ κείνου γ' ἔσσι γόνος καὶ Πηνελοπείης,
 275 οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃεν, ἅ μνοιῶς.
 παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
 οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
 ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων
 οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
 280 ἔλπωρή τοι ἔπειτα τελευτήσῃαι τάδε ἔργα.
 τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε
 ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·
 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
 ὅς δῃ σφι σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.
 285 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἦν σὺ μνοιῶς·
 τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρώϊός εἰμι,
 ὅς τοι νῆα θεῶν στελέω καὶ ἅμ' ἔβομαι αὐτός.
 ἀλλὰ σὺ μὲν πρὸς δῶματ' ἰὼν μνηστήρῃσιν ὁμίλει,
 ὄπλισσόν τ' ἦμα καὶ ἄγγελισιν ἄρσον ἅπαντα,
 290 οἶνον ἐν ἀμφιφορεῦσι καὶ ἄλφιστα, μυελὸν ἀνδρῶν,
 δέρμασιν ἐν πυκινόισιν· ἐγὼ δ' ἀνὰ δῆμον ἐταίρους
 αἰψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαί·
 τάων μὲν τοι ἐγὼν ἐπιόψομαι, ἣ τις ἀρίστη,
 295 ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ."
 ὣς φάτ' Ἀθηναίη κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
 Τηλέμαχος παρέμμενεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.
 βῆ δ' ἰέναι πρὸς δῶμα φίλον τετιμημένος ἦτορ,
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας ἐν μεγάροισιν
 300 αἴγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ.
 Ἀντίοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·
 "Τηλέμαχ' ὑπαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο

- ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
 305 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ.
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,
 νῆα καὶ ἐξαιτούς ἐρέτας, ἵνα θάσσον ἵκηαι
 ἐς Πύλον ἠγαθήην μετ' ἀγανοῦ πατρὸς ἀκουήν."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠῦδα·
 310 "Ἄντιόσ', οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν
 δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκλω.
 ἦ οὐχ ἄλις, ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
 κτήματ' ἐμὰ μνηστῆρες, ἐγὼ δ' ἔτι νῆπιος ἦα;
 νῦν δ' ὅτε δὴ μέγας εἰμι καὶ ἄλλων μῦθον ἀκούων
 315 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμός,
 πειρήσω, ὡς κ' ὑμμι κακὰς ἐπὶ κῆρας ἵηλω,
 ἢ Πύλονδ' ἐλθὼν ἢ αὐτοῦ τῶδ' ἐνὶ δήμῳ.
 εἰμι μὲν, οὐδ' ἀλίη ὁδὸς ἔσσεται, ἣν ἀγορεύω,
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετῶν
 320 γίγνομαι· ὡς νύ που ὑμῖν εἰείσατο κέρδιον εἶναι."
 ἦ ῥα καὶ ἐκ χειρὸς χεῖρα σπάσαστ' Ἄντινόοιο
 ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο.
 οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν.
 ᾧδε δέ τις εἶπεσκε νέων ὑπερηγορέοντων·
 325 "ἦ μάλα Τηλέμαχος φόνον ἦμῳ μερμηρίζει.
 ἦ τινὰς ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος
 ἦ ὅ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἵεται αἰνῶς·
 ἢ καὶ εἰς Ἐφύρην ἐθέλει πείειραν ἄρουραν
 ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνεΐκη,
 330 ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσση."
 ἄλλος δ' αὖτ' εἶπεσκε νέων ὑπερηγορέοντων·
 "τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς
 τῆλε φίλων ἀπόληται ἀλώμενος ὡς περ Ὀδυσσεύς;
 οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·

335 κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὔτε
 τούτου μητέρι δοῖμεν ἔχειν ἠδ' ὅς τις ὀπυῖοι."

ὣς φάν, ὁ δ' ὑπόροφον θάλαμον κατεβήσето πατρὸς
 εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
 ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' εὐώδες ἔλαιον.

340 ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἠδυνότοιο
 ἔστασαν ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες
 ἐξείης ποτὶ τοῖχον ἀρηρότες, εἷ ποτ' Ὀδυσσεὺς
 οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
 κληισταὶ δ' ἔπεσαν σανίδες πυκνῶς ἀραρυῖαι

345 δικλίδες· ἐν δὲ γυνὴ ταμὴν νύκτας τε καὶ ἡμῆρας
 ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυῖδρείησιν,
 Εὐρύκλει' Ὀππος θυγάτηρ Πεισηνοριίδαο.

τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·

“μαῖ, ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
 350 ἠδύν, ὅτις μετὰ τὸν λαρώτατος, ὃν σὺ φυλάσσεις
 κείνων διομένη τὸν κάμμορον, εἷ ποθεν ἔλθοι
 διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.
 δώδεκα δ' ἔμπλησον καὶ πόμασιν ἄρσον ἅπαντας.
 ἐν δὲ μοι ἄλφита χεῦον ἐνραφέεσσι δοροῖσιν·

355 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
 αὐτὴ δ' οἷα ἴσθι. τὰ δ' ἀθρόα πάντα τετύχθω·
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ
 μήτηρ εἰς ὑπερῶν ἀναβῆ κοίτου τε μέδεται·

εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 360 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω.”

ὣς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

“τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
 ἔπλετο; πῆ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαίαν
 365 μῶνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης

διογενῆς Ὀδυσσεὺς ἀλλογνώτων ἐνὶ δήμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
ὡς κε δόλω φθίγῃς, τάδε δ' αὐτοὶ πάντα δάσονται.

ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρῆ
370 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι."

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·

“θάρσει, μαῖ, ἐπεὶ οὐ τοι ἄνευ θεοῦ ἦδε γε βουλή.

ἀλλ' ὁμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,

πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δωδεκάτῃ τε γένηται,

375 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,

ὡς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃ.”

ὡς ἄρ' ἔφη, γρηῆς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.

αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελευτήσεν τε τὸν ὄρκον,

αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφίφορέυσιν ἄφυσσεν,

380 ἐν δέ οἱ ἄλφιστα χεῦεν ἑρραφέεσσι δοροῖσιν.

Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλειν.

ἔνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

Τηλεμάχῳ εἰκυῖα κατὰ πτόλιν ὄχετο πάντῃ,

καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,

385 ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγειν.

ἢ δ' αὐτε Φρονόιο Νοήμονα φαίδιμον υἱὸν

ἦγτεε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

δύσετό τ' ἠέλιος σκιάωντό τε πᾶσαι ἀγυαί,

καὶ τότε νῆα θοὴν ἄλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ

390 ὄπλ' ἐτίθει, τὰ τε νῆες εὐσσελμοὶ φορέουσιν.

στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι

ἄθροοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

ἔνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείιο·

395 ἔνθα μνηστῆρεσσω ἐπὶ γλυκὺν ὕπνον ἔχενεν,

πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.

- οἱ δ' εὔδειν ὠρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
400 ἐκπροκαλεσσαμένη μεγάρων ἐὺ ναιεταόντων,
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·
“Τηλέμαχ', ἦδη μὲν τοι ἐνκνήμιδες ἑταῖροι
εἶατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὄρμην·
ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.”
- 405 ὣς ἄρα φωνήσασ' ἠγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο,
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
εὔρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.
τοῖσι δὲ καὶ μετέειψ' ἱερὴ ἴς Τηλεμάχοιο·
- 410 “δεῦτε, φίλοι, ἦμα φερώμεθα· πάντα γὰρ ἦδη
ἄθρο' ἐνὶ μεγάρω. μήτηρ δ' ἐμὴ οὐ τι πέπυσται,
οὐδ' ἄλλαι δμωαί, μία δ' οἴη μῦθον ἄκουσεν.”
ὣς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἄμ' ἔποντο.
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμω ἐπὶ νηὶ
415 κάτθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς
ἔζετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
- 420 τοῖσιν δ' ἴκμενον οὔρον ἴει γλαυκῶπις Ἀθήνη,
ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύννας ἐκέλευσεν
ὄπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
425 στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.
ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κῆμα

στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἦ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
430 δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρη.
παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πείρε κέλευθον.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ

- ἥελιος δ' ἀνόρουσε, λιπῶν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἔν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηληῆος ἐυκτίμενον πτολίεθρον,
5 ἴξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ
εἶατο καὶ προύχοντο ἑκάστοθι ἐννέα ταύρους.
εἴθ' οἱ σπλάγχνα πάσαντο, θεῶ δ' ἐπὶ μηρὶ ἔκαιον,
10 οἱ δ' ἰθὺς κατάγοντο ἰδ' ἰστία νηὸς εἴσης
στεῖλαν αἰείραντες, τὴν δ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί.
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῶν, ἦρχε δ' Ἀθήνη.
τὸν προτέρη προσέειπε θεά, γλαυκῶπις Ἀθήνη·
“Τηλέμαχ', οὐ μὲν σε χρὴ εἶ' αἰδοῦς, οὐδ' ἠβαιόν.
15 τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθῃαι
πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·
εἶδομεν, ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν.
λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἴπη·
20 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν.”
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
“Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ' προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πνικνοῖσιν·
αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.”

- 25 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 “Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,
 ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω
 οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.”
 ὧς ἄρα φωνήσασ' ἠγήσατο Παλλὰς Ἀθήνη
- 30 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.
 ἴξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἔδρας,
 εἴθ' ἄρα Νέστωρ ἦστο σὺν υἰάσιν, ἀμφὶ δ' ἐταῖροι
 δαῖτ' ἐντυνόμενοι κρέα τ' ὤπτων ἄλλα τ' ἔπειρον.
 οἱ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
- 35 χερσὶν τ' ἠσπάζοντο καὶ ἐδριάασθαι ἄνωγον.
 πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
 ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ
 κώεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἀλίησιν
 πάρ τε κασιγνήτῳ Θρασυμήδει καὶ πατέρι ᾧ.
- 40 δῶκε δ' ἄρα σπλάγχχνων μοίρας, ἐν δ' οἶνον ἔχευεν
 χρυσεῖω δέπαϊ· δειδισκόμενος δὲ προσηύδα
 Παλλάδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο·
 “εὐχέο νῦν, ᾧ ξεῖνε, Ποσειδάωνι ἄνακτι·
 τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
- 45 αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὐξέαι, ἣ θέμις ἐστίν,
 δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου
 σπείσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν
 εὐχεσθαι· πάντες δὲ θεῶν χατέουσ' ἀνθρωποι.
 ἀλλὰ νεώτερός ἐστιν, ὀμηλική δ' ἐμοὶ αὐτῷ·
- 50 τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειτον.”
 ὧς εἰπὼν ἐν χειρὶ τίθει δέπας ἠδέος οἴνου·
 χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
 οὐνεκα οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.
 αὐτίκα δ' εὐχετο πολλὰ Ποσειδάωνι ἄνακτι·
- 55 “κλύθι, Ποσειδάων γαίηοχε, μηδὲ μεγέρης

ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.

Νέστορι μὲν πρῶτιστα καὶ νιάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.

60 δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὐνεκα δεῦρ' ἰκόμεσθα θοῆ σὺν νηὶ μελαίνῃ."

ὣς ἄρ' ἔπειτ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα.
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.
ὣς δ' αὐτῶς ἠρᾶτο Ὀδυσσῆος φίλος υἱός.

65 οἱ δ' ἐπεὶ ᾤπησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

70 "νῦν δὴ κάλλιον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαι ἐδωδῆς.
ὦ ξεῖνοι, τίνας ἐστέ; πόθεν πλείϊθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
οἰά τε ληιστῆρες, ὑπεῖρ ἄλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;"

75 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠῦδα
θαρσῆσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποικομόνοιο ἔροιο
[ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν].

80 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
εἴρεαι, ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.
ἡμεῖς ἐξ Ἰθάκης ὑπονῆιου εἰλήλουθμεν·

πρῆξις δ' ἦδ' ἰδίη, οὐ δήμιος, ἦν ἀγορεύω.

πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,
δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασιν

85 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἔξαλαπάξαι.
ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσῶν πολέμιζον,

- πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῶ ὀλέθρῳ,
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων·
 οὐ γάρ τις δύναται σάφα εἰπέμεν, ὅπποθ' ὄλωλεν,
 90 εἶ θ' ὃ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν,
 εἶ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἶ που ὄπωπας
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
 95 πλαζόμενον· πέρι γάρ μιν οἰζυρὸν τέκε μήτηρ.
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον, ὅπως ἤντησας ὀπωπῆς.
 λίσσομαι, εἶ ποτέ τοί τι πατῆρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσεν
 100 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,
 τῶν νῦν μοι μνηῆσαι, καί μοι νημερτὲς ἐνίσπες."
 τὸν δ' ἠμείβετ' ἔπειτα Γερῆμιος ἱππότα Νέστωρ·
 "ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἣν ἐν ἐκείνῳ
 δῆμῳ ἀνέτλημεν μένος ἄσχετοι υἱεῖς Ἀχαιῶν,
 105 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον
 πλαζόμενοι κατὰ ληΐδ', ὅπη ἄρξειεν Ἀχιλλεύς,
 ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος
 μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν, ὅσσοι ἄριστοι·
 ἔνθα μὲν Αἴας κείται ἀρήσιος, ἔνθα δ' Ἀχιλλεύς,
 110 ἔνθα δὲ Πάτροκλος θεόφιν μῆστωρ ἀτάλαντος,
 ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερὸς καὶ ἀμύμων,
 Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἠδὲ μαχητῆς·
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκείνα
 πάντα γε μυθήσαιο καταθνητῶν ἀνθρώπων;
 115 οὐδ' εἰ πεντάετές γε καὶ ἐξάετες παραμύμων
 ἐξερέοις, ὅσα κείθι πάθον κακὰ δῖοι Ἀχαιοί, —
 πρὶν κεν ἀνιηθεῖς σὴν πατρίδα γαῖαν ἴκοιο.





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WALLS OF ILIOS.

(From a Photograph.)

- εἰνάετες γάρ σφιν κακὰ ράπτομεν ἀμφιέποντες
παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.
- 120 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
ἦθελ'. ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς
παντοίοισι δόλοισι, πατήρ τεός, εἰ ἐτεόν γε
κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
ἦ τοι γὰρ μῦθοί γε εἰκότες, οὐδέ κε φαίης
- 125 ἄνδρα νεώτερον ᾧδε εἰκότα μυθήσασθαι.
ἔνθ' ἦ τοι εἴως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
ἀλλ' ἓνα θυμὸν ἔχοντε νόω καὶ ἐπίφροσι βουλῇ
φραζόμεθ' Ἀργείοισιν, ὅπως ὄχ' ἄριστα γένοιτο.
- 130 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον
Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι
πάντες ἔσαν· τῷ σφῶων πολέες κακὸν οἶτον ἐπέσπον
- 135 μῆνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης,
ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκεν.
τῷ δὲ καλεσσαμένω ἀγορῆν ἐς πάντας Ἀχαιοὺς,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἠέλιον καταδύντα,
οἱ δ' ἦλθον οἴνω βεβαρηότες νῆες Ἀχαιῶν,
- 140 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.
ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
νόστου μιμνήσκεισθαι ἐπ' εὐρέα νῶτα θαλάσσης,
οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα
λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἐκατόμβας,
- 145 ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,
νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν·
οὐ γάρ τ' αἴψα θεῶν τρέπεται νόος αἰὲν ἔοντων.
ὧς τῷ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν

ἔστασαν· οἱ δ' ἀνόρουσαν ἐνκνήμιδες Ἀχαιοὶ
 150 ἤχῃ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή.
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·
 ἠῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα διὰν
 κτήματά τ' ἐντιθέμεσθα βαθυζῶνους τε γυναιίκας,
 155 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες
 αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν.
 ἡμίσεες δ' ἀναβάαντες ἐλαύνομεν· αἱ δὲ μάλ' ὄκα
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον.
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 160 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον,
 σχέτλιος, ὅς ῥ' ἔριν ὤρσε κακὴν ἐπὶ δεῦτερον αὐτίς.
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
 ἀμφ' Ὀδυσῆα ἀνακτα δαΐφρονα ποικιλομήτην,
 αὐτίς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
 165 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἶ μοι ἔποντο,
 φεῦγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων·
 φεῦγε δὲ Τυδέος υἱὸς ἀρήϊος, ὤρσε δ' ἑταίρους.
 ὄψε δὲ δὴ μετὰ νῶι κίε ξανθὸς Μενέλαος,
 ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὀρμαίνοντας,
 170 ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,
 νήσου ἐπὶ Ψυρίας, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,
 ἢ ὑπένερθε Χίοιο παρ' ἠνεμόεντα Μίμαντα.
 ἠτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν
 δεῖξε καὶ ἠνώγει πέλαγος μέσον εἰς Ἐύβοιαν
 175 τέμνειν, ὄφρα τάχιστα ὑπέκ κακότητα φύγοιμεν.
 ὤρτο δ' ἐπὶ λιγύς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὄκα
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν
 ἐννύχαια κατάγοντο· Ποσειδάωνι δὲ ταύρων
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.



NAUPLIA.
(From a Photograph.)

- 180 τέτρατον ἤμαρ ἔην, ὅτ' ἐν Ἄργεϊ νῆας εἴσας
 Τυδείδew ἕταροι Διομήδεος ἵπποδάμοιο
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλουνδ' ἔχον, οὐδέ ποτ' ἔσβη
 οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.
 ὧς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα
 185 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν, οἳ τ' ἀπόλοντο.
 ὄσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισιν
 πεύθομαι, ἣ θέμις ἐστί, δαήσεται, οὐδέ σε κεύσω.
 εὖ μὲν Μυρμιδόνας φάσ' ἔλθέμεν ἐγχεσιμώρους,
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
 190 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν·
 πάντας δ' Ἴδομενεὺς Κρήτην εἰσήγαγ' ἐταίρους,
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπήυρα.
 Ἄτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,
 ὧς τ' ἦλθ' ὧς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
 195 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερώς ἀπέτισεν·
 ὧς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
 ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,
 Αἴγισθον δολόμητιν ὃ οἱ πατέρα κλυτὸν ἔκτα.
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 200 ἄλκιμος ἔσσο', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπη."
 Ἦ τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 καὶ λῆν κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοιισι πυθέσθαι·
 205 αἶ γὰρ ἐμοὶ τοσσὴνδε θεοὶ δύναμιν περιθεῖεν,
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.
 ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρῆ τετλάμεν ἔμψης."
 210 τὸν δ' ἡμείβετ' ἔπειτα Γερῆμιος ἱππότα Νέστωρ·

- “ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
 ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάασθαι·
 εἶπέ μοι, ἦ ἐκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ
 215 ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῆ.
 τίς δ' οἶδ', εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθῶν,
 ἦ ὃ γε μῦνος ἐὼν ἦ καὶ σύμπαντες Ἀχαιοί.
 εἰ γάρ σ' ὧς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,
 ὡς τότε Ὀδυσσῆος περικήδετο κυδαλίμοιο
 220 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγέ' Ἀχαιοί·
 οὐ γάρ πω ἴδον ὦδε θεοὺς ἀναφανδὰ φιλεῦντας,
 ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη·
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ·
 τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο.”
 225 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 “ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·
 λήν γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε
 ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὧς ἐθέλοιεν.”
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 230 “Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
 βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας
 οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι,
 ἦ ἐλθῶν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων
 235 ὦλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἦς ἀλόχοιο.
 ἀλλ' ἦ τοι θάνατον μὲν ὁμοῖον οὐδὲ θεοὶ περ
 καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκόμεν, ὅπποτε κεν δὴ
 μοῖρ' ὀλοῇ καθέλῃσι ταηλεγέος θανάτοιο.”
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 240 “Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ·
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη



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MYCENAE.
(From a Photograph.)

- φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
 Νέστορ', ἐπεὶ περίοιδε δίκας ἠδὲ φρόνιν ἄλλων·
 245 τρὶς γὰρ δὴ μὶν φασιν ἀνάξασθαι γένε' ἀνδρῶν·
 ὧς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.
 ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·
 πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
 250 Αἰγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;
 ἦ οὐκ Ἄργεος ἦεν Ἀχαικοῦ, ἀλλὰ πη ἄλλη
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσῆσας κατέπεφνεν;
 τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 “ τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθῆα πάντ' ἀγορεύσω.
 255 ἦ τοι μὲν τάδε καὐτὸς οἶκαι, ὧς περ ἐτύχθη·
 εἰ ζῶν γ' Αἰγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρεΐδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχεναν,
 ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαιψαν
 260 κείμενον ἐν πεδίῳ ἐκάς ἄστεος, οὐδέ κέ τίς μιν
 κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.
 ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους
 ἡμεθ'· ὃ δ' εὐκῆλος μυχῶ Ἄργεος ἵπποβότοιο
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
 265 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον αἰεκὲς
 δία Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῆσιν·
 παρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης Τροίηνδε κίων εἴρυσθαι ἄκοιτιν.
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,
 270 δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.

πολλὰ δὲ μηρί' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
 πολλὰ δ' ἀγάλματ' ἀνήψεν, ὑφάσματά τε χρυσόν τε,
 275 ἔκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ.
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
 Ἄτρείδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 280 οἷς ἀγανοῖς βελέεσσω ἐποιχόμενος κατέπεφνε
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
 νῆα κυβερνήσαι, ὁπότε σπέρχοιεν ἄελλαι.
 ὣς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο,
 285 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἰὼν ἐπὶ οἴνοπα πόντον
 ἐν νηυσὶ γλαφυρῆσι Μαλειάων ὄρος αἰπὺ
 ἴξε θεῶν, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦεν,
 290 κύματά τε τροφέοντο πελώρια ἴσα ὄρεσσιν.
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσειν,
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ρέεθρα.
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλλα πέτρῃ
 ἐσχατιῇ Γόρτυνος ἐν ἠεροειδέι πόντῳ·
 295 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ρίον ὠθεῖ,
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρείους
 300 Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
 ὣς ὁ μὲν ἔνθα πολλὸν βίοτον καὶ χρυσὸν ἀγείρων
 ἠλάτο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους·
 τόφρα δὲ ταῦτ' Αἰγισθος ἐμήσατο οἴκοθι λυγρά.



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GATE OF LIONS, MYCENAE.

(From a Photograph.)

- 305 ἐπτάετες δ' ἤηασσε πολυχρύσοιο Μυκήνης,
 304 κτείνας Ἀτρείδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.
 τῷ δέ οἱ ὄγδοάτῳ κακὸν ἤλυθε διὸς Ὀρέστης
 ἄψ ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 ἦ τοι ὁ τὸν κτείνας δαίνυ τάφον Ἀργείοισιν
 310 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθιοιο·
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.
 καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάησο,
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 315 οὔτῳ ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσιν
 κτήματα δασσάμενοι, σὺ δὲ τηῦσίην ὁδὸν ἔλθης.
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
 ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ
 320 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφήλωσιν ἄελλαι
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
 αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεῶνόν τε.
 ἀλλ' ἴθι νῦν σὺν νηί τε σῆ καὶ σοῖς ἐτάροισιν·
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
 325 πὰρ δέ τοι υἱες ἐμοί, οἳ τοι πομπῆες ἔσονται
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.
 λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπη·
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν."
 ὣς ἔφατ', ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθεν.
 330 τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη·
 "ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
 ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν
 σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὦρη.

- 335 ἦδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.”
 ἦ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐδησάσης.
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
- 340 νώμησαν δ' ἄρα πᾶσιw ἐπαρξάμενοι δεπάεσσιν·
 γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.
 αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ', ὅσον ἤθελε θυμός,
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς
 ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα νέεσθαι.
- 345 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·
 “Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὡς ὑμεῖς παρ' ἐμείω θοῆν ἐπὶ νῆα κίοιτε
 ὡς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἠδὲ πενιχροῦ,
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,
- 350 οὐτ' αὐτῷ μαλακῶς οὔτε ξεῖνοισιν ἐνεύδειν.
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
 οὐ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
 νηὸς ἐπ' ἰκριόφιν καταλέξεται, ὄφρ' ἂν ἐγὼ γε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
- 355 ξεῖνους ξεινίζειν, ὅς τις κ' ἐμὰ δώμαθ' ἴκηται.”
 τὸν δ' αὐτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 “εὖ δὴ ταυτὰ γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
 ἀλλ' οὗτος μὲν νῦν σοὶ ἄμ' ἔψεται, ὄφρα κεν εὖδῃ
- 360 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἴπω τε ἕκαστα.
 οἶος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,
 πάντες ὀμηλικῆ μεγαθύμου Τηλεμάχοιο.
- 365 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ

νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὗ τι νέον γε
 οὐδ' ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἴκετο δῶμα,
 πέμψον σὺν δίφρῳ τε καὶ νιεί· δὸς δέ οἱ ἵππους,
 370 οἷ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι."

ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη
 φήνη εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας.
 θαύμαζεν δ' ὁ γεραιός, ὅπως ἴδεν ὀφθαλμοῖσιν·
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 375 "ὦ φίλος, οὗ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,
 εἰ δὴ τοι νέω ᾧδε θεοὶ πομπῆς ἔπονται.
 οὐ μὲν γάρ τις ὄδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
 ἦ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
 380 ἀλλὰ ἄνασσ' ἴληθι, δίδωθι δέ μοι κλέος ἐσθλόν,
 αὐτῷ καὶ παιδεσσι καὶ αἰδοίῃ παρακοίτι·
 σοὶ δ' αὖ ἐγὼ ρέξω βούνῃσιν ἦνιν εὐρυμέτωπον
 ἀδμήτην, ἦν οὗ πω ὑπὸ ζυγὸν ἦγαγεν ἀνὴρ·
 τὴν τοι ἐγὼ ρέξω χρυσὸν κέρασιν περιχεύας."

385 ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
 τοῖσιν δ' ἠγεμόνευε Γερήνιος ἵπποτα Νέστωρ,
 νιάσι καὶ γαμβροῖσιν, εἰὰ πρὸς δώματα καλά.
 ἀλλ' ὅτε δώμαθ' ἴκοντο ἀγακλυτὰ τοιοῦτο ἄνακτος,
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε·
 390 τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασεν
 οἴνου ἠδυπότιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
 ᾧξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσεν·
 τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη
 εὐχετ' ἀποσπένδων κούρη Διὸς αἰγιόχοιο.

395 ἀτὰρ ἐπεὶ σπεῖσάν τε πῖον θ', ὅσον ἦθελε θυμός,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

- τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἵπποτα Νέστωρ,
 Τηλέμαχον φίλον υἱὸν Ὀδυσσῆος θείοιο,
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ,
 400 πὰρ δ' ἄρ' ἔμμελίην Πεισίστρατον ὄρχαμον ἀνδρῶν,
 ὃς οἱ ἔτ' ἠΐθεος παίδων ἦν ἐν μεγάροισιν.
 αὐτὸς δ' αὖτε καθεῦθε μυχῶ δόμου ὑψηλοῖο,
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 405 ὄρνυτ' ἄρ' ἐξ εὐνήφι Γερήνιος ἵπποτα Νέστωρ,
 ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
 οἱ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων
 λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν
 Νηλεὺς ἕζεσκεν θεόφιν μῆστωρ ἀτάλαντος·
 410 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἰδίοσδε βεβήκειν,
 Νέστωρ αὖ τὸτ' ἐφίεζε Γερήνιος, οὔρος Ἀχαιῶν,
 σκῆπτρον ἔχων· περὶ δ' υἷες ἀολλέες ἠγερέθοντο
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
 Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης·
 415 τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἤλυθεν ἦρως·
 πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἵπποτα Νέστωρ·
 “καρπαλίμως μοι, τέκνα φίλα, κρηγήνατ' ἐέλδωρ,
 ὄφρ' ἦ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,
 420 ἧ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν.
 ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ οἴους·
 425 εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω
 ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἴσω

- δμωῆσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ."
- 430 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ βουῖς
 ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἴσης
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
 ὄπλ' ἐν χερσὶν ἔχων χαλκήμια, πείρατα τέχνης,
 ἄκμονά τε σφῦράν τ' ἐυποίητόν τε πυράγρην,
- 435 οἰσίν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη
 ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
 χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχενεν
 ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροίτο ἰδοῦσα.
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.
- 440 χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι
 ἦλυθεν ἐκ θαλάμοιο φέρων, ἐτέρη δ' ἔχεν οὐλὰς
 ἐν κανέῳ. πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
 ὄξυν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.
 Περσεὺς δ' ἀμνίον εἶχε. γέρων δ' ἱππηλάτα Νέστωρ
- 445 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη
 εὔχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλων.
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐτίκα Νέστωρος υἱὸς ὑπέρθυμος Θρασυμήδης
 ἦλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
- 450 ἀυχειῖους, λῦσεν δὲ βοὸς μένος. αἱ δ' ὀλόλυξαν
 θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
 Νέστωρος, Εὐρυδίκη πρέσβα Κλυμένοιο θυγατρῶν.
 οἳ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος ὄρχαμος ἀνδρῶν.
- 455 τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὄστέα θυμός,
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 460 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀη καὶ σπλάγχνα πάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὄπτων δ' ἀκροπόρους ὀβελούς ἐν χερσίν ἔχοντες.

τόφρα δὲ Τηλέμαχον λούσεν καλῆ Πολυκάστη,
 465 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο.
 αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
 ἔκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
 παρ δ' ὁ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζετο, ποιμένα λαῶν.

470 οἱ δ' ἐπεὶ ὄπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
 δαῖνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσεῖσι δεπάεσσιν.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

475 “παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.”
 ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,
 καρπαλίμως δ' ἔζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.
 ἐν δὲ γυνῆ ταμίῃ σῖτον καὶ οἶνον ἔθηκεν

480 ὄψα τε, οἶα ἔδουσι διοτρεφέες βασιλῆες.
 ἂν δ' ἄρα Τηλέμαχος περικαλλέα βῆσето δίφρον·
 παρ δ' ἄρα Νεστορίδης Πεισιστρατος ὄρχαμος ἀνδρῶν
 ἐς δίφρον τ' ἀνέβαινε καὶ ἠγία λάζετο χερσίν·
 μᾶστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην

485 ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον.
 οἱ δὲ πανηγέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.
 δύσετό τ' ἠέλιος σκιάωντό τε πᾶσαι ἀγνυαί,
 ἐς Φηρὰς δ' ἴκοντο Διοκλῆος ποτὶ δῶμα,
 υἱός Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

490 ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν.

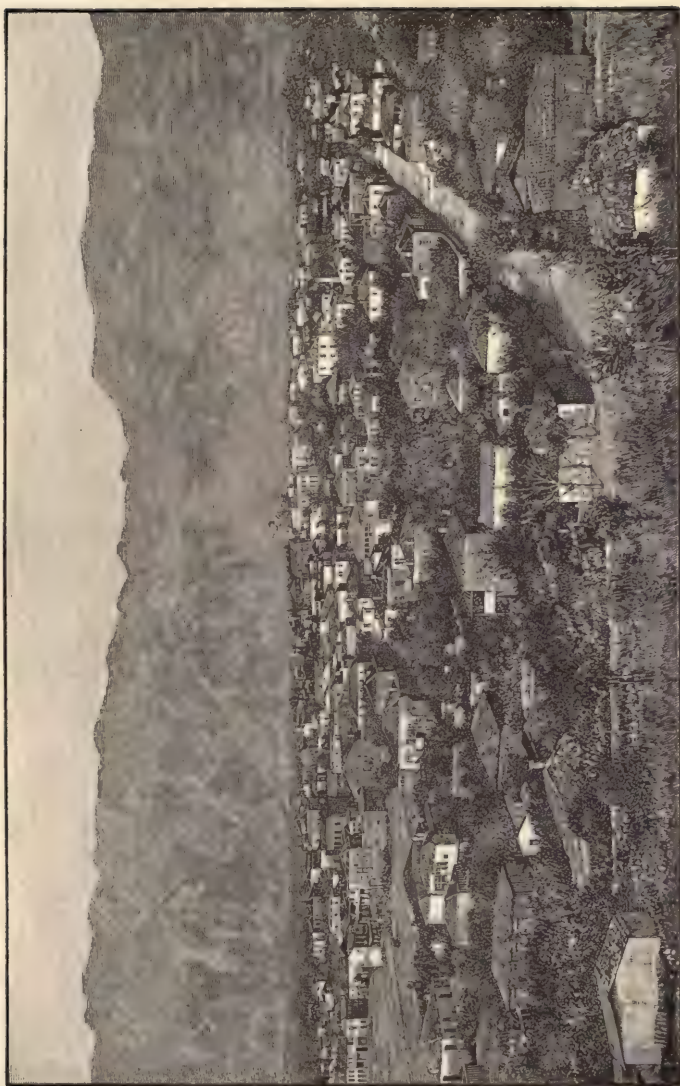
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·
[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.]
μάστιξεν δ' ἔλααν, τῷ δ' οὐκ ἀέκοντε πετέσθην.

495 ἴξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυιαί,

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

- οἱ δ' ἴξον κοίλην Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο·
τὸν δ' εὖρον δαιύνοντα γάμον πολλοῖσιν ἔτησιν
υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
- 5 τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱεὶ πέμπεν·
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσεν
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασσειν.
- 10 υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην,
ὃς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
- 15 ὧς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θείος ἀοιδὸς
φορμίζων, δοιῶ δὲ κυβιστητῆρε κατ' αὐτούς,
μολπῆς ἐξάρχοντος, ἐδίνεον κατὰ μέσσοις.
- 20 τὰ δ' αὐτ' ἐν προθύροισι δόμων αὐτῶ τε καὶ ἵππῳ,
Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός,
στήσαν. ὃ δὲ προμολῶν ἶδετο κρείων Ἑτewνεύς,
ὄτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,



SPARTA.
(From a Photograph.)

- 25 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ ξείνω δὴ τινε τώδε, διοτρεφὲς ᾧ Μενέλαε,
 ἄνδρε δῦω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.
 ἄλλ' εἴπ', ἣ σφῶιν καταλύσομεν ὠκέας ἵππους,
 ἣ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.”
- 30 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 “ οὐ μὲν νήπιος ἦσθα, Βοηθοῖδῃ Ἐτεωνεῦ,
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πάις ὡς νήπια βάζεις.
 ἣ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἶ κέ ποθι Ζεὺς
- 35 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θουηθηῆναι.”
 ὡς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
 ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἐοῖ αὐτῶ.
 οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,
- 40 καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππέϊσι κάπησι,
 παρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον. οἱ δὲ ἰδόντες
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος·
- 45 ὡς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης
 δῶμα καθ' ὑπερεφὲς Μενελάου κυδαλίμοιο.
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
 ἐς ῥ' ἀσαμίνθους βάντες εὐξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
- 50 ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλλον ἠδὲ χιτῶνας,
 ἐς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 νύσασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
- 55 σῖτον δ' αἰδοίῃ ταμῖη παρέθηκε φέρουσα,

- εἶδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων.
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.
 τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
 60 “ σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα
 δείπνου πασσαμένω εἰρησόμεθ', οἳ τινές ἐστων
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκήων,
 ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλῆων
 σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.”
 65 ὣς φάτο, καὶ σφιν νῶτα βοῶς παρὰ πίονα θῆκεν
 ὄπτ' ἐν χερσὶν ἐλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῶ.
 οἳ δ' ἐπ' ὀνειβάθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δῆ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν
 70 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖάθ' οἱ ἄλλοι·
 “ φράζεο, Νεστορίδη, τῶ ἐμῶ κεχαρισμένε θυμῶ,
 χαλκοῦ τε στεροπὴν καὶ δώματα ἠχῆεντα
 χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.
 Ζηνὸς που τοιγδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,
 75 ὄσσα τὰδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόοντα.”
 τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ τέκνα φίλ', ἧ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι·
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
 80 ἀνδρῶν δ' ἧ κέν τις μοι ἐρίσσεται ἠὲ καὶ οὐκὶ
 κτήμασιν. ἧ γὰρ πολλὰ παθῶν καὶ πόλλ' ἐπαληθεῖς
 ἠγαγόμην ἐν νηυσὶ καὶ ὄγδοάτῳ ἔτει ἠλθον,
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,
 Αἰθιοπίας θ' ἰκόμην καὶ Σιδονίους καὶ Ἐρεμβοῦς
 85 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κερατὶ τελέθουσιν·
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.

- ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμῆν
 τυροῦ καὶ κρειῶν οὔδὲ γλυκεροῖο γάλακτος,
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
- 90 εἶος ἐγὼ περὶ κείνα πολὺν βίοντα συναγείρων
 ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
 λάθρη, ἀνωιστί, δόλω οὐλομένης ἀλόχοιο·
 ὧς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὕμιν
- 95 εἰσίν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
 ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
 ναίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τὸτ' ὄλοντο
 Τροίῃ ἐν εὐρείῃ ἐκὰς Ἄργεος ἵπποβότοιο.
- 100 ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὐτε
 παύομαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο·
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,
- 105 ὡς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἔδωδῃ
 μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσα μόγησεν,
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν
 αὐτῷ κῆδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὔδέ τι ἴδμεν,
- 110 ζῶει ὁ γ' ἢ ἤ τέθνηκεν. ὀδύρονται νύ που αὐτὸν
 Λαέρτης θ' ὁ γέρον καὶ ἐχέφρων Πηνελόπεια
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ."
- ὧς φάτο, τῷ δ' ἄρα πατὴρ ὑφ' ἡμερον ὤρσε γόοιο.
 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,
- 115 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχῶν
 ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,

- ἤέ μιν αὐτὸν πατρὸς ἑάσειε μνησθῆναι
 ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.
- 120 εἶος ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἐκ δ' Ἐλένη θαλάμοιο θυώδεος ὑφορόφοιο
 ἦλυσεν Ἀρτέμιδι χρυσηλακάτω εἰκυῖα.
 τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,
 Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,
- 125 Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν
 Ἀλκάνδρη, Πολύβοιο δάμαρ, ὅς ἔναι ἐνὶ Θήβης
 Αἴγυπτίης, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται·
 ὅς Μενελάω δῶκε δὺ ἀργυρέας ἀσασμίνθους,
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
- 130 χωρὶς δ' αὖθ' Ἐλένη ἄλοχος πόρε κάλλιμα δῶρα·
 χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν
 ἀργύρεον, χρυσῶ δ' ἐπὶ χεῖλεα κεκράαντο.
 τόν ρά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῶ
- 135 ἠλακάτη τετάνυστο ἰοδνεφές εἶρος ἔχουσα.
 ἔξετο δ' ἐν κλισμῶ, ὑπὸ δὲ θρήνυς ποσὶν ἦεν.
 αὐτίκα δ' ἦ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
 “ἴδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἶδε
 ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
- 140 ψεύσομαι ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 οὐ γάρ πώ τινά φημι εἰκότα ὦδε ιδέσθαι
 οὔτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
 ὡς ὄδ' Ὀδυσσῆος μεγαλήτορος οὔτις ἔοικεν,
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
- 145 κείνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἶνεκ' Ἀχαιοὶ
 ἦλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες.”
 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 “οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ εἴσκεις·

κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες
 150 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται.
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσσῆι
 μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν
 ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρνον εἶβεν
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.”

155 τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἠΰδα·

“ Ἀτρεΐδῃ Μενέλαε διοτρεφέες, ὄρχαμε λαῶν,
 κείνου μὲν τοι ὄδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις·
 ἀλλὰ σαόφρων ἐστί, νεμεσσᾶται δ' ἐνὶ θυμῷ
 ᾧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
 160 ἄντα σέθεν, τοῦ νῶι θεοῦ ὡς τερπόμεθ' αὐδῆ.
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
 τῷ ἅμα πομπὸν ἔπεισθαι· ἐέλδετο γὰρ σε ιδέσθαι,
 ὄφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.
 πολλὰ γὰρ ἄλγέ' ἔχει πατρὸς πάϊς οἰχομένοιο
 165 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσητῆρες ἔωσιν,
 ὡς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
 εἶσ', οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.”

τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

“ ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ
 170 ἴκεθ', ὅς εἶνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους·
 καὶ μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
 Ἄργείων, εἰ νῶιν ὑπεῖρ ἄλα νόστον ἔδωκεν
 νηυσὶ θοῆσι γενέσθαι Ὀλύμπιος εὐρύσπα Ζεὺς.
 καὶ κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα,
 175 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ
 καὶ πᾶσι λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
 αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
 καὶ κε θάμ' ἐνθάδ' εἶοντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,

180 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.
 ἀλλὰ τὰ μὲν που μέλλεν ἀγάσσεσθαι θεὸς αὐτός,
 ὃς κείνον δύστηνον ἀνόστιμον οἶον ἔθηκεν."

ὣς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἕμερον ὤρσε γόοιο.
 κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,
 185 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος·
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρῦτῳ ἔχεν ὄσσε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
 τὸν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός·
 τοῦ ὃ γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·
 190 "Ἀτρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι
 Νέστωρ φάσῃ ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σεῖο
 οἴσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν·
 καὶ νῦν, εἴ τί που ἔστι, πίθοί μοι· οὐ γὰρ ἐγὼ γε
 τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἦδ'·

195 ἔσσεται ἠριγένεια· νεμεσσωμαί γε μὲν οὐδὲν
 κλαίειν, ὃς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.
 τοῦτό νυ καὶ γέρας οἶον οἰζυροῖσι βροτοῖσιν,
 κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
 καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὐ τι κάκιστος
 200 Ἀργεῖων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι
 Ἀντίλοχον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητὴν."

τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 "ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ
 205 εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη·
 τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάξεις.
 ρεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ᾧ τε Κρονίων
 ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,
 ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα
 210 αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,

υἷεας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.
 ἡμεῖς δὲ κλαυθμὸν μὲν εἶασομεν, ὃς πρὶν ἐτύχθη,
 δόρπου δ' ἐξ' αὐτῆς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
 χευάντων. μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται

215 Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν.”

ὣς ἔφατ', Ἀσφαλίῳν δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
 ὀτρηνρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἐλένη Διὸς ἐκγεγαυῖα.

220 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,
 νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

ὃς τὸ καταβρόξιεν, ἐπὴν κρητῆρι μιγείη,

οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,

οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

225 οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν
 χαλκῷ δηϊόωεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτο.

τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα

ἔσθλά, τά οἱ Πολύδαμνα πόρην Θῶνος παράκοιτις

Αἴγυπτίη, τῇ πλείστα φέρει ζεῖδωρος ἄρουρα

230 φάρμακα, πολλὰ μὲν ἔσθλά μεμιγμένα πολλὰ δὲ λυγρά·

ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων

ἀνθρώπων· ἧ γὰρ Παιήονός εἰσι γενέθλης.

αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἴνοχοῆσαι,

ἐξ' αὐτῆς μύθοισιν ἀμειβομένη προσέειπεν·

235 “ Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἠδὲ καὶ οἶδε

ἀνδρῶν ἔσθλῶν παῖδες, ἀτὰρ θεὸς ἄλλοτε ἄλλῳ

Ζεὺς ἀγαθόν τε κακόν τε διδοῖ. δύναται γὰρ ἅπαντα·

ἧ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισιν

καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.

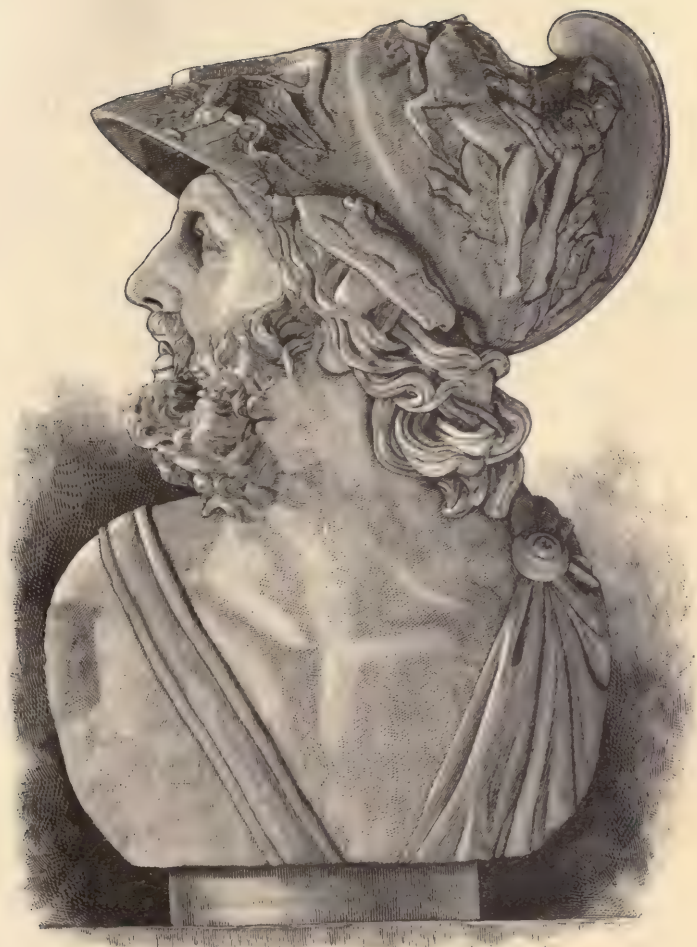
240 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·

- ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.
 αὐτὸν μιν πληγῆσιν ἀεικελίησι δαμάσσας,
 245 σπεῖρα κάκ' ἀμφ' ὄμοισι βαλόν, οἰκῆτι εὐοικῶς
 ἀνδρῶν δυσμενέων κατέδου πόλιν εὐρυάγυιαν·
 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἤισκεν,
 δέκτη, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
 τῷ ἴκελος κατέδου Τρώων πόλιν· οἱ δ' ἀβάκησαν
 250 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον εἶοντα,
 καὶ μιν ἀνειρώτων· ὁ δὲ κερδοσύνη ἀλείεινεν.
 ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,
 ἀμφὶ δὲ εἴματα ἔσσα καὶ ὄμοσα καρτερὸν ὄρκον
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 255 πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,
 καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
 ἐνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
 260 χαῖρ', ἐπεὶ ἦδη μοι κραδίη τέτραπτο νέεσθαι
 ἀψ οἰκόνδ', ἄτην δὲ μετέστενον, ἦν Ἀφροδίτη
 δῶχ', ὅτε μ' ἤγαγ' ἐκεῖσε φίλης ἀπὸ πατρίδος αἴης,
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
 οὗ τευ δευόμενον, οὗτ' ἄρ φρένας οὔτε τι εἶδος."
 265 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 “ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
 ἦδη μὲν πολέων ἐδάην βουλήν τε νόον τε
 ἀνδρῶν ἡρώων, πολλήν δ' ἐπελήλυθα γαῖαν·
 ἀλλ' οὗ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν,
 270 οἶον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.
 οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 ἵππῳ ἐνὶ ξεστῷ, ἔν' ἐνήμεθα πάντες ἄριστοι

- Ἄργείων Τρώεσσι φόνον καὶ κῆρα φέρουτες.
 ἦλθες ἔπειτα σὺ κείσε· κελευσέμεναι δέ σ' ἔμελλεν
 275 δαίμων, ὃς Τρώεσιν ἐβούλετο κῦδος ὀρέξαι·
 καὶ τοι Δηίφοβος θεοείκελος ἔσπετ' ἰούση.
 τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφώσα,
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
 280 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς
 ἦμενοι ἐν μέσσοισιν ἀκούσαμεν, ὡς ἐβόησας.
 νῶϊ μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντες
 ἢ ἐξελθέμεναι ἢ ἔνδοθεν αἰψὶ ὑπακοῦσαι·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένω περ.
 285 ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν,
 Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσω
 ἦθελεν. ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζεν
 νωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαιοὺς·
 τόφρα δ' ἔχ', ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη."
 290 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
 "Ἄτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἄλγιον· οὐ γάρ οἱ τι τά γ' ἦρκεσε λυγρὸν ὄλεθρον,
 οὐδ' εἴ οἱ κραδίη γε σιδηρῆ ἔνδοθεν ἦεν.
 ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἦδη
 295 ὑπνώ ὑπο γλυκερῶ ταρπώμεθα κοιμηθέντες."
 ὧς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῶῃσι κέλευσεν
 δέμνι ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,
 χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 300 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
 δέμνια δὲ στόρεσαν, ἐκ δὲ ζείνους ἄγε κῆρυξ.
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 Τηλέμαχος θ' ἦρωσ καὶ Νέστορος ἀγλαὸς υἱός·

- Ἄτρεΐδης δὲ καθεῦθε μυχῶ δόμου ὑψηλοῖο,
 305 πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δία γυναικῶν.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὤρνυτ' ἄρ' ἐξ εὐνήφι βοήν ἀγαθὸς Μενέλαος
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ' ὤμω,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 310 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἐναλίγκιος ἄντην,
 Τηλεμάχῳ δὲ παρίζεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 “τίπτε δέ σε χρεῖῳ δεῦρ' ἦγαγε, Τηλέμαχ' ἦρως,
 ἐς Λακεδαίμονα δῖαν ἐπ' εὐρέα νῶτα θαλάσσης;
 δῆμιον ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.”
- 315 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 “Ἄτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἦλυθον, εἴ τινά μοι κληιδόνα πατρὸς ἐνίσποις.
 ἐσθίεταιί μοι οἶκος, ὄλωλε δὲ πίονα ἔργα·
 δυσμενέων δ' ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ
 320 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς,
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἳ κ' ἐθέλησθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
 325 πλαζομένου· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ.
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον, ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 ἢ ἔπος ἤέ τι ἔργον ὑποστὰς ἐξετέλεσσεν
- 330 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,
 τῶν νῦν μοι μνήσαι καὶ μοι νημερτὲς ἐνίσπες.”
 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 “ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔοντες.



MENELAUS.
(Vatican, Rome.)

- 335 ὡς δ' ὀπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
 κνημοὺς ἐξερέησι καὶ ἄγκεα ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἐὼν εἰσήλυθεν εὐνήν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,
 340 ὡς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,
 τοῖος ἐὼν, οἴός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
 345 τοῖος ἐὼν μνηστήησιν ὀμιλήσειεν Ὀδυσσεύς·
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ταῦτα δ', ἃ μ' εἰρωτᾶς καὶ λίσσσαι, οὐκ ἂν ἐγὼ γε
 ἄλλα παρέξ εἵποιμι παρακλιδόν, οὐδ' ἀπατήσω,
 ἀλλὰ τὰ μὲν μοι εἶπε γέρον ἄλιος νημερτής,
 350 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.
 Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
 ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας ἐκατόμβας.
 οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.
 νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
 355 Αἰγύπτου προπάρουθε, Φάρον δέ ἐ κικλήσκουσιν,
 τόσσον ἄνευθ', ὅσσον τε πανημερίῃ γλαφυρῇ νηῦς
 ἤνυσεν, ἧ λιγὺς οὖρος ἐπιπνεΐησιν ὀπισθεν·
 ἐν δὲ λιμὴν ἐύορμος, ὅθεν τ' ἀπὸ νῆας εἴσας
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
 360 ἔνθα μ' εἰκόσιν ἤματ' ἔχον θεοί, οὐδέ ποτ' οὖροι
 πνεύοντες φαίνονθ' ἀλιαέες, οἳ ῥά τε νηῶν
 πομπῆες γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.
 καὶ νῦν κεν ἦια πάντα κατέφθιτο καὶ μένεν ἀνδρῶν,
 εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ με σώσειεν,
 365 Πρωτέος ἰφθίμου θυγάτηρ ἄλιόιο γέροντος,

- Εἶδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.
 ἧ μ' οἶψ' ἔρροντι συνήντετο νόσφω ἑταίρων·
 αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
- 370 ἡ δέ μεν ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·
 'νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων;
 ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκειαι, οὐδέ τι τέκμων
 εὐρέμεναι δύνασαι, μυνύθει δέ τοι ἦτορ ἑταίρων.'
- 375 ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ἐκ μὲν τοι ἐρέω, ἧ τις σύ πέρ ἐσσι θεάων,
 ὡς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασι,
 380 ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'
 ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεῶων·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς
- 385 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὅς τε θαλάσσης
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου,
- 390 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα·
 καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἶ κ' ἐθέλησθα,
 ὅτι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.'
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
- 395 'αὐτὴ νῦν φράζεο σὺ λόχον θείοιο γέροντος,
 μή πῶς με προῖδὼν ἠὲ προδαιὲς ἀλέηται.'

- ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι.
 ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 400 ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκη,
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς
 πνοιῇ ὑπο Ζεφύροιο μελαίνῃ φρικὴ καλυφθεῖς,
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοσύδνης
 405 ἀθρόαι εὐδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι,
 πικρὸν ἀποπνεῖουσαι ἁλὸς πολυβενθέος ὄδμῆν.
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἠοὶ φαινομένηφιν
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἐταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐνσσελμοισιν ἄριστοι.
 410 πάντα δέ τοι ἐρέω ὀλοφῶια τοῖο γέροντος.
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·
 αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται,
 λέξεται ἐν μέσσησι νομεὺς ὡς πῶεσι μῆλων.
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,
 415 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,
 αὐθι δ' ἔχειν μεμαῶτα, καὶ ἐσσύμενόν περ ἀλύξαι.
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαίαν
 ἐρπετὰ γίγνονται, καὶ ὕδωρ καὶ θεσπιδαῆς πῦρ·
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
 420 ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσιν,
 τοῖος ἐὼν, οἷόν κε κατευνηθέντα ἴδησθε,
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα,
 ἦρως, εἶρεσθαι δέ, θεῶν ὅς τις σε χαλέπτει,
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα.'
 425 ὡς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἔστασαν ἐν ψαμάθοισιν,
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.

- αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
 δόρπον θ' ὄπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
 430 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
 ἦια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους
 τρεῖς ἄγον, οἷσι μάλιστα πεποιθεα πᾶσαν ἐπ' ἰθύν.
 435 τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπου
 τέσσαρα φωκᾶων ἐκ πόντου δέρματ' ἔνεικεν·
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
 εὐνάς δ' ἐν ψαμάθοισι διαγλάψασ' ἀλίησιν
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἦλθομεν αὐτῆς·
 440 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω.
 ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς
 φωκᾶων ἀλιοτρεφῆων ὀλοώτατος ὄδμη·
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;
 ἀλλ' αὐτῆ ἔσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
 445 ἀμβροσίην ὑπὸ ῥῖνα ἐκάστω θῆκε φέρουσα
 ἠδὲ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὄδμήν.
 πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ·
 φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
 450 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εὔρε δὲ φώκας
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν.
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ
 ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.
 ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
 455 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,
 ἀλλ' ἦ τοι πρῶτιστα λέων γένετ' ἠυγένειος,
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σῦς·
 γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον·

ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότε θυμῷ.

460 ἀλλ' ὅτε δὴ ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδώς,
καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπεν·
' τίς νύ τοι, Ἀτρέος υἱέ, θεῶν συμφράσσατο βουλάς,
ᾧφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;'

ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

465 'οἴσθα, γέρον· τί με ταῦτα παρατροπέων ἐρεΐνεις;
ὡς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,

470 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'

ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

' ἀλλὰ μάλ' ὠφελлес Δίί τ' ἄλλοισίν τε θεοῖσιν
ρέξας ἱερά κάλ' ἀναβαινόμεν, ᾧφρα τάχιστα
σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.

475 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι
οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαίαν,
πρὶν γ' ὅτ' ἂν Αἰγύπτιο διπετεῆος ποταμοῖο
αὐτίς ὕδωρ ἔλθῃς ρέξῃς θ' ἱεράς ἐκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·

480 καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἦν σὺ μενοινᾶς.'

ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
οὐνεκά μ' αὐτίς ἄνωγεν ἐπ' ἠεροειδέα πόντον
Αἰγυπτόνδ' ἰέναι δολιχὴν ὁδὸν ἀργαλέην τε.

ἀλλὰ καὶ ὡς μύθοισιν ἀμειβόμενος προσέειπον·

485 'ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις·
ἀλλ' ἄγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον,
ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
ἦέ τις ὦλετ' ὀλέθρῳ ἀδενκέι ἦς ἐπὶ νηὸς

- 490 ἤε φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.
 ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 'Ἄτρεΐδη, τί με ταῦτα διείρειαι; οὐδέ τί σε χρὴ
 ἰδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
 δὴν ἄκλαυτον ἔσεσθαι, ἐπὴν εὖ πάντα πύθῃαι.
- 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο·
 ἀρχοὶ δ' αὖ δύο μῦνοι Ἀχαιῶν χαλκοχιτώνων
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.
 εἷς δ' ἔτι πον ζῶος κατερύκεται εὐρέι πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέμοισιν.
- 500 Γυρῆσί μιν πρῶτα Ποσειδάων ἐπέλασσει
 πέτρησιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης·
 καὶ νύ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνη,
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·
 φῆ ῥ' ἀέκητι θεῶν φυγέει μέγα λαῖτμα θαλάσσης.
- 505 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος·
 αὐτίκ' ἔπειτα τρίαῖναν ἐλὼν χερσὶ στιβαρῆσιν
 ἤλασε Γυραΐην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μείνει, τὸ δὲ τρύφος ἔμπεισε πόντῳ,
 τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
- 510 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα,
 ὣς ὁ μὲν ἐνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἄλμυρὸν ὕδωρ.
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν
 ἐν νηυσὶ γλαφυρῆσι· σάωσε δὲ πότνια Ἥρη.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶων ὄρος αἰπὺν
- 515 ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρον βαρέα στενάχοντα,
 ἀγροῦ ἐπ' ἔσχατιήν, ὅθι δώματα ναῖε Θυέστης
 τὸ πρῖν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
- 520 ἄψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο,

ἦ τοι ὁ μὲν χαίρων ἐπεβήσεται πατρίδος αἴης
καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.
τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὃν ῥα καθείσεν

525 Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὁ γ' εἰς ἐνιαυτόν,
μὴ ἔ λάθοι παριῶν, μνήσαιτο δὲ θούριδος ἀλκῆς.
βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένα λαῶν.
αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·

530 κρινάμενος κατὰ δῆμον ἐείκοσι φώτας ἀρίστους
εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα ποιμένα λαῶν
ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.

τὸν δ' οὐκ εἶδότης ὄλεθρον ἀνήγαγε καὶ κατέπεφνε
535 δειπνίσσας, ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ.
οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ', οἳ οἱ ἔποντο,
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν·

ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ

540 ἦθελ' ἔτι ζῶειν καὶ ὄραν φάος ἡελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
'μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὕτως
κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα

545 πείρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι.
ἦ γάρ μιν ζῶόν γε κιχήσεται, ἢ κεν Ὀρέστῃς
κτέωνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσῃς.'

ὡς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγῆνωρ
αὐτίς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,

550 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

'τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε.

ὅς τις ἔτι ζῶς κατερύκεται εὐρεί πόντῳ
 ἢ θανῶν· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκούσαι.'

ὣς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 555 ' υἱὸς Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων·

τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
 ἴσχει· ὃ δ' οὐ δύναται ἦν πατρίδα γαίαν ἰκέσθαι·
 οὐ γάρ οἱ πάρα νῆες ἐπήρητμοι καὶ ἑταῖροι,

560 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
 ἄργει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
 ἀλλὰ σ' ἐς Ἥλύσιον πεδίον καὶ πείρατα γαίης
 ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθς,

565 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν·
 οὐ νιφετός, οὔτ' ἄρ' χειμῶν πολὺς οὔτε ποτ' ὄμβρος,
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείνοντος ἀήτας
 Ὀκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·
 οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἐσσι.'

570 ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν
 ἦμα, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἦλυθεν ἀμβροσίη νύξ·

575 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῶνι θαλάσσης.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
 ἐν δ' ἴστους τιθέμεσθα καὶ ἰστία νηυσὶν εἴσης,
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον,
 580 ἐξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
 ἂψ δ' εἰς Αἰγύπτιο διπτετός ποταμοῖο
 στῆσα. νέας καὶ ἔρεξα τεληέσσας ἑκατόμβας.

- αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἔοντων,
 χεῦ Ἄγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἶη.
 585 ταῦτα τελευτήσας νεόμην, ἔδοσαν δέ μοι οὖρον
 ἀθάνατοι, τοί μ' ὄκα φίλην ἐς πατρίδ' ἔπεμψαν.
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
 ὄφρα κεν ἑνδεκάτη τε δωδεκάτη τε γένηται·
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,
 590 τρεῖς ἵππους καὶ δίφρον εὐξοον· αὐτὰρ ἔπειτα
 δώσω καλὸν ἄλεισον, ἵνα σπένδησθα θεοῖσιν
 ἀθανάτοις ἐμέθεν μεμνημένος ἤματα πάντα.”
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 “ Ἄτρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.
 595 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην
 ἦμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκήων·
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 τέρπομαι· ἀλλ' ἦδη μοι ἀνιάζουσιν ἑταῖροι
 ἐν Πύλῳ ἠγαθήῃ, σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
 600 δῶρον δ', ὅττι κέ μοι δοίης, κειμήλιον ἔστω·
 ἵππους δ' εἰς Ἴθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῶ
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
 εὐρέος, ᾧ ἐνὶ μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον
 πυροὶ τε ζεῖαί τε ἰδ' εὐρυφυῆς κρῖ λευκόν.
 605 ἐν δ' Ἴθάκῃ οὐτ' ἄρ' δρόμοι εὐρέες οὔτε τι λειμών·
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐνλείμων,
 αἷ θ' ἀλὶ κεκλίεται· Ἴθάκῃ δέ τε καὶ περὶ πασέων.”
 ὣς φάτο, μείδῃσεν δὲ βοῆν ἀγαθὸς Μενέλαος,
 610 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
 δῶρων δ', ὅσσοι ἐν ἐμῶ οἴκῳ κειμήλια κείτται,

δώσω, ὃ κάλλιστον καὶ τιμηέστατόν ἐστιν·

615 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ
 ἔστιν ἄσπας, χρυσῶ δ' ἐπὶ χεῖλεα κεκράανται,
 ἔργον δ' Ἡφαίστοιο. πόρεν δέ ἐ Φαίδιμος ἦρως,
 Σιδονίων βασιλεύς, ὅθ' ἕως δόμος ἀμφεκάλυψεν
 κείσέ με νοστήσαντα· τειν δ' ἐθέλω τόδ' ὀπάσσαι.”

620 ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐνήνορα οἶνον·
 σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον·
 ὡς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο.

625 μνηστήρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
 δίσκοισιν ἔτερποντο καὶ αἰγανέησιν ἰέντες
 ἐν τυκτῶ δαπέδῳ, ὅθι περ πάρος, ὕβριον ἔχοντες.
 Ἄντινοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,
 ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἕξοχ' ἄριστοι.

630 τοῖς δ' υἱὸς Φρονόιο Νοήμων ἐγγύθεν ἔλθων
 Ἄντινοον μύθοισιν ἀνειρόμενος προσέειπεν·
 “Ἄντινο', ἦ ρά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,
 ὅπποτε Τηλέμαχος νεῖτ' ἐκ Πύλου ἠμαθόεντος;
 νῆά μοι οἴχετ' ἄγων, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς

635 Ἥλιδ' ἕς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι
 δώδεκα θήλειαι, ὑπὸ δ' ἠμίονοι ταλαεργοὶ
 ἀδμηῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.”

ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
 ἕς Πύλον οἴχεσθαι Νηλήιον, ἀλλὰ πού αὐτοῦ

640 ἀγρῶν ἢ μῆλοισι παρέμμεναι ἢ ἐσσυβώτῃ.
 τὸν δ' αὖτ' Ἄντινοος προσέφη Ἐυπείθεος υἱός·
 “νημερτές μοι ἔνισπε, πότ' ὄχρητο καὶ τίνας αὐτῶ
 κούροι ἔποντ' Ἰθάκης ἐξαίρετοι; ἦ εἰς αὐτοῦ
 θῆγές τε δμῶές τε; δύναϊτό κε καὶ τὸ τελέσσαι.

- 645 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐν εἰδῶ,
 ἦ σε βίη ἀέκοντος ἀπηύρα νῆα μέλαιναν,
 ἦε ἐκῶν οἱ δῶκα, ἐπεὶ προσπτόξατο μύθῳ.”
 τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ἠΐδα·
 “ αὐτὸς ἐκῶν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
 650 ὅππότε ἄνῆρ τοιοῦτος ἔχων μελεδήματα θυμῷ
 αἰτίζη; χαλεπὸν κεν ἀνήρασθαι δόσιν εἷη.
 κοῦροι δ', οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
 οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντα νόησα
 Μέντορα ἠὲ θεόν, τῷ δ' αὐτῷ πάντα ἐώκειν.
 655 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον
 χθιζὸν ὑπῆοιον, τότε δ' ἔμβη νηὶ Πύλονδε.”
 ὣς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,
 τοῖσι δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
 μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
 660 τοῖσι δ' Ἄντιόος μετέφη Ἐυπείθεος υἱός,
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πύμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην·
 “ ὦ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
 Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.
 665 ἐκ τοσσῶνδ' ἀέκητι νέος πάϊς οἴχεται αὐτῶς
 νῆα ἐρυσσάμενος κρίνας τ' ἀνὰ δῆμον ἀρίστους.
 ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
 Ζεὺς ὀλέσειε βίην πρὶν ἧβης μέτρον ἰκέσθαι.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,
 670 ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
 ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.”
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδὲ κέλευον.
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.
 675 οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος

μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσοδοόμεον·
 κῆρυξ γάρ οἱ ἔειπε Μῆδων, ὃς ἐπέυθετο βουλὰς
 αὐλῆς ἐκτὸς ἑών, οἱ δ' ἐνδοθι μῆτιν ὑφαινον.
 βῆ δ' ἕμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ.

680 τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·
 “ κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;
 ἧ εἰπέμεναι δμωῆσιν Ὀδυσσῆος θείοιο
 ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
 μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὀμιλήσαντες

685 ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.
 οἱ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,
 κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἑόντες,
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,

690 οὔτε τινα ῥέξας ἐξαΐσιον οὔτε τι εἰπὼν
 ἐν δήμῳ, ἧ τ' ἐστὶ δίκη θείων βασιλῆων·
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ.
 κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργειν·
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα

695 φαίνεται, οὐδέ τις ἔστι χάρις μετόπισθ' ἐνεργέων.”

τὴν δ' αὖτε προσέειπε Μῆδων πεπνυμένα εἰδώς·

“ αἶ γὰρ δὴ, βασίλεια, τόδε πλείστον κακὸν εἶη.
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων.

700 Τηλέμαχον μεμάασι κατακτάμεν ὀξεί χαλκῶ
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
 εἰς Πύλον ἠγαθήην ἠδ' εἰς Λακεδαίμονα διαν.”

ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῶ δέ οἱ ὄσσε

705 δακρυόφι πλησθεν, θαλερῆ δέ οἱ ἔσχετο φωνή.

ὄψε δὲ δὴ μιν ἔπεσιν ἀμειβομένη προσέειπεν·

- “κῆρυξ, τίπτε δέ μοι πάις οἴχεται; οὐδέ τί μιν χρεῶ
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶ θ' ἄλδος ἵπποι
 ἀνδράσι γίγονται, περόωσι δὲ πουλὺν ἐφ' ὑγρῆν.
 710 ἦ ἴνα μῆδ' ὄνομαῖ αὐτοῦ ἐν ἀνθρώποισι λίπηται;”
 τὴν δ' ἠμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώσ·
 “οὐκ οἶδ', ἦ τίς μιν θεὸς ὤρορεν, ἦε καὶ αὐτοῦ
 θυμὸς ἐφωρμήθη ἕμεν ἐς Πύλον, ὄφρα πύθηται
 πατρὸς ἐοῦ ἢ νόστον ἢ ὄν τινα πότμον ἐπέσπεν.”
 715 ὣς ἄρα φωνήσας ἀπέβη κατὰ δῶμα Ὀδυσῆος.
 τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
 δίφρω ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴξε πολυκμήτου θαλάμοιο
 οἴκτρ' ὀλοφυρομένη. περὶ δὲ δμῳαὶ μινύριζον
 720 πᾶσαι, ὅσαι κατὰ δῶματ' ἔσαν, νέαι ἦδὲ παλαιαί.
 τῆς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·
 “κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
 ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἠδὲ γένοντο·
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
 725 παντοίης ἀρετῆσι κεκασμένον ἐν Δαναοῖσιν,
 ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεΐψαντο θύελλαι
 ἀκλέα ἐκ μεγάρων, οὐδ' ὄρμηθέντος ἄκουσα.
 σχέτλαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
 730 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ,
 ὅππότε ἐκεῖνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα·
 τῷ κε μάλ' ἢ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,
 ἦ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
 735 ἀλλὰ τις ὄτρηνῶς Δολίον καλέσειε γέροντα,
 δμῶ' ἐμόν, ὃν μοι δῶκε πατήρ ἔτι δεῦρο κίουσῃ,
 καί μοι κῆπον ἔχει πολυδέενδρον, ὄφρα τάχιστα

Δαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
 740 ἔξελθῶν λαοῖσιν ὀδύρεται, οἱ μεμᾶασι
 ὄν καὶ Ὀδυσσῆος φθίσει γόνον ἀντιθέοιο.”

τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
 “νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῶ
 ἣ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.

745 ἦδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ, ὅσσα κέλευεν,
 σῆτον καὶ μέθυ ἠδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
 ἣ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,
 ὡς ἂν μὴ κλαίουσα κατὰ χροῶ καλὸν ἰάπτῃς.

750 ἀλλ' ὑδρηναμένη, καθαρὰ χροῖ εἶμαθ' ἔλουσα,
 εἰς ὑπερῶ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·

ἣ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαῶσαι.
 μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ οἴω

755 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο
 ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται, ὅς κεν ἔχῃσιν
 δώματά θ' ὑπερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.”

ὣς φάτο, τῆς δ' εὐνησε γόνον, σχέθε δ' ὅσσε γόοιο.
 ἣ δ' ὑδρηναμένη, καθαρὰ χροῖ εἶμαθ' ἔλουσα

760 εἰς ὑπερῶ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν,
 ἐν δ' ἔθετ' οὐλοχύτας κanéω, ἠρᾶτο δ' Ἀθήνη·

“κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἣ βοὸς ἣ οἶος κατὰ πίονα μηρὶ ἔκην,

765 τῶν νῦν μοι μνήσαι καὶ μοι φίλον νῆα σάωσον,
 μνηστῆρας δ' ἀπάλακε κακῶς ὑπερνηροέοντας.”

ὣς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκίοεντα·

ὦδε δέ τις εἶπεσκε νέων ὑπερνηγορέοντων·

770 “ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεία
ἀρτύει, οὐδέ τι οἶδεν, ὃ οἱ φόνος νῦν τέτυκται.”

ὧς ἄρα τις εἶπεσκε, τὰ δ' οὐκ ἴσαν, ὡς ἐτέτυκτο.

τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπεν·

775 πάντας ὁμῶς, μή πού τις ἀπαγγείλησι καὶ εἴσω.
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν

μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῶν.”

ὧς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
βᾶν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.

780 νῆα μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,

ἤρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῖραν, ἀνά θ' ἰστία λευκὰ πέτασσαν·

τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.

785 ὑψοῦ δ' ἐν νοτίῳ τὴν γ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἐνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

ἣ δ' ὑπερωίῳ αὔθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἠδὲ ποτήτης,

ὀρμαίνουσα, ἣ οἱ θάνατον φύγοι υἱὸς ἀμύμων,

790 ἣ ὃ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη.

ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ

δείσας, ὀππότε μιν δόλιον περὶ κύκλον ἄγωσιν,

τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·

εὔδε δ' ἀνακλιθεῖσα, λύθεν δὲ οἱ ἄψια πάντα.

795 ἐνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

εἶδωλον ποίησε, δέμας δ' ἤικτο γυναικί,

Ἴφθίμη κούρη μεγαλήτορος Ἰκαρίοιο,

τὴν Ἐύμηλος ὄπυιε Φερῆς ἐνὶ οἰκίᾳ ναίων.

πέμπε δὲ μιν πρὸς δῶματ' Ὀδυσσῆος θείοιο,

- 800 εἴως Πηνελόπειαν ὄδυρομένην γοώσαν
 παύσειε κλαυθμοῖο γοοῖό τε δακρυνόντος.
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἱμάντα,
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
 “εὔδεις, Πηνελόπεια, φίλον τετιημένην ἦτορ.
- 805 οὐ μὲν σ' οὐδὲ ἐῶσι θεοὶ ρεία ζῶντες
 κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστιν
 σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστιν.”
 τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια
 ἦδὺ μάλα κνώσσουσ'· ἐν ὄνειρείησι πύλησιν·
- 810 “τίπτε, κασιγνήτη, δεῦρ' ἦλυθες; οὐ τι πάρος γε
 πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις.
 καί με κέλει παύσασθαι οἰζύος ἠδ' ὀδυνάων
 πολλέων, αἶ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
- 815 παντοίης ἀρετῆσι κεκασμένον ἐν Δαναοῖσιν,
 ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
 νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός,
 νῆπιος, οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράων.
 τοῦ δὲ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου·
- 820 τοῦ δ' ἀμφιτρομέω καὶ δεΐδια, μή τι πάθησιν,
 ἦ ὅ γε τῶν ἐνὶ δήμῳ, ἣν οἴχεται, ἦ ἐνὶ πόντῳ·
 δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
 ἰέμενοι κτεῦναι πρὶν πατρίδα γαῖαν ἰκέσθαι.”
 τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἀμαυρόν·
- 825 “θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεΐδιθι λίην·
 τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἣν τε καὶ ἄλλοι
 ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γάρ,
 Παλλὰς Ἀθηναίη· σὲ δ' ὄδυρομένην ἐλεαίρει·
 ἦ νῦν με προέηκε τέϊν τάδε μυθήσασθαι.”
- 830 τὴν δ' αὔτε προσέειπε περίφρων Πηνελόπεια·

“εἰ μὲν δὴ θεός ἐσσι θεοῖό τε ἔκλυες αὐδῆς,
 εἰ δ’ ἄγε μοι καὶ κέῃνον οἰζυρὸν κατάλεξον,
 ἧ που ἔτι ζῶει καὶ ὄρα φάος ἡλίοιο,
 ἧ ἤδη τέθνηκε καὶ εἰν Ἴδιαι δόμοισιν.”

835 τὴν δ’ ἀπαμειβόμενον προσέφη εἰδῶλον ἄμαυρόν·

“οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,
 ζῶει ὃ γ’ ἧ τέθνηκε· κακὸν δ’ ἀνεμῶλια βάζειν.”

ὣς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
 ἐς πνοιὰς ἀνέμων· ἧ δ’ ἐξ ὕπνου ἀνόρουσεν

840 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,

ὣς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

μνηστῆρες δ’ ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὄρμαίνοντες.

ἔστι δέ τις νῆσος μέσση ἀλλὶ πετρήεσσα,

845 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,

Ἴαστῆρις, οὐ μεγάλη· λιμένες δ’ ἐνὶ ναύλοχοι αὐτῇ
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχόωντες Ἀχαιοί.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ι.

Ἄλκινου ἀπόλογοι.

Κυκλώπεια.

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ Ἄλκινεο κρείον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν αἰοιδοῦ
τοιοῦδ', οἶος ὄδ' ἔστί, θεοῖς ἐναλίγκιος ἀνδρῆν.

5 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι
ἢ ὅτ' ἐνφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζονται αἰοιδοῦ
ἤμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι

10 σίτου καὶ κρειῶν, μέθῃ δ' ἐκ κρητῆρος ἀφύσσω
οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσιν·
τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.

σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόμεντα
εἴρεσθ', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω,

15 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες.
νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς
εἶδετ', ἐγὼ δ' ἂν ἔπειτα φύγων ὑπο νηλεὲς ἡμᾶρ
ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.

20 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
ἀνθρώποισι μέλω, καί μεν κλέος οὐρανὸν ἵκει.
ναιετάω δ' Ἰθάκην ἐυδείελον· ἐν δ' ὄρος αὐτῆ



CORFÚ.
(From a Photograph.)

- Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι
 πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησιν,
 Δουλίχιόν τε Σάμη τε καὶ ὕληεσσα Ζάκυνθος.
 25 αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἶν ἀλλὶ κείται
 πρὸς ζόφον, αἶ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠελιόν τε,
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε
 ἦς γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψὼ δία θεάων,
 30 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·]
 ὧς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι·
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
 ὧς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆων
 35 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.
 Ἴλιόθεν με φέρων ἄνεμος Κικόνεοσσι πελασσει,
 40 Ἴσμάρῳ. ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτοῦς·
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δασσάμεθ', ὡς μὴ τίς μοι ἀτεμβόμενος κίοι ἴσης.
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
 45 ἔνθα δὲ πολλὸν μὲν μέθῃ πίνετο, πολλὰ δὲ μῆλα
 ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἔλικας βοῦς·
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεοσσι γεγώνευν,
 οἳ σφιν γείτονες ἦσαν, ἅμα πλέονες καὶ ἀρείους,
 ἠπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
 50 ἀνδράσι μάρνασθαι, καὶ ὄθι χρῆ πεζὸν ἔοντα.
 ἦλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὄρη,
 ἠέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέσθη

- ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῆσιν,
 55 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρησιν.
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑόντας.
 ἦμος δ' ἠέλιος μετενίσσεται βουλτόνδε,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοῦς.
 60 ἐξ δ' ἀφ' ἐκάστης νηὸς ἑυκνήμιδες ἑταῖροι
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 65 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι,
 οἱ θάνον ἐν πεδίῳ Κικόνων ὑποδηωθέντες.
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 70 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι, ἰστία δέ σφιν
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν δείσαντες ὄλεθρον,
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἠπειρόνδε.
 ἔνθα δὴ δύο νύκτας δύο τ' ἡμέματα συνεχῆς αἰεὶ
 75 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐνπλόκαμος τέλεσ' Ἠώς,
 ἰστοὺς στησάμενοι ἀνά θ' ἰστία λευκὰ ἐρύσαντες
 ἡμεθα, τὰς δ' ἀνεμός τε κυβερνήται τ' ἴθνηνον.
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν·
 80 ἀλλὰ με κῆμα ῥόος τε περιγνάμπτοντα Μάλειαν
 καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.
 ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισιν
 πόντον ἐπ' ἰχθυόοντα· ἀτὰρ δεκάτῃ ἐπέβημεν

- γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσι.
 85 ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἴψα δὲ δεῖπνον ἔλοντο θεῆς παρὰ νηυσὶν ἐταῖροι.
 αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτήτος,
 δὴ τότε ἔγων ἐτάρους προΐειν πεύθεσθαι ἰόντας,
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες,
 90 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.
 οἳ δ' αἴψ' οἰχόμενοι μίγην ἀνδράσι Λωτοφάγοισιν.
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
 95 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι,
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισιν
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
 τοὺς μὲν ἔγων ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 νηυσὶ δ' ἐνὶ γλαφυρῆσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας·
 100 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
 μὴ πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.
 οἳ δ' αἴψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτου ἐρετμοῖς.
 105 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ·
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποισιότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
 110 πυροὶ καὶ κριθαὶ ἠδ' ἄμπελοι, αἳ τε φέρουσιν
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος

- 115 παίδων ἢδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.
 νῆσος ἔπειτα λάχεια παρέκ λιμένος τετάνυσται,
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὕληεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 120 οὐδέ μιν εἰσοιχνεῦσι κνηγέται, οἳ τε καθ' ὕλην
 ἄλγεια πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 ἀνδρῶν χηρεῦει, βόσκει δέ τε μηκάδας αἶγας.
 125 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλοπάρηοι,
 οὐδ' ἄνδρες νηῶν ἐν τέκτονες, οἳ κε κάμοιεν
 νῆας ἐυσσέλμους, αἶ κεν τελείοιεν ἕκαστα
 ἄστε' ἐπ' ἀνθρώπων ἰκνεύμεναι, οἷά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 130 οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοντο.
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὄρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοὶ ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 135 εἰς ὄρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὔδας.
 ἐν δὲ λιμῆν ἐύορμος, ἴν' οὐ χρεὼ πείσματός ἐστιν,
 οὔτ' εὐνάς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰς ὃ κε ναυτέων
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
 140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
 κρήνη ὑπὸ σπείους· περὶ δ' αἷγειροι πεφύασιν.
 ἔνθα κατεπλέομεν, καί τις θεὸς ἠγεμόνευεν
 νύκτα δι' ὀρφναίην, οὐδὲ προμφαίνεται ἰδέσθαι·
 ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
 145 οὐρανόθεν προύφαινε, κατείχετο δὲ νεφέεσσιν.

ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν,
οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.

150 κελσάσῃσι δὲ νηυσὶ καθείλομεν ἰστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ δι' ἄν.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.

155 ὤρσαν δὲ νύμφαι, κούραι Διὸς αἰγιόχοιο,
αἶγας ὀρεσκώους, ἵνα δειπνήσειαν ἐταῖροι.

αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.

160 νῆες μὲν μοι ἔποντο δυώδεκα, ἐς δὲ ἐκάστην
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἐξέλον οἶψ·

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,

165 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες.

Κυκλώπων δ' ἐς γαίαν ἐλεύσσομεν ἐγγυὲς ἔοντων,
καπνόν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.

ἦμος δ' ἥλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

170 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τότε ἐγὼν ἀγορῆν θέμενος μετὰ πᾶσιν ἔειπον·

‘ ἄλλοι μὲν νῦν μίμνεν, ἐμοὶ ἐρήρηες ἐταῖροι·
αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν

175 ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
ἢ ῥ' οἳ γ' ὑβρισταὶ τὲ καὶ ἄγριοι οὐδὲ δίκαιοι,

ἦε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.’

- ὥς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λύσαι.
οἱ δ' αἰψ' εἰσβαينوὺν καὶ ἐπὶ κληῖσι καθίζου,
180 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἔρετμοῖς.
ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἑόντα,
ἔνθα δ' ἐπ' ἔσχατιῇ σπέος εἶδομέν ἄγχι θαλάσσης
ὑψηλόν, δάφνησι κατηρεφές. ἔνθα δὲ πολλὰ
μῆλ', οἷές τε καὶ αἴγες, ἰαύεσκον· περὶ δ' αὐλή
185 ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισιν
μακρῆσίν τε πίτυσιν ἰδὲ δρυσὶν ὑφικόμοισιν.
ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥα τὰ μῆλα
οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἔων ἀθεμίστια ἦδη.
190 καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἔφκει
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίψ ὑλήεντι
ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

- δὴ τότε τοὺς ἄλλους κελόμεν ἑρίηρας ἑταίρους
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι,
195 αὐτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ' ἀρίστους
βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο
ἠδέος, ὃν μοι ἔδωκε Μάρων Ἐυάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκειν,
οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ
200 ἀζόμενοι· ὧκει γὰρ ἐν ἄλσει δενδρήεντι
Φοῖβου Ἀπόλλωνος. ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μὲν μοι ἔδωκ' ἐνεργέος ἑπτὰ τάλαντα,
δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν ἀφύσσας
205 ἠδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
ἠείδη δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἀλοχός τε φίλη ταμὴ τε μί' οἷη.

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 210 χεῦ', ὀδμῇ δ' ἠδεῖα ἀπὸ κρητῆρος ὀδώδειν
 θεσπεσίη· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦα
 κωρύκῳ· αὐτίκα γάρ μοι οἴσατο θυμὸς ἀγήνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκῆν,
 215 ἄγριον, οὔτε δίκας εὐ εἰδότα οὔτε θέμιστας.

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὔρομεν, ἀλλ' ἐνόμμενε νομὸν κατὰ πίονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηέμεσθα ἕκαστα.
 ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
 220 ἀρνῶν ἢ δ' ἐρίφων· διακεκριμένοι δὲ ἕκασται
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὐθ' ἔρσαι. ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἔνθ' ἐμὲ μὲν πρότισθ' ἔταροι λίσσοντ' ἐπέεσσιν
 225 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
 καρπαλίμως ἐπὶ νῆα θοῆν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.
 230 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανείς ἐρατεινὸς ἔσεσθαι.

ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν μένομέν τέ μιν ἔνδον
 ἦμενοι, εἶος ἐπῆλθε νέμων. φέρε δ' ὄβριμον ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη,
 235 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὁ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
 πάντα μάλ', ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,

- ἀρνειούς τε τράγους τε, βαθείης ἔντοθεν αὐλῆς.
 240 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας,
 ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·
 τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 245 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
 ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.
 250 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἄῆρα,
 καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·
 'ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
 οἶά τε ληιστῆρες, ὑπεῖρ ἄλα, τοί τ' ἀλώονται
 255 ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;'·
 ὧς ἔφαθ', ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ,
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὧς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
 'ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 260 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα
 ἤλθομεν· οὐτῶ που Ζεὺς ἤθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν·
 265 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
 πολλούς· ἡμεῖς δ' αὐτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἤε καὶ ἄλλως
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.
 ἀλλ' αἰδεῖο, φέριστε, θεοῦς· ἰκέται δέ τοί εἰμεν,

- 270 Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε,
 ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ.
 ὣς ἐφάμην, ὃ δέ μ' ἀντίκ' ἀμείβετο νηλεί θυμῷ·
 'νήπιός εἰς, ὦ ξεῖν', ἧ τηλόθεν εἰλήλουθας,
 ὃς με θεοὺς κέλειαι ἧ δειδίμεν ἧ ἀλέασθαι·
- 275 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἧ πολὺ φέρτεροί εἰμεν·
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύει.
 ἀλλὰ μοι εἴφ', ὅπη ἔσχεσ ἰὼν ἐνεργέα νῆα,
 280 ἧ που ἐπ' ἔσχατιῆς, ἧ καὶ σχεδόν, ὄφρα δαείω.'
 ὣς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλά,
 ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν·
 'νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
 285 ἄκρη προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'
 ὣς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,
 ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱαλλεν,
 σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
 290 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαίαν.
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὠπλίσσατο δόρπον·
 ἦσθιε δ' ὥς τε λέων ὄρεσίτροφος, οὐδ' ἀπέλειπεν,
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 295 σχέτλια ἔργ' ὀρόωντες, ἀμηχανίη δ' ἔχε θυμόν.
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
 κείτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μῆλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν
 300 ἄσσον ἰὼν, ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ,

- οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἦπαρ ἔχουσιν,
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
 305 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν.
 ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν·
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἦμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 310 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄῆρα,
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δειπνον.
 δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἄψ' ἐπέθηχ', ὡς εἴτε φαρέτρῃ πῶμ' ἐπιθείη.
 315 πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίη δέ μοι εὐχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῶ,
 320 χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη
 αὐανθέν· τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες
 ὄσσον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἣ τ' ἐκπεράα μέγα λαῖτμα·
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
 325 τοῦ μὲν ὄσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦσαι δὲ κέλευσα.
 οἱ δ' ὀμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστὰς
 ἄκρον, ἄφαρ δὲ λαβῶν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
 330 ἦ ῥα κατὰ σπείους κέχυτο μεγάλ' ἦλιθα πολλή·
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,

- ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας
 τρῦψαι ἐπ' ὀφθαλμῶ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἱ δ' ἔλαχον, τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,
 335 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔντοθεν αὐλῆς,
 ἣ τι οἰσάμενος, ἣ καὶ θεὸς ὧς ἐκέλευσεν.
 340 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας,
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἅ ἔργα,
 σὺν δ' ὅ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.
 345 καὶ τότε γὰρ ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς,
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·
 'Κύκλωψ, τῆ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς, οἷόν τι ποτὸν τόδε νηὺς ἐκεκεύθειν
 ἡμετέρη. σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 350 οἴκαδε πέμψεις· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς.
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;'·
 ὧς ἐφάμην, ὁ δ' ἔδεκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς
 ἠδὺ ποτὸν πίνων καὶ μ' ἦττε δεύτερον αὐτίς·
 355 'δός μοι ἔτι πρόφρων, καὶ μοι τεὸν οὔνομα εἰπέ
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
 καὶ γὰρ Κυκλώπεσσι φέρει ζεῖδωρος ἄρουρα
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
 ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.'·
 360 ὧς φάτ', ἀτὰρ οἱ αὐτίς ἐγὼ πόρον αἶθοπα οἶνον.
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίησιν.
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,

- καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισιν ·
 ‘Κύκλωψ, εἰρωτᾶς μ’ ὄνομα κλυτόν, αὐτὰρ ἐγὼ τοι
 365 ἐξερέω · σὺ δέ μοι δὸς ξείνιον, ὡς περ ὑπέστης.
 Οὐτίς ἐμοί γ’ ὄνομα · Οὐτὶν δέ με κικλήσκουσιν
 μήτηρ ἠδὲ πατὴρ ἠδ’ ἄλλοι πάντες ἑταῖροι.’
 ὡς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμείβετο νηλεὶ θυμῷ ·
 ‘Οὐτὶν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν,
 370 τοὺς δ’ ἄλλους πρόσθεν · τὸ δέ τοι ξεινήιον ἔσται.’
 ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
 κεῖτ’ ἀποδοχμώσας παχὺν ἀνχένα, καδ δέ μιν ὕπνος
 ἦρει πάνδαμάτωρ · φάρυγος δ’ ἐξέσσυτο οἶνος
 ψωμοὶ τ’ ἀνδρόμεοι · ὃ δ’ ἐρεύγετο οἰνοβαρείων.
 375 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
 εἴως θερμαίνοιτο · ἔπεσσι δὲ πάντας ἑταίρους
 θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.
 ἀλλ’ ὅτε δὴ τάχ’ ὃ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
 ἀψεσθαι χλωρός περ ἐών, διεφαίνετο δ’ αἰνῶς,
 380 καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ’ ἑταῖροι
 ἴσταντ’ · αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.
 οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὄξυν ἐπ’ ἄκρῳ,
 ὀφθαλμῷ ἐνέρεισαν · ἐγὼ δ’ ἐφύπερθεν ἐρεισθεὶς
 δίνεον, ὡς ὅτε τις τρυπῶ δόρυ νήιον ἀνήρ
 385 τρυπάνῳ, οἱ δέ τ’ ἔνερθεν ὑποσσεύουσιν ἱμάντι
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ.
 ὡς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ’ αἶμα περίρρεε θερμὸν ἰόντα.
 πάντα δέ οἱ βλέφαρ’ ἀμφὶ καὶ ὀφρύσας εὔσεν ἀντμῇ
 390 γλήνης καιομένης, σφαραγεῦντο δέ οἱ πυρὶ ρίζαι.
 ὡς δ’ ὅτ’ ἀνήρ χαλκεὺς πέλεκυν μέγαν ἠὲ σκέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσων · τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν ·

- ὡς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέφ' ἐπεὶ μοχλῶ.
 395 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ,
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαμοῖο πεφυρμένον αἵματι πολλῶ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ρά μιν ἀμφὶς
 400 ὤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας.
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σπέος, ὅτι ἐ κήδοι·
 'τίπτε τόσον, Πολύφημ', ἀρημένος ὧδε βόησας
 νύκτα δι' ἀμβροσίην καὶ ἀύπνους ἄμμε τίθησθα;
 405 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
 ἦ μή τίς σ' αὐτὸν κτείνει δόλω ἢ βίηφιν;'
 τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 'ὦ φίλοι, Οὐτίς με κτείνει δόλω οὐδὲ βίηφιν.'
 οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 410 'εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἐόντα,
 νοῦσόν γ' οὐ πῶς ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὐχεο πατρὶ Ποσειδάωνι ἄνακτι·
 ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
 415 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησιν
 χερσὶ ψηλαφῶν ἀπὸ μὲν λίθον εἶλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινα πού μετ' ὄεσσι λάβοι στείχοντα θύραζε·
 οὐτῶ γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 420 αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο,
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῶ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον
 ὡς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.

- 425 ἄρσενες οἷες ἦσαν ἐντρεφέες δασύμαλλοι,
 καλοί τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες ·
 τοὺς ἀκέων συνέεργον ἐνστρεφέεσσι λύγοισιν,
 τῆς ἐπι Κύκλωψ εὐδε πέλωρ ἀθεμίστια εἰδώς,
 σύντρεις αἰνύμενος · ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκειν,
 430 τὼ δ' ἐτέρω ἐκάτερθεν ἴτην σώοντες ἐταίρους.
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον · αὐτὰρ ἐγὼ γε —
 ἄρνειὸς γὰρ ἔην μῆλων ὄχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβῶν, λασίην ὑπὸ γαστέρ' ἔλυσθεις
 κείμην · αὐτὰρ χερσὶν ἄωτου θεσπεσίοιο
 435 νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ.
 ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ δῖαν ·
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς ·
 440 οὐθ' αὐτὰ γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνησι κακῆσιν
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα
 ὀρθῶν ἐσταότων · τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδεντο.
 ὕστατος ἄρνειὸς μῆλων ἔστειχε θύραζε
 445 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι.
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος ·
 ' κριεὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυτο μῆλων
 ὕστατος ; οὐ τι πάρος γε λελειμμένος ἔρχεται οἴων,
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης
 450 μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις,
 πρῶτος δὲ σταθμόνδε λιλαίει ἀπονέεσθαι
 ἐσπέριος · νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσεν
 σὺν λυγροῖς ἐτάροισι δαμασσάμενος φρένας οἴνω,
 455 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον.

- αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοῦτον
 ὧσα παρέξ, ἐτάροισι δ' ἐποτρύννας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπέκ κακότητα φύγοιμεν,
 490 κρατὶ κατανέυων· οἱ δὲ προπεσόντες ἔρεσσον.
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
 καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
 μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
 'σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
 495 ὃς καὶ νῦν πόντουδε βαλὼν βέλος ἤγαγε νῆα
 αὐτὶς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
 εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσεν,
 σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δούρα
 μαρμάρῳ ὀκριόεντι βαλὼν· τόσσον γὰρ ἴησιν.'
 500 ὧς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμόν,
 ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·
 'Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων
 ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
 φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
 505 υἱὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα.'
 ὧς ἐφάμην, ὃ δέ μ' οἰμῶξας ἡμείβετο μύθῳ·
 'ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἧς τε μέγας τε,
 Τηλέμος Εὐρυμίδης ὃς μαντοσύνη ἐκέκαστο
 510 καὶ μαντευόμενος κατεγήρα Κυκλώπεσσι·
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι μεγάλην ἐπιειμένον ἀλκῆν·
 515 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικος
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνω.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ' ξείνια θεῖω



POSEIDON.

(Central Museum, Athens.)

πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον ·
 τοῦ γὰρ ἐγὼ πάϊς εἰμί, πατὴρ δ' ἐμὸς εὐχεται εἶναι ·
 520 αὐτὸς δ', αἶ κ' ἐθέλησ', ἴησεται, οὐδέ τις ἄλλος
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'

ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 ' αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὖνιν ποιήσας πέμψαι δόμον Ἄιδος εἴσω,
 525 ὡς οὐκ ὀφθαλμόν γ' ἴησεται οὐδ' ἐνοσίχθων.'

ὣς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
 εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα ·
 ' κλυθι, Ποσειδάων γαίηοχε κυανοχαῖτα,
 εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι,
 530 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι
 [υἱὸν Λαέρτεω, Ἰθάκη ἐνὶ οἰκί' ἔχοντα].

ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαίαν,
 ὄψε κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἑταίρους,
 535 νηὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ.'

ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.
 αὐτὰρ ὃ γ' ἐξαυτίς πολὺ μείζονα λᾶαν ἀείρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον,
 καδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
 540 τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι.
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης ·
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
 545 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεῖ,
 νῆα μὲν ἔνθ' ἔλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες

- δασσάμεθ', ὡς μή τις μοι ἀτεμβόμενος κίοι ἴσης.
 550 ἀρνεῖον δ' ἔμοι οἴῳ ἐυκνήμιδες ἑταῖροι
 μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
 ῥέξας μηρί' ἔκαιον· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ὃ γε μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι
 555 νῆες εὐσσελμοὶ καὶ ἔμοι ἐρήρηες ἑταῖροι.
 ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
 ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθῃ ἡδύ·
 ἦμος δ' ἥλιος κατέδν καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 560 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 δὴ τότε ἔγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 565 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους."

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Κ.

[Ἄλκινου ἀπόλογοι.]

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

- “ Αἰολίην δ’ ἐς νῆσον ἀφικόμεθ’ · ἔνθα δ’ ἔβαιεν
Αἴολος Ἰπποτάδης, φίλος ἀθανάτοισι θεοῖσιν,
πλωτῆ ἐνὶ νήσῳ · πάσαν δέ τέ μιν πέρι τεῖχος
χάλκεον ἄρρηκτον, λισσῆ δ’ ἀναδέδρομε πέτρη.
5 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγιάσιν,
ἕξ μὲν θυγατέρες, ἕξ δ’ υἱέες ἠβώοντες ·
ἔνθ’ ὃ γε θυγατέρας πόρεν υἰάσιν εἶναι ἀκοίτις.
οἱ δ’ αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
δαίνυνται, παρὰ δέ σφιν ὀνείατα μυρία κεῖται,
10 κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ
ἤματα · νύκτας δ’ αὖτε παρ’ αἰδοίης ἀλόχοισιν
εὔδουσ’ ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσιν.
καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
15 Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν ·
καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ’ ὅτε δὴ καὶ ἐγὼν ὁδὸν ἤτεον ἠδὲ κέλευον
πεμπέμεν, οὐδέ τι κείνος ἀνήγατο, τεῦχε δὲ πομπήν.
δῶκε δέ μ’ ἐκδείρας ἀσκὸν βοῶς ἐννεώροιο,
20 ἔνθα δὲ βυκτῶν ἀνέμων κατέδησε κέλευθα ·

κείνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
 ἥμην πανέμεναι ἦδ' ὀρνύμεν, ὃν κ' ἐθέλησιν.
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
 ἀργυρῆ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
 25 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι,
 ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίησιν.

ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 τῇ δεκάτῃ δ' ἦδη ἀνεφαίνετο πατρὶς ἄρουρα,
 30 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἑόντες·
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τω ἄλλῳ
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκοίμεθα πατρίδα γαίαν·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον
 35 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο.
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 'ὦ πόποι, ὡς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαίαν ἴκηται.
 40 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
 ληίδος, ἡμεῖς δ' αὐτε ὁμῆν ὁδὸν ἐκτελέσαντες
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες·
 καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι
 Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδώμεθα, ὅττι τάδ' ἐστίν,
 45 ὅσσοις τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.'

ὡς ἔφασαν, βουλή δὲ κακὴ νίκησεν ἐταίρων·
 ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν.
 τοὺς δ' αἰψ' ἀρπάξασα φέρεν πόντονδε θύελλα
 κλαίοντας, γαίης ἀπο πατρίδος. αὐτὰρ ἐγὼ γε
 50 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμηρίξα,
 ἦε πεσῶν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,

ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.

ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
κείμην. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ

55 αὐτίς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι.

ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἴψα δὲ δεῖπνον ἔλοντο θεῆς παρὰ νηυσὶν ἑταῖροι.

αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,

δὴ τότε ἔγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον

60 βῆν εἰς Αἰόλου κλυτὰ δώματα · τὸν δὲ κίχανον

δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἴσι τέκεσσιν.

ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ

ἐζόμεθ' · οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἕκ τ' ἐρέοντο ·

‘ πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;

65 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκοιο

πατρίδα σῆν καὶ δῶμα καὶ εἴ πού τοι φίλον ἐστίν.’

ὣς φάσαν, αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ ·

‘ ἄσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος

σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι · δύναμις γὰρ ἐν ὑμῖν.’

70 ὣς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν,

οἱ δ' ἀνεψὲς ἐγένοντο · πατὴρ δ' ἠμείβετο μύθῳ ·

‘ ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώντων ·

οὐ γὰρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν

ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν ·

75 ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τόδ' ἰκάνεις.’

ὣς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.

τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς

ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.

80 ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,

ἐβδομάτῃ δ' ἰκόμεσθα Λάμου αἰπὺ πτολιέθρον,

Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμῆν

- ἡπίει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,
 85 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων ·
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.
 ἐνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρη
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
 ἀκταὶ δὲ προβλήτες ἐναντίαὶ ἀλλήλησιν
 90 ἐν στόματι προύχουσιν, ἀραιὴ δ' εἴσοδος ἐστίν,
 ἔνθ' οἳ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
 πλησῖαι · οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη ·
 95 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν,
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας.
 ἔστην δὲ σκοπιῆν ἐς παιπαλόεσσαν ἀνελθὼν ·
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,
 καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἴσσοντα.
 100 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας,
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες,
 ἄνδρε δύω κρίνας τρίτατον κήρυχ' ἄμ' ὀπάσσας.
 οἳ δ' ἴσαν ἐκβάντες λείην ὁδόν, ἧ περ ἄμαξαι
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην,
 105 κούρη δὲ ξύμβληντο πρὸ ἄστεος ὕδρευούση,
 θυγατέρ' ἰφθίμη Λαιστρυγόνος Ἀντιφάταο.
 ἧ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
 Ἄρτακίην · ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον ·
 οἳ δὲ παριστάμενοι προσεφώνεον ἕκ τ' ἐρέοντο,
 110 ὅς τις τῶνδ' εἶη βασιλεὺς καὶ τοῖσιν ἀνάσσοι ·
 ἧ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑπερεφὲς δῶ.
 οἳ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
 εὖρον, ὅσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.

- ἦ δ' αἴψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 115 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον.
 αὐτίχ' ἔνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον·
 τῷ δὲ δὴ αἶξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεύχε βοῆν διὰ ἄστεος· οἱ δ' αἰόντες
 φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
 120 μυρίοι, οὐκ ἄνδρεσσιν εὐοκότες, ἀλλὰ Γίγασιν.
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθεῖσι χερμαδίοισιν
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρειν
 ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·
 ἰχθύς δ' ὡς πείροντες ἀτερπέα δαῖτα φέροντο.
 125 ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντός,
 τόφρα δ' ἐγὼ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.
 αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπέκ κακότητα φύγοιμεν·
 130 οἱ δ' ἄλα πάντες ἀνέρριψαν δείσαντες ὄλεθρον.
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 135 Αἰαίην δ' ἐς νῆσον ἀφίκομεθ'· ἔνθα δ' ἔναιεν
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
 ἄμφω δ' ἐκεγατήν φαεσιμβρότου Ἥελίοιο
 μητρός τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖδα.
 140 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ
 ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἠγεμόνευεν.
 ἔνθα τότε ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἤμαρ ἐνπλόκαμος τέλεσ' Ἡώς,

- 145 καὶ τότε ἔγων ἐμὸν ἔγχος ἔλων καὶ φάσγανον ὄξυν
 καρπαλίμως παρὰ νηὸς ἀνήϊον ἐς περιωπήν,
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.
 ἔστην δὲ σκοπιήν ἐς παιπαλόεσσαν ἀνελθῶν,
 καὶ μοι εἰείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης,
 150 Κίρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνὰ καὶ ὕλην.
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.
 ᾧδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης
 155 δειπνον ἑταίροισιν δόμεναι προέμεν τε πυθέσθαι.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἔοντα,
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτῆν
 ἦκεν. ὁ μὲν ποταμόνδε κατήϊεν ἐκ νομοῦ ὕλης
 160 πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο·
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
 πληῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν,
 καδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπατο θυμός.
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
 165 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν
 170 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου
 χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
 καδ δ' ἔβαλον προπάροιθε νεός, ἀνέγειρα δ' ἑταίρους
 μελιχίους ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
 'ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ
 175 εἰς Ἀἶδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ·

ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θεῶν βρώσις τε πόσις τε,
μνησόμεθα βρώμης, μῆδὲ τρυχώμεθα λιμῶ.'

ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο,
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλὸς ἀτρυγέτιο
180 θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
χεῖρας νυψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.

ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·
185 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
190 'κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·
ὦ φίλοι, οὐ γάρ τ' ἴδμεν, ὄπη ζόφος οὐδ' ὄπη ἠώς,
οὐδ' ὄπη ἥελιος φαεσίμβροτος εἰς ὑπὸ γαίαν,
οὐδ' ὄπη ἀννεῖται· ἀλλὰ φραζόμεθα θᾶσσον,
εἴ τις ἔτ' ἔσται μῆτις. ἐγὼ δ' οὐκ οἶομαι εἶναι.
εἶδον γὰρ σκοπιῆν ἐς παιπαλόεσσαν ἀνελθὼν
195 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται·
αὐτὴ δὲ χθαμαλὴ κείται· καπνὸν δ' ἐνὶ μέσση
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.'

ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
200 Κύκλωπός τε βίης μεγαλήτορος ἀνδροφάγοιο.
κλαῖον δὲ λιγέως θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·
205 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.
κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλομεν ὦκα·

- ἐκ δ' ἔθορε κλήρος μεγαλήτορος Εὐρύλοχοιο.
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
 κλαίοντες· κατὰ δ' ἄμμε λίπον γοόοντας ὀπισθεν.
 210 εὐρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ·
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢδὲ λέοντες,
 τοὺς αὐτῇ κατέθειλεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
 οὐδ' οἳ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
 215 οὐρῆσιν μακρῆσι περισσαινόντες ἀνέστησαν.
 ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἴοντα
 σαίνωσ', αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ,
 ὡς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢδὲ λέοντες
 σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
 220 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὅπῃ καλῆ,
 ἰστὸν ἐποικομένης μέγαν ἄμβροτον, οἶα θεᾶων
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
 τοῖσι δὲ μύθων ἦρχε Πολίτης ὄρχαμος ἀνδρῶν,
 225 ὅς μοι κήδιστος ἑτάρων ἦν κεδνότατός τε·
 'ὦ φίλοι, ἔνδον γάρ τις ἐποικομένη μέγαν ἰστὸν
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
 ἢ θεὸς ἢ γυνή· ἀλλὰ φθέγγώμεθα θᾶσσον.'
 ὡς ἄρ' ἐφώνησεν, τοὶ δὲ φθέγγοντο καλεῦντες.
 230 ἦ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς
 καὶ κάλει· οἳ δ' ἅμα πάντες ἀιδρεΐησιν ἔποντο·
 Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.
 εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιστα καὶ μέλι χλωρόν
 235 οἴνω Πραμνεῖω ἐκύκα· ἀνέμισγε δὲ σίτῳ
 φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἴης.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

ράβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἔεργυν.

οἱ δὲ συνῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
240 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὡς τὸ πάρος περ.

ὣς οἱ μὲν κλαίοντες ἔέρχато, τοῖσιν δὲ Κίρκη
πάρ ρ' ἄκυλον βάλανόν τε βάλεν καρπὸν τε κρανεῖης
ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν·

Εὐρύλοχος δ' αἰψ' ἦλθε θοὴν ἐπὶ νῆα μέλαιναν
245 ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον.

οὐδέ τι ἐκφάσθαι δύνατο ἔπος ἰέμενός περ,
κῆρ ἄχει μεγάλῳ βεβολημένος· ἐν δέ οἱ ὅσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.

ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
250 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον·

ἤρομεν, ὡς ἐκέλευες, ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·

εὐρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ
[ξέστοισιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].

ἔνθα δέ τις μέγαν ἰστὸν ἐποιχομένη λίγ' αἶιδεν
255 ἦ θεὸς ἦ ἐ γυνή· τοὶ δὲ φθέγγοντο καλεῦντες·

ἦ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς

καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖησιν ἔποντο·
αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.

οἱ δ' ἅμ' αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
260 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον·

ὣς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον
ᾧμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·

τὸν δ' αἰψ' ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.

αὐτὰρ ὁ γ' ἀμφοτέρησιν λαβὼν ἐλλίσσεται γούνα
265 [καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα].

ἄμ' ἄγε κείσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·

οἶδα γάρ, ὡς οὔτ' αὐτὸς ἐλεύσεται οὔτε τιν' ἄλλον
ἄξεις συνῶν ἐτάρων. ἀλλὰ ξὺν τοῖσδεσι θᾶσσον

- φεύγωμεν · ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.⁷
 270 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 'Εὐρύλοχ', ἦ τοι μὲν σὺ μὲν' αὐτοῦ τῶδ' ἐνὶ χώρῳ
 ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ ·
 αὐτὰρ ἐγὼν εἶμι, κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.⁸
 ὧς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
 275 ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱεράς ἀνὰ βήσσας
 Κίρκης ἰξέσθαι πολυφαρμάκου ἐς μέγα δῶμα,
 ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν
 ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ εἰοικώς,
 πρῶτον ὑπηνήτη, τοῦ περ χαρῖεστάτη ἦβη ·
 280 ἔν τ' ἄρα μοι φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν ·
 'πῆ δὴ αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
 χώρου αἰδρις ἑών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης
 ἔρχεται ὧς τε σύες πυκινοὺς κευθμῶνας ἔχοντες.
 ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
 285 αὐτὸν νοστήσειν, μενείεις δὲ σύ γ', ἔνθα περ ἄλλοι.
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω.
 τῆ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
 ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἡμαρ.
 πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης.
 290 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ.
 ἀλλ' οὐδ' ὧς θέλξαι σε δυνήσεται · οὐ γὰρ ἑάσει
 φάρμακον ἐσθλόν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ράβδῳ,
 δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 295 Κίρκη ἐπάϊξαι, ὧς τε κτάμεναι μενεαίνων.
 ἦ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι ·
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν,
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσση ·
 ἀλλὰ κέλευσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι,



HERMES.
(Vatican, Rome.)

- 300 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείη·
 ὡς ἄρα φωνήσας πόρε φάρμακον ἀργεῖφόντης
 ἐκ γαίης ἐρύσας καί μοι φύσιν αὐτοῦ ἔδειξεν.
 ῥίζη μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·
- 305 μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν
 ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται.
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον
 νῆσον ἂν ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης
 ἦμα, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
- 310 ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο·
 ἔνθα στάς ἐβόησα, θεὰ δέ μιν ἔκλυεν αὐδῆς.
 ἦ δ' αἰψ' ἐξελθοῦσα θύρας ὦϊξε φαεινὰς
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου
- 315 καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
 τεῦχε δέ μοι κυκεῶ χρυσέω δέπαι, ὄφρα πίοιμι,
 ἐν δέ τε φάρμακον ἦκε κακὰ φρονέουσ' ἐνὶ θυμῷ.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξεν,
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
- 320 ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων·
 ὡς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκη ἐπήϊξα, ὡς τε κτάμεναι μενεαίνων.
 ἦ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
- 325 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
 θαῦμά μ' ἔχει, ὡς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης·
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
 ὅς κε πῆν καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων,
 σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.
- 330 ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ

φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργεῖφόντης
ἐκ Τροίης ἀνιόντα θεῆ σὺν νηὶ μελαίῃη.

ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ' ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε

335 εὐνῆ καὶ φιλότῃτι πεποιίομεν ἀλλήλοισιν.'

ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·

'ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,
ἧ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,

340 αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
ἐς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.

οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι,
μὴ τί μοι αὐτῶ πῆμα κακὸν βουλευσέμεν ἄλλο.'

345 ὣς ἐφάμην, ἧ δ' αὐτίκ' ἀπώμυνεν, ὡς ἐκέλευον.

αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,
καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
τέσσαρες, αἳ οἱ δῶμα κάτα δρήστειραι ἔασιν ·

350 γίγνονται δ' ἄρα ταί γ' ἕκ τε κρηνέων ἀπὸ τ' ἀλσέων
ἕκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἄλαδε προρέουσιν.

τάων ἧ μὲν ἔβαλλε θρόνοις ἐνὶ ῥήγεα καλὰ
πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν ·

ἧ δ' ἐτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας

355 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια ·

ἧ δὲ τρίτῃ κρητῆρι μελίφρονα οἶνον ἐκίρνα

ἠδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα ·

ἧ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιεν

πολλὸν ὑπὸ τρίποδι μεγάλῳ, ἱαίνετο δ' ὕδωρ.

360 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῶ,
ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλιοι,

- θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματος θυμοφθόρον εἴλετο γυνίων.
 αὐτὰρ ἐπεὶ λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίω,
 365 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα,
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῆλου
 καλοῦ δαιδαλέου, ὑπὸ δὲ θρήνης ποσὶν ἦεν.
 χέρνιβα δ' ἀμφίπολος προχόω ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 370 νύβασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῆτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἷδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων·
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῶ δ' οὐχ ἦνδανε θυμῶ,
 ἀλλ' ἦμην ἄλλο φρονέων, κακὰ δ' ὄσσετο θυμός.
 375 Κίρκη δ' ὡς ἐνόησεν ἔμ' ἦμενον οὐδ' ἐπὶ σίτῳ
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
 'τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔζχει ἴσος ἀναύδῳ,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος;
 380 ἦ τινά που δόλον ἄλλον οἶεαι· οὐδέ τί σε χρὴ
 δειδίμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἶη,
 πρὶν τλαίῃ πάσασθαι ἐδητύος ἠδὲ ποτῆτος,
 385 πρὶν λύσασθ' ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι;
 ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω ἐρήρας ἐταίρους.'
 ὧς ἐφάμην, Κίρκη δὲ διὲκ μεγάροιο βεβήκειν
 ῥάβδον ἔχουσ' ἐν χειρί, θύρας δ' ἀνέωξε συφειοῦ,
 390 ἐκ δ' ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν.
 οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἣ δὲ δι' αὐτῶν
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἄς πρὶν ἔφυσεν
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη ·
 395 ἄνδρες δ' ἄψ ἐγένοντο νεώτεροι, ἣ πάρος ἦσαν,
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
 ἔγνωσαν δέ μ' ἐκείνοι ἔφυν τ' ἐν χερσὶν ἕκαστος.
 πᾶσιν δ' ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλέον κανάχιζε · θεὰ δ' ἐλέαιρε καὶ αὐτή.
 400 ἣ δέ μευ ἄγχι στᾶσα προσηύδα δία θεάων ·
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἔρχεο νῦν ἐπὶ νῆα θοῆν καὶ θίνα θαλάσσης.
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσετε ἠπειρόνδε,
 κτήματα δ' ἐν σπήεσσι πελάσσετε ὄπλα τε πάντα ·
 405 αὐτὸς δ' ἄψ ἰέναι καὶ ἄγειν ἐρίηρας ἐταίρους.'

ὧς ἔφατ', αὐτὰρ ἐμοί γ' ἐπεπέιθετο θυμὸς ἀγήνωρ,
 βῆν δ' ἰέναι ἐπὶ νῆα θοῆν καὶ θίνα θαλάσσης.
 εὔρον ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους
 οἴκτρ' ὀλοφυρομένους θαλερὸν κατὰ δάκρυ χέοντας.
 410 ὧς δ' ὄτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας,
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται ·
 πᾶσαι ἅμα σκαίρουσιν ἐναντίαι, οὐδ' ἔτι σηκοὶ
 ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσιν
 μητέρας · ὧς ἔμ' ἐκείνοι ἐπεὶ ἴδον ὀφθαλμοῖσιν,
 415 δακρυνέοντες ἔχυντο · δόκησε δ' ἄρα σφίσι θυμὸς
 ὧς ἔμεν, ὧς εἰ πατρίδ' ἰκοίατο καὶ πόλιν αὐτῆν
 τρηχεΐης Ἰθάκης, ἵνα τε τράφεν ἠδὲ γέγοντο.
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων ·
 'σοὶ μὲν νοστήσαντι, διοτρεφές, ὧς ἐχάρημεν,
 420 ὧς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν ·
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.'

ὧς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν ·
 'νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἠπειρόνδε,

κτῆματα δ' ἐν σπήεσσι πελάσσομεν ὄπλα τε πάντα ·
 425 αὐτοὶ δ' ὀτρύνεσθε ἔμοι ἅμα πάντες ἔπεισθαι,
 ὄφρα ἴδηθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
 πίνοντας καὶ ἔδοντας · ἐπητανὸν γὰρ ἔχουσιν.

ὣς ἐφάμην, οἱ δ' ὦκα ἔμοις ἐπέεσσι πίθοντο.
 Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους,
 430 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα ·
 ' ἄ δειλοί, πόσ' ἴμεν; τί κακῶν ἰμείρετε τούτων,
 Κίρκης ἐς μέγαρον καταβήμεναι, ἧ κεν ἅπαντας
 ἧ σὺς ἧε λύκους ποιήσεται ἧε λέοντας,
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
 435 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἴκοντο
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς ·
 τούτου γὰρ καὶ κῆνοι ἀτασθαλίησιν ὄλοντο.'

ὣς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 440 τῷ οἱ ἀποπλήξας κεφαλὴν οὐδᾶσδε πελάσσαι
 καὶ πηῶ περ εἰόντι μάλα σχεδόν · ἀλλὰ μ' ἐταῖροι
 μελιχίους ἐπέεσσι ἐρήτυον ἄλλοθεν ἄλλος ·
 ' διογενές, τούτον μὲν ἔασομεν, εἰ σὺ κελεύεις,
 αὐτοῦ παρ νῆι τε μένειν καὶ νῆα ἔρυσθαι ·
 445 ἡμῖν δ' ἠγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης.'

ὣς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
 οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
 ἀλλ' ἔπετ' · ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν.

τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ
 450 ἐνδυκέως λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλεν ἠδὲ χιτῶνας ·
 δαινυμένους δ' εὐ πάντας ἐφεύρομεν ἐν μεγάροισιν.
 οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,
 κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

- 455 ἡ δέ μεν ἄγχι στᾶσα προσηύδα δῖα θεάων ·
 ‘ [διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεύ,]
 μηκέτι νῦν θαλερὸν γόον ὄρνυτε · οἶδα καὶ αὐτή,
 ἡμὲν ὄσ’ ἐν πόντῳ πάθει’ ἄλγεα ἰχθυόεντι,
 ἡδ’ ὄσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου ·
 460 ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον,
 εἰς ὃ κεν αὐτίς θυμὸν ἐνὶ στήθεσσι λάβητε,
 οἶον ὅτε πρότιστον ἐλείπετε πατρίδα γαῖαν
 τρηχείης Ἰθάκης. νῦν δ’ ἀσκελέες καὶ ἄθυμοι,
 αἰὲν ἄλης χαλεπῆς μεμνημένοι, οὐδέ ποθ’ ὕμιν
 465 θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἡ μάλα πολλὰ πέποσθε.’
 ὣς ἔφαθ’, ἡμῖν δ’ αὐτ’ ἐπεπίθετο θυμὸς ἀγῆνωρ.
 ἔνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
 ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ ·
 ἀλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὦραι,
 470 μνηῶν φθινότων, περὶ δ’ ἡματα μακρὰ τελέσθη,
 καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι ·
 ‘ δαιμόνι’, ἦδη νῦν μιμνήσκειο πατρίδος αἴης,
 εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.’
 475 ὣς ἔφαν, αὐτὰρ ἐμοί γ’ ἐπεπίθετο θυμὸς ἀγῆνωρ.
 ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ ·
 ἦμος δ’ ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.
 480 αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνής
 γούνων ἔλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αὐδῆς ·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων ·
 ‘ ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν, ἦν περ ὑπέστης,
 οἴκαδε πεμφέμεναι · θυμὸς δέ μοι ἔσσεται ἦδη,
 485 ἡδ’ ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ

ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε πού σὺ γε νόσφι γένηαι.'

ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·

‘διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεύ,
μηκέτι νῦν ἀέκοντες ἐμῶ ἐνὶ μίμνυτε οἴκῳ.

490 ἀλλ' ἄλλην χρῆ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι

εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,

ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,

μάντηος ἀλαοῦ. τοῦ τε φρένες ἔμπεδοί εἰσιν·

τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνηα,

495 οἷῳ πεπνῦσθαι, τοὶ δὲ σκιαὶ αἴσσουσιν.'

ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·

κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ νύ μοι κῆρ

ἦθελ' ἐτι ζῶειν καὶ ὄραν φάος ἡλίου.

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,

500 καὶ τότε δῆ μιν ἔπεσσιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει·

εἰς Ἄιδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.'

ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·

‘διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεύ,

505 μὴ τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,

ἰστὸν δὲ στήσας ἀνά θ' ἰστία λευκὰ πετάσσας

ἦσθαι· τὴν δέ κέ τοι πνοιῆ Βορέαο φέρησιν.

ἀλλ' ὅποτ' ἂν δῆ νηὶ δι' Ὀκεανοῖο περήσης,

ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,

510 μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι,

νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῶ βαθυδίην,

αὐτὸς δ' εἰς Ἀίδεω ἰέναι δόμον εὐρώεντα.

ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσιν

Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,

515 πέτρη τε ξύνεσις τε δύω ποταμῶν ἐριδούπων·

ἔνθα δ' ἔπειθ', ἦρως, χριμφθεὶς πέλας, ὡς σε κελεύω,

- βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν νεκύεσσιν,
 πρῶτα μελικρήτω, μετέπειτα δὲ ἠδέει οἶνω,
 520 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν.
 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα,
 ἔλθων εἰς Ἰθάκην στείραν βοῦν, ἣ τις ἀρίστη,
 ῥέξειεν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίη δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶψ
 525 παμμέλαν', ὃς μῆλοισι μεταπρέπει ὑμετέροισιν.
 αὐτὰρ ἐπὴν εὐχῆσι λίσση κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ' οἶν ἀρνεῖδὸν ῥέξειεν θῆλύν τε μέλαιναν
 εἰς ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλὰ
 530 ψυχαὶ ἐλεύσονται νεκύων κατατεθνηῶτων.
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνωῶξαι
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἴδη καὶ ἐπαινῆ Περσεφονείῃ·
 535 αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 ἦσθαι, μηδὲ εἶαν νεκύων ἀμενηνὰ κάρηνα
 αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 540 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα.
 ὧς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἴματα ἔσσειεν·
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη,
 λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
 545 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἐταίρους
 μειλιχίους ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

- ‘μηκέτι νῦν εὐδοντες ἀωτεῖτε γλυκὺν ὕπνον,
 ἀλλ’ ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.’
 550 ὧς ἐφάμην, τοῖσιν δ’ ἐπεπείθετο θυμὸς ἀγήνωρ.
 οὐδὲ μὲν οὐδ’ ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.
 Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λῆν
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ἦσιν ἀρηρῶς·
 ὅς μοι ἄνευθ’ ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,
 555 ψύχεος ἰμείρων, κατελέξατο οἰνοβαρείων.
 κινυμένων δ’ ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἦσιν
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
 560 ἀστραγάλων ἔαγη, ψυχὴ δ’ Ἀιδόσδε κατῆλθεν.
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·
 ‘φάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαῖαν
 ἔρχεσθ’· ἄλλην δ’ ἡμῖν ὁδὸν τεκμήρατο Κίρκη,
 εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
 565 ψυχῆ χρησομένους Θηβαίου Τειρεσίαο.’
 ὧς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ·
 ἐζόμενοι δὲ κατ’ αὐθι γόων τίλλοντό τε χαίτας·
 ἀλλ’ οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
 ἀλλ’ ὅτε δὴ ῥ’ ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
 570 ἦομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες,
 τόφρα δ’ ἄρ’ οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
 ἀρνεῖον κατέδησεν οἶν θῆλύν τε μέλαιναν,
 ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα
 ὀφθαλμοῖσιν ἴδοιτ’ ἢ ἔνθ’ ἢ ἔνθα κίοντα;”

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Λ.

[Ἄλκινου ἀπόλογοι.]

Νέκρια.

“ αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
νῆα μὲν ἄρ πάμπρωτον ἐρύσσαμεν εἰς ἄλα διαν,
ἐν δ’ ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ
5 βαίνομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.
ἡμῖν δ’ αὖ κατόπισθε νεὸς κυανοπρώριο
ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ’ ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα
10 ἡμεθα· τὴν δ’ ἄνεμός τε κυβερνήτης τ’ ἴθυνεν.
τῆς δὲ πανημερίας τέταθ’ ἰστία ποντοπορούσης.
δύσετό τ’ ἥελιος σκιάωντό τε πᾶσαι ἀγνιαί,
ἦ δ’ ἐς πείραθ’ ἴκανε βαθυρρόου Ὀκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
15 ἡέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ’ αὐτοὺς
ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ’ ὅπότε ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ’ ὅτ’ ἂν ἀψ’ ἐπὶ γαίαν ἀπ’ οὐρανόθεν προτράπηται,
ἀλλ’ ἐπὶ νύξ ὅλοῃ τέταται δειλοῖσι βροτοῖσιν.
20 νῆα μὲν ἔνθ’ ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα

εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὀκεανοῖο
 ἦομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ', ὃν φράσε Κίρκη.
 ἔνθ' ἱερῆια μὲν Περιμῆδης Εὐρύλοχος τε
 ἔσχον· ἐγὼ δ' ἄορ ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 25 βόθρον ὄρυξ', ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοῆν χεόμην πᾶσιν νεκύεσσιν,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.
 πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
 30 ἔλθων εἰς Ἴθάκην στεῖραν βούν, ἧ τις ἀρίστη,
 ῥέξειεν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίη δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶψ
 παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισιν.
 τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,
 35 ἔλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα
 ἐς βόθρον, ῥέε δ' αἶμα κελαινεφές· αἶ δ' ἀγέροντο
 ψυχαὶ ὑπέξ ἑρέβους νεκύων κατατεθνηώτων.
 νύμφαι τ' ἠίθεοί τε πολύτλητοί τε γέροντες
 παρθενικαί τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι,
 40 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν,
 ἄνδρες ἀρηίφατοι βεβρωτῶμένα τεύχε' ἔχοντες·
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
 θεσπεσίη ἰαχῆ· ἐμὲ δὲ χλωρὸν δέος ἦρειν.
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα
 45 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεῖ χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἴδη καὶ ἐπαινῆ Περσεφονείῃ·
 αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 ἤμην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα
 50 αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.
 πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἐταίρου·

- οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης ·
 σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
 ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγεν.
- 55 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων ·
 ‘Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα ;
 ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’
 ὣς ἐφάμην, ὁ δὲ μ’ οἰμώξας ἡμείβετο μύθῳ ·
- 60 ‘διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 ἄσέ με δαίμονος αἴσα κακῆ καὶ ἀθέσφατος οἶνος.
 Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρῆν,
 ἀλλὰ καταντικρὺ τέγεος πέσον · ἐκ δέ μοι αὐχὴν
- 65 ἀστραγάλων ἐάγη, ψυχὴ δ’ Ἄιδόσδε κατῆλθεν.
 νῦν δέ σε τῶν ὄπιθεν γονάζομαι, οὐ παρεόντων,
 πρὸς τ’ ἀλόχου καὶ πατρός, ὃ σε τρέφε τυτθὸν εἶοντα,
 Τηλεμάχου θ’, ὃν μῦνον ἐνὶ μεγάροισιν ἔλειπες ·
 οἶδα γάρ, ὡς ἐνθένδε κιῶν δόμον ἐξ Ἄϊδαο
- 70 νῆσον ἐς Αἰαίην σχήσεις ἐνεργέα νῆα ·
 ἔνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο.
 μή μ’ ἄκλαυτον ἄθαπτον ἰὼν ὄπιθεν καταλείπειν
 νοσφισθεῖς, μή τοί τι θεῶν μῆνιμα γένωμαι,
 ἀλλὰ με κακῆναι σὺν τεύχεσιν, ἄσσα μοι ἔστιν,
- 75 σῆμά τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ θαλάσσης,
 ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι.
 ταῦτά τέ μοι τελέσαι πῆξαι τ’ ἐπὶ τύμβῳ ἐρετμόν,
 τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.’
 ὣς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
- 80 ‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’
 νῶι μὲν ὡς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν
 ἡμεθ’, ἐγὼ μὲν ἀνευθεν ἐφ’ αἵματι φάσγανον ἴσχων,

- εἶδωλον δ' ἑτέρωθεν ἑταίρου πόλλ' ἀγόρευεν ·
 ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθηκυῖης,
 85 Αἰτολόκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,
 τὴν ζωὴν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
 τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ ·
 ἀλλ' οὐδ' ὧς εἶων προτέρην, πυκινόν περ ἀχεύων,
 αἵματος ἄσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.
- 90 ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο
 χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπεν ·
 '[διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,]
 τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἠελίοιο
 ἦλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;
 95 ἀλλ' ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὄξύ,
 αἵματος ὄφρα πῖω καὶ τοι νημερτέα εἴπω.'
 ὧς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον
 κουλεῶ ἔγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινόν,
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων ·
- 100 ' νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεύ ·
 τὸν δέ τοι ἀργαλέον θήσει θεός · οὐ γὰρ οἶω
 λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ
 χωόμενος, ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
 ἀλλ' ἔτι μὲν κε καὶ ὧς κακὰ περ πάσχοντες ἴκοισθε,
 105 αἶ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων,
 ὀππότε κε πρῶτον πελάσῃς ἐνεργέα νῆα
 Θρινακίῃ νήσῳ προφυγῶν ἰοειδέα πόντον,
 βοσκομένας δ' εὖρητε βόας καὶ ἴφια μῆλα
 Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
- 110 τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστου τε μέδῃαι,
 καὶ κεν ἔτ' εἰς Ἴθάκην κακὰ περ πάσχοντες ἴκοισθε ·
 εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον,
 νηί τε καὶ ἐτάροις. αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,

- ὄψε' κακῶς νείαι, ὀλέσας ἄπο πάντας ἑταίρους,
 115 νηὸς ἐπ' ἀλλοτρίης · δῆεις δ' ἐν πῆματα οἴκῳ,
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσι
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσειαι ἐλθὼν ·
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
 120 κτείνης ἢ ἐ δόλῳ ἢ ἀμφιδὸν ὀξεί χαλκῶ,
 ἔρχεσθαι δὴ ἔπειτα λαβὼν ἐνῆρες ἔρετμόν,
 εἰς ὃ κε τοὺς ἀφίκηαι, οἳ οὐκ ἴσασι θάλασσαν
 ἀνέρες οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσι ·
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήγους
 125 οὐδ' ἐνῆρέ' ἔρετμά, τά τε πτερὰ νηυσὶ πέλονται.
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 ὅπποτε κεν δὴ τοι συμβλήμενος ἄλλος ὀδίτης
 φῆῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
 καὶ τότε δὴ γαίῃ πῆξας ἐνῆρες ἔρετμόν,
 130 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
 ἀρνεῖον ταυρόν τε συῶν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἑκατόμβας ·
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 πᾶσι μάλ' ἐξείης. θάνατος δέ τοι ἐξ ἀλὸς αὐτῶ
 135 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὃς κέ σε πέφνη
 γῆραι ὑπο λιπαρῶ ἀρημένον, ἀμφὶ δὲ λαοὶ
 ὄλβιοι ἔσσονται. τὰ δέ τοι νημερτέα εἶρω.
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 'Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί ·
 140 ἀλλ' ἄγε μοι τόδε εἶπέ καὶ ἀτρεκέως κατάλεξον.
 μητρὸς τήνδ' ὀρώω ψυχὴν κατατεθνηκυῖης ·
 ἦ δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐὼν υἱὸν
 ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθῆσασθαι ·
 εἶπέ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἔοντα ;'

- 145 ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν ·
 ' ῥηίδιον τοι ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω.
 ὄν τινα μὲν κεν ἔῤῥα νεκύων κατατεθνηώτων
 αἵματος ἄσσον ἵμεν, ὁ δέ τοι νημερτές ἐνάμει ·
 ᾧ δέ κ' ἐπιφθονέης, ὁ δέ τοι πάλιν εἰσιν ὀπίσσω.'
- 150 ὣς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄιδος εἴσω
 Τειρεσίαο ἄνακτος, ἐπὶ κατὰ θέσφατ' ἔλεξεν ·
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
 ἦλυθε καὶ πῖεν αἷμα κελαινεφές. αὐτίκα δ' ἔγνω,
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα ·
- 155 ' τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα
 ζωὸς ἔων; χαλεπὸν δὲ τάδε ζωοῖσιν ὀραῖσθαι.
 μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ρέεθρα,
 Ὠκεανὸς μὲν πρῶτα, τὸν οὐ πῶς ἔστι περῆσαι
 πεζὸν ἑόντ', ἦν μή τις ἔχῃ ἐνεργέα νῆα.
- 160 ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις
 νηὶ τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
 εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 ' μήτηρ ἐμή, χρεῖά με κατήγαγεν εἰς Ἄϊδαο
- 165 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο ·
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιίδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,
 ἐξ οὗ τὰ πρῶτισθ' ἐπόμεν Ἀγαμέμνονι δίῳ
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.
- 170 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον ·
 τίς νύ σε κῆρ ἐδάμασσε ταιηλεγέος θανάτοιο;
 ἦ δολιχὴ νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;
 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
- 175 ἦ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἦ ἔτι τις ἦδη

ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
 εἰπέ δέ μοι μνηστῆς ἀλόχου βουλὴν τε νόον τε,
 ἥ ἐ μένει παρὰ παιδί καὶ ἔμπεδα πάντα φυλάσσει,
 ἦ ἤδη μιν ἔγηνεν Ἀχαιῶν ὅς τις ἄριστος.'

- 180 ὧς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
 'καὶ λίην κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν· οἴζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέματα δάκρυ χεούσῃ.
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος
 185 Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἴσας
 δαίνυνται, ἄς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·
 πάντες γὰρ καλέουσι. πατήρ δέ σὸς αὐτόθι μίμνει
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὐναὶ
 δέμνια καὶ χλαῖναι καὶ ῥήγεια σιγαλόεντα,
 190 ἀλλ' ὃ γε χεῖμα μὲν εὐδει, ὅθι δμῶες ἐνὶ οἴκῳ,
 ἐν κόμῃ ἄγχι πυρός, κακὰ δὲ χροῖ εἴματα εἶται·
 αὐτὰρ ἐπὴν ἔλθησι θέρος τεθαλυῖά τ' ὀπώρη,
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὐναί.
 195 ἔνθ' ὃ γε κείτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
 σὸν νόστον ποθέων, χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
 οὐτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
 200 οὐτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἦ τε μάλιστα
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
 ἀλλὰ με σός τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,
 σή τ' ἀγανοφροσύνη μελιηδέα θυμόν ἀπήυρα.'

- ὧς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθειλον φρεσὶ μερμηρίζας
 205 μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηκυῖης.
 τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγειν,

- τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ ὄνειρῷ
 ἔπτατ'. ἐμοὶ δ' ἄχος ὄξυν γενέσκετο κηρόθι μᾶλλον,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 210 ' μῆτερ ἐμή, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα,
 ὄφρα καὶ εἶν' Αἶδαο φίλας περὶ χεῖρε βαλόντε
 ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο.
 ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνηια
 ὄτρυν', ὄφρ' ἔτι μᾶλλον ὀδυνρόμενος στεναχίζω ;'
 215 ὣς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
 ' ὦ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν,
 οὐ τί σε Περσεφόνηια Διὸς θυγάτηρ ἀπαφίσκει,
 ἀλλ' αὐτὴ δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
 220 ἀλλὰ τὰ μὲν τε πυρὸς κρατερόν μένος αἰθομένοιο
 δαμνᾶ, ἐπεὶ κε πρῶτα λίπη λευκ' ὀστέα θυμός,
 ψυχὴ δ' ἥτ' ὄνειρος ἀποπταμένη πεπότῃται.
 ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπησθα γυναικί·'
 225 νῶϊ μὲν ὣς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες
 ἤλυθον, ὄτρυνεν γὰρ ἀγανὴ Περσεφόνηια,
 ὅσσαι ἀριστήων ἄλοχοι ἔσαν ἠδὲ θύγατρες.
 αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἠγερέθοντο,
 αὐτὰρ ἐγὼ βούλευον, ὅπως ἐρέοιμι ἐκάστην.
 230 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
 οὐκ εἶων πίνειν ἅμα πάσας αἶμα κελαινόν.
 αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἐκάστη
 ὄν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.
 235 ἐνθ' ἣ τοι πρῶτην Τυρῶ ἴδον εὐπατέρειαν,
 ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·

- ἢ ποταμοῦ ἠράσσαι Ἐπιπῆος θείοιο,
 ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησιν,
 240 καὶ ῥ' ἐπ' Ἐπιπῆος πωλέσκετο καλὰ ρέεθρα.
 τῷ δ' ἄρα εἰσάμενος γαϊήοχος ἐννοσίγαιος
 ἐν προχοῆς ποταμοῦ παρελέξατο δινήεντος·
 πορφύρεον δ' ἄρα κῦμα περιστάθη οὐρεῖ ἴσον,
 κυρτωθέν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα.
 245 λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχενεν.
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 'χαῖρε, γυναῖ, φιλότῃτι· περιπλομένου δ' ἐνιαυτοῦ
 250 τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ
 ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε.
 νῦν δ' ἔρχεν πρὸς δῶμα καὶ ἴσχεο μηδ' ὀνομήνης·
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·
 ὧς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 ἦ δ' ὑποकुσαμένη Πελίην τέκε καὶ Νηλῆα,
 255 τῷ κρατερῷ θεράποντε Διὸς μέγαλοιο γενέσθην
 ἀμφοτέρω· Πελὶὴς μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
 ναίε πολύρρηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἤμαθόεντι.
 τοὺς δ' ἐτέρους Κρηθῆι τέκεν βασιλεία γυναικῶν,
 Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθῆονά θ' ἰππιοχάρμην.
 260 τὴν δὲ μετ' Ἀντιόπην ἴδον Ἀσωποῖο θύγατρα,
 ἦ δὴ καὶ Διὸς εὐχετ' ἐν ἀγκοῖνησιν ἰαῦσαι,
 καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,
 οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,
 πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γε δύναντο
 265 ναιέμεν εὐρύχορον Θήβην κρατερῷ περ ἔοντε.
 τὴν δὲ μετ' Ἀλκμήνην ἴδον Ἀμφιτρύωνος ἄκοιτιν,
 ἦ ῥ' Ἑρακλῆα θρασυμέμνονα θυμολέοντα
 γείνατ' ἐν ἀγκοῖνησι Διὸς μέγαλοιο μιγείσα·

- καὶ Μεγάρην Κρείοντος ὑπερθύμοιο θύγατρα,
 270 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρήσ.
 μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
 ἣ μέγα ἔργον ἔρεξεν αἰδρεΐησι νόοιο
 γημαμένη ᾧ υἱί· ὁ δ' ὄν πατέρ' ἐξεναρίζας
 γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
 275 ἄλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων
 Καδμείων ἦνασσε θεῶν ὀλοὰς διὰ βουλὰς·
 ἣ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
 ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
 280 πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν.
 καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
 γῆμεν ἔον διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
 ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαιο,
 ὃς ποτ' ἐν Ὀρχομενῷ Μιννείῳ ἱφί ἄνασσειν·
 285 ἣ δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα,
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῶ τέκε, θαῦμα βροτοῖσιν,
 τὴν πάντες μνώνοντο περικτίται· οὐδ' ἄρα Νηλεὺς
 τῷ ἐδίδου, ὃς μὴ ἔλικας βόας εὐρυμετώπους
 290 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληΐης
 ἀργαλέας. τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
 ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησεν,
 δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροῖῳται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
 295 ἀψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὦραι,
 καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληΐη
 θέσφατα πάντ' εἰπόντα, Διὸς δ' ἐτελείετο βουλή.
 καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν,
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παιῖδε,

- 300 Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 τοὺς ἄμφω ζωὸν κατέχει φυσίζοος αἶα·
 οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
 τεθνᾶσιν· τιμὴν δὲ λελόγγασιν ἴσα θεοῖσιν.
- 305 τὴν δὲ μετ' Ἰφιμέδειαν Ἀλωῆος παράκοιτιν
 εἴσιδον, ἣ δὲ φάσκε Ποσειδάωνι μιγῆναι,
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,
 ὦτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
 οὓς δὲ μηκίστους θρέψε ζεῖδωρος ἄρουρα
- 310 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα·
 ἐννέωροι γὰρ τοῖ γε καὶ ἐννεαπήχεες ἦσαν
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
 φυλόπιδα στήσειν πολυαῖκος πολέμοιο.
- 315 Ὅσσαν ἐπ' Ὀλύμπῳ μέμασαν θέμεν, ἀτὰρ ἐπ' Ὅσση
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἶη.
 καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἧβης μέτρον ἴκοντο·
 ἀλλ' ὄλεσεν Διὸς υἱός, ὃν ἠύκομος τέκε Λητώ,
 ἀμφοτέρω, πρὶν σφωὶν ὑπὸ κροτάφοισιν ἰούλους
- 320 ἀνθῆσαι πυκάσαι τε γένυς ἐνανθεί λάχνη.
 Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδην,
 κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα
- 325 Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρήσιν.
 Μαῖράν τε Κλυμένην τε ἴδον στυγερὴν τ' Ἐριφύλην,
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.
 πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσας ἠρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
- 330 πρὶν γάρ κεν καὶ νυξ φθίτ' ἄμβροτος. ἀλλὰ καὶ ὦρη

εὔδειν, ἧ̄ ἐπὶ νῆα θοὴν ἔλθόντ' ἐς ἑταίρους
ἧ̄ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.”

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκίοεντα.

335 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·

“Φαίηκες, πῶς ὑμῖν ἀνὴρ ὄδε φαίνεται εἶναι
εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἴσας·
ξείνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
340 οὕτω χρηίζοντι κολούετε· πολλὰ γὰρ ὑμῖν
κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.”

τοῖσι δὲ καὶ μετέειπε γέρων ἦρωσ' Ἐχένης,
[ὄς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]

345 “ὦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
μυθεῖται βασιλεία περιφρων· ἀλλὰ πίθεσθε.

Ἄλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.”

τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

“τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε
ζῶδς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·

350 ξείνος δὲ τλήτω μάλα περ νόστοιο χατίζων

ἔμψης οὖν ἐπιμῆναι ἐς αὔριον, εἰς ὃ κε πᾶσαν
δωτίνην τελέσω. πομπὴ δ' ἀνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

355 “Ἄλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,

εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
πομπὴν δ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,
καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,
πλειοτέρη σὺν χειρὶ φίλην ἐς πατρίδ' ἰκέσθαι·

360 καὶ κ' αἰδιοίτερος καὶ φίλτερος ἀνδράσιν εἴην
πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα.”

τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε ·
 “ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἴσκομεν εἰσορόωντες,
 ἠεροπῆά τ' ἔμμεν καὶ ἐπικόλοπον, οἷά τε πολλοὺς
 365 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους,
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο ·
 σοὶ δ' ἐπι μὲν μορφή ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί.
 μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.

370 ἀλλ' ἄγε μοι τόδε εἶπέ καὶ ἀτρεκέως κατάλεξον,
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἄμ' αὐτῷ
 Ἴλιον εἰς ἄμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
 νύξ δ' ἦδε μάλα μακρὴ, ἀθέσφατος · οὐδέ πω ὄρη
 εὔδειν ἐν μεγάρῳ, σὺ δέ μοι λέγε θέσκελα ἔργα.
 375 καί κεν ἐς ἧῶ διαν ἀνασχοίμην, ὅτε μοι σὺ
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς ·

“Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
 ὄρη μὲν πολέων μύθων, ὄρη δὲ καὶ ὕπνου ·
 380 εἰ δ' ἔτ' ἀκουόμεναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε
 τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύειν,
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,
 οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτήν,
 ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

385 αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη
 ἀγνὴ Περσεφόνηια γυναικῶν θηλυτεράων,
 ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρείδαο
 ἀχθυμένη · περι δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἄμ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθιοιο θάνον καὶ πότμον ἐπέσπον.

390 ἔγνω δ' αἰψ' ἔμ' ἐκείνος, ἐπεὶ πῖεν αἶμα κελαιόν ·
 κλαῖε δ' ὅ γε λιγέως θαλερόν κατὰ δάκρνον εἴβων,
 πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων ·

- ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κῆκυσ,
 οἷη περ πάρος ἔσκειν ἐνὶ γναμπτοῖσι μέλεσσιν.
 395 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 ' Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 τίς νύ σε κῆρ ἐδάμασσε ταηλεγέος θανάτοιο;
 ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσει
 400 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν;
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
 βουῖς περιταμνόμενον ἠδ' οἴων πῶκα καλά,
 ἦε περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν ;'
 ὣς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 405 ' διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,
 οὐτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσει
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν,
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
 ἀλλὰ μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε
 410 ἔκτα σὺν οὐλομένη ἄλόχῳ, οἰκόνδε καλέσσας,
 δειπνίσσας, ὥς τίς τε κατέκτανε βουῖν ἐπὶ φάτῃ.
 ὣς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
 νωλεμέως κτείνοντο σῦες ὡς ἀργιόδοντες,
 οἳ ρά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένιοι
 415 ἦ γάμῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλυῖη.
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
 μουνᾶξ κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμίνῃ·
 ἀλλὰ κε κείνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
 ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 420 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν.
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
 ἀμφ' ἐμοί, αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

- 425 βάλλον ἀποθνήσκων περὶ φασγάνῳ · ἥ δὲ κυνώπις
 νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἴλῖδαο
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρεῖσαι.
 ὧς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός,
 ἣ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλῃται ·
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς
 430 κουριδίῳ τεύξασα πόσει φόνον · ἣ τοι ἔφην γε
 ἀσπάσιος παίδεσσιν ἰδὲ δμώεσσιν ἐμοῖσιν
 οἴκαδ' ἐλεύσεσθαι · ἣ δ' ἔξοχα λυγρὰ ἰδυῖα
 οἶ τε κατ' αἰσχος ἔχευε καὶ ἔσσομένησιν ὀπίσσω
 θηλυτέρησι γυναιξί, καὶ ἣ κ' ἔνεργὸς ἔησιν.
 435 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 'ὦ πόποι, ἣ μάλα δὴ γόνον Ἄτρεός εὐρύοπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
 ἐξ ἀρχῆς · Ἐλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἔοντι.'
 440 ὧς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν ·
 'τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἦπιος εἶναι ·
 μὴ οἱ μῦθον ἅπαντα πιφασκόμεν, ὃν κ' εὐ εἰδῆς,
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.
 ἀλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἕκ γε γυναικός·
 445 λίην γὰρ πιυντή τε καὶ εὖ φρεσὶ μῆδεα οἶδεν
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
 ἣ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
 ἐρχόμενοι πολεμόνδε · πάϊς δέ οἱ ἦν ἐπὶ μαζῷ
 νήπιος, ὃς που νῦν γε μετ' ἀνδρῶν ἴζει ἀριθμῷ,
 450 ὄλβιος · ἣ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθῶν,
 καὶ κείνος πατέρα προσπτύξεται, ἣ θέμις ἐστίν.
 ἣ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.

- 455 κρύβδην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαίαν
 νῆα κατισχέμεναι, ἐπεὶ οὐκέτι πιστὰ γυναιξίν.
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,
 εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,
 ἢ που ἐν Ὀρχομενῶ ἢ ἐν Πύλῳ ἤμαθόεντι,
- 460 ἢ που πὰρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ·
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δίος Ὀρέστης·
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ' Ἀτρεΐδῃ, τί με ταῦτα διείρειαι; οὐδέ τι οἶδα,
 ζῶει ὃ γ' ἢ τέθνηκε· κακὸν δ' ἀνεμῶλια βάζειν.'
- 465 νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν
 ἔσταμεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες·
 ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδew Ἀχιλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε
- 470 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 ' διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;
- 475 πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ
 ἀφραδέες ναίουσι, βροτῶν εἶδωλα καμόντων·'
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ' ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
- 480 εἶποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἰκοίμην·
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά. σείο δ', Ἀχιλλεῦ,
 οὗ τις ἀνὴρ προπάροιθε μακάρτατος οὗτ' ἄρ' ὀπίσσω·
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
- 485 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν

ἐνθάδ' ἑών· τῷ μὴ τι θανὼν ἀκαχίζου, Ἀχιλλεῦ.'

- ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 'μὴ δὴ μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
 βουλοίμην κ' ἐπάρουρος ἑὼν θητευέμεν ἄλλω,
 490 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοςτος πολὺς εἴη,
 ἣ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,
 ἣ ἔπει' ἐς πόλεμον πρόμος ἔμμεναι, ἦε καὶ οὐκί.
 εἰπέ δέ μοι Πηληῖος ἀμύμονος, εἴ τι πέπυσσαι,
 495 ἣ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,
 ἣ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
 εἰ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
 τοῖος ἑών, οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
 500 πέφνον λαὸν ἄριστον ἀμύνων Ἀργείοισιν·
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ·
 τῷ κέ τεω στύξαιμι μένος καὶ χεῖρας ἀάπτους,
 οἱ κείνον βιόωνται ἔέργουσιν τ' ἀπὸ τιμῆς.'
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 505 'ἦ τοι μὲν Πηληῖος ἀμύμονος οὐ τι πέπυσμαι,
 αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο
 πᾶσαν ἀληθείην μυθήσομαι, ὧς με κελεύεις.
 αὐτὸς γὰρ μιν ἐγὼ κοίλης ἐπὶ νηὸς εἴσης
 ἤγαγον ἐκ Σκύρου μετ' ἑκνήμιδας Ἀχαιοῦς.
 510 ἦ τοι ὄτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλάς,
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
 Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.
 αὐτὰρ ὄτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,
 οὐ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,
 515 ἀλλὰ πολὺ προθέεσκεν ἐὼν μένος οὐδενὶ εἰκων,
 πολλοὺς δ' ἀνδρας ἔπεφνεν ἐν αἰνῇ δημοτῆτι.

- πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
 ἀλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
 520 ἦρω' Εὐρύπυλον, πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι
 Κήτειοι κτείνοντο γυναίων εἵνεκα δῶρων.
 κεῖνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα διόν.
 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειός,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντα τέταλτο,
 525 ἦμὲν ἀνακλῖναι πυκινὸν λόχον ἠδ' ἐπιθεῖναι,
 ἔνθ' ἄλλοι Δαναῶν ἠγήτορες ἠδὲ μέδοντες
 δάκρυά τ' ὠμόργυυτο τρέμον θ' ὑπὸ γυῖα ἐκάστου·
 κεῖνον δ' οὐ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
 οὐτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν
 530 δάκρυ ὀμορξάμενον· ὃ δέ με μάλα πόλλ' ἰκέτευεν
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην
 καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοῖνα.
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρασαμεν αἰπήν,
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν
 535 ἀσκηθῆς, οὐτ' ἄρ βεβλημένος ὄξει χαλκῷ
 οὐτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ
 γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἄρης·
 ὣς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
 φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
 540 γηθοσύνη, ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.
 αἰ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηῶτων
 ἔστασαν ἀχνύμεναι, εἴροντο δὲ κῆδε' ἐκάστη.
 οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
 νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
 545 τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶν
 τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.
 παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

- ὡς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω·
 τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
 550 Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·
 'Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
 οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
 555 οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισιν.
 τοίος γὰρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ
 ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο
 ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
 αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
 560 ἐκπάγλως ἤχθηρε, τὲν δ' ἐπὶ μοῖραν ἔθηκεν.
 ἀλλ' ἄγε δεῦρο, ἄναξ, ἴν' ἔπος καὶ μῦθον ἀκούσης
 ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.'
 ὦς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
 ψυχὰς εἰς ἔρεβος νεκύων κατατεθνηώτων.
 565 ἔνθα χ' ὄμως προσέφη κεχολωμένος, ἧ κεν ἐγὼ τόν·
 ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισιν
 τῶν ἄλλων ψυχὰς ιδέειν κατατεθνηώτων.
 ἔνθ' ἦ τοι Μίνωα ἴδον; Διὸς ἀγλαὸν υἱόν,
 χρύσειον σκῆπτρον ἔχοντα θεμιστεύοντα νέκυσιν,
 570 ἡμενον, οἱ δέ μιν ἀμφὶ δίκας εἵροντο ἄνακτα
 ἡμενοὶ ἔσταότες τε κατ' εὐρυπυλῆς Ἰλίδος δῶ.
 τὸν δὲ μετ' Ὀρίωνα πελώριον εἰσενόησα
 θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτὸς κατέπεφνευ ἐν οἰπόλοισιν ὄρεσσιν
 575 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἶν ἀαγές.
 καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
 κείμενον ἐν δαπέδῳ, ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα·
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον

δέρτρον ἔσω δύνοντες, ὁ δ' οὐκ ἀπαμύνητο χερσίν·

580 Λητὼ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν,
Πυθῶδ' ἔρχομένην διὰ καλλιχόρου Πανοπήος.

καὶ μὴν Τάνταλον εἰσείδον κρατέρ' ἄλγ' ἔχοντα
ἔστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενεῖω·
στεύτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἐλέσθαι·

585 ὄσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαίνων,
τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶν
γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.

δένδρεα δ' ὑμπέτηλα κατὰ κρῆθεν χέε καρπόν,
ὄγχλαι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι

590 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώσσαι·

τῶν ὀπότη' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκικίοντα.

καὶ μὴν Σίσυφον εἰσείδον κρατέρ' ἄλγ' ἔχοντα
λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

595 ἦ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσίν τε
λᾶαν ἄνω ὄθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
ἄκρον ὑπερβαλείην, τότε' ἀποστρέψασκε κραταίς·

αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς.

αὐτὰρ ὃ γ' ἄψ ὄσασκε τιταινόμενος, κατὰ δ' ἰδρῶς

600 ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρειν.

τὸν δὲ μετ' εἰσεινόησα βίην Ἑρακληΐην,
εἰδῶλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσιν
τέρπεται ἐν θαλίης καὶ ἔχει καλλίσφυρον Ἥβην,
παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδίλου.

605 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς,
πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῆ νυκτὶ ἑοικώς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστόν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἑοικώς.

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτήρ

- 610 χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο,
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
 ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασῖαι τε.
 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
 ὃς κείνον τελαμῶνα ἐῆ ἐγκάθθετο τέχνη.
- 615 ἔγνω δ' αὐτ' ἐμ' ἐκείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσιν,
 καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 ἂ δεῖλ', ἦ τινα καὶ σὺ κακὸν μόρον ἠγηλάζεις,
 ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡλίουιο.
- 620 Ζητὸς μὲν πάϊς ἦα Κρονίουνος, αὐτὰρ οἰζὺν
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείροισι φωτὶ
 δεδμημένην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
 καὶ ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
 φράζετο τοῦδέ γέ μοι κρατερώτερον εἶναι ἄεθλον·
- 625 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἠγαγον ἐξ' Αἴδαο,
 Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.
 ὣς εἰπὼν ὃ μὲν αὖτις ἔβη δόμον Ἄιδος εἴσω,
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἐμπεδον, εἴ τις ἔτ' ἔλθοι
 ἀνδρῶν ἠρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
- 630 καὶ νῦ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ,
 Θησέα Πειρίβοόν τε, θεῶν ἐρικυδέα τέκνα·
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
 ἠχῆ θεσπεσίη· ἐμὲ δὲ χλωρὸν δέος ἤρειν,
 μὴ μοι Γοργεῖην κεφαλὴν δεινοῖο πελώρου
- 635 ἐξ' Αἴδεω πέμψειεν ἀγανὴ Περσεφόνηια.
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κίων ἐκέλευον ἐταίρους
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,
 640 πρῶτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὔρος."

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Μ.

[Ἐκείνου ἀπόλογοι.]

Σειρήνες, Σκύλλα, Χάρυβδις, βόες Ἡλίου.

- “ αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὀκεανοῖο
νηῦς, ἀπὸ δ' ἴκετο κῦμα θαλάσσης εὐρυπόροιο
νησόν τ' Αἰαίην, ὅθι τ' Ἡοῦς ἠριγενείης
οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἡελίοιο,
5 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
δὴ τότε ἔγων ἑτάρους προΐειν ἐς δώματα Κίρκης
10 οἰσέμεναι νεκρόν, Ἐλπήνορα τεθνηῶτα.
φίτροὺς δ' αἴψα ταμόντες, ὅθ' ἀκροτάτη πρόεχ' ἀκτῆ,
θάπτομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τε κῆ καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες
15 πῆξαμεν ἀκροτάτῳ τύμβῳ ἐνῆρες ἔρετμόν.
ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὄκα
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.
20 ἦ δ' ἐν μέσσω σταῖσα μετηύδα διὰ θεῶων·

- 'σχέτλιοι, οἱ ζῶοντες ὑπήλθετε δῶμ' Ἀίδαο,
 δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
 αὐθι πανηγέριοι· ἅμα δ' ἠοὶ φαινομένηφι
 25 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἠδὲ ἕκαστα
 σημανέω, ἵνα μὴ τι κακορραφίῃ ἀλεγεινῇ
 ἢ ἄλός ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.
 ὣς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
 ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
 30 ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·
 ἦμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,
 ἢ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἑταίρων
 εἶσε τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
 35 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
 καὶ τότε δή μ' ἐπέεσσι προσηύδα πότνια Κίρκη·
 'ταῦτα μὲν οὐτῶ πάντα πεπεύρανται, σὺ δ' ἄκουσον,
 ὣς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.
 Σειρήνας μὲν πρῶτον ἀφίξειςαι, αἶ ῥά τε πάντας
 40 ἀνθρώπους θέλγουσιν, ὃ τέ σφεας εἰσαφίκτηται.
 ὃς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ
 Σειρήνων, τῶ δ' οὐ τι γυνή καὶ νήπια τέκνα
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυται,
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν αἰοιδῇ
 45 ἦμεναι ἐν λειμῶνι, πολὺς δ' ἀμφ' ὄστεόφιν θῖς
 ἀνδρῶν πνυθομένων, περὶ δὲ ῥῖνοὶ μινύθουσιν.
 ἀλλὰ παρεξέλααν, ἐπὶ δ' οὐατ' ἀλεῖψαι ἑταίρων
 κηρὸν δεψήσας μελιηδέα, μὴ τις ἀκούσῃ
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν, αἶ κ' ἐθέλησθα·
 50 δησάντων σ' ἐν νηὶ θοῇ χειράς τε πόδας τε
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

ὄφρα κε τερπόμενος ὄπ' ἀκούσῃς Σειρήνοιιν.
 εἰ δέ κε λίσσῃται ἑτάρους λῦσαί τε κελεύς,
 οἱ δέ σ' ἐπι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

- 55 αὐτὰρ ἐπὴν δὴ τὰς γε παρεξέλασσωσιν ἑταῖροι,
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω,
 ὄπποτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλευεῖν· ἐρέω δέ τοι ἀμφοτέρωθεν.
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
- 60 κῦμα μέγα ῥοχθεῖ κνανώπιδος Ἀμφιτρίτης·
 Πλαγκτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσιν.
 τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη·
- 65 ἀλλ' ἄλλην ἐνίησι πατὴρ ἑναρίθμιον εἶναι.
 τῇ δ' οὐ πώ τις νηὺς φύγεν ἀνδρῶν, ἢ τις ἴκηται,
 ἀλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
 κύμαθ' ἀλὸς φορέουσι πυρός τ' ὄλοοιο θύελλαι.
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς,
- 70 Ἄργῳ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα.
 καὶ νύ κε τὴν ἔνθ' ὤκα βάλεν μεγάλας ποτὶ πέτρας,
 ἀλλ' ὄρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.
 οἱ δὲ δῦω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει
 ὀξεῖη κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκεν
- 75 κνανέη· τὸ μὲν οὐ ποτ' ἔρωεῖ, οὐδέ ποτ' αἶθρη
 κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ.
 οὐδέ κεν ἀμβαίη βροτὸς ἀνὴρ οὐδ' ἐπιβαίη,
 οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·
 πέτρη γὰρ λῖς ἐστι, περιξέστη εἰκυῖα.
- 80 μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἡροειδές,
 πρὸς ζόφον εἰς ἔρεβος τετραμμένον, ἧ̄ περ ἂν ὑμεῖς
 νῆα παρὰ γλαφυρὴν ἰθύετε, φαίδιμ' Ὀδυσσεῦ.

- οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήλιος ἀνὴρ
τόξω οἰστεύσας κοῖλον σπέος εἰσαφίκοιτο.
85 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακνῖα.
τῆς ἧ τοι φωνὴ μὲν ὄση σκύλακος νεογιλῆς
γίγνεται, αὐτὴ δ' αὐτε πέλωρ κακόν· οὐδέ κέ τίς μιν
γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειεν.
τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,
90 ἔξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστῃ
σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες
πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.
μέσση μὲν τε κατὰ σπείους κοίλοιο δέδυκεν,
ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
95 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα,
δελφῖνάς τε κύνας τε, καὶ εἴ ποθι μεῖζον ἔλθῃσιν
κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτῃ.
τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
παρφυγέειν σὺν νηί· φέρει δέ τε κρατὶ ἐκάστῳ
100 φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο.
τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
πλησίον ἀλλήλων· καί κεν διοῖστεύσειας.
τῷ δ' ἐν ἔρινεὸς ἔστι μέγας, φύλλοισι τεθηλὸς·
τῷ δ' ὑπὸ δία Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.
105 τρὶς μὲν γάρ τ' ἀνίησιν ἐπ' ἡματι, τρὶς δ' ἀναρροιβδεῖ
δεινόν· μὴ σύ γε κείθι τύχοις, ὅτε ροιβδήσειεν·
οὐ γάρ κεν ῥύσαιτό σ' ὑπέκ κακοῦ οὐδ' ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλω πεπλημένος ὦκα
νῆα παρεξελάαν, ἐπεὶ ἧ πολὺ φέρτερόν ἐστιν
110 ἔξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας·
ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
'εἰ δ' ἄγε δῆ μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὄλοῃν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,

- τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνουιτό γ' ἑταίρους·
 115 ὧς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 'σχέτλιε, καὶ δὴ αὖ τοι πολεμῆια ἔργα μέμηλεν
 καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν;
 ἣ δέ τοι οὐ θνητῆ, ἀλλ' ἀθάνατον κακόν ἐστιν,
 δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
 120 οὐδέ τις ἔστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς.
 ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
 δεῖδω, μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσιν
 τόσσησιν κεφαλῆσι, τόσους δ' ἐκ φῶτας ἔληται.
 ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιν,
 125 μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν·
 ἦ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὀρμηθῆναι.
 Θρινακίην δ' ἐς νῆσον ἀφίξεται· ἔνθα δὲ πολλαὶ
 βόσκοντ' Ἑλίοιο βόες καὶ ἴφια μῆλα,
 ἐπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πῶεα καλά,
 130 πεντήκοντα δ' ἕκαστα. γόνος δ' οὐ γίγνεται αὐτῶν,
 οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσίν,
 νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετίη τε,
 αἷς τέκεν Ἑλίῳ Ὑπερίου διὰ Νέαιρα.
 τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
 135 Θρινακίην ἐς νῆσον ἀπόκισε τηλόθι ναίειν,
 μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.
 τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστου τε μέδῃαι,
 ἦ τ' αὖ ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·
 εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον,
 140 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
 ὀψὲ κακῶς νεῖαι ὀλέσας ἀπο πάντας ἑταίρους·
 ὧς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.
 ἣ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων·
 αὐτὰρ ἐγὼν ἐπὶ νῆα κιῶν ὤτρυνον ἑταίρους

- 145 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι ·
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
 [ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.]
 ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώριοι
 ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἑταῖρον,
 150 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
 αὐτίκα δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα
 ἤμεθα · τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνεν.
 δὴ τότε ἐγὼν ἑτάροισι μετηύδων ἀχνύμενος κῆρ ·
 'ὦ φίλοι, οὐ γὰρ χρὴ ἕνα ἰδμεναι οὐδὲ δὺ' οἴους
 155 θέσφαθ', ἃ μοι Κίρκη μυθήσατο, δῖα θεάων ·
 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἢ κε θάνωμεν
 ἢ κεν ἀλενάμενοι θάνατον καὶ κῆρα φύγοιμεν.
 Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων
 φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
 160 οἶον ἔμ' ἠνώγειν ὅπ' ἀκουέμεν · ἀλλὰ με δεσμῶ
 δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
 εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
 ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.'
 165 ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἑτάροισι πίφασκον ·
 τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς
 νῆσον Σειρήνοιον · ἔπειγε γὰρ οὖρος ἀπήμων.
 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἣ δὲ γαλήνη
 ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
 170 ἀνστάντες δ' ἑταροὶ νεὸς ἰστία μηρύσαντο
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἐρετμὰ
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάτησιν.
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῶ
 τυτθὰ διατμήξας χερσὶ στιβαρῆσι πίεζον ·
 175 αἰψα δ' ἰαίνεται κηρός, ἐπεὶ κέλετο μεγάλη ἴς

- Ἡελίου τ' αὐγὴ Ὑπεριονίδαο ἄνακτος ·
 ἐξείης δ' ἐτάροισιν ἐπ' οὔατα πᾶσιν ἄλειψα.
 οἱ δ' ἐν νηὶ μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτον ·
 180 αὐτοὶ δ' ἐζόμενοι πολὴν ἄλα τύπτον ἔρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆμεν, ὅσον τε γέγωνε βοήσας,
 ῥίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς
 ἐγγύθεν ὀρτυμένη, λιγυρὴν δ' ἔντυνον ἀοιδὴν ·
 'δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῆδος Ἀχαιῶν,
 185 νῆα κατάστησον, ἵνα νωιτέρην ὄπ' ἀκούσῃς.
 οὐ γάρ πώ τις τῆδε παρήλασε νηὶ μελαίνῃ,
 πρὶν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὄπ' ἀκοῦσαι,
 ἀλλ' ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς ·
 ἴδμεν γάρ τοι πάνθ', ὅσ' ἐνὶ Τροίῃ εὐρείῃ
 190 Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν,
 ἴδμεν δ', ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὧς φάσαν ἰεῖσαι ὅπα κάλλιμον · αὐτὰρ ἐμὸν κῆρ
 ἦθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἐταίρους
 ὀφρύσι νευστάζων · οἱ δὲ προπεσόντες ἔρεσσον.
 195 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
 πλείοσιν ἐν δεσμοῖσιν δέον μᾶλλον τε πίεζον.
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' ἀοιδῆς,
 αἶψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρήηρες ἐταῖροι,
 200 ὃν σφιν ἐπ' ὠσὶν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
 καπνὸν καὶ μέγα κῆμα ἴδον καὶ δοῦπον ἄκουσα.
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπατα' ἔρετμά,
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον · ἔσχετο δ' αὐτοῦ
 205 νηὺς, ἐπεὶ οὐκέτ' ἔρετμὰ προήκεα χερσὶν ἔπειγον.
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὄτρυνον ἐταίρους

- μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον ·
 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν ·
 οὐ μὲν δὴ τόδε μεῖζον ἔπει κακόν, ἧ ὅτε Κύκλωψ
 210 εἶλει ἐνὶ σπῆι γλαφυρῶ κρατερῆφι βίηφιν ·
 ἀλλὰ καὶ ἔνθεν ἐμῆ ἀρετῆ, βουλῆ τε νοῶ τε,
 ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι οἴω.
 νῦν δ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν
 215 τύπτετε κληίδεσσι ἐφήμενοι, αἶ κέ ποθι Ζεὺς
 δώη τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι ·
 σοὶ δέ, κυβερνήθ', ὦδ' ἐπιτέλλομαι · ἀλλ' ἐνὶ θυμῶ
 βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἴηια νωμᾶς.
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε
 220 νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μῆ σε λάθῃσιν
 κείσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.
 ὦς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
 μῆ πῶς μοι δείσαντες ἀπολλήξειαν ἐταῖροι
 225 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.
 καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
 λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι ·
 αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δούρε
 μάρκ' ἐν χερσὶν ἐλὼν εἰς ἴκρια νηὸς ἔβαινον
 230 πρῶρης · ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι
 Σκύλλην πετραίην, ἧ μοι φέρε πῆμ' ἐτάροισιν.
 οὐδέ πη ἀθρήσαι δυνάμην, ἔκαμον δέ μοι ὅσσε
 πάντη παπταίνοντι πρὸς ἠεροειδέα πέτρην.
 ἧμεῖς μὲν στενωπὸν ἀνεπλέομεν γοῶντες ·
 235 ἔνθεν μὲν Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις
 δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.
 ἦ τοι ὄτ' ἐξεμέσειε, λέβης ὡς ἐν πυρὶ πολλῶ

- πᾶσ' ἀναμορμύρεσκε κυκωμένη, ὑψόσε δ' ἄχνη
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν ·
 240 ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ,
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ
 δεινὸν ἐβεβρύχειν, ὑπένερθε δὲ γαῖα φάνεσκεν
 ψάμμῳ κυανέῃ · τοὺς δὲ χλωρὸν δέος ἦρειν.
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον ·
 245 τόφρα δέ μοι Σκύλλῃ γλαφυρῆς ἐκ νηὸς ἑταίρους
 ἐξ ἔλεθ', οἳ χερσίν τε βίηφί τε φέρτατοι ἦσαν.
 σκεφάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἑταίρους
 ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεῖν
 ὑψόσ' ἀειρομένων · ἐμὲ δὲ φθέγγοντο καλεῦντες
 250 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.
 ὡς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ράβδῳ
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων
 ἐς πόντον προΐησι βοῦς κέρας ἀγραύλοιο,
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
 255 ὡς οἳ γ' ἀσπαίροντες αἰείροντο προτὶ πέτρας ·
 αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῆτι ·
 οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσιν
 πάντων, ὅσσ' ἐμόγησα πόρους ἀλὸς ἐξερεείνων.
 260 αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
 ἰκόμεθ' · ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.
 δὴ τότε ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ
 265 μυκηθμοῦ τ' ἤκουσα βοῶν ἀνλιζομενάων
 οἰῶν τε βληχὴν · καί μοι ἔπος ἔμπεσε θυμῷ
 μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,
 Κίρκης τ' Αἰαίης, ἣ μοι μάλα πόλλ' ἐπέτελλεν

νῆσον ἀλεύασθαι τερψιμβρότου Ἑλίουιο.

270 δὴ τότε ἔγῶν ἐτάροισι μετηγύδων ἀχνύμενος κῆρ·
 'κέκλυτέ μεν μύθων κακά περ πάσχοντες ἐταῖροι,
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο
 Κίρκης τ' Αἰαΐης, ἣ μοι μάλα πόλλ' ἐπέτελλεν
 νῆσον ἀλεύασθαι τερψιμβρότου Ἑλίουιο·

275 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν.
 ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'

ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
 αὐτίκα δ' Εὐρύλοχος στνυγερῶ μ' ἠμείβετο μύθῳ·

280 'σχέτλιός εἰς, Ὀδυσεῦ· περί τοι μένος, οὐδέ τι γυῖα
 κάμνεις· ἦ ρά νυ σοί γε σιδήρεα πάντα τέτυκται,
 ὅς ρ' ἐτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ
 οὐκ ἑάας γαίης ἐπιβήμεναι, ἔνθα κεν αὔτε
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
 ἀλλ' αὐτῶς διὰ νύκτα θοῆν ἀλάλησθαι ἄνωγας
 285 νήσου ἀποπλαγχθέντας ἐν ἠεροειδέι πόντῳ.

ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,
 γίγνονται· πῆ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
 ἦν πως ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,
 ἣ Νότου ἣ Ζεφύροιο δυσσαέος, οἳ τε μάλιστα

290 νῆα διαρραίουσι θεῶν ἀέκητι ἀνάκτων.

ἀλλ' ἦ τοι νῦν μὲν πειθόμεθα νυκτὶ μελαίνῃ
 δόρπον θ' ὄπλισόμεσθα θοῆ παρὰ νηὶ μένοντες,
 ἠῶθεν δ' ἀναβάντες ἐνήσομεν εὐρεὶ πόντῳ.'

ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἐταῖροι.

295 καὶ τότε δὴ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

'Εὐρύλοχ', ἦ μάλα δή με βιάζετε μῦνον ἔοντα.

ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον·
 εἴ κέ τιν' ἧε βοῶν ἀγέλην ἢ πῶν μέγ' οἰῶν

- 300 εὐρωμεν, μή ποῦ τις ἀτασθαλίησι κακῆσιν
ἢ βοῦν ἢέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη·
ὥς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνουν, ὥς ἐκέλευον.
αὐτὰρ ἐπεὶ ῥ' ὄμοσάν τε τελεῦτησάν τε τὸν ὄρκον,
- 305 στήσαμεν ἐν λιμένι γλαφυρῶ ἑυεργέα νῆα
ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
νηός, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
- 310 οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα·
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκειν,
ὤρσειν ἐπὶ ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
- 315 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆα μὲν ὠρμίσαμεν κοῖλον σπέος εἰσερύσαντες·
ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι·
καὶ τότε ἔγων ἀγορῆν θέμενος μετὰ μῦθον ἔειπον·
- 320 'ὦ φίλοι, ἐν γὰρ νηὶ θεῶν βρώσις τε πόσις τε
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,
'Ἡελίου, ὃς πάντ' ἐφορᾶ καὶ πάντ' ἐπακούει.'
ὥς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
- 325 μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος
γίγνεται ἔπειτ' ἀνέμων εἰ μὴ Εὐρός τε Νότος τε.
οἱ δ' εἴως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἦμα πάντα,
- 330 καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη,

- ἰχθύς ὄρνιθάς τε, φίλας ὅτι χεῖρας ἴκοιτο,
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός·
 δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
 εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.
 335 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἦλυξα ἐταῖρους,
 χεῖρας νυφάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
 ἠρώμην πάντεσσι θεοῖς, οἳ Ὀλυμπον ἔχουσιν·
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς·
 340 'κέκλυτέ μευ μύθων κακά περ πάσχοντες ἐταῖροι.
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,
 λιμῶ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.
 ἀλλ' ἄγετ', Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 345 εἰ δέ κεν εἰς Ἴθάκην ἀφικοίμεθα, πατρίδα γαίαν,
 αἰψά κεν Ἥελίῳ Ὑπερίονι πίονα νηὸν
 τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά.
 εἰ δέ χολωσάμενός τι βοῶν ὀρθοκραϊράων
 νῆ' ἐθέλη ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 350 βούλομ' ἅπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν ὀλέσσαι,
 ἦ δητὰ στρεῦγεςθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'
 ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἐταῖροι.
 αὐτίκα δ' Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν, οὐ γὰρ τῆλε νεὸς κυανοπρώροιο
 355 βοσκέσκονθ' ἔλικες καλάι βόες εὐρυμέτωποι,
 τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσιν,
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρῖ λευκὸν εὐσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ ἔσφαξαν καὶ ἔδειραν,
 360 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

- οὐδ' εἶχον μέθην λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀη καὶ σπλάγχνα πάσαντο,
 365 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν.
 καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος,
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσσης ἀμφήλυθεν θερμὸς αὐτμή.
 370 οἰμῶξας δὲ θεοῖσι μέγ' ἀθανάτοισι γεγώνευν·
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἑόντες,
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεῖ ὕπνῳ,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.'
 ὠκέα δ' Ἑλίῳ Ἵπερίονι ἄγγελος ἦλθεν
 375 Λαμπετὴ τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς.
 αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἑόντες,
 τίσαι δὴ ἐτάρους Λαερτιάδῳ Ὀδυσῆος,
 οἷ μιν βούς ἔκτειναν ὑπέρβιον, ἦσιν ἐγὼ γε
 380 χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
 ἦδ' ὀπὸτ' ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
 εἰ δέ μοι οὐ τίσουσι βοῶν ἐπεικέ' ἀμοιβήν,
 δύσομαι εἰς Ἀίδαο καὶ ἐν νεκύεσσι φαείνῳ.'
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 385 'Ἥελί', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
 τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῶ
 τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'
 ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠγκόμοιο·
 390 ἦ δ' ἔφη Ἑρμείῳ διακτόρου αὐτὴ ἀκοῦσαι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
 νεΐκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος

εὐρέμεναι δυνάμεσθα, βόες δ' ἀποτέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·

395 εἶρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκειν,
ὀπταλέα τε καὶ ὠμά, βοῶν δ' ὡς γίγνετο φωνή.

ἔξῃμαρ μὲν ἔπειτα ἐμοὶ ἐρήρηες ἐταῖροι
δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·

400 ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ' ἔπειτ' ἀνεμος μὲν ἐπαύσατο λαίλαπι θύων,
ἡμεῖς δ' αἴψ' ἀναβάντες ἐνήκαμεν εὐρεὶ πόντω,
ἰστὸν στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες.

ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνεται γαιάων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,

405 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὕπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἦ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἴψα γὰρ ἦλθεν
κεκληγῶς Ζέφυρος μεγάλη σὺν λαίλαπι θύων,
ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα

410 ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὄπλα τε πάντα
εἰς αὐτλον κατέχυνθ'. ὁ δ' ἄρα πρυμνῆ ἐνὶ νηὶ
πληῆξε κυβερνήτεω κεφαλῆν, σὺν δ' ὅστέ' ἄραξεν
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι εἰοικῶς
κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.

415 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν·
ἦ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῶ,
ἐν δὲ θεείου πλήτο, πέσον δ' ἐκ νηὸς ἐταῖροι.

οἱ δὲ κορώνησιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.

420 αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους
λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κῦμα,
ἐκ δέ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν. αὐτὰρ ἐπ' αὐτῶ
ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχῶς·

- τῷ ῥ' ἄμφω συνέεργον, ὁμοῦ τρόπιν ἦδ' ἐ καὶ ἰστόν,
 425 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν.
 ἔνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
 ἦλθε δ' ἐπὶ Νότος ὄκα, φέρων ἐμῷ ἄλγεα θυμῷ,
 ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.
 παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
 430 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν.
 ἦ μὲν ἀνερροΐβδησε θαλάσσης ἄλμυρὸν ὕδωρ·
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεῖς,
 τῷ προσφῦς ἐχόμεν ὡς νυκτερίς. οὐδέ πη εἶχον
 οὔτε στηριξῆσαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
 435 ῥίξαι γὰρ ἐκάς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω
 ἰστόν καὶ τρόπιν αὐτίς· ἐέλδομένῳ δέ μοι ἦλθον
 ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορηῆθεν ἀνέστη
 440 κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν,
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
 μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δοῦρα,
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῆσιν.
 445 Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.
 ἔνθεν δ' ἐννήμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
 ναίει εὐπλόκαμος, δεινὴ θεὸς ἀυδήεσσα,
 450 ἦ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω;
 ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
 σοὶ τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν
 αὐτίς ἀριζήλως εἰρημένα μυθολογεύειν."

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ν.

Ὀδυσσέως ἀπόπλους παρὰ Φαιάκων καὶ ἄφιξις
εἰς Ἴθάκην.

- ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιοίεντα.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
“ὦ Ὀδυσσεῦ, ἐπεὶ ἴκεν ἐμὸν ποτὶ χαλκοβατῆς δῶ
5 ὑπερεφές, τῷ σ' οὔ τι πάλιν πλαγχθέντα γ' οἴω
ἄψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.
ὑμέων δ' ἀνδρὶ ἐκάστῳ ἐφιέμενος τάδε εἴρω,
ὄσσοι ἐνὶ μεγάροισι γερούσιον αἶθοπα οἶνον
αἰεὶ πίνετ' ἐμοῖσιν, ἀκονάζεσθε δ' αἰοιδοῦ.
10 εἵματα μὲν δὴ ξείνῳ ἐνξέστη ἐνὶ χηλῶ
κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν·
ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον
15 τισόμεθ'· ἀργαλέον γὰρ ἓνα προικὸς χαρίσασθαι.”
ὡς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νηάδ' ἐπέσσεύοντο, φέρον δ' ἐνήνορα χαλκόν.
20 καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο,



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HARBOR OF ITHACA.

(From Grotto of the Nymphs. From a Photograph.)

- αὐτὸς ἰὼν διὰ νηός, ὑπὸ ζυγά, μὴ τιν' ἑταίρων
 βλάβπτοι ἔλαυνόντων, ὅποτε στερχοιάτ' ἔρετμοῖς ·
 οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγνον.
 τοῖσι δὲ βούν ἰέρευσ' ἱερὸν μένος Ἀλκινόοιο
 25 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει.
 μῆρα δὲ κήαντες δαίνυντ' ἔρικυδέα δαῖτα
 τερπόμενοι · μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
 πολλὰ πρὸς ἠέλιον κεφαλὴν τρέπε παμφανώοντα,
 30 δῦναι ἐπειγόμενος · δῆ γὰρ μενέαινε νέεσθαι.
 ὡς δ' ὄτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ
 νειὸν ἀν' ἔλκητον βόε οἶνοπε πηκτὸν ἄροτρον ·
 ἀσπασίως δ' ἄρα τῷ κατέδν φάος ἠελίοιο
 δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι ·
 35 ὡς Ὀδυσσεὶ ἀσπαστὸν ἔδν φάος ἠελίοιο.
 αἴψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
 Ἀλκινόῳ δὲ μάλιστα πιφασκόμενος φάτο μῦθον ·
 “ Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 πέμπετε με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί.
 40 ἤδη γὰρ τετέλεσται, ἃ μοι φίλος ἤθελε θυμός,
 πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανῖνες
 ὄλβια ποιήσειαν · ἀμύμονα δ' οἴκοι ἄκοιτιν
 νοστήσας εὖροιμι σὺν ἀρτεμέεσσι φίλοισιν.
 ὑμεῖς δ' αἶθι μένοντες ἐνφραίνοιτε γυναικάς
 45 κουριδίας καὶ τέκνα · θεοὶ δ' ἀρετὴν ὀπάσειαν
 παντοίην, καὶ μὴ τι κακὸν μεταδήμιον εἶη.”
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδὲ κέλευον
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο ·
 50 “ Ποντόνοε, κρητῆρα κερασσάμενος μέθην νέϊμον
 πᾶσιν ἀνὰ μέγαρον, ὄφρ' εὐξάμενοι Διὶ πατρὶ

τὸν ξεῖνον πέμπωμεν ἔην ἐς πατρίδα γαίαν.”

ὣς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
 νόμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν
 55 ἔσπεισαν μακάρεσσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν,
 αὐτόθεν ἐξ ἐδρέων. ἀνὰ δ' ἴστατο δῖος Ὀδυσσεύς,
 Ἀρήτη δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “χαῖρέ μοι, ὦ βασίλεια, διαμπερές, εἰς ὃ κε γῆρας
 60 ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται·
 αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῶδ' ἐνὶ οἴκῳ
 παισί τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῆϊ.”

ὣς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς.
 τῷ δ' ἄμα κήρυκα προῖει μένος Ἀλκινόοιο,
 65 ἠγείσθαι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 Ἀρήτη δ' ἄρα οἱ δμῶας ἅμ' ἔπεμπε γυναικάς,
 τὴν μὲν φᾶρος ἔχουσαν ἐνπλυνὲς ἠδὲ χιτῶνα,
 τὴν δ' ἐτέρην χηλὸν πυκινὴν ἅμ' ὅπασσε κομίζειν·
 ἢ δ' ἄλλη σῖτόν τε φέρεν καὶ οἶνον ἐρυθρόν.
 70 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
 αἴψα τά γ' ἐν νηὶ γλαφυρῇ πομπῆς ἀγανοὶ
 δεξάμενοι κατέθεντο, πόσιν καὶ βρῶσιν ἅπασαν·
 καδ δ' ἄρ' Ὀδυσσῆϊ στόρεσαν ῥῆγός τε λίνον τε
 νηὸς ἐπ' ἰκρίοφιν γλαφυρῆς, ἵνα νήγρετον εὐδοί,
 75 πρυμνῆς. ἂν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο
 σιγῇ· τοῖ δὲ καθίζον ἐπὶ κληῖσιν ἕκαστοι
 κόσμῳ, πῆισμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.
 εὖθ' οἱ ἀνακλινθέντες ἀνερρίπτουν ἄλα πηδῶ,
 καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν,
 80 νήγρετος ἠδιστος, θανάτῳ ἄγχιστα ἑοικώς.
 ἢ δ' ὥς τ' ἐν πεδίῳ τετράοροι ἄρσενες ἵπποι
 πάντες ἅμ' ὄρμηθέντες ὑπὸ πληγῆσιν ἰμάσθλης

- ἡψόσ' ἀειρόμενοι ῥίμφα πρήσσουσι κέλευθον,
 ὧς ἄρα τῆς πρύμνη μὲν ἀείρετο, κῦμα δ' ὄπισθεν
 85 πορφύρεον μέγα θῦε πολυφλοίσβοιο θαλάσσης·
 ἡ δὲ μάλ' ἀσφαλῆως θέεν ἔμπεδον· οὐδέ κεν ἱρηξὶ
 κίρκος ὀμαρτήσειεν, ἐλαφρότατος πετεηνῶν·
 ὧς ἡ ῥίμφα θεούσα θαλάσσης κύματ' ἔταμνεν,
 ἄνδρα φέρουσα θεοῖς ἐναλίγκια μῆδ' ἔχοντα,
 90 ὃς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα ὄν κατὰ θυμόν,
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
 δὴ τότε γ' ἀτρέμας εὔδε λελασμένος, ὅσσ' ἐπεπόνθειν.
 εἴτ' ἀστήρ ὑπερέσχε φαάντατος, ὃς τε μάλιστα
 ἔρχεται ἀγγέλλων φάος ἠοῦς ἠριγενείης,
 95 τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νηῦς.
 Φόρκυνος δέ τις ἔστι λιμῆν ἀλίιο γέροντος
 ἐν δήμῳ Ἰθάκης, δύο δὲ προβλήτες ἐν αὐτῷ
 ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπτηυῖαι,
 αἵ τ' ἀνέμων σκεπόωσι δυσσάων μέγα κῦμα
 100 ἔκτοθεν· ἔντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσιν
 νῆες εὐσσελμοι, ὅτ' ἂν ὄρμου μέτρον ἴκωνται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,
 ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἠεροειδές,
 ἱρὸν νυμφάων, αἱ νηιάδες καλέονται.
 105 ἐν δὲ κρητῆρές τε καὶ ἀμφιφορηῆες ἔασιν
 λάινοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι.
 ἐν δ' ἴστοι λίθιοι περιμήκεες, ἔνθα τε νύμφαι
 φάρε' ὑφαίνουσιν ἀλιπόρφυρα, θαῦμα ἰδέσθαι·
 ἐν δ' ὕδατ' αἰεάοντα· δύο δέ τέ οἱ θύραι εἰσίν,
 110 αἱ μὲν πρὸς Βορέαο καταβαταὶ ἀνθρώποισιν,
 αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι, οὐδέ τι κείνη
 ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδὸς ἐστίν.
 ἐνθ' οἳ γ' εἰσέλασαν πρὶν εἰδότες. ἡ μὲν ἔπειτα

- ἠπείρω ἐπέκελσεν, ὅσον τ' ἐπὶ ἡμισυ πάσης,
 115 σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἑρετῶν·
 οἱ δ' ἐκ νηὸς βάντες ἐυζύγου ἠπειρόνδε
 πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
 αὐτῷ σὺν τε λίνῳ καὶ ῥήγעי σιγαλόεντι,
 120 καὶ δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνω,
 ἐκ δὲ χρήματ' ἄειραν, ἃ οἱ Φαίηκες ἀγανοὶ
 ὤπασαν οἴκαδ' ἰόντι διὰ μεγάλθυμον Ἀθήνην.
 καὶ τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν
 ἐκτὸς ὁδοῦ, μὴ πῶ τις ὀδιτῶν ἀνθρώπων,
 πρὶν Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιτο·
 125 αὐτοὶ δ' αὐτ' οἰκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων
 λήθετ' ἀπειλάων, τὰς ἀντιθέῳ Ὀδυσῆι
 πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλήν·
 “Ζεῦ πάτερ, οὐκέτ' ἐγὼ γε μετ' ἀθανάτοισι θεοῖσιν
 τιμήεις ἔσομαι, ὅτε με βροτοὶ οὐ τι τίουσιν
 130 Φαίηκες, τοί πέρ τε ἐμῆς ἕξισι γενέθλης.
 καὶ γὰρ νῦν Ὀδυσῆα φάμην κακὰ πολλὰ παθόντα
 οἴκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὐ ποτ' ἀπηύρων
 πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας·
 οἱ δ' εὐδοντ' ἐν νηὶ θεῶν ἐπὶ πόντον ἄγοντες
 135 κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἄσπετα δῶρα,
 χαλκόν τε χρυσόν τε ἄλις ἐσθῆτά θ' ὑφαντήν,
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
 εἷ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἴσαν.”
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 140 “ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἶον ἔειπες.
 οὐ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη
 πρεσβύτατον καὶ ἄριστον ἀτιμίησιν ἰάλλειν.
 ἀνδρῶν δ' εἷ πέρ τις σε βίη καὶ κάρτει εἴκων
 οὐ τι τίει, σοὶ δ' ἔστι καὶ ἐξοπίσω τίσις αἰεί.

- 145 ἔρξον, ὅπως ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ.”
 τὸν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “ αἰψά κ' ἐγὼν ἔρξαιμι, κελαινεφές, ὡς ἀγορεύεις·
 ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἢδ' ἀλειίνω.
 νῦν αὖ Φαιήκων ἐθέλω περικαλλέα νῆα
- 150 ἐκ πομπῆς ἀνιούσαν ἐν ἠεροειδέϊ πόντῳ
 ῥαῖσαι, ἵν' ἤδη σχῶνται, ἀπολλήξωσι δὲ πομπῆς
 ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ ὦ πέπον, ὡς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα,
- 155 ὀππότε κεν δὴ πάντες ἐλαυνομένην προΐδωνται
 λαοὶ ἀπὸ πτόλιος, θεῖναι λίθον ἐγγύθι γαίης
 νηὶ θεῆ ἴκελον, ἵνα θαυμάζωσιν ἅπαντες
 ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
- 160 βῆ ῥ' ἵμεν ἐς Σχερίην, ὅθι Φαιήκες γεγάασιν.
 ἔνθ' ἔμεν', ἣ δὲ μάλα σχεδὸν ἤλυθε ποντοπόρος νηὺς
 ῥίμφα διωκομένη. τῆς δὲ σχεδὸν ἦλθ' ἐνοσίχθων,
 ὅς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθεν
 χειρὶ καταπρηνεὶ ἐλάσας· ὁ δὲ νόσφι βεβήκειν.
- 165 οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον
 Φαιήκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ ὦ μοι, τίς δὴ νῆα θεῆν ἐπέδησ' ἐνὶ πόντῳ
 οἴκαδ' ἐλαυνομένην; καὶ δὴ προμφαίνετο πᾶσα.”
- 170 ὡς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν, ὡς ἐτέτυκτο.
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·
 “ ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει
 πατρὸς ἐμοῦ, ὅς ἐφασκε Ποσειδάων' ἀγάσασθαι
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
- 175 φῆ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα νῆα

ἐκ πομπῆς ἀνιούσαν ἐν ἡεροιδεί πόντῳ
 ραισέμεναι, μέγα δ' ἤμιν ὄρος πόλει ἀμφικαλύψει.
 ὡς ἀγόρευ' ὁ γέρων, τὰ δὲ δὴ νῦν πάντα τελείται.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.

180 πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἴκηται
 ἡμέτερον προτὶ ἄστνυ· Ποσειδάωνι δὲ ταύρους
 δώδεκα κεκριμένους ἱερεύσομεν, αἳ κ' ἐλέσῃ
 μῆδ' ἤμιν περίμηκες ὄρος πόλει ἀμφικαλύψει."
 ὡς ἔφαθ', οἳ δ' ἔδεισαν, ἐτοιμάσσαντο δὲ ταύρους.

185 ὡς οἳ μὲν ῥ' εὖχοντο Ποσειδάωνι ἄνακτι
 δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες
 ἔστεῶτες περὶ βωμόν· ὁ δ' ἔγρευτο διὸς Ὀδυσσεὺς
 εὖδων ἐν γαίῃ πατρώῃ, οὐδέ μιν ἔγνω
 ἦδη δὴν ἀπεών· περὶ γὰρ θεὸς ἠέρα χεῦεν.



COMMENTARY.

FIRST BOOK OF THE ODYSSEY.

1-10. PROOEMIUM: *The man of many wanderings and adventures*, being at once an invocation of the muse, and a statement of the theme. Vs. 3-5 touch briefly upon those earlier wanderings and sufferings of the hero which are afterwards narrated by himself in Books ix.-xii. Vs. 6-9 allude to the climax of his woes, *viz.* the death of all his remaining companions in the second year of their wanderings (μ 260-419). This catastrophe immediately precedes the situation with which the poem opens, — Odysseus alone on the remote island of Ogygia, where he has been detained eight years by Calypso. It is almost ten years since Ilios fell, and twenty since Odysseus left Ithaca. See § 11.

The First Book serves as an introduction to the whole poem. It describes the events of a single day, — a council of the gods, and a visit of Athena to Ithaca. We learn in it where the hero is, why he has not yet come home, how the gods feel about his coming home at last, and what state of things he will find when he does come home.

1. ἄνδρα: *the man*, the main theme of the poem, like *μῆνιν* in A 1. The definite article is not needed in early Greek. The connection decides, as it does in Latin, whether it should be used in the translation. See § 45 *h*. In the *Iliad* the hero's name is given at the outset, in the *Odyssey* at v. 21, in the *Aeneid* 91 verses after the opening *arma virumque cano*. — **μοῦσα:** the θεά of 10, and of *μῆνιν ἀειδε θεά* A 1. Homer sometimes uses the plural, as in the invocation *ἔσπετε νῦν μοι, μοῦσαι* B 484, but he does not know the name of any muse, and speaks of their number as nine only once, in ω 60. The earlier number seems to have been three, — the same as that of the Fates, Graces, Hours, *etc.* The muses could not be assigned to different arts and sciences before the arts and sciences existed. In the *Theogony* of Hesiod, vs. 50-64, the muses are daughters of Zeus and Mnemosyne (*Memory*), nine in number, deities of graceful song and dance. Later, Calliope becomes the special muse of Epic poetry. — **πολλά:** *much*, adverbial cognate accusative, with the following *πλάγχθη*, strengthened by *μάλα*.

2. πλάγχθη: *πλάζω*. The augment, both syllabic and temporal, is often omitted in Homer. — **ἐπεί:** here temporal. — **Τροίης** [*Troias*]: the city is usually called Ἴλιος, and the district about it *Troia*. — **ιερόν:** *sacred*, because every such stronghold was under the special patronage of some god, and had sacred places where the god was worshipped. — **ἔπερσεν:** not that he alone sacked it, but that he contributed most to the enterprise by his stratagem of the wooden horse.

3. πολλῶν δὲ κτλ.: second member of the relative clause, closely united with the first by the emphatic repetition of *πολλά* in *πολλῶν*. — **ἄστεα:** *abodes*, forti-

fied towns, domicilia coniuncta. — νόον [νοῦν] ἔγνω: *learned their character*, by experience and observation. The phrase marks the curiosity of Odysseus, and distinguishes him from the mere rover (πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ο 492). He represents the science of geography in its infancy. His first enquiries about strange peoples are formulated in ι 175 f. For the present phrase, cf. Horace's translation of these opening verses of the *Odyssey*, dic mihi, musa, virum, captae post moenia Troiae, | qui mores hominum multorum vidit, et urbis *Arts Poet.* 141 f.

4. πολλά: note the iteration of this idea now for the fourth time. — δ' ὅ γε: *yes, and he*, a frequent Epic resumption of the subject with special emphasis. Here the relative is abandoned for an independent sentence (§ 14 f). Vergil imitates with ille, in his multum ille et terris iactatus et alto *Aen.* i. 3. ὅ is a demonstrative pronoun in Homer. § 45 g. — ὄν: the possessive pronoun, not used in Attic prose. § 45 d. The order of words is poetical. § 14 l.

5. ἀρνύμενος: *seeking to win*, as a prize for his struggles. For the metrical length of the final syllable before initial ς, see §§ 35, 62 j, and cf. πάρος 21. The same omitted consonant accounts for the apparent hiatus before ὄν 4, οἴσι 19. See § 30 f.

6. οὐδ' ὡς κτλ.: *not even thus*, notwithstanding his sore struggles (referring back to πάθεν ἀρνύμενος), which are again implied in *λέμενός περ though he tried very hard*. The participle has concessive, the particle intensive, force. — ἐρρύσατο: ῥύομαι.

7. αὐτῶν σφετέρησιν [σφετέραις]: *their own*. The idiom is more common in the singular. The genitive elsewhere follows the possessive pronoun, as in 409. It is in apposition with the genitive implied in the possessive pronoun. G. 1003; H. 691.

8. νήπιοι: *the fools!* exclamatory apposition, explained and justified by the following relative sentence. § 15 d. — κατά: with ἥσθιον below, *ate down*. § 58 b. — Ἥελίοιο [Ἥλιου]: *Helios*, the sun-god, ὃς πάντ' ἐφορᾷ κτλ. μ 323. To this name *Hyperion* is here prefixed descriptively. In 24, *Hyperion* is used alone.

9. ὁ: demonstrative pronoun, as in 4. — τοῖσιν [αὐτοῖς]: *from them*, poetic dative of interest, often best rendered by *their*. G. 1170; H. 767 a; § 45 d β. — νόστιμον ἡμᾶρ: *νόστον ἡμέραν*, poetical for *νόστον*. § 19 e γ.

10. τῶν: *of this story*; partitive genitive with ἀμύθεν. Cf. 339. For the plural of the neuter pronoun, where in English the singular is preferred, see H. 635. — ἀμύθεν γε: *from any point soever*, sc. ἐλοῦσα *taking up the strain*, as in φαῖνε δ' ἀοιδῆν, | ἔνθεν ἐλόν, ὡς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν | βάντες ἀπέπλειον, . . . | 'Αργεῖοι θ 499 ff., the bard Demodocus *produced a song, beginning at that point where (how) they went aboard their well-decked ships and sailed off, the Argives did*. — εἰπέ καὶ ἡμῖν: *tell us also*, i.e. the singer and his hearers, that they also may know, as well as the muse, who knows all things. Cf. ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα B 485.

11-21. PROLOGUE, stating definitely the situation with which the action opens: *All the other Achaean heroes who survived the perils of war and sea are safe at home, but Odysseus is still detained on a distant island.*

11. ἔνθα: *at that time*, answers to ἀμόθεν, and fixes the point in the story at which the bard is inspired by the muse to begin. So at θ 500 (cited above, on 10) the bard, asked by Odysseus to sing ἔππου κόσμον δουρατίου, *i.e.* the story of the wooden horse, is inspired by the god to begin at the point where the Argives had sailed to Tenedos, and the horse already stood in Ilios. — ἄλλοι πάντες: *all the rest* who had gone to Troy. Menelaus, the last of these to return, reached home in the eighth year after the capture of the city (δ 82).

12. θάλασσαν: *i.e.* the perils of the voyage home from Troy. Odysseus had perilous voyages still before him.

13. τόν: *that one*, demonstrative pronoun. — κεχρημένον: *longing for*, found only rarely in Homer (*Odyssey*) with the dative in the sense of the Latin *uti*, and always in the same phrase as in γ 266. The Epic usage continues into Attic poetry.

14. Δία θεάων: *divine goddess*. The genitive is strictly partitive, *divine one of goddesses*.

15. σπέεσι: σπέος. The form is irregular for σπέεσι, which might be read here. The plural implies rooms in the grotto. — πόσιν: accusative of πόσις, to be distinguished from ποσίν (πούς), 131. It is predicate (*sc.* αὐτόν οἱ).

16. ἔτος: the hiatus before this word is only apparent. § 35 d. — περιπλομένων ἐνιαυτῶν: *as the seasons rolled round*, perhaps an instance of the rare genitive absolute (§ 22 f β). Cf. Vergil's *volventibus annis Aen. i. 234*.

17. τῷ: *in which*. For the demonstrative in Homer, where later Greek would use a relative pronoun, see § 45 j. — οἱ [αὐτῷ]: 3d personal pronoun, enclitic, dative of interest. § 22 g. — ἐπεκλώσαντο: this function was later given to one of the three Fates, Κλωθῶ. — νέεσθαι: the infinitive serves as object of ἐπεκλώσαντο, and οἰκόνδε νέεσθαι is equivalent to νόστον.

18. οὐδ' ἔνθα: *not even there*, *i.e.* in Ithaca. This is the apodosis to *δτε δὴ . . . Ἰθάκην*, which is virtually equivalent to "when in the lapse of years the gods brought him home." — πεφυγμένος: *rid of*, predicate participle followed by a genitive of separation. — ἀέθλων: *hardships, struggles*. The whole second half of the *Odyssey* is occupied with these struggles of the hero to regain his power and possessions.

19. καί: *even though* he was (*sc.* ὦν). He kept himself long disguised from son, wife, and servants, till he could punish the insolent suitors.

20. Ποσειδάωνος [-ῶνος]: the sea is of course the hostile power to a wanderer like Odysseus, and is to be overcome only with the aid of Athena, *i.e.* divine wisdom.

21. ἀντιθέω: of outward form. "So God created man in his own image," *Gen. i. 27*. — πάρος: with the infinitive, where the Attic would have *πριν*. See G. 1474; H. 955 a. — γαίαν: poetic terminal accusative with *ικέσθαι*, where Attic prose would have a preposition. G. 1065; H. 722; § 22 b γ. Cf. *Italiam venit Verg. Aen. i. 2*.

22-95. *While Poseidon is absent, the other gods assemble in the palace of Zeus, whom Athena induces to decree the return of Odysseus.*

22. **Αἰθίοπας**: to this people (*cf.* A 423 f.) and to the Phaeacians (*η* 201 ff.) the gods of Homer go, even in visible form, to feast. — **έόντας**: translate by a relative clause.

23. **Αἰθίοπας**: 'epanalepsis' (§ 19), frequent in the *Iliad*, only here in the *Odyssey*. — **έσχατοι**: agrees with the relative instead of with its antecedent.

24. The verse explains *διχθα* . . . *άνδρων*. The idea seems to be that the sun was nearer the earth at setting and rising, and darkened men's skins. — **δυσομένου Ὑπερίονος**: at the setting Hyperion, where Hyperion sets, genitive of place. G. 1137; H. 760. The participle is of the 'mixed' aorist form. See § 51 *h*. Herodotus also believed in the two Aethiopian nations, locating them rather more definitely in Libya and India. They differed only in speech and hair, he says (*vii.* 70). The Libyan Aethiopians had woolly hair, the Indian straight.

25. **άντιών**: for the form of this future participle, see § 51 *b*. It expresses purpose. The genitive with this verb usually denotes something sought. The verb here governs *έκατόμβης*, on which *ταύρων* and *άρνειών* depend. G. 1099; H. 739.

26. **ὁ γε**: the emphasized demonstrative here contrasts with *οἱ δέ*. — **δαιτί**: construe with *έτέρπετο*. — **παρήμενος**: the participle adds a vivid descriptive detail, as he sat thereat (*sc.* *δαιτί*). — **δέ δή**: but lo!

27. **ένί**: for the quantity of the final vowel, see § 62 *h a*.

28. **τοῖσι** [*αὐτοῖς*]: for them, dative of interest. § 22 *g*. — **μύθων ἤρχε**: led in speech, *i.e.* began the discussion. — **πατήρ κτλ.**: *cf.* Vergil's *divom pater atque hominum rex Aen. i.* 65.

29. **άμύμονος**: noble, in the sense of birth and station rather than of moral quality, though even in the latter sense Homer might use the epithet of so contemptible a character as Aegisthus. He speaks of the *θυμὸς άγήνωρ* of Thersites in B 276. See § 15.

30. **τόν**: treat as relative pronoun. — **ρά**: *άρα*, to be sure. The particle marks here the natural sequence of the son's vengeance. — **τηλεκλυτός**: it was by this very deed of vengeance that Orestes won a wide fame. Such an adjective represents the idea of the poet rather than that natural to the speaker.

31. **του ὁ γε**: strongly emphatic in resuming the story after a digression. *It was of him that he thought as he spake*. — **έπε** (*έπεα* [*έπη*], *έπος*): the redundancy is demonstrative, *these words*.

32. **οἶον δή νυ**: lo, now, how falsely, an exclamation of displeasure.

33. **ήμέων** [*ήμῶν*]: the last two syllables unite in 'synizesis.' See § 28. — **κάκ'**: *κακά*. For retraction of accent in elision, see § 31 *d*. — **οἱ δέ καί αὐτοί**: but they even of themselves, without our help.

34. *Cf.* 7. — **ύπέρ μόρον**: beyond fate, more than is due, more than was originally assigned to them by destiny. Within certain general outlines men can influence their allotted fates.

35. **ώς καί νύν**: "as, for instance, in the present case," illustrating the general principle by a particular example. — **Άτρείδῃο**: the genitive limits *άλοχον* below.

36. **μνηστήν**: *wooed* (*μνάομαι*) and won from her father by the customary *ξέδνα* or suitor-gifts, hence *lawful*, as distinguished from a concubine, who could be bought outright. — **τὸν δὲ κτλ.**: *but him*, i.e. her lawful husband Agamemnon. Two versions of this murder are given in the *Odyssey*, δ 529 ff., λ 409 ff. In the latter, Clytaemnestra is a partner in the murder. In the *Agamemnon* of Aeschylus, she exultingly boasts that she struck with her own hand the murderous blows.

37. **εἰδώς**: concessive, *though aware of*. — **πρό**: *beforehand*, adverb. — **οἱ** [**αὐτῷ** § 45]: dative of the indirect object. The direct object is supplied by v. 39.

39. **αὐτόν**: Agamemnon *himself*, in contrast with *ἀκούειν*.

40. **Ὀρέστῃαο** [-*του*]: for the metrical quantity of the final syllable, treated as long before a pause, see § 62 l. — **ἔσσεται**: here the speaker passes from indirect to direct discourse, and quotes the original message. § 14 e. — **Ἀτρεΐδῃαο**: for *Atrides*, objective genitive with *τίσις*.

41. **ἤβήσῃ, ἰμείρεται**: these aorist subjunctives denote what is to precede the time of the main verb (*ἔσσεται*), and may be rendered by the English perfect. For the short variable vowel in the second, see § 48. — **ἧς**: possessive pronoun. — **αἷης**: the meter would not allow here the form *γαίης*. Orestes returned to his home from Athens (γ 307). But the version of the story most popular in the tragedians is that Orestes was carried by a faithful slave to Strophius, king in Phocis, husband of Agamemnon's sister. Here he grew up in loving companionship with Pylades, the king's son.

42 f. **οὐ πείθει**: *did not succeed in persuading*. — **ἀγαθὰ φρονέων**: 'for all his good will,' the participle expressing concession. — **ἀθρόα**: in predicate relation to *πάντα*, *everything at once*.

45. **ἡμέτερε, ὑπατε**: for the metrical length of the final syllables, before a mute and a liquid in the following word, see § 62 f β. — **Κρονίδῃ**: for the patronymic used as a proper name, see § 42 b.

46. **καὶ λίην**: *yea verily* (lit. *even very much*), conceding entirely what the previous speaker says, but preparing the way for the adversative turn of thought in 48. — **κείνος**: rather scornfully emphasized by *γέ*, in contrast with *Ὀδυσῆι*, below. — **κεῖται ὀλέθρῳ**: *lies low in death*. The dative expresses manner. The verb alone would suffice, as in *κεῖται Πάτροκλος*, the bitter tidings brought to Achilles, Σ 20. Cf. β 102. Here the attributive *εὐκότι* carries the main thought.

47. **ὥς**: *as*, relative adverb, followed by an optative of wish. — **ὅστις . . . ῥέξοι**: *whosoever doeth*. The mood is 'assimilated' to that of the wish preceding. G. 1439; H. 919 a. — This verse is said to have been quoted by the younger Scipio with reference to the death of Tiberius Gracchus. Plutarch, *Tib. Gracch.* xxi.

48. **μοί**: dative of interest, with the whole sentence, best rendered by a possessive pronoun, *my heart*. § 22 g. — **δαίεται**: *is torn* with anxiety.

49. **δυσμῶρῳ**: an epithet in this emphatic supplementary position has the force of an exclamation. Cf. *νήπιοι* in 8, and see § 14 j. It gives the reason for her anxiety, and is itself explained by the following relative sentence.

— ἀπο: with ‘anastrophe’ because it comes after its case. § 58 c. — πῆματα πάσχει: *suffers grievous sufferings*, cognate accusative of kindred meaning and formation. For the omission of the usual adjective, see H. 715 Rem.

50. ἀμφιρῦτή: in Homer some compound adjectives even have a separate feminine form. G. 304; H. 225. — ὄθι τε: in Epic poetry τέ is often appended to relative words, and to other particles, as δέ 53, without appreciably affecting their meaning. Clauses are thus more closely connected. § 23; G. 1024; H. 1041. — ὀμφαλός: by this word in later times Delphi was characterized as the center of the Greek world.

51. νῆσος: sc. ἐστί. The ‘asyndeton’ occurs in vivid description. § 18. — ἐν: *thereon*, adverb. — δώματα ναίει: a poetic formula, hardly more than *ναίει, dwells*.

52 f. θυγάτηρ: she is called δολέεσσα Καλυψώ in η 245. — ὄς τε . . . οἶδεν: this superior knowledge of the mysterious and treacherous depths of the sea makes Atlas seem dangerous and *malicious* (ὀλοόφρονος), as it does the sea-god Proteus in δ 385 f. A *wizard* is one who has uncanny wisdom.

53. ἔχει: *supports*. See γαίηχος 68. Atlas, the *upholder*, to judge from this passage, is one of the names under which the sea was personified. The sea supports the land, whose lofty mountains, like pillars or columns, support the firmament. At last the personification narrows itself down to the pillars themselves, and Atlas becomes himself a *κίων*. Herodotus, in describing north-western Libya, says ἔχεται δὲ τοῦ ἀλῆος τούτου ἕως τῷ οὐνομά ἐστι Ἄτλας . . . τοῦτο τὸν κίονα τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι iv. 184. Pausanias the traveller saw at Olympia, on the chest of Cypselus, a representation of Atlas supporting the firmament on his shoulders, and holding out in his hands to Heracles the apples of the Hesperides. Over the carving was written the verse Ἄτλας οὐρανὸν ὄτος ἔχει, τὰ δὲ μᾶλα μεθήσει v. 18, 4. — αὐτός: *himself, i.e. alone, unaided*.

54. ἀμφὶς ἔχουσιν: *hold on both sides, i.e. apart, Latin distinct*, as pillars may be said to hold apart floor and roof.

55. τοῦ θυγάτηρ κτλ.: *it is his daughter who, etc.* See on 31. — δύστηνον: *the unhappy one, i.e. Odysseus*. — ὀδυρόμενον: *in spite of his sorrow, concessive*.

56. Note the insinuating sound of the verse, ‘*with winning and wily words.*’

57. ὅπως: followed by the future indicative of pure purpose, only here in HESNER, and rare in Attic. G. 1366; H. 881 c.

58. καὶ καπνόν: *even*, “if it were no more than,” *merely the smoke*, which, in κ 30, marks the nearness of his only approach to his home since he set out for Troy. Construe with νοῆσαι.

59. γαίης: construe with ἀποθρῶσκοντα. — θανείν ἱμέρεται: far from forgetting Ithaca, he thinks he would die happy could he but catch a glimpse of the smoke of its fires. — οὐδέ νυ σοὶ περ: “and yet not even in *thy* breast.”

60 f. τ’: for τοί [σοί], the dative depending on χαρίζετο in the sense of *gratify*. For the elision, see § 31.

62. εὐρέϊη [εὐρείη]: of the Troad. See on 2. — τί . . . ὠδύσασο: *why then didst thou conceive such wrath against him?* The aorist is inceptive (H. 841), and the verb ὠδύσσομαι, here as elsewhere, is used with a play on the name Ὀδυσσεύς.

This name was given by Autolycus, the maternal grandfather of the hero, on a visit to Ithaca, πολλοῖσιν γὰρ ἐγὼ γε Ὀδυσσάμενος τὸδ' ἰκάνω· | τῷ δ' (and therefore) Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον, τ 407, 409. § 16 e.

64. ποῖον . . . ὀδόντων: a formula of indignant surprise. The sense is the same as that of the briefer formula ποῖον εἶπες β 85, *how thou speakest!* — σέ, ἔρκος: the part is in apposition with the whole. Render the pronoun in English as possessive, *the barrier of thy teeth*. Cf. Shakespeare's 'Within my mouth you have enjail'd my tongue, | Doubly portcullis'd with my teeth and lips,' *King Richard II.*, i. 3.

65. ἔπειτα: *then*, with the logical force of *in that case*, i.e. εἰ μὲν δὴ χαρίζετο (60 f.), a thought resumed in 66 f.

66 f. βροτῶν: genitive with the adverbial περί, which with ἐστί gives the meaning *surpasses*, νόον being accusative of specification. The second περί is also adverbial with ἔδωκε, in the sense of *surpassingly*, where βροτῶν is to be understood.

68. γαιήροχος: see on 53.

69. Κύκλωπος: genitive of cause. — ὀφθαλμοῦ: gen. of separation, as in ι 516. — ἀλάωσεν: *sc.* Odysseus. The details of the story are given in ι 371 ff.

70. ἀντίθεον: in strength and lineage merely, like Otus λ 308. See on 29. — Πολύφημον: for the case, see on ἔσχατοι 23.

71. Κυκλώπεσσι: poetical dative of interest. — μίν: here the relative construction is dropped, as in 4. H. 1005.

72. ἄλως: construe with the participle μέδοντος, which agrees with Φόρκυρος, and may be translated as a noun, *ruled of*.

74. ἐκ τοῦ δή: *from that time to this*, referring back to 69. — ἐνοσίχθων: the same elemental power that supports the earth (γαιήροχος) can shake it.

75. οὐ τι κτλ.: an unexpected prefix of a negative contrast to the principal thought, *does not indeed seek to slay him, but does keep him wandering*. — πατρίδος αἴης: § 25 f, end.

76. οἶδε: *here present*, in opposition to the absent Poseidon.

77. ὅπως ἔλθῃσι [ἔλθῃ, § 47]: *how he may return*, explains and paraphrases νόστον. The simple verb is used in the sense of πάλιν ἐλθεῖν. The subjunctive is the usual mode in such clauses in Homer, the future indicative in Attic. See on 57.

78. οὐ μὲν [μὴν] γάρ τι: *verily indeed not at all*. Cf. 75.

80 f. Cf. 44 f., and see § 15 f.

82. τοῦτο: refers back to 76 f., and is explained by the following verse. — φῶλον: *sc.* ἐστί.

83. ὄνδε δόμονδε: the enclitic -δε is here rhythmically doubled by adding it also to the possessive pronoun. See § 36 d.

84. ἔπειτα: see on 65. Here it takes up the protasis contained in the two preceding verses.

85. Ὀλυγίην: the name of the mythical isle referred to in 50. — ὀτρύνομεν: subjunctive of exhortation, with short variable vowel. See on 41.

87. νόστον : in explanatory apposition with *βουλήν*, and itself explained by *ὡς κε νέηται*. Cf. 77.

88 f. οἱ : dative of advantage. It here refers to Odysseus, but in 89 to Telemachus his son, in each case to the person most prominent in the thought just preceding.

90. καλέσαντα : for the accusative instead of the dative agreeing with *οἱ*, see G. 928, 1 ; H. 941. — **κάρη κομώντας :** the first is a neuter accusative of specification, the second a participle from *κομάω*, with assimilation of uncontracted vowels, as in *αἰτώωνται* 32. The phrase means literally *letting the hair grow on the head, i.e. long-haired*. The epithet, much more frequent in the *Iliad* than in the *Odyssey*, describes a national trait in the heroic times. To cut the hair was a sign of mourning, cf. δ 198. 'Thucydides (i. 6) says it was not long since the "gentlemen of the old school" had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Only dandies wore long hair at Athens in the time of Aristophanes.' — **Ἀχαιοῦς :** one of the names for the dominant race in northern Greece, Peloponnesus, and adjacent islands. It is sometimes used as a name for the whole people, like the later Ἕλληνες. Here it means the free people of Ithaca, and also the suitors from the neighboring islands, who were all subjects of Odysseus.

91. μνηστήρεσσιν : for a shorter form of this dative plural, see 114. — **ἀπειπέμεν :** *speak out* plainly, sc. *τὸν μῦθον ἀπηλεγέως*, as in 373. His speech would, of course, be one of warning and prohibition.

92. αἰδινά : *huddling*, the opposite of *πλατέα straggling*, which is an epithet of goats. Note also how the epithets of cattle fix in word-pictures the most salient features of their gait.

93. ἡμαθέοντα : for the masculine form used as feminine in Homer, see § 41 a. In the case of adjectives in *-ήεις* and *-βεις*, this occurs only with geographical names.

94. πεισόμενον : future participle of *πειθόμεναι*, denoting purpose, to be construed with the omitted object of *πέμψω*. — **ἢν που ἀκούσῃ :** *in case he may possibly hear*. After a historical tense the idiom is *εἰ* with the optative, as in 115 f. G. 1420 ; H. 907.

95. ἔχησιν : *may possess* him, instead of being possessed by him, thus personifying *κλέος*.

96-143. *Athena goes disguised to Ithaca, where she is hospitably received by Telemachus.*

96. ποσσίν [ποσσίν] : see on *πόσιν* 15.

97. τά : to be treated as a relative pronoun. — **ὕγρην :** *the flood* (lit. *the moist*). The feminine adjective is here used as a substantive. So the earth is called *the firm* (*τραφερή*). So we speak of 'the green' (lawn or park).

98. ἄμα : *with, i.e. keeping pace with, as swiftly as*. — **πνοιῆς [πνοαῖς] :** § 37 e.

100 f. On the supplementary descriptive epithets without connective, as in 97, see §§ 14 j, 18 a. — τῷ, τοῖσιν τε: to be treated as relative pronouns. For the τε, see on 50.

101. ἥρώων: explanatory apposition, still further defined by the following relative clause. — κοτῆσεται: becomes wroth, 1-aorist subjunctive, with 'inceptive' force. The subjunctive in such a subordinate clause corresponds to an iterative present in the principal clause, as the optative to an iterative imperfect. — ὀβριμοπάτρη: the epithet stands in supplementary descriptive apposition to the subject, 'this daughter of a mighty sire.'

102. βῆ [ἔβη] κατά: construe with καρήνων. — ἄλιστα: with a rush.

103 f. στή: the journey is no sooner begun than it is ended. — ἐπὶ προθύροις: at the outer door, equivalent to the θύρῃσιν of 120, i.e. at the door admitting from the road or street into the courtyard before the palace, and so οὐδοῦ ἐπ' αὐλείου on the threshold of the court. — παλάμη . . . ἔγχος: no slave or servant therefore, whose hands must be free for labor. § 24 h.

105. εἰδομένη: taking the form of, of an actual transformation.

106. ἀγήνορας: see on 29. — ἔπειτα: then, when she came upon them.

107. θυράων: the door of the palace, within the courtyard, and opposite the door from the street, where Athena-Mentes stood.

108 f. αὐτοί: themselves, i.e. without the consent and against the wishes of the rightful owners. The pronoun has a similar intensive and contrasting force in the next verse. § 45 e.

109 ff. κήρυκες καὶ θεράποντες: to the former οἱ μὲν (110) refers; to the latter, οἱ δέ (111) and τοὶ δέ (112). The whole and its parts are expressed in the same case, and no verb of general meaning, which would describe the activity of the whole body of attendants, is introduced. These heralds and squires, free-born men, but of inferior rank, were in this case handsome youths whom the suitors had brought with them to serve as pages. Both offices, in the 'piping times of peace' which the *Odyssey* describes, have lost much of the dignity and independence which they have in the martial *Iliad*.

110. οἱ μὲν: a spondee, §§ 35, 62 j. — κρητήρσι: these stood on tables by themselves, and wine was carried from them to the guest, as were his portions of meat from the carving tables. See ι 8-10. — ὕδωρ: the quantity of the first syllable is variable. Cf. 146, and see § 62 d γ. In later times also the Greeks, as a rule, weakened their wine with water, two parts of wine to three of water.

112. πρότιθεν: were setting up, i.e. placing before (πρό) the seats, προπάροιθε θρόνων κ 354. Usually, in Homer, each person has a separate table at a formal meal, and in the time of Plato at Athens there was



κρητήρ.

no such thing as a common table for all the guests at a meal, but small tables served for two or more persons. — κρέα πολλά: the adjective is predicate, meats

in abundance. — **δατεύντο**: were carving. The meat was cut up into portions (*πίνακες* 141), as also in historical times, and handed round to the tables of the guests, who took it in the fingers for eating. — The servants were preparing the meal in the palace, while the suitors were amusing themselves in the courtyard.

113. **πρώτος**: see on *οἱ μὲν* 110.

114. **φίλον ἤτορ**: accusative of specification.

115 f. **εἰ . . . θεῖη**: *if only he would come somehow and, etc.* See on 94. The clause expresses the dreamy wish of Telemachus.

116 f. **μνηστήρων τῶν μὲν**: *of the suitors, of these indeed.* The demonstrative pronoun follows and repeats the idea of its substantive with emphasis before the contrast soon to follow in *αὐτός*. — **σκέδασιν θεῖη**: a circumlocution for *σκέδασει*, *make a scattering*, for *scatter*.

117. **τιμὴν**: *sc. βασιλῆϊδα*, *his royal honors*, with all their revenues and rights, such as land, daily supplies, presents, and invitations to feasts. — **δώμα-σιν**: for the dative, see on 71; *be lord of his house*.

118. **τὰ φρονέων**: *with these thoughts*; subordinate to *μεθήμενος*, *sitting thus thoughtfully*.

120. **ξείνον . . . ἐφιστάμεν**: *that a stranger stand.* The infinitive clause describes that at which he was disturbed, *i.e.* it serves as object of *νεμεσσήθη*.

121. **ἔδέξατο**: *sc. οἱ*, *relieved him of*.

122. **φωνήσας**: *lifting up his voice.* The simple verb is always intransitive in Homer. Both accusatives in the formula are construed with *προσηύδα*. — **πεπερόντα**: the uttered word darts off like a bird. *Cf.* 64.

123. **φιλήσεται** [*φιλήσῃ*, § 47 j]: *'thou shalt be kindly entreated,'* future middle in passive sense.

124. **πασσάμενος**: the aorist participle explains the time meant by *ἔπειτα*. Homeric courtesy always deferred a formal introduction of the guest and inquiry about his errand, till he had partaken of hospitality. — **ἄττεό σε χρῆ**: *of what thou hast need.* *χρῆ* is a substantive (*sc. ἐστὶ*), like *χρειώ*, and the accusative of the pronoun originally expressed 'limit of motion' with some verb of motion, as in *τίνα χρειώ τόνον ἔκει β 28, ἐμὲ δὲ· χρειώ γίνεται αὐτῆς δ 634*.

125. **ἡγεῖθ'**: for *ἡγεῖτο* (*ἡγέομαι*).

126. **δόμου**: the collective term for the whole house is here used for the name of the particular apartment, in this case the great hall, *μέγαρον*.

127. **φέρων**: the addition of the participle makes the description more vivid and circumstantial, *'the spear that he bore.'* — **πρὸς κίονα**: construe with *ἔστησε*. Four or more pillars support the roof over the hearth in the centre of the Homeric *μέγαρον*.

128. **δουροδόκης**: consisting possibly of straps or rings encircling the pillar and holding the spears upright against it. The word occurs only here. — **ἐνθα περ**: *right where*. — **ἄλλα**: *besides, also*. In Homer, as in Attic prose, this pronoun is sometimes joined appositively to a noun in a sense which the English must render adverbially. G. 966, 2; H. 705.

129. **πολλά**: *in great numbers*, predicate adjective.

130. αὐτήν: *herself*, in contrast with the spear 127. See on 108. — ἄγων: he seated her on a throne *that he led her to*. See on φέρων 127. — ὑπό: adverb, with πετάσσας. § 22 d. — λιτα: accusative singular. A simple linen cloth is here used instead of the usual τάπης (δ 124), or ῥήγεια (κ 352), with which the seat was made more comfortable, — a sort of movable upholstery.

131. καλόν: describes θρόνον, the preceding clause being parenthetical. See on 100. — ποσίν: *for the feet*. See on 15.

132 f. πᾶρ δ' αὐτός: *and near by for himself*, the last idea repeated in the middle voice of θέτο. — ἔκτοθεν ἄλλων μνηστήρων: *away from the others, the suitors* (see on ἄλλα 128), 'away from the company of the suitors,' i.e. from the tables set for them. They do not come in from the court till 144. § 15 d.

134. δαίτην: dative of cause, explained by the second part of the verse.

136-140. A stereotyped description of the preliminaries to a hospitable meal. See δ 52-56, κ 368-372. § 15 f. These customs remained essentially the same at Athens in the days of Plato.

136. χέριβα ἐπέχει: equivalent to ὕδωρ ἐπὶ χεῖρας ἔχευεν 146. — προχόψ: dative of place or means, with φέρουσα, which is used like φέρων 127.

138. νίψασθαι: for them *to wash*, infinitive of purpose. This washing of the hands before eating had originally a religious meaning, on account of the customary offerings to the gods. Cf. 'For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders,' *St. Mark* vii. 3. — παρά: adverb, as in 132.

140 f. εἶδατα: *viands*, usually cold meats left from former meals. These were brought on for an unexpected guest who had to be suddenly served. κρειῶν (141), on the other hand, means freshly cooked meats. — χαριζομένη παρεόντων: *giving gladly* (hence *bountifully*) *of what was on hand, of her store*. The genitive is partitive.

141. αἶρας: *that he had taken up* from the carving-table (ἐλεός), from which the meats were served in portions.

143. κῆρυξ: probably Medon, the herald of the house of Odysseus (δ 677). Telemachus and his guests are served by the house-servants, the suitors by their own pages (see on 109). — αὐτοῖσιν: almost an equivalent of the σφί above, possibly adding a slight notion of contrast to the surrounding food and utensils. — οἰνοχοεύων: *servng wine* from an οἰνοχόη or πρόχοος, with which the wine was dipped up from the κρητήρ, and poured into the δέπας of the guest.

144-220. *While the suitors eat, Telemachus discourses with his visitor, who gives herself out to be a guest-friend of Odysseus, and confident that the hero will yet return.*

147. δμῶαί: these belonged to Odysseus. There were fifty in all. Their master metes out awful punishment to the twelve faithless ones among them, after he has slain the suitors (χ 420 ff.).

148. κοῦροι: the θεράποντες of 109. — κρητήρας . . . ποτοῖο: 'brimmed the bowls with drink.' The formula strictly denotes mixing wine with water in the mixing-bowls, as in γ 339, but is here loosely used for the filling of the cups of the banqueters from the mixers,

149. οἱ δέ: resumes the τοῖσι of 146. — ἐτοῖμα: *in readiness*, predicate after προκειμένα.

150. πόσιος [πόσεως]: genitive objective with ἔρον. — ἐξ ἔρον ἔντο: *sent away their desire, i.e. satisfied it*. Vergil imitates the formula with postquam exempta fames et amor compressus edendi *Aen.* viii. 184.

151. μνηστήρες: this logical subject of the apodosis to 150 is at once taken up in the demonstrative τοῖσιν with an altered construction. *The suitors — they turned their thoughts to other things*. Contrast with Telemachus (156) is thus prepared. — μεμήλειν: 3 person singular, with neuter plural subject. §§ 33 k; 22 j.

152. γάρ τε: a constant combination, like *namque*. See on 50. — ἀναθήματα: predicate, *sc. ἐστί*.

154. ἀνάγκη: *under compulsion*, an instance of the wantonness of the suitors, for the bard belonged to the court of Odysseus. Both the bard and Medon the herald (see on 143) are spared the doom inflicted on the suitors, χ 330–380.

155. ἦ τοι: *verily now*. — ὁ: *he*, demonstrative pronoun. — φορμίζων: this word, following κίθαριν 153, shows that the φόρμιγξ was not essentially different from the κίθαρις. The instrument was used by the Homeric bard in preludes, interludes, and possibly to emphasize certain passages, but not as a constant accompaniment. It set the tone, or key, of the recital. — καλόν: adverb.

158. ἦ καί: *will thou actually?* a rhetorical question, expressing surprise, but expecting no answer. — νεμεσήσῃαι: uncontracted form for νεμεσήσῃ (§47 j). — ὅττι κεν εἴπω: a clause more fully explaining what is meant by μοί — *at me, at what I may say*.

159. τούτοισιν . . . μέλει: *these men indeed turn their thoughts to these things*, the construction as in 151. — κίθαρις καὶ ἀοιδή: instrumental and vocal music, both the accomplishments of the bard, and both included in μολπή of 152.

160. ῥεῖα: *lightly, carelessly, i.e. without anxiety* for their own support, as the gods ῥεῖα ζῶουσιν, while men toil for their food. — νήποινον: predicate adjective as adverb, *without amends*.

161. ἀνέρος [ἀνδρός]: in apposition with the ἄλλον implied [ἀλλότριον. See on ἀν-ῶν 7. — δή που: *now perhaps*. — λευκά: a fixed and conventional epithet of ὀστέα. § 15. For the retraction of the accent, *cf. κακά* 33.

162. ἡπείρου: here *land* in its most general sense, as distinguished from κῦμα. — ἦ . . . κυλινδει: *sc. αὐτά*, referring to ὀστέα, object instead of subject, now that the relative construction is abandoned for an independent statement.

164 f. ἀρρησαίατο: § 47 n. — ἐλαφρότεροι ἢ ἀφνειότεροι: *more swift than rich*. H. 645. If swift, they might escape, whereas, even if rich, they could not buy themselves off. ‘*They all would pray rather for speed of foot than stores of gold and clothing.*’ — χρυσοῖο: genitive of πλῆτυ.

166. νῦν δέ: *but as it is*, assuming the opposite of the case supposed in 163. — ὧς: as suggested in 161 f. — μόνον: cognate accusative. — ἦμιν: recessive accent because unemphatic. G. 396; H. 264.

167 f. εἴ περ . . . φῆσιν : *even if many a man say*. For the subjunctive, see § 21 d a ; G. 1396 ; H. 894 b. — τοῦ δὲ κτλ. : *nay, his day of returning perished*, a flat contradiction of ελεύσεσθαι.

170. τίς, πόθεν : the first question asks for name and parentage, the second for native land or home. Cf. Vergil's qui genus, unde domo? *Aen.* viii. 114. — εἰς : the 2 person singular of εἶμι, enclitic in Homer. — πόθι κτλ. : asyndeton of sentences in lively speech. § 18 b. — ἀνδρῶν : partitive genitive with each interrogative. — τοκήες [τοκεῖς] : § 39 d.

171. ὀπποίης κτλ. : an indirect question, connected by τέ with κατάλεξον 169. The direct form of question is resumed at once in πῶς. — νηός : the questioner wishes to know whether he came on his own or another's ship, and whether that ship was merchantman or pirate. — ἀφίκειο [ἀφίκου] : § 47 j.

172. εὐχετόωντο : the tense refers to the time when Athena was supposed to have been with them.

173. μὲν : *surely*, like μήν, as in 78. The verse seems facetious in the mouth of an islander.

174. καὶ τοῦτο : *this also*. Cf. τῶδε 169. — ἐτήτυμον : predicate adjective as adverb, *truly*.

175. ἤε . . . ἦ : equivalent to Attic πρότερον . . . ἢ (§ 23 b). — νέον : adverb, *newly*, i.e. now for the first time. Its contrast is in the following καί, *actually*, i.e. *already*.

176. ἴσαν : *used to come*, followed by the poetical accusative of the limit of motion. Telemachus speaks from hearsay, since he was an infant when his father went to Troy (λ 448).

177. ἄλλοι : *besides thee* ; or, men of other lands, *strangers*. — καὶ κείνος : *he too* was hospitable to visitors as they had been to him. He sought and bestowed hospitality, was socially inclined.

181. Ταφίοισι : for the case, see on 71. § 22 g.

182. ὧδε : *in this way*, 'as you see me here,' spoken with significant gesture. The transition would be easy to the *hither* or *here* of later Greek. — κατήλυθον : *put in*, from the 'high sea' down to the shore.

183. πλέων : *on a voyage* interrupted by this stop at Ithaca. The participle is here pronounced with 'synzesis' (§ 28).

184. Τεμέσην : a place in Cyprus famed for its rich supply of copper. The metal takes its name from Cyprus (a.e.s. Cyprium). — μετά : *after*, i.e. *to get*. — ἄγω : *carry*, as cargo, to exchange by barter for copper. — αἴθωνα : of the sparkling lustre of manufactured iron.

185. ἦδε : *here*, with deictic force (H. 695 a), the speaker pointing in some direction. — ἐπ' ἀγροῦ : *a-field*, i.e. in this case, on the coast of the open country, and not in a city's harbor. The usual meaning of the phrase is seen in 190. — πόλιος : the city of the Ithacans, on the outskirts of which lay the estate of Odysseus.

187. ἀλλήλων : *of one another*. — πατρώιοι : *ancestral*, i.e. I was guest-friend of your father, and the relation is inherited by you. — εὐχόμεθα εἶναι : equivalent to ἐσμέν.

188. ἐξ ἀρχῆς: *from of old*. — εἰ περ . . . ἐπελθών: as thou wilt be assured, *if only thou wilt go and ask*; the subjunctive as in 167 f.

189 f. τόν: to be treated as relative pronoun. — οὐκέτι: with ἔρχεσθαι. — πήματα πάσχειν: see on 49. The phrase here indicates the burdens of old age, and the hardships of the solitary life which Laertes had chosen in his grief at the loss of his son Odysseus. Cf. λ 187 ff.

192. εὐτ' ἄν: *whenever*. — κατά: adverb with λάβησιν, *lays hold upon*. Weariness and sleep are personal powers to Homer. They subdue like armed men. — γυῖα: see on ἔρκος 64.

193. ἀλωῆς οἰνοπέδιοιο: *of his cultivated vineyard*.

194 f. δὴ γάρ: *lo! indeed*. — μὲν: subject of εἶναι, and explained below by σὸν πατέρα, since otherwise it might be referred to Laertes. — ἔφαντο: refers to a report which Mentis claims to have learned before leaving home, or on his way to Ithaca, while φασί, 189, refers to what he may have heard since landing at Ithaca.

195. νύ: *as I see*, of inference. — κελύθου: equivalent to νόστου, genitive of separation.

196. ἐπὶ χθονί: *in the world, i.e. anywhere, at all*.

197. ποῦ: the indefinite adverb aptly covers Athena's real knowledge of his whereabouts (50 ff.). There is similar pleasantry in ἄνδρες 198, and in the prophecy of 200 ff.

198. Cf. 50.

199. οἶ που κτλ.: adds ἀέκοντα emphatically to the thought of 197, and the supplementary adjective ἀγριοὶ holds the thought in suspense for the sake of this addition.

200 f. ὡς . . . βάλλουσι: *sc. μοί, as the immortals suggest to me*, of a thought that occurs suddenly and as by inspiration. — τελέεσθαι: future middle in passive sense.

202. The participles are both concessive in meaning. — σάφα εἰδώς: *expert in*.

203. δηρόν: akin to δῆν = δφῆν, and here, though not always, making length by position for the preceding short vowel. § 62 h β.

204. ἔχησιν: the object must be supplied from the subject of ἔσσεται.

205. φράσσεται: future middle of φράξω, *he will devise a way*. — ὡς κενήται: an appositional purpose-clause, as in 87.

207. εἰ δὴ: *if really*. — τόσος: *sc. ἑών, tall as thou art*. No compliment could be more acceptable to the youth. — πάις: predicate, with ἐξ αὐτοῦ Οδυσῆος. — εἷς: as in 170.

208. αἰνῶς: *awfully, i.e. astonishingly*. Xenophon uses ἰσχυρῶς in a similar way. — μέν: as in 173. — κεφαλῆν, ὄμματα: accusatives of specification.

209. ἐπεὶ: introduces not direct proof of the preceding statement, but an explanation of how the speaker is in a position to make it. — θαμὰ τοῖον: *so very often*. The τοῖον after adjectives and adverbs has deictic force, pointing to familiar customs or relations. Its force was probably heightened by a gesture.

210. ἐς Τροίην ἀναβήμεναι: *embarked for Troy, i.e. to sail to Troy*.

212. ἐκ τοῦ: *from that time*.

215. **μὲν τε**: correlative to *αὐτάρ*. For the use of *τέ*, see on 50. — **τοῦ**: predicate genitive of origin, with *ἔμμεναι*. Cf. 207. — **ΔΟΝ ΠΕΔΡΟ**. ‘I think this is your daughter.’ **ΛΕΟΝ**. ‘Her mother hath many times told me so.’ *Much Ado about Nothing*, I. i.

216. **ἴόν**: equivalent to *ἑαυτοῦ*. — **αὐτός**: *of himself, of his own knowledge*. — **ἀνέγνω**: gnomic aorist, *no man knoweth*.

217. **ὡς δὴ ὄφελον ἔμμεναι**: *lo! how I ought to be! i.e. O that I were!* an unattainable wish. G. 1513; H. 871 a.

218. **ἰοίς**: refers not to the subject (*γῆρας*) of the verb, but to its object (*δν*). — **ἔπι**: see on *ἄπο* 49. — **ἔτεμν**: *overtook*, as, in fact, it had not. The indicative stands thus in a conditional relative sentence which depends on an unattainable wish. G. 1433; H. 919 b.

219 f. **νῦν δέ**: see on 166. — **ὄς . . . ἀνθρώπων**: *he who is most hapless of mortal men*, a relative sentence preceding its demonstrative word (*τοῦ*) that the latter may be more emphatic. — **γένετο**: *has become* and so *is*. — **τοῦ . . . γενέσθαι**: equivalent to *τοῦ ἐκγενέσθαι μέ φασι*. The genitive denotes origin, and *ἐκ* is adverbial, taking its accent from the following enclitic. It makes the idea of source clear.

221–318. *Athena inquires about the outrages of the suitors, and advises Telemachus to try and stop them, and to go on a journey in quest of tidings of his father.*

222. **οὐ μὲν τοι**: *not, in deed and in truth*. — **νόνημνον**: predicate adjective with the object *γενεήν*.

223. **τοῖον**: “who art so tall and sturdy.” The predicate adjective thus contains the gist of the reason why the family of Odysseus could not be *nameless for the future*.

225. **ὄδ’ ἔπλετο**: *is this here*. — **τίπτε δέ σε χρεώ**: *and how, pray, hast thou need of it? “what good does it do thee?”* For the construction with *χρεώ*, see on 124. *τίπτε* is adverbial here, like *τόσον* in the passage there cited, and *χρεώ* is a monosyllable by ‘synizesis’ (§ 28).

226. **εἰλαπίνῃ ἦε**: the two words are pronounced together in ‘synizesis.’ — **γάμος**: the last syllable is used in place of a long syllable, before a pause. § 62 (3). — **τάδε**: *what I see here*, subject of *ἔστιν*.

227 f. **ὡς τε**: with *ὑβρίζοντες*, *like insolent men*. — **μοί, ὑπερφιάλως**: construe the first with *δοκίουσιν*, the second with *δαίνυσθαι*. The verses explain why the gathering could not be an *ἔρανος*.

229. **αἰσχρα**: *shameless deeds* of the *ὑβρίζοντες*. — **ὄς τις πινυτός γε**: *whosoever, in his senses at any rate*. The adjective is predicate.

231. **ἀνέρραι ἦδὲ μεταλλάς**: for such pairs of nearly synonymous words, see § 15 c.

232 f. **μέλλεν ποτε ἔμμεναι**: *was likely to be once*, “may well have been,” “doubtless was,” judging from what the speaker had heard (see on 176).

234. **ἑτέρως**: *in the other way*, not quite equivalent to *ἄλλως*.

236. **θανόντι περ**: *sc. οἱ*, “at the mere fact of his death.” The participle

is limited by the explanatory *εἰ δάμη* of the next verse. For the optative in the conclusion to such a condition, see § 21 *d δ*.

238. *ἐν χερσίν*: *in the arms*, like *in manibus*. — *ἐπεὶ*: temporal.

239. *τῷ*: *in that case*, *i.e.* the one supposed in 237. § 45 *k*.

240. *κὲν ἤρατο*: *he would have secured*, *i.e.* through this notable burial, since the mound would have kept his fame alive for his son to enjoy.

242. *οἴχετ'*: *οἴχεται*, *gone is he*. For the elision, see § 31. The 'asyndeton' (§ 18) betokens deep feeling and excitement. — *ὀδύνας τε γόους τε*: instead of *κλέος* 240.

243. *οὐδέ τι*: *yet by no means*.

244. *ἄλλα*: *besides*. See on 128.

245. *νήσοισιν*: the neighboring islands of the group, as explained below. The suitors from each isle are enumerated in π 247 ff., — one hundred and eight in all, besides ten servants.

246. *ὕληντι Ζακύνθῳ*: see on 93. The final syllable of the adjective remains short even before *Z*. See § 62 *g γ*.

247. *κάτα*: preposition, with *Ἰθάκην* (§ 58 *c*). — *κοιρανέουσιν*: as *βασιλείς*, but subject to the higher power of Odysseus.

249 f. *τελευτήν ποιῆσαι*: equivalent to *τελευτῆσαι*, *to consummate*, *sc.* *γάμον*. The periphrasis is like that in 116. — *δύναται*: *can she bring herself to*, of moral power. — *ἕδοντες*: descriptive participle of manner, *voraciously*.

252. *ἐπαλαστήσασα*: the aorist is inceptive, as in *δακρῦσασα* 336. H. 841.

253 f. *πολλόν*: adverbial, with *δέῃ*, *much need hast thou*. — *ὄ κε (ὄς ἄν) . . . ἐφείη*: *who would lay hands on, etc.* Such an imagined result regularly follows a present tense in a negative principal clause. Here *δέῃ* contains the negative idea.

255. *εἰ γάρ*: *if really*, with the optative of wish *would that*. — *ἐν πρώτῃσι θύρῃσιν*: *at the front door*, the same as *ἐπὶ προθύροις* 103, *θύρῃσιν* 120. Construe *δόμον* with this phrase.

256. *ἔχων . . . δοῦρε*: *i.e.* in full Homeric armor.

257. *τοῖος*: *i.e.* with such youth and vigor. Cf. 223. — *τὰ πρώτα*: *that first time*, adverbial phrase.

259. *ἀνιόντα*: *on his way back*. Cf. *πλέων* 183. If returning from Peloponnesus, he would have taken a somewhat roundabout course to visit the Taphians. But direct routes must not be imposed upon either hero or poet of adventure. — *Μερμερίδῃο [-ίδου]*: a patronymic. § 42 *e*.

260. *καὶ κείσε*: *there also*, as well as to many other places. See on 177.

261 f. *ὄφρα οἱ εἴη*: *sc.* *τὸ φάρμακον* as subject, but translate *that he might have it*. — *χρίσθαι*: infinitive of purpose, as in *ὄφρα οἱ εἴη (sc. γάλα) | πίνειν* ι 248 f. § 21 *f β*. Poisoned arrows are mentioned only here in Homer, and here the context implies disapprobation. Poisoning of wine is feared in β 329 f. Cf. Vergil's *Amycum, quo non felicior alter | unguere tela manu ferrumque armare veneno Aen. ix. 772 f*.

265. *τοῖος ἔὼν ὁμιλήσειεν*: repeats, without *εἰ γάρ*, the wish of 255 ff. The verb is used in a hostile sense, like the English 'meet.'

266. The verse forms an apodosis to 265; *sc.* τῶ in that case (*cf.* 239), which would resume the preceding wish as a protasis.

267. ταῦτα: *these issues, i.e.* the desired return of Odysseus and its consequences, as described in 255–266, and briefly summed up anew in 268 in the form of an indirect double question. — θεῶν ἐν γούνασι κείται: *lie in the laps of the gods*, of a decision to be made by the gods. These, in the conception of the poet (which is also that of earliest Greek art), are seated figures. In their laps lie the fortunes of men, — material objects, to be dealt out from time to time.

268. ἢ κεν . . . ἢε καὶ οὐκί: *whether perhaps, . . . or even not.*

270. ἀπώσσαι: ἀπωθέω, aorist subjunctive. G. 1377; H. 885 c.

271. εἰ δ' ἄγε: *but pray come!*

273. μῦθον πέφραδε: *make known thy mind*, μῦθον referring to the import or content of what is said — θεοί . . . ἔστων: *i.e.* adjure the people by the gods to do as thou desirest. § 47 f.

275. μητέρα δέ: in close correlation with μνηστῆρας μὲν, as if ἀνωχθί ἵεναι were to follow. But in the next verse a milder expression is used, ἀψιτω, as though μήτηρ had preceded. This is 'anacoluthon' (H. 1063).

276. πατρός: his name is given in 329, β 53. His home was in Sparta. — μέγα δυναμένοιο: *very powerful*, perhaps because of great wealth.

277. οἱ δέ: *i.e.* the family of Penelope implied in the previous verse. — ζέδνα: only here and β 196 of *dowry gifts*, elsewhere in Homer of *suitor-gifts*, which were a modified form of an earlier purchase. Purchase also had succeeded an earlier capture by force, though there is no indication of this in Homer.

278. ἐπὶ παιδὸς ἔπεισθαι: *to follow upon (along with) a daughter, i.e.* to be given with her at her marriage.

279. αἴ κε πίθηαι: *in case that, i.e. in hope that thou wilt obey.* See on 94.

280. ἐλείκοσιν: a common number for the oarsmen on Homeric craft which were designed for voyaging merely, not for fighting. A war-ship in Homer usually has a crew of at least fifty. — ἢ τις ἀρίστη: *the very best, sc. ἐστίν.* The relative virtually strengthens the superlative.

282 f. ὄσσαν: *rumor*, distinguished from the definite information implied in ἐπῆσαι. Because of unknown and mysterious origin, it was held to be ἐκ Διός. Vergil's Fama is a daughter of Terra *Aen.* iv. 178. — κλέος: *tidings.* *Cf.* ἀκλειῶς 241.

284. See Book iii.

285. See Book iv.

286. ὅς: in demonstrative use. § 45 p. — ἦλθεν: *sc. πάλι*, as in 77.

287. νόστον; *i.e.* his safe return to some Greek shore, or that he is alive and will return.

288. ἢ τ' : ἢ τοι. See on 60. — τρυχόμενος: *sc.* by the suitors. *Cf.* 248. The participle is concessive. — ἐνιαυτόν: a period within which Odysseus may surely be expected to make his way to Ithaca, if he is coming at all.

289. τεθνηῶτος: *that he is dead, sc. αὐτοῦ; literally of him as dead.* § 22 f γ.

290. δὴ ἔπειτα: *then at once.* So in 294.

291. σῆμα: a cenotaph, or memorial mound, like τύμβον in δ 584. — χεῦαι: infinitive used as imperative (§ 21 f a). — ἐπί: adverb, *thereat.* — κτέρεα κτερεῖ-

ξαι : *perform the usual rites.* The formula originally denoted the burning of the dead man's possessions on the pyre ; then it came to be used of any formal funeral rites. Such rites are described μ 12-15. For the cognate accusative, see on 49.

292. καλ . . . δοῦναι : *i.e.* suffer your mother to marry if she wishes, and make no objections to it.

293. ταῦτα τελευτήσης τε καὶ ἔρξης : *shalt have ended and done this.* See on 231. The ταῦτα refers merely to the funeral rites of his father.

295 f. ὅππως κε . . . κτείνης : *how thou mayest slay.* Cf. 270.

296. οὐδέ τι σέ χρή : *and it is in no way meet for thee.* For the construction, see on 124.

297. νηπιάας ὀχέειν : *to carry childishness,* equivalent to νηπιαχεύειν *to act childishly.* — τηλικός : *so young* as to justify childishness.

298. ἦ οὐκ : pronounced with 'synzesis.' § 28. — ἄλεις : the present denotes the continued result of a completed action, *hast thou not heard,* and so *dost thou not know?* H. 827. — οἶον : refers to quality, and so is more complimentary than ὅσσον would be. Athena cites the incident which has been used for a different purpose by Zeus (35-43).

299 f. πάντας ἐπ' ἀνθρώπους : denotes the spreading of his fame *over* the world. — πατροφονῆα : not *parricide* (πατροφόνον), but *murderer of his* (Orestes') *father,* as the explanatory clause δ οἱ . . . ἔκτα shows. § 15 d.

301. καὶ σύ : *thou too* (as well as Orestes), followed by φίλος as vocative. — μάλα γὰρ κτλ. : *indeed I see that thou art very beautiful and tall,* a parenthetical clause, giving a reason for the following exhortation. Cf. 207.

302. ἔσσι' : ἔσσο. — τίς : *many a one,* collective.

304. μέ : construe with μένοντες, *because they have to wait for me.*

305. σοὶ . . . μελέτω : *let (this) be thine own care.*

307 f. φιλα φρονέων : *in kindly spirit.* — ταῦτα, αὐτῶν : *this, it,* the latter pronoun merely anaphoric as in Attic. See on τῶν 10, and § 45 e.

309. ἐπειγόμενός περ ὁδοῖο : the genitive is partitive after ἐπειγόμενος in the sense of *eager for,* as after ἐσσύμενος in δ 733. G. 1099 ; H. 739 The participle has concessive, the particle intensive, force, as in 6.

310 f. τεταρπόμενος : *refreshed* by further feasting and its accompanying pleasures. The bath before the banquet, a special luxury in Homer, became a fixed custom in Athens in the time of Plato. The participles contain the main ideas, rather than κτης, and should be translated as verbs, — *that thou mayest get bath and refreshment before thou goest.*

312. τιμῆν, καλόν : in supplementary and emphatic position (see on 100), — *a precious one, a very beautiful one.* — κειμήλιον : costly ornamental utensils are often given to guests in Homer, and there is no hesitation in receiving or even in asking for them. Menelaus and Odysseus come home rich in such gifts, richer than they would have been from their share of the booty of Ilios. The guest-gifts of the Egyptians and Phaeacians play the same part in the *Odyssey* which the 'hidden treasure' does in later romance.

313. οἷα : *of such sort as.* Its antecedent is logically a plural partitive geni-

tive *τοίων*, depending on *κειμήλιον*. — *ξείνοι ξείνοισι*: the repetition here does service for *ἀλλήλοισι*. § 16 *b*.

315. *λιλαιόμενόν περ*: here a causal idea in the participle is intensified by *πέρ*.

316. *ὅτι κε*: *what one soever*.

317. *ἀνερχομένη*: *sc. μοί, on my way back home from Cyprus (184)*. — *δόμηναι*: infinitive as imperative. — *φέρεσθαι*: infinitive of purpose.

318. *καί μάλᾳ καλὸν ἔλῶν*: *taking one that is really very fine*. The *καί* emphasizes the adverb, as in *καί λίην* 46. — *σοὶ . . . ἄμοιβῆς*: *and thou shalt have a worthy return-gift*, literally, *thou shalt have a gift (sc. δῶρον, or κειμήλιον) worthy of the exchange, one which shall make the exchange no loss*.

319–366. *After Athena's departure, Penelope enters the hall to protest against the song of the bard, but she is sent back to her chamber by Telemachus*.

320. *ὄρνις ὡς*: *like a bird, i.e. as swiftly as a bird*. No transformation into the shape of a bird is meant. *Cf.* 105. The comparison is of the briefest possible form. § 17 *c*. — *διέπτατο*: *flew away* (lit. *through* the air), describing the movement of the goddess in returning to Olympus, after she had passed out of the palace (*ἀπέβη*). — *τῷ*: strictly a dative of reference, but best rendered as possessive pronoun with *θυμῷ*.

322. *τὸ πάροιθεν*: *before*, an adverbial expression, like *τὰ πρῶτα* 257. — *νόησας*: it is the change which the goddess has produced in his own feelings that he observes and wonders at, not her darting off through the air. This occurred outside the palace, and could not be seen by Telemachus.

323. *ὄιστατο*: *the thought came to him*, an inceptive aorist.

324. *ισόθεος φῶς*: in supplementary and descriptive apposition with the subject of the verb. The phrase is used only once again in the *Odyssey* (*v* 124), also of Telemachus, but often in the *Iliad* of its warriors. Its use here then well marks the inspiring martial influence of Athena.

326. *ἀκούοντες*: for the metrical length of the final syllable, see on *γάμος* 226. — *Ἀχαιῶν νόστον*: 'so the *Odyssey* knows at least two great themes for minstrels, — (1) "The Doom of Ilios" (*Ἰλίου οἶτον* θ 578), and (2) "The Return of the Achaeans"; and the latter is the "newest" (*α* 352).' An idea of the contents of such a song may be got from *γ* 130–198, 254–312, *δ* 351–586.

327. *λυγρόν*: in the emphatic supplementary position (see on 312), serving to repeat its substantive before closer definition or description, — 'that wretched return.' — *ἐκ Τροίης*: an attributive expression, taken up into the relative clause instead of qualifying the antecedent *νόστον*.

328. *τοῦ, ὑπερωϊόθεν*: construe the first with *δοιδήν*, the second with *σύνθετο*. — *φρεσί*: *i.e. plainly*. Such descriptive datives in Homer have often hardly more than adverbial force. — Penelope heard the song of the bard from her sleeping-room in the story over the *θάλαμος*, or women's hall, which is thought of as back of the *μέγαρον*, or men's hall.

329. Descriptive apposition with the subject of the preceding verb.

330. *κλίμακα*: accusative of the way traversed. — *δόμοιο*: construe with *κλίμακα*, *the stairs of her house*. They connected *ὑπερωϊον* and *θάλαμος*.

331. A formula describing the entrance in state of a lady of rank. It is varied in form for other purposes, as β 11. Royal personages in the Attic drama had regularly two attendants.

333. **στή ῥα** : the apodosis. § 24 d. — **σταθμόν** : *the door-post* at the entrance from the women's hall (*θάλαμος*) to the men's hall (*τέγος, μέγαρον*).

334. **σχομένη κτλ.** : *with veil before her face*. In historical times the *ιμάτιον*, or outer robe, was made to do this duty of hood and veil for women.

336. **δακρύσασα** : *with a burst of tears*. See on 252.

337. **γάρ** : *surely*, or, as preparing the way for the principal thought in 339, *since*. — **βροτῶν θελκτήρια** : in predicate apposition with *πολλά ἄλλα*, — *many other songs to charm mortals*.

338. Explanatory apposition with *ἄλλα*. — **τά τε** : *such as*, relative. The verse well characterizes the lofty themes of the Homeric Epic.

339. **τῶν** : *of these*, demonstrative, with reference to *ἄλλα*. — **παρήμενος** : *as thou sittest among them*. Cf. 26.

340. **ἀποπαύεο** : uncontracted imperative 2d singular.

341. Compare the style of this verse with that of 327.

343. **τοίην κεφαλὴν** : *such a presence*, so noble and brave.

344. **ἀνδρὸς κτλ.** : the genitive limits *κεφαλὴν*, and defines it, — *a man's (presence) whose fame is widespread*. — **εὐρύ** : *sc. ἐστί*. — **μέσον** : *innermost*, in partitive sense.

346. **τί τ' ἄρα** : *why pray?*

347. **ᾠππῆ . . . ὄρνυται** : *as his mind is prompted to do*. The bard courts the favor of his audience by singing what is most pleasing to them.

348. **αἴτιοι** : *sc. εἰσίν*. The bards are not *responsible* for the sorrows of an *δοιδῆ λυγρή* (340 f.). — **Ζεὺς αἴτιος** : the very idea condemned by Zeus in 32 ff.

349. **ἀλφιστῆσιν** : while the gods are *βεῖα ζῶοντες*, *easy livers*. See on 160.

350. **οὐ νέμεσις** : *sc. ἐστί*, *it is no ground for censure*, "one cannot blame." The word refers not to the feeling of indignation, but to its cause. So the Trojan elders say of Helen, *οὐ νέμεσις Τρῶας . . . | τοιγῶδ' ἀμφὶ γυναικί . . . ἄλγεα πάσχειν* Γ 156 f. Similarly in prose *γέλως* is used for *γελοῖον, ἀνάγκη* for *ἀναγκαῖον, αἰδώς* for *αἰδοῖον* (cf. γ 24). — **Δαναῶν κακὸν οἶτον** : evidently equivalent to *Ἀχαιῶν νόστον*. See on 326. Returning from the infliction of *doom* on Ilios, many Achaeans met their own doom.

352. **ἣ τις κτλ.** : *whichever floats about as newest, i.e. sounds newest to its hearers*. — **ἀκούοντεσσι** [*ἀκούουσι*] : Aeolic form of dative plural participle. § 39 b.

355. **ἐν Τροίῃ** : *i.e. on the expedition, either going or coming*. Telemachus knew that his father did not fall before Ilios (237).

356. **οἶκον** : used freely here of the *θάλαμος*, or women's hall. — **ιοῦσα** : translate as imperative, parallel with *κόμψε*. — **τὰ σ(ὰ) αὐτῆς** : *thine own*. See on 7.

357. **ιστόν, ἤλακάτην** : the implements, *loom* and *spindle*, here stand for the processes, *weaving* and *spinning*.

358. **μῦθος** : *command*, the expression of one's wishes or mind. Cf. 273.

359. τοῦ: demonstrative pronoun referring to ἐμοί, in predicate genitive with ἐστὶ, *to this one belongs*. The reference could be made plain in recitation by gesture. So in the drama δδ' ἀνὴρ is equivalent to ἐγώ. — οἴκῳ: here in the general meaning.

360. θαμβήσασα: *struck with amaze* at this new independence in her son. — οἰκόνδε: the meaning once more as in 356.

361. ἐνεθε θυμῷ: *laid to heart*.

362. ἀμφιπόλοισι: here in attributive apposition with γυναιξίν, *attendant-women*. H. 624 a.

364. βάλει: *let fall*, a causative of πίπτω. So χέω is used of sleep, which is thought of as a cloud, veiling the eyes.

365. σκιόντα: *dark*. The Homeric μέγαρον was lighted mainly from the door, and had no chimney to carry off directly the smoke of the central fire.

366. παραί: *by* (her side), a locative adverb, to be construed with κλιθῆναι, while λεχέεσσι is dative of place.

367-419. *Telemachus deals boldly with the suitors, one of whom asks about the recent visitor to the palace.*

369. δαινύμενοι τερπόμεθα: *let us go on enjoying our feast*. — βοητός: referring to ὁμάδησαν 365.

370. καλόν: predicate. — ἀκούμεν: explanatory apposition with τῶδε. — The song of the professional bard is a regular part of the feast in the *Odyssey* (a 152), but no such court minstrel is mentioned in the *Iliad*. With the exception of Ω 720 ff., where Hector is bewailed by professional mourners, singing is done by amateurs, as by Achilles I 189, who sings κλέα ἀνδρῶν *the famous deeds of men*.

372. καθεζόμεθα κίοντες: *let us go and take seats in*.

373. πάντες: supplementary apposition for emphasis. See on 49. — ὕμιν: see on ἦμιν 166. — μῦθον: as in 273.

374. ἐξιέναι: *that ye go forth*, in apposition with μῦθον. — ἀλεγύνετε: the word occurs only in the *Odyssey*, and always with δαῖτα(s).

375. ἀμειβόμενοι κατὰ οἴκους: *literally exchanging with one another by houses, i.e. successively from house to house*.

376. λώϊτερον καὶ ἄμεινον: *preferable and better*, redundancy in a set phrase, like the English 'fit and proper.' § 15 c.

377. νήποινον: here in passive sense, *without being paid for*, since ὀλέσθαι is intransitive, and βίστον is its subject. Cf. 160.

378. κείρετε: *go on devouring it* (sc. βίστον), a concessive imperative, followed at once by a threat. — ἐπιβώσομαι: Attic ἐπιβοήσομαι.

379. αἶ κε . . . δῶσι: see on 94. — παλίντιτα ἔργα: the phrase is subject of γενέσθαι, forming with it the object of δῶσι, *that requital be made*.

380. νήποινοι: an angry echo of νήποινον 377, *unpaid for, i.e. with no exaction of blood-money by the relatives from the murderer, unavenged*. — ἔπειτα: *in that case, i.e. if the prayer of 378 f. is granted*. See on 84. — δόμων ἔντοσθε: *within this house, the house of Odysseus, where, in fact, they are all slaughtered at last* (χ 1-380).

381. ὀδᾶς ἐν χειλεσι φύντες : *with teeth set fast on lips, i.e. biting their lips* in silent rage.

382. ὄ : equivalent to ὅτι *because*, quod (§ 45 g).

384. ἡ μάλα δῆ : *in very truth now*.

386 f. μὴ . . . ποιήσειεν : a negative wish. — ὄ : its antecedent is βασιλεύειν implied in βασιλῆα ποιήσειεν. — γενεῇ πατρώιον : *hereditary right*, though the succession seems to have required ratification by the people.

389. Cf. 158.

390. καὶ τοῦτο : *even this, i.e. βασιλεύειν*. — ἀρέσθαι : construe with ἐθέλωμι.

391. ἡ φῆς : *dost thou really think?* with keen irony, for Antinoüs wished to be king himself. — κάκιστον : *a very bad thing*, predicate after τεύχθαι, which is one of the many Homeric synonyms for εἶναι.

392. οὐ μὲν γάρ τι : *verily by no means*. — κακόν : *sc. ἐστί*. — οἱ : *for him*, i.e. the king. — δῶ : elsewhere in Homer this form of δῶμα is accusative.

393. ἀφνειόν : predicate adjective.

394. βασιλῆες : *princes, nobles, vassals of the chief βασιλεύς*.

396. τῶν τις : *any one of whom*. — τόδε : *this power*, the privilege of ruling as chief βασιλεύς in Ithaca. — κέν ἔχησιν : *may have*, subjunctive in potential sense. § 21 ὅ (2).

397. ἡμέτεροιο : *our*, in sense of *my*, as Telemachus says ἡμεῖς for ἐγώ in β 60, even though ἐγὼν ἔσομαι immediately precedes. Cf. 123, 176. H. 637 a.

398. δμῶων : these had been used and abused by the suitors. — ληίσσατο : on hostile raids into neighboring territory, and on piratical expeditions. Slaves were also bought outright. Cf. 430.

400. See on 267.

401. Ἀχαιῶν : construe with ὅς τις.

402. ἔχοις : *thou mayest have*, concessive optative. — δώμασιν οἴσιν : *in (thine) own house*. This Epic possessive pronoun, in its early use could refer to either of the three persons. H. 269 D.

403. μὴ ἔλθοι : *may there not come, i.e. let there not come*, the wish here having the force of a threat.

404. Ἰθάκης ἔτι ναιετοῶσης : apparently a genitive absolute, *so long as Ithaca still has dwellers*. § 22 f β.

406. ὀππόθεν : this general question, in indirect form, is amplified by the direct questions following. Cf. 170 f.

408. πατρός ἐρχομένουιο : *of thy father's returning*, objective genitive after ἀγγελίην.

409. ἐὼν . . . ἐελδόμενος : *seeking his own interests*. For the case of αὐτοῦ, see on 7. — τόδε : strictly *this coming*, cognate accusative with ἰκάνει. It may be translated *here* or *thus*, like its corresponding adverb ὦδε 182.

410 οἶον : *how!* exclamation in tone of wonder.

411. γινώμεναι : *for us to make his acquaintance*, an infinitive of purpose, like νίψασθαι 138. — οὐ μὲν γάρ τι : as in 392. — κακῷ : *a low-born man*.

413. νόστος ἀπέλετο : cf. 168.

414. ἀγγελίης : § 37 c. — εἰ ποθεν ἔλθοι : from whatsoever source it might come, sc. ἀγγελη.

417. οὗτος : subject of ἐστίν, like οὗτος ἀνὴρ 406, with ξείνος as general predicate, followed by the items of detail ἐμός, πατρώιος, ἐκ Τάφου.

418 f. Cf. 180 f.

420–444. The suitors sing and dance till bedtime, when they go home, and Eurycleia puts Telemachus to bed.

420. Cf. 323. — ἀθανάτην : the adjective has only two terminations in Attic prose. See on 50.

422. ἐπὶ κτλ. : for evening to come on, ἐπὶ being adverbial with ἐλθεῖν, as the next verse shows. The whole phrase serves as the object of μένον.

423. τερπομένοισι : as they took their pleasure, resuming a verb of the preceding verse. This interweaving of structure is called ἐπιπλοκή. § 19 b.

425 ff. ὄθι . . . χῶρος : anticipatory relative sentence, preceding the demonstrative ξενθα 427. — αὐλῆς : partitive genitive with ὄθι, like ἀλλοθι γαίης β 131. — This θάλαμος seems to be thought of as built out into the αὐλή from the front porch or αἶθουσα.

428. δαΐδας : the use of olive oil for lamps is not known in Homer. — κεδνά ἰδυία : knowing faithful things, and so, since in Homer the contents of one's knowledge betoken character or disposition, faithful. So αἰσιμα εἰδῶς is reverent, ἤπια εἰδῶς gentle, etc.

431. ἑικοσάβοια : cattle, and not coined money, are the standard of value in Homer. In the funeral games of the Iliad (Ψ), a prize tripod is rated at nine cattle, an accomplished female captive at four. Eurycleia was therefore high priced.

432 f. ἴσα : adverb. — Concubinage is recognized, but not really approved in Homer. — εὐνή . . . ἔμικτο : he never lay with her. — χόλον δέ : the clause is coördinate, instead of being subordinated and introduced by since. § 24.

434. ἧ : demonstrative pronoun in resumption of 428, — she it was who. — ξί : i. e. Telemachus.

435. δμῶων : construe with ἧ which is to be continued as subject of φιλέσκε.

436. ᾤξεν : sc. Telemachus.

441. βῆ ῥ' ἔμην : set out to go, started and went.

442. ἐπὶ . . . ἱμάντι : shot home the bar with the thong, i. e. pulled the bar horizontally along over (ἐπὶ) the surface of the inside of the door into its socket in the door-post, by means of the thong (something like the old latch-string) which passed from the bar on the inside through a hole in the door to the outside. Eurycleia did not tie the thong around the κορώνη. That would have made it impossible to open the door from the inside without cutting the thong.

443. παννύχιος : predicate adjective serving as an adverb. § 59. — οἷος ἄωτον : in sheep's wool, here of the woollen blanket (χλαίνα).

444. ὁδόν : journey (not road), like the Latin iter.

SECOND BOOK OF THE ODYSSEY.

The Second Book, like the First, comprises the events of a single day — the second in the chronology of the poem. It introduces specially the adventures of the secondary hero, Telemachus, and tells how, in spite of the refusal of the Ithacan assembly, he secures a ship and crew with which to set out in quest of some tidings of his father. § 11 b.

1-34. *Telemachus calls the Ithacans to an assembly, at which Aegyptius asks the reason for the summons.*

1. ἦμος: as soon as, of definite time in the past, and so followed by the indicative. — ῥοδοδάκτυλος: *rosy-fingered*. The epithet is thought by many to refer to the rays of light which sometimes radiate from the sun just before his rising (and just after his setting), as the spreading fingers from the palm of the hand. It may, however, be merely a general epithet of beauty, as λευκώλενος is used of Hera, and ἀργυρόπεζα of Thetis. Cf. ῥοδόπαχυσ Ἀδωνις Theoc. xv. 128, Milton's 'Morning fair | . . . who with her radiant finger,' etc. *Par. Reg.* iv. 426 ff. Another color-epithet of Eos is κροκόπεπλος. Vergil unites both epithets in Aurora in roseis fulgebat lutea bigis *Aen.* vii. 26.

3. εἶματα: i.e. both the χιτῶν which he had taken off, α 437, and a ἱμάτιον or χλαῖνα, since he was to go out of doors. Telemachus probably put on the χιτῶν as Agamemnon does B 42 ἔζητο δ' ὀρθωθείς, μαλακὸν δ' ἐνδύνε χιτῶνα. — περὶ: adverb; with θέτο slung. The following dative is then locative. — ὤμῳ: the Homeric sword was suspended on the left side, not by a belt, but by a strap passing over the right shoulder.

4. Cf. α 96. For the quantity of the final syllable in ὑπό, see § 62 h a.

7. See on α 90.

9. ἦγερθεν . . . γέροντο: a pair of nearly synonymous expressions (§ 15 c). Cf. the 'assemble and meet together' of the Prayer Book.

10. ἔχε: later Greek would have ἔχων. § 24 h.

11. See on α 331.

14. πατὸς θάκῳ: i.e. the royal seat. Telemachus thus indicates his claim to the succession, and the elders recognize it by making way for him. Cf. α 387. — γέροντες: the heads of the noblest families, forming an advisory council to the king. The notion of age is no more prominent than in senator, or alderman.

16. μῦθια ἦδη: said of wisdom accumulated from long experience, "was very wise."

17. καὶ . . . υἱός: and verily this man's son. The assembly reminds the old man of Odysseus who last summoned it, and so of the son who had left Ithaca with Odysseus. He hopes for tidings of both.

19. τὸν δέ: but that son.

20. πύματον: predicate adjective with τὸν. — ὀπίσσωτο δόρπον: here used as a transitive phrase, made a supper of him last. The story is told at length α 287-344, though Antiphus is not there mentioned by name. Thrice did Cyclops

make a meal of two of the companions of Odysseus. Antiphus was the last of the six to be eaten. Cyclops promises to eat Odysseus last of all † 369 f.

21. οἱ [αὐτῶ] : dative of possessor, referring to Aegyptius. — καί : introduces an enumeration of the sons, where a relative pronoun is naturally looked for, — *and one*, instead of ‘*one of whom*.’ Cf. a 4.

23. οὐδ’ ὥς : *not even thus*, although he had so many other sons to help him. — τοῦ : *that son*, Antiphus.

24. τοῦ : objective genitive with the transitive phrase δάκρυ χέων, *mourning for that son*, with pathetic iteration. — μετέειπεν : without an expressed pronoun in the dative, *publicly spake*.

26. *Never has either assembly or session of ours been held*. — θόωκος : *session*, viz. of the γέροντες, a βουλή, as distinguished from the ἀγορή, or assembly of the people.

27. ἐξ οὗ : *from what time, since*. Cf. ἐκ τοῦ a 74.

28. ὣδε : *in this way, i.e.* as we are here assembled. See on a 182. — τόσον : *so strongly*, an adverb, like μάλιστα with ἰκάνει in 41. See on a 124, 225. “Who feels such urgent need?”

29. οἱ : equivalent to τῶν οἱ, the relative clause taking the place of a προγε-
ρεστέρων.

30. στρατοῦ ἐρχομένοιο : *of the army’s returning*. Cf. a 408.

31. ὅτε κτλ. : *after first learning it himself*.

32. δῆμιον : *public matter*. — πιφαύσκεται, ἀγορεύει : see on 9.

34. ὅτι : relative pronoun, *whatsoever, sc.* ἀγαθόν.

35–79. *Telemachus complains to the Ithacan assembly of the conduct of the suitors*.

35. φήμη : *at the propitious speech*. The good wishes of Aegyptius, uttered in ignorance to whom they were to apply, are regarded as inspired by a deity and of good omen.

36. ἔτι : for the metrical length of the final syllable, see on a 203. — μενούνησεν δέ : *and the longing seized him*, really the reason for what precedes, though in paratactic form. § 24.

37. μέση ἀγορή : the usual position for the speaker. The wounded Agamemnon spoke αὐτόθεν ἐξ ἔδρης, οὐδ’ ἐν μέσσοισιν ἀναστάς T 77. — σκῆπτρον : here not the property of the prince, but public, kept by the heralds, and placed in the hands of the one who spoke in the assembly, as a token that he was for a time invested with a public office. As a badge of lasting public functions, a private sceptre was borne by kings (B 46), priests (A 15), prophets (λ 91), judges (A 238), and heralds (H 277).

38. πεπνυμένα μήδεα εἰδώς : *i.e.* “full of discretion.” See on a 428.

40. οὐχ ἑκάς : *sc. ἐστὶ*. A ‘litotes’ (§ 19 d). — οὗτος ἀνὴρ : about whom you ask (28).

41. ὃς ἤγειρα : pointing perhaps to himself, though the first person of the verb abruptly reveals the secret, as the English cannot do. — The scansion must be — | — | — ∪, ∪. A more probable text is ὃς τὸν λαὸν ἀγειρα.

43. εἴπω : the subjunctive instead of the optative of 31 is a metrical necessity.

45. ἐμὸν αὐτοῦ χρεῖος : see on a 409. — ὄ : as in a 382.

46. **δοιά**: supplementary description of *κακά*, *two-fold evil*. — **τὸ μὲν**: *as the one (evil), strictly in apposition with the following words, but best treated as adverbial, in the first place*. Instead of a corresponding *τὸ δέ*, we have *ᾧν δέ* in 48.

47. **τοῖσδεσιν** [*τοῖσδε*]: *these whom I see here*. § 45 n. — **ᾧς**: as in α 320.

48. **μείζον**: *sc. κακόν*, the whole phrase in partitive apposition to *κακά δοιά* 45 f. — **ὃ**: relative pronoun referring to *κακόν*.

49. **ἀπό**: adverb with *δέσσει* [*δέσει*], *kill off, destroy*.

50. **μητέρι μοι κτλ.**: ‘*asyndeton*’ (§ 18 b), in explanatory apposition with *μείζον κακόν* (48).

51. **ἐνθάδε**: *i.e. in Ithaca, the home of the two leaders Antinoüs and Eurymachus, and of ten other suitors*. The rest came from neighboring islands. See on α 245.

53. **ἐδνώσαιοτο**: *might dower, i.e. prescribe the gifts of her suitors, or himself bestow dowry gifts upon his daughter, and so betroth her*. See on α 277. Only the favored suitor would enjoy these dowry gifts, and so the whole company prefer to wanton with the possessions of Odysseus.

54. **ᾧ**: *sc. δοῦναι*. — **καὶ οἱ κτλ.**: *i.e. καὶ ὅς κέ οἱ κτλ. and who might meet his favor*. G. 1040; H. 1005.

55. **οἱ δέ**: answering to the *οἱ μὲν* of 52, but changing from a relative to a declarative phrase, *but rather they, etc.* The particles also help to contrast *ἡμέτερον* (*sc. οἶκον*) with *πατρὸς οἶκον*. — **ἤματα πάντα**: *all the while*. Sometimes the formula means “*all one’s life long*,” and sometimes “*forever*”; the context decides.

57. **εἰλαπινάζουσιν**: *cf. α 226*.

58. **τὰ δέ**: *these things*, mentioned in 56 f. — **πολλά**: predicate, *in great quantities*. — **ἔπι**: for *ἔπεστι*, *is at hand*. § 58 c β.

60. **ἡμῖς**: see on α 397. — **τοῖοι**: *sc. εἰμὲν*, *such as Odysseus was*. The following infinitive is then explanatory, like *ἀμῶναι*. Translate freely *we are not able*. — **ἦ καὶ ἔπειτα**: *verily even in that case, i.e. in case I try to defend my possessions*.

61. **οὐ δεδαηκότες**: equivalent to an emphatic *ignorant*, a ‘*litotes*’ (see on 40).

63. **οὐκ ἔτι**: construe with *ἀνοχηρά*, like the following *οὐδ’ ἔτι καλῶς*. *Unendurable at last are the deeds which are wrought, and shamefully at last, etc.* § 59 c.

64. **καὶ αὐτοί**: *ye yourselves also* as well as I, a command addressed not only to the suitors, but to all the Ithacans.

67. **μή τι μεταστρέψουσιν**: *lest they bring some catastrophe upon you*.

68. **Ζηρός**: *by Zeus*. This genitive is really partitive, like *γούνων* after the same verb in κ 481, and like the genitives after *γυνάζομαι* λ 66. It is equivalent to *πρὸς Ζηρός* (*cf. λ 67*). G. 1101, 3; H. 738 b.

69. Assemblies are convened (*καθίζει*) to establish *right*, and dissolved (*λύει*) when *right* has been fixed. Here *right* is personified and said to convene and dissolve. *Cf. Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι* γ 4.

70. **σχέσθε, φίλοι**: *refrain, friends*, addressed to Ithacans and suitors alike, the former held guilty with the latter because of their indifference to the wrongs

of Telemachus. — **οἶον**: alone, free from the persecutions of the suitors. — **πένθει**: grief for his father.

71. **εἰ μὴ πού τι**: unless forsooth somehow, an ironical assumption of what is felt to be absurd. Cf. 47.

72. **δυσμενέων**: nominative participle, in his ill-will. — **Ἀχαιοῦς**: of the subjects of Odysseus in general.

73. **τῶν**: i.e. ὧν κακῶν, genitive of cause. — **μέ**: in a double relation, with ἀποτινόμενοι and ῥέξετε. — **δυσμενόντες**: in your ill-will, echoing *δυσμενέων* above.

74. **τούτους**: i.e. the suitors, distinguished from the Ithacans in general.

75. **ύμέας**: i.e. the Ithacans, and not the suitors. — **κειμήλιά τε πρόβασί τε**: stores and cattle, i.e. all my property.

76. **εἰ κε**: the Attic would not use the modal adverb. H. 900 b; § 21 d β. — **τάχα ποτέ**: some time before long. The people would have no excuse, such as their wooing now gave the suitors, for living at the expense of the prince, and would make up to him the cost of their entertainment in the usual way.

77 f. **τόφρα . . . ἕως**: so long . . . until, a temporal apodosis and protasis. — **ἀπό**: back, adverb.

79. **νῦν δέ**: see on α 166. — **θυμῷ**: partitive apposition with μοί, my soul. They afflict him by their indifference to his wrongs, and active sympathy with his persecutors. Cf. 74.

80–128. *Antinoüs replies by putting the blame on Penelope, and advises Telemachus to send his mother back to her father's house, to be given in marriage from there.*

80. **ποτί** [πρός]: down, adverb, not a preposition. — **γαίῃ**: locative dative. § 22 d.

85. **μένος ἄσχετε**: unrestrained in might or temper, here in reproach, but γ 104, of the fighting Achaeans, a complimentary phrase. — **ποῖον ἔειπες**: what a speech thou hast made! See on α 64.

86. **μῶμον ἀνάψαι**: sc. ἐξ ἡμῶν, fasten shame upon us.

87. **σοί**: in thy case, i.e. in that of which thou complainest.

88. **πéρι κέρδεα οἶδεν**: is exceedingly crafty. See on α 428. § 58 c γ.

89. “It is already three years, and soon it will be four.” — **ἔστιν**: it is, of time fully elapsed, equivalent to has gone. So *ἔην* is had gone, in κ 469. — **εἶσι**: will go, will be gone, the simple verb denoting departure, not arrival, as in 367. The fourth year was already well along, according to 107.

90. **ἐξ οὗ ἀτέμβει**: since she began deceiving.

93. **ἄλλον**: besides. See on α 128.

94 f. **ἰστόν**: the adjectives in the next verse show that this refers here to the web suspended on the loom. — **μεγάροισιν**: general term for palace, without specifying any particular room in it.

96. **ἐμοί**: possessive pronoun, nominative plural with *μνηστῆρες*.

97. **ἐπειγόμενοι κτλ.**: though ye are eager for this marriage with me. — **εἰς ὃ κε**: until, literally up to what time soever. Cf. *εἰς ὅτε κε* below in 99.

98. **μεταμόνια**: predicate with *δληται*, come uselessly to naught, as would be the case if she married and left the web unfinished.

99. ταφήμιον : apposition to φῶρος 97. — εἰς ὅτε κεν : equivalent to εἰς τότε εταν, for what time soever, against the time when.

101. Ἀχαιιάδων : construe with τίς. § 42 g.

102. κήται : subjunctive, in prose κέηται, of the body lying dead. See on α 46. Its subject is a pronoun referring to Laërtes. — κτεατίσσας : concessive.

104. καί : also, i.e. actually, as she had said.

105. νύκτας : by night. — ἀλλύεσκεν : she would ravel it (ἀναλώω). — παραθεῖτο : optative with ἐπεὶ in an iterative sense, after setting torches near her. See on α 101.

107. ἐπήλυθον ὦραι : the seasons came on with the coming of spring, and went off with the closing year.

108. καὶ τότε δὴ : (and) then indeed, close paratactical union of temporal apodosis with protasis. § 24 b. — γυναικῶν τις : i.e. one of the female slaves of Penelope who was in league with the suitors.



PENELOPE AT THE LOOM.

110. τὸ μὲν : sc. φῶρος (97).

113. ἀπόπεμψον : send back to her father's house.

114. ὅτεω : sc. γαμέσθαι. From the pronoun αὐστis is to be taken as subject of ἀνδάνει. See on 54.

115. ἀνήσει : shall vex, by her delays. The apodosis is not brought out till 123, and this protasis is virtually repeated in 124 f.

116. ὃ : equivalent to ὅτι, how that, namely that. § 45 q. — περὶ : adverb, bountifully.

117. φρένας ἐσθλάς : sound sense, accusative parallel to the object-infinitive ἐπίστασθαι.

118. οἷα : such as, object of an ἐπίστασθαι to be supplied, of which τινά is the subject.

119. τῶν αἰ κτλ. : amplifies and illustrates παλαιῶν. — ἦσαν : lived. Cf. ἐόντος α 289. — ἐνπλοκαμίδες Ἀχαιοί : in apposition with the relative αἰ, instead of agreeing with τῶν. See on α 23.

120. **ἔστέφανος**: the *στέφανη* was a tall diadem of metal. Applied to a city, the epithet refers to her walls and towers.

121. **Πηνελοπείη**: the abridged comparison, for *νοήμασι Πηνελοπέης*, the possessor for the qualities possessed. G. 1178; H. 773 b.

122. **ἀτὰρ μὲν** [μήν]: *but really*, introducing a qualification of the praise given. — **ἑναίσιμον**: predicate to *τοῦτο*, *this scheme is not a proper one which she has conceived*, or, *she did not conceive this scheme wisely*. H. 618.

123. **ἔδονται**: *they will devour*, i.e. the suitors, the *ύες Ἀχαιῶν* of 115, or the *μνηστῆρες* of 111, 87. 124. **ὄν τινα**: *whatever it is which*.

125. **αὐτῇ**: the intensive here serves as reflexive pronoun, *for her own self*.

127. **ἔργα**: as in 22. — **πάρος**: anticipating the following *πρίν*, like *πρότερον* in Attic.

128. **αὐτήν**: *she herself, for her part*. — **Ἀχαιῶν**: construe with *ῶ*, which depends on *γήμασθαι* understood. The full construction is more readily seen when the same verse is addressed by Antinoüs directly to Penelope herself. Then it runs *πρίν γέ σε τῶ γήμασθαι Ἀχαιῶν, ὅς τις ἄριστος σ 289*.

129-145. *Telemachus refuses to send away his mother, and calls on the suitors themselves to depart, under pain of punishment from Zeus*.

130. **οὐ πως ἔστι**: *it is in no way possible*.

131. **ἄλλοθι γαίης**: *away from home, literally elsewhere in the world, sc. ἔστί*. For the genitive, see on a 425.

132. **ζῶει ὃ γ' ἦ τέθηκε**: *be he alive or dead*, strictly a double indirect question depending on the idea *οὐκ οἶδα* implied in what precedes. Cf. δ 109 f. — **κακόν**: *sc. ἔσται*, of which *ἀποτίνειν* is the subject. — **πόλλ' ἀποτίνειν**: *pay a heavy penalty*. For the accent of *πολλά*, see on a 33.

133. **αὐτὸς ἐκών**: *of my own will*, contrasting with *ἀέκουσαν* 130. — **πέμψω**: 1 aorist subjunctive, equivalent to the English future perfect.

134. **γάρ**: *surely*. — **τοῦ πατρός**: *that father of mine*, the possibility of whose return has just been implied in 132. — **δαίμων**: *heaven*, denoting in this case a divine power of a less distinctly personal form than *θεός*.

135. **ἔρινύς**: in Homer the furies not only avenge actual bloodshed, but punish every crime against the family.

136. **νέμεσις**: see on a 350.

137. **ὥς**: *so strong are my reasons, for such reasons, therefore*. — **τοῦτον μῦθον**: implied in *ἀπῶσαι* 130.

138. **ὑμέτερος αὐτῶν**: *your own*. See on a 7. — **νεμεσίζεται**: *shrinks from the blame for your wantonness*.

139-145. See on a 374-380.

146-176. *An omen afforded by two eagles is interpreted by Halitherses to portend the speedy return of Odysseus and the death of the suitors*.

146. **τῶ**: *for him*, i.e. as if to assure an answer to his prayer *ἔλοισθε*. Cf. 152.

148 f. **ἔως**: *for a while*, with demonstrative force, like *τέως*. It is always pronounced with 'synzesis' except in 78. — **μετὰ πνοῆς ἀνέμοιο**: i.e. gliding along on the wind, with wings outstretched (*τῖταιομένω περιέργεσσιν*) and motionless.

150. μέσσην : *i.e.* to the space over the centre of the assembly, as, in 154, through that over the houses of the city. For the order of words, see § 14 *n.*

151. ἐπιδινηθέντε . . . πυκνά : *they circled about and began to flap their wings rapidly*, in contrast to the slow sweep described in 149 *f.* The adjective is predicate and adverbial.

152. ἰδέτην, ὄσσοντο : an aorist is used of the turning of the eyes, an imperfect of the gaze. — δλεθρον : cognate accusative, ‘*and destruction was in their gaze.*’ *Cf. a* 115.

153. δρυψαμένω κτλ. : the middle has reciprocal force, *tearing one another's cheeks.* — ἀμφί : *on both sides, all around*, an adverb, adding distinctness to δειράς, which is the second object of the participle.

154. δεξιῶ : *to the right*, predicate adjective as adverb. The flight was thus an omen favorable to Telemachus, the last speaker (146). — αὐτῶν : *of the Ithacans themselves*, contrasted by the pronoun with their dwellings.

156. ἃ περ : *just what was going to be brought to pass.* A plural verb is used in Homer with neuter plural subject oftener than in Attic. § 22 *j.*

158. οἶος : emphasizes the superlative implied in ἐκέκαστο, “*was altogether the best*”; *cf. Lat. unus with the superlative, and the idiom εἰς ἀνὴρ. H. 652 b.*

159. γινῶναι, μυθήσασθαι : the notion of purpose in the infinitives (*to understand, to interpret*) passes here into that of mere reference (*in understanding, in interpreting*). — ἐνάσιμα : *sc. σήματα, ominous signs.*

160. See § 15 *f.*

162. πιφασκόμενος : *by way of proclamation.*

163. πῆμα κυλίνδεται : the metaphor is that of a billow.

164. ᾧν : possessive pronoun.

165. τοῖσδεσσι : not so general in reference as in 47, but of the suitors only.

166. πολέσιν ἄλλοις : the partisans of the suitors, and their relatives, who make war on Odysseus after he has taken his vengeance.

167. πολὺ πρίν : *far sooner, i.e. before the predicted calamity comes and it is too late.*

168. καταπαύσομεν : *put a stop to*, subjunctive, *sc. μνηστῆρας.* — καὶ αὐτοί : *may (δέ) even of their own accord.*

171. καὶ γὰρ κείνῳ : *and verily for that one, i.e. for Odysseus.*

172. Ἴλιον εἰσανέβαινον : equivalent to εἰς Ἴλιον ἀνέβαινον. See on *a* 210.

174. ἄπο : *utterly*, adverb, with retracted accent because following ὄλεσαντα.

176. τὰ δὲ δὴ κτλ. : *and lo! now this is all coming to pass.*

177–207. Eurymachus rejects the prophecy of Halitherses with scornful threats, and renews his demand that Telemachus send Penelope back to her father.

178 *f.* εἰ δ' ἄγε : δέ often follows a vocative, where English idiom would put it before. *Nay! old man, pray come! go home and do thy prophesying for thy children.*

180. ταῦτα μαντεύεσθαι : *to serve as prophet in these matters, viz., affairs of public interest.* Construe the infinitive with ἀμείνων (εἰμί). — πολλόν : equivalent to πολλῶ, which is not used in Homer for degree of difference.

181 f. **δέ τε πολλοί, οὐδέ τε πάντες** : *but though many, yet still not all.*

183 f. **ὡς . . . ὄφελος** : *as thou too oughtest to have perished, i.e. as I wish that thou too hadst perished.* Cf. α 47. — **καταφθίσθαι** : 2 aorist without variable vowel. § 56.

184. **οὐκ ἄν . . . ἀγόρευες** : *thou wouldst not (sc. τῷ in that case) be prophetically declaring.*

185. **οὐδέ κε . . . ἀνιέης** : *and thou wouldst not be thus goading on.* The optative is clearly parallel to the past tense of the indicative in the preceding verse. See on α 236. — **κεχολωμένον** : *i.e. already angry enough without your help.*

186. **σῶ οἰκῶ** : *for thy house, i.e. to increase thy substance, thine estate.* — **αἷ κε πόρρησιν** : *in case he may give thee one, expanding ποτιδέγμενος.*

187. **ἐκ** : adverb with *ἐρέω*, *I will speak out plainly.* — **καί** : *actually.*

188. **παλαιά . . . εἰδώς** : the phrase describes old age with its stores of accumulated wisdom, in contrast with *νέωτερον ἄνδρα*. “If thou with all thy years and wisdom,” *etc.* Cf. 16.

189. **παρφάμενος . . . ἐποτρύνης** : *with beguiling words incitest.*

190. **ἔσται** : *it will be, sc. your incitement to wrath.*

191. This verse is not found in the best manuscripts. — **πρήξαι** : *accomplish his purpose.* — **τῶνδε** : must refer to the suitors, and *εἵνεκα τῶνδε* must mean *with reference to these.*

192. **θῶήν** : *a fine, to be paid in cattle or other possessions ; a fitting penalty for such a mercenary prophet as he is held to be in 186.*

193. **τίνων ἀσχάλλης** : *thou shalt grieve to pay.* The idea of result still prevails in such a relative subjunctive clause. In later Greek, purpose is expressed, and the verb is in the future indicative.

194. **ἐν πᾶσιν** : *sc. τοῖσδεσσι.* — **αὐτός** : “in my turn,” “for my part,” as opposed to Halitherses.

195. **ἦν** : possessive pronoun. — **ἐς πατρός** : *sc. δῶμα or οἶκον.*

196 f. = α 277 f.

198. **πρίν** : *sooner, sc. than Penelope is given again in marriage (196 f.).*

199. **ἔμπης** : *notwithstanding, i.e. in spite of the threats of Telemachus and the prophecy of Halitherses.*

202. **μυθεῖαι** : short form for *μυθέειαι*. § 50 f. — **ἀκράαντον** : predicate adjective with *ἦν*, equivalent to an adverb, *falsely.*

203. **ἴσα** : neuter plural adjective as substantive, *equalizing, i.e. reparation,* like *τίσις* 76.

204. **ἄφρα κεν** : as in 124. — **ἧ γε** : *this woman, sc. Penelope.*

205. **ὄν γάμον** : *with her marriage, cognate accusative, equivalent to διατριβὴν γάμον.* — **ἦματα πάντα** : see on 55.

206. **τῆς ἀρετῆς** : *this one's excellence, i.e. this excellent woman.* *τῆς* is equivalent to *ταύτης*, and depends on *ἀρετῆς*. In σ 251 f. Penelope says to Eurymachus *ἦ τοι ἐμὴν ἀρετὴν . . . | ὄλεσαν ἀθάνατοι.* — **μετ' ἄλλας** : *after other women, i.e. to woo them.* See on α 184.

207. **ἄς . . . ἐκάστω** : *i.e. our equals in rank and wealth.*

208-223. *Telemachus asks a ship for a voyage to Pylos and Sparta in quest of Odysseus.*

209. ὄσοι : sc. εἶσιν, a strong πάντες. Cf. 119.

210. ταῦτα : what he had demanded of the assembly, viz. the cessation of the wooing in his house.

211. ἴσασι : i.e. he has laid his case before them, and they must now decide it.

212. ἄγε : its interjectional nature is clear from the neighboring plural, δότε. — εἴκοσι : see on α 280.

213. οἱ κε . . . διαπρήσσωσι : such as may, etc. See on 193.

214. Cf. α 93. — εἶμι : the present has here the future sense, as regularly in Attic. § 51 f.

215-223. Cf. α 281-283, 287-292.

222. χεύω : aorist subjunctive as future. § 21 b (1).

224-259. *Mentor censures the Ithacans for not checking the insolence of the suitors, but he is roughly rebuked by Leocritus, who adjourns the assembly.*

224. τοῖσι : dative of interest. § 22 g.

225. ἑταῖρος : in χ 209 Odysseus says to Mentor ὀμηλικὴ δέ μοι ἔσσι. Mentor was not therefore an old man.

226. καὶ οἱ [ἀντῶ] : abandons the relative construction of 225.

227. γέροντι : i.e. Laërtes, under whose authority Mentor was to carry on the estate. — ἔμπεδα : predicate adjective.

230. πρόφρων : readily, of his own will.

231. σκηπτοῦχος βασιλεύς : as sceptred king, supplementary apposition to τῆς. The sceptre is the only badge of royalty in Homer. — αἴσιμα εἰδώς : predicate after ἔστω, and equivalent to αἴσιμος. See on α 428.

233. ὡς : seeing how, an indirect exclamation, giving a reason for the paradoxical wish preceding, and so equivalent to since.

234. λαῶν : construe with τῆς. — πατήρ κτλ. : as in 47.

235 f. μνηστῆρας : subject of ἔρδειν, and with it forming the object of μεγαίρω. — κακορραφίησι νόοιο : with malice aforethought.

237. σφάς : possessive, not personal pronoun, as in α 34. — παρθέμενοι κατέδουσι : the participle holds the main idea. *It is at the risk of their lives that they consume.* § 24 i. By risking so much the suitors, as it were, win a right to their insolence, but the rest of the people (239 f.) are neutral and cowardly.

239. νῦν δέ : but really. — οἶον : (seeing) how, an indirect exclamation of censure, like ὡς in 233.

241. παύρους : who are few, predicate adjective, like πολλοί. — ἕόντες : concessive.

243. ποῖον εἶπες : see on 85.

244. καταπαυέμεν : sc. μνηστῆρας, as in 168. Here the context (241) makes the object plainer.

245. ἀνδράσι καὶ πλεόνεσσι : for men even more in number. The dative depends on ἀργαλέον. — μαχήσασθαι : sc. ἡμῖν. The people outnumber the suitors (241), but the suitors are more warlike.

246 ff. αὐτὸς ἐπελθὼν μενοιθήσει : should come in person and plan.

249 f. οὐ κέν οἱ κεχάροιτο ἐλθόντι : *would not rejoice at his coming.* — αὐτοῦ : *right there*, with a shade of temporal meaning, like “then and there.”

252. λαοί : *ye people*, in apposition with the subject of σκίδνασθε. — ἐπὶ ἔργα : as in 127.

253. τούτῳ : scornfully, of Telemachus. — ὄτρυνεί : future.

254. ἐξ ἀρχῆς : as in a 188.

255. καὶ δηθά : *even for long time to come.* — καθήμενος : *sitting about* in helpless idleness, instead of making the long journey he threatened 214 ff. — ἀγγελιών : *tidings* brought by others from the places he would vainly try to visit, as Leocritus thought.

257. αἰψήρην : *speedily, promptly*, a proleptic predicate adjective, “so that it dispersed quickly.” The session closed with the speech of Leocritus, whose proposition was accepted.

260–295. *Telemachus goes apart and prays to Athena, who comes to him in Mentor's shape, and encourages him with promise of a ship.*

261. χείρας νυψάμενος : so Odysseus before prayer, μ 336. — ἁλός : partitive genitive with νυψάμενος, as with verbs of sharing or touching. G. 1097, 1 ; H. 736.

262. ὃ χθιζὸς θεὸς κτλ. : *thou who yesterday as a god didst come, i.e. thou god who yesterday didst come.* § 59. Cf. a 323, 420.

263. (ἐ)κέλευσας : cf. a 279 ff.

264. Cf. 215, a 94, 281.

265. τὰ δὲ πάντα : *but all this, i.e. all that Athena had bidden him do*, 263 f. — Ἰθακιοί : the Ithacans.

267. σχεδόθεν ἦλθεν : *drew nigh.* The -θεν has lost its original force, as in ὅπιθεν 270, ἐγγύθεν γ 36.

269. See on a 122.

270. οὐδ' ὅπιθεν κτλ. : *in the future also (δέ) thou shalt not be, etc.*

271. εἰ δὴ κτλ. : *if really, i.e. so surely* as thy father's blood is in thy veins ; of a fact. — ἦύ : neuter adjective.

272. οἷος κτλ. : (*seeing*) *what a man he was.* See on 239. — ἔργον τε ἔπος τε : a poetical formula for “everything.”

274. εἰ δ' οὐ : an exceptional use of οὐ for μή after εἰ. G. 1383, 2 ; H. 1028. It qualifies κείνον rather than the whole phrase.

277. κακίους, ἀρείους : predicate adjectives, with the shorter form (for κακίους κτλ.), which is rare in Homer.

279. οὐδέ : continues the force of ἐπεὶ, and is strengthened by πάγχυ γε ; and since not at all. — προλέλοιπεν : sc. in the assembly just held. The son had shown a wisdom like that of his father, who was πολύμητις.

280. ἐλπωρή : sc. ἐστί, the phrase introducing the infinitive τελευτήσαι, *there is hope of thy accomplishing.*

281. τῷ : *therefore.* — ἔα : *let be, i.e. mind not.*

282. ἀφραδέων : in the emphatic supplementary position ; “thoughtless fellows that they are.”

283. ἴσασιν : *are they aware of.*

284. ὅς : takes up the main idea, θάνατος. — ἐπ' ἡματι : *on a single day*, like ἰψ' ἡματι. Here πάντας suggests the contrasting numeral. — ὀλέσθαι : infinitive of purpose, *for their perishing.* Cf. a 138.

286. τοῖος : *such, so powerful, viz. as to make good the preceding promise.*
— ἐπαίρους πατρώϊος : *cf. 225.* 287. ὅς : *I who, i.e. since I.*

288 f. ὁμίλῃ : *continue thine intercourse with, present imperative ; but aorist imperatives are used in the following verse of beginning a new enterprise.*

289. ἦτα : *neuter plural substantive.*

294. τῶν : *partitive genitive with (τὴν) ἧ τις ἀρίστη (ἐστίν), which is equivalent to τὴν ἀρίστην. See on α 280.*

295. ἐνήσομεν : *sc. νῆα.*

296. ἔτι δὴν : § 62 h β .

296—336. *The suitors mock Telemachus when he declares that he will make the journey after all.*

297. παρέμμενεν : *sc. on the sea-shore (260), by Mentor-Athena.*

299. *Cf. α 106.* — μεγάροισιν : *the plural denotes the palace with all its parts, including the αὐλή (300). The other parts are distinguished by δῶμα and θάλαμος.* 301. Τηλεμάχοιο : *construe with ἰθὺς. G. 1148 ; H. 757.*

302. ἐν . . . χειρὶ : *literally, within he grew for him in the hand, i.e. warmly did he grasp his hand. Vergil has exceptique manu, dextramque amplexus inhaesit Aen. viii. 124.* — ἔπος . . . ὀνόμαζεν : *spoke a word and called upon him. § 15 c.*

303 f. See on 85. — μὴ τι ἄλλο κακόν : *let no evil else, i.e. instead of the eating and drinking urged in 305. See on α 128.* — ἔργον, ἔπος : *no deed or word, apposition with κακόν. "Plan no evil at all against us ; only eat and drink."*

305. ἐσθιέμεν, πινέμεν : *infinitives as imperatives.*

306. ταῦτα : *i.e. your wishes, explained by the following verse.* — μᾶλα : *emphasizes πάντα, one and all.*

307. νῆα κτλ. : *'epexegetis.'* § 15 d. — θάσσον : *right swiftly, the "absolute" use of the comparative. H. 649 a.*

308. μετά : *in quest of. Cf. 206, α 184.*

311. ἀκέοντα, ἔκηλον : *sc. ἐμέ.*

312. ἧ οὐκ ἄλις ὤς : *is it not enough that, etc. The first two words are pronounced with synizesis. § 28.*

313. κτήματα, μνηστῆρες : *both in emphatic supplementary apposition with what precedes, my possessions, ye suitors.*

314 f. ἄλλων . . . πυνθάνομαι : *hear and understand the speech of others, i.e. the conversation and deliberations of his elders.*

316 f. ὕμῃ [ὕμῖν] : *dative with ἐπι (adverb) ἰήλω.* — κακὰς κῆρας : *i.e. θάνατον. The two are joined in 352 (cf. 283).*

317. αὐτοῦ : *right here. Cf. 250.*

318. μέν : *i.e. μὴν, verily.* — ἀλλή κτλ. : *he has the assurance of 273.*

319. ἔμπορος : *emphatic from its position ; "even though it be as a mere passenger, instead of on my own ship."*

320. ὡς νύ που : *so now I suppose, with irony.*

321. ἧ ῥα καί : *he spoke so and, a formula of transition from speech to action.*

324. ὡδε δέ τις εἶπεσκε : *and thus one and another would say.*

327. ἧ ὄ γε : *yes, or he will. See on α 4.* — νύ περ : *just now.* — ἔται αἰνῶς : *he is dreadfully in earnest.*

329. *Cf. a 261.*

330. *ἐν*: adverb, with βάλῃ. He will *add* the poison to the drink *in the mixer*. See on 80.

331. ἄλλος: *many another*, collective in meaning, like τῖς 324.

332. τίς δ' οἶδ' εἶ κε: *and who knows but that perhaps*, concealing a wish.

334. οὕτω: *in that way*, much like τῶ in that case. — πόνον: with insolent irony. Odysseus dead, they must care for his wife; Telemachus dead, they would have to divide up his inheritance.

336. ὅς τις: *sc. τούτῳ* as antecedent.

337–381. *Telemachus commissions Eurycleia the stewardess to make provision for his journey.*

337. θάλαμον: used here not of the women's apartment, as usual (see on 299), but of one of the smaller rooms in the rear part of the house, a *store-room*.

338. ὄθι: for the quantity of the final vowel, see on ἐνὶ a 27. — νητός: predicate with ἔκειτο.

340. ἐν: *therein*, adverb. — πίθοι: the largest form of pottery, for storage purposes. Such have been found in the magazines of Tiryns and Ilios. A πίθος was the "tub" of Diogenes.

342. εἴ ποτε: *in case ever*. See on a 94.

343. καὶ μογήσας: *even though after suffering*.

344. ἔπεσαν: *sc. θαλάμῳ, it had closed doors*. — ἀραρυῖαι: this participle, with or without the adverbs πυκνῶς or εἶ, is a stock epithet of good workmanship.

346. ἔσχ': *i.e. ἔσκε, stayed*. *Cf. 59*. — νόου πολυιδρείσιν: *with intelligent wisdom*. The plural of the abstract noun denotes repeated exercises of the quality. H. 636 a. *Cf. 236, a 7.* 347 = a 429.

349. ἄφυσσον: *draw off* from the storage πίθοι (340), into vessels of transport. *Cf. 290.*

350. τόν: demonstrative antecedent of ὄν, with μετὰ next to that. — λαρώτατος: *sc. ἐστί.*

351. οἰομένη: *thinking of, i.e. intending it for*. — εἰ ἔλθοι: as in 342 f., the φυλάσσεις implying past time also.

353. ἔμπλησον: aorist imperative.

354. *Cf. 290 f.* — ἐν: adverb with χεῖον, *pour out*.

355. μυληφάτου ἀλφίτου ἀκτῆς: *of mill-crushed barley-meal*. This phrase simply expands ἀλφίτα, and distinguishes the cracked from the whole grain (οὐλαί γ 441).

356. ἴσθι: imperative of ἴδα. — ἀθρόα: predicate to πάντα, after τετύχθω.

359 f. *Cf. 214 f., a 93 f.*

363. τίπτε δέ: *now why in the world?* A reproachful question. — φλε τέκνον: the adjective conforms to the real, not the grammatical gender. G. 921; H. 633.

364. πῆ: *how?* or *why?* not *whither?* for he had told her that. — πολλήν ἐπὶ γαίαν: "the wide world over."

365. μόνος ἐὼν ἀγαπητός: *only and well-beloved son that thou art*.

367. οἱ δέ: the suitors. — αὐτίκ' ἴοντι: *as soon as thou art gone.*

368. τάδε . . . δάσσονται: *cf.* 335.

369. ἀλλὰ μὲν αὖθι κτλ.: *so stay thou here in quiet possession of thine (estates).*

372. βουλή: *plan, the νόημα of 363.*

374. πρὶν γ' ὄτ' ἄν: *before when, i.e. until.* — ἐνδεκάτῃ: *sc. ἡμέρα, for which ἡμαρ is more usual in Homer. The phrase designates an indefinite time of considerable length, like 'a week or ten days.'*

375. ποθέσαι: *sc. πρὶν.* — ἀφορμηθέντος: *sc. ἐμοῦ, of my departure.* See on α 289.

376. κατά: *adverb with ἰάπτῃ.*

377. θεῶν μέγαν ὄρκον: *i.e. the oath by Earth, Heaven, and the Styx, which the gods themselves used.* — ἀπώμνυ: *swore that she would not tell Penelope.*

378. ὄμοσεν τε τελεῦτήσεν τε: *had sworn and finished, i.e. had sworn to the end.* See on 9.

381. *Cf.* 288. — ὀμίλειν: *imperfect, 3 person singular, with -ν movable. § 33 k.*

382-404. *Athena secures a ship and a crew, and summons Telemachus to the harbor.*

382. ἄλλο: *sc. νόημα; with ἐνόησε conceived another purpose.*

383. εἰκυῖα: *of four syllables, with short stem in the feminine, the masculine being εοικώς. Cf. (εἰδώς) ἰδυῖα α 428. § 52 g.*

384. ἐκάστῳ φωτί: *sc. of the twenty whom she selected. Cf. 212, 292.*

385. ἰσπερίους: *in predicate agreement with αὐτοῦς suggested by ἐκάστῳ φωτί.* — ἀνώγειν: *see on ὀμίλειν 381.*

389. εἴρυσσε: *sc. Νοήμων. The ship was shoved bow first into the water.*

390. ὄπλα: *rigging, including mast, sail, ropes, etc.* — τὰ τε: *see on α 338.*

391. στήσε: *moored, by means of anchor-stones cast out sea-wards from the bow, and stern-cables (πρυμνήσια 418) fastened to the shore.*

395. ἐπί: *adverb with ἔχευεν (§ 51 g). See on α 364.*

396. πλάξτε: *bewildered the wits of the revellers. The natural results of their carousal are ascribed to the special intervention of the goddess.*

397. εὕδειν: *to go to their sleep, equivalent to λέναι κατακείμεντες α 424.*

398. εἶατ': *here for εἶατο, in 403 for εἶαται.* — ἐπιπτεν: *settled, imperfect.*

400. ἐν ναιεταόντων: *comfortable, good to live in. See on α 404.*

403. ἐπήρητοι: *predicate adjective equivalent to ἐπ' ἔρετμοῖς. This is friendly exaggeration (cf. 408), to increase his haste.*

404. ἀλλά: *so, as in 369.* — ἴομεν: *subjunctive, with short variable vowel.*

— διατρίβωμεν: *sc. ἐταίρους, with genitive of separation.*

405-434. *The manning of the ship, and her departure.*

406. μετ' ἵχνια: *after the footsteps, i.e. in them.*

409. ἱερὴ ἴς Τηλεμάχοιο: *the sturdy strength of, i.e. the sturdy and strong Telemachus. § 19 e.*

412. ἄλλαι: *besides, either. See on α 128.*

416. ἄν: *ἀνά, adverbial, on board. § 32.* — νηός: *locative genitive with βαίνω.*

417. πρυμνή: *adjective with partitive force, the hinder part, i.e. the deck at the stern.*

419. ἐπὶ κληῖσι: *at the thole-pins. The oar was loosely fastened by a leather thong to a single pin standing upright in the gunwale of the boat.*

423. ὄπλων ἄπτεισθαι : *bear a hand at the tackle, i.e. "make sail."*

425. στήσαν ἀείραντες : *lifted and set the mast in the ἱστοπέδη or mast-box.* — κατά : adverb, *fast.* — προτόνοισι : *fore-stays*, the two ropes extending from the mast-top to either side of the prow. Were the process fully described, perhaps the ἐπίτονος or *back-stay* would also be mentioned. This was not so important a part of the tackle, and might even be dispensed with, since the mast-box and the sail-ropes kept the mast from falling over forwards.

426. ἔλκον : *hoisted*, equivalent to ἀνὰ πέτασσαν A 480. — ἰστία : of a single sail.

427. μέσον : with partitive force, *the bellying sail.* — ἀμφί : *on both sides*, adverb.

428 f. = A 482 f. — στείρη : locative dative. — πορφύρεον : *foaming.* Cf. πορφύρω to *boil or bubble up.* The epithet does not describe color primarily, but the glancing, changing effect on the eye of water in commotion. The same effect was afterwards noticed in the color purple. — νηὸς λούσης : still dependent on στείρη, but approaching the freedom of the genitive absolute construction. § 22 f β.

429. κατὰ κύμα : *with the waves, i.e. "before the wind."*

430. δησάμενοι ὄπλα : *making fast the tackle, "belaying all."*

431. ἐπιστεφίας : see on α 148.

434. ἤω : accusative, *through the dawning* ; παννυχίη is thus seen to be equivalent to πᾶσαν νύκτα. § 59. — There is no break in thought between this book and the one which follows, but rather the closest paratactic connection. The division of *Iliad* and *Odyssey* into books was an arbitrary one, for convenience, like that of the New Testament into chapters and verses. — πείρε : the continuous action denoted by the imperfect comes to its close in the aorists ἀνόρουσε, ἔξον (γ 1, 5), *when the sun rose and they came, etc.*

THIRD BOOK OF THE ODYSSEY.

The Third Book comprises the events of three days, the third, fourth, and fifth in the chronology of the poem. It describes the visit of Telemachus to Nestor at Pylus. § 11 c.

1-66. *The arrival of Telemachus and Athena at Pylus, and their hospitable reception there.*

1. λίμνην : here a part of Oceanus, thought of as the resting-place of Helius, from which he rises in the morning, and into which he sinks at night. Usually it is the dawning of the day which the poet describes, as in β 1.

2. πολύχαλκον : this epithet, like χάλκεος and σιδήρεος, shows that the firmament was thought of as a fixed metallic dome.

5. ἔξον : Attic ἀφίκοντο, an aorist of the 'mixed' formation. § 51 h. It describes their arrival off Pylus ; their landing is described in 10 f. — τοὶ δέ : the people implied in Πύλον and προλιθρον.

6. **παμέλανας** : as offerings to the god of the deep dark sea, who is himself *dark-haired* (*κυανοχαίτη*). Of the same color were also the victims for the deities of the lower world.

7. **ἔδραι** : *ranks or rows of seats*, as in 31. Their number was the same as that of the cities in the realm (B 591 ff.).

8. **προύχοντο** : *were presenting* for sacrifice. For the infrequent 'crasis,' see § 29. — **ἐκάστοθι** : *i.e. at each ἔδρα*. — This is the largest sacrifice described in Homer, a Messenian national ceremony.

9 f. **εὖθ' (εὔτε) οἱ, οἱ δέ** : *just as these, then these*. — **ἐπί** : *thereon*, an adverb with *καίον*. The mind readily supplies *βωμοῖς*. It is often impossible to give briefly in English the exact force of these adverbial prepositions.

10 f. **ἰθὺς κατάγοντο** : *put straight in*, towards the landing-place. The opposite of *κατάγεσθαι* is *ἀνάγεσθαι*, *put out to sea*, as in A 478. — **στεύλαν ἀείραντες** : *took out and stowed away both mast and sail (ιστία)*, the reverse of β 425. — **τὴν δ' ὤρμισαν** : *they made her fast*, the same as *στήσε* β 391.

14. **οὐ μὲν σε χροή** : *thou surely hast no need*. See on α 124.

15. **καί** : *actually*, emphasizing the whole sentence. — **ἐπέπλωσ** : § 56.

16. **πατρός** : *about thy father*, the anticipated object and subject of the following sentences. H. 878.

18. **εἶδομεν** : subjunctive of *οἶδα* with short mode-vowel, *let us know*.

19 f. **λίσσεσθαι** : infinitive as imperative. — **αὐτός** : *thyself*. — **νημερτία** : *the truth, i.e. the whole truth, without concealment or softening*; he would not of course concoct a falsehood.



κρέα τ' ὄπτων ἄλλα τ' ἔπειρον (ν. 33).

22. προσπτόξομαι: subjunctive of deliberation in a question of appeal, like *ω*. G. 1358; H. 866, 3.

24. αἰδώς: *sc. ἐστὶ*. It is a shame, i.e. it is shameful. See on α 350.

28. οὐ: repeats with emphasis what immediately precedes, "no indeed I do not." — γενέσθαι κτλ.: *wert born and bred*.

29 f. = β 405 f.

31. ἄγυριν: *gathering* of any kind, while ἀγορή is rather a formal deliberative assembly. Cf. ἐν νηῶν ἀγύρει Ω 141.

33. ἔπειρον: *sc. ὀβελοῖσι*, as in 462.

35. χερσὶ κτλ.: *clasped their hands in welcome*.

39. This was the seat of honor, between king and crown-prince. — πατέρι: the case-ending is of varying quantity. § 39.

40 f. ἐν: adverb, with locative dative following. — δειδισκόμενος: akin to δεικνυμι, dico, digitus. A gesture of welcome was made in proffering the full beaker.

42. Ἀθηναίην: i.e. the seeming Mentor. A divinity is urged to pray.

44. τοῦ κτλ.: strongly emphatic from its position, *it is this one's feast even that ye have chanced upon in your coming hither*.

45. εὔξεται: 1 aorist subjunctive with short mode-vowel, equivalent to the English perfect or future perfect in translation. — ἴ θέμις ἐστίν: *as is right*. The relative is attracted from the neuter into the gender of the predicate substantive. θέμις is right as sanctioned by usage. See on β 69.

46. τούτῳ: Telemachus.

48. εὔχεσθαι: *is wont to pray*.

49. νεώτερος: *sc. σοῦ*.

52. ἀνδρί: dative of cause. The reason for Athena's delight is really contained in the attributives — *at the spirit and good breeding of the man*.

53. οἶ: accented for emphasis in contrast. So σοὶ in 50.

54. πολλά: *fervently*, cognate accusative in adverbial relation. § 22 b.

56. ἡμῖν: dative of advantage with τελευτήσαι, which depends on μεγίθησ. Cf. β 235 f. — τάδε ἔργα: explained by what follows.

59. ἰκατόμβης: genitive of price or value with ἀμοιβήν, *recompense for the hecatomb*.

60. ἔτι: *further*, i.e. "thirdly," corresponding to πρῶτιστα (57), ἔπειτα (58). — πρήξαντα: agrees with the principal subject Τηλέμαχον. Its object, the antecedent of the relative clause following, is omitted. G. 1026; H. 996. The main idea lies in the participle, *may accomplish before going*. § 24 i.

61. οὐνεκα: *wherefore*, i.e. *that for the sake of which*. — μελαίην: the epithet has come to form one idea with its substantive, and the whole then takes a second epithet θεῶν. § 15.

62. ἔπειτα: *at that time*, with temporal reference to what precedes, as in α 106. — αὐτῇ κτλ.: as Mentor she prayed, as Athena she answered the prayer.

64. ὡς δ' αὐτως: *and in the same way*. § 45 h.

65. ὑπέριτερα: *outer meats*, in distinction from σπλάγχνα (40) = viscera. — ἐρύσαντο: *sc. ἐξ ὀβελῶν*.

67-101. Telemachus tells Nestor who he is and on what errand he is come.

67 = α 150.

69. κάλλιον: *fairer* than it would have been before showing the strangers hospitality.

72. ἦ, ἦ: two independent questions. — κατά πρῆξιν: *on business*. The opposite is κατά λήϊδα 106.

73. οἶά τε: *just like*, equivalent to ὥσπερ. — ληιστήρις: piracy was not uncommon, and not so dishonorable as in later times.

74. ψυχᾶς παρθέμενοι: see on β 237.

77. θῆχ': ἔθηκε. — μῖν: the τόν of 75, Nestor.

78 = α 95. The verse is wanting here in many, including the best MSS.

81. ὑπονηίου: equivalent to ὑπὸ Νηίῳ α 186. Cf. ἐπήρητοι β 403. § 59 β. Ithaca was dominated, as it were, by this range of mountains.

82. ἰδίη: predicate.

83. κλέος εὐρύ: *widespread report*.

86. ἄλλους: personal object of πευθόμεθα, anticipated ('prolepsis') from the relative clause following, where the more special form ἕκαστος takes its place.

90 f. εἴ τε, εἴ τε: *whether, or*, partitive exposition of ὀππῶθι.

92. τὰ σὰ γούναθ' ἰκάνομαι: figuratively, of a suppliant's visit. Telemachus does not actually clasp Nestor's knees.

94 f. ἄλλου, πλαζομένου: *from another, of his* (Odysseus') wanderings, the first a genitive of source, the second an objective genitive with μῦθον.

95. πέρα: *beyond* others, adverb; with the proleptic predicate adjective οἰζυρόν, *to exceeding sorrow*.

96. μ' αἰδόμενος: *out of regard for my feelings*. — μηδ' ἐλεείρων: *and do not do so out of pity*, the second negative, like the first, belonging with the imperative rather than the participle.

97. ὅπως ἦντησας ὀπωπής: *as thou didst get sight* (either of his death or of those who saw him die), "according to your actual personal experience," explaining εἶ *honestly*.

98 ff. εἴ ποτε . . . ἐξετέλεισεν: *if ever at all in word or deed my father fulfilled his promises to thee*; equivalent to an adjuration, "by all the aid my father gave thee." It is resumed by the τῶν . . . μνήσαι of 101, "by this, I say."

100. πάσχετε: imperfect.

101. τῶν . . . μνήσαι: *bethink thee now I pray of this*, apodosis to 98 ff.

102-200. Nestor tells Telemachus of the hardships before Ilios, and of the return of many of the Achaeans, but has no knowledge of the fate of Odysseus.

103. ἐπεὶ: *since*, introduces a reason for giving the following story, but its proper apodosis is lost sight of in the relative clauses. A virtual apodosis may be found at 108.

104. μένος ἄσχετοι: see on β 85.

105 ff. ἤμὲν ὅσα κτλ., ἡδ' ὅσα κτλ.: explanatory of οἰζύος ἣν ἀνέτλημεν, the first still dependent on ἀνέτλημεν, the second a cognate accusative with μαρνάμεθα, "all our sufferings and all our fightings."

106. ὅπη ἄρχειν: *wherever Achilles led*, iterative optative. These predatory excursions of Achilles are alluded to in A 163 ff., Z 414 ff., I 328 ff.

108. ὄσσοι ἄριστοι: much like the idiom maximī quique = omnes magni.

109 ff. ἔνθα, ἔνθα, ἔνθα: rhetorical repetition ('anaphora'), in partitive illustration of 108. — **Αἴας**: when no epithet is used the Telamonian Aias is usually meant. His suicide was described in the Ἰλιάς Μικρά of Lesches (*cf.* λ 543-564); the death of Achilles, in the *Αἰθιοπίς* of Arctinus. The death of Patroclus forms the subject of Π, that of Antilochus is alluded to in δ 188, and was also described in the *Αἰθιοπίς*. § 3 d. The same quartet of heroes appears in λ 467 ff.

110. **θεόφιν**: equivalent to *θεοῖς*, dependent on *ἀτάλαντος*.

112. **περί**: adverb, strengthening *ταχύς*, on which *θελεῖν* depends.

113. **ἐπὶ τοῖς**: *besides these evils*.

115 f. οὐδ' εἰ . . . ἐξερύοις: some such conclusion to this condition as "could I finish the tale" is suggested by the question in 113 f. — **καὶ ἐξάετες**: the English uses a disjunctive *or*. § 24 g.

117. **πρίν**: *sooner, i.e. ere* the tale were ended. — **ἀνιηθείς**: *wearied* by the length of the story. *Cf. a* 133.

118. **ῥάπτομεν**: imperfect. Homer does not use the 'historical present.' § 21 h, i.

119. **ἐτέλεσσε**: *sc. κακά*. Zeus at last brought to pass the disasters which the Achaeans devised against their foes.

120. **μῆτιν**: accusative of specification. — **ὁμοιωθήμεναι ἄντην**: *to vie with him face to face*.

121. **ἐνίκα**: *was superior, excelled*.

123. **σέβας μ' ἔχει**: the modern man possesses and sways his feelings. The Homeric man is possessed and swayed by them.

124. **ἦ τοι γάρ**: *yes, in very truth*, introducing a reason for his acceptance of the claim of Telemachus. — **ἐουκότες**: *fitting, seemly*, as might be expected of the son of so wise a man as Odysseus. — **οὐδέ κε φαίης**: *and thou wouldst not think, sc. the ideal second person, any hearer*.

126. **εἰως**: *for a while*, see on β 148.

127. **ἀγορῆ, βουλῆ**: *assembly* of the soldiers, germ of the modern Lower House; *council* of the chiefs, germ of the modern Upper House or Senate.

128. **νόφ, βουλῆ**: *judgment, counsel*, datives of manner.

129. **Ἀργείοισιν**: dative of advantage; *we considered in behalf of the Argives, how the very best might be done*.

132. **καὶ τότε δῆ**: see on β 108. The conclusion naturally expected here after 126-129, *viz.* "then we lost sight of each other," is hinted at in *λυγρὸν νόστον*, but not fully expressed till 162 ff., after a description of the general separation of all the Achaeans.

134. **τῷ**: *therefore*. § 45 k.

135. **μήνιος ἐξ**: *in consequence of the wrath* of Athena, because Aias the Locrian violated Cassandra in the temple of Athena at Ilios, and was not punished for it by his companions. *Cf. Verg. Aen. ii. 403 ff.*

137. **ἐς**: with *ἀγορῆν*.

138. **ἐς**: *for*, of a time fixed definitely in the future. H. 796 b. The time chosen for the assembly here was not in itself improper (though the usual

time was the forenoon), but only under these particular circumstances. The Achaeans, flushed with their victory, had drunk too deeply, as the parenthetical verse 139 states.

140. *μῦθον μυθεῖσθην τοῦ ἔνεκα*: *told the tale (i.e. explained) why*. They 'stated the object of the meeting.'

142. *ἐπὶ νῶτα*: follows the idea of motion in the verbal substantive *νόστου*.



CASSANDRA (v. 135).

143. *οὐδὲ πάμπαν*: *but not at all*.

145. *τόν*: demonstrative, referring to 135.

146. *νήπιος*: *the fool!* see on α 8. — *δ*: equivalent to *στι*. § 45 q. — *ἔμελλεν*: *sc. Ἀθήνη*.

147. *γάρ τε*: like *nam que*. — *αἶψα*: emphatic.

150. *δίχα . . . βουλή*: *i.e. their favor was divided between the plan of Menelaus and that of Agamemnon, both plans found favor with them*.

151. *χαλεπά*: *hostilities*.

152. *ἐπί*: *against us*. — *πῆμα κακοῖο*: *a woe of evil*, periphrasis for *πῆμα κακόν*.

153. *οἱ μὲν*: *our party*, in apposition with the subject of *ἐλλομεν*.

154. *γυναῖκας*: *i.e. captive Trojans*.

155. *ἔρητύοντο μένοντες*: *remained patiently*.

157. *ἡμίσεες*: the *οἱ μὲν* of 153. — *ἐλαύνομεν*: *sc. νῆας ἐρετμοῖς*.

160. *ιέμενοι*: causal, giving the motive of the offering.

161. *ᾤρσεν ἐπι*: *roused against us*. The adverb suffers 'anastrophe' in spite of the intervening *κακῆν*, in order to make it apparent that it has no relation to the following *δεύτερον*. — *δεύτερον αὐθις*: *a second time again*, with reference to 136.

163. A parenthetical verse, explaining *οἱ μὲν* above, *the party of Odysseus the crafty*. The Attic idiom is *οἱ περὶ τινα*.

164. *ἐπί*: adverb with *φέροντες*, *bringing forward, proffering*.

166. **δ** : equivalent to *στι*, as in 146. — **δαίμων** : see on β 134.

167. **ῶρσε** : *sc.* *φεύγειν*.

168. **ὀψὲ δὲ δῆ** : *and lo! at last*. Menelaus had quarreled with Agamemnon (136 f.), then with Odysseus (161 ff.), and had then been abandoned by Nestor and Diomedes, in whose path he *at last* sets out.

169. **ἔκικεν** : *sc.* *νῶι* or *ἡμᾶς*, with which *ὀρμαίνοντας* is in predicate agreement. — **δολιχὸν πλόον** : *sc.* from Lesbos across the sea to their homes, in contrast with the shorter trips from Troy to Tenedos and Lesbos.

170 ff. : **καθύπερθε, ὑπένερθε** : *above, below, i.e. to the westward or eastward*, as farther out on the 'high' sea, or nearer the low-lying coast.

171. **νῆσον ἔπι** : *in the direction of*, and so in a general sense *toward the island*, where we expect rather *παρὰ τὴν νῆσον, along past*. This course would take them most directly across to Geraestus on Euboea (174, 177). — **αὐτὴν** : Chios *itself*, the larger island, north-westward of which the smaller *Ψυρίη* lay. The course would lie between the two islands. — **ἐπ' ἀριστερά** : neuter plural adjective as substantive.

172. This course would be longer, but more sheltered.

174. **δείξε** : a mere variation on *φῆναι*, *shewed us a sign as we prayed*, and thereby *ordered (ἠνώγει)* us.

176. **ἐπί** : adverb with *ῶρτο*, *there came on to blow (ἀήμεναι)*. The intervening *δέ* prevents anastrophe. See on 161.

176. **αἱ δέ** : *sc.* *νῆες*, as in 157.

178. **κατάγοντο** : see on 10.

179. **ἐπί** : adverb with *ἔθεμεν*, *placed on his altar, i.e. offered up*. Cf. 9. — **μετρήσαντες** : causal.

180. **τέτατον ἡμᾶρ** : on the first day they came to Tenedos (159), on the second to Lesbos, on the third to Geraestus (177). — **Ἄργεϊ** : here the city at the head of the Argolic gulf, with its port, the later Nauplia.

182. **ἔχον** : *held on my course*, with or without *νῆας* expressed.

183. **ἐπεὶ δὴ πρῶτα** : *when once*, the prose *ἐπεὶ ἀπαξ*.

184. **ἀπειθής** : active, *without tidings*. Cf. 88. — **οἶδα** : of knowledge from personal experience.

185. **κείνων** : *i.e. περὶ κείνων*. The pronoun refers to those who remained at, or returned to Ilios (162 ff.).

187. **ἦ θέμις ἐστί** : see on 45. The clause here qualifies the following verb. — **δαήσεται** : § 54 e.

189. **ἄγε** : *ἦγε*. — **Ἀχιλλῆος υἱός** : *i.e.* Neoptolemus.

193 f. **Ἄτρείδην** : anticipated object of the main verb, instead of subject of *ἦλθε* ('prolepsis,' H. 878). Cf. 86, δ 832. — **νόσφιν ἔόντες** : concessive.

194. **ὡς** : *how*. — **ἦλθε** : *came home*, like *ἐλθέμεν* 188.

195. **ἀλλ' ἴ τοι . . . μὲν** : *but verily now . . . indeed*, as in 236. — **ἀπέτισεν** : *paid vengeance, ἐτίσατο* 197 *exacted vengeance from* (with accusative), and absolutely 203.

196. **ὡς ἀγαθόν** : *what a good thing it is!* — **καὶ παῖδα λιπέσθαι** : *that a son too survive*. The *καὶ* simply marks faint contrast between father and son.

197. *καὶ κείνος*: *that son also*, the famous Orestes. Here the *καὶ* emphasizes the special case which illustrates the general principle.

198-200 = α 300-302.

201-238. *Nestor and Telemachus converse about the suitors, about the possibility of punishing them, and about the return of Odysseus.*

203. *καὶ λίην*: see on α 46. — *κείνος*: as in 197.

204. *εὐρύ*: predicate, *far and wide*. Contrast 83. — *καὶ ἔσσομένοισι πυθέσθαι*: *for posterity also to hear of*.

205. *αἶ γάρ*: introduces a wish, *ut in am.* — *δύναμιν περιθειέν*: *compass with power*, as with a buckler. Cf. *ἐπιειμένον ἀλκὴν*, ι 214, *clad in strength*.

206. *τίσασθαι*: *that I might punish*, infinitive of purpose. — *ὑπερβασίης*: genitive of cause.

209. *πατρὶ . . . ἔμοι*: an affectionate extension of the simple *μοί* of 208. — *νῦν δέ*: see on α 166. — *τετλάμεν* [*τετλάναί*]: *to be submissive*, perfect infinitive with force of present continuance. — *ἔμπτῃς*: *i.e.* in spite of my desire for vengeance.

211. *ταυτά με*: the double accusative with *ἀναμνησκω* occurs only here. Cf. 101. — *καὶ ἔειπες*: *and speakest* of them, equivalent in the redundancy of Epic formula to *εἰπὼν* by *speaking* of them, "by what thou sayest."

215. *ἐπισπόμενοι κτλ.*: *following a god's voice* as expressed by the mouth of a prophet interpreting an omen.

216. *τίς . . . εἴ κε*: see on β 332. — *σφί*: dative of interest, instead of genitive with *βίαις*. § 22 g. — *ἔλθῶν*: treat as a parallel verb, *will come and* — .

217. *Ἀχαιοί*: *i.e.* the warrior companions of Odysseus, supposed to be still alive.

218. *εἰ γάρ*: introduces a wish, like *αἶ γάρ* 205. — *φιλέειν*: *show love* for one, favor by direct assistance. Cf. *παρίστατο* 222. 220. Cf. 100.

223. *εἰ*: resumes the wish first introduced by *εἰ γάρ* 218.

224. *τῷ*: *in that case*, supposing the wish fulfilled. — *τίς*: *many a one*. — *καί*: *actually*, with ironical emphasis of the following word. With Athena's aid even Telemachus alone might punish the suitors.

226. *οὐ πῶ*: *in no way*, differing from 221 (*not yet*).

227. *ἄγῃ μ' ἔχει*: see on 123.

228. *ἐλπομένῳ*: contains the main thought; "I do not expect that this can come to pass." — *τά*: refers to 216 f., 223 f.

230. See on α 64.

231. *σαῶσαι*: *can bring home safe*, simple potential optative without *ἄν*, as in 319. G. 1332; H. 872 e; § 21 e.

232 ff. *καὶ . . . μογήσας*: *even though after suffering*. This concessive participle contains the main idea in the contrast to *ἀπολέσθαι* (234). Translate: *to suffer . . . before coming home . . . rather than to come home and perish*.

235. *ὑπό*: construe with *Ἀγίσθωιο* and *Ἀλόχωιο*, and treat *δδλφ* as dative of manner.

238 = β 100.

239-328. *Nestor tells Telemachus the manner of Agamemnon's death.*

240. *κηδόμενοι περ*: *however much concerned about them*. 243. *ἔπος*: *matter*.

244. *περίοιδε ἄλλων* : = *περὶ ἄλλων οἶδε*. Cf. α 86.
245. *τρὶς ἀνάξασθαι γένεα* : *thrice has been chieftain through generations, i.e. has been chieftain for three generations*. Cf. *μετὰ δὲ τριτάτοισιν ἀνασσειν* A 252.
246. *ὡς τε* : *like, as in α 227*.
249. *αὐτῷ* : Agamemnon *himself*, contrasted with Menelaus.
250. *ἐπεὶ κτλ.* : gives a reason for assuming that treachery must have been used.
251. *Ἄργεος* : *anywhere in Argos*, the genitive expressing vague local relation. — *Ἀχαιικοῦ* : distinguishes Peloponnesian from Thessalian Argos (*Πηλασγικόν*).
252. *ἐπ' ἀνθρώπους* : "over the world." — *ὁ δὲ κτλ.* : a paratactic clause, where the English would express result, *that so he (Aegisthus) plucked up courage to slay him*.
254. *ἀληθέα* : predicate adjective with adverbial force.
255. *καὶ αὐτός* : = *καὶ αὐτός*, a rare crasis. § 29. — *οἶσαι* : *thou conjecturest*, vv. 249–252.
258. *τῷ* : *in that case*, as in α 239. — *ἐπί* : adverb with *ἔχευαν*, whose subject is the Achaeans.
259. *κατέδαψαν* : also modified by the *κέ* of 258.
260. *ἄσπεος* : *i.e. Mycenae (305)*.
261. *Ἀχαιιάδων* : professional mourning women. For the patronymic form, see § 42 *g*. — *μέγα* : in unfavorable sense, *rash, outrageous*.
262. *κείθι* : *i.e. before Ilios*.
263. *ἤμεθα* : in military metaphor. So in English, 'we lay.' — *μυχῷ Ἄργεος* : *i.e. at the head of the Argolic gulf, in the interior of Peloponnesus*.
264. *πολλά* : *greatly*. See on 54. — *θέλγεσκε* : *strove to beguile*.
265. *τὸ πρὶν μὲν* : *at the first*, marking a period brought to a close by *οἶτε δὴ κτλ.* 269.
266. *δία* : *heavenly*, in purely formal manner, of noble birth. — *φρεσὶ κτλ.* : *she had a good heart*.
267. *αἰοιδὸς ἀνὴρ* : *a bard-man*, attributive apposition. H. 625 a. So often with *γυνή*.
269. *μὲν* : *i.e. Clytaemnestra*. — *δαμῆναι* : *so that she was subdued*.
270. *ἄγων* : *sc. Αἰγισθος*.
272. *ἐθέλων ἐθέλουσαν* : *desiring what he desired*. § 16 b. — *ὄνδε δόμονδε* : see on α 83. The home of Aegisthus was in Argolis, near Mycenae.
274. *ἀγάλματα* : defined by what follows.
275. *μέγα ἔργον* : *his difficult task*, the seduction of Clytaemnestra. — *ὁ* : *sc. ἐκτελέσειν*.
278. *ἱρόν* : because consecrated to Poseidon and Athena. The marble pillars of a ruined temple of Athena still crown the brow of the promontory.
280. A formula to describe a sudden, painless death, sent upon men by Apollo, or upon women by Artemis, in contrast to a painful death from wounds, hunger, or disease.
283. *κυβερνήσαι* : infinitive used as accusative of specification. — *ὅποτε κτλ.* : *whenever winds blew high*, the optative expressing frequency.

284. ὁ μὲν: only Menelaus halted, Nestor continued on his way.

285. κτέρεια: see on α 291.

287. Μαλειάων: the singular occurs in ι 80. § 40 d. Malea was the Cape Horn of ancient navigation.

288. ἔξε θέων: came on his run, usually of the ship (281) rather than the sailor.

289. ἐπί: forth over the sea, adverb with χεῖεν.

290. πελώρια κτλ.: the predicate adjective is proleptic after τροφέοντο, were rolling into monsters, mountain-high. For the plural verb with neuter plural subject, cf. ἔαξαν, 298. § 22 j.

291. διατμήξας: sc. τὰς νέας. — τὰς μὲν: resumed in 297 by αὶ μὲν, with which τὰς πέντε (299) contrasts. — ἐπέλασεν: sc. Ζεύς.



ORESTES SLAYING AEGISTHUS (v. 307).

293. ἔστι δέ τις: an epic formula for introducing local description. Cf. Vergil's est locus, est procul. — αἰπέια εἰς ἄλα: steep (jutting) into the sea.

295. σκαιδὸν ῥίον: a westerly headland.

296. ἐς Φαιστόν: as far as, or towards Phaestus, a town between Gortys and the sea to the west, some two or three miles from the shore. The sea dashed its spray inland, but its billows were stayed by the rocky headland. — μικρός: with concessive force, low as it is. — λίθος: the πέτρη (293) or ῥίον (295).

297. ἔνθα: i.e. around the western end of the island and along the coast as far as the territory of Gortys.

299. τὰς πέντε: the (other) five, contrasted with τὰς μὲν 291 = αὶ μὲν 297.

301. ὁ μὲν: i.e. Menelaus.

303. ταῦτα λυγρά: including now the murder of Agamemnon.

304. δέδηγτο: was in subjection, the pluperfect of a resultant state, and so parallel to the imperfect ἤνασσε.

306. τῷ ὀγδοῦτῳ: sc. ἔτει from ἐπτάετες above, in that eighth year. — κακόν: as an evil, i.e. to his destruction, predicate nominative neuter, as with forms of γίγνομαι.

307. πατροφονῆα: see on α 299.

308 = 198, α 300.

309. ὁ: demonstrative, of Orestes, as τόν of Aegisthus. — δαίνω τάφον: was giving a funeral feast to the people, after the burial.

310. μητρός: only here in Homer, if indeed here, is it even intimated that Clytaemnestra also fell by the hand of her son.

311. βοῆν ἀγαθός: good at the war-cry, a frequent phrase of the Iliad, sometimes meaning hardly more than brave.

312. ὅσα . . . ἄειραν: as much as his ships bore as freight, i.e. to the full capacity of his ships.

313. καὶ σύ: Menelaus leaving Aegisthus in his brother's house seems to suggest Telemachus leaving the suitors in his father's house.

315 f. μὴ φάγωσιν, ἔλθῃς: prohibitory, not final sentences. G. 1346; H. 874.

317. ἀλλὰ μὲν: but still. Nestor dissuades from such roaming as that of Menelaus, but yet commends to Telemachus one more journey.

318. νέον ἄλλοθεν: lately, from abroad.

319 f. ὄθεν: = ἐξ ὧν. — ἔλποιτο: the optative as in 231. Its subject is indefinite, one, taken up by the following ὅν τινα.

320. πρῶτον ἀποσφῆλῳσιν: once drive from his course. See on 183.

321. μέγα τοῖον: see on α 209. — ὄθεν τέ περ: from which great distance.

322. Even the great birds of passage could not fly the distance in a year.

323. ἀλλ' ἴθι: so go! by sea.

324. πιζός: predicate adjective after λέναι supplied from ἴθι. — πάρα τοι: = παρείσθιν σοι thou hast, or shall have. § 58 c β.

327 f. = 19 f.

329–370. After a final libation, Nestor invites the strangers to spend the night in his palace. Athena accepts for Telemachus, but declines for herself.

329. ἐπὶ ἦλθεν: on came.

332. ἄγε: an interjection, introducing plural imperative. — τάμνετε γλώσσας: the choicest portions of the victims were to be burned (341) as a final offering, with accompanying libation of wine.

334. τοῖο: neuter demonstrative with ὄρη, instead of an infinitive.

337. ἦ ῥα: see on β 321.

338 f. = α 146, 148.

340. νόμησαν: sc. ποτόν. The κούροι who served as butlers (οἰνοχόος), dipped (ἀφύσσω) the wine with a pitcher (πρόχοος) from the mixing-bowl (κρητήρ), and with this, passing round from left to right of the company (ἐπιδέξια), poured wine into the beakers of the guests, first for a libation, then for drinking. Cf. ι 9 f., A 597 f. — ἐπαρξάμενοι δεπάεσιν: beginning the rite with the beakers, i.e. putting wine in for the libation which preceded the drinking, 'with a first pious portion for the cup.'

341. Each worshipper approached the altar and poured some of his wine on the burning tongues.

344. *ἰέσθην νέεσθαι*: *were setting out to go, made as if to go.*

346 f. *τό γε*: explained by the next verse, where *ὡς* is *namely that*, and the optative is on the principle of indirect discourse ("as ye purpose").

348. *ὡς τε . . . ἀνείμονος*: *as if forsooth (ἤ) from some one utterly without clothing, i.e. bed-clothing for a guest, as the following verses show.*

349. *ῥ*: *sc. εἰσίν.*

350. *αὐτῷ . . . ἐνεύδειν*: *for his own sleeping therein*, the infinitive as in α 138.

351. *πέρα μὲν* : = *πάρεισι μήν.*

352. *τοῦδ' ἀνδρὸς Ὀδυσσῆος*: *Odysseus is affectionately thought of as alive and present before the speaker, in his son.*

353. *ἐπ' ἰκρίοφιν*: *on deck*, one of the small fore and aft decks of the Homeric ship, stretched across between and supported by the ribs. For the case-ending, see § 36.

354. *ἔπειτα*: *thereafter, i.e. when I am no longer alive.* The force of *δφρ'* *ἔν* (*as long as*) continues into this clause.

355. *ξενίζειν*: purpose of *ζῶω* and *λιπονται*. Hospitality was one of the main supports of ancient civilization. — *ὅς τις κε*: *whosoever*, used with distributive force after a plural antecedent.

357 f. *σοί*: construe with *πέθεσθαι*.

361. *ἕκαστα*: *the particulars, the details* of their duty in view of the detention of Telemachus, *their several duties.*

362. *γεραίτερος*: *elderly*, 'absolute comparative.' H. 649 b.

363. *νεώτεροι ἄνδρες*: predicate apposition with *οἱ ἄλλοι*, containing the main idea, to which *ἔπονται* is logically subordinate; *the rest are young men, who follow, etc.*

366. *νῦν*: supplementary and emphatic position for the sake of immediate contrast, *for the present.* — *μετά*: *in among, i.e. into the land of.*

367. *οὔ τι νέον κτλ.*: *not recent, i.e. of long standing.* § 19 d.

370. *οἱ τοι κτλ.*: *the fleetest and sturdiest thou hast.*

371-403. *Athena being recognized as she leaves, Nestor vows a sacrifice to her, and after bringing Telemachus to his palace, offers her a libation. All then retire for the night.*

372. *εἰδομένη*: *taking the shape of*, an actual transformation, as in α 105, not like α 320.

374. *Cf. β* 302.

376. *νέψ ὦδε*: *young as thou art.*

377. *οὐ . . . ἄλλος*: *sc. ἦν, this was no one else.*

379. *ἐν Ἀργείοισιν*: *i.e. while they were before Ilios.*

380. *ἀλλά*: *so now.* — *ἴληθι, δίδωθι*: for the personal endings, see § 47 b. The long stem-vowel is also Homeric.

383. *Cf.* 'a red heifer without spot, wherein is no blemish, and upon which never yoke came,' *Numbers* xix. 2. The relative clause explains the epithet.

384. The horns of the heifer should be overlaid with gold-leaf, to make the victim more acceptable to the goddess. *Cf.* 437 f., and Vergil's *et statuam ante aras aurata fronte iuvenum, | candentem Aen.* ix. 627 f.

387. *υἰάσι*: for the three stems of this substantive, see § 40 c.

388. τοιο : with only a relic of original demonstrative force. § 45 g.
- 389 = α 145.
390. ἀνὰ κέρασσειν : *mixed up*, by having wine poured upon water in the mixer.
392. The verse shows 'hysteron proteron.' § 19 g.
393. τοῦ : of this wine, with resumptive emphasis.
396. cf. α 424 (δὴ τότε). — οἱ μὲν : the sons and sons-in-law (387). — οἰκόνδε : loosely used in this formula-verse for θαλαμόνδε. Cf. 413. These chambers opened into the court-yard of the palace.
397. αὐτοῦ : *right there*, in contrast with places at a distance.
399. αἰθούση : the porch before the vestibule of the μέγαρον or men's hall, the usual sleeping-place for transient guests.
401. παίδων : construe with δς.
402. μυχῶ δόμου : this θάλαμος was usually in the most distant part of the palace, behind the women's hall.
403. δέσποινα : *royal*, like πότνια serves as adjective in cases of attributive apposition. — λέχος . . . εὐνήν : *prepared bed and couch*, i.e. slept by his side.
- 404-472. On the next morning Nestor offers to Athena the sacrifice he had vowed, and the usual feast follows.
- 404 = β 1. Cf. Milton's 'Now morn, her rosy steps in the Eastern clime | Advancing, sowed the earth with orient pearl, | When Adam waked. *Par. Lost*, v. 1 ff.
406. ξστοῖσι λίθοισι : i.e. stone seats, probably at the sides of the entrance or vestibule to the men's hall. Similarly in an ancient city the elders gathered for conference 'in the gates.'
408. λευκοί : drawn into agreement with the relative. — ἀποστιβόντες ἀλείφατος : i.e. rubbed down with some fatty substance to secure a polish. The genitive denotes 'material.' — οἷς ἔπι : = ἐφ' οἷς.
410. 'Αιδόσδε : i.e. 'Αἶδαο δόμονδε, as we have εἰς 'Αἶδαο (sc. δόμον).
412. σκῆπτρον ἔχων : i.e. as ruler.
416. πάρ : at the side, sc. of Nestor, who formed the center of the group.
419. ἰλάσσομαι : 1 aorist subjunctive with short mode-vowel.
- 421 ff. ὁ μὲν, εἰς δέ, εἰς δέ : *one, another, another*. — ἐπί : *after, to fetch*, like μετά.
422. ἔλθῃσιν : sc. βοῦς, explained and paraphrased by ἐλάσῃ . . . ἀνῆρ. — ἐπιβουκόλος : the ἐπί implies authority *over*, as the ὑπό in ὑποδωμός (δ 386) subordination *under*.
425. χρυσοχόον : *gilder*. The same artist is called χαλκεύς in 432, from the metal most commonly worked. There is no minute division of labor in Homer.
427. οἱ δ' ἄλλοι : *but ye others*. — εἵπατε εἰσω : *carry word within*.
429. ἕδρας, ξύλα : *seats* for the worshippers, *wood* for the sacrificial fire. — ἀμφί : *around* the altar in the court-yard.
435. 'Αθήνη : not as Mentor, but as goddess, unseen.
436. ἀντίωσα : see on α 25.
438. ἀσκήσας : *after he had prepared it*, i.e. after beating the gold into leaf on the anvil. This gold leaf or foil was spread over the horns of the victim.

439. ἀγέτην: *sc.* to the altar. — κέραων: *by the horns*, partitive genitive with a verb merely implying touch.

440 f. *Cf.* a 136 f. The πρόχοος may be thought of as standing, full of water, in the λέβης. — σφί: dative of interest with ἤλυθεν φέρων. — ἀνθεμόεντι: of the flowers wrought in the metal.

441. ἑτέρῃ: *sc.* χειρὶ. — οὐλᾶς: they were to be cast into the fire, as symbolical food.

444. ἄμνιον: the blood caught in this vessel was sprinkled on the altar. *Cf.* the ceremonial in *Leviticus* i., ii.

445 f. κατήρχετο: used pregnantly with the accusatives in a ritualistic sense for ἐχειρνήσατο καὶ οὐλοχύτας κατέχεε θύειν ἀρχόμενος, *i.e.* began the ceremony (*dedi-*



A SACRIFICE.

cated the victim) with hand-washing and barley-sprinkling. *Cf.* χειρνήσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο A 449. So ἀπαρχόμενος in the next verse implies an ἀποτέμνων, and is explained by βάλλων, performing the initial rite of cutting the hairs from the head (of the victim) and casting them in the fire. *i.e.* dedicating the victim with burning of forelock in the fire. *Cf.* κάπρου ἀπὸ τρίχας ἀρξάμενος T 254.

449. ἤλασεν: drove a blow upon, smote, *sc.* βοῦν.

450. ὀλόλυξαν: a part of the ceremony, at its culminating point, usually the part of women.

453 f. ἀνελόντες ἔσχον: lifted and held, *viz.* the head of the victim, directing it toward the abode of the upper gods. When the sacrifice was to the lower gods, the head was turned downwards.

456. διέχευαν : *quartered*, of cutting into large pieces ; μιστυλλον (462) of cutting into small portions.

458. δίπτυχα : *sc. κνίσην*. — αὐτῶν : the thigh-pieces *themselves*, thus enveloped in fat. The intensive force has almost disappeared. § 45 e. — ὠμοθέτησαν : juicy morsels were thus assigned to the gods (*cf. θεοῦ δαίτα* 420).

459. καίε : *sc. the μηρία*, with the κνίση and ὠμά upon them.

461. κατά : adverb with κάη, *were consumed*. — πάσαντο : a religious rite, symbolical of participation in the sacrifice.

462. τᾶλλα : τὰ ἄλλα, a rare 'crasis,' § 29. — ἀμφί : adverb, "through and through."

464 τόφρα : during the last-mentioned preparations for the feast. — λούσεν : *bathed*. Earliest Homeric manners allowed the bathing of men by women. Athenian tradition made Polycasta afterwards the wife of Telemachus.

468. ῥά : indicates the apodosis. — ἀσαμίνθου : for a description of a bathroom and bath-tub of the early Homeric period, see Schliemann's *Tiryns*, pp. 229 ff. (Schuchhardt, *Schliemann's Excavations*, pp. 111 f.).

469. πᾶρ : with Νέστορα implies motion, *to Nestor's side*.

470 = 65.

471. ἐπί : adverb, *thereat*, *i.e.* at the feast.

473-497. *Telemachus and Pisistratus drive by way of Pherae to Sparta.*

473 = α 150.

475. ἐμοί : possessive pronoun, as in β 96.

476. ὑφ' ἄρματα : *to the chariot*, *i.e.* under the yoke fastened to the end of the chariot-pole. The plural is used of the chariot and all its appurtenances. — ὁδοίο : *on his way*, genitive of place.

481. δίφρον : apparently synonymous with ἄρματα.

484. ἐλάαν : infinitive of purpose. — οὐκ ἀέκοντε : *i.e.* eagerly. § 19 d.

486. σείον : *shook*, in their rapid motion. — ἀμφίς ἔχοντες : *having it* (the yoke) *on both sides*, *i.e.* which they wore.

489. παῖδα : predicate apposition with τόν.

493. This verse is omitted in the best manuscripts. — προθύροιο : *i.e.* the gateway from the public road into the court-yard. — αἰθούσης : *sc.* not δώματος, as in 399, but ἀλλῆς, the pillared portico on the inside of the court-yard wall, over the gate-way.

494. μᾶστιξεν : *sc. Πεισίστρατος*, following 482-484.

496. τοῖον ὑπέκφερον : *so swiftly sped along*.

497. For the close connection between this and the following book, see on β 434.

FOURTH BOOK OF THE ODYSSEY.

The Fourth Book comprises the events of the evening of the fifth day, and those of the sixth day in the chronology of the poem. It describes the visit of Telemachus to Menelaus at Sparta. § 11 d.

1-67. *The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.*

1. **κολῆν** : *hollow*, of the district, as lying between the parallel ridges of Taygetus and Parnon.

2. The poem does not allude to city walls for either Ithaca, Pylus, or Sparta.

3. **ἔτησιν** : dative of indirect object. 5. **Ἀχιλλῆος υἱέι** : see on γ 189.

7. **τοῖσιν** : for the bride and bridegroom. The promise had been made years before. The time for its fulfillment had at last come.

8. **τὴν ἄρα** : *this daughter, I say, etc.* — **ἐνθα** : *at that time.*

9. **ἄστν** : *i.e.* Phthia, in Thessaly. — **ἄνασσειν** : *sc.* Neoptolemus.

10. **ἦγετο** : *sc.* **γυναῖκα**, *was bringing home as wife*, here of the bridegroom's father.

11. **τηλύγετος** : predicate adjective, meaning perhaps *very dear*.

12. **ἔφαινον** : *brought to light, gave.*

13. **ἐπεὶ τὸ πρῶτον** : *when once.* See on γ 183.

18. **φορμίζων** : *to the phorminx.* See on α 155. — **αὐτούς** : the slight intensive force distinguishes guests from performers.

19. **ἐξάρχοντος** : *sc.* **ἰδοῦ**, apparent genitive absolute. § 22 f.

20. **τῷ δ' αὐτε** : contrasts with **οἱ μὲν** 15. — **ἐν προθύροισι** : as in α 103.

22. **στήσαν** : intransitive 2 aorist, *halted.*

24. **ἀγγελέων** : future participle of purpose.

26. **τῶδε** : *here*, adverbial, with accompanying gesture ; *lo! here are certain strangers.*

27. **γενεῇ Διός** : a stock phrase to denote noble birth. See on δῖα γ 266.

28 f. **ἀλλά** : *so then.* — **καταλύσομεν** : subjunctive in question of doubt, like **πέμπωμεν** below.

29. **ἄλλον** : construe with **ικανέμεν**. — **ὅς κε κτλ.** : relative clause of purpose.

31 ff. **μέν, μέν, μέν** : Attic **μήν**.

33 f. **φαγόντε ἰκόμεθα** : *consumed before we came*, the main idea lying in the participle.

34 f. **αἶ κε . . . ὀϊζύος** : *in the hope that at some time in the future Zeus would give us respite from distress, i.e.* bring us to our own home where we in our turn should shew hospitality to wanderers.

36. **ἐς, προτέρω** : *in* (to the court-yard) and *onward* (to the men's hall). — **θουνηθῆναι** : infinitive of purpose. 38. **ἰοί αὐτῷ** : Attic **εἰαντῷ**.

41. **ἀνά** : See on γ 390.

44. **θαύμαζον** : *gazed in wonder.*

45. **ὥς τε** : *as*, construed with **ἤελον** and **σελήνης**, omitting a second **ἀγλα**, — *a radiance as (the radiance) of sun or moon.*

47. **ἐπεὶ κτλ.** : *when they had taken delight in the sight of their eyes.*

48 f. See on γ 464-8.

50. **χλαίνας** : *cf.* γ 467.

52-58 = α 136-142.

61. **πασσαμένω** : *sc.* **σφῶ**, accusative with **εἰρησόμεθα**.

62 f. **σφῶν** : *in your case*, elsewhere **σφῶν**. — **γένος** : *lineage*, the nobility of looks and bearing inherited by the well-born. In the next verse the meaning is more concrete, *offspring*.

63. **βασιλῶν** : descriptive apposition to **ἀνδρῶν**, and equivalent to a relative sentence, *who are, etc.*

64. **κακοί** : *low-born*. — **τοιούσδε** : *such as ye are*, with gesture.

65. **νώτα** : lit. *back-pieces*, counted the most delicious part. Perhaps the 'tenderloin' is meant. — **παρά** : adverbial, with *θῆκεν*.

66. **ὀπτά** : in supplementary agreement with *νώτα*. — **γέρα** : the final vowel is short, though the full form is *γέραα*. 67 f. = a 149 f.

68-112. *The amazement of Telemachus at the splendor of the palace leads Menelaus to tell him how he got such wealth on his wanderings, and so to mention Odysseus.*

70 = a 157.

71. **τῷ . . . θυμῷ** : *dear to this heart of mine*, the *τῷ* with deictic force.

73. **ἤλεκτρον** : either *silver-gold* (an alloy) or *amber* could be used in the wall-decoration here meant.

74. **αὔλή** : here, and here only in Homer, of the whole palace. In later times the *αὔλή* was an interior rather than an exterior portion of the dwelling, and so could more naturally represent the whole.

75. **ὄσσα τάδε κτλ.** : *how many things are here in infinite abundance!* An explanatory exclamation emphasized by an appositive phrase.

80 ff. "But among mortals there may, or may not, be one to vie with me in wealth, for my wealth represents long wanderings and many sufferings (82-89), but during these my brother was slain, and his death robs me of all delight in my wealth" (90-93).

82. **ἡγαγόμην** : *sc. κτήματα*. — **ὄγδοάτῳ** : *cf. γ 306, 311*.

83 ff. The countries here mentioned in zig-zag order, in explanation of *πολλά* 81, include the eastern and southeastern coasts of the Mediterranean sea, and the richest peoples of Asia and Africa. — **Αἰγυπτίους** : the last two syllables are pronounced with 'synthesis.'

85. **Διβύην** : the coast-land west of Aegyptus, represented by the following relative sentence as wonderfully rich. — **ἴνα τε** : *where*. — **ἄφαρ** : *i.e. very soon after birth*.

86. **εἰς** : *in the course of, by the end of*.

89. **παρέχουσιν** : *sc. μήλα*. — **θήσθαι** : *for milking*.

90. **περὶ κείνα** : *around those parts*.

92. **οὐλομένης** : *accursed*, one on whom the curse *ἔλοιω* has fallen. For *ὀνήμενος*, the opposite, *cf. β 33*.

93. **ὧς** : *for this reason*.

94. **μέλλετ' ἀκούμεν** : *ye are likely to, must have heard*. See on 181. — **οἱ τινες** : the guests were still unknown to Menelaus. *Cf. 61 f.*

95. **ἀπόλεσα οἶκον** : *I lost my home*, when Helen fled with my treasures.

97 f. **ὣν** : refers to *πολλά καὶ ἐσθλά*, and depends on *μοῖραν*. — **ἔφελον ἔχων . . . ναίειν** : *O that I were dwelling here with . . .*

98. **οἱ δ' ἄνδρες** : *sc. ἔφελον* (plural). This second wish is made parallel to the first, instead of a condition on whose fulfilment the first would depend. "O that I had but a fraction of my wealth, provided my friends might be alive!"

100 ff. **ἀλλ' ἔμπης** : *but still*, introduces *οὐ τόσον ὀδύρομαι* 104. Concessive participles and parenthetical verses (102-3) intervene. — **πάντας** : *i.e. οἱ τότε ἔλοιτο*. It is emphatically resumed by *τῶν πάντων* in 104.

103. αἰψήρός: *sc. ἐστὶ*. “Speedily comes satiety in lamenting.”

105. ὡς: for ὅσον. — ὅς ἀπεχθαίρει: *i.e.* whose loss makes hateful what before had pleased.

107 f. τῷ δ’ ἄρα: *but on him then*, to judge from his disappearance and long absence. — ἔμελλον: *were destined*, of a decree of fate. The subject is κήδεα.

108. αὐτῷ: with supplementary emphasis, opposing the preceding τῷ to ἐμοί. With the latter pronoun supply ἔμελλον ἔσεσθαι.

109. κείνου: objective genitive with ἄχος. — ὅπως: *seeing how, since*.

110. ζῶει, τέθηκεν: indirect double question.

112. νέον: *just*, adverb with γεγαῶτα.

113–154. *Seeing Telemachus weep at mention of Odysseus, Menelaus surmises and Helen on entering is sure, that he is Odysseus’ son.*

113. Construe: ὑπὸ (adverb) ὥρσε ζῆμον γόου πατρός (objective genitives).

115. ἄντ’: always for ἄντα, not for ἀντί.

118. αὐτόν: *himself, i.e.* of his own accord, unsolicited.

119. ἕκαστα: adverbial cognate accusative, *in every way*. With the first verb, *sc. αὐτόν*, with the second, αὐτοῦ.

121. δέ: *then*, in temporal apodosis. § 24.

124. τάπητα: to be thrown over the chair. See on a 130.

129. τάλαντα: a certain weight, in bars or ingots. No coined money is mentioned in Homer.

131. χρυσῆν: the last two syllables are pronounced with ‘synizesis.’ The distaff was commonly of reed.

132. ἐπί: *thereon*, adverb. — κεκράαντο: from κεράννυμι rather than κραινῶ. The edges were gilded over the silver.

134. αὐτῷ: the basket *itself*, as distinguished from *its* contents.

135. τετάνυστο: *lay (stretched out)*. — ἔχουσα: the dressed and carded wool was held in a bunch on the head of the distaff, and twisted off into yarn by means of the twirling spindle.

138 f. οἵτινες . . . ἰκανέμεν: *what men these claim to be who are come*. The first pronoun is in predicate apposition to the second.

140. “Will what I shall say prove false or true? At all events I must say it.”

141. εἰκότα ᾧδε: *with such a likeness, sc. ἄλλω τινί*.

142. A parenthetical verse.

143. Ὀδυσσῆος υἱ: where we expect Ὀδυσσῆι. Telemachus looked as Helen expected the son of Odysseus to look, from her acquaintance with the father. Cf. 27, 62.

148. νῦν: *now* that you call my attention to it. Menelaus was just a little dull. — ἕσκεις: *likenest*, “judge from resemblance,” “thinkest.”



SPINNING WOMAN.

149 f. "Such was Odysseus, from foot to head."

151 f. *μνημιένος . . . μυθεόμην*: was calling to mind and talking about Odysseus.

155–202. *Pisistratus announces the son of Odysseus and his errand. Menelaus, by his lament for Odysseus, rouses in the company general grief, which Pisistratus finally checks.*

157. *κείνου μὲν [μήν]*: an echo of 149. — *υἱός*: predicate, *sc. ἐστὶ*.

159. *ᾧδε*: see on α 182. — *τὸ πρῶτον*: for the first time, with *ἐλθών*.

160. *τοῦ*: relative, with *αὐδῆ*. — *θεοῦ ᾧς*: = ᾧσπερ θεοῦ αὐδῆ. See on 45.

162. *πομπόν*: predicate apposition with *ἐμέ*.

165. *ᾧ μὴ ἔωσιν*: who may not have, the negative showing conditional force. — *μὴ ἄλλοι*: with synzesis.

166. *οἱ*: the same dative as *ᾧ* 165.

167. *εἴσ'*: for the retraction of accent, see § 31 d. — *οἱ κεν ἀλάλοικεν*: potential optative expressing imagined result, who might avert. See on α 254.

171 ff. *μὲν*: object of *φιλησέμεν*, for whose subject *sc. ἐμέ*. — *ἔφην*: I said in my heart, I promised myself. — *ἐλθόντα*: = *πάλιν ἐλθόντα*, if he reached home, agreeing with *μὲν*. The thought is expanded to include both friends in the following *εἰ . . . Ζεὺς*.

172. *ὑπεῖρ ἄλα*: construe with the verbal substantive *νόστον*, object of *ἔδωκεν*.

173. *γενέσθαι*: to be our own, explanatory and redundant infinitive.

174. "Ἀργεῖ: i.e. in Peloponnesus.

176. *μίαν*: some one. — *ἐξαλαπάξας*: depopulating, to make room for the folk of Odysseus.

177. *αἶ*: of such as. — *ἀνάσσονται*: passive, are lorded over.

178. *ἔμισγόμεθα*: the imperfect expresses the continuance of the imagined intercourse. 179. *φιλέοντε, τερπομένω*: *sc. ἀλλήλω, ἀλλήλοιω*.

180. *πρὶν γ' ὅτε δὴ κτλ.*: before what time, i.e. until. Cf. β 374.

181. *τὰ μέλλον ἀγάσσεσθαι*: was likely to, doubtless did, begrudge this. Cf. 94, 200, α 232.

182. *ἀνόστιμον*: predicate adjective after *ἔθηκεν κείνον*.

183. Cf. 113.

186. *ἀδακρῶτω*: predicate after *ἔχεν ὄσσε*.

188. 'Hοῦς υἱός: i.e. Memnon, king of the Ethiopians.

190. *μὲν*: = *μήν*. — *περί*: adverb with *πεπνυμένον εἶναι*, wert surpassingly wise among men. See on α 66.

191. *ἐπιμνησαίμεθα*: the optative corresponds to the iterative *φάσκεν*.

192. *οἴσιν*: own, in this case with reference to the first person, our own, = *ἡμετέροισι*. H. 269 D.

193. *εἴ τί που ἔστι*: if in any way soever it is possible.

194 f. *μεταδόρπιος*: Pisistratus does not like to sit lamenting "when it is time for supper." The *δόρπον* sometimes follows closely in Homer upon the *δεῖπνον*, the interval being occupied by conversation. — *ἀλλὰ καὶ . . . ἠριγένεια*: nay, there will be also an early born dawn, when the lamenting may be renewed, *sc. ὀδυρομένω*, or *ἡμῖν δδύρεσθαι*, as in 214 f. — *οὐδέν*: not at all.

196. κλαίειν: the subject is indefinite, *any one's bewailing*, and the object is the following relative clause. — ὅς κε βροτῶν: *whatever mortal, i.e. any mortal who, etc.*

197. γέρας: *honor*, predicate apposition with τοῦτο, *this is the only honor poor mortals have after death, viz. that their friends mourn them* (198).

198. "That locks of hair be cut and tears be shed for them." The subjects of the infinitives are indefinite pronouns referring to the friends of those who die.

200. μέλλεις: *thou art likely to, thou probably dost*, as in 181.

201 f. περί: adverb in both verses, in the first with γενέσθαι *surpassed*, in the second strengthening ταχύν, as in γ 112.

203-264. *On invitation of Menelaus, the party cease sorrowing and take supper. Helen mixes a grief-dispelling drug in the wine, and tells a good story of Odysseus.*

204. ἐπεὶ: the apodosis is deferred by parenthetical verses till 212, ἡμεῖς δέ *let us then, etc.* — τόσα, ὅσα: *just what.*

205. ῥέξιει: makes the preceding εἶπες equivalent to εἶπες τε καὶ ἔρρεξας. "Thou *behave*st as a discreet man would behave."

206. τοίου: *i.e. πεπνυμένου.* — πατρός: genitive of source, *sc. ἐσσί.* — ὄ: = ὅτι, *quod, wherefore.* § 45 q.

208. γαμέοντι, γεινομένῳ: *at marriage, at birth.* For the order, see § 19 g.

209. ἡματα πάντα: *all his days*, see on β 55.

212 f. ἔασομεν, μνησώμεθα: 1 aorist subjunctives, in exhortation. — ἐτύχθη: "prevailed."

213. ξεῖαυτις: *anew.* The repetition here, however, is of the act of eating, not of the particular meal. So in 234 the repetition is of the act of talking, but not of the same words.

214. χευάντων: 3 plural imperative, with indefinite subject, the servants. — καὶ ἡῶθέν περ: *as well on the morrow.*

218 = α 149.

219. See on β 382, and *cf.* δ 184.

220. οἶνον: *i.e. the mixing-bowl* (222), and hence ἐνθεν *from which.*

222. The optatives are in relative clauses expressing condition, *if any one, if at any time.*

223. ἐφημέριός γε: *for that day at least*, though sorrow might smite him later. — κατά: adverbial with βάλοι.

224. κατατεθναλή: *should lie dead*, the perfect of a lasting state.

226. δηϊόφεν: *sc. they, i.e. the enemy.* For the form, like verbs in -άω, see § 50 i.

229. τῆ: *where, "in whose land."*

231. ἱητρος: *sc. ἐστί.* The great number of physicians in Egypt is noticed by Herodotus (ii. 84), as well as the facts that to a certain extent every man was his own doctor, and that the people were surprisingly healthy (*ib.* 77).

232. γενέθλης: predicate genitive of source, like πατρός 206.

235. ἡδὲ καὶ οἶδε: *and also ye here.*

236 f. ἀτὰρ . . . ἅπαντα: parenthetical. — ἄλλοτε ἄλλῳ: *now to one and now to another.*

238. δαίνυσθε: present, *go on feasting.*

239. **λοικότα** : *appropriate*, in this case to those *μύθοις τερπομένοισι*, *i.e.* entertaining. She will tell 'a good story.'

242. **οἶον τόδε ἔριξε** : *what a deed this was which he did!* an exclamation. *οἶον* is in predicate apposition with *τόδε* (*this deed I am now going to relate*).

244. **αὐτόν μιν** : = *εαυτόν*. Construe with *δαμάσσας* *subjecting himself to*.

248. **ὄς κτλ.** : *though he was not at all such a man, i.e.* bent and suppliant like a beggar. 250. **τοῖον ἔόντα** : *though he was such, i.e.* in spite of his disguise.

254 f. **μὴ . . . ἀφικέσθαι** : the contents of the oath. — **Ὀδυσῆα** : predicate apposition with the object of *ἀναφῆναι*, *not to reveal him as Odysseus, i.e.* that it was Odysseus who had been among them.

256. **καὶ τότε δὴ κτλ.** : apodosis to 252. — **πάντα νόον** : *the whole counsel*; the stratagem of the wooden horse (271 ff.), for which Odysseus was then preparing.

258. **φρόνιν** : *knowledge of the enemy's city, brought in (κατὰ ἤγαγε) to camp like booty*.

259. **λίγ' ἐκόκκον** : at the discovery of the murderous exploit of Odysseus.

263. **παῖδα** : *cf.* 12 ff. — **νοσφισσαμένην** : construe with *μέ*.

264. **οὐ τευ [τινος] δευόμενον** : *though he was inferior to no one*.



THE TROJAN HORSE (v. 272).

265–305. *Menelaus also tells a good story of Odysseus, and then all retire for the night.*

270. **Ὀδυσσῆος . . . κῆρ** : a poetical periphrasis for *Ὀδυσσεὺς ταλασίφρων*.

271. **οἶον κτλ.** : see on 242.

272. **ἵππῳ ξεστῷ** : for other references to the wooden horse, *cf.* θ 492 ff., λ 523 ff. The story was fully developed in the *Ἰλίου Πέρις* of Arctinus, on which Vergil based the Second Book of his *Aeneid*.

275. Some divinity who favored the Trojans must have inspired Helen to do what came so near thwarting the whole stratagem of the Greeks.

276. **Δηΐφοβος**: his shade tells Aeneas of Helen's treachery and the dire vengeance of Menelaus, in Verg. *Aen.* vi. 511 ff.

277. **περίστειξας**: 1 aorist indicative without augment, equivalent to *περιήλθεσ*. 278. **ἐκ**: adverb, with *ὀνομακλήδην* plainly (out) by name.

279. **ἀλόχοισιν**: i.e. *φωναῖς ἀλόχων*. See on β 121.

282. **ὀρμηθέντες κτλ.**: either to spring up and issue forth, or, etc.

287. **ἐπὶ μάστακα**: over his mouth, so as to cover it.

292. **ἄλιον**: all the worse! a cry of sorrow. — **οὐ**: with *τί*. — **τά γε**: i.e. these heroic qualities of Odysseus, illustrated by the stories just told of him.

293. **οὐδ' εἰ . . . ἦεν**: sc. *ἂν ἦρκεσε*, nor (would they have done so) even though his heart had been of iron within him.

295. **ὑπο**: beneath. Sleep 'covereth a man up like a blanket' as Sancho Panza thought.

298. **τάπητας**: perhaps like our heavy woollen 'comfortable' or quilt, to make the *βήγεια* softer to lie upon.

299. **καθύπερθεν ἕσασθαι**: for the sleeper to bring down over himself as clothing. 304 f. Cf. γ 402 f.

306–350. On the following morning Menelaus questions Telemachus, and offers to tell what he knows about the fate of Odysseus.

306–310. See on β 1–5, γ 404.

312. **τίπτε κτλ.**: how pray has need brought thee hither? i.e. of what art thou in need that thou comest hither? See on α 225.

314. **δήμιον ἢ τῷδιον**: is it in public or private matter? The adjectives are in the adverbial accusative.

317. **εἰ**: on the chance that. G. 1420; H. 907. — **πατρός**: objective genitive with *κληηδόνα*. 319. **πλείος**: sc. *ἐστὶ*. 320 = α 92.

321 = α 368. Here the verse explains the *οἷ* of 319.

322–331 = γ 92–101.

333. **κρατερόφρονος**: this adjective carries the chief thought, *mighty is the man in whose bed, etc.*

337. **ἐξερέσει**: explores, with *ὅποτε* (335), the usual conditional relative subjunctive in similes.

339. **ἀμφοτέροισι δὲ τοῖσι**: and on both those, i.e. the young and the mother returned.

341. **αἶ γάρ**: introduces the optative of wish *ὀμλήσειεν* 345.

342. **τοῖος ἔων**: with such strength.

343. **ἐξ ἔριδος**: in consequence of strife as to which was the better man, in combat. 345 f. = α 265 f.

347. **ταῦτα**: in this matter, accusative of specification.

348. **ἄλλα παρέξ**: other things than the truth, away from the point, i.e. falsely. The thought is still further strengthened by *παρακλιδόν*.

349 f. **τὰ μὲν, τῶν**: treat the first as relative, the second as demonstrative. — **γέρων ἄλιος**: i.e. Proteus, 385 ff.

351–397. Menelaus begins the story of his adventure with the Egyptian Proteus, to whom he was directed by Eidothea, the sea-god's daughter.

351 f. **Αἰγύπτῳ**: *in Egypt*, here of the country, as in 355, 483, though there is nothing to determine the gender. — **ἔτι**: with ἔσχον, “it was when I was still detained in Egypt.” — **ἐπεὶ οὐ**: pronounced with ‘synzesis.’

353. **αἰεὶ**: construe with **μεμνήσθαι**, which has indefinite subject, **τινά ονε**.

354. **ἔπειτα**: with slight demonstrative force, like the story-teller’s *now*, or *well then*, to mark the progress of the narrative to a new stage.

355. **Φάρον**: the historic island of this name, less than a mile off the coast was joined to the main-land by order of Alexander the Great, and eventually became a suburb of Alexandria.

356. **πανημερίῃ**: *in a day’s sail*, predicate adjective as adverb.

357. **ἤνυσεν**: *accomplishes*, gnomic aorist.

358 f. **ἀπό**: adverb, with **βάλλουσιν**, *they* (the crews) *push off*, *put out*.

361. **φαίνοντο κτλ.**: *showed themselves, came*. — **πνείοντες ἀλιαῖες**: *blowing with sea-blasts, i.e. out to sea*.

366. **θυμὸν ὄρινα**: *I moved her heart* by my desolate condition.

367. **μ’ οἶφ**: = **μοι οἶφ**, with rare elision. § 31.

368. **ιχθυάσσκον**: fish were eaten by Homeric men only to prevent starvation. Cf. μ 329 ff. In the days of Socrates at Athens cured fish were a staple article of diet for all classes, and fresh fish a luxury for the well to do.

371. **λίην τόσον**: *so very*, with **χαλίφρων**.

372. **ἐκὼν μεθείς**: *dost thou purposely relax all effort?*

373. **ὡς κτλ.**: an exclamation, *how long!* etc.

376. **ἢ τίς περ**: *whosoever*.

377 f. **ὡς**: *that*. — **μέλλω ἀλιτέσθαι**: *I must have wronged*. See on 181.

380. **ἔδησε κελύθου**: genitive of separation, as in α 195. We say *weather-bound*.

381. **νόστον**: object of **εἰπέ** (*about my return*), and explained by the rest of the verse.

385 f. **ὅς τε κτλ.**: see on α 52 f. In 460 Proteus is **ὀλοφώια εἰδῶς**.

387. **ἦδὲ τεκέσθαι**: *and that he begot me*.

389. **ὅς κεν εἴπησιν**: *he will perhaps tell*, apodosis, with demonstrative pronoun.

392. **ὄττι κακόν**: *whatsoever evil, i.e. all the evil*.

393. **σῖθεν [σοῦ]**: an apparent genitive absolute with **οἰχομένοιο**, in spite of the preceding **τοί**. § 22 f β.

395. **φράξεν**: *devise*. — **γέροντος**: objective genitive with **λόχον**.

397. **ἀργαλέος**: personal for impersonal construction, *it is hard, etc.* H. 944.

398-463. *Menelaus tells further of the capture of Proteus, of his mutations and final submission.*

400. **ἦμος**: with the subjunctive of customary action (see on β 1).

401. **εἶσι**: always has present meaning in Homeric comparisons and general descriptions. For an instance of future meaning, see 411. § 51 f.

402. **πνοιῇ ὑπο**: strictly a local relation (see on 295), *under the blast*, passing into an expression of attendant circumstance, *at the blast of Zephyrus, when Zephyrus blows*.

404. **ἀλοσύδνης**: here of Amphitrite (γ 91).

408. εὐνάσω ἐξείης: *I will lay thee down in due order* where the seals are wont to lie. The goddess includes the comrades whom he was to take with him (440, 449). — κρίνασθαι: as imperative.

411. ἀριθμήσει καὶ ἔπεισιν: *will count and go over*, a 'hysteron proteron' (§ 19 g), as in the corresponding verbs of the next verse.

412. πεμπάσεται: 1 aorist subjunctive. The verb indicates the most primitive system of counting, from the five fingers. For the form, see § 44 c.

414. ἐπὶν δὴ πρῶτα: *just as soon as*, cum primum.

415. καὶ τότε ἔπειτα: *and at that time then*, introduces the apodosis in parataxis (§ 24). For us, the καὶ is redundant. — ὑμῖν μελέτω κτλ.: *look ye to your mighty strength*, i.e. put it forth.

416. ἔχειν: as imperative. — μεμαῶτα: *in spite of his fury*.

417 f. πάντα γιγνόμενος: *by becoming everything*, i.e. by assuming all imaginable shapes. So, too, Thetis, seized by Peleus, took on 'Protean' shapes. — πειρήσεται: sc. ἀλύξαι.

420. αὐτός: *he himself*, in propria persona, explained by the next verse.

422. σχίσθαι βίης: *remit your violence*, the verb in the sense of μεθίετε, with genitive of separation.

424 = 390 (381).

426. ὄθ': = ὄθι.

427. ἦια: Attic ἦα, ἦειν. So in 433. Distinguish from the same form in 363.

433. πολλά: *fervently*, adverbial cognate accusative with γουνούμενος.

434. πᾶσαν ἐπ' ἰθύν: *for every enterprise*.

438. εὐνάς: *beds* in the sand for Menelaus and his three companions.

441. κῆν ἔπλετο: *would have become*, anticipating ἀλλά (= εἰ μή) 444. — αἰνότατος: predicate.

445. φέρουσα: see on φέρων α 127.

451. ἐπώχθετο: answers for a preterite tense of ἔπεισιν 411. — λέκτο: *counted, told off*, stem λεγ. But λέκτο 453 *laid himself* is from stem λεχ, like λέξεται 413. § 56.

453. δόλον εἶναι: *that guile was on foot*, as in κ 232.

454. δι' ἐπιλάχοντες: the *ς* had the effect of a single liquid in making length by position. § 33 b.

460. ἀνάλαζε: *was tired* of taking new shapes, and therefore resumed his first. — ὀλοφῶια εἰδῶς: *wily*. See on α 428.

462. θεῶν: construe with τίς.

463. τέο (τοῦ, τίνος, neuter) σε χρέη: *what is thy need?* See on α 124.

464-490. Menelaus tells further of his conversation with Proteus.

466 f. Cf. 373 f. Here the *ως* depends on οἶσθα.

468-470 = 379-381.

472. ἀλλὰ μάλα: *but by all means*, with negative *but by no means*. — ὄφελles: *thou oughtest*.

473. ῥέξας ἀναβαινόμεν: the participle holds the main idea for us, *to have sacrificed before embarking* from Ilios. Cf. γ 141 ff.

475. μοῖρα: sc. ἐστὶ.

477. πρὶν γ' ὄτ' ἄν: *until*. See on β 374.

484. καὶ ὡς : *even thus, sc. κατεκλασμένος ἦτορ.*
488. For the details, see γ 153 ff.
- 490 = α 238. The ἤε contrasts ἐν χερσίν with ἐπὶ νηός.
- 491–537. *Menelaus relates further how Proteus told him of the deaths of Locrian Aias and Agamemnon.*
492. οὐδέ τί σε χρῆ : see on α 296.
493. δαῖναι ἐμὸν νόον : *to learn what I know.*
496. ἀρχοὶ δύο : *i.e. the Locrian Aias, 499 ff., Agamemnon, 512 ff.*
497. μάχη : *i.e. the siege of Ilios.* 498. εἰς : *i.e. Odysseus.*
501. καὶ ἐξεσάωσε : *and brought him in safety from sea to land.* In Vergil (*Aen.* i. 44 f.), Aias is killed by being dashed ashore.
502. Ἐθῆνη : see on γ 135.
503. μέγ' ἀάσθη : *become greatly infatuate, so that he scorned the power of the gods.*
504. φῆ ῥα : *he said, then, explanatory of ἔπος.* — ἀέκητι θεῶν : *i.e. by his own efforts, and not by grace of Poseidon.*
505. μεγάλα : with αὐδήσαντος, *loudly.*
507. ἀπό : *adverb, apart.*
508. τὸ μὲν, τὸ δὲ τρύφος : *the one part, but the other.*
509. The verse resumes and summarizes 500–503. — τῷ : *construe relatively with ἐφεξόμενος.* — τὸ πρῶτον : *at first, resuming the πρῶτα of 500.*
510. ἐφόρει : *sc. τὸ τρύφος as subject.* — κατά : *adown, into the depths of.*
- 512 f. δέ : *corresponds to μὲν 499.* — πού : *to be sure, anticipating the contrast of 514 ff.* The ships of Aias were destroyed by the same storm (499).
513. σάωσε : *sc. from shipwreck.* Contrast 501.
516. βαρέα : *heavily, adverbial cognate accusative with στενάχοντα.*
517. ἀγροῦ ἐπ' ἑσχατιήν : *to the confines of the land where the ancestral home of Aegisthus was, somewhere near Mycenae.* Cf. γ 272.
519. καὶ κείθεν : *from there also, as well as from Troy thither.* — ἐφαίνετο νόστος ἀπήμων : *a successful voyage seemed likely.*
520. αἶψ δὲ . . . στρέψαν : *and the gods turned the wind from adverse back to fair.* The substantive is proleptic. — οἴκαδε : *i.e. to the landing-place for Mycenae, some miles below the city.* — Ἴκοντο : *i.e. Agamemnon and his men.*
522. ἀπ' αὐτοῦ : *from his eyes.*
523. χέοντο : *plural verb with neuter plural subject.* § 22 j.
525. ὑπὸ δ' ἔσχετο : *i.e. ὑπέσχετο δέ, a coördinate instead of a second relative clause.* — μισθόν : *predicate accusative, as pay for success in espying Agamemnon.* 526. φύλασσε δ' ὄγε : *and so he had been watching.*
527. μὴ . . . παριών : *that he (Agamemnon) might not pass him (the watchman) unseen.* — μνήσαιτο . . . ἀλκῆς : *and call up his furious prowess for the slaying of Aegisthus, when his seduction of Clytemnaestra should be discovered.*
528. δώματα : *the palace of Aegisthus (518).*
531. ἐτέρωθι : *i.e. in another part of the palace than the one where he had set his ambush.*
532. καλέων : *to invite (future participle), as retainer and vassal of the king.*

534. ἀνήγαγε: escorted up from the landing-place (520) to his own palace, where alone he could invite Agamemnon to a banquet.

538-569. Menelaus relates further how he was comforted by Proteus, and learned from him about Odysseus, and about his own future state.

541. κυλινδόμενος: so the sorrowing Priam, Ω 163 ff.

544. οὐ . . . δήομεν: sc. κλαίοντες, we shall not accomplish anything thereby.

546 f. μίν: i.e. Aegisthus. — ἢ κεν Ὀρέστης κτείεν: or Orestes will (would) have slain him, i.e. in case the previous supposition, believed to be the true one, turn out to be false, in case it were too late for Menelaus to find Aegisthus alive. Here ἢ is equivalent to εἰ δὲ μή.

547. σὺ . . . ἀντιβολήσαις: as actually happened, γ 309 ff.

551. τούτους: about these, i.e. Aias and Agamemnon. Cf. 496. — ὀνόμαζε: imperative. See 498. 553. ἡὲ θανών: sc. κατερύκεται, he is detained by death.

555. οἰκία ναίων: who has his home. See on α 51.

559. πάρα: πάρεσι. § 58 c β.

560. κὲν πέμποιεν: potential optative of imagined result, as in α 254.

565. ἦν ἴσθη: easiest, in the sense in which the gods are βεῖα ζώοντες. See on α 160. 566. οὐ νιφετός: sc. πέλει, as also with the following clauses.

567 f. λιγύ: adverb with πνελοντος. — ἀήτας: object of ἀνίησιν. — ἀναψύχειν: for the cooling, infinitive of purpose.

569. οὐνεκα: connect with πέμψουσιν 564. — ἔχεις: thou hast to wife. — σφίν: in their eyes, i.e. the ἀθάνατοι. They regard Menelaus as the son-in-law of Zeus.

570-619. After Menelaus has told finally of his return home from Egypt, he urges Telemachus to spend some days with him, proffering rich presents, but the invitation is declined.

570-576. Cf. 425-431.

578 f. ἐν, ἄν: adverbs, aboard, on board, both further elucidated by ἤνσιν and ἐπὶ κληῖσι.

581. εἰς Αἰγύπτιοι: sc. ὕδωρ (477 f.). Cf. εἰς Αἶδαο (sc. δόμον).

582. στήσα: brought and beached. The proposition of the previous verse adds the idea of motion. Cf. ἐς θρόνον ἔξεσθαι.

584. χεῖρα: ἔχευα, Attic ἔχεα. § 51 g. — τύμβον: i.e. a memorial mound, like those in the Troad which legend connects with the names of Homeric heroes.

588. ἐνδεκάτη κτλ: see on β 374.

590. τρεῖς ἵππους: i.e. the yoke-span, and a παρῆγορος or reserve-horse.

591 f. σπένδησθα μεμνημένος: mayest remember when thou pourest, the main idea lying in the participle.

595 f. καὶ γὰρ κτλ.: and verily for a year. — ἀνεχοίμην ἤμενος: could I sit contentedly. The participle is complementary, like an infinitive. — τοκῶν: objective genitive with πόθος, like οἴκου.

597. ἀκούων: as I listen, a mere descriptive participle.

599. χρόνον: sc. πολόν (594).

600. ὅττι κέ μοι δοίης: whatsoever thou mightest give me. The subjunctive would assume that some gift was certain. — κειμήλιον: store-treasure, such as the δλεισον of 591, in contrast with live-stock like horses or cattle.

602. ἄγαλμα: predicate accusative. — πεδίοιο: *i.e.* the valley of the Eurotas. See on 1.

603. ἐνι: ἐνεστι. § 58 c β.

604. εὐρυφύες: *wide-growing*, distinguishes barley, with its two rows of kernels, from the other grains with their many rows.

606. αἰγίβοτος: *sc. νῆσός ἐστι.* — καί: *and yet.* — μᾶλλον ἐπήρατος: like a Swiss, Telemachus was homesick for his hills.

608. Ἰθάκη: *sc. is so, i.e. οὐκ ἰππήλατος οὐδ' ἐνλείμων.*

611. αἵματος: for the genitive, see on τοῦ α 215. — εἰς: see on α 170. — οἷα: equivalent to *ὅτι τοιαῦτα*, (seeing) *how*, (judging from) *what*, originally an exclamation. H. 1001.

613. κειμήλια: predicate apposition with *δοσσα*. 616. *Cf.* 132.

617. ἔργον Ἡφαιστόιο: *i.e.* the work of a Sidonian artist is judged worthy of that god who represented the highest skilled workman. — εἰ: here of a thing, as in A 236 of the σκῆπτρον of Agamemnon.

619. νοστήσαντα: *when I journeyed.* *Cf.* νόστος in 519. — τόδε: *here, or now*, adverbial cognate accusative, like τόδε ἰκάνει α 409. As object of *ὀπάσσαι*, *sc. εἰ* (617).

620-674. The scene changes abruptly back to Ithaca. *The suitors learn of the departure of Telemachus, and scheme to intercept him on his return.*

620. A transition formula. The story of Telemachus is resumed in the Fifteenth Book. § 11 ο.

622. εὐήνορα: of the effect produced, as in 'generous wine.'

626. ἰέντες: *as they cast them*, like ἀκούων 597.

627. ὅθι περ πάρος: *sc. τέρποντο*, their usual place.

629. ἀρετῆ: here of gymnastic accomplishments.

630. Νοήμων: *cf.* β 386 f.

633. νεῖται: *is coming*, present with future sense.

634. οἴχεται ἄγων: *is gone off with.* The main idea is in the participle. — ἐμέ κτλ.: *and I want her.* See on α 124.

636. ὑπό: *underneath*, at the teat, as still sucking the mare.

637. τινά: *sc. ἡμίονον.* — κὲν . . . δαμασαίμην: *I should like to drive off and break in for myself.*

638. οὐκ ἔφαντο: *they had not been thinking (saying to themselves).*

639. οἴχεσθαι: *sc. μιν*, of Telemachus. — ποῦ αὐτοῦ: *somewhere right there* in Ithaca.

640. ἀγρῶν: *in the country*, partitive genitive with ποῦ. G. 1088; H. 757. — σὺβῶτη: *i.e.* Eumaeus, at whose hut father and son are brought together at last.

643. κοῦροι: free-born, and even noble, youths, — κοῦροι Ἀχαιῶν. — εἰο αὐτοῦ: *his own.* See on αὐτῶν α 7.

644. καὶ τό: *even this*, the undertaking such a voyage with only retainers and slaves to help.

646. ἀέκοντος: an apparent genitive absolute, *sc. σοῦ.* § 22 f β.

649. τί . . . ἄλλος: *what can one do?* potential optative of present time. H. 872 b. — καὶ ἄλλος: *another also, any one else*, instead of *τις* one, to contrast more vividly with the ἀνήρ following.

652. μεθ' ἡμέας : next to us, the speaker and the suitors.

653. οἱ : demonstrative, in emphatic resumption of κοῦροι. — ἐν : among them, adverb. — ἀρχόν : as leader.

654. τῷ δ' αὐτῷ : but to that very one, Mentor, not θεός. — πάντα ἐώκειν : he had every resemblance, sc. ἀρχός.

655. τό : pointing forward to an independent sentence.

656. ἔμβη νηί : took ship for.

658. ἀγάσσατο : became incensed.

661 f. = A 103 f., of the raging Agamemnon. — μένεος : genitive with πιμπλαντο, to which μέγα is adverbial.

664. ὁδός ἦδε : explanatory apposition to μέγα ἔργον, in this journey. — τελέεσθαι : future middle as passive, sc. μιν as subject, referring to ὁδός.

665. ἀέκητι : sc. ἡμῶν implied in τοσσῶνδε. — αὐτως : in just such a way as this, this way, without consulting us.

667. ἄρξει κτλ. : he will lead on yet further in being a trouble to us.

670. ἰόντα : on his return, like ἐλθόντα (sc. πάλιν).

671. Σάμοιο : the Σάμη of a 246.

672. ναυτῖλλεται : may do his navigating, in scorn.

675-714. Penelope learns of the expedition of Telemachus, and of the plots against him.

675. ἄπυστος : here in active sense. § 54 h. Cf. a 242.

678. αὐλῆς ἐκτός : i.e. on the street. — ἔνδοθι : i.e. ἐν αὐλῇ.

680. κατ' οὐδοῦ : down from the threshold into the θάλαμος or women's hall.

682. ἦ εἰπέμεναι : was it to order ? the first two syllables are pronounced with synizesis.

684 f. μνηστεύσαντες, ὀμιλήσαντες : these participles, preliminary to the main prayer δειπνήσειαν, contain a prayer now impossible of fulfilment, parallel to the main prayer which can still be fulfilled. Without having wooed and without having assembled in the past (ἄλλοτε), now may they feast here for the very last time, i.e. "O, that they had never assembled to woo me, and now may they," etc.

686. οἱ κατακείρετε : ye who consume, explanatory apposition with the subject of δειπνήσειαν, thrown into the second person to include Medon, who, though loyal to his master, is forced to assist at the suitors' revels.

687 f. πατρῶν : Attic πατέρων. — τὸ πρόσθεν : the time is specified in παῖδες ἔόντες. — ἀκούετε : imperfect, ye were not wont to hear.

690. ῥέξας, εἰπῶν : both have a double accusative, τινὰ and ἐξαισίον (neuter). — οὔτε τι εἰπῶν : nor saying any wrong of any one.

691. ἦ τε : attracted from the neuter by the predicate substantive.

692. ἐχθαίρησι, φιλοίῃ : sc. such a βασιλεύς, will hate, may love, the hate more certain than the love.

693. ἀτάσθαλον : neuter, corresponding to ἐξαισίον 690.

694. ὁ ὑμέτερος θυμός : this (thankless) spirit of yours. The ὑμέτερος affects also ἔργα, and the context gives θυμός an unfavorable meaning.

695. φαίνεται: *are plain*. — ἐνεργίων: *for benefits*, neuter plural adjective as substantive, objective genitive with χάρις.

696. πεπνυμένα εἰδώς: *i.e. πεπνυμένος*. See on α 428.

697. τόδε: *i.e. the ingratitude and rapacity of Medon and the suitors*. — πλείστον κακόν: predicate. — εἴη: *may prove to be*.

701 f. Cf. β 308, γ 326.

703. αὐτοῦ: *right there, at once*.

705. ἔσχετο: *was checked, was holden*.

707 f. οὐδὲ . . . ἐπιβαινόμεν: cf. 492 f. — ἀλὸς ἵπποι: predicate, *sea-chariots*.

710. ἦ: *was it?* sc. οἴεται. Cf. 682. — ἴνα: what Penelope feared would be the result, she sarcastically attributes to Telemachus as his purpose.

715-766. *Complaints of Penelope; confession and counsel of Eurycleia.*

717: πολλῶν: sc. δίφρων, concessive genitive absolute, or partitive genitive with δίφρω. § 22 f β.

718. ἐπ' οὐδοῦ: the position of mourners and suppliants, as well as of beggars.

719. οἰκτρά: adverbial cognate accusative.

722. περί: *exceedingly*. — γάρ: *surely*.

723. ἐκ πασῶν: *beyond all*, sc. γυναικῶν.

724. ἦ: *I who, i.e. since I*.

726. See on α 344.

728. ὄρμηθέντος: sc. αὐτοῦ, *of him as gone, i. e. of his going*. Cf. α 289.

729. οὐδ' ἐνὶ φρεσὶ θέσθε: *nor did ye think*. — ἰκάστη: "a single one of you."

730. ἐπιστάμεναι: concessive participle.

732. εἰ γάρ: see on γ 256. — ὀρμαίνοντα: sc. αὐτόν, *that he was going*.

733. τῷ κε μάλα: *in that case would he verily*, the general apodosis then subdivided into ἦ κεν ξυμεινὲ and ἦ κεν ἔλειπεν. — ὁδοῖο: see on α 309.

737. καί: sc. ὅς as demonstrative. — ὄφρα: introduces the purpose of καλέσειε, after the parenthesis of description.

739. εἰ δὴ που: (*and see*) *whether now perhaps, like αὐ κέν πως*.

740. ἐξελθῶν: sc. ἐξ ἀγροῦ πόλινδε from α 189 f. — λαοῖσιν ὀδύρεται: *make complaint before the people* (suitors and sympathizing Ithacans).

744. ἦ ἕα: *or let me alone, i.e. let me be unpunished*. "Whether thou slayest me or not, yet (δέ) must I tell."

745. πόρον οἶ: *I furnished him*. Cf. β 379 f.

746. ἐμεῦ: *from me*, ablatival genitive with ἔλετο, instead of a dative of reference. Cf. β 377.

747 ff. See on β 373 ff.

754. κάκου: imperative of κακῶ. — κεκακωμένον: *already harassed*.

755 f. πάγχυ: construe with ἔχθεσθαι. — ἐπίσσειται: *will be at hand, will be left*.

757. ὑψερεφέα: the last two syllables are pronounced with 'synizesis.'

758. σχέθε: *held from*, with ablatival genitive, sc. Eurycleia as subject.

761. οὐλοχύτας: merely symbolical, to introduce the prayer. See on γ 441.

767-841. *While the suitors prepare to carry out their design against Telemachus, Athena sends Penelope a comforting dream.*

767. ὀλόλυξε: see on γ 450.

768 = α 365.

769. See on β 324.

771. ὄ . . . τέτυκται: *i.e. ὅτι φόνος τῷ υἱῷ αὐτῆς ἠντρέπισται*.

772. ἴσαν : here a form of οἶδα, not of εἶμι. — ὡς ἐτέτυκτο : *how matters had come to pass.*

776. σιγῇ τοῖον : construe with ἀναστάντες, *so quietly.* See on α 209.

777. μῦθον : *scheme, plot*, as in 676. — ὄ : for ὄς, as in α 254. § 45 o. — ἤραρεν ἡμῖν : *it pleased us, i.e. we decided*, in 673.

784. τεύχεα : here *weapons.*

785. ᾤρισαν : see on β 391, γ 11.

786. μένον κτλ. : see on α 422.

789 f. φύγοι, δαμείη : *would escape, etc.*, the optative representing a subjunctive in oratio recta.

791. μερμήριξε : *gnomic aorist in a simile.*

793. ὀρμαίνουσαν : this ‘clines’ the comparison and contains the main idea, “so many anxious thoughts was she revolving when sleep came upon her.”

795. See on β 382.

796. δέμας : *accusative of specification.*

802. παρὰ κληίδος ἰμάντα : *past the bolt-strap*, English ‘through the key-hole.’ See on α 442.

805. οὐ μὲν οὐδέ : *no indeed they do not*, strengthened negation. — ῥεῖα ζώντες : see on α 160, 349.

807. θεοῖς ἀλιτήμενος : *α transgressor in the sight of the gods*, a participle used as noun, with a dative of reference.

809. ἐν ὄνειρείησι πύλησιν : *at the dream-gates*, figuratively of one just entering the palace of dreams. Cf. Vergil’s *sunt geminae somni portae etc. Aen. vi. 893 ff.*

810 f. πάρος πάλαι : *hast thou been wont to come.* G. 1258 ; H. 826.

814–816 = 724–726.

819 f. τοῦ δή, τοῦ δέ : *for him indeed, yes for him*, genitives of cause. — μή τι πάθησιν : *lest aught befall him*, a frequent euphemism for *lest he die.* Cf. *ne quid acciderit.*

821. ἵνα οἴχεται : *where he is gone*, relative clause explaining τῶν, which limits δῆμψ.

825. μηδέ τι πάγχυ : *and do not in any way at all.*

826. πομπός : *predicate, as escort.*

831. ἔκλυες αὐδῆς : *listenest to the voice, i.e. art acting in obedience to it.*

832. εἰ δ’ ἄγε : *then (δέ) come, I pray*, here in apodosis.

837. κακόν : *sc. ἐστίν.*

841. ὡς ἐναργές : *(seeing) how clearly.* — ἐπέσσυτο : *had visited.*

842–847. *The suitors depart to lie in wait for Telemachus.*

846. ἔνι : = ἔνεσι.

847. τῇ : *there*, adverb. There is reference to this ambushade of the suitors again in ν 425 f., ο 28 ff., π 365 ff.

For the contents of the Fifth, Sixth, Seventh and Eighth Books, see § 11 e–h.

THE NINTH, TENTH, ELEVENTH, AND TWELFTH BOOKS OF THE ODYSSEY.

These four books comprise the story of his adventures after leaving Troy which Odysseus told Alcinous and his Phaeacian nobles at a banquet held on the night following the thirty-third day in the chronology of the poem. All these books are included under the caption 'Αλκίνου ἀπόλογοι, *Narratives to Alcinous*. § 11 *i-m*.

THE NINTH BOOK OF THE ODYSSEY.

In the Ninth Book Odysseus makes himself known to Alcinous (1-38), and then describes his adventures. The *Κυκλώπεια* occupies four fifths of the book, and gives its title to the whole.

1-38. *Odysseus praises feast and bard, then tells his name and home.*

3 f. See on α 370 f. — οὐ τι τέλος : *no issue, consummation* of effort and outlay.

6. ἔχη κάτα : = *κατέχη possesses*.

7. δώματα : *the palace* of the king of this imaginary happy folk.

9 f. See on γ 340 f.

11. τοῦτό τι : *something like this*, the enclitic adding indefiniteness to the pronoun.

12 f. κήδεα : *object of εἰρεσθαι*.

13. ὄφρα : *something seen or felt as a result is transferred* into the ordering purpose of heaven.

14. πρῶτον, ὑστάτιον : *predicates*. — καταλέξω : *aorist subjunctive* in a question of appeal.

17 f. εἶδετε : *subjunctive, with short mode-vowel*. — ἄν : *with ἔω, which still depends on ὄφρα*. G. 1367; H. 882.

19 f. πᾶσι : = *παντοίοις*, with δόλοισι, *dative of cause*. — καί μιν : *passes from relative to independent structure*.

21. ἐν : = *ἐκεστί*.

25 f. αὐτή : *itself*, Ithaca. — χθαμαλή : *low-sloping* at the shore. — πανυπερτάτη πρὸς ζόφον : *the poetical geography is not scientifically exact*.

28. ἧς γαίης : *than one's own land*, the possessive here referring to the first person. See on α 402.

29. αὐτόθι : *right there*, in her own isle of Ogygia.

30 = α 15. The verse is not found here in the best manuscripts.

31. The story of Circe occupies Book X, that of Calypso Book V.

34. ὡς : *so true is it that*. — ἧς : *one's own*, with indefinite person.

35. εἰ περ καί : *even if too*, where the καί throws its emphasis specially on πλοῖα.

37. ἐνίσπω : *let me tell*, subjunctive.

39-61. *The sack of Ismarus and the disastrous battle with the Ciconians.*

40. Ἴσμάρω: the name of the city is in partitive apposition with that of the folk. — αὐτούς: contrasts the city and *the dwellers thereof*.

42. δασσάμεθα: *we divided them among ourselves*, with reciprocal force. — κίοι: *might come off* from the raid. — ἴσῃς: *sc. μοίρης*. The sense of ὡς . . . ἴσῃς is "that no one of my men might have any cause for complaint."

44. τοὶ δέ: *but they*, subject, with μέγα νήπιοι in predicate apposition, *great fools, i.e. with great folly*.

47. τόφρα: *meanwhile*.

50. καὶ ἐπιστάμενοι ἀνδράσι μάρνασθαι ὅθι χρῆ τινα μάρνασθαι πεζὸν ἰόντα. The whole clause ὅθι . . . ἰόντα is parallel to ἀφ' ἵππων, *on chariots and on foot*.

51. ὥρῃ: *in their season*, the season of their greatest glory, *i.e. the spring*.

53. ἴνα: like ὄφρα 13.

54 f. στήσάμενοι: *setting themselves in array, setting up their array*. — ἐμάχοντο μάχην: *they fought a pitched battle*, not mere tautology. H. 715 R. Achaeans and Ciconians are both included in the third person of the verb, and in the following ἀλλήλους.

56. ἱερόν: *sacred*, as ushered in by a divinity.

57. πλεονάς περ ἰόντας: the particle is intensive, the participle concessive.

58. μετενίσσετο βουλυτόνδε: *was passing over towards the ox-loosing, i.e. crossed the meridian and sloped toward evening*.

62–81. *Tempest and driving wind on the sorrowful voyage homewards*.

63. ἐκ θανάτῳ: *to escape from death*, a thought implied in the preceding προτέρω πλέομεν.

65. τινά: *every man of us*, in collective sense, subject of ἀύσαι, which has ἕκαστον τῶν δειλῶν ἐτάρων as object. — τρίς αὖσαι: *vale, vale, vale*.

68 f. λαλιαπι: dative of accompaniment. — σύν: adverb, *completely*. Cf. eripiant subito nubes caelumque diemque | Teucrorum ex oculis; ponto nox incubat atra Verg. *Aen.* i. 88 f.

75. καμάτῳ: dative of cause. — θυμὸν ἔδοντες: "heart-broken."

77. ἰστούς: the plural of all the ships. — ἀνά: *aloft*, adverb.

80. ἀλλά: instead of *εἰ μή*.

82–104. *The adventure with the Lotus-eaters*. (See Tennyson's poem *The Lotus-eaters*.)

82. ἐννήμαρ: this time suffices to take Odysseus out of all known geography into the land of marvel, the indefinite West.

84. οἱ . . . ἔδουσιν: explanatory of the name, 'epexegetis.' § 15 d.

88. πείθεσθαι ἰόντας: *to go and inquire*, infinitive of purpose.

89. σίτον (= ἀρούρης καρπὸν) ἔδοντες: this specially distinguishes men as compared with animals, or with the gods.

90. τρίτατον: predicate apposition. — ἄμ' ὀπάσσας: *sending along*.

94. τῶν ὅς τις: *whosoever of these*, followed by the iterative optative.

99. ὑπὸ . . . ἐρύσσας: *I dragged them in under the decks and fastened them there*.

103 f. = δ 579 f.

105–566. *The adventure with the Cyclopes*.

105–115. *Description of the Cyclopes*.

107. θεοῖσι πεποιθότες: *no piety; they left it all to the gods*.

109 f. **τά γε**: *such things* as *φυτά*, and the products of ploughing (*ἀρῶσιν*), explained in reverse order in 110. 111. **σφίν**: *for them*, the Cyclopes.

112. Legislative assemblies and codes of law form the basis of civilization and community life.

114. **θεμιστεύει**: ironical reference to *θέμιστες* (112), *makes law-codes for*, i.e. rules absolutely.

116–151. *There was a goat-frequented island just off the shore of the land of the Cyclopes, and here the ships of Odysseus land in the night.*

116. **ἔπειτα**: the story-teller's *now then*. — **παρὲκ λιμένος**: *over against the harbor* of the land of the Cyclopes.

120. **μὲν**: the island.

125. **πάρα**: = *πάρεισι*.

126. **ἐνι**: = *ἐνεῖσι*.

127. **αἶ . . . ἕκαστα**: *which might do them every service* in commercial intercourse.

128. **οἶά τε πολλά**: *just as oftentimes*.

130. **οἷ**: *these νηῶν τέκτονες* (126). — **ἐυκτιμένην**: predicate. The ship-carpenters would not have tilled the soil, but a civilization which had ship-carpenters would also have had tillers of the soil.

131. **μὲν γάρ**: *verily indeed*. — **ῥῆρια**: *in their season*, predicate.

134 f. **ἄροσις λείη**: *smooth ploughing*, i.e. land smooth enough to plough. But see 108. — **μάλα βαθὺ λήιον**: *a very luxuriant crop*. — **αἰεὶ εἰς ῥῆρας**: *at every recurring season*. — **ἀμῶν**: *they might cut*, sc. the Cyclopes.

135. **ἐπεὶ . . . οὐδας**: sc. *ἐστὶ*, since great richness lies beneath the surface.

137. The verse explains *πέισματος* with more detail. See on β 391.

138. **ἀλλά**: from *οὐ χρεώ ἐστιν* supply the positive idea *ἔστιν ἰσχύει* *it is possible*; *skippers have only to beach their ships and wait*, and there is not wave enough to dislodge or injure them.

143. **προυφαίνετο**: impersonal, *was it clear enough*. The weather was thick. — **ἰδέσθαι**: *for seeing*, so that one could see. 146. **ὀφθαλμοῖσιν**: i.e. *plainly*.

148. **ἐπικέλαι**: intransitive, *had beached themselves*.

152–169. *Hunt and feast on the Isle-of-Goats.*

152 = β 1.

153. **αὐτήν**: has almost no intensive or contrasting force.

155. **ἵνα**: see on 53 and 13.

157. **διὰ κτλ.**: adverb, *separately*, *arrayed in three separate bands*.

160. **λάγχανον**: intransitive, *came by lot*.

167. **αὐτῶν**: contrasts the Cyclopes with their flocks. — **φθογγήν**: with *ἐλεύσομεν* by 'zeugma.' § 19 f.

170–192. *Odysseus with one ship sails across to the land of the Cyclopes, where they espy the cave of one of the giants.*

172. **ἐμοί**: possessive, not personal pronoun.

174. **οἷ τινες**: *of what sort*.

175 f. Another contrast between barbarism and civilization.

181. **τὸν χῶρον**: *that tract* of land which they had seen lying opposite the island 106. 183–192. These facts Odysseus learns subsequently.

185 f. These verses describe a sort of Robinson Crusoe fastness.

189. **ἀθεμιστία ἦδη**: *knew lawlessness*, i.e. *lived lawlessly*. See on α 428.

190. **τέτεκτο**: = *ἦν*.

191. **ἀλλά**: the last syllable is made long by position. § 62 *h a*.
192. **ὃ τε**: *i.e.* *ῥῶν*, relative.
- 193–215. *Odysseus selects twelve comrades for the visit to the giant's cave, and takes along some of the marvellous wine of Maron.*
200. **αἰζόμενοι**: *out of piety.*
204. **δωδέκα πᾶσιν**: *twelve in all, all told.* — **ἀφύσσας**: *sc.* *δῶκε.*
- 205 *f.* **αὐτὸν ἤε(δη)**: *knew of it (the wine).*
208. **ὄτε πίνοιεν**: *whenever they (indefinite) drank.*
209. **ἐμπλήσας**: *sc.* *οἴνου.* — **ὔδατος**: with *μέτρα.* — **ἀνά**: *υρον, over,* preposition. The water was poured into the *κρητήρ*, then the wine. The usual proportion in later times was three parts of water to two of wine.
211. **τότε . . . ἦεν**: ‘*then to refrain had been no easy matter,*’ if one had been there.
- 212 *f.* **τοῦ**: with *ἀσκόν.* — **ἐμπλήσας**: translate by a relative clause, *which I had filled.* — **ἐν**: adverb, *within,* explained by the local dative *κωρόκω.* — **ἦα**: *sc.* *φέρειν.*
214. **ἄνδρα**: subject of the infinitive. — **ἐπιειμένον ἀλκήν**: *clad in power,* which only the marvellous wine could subdue. 215. **εὐ εἰδότα**: see on 189.
- 216–230. *The cave of the giant, inside.*
- 220 *f.* **ἕκασται**: *the several sorts,* subject of *ἔρχατο.* To this *διακεκρυμένα* is predicate, *separately.* 223. **τετυγμένα**: *sc.* *εἶδ.*
- 224 *f.* **πρώτιστα**: with *αἰνυμένους λέγειν.* — **ἐπέεσσιν**: *i.e.* *expressly.* — **αἰνυμένους**: the preceding *ἐμέ* is here enlarged to include also the subject of *ἴσσαντο.*
228. **ἦ τοι**: *though verily.*
229. **καὶ εἰ . . . δοίη**: *and in the hope that he would give;* a ‘desired contingency.’ See on 267.
- 231–255. *Cyclops comes home, does his chores, lights his fire, spies the intruders, and questions them.*
231. **ἐθύσαμεν**: *i.e.* we gave the gods some cheese before we ate of it ourselves. So at a sacrifice of animals, the choicest bits were burned for the gods. 234. **ἵνα κτλ.**: *that it might serve him at supper.*
238. **πάντα μάλα**: *one and all, every single one.*
240. **ἐπέθηκε**: *put to the door (243) leading from αὐλή to ἄντρον.*
- 241 *f.* **οὐκ ἂν ὀχλίσσειαν**: *could not have budged,* past potential optative. G. 1399; H. 896. § 21 *d δ.*
245. **ὑπό**: adverb, *underneath.* *ἐκάστη* is then dative of reference.
246. **θρέψας**: *curdling.* 250. **σπεύσε πονησάμενος**: *busily performed.*
251. **εἰσιδεν**: *caught sight of us.* 253–255 = γ 72–74.
- 256–271. *Odysseus answers the questions of Cyclops, and demands guest-rights.*
256. *Cf.* δ 481.
257. **δαισάντων**: *sc.* *ἡμῶν* implied in the preceding *ἡμῖν,* and limiting *ἦτορ* (§ 22 *f β*).
261. **ἄλλην**: instead of *σκαθε.* — **νῦν γε**: the future may perhaps reveal a greater name. 264. **μέγιστον**: predicate to *ὑπουράμιον κλέος.*

266. *κιχανόμενοι τὰ σὰ γούνα* : *claspng these knees of thine*, "casting ourselves at thy feet." Cf. κ 264.

267. *εἰ* : *in the hope that*, a desired contingency. G. 1420 ; H. 907.

268. *ἦ τε* : attracted from the neuter into agreement with *θέμυς*. Cf. δ 691.

269. *ἀλλά* : *so then*.

272-305. *Cyclops does not recognize guest-rights, devours two of the companions of Odysseus, and lies down to sleep. To slay him would have been fatal.*

272. *εἰς* : enclitic in Homer. — *τηλόθεν* : *from afar*, where the character of the Cyclopes is not known.

274. *ὄς* : *since thou*.

279. *ἔσχεσ ἰων* : *didst steer on coming*.

280. *ἐπί* : *towards*. — *σχεδόν* : *to some spot near at hand*.

281. *εἰδότα πολλά* : *who knew too much* for him.

283. *νέα* : pronounced with 'synizesis.'

284. *ἐπι πείρασι* : he chooses the *ἐπ' ἔσχατιῆς* of 280, and embellishes his lie with great detail.

288. *ἐπί* : *forth*, adverb, with *ταλλεν*.

297. *ἐπί* : *thereto*. — *ἄκρητον* : half-humorous with *γάλα*, from the custom of diluting wine.

299. *τὸν μὲν* : with *οἰτάμεναι* 301.

301. *ᾄθι κτλ.* : *where the midriff bounds (holds in place) the liver*, i.e. just between chest and abdomen, a vital spot.

302. *ἕτερος θυμός* : *a counter-thought*.

303. *αὐτοῦ* : *right there*.

304. *οὐ κεν δυνάμεσθα* : *we should not have had the power*, the imperfect of duration.

306-335. *Next morning Cyclops does his chores, devours two more Achaeans, and drives his flocks a-field, leaving Odysseus imprisoned in the cave concocting vengeance.*

311. *δέ* : *then*. — *δὴ αὐτε* : with 'synizesis.' — *δεῖπνον* : *dinner*, the chief meal, no matter when eaten. Cyclopes would have no meal at noon.

314. *ὡς εἰ τε . . . ἐπιθέη* : *as though one were to clap cap on quiver*, an archer of course.

317. *εἰ* : *in the hope that, if haply*, a desired contingency, as in 267.

318. *ἦδε* : refers to what follows, attracted from the neuter by *βουλή*.

320. *ἔκταμεν* : *ἐξέταμεν*.

321. *ἔισκομεν* : *we estimated to be*.

322. *ὄσσον θ' ἴστων* : abridged and attracted from *τόσσον ὄσσοις τέ ἐστιν ἴστος*.

324. *ἔην* : *sc. ῥόπαλον*. — *μῆκος, πάχος* : accusatives of specification. — *εἰσοράσθαι* : 'for to see.'

326. *ἀποξῦσαι* : *to strip it* of limbs and bark.

328. *ἄκρον* : *sc. ῥόπαλον*, the adjective in partitive sense, *at the tip*.

330. *κατά* : *down along, all along*. — *κέχυτο μεγάλα* : *lay wide spread*.

331. *κλήρω πεπαλάσθαι* : *to shake lots, i.e. to decide by lot*. In the great lot-scene of H 171 ff., each man's marked token was put into a helmet, and the helmet shaken until one of the tokens had fallen out.

332. *ὅς τις τολμήσειεν* : *who should pluck up courage*, representing a future indicative of direct discourse.

334. *ἔλαχον* : *fell out by lot*, intransitive, as in 160.

335. *πέμπτος* : predicate.

336-370. *At night Cyclops returns, does his chores, and eats two more Achaeans, but Odysseus makes him drunk with the Maronian wine, tells him a tricky name, and gets a tricky present.*



ODYSSEUS OFFERS WINE TO CYCLOPS.

376. ἔπεσοι : *i. e. aloud.*

383. ἐφ' ὑπερθεν ἐρεισθείς : *leaning on the top of it.* 384. τρυπῶ̄ = τρυπάοι.

385. οἱ ἔνερθεν : *i. e. the companions and helpers of the workman who leans on the top of the drill.*

386. ἀψάμενοι ἐκάτερθε : *laying hold (of the thong encircling the drill) on opposite sides, and pulling alternately.* Of course the companions of Odysseus turned the stake with their hands, while Odysseus crowded it in.

393. τό : *this process.*

395-414. *Cyclops dashes wildly about and summons his neighbor Cyclopes, but they think him ill and leave him to his prayers.*

403. τίπτε τόσον ἀρημένος : the participle holds the main idea for us, *what troubles thee so much that thou shoutest thus? etc.*

405. ἢ μή τις : *it cannot be, can it, that any one? etc.* — βρωτῶν with τις.

408. οὐδέ : *but not in the thought of Cyclops, nor yet in that of his neighbors.*

410. οἶον ἐόντα : *and (if) thou art alone.*

411. Διός : ablatival genitive with νοῦσον. The thought is condensed for "then thou hast the distemper sent from Zeus which is not to be avoided."

414. ὡς : (*seeing*) how.

336. ἰσπέριος : *at evening, predicate adjective as adverb.*

338. The contrast is with 238 f.

339. οἰσάμενος : he had a presentiment that harm was coming to him, and this harm must affect also his flocks.

348. οἶόν τι ποτόν : *as what sort of a drink, strictly in predicate apposition with τόδε.* Translate : *what sort of a drink this is which, etc.*

349. λοιβήν : predicate, *sc. μίν, i. e. οἶνον.* — εἰ : as in 317, 267.

351. καὶ ὕστερον : *hereafter too, as I do now.*

355. ἔτι πρόφρων : "more, please."

359. τόδε : *this stuff here.*

362. Κύκλωπα, φρένας : whole and part in apposition, *the heart of Cyclops.*

371-394. *When Cyclops goes to sleep this time, Odysseus and his men jab out the monster's eye.*

371. ἢ καί : *no sooner said than.*

372. κάδ : adverb with ἤρει, *fast.*

379. ἄψεσθαι : *to catch, i. e. to blaze up.*

415-435. *Blind Cyclops thinks to catch the Achaeans as they go out of the cave, but Odysseus ties his comrades under the rams, and hides himself under the giant's big pet ram.*

418. εἰ . . . λάβοι : see on 267.

419. οὕτω : with νήπιον.

420. ὄπως κτλ. : see on γ 129.

422. πάντας : as in 19. It suggests a πᾶσαν for μῆτιν.

425. ἦσαν : *there were there*, owing to the providential step noted in 338 f.

429. φέρεσκεν : *in each case carried*, the iterative force affecting also αἰνόμενος.

431. δέ : *and so*.

433. τοῦ : demonstrative, with emphasis in a resumptive verse.

434 f. ἄωτου : with ἐχόμεν.

436-460. *In the morning the flocks pass out under the groping hands of Cyclops, who stops his pet ram for a confidential speech.*

440. ἄναξ : *their lord*.

442. ὀρθῶν ἱσταότων : *as they stood erect*, emphasizing anew the cunningness of the μῆτις. — νήπιος : predicate, *in his folly*.

443. ὡς : *that or how*, introducing the explanation of τό. — οἱ : best rendered as possessive with δίων.

444. μῆλων : with ὕστατος, which is predicate.

445. πικινὰ φρονιόντι : *the clever plotter*.

448. πάρος ἔρχεται : *hast thou been wont to go*. G. 1258 ; H. 826. — λειλιμμένος οἴων : (*left*) *behind the sheep*, ablative genitive.

450. μακρὰ βιβάς : *with long strides*, elsewhere in Homer of the warrior. Cf. λ 539, of the shade of Achilles.

455. οὐ πῶ : with πεφυγμένον εἶναι.

456. εἰ δῆ : *would now that*, introducing a wish.

458. τῷ : *in that case, then*.

459. θεινομένου : an apparent genitive absolute with omitted subject (§ 22 f β), here equivalent to a parallel clause, *then would he be stricken down and his brain, etc.* — πρὸς οὐδεῖ : with βαιοτο. — κάδ : adverb, *completely*.

461-479. *Odysseus at last escapes with his surviving comrades, embarks with booty, and from afar taunts Cyclops.*

465. πολλὰ περιτροπέοντες : *often heading them off*, i.e. keeping them from going towards their mountain pasture.

467. τοὺς δέ : the six victims of Cyclops.



ODYSSEUS UNDER THE PET RAM.

468. ἀνά . . . ἐκάστω: forbade each with a toss of my head, i.e. threw the head up (the opposite of 490), instead of shaking it in English fashion. Loud wails or commands might have caught the ear of Cyclops.

470. πολλά: generously, without stint.

473. ἀπὴν: 1 person. — ὄσσον . . . βοήσας: sc. τις, as one can be heard when he shouts. The fixed formula gives a rude measure of distance, like the English 'within ear-shot.'

475. οὐκ ἔμελλες: thou wast not destined to. See on α 232. — ἀνάγκιδος: this contains the gist of the thought, "he turned out to be (is) no weakling of a man whose comrades thou didst eat," etc.

477. ἔμελλε: was destined, as in 475. — κακὰ ἔργα: calamity.

479. τῷ: therefore.

480-505. Cyclops hurls a mountain-peak at the ship and nearly washes it ashore, but Odysseus puts still further out, and, against the prayers of his comrades, once more taunts Cyclops.

480. μᾶλλον: all the more.

482. προπάροιθε: in front of the ship headed out to sea. Cyclops threw over his mark.

483. A little (in front), and narrowly missed hitting the tip of the rudder-sweep. Comparison with 539 f., where μετόπισθε takes the place of προπάροιθε, shows that οἰήων has been wrongly preserved here instead of some word denoting the prow, perhaps ἐδέησεν πρῶρησιον ἄκρον. Possibly the whole verse has wrongly crept in here.

486. πλημμυρίς: explanatory apposition with κύμα.

489. ἐμβαλέειν κώπης: fall upon, i.e. ply lustily their oars. Cf. incumbere remis. The oars must have been pushed through the water when this phrase first arose.

490. κρατὶ καταυέων: the opposite of 468.

491. δὲς τόσσον: cf. 473.

493. ἐρήτυον: tried to restrain, 'conative' imperfect.

496. καὶ δὴ κτλ.: and lo! we thought we were dead right there, the aorist being vivacious for the future.

498. σύν: adverb with ἀραξε, utterly.

499. τόσσον: so powerfully.

501. ἄψορον: with reference to 474.

504. φάσθαι: as imperative.

506-542. Cyclops tries to entice Odysseus back, but, failing, curses him, and vainly hurls another mountainous missile after his escaping ship.

507. ἰκάνει: come home to me, i.e. are fulfilled upon me. Cf. κικήσεσθαι 477.

510. καὶ μαντευόμενος: similar to 'epanalepsis' (§ 19 b).

512. The verse explains τάδε πάντα.

514. Cf. 214.

515. ἑών: one who is.

517. πάρ: the adverbial force may be given by freely.

518. δόμεναι κτλ.: explains the first half of the verse, so that πομπήν is object both of δρύνω and δόμεναι, and ἐννοσίγαιον is object also of δρύνω.

520 f. οὐδέ τις ἄλλος κτλ.: i.e. Poseidon can heal his son better than any one else, and without the aid of any one else.

525. ὡς: as certainly as. The sincerity of the wish equals the certainty of the fact.

529. εἰ ἔτιόν: i.e. so surely as.

531. The verse is not in the best manuscripts.
 534. ἄλθοι: the wish forms the apodosis, a wish which was fulfilled in every detail.
 536. Poseidon now becomes the hostile deity of the great adventure. Cf. a 20 f., 68-75. 538. ἐπιδινήσας: with a whirl to give it impetus.
 542. χέρσον: here the Isle-of-goats, which they left at 177.
 543-566. Return to the Isle-of-Goats, Feast, and Departure.
 543. ὄτε: the apodosis is in 546. 549 = 42.
 551. ἕξοχα: with special emphasis after οἶφ, equivalent to γέρας.
 556 f. = 161 f., 558 ff. = 168 ff., 562 ff. = 178 ff., 565 f. = 62 f.

THE TENTH BOOK OF THE ODYSSEY.

- 1-76. The adventures with Aeolus, the wind-god.
 4. Within this fastness the winds are confined, as in Vergil's cave, *Aen.* i. 52 ff. — λισσῆ: predicate. 5. τοῦ: genitive of source.
 7. ἀκοίτις: accusative plural predicate.
 10. αὐλή: in the court-yard, a supplementary limitation of δῶμα.
 17. ὀδόν: "to be sent on my way." 18. οὐδέ τι: then not at all.
 19. μ': μοι. 23. κατέβει: sc. ἀσκόν.
 24. παραπνεύση: impersonal, that there be no blowing past the knot.
 27. αὐτῶν: sc. ἡμετέρησιν our own, and see on a 7. — ἀπωλόμεθα: we were undone.
 36. Αἰόλου: with this form, the second syllable must be treated as long before a single liquid. § 38 b. 37. τις εἶπεσκε: many a one would say.
 41. ληίδος: partitive genitive, his share of the booty.
 46. ἐταίρων: with βουλή. 56-58 = i 85-87.
 59. ὀπασσάμενος: taking along. Cf. i 90.
 66. καὶ εἴ που κτλ.: and anywhere thou pleasest.
 75. ἀπεχθόμενος κτλ.: the main idea is in the participle, thou art hated who comest hither. For τῶδε, see on a 400.
 77-132. The adventure with the Laestrygonians.
 83 ff. A shepherd coming in might turn about and go out as cow-herd, for the night hardly lasts at all, as in the summer of northern latitudes. The Cimmerians (λ 14 ff.) are the legendary folk who enjoy the corresponding night of winter in such latitudes, and legend makes both day and night perpetual.
 91. οἱ γε: they, my comrades on the other eleven ships.
 96. πέτρης ἐκ: to a cliff. 100-102 = i 88-90.
 103. ἴσαν ἐκβάντες: disembarked and went. 112. (τήν) δέ: then.
 113. κατά: greatly. 116. Cf. i 291, 311.
 117. τῶ δὲ δύο: but the other two.
 124. δαίτα: predicate, for a banquet.

133-574. *The adventures with Circe.* (See Milton's *Comus*, and Hawthorne's *Circe's Palace*, in "Tanglewood Tales.")

133-186. *The arrival at Circe's isle, and the killing of a huge stag to eat.*

133 f. = ι 62 f.

141. λιμένα : for the quantity of the final syllable, see § 62 (3).

143 f. = ι 75 f.

145 ff. Vergil imitates this hunting-scene in *Aen.* i. 180-215.

150. Κίρκης κτλ. : as Odysseus finally learns.

155. προέμεν : infinitive with δοάσσατο.

159. ὕλης : partitive genitive, or genitive of designation, *in the forest.*

160. δὴ γὰρ μιν κτλ. : *i.e.* he was heated.

161. ἐκβαίνοντα : *sc.* ἐξ ὕλης. — μέσα νῶτα : partitive apposition with τόν.

163. μακόν : *with a bleat.*

167. ἀμφοτέρωθεν : with πλεξάμενος, *with both hands*, of the criss-cross structure.

169. καταλοφάδεια φέρων : *i.e.* with the body of the beast weighing on his shoulders and neck, and its feet bound across in front of him beneath his arms, leaving both his hands free for the spear.

171. χειρὶ ἑτέρῃ : *with the other hand* than the one usually given to the spear ; freely, *with one hand.*

174 ff. γάρ ; *indeed*, preparing the way for ἀλλά *so then* 176.

176. ὄφρα : *as long as.*

179. ἐκ δὲ καλυψάμενοι : they had covered their heads up in their sorrow.

187-207. *Next day, Odysseus, bent on spying out the isle, divides his men into two bands headed by himself and Eurylochus, and the lot sends forth Eurylochus.*

190 ff. γάρ, ἀλλά (192) : as in 174 ff.

193. εἴ τις κτλ. : *whether any plan will yet be found* other than the natural one of exploring until they know where they are.

196. χθαμαλή : as in ι 25.

202. ἀλλὰ γὰρ κτλ. : *but really their weeping did them no good.*

206. For *shaking lots*, see on ι 331.

208-240. *Eurylochus and his party seek out the palace of Circe, enter in at her bidding, excepting Eurylochus, and are turned into swine.*

213. ἐπεὶ . . . ἔδωκεν : *after she had given, i.e. by giving.*

222. ἰστόν : *web.* — οἶα κτλ. : *i.e.* τοῖον ἰστόν οἶα ἔργα θεῶν πέλονται.

232. εἶναι : *was on foot.*

233 f. This was afterward discovered.

241-260. *While Circe feeds her swine, Eurylochus brings back tidings to Odysseus.*

249. ἀγασσάμεθ' ἐξερόντες : *put wondering questions to him.*

253=211. This verse is not found here in the best manuscripts.

261-306. *Odysseus starts at once, without even the guidance of the terrified Eurylochus, to rescue his comrades, and on the way is instructed and armed by Hermes against the sorceress.*

265. This verse is not in the best manuscripts.

277. Ἑρμείας : as Odysseus knew him to be from his services.

278 f. This came to be the prevailing and abiding conception of Hermes in Greek art. 280. See on β 302.

281. δὴ αὐτε: pronounced with 'synizesis.'

288. τοι κρατός: from thy head. 295. ἐπαῖξαι: infinitive as imperative.

299. μακάρων: by the Blessed, objective genitive.

300. Contents of the oath. 301. Purpose of the oath.

305 f. The Homeric gods have a special vocabulary, as well as special gifts and powers.

307-374. *Odysseus enters Circe's palace, resists and overpowers her, and is sumptuously tended.*

309 = δ 427. 315. Cf. α 131.

322. ἐπήϊξα: for the quantity of the ultima, see § 62 (3).

323. μέγα: the last syllable is long before digamma, as before a single liquid.

325 = α 170. 327. ἀνέτλη: withstands, gnomic aorist.

328. καὶ πρῶτων κτλ.: = καὶ οὐ (or ᾤ) φάρμακον πρῶτον ἀμείψεται (aorist subjunctive) κτλ., "whose lips the drug once passes."

334 f. ὄφρα κτλ.: in order that we may be united in loving intercourse and come to trust each other. 346 = β 378.

350. ταί γει: i.e. the servants of Circe, who were nymphs of fountain, wood, and river. 353. See on α 130. Here the upholstery was double.

362. θυμῆρες: predicate adjective as adverb, gratefully. With the hot water, dipped from the tripod, she mingled cold water till the mixture had a grateful temperature, and then poured it over the bather (λόε).

364 f. = γ 466 f.

368-372 = α 136-140. Some good manuscripts omit these verses here. They are more or less redundant, but this is often the case in the employment of set formulae.

375-405. *Circe restores the comrades of Odysseus to their human shape, and sends him to bring Eurylochus and his men from the ship.*

394 f. πρὶν, πρὶν: = πρότερον, πρὶν.

386. πρόφρασσα: with genuine favor, "if that kindness is sincere which leads thee to bid me eat and drink." 391. ἐναντίοι: in opposite lines.

392. φάρμακον ἄλλο: other than the first, an antidote.

397. ἔφυν ἐν χερσίν: see on β 302.

398. πᾶσιν . . . γόος: all burst forth into yearning laments.

406-448. *Odysseus brings his men from the ship to Circe's palace, in spite of the protests of Eurylochus.*

410. ἄγραυλοι: in the barn-yard, = ἐν κόπρω (411). The calves are kept at home while the mothers go out grazing.

415 f. They felt as glad as though they had got home. — ὡς: sc. ἂν εἴη. So in 420, sc. ἂν χαρηγίμεν. 425. ὀτρύνεσθε: bestir yourselves.

431. πόσ': πόσε. 432. καταβήμεναι: explanatory of κακῶν.

434 f. καὶ ἀνάγκη: even by constraint, i.e. they would be compelled to haunt Circe's palace, as Cyclops compelled them to remain in his cave. In ἀνάγκη lies the point of comparison.

440. τῷ κτλ. : *with this* (sc. ἄορι) *to smite off his head and lay it low.*
448. ἐνιπὴν : *threat, i.e. the blow threatened by gesture in 439 ff.*
- 449-486. *Odysseus with his restored and reunited companions is royally entertained by Circe for a year, but at last he begs to be sent home.*
456. This verse is omitted here by the best manuscripts.
457. θαλερόν : *copious, usually of δάκρυ.*
464. μεμνημένοι : *mindful of, i.e. engaged in.*
469. ἔην : *was complete.* — *περὶ ἔτραπον ὥραι :* *the seasons finished their circuit and began a new round.* Another and parallel phrase is *καὶ ἐπήλυθον ὥραι.*
481. γούνων : *by her knees, sc. λαβών.* G. 1101, 3 ; H. 738 b.
- 487-540. *Circe informs Odysseus that he is destined to visit the realm of Hades before he returns home, and gives him directions for the dreadful journey.*
492. χρησομένους : *to consult, future participle of purpose.*
495. τοὶ δέ : *but they, sc. the other spirits.* — *σκιαί :* *predicate.*
- 496-499 = δ 538-541 (ἐν ψαμάθοισι). 505. παρὰ νηί : *i.e. as thou voyagest.*
507. ἦσθαι : *infinitive as imperative.* 509. ἔνθα : *where, relative.*
511. κέλσαι : *infinitive as imperative, apodosis to 508.*
513. ἔνθα : *i.e. at the entrance to the lower world.*
515. δύο ποταμῶν : *i.e. Pyriphlegethon and Cocytus.* At their junction they plunge over a cliff, and form the Acheron.
518. ἀμφ' αὐτῷ : *i.e. all round its edges.*
- 519 f. A funeral offering, food and drink for the departed.
521. πολλά : *fervently.* — *νεκῶν κάρηνα :* *a periphrasis for νέκρας.*
- 522 f. ἐλθὼν . . . ῥέξειν : *vowing* (sc. εὐχόμενος from γυμνοῦσθαι) *that when thou returnest thou wilt sacrifice.* — *ἢ τις ἀρίστη :* *the best thou hast.*
523. ἱσθλῶν : *with costly offerings.*
526. λιση : *aorist subjunctive 2 person singular.*
527. ῥέξειν : *infinitive as imperative.*
528. εἰς ἔριβος : *so in offerings to the gods below.* The opposite is seen in γ 453 f.
529. ἰέμενος : *in the direction of.* Odysseus is to withdraw a little from the trench, in the direction whence he had come. He is to return at 531.
540. ὡς : *how, beginning an exegetical clause.*
- 541-574. *Circe's guests return to their ship, the luckless Elpenor alone excepted, and Odysseus tells his comrades of the new venture.*
542. εἶματα : *predicate, as raiment.* 551. ἀπήμονας : *predicate.*
554. ἐν δώμασι : *the context requires the meaning on top of the house.*
558. ἴων ἐς κλίμακα : *the main idea ; he forgot to go to the ladder and descend.* The catastrophe is unnoticed at the time.
562. φάσθε νῦ που : *ye think now, I suppose.* 567. γῶων : = *ἐγῶων.*
- 568 = 202.
573. οὐκ ἐθέλοντα : *no condition is expressed, but an actual state, = ἀέκοντα.*

THE ELEVENTH BOOK OF THE ODYSSEY.

1-50. *Odysseus sets sail, and, following Circe's directions, reaches the mouth of Hades, and invokes the departed spirits.*

1 = δ 573.

2 f. Cf. δ 577 f.

4. τὰ μῆλα : those sheep, mentioned κ 572.

8 = κ 136.

9. ὄπλα . . . νῆα : they "made everything shipshape."

11. τῆς : with ἰστία. — πανημερίας : predicate to ποντοπορούσης, with the force of an adverb. Cf. δ 356. "The sail 'drew' well all day." 12 = β 388.

13. πείρατα : the further shore, following Circe's direction in κ 508.

15 f. See on κ 83.

19. ἐπί : overhead.

22. φράσε : in κ 513 ff.

25-35. Cf. κ 517-527.

36. ἐς βόθρον : their heads directed downwards, according to κ 528. The details corresponding to αὐτὸς . . . βόων κ 528 f. are wanting here.

37. Cf. κ 530.

38-43. An expansion of ψυχαί. Cf. Vergil's *matres atque viri, defunctaque corpora vita | magnanimum heroum, pueri innuptaeque puellae, | impositique rogis iuvenes ante ora parentum* Georg. iv. 475 ff. 42. οἶ : demonstrative. — πολλοί : predicate, in throngs.

44-50. Cf. κ 531-537.

51-83. *The spirit of Elpenor (κ 551-560) converses with Odysseus and begs burial for his body.* 53. κατελείπομεν : without knowing it.

58. ἔφθης ἢ ἐγώ : thou hast come sooner than I. — πεζὸς λών : though journeying on foot. And yet Oceanus had to be crossed (158 f.). For similar humor, see α 173. 62. ἐν : on, as in κ 554. 63-65. Cf. κ 558-560.

66. τῶν ὄπιθεν : by those thou didst leave behind thee, poetical partitive genitive. See on β 68. 68. μῶνον : predicate, as only son.

72. λών : when thou departest from Aeaëa for Ithaca. — καταλείπειν : infinitive as imperative. Join with it ὄπιθεν.

76. ἀνδρὸς κτλ. : hapless man that I am, the genitive influenced by σῆμα. — καὶ . . . πυθέσθαι : see on γ 204.

82. ἀνευθεν : on one side of the trench, corresponding to ἐτέρωθεν 83.

84-89. *The spirit of his mother would partake of the blood-offering, but is prevented by Odysseus, according to his instructions.*

84. ἦλθε δ' ἐπί : then up there came, a formula introducing each spirit that partakes of the blood-offering, 90 (152 f.), 387, 467.

85. θυγάτηρ : agreeing with ψυχὴ rather than μητρός.

88. οὐδ' ὦς : i.e. though I felt pity for her, amplified by πυκινὸν κτλ.

89. πρὶν . . . πυθέσθαι : as ordered by Circe κ 537.

90-151. *The spirit of Tiresias tells Odysseus all that awaits him in the future.*

91. σκῆπτρον ἔχων : constructio ad sensum, as though Τειρεσίης preceded. For the meaning of the sceptre, see on β 37. — ἔγνω : Tiresias recognizes Odysseus before drinking of the blood. He differs from the other spirits

in retaining *φρένες* and *νόος*, and in being *πεπνυμένος* (κ 493 ff.). Still, even he is strengthened by the draught.

92. The best manuscripts omit this verse here.

102. *λήσειν* : sc. *σέ* as subject. — *δ* : demonstrative, to be treated as relative.

103. Cf. ι 536.

104. *καὶ ὤς* : i.e. in spite of Poseidon's wrath.

106. *ὅποτε πρῶτον* : *when once*, *quam primum*.

110. *ἀσινέας* : predicate ; the last two syllables pronounced with 'synzesis.'

114 f. : Cf. ι 534 f.

121. *ἔρχεσθαι* : infinitive as imperative.

125. *πτερά* : we call sails 'wings,' though they do not move as oars do.

128. *ἔχειν* : sc. *σέ* as subject.

130 ff. The wanderer is to spread abroad the cult of Poseidon and so mollify the god's wrath.

134. *ἐξ ἀλός* : *away from the sea*, on land, whereas his companions (with whom *αὐτῷ* contrasts) are all to perish by the sea. Poseidon's wrath is to be wholly appeased. The words were early misunderstood to mean 'from the sea,' and the story of the death of the hero at the hands of Telegonus, his son by Circe, was developed in explanation.

135. *μᾶλα τοῖος* : see on α 209.

137. *νημερτία* : predicate adjective as adverb.

141. *τήνδε* : *here*.

144. *τὸν ἑόντα* : *as being that one*, i.e. *that I am he*.

146. *Easy is the course I shall tell and suggest*.

152–224. *The spirit of his mother converses with Odysseus, tells him all that had taken place before her death at Ithaca, and also why she cannot now embrace him.*

156. *τάδε* : *these scenes*.

159. Cf. 58. — *ἑόντα* : sc. *τινά*.

161. *πολὺν χρόνον* : with *ἀλώμενος*.

168. *ἐξ οὗ τὰ πρῶτιστα* : *since that first time*.

173. See on γ 280.

174. *πατρός* : perhaps genitive of ultimate source, where a genitive with *περὶ* would be possible as an alternative. Cf. 494.

175 f. *πάρ* = *πάρεστι* *abides among*. "Is the royal power still mine, or is it another's?"

182. *οἴζυραί* : *pitiifully*, predicate.

184. *ἔκηλος* : the suitors had not come when Anticleia died.

185. *τεμένεια νέμεται* : i.e. administers the royal properties, *enjoys the royal grants*.

187 f. *αὐτόθι* : explained by *ἀγροῶ*.

190. *χείμα* : accusative of duration of time. — *ἐνὶ οἴκῳ* : not *ἐν θαλάμῳ*.

191. *εἶται* : *wears*.

193. *πάντη* : *anywhere*. — *κατὰ γουνὸν κτλ.* : see on α 193.

194. *φύλλων* : genitive of material, with *εὐνά*.

197. *οὔτω* : i.e. *ποθέουσα σὸν νόστον*.

202. *σὸς πόθος* : i.e. *yearning for thee*, the possessive pronoun containing an objective genitive. G. 999 ; H. 694. — *σὰ μῆδεα* : i.e. *πόθος σῶν μηδέων*, the things missed put with pathetic brevity for the sense of missing them.

206–208. Vergil copies in *ter conatus ibi collo dare bracchia circum : | ter frustra compressa manus effugit imago, | par levibus ventis voluerique simillima somno* *Aen.* ii. 792 ff., vi. 700 ff. — *εἴκελον* : predicate to a subject *εἶδωλον*.

211. φίλος χεῖρε: dual and plural united.

213. εἶδωλον κτλ.: predicate apposition with τῶδε, *can this be some spectre which, etc.*

219. ἔχουσιν: *support.*

225-332. *Odysseus sees the spirits of many wives and daughters of ancient heroes, and they tell him their stories, — Tyro (235-259), Antiope (260-265), Alcmena and Megara (266-270), Epicaste (271-280), Chloris (281-297), Leda (298-304), Iphimedeia (305-320), Phaedra, Procris, and Ariadne (321-325), Maera, Clymene, and Eriphyle (326 f.). He could not mention even their names if he talked all night, and it is time to sleep already.*

333-384. INTERLUDE: *Praise of the story, and desire for more of it.*

336. πῶς: exclamatory question of admiration, equivalent to ποῖος.

338. ξείνος ἔμῳς: the special guest of Arete because he had formally supplicated her on first entering the palace, clasping her knees (η 142).

339. τῷ: *therefore.* — τὰ δῶρα: *those presents*, already collected and packed away in a chest, which Odysseus has fastened with his own knot (θ 447 ff.).

343. ἀνδρῶν: partitive genitive with ὅς. — προγενέστερος: an 'absolute comparative,' *well on in years.*

344. οὐκ ἀπὸ σκοποῦ κτλ.: *not wide of the mark nor wide of our mind.*

346. "But it is Alcinoüs who must give the decisive word of command."

348. τοῦτο ἔπος: *this proposition* of Arete's, 339 f. — οὕτω ἔσται: *shall be carried out.* — αἶ κεν: *so surely as.* 353 = α 359. 354 f. = ι 1 f.

358. καὶ τό: *even this* delay with accumulation of gifts.

363. τὸ . . . εἰσκομεν: *this indeed we in no wise think of thee, viz.,* ἔμεν κτλ.

364. οἶά τε: = ὡς.

366. ὄθεν κτλ.: 'out of what no man can see,' from invisible material, 'out of whole cloth.'

368. ὡς ὅτε: *sc. καταλέγει μῦθον*, but render as equivalent to ὡς.

369. πάντων Ἀργείων: *i.e. the returning companions of Odysseus*, ι 159.

375. ὅτε: *in case that.*

379. 'To everything there is a season, and a time to every purpose under the heaven.' *Eccles.* iii. 1. 381. τούτων: with οἰκτρότερα.

384. γυναικῶς: *i.e. Clytaemnestra.* Cf. γ 269 ff.

385-484. *Odysseus, resuming his story, tells how he saw the spirit of Agamemnon, and learned the manner of his death.*

385. Continues 329.

387. ἦλθε δ' ἐπί: see on 90.

389. Cf. δ 534 ff.

393 f. Cf. 219 ff.

397. This formula of stately address occurs often in the *Iliad*, but only here in the *Odyssey.* 398 = 171. 411 = δ 535.

414. οἶ ῥα: *sc. κτείνονται.* — ἐν: *sc. οἴκῳ.*

415. The datives express time. Cf. α 226.

418. κείνα: *that scene*, explained by ὡς (*how*) κτλ.

421. οἰκροτάτην: predicate, *the most pitiful voice I ever heard was that of, etc.*

423. ἀμφ' ἔμοι: *upon me*, as I lay dying. — ποτὶ γαίῃ: with βάλλον. He tried to lift his hands in defence, but had to let them fall helplessly.

424. *περὶ φασγάνῳ* : transfixed by the sword which Aegisthus had left in his body.

427. οὐκ ἄλλο : *sc. ἐστὶ*, there is naught else.

429. οἶον δῆ : exclamatory, lo! what a shameless deed, etc.

430. ἦ τοι ἔφην γε : verily I had thought.

432. λυγρὰ ἰδυῖα : see on 189.

433. οἶ : on herself.

434. καὶ . . . ἔησιν : even be she a well-doer ; i.e. even on the well-doers.

441. τῷ : *therefore*. — εἶναι : infinitive as imperative.

442. μῦθον ἅπαντα : equivalent to πᾶν τι, all and everything.

443. τὸ δέ : nominative, subject of the imperative phrase following.

445. εὖ . . . οἶδεν : has good counsels in her heart, 'she openeth her mouth with wisdom,' *Proverbs*, xxxi. 26.

447. ἡμεῖς : Agamemnon visited Ithaca, with Menelaus, in order to persuade Odysseus to join the expedition against Ilios, as he, with the other suitors of Helen, had agreed (*ω* 116 ff.). Other traditions make the cunning of Palamedes necessary to outwit Odysseus, who feigned madness in order to avoid leaving his wife and infant son. Trick and countertrick are familiar.

452. υἱός : genitive, to sate myself with (gazing on) my son.

456. πιστά : adjective as substantive, possibilities of trust, faith in, *sc. ἐστὶ*.

458. ἔτι ζώντος : predicate.

464. κακόν : *sc. ἐστὶ*.

465–540. The spirit of Achilles converses with Odysseus, and proudly hears of the exploits of Neoptolemus.

467 ff. The same grouping of names occurs in *γ* 109 ff.

474. τίπτει κτλ. : "What is left for thee now to attempt?"

479. κατὰ χρέος : through need of, i.e. for consultation with, *χρησόμενος ψυχῆ* *Τειρεσίαο* 165.

481 = 166.

482. σεῖο : in comparison with thee.

483. μακάριστος : (*sc. ἦν*) 'absolute' superlative, greatly blessed. — οὐτ' ἄρ' ὀπίσω : *sc. ἔσσεται*.

489 ff. "Poor man's hireling were better than dead men's king."

494. Πηληῖος : the genitive as in 174.

495. ἔχει τιμῆν : = *τεμένεια νέμεται* 185.

497. κατά : adverb, fast.

498. εἰ γάρ : *sc. εἴην*.

499 f. οἶος κτλ. : strictly predicate, as which I slew, i.e. as I was when I slew.

502. τῷ κέ τεφ : in that case for many a man (*τινὶ*).

503. οἶ : explaining τέφ, of such as.

509. ἐκ Σκύρου : it was here that Achilles had been concealed by Thetis among the daughters of King Lycomedes, and it was Odysseus, too, who craftily discovered him.

511. οὐχ ἡμάρτανε μῦθον : did not miss the proper words, i.e. always said the right thing, a good instance of 'litotes.' § 19 d. 517 = 328 (*πάσας*).

518. ὄσσον λαόν : how great a host, explaining πάντας.

519. οἶον κτλ. : how he did slay! exclamation. Strictly οἶον is predicate adjective, what a man that was whom he slew!

521. γυναιῶν εἵνεκα δῶρων : because of the bribing of women, i.e. because Priam had given Astyoche, his sister, the wife of Telephus and mother of Eurypylos, a golden vine to induce her to send her son to the war. The story

of Eriphyle (326) has a similar trait. The details of both stories are developed in post-Homeric literature.

522. κάλλιστον : predicate, *he was the fairest man I ever saw*.

523. ἵππον : cf. δ 272. — Ἐπειός : Vergil gives the names of the Greeks who issue from the horse, and includes Epeus, et ipse doli fabricator Epeus *Aen.* ii. 264.

527. γυῖα : subject of τρέμων.

531. ἐξέμεναι : *to let him out*.

534. μοῖραν . . . ἔχων. Vergil has Neoptolemus slay Priam, *Aen.* ii. 533 ff., and makes the portrait of the youthful hero harsh and savage. The Homeric portrait is exquisite.

539. μακρὰ βιβᾶσα : see on ι 450.

540. ὄ : = ὄ τι, quod, *because*.

541–567. *The spirit of Aias Telamon will have naught of Odysseus.*

541. αἱ ἄλλαι : including Patroclus and Antilochus, 468.

542. κήδεα : *i.e.* his relatives, as objects of solicitude when present, and of sorrowful longing when absent.

546. ἔθηκε : *offered* them as a prize.

547. δίκασαν : *adjudged* the prize. After the death of Achilles and the funeral games in his honor, Thetis offered his armor to the bravest of the Achaeans. Odysseus and Aias had rescued the body of Achilles from the Trojans, and each claimed the prize. Athena induced captive Trojans to decide the case in favor of Odysseus.

548. ὡς μὴ ὄφελον : see on α 217. — τοιῶδ' ἐπ' ἀέθλω : *in strife for such a prize*.

550. πέρι, περί : adverbs with τέτυκτο. See on α 66.

553. οὐκ ἄρ' ἐμελλες : *couldst thou not then ?* see on ι 475.

556 ff. τοῖος πύργος : in predicate apposition with the subject of ἀπώλεο, *such a tower of strength as thou didst perish*. In the *Iliad* Aias is called ἔρκος Ἀχαιῶν, *bulwark of the Achaeans*. — σεῖο : causal genitive with ἀχρόμεθα, resumed by φθιμένοι.

557. κεφαλῇ : dependent on ἴσον, instead of a genitive parallel with σεῖο, which would cause ambiguity.

565. ὄμως κεχολωμένος : *in spite of his retiring in wrath*. — κὲν προσέφη : *sc. ἐμέ*. “I should have followed him for further speech from him or me, had not curiosity to see other spirits stopped me.” Odysseus did follow to the very entrance of Erebus.

568–626. *Odysseus looks into Hades and sees many illustrious spirits, — Minos (568–571), Orion (572–575), Tityus (576–581), Tantalus (582–592), Sisyphus (593–600), and Heracles, who reminds him of his own descent to Hades (601–626).*

569. σκῆπτρον : see on β 37.

574. αὐτός : *i.e.* while living in the upper world.

584. πῖεῖν : denotes the purpose of ἐλέσθαι.

591. ἐπὶ κτλ. : adverb with μάσασθαι, *when he aimed at these, to clutch thereat with his hands*.

598. A dactylic verse, in which sound and idea happily correspond. § 16 d.

600. ἐκ κρατός : *sc.* as he stooped to the stone.

607. γυμνόν : *bare* of its case or pouch, ready for action.

608. αἰεὶ βαλέοντι : *sc. τινί, one who is ever about to shoot.*

610. ἴνα : = ἐν ᾧ, of the τελαμών.

613. "May this be the last work of such a terrible artist, and O that he had not wrought this!" A vivacious union of two incompatible wishes, as in δ 684.

621. χεῖροσι φωτί : *i.e. Eurystheus, ruler of Argos, on whom Hera secured the fulfilment of the prophecy intended by Zeus for Heracles (T 96-133).*

623. κύνα : Homer neither describes nor names Cerberus. *Cf. Vergil's Cerberus haec ingens latratu regna trifauci | personat, adverso recubans immanis in antro Aen. vi. 417 f. — ἄγοντα : future participle of purpose.*

627-640. *Odysseus retires in panic fear from the entrance to Hades, seeks his ship, and sets sail.*

631. Theseus and Peirithous also, like Heracles, had made the descent to Hades. *Cf. Vergil's sedet, aeternumque sedebit, | infelix Theseus Aen. vi. 617 f. 632. ἐπὶ ἀγείροτο : came on in throngs.*

639. κύμα βόοιο : *the billowy current.*

640. The passage was accomplished first by oars and then by sail, back again across Oceanus to the inner θάλασσα.

THE TWELFTH BOOK OF THE ODYSSEY.

1-27. *Odysseus returns to Aetaea, where he buries the body of Elpenor, and where Circe again receives him kindly.*

4. ἀντολαὶ Ἥελιοιο : the home of Circe, like that of Medeia, was originally in the mythical East, which the Argo penetrated (60-72).

10. *Cf. λ 74 ff., κ 554 ff. Vergil imitates the Elpenor episode with that of Palinurus, Aen. v. 833-871, vi. 337-383.*

28-141. *Circe foretells to Odysseus the perils that await him from the Sirens (39-54), the Planctae (55-72), Scylla and Charybdis (73-126), the cattle of Helius (127-141).*

35. Odysseus here tells Circe the story of the eleventh book.

38. μνήσει κτλ. : "and heaven will not suffer thee to forget it."

50. δησάντων : imperative.

51. αὐτοῦ : *the mast itself.*

54. διδέντων : imperative.

58. βουλεύειν : infinitive as imperative.

59. ἔνθεν μὲν : the contrasted way is described in 73 ff.

61. θεοὶ καλέουσιν : see on κ 305.

64. τῶν : partitive, *sc. τινά.*

70. πᾶσι μέλουσα : *cf. ι 20. — Αἰήταιο : cf. κ 137.*

71. βάλεν : *sc. κύματα (68) as subject.*

73. οἱ δὲ δὺν σκόπελοι : *but yonder two peaks, οἱ μὲν being contrasted with ἔνθεν μὲν 59. The independent nominative is more vivacious than the partitive genitive. — ὁ μὲν : the haunt of Scylla, contrasting with τὸν δ' ἕτερον 101, that of Charybdis.*

75. τὸ μὲν : *this, i.e. this condition of being wrapped in clouds.*

81 f. ἢ περ ἂν ἰθύνετε : *where (i.e. on which western side) you will perhaps (ἂν, in case he selects this course rather than the one by the Planctae 56 f.) guide.* For the subjunctive, see § 21 b (2).

86. σκύλακος : a fanciful etymological explanation of the name Σκύλλα.

93. μέσση : *half-way, i.e. up to the middle of her body.*

98. ἀκήριοι : predicate adjective as adverb.

101. τὸν δ' ἕτερον : corresponding to ὁ μὲν 73.

102. πλησίον : adverb, *sc. εἰσὶν οἱ σκόπελοι.*

106. τύχοις : *sc. ὦν.*

107. Cf. ι 525.

108. ἀλλὰ μάλα : *so by all means.*

114. τὴν δέ : *i.e. Scylla.* The hero is unwilling to accept the dreadful alternative. He wishes to escape both horrors.

116. δὴ αὖ : pronounced with 'synzesis.'

123. τόσσησιν : *just as many as the first time.*

127. Θρινακίην : *cf. λ 107-113.* The name in Homer has nothing to do with Sicily, and must not be associated with Trinacria (Τρινακρία).

130. ἕκαστα : *in every drove and herd, combining both ἀγέλαι and πῶσα.*

137-141. Cf. λ 110-114.

142-200. *Odysseus leaves Circe's isle, and, following the directions of the goddess, succeeds in passing the Sirens in safety and yet in hearing their marvellous song.*

147. This verse is omitted here by the best manuscripts.

148-152 = λ 6-10.

156. εἰδότες : contains the main idea, "that we may know what awaits us, and so be prepared for probable death or possible escape."

162 ff. see on 51 ff.

175. μεγάλη ἰς : *the great force of my hands.*

181. see on ι 473.

182. τὰς δέ : apodosis.

184-191. Knowledge of past and future is the bait the Sirens offer. In Eden, it was the fruit of the tree of the knowledge of good and evil that was withheld from the First Parents.

201-259. *Odysseus avoids the terrors of the Planctae, and makes the awful passage between Scylla and Charybdis.*

203. τῶν : *sc. ἐταίρων, with χειρῶν.*

204. βόμβησαν : *splashed as the blades fell upon the water.* Then the oars hung trailing from the thole-pins.

208. γάρ : *surely.*

209. μείζον κακόν : predicate to τῶδε, *this is no greater evil which impends.*

212. καὶ που κτλ. : *and so somehow this peril (τῶνδε) I think we shall (live to) recall.* Cf. Vergil's forsan et haec olim meminisse iuvabit *Aen. i.* 203.

220. σκοπέλου : *i.e. the Scylla-peak.* — λάθησιν : *sc. νῆυς as subject.*

221. κείσε : *i.e. to the Planctae.*

225. ἐντός : *inside the ship, contrasted with their places at the thole-pins.*

230. πρώρης : explanatory apposition. There were two ἱκρία.

231. φέρε : *threatened to bring.*

232. ὄσσε : subject of ἔκαμον.

238. πᾶσα : with κυκωμένη, *all seething, and so in 241.*

245. τόφρα : *i.e. while all eyes were on Charybdis.*

252. δόλον : predicate to εἶδατα, *bits of food as bait.*

253. κέρασ : *i.e.* the tube of horn which protected the fish-line above the hook from the bite of the fish.

254. ἀσπαίροντα : in this word lies the point of the comparison, which is elaborated into a picture of completest detail.

258. οἰκτιστον : predicate, *that was the most pitiful sight my eyes ever beheld.*

260-293. *Odysseus, on approaching Thrinacia, is mindful of the warnings of Tiresias and Circe and would fain sail past, but his comrades protest.*

265. αὐλιζομένωνν : *sc.* by the nymphs of 132. 267. *Cf.* λ 106 ff.

278. Εὐρύλοχος : mutinous again ; *cf.* κ 429 ff.

279. περί : *excessive*, strictly an adverb, *sc.* ἐστί.

280. ἦ ῥά νυ κτλ. : *verily now thou must be wholly made of iron.*

286. ἐκ νυκτῶν : *from the nights, i.e.* during them.

291. πειθόμεθα : *let us obey.* Night commands to eat and rest.

293. ἐνήσομεν : *will launch out, sc.* νῆα.

294-373. *Odysseus exacts from his comrades an oath not to touch the cattle of Helius, and lands upon the island, but a month's tempest keeps them there till all provisions are exhausted, and famine drives them to the forbidden food.*

295. δ̄ = δ̄τι.

312. τρίχα νυκτός : 'the third watch of the night' and the last, *i.e.* towards morning. — μετὰ βεβήκει : *had passed over the meridian and were sloping toward the horizon. Cf.* ι 58. 313-315 = ι 67-69.

320 f. γὰρ . . . δέ : *surely . . . so then, or since . . . then.*

330. δὴ ἄγρην : pronounced with 'synzesis.'

331. ὅτι κτλ. : *whatever came to their hands.*

336. ἐπί : *at hand*, adverb with ἦν. In 349 it has the force of *thereto*, with ἔσπονται *accede.*

350. ἄπαξ : *for good and all.* — πρὸς κῦμα χανῶν κτλ. : *open my mouth to the billows and die*, a bitter description of drowning.

357. φύλλα : *leaves to be thrown into the fire in place of the οὐλόχυται.* See on γ 447. 359-361. *Cf.* γ 454-458.

362-365. *Cf.* γ 459-463. 372. εἰς ἄτην : *to my woe.*

373. μέγα ἔργον : as in γ 261.

374-396. *Wrath of Helius and awful portents.*

379. ὑπέρβιον : adverb. 380 f. *Cf.* λ 17 f.

389. ἦκουσα Καλυψοῦς : ample opportunity for this is afforded in the action of ε, the Calypso-book.

397-453. *On leaving Thrinacia, Odysseus is shipwrecked, his comrades perish, he himself drifts back past Charybdis, and at last reaches Calypso's isle.*

399. δὴ ἔβδομον : pronounced with 'synzesis.' *Cf.* 330.

413 f. *Cf.* excutitur pronusque magister | volvitur in caput Vergil *Aen.* i. 115 f. 422. ποτὶ τρόπιν : *sc.* from the προυνῆ 411.

423. ἐπίτονος : the πρότονοι were broken 409.

435. εἶχον : intransitive, = ἔσαν. 439. ἀνέστη : *gnomic aorist.*

443. μέσσω : *in the midst of the seething water.*

451. χιθῖδος ἐμυθέομην : *sc.* in η 244 ff. 453. ἀριζήλως : with *ειρημένα.*

THE THIRTEENTH BOOK OF THE ODYSSEY.

1-92. *Odysseus having thus ended his story (ι-μ), all retire for the night. The next day is spent in feasting, but at evening mutual farewells are said, and the hero is conveyed asleep on the magic ship of the Phaeacians to Ithaca.*

1 f. = λ 333 f.

5. *πάλιν πλαγχθέντα* : sc. from Ithaca.

6. *ἄψ ἀπονουστήσειν* : to Scheria. No more experiences like that with Aeolus κ 56-76.

7. *ἐφιέμενος* : *urgently.*

10 ff. Cf. θ 390 ff., 438 ff. Fourteen 'changes of raiment,' thirteen talents of gold, and a golden beaker lay in the chest, which was fastened with the private knot of Odysseus (θ 447 f.).

13. *δῶμεν* κτλ. : Alcinöus thus fulfils the promise made λ 351 f.

14. *ἀνδρακάς* : there were twelve βασιλῆες besides Alcinöus.

15. *τισόμεθα* : *we will recompense ourselves*, the taxation of heroic times.

17 = γ 396.

21. *ὑπὸ ζυγά* : *below decks*, under the *ἑκρια* fore and aft, as in ι 99.

24 f. *τοῖσι, Ζηνί* : *i.e.* in honor of Zeus, for the guests to eat.

29. *πολλά* : *often.*

32. *νειὼν ἀν'* : = *ἀνὰ νειὼν.*

33. *κατέδν* : gnomic aorist in simile.

34. *ἐποίχασθαι* : infinitive in the relation of loose purpose, *for his going*, the cause of gladness and the result of the sun's setting.

35. *ἀσπαστόν* : contains the gist of the comparison. As in μ 251 ff., the simile becomes a picture with minute detail.

39. *χαίρετε* : *fare ye well*, with full meaning, as well as parting formula.

56. *αὐτόθεν ἐξ ἑδρέων* : *right where they sat.*

60. *τὰ . . . πέλονται* : "which are the unbidden guests of men."

83 f. *ὑψόσ' αἰρόμενοι, ὡς αἰέροτο* : "as spirited horses under the lash leap high in air and dash on their way, so the ship under the mighty propulsion of the oars leaped over the water."

92. One of the 'Ten Thousand,' when that brave band had reached Trapezus on the Euxine, and was deliberating about their further advance homewards, made the following speech (Xenophon *Anab.* v. i. 2) : "For my part, men, I am tired of packing up, and tramping, and running, and carrying arms, and marching in line, and mounting guard, and fighting, and I want to stop these toils, since we have the sea, and to sail the rest of the way, and to go back to Greece stretched out at full length, as *Odysseus did.*"

93-125. *At the harbor of Phorcys in Ithaca the Phaeacians land Odysseus, still asleep, with all his treasures.*

98. *λιμένος ποτιπεπτηῖαι* : *on the harbor-side, gently sloping*, strictly an ablative genitive, as one looks *from the harbor.*

99. *ἀνέμων* : subjective genitive with *κύμα.*

104. *ἱρόν* : adjective as substantivē. A grotto is still shown to visitors at Ithaca, which has features remarkable enough to have suggested the following flight of fancy.

110. *αἱ μὲν* : sc. *θύραι, one door.*

114. ὄσον κτλ. : *as far as half her whole length.*

118. αὐτῷ κτλ. : *bed and all.* The Attic would have αὐτῷ τῷ λινῷ κτλ.

125-164. *Poseidon is enraged at the Phaeacians for thus favoring his enemy, and turns their returning ship with its crew into stone.*

127. πρῶτον : *once for all*, as with ἐπει (133). Cf. ι 536.

130. τοὶ . . . γενέθλης : according to the genealogy in η 55 ff., Poseidon was grandfather of Alcinoüs, and great-grandfather of Arete.

131. παθόντα : contains the main idea, *would suffer before coming home.*

151. ἔν' ἤδη σχῶνται : *that at last they may check themselves.*

152. ἀμφικαλύψαι : depends on ἐθέλω 149.

156. θεῖναι : infinitive as imperative, sc. νῆα, to which λιθον is predicate. Cf. 163. This stone ship is now pointed out to travellers near the harbor of Corfù, which tradition identifies with the Homeric Scheria.

165-189. *The Phaeacians, fearing the further wrath of Poseidon, sacrifice and pray to him. Meanwhile Odysseus awakes on Ithaca.*

170 f. Cf. δ 772 f.

172 = ι 507.

184. ἔδεισαν : for the quantity of the first syllable, see § 62 h β.

187. ἐστεῶτες περὶ βωμόν : and this is our last glimpse of this kindly folk. Poseidon seems to have carried out his wish, and walled their city up.

VOCABULARY

TO THE

FIRST TWELVE BOOKS OF THE ODYSSEY.

A.

ἄ: *ah! O. ἄ δειλέ, wretched man!*
ἄ-ἄγής, -ές (φάγνυμι): adj. *unbroken, unbreakable.* λ 575.
ἄ-απτος: *unapproachable, invincible.*
ἄάω, aor. ἄσε, ἄῤσαν, aor. pass. ἄσθη (ἄτη): *deceive, lead into folly, ruin.*
ἄβακέω, aor. ἀβάκησαν: *am ignorant, suspect nothing.* δ 249.
ἄβληχρός: *soft, gentle, weak.*
ἀγα-: strengthening prefix, *very, exceedingly.* Cf. ἀγακλειδός.
ἀγαγών: aor. partic. of ἄγω, *lead.*
ἀγαθός 3: *good, noble, brave.* Rarely used of moral quality. βοήν ἀγαθός, *good at the war-cry, brave in war.* ἀγαθόν, as subst., *good.*
ἀγα-κλειτός 3 and ἀγακλυτός (κλέος): *renowned, honored, famous.*
ἀγάλλομαι: *delight, exult.*
ἄγαλμα, -ατος: *delight, splendid gift.*
ἄγαμαι, fut. ἀγάσσεσθαι, aor. ἡγάσασατο, ἀγάσασθαι: *admire, wonder at; begrudge; am vexed, am angry.*
Ἄγαμεμνόνεος 3: *Agamemnon's.*
Ἄγαμεμνονίδης: *son of Agamemnon.* 'Patronymic,' § 42.
Ἄγαμέμνων, -ονος: *Agamemnon, son of Atreus, grandson of Pelops, king at Mycenae.* As the leader of the expedition against Troy, he is promi-

nent through the whole of the *Iliad*. At the close of the war, on his arrival at home, he was slain by his own cousin Aegisthus, the paramour of his wife, Clytaemnestra. α 35 ff., γ 248 ff., δ 512 ff., λ 387 ff., ω 20 ff.
ἀγανός: *kindly, gentle.*
ἀγανο-φροσύνη (φρήν): *kindness.* λ 203.
ἀγάομαι: *grudge, am vexed.* Cf. ἄγαμαι.
ἀγαπάξω (ἀγάπη): *welcome, receive kindly.* ἀγαπαζόμενοι φιλέουσιν, *welcome with open arms.*
ἀγαπ-ήνωρ, -ορος: *loving bravery, brave.*
ἀγαπητός: *beloved.*
ἀγασσάμενος, ἀγάσσεσθαι: see ἄγαμαι.
ἀγά-στονος: *loud-groaning, roaring.*
ἀγαυός 3: *admirable, excellent, noble.*
ἀγγελίη: *message, tidings, news.*
ἀγγέλλω, fut. ἀγγελέω, aor. ἀγγείλειε: *bear a (the) message, announce.*
ἄγγελος: *messenger, ambassador.*
ἄγγος, -εος: *bowel, pan, vessel.*
ἄγε, ἄγετε: strictly inv. of ἄγω, *lead, bring, but generally used as interjection, up! come!*
ἀγείρω, aor. ἤγειρα, ἄγειραν, 2 aor. mid. ἀγέρεσθαι, ἀγρόμενοι, pl. plpf. ἀγηγέρατο [ἀγηγεμένοι ἦσαν], aor. pass. ἀγέρθη, ἤγερθεν [ἤγέρθησαν, § 47 0]: *collect, bring together, assemble.*

ἀγελαιός (ἀγέλη) 3: of the herd.

ἀ-γέλαστος: adj. at which one cannot laugh, dismal.

ἀγε-λείη: giver of booty. Epithet of Athena as war-goddess.

ἀγέλη: herd.

ἀγέρεσθαι, ἀγέρθη: see ἀγείρω, collect.

ἀγέρωχος: proud, mighty, impetuous.

ἄγη: wonder.

ἀγηγέρατο: 3 pl. plpf. of ἀγείρω, collect.

ἀγ-ήνωρ, -ορος (ἀνήρ): manly, proud.

ἀ-γήραος, ἀγήρωσ (γήρας): ageless.

ἀγκάς: adv. in (my) arms.

ἄγκιστρον: hook, fish-hook.

ἄγκοινη: arm, pl. arms, embrace.

ἄγκος, -εος: glen, valley.

ἀγκρεμάσασα: aor. partic. of ἀνακρε-
μάννυμι, hang up. § 32 b.

ἀγλαό-καρπος: of splendid fruit, luxu-
riant.

ἀγλαός, clear, splendid, glorious.

ἀ-γνοιέω, aor. ἤγνοιήσεν (γινώσκω):
fail to notice, not perceive.

ἀγνός 3: pure, holy.

ἄγνυμι, aor. ἔαξε, 2 aor. pass. ἐάγη
(φαγ-): break, shatter.

ἀ-γνώς, -ῶτος > unknown. ε 79.

ἄ-γνωστος: unknown, unrecognized.

ἀγοράομαι, aor. ἀγορήσατο: address.

ἀγορεύω: say, speak, tell.

ἀγορή (ἀγείρω): assembly, place of as-
sembly, speech to an assembly. ἀγο-
ρήνδε, to the place of assembly, § 36 d.
ἀγορήθεν, from the place of assembly,
§ 36 c.

ἀγορητής, -ῆος: speech, eloquence. θ 168.

ἄγρ-αυλος: field-dwelling, dwelling in
the fields.

ἄγηρ: chase, hunt. μ 330.

ἄγριος (ἀγρός) 3: wild, savage, rough.

ἀγριό-φωνος: rough-voiced. θ 294.

ἀγροιώτης: of the country, boorish.

ἀγρομένοισι: aor. partic. of ἀγείρω,
assemble.

ἀγρο-νόμος: field-rangin^g. ζ 106.

ἀγρός: field, country (opp. to city).

ἀγρότερος 3: wild (of animals). § 43 c.

ἀγρώσσω: catch, hunt. ε 53.

ἄγρωστις: a kind of grass. ζ 90.

ἀγυή: street, way, road.

ἄγυρις (cf. ἀγορή): assembly. γ 31.

ἄγχι: adv. near. Const. with genitive.

Ἄγχι(α)λος: Nearsea, — a name coined
for the story. α 180.

ἀγχι-βαθής, -ές: near-deep, i.e. the water
is deep near the shore. ε 413.

ἀγχι-θεος: near the gods, i.e. nearly
related to the gods. ε 35.

ἀγχι-μόλον: adv. near, near by.

ἄγχιστα: adv. nearest. Sup. of ἀγχι.

ἀγχοῦ: adv. near.

ἄγω, fut. ἄξεις, 2 aor. ἤγαγον: lead,
conduct, bring, fetch, lead away. The
connection indicates from what and
to what the motion tends.

ἀγών, -ῶνος: assembly, contest, game.

ἀ-δαήμων, -ονος (δαήναι): ignorant, in-
experienced.

ἀ-δάκρυτος: without tears, tearless.

ἀδελφεός [ἀδελφός]: brother.

ἀδευκής, -ές: bitter, grievous.

ἀδέω, aor. ἀδήσειεν, perf. ἀδήκότας: am
sated with, loathe.

ἄδην: adv. enough, to satisfaction.
ε 290.

ἀδινός: huddling. ἀδινόν, ἀδινά, cog-
nate acc. as adv., vehemently, loudly.

ἀ-δμής, -ήτος (δάμνημι): untamed, un-
broken (of an animal); unwedded (of
a maiden).

ἄ-δμητος 3: untamed, unbroken.

ἄδοι: aor. opt. of ἀνδάνω, please.

Ἄδρήστη: one of Helen's maids. δ 123.

ἀέθλιον: contest, game.

ἄεθλον: prize of contest, contest. § 27 a.

ἄεθλος: contest, trial, struggle, task.

ἀείδω [ἄδω], aor. imv. δεῖσον: sing.

ἀ-εικέλιος 3: unseemly, wretched.

ἀ-εικέλως: adv. wretchedly, pitifully.

ἀ-εικής, -ές: unseemly, shameful.

ἀερω [αἶρω], aor. *ἔειραν*, aor. pass. *ἀερωθείς*, *ἀρθείς*: raise, take up, bear. *ὕψος ἀειρόμενοι*, borne aloft, stepping high.

ἀ-έκῃτι: adv. against the will.

ἀ-έκων, -ουσα (φεκ-): unwilling, against the will.

ἄελλα (ἀημι): blast, violent wind, wind.

ἀ-ελπίς, -ές: unhoped, unlooked-for.

ἀέντων: gen. pl. partic. of ἀημι, blow.

ἀέξω (cf. wax, augeo): give increase, cherish, nourish; mid. increase, rise (of a wave).

ἀερωθείς: aor. pass. partic. of ἀερω.

ἄεσα: aor. slept, passed the night.

ἀξιάλειος 3: dry, seasoned.

ἄζομαι: reverence, feel pious fear.

ἄημι, inf. ἀήμεναι, ἀῆναι, impf. ἀῆ: blow (of the wind). *ἀήμενος*, beaten by the winds.

ἄηρ, dat. ἡέρι: air (as opposed to the clear αἰθήρ), mist, fog.

ἀήτης: wind, breeze, blast.

ἄ-θάνατος 3: undying, immortal, imperishable. *ἀθάνατοι*, immortals, i.e. gods.

ἄ-θαπτος (τάφος): unburied.

ἀ-θεμίσιος: lawless. *ἀθεμίσια εἰδώς*, knowing lawless things, i.e. lawless-hearted.

ἀ-θέμιστος: lawless.

ἀθερίξω: disregard, slight, despise.

ἀ-θέσφατος: ineffable, abundant.

Ἄθῆνη and pl. **Ἄθῆναι**: Athens. γ 307, λ 323, η 80. § 40 d.

Ἄθῆνη and **Ἄθηναίη**: Athena, Minerva. She appears often in Homer as war-goddess, as she is represented in works of art; hence she is called Παλλὰς (spear-brandishing), γλαυκῶπις (flashing-eyed), ἀγέλειη (giver of booty). She was the special patroness of Odysseus (already before Troy, B 169 ff., K 277 ff., Ψ 768 ff.), and not only contrived his return to his home (*Odyssey*, *passim*, esp. a,

ε 5 ff., ζ 13 ff., θ 7 ff., ν 221 ff.), but also aided him to slay his wife's suitors (χ 205 ff., 297 ff.) and to make peace with the people (ω 528 ff.).

ἀθηρη-λοιγός: chaff-destroyer, winnowing-shovel. λ 128.

ἀθλητήρ, -ῆρος: athlete. θ 164.

ἄθλον: contest. See ἀεθλον.

ἀθρέω, aor. ἀθρήσαι: see, behold.

ἀθρόος: assembled, all together.

ἄ-θυμος: spiritless, discouraged. κ 463.

αἰ [εἰ]: if. αἰ κε = *ἐάν*. αἰ (thus accented) γάρ often introduces a wish.

αἶα, gen. αἶης: earth. Equiv. to γαῖα, γῆ. § 25 f.

Αἶαίη: of Aea. Epithet of Circe. ι 32.

Αἶαίη: Aea. Mythical island of Circe in the far west. κ 135. The eastern Aea (Colchis) was the home of Aetes, Medea's father.

Αἰακίδης: son of Aeacus. Of Achilles, grandson of Aeacus, λ 471.

Αἴας, -αντος: Ajax. (1) Son of Telamon, king of Salamis, the mightiest of the Achaeans next to Achilles. γ 109, λ 469, 553. (2) Son of Oileus, swift-footed leader of the Locrians. δ 499 ff.

Αἰγαί: Aegae. Town in Achaëa, on the north coast of Peloponnesus. Famed for its worship of Poseidon. ε 381.

αἰγανέη: javelin, used chiefly for hunting or in games. The Attic ἀκόντιον. **αἰγείος** 3 and **αἰγεός** (αἰξ): of goat-skin, goat-skin.

αἰγείπος: black poplar.

αἰγί-βοτος: goat-feeding, pasture for goats. δ 606.

αἰγί-οχος (ἔχω): aegis-bearing. Freq. epithet of Zeus, esp. in genitive.

Αἰγισθος: Aegisthus. Son of Thyestes (δ 518), and so cousin of Agamemnon, whose wife, Clytaemnestra, he led astray (γ 263 ff.), and whom he

- killed (δ 534 f., λ 409). He was slain by Agamemnon's son, Orestes (α 298 ff.).
- αἴγλη**: *gleam, brightness.*
- Αἰγύπτιος** 3: *of Aegypt, Aegyptian.*
- Αἰγύπτιος**: *Aegyptius.* β 15.
- Αἰγυπτόν-δε**: *to Aegypt.* § 36 d.
- Αἰγυπτος**: fem. *Aegypt*; masc. the river *Aegyptus*, i.e. the Nile.
- αἰδέομαι** and **αἰδομαι**, inv. αἰδέο [αἰδοῦ, § 50 f], aor. pass. (as mid.) inv. αἰδέσθητε: *feel honorable shame or self-respect, reverence, am abashed before.*
- ἀ-ἰδηλος** (ἀ-φιδ-): (*making unseen, destructive, destroying.* θ 309.
- 'Α-ἰδης**, gen. 'Αἰδῶ, 'Αἰδω, "Αἰδος (φιδ-): *Hades, god of the unseen lower world.* § 20 a. His realm is the home of the dead; in the *Iliad*, it is beneath the earth (Θ 16, Τ 61 ff.), while in the *Odyssey*, Odysseus sails to it across Oceanus (κ 508 ff.), and finds in it a faint, ghostly imitation of life on earth. Noticeable are the elliptical expressions εἰς 'Αἰδῶ (sc. δόμους), εἰν 'Αἰδῶ (sc. δόμους), 'Αἰδῶσδε ("Αἰδος δόμονδε).
- αἰδοῖος** (αἰδῶς) 3: *revered, honored.*
- αἰδιότερος**: *more revered.* λ 360.
- ἀ-ἰδρεῖη** (φιδ-): *ignorance.*
- ἄ-ἰδρις**: *ignorant.* κ 282.
- αἰδῶς**, -οῦς: *shame, modesty, sense of honor.* αἰδοῖ, modestly. Often in a good sense for which a single word is lacking in modern English.
- αἰεῖ**, αἰέν [ἀεῖ]: *always, ever.* § 26 e.
- αἰει-γενέτης**: *ever-existing, eternal.*
- αἰει-νάων**: partic. *ever-flowing.*
- αἰετός**: *eagle.* β 146. § 26 e.
- αἰζήσιος**: *vigorous.* μ 83.
- αἰζήσιος**: adj. as subst. *vigorous youth.*
- αἴης**: gen. of αἴα, *land.*
- Αἰήτης**: *Aeëtes.* See Αἰατή. κ 137.
- αἰθεῖ** [εἰθε]: introduces a wish. η 331.
- αἰθήρ**, -έρος: the pure upper *aether* above the clouds, in contrast with the lower *ἀθήρ*.
- Αἰθίοπες** pl.: *Aethiopians*; a mythical people, living in two nations at the extreme east and west, beyond the limits of geographical knowledge, on the borders of Oceanus. They are pious men, loved and visited by the gods (as were the Phaeacians, η 201 ff.). α 22 ff., δ 84, ε 282.
- αἰθόμενος** 3: *burning, blazing.*
- αἰθουσα**: *portico, corridor.* ἐπ' αἰθούση, in the corridor. The pl. is used of the two: one (αἰθουσα αὐλήs) an outer corridor, through which a passage led from without into the court; the other (αἰθουσα δώματος) a porch before the vestibule of the μέγαρον, through which a passage led from the door into the men's hall. The latter was the usual sleeping-place of transient guests.
- αἰθοψ**, acc. αἰθοπα: *bright, sparkling.*
- αἰθρη** (αἰθήρ): *clearness, clear air.*
- αἰθρη-γενέτης**: *born of the aether, aether-born.* (Possibly, *aether-living.*) ε 296.
- αἰθυια**: *diver, water-hen.* ε 337.
- αἰθων**, -ωνος: *bright, lustrous.* α 184.
- αἶ κε** [ἐάν]: *if*, with the subjunctive.
- αἶμα**, -ατος: *blood; race.*
- αἰμύλιος**: *wheeling, winning, coaxing.* α 56.
- αἰνέω** (αἶνος): *commend, assent.* μ 294.
- αινίζομαι**: *praise, commend.* θ 487.
- αἰνό-μοπος**: *of dread fate.* ι 53.
- αἰνός** 3: *dread, dreadful, terrible.*
- αἰνότατος**: *most dreadful.*
- αἰνυμαι**: *take, seize.* ι 225, 249, 429.
- αἰνώς**: adv. *awfully, mightily.*
- αἶξ**, gen. αἰγός: *goat.*
- ἄίξας**: aor. partic. of αἰσσω, *rush.*
- Αἰολίδης**: *son of Aeolus* (not the Aeolus of κ 1 ff.). λ 237.
- Αἰόλιος** 3: *Aeolian, of Aeolus.* κ 1, 55.

- Αἰολός:** *Aeolus*. Ruler of the winds, κ 21. He received Odysseus, and provided for his return. κ 1 ff.
- αἰπεινός:** *high, lofty*. ζ 123.
- αἰπός** 3 and **αἰπύς**, *αἰπεῖα*, *αἰπύ*: *high, lofty, steep, sheer; utter*.
- αἰρέω**, fut. *αἰρήσομαι*, aor. *εἶλεν*, *ἔλε*, *εἶλετο*, *ἔλοντο*, and *ἔλασκε*: *take, grasp, seize, gain, capture, overcome; mid. choose*.
- αἶσα:** *lot, share, fate, appointed destiny*.
- αἶσιμος** (*αἶσα*): *fitting, suitable, due*.
- αἶσσω**, aor. *ἤϊξαν*, partic. *αἶξᾶσα*: *start up, rise, rush, flit*.
- ἄ-ιστος** (*φιδ-*): *unseen, hidden*. α 235.
- ἀιστώ**, aor. pass. *ἀιστώθησαν*: *hide, pass. disappear*. κ 259.
- αἰσυλος:** *dreadful, horrible*. β 232.
- αἰσυμνήτης:** *umpire, master of the games*. θ 258.
- αἰσχός**, -*εος*: *shameful deed, shame*.
- αἰσχύνω:** *disgrace, bring shame upon*. *αἰσχυνόμενος*, *through shame*.
- Αἴσων**, -*ορος*: *Aeson*. Father of Jason, king of Iolcus. λ 259.
- αἰτέω:** *ask, request, beg*.
- αἰτιάομαι**, 3 pl. *αἰτιώωνται* (§ 50 c): *charge, accuse, blame*.
- αἰτίζω:** *request, beg*. δ 651.
- αἴτιος:** *accountable, guilty, to blame*.
- αἰχμητής:** *spearman, warrior*.
- αἶψα:** *straightway, quickly*.
- αἰψηρός** 3: *speedy, quick*.
- ἀίω:** *hear*.
- αἰών**, -*ῶνος*: *duration of life, life*.
- ἄκανθα:** *thistle, thistle-down*.
- ἀκαχίζω**, aor. *ἀκαχοίμην* (§ 46 f), perf. *ἀκάχημαι*: *grieve, pass. grieve (intrans.), perf. am grieved, troubled*.
- ἀκαχμένος** (a c u): *pointed, sharp, tipped*.
- ἀκέομαι**, aor. impv. *ἀκέσασθε* (*ἄκος*): *heal, cure, provide a remedy*.
- ἀκέων**, *ἀκέουσα*: *in silence, in peace*.
- ἀ-κηδής**, -*ές*: *uncared for, neglected*.
- ἀ-κήλητος:** *not to be charmed, uncharmed, unmovable*. κ 329.
- ἀκήν:** adv. *quietly, still, hushed*.
- ἀ-κηράσιος:** *unmixed, pure*. ι 205.
- ἀ-κήριος:** *unharmed*. μ 98.
- ἀ-κιδνότερος** 3: *meaner, less stately*.
- ἄ-κίκυς:** *weak*. ι 515.
- ἄ-κλαυτος:** *tearless* (§ 54 h), *unwept*.
- ἀ-κλεής**, -*ές*, acc. sing. *ἀκλέα* (*κλέος*): *without fame, without tidings, inglorious*. δ 728.
- ἀ-κλειῶς:** *mysteriously, ingloriously*, adv. of *ἀκλεής*.
- ἄ-κληρος:** *without lot, poor*. λ 490.
- ἀκμό-θετον:** *anvil-block*. θ 274.
- ἄκμων:** *anvil*. γ 434, θ 274.
- ἄκνηστις:** *backbone, spine*. κ 161.
- ἀ-κοίτης** (*κεῖμαι*, *κοίτη*): (*bed-mate*), *husband, spouse*. ε 120.
- ἄ-κοιτις**, acc. pl. *ἀκοίτις*: *wife, spouse*.
- ἀκοντίζω** (*ἄκων*): *hurl*. θ 229.
- ἀκουάζομαι:** *hear, listen*. ι 7.
- ἀκουή:** *tidings, news*. β 308.
- ἄ-κουρος:** *without son*. η 64.
- ἀκούω**, inf. *ἀκουέμεναι*, partic. *ἀκούν-τεσσι*, aor. *ἤκουσα* and *ἀκουσα*: *hear, give ear, listen*.
- ἀ-κράαντος:** *unaccomplished, what will not come to pass*. β 202.
- ἀκρ-ᾰής**, -*ές*: *freshly blowing*. β 421.
- ἄκρη** (strictly fem. of *ἄκρος*): *height, head, headland*.
- ἄ-κρητος:** (*unmixed*), *pure*.
- ἄκρῖς**, -*ιος*: *height, mountain summit*.
- ἄ-κριτος:** *confused, indiscriminate*.
- ἄκρον:** *height, headland, brink*.
- Ἄκρόνεως:** *Acroneos*. A Phaeacian. θ 111.
- ἀκρό-πολις:** *acropolis, citadel*.
- ἀκρο-πόρος:** *sharp-pointed, piercing*.
- ἄκρος:** *point, end*.
- ἀκρότατος:** *topmost, furthestmost*.
- ἀκτή:** *headland, promontory, shore*.
- ἀκτή** (*ἀγνυμι*): *meal*. β 355.
- ἀκτίς**, -*ῖνος*: *ray, beam*.

ἄκυλος: *acorn*. κ 242.

ἄλα-θε: *to the sea*. From ἄλς. § 36 d.

ἀλάλκησιν κτλ.: see ἀλέξω.

ἀλάομαι, 3 pl. ἀλώονται, impv. ἀλώω § 50 c), perf. (as pres.) ἀδάλημαι: *wander*.

ἀλαός: *blind, sightless*.

ἀλαώω, aor. ἀλάωσεν: *blind, deprive of sight*.

ἄ-λαστος: *not to be forgotten*.

ἀλαωτός, -τός: *blinding*.

ἀλγέω, aor. subjv. ἀλήσσετε: *grieve, suffer*. μ 27.

ἀλγιών, -ον: *more grievous, worse*.

ἄλγος, -εος: *grief, pain, trouble, woe*.

ἀλέασθαι: aor. of ἀλέομαι, avoid. § 51 g).

ἀλεγινός 3: *painful, grievous*.

ἀλεγύνω: *heed, regard, busy (my)self with, make ready and enjoy (of a feast)*. α 374.

ἀλέγω: *care for, regard*.

ἀλεεινώ: *avoid, shun*.

ἄλεισον: *cup, beaker, chalice*.

ἀλείφαρ, -ατος: *oil, polish*. γ 408.

ἀλείφω, aor. ἀλείψα: *anoint*. ἐπὶ οὐατ' ἀλείψαι, *stop the ears*. μ 47.

Ἀλέκτωρ, -ορος: *Alector*. A Spartan. δ 10.

ἀλέξω, aor. ἀλέξῃσει, 2 aor. ἀλάλκησιν, inf. ἀλακήμεν: *ward off; with dat. of interest, defend*.

ἀλέομαι, 1 aor. ἀλεύασθαι or ἀλέασθαι (§§ 26 f, 51 g): *escape, avoid*.

ἄλεσσι: dat. pl. of ἄλς, salt.

ἀλετρεύω: *grind*. η 104.

ἄλη (ἀλάομαι): *wandering*.

ἀληθείη: *truth*.

ἀληθής, -ές: *true*. ἀληθεά, *the truth*.

ἀλητεύω: *wander*.

ἀλι-ᾤής, -ές (ἀημι): *sea-blowing, blowing over the sea, with sea-blasts*. δ 361.

ἀλικίος: *like*.

ἀλιεύς, -ῆος: *seaman, fisher*. μ 251.

Ἄλι-θήρης: *Halitherses*. An Ithacan. β 157.

ἀλι-μῦρῆεις, -εντος: *flowing to the sea*. ε 460.

ἄλιος (ἄλς) 3: *of the sea*.

ἄλιος 3: *fruitless, ineffectual, in vain*.

Ἄλιος: *Halius*. A Phaeacian. θ 119.

ἄλιο-τροφής, -ές: *sea-nurtured*. δ 442.

ἀλιώω, aor. ἀλιώσαι: *render vain, thwart*.

ἀλι-πόρφυρος: *sea-purple, sea-blue*.

ἄλις: adv. *enough, abundant*.

ἀλίσκομαι, aor. pass. ἀλῶναι: *am captured, overcome*. ε 312.

ἀλιταίνω, aor. ἀλίτροντο, partic. ἀλιτήμενος: *wrong, offend, sin against*.

ἀλιτρός: *knave, rogue*. (Sometimes used playfully.)

Ἄλκ-άνδρη: *Alcandra*. A Theban; wife of Polybus. δ 126.

ἀλκή, dat. ἀλκί (§ 40 b): *defence, help, strength, courage, bravery*.

ἄλκιμος: *brave, courageous; of defence*.

Ἄλκι-νοος: *Alcinouus*. Phaeacian king. ζ 12 ff., θ 118. To him Odysseus tells the story of his wanderings. ι 2 ff., λ 363 ff.

Ἄλκ-ίππη: *Alcippe*. Slave of Helen at Sparta. δ 124.

Ἄλκμήνη: *Alcmene*. Mother of Hercules. β 120, λ 266.

ἀλλά: conj. *but, yet, on the other hand*. Sometimes correlative with μέν. Occasionally it may be translated *so now*, as γ 359, 380.

ἄλλῃ: adv. strictly dative of ἄλλος, *elsewhere*. ἄλλος ἄλλῃ, *one here, another there*.

ἄ-λληκτος (λήγω): *unceasing*.

ἀλλήλων, ἀλλήλοισι, ἀλλήλους: *each other, one to the other*.

ἄλλό-γνωτος: *stranger, foreigner*. β 366.

ἄλλο-δαπός 3: *strange, foreign*. Pl. *foreigners, men of other lands*.

ἄλλο-ειδής, -ές: *of other form*.

ἄλλο-θεν: *from another place*. ἄλλοθεν ἄλλος, *one from one quarter, one from another*. § 36 c).

- ἄλλοθι: elsewhere, somewhere else. § 36 b.
- ἄλλο-θροος: of other speech, foreign.
- ἄλλο-ιδής, -έσι: of other form.
- ἄλλος (alius) 3: other, another. οἱ ἄλλοι, those others. ἄλλυδις ἄλλη, one this way, another that. ἄλλα, ἄλλα, some things, others. It is freq. followed by a noun in apposition, as ἔκτοθεν ἄλλων | μνηστήρων, apart from the rest, [viz.] the suitors.
- ἄλλ-οτε: at another time. δ 236.
- ἄλλότριος 3: of another, another's. Cf. alienus.
- ἄλλυδις: adv. in a different direction. ἄλλυδις ἄλλη, here and there.
- ἄλ-λύουσαν: partic. of ἀναλύω, unloose, ravel. § 32 b.
- ἄλλως (ἄλλος): adv. otherwise.
- ἄλμα, -ατος: leap, spring, jumping.
- ἄλμη: brine, briny crust. ζ 137.
- ἄλμυρός: briny, salt. δ 511.
- ἄλοιφή (ἀλείφω): ointment; fat.
- ἄλοσ-ύδνη: sea-sprung, daughter of the sea. δ 404.
- ἄ-λοχος (λέχος): spouse, wife. Cf. ἀκοίτης.
- ἄλόω, ἀλόωνται: from ἀλάομαι, wander.
- ἄλς, ἄλς (salum): fem. sea; esp. the sea near the shore, as distinguished from both the high seas and the land.
- ἄλς, dat. pl. ἄλεσσι: pl. salt.
- ἄλσος, -εος: grove; esp. a grove consecrated to a divinity. (Cf. τέμενος.) Temples were not frequent in the time of Homer; the god's sanctuary was generally simply a grove or enclosure with an altar. 'The groves were God's first temples.'
- ἄλύσκω, aor. ἤλυξα: escape, avoid.
- ἄ-λυτος: not to be loosed. θ 275.
- ἄλύω: rage, am frantic. ι 398.
- Ἄλφειός: Alphēus. River and river-god of Arcadia and Elis. γ 489.
- ἄλφιστήης: gain-seeking, hard-working. (Others conjecture ἀλφεστήης, and understand it as barley-eating.)
- ἄλφιτον: barley; pl. barley-meal, coarse barley-groats, to be distinguished from ἀλεῖατα, wheat flour.
- Ἄλωεύς, -ῆος: Alōeus. λ 305.
- ἄλωή: (threshing-floor), terrace, field (planted with vines or trees?).
- ἄλώμενος: partic. of ἀλάομαι, wander.
- ἄλῶναι: aor. inf. of ἀλίσκομαι, am taken, am overcome.
- ἄμ: up, along, for ἀνά, by 'apocope' and 'assimilation' before π, β, φ. § 32.
- ἄμα: adv. at the same time, together, with.
- ἄμαξα: wagon, wain, car.
- ἄμαρτάνω, aor. ἄμαρτε and (Aeolic) ἤμαρτερον (§ 33 g), fut. ἀμαρτήσομαι: miss, fail to hit, fail, lose.
- ἄμαυρός: indistinct, faint.
- ἄμάω, aor. ἀμυσάμενος: mow, reap; mid. gather together.
- ἄμ-βαίνειν: inf. of ἀναβαίνειν, go up.
- ἄμ-βα-τός: to be ascended, scaled.
- ἄ-μβροσίη: ambrosia, food of the gods.
- ἄ-μβρόσιος 3: ambrosial, divine.
- ἄ-μβροτος: immortal, divine. § 33 g.
- ἄ-μέγατος (μεγαίρω): (unenviable), dreadful.
- ἀμείβομαι, aor. subjv. ἀμείψεται, inf. ἀμείψασθαι: answer, reply; change, pass.
- ἄμειων, -ον: better. Comp. of ἀγαθός.
- ἄμελγω: milk.
- ἄμενηνός: powerless, weak, faint.
- ἄμέρδω, aor. ἀμερσε: deprive, take away.
- ἄ-μηχανή (μηχάνη): helplessness.
- ἄμῆς: gen. of ἄμός [ἡμέτερος], our.
- ἄμμες [ἡμεῖς, ἄμμι(ν) [ἡμῖν], ἄμμε [ἡμᾶς]: Aeolic forms of the first possessive pronoun, we, us.
- ἄ-μμορος (μόρος): without lot or portion.
- ἄμνιον: basin, for catching the blood from a victim's wounded throat. γ 444.
- ἄμό-θεν: from some point. α 10. § 36 c.
- ἀμοιβή (ἀμείβω): exchange, requital.

- ἀμολγός: *darkness*. δ 841.
 ἄμός [ἡμέτερος] 3: *our*.
 ἄ-μοτον: adv. *eagerly, ceaselessly*.
 ἄμπελος, fem.: *vine*. ι 110, 133.
 ἀμπέχω: *surround, cover*. ζ 225.
 ἄμ-πνυτο: aor. of ἀναπνέω, *revive*.
 ἄμυδις (ἄμα): *at the same time, together*.
 Ἄμυθᾶων, -ονος: *Amythāon, father of the seer Melampus*. λ 259.
 ἀ-μῦμων, -ονος: *blameless, honorable*.
 ἀμύντωρ, -ορος: *defender, protector*.
 ἀμύνω, aor. ἀμύναι: *ward off, defend*.
 Freq. with dat. of interest.
 ἀμ-φα-δίην: adv. *openly*.
 ἀμ-φάδιος 3: *open, unconcealed*.
 ἀμ-φα-δόν (φαίνω): adv. *openly*.
 ἀμ-φασίη (φήμι): *non-utterance; with ἐπέων, speechlessness, aphasia*.
 ἀμφ-αφάω: *feel, handle*.
 ἀμφ-έπω: see ἀμφιέπω, *surround*.
 ἀμφ-έρχομαι, aor. ἀμφήλυθε: *come about*.
 ἀμφ-εχύθη: aor. pass. of ἀμφιχέω.
 ἀμφήλυθε: aor. of ἀμφέρχομαι.
 ἀμφί (ἄμφω): adv. and prep. *about, around, on both sides*. Often equiv. to περί, but περί is used strictly of what surrounds in a circle. Const. with gen., dat., and acc. ἀμφί βέεθρα, *on the banks of the streams*. Cf. ἀμφίς.
 ἀμφί-αλος: *sea-girt*. α 386.
 Ἄμφι-αλος: *Amphialus*. θ 114.
 ἀμφι-βαίνω, perf. ἀμφιβέβηκε: *go about; perf. have come upon, stand on both sides of, protect ('bestride'), occupy* (δ 400).
 ἀμφιβάλλω, aor. ἀμφιβαλέσθαι: *throw about*.
 ἀμφι-γνη-είς (γυῖον): (*ambi-dexter*): *strong-armed*. Epithet of Hephaestus; sometimes used as a proper name.
 ἀμφι-δινέω, perf. pass. ἀμφιδεδίνηται: *turn about, lay about*.
 ἀμφί-δυμος: *double, i.e. one on each side (of the island)*. δ 847.
- ἀμφι-έλισσα: fem. adj. *curved at both ends (or on both sides), shapely*. Epithet of ships, esp. of those drawn up on shore. Only at the close of the verse.
 ἀμφι-έννυμι, fut. ἀμφιέσω, aor. partic. ἀμφιέσασα: *put raiment about, clothe*.
 ἀμφι-έπω, ἀμφ-έπω: *am busy about*. ἀμφιέπορες, *busily*. πῦρ ἀμφεπερ, *fire surrounded (with an idea of activity)*.
 ἀμφι-θέω: *run about*.
 ἀμφι-καλύπτω, aor. ἀμφικαλύψαι: *cover about; receive, of hospitable entertainment*.
 ἀμφι-κύπελλον δέπας: *two-handled cup*.
 ἀμφι-μέλας 3: *darkened on all sides, of a mind black with passion*.
 ἀμφι-μῦκάομαι, perf. as pres. ἀμφιμέμυκε: *bellow, roar, resound about*.
 ἀμφι-πέλομαι: *am about, float about*.
 ἀμφι-πίπτω, aor. partic. ἀμφιπεσοῦσα: *fall about, throw (her) arms about*.
 ἀμφί-πολος (πέλω) fem.: (*one who is busy about*), *maid-servant, maid*. Corresponds to the male θεράπων.
 ἀμφί-ρυτος (ρέω) 3: *flowed about, sea-girt*. Cf. ἀμφιάλος.
 ἀμφίς: adv. and prep. with acc. *on both sides, about, round about*. Cf. ἀμφί.
 Ἄμφιτρίτη: *Amphitrite*. A nereid,— 'representative of the surging sea.' γ 91.
 ἀμφι-τρομέω: *tremble for, fear about*. Const. with genitive. δ 820.
 Ἄμφιτρώων, -ωνος: *Amphitryo*. Husband of Alcmena, putative father of Heracles. λ 266.
 ἀμφι-φορεῦς, -ῆος (φέρω): *jar with two handles*. Cf. amphora, Att. ἀμφορεῦς. See ἀσκός, πίθος.
 ἀμφι-χέω, aor. pass. ἀμφεχύθη: *pour about*.
 Ἄμφίων, -ονος: *Amphion*. (1) One of the builders of Boeotian Thebes, λ 262; (2) son of Iasus, λ 283.

ἀμφότερος (ἀμφω) 3: *both*. ἀμφοτέρησιν (sc. χερσίν), *with both hands*.

ἀμφοτέρωθεν: (*from both sides*), *on both sides*.

ἄμφω (ambo): *both*.

ἀμῶν: opt. of ἀμάω, *mow, reap*.

ἄν: modal adverb, indicating a condition. 'There is no word or expression in English which can be used separately to translate ἄν.' In one use, to denote 'that the action of the verb to which it is joined is dependent upon some condition, expressed or implied, we express it by the form of the verb which we use.' 'When it is joined to *εἰ* or to relative or temporal words, it generally has no force that can be made perceptible in translation.'

In use ἄν is essentially equiv. to *κέ* or *κέν*, which is far more frequent, and some scholars think the use of ἄν to be un-Homeric.

'In simple sentences and in the apodosis of complex sentences, ἄν and *κέν* express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of ἄν or *κέν* prevails.'

'In conditional clauses the subjv. and opt. generally take ἄν or *κέν* when the governing verb is a future or in a mode which implies a future occasion.'

ἀνά, ἄν, ἄμ (before labials, § 32 b): adv. and prep. *up, thereon, upon, along*. With dat., as ἀνά ὤμῳ, *on his shoulder*; thrice with gen., as ἄν νηός, *on the ship*, β 416; more freq. with acc. ἀνά λῦσαι, *unfasten*; ἀνά ἴστατο, *he stood up*; ἀνά ἄστν, *up through the city*; ἀνά δῆμον, *through the country, in the country*. ἀνά ἄστν and κατὰ ἄστν are used with slight difference of meaning; in such expressions, metrical convenience seems

to have determined the choice between ἀνά and κατὰ.

ἀναβαίνειν, aor. ἀμβαίη, ἀναβήμεναι (§ 47 g), ἀναβάς: *go up, ascend, mount, embark*.

ἀναβάλλομαι: *strike up*.

Ἄνα-βησί-νεως: *Anabesineos*. θ 113.

ἀναβάλλω: *strike up, begin*. α 155.

ἀναβρόχω, aor. ἀναβρόξειε, partic. ἀναβροχέν (βρεχ-): *swallow up, gulp down*.

ἀναγινώσκω, aor. ἀνέγνω: *recognize*. α 216, λ 144.

ἀνάγκη: *necessity, compelling force*.

ἀν-άγω, aor. ἀνήγαγεν: *lead up*.

ἀναδέδρομε: perf. of ἀνατρέχω, *run up*.

ἀναδύω, aor. ἀνέδυ or ἀνεδύσετο (§ 53 b), aor. opt. ἀναδῆν (§ 49 b): *dive up, appear from below, rise; draw back*.

ἀν-αίρω, aor. inf. ἀναεῖραι: *lift, raise*.

ἀνάθημα, -ατος: *accompaniment*. α 152.

ἀν-αιδής, -ές: *shameless, pitiless*.

ἀναίνομαι, aor. ἀνήνατο: *refuse, deny*.

ἀν-αιρέω, aor. partic. ἀνελόντες: *take up, lift*.

ἀν-αίσσω, aor. partic. ἀνᾶϊσας: *start up, spring up*.

ἀνα-καίω: (*burn up*), *kindle*.

ἀνα-κλίνω, aor. inf. ἀνακλίνειν, pass. partic. ἀνακλιθεῖς: *lean back, push back; pass. recline*.

ἀνα-κρεμάννυμι, aor. partic. ἀγκρεμάσαα: *hang up*.

ἀν-αλκίς, -ιδος (ἀλκή): *defenceless, cowardly*.

ἀνα-λύω, ἀλλώω, iterative impf. ἀλλύεσκεν (§ 32 b), aor. ἀνέλυσαν (*analyze*): *loose, unravel*.

ἀνα-μετρέω (μέτρον), aor. opt. ἀναμετρήσαιμι: *measure again, repass (a way)*. μ 428.

ἀνα-μιμνήσκω, aor. ἀνέμνησας: *remind*. γ 211.

ἀνα-μίσγω: *mix up, mix*.

ἀνα-μορμύρω, iterative impf. ἀναμορμύρεσκε: *foam up*. μ 238.

- ἀνα-νέομαι, with 'apocope' ἀννέται: *come up, rise.* κ 192.
- ἀνὰ νεύω: *nod up, forbid, in contrast with κατανεύω.*
- ἄναξ, -ακτος (φάναξ): *lord, king, master.*
- ἀνάξασθαι: aor. mid. of ἀνάσσω.
- ἀνα-οίγνυμι, aor. ἀνέφξε: *open.*
- ἀνα-πίμπλημι, fut. ἀναπλήσειν, aor. ἀναπλήσαι: *fill up, fulfil, endure.*
- ἀνα-πλέω: *sail up.* μ 234.
- ἀνα-πνέω, aor. ἀμπνυτο: *revise.*
- ἀνα-πρήθω, aor. partic. ἀναπρήσας: *sending forth. δάκρυ ἀναπρήσας, bursting into tears, letting fall a tear.* β 81.
- ἀν-άπτω, aor. ἀνήψεν, perf. pass. imv. ἀνήφθω: *fasten upon, fasten (to); set fire to; hang up.*
- ἀνά-πυστος (πεύθομαι): (*sought out*), *known.*
- ἀνα-ροιβδέω: *see ἀναρροιβδέω.*
- ἀν-αρπάξω, aor. partic. ἀναρπάξασα: *snatch up.*
- ἀνα-ρρίπτω, aor. ἀνέρριψαν: *throw up, cast up.* η 328, κ 130.
- ἀνα-ρροιβδέω, aor. ἀνερροιβδησε: *gulp up, swallow down.* μ 104.
- ἀν-άριστος: *hostile.* κ 459, λ 401.
- ἄνασσα (φάναξ): *queen, lady.* Applied to goddesses or mortals.
- ἀνάσσω, aor. ἀνάξασθαι (φάναξ): *am lord, reign.* Often construed with dative of interest.
- ἀνα-στάς: *rising up, 2 aor. partic. of ἀνίστημι, set up.*
- ἀνα-στήσας: *causing to rise, 1 aor. partic. of ἀνίστημι.*
- ἀνα-σχών: *2 aor. partic. of ἀνέχω, hold up.*
- ἀνα-τλάω, aor. ἀνέτλη: *endure, withstand.*
- ἀνα-τρέχω, perf. as pres. ἀναδέδρομε: *run up, perf. rise of a rock.* ε 412.
- ἄν-αυδος (αὐδή): *speechless.*
- ἀνα-φαίνω, aor. ἀναφήναι: *show, display, make known; mid. appear.* δ 254.
- ἀνα-φαν-δά (φαίνω): *adv. openly.*
- ἀνα-φέρω, aor. ἀνένεικα: *bring up.*
- ἀνα-χάξομαι, aor. partic. ἀναχασσάμενος: *draw back.*
- ἀν-άψας: aor. partic. of ἀνάπτω, *fasten.*
- ἀνα-ψύχω (ψύχος): *cool, refresh.*
- ἀνδάνω, impf. ἤνδανε [better ἀνδανε] or ἐτήδανε [better ἐάνδανε], aor. opt. ἄδοι (φανδάνω, φαδ-, suavis): *please.*
- ἀνδρακάς: *adv. (man for man), each one.*
- ἀνδρ-αχθής, -ές: *of a man's load, i.e. as large as a man could carry.* κ 121.
- ἄνδρεσσι: *dat. of ἀνήρ.* § 39 b.
- ἀνδρο-κτασίη (κτείνω): *slaughter of men.*
- ἀνδρόμοος (ἀνήρ): *man's, human.*
- ἀνδρο-φάγος (φαγεῖν): *man-eater.*
- ἀνδρο-φόνος: *man-slaying.*
- ἀν-εγείρω, aor. ἀνέγειρα: *rouse.*
- ἀν-έγνω: aor. of ἀναγιγνώσκω, *recognize.*
- ἀν-έδω: aor. of ἀναδύω, *rise.*
- ἄν-ειμι: *partic. ἀπιών, impf. ἀνήιον: go up; return.*
- ἀν-είμων, -ονος (εἶμα): *without clothing.*
- ἀν-είρομαι: *question, inquire.*
- ἀν-ειρωτάω, impf. ἀνειρώτων: *question.*
- ἀν-εκ-τῶς (ἀν-έχομαι): *adv. endureably.*
- ἀν-ελόντες: aor. partic. of ἀναίρω, *take up.*
- ἀν-έμνησας: aor. of ἀναμνησκω, *remind.*
- ἄνεμος: *wind.*
- ἀνεμώλια (ἀνεμος): *cognate acc. as adv., (windy), useless, idle, vain.*
- ἀν-ένεικα [-ήνεγκα]: aor. of ἀναφέρω, *bring up.*
- ἀν-ερείπομαι, aor. ἀνηρείψαντο (ἀρπάξω): *snatch up, sweep away.*
- ἀνέρος: *gen. of ἀνήρ.*
- ἀν-ερρίπτουν: *see ἀναρρίπτω, toss up.*
- ἀν-ερροιβδησε: aor. of ἀναρροιβδέω.
- ἀν-έρχομαι, aor. ἀνήλυθεν, aor. partic. ἀνελθών: *come up, grow up; come back, return.*
- ἀν-έστη, ἀνέστην [ἀνέστησαν]: *stood up, aor. of ἀνίστημι.*

ἀν-έτην: aor. *endured, withstood*. See τλήσομαι.

ἄνευ: prep. *without, apart from*.

ἀνευθε(ν): adv. *away, apart from*.

ἄ-νέφελος (νεφέλη): *cloudless*.

ἀν-έχω, aor. ἀνεσχέθωμεν, aor. partic. ἀνασχών: *hold up; mid. hold up under, endure*.

ἄνεω, nom. pl.: *dumb, speechless, silent*.

ἀν-έφξε: aor. of ἀναοίγνυμι, *open*.

ἀν-ήιον [-ῆα]: impf. of ἄνεμι, *go up*.

ἀν-ήικεν: aor. of ἀνίημι, *let go, urge*.

ἀν-ήλυθεν: aor. of ἀνέρχομαι, *come up*.

ἀν-ήμελκτος (ἀμελγω): *unmilked*. ι 439.

ἀν-ήρασθαι: aor. of ἀναίνομαι, *refuse, deny*.

ἀν-ήνωρ, -ορος (ἀνήρ): *unmanly*.

ἀνήρ, gen. ἀνδρός or ἀνέρος, nom. pl. ἄνδρες or ἄνες, dat. pl. ἀνδράσι or ἀνδρῆσσι: *man, vir, in contrast with boy, woman, or divinity*. Sometimes ἄνδρες is used of the human race, like ἄνθρωποι, as in πατήρ ἀνδρῶν τε θεῶν τε (of Zeus). ἀνήρ is sometimes added to ethnic names, as Κιμμερίων ἀνδρῶν.

ἀν-ηρείψαντο: aor. of ἀνερπίπτωμαι, *snatch up, snatch off*.

ἀν-ήροτος (ἀρόω): *unploughed*.

ἀν-ήφθω: perf. inv. pass. of ἀνάπτω, *fasten to*.

ἀν-ήψεν: aor. of ἀνάπτω, *set fire to*.

ἀνθεμίος, -ετος (ἄνθος): *flowery*.

ἀνθῶ, aor. ἀνθήσται (ἄνθος): *bloom, grow*.

ἄνθινος: adj. *of flowers*. ι 84.

ἄνθος, -ος: *flower*.

ἄνθρωπος: *man, homo*.

ἀνιάζω (ἀνίη): intrans. *am weary*.

ἀνιάω, fut. ἀνίησει, aor. pass. partic. ἀνίηθεις: *trouble, vex, weary*.

ἀνίη: *grief, trouble, vexation*.

ἀν-ιημι, opt. ἀνιηης, aor. ἀνίηκεν: *send up, set free, urge on; cut open, flay*.

ἀνιηρέστερος (ἀνίη): *more grievous*.

ἀν-ιόντα: partic. of ἀνεμι, *come up, rise; come back, return*.

ἀν-ίστημι, 1 aor. partic. ἀναστήσας, 2 aor. ἀνέστην [ἀνέστησαν], mid. ἀνιστάμενοι: *cause to stand, raise; 2 aor. and mid., intrans., rise*.

ἀν-νείται: pres. of ἀνανέομαι, *rise*.

ἀ-νόημων, -ορος (νοῦς): *senseless*.

ἀν-όπαια: neut. pl. adj. as adv., *upwards, aloft*.

ἀν-ορούω, aor. ἀνρούσε: *start up, arise*.

ἀ-νόστιμος (νόστος): *without return*.

ἀν-στάντες: *rising*, 2 aor. partic. of ἀνίστημι.

ἀν-σχεθέειν: aor. inf. of ἀνέχω, *get one's self up, rise*. § 32 a.

ἀν-σχετός (ἀνέχω): *endurable*.

ἄντα: adv. and prep. *before, opposite, face to face with, to meet (him)*.

ἀντάω, aor. ἤντησα (ἄντα): *meet, obtain*. Cf. ἀντάω.

ἄντην: adv. *to (my) face, openly, to look upon; in (your) presence*.

ἀντί: prep. *for, as good as*.

ἀντία: prep. *opposite to, against*.

ἀντιάω, fut. partic. ἀντιῶν (§ 51 b), aor. opt. ἀντιῶσειεν: *meet, approach, partake of*.

ἀντι-βολέω, aor. ἀντεβόλησας (βάλλω): *go to meet, meet, take part in, am present at*.

ἀντί-θεος 3: *godlike, with no esp. reference to moral qualities, but rather to beauty, valor, strength, or rank*.

Ἄντικλεια: Anticleia, mother of Odysseus; daughter of Autolycus. λ 85.

Ἄντικλος: an Argive. δ 286.

ἀντικρύ: adv. (*opposite, against*), *straight forward, straight through*.

Ἄντιλοχος: Antilochus; eldest son of Nestor, a distinguished warrior, and friend of Achilles. δ 187, λ 468.

Ἄντινοός: Antinoüs; the most insolent of Penelope's suitors, matching Eurymachus. α 383, β 84, 301, δ 660.

ἀντίον: neut. adj. as adverb. ἀντίον ἠῖδα, equiv. to προσῆδα, *addressed*.

- Ἄντιόπη: mother of Amphion and Zethus. λ 260.
 ἀντιῶν: fut. of ἀντιᾶω, *share in, partake of*. § 51 b.
 Ἄντιφάτης, acc. Ἄντιφατῆα: Laestrygonian king. κ 106.
 Ἄντιφος: comrade of Odysseus. β 19.
 ἄντλος: *bilge-water, hold*.
 ἀντολή (ἀνα-τέλλω): *rising (of the sun)*.
 ἄντρον: *cave, cavern*.
 ἄνυσις, -ιος: *accomplishment, end*.
 ἀνύω, aor. ἤνυσεν: *accomplish*.
 ἄνω, impf. ἦνον: *accomplish*.
 ἄνω: *adv. up, upward*.
 ἀνώγω or ἄνωγα (perf. as pres.), impf. ἦνωγον, ἀνωγον, or ἠνώγεα, aor. inf. ἀνώξει: *command, order, bid*.
 ἀν-ωϊστί (οἰομαι): *adv. (unthought of), unexpectedly*.
 ἀν-ώνυμος (ὄνομα): *nameless*.
 ἀνώξει: aor. inf. of ἀνωγα.
 ἄνωχθι: perf. inv. of ἀνωγα.
 ἄξεις: fut. of ἄγω, *lead, bring*.
 ἄξιος: *adj. (of equal weight), worthy, having the value of*.
 ἀοιδή (ἀείδω): *song, lay; gift of song*.
 ἀοιδιάω: *sing*.
 ἀοιδός: *singer, bard*.
 ἀολλής, -ές: *adj. all together, all*.
 ἄορ, -ος: *sword*.
 ἄορτήρ, -ῆρος (ἀείρω): *band, strap for carrying a sword*.
 ἀοσσητήρ, -ῆρος: *helper, defender*.
 ἀπ-αγγέλλω, aor. inf. ἀπαγγεῖλαι, *bear back a message, report*.
 ἀπ-άγω, aor. ἀπήγαγον: *lead away*.
 ἀπ-αιτίζω (αιτέω): *demand back, beg back*. β 78.
 ἀπ-αλέξω, aor. inv. ἀπάλακε: *ward off, keep off*.
 ἀπ-αμείβομαι: *answer, reply*.
 ἀπ-αμύνομαι: *defend myself*.
 ἀπ-αναίνομαι, aor. ἀπανήρασθαι: *refuse, reject*.
 ἀπ-ἀνευθε(ν): *adv. away, apart*.
 ἀπάντη (πᾶς): *adv. on every side*.
 ἀπ-ανύω, aor. ἀπήνυσαν: *accomplish a journey*.
 ἀπ-ἀρχομαι: *begin, intransitive*.
 ἄπαξ: *adv. once, once for all*.
 ἄπᾶς, ἄπᾶσα, ἄπαν (a strengthened πᾶς): *all, whole*.
 ἄ-παστος, -ον: *without tasting, without partaking*.
 ἀπατάω, fut. ἀπατήσω: *deceive*.
 ἀπαφίσκω (ἀπάτη?): *deceive*.
 ἀπέδρυφθεν: aor. pass. of ἀποδρύπτω.
 ἀπειλέω, aor. ἀπέλησας: *threaten, boast*.
 ἀπειλή: *threat*.
 ἄπ-εimi, partic. ἀπώντες: *go away*.
 ἄπ-εimi, partic. ἀπείων, impf. ἀπῆμεν, fut. ἀπέσσειται: *am away, absent, am lacking*.
 ἀπ-επέμειν: inf. of ἀπειπον, *speak frankly, speak out*.
 Ἄπειραίη: of Ἀπίρα (Ἄπειρη), a mythical land. η 8.
 ἀ-περέσιος 3: *boundless, countless*.
 Ἄπειρηθεν: *adv. from Apira*.
 ἀ-πείρητος (πέιρα): *untried, inexperienced*.
 ἀ-περίτος: *boundless, limitless*.
 ἀ-πέριων, -ονος: *boundless, inextricable*.
 ἀ-πέλεθρον: *immeasurable*.
 ἀπ-έπλειον: impf. of ἀποπλέω, *sail away*.
 ἀπ-ερριγᾶσι (βῆγος): perf. as pres. of ἀπορριγέω, (shiver), *shudder, dread*.
 ἀπ-ερῦκω: *keep off, ward off*.
 ἀπ-έρχομαι: *go away, depart*.
 ἀπ-εσκέδασε: aor. of ἀποσκεδάννυμι, *scatter*.
 ἀπ-έσσειται: fut. of ἀπειμι, *am away, am absent*.
 ἀπ-εσσόμεθα: aor. of ἀποσσεύομαι, *hasten away, hasten*.
 ἀπ-έστιχον: aor. of ἀποστείχω, *depart*.
 ἀ-πειυθής, -ές (πυυθάνομαι): *without hearing, unheard of*.
 ἀπ-έφθιθεν: *see ἀποφθίνω*.
 ἀπ-εχθαίρω (ἐχθος): *make hateful*.

ἀπ-εχθάνομαι, fut. ἀπεχθάνεαι, aor. subjv. ἀπέχθηται (ἐχθος): am hated, hateful.

ἀπ-έχομαι, aor. ἀποσχέσθαι: hold (one's self) off from, abstain, refrain from.

ἀπ-έωσε: aor. of ἀπωθέω, thrust off.

ἀπ-ηλεγώς: adv. frankly, bluntly, openly. Cf. Οὐκ-αλέγων, Ucalegon.

ἀπ-ήμην: impf. of ἀπειμι, am away, distant.

ἀ-πήμων, -ονος (πήμα): unharmed, safe; harmless.

ἀπήνη: mule car, wagon.

ἀπ-ήνυσαν: accomplished, aor. of ἀπανώ.

ἀπηύρα, 3 pers.: took away. (Prob. for ἀπ-εφρα.)

ἀπ-ήωρος (ἀέρω): hanging far away.

ἀ-πιθέω, aor. ἀπίθησε: disobey.

ἀ-πινύσσω (πινυτός): lack discretion, am stupid.

ἄπιος 3: distant, remote.

ἀπ-ίσχω (ἔχω): hold off. λ 95.

ἄ-πνευστος (πνέω): breathless. § 53 h.

ἀπό: adv. and prep. with gen. away, off, apart, asunder, from, back. When it follows immediately the word with which it is construed, it has its accent on the first syllable. § 58 c. ἀπό πατρίδος αἴης, away (far) from his fatherland; ἀπό κρήδεμον ἔλυσεν, (loosed off) removed the cover; βάλειν ἀπὸ δάκρυ παρειῶν, drop a tear from the cheeks; δέσαντ' ἀπο πάντας ἑταίρους, having lost all his comrades.

ἀπο-αίνυμαι: take away.

ἀπο-βαίνω, aor. ἀπέβη: go away, depart.

ἀπο-βρίζω, aor. ἀποβρίζαντες: fall asleep.

ἀπο-γυμνῶ, aor. pass. partic. ἀπογυμνωθεῖς (γυμνός): (make naked), strip, of armor. κ 301.

ἀπο-δειροτομέω, aor. ἀπεδειροτόμησα (δειρή): cut the (neck) throat.

[ἀπο-δημία: departure.]

ἀπο-δίδωμι, aor. subjv. ἀποδῶσιν[ἀποδῶ]: give back, pay back.

ἀπο-δοχμῶ, aor. partic. ἀποδοχμώσας: bend aside.

ἀπο-δρύπτω, aor. pass. ἀπέδρυφθεν [ἀπεδρύφθησαν]: tear off.

ἀπο-δύω, aor. partic. ἀποδός: put off, doff.

ἀπο-είπω: subjv. of ἀπέιπον, speak out freely.

ἀπο-έργω: keep off.

ἀπο-θαυμάζω, aor. ἀπεθαύμασε: wonder greatly at.

ἀπο-θνήσκω, plpf. ἀποτέθνασαν (θάνατος): die; perf. am dead.

ἀπο-θρώσκω: leap up, rise.

ἀπο-οικίζω, aor. ἀπόκισε: (give a home far away), remove.

ἀπο-οίχομαι: am away, am absent. ἀπο-χόμενος, as adj., absent.

ἀπο-καίνυμαι: surpass, excel.

ἀπο-κόπτω, aor. ἀπέκοψα: cut off, sever.

ἀπο-κοσμέω (κόσμος): remove (to put in order).

ἀπο-κτείνω, aor. inf. ἀποκτείνειν, aor. subjv. ἀποκτάνη: slay, kill.

ἀπο-λείβομαι: drop off.

ἀπο-λείπω: (leave off), intrans. fail, lack; trans. leave.

ἀπο-ολέσθαι, inf., and ἀπολέσκετο, iterative ind.: aor. mid. of ἀπόλλυμι, destroy.

ἀπο-αλλήγω, aor. opt. ἀπολλήξειαν: surcease, cease.

ἀπο-αλλῦμι, aor. ἀπόλεσα, aor. mid. ἀπόλω and ἀπόλοιο, iterative aor. ἀπολέσκετο, perf. ἀπόλωλε(ν): destroy, lose; mid. perish, die, am lost. Sometimes with cognate acc., sometimes with dat. of manner.

Ἄπολλον, -ωνος: Apollo, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοῖβος, gleaming); of the bow (ἐκηβόλος, ἀργυρότοξος); of health and disease (and thus he sends sudden, peaceful death to men). He is the god of prophecy — giving spiritual as well as physical light to men —

and of song. For the metrical 'quantity' of the A, see § 62 d.

[ἀπό-λογος: *apologue, narrative, tale.*]

ἀπο-λούομαι, fut. ἀπολούσομαι: *wash off.*

ἀπο-λύω, aor. ἀπολύσάμενος: *unloose.*

ἀπ-ομνύω, aor. ἀπώμοσα: (*swear off*), *swear not to do something.*

ἀπο-νέομαι: *go back, return.*

ἀπ-ονίημι, aor. ἀπόνητο: *mid. enjoy.*

ἀπο-νοστέω, fut. ἀπονοστήσειν: *depart, return.*

ἀπο-νόσφι(ν): *adv. away, away from.*

ἀπ-οξύω (δξύς): *sharpen.*

ἀπο-ξύω, aor. ἀποξύσαι: *shave off, make smooth.*

ἀπο-παύω, fut. ἀποπαύσει: *stop; mid. cease.*

ἀπο-πέμπω, fut. ἀποπέμψω, aor. impv. ἀπέπεμψον: *send away, send back, escort home.* See πέμπω.

ἀπο-πέτομαι, aor. ἀποπταμένη: *fly away.*

ἀπο-πλάζω, aor. pass. ἀπεπλάγχθησ: *drive off, cause to wander; pass., am driven, wander.*

ἀπο-πλείω [πλέω, § 50 g]: *sail away.*

ἀπο-πλήσσω, aor. partic. ἀποπλήξας: *strike off.*

[ἀπό-πλους, -οος: *sailing away.*]

ἀπο-πλύω, iterative impf. ἀποπλυνεσκε: *wash off, wash.*

ἀπο-πνέω [πνέω, § 50 g]: *breathe forth.*

ἀπό-προ-θεν: *adv. (from a distance), at a distance.*

ἀπό-προ-θι: *adv. at a distance.*

ἀπο-προ-τάμνω, aor. partic. ἀποπροταμών: *cut off from.*

ἀπο-πταμένη: aor. partic. of ἀποπέτομαι, *fly away.*

ἀπο-ρραίω, fut. ἀπορραίσει: *tear away, deprive.* With two accusatives.

ἀπο-ρρήγνυμι, aor. partic. ἀπορρήξας: *break off.*

ἀπο-ρριγέω, perf. with pres. meaning ἀπερριγᾶσι: *shudder at.* Const. with infinitive.

ἀπο-ρρώξ, -ῶγος (ρήγνυμι): *steep; branch, specimen ('sample'), draught.*

ἀπο-σκεδάννυμι, aor. ἀπεσκέδασε: *scatter, disperse.*

ἀπο-σπένδω: *pour a libation.*

ἀπο-σσεύομαι, aor. ἀπεσσύμεθα: *rush away, hasten away.*

ἀπο-σταδά (ἴστημι): *adv. (standing away), at a distance.*

ἀπο-στείχω, aor. ἀπέστιχον: *depart, go away.*

ἀπο-στιλβω: *gleam, glisten.*

ἀπο-στρέφω, aor. ἀποστρέψαντες, iterative aor. ἀποστρέψασκε: *turn away, turn back.*

ἀπο-σφάλλω, aor. subjv. ἀποσφήλωσιν: *drive from the course.*

ἀπο-σχέσθαι: aor. inf. of ἀπέχομαι, *refrain.*

ἀπο-τήλω: *adv. remote.*

ἀπο-τινύομαι and ἀπο-τινώ, fut. ἀποτίσεται, aor. ἀπέτισεν: *repay, pay back; fut. mid. exact vengeance.*

ἀ-ποτμότατος: *superl. most wretched.*

ἀπο-φθίνω, aor. ἀπέφθιτο, ἀπέφθιθεν [ἀπεφθίθησαν], aor. opt. ἀποφθίμην (§ 49 b): *perish, die.*

ἀποφώλιος: *idle, ineffectual, foolish.*

ἀπο-χάζομαι: *withdraw from.*

ἀ-πρηκτος (πράσσω): *unconquerable, unmanageable.*

ἀπτομαι, aor. ἀψασθαι: *lay hold of, clasp, fasten; catch (of fire), take fire.*

ἀ-πύργωτος (πύργος): *without towers, unfortified.*

ἀ-πιστος (πυνθάνομαι): *unheard of, out of hearing; without learning.* § 53 h.

ἀπ-ώθειω, aor. ἀπέωσε, subjv. ἀπώσεται [ἀπώσῃ], inf. ἀπώσαι, ἀπώσασθαι: *thrust off, push away.*

ἀπ-ώκιζε: aor. of ἀποκίζω, *remove.*

ἀπ-ώλειο, ἀπώλεισα, ἀπωλόμεθα: aors. of ἀπόλλυμι, *destroy, lose; perish.*

ἀπ-ώμνυ, ἀπώμνυεν (impf.), and ἀπώμωσεν (aor.): from ἀπόμενυμι, *swear not to do.*

ἄρα, ἄρ, ῥά (encl.): so, then, as is meet.

Often this marks an action as natural, proper, or well known, or it reminds of something recently said or done; it also marks transitions. Freq. it cannot be translated into English for want of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or by inflection of voice. It never stands at the beginning of a clause. Cf. the Attic use of *δή*.

ἄραιός 3: narrow.

ἄραομαι, impf. *ἠρώμην*, fut. *ἄρήσεται*, aor. *ἠρήσαντο* (*ἀρά*): pray, pray to.

ἀραρίσκω, aor. inv. *ἄρσον* (§ 51 e), 2 aor. *ἤραρε*, *ἀραρών*, perf. subjv. *ἄρῃη*, partic. *ἄρῃώς*, *ἀραρνύα*, aor. partic. as adj. *ἄρμενος*: fit, fit out, join, suit, adapt; perf. intrans. *fit*, hold firm, am steady; *ἄρμενος*, well fitted.

ἀράσσω, aor. *ἄραξε*, *ἀράχθη*: hammer, knock, crush.

ἀράχινιον (*ἀράχνη*): spider's web, web.

ἀργαλέος 3: grievous, hard, difficult.

ἀργαλιώτερος: more dreadful.

Ἄργειος (Ἄργος) 3: Argive. As subst., Ἄργεῖοι, the Argives, men of Argos in the broader sense; used like Ἀχαιοί and Δαναοί of all the Greeks. Metrical convenience generally determined the choice between these words. § 25 e. Homer had no word for Greeks as distinct from barbarians.

Ἄργεῖφόντης: a frequent epithet of Hermes. Its derivation is uncertain, and it is best rendered as a proper name.

ἀργής, -ῆτος: white, gleaming.

ἀργι-όδους, -οστος: white-tusked.

Ἄργος, -εος: Argos. (1) Used in a general way for Peloponnesus (Ἀχαιῶν Ἄργος) or even for Greece, just as Ἄργεῖοι is used for Greeks. (2) In γ 180, the city over which Diomed

ruled. καθ' Ἑλλάδα καὶ μέσον Ἄργος is used for all Greece; cf. 'from John O'Groat's to Land's End' of Great Britain and 'from Dan to Beer-sheba' of all Canaan.

ἀργός: swift.

ἀργύρεος 3: of silver, silver.

ἀργυρό-ηλος: silver-studded.

ἄργυρος: silver.

ἀργυρό-τοξος: of the silver bow.

ἀργύφειος and **ἄργυφος**: white.

Ἄργώ, -οῦς fem.: Argo, the ship of the Argonauts. μ 70.

ἀρείων, ἄρειον: comp. of ἀγαθός, good, brave, mighty. Cf. ἄριστος.

ἀρέσθαι: aor. inf. of ἀρνεμαί, gain, obtain.

ἀρέσκω, fut. *ἀρέσσομαι*, aor. *ἀρεσάσθω*: satisfy, make satisfaction.

ἀρετάω (*ἀρετή*): thrive, prosper.

ἀρετή: excellence, skill, power; prosperity (ν 45). The word implies no moral quality.

ἄρη: prayer.

ἄρη: harm.

ἀρήμιος: (pertaining to Ares), warlike, martial, brave.

ἀρηι-φάτος (*πέφρε*): slain by Ares, slain in battle.

ἀρημένος (*ἀρή*): distressed, overcome.

ἀρήρη, ἀρηρός: perf. of ἀραρίσκω, fit.

Ἄρης, gen. Ἄρεος, dat. Ἄρηι and Ἄρει, acc. Ἄρηα: Ares, Mars; son of Zeus and Hera. God of war, but not one of the most powerful divinities. His home is in Thrace.

ἄρησαίωτο: see ἀράομαι.

Ἄρητη: Ἀρτέ, daughter of Rhexenor, wife of the Phaeacian king Alcinoüs.

Ἄρητος: son of Nestor. γ 414.

ἀρθεῖς: aor. pass. partic. of δειρῶ, raise.

Ἀριάδνη: Ariadne (daughter of Minos of Crete), who helped Theseus to kill the Minotaur. λ 321.

ἀρί-γνωτος 2 or 3: distinguished.

ἀρι-δεικτος (δεικνυμι): distinguished, illustrious. With partitive gen., like a superlative.

ἀρι-ζήλως: adv. clearly, distinctly.

ἀριθμέω, fut. ἀριθμήσει: count.

ἀριθμός: number.

ἀρι-πρεπής, -ές: adj. pre-eminent, excellent, distinguished.

ἀριστερός: left, on the left.

ἀριστεύς, -ης: chief, prince.

ἀριστεύω: am chief, am best.

ἄριστος 3: best, most excellent. Superl. of ἀγαθός. Cf. ἀρείων.

ἀρι-φραδής, -ές: clear, plain, distinct.

Ἄρκεισιάδης, -ας: son of Arcisius, i.e. Laërtes, father of Odysseus.

ἀρκέω, aor. ἤρκεσε: ward off.

ἄρκτος: bear; the Great Bear. ε 273.

ἄρμα, -ατος: chariot. It was low and light, entered from behind, with a curved rim in front and on the sides, with standing room for two persons; perhaps that used on journeys had a seat; it was drawn generally by two horses. The plural is frequently used like the singular.

ἄρμενος: aor. partic. of ἀραρίσκω, used as adj., well-fitted, suited.

ἀρμόζω, aor. ἤρμωσεν: fit, join.

ἄρμονίη: bond, girder.

ἀρνεός: ram.

ἀρνεόμαι, aor. ἀρνήσασθαι: deny, refuse.

ἄρνες, gen. ἀρνῶν pl.: lambs.

ἀρνευτήρ, -ῆρος: diver.

ἄρνυμαι, aor. ἤρατο, ἀρέσθαι: gain, secure; in pres. strive to save, strive for.

ἄροσις, -ιος: ploughed land.

ἄροτος: ploughing.

ἄροτρον (aratrum): plough.

ἄρουρα (land for ploughing), field, tith, land.

ἄρόω, 3 pl. ἀρώσιν (§ 50 i), (Eng. ear): plough.

ἀρπάξω, aor. ἀρπαξαν: snatch, seize.

ἄρπαλέος: adj. eagerly sought.

ἄρπαλέως: adv. eagerly.

ἄρπυια: (snatcher), harpy. In Homer these are vague personifications of the sweeping storm winds. It is latter mythology, like that of Vergil's *Aeneid*, which makes monsters of them.

ἄ-ρρηκτος (βήγνυμι): not to be broken.

ἄρσας: aor. partic. of ἀραρίσκω, fit out, make ready, man. § 51 e.

ἄρσην, gen. ἀρσηνος (arsenic): male.

ἄρσον: aor. inv. of ἀραρίσκω, fit, make ready. § 51 e.

Ἄρτακίη: Artacia, spring of the Laestrygonians. κ 108.

ἀρτεμής, -ές, dat. pl. ἀρτεμέεσσι: safe, safe and sound.

Ἄρτεμις, -ιδος: Artemis, Diana, daughter of Zeus and Leto, and twin sister of Apollo. Like her brother she bears a bow, and she is his counterpart in several respects, sending peaceful, sudden death to women as he does to men.

ἄρτιος: well-fitting, suitable.

ἀρτί-πος (πούς): perfect-footed.

ἀρτύων and ἀρτύω, fut. ἀρτυνέουσιν, aor. ἤρτυναντο: put together, fasten, make ready, prepare.

ἀρχή: beginning.

ἄρχός: leader, chief, commander.

ἄρχω, fut. ἄρξει, aor. ἀρξειεν: lead the way, command, begin.

ἄσάμινθος fem.: bath tub, bath. Prob. freq. of metal, judging from the epithet ἐυξέστας.

ἄ-σβεστος (σβέννυμι): (unquenchable), ceaseless, endless.

ἄσπε: aor. of ἀάω, blind.

ἄ-σινής, -ές (σίνομαι): unharmed, unmolested.

ἄ-σίτος: without food.

ἄσκελής, -ές: wasted, exhausted.

ἄσκελής: adv. without rest, ever.

ἀσκέω, aor. ἀσκήσας, verbal ἀσκητός:
fashion, prepare, smooth.

ἀσκηθής, -ής: unharmed, unscathed.

ἀσκός: leathern bottle or sack, hide.

Such leathern pouches were used for the transportation of small quantities of liquids; the ἀμφιφορεῖς for larger quantities; and the πίθοι for storage.



ἀσκός

(as held in the hand of Silenus).

ἄσμενος (ἡδομαι): well-pleased, joyful.

ἀσπάζομαι: greet, welcome.

ἀσπαίρω: gasp.

ἄσπαρτος (σπείρω): unsown.

ἀσπασίος (ἀσπάζομαι): welcome, delightful, well-pleased.

ἀσπασίως: adv. well-pleased.

ἀσπαστός: delightful, welcome.

ἀσπερχής: adv. ceaselessly, furiously.

ἄσπετος: unspeakable, ineffable, endless.

ἀσπίς, -ίδος: shield. Made of several layers of ox-hide, with generally an outer layer of bronze. It was supported by a strap which passed over

the shoulder, and was held by the left hand and arm.

ἄσσα: Ionic for ἄ τινα, whatever.

ἄσσον: adv. nearer, comp. of ἀγχι.

ἄστυα: pl. of ἄστυ. § 27 a.

ἄστυμφέως: adv. firmly.

Ἄστερίς, -ίδος: Asteris, an island near Ithaca. δ 846.

ἀστερείς, -εσσα (ἀστήρ): starry.

ἀστός: man of the city.

ἀστράγαλος: vertebra of the spine.

ἄστρον: star, constellation.

ἄστυ, gen. ἄστεος, acc. pl. ἄστυα (§ 27 a): city, as a collection of dwellings, while πόλις is thought to refer to the town as a central stronghold, a sort of 'county-seat.' φάστυ, § 35 a.

ἄστυ-δε: adv. to the city, to town.

ἄσφαλές and ἄσφαλέως: firmly, immutably, with security.

Ἄσφαλλίων, -ωνος: servant of Menelaus.

ἄσφοδελός: adj. asphodel bearing, asphodel. This plant belongs to the order of lilies, and has tall stalks and many whitish blossoms. It grows freely in waste places. When in bloom it is attractive, but when its flowers have dropped off its bare stalks are rather dreary; and no one knows whether the poet thought of the 'Asphodel Meadow' (λ 539) as cheerful or gloomy.

ἀσχαλάω and ἀσχάλλω: am impatient, grieve.

ἄσχετος (ἔχω): unrestrained, irresistible.

Ἄσωπός: the river-god *Asōpus*, of Thebes. λ 260.

ἄ-τάλαντος: like, equal.

ἄταλος 3; merry.

ἀτάρ (αὐτάρ): but; yet, while. It always stands at the beginning of its clause (often correl. with μέν), and often marks a distinct contrast with the preceding situation. Freq., however,

- the contrast is slight, when *ἀτάρ* means *and* or *and then* rather than *but*; indeed its proper service is thought by some to be to form a series of things or acts which naturally are connected. It is somewhat more emphatic than *δέ*, since it has a more prominent position.
- ἀταρτηρός**: (*hard*), *insolent*.
- ἀτασθαλῖαι** (*δῆ*) pl.: *infatuations, follies, faults*.
- ἀτάσθαλος**: *foolish, wanton, insolent*.
- ἀ-τειρής, -ές**: *unwearied, tireless*.
- ἀ-τέλειστος** (*τέλος*): *unaccomplished*.
- ἀτέμβω**: *disturb, deceive*; in passive, *lack*.
- ἄτερ**: adv. with gen., *without*.
- ἀτερπής, -ές**: *cheerless*.
- ἄτη** (*ἀφάτη, ἀάω*): *infatuation, ruin*.
- ἀ-τιμάζω** (*τιμή*): *hold in low esteem, slight*.
- ἀ-τιμίη** pl.: *dishonor, contempt*. § 62 b.
- ἀτιτάλλω**: *cherish, rear*.
- Ἄτλας, -αντος**: *Atlas*, whose columns support the firmament. Evidently a sea-deity. a 52.
- ἀτραπιτός**: *path*.
- Ἄτρεΐδης, -αο** (§ 37 c): *son of Atreus*. Epithet of Agamemnon and of Menelaus. When without special qualification, it refers to Agamemnon. § 42 b.
- ἀ-τρεκέως**: *truly, exactly*.
- ἀ-τρέμας**: adv. *motionless, quietly*.
- Ἄτρεΰς, -έως**: *Atreus*, son of Pelops, father of Agamemnon and Menelaus. (Possibly the short form of Ἄτρεστος, *Dauntless*.)
- ἀτρύγετος**: *restless*. Epithet of the sea. (Of uncertain derivation and meaning; some scholars take it as *barren*.)
- ἀ-τρῦτόνη**: *unwearied, invincible*. Epithet of Athena.
- ἀτύζομαι**: *am confused, frightened*.
- αὖ**: adv. *again, anew, on the other hand, but now* (forming a transition).
- αὐαίνω**, aor. pass. partic. *αὐανθέν*: *dry, season*.
- αὐγή**: *ray, beam, light*.
- αὐδάω**, aor. *αὐδήσαντος*: *speak*.
- αὐδή**: *voice*.
- αὐδή-εις, -εσσα**: *speechful, gifted with human speech*.
- αὐθι**: adv. *there, here*, often made definite by a following clause.
- αὐλειος**: adj. *of the courtyard*.
- αὐλή**: *courtyard, court* (situated before the house); *farmyard*.
- αὐλιζομαι**: partic. *shut up in the farmyard*.
- αὖος**: *dry, withered, seasoned*.
- ἄ-υπνος**: *sleepless, without sleep*.
- αὔρη** (*aura*): *breeze*.
- αὔριον**: adv. *to-morrow*.
- αὐτάρ** (*αὐτε, ἄρ*): conj. *on the other hand, but, yet*. Equiv. to *ἀτάρ*.
- αὖ-τε**: conj. *again, anew, but*. In general equiv. to *αὖ*.
- αὔτη**: *shout, cry, battle-cry*.
- αὐτ-ἡμαρ**: *the same day, that very day*.
- αὐτίκα**: adv. *at once, straightway*.
- αὐτις** (*αὖ*) [*αὐθις*]: adv. *again, a second time, afterwards, back again*.
- αὐτμή**: *breath, steam, savor*.
- αὐτμήν, -μένος**: *blast*.
- αὐτόδιον**: adv. *right away, at once*.
- αὐτο-ετής** (*ἔτος*): adv. *in the same year*.
- αὐτό-θεν**: adv. *from the very spot, from where they were*.
- αὐτό-θι**: adv. *right here, right there*.
- αὐτο-κασιγνήτη**: *own sister*.
- Αὐτό-λυκος**: *Autolykus*, maternal grandfather of Odysseus. λ 85, τ 394 ff.
- αὐτός, αὐτή, αὐτό**: intensive pron. *self*, generally of the 3 pers. *himself, herself*; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in an oblique case; sometimes, however, the intensive

idea (of contrast) is not easily expressed in English. *αὐτός* contrasts the man himself with his associates, his adversaries, his property, etc. § 45 e. It allows a large variety of translations; e.g. *in person*, *alone* (by himself), *of free will*. *αὐτὴν ὀδόν* is equiv. to Attic *τὴν αὐτὴν ὀδόν*. *αὐτῷ φάρεϊ*, *cloak and all*. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. *αὐτῶν σφετέρῃσιν* (since *σφετέρῃσιν* is equiv. to *σφῶν*), *τὰ σ' αὐτῆς ἔργα* (since *σά* is equiv. to *σοῦ*).

αὐτο-σχεδὴν: adv. *in the very near, hand-to-hand conflict*.

αὐτοῦ (strictly, local gen. of *αὐτός*): adv. *in the same place, right there, right here*. Cf. *αὐθι*, *αὐτόθι*.

αὐτως (*αὐτός*): adv. *in like manner*. The connexion alone decides the exact meaning. A large variety of translations is required; e.g. *as I am*, *wholly*, *vainly*, *without more ado*.

αὐχένιος: adj. *of the neck*.

αὐχὴν, -ένος: *neck*.

αὔω: *get fire*.

αὔω, aor. *αὔσαν*, aor. inf. *αὔσαι*: *shout*.

ἀφ-αιρέομαι, aor. *ἀφελών*, *ἀφείλετο*, *ἀφέλοτο*: *take away*.

ἄφαρ: adv. *straightway, at once*.

ἄ-φθιτος: *imperishable, everlasting*.

ἀφ-ίημι, pres. partic. *ἀφιεῖσαι*: *let fall, shed*.

ἀφ-ικάνω and **ἀφικνέομαι**, fut. *ἀφίξεαι*, aor. *ἀφίκεο*, perf. *ἀφίχθαι*: *come to, arrive, am come*.

[**ἄφιξις**, -ιος: *arrival*.]

ἀφ-ίστημι, plpf. *ἀφιστήκει*: *place aside; perf. stand aloof*.

ἀφνειός: *rich, wealthy, abounding* (with gen. of fulness).

ἀφνειότερος: *richer*.

ἀφ-ορμάομαι, aor. pass. partic. *ἀφορμηθέντος*: *set out*.

ἀφραδέω: *am senseless, thoughtless*.

ἀφραδέης, -ές: *thoughtless, senseless*.

ἀφραδία: *thoughtlessness, folly*.

Ἄφροδίτη: *Aphrodite*, Venus, daughter of Zeus and Dione, wife of Hephaestus. She induced Helen to follow Paris to Troy, and favored the Trojans in their conflicts. δ 261, θ 267 ff.

ἄ-φρων, -ωνος (*φρήν*): *foolish, fool, simpleton*.

ἀφύσσω, aor. *ἤφυσάμην*, *ἤφύσαμεν*, imv. *ἀφυσσον*, aor. partic. *ἀφυσσάμενοι*: *draw, dip* (water or wine); *heap up*.

Ἀχαιαί and **Ἀχαιάδες** (§ 42 g) pl.: *Achaean women*.

Ἀχαιῆς, -ίδος: adj. *Achaean*; with *γαῖα* to be supplied, *Achaean land*.

Ἀχαιοί pl.: *Achaean, the Achaeans*.

The most powerful race of the Greeks at the time of the Trojan War. Phthiōtis in Thessaly was one of their principal seats. Homer often uses this name for all the Greeks. (See Ἄργεῖοι.) Their chief epithets are *ἐνκνημίδες* (*well-greaved*) and *κάρη κομβώπτες* (*long-haired*).

ἀ-χάριστος: *without grace*. οὐκ *ἀχάριστα*, *acceptably*.

Ἀχέρων, -οντος: *Acheron*; a river of the lower world. κ 513. (Cf. Milton's 'Sad Acheron of sorrow, black and deep,' *Par. Lost* ii. 578.)

ἀχεύω and **ἀχέω** (*ἄχος*): *am troubled, grieve, lament, mourn*.

ἄχθος, -εος: *burden, load*.

Ἀχιλ(λ)εύς, -ῆος: *Achilles*, son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the chief hero of the *Iliad*.

ἀχλύς, -όος: *mist, darkness*.

ἀχλύω, aor. *ἤχλυσε*: *grow dark*.

ἄχνη: *foam of the sea*.

ἄχνημαι: *am grieved, grieve*.

ἄ-χολος (χολή): (*without gall*), expelling bitterness and anger.

ἄχος, -εος: grief, sorrow, pain.

ἄψ (ἀπό): adv. back.

ἀψάμενοι, **ἀψασθαι**: aor. of ἄπτομαι, lay hold of, fasten, catch.

ἄψ-ορρον: adv. again. ἄψορρον προσέφην, replied.

ἄψος, -εος (ἄπτω): joint, limb.

ἄωρος: unshapely, ugly. (But of uncertain derivation; possibly hanging down.)

ἄωτέω: sleep, slumber.

ἄωτος: wool, fleece.

B.

βάζω, perf. **βέβακται**: speak, say. δίχ' ἐβάζομεν, disagreed.

βαθυ-δινήs, -ές: deep-eddying.

βαθύ-ζωνος: deep-girdled, i.e. slender-waisted.

βαθύ-ροος (ρέω): deep-flowing.

βαθύs, **βαθεία**, **βαθύs**: deep, thick, high (of standing grain). § 41 b.

βαίνω, aor. **ἐβήσαμεν**, **ἐβήσατο** (§ 53 b), **ἔβην**, **βῆ** (§ 46 b), pl. **ἔβαν** [ἔβησαν, § 47 p], perf. partic. **βεβαῶτα**, plpf. **βεβήκει(ν)** (§ 33 k) (venio): go, come; 1 aor. act. caused to go; 2 aor. inceptive, set out; perf. am gone, sometimes stand, rest. ἀμφιβαίνε, bestrode.

βάλανος: edible acorn, chestnut.

βάλλω, fut. partic. **βαλέοντι**, aor. **ἔβαλον**, **βάλετο**, subjv. mid. **βάλῃσθα** (§ 47 a), perf. ind. **βεβλήσθαι**, plpf. **βέβλητο**, perf. partic. **βεβλημένος** (βέλος): throw, cast, let fall, shoot at, shoot, (aor.) hit with a missile. μετὰ (or ἐν) φρεσὶν βαλέσθαι, consider in mind, ἀπὸ νῆας βάλλουσιν, put to sea.

βάν [ἔβησαν]: aor. of βαίνω, go.

βάπτω: dip.

βαρύνω, perf. **βεβαρηότεs**: weigh down, burden; perf. partic. as adj., heavy.

βαρύs, **βαρεία**, **βαρύs**: heavy, grievous. Neuter as adv., heavily.

βάs: aor. partic. of βαίνω, go.

βασίλεια: queen, princess.

βασιλεύs, -ῆs (§ 39 d): king, prince. This title is applied more freely than ἀναξ.

βασιλεύω, fut. **βασιλεύσω**: am king, reign.

βαστάζω: lift, bear.

βεβλήατο: plpf. pass. of βάλλω. § 47 n.

βέλος, -εος (βάλλω): missile, arrow.

βεβαρηότεs: heavy, perf. partic. of βαρύνω.

βεβλημένος: tossed, distressed, perf. partic. of βάλλω.

βεβρώσεται: see βιβρώσκω.

βέλτερος [βελτίων]: better, comp. of ἀγαθός.

βένθος, -εος (βαθύs): depth. βένθοσδε, to the depth.

βέρεθρον [βάραθρον]: pit.

βῆν [ἔβην, § 46 b], **βῆμεναι** [βῆναι], **βῆσσο** [ἐβήσατο]: aor. of βαίνω, go.

βῆσσα: glen, ravine.

βητάρμων, -ονος: dancer.

βιάζω and **βιάω**, aor. **βιήσατο**: use violence, compel, overcome.

βίαιος: adj. of violence.

βιαιώς: with violence.

βίβημι (βαίνω): go. μακρὰ βιβάς, with long strides.

βιβρώσκω, fut. perf. pass. **βεβρώσεται** (βρώσιs): devour, consume. β 203.

βίη: might, strength; deed of violence. βίη Ἡρακλείη, the might of Heracles, the mighty Heracles. § 19 e.

βίη-φι(ν): old locative, in (by) might, by violence. § 36 a.

βίος: bou.

βιοτή: life.

βίωτος (βίος): life, living; means of life, possessions.

βίωω, aor. **ἐβίωσαο** (βίος): give life. μ' ἐβίωσαο, thou didst save my life.

βιώνται: 3 pl. ind. mid. of βιάω.

βλάβομαι (passive) and **βλάπτω**:
weaken, hinder, keep from, harm.

βλέφαρον: *eyelid.*

βληχή: *bleating.*

βλώσκω, aor. **μολόντες**: *go, come.* § 33 g.

βοάω, aor. **έβήσα** (βοή): *shout, cry aloud.*

βοεύς, -ῆος: *s'rap of ox-hide; halyard.*

βοή: *shout, war-cry, alarm, battle.*

Βοηθείδης: an attendant of Menelaus.

βοητός, -ός: *outcry, clamor.*

βόθρος: *pit, hole.*

βολή (βάλλω): *glance of the eye.*

βομβέω, aor. **βόμβησεν**: *hum, rattle.*

Βορέης, -αο: *Boreas, north wind.*

βόσκω, iterative impf. **βοσκέσκοντο**, *pas-*
ture, feed.

βοτάνη (botany): *pasture, herbage.*

βουκολέω (bucolic): *herd, tend cattle.*

βουκόλος: *neat-herd, herd, herdsman.*

βουλεύω, fut. inf. **βουλευσέμεν**, aor. (έ)βού-
λευσα: *advise, counsel, plan; mid.*
deliberate.

βουλή: *plan, counsel; council.*

βουλη-φόρος: *counsel-giving, councillor.*

βούλομαι, impf. **βούλοντο** and **έβδοντο**
(§ 26 d) (βουλή, volo): *wish, will,*
prefer, wish rather.

βου-λῦτός (λύω): *the time of loosing oxen*
from the plough, i.e. evening. **βου-**
λυτόνδε, *toward evening.*

βοῦς, gen. **βοός**, acc. **βοῦν**, acc. pl. **βόας** or
βοῦς (bos): *bull, ox, cow; pl. cattle.*

Βούτης: *Boötes (the Ploughman), the*
constellation of Arcturus. ε 272.

βραδύς, **βραδεία**: *slow.*

βριθύς, **βριθεία**: *heavy.*

βρίθω, aor. partic. **βρίσας**: *am heavy;*
weigh down, load; prevail.

βροντάω, aor. **βρόντησε**: *thunder.*

βροτο-λοιγός: *man-destroying.*

βροτός (μορ-, mortalis): adj. and noun,
mortal. § 33 g.

βροτώω, perf. pass. **βεβροτωμένα** (βρότος,
gore): pass. partic. *gory.*

βρόχος: *noose, halter.*

βρῦχάομαι, perf. (as pres.) **βέβρῦχεν**:
roar.

βρώμη and **βρώσις**, -ως: *food.*

βύκτης: *howling, roaring.*

βυσσο-δομεύω: *ponder, plan secretly.*

βύω, perf. partic. pass. **βεβυσμένος**: *fill,*
stuff.

βωμός: *altar; pedestal.*

βωστρέω. *call upon with a cry.*

Γ.

γαῖα and **γῆ**: *earth, land, ground.*

Opposed sometimes to the heavens,
sometimes to water. Cf. α1α.

Γαῖα: *Gaea, Earth, as personified,*
mother of the Titans.

Γαίημος: adj. of *Earth.* η 324.

γαϊή-οχος (ερχ-): *earth-holder.* Epithet
of Poseidon, bestowed in the belief
that the land rested on the sea.

γάλα, gen. **γάλακτος** (lac): *milk.*

γαλα-θηνός (θησθαι): *suckling.*

γαλήνη: *calm, calm sea.*

γαμβρός (γάμος): *son-in-law.*

γαμέω, aor. ind. **γῆμεν**, inf. **γῆμασθαι**:
marry. The middle is used of the
woman's act.

γάμος: *marriage, marriage feast.*

γανάω, partic. **γανώσαι** (§ 50 c): *gleam,*
am bright.

γάνυμαι: *rejoice, delight.*

γάρ (γέ, ἀρα): generally a causal par-
ticle, *for.* It often introduces the
reason or explanation of something
that is merely implied. Sometimes,
on the other hand, it seems to retain
the force of the two particles of which
it is composed, and cannot be trans-
lated *for*, but 'marks a statement as
certain and incontestable.'

γαστήρ, -έρος: *belly, stomach, hunger.*

γάστρη: *belly of a kettle.*

γαυλός: *tub, milk-pail.*

- γέ**: an enclitic particle which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated *at least*, but this phrase is much heavier and clumsier than γέ. Generally its force must be given by inflection of voice, or by arrangement of words. In several cases γ' was inserted by reader or copyist after some other consonant had been lost.
- γεγάασιν, γεγαῶτα**: perf. of γίγνομαι, *am born*.
- γέγηθε**: perf. of γηθέω, *rejoice*.
- γέγωνα***, perf. as pres.; impf. γεγώνενν: *shout, call*.
- γείνομαι, aor. (έ)γείνατο**: pres. *am born* (unless γίγνομαι is read instead); aor. *bore, gave birth, begat*.
- γείτων, -οτος**: *neighbor*.
- γελαστός**: *laughable, ridiculous*.
- γελᾶω, aor. έγέλασε, aor. partic. γελάσας**: *laugh*.
- γέλως**: *laughter*.
- γενεή**: *birth, race, family*.
- γενέθλη**: *race, blood, family*.
- γένειον (γένυς)**: *chin*.
- γένος, -εος (genus)**: *race, lineage, offspring*.
- γένυς, -υος, acc. pl. γένυς**: *chin*.
- γεραιός (γέρας?)**: *old, old man*.
- Γεραιστός**: southernmost point of Euboea, with a harbor.
- γεραίτερος (γεραίος)**: *older, elderly*.
- γέρας, -αος**: *right, prerogative, gift of honor*.
- Γερήνιος**: *Gerenian*. Epithet of Nestor, prob. from a Messenian town or district.
- γερούσιος**: adj. *of the elders (γέροντες)*. Epithet of special wine broached at the 'aldermanic' dinners.
- γέρων, -οντος**: *old, old man, old god, elder*. Cf. γεραίος, γραιᾶ.
- γῆ**: *earth*. Less freq. than γαῖα.
- γηθέω, aor. γήθησε, perf. as pres. γέγηθε**: *rejoice, am glad*.
- γηθόσυνος** 3: *rejoicing, delighted, glad*.
- γήμη**: aor. of γαμέω, *wed*.
- γήρας, -αος**: *old age*.
- γηράσκω**: *grow old*.
- Γίγαντες pl., gen. Γιγάντων**: *Giants*.
- γίγνομαι, aor. (έ)γενόμην, iterative aor. γενέσκετο, perf. γεγάασιν (γένυς)**: *come into existence, am born, become, arise, come, am*.
- γιγνώσκω, aor. έγνω, aor. inf. γνώμεναι and γνώναι**: *recognize, perceive, learn, know*.
- γλαυκ-ῶπις, -ιδος (γλαυκός, ὠψ)**: *bright-eyed, flashing-eyed*. Epithet of Athena as the fierce goddess of war. Cf. her other epithet Παλλάς (*spear-brandishing*).
- γλαφυρός** 3: *hollow*.
- γλήνη**: *eyeball*.
- γλυκερός** 3, comp. γλυκερώτερος: *sweet*.
- γλυκός, -έα, -ύ, comp. γλυκίων**: *sweet*.
- γλώσσα**: *tongue*.
- γναμπτός**: *bent, supple*.
- γνώμεναι [γνώναι]**: aor. inf. of γιγνώσκω.
- γοᾶω, iterative impf. γοάσκειν, partic. γοῶντες, γοῶντες**: *groan, moan*.
- γόμφος**: *wooden pin*.
- γονή**: *seed, offspring, race*.
- γόνος**: *offspring, race, parentage, stock, birth*.
- γόνυ, pl. γούνα or γούνατα, gen. γούνων, dat. γούνασι (genu)**: *knee*. The knees were to the ancients the seat of bodily strength (cf. 'weak-kneed,' 'strengthen the feeble knees'), and in entreaties the suppliant clasped the knees of him from whom he sought the favor.
- γός**: *groan, lamentation*.
- Γόργειος** 3: *of the Gorgon, Gorgon's*. (Cf. Milton's 'Gorgonian terror,' *Par. Lost* ii. 611.)

Γόρτυς, -ῦνος: *Gortys* or *Gortýna*, an important town in southern Crete.

γούνα: pl. of γόνυ, *knee*.

γουνάζομαι and **γουνούμαι** (γόνυ): *supplicating, entreat*.

γουνός (γόνυ): *hill, knoll*.

γραιά, gen. γραιῆς, and γρηῆς, dat. γρηῆ: *old woman*. Fem. of γέρων, γεραίως.

γυῖον: (*joint*), *limb, member*. See on γόνυ.

γυμνός: *naked, uncovered*.

γυμνώω, aor. partic. γυμνωθέντα: *strip, make naked*.

γυναικείος 3, and **γύναιος**: *woman's, of women, to women*.

γυνή, gen. γυναικός: *woman, wife*.

Γύραι πέτραι pl.: *Gyraean cliffs*; located by some off S.E. Euboea, by others near Myconus and Naxos of the Cyclades. δ 500.

Γυραῖος 3: *Gyraean*.

γύψ, γυψός: *vulture*.

Δ.

δαήσεται (fut., § 54 e), perf. δεδάηκας, intrans. aor. ἐδάην, subjv. δαείω, inf. δαῆναι: *learn, know*. Used as passive of διδάσκω, *teach*. δέδαε is used as aor. act. of the same verb.

δαήμων, -ονος: *taught, skilled*.

δαιδάλειος: *cunningly wrought, richly ornamented*. Cf. *Daedalus*.

δαιμόνιος: (*one under the influence of a divinity*), *strange man! sir!*

δαιμων, -ονος: *divinity*. Much like θεός, but esp. of the gods in relation to men. (Never *demon*.)

δαινῦμι, aor. δαισάμενοι: act. *give a feast*; mid. *feast*.

δαίωμα, perf. δεδαίωται (§ 47 n): *am torn, am divided*.

δαῖς, gen. δαίδος (δαίω): *torch*. Cf. δάος.

δαῖς, gen. δαιρός: *feast, portion*.

δαίτη: *feast*. δαίτηθεν, *from a feast*.

δαιτρός (δαίωμα): *carver*.

δαιτυμών, -όνος: *feaster, guest*.

δαΐφρων, -ονος: *sagacious, ingenious*.

δαίω: *kindle, set fire*; pass. *burn, blaze*.

δάκρυ and **δάκρυον**, inst. as gen., δαίρυφι(ν) (§ 36 a) (*lacruma*): *tear*.

δακρῦός-εις, -εῖτος: *tearful, in tears*.

δακρῦω, aor. δάκρῦσα: *weep, shed tears*; aor. fell to weeping, burst into tears.

δάλος: *firebrand, coal*.

δάμαρ, -αρτος: *wife, spouse*.

δαμνάω and **δάμνημι**, aor. ἐδάμασσε, aor. subjv. δαμάσῃ, aor. pass. ἐδαμάσθη and δάμεν [*ἐδάμησαν*] (§ 47 o), perf. pass. partic. δεδημημένος: *bring into subjection, subdue, overcome, conquer*. δεδημηην, *I was subject*.

Δαναοί pl.: *Danaëns*; strictly, descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy, like Ἀχαιοί and Ἀργεῖοι. § 25 e.

δάος, -εος: *torch*. Cf. δαῖς.

δάπεδον: *pavement, floor, ground*.

δάσκιος: *very shady, shady*.

δασαίμεθα, **δασσάμεθα** (aor.), **δάσσονται** (fut.): of δατέομαι, *divide*.

δασύμαλλος: *thick-fleeced, shaggy*.

δατέομαι, impf. δατέοντο (§ 27 b), fut. δάσσονται, aor. ἐδάσσατο, aor. opt. δασαίμεθα: *divide, divide among (our)-selves*.

δάφνη: *laurel*. ι 183.

δέ: conj. *but, and*. Freq. δέ is used in the apodosis of a conditional or relative clause, — a transition to the demonstrative construction, or a survival of the older and simpler 'paratactic' or 'co-ordinate' construction. A clause with δέ is used freq. where a subordinate clause (of cause, concession, time, etc.) might have been used; hence often δέ may be translated, *for, though, while*.

-δέ: inseparable enclitic particle; e.g. ἀγορήν-δε, *to the agora*. § 36 d.

- δέατο**: impf. *seemed*. Cf. *δοάσατο*.
δέδαι: used as aor. of *διδάσκω*, *teach*.
δεδάηκας: *has learned, dost know*. See *δαήσεται*.
δεδαίταται: *are divided*. § 47 n. See *δαίωμα*.
δεδημημένος, δέδημητο: see *δαμνάω*.
δέδημητο: plpf. of *δέμω*, *build*.
δειδέχεται: *hail, greet*. See *δείκνυμι*.
δειδίσκομαι: *greet, welcome*.
δείδω, aor. *ἔδεισεν*, perf. *δείδοικα* and *δείδια*, inf. *δειδίμεν* (*δρέος*): *fear, am afraid*. Since the stem originally began with two consonants, a short vowel is often 'long by position' before it. § 62 h β.
δείκνυμι, fut. *δείξω*, aor. *ἔδειξα*, perf. *δείδεχται*: *point out, show; hail, greet*.
δειλομαι: *draw nigh to evening* (*δειλη*).
δειλός 3: *wretched, miserable, worthless*.
δεινός (*δέος*) 3: *terrible, fearful, dread*.
δεινόν: adv. *terribly, dreadfully*.
δεινότατος: superl. *most dread, direst*.
δειπνώ, aor. *δείπησε*: *dine, eat, feast*.
δειπνίζω, aor. partic. *δειπνίσσας*: trans. *give a dinner, feast*.
δειπνον: *dinner*. The chief meal of the day whenever it was taken; generally eaten about noon.
δείραντας: aor. partic. of *δέρω*, *slay*.
δειρή: *neck*.
δείσας: aor. partic. of *δείδω*, *fear*.
δέκα: indeclinable numeral, *ten*.
δέκατος 3: ordinal, *tenth*. *δεκάτη*, on the *tenth* day.
δέκτης (*δέχομαι*): *beggar*.
δέκτο: aor. of *δέχομαι*, *receive*. § 56.
δελφίς, -ίνος: *dolphin*.
δέμας: *build, stature, form*.
δέμνια pl.: *bedstead, bed, couch*.
δέμω, aor. *έδειματο*, plpf. pass. *δέδημητο* (*tim-ber, domus*): *build*.
δένδρεον: *tree*.
δενδρήεις, -εσσα: *full of trees, woody*.
δέξατο: aor. of *δέχομαι*, *receive*.
δεξιός 3: *right, on the right*. § 59 a.
δεξίτερος: *right, on the right*. § 43 c.
δέον: impf. of *δέω*, *bind*.
δέος, -εος (*δρέος*): *fear, terror*.
δέπας, dat. pl. *δεπάεσσιν*: *goblet, beaker, cup*. Cf. *κύπελλον*.
δέρκομαι, iterative impf. *δερκέσκετο*, aor. *ἔδρακον*: *look, see, behold*.
δέρμα, ατος (*δέρω*): *hide, skin*.
δερμάτινος: *of hide, leather*.
δέρτρον: *caul, peritonæum*.
δέρω, aor. *ἔδειραν*: *slay*. Cf. *δέρμα*.
δέσμα, -ατος and **δεσμός**: *bond, fastening*.
δέσποινα: *mistress, royal lady*. (Fem. of *δεσπότης*.)
δεῦρο: adv. *hither*.
δεύτατος: adj. *last of all*.
δεῦτε: imperatival interjection, equiv. to *δεῦρο ἔτε*, *come hither*.
δεύτερον: adv. *a second time*.
δεύω, iterative *δέυεσκον*: *moisten, wet*.
δεύω [*δέφω*], fut. *δευήσεται*, aor. *έδέυθησεν*: *need, lack, fall short of, am inferior to*, with gen. of the thing wanted, or of the person with whom comparison is made.
δέχομαι, aor. (*έδέξατο, έδέγμην*) (§ 56): *receive, take, accept, await*.
δεψήσας, aor. partic.: *knead*.
δέω, aor. *δήσα, έδησε, έδήσατο*, plpf. pass. *δέδευτο*: *bind, fasten*.
δή: temporal and determinative particle, *now, already, at length; lo! clearly, just*. No English particles correspond to many of its uses. Freq. with inv. and opt., and with other particles, and strengthening the superlative. It stands at the beginning of a clause in the phrases *δή τότε, δή γάρ*. It forms one syllable (by 'synzesis') with the first syllable of *αὔτε, αἶ*, and of *οὔτως*, and several other words.
δηθά: adv. *long, for a long time*.
δηθῶνω: *delay, tarry*.

- δηιοτής**, -ήτος: *strife, conflict, battle.*
- δηιώω**, aor. pass. *δηωθέντες*: *slay, kill.*
- Δηϊφωβος**: *Deiphobus*; son of Priam who wedded Helen after the death of Paris. δ 276, θ 517.
- δηλέομαι**, aor. *έδηλίσαντο*: *harm.*
- δήλημα**, -ατος: *destruction.*
- Δήλος**: *Delos*, the birthplace of Apollo and Artemis.
- Δημήτηρ**, -ερος: *Demēter*, Ceres, sister of Zeus, goddess of the grain (*cereal*) fruits of the earth.
- δήμιος**: adj. *of the people, public.* *δήμοι*, *yeomen.*
- Δημόδοκος**: *Demodocus*, the Phaeacian bard. θ 44, 106, 262 ff., 472 ff. Cf. Milton's *Vacation Exercise* 48 f. 'Such as the wise Demodocus once told | In solemn songs at King Alcinous' feast, | While sad Ulysses' soul and all the rest | Are held with his melodious harmony | In willing chains and sweet captivity.'
- δήμος**: *country, land; people.*
- δημός**: *fat.*
- δὴν** (δφήν): adv. *long, a long time.*
- δήνεα** pl.: *wives, devices.*
- δηριόομαι**, aor. *δηρίσαντο* (δηρίς): *dispute, contend, strive.*
- δηρόν**: adv. *long.* Cf. *δηθά*, *δὴν.*
- δήσα**: aor. of *δέω*, *bind.*
- δήω**: as fut. *shall find.* § 51 f.
- δηωθέντες**: aor. pass. partic. of *δηιώω*, *kill, slay.*
- δία**: fem. of *δῖος*, *magnificent, divine.*
- διά** (δύο): adv. and prep. with gen. and acc., *between, through, in different directions, on account of.* *διά τριχά κοσμηθέντες*, *arranged in three companies*; *διά ταμών*, *cutting in pieces.* In composition with verbs, *διά* indicates motion *through* something, completion, separation, reciprocal relation.
- διαβαίνω**, aor. inf. *διαβήμεναι*: *cross.*
- διαγλάφω**, aor. partic. *διαγλάψασα*: *scoop out.*
- διαδράμοι**: aor. opt. of *διατρέχω*, *traverse.*
- διαειπέμεν** (§ 47 g) (*είπον*): aor. inf. *say thoroughly, say in full.*
- διάημι**: *blow through.*
- διακρίνω**, aor. *διέκρινεν* (*discerno*): *separate, distinguish.*
- διάκτορος**: *messenger.* Epithet of *Hermes*; generally connected with *Ἄργειφόντης.*
- διαμπερές**: adv. *through and through, completely through, right through.*
- διαπέρθω**, aor. *διέπερσε, διέπραθον*: *sack, lay waste.*
- διαπέτομαι**, aor. *διέπτατο*: *fly through (the air).*
- διαπλήσσω**, aor. inf. *διαπλήξαι*: *strike through.*
- διαπρήσσω** [*πράσσω*]: *pass through, accomplish.*
- διαρραίω**, fut. *διαρραίσει*: *tear in pieces.*
- διασέομαι**, aor. *διέσσυτο*: *rush through, hasten through.*
- διασκήδνημι**, aor. *διεσκέδασεν*: *scatter, shatter.*
- διασχίζω**, aor. *διέσχισεν*: *split, rend, tear.*
- διατμήγω**, aor. *διέτμαγον*, aor. partic. *διατμήξας*: *cut in two, cleave, separate.*
- διατρέχω**, aor. *διέδραμον*: *run (through) across, traverse.*
- διατρέβω**: (*rub*), *hinder, delay.*
- διαφαίνομαι**: *gleam brightly.*
- διαφράζω**, aor. *διεπέφραδε*: *point out clearly, admonish.*
- διαχέω**, aor. *διέχευαν*: *quarter.*
- διδάσκω**, aor. *δίδαξε*: *teach.* See *δαήσεται.*
- δίδημι**, impv. *διδέντων* (*δέω*): *bind.*
- δίδωμι**, 3 pers. *δίδωσι* and *διδού*, pl. *διδούσιν* (§ 55 a), fut. *δώσω*, aor. *ἔδωκα, ἔδοσαν*, subjv. *δῶσι*, inf. *δομεναι, δοῦναι*, aor. opt. pass. *δοθείη* (*do*): *give, grant.*

- δι-ἔδραμον**: aor. of διατρέχω, *traverse*, run across.
- δι-εἶπομεν**: aor. ind. said in detail. See διαειπόμεν.
- δι-εἶπομεν**: impf. of διέπω.
- δι-εἶρομαι**: inquire, ask.
- δι-έκ**: prep. forth, through.
- δι-ἐκρίνεν**: aor. of διακρίνω, separate.
- δι-ελθέμεν**: aor. inf. of διέρχομαι, go through.
- δι-έπερσε**: aor. of διαπέρθω, sack.
- δι-επέφραδε**: aor. of διαφράζω, admonish.
- δι-έπραθον**: aor. of διαπέρθω, sack.
- δι-έπτατο**: aor. of διαπέτομαι, fly through.
- δι-έπω**, impf. διείπομεν: am busy about, accomplish, do.
- δι-ερέσσω**, aor. διήρσα: row stoutly.
- διερός**: living, quick.
- δι-έρχομαι**, aor. inf. διελθέμεν: go through.
- δι-εσκέδασε**: aor. of διασκίδνημι, scatter.
- δι-έσσυτο**: aor. of διασέομαι.
- δι-έσχισεν**: aor. of διασχίζω.
- δι-έτμαγον**: aor. of διατμήγω.
- δι-έχευαν**: aor. of διαχέω, quarter.
- διζήμαι**: seek. (Equiv. to ζητέω.)
- Δίη**: small island near Crete.
- διηκεῖως**: adv. exactly, at length.
- διηκεής, -ές**: continuous, long.
- δι-ήρσα**: aor. of διερέσσω.
- δι-πετής, -έος** (Ζεύς, πίπτω): sent from Zeus, heaven-sent.
- δικάζω**, aor. δικάσαν (δίκη): judge; mid. claim my right, contend.
- δικαῖος** (δίκη): just, civilized, well-mannered.
- δικασ-πόλος**: guardian of justice, judge.
- δίκη**: custom, way, manner, right.
- δι-κλῖς, -ίδος**: two-leaved.
- δινεύω** and **δινέω**: turn; mid. wander.
- δίνη**: eddy.
- δινή-εις, -εσσα**: eddying.
- διο-γενής, -εος**: sprung from Zeus. Epithet of Odysseus as king, and thus under the special care of the king of the gods. See διοτρεφής.
- δι-οὔστεύω**, aor. opt. διαῖστέυσεαι: shoot an arrow across.
- Διοκλῆς, -ῆος**: king in Phera in Mes-senia. γ 488.
- δι-όλλῦμι**, perf. διόλωλε: ruin utterly; perf. as pass. am ruined.
- Διομήδης, -εος**: Diomed. Son of Tydeus (who fell in the first expedition against Thebes), king of Argos, one of the bravest and mightiest of the Achaeans before Troy. Only Agamemnon and Nestor led a larger fleet on the expedition. γ 181. *
- Διόνῦσος**: Dionysus, Bacchus. Son of Zeus and Semele, reared by nymphs in Thrace. He is mentioned only incidentally in Homer, and clearly has not gained a place among the gods of Olympus. λ 325.
- διος, δῖα, δῖον**: glorious, divine, godlike, noble, without reference to moral quality. A freq. epithet of Odysseus and of Achilles, having convenient metrical adaptation to their names, allowing the bucolic diaeresis (at the close of the fourth foot). δῖα θεῶν, heavenly (of goddesses) goddess, since δῖα has a superlative idea and may be construed with a partitive genitive.
- διο-τρεφής, -έος**: Zeus-nourished, Zeus-cherished. Epithet of Menelaus, who as king enjoyed Zeus's care; also of the Phaeacians, ε 378. See διογενής, which was suited metrically to Odysseus (Λαερτιάδης), as this is to Menelaus. § 25 f. See on δῖος.
- δι-πτυξ, acc. διπτυχα**: double.
- δῖς**: numeral adv., twice.
- διο-θανής, -έος**: twice-dying.
- δισκῶ**: hurl a quoit.
- δίσκος** (cf. disk): discus, quoit. The game was more like 'putting the shot' than the modern 'pitching quoits,' the effort being made to hurl the discus as far as possible rather

than to have it remain at a definite spot.



δίσκος.

δίφρος: footboard of chariot, chariot; low seat, chair. (See ἄρμα.)

δίχα and **διχθά** (§ 33 i): adv. in two parts, divided.

διψάω (δίψα): I thirst.

διώκω: pursue, chase.

δμηή (δάμημη): female slave, maid. *δμῶαι γυναῖκες, serving women.*

δμῶς, acc. *δμῶα*: slave.

δοάσσατο: aor. of *δέατο*, seem.

δοθείη: aor. opt. pass. of *δίδωμι*.

δοῶ (dual), pl. *δοιούς, δοιά* [δόο]: two.

δοκέω: watch, observe.

δοκέω, aor. *δόκησε*: seem, appear.

δόλιος §: wily, crafty, cunning.

Δολίος: an old slave of Penelope. § 735.

δολιχ-αυλος: long-shafted.

δολιχ-ήρεμος: long-oared.

δολιχός §: long.

δολό-εις, -εσσα: wily, crafty, cunning.

δολό-μητις, acc. -ιν: crafty-minded.

δόλος: wile, craft, trick, deceit, bait.

δολο-φρονέω: have crafty mind.

δόμεναι [δοῦναι]: aor. inf. of *δίδωμι*.

δόμεν-δε: adv. to (his) home. § 36 d.

δóμος (δέμω, domus): dwelling, house, home; great hall. See *δῶμα*.

δόξα: opinion, expectation.

δορός (δέρω): skin, leather sack.

δορπέω, aor. *δορπήσαι*: take supper, sup. See *δείπνον*.

δορπον: supper, evening meal.

δóρνυ, dat. *δούρατι*, nom. pl. *δοῦρα* and *δούρατα*, dat. pl. *δούρεσσι*: tree, timber, beam, spear.

δός inv., **δόσαν** ind., **δοτε** inv.: aor. of *δίδωμι*, give.

δόσις, -ιος: gift. Cf. *δῶρον, δωτήνη*.

δούλη: female slave.

Δουλίχιον: *Dulichium*. Island in the Ionian Sea, southeast of Ithaca, inhabited by Epēans. (Or, perhaps, part of Cephallenia, — Same being the other part.)

δοῦπος: heavy noise, thud.

δοῦρα, δουρί: see *δóρνυ*, tree, spear.

δουράτειος (δóρνυ): of wood, wooden.

δουρο-δόκη (δέχομαι): spear-holder.

δράκων, -οντος (cf. dragon): serpent.

δρέπω, aor. *δρεψάμενοι*: break off, pluck.

δρήστειρα: (worker), female servant, maid.

δρόμος: running, course, road.

δρυμά pl.: wood, thicket.

δρύπτω, aor. *δρυψάμενω*, aor. pass. *δρύφθῃ*: tear, tear off.

δρύς, gen. *δρυός*: tree, (esp.) oak.

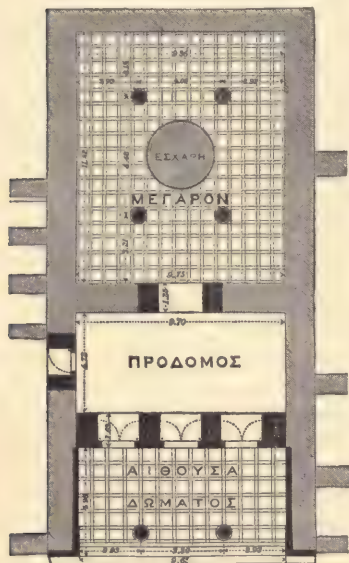
Δύμας, -αντος: a Phaeacian. § 22.

δύναμαι, fut. *δυνήσεται*, aor. pass. as mid. *δυνάσθη*: can, am able.

δύναμις, -ιος: power, might, ability.

δύνω: enter, go in.

δύο and **δύω**: indeclinable, *two*. See **δοῖά**. § 44.



δῶμα.

(Plan of part of the palace at Tiryns, with measurements in metres.)

δωκαδέκα [**δῶδεκα**]: indeclinable, *twelve*.

δυσ-: inseparable prefix indicating something grievous.

δυσ-αῆς, **-έος** (δημ): *harsh-blowing*.

δύσσετο: *set* (of the sun), *sank*, *crept*, aor. of **δύω**. §§ 51 h, 53 b.

δύσ-ζηλος: *quick-tempered*, *hot-headed*.

δυσ-κηδής, **-ές** (κηδος): *dreary*, *noxious*.

δυσ-μενέω: *am ill-disposed*, *bear ill-will*.

δυσ-μενής, **-ές**: *ill-disposed*, *hostile*. ἄνδρες *δυσμενέες*, *enemies*.

δύσ-μορος: *ill-fated*, *wretched*.

δυσόμενος. *set*, aor. of **δύω**. § 51 h.

δύσ-πονος, gen. **δυσπονέος**: *laborious*, *painful*.

δύστηνος: *wretched*, *unhappy*.

δύω: see **δύο**, *two*.

δύω, fut. **δύσομαι**, aor. (**ἐ**)**δύσσετο**, **ἐδύ**, perf. **δέδυκεν**: *enter*, *go into*, *go among*, *put on*; of the sun and the constellations, *set*, *sink*.

δωδέκα: indeclinable, *twelve*.

δωδέκατος 3: *twelfth*.

δῶ: indeclinable short form of **δῶμα**.

δώδεκα: indeclinable, *twelve*.

δωδέκατος 3: *twelfth*.

δῶμα, **-ατος**: *house*, *home*, *palace*.

δῶρον (**δίδωμι**): *gift*.

δῶσι [**δῶ**]: aor. subjv. of **δίδωμι**.

δωτήρ, **-ήρος**: *giver*.

δωτήνη: *gift*, *present*.

δώτωρ, **-ορος**: *giver*.

δῶχ' [**ἔδωκα**]: aor. ind. of **δίδωμι**.

E.

ἐ (**-έ**): enclitic, 3 pers. pron. acc. *him*, *her*. It is equiv. to Attic **αὐτόν**, **αὐτήν**, which is usually intensive in Homer.

ἔα imv., **ἔας** pres. ind. or subjv., **ἔαν** inf.: of **ἔδω**.

ἔά: neut. pl. of **ἔός**, *his own*.

ἔαγη aor. pass., **ἔαξαν** aor. act.: of **ἄγγυμι**, *break*.

ἔασιν [**εἰσίν**]: 3 pl. pres. of **εἰμι**, *am*.

ἔάω, impf. **ἔλων**, fut. **ἔδσει**, aor. **ἔλασα** and **ἔλασα**: *allow*, *permit*, *leave alone*.

ἔάων: *good things*, gen. pl. of **ἔός**.

ἔβαν [**ἔβησαν**]: 2 aor. of **βαίω**, *go*.

ἔβδόματος 3: *seventh*.

ἔβδομος: *seventh*.

ἔβεβρῦκεν: plpf. as impf. of **βρυχάομαι**, *roar*.

ἔβησαμεν, 1 aor., transitive, **ἔβησετο** [**ἔβη**], aor. mid.: of **βαίω**, *go*.

ἔβόλοντο: impf. of **βούλομαι**, *wish*.

ἔγγυαλίξω, aor. **ἔγγυάλιξα**: *put in (one's) hands*, *give*.

ἔγγυάομαι: *receive security*.

ἔγγυή: *security*, *surety*, *pledge*.

ἔγγυθεν: adv. *from near at hand*, *near*.

ἔγγυθι, **ἔγγυς**: adv. *near*.

ἐγείρω, aor. ἔγειρε and ἔγρετο, inf. ἔγρεσθαι: rouse, wake.

ἐγγίμει: aor. of γαμέω, marry, wed.

ἐγκατα pl.: inwards, entrails, vitals.

ἐγ-κατα-πήγνυμι, aor. ἐγκατέπηξα, fix within, fix.

ἐγ-κατα-τίθημι, aor. ἐγκάθετο: place within.

ἐγ-κέφαλος (κεφαλή): brain.

ἐγ-κονέω: partic. actively, zealously.

ἐγ-κρύπτω, aor. ἐνέκρυψε: conceal in.

ἔγνω: aor. of γιγνώσκω, know.

ἔγρετο, ἔγροιτο: aor. of ἐγείρω, wake.

(Perhaps ἔγρετο should be written ἤγρετο, assembled, from ἀγείρω.)

ἐγχεῖη (ἐγχος): spear, lance.

ἐγχεῖη: pres. subjv. of ἐγχείω.

ἐγχεσί-μωρος: spear-wielding.

ἐγ-χέω or ἐγχείω: pour in.

ἔγχος: lance, spear. Generally of ash-wood, with a bronze point.

ἐγώ(ν), gen. ἐμεῖο, (ἐ)μεῦ, or ἐμέθεν (§ 36 c), dat. (ἐ)μοί, acc. (ἐ)μέ: 1 pers. pron. I, me.

ἐδάην: learned, aor. pass. of διδάσκω, teach.

ἐδάσσατο: aor. of διατέομαι, divide.

ἔδαφος: bottom.

ἐδέγμην: aor. of δέχομαι, await. § 50.

ἐδείματο: aor. of δέμω, build.

ἔδειραν: aor. of δέρω, flay.

ἔδεισαν: aor. of δειδω, fear.

ἔδεκτο: aor. of δέχομαι, receive. § 56.

ἔδησαν: aor. of δέω, bind.

ἐδητύς, -ύος (ἔδω): eating, food.

ἔδμεναι: pres. inf. of ἔδω, eat.

ἔδνα and ἔεδνα pl.: wedding-gifts, dowry, used both of the presents given by the suitor to the bride's father and of the dowry given by the father (a 277, β 196). See ἐεδνώω.

ἔδοσαν: aor. of δίδωμι.

ἔδος, -εος (sedes): seat, home.

ἔδρακον: aor. of δέρκομαι, see.

ἔδρη (ἔδος): seat, row of seats.

ἐδριάομαι: am seated.

ἔδῦ, ἐδύσεται: aor. of δύνω, sink. §§ 51 h, 53 b.

ἔδω, inf. ἔδμεναι, fut. ἔδομαι (edo): eat. Cf. ἐσθίω. θυμὸν ἔδοιτες, devouring our souls in impatience or grief.

ἔδωδή: food.

ἔεδνα: see ἔδνα.

ἔεδνώω, aor. ἐεδνώσαιο: dower, give in betrothal.

ἔεικοσά-βοιός: adj. (of) the worth of twenty cattle.

ἔείκοσι: see εἴκοσι, twenty.

ἔείκοσ-ορός: adj. twenty-oared.

ἔεικοστός [εἰκοστός]: twentieth.

ἔειπε: see εἶπον, said.

ἔείσατο: appeared, aor. of εἶδομαι.

ἔέλδομαι: desire.

ἔέλδωρ: wish, desire.

ἔέργω and ἔέργνυμι, perf. ἐρχαται, plpf. ἐρχατο, ἐέρχατο (εργ-): (separate), shut in, enclose, shut out; keep away from.

ἔέρση: dew.

ἔευσαν: aor. of ζεύγνυμι, yoke.

ἔεζομαι, aor. εἶσε, impv. εἶσον, partic. εἶσαο (ἔδος): sit, aor. seated.

ἔην [ἦν]: see εἶμι.

ἔήνδανε: impf. of ἀνδάνω, please.

ἔησιν [ἦ]: pres. subjv. of εἶμι.

ἔησιν: dat. fem. pl. of ἐός, his.

ἔεεν: impf. of θέω, run.

ἔελξεν: aor. of θέλω, charm.

ἔθελοντήρ, -ῆρος: volunteer.

ἔθέλω, impf. ἤθελε, fut. ἐθελήσω: wish, am willing, consent. οὐκ ἐθέλων, unwilling.

ἔθεμεν, ἔθεσαν: aor. of τίθημι, place.

ἔθημέμεσθα, impf. ind., ἐθήσαντο aor.: of θηέομαι, look with wonder.

ἔθνος, -εος: nation, tribe, host.

ἔθορς: aor. of θρώσκω, leap.

εἰ, αἰ: conditional particle, if, whether (in indirect questions). It often introduces a wish. εἰ που or εἰ πως

with the subjv. or opt. can be rendered freq. by *on the chance that, in the hope that, if haply*. In *εἰ δ' ἄγε*, *εἰ* seems to be an interjection, *pray!* a particle of encouragement and stimulus leading up to the exhortation *ἄγε*.

εἶπα: impf. of *εἶω*, *allow, permit*.

εἶπαι [ἦντο, § 47 n]: impf. of *ἔμαι*, *sit*.

εἶβω: *drop* (a tear).

εἰ δ' ἄγε: *but up! come!* See *εἰ*.

εἶδαρ, -ατος: *food, viands*.

εἶδῆ subjv., **εἶδησέμεν** fut. inf.: of *οἶδα*, *know*.

Εἶδοθή: *Eidothea*, a sea-nymph. δ 366.

εἶδομαι, aor. *εἶσατο* and *εἶσατο*: *appear, seem, appear like, take the form of*.

εἶδον, **ἴδον**, and **ἰδόμεν**, subjv. **ἴδω** and **ἴδωμαι**, inv. **ἴδε** (*φιδ*-, *video*): *saw, see*. Used as aor. of *ὁράω*. Cf. *οἶδα*.

εἶδος, -εος (*φιδ*-): *appearance, face*.

εἶδῶτα partic., **εἶδῶ** subjv., **εἶδῶς** partic.: of *οἶδα*, *know*.

εἶδωλον (*idol*): *shape, phantom*.

εἶεν, **εἴη**: opt. of *εἶμι*.

εἰ-θε: *would that, O that!* introduces a wish.

εἰκελος (*φικ*-), *like, resembling*.

εἰκοσι (*φελκοσι*, *viginti*): *twenty*.

εἰκοστός: *twentieth*.

εἰκτην plpf. (§ 52 c), **εἰκνία** fem. partic.

(§ 52 g): of *εἶοικα*, *am like, resemble*.

εἴκω, aor. *εἴξαν*, iterative aor. *εἴξασκε* (*φεικ*-, *weaken*): *yield, make way*.

εἰλαπινάξω: *feast*.

εἰλαπίνη: *feast, banquet*.

εἰλαρ acc.: *defence, protection*.

εἰλάτινος 3 (*εἰλάτη*): of *ἴξω*, *fir*.

εἰλέω: *drive, shut in*.

εἰλήλουθας [*εἰλήλυθας*], **εἰλήλουθμεν** [*εἰλήλυθαμεν*]: perf. of *εἴρχομαι*, *come*.

εἰλι-πος, -οδος: (*leg-twisting*), *rolling-gaited, swing-paced*. Epithet of cattle in contrast with *ἀερόποδες ἵπποι*.

εἰλῦμα, -ατος: *wrapping, covering*.

εἰλῦω, plpf. pass. *εἰλῦτο*: *wrap*.

εἰλω, aor. partic. *εἰλσας* (*φελ*-): *check*.

εἶμα, -ατος (*έννυμι*, *φεισ*-, *vestis*): *garment, robe*, pl. *clothes*.

εἵμαρτο: plpf. of *μείρομαι*, *allot, ordain*.

εἰμέν [*έσμέν*]: 1 pl. of *εἶμι*, *am*.

εἰ μή: *if not, unless*.

εἶμι, 2 sing. *έσσι* or *εἰς*, 3 sing. *έσσι(ν)*,

1 pl. *εἰμέν*, 2 pl. *έστέ*, 3 pl. *εἰσι(ν)* or

εἰσι(ν), 1 sing. subjv. *έω*, 3 sing. *έησιν*

or *ησιν(ν)*, 3 pl. *έωσι*, opt. *έηην*, 3 pl. *έειν*,

2 sing. inv. *έσσο* (mid.), 3 sing. *έστω*,

pl. *έστων*, inf. *εἶναι*, *έμ(μ)εναί*, or *έμεν*,

partic. *έών*, 1 sing. impf. *ἦα*, 2 sing.

ἦσθα, 3 sing. *ἦν*, *ἦεν*, or *έην*, 3 pl. *ἦσαν*

or *έσαν*, iterative impf. *έσκε* (§ 57 a),

fut. *έσομαι*, 2 sing. *έσσεια*, 3 sing. *έσται*

or *έσσεται* (§ 33 a), 1 pl. *έσόμεσθα*

(§ 47 m), 3 pl. *έσ(σ)ονται*, inf. *έσσεσθαι*,

partic. *έσσομένοισι*: *am, exist, live*.

καὶ έσσομένοισι, even for future genera-

tions. The vowel of the stem *έσ-*

is regularly retained.

εἶμι, 3 sing. *εἰσι*, 1 pl. *έμεν*, subjv. *έω*,

1 pl. *έμεν*, inv. *έθι*, inf. *έμεν(αι)* or

έέναί, partic. *έών*, impf. *ἦα*, 3 sing.

ἦει(ν), *ἦει*, or *έε*, 3 du. *έτην*, 1 pl. *ἦομεν*,

3 pl. *έσαν*, aor. *έσατο*: *go, depart,*

come. (The connexion decides whence

and whither the action proceeds.)

The pres. ind. is freq. used as fut.

(as regularly in Attic), while the

impf. ind. and the other moods are

used as aorists.

εἰν [*έν*]: prep. *in*.

εἰνά-ετες (*έννέα*): adv. *for nine years*.

εἰν-άλιος (*άλς*) 3: *in the sea, of the sea*.

εἰνεκα: see *ένεκα*, *on account of*.

εἰνί [*έν*]: prep. *in*.

εἰνοσί-φυλλος: *leaf-shaking, leafy, wooded*.

εἴξαν, **εἴξασκε**: see *εἴκω*, *yield*.

εἰος, **εἰως**, **έως**: adv. *while, meanwhile, until; till then; in order that*. (*ἦος* is prob. the original form.)

εἶ περ: *if really, if indeed.*

εἶπετο: impf. of ἔπομαι, *follow.*

εἶπον or ἔειπον (aor. ind.), 2 sing. εἶπας, 2 sing. subjv. ἐπῆσθα, 3 sing. ἐπῆσθ(ον), inv. εἰπέ, partic. εἰπών, inf. εἰπεῖν or ἐπείμην(αι), iterative ἐπείσκει (ῥεπος, voco): *said, told, spoke. ὧς εἰπών, thus speaking, with these words.*
See φημί, εἶρω.

εἶ που, εἶ πως: *if perchance, if haply, in the hope that.*

εἰργάζετο: impf. of ἐργάζομαι, *work.*

εἰρέπος: *servitude, slavery.*

εἰρῆσι: *rowing.*

εἰρημένα: perf. pass. of εἶρω, *say.*

εἶρομαι, 2 subjv. εἶρηαι, fut. εἰρήσομαι, aor. subjv. ἐρώμεθα, inf. ἐρέσθαι: *ask, inquire about.* Cf. εἶρω and ἐρέω.

εἶρο-πόκος: *wool-fleeced, woolly.*

εἶρος, -εος: *wool.*

εἶρπον: impf. of ἐρπω, *creep.*

εἶρύταται: perf. pass. of ἐρύω, *draw up.*

εἶρυσθαι: see ἔρυναι, *guard.*

εἶρυσσε: aor. of ἐρύω, *draw.*

εἶρω, fut. ἐρέω, perf. pass. partic. εἰρημένα (ῥερ, verbum, word): *say, tell, announce.*

εἰρωτάω [ἐρωτάω]: *ask, inquire.*

εἰς [εἴ]: 2 sing. of εἶμι, *am.*

εἰς, ἔς: adv. and prep. with acc., *into, to, until.* Sometimes it seems to be followed by a gen. because of an ellipsis, as εἰς Ἄϊδαο, *to Hades's realm*; εἰς Αἰγύπτῳ, *to the country of Aegyptus.* It rarely follows its noun.

εἷς, μία, ἓν, gen. ἐνός, μίας, ἐνός: *one.*

εἰσ-άγω, aor. partic. εἰσαγαγούσα: *lead in.*

εἶσαν: *seated,* aor. of ἔζομαι, *sit.*

εἰσ-ανα-βαίνω: *go up to.*

εἰσ-αν-άγω: *lead into.*

εἰσ-άντα: adv. *in the face, opposite.*

εἰσατο: aor. of εἶμι, *go.*

εἰσ-αφ-ικνεόμαι, aor. subjv. εἰσαφίκηται: *come to, reach.*

εἰσ-βαίνω: *go in, enter, embark.*

εἰσ-δέσκομαι, aor. ἐσέδρακεν: *look in, behold.*

εἶσε(ν): *seated,* aor. of ἔζομαι, *sit.*

εἶσαι: fut. of οἶδα, *know.*

εἰσ-εἶδον: aor. of εἰσοράω, *look upon.*

εἰσ-ελάω (ἐλαύνω): *drive in, row in.*

εἰσ-ενόησα: aor. of εἰσνοέω, *perceive, see.*

εἰσ-ερύω, aor. εἰσερύσαντες: *draw in.*

εἰσ-έρχομαι, fut. ἐσελεύσομαι, aor. εἰσ-ἦλθεν or εἰσῆλυθεν: *come in, enter.*

ἕστη (ῥίσιος): fem. adj. *equal, well-balanced, trim, shapely* (of ships); *fair,* of a feast where each has a portion suited to his rank.

εἰσ-ἦλθεν or εἰσῆλυθεν: aor. of εἰσέρχομαι, *enter.*

εἰσ-ἴδε [εἰσίδε], εἰσιδείν: aor. of εἰσοράω, *look upon.*

εἰσῆμῃ (isthmus): *entrance.* § 264.

εἰσκω (ῥικ-): *think (him) like, liken, make like.*

εἰσ-νοέω, aor. εἰσενόησα: *behold, see.*

εἰσ-οδος: *way in, entrance.*

εἰσ-οιχνέω: *come in, enter.*

εἰς ὃ κε(ν): *until.* (For εἰς τοῦτο ἐν ᾧ κε.) Equiv. to Attic εἰς ἄν.

εἰσον: *seat,* aor. inv. of ἔζομαι, *sit.*

εἰσ-οράω, 3 pl. (or partic. dat. pl.) εἰσορόωσιν, inf. εἰσοράσθαι, aor. εἰσίδον or εἰσιδον, inf. εἰσιδείν: *look upon, behold, see.*

εἰσ-φέρω, ἐσφέρω: *bring in.*

εἰσ-φορέω, ἐσφορέω: *bring in.*

εἰσω, ἔσω (εἰς): adv. *within.* Twice with a gen.; more freq. with an acc. ('limit of motion').

εἶται: perf. pass. of ἔννυμι, *clothe.*

εἴ τε . . . εἴ τε: *whether . . . or.*

εἰφ': εἰπέ, *say, tell,* inv. of εἶπον.

εἰων: impf. of εἰάω, *permit, allow.*

εἶως: adv., see εἰος.

ἐκ, ἐξ (before vowels): adv. and prep. with gen., *out, forth, from.* ἐξ οὗ, *since*; ἐξ ἀρχῆς, *from of old*; ἐξ ἔριδος,

- (out of) in strife; μήμος ἐξ ὀλοῆς, as a result of the destructive rage. In composition, ἐκ denotes separation or completion (utterly).
- ἐκά-εργος (φεκάς, φέρων): far-worker. Epithet of Apollo. Cf. ἐκατηβόλος.
- ἐκάς: adv. far, far away, far from.
- ἐκαστέρω: adv. farther.
- ἐκάστο-θι: adv. at each place.
- ἐκαστος 3 (φεκ-): each. It is freq. added in appos. with the subject of the principal verb, — in the sing. when the individual is to be made prominent.
- ἐκάτερθε(ν): adv. on either side.
- ἐκατη-βόλος: far-darter, far-shooter. Epithet of Apollo (the sun-god) as god of the bow. Cf. ἐκάεργος.
- ἐκατόμ-βη (βοῦς): hecatomb; strictly a sacrifice of a hundred cattle, but the poet is not exact as to number or class of the victims, hence sacrifice.
- ἐκ-βαίνω, aor. subjv. ἐκβητε, partic. ἐκβάς: go forth, disembark (as opposite of εἰσβαίνω).
- ἐκ-βάλλω, aor. ἐκβαλε: cast out, knock out, utter, fell (a tree).
- ἐκ-βασίς, -ίως: way out, exit.
- ἐκ-γίγνομαι, perf. partic. ἐκγεγαυῖα, plpf. ἐκγεγάτην: am born from, perf. am sprung from.
- ἐκ-γονος: child, offspring.
- ἐκ-δέρω, aor. partic. ἐκδείρας: flay.
- ἐκ-δύνω: put off, doff.
- ἐκάασσε: aor. of κιάω, shatter.
- ἐκέδασσεν: aor. of (σ)κεδάννυμι, scatter.
- ἐκεῖνος, -η, -ο (ἐκεῖ): the (man) there, that one, you.
- ἐκεῖ-σε: adv. thither, there.
- ἐκέκαστο: plpf. of καινύμαι, excel.
- ἐκεκέυθειν: plpf. of κεύθω, conceal.
- ἐκέκλετο: aor. of κέλομαι, order.
- ἐκη(ν): aor. of καίω, burn.
- ἐκηλος: in peace, undisturbed.
- ἐκίρνα: impf. of κίρνημι, mix.
- ἐκίχεν: aor. of κιχάνω, come to, find.
- ἐκ-καλέω, aor. partic. ἐκκαλέσαντες: call out (of the house).
- ἐκ καλύπτω: uncover.
- ἐκ-λανθάνω, aor. ἐκλάθετο, opt. ἐκλελάθειτο: forget utterly.
- ἐκλυον: impf. of κλύω, hear.
- ἐκλύσθη: see κλύω, dash.
- ἐκ-λύω, fut. ἐκλύσομαι: release from.
- ἐκπαγλος: terrible.
- ἐκπάγλως: adv. terribly, mightily.
- ἐκ-περάω, 3 pl. ἐκπερώσιν, aor. ἐξεπέρησεν: traverse, pierce.
- ἐκ-πίνω, aor. ἐκπιεν: drink out, drink all.
- ἐκ-προ-καλέω, aor. ἐκπροκαλεσσαμένη: call forth from.
- ἐκ-προ-λείπω, aor. ἐκπρολιπόντες: go forth and leave.
- ἐκ-πτύω, aor. ἐξέπτυσε: spit out.
- ἐκ-σαώω, aor. ἐξεσάωσε (σώζω, sanus): save out of, save from.
- ἐκ-σεύω, aor. ἐξέσσυτο: rush forth.
- ἐκτα and ἐκτανε, aor. act.; ἐκταθεν [ἐκτάθησαν], aor. pass.: of κτείνω, slay.
- ἐκ-τάμνω, aor. ἐκταμεν, ἐξέταμον: cut out, cut.
- ἐκ-τελέω, impf. ἐξετέλειον, aor. ἐξετέλεσσε, subjv. ἐκτελέσω (τέλος): accomplish, perform.
- ἐκτο-θεν: adv. with gen., apart from.
- ἐκτος (ἐξ): sixth.
- ἐκτός and ἐκτοσ-θεν: without, outside of, away from.
- ἐκ-φαείνω, aor. pass. ἐξεφάνθη and ἐξεφάνη: show forth, pass. appear.
- ἐκ-φέρω: carry forth, bring out.
- ἐκ-φεύγω, aor. ἐκφηνγε: escape.
- ἐκ-φημι, inf. ἐκφάσθαι: speak out, utter.
- ἐκ-φθίνω, plpf. pass. ἐξέφθιτο: waste, use up.
- ἐκ-φυγείν: aor. inf. of ἐκφεύγω, escape.
- ἐκ-χέω, aor. mid. ἐκχόμενοι, plpf. pass. ἐξεκένυτο: pour out, drop.
- ἐκόν, -όντος (φεκ-): willing, of (my) own will.
- ἐλάαν: inf. of ἐλάω, drive, row. § 50 c.

ἐλαίη: *olive, olive tree.*

ἐλαίνιος and ἐλαίνος: *adj. of olive wood, olive.*

ἔλαιον: *olive oil, used (perfumed) as an unguent after the bath, but not in the preparation of food.*

ἐλάτη: *pine tree, pine, pine oar.*

Ἐλατρεύς: a Phaeacian. θ 111.

ἐλαύνω and ἐλάω, *inf. ἐλάαν (§ 50 c), impf. ἔλων, fut. ind. ἐλώσει, inf. ἐλάαν, aor. ἤλασα, ἔλασεν, ἔλασσε, aor. subjv. ἐλάσῃ, pf. ἐλήλαται, plpf. ἐηλέδαται: drive, strike, beat, row, sail, run (trans.); mid. is run, runs (intrans).*

ἐλαφος *fem.: deer, doe.*

ἐλαφρός: *light, nimble, quick. ἐλαφρότερος, ἐλαφρότατος, comparative and superlative.*

ἐλαφρῶς: *adv. lightly, buoyantly.*

ἐλαχεία: *fem. adj. small.*

ἐλαχον: *received a lot or portion, aor. of λαγχάνω.*

ἐλάω: *see ἐλαύνω.*

ἔλε [εἰλε]: *aor. of αἰρέω, seize, take.*

ἐλείρω (ἔλεος): *pity.*

ἐλέγμην: *aor. of λέγω, number.*

ἐλέγχιστος: *most disgraced.*

ἐλείν: *aor. inf. of αἰρέω, take.*

ἐλεινός (ἔλεος): *pitiabie, pitied. Sup. ἐλεινότατος.*

ἐλείω, *aor. ἐλέησα: pity.*

ἐλεήμων, -ονος: *full of pity.*

ἐλείπετο: *plpf. of λείπω, leave.*

ἐλελίξω, *aor. ἐλέλιξε, aor. pass. ἐλελιχθη: turn about.*

Ἑλένη: *Helen, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty. Carried off to Troy by Paris, son of Priam, and thus the occasion of the Trojan War. After the capture of Ilios, she returned to Sparta with Menelaus. δ 121 ff.*

ἔλεσκεν: *iterative aor. of αἰρέω, take.*

ἐλεύσει: *fut. of ἔρχομαι, come, go.*

ἐλέφας, -αντος (*elephant*): *ivory.*

ἔληθε: *aor. of λανθάνω, escape notice.*

ἐλήλαται, ἐηλέδαται: *see ἐλαύνω.*

ἐλθέμεν(αι): *aor. inf. of ἔρχομαι, go, come.*

ἐλιξ, -ικος: *rolling. Epithet of cattle, with reference to their rolling, clumsy gait.*

ἐλέω, *aor. ἤληκσε: drag, assail.*

ἔλω: *draw.*

ἔλαβε, ἐλλάβετο: *aor. of λαμβάνω, take, take hold of, seize. § 46 c.*

Ἑλλάς, -άδος: *Hellas. Strictly the country under the rule of Peleus in Thessaly, λ 496. Thence in later times (but not in Homer) the name was extended to all Greece.*

ἐλλισάμην: *aor. of λιτομαι, pray.*

ἐλλιτάνει: *impf. of λιτανεύω, pray, beg.*

ἔλοντο: *aor. of αἰρέω, take.*

ἐλώσει: *fut. of ἐλαύνω, sail. § 51 b.*

Ἑλπήνωρ, -ορος: *a comrade of Odysseus, who lost his life at the home of Circe. κ 552, λ 51, μ 10.*

ἔλω, *subjv. mid. ἔλῃ, impf. ἤλετο and ἔλετο, perf. ἔλοπα (φελε-): pres. act. give hope, make hopeful, β 91; mid. and perf. hope.*

ἐλπωρή: *hope.*

ἔλασας: *aor. partic. of ἐλω, check.*

ἐλώ, *aor. pass. ἐλυσθῆς: curl.*

ἔλων: *impf. of ἐλαύνω, drive.*

ἔλωρ: *booty, prey.*

ἐμ-βαίνω, *aor. ἔμβη: set foot upon, embark.*

ἐμ-βάλλω, *aor. ἔμβαλε: throw in, cast upon, place in.*

ἔμβρυον (*embryo*): *young one, suckling.*

ἐμέ-θεν, ἐμεῖο, ἐμεῦ [ἐμοῦ]: *gen. of ἐγώ.*

ἔμεινα: *aor. of μένω, wait, await.*

ἔμεν(αι) [εἶναι]: *inf. of εἰμί.*

ἐμίγη, ἔμιξαν: *aor. of μιγνυμι, unite.*

ἔμμεναι [εἶναι]: *inf. of εἰμί. § 33 e.*

ἔμμενές: *adv. continually.*

ἔμμορε: *perf. of μείρομαι, receive as my portion, with genitive.*

- ἔμμορος (μείρομαι): *partaker*.
 ἑμός 3: *my*.
 ἐμπάζομαι: *regard, pay attention*.
 ἔμπεδος: *firm, unshaken, steadfast, constant, unchanged, appointed*.
 ἔμπεδον: *adv. without change, continually*.
 ἔμ-πεσε [ἐνέπεσε]: *aor. of ἐμπίπτω*.
 ἔμπης: *in spite of all, albeit, still*.
 ἐμ-πίπλημι, fut. inf. ἐμπλησέμεν, aor. partic. ἐμπλήσας, aor. mid. ἐμπλήσατο, aor. mid. as pass. ἔμπληγτο, aor. pass. ἐμπλησθήναι: *fill up, fill, satisfy*.
 ἐμ-πίπτω, aor. ἔμπεσε: *fall into, fall upon*.
 ἐμ-πλησέμεν: *fut. inf. of ἐμπίπλημι*.
 ἐμ-πνέω, aor. ἐνέπνευσεν: *breathe in, inspire*.
 ἔμπορος: (*voyager, trader*), *passenger*.
 ἐμ-φορέω (φέρω): *bear among*.
 ἐν, ἐνί, ἐν, ἐνί: *adv., and prep. with dat., in, therein, among*. ἐν with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion. It sometimes seems to be construed with the gen. because of an ellipsis; ἐν Ἄϊδαο, *in Hades's realm*; ἐν Ἀλκινόοιο, *in the palace of Alcinöus* (as we say, 'T was at Mr. Blank's'). Cf. εἰς.
 ἐνα: *acc. of εἷς, one*.
 ἐν-αἰσιμος (αἶσα): *according to fate, portentous, righteous, fitting*.
 ἐν-αλίγκιος: *like, resembling*.
 ἐν-αμέλγω: *milk in*. ι 223.
 ἐν-αντίος 3: *opposite, to meet, face to face*.
 ἐν-αργής, -ές: *visible, before (my) eyes, in plain view*.
 ἐν-αρηρώς, -ός: *fitted in*. ε 236.
 ἐν-αριθμῖος (ἀριθμός): *adj. in the number, i.e. to make the number full*.
 ἐνδέκατος 3: *eleventh*.
 ἐν-δέω, aor. ἐνέδησεν: *bind in*.
 ἔνδιος: *adj. at noon*.
 ἔνδο-θεν: *adv. from within, within*.
 ἔνδο-θι, ἔνδον: *adv. within, in the house*.
 ἐν-δουπέω, aor. ἐνδούπησα: *fall with a thud*.
 ἐνδουκώς: *adv. cheerfully, heartily*.
 ἐν-έηκε: *aor. of ἵημι, put in*.
 ἔνελκαν [ἤνεγκαν]: *aor. of φέρω, bear*.
 ἔν-ειμι, impf. ἐνέην: *am in*.
 ἔνεκα and (more freq.) εἵνεκα: *prep. with gen. on account of, for the sake of, because of; for lack of*.
 ἐν-έκρυψε: *aor. of ἐγκρύπτω, conceal in*.
 ἐν-ἐπνευσεν: *aor. of ἐμπνέω, inspire*.
 ἐνέπω, impv. ἔνεπε (§ 33 e), fut. ἐνίψω, ἐνισπήσω, aor. subjv. ἐνίσπω, impv. ἐνίσπες (cf. θές, δός), inf. ἐνισπεῖν (σπε-): *tell, say*. (Used only in poetry.)
 ἐν-ερεῖδω, aor. ἐνέρεισαν: *thrust in*.
 ἔνερ-θεν: *adv. from below, beneath*.
 ἐν-έστακται, perf. of ἐνστάζω.
 ἐν-εύδω: *sleep in*.
 ἐν-ηής, -ές: *kindly, trusty*.
 ἔν-ημαι: *am seated in*. δ 272.
 ἐν-ήσομεν: *fut. of ἐνίημι, launch*.
 ἔνθα: *adv. there, here, where, then*.
 ἔνθα (ἦ) καὶ ἔνθα, *in this direction or in that, back and forth, on this side and on that*.
 ἐνθά-δε: *adv. hither, here, there*.
 ἐν-θέμεναι [ἐνθεῖναι]: *aor. inf. of ἐντίθημι, place in*.
 ἔνθεν [ἐντεῦθεν]: *adv. thence, from that source, hence, on this side*.
 ἐνθέν-δε: *hence*.
 ἔν-θετο [ἐνέθηκε]: *aor. of ἐντίθημι*.
 ἐνί: *in*. See ἐν.
 ἔνι: *by 'anastrophe' for ἐνί*. Also for ἔνεστι or ἔνεισι, as ι 126. § 58 c.
 ἐνί: *dat. of εἷς, one*.
 ἐνιαυτός: *year*. (Possibly *anniversary*, in εἰς ἐνιαυτόν.) Cf. ἔτος.
 ἐν-ιαύω: *sleep in, dwell in*.
 ἐν-ίημι, fut. ἐνήσομεν, aor. ἐνέηκε, ἐνήκαμεν: *put in; (put in the water), launch, put to sea*.

'Ενιπέυς, -ῆος: a river of Phthiotis. λ238.

ἐνιπή: rebuke.

ἐνι-πλησθήναι: aor. pass. of ἐμπιπλημι, fill, satisfy.

ἐνίσπες aor. impv., ἐνισπήσω, ἐνίψω fut.: of ἐνέπω, say, tell.

ἐννέα: indeclinable numeral, nine.

ἐννεά-πηχυς, -υ: adj. of nine cubits.

ἐννε-όργυιος: adj. of nine fathoms.

ἐννεπε: see ἐνέπω, say, tell.

ἐννέ-ωρος: of nine years, nine years, nine years old. (νεω is pronounced as one syllable, by 'synizesis.')

ἐνν-ἡμαρ: adv. for nine days.

ἐννοσί-γαιος: earth-shaker. Epithet of Poseidon, in the belief that the earth rested on the water, and that earthquakes were caused by the movement of the sea. Cf. Milton's 'earth-shaking Neptune,' *Comus* 869.

ἐννῦμι, aor. ἔσσα, ἔσσατο, inf. ἔσασθαι, perf. pass. εἶται (ἐννυμι, φεσ-, vestis): clothe, put on; mid. put on (my)self.

ἐν-νύχιος 3: adj. at night, in the night.

ἐνοπή (ἐνέπω): voice.

ἐν-όρνυμι, aor. ἐνώρτο: arouse among, mid. arise among.

ἐνοσί-χθων, -ορος: earth-shaker. See ἐννοσίγαιος.

ἐν-στάζω, perf. pass. ἐνέστακται: instill in, pass. rest in.

ἐντεα pl.: arms, utensils, dishes.

ἐν-τίθημι, impf. ἐντιθέμεσθα, fut. ἐνθήσω, aor. ind. ἐθηκετο, inf. ἐνθέμεναι: place in, put in.

ἐντο: aor. of ἵημι, send.

ἐντο-θεν, ἐντός, ἐντοσ-θε(ν): adv. and prep. with gen., within.

ἐν-τρέπομαι: (turn to), regard, pity.

ἐντύνω, aor. subjv. ἐντύνει, partic. ἐντύναμένη: make ready, prepare, array.

ἐνώπια pl.: side walls of the portal from street to ἀδλή, facing each other.

ἐνώρτο: arose among. See ἐνόρνυμι.

ἐξ: see ἐκ, out of, from.

ἕξ (sex): numeral, six.

ἕξ-αγορεύω: speak out, tell.

ἕξ-άγω: lead forth from.

ἕξά-ετες: adv. for six years.

ἕξ-αίρετος: selected, chosen.

ἕξ-αιρέω, aor. ἕξελορ, ἕξειλετο: take out, take from, select.

ἕξ-αίσιος (αἴσα): unfitting, evil.

ἕξ-αιτος: goodly, excellent.

ἕξ-ακίωμα, aor. opt. ἕξακείσαιο (ἀκος): (heal), appease.

ἕξ-αλαδῶ, aor. ἐξαλάωσε: blind.

ἕξ-αλαπάζω, aor. ἐξαλάπαξαν: sack, clear out, empty, depopulate.

ἕξ-ανα-δύομαι, aor. partic. ἐξαναδύς: emerge from, rise out of.

ἕξ-απατάω, aor. ἐξαπάτησεν: deceive.

ἕξ-απίνης [ἐξαπίνης]: adv. suddenly.

ἕξ-απο-βαίνω, aor. ἐξαπέβησαν: come out of, disembark.

ἕξ-απο-δύνω: put off, doff.

ἕξ-άρνυμαι, aor. ἐξήρατο: gain.

ἕξ-αρπάζω, aor. partic. ἐξαπαξάσα: snatch, seize away.

ἕξ-άρχω: begin. Const. with genitive.

ἕξ-αὔτις: adv. again, a second time.

ἕξειης: adv. in order, in a row.

ἕξ-εἰλετο: aor. of ἕξαίρέω, take from.

ἕξ-εἰμι: am out of.

ἕξ-εἰμι, impv. ἕξτε: go forth.

ἕξ-εἶρομαι: ask of, inquire.

ἕξ-εκέχυντο: plpf. of ἐκχέω, pour out.

ἕξ-ελάω, fut. inf. ἐξελάω, aor. ἐξήλασε: drive out.

ἕξ-ελθέμεναι [ἐξελθεῖν]: aor. inf. of ἐξέρχομαι, go forth.

ἕξ-έλκω: draw out, drag forth.

ἕξ-ελον [ἐξεῖλον]: see ἐξαίρέω.

ἕξ-έμεναι [ἐξεῖναι]: aor. inf. of ἐξίημι, send forth.

ἕξ-εμέω, aor. opt. ἐξεμέσειε: vomit forth.

ἕξ-εναρίζω, aor. partic. ἐξεναρίζας: (despoil), slay, kill.

ἕξ-επέρησεν: aor. of ἐκπεράω.

ἕξ-έπτυσεν: aor. of ἐκπτύω, spit out.

- ἐξ-ερεῖνω : *question, ask of, explore.*
 ἐξ-ερέω : *will speak plainly, fut. of ἐξεῖπον.*
 ἐξ-ερέω : *search out, explore, inquire about, question, ask.*
 ἐξ-ερεύω, aor. ἐξέρυσε : *draw out.*
 ἐξ-έρχομαι, aor. inf. ἐξελθόμεναι : *go forth.*
 ἐξ-εσάωσι : aor. of ἐκσαώω.
 ἐξ-έσσυτο : aor. of ἐκσεύω.
 ἐξ-έταμον : aor. of ἐκτάμνω.
 ἐξ-ετέλειον : impf. of ἐκτελέω.
 ἐξ-εφάάνθη : aor. of ἐκφαίλω.
 ἐξ-έφθιτο : *was exhausted. See ἐκφθίνω.*
 ἐξ-ἡμαρ : *adv. for six days.*
 ἐξ-ημοιβός (ἀμειβω) : *adj. for a change.*
 εἵματα ἐξημοιβά, *changes of raiment.*
 ἐξ-ήρατο : aor. of ἐξάρνυμαι, *gain.*
 ἐξήης : *in order. See ἐξείης.*
 ἐξ-ίημι, aor. inf. ἐξέμεναι : *send forth, suffer to go forth.*
 ἐξ-ικνέομαι, aor. ἐξίκετο : *arrive at, come to, reach.*
 ἐξ-ίσχω (ἔχω) : *hold out.*
 ἐξ-ιτε : *imv. of ἔξειμι, go forth.*
 ἐξ-ονομαίνω, aor. ἐξονομήναι (δνομα) : *utter the name, name, speak of.*
 ἐξ-ονομα-κλή-δην : *adv. by name.*
 ἐξ-οπίσω : *adv. hereafter.*
 ἐξ-ορμάω, aor. ἐξορμήσαα : *rush forth, sail out.*
 ἐξοχα, ἐξοχον : *adv. chiefly, above, apart from the rest.*
 ἐξ-οχος (ἔχω) : *pre-eminent, chief.*
 ἐξω (ἐξ) : *adv. out, without.*
 εἶ [οῦ] : *gen. of 3 pers. pron. him.*
 εἶ [οἰ] : *dat. of 3 pers. pron. him.*
 εἶοκα, 3 du. εἶκτον [εἰόκατον], partic.
 εἰοκώς, εἰκνῖα, plpf. ἐφέκει, du. εἰκτην,
 pass. ἦκτο (φικ-) : *perf. as pres. am like, resemble; impers. it is fitting, suitable.*
 εἶοπα : *hope, think, perf. of ἔλπω.*
 εἶοντα : *partic. of εἶμι, am.*
 εἶός, εἶή, εἶόν, gen. οἶο, ἦς (οῦ) : *poss. pron. own, his, her.*
 εἶπ' : *εἶπί. § 58 c δ.*
- ἔπαθον : *aor. of πάσχω, suffer.*
 ἐπ-αινέω, impf. ἐπήνεον : *give assent.*
 ἐπ-αινός 3 : *dread, terrible.*
 ἐπ-αῖτσω, aor. ἐπήξα : *rush upon.*
 ἐπ-ακούω : *hear, give ear to.*
 ἐπ-αλάομαι, aor. pass. ἐπαληθείς : *wander, wander to.*
 ἐπ-αλαστέω, aor. ἐπαλαστήσαα : aor. partic. *in a burst of rage.*
 ἐπ-αμάομαι, aor. ἐπαμήσατο : *heap together, heap up.*
 ἐπ-αμοιβαδῖς : *adv. responsively.*
 ἐπ-απειλέω, aor. ἐπηπειλήσε : *threaten against, utter against.*
 ἐπ-άρουρος (ἀρουρα) : *adj. on the field, 'field-hand,' peasant.*
 ἐπ-αρτής, -ές : *equipped, ready.*
 ἐπ-αρτύω : *make ready, fasten.*
 ἐπ-άρχομαι, aor. ἐπαρξάμενος : *begin the rites. ἐπαρξάμενος δεπάεσιν, "after fit initial cups."*
 ἐπ-αρωγός : *helper, defender.*
 ἐπασσάμεθα : aor. of πατέομαι, *partake.*
 ἔπεα : *acc. pl. of ἔπος, word.*
 ἐπέδησε : aor. of πεδάω, *fetter.*
 ἐπέεσσι(ν) dat. pl., ἔπει dat. sing. : *of ἔπος, word.*
 ἐπεῖ : *temporal and causal conj. when, since, for. ἐπεῖ πρῶτον, as soon as. ἐπεῖ generally stands at the head of its clause.*
 ἐπ-εἰγω : *urge, hasten; mid. partic. in haste, eager, with accusative.*
 ἐπεῖ δῆ : *since once, since, when.*
 ἐπεῖ ἦ : *since in truth. Always causal.*
 ἐπ-εἶμι, impf. ἔπεσαν, fut. ἐπέσσειαί (εἶμι) : *am upon, am at hand.*
 ἐπ-εἶμι, 3 sing. ἔπεισιν, impf. ἐπήσων (εἶμι) : *come to, approach.*
 Ἐπειός : *Ἐρῆυς, the builder of the wooden horse. θ 493, λ 523.*
 ἐπ-εῖτα : *adv. then, after that, next, hereafter, in this case. Freq. in apodosis, giving it independence and prominence.*

ἐπ-εκλώσαντο : aor. of ἐπικλώθω.

ἐπέλασσαν : aor. of πελάζω.

ἐπ-εν-ήνοθεν : 3 sing. of an old perf., as pres., grows thereon, glistens on.

ἔπειο : impv. of ἔπομαι, follow.

ἐπ-έοικε : impers. it is fitting.

ἐπ-έπλωσ : aor. of ἐπιπλώω, sail upon.

ἐπ-ερείδω, aor. ἐπέρεισε : thrust upon, exert.

ἐπέρησα : aor. of περάω, traverse.

ἔπερσεν : aor. of πέρω, sack.

ἐπ-ερύω, aor. ἐπέρυσσε : draw to.

ἐπ-έρχομαι, fut. ἐπελεύσεσθαι, aor. ἐπήλυθε, ἐπήλυθε(ν), partic. ἐπελθών, perf. ἐπελήλυθα : come to, come upon, come, go.

ἔπ-εσαν : impf. of ἔπειμι, am there.

ἐπ-εσ-βολή : word-throwing, chattering.

ἔπεσε : aor. of πίπτω, fall.

ἐπ-έσπεν : aor. of ἐφέπω, meet.

ἐπ-έσσεται : fut. of ἔπειμι, am at hand.

ἐπισσεύοντο : impf. of ἐπισεύομαι, hasten.

ἔπεισι(ν) : dat. pl. of ἔπος, word.

ἐπ-εσσύμεθα : aor. of ἐπισεύομαι, rush upon, hasten to.

ἐπ-ετέιλατο : aor. of ἐπιτέλλω, enjoin.

ἐπ-ετήσιος : adj. all the year through.

ἐπ-εύχομαι, aor. ἐπέχασθαι : pray to, pray.

ἔπεφνεν, subjv. πέφνη (φόνος) : aor. slew.

ἐπέφραδον : aor. of φράζω, show.

ἐπ-εφράσατο, ἐπεφράσθησ : aor. of ἐπιφράζομαι, consider, devise.

ἐπ-έχευε : aor. of ἐπιχέω, pour on.

ἐπέχραον : aor. beset.

ἐπ-ήβολος : adj. possessed of, owner.

ἐπ-ηγκενίδες pl. : binders, of a boat, which stretched across from one braced rib to another, and together formed a continuous gunwale.

ἐπ-ηγεανός : adj. for all time, in abundance. ἐπηγεανόν, neut. abundance.

ἐπ-ήξα : aor. of παίσσω, rush upon.

ἐπ-ήσαν : impf. of ἔπειμι, come on.

ἐπ-ήλυθε, ἐπήλυθε : aor. of ἐπέρχομαι.

ἐπήν : for ἐπέ αν.

ἐπ-ήνειον : impf. of ἐπαινέω, assent.

ἐπ-ηπειλησε : see ἐπαπειλέω.

ἐπ-ήρατος (ἔραμαι) : lovely, charming.

ἐπ-ήρητος : adj. at the oar, equipped with oars.

ἐπ-ηρεφής, -ές : overhanging, beetling.

ἐπ-ήρτυε : impf. of ἐπαρτύω.

ἔπι : (1) for ἔπεστι, is upon, is over, is at hand ; (2) adverbial, upon, distinguished by its accent from the prepositional use ; (3) by 'anastrophe' for ἐπί, when it immediately follows the word with which it is construed. § 58 c.

ἐπί : adv. and prep. upon, on, to, over, at, against, after, in addition, besides. Const. with dat., acc., and genitive.

ἐπί ἔσπερος ἦλυθε, evening came on ; ἐπί μακρόν, to a long distance, loudly ; ἐπ' ἡματι, on a single day β 284, daily μ 185 ; ἔξεσθαι ἐπ' ἑρετμά, to seat (my)self at the oars ; ἐπί τῆσι, in addition to these ; ἐπ' ἐσχάρη, on the hearth ; ἐπί φάτῃ, at the crib ; ἐπί σχεδῆς, on a raft ; νήσου ἔπι Ψυρίας, toward the island Psyria.

ἐπι-ανδάνω, impf. ἐπιήνδανε : please.

ἐπι-βαίνω, 1 aor. subjv. ἐπιβήσετε, aor. mid. ἐπεβήσετο, 2 aor. ἐπέβημεν, subjv. ἐπιβείομεν, opt. ἐπιβαίη, inf. ἐπιβήμεναι, ἐπιβῆναι, partic. ἐπιβάς : go upon, set foot upon, tread, mount, embark.

ἐπι-βάλλω : (cast upon), lay on.

ἐπι-βή-τωρ, -ωρος : moulder.

ἐπι-βοάω, fut. ἐπιβώσομαι [ἐπιβοάσομαι] : cry out to, call upon.

ἐπι-βουκόλος : neatherd, herdsman.

ἐπι-δέδρομεν : perf. as pres. of ἐπιτρέχω, run over.

ἐπι-δευής, -ές : adj. lacking, in want.

ἐπι-δήμιος : adj. in the country, at home.

ἐπι-δινέω, aor. ἐπιδινήσας, pass. as mid. ἐπιδινηθέντε : circle, swing about.

ἐπι-εικής, -ές : fitting, suitable.

ἐπι-εικτός : endurable.

- ἐπι-έννυμι, perf. partic. ἐπιειμένον: *clothe, mid. am clad in.*
 ἐπι-ζαφελῶς: adv. *violently, furiously.*
 ἐπι-θείη: aor. of ἐπιτίθημι, *place upon.*
 ἐπι-κάρσιος 3: *headlong.*
 Ἐπικάστη: wife of Laius and mother of Oedipus. After the latter had killed his father in ignorance, and had solved the riddle presented by the Sphinx to Thebes, he received his own mother's hand in marriage. When she learned the truth she hanged herself. (Her name in tragedy is Iocasta.)
 ἐπι-κείμαι: *lie against, i.e. am closed, of a door.*
 ἐπι-κέλλω, aor. ἐπέκλσαι: *run aground, beach, come to shore.*
 ἐπι-κεύθω, fut. ἐπικεύσω: *hide.*
 ἐπι-κίρνημι, aor. inf. ἐπικρήσαι: *mix, sc. with water.*
 ἐπι-κλείω (κλέος): *praise, applaud.*
 ἐπι-κλήσις: in acc. of specification (originally cognate acc.), *by name.*
 ἐπι-κλοπος: *deceiver, cheat.*
 ἐπι-κλύω: *give ear to, listen to.*
 ἐπι-κλώθω, aor. ἐπέκλωσαν, ἐπεκλώσαντο: *spin to, allot, appoint.*
 ἐπι-κόπτω, fut. ἐπικόψω: *strike.*
 ἐπι-κρατέω: *hold sway over, rule.*
 ἐπι-κρήσαι: aor. of ἐπικίρνημι, *mix.*
 ἐπι-κρίον: *sail-yard.*
 ἐπι-λανθάνω, fut. ἐπιλήσεται: *mid. forget.*
 ἐπι-λείβω: *pour a libation over.*
 ἐπι-λήθος: *causing forgetfulness.*
 ἐπι-λήθομαι: *am forgetful, forget.*
 ἐπι-ληκέω: *respond thereto, i.e. mark with feet or hands the tempo of the dancers. θ 379.*
 ἐπι-λωβεύω: *mock, jeer.*
 ἐπι-μαίομαι, aor. ἐπιμασάμενος: *lay hand on, make for, strive for.*
 ἐπι-μάρτυρος: *witness thereto.*
 ἐπι-μένω, aor. impv. ἐπιμεινον: *wait, tarry.*
 ἐπι-μήδομαι: *contrive, meditate.*
 ἐπι-μιμνήσκομαι, aor. opt. ἐπιμνησάμεθα, aor. pass. as mid. ἐπιμνησθεῖς: *think of, remember, aor. call to mind.*
 ἐπι-μίξ: adv. *pell-mell, impartially.*
 ἐπι-μίσσομαι: *mingle with, come to.*
 ἐπι-όψομαι: *select, fut. of ἐφοράω.*
 ἐπι-πειθομαι: *render obedience (thereto), am persuaded.*
 ἐπι-πέλομαι, aor. partic. ἐπιπόμενον: *come on. Cf. περιπέλομαι.*
 ἐπι-πίλναμαι: *come nigh, approach.*
 ἐπι-πλάζομαι, aor. ἐπιπλαγχεῖς: *wander over.*
 ἐπι-πλέω: *sail over.*
 ἐπι-πλόμενον: *see ἐπιπέλομαι.*
 ἐπι-πλώω, aor. ἐπέπλωσ (§ 56): *sail over.*
 ἐπι-πνείω and ἐπιπνέω, pres. subjv. ἐπιπνέησιν, aor. subjv. ἐπιπνεύσωσιν: *breathe upon, blow upon, blow.*
 ἐπι-ποιμήν, -ένος: *shepherd, shepherdess.*
 ἐπι-ρρίπτω, aor. ἐπέρριψαν: *hurl upon, cast against.*
 ἐπι-σεύω, aor. subjv. ἐπισσεύη, aor. mid. ἐπέσσοντο, ἐπεσσόμενος: *send against, set upon; mid. rush upon, hasten to.*
 ἐπι-σκοπος (bishop): *overseer, watcher.*
 ἐπι-σκούζομαι, aor. opt. ἐπισκούσαιτο: *am darkened, am angry.*
 ἐπι-σμουγερῶς: adv. *pitifully, miserably.*
 ἐπι-σπέιν: aor. of ἐφέπω, *meet.*
 ἐπι-σπέρχω: *drive upon.*
 ἐπι-σσεύη: *see ἐπισεύω.*
 ἐπι-στα-δόν (ἴστημι): adv. *coming up.*
 ἐπίσταμαι, opt. ἐπίσταιτο, partic. ἐπιστάμενος: *know, understand, am skilled; partic. skilled.*
 ἐπίσταμένος: adv. *skilfully, with understanding.*
 ἐπι-στεφής, -ές: *crowned with, full of.*
 ἐπι-στέφω, aor. ἐπεστέψαντο: *crowns, 'fill high the bowl,' fill to the brim.*
 ἐπι-ίστιον: *dock, a sort of dry dock.*
 ἐπι-στροφος: adj. *attentive to, thoughtful of. a 177.*

- ἐπι-τέλλω, aor. ἐπετείλατο: *enjoin, direct, appoint to, ordain.*
- ἐπι-τίθημι, fut. ἐπιθήσομεν, aor. ἐπέθηκε, inf. ἐπιθεῖναι, partic. ἐπιθεῖσα: *place upon, put to, hence close (a door).*
- ἐπι-τιμή-τωρ, -ορος: *defender, avenger.*
- ἐπι-τολμάω: *endure.*
- ἐπι-τονος: *back-stay of a ship. Cf. πρότονος.*
- ἐπι-τρέπω, aor. opt. ἐπιτρέψειεν, aor. mid. ἐπετρέπετο: *commit to, entrust to, urge upon.*
- ἐπι-τρέχω, perf. as pres. ἐπιδέδρομε: *run over.*
- ἐπι-φθονέω: *grudge to, refuse.*
- ἐπι-φράζομαι, aor. ἐπεφράσατο, ἐπεφράσθησθαι: *devise, consider, notice.*
- ἐπι-φροσύνη: *prudence, thoughtfulness.*
- ἐπι-φρων, -ον: *prudent, wise.*
- ἐπι-χέω, aor. ἐπέχευε, ἐπεχεῖατο (§ 51 g): *pour on, heap over, heap upon.*
- ἐπι-χθόνιος: *upon the earth, earthly.*
- ἐπι-χράω, aor. ἐπέχραον: *beset.*
- ἐπι-ψαύω: *touch. ὀλίγον ἐπιψαύη, has a little grasp.*
- ἐπι-ιωγαί pl.: *roadsteads.*
- ἔπλετο: (he) is. Aor. of πέλω, *move, become.*
- ἐπόιατο: opt. pl. of ἔπομαι, *follow.*
- ἐπι-οίχομαι: *go to, attack. ἔργον ἐποίχασθαι, be busy with work; ἰστὸν ἐποιοχουμένην, going to and fro before the loom, plying the loom.*
- ἔπομαι: *follow. See ἔπω.*
- ἐπι-οπίζομαι: *regard.*
- ἐπι-οπτάω, impf. ἐπώπτων: *roast there-upon.*
- ἐπι-ορνύμι, aor. ἐπῶρσε: *arouse upon.*
- ἔπος, -εος, dat. pl. ἔπεσ(σ)ι(ν) or ἐπέεσσι(ν) (ἑπέος): *word, tale, speech, song. 'The words ἔργον, ἔπος, μῦθος, with pronouns, are used nearly as the neuter of the same pronoun.'*
- ἐπι-οτρύνω, aor. impv. ἐπότρυνον, partic. ἐποτρύνᾱς, mid. subjv. ἐποτρυνώμεθα: *rouse, urge on, impel.*
- ἐπι-οψόμενον: fut. of ἐφοράω, *look upon.*
- ἔπραθον: aor. of πέρθω, *sack.*
- ἔρησεν: aor. of πρήθω, *ruff out, fill.*
- ἑπτά: *indeclinable, seven.*
- ἑπτά-ετες: *adv. for seven years.*
- ἑπτά-πυλος (πύλη): *seven-gated.*
- ἔπτατο: aor. of πέτομαι, *fly.*
- ἔπηξαν: aor. of πτήσσω, *crouch, cower.*
- ἔπω, mid. opt. ἐποίατο, impv. ἔπεο, impf. εἶπετο, ἔποντο, fut. ἔψομαι, aor. ἔσπετο, inf. σπέσθαι (σεκ-, sequor): *am busy with, approach; mid. follow.*
- ἐπι-ώνυμος: *adj. as given name.*
- ἐπι-ώπτω: impf. of ἐποπτάω.
- ἐπι-ώρησε: aor. of ἐπόρηνμι.
- ἐπι-ώρητο: impf. of ἐποίχομαι.
- ἔραμαι, aor. ἠράσατο (ἔρω): *love, am enamoured; aor. became enamoured.*
- ἔραμνός 3: *lovely.*
- ἔρανος: *club-feast, an informal meal, where the guests bring their own provisions; a sort of picnic.*
- ἔρατεινός 3: *lovely, charming.*
- ἐργάζομαι, impf. εἰργάζετο: *work.*
- ἔργον (ἑέργον): *work, labor, act, deed, thing, task. ἔργα ἀνδρῶν, labors of men, tilled fields, tillth, farm. Cf. the English 'works' for 'factory' or 'place of work.' See ἔπος.*
- ἔργω: *see ἑέργω, shut in.*
- ἔρδω, fut. ἔρξω, inf. ἐρξέμεν, aor. ἔρξε, impv. ἔρξον, inf. ἔρξαι, plpf. as impf. ἐώργειν (ἑερδ-, ἑεργ-): *do, work. ἔρδειν ἑκατόμβας, offer hecatombs. Sometimes with both cognate acc. and direct object. Cf. ῥέξω.*
- ἔρεβος, gen. ἐρέβεος (Erebus): *darkness, the realm of darkness.*
- ἑρεῖνω (ἑρέω): *question, ask, inquire.*
- ἑρεθίζω: *excite, irritate.*
- ἑρέθω: *excite, irritate, distress.*
- ἑρέιδω, aor. inf. ἑρείσαι, plpf. ἐρηρέδατο, aor. pass. ἐρείσθαι: *rest, lean, press.*
- Ἐρεμβοί pl.: *Erembi, a mythical people of Asia. § 84.*

ἐρεμνός (ἐρεβος) 3: *dark, gloomy*.
 ἔρεβα: aor. of ῥέζω, do. § 46 c.
 ἐρέπτομαι: *pluck, munch, eat*.
 ἐρέσθαι: aor. of εἰρομαι, ask.
 ἐρέσσω: *row*.
 ἐρέτης: *oarsman, rower*.
 Ἐρετμεύς: a Phaeacian. θ 112.
 ἐρετμόν (remus, row, rudder): *oar*.
 ἐρεύγομαι: *belch, vomit, break forth*.
 Ἐρεχθεύς, -ῆος: *Erechtheus*. An old hero of Athens, under whose rule (acc. to Hdt. viii. 44) the people were first called Athenians.
 ἐρέχθω: *tear, rend*.
 ἐρέω [ἐρῶ]: fut. of εἰρω.
 ἐρέω, opt. ἐρέοιμι, mid. ἐρέεσθαι, impf. ἐρέοντο: *ask, question*. Cf. ἐπεινώ.
 ἐρήμος [ἐρημος] 3: *deserted, desolate*.
 ἐρηρέδατο: *leaned*, plpf. of ἐπειδω.
 ἐρηγύω: *restrain, check, hold*.
 ἐρι-: *strengthening prefix*. Cf. ἀρι-.
 ἐρί-βωλος: *large-clodded, rich-soiled*.
 ἐρί-γδουπος and ἐρίδουπος: *loud-sounding, heavy-thundering, re-echoing*.
 ἐριδαίνω, inf. ἐριδαινέμεν (§ 47 g) (ἐρις): *contend*.
 ἐρίζω, iterative impf. ἐρίζεσκον, fut. ἐρίσσεσται: *contend, vie*.
 ἐρί-ηρος, pl. ἐρίηρες: *faithful, trusty*.
 ἐρι-κυδής, -ές (κύδος): *glorious*.
 ἐρινεός: *wild fig-tree*.
 ἐρινύς, -ύος, acc. pl. ἐρινύς: *Erinyes, Fury*, who in the Homeric time watched over family relations with special care.
 ἔριον (εἶρος): *wool*.
 ἐρι-ούνης: *very helpful*. Epithet of Hermes, almost as a proper name.
 ἔρις, -ιδος: *strife, contention, rivalry*.
 ἐρι-σθενής, -ές: *very strong, mighty*.
 ἐρίσσεσται: fut. of ἐρίζω, vie.
 ἐρι-στάφυλος: adj. of *great clusters*.
 ἔριφος: *kid*.
 Ἐριφύλη: *Eriphyle*. She was bribed to induce her husband, Amphiarāus, to join the expedition against Thebes.

ἔρκος, -εος: *wall, enclosure*, ἔρκος ὀδόντων, *wall of teeth*, i.e. wall formed by teeth.
 Ἐρμείας and Ἐρμηῆς (Ἐρμῆς, Ἐρμῆν only ε 54, θ 334), gen. Ἐρμείας: *Hermes, Mercurius*, son of Zeus and Maia, messenger of the gods. α 38, ε 28, κ 277. (Iris is the usual messenger of the gods in the *Iliad*.) Hermes was, like Milton's Raphael, a 'social spirit,' an 'affable archangel.'
 Ἐρμιόνη: *Hermione*, daughter of Helen and Menelaus. δ 14.
 ἐρμῖς, -ίνος: *bed-post*.
 ἔρνος, -εος: *sapling, young tree*.
 ἔρξω: fut. of ἐρδω, do.
 ἔροιστο: aor. opt. of εἰρομαι, ask.
 ἔρος [ἔρωσ]: *love, desire*.
 ἐρπετόν (ἐρπω): *moving thing*.
 ἐρπύζω and ἔρπω, impf. εἶρπον (σερπο): *creep*.
 ἐρρίζωται: perf. pass. of ῥιζώω, *root, plant*.
 ἔρρω: *go, wander*. Imv. *go! begone! off with you!* Freq. in vexation, with an idea of going to the bad.
 ἔρση: *new-born lamb*. ι 222.
 ἐρυθρός (ruber): *ruddy, red*. (For its use as an epithet of nectar, cf. Milton's 'rubied nectar,' *Par. Lost* v. 633.)
 ἐρῦκανάω, ἐρῦκάνω, and ἐρῦκω, 3 pl. ἐρῦκανῶσι (§ 50 c), fut. ἐρύξει, aor. ἐρῦκακε, inf. ἐρῦκακέειν: *check, detain, hold, keep*.
 ἔρῦμαι and εἰρῦμαι (ἐφρυμαι): *shield, protect, defend*. Cf. ῥύομαι.
 Ἐρύμανθος: a lofty range of mountains on the frontiers of Arcadia, Achaia, and Elis. The principal summit is more than 7000 feet above the sea.
 ἐρύω, aor. εἶρσο(σ)ε, ἔρυσσαν, subjv. ἐρύσομεν, mid. εἶρσοάμην, ἐρύσαντο, partic. ἐρυσάμενος, perf. pl. εἶρσάται (φερ): *draw, draw off, draw up*.
 ἔρχαται: perf. pass. of ἐέργω, *shut in*.

ἔρχομαι, fut. ἐλεύσομαι, aor. ἤλυθον, ἦλθον, inf. ἐλθέμεν(αι), subjv. ἔλθῃσι (§ 47 a), ἐλθεῖν, perf. εἰλήλουθας, εἰλήλουθμεν: *come, go*. The direction of the motion is made distinct by the connexion.

ἐρώω: *depart from, withdraw*.

ἐρώμεθα: aor. subjv. of εἶρομαι, *ask*.

εἰς: adv. and prep. *into*. See *eis*.

ἔσαν [ἦσαν]: impf. of εἶμι.

ἔσ-άντα: adv. *face to face*.

ἔσασα: *seating*, aor. partic. of ἔξομαι.

ἔσασθαι: aor. inf. of ἐννυμι, *clothe*.

ἔσάωθεν [ἐσάωθησαν], **ἔσάωσι** [ἔσωσε]: aor. of σαάω, *save*.

ἔσβη: aor. of σβέννυμι, *fail*.

ἔσ-έδρακεν: aor. of εἰσδέρχομαι.

ἔσ-έρχομαι, **ἔσ-ελεύσομαι**: see εἰσέρχομαι.

ἔσθής, **-ἦτος** (-ἦτος, vestis): *clothing, raiment*.

ἔσθήμεναι [ἐσθτεῖν]: inf. of ἔσθω, *eat*.

ἔσθίω, inf. ἐσθιέμεν, impf. ἦσθιε, aor. ἔφαγε, φάγες, inf. φαγέμεν: *eat, devour, consume*. Cf. ἔσθω.

ἔσθλός 3: *noble, excellent, good*.

ἔσθω, inf. ἐσθήμεναι, ἔσθειν: *eat*. Cf. ἔδω, ἐσθίω.

ἔσκε(ν) [ἦν]: iterative impf. of εἶμι.

ἔσ-ορώντι: partic. of εἰσοράω.

ἔσπεριος: adj. *at evening* (§ 59 a); *of the evening, i. e. of the west*.

ἔσπερος (-ἔσπ-, vesper): *evening*.

ἔσπετο: aor. of ἔπομαι, *follow*.

ἔσσα: aor. of ἐννυμι, *clothe*.

ἔσσει [ἔσῃ], **ἔσσεται** [ἔσται]: see εἶμι.

ἔσσι [εἰ]: 2 sing. ind. of εἶμι.

ἔσσο [ἴσθι]: 2 sing. inv. of εἶμι.

ἔσομένοισιν [ἔσομένοις]: see εἶμι.

ἔσσύμενος: *eager*, perf. of σεύω.

ἔσσυμένος: adv. *eagerly, quickly*.

ἔσταν: *were standing*, plpf. of ἵστημι.

ἔσταν [ἔστησαν]: *stood*, aor. of ἵστημι.

ἔσταάτης and **ἔστεάτης** [ἔστῶτες]: *standing*, perf. of ἵστημι.

ἔστών du., **ἔστων** inv.: of εἶμι, *am*.

ἔσφαγμένα: perf. of σφάζω, *slay*.

ἔσ-φόρεον: impf. of εἰσφορέω.

ἔσχ': for ἔσκε (see εἶμι), before an aspirate.

ἔσχάρη, locative as gen. ἔσχαρόφιν: *hearth*.

ἔσχατιή: *extremity, extreme end*.

ἔσχατος: *most remote*.

ἔσχεθεν: aor. of ἔχω, *hold*.

ἔσω: adv. *within*. See εἶσω.

ἑταῖρος, **ἑταρος**: *comrade, companion*.

ἐτέθαπτο: plpf. of θάπτω, *bury*.

ἐτεθήπεια: *was amazed*. See θαπ-.

ἐτέλεισε: aor. of τελέω, *accomplish*.

ἔτεόν: adv. *in truth, really*.

ἔτεος: gen. of ἔτος, *year*.

ἕτερ-ἡμέρος: *living every second day*, of Castor and Polydeuces. λ 303.

ἕτερος 3: *other, the other of two, one or other, one of two*.

ἐτέρω-θεν, **ἐτέρω-θι**: adv. *on the other side*.

ἐτέρως: adv. *otherwise*.

ἔτετμον: aor. *overtook, found*.

ἐτέτυκτο: *had come to pass, was*, plpf. of τεύχω.

ἔτεχ' [ἔτεκε]: aor. of τικτώ, *bring forth*.

Ἐτεωνεύς, **-ῆος**: *Eteōneus*, an attendant of Menelaus. δ 22. He was of noble birth and yet served Menelaus as θεράπων (§ 20), just as Patroclus did Achilles. He had been with Menelaus on his wanderings (δ 33), and at Sparta dwelt near him (ο 96).

ἕτης: *kinsman, connexion*.

ἐτήτυμος: *true, real, to be realized, possible*. Neut. as adv. *truly*. Cf. ἐτεόν.

ἔτι: adv. *still, yet, again*. οὐκ ἔτι, *no longer*.

ἐτίθει: impf. of τίθημι, *place*. § 55 a.

ἔτλη: aor. *endured*. See τλήνω.

ἔτοιμάζω, aor. ἐτοιμάσατο: *make ready*.

ἔτοιμος: *ready, prepared, true*.

ἔτος, **-εος** (-ἔτος, vetus): *year*.

ἔτραπον: aor. of τρέπω, *turn*.

ἔτυμον: *truth*. Cf. ἐτήτυμος.

ἐτύχθη: *happened*, aor. of τεύχω.

εὖ, εὖ: adv. *well, happily, carefully.*

§ 27 a. Cf. εὖς, ἥς.

Ἐυάνθης, -εος: father of Maron. ι 197.

εὖ-ανθής, -έος: *blooming, abundant.*

Ἐύβοια: *Euboea*, long island in the Aegean, near the coast of Attica and Boeotia.

εὖ-δειλός: *conspicuous, easily seen.*

εὖ-δητος (δέμω): *well-built.*

εὖδω, subjv. εὖδῃσθα, impf. εὖδον: *sleep, slumber.*

εὖ-εργής, -έος: *well-built, well-wrought.*
εὐεργέα, pl. as subst. *kindly deeds.*

εὖ-εργός: *right-acting, well-doing.*

εὖ-ζυγός: *well-yoked, well-built.*

Ἐυηνορίδης: an Ithacan. β 242.

εὖ-ήνωρ, -ορος: *manly.*

εὖ-ήρης, -ες: *well-fitting, handy.*

εὖ-θρονός: *well-throned.*

εὖ-κέατος: *well-split, fissile.*

εὖ-κηλός: *at ease, undisturbed.*

εὖ-κνήμιδες pl. (κνήμη): *well-greaved.*
The greave was of leather or metal for the protection of the warrior's shin—either from the weapons of the enemy or the knocks of his own shield.

εὖ-κτίμενος 3: *well-built, well-tilled.*

εὖ-κυκλός: *well-wheeled.*

εὖ-λαίμων, -ονος: *with good meadows.*

εὖ-μενέτης: *well-disposed.*

Ἐύμηλος: *Eumelus*, son of Admetus and Alcestis. δ 798.

εὖ-μμελής: *with good ashen spear.*

εὐνάζομαι: *am couched, lie.*

εὐνάω, aor. εὔνησε, pass. εὔνηθηῖναι: *lay down, lull to rest, assuage; pass. lie on the couch.*

εὐνή, gen. εὐνής, εὐνήφι (§ 36 a): *bed, couch; anchor-stone, thrown from the prow.*

εὐνίς, -ιος: *bereft.*

εὖ-ννητός: adj. *well-spun, well-woven.*

εὖ-ξεστός (ξέω) 3: *well-polished.*

εὖ-ξοός: *well-polished.*

εὖ-ορμός: adj. *with good moorings.*

εὖ-πατήρεια: *daughter of a noble sire.*

Ἐυ-πειθής, -εος: an Ithacan. α 383.

εὖ-πεπλός; *well-robed.*

εὖ-πλοκαμίδες fem. pl. and εὖ-πλόκαμος (πλέκω): *fair-tressed.*

εὖ-πλυνής, -ές: *well-washed.*

εὖ-ποίητος: *well-made.*

εὖ-πώλος: *with good (many?) steeds.*

εὐρίσκω, aor. εὔρον, inf. εὐρέμεναι: *find.*

Εὔρος: *Eurus*, the East wind.

εὖρος, -εος: *breadth.*

εὖ-ρραφής, -ές: *well-sewed, well-stitched.*

εὐρυ-άγυια: *broad-streeted.*

Εὐρύαλος: a Phaeacian. θ 115.

Εὐρυδίκη: Nestor's wife. γ 452.

Εὐρύκλεια: nurse of Odysseus. α 429, β 347, δ 742.

Εὐρύλοχος: companion and connexion of Odysseus. κ 205, λ 23, μ 195.

Εὐρύμαχος: treacherous leader of Penelope's suitors. α 399, β 177, δ 628.

Εὐρυμέδουσα: Nausicaa's nurse. η 8.

Εὐρυμέδων, -οντος: a giant. η 58.

εὐρυ-μέτωπος: *with broad forehead.*

Εὐρυνίδης: patronymic of Telemus. ι 509.

Εὐρύνομος: a suitor of Penelope. β 22.

εὐρύνω, aor. εὔρυναν (εὔρυν): *broaden.*

εὐρυ-όδεια: fem. adj. *with broad ways.*

εὐρύ-οπα nom. (βψ, vox): *far-sounding, far-thundering.* Epithet of Zeus. § 37 b.

εὐρύ-πορος: *with broad ways.*

εὐρυ-πυλής, -ές: *with broad gates.*

Εὐρύπυλος: son of Telephus. λ 520.

εὐρύς, εὐρεία, εὐρύ, gen. fem. εὐρείης, acc. masc. εὐρύν, εὐρέα (with κόλπον and πόντον): *broad, wide, wide-spread, spacious.*

εὐρυ-σθενής, -ές: *of mighty strength.*

Εὔρυτος: a famous archer. θ 224.

εὐρυ-φυής, -ές: *wide-growing, broad-eared.*

εὐρύ-χορος: (*with broad squares for the choral dance*), *spacious.*

εὐρώ-εις, -εσσα : mouldy, murky.

εὖς, gen. pl. fem. εἶων : adj. good.

εὔσεν : aor. of εὔω, singe.

εὖ-σκοπος : clear-sighted. § 27 a.

εὖ-σελμος : well-decked.

εὖ-στέφανος : with fair diadem.

εὖ-στρεπτος : well-twisted.

εὖ-στρεφής, -ές : well-twisted.

εὔτε : conj. when. See ἤτε.

εὖ-τρεφής, -ές : well-fed, fat.

εὖ-τροχος : well-wheeled.

εὖ-τυκτος : well-made.

εὖ-φραίνω : cheer, mid. am of good cheer.

εὖ-φροσύνη : good cheer, merriment.

εὐχετάομαι, opt. εὐχετοφύμην : pray, boast, claim. Cf. εὐχομαι.

εὐχή : prayer, vow.

εὐχομαι, aor. εὔξατο, subjv. εὔξαι : pray, boast, claim. εὐχομαι εἶναι is a freq. formula in Homer, sometimes meaning hardly more than εἰμί, as a 187, though originally indicating pride.

εὐχος, -εος : boasting, glory, victory.

εὐχολή : prayer, vow.

εὔω, aor. εὔσεν : singe. Hogs' bristles were singed off, not boiled off as in modern times.

εὖ-ώδης, -ες (odor) : sweet-smelling.

εὖ-ώπις, -ίδος : fair-faced.

ἔφαγε : aor. of ἐσθίω, eat.

ἔφαν [ἔφασαν], ἔφασκε, ἔφατο : see φημι.

ἐφ-άπτω, aor. subjv. ἐφάψαι : lay hold of, with genitive.

ἐφ-έζομαι : sit upon.

ἐφ-έηκεν, ἐφείη (opt.) : aor. of ἐφίημι.

ἐφ-έπω, iterative impf. ἐφέπεσκον, aor. ἐπέσπον, subjv. ἐπίσπη, mid. ἐπισπόμενοι : follow, meet (fate or death), traverse, busy (myself) with.

ἐφ-εστάμεν : see ἐφίστημι.

ἐφ-έστιος : adj. (on) to the (his) hearth.

ἐφ-ετμή (ἱημι) : behest, command.

ἐφ-ευρίσκω, aor. ἐφεύροι : find.

ἔφ-ημαι : sit at, sit upon.

ἐφ-ήμεριος : adj. on that day. § 59 a.

ἐφ-ημοσύνη : command, behest.

ἐφ-ήσει : fut. of ἐφίημι, put upon.

ἔφησθα : impf. of φημί, say.

ἔφθης : aor. of φθάνω, anticipate.

Ἐφιάλης : son of Iphimedia. λ 308.

ἐφ-ίζω (ἔδος) : sit upon.

ἐφ-ίημι, fut. ἐφήσει, aor. ἐφήκεν, ἐφέηκεν : send upon, put upon, enjoin upon.

ἐφ-ίστημι, perf. inf. ἐφεστάμεν (§ 47 g) : station at; perf. stand at.

ἐφοίτων : impf. of φοιτάω.

ἐφ-οπλιζω, fut. ἐφοπλίσουσιν, aor. opt. ἐφοπλίσειας, inf. ἐφοπλίσαι : make ready, prepare.

ἐφ-οράω, fut. ἐπιψομαι, ἐποψόμενον : look upon, visit; select.

ἐφόρει : impf. of φορέω, bear.

ἐφ-ορμάω, aor. ἐφορμήσας, pass. as mid. ἐφορμήθην : urge upon; mid. rush upon, am eager.

ἐφ-ὑπερ-θε(ν) : adv. above, over.

Ἐφύρη : Ephrya, an inland town of Elis. α 259, β 328.

ἔχεαν : aor. of χέω, pour.

ἐχέ-θύμος : mistress of her desires.

Ἐχένηος : an old Phaeacian. η 155.

ἔχεσκον : iterative impf. of χέω.

ἔχευαν : aor. of χέω, pour.

Ἐχέφρων, -ονος : son of Nestor. γ 413.

ἐχέ-φρων, -ονος : discreet, prudent.

ἐχθαίρω, aor. ἤχθηρε : hate.

ἔχθομαι : am hated.

ἔχθος, -εος : enmity, wrath.

ἐχθρός : hateful.

ἔχω, subjv. ἔχησιν, inf. ἐχέμεν, ἔχειν, impf. εἶχον, ἔχον, iterative ἔχεσκον, fut. ἔξει, σχήσεις, aor. ἔσχον, σκέθον, imv. σχεδέτω, mid. imv. σκέθε (σεχ-) : have, have to wife, check, hold, inhabit, guide, manage, keep, protect; mid. cling. The aor. mid. is used not only by Homer but even by Plato as passive. ἐκ τοῦ ἔχεται, on him depends.

ἔω [ῶ] : subjv. of εἰμί, am.

ἐῷ : dat. of εἶός, own, his.

ἑώκειν: see *ἔοικα*, resemble.

ἑών [ών]: partic. of *εἰμί*, am.

ἑώργειν: plpf. of *ἔρδω*, do, with cognate acc. and direct object.

ἕως: conj. until. See *εἶος*.

Z.

Ζᾶης, -ές (ἄημι): *fiercely blowing*.

Ζάκυνθος: *Zacynthus*, modern *Zante*.

A short open final syllable retains its quantity before this word. § 62 g.

ζα-τρεφής, -ές: *well-fed*.

ζεαί pl.: *grain, spelt*.

ζεΐ-δωρος: *grain-giving, fruitful*.

ζεύγυμι, aor. ζεύξεν: *yoke*.

Ζεὺς, gen. Ζηνός, Δίος, dat. Ζηνί, Δεί, voc. Ζεῦ: *Zeus*, Jupiter, son of Cronus (Κρονίων), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods. He controls the elements, sending lightning (τερρακίερανος, ὑψιβρεμέτης) and gathering the clouds (νεφεληγερέτα).

ζεφυρίη: a fem. adj. as subst. equiv. to *Ζέφυρος*. For the metrical 'quantity' of the first syllable, see § 62 h.

Ζέφυρος (*zephyr*): *Zephyrus*, the West wind. δ 567, μ 289. In general this wind in Homer had a reputation for fierceness, only surpassed by that of Boreas.

ζέω, aor. ζέσσειν: *seethe, boil*.

Ζήθος: Amphion's brother. λ 262.

ζηλήμων, -ονος: *jealous*.

Ζηνός: gen. of *Ζεὺς*.

ζόφος: *gloom, darkness; evening*.

ζυγόν (*jugum*): *yoke, thwart*; possibly fore or aft deck of the Homeric ship.

ζω-άγρια pl.: *life-forseits, the reward for saving a life*.

ζώνη (*zone*): woman's girdle, waist.

ζώσ 3: *alive, living*.

ζώστρα pl.: *tunics, undergarments for men*.

ζῶω, inf. ζώμεναι, ζῶειν, partic. ζῶοντος: *live*.

H.

ἢ or ἢέ: particle, (1) disjunctive, *either, or*; (2) interrogative, *whether*; (3) comparative, *than*. In a double question ἢ (ἢέ) . . . ἢ (ἢέ) is used for Attic πότερον . . . ἢ.

ἦ: fem. of dem. or rel. pronoun.

ἦ: *truly, surely, indeed*. This sometimes introduces a direct question, but always expresses feeling, and never is a mere interrogation point as it is in Attic.

ἦ: impf. of ἡμί, *say*.

ἦ: dat. of rel. or of poss. pronoun.

ἦα (eram): impf. of *εἰμί*, am.

ἦα pl.: *provisions, chaff*. See ἦα.

ἦβαιόν: adv. *a little, little*. οὐδ' ἦβαιόν, *not in the least*.

ἦβάω, partic. ἦβῶσα, aor. subjv. ἦβήσῃ: *am youthful, vigorous*; aor. *came to manhood*.

Ἥβη: *Hebe*, daughter of Zeus and Hera, cup-bearer of the gods. λ 603.

ἦβη: *youth, youthful vigor*.

ἦγάασθε: impf. of ἀγάομαι.

ἦγαγε: aor. of ἀγω, *lead*.

ἦγάθεος 3: *very sacred, holy*.

ἦγειρα: aor. of ἀγείρω, *collect*.

ἦγεμονεύω, fut. ἦγεμονεύσω: *am leader, lead*.

ἦγεμών, -όνος: *leader, chief*.

ἦγέομαι, aor. ἦγήσατο, opt. ἦγήσαιο (ἀγω): *lead, guide*.

ἦγέρομαι: *collect, gather*.

ἦγερθεν [ἦγέρθησαν]: see ἀγείρω.

ἦγηλάω: *lead, endure*.

ἦγήτωρ, -οπος: *leader, ruler*.

ἦγνωίσηεν: aor. of ἀγνωίω.

ἦδέ: *and*. Freq. correl. with ἦμέν.

ἦδεα, ἦδη: plpf. of perf. οἶδα, *know*.

ἦδη: temporal adv. *now, already, before now.* νῦν ἦδη, *now, at once.*

ἦδιστος: *most sweet.* Sup. of ἡδύς.

ἦδομαι, aor. ἦσατο: *am pleased.*

ἡδύ-ποτος: *sweet-to-drink, sweet.*

ἡδύς, ἡδεῖα, ἡδύ, gen. ἡδέος (ἀνδάνω): *sweet, pleasing.* (Not saccharine.)

ἦέ, ἦε; see ἦ.

ἦείδη [ἦδη]: *knew.* See οἶδα.

ἦειδε: impf. of αἰδῶ, *sing.*

ἦειν: impf. of εἶμι, *go.*

Ἥλιος, gen. Ἥελιοιο [Ἥλιου, § 38 a]:

Helius, sun-god.

ἠέλιος [ἠλιος]: *sun.*

ἦεν [ἦν]: impf. of εἶμι, *am.*

ἠέρα, ἠέρι: see ἀήρ, *mist.*

ἠέριος: adj. *early in the morning.*

ἠερο-ειδής, -ές: *hazy, misty.*

ἠερό-εις, -εσσα: *murky, gloomy.*

ἦια pl.: *provisions, chaff.* See ἦα. ἦιων, ε 368, is disyllabic, by 'synzesis.'

ἦια [ἦα], ἦιε [ἦει]: impf. of εἶμι.

ἠίθεος: *unmarried young man, youth.*

ἦικτο: *was like.* See ζοικα. § 52 c.

ἦιξεν: aor. of ἀίσσω, *dart.*

ἦισκεν: impf. of εἰσκω, *make like.*

ἠιών, -όνος: pl. *seashore, strand.*

ἦικα: aor. of ἦμι, *send.*

ἠλάκατα pl.: *wool, yarn.*

ἠλακάτη: *spindle, distaff.*

ἠλασε: aor. of ἐλαύνω, *drive.*

ἠλασκάζω: *skulk from, flee.*

ἠλάτο: impf. of ἀλάομαι, *wander.*

ἠλεκτρος: *silver-gold.* δ 73. (But τὸ ἠλεκτρον, *amber*, would furnish the same form of the genitive, and may have been meant.)

ἠλέος: *foolish, mad.*

ἠλίβατος: *towering, steep.* (But of uncertain derivation and meaning.)

ἠλιθα: adv. *in abundance.* ἠλιθα πολλή, *in great abundance.*

Ἥλιος: *Helius.* See Ἥλιος.

Ἥλις, -ιδος: *Elis, the western country of Peloponnesus.* δ 635.

ἠλκισε: aor. of ἐλκέω, *assail.*

ἠλυθε [ἦλυθε]: aor. of ἔρχομαι.

ἠλυξα: aor. of ἀλύσκω, *avoid.*

Ἥλυσιον πεδῖον: *the Elysian plain, a blessed abode near the western Oceanus for the relatives of Zeus who are translated thither instead of being sent to Hades.* δ 563. It is the original of the 'Island valley of Avilion | Where falls not hail or rain or any snow, | Nor ever wind blows loudly,' to which Arthur goes, Tennyson's *Morte d'Arthur.*

ἠλώμην: impf. of ἀλόομαι, *wander.*

ἠμαθός-εις, -εσσα: *sandy.*

ἦμαι, pl. εἶται, impf. du. ἦσθην, pl. εἶατο: *sit.* This verb with a partic. often marks the continuance of a state, opposed to the idea of *moving.*

ἦμαρ, -ατος (ἠμέρα): *day. νόστιμον ἦμαρ, day of return, return.* § 19 e.

ἠμάτιος 3: adj. *by day.* § 59 a.

ἠμβροτεν: see ἀμαρτάνω. § 33 g.

ἠμεῖς or ἄμμες, gen. ἠμέων (§ 28), dat. ἡμῶν, ἦμιν, ἄμμι(ν), acc. ἠμέας, ἄμμε: *we, us, pl. of ἐγώ.*

ἠμελγεν: impf. of ἀμελγω, *milk.*

ἠμέν: particle generally correl. with ἠδέ, *both... and.* Cf. μέν...δέ.

ἠμέρη: *day.*

ἠμερίς, -ιδος: *cultivated vine.*

ἠμέτερος (ἠμεῖς) 3: *our. ἐς ἠμέτερον or ἠμετερόνδε, sc. δῶμα, to our house.*

ἠμί, impf. ἦ (ait): *say, speak.* ἦ καί is used *after* a speech that is reported, where the same subject is continued for the following verb.

ἠμι-όνειος 3: *belonging to mules, mule.*

ἠμι-ονος fem.: *(half-ass), mule.*

ἠμισυς, pl. ἠμισυες: *half.*

ἦμος: conj. *when.*

ἦν: fem. acc. sing. of the rel. or of the possessive (εἴην) pronoun.

ἦν: *ei ἄν, if, with subjunctive.*

ἦνεικαν [ἦνεγκαν]: aor. of φέρω.

ἠνεμό-εις, -εσσα (*ἀνεμος*): *windy, wind-swept*.

ἠνία pl.: *reins of chariot-horses*.

ἠνι-οχεύω (*ἔχω*): *hold the reins, drive*.

ἠνις: *sleek*. (Possibly *yearling*.)

ἠνον: *impf. of ἀνω, accomplish*.

ἠνοψ, -οπος: *shining, gleaming*.

ἠντήσατε: *see ἀντάω, meet, obtain*.

ἠνώγεα: *see ἀνώγω, bid*.

ἠοί: *dat. of ἠώς, dawn*.

ἠοῖος 3: *adj. of the dawn, of the East*.
ἠοίην (*sc. ἡμέρην*), *morning*.

ἠομεν [*ἡμεν*]: *impf. of εἶμι, go*.

ἠοῦς: *gen. of ἠώς, Eos, Dawn*.

ἠπαρ, -ατος (*je cur*): *liver*. This was considered by the ancient Greeks the seat of the passions, and the use of the word often agrees with that of the English *heart*.

ἠπεδανός: *slow*.

ἠπειρος: *mainland, inland, land*. *ἠπειρόνδε, to land*.

ἠπεροπέυς, -ῆος: *cheat, deceiver*.

ἠπιος: *kindly, gentle*.

ἠπύω: *hail, call to*.

ἠρα (*φῆρα*): *pleasure, always obj. of φέρειν*.

Ἡρακλῆς, *acc. Ἡρακλῆα: Heracles, Hercules, son of Zeus and Alcmena, husband of Hebe*. θ 224, λ 267.

Ἡρακλήϊος 3: *of Heracles*. βτῆ Ἡρακλῆϊη, *the might of Heracles, the mighty Heracles*. λ 601. § 19 e.

ἠραρε: *strengthened*. *See ἀραρῶσκω, fit*.

ἠράσσατο: *aor. of ἔραμαι, love*.

ἠρατο: *aor. of ἀρνημαι, gain, secure, accomplish*.

ἠράτο: *impf. of ἀράομαι, pray*.

ἠρειν: *impf. of αἰρέω, seize*.

Ἥρη: *Hera, Juno, daughter of Cronus, both wife and sister of Zeus*. In the Trojan War she strongly favored the Greeks.

ἠρήσαντο: *aor. of ἀράομαι, pray*.

ἠρι-γένεια: *early-born, child of the morning*. Epithet of Ἥως, *Dawn*.

ἠρώμην: *impf. of ἀράομαι, pray*.

ἠρως, *gen. ἠρῶος: brave warrior, brave*.

(Not yet the modern *hero*.)

ἠσατο [*ἦσθη*]: *aor. of ἠδομαι*.

ἠσειν: *fut. of ἵημι, hurl*.

ἠσθα: *impf. of εἶμι, am*.

ἠσθε: *impf. of ἔσθω, eat*.

ἠσθην: *impf. du. of ἦμαι, sit*.

ἦσι [*ῆ*]: *subjv. of εἶμι, am*.

ἦσι(v) [*αἷς*]: *dat. fem. pl. of ὄσ*.

ἦσται: 3 *sing. of ἦμαι, sit*.

ἠσχύνει: *impf. of αἰσχύνω*.

ἠττει: *impf. of αἰτέω, ask*.

ἦ τοι: *in truth, believe me, now truly*.

ἠτορ *neut.:* *heart, as the seat of joy, grief, etc., mind*.

ἠυ-γένειος: *well-bearded, bearded*.

ἠῦδα: *impf. of αὐδάω, speak*.

ἠύ-κομος: *fair-haired*.

ἠύς, *neut. ἠύ, gen. pl. ἐάων (εῶ): valiant, good; pl. good things*.

ἠύτε: *as, introducing a comparison*.

Ἡφαιστος: *Hephaestus, Vulcanus, son of Zeus and Hera, god of fire and of metal-work (done by the aid of fire)*. δ 617, ζ 233, η 92, θ 268 ff.

ἠφύσαμεν: *aor. of ἀφύσσω*.

ἠχῆ: *roar, din*.

ἠχῆ-εις, -εσσα: *resounding*.

ἠχθηρε: *aor. of ἐχθαίρω, hate*.

ἱχι: *locative adv. where*.

ἠχλῦσε: *aor. of ἀχλῶω, grow dark*.

ἠῶ-θεν, ἠῶ-θι: *adv. in the morning*.

Ἥως, *gen. Ἡούς: Eos, Dawn, Aurora, goddess of the morning*. Wife of Tithonus (ε 1) and mother of Memnon (δ 188, λ 522). She is called *early-born* (*ἠριγένεια*), *rosy-fingered* (*ροδοδάκτυλος*), and *golden-throned* (*χρυσόθρονος*).
ἠώς, *gen. ἠούς, dat. ἠοῖ, acc. ἠῶ* (better *ἠῶα*) [*ἔως*]: *morning, dawn*.

Θ.

θαάσσω, inf. θαασσέμεν: sit.
 θαλάμη: chamber, hole.
 θαλαμη-πόλος: chamber-maid.
 θάλαμος: women's hall, bed-chamber, store-room. Usually thought of as back of, and opening into, the men's hall (μέγαρον).
 θάλασσα: sea.
 θαλάσσιος: adj. of the sea.
 θαλέθω: bloom.
 θάλεια: fem. adj. blooming, luxurious.
 θαλερός 3: blooming, big, rich, fresh, vigorous, happy.
 θαλίη: delight, festivity.
 θάλλω, perf. partic. as pres. τεθηλώς, fem. τεθαλυία: bloom, blossom; partic. fruitful.
 θάλος, -εος: scion, "flower."
 θαλπωρή: (warmth), comfort, joy.
 θαμά: adv. often.
 θαμβέω, aor. θαμβήσαν: wonder.
 θάμβος, -εος: wonder.
 θαμέες, dat. θαμέσι, pl.: thick, close.
 θαμίζω: am frequent. θαμίζων, making frequent trips.
 θάμνος: bush, shrub.
 θάνατος: death.
 θανέειν [θανεῖν], θάνησι [θάνη], θάνον [ἐθανον]: aor. of θνήσκω.
 θάομαι, inf. θήσθαι: suck, milk.
 θαπ-, present stem of a perfect with present meaning, τέθηπα, plpf. ἐτέθηπεα: perf. wonder, am amazed.
 θάπτω, plpf. ἐτέθαπτο: bury.
 θαρσαλέος: bold, confident.
 θαρσαλέως: confidently, boldly.
 θαρσέω, aor. partic. θαρσήσας: dare, am of good courage.
 θάρσος, -εος: courage, daring.
 θαρσύνω, aor. subjv. θαρσύνω: encourage, embolden.
 θάσσον (comp. of ταχύς): adv. quicker, right speedily.

θαύμα, -ατος: wonder, marvel.

θαυμάζω and θαυμαίνω, fut. partic. θαυμανέοντες (θηέομαι): watch, explore, wonder, admire. ἰδόντες θαύμαζον, gazed with wonder.

θεῖα and θείαινα: goddess.

θείον: sulphur. The odor which accompanies a thunderbolt was ascribed to sulphur. Similarly the old Hebrews believed that 'fire and brimstone' from heaven destroyed Sodom.

θεῖν: inf. of θέω, run.

θειλόπεδον: curing-place for grapes.

θεῖμεν: aor. opt. of τίθημι.

θείνω: strike.

θεῖος or θείος (θεός): adj. of the gods, inspired, sacred, god-like.

θειότερος: of the gods, for the gods. § 43 c.

θεῖω [θῶ]: aor. subjv. of τίθημι. § 55 c.

θέλω, iterative impf. θέλωσκεν, aor. ἔθελξε, pass. ἐθέλχθης: charm, beguile.

θεικτήριον: charm, propitiation.

θέμεν(αι): aor. inf. of τίθημι.

θέμις, pl. θέμιστες: natural law, what is fitting; pl. laws. ἡ θέμις ἐστὶ, as is right, as is lawful, as is natural.

Θέμις, gen. Θέμιστος: Themis, daughter of Uranus and Gaea, goddess of justice.

θεμιστεύω: am judge, rule, give laws.

θεμῶ, aor. θέμωσε: urge, drive.

-θεν: inseparable suffix, forming an ablative genitive. § 36 c.

θέο [θού]: aor. impv. of τίθημι, place.

θεο-ειδής, -ές (είδος), and- θεο-εικελος: god-like. Of beauty or strength of person, without reference to moral qualities. Cf. ἰσῆθεος.

θεο-προπέω: prophesy, declare the divine will.

θεο-προπίη: oracle, prophecy.

θεο-πρόπος: seer, prophet.

θεός: god, divinity. See δαίμων.

θεουδής, -ές (δφέος): god-fearing.

θεό-φιν: old locative as dat. pl. of θεός.

θεράπων, -οντος: attendant. A servant, but doing voluntary service.

θερμαίνω: heat.

θερμός (thermo-meter) 3: hot.

θέρμω: warm, heat.

θέρος, gen. θέρεως (θερμός): summer.

θέσ, θέσαν: see τίθημι, place, make.

θέσκελος: wondrous, strange.

θεσπέσιος 3: divine, marvellous.

θεσπι-δαής, -ές: fiercely burning.

θέσπις, -ιος: inspired.

θέσφατος: divine; decreed, oracle.

θέτο [ἔθετο]: aor. of τίθημι.

θέω and θείω, partic. θέων, impf. ἔθει, ἔθειεν: run. Cf. τρέχω.

θειότερος: of (for) the gods. § 43 c.

Θήβαι pl. and Θήβη: Thebes. § 40 d.

(1) The principal town of Boeotia.

(2) Egyptian Thebes, δ 126.

Θηβαῖος: Theban.

θηέομαι, impf. θηέντρο, ἐθηέμεσθα (§ 27 b), aor. θηήσατο (θαφ-, θαῦμα): look, look with wonder, wonder.

θῆκαν: aor. of τίθημι.

θηλέω (θάλλω): bloom, flourish.

θῆλυς, θήλεια: feminine, delicate; fresh.

As subst. female. Comp. θηλύτερος. § 43 c.

θημῶν, -ῶνος: heap.

θῆν: enclitic particle, surely, forsooth. οὐ θῆν, "I don't think."

θήρ, gen. θηρός: wild beast.

θήρη: hunt, chase.

θηρίον: beast.

θής, gen. θητός: retainer, a freeman working for hire. Cf. θητεύω.

Θησεύς, -ῆος: Theseus, mythical king of Athens and national hero of Attica. λ 322, 631.

θήσθαι: see θάομαι.

θητεύω (θής): serve as hireling.

-θι: inseparable locative suffix. § 36 b.

θίς, dat. θίσι: heap, down, shore, strand.

θνήσκω, aor. θάνω, ἔθανε, inf. θανέειν, perf. τέθνηκε, partic. τεθνηῶτος (§ 47 i), τεθνηῖαν (θαν-): die; perf. am dead.

θνητός 3: mortal, dying.

θοινάω, aor. pass. θοινηθῆναι: feast.

θοός 3: swift. θοῶς, swiftly.

θοόω, aor. ἐθόωσα: sharpen.

θοῦρις, -ιδος: fem. adj. impetuous.

θῶκος: seat, session. See θῶκος.

Θῶν, -ῶνος: a Phaeacian. θ 113.

θοῶς (θοός): adv. quickly.

Θώσα: mother of Polyphemus. α 71.

θρασυ-μέμων, -ονος: brave-hearted.

Θρασυμήδης, -εος: son of Nestor. He had been at Troy with his father.

θρασύς, θρασεῖα (θάραος): bold.

θρέψε: aor. of τρέφω, nourish, curdle.

Θρηκην-δε: to Thrace.

θρήνυς: foot-stool.

θριγκός: frieze.

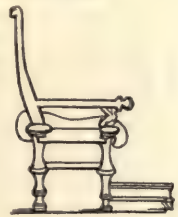
Θρίνακίη: Thrinacia, a mythical island. λ 107, μ 127, cf. μ 351.

θρίξ, gen. τριχός: hair, bristle.

θρόνος: seat, chair, esp. a high arm-chair with back and foot-stool, throne.

θρώσκω, aor. ἔθορε: leap.

θυγάτηρ, gen. θυγατρός, dat. θυγατέρι, nom. pl. θυγατέρες and θυγατρες: daughter. The first syllable is long in all forms of four syllables.



θρόνος.

θύελλα: blast.

θύεν: surged, impf. of θύω.

Θυέστης: Thyestes, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour). δ 517.

Θυεστιάδης: son of Thyestes. § 42 d.

θυή-εις, -εσσα (θύος): rich with incense.

θυμ-αλγής, -ές: heart-grieving.

θυμ-ηγερέω (ἀγείρω): (collect spirit),
regain strength.

θυμ-ήρης, -ες: heart-satisfying, comfort-
able.

θυμο-δακής, -ές: heart-(biting) stinging.

θυμο-λέων, -οντος: lion-hearted, 'lion-
mettled,' *cœur-de-lion*.

θυμός: heart, soul, spirit, as the seat
of life, and of the desires, passions,
reason, will; *thought*. ὀρίνω θυμόν,
touch the heart.

θυμο-φθόρος (φθείρω): life-destroying.

θύον: *arbor-vitae* (?), cedar (?).

θυρέον: door-stone.

θύρη: door. θύρη-φιν, *at the door, with-
out*. θύρα-ξε, *to the door, out*.

θύω, aor. ἐθύσαμεν: rage, surge; aor. (sent
up in sacrificial smoke), *sacrificed*.

θυώδης, -ες: *fragrant*.

θωή: *fine, penalty*.

θώκος: seat, sitting, session. θωκόνδε,
to a session. Cf. θαάσωω.

Θών, gen. Θώνος: an Egyptian. δ 228.

θωρήσσομαι: (equip with cuirass), *arm
myself*.

I.

λαίνω, aor. λήνατε, aor. pass. λάνθη:
warm, heat, cheer.

λάλλω, aor. ἔηλε: *send, put*. Construed
with adv. ἐπί.

λάομαι, fut. λήσεται: *heal*.

λάπτω: with κατά, *bring down, injure*.

Ἰάρδανος: Cretan river. γ 292.

Ἰασίδης: i.e. Amphion. λ 283.

Ἰάσιων, -ωνος: favorite of Demeter.
ε 125.

λαύω, iterative impf. λαύσκεν, aor. λαύσαι:
sleep, rest by night. Cf. ἀεσαν, γ 490.

λαχή (φιαχή): *shriek, loud cry*.

λάχω (φιάχω): *shout, shriek, yell, roar*.

Ἰαωλκός: *Iolcos*, city in Magnesia on
the Pagasaeon Gulf, the modern
Volos. λ 256.

ιδέ: conj. *and*. See ἡδέ.

ιδε [ιδέ]: *see to, provide*, aor. impv. of
ὀράω.

ιδε(ν) [εἶδε]: aor. ind. of ὀράω. § 46 a.

ιδιος 3: (my) *own, private*.

ιδμεν [ισμεν] 1 pl. ind., ιδμέναι [ειδέναι]
inf.: of οἶδα, *know*.

ιδνώω, aor. pass. as mid. ιδνωθείς: *bend*.

ιδόιατο [ιδούιντο] opt., ιδομεν [ειδομεν]
ind.: aor. of ὀράω.

Ἰδομενεύς, -ῆος: leader of the Cretans,
son of Deucalion and grandson of
Minos. One of the older leaders of
the expedition against Troy. γ 191.

ιδρις, -ιος (οἶδα): *skilled, skilful*.

ιδρώω: *sweat*.

ιδρύω, aor. ἰδρῦσεν (ἔδος): *seat*.

ιδρώς, -ῶτος (sudor, sweat): *sweat*.

ιδυία [ειδυία]: fem. partic. of οἶδα.

ει [ῆει]: impf. of εἶμι, *go*.

ει impf., εἶσα partic.: of ἔημι.

εἶμαι, impf. ἔεσθην, partic. ἰέμενος, aor.
εἶσατο (ει-): *desire, strive for, set out*.
(Distinguish from ἔημι.)

ειρεύω, fut. inf. εἰρευσέμεν, aor. εἰρευσεν:
sacrifice, offer in sacrifice; slaughter,
since though most of the flesh of the
victims was eaten, yet on the other
hand no flesh was eaten until a part
had been presented to the gods.

ειρήριον: *victim for sacrifice*.

ειρόν: *victim, sacrifice*.

ειρός 3: *holy, sacred; sturdy*.

εἶω, iterative impf. εἶσκεν (ἔδος): *sit*.

εἶηλεν: aor. of λάλλω, *send, put*.

εἶημι, 3 sing. εἶησι, partic. ἰέττες, impf. εἶι,
mid. ἰέσθην, fut. inf. ἦσειν, aor. ἦκα,
mid. ἔντο: *send, hurl, cast, throw*,
drop, put; flow. (Distinguish from
εἶμαι.)

εἶνατε: aor. of λαίνω, *heat*.

εἶσεται: fut. of λάομαι, *heal*.

Ἰήσων, -ωνος: *Jason*, son of Aeson,
leader of the Argonautic Expedition
to Colchis for the Golden Fleece.
μ 69 ff.

- ἡτρός: *healer, physician.*
- Ἰθάκη: *Ithaca, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus.*
- Ἰθακήσιος: *Ithacan.*
- ἴθι: *inv. of εἶμι, go.*
- ἰθύω, aor. inv. ἴθυνε (ἰθύς): *make straight; guide.*
- ἰθύς, -ύος: *undertaking, enterprise.*
- ἰθύς [εἰθύς]: *adv. with gen., straight, straight for. ἀν' ἰθύν, straight up, (throwing) into the air.*
- ἰθύω, aor. opt. ἰθῦσαι: *aim at, reach after.*
- ἰκάνω, inf. ἰκανέμεν: *come, freq. with acc. of 'limit of motion.' τὸδ' ἰκάνεις, comest thus, comest hither. Cf. ἰκνέομαι, ἴκω.*
- Ἰκάριος: *Icarius, Penelope's father.*
- ἴκελος (ἴκ-) 3: *like, resembling.*
- ἰκέσθαι: *inf. of ἰκνέομαι.*
- ἰκετεύω, aor. ἰκέτευσε: *come as suppliant, supplicate, beg.*
- ἰκέτης (ἰκνέομαι): *suppliant.*
- ἴκμενος: *favoring, favorable, secundus. Construed with ὄρος.*
- ἰκνέομαι, partic. ἰκνέμεναι, fut. ἴξεται, aor. ἰκόμην, 2 pers. ἴκευ, subjv. ἴκηαι, opt. ἰκοίμην, inf. ἰκέσθαι: *come, arrive at, reach, come as suppliant, am suppliant. Freq. with acc. of 'limit of motion.' § 22 b γ. Cf. ἰκάνω, ἴκω.*
- ἴκρια, locative gen. or dat. ἰκρίφιν pl.: *ribs of a ship; deck.*
- ἴκω, aor. ἴξε: *come. Cf. ἰκνέομαι.*
- ἰλάσκομαι, aor. subjv. ἰλάσσομαι: *propitiate, appease.*
- ἴλημι, inv. ἴληθι: *inv. be gracious.*
- Ἰλί-θεν: *adv. from Ilios. § 36 c.*
- Ἰλί-θι: *old locative, at Ilios. § 36 b.*
- Ἰλίος fem. (ἴλιος): *Ilios, capital city of the Troad, named for its founder Ilius (son of Tros and grandfather of Priam). (Neut. in Homer only O 71.)*
- Ἰλος: *Ilius, Ephyraean prince. a 259.*
- ἰμάς, -αντος: *leather strap.*
- ἰμάσθλη: *whip.*
- ἰμάσσω, aor. ἴμασεν: *lash.*
- ἰμέρω, aor. subjv. ἰμείρεται (§ 48 a): *desire, long, am eager.*
- ἴμεν [λέναι] inf., ἴμεν 1 pl.: *of εἶμι, go.*
- ἰμερό-εις, -εσσα: *lovely; yearning.*
- ἴμερος: *longing, desire.*
- ἴνα: *adv. where. Conj. (more frequent) in order that, that, with subjv. or optative.*
- ἰνδάλλομαι: *show (my)self, appear.*
- Ἰνώ: *Ino. ε 333. See Λευκοθέη.*
- ἴζον: *aor. of ἴκω, come.*
- ἰξύς, -ύος: *loins, waist.*
- ἰο-δνεφής, -ές: *violet-dark, dark.*
- ἰο-ειδής, -ές: *violet-color, dark-blue.*
- ἴομεν: *subjv. of εἶμι, go.*
- ἴον (ἴλιον): *violet.*
- ἰός: *arrow.*
- ἰότης, -ητος: *will. θεῶν ἰότητι, by the will of the gods.*
- ἴουλος: *down, the first soft beard.*
- ἰο-χέαιρα (ἰός, χέω): *(she who showers arrows), the archer goddess. Epithet of Artemis.*
- ἴππειος 3: *of the horses, horse.*
- ἰππ-ήλατα (ἐλαύνω): *Aeolic for ἰππηλάτης (horse-driver), knight. § 37 b.*
- ἰππ-ήλατος: *adj. fit for the driving of horses.*
- ἰππιο-χάρμης: *(fighting on the chariot), knightly.*
- ἰππό-βοτος (βόσκω): *horse-feeding. Epithet of Argos, as suited to the rearing of horses.*
- ἰππό-δαμος (δαμάω): *(horse-tamer, master of horses), knight.*
- ἰππό-θεν: *adv. from the horse.*
- ἴππος: *horse; pl. freq. chariot. ἀφ' ἴππων, on chariots. Horses drew by the yoke, without 'traces.' They were not used for 'cavalry.'*
- ἰππότα [ἰππότης, ἰππέυς]: *horseman, knight. § 37 b.*

Ἴπποπόδης: Aeolus. κ 2, 36. (Milton's 'sage Hippotades,' *Lycidas* 96.)

ἱερεύς, -ῆος [ἱερέως]: *priest*.

ἱρῆξ, ἦκος: *hawk, falcon*.

ἱρόν, pl. ἱρά: *pl. sacrifices*.

ἱρός 3: *sacred, holy*. See *ιερός*.

ἴς, pl. ἴνες (ἴς, ἴνις): *sinew; strength*.

ἴς Τηλεμάχου, the strength of Telemachus, the strong Telemachus.

§ 19 e.

ἴσαν [ἴσαν]: *impf. of εἶμι, go*.

ἴσαν [ἴδεσαν]: *plpf. of οἶδα, know*.

ἴσασι: *3 pl. of οἶδα, know*.

ἴσθι: *inv. of οἶδα*.

ἴστω: *likened*. Cf. *έίστω*.

Ἴσμάρος: *a town in Thrace*. ι 40, 198.

ἰσό-θεός: *god-like*. Cf. *θεοειδής*.

ἰσώω, aor. mid. ἰσώσαιμην: *likened, compare*.

ἴσος 3 (ἴσος-): *equal, like*. *ἴσον* and *ἴσα*, cognate acc., adv. *equally*.

ἴστε: *2 pl. of οἶδα, know*.

ἴστημι, impf. ἴστασαν, partic. mid. ἰστάμενος, impf. ἴστατο, fut. στήσειν, aor. στήσα, ἔστησε, ἔστην, στή, pl. ἔσταν, στήσαν, opt. σταίη, inv. σήτε, inf. στήμεναι, partic. στάς, perf. ἔστηκεν, partic. ἔστεῶτα, ἔσταβτες, plpf. ἔστήκει, 1 pl. ἔσταμεν, 3 pl. ἔστασαν: *pres.*

and 1 aor. act. transitive, *cause to stand, station, set, stop*; other tenses and mid. intransitive, *take (my) position, stand, stop*; perf. *stand*.

ἰστῖον: *sail*. Each boat had but a single sail, and the pl. may be used of *mast and sail*.

ἰστο-πέδη: *mast-step, support for the mast in the hold of the boat*.

ἰστός: (1) *mast*; (2) *loom*; (3) *web*. *ἰστόν ἐποικομένη, going to and fro before the loom, plying the loom*.

'The loom of Homeric times was an upright frame-work, prob. consisting of two perpendicular posts, united at the top by a cross-bar. From this last the threads of the warp were hung with weights. In weaving, one set of threads, by means of a cross-stick (*κανών*, Ψ 761), was drawn forward with one hand to the breast of the weaver, while by the other hand the woof-thread, by means of the *κερκίς*, or shuttle, was cast through the opening thus made between the threads of the warp. The weaver passed back and forth in front of the loom.' (Perrin on ε 62.)



ἰστός.

(Penelope at the loom.)

ἴστω: *be witness*, *imv.* of *οἶδα*.

ἰσχανάω: *mid. am checked, wait, delay*;
act. am bent on having.

ἰσχω, *imv.* *ἴσχω* (ἐξω): *hold*; *mid. keep*
(*to*) *thyself, be silent*.

ἴσσοσαίμην: *would liken myself*, *aor.* of
ἴσσω.

ἰτέη (*withe*): *willow*.

ἰτην [ἦτην]: *du. impf.* of *εἶμι*, *go*.

Ἰφθίμη: *sister of Penelope*. δ 797.

ἰφθίμος 3: *mighty, doughty, excellent*.

ἰφι (ἰφι, ἰς): *adv. with might*.

Ἰφικλήσιος: *adj. of Iphicles*. λ 290. βίη
Ἰφικληείη, "the mighty Iphicles."
See βίη.

Ἰφιμέδεια: *mother of Otus and Ephialtes*. λ 305.

ἰφίος (ἰς): *strong, goodly*.

ἰχθυάω, *iterative impf.* *ἰχθυάσκον*: *fish*,
catch fish.

ἰχθυόεις, *-εσσα*: *fishy*.

ἰχθύς, *acc. pl.* *ἰχθῶς*: *fish*.

ἰχνια *pl.*: *foot-steps, steps*.

ἰω: *subjv.* of *εἶμι*, *go*.

Κ.

κάβ-βαλε [*κατέβαλε*, § 32 b]: *cast (down)*
ashore.

κάδ: for *κατά*, *down*, by 'apocope'
and 'assimilation' before δ. δ 344.
§ 32 b.

Καδμείος: *adj. Cadmēan, of Cadmus*;
pl. Cadmēans, i.e. Thebans.

Κάδμος: *Cadmus, son of Agēnor, and*
mythical founder of Thebes.

κάη: *aor. pass.* of *καίω*, *burn*.

καθ-αιρέω, *aor.* *καθειλομεν*, *subjv.* *καθέ-*
λησι: *take down (of sails), bring*
down, destroy.

καθαίρω, *aor.* 3 *pl.* *κάθηραν*: *cleanse*.

καθ-άπτομαι: *address*.

καθαρός: *clean, pure*.

καθ-έζομαι, *pl. subjv.* *καθεζόμεσθα* (§ 47
m), *aor.* *καθεῖσεν*: *sit down, sit*;
aor. act. seat.

καθ-εἶλομεν: *aor.* of *καθαίρω*, *take down*.

καθ-εἶσεν: *seated*, *aor.* of *καθέζομαι*.

καθ-έλησι: *aor. subjv.* of *καθαίρω*.

κάθ-εμιν [*καθεῖμιν*]: *aor.* of *καθίημι*, *lower*.

καθ-εὔδω: *sleep*.

κάθ-ημαι: *sit, am seated*.

κάθηραν: *aor.* of *καθαίρω*, *cleanse*.

καθ-ιζάνω: (*go and*) *take a seat*. Cf.
καθέζομαι. θωκόνδε καθίζανον, came to
their seats in the session.

καθ-ίζω, *aor.* *κάθισαν*: *sit*;
aor. trans. seat.

καθ-ίημι, *aor.* *κάθεμιν* (§ 46 a): *let down*.

καθ-ικνέομαι, *aor.* *καθίκετο*: *come upon*,
touch. α 342.

κάθ-ισαν: *aor.* of *καθίζω*.

καθ-ίστημι, *aor. imv.* *κατάστησον*: *sta-*
tion, stop, bring a ship to shore or
anchor.

καθ-ύπερθε(ν): *adv. down from above*,
above.

καί: *copulative conj., and, also, too*,
even. καί εἰ, even if. καί is freq.
joined with other particles, and is
freq. correl. with τέ, both . . . and. It
sometimes marks the agreement of
a specification with a foregoing gen-
eral remark. It may be used where
the Eng. idiom has *or*, as *πεντάετες*
καί ἑξάετες, for five or six years. It
is used freq. in the apodosis of con-
ditional and temporal sentences.

καίνυμαι, *perf. partic.* *κεκασμένον*, *plpf.*
as impf. (ἐ)κέκαστο: *excel*.

καιροίσις, *gen. pl.* *καιροισσέων* (*contr.*
from καιροισσέων): *adj. having many*
καίροι, close-woven. Formed from
καῖρος, the *loop or eye* to which each
vertical thread (the warp) of the
web was attached. See *ιστός*. A fine
texture would require many *καίροι*.

καίω, *aor.* *ἔκηα*, *partic.* *κῆαντες* (§ 51 g),
aor. pass. (ἐ)κάη (*καφ-*): *burn, con-*
sume by fire.

κάκ': for *κακά*, the accent being thrown
back after elision. § 31 d.

κάκ: for κατά, *down*, by apocope.

§ 32 b.

κακίους: nom. pl. of the compar. of κακός.

κάκιστος: superl. of κακός.

κακ-κείμενος: fut. partic. of κατακείμαι, *lie down*. § 32 b.

κακ-κῆαι: aor. inf. of κατακαίω, *burn*.

κακο-ραφή: *evil design, machination*.

κακόν and pl. **κακά:** *ill, harm, calamity*.

κακός 3: *bad, evil, worthless, miserable, low-born, cowardly, destructive*. Opp. το ἀγαθός. See κακίους, κακώτερος, κάκιστος, κακῶς.

κακότης, -ητος: *evil, misery, calamity*.

κακῶ: *treat ill, trouble*; perf. partic. κεκακωμένος, *who has suffered hardship, distressed*.

κακῶς: *ill, wickedly, miserably*.

κακώτερος: *meaner*, compar. of κακός.

καλέω, partic. καλεῦντες, fut. partic. καλέων, aor. opt. καλέσειε, partic. καλέ(σ)-σας, mid. καλεσσαμένω, perf. partic. κεκλημένος: *call, call in, summon, invite, name*. To be called was sometimes equiv. to be.

καλλι-θριξ, -τριχος: epithet of horses and sheep, *fair-maned, fair-wooled*.

καλλι-κρήδεμος: adj. *with fair veil (head-band)*.

κάλλιμος (κάλλος): adj. *fair*.

κάλλι-λιπε: aor. ind. and impv. of καταλείπω, *leave*.

καλλι-πλόκαμος: *fair-tressed*.

καλλι-ρέεθρος: *beautifully flowing*.

καλλι-ροος: *fair-flowing*.

κάλλιστος: superl. of καλός.

καλλι-σφυρος: adj. *with fair ankles*.

καλλι-χορος: (*with beautiful squares for the choral dance*), *fair*.

καλλίων, -ον: compar. of καλός.

κάλλος, -εος (καλός): *beauty*.

κᾶλόν and pl. **κᾶλά:** cognate acc., adv. *well*.

κᾶλός [καλός] 3: *beautiful, fair, noble*.

Compar. καλλίων, superl. κάλλιστος.

κάλος [κάλως]: *rope*.

κάλις, -ιδος: *water-jar*.

καλύπτρη: (*covering*), *veil*.

καλύπτω, aor. (ἐ)κάλυψε(ν), perf. pass. κεκαλυμμένος, pass. partic. καλυφθείς: *cover, wrap, conceal*. σὺν κάλυψεν (*cover together*), *cover (up) completely*. With ἐκ, *uncover*.

Καλυψώ, -οῦς: *Calypso*, a nymph, daughter of Atlas, dwelling in the island Ogygia.

κᾶλῶς: *well*, adv. of καλός. § 59 c.

κάματος: *toil, weariness*.

κάμ-βαλε [κατέβαλε]: aor. of καταβάλλω, *cast down (sc. ashore)*. § 33 h.

κάμ-μορος [κατάμορος]: *hapless, ill-fated*.

κάμνω, aor. (ἐ)καμῃ, perf. partic. κεκμηῶτα: *labor, am weary, make with toil, fashion, till*. καμόντες, *who became weary*, euphemism for θανόντες, *the dead*, as we speak of 'the departed.'

κάμπτω, aor. ἔκαμψε: *bend*.

καμπύλος: *bent, curved*.

καναχή: *rattling*.

καναχίζω: *resound, ring*.

κάνε(ι)ον: *basket, dish*. § 26 e.

κάπη: *crib, manger*.

καπνός: *smoke, vapor, mist*.

κάπ-πεσε [κατέπεσε]: aor. of καταπίπτω, *fall down*. § 32 b.

κάπρος: *boar, wild-boar*.

κάρη, gen. κάρητος, κῤῶτός, κῤῆθεν, dat. κῤῆτι, acc. κῤῆτα: *head*.

κάρη κομόωντες: *long-haired*. Freq. epithet of Achaeans.

κάρηνα pl.: *heads, summits*.

καρπαλιμῶς: adv. *quickly, in haste*.

καρπός: *fruit, crop, grain*.

καρτερός: *strong, mighty*. See κρατερός.

κάρτιστος: (*strongest*), *best*.

κάρτος: *strength, might*. See κράτος.

καρφαλέος: *dry, withered*.

κασι-γνήτη (κάσις): *own sister*.

κασί-γνητος: *own brother*.

Κασσάνδρη: *Cassandra*, daughter of Priam. Acc. to a later myth, Apollo loved her and gave her the power of prophecy. Not returning his love, she was condemned to foretell only misfortune and to be always disbelieved. She was Agamemnon's prize of honor on the capture of Troy, but was slain with him by Clytaemnestra. λ 421 ff.

Κάστωρ, -ορος: *Castor*, son of Leda, and brother of Polydeuces and Helen. λ 300.

κατά: adv. (§ 58 b) and prep., *down*, with acc. and gen. *κατὰ χροῖα λάπτῃ*, *injure (bring down) her complexion*; *κατὰ φρόνιν ἤγαγε*, *brought back knowledge (as booty)*; *κατὰ νήσαντο*, *sprung (down) off*; *κατὰ δ' ἔστινον αὐτήν*, *were stricken (down) with horror at her*; *κατὰ σφροῖσιν ἐέργυν*, *shut (down) up in pens*; *κατὰ κρήθεν χέε*, *drooped (down) from (the head) above*. *κατὰ κρᾶτα*, *down over his head*; *κατὰ θυμόν*, *in heart*; *κατὰ δῶμα*, *through the house*; *κατὰ ἄστυ*, *through the city*; *κατὰ μοῖραν*, *in due measure, fitly*; *κατὰ πρῆξιν*, *on business*; *κατὰ ληίδα*, *for robbery*; *κατὰ χρεός*, *through the need of, because of*; *κατὰ στόμα*, *opposite the mouth*; *κατὰ νῶτα λαβών*, *grasping him by the back*; *κατ' ὀφθαλμούς*, *before the eyes*. *κατ' ἄκρης*, *down from on high*; *κατὰ κάρητος*, *down from his head*; *κατὰ σπέλους*, *along through the cave*.

καταβαίνω, aor. *κατεβήσεται* (§ 53 b), inf. *καταβῆναι*, *καταβήμεναι*, partic. *καταβάς*: *come down, descend*.

καταβάλλω, aor. *κάμβαλε* [*κατέβαλε*]: *cast down, let fall*.

καταβρόθειν (aor. opt.): *gulp down, swallow*.

καταγηράσκω, aor. *κατεγήρα*: *grow old*.

καταγίγνέω (*ἄγω*): *lead down, bring down*.

καταγυνῆμι, aor. *κατέαξε*: *shatter, wreck*.

κατ-άγω, aor. *κατηγαγόμεσθα*: *bring down*; mid., of sailors, *put in* (to shore) from the high seas. Contrasted with *ἀνάγομαι*.

καταδάπτω, aor. *κατέδαψαν*: *devour*.

καταδαρθάνω, aor. *κατέδραθον*: *fall asleep*.

καταδέρομαι: *look down upon*.

καταδέω, aor. *κατέδησε(ν)*: *bind down, fasten*.

καταδράθω: aor. subjv. of *καταδαρθάνω*.

καταδύω, fut. *καταδύσόμεθα*, aor. *κατέδϋ*, partic. *καταδύς*: *go down, enter, sink, set*; trans. (induo) *put on armor*.

κατα-αζαίνω, aor. iter. *καταζήσασκε*: *dry, make dry*.

καταθέλω, aor. *κατέθελεν*: *subdue by enchantments, charm*.

καταθνήσκω, perf. opt. *κατατεθναίη*, partic. *κατατεθνηῶτων*, *κατατεθνηκυῖης*: *die, perf. am dead*.

καταθνητός (*θνήσκω*): *mortal*.

κατα-βατός 3: *to be descended, trodden*.

κατα-ίσχω (*ἔχω*): *occupy, possess*.

κατα-καίω, aor. inf. *κατακῆαι*, *κακῆῆαι*: *burn (down), consume by fire*.

κατά-κειμαι, impf. *κατέκειτο*, desiderative *κατακέετε* (imv.) and (as fut. partic.) *κακκείοντες*: *lie down*.

κατα-κείρω: (*shear off*), *consume*.

κατα-κείω: desiderative of *κατάκειμαι*.

κατα-κλάω, aor. pass. *κατεκλάσθη*: *break down, crush*.

κατα-κλίνω, aor. partic. *κατακλίνας*: *lean, lay down*.

κατα-κρύπτω, aor. partic. *κατακρύψας*: *conceal, disguise*.

κατα-κτείνω, aor. *κατέκτανε*, inf. *κατακτάμεν*, aor. pass. *κατέκταθεν* [*κατεκτάθησαν*]: *slay, kill*.

κατα-λέγω, fut. *καταλέξω*, aor. *κατέλεξα*: *recount, relate, rehearse*.

κατα-λέγω (*λεχ-*), fut. mid. *καταλέγεται*, aor. *κατέλεξαστο* and *κατέλεκτο*, partic. *καταλέγμενος*: *lie down to sleep*.

- κατα-λείπω**, aor. κάλλιπε(ν) [κατέλιπεν, § 32 b]: *leave behind, leave as an inheritance; forsake, abandon.*
- κατὰ-λοφάδεα** (λόφος): adv. *hanging from the back of the neck (over the breast).* κ 169.
- κατα-λύω**, aor. subjv. καταλῦσομεν: *unharness, unyoke.*
- κατὰ-νεύω**, aor. κατένευσε: *nod (downwards), assent.*
- κατ-άνομαι**: *am used up, consumed.*
- κατ-αντικρῦ**: adv. *straight down, straight off.*
- κατα-παύω**, inf. καταπαύμεν, aor. κατέπαυσα, subjv. καταπαύσομεν: *cause to cease, restrain, stop.*
- κατα-πίπτω**, aor. κάππεσε [κατέπεσε]: *fall down.*
- κατα-πλέω**: *sail (down) in to shore.*
- κατα-πρηνής**, -ές: *down turned, — with χεῖρ, the flat of the hand.*
- κατα-ρρέζω**, aor. κατέρεξεν: *stroke, caress.*
- κατ-άρχομαι**: *begin a sacrifice, in pregnant construction with acc.* γ 445.
- κατα-σκιάω**: *overshadow.*
- κατά-στησον**: aor. inv. of καθίστημι, *bring to shore.*
- κατα-τεθναίη**: perf. opt. of καταθνήσκω, *die.*
- κατα-τίθημι**, aor. κατέθηκα, κάτθεσαν (§ 32): *lay down, set down.*
- κατα-φθίω**, fut. καταφθίσει, aor. mid. κατέφθιτο, inf. καταφθίσθαι, partic. καταφθιμένοισιν: *bring to nought, destroy; mid. come to nought, perish.*
- κατα-χέω**, aor. κατέχευε(ν) (§ 51 g), aor. mid. as pass. κατέχυντο: *pour (down) over, shed over; mid. tumble (down).*
- κατ-έαξε**: aor. of κατάγνυμι, *shatter.*
- κατ-εβήσето**: aor. of καταβαίνω, *descend.*
- κατ-εγήρα**: aor. of καταγηράω.
- κατ-εδαψαν**: aor. of καταδάπτω, *devour.*
- κατ-έδησε**: aor. of καταδέω, *fasten.*
- κατ-έδραθον**: aor. of καταδαρθάνω, *fall asleep.*
- κατ-έδῦ**: aor. of καταδύω, *enter, set.*
- κατ-έδω**: *eat up, consume.*
- κατ-έθεντο, κατέθηκα**: aor. of κατατίθημι, *lay down.*
- κατ-είβω**: *trickle down, stream down.*
- κάτ-ειμι** (εἶμι), impf. κατήμεν: *go down.*
- κατ-έρυσεν**: aor. of κατερύω, *draw down, launch.*
- κατ-έκταθεν**: aor. pass. of κατακτείνω, *slay.*
- κατ-έκτανε**: aor. of κατακτείνω, *slay.*
- κατ-έλεξα**: aor. of καταλέγω, *tell, recount.*
- κατ-έλεκτο, κατ-ελέξατο**: aor. mid. of καταλέγω (λεχ-), *lie down to sleep.*
- κατ-ελεύσομαι**: fut. of κατέρχομαι.
- κατ-ελθέμεν**: aor. inf. of κατέρχομαι.
- κατ-εναίρω**, aor. mid. κατενήρατο: *slay.*
- κατ-έπεφνον**: aor. *slew.*
- κατ-έρεξεν**: aor. of καταρρέζω, *caress.*
- κατ-ερητύω**: *keep back, restrain.*
- κατ-εργύκω**: *keep back, restrain.*
- κατ-ερύω**, aor. κατέρυσεν, perf. κατέρυσται: *haul down, heave down, launch.*
- κατ-έρχομαι**, fut. κατελεύσομαι, aor. κατήλθεν and κατήλυθον, inf. κατελθέμεν: *come down, go down, descend.*
- κατ-εσθίω**, impf. κατήσθιε: *devour.*
- κατ-έσχεν**: *took to itself, inceptive aor. of κατέχω.*
- κατ-ευνάω**, aor. partic. pass. κατευνηθέντα: *lay in bed, pass. lie down.*
- κατ-έφθιτο**: aor. mid. of καταφθίω, *destroy.*
- κατ-έχευεν**: aor. of καταχέω, *shed over.*
- κατ-έχυντο**: aor. mid. of καταχέω, *pour down.*
- κατ-έχω**, aor. κατέσχεν, mid. κατέσχετο: *hold down, hold back; aor. inceptive, took to itself, mid. halted.*
- κατ-ήγαγεν**: aor. of κατάγω, *bring down.*
- κατ-ήμεν**: impf. of κάτειμι, *come down.*
- κατ-ήλθεν, κατ-ήλυθον**: aor. of κατέρχομαι.
- κατ-ηρέφης**, -ές (ἐρέφω): *arched over.*
- κάτ-θεσαν**: aor. of κατατίθημι, *set down.*

- κατ-ίσχω**, inf. *κατισχέμεναι* (ἐχῶ): *direct, guide.*
- κατ-όπισθε**: *behind, after.*
- κατ-ῶρυξ**, -υχος (ὄρυσσω): *adj. dug down, embedded, i.e. with the lower part settled in the earth.*
- Καύκωνες** pl.: a people which originally occupied the whole west coast of Peloponnesus, but in historical times are found only in the south of Elis.
- καυτή** and **καυτός**: by 'crasis' (§ 29) for *καὶ αὐτός, thyself too; καὶ αὐτή, even she in person.*
- κέ(ν)**: enclitic particle, modal adv.; essentially equiv. to *ἄν*, indicating a condition. *κέν* in Homer is about four times as freq. as *ἄν*, and is preferred esp. in affirmative sentences. See *ἄν*.
- κέάζω**, aor. *έκάασε*, opt. *κεάσαιμι*: *shatter; κεάσαιμι τυτθά, break into small pieces.*
- κεδάννυμι** (σκεδ-), aor. *έκέδασεν*: *scatter, disperse.*
- κεδνός**: *trustworthy, faithful; pass. trusted, esteemed. κενὰ ἰδνία, faithful-hearted.*
- κέδρος**: *cedar.*
- κειέμεν**: desiderative inf. of *κείμεναι, lie.*
- κεῖ-θεν** [έκειθεν]: *adv. from that place, thence.*
- κεῖ-θι** [έκειθι]: *there.*
- κείμεναι**, 3 pl. *κείνται*, subjv. *κῆται* [κέηται], impf. (έ)κείμην, desiderative inf. *κειέμεν*, partic. *κείων*: *lie.* See *κατάκειμαι.*
- κειμήλιον** (κείμεναι): *treasure stored up, keepsake.*
- κείνη**: *adv. in that way.*
- κείνος** [έκείνος, 45 l] 3: *that one, that, you, he.*
- κείρω**, aor. inf. mid. *κείρασθαι*: *cut off, shear, consume.*
- κεῖ-σε** [έκείσε]: *adv. thither.*
- κέκαστο**: plpf. as impf. of *καίννυμαι, excel.*
- κεκαφήοτα**: perf. partic. (καφ-), *gasp out.*
- κέκλετο**: aor. of *κείλομαι, call, bid.*
- κεκληγώς**: perf. partic. as pres. of *κλάζω, shriek, yell.*
- κεκλημένος**: perf. partic. pass. of *καλέω, call.*
- κεκλ(α)ται** [κέκλινται]: perf. mid. of *κλίνω, lean, lie upon.*
- κέκλυτε**: aor. inv. of *κλύω, hear.*
- κεκμηῶτα**: perf. partic. of *κάμνω, am weary.*
- κεκορήμεθα**: perf. mid. of *κορέννυμι, satisfy.*
- κεκοτηότι**: *angry, perf. partic. of κοτέω.*
- κεκράνται**: perf. pass. of *κεράννυμι, mingle. χρυσῶ κεκράνται, are plated with gold. (Possibly from κραιάινω.)*
- κεκριμένοι**: *chosen, selected.* See *κρίνω.*
- κεκύθωσι**: aor. subjv. of *κέθω, cover.*
- κελάδων**: partic. *sounding.*
- κελαι-νεφής**, -ές (νέφος): (*with dark clouds*), *cloud-wrapped, dark.*
- κελαινός**: *dark, black.*
- κελαρύζω**: *flow, trickle.*
- κέλευθος** fem., pl. *κέλευθοι* and (more freq.) *κέλευθα*: *way, path, course, journey.*
- κελεύω**, aor. (έ)κέλευσα, inf. *κελευσέμεναι*: *bid, command, order.* With dative or accusative.
- κέλης**, -τος: *race-horse, racer, ridden, not driven; and in Homer only ε 371.*
- κέλλω**, aor. *έκέλσαμεν* (§ 51 e): *run a ship on land, beach.*
- κείλομαι**, fut. *κελήσεται*, aor. (έ)κέκλετο (§ 46 e): *bid, order, urge; freq. with dative.*
- κέν**: modal adverb. See *κέ.*
- κενός** [κενός] 3: *empty(-handed).*
- κείνται** [κείνται]: pres. of *κείμεναι, lie.*
- κεράσθε**: pres. inv. of *κεράννυμι, mix.*
- κεραῖζω**, inf. *κεραῖζέμεν*: *destroy, lay waste.*
- κεράννυμι**, pres. mid. inv. *κεράσθε*, impf. *κερώωντο*, aor. act. *κέρασσε*, partic. *κεράσασα*, mid. *κερασάμενος*, perf. pass. *κεκράνται*: *mix, mingle.*

Cf. κίρημι. (Perhaps *κεκράνται* is better connected with *κραίνω*.)

κεράος: horned.

κέρας, -ας, pl. κέρα (cornu): horn.

κέρασσε(ν): aor. of *κεράννυμι*: mix.

κεραυνός: thunder-bolt.

κερδαλέος (*κέρδος*): cunning, shrewd, winning.

κέρδιον: adv. better, more advantageous.

κέρδος, -εος: gain, advantage.

κερδοσύνη: (gainfulness), cunning.

κερκίς, -ίδος: shuttle.

κερώντο: impf. of *κεράννυμι*, mingle.

κερτομέω: taunt, mock.

κερτόμια pl.: taunts.

κευθών, -ώνος: inner recess, pen.

κεύθω, fut. *κεύσω*, aor. *κόθε*, aor. subjv.

κεκύθωσι, perf. *κέκυθε*: conceal, hide.

κεφαλή: head, used also of the person, something as we use 'heart.' *παρθέμενοι κεφαλὰς*, risking their lives.

κεχανδότη: containing, perf. partic. of *χανδάνω*.

κεχάραιτο opt., *κεχάροντο* ind.: aor. of *χαίρω*, rejoice.

κερημένον: longing for. See *χράομαι*.

κέχηρτο: had, plpf. of *χράομαι*.

κέχυτο: plpf. pass. of *χέω*, heap, scatter.

κείων: desiderative partic. of *κείμει*, lie.

κήαντες: kindling, aor. partic. of *καίω*.

κήδιστος (*κῆδος*): superl. dearest.

κῆδος, -εος: care, grief, sorrow, woe.

κῆδω: distress, ail, cause grief to; mid. grieve, care for, with genitive.

κηκίω: gush forth.

κῆλεος: blazing.

κηληθμός: spell, charm.

κῆπος: garden.

κῆρ, gen. *κηρός* fem.: fate, death, a sort of personified *θάνατος*.

κῆρ, gen. *κῆρος* neut.: heart, as seat of emotions.

κηρό-θι: in heart.

κηρός (cera): wax.

κῆρυξ, -ῦκος: herald; the only official attendant of the king.

κηρύσσω: proclaim, call by proclamation.

κῆται: subjv. of *κείμει*, lie.

Κήτηιοι pl.: a tribe in Mysia. λ 521.

κῆτος, -εος: sea-monster, seal.

κητώεσσα: fissured, abounding in ravines. Epithet of Lacedaemon, δ 1.

κίθαρις, -ιος: cithara, lyre. Cf. *φόρμιγξ*. (*λύρα* is not Homeric.)

κικλήσκω (*καλέω*): call, name.

Κίκονες pl.: a people on the south coast of Thrace. They fought on the side of the Trojans. B 846.

κίκυς: strength. λ 393.

Κιμμέριοι pl.: Cimmerians, a mythical people on the borders of the world of Shades. λ 14 ff.

κινέω, aor. inf. *κινήσαι*: move, stir.

κινύμαι [*κινέομαι*]: intrans. move.



κίθαρις.

(An ancient representation of a school in which the poems of Homer were taught.)

κίον: impf. of *κίω*, *go*.

Κίρκη: *Circe*, a nymph, daughter of Helios and Perse, sister of Aetes, dwelling on the island Aeaea. When Odysseus with his companions land on her island, she enchants the latter and changes them to swine, but is forced by Odysseus to restore them. After spending a year with her, Odysseus, by her advice, visits the lower world and then resumes his homeward voyage. κ 133 ff. Cf. Milton's *Comus* 50 ff.: 'Who knows not Circe, | The daughter of the sun, whose charmed cup | Whoever tasted, lost his upright shape, | And downward fell into a grovelling swine?'

κίρκος (*circus*): *falcon*. Named from the circles of its flight.

κίρνημι [*κεράννημι*]: *mix*.

κισσύβιον (*κισσός*?): (*ivy bowl*), *bowl*. ι 346.

κίστη: *chest, box*. ζ 76.

κιχᾶνω, fut. mid. *κιχῆσαι*, aor. *ἔκιχεν*, subjv. *κιχῆσι*, aor. mid. *κιχῆσατο*: *find, come to, overtake*.

κίω, partic. *κίων*, impf. *κίον*: *go*.

κίων, -ωνος fem.: *pillar, column*.

κλαγγή: *noise, clamor*. λ 605.

κλάζω, perf. partic. *κεκληγώς, κεκληγγώτας*: *shriek*.

κλαίω, partic. dat. pl. *κλαιόντεσσι*, aor. *κλαῦσεν* (*κλαίω*): *weep, bewail*.

κλαυθμός (*κλαίω*): *weeping, wailing*.

κλαῦσεν: aor. of *κλαίω*, *weep*.

κλάω, aor. *κλάσε*: *break*.

κλειτός (*κλέος*): *illustrious*.

κλείω (*κλέος, κλίο*): *celebrate, praise*.

κλέος, -εος: *fame, glory, report*.

κληηδών, -ώνος (*κλέος*): *report, rumor*.

κλήθρη: *alder*.

κληίς, -ίδος, dat. pl. *κληίσι*, *κληίδεσσιν* [*κλείς*] (*clavis*): *bolt, key*; pl. *oar-pin, thole-pin*.

κληϊστός 3: *with a lock*.

κλήρος: *lot*.

κλίμαξ, -ακος (*κλίνω, climax*): *stairs*.

κλίνω, aor. (ἐ)*κλίαν*, inf. pass. as mid.

κλιθῆναι, perf. mid. *κεκλιатаι* [*κέκλι-νται*], partic. *κεκλιμένη*: *lean, turn aside, put to flight*; mid. *lean, lie*.

κλισίη: *hut, barrack, tent, lean-to*; *lean-back*, an easy seat used by women.

κλισμός: *seat* resembling the *κλισίη*,— identical with it in δ 136.

κλιτύς, -ῦος: *slope, hill*.

κλύδων, -ωνος: *wave*. μ 421.

κλύζω, aor. pass. *ἐκλύσθη*: *dash up*.

κλύθι: inv. of *κλύω*. § 56.

Κλυμένη: *Clymene*. λ 326.

Κλύμενος: *Clymenus*. γ 452.

Κλυταιμνήστρη: *Clytemnestra* (according to the later myth, daughter of Tyndareüs and Leda, and sister of Helen), unfaithful wife of Agamemnon. γ 264 ff., λ 422 ff.

κλύτε: inv. of *κλύω*.

κλυτο-εργός: *famed for his work*.

Κλυτόνης (*νηός*): son of Alcinous.

κλυτός (*inclutus, κλύω*): *famed, glorious*.

κλυτο-τέχνης: *of famous art*.

κλύω, aor. inv. *κλύθι*, pl. *κλύτε*, and *κέκλυτε*: *hear, give ear to my request*.

κλώθεις pl.: *spinsters, spinning goddesses of fate, fates*. η 197.

κνέφας, -αος: *darkness of evening*.

κνήμη: *lower leg, shin*.

κνημός: *foot-hill*.

κνίση: *fat, savor of burnt-offerings*.

κνίσῃεις, -εσσα: *filled with the savor of roasted meats, savory*.

κνώσσω: *slumber*.

κοῖλος or **κόϊλος** 3: *hollow*.

κοιμάω, aor. *κοίμησε*, pass. *κοιμήθημεν*, opt. *κοιμηθείη*, inf. *κοιμηθῆναι*, partic. *κοιμηθέντες* (*κοιμητήριον* = *cemetery*): *lay to rest, have one sleep*; mid. and pass. *lie, aor. lay down to sleep*.

κοιρανέω: *command, rule, hold sway*.

κοῖτος (κείμει): *repose, going to bed.*

κολέον: *sheath of a sword.*

κολούω: *cut short, injure, mar.*

κόλπος: *bosom, gulf.*

κομάω, partic. κομῶντε, κομῶντες (§ 50 c)
(κόμη): *have long hair. κάρη κομῶν-
τες, long-haired; ἔπιθεν κομῶντες, with
long back hair (the front hair being
cut short).*

κομέω: *care for, cherish.*

κόμαι pl.: *hair.*

κομιδή: *care, provision for comfort.*

κομίζω, aor. subjv. κομίσσῃ, aor. mid.
κομίσσατο: *attend to, care for, take
up, carry.*

κόμπος: *noise, din.*

κόναβος: *din, outcry.*

κονίη: *dust.*

κόνις: *dust, ashes.*

κονίω: *raise a dust, go with dust, speed.*

κοντός: *pole.*

κόπρος: *dung, hence barnyard.*

κόπτω, aor. ἔκοψα: *strike, smite, hammer.*

κορέννυμι, aor. subjv. mid. κορέσωνται,
perf. mid. κεκορήμεθα, aor. pass. as
mid. κορέσθην (κόρος): *satisfy, sate,
with 'genitive of fullness.'*

κόρος: *sating, satiety.*

κορούσσω (κόρυς): *equip with helmet, arm.*

κορυφή: *summit, crest, peak.*

κορώνη: *ring or handle of a door; pl.
sea-gulls.*

κοσμέω, aor. partic. pass. κοσμηθέντες:
*arrange in order, arrange. Equiv. to
Attic τάσσω.*

κοσμητός 3: *arranged in order, orderly.*

κόσμος: *order, arrangement, building.
κατὰ κόσμον, fitly.*

κοτέω, aor. subjv. mid. κοτέσσεται (§ 51
a, d), partic. κοτεσσάμενος, perf. partic.
κεκοτηότι: *am angry, feel sullen anger.*

κότος: *anger, grudge, hate.*

κοτυληδών, (dat. pl. κοτυληδονόφι: *sucker.*

κο(υ)λέον: *sheath.*

κούρη [κόρη]: *maiden, girl, daughter.*

κουρίδιος 3: *wedded.*

κούρος [κόρος]: *youth, young man.*

κουρο-τρόφος: *nurse of young men. ι 27.*

κουφότερον (κούφος): *adv. more lightly,
with a lighter heart. θ 201.*

κραδίη (καρόλη, cor): *heart, as seat of
will, affections, and passions.*

κραίνω or κραιαίνω, aor. imv. κρηήνατε,
inf. κρηῖναι (possibly, perf. κεκράνται):
accomplish, make, perform, rule.

κραϊπνός: *swift.*

κραϊπνώς: *adv. swiftly.*

κραναός 3: *rugged, rocky.*

κράνεια: *cornel-tree.*

κράτα: *acc. of κάρη, head.*

κραταίς: *mighty force. λ 597.*

Κράταις: *mother of Scylla. μ 124.*

κρατερός or καρτερός, dat. sing. fem.
κρατερῆφι (§ 36 a) 3: *strong, mighty,
stern, grievous. Superl. κάρτεστον.*

κρατερό-φρων: *strong-minded, great-
hearted.*

κρατερ-ῶνυξ, -υχος: *strong-hoofed, strong-
clawed.*

κρατερός: *mightily.*

κρατέω: *hold sway, rule.*

κράτος and κρᾶτί: *gen. and dat. of
κάρη, head.*

κράτος, -εος: *strength, might.*

κρατός: *mighty.*

κρέας, pl. κρέα and κρέατα, gen. κρειῶν,
dat. κρέασιν: *flesh, meat.*

κρείσσον: *comp. of ἀγαθός, good.*

κρέων, -οντος: *ruler, prince, king. εἰρῶ
κρέων, wide ruling.*

Κρέων, -οντος [Κρέων, § 26 e]: *Creon,
king of Thebes. λ 269.*

κρειῶν: *gen. pl. of κρέας, meat.*

κρεμάννυμι, aor. κρέμασεν: *hang.*

κρηδέμνον (κάρη): *veil, head-dress; hood
of wine-jar. γ 392.*

κρηήνατε: *aor. imv. of κραιαίνω, accom-
plish.*

κρη-θεν (κάρη): *from (the head) above.
Used only with κατά.*

Κρηθεύς, -ῆος: *Cretheus*. λ 237, 258.
κρήναι: aor. inf. of *κρῆνω*, *accomplish*.
κρήνη: *spring, fountain*.
Κρήτη: *Crete*. γ 191.
κρητήρ, -ῆρος (*κεράννυμι*): *mixing-bowl, bowl*, in which the wine was mixed with water before it was served.
κρέι [*κριθαί*]: indecl. neut., *barley*. Cf. δῶ.
κριθαί pl.: *barley*.
κρίνω, aor. partic. *κρίνας*, aor. mid. *ἐκρίνατο*, perf. partic. *κεκριμένος*, pass. partic. *κρινθέντε*: *separate, set apart, select, arrange, decide*.
κρίος: *ram*.
κριτός (*κρινω*): verbal adj. *selected*.
Κρονίδης and **Κρονίων**, -ῖωνος: *son of Cronus, i.e. Zeus*. § 42 e, h.
κρόταφος: *temple of the head*.
κρύβδην (*κρύπτω*): adv. *secretly*.
κρυερός (*κρύος*, *frost*): *chilling*. δ 103, λ 212.
κρύπτω, fut. *κρύψω*, aor. *κρύψεν*, perf. partic. pass. *κεκρυμμένον*: *hide, secrete, conceal*.
κτάει: aor. of *κτείνω*, *kill*.
κτέαρ, dat. pl. *κτεάτεσσιν*: *possessions, property*.
κτεαρίζω, aor. partic. *κτεατίσσας*: *gain, acquire*.
κτείνω, aor. (ξ) *κτεινε(ν)*, (ξ) *κτανε(ν)*, and *ἐκτα*, pl. *ἐκταμεν*, inf. *κτάμεναι*, aor. pass. *ἐκταθεν* [*ἐκτάθησαν*]: *slay, kill*. Rarely used of killing beasts.
κτέρεια pl.: *offerings made to the dead and burned on the funeral pyre; hence burial rites, funeral honors*.
κτερίζω, aor. subjv. *κτερεῖξω*, inf. *κτερεῖξαι*; also *κτερίζω*, aor. opt. *κτερίσειεν*: with cognate acc. *κτέρεια*, *make offerings to the dead; hence perform burial rites*.
κτήμα, -ατος (*κτάομαι*): *possession, treasure*. Cf. *κτῆσις*.
κτῆσις, -ως: *property, possession*.
κτιζώ, aor. *ἔκτισαν*: *found, build*.

κυάνεος: *dark blue, dark*.
κυανό-πρωρος and **κυανο-πρώρειος**: *dark-prowed, dark beaked*.
κύανος: *artificial lapis lazuli, a blue glass-like composition used in decoration, Egyptian blue-glass*.
κυανο-χαίτης: *dark-haired*. Epithet of Poseidon. Cf. (Neptune's) 'blue-hair'd deities,' Milton, *Comus* 29.
κυαν-ώπις, -δος: *dark-eyed*.
κυβερνάω, aor. inf. *κυβερνήσαι* (*govern*): *steer, guide*.
κυβερνήτης and **κυβερνητήρ**, -ῆρος (*gubernator*): *helmsman, pilot*.
κυβιστήτης, -ῆρος (*κύβος, a die, cube*): *tumbler, one who turns somersaults*.
κῦδάλιμος: *glorious, honored*.
κῦδιστος (*κῦδος*): *most glorious*.
κῦδος, -εος: *glory, honor*.
κῦδρός 3: *magnificent, honored*.
Κύδωνες pl.: *Cydonians*. These dwelt on the N.W. coast of Crete. γ 292.
κύθει: aor. of *κέυθω*, *conceal*.
Κυθήρεια: *Cytherëan*. Epithet of Aphrodite, from the following. Cf. *Cytherea*, Verg. *Aen.* i. 257, as equiv. to *Venus*.
Κύθηρα pl.: *Cythëra*. Island off the Lacedaemonian coast, just south of Cape Malëa. A seat of the worship of Aphrodite.
κυκάω, impf. *ἐκόκα*: *stir, confuse*.
κυκεών, acc. *κυκεῶ*: *posset*. A mixture of wine, honey, barley-meal, and grated goat's cheese. λ 624, κ 290.
κύκλος (*cycle*): *circle*. *κύκλω*, *round about*.
[Κυκλώπεια pl.: *adventures with the Cyclops.*]
Κύκλωψ, -ωπος, dat. pl. *Κυκλώπεσσι* (§ 39 b): *Cyclops*. The Cyclopes were a mythical race of nomadic and barbarous giants. The mightiest and best-known was Polyphemus. That these had each but a single eye is

indicated only by the blindness of Polyphemus after one eye had been destroyed. ι 166 ff.

κυλινδῶ (*cylinder*): *roll*.

κύμα, -ατος: *wave, billow*.

κυμαίνων: partic. *surging, billowy*.

κυνέη (κύων): (*dog-skin cap*), *cap, helmet*.

κυνέω, aor. *κόσε*: *kiss*.

κυν-ηγέτης: (*dog-leader*), *hunter*.

κύντερος (κύων): (*more dog-like*), *more shameless*.

κυν-ῶπις, -ιδος fem.: *dog-faced, shameless*.

κυντάρισσος: *cypress*.

κύπερον: *cyper-grass*. A meadow plant.

κύπελλον: *beaker, cup, goblet*.

Κύπρος: *Cyprus*, the well-known island in the northeast corner of the Mediterranean Sea. The mythical birth-place (and chief seat of worship) of Aphrodite. δ 83, θ 362.

κύπτω, aor. opt. *κύψει*: *stoop, bend over*.

κύρμα, -ατος: *prey, booty*.

κυρτώω, aor. pass. partic. *κυρτωθέν*: *bend; partic. over-arching*.

κύφός: *bent, bowed*. β 16.

κύων, nom. pl. *κύνες* (*canis, hound*): *dog, hound; sea-dog*. Dogs were the scavengers of the camp and of the city, and often preyed upon the bodies of the slain. They were to the oriental mind the personification of shamelessness; cf. *κύντερος* and *κυνῶπις*. In the *Odyssey* the dog is more companionable; cf. β 11, ρ 292.

κῶας, dat. pl. *κῶσιν*: *fleece*.

Κῶκύτος: (*shrieking*), *Cocytus*, a branch of the river Styx in Hades. Cf. Milton's 'Cocytus named of lamentation loud | Heard on the rueful stream,' *Par. Lost* ii. 579. κ 514.

κωκῦω, aor. *κῶκυσεν*: *shriek*.

κῶπη, dat. pl. *κῶπησ(ιν)*: *hilt of a sword; handle of an oar, oar*.

κῶρυκος: *leathern wallet, haversack*.

Δ.

λάας, gen. *λάας*, dat. pl. *λάεσσι*: *stone*.

λάβε [ἐλαβε] aor. ind., λάβησιν [λάβη] aor. subjv.: of *λαμβάνω*, *take, grasp, seize*.

λαγχάνω, aor. *ἐλαχον*, perf. *λελόγχασιν*: *receive by lot, receive as my portion; fall by lot*.

Δᾶερκης: *Pylian goldsmith*. γ 425.

Δᾶέρτης, -αο: *Laërtes*, son of Arceisus and father of Odysseus. Apparently before the Trojan War he resigned the throne to his son, and when the *Odyssey* opens he is living wretchedly on a farm attended by old slaves, whose fare he shares. α 189.

Δᾶερτιάδης, -εω: *son of Laërtes, i.e. Odysseus*.

λάβομαι (*λαμβάνω*): *seize, take*.

λάεσσι: dat. pl. of *λάας*, *stone*.

λάβην [ἐλαθε] aor. ind., λάθησιν [λάθη] aor. subjv.: of *λανθάνω*, *escape notice*.

λάθρη (*λανθάνω*): adv. *secretly*.

λαίγγες pl.: *pebbles*.

λαίλαψ, -ατος: *tempest*.

λαίνος (*λάας*): adj. of *stone*.

Λαιστρυγών, -όνος: *Laestrygonian*.

These were a mythical race of cannibalistic giants, κ 115 f.

Λαιστρυγόνιος 3: adj. *Laestrygonian*, as epithet of the city *Τηλέπυλος*. The nights were so short in this country that the shepherd as he drove his flock in from pasture in the evening met and greeted the man who was driving out his flock on the following morning. Possibly this story was derived from the short summer nights of northern countries. κ 82 f.

λαῖτμα: *depth, abyss, gulf*.

Λακεδαίμων, -όνος: *Lacedaemon*, the famous country of Peloponnesus, in the basin formed by Mt. Parnon and Mt. Taygetus (hence *κοίλη*). Sparta

- was its chief town, and the seat of the king, Menelaus.
- λαμβάνω**, aor. ἔλαβεν (ν) (§ 46 c), λάβε, subjv. λάβῃσιν [λάβῃ], mid. ἐλλάβετο, λελαβέσθαι (§ 46 e): *receive, take, grasp, seize*.
- Λάμος**: founder of the Laestrygonian city. κ 81.
- λαμπετάω**, partic. λαμπετόωντι (λάμπω): *shine, gleam*.
- Δαμπετή**: (*Shining*), a nymph, daughter of Helios, who tended his cattle. μ 132.
- λανθάνω**, fut. λήσει, mid. λήσομαι, aor. λάθην [ἐλαθεν], subjv. λάθῃσι [λάθῃ], mid. opt. λαθοίμην, perf. partic. λελασμένος (λήθη): *escape notice; mid. forget*.
- Λᾶο-δάμας**, -αντος: a boxer, son of king Alcinoüs. η 170, θ 117 ff.
- λᾶός** [λεώς]: *people, folk, men*. The plural is used like the singular. § 26 a.
- λᾶος**: gen. of λᾶα, *stone*.
- λάρος**: *osprey*.
- λᾶρός**: *sweet, delicious, refreshing*.
- λᾶρώτατος**: superl. of λᾶρός.
- λάσιος** 3: *shaggy*.
- λάσκω**, perf. partic. as pres. λελακῦα: *shout, bark*.
- λάχεια**: fem. adj., *flat*. (Of uncertain etymology and meaning.)
- λάχνη**: *down*. λ 320.
- λάχνος**: *wool*. ι 445.
- λαχών**: aor. partic. of λαγχάνω.
- λέβης**, -ητος: *basin, kettle*.
- λέγω**, fut. mid. λέξεται [λέξῃ], aor. ἐλέξατο, ἔλεκτο, λέκτο (§ 56), opt. λεξαίμην, impv. λέξο (λεχ-): *lay (down); mid. lie (down)*.
- λέγω**, aor. ἔλεξεν, mid. as pass. ἐλέγμην, λέκτο (§ 56) (λεγ-): *tell, say, relate, count*.
- λειαινώ**, aor. λείναν(λεῖος): *make smooth*.
- λείβω**, aor. inf. λείψαι (libo): *pour a libation*. δάκρυα λείβων, *shedding tears*.
- λειμών**, -ῶνος: *meadow, mead*.
- λείος** (lēvis) 3: *smooth*.
- λείπω**, fut. λείψω, aor. λίπε(ν) [ἔλιπε], mid. λιπόμην, perf. λελειμμένος: *leave, depart from, leave behind; mid. am left, remain, sometimes with gen. of separation*.
- Δειώκριτος**: one of Penelope's suitors; a bold, reckless man, slain by Telemachus. β 242, χ 294.
- λέκτο**: aor. of λέγω, *count*.
- λέκτρον**: *couch, bed*. The plural is used in the same sense.
- λέκτρον-δε**: adv. *to the couch*.
- λελαβέσθαι**: aor. inf. of λαμβάνω.
- λελακῦα**: see λάσκω.
- λελασμένος**: see λανθάνω.
- λελειμμένος**: *left behind*. See λείπω.
- λελόγχασι** [εἰλήχασιν]: perf. of λαγχάνω.
- λεξαίμην**: aor. mid. of λέγω, *lay*.
- λεπτός**: *slender, narrow, delicate*.
- Λέσβος**: *Lesbos*. Island in the Aegean Sea, near the west coast of Asia Minor. The home of the poets Alcaeus and Sappho, about the beginning of the sixth century B.C.
- λευγαλῆος**: *sorry, wretched*.
- λευκαίνω** (λευκός): *make white*.
- Λευκο-θήη**: *Leucothea*, Ino, daughter of Cadmus. ε 333.
- λευκός** (lux, look) 3: *white, gleaming*.
- λευκ-ώλενος** (ὠλένη, ulna, ell): *white-armed*. (In Homeric dress, the woman's arms were bare; cf. πέπλος).
- λευρός** (λείος): *smooth*. η 123.
- λεύσσω** (λευκός): *see, look, behold*.
- λέχος**, dat. pl. λεχέεσσι, λέχεσσι: *couch, bed*. The plural is used as singular.
- λέων**, -οντος (leo): *lion*.
- λήγω**, aor. opt. λήξειεν: *cease*.
- Λήδη**: *Leda*, mother of Helen, Castor, and Polydeuces (Pollux), and wife of Tyndareüs. The later myth made her mother also of Clytaemnestra. λ 298.

ληθάνω (λήθη): *cause to forget.*

λήθω, mid. impf. λήθετο (λήθη): *escape notice; mid. forget.* Cf. λανθάνω.

ληίζομαι, aor. ληίσσατο (ληίς): *gain as booty.*

λήιον: *grain in the field.*

λήις, -ιδος: *booty, spoils of war.*

ληιστήρ, -ῆρος: *free-booter, pirate.*

λήκυθος fem.: *vase for ointments or perfumes.* 'It was usually of small size, and is found with variations of shape, in all periods of Greek art. At first λήκυθοι seem to have been short and stout, and were ointment vases, used by athletes; subsequently they are elongated in shape, λήκυθος. are designed to contain perfumes, and are not expected to be moved about.' (J. H. Wright.)



Λήμνος: *island in northern part of the Aegean Sea; seat of the worship of Hephaestus.*

λήξειεν: aor. opt. of λήγω, *cease.*

λήσει: fut. of λανθάνω, *escape notice.*

λήσομαι: *will forget, fut. of λανθάνω.*

Λητώ, acc. Λητώ: *Leto, Latona, mother of Apollo and Artemis.*

λιάζομαι, aor. pass. (as mid.) partic. λιασθεῖς: *turn aside, withdraw.*

λιαρός: *mild, gentle.*

Λιβύη: *Libya, the coast-land west of Aegyptus (the Nile).*

λίγα: adv. *with clear tone, shrill.*

λιγώς: adv. of λιγός. Equiv. to λίγα.

λιγυρός 3, λιγύς, -εῖα, -ύ: *clear-toned.*

λιγυφόογγος: *clear-toned, clear-voiced.*

λίην: adv. *exceedingly, excessively.* καὶ λίην, *and in truth, and verily.*

λίθ' [λίτρα]: acc. of λίς, *linen rug.*

λίθαξ, -ακος: *stony, hard.*

λίθεος: adj. *of stone, stone.*

λίθος: *stone, rock.*

λιλαίομαι: *desire, am eager for.*

λιμήν, -ενος: *harbor.*

λίμνη: *lake, gulf, water of the sea.*

λίμós: *hunger, famine.*

λίνον (linum, linen): (*flax*), *thread, thread of life as spun by the Fates; linen cloth.*

λίπα: *sleekly.* Prob. an old instrumental or dative form, become an adverb. λίπ' ἐλαίῳ, *with olive oil.*

λιπαρός: (*fat*), *sleek, shining, comfortable.*

λιπαρώς: adv. *sleekly, comfortably.*

λίπεν [ἐλίπε]: aor. of λείπω, *leave.*

λίς: fem. adj. *smooth.*

λίς, acc. λίτρα: *linen cloth.*

λίσσομαι, aor. ἐλλισάμην, subjv. λίσην (λιτ-, *litany*): *entreat, beseech, beg.* (Never of entreaty addressed to the gods.)

λίσσός 3: *smooth, polished, sheer.*

λιτανεύω, aor. ἐλλιτένευσα: *entreat, supplicate.* See λίσσομαι.

λιτή: *entreaty, supplication.*

λό', λόε: impf. of λούω, *wash.*

λόγος: *word.* α 56, O 393.

λοέσσατο: aor. of λούω, *wash, bathe.*

λοετρόν [λουτρόν]: *bath.*

λοετρο-χόος (χέω): adj. *bath-pouring, with water for the bath.*

λοιβή (λείβω): *libation, drink-offering.* ι 349.

λούω or λοέω, inf. λούσθαι, fut. λοέσσομαι, aor. λούσεν, mid. λοέσσατο, λούσαντο: *wash, bathe; mid. bathe.*

λόφος: *summit, crest of a hill.*

λοχάω, partic. λοχώντες, aor. subjv. λοχήσομαι, partic. λοχησάμενος: *lie in ambush.* Followed by an acc. (*await in ambush*), in δ 670.

λόχος (λέχος): *ambuscade, place of ambush; men in ambush.*

λώω, impf. λόε: *wash.* Cf. λούω.

λύγος: *withe, willow with.*

λυγρός 3: *sad, grievous, wretched.*

λύθεν [ἐλύθησαν]: aor. pass. of λούω.

λύκος (lupus): *wolf.*

λύσις, -ιος: *release*.

λύω, impf. mid. λύομην, fut. λύσόμενος, aor. ἔλυσε, λύσει, opt. λύσειεν, aor. mid. λύτο, perf. λέλυνται, aor. pass. λύθεν [ἐλύθησαν]: *loose, release, free*.

λῶιον, λῶιτερον: neut. adj. *better, preferable*.

λωτός: (1) *lotus*. A tree bearing sweet fruit on the African coast of the Mediterranean. The name is applied to the fruit as well as to the tree. ι 93 ff. (2) *clover*.

Λωτο-φάγοι pl.: *Lotus Eaters*. ι 84 ff.

λωφάω, aor. opt. λωφήσειε: *rest from, find relief from*.

M.

μαζός: *nipple, breast*.

μαῖα: voc. (*mammy*), *old nurse*.

μαίνομαι (*mania*): *rave, rage*.

μαίομαι, aor. μάσασθαι: *seek*; with adv. ἐπί, *grasp after*.

Μαῖρα: *Maera*. λ 326.

μάκαρ, nom. pl. μάκαρες, dat. μακάρεσσι(v): *blessed, happy*.

μακάριτος: *most blessed*.

μακεδνός 3: *tall, slender*.

μακρός 3: *long, tall, great*. ἐπὶ μακρόν, *over a long distance*; μακρὰ βιβάς, *with long strides*.

μακρότερος: *taller*. μᾶσσον: *farther*.

μακόν: *with a bleating cry*, aor. partic. of μηκάομαι.

μάλα: adv. *exceedingly, very, readily, thoroughly, by all means*. ἀλλὰ μάλα, *but by all means*; ἢ μάλα δῆ, *in very truth*. μᾶλλον: comp. *more, rather*.

μάλιστα: sup. *especially, most of all*.

μαλακός: *soft, gentle*.

μαλακῶς: adv. *softly, comfortably*.

Μάλεια, Μάλειαί pl.: *Malēa*, cape of the southeastern promontory of Lacedaemon. γ 287, δ 514, ι 80. § 40 d.

μάλιστα, μᾶλλον: see μάλα.

μᾶν [μήν, § 26 a]: *in truth*. οὐ μάν, *surely not*.

μαντεύομαι, fut. μαντεύσομαι (μάντις): *am a prophet, predict, divine*.

μαντήιον [μαντείον]: *oracle*.

μάντις, gen. μάντηος: *seer*.

μαντοσύνη: (*gift of*) *prophecy*.

Μαραθόν, -ῶνος: *Marathon*, on the east coast of Attica, famed because of the defeat of the Persians there, 490 B.C.

μάρμαρος (*marble*): *bright stone*.

μαρμαρυγή: *twinkling*, of the quick step of the dancers. θ 265.

μάρναμαι, opt. μαρναίμεθα: *fight*.

μάρπτω, aor. partic. μάρψας: *seize*.

μαρτυρία: *testimony, evidence*.

μάρτυρος (*martyr*): *witness*.

Μάρων, -ωνος: priest of Apollo at Ismarus in Thrace. ι 197.

μάσασθαι: aor. of μάλομαι, *grasp*.

μᾶσσον: adv. *farther*. See μακρός.

μάσταξ, -ακος: *mouth*.

μαστιζέω, aor. μᾶστιξεν: *lash, whip*.

μᾶστιξ, -ίγος fem.: *whip*.

Μαστοριδής: i.e. Halitherses. β 158.

ματίη: *folly*.

μάχη: *battle, fight, conflict*.

μαχητής: *warrior, soldier, fighter*.

μαχητός: *to be fought, resistible*.

μάχομαι and μαχέομαι, fut. partic. μαχεούμενον, aor. inf. μαχήσασθαι: *fight, contend*.

μάψ: adv. *thoughtlessly, foolishly*.

μαψιδίως: *thoughtlessly, wantonly*.

μέγα: adv. qualifying all degrees of comparison; *greatly, very, far*.

μεγά-θύμος: *great-souled*.

μεγαίρω, aor. subjv. μεγήρης: *grudge; refuse through grudge*.

μεγα-κήτης, -εος: *with vast caverns*.

μεγαλ-ήτωρ, -ορος: *great-hearted*.

Μεγα-πένθησ, -εος (πένθος): *Megapenthes*. Son of Menelaus. The name was given to signify the grief of Menelaus at the loss of Helen. δ 11.

Μεγάρη: wife of Heracles. λ 269.

μέγαρον: (*large room*), *great hall* of the house; pl. *palace, halls*. A short vowel is often treated as long before this word (§ 62 i).

μέγας, μεγάλη, μέγα: *great, large, tall, mighty*; hence *daring, rash*. *μείζων* compar., *μέγιστος* superl. *μέγα* and *μεγάλα* are used as adverbs.

μέγθος: (*greatness*), *stature*.

μεγήρης: aor. subjv. of *μεγαίρω*.

μέγιστος: superl. of *μέγας*.

μέδομαι, subjv. *μέδῃαι*: *care for, am mindful of*.

μέδων, -οντος: *counsellor, leader*.

Μέδων, -οντος: an Ithacan herald, who served the suitors, but unwillingly. His life was spared by Odysseus. δ 677, χ 357.

μεθ-αιρέω, iterative aor. *μεθέλεσκε*: *grasp after, seize*.

μεθ-είη: aor. opt. of *μεθίημι*.

μεθ-έλεσκε: see *μεθαιρέω*.

μεθ-έπω: *come (into the midst)*.

μεθ-ήκεν: *let go*, from *μεθίημι*.

μεθ-ήμαι: *sit among*.

μεθ-ήμων, -ονος: *slack, careless*.

μεθ-ίημι, ind. *μεθίεις*, fut. *μεθήσει*, aor. *μεθήκεν*, opt. *μεθείη*: *let go, give up, yield*.

μεθ-ίστημι, fut. *μεταστήσω*: (*change position*), *change*.

μεθ-ορμάω, aor. partic. *μεθορμηθείς*: *lunge after (it)*.

μέθυ (*mead*): *wine*.

μειδάω, aor. *μειδήσεν* (*smile*): *smile*.

μείζων: compar. of *μέγας*, *great, tall*.

μειλιγμα, -ατος: *dainty portion*. *μειλίγματα θυμού*: *tid-bits for the soul*.

μειλίσσομαι: *soften, make gentle*.

μειλίχιος (*μέλι*) 3: *kind, friendly, appeasing*.

μείρομαι, perf. *έμμορε*, pass. *είμαρτο* (*μοίρα, μέρος*): *receive a share*; perf. pass. *it is fated, decreed*.

μείνε [*έμεινε*]: aor. of *μένω*, *remain*.

μείς, gen. *μηνός*: *month*. No names of the months are mentioned by Homer.

μελαθρον, gen. *μελαθρό-φιν* (§ 36 a): *ceiling, roof, rafter*.

μέλας, μέλαινα, μέλαν: *black, dark*.

μελέδημα, -ατος: *care, anxiety*.

μελεΐστί (*μέλος*): (*limb-wise*), *limb from limb*. ι 291.

μέλειος 3: adv. *in vain, vain*.

μέλι, -ιτος (*mel*): *honey*.

μελί-γηρυσ: fem. adj. *honey-toned*.

μελί-ηδής, -ές: adj. *honey-sweet*.

μελί-κρητον: (*honey-mixture*), *honey and milk*. Offering to the dead and to the nether gods. κ 519, λ 27.

μελίσσα: *bee*. ρ 106.

μελί-φρων, -ονος (*φρήν*): (*honey-hearted*), *heart-cheering, refreshing*.

μέλλω: *am destined, am about*. *μέλλεις δὲ σὺ ἴδμεναι*, *doubtless you know*; *μέλλεν οἶκος δδ' ἔμμεναι*, *doubtless this house was*; *μέλλετ' ἀκούμεν*, *probably you heard*.

μέλος, -εος, dat. pl. *μέλεσσι*: *member, limb*.

μέλω: *sing to the lyre, sing*.

μέλω, fut. *μελήσει*, perf. (as pres.) *μέμηλε*, plpf. *μεμήλειν* (§ 33 k): *am a care, trouble, am fated*. The object of concern is in the nom., and the person who feels the concern in the dative.

μεμάδσι(ν) pl., partic. *μεμαώς*, plpf. as impf. *μέμασαν* (*μένος*): *am eager*.

μέμηκον: plpf. with ending of impf., from *μηκάομαι*, *bleat*.

μεμήλειν: plpf. as impf. of *μέλω*. § 33 k.

μémηται: *remember*. See *μμνήσκω*.

Μémνων, -ονος: *Memnon*, Aethiopian prince, son of Tithonus and Eos (the Dawn). δ 187 f., λ 522. He came to aid the Trojans after the Amazons, but was slain by Achilles to avenge the death of Antilochus.

μεμύκειν: plpf. as impf. of *μυκάομαι*, *low*.

μέν: a weaker form of *μήν*. (1) *Indeed, in truth*; (2) correlative with *δέ*, helping to mark the contrast between two clauses. Cf. *μέντοι*.

μενεαίνω, aor. *μενεήναμεν*: *desire eagerly; rage, am angry*.

Μενέλαος: *Menelaüs*, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. He wandered for eight years after the capture of Troy before returning with Helen to his home. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus's son Telemachus to Menelaus at Sparta.

μένειν [*μένειν*]: inf. of *μένω*.

μένεος [*μένους*]: gen. of *μένος*.

μενε-πτόλεμος: *firm in battle, brave*.

μενο-εικής, -*ες*: *heart-satisfying, pleasing*.

μενοινάω, aor. *μενοιήσεν*, opt. *μενοιήσει*: *have in mind, plan, wish*.

μένος, -*εος*: *might, courage, prowess, wrath*.

Μέντης: a Taphian king, in whose guise Athena visited Telemachus. α 105.

Μέντωρ, -*ορος*: *Mentor*, an old Ithacan friend of Odysseus, to whom the latter commits his house when he departs for Troy. β 225. In his guise Athena accompanies Telemachus on the journey to Pylus. β 401 ff. (From this comes the English use of *mentor*.)

μένω, inf. *μένειν*, fut. *μένω*, aor. *ἔμεινα*: *remain, wait, await*.

Μερμερίδης: an Ephyræan. α 259.

μερμηρίζω, aor. *μερμηρίξα* (§ 51 i): *am undecided, am in perplexity, ponder*.

μέρμις, -*ῖθος*: *cord*.

μεσό-δμη (*δεμ-*): (*mid-structure*), *mid-beam, mast-hold*. A strong timber running across ship, into a hollow of which the mast was raised. Possibly in β 424, the *hold*, the space between the fore and aft decks of the Homeric ship where the rowers also sat.

μέσ(σ)ος (*medius*) 3: *middle, midst*. *μέσσω*, in the *midst*; *μέσση ἀγορῆ*, in the *midst of the assembly*; *μέσον ἰστόν*, the *middle of the mast*.

μέσσο-αυλος: *mid-yard, i.e. yard in the center of a tract of territory*; in κ 435, the Cyclops' cave and the yard about it.

μεσσηγύς [*μεταξύ*]: adv. *between*.

μετά: adv. and prep. *among*. (1) With dat., *in the midst of, with*. (2) With acc., *into the midst of, after*. *μετά οἱς ἐτάροισιν*, among his comrades, of his comrades; *μετά ἀγορῆ*, in the assembly; *μετά χειρσίν*, in their hands; *μετ' ἔχνια* (after) in the steps; *ἔρριψε μετ' ἀμφίπολον*, threw to a maid; *πλέων μετά χαλκόν*, sailing after (i.e. to fetch) copper. As an adv. and in composition, *μετά* often signifies *change*.

μετα-βαίνω, aor. impv. *μετάβηθι*: *pass on, change the theme*.

μετα-βουλεύω, aor. *μετεβούλεσαν*: *change my plan*.

μετα-δήμιος (*δήμιος*): adj. *in the land, at home*.

μετα-δόρπιος: adj. *during supper*. Equiv. to *μετά δόρπω*. δ 194. § 59 α β.

μετα-κιάθω: *go among, visit*.

μεταλλάω, aor. inf. *μεταλλῆσαι*: *ask, inquire*.

μεταμώνιος: *in vain, useless*.

μετα-νίσσομαι: *turn to go, pass*.

μετα-πρέπω: *am conspicuous, am pre-eminent among*.

μέτασσαι (*μετά*) pl.: the *middle-born lambs, i.e. neither the oldest nor the youngest of the flock*. ι 221.

μετα-στένω: (*groan after*), *repentantly bewail*.

μετα-στήσω: fut. of *μεθίστημι*.

μετα-στρέφω, aor. subjv. *μεταστρέψωσιν*: (*turn about*), *change, bring calamity*.

μετ-αυδάω, impf. *μετηῶδων*: *speak among*.

μετά-φημι, impf. μετέφη, aor. μετέειπε: *speak among.*

μετά-φρενον: *upper part of the back, back.*

μετα-φρονέω: *speak among.*

μετ-έειπε: aor. of μετάφημι.

μέτ-ειμι (ειμί): *am among.*

μετ-έλθοι: aor. of μετέρχομαι.

μετ-έπειτα: adv. afterwards, next.

μετ-έρχομαι, aor. opt. μετέλθοι: *come into the midst of; follow after, seek after.*

μετ-έφη: impf. of μετάφημι.

μετ-ηύδα: impf. of μεταυδάω.

μετ-οίχομαι: *go on a quest, go to fetch.*

μετ-όπισθε(ν): adv. behind, later, afterwards.

μετρέω, aor. partic. μετρήσαντες: *measure, hence traverse.*

μέτρον: *measure. ἤβης μέτρον, youth; ὄρμον μέτρον, roadstead.*

μέτωπον: *forehead.*

μεῦ [μοῦ]: gen. of ἐγώ.

μή: negative. (1) Adv. *not*, used in commands, *μή με κατέρυκε, do not detain me; μή διατρίβωμεν, let us not delay*; in wishes, *μή σέ βασιλῆα ποιήσειεν, may he not make thee king*; in final clauses, in conditional clauses, in conditional relative clauses, and with the infinitive except in indirect discourse. (2) Conj. *that not, lest. μή τις μωμεῖη, lest some one should blame.*

μηδέ: *but not, and not, not even, nor. μηδέ . . . μηδέ (and not . . . and not), not even . . . nor.*

μηδομαι, fut. μήσειαι, aor. (έ)μήσατο: *contrive, plan, devise.*

μήδος, -εος: *plan, thought, device.*

μήδος, -εος: (virilia), *nakedness.*

μηκάομαι, aor. partic. μακών, plpf. with impf. ending and meaning ἐμέμηκον: *bleat.*

μηκάς, -άδος: fem. adj. *bleating.*

μηκ-έτι: adv. *no more, no longer.*

μήκιστα: adv. (*longest*), *at last.*

μήκιστος: *tallest, superl. of μακρός.*

μήκος, -εος, *length, height, stature.*

μήλα pl.: *small cattle, flocks of sheep and goats.*

μηλέη: *apple-tree.*

μήλον (malum, melon): *apple.*

μήλοψ, -οπος: (*apple-faced*), *golden.*

μήν: *asseverative particle, indeed, in truth, verily.*

μήν, gen. μηνός: *month. See μεῖς.*

μήνιμα, -ατος: *cause of wrath.*

μήνις, -ιος: *wrath, enduring anger.*

μήρα and μηρία pl.: *thigh-pieces, offered in sacrifice to the gods.*

μηρός: *thigh.*

μηρύομαι, aor. μηρύσαντο: *furl.*

μήστωρ, -ωρος: *counsellor.*

μή-τε: *and not. μήτε . . . μήτε, neither . . . nor.*

μήτηρ, gen. μητέρος, μητρός: *mother.*

μητιάω, partic. μητιώντες: *devise.*

μητιό-εις, -εντος: *full of counsels, efficacious.*

μητίομαι, aor. ἐμητίσαντο: *devise, contrive, plan.*

μήτις, -ιος: *wisdom, counsel, device.*

μηχανάομαι (μηχάνη): *devise, plan.*

μήχος, -εος: *remedy, relief.*

μία: fem. of εἷς, *one.*

μιγάζομαι: *unite. θ 271.*

μίγεν, μίγνυμι: *see μίσγω.*

μικρός: *small, little.*

μιλο-πάρηος: *red-cheeked, of ships with bows painted with vermilion. while the hull in general was painted black or dark.*

Μίμας, -αντος: *mountain range on the Erythraean peninsula, opposite Chios. γ 172.*

μνησσκω, fut. μνήσει, mid. μνησόμεθα, aor. ἐμνησας, mid. μνήσατο, perf. mid. μέμνηται, aor. pass. inf. μνησθήναι: *remind; mid. recall to mind, recol-*

lect, mention; perf. remember. To remember the return was nearly equiv. to enter upon the return; to bethink one's self of one's prowess was to exercise it.

μῖνω (μένω): *remain, await.*

μίν (enclitic): 3 pers. pron. acc. sing., *him, her, it.* Equiv. to Attic αὐτόν, αὐτήν, αὐτό (or even αὐτά).

Μινύειος: adj. *Minyan.* λ 284.

μινύθω: (*minish*), *waste away, pine.*

μινύθθα: adv. *for a little time.*

μινυθάδιος: adj. *short-lived.*

μινυρίζω: (*whine*), *lament.*

Μίνως, -ως: *Minos*, king of Crete while he lived on earth, and after death ruler in the realm of Hades. Father of Ariadne and Deucalion. λ 322, 568.

μίσγω, subjv. mid. *μίσγηται*, impf. *έμισγόμεθα*, fut. *μίξεσθαι*, aor. act. *έμιξαν*, mid. *έμικτο* (§ 56), perf. partic. *μεμιγμένον*, aor. pass. as mid. (*έ*)*μίγη*, *μίγεν* [*έμίχθησαν*], subjv. *μιγέης* (§ 54 d), opt. *μιγέη*, inf. *μιγῆναι*, partic. *μιγείσα*: *mix*; mid. *mingle, unite with, join with, associate with.*

μισθός: *pay, wage.*

μιστύλλω: *cut into small pieces.*

μνάομαι, inf. *μνάσθαι* (§ 50 c), impf. *μνώοντο* (cf. *μμνήσκω*): *am mindful, think on; woo.*

μνήμων, -ωνος: adj. *mindful.*

μνήσαι, **μνήσατο**: see *μμνήσκω*.

μνηστεύω, aor. partic. *μνηστεύσαντες*: *woo, sue for.*

μνηστή: fem. adj. *wooed, wedded.*

μνηστήρ, -ῆρος (*μνάομαι*): *wooer, suitor.*

μνηστής, -ύος: *wooing, suit.* § 39 c.

μνώμενος: partic. *wooing.* See *μνάομαι*.

μνωσμένῳ: *calling to mind*, partic. of *μνάομαι*.

μογέω, aor. *μόγησα*: *toil.*

μόγεις: adv. *with difficulty, at last.*

μοῖρα: *fate, lot, portion.* κατὰ μοῖραν,

according to due allotment, fittingly.

μοιχ-άγρια pl.: *adultery-forfeits*, penalty for one taken in adultery. Cf. *ζωάγρια, life-forfeits.*

μολόντες: aor. partic. of *βλώσκω, come.*

μολπή (μέλπω, *Melpomene*): *song*, sometimes including the instrumental accompaniment, and even the dance.

μόρος (μέρος, μοῖρα): *fate, lot.*

μόρσιμος: adj. *destined, fated.*

μορφή: *form, grace.*

μουνάξ (μουνός): adv. *singly, alone.*

μῦνος [μόνος]: *alone.*

μοῦσα: *muse.*

μοχλός: *bar, lever, pole.*

μυέλό-εις, -εντος: adj. *marrowy.*

μυέλος: *marrow.*

μῦθέομαι, 2 pers. *μῦθῆαι, μῦθῆαι* (§ 50 f), fut. *μῦθήσομαι*, aor. *μῦθήσατο*: *relate, tell, say, declare.*

μῦθο-λογεῖω: *tell, relate.*

μῦθος: *word, speech, saying; plot*, δ 676, 777. Cf. *ἔπος*. (λόγος is used but twice in Homer.)

μῦκάομαι, plpf. as impf. *μεμῦκειν*: *low, of cattle.*

μῦκηθμός: *lowing, of cattle.*

Μυκήνη: (1) *Mycene*, daughter of Inachus, who gave her name to (2) *Mycenae*, the seat of Agamemnon's rule in Argolis.

μύλη: *mill*, a hand-mill consisting of an upper and a nether mill-stone, the upper fitted to turn upon the lower, and crush the grain between them. This was an advance upon the still more primitive mode of crushing the grain by pounding in a mortar or between two stones. Large stone mills to be turned by animals may be seen at Pompeii. Cf. 'Two women shall be grinding at the mill,' Matt. xxiv. 41. Grinding was the service of the lowest menials. Cf. Samson's words of himself in Milton's *Samson*

Agonistes 41, 'Eyeless in Gaza at the mill with slaves,' and again (*ib.* 415) 'these rags, this grinding'; and Harapha's words (*ib.* 1161) 'to grind | Among the slaves and asses thy comrades.'

μυλή-φατος: *mill-crushed, ground.*

μῦριοι, neut. *μῦρια* pl. (*myriad*): *countless, untold.* (With this accentuation the word retains in Attic its earlier meaning, while *μῦριοι* is used for 10,000.)

Μυρμιδόνες pl.: *Myrmidons*, a Thessalian people under Achilles's rule.

μῦρομαι: *weep, grieve, lament.*

μυχός: *recess, innermost part.*

μῶλυ: *moly*, a magic herb, with black root and white flower. κ 305. *Cf.* 'More medicinal is it than that moly | That Hermes once to wise Ulysses gave,' Milton's *Comus* 636.

μωμέω: *blame, censure.*

μῶμος: *blame.*

N.

ναί: affirmative particle, *yes.*

ναιετάω, fem. partic. *ναιετώσῃς* (§ 50 c): *dwell, inhabit. μέγαρον εὖ ναιετόντα, halls good to dwell in, comfortable. Ἰθάκης ναιετώσῃς, while Ithaca (resides) exists; νῆσοι ναιετόντι, islands lie.*

ναίω, inf. *ναίμεν*, aor. *νάσσα*: *dwell, inhabit; aor. causative, gave to dwell in, gave as residence.*

ναῖον: *flowed, impf. of ναίω.*

Ναυβολίδης: a Phaeacian. θ 116.

ναύ-λοχος (*λέχος*): (*with resting-places for ships*), *ship-protecting.*

Ναυσίθοος: father of Alcinoüs, and leader of Phaeacians. ζ 7 ff., η 56 ff., θ 565.

Ναυσικάα: *Nausicaa*, the beautiful daughter of the Phaeacian king, who

leads the shipwrecked Odysseus to her father's house. ζ 17 ff., η 12, θ 457 ff.

ναυσι-κλειτός and **ναυσίκλυτος** (*κλέος*): *renowned for ships, sea-man, sea-faring.*

Ναυτεὺς: (*Skipper*), a Phaeacian. θ 112.

ναύτης (*ναῦς*): *sailor, seaman.*

ναυτιλίη: *seamanship, sailing.*

ναυτίλλομαι, aor. subjv. *ναυτίλλεται*: *navigate, voyage, sail.*

νάω, impf. *ναῶν*: *flow.*

νέα: *ship, acc. of νηός.*

Νέαιρα: nymph, wife of Helius. μ 133.

νεβρός: *fawn.*

νέες: *ships, pl. of νηός.*

νεη-γενής, -ές: *new-born.*

νεηνίης [*νεῆνιας*]: *masc. young.*

νεήνις, -ιδος (*νέος*): *fem. young.*

νήηται: subjv. of *νέομαι, return.*

νείαι: 2 sing. of *νέομαι, return.*

νείαιτος (*νέος*): *last, outermost.*

νεικέω, impf. *νείκεε*, aor. *νείκεσε(ν)* (*νεῖκος*): *revile, rebuke, hide.*

νεῖκος, -εος: *strife, quarrel.*

νεῖμον: aor. inv. of *νέμω, distribute.*

νειός (*νέος*): (*new ground*), *fallow land.*

νειται: *returns. See νέομαι.*

νεκρός: *corpse, dead body, dead.*

νέκταρ, -απος: *nectar, the drink of the gods.*

[**Νέκυια** (*νέκυς*) pl.: *adventures in the country of the dead.*]

νέκυς, -υος, dat. pl. *νεκέεσσι, νέκυσσι*: pl. *the dead. Cf. νεκρός.*

νεμσάω, mid. *νεμσσωμαι*, fut. *νεμσθήσει*, aor. *νεμσθήσῃ*, mid. opt. *νεμσθήσαιτο*, pass. *νεμσθήθη* (*νέμεις*): *am indignant, am wroth, think a matter of blame, scruple.*

νεμσίζομαι: *am indignant; fear the blame of, with direct object.*

νέμεις: *matter for blame, ground for censure.*

- νεμεσῶνται, νεμεσῆσαιτο, νεμεσῶμαι:
see νεμεσῶ.
- νέμω, mid. νέμει, aor. impv. νεῖμον: *dis-tribute, apportion; tend my flock;* mid. *divide, share; inhabit, manage;* of cattle, *graze.*
- νεο-γῆλιός 3: *new-born, young.* μ 86.
- νεό-δαρτος (δέρω): *newly-flayed.* δ 437.
- νόμαι, 2 sing. νείαι, subjv. νέηται, impf. νέομην: *go, shall go, return.* Some-
times used as future.
- νέον (νέος): *adv. just now, just, lately.*
- νεο-πενθής, -ές: *in new grief.*
- νεό-πλυτος: *newly washed.*
- νεό-πριστος: *newly sawed, lately carved.*
- Νεο-πτόλεμος: *Neoptolemus, the Pyr-rhus of later story, son of Achilles.* λ 506, γ 189, δ 5. Vergil calls him by both names; *cf. Aen. ii. 491, 500.*
- νέος 3: *young, fresh, new.* Compar. νεώ-
τερος, superl. νεώτατος.
- νέποδες pl.: *offspring.* δ 404.
- νέρθεν: *adv. with gen., beneath.*
- Νεστορίδης: *son of Nestor.* γ 36, δ 71.
- Νέστωρ, -ορος: *Nestor, king of the Pylians, noted for his age, wisdom, eloquence, and skill in marshalling the army for battle.* γ 32 ff., λ 512.
- νευρή, gen. νευρήφιν (*neur-algia*): *nerve;* (*sineu*), *bow-string.*
- νευστάζω: *nod, motion.*
- νεύω, impf. νεῖον: *nod, motion.*
- νεφέλη (νέφος): *cloud.*
- νεφελ-ηγερέτα (ἀγειρω): *cloud-gatherer.* § 37 b. Epithet of Zeus.
- νέφος, -εος (nubes): *cloud.*
- νέω: *swim.* Cf. νήχω.
- νέω, aor. mid. νήσαντο: *spin.*
- νέων: *gen. pl. of νέος, young.*
- νεῶν: *gen. pl. of νηῦς, ship.*
- νεώτατος: *see νέος.*
- νήα [ναῦν]: *acc. of νηῦς, ship.*
- νήα-δε (νηῦς): *adv. to the ship.*
- νήγητος (ἐγειρω): *without waking, sound, deep.* ν 74, 80.
- νήδυμος: *sweet, refreshing, of sleep.* (Probably for γήδυμος.)
- νηδύς, -ύος: *belly.*
- νήεσσι [ναοσι]: *dat. pl. of νηῦς.*
- νηιάδες fem. pl. (νάω): *Naiads.*
- Νήιον: *usually thought to be a minor peak of the range Νήριον on Ithaca.*
- νήιος (νηῖος): *adj. of a (our) ship.*
- νήις, -ιδος (ριδ-, οἶδα): *inexperienced, unskilled;* construed with the genitive.
- νηλεής, -ές (ἔλεος): *pitiless.*
- Νηλεύς, -ῆος: *Neleus, son of Poseidon and father of Nestor.* γ 4, 409, λ 254, 281.
- Νηληιάδης, -ᾶο: *son of Neleus, Nestor.*
- Νηλήιος: *adj. of Neleus, Nelean.*
- νηλής, *dat. νηλεί:* *adj. pitiless.*
- νήμα, -ατος (νέω): (*that which is spun*), *yarn.*
- νημερές and νημερέως: *adv. truly.*
- νημερής, -ές: *adj. unflinching, sure, true.*
- νηνεμία (ἀνεμος): *windless, calm.*
- νηός [νεώς]: *temple.*
- νηός [νεώς]: *gen. of νηῦς, ship.*
- νη-πενθής, -ές: *freeing from sorrow.* Cf. 'Not that Nepenthes, which the wife of Thone | In Egypt gave to Jove-born Helena,' Milton's *Comus* 675. δ 221.
- νηπιότης, acc. pl. νηπιάδας: *childishness.* νηπιάδας ὀχέειν, *act childishly.*
- νήπιος (ἔπος, infans): (*speechless*), *young, childish, foolish.* μέγα νήπιος, *great fool.*
- νή-ποινος: *with impunity, without recompense, unavenged.*
- Νήριον: *mountain of Ithaca.* ι 22.
- νήσαντο: *aor. of νέω, spin.*
- νήσος: *island.*
- νητός: *heaped up.*
- νηῦς, gen. νηῖος, acc. νῆα, νέα, nom. pl. νῆες, νέες, *dat. pl. νῆεσσι, νηοσι* [ναῦς, § 26 a]: *ship, boat.* The boats were drawn up on land, and the tents

- pitched near them. So *παρὰ νηυσὶ* became equiv. to *in the camp*.
- νήχω*, inf. *νηχόμεναι*, mid. *νηχόμενος*, fut. *νήξομαι*: *swim*. Cf. *νέω*.
- νίξω*, mid. *νίξομαι* (*νίπτω*): *wash*.
- νικάω*, impf. *ἐνικά*, iterative *νικάσκομεν*, aor. *νίκησα*: *conquer, excel, prevail, gain the victory, am victorious*.
- νίκη*: *victory*.
- νίπτομαι*, aor. inf. *νίψασθαι*: *wash*.
- νίσσομαι* (*νέομαι*): *return*.
- νιφετός* (*νίφος*): *snow storm, snow*.
- νοέω*, fut. *νοήσω*, aor. (*ἐ*)*νόησα* (*νοῦς*): *perceive, look, observe, devise*.
- νόημα*, -ατος: *thought, plan*.
- Νοήμων*, -ονος: an Ithacan. β 386, δ 630.
- νοήμων*, -ονος: *thoughtful, considerate*.
- νομέυς*, -ῆος: *herdsman, shepherd*.
- νομέω*: *herd, tend*.
- νομός*: *pasture*. *νομόνδε*, *to pasture*.
- νόος* and *νοῦς*, gen. *νόοιο*, *νοῦν*: *mind, thought, heart*. In α 3, Horace translated it *mores*. *νόψ*, *prudently*.
- νοστήω*, fut. *νοστήσειν*, aor. opt. *νοστήσειε*: *go, return, go home*.
- νόστιμος*: *of return, returning, capable of return, to return*. *νόστιμον ἦμαρ*, *day of return*, a periphrasis for *return*; see § 19 e.
- νόστος*: *voyage, way, return*.
- νόσφι* (*ν*): adv. *aloof, apart from, away*.
Construed with genitive.
- νοσφίζομαι*, aor. *νοσφίσατο*, partic. *νοσφισαμένην*, pass. as mid. *νοσφισθεις*: *turn away (from)*.
- νότιον*: neut. as subst., *the wet, the sea*.
- Νότος*: *Notus*, the south wind.
- νοῦσος* [*νόσος*]: *disease, sickness*. *νοῦσον Διός*, *disease (of) sent by Zeus*.
- νῦ* (*νῦν*): enclitic, a weak *now*. Cf. the English inferential *now* in 'Now it came to pass.'
- νυκτερίς*, -ίδος (*νύξ*): *bat*.
- νύμφη*: *bride, nymph, young woman*. *νύμφα* (Aeolic form) *φίλη*, *dear lady*.
- νύμφιος*: *bridegroom, newly-married*.
- νῦν*: *now, at the present time*. It often is contrasted not with time future or past, but with an hypothetical case.
- νύξ*, gen. *νυκτός* (*νοχ*): *night*.
- νυός* (*nurus*): *son's wife*.
- νύσσα*: *starting-point, scratch-line*.
- νῶι*, dat. *νῶιν* (*νος*): dual pers. pron., *we two*.
- νωίτερος* 3: *of us two*.
- νωλεμῶς*: *unceasingly, steadfastly*.
- νωμάω*, impf. *ἐνώμων*, aor. *νώμησεν*: *distribute, move this way and that, wield, guide*.
- νώνυμος* (*δνομα*, cf. *ἀνώνυμος*): *nameless, inglorious*.
- νώτον*: *back*. Plural is used as singular.

Ξ

- ξανθός*: *tawny, tawny-haired*.
- ξανθήιον*: *gift of hospitality, guest-gift*.
- ξεινίζω*, fut. *ξεινίσσομεν*: *have as guest, receive hospitably, entertain*.
- ξείνιον*: *gift of hospitality*.
- ξείνιος*: adj. *of strangers, of guests*.
- ξείνο-δόκος* (*δέκομαι*): *host*.
- ξείνος* [ξένος, § 26 d]: *guest-friend, friend, guest, stranger*.
- ξερός* [*ξηρός*]: *dry*. *ξερὸν ἠπείρω*, *the (dry) firm mainland*.
- ξεστός* (*ξέω*): *hewn, polished*.
- ξέω*, aor. *ξέσσε*: *hew, shape, polish*.
- ξίφος*, -εος: *sword, long-sword*.
- ξύλον*: *wood*. Plural as singular.
- ξύλ-οχος* (*ἔχω*): *thicket*.
- ξύμ-βάλλω*, aor. mid. *ξύμβλητο*: *bring together*; aor. mid. *met*.
- ξύμ-πᾶς*, acc. pl. *ξύμπαντα*: *all*.
- ξύν*: prep. with dat., *with*. See *σύν*.
- ξύν-εργω*: *bind together*.
- ξύν-εimi*, fut. *συνέσσεσθαι*: *am with*.
- ξύνεισις*: *junction*.
- ξύν-ιῆμι*, aor. *ξύνετο*: *listen, harken, hear*.

O.

ὁ, ἡ, τό (nom. pl. τοί, ταί, and οί, αί):

(1) dem. *this, that*; freq. used for the personal pron., *he, she, it*. ὁ μὲν . . . ὁ δέ, *one (the one) . . . the other*.

(2) Definite article *the*, which is generally distinctly demonstrative (*this, that*) in force. § 45 g.

ὅ, ἣ, τό, nom. pl. τοί: relative pron., *who, which, what*. See *ὅς*.

ὅ: conj. equiv. to *ὅτι, that*. Cf. quod.

ὀβελός (*obelisk*): *spit* for roasting meat.

ὀβριμο-πάτηρ: *mighty-fathered*, i.e. *daughter of a mighty father*.

ὄβριμος: *mighty, heavy*.

ὀγδόατος (*octavus*) *eighth*.

ὁ γε, ἡ γε, τό γε: intensive of ὁ, ἡ, τό, *this, that; he, she*.

ὄγχνη: *pear-tree, pear*.

ὀδαία pl. (ὀδός): *wares*.

ὀδάξ (*δάκνω*): adv. *with the teeth*.

ὅδε, ἧδε, τόδε, dat. pl. τοῖσδε, τοῖσδε(σ)ι(ν): dem. *this, this one here*.

ὀδίτης (ὀδός): *way-farer*.

ὀδμή (*odor*): *odor, stench*.

ὀδός fem.: *way, journey*.

ὀδούς, gen. ὀδόντος (*dens*): *tooth*.

ὀδύνη (*an-odyne*): *pain, pang*.

ὀδύρομαι, aor. subjv. ὀδύρεται: *bewail, lament, complain*.

[Ὀδύσσεια: *Odyssey*. Originally a fem. adj. of *Odysseus*, construed with *ποίησις*.]

Ὀδυσ(σ)εύς, -ῆος (§ 39 d), acc. Ὀδυσσῆα, Ὀδυσσεά: *Odysseus, Ulixes, Ulysses*, an Ithacan, the hero of the *Odyssey*, father of Telemachus. He was one of the wisest of the Achaean leaders, and is called πολύτροπος (*shifty*), πολύμητις (*crafty*), and πολυμήχανος (*abounding in devices*).

ὀδύσσομαι, aor. ᾠδύσαο (§ 47 j), perf. (as pres.) ὀδώσται: *am angry, am wroth*.

ὀδώδειν: plpf. as impf. of δίζω.

ὀδώδυσται: perf. of ὀδύσσομαι.

ὄεσσι: dat. pl. of ὄεις, *sheep*.

ὄζος: *branch*.

ὄζω, plpf. as impf. ὀδώδειν: *am odorous*.

ὀδμή ὀδώδειν, *odor rose fragrantly*.

ὄ-θεν: adv. *whence*.

ὄ-θι [οἷ]: adv. *where*. § 36 b.

ὀθνοί pl.: *linen webs*.

οἱ: encl., dat. 3 pers. pron., *him, her*.

οἶα: adv. *as*. See *ὄλος*.

οἰγνῦμι, aor. ᾤξε: *open*.

οἶδα perf. as pres., 2 sing. οἶσθα (οἶδας, α 337), pl. ἴδμεν [ἴσμεν], ἴστε, ἴσασι, subjv. εἰδῶ, opt. εἰδείης, inv. ἴσθι, inf. ἴδμεν(αι), partic. εἰδώς, ἰδύια, plpf. ἦδεα, 3 sing. ἦδη and ἡλδει, 3 pl. ἴσαν, fut. εἴσεται and εἰδήσεις, inf. εἰδησέμεν (ἴδ-, *will*): *know*. κεδνὰ ἰδύια (*knowing faithful things*), *faithful-hearted*; δλοφώια εἰδώς, *wily*. The partic. is sometimes construed with the genitive.

οἰδέω, impf. ᾤδεε: *am swollen*.

Οἰδιπόδης, -δαο: *Oedipus*. λ 271.

ὀίεται [οἶγ]: 2 sing. of οἶομαι, *think*.

ὀίεσιν: dat. pl. of *οἶς, sheep*.

οἰζυρός (οἰζύς) 3: *wretched, miserable*.

Superl. οἰζυρώτατος.

οἰζύς, -τός: *suffering, misery, woe*.

οἰζύω, aor. partic. οἰζύσας: *endure misery*.

οἰήμον: *rudder*. Plural as singular.

οἰκα-δε (οἶκος): adv. *homeward*.

οἰκέυς, -ῆος (οἶκος): *servant, slave*.

οἰκέω, impf. ᾤκει: *dwell, live*.

οἰκία pl.: *home, dwelling*.

οἰκο-θι: adv. *at home*.

οἰκοί: adv. *at home*.

οἰκόν-δε: adv. *to (his) home*. § 36 d.

οἶκος (φοῖκ-, vicus, -wich in Norwich): *house, home, dwelling, estate*.

οἰκτιστος: superl. of οἰκτρός.

οἰκτρός: *pity, compassion*.

οἰκτρός, neut. pl. as adv. οἰκτρά, compar.

οἰκτρότερα, superl. οἰκτροτάτην and

οἰκτιστος: *pitiful, miserable*.

οἶμη: (*way*), *lay, song*.

οἰμῶζω, aor. φῶωξεν, aor. partic. οἰμῶξας
(οἶμοι): *groan*.

δῖν: acc. sing. of δῖς, *sheep*.

οἶνο-βαρεῖω: *am heavy with wine*.

οἶνό-πεδος: adj. *of the vineyard*.

οἶνο-ποτάζω (πότης): *drink wine*.

οἶνο-ποτήρ, -ῆρος: *wine-drinker*.

οἶνος (φοῖνον, vinum, wine): *wine*.

οἶνο-χοεῶ and οἶνο-χοεῶω, aor. οἶνοχοῆ-
σαι (χέω): *pour out wine, pour out*.

οἶνο-χόσος (χέω): *cup-bearer, butler*.

οἶν-οψ, -σπος: *wine-colored, dark*.

οἶο [οῦ]: gen. of possessive pron. οἷς, *her*.

οἶομαι and οἶω, aor. οἶσατο, pass. as mid.
οἶσθη (§ 53 d): *think (of), have an
idea, have a presentiment, conjecture*.

οἶο-πόλος: *lonely, desolate*.

οἶός and οἶός: gen. of δῖς, *sheep*.

οἶος 3: *alone, by (my)self*.

οἶος 3: relative pron. of quality, *of what
sort, what kind of, what, as*; with
τοῖος to be supplied, *such as* with in-
finitive. οἶον, neut. acc. as adv., *how*.

οἷς, gen. οἶός, οἷος, acc. οἷον, pl. nom. οἷες
(οῦες?), dat. οἷεσσιν, οἷεσσι, acc. οἷς
(οἷς, οἷς, ewe): *sheep*. § 27 a.

οἶσατο: aor. of οἶομαι.

οἶσμέν(αι): aor. inf. of φέρω.

οἶσθα: 2 sing. of οἶδα, κνω.

οἶστεύω, aor. partic. οἶστεύσας: *shoot an
arrow, shoot*.

οἶστός: *arrow*.

οἶσύνιος 3: *of willow, willow*.

οἶσων: fut. partic. of φέρω, *bring*.

οἶπος: *fate, lot, destruction*.

Οἰχालιεύς, -ῆος: *Oechalian*, from Οἰχάλιη,
a town in Thessaly.

οἰχνήω: *come, return*. Frequentative
of οἶχομαι, like φορέω of φέρω.

οἶχομαι, impf. φῆχeto: *go, am gone*.

οἶω: *think*. See οἶομαι.

οἶων: gen. pl. of δῖς, *sheep*.

οἰωνός: *bird of prey, bird of omen, bird*.

ὀκρίό-εις, -εσσα: *jagged, rough*.

ὀκτώ: numeral, *eight*.

ὀκτωκαιδέκατος 3: *eighteenth*.

ὄλβιος: *happy*. ὄλβια, neut., *happiness*.

ὄλβος: *happiness, good-fortune*.

ὄλεθρος (δλλυμι): *death, destruction*.

ὀλέω (δλλυμι): *destroy, kill*.

ὀλέσαι: aor. inf. of δλλυμι, *destroy*.

ὀλιγη-πελέων: partic. *with little strength,
in a faint*.

ὀλιγη-πελή: *faintness, faint*.

ὀλίγος 3: *little, small*. ὀλίγον, adv.

ὀλλῦμι, pass. partic. ὀλλυμένων, fut. δλέσ-
σει, aor. ὤλεσα, ὄλεσσα, mid. ὀλόμην,
ὤλετο, perf. ὄλωλε: *ruin, destroy, kill,
lose*; mid. and perf., *am destroyed,
perish, die*.

ὀλολύζω, aor. ὄλολυξε: *raise the voice,
utter a cry*.

ὄλοντο: *perished*, aor. mid. of δλλυμι.
§ 46 a.

ὄλοός 3: *destructive, deadly*.

ὄλοό-φρων, -ονος (φρήν): *baleful-minded,
malicious*.

ὄλοφύρομαι, aor. ὄλοφύραο: *complain,
lament; commiserate*.

ὄλοφώιος: *destructive*. ὄλοφώια pl. *wiles,
tricks*.

ὄλοώτατος: *accursed*, superl. of ὄλοός.

Ὀλύμπιος: *Olympian*.

Ὀλύμπος: *Olympus*, a high mountain
on the boundary between Macedonia
and Thessaly; the abode of the
gods.

ὄλωλε: *has perished*, perf. of δλλυμι.

ὀμάδεω, aor. ὀμάδησαν: *raise a din,
make a hubbub*.

ὀμαδος: *din, hubbub*.

ὀμαλός: *even, smooth*.

ὀμαρτέω, aor. opt. ὀμαρτήσεεν: *keep pace,
go equally swift*.

ὀμβρος (imber): *rain, storm*.

ὀμ-ηγερός, -ές (ἀγείρω): *assembled, to-
gether*.

ὀμ-ηλικής: (*of the same age*), an abstract
collective, *fellows, comrades*. It some-
times refers to a single person.

- ὀμίλῳ, impf. ὀμίλειν, aor. opt. ὀμίλησειεν: *assemble, meet, associate with.*
- ὀμίλος: *throng.*
- ὄμμα, -ατος: *eye.*
- ὀμνῦμι, aor. ὄμοσα, ὄμοσεν, imv. ὄμοσον, ὀμόσατε, inf. ὀμόσσαι: *swear.*
- ὀμόθεν: *from the same spot.*
- ὀμοίος: *impartial, common.*
- ὀμοῖος 3: *like.*
- ὀμοιώω, aor. pass. ὀμοιωθήμεναι: *make like; pass. claim to be like.*
- ὀμόργνυμι, mid. impf. ὀμόργνυτο, aor. ὀμορξάμενος, : *wipe away.*
- ὀμός 3: *like, common.*
- ὄμοσαν ind., ὄμοσον imv., ὀμόσσαι inf.: aor. of ὀμνυμι, *swear.*
- ὀμοῦ: adv. *together, at the same time, along with, with.*
- ὀμο-φρονέω (φρήν): *have like mind, sympathize.*
- ὀμο-φροσύνη: *like-mindedness, harmony, union of mind.*
- ὀμφαλός: (navel), *center, heart.*
- ὄμφαξ, -ακος: *unripe grape.*
- ὀμφή: *voice.*
- ὀμῶς (ὄμός): adv. *alike, equally.*
- ὄμως: *never-the-less, yet.* λ 565.
- ὄν-δε: acc. of the possessive pron. ὄς, with the suffix -δε, *towards.*
- ὄνειαρ, -ατος: *blessing, relief.* The pl. is always used of *viands.*
- ὄνειδος, -εος: *shame, reproach.*
- ὄνειρειος 3: adj. *of dreams.*
- ὄνειρον and ὄνειρος: *dream.*
- ὄνήμενος: *blessed one, one on whom the blessing δναω has been pronounced; 2 aor. partic. of ὄνιημι. The contrary is οὐλόμενος.*
- ὄνητορίδης: *son of Onetor.* γ 282.
- ὄνιημι, aor. partic. mid. ὄνήμενος: *bless; mid. partic. blessed.*
- ὄνομα and οὐνομα, -ατος: *name.*
- ὄνομάζω: *name, mention, address.*
- ὄνομαι, fut. ὄνόσσεσθαι: *find fault with, esp. disparage as too little.*
- ὄνομαίνω, aor. subjv. ὄνομήνω: *name, tell.*
- ὄνομα-κλή-δην: *calling by name.*
- ὄνόσσεσθαι: see ὄνομαι.
- ὄνυξ, -υχος (onyx): (nail), *talon.*
- ὄξύς, -εῖα, -έ, nom. pl. masc. ὄξέες: *pointed, sharp, keen. ὄξύ, adv. keenly.*
- ὄου (δο?): gen. of ὄς, *who.* § 38 b.
- ὄπα: acc. of ὄψ, *voice.*
- ὄπάζω, fut. ὄπάσω, aor. ὄπασσα, ὄπασε, mid. ὄπασσάμενος (ἐπομαι): *give as a companion, give, grant; mid. take as a companion.*
- ὄπ(π)η: adv. *where.*
- ὄπηδέω: *accompany, attend.*
- ὄπί: dat. of ὄψ, *voice.*
- ὄπιζομαι: *regard, shun.*
- ὄπι(σ)θεν: adv. *behind, afterward, here-after.*
- ὄπίσ(σ)ω: adv. *behind, afterward, here-after; back.*
- ὄπλέω, impf. ὄπλεον: *make ready.*
- ὄπλιζομαι, aor. imv. ὄπλισσον, mid. ὄπλισσατο, ὄπλισάμεθα, subjv. ὄπλισσέμεθα: *make ready, prepare.*
- ὄπλον: pl. *tools, implements, tackle.*
- ὄπλότατος 3: *youngest.*
- ὄπου: adv. *where.*
- ὄπη [ὄπη]: adv. *where, in what way, as.*
- ὄπόθεν: *whence, of what stock.*
- ὄπό-θι [ὄπου]: adv. *where.* § 36 b.
- ὄποῖος 3: *of what sort, what.*
- ὄπ(π)ότε: adv. *when, whenever.*
- ὄπότερος 3: *which of the two.*
- ὄπως [ὄπως]: *in what way, how.*
- ὄπταλέος: *roasted.*
- ὄπτάω, impf. ὄπτων, aor. ὄπτησαν: *roast.*
- ὄπτός: *roasted.*
- ὄπιώ: wed. ὄπιοντες, *married, wedded.*
- ὄπωπα: perf. of ὄράω, *see.*
- ὄπωπή: *sight, view. ἀντήσαι ὄπωπῆς, get sight.*
- ὄπώρη: *late summer, early autumn.*
- ὄπωρινός: adj. (of) *in late summer.*
- ὄπως: *how, as, since; in order that.*
- See ὄπως.

δράω or **όρώω**, partic. *όρώων*, impf. *όρώμεν*, mid. opt. *όρώητο*, fut. *ήφεται*, aor. *είδον*, *ίδον*, mid. *ιδόμεν*, inf. *ιδέειν*, perf. *έπωπας*: see, look, behold. (The stem *ιδ-* originally was *φιδ-*.)

δργυια (*δρέγω*): fathom, the distance between the finger-tips of the extended arms.

δρέγω, aor. inf. *δρέξαι*: extend.

δρεσί-τροφος: mountain-bred.

δρεσ-κῶπος (*κείμαι*): adj. dwelling on the mountains, mountain.

δρεσι: dat. pl. of *δρος*, mountain.

δρέστερος: of the mountain.

Όρέστης, -ῶο: Orestes, son of Agamemnon, who took vengeance on his father's murderer, Aegisthus. α 40.

δρθό-κραιρος 3: straight-horned.

δρθός: straight, erect, upright.

δρίνω, aor. *δρίνα*, *ώρίνας*: arouse, excite.

δρκος: oath; oath-token, or power invoked to bind the oath-taker and punish him if the oath is broken.

δρμαίνω, aor. *ώρμησαν*: ponder, revolve, consider.

δρμάω, aor. pass. *ώρμήθησαν*, partic. *δρμηθείς*: pass. rush, hasten, set out. θεού *δρμηθείς*, inspired of the divinity.

δρμή: impulse, onset, force, orders; endeavor.

δρμίζω, aor. *ώρμισαν*: moor, make fast.

δρμος: anchoring-place, roadstead.

δρνις, -ῖθος: bird.

δρνῦμι, mid. *δρνυται*, aor. *ώρσε*, *ώρορε*, mid. *ώροτο*, impv. *δρσο*, plpf. *δρώρει*: arouse, excite, drive on; mid., 2 aor., and perf., arise, begin, raise myself, hasten.

δροθύνω (*δρνυμι*): rouse.

δρομαι: am waiter, am watcher.

δρος, -εος, dat. *ούπει*, pl. *δρεσι*: mountain.

δρός: whey.

δρούω, aor. *δρουσαν*: go hastily, rush.

δρώω: see *δράω*, see, behold.

δρσας partic., *δρσεο* or *δρσο* mid. impv.: of *δρνυμι*, rouse; mid. arise. § 51 e.

Όρτίλοχος: Ortilochus. γ 489.

Όρτυγίη: Ortygia, prob. the old name for Delos, in ε 123.

δρυμαγδός: din, noise.

δρύσσω, aor. *δρυξα*: dig.

δρφναίος 3: dark, gloomy.

δρχαμος: leader, commander.

δρχατος: orchard, a collection of trees and plants set out in symmetrical rows. See *δρχος*.

δρχέομαι, aor. *δρχήσασθαι*: dance.

δρχηθμός: dance.

δρχηστός, -ός (*orchestra*): dance.

Όρχομενός: Orchomenus, an ancient Boeotian city, capital of the Minyae, where the Cephissus empties into Lake Copais. λ 284, 459. Called 'Minyan' in distinction from Arcadian Orchomenus.

δρχος: row.

δρώρει(ν): had arisen, plpf. of *δρνυμι*.

δς, ή, δν, gen. masc. *οιο* (*σφο*, suus): possessive pron., own, his, her. § 45 d. Since this began with a consonant (*φ*), 'apparent hiatus' (§ 30 f) is freq. before it.

δς, ή, δ or **τό**, gen. masc. *οὔ, δου* (better *δο*, § 38 b): (1) rel., who, which, what. *δ*, adv. acc. as conj., in that, that; cf. quod. (2) Dem. masc., *δς* and *ό*, he, esp. with *οὔδέ, μηδέ, και*, and *γάρ*.

δς περ, ή περ, δ περ: intensive rel., just who, exactly who; or concessive, who nevertheless.

δσος: see *δσος*.

Όσσα: Ossa, a Thessalian mountain. λ 315.

δσσα: rumor.

δσσάκι: adv. as often as.

δσσε dual (*oculus*): eyes.

δσομαι (*δσσε*): look, behold, see, picture to one's self.

- ὄσ(σ)ος** 3: *how large, how much, how far*; pl. *as many as*. With *τόσος* expressed or implied, *as much as*. *ὄσ(σ)ον*, adv., *how greatly, by as much as, as far as*.
- ὀστέον**, gen. and dat. pl. *ὀστέφιν*: *bone*.
- ὄς τις** or **ὁ τις**, **ἡ τις**, **ὄτ(τ)ι**, gen. *ὄττεν*, dat. *ὄτεω*, acc. *ὄν τινα, ὄτινα*, gen. pl. *ὄτεων*, neut. pl. *ὄσσα [ἄτινα]*: indef. rel., *who, whoever*; in indirect questions, *who*. *ὄ τι*, *wherefore, why*.
- ὄτε**: *when*, and at times, *since*.
- ὄτεω, ὄτεων, ὄτινα, ὄτις**: see *ὄς τις*. § 45 s.
- ὄτ(τ)ι**: conj. *that, because*; adv. strengthening superl., *ὄττι τάχιστα*, *as quickly as possible* (cf. *quam*).
- ὄτρηρός**: *ready, prompt*.
- ὄτρηρῶς**: adv. *speedily, at once*.
- ὄτρυνῶν**, fut. *ὄτρυνέει*, aor. *ὄτρυνε*, opt. *ὄτρυνειαν*: *arouse, make ready, excite, impel, urge on, order*.
- ὄττεο** [*ὄττου*]: gen. neut. of *ὄς τις*.
- ὄττι**: see *ὄτι, ὄς τις*.
- ὄϋ** (*φοϋ*): gen. of 3 personal pron., (*of*) *him, (of) her*. The possessive is *ὄς, ἡ, ὄν*, or *ὄός, ἑή, ἑόν*.
- ὄϋ, οϋκ, οϋκί, and οϋχ**: neg. adv., *not*. In questions it implies the answer *yes*.
- ὄϋας**, -ατος, dat. pl. *ὄϋσιν* [*ὄϋς*]: *ear*.
- ὄϋδας**, -εος, dat. *ὄϋδει*: *floor, ground*. *ὄϋδάσδε*, *to the ground*.
- ὄϋ-δέ**: *but not, and not, not even, nor*.
- ὄϋδέ ποτε**: *never at any time*.
- ὄϋδείς**, dat. *ὄϋδενί*, neut. *ὄϋδέν*: *no one*.
- ὄϋδέν** (*ὄϋδέϊς*): *not at all*. Equiv. to *ὄϋ τι*, which is more freq. in Homer.
- ὄϋδός**: *threshold*.
- ὄϋθαρ**, -ατος (*udder*, Germ. *Euter*): *udder*.
- ὄϋκ**: see *ὄϋ, not*.
- ὄϋκ-έτι**: *no longer, no more*.
- ὄϋκί** (*ὄϋ*): *not*, used at the end of a sentence in *καί οϋκί*.
- ὄϋλαί** (*ὄϋλόχυνται*) pl.: for *ὄϋλαί κριθαί*, *whole barley-corns*.
- ὄϋλόμενος** 3: *destructive, deadly, cursed*. Aor. partic. of *ὄλλυμι*, *destroy*.
- ὄϋλος** 3: *thick, woolly, fleecy*.
- ὄϋλό-χυνται** (*χέω*) pl.: (*poured out barley-corns*), *barley-corns*.
- ὄϋλυμπος**: *Olympus*. See *ᾠλυμπος*.
- ὄϋν**: inferential particle, *now, then, so, at all events*.
- ὄϋνεκα** [*ὄϋ ἔνεκα*]: *for the sake of which; because; in that, that*.
- ὄϋνομα**, -ατος: see *ὄνομα*, *name*.
- ὄϋρανίωνες** pl.: *of heaven, inhabitants of heaven*.
- ὄϋρανό-θεν**: adv. *from heaven*.
- ὄϋρανο-μήκης**, -ες: *reaching-to-heaven*.
- ὄϋρανός**: *heaven, the heavens, sky*.
- ὄϋρή**: *tail*.
- ὄϋρον**: 'piece' ploughed by mules. The length of a furrow was a fixed standard of length, like our 'furlong' (= furrow long). The width of a piece which a pair of mules could plough in a day, the length of furrow being constant, came also to form an absolute standard of distance (*ὄδρον*), like our 'stone's throw.' Mules ploughed faster than oxen; cf. K 351ff.
- ὄϋρος**, gen. *ὄϋρεος* [*ὄρος*]: *mountain*.
- ὄϋρος**: *wind*. *ἴκμενος ὄϋρος*, *favoring breeze*.
- ὄϋρος**: *guard, warder*.
- ὄϋτάζω**, perf. pass. partic. *ὄϋτασμένος*, aor. inf. *ὄϋτάμεναι*, mid. (as pass.) partic. *ὄϋτάμενος*: *wound with a weapon held in the hand*.
- ὄϋ-τε**: *and not, nor*. *ὄϋτε . . . ὄϋτε*, *neither . . . nor*.
- ὄϋτιδανός** (*ὄϋ τις*): *worthless*.
- ὄϋ τις, οϋ τι**: *no one, none*. *ὄϋ τι*, *not at all*.
- ὄϋτις**: *Noman*, the name assumed by Odysseus in order to deceive the Cyclopes. ι 366, 408.

οὐ τοι: *by no means.*

οὗτος, αὐτη, τοῦτο: dem. *this.* οὗτος is the ordinary demonstrative pronoun in Greek, and points to a person or thing as present, either actually or in thought. Its place in Homer is generally taken by the article, ὁ, ἡ, τό, in demonstrative use.

οὕτω(ς): adv. *thus, so.*

οὐχ: see οὐ, *not.*

ὀφείλω, aor. ὄφελον, ὄφελος [ὀφείλω]: *owe, impf. ought.* The aor. ind. is used with αἴθε and ὡς to express a wish which cannot be realized; ὡς ὄφελον ἔμμεναι υἱὸς κτλ., *would that I were the son, etc.* Very similar is the use of the impf. in τῷ μὴ γείνασθαι ὄφελον, "would that these had not given me birth," θ 312.

ὀφέλλω, aor. opt. ὀφέλλειεν (§ 33 e): *increase.*

ὀφθαλμός: *eye.* Cf. ὄμμα. ἐν ὀφθαλμοῖσιν, *before (my) eyes.*

ὄφρα: conj. (1) of time, *while, as long as, until*; (2) of purpose, *that, in order that.*

ὄφρῆς, -ῶς (*brow*): *eye-brow, brow.*

ὄχῳ (ἔχῳ): adv. *pre-eminently, by far.*

ὄχέω, iterative impf. ὀχέεσκον, aor. mid. ὀχήσατο (ἔχῳ): *bear, endure. νηπιῶας ὀχέειν, act childishly.*

ὄχθη: *bank, river-bank, shore.*

ὄχθῆω, aor. partic. ὀχθήσας: *am out of temper; aor. partic. in a burst of rage.*

ὄχλιζω, aor. opt. ὀχλίσσειαν: *heave.*

ὄχος, dat. pl. ὄχεσφι: pl. *chariot.*

ὄχος (ἔχῳ): *holder.*

ὄψ, dat. ὄπι, acc. ὄπα (νοχ): *voice.*

ὄψέ: adv. *late.*

ὄψει, ὄψεται: fut. of ὄράω, *see.*

ὄψι-γονος: *late-born, of future ages.*

ὄψον: pl. *cooked-bits, often of meats, the 'relish' for bread and wine.*

Π.

πάγος (πήγνυμι): *cliff.*

παγ-χάλκεος: adj. *of solid bronze.*

πάγῃ: adv. *altogether, utterly.*

πάθεν [ἔπαθεν, § 46 a] ind., παθεῖν inf., πάθησιν [πάθη] subjv.: aor. of πάσχω, *suffer.*

παίζω, aor. impv. παίσατε (παῖς): *play, sport, make merry, dance.*

Παίηων, -ονος [Παιῶν or Παιᾶν]: *Paeëon, the surgeon and physician of the gods.* The name became an attributive epithet, and was applied to Apollo.

παλαιό-εις, -εσσα: adj. *rugged, rocky.*

παῖς or πάσις (§ 27 a), gen. παιδός, dat. pl. παιδεσσι: *child, son, daughter.*

πάλαι: adv. *long ago, long before.*

παλαιμοσύνη: *wrestling.* Cf. πάλη.

παλαιός (πάλαι) 3: *of old, ancient.*

παλαιστής: *wrestler.* See πάλη.

παλαί-φωτος (φηνί): *spoken long ago.*

παλαίω, aor. ἐπάλαιεν: *wrestle.*

παλάμη: *palm, hand.*

πάλη (palaestra): *wrestling.*

παλιμ-πετές: adv. *in backward flight, baffled.*

παλιν: adv. *back, backward.*

παλιν-τιτος: (*paid back*), *requited. παλιντιτα ἔργα, deeds of requital, vengeance.*

παλι-ρρόθιος (ρόθος): *surging back, returning of a wave.*

Παλλάς, -άδος (πάλλω): *Pallas, (Spear-wielder).* Epithet of Athena as goddess of war.

πάλλω, perf. mid. inf. πεπαλάσθαι (as from παλάσσω): *shake; of lots, cast.*

παλύνω: *sprinkle.*

παμ-μέλῃς, -ανος: *all-black.*

πάμ-παν: adv. *entirely, altogether, at all.*

πάμ-πρωτον: adv. *first of all.*

παμ-φανών, -ωντος: *all-shining, bright.*

πᾶν-άπαλος: (*all-tender*), *delicate.*

παν-ἀργυρος: adj. of solid silver.

Παν-αχαιοί pl.: the Pan-Achaean, Achaeans as a whole. α 239.

παν-δαμάτωρ, -ορος: all-subduing.

παν-ἡμαρ: adv. all day long.

παν-ἡμέριος 3: adj. all day long. § 59 a.

παν-νύχιος 3: adj. all night long. § 59 a.

Πανοπέυς, -ῆος: Panopeus, town in Phocis, on the Cephissus, near Boeotia.

πάν-ορμος: convenient for mooring.

πάντεσσι: Aeolic dat. pl. of πᾶς.

πάντη: adv. everywhere, on all sides.

παντοίος (πᾶς) 3: adj. of all sorts.

πάντοσε: adv. on all sides.

παν-υπέρτατος 3: (uppermost), farthest.

παν-ύστατος: last of all.

πάππα voc.: papa. ζ 57.

παπταίνω: peer about, scan.

πάρ (§ 32), **παρά**, and **παραί**: adv. and prep. by the side of, beside, near by.

(1) With dat., by the side of, by. Ἀργείων παρὰ νηυσί, by the ships of the Argives; παρὰ δὲ σφι τίθει κύπελλα, beside them he placed cups; παρὰ σοί, at thy house; πᾶρ Μενέλαω, at the home of Menelaus.

(2) With acc., to the side of, along by. στή ῥα παρὰ σταθμόν, she took her stand by the column; παρὰ θίνα θαλάσσης ἦα, I went along the shore of the sea; ἐλθέ παρὰ ξανθὸν Μενέλαον, go (beside, i.e.) to the house of tawny Menelaus.

(3) With gen., from the side of, from. ἀνίοντα παρ' Ἴλου, returning from the (side, i.e.) house of Ilus; παρ' ἐμεῖο, from my side, from my house; ἦλθον παρὰ νηὸς, they came from the ship.

Adv. παρὰ ἐτάνωσε τράπεζαν, by their side she drew a table.

πάρα: by 'anastrophe' (§ 58 c) for παρά,

(1) when it follows its case immediately, and (2) when it stands for πάρεστι or πάρεισι. εἰ δ' ἐθέλεις πεζός,

πάρα τοι δίφρος τε καὶ ἵπποι, but if thou wishest to go by land, both chariot and horses are at thy service.

παρα-θεῖτο: see παρατίθημι.

παραί: see παρὰ.

[**παραίνεσις**, -ιος: advice, exhortation.]

παρα-κλιδόν: adv. turning aside, evasively.

παρά-κοιτις, -ιος: couch-mate, wife.

παρα-λέγω, aor. mid. παρελέξατο: mid. lie beside.

παρ-αμείβομαι, aor. partic. παραμειψάμενος: pass by.

παρα-μῖνω (μένω): remain beside, remain with, remain.

παρα-νηέω [νέω]: heap up beside.

παρα-νήχομαι, fut. παρανήξομαι: swim past, swim along.

παρα-πέμπω, aor. παρέπεμψε: send along, guide on its way.

παρα-πλάζω, aor. παρέπλαξεν: drive past, drive from (my) course.

παρα-πλήξῃ, -ῆγος: (smitten sideways, by waves that run up and along a receding shore), shelving, sloping.

παρα-πλώω, aor. παρέπλω: sail past.

παρα-πνέω, aor. subjv. παραπνεύσῃ: blow past.

παρα-στα-δόν (ἵστημι): adv. standing beside, stepping up beside.

παρα-σταῖεν, **παραστάς**: see παρίστημι.

παρα-σχέιν: furnish; aor. of παρέχω.

παρα-τίθημι, 3 sing. παρτίθει (§ 55 a), aor. παρέθηκα, πάρθεσαν, opt. παραθεῖτο: place beside; aor. mid. partic., risking.

παρα-τροπέω (τρέπω): turn away; partic. evasively.

παρ-αυδάω: (persuade), speak comfortably of.

παρα-φεύγω, aor. inf. παρφυγείν: flee past, aor. escape past.

παρά-φημι: mid. partic. παρφάμενος: talk over, persuade, beguile.

πάρδαλις, -ιος: pard, leopard.

- παρ-έξομαι**: *sit beside*.
- παρειαί** pl.: *cheeks*.
- πάρ-ειμι**, inf. *παρέμμεναι*, partic. *παρέων*.
impf. *παρήσθα*, *παρήεν* (ειμί): *am present, am at hand*.
- πάρ-ειμι**, partic. *παριών* (εἶμι): *pass by*.
- παρ-έκ** or **παρέξ**: adv. *forth and along, along outside, away from the truth*.
Prep. with gen., *outside of*; with acc., *past*.
- παρ-ελάω**, aor. *παρήλασε*: *drive past, row past, sail past*.
- παρ-έλθη**: aor. subjv. of *παρέρχομαι*.
- παρ-εήνεον**: see *παρηνήνεω*.
- παρ-έξ**: see *παρέκ*.
- παρ-εξ-ελάω**, inf. *παρεξελάων*, aor. subjv. *παρεξελάσωσιν* (ελάωνω): (*drive past*), *row past*.
- παρ-εξ-έρχομαι**, aor. inf. *παρεξελεθεῖν*: *pass along by, evade*.
- παρ-έξω**: fut. of *παρέχω*.
- παρ-εόντων** [*παρόντων*]: see *πάρεμι*.
- παρ-έπλω**: aor. of *παρπλώω*.
- παρ-έρχομαι**, aor. *παρήλθε*, subjv. *παρέλθη*: *pass by, pass*.
- παρ-εστάμεναι** [*παρεστάναι*]: *stand by, aid*, perf. inf. of *παρίστημι*.
- παρ-έστη**: aor. of *παρίστημι*.
- παρ-έχω**, fut. *παρέξω*, aor. inf. *παρ-οσχέιν*: *furnish, supply, give*.
- παρ-έων** [*παρών*]: see *πάρεμι*.
- παρ-ήεν** [*παρήεν*]: impf. of *πάρεμι*.
- παρ-ήλασαν**: aor. of *παρελάωνω*.
- πάρ-ημαι**: *sit beside*.
- παρ-θέμενοι**: *risking*. See *παρτιθῆμι*.
- παρθενική**: *maiden*, strictly an adj., but used also as substantive.
- παρθένιος** 3: adj. *virgin, maiden*.
- παρθένος** fem.: *virgin, maiden*.
- πάρ-θεσαν**: aor. of *παρτιθῆμι*.
- παρ-ίζω**: *seat beside*.
- παρ-ίσταμαι** (mid.), 2 aor. opt. *παρ-οσταίεν*, partic. *παρ-οστάς*, perf. inf. *παρ-οστάμεναι*: *stand beside, stand by, assist, befall*.
- παρ-ιών**: *passing by*. See *πάρεμι*.
- πάροιθε(ν)**: adv. *in front, before*. τὸ *πάροιθε*, *in time past*.
- πάρος**: adv. *before, in time past, formerly*. τὸ *πάρος*, *formerly*. Conj. with inf. (cf. *πρίν*), *before*; *πάρος ἦν γαῖαν* *ικέσθαι*, *before he came to his own land*.
- παρ-τιθεῖ**: see *παρτιθῆμι*.
- παρ-φάμενος**: see *παράφημι*.
- παρ-φυγείν**: see *παρ-φυγέω*.
- πάς, πᾶσα, πᾶν**, gen. *παντός, πάσης*, fem. gen. pl. *πασῶν* or *πασέων*, dat. pl. *πάντεσσι(ν)*: *every, all, the whole*. With numerals, *in all, all told*, as *ἐν ἀμφιφορεῦσι δωδέκα πᾶσιν*, *in jars twelve in all*. *πάντα*, adv. *wholly, entirely*.
- πάσαντο**: aor. of *πατέομαι*.
- πάσσαλος**, gen. *πασσαλόφι*: *peg, pin*, on which to hang clothes or lyre.
- πασσάμενος**: aor. of *πατέομαι*.
- πάσων**, -οτος: compar. of *παχύς*.
- πάσχω**, fut. *πέλομαι*, aor. *ἔπαθον*, perf. *πέπονθας*, 2 pl. *πέποσθε* (*πέπασθε*?), plpf. *ἐπέπονθεν* (*παθ-σκω*): *suffer*.
- πατόμαι**, aor. *πάσ(σ)ασθαι* (*feed*): *eat, partake of*, with acc. or genitive.
- πατήρ**, gen. *πατέρος* or *πατρός*, gen. pl. *πατέρων* or *πατρῶν* (*pater*): *father*.
- πάτος**: *tread, footstep, step*.
- πατήρ**: *fatherland*.
- πατρῖς**, -ίδος: strictly adj. *of his fathers*; then (*sc. γῆ*), *fatherland*.
- πατρο-κισίγνητος**: *father's brother*.
- Πάτροκλος**, gen. *Πατροκλήος*: *Patroclus*, son of Menoetius, friend of Achilles, slain by Hector. γ 110, λ 468.
- πατρο-φονεύς**, -ῆος: *father's murderer*.
- πατρίος** (*πατήρ*) 3: *father's, of the father, ancestral*.
- παῦρος**: *scant, pl. few*.
- παύω**, inf. *παύμεναι*, fut. *παύσεσθαι*, aor. *παῦσεν*, (ἐ) *παύσατο*: *stop, put an end to, give rest*; mid. *cease*.

Πάφος: *Paphos*, a noted seat of Aphrodite's worship, on the island of Cyprus.

πάχεται [*παχύς*]: adj. *thick*.

πάχος, -ος: adj. *thickness*.

παχύς, gen. *παχέος*, fem. dat. *παχείη*: *thick*. Compar. *πάσσων*.

πιδάω, aor. (έ)πέδησε (*πέδη, πούς*): *fetter, bind*.

πέδιλον: *sandal*.

πεδιον: *plain*. *πεδιονδε, to the plain*.

πέδον-δε: (*to the ground*), *to the bottom*.

πέζος: adj. *on foot, (hence) by land*. *πέδιλον*.

πειθω, fut. *πέισομαι*, aor. *πιθήμην*, subjv. *πίθηαι* [*πίθη*], perf. subjv. *πεποιθόμεν*, plpf. *πεποιθεα* (§ 47 c) (*fidio*): *persuade; mid. am persuaded, obey; perf. trust, have confidence*.

πειράζω: *try, test*.

πειραίνω, perf. 3 sing. *πεπειρανται*: *bring to conclusion, perform*.

πειραρ, -ατος: *rope, noose; limit, bound; (issue), and (as producing the results of skill) implement*.

πειράω, fut. *πειρήσω*, aor. *επειρήσαντο*, perf. *πεπειρήμαι*, aor. pass. (as mid.) subjv. *πειρηθῶμεν*: *try, make trial of, put to the test; perf. am practised*.

Πειρήθοος: king of the Lapithae, friend of Theseus. A 263, λ 631.

πείρω, aor. *έπειραν*: *pierce; cleave, sail through*.

πέισεσθαι: fut. mid. of *πειθω*.

πέισεται: fut. of *πάσχω*, *suffer*.

Πεισηγοριδης: i.e. Ops. α 429.

Πεισήνωρ, -οπος: Ithacan herald. β 38.

Πεισίστρατος: *Pisistratus*, Nestor's youngest son, from whom the Athenian tyrant of the same name claimed descent. He accompanied Telemachus to Sparta. γ 36, 482, δ 69.

πέισμα, -ατος: *rope, cable*.

πέισομαι: fut. of *πάσχω*, *suffer*.

πέισομαι: fut. mid. of *πειθω*.

πέλαγος, -εος (*pelagus*): *open sea, pl. waves*.

πελάζω, aor. (έ)πέλασ(σ)ε, perf. partic. *πεπλημένος (πέλας)*: *bring near, bring to; approach*.

πέλας: adv. *near*.

πελάσσομεν: aor. subjv. of *πελάζω*.

πέλεθρον [*πλήθρον*]: *plethrum*, a measure of surface, in later times 100 feet in length, or 10,000 square feet.

πέλεια: *dove, pigeon*.

πελεκκάω, aor. *πελέκκησεν*: *hew with the axe, trim*.

πέλεκυς, -εος: *axe*.

Πελίης: *Pelias*, usurping ruler in Iolcos, who sent Jason to Colchis for the Golden Fleece. λ 254 ff.

πέλω, mid. *πέλομαι*, aor. freq. as pres. *έπλεω, έπλετο*: *move, am*.

πέλωρ: *monster*.

πελώριος: *monstrous, large, mighty*.

πέλωρον (πέλωρ): *monster*.

πεμπάζομαι, aor. subjv. *πεμπάσσεται*: (*count by fives*), *count*.

πέμπτος: *fifth*.

πέμπω, inf. *πεμπέμεν(αι)*, fut. *πέμψω*, aor. *έπεμψε*: *escort, attend, send*.

πεμπ-ώβολον (*πέμπε* is Aeolic for *πέντε*, cf. § 25 c): *five-tined fork, used in*



πέμπωβόλα.

sacrifices in order to keep the offerings from rolling into the ashes.

πενθερός: *father-in-law, wife's father.*

πένθος, -εος (πάσχω): *sorrow, grief.*

πενιχρός: *poor, needy.*

πένομαι: *work, am busy; prepare.*

πεντα-ετής (ἔτος): *adv. for five years.*

πέντε: numeral, *five.*

πεντήκοντα: *fifty.*

πεντηκόσιοι: *five hundred.*

πεπαλάσθαι: see **πάλλω**, *shake.*

πεπείρανται: see **πειράω**, *complete.*

πεπείρημαι: see **πειράω**, *make trial.*

πέπληγον: aor. of **πλήσσω**, *beat.*

πεπληγυία: perf. partic. of **πλήσσω**.

πεπλημένος: perf. partic. of **πελάζω**.

πέπλος: *robe.* The

principal female garment. This robe was fastened by brooches at the shoulder, and left the arms bare; it reached to the feet. It fell in folds over the breast, and was gathered at the waist by a girdle (ζώνη).



πέπλος.

πεπνυμένος: *prudent, discreet;*

perf. partic. of **πνέω**, *breathe.*

πεπνύσθαι: *to be prudent.* See **πνέω**.

πεποιθία: *trusted*, plpf. of **πειθω**. § 47 c.

πέποσθε [**πεπόνθατε**]: see **πάσχω**.

πεπότῃται: perf. of **ποτάωμαι**, *fly.*

πέπταται: perf. of **πετάννυμι**.

πέπυσμαι: perf. of **πυνθάρομαι**.

πέπων, -ονος: *good fellow*, used by Polyphemus to his pet ram, ι 447; in the *Iliad*, used in addresses by an elder or superior in an affectionate, condescending, or contemptuous tone.

πέρ (περί): intensive particle, enclitic, *exceedingly, very, exactly, however much* (with concessive participle).

περάω, 3 pl. **περάωσι**, inf. **περάαν**, iterative impf. **περάασκε**, aor. **ἐπέρασσα**, subjv. **περήσῃς**: *traverse, cross, go through, pierce.*

πέρθω, aor. **ἔπερσε** or **ἔπραθε**, partic.

πέρσαντες: *sack.*

περί: *adv. and prep. about, round about, concerning, exceedingly.*

(1) With gen., *about, concerning, for.* **περί σπείους**, *about the grotto;* **περί πατρός ἔροιτο**, *might ask concerning his father.* Used adverbially with the genitive to denote superiority: **περί πάντων κάμμορε**, *wretched above all others.*

(2) With acc., *round about, around.* **ιστάμενοι περί σπέος** (*taking their stand, standing about the cave;* **περί κείνα**, *around those parts;* **περί δείπνον πένοντο**, *were busy about the dinner.*

(3) With dat., *about.* **ἀποθήσκων περί φασιγάνῃ**, *dying about (i.e. pierced by) the sword;* **μαχήσασθαι περί δαιτί**, *fight about a feast.*

περί: by anastrophe (§ 58 c) (1) for **περί**, when it immediately follows its case; and (2) *adv., above all others, beyond measure.*

Περίβοια: *Periboea, grandmother of Alcinoüs.* η. 57.

περι-γίγνομαι: *surpass.*

περι-γνάπτω: *turn about, round.*

περι-έχω, 2 aor. mid. **περισχόμεθα**: *protect.*

περι-θείν: aor. opt. of **περιτίθημι**.

περι-ίστημι, 2 aor. **περιστήσαν**, aor. pass. **περιστάθη**: *place around;* 2 aor. and pass., (*took one's stand, i.e.*) *stood around.*

περι-καλλής, -ές: *very beautiful.*

περι-κήδομαι: *care exceedingly.*

περί-κηλος: adj. *very dry.*

Περι-κλύμενος: son of Neleus. λ 286.

- περι-κλυτός**: *famous, illustrious.*
περι-κτίονες pl.: *those who dwell round about, neighbors.*
περι-κτίτης: *neighbor.* λ 288.
περι-μαιμάω, partic. fem. *περιμαιμώσα*: *search eagerly round about.*
περί-μετρος: *very large.*
Περι-μήδης, -εος: comrade of Odysseus. λ 23, μ 195.
περι-μήκετος: *lofty.*
περι-μήκης, -ες: *lofty, long.*
περι-μηχανάομαι, 3 pl. *περιμηχανώνται*: *plan, contrive.*
περι-ναιετάω: *dwell (lie) about.*
περί-ξεστος (ξέω) 3: *well-polished.*
περί-οιδα: *knows (beyond others, i.e.) more.* With gen. (after comparative idea) and accusative.
περι-πέλομαι, syncopated partic. *περιπλομένων*: *move around, revolve.*
περι-ρρέω: *flow around.*
περί-σκεπτος: *well-protected.*
περι-σσαιίνω: *fan upon.* οὐρήσι *περι-σσαιίνοντες*, *wagging their tails.*
περι-στάθη: see *περίστημι*.
περι-στείχω, aor. *περίστειξας*: *go about.*
περι-στεναχίζομαι: *resound about.*
περι-στέφω: *crown; pass. is heaped about.*
περι-στρέφω, aor. partic. *περιστρέψας*: *whirl around.* Cf. 'strongly wheel'd and threw it,' Tennyson's *Morte d'Arthur*.
περι-σχόμεθα: aor. of *περιέχω*.
περι-τάμνω (τέμνω): (*cut around*), *surround*, in order to drive away.
περι-τέλλομαι: *come around, revolve.* Cf. *περιπέλομαι*
περι-τίθημι, aor. opt. *περιθείεν*: *put about* (as a garment), *cloak.*
περι-τροπέω: *turn about, 'head off.'*
περι-φαίνομαι: *appear about.* *περιφαινόμενον*, *a sightly place.*
περι-φράζομαι: *plan about, consider.*
περί-φρων, -ονος: *prudent, discreet.*
- περι-χέω**, aor. *περίχευεν*, partic. *περιχέας*, subjv. mid. *περιχέεται*: *pour about, mould, overlay.*
περι-ωπή: *look-out, height.*
περόωσι [*περώσι*]: see *περάω*, *traverse.*
πέρσαντες: see *πέρθω*, *sack.*
Περσεύς, -ῆος: son of Nestor. γ 414.
Περσεφόνηα: *Persephone*, queen of Hades. κ 491, 534, λ 213, 386, 635.
Πέρση: mother of Circe. κ 139.
πέσε(ν) [*έπεσεν*] ind., **πέσησιν** [*έσση*] subjv., **πεσών** partic.: aor. of *πίπτω*, *fall.*
πεσσοί pl.: *draughts, checkers.*
πέσσω: *ripen.*
πετάννυμι, aor. *πέτασ(σ)αν*, perf. *πέπταται*: *spread, stretch out.*
πετενά pl.: *winged things, birds.*
πέτομαι, aor. *έπτατο*: *fly.*
πετραίος 3: *of the rock.*
πέτρη: *rock, stone.*
πετρή-εις, -εσσα: *rocky.*
πέυθομαι: see *πυνθάνομαι*, *inquire, learn.*
πεφιδόμην: aor. of *φειδομαι*, *spare.*
πέφνε and **έπεφνε**, pl. **πέφνον**, subjv. **πέφνη**: aor. from root *φεν* (*φόνος*), *kill, slay.*
πέφραδε, inf. **πεφραδέμεν**: aor. of *φράζω*, *point out, show.*
πεφύασιν, **πεφύκασιν**: *have grown, grow*, perf. of *φύω*, *put forth.* Plpf. *πεφύκε(ν)*.
πεφυγμένος: *escaped*, perf. of *φεύγω*.
πεφυρμένον: *besmeared.* See *φύρω*.
πεφυώτας: *growing*, perf. partic. of *φύω*.
πῆ: adv. *in what way, whither?*
πῆ: enclitic, *in any way, any whither, any where.*
πηγή: *spring, source.*
πήγνυμι, aor. *πήξαμεν*, partic. *πήξας*: *fix, make fast.*
πηγός: *big, mighty.*
πηδάλιον: *rudder, steering oar.*
πηδόν: *oar, oar-blade.*
πηκτόν (*πήγνυμι*): *well-joined.*

Πηλεΐδης, -εω, Πηλεΐων, -ωνος, and Πηληϊάδης: *son of Peleus, Achilles.* ε 310, θ 75, λ 467, 551. § 42.

Πηλεύς, -ῆος: *Peleus, son of Aeacus, husband of Thetis, father of Achilles.*

πήληξ, -ηκος: *helmet.*

Πήλιον: *Pelion, a mountain in Thessaly, south of Mt. Ossa.* λ 316.

πήμα, -ατος: *suffering, disaster, bane.*

πημαίνω, aor. pass. inf. *πημανθήναι: injure, harm, hurt.*

Πηνελόπεια: *Penelope, wife of Odysseus, daughter of Icarus and Periboea. Her fidelity to her husband during his absence of twenty years is an important element of the story of the Odyssey.* α 328 ff., β 88 ff., δ 675 ff., ε 216 ff., λ 446.

πήξαμεν: aor. of *πήγνυμι.*

πήξος: *connection by marriage.*

Πηρώ, -ούς: *daughter of Neleus.* λ 287.

πῖαρ: *richness, fertility.* ι 135.

πίε: aor. inv. of *πίνω, drink.*

πιέζω, aor. pass. partic. *πιεσθῆς: press hard, crowd, squeeze.*

πίερα: *rich, fertile.* See *πίων.*

Πιερία: *Pieria, district of Macedonia, on the boundary of Thessaly, near Mt. Olympus, on the sea. Early home of the 'Pierian Muses.'*

πίθεισθε inv., *πίθηαι* [πίθη] subjv., *πιθόμην* ind.: aor. of *πειθόμεαι, am persuaded.*

πίθος: *jar.* The largest form of pottery, for storage purposes, with round or pointed bottom, so that it had to be imbedded in the earth or leaned against the wall (as β 342). See *ἀσκός.*

πικρό-γαμος: *of bitter marriage, having bitter marriage.* α 266. (The word was coined for the case in hand, with marked irony, as a match for *ἀκύμοροι.*)

πικρός 3: *bitter.*

πίμπλημι, impf. *πίμπλαντο, aor. mid. as pass. πλῆτο, pass. pl. πλῆσθεν* [ἐπλήσθησαν]: *fill.*

πίναξ, -ακος: *plank; slice of meat.*

πινυτός 3: *prudent, discreet.*

πίνω, inv. *πινόντων, inf. πινόμεν* and *πίνειν, pass. impf. πίνετο, fut. partic. πίομενος, aor. πίεν, inf. πείειν: drink.*

πίπτω, aor. *έπεσον* and *πέσον, subjv. πέσῃσιν* [πέση]: *fall, am cast* (as passive of *βάλλω*).

πίσος, -εος: *meadow, mead.*

πιστός (πειθω): *faithful, trusty.* οὐκέτι *πιστά γυναῖξιν, women cannot longer be trusted.*

πίσυρες [Aeolic for *τέσσαρες*]: *four.*

πίτνημι, partic. *πιτνάς: extend, stretch out.*

πίτυς, dat. pl. *πίτυσσιν: pine-tree.*

πιφάσκω, mid. *πιφάσκομαι* (φαίνω): *show, tell, make known.*

πιών: aor. partic. of *πίνω, drink.*

πίων, -ονος: *fat, fertile, rich.*

Πλαγκταί (πλάζω) pl.: *Wandering, sc. πέτραι.* μ 61, 260. (These correspond to the 'justling rocks' of the Symplegades at the entrance of the Bosphorus in the later story of the Argonautic expedition.)

πλάζω, mid. impf. *πλάζετο, aor. pass. πλάγχθη* [ἐπλανήθη, § 46 a]: *drive; mid. wander.*

πλειθ': see *πλέω.*

πλείος [πλέως] 3, comp. *πλειώτερος* 3: (*πίμπλημι*): *full.*

πλείστος: *most, greatest.* Superl. of *πολύς.*

πλείων and *πλέων, -ονος: more.* Compar. of *πολύς.*

πλεκτός 3: *plaited, woven.*

πλέκω, aor. partic. *πλεξάμενος: plait.*

πλέω, pl. *πλείτε, impf. πλέεν, partic. πλέων* (§ 28), fut. *πλεύσεσθε: sail.*

πλέων: see *πλείων.*

πληγείσα, *smitten.* See *πλήσσω.*

- πληγή:** *blow, stroke.*
πληθύς, dat. *πληθυί:* *crowd, throng, rank and file.*
πλήθω: *am filled, am full.*
Πληιάδες pl.: *Pleiades, Voyagers.*
πλημυρίς, -ίδος: *flood, surge.*
πλήν: as prep. w. gen., *except.* θ 207.
πλήντο: *were filled.* See *πιμπλημι.*
πλήξα: aor. of *πλήσσω, smite.*
πλήσασα fem. partic. act., *πλήσθεν* [*ἐπλήσθησαν*] aor. pass.: of *πιμπλημι.*
πλησίος 3: *near.* Generally with gen.; with dat., β 149. *πλησίον* as adv., *near by.*
πλησ-ίστιος: adj. *filling the sail.*
πλήσσω, aor. *πλήξα* and *πέπληγον,* perf. partic. *πεπληγυία,* aor. pass. partic. *πληγείσα:* *smite, beat, strike.*
πλήτο: *was filled.* See *πιμπλημι.*
πλίσσομαι: *pace off.* ζ 318.
πλόος (*πλέω*): *voyage.*
πλυνός: *wash-tank, washing-trough.*
πλύνω, fut. partic. *πλυνέουσα,* aor. *πλῦναν:* *wash, cleanse.*
πλωτός 3: *floating.*
πλώω: *float.*
πνέω and *πνέω,* perf. mid. inf. *πεπνύσθαι,* partic. *πεπνυμένος* (*πνεφ-*): *breathe;* perf. mid. *am discreet, am prudent;* mid. partic. as adj. *discreet.*
πνοιή: *breath, blast.*
πόδισσιν [*ποσίν*]: *see ποῦς, foot.*
ποδ-ώκης, -εος: *swift-footed, fleet.*
πόθεν: adv. *whence, of what stock?*
ποθέν: indefinite enclitic adv., *from some quarter.*
ποθέω, inf. *ποθήμεναι* (§ 50 h), aor. inf. *ποθέσαι:* *yearn for, miss.*
ποθή: *yearning, longing, regret* for what is lost, hence *loss, lack.*
πόθι [*ποῦ*]: *where?*
ποθί [*πού*]: enclitic, *ever, methinks, I weep.* αλ κέ ποθι Ζεὺς δῶσι, *if haply Zeus may grant.*
πόθος: *desire, longing.*
Ποιάντιος: adj. of *Poëas.* § 42 i.
ποιέω, impf. *ποιεί,* aor. (*ἐ*)*ποίησε(ν),* mid. *ποίησατο,* perf. pass. *πεποίηται:* *make, fashion, build.*
ποίη [*πόα*]: *herbage, grass.*
ποιή-εις, -εντος (*ποίη*): *grassy.*
ποιητός (*ποιέω*) 3: *made, well made.*
ποικιλο-μήτης: (*of varied schemes*), *crafty.*
ποικίλος 3: *of many colors, richly adorned, cunning, intricate.*
ποιμαίνω, iterative impf. *ποιμαίνεσκεν* (§ 57): *shepherd, tend.*
ποιμήν, -ένος: *shepherd.* *ποιμένα λαῶν,* an epithet of rulers.
ποίμηνη: *flock.*
ποιός 3: *what sort of, what?*
ποιπνύω: *bustle, am busy.*
πολέας [*πολλούς*] acc., **πολέες** [*πολλοί*] nom., **πολέεσσιν** [*πολλοῖς*] dat.: pl. of *πολύς.* § 41 c.
πολεμήσιος: adj. *of war, of battle.*
πολεμίζω: *wage war, fight.*
πολεμόν-δε: adv. *to the war.*
π(τ)όλεμος: *war, battle.*
πολέος, πολέσιν, πολέων: see *πολύς.*
πόλητος, πόλιας: see *πόλις.*
πολιός 3: *gray, hoary.*
π(τ)όλιος, gen. *π(τ)όλιος* and *πόλητος* [*πόλεως,* § 39 c], acc. pl. *πόλιας:* *city.* § 33 i.
πόλιν-δε: *to the city, to town.*
Πολίτης: comrade of *Odysseus.* κ 224.
πολίτης: *man of the city.*
πολλάκις: adv. *often, frequently.*
πολλέων: fem. gen. pl. of *πολύς.*
πολλόν [*πολύ*], **πολλός:** see *πολύς.*
πολύ-αινος: *much praised, glorious.*
πολυ-αῖξ, -ίκος (*αἰσσω*): *with many onslaughts, stormy.*
πολυ-ἄρητος: *long-entreated.*
πολυ-βενθής, -έος, *very deep.*
Πόλυβος: *Polybus.* (1) father of *Eury-machus,* α 399. (2) A rich *Egyptian.*

- tian host of Menelaus, δ 126. (3) A Phaeacian, θ 373.
- πολυ-δαίδαλος**: highly decorated, cunningly wrought.
- Πολύδαμνα**: Egyptian princess. δ 228.
- πολυ-δένδρεος**: adj. of many trees.
- πολύ-δεσμος**: much-fastened, well-fastened.
- Πολυδέυκης, -εος**: Polydeuces, Pollux, son of Zeus, half-brother of Castor, a famous boxer. λ 300.
- πολυ-ήρατος**: lovely, charming.
- πολυ-ιδρεία** pl.: prudence, wisdom.
- πολύ-καρπος**: fruitful.
- Πολυκάσπη**: Nestor's daughter. γ 464.
- πολυ-κηδής, -ές**, sorrowful.
- πολυ-κλήεις, -ίδος**, with many row-locks, many-oared.
- πολύ-κλυστος**: surging. δ 354.
- πολύ-κμητος**: carefully wrought, well-built.
- πολύ-λλιστος**: fervently besought, with many prayers.
- πολύ-μητις, -ιος**: of many counsels, prudent, wise.
- πολυ-μήχανος**: of many devices.
- πολυ-μήστη**: much-wooed, sought in marriage.
- πολύ-μῦθος**: of many words, wordy.
- Πολύνηος (νήης)**: a Phaeacian. θ 114.
- πολύ-ρρηνος**: rich in flocks of sheep.
- πολύς** or **πουλύς**, fem. **πολλή**, gen. **πολέος**, acc. **πολύν**, **πουλύν** (also fem.), or **πολλόν**, nom. pl. **πολέες** or **πολλοί**, gen. **πολέων** or **πολλῶν**, fem. **πολλέων**, dat. **πολέσιν**, **πολέεσσιν**, or **πολλοῖσιν**, acc. **πολέας** or **πολλούς**: much, in abundance, large, long; pl. many. **πολύ**, **πολλόν**, **πολλά**, adv. much, often, by far, far (the dative not being used to express degree of difference). § 59 b. Compar. **πλείων** and **πλέων**, superl. **πλείστος**. § 41 c.
- πολυ-σπερής, -ές** (**σπειρω**): widespread, far-scattered.
- πολύ-τλας**: much-enduring, steadfast.
- πολύ-τλητος**: who has endured much.
- πολύ-τρητος**: (much-pierced), porous.
- πολύ-τροπος**: (much-versed), versatile, shifty, crafty.
- πολυ-φάρμακος**: of many drugs, skilled in drugs.
- Πολύφημος**: Polyphemus, son of Poseidon and Thoösa, a Cyclops, in whose den Odysseus and his companions were caught. α 70, ι 216 ff.
- πολύ-φημος**: of many voices.
- πολύ-φλοισβος**: loud-roaring.
- πολύ-φρων, -ωνος** (**φρήν**): prudent, skilful.
- πολύ-χαλκος**: rich in bronze, copper. Epithet of the firmament thought of as a metallic dome. γ 2.
- πολύ-χρυσος**: rich in gold.
- πομπεύς, -ηος**: escort, companion.
- πομπή** (**πέμπω**): escort, safe-guidance.
- πομπός**: escort, companion.
- πονέομαι**, aor. partic. **πονησάμενος**: toil, arrange with toil, perform with toil.
- πόνος**: toil, trouble.
- Ποντεύς**: a Phaeacian. θ 113.
- πόντον-δε**: to the deep sea.
- Ποντόνοος**: Phaeacian herald. η 179, ν 50.
- ποντο-πορεύω** and **ποντοπορέω**: traverse the sea, sail.
- ποντο-πόρος**: sea-traversing.
- πόντος** (pontus): sea, high seas.
- πόποι**: exclamation of sorrow, alas! of vexation, shame! or of pleased surprise, ah! Can it be!
- πορθμός**: (place of passage), strait.
- πόρις, -ιος**: calf, heifer.
- πόρον** aor. ind., **πόρησιν** subjv., **πόροις** opt., **πόρε** invv.: of root **πορ-**, give, furnish.
- πόρος**: way, passage.
- πορσαίνω** or **πορσύνω**: prepare.
- πορφύρεος** 3: foaming, dark.
- πορφύρω**: revolve eagerly.

πόσει: adv. *whither?*

Ποσειδάων, -ωνος: *Poseidon, Neptune*, brother of Zeus and god of the sea. After his son, the Cyclops Polyphemus, is blinded by Odysseus, he pursues the latter with inveterate hate. α 20, 68, ε 282 ff., ι 518 ff. He is γαιήοχος and έννοσίγαιος.

Ποσιδήιον: *Posidëum, Poseidon-place*.

Prob. a sacred area with an altar. ζ 266.

πόσις, -ιος: *husband, spouse*. § 39 c.

πόσις, -ιος (πίνω, potio): *drink*.

ποσσί(ν) [ποσί]: dat. of ποός.

ποταμόν-δε: *to the river*.

ποταμός: *river*.

ποτάομαι, perf. πεπότῃται (ποτή): *fly*.

πότε: adv. *when?*

ποτέ: enclitic indefinite adv. *at some time, once*. εἰ ποτε if ever, οὐ (μή) ποτε, never.

ποτή (πέτομαι): *flight*.

ποτής, -ῆτος: *drink*.

ποτητόν: *winged, flying thing*.

ποτί: preposition. See πρόσ.

ποτι-δέχομαι, aor. partic. ποτιδέγμενοι: *wait, await, expect*.

ποτι-δόρπιον: *for his evening meal*.

ποτι-κλίνω, perf. ποτικέκλιται: *lean next*.

ποτι-πήσσω, perf. partic. fem. ποτιπεπτηνία: *incline towards, perf. lie before*.

ποτι-πίτύσσομαι: see προσπίτύσσομαι.

ποτι-φωνή-εις, -ετρος: *endowed with voice, gifted with speech*.

πότμος: *fate, death*.

πότν(ι)α (pot-ens): *mistress, honored, revered*.

ποτόν (πίνω): *drink, wine*.

ποῦ (πόθι): adv. *where?*

πού: enclitic indefinite adv. *anywhere, in any way, perhaps*.

πουλυ-βότερα (βόσκω): *feeding many, fruitful*.

πουλύ-πος, -οδος: *sea-polyg, cuttlefish*.

πουλός: see πολός, *nuch*.

πούς, gen. ποδός, dat. pl. πόδες(σ)ι(ν) and ποσ(σ)ι(ν) (pes): *foot; sheet of a ship, the rope attached to the lower corners of the sail*. πόδεςσιν or ποσ(σ)ιν, *in running*.

Πράμνιος: *Pramnian*. The derivation of the name is uncertain, but Pramnian wine had the name of being heavy and red.

πραπίδες pl.: (*diaphragm, breast, mind*).

πρασίη: (*leek-bed, vegetable-bed*).

πρέπω: *am conspicuous*.

πρέσβα fem.: *eldest*. Equiv. to πρεσβυάτη.

πρεσβύτατος: *eldest*.

πρήθω, aor. έπρησεν: *buff out, fill*.

πρηκτήρ, -ῆρος (πρήσσω): *factor, trader*.

πρηνής, -ές: *prone, on one's face*.

πρήξις, -ιος, *effect, result; trade, errand, matter*.

πρήσσω, subjv. πρήσσησιν, iterative impf. πρήσσεσκον, aor. inf. πρήξει [πράσσω] (περάω): *do, manage, accomplish, achieve*. εἰλα πρήσσοντες, *traversing the sea*.

πρίαμαι: *buy, purchase*.

Πρίαμος, *Priam*, son of Laomedon, king of Troy. γ 107, ε 106, λ 421.

πρίν (πρό): (1) adv. *before, sooner, formerly*; (2) conj. (esp. with inf.) *before*. τὸ πρίν, *in times past*. Sometimes πρίν as adv. is used in the clause on which the clause introduced by πρίν as conj. depends, as μὴ πρίν σοι έρέειν, πρίν δωδεκάτην γε γενέσθαι, *not (sooner) to tell thee before the twelfth day come*.

πρό: adv. and prep. *before, forward*. πρό οἱ έίπομεν, *we told him beforehand*; πρὸ κύματ' έαξεν, *she broke the waves in front of him*. With gen., πρὸ άστεος, *before the city*.

προ-βάλλω, iterative aor. *προβάλεσκε*, aor. mid. *προβάλοντο*: *throw forward*.

πρό-βασις, -ιος (*βαίνω*): *live stock*. β 75.
Cf. πρόβατον.

προ-βλής, -ῆτος: *projecting*.

προ-βλώσκω, aor. partic. *προμολών*: *go forward, go forth*.

πρό-βολος: *projecting point*.

προ-γενέστερος (*προγενής*): *older, very old*.

πρό-γονος (*γένος*): *earlier born*.

προ-δαείς, -έντος: used as aor. pass. partic. of *προδιδάσκω*, *teach beforehand*.

πρό-δομος: *front of the house, porch*.

προ-έηκε ind., **προέμεν** inf.: aor. of *προήμι*, *send forward, send*.

προ-ερέσσω, aor. *προερέσσαμεν*: *row forward*.

πρό-εσαν [*προείσαν*]: aor. of *προήμι*.

προ-έχω and **προύχω**: *have before, stretch out, extend*.

προ-ήκης, -ες, *sharpened, tapering*.

προ-θέω, iterative impf. *προθέεσκε*: *run forward, run in advance*.

πρό-θυρον: *porch*. Pl. used as singular.

προ-ιδώνται: aor. subjv. of *προοράω*.

προ-ίημι, partic. *προείσα*, impf. *προίειν*, aor. *προέηκε*, pl. *πρόεσαν* [*προείσαν*], inf. *προέμεν*: *send forward, send forth, let go, send*.

προϊκός: adv. *without return*.

προ-καλέω and **προ-καλιζομαι**, aor. impv. *προκάλεσαι*: *call forth, challenge*.

πρό-κειμαι: *lie before, lie in readiness*.

Πρόκρις, -ιδος: daughter of Erechtheus and wife of Cephalus. λ 321.

προ-λείπω, aor. partic. *προλιπών*, perf. *προλέλοιπεν*: *desert, abandon*.

προ-μνηστῖνοι, pl. 3: *one after the other*, opposed to *ἅμα πάντες*.

προ-μολών: see *προβλώσκω*.

πρόμος: *champion, foremost fighter*.

προ-νοέω, aor. inf. *προνοήσαι*: *devise*.

προ-οράω, aor. subjv. *προϊδώνται*: *see before (me)*.

προ-πάροιθε(ν): adv. with gen., *before, in front of; formerly*.

πρό-πᾶς, -πασα, -παν: *all*. Cf. *ἅπας*.

προ-πίπτω, aor. partic. *προπεσόντες*: *bend forward; partic. throwing themselves on the oars*.

προ-ρέω: *flow forward, flow*.

πρός, προτί, or ποτί: adv. and prep. *to, toward, on, in addition, besides, moreover*.

(1) With acc., *to, towards*. *φέρων πρὸς κίονα*, bearing it to a column; *σκίδναντο πρὸς δώματα*, scattered to their homes; *οὐτάμεναι πρὸς στήθος*, wound in the breast.

(2) With gen., *from, in the eyes of, on the side of*. *πρὸς Διός*, under the care of Zeus.

(3) With dat., *on, at*. *πρὸς πέτρῃσι βαλὼν*, casting upon the rocks.

προσ-αλείφω: *anoint (upon)*.

προσ-αυδάω, impf. *προσηύδων*: *address, speak to*.

προσ-έειπε: aor. of *πρόσφημι*.

προσηύδα: see *προσαυδάω*.

πρόσθε(ν): adv. with gen., *before, in front of*.

προσ-λέγομαι, aor. *προσέλεκτο*: *lie near*.

προσ-πελάζω, aor. partic. *προσπελάσας*: *bring upon, drive on*.

προσ-πιλναμαι: *draw near to*.

προσ-πλάζω: *strike upon*.

προσ-(also ποτι-)πτύσσομαι, fut. *προσπύσεται*, aor. subjv. *προσπύσομαι*: *address, greet, apply to, turn to*.

προσ-τίθημι, aor. *προσέθηκεν*: *place (at) there*.

πρόσ-φημι, impf. *προσέφην*, aor. *προσέειπον* [*προσείπον*]: *address, say to*.

προσ-φύω, aor. partic. *προσφύς*: *grouse to, cling to*.

προσ-φωνέω: *address, speak to*.

πρόσω: adv. *forward, onward*.

- πρότερος** (πρό) 3: comp. *before, sooner, (born before), older, former.*
- προτέρω**: adv. *farther, forward, in.*
- πρότι**: see *πρός.*
- προ-τίθημι**, impf. *πρότιθεν* [*προετίθεσαν*, § 47 p]: *place before.*
- προτι-μυθέομαι**, aor. inf. *προτιμυθήσασθαι*: *address, speak to.*
- προτι-όσσομαι**: *look upon, see.*
- πρό-τονος**: *fore-stay* of a ship; two of which held the mast from falling backward. Cf. *ἐπιτονος.*
- προ-τρέπω**, aor. subjv. *προτρέπηται*: *turn forward, turn.*
- προύφαινε**: impf. of *προφαίνω.*
- προύχουσιν**: see *προέχω.*
- προ-φαίνω**, impf. *προύφαινε*: *show forth, shine*; mid. *appear.*
- προ-φερέστερος** 3: *superior.*
- προ-φερέστατος**: *most excellent.*
- προ-φέρω**: *offer, present.*
- προ-φεύγω**, aor. partic. *προφυγών*: *flee forth, aor. escape.*
- πρό-φρασσα**: fem. of *πρόφρων.*
- πρό-φρων**, -ονος: always pred., *with willing heart, readily, freely.* § 59 a.
- προ-χοαί** (χέω) pl.: *mouth* of a river.
- πρό-χοος** (χέω): *pitcher, ewer.*
- Πρωμεύς**, -ῆος: a Phaeacian. θ 112. *After; Mate*, since the stern was the mate's post. Cf. *Πρωπεύς.*
- πρῦμνη**: *ast, stern* of a ship. This may be an adj. (*πρυμνός*) except ν 84.
- πρυμνήσια** pl.: *stern-hauls.*
- πρυμνός** 3: *last, lowest part.* νηι δ' ἐνὶ πρυμνῇ, *in the (back part) stern of the ship.*
- πρωθ-ῆβη**: *in her early womanhood.*
- πρωθ-ῆβης**: *in his early manhood.*
- Πρωπεύς**, -ῆος: a Phaeacian. θ 113. *Bowker; Skipper*, since the place of the boat's commander was at the prow. Cf. *Πρωμεύς.*
- πρώρη**: *prow.* μ 230.
- Πρωτεύς**, -έος (*protēan*): *sea-god,* whose home was near * Egypt. δ 365 ff.
- πρώτιστα** and **πρώτιστον** (πρῶτος): adv. *first of all.* τὰ πρώτιστα, *that first time.*
- πρωτό-πλοος**: (*sailing for the first time*), *new.*
- πρῶτος** (πρό) 3: *first, foremost.* πρῶτον and *πρῶτα*, adv. with or without the article, *first, at first, once.*
- πτερό-εις**, -εντος: *winged.*
- πτερόν**: *wing.*
- πτέρυξ**, dat. pl. *πτερύγεσσιν*: *wing.*
- πτῆσσω**, aor. *ἔπτηξαν*: *crouch, cower.*
- πτόλεμος**: see *πόλεμος.* § 33 i.
- πολιέθρον** (πόλις): *city, town.* § 33 i.
- πολι-πόρθιος** and **πολι-πορθος** (πέρθω): *sacker of cities.*
- πόλις**, -ιος: see *πόλις, city.*
- πόρθος**: *branch* of a tree.
- πτύσσω**, aor. partic. *πτύξασα*: *fold.*
- πτωχός**: *beggar.*
- πυγ-μάχος**: *boxer.*
- πυγούσιος**: adj. *of a cubit, a cubit in length.*
- πύθαι** [πύθη]: see *πυθάνομαι.*
- πυθῆν**, -έτος: *base, foot.*
- πύθομαι**: *rot, waste, decay.* Distinguished by the length of the stem-vowel from forms of *πυθάνομαι.*
- Πυθῶ**, dat. Πυθῶι: *Pytho*, the later Delphi, seat of the Pythian oracle, which is mentioned in Homer only in θ 80, λ 581. Πυθῶδε, *to Pytho.*
- πύκα**: adv. *firmly, solidly.*
- πυκάζω**, aor. inf. *πυκάσαι*: *hide, conceal, cover.*
- πυκι-μηδής**, -έος: *careful, prudent.*
- πυκ(ι)νός** 3: *thick, dense, close, strong; prudent.*
- πυκινῶς**: *prudently, skilfully.*
- πυκνά**: adv. (*thickly*), *very.*
- πυκνός**: see *πυκινός.*
- πυλ-άρτης**: *gate-keeper.* λ 277.
- πύλαι** pl.: *gate.*

Πύλοι pl.: of *Pylus, Pylians*.

Πύλος fem.: *Pylus*, a town on the west coast of Peloponnesus, the home of Nestor. Before its bay lay the island Sphacteria, which was important in the Peloponnesian War (425 B.C.), and in its bay (the modern Bay of Navarino) was fought (Oct. 20, 1827) the naval battle which ended the Greek war of independence. α 93, β 214, γ 4 ff., λ 285.

Πύλονδε: adv. to *Pylus*.

πύματος 3: last, uttermost.

πυνθάνομαι or **πέυθομαι**, opt. *πυνθόλοιο* (§ 47 n), fut. partic. *πυνθόμενος*, aor. *πυνθόμην*, subjv. *πύθηαι* [*πύθη*], perf. *πέπυσμαι*: learn by inquiry, ascertain, learn.

πύξ (*pugnus*): adv. with the fist, in boxing.

πῦρ, gen. *πυρός* neut.: fire.

πυρ-άγρη (*άγρέω*): tongs.

πυρ-ακτέω: make to glow, char.

πύργος: tower, wall.

πυργώω, aor. *πύργωσαν*: fortify.

πυρή: funeral pyre.

πῦρη-φόρος: wheat-bearing.

πυρι-ήκης, -ες: fiery-pointed.

Πυρι-φλεγέθων, -οντος: *Pyriphlegethon* (*Burning with fire*), a river in Hades κ 513. Cf. Milton's 'Fierce Phlegethon | Whose waves of torrent fire inflame with rage,' *Par. Lost*, ii. 580.

πῦρός: wheat.

πυρ-πολέω: tend (watch) fires.

πῶ: encl. yet, in any way. Cf. *πῶς*.

πωλόομαι, 2 sing. *πωλείαι* (§ 50 f), partic. *πωλέμενοι* (§ 27 b), iterative impf. *πωλέσκετο*: go (come) often, resort.

πῶμα, -ατος: cover.

πῶς: how, in what way?

πῶ(ς): encl. in any way, perchance.

πῶν, nom. pl. *πῶεα*, dat. *πῶσι*: flock of sheep.

P.

ρά: enclitic form of *ἄρα*.

ράβδος: wand, rod.

Ῥαδάμανθυς: *Rhadamanthys*, son of Zeus and Europa, brother of Minos. δ 564, η 323. He was not yet made judge in the realm of Hades.

ραῖω, subjv. *ραίησι*, impf. *ἔρραιε*, fut. inf. *ραισέμεναι*, aor. inf. *ραῖσαι*: dash in pieces, wreck.

ράκος, -εος: rag.

ράπτω: (*sew together*), contrive.

ρέε: impf. of *ρέω*, flow.

ρέεθρον (*ρέω*): stream.

ρέζω, impf. *ρέζον*, fut. *ρέξω*, aor. *ἔρεξα*: do, work, offer sacrifice. See *ἔρδω*.

ρεῖα [*ράδιως*]: easily, at ease, without ado. Esp. *ρεῖα ζῶοντες*, of the gods, who 'live at ease.'

Ῥεῖθρον: an Ithacan harbor, mentioned only α 186.

ῤερυπωμένα: perf. of *ῤυπόω*.

ρέω, impf. *ἔρρεεν* and *ρέε*, aor. *ῤήη* (§ 54 g) (*σρεφ-*): flow, drop off.

ῤηγμῖν, -ῖνος: beach, breaking waves, surge.

ῤήγνυμι, aor. *ἔρρηξε* (*φραγ-*, *frango*): break, shatter.

ῤήγος, -εος: rug, coverlet.

ῤήιδιος [*ράδιος*]: easy. *ῤηιδίως*, easily. Cf. *ρεῖα*.

ῤήιστος 3: most at ease.

ῤηξήνωρ, -ορος: *Rhexenor*. η 63.

ῤηξ-ήνωρ, -ορος: rank-breaking, brave. Epithet of Achilles. δ 5.

ῤίγέω, aor. *ῤίγησεν*: shudder.

ῤίγος, -εος (*frīgus*): cold.

ῤίζα (*wort*): root.

ῤιζώω, aor. *ἔρριζωσεν*, perf. *ἔρριζωται*: root, plant firm.

ῤίμφα: adv. swiftly.

ῤίνος or **ῤίνων**: hide, skin, buckler.

ῤίον: mountain ridge, headland.

ῤιπή: cast, throw.

ρίπτω, iterative *ρίπτασκε* (prob. better, *ρίψασκε*), aor. *ἔριψε*: *hurl, cast, toss*.
 ῥίς, gen. *ῥινός*: *nostril, nose*.
 ῥίψ, dat. pl. *ῥίπεσσι*: *wilhe*.
 ῥοδο-δάκτυλος: *rosy-fingered*.
 ῥοή, gen. pl. *ῥοών* (*ῥέω*): *stream*.
 ῥόθιος: *roaring, surging*.
 ῥοιβδέω, aor. opt. *ῥοιβδήσειεν*: *swallow noisily, suck down*.
 ῥοίζος: *whistling, hissing*.
 ῥοιή: *pomegranate*.
 ῥόος (*ῥέω*): *stream*.
 ῥόπαλον: *stick, club*.
 ῥοχθέω: *surge*.
 ῥύη: aor. of *ῥέω*, *flow*.
 ῥύομαι, aor. *ἔρῥοσατο*, opt. *ῥύσαιτο*: *protect, save, hide*. Cf. *ἔρυμαι*.
 ῥύπα pl.: *defilement, soil*.
 ῥυπάω, partic. *ῥυπώντα*, perf. *ῥερυπωμένα*: partic. *soiled*.
 ῥυτός: *dragged* (i. e. too large to carry).
 ῥώψ, acc. pl. *ῥώπας*: *bush, shrub*.

Σ.

σά: neut. pl. of *σός*, *thine*.
 σαίνω: *wag the tail, fawn*.
 Σαλμωνεύς, -ῆος: son of Aeolus. λ 236.
 Σάμη or Σάμος, fem.: *Samos, island near Ithaca*. α 246, δ 671, 845, ι 24.
 σανίδες pl.: *wings, valves of a door*.
 σαό-φρων, -ονος [*σώφρων*]: *of sound mind, discreet*.
 σαώω, fut. *σαώσω*, aor. (*έ*)*σάωσα*, opt. *σαώσαι*, aor. pass. pl. *σάωθεν* [*έσώθησαν*], inf. *σαωθήναι* [*σφίζω*]: *save, rescue, bring off safe*.
 σάρξ, acc. pl. *σάρκας*: *flesh*.
 σάφα: adv. *clearly, exactly*.
 σβέννυμι, 2 aor. *έσβη*: *quench*; 2 aor. intrans., *cease*.
 σέβας: *wonder*.
 σίθεν or σείω [*σοῦ*]: see *σό*.
 Σειρήνες pl.: *Sirens*. Two mythical maidens who (like the Lorelei of the

Rhine) by their sweet song lured sailors to destruction. μ 39 ff.
 σείω, impf. *σειών*: *shake*.
 σελήνη (*σέλας*): *moon*. Cf. *μήνη*.
 σέλινον: *parsley, celery*.
 σέο or σεῦ [*σοῦ*]: see *σό*.
 σεύω, aor. *σεῦαν*, mid. *σεύατο*, 2 aor. *έσσυο*, perf. *έσσυται*, partic. *έσσόμενος*: *drive, pursue, start*; mid. *hasten, rush, am eager*. Adv. from partic., *έσσυμένως, quickly, hastily*.
 σῆ: dat. fem. of *σός*, *thine*.
 σηκός: *pen, sheep-fold*.
 σῆμα, -ατος: *sign, mark, token, monument, mound*.
 σημαίνω, fut. *σημανέω*: *direct, give indications*.
 σῆσι [*σαις*]: dat. of *σός*, *thine*.
 σθένος, -εος: *strength*.
 σίαλος: *fat hog*.
 σίγαλό-εις, -εντος: *shining*.
 σιγῆ: adv. dat., *silently*.
 σιδήρεος ὄ: *of iron, iron*.
 σίδηρος: *iron*. Iron was little used in Homeric times. See *χαλκός*.
 Σιδόνιοι pl.: *Sidonians*. δ 84. Tyre, the other and younger Phoenician city, is not mentioned by Homer.
 σίζω: ('sizz'), *hiss*. 'Onomatopoeitic.'
 σίνομαι, iterative impf. *σίνεσκοντο*: *harm, distress, harass*.
 Σίντιες pl.: earliest inhabitants of Lemnos. Α 594, θ 294.
 Σίσυφος: *Sisyphus* of Corinth, son of Aeolus, compelled in Hades to roll up-hill a stone which continually rolled back. Ζ 153 ff., λ 593. His offence is not stated.
 σίτος: wheat *bread*, but not leavened ('raised'), nor made in loaves of modern size; (of course, too, the flour was coarser than modern meal, and 'unbolted'); *food, victuals*.
 σίτο-φάγος: *bread-eating*. Epithet of men as distinguished both from the

gods who lived on ambrosia and nectar, and from the beasts of the field and the forest.

σιωπῆ: adv. dat., *in silence*.

σκαίως (*scaevus*): *left, western*.

σκαίρω: *skip*.

σκαφίς, -ίδος: *bowl*.

σκεδάννυμι, aor. σκέδασε, impv. σκέδασον: *scatter, dispel*.

σκέδασις, -ιος: *scattering*. σκέδασις θείη, *make a scattering*, is a circumlocution for σκεδάσειε.

σκέπαρον: *adze*. Smaller than the ax (πέλεκυς), and used to smooth timber already hewn.

σκέπας: *shelter, protection* (ἀνέμοιο, *from the wind*).

σκεπάω, 3 pl. σκεπώσι: *protect, ward off*.

σκέπτομαι, aor. partic. σκεψάμενος: *look*.

σκηπτοῦχος (σκήπτρον, ἔχω): *sceptre-bearing*. Epithet of kings.

σκήπτρον: *sceptre, staff*. Princes, priests, and heralds carried each a σκήπτρον as a symbol of authority.

σκηρίπτομαι: *brace (my)self*.

σκιάομαι, impf. σκιάωτο: *am shaded, am in shadows*.

σκιδναμαι, impf. ἐσκιδναντο: *scatter, disperse*.

σκιή: *shadow, shade (ghost)*.

σκιόεις, -εντος: *shadowy*, with reference esp. to the shadows cast on mountains by clouds or peaks, or *shadow-casting*, of the clouds themselves. Of the μέγαρον α 365.

σκόλοψ, dat. pl. σκολοπεσσιν: *paling, palisade*.

σκόπελος: *cliff, peak*.

σκοπιάζω: *watch*.

σκοπή (σκεπ-): *look-out, watch, height* from which an extended view can be obtained.

σκοπός: *watchman; aim, intention*.

σκόλαξ, -ακος: *whelp, puppy*.

Σκύλλα (σκούλαξ?): *Scylla*, a monster which lived in a rocky cavern not far from Charybdis. μ 85 f., 261 ff. Later writers assigned her to the Strait of Messina, between Italy and Sicily. Cf. 'Vex'd Scylla bathing in the sea that parts | Calabria from the hoarse Trinacrian shore,' Milton, *Par. Lost*, ii. 660 f.

Σκύρος: *Scyrus*, island of the Aegean sea, northwest of Chios, where Achilles's son Neoptolemus was born and bred. λ 509.

σκόψ, nom. pl. σκῶπες: *owl*.

σμερδαλέος 3: *frightful, terrible*. σμερδαλέον, adv. *terribly*.

σμήχω: *rub off*.

Σόλυμοι pl.: *Solymi*, ancient inhabitants of Lycia. Z 184, 204, ε 283.

σόςος or σάος, σῶς (sanus): *safe*.

σός (σύ) 3: *thy, thine, for thee, of thee*.

Σούνιον: *Sunium*, the southernmost point of Attica ('Cape Colonna'). γ 278. At the highest part of the promontory stand the ruins of a temple of Athena.

Σπάρτη: *Sparta*, capital of Lacedaemon, home of Menelaus. α 93, λ 460.

Σπάρτη-θεν: adv. *from Sparta*. δ 10.

σπάω, aor. σπασάμην, partic. σπασάμενος: *draw, pull*.

σπέιος: see σπέος, *cave, grotto*.

σπέιρον: *canvas, sail, shroud*, pl. *sails, clothes*.

σπένδω, 2 pers. subjv. σπένδησθα, iterative impf. σπένδεσκον, aor. ἔσπεισαν, σπέισαν, subjv. σπέισομεν, iterative σπέισασκε: *pour a libation* (σπονδή).

σπέος or σπέιος, gen. σπέιος or σπέιους, dat. σπῆι, dat. pl. σπέεσι, σπῆεσι, or (perhaps) σπέεσι: *cave, cavern, grotto*.

σπέρμα, -ατος: *seed*.

- σπέρχω, opt. mid. σπερχοίατο : *hasten, strive, blow high* (of winds); partic. *making haste, in haste.*
- σπέσθαι : aor. of ἔπομαι, *follow.*
- σπέσσι : dat. pl. of σπέος.
- σπεύδω, aor. σπέυσε (studium): *make haste, perform with haste.*
- σπήι : dat. sing. of σπέος.
- σπιλάδες pl. : *reefs.*
- σπλάγχνα pl. : *vitals, i.e. lungs, heart, and liver.*
- σπόγγος : *sponge.* α 111.
- σποδιή : *heap of ashes.* ε 488.
- σποδός fem. : *ashes.* ι 375.
- σπουδή (σπεύδω) : *with difficulty.*
- στάθμη : *line used as a rule, chalk-line.*
- σταθμός : *door-post, column; stable, farm-building, farm-yard. σταθμόνδε, to the farm-yard.*
- σταίη : aor. opt. of ἴστημι.
- σταμίν, -ῖνος (ἴστημι) : *brace.*
- στάς, στάσα : aor. partic. of ἴστημι.
- σταφυλή : *cluster of grapes.*
- στείβω, impf. στείβον : *tread, tramp.*
- στεΐλαν : *stowed away.* See στέλλω.
- στελειόν : *helve of an axe.* ε 236.
- στείνομαι : *am crowded, burdened.*
- στειν-ωπός (ὀπή?) : *strait of the sea.*
- στεΐρα : subst. *keel, cut-water.*
- στεΐρα : fem. adj. *barren, farrow.*
- στέιλω : *go, come.*
- στέλλω : fut. στελέω, aor. στεΐλαν : *send; provide; stow away the sails.*
- στεναχίζω and στενάχω, στενάχομαι : *groan, lament.*
- στέρνον : *breast.*
- στεροπή : *flash, gleam.*
- στεύμαι : *assert by word or manner. στυπτό δψάων, stood as one thirsting.*
- στεφανώ, perf. ἐστεφάνωται : *crown; perf. pass. has been set as a crown, crowns.*
- στέφω : *crown, heap upon.*
- στή [ἔστη] : *took (his) stand, stood, aor. of ἴστημι, place, cause to stand.*
- στήθος, dat. pl. στήθεσι : *breast.*
- στήλη : *slab, monument, gravestone.*
- στήμεναι [στήναι] : see ἴστημι.
- στηρίζω, aor. στηρίζαι : *stand firm.*
- στήσα, στήσειν κτλ. : see ἴστημι.
- στιβαρός 3 : *stout, strong.*
- στιβαρώτερος : (*thicker*), *heavier.*
- στίβη : *hoar-frost.*
- στίλβω : *gleam.*
- στίχες pl. : *rows, ranks.*
- στόμα, -ατος : *mouth, lips.*
- στοναχή (στενάχω) : *groan.*
- στονό-εις, -εσσα : *mournful, sad.*
- στορνύμι, aor. (ἐ)στόρνεσαν, inf. στορῆσαι : *spread; with δέμνια or λέχη, to make up a bed; with πόντον, calm the sea.*
- Στρατιός : *son of Nestor.* γ 413.
- στρατός (στόρνυμι) : *army.*
- στρεύγομαι : *pine away.*
- στρέφω, aor. partic. στρέψας, pass. στρεφθῆς : *turn, twist, entwine. χερσίν στρεφθῆς, clutching.*
- στρωφάω : *twist, spin.*
- στυγρός (στυγέω) 3 : *hateful, hated, gloomy.*
- στυγέω, aor. opt. στύξαιμι, 2 aor. ἔστυγον : *hate, abhor; 1 aor. make hateful, dreaded.*
- Στύξ, gen. Στυγός : *Styx, a stream of the lower world.* ε 185, κ 514. Cf. Milton's 'Abhorred Styx, the flood of deadly hate,' *Par. Lost*, ii. 577.
- σύ, gen. σεῖο, σέο, σεύ, σέθεν, dat. σοί, τοί, τείν, acc. σέ : 2 pers. pron., *thou.* Possessive σός. σεύ, σοί, τοί, and σέ may be enclitic when unemphatic.
- συ-βώτης : *swine-herd.*
- συγ-χέω, aor. inf. συγχεύαι : *confound, overcome.*
- σύες : *swine.* See σῦς.
- σῦκή : *fig-tree.*
- σῦκον : *fig.*
- συλ-λέγω, aor. partic. συλλέξας : *collect.*
- συμ-βάλλω, aor. mid. partic. συμβλήμενος : *bring together; mid. meet.*

σύμ-παντες pl.: *all together*.
σὺμ-φράζομαι, aor. *συμφράσσατο*: *counsel with, advise*.
σύν and **ξύν**: adv. and prep. with dat., *with, together with, together*. *σὺν κάλυψεν*, *covered together*, i.e. *completely*.
συν-αγείρω: *gather, collect*.
συν-άγω, impf. *σύναγεν*: *bring together*.
συν-άντομαι, impf. *συνήντητο*: *meet*.
συν-δέω, aor. *συνέδησα*: *bind together*.
συν-έριγω: *bind together*.
συν-έριθος: *co-worker, helper*. § 32.
συν-έρρηκται: see *συρρήγνυμι*.
σὺν-εχέειν adv.: *continuously*. ι 74. § 62 j.
συν-ήσος (*συναίρω*): *mate, consort*.
συν-τίθημι, aor. *σύνθετο* [*συνέθηκε*]: *comprehend, hear*.
σύν-τρεις: *three together, by threes*.
συρ-ρήγνυμι, perf. pass. *συνέρρηκται*: *crush; perf. broken down*.
σὺς, nom. pl. *σῆες*, acc. pl. *σὺς* (*ὕς, s u s, sow*): *pig, hog, boar*.
 [**σὺ-στασις**, -ιος (*συνίστημι*): *introduction*.]
συφέ(τ)ός (*σὺς*): *pig-stye*.
συφεόν-δε: *to the pig-stye*.
σφάζω, aor. *σφάξεν*, perf. pass. *έσφαγμένα*: *cut the throat, slaughter by opening the large artery of the neck*.
σφαῖρα (*sphere*): *ball*.
σφαραγέομαι, impf. *σφαραγεῦντο*: *crackle; am full to bursting*.
σφάς: see *σφός*, *their own*.
σφέας acc., *σφέων* gen., *σφί(ν), σφίσι(ν)* dat.: pl. of the 3 pers. pron. These may be enclitics.
σφέτερος 3 and **σφός**, dat. pl. fem. *σφετέρησιν* [*σφετέραις*, § 37 e] 3: 3 possessive pron. *their*.
σφοδρῶς: *mightily, with all strength*.
σφός: see *σφέτερος*, *their*.
σφῦρα: *hammer*.
σφωέ acc., **σφῶν** dat.: dual of the 3 pers. pron., *they two, for them (two)*.

σφῶν: dat. dual of 2 pers. pron., *for you two*.
σχεδία: *barge, combining the qualities of a raft and a ship*.
σχεδό-θεν or **σχεδόν**: adv. *near, close at hand*, of time and place.
σχέθε, **σχεθέτω**, **σχέθον**: see *έχω*, *have, hold, check*.
Σχερία: *Scheria*, a mythical land, which the poet's fancy puts remotely and indefinitely west of Ithaca. In historical times it was confidently identified with Corcyra (Corfu).
σχέσθαι inf., **σχέσθε** impv.: see *έχω*.
σχήλιος 3: *terrible, dreadful, cruel*.
σχήσεις: fut. of *έχω*, *hold, steer*.
σχίζη (*σχιζω*, *schism*): *cleft-wood*.
σχίζω, aor. *έσχισεν*: *divide, separate*.
σχοίνος: *bed of rushes*.
σχομένη, **σχών**: aor. of *έχω*, *hold*.
σῶ: dat. of *σός*, *thy*.
σῶζω: *save, preserve*.
σῶμα, -ατος: *dead body*.
σῶω: *save, protect* (from notice).
σῶς (*σός*): *safe, sure*.

T.

τά: for *α*. See *δς, ἦ, δ*.
ταί: for *αι, the, these, they*. See *δ*.
ταλα-εργός: *patient in labor*.
τάλαντον: *talent*, prob. not a very large weight of silver or gold; certainly nothing like the 'talent' of historical times. No coined money is mentioned in Homer, — only bullion.
ταλα-πείριος: *enduring, much-suffering, unhappy*.
ταλα-πενθής, -έος: *bearing sorrow, patient*.
τάλαρος: *basket*.
ταλασί-φρων, -ονος (*φρήν*): *with enduring mind, steadfast, stout-hearted*.

τάλλα: by 'crasis' for τὰ ἄλλα, *the rest*. § 29.

ταμῆ (τάμνω): (*dispenser*), *house-wife*.

ταμῆς: *dispenser, steward, master*.

τάμνω, aor. partic. **ταμών:** *cut*.

ταναΐκης, -εος: *long-pointed*.

ταναΐπους, -ποδος: *leg-plying*.

τανηλεγής, -έος: *long-grieving*.

Τάνταλος: *Tantalus*, father of Pelops, grandfather of Atreus and Thyestes.

λ 582 ff. (From his sufferings comes the English word 'tantalyze'.)

τανύ-γλωσσος: *tongue-plying*.

τανυΐκης, -εος, *long-pointed*.

τανύ-πεπλος: *with trailing robes*.

τανυσί-πτερος: *wing-plying, fluttering*, an epithet of general characteristic.

τανύ-φυλλος: *long-leaved*.

τανύω, aor- (ἐ)τάνυσσε, inf. τανύσσει, perf. τετάνυσται (τείνω): *stretch, draw*; perf. mid. lie. Cf. τιταίνω.

τάπης, -ητος: *rug, coverlet*.

ταράσσω, aor. ἐτάραξε (τραχύς): *disturb, throw into confusion*.

ταρβέω, impv. τάρβει: *fear*.

τάρπησαν, ταρπώμεθα: see *τέρπομαι*.

ταρσός: *wicker-basket, crate*.

ταρφέα: adv. *often*.

τάρφθεν [ἐτέρφθησαν]: see *τέρπω*.

ταῦρος (taurus): *bull*.

ταφήιον (τάφος): *burial robe*.

Τάφιοι pl.: *Taphians*.

Τάφος: Taphos is thought of as an island between Ithaca and the mainland to the north. Its inhabitants are sea-faring and piratical in Homer.

τάφος (θάπτω): *burial, funeral-feast*.

τάχα: adv. *soon, quickly, presently*

τάχιστα: adv. *most quickly*.

ταχύς, -εία, -ύ: *swift, fleet*.

τάων: gen. pl. fem. of the article ὁ.

τέ (que): enclitic conj., and. *τέ — τέ, τέ — καί* are correlated, *both — and*. *τέ* is appended to conjunc-

tions, relative pronouns, and adverbs of time and cause, in order to connect the clause closely with its antecedent. *τέ — τέ* are sometimes combined with other conjunctions, as *μέν τε — δέ τε, μέν τε — ἀλλά τε*, to show close correlation. Often the exact force of *τέ* in connexion with other particles is uncertain.

τέγος, -εος: *roof; roofed hall*.

τεῆ: see *τέος, thy, thine*.

τεθαλυῖα, τεθήλει: see *θάλλω, bloom*.

τέθηπα: *wonder*. see *θαπ-*.

τεθῆσιν, τέθηκε κτλ.: see *θνήσκω*.

τεῖν [σοί]: dat. sing. of *σύ*.

τείνω, perf. *τέταται:* *stretch*.

Τειρεσίας: *Tiresias*, the blind seer of Thebes, to consult whose spirit Odysseus went to the realm of Hades. κ 492, λ 90, μ 267.

τείρω: *distress, oppress, grieve*.

τείχος, -εος: *wall of a city*.

τείως: *meanwhile*. See *τέως*.

τέκεν, τεκέσθαι: see *τίκτω*.

τεκέεισιν: dat. pl. of *τέκος, child*.

τεκμαίρομαι, aor. τεκμήρατο (τεκμήριον): (*judge from signs*), *appoint, direct, foretell*.

τέκμων: *end, limit, way of escape*.

τέκνον (τίκτω): *child*.

τέκος, -εος, dat. pl. τεκέεισιν, τέκεσσιν: *child*.

τέκοιεν: see *τίκτω, beget*.

Τεκτονίδης: *Tectonides*. See *τέκτων*.

τεκτοσύνη: *art of carpentry*.

τέκτων, -ονος: (*former*), *builder*.

τέκωσι: aor. subjv. of *τίκτω*.

Τελαμών, -ῶνος: *Telamon*, son of Aea-cus, and brother of Peleus.

Τελαμωνιάδης: *son of Telamon*. λ 543.

τελαμών, -ῶνος: *broad strap* for the support of shield or sword.

τελέω: equiv. to *εἰμί, am*.

τελείω: see *τελέω*.

τελεσ-φόρος: *end-bringing, complete*.

- τελευτάω**, fut. *τελευτήσω*, aor. *τελεύτησεν*, pass. inf. *τελευτηθήναι*: *bring to pass, fulfil, accomplish, finish*; mid. *come to pass*.
- τελευτή**: *end, accomplishment*. *τελευτήν ποιῆσαι* = *τελευτήσαι*.
- τέλω** and **τέλειω**, fut. *τελέω*, mid. inf. *τελέεσθαι*, aor. (ἐ)τέλεσ(σ)ε, subjv. *τελέσω*, inf. *τέλεσ(σ)αι*, perf. *τετέλεσται*, aor. pass. (ἐ)τέλεσθη (τέλος): *complete, fulfil, accomplish, perform*. *ἡμαρ τέλεσ' ἤως*, *dawn (perfected) fully ushered in the day*.
- τέλη-εις**, -εντος: *perfect, unblemished*. (Possibly, *efficacious*.)
- τέλλω**, plpf. pass. *τέταλτο*: *command, entrust to (with ἐπι)*.
- τέλος**, -εος: *end, issue*.
- τέμενος**, -εος (τέμνω, templum): (*ground set apart*), *consecrated ground, sanctuary, royal domain*.
- Τεμέση**: the later *Τάμασος*, a place in Cyprus famous for its wealth of copper. (This metal takes its name from that island; cf. late-Latin cuprum, aes Cyprium.)
- τέμνω**: *cut, cleave*. γ 175. Cf. *τάμνω*.
- Τένεδος**: island in the Aegean Sea, near the coast of the Troad. γ 159.
- τένων**, -οντος: *tendon, sineu*.
- τέξεις**: fut. of *τίκτω*, *bear*.
- τέο** [τοῦ, τίνος]: gen. of *τίς*, *who?*
- τέός** [σός] (σός) 3: *thy, thine*.
- τέρας**, -αος: *sign, portent*.
- τέρετρον**: *auger*.
- τερήν**, neut. *τερέν*: *soft, tender*.
- τέρμα**, -ατος: *limit*.
- τέρπω**, mid. *τέρπομαι*, aor. *τερψάμενος*, 2 aor. subjv. (τε)ταρπώμε(σ)θα, partic. *τεταρπόμενος*, aor. pass. *τάρπησαν*, *ἐτέρφθησαν*, *τάρφθεν*, subjv. *τραπείομεν* (§ 54 d), opt. *τερφθείητε*: *cheer, give pleasure*; mid. and pass., *take pleasure, make merry, delight, enjoy myself*.
- τερπι-κέραννος** (τρέπω, § 34): *wielder of the thunderbolt*. Epithet of Zeus.
- τέροσμαι**, aor. inf. *τερσήμεναι*: *dry*. *ὄσσε δακρῦφιν τέροσντο*, *his eyes were dried from tears*.
- τερψί-μβροτος**: *delighter of men*. μ 269. Epithet of Helios, the sun.
- τέσσαρες**, neut. *τέσσαρα*: *four*.
- τέταλτο**: plpf. of *τέλλω*, *entrust*.
- τετάνυσται**: perf. of *τανύω*, *stretch*.
- τεταρπώμεσθα**: see *τέρπω*.
- τέταρτος** 3: *fourth*.
- τέτατο**: plpf. of *τένω*, *stretch*.
- τετέλεσται**: see *τέλέω*.
- τετεύχεται**: see *τεύχω*.
- τετίημαι**: *grieve*.
- τετίμηται**: see *τιμάω*, *honor*.
- τετλάμεν**: see *τλήσομαι*.
- τέτμεν** and **ἔτετμε(ν)**: aor. *found*.
- τετρά-γυος**: *of four acres* (using the English acre in its primitive indefinite sense).
- τετραίνω**, aor. *τέτρηνε*: *bore*.
- τετρά-κις**: *four times*.
- τετρά-κυκλος**: *four-wheeled*.
- τετρ-άσπος**: *joined four together, four-spanned*.
- τέτραπτο**: plpf. of *τρέπω*, *turn*.
- τέταρτος**: *fourth*. See *τέταρτος*.
- τετραχθά**: adv. *into four pieces*.
- τέτρηνεν**: aor. of *τετραίνω*, *bore*.
- τετυγμένα**: *well made*. See *τεύχω*.
- τετύκοντο**: aor. of *τεύχω*, *prepare*.
- τετύχηκε**: *is*. See *τυγχάνω*.
- τεύ [τινός]**: enclitic gen. of *τίς*.
- τεύχεια**, dat. *τεύχεσιν* pl.: *arms, weapons, armor; tackle* (cf. *δπλα*).
- τεύχω**, fut. *τεύξει*, aor. *ἔτευξα*, *τεύξε*, mid. *τετύκοντο* (§ 46 e), perf. *τετευχώς*, pass. *τέτυκται*, pl. *τετεύχεται*, aor. pass. *ἐτύχθη*: *make, build, make ready, appoint, cause*; perf. and pass., *is built, is appointed, is*.
- τεχνάω**, aor. *τεχνήσατο*: *contrive*.
- τέχνη**: *art, skill, device*.

τεχνή-εις, -εσσα, fem. pl. **τεχνήσσαι**: *artful, skilful, cunning*, with genitive.

τεχνηέντως: adv. *with art, skilfully*.

τέψ [τιψί] dat., **τέων** [τίων] gen.: of τίς.

τέως: adv. *meanwhile*. See εἶος.

τή: *here!* An inv. of the root τα (τείνω). It is always intrans., and followed by another imperative.

τῆ [ῥ]: adv. *where, as*.

τῆ [ταύτη]: adv. *there*.

τῆδε: adv. *here*.

τηκεδών, -όνος: *wasting, consumption*.

τήκομαι: *waste away, pine*.

τήλε (*tele-phone*): adv. *far, far away*.

τηλε-δαπός: *of a distant land*.

τηλεθάω, partic. **τηλεθώντα**: *flourish*; partic. *luxuriant, luxuriantly*.

τηλε-κλειτός and **τηλεκλυτός** (κλέος): *far-famed*.

Τηλέμαχος: son of Odysseus and Penelope; the central figure of the first four books of the *Odyssey*.

Τήλεμος: a seer. ι 509.

Τηλέπυλος: city of Laestrygonia. κ 82.

Τηλεφίδης: son of Telephus (who was a son of Heracles; wounded by Achilles on the way to Troy; and whose adventures formed the theme of a noted play of Euripides). λ 519.

τηλικός: *of that age, so young*.

τηλό-θεν: adv. *from far away*.

τηλό-θι: adv. *far away*.

τηλό-σι: *to a distance, far away*.

τηλοτάτω: adv. *most remote*.

τηλοῦ: adv. *far away*.

τηλύγετος 3: *grown tall*. (A word of doubtful meaning; perh. *dearly loved*.)

τῆμος: adv. *then*. Generally correlative with ἤμος, *when*.

Τηῦγετος: *Taiygetus*, the lofty mountain range which towers above Sparta. ζ 103.

τηῦσιος 3: *fruitless, vain*.

τιθαιβώσσω: *build homes, store up honey*.

τίθημι, 2 sing. **τίθησθα**, pl. **τιθεῖσι** (§ 55 a), impf. (ἐ)τίθει, impf. mid. **τιθέμεσθα**, fut. **θήσω**, aor. **έθηκα**, pl. **έθεμεν, έθεσαν, θέσαν, θήκαν**, subjv. **θειω** [θῶ], **θήης** [θῆς], opt. **θειη**, pl. **θειμεν**, inv. **θές**, inf. **θειναι, θέμεν(αι)**, mid. **έθετο, θέτο**, inv. **θέο**, partic. **θέμενος**: *place, cause, make, do*.

Τιθωνός: son of Laomedon, brother of Priam, and husband of Eos (*Aurora*). ε 1. He had the beauty of his family, like Ganymede and Paris, and thus won the love of Eos; but she, in asking the gift of immortality for him from Zeus, forgot to ask that he might enjoy eternal youth, and, according to the later story, he withered away, and finally became a grasshopper.

τίκτω, fut. **τέξεις**, aor. **έτεκεν, τέκε**, subjv. **τέκωσι**, mid. inf. **τεκέσθαι**: *bring forth, bear, beget*.

τίλλω: *pluck, tear the hair*.

τιμάω, impf. **έτιμα**, fut. **τιμήσουσι**, perf. **τετίμηται**: *honor*; perf. pass. *is honored*.

τιμή: *honor*.

τιμή-εις, -εντος: *honored, precious*.

τιμηέστερος: *more honored*.

τιμηέστατος: *most honored*.

τίμιος: *honored*.

τινάσσω, aor. **τιναξάσθην**, subjv. **τινάξη**: *shake, flap the wing*.

τινώ, fut. **τίσω**. aor. (ἐ)τίσατο, inv. **τίσαι**: *pay*; mid. *exact satisfaction, repay ourselves, punish*.

τίπτε, τίπτ', or τίφθ' (τί ποτε): *why? why, pray?*

τίς, τί, gen. **τέο**, gen. pl. **τέων**: interrog. pron. *who? what?* τί (acc.) *why? wherefore?*

τίς, τι, gen. **τεῦ**, dat. **τέω** and **τῷ**: enclitic indef. pron., *any one, some*

one, many a one. τι, any, in any way, at all.

τίσαι, τίσατο, κτλ.: see τίνω.

τίσις: vengeance, recompense.

τίσω: will pay. See τίνω.

τιταίνω: draw, stretch; mid. exert myself, strive.

Τιτύος: Tityus, a monster punished in Hades for an offense against Leto. λ 576. His former home was in Euboea, acc. to η 324.

τιτύσκομαι: aim, set my course.

τίφθ': see τίπτει.

τίω, impf. τιεν, aor. έτίσει, perf. pass. partic. τετιμένος: honor.

τλήσομαι fut.; aor. έτλην, opt. τλαίην, perf. inf. τετλάμεν, partic. τετληότι (from root ταλ, cf. tuli): bear, endure, suffer, dare, have the heart.

τοί [σοί]: enclitic, dative. See σύ.

τοί [οί]: who. See δε. § 45 j.

τοί [οί]: the, these. See ό.

τοίγαρ: well then, therefore, so.

τοίον: adv. so, prob. spoken with a gesture, having 'deictic' force.

τοίος 3: such, of quality.

τοιόσδε, -ήδε, -όνδε: such, such as this, such as that.

τοιούτος, neut. τοιούτων, neut. pl. nom. τοιαῦτα: such.

τοισδε(σ)ιν: dat. of δε. § 45 n.

τοιχος: wall, of house or ship.

τοκής (τικτω) pl.: parents.

τολμάω, aor. opt. τολμήσειεν: dare, have courage.

τολυπέω, aor. τολύπενσε: wind up, complete, accomplish.

τοξάζομαι: shoot with the bow.

τόξον: bow. τόξα is often used as singular, with reference to the dif-

ferent parts of one bow. Its manufacture from goat horns is described in Δ 105 ff.

τορνώνω, aor. subjv. τορνώσεται: shape out, design.

τοσσακι: adv. so many times, so often.

τόσ(σ)ος 3: so great, so much, so far, so long. τόσ(σ)ον, adv. so much.

τοσ(σ)όσδε, τοσσήδε, τοσόνδε: so great as that.

τοσσοῦτον: adv. so great, so far.

τότε: adv. then.

τούνεκα (τοῦ ένεκα): therefore, on that account.

τόφρα: so long, meanwhile. Freq. correlative with δεφα.

τράγος: he-goat.

τράπεζα (for τετρα-πεζα, cf. τρίπος): table.

τραπέλομεν [ταρπῶμεν]: aor. pass. subjv. of τέρπομαι, enjoy myself.

τραπέσθαι: see τρέπω.

τραπέω: tread the vintage.

τραφέν, τράφεν: see τρέφω.

τρεῖς (tres, drei): three.

τρέμω: tremble.

τρέπω, aor. mid. τρεψάμενοι, 2 aor. έτραπον, mid. inf. τραπέσθαι (torqueo): turn.

τρέφω, aor. έθρεψε, partic. θρέψας, 2 aor. inf. τραφέν [τραφείν], aor. pass. έτραφεν, τράφεν [έτράφησαν]: nourish, feed, nurture, rear, am nurse; curdle; 2 aor. and pass., grew up, was bred.

τρέχω: run.

τρέω, aor. τρέσαν: flee in fright.

τρήρων, -ωνος: timid.

τρητός: perforated; well-bored; prob. with reference to the holes in the framework of the bedstead, for the straps which supported the mattress.

τρηχός, τρηχεία [τραχύς]: rough, rugged, rocky.



τόξον.

τρίαινα: *trident.*

τρίβω, aor. inf. τρῖψαι: *rub.*

τρί-ετες: adv. *for three years.*

τρί-πολος: *thrice ploughed.*

τρί-πος, -odos: *tripod, a three-legged stand which was placed over the fire as a support for a kettle. In δ 129 the word may mean three-legged table; in κ 361 a kettle.*

τρίς: *three times, thrice.*

τρισ-και-δέκατος: *thirteenth, but without notion of order of rank. τρισ-καιδέκατος ἐγὼ αὐτός, "I with twelve others."*

τρί-στοιχος: *in three rows.*

τρίτατος 3: *third.*

Τρίτογένεια: *Trito-born, Tritogeniā. Epithet of Athena. It is best treated as a proper name.*

τρίτος 3: *third. τὸ τρίτον, the third time.*

τρίχα: adv. *threefold, in three divisions. τρίχα νυκτὸς ἔην, it was in the third part (i.e. the last third) of the night.*

τρίχες: pl. of θρίξ, *hair.*

τριχθά (τρίχα): adv. *into three pieces.*

τρίψαι: aor. of τρίβω, *rub.*

Τροίη: (1) the *Troad, Troy, the country in the northwest corner of Asia Minor with Ἴλιος as its capital. (2) The city of Ilios, Troy, itself. δ 146. (Strictly adj. of Troy, sc. γῆ or πόλις.)*

Τροίη-θεν: adv. *from Troy.*

Τροίην-δε: adv. *to Troy.*

τρόπις, -ιος: *keel.*

τροπός: *thong, strap (lit. twist) by which the oar was so fastened to the upright thole-pin (κλις) that it played freely upon it as upon a fulcrum.*

τροφέομαι (τρέφω): *swell, tower up.*

τροφέ-εις, -εσσα: adj. *swollen.*

τροφός (τρέφω) fem.: *nurse.*

τροχός (τρέχω): *wheel, round mass.*

τρυγάω, pl. τρυγῶσι: *pluck, gather grapes.*

τρύπανον: *auger, drill.*

τρῦπάω, 3 sing. opt. τρῦπῶ: *bore.*

τρύφος: *fragment, part.*

τρύχω: *waste, consume, distress.*

τρώγω: *crop, eat, of mules. ζ 90.*

Τρῶες pl.: dat. Τρῶεσσι(ν) and Τρωσ(ι)ν: *Trojans.*

Τρωή: *Trojan woman.*

τρωχάω, impf. τρώχων (τρέχω): *trot, run.*

τυγχάνω, aor. subjv. τύχης, perf. τετύχηκε (τύχη): *chance upon, obtain; chance to be; perf. τετύχηκε, inuch like τέτυκται, is.*

Τυδείδης: *son of Tydeus, Diomed.*

τυκτός (τεύχω): *well-prepared, smooth.*

τύμβος: *tomb, burial-mound.*

Τυνδάρεος: *Tyndareüs. λ 298. See Λήδη.*

τύπτω: *strike, beat.*

τύρός: *cheese.*

Τυρώ, -ως: *Tyro, mother of Neleus. β 120, λ 235 ff.*

τυτθός: *little, young. τυτθόν, a little.*

τύχης: aor. subjv. of τυγχάνω.

τῷ: *in that case, therefore.*

τῷ [τινί]: *enclitic dat. sing. of τίς.*

Υ.

υακίνθινος: *hyacinthine. ζ 231. Cf. Adam's 'hyacinthine locks,' Milton, Par. Lost, iv. 301. Prob. with reference to curliness rather than to color.*

υας: *swine, acc. pl. of ὕς.*

ύβρίζω: *act insolently, am insolent.*

ύβρις, -ιος: *insolence, wantonness.*

ύβριστής: *insolent man.*

ύγρός (hygro-meter) 3: *moist, watery. ύγρή, fem. adj. as subst., the moist, the sea. Cf. Milton's 'O'er moist*

- and dry, | O'er sea and land,' *Par. Lost*, iii. 652. ὑγρόν, adv. *damply*.
- ὕδραίνω, aor. mid. ὕδρηναμένη: *wash*, mid. *bathe*.
- ὕδρεύω: *fetch water*.
- ὕδρηλός: *moist, well-watered*.
- ὔδωρ, gen. ὔδατος: *water*.
- υἴος, gen. υἰέος, υἴος, dat. υἰεῖ, υἰεῖ, υἴι, acc. υἴα, υἴόν, voc. υἰέ, pl. nom. υἰέες, υἴες, dat. υἰάσι(ν), acc. υἰέας, υἴας: *son*. §§ 26 f, 40 c.
- ὔλη: *wood, forest, small wood*.
- ὔλη-εις, -εσσα: *woody*.
- ὔμεις, gen. ὔμεων, dat. ὔμῖν, ὔμιν, ὔμμι(ν), ὔμέας: plural of 2 pers. pron., *ye, you*.
- ὔμτερος (ὔμεις) 3: *your*.
- ὔμμιν: see ὔμεις, *you*.
- ὔμνος (*hymn*): *song, strain*. θ 429.
- ὔμός (ὔμεις) 3: *your*.
- ὔός: gen. of ὕς, *hog*.
- ὔπ-άγω: *lead under (the yoke)*.
- ὔπ-ακούω, aor. inf. ὑπακούσαι: (*give ear*), *answer*.
- ὔπ-αλύσκω, aor. ὑπάλυξε: *escape*.
- ὔπατος: *most exalted*.
- ὔπ-έδικτο: see ὑποδέχομαι. § 5b.
- ὔπ-έδραμε: see ὑποτρέχω.
- ὔπέδω, ὑπεδύσσο: see ὑποδύω.
- ὔπ-εἰκω, fut. mid. ὑπέξειαι [ὑπέξειη]: *yield*.
- ὔπερ: see ὑπέρ.
- ὔπ-έκ: adv. *out from under, away from*.
- ὔπ-εκκλίνθη: see ὑποκλίνω.
- ὔπ-εκ-προ-θέω: *run forth out from among (his competitors)*.
- ὔπ-εκ-προ-λύω, aor. ὑπεκπροέλυσα: *loose away from under the yoke, unhar-ness*.
- ὔπ-εκ-προ-ρέω, *stream away from out the depths*.
- ὔπ-εκ-προ-φεύγω, aor. opt. ὑπεκπροφύγομι: *escape*.
- ὔπ-εκ-φέρω: (*bear myself away down out of the scene*), *speed along*.
- ὔπ-εκ-φεύγω, aor. ὑπέξφυγον, ὑπέκφυγον: *flee, escape*.
- ὔπ-έμεινα: aor. of ὑπομένω.
- ὔπ-έμνησεν: aor. of ὑπομνήσκω.
- ὔπ-ένερθε: adv. *below, beneath*.
- ὔπ-έξ: equiv. to ὑπέκ.
- ὔπ-εξ-έφυγον: see ὑπεκφεύγω.
- ὔπέρ and ὑπείρ (super): prep. with acc. and gen., *over, above, beyond*.
- (1) With acc., ὑπέρ οὐδόν, *over the threshold*; νηὸς ὑπέρ, *over the ship*; ὑπείρ ἄλα (perhaps for ὑπέρ σάλα, since ἄλα once began with σ), *over the sea*; ὑπέρ μύρον, *beyond fate*.
- (2) With gen., ὑπέρ κεφαλῆς, *above (his) head*; ὑπέρ λέβητος, *over a basin*.
- ὔπερ: for ὑπέρ, when it immediately follows its case. § 58 c.
- ὔπεραί pl.: *braces, ropes running from the end of the sail-yard to the deck, by which the top of the sail could be properly adjusted to the wind*.
- ὔπερ-βαίνω, aor. ὑπέρβη: *pass over, cross*.
- ὔπερ-βάλλω, aor. inf. ὑπερβαλέειν: *throw (it) over*.
- ὔπερ-βασίη: *transgression*.
- ὔπέρ-βη: aor. of ὑπερβαίνω.
- ὔπέρ-βιον: adv. *wantonly*.
- ὔπέρ-βιος: *excessive, wanton*.
- ὔπερεια: (*Overly*), ancient home of the Phaeacians. ζ 4.
- ὔπερ-έχω, aor. ὑπέρσχε: *rise, of a star*.
- ὔπερ-ηγορέων, -οντος (ἀνήρ): *haughty*.
- ὔπερ-ήσει: fut. of ὑπερίημι.
- ὔπερ-θεν: adv. *above*.
- ὔπέρ-θύμος: *high-spirited*.
- ὔπερ-θύριον: *lintel of a door*.
- ὔπερ-ίημι, fut. ὑπερήσει: *throw beyond*.
- ὔπεριονίδης and ὔπεριών, -ονος: *Hyperion, lofty, exalted one, a name of the sun-god, apparently formed with adj. suffixes from ὑπέρ*. § 42.
- ὔπερ-πέτομαι, aor. ὑπέρπτατο: *fly over, fly beyond*.

ὑπερτερή: lit. *over-part, over-box*. Prob. a frame to increase the depth of the wagon-box when light and bulky loads were to be carried. § 70.

ὑπέρτερος: *upper*, esp. of the *outer* flesh as distinguished from the viscera (*σπλάγχνα*).

ὑπερφιάλος: *haughty, insolent*.

ὑπερφιάλως: adv. *insolently*.

ὑπ-έρχομαι, aor. *ὑπήλυθε, ὑπήλθε*, mid. *ὑπήλυθο*: *go under, enter*.

ὑπεριώ-θεν: adv. *from her upper room*. § 36 c.

ὑπερίων, pl. as sing. *ὑπερῶα*: *upper room, chambers on the 'second floor.'*

ὑπ-έστην: *promised*. See *ὑπίστημι*.

ὑπ-έσχετο: see *ὑπίσχομαι*.

ὑπ-ήλυθο, ὑπήλυθε: see *ὑπέρχομαι*.

ὑπ-ηγήτης (ὑπήγη): *bearded*. *πρωτον ὑπηγήτη, just bearded*.

ὑπ-ηοῖος (ἠώς): adj. *at break of day*.

ὑπ-ίσχομαι, aor. *ὑπέσχετο*: *promise*.

ὑπνος (sōmnus): *sleep*.

ὑπνώω: *slumber, sleep*.

ὑπό: adv. and prep. *under, beneath*.

ὑπ' ἔμβρυον ἦεν ἐκάστη, put a suckling under each; ὑπὸ λίτα πετάσσας, spreading a linen cloth beneath; ὑπὸ δὲ θρήνης ποσὶν ἦεν, but below was a stool for the feet.

(1) With acc., *ὑπὸ ζυγὸν ἦγαγεν, led under the yoke; ὑπὸ πόντον ἐδύσσετο, sank beneath the sea; φάος οἴχεθ' ὑπὸ ζόφον, the light is gone under the darkness ('into the west').*

(2) With dat., *ὑπὸ ποσσὶν ἐδήσατο πέδιλα, she bound her sandals under her feet; ὑπὸ Νηίῳ, at the foot of Nēum; ὑπὸ μνηστῆρσιν δαμείη, may be slain by the suitors.*

(3) With gen., *under, by*. *ὑπὸ στέρνοιο τάνυσσεν, stretched under his breast; ἔλυσαν ὑπὸ ζυγοῦ, released from under the yoke; ὑπὸ κόματος ἀρθεῖς, lifted by a wave.*

ὑπο: for *ὑπό*, when it immediately follows its case. § 58 c.

ὑπό-βρυχα: acc. as if from a nom. *ὑπόβρυξ*. With *θήκε*, *put under water*.

ὑπο-δάμνημι, 2 sing. pass. *ὑποδάμνασαι*: pass. *am subject*.

ὑπο-δεῖδω, aor. impv. *ὑποδείσατε*: *fear, shrink before*. § 62 h β.

ὑπο-δέχομαι, aor. *ὑπέδεκτο*: *undertake, promise*.

ὑπο-δμῶς: *underling, vassal*.

ὑπόδρα: *askance, darkly*.

ὑπο-δύομαι, aor. *ὑπέδῦ* and *ὑπεδύσσετο*, partic. *ὑποδύσα*: *sink into, creep over*; with gen., *come forth from*.

ὑπο-θήσεται: fut. of *ὑποτίθημι*.

ὑπο-κρίνομαι [ἀποκρίνομαι]: *answer*.

ὑπο-κλίνω, aor. pass. as mid. *ὑπεκλίθη*: *lay down under*.

ὑπό-κυκλος: (*wheeled-beneath*), *with castors*.

ὑπό-κυομαι, aor. partic. *ὑποκῦσαμένη*: *conceive*.

ὑπο-λείπω, impf. mid. *ὑπελείπετο*: mid. *remain*.

ὑπο-λύω, aor. *ὑπέλυσα*: *loose from under (the rams)*.

ὑπο-μένω, aor. *ὑπέμεινε*: *remain*.

ὑπο-μιμνήσκω, aor. *ὑπέμνησε*: *remind, cause to remember*.

ὑπο-νήιος: *at the foot of (lying beneath)* Mt. Nēum.

ὑπο-περκάζω: *gradually take on color*.

ὑπο-σειώω: *shake below, turn*.

ὑπο-στᾶς: see *ὑπίστημι*.

ὑπο-στρέφω, aor. partic. *ὑποστρέψας*: *turn about, turn*.

ὑπό-σχεσις, -ιος: *promise*.

ὑπο-τίθημι, fut. *ὑποθήσομαι*: *suggest*.

ὑπο-τρέχω, aor. *ὑπέδραμε*: *run under (weapon or outstretched arm)*.

ὑπο-ουράνιος: *under heaven, i.e. on earth*.

ὑπο-φθάνω, aor. mid. partic. *ὑποφθάμενος*: *come before, anticipate*.

ὑπίος: adj. *supine, on his back.*
 ὑς, gen. ὑός: *hog, swine.* See οὐς.
 ὑσμίνη: *battle, conflict.*
 ὑστάτιον: adv. *at last, last.*
 ὑστατος: *last, last of all.* ὑστατον
 and ὑστατα adv., *last, finally.*
 ὕστερον: adv. *later, hereafter.* ἐς ὕστερον, *a second time.*
 ὑφαίνω, iterative impf. ὑφαίνεσκεν, aor.
 partic. ὑφηνᾶς: *weave, contrive.*
 ὑφαντός 3: *woven.*
 ὑφασμα, -ατος (ὑφαίνω): *web, garment.*
 ὑφάω, pl. ὑφώσι: *weave.*
 ὑφ-ίστημι: *undertake.*
 ὑψ-αγόρης: (*big-talker*), *boaster.*
 ὑψ-ερεφής, -ές: *high-roofed.*
 ὑψηλός 3: *high, lofty.*
 ὑψι-βρεμέτης (βρέμω): *high-thunderer.*
 ὑψί-κερως (κέρας): *with lofty horns.*
 ὑψί-κομος and ὑψι-πέτηλος: *with lofty
 foliage, with high branches, high-
 crowned.*
 ὑψό-θεν: adv. *from on high.*
 ὑψ-όροφος: *high-roofed.* See ὑπερεφής.
 ὑψό-σε: *on high, into the air.*
 ὑψοῦ: adv. *high out.*
 ὕω, partic. ὕμενος: *wet*; mid. partic.
in the rain.

Φ.

φάαντατος (φαεινός): *brightest.*
 φαγέμεν [φαγεῖν] inf., φάγησιν [φάγη]
 subjv., φάγοι opt., φάγομεν ind.: aor.
 of ἐσθίω, *eat.*
 Φαέθουσα: *Phaëthusa (gleaming), a
 nymph.* μ 132. Cf. *Phaëthon* as an
 epithet of the sun, and *Phoebus* as
 a by-name of Apollo.
 φαέθων, -οντος: *bright, gleaming.*
 φαεινός (φάος) 3: *flashing, shining.*
 φαεῖνω (φάος): *give light, shine.*
 φαεισ-μβροτος: *giving light to mortals.*
 Φαίδιμος: king of Sidon. δ 617.
 φαίδιμος: *illustrious, glorious.*

Φαίδρη: *Phaedra, daughter of Minos
 of Crete, wife of Theseus of Athens.*
 She became enamored of her step-
 son Hippolytus and, repulsed by
 him, caused his death and com-
 mitted suicide.
 Φαίηκες, dat. Φαιήκεσσι(ν) pl.: *Phae-
 acians, a mythical maritime people
 whose island was later identified
 with Corcyra (Corfú).* This island
 is the scene of the action of books
 ζ-θ, and the story of ι-μ is told to
 the Phaeacian king Alcinous.
 φαίης: opt. of φημί, *say.*
 φαινομένη-φιν: dat. fem. of pres. pass.
 partic. of φαίνω.
 φαίνω, iterative inf. φαίνεσκετο, aor.
 opt. φήναι, inf. φήναι, fut. pass.
 φανεῖσθαι, aor. pass. φάνη, subjv.
 φανήη [φανῆ], partic. φανείη, itera-
 tive φάνεσκε (φάος): *give light, show,
 cause to appear, utter, give* (δ 12);
 pass. *appear.* Cf. φαεῖνω.
 Φαιστός: Cretan town. γ 296.
 φάμην, φάν [ἔφασαν]: see φημί.
 φάνεσκε: iterative aor. pass. of φαίνω.
 φάος, -εος, and φώς [φῶς]: *light.*
 φαρέτρη: *quiver.*
 φάρμακον: *herb, drug, poison.*
 φαρμάσσω: *temper.*
 Φάρος: island near Egypt. δ 355.
 φᾶρος, -εος: *cloak, robe.* See χλαῖνα.
 φάρυγξ, gen. φάρυγος: *gullet.*
 φάσγανον: *sword.*
 φάσθαι: inf. mid. of φημί.
 φάσκε: iterative impf. of φημί.
 φάτις: (*speech*), *report.*
 φάτο [ἔφη]: impf. mid. of φημί, *say.*
 φάτνη: *crib, manger.*
 φείδομαι, aor. opt. πεφιδόμην: *spare.*
 (φεν-) aor. ἔπεφνε: see πέφνε, *kill, slay.*
 Φεραί pl.: a town in Thessaly, on
 Lake Boebeis.
 Φέρης, -ητος: founder of Φεραί, father of
 Admetus (husband of Alcestis). λ 259.

φέριστος: *best*. *φέριστε*, *good sir*.

φέρτατος: *best*, *bravest*.

φέρτερος: *better*.

φέρω, iterative impf. *φέρεσκε*, fut. *οίσουσι*, aor. *ἤνεικαν*, *ἔνεικαν*, impv. *ἐνείκατε*, *οίσέτω*, inf. *οισόμεν(αι)* (*fero*, *bear*): *carry*, *bear*, *bring*, *bear away*.

φεύγω, aor. *φόγον*, perf. partic. *πεφυγότες*, *πεφυγμένος* (*fugio*): *flee*, *escape*.

φή [*ἔφη*]: impf. of *φημί*.

φήμη: (*saying*), *vocal omen*, *omen*.

φημί, 3 pl. *φασί*, subjv. *φήη*, *φήσιν* [*φή*, § 47 a], opt. *φαίης*, impf. *ἔφην*, 2 sing. *ἔφησθα*, *φῆς*, 3 sing. *ἔφη*, *φῆ*, 1 pl. *φάμεν*, 3 pl. *ἔφασαν*, *φάσαν*, *φάν*, ind. mid. 2 pl. *φάσθε*, partic. *φάμενη*, iterative impf. *ἔφασκον*, *φάσκειν* (*fari*): *say*, *assert*, *say to myself* (hence, *think*, *believe*). See *εἶπον*.

Φήμιος: Ithacan bard. *a* 154, 337.

φήμις, *-ιος*: *talk*.

φήν [*ἔφην*]: impf. of *φημί*.

φήναι: aor. inf. of *φαίνω*, *show*.

φήνη: *osprey*.

Φηραί pl.: a town at the head of the Messenian Gulf, the modern Kalamata. *γ* 488.

φήσιν [*φή*]: subjv. of *φημί*.

φθάνω, aor. *ἔφθης*: *come sooner*.

φθέγγομαι, aor. partic. *φθεγγαμένον*: *utter a sound*, *shout*.

Φθίη: region of Thessaly. *λ* 496.

φθινύθω: *consume*, *waste away*, *die*.

φθίνω, aor. inf. *φθίσαι*, aor. mid. opt. *φθίτο* (§ 49 b), partic. *φθιμένοιο*: *waste away*, *perish*, *wane*; aor. act. *destroy*.

φθίω, subjv. *φθίης*: *perish*.

φθογγή and **φθόγγος** (*φθέγγομαι*): *voice*.

φθονέω: *grudge*, *begrudge*, *object to*. Sometimes followed by a genitive (of 'separation') of the thing grudged or refused.

-φι(ν): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is used generally as an instrumental, ablative, or locative case. § 36 a.

φιλέω, opt. *φιλοίη*, partic. *φιλεύντας* [*φιλοῦντας*, § 27 b], impf. (*ἐ*)*φίλει*, iterative *φιλέσκε* (§ 57 b), fut. inf. *φιλησέμεν* [*φιλήσειν*], mid. *φιλήσειαι* [*φιλήσῃ*], aor. *φίλησε*: *love*, *show favor to*, *entertain as a friend*; mid. *receive hospitality*.

φιλήρετρος: *oar-loving*, *sea-loving*.

Φιλοκτήτης: *Philoctetes*, a famous archer who had the bow and arrows of Heracles. *γ* 190, *θ* 219. The story of his detention in Lemnos is told in B 716-725. He was brought to Troy not long before its capture.

Φιλομηλείδης: Lesbian king who challenged visitors to a wrestling match. *δ* 343.

φιλο-μειδής, *-ές* (*smile*): *laughter-loving*. Epithet of Aphrodite.

φιλό-ξενος: *hospitable*.

φίλος 3: *dear*, *beloved*, *pleasing*; as subst., *friend*. Comp. *φιλτερος*, superl. *φίλτατος*. *φίλος* is often used in Homer where the less emotional English idiom would not use *dear*, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered by *thy*, *his*, etc. It is a standing epithet with words which denote relationship, or a part of the human body, or the mind.

φιλότης, *-ητος*: *love*, *friendship*.

φιλοτήσιος: adj. of *love*, *amorous*.

φίλτατος, **φίλτερος**: see *φίλος*.

φιτρός: *log of wood*.

Φοῖβος: *Phoebus*, (*shining*). Epithet (by-name) of Apollo.

- Φοινίκες** pl. : *Phoenicians*, known to Homer as a race of skilful mariners, traders, and manufacturers. See *Σιδώνιοι*.
- Φοινίκη** : *Phoenicia*, at the northeast end of the Mediterranean.
- φοινίκο-πάρηος** : *purple-cheeked*. Epithet of ships. See *μυλο-πάρηος*.
- φοίνιξ**, -ίκος : (*Phoenician tree* ?), *palm-tree*.
- φοιτάω**, impf. (έ)φοίτων, φοιτᾶ : *go to-and-fro, wander, keep coming*.
- φόνος** : *death, slaughter*.
- φορέω**, subjv. φορέησι(ν) [φορη̃], opt. φοροίη (cf. φιλοίη), impf. (έ)φόρει (φέρω) : *bear*.
- Φόρκυς**, -ῦνος : *Phorcys*, a sea-god. α 72.
- φόρμυξ**, -ιγγος : *phorminx, lyre*.
- φορμίζω** : *strike the lyre*.
- φοροίη** : opt. of φορέω.
- φορτίς**, -ίδος (φόρτος) : *merchant-ship*.
- φόρτος** (φέρω) : *loading, cargo*.
- φώς** : see φάος. φώσδε, *to the light*.
- φράζω**, fut. mid. φράσεται, aor. φράσε, mid. (έ)φράσ(σ)ατο, 2 aor. (έ)πέφραδε, inf. πεφραδέμεν (§ 46 e) : *make clear, point out, direct; mid. consider, plan, recognize*.
- φράσσω**, aor. φράξε : *fence*.
- φρήν**, dat. φρενί, dat. pl. φρεσί : the *diaphragm, midriff, breast*, esp. as seat of intelligence and feeling, *mind, heart*. Freq. in plural.
- φρίξ**, gen. φρικός : *ruffled sea*.
- φρονέω** (φρήν) : *think, consider, plan*. ἐν φρονέω includes both good-will and prudence. φίλα φρονέων, *with friendly heart*.
- Φρόνιος** : an Ithacan. β 386, δ 630.
- φρόνις**, -ιος : *knowledge, intelligence*.
- Φρόντις**, -ιος : helmsman of Menelaus. γ 282.
- φῦ** [έφυ] : see φύω.
- φυγή** : adv. dat. *in flight*.
- φύγε** : *escaped*. See φεύγω.
- φύη** (φύω) : *form*. Cf. φύσις.
- φυκτός** (φεύγω) : *to be escaped*. οὐ φυκτὰ πέλονται; *there is no escape*.
- Φυλάκη** : Thessalian town. λ 290.
- φυλάσσω**, inf. φυλασσέμεναι, φυλάσσειν, aor. subjv. φυλάξω : *guard, watch*.
- φυλή** : (perhaps) *myrtle*.
- φύλλον** (φύω, folium) : *leaf*.
- φύλον** (φύω) : *race, tribe*.
- φύλοπις**, -ιδος : *din of battle*.
- Φυλώ**, -βος : servant of Helen. δ 125.
- φύντες** : see φύω.
- φύξιμος** : *way of escape*.
- φῦρω**, perf. partic. πεφωρμένον : *besmear, stain*.
- φυσί-ζοος** (φύω, ζωή) : *life-giving*.
- φύσις** : *nature*.
- φυτεύω** (φυτόν) : *set out, plant*.
- φυτόν** : *growth, esp. tree, vine*.
- φύω**, aor. έφῦσε, 2 aor. έφυ, φῦ, 3 pl. έφυν [έφυσαν], partic. φύντες, perf. πεφύκασι, πεφῦασιν, partic. πεφῦωτε, plpf. πεφύκει (fui, be) : *put forth, cause to grow; 2 aor. and perf. grow*. έν οί φῦ χειρί, (*grew to*) *clung to his hand*.
- φώκη** : *seal*. δ 404 ff.
- φωνέω**, aor. (έ)φώνησεν, partic. φωνήσας : *speak, lift up my voice*.
- φωνή** : *voice*.
- φώς**, gen. φωτός : *man*.

X.

- χαίνω**, aor. partic. χανών (hio) : *γawn, open my mouth*.
- χαίρω**, iterative impf. χαίρεσκον, aor. έχάρη and κεχάροντο, opt. κεχάραιτο : *rejoice, am pleased, am glad*. χαιρε and χαιρετε, *hail!* the customary form of greeting. Cf. χάρις, χάσμα.
- χαίται** pl. : *hair; mane of horses*.
- χαλεπαίνω**, aor. subjv. χαλεπήρηγ : *am angry, rage, am bitter*.

χαλεπός 3: *hard, harsh, cruel.*
χαλέπτω: *distress, oppress.*
χαλί-φρων, -ονος: *light-witted.*
χάλκεος: *adj. of bronze, bronze.*
χαλκεύς, -ῆος: *blacksmith, smith.*
χαλκεών, -ῶνος: *smithy.*
χαλκήσιος: *adj. of the smith, smith's.*
χαλκ-ήρης, -εος: *bronze-tipped.*
χαλκο-βαρής, -ές: *heavy with bronze.*
χαλκο-βατής, -ές, *with bronze (covered) threshold.*
χαλκός: *bronze, copper*; like the English 'steel' for *sword*. This was the most important metal of the Homeric age, for armor, weapons, tools, and utensils. Iron was much less used.
χαλκο-χίτων, -ωνος: *bronze-clad.*
χαμάδις: *adv. to the ground.*
χαμαί (*humi*): *on the ground.*
χαμαῖ-ευνάς, -άδος: *fem. adj. sleeping on the ground.*
χανδάνω, perf. partic. (as pres.) κεχαν-δῶτα: *contain.*
χανών: see *χαίνω*.
χαρί-εις, -εσσα, -εν: *graceful, beautiful, pleasing.*
χαριέστατος 3: *most pleasing.*
χαριέστερος: *more pleasing.*
χαρίζομαι, aor. inf. χαρίσασθαι, perf. partic. κεχαρισμένος, plpf. κεχάριστο: *gratify, give gladly, give freely*; *pass. am dear. κεχαρισμένε θυμῷ, dear to my heart.*
χάρις, -ιτος (χαίρω): *grace, favor.*
Χάριτες: *Graces.* § 18, θ 364.
χάρμα, -ατος (χαίρω): *joy, delight.*
χαρ-οπός: *bright-eyed, fierce-eyed.*
Χάρυβδις, -ιως: *Charybdis, a mighty whirlpool, near Scylla.* μ 104 ff., 260, 441. *Cf.* Milton's 'Or when Ulysses on the larboard shunned | Charybdis, and by the other whirlpool steered,' *Par. Lost*, ii. 1019.
χατέω: *am in need.*
χατίζω: *desire, long for.*

χέε: *aor. of χέω, pour.*
χέιλος, -εος: *lip, edge.*
χείμα, -ατος (χιών): *winter.*
χειμέριος (*hibernus*): *adj. of winter.*
χειμών, -ῶνος (*hiems*): *winter, storm.*
χείρ, gen. χειρός, dat. pl. χείρесси(ν), χερσί(ν): *hand, arm.*
χειρών, -ονος: *inferior, weaker.*
χερείων, -ονος: *inferior, worse.*
χερμάδιον: *stone thrown by the hand.*
χέρ-νιψ, -ιβος: *water for the hands.*
χέρσος fem.: *dry land, land.*
χέω, fut. χεύω, aor. χέυε, χέε, έχευε, έχευαν, imv. χεύον, χευάντων, inf. χεύαι, partic. χεύαντες (§ 51 g), mid. χύτο, partic. χυμένη, plpf. κέχυτο (χεψ-, gush): *pour, heap (of a funeral mound). έμέ ιδόντες έχυτο, seeing me they crowded about me; άμφ' αύτῷ χυμένη, throwing her arms around his body.*
χηλός: *chest.*
χηρεύω: *am without, lack.*
χθαμαλός (χαμαί) 3: *on the ground, low.*
χθαμαλώτερος: *lower.*
χθιζός (*hesternus*): *adj. (on) yesterday.* § 59 a.
χθών, gen. χθονός, fem.: *earth, ground.*
Χίος fem.: *Chios, island of the Aegean, near Ionia, the modern Scio.*
χιτών, -ῶνος (cotton): *tunic of linen*; the principal male garment, — often the only garment worn at home. The *χιτών* of ordinary life was probably of linen in the Homeric age, not of wool, long, without sleeves, and ungirt, as in the Periclean age at Athens. This was an Ionic garment and seems, like its name, to have been introduced from the Orient. With increasing complexity of dress, it became the undergarment, as distinguished from a second and outer garment.
χιών, -ῶνος fem. (χειμών): *snow.*

χλαίνα: *cloak, woolen mantle, plaid*, often of purple hue (like the later *ιμάτιον*); used also as a *blanket* by night.

Χλωρίς, -ιδος: wife of Neleus. λ 281.

χλωρός (chlorine): *greenish-yellow, green, unseasoned*.

χνός: *crust*. ζ 226.

χρή (χέω): *pouring, drink-offering*.

χόλος (gall): *anger*.

χολός, aor. ἐχολώσατε, mid. χολώσατο, perf. κεχόλωται, partic. κεχολωμένος: *anger, provoke; mid. am angry*.

χορός (chorus, choir): *dance, place of dancing*. Cf. *ὄρχηστὺς*.

χρόμαι, perf. partic. κεχηρμένον, plpf. κέχηρητο: *use; perf. as pres., have; perf. partic. as adj., longing for*.

χράω, impf. ἔχραε: *beset*.

χρεῖος and χρέος, -εος: *need, business, debt*.

χρε(ι)ώ, -δος: *need, necessity*.

χρεῖω, fut. mid. partic. χρησόμενος: *deliver an oracle, declare; mid. seek an oracle, consult, with dative*.

χρή: *necessity, the equivalent of χρεώ*. Generally used like *χρή ἐστι, it is necessary, one ought*. ὅττεο σε *χρή, of what need comes to you, i.e. what you want*, — *σέ* being const. as acc. of 'limit of motion' with the verb (*ἵκει* or *γίγνεται*) implied.

χρηίζω: *am in need*.

χρήματα pl.: *possessions, property*.

χρησόμενος: see *χρεῖω*.

χρίμπτω, aor. pass. partic. χριμφθείς: *χριμφθείς πέλαι, draw near, approach*.

χρίω, fut. χρίσομαι, aor. ἔχρισεν (CHRIST = the Anointed): *anoint*.



χλαίνα.

χρόα, χροί: see *χρώς*.

Χρομῖος: son of Neleus. λ 286.

χρόνος: *time*.

χρός: gen. of *χρώς, skin, body*.

χρῦσε(ι)ος (§ 26 f) 3: *of gold, golden*.

χρῦσ-ηλάκατος: *with golden arrows*.

Epithet of Artemis. Cf. Milton's [Dian] 'Fair silver-shafted queen,' *Comus*, 442. (But *ἡλακάτη* is *distaff*, and this may be of *golden distaff*.)

χρῦσ-ήνιος: *flashing with gold*. (Perhaps, *with golden reins, ἡνία*.) Epithet of Ares.

χρῦσό-θρονος: *adj. of golden throne*. A fixed epithet, based on early hieratic seated figures of the deity.

χρῦσο-πέδιλος: *with golden slippers*.

χρῦσό-ρραπις: *with golden wand*.

χρῦσός: *gold*.

χρῦσο-χόος (χέω): *gilder, goldsmith*.

χρώς, gen. χροός, gen. χροί, acc. χροά: *skin, body, hence self*.

χυμένη: see *χέω*.

χύσις (χέω): *deluge, heaping, heap*.

χυτλώω, aor. mid. χυτλώσατο: *mid. bathe and anoint after the bath*.

χύτο: *aor. of χέω*.

χυτός (χέω) 3: *heaped up*.

χωλός: *lame*.

χάωμαι, imv. χάωο [χάου], partic. χωόμενος, aor. ἐχάωατο: *am angry, am wroth*.

χώρη: *place, country*.

χωρίς: *adv. apart, separately*.

χώρος: *place, space, tract*.

Ψ.

ψάμαθος fem. (generally pl.) and ψάμμος fem.: *sand of the sea-shore, strand*.

ψεύδομαι, fut. ψεύσομαι: *speak falsely*.

ψεύδος, -εος: *falsehood, what is false*.

ψηλαφάω, partic. ψηλαφών: *feel about*.

ψιλός 3: *bare*. ψιλὴν τρόπιον, *bare keel*, i.e. keel separated from ribs and planks.

Ψυρή: small island in the Aegean Sea, just northwest of Chios, and between this and Lesbos. γ 171.

ψυχή: *breath, soul, ghost, life*.

ψυχός, -εός: *coolness, cool air*.

ψυχρός 3: *cool, cold*.

ψωμός: *bit, gobbet*. ι 374.

Ω.

ὦ: interj. *O!* used before the voc.

ὦ: interj. followed by μοί or πόποι, expressing surprise or displeasure, *Oh! alas!*

ὦ: dat. sing. of ὄ; (rel. or possessive).

Ὀγυγίη: *Ogygia*, a mythical island far to the west of Greece, the home of Calypso. α 85, ζ 172, η 244 f.

ὦδε: adv. *thus, in this way, as follows*.

ὦδε — ὦς, so — as, as — as, or ὦς — ὦδε, as — so.

ὦδε: impf. of οἰδέω, *am swollen*.

ὦδίνω: *travail, suffer mightily*,

ὦδύσασα [ὦδύσω]: see οδύσσομαι, *am wroth*. § 47 j.

ὠθέω, iterative impf. ὠθεσκε, aor. ὠσα, iterative ὠσασκε (§ 57 b): *thrust, push, drive*.

ὠτετο: impf. of οἰομαι, *bode*.

ὠξε [ἔφξε]: aor. of οἴγνυμι, *open*.

ὠίσθη: aor. of οἰομαι, *think*.

ὠκα (ὠκός): adv. *quickly, swiftly*.

ὠκέα: see ὠκός, *swift*.

Ὀκεανός: *Oceanus*, the broad stream which flowed about the earth. Also the god of the stream.

ὠκειον: impf. of οἰκέω, *dwell*.

Ὀκυάλος: a Phaeacian. θ 111.

ὠκύ-αλος: *swift on the sea, swift-sailing*.

ὠκύ-μορος: *swift-doomed, short-lived*.

ὠκύ-πορος: *swiftly sailing, swift*.

ὠκός, fem. ὠκέα (§ 26 f), neut. ὠκό, pl. fem. ὠκέαι, gen. ὠκεάων, dat. ὠκειησ(ι): *swift, fleet*.

ὠκα: adv. *quickly*.

ὠκύτατος: *swiftest, fleetest*.

ἄλεσα: aor. of δαλλυμι, *destroy*.

ὠλεσί-καρπος (δαλλυμι): (*fruit-losing*), *seed-shedding*, of the willow, which casts its fruit before it is ripe.

ἄλετο, ἄλοντο: see δαλλυμι.

ὠμο-θετέω, aor. ὠμοθέτησαν (ὠμός): *place pieces of raw flesh (upon)*.

ὠμόργνυτο: see δμόργνυμι.

ὠμος: *shoulder*.

ὠμός: adj. *raw, uncooked*.

ὠμοσα: aor. of δμνυμι, *swear*.

ὠμωξεν: aor. of ομωξω, *groan*.

ὠπα: see ὠψ, *face*.

ὠπασε: aor. of ὀπάξω, *grant*.

ὠπτησαν, ὠπτων: see ὀπτάω, *roast*.

ὠρη (hora, hour): *season, hour, time*. eis ὠρας, *in its season*; ὠρη εὔδειν, *it is time to sleep*; ὠρη κοιτοιο, *it is time to go to bed*.

ὠριος: adj. *in their season*.

ὠρίνας: aor. of ὀρίνω, *rouse*.

Ὀρίων, -ωνος: *Orion*, a famous hunter of great beauty, beloved by Eos. He was slain by Artemis, but continued his occupation of hunting in the realm of Hades. λ 310, 572.

ὠρμαινε, ὠρμηναν: see ὀρμαίνω.

ὠρμήθησαν: aor. of ὀρμάω.

ὠρορε, ὠρσε, ὠρτο: see ὀρνυμι.

ὦς or ὦς: (adv. of ὅ), *thus, so, in this way*. ὦς — ὦς, *thus — as*; ὦς — ὦς, *as — so*; καὶ ὦς, *even thus*; οὐδ' ὦς, *not even thus*; ὦς αὐτως, *thus in (the same) like manner*. § 45 h.

ὦς: (adv. of ὅς), *as*. It is used to introduce relative and comparative sentences, in the sense of *as, like as*, often corresponding to a ὦς or οὕτω. (2) As a conjunction, it introduces (a) temporal sentences, *as, when*;

(b) dependent declarative sentences, *how, that*; (c) purpose clauses, *in order that*; and (d) wishes, *O that, would that!*

When it follows its noun in the sense of *like, as*, it is accented, *ῶς*, e.g. *ὄρνις ῶς, as a bird*. When it thus follows the noun which it modifies, it often makes the preceding syllable long 'by position,' as *θεὸν ῶς*, *θ* 173.

ῶσα, ῶσασκε: aor. of *ῶθέω, push*.

ῶσιν: dat. pl. of *οἶσας, ear*.

ῶτειλή: *wound*.

ῶτος: *Otus*, son of Poseidon. λ 308.

ῶφελεις, ῶφελεις: see *ὀφέλλω*.

ῶχετο: impf. of *ὀχεμαι, go*.

ῶχράω, aor. partic. *ῶχρήσαντα*: *am pale*; aor. *turned pale*.

ῶψ, gen. *ῶπος*: *Ops*. α 429, β 347.

ῶψ, acc. *ῶπα*: *face, countenance*. *εἰς ῶπα*, when one looked into his face, *in countenance*. Cf. *ἀντην*.



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