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FOUR BOOKS OF

HOMER'S ODYSSEY

WITH

INTRODUCTION, COMMENTARY, AND VOCABULARY

FOR THE USE OF SCHOOLS

BY

BERNADETTE PERRIN

PROFESSOR OF GREEK IN YALE COLLEGE

THOMAS DAY SEYMOUR

HILLHOUSE PROFESSOR OF GREEK IN YALE COLLEGE

BOSTON, U.S.A., AND LONDON
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EPIC POETRY.

§ 1. The Homeric poems are to modern readers the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges, before it has narrative poems. Those early songs of the Greeks are all lost, although traces of them are found in the *Iliad* and *Odyssey*. Doubtless the Greeks had also many brief epic songs, narrating exploits in war and 'hair-breadth 'scapes' in adventure, before any one thought of composing a long epic poem. In the *Iliad* and *Odyssey* are found indications of poems about the adventures of Heracles, and the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may be given conveniently to the man who formed the plan of the *Odyssey*, and to whom its unity is due) in the composition of the *Odyssey* and again, after him, additions were made by other bards. The *Odyssey* thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts not too long to be recited at one sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate suc-
cession nor on the same occasion. He would not begin his work with the plan of composing a poem of 12,110 verses (like the Odyssey), or 15,693 verses (like the Iliad), but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the Odyssey doubtless were not composed in the order in which they stand in our texts. The First Book is the general introduction to the rest of the poem, although scholars are not agreed that it is now in its original form; but Books II.–IV. (the Telemachia), which contain an account of the journey of Odysseus’s son Telemachus to the homes of Nestor and Menelaus in the hope of obtaining tidings of his long-absent father, may very likely have been part of an independent poem, or at least may have been composed after Book V. Doubtless, details were sometimes filled in later. The Alexandrian critics believed that the original Homeric close of the Odyssey was with the 296th verse of the Twenty-third Book. The First Book of the Iliad unquestionably was composed before the rest of the poem, but the Eleventh Book is pretty certainly older than Books II.–X. Critics have thought the last two Books of the Iliad, like the last part of the Odyssey, to be of later composition.

The beginner need not (and should not) be disturbed by questions as to the diverse authorship of different parts of the Odyssey. The subject is exceedingly complicated, and cannot be studied profitably until the student is perfectly familiar with the entire poem, and with similar literature in other languages. The student should strive to enjoy and appreciate the Homeric Poems,—not to analyze them.  

1 The famous ‘Homeric Question,’ as to the composition of the Homeric Poems, was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his Prolegomena ad Homerum, 1795. He claimed that the Iliad and the Odyssey were not the work of one poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now—holding that the art of writing was introduced into Greece comparatively late, and that poems as long as the Iliad and the Odyssey would not have been composed before the use of letters was known. The art of writing, however, was known in Greece before 1000 B.C., though its application
§ 2. a. Scholars now do not ask where Homer was born,¹ but rather where Greek epic poetry had its rise. The Muses were 'Pierian Muses,' Ὄλυμπια δόματ' ἔστωζα, and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolian Greeks to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent. The Aeolic form has been disposed to persist particularly in proper names.

to literary purposes was very much later. Just when poets began to write their lays is uncertain. About half a century after Wolf, in 1837, another German scholar, Lachmann, divided the Iliad into eighteen different lays, resting his division on internal arguments, i.e., on the inconsistencies of different parts. But we do not know just what degree of logical consistency the poet or the poet's audiences required. Certainly, many of the inconsistencies on which stress is laid by modern critics had escaped notice for two thousand years, though men have had copies of the poems in their hands, and could turn backward and forward to detect discrepancies in a way which was quite impossible for the poet's first audiences. Herodotus (ii. 117) said that Homer could not have composed the poem called Cypria (§ 3 d), because the Iliad and the Cypria differ in regard to the course taken by Paris on his return to Troy from Sparta, and Homer nowhere else recalls his statement,—οὐδ' ἄλλη ἀνεπόδιος ἔστωζον. The discussion now continues with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that either the Iliad or the Odyssey is a conglomeration of separate lays, a fortuitous concurrence of atoms, and are more disposed to favor the idea of a natural and organic development,—such as was suggested in 1859 for the Odyssey by Kirchhoff (the first to question seriously the unity of the composition of the Odyssey), who assigned to the old Νόστος of Odysseus (with some omissions,—1200 lines in all) α 1–87, ε 43–η 297, λ 333–353, and ν 7–184. 3561 verses, according to Kirchhoff, formed a later continuation, while the rest of the poem was made up of still later additions and interpolations. In some such way the poem may have grown, but he is a bold man who ventures to say just what and how much is the work of one poet. A master mind there must have been, but yet the poems came gradually to their present condition.

¹ The so-called Lives of Homer which have come down to us under the names of Herodotus and Plutarch, and anonymously, have no historical value. The most important opinion preserved is that of Herodotus, who (ii. 53) thought Homer to have lived about 400 years before his own time, or 850 B.C. Seven cities, according to a well-known epigram, claimed each to have been the poet's birthplace:

Seven cities claimed great Homer dead,
Through which the living Homer begged his bread.
INTRODUCTION.

§ 2 b. No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C.

c. The poems were recited by rhapsodists (ῥαψῳδοί), who were at first themselves poets, but in later times were merely reciters. We read of a guild of these Homeridae on the island of Chios. In the dialogue entitled Ion, ascribed to Plato, one of these rhapsodists, Ion of Ephesus, is introduced. He had just gained the prize for his recitation at Epidaurus, and was planning to contend at the Panathenaic festival. He is said to have had audiences of 20,000 people. This Ion must have flourished in the Fifth Century B.C., but the bloom of his art in Athens was more than a century earlier, before the rise of tragedy, in the time of Pisistratus and his sons, when Epic recitations were an important part of the chief festival of the city; and regulations were adopted in order to ensure the presentation of the poems in due form and order.

§ 3. a. An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the Homeric poems are strongly dramatic. In the First Book of the Iliad the first 427 verses are almost entirely dramatic, the narrative serving simply as 'stage directions.' Of the 444 verses of the First Book of the Odyssey, 285 are in speeches. Epic poetry was the mother of the drama. A large part of the story of the adventures of Odysseus is told by the hero himself. This device was followed by Vergil in making Aeneas tell Dido of his wanderings, and by Milton in his Paradise Lost, where Raphael, 'the affable archangel,' tells Adam of the creation of the world and of the revolt in heaven.

b. The Homeric Poems used to be compared with Vergil's Aeneid, Dante's Divina Commedia, and Milton's Paradise Lost. But men have come to see a difference between the Natural Epic and the

1 The derivation of this word is not entirely clear. Pindar paraphrases it at the beginning of his Second Nemean Ode Ὀμηρίδαι, ῥαπτῶν ἑτέων δοῦλοι, singers of stitched songs. Perhaps this means no more than carefully contrived songs; cf. μόνος ὑφαίνων Γ 212 wove (i.e. put together) words.
§ 3 d. EPIC POETRY.

Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell the story of his wanderings and sufferings to Queen Dido, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both Iliad and Odyssey, as he shows by beginning his poem with arma virumque cano, — the arma being for the Iliad, and the virum for the Odyssey. Vergil is self-conscious, too, in the use of cano, — he remembers that he is the court poet of Augustus, and borrows the word 'sing,' although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, ἄειδε θεά, Sing, goddess!

In the Epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. 'The capital distinction of Homeric poetry,' as Professor Jebb has well said, 'is that it has all the freshness and simplicity of a primitive age, — all the charm which we associate with the "childhood of the world"; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.'

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a rich mythology of their own, could have no great Natural Epic.

da. The expedition against Troy was the theme of other poems than the Iliad and the Odyssey, but they have long been lost, and little is known of them. One, the Cypria (τὰ Κύπρια, sc. Ἕλη, — assigned to Stasimus of Cyprus), told of the events which preceded the action of our Iliad. The Aethiopis (Ἀθηοπις, sc. ποης, — assigned to Arctinus of Miletus), told of the events which followed the action of the Iliad. The Piupersis (Πιπερις, — assigned to Arctinus) and the Little Iliad (Ἰλιῶς Μικρά, — assigned to Lesches of Lesbos) sang of the destruction of the Trojan city. The Nostou (Returns, — assigned to Agias of Troezen) told of the adventures of the Achaeans (except Odysseus) on their way home to Greece. These poems were much briefer than the Iliad and
Odyssey. Probably all together were not much longer than the Iliad alone.

§ 4. a. The Batrachomyomachia (‘Battle of the Frogs and Mice’), a burlesque ‘epyl,’ which was once thought to be one of Homer’s Minor Poems, was composed probably not far from the time of the Persian Wars, and is assigned with reason to Pigres of Halicarnassus. It is only 303 verses in length.

b. The Homeric Hymns (to Apollo, Demeter, Aphrodite, Hermes, and other divinities) are of different ages, and in them much material of high antiquity is combined with what is comparatively recent. To the Hymn in honor of Delian Apollo seems to be due the fixing of the story of Homer’s blindness, for the poet of that ‘hymn’ says that he is a blind bard of Chios. The shorter ‘hymns’ are a kind of ‘grace before meat,’ being intended to be sung as an act of homage to the gods before the recitation of some epic story. Twenty-seven of them have each less than twenty-five verses; only seven are longer. The longest (to Hermes) has 580 verses.

§ 5. a. Homer’s story of the Siege of Troy certainly was not intended to be a history of an actual occurrence. The poet says again and again that he is of a later generation. He asks the Muse to tell the story, since she alone knows what really happened. Doubtless many such battles were fought and many such sieges endured in Asia Minor about 1000 years B.C.

b. Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hissarlik (‘Ilium Novum’) in the Troad, near the Hellespont, and that of Mycenae in Argolis. In both places are found indications and remains of ancient wealth and power which justified the Homeric epithets of Ilios (as ἔν να-όμενον πτολείθρον I 402, πολύχρυσον, πολύχαλκον Σ 289), and Mycenae (ἐν κτίμενον πτολέθρον B 569, πολυχρύσωι Μυκήνης γ 304), and make more probable the belief that the story of the expedition against Troy was founded on fact. The civilization of the two cities was similar. Mycenae may have been the chief city of Peloponnesus, at one time. An armada may have been led by the king of Mycenae against Troy. The massive walls which have been uncovered must have been seen long after the sack of the city, and would be reminders to bards and people of the conflicts on the shore of the Hellespont. But certainly most of the incidents and names of
heroes were invented. The traditional date of the Fall of Troy, 1184 B.C., is not historical, but will answer as well as another.

LIFE IN THE HOMERIC AGE.

§ 6. a. The Homeric Poems give a picture of life in Greece which differs in important particulars from that of the classical or historical period. The poet knows no one name for Greece as opposed to other lands. The Greeks are 'Argives,' 'Achaeans,' or 'Danaëns.' The 'Hellenes' are as yet only the inhabitants of a small district in Thessaly. The names of 'Attica,' and 'Peloponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. The contrast of Doriens and Ionians is unknown. Menelaus, king of Sparta, and his country are comparatively insignificant, although the war was undertaken to avenge the wrong which he had suffered from Paris. The brother of Menelaus, Agamemnon, king of Mycenae, is the chief monarch of Greece. The Greek colonies and the Greek cities of Asia Minor are not mentioned. Monarchy prevails; democracies seem to be unknown. The king is also commander-in-chief of the army, judge, and priest. As head of the nation he represents it before the gods. His power is derived directly from Zeus, but it is practically limited. Public opinion is strong, although Homer has no word for law; he recognizes, rather, institutions (θέματες). That is, the Homeric Greeks had a very simple unwritten common law and constitution.

b. Monarchy prevails among the gods as among men. Zeus ('Jupiter') is mightier than all the rest together. Athena ('Minerva') and Apollo are next to Zeus in power. Athena is the chief divinity of war. Ares ('Mars') is comparatively insignificant. Dionysus ('Bacchus') is not as yet admitted to the circle of gods on Olympus. Asclepius ('Aesculapius') is still a mortal. Pan and the Satyrs are unknown. The gift of prophecy is granted to individual men. The oracle of Delphi is hardly mentioned. Temples are uncommon.

c. The Homeric knights do not ride on horseback, but fight from chariots. They roast their meat, and do not boil it. They sit at tables, and do not recline at dinner. They buy their wives by large
INTRODUCTION.

The most useful metal is copper or bronze; iron is little used. Coined money is unknown; all trade is barter. The occupations of the rich and poor differ little. Princes tend flocks and build houses; princesses fetch water and wash clothes. The heroes are their own butchers and cooks. Life even in Homeric palaces is primitive.

THE STORY OF THE TROJAN WAR.

§ 7. Before the Action of the Iliad. a. The action of the Iliad itself covers only a few days, but many allusions are made to preceding events which complete the story.

Paris (whose Greek name was Alexander), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, in the northwest corner of Asia Minor, carried away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) united to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor and Odysseus visited Thessaly and enlisted Achilles (son of Peleus and the sea-goddess Thetis) and his friend Patroclus. The Greeks assembled at Aulis, a Boeotian town on the Strait between Euboea and the mainland, opposite Chalcis. There a portent was seen, which the seer Calchas interpreted to mean that they should fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stopped at the island of Lemnos, where they were hospitably entertained, and where they left one of their chieftains, Philoctetes, who had been bitten by a water-snake. On their arrival at Troy, Menelaus and Odysseus went to the city as ambassadors, and demanded the return of Helen, which was refused. Some of the Trojans even urged that the ambassadors be put to death, but their host Antenor and others secured their safety. The Achaeans began the siege. The Trojans sent to their neighbors and gained allies.

b. The siege was not very close. The Greek camp was at a considerable distance from the city; and the Greeks could not devote all of their time to fighting. They were obliged to make expeditions against the neighboring towns in order to obtain supplies. In these marauding forays, the men of the sacked towns were killed or sent to other countries to be sold as slaves; the
women were often brought to the Greek camp before Troy. When the action of the Iliad opened, the wealth of the city of Troy was nearly exhausted. The Trojans had been obliged to pay and support their allies, and had been shut out from the use of their fields. They were afraid to meet the Greeks in open battle.

c. Of the gods, Hera (‘Juno’), Athena, and Poseidon (‘Neptune’) favored the Achaeans; Aphrodite (‘Venus’), Ares, and Apollo favored the Trojans.

§ 8. a. The Iliad begins early in the tenth year of the war. Chryseïs, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the ‘first-fruit’ of the spoils. The captive’s aged father came to the Greek camp, bearing the fillets of Apollo as his official insignia, and begged to be allowed to ransom his daughter, but Agamemnon sent him away, slighting his request. As he left the Greek camp, the old priest prayed for vengeance to his god, Apollo, who heard his prayer and sent pestilence upon the Achaeans. For nine days the plague raged in the camp, but on the tenth day an assembly was called by Achilles, who urged that some seer be questioned of the cause of the god’s anger. The old seer Calchas told the truth. Achilles reproached Agamemnon, and the two heroes quarrelled. At last Agamemnon sent Chryseïs home to her father, but took from Achilles his prize of honor, Briseïs. Achilles begged his mother, the sea-goddess Thetis, to invoke the aid of Zeus, and to pray that victory might be granted unto the Trojans until the Achaeans learned to value and honor her son’s might. This prayer was reluctantly granted by Zeus, and the First Book of the Iliad closes with a half-ludicrous scene on Olympus, where Zeus was reproached by Hera for yielding to the request of Thetis.

b. At the opening of the Second Book of the Iliad, at the beginning of the twenty-second day of the poem’s action, Zeus sent to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tried the temper of the soldiers by proposing to return at once to their homes. To his grief, the men acceded enthusiastically and began immediately the preparations for the voyage. They were stopped by Odysseus, who acted under the direction of Athena.
A second assembly was held, the Greeks were shamed and awed into remaining, and they prepared for battle. As the Achaean army advanced against Troy, the poet pauses in order to give a muster of the forces,—the 'Catalogue of the Ships,'—which is followed by a less elaborate enumeration of the Trojans and their allies.

c. At the beginning of the Third Book, the opposing armies were about to meet, when Paris challenged Menelaus to a single combat which should decide the war. The two husbands of Helen,—the wronged Menelaus and the offending Paris,—were the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best he can do is to make this combat the beginning of the conflicts which he describes. Priam was called from Troy, and a truce was struck. If Menelaus slew Paris, the Greeks were to take Helen and peaceably return to their homes. If Paris slew Menelaus, the Greeks were to withdraw at once. Menelaus disabled Paris and had him in his power, when Aphrodite snatched up her Trojan favorite, and deposited him safely in his home.

d. The terms of the truce had not been fulfilled. Neither combatant had been slain, but the victory fairly belonged to the Greeks. In order that the Trojans might not surrender Helen, and preserve their city, Athena (who hated Troy) descended a third time to the field of war, and incited a Trojan ally to send an arrow at Menelaus. The Greek hero was wounded, and the Greeks, indignant at this treacherous breach of the truce, prepared at once for the battle, and advanced upon the enemy. This story is told in the Fourth Book.

e. Most of the Fifth Book is devoted to the brave deeds of Diomed, son of Tydens. Hera, Athena, Aphrodite, and Ares took part in the battle, and the two latter divinities were wounded by Diomed, with the aid of Athena.

f. In the Sixth Book, the Trojans were hard pressed, and Hector returned to the city in order to bid the matrons supplicate Athena's mercy. He called Paris to return to the field of battle, and took a pathetic farewell of his wife, Andromache.

g. The day which began at the opening of the Second Book ended near the close of the Seventh Book. The coming on of night
put a stop to a single combat between Hector and Telamonian Ajax. The armies struck a truce for one day, for the burial of the dead. The Greeks spent another day in building a wall about their camp—a wall which was not needed as long as Achilles was fighting on their side, but which was necessary when the Trojans were ready to assume the offensive.

n. The Eighth Book tells of a brief day of battle, in which the fortunes of war were continually changing, and in which Zeus continually interfered. At the close of this Book, the Achaeans were driven into their camp, and welcomed the approach of night which afforded them relief from pursuit and attack. The Trojans bivouacked upon the plain and were confident of annihilating their enemies on the morrow.

i. On the night following the battle of the Eighth Book, the Greek leaders sent to Achilles an embassy, offering him rich gifts, and begging him to return to the battle, but he stoutly refused. The account of this embassy fills the Ninth Book.

j. The Tenth Book narrates the visit (on the same night) of Odysseus and Diomed to the Trojan camp, where they slew Rhesus, the Thracian leader, who had just arrived on the field of action, and captured his famous steeds.

k. With the Eleventh Book begins the third of the four days of battle of the Iliad,—a day which does not close until the end of the Eighteenth Book. Agamemnon distinguished himself now more than on any other occasion, but retired from the field wounded, and was followed by Diomed and Odysseus who were also disabled.

l. The Trojans pressed forward to the Greek wall, and, at the close of the Twelfth Book, Hector broke down the great gates, and opened a way for his comrades into the Greek camp.

m. At the opening of the Thirteenth Book, Poseidon came from the sea in order to aid the Greeks. Hera distracted the attention of Zeus while Poseidon and the Achaeans put the Trojans to rout.

n. The previous action continues through the Fourteenth Book.

o. At the opening of the Fifteenth Book, Zeus noticed what was doing on the Trojan plain, and sent Poseidon back to his home in the sea. The Trojans pressed forward again and reached the Greek ships, and Hector called for fire that he might burn the fleet.
p. At the opening of the Sixteenth Book, Patroclus begged Achilles to allow him to take the Myrmidons and enter the battle. Achilles consented, and gave his friend his own armor to wear, but directed him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, became excited by the fray, and followed the Trojans to the very gate of the city. There he was slain by Apollo and Hector.

q. Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector stripped off the armor of the friend of Achilles, but the Achaeans with great difficulty secured the corpse and carried it back to the camp,—hard pressed by the enemy.

r. In the Eighteenth Book, Achilles learned with overwhelming grief of the death of his comrade. His mother, Thetis, came from the sea to comfort him. His armor was in the hands of Hector,—stripped from the body of Patroclus. He could not enter the combat, but had only to appear unarmed at the trench, and the Trojans were frightened away. His mother went to Olympus to beg for him beautiful armor from Hephaestus (‘Vulcan’). Here ends the third day of battle, which began with the opening of the Eleventh Book.

s. In the Nineteenth Book, Achilles was reconciled to Agamemnon. His hatred for Hector and his desire for vengeance on the slayer of Patroclus more than overbalanced his more ancient grudge.

t. The fourth of the battles of the Iliad begins with the Twentieth Book. The gods descended to take part in the battle, but did not affect its issue.

u. At the beginning of the Twenty-first Book, Achilles has driven the Trojans as far as the River Scamander, which flowed about midway between the camp and the city. There many were slain, almost without resistance.

v. On the opening of the Twenty-second Book, all the Trojans but Hector were either slain or within the walls of the city. But Hector did not yield to the entreaties of his father and mother, who, from the wall, prayed him to return. He awaited Achilles and was slain. His body was dragged to the Achaean camp, after the chariot of Achilles.
w. The Twenty-third Book is devoted to the burial of Patroclus, and the funeral games in his honor.

x. In the Twenty-fourth Book, the aged Priam, under the care of the gods, went to the Achaean camp and obtained from Achilles the body of his son Hector. The 'iracundus, inexorabilis' Achilles appeared in a gentler mood. The corpse was brought back to Troy, and the poem closes with the funeral of Hector.


a. INTRODUCTION. A. Pestilence (nine days). Assembly. Quarrel. Rest from battle (twelve days). Thetis went to Zeus on the 21st day.

b. THE FOUR BATTLES BEFORE TROY.

I. B–H 380. First great battle, on the 22d day. Single combats between Paris and Menelaus, Hector and Ajax.

II. H 381–K. Burial of the dead and building of the wall, on the 23d and 24th days. Second great battle, on the 25th day. Embassy to Achilles. Odysseus and Diomed entered the Trojan camp, and killed the Thracians and their king, Rhesus.

III. Α–Σ. Third great battle, on the 26th day. Death of Patroclus. Hephaestus made armor for Achilles.

IV. T–X. Fourth battle, on the 27th day. Achilles killed Hector.

c. CONCLUSION. Ψ, Ω. Achilles abused the body of Hector on days 27–38 (twelve days, see a above). Lament for Hector in Troy on days 39–47 (nine days). Burial of Hector and erection of mound over his body, on the 48th and 49th days.

This scheme shows that the action of the Iliad covers but about seven weeks. Three of these are occupied by the action of the first book, and three by that of the last two books; only four days are spent in fighting.

§ 10. The Story after the Action of the Iliad. For part of the last act in the siege of Troy, indications exist in the Iliad and Odyssey. Many other details were added by later poets.

a. After the death of Hector, the Amazons came to the help of the Trojans. Their queen Penthesilēa was slain by Achilles. Memnon, — a cousin of Hector, — the beautiful son of Eos (Dawn) and Tithōnus, came with his Aethiopians. He slew Nestor's son Antilochus, a dear friend of Achilles, but was then himself slain
by the mighty son of Thetis. Achilles was overcome by Apollo and Paris, as he was about to force an entrance to the city through the Scaean Gate. His mother came from the sea, with her sister Nereids, and bewailed him. She offered his beautiful armor as a prize to the bravest of the Greeks, and it was awarded to Odysseus. Telamonian Ajax went mad in his disappointment at not receiving the armor, and committed suicide. Paris was slain, and Helen became the wife of his brother Deiphobus. Philoctêtes, the bearer of the bow of Heracles, was brought from Lemnos where he had been left (§ 7 a, B 721 ff.); and Neoptolemus, the young son of Achilles, was brought from the island of Seyrus. Odysseus entered the city of Troy as a spy, in the guise of a beggar. Athena suggested to Odysseus the building of the 'wooden horse,' in which the bravest of the Achaeans were hidden, while the rest set fire to their camp and sailed away. The Trojans dragged the wooden horse within their city, and at night the Greeks returned and Troy was sacked.

b. Agamemnon reached home in safety, but was treacherously murdered by his wife and her paramour, Aegisthus. Menelaus was driven from his course by a storm. Most of his ships were wrecked on the coast of Crete. He himself, with Helen, was carried by the wind to Aegypt, and wandered for eight years before his return to his home at Sparta.

c. Nestor, Diomed, and Idomeneus reached home safely. Ajax, the son of Oileus, was wrecked and drowned.

d. Odysseus was driven by a storm (perhaps the same as that which drove the ships of Menelaus to Crete, see b above) to the land of the Lotus-eaters, thence to the island of Polyphemus (ι), thence to the island of Aeolus, to the land of the Laestrygonians (where eleven of his twelve ships were destroyed), and to the island of Circe, where he and his companions remained during a year (κ). Then they went to Hades (λ) to consult the old seer Teiresias. On their return they passed Scylla and Charybdis; they came to the island of the Sun, and (urged by hunger) killed one of his cows. They were punished by shipwreck, from which Odysseus alone escaped, as innocent of the offence against the Sun. He was borne to the island of Calypso (μ), where he remained for eight years. Then he returned to his home on Ithaca, enduring many
sufferings on the way. He found his faithful wife, Penelope, surrounded by more than a hundred young and insolent suitors. These he killed with the help of Athena, Telemachus, and two henchmen, and regained his kingdom.

THE STORY OF THE ODYSSEY.

§ 11. The action of the *Odyssey* opens in the tenth year after the close of the Trojan War, and twenty years after Odysseus and the other Achaeans left their homes for the siege of Troy, but Odysseus had not yet returned to Ithaca. Since the hope of his return was abandoned by all but his faithful wife, a crowd of suitors (more than a hundred in number) for the hand of Penelope gathered at his palace from Ithaca and the neighboring islands and shores. For four years these suitors had feasted riotously on the king's wine, flocks, and herds. The throne of Ithaca, indeed, would naturally descend to Telemachus, Odysseus's only son. But just as the widow of the elder Hamlet carried the sceptre of Denmark to her new husband, Claudius, so these aspirants for Penelope's hand each hoped to gain with her the kingdom of her former husband. Odysseus was still on Calypso's island, Ogygia, in the far west.

a. Early in the First Book, Odysseus's patron saint, the goddess Athena, took occasion in the absence of Poseidon (whom Odysseus had offended by the blinding of Polyphemus) to remind the gods of the hard fate of the Ithacan, who was pining away in his longing for home. Zeus sent her to the island of Ithaca to direct Odysseus's son Telemachus in the course which he should pursue, and said he would send Hermes to Calypso with orders for Odysseus's release. She approached the palace of Odysseus in the guise of a Taphian prince, Mentes, and claimed to be an old guest of the house. Telemachus told her his story of the long absence of his father, without tidings, and of the persistent insolence of his mother's suitors; and Athena advised him to visit Nestor, the oldest and wisest of the Achaean chieftains, at Pylus, and Menelaus at Sparta, who had recently returned from an eight years' wandering. These might advise him with regard to his father's return.
b. In the Second Book of the *Odyssey*, Telemachus called an assembly of the Ithacans and denounced the suitors, who threw the blame for their course on Penelope, and urged that she should return to her father's home and be given in marriage to a new husband. Athena, in the guise of his father's friend Mentor, met Telemachus, and promised to secure a ship and to attend him to Pylus. This boat, with Telemachus and a few companions, set out at evening.

c. As the sun rose on the third day of the action of the *Odyssey*, at the beginning of the Third Book, Telemachus, accompanied by Athena, reached Pylus, and found Nestor and the Pylians offering sacrifice to Poseidon on the shore. Nestor advised Telemachus to seek the counsel of Menelaus, and sent his son Pisistratus to escort him to Sparta.

d. At the beginning of the Fourth Book, at the close of the fifth day of the action of the *Odyssey*, Telemachus and Pisistratus reached the home of Menelaus. Helen recognized Telemachus from his resemblance to his father. Stories of Odysseus's valor and prudence were told. On the next day Menelaus related part of his own adventures, especially his meeting with the old sea-god Proteus in Aegypt, who had told him that Odysseus was detained on an island by the nymph Calypso.

At the close of the Fourth Book, Penelope's suitors on Ithaca learned of the voyage of Telemachus and planned to lie in ambush for him and kill him on his return.

e. With the Fifth Book begins the *Odyssey* proper, the Νότος Όδυσσείας. This book comprises the events of twenty-five days, the seventh to the thirty-first inclusive, in the chronology of the entire poem. In a council of the gods very like that at the beginning of the First Book, Hermes, who for some unexplained reason did not go to Ogygia after the former council, was dispatched to Calypso's island, where Odysseus had been detained for eight years, in order to secure his return. Reluctantly Calypso told the Ithacan that he might depart. Odysseus built himself a rude barge and set out upon his return. As he was approaching the land of the Phaeacians, he was seen by Poseidon, who raised a storm and wrecked his craft; but he was brought safe to land by the sea-goddess Leucothea.
In the Sixth Book Athena suggested to Nausicaa, the beautiful Phaeacian princess, that she should go to the river to wash the family garments. The princess went to the shore, attended by her maids. As they were about to return, Odysseus, who had been sleeping, exhausted by the exertions attending his shipwreck, awoke, and received from them clothing, food, and instructions as to the wisest manner of approach to the Phaeacian king Alcinoüs. These are the events of the thirty-second day.

The story of Odysseus’s reception in the palace of Alcinoüs—in the evening of the thirty-second day—occupies the Seventh Book.

In the Eighth Book, Odysseus was introduced to the Phaeacian nobles,—on the thirty-third day of the action of the poem.

On the evening of the thirty-third day, Odysseus began his 'Apologue to Alcinoüs,'—the story of his wanderings immediately after leaving Troy, in the Ninth Book, and told of his adventures (a) at Ismarus with the Ciconians (39–61), (b) with the Lotus-eaters (62–104), and (c) in the cave of Polyphemus (105–566). This last adventure alone is designated by the Greek caption of the Book, Κυκλώπεια. (See § 10 d, above.)

In the Tenth Book, Odysseus tells of his visit to the island of Aeolus (the lord of the winds), of the destruction of his entire fleet with the exception of his own ship by the Laestrygonians, and of his year at the palace of Circe.

The Eleventh Book is occupied by Odysseus's story of his journey to the land of Hades, in order to consult the soul of the Theban seer Teiresias, and of his meeting with the shades of the dead, among them being his mother, Agamemnon, and Achilles.

The Twelfth Book tells of Odysseus's adventures with the Sirens, and with Scylla and Charybdis, and of his comrades' killing one of the cattle of the Sun,—in return for which their ship was wrecked, and Odysseus alone was brought by the waves in safety to Calypso's island.

In the Thirteenth Book, Odysseus was brought by the Phaeacians to his own island of Ithaca,—in the night following the thirty-fourth day.

In the Fourteenth Book, Odysseus sought the remote dwelling of his faithful swineherd Eumæus,—in the morning of the thirty-fifth day.
In the Fifteenth Book, Odysseus remained with Eumaeus; and Telemachus, returning from Sparta, proceeded at once to the swine-herd's hut;—on the thirty-seventh day.

In the Sixteenth Book, Odysseus made himself known to Telemachus, and the two planned for the destruction of the suitors of Penelope.

In the Seventeenth Book, Odysseus went to his own palace in the guise of a beggar, and was treated with wanton insolence by the suitors,—on the thirty-eighth day.

In the Eighteenth Book, the insolence to Odysseus continued. Penelope rebuked her son for allowing the unknown stranger to be thus ill-treated.

In the Nineteenth Book, Odysseus, still in the guise of a beggar, had an interview with Penelope,—in the evening of the thirty-eighth day. He was recognized by his old nurse Euryclea, who was set to wash his feet, by the scar of a wound which he received in his youth from a wild boar.

In the Twentieth Book, as the thirty-ninth day broke, the suitors assembled, and victims were brought for the feast, for this was a festival of Apollo.

In the Twenty-first Book, Penelope offered her husband's bow to the suitors, promising to wed the one who should string it most easily, and shoot an arrow most skilfully at a mark formed by axes. The suitors strove in vain to bend the bow, but Odysseus (who had now made himself known to Eumaeus the swineherd, and Philoetius the neatherd, and to whom the bow was borne by Eumaeus against the suitors' will) bent the bow, and proved his skill in archery.

In the Twenty-second Book, Odysseus with his old bow slew the suitors, with the aid of Athena, Telemachus, Eumaeus, and Philoetius.

In the Twenty-third Book, Odysseus was recognized by Penelope,—at the close of the thirty-ninth day.

In the Twenty-fourth Book, on the fortieth day of the action of the poem, Odysseus went to his farm and made himself known to his aged father, Laërtes. While he was there, the friends of the slain suitors came out to take vengeance upon him, and all prepared for battle,—even Laërtes arming for the fray,—but peace was made by Athena. Thus the story ends.
§ 12. Concise Analysis of the Odyssey.

A. α-μ. What happened before the return of Odysseus to Ithaca.
   I. α-δ. Adventures of Telemachus.
   II. ε-θ. Adventures of Odysseus on leaving Calypso's island.
   III. τ-μ. Adventures of Odysseus on leaving Troy.

B. ν-ω. What happened after the return of Odysseus to Ithaca.
   IV. ν-π. Odysseus at the hut of Eumaeus.
   V. ρ-ν. Return of Odysseus to his palace.
   VI. φ-ω. Odysseus slays the suitors and regains his kingdom.

N.B. This division of the poem into two main parts, each made up of three sections of four books each, is curiously convenient as an aid to the memory, though it is not absolutely exact, and no one should suppose that the Greek poet had such a division in his mind.

§ 13. The division of the Iliad and Odyssey each into twenty-four books, was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were lettered, not numbered. The large letters of the Greek alphabet (Α, Β, Γ, κτλ.) are used by scholars to designate the books of the Iliad; the small letters (α, β, γ, κτλ.) are used for the books of the Odyssey.

HOMERIC STYLE.

§ 14. a. Matthew Arnold enumerates four essential characteristics of Homer's poetry: 'Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner. Cowper renders him ill because he is slow in his movement and elaborate in his style; Pope renders him ill because he is artificial both in his style and in his words; Chapman renders him ill because he is fantastic in his ideas.'

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble,—οὐ ποσ ἄμα πάντα δυνήσει αὑτὸς ἐλέσθαι. The beginner can at least be simple; he should aim to attain the other qualities also.
b. Pope says in his preface: 'That which in my opinion ought to be the endeavour of any one who translates Homer, is, above all things, to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style, and the different modulations of his numbers. To preserve in the more active or more descriptive parts a warmth and elevation; in the more sedate or narrative, a plainness and solemnity; in the speeches, a fulness and perspicuity; in the sentences [sententiae], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.'

'The story of the Iliad is the Anger of Achilles, the most short and single subject that was ever chosen by any poet. Yet this he has supplied with a greater number of councils, speeches, battles, and episodes of all kinds than are to be found even in those poems whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration occupies not so much as fifty days. Vergil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer's poems into one which is but a fourth part as large as his.'

c. Cowper says in his preface: 'My chief boast is that I have adhered closely to the original, convinced that every departure from him would be punished with the forfeiture of some grace or beauty for which I could offer no substitute. . . . It has been my point everywhere to be as little verbose as possible. . . . In the affair of style, I have endeavoured neither to creep nor to bluster, for no author is so likely to betray his translator into both these faults as Homer, though himself never guilty of either. . . . The passages which will be least noticed . . . are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult
also, without sinking below the level of poetry, to harness mules to a wagon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye, with all his sublimity and grandeur, has the minuteness of a Flemish painter.'

a. Two passages from the great German critic, Lessing, are worthy to be remembered in this connection: 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [A 44–53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow, sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' Laocoön xiii. (Miss Frothingham's translation).

'When Homer wishes to tell us how Agamemnon was dressed [B 42 ff.], he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his sceptre. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the sceptre, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσός ἂλοισι πεπαρμένοι? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet
would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the sceptre. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this sceptre better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' *Laocoön* xvi.

e. Direct Discourse. Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of indirect discourse; he has no long passages in *oratio obliqua*, in the manner of the reported speeches in Caesar's *Commentaries*. He passes quickly from indirect to direct discourse, as ἐπεὶ πρὸ ὧν εἶπομεν ἡμᾶς | μὴ ἀυτὸν κτέιειν μὴς μνασθαί ἄκοιτω, | ἐκ γὰρ Ὀρέσταὶ τίσις ἐστεταὶ κτλ. a 37-ff., since we told him beforehand not to slay the man himself and not to woo his wife, for from Orestes shall (for should) vengeance come, etc. Cf. Acts of the *Apostles* i. 4: 'He commanded them that they should . . . wait for the promise of the Father, which ye have heard of me.'

f. Principal Clauses. Similar to this avoidance of indirect discourse is the poet's frequent and ready transition from a subordinate to a principal clause, as δὲ μάλα τολλὰ πλάγγεθ . . . τολλὰ δ' ὑ' ἐν πόντῳ πάθει ἀλγεα a 1 ff., who was driven on many wanderings . . . and he suffered many woes upon the sea. Cf. Xen. *An.* i. 1. 2.

g. Order of Words. The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar passage of a later Greek poet or of Vergil. Many verses of the *Iliad* and *Odyssey* can be translated into English, word for word as they stand. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is; no one should suppose that the metre compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word, but often to the word before the principal caesural pause (§ 61).
h. The first words of successive verses occasionally carry the burden of thought; cf. a 11–16, where the last half of each line adds only an incident or subordinate thought.

i. The thought of each Homeric verse is somewhat more independent than is the case in later poetry. Other things being equal, a word should be construed with words in the same rather than with those in another verse. Very rarely does a descriptive adjective at the close of one verse agree directly with a noun at the beginning of the next.

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun, as πέδιλα | ἀμβρόσια χρύσεα a 97, ἔγχος | βριθὺ μέγα στιβαρόν a 100, θρόνον . . . | καλὸν δαιδάλεον a 130. This adjective frequently serves to form a closer connection with a following amplifying clause, as ἀμφ' Ὀδυσσῆι . . . δαίτει ὦτορ, | δυσμόρφος ὦς δὴ δηθὰ φίλων ἄπο πῆματα πάχει a 48 f., where the relative clause explains δυσμόρφος: the man was ill-fated, wretched, because he had been long in suffering, far from his friends. So, a few verses later, Ἀτλαντὸς θυγάτηρ ὀλούφρονος, ὥς τε θαλάσσης | πάσης βενθεία δεδεν a 52 f., the position of the adjective ὀλούφρονος is explained by its connection with the thought of the following clause. αὐτὸν thus often contrasts a man with his companions or possessions, as ἔγχος μὲν ὥς ἐστησε . . . αὐτὴν δ' ἐσ' θρόνον εἶσεν a 127 ff.

k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura, where the same metrical freedom was allowed as at the end of the verse (§ 62 a 3).

l. Adnominal genitives, like adjectives, generally precede their noun, as in English, except at the close of the verse or at a caesural pause; but there are many exceptions to the rule in the case of adjectives, principally, perhaps, where the adjective and substantive are closely connected. The adjective following its noun after a caesural pause is often to be regarded as in apposition with the noun, as in ὦ Ολυμπίων a 27, δαφρόνν a 48. A preposition often stands between the adjective and noun, as ὃν κατὰ θυμόν a 4, νῆσῳ ἐν ἀμφιρύτῃ a 50, νῆσον ἐς Ὁμυρῆν a 85, ὁπποῖς ἐπὶ νῆσο a 171.
m. The infinitive generally follows the verb on which it depends.

n. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as μέσον ἀριθν ρολύ-
φημον β 150. So in English poetry 'human face divine,' 'purest
ray serene,' 'old man eloquent.' Cf. Milton's 'His ponderous shield,
massy, large, and round,' with ἀλκιμον ἔγχος | βριθύ μέγα στιβαρὸν
α 99 f. Of three modifiers, frequently all follow, never do all
precede, the noun. Cf. j above.

§ 15. Epithets. a. Ornamental epithets frequently have refer-
ence to the most marked natural characteristics of an object rather
than to a particular occasion. The ships are swift (θαλ) even when
they are drawn up on land (§ 255 and passim). The heaven is starry
even in broad daylight, τ 527. Clothing is σιγαλόειτα even when
it is soiled, ζ 26. Homer calls milk λευκόν (τ 246),—of course, not
to distinguish white milk from milk of another color, but to bring
the object vividly before the mind by mentioning a quality of it
which all would recognize as belonging to the nature of the object.
The choice among these stereotyped conventional epithets was often
determined by the convenience of metre or rhythm (see § 25 b f.).

b. Almost every prominent person in the poems has some special
epithet or epithets. Pope calls these 'a sort of supernumerary
pictures of the persons or things they are joined to. We see the
motion of Hector's plumes in the epithet κορυθαίοιος.' No one but
Athena is γλαυκώπτις, and the adjective becomes virtually a proper
name. She bears this epithet 90 times, generally in the phrase θεὰ
γλαυκώπτις Ἀθήνη. She is Παλλᾶς Ἀθήνη 41 times. The Achaeans
are ἐνυχμοδέείς 'Αχαιοί 36 times, κάρῃ κομῶντες 29 times, in the geni-
tive 'Αχαιῶν χαλκοχιτῶν 24 times, νὰς 'Αχαιῶν 64 times, λάδος 'Αχαιῶν
22 times, κούροι 'Αχαιῶν 9 times. Agamemnon is ἄναξ ἀνδρῶν 45
times in the Πιαδ and thrice in the Οδyssey, while this title is
given to only five other chiefs, once to each. Achilles is ποδάρκης
dῖος 'Αχιλλεύς 21 times, πόδας ὄκνος 'Αχιλλεύς 30 times, ποδόκος Αιακί-
δαι 10 times, ποδόκεα Πηλεώνα 10 times. Hector is κορυθαίολος
37 times, φαίδυμος Ἐκτωρ 30 times. Cf. pius Aeneas, fidus
Achates, and Longfellow's 'gentle Evangeline,' 'Basil the black-
smith,' 'Captain of Plymouth,' 'the Puritan maiden Priscilla.'

c. Synonymous Expressions. The poet is fond of a cumulation
of synonymous or nearly synonymous expressions, many of which
remind the reader of redundant legal expressions, as καὶ μὲν φωνῆσας . . . προσηγίδα a 122 lifted up his voice and addressed her, ἐποστέλλειν ἀπὸ τοῦ δικαίου ὑμᾶς ἔχειν β 302 spoke a word and called upon him.

d. Epecegesis. A clause or word is often added epexegetically, to explain a preceding clause or word, as ὁ ὄδυστη . . . | δυσμόρφε, ὅσ̓ δῆ δηθα, φίλων ἀπὸ πήματα πάσχει a 48 f., ταῦτα . . . | νῆα καὶ ἐξαιτοῦς ἔρέτασ β 307, ἄλλων | μνηστήρων a 132, μίν . . . | σῶν πατέρα a 194 f., νόστον, ὅσ̓ κε νέηται a 87; cf. a 83. For explanatory asyndeton, see § 18 b.

e. The species often follows in apposition with the genus, as ἔρηξ | κύρκος ἡωκ, falcon, v 86 f. Cf. the explanatory use of the infinitive.

f. Stereotyped Expressions. The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Speeches are introduced and followed by set verses, as καὶ μὲν (or σφεας) φωνῆσις ἐπειδὴ περοῦντα προσηγίδα a 122, and in fifty other places; ὁ σφειν ἐν φρονέων ἄγορησατο καὶ μετέειπεν β 160, and in fourteen other places, while the second hemistich is found several times in other combinations. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said, 'Then Eliphaz the Temanite answered and said,' of the book of Job, and with the set form in which the reports of the messengers were brought to the man of Uz,—each of the four reports ending 'and I only am escaped alone to tell thee.'

§ 16. Parecehesis, Onomatopoeia, etc. a. The poet seems to have looked with indifference on the similarity of sound in neighboring unrelated words. He does not appear to have designed the rhyme in αἴθρη, ἀγγελης 44 f., εὐντι, ἔχοντι 60 f., ἀγη, ἀντίς 98 f.; nor between the two halves of a verse in cases like Ἀργη ἐποίησε μέλουσα παρ᾽ Ἀλίμαυ πλέουσα μ 70.

Most examples of parecehesis (παράφρασις) and alliteration are probably accidental, as ἀμφ᾽ ὁδυστης διέφρουν διέται ἱππος, | δυσμόρφε, ὅσ̓ δῆ δηθα, φίλων ἀπὸ πήματα πάσχει a 48, κεινὸς γε ἐοικότι κεῖται a 46.
b. Related words are often placed side by side for rhetorical emphasis, as ἐθέλων ἐθέλονσαν γ 272, ὡν ἐθέλων ἐθελούσῃ ε 155, θεὰ θεῶν ε 97, ὄψιμον ὄψιτέλεςτον β 325.

c. The trick is well known which Odysseus played on Polyphemus by assuming the name Ὀδυσσεὺς, i 366, 408; cf. the pun on μῆ τις and μῆτις, i 410, 414. But it is improbable that the similarity of sound is intentional between ποσίν (feet) and πόσιν (husband) δ 136 f., or between λέκτο (counted) δ 451 and λέκτο (lay down) δ 453.

da. Occasionally an onomatopoetic (ἀνοματοτοιώ) imitative expression is used, giving a kind of echo in the sound, as αὖτις ἐπειτα πέδων κυλίνδετο λᾶς ἀναδής λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill. Contrast with Vergil’s illi inter sese magna vi bracchia tollunt, Æn. viii. 452, and Pope’s ‘With many a weary step and many a groan | Up the high hill he heaves a huge round stone.’

e. The poet plays occasionally on the names of his heroes, as in a 62, οὐ νῦ τὶ Ὀδυσσεὺς | . . . τί νῦ οἱ τάσον ὦδύσαω, Ζεῦ; The same name is explained (with doubtless incorrect etymology) where the grandfather bestows it, ὄδυσσάμενος τόδ᾽ ἰκάνῳ | . . . τῷ Ὀδυσσεὺς ὄνομ᾽ ἐστω ἐπόνυμον τ 407 ff.; cf. ὄδύσαντο γάρ αὐτῷ (sc. Odysseus) Ζεὺς τε καὶ Ἡλέος τ 275; also ε 339 f.

§ 17. Comparisons. a. A notable characteristic of Homeric style is the comparison. This is designed to throw into high relief some point in the action narrated; it often relieves the monotony of the description of a battle. But the poet is not always satisfied to illustrate the particular point for which the comparison is introduced; he often completes the picture by adding touches which have nothing to do with the narrative.

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snowstorm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother’s gown; from lions and eagles to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special favorite, and appears in comparisons thirty times in the Iliad.
c. The *Iliad* has 182 detailed comparisons, 17 briefer, and 28 of the briefest sort. The *Odyssey* has 39 detailed comparisons, 6 briefer, and 13 very brief. The first book of the *Odyssey* has only one comparison, and that of the briefest, ὡς ἀνοπαία διέπτατο α 320.

d. Comparisons are introduced by ὡς τε, ὡς εἰ, ὡς ὅτε, ὡς περ κτλ.

e. The simple praepositive ὡς is not used in comparisons. In the briefest comparisons postpositive ὡς is often used, oxytone and generally lengthening the preceding syllable (§ 62 j), as ἄθανάτος ὡς ζ 309.

f. The aorist indicative (the so-called 'gnomic aorist') is often used in comparisons.

§ 18. Asyndeton.  

a. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. 'asyndeton' (H. 1039) was allowed more freely, as α 331. Ornamental epithets are not connected by καί, and sometimes in animated discourse the poet uses no conjunction between clauses or words.

b. Asyndeton of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form, as τίς πόθεν εἰς ἄνδρῶν; τοῦτο των πόλεως ἥδε τοκῆς; ... πῶς δὲ σε ναῦται | ἡγαγον εἰς Ἡθάκην; τίνες ἐμενει εὔχετοντο; α 170 ff.

c. An adversative relation (but) is occasionally expressed by an asyndeton, especially with γε μέν in the second clause, as δ 195.

d. The absence of a conjunction often gives rapidity to the style, and thus occurs often where the second sentence begins with αὐτίκα or αὔφα, as ἐνθ' αὖν ἄλλον ἐνόησεν ... | αὐτίκ, ἄρ' εἰς οἶνον βάλε φάρμακον δ 220.

§ 19. Epanalepsis.  

a. Sometimes a word (generally a proper name) or a clause is repeated in the same sentence at the beginning of a new verse. Cf. Milton's 'For Lycidas is dead, dead ere his prime, | Young Lycidas, and hath not left his peer,' Lycidas 8 f., and 'But the heavy change, now thou art gone, | Now thou art gone and never must return,' ib. 37 f. The only example of this repetition in the *Odyssey* is ἄλλον ἀθιόπας μετεκώθετο τηλόθ' ἐόντας, | Αἰθιόπας, τοῦ δι' θάν. dedaíatai a 22 f.
b. Similar to 'epanalepsis' is the so-called ἐπιτλοκή, where the finite verb is repeated in a participle, as τέρποντο, μένον δ' ἐπὶ ἐπερον ἐλθεν, | τοῦτο δὲ τερπομένουσι μέλας ἐπὶ ἐπερον ἤλθεν a 422 f.

c. Chiasmus. For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are correlative or contrasted with each other, as παῖδα τε σοι ἀγέμεν, Φοίβῳ θ' ἵρην ἐκατόμβην A 443, where παῖδα and ἐκατόμβην, σοί and Φοίβῳ respectively are contrasted; βασιλεὺς τ' ἀγαθὸς κρατερὸς τ' ἀιχμητής Γ 179, where the adjectives are brought together. Cf. Milton's 'Sweet is the breath of morn, her rising sweet,' Par. Lost iv. 641, 'Adam the goodliest man of men since born, | His sons, the fairest of her daughters, Eve,' ib. iv. 323 f., Shakspere's 'Malice domestic, foreign levy,' Macbeth iii. 2. 25.

d. Litotes (λιτότης or μείωσις), a simplicity of language or under-statement of the truth (usually a strong affirmation, by denial of the contrary), is common to all languages. Milton's 'unblest feet' is stronger than cursed feet. Homeric examples abound, as οὐδ' ἄρ' ἔτι δὴν ἤστο β 36, nor did he remain long in his seat, οὐκ ἄκοντε πετέσθην γ 484, the two not unwilling flew, οὐ τι νέον γε | οὐδ' ὀλύγον γ 367 f., not at all recent, nor small, οὐχ ἐκάς οὕτος ἀνήρ β 40, not far away is this man.

e. Periphrasis. a. Certain periphrases occur frequently, as μετέφη ἵρη Ἰς Τηλεμάχοιο β 409, the strength of Telemachus, etc., μένος ἡμιόνων η 2, the might of the mules, i.e. the sturdy pair of mules, ἱερὸν μένος Ἄλκινου η 167, the vigorous might of Alcinoïs, i.e. the vigorous and mighty Alcinoïs. Cf. 'First, noble friend, let me embrace thine age,' Shakspere Tempest V. i.; 'the majesty of buried Denmark,' Hamlet, init.; Milton's 'Meanwhile . . . where the might of Gabriel fought,' Par. Lost vi. 355; 'the violence | Of Ramiel scorcht and blasted overthrew,' Par. Lost vi. 371 f.; 'By them stood the dreaded name | Of Demogorgon,' Par. Lost ii. 965.

β. Some of these periphrases were simply for metrical convenience. βίι Ἡρακλητή is equivalent to Ἡρακλέης (κατι - κατι), which was not suited to the Homeric verse. ἵρη Ἰς Τηλεμάχοιο β 409 follows the masculine caesura of the third foot (§ 61 c f.), while its equivalent ὁδυσσηός φίλος νίς β 415 follows the feminine caesura of the same foot.
§ 20. HOMERIC STYLE.

γ. νόστιμον ἴμαρ a 9 is simply a poetic expression for νόστος, return, κακὸν ἴμαρ κ 269 for distress. In the Iliad δούλιον ἴμαρ is used for slavery, and ἐλέυθερον ἴμαρ for freedom.

i. Ζευγμα. Sometimes two connected subjects or objects are made to depend on a verb which is appropriate to but one of them, as Κυκλώτων ᾧ ἐς γαῖν ἐλεύσομεν ἐγγὺς εὔντων, | καπνὸν τ’ αὐτῶν τε φθογγὺν δίων τε καὶ αἰγῶν ι 166 f. Cf. Shakspere, Sonnet 55, 7 ‘Nor Mars his sword, nor war’s quick fire shall burn | The living record of your memory.’

g. Ηυστέρον Πρότερον. Occasionally the more important or obvious object or action is mentioned before another which should precede it in strict order of time, as ὅμω ἁρπάξειν ἧδε γένοντο δ 723, were bred and born with her; γαμέντι τε γενομένω τε δ 208 ; cf. ε 229, 264, ι 178. Cf. Shakspere, Twelfth Night i. ii. ‘For I was bred and born | Not three hours’ travel from this very place,’ and Vergil’s moriamur et in media arma ruamus, Aen. ii. 353. In some expressions, metrical convenience may have determined the order of expression.

§ 20. Later Change in Words. The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus ἀγορὴ and ἄγων are used in Homer of an assembly, gathering, not of market and contest. Ἄδως is always the name of a person, not of a place. ἀοιδός, ἀοιδὴ, are used for the Attic ποιητής, ἴμνος,—ἐπος is used for λόγος, κοσμέω for τάςσω. βλάπτω is to injure by detaining, detain. δεινός means terrible, not skilful. δεῖπνον is the principal meal of the day, whenever it is taken. ἔκη is manner rather than justice; δίκαιος is well-mannered, courteous. ἔγχος means spear, never sword. ἔμπυθς is used for the Attic ὑμως, nevertheless. ἐνομαι is to accompany rather than to follow. ἵρως is used of any warrior; it does not mean a hero in the English sense. The θέρατων was nearly the Spartan θεράτων, not a menial servant. ἴγεόμαι is to lead, not to think. κρίνω is select, discriminate, rather than judge. Λόσιομαι is used only in I 501 of entreaty addressed to the gods. μέλλω never means delay. νόμος is not used for law; and indeed even Solon used θέσμος, not νόμος. νοεω often has the sense of αἰσθάνομαι (which is not Homeric), perceive. ὀνομα is not blame in a general way, but think insufficient, despise. ντάξω is wound with a weapon held in the hand, not with a missile. πέμπω is escort, attend, as well as
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send; cf. τομπῇ, convoy. πόλεμος is often battle rather than war. πρήσω is carry through rather than do as in Attic. σχεδόν is near, of place, not almost. σώμα is used only of a dead body, δέμας being used of the living form, and αυτός and περὶ χρόνι taking some of the Attic uses of σώμα. τάχα always means quickly, never perhaps as in later Greek. τίθημι is often used like ποιέω, make. τυμωρός, avenger, is not used, though its meaning is suited to the poems. τλήμον is bold, daring, rather than wretched, as in later Greek. φλέω is often to entertain hospitably (i.e. as a friend). φόβος is not fright but flight; φοβῶμαι is not fear but flee. ὥς does not mean since. κίνδυνος, ὀργή, and ὀρατηγός are not used.

With these changes the student may compare the changes in meaning of many words between Shakspere's time and our own, as honest, charity, convenient.

HOMERIC SYNTAX.

§ 21. a. In syntax as in forms where the Homeric dialect differs from the Attic, it may be presumed that the Homeric usage is the earlier. The language was less rigid; custom had not yet established certain constructions as normal. There was greater freedom in the use of the modes and the cases, of prepositions and conjunctions. Cf. § 25 a.

b. It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period. Intermediate in force between the simple future and the potential optative with ἄν were

(1) the subjunctive as a less vivid future, as σῆμα τέ οἱ χεῖν καὶ ἐπὶ κτέρεα κτερέεω β 222, I will heap up a mound for him and pay him funeral honors. (H. 868; G. 1321.)

(2) the subjunctive with κέν or ἄν, as a potential mode, as τῶν κέν τις τῶι έχειν, ἐπεὶ θάνε δῖος Ὀδυσσεύς a 396, some one of them may have this honor, now that Odysseus is dead.

c. The subjunctive is used more freely in Homer than in later Greek.

da. a. Homer prefers ἓ with the subjunctive to ἓ κέν (ἀι κέν) or ἓ άν with the subjunctive. ἓ άν is not used in general conditions. The subjunctive is used also in conditional relative sentences, without κέν or άν, as η 202.
HOMERIC SYNTAX.

§ 22 b.

β. ei κεν is rarely used with the optative (29 times in all); never in the expression of a wish. ei āv is used with the optative but once.

γ. The optative in indirect discourse is used for the indicative in direct discourse only in questions, as η 17, υ 89, 332, κ 110; δ 789.

δ. In four passages the optative with κεν is used in the apodosis, where Homeric and Attic usage alike lead us to expect āv with a past tense of the indicative, as oī κε θαυνότι περ ὀδὴ ἄκαχοιμην, | ei μετὰ οἷς ἔτραψεν δάμη a 236 f., I should not have grieved so much for him if he had died, etc.

e. The potential optative is used sometimes without āv, as βεία θεός γ’ ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι γ 231, easily could a god, if he desired, bring a man home in safety, even from a distant land.

f. a. The infinitive is often (in about two hundred cases) used as an imperative, as a 290 ff.

β. The final use of the infinitive is frequent, as δφρα οἱ εἰη (sc. φάρµακον) | ιαῦξ χρίεσθαι a 261 f.; cf. a 138, γ 47.

γ. κεν is used four times more frequently than āv.

h. The imperfect is much used, and is often associated with the aorist.

i. The ‘historical present’ is not used.

j. The ‘verbal’ in -τέος is not Homeric.

k. A participle is often used to add a mere incidental circumstance, as a 127, 130, 139.

§ 22. a. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablatival genitive in λεῖος πετρῶν ε 443, smooth from rocks; and the true genitive of place in oἰ μὲν δυσσοµένου Ἡπερίωνος, οἱ δ’ ἄνιόντος a 24; cf. γ 251. The dative of place is often found without a preposition, as μύνει ἄγρῳ λ 187; a 366, 433; β 37.

b. a. Many ‘cognate accusatives’ are on their way to become adverbs.

β. Accusatives of the ‘whole and part’ are common, as a 64.

γ. The accusative is often used to denote the limit of motion, (cf. Milton’s ‘Arrive the happy isle,’ Par. Lost ii. 409; Tennyson’s
'Arrive at last the blessed goal,' In Mem. 83), as ἤ δ' ἔτε δῇ μνηστήρας ἀφίκετο α 332.

c. Clear examples of the so-called 'accusative of specification' are not nearly so common as in later Greek.

d. The prepositions still retained much of their adverbial nature, and had not become fixedly attached to the verbs which they modified (§ 58). Scholars once thought that the occasional separation of verb and preposition was a poetic license, and (considered as a surgical operation) it was called tmesis; but the fact is that the preposition was still free.

e. In the Homeric period certain constructions were only beginning to appear definitely in use, such as the accusative with the infinitive, and the genitive absolute.

f. The genitive absolute is more frequent with the present participle than with the aorist participle. The genitive absolute with omitted subject is particularly rare, and is denied by most scholars. The participle sometimes seems to be used with omitted subject when it really agrees with the genitive implied in a preceding dative.

β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word. In α 16 and δ 717 the genitive may be explained as partitive; in δ 646 the genitive may depend on the idea of separation, i.e. may be ablative; in ζ 157 the participle in the genitive may agree with the genitival idea contained in σφαίρα ζ 155.

γ. ἄκονω and πυθανομαι are followed by a genitive of the person about whom one learns, as πενισόμενος πατρός α 281.

δ. The dative of interest is often used with the verb where the English idiom prefers a possessive pronoun or a genitive with a noun, as ἧμιν δ' ἄντε κατεκλάζθη φίλον ἦτορ | δεισάνων φθόγγον i 256 f., but our (lit. for us) dear heart sank, fearing his voice, where the genitive of the participle shows that the dative was thought of as equivalent to the genitive; or is used instead of an ablative genitive with a preposition, as δ τοῖς ἀφιελτο νόστιμον ἦμαρ a 9, he took away from (for) them the day of their return; or instead of a genitive with verbs of ruling and leading, as Ταφίωσι φιληρετμοῦσιν ἀνάσσω α 181, I reign over (lit. am the king for) the Taphians; or instead of an adverbial expression, as τοῖς δ' ἀνέστη
§ 24 a.] HOMERIC SYNTAX. xxxvii

β 224; for them rose (not to be taken as a local dative, among them).

h. ὑπὸ is used with the dative in almost the same sense as with the genitive in Attic, as ἠ ἃ γ' ὑπὸ μνηστῆραι ὕπερφιάλοισι δαμείη δ' 790, whether he be slain by the suitors, with perhaps more of the original local force of the preposition.

i. The use of ὅ after a comparative is rare; only 19 instances are found in Homer.

j. A neuter noun in the plural is the subject of a plural verb more frequently than in Attic, as β 156. No other ancient language is so free in its 'agreements.'

§ 23. a. Particles. a. The beginner in reading Homer is perplexed by a large number of particles that are often difficult to render by English words. Their force can often be best given by the order of the words in the translation or by the tone of voice in reading. To translate ὅ as was natural (or even you see) or γ' at least, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

β. τέ is used far more freely than in Attic prose.

γ. δοφα is the usual particle to introduce a final clause.

b. Interrogative Particles. a. The general interrogative particle in Homer is ἦ, but in a double question (where the Attic Greek uses πότερον . . . ἦ) ἦ or ἦ or ἦε in the second, as α 174 ff.

β. When ἦ introduces a single question, it is rarely used as in Attic, as a mere interrogation point. It regularly implies emotion of some kind, as α 391.

§ 24. Parataxis. a. The Homeric language is far less distinct than the Latin or the English in the expression of logical relations, and gives less prominence to the logical forms of syntax; but it is seldom difficult to appreciate the ancient idiom if an attempt is made to find the Homeric point of view.

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and
principal; they were simply added one to the other. To use the technical terms, co-ordination or parataxis (παράταξις) was the rule, —not subordination or hypotaxis (ὑποταξις). Originally the relatives were demonstratives, and relative sentences have been called ‘parenthetical demonstrative sentences.’ Thus δὲ was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as αὐτάρ and ἀλλά are used with stronger emphasis than δὲ, but often correlative with μὲν.

b. Compare with the foregoing the use of καί in the conclusion of relative sentences, to mark the connection of the clauses. ἀλλ’ ὅτε τέτρατον ἦλθεν ἄτοσ . . . καὶ τότε δὴ τις ἔειπε β 107 f., but when the fourth year came, (and) then some one told, etc. Thus also τέ was freely used in subordinate clauses, and τέ — τέ is found in both protasis and apodosis, marking their correlation.

c. The first part of a paratactic sentence may introduce the cause or reason for what follows.

da. The apodosis is frequently marked by δέ, καί τότε, or ἄρα (ἐάρα, ἄρ). See a 333, i 57, 308.

d. Correlative Constructions. The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by for, although, when, while, or since, is more frequent in these poems than in later Greek, as ὅς οἱ πλησίον ζῆς, μάλιστα δέ μὲν φιλέσκειν ντ 171, who sat near him, for (but) he was his favorite. Cf. ἀ 108, 321, β 238, 312 f.

e. In these contrasted clauses, αὖ, αὖτε, αὖταρ, αὖταρ, ἀλλά, as well as δέ, may be used in correlation with μὲν.

f. A copulative conjunction is sometimes used where the English uses a disjunctive or, as πεντάετές γε καὶ ἐξάετες γ 115, τρίς μάκαρες καὶ τετράκις ε sát 306 (O terque quaterque beati, Verg. Aen. i. 94), in which prominence is given to the second member; τριχθά τε καὶ τετραχθά τέ 71.

h. The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as βῆ ὅ ὤμοι εἰς ἄγορην, παλάμη δὲ ἐν χάλκεων ἔγχος β 10, for ἐβη ἔχων κτλ.; cf. a 339, β 14, 20.
THE HOMERIC DIALECT.

§ 25. a. The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capriciously from the different Greek dialects; it is a product of natural growth. The poets unconsciously excluded all that was not adapted to dactylic verse, but they did no violence to their language; they did not wantonly change quantities or introduce new terminations.

b. We must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be best understood when we think of them as derived from the Homeric forms.

c. The dialect is essentially Ionic, and seems to have originated among the Ionians of Asia Minor, influenced possibly by the speech but certainly far more by the old poems of their Aeolian neighbors. The oldest form of Greek Epic songs seems to have been Aeolic, but the Ionians brought Epic poetry to perfection. Even the Pythian priestess delivered the oracles of Apollo in Epic verse and Ionic dialect, and the Dorian Spartans sang about their campfires the Ionian songs of Tyrtaeus.

d. Some forms seem to be borrowed from other dialects; but it must be remembered that when the poems were composed, the difference between the dialects was less than at the earliest period when we have monumental evidence concerning them.

e. The conservation of old forms together with the introduction of new forms was very convenient for the verse; e.g. for the infinitive of the verb to be, Homer could use ἔμεναι as dactyl, —ΟΟ; ἔμενα as anapaest, ΟΟ—; ἔμεν as trochee, —Ο; ἔμεν as pyrrhic, ΟΟ; ἔμεν as spondee, —Ο. Naturally, the choice being offered, metrical convenience determined which of these forms
should be used. Metrical convenience often or generally decided between the use of 'Αχαίοι, 'Αργείων, or Δαναί. If prominence is to be given to the name of the Greeks, at the beginning of the verse, 'Αργείων must be used. On the other hand, the verse can close with 'Αχαίοι, but not with Δαναί or 'Αργείων,—with 'Αργείων, but not with 'Αχαίοι. Metrical convenience decided also between λευκός γάλακτος ἡ 246 and γλυκέρωο γάλακτος δ 88; between ἀμα πνεύμον ανέμου α 98 and μετά πνεύμον ανέμου β 148.

f. Synonyms and stock epithets or phrases, also, are used according to the poet's convenience. ἄναξ ἀνδρῶν 'Αγαμέμνων is used after the feminine caesura (§ 61 f') of the third foot, but εὐφρά κρείων 'Αγαμέμνων, 'Αγαμέμνωνις 'Αρτέμιδο, or 'Αγαμέμνωνα ποιμένα λαόν after the masculine caesura of the same foot. Πηληθάδεω 'Αχιλλής is used after the penthemimeral caesura (§ 61 e), τόδες ὥσε 'Αχιλλεὺς after the hepthemimeral caesura (§ 61 g), but τοδάρκης διός 'Αχιλλεύς, τοδώκεος Αιακίδαο οὐ ἀμύμονος Αιακίδαο, τοδάρκηι Πηλείωνι, τοδώκεα Πηλείωνα, ἀμύμονα Πηλείωνα, οὐ 'Αχιλλῆα πτολύπηρην, after the feminine caesura of the third foot, with διός 'Αχιλλεύς as a tag when the verse is filled up to the Bucolic diaeresis (§ 61 h). After the masculine caesura of the third foot, we find ἵερ ἢς Τηλεμάχου β 409; but after the feminine caesura of the same foot, Ὀδυσσήος φίλος οὗς β 415. Καλυφεσ ἣμυκόμοι θ 452 is the genitive of Καλυψώ δῖα θεῶν α 14. πατρίδος αἰχα 75 is the genitive, and πατρίδα γαίαν γ 117 the accusative of πατρίς ἄρουρα α 407. See § 15 δ.

g. Some anomalies of form (as of verse) are as yet unexplained, but it may be assumed that all which remain either (1) were justified by the usage of the people, and might be explained by more complete knowledge of the history of the language, or (2) followed the analogy of what was in use, or (3) are errors which have found their way into the text during the course of transmission to the present time. As the poems were handed down among the Greeks at first orally, and afterwards still uncritically for centuries, errors unavoidably crept in, and when the older forms were unprotected by the metre, the obsolete forms were gradually assimilated to (or replaced by) what was later and more familiar.
§ 26. a. η is regularly used for ă, as ἀγορή, ὀμοίη, except in θέα, goddess, λαός, people, and some proper names (as Ναυτικά). Occasionally, as λ 344, μάν is found, instead of the less frequent μήν (the strong form of μέν). ă remains when it is the product of contraction or ‘compensative lengthening,’ as ὀρή, πάσος (H. 30 D).

b. The final ă of the stem is retained in the genitive endings -άο and -άων of the first declension, as Ἀτρείδαο a 40, γαμάνυν θ 284.

c. αο is often changed to εω by transfer of quantity: Ἀτρείδαο, Ἀτρείδεω. Cf. βασιλῆς with Attic βασιλέως. But the frequent λᾶός never has the Attic form λεώς.

da. Compensative lengthening is sometimes found where it is not in Attic, as ξένος (ξεφος), είνεκα (Lesbian εινεκα), κούρη (κόρρα), μουνος, ουρος (ορφος), δουρός,—but it is omitted in ἐβόλοντο a 234.

e. Diphthongs occasionally preserve ι where it is lost in Attic before a vowel: ιαίε, αιετός, πνούτη, χρύσειος.

f. But ι is lost before a vowel in οικέα (οικεία) μ 374, in -οο for -οο as genitive-ending of the second declension (§ 38 β), and in σεό for σεό [σου], etc.; cf. χρύσειον γ 50 with χρύσεον θ 431. As in Attic, the penult is sometimes short in νίος (as λ 270). In these cases ι has turned into υ. Thus υ is sometimes lost before a vowel; cf. ἀλέασθε δ 774 with ἀλεύσθαι μ 159.

§ 27. Contraction. a. Concurrent vowels generally remain uncontracted: ἀεκν, ἀγγα, παῖς (in nominative and vocative singular), οις (οᾶς = ovis, ewe) ἱερόν, ὀδύσαον. Attic ει is regularly ευ before two consonants, and the adjective is always εύς or ηύς. Patronyms from nouns in -ευς form -είδης, -είων, as Ἀτρείδης γ 248, Πηλεύνα 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 εον generally give ευ, as θέρενς η 118, φιλεύντας γ 221, γεγώνεν ι 47.

§ 28. Synizesis. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound: Ἀτρείδεω — ο —: ἔννυκ ἀείς α 298, μῆ ἄλλοι δ 165, εἰλατίνη ἧ γάμος α 226, δῆ αὖ μ 116, Ἀλγυπτίους δ 83, in which ι must have had very nearly
its cognate y-sound. The genitives of the first declension in -eo, -eov are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. ημέων did not differ in metrical quantity from ημών.

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

§ 30. Hiatus (H. 75 D; G. 34) is allowed —
a. After the vowels ι and υ, as νῆλει υπνυ ρ 372.
b. When the two vowels between which it occurs are separated by a caesura (τέμνειν, ὑφρα τάχιστα ὑπέκ κακότητα κτλ. γ 175) or by a diaeresis (§ 61 b): seldom after the first foot (Μέντορα ἦθε θεόν δ 654), more frequently after the fourth foot (πίνονοι τε αὕθοπα ϝνόν 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 ἄντιθέῳ Ὠδνοῆ α 21. See § 62 k.
d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 62 k), as πλάγχθη ἐπεί α 2, νῆπιοι, οἵ 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 νῆπιοι 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 νῆμφη πότνι ἐρυκε α 14.
f. N.B. Hiatus before words which formerly began with a consonant (§ 32) 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. a (in inflectional endings and in ἃρα and βά), ε, ι, ο may be elided. αι is sometimes elided in the verb endings. α is elided seven or eight times in ὠι (as δ 367), half a dozen times in τοί (as α 60), once in ςοί.
b. τό, πρό, ἄντι, περί, τι, and the conjunction ὥτι do not suffer elision; ὥτε is for ὥτε (either the temporal conjunction or the relative ὥ with τε affixed, § 45 q), τί is for τε or τοί.
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 ποσοῖ, ποσὶ (from ποδ-σι); τελέσσαι and τελέσαι (τέλος, τελεσ-)  ὀππως (ὀκφως, qf. Latin quis, etc.), ὀπτι, 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 ἐλλισάμην 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 ἵδμεν, ἀκαχμένος.

e. Lingual mutes are commonly assimilated to a following σ, as ποσοῖ (ποδ-σι). σ is sometimes assimilated to μ or ν: ἔμμεναι (ἐναι) for ἐμμεναι, ἐνεπε α 1, tell, for ἐν-σετε (Lat. esse), ἐρανὴν η 18, lovely, ἐννυμί for φεσσομί, cf. ἐστα δ 253. Cf. the aorist ὀφέλεσεν β 334, for ὀφελ-σεως. See § 51 e.

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

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as λεόκ' [λευκά] ὀστία 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 ἀφα and of the prepositions ἀνά, κατά, παρά may be cut off (ἀποκοτη, 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: ἀγκρεμάσεσα α 440, ἀλλύσκεν β 105, καὶ δέ (κατά δέ) frequently, κάλλιτε 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.

f. σ is frequently retained before σ, as έσσομαι (from the stem έσ-), ἐτέλεσσε (τέλος, stem ἐτελ-).

g. Between μ and λ or ρ, β is sometimes developed, as āμβροτος from stem μπρο or μπρ (Latin mors, morior), while in βροτός mortal, the μ of the stem is lost.

h. κάμβαλε is found occasionally in the Mss. as a variant reading, a softer pronunciation for κάββαλε (§ 32 h), as ζ 172.

i. A parasitic τ appears in πτόλεις, πτόλεμος for πόλεις, πόλεμος. Cf. δίχθα, τριχθά with Attic δίχα, τρίχα. The proper names Νεοπτόλεμος (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 ἀμῦε (ἡμᾶς), ἧμαρ (ἡμέρα), ἴἐλιος (ἳλιος), Ἀίδης (‘Ἄιδης), ἥώς (ἐώς).

k. The ν movable was written by some ancient critics after the ending -ει of the pluperfect, as μεμήλεων a 151; cf. δμίλεων β 381 (δμιλεῖν). 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 εκ and εκ, οὔτως and οὔτω, but also πώς and πώ, πολλάκις and πολλακί, ἀμφίς and ἀμφί (adverbial) are found as collateral forms.

§ 34. Metathesis of α and ρ is frequent (H. 64; G. 64): κάρτος δ 415, κράτος α 359. Cf. τραπέζων [ταρπόμεν] θ 292 from τέρπω, τερπικέραννος from τερέτω.

For the shifting of quantity from -αο to -εω, 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 (vau, ϕ, pronounced as English w): —

ἄγνυμι break, ἄλις enough, ἀλώνιαi to be captured, ἀναξ king, ἀνδάνω please, ἀραίωs thin, ἀρνós lamb, ἀστυ city, ἐ, ὦ, ο, him, etc. with a possessive pronoun ὦσ, ἡ, ὦν (ἕως κτλ.), ἐαρ spring, ἐνα wedding gifts, ἐνος tribe, ἐκόσι twenty, ἐκω yield, ἔρω savy (future ἐρεω), ἐκάς far, ἐκαστός each, ἐκνος father-in-law, ἐκον willing, ἐλδομαι desire, ἐλίσσω wind, ἐλπομαι hope, ἐννυμι (ἐσ-νυμι) clothe, ἐσθής, εἰματα clothes, ἐπος word, ἐργον, ἐρδω work, ἐρωθ draw, ἐσπερος (vesper) evening, ἔτος year,
six, companion, sweet (ἀνδάνω please), haunt, favor, cry aloud, see, and oίδα, οίδος, like, am like, Ιλιος Ilium, violet, strength, mighty, equal, willow, house, wine, as.

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

c. ἀνδάνω, ἐ, ἐ, and others seem to have begun originally with two consonants, σφ.

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 f).

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. ἐργόν with work, oίνος with wine, ὄκος with vicus, ἔπος and δψ 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 e was sometimes prefixed to a digrammed word, and remained after the f was lost, as ἐγλῶρ, ἐσκόσι, ἐδωρ.

j. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with σφ, as ἀνδάνω κτλ., cf. c above), as ἐκόν, ἐστεροσ. Often the same root varies in breathing, as ἀνδάνω and ὑδός, but ὑδος,— ὑννυμι, but ἐσθήσ.

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

l. For δείδω, δεύν, see § 62 h.
DECLENSION.

§ 36. Special Case Endings. (H. 217; G. 292 ff.) a. The suffix -φι(ν), 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: οὐπανόθεν 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 οἰκαδε homeward, οὐδε 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 α of the stem with the exceptions mentioned in § 26.


c. The genitive singular of masculines ends in -το 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.

da. The genitive plural ends in -αων or -εων: θεάων, βουλέων. -εων is regularly pronounced as one syllable. Before i, this αων may be contracted, as παρειων, δ 198.

e. The dative plural ends in -γσι(ν) or rarely in -γς, three times in -αίς, as θεαίς ε 119.

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

b. The termination -οο is indicated by the metre in certain places where all the Mss. give a corrupt form, as ζο (ordinarily printed ζον) κράτος ἐςτὶ μέγιστον α 70, Αἰόλοο (printed Αἰόλον) μεγαλήτορος κ 36.

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

The -οο was afterwards contracted to ου.

c. The genitive and dative dual end in -ουν: τούν, σφουν.

da. The dative plural ends in -οσι(ν) 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 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 τέκει Ὀδυσσείον, 'Αρτέμιδι σε ξέδρα του, and the long ending is the rule; the short ending is very rare before a consonant.

b. The dative plural has the Aeolic ending -εσσιν(v) as well as the Attic -εικονι(v): πόδεσσι, ποσεί (§ 33 e), ποσί,—ἀνδρέσσι, ἀνδράσσι,—κυνεσσι, κυσι,—επεσσι.

c. Nouns in -ις and -ις usually retain i or u throughout, but in its stead may insert e, which is sometimes lengthened, as πόλης (πόλεως).

d. Nouns in -ές generally lengthen ε to η in compensation (§ 62 e) for the v which between two vowels becomes φ and is lost, as βασιλεύς, βασιλέας.

§ 40. Anomalous Forms. a. As verbs appear in the present system with a variety of collateral forms derived from the same root (cf. ἱκώ, ἱκανός, ἱκνέομαι,—πεύκωμαι, πεύκανομαι,—μένω, μέμω, μεμάζω,—τείνω, τανών, 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 ξ 133, but γάστρην Ξ 348; ἐρήμος ἐταίρος Α 266, but ἐρίμης ἐταίροι ι 555; cf. πολυκής Β 806 with πολύται η 131; πατροφόνος α 299 with Attic πατροφόνος Ι 461.

c. Of νίς three stems are found: (1) νίς, νίων, νιέ. (The other forms of this declension are very rare.) (2) νίας, νιά, νιέα, as if from νιάς. (3) νίς, νία, νιά, as from a nominative νιέ.

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: 'Αθήνην η 80, but 'Αθῆνας Β 546; cf. Μάλειαν ι 80, but Μαλείανος 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: ὁλοώτατος ὅμηδες δ 442, where ὅλοωτάτη was metrically
possible; ἐλέησσα Ζάκυνθος i 24, but ἐλήνετι Ζακύνθῳ a 246; ποιλὺν ἑφ' υγρὴν δ 709; θῆλυς αὐτὴ ζ 122.

b. The feminine of adjectives in -us, ends in -eiα (gen. -eiηs), -eι (§ 26 f), or -eθ: δικέα, — βαθεία, βαθείης, βαθέης, βαθέην.

c. πολύς (πουλύς) has in the masculine and neuter both stems πολυ-(πολυ-) and πολλο- (for πολυ-, § 40 a), with a nearly complete set of forms for each: πολλός and πολλόν, πολέος, πολέης, πολέων, πολέεσσί, 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: (θεοί) Οὐρανίωνες A 570 is a mere adjective of connection like (θεωτίν) ἐπουρανίωσι Z 129; Homer does not recognize Οὐρανός as the ancestor of the gods. 'Ολυμπιάδες μοῦσαι B 491 is equivalent to μοῦσαι Ὁλυμπια δώματ' ξουσαί B 484.

b. Patronyms are frequently used as proper names, cf. Κρονίδη a 45, Αἰατρίαδη ε 203, Ἀτρείδαιος a 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 -ιάδα: Αἰατρίαδη ε 203.

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

e. The suffix -ίαδα- is added to stems in ο, and the ο is lost as in d above: Κρονίδης, — also to stems in εν, which lose their ν between two vowels (cf. 26 f), as Ατρείδης, — also to consonantal stems, as 'Αγαμεμνονίδης α 30.

f. Patronyms from stems in εν, after the loss of the ν, do not in Homer suffer contraction of the ε of the stem with the τ of the suffix. The poet says Ἀτρείδης, Ἀτρείων, as tetrasyllables, not trisyllables. The verse ictus never falls on the ε.

g. Female patronymics are formed by the suffix -ιαδ- which loses the before the nominative sign. 'Αχαιάδων β 101 corresponds to κόυροι 'Αχαιών B 562.
§ 45 d.] COMPARISON OF ADJECTIVES.

B. h. Patronymics are formed also by the suffix -tov: Κρονίων
a 386 (with genitive Κρονίωνος or Κρονίονος), Πηλεῖων. In these
last forms from nouns in -eus the i is always short.

i. Some adjectives in υος are used as patronymics, as Φιλοκτήτης,
Ποιάντιος (= Ποιάντος) ἀγλαὸν νίόν γ 190.

j. The patronymics in -οής are far more numerous than those
in -ων.

COMPARISON OF ADJECTIVES.

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

b. ἄγαθός has comparatives ἄρειων (cf. ἄριστος), βέλτερον, κρείσσων,
λῶον, λωτέρον, φέρτερος.

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

NUMERALS.

§ 44. (H. 288; G. 372 f.) a. δόω, δόο is indeclinable. It has the
collateral forms δοιά, δοιά, κτλ.

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

c. The Aeolic πέμπη (quinquè) is preserved in πεμπώβολα 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 αὐτόν κτλ.
in Attic; when accented they have their original reflexive use,
like Attic ἐαντοῦ, ἐμαντοῦ, σεαντοῦ, κτλ., which compounds are post-
Homerica.

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

c. For the relation of the form ἐμείω to ἐμέο, of σείο to σέο, κτλ.,
see § 26 f.

d. a. The possessive of the third personal pronoun singular is
ὁς, ἤ, ὁν (or ἰς, Ἦ, ἰον)—carefully to be distinguished from the
relative, from which it is generally differentiated with ease, since
it originally began with a consonant, φ.
\[ \beta. \text{ The place of the possessive pronoun is often filled by the dative (of interest) of the personal pronoun.} \]

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

\[ f. \text{ For αὐτός in the sense of ὅσα αὐτός, see } h \text{ below. In this use it has a variety of meanings, most of which are derived from } \text{in the same way as before, the connection determining the special sense of each passage. αὐτός is the adverb of αὐτός, and ὅσα αὐτός the adverb of } \delta \text{ αὐτός.} \]

\[ g. \text{ The Attic article, } \delta, \eta, \tauό, \text{ generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases, appears occasionally in its Attic signification. In their demonstrative use, } \delta, \eta, \omegaί, \alphaί \text{ are best written } \delta, \eta, \omegaί, \alphaί. \]

\[ — τοί, ταί are used besides } \omegaί, \alphaί. \]

\[ h. \text{ Thus the absence of the article does not mark a noun as indefinite; cf. ἄνδρα μοι ἐννέπε, Μῶςα } a \text{ 1, with arma virumque cano. Frequently αὐτός is equivalent to Attic ὅσα αὐτός (ὅσα being the adverb of the article, see } \$ 59 \text{ c) while } \delta \text{ } \delta \text{ αὐτός γ } 64 \text{ is equivalent to Attic υΤω } \delta \text{ ὅσα αὐτός.} \]

\[ i. \text{ The demonstrative article is often followed by a noun in apposition with it, as } \eta \delta \text{ ἐσπερενο } \text{ Παλλᾶς Ἀθήνη } a \text{ 125, } \eta \delta \text{ } \eta \text{ } \tauο } \text{ το πρί } \text{ μὲν } \alphaναίετο } \text{ ἔργον } \text{ ἀεικες, } | \text{ δια Κλυταιμήτρη } γ 265 \text{ f.} \]

\[ j. \text{ The forms with initial } \tau \text{ often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 24).} \]

\[ k. \tauφ, \text{ the dative of the article (sometimes written } \tauο), \text{ is often used as an inferential particle, so, then, in that case.} \]

\[ l. \text{ κεῖνος is found more frequently than its longer form έκεῖνος, and κεῖσε for } \text{ έκεῖσε thither.} \]

\[ m. \text{ οὔτος is not frequent, and is never used after prepositions.} \]
n. ὅδε is 'deictic,' — *this here.* Its dative plural is τοιόδε(σ)σι in β 47, 165, κ 268.

ô. Besides the Attic forms of the relative, ὅ is used for ὅς, ὅου (better ὅο, § 38 ô) for ὅδε.

p. The forms ὅς and ὅ have also a demonstrative use, especially ὅς with ωτές, μητές, καί, and γάρ.

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

q. The neuter ὅ is frequently used as a conjunction, like ὄτι, φο, as γ 166. So also ὅτι and ὅ τε.

r. The indefinite and interrogative pronouns have the genitive singular τέω, τες.

s. In ὅ τις for ὅς τις (cf. ὅ for ὅς, l above), the first stem often remains uninflected, as θ 204. The genitive is ὅττεω, ὅττευ, or ὅτεν.

t. No one is ὅ τις or μή τις, not μητές or ωτές. οιδέν 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 a 2, πάθεν a 4, ἴδεν a 3, ὅλοντο a 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 ἐβῆ.

c. Sometimes initial ρ is not doubled after the augment, as ἐφέσα δ 352; sometimes initial ι, ι, or σ is doubled after the augment, as ἐλλαβε a 298, ἴσσον ι 447.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as ἐκπον, ἐνδανε, ἐκαν, ἐκακα. The stem of ὅραω 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, ἐτέμε, ἐτυκόντο, λελαβέοθαι, κεκάροντο.
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 ἡγαγον), as ἦραρε, ἀκαχοῖμην a 236, ἀλάλκοιεν.

d. δείδουκα and δεύδω have irregular reduplication; probably these are to be explained as for δεδοικα, δεδωια.

h. ἐμορα (from μειρομαι) and ἐσομαι (σεώ) double the initial consonant and prefix ε, as if they began with two consonants. Cf. συνερρηκται θ 137; but ἑρπνωμένα ζ 59.

§ 47. Endings. (H. 375 ff.; G. 551 ff., 777.)

a. The singular endings, -μυ, -σα, -σι, occur more frequently than in Attic; especially -σι in the subjunctive, as ἄγγισιν [άγγ] ζ 37, ἐθέλησιν a 349. These endings are rare in the subjunctive of the contracted μι-forms.

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

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

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

e. The third person plural optative active of μι-verbs ends in -εν, as ελεν, δοεν.

f. The third person plural imperative ends in -των, -σων (never -τωσαν, -σωσάν), as ἐστων a 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 ἐμμεναι, ἐμμεν, ἐλθέμεν(αί).

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 δούναι.

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 τεθνηώτος a 289, βεβαώτα ε 130.
j. The second person singular of the middle generally remains uncontracted (§ 27), as ἔποθησας, ἀδύνασαι. Contracted forms are used occasionally, as παύσῃ δ 35.

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

l. -στα retains its σ only in the imperative, as ἔστασο, ἱστασον.

m. The first person plural middle often ends in -μεσθα, as ἐσο-μεσθα 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] § 495. Cf. the active ἐ-λυ-σα-ν, ἐ-λυ-ν.

p. Similarly, ν is used for the later -σαν in the imperfect and second aorist of μ-verbs, as ἐφαν ε 481, ἔβαν α 211, ἔσταν ζ 211, ἔφαν η 413, πρόκεθεν [προετίθεσαν] α 112.

q. For the optative ending of μ-verbs, in -εν not -ησαν, see e above.

§ 48. Subjunctive Mode. a. The variable vowel of the subjunctive is generally short in the present of verbs in -μ, the first aorist, second aorist of μ-verbs, second aorist passive, second perfect of primitive formation: as βήσομεν, ἀγείρομεν, ἱομεν, θείομεν, τραπείομεν, εἰδομεν, πεποίθομεν, 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 ἵ or ν, the mode sign disappears: ἀποφθίμην κ 51, φθίτο λ 330, ἀναδόνη η 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 ναιετάονυε ζ 153, ἄοδιάει 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. έλάαιν γ 484 is midway between έλαεν and έλάν. ἄλω ε 377 seems to be for ἄλαε-ο, contracted to ἄλάο, with assimilation of vowels ἄλωο, and by transposition of quantity (§ 26) ἄλω.

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 μνθείαι θ 180, αἴδεω (αἴδεεο) λ 269, νείαι ι 114. One of these vowels is sometimes dropped, as μνθείαι β 202, πτωλείαι δ 811.

g. The older form of these verbs, in -ειω, is sometimes preserved, as τελείει ζ 234, οἴνοβαρείων 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 ἀρόωσιν (ἀροῦσιν) ι 108, υπνώντας ε 48, δημόωεν (δημόοεν?) δ 226. With these forms may be compared φόως (φάος, φοῦς) 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 ἄντιών a 25.

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

d. Most of these forms with σσ may be explained as original or assimilated, as νεῖκοσσα from the theme νεικός (cf. νείκος), κομίσσατο for κομίδωσι (cf. κομίδη). 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 a 280, ἐκέλασμεν i 546, ἄρσαν i 154.

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

g. Some verbs form the first aorist, active and middle, without σ, as ἡνεκάω (Attic ἡνεγκαί) δ 784, ἤχεσαν β 395, ἀλάσθε δ 774, ἔχε γ 273.

h. The first aorist often has the variable vowel of the second aorist ο/ε, as ἢξον, δύσετο. So in the imperative, as οἰσέτω θ 255; infinitive, οἰσέμενα θ 399; participle, δυσομένου a 24.

i. Verbs in -ξω often have themes in γ, and consequently futures and first aorists in -ξω and -ξα, as μερμήριξε β 93.

§ 52. Perfect. (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in -κα is formed from only 20 vowel-stems. It is almost as rare as the first aorist in -κα (ἐδώκα, ἔθηκα, ἔθηκα). Forms without κ are derived even from vowel-stems, especially participial forms, as πεφύκασι η 114, but πεφύσασιν η 128; τέθυκεν α 196, τεθνη-κών δ 734, but τεθνητός α 289.

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

c. The endings are affixed immediately to the reduplicated verb-stem in βεβάσσει, γεγαώτας, δείδίθη, έκτην, ἰδοῦν, κεκυμής, ἐπέτυμεν, τέτλαθη.

d. ἡνωγον (as ζ 216), μέμηκον (as ι 439), γέγων (as θ 305), and τέπληγγον θ 264, are inflected as imperfects.

e. ἀλάλησθαι, ἀκαχῆμενος, ἀκάχγησθαι, and ἐσοῦμενος 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 ἀργώς, but ἀραφώς; hence ἐκνία [ἐφικνία] not ἐκνία β 383, λελακνία μ 85, etc.

VOICES.

§ 53. Middle. a. The active and middle forms ὀρῶν (about 40 times) and ὀφάσθαυ (about 20 times), ἰδῶν (more than 200 times) and ἰδέωσθαυ (90 times), are used often without appreciable difference of meaning. Cf. ἔφατο α 381, ἔφη β 377; ἐώ a 201, ἔώμαι α 173.

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

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

da. The aorist middle is often used as passive, as λιπέσθαυ γ 196, equivalent to λειφθήναι. Cf. ἀμφέχυτο B 41 with ἀμφεχύθη δ 716; μνήσατο α 29 with ἐπμνησθεῖς α 31; ἔστατο α 323 with ἐσθη 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 b.

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

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

da. 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 διείω ε 280, τραπείομεν θ 292 (τέρπω, § 34).

e. Homer has only two futures from passive stems, δανεῖα γ 187 and μυγήσεισθαυ 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 τάρὼσαν γ 70; τάρφθεν θ 99.

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

h. The 'verbal adjective' is not always passive: ἀκλαντὸς δ 494, without tears; ἀποστὸς δ 675, without learning, ignorant; ἀνευστὸς 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: τιθέω, δίδοω, δίδοσι. These are more common than the μ-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 θεῖω a 89, θείομεν ν 364.

d. Instead of κεράννυμι mix, πετάννυμι spread out, and σκεδάννυμι scatter, Homer uses κίρνημι, πάνημι, and σκίδημι.

§ 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 έμικτο a 433, κλείθι β 262, ἐπέπλως γ 15 (πλῶ), φθίσθαι β 183, λέκτο δ 453, ἔδεγμαι i 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 ἐσκε, which is equivalent to ἦν.

b. Verbs in -ω add the endings -σκον or -σκομην to the η- or ο- form of the stem of the present or second aorist, as ἐσκε, ἐπέσκε, ἰδεσκε, or to the stem of the first aorist, as ἐσασκε (ὁθεν) λ 599.

§ 58. a. Prepositions often retain their original local adverbial force (as ἐν δὲ but therein, παρὰ δὲ 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 ἐπερχόμεν ἦλθεν a 423, where ἐπὶ modifies ἦλθεν; κατὰ βοὸς Ἡπερίονος Ἑλέον | ἱσθιον a 8, where κατὰ modifies ἱσθιον.
INTRODUCTION.

§ 58 c.  

**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 ἀµφι, ἀντί, ἀνά, διά.

β. ἐν is used for ἐνεσι or ἐνεστι, ἐπι for ἐπεστι, μέτα for μετεστι, πάρα for πάρεσιν.

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

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

ε. a. ἐν has the parallel forms εἰν, εἰ'ν, εἰνι. εἰν stands only in the part of the foot which receives the ictus, and its use is nearly confined to certain phrases, as εἰν ἀγορα, εἰν Ἄλδαυ δόμους.

β. The poet uses both ἐς and εἰς, πρὸς, προτι, and ποτι, ὑπό and ὑπαί, παρά and παραί.

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

**ADVERBS.**

§ 59.  (H. 257 ff.; G. 364 ff.)  

a. A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθῆσες ἡλυθε β 262, didst come yesterday, ἦρωι ο 52, early in the morning, παννάχος α 443, all night long, πρηνής 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 μετα-δόρπιος δ 194 is equivalent to μετά δόρπω during supper.

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

b. Adverbs ending in -α are common: σάφα, τάχα, ὁκα. These seem to have been originally neuter cognate accusatives, and many are such still; cf. πόλλα ἐπέτελλε, πολλά ἡράτο, μέγα νήπιε, μεγάλ' εὐχετο, κτλ.

c. Adverbs in -ως are not common; they are most frequent from o-stems: οὐτως (οὐτος), ὅς (ὁ), αὐτως (αὐτός), κακως (κακός). ισως and ομοιως are not found, καλως 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 ichtus (the arsis) should receive as much time though not so much stress as the ichtus-syllable (the thesis). The rhythm would be called $\frac{2}{3}$ time in modern music. (N.B. The English hexameter, found e.g. in Longfellow's Evangeline, is generally read as of $\frac{3}{4}$ time.)

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

c. The dactyl$^1$ (Alice or _ _ ), with the ichtus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee$^2$ or heavy dactyl (Alice or _ _ ).

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

da. 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' ἀπα-μειβόμενος προσέφη νεφελγερέτα Ζεύς,—αὐτὰρ ἐπὶ πόσιος καὶ ἐδηνός ἕξ ἔρων ἐντο. Many other verses have but one spondee (generally in the first or second foot) among the first five feet; as ἡμος δ' ἡλιος κατέδυ καὶ ἐπι κνέφας ἡλθεν.

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 (ἐπη στονδειακα'). 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 ν-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 μῆνιν ἄειδε θεά \(\wedge\) Πηλημάδεω \(\wedge\) Αχιλλός Α 1 \(-\circ\circ\) \(-\circ\circ\) \(-\wedge\) \(-\circ\circ\) \(-\circ\circ\) \(-\wedge\) \(-\circ\circ\) \(-\wedge\) \(-\circ\circ\)) or between the two short syllables (as ἄνδρα μοι ἔννεπε Μοῦσα \(\wedge\) πολύτροπον δὲ μάλα πολλά α 1, \(-\circ\circ\) \(-\circ\circ\) \(-\circ\circ\) \(-\circ\circ\)). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

a. 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 πατήρ ἄνδρων τε θεῶν τε, βωτίθις πότνια Ἡρη, θεὰ λευκόλευνος Ἡρη, θεὰ γλαυκώπτις Ἀθηνή, φιλομειδής Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἑυκήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτῶνον, κάρη κομώντες Ἀχαιοί, ἀρηφίλος Μενέλαος, ἀνάς ἄνδρων Ἀγαμέμνων, βοήν ἀγαθὸς Διομήδης, Γερήνως ἤπότα Νέστωρ κτλ.,—all of which must be preceded by the feminine caesura (see § 25 e, f) of the third foot; while Ἀγαμέμνων Ἀτρείδαιο, εἰδὼν κρείων Ἀγαμέμνων, ἡγήτορες ἡδὲ μεδόντες, ἀπαμείβετο φωνησάν 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, ἦμι-, 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 \(2\frac{1}{2} + 3\frac{1}{2}\) 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 h emphhemimeral caesura (ἐπτά, ἦμι-, 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 Bucolical diaeresis (a diaeresis being a pause at the end of a word between two feet) or caesura, since it is most
INTRODUCTION.  

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 $2\frac{1}{2} + 1\frac{1}{3} + 2$ feet.

\textbf{i.} The importance of the Bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as δως ὁδυσσεώς, ἔρκος Ἀχαϊῶν, ἱππότα Νέστωρ, ἀδρέμος Ἀρης, φαίδιμος Ἐκτωρ, Φοῖβος Ἀπώλλων, Παλλᾶς Ἀθηνη, δία θεῶν, μητίητα Ζεὺς, ἰσόθεος φῶς. See § 25 f. Hiatus is allowed here occasionally. See § 30 b.

\textbf{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 Παλλᾶς Ἀθηνη or Φοῖβος Ἀπώλλων or δως ὁδυσσεώς.

\textbf{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 ἔδων, ἄθροι θήλων ἄπαντες 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 ἔδων.

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

\textbf{m.} No sentence ends with the second foot.

\textbf{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.

\textbf{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.\footnote{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.

§ 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 (— ς —, 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 unrhythmic 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

The beginner will find it convenient to remember concerning a, ι, ο, 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 μάχης, ἔρως, τρέποντας, τέθνηκα, — in the final syllables of neuter nouns, as δῶμα, ἔμαρ, μέλι, δάκρυ, — in suffixes, except where ο has been lost before α, as φῶς, Φόνισσα, — in particles, especially in prepositions, as ἄνδα, περί, ὑπό, ἀρα, ἐτεῖ, — 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 ἔριμα from ἔριμα, ἵρον from ἵρον, 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 ι 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 αε are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as Επόλλωνος i 198, Απόλλωνος i 201.

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric ισος, καλός, and φάρος became ισος, καλός, 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.

d. 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 Αχιλλεύς γ 106, Αχιλεῦ λ 478; Οδυσσεύς α 57, Οδυσσεύς β 246; ὅππως a 270, ὅπτως a 57, μέσου 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 (σοφότερος but κοινφότερος), and by the words which have a vowel similarly lengthened in the Attic dialect (as ἀθάνατος, προσήγορος, ἐπηρέης). We find ἀνήρ but ἀνέρες, Πράμος but Πραμίδης, θυγατήρ but θυγατέρα.

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 ἦπατε κρεώντων α 45.

g. α. Sometimes a vowel remains short before a mute followed by λ or ρ, as always in Ἀφροδίτη, ἄλλοθρόους α 183, πρόστραπται, and before Κλωταμνήστρη. 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: ἡλήειτι Ζάκυνθῳ α 246, οἱ δὲ Ζέλειαν Β 824, προχόντῳ Σκαμάνδριον Β 465, ἔπειτα σκέπαρνον ε 237.

h. α. A single λ, μ, ν, ρ, σ, at the beginning of certain words, may make position (cf. § 33 b): κατὰ μοῦραν θ 496, κάλοι τὲ μεγάλοι τε ι 426, ὑπὸ λιπαρόσιν β 4, τὲ λιαρὸν τε ε 268, ἐνὶ νήσῳ κ 3, ἐπὶ νεωρῆφιν λ 607.

β. So also δ makes position in the stem δεὗ- (δεῖσαι fear), and always in δὴν long, as ἐδείχει γὰρ ἐμὴν ἐκπαγλον ἐνιπῆν κ 448, οὐδ' ἄρ' ἐτὶ δὴν β 296.

γ. φ seems to be used as a double consonant in Ζεφυρίη η 119. Thus δφύν Μ 208 is a 'trochee,' —.

i. a. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ, once began with σρ or ερ. 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, μοῦνος, κτλ.

j. One of the consonants which made position has often been lost, as ἀρνύμενος εἶν α 5, σύνεχές (συν-σεχές ?) ε 74.

κ. α. A long final vowel or diphthong in the arsis of the foot is regularly shortened before a following vowel: πλάγχθη, ἐπεῖ (-ο ο | -) α 2, νῆπιοι, οἱ κατὰ βοῦς (-ο ο | - ο ο | -) 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 γ.

γ. The diphthongs ending in ν 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 ν of the diphthong to go into its cognate γ (j) or w (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.

ι. 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 Ὀρέσταο α 40 - ο ο | - | Σ ι, εἰς ἀκοινοντες 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 δυσομένου 'Υπερήνος α 24, — just as a verse may close with a short vowel although the next following verse begins with a vowel, as βοῦς 'Υπερήνος Ἡλέαν | ἡσθιαιν α 8 ε.

m. A few verses seem to begin with a short syllable, as ἐπειδή (probably επειδή) το πρῶτον δ 13.
FAMILY TREES.

THE PELOPIDS.

(1)

TANTALUS

OENOMAUS

NIOBE

PHELPS = HIPPODAMEIA

ATREUS

PITHEUS

THYESTES

AGAMEMNON

MENELAUS = HELEN

(A. Clytaemnestra)

MEGAPENTHES

HERMIONE

ORESTES

ELECTRA

IPHIGENIA

THE AEACIDS.

(2)

ZEUS

AECUS (of Aegina)

PELEUS = THETIS

TELAMON

ACHILLES

AJAX

NEOPTOLEMUS

EURYSACES

TEUCER
THE ROYAL FAMILY OF ITHACA.

(3)

Arceius = Autolycus = Amphithea

Laërtes = Anticleia

Ctimene

Odysseus = Penelope

Telemachus

The Royal Family of Troy.

(4)

Zeus

Dardanus (Ruler of Dardania)

Tros (Founder of Troy)

Ilus (Founder of Ilios)

Ganymed (Cupbearer of Zeus)

Assaracus

Laomedon

Capys

Priam = Hecuba

Tithonus = Eos

Anchises

Hector = Andromache

Memnon (Leader of the Aethiopians)

Aeneas

Astyanax

(Ascarius)

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.

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ITHACA.

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

Θεών ἀγορά. Ἄθηνᾶς παραίνεσις πρὸς Τῆλεμαχον.

"Ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὅς μάλα πολλὰ πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολεμέρον ἔπερσεν, πολλῶν δὲ ἀνθρώπων ἦδεν ἄστεα καὶ νόον ἐγνω· πολλὰ δὲ ὦ γ' ἐν πόντῳ πάθεν ἄλγεα δὲν κατὰ θυμόν,
5 ἀρνύμενος ἦν τε ψυχῆν καὶ νόστουν ἔταρφον.

ἀλλ' οὐδ' ὃς ἑτάρους ἐρρύσατο ἵμενός περ· αὐτῶν γὰρ σφατέρχησων ἀτασθαλίσσων ὁλοῦτο, νήπιοι, οἱ κατὰ βοῦς Ἡπείρουν Ἡλέουο

ησθιον· αὐτάρ ὦ τοῖσιν ἀφείλετο νόστιμον ἰμαρ.

10 τῶν ἀμόθεν γε, θεὰ θύγατερ Διός, εἰπὲ καὶ ἡμῖν.

ἐνθ' ἄλλοι μὲν πάντες, οὗτοι φύγων αἰτίν ὁλεθρον, οἰκοὶ ἔσεν πόλεμον τε πεφευγότες ἦδε θάλασσαν·

τὸν δ' οἶκον νόστου κεχρημένον ἦδε γυναικὸς

νύμφη πότιν' ἐρυκε Καληψιά διὰ θεᾶν

15 ἐν σπέσσι γλαφυροῖς, λιλαιομένη πόσῳ εἶναι. ἀλλ' ὅτε δὴ ἔτος ἠλθε περιπλομένων ἐναιντῶν, τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεθαι εἰς Ἰθάκην, οὐδ' ἐνθ' πεφυγμένοις ἦν ἀέθλων καὶ μετὰ οἶκοι φίλους. θεοὶ δ' ἐλέαρυν ἀπαντες

20 νόσφι Ποσειδάνων· ὦ δ' ἀστερχέσ μενέαων ἀντιθέω Ὄδυσσι πάρος ἦν γαῖαν ἴκεθαί.

ἀλλ' ο μὲν Αἰθιόπας μετεκίαθε τηλόθ' ἐόντας, Αἰθιόπας τοῦ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου 'Τπεριώνοι οἱ δ' ἄνιοντος,

25 ἀντίσων ταύρων τε καὶ ἄρνειῶν ἐκατόμβησ.

ἔτο π' ὡς ἐτέρπετο δαίμον παρήμενον. οἱ δὲ δὴ ἄλλοι
Ζηρὸς ἐνὶ μεγάροις Ὀλυμπίαν ἄθροί ήσαν.

τούτι δὲ μύθων ἤρχε πατήρ ἀνδρῶν τε θεῶν τε,

μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Διόνυσθοιο,

30 τὸν δ' Ἁγαμεμνονίδης τηλεκλύτος ἐκταν' Ὀρέστης.

τῶν δὲ γ' ἐπιμνησθεὶς ἐπέ' ἀθανάτουι μετήδα.

"ὤ πότοι, οίδ᾽ ὅν τὸ θεόν βροτοὶ αἰτιώνται.

ἐξ ἡμέων γὰρ φασὶ κακὴ ἐμμεναι, οἱ δὲ καὶ αὐτοὶ

σφήνων ἀτασθάλησον ὑπὲρ μόρον ἄλγε' ἔχουσιν,

35 ὡς καὶ νῦν Δίωνιος ὑπὲρ μόρον Ἀτρείδαιο

γημ' ἀλοχον μνηστήν, τὸν δ' ἐκτανε νοστήσαντα,

εἰδὼς αἰτίνων ἄλθρον, ἐπεὶ πρὸ οἱ ἐπομεν ἡμεῖς,

'Ἐρμείαν πέμψαντες ἐνσκοπον ἄργειφότον,

μήτ' αὐτῶν κτείνεν μῆτε μνάσθαι ἀκοιτών.

40 ἐκ γὰρ Ὀρέσται τίσις ἔσσεται Ἀτρείδαιο,

ἢπτῶν ἁν ἠβήσῃ τε καὶ ἂς ἴμείρεται αἴσις.

ὡς ἐφαθ' Ἐρμείας, ἀλλ' οὐ φρένας Δίωνιο

πειθ' ἀγαθα φρονέων· νῦν δ' ἄθροι πάντ' ἀπέτισεν.'

τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκώπης 'Ἀθήνη.'

45 "ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρείστων,

καὶ λήν κείνος γε ἐοικότι κεῖται ὄλθρον,

ὡς ἀπόλοιτο καὶ ἀλλος, ότις τοιαῦτα γε ἰέτοι.

ἀλλά μοι ἀμφ' Ὀδυσσῆ δῴφρον δαίεται ἦτορ,

δυσμόροι, ὡς δὴ δὴθα φίλων ἀπὸ πήματα πάσχει


50 νήσῳ ἐν ἀμφιρύθη, ὡθὶ κ' ὀμφαλὸς ἐστὶ θαλάσσης.

νῆσος δενδρήσασα, θεά δ' ἐν δώματα νατει,

Ἀτλαντὸς θυγάτηρ ὀλόφρονος, ὃς ς τε θαλάσσης

πάσῃς βένθεα οἴδει, ἔχει δὲ ς κώνας αὐτὸς

μακράς, αἱ γαῖαιν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.
55. τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, αἰεὶ δὲ μαλακοῖς καὶ αἰμυλίσους λόγωσιν θέλγει, ὅπως Ἰθάκης ἐπιλήφθεται. αὐτάρ Ὀδυσσεὺς ἰέμενος καὶ κατιον ἀποθρώσκοντα νοῆσαι ἢς γαίης θανέειν ἰμείρεται. οὐδὲ νῦ σοι περ ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νῦ τ᾽ Ὀδυσσεὺς Ἀργεῖων παρὰ ηπιοὶ χαρίζετο ἑρὰ βέξων Τροίη εὖ εὑρείη; τί νῦ οἱ τόσον ὄδυσαο, Ζεῦ;

"τῆν δ᾽ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς:

"τέκνον ἐμὸν, τοῦτον σε ἔτος φύγεν ἔρκος ὄδυστων.

60 πῶς ἄν ἐπειτ᾽ Ὀδυσσής έγὼ θείοιο λαθοчрη
dις περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ᾽ ἱπάθοις ἀθανάτωσιν ἔδωκε, τοι ὄμπραν ἐφίον ἔχουσιν.

ἀλλὰ Ποσειδάων γαϊοχος ἀσκέλες αἰεὶ
Κύκλωπος κεχόλωτας, ἰν ὑβαλμοῦ ἀλάωσεν,

70 ἄντίθευον Πολύφημον, δοὺ κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι. Θόωσα δὲ μιν τέκε νύμφῃ, Φόρκωνος θυγάτηρ ἀλὸς ἄτρυγέτου μέδοντος,

ἐν σπέσσι γλαφυρώσι Ποσειδάων μυγείσα,

ἐκ τοῦ δὴ Ὀδυσσῆα Ποσειδάων ἐνοσίχθων

75 οὕ τι κατακτεῖνει, πλάξει δ᾽ ἀπὸ πατρίδος αἰής.

ἀλλ' ἄγεθ᾽ ἡμεῖς οἴδε περιφραζόμεθα πάντες νόστον, ὅπως ἔλθησι. Ποσειδάων δὲ μεθήσει

ὁν χόλον γὰρ τι δυνηστεῖ ἄντια πάντων

ἀθανάτων ἄκητηθει ὑπὸν ἐριδαινέμεν οἶος.

80 τοῦ δ᾽ ἡμείβετ ἐπείταθε, γλαυκώπις Ἀθήνη.

"ἀ πάτερ ἡμέτερος Κρονίδη, ὑπατε κρειῷτων,

εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖς,

νοστῆσαι Ὀδυσσῆα πολύφρονα ὅν δε δόμων, Ἰρμείαν μὲν ἐπείτα διάκτερον ἀργεῖφότην

85 νῆσουν ἔς Ὀμυγῆν ὀτρύνομεν, ὅφρα τάχιστα
νύμφη ἔντυποκάμῳ ἐπὶ νημερτέα βουλὴν,
νόστοιν 'Οδυσσῆος ταλασίφρονος, ὡς κε νέται·
αὐτὰρ ἐγὼν 'Ἰθάκην ἕστελευσομαι, ὄφρα οἱ νῦν
μάλλον ἐποτρύνω καὶ οἱ μένος ἐν φρέσι θείω,
90 εἰς ἀγορὴν καλέσαντα κάρη κομῶντας 'Αχαίοις
πᾶσι μηστηρέσσων ἀπειπέμεν, οἱ τε οἱ αἰεὶ
μὴν ἁδικὰ σφαξοῦσι καὶ εἰλίποδας ἔλικας βοῦς.
τέμπω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθέοντα
νόστον πευσόμενον πατρὸς φίλου, ἣν τοῦ ἀκούσῃ,
95 ἢδ' ἔνα μν' κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἐχχύσων."
ὅς εἰποῦσ' ὑπὸ ποσοῦν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια χρύσεια, τά μω φέρον ἡμὲν ἐφ' ὑγρὴν
ἡδ' ἐπ' ἀπείρονα γαῖαν ἀμα πνοῆς ἀνέμωοι·
eἰλετὸ δ' ἄλκμιον ἐγχῶς, ἀκαχμένον ὅξεί χαλκῷ,
100 βριθὺ μέγα στυβαρῶν, τῷ δάμνησι στίχας ἀνδρῶν
ηρώων, τοῖς τε κοτέσσεται ὀβριμοπάτρη.
βῇ δὲ κατ' Οὐλύμπωι καρήνων αἰξάσα,
στῇ δ' 'Ἰθάκης ἐνὶ δήμῳ ἐπὶ προβύρους 'Οδυσσῆος
οὐδοῦ ἐπ' αὐλείου, παλάμη δ' ἔχε χάλκεον ἐγχῶς,
105 εἰδομενή ξείνῳ, Ταφίων ἡγήτορι Μέντη.
eὔρε δ' ἄρα μνηστήρας ἀγήνορας· οἱ μὲν ἔπειτα
πεσσοίσι προπάροιθε θυράων θυμὸν ἐτερτον
ἡμενοὶ ἐν ρωσσὶ βοῶν, οὐς ἐκτανον αὐτοί·
kήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
110 οί μὲν οἶνον ἐμισγον ἐνὶ κρήτηροι καὶ ὕδωρ,
oἱ δ' αὑτὲ σπόγγουσι πολυτρήτουσι τραπέζας
νίζον καὶ πρόπιθεν, τοῖ δὲ κρέα πολλὰ δατεύντο.
τὴν δὲ πολὺ πρῶτος ἦδε Τηλέμαχος θεοειδὴς·
ὗστο γὰρ ἐν μνηστήριοι φίλον τετημένον ἤτορ,
115 ὄσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρέσιν, εἴ ποθεν ἐλθὼν
μνηστήρων τῶν μὲν σκέδασων κατὰ δώματα θείη,
ATHENA.
(Vatican, Rome.)
τμήν δ' αὐτὸς ἔχοι καὶ δόμασιν οἴσων ἀνάσσωι. τὰ φρονέων μνηστήριοι μεθήμενος εἰσὶ δ' Ἀθήνην,
βῆ δ' ἵθες προθύριο, νεμεσσήθη δ' ἐνὶ θυμῷ
120 ξεῖνων δὴθὰ θύρησιν ἐφεστάμεν· ἐγγύθη δὲ στὰς
χεῖρ' ἔλε δεξίτερῆν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μων φωνῆς ἐπεα πτερόντα προσήδα·
"χαίρε, ξείνε, παρ' ἀμμί φιλήσαι· αὐτάρ ἐπείτα
δείπνου πασσάμενοι μυθήσεαι, ὅτεο σε χρή·"
125 ὡς εἰπὼν ἥγειθθ', ἢ δ' ἔστετο Παλλὰς Ἀθήνη.
οἶ δ' ὅτε δῆ ῆν ἐντοσθεν ἑσαν δόμον ὑψηλοῖο,
ἔγχος μὲν ῆν ἐστησε φέρων πρὸς κίονα μακρὴν
dουρδόκης ἐντοσθεν ἐνυξόου, ἑνθα περ ἀλλα
ἐγχε' Ὑδυσσής ταλασύφρονος ιστάτο πολλά,
130 αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λίτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνας ποσὶν ἔνεν.
παρ' δ' αὐτὸς κλισμὸν θέτο ποικίλον ἐκτοθεν ἄλλων
μνηστήρων, μὴ ξείνως ἀνιθῆεις ὀρυμαγῷ
dεῖπνῳ ἀδησείνει, ὑπερφιάλουσι μετελθῶν,
135 ἡδ' ἑνα μὲν περὶ πατρὸς ἀποιχομένου ἐρωτο.
χέρνιβα δ' ἀμφίπολος προχόο ἐπέχεινε φέρουσα
καλὴ χρυσεία ὑπὲρ ἄργυρεοι λέβητος,
νῦμασθαι· παρὰ δὲ ἕστην ἑτάνυσσε τράπεζαν.
ording δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
140 εἴδατα πολλ' ἐπιθέεισα χαράζομενη παρεόντων·
δαιτρὸς δὲ κρεῖσιν πίνακας παρέδηκεν ἀείρας
παντοῖον· παρὰ δὲ ὀσφι τίθει χρύσεια κύπελλα·
κηρυξ δ' αὐτοίσων θάμ' ἐπέχειτο οἰνοχοεύων.
ἐς δ' ἠλθον μνηστήρες ἀγήνορες. οἱ μὲν ἐπείτα
145 ἐξεῖης ἐξοντο κατὰ κλισμοῦς τε θρόνους τε,
τοῖσι δὲ κηρυκες μὲν ὑδηρ ἐπὶ χεῖρας ἔχειναν,
σῦτον δὲ δμωαί παρενήσεον ἐν κανέοισω,
κοῦροι δὲ κρητήρας ἐπεστέψαντο ποτόιο.
oi δ’ ἐπ’ οὐνειαθ’ ἐτοίμα προκείμενα χείρας ἱαλλον.
150 αὐτὰρ ἦτε πόσιοι καὶ ἐδητύος ἢς ἔρον ἐντό,
μυηστήρες τοῖς μὲν ἐνὶ φρεσὶν ἄλλα μεμήλειω,
μολπὴ τ’ ὀρχηστῶν τε· τὰ γάρ τ’ ἀναθήματα δαιτὸς·
κήρυξ δ’ ἐν χερσῶν κῆθαρων περικαλλέα θήκεν
Φημίῳ, ὦ ἤδε παρὰ μυηστήρων ἀνάγκη.
155 ᾧ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδεων,
αὐτὰρ Τηλέμαχος προσέφη γλαυκώπων Ἀθήνην
ἀγχι σχῶν κεφαλῆν, ἦν μὴ πευθοιαθ’ ὦ ἄλλοι·
“ἐξίνε φίλ’, ᾧ καὶ μοι νεμεσήσεια, ὅτι κεν εἶπω;
tοῦτοισι μὲν ταύτα μέλει, κῆθαρις καὶ ἀοιδή,
160 μέη, ἦτε ἄλλοτριον βίοτον νήπιοιν ἔδουσιν,
ἀνέρος, ὦ δὴ τον λεύκ’ ὀστέα πῦθεται ὀμβρὼ
κείμεν’ ἐπ’ ἡτείρον, ᾧ εἰν ἄλλα κῦμα κυλίνδει.
εἰ κεῖων γ’ Ἰθάκηρδε ἱδοίατο νοστήσαντα,
πάντες κ’ ἀργσαίατ’ ἐλαφρότεροι τόδας εἶναι
165 ᾧ ἀφινεότερου χρυσοῦτο τε ἐσθήτος τε.
τῆν δ’ ὦ μὲν ὅς ἀπόλωλε κακὸν μόρον, οὐδὲ τίς ἦμων
θαλπώρῃ, εἶ πέρ τις ἐπιχθονίων ἀνθρώπων
φῆσιν ἔλευσεσθαι· τοῦ δ’ ἄλετο νόστιμον ἦμαρ.
ἀλλ’ ἄγε μοι τόδε ἐπε’ καὶ ἄτρεκεώς κατάλεξον.
170 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδε τοκῆς;
ὁπποίης τ’ ἐπὶ νηὸς ἀφίκεοι· πῶς δέ σε ναῦται
ἡγαγον εἰς Ἰθάκησι; τίνες ἐμμεναι εὐχετῶντο;
οὗ μὲν γάρ τί σε πεζὸν ὄροιν ἐνθάδ’ ἱκέσθαι.
καὶ μοι τουτ’ ἀγορέουσον ἐτήθυμον, ὁφφ’ εὖ εἰδῶ,
175 ὀῇ νέον μεθέπεις ᾧ καὶ πατρώιος ἐσσι
ξείνοιν, ἦτε πολλοὶ ἵσαν ἀνέρες ἰμέτερον δῷ
ἄλλου, ἦτε καὶ κεῖνος ἐπιστροφος ἤν ἀνθρώπων.”
τῶν δ’ αὖτε προσέειπε θεά, γλαυκώπις Ἀθήνην.
"τοιγάρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

180 Μέντης Ἀγχιάλου δαίφρονος εὐχόμαι εἶναι νιός, ἀτὰρ Ταφίωσι φιληρέτμουσιν ἀνάσσων.

νῦν δ' ὅδε ξύν νηὶ κατήλυθον ἦδ' ἐγάροις πλέων ἐπὶ οὐνοπα πόντων ἐπ' ἀλλοθρόπους ἀνθρώπους,

ἐς Τεμέσην μετὰ χαλκῶν, ἄγω δ' αἰθωνα σίδηρων.

185 νηὺς δὲ μοι ἦδ' ἐστήκεν ἐπ' ἀγροῦ νόσφι πόλης,

ἐν λιμέν Ὀινθρὼ ὑπὸ Νηὺς ὑλῆντι.

ξεων δ' ἀλλήλων πατρώνοι εὐχόμεθ' εἶναι εἴς ἄρχης, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθὼν

Δαέρτην ἦρωα, τὸν οὐκέτι φασί πόλυδε.

190 ἐρχεσθ' ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν γρηῖ σὺν ἀμφιπόλῳ, ἥ νι οἱ βρῶσιν τε πόσῳ τε

παρθεῖν, εὐτ' ἂν μιν κάματος κατὰ γυῖὰ λάβησιν ἐρπύζοντ' ἀνὰ γονῴον ἀλωνής οἰνοπέδου.

νῦν δ' ἠλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμμον εἶναι,

195 σὸν πατέρ'· ἀλλὰ νὺ τὸν γε θεῷ βλάπτονοι κελεύθοι·

οὐ γάρ τιν τεθνηκεν ἐπὶ χθοῖ δίος Ὁδυσσεύς,

ἀλλ' ἔτι που ξώδες κατερύκεται εὐρεῖ πόντῳ

νήσῳ ἐν ἀμφιρύτη, χαλεποὶ δε μιν ἀνδρεῖς ἔχουσιν ἄγριοι, οἱ ποι κεῖνον ἐρυκανώσῳ ἀέκοντα.

200 αὐτὰρ νῦν τοι ἐγώ μαντεύσομαι, ὡς ἐνι θυμῷ ἀλάνατοι βάλλουσι καὶ ὡς τελέσθαι δῶ, οὔτε τι μάντις ἐῶν οὔτ' οἰωνὸν σάφα εἰδῶς.

οὐ τοι ἐτὶ δηρόν γε φίλης ἀπὸ πατρίδος αἷς ἔσσται, οὔν' οἴ πέρ τε σιδήρεα δέσματ' ἔχοσιν·

205 φράσσεται, ὡς κε νέμται, ἐπεὶ πολυμήχανός ἑστιν.

ἀλλ' ἀγε μοι τόδε εἴπτε καὶ ἀτρεκέως κατάλεξον,

εἰ δὴ ἐξ αὐτοῦ τόσος πᾶς εἰς Ὁδυσσῆος.

αἰνώς μὲν κεφαλήν τε καὶ ὀμματα καλὰ ἔοικας

κεῖω, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλουσιν,
210 πρὶν γε τὸν ἐς Τροίην ἀναβῇμεναί, ἔνθα περ ἄλλοι Ἀργεῖων οἱ ἄριστοι ἐβαν κοίλης ἐνὶ νησίων· ἐκ τοῦ δ᾿ οὐτ᾿ Ὅδυσσῆα ἐγὼν ἵδων οὐτ᾿ ἐμ᾿ ἐκεῖνος."

τὴν δ᾿ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·

"τοὐ γὰρ ἐγὼ τοι, ξεῖνε, μὰλ ἄτρεκέως ἀγορεύσω.

215 μῆτρα μὲν τῇ με φῇσι τοῦ ἐμμεναί, αὐτάρ ἐγὼ γε οὐκ οἶδ᾿· οὐ γάρ πὼ τὶς ἑὸν γόνον αὐτός ἄνέγηω ὡς δὴ ἐγὼ γ᾿ ὀφελον μάκαρος νῦ τεν ἐμμεναί νῖς ἄνέρος, ὅν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμεν. νῦν δ*, ὃς ἀποτρότατος γένετο θνητῶν ἄνθρώπων,

220 τοῦ μ᾿ ἐκ φασί γενέσθαι, ἔπει σὺ με τοῦτ᾿ ἑρείεντι."

τὸν δ΄ αὖτε προσέειπε θεά, γλαυκόπτις Ἀθηνῆ·

"οὐ μὲν τοι γενεήν γε θεοί νάωμυννον ὅπισσω θήκαν, ἔπει σε γε τοῖον ἐγείνατο Πηνελόπεια. ἀλλ᾿ ἂγε μοι τόδε εἰπε καὶ ἄτρεκέως κατάλεξον·

225 τῖς δαίσ, τῖς δὲ ὀμίλος δὲ ἐπλετο; τίπτε δὲ σε χρέω; εἰλατήνη ἢ γάμος; ἔπει οὐκ ἔρανος τάδε γ᾿ ἐστίν. ὡς τῇ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν δαίνυσθαι κατὰ δῶμα· νεμεσοςήσαιτο κεν ἁνήρ αἰσχεα τόλλο ὅρον, ὃς τις πινυτός γε μετέλθοι."

230 τὴν δ᾿ αὖ Τηλέμαχος πεπνυμένος ἄντιον ἤδα·

"ξεῖν*, ἔπει ἄρ δὴ ταῦτα μ᾿ ἀνέρεαι ἢδε μεταλλας, μέλλεν μὲν ποτε οἶκος δ᾿ ἀφνείος καὶ ἄμυμων ἐμμεναί, ὀφρ᾿ ἐτι κεῖνος ἁνήρ ἐπιδήμηιος ἦν· νῦν δ᾿ ἐτέρως ἐβόλοντο θεοί κακὰ μητιώντες.

235 οἳ κεῖνον μὲν ἀιστον ἐποίησαν περὶ πάντων ἀνθρώπων, ἔπει οὐ κε θανάτι περ δὴ ἄκαχοίμην, εἰ μετὰ οἷς έτάρουσι δάμῃ Τρώων ἐνὶ δήμῳ ἥφιλων ἐν χερσίν, ἔπει τόλεμον τολύπευσαν· τῷ κέν οἳ τύμβον μὲν ἐποίησαν Παναχαιοί, 240 ἤδε κε καὶ οἳ παιδὶ μέγα κλέος ἦρατ ὃπισσω.
νῦν δὲ μω ἀκλειῶσι ἀρπναί ανηρεύμαντος·
oiχετ' ἀιστος ἄπνυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
cάλλιπεν. οὐδὲ τι κείων ὀδυρόμενος στεναχίζω
οἴον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε ἐτευξαν.
245 ὅσσοι γὰρ νῆσουσι ἐπικρατέουσιν ἀριστοὶ,
Δουλιχίω τε Σάμη τε καὶ ἤληντι Ζακύνθῳ,
ἡδ' ὅσσοι κραναγὴ Θάκην κάτα κορανέουσιν,
tόσσοι μητέρ' ἐμὴν μυώνται, τρύχουσι δὲ οἶκουν.
ἡ δ' οὔτ' ἀρνεῖται στυγερῶν γάμῳν οὔτε τελευτὴν
250 ποιῆσαι δύναται· τοι δὲ φθινόθουσιν ἐξοντες
οἶκον ἐμὸν· τὰχα δὴ με διαρραίσουσι καὶ αὐτούν·
τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς 'Αθήνη·
"ο πόποι, ἢ δὴ πολλὸν ἀποιχομένου Ὄδυσῆος
deύγη, ὦ κε μνηστήρωι ἀναίδεσθι χείρας ἑφείη.
255 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσιν
σταΐή ἐχων τήληκα καὶ ἀστίδα καὶ δύο δοῦρε,
tοῖοι εὖν, οἴον μων ἐγὼ τὰ πρῶτα νόησα
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενον τε,
ἕξ 'Ἐφύρης ἀνώντα παρ' Ἰλον Μερμερίδαο·
260 ὥχετο γὰρ καὶ κείσε θοής ἐπὶ νῆδος Ὅδυσσεῦς
φάρμακον ἀνδροφόνον διζήμενος, ὃφρα οἱ εὐη
ιοὺς χρίσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ
dῶκεν, ἐπεὶ ρὰ θεοὺς νεμεσίζετο αἰεὶ ἐόντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμὸς· φιλέσσεκε γὰρ αἰῶνος·
265 τοῖος ἐὼν μνηστήρων ὀμιλήσειν Ὅδυσσεύς·
pάντες κ' ἀκήμοροι τε γενοῖατο πικρόγαμοί τε.
ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἡ κεν νοστήσας ἀποτίσεται, ἢς καὶ οὐκί,
oίσων ἐνι μεγάροισι· σὲ δὲ φράξεσθαι ἄνωγα,
270 ὀππος κε μνηστήρας ἀπώσεαι ἐκ μεγάρου.
eἰ δ' ἀγε νῦν ξυπίει καὶ ἐμῶν ἐμπάξει μύθων.
αὔριον εἰς ἀγορῆν καλέσας ἦρως Ἀχαιός 
μύθον πέφραδε πᾶσιν, θεοὶ δὲ ἐπιμάρτυροι ἔστων.

μηστήρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἀνωχθεὶ,

275 μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
ἀγί νῦν ἐς μέγαρον πατρὸς μέγα δυναμένου.
οἱ δὲ γάμον τεῦξοντε καὶ ἀρτυνέουσιν ἔδων
πολλὰ μάλ', ὡςα ζουκε φίλης ἐπὶ παιδὸς ἐπεσθαί.

280 νῦ ἄρσας ἔρετησιν ἔείκοσιν, ἡ τις ἁρίστη,
ἔρχεσον πενσόμενος πατρὸς δὴν οἰχομένου,

ην τὸς τοι ἐπέτη βροτῶν ἡ ὤσαν ἀκούσῃ

ἐκ Διός, ἡ τε μάλιστα φέρει κλέος ἀνθρώπωσιν.

πρὸςα μὲν ἐς Πύλον ἐλθεὶ καὶ ἔρεος Νέστορα διὸν,

285 κείθεν δὲ Σπάρτηνδε παρὰ Ξανθὸν Μενέλαον·

δις γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτῶνων.

εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,

ἡ τ' ἀν τρυχόμενος περ ἐπὶ τλαις ἐνιαυτον·

εἰ δὲ κε τεθυνότος ἀκούσῃς μηδ' ἐτ' ἔόντος,

290 νοστήςας δὴ ἔπειτα φίλην ἐς πατρίδα γαϊαν
σῆμα τε οἱ χεῖναι καὶ ἐπὶ κτέρεα κτερέξαι

πολλὰ μάλ', ὡςα ζουκε, καὶ ἀνέρι μητέρα δοῦναι.

αὐτάρ ἐπην δὴ ταῦτα τελευτήσῃ τε καὶ ἔρξῃς,

φράξεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμών,

295 ὁππὸς κε μηστήρας ἔνι μεγάρουσι τεοίσων
κτέσεις ἢ δόλῳ ἢ ἀμφαδόν· οὐδὲ τι σε χρή

νηπιάς ὄχεων, ἐπεὶ οὐκετί τηλίκος ἔσοι.

ἡ οὐκ ἀέως, οἶον κλέος ἔλλαβε δῖος Ὀρέστης

πάντας ἐπ' ἀνθρώπων, ἐπεὶ ἐκτανε πατροφονῆα.

300 Ἀχιοσθον δολόμητων, δ' οἱ πατέρα κλυτὸν ἐκτα;

καὶ σὺ, φίλος, μάλα γὰρ σ' ὄρων καλὸν τε μέγαν τε,

ἀλκίμος ἐσσ', ἱνα τίς σε καὶ ὄψιγώνων ἐν ἐπη.
ουτάρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἦδη
ηδ' ἐτάρους, οὗ ποῦ με μάλ' ἀσχαλώσι μένοντες·
305 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξεω μύθων·
τὴν δ' αὕτη Τηλέμαχος πεπνυμένος ἀντίον ἡδαί·
"ζεῖν', ἦ τοι μὲν ταῦτα φίλα φρονεῖν ἀγορεύεις,
ὡς τε πατὴρ ὑ παιδί, καὶ οὗ ποτὲ λήγομαι αὐτῶν.
ἀλλ' ἵνα νῦν ἐπίμεων ἐπειγόμενος περ όδοϊο,
310 ὄφρα λοεσσάμενος τε τεταρτόμενος τε φίλον κήρ,
δῶρον ἔχων ἐπὶ νῆα κήρ χαίρων ἐνὶ θυμῷ,
τμῆν, μάλα καλὸν, ὦ τοι κεμήλιον ἔσται
ἐξ ἐμεῦ, οἷα φίλοι ζεῖνοι ζεῖνοι διδοῦνων·
τὸν δ' ἡμεῖσθε' ἐπειτα θεά, γλαυκώπις Ἀθήνη·
315 "μῆ μ' ἐπὶ νῦν κατέρυκε λιλαιόμενον περ όδοϊο.
δῶρον δ', ὅτι κε μοι δοῦναι φίλον ἢτορ ἀνώγη,
αὕτις ἀνερχομένω δόμεναι οἰκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἔλων· σοὶ δ' άξιον ἔσται ἀμοιβής·
ἡ μὲν ἀρ' ὡς εἴποιο' ἀπὲβη γλαυκώπις Ἀθήνη,
320 ὅρνις δ' ὡς ἀνόπαια διέππατο· τῷ δ' ἐνὶ θυμῷ
θῆκε μένος καὶ θάρσος, ὑπέμυνσέν τε ἐ πατρὸς
μᾶλλον εὖ τῷ πάροιδεν. ὦ δ' φρεσίν ἵσι νοῆσαι
θάμβησεν κατὰ θυμῷ· ἀίστατο γὰρ θεῶν εἶναι.
αὐτίκα δὲ μυντήρας ἐπώχετο ἱσόθεος φῶς.
325 τοῦτοι δ' άοιδός αἰείδε περικλυτός, οἱ δὲ σιωπὴ
eιατ' ἀκούντες· ὦ δ' Ἀχαιῶν νόστον άειδό
λυγρόν, ὧν ἐκ Τροίης ἐπετείλατο Παλλᾶς Ἀθήνη.
τοῦ δ' ὑπερωϊόθεν φρεσί σύνθετο θέσπιν άοιδὴν
κούρη Ἰκαρίῳ περίφρον Πηνελόπεια·
330 κλίμακα δ' ύψηλὴν κατεβήσετο οἴο δόμου,
οὐκ οὗ, ἀμα τῇ γε καὶ ἀμφίπολοι δῦ' ἐποντο.
ἡ δ' ὅτε δὴ μυστήρας αἴκετο διὰ γυναικῶν,
στῇ ρα παρὰ σταθμὸν τέγεος πῦκα ποιητοῖο
"Homer's Odyssey I.

335 ἀμφίπολος δ' ἀρα οἱ κεδυὴ ἐκάτερθε παρέστη. δακρύσασα δ' ἐπειτα προσηύδα θείοιν ἀοιδὸν. "Φήμε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδασ, ἐργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοῖ τῶν ἐν γέ σφιν ἀείδε παρῆμενος, οἱ δὲ σιωπὴν ἀοίνον πινόντων ταύτης δ' ἀποπαίε ἀοιδῆς λυγρῆς, η τέ μοι αἰὲν ἐνι στήθεσι φίλον κηρ τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἀλαστον. τοῖς γὰρ κεφαλῆν ποθέω μεμημένην αἰει, ἀνδρός, τοῦ κλέος εὐρυ καθ' Ἑλλάδα καὶ μέσον 'Αργος."

345 τὴν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡγέα. "μῆτερ ἐμή, τί τ' ἁρα φθονεῖς ἐρήρον ἀοιδὸν τέρπειν, ὅππῃ οἱ νόσα ὁρνυται; οὐ νῦ τ' ἀοιδοὶ ἀϊτιοι, ἀλλὰ ποθὶ Ζεὺς ἀϊτιος, ὡς τε δίδωσιν ἀνδράσιν ἀλφήστησιν, ὡπως ἐθέλησιν, ἐκάστῳ.

350 τούτω δ' οὐ νέμεσις Δαναῶν κακὸν οἴτον ἀείδεω τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι, ἦ τε ἄκουόντεσσι νεκτάτη ἀμφιπέληται. σοὶ δ' ἐπιτολμᾶτω κραδίη καὶ θυμὸς ἀκούειν οὐ γὰρ 'Οδυσσεὺς οἶος ἀπώλεσε νόστιμον ἥμαρ

355 ἐν Τροίῃ, τολλοὶ δ' καὶ ἄλλοι φῶτες ὀλυντο. ἀλλ' εἰς οἴκον ἵδυσα τά σ' αὐτῆς ἔργα κόμιζε, ἵστον τ' ἡλακάτην τε, καὶ ἀμφιπόλουσ κέλευ ἔργον ἐποίχεσσαμ· μῦθοι δ' ἀνδρεσσὶ μελήσει πάτου, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνι οἰκώ." 360 Ἤ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκεν· παιδὸς γὰρ μῦθον πεπνυμένον ἐνθετο θυμώ. ἔσ δ' ὑπερφ' ἀναβάσα σών ἀμφιπόλουσ γυναῖξιν κλαίεν ἐπειτ’ Ὀδυσσηα φίλον τόσιν, ὀφρα οἱ ὑπνον ἡδῶν ἐπὶ βλεφάροις βάλε γλαυκῶπτος Ἀθήνη.
PENEOPE.
(Vatican, Rome.)
365 μνηστήρες δ’ ὲμάδησαν ἀνὰ μέγαρα σκιώντα, πάντες δ’ ἥρήσαντο παραὶ λεχέσσου κλιθήναι.

τοῦτο δὲ Τηλέμαχος πεπνυμένος ἥρχετο μύθων.

“μητρὸς ἐμῆς μνηστήρες ὑπέρβιον ὑβριν ἔχοντες, ἦν μὲν δαυδύμενοι τερπάμεθα, μηδὲ βοητὺς
370 ἐστώ, ἐπεὶ τόδε καλὸν ἀκούεμεν ἐστὶν ἀοιδοῦ τοιοῦτ’, ὦτος ὦτ’ ἐστὶ, θεοὶ ἐναλίγκιος αὐδήν.

ἡώθεν δ’ ἀγορήνδε καθεδώμεσθα κιόντες πάντες, ὃν’ ὄμων μύθον ἀπηλεγέως ἀποείπω ἐξεύμαι μεγάρον; ἀλλὰς δ’ ἀλεγύνετε δαίτας
375 ὑμᾶ ἑκτήματ’ ἔδοντες ἀμεμβόμενοι κατὰ οἰκοὺς.

εἴ δ’ ὄμων δοκέει τόδε λωτέρον καὶ ἁμεινὸν ἐμεναι, ἀνδρὸς ἐνὸς βίοτον νήπιον ὀλέσθαι,

κείστε· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἑώτας;

αἱ κέ ποθὶ ζεῖς δὴ φὶ παλύντιτα ἐργα γενέσθαι
380 νήπιοιν κεῖν ἑπείτα δόμων ἐντοσθεν ὀλοισθε.”

ὡς ἐφαθ’, οἴ δ’ ἄρα πάντες ὠδαξ ἐν χείλεσι φύντες Τηλέμαχον θαύμαζον, ὁ θαρσαλέως ἀγόρευεν.

τὸν δ’ αὖτ’ Ἀντίνοος προσέβη, Ἐυπείθεος υὸς.

“Τηλέμαχ’, ἢ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
385 ὑφαγόρην τ’ ἐμεναι καὶ θαρσαλέως ἀγορεύειν· μὴ σε’ γ’ ἐν ἀμφιάλῳ Ἡθάκη βασιλῆς Κρονίων

ποησίειν, ὁ τοι γενέθι πατρώιον ἐστῖν.”

τὸν δ’ αὖτ’ Τηλέμαχος πεπνυμένος ἀντίον ἦδα

“Ἀντίνο’, ἢ καὶ μοι νεμεσθήσει, ὅτι κεν ἐπῳ;
390 καὶ κεν τοῦτ’ ἔθελομι Διὸς γε δίδοντος ἀρέσθαι.

ἡ φῆς τοῦτο κάκιστον ἐν ἀνθρώποις τετύχθαι:

οὐ μὲν γάρ τι κακὸν βασιλεύειν· αἱφά’ τε ὦ τοδ’ ἀφειών πέλεται καὶ τμηστερος αὐτός.

ἀλλ’ ἢ τοι βασιλῆς Ἀχαιῶν εἰσὶ καὶ ἄλλο.

395 πολλοὶ ἐν ἀμφιάλῳ Ἡθάκη, νέοι ἦδὲ παλαιοί,
τῶν κέν τις τόδε ἔχῃσιν, ἔπει θάνε δῶς Ὡδυσσεός·
αὐτάρ ἐγὼν οὐκοῦν ἀναξ ἔσομ' ἡμετέρου καὶ δμῶν, οὕς μοι ληίσσατο δῶς Ὡδυσσεός·
 tôn δ' αὐτ' Ἐυρύμαχος Πολύβου πάις ἀντίον ἡμᾶ·
400 "Τηλέμαχ', ἢ τοι ταύτα θεῶν ἐν γοῦνασι κεῖται,
ἐπι τις ἐν ἀμφιάλῳ Ἰθάκη βασιλεύσει Ἀχαιῶν·
κτήματα δ' αὐτὸς ἔχοι καὶ δώμασιν οἴσων ἀνάσσως.
μὴ γὰρ ὦ γ' ἐλθοὶ ἀνήρ, ὡς τίς σ' ἀέκοντα βίψθη
κτήματ' ἀπορραίσει, Ἰθάκης ἔτι ναιετωμὸς.
405 ἀλλ' ἔθελω σε, φέριστε, περὶ ξεύνου ἐρέσθαυ,
ὀπτὸθεν οὐτὸς ἀνήρ· ποίης δ' εἶς εὐχηταί εἶναι
γαῖας; ποῦ δὲ νῦ οἱ γενεὴ καὶ πατρίς ἄρουρα;
ἡ τις ἀγγελίην πατρὸς φέρει ἐρχομίνοιο,
ἡ ἐν τῶν χρείως ἐξελοµενὸς τόδ' ἵκανει;
410 οἴον ἀναὶξας ἀφαρ οἴχεται, οὗτ' ὑπίμεσεν
γνώμεναι· οὐ μὲν γὰρ τι κακό εἰς ὠτα ἐφ' ἱκεῖν·
τὸν δ' αὐτ' Τηλέμαχος πεπνυμένος ἀντίον ἡμᾶ·
"Ευρύμαχ', ἢ τοι νόστος ἀπώλετο πατρὸς ἐμοίο·
οὔτ' οὐν ἀγγελίης ἔτι πείδομαί, εἰ ποθὲν ἐλθοί,
415 οὐτέ θεοπροτής ἐμπάλομαι, ἢν των μήτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέθηται.
ξείνος δ' οὕτος ἐμὸς πατρώιοι ἐκ Τάφου ἐστίν,
Μέντης δ' "Ἀγχιάλου δαίφρονος εὐχετάι εἶναι
ὐῖος, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει·"
420 ὅς φάτο Τηλέμαχος, φρεσὶ δ' ἀδανάτην θεῶν ἐγνω.
οἱ δ' εἰς ὄρχηστὸν τε καὶ ἰμερόσεσαν ἀοῦδήν
τρεφόμενοι τέρποντο, μένου δ' ἐπὶ ἐσπερον ἐλθεῖν.
τοῦτο δὲ τερπομένοις μέλας ἐπὶ ἐσπερος ἦλθεν·
ἡ τότε κακκείοντες ἐβαν οἰκόνδε ἱκαστος.
425 Τηλέμαχος δ' ὡθι οἱ θάλαμος περικαλλέος αὐλῆς
ὑψηλὸς δέδυμπτο περισκέπτω ἐνὶ χώρῳ,
ἐιθ' ἐβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ’ ἀρ’ ἂμ’ αἰθομένας δαίδας φέρε κεδνά ἰδιὰ.
Εὐρύκλει’, Ὄπος θυγάτηρ Πεισηνορίδαο,
430 τὴν ποτε Δαέρτης πρῖατο κτεάτεσσων ἐδών
πρωθήβην ἐτ’ ἐοῦσαν, ἐεικοσάβοια δ’ ἐδωκεν,
ῐσα δὲ μιν κεδνῆ ἀλόχῳ τίεν ἐν μεγάρουσιν,
εὐνῆ δ’ οὔ ποτ’ ἐμικτο, χόλον δ’ ἀλ’ ἐειν γυναικός·
ἡ οἱ ἂμ’ αἰθομένας δαίδας φέρε, καὶ ἐ μάλιστα
435 δμωάων φιλέσσεικε, καὶ ἔτρεφε τυτθὸν ἐόντα.
ὡιξεν δὲ θύρας θαλάμου πῦκα ποιητοῖο,
ἐξετο δ’ ἐν λέκτρῳ, μαλακὸν δ’ ἐκδυνε χυτῶνα·
καὶ τὸν μὲν γραίης πυκμηθ’ος ἐμβαλε χερσίν.
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χυτῶνα,
440 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λέχεσσων,
βῆ τ’ ἢ μεν ἐκ θαλάμου, θύρην δ’ ἐπέρυσσε κορώνη
ἀγγυρέγ, ἐπ’ δὲ κληύδ’ ἐτάνυσσεν ἴμαντι.
ἐνθ’ ὦ γε παννύχιος, κεκαλυμμένος οἶδ’ ἀώτω.
βούλευε φρεσὶν ὑσιν ὀδόν, τὴν πέφραδ’ Ἀθήνη.
ΟΜΗΡΟΣ ΟΔΣΣΕΙΑΣ Β.

'Θακησίων ἀγορα. Τηλεμάχου ἀποδημία.

'Ἡμος δ' ἕργενεια φάνη ῥοδόδακτυλος 'Ἡώς, ὃς ἐξε ἐνυφήν 'Οδυσσῆος φίλος νῖος εἰματα ἐσσάμενοι, περὶ δὲ ξίφος ὃς θέτ' ὧμω, τοσοὶ δ' ὑπὸ λιπαροῦμω ἐδήσατο καλὰ πέδιλα, βῆ δ' ὑμεν ἐκ θαλάμου θεφ' ἐναλήγκιος ἄντην. αἰθα δὲ κηρύκεσσι λιγυφθόγγουσι κέλευσεν κηρύσσεων ἀγορήνδε κάρη κομώντας 'Αχαιούς. οἱ μὲν ἐκήρυσσον, τοῖ δ' ἄγειροντο μάλ' ὥκα. αὐτάρ ἐπει' β' ἔγερθεν ὀμηγερέες τε γένοντο.

5 βῆ 'ρ' ὑμεν εἰς ἀγορήν, παλάμη δ' ἔχε χάλκεον ἐγχος, οὔκ οίος, ἀμα τῷ γε δύω κῶνες ἀργοὶ ἔποντο. θεσπεσίην δ' ἀρα τῷ γε χάριν κατέχευεν Ἀθηνή. τὸν δ' ἀρα πάντες λαοὶ ἐστράξανθον θηεϊντο. ἔξετο δ' ἐν πατρὸς θάκω, εἰσαν δὲ γέροντες.

10 τούτι δ' ἐπειθ' ἤρως Ἀἴγυπτιος ἦρχ' ἀγορεύετιν, ὅς δὴ γηραι κυφὸς ἐγν καὶ μυρία ἕθη. καὶ γὰρ τοῦ φίλος νῖος ἀμ' ἀντίθεϊ 'Οδυσσῆι Ἡλιον εἰς ἑπώλον ἐβη κολής ἐνὶ νυσσίν. Ἀντιφος αἰχμητῆς· τὸν δ' ἄγριος ἐκτανε Κύκλαπι

15 ἐν σπῆ γλαφυρῷ, πῦματον δ' ὀπλίσσατο δόρπον. τρεῖς δὲ οἱ ἀλλοι ἔσαν, καὶ δ' μὲν μυρστήριον τίμιλεν, Εὐρύνομος, δύο δ' αἰεν ἔχον πατρώα ἔργα. ἀλλ' οὔδ' ὅς τοῦ λήθετ' ὀδυρόμενος καὶ ἄχευν. τοῦ δ' γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·
25 "κέκλυτε δή νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἶπω. οὔτε ποθ' ήμετέρῃ ἀγορῇ γένει' οὔτε θόρκος, ἐξ οὗ Ὄδυσσευς δίοις ἔβη κοίλησ ἐνὶ νησίων. νῦν δὲ τίς ὄδ' ἤγειρε; τίνα χρείω τόσον ίκεί ἢ νέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;
30 ἢ τιν' ἀγγελίην στρατοῦ ἐκλυν ἐρχομένου, ἦν χ' ἦμιν σάφα εἴποι, ὅτε πρότερός γε πῦθοιτο; ἢ τι δήμιον ἄλλο πυφαύσκεται ἥδ' ἀγορεύει; ἐσθλός μοι δοκεὶ εἶναι, δυνήμενος. εἴθε οἱ αὐτῶ Ζεὺς ἀγαθὸν τελέσειν, ὅτι φρεσίν ἦσε μενουν.
35 ὃς φάτο, χαίρε δὲ φήμῃ Ὅδυσσῆνος φίλος νῦσ, οὐδ' ἄρ' ἐτὶ δὴν ἥστο, μενοῦσθεν δ' ἀγορεύειν, στῇ δὲ μέσῃ ἀγορῇ· σκήπτρον δὲ οἱ ἐμβάλε χειρὶ κῆρυξ Πεισήνωρ πεπνυμένα μήδεα εἴδοσ. πρῶτον ἐπείτα γέροντα καθαπτόμενος προσεύτευν.
40 "δ' γέρον, οὐχ ἐκάς οὔτος ἀνήρ, τάχα δ' εἴσεαι αὐτός, ὅς λαὸν ἡγειρά· μάλιστα δὲ μ' ἁλγός ἵκανει. οὔτε τιν' ἀγγελίην στρατοῦ ἐκλυν ἐρχομένου, ἦν χ' ὧμιν σάφα εἴπω, ὅτε πρότερός γε πυθοῦν, οὔτε τι δήμιον ἄλλο πυράυσκομαι οὐδ' ἀγορεύων,
45 ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὰ ἐμπέσειν οἶκος δουά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν τοίσδεσσιν βασίλευε, πατήρ δ' ὡς ἦπιος ἤν' νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δ' τάχα οἶκοιν ἀπαντα πάγχυ διαρράεσε, βίοτον δ' ἀπὸ πάμπαν ὀλέσει.
50 μητέρι μοι μνηστήρες ἐπέχρισαν οὐκ ἐθελοῦσθη, τῶν ἀνδρῶν φίλοι νῖς, οἳ ἐνθάδε γ' εἰσὶν ἀριστοί, οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασε νέεσθαι Ἰκαρίων, ὡς κ' αὐτός ἐδινώσατο θύγατρα, δούῃ δ', ὡς κ' ἑθέλοι καὶ οἱ κεχαρισμένοι ἐλθοι
55 οἳ δ' εἰς ἡμέτερον πωλεύμενοι ἡματα πάντα,
βούς ἰερεύνετες καὶ ὅις καὶ πίνακς ἀγας εἰλαμπνάξουσιν πύνουσι τε αἴθοπα οἴνον μαψιδώς· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπε ἀνήρ, οἶος Ὀδυσσεῦς ἔσκει, ἀρὴν ἀπὸ οἶκου ἀμύναι.

60 ἥμείς δ' οὐ νῦ τι τοιοὶ ἀμυνěμεν· ἥ καὶ ἐπειτα λευγαλέοι τ' ἔσομεσθα καὶ οὐ δεδακήκοτες ἀλκήν. ἥ τ' ἄν ἀμυναιμήν, εἰ μοι δύναμις γε παρείπ. οὐ γὰρ ἐτ' ἄνυχτα ἔργα τετεύχαται, οὖδ' ἐτι καλῶς οἶκος ἔμος διόλωλε. νεμεστήθητε καὶ αὐτοῖ,

65 ἀλλον τ' αἰδεύσθητε περικτίωνας ἀνθρώπων, οὐ περιναιετάονοι· θεῶν δ' ὑποδείσατε μὴν, μη τι μεταστρέψωσιν ἀγασσάμενου κακᾶ ἔργα· λύσομαι ἥμεν Ζηνὸς Ὀλυμπίου ἢδ' Θέμιστος, ἥ τ' ἀνδρῶν ἀγορᾶς ἥμεν λυεῖ ἢδ' καθίζει·

70 σχέσθε, φίλοι, καὶ μ' οἴνον ἐάσατε πένθει λυγρὸ τείρεσθ', εἰ μὴ ποὺ τι πατὴρ ἔμος ἐσθλὸς Ὀδυσσεὺς δυσμενέων κακ' ἔρεξεν ἐυκυνήμιδας Ἀχαιοὺς, τῶν μ' ἀποτυνήμενοι κακὰ βέλετε δυσμενέωντες, τούτοις ὀτρύνοντες. ἐμοὶ δὲ κε κέρδιον εἴη

75 ὑμέας ἐσθέμεναι κειμήλια τε πρόβασιν τε. εἰ χ' ὑμεῖς γε φάγοιτε, τάχ' ἀν ποτε καὶ τίς εἴη· τόφρα γὰρ ἄν κατὰ ἀστὶν ποτιπτυσσόμεθα μῦθῳ χρήματ' ἀπατήζοντες, ἔως κ' ἀπὸ πάντα δοθεῖν· νῦν δὲ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ·

80 δι' ὅτα χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαῖη δάκρυ ἀναπρῆσας· οἴκτος δ' ἐλε λαδόν ἀπαντα. ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδὲ τίς- ἔτη Τηλέμαχον μύθουσιν ἀμείψασθαι χαλεποῖσιν· Ἀντίνοος δὲ μιν οἶος ἀμεβόμενος προσέειπεν·

85 "Τηλέμαχ' ὑψαγόρη; μένος ἀσχετε, ποιον ἑευτε ὑμέας αἰσχύνων· ἔθελοις δὲ κε μῶμον ἀνάψαι.\"
σοὶ δ’ οὐ τι μνηστήρες 'Αχαιῶν αἰτιοί εἰσιν, ἀλλὰ φίλη μήτηρ, η’ τοι πέρι κέρδεα οἴδεν. η’δη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ’ εἰσι τέταρτον, ἐξ οὐ ἀτέμβει θυμὸν ἐνι στῆθεσιν 'Αχαιῶν. πάντας μὲν ὅ’ ἐλπει καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ ἀγγελίας προϊέσα, νόσος δὲ οἱ ἄλλα μενοῦν. η’ δὲ δόλον τόνδ’ ἅλλον ἐνὶ φρεσὶ μερμήριζεν· στηθαμένῃ μέγαν ἰστόν ἐνὶ μεγάροις ὑφαίνειν,

90 λεπτὸν καὶ περίμετρον· ἀφαρ δ’ ἡμῖν μετέειμεν· 'κοῦροι ἐμοὶ μνηστήρες, ἑτεὶ θάνε δίος 'Οδυσσεύς, μίμνετ’ ἐπεγόμενοι τὸν ἐμὸν γάμον, εἰς ὁ κε φᾶρος ἑκτελέσω, μὴ μοι μεταμάχων νῆματ’ ὀληταί, Λαέρτη ἤρου ταφήμι, εἰς οτε κέν μιν

100 μοὸρ’ ὅλον καθέλθῃς τανηλεγέος θανάτου, μὴ τίς μοι κατὰ δῆμον 'Αχαιῶν ἅμεσῆς, αἱ κεν ἀτέρ σπέιρον κῆται πολλὰ κτεατίσσας.’ ὡς ἐφαθ’, ἡμῖν δ’ αὐτ’ ἐπεπέθετο θυμὸς ἀγήνωρ. ἐνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἰστόν, νύκτας δ’ ἀλλύεσκεν, ἑπεὶ δαῖδας παραθεῖτο. ὡς τρίετες μὲν ἐληθε δόλῳ καὶ ἐπειθεν 'Αχαιῶς· ἀλλ’ οτε τέταρτον ἠλθεν ἔτος καὶ ἐπιήλυθον ὠραί, καὶ τότε δὴ τις ἐειπε γυναικῶν, ἡ σάφα ἢδη, καὶ τὴν γ’ ἀλλύοσαν ἐφεύρωμεν ἀγλάον ἰστόν.

110 ὡς τὸ μὲν ἐξετέλεσε καὶ οὐκ ἐθέλουσ’, ὑπ’ ἀνάγκης· σοὶ δ’ ὅδε μνηστήρες ὑποκρύνονται, ἢν εἰδῆς αὐτός σῷ θυμῷ, εἰδώσι δὲ πάντες 'Αχαιῶι. μητέρα σὴν ἀπόσεμψον, ἀνωχθι δὲ μιν γαμεέσθαι τῷ, ὀτεύ τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ.

115 εἰ δ’ ἐτ’ ἀνυήσει γε πολῶν χρόνον νῦς 'Αχαιῶν, τὰ φρονέονσ’ ἀνὰ θυμόν, ὅ οἱ περὶ δῶκεν Ἀθηνη ἔργα τ’ ἐπίστασθαι περικαλλεά καὶ φρένας ἐσθλὰς
κέρδεα θ’, οἱ οὐ πῶ τὼν ἀκούομεν οὐδὲ παλαιῶν, τάων, αἱ πάροι ἵσαν ἐνπλοκαμίδες Ἀχαιαί.

120 Τυρώ τ’ Ἀλκμήνη τε ἐνστέφανός τε Μυκήνη·
τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείᾳ
γῆδ’· ἀτάρ μὲν τοῦτο γ’ ἐναίσμου οὐκ ἐνόησεν.
τόφρα γὰρ οὖν βιστόν τε τεῦν καὶ κτήματ’ ἐδούται,
οἶφρα κε κείμην τοῦτον ἔχῃ νός, ὅν τινὰ οἱ νῦν
125 ἐν στήθεσι τιθείσι θεοί· μέγα μὲν κλέος αὐτὴ
ποιεῖτ’, αὐτὰρ σοί γε ποθὴν πολέος βιότου.
ἡμεῖς δ’ οὐτ’ ἔπι ἔργα πάρος γ’ ἴσον οὐτε τῇ ἄλλῃ,
πρῶ γ’ αὐτὴν γῆμασθαί Ἀχαιῶν ὁ κ’ ἔθελησον.”

τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἱδα.

130 “Ἀντίνο’, οὐ πως ἐστὶ δόμων ἀκόουσαν ἀπόφασιν,
ἡ μ’ ἔτεχ’, ἡ μ’ ἔθραφε· πατὴρ δ’ ἐμὸς ἀλλοθε γαῖσι,
ζὼει ο’ γ’ ἔτεθηκε’ κακῶν δε με πόλλ’ ἀποτών
Ἰκαρίω, αἰ χ’ αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἀλλὰ δὲ δαίμων
135 δώσει, ἐπεὶ μῆτηρ στυγερᾶς ἀρήσετ’ ἐρωτός
οἰκον ἀπερχομένη· νέμεσις δὲ μοι εἰς ἀνθρώπων
ἐσσέταί· δος οὐ τοῦτον ἐγὼ ποτέ μόθον ἐνύψω.
ὑμέτερος δ’ εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἐξίτε μοι μεγάρων, ἀλλας δ’ ἀλεγύνετε δαίτας
140 υμὰ κτήματ’ ἐδούται ἀμείβομενοι κατὰ οἰκου.
εἰ δ’ ἤμιν δοκεῖ εἶδε λωτέρον καὶ ἄμενον
ἐμμεναι, ἀνδρὸς ἐνδ’ βιστόν νήπιον ὀλέσθαι,
κείμετ’· ἐγὼ δ’ θεοὺς ἐπιβώσομαι αἰεὶ ἐόντας,
αἰ κέ ποθε Ζεὺς δοῦσι παλιντίτα ἔργα γενέσθαι.

145 νήπιοι κεν ἐπείτα δόμων ἐντοσθεν ὀλοισθε.”

ὡς φάτο Τηλέμαχος, τῷ δ’ αἰετῶ εὐρύστα Ζεὺς
ὕψθεν ἐκ κορυφῆς ὀρέος προέηκε πέτεσθαι.
τῷ δ’ ἔως μὲν ρ’ ἐπέτουτο μετὰ πνοῆς ἀνέμου
πλησίω ἀλλήλους τιτανομένω πτερύγεσσαν·
150 ἀλλ' ὅτε δὴ μέσῃν ἁγορὴν πολύφημον ἰκέσθην,
ἐνθ' ἐπιδιωκόμεν τωμαξάθην πτερὰ πυκνά,
ἐς δ' ἴδετιν πάντων κεφαλᾶς, ὅσοντο δ' ὀλέθρον·
δρυσμένω δ' ὄνυχεσσοι παρεῖας ἀμφὶ τε δειράς
dεξιῶ ἦξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
155 θάμβησαν δ' ὀρνιθας, ἐπεὶ ἵδον ὀφθαλμοῖς·
ἀρμήναν δ' ἀνὰ θυμόν, ἀ περ. τελέσθαι ἐμελλον.
τοίσι δὲ καὶ μετέειπε γέρων ἢρως Ἀλιθέρσης
Μαστορίδης· ὃ γὰρ οἶδο δημηλικίαν ἐκέκαστο
ἀρνιθας γνώναι καὶ ἐναίσμα μυθήσαται·
160 ὃ σφιν ἐν φρονέων ἁγορήσατο καὶ μετεειπεν·
“κέκλυτε δὴ νῖν μεν, Ἡθακήσιοι, ὅτι κεν εἰπώ·
μνηστήρων δὲ μάλιστα πυφαυσκόμενος τάδε εἰρω·
tοίσι γὰρ μέγα πῆμα κυλίστατη· οὐ γὰρ Ὄδυσσεος
dὴν ἀπάνευθε φίλων δὲν ἐσσεται, ἀλλὰ ποὺ ἤδη
165 ἐγγύς ἐδώ τοίσδεσσι φόνον καὶ κῆρα φυτεύει
πάντεσσων· πολέσω δὲ καὶ ἄλλοισιν κακῶν ἔσται,
οὐ νεμόμεσθ' Ἡθακήν ἐνδείελον. ἀλλὰ πολὺ πρὶν
φραζώμεσθ', ὡς κεν καταπαύσωμέν· οἱ δὲ καὶ αὐτοὶ
πανέσθων· καὶ γὰρ σφιν ἀφαρ τόδε λῶιόν ἔστων.
170 οὐ γὰρ ἀπείρητοι μαντεύομαι, ἀλλ' ἐν εἰδῶς·
καὶ γὰρ κεῖν φημὶ τελευτηθῆναι ἄπαντα,
ὡς οἱ ἐνυθεόμην, ὅτε Ἡλιον εἰςανέβασαν
Ἀργείου, μετὰ δὲ σφιν ἔβη πολύμητος Ὅδυσσεος.
φήν κακὰ πολλὰ παθοῦτ', ὀλέσαντ' ὀποί πάντας ἐταῖρους
175 ἀγνωστῶν πάντεσσων ἐεικοστῷ ἐνιαυτῷ
οἰκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῖν πάντα τελεῖται.”
τὸν δ' αὐτ' Ἐὔρυμαχος Πολύβου πάις ἀντίον ἦγε
“ὡ γέρον, εἰ δ' ἀγε νῖν μαντεύο εσοί τέκεσσων
οἰκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὁπίσω·
180 ταῦτα δ' ἐγὼ σεό πολλόν ἀμείωνων μαντεύεσθαι. ὀρνιθεὶς δέ τε πολλοὶ ὑπ' αὐγὰς ἥλιον φοιτῶσ', ούδε τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς ὀλετο τῆς, ὡς καὶ σὺ καταφθιόθαι σὺν ἐκεῖνῳ ὀφελεῖ· οὐκ ἀν τόσσα θεοπροτέων ἀγόρευες, 185 οὐδέ κε Τηλέμαχον κεχολωμένων ὅδ' ἀνείης, σῷ ὀικῷ δώρων ποτιδέγμενοι, αἱ κε πόρησιν. ἄλλ' ἐκ τοῦ ἑρέω, τὸ δὲ καὶ τετελεσμένον ἐσται· αἱ κε νεώτερον ἀνδρα παλαιά τε πολλά τε εἰδώς παρφάμενος ἐπέέσσων ἐποτρύνης χαλεπαίνειν, 190 αὐτῷ μὲν οἱ πρῶτοι ἀνυπρέστερον ἐσται, [πρήξαι δ' ἐμπῆς οὗ τι δυνήσεται εἰνεκα τῶνδε·] σοι δὲ, γέρον, θωνὴν ἐπιθήσομεν, ἣν κ' ἐνι θυμῷ τίνων ἀσχάλλης· χαλεπὸν δὲ τοι ἔσσεται ἄλγος. Τηλεμάχῳ δ' ἐν πάσιν ἐγὼν ὑποθήσομαι αὐτός· 195 μητέρα ἢν ἐσ πατρὸς ἀνωγέτω ἀπονεέσθαι· οἱ δὲ γάμον τεῦξοις καὶ ἀρτυνέουσιν ἐδνα πολλὰ μάλ', ὡσα ἐοικε φίλης ἐπὶ παιδὸς ἐπεσθαι. οὐ γὰρ πρὶν παύσεσθαι οἴομαι νιᾶς Ἀχαιῶν μνηστύος ἀργαλέης, ἐπεὶ οὐ τω δείδεμεν ἡμπῆς, 200 οὔτ' οὖν Τηλέμαχον μάλα περ πολύμυθον εόντα, οὔτε θεοπροτῆς ἐμπαξάμεθ', ἢν σὺ, γεραιὲ, μυθεὶς ἀκράαντον, ἀπεχθάνεαι δ' ἐτι μᾶλλον. χρήματα δ' αὗτε κακῶς βεβρώσεται, οὔδε ποτ' ἱσα ἐσσεται, ὀφρα κεν ἡ γε διατρίβησιν Ἀχαιός 205 ὅν γάμον· ἡμεῖς δ' αὐτο ποτιδέγμενοι ἡματα πάντα εἴνεκα τῆς ἄρετῆς ἐριδαίωμεν, οὔδε μετ' άλλας ἐρχόμεθ', ἄς ἐπιεικὲς ὃπνεύμεν ἐστὶν ἐκάστορ.· τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον υπόδα· "Ἐνυρύμαχ' ἢδὲ καὶ ἄλλοι, ὁσοι μνηστῆρες ἄγανοι, 210 ταῦτα μὲν οὐχ ὑμέας ἐτι λίσσομαι οὔτ' ἀγορεύω·
ἡδη γὰρ τὰ ἴσαν θεοὶ καὶ πάντες 'Αχαιοί.
ἀλλ' ἀγε μοι δὸτε νήα θοήν καὶ εἰκος' έταίρους,
oi κε μοι εὐθα καὶ εὔθα διαπρήσσωσι κέλευθον.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἔς Πύλον ἠμαθόεντα
215 νόστον πενσομένοις πατρὸς δὴν οἰχομένου,
ην τίς μοι εἰπησι βροτῶν ἢ ὁςσαν ἀκούσω
ἐκ Διός, ἢ τε μάλιστα φέρει κλέος ἀνθρώπους.
ἐι μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἡ τ' ἄν τρυχομένος περ ἐτὶ τλαίνην ἕναυτόν·
220 σι δὲ κε τεθυνῶτοσ ἀκούσω μηδ' ἐτ' ἐόντος,
νοστήσας δὴ ἐπείτα φίλην ἐς πατρίδα γαίαν
σήμα τε οι χεῦ καὶ ἐπι κτέρεα κτερέξω
πολλὰ μάλ', ὡσσα έοικε, καὶ ἀνέρι μητέρα δόσω.
ἡ τοι 0 γ' δις εἰπὼν κατ' ἀρ' ἐξετο, τοῦσι δ' ἀνέστη
225 Μέντωρ, ὃς ὅ 'Οδυσσῆος ἀμύμονος ἦν ἑταῖρος,
καὶ οι ἱδων ἐν νυσσιν ἐπέγρεπεν οἴκον ἀπαυτα,
πειθεσθαί τε γεροντι καὶ ἐμπεδα πάντα φυλάσσειν·
ὁ σφιν' ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
"κέκλυτε δὴ νῦν μεν, Ἰθακήσυι, ὅττι κεν εἰπω·
230 μὴ τις ἑτὶ προφρον ἀγανός καὶ ἦπιος ἑστω
σκηπτοῦχος βασιλεύς μηθ' φρεσίν αἴσμα εἰδώς,
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἰσυλα ρέξοι·
ὡς οὑς τις μέμνηται 'Οδυσσῆος θείου
λαὸν, οἴσων ἀνασσε, πατὴρ δ' ὡς ἦπιος ἦν.
235 ἀλλ' η τοι μυστήρας ἀγήνορας οὐ τι μεγαίρω
ἐρδευν ἐργα θίων κακορραφήσῃ νόοιο·
σφας γὰρ παρθέμενοι κεφαλὰς κατίδουσι βιαῖως
οίκον 'Οδυσσῆος, τὸν δ' οὐκέτι φασί νέεσθαι.
νῦν δ' ἀλλ' δήμῳ νεμεσίζομαι, οἴον ἀπαντε
240 ἦσθ' ἄνεφ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπεέσσει
παύρους μυστήρας καταπαύετε πολλοὶ ἐόντες·"
τόν δ' Ἐυνορίδης Δειώκριτος ἀντίον ἦδα·
"Μέντορ ἀταρτηρέ, φρένας ἥλεε, ποῦν ἔειπες ἥμεας ὀτρύνων καταπανέμην· ἀργαλέον δὲ
245 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαίτι.
εἰ περ γὰρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
dαινυμίνους κατὰ δώμα ἔων μνηστήρας ἄγανος
ξελάσαι μεγάρῳ μενονήσει' ἐνὶ θυμῷ,
οὐ κέν οἱ κεχάριοτο γυνὴ μᾶλα περὶ χατέουσα
250 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
εἰ πλεόνεσσι μαχοίτο· σὺ δ' οὔ κατὰ μοῖραν ἔειπες.
ἀλλ' ἀγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἱκαστος,
τούτῳ δ' ὀτρωνεῖ Μέντωρ ὄδὸν ἦδ' Ἀλιθέρσης,
οἱ τέ οἱ ἐξ ἀρχῆς πατρώοι εἰσων ἔταιροι.
255 ἀλλ' ὦ, καὶ δὴθὰ καθήμενοι ἀγγελιαν
πεύσεται εἰν Ἰθάκη, τελέει δ' ὄδὸν οὐ ποτε ταῦτην·
ὡς ἀρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰώρην.
οἱ μὲν ἀρ' ἐσκίδναντο έά πρὸς δώμαθ' ἱκαστος,
μνηστήρες δ' ἐς ὄμοιατ' ῥαν θείον Ὀδυσσῆος.
260 Τηλέμαχος δ' ἀπάνευθε κιῶν ἐπὶ θῶν θαλάσσης,
χείρας νυφάμενοι πολυῖς ἀλὸς εὔχετ' Ἀθήνη·
"κλύθι μεν, ὃ χθιῶς θεὸς ἑλθες ἑμέτερον δῶ
καὶ μ' ἐν νηί κέλευσας ἐπ' ἥρωειδά πόντων
νόστον πευσόμενον πατρὸς δήν οἶχομένου
265 ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοῖ,
μνηστήρες δὲ μάλιστα κακῶς ὑπερηνορέοντες·
ὡς ἐφατ' εὐχόμενοι, σχεδόθεν δὲ οἱ ἦλθεν Ἀθήνη
Μέντορι εἰδομένη ἦμεν δέμας ἦδε καὶ αὐθήν,
καὶ μν φωνήσας' ἔπεα πτερόεντα προσηνά·
270 "Τηλέμαχ', οὖδ' ὀπίθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων
εἰ δὴ τοῦ σοῦ πατρὸς ἐνεστακται μένοι ἦν,
οἰος κεῖνος ἔην τελέσαι ἐργον τε ἔπος τε·
οὐ τοίς ἔπειθ᾽ ἄληθ ὃδες ἔστεται οὔθ ἀτέλεστος.
εἰ δ’ οὐ κείνῳ γ’ ἐστὶ γόνος καὶ Πηνελοπείης,
275 οὐ σὲ γ’ ἔπειτα ἐξολπα τελευτήσει, ἄ μενονάς.
pαῦροι γάρ τοι παῖδες ὡμοίοι πατρὶ πέλουται,
oἱ πλέονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους.
ἀλλ’ ἐπεὶ οὐδ’ ὀπίθεν κακὸς ἔστεατ οὔθ ἀνοίμων
οὐδέ σε πάγχυ γε μῆτις Ὄδυσσής προλέοιπεν,
280 ἐλπωρῇ τοῖς ἔπειτα τελευτήσαι τάδε ἐργα.
tῷ νῦν μνηστήρων μὲν ἐὰν βουλήν τε νόον τε ἀφφαδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι.
οὐδὲ τι ὡσαυν θάνατον καὶ κηρα μέλαναν,
ὅς δὴ σφι σχεδόν ἔστιν, ἐπ’ ἡματί πάντας ὀλέσθαι.
285 σοὶ δ’ ὅδες οὐκέτι δηρὸν ἀπέσεται, ἦν σὺ μενονάς·
tоῖος γάρ τοι ἔταῖρος ἐγὼ πατρώιος εἶμι,
ὅς τοι νῆα θοῦν στελέω καὶ ἄμ’ ἐφομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ’ ἰῶν μνηστήρων ὀμίλει,
ὁπλισθοῦν τ’ ήμα καὶ ἀγγεσίν ἄρσον ἀπαντα,
290 οἶνον ἐν ἀμφιφορεύσι καὶ ἀλφιτά, μυελὸν ἀνδρῶν,
δέρμασιν ἐν πυκνοῖσιν· ἐγὼ δ’ ἀνὰ Δήμον ἔταῖρους
ἀδ’ ἐθελοντήρας συνλέξομαι. εἰσὶ δὲ νῆς
tολλαὶ ἐν ἀμφιάλῳ Ἰθάκη, νέαι ἦδε παλαιαί·
tάσιν μὲν τοῖς ἐγών ἐπιόψομαι, ή τις ἀρίστη,
295 διὰ δ’ εὑροπλίσταντες ἐνήσομεν εὑρεῖ πόντῳ.”
ὡς φάτ’ Ἀθηναίη κούρη Διός· οὔθ ἄρ’ ἐτι δὴν
Τηλέμαχος παρέμμενε, ἐπεὶ θεοῦ ἐκλυνεν αἰδήν.
βῆ δ’ ἰέναι πρὸς δῶμα φίλον τετυπμένος ἦτορ,
εὑρὲ δ’ ἄρα μνηστήρας ἀγήνωρας ἐν μεγάρουσιν
300 αἰγας ἀνιεμένους στάλους ἄδειοντας ἐν αἰλῆ.
‘Αντίνους δ’ ἠδ’ γελάσας κιν Τηλεμάχουι,
ἐν τ’ ἄρα οἱ φῦ χειρί, ἔπος τ’ ἐφατ’ ἐκ τ’ ὅνομαζεν·
‘Τηλέμαχ’ ὑψαγόρη, μένος ἄσχετε, μὴ τί τοι ἄλλο
26

HOMER’S ODYSSEY II.

ἐν στῆθεσι κακὸν μελέτω ἔργον τε ἐποίος τε,
305 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάροις περ.
ταῦτα δὲ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,
νὴ and καὶ ἔξαϊτος ἔρετας, ἵνα θάσσων ἔκπιη
ἐς Πύλον ἡγαθένη μετ’ ἀγαυοῦ πατρὸς ἀκούνην.”

τὸν δ’ αὖ Τηλέμαχος πεπυμένος ἀντίον ἠύδα·

310 Ἀντών’, οὗ πῶς ἐστίν ὑπερφιάλοιτι μεθ’ ὑμῖν
daúνοθαι τ’ ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.
η’ οὐχ ἄλις, ὡς τὸ πάροιθεν ἔκειρες πολλὰ καὶ ἔσθλὰ
κτήματ’ ἐμὰ μνηστήρες, ἐγώ δ’ ἐτι νῆπιος ἦν;

315 πυνθάνομαι, καὶ δὴ μοι αἴξεται ένδοθι θυμὸς,
πειρήσω, ὡς κ’ ὑμιὶ κακὰς ἐπὶ κήρας ἤλω,

320 γίγνομαι. ὦς νῦ ποι ὑμίν ἐείσατο κέρδιον εἶναι.”

η’ ῥα καὶ ἐκ χειρὸς χειρὰ σπάσατ’ Ἀντωνὸοι
ῥεῖα. μνηστῆρες δὲ δόμον κάτα δαίτα πένοντο.

325 Ῥ μάλα Τηλέμαχος φόνον ἦμιν μερμηρίζει.
η’ τινας ἐκ Πύλον ἄξει ἀμύντορας ἡμαθόεντος
η’ ὁ γε καὶ Σπάρτηθεν, ἐπεὶ νῦ περ ἵεταί αὐνῶς.
η’ καὶ εἰς Ἐφύρην ἐθέλει πίεραν ἄρουραν
ἔθειν, ὦφρ’ ἐνθεύθη θυμοφθόρα φάρμακ’ ἐνείκη,

330 ἐν δὲ βάλη κρατήρι καὶ ἡμέας πάντας ὀλέσσῃ.”

ἀλλὸς δ’ αὖτ’ εἴπεσκε νέων ὑπερηνορούντων.

“τὸς δ’ οὖδ’, εἰ κε καὶ αὐτὸς ἱνοι κοίλης ἐπὶ νηὸς

τῆλε φίλων ἀπόληται ἀλάμενος ὡς περ Ὀδυσσεῦς;

335 οὔτω κεν καὶ μᾶλλον ὀφελλειεν πόνου ἄμμων.”
335 κτήματα γάρ κεν πάντα δασαίμεθα, οίκία δ' αυτέ
tούτον μητέρι δούμεν ἐξεῖν ἡδ' ὡς τις ὅπνιοι." 

δις φάν, ὦ δ' υψόροφον θάλαμον κατεβήσετο πατρὸς
eὗρυν, ὥθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθήσε τ' ἐν χηλοίων ἄλις τ' ἐνώδες ἐλαιον.

340 ἐν δὲ πίθοι οἴνοι παλαιὸν ἡδυπότου
ἐστασαν ἄκρησον θέου ποτὸν ἐντὸς ἔχουνε
ἐξεἰς ποτὶ τοίχων ἀρηρίτες, εἰ ποτ' ὁδυσσεύς
οίκαδε νοστήσετε καὶ ἄλγεα πολλὰ μογήσασ.
κληροταὶ δ' ἔπεσαν σανίδες πυκνῶς ἀραρυτάι.

345 δικλίδες· ἐν δὲ γυνὴ ταμή νύκτας τε καὶ ἕμαρ
ἐσχ', ἢ πάντ' ἐφύλασσε νόου πολυβρείγων,
Εὐρύκλει' Ὀμπος θυγάτηρ Πεισηνορίδαο.

τὴν τὸτε Τηλέμαχος προσέφη θαλαμώνδε καλέσσασ·
"μαί, ἄγε δὴ μοι οὖν ἐν ἀμφιφορεύσων ἁφυσον
350 ἧδον, ὅτις μετὰ τὸν λαρώτατος, ὅν σὺ 
φυλάσσεσι κέωνοι οἰωμένη τὸν κάμμορον, εἰ ποθεν ἔλθοι
dιογενής ὁδυσσεύς θάνατον καὶ κηρᾶς ἀλύδας.
δώδεκα δ' ἐμπληκόν καὶ πᾶμασι ἄρσον ἀπαντας.
ἐν δὲ μοι ἀλφίτα κέων ἐυραφέέσσι δοροῖσων.

355 εἴκοσι δ' ἐστω μέτρα μυληφάτων ἀλφίτων ἄκτης.
αὐτὴ δ' οὔχ ἔσθι. τὰ δ' ἀθρόα πάντα τετύχθω·
ἐσπέριοι γὰρ ἐγών αἰρήσομαι, ὡπότε κεν ἢ
μήτηρ εἰς ὑπερφ' ἀναβῇ κοίτων τε μέδηται·
ἐκὼ γὰρ ἐς Ἐπάρτην τε καὶ ἐς Πύλον ἡμαθέοντα
360 νόστον πενσόμενοι πατρὸς φίλοι, ἢν που ἀκούσω." 

δις φάτο, κόκυσεν δ' χίλης τροφὸς Εὐρύκλεια,
καὶ θ' ὁλοφυρομένη ἔπεα πτερόεντα προσηύδα·
"τίπτε δὲ τοι, φίλε τέκνον, εἰλι φρεσὶ̃ τούτο νόημα
ἐπλετο; πῦ δ' ἐθέλεις ἵναι πολλὴν ἐπὶ γαῖαν
365 μοῦνος ἐδών ἀγαπητός; ὃ δ' ἄλετο τηλόθι πάτρης
κυπελλα.
οἱ δὲ εὐδεῖν ἀρνυντο κατὰ πτόλων, οὐδ' ἄρ' ἔτι δὴν εἰσαγ. ἔπει σφυγὸς ὑπνοὺς ἐπὶ βλεφάρουσιν ἐπιπτεν. αὐτὰρ Τηλέμαχον προσέφη γλαυκώτις Ἀθήνην ἐκπροκαλεσσαμένη μεγάρων ἐν ναισταόντων. Μέντορι εἰδομένη ἦμεν δέμας ἦδὲ καὶ αὐθήν. "Τηλέμαχε, ηδή μὲν τοὶ ἐυκνήμιδες ἑταῖροι εἰσα ἐπηρετμοὶ τὴν σὴν ποτιδέγμενον ὀρμῆν. ἀλλ' ἵναν, μη δὴθα διαιτρίβωμεν ὀδοί." 405 ὃς ἄρα φωνήσασ' ἡγήσατο Παλλᾶς Ἀθήνη, καρπαλίμως· δ' ἐπείτα μετ' ἱχνα βαϊμε θεοί, αὐτὰρ ἐπείρ' ἐπὶ νῆα κατηλυθὸν ἦδὲ θάλασσαι, εὐρον ἐπεῖτ' ἐπὶ θυιό κάρη κομώντας ἑταῖρους. τούσι δὲ καὶ μετεειφ' ἵηρ' ἐς Τηλεμάχου. 410 "δεῦτε, φίλοι, ἡμα φερώμεθα· πάντα γὰρ ἡδη ἄθρο' ἐνὶ μεγάρῳ. μὴτηρ δ' ἐμή οὐ τι πέπυσται, οὐδ' ἄλλας δμωαί, μία δ' οὐ' μύθον ἀκουσέν." ὃς ἄρα φωνήσας ἡγήσατο, τοι δ' ἀμ' ἐποντο. οἱ δ' ἄρα πάντα φέροντες ἐνσέλμῳ ἐπὶ νη' 415 κάθεσαν, ὃς ἐκέλευσεν Ὄδυσσηος φίλος νῖός. ἀν δ' ἄρα Τηλέμαχος νηδος βαϊν', ἢρχε δ' Ἀθήνην, νη' δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἐξετο· ἄγχη δ' ἄρ' αὐτῆς ἐξετο Τηλέμαχος. τοι δ' πρυμνήσ' ἐλυσαν, ἀν δ' καὶ αὐτοὶ βάντες ἐπὶ κληδιον καθῆζον. 420 τοίςοι δ' ήκμενον οὐδον ἵπει γλαυκώτις Ἀθήνη, ἀκραίη Ζέφυρον, κελάδοντ' ἐπὶ οἴωνα πόντων. Τηλέμαχος δ' ἑτάρουσιν ἐποτρύνας ἐκέλευσεν ὀπλων ἀπτεσθαι· τοι δ' ὀπτούντοις ἀκουσαν. ἵστον δ' εἰλάτινων κούλης ἐντοςεθε μεσόδημης 425 στῆσαν ἀείραντες, κατὰ δὲ προτόνουσιν ἐδησαν, ἕλκον δ' ἱστία λευκὰ ἐνυπτέπτουσι βοεύσων. ἐπηρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στείρη πορφύρεον μεγάλ' ιαχε νηδος ιούσης.
ἡ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
430 δησάμενοι δ' ἄρα ὀπλα θοὴν ἀνὰ νῆα μέλαιναν
στήσαντο κρητήρας ἐπιστεφέας οἴνοιο,
λείβον δ' ἀθανάτουσι θεοῖς αἰειγενέτησιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώτιδι κοῦρη.
παννυχίη μὲν ὅ ν' ἦ γε καὶ ἦὼ πείρε κέλευθον,
Τὰ ἐν Πύλῳ

ἕλιος δ’ ἀνόρουσε, λιπῶν περικαλλέα λίμνην, οὐρανὸν ἐς πολύχαλκον, ἵν’ ἀθανάτουι φαεῖνοι καὶ θυμωνοῦ βροτοῖς ἐπὶ ξείδωρον ἄρουραν· οί δὲ Πύλον, Νηλῆος ἐυκτίμενον πτολεόθρον,

5 ήξον· τοὶ δ’ ἐπὶ θωνὶ θαλάσσης ἑρὰ ρέζον, ταύρους σαμμέλανας, ἐνοσίχθουν κυνοχαίτη. ἐννέα δ’ ἐδραί ἔσαν, πεντηκόσιοι δ’ ἐν ἐκάστῃ εἴατο καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους.

ἐὰν οἱ σπλάγχνα πάσαντο, θεοὶ δ’ ἐπὶ μηρὶ ἔκαιον, οἱ δ’ ἠθύς κατάγοντο ἵζ’ ἑστία νήδος ἐίσης στείλαν ἀείραντες, τὴν δ’ οἴρμισαν, ἐκ δ’ ἔβαν αὐτοῖ. ἐκ δ’ ἀρα Τηλέμαχος νήδος βαὼ’, ἧρχε δ’ Ἄθηνη. τὸν πρότερῃ προσέειπε θεά, γλαυκῶτης Ἄθηνη· "Τηλέμαχ’, οὐ μὲν σε χρῆ ἐτ’ αἴδοις, οὐδ’ ἴβαϊον.

10 τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὀφρα πῦθαι πατρός, ὅπου κύθε γαῖα καὶ οὖν τινα πότμον ἐπέσπευ. ἄλλ’ ἀγε νῦν ιθὺς κίε Νέστωρος ἱπποδάμωο· εἰδομεν, ἢν τινα μῆτιν ἔνι στήθεσοι κέκενθεν. λίσσεσθαι δὲ μω αὐτός, ὅπως νημερτία εἴη.

15 ψεῦδος δ’ οὐκ ἔρεει. μάλα γὰρ πεπνυμένος ἐστιν.”

τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἑῦδα· "Μέντορ, πῶς τ’ ἄρ’ ἰω; πῶς τ’ ἀρ προσπτύξομαι αὐτόν; οὐδὲ τί πω μύθοισι πεπείρημαι πυκνοίσων· αἴδως δ’ αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι."
HOMER’S ODYSSEY III.

25 τὸν δ’ αὔτε προσέειπε θεά, γλαυκώπις Ἀθήνη.
“Τηλέμαχ’, ἀλλα μὲν αὐτὸς ἐνι φρεσὶ σήσι νοῆσεις,
ἀλλα δὲ καὶ δαίμον υποθήσεται· οὐ γὰρ ὅιω
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.”
δὴ ἄρα φωνήσασ’ ἡγήσατο Παλλᾶς Ἀθήνη.

30 καρπαλίμως· δ’ ἐπείτα μετ’ ἱχνια βαίνε θεόι.
ἐξον δ’ ἐσ’ Πυλίων ἄνδρῶν ἄγιρμι τε καὶ ἔδρας,
ἑνθ’ ἄρα Νέστωρ ἦστο σὺν νιάσιν, ἀμφὶ δ’ ἔταιροι
δαῖτ’ ἐντυθόμενοι κρέα τ’ ὁπτων ἀλλα τ’ ἐπειρον.
οἴ δ’ ὡς οὖν ξείνους ίδον, ἄθροι ήλθον ἀπαντες,

35 χερσίν τ’ ἱσπάζοντο καὶ ἐδριάσασθαι ἁνωγον.
πρῶτος Νεστορίδης Πεισόστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἔλε χεῦρα καὶ ὅρυσεν παρὰ δαίτι
κώστων ἐν μαλακοῖς ἐπὶ ψαμάθους ἀλήουν
πάρ τε κασιγνήτῳ Θρασυμήδει καὶ πατέρι δ’.

40 δῶκε δ’ ἄρα σπλάγχνων μοίρας, ἐν δ’ οἴνον ἐξευεν
χρυσείῳ δέπαϊ· δεδυσκόμενος δὲ προσηνύδα
Παλλᾶδ’ Ἀθηναίην κούρην Δίως αὐγιόχου.
“εὐχεο νῦν, ἄ μ’ εἴνε, Ποσειδάωνι ἀνακτὶ·
τοῦ γὰρ καὶ δαίτης ἵπτήσατε δεύρο μολόντες.

45 αὐτὰρ ἐπὶν σπείσῃς τε καὶ εὔξεαί, ἦ θέμις ἐστίν,
δὸς καὶ τοῦτῳ ἐπείτα δέπας μελυηδέος οἴνου
σπείσαι, ἐπεὶ καὶ τοῦτον οἴομαι ἀθανάτους
εὐχεσθαί· πάντες δὲ θεῶν χατέουν’ ἄνθρωποι.
ἄλλα νεώτερός ἐστιν, ὀμηλική δ’ ἐμοὶ αὐτῷ.

50 τούνεκα σοι προτέρῳ δόσω χρύσειον ἀλεισον.”
δὲ εἴποι ἐν χειρὶ τίθει δέπας ἡδέος οἴνου·
χαίρε δ’ Ἀθηναίη πεπνυμένῳ ἄνδρὶ δικαιῶ,
οἴνεκα οἱ προτέρῃ δῶκε χρύσειον ἀλεισον.
αὐτίκα δ’ εὔχετο πολλὰ Ποσειδάωνι ἀνακτὶ·

55 “κλῆθι, Ποσειδάων γαϊώχε, μηδὲ μεγήρης
ομηρού οδυσσείας Γ.

ημίν ευχομένουι τελευτήσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ νιάσι κύδος ὅπαξε, ἀυτὰρ ἔπειτ’ ἄλλους δίδου χαρίσασαν ἀμοιβὴν
σύμπασιν Πυλίωσιν ἀγακλειτῆς ἐκατόμβης.

60 δὸς δ’ ἐτι Τηλέμαχον καὶ ἔμε πρήξαντα νέεσθαι,
οὕνεκα δεῦρ’ ἰκόμεσθα θοί σὺν νηλ μελαίνη.”

ὡς ἀρ’ ἔπειτ’ ἠράτο καὶ αὐτὴ πάντα τελεύτα.
δῶκε δὲ Τηλεμάχῳ καλὸν δέσπας ἀμφικύπελλον.
ὡς δ’ αὐτῶς ἠράτο Ὀδυσσῆος φίλος νῖός.

65 οἱ δ’ ἔπει ὁπτησαν κρέ’ ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίων’ ἐρυκυδέα δαίτα.
ἀυτὰρ ἔπει πόσιος καὶ ἐδητύος ἐξ ἔρον ἐντο,
τοῖς ἄρα μύθων ἤρχε Γερήνιος ἰππότα Νέστωρ·
“νῦν δὴ κάλλιον ἐστὶ μεταλλήσαι καὶ ἐρέσθαι
ξείνους, οἱ τινὲς εἰσιν, ἔπει τάρπησαν ἐδωδῆς.

ὁ ξείνοι, τίνες ἐστέ; πόθεν πλείθ’ ὑγρὰ κέλευθα;
ἡ τι κατὰ πρήξιν ἡ μαμιδίως ἀλάλησθε,
oiά τε ληστῆρες, ὑπείρ ἄλα, τοί τ’ ἀλώνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖοι φέροντες;”

75 τόν δ’ αὐ Τηλεμάχος πεπυμένοις ἀντίον ἡδα
θαρσήσας· αὐτὴ γὰρ ἐν ἑπὶ θάρσοις Ἀθήνη
θῆχ’, ἢν μιν περὶ πατρὸς ἀποχρομένου ἐροῦτο
[ἡδ’ ἢν μιν κλέος ἐσθλὸν ἐν ἀνθρώπουσι ἔχησιν].

“ὁ Νέστορ Νηλημαῖδη, μέγα κύδος Ἀχαῖῶν,

80 εἴρεαι, ὀππόθεν εἰμέν· ἐγὼ δὲ κέ τοι καταλέξω.
ἡμεῖς εξ Ἰθάκης ὑπονήσου εἰλήλουθμεν·
πρῆξις δ’ ἦδ’ ἱδή, οὗ δῆμοις, ἦν ἄγορεύω.
πατρὸς ἐμοῦ κλέος εὑρ’ μετέρχομαι, ἦν που ἀκουσώ,
δῖον Ὀδυσσῆος ταλασίφρονος, ὅν ποτὲ φασιν

85 σὺν σοι μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.
ἀλλοις μὲν γὰρ πάντας, ὅσοι Τρώων πολέμιζον,
WALLS OF ILIOS.
(From a Photograph.)
ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Γ. 33

ήμων εὐχομένουσι τελευτῆσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ νιάσι κύδος ὁπάζε, 
αὐτὰρ ἔπειτ' ἄλλους δίδου χαρίσσαν ἀμοιβὴν 
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατομβῆς.

60 δὸς δ' ἔτι Τηλέμαχον καὶ ἔμὲ πρῆξαντα νέεσθαι, 
οὕνεκα δεύρ̄ ἰκόμεσθα θῷ γὰρ σὺν νηλι μελαύῃ." 

δῶκε δὲ Τηλεμάχῳ καλὸν δέπασ ἀμφικύπτελλον.

70 οἶ δ' ἔπει ὀπτησαν κρῇ ὑπέρτερα καὶ ἐρύσαντο, 
μοῖρας δασσάμενοι δαύννυ ἐρίκυδεα δαίτα. 

αὐτὰρ ἔπει πόσιοι καὶ ἐδητύσος εξ ἔρον ἔντο, 
τοὺς ἀρὰ μῦθοι ἦρξε Γερήνιος ἕπποτα Νέστωρ. 

"νῦν δὲ κάλλιον ἐστὶ μεταλλῆσαι καὶ ἔρεσθαι 
75 τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίων ἡὔδα 
θαρσῆσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος 'Ἀθήνη 
θῆξ', ἢν μιν περί πατρὸς ἀποιχομένου ἐροῖτο 
[ἡδ'] ἢν μιν κλέως ἔσθλον ἐν ἀνθρώποισιν ἐχῆσιν]. 

"ὁ Νέστορ Νηληκάδη, μέγα κῦδος Ἀχαίῶν, 
80 εἴρεαι, ὅπποθεν εἰμέν· ἐγὼ δὲ κέ τοι καταλέξω. 

ἡμεῖς εξ 'Ἰθάκης ὕπονησίον εἰλήπουθμεν· 
πρῆξις δ' ἦδ' ἱδῆ, οὐ δήμιος, ἢν ἄγορεύω. 

πατρὸς ἐμὸν κλέος εὐρὶ μετέρχομαι, ἢν ποὺ ἀκούσω, 
δίον Ὀδυσσῆος ταλασσίφρονος, ὃν ποτὲ φασίν 
85 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλατάξαι. 

ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσίων πολέμιζον,
πευθόμεθ', ἧχι ἐκαστὸς ἀπώλετο λυγρῷ ὀλέθρῳ, κείνου δ' αὖ καὶ ὀλέθρου ἀπευθέα θῆκε Κρονίων·
οὐ γὰρ τις δύναται σάφα εἰπέμεν, ὄππόθ' ὄλωλεν,
90 εἰ θ' ὦ γ' ἐπ' ἱπτέρου δάμη ἀνδράσι δυσμενέσσων,
εἰ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

tούνεκα νῦν τὰ σὰ γοῦναθ' ἱκάνομαι, αὖ κ' ἐθέλησθα
κείνου λυγρὸν ὀλέθρου ἐνιστείν, εἰ ποὺ ὀπώτας
οὐθαλμοῦσι τεοῖσιν ἦ ἄλλον μῦθον ἄκουσας
95 πλαζομένου· πέρι γάρ μιν ὀξυρὸν τέκε μῆτηρ.

μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεάρων,
ἀλλ' εὖ μοι κατάλεξον, ὅπως ήνητίσας ὀπτωθής.

λίσσομαι, εἰ ποτε τοί τι πατήρ ἐμὸς ἐσθλὸς ὦΔυσσεύς
ἡ ἔπος ἦ τι ἔργον ὑποστὰς ἑξετέλησεν
100 δήμῳ ἐν Τρῶων, ὃθι πᾶσχετε πῆματ' Ἀχαιοί,

τῶν νῦν μοι μνῆσαι, καὶ μοι νημερτὲσ ἐνίστεσ."·

tὸν δ' ἡμείσθη στειτά Γερῆνιος ἵππότα Νέστωρ·

"ὁ φίλ', ἐπεί μ' ἐμνήσας οὐζόν, ἢν ἐν ἐκεῖνῳ

δήμῳ ἀνέτλημεν μένος ἁσχετοὶ νῖς Ὀδυσσεύν,
105 ήμὲν ὅσα ἔδων νηυσών ἐπ' ἱπρεισθέα πόντον

πλαζομένου κατὰ ληδ', ὅπῃ ἄρξειεν Ἀχιλλεύς,

ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμου ἄνακτος

μαρνάμεθ'· ἐνθα δ' ἐπείτα κατέκταθεν, ὡςοὶ ἀριστοί·

ἐνθα μὲν Αἴας κεῖται ἄρης, ἐνθα δ' Ἀχιλλεύς,
110 ἐνθα δὲ Πάτροκλος θεόφων μῆστωρ ἀτάλαντος,

ἐνθα δ' ἐμὸς φίλος νίδος, ἀμα κρατερός καὶ ἀμύρων,

Ἀντίλοχος, περὶ μὲν θείεν ταχὺς ἴδε μαχητής·

ἀλλα τε πόλλα ἐπὶ τοὺς πάθομεν κακά· τίς κεν ἐκεῖνα

πάντα γε μυθήσατο καταθυτῶν ἄνθρώπων;
115 οὖν εἰ πεντάσετε γε καὶ ἐξέαστε παραμίμων

ἐξερέοις, ὅσα κεῖθι πάθον κακὰ δῶι Ἀχαιοί,—

πρὶν κεν ἀνισθείς σὴν πατρίδα γαῖαν ἴκοιο.
NAUPLIA.

(From a Photograph.)
εἰνάτες γάρ σφιν κακὰς ῥάπτομεν ἀμφὶέποντες παντοίουσι δόλοισι, μόγις δὲ ἐτέλεστε Κρονίων.
120 ἐνθ' οὐ τίς ποτε μὴν ὁμοιωθήμεναι ἄντιν ἡθελ'. ἐπεῖ μάλα πολλῶν ἐνίκαι δῖος Ὀδυσσεύς παντοίουσι δόλοισι, πατὴρ τεός, εἰ ἔτεον γε κείνου ἐκγυνός ἠστι· σέβας μ' ἔχει εἰσορώντα. ἦ τοι γὰρ μῦθοι γε ἐοικότες, οὐδὲ κε φαίης
125 ἄνδρα νεώτερον ὁδὲ ἐοικότα μυθήσασθαι.
ἐνθ' ἦ τοι εἰως μὲν ἔγω καὶ δῖος Ὀδυσσεύς οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' εἰν βούλῃ, ἀλλ' ἔνα θυμόν ἔχοντε νῦ καὶ ἐπίθρον βούλῃ φραζόμεθ' Ἀργείουσιν, οπως ὦχ' ἀριστά γένοιτο.
130 αὐτάρ ἐπεί Πριάμοιο τόλω διεπέρσαμεν αἰτήν, βὴμεν δ' ἐν νήσσηι, θεὸς δ' ἐκέδασσεν Ἄχαιούς, καὶ τότε δὴ Ζεὺς λυγρὸν εἰν φρεσι μήδετο νόστον Ἀργείουσι, ἐπεὶ οὔτι νοήμονες οὐδὲ δίκαιοι πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέστον
135 μένιος εξ ὀλοῆς γλαυκάπτιδος ὁβριμοπάτρης,
η' τ' ἔριν Ἀτρείδῃς μετ' ἀμφιότερους ἠθηκεν. τῶ δὲ καλεσσαμένω ἀγορῆν ἐς πάντας Ἄχαιούς, μάψ, ἀτάρ οὐ κατὰ κόσμον, ἐς ἱέλιον καταδύντα, οί δ' ἧλθον ὄνως βεβαρηθότες υἷς Ἄχαιῶν,
140 μῦθον μυθεισθην, τοῦ εἶνεκα λαὸν ἀγειραν. ἐνθ' ἦ τοι Μενέλαος ἀνάγει πάντας Ἄχαιούς νόστου μμυνήσκεσθαι ἐπ' εὐρέα νότα θαλάσσης, οὐδ' Ἀγαμέμνοι πάμπαν ἐγκανε. βούλετο γὰρ ῥα λαὸν ἐρυκακέεω ῥέξαι θ' ἱερὰς ἐκατόμβας,
145 ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, νήπιος, οὐδὲ τὸ Ἡδη, δ' οὐ πείσεσθαι ἐμελλεν· οὐ γὰρ τ' αὖθα θεῶν τρέπεται νόσοι αἰὲν ἐόντων. ὡς τῷ μὲν χαλεποίους ἀμεμβομένω ἐπέεσσιν
NAUPLIA.

(From a Photograph.)
εἰνάτες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες παντοίουι δόλουι, μόγις δ' ἐτέλεσσε Κρονίων.

120 ἐνθ' οὗ τίς ποτὲ μῆτων ὀμοωθήμεναι ἀντην ἥθελ. ἐπεὶ μάλα πολλὸν ἐνίκα δίοις 'Οδυσσεύς παντοίουι δόλουι, πατήρ τεός, εἰ ἐτεόν γε κείνου ἐγκονός ἐστι· σέβας μ' ἔχει εἰσορόωντα. ἡ τοι γὰρ μῦθοι γε ἐνικότες, οὐδὲ κε φαίης

125 ἀνδρα νεάτερον ὥδε ἑοικότα μυθήσασθαι.

ἐνθ' ἦ τοι εἶως μὲν ἐγώ καὶ δίος 'Οδυσσεύς ὀυτε ποτ' εῖν ἀγορῇ δίχ' ἐβὰζομεν ὦτ' ἐνὶ βολῇ, ἀλλ' ἕνα θυμὸν ἔχοντε νόφ καὶ ἐπύφρον βολὴ φραζόμεθ' Ἀργείουσιν, ὅπως ὁχ' ἀριστα γένοιτο.

130 αὐτάρ ἐπεὶ Πράμοιο πόλιν διεπέρσαμεν αἰτήν, βῆμεν δ' ἐν νήσεσι, θεός δ' ἐκέδασσεν Ἀχαιοὺς, καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μιδετο νόστον Ἀργείουσ, ἐπεὶ οὔτι νοῆμονες οὐδὲ δίκαιοι πάντες ἐσταν· τῷ σφεών πολείς κακὸν οἴτον ἐπέστον

135 μῆνιος εἶς ὀλοίης γλαυκώπιδος ὀβρυμοπάτρης, ἡ τ' ἔρι 'Ἀτρέδῃσι μετ' ἀμφοτέρουσιν ἔθηκεν.

τῷ δὲ καλεσσαμένῳ ἀγορῇ εἰς πάντας Ἀχαιοὺς, μᾶς, ἀτάρ οὗ κατὰ κόσμων, ἐς ἥλιον καταδύνα, οἱ δ' ἤλθον οὕνω βεβαρηότες νεις Ἀχαϊῶν.

140 μῦθον μυθεῖσθην, τοῦ ἐνεκα λαὸν ἄγειραν.

ἐνθ' ἦ τοι Μενέλαος ἄνογει πάντας Ἀχαιοὺς νόστον μμυνῆσκεθαι ἐπ' εὐρέα νῶτα θαλάσσης, οὐδ' Ἀγαμέμνονι πάμπαν ἔνδανεν· βούλετο γὰρ ῥα λαὸν ἑρυκακέεων ἰέξαι θ' ἵερας ἐκατόμβασ.

145 ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, νῆπιος, οὔτε τὸ ἥδη, ὅ οὐ πείσεσθαι ἐμελλεν· οὐ γὰρ τ' ἀλλα θεῶν τρέπεται νόος αἰέν ἐόντων. ὡς τὸ μὲν χαλεποίσων ἀμειβομένω ἐπέεσσων
36 HOMER'S ODYSSEY III.

ἔστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαῖοι
150 ἡχῷ θεσπεσίη, δίχα δὲ σφισὶν ἤποιεν βουλή.
νῦκτα μὲν ἀέσαμεν χαλέπα φρεσὶν ὄρμαινοντες
ἀλλήλους· ἐπὶ γὰρ Ζεὺς ἦρτυε πήμα κακοῖο·
ἤωθεν δ' οἱ μὲν νέας ἐλκομεν εἰς ἄλα διὰν
κτήματα τ' ἐντιθέμεσθα βαθυζώνους τε γυναίκας.

155 ἡμίσεις δ' ἀρα λαοὶ ἐρητύνοντο μένοντες
αὖθι παρ' Ἀτρέιδη Ἀγαμέμνοιν ποιμένι λαῶν.
ἡμίσεις δ' ἀναβάντες ἑλαύνομεν· αἰ δὲ μάλ' ὥκα
ἐπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
ἐς Τένεδον δ' ἐλθόντες ἐξέγαμεν ἵπτα θεοῦν,

160 οὐκαδέ ήμενοι· Ζεὺς δ' οὗ πτω μήδετο νόστον,
σχέτλιος, οὐ οὖν ἔρως κακὴν ἐπὶ δεύτερον αὕτης.
οὶ μὲν ἀποστρέφοντες ἐβαν νέας ἀμφιελίσσας
ἀμφ᾽ Ὅδυσσα ἁνακτα δαίφρονα ποικυλυμήτην,
ἀὕτης ἐπ᾽ Ἀτρέιδη Ἀγαμέμνοιν ἡρα φέροντες·

165 αὐτὰρ ἐγὼ σὺν νησιῶν ἀκλέσων, αἰ μοι ἐποντο,
φεύγον, ἐπεὶ γίγνωσκον, δ' ἡ κακά μήδετο δαίμον·
φεύγη δὲ Τυδέας νῖός ἀρήσας, ἄρας δ' ἐταῖρους.
οὔς δὲ δὴ μετὰ νώι κε ἡνθὸς Μενέλαος,
ἐν Δέσβῳ δ' ἐκὶχεν δολιχόν πλόον ὄρμαινοτας,

170 ἣ καθύπερθε Χίων νεοίμεθα πανταλαέσσης,
νῆσον ἐπὶ Ψυρίς, αὕτην ἐπ᾽ ἀριστέρ' ἐχοντες,
ἡ ὑπένερθε Χίων παρ᾽ ἡνεκόμενα Μίμαντα.
ἠτέομεν δὲ θεῶν φήναι τέρας· αὐτὰρ ὡ γ' ἦμιν
δεὶξε καὶ ἦνωγε πέλαγος μέσον εἰς Ἐυβοῖαν

175 τέμνειν, ὃφρα τάχιστα ύπὲκ κακότητα φύγομεν.
ἀρτι δ' ἐπὶ λιγὺς οὔρος ἀήμεναι· αἰ δὲ μάλ' ὥκα
ἀχθυόντα κελευθα διέδραμον, ὡς δὲ Γεραιστὸν
ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.
MYCENAE.

(From a Photograph.)
180 τέτρατον ἦμαρ ἦν, ὦ τ' ἐν 'Ἀργεῖ νῆας έύσας
Τυδείδεω ἔταροι Διομήδεος ἱπποδάμου
ἰστασαν· αὐτάρ ἐγά γε Πύλον' ἔχον, οὐδὲ ποτ’ ἐσβη
οὕρος, ἐπεὶ δὴ πρῶτα θεὸς προήκεν ἄνναι.
ὡς ἦλθον, φίλε τέκνον, ἀπευθήσα, οὐδὲ τι οἶδα
185 κεῖνων, οἱ τ' ἐσάωθεν 'Ἀχαιῶν, οἱ τ' ἀπόλοντο.
όσσα δ' ἐνὶ μεγάροις καθήμενος ἠμετέρωσιν
πεῦθοιν, ἦ θέμις ἐστί, δαήσεαι, οὐδὲ σε κεύσω.
εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμώρους,
οὐς ἀγ' 'Αχιλλῆς μεγαθύμον φαιδίμος νῦός,
190 εὐ δὲ Φιλοκτήτην, Ποιάντιον ἄγλαδ' νῦόν·
πάντας δ' 'Ιδομανεὶς Κρῆτην εἰσήγαγ' ἐτάρους,
οἱ φύγων ἐκ πολέμου, πόντος δὲ οἱ οὖ τ' ἀπήρα.
'Ατρείδην δὲ καὶ αὐτοὶ ἀκούετε νόσφων ἑόντες,
ὡς τ' ἦλθ' ὡς τ' Αὐγισθος ἐμήσατο λυγρὸν ὀλέθρον.
195 ἀλλ' ἦ τοι κεῖνος μὲν ἐπισμυγερώς ἀπέτυσεν·
ὡς ἀγαθὸν καὶ παιδα καταφθαμένου λιπέσθαι
ἀνδρός, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆ,
Ἀγισθοῦν δολόμητιν ὡ οἱ πατέρα κλυτὸν ἐκτα.
καὶ σὺ, φίλοι, μάλα γάρ σ' ὀρὼν καλὸν τε μέγαν τε,
200 ἀλκίμος ἐσο', ἧνα τίς σε καὶ ὀψιγόνων ἐν ἐπήγ.
τὸν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ἦδα·
"ὅ Νέστορ Νηλημᾶδη, μέγα κύδος 'Ἀχαιῶν,
καὶ λίθον κεῖνος μὲν ἐτίσατο, καὶ οἱ 'Ἀχαιοὶ
οἰσουσί κλέος εὐρύ καὶ ἐσσομένους πυθέσθαι·
205 αὖ γὰρ ἑμοὶ τοσσήνυδε θεοὶ δύναμιν περιθεῖν,
τίσασθαι μνηστήρας ὑπερβασίης ἀλεγείνης,
οἱ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανώνται.
ἀλλ' οὖ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὀλβον,
πατρὶ τ' ἐμῷ καὶ ἑμοί· νῦν δὲ χρῆ τετλάμεν ἐμπῆς."
210 τὸν δ' ἡμεῖσθε' ἐπείτα Γερήνιος ἱππότα Νέστωρ·
MYCENAЕ.

(From a Photograph.)
180 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἠλρεῦ νήπας έίσας
Τυδείδεω ἔταροι Διομήδεος ἱπποδάμου
 règle οὐσαν· αὐτ' ἐγὼ γε Πήλουδ' ἔχον, οὐδὲ ποτ' ἐσβη
οὖρος, ἐπεὶ δὴ πρώτα θεὸς προέηκεν ἂναι.
ὡς ἠλθον, φίλε τέκνων, ἀπευθής, οὐδὲ τι οίδα

185 κεῖνων, οἳ τ' ἐσάωθεν Ἀχαϊὼν, οἳ τ' ἀπόλοντο.
ὁσσα δ' ἐνι μεγάρουι καθήμενοι ἡμετέρους
πεύθομαι, ή θέμις ἑστι, δαήσεαι, οὐδὲ σε κεύσω.
εὖ μὲν Μυρμιδόνας φάος' ἐλθέμεν εὐχεσμιώρους,
οὖς ἂγ' Ἁριλῆφος μεγαθύμου φαίδμοι νῦός,

190 εὖ δὲ Φιλοκήτημην, Ποιάντιον ἀγιαδὸν νῦόν·
πάντας δ' Ἡδομενεὺς Κρήτην εἰσῆγαγ' ἑταῖρος,
οἳ φύγων ἐκ πολέμου, πόντος δὲ οἳ οὐ τιν' ἀπηύρα.
Ἀτρείδην δὲ καὶ αὐτοῖ ἀκούετε νόσφων ἐόντες,
ὡς τ' ἠλθ' ὡς τ' Ἀιγισθόν ἐμῆσατο λυγρὸν ὀλέθρον.

195 ἀλλ' ή τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτισεν·
ὡς ἀγαθὸν καὶ παῖδα καταφθημένου λυπέσθαι
ἀνδρός, ἐπεί καὶ κεῖνος ἐτίσατο πατροφοιή,
Ἀιγισθόν δολόμητι οἳ οἱ πατέρα κλυτὸν ἐκτα.
καὶ σὺ, φίλος, μάλα γάρ σ' ὅρων καλὸν τε μέγαν τε,

200 ἀλκίμοις ἐσότ', ἵνα τίς σε καὶ ὑμιγώνων εὖ εἰπῇ."'

τὸν δ' αὐ Γελέμαχος πεπυμένος ἀντίον ηῆδα·

"ἂ Νέστορ Νηλημάδη, μέγα κῦδος Ἀχαϊῶν,
καὶ λίην κεῖνος μὲν ἐτίσατο, καὶ οἳ Ἀχαἰοί
οἶσοντι κλέος εὖροι καὶ ἐσσομένοις πυθεόθαι·

205 αἳ γάρ ἐμοι τοσσήνῳθεοὶ δύναμιν περιθέειν,
tίσασθαι μνηστήρας ὑπερβασίς ἀλεγενῆς,
οἳ τε μοι υβρίζοντες ἀτάσθαλα μηχανῶνται.
ἀλλ' οὐ μοι τοιοῦτον ἑπέκλωσαν θεοὶ ὀλβον,
πατρὶ τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρῆ τετλάμεν ἐμπής."

210 τὸν δ' ἡμείβετ' ἐπείτα Γερήνος ἱππότα Νέστωρ.
"δ' φίλ', ἐπεὶ δή ταύτα μ' ἀνέμυνθας καὶ ἔειπες,
φασὶ μνηστήρας σής μητέρος εἴνεκα πολλοὺς
ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάσσαθι:
εἰπὲ μοι, ἢ ἔκὼν ὑποδάμνασαι, ἢ σὲ γε λαοῖ.
215 ἔχθαίρουσ' ἀνά δήμον, ἔπιστόμενοι θεοῦ ὁμφήν.
τίς δ' οὖδ', εἴ κε ποτὲ σφι βίας ἀποτίσεται ἐλθὼν,
ἡ γε μοῦνοι ἔων ἢ καὶ σύμπαντες Ἀχαίοι.
εἰ γὰρ σ' ὦς ἔθελοι φιλέεσ γλαυκώτις Ἀθήνη,
ὡς τὸτ' Ὀδυσσής περικήδητο κυδαλίμοιο.
220 δήμῳ ἐνι Τρώων, οθι πάσχομεν ἄλγε Ἀχαίοι.
οὐ γὰρ πω ἱδον ὅδε θεοὺς ἀναφανδὰ φιλεύντας,
ὡς κείνω ἀναφανδὰ παρίστατο Παλλᾶς Ἀθήνη.
εἰ σ' οὖτως ἔθελοι φιλέεσ κῆδουτο τε θυμή.
τῷ κέν τις κείνων γε καὶ ἐκελεάθουτο γάμοιο."
GATE OF LIONS, MYCENAE.
(From a Photograph.)
φράσσαντι ἀθάνατοι θάνατον καὶ κῆρα μέλαναν. νῦν δ' ἐθέλω ἑπος ἄλλο μεταλλήσαι καὶ ἑρέσθαι Νέστορ', ἐπεὶ περίοιδε δίκας ἢδὲ φρόνιν ἄλλων·
245 τρίς γὰρ δὴ μὲν φασὶν ἀνάξασθαι γένε' ἄνδρῶν·
ὡς τέ μοι ἀθάνατοι ἴνδαλλεται εἰςοράσθαι.
οί Νέστορ Νηλημάδη, σὺ δ' ἄλλης ἐνίστης·
πῶς ἔθαν ἁτρείδησι εἰρνθ κρεῖων Ἀγαμέμνονος;
ποῦ Μενέλαος ἔη; τίνα δ' αὐτῷ μήσατ' ὀλέθρων
250 Αἴγυπτος δολόμετος, ἐπεὶ κτάνε πολλὸν ἄρεώς;
ἡ οὖν Ἀργεος ἦν Ἀχαικός, ἀλλὰ πη ἄλλη
πλάζει' ἐπ' ἄνδρῶπους, ὦ δ' θαρσήσας κατέπεφνεν;”
τὸν δ' ἡμεῖσθε” ἐπειτα Γερήνως ἱππότα Νέστωρ·
“τοιγὰρ ἐγὼ τοι, τέκνον, ἄληθέα πάντ' ἀγορεύσων.
255 ἡ τοι μὲν τάδε καῦτσοι οἴειν, ὡς περ ἐτύχθη·
ei ζωὸν γ' Ἀγισθοῦν εἰπ' μεγαρούσων ἔτεμπεν
Ἀτρείδης Τροώθεν ἰών, ξανθὸς Μενέλαος·
τῷ κέ οἱ ναῦδε θανῶτι χυτὴν ἐπὶ γαῖαιν ἑξεναν,
ἀλλ' ἄρα τὸν γε κώνες τε καὶ οἰωνό κατέδαβαν
260 κεῖμενοι εν πεδίῳ ἐκας ἄστεος, οὐδὲ κέ τὸς μν
κλαῦσεν Ἀχαιάδων· μάλα γὰρ μέγα μῆστα ἔργον.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
ἡμεθ' ὦ δ' εὐκηλὸς μυχῆ Ἀργεος ἱπποβότοιο
πόλλ' Ἀγαμεμνονέτην ἀλοχον θέλγεσκ' ἐπέεσσων.
265 ἡ δ' ἡ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀείκες
dia Κλυταμνήστηρ. φρεσὶ γὰρ κέχρητ' ἀγαθήσων·
πὰρ δ' ἄρ' ἔην καὶ οἰωδος ἀνήρ, ὦ τόλλ' ἐπέτελλεν
Ἀτρείδης Τροώνηδε κιὼν εὑρισθαί ἄκοιτων.
ἀλλ' ὅτε δὴ μὲν μοῦρα θεών ἐπέδησε δαμήναι,
270 ἡ τότε τὸν μὲν οἰωδόν ἄγων ἐς νῆσον ἐρήμην
κάλλιπεν οἰωνοῖσιν ἐλωρ καὶ κύρμα γενέσθαι,
tὴν δ' ἑθέλων ἐθέλουσαν ἀνήγαγεν ὁπδε δόμοιδε.
GATE OF LIONS, MYCENAE.

(From a Photograph.)
φράσσαντ' άθανατοι θάνατον καὶ κήρα μέλαιναν. 

245 τρίς γὰρ δὴ μὲν φασὶν ἀνάξασθαι γένε' ἀνδρῶν· 

ῶς τε μοι άθανάτος ἢνδαλλεῖται εἰσοράσθαι.

250 Αἴγυσθος δολόμητις, ἐπεὶ κτάνε τολλὸν ἀρείων;

ἡ οὖν Ἀργεος ἢν 'Ἄχαικοι, ἀλλά πῃ ἀλλῃ 

πλάξετ· ἐπ' ἀνθρώπους, ὃ δὲ θαιρήσας κατέπεφνεν·"

τὸν δ' ἥμείβετ' ἐπείτα Γερήνιος ἰππότα Νέστωρ·

"τογὰρ ἐγὼ τοι, τέκνον, ἀληθεὰ πάντι ἄγορεῦσα.

255 ἡ τοι μὲν τάδε καύτος οἴεαι, ὡς περ ἐτύχθη· 

εἰ ζώων γ' Αἴγυσθον ἐν μεγάροις οὐτε 

Ἀτρέδης Τροίηθεν ἰῶν, ξανθὸς Μενέλαος·

τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἤχευν, 

ἀλλ' ἄρα τὸν γε κύνες τε καὶ ὀιωνοὶ κατέδαιψαν 

260 κείμενον ἐν πεδίῳ ἐκας ἀστεος, οὐδὲ κέ τίς μυν 

κλαυσεν' Αχαιώδων· μάλα γὰρ μέγα μήσατο ἔργοιν. 

ἡμὲῖς μὲν γὰρ κείθι πολέας τελέοντες αέθλους 

ἡμεθ'· ὃ δ' εὐκηλος μυχω Ἀργεος ἰπποβότοι 

πόλλ' Ἀγαμέμνονέν τοι θέλγεσκ' ἐπέεσσων."

265 ἡ δ' ἡ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς 

dia Κλυταιμήστρη· φρεσὶ γὰρ κέχρητ ἀγαθῆσων· 

πάρ δ' ἄρ' ἦν καὶ ἄοδὸς ἀνήρ, ὃ πόλλ' ἐπέτελλεν 

Ἀτρέδης Τροίηνδε κων εἰρυσθαι ἄκουτην. 

ἀλλ' ὅτε δὴ μιν μοιρὰ θεῶν ἐπεδῆσε δαμῆναι, 

270 δὴ τότε τὸν μὲν ἄοδὸν ἄγων ἐς νῆσον ἐρήμην 

κάλλιτεν οἰωνοῖσιν ἐλορ καὶ κύρια γενέσθαι, 

τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν οὖδε δόμοιδε.
πολλὰ δὲ μηρὶ ἐκῆθε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
pολλὰ δὲ ἀγάλματ᾿ ἀνήψει, ὑφάσματά τε χρυσόν τε,
275 ἐκτελέσας μέγα ἔργον, ὦ οὖ ποτε ἔλπιδο θυμῷ.
ἡμεῖς μὲν γὰρ ἁμα πλέομεν Τροϊῆθεν ἱόντες,
'Ατρείδης καὶ ἐγὼ, φίλα εἴδότες ἀλλήλουσιν·
ἀλλ’ ὅτε Σοῦνιον ἱρὸν ἀφικόμεθ’, ἀκρον Ἀθηνέων,
ἐνθα κυβερνήτην Μενελάον Φοῖβος Ἀπόλλων
280 οἷς ἀγανοῖς βελέεσσοι ἐποιχόμενοι κατέπεφνεν
πτέραλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
Φρόντιν Ὀυντορίδην, ὦς ἐκαίνιτο φυλὶ ἀνθράπων
νήμα κυβερνήσαι, ὦπότε σπέρχοιεν ἄελλαι.
ὡς ὦ μὲν ἐνθα κατέσχετ ἐπειγόμενος περ ὁδοῖο,
285 ὃφ' ἔταραν θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
ἀλλ’ ὅτε δὴ καὶ κείνοις ὑὼν ἐπὶ οἴνοπα πόντον
ἐν νηυσὶ γλαφυρήσει Μαλεών ὄρος αἵτιν
ἐξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύτατα Ζεῦς
ἐφράσατο, λυγέων ὦ ἀνέμων ἐπ᾿ ἀντιμένα χεῦν,
290 κύματὰ τε τροφέοντο πελάρμα ἵσα ὅρεσσων.
ἐνθα διατμήσας τάς μὲν Κρήτη ἐπέλασσεν,
ἡχὶ Κύδωνες ἔναιον Ἰαρδάνου ἁμφὶ βέεβρα.
ἐστι δὲ τις λισσῆ αἰτεία τε εἰς ἀλὰ πέτρη
ἐσχατὴ Γόρτυνος ἐν ἱεροειδέα πόντων.
295 ἐνθα Νότος μέγα κύμα ποτὶ σκαίων ρίον ὀθεί,
ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ’ ἀποέργει.
αἰ μὲν ἂρ’ ἐνθ’ ἠλθον, σπουδὴ δ’ ἡλύξαι οἰέθρον
ἀνδρεῖς, ἀτὰρ νηὰς γε ποτὶ στιλάδεσσιν ἔαξαν
κύματ’, ἀτὰρ τὰς πέντε νέας κυκοπτρωρείους.
300 Διαγύπτω ἐπέλασσε φέρων ἀνεμόν τε καὶ ὕδωρ.
ὡς ὦ μὲν ἐνθα πολύν βιοτόν καὶ χρυσὸν ἀγείρον
ἡλιὸν ἔιν νηυσὶ κατ’ ἀλλοθρόσου ἀνθράπους·
τόφρα δὲ ταῦτ’ Διαγισθος ἐμήσατο οἴκοθι λυγρά.
305 ἐπτάτες δ' ἤνασσε πολυχρύσου Μυκήνης,
304 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὑτῷ.
τῷ δὲ οἱ ὑγδοάτῳ κακῶν ἦλθε δίος Ὀρέστης
ἀψ ἀπ' Ἀθηνάων, κατὰ δ' ἐκτανε πατροφονῆα,
Ἀγνασθὼν δολόμητι, ὡ οἱ πατέρα κλυτὸν ἐκτα.
ἡ τοι ὧ τὸν κτείνας δαίμον τάφον Ἄργεότουν
310 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο·
αὐτήμαρ δὲ οἱ ἠλθε βοην ἀγαθὸς Μενέλαος
πολλὰ κτήματ' ἀγω, ὡσα οἱ νέες ἄχθος ἄειραν.
καὶ σὺ, φίλος, μῆ δηθὰ δόμων ἀπο τηλ' ἀλάλησο,
κτήματά τε προλιπῶν ἄνδρας τ' ἐν σοῖς δόμοισιν
315 οὔτω ὑπερφιάλους· μὴ τοῖς κατὰ πάντα φάγοσών
κτήματα δασσάμενοι, σὺ δὲ τηὐσίην ὄδον ἔλθης.
ἀλλ' ἐσ μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἀνώγα
ἐλθεῖν· κεῖνος γὰρ νέον ἀλλοθεν εἰλήλουθεν,
ἐκ τῶν ἄνδρώπων, ὦθεν οὐκ ἐλπιοτό γε θυμῷ
320 ἐλθέμεν, ὦν των πρώτων ἀποσφήλωσιν ἄελλαι
ἐς πέλαγος μέγα τοῖον, ὦθεν τὲ περ οὐδ' οὐνοὶ
αὐτότετες οἰχνεῦσιν, ἔπει μέγα τε δεσών τε.
ἀλλ' ἢθι νῦν σὺν νηῦ τε σῇ καὶ σοῖς ἐτάροισιν·
ei δ' ἐθέλεις πεζός, πάρα τοι δήφρος τε καὶ ἦπτοι,
325 πᾶρ δὲ τοῖς ἐμοῖ, οἵ τοι πομπῆς ἔσονται
eς Λακεδαίμονα δίαἱα, οἵ Ξανθὸς Μενέλαος.
λύσσεσθαι δὲ μιν αὐτὸς, ἴνα νυμερτεὶς ἐνίστη
ψεύδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν·
ὡς ἔσετ', ἥλιος δ' ἀρ' ἐδο καὶ ἐπὶ κνέφας ἤλθεν.
330 τοὺσι δὲ καὶ μετέειπε θεά, γλαυκώπις Ἀθήνη·
"ὡ γέρον, ἢ τοι ταύτα κατὰ μοῦραν κατέλεξας·
ἀλλ' ἀγε τάμνετε μὲν γλώσσας, κεράσσε θεί οἵνον,
ὄφρα Ποσειδάωνι καὶ ἄλλους ἄθανάτουν
σπείσαντες κοίτου μεδόμεθα· τοῖο γὰρ ἄρη.
335 ἡδὴ γὰρ φάος ὀξεῖθ' ὑπὸ ξόφων, οὐδὲ ἔοικεν
δὴ θεών ἐν δαίτι θαασσέμεν, ἄλλα νέεσθαι.”
ἡ ρὰ Δίως θυγάτηρ, οἴ δ' ἐκλῦνον αὐθησάσης.
τούτι δὲ κήρυκες μὲν ὑδωρ ἐπὶ χεῖρας ἔχεναν,
κοῦροι δὲ κρητήρας ἐπεστέψατο ποτόν,
340 νώμησαν δ' ἀρα πᾶσω ἐπαρξάμενοι δεπάεσσων.
γλώσσας δ' ἐν πυρὶ βάλλουν, ἀνιστάμενοι δ' ἐπέλειβον.
ἀυτὰρ ἐπεὶ σπεῖσάν τε πίον θ', ὅσον ἦθελε θυμός,
δὴ τὸτ' Ἀθηναίη καὶ Τηλέμαχος θεοειδής
ἀμφῶς ἀέσθην κούλην ἐπὶ νῆα νέεσθαι.
345 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσων.
"Ζεὺς τό γ' ἀλέξησει καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὡς ὑμεῖς παρ' ἐμείῳ θοὴν ἐπὶ νῆα κίουτε
ὡς τέ τευ ἡ παρὰ πάμπαν ἀνείμονος ἴδὲ πενῖχροῦ,
ὡς οὔ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ ὀἴκῳ,
350 οὗτ' αὐτῷ μαλακῶς οὔτε ἐξώνουσι ἑνεύδεων.
αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλὰ.
οὔ θην δὴ τοῦθ' ἄνδρος Ὅδυσσῆος φίλος υῖδος ἤθω
ἐπὶ ἰκριόφων καταλέξεται, ὥφρ' ἄν ἐγὼ γε
ζώω, ἐπείτα δὲ παῖδες ἐνὶ μεγάροις λύπτωταί,
355 ἐξίνουσι χεινάζεω, ὅς τίς κ' ἐμὰ δούμαθ' ἤκηται.”
τὸν δ' αὖτε προσέειπε θεᾶ, γλαυκώπις 'Ἀθήνη·
"ἐπὶ δὴ ταῦτα γ' ἐφησθα, γέρον φίλε· σοὶ δὲ ἐοικεν
Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὗτως.
ἀλλ' οὗτος μὲν νῦν σοὶ ἀμ' ἔμειναι, ὥφρα κεν ἐνύθη
360 σοῦσιν ἐνὶ μεγάροις· ἐγὼ δ' ἐπὶ νῆα μέλαναν
ἐμ', ἵνα θαρσύνω θ' ἐτάρους εἰπὼ τε ἐκαστα.
ὁδο γὰρ μετὰ τοῖσι γεραίτεροι εὐχομαι εἶναι·
oί δ' ἄλλοι γιλότητι νεώτεροι ἄνδρεσ ἐπονται,
πάντες ὀμηλική μεγαθύμοι Τηλεμάχου.
365 ἐνθα κε λεξαίμην κούλη παρὰ νῆ' μελαίνη
νῦν. ἀτὰρ ἴδοθεν μετὰ Καύκωνας μεγαθύμους ἔμι, ἐνθα χρεῖός μοι ὁφέλλεται, οὐ τι νέον γε οὐδ' ὄλγον. συ δὲ τούτων, ἐπεὶ τεον ἵκετο δῶμα, πέμψον σὺν δύρφῳ τε καὶ νιέϊ. δὸς δὲ οἱ ἰπποι, 370 οὗ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἀριστοῦ."

ὡς ἀρα φωνῆσαι' ἀπέβη γλαυκώπις Ἀθήνη φήμη εἴδομένη. θάμβος δ' ἔλε πάντας ἰδόντας. θαύμαζεν δ' ὁ γεραιός, ὅπως ἵδεν ὀφθαλμοῦσιν. Τηλεμάχου δ' ἔλε χείρα, ἐπος τ' ἐφατ' ἐκ τ' ὄνόμαζεν 375 "ὡς φίλος, οὗ σε ἑολπα κακῶν καὶ ἀνάλκων ἐσεσθαι, εἰ δὴ τοι νέῳ ὅδε θεοὶ πομπῆς ἐπονται.

οὐ μὲν γάρ τις δ' ἄλλος 'Ολύμπτια δῶματ' ἐχόντων, ἄλλα Δίδοις θυγάτηρ, κυδίστη τριτογένεια, ἥ τοι καὶ πατέρ' ἐσθὸλον ἐν 'Ἀργείοισιν ἐτύμα.

380 ἄλλα ἄνασσ' ἱληβι, δίδωθι δὲ μοι κλέος ἑσθὸλν, αὐτῷ καὶ παῖδεσσι καὶ αἰδοίῃ παρακοίτη. σοι δ' αὖ ἐγὼ ἐξείρων ἤπειρα ἐνδυμέτωπον ἀδμήτηρ, ἢν οὐ πῶ ὑπὸ θυραὶ θαγαν οὐκ ἀνήρ. τὴν τοι ἐγὼ ἐξείρω ἐρυθίων κέρασιν περιχεῖας."

385 δ' ἐφατ' εὐχόμενος, τοῦ δ' ἐκλεισὶ Παλλάς Ἀθήνη. τοῖς δ' ἤγεμόνευε Γερήμως ἵπποτα Νέστωρ, νιάσι καὶ γαμβροῖσιν, ἔα πρὸς δώματα καλά. ἄλλ' ὅτε δῷμαθ' ἱκοντο ἀγακλυτὰ τοῦ ἀνακτος, ἔξεις ἔξοντο κατὰ κλισμοὺς τε θρόνους τε.

390 τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρήνηρα κέρασσεν οἴου νῆυπτοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ ἢξεν ταμίῃ καὶ ἀπὸ κρῆδεμον ἐλυσεν. τοῦ ὁ γέρων κρήνηρα κεράσσατο, πολλ' δ' Ἀθήνη εὑχετ' ἀποσπένδων κούρη Δίδοι αὐγίοχοιο. 395 αὐτὰρ ἐπεὶ σπείραν τε πῖον θ', ὅσον ἦθελε θυμός, οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἔκαστος,
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἵπποτά Νέστωρ, Τηλέμαχον φίλον νῦν Ὄδυσσης θείοιο, τρητοῖς ἐν λεχέσσων ὑπ' αἰθούσῃ ἐριδοῦτπω, 400 παρ δ' ἄρ' εὐμμελήν Πεισίστρατον ὄρχαμον ἀνδρῶν, ὅσ' οἱ ἔτ' ἥθεος παίδων ἦν ἐν μεγάρων. αὐτὸς δ' αὐτὲ καθεῦδε μυχῇ δόμου υψηλοίο, τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν. ἢμος δ' ἤριγένεια φάνη ῥοδοδάκτυλος 'Ἡώς, 405 ὕρνυτ' ἄρ' ἔξ' εὐνήφι Γερήνιος ἱππότα Νέστωρ, ἐκ δ' ἐλθὼν κατ' ἄρ' ἔζετ' ἐπὶ ἐξεστοῦσι λίθουσι, οἰ οἱ ἔσαν προπάροιθε θυράων υψηλάων λευκοί, ἀποστίλβοιτε ἀλείφατος· οἴς ἔπι μὲν πρῖν Νηλεὺς ἤλεσκεν θεόφων μήστωρ ἀτάλαντος· 410 ἄλλ' ὁ μὲν ἢδη κηρὶ δαμείς 'Αἰδώσδε βεβήκεων, Νέστωρ αὐ τότ' ἐφιζε Γερήνιος, οἴρος 'Αχαίων, σκῆπτρον ἔχων. περὶ δ' νεῖς ἀολλέες ἥγερέθοντο ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίως τε Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Ὄρασιμήδης. 415 τοῦτ' δ' ἐπευθ' ἐκτος Πεισίστρατος ἔλυθεν ἵρως· παρ δ' ἄρα Τηλέμαχον θεοεκολόν εἶσαν ἄγοντες. τοῦτ' δὲ μῦθων ἦρχε Γερήνιος ἱππότα Νέστωρ· "καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδαρ, ὁφρ' ἢ τοι πρώτιστα θεών ἱλάσσομ.' Ἀθήνην, 420 ἡ μοι ἐναργής ἦλθε θεοῦ ἐς δαίτα θάλειαν. ἄλλ' ἀγ' ὁ μὲν πεδίουδ' ἐπὶ βοῦν ἔτων, ὃφρα τάχιστα ἐλθησαί, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ· εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου ἤνα μέλαναν πάντος ἵων ἔταρους ἄγετα, λιπέτω δὲ δὺ ὦνος· 425 εἰς δ' αὐ τῷ χρυσοχόου Δαέρκεα δεύρῳ κελέσθω ἐλθείν, ὃφρα βοῶς χρυσόν κέρασω περιχεύη. οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, ἐἴπατε δ' εἴσω.
δμωγήσων κατὰ δόματ' ἀγαλματα δαίτα πένεσθαι,
ἐξας τε ξύλα τ' ἄμφι καὶ ἀγλαὸν οἰσέμεν ύδωρ."  
430 δὲ ἔφαθ', οἱ δ' ἀρα πάντεσ ἐποίηνυν. ἦλθε μὲν ἀρ' Βοῦς
ἐκ τειόνων, ἦλθον δὲ θοῖς παρὰ νηὸς εἰσῆς
Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὀπλ' ἐν χερσὶν ἐξων χαλκήμα, πείρατα τέχνης,
ἀκμονά τε σφυράν τ' ἐνποιήτων τε πυράγην,
435 οἵσων τε χρυσὸν εἰργάζετο. ἦλθε δ' Ἀθήνη
ἱρῶν ἀντιόφα. γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἐδωκ'. ο δ' ἔπειτα Βοῦς κέρασιν περίχευεν
ἀσκήσας, έν' ἀγαλμα θεὰ κεχάροντο ἰδοῦσα.
Βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.
440 χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμόετι λέβητι
ῆλθεθεν ἐκ θαλάμου φέρων, ἑτέρη δ' ἔχεν οὐλᾶς
ἐν κανέω. πέλεκων δὲ μενεπόλεμος Ὀρασυμῆδης
δέων ἐχων ἐν χειρὶ παρίστατο Βοῦν ἐπικόψων.
Περσεύς δ'. ἀμνίων εἰχε. γέρων δ' ἱππηλάτα Νέστωρ
445 χέρνιβα τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη
ἐνχετ' ἀπαρχόμενος· κεφαλῆς τρίχας ἐν πυρί βάλλων
αὐτὰρ ἔπει ρ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος νῖός υπέρθυμος Ὀρασυμῆδης
ήλασεν ἀγχι στάς· πέλεκως δ' ἀπέκοψε τένοντας
450 αὐχενίους, λύσεν δὲ Βοῦς μένος. οἱ δ' ὀλὸνυξαν
θυγατέρες τε νυῶ τε καὶ αἰδοίῃ παράκοιτις
Νέστορος, Εὐρυδίκη πρέσβα Κλυμένου θυγατρῶν.
οἱ μὲν ἔπειτ' ἀνελύτες ἀπὸ χθονὸς εὐρυδείης
ἐσχον· ἀτὰρ σφάξει Πεισίστρατος ὀρχαμος ἄνδρῶν.
455 τῆς δ' ἔπει ἐκ μέλαν αἵμα ρύη, λίπε δ' ὡστέα θυμός,
ἀρ' ἀρα μν δέχεναν, ἄφαρ δ' ἐκ μηρία τάμνω
πάντα κατὰ μοίραν, κατὰ τε κυῖη ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ἀμοθέτησαν.
καὶ ὅ ἐπὶ σχῆμα οὐ γέρων, ἐπὶ δ' αἵθοπα οἴνον

460 λείβε· νέοι δὲ παρ' αὐτῶν ἔχον πεμπτῶβολα χερσίν. 

αὐτάρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,

μύστυλλόν τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῦσιν ἐπειραν,

ἀπτων δ' ἀκροτόρους ὀβελοὺς ἐν χερσίν ἔχοντες.

τόφρα δὲ Ἀθηναίων λούσεν καλὴν Πολυκάστη." 

465 Νέστορος ὀπλοτάτη θυγάτηρ Νηληνίάδαο.

αὐτάρ ἐπεὶ λούσεν τε καὶ ἔχρυσεν λίπ' ἔλαϊν,

ἀμφὶ δὲ μιν φάρος καλὸν βάλεν ὡδὲ χιτώνα,

ἔκ ρ' ἀσαμώθου βῆ δέμας ἀθανάτους ὁμοῖοις.

πάρ δ' ὃς γε Νέστορ' ἤδω κατ' ἄρ' ἐξετο, ποιμένα λαῶν.

470 οἱ δ' ἐπεὶ ὄπτησαν κρε' ὑπέρτερα καὶ ἐρύσαντο,

δαύνωθ' ἐξόμηνοι· ἐπὶ δ' ἄνερες ἐσθαλοὶ ὄροντο

οἴνων οἶνοχοιντες ἐνὶ χρυσόίοις δεπάσεον.

αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος εξ ἐρον ἐντο,

τοίσι δὲ μύθων ἧρχε Γερήνιος ἱππότα Νέστωρ.

475 "παίδες ἐμοὶ, ἀγε Τηλεμάχῳ καλλίτριχῳ ἱππους

ζευξαλθ' ὑφ' ἀρματ' ἀγοντες, ὅπα πρήσῃσιν ὀδοίο." 

ὡς ἐφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλὺν ὡδὲ πίθοντο,

καρπαλίμως δ' ἔξενζαν υφ' ἀρμασιν ὁκέας ἱππους.

ἐν δὲ γυνὴ ταμή συτον καὶ οἴνων ἔθηκεν

480 ὦσα τε, οἷα ἔδουσι διοτρεφέες βασιλῆς.

ἄν δ' ᾧρα Τηλεμάχος περικαλλέα βήσετο δίφρον·

πάρ δ' ᾧρα Νεστορίδης Πεισώπτρατος ὀρχαμος ἄνδρῶν

ἐς δίφρον τ' ἀνέβαυε καὶ ἤνια λάζετο χερσίν·

μάστιγες δ' ἐλάαυν, τὸ δ' οὐκ ἀέκοντε πετέοθην

485 ἐς τεδίον, λυπέτην δὲ Πύλον αὐτὰ πτολέεθρον.

οῖ δὲ πανημέριοι σείου ζυγον ἀμφὶς ἔχοντες.

δύσετο τ' ἁελιὸς σκιώντο τε πᾶσαι ἀγυιαί,

ἐς Φηρᾶς δ' ἱκοντο Διοκλῆσ ροτó δῶμα, 

νιέος Ἑρτιλυχοι, τὸν Ἀλφείδος τέκε παίδα.
490 ἐνθα δὲ νῦκτι ἀεσαν, ὃ δὲ τοῖς πάρ ἐξεινα θῆκεν.

ὁμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἰώς, ἵππους τε ζεύγυνντ’ ἀνα θ’ ἀρματα ποικίλ’ ἔβαινον. [ἐκ δ’ ἠλασαν προθύροι καὶ αἰθούσης ἐριδούποι.] μάστιξεν δ’ ἠλάαν, τῷ δ’ οὐκ ἀέκοντε πετέσθην.

495 ἵξεν δ’ ἐς πεδίον πυρηφόρον, ἐνθα δ’ ἔπειτα ἦνον ὀδόν· τοῖον γὰρ ὑπέκφερον ὥκεες ἵπποι. δύσετό τ’ Ἡλίους σκιῶντό τε πᾶσαι ἀγγιαί,
Τὰ ἐν Λακεδαιμονίῳ.

οἱ δ’ ἵπποι, κοίλην Λακεδαιμονίαν κητώσασαν, πρὸς δ’ ἀρα δῶματ’ ἔλασιν Μενελάου κυδαλίμουο· τὸν δ’ εὗρον δαινύντα γάμον πολλοὺσιν ζητοῦν νυέος ἦδε θυγατρὸς ἀμύμονος ὥ ἐνὶ οἰκῷ.

5 τὴν μὲν Ἀχιλλῆσος ῥήξινορός νιέιν πέμπειν· ἐν Τροίη γὰρ πρῶτον ὑπέσχετο καὶ κατένευσεν δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλευν. τὴν ἀρ’ ὦ γ’ ἐνθ’ ἦπτοις καὶ ἁρμασὶ πέμπτε νέεςβαι Μυρμιδόνων προτὶ ἄστυ περικλυτῶν, οἶσιν ἀναστεῖν.

10 νιέι δὲ Σπάρτηθεν Ἀλέκτορος ἅγετο κοῦρην, ὃς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης ἐκ δούλης. Ἐλένη δὲ θεοὶ γόνον συκέτ’ ἔφαινον, ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ’ ἔρατεινῆ, Ἐρμιόνην, ἦ εἶδος ἔχει χρυσῆς Ἀφροδίτης.

15 δ’ οἱ μὲν δαίμοντα καθ’ ὑψερεφές μέγα δῶμα γείτονες ἦδε ἦταν Μενελάου κυδαλίμουου τερπόμενοι· μετὰ δὲ σφιν ἐμέλπτεν θείος ἀοίδος φορμίζων, δοῦι δὲ κυβιστητήρε κατ’ αὐτούς, μολυής ἔξαρχοντος, ἐδίνευον κατὰ μέσσους.

20 τὸ δ’ αὐτ’ ἐν προθύρῳσι δόμοις αὐτῷ τε καὶ ἰππῳ, Τηλέμαχος θ’ ἦρως· καὶ Νέστορος ἀγλαὸς νύσι, στῆσαν. ὦ δὲ προμολὼν ἢδετο κρείων Ἐπεονεύς, ὀμηρὸς θεράτων Μενελάον κυδαλίμουο, βῆ δ’ ἤμεν ἀγγελεών διὰ δώματα ποιμένι λαῶν,
Τὰ ἐν Λακεδαίμονι.

ὁ δὲ ἴζων κοίλην Λακεδαίμονα κητώσεσσαν,
πρὸς δὲ ἄρα δῶματ' ἐλὼν Μενελάου κυδαλίμοιο·
τὸν δὲ εὗρον δαινύντα γάμον πολλοῖς ἵτησιν ὑίος ἦδὲ θυγατρὸς ἀμύμοιος ὑ ἐνὶ οίκῳ.

5 τὴν μὲν Ἀχιλλῆος ῥηξήνορος νιέί πέμπειν·
ἐν Ἑρωί γὰρ πρῶτον ὑπέσχετο καὶ κατένευσεν
dωσέμεναι, τούσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἀρ' δὲ γ' ἐνθ' ἰπποῦς καὶ ἄραμα πέμπε νέεσθαι
Μυρμιδόνως προτὶ ἀστὶν περικλυτὸν, ὅσιν ἀνασαὶν.

10 νιέι δὲ Σπάρτηθεν Ἀλέκτυρος ῥγετο κούρῃν,
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπάνθης
eκ δούλης· Ἐλείνη δὲ θεοὶ γόνον οὐκέτι ἔφαων,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατευήν,
Ἐρμύονι, ἤ εἰδὸς ἔχε χρυσῆς Ἀφροδίτης.

15 ὡς οἱ μὲν δαινύντο καθ' ὑψερεφές μέγα δῶμα
geίτονες ἦδὲ ἔται Μενελάου κυδαλίμοιο
tερπόμενοι· μετὰ δὲ σφιν ἐμέλπετο θείος ἀοιδὸς
φορμίζων, δοιδ' δὲ κυβιστητήρε κατ' αὐτούς,
μολῆς ἐξάρχοντος, ἐδίψευν κατὰ μέσσους.

20 τῷ δ' αὐτ' ἐν προθύροις δόμων αὐτῷ τε καὶ ἰππῶ,
Τηλέμαχος θ' ἤρως καὶ Νέστορος ἁγλαὸς ὡς,
στήσαν. ὃ δὲ προμολῶν ἴδετο κρείων Ἔτεωνεὺς,
ὁτηρησθ' θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἵμεν ἀγγελέων διὰ δῶματα ποιμένι λαῶν,
25 ἀγχοῦ δ' ἵσταμενος ἔπεα πτερόντα προσηύδα·
"zeugw δή των τώδε, διοτρεφές ὁ Μενέλαε, ἄνδρε δύω, γενεῦ δὲ Διὸς μεγάλου εἰκτόν. ἀλλ' εἴπ', ή σφων καταλύσομεν ὡκέας ἅπτους, ἥ ἄλλον πέμπτωμεν ἰκανέμεν, ὃς κε φιλήσῃ."  
30 τὸν δὲ μέγ' ὄχθησας προσέφη ξανθὸς Μενέλαος·
"οὐ μὲν νῆπιος ἵστα, Βοηθόδη 'Ετεώνευ, τὸ πρῶ· ἀτὰρ μὲν νῦν γε πάις ὃς νῆπια βάζεις. ἡ μὲν δὴ νῦν ξεινήμα πολλὰ φαγότε ἀλλων ἄνθρώπων δεύρ' ἱκόμεθ', αἱ κέ ποθε Ζεύς  
35 ἔξοπισω περ παύσῃ ὦξὺος. ἀλλὰ λῦ ἅπτους ξείνων, ἐς δ' αὐτοὺς προσέρω ἄγη θωνηθήναι."  
ὡς φάθ', δ' δὲ μεγάρου διέσθυτο, κέκλετο δ' ἄλλους ὁτρηροὺς θεράτους ἁμα σπέσθαι ἐοι αὐτῷ. οἶ δ' ἅπτους μὲν ἔλυσαν ὑπὸ ξυγοῦ ἰδρώντας,  
40 καὶ τοὺς μὲν κατέδησαν ἐφ' ἅπτεησι κάτησιν, πάρ δ' ἔβαλον ζεῖάς, ἀνὰ δὲ κρῆ λευκῶν ἐμῖξαι, ἀρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανώντα, αὐτοὺς δ' εἰσήγην θείων δόμον. οἱ δὲ ἱδόντες θαύμαξον κατὰ δῶμα διοτρεφέος βασιλῆος·  
45 ὡς τε γαρ ἰδεῦν αὐγίλη πέλεν ἦε σελήνης δῶμα καθ' ὑθερεφές Μενελάον κυδαλίμωοι. αὐτάρ ἔτει τάρπησαν ὁράμενοι φθαλμόων, ἐς ρ' ἀσαμίνθους βάντες ἐνξέστασα λούσαντο.  
τοὺς δ' ἐτεί οὐν δμωα λούσαν καὶ χρῖσαν ἐλαίῳ,  
50 ἀμφὶ δ' ἀρὰ χλαίνως ὀυλας βάλον ἥδε χτιώνας, ἐς ρα θρόνους ἔξοντο πάρ' Ἁτρέδην Μενέλαον. χέρνιβα δ' ἀμφίπολος προχώ ἐπέχεε φέρουσα καλὴ χρυσείη ὑπὲρ ἄργυροι λέβητος, νύμφαι· παρὰ δὲ ξεστὴν ἐτάνυςτε τράπεζαν.  
55 σιτοὺν δ' αἰδοίη ταμύ παρέθηκε φέρουσα,
eídaτα πόλλ' ἐπιθείσα χαριζομένη παρεόντων.
δαίτρος δὲ κρειῶν πῦνακας παρέθηκεν ἀείρας
παντοῖων, παρὰ δὲ σφὶ τίθει χρύσεια κύπελλα.
tὸ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος.

60 "σίτου θ' ἀπτεσθον καὶ χαϊρετον. αὐτὰρ ἐπειτα
δείπνου πασσαμένω εἴρησόμεθ', οἱ τυνές ἔστον
ἀνδρῶν· οὐ γὰρ σφὸν ἐν γένος ἀπόλωλε τοκήνων,
ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλῆων
σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τουούσδε τέκοιεν."

65 ὅς φάτο, καὶ σφιν νῦτα βῶος παρὰ πίονα θήκεν
ὅπτ' ἐν χερσίν ἐλῶν, τά ὅ ὅι γέρα πάρθεσαν αὐτῷ.
οἱ δ' ἐπ' ὅνειαθ' ἐτοίμα προκείμενα χεῖρας ιαλλοῦ.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἐρόν ἐντό,
δὴ τότε Τηλέμαχος προσεφῶνε Νέστορος νῦν

70 ἄγχι σχῶν κεφαλῆν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
"φράζεο, Νεστορίδη, τῷ ἐμφ' κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροτην καὶ δῶματα ἡχήντα
χρυσοῦ τ' ἠλέκτρον τε καὶ ἀργύρου ἢδ' ἔλεφαντος.
Ζηνὸς πον τοιήδε γ' Ὄλυμπίον ἐνδοθεν αὐλή,

75 οὔσα ταῦτ' ἀσπετα πολλά· σέβας μ' ἐχει εἰσορόωντα."

τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
καὶ σφεας φωνήσας ἐπεα πτερόεντα προσηθόδα.
"τέκνα φίλ', ἢ τοι Ζηνὶ βροτῶν οὐκ ἀν τις ἐρύζοι·
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔσσων.

80 ἀνδρῶν δ' ἢ κέν τίς μοι ἐρίσσεται ἢ καὶ οὐκὶ
κτήμασιν. τ' γὰρ πολλά παθῶν καὶ πόλλ' ἐπαληθεῖς
ηγαγόμην ἐν νυσι καὶ όγδοατο ἐτεί ἤλθον,
Κύπρον Φωνίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,
Ἀθηνᾶς θ' ἱκόμην καὶ Σιδώνιους καὶ Ἠρεμβοῦς
καὶ Διβύινην, ἵνα τ' ἄρως ἄφαρ κεραὶ τελεθοῦσιν.

85 τρίς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐναυτόν.
ἐνθα μὲν οὔτε ἀναξ ἐπιδεινὴς οὔτε τι πομην
tυροῦ καὶ κρεών οὐδὲ γλυκεροῖο γάλακτος,
ἀλλ’ αἰεὶ παρίχουσιν ἐπηεταυν γάλα θήσθαι.

90 εἰς έγὼ περὶ κείνα πολὼν βίωτον συναγείρων
ηλώμην, τείως μοι ἄδελφευ αἳλλοσ ἔπεφευν
λάβρη, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
δι οὗ τοι χαίρων τοίοδε κτεάτεσσιν άνάσσω.
καὶ πατέρων τάδε μέλλετ’ ακουέμεν, οἳ τινες ύμω

95 εἰσίν, ἔπει μάλαι πολλὰ πάθον, καὶ ἀπόλεσα οἶκον
εὗ μάλα ναιετάντα, κεχανδότα πολλὰ καὶ ἐσθλά.
ὅν ὀφελόν τριτάτην περ ἔχων ἐν δόμασι μοῦραν
ναίεω, οἳ δ’ ἄνδρες σοῦ έξμεναι, οἳ τὸτ’ οἴοντο
Τροή ἐν εὐρείᾳ έκάς ’Αργεος ἐπποβότοιο.

100 ἀλλ’ ἔμπης πάντας μὲν ὃδυρόμενοι καὶ ἀχεύων
πολλάκις ἐν μεγάρουι καθήμενοι ἠμετέροισιν
ἄλλοτε μὲν τε γόφ φρένα τέρπομαι, ἄλλοτε δ’ αὐτὲ
παύομαι· αἱμηρὸς δὲ κόρος κρυεροῦ γόου.
τῶν πάντων οὐ τόσσον ὃδυρομαι ἄχνυμενός περ,

105 ὡς ένός, ὃς τε μοι ύπνον ἀπεχθαίρει καὶ ἐδωδὴν
μυσωμένω, ἐπεὶ οὗ τις Ἀχαιῶν τόσσα μόγησεν,
ὅςο’ Ὄδυντες ἐμόγησε καὶ ἣρατο. τῷ δ’ ἀρ’ ἐμελλεν
αὐτῷ κήδε’ ἐσεθαί, ἐμοὶ δ’ ἄχος αἰέν ἄλαστον
κεῖνου, ὁπῶς δὴ δηρὸν ἀποίχεται, οὐδὲ τι ἴδμεν,

110 ζώει ὦ γ’ ἢ τέθνηκεν. ὃδυρονταί νῦ ποιν αὐτών
Δαέρτης θ’ ὦ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχος θ’, ὥν ἐλείπε νέον γεγαώτ’ ἐν οἴκῳ.”

ὡς φάτο, τῷ δ’ ἀρα πατρὸς υφ’ ἴμερον ὄρσε γόου.
δάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,

115 χλαίναιν πορφυρῆν ἀντ’ ὀφθαλμῶιν ἀνασχὼν
ἀμφοτέρησιν χερσι. νόησε δὲ μων Μενέλαος,
μερμήριζε δ’ ἐπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 Homer's Odyssey IV.

ηὲ μὲν αὐτὸν πατρὸς ἐὰςειε μνησθῆναι
ἡ τρῶτ' ἐξερέωτο ἐκαστά τε πειρήσαιτο.

120 εἰςοῦ δ' ταῦθ' ἀρμαυε κατὰ φρίνα καὶ κατὰ θυμόν,
ἐκ δ' 'Ελένη θαλάμου θυώδεος υψορόφοιο
ήλυθεν 'Αρτέμιδι χρυσηλακάτῳ ἐκκύλια.

τῇ δ' ἀρ' ἀμ' 'Αδρήστῃ κλισίην εὐτυκτὸν ἔθηκεν,
'Αλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίων,

125 Ψυλῶ δ' ἀργύρεον τάλαρον φέρε, τὸν οἱ ἐδωκεν
'Αλκάνδρη, Πολύβουο δάμαρ, ὅς ἐναι ἐν Ἡθῆς:
Ἀγνατής, δὴ πλείστα δόμους ἐν κτήματα κεῖται·
δὲ Μενελάῳ δῶκε ἐν ἀργυρίας ἀσαμίθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῦ τάλαντα.

130 χωρὶς δ' αὖθ' Ἐλένῃ ἀλοχος πόρε κάλλιμα δῶρα·
χρυσέθην τ' ἡλακάτην τάλαρον θ' υπόκυκλον ὁπάσσειν
ἀργύρεον, χρυσῷ δ' ἐπὶ χείλεα κεκράντο.

τὸν ρά οἱ ἀμφίτολος Ψυλῶ παρέθηκε φέρουσα
νήματος ἀσκητοῦ βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ

135 ἡλακάτη τετάνυστο ἴδνεφῆς ἔρος ἔχουσα.
ἐζετὸ δ' ἐν κλισμῷ, ὅτι δὲ θρήνου ποσὶν ἦν.
αὐτίκα δ' ἦ γ' ἐπέεσοι πόσιν ἐρέεινεν ἐκαστά.

"Ἰδμεν δὴ, Μενέλαια διορθεφές, οἴ των οἴδε
ἀνδρῶν εὐχετῶνται ἰκανέμεν ἡμετερον δῶ;

140 ψεύσωμαι ἥ ἐτυμον ἔρέω; κέλεται δὲ μὲ θυμός.

οὔ γὰρ πὼ τινά φημὶ ἐοικότα· ὅδε ἱδέσθαι
οὔτ' ἀνδρ' οὔτε γνυαίκα, σέβας μ' ἔχει εἰσορώσαν,
ὅς δὲ 'Οδυσσῆος μεγαλήτορος ὑπὸ ἐοικεν,
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαώτ' ἐνί οἰκῳ

145 κεῖνος ἀνήρ, ὅτι ἐμεῖο κυνώπιδος εἶνερ' 'Αχαίολ
ηλθεν ὑπὸ Τροίῃν πόλεμον θρασὺν ὀρμαίνοντες·

τὴν δ' ἀπαμειβόμενος προσέφη ξαυθὸς Μενέλαιος·

"οὔτω νῦν καὶ ἐγὼ νοεώ, γύναι, ὅς σὺ εἴσκεις.
κείνου γὰρ τοιούτες τοιούτες τε χείρες
150 ὀφθαλμῶν τε βολαί κεφαλῆς τ᾽ ἐφύπερθε τε χαίται.
καὶ νῦν ἡ τοῦ ἔγνω μεμνημένος ἀμφ᾽ Ὀδυσσῆι
μυθεόμην, οὐκα κείνος οἰζύσας ἐμόγγῃσεν
ἀμφ᾽ ἐμοὶ, αὐτὰρ ὁ πυκνὸν ὑπ᾽ ὀφρύσι δάκρυν ἐβεν
χλαῖναν πορφυρέην ἀντ᾽ ὀφθαλμοῖν ἀνασχόν.
"155 τὸν δ᾽ αὐτὶ Νεστορίδης Πεισώστρατος ἀντὶον ἦνδα·
"Απρείδη Μενέλαια διοτρεφές, ὠρχαμε λαῶν,
κείνου μὲν τοι ὅδ᾽ ὕδως ἐτήτυμνω, ὡς ἁγορεύεις·
ἀλλὰ σαβόρων ἐστὶ, νεμεσσάται δ᾽ ἐνι θυμῷ
δὲ ἐλθὼν τὸ πρὸτον ἐπεσβολίας ἀναφαινεῖν
160 ἀντα σέθεν, τοῦ νῦν θεοὺ ὡς τερτόμεθ' αὐδῆ.
αὐτὰρ ἐμὲ προέηκε Γερήνως ἀπόκτα Νέστωρ
τῳ ἀμα πομπὸν ἔπεσθαι· ἐέλεδετο γὰρ σε ἱδέσθαι,
ὅφρα οἱ ἦ τι ἔπος ὑποθήσει ἢ τι ἔργων.
πολλὰ γὰρ ἄλγε ἔχει πατρὸς πάις οἰχομένωι
165 ἐν μεγάροις, ὅ μὴ ἄλλοι ἄοσσητῆρες ἔσων,
ὡς νῦν Τηλεμάχῳ ὁ μὲν οἰχεταί, οὐδὲ ὦ ἄλλοι
εἰσ᾽, οἱ κεν κατὰ δῆμον ἀλάκροις κακότητα."
τὸν δ᾽ ἀπαμειβόμενος προσόφη ξανθὸς Μενέλαος·
"ὁ πότοι, ἡ μάλα δὴ φίλον ἄνερος νῦς ἔμοι δῶ
170 ἵκεθ', ὦ ἐικε' ἐμεῖο πολέας ἐμόγγῃσεν ἀέθλους·
καὶ μὲν ἔφην ἐλθόντα φιλησέμεν ἐξόχον ἄλλων
'Ἀργείων, εἰ νῦν ὑπειρ ἄλα νόστοιν ἐδωκεν
νησὶ θοησὶ γενέσθαι Ὀλύμπιος εὐρύστα Ζεὺς.
καὶ κέ οἱ ἩἈργεὶ νάσσα πόλιν καὶ δῶματ' ἐτευξα,
175 ἕξ Ίθάκης ἀγαγῶν σὺν κτήμασι καὶ τέκει οἱ
cαι πᾶσιν λαοῖσι, μίναν πόλιν ἐξαλαπάξας,
οὶ περιωνατόους, ἀνάσσονται δ᾽ ἐμοὶ αὐτῷ.
καὶ κε θάμ' ἐνθάδ' ἑόντες ἐμισγόμεθ' οὔδε κεν ἰμέας
ἄλλο διέκρινεν φιλέοντε τε τερπομένω τε,
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180 πρὶν γ' ὅτε δὴ θανάτου μέλιν νέφος ἀμφεκάλυψεν. ἀλλὰ τὰ μὲν ποὺ μέλλειν ἀγάσσεσθαι θεὸς αὐτὸς, ὃς κεῖνον δύστην ἀνόστιμον ὦν ἔθηκεν.”

δὲ φάτο, τούτα δὲ πᾶσιν ὡς ἵμερον ἄρσε γόοιο. κλαίε μὲν Ὁργείη Ἑλένη, Δίος ἐκγεγαίνα, 185 κλαίε δὲ Τηλέμαχος τε καὶ Ἀτρέιδης Μενέλαος· ὦ νῦν ᾧρα Νέστορος νῦς ἀδακρύτω ἔχεν ὅσει· 

μνῆσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχου, τόν ῥ’ Ἡνὸς ἐκτεινε φαινήσι ἀγλαὸς νῦς· 

τοῦ ῥ’ ἐπιμνησθεὶς ἕπει πτερόντ’ ἀγόρευεν.

190 “Ἀτρέιδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 

Νέστωρ φάσχ’ ὁ γέρων, ὡς ἐπιμνησίμεθα σεῖο

οἶσιν εἰ μεγάρουσι, καὶ ἀλλήλους ἐρέομεν·

καὶ νῦν, εἰ τί που ἔστι, πίθοιο μοι· οὐ γὰρ ἐγὼ γε 

tέρπομ’ ὄνυρόμενος μεταδότης, ἀλλὰ καὶ ἧς

195 ἔστεται ἱριγένεια· νεμεσσῶμαι γε μὲν οὐδὲν 

κλαίειν, ὃς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη
tοῦτό νῦ καὶ γέρας οἶον ὦξυροῖς βροτοῖσιν,

κερασθαὶ τε κόμης βαλέει τ’ ἀπὸ δάκρυ παρεῖδων.

καὶ γὰρ ἔμοις τέθηκεν ἀδελφεός, οὐ τι κάκιστος

200 Ἀργείων· μέλλεις δὲ σὺ ἱδομεν· οὐ γὰρ ἐγὼ γε 

ἡπτὴσ’ οὐδὲ ἵδον· περὶ δ’ ἄλλων φασὶ γενέσθαι Ἀντιλόχου, περὶ μὲν θείων ταχὺν ἢδὲ μαχητήν.”

τὸν δ’ ἀπαμειβόμενος προσεφή ξανθὸς Μενέλαος·

“ὁ φίλ’, ἐπει τόσα ἐίπτες, ὃς’ ἄν πεπνυμένος ἂν ἤρ

205 εἴποι καὶ ρέξει, καὶ ὅσ προγενέστερος εἶη
tοῖον γὰρ καὶ πατρός, δ’ καὶ πεπνυμένα βάζεις. 

ῥέει δ’ ἀριγνωτός γόνος ἄνερος, ὃ τε Κρονίων

ὀλβὸν ἐπικλώσῃ γαμέουτί τε γενομένῳ τε, 

ὡς νῦν Νέστορι δῶκε διαμπερῆς ἦματα πάντα

210 αὐτὸν μὲν λυπαρός γηρασκέμεν ἐν μεγάρουσιν,
νέας αὖ πινυτοὺς τε καὶ ἔγχεσιν εἶναι ἀριστοῦς.
ημεῖς δὲ κλαυθμῶν μὲν ἐάσομεν, ὅς πρὶν ἔτυχθη,
δόρποι δ' ἐξαύτις μνησώμεθα, χερσὶ δ' ἐφ' ὦδωρ
χειράντων. μῦθοι δὲ καὶ ἥσθεν περ ἔσονται
215 Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλουσιν.
ὅς ἔφατ', Ἀσφαλίων δ' ἄρ' ὦδωρ ἐπὶ χείρας ἔχευεν,
ότερης θεράτων Μενελάου κυδαλίμοιο.
οἱ δ' ἔπ' ὄνειαθ' ἐτόιμα προκείμενα χείρας ἔκαλλον.
ἐνθ' αὖτ' ἀλλ' ἑνόησ' Ἐλένη Δίος ἐκγεγανία.
220 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακαν, ἐνθεὶς ἑπινον,
υηπενθεὶς τ' ἁχολόν τε, κακῶν ἐπίληθον ἀπάντων.
ὅς τοῦ καταβροζεὶς, ἐπὶν κρητηρίμα μγείη,
οὐ κεν ἐφημερίος γε βάλοι κατὰ δάκρυ παρείων,
οὐδὲ εἰ οἱ καταεθναίμη μήτηρ τε πατήρ τε,
225 οὐδὲ εἰ οἱ προπάρουθεν ἄδελφεδον ἢ φίλον νῦν
χαλκῷ δημώφεν, ὁ δ' ὀφθαλμοὺς ὄρφο.
τοῖς Δίος θυγάτηρ ἔχει φάρμακα μετίσεντα
ἔσθλα, τά οἱ Πολύδαμμι πόρεν Θόνος παράκοιτις
Αἰγυπτία, τῇ πλείστα φέρει χείδωρος ἄρουρα.
230 φάρμακα, πολλά μὲν ἔσθλα μεμιγμένα πολλὰ δὲ λυγρά·
ἡτρός δὲ ἐκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἢ γὰρ Παιήνον εἰσὶ γενέθλιος.
αὐτάρ ἐπεί δ' ἐνεῖκε κέλευσε τε οἰνοχοήσαι,
ἐξαύτις μύθουσιν ἀμειβομένη προσέευπεν.
235 "Ἀτρείδη Μενέλαις διστρέφεις ἢδε καὶ οἶδε
ἀνδρῶν ἐσθλῶν παιδε, ἀτὰρ θεὸς ἀλλοτε ἅλλῳ
Ζεὺς ἀγαθόν τε κακὸν τε διδοί. δύναται γὰρ ἄπαντα·
ἡ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάρουσι
καὶ μῦθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.
240 πάντα μὲν οὐκ ἢν ἐγὼ μυθήσομαι οὐδ' ὄνομήνω,
ὅσσοι Ὁδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι.
56  HOMER'S ODYSSEY IV.

άλλ' οίον τόδ' ἐρείξε καὶ ἔτλη καρτερὸς ἀνὴρ δήμῳ ἐνί Τρώων, ὡθὶ πάσχετε πῆματ' Ἀχαῖοι. αὐτὸν μὲν πληγῆσιν ἀεικελήσι δαμάσσασ,

245 σπεῖρα κάκ' ἀμφ' ὁμοιοί βαλῶν, οἵκην έοικῶς ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρνάγιουν· ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἦσκεν,

δέκτη, ὅς οὐδὲν τοῖος ἔην ἐπὶ νησίων Ὂ Αχαίων.

τῷ ᾰκελος κατέδυ Τρώων πόλιν· οἱ δ' ἀβάκησαν

250 πάντες· ἐγὼ δὲ μὲν οὕη ἀνέγγυν τοῖον ἔόντα, καὶ μὲν ἀνειρώτως· ὃ δὲ κερδοσύνη ἀλέευεν.

άλλ' ὅτε δὴ μὲν ἐγὼ λόεον καὶ χρῖον ἑλαιῶρ, ἄμφι δὲ εἴματα ἑσσα καὶ ὁμοσα καρτερὸν ὤρκον μὴ μὲν πρὸν 'Οδυσῆα μετὰ Τρώεσσ' ἀναφηναι,

255 πρὶν γε τὸν ἔσ νήας τε θοᾶς κλισίας τ' ἀφικέσθαι, καὶ τὸτε δὴ μοι πάντα νόον κατέλεξεν Ὂ Αχαῖων.

πολλοὺς δὲ Τρώων κτείνας πανῆκει χαλκῷ ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόων ἥγαγε πολλὴν. ἐνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυνον· αὐτὰρ ἐμὸν κῆρ

260 χαίρ', ἐπεὶ ἦδη μοί κραδίη τέτραπτο νέεσθαι ἄψ οἰκόνδ', ἀτην. δὲ μετέστενον, ἤν ἀφροδίτη δώχ', ὅτε μ' ἡγαγ' ἐκείσε φίλης ἀπὸ πατρίδος αἴης, πατδὲ τ' ἐμὴν νοσφυσσαμένην θάλαμον τε πόσω τε ὦ τευ δευόμενον, οὔτ' ἃρ φρένας οὔτε τι εἴδος."

265 τὴν δ' ἀπαμεβόμενος προσφή ἕανθος Μενέλαος· "ναὶ δὴ ταῦτα γε πάντα, γύναι, κατὰ μοὐρὰν έειπὲς.

'Neill μὲν πολέων ἐδάην βουλὴν τε νόον τε ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαϊῶν·

άλλ' οὐ τω τοιοῦτον ἐγὼν ἰδον ὄφθαλμοῖσιν,

270 οίον 'Οδυσσῆος ταλασσόφρονος ἐσκε φίλον κῆρ. οίον καὶ τὸδ' ἐρείξε καὶ ἑτή καρτερὸς ἀνήρ ἰππῷ ἐνι ἠεστῷ, ὕν ἐνήμεθα πάντες ἀμιστοί
Αργείων Τράωσε το φόνον καὶ κῆρα φέροντες. ἤλθες ἔπειτα σὺ κεῖσθα· κελευσθήμεναι δὲ σ’ ἐμελλέν 275 δαίμων, ὅσ Τράωσεν ἐβούλετο κύδος ὅρεξαι· καὶ τοι Χήροβος θεοείκελος ἔστη· Ἰούση· τρίς δὲ περίστειξας κοίλον λόχον ἀμφαφόσωσα, ἐκ δ’ ἀνομακλήθην Δαναῶν ὄνομαζες ἀρίστους, πάντων Ἀργείων φωνὴν ἵσκουσ’ ἀλόχουσιν.

280 αὐτὰρ ἐγώ καὶ Τυδείδης καὶ δῖος Ὁδυσσεύς ἦμενοι ἐν μέσσοισιν ἀκούσαμεν, ὡς ἐβόητας. ναὶ μὲν ἀμφοτέρω μενεήμαμεν ὁρμηθέντες ἢ ἐξελθέμεναι ἢ ἐνδοθεὶν αὐτ’ ὑπακούσαι· ἀλλ’ Ὁδυσσεύς κατέρυκε καὶ ἐσχέθην ἰεμένω περ.

285 ἀν’ ἀλλοι μὲν πάντες ἀκὴν ἔσαν νὺς Ἀχαίων, "Ἀντικλος δὲ σέ γ’ οἶος ἀμείσασθαι ἐπέσουσ’ ἦθελεν. ἀλλ’ Ὁδυσσεύς ἔπι μάστακα χερσὶ πίεζεν νωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαίους· τόφρα δ’ ἕχ’, ὁφρα σε νόσφιν ἀπῆγαγε Παλλᾶς Ἀθήνη.”

290 τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἦδα· "Ἀτρείδη Μενέλαε διστρεφέσ, ὀρχαμε λαῶν, ἀλγιον· οὐ γάρ οὐ τι τά γ’ ἦρκεσε λυγρὸν ὀλέθρον, οὐδ’ εἰ οἱ κραδίῃ γε σιδηρῇ ἐνδοθεὶ ἦν. ἀλλ’ ἀγετ’ εἰς εὐνῇ τράπεζ’ ἤμεας, ὁφρα καὶ ἦδη 295 ὑπὼν ὑπὸ γλυκερῷ ταρπώμεθα κομμῆβατες.”

δ’ ἐφατ’, Ἀργείη δ’ Ἑλένη δμωῆσι κέλευσεν δέμνι’ ὑπ’ αἰθούσῃ θέμεναι καὶ ρήγεα καλὰ πορφύρε’ ἐμβαλέειν στορέσαι τ’ ἐφύπερθε τάπητας, χλαίνας τ’ ἐνθέμεναι οὐλὶς καθύπερθεν ἑσασθαί.

300 αἱ δ’ ἰσαν ἐκ μεγάροι δόας μετὰ χερσὶν ἔχουσαι, δέμνια δὲ στόρεσαν, ἐκ δὲ ἔείνους ἄγε κηρυξ. οἱ μὲν ἃρ’ ἐν προδόμῳ δόμου αὐτόθι κομμῆσαντο, Τηλέμαχος θ’ ἄρως καὶ Νέστορος ἀγλαὸς νιός·
'Ατρείδης δὲ καθεύδε μυχῶι δόμοιν ύψηλώον,
305 πάρ δ' Ἑλένῃ ταυτπεπλοσ ἐλέξατο, δία γυναικῶν.
 ἦμος δ' ἤριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
ἀφ' ἄρ' ἐξ εὐνήψι βοήν ἀγαθὸς Μενέλαος
ἐίματα ἐσσάμενος, περὶ δὲ ἔξιφος ὃς ἥπε' ἀμφι,
ποσμὶ δ' ὑπὸ λιπαροῦσιν ἔδησατο καλὰ πέδυλα,
310 βὴ δ' ἵμεν ἐκ θαλάμωι θεὶ ἐναλίγκιος ἄντηρ,
Τηλεμάχῳ δὲ παρίζεν, ἔτοσ τ' ἔφατ' ἐκ τ' ὄνομαζεν·
"τίπτε δὲ σε χρεώι δεύρ' ἤγαγε, Τηλεμάχ', ἦρως,
ἐς Δακεδαίμονα διὰν ἐπ' εὐρέα νῶτα θαλάσσης;
δήμων ἦ ἱδιον; τόδε μοι νημερτῆς ἐνίσπες."
315 τὸν δ' αὐ Τηλεμάχως πεπνυμένος ἀντίον ἤοδα·
"'Ατρείδη Μενέλαε διοτρεφές, ὀρχαμε λαῦν,
ἥλυθον, εἰ τινὰ μοι κληρδόνα πατρὸς ἐνίσποις.
ἐσθελεῖν μοι οἶκοι, ὅλωλε δὲ πίονα ἔργα·
δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οὐ τέ. μοι αἰεὶ
320 μὴλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἐλκας βοῦς,
μητρὸς ἐμῆς μνηστήρες ὑπέρβιον ὑβρῶν ἔχουτες.
τούνεκα νῦν τὰ σὰ γονώαθ' ἱκάνομαι, αἴ η ἔθεληγθα
κεῖνου λυγρὸν ὀλεθρὸν ἐνυπεῖν, εἰ που ὅπωπας
ὀφθαλμοῦτι τεῦσιν ἡ ἀλλον μῦθον ἀκουσας
325 πλαζομένου· περὶ γὰρ μῖν ὤξυρον τέκε μῆτηρ.
μηδὲ τί μ' αἰδόμενοι μελίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον, ὅπως ἡμεθα νομήσῃς.
λίσσομαι, εἰ ποτὲ τοῖ τι πατηρ ἐμὸς ἐσθλὸς 'Οδυσσεὺς
ἡ ἐπος ἴτ' τι ἔργον ὑποστάς ἐξετίλεσσεν
330 δὴμῳ ἐνὶ Τρώων, οθὶ πάσχετε πῆματ' Ἀχαιοί,
τῶν νῦν μοι μνήσια καὶ μοι νηµερτῆς ἐνίσπες."
τὸν δὲ μέγ' ὀρθήςας προσέφη ξανθὸς Μενέλαος·
"ὡ πόποι, ἡ μᾶλα δὴ κρατερόφρονος ἀνδρὸς ἐν εἰνὴ
ἡθελον εὐνηθήναι ἀνάλκιδες αὐτοὶ ἐόντες.
MENELAUS.
(Vatican, Rome.)
335 ὡς δ΄ ὀπότε ἐν ἔμπλοχῳ ἑλαφος κρατεροίο λέοντος νεβροῦς κομήσασα νεγενεάς γαλαθηνοὺς κνημοὺς ἐξερέψει καὶ ἄγκεα ποιήντα βοσκομένη, ὦ δ΄ ἐπειτά ἐγὼ εἰσηλθεν εὐνήν, ἀμφοτέροις δὲ τοῖσιν ἄεικέα πότμον ἐφῆκεν,
340 ὡς Ὠδυσσεὺς κείνωσι ταῖς ἄεικεα πότμον ἐφήσει. αἷ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλον, τοῖσι ἐὼν, οἷος ποτ’ ἐνεκτιμεν ἐνὶ Δέσβῳ ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστάς, καὶ δ΄ ἐβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί, τοῖσι ἐὼν μνηστήρων ὀμιλήσειν Ὠδυσσεὺς· πάντες κ΄ ἔκπυροι τε γενούσατο πικρόγαμοι τε. ταύτα δ’, α μ’ εἰρωτᾶς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε ἄλλα παρεξ εἴπομι παρακλίδον, οὕτ’ ἀπατήσω, ἄλλα τὰ μέν μοι ἔειπε γέρων ἄλιος νημερῆς, 350 τῶν οὐδέν τοι ἐγὼ κρύψω ἐπος οὐδ’ ἐπικεύσω.

Αἰγύπτῳ μ’ ἔτι δεόρο θεοὶ μεμαῦτα νέεσθαι ἔσχον, ἐπεὶ οὖ σφων ἔρεξα τεληνέσσας ἐκατόμβας. οἱ δ’ αἰεὶ βούλοντο θεοὶ μεμνησθαι ἐφετεῖν. νῆσος ἐπειτά τις ἐστὶ πολυκλύστω ἐνὶ πόντῳ
355 Αἰγύπτου προπάροισε, Φάρον δὲ ἐκ κυκλῆσκουσιν, τόσον ἀνεβ’ ὅσον τε πανημερή γλαφυρὴ νηὸς ἴνασεν, ὃ λιγὺς οὗρος ἐπιπνείησθαι ὀπισθεν· ἐν δὲ λιμὴν ἕωρομος, οθεν τ’ ἀπὸ νῆας ἐίσας ἐς πόντον βᾶλλοσιν, ἀφυσάμενοι μέλαν ὕδωρ.

360 ἐνθα μ’ ἐεύκοσιν ἡματ’ ἐχον θεοί, οὐδέ ποτ’ οὖροι πνεύνοντες φαίνονθ’ ἄλιαες, οἱ ρά τε νῆῶν πομηθὲς γίγνονται ἐπ’ εὐρία νῶτα θαλάσσης. καὶ νῦ κεν ἡμα πάντα κατέφθιτο καὶ μένε’ ἀνδρῶν, εἰ μή τίς με θεῶν ὁλοφύρατο καὶ με σάωσεν,
365 Πρωτέος ἰφθίμου θυγάτηρ ἀλίου γέροντος,
Εἰδοθέν· τῇ γάρ ρα μάλιστά γε θυμὸν ὄρινα.
ἡ μ' ὦφ ἐρροντὶ συνήντετο νόσφων ἐταίρων.
αἰεὶ γὰρ περὶ νήσου ἀλώμενοι ἰχθυόπων
γναμπτοῖς ἀγκύστροισιν, ἔτερε δὲ γαστέρα λιμός.

370 ἡ δὲ μεν ἄγχι στᾶσα ἔτος φάτο φώνησεν τε·
'νῆπιός εἰς, ὃ ξεῖνε, λίθη τόσον ἡδὲ χαλύφρων,
ἡ ἐκὼν μεθέες καὶ τέρπει τα ἁγαε πάσχων;
ὡς δὴ δήθ', ἐνὶ νήσῳ ἐρύκειαι, οὐδὲ τι τέκμωρ
ἐυρέμεναι σύνασαι, μνύθει δὲ τοι ήτορ ἐταίρων.'

375 ὃς ἔφατ', αὐτὰρ ἐγώ μν ἁμειβόμενος προσέειπον·
'ἐκ μέν τοι ἔρεω, ἥ τις σύ πέρ ἐσσι θεάων,
ὡς ἐγώ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω
ἀθανάτους ἀλίτεσθαι, οἱ ὑφανὸν εὑρὶν ἔχουσων.
ἀλλὰ σύ πέρ μοι εἰπέ, θεοί δὲ τε πάντα ἵσασω,
380 ὃς τίς μ' ἁθανάτων πεδάς καὶ ἔθησε κελεύθουν,
νόστον θ', ὡς ἔπι πόντον ἔλευσομαι ἰχθυόντα.'
ὡς ἐφάμην, ἡ δ' αὐτίκ' ἁμείβετο διὰ θεάων·
'tουγάρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύωσω.
πωλείται τις δεύρο γέρων ἄλιος νημερτής
385 ἁθανάτος Πρωτέως Αἰγύπτιος, ὃς τε θαλάσσης
πάσης βένθεα οἶδε, Ποσειδῶνος ὑποδμῶς·
tὸν δὲ τ' ἐμὸν φασὶν πατέρ' ἐμενεὶ ἡδὲ τεκέσθαι.
tὸν γ' εἰ πος σὺ δύναιο λοχησάμενος λελαβέσθαι,
ὅς κέν τοι εἴπῃς εἴδοιν καὶ μέτρα κελεύθουν,
390 νόστον θ', ὡς ἔπι πόντον ἔλευσειν ἰχθυόντα·
καὶ δὲ κέ τοι εἴπῃς, διοτρεφές, αἰ κ' ἐθήλησθα,
ὅτι τοι ἐν μεγάροις κακῶν τ' ἁγαθὸν τε τέτυκται
οἰχομένου σέθεν δολιχῆν ὀδὸν ἄργαλένην τε·
ὡς ἔφατ', αὐτὰρ ἐγώ μν ἁμειβόμενος προσέειπον·
395 'αὐτὴ νῦν φράζεν σὺ λόχον θείοιο γέροντος,
μή πῶς με προϊδὼν ἥρ προδαεῖς ἀλέηται·
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμήναι·
διὸ ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
400 ἡμὸς δ' ἥλιος μέσον ὑφρανόν ἀμφιβεβηκή,
τῆμος ἀρ' ἐξ ἀλὸς εἰσὶ γέρων ἀλὸς νημερτῆς
πνοῆ ὑπὸ Ζεσφύρου μελαιὴν φρικὶ καλυφθέεις,
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
ἀμφὶ δὲ μω φῶκαι νέποδες καλῆς ἀλοσύνης
405 ἀθρόαι εὐδοκοῦσιν, πολιῆς ἀλὸς ἐξαναδύσαι,
πικρὸν ἀποτυπειοῦσαι ἀλὸς πολυβιβεθέος ὀδμήν.
ἐνθα σ' ἐγών ἀγαγούσα ἁμ' ἕοις φανομένην
ἐυνάσω ἔξεις· σοῦ δ' ἐν κρύνασθαι ἐταῖρος
τρεῖς, οἱ τοι παρὰ νημοῖν ἐνοσέλμουσιν ἀριστοῖ.
410 πάντα δὲ τοῦ ἐρέω ὀλοφώα τοῦ γύροντος.
φῶκας μὲν τοῖς πρῶτον ἀριθμῷς καὶ ἐπεισῶν·
αὐτάρ ἔπην πάσας πεμπάσσεται ἢδε ἰδητι,
λέξεται ἐν μέσσην νομεῖς ὡς πώσι μῆλων.
τὸν μὲν ἔπην δὴ πρῶτα κατευ θηθέντα ἴδησθε,
415 καὶ τὸτ' ἐπειθ' ύμίν μελέτω κάρτος τε βίῃ τε,
αὖθι δ' ἐξεῖν μεμαθὰ, καὶ ἐσσύμενόν πέρ ἄλυξαι.
πάντα δὲ γυγνόμενοι περιήγηται, ὅσο' ἐπὶ γαῖαν
ἔρπετα γύγνονται, καὶ ὄδωρ καὶ θεσπιδάες πῦρ·
ὁμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζων.
420 ἀλλ' ὅτα λέγει δή σο' αὐτός ἀνείρηται ἐπέεσσον,
τοίος εὖν, ὃιν κε κατευ θηθέντα ἴδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λύσαι τε γέροντα,
ἡρως, εἰρεσθαι δὲ, θεῶν ὃς τίς σε χαλέπτει,
νόστον θ', ὃς ἐπὶ πόντου ἐλεύσει ἱχθυόντα·
425 ὃς εἶποῦσ' ὑπὸ πόντου ἐδύστετο κυμαίνοντα.
αὐτάρ ἐγὼν ἐπὶ νήας, ὃθ' ἐστασαν ἐν ψαμάθοισιν,
ἡια, πολλ' δὲ μοι κραδὴ πόρφυρε κιόντι.
αὐτὰρ ἐπεὶ ἡ ἡμας κατήλυθον ἥδε θάλασσαν, δόρτον θ' ὁπλισάμεσθ', ἐπὶ τ' ἦλθεν ἀμβροσίη νύξ·

430 δὴ τὸτε κοιμήθημεν ἐπὶ ῥηγμῖν θαλάσσης.
ἡμὸς δ' ἠργεύεινα φάνη ῥοδοδάκτυλος Ἡώς, καὶ τὸτε δὴ παρὰ θύνα θαλάσσης εὐρυπόροιο ἤτα πολλὰ θεοὺς γουνοῦμενος· αὐτὰρ ἐταῦροι τρεῖς ἄγον, οὐσὶ μάλιστα τεποῖθεα πᾶσαι ἐπὶ ἱθύν.

435 τόφρα δ' ἀρ' ή γ' ὑποδύσα θαλάσσης εὐρέα κόλπων τέσσαρα φωκάων ἐκ πόντου δέρματ' ἐνεικεν·
πάντα δ' ἔσαν νεόδαρτα· δόλων δ' ἐπεμήδετο πατρί. εὐνὰς δ' ἐν φαμάθουσι διαγλάψαι' ἄλησιν ἥστο μένουσ'· ἥμεις δὲ μάλα σχεδὸν ἠλθομεν αὐτῆς·

440 ἐξείης δ' εὔνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστῳ.
ἐνθα κεν αἰνώτατος λόχος ἐπλετο· τείρε γάρ αἰνός φωκάων ἀλιστρεφέων ὅλοτατος ὅδμή·
τίς γάρ κ' ειναλίω παρὰ κῆτει κουμηθεί; ἀλλ' αὕτη ἐσάωσε καὶ ἐφράσατο μέγ' ὅνειαρ·

445 ἀμβροσίην ὑπὸ βίνα ἐκάστῳ θῆκε φέρουσα ἡδὺ μάλα πνείουσαν, ὀλέσσε δὲ κῆτεος ὅδμήν.
πᾶσαν δ' ἠοίην μένομεν τετληρότι θυμῷ·
φῶκαι δ' ἔξ ἄλος ἠλθον ἀολλέεις. αἰ μὲν ἐπειτα. ἐξῆς εὐνάζοντο παρὰ ῥηγμίνι θαλάσσης·

450 ἐνδίος δ' ὁ γέρων ἦλθ' ἔξ ἄλος, εἴρε δὲ φῶκας ἀτρεφέας, πᾶσας δ' ἦρ' ἔποχετο, λέκτο δ' ἀριθμῶν. ἐν δ' ἡμέας πρῶτος λέγε κῆτεςω, οὐδὲ τι θυμῷ ἀπόθη δόλων εὔαι· ἐπειτα. δἐ λέκτο καὶ αὐτός.
ήμεις δὲ ἰάχοντες ἐπεσοῦμεθ', ἀμφὶ δὲ χεῖρας

455 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, ἀλλ' ή τοι πρῶτιστα λέων γένετ' ἦνγενεος, αὐτὰρ ἐπειτα δράκων καὶ πάρδαλες ἢδὲ μέγας σῶς·
γίγνετο δ' ὑγρὸν ὅδωρ καὶ δένδρεον ψιπέτηλον·
ήμεῖς δ’ ἀστεριφέως ἔχομεν τετληνότι θυμῷ.

460 ἀλλ’ οτε δὴ ρ’ ἄνιας ο γέρων ὀλοφώια εἴδώς,
καὶ τότε δὴ μ’ ἐπέεσσιν ἀνειρόμενος προσεέπιπεν·
‘τίς νῦ τοι, Ἀτρέος νιέ, θεῶν συμφράσσατο βουλάς,
οὕρα μ’ ἐλοις ἀέκοντα λοχησάμενος; τέο σε χρή;’
ὡς ἐφαι’, αὐτὰρ ἐγὼ μιν ἀμείβόμενος προσεέπιπον.

465 οἴσθα, γέρων· τὶ με ταῦτα παρατροπέων ἐρεείνεις;
ὡς δὴ δὴθ’ ἐν νῆσῳ ἑρύκομαι, οὐδὲ τι τέκμωρ
εὔφεμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἢτορ.
ἀλλὰ σὺ πέρ μοι εἰπέ, θεοὶ δὲ τε πάντα ἵσασιν,
ὡς τίς μ’ ἀθανάτων πεδάς καὶ ἔδηςε κελεύθου,

470 νόςτοι θ’, ὥς ἐπὶ πόντον ἔλεύσομαι ἰχθυόεντα.’

ὡς ἐφάμην, ὦ δὲ μ’ αὐτικ’ ἀμείβόμενος προσεέπιπεν·
‘ἀλλὰ μάλ’ ὠφέλλες Διί τ’ ἀλλοιοῦν τε θεοῖσιν
ῥέξας ἱερὰ καλ’ ἀναβαίνειν, ὥφρα τάχιστα
σὴν ἐς πατρίδ’ ἵκοιο πλέων ἐπὶ οἴνοτα πόντων.

475 οὐ γάρ τοι πρὶν μοίρα φίλους τ’ ἰδίειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαϊάν,
πρὶν γ’ ὡτ’ ἄν Ἀἰγυπτοῦ διπτεῖος ποταμὸ
αὕτως ὑδώρ ἐλθής ρέξης θ’ ἱερὰς ἐκατόμβας
ἀθανάτουςι θεοῖσι, τοι οὐρανὸν εὐρυν ἔχονσιν.’

480 καὶ τότε τοι δώσουσιν ὁδὸν θεοῖ, ἢν σὺ μενούῃς.’

ὡς ἐφαι’, αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ,
οὐκεκά μ’ αὕτως ἀνωγέν ἐπ’ ἥροειδέα πόντων
Ἀἰγυπτοῦ’ ἱέναι δολιχήν ὁδὸν ἄργαλέν τε.
ἀλλὰ καὶ ὥς μύθουσιν ἀμείβόμενος προσεέπιπον.

485 ταῦτα μὲν οὕτω δὴ τελέω, γέρων, ὡς σὺ κελεύεις·
ἀλλ’ ἂγε μοι τόδε εἰπέ καὶ ἄτρεκέως κατάλεξον,
ἠ πάντες σὺν νησίων ἀπήμονες ἠλθον Ἀχαιοί,
οὐς Νέστωρ καὶ ἐγὼ λύπομεν Τροϊῇθεν ἱόντες,
ἡ τες ὁλεθρὶ ὁλέθρῳ ἀδεικέι ἦς ἐπὶ νηδός.
490 ἡ ἕρως ἐν χερσίν, ἐπεὶ πόλεμον τολύπεσαν.
    δός ἐφάμην, ὦ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
    'Ατρεΐδη, τί με ταύτα διείρεα; σοῦ δέ τί σε χρή
    ἱδμεναι, σοῦ δαίμων ἔμοι νόον· σοῦ δέ σε φημί
    δὴν ἀκλαντον ἐσεσθαί, ἐπὴν εὖ πάντα πῦθηαι.

495 πολλοὶ μὲν γὰρ τόν γε δάμεν, πολλοὶ δὲ λύποντο·
    ἀρχοὶ δ' αὖ δύο μοῦνοι Ἄχαιῶν χαλκοχιτώνων
    ἐν νόστῳ ἀπόλοντο· μάχη δὲ τε καὶ σὺ παρῆσθα.
    εἰς δ' ἐτε πον. ζωὸς κατερύκεται εὐρέι πόντοι.
    Αἰας μὲν μετὰ νησὶ δάμη δολιχηρέτμοισιν.

500 Γυρνὴσω, μω πρώτα Ποσειδῶν ἐπέλασσεν
    πέτρησιν μεγάλην καὶ ἐξεσάωσε θαλάσσης·
    καὶ νῦ κεν ἐκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνη,
    εἰ μὴ ὑπερφίλαλν ἔτος ἐκβαλε καὶ μέγ' ἀάσθη·
    φη ρ' ἀέκητι θεῶν φυγεέων μέγα λαίτμα θαλάσσης.

505 τοῦ δ' Ποσειδῶν μεγάλ' ἐκλυνεν αὐθήσαντος·
    αὐτίκ' ἐπείτα τρίαναν ἐλὼν χερσὶ στιβαρῆσιν
    ἠλάσε Γυραῖν πέτρην, ἀπὸ δ' ἐσχισεν αὐτήν·
    καὶ τὸ μὲν αὐτόθι μείνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
    τῷ ρ' Αἰας τὸ πρώτον ἐφεξόμενος μέγ' ἀάσθη.

510 τοῦ δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα,
    δι' ὃ μὲν ἐνθ' ἀπόλωλεν, ἐπεὶ πίεν ἀλμυρὸν ὕδωρ.
    σος δὲ που ἐκφυγε κῆρας ἁδελφεὸς ἦδ' ὑπάλυξεν
    ἐν νησὶ γλαφυρῆσι· σάσσετε δὲ πόντια Ἡρη.
    ἀλλ' ὅτε δὴ τάχ' ἐμελλε Μαλειάνων ὁρος αὐτ' 

515 ἐξεσθαί, τότε δὴ μ' ἄναρπάξασα θύελλα
    πόντον ἐπ' ἵχνουέντα φέρεν βαρέα στενάχοντα,
    ἀγροῦ ἐπ' ἐσχατίνην, ὃθι δώματα ναὶ Ἐθέστης
    τὸ πρῶ, ἀτὰρ τὸτ' ἐναὶ Ἐθεστιάδης Ἁγισθος.
    ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,

520 ἄψ δὲ θεοὶ οὐρον στρέψαν, καὶ οὐκαδ' ίκοντο,


τοι ο μὲν χαίρων ἐπεβήσετο πατρίδος αἵης καὶ κύνει ἀπτόμενος ἦν πατρίδα. πολλὰ δ' ἂν αὐτοῦ δάκρυν θερμὰ χέοντ', ἔπει ἀστασίως ἓδε γαίαν. τὸν δ' ἂρ' ἀπὸ σκοπῆς ἐίδε σκοπός, ὦν ἐκαθεύην

525 Ἀγιοσθὸς δολόμητις ἄγων, ὕπο δ' ἐσχετο μισθὸν χρυσὸν δοιά τάλαντα• φύλασσε δ' ὥς εἰς ἐνιαυτὸν, μῆ ἐ λάθοι παρίων, μνήσατο δὲ θούριδος ἀλκῆς. βη δ' ἰμεν ἀγγελεών πρὸς δώματα ποιμένι λάων. αὐτίκα δ' Ἀγιοσθὸς δολῆν ἐφράσσατο τέχνην.

530 κρυνάμενος κατὰ δήμον εἴεκσοι φῶτας ἀρίστους εἴης λόχον, ἐτέρωθι δ' ἀνώγει δαίτα πένεσθαι. αὐτὰρ δ' βη καλέων Ἄγαμέμνονα ποιμένα λάων ἱπποισω καὶ ὕφεσφιν, ἀεικέα μεμηρίζων.

τὸν δ' οὐκ εἰδότ ', ὀλεθρὼν ἀνήγαγε καὶ κατέτεφεν

535 δευπνύσσας, ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ. οὔδε τις 'Ατρείδεως ἑτάρων λίπθ', οἳ οἳ ἐποντο, οὔδε τις Ἀγιοσθὸ, ἀλλ' ἐκταθεν ἐν μεγάροισιν.

δι' ἑφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλου ἦτορ, κλαίον δ' ἐν ψαμάθοις καθήμενος, οὔδε νῦ μοι κήρ

540 ἢθελ' ἐτὶ ζῶειν καὶ ὅραν φάος ἰχλίοιο.

αὐτὰρ ἐπεὶ κλαίον τε κυλυνδόμενος τε κορέσθην, δὴ τότε με προσέειπε γέρων ἄλιος νημερῆς• 'μηκέτι, 'Ατρέως φιε, πολὺν χρόνον ἀσκελὲς οὕτως κλαί', ἐπεὶ οὐκ ἀνυών τινα δῆμον• ἀλλὰ τάχιστα

545 πείρα, ὅπως κεν δὴ σῆν πατρίδα γαίαν ἦκην.

ἡ γάρ μιν ζωὸν γε κιχήσατι, η' κεν ὡρέστης κτείνειν ὑποφθάμενος, σῦ δ' κεν τάφον ἀντιβολῆσαι.'

δι' ἑφατ', αὐτὰρ ἐμοὶ κραδίθη καὶ θυμὸς ἀγήνωρ αὕτης ἐνι στήθεσσι καὶ ἀχυμενώ περ ἴανθη.

550 καὶ μιν φωνήσας ἐπέα πτερόεντα προσηύδων• 'τούτους μὲν δὴ οἶδα• σῦ δὲ τριτὸν ἄνδρ' ὄνομαξε,
δυς τις ἐτὶ ζωὸς κατερύκεται εὐρέι πόντῳ
ἡθανόν· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι.
δυς ἐφάμην, ὦ δὲ μὲ αὐτίκ' ἀμειβόμενος προσέειπεν.

555 'νίδος Δαέρτεω, Ἦθακχ ἐνι οἰκία ναϊών·
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυν χέοντα,
νύμφης ἐν μεγάροις Καλυψοῦς, ἦ μων ἀνάγκη
ισχεί· οὐ δ' οὗ δύναται ἤν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆς ἐπήρετμοι καὶ ἑταῖροι,

560 οὐ κέν μων πέμπτοιεν ἐπ' εὐρέα νώτα θαλάσσης·
σοὶ δ' οὗ θέσφατόν ἐστι, διοτρεφές δ' Μενέλαιε,
Arsheὶ ἐν ἵπποβότῳ θανεύειν καὶ πότμον ἐπιστεῦν,
ἀλλά σ' ἐσ' Ἡλύσιον πεδίον καὶ πείρατα γαῖς
ἀθάνατοι πέμψουσιν, ὦθι ξανθὸς Ῥαδάμανθις,

565 τῇ περ ῥήστη βιοτή πέλει ἀνθρώπουσιν·
οὐ νυφετός, οὔτ' ἂρ χειμῶν πολὺς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύρου λιγ' πνεόντος ἀήτας
'Ωκεανοῦ ἀνίησιν ἀναψυχεῖν ἀνθρώπουσι·
oúnēk' ēcheis Ἑλένη γάρ σφιν γαμβρὸς Δίὸς ἐσσι·

570 δυς εἴπών ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτάρ ἐγών ἐπὶ νῆς ἂμ' ἀντιθέους ἐτάροισιν
ἡμα, πολλὰ δὲ μοι κραδή πόρφυρε κοίντι.
αὐτάρ ἐπεί β' ἐπὶ νῆα κατηλθομεῖν ἢδε θάλασσαν,
δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἡλυθεν ἀμβροσίη νῦξ·

575 δὴ τότε κομήθημεν ἐπὶ ῥηγμών θαλάσσης.
ἡμος δ' ἠργίγεναι φάνη ῥοδοδάκτυλος Ἡώς,
νῆς μὲν πάμπρατον ἐρύσσαμεν εἰς ἄλα διάν,
ἐν δ' ιστοὺς τιθέμεσθα καὶ ιστία νυσσῖν ἐσσις,
ἀν δ' καὶ αὐτοὶ Βάντες ἐπὶ κλησὶ καθίζουν,

580 ἔξης δ' ἐξόμενοι πολίην ἀλα τύπτον ἐρέτμοις.
ἀψί δ' εἰς Διογύπτου δυσπέρεος ποταμοίο
στῆσα νέας καὶ ἔρεξα τελησσόες ἐκατόμβας.
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων, χεῖ' Ἀγαμέμνονι τύμβον, ὦ Ἀσβεστον κλέος εἰη.

555 ταῦτα τελευτήσας νεόμην, ἔδοσαν δὲ μοι οὐδρον ἀθάνατοι, τοῖς μὲ ὁδα φίλην ἐς πατρίδ' ἔπεμψαν. ἀλλ' ἄγε νῦν ἐπίμευνον ἐνὶ μεγάροις ἐμοίσων, ὁφρα κεν ἐνδεκάτη τε δυωδεκάτη τε γένηται· καὶ τότε σ' εὖ πέμψο, δῶσω δέ τοι ἁγιάν ὅρα, 590 τρεῖς ἵππους καὶ δύφρον εὐξοον· αὐτὰρ ἐπετα δῶσω καλὸν ἀλεισον, ἵνα σπένδησθα θεοῖσιν ἀθανάτοις ἐμέθεν μεμνημένος ἣματα πάντα." τὸν δ' αὖ Τηλέμαχος πεπιμένος ἄντιον ηῦδα· "Ἄτρείδη, μὴ δή με πολὺν χρόνον ἐνθάδ' ἐρυκε. 595 καὶ γάρ κ' εἰς ἐναντον ἐγὼ παρὰ σοί γ' ἀνεχοῖμην ἃμενος, οὐδὲ κέ μ' οὐκον ἐλοι πόθος οὐδὲ τοκῆνων· αἰνῶς γάρ μῦθουσιν ἐπεσοί τε σοισίν ἁκούων τέρπομαι· ἀλλ' ἂν Ἰπποδοτικοι ἐναφορο ἐν Πύλω ἡγαθέγε, σὺ δὲ με χρόνον ἐνθάδ' ἐρύκεις.

600 δῶρον δ', ὅτι κέ μοι δοῖς, κειμήλιον ἔστω· ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ ἐνθάδε λεύψω ἁγαλμα· σὺ γάρ πεδίῳο ἀνάσσεις εὐρέος, ὃ εὖ μὲν λωτὸς πολὺς, ἐν δὲ κύπερου πυροὶ τε ζεαὶ τε ἓδε εὔρυφυὲς κρὴ λευκὸν.

605 εὖ δ' Ἰθάκη οὐτ' ἅρ δρόμοι εὐρέες οὔτε τι λειμῶν· αἰγιβότος, καὶ μᾶλλον ἐπηρατός ἱπποβότοιο. οὐ γάρ τις νῆσον ἱππήλατος οὐδ' εὐλείμων, αἰ θ' ἄλλη κεκλίται· Ἰθάκη δέ τε καὶ περὶ πασέων." διὸ φάτο, μείδησεν δὲ βοήν ἀγαθὸς Μενέλαος, 610 χειρὶ τὲ μῶν κατέρεξεν ἔπος τ' ἐφατ' ἐκ τ' ὄνομαζεν· "ἀἵματος εἰς ἀγαθοῖο, φιλὸν τέκος, οἶ ἅγορεῖν· τοιγάρ ἐγώ τοι ταῦτα μεταστῆσω· δύναμαι γάρ. δῶρον δ', ὀσο' εὖ ἐμῷ οἶκῳ κειμήλια κείται,
δώσω, δ' κάλλιστον καὶ τιμηστατόν ἐστὶν·
615 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ ἐστὶν ἄπας, χρυσῷ δ' ἐπὶ χείλεα κεκράνται,
ἐργον δ' Ἡφαίστειο. πόρεν δὲ ἐ Φαίδιμος ἢ ρως,
Σιδονίων βασιλεὺς, οἴδ' ἐός δόμος ἀμφεκάλυψε
κεῖσε με νοστήσαντα· τενὶ δ' ἐθέλω τὸδ' ὀπάσσαι."
620 ὅσ' ὦι μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δαυτυμόνες δ' ἐσ' δῶματ' ἵσαν θείου βασιλῆος.
οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐνύψωρον οἶνον·
σίεν δὲ σφ' ἄλοχοι καλλικρήδεμοι ἐπεμπον·
ὁς οἱ μὲν περὶ δεύπνον ἐνὶ μεγάροις πένυντο.
625 μνηστήρες δὲ πάρουθεν Ὀδυσσῆος μεγάροι
δίσκοισιν τέρπουν καὶ αὐγανέςσιν ἔντεσ
ἐν τυκτῷ δαπέδῳ, ὦθι περὶ πάρος, ὕβριν ἔχοντες.
'Αντίνοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδῆς,
ἀρχοί μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.
630 τοῖς δ' νῦσ Φρονίωι Νήμων ἐγγύθεν ἐλθὼν
'Αντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·
"'Αντίνο', ἢ τὰ τί ίδμεν ἐνὶ φρεσίν, ἢ καὶ οὐκί,
ὄππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος;
νῆμα μοι οἴχετ' ἄγων, ἐμὲ δὲ χρεὶ γίγνεται αὐτῆς.
635 Ἡλίῳ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ὑποι
dώδεκα θήλεια, ὅπο δ' ἡμίονοι ταλαιργοὶ
adμῆτε· τῶν κέν τιν' ἐλασσάμενος δαμασάιμην."
ὡς ἐφαθ', οἱ δ' ἀνὰ θυμοῦν ἐθάμβεον· οὐ γάρ ἐφαντο
eς Πύλων οὖχεσθαί Νηλήνου, ἀλλὰ που αὐτοῦ.
640 ἀγρῶν ἢ μῆλοις παρέμμεναι ἢ συβάτη.
τὸν δ' αὐτ' 'Αντίνοος προσέφη Ἐυπείθεος νῦσ·
"νημερτές μοι ἐνιστε, πότ' ἄχετο καὶ τῶς αὐτῶ
κοῦροι ἐποντ' 'Ἰθάκης ἐξαίρετοι; ὡ ἐν αὐτοῦ
θῆτες τε ἰμαῖς τε; δύναιτὸ κε καὶ τὸ τελέσσαι.
645 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὥφρ' ἐν εἶδῷ, ἢ σε βίη ἀέκουτος ἀπηύρα νῦν μέλαιναν, ἰε ἐκών οἱ δῶκας, ἐπεὶ προσπτύξασθα μύθῳ.

650 ὁππότ' ἀνήρ τοιούτος ἔχων μελεδήματα θυμῷ αἰτίζῃ; χαλεπόν κεν ἀνήνασθαι δόσων εἰη.

κοῦροι δ', οἱ κατὰ δῆμον ἀριστεύονσι μεθ' ἡμέας, οἰ οἱ ἐποντ'. ἐν δ' ἀρχὸν ἐγὼ βαῖνοντα νόησα Μέντορα ἦθε θεών, τῷ δ' αὐτῷ πάντα ἑφκεω.

655 ἀλλὰ τὸ θαυμάζω; ὦδον ἐνθάδε Μέντορα διὸν χθιζὸν ὑπηοδον, τότε δ' ἐμβη νη Πύλωνδε.

ὡς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός, τοῦσιν δ' ἀμφοτέρους ἀγάσσατο θυμὸς ἀγήνωρ. μνηστηράς δ' ἀμυδὸς κάθισαν καὶ παῦσαν ἄεθλων.

660 τοῦσιν δ' Ἀντώνως μετέβη Ἑνπείθεος νιός, ἀχυρύνεος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι πιέπλαντ', ὀσσε δὲ οἱ πυρὶ λαμπτέωντι ἐίκτην.

"ὡς τότοι, ἢ μέγα ἔργον ὑπερφιάλως ἐτελέσθη Τηλεμάχῳ οὗτος ἦδε· φάμεν δὲ οἱ οὖ τελέεσθαι."

665 ἐκ τοσοῦτον ἀέκητη νέος πάϊς οἴχεται αὐτῶς νῆα ἥρυσσόμενος κρίνας τ' ἀνα δῆμον ἀρίστους.

ἀρξει καὶ προτέρω κακῶν ἐμμεναι· ἀλλὰ οἱ αὐτῷ Ζεὺς ὠλέσεε βίην πρὶν ἡβης μέτρον ἱκέσθαι.

ἄλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἔταίρους, ὁφρα μν αὐτῶν ἴοντα λοχήσομαι ἦδὲ φυλάξω ἐν πορθμῷ Ἰθάκης τε Σάμμωτ τε παιπαλοέστος, ως ἂν ἐπισμυγερῶς ναυτίλλεται ἐνεκα πατρός." ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἦδὲ κέλευον.

670 αὐτίκ' ἐπειτ' ἀνεστάντες ἔβαν δόμον εἰς Ὠδυσσῆος.

675 οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἤν ἅπυστος
μύθων, οίς μνηστήρες εύν ψεοτι βυσσοσθέμενον·
κήρυξ γάρ οἱ έπεητε Μέδων, δέ έπευθετο βουλάς
αύλης έκτος εών, οἱ δ' ένδοθι μήτην υφαίνουν.
βῆ δ' ήμεν ἄγγελέων διὰ δώματα Πηνελόπειχ.

680 τοὺς δὲ κατ' ούδον βάντα προσημύδα Πηνελόπεια·
“κήρυξ, τίπτε δὲ σε πρόσεαν μνηστήρες ἁγανοί;
ἡ εἰπέμεναι δμωής Ὀδυσσηὸς θείου
ἐργών παύσασθαι, σφίσι δ' αὐτοῖς δαίτα πένεσθαι;
μὴ μνηστεύσαστες μηδ' ἄλλοθ' ὠμιλήσαντες

685 ύστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.
οἱ δὲμ' ἄγευρόμενοι βίοτον κατακείρετε πολλῶν,
κτῆσιν Τηλέμαχου δαίφρονος· οὔδε τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούσετε, παῖδες ἐόντες,
οἷος Ὀδυσσέως ἔσκε μεθ' ὑμετέρους τοκεύσων,

690 οὔτε τινὰ βέβας ἔξαίσιον οὔτε τι εἴπὼν
ἐν δήμῳ, ἢ τ' ἐστὶ δίκη θείων βασιλῆων·
ἀλλον κ' ἐχθαίρησι βροτῶν, ἀλλον κε φιλοίη.
κεῖνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἀνδρα ἐώργευν·
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα

695 φαίνεται, οὔδε τις ἐστὶ χάρις μετόπισθ' ἐνεργέων.”

τὴν δ' αὐτὴ προσέειπτε Μέδων πεπνυμένα εἰδῶς·
“αἱ γὰρ δή, βασίλεια, τόδε πλείστον κακῶν εὗρ.
ἀλλὰ πολὺ μεῖζὸν τε καὶ ἀργαλεώτερον ἀλλο
μνηστήρες φράζονται, ὁ μὴ τελέσειε Κρονίων.

700 Τηλέμαχον μεμάσσι κατακτάμεν ὧξεί χαλκῷ
οὐκαδε νυσόμενον· ὁ δ' ἔβη μετὰ πατρός ἀκούνη
ἐς Πόλον ἤγαθήν ἦδ' ἐς Λακεδαίμονα δίαν.”

δο φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἤτορ,
δὴν δέ μω ἄμφασιν ἐπέεων λάβε· τω δέ οἱ ὁσσε

705 δακρύμφι πλῆσθεν, θαλερῇ δέ οἱ ἐσχετο φωνῇ.
οψὲ δὲ δὴ μω ἐπεσων ἀμειβομένη προσέειπεν·
"κῆρυξ, τίπτε δὲ μοι πάις οἰχεταί; οὐδὲ τί μιν χρεῶ νηῶν ὄκυπτόρων ἐπιβαινέμεν, αἱ θ' ἄλος ἵπποι ἀνδράσι γίγνονται, περόωσι δὲ πουλῦν ἐφ' ὑγρῆν. 710 ἢ ἦνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώπους λίπηται;”
τὴν δ' ἡμείςετ' ἐπείτα Μέδων πεπνυμένα εἶδός·
“οὐκ οίδ', ἢ τοῖς μιν θεός ὁροεῖ, ἢ καὶ αὐτοῦ θυμός ἐφωρμήθη ἤμεν ἐς Πύλων, ὅφρα πῦθηται πατρὸς έου ή νόστον ἢ οὖν τινα πότμον ἐπέσεπεν.”
715 δ' ἄρα φονήσας ἀπέβη κατὰ δῶμ' Ὀδυσσῆος. 
τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἐτ' ἐτλη δίφρω ἐφέξεσθαι πολλῶν κατὰ οἰκὸν ἑότων, ἀλλ' ἄρ' ἐπ' οὐδοῦ ζε πολυκμήτου θαλάμου οὐκτρ' ὀλοφυρμένη. περὶ δὲ δυμαι μινύριζον 720 πᾶσαι, οὗσαι κατὰ δῶματ' ἐσαν, νέαι ἢδι παλαιαί. 
tῆς δ' ἄδινὸν γοῦσσα μετηύδα Πηνελόπεια.
“κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἐδωκεν εκ πασέων, ὅσαί μοι ὅμοι τράφεν ἡδὲ γένοτο· ή πρὶν μὲν πόσῳ ἐσθλὸν ἀπώλεσα θυμολέοντα, 725 παντοῖς ἀρετῆσι κεκασμένον ἐν Δαναοίσιν, ἔσθλον, τοῦ κλέος εὐρ' καθ' Ἐλλάδα καὶ μέσον "Ἀργος· νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεύματο θύελλαι ἀκλέα ἐκ μεγάρων, οὐδ' ὁμηθέντος ἀκούσα. σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη 730 εκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, ὅπποτ' ἐκείνος ἐβη κοίλην ἐπὶ νῆα μελαιν. 
εἰ γὰρ ἐγὸν πυθόμην ταύτην δόθω ὁρμαίνοντα· τῷ κε· μάλ' ἢ κεν ἔμεινε καὶ ἐσσύμενος περ ὀδοίν, ἡ κέ με τεθνηκώταν ἐνὶ μεγάρισμι ἔλειπεν. 735 ἀλλὰ τις ὄτρηρῶς Δολίον καλέσεε γέροντα, δμὸ ἐμόν, ὁν μοι δωκε πατήρ ἐτι δεύρο κιούσῃ, καὶ μοι κῆπον ἐχει πολυδένδρεον, ὅφρα τάχιστα
Δεότη τάδε πάντα παρεξόμενος καταλέγη,
εἰ δὴ πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
740 ἔξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάσσων
ὅν καὶ ὁ Ὀδυσσής φθίναι γόνον ἀντιθέοιο.”

τὴν δ᾿ αὐτὴ προσέειπε φίλη τροφὸς Εὐρύκλεια·
“νῦμφα φίλη, σὺ μὲν ἅρ με κατάκτανυ νηλεὶ χαλκῷ
ἡ ἐν ἐν μεγάρῳ: μῦθον δὲ τοι οὐκ ἐπικεύω.
745 ἦδε ἐγὼ τάδε πάντα, πόρον δὲ οἱ, ὅσσα κέλευεν,
σῶν καὶ μὴν ἦδι· ἔμεῦ δ᾿ ἔλετο μέγαν ὄρκον
μη πρὶν σοι ἐρ’ ἔως, πρὶν δωδεκάτην γε γενεῖσθαι
ἡ σ’ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἄν μὴ κλαίονσα κατὰ χρόα καλὸν ἱάτης.
750 ἀλλ’ ὑδρημαίνῃ, καθαρὰ χρότ’ ἐμαθ’ ἐλούσα,
eἰς ὑπέρφ’ ἀναβάσα σὺν ἀμφιπόλουσι γυναιξιν
ἐυχε’ Ἀθηναίη κοῦρη Δίδις αἰγιόχουι·
ἡ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτου σαώσαι.
μηδὲ γέροντα κάκου κεκακωμένου· οὐ γὰρ ὅτι
755 πάγχυθε θεός μακάρεσσι γονήν Ἀρκεσιάδαο
ἐχθεσθ’, ἀλλ’ ἐτι ποὺ τις ἐπέσσεται, ὅς κέν ἐχθρῶν
δῶματά θ’ ύπερεφέα καὶ ἀπόπροθ πίονας ἀγροῦς.”

δ’ φάντα, τῆς δ’ εὗνησε γόνον, σχέθε δ’ ὄσσε γόνοι.
ἡ δ’ ὑδρημαίνῃ, καθαρὰ χρότ’ ἐμαθ’ ἐλούσα
760 εἰς ὑπέρφ’ ἀνέβαινε σὺν ἀμφιπόλουσι γυναιξιν,
ἐν δ’ ἔθετ’ οὐλοχύτας κανέω, ἥρατο δ’ Ἄθηνη·
“κλίθι μεν, αἰγιόχουι Δίδις τέκοι, ἀτρυπήνη,
εἶ ποτὲ τοι πολύμητις ἐνι μεγάρουσιν Ὀδυσσεὺς
ἡ βοὸς ᾧ οἶος κατὰ πίονα μηρ’ ἐκην,
765 τῶν νῦν μοι μνῆσαι καὶ μοι φίλον νὰ σάωσον,
μνηστήρας δ’ ἀπάλαλκε κακῶς ὑπερηνορέοντας.”

δ’ εἶποῦσ’ ὀλόλυξε, θεὰ δὲ οἱ ἐκλευν ἀρῆς.
μνηστήρας δ’ ὄμαδησαν ἄνα μέγαρα σκιῶντα.
δώδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
770 "ἡ μάλα δὴ γάμον ἄμμη πολυμνήστη βασίλεια ἀρτύει, οὐδὲ τι οἶδεν, δ ὃι φόνος κυ τέτυκται."
ὡς ἀρα τις εἴπεσκε, τα δ' οὐκ ἦσαν, ὡς ἐτέτυκτο. 
τοῦσι δ' 'Αντώνος ἀγορήσατο καὶ μετέειπεν·
"δαιμόνιοι, μῦθοι μὲν ὑπερφάλους ἀλέασθε 775 πάντας ὁμός, μή ποῦ τις ἀπαγγείλῃ καὶ εἴσω.
ἀλλ' ἀγε σιγὴ τοῦν ἀναστάντες τελέωμεν μῦθοι, δ ὅη καὶ πᾶσιν ἐνὶ φρεσίν ἠραεν ἠμῶν."
ὡς εἰπὼν ἐκρώνατ' εἴκοσι φῶτας ἄριστους,
βάν δ' ἔλει ἐπὶ νῦν θοὴν καὶ θώνα θαλάσσης. 
780 ὑπ' ἐν οὖν πάμπρωτων ἅλδος βένθοσθε ἐρυσσαν,
ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηλ μελαίη,
ἐρτύνατο δ' ἐρεμμὰ τροποῖς ἐν δερματίσωσιν,
πάντα κατὰ μοῦραν, ἀνὰ δ' ἵστια λευκὰ πέτασσαν·
πεύχεα δὲ σφ' ἦνεικαν ὑπέρθυμοι θεράποντες. 
785 ὑπον δ' ἐν νοτῷ τῇ γ' ὀρμασαν, ἐκ δ' ἐβαν αὐτοὶ·
ἐνθὰ δὲ δόρπον ἐλοντο, μένον δ' ἐπὶ ἐσπερον ἐλθεὶν.
ἡ δ' ὑπερωώ ἀθι περίφρων Πρινελόπεια 
κεῖτ' ἀρ' ἄστος, ἀπαστός ἐθητύοις ἦδε ποτήτος,
όρμαινου', ἡ οἱ θάνατον φύγοι νεός ἀμίμων, 
790 ἡ δ' ἦ γ' ὑπὸ μνηστήρισιν ὑπερφάλουσι ναμείη.
όσσα δὲ μεμηρίζεξε λέων ἀνδρῶν ἐν ὁμίλῳ 
δείσας, ὀπτότε μιν δόλιον περὶ κύκλου ἁγωνιὼν,
τόσσα μιν ὀρμαίνουσαν ἐπήλυθε νῦδημοσ ὑπνος·
eῦδε δ' ἀνακλωθείσα, λύθει δὲ οἱ ἄφεα πάντα. 
795 ἐνθ' αὐτ' ἀλλ' ἐνόησε θεά, γλαυκώπις Ἀθήνη;
εἰδώλοις ποίησε, δέμας δ' ἦκτο γυναικί,
Ἰμβρίμη κούρη μεγαλήττορος Ἰκαρίῳ,
τὴν Ἑυμηλοὶ ὅπως Φερῆς ἐνι οἰκία ναιων. 
πέμπτε δὲ μιν πρὸς δῶματ' Ὀδυσσῆος θείων,
74 HOMER'S ODYSSEY IV.

800 εἰς Ὑπελόπειαν ὁδυρομένην γοώσαν παῦσει κλαυθμοῦ γόοιό τε δακρυόεντος.

ης θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἰμάντα,

στῇ δ' ἀρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

"εὔδεις, Πηνελόπεια, φίλων τετημένη ἢτορ.

805 οὐ μέν σ' οὐδὲ ἔωσι θεοὶ βεία ζώντες κλαίειν οὐδ' ἀκάχησθαι, ἔπειρ' ἐτι νόστιμος ἐστιν σὸς παῖς· οὐ μὲν γάρ τι θεοὶ ἀληθινῶς ἐστιν."θην δ' ἴμείβετ' ἐπείτα περίφρων Πηνελόπεια ἢδ' μάλα κνώσουσ' ἐν ὀνειρείσθι πύλησων·

810 τιτπε, κασιγνήτη, δεύρ' ἡλυθες; οὐ τι πάρος γε πωλε', ἐπεὶ μάλα πολλὸν ἀπόπροθε δώματα ναίεις, καὶ μὲ κέλεα παύσασθαι διζύος ἢδ' ὀδυνῶν πολλέων, αἱ μ' ἔρεθονί κατὰ φρένα καὶ κατὰ θυμόν, ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,

815 παντοίης ἀρετήσου κεκασμενὸν ἐν Δαναοῖν, ἐσθλὸν, τοῦ κλέος εὐρῆ καθ' Ἑλλάδα καὶ μέσον Ἀργος· νῦν αἱ παῖς ἀγαπητός ἡ βη κοίλης ἔπὶ νησός, νῆπιος, οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράνων.
tοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνων·

820 τοῦ δ' ἀμφιτρομέω καὶ δείδια, ἡ τι πάθησων, ἢ ο γε τῶν ἐνὶ δῆμῳ, ὡς ὀἴχεται, ἡ ἐνὶ πόνως· δυσμενεῖς γὰρ πολλοὶ ἐπ' αὐτῷ ἑχόνων,

825 ἢ σουκον κτείναι πρὶν πατρίδα γαῖαν ἱκέσθαι."την δ' ἀπαμειβόμενον προσέθη εἰδώλων ἀμαυρών·

"θάρσει, μηδὲ τι πάγχω μετὰ φρεαί δείδιθι λίην·

τοιῇ γὰρ οἱ πομπὸς ἁμ' ἔρχεται, ἢν τε καὶ ἄλλοι ἀνέρες ἥρησαντο παρεστάμεναι, δύναται γὰρ,

830 τὴν δ' αὐτὲ προσέειπε περίφρων Πηνελόπεια.
"εἰ μὲν δὴ θεός ἔσσι θεοῦ τε ἐκλυεσ αὐθῆς,
εἰ δ' ἄγε μοι καὶ κεῖνον οὐξυρὸν κατάλεξον,
ἡ πον ἐτι ζῶει καὶ ὀρᾶ φάος ἰελίωοι,
ἡ ἣδη τέθυηκε καὶ εἰν 'Αίδαο δόμοισιν."

835 τὴν δ' ἀπαμειβόμενον προσέφη εἰδολον ἄμαυρον·
"οὐ μὲν τοι κεῖνον γε διηνεκέως ἀγορεύων,
ζῶει δ' γ' ἢ τέθυηκε· κακὸν δ' ἀνεμώλια βάζειν."
ὡς εἰπόν σταθμοῖο παρὰ κληίδα λιάσθη
ἐς πνοιάς ἀνέμων. ἢ δ' ἢξ ὑπὸν ἀνόροουσεν

840 κουρη 'Ἰκαρίου· φίλον δὲ οἰ ἠτὸς ιάνθη,
ὡς οἱ ἔναργες ὅνειρον ἐπέσωτο νυκτὸς ἀμολγῷ.

μυθητηρες δ' ἀναβάντες ἐπέπλεον ύγρὰ κέλευθα
Τηλεμάχω φόνον αἰτήν ἐν φρεσὶν ὁμοίώνυντες.
ἔστι δὲ τις νήσωσ μέσηγ' ἄλλη πετρήσσα,

845 μεσογήν 'Ἰθάκης τε Σάμωι τε παιπαλοέσσης,
'Αστερίς, οὐ μεγάλη· λιμένες δ' ἐν ναύλοχοι αὐτῇ
ἄμφιδυμοι· τῇ τὸν γε μένων λοχόωντες Ἀχαιοί.
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 Ilion 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 μῆνυ 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. — μουσα: the thee of 10, and of μῆνυ ἀεὶ θεό A 1. Homer sometimes uses the plural, as in the invocation ἄπτετε νῦν μοι, μουσαι 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: πλάγια. The augment, both syllabic and temporal, is often omitted in Homer. — ἐπεί: here temporal. — Τροίας [Τρολας]: the city is usually called Ἰλας, and the district about it Τροίη. — ἵππος: sacred, because every such stronghold was under the special patronage of some god, and had sacred places where the god was worshipped. — ἐπερεῖν: not that he alone sacked it, but that he contributed most to the enterprise by his stratagem of the wooden horse.

3. πολλῶν δὲ κτῆλ.: second member of the relative clause, closely united with the first by the emphatic repetition of πολλά in πολλῶν. — ἄσπευα: abodes, forti-
HOMERIC GREECE
(AFTER KIEPERT)
COMMENTARY.

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3. πολλῶν δὲ κτλ.: second member of the relative clause, closely united with the first by the emphatic repetition of πολλά in πολλάων. — ἀστεία: abodes, forti-
fied towns, domicilia conjuncta. — νόσον [νοδν] 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 o 492). He represents the science of geography in its infancy. His first enquiries about strange peoples are formulated in i 175 f. For the present phrase, cf. Horace's translation of these opening verses of the Odyssey, die mihi, musa, virum, captae post moenia Troiae, qui mores hominum multorum vidit, et urbis Ars Poet. 141 f.

4. πολλά: note the iteration of this idea now for the fourth time. — δ’ δ 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. δ is a demonstrative pronoun in Homer. § 45 g. — δν: the possessive pronoun, not used in Attic prose. § 45 d. The order of words is poetical. § 14 l.

5. ἀπεμένον: seeking to win, as a prize for his struggles. For the metrical length of the final syllable before initial μ, see §§ 35, 62 j, and cf. τάρος 21. The same omitted consonant accounts for the apparent hiatus before ἂν, αίοι 19. See § 29 f.

6. οὔδ’ ἦς κτλ.: not even thus, notwithstanding his sore struggles (referring back to πάθεν ἀρνύμενον), which are again implied in ἱμενὸς περ though he tried very hard. The participle has concessive, the particle intensive, force. — ἐρρύς-σατο: φύμας.

7. αὐτῶν σφητέρησιν [σφητέρας]: 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. νόμιοι: the fools! exclamatory apposition, explained and justified by the following relative sentence. § 16 d. — κατά: with ἄσθενον below, ate down. § 58 b. — Ἡλίαον ['Ηλιαον]: Helius, the sun-god, ὄσ πάντ’ ἐφορά κτλ. μ 323. To this name Hyperion is here prefixed descriptively. In 24, Hyperion is used alone.

9. δ: demonstrative pronoun, as in 4. — τοῖς [αιρισ]: from them, poetic dative of interest, often best rendered by their. G. 1170; H. 767 a; § 45 d β. — νόστημον ἰμαρ: νόστου ἰμέραν, poetical for νόστου. § 19 e γ.

10. τάν: of this story; partitive genitive with ἀμόδεν. Cf. 339. For the plural of the neuter pronoun, where in English the singular is preferred, see H. 635. — ἀμόδεν γε: from any point sooner, sc.eλοῦσα taking up the strain, as in φαίνε δ’ ἀοίδην, | ἐθνεν ἔλων, ὃς οἱ μὲν ἐνσέλμουν ἐπι νην | βάτες ἀπέπλειον, . . . | 'Αργείου θ 490 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. — εἰπὲ καὶ ημῖν: 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. υμεῖς γὰρ θεάλ ἔστε, πάρεστε τε, ἤτε 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. ένθα: at that time, answers to ἀμόδεν, 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 ἵκτον κόσμον δωρατέων, 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 Ilos. — άλλοι 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 (§ 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 θέαν: divine goddess. The genitive is strictly partitive, divine one of goddesses.

15. στέσσα: στέσσ. The form is irregular for στέσσι, which might be read here. The plural implies rooms in the grotto. — πώσιν: accusative of πώσοι, to be distinguished from ποσίν (πόσι), 131. It is predicate (sc. αὐτόν οί).

16. έτος: the hiatus before this word is only apparent. § 35 d. — περίπλο-μένον ἐναυτόν: 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. — οἵ: [αὐτῷ]: 3d personal pronoun, enclitic, dative of interest. § 22 g. — ἐπεκλώσαντο: this function was later given to one of the three Fatēs, Κλωβό. — νέεσθαι: the infinitive serves as object of ἐπεκλώσαντο, and οἰκήνδε νέεσθαι is equivalent to νόστον.

18. οὔτε ένθα: not even there, i.e. in Ithaca. This is the apodosis to ἄρε δή... 'Ἰθάκην, which is virtually equivalent to "when in the lapse of years the gods brought him home." — πέφυμένος: rid of, predicate participle followed by a genitive of separation. — ἀδίλων: 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. ἰν). He kept himself long disguised from son, wife, and servants, till he could punish the insolent suitors.

20. Ποσειδάνων [-ών]: 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 πρίν. See G. 1474; H. 955 a. — γαῖαν: poetic terminal accusative with ἵκεσθαι, where Attic prose would have a preposition. G. 1065; H. 722; § 22 βγ. Cf. Itāliam 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. Ἀθλίοτας: to this people (cf. A 423 f.) and to the Phaeacians (π 201 ff.) the gods of Homer go, even in visible form, to feast. — ἄνατρα: translate by a relative clause.

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

24. The verse explains διχθά . . . ἀνδρῶν. 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 § 52 h. Herodotus also believed in the two Αθηνιανειαν nations, locating them rather more definitely in Libya and India. They differed only in speech and hair, he says (vii. 70). The Libyan Αθηνιανειαν had woolly hair, the Indian straight.

25. ἀντιόων: 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 ἐκατομβῆς, on which ταφῶν and ἀντιόων depend. G. 1099; H. 739.


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

28. τοιτί [άνεοι]: for them, dative of interest. § 22 g. — μιθῶν ἥρξε: led in speech, i.e. began the discussion. — πατὴρ κτλ.: cf. Vergil's divum pater atque hominum rex Aen. i. 65.

29. ἀμύμονος: 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 ἀγγὴμάρ of Thersites in B 276. See § 15.

30. τόν: treat as relative pronoun. — βά: ἀρα, to be sure. The particle marks here the natural sequence of the son's vengeance. — τηλεκλωτός: 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. τοῦ δὲ γε: strongly emphatic in resuming the story after a digression. It was of him that he thought as he spake. — ἐπε' (ἐπεα [ἐπη], ἐποι): the redundancy is demonstrative, these words.

32. οὖν δὴ νυ: lo, now, how falsely, an exclamation of displeasure.

33. ἡμῶν [ἡμῶν]: the last two syllables unite in 'synizesis.' See § 28. — κάκ': κακδ. For retraction of accent in elision, see § 31 d. — οἴ δὲ καὶ αὐτοῖ: but they even of themselves, without our help.

34. Cf. 7. — ὑπερ 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. ὡς καὶ νῦν: 'as, for instance, in the present case,' illustrating the general principle by a particular example. — 'Αρτείδαο: the genitive limits ἄλοχον below.
36. μνηστήν: wowed (μύάμαι) and won from her father by the customary ἐδώρα or suitor-gifts, hence lawful, as distinguished from a concubine, who could be bought outright. — τόν δὲ κτῆλ.: but him, i.e. her lawful husband Agamemnon. Two versions of this murder are given in the Odyssey, 5 529 ff., λ 409 ff. In the latter, Clytaemnestra is a partner in the murder. In the Agamemnon of Aeschylus, like Shakespeare's Lady Macbeth, she actually strikes the murderous blows.

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

38. αὐτόν: Agamemnon himself, in contrast with ἄκοψιν.

40. Ὄριστᾶο [- τοῦ]: for the metrical quantity of the final syllable, treated as long before a pause, see § 62 l. — ἐσσταί: here the speaker passes from indirect to direct discourse, and quotes the original message. § 14 e. — Ατρεΐδαο: for Atreides, objective genitive with τίς.

41. ἡβήση, ἰμείρηταί: these aorist subjunctives denote what is to precede the time of the main verb (ἐσσταί), and may be rendered by the English perfect. For the short variable vowel in the second, see § 48. — ης: possessive pronoun. — αἴνης: 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. οἱ πειθέ: did not succeed in persuading. — ἀγαθά δὲ φρονέων: 'for all his good will,' the participle expressing concession. — ἀθρόα: in predicate relation to πάντα, everything at once.

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

46. καὶ λίνη: 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. — κεῖνος: rather scornfully emphasized by γε, in contrast with Ὀδούη, below. — κεῖται ὀλίθρωφ: 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 ἕωκότι carries the main thought.

47. ὡς: as, relative adverb, followed by an optative of wish. — ὅτις ... ῥήτορ: 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. μοι: dative of interest, with the whole sentence, best rendered by a possessive pronoun, my heart. § 22 g. — δαίστα: is torn with anxiety.

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

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

50. ἀμφιρύτη: in Homer some compound adjectives even have a separate feminine form. G. 304; H. 225. — δὲ τε: in Epic poetry τε is often appended to relative words, and to other particles, as δὲ 58, without appreciably affecting their meaning. Clauses are thus more closely connected. § 28; G. 1024; H. 1041. — ὀμφαλός: by this word in later times Delphi was characterized as the center of the Greek world.


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

53. ἔχει: supports. See γαῖοςκος 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 κλων. Herodotus, in describing northwestern Libya, says ἔχεται δὲ τοῦ ἄλος τοῦτον δρος τῷ οὐνομά ἐστιν 'Ἀτλας . . . τοῦτο τὸν κλόνα τοῦ ὅφρα τοῦ λέγουσι οἱ ἐπὶ χώρῳ εἶναι ν. 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 ‘Ἀτλας ὀθρανὸν ὄντος ἔχει τὰ δὲ κόλα κεφάλαις ν. 18, 4. — αὐτός: himself, i.e. alone, unaided.

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

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

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

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

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

59. γαῖσ: construe with ἀποθρώσκοντα. — θανεῖν ἱμείρεται: far from forgetting Ithaca, he thinks he would die happy could he but catch a glimpse of the smoke of its fires. — ὅδε νῦ νοι πέρ: “and yet not even in thy breast.”

60 f. τε: for τοῖ [νοῖ], the dative depending on χαρίτετο in the sense of gratify. For the elision, see § 31.

62. εἰρέτει [ἐρέλετο]: of the Troad. See on 2. — τί . . . ὁδύσσω: why then didst thou conceive such wrath against him? The aorist is inceptive (H. 341), and the verb ὁδύσσομαι, here as elsewhere, is used with a play on the name Ὀδυσσεύς.
FIRST BOOK OF THE ODYSSEY.

This name was given by Autolycus, the maternal grandfather of the hero, on a visit to Ithaca, τολλοίσιν γὰρ ἐγὼ γε δύοντάμενοι τὸ ἱκάνω· | τῷ δ' (and therefore) Ὀδυσσέως δόμω ἐστὶν ἐπώνυμον, τ 407, 409. § 16 e.

64. ποῖον . . . ὑπόστατον: a formula of indignant surprise. The sense is the same as that of the briefer formula ποῖον ἐπειτε β 85, how thou speakest! — ὑπόστατον: 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. ἐπειτα: then, with the logical force of in that case, i.e. ei μὲν δὴ χαρίζετο (60 f.), a thought resumed in 66 f.

66 f. βροτῶν: genitive with the adverbial περί, which with ἐπί τι gives the meaning surpasses, νοῦν being accusative of specification. The second περί is also adverbial with ἐδώκει, in the sense of surpassingly, where βροτῶν is to be understood.

68. γαῖροχος: see on 53.

69. Κοιλάπτωσ: genitive of cause. — ὄβθαλμον: gen. of separation, as in i 516. — ἀλάωσεν: sc. Odysseus. The details of the story are given in i 371 ff.

70. ἀντίθεσιν: in strength and lineage merely, like Odysseus λ 308. See on 29. — Πολύφημον: for the case, see on ἐσχάτοις 23.

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

72. ἐλάος: construe with the participle μέδοντος, which agrees with Φόρκυνος, and may be translated as a noun, ruler of.

74. ἐκ τού δῆ: from that time to this, referring back to 69. — ἐννοιόθεων: the same elemental power that supports the earth (γαῖροχος) can shake it.

75. οὗ 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. — πατρι-δος αἰής: § 25 f., end.

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

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

78. οὗ μὲν [μὴν] γὰρ 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. — φίλον: sc. ἐπί τι.

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

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

85. Ὁμυγίην: the name of the mythical isle referred to in 50. — ὀπρόνομοι: subjunctive of exhortation, with short variable vowel. See on 41.
87. νόστον: in explanatory apposition with βουλήν, and itself explained by ὡς κε γένται. Cf. 77.

88 f. οἶ: 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 οἶ, see G. 928, 1; H. 941.— κάρη κομάντας: the first is a neuter accusative of specification, the second a participle from κομάω, with assimilation of uncontracted vowels, as in αἰτίσμαντας 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. 5 198. ‘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.’— Ἀχαιοὶ: 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 Ἑλλήνες. 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. — ἀπε-πέμεν: speak out plainly, sc. τὸν μῶνον ἀπηλέγετο, as in 373. His speech would, of course, be one of warning and prohibition.

92. ἀδινά: 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. ἤμαθεντα: for the masculine form used as feminine in Homer, see § 41 a. In the case of adjectives in -ής and -ές, this occurs only with geographical names.

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

95. ἔχισσιν: 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. ποσόν [ποσίν]: see on πόσον 15.

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

98. ἁμα: with, i.e. keeping pace with, as swiftly as. — πνοήν [πνοάις]: § 37 e.
100 f. On the supplementary descriptive epithets without connective, as in 97, see §§ 14 f, 18 a. — τῷ, τοιοῦτον τε: to be treated as relative pronouns. For the τῇ, see on 50.

101. ἡρων: explanatory apposition, still further defined by the following relative clause. — κατέστησει: 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. — ὀμομυμωπάρῃ: the epithet stands in supplementary descriptive apposition to the subject, ‘this daughter of a mighty sire.’


103 f. στῆ: the journey is no sooner begun than it is ended. — ἐπὶ προθύρου: at the outer door, equivalent to the ἕρησιν of 120, i.e. at the door admitting from the road or street into the courtyard before the palace, and so ὄνω ἐπὶ ἀνδέων on the threshold of the court. — παλάμῃ . . . ἔγχος: no slave or servant therefore, whose hands must be free for labor. § 24 h.

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

106. ἀγήνορας: see on 29. — ἐπετα: 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. αὐτοῖ: 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 καλὸν θεράποντες: to the former οἱ μὲν (110) refers; to the latter, οἱ δὲ (111) and τοῖς δὲ (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. — κρητῆρι: 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 i 8–10. — ὐδῷρ: 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. πρῶτοι: were setting up, i.e. placing before (πρῶ) the seats, προπάραθε 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 no such thing as a common table for all the guests at a meal, but small tables served for two or more persons. — κρεά πολλά: the adjective is predicate, meats
in abundance.— δαπεδοντο: were carving. The meat was cut up into portions (πινακες 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. πρῶτος: see on νέ 110.

114. φιλαν ἤτορ: accusative of specification.

115 i.e, ολ . . . θείη: if only he would come somewhence and, etc. See on 94. The clause expresses the dreamy wish of Telemachus.

116 i. μνηστήρων τῶν μέν: 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 ἀντί. — σκέδασιν θείη: a circumlocution for σκέδασε, make a scattering, for scatter.

117. τιμήν: sc. βασιλεία, his royal honors, with all their revenues and rights, such as land, daily supplies, presents, and invitations to feasts. — δῶμασιν: for the dative, see on 71; be lord of his house.

118. τὰ φρονεῖν: with these thoughts; subordinate to μεθήμενος, sitting thus thoughtfully.

120. ξείνον . . . ἐφεστάμεν: that a stranger stand. The infinitive clause describes that at which he was disturbed, i.e. it serves as object of νεμεσσήθη.

121. ἐδέξατο: sc. ολ, relieved him of.

122. φωνῆσαι: lifting up his voice. The simple verb is always intransitive in Homer. Both accusatives in the formula are construed with προσηθᾶ. — πτερόνετα: the uttered word darts off like a bird. Cf. 64.

123. φιλήσει [φιλήσγ, § 47 f]: 'thou shalt be kindly entreated,' future middle in passive sense.

124. πασσάμενος: the aorist participle explains the time meant by ἐπεστα. Homeric courtesy always deferred a formal introduction of the guest and inquiry about his errand, till he had partaken of hospitality. — ὄτε χρή: of what thou hast need. χρή is a substantive (sc. ἄτοι), like χρεω, and the accusative of the pronoun originally expressed 'limit of motion' with some verb of motion, as in τίνα χρεώ·τόσαν ἵκει β 28, ἐμε δὲ χρεω γίγνεται αὐτῆς δ 634.

125. ἥγεθ': for ἥγετο (ἥγεσαί).

126. δομοῦ: 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. φέρουν: the addition of the participle makes the description more vivid and circumstantial, 'the spear that he bore.' — πρὸς κίονα: construe with ἐστησε. Four or more pillars support the roof over the hearth in the centre of the Homeric μέγαρον.

128. δουροδόχης: consisting possibly of straps or rings encircling the pillar and holding the spears upright against it. The word occurs only here. — ένα 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. — **ἀγών**: he seated her on a throne that he led her to. See on φέρων 127. — **ὡς**: adverb, with περάσωσας. § 22 d. — **λίτα**: accusative singular. A simple linen cloth is here used instead of the usual τάπης (δ 124), or ῥήγεα (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. — **πορέω**: for the feet. See on 15.

132 f. **πάρ δ’ αὐτός**: and near by for himself, the last idea repeated in the middle voice of δέντο. — **ἐκτόθεν 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. **δειπνεῖ**: 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. § 16 f. These customs remained essentially the same at Athens in the days of Plato.

136. **χέρνα μα ἐπέχειε**: equivalent to ἐδορ ἐτὶ χείρας ἐξενεν. — **προχόω**: dative of place or means, with φέρωνα, which is used like φέρων 127.

138. **νίβασθαι**: 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. **ἐδάσα**: viands, usually cold meats left from former meals. These were brought on for an unexpected guest who had to be suddenly served. **κρεῖνω** (141), on the other hand, means freshly cooked meats. — **χαρίζομένη παρένθεν**: giving gladly (hence bountifully) of what was on hand, of her store. The genitive is partitive.

141. **ἀείρασ**: that he had taken up from the carving-table (ἐλέος), from which the meats were served in portions.

143. **κήρυξ**: 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 φι above, possibly adding a slight notion of contrast to the surrounding food and utensils. — **οἶνοχοιον**: serving wine from an οἶνοχος or πρόχος, with which the wine was dipped up from the κρύτηρα, and poured into the δέτας 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. **δομαί**: 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 ἄρατοντες of 109. — **κρυτήρας . . . 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 δὲ: resumes the τοῖς of 146. — ἔτοίμα: in readiness, predicate after προκείμενα.

150. πόσιος [πόσεως]: genitive objective with ἐπον. — ἐκ ἐπον ἐντο: 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 τοῖς with an altered construction. The suitors — they turned their thoughts to other things. Contrast with Telemachus (156) is thus prepared. — μεμήλευν: 3 person singular, with neuter plural subject. §§ 33 k; 22 f.

152. γὰρ τε: a constant combination, like n a m q u e. See on 50. — ἀναθήματα: predicate, sc. ἀρτ. 

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. — ὅ: he, demonstrative pronoun. — φορμίζων: this word, following κιθαρι 153, shows that the φόρμης was not essentially different from the κιθαρις. 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. — νεμεσίσεαι: uncontracted form for νεμεσίσῃ (§47 J). — ὅπως κεν εἶπο: a clause more fully explaining what is meant by μοι — at me, at what I may say.

159. τούτους... μέλει: these men indeed turn their thoughts to these things, the construction as in 151. — κιθαρις καὶ αὐθενή: instrumental and vocal music, both the accomplishments of the bard, and both included in μολυθή of 152.

160. ἰδα: lightly, carelessly, i.e. without anxiety for their own support, as the gods ἰδα ξύνοντων, while men toil for their food. — νήπιοινον: predicate adjective as adverb, without amends.


162. ἤτείρουν: here land in its most general sense, as distinguished from κύμα. — ἦ... καλόδει: sc. αὐθεν, referring to ὀστέα, object instead of subject, now that the relative construction is abandoned for an independent statement.

164 f. ἀργαιατό: § 47 n. — ἐλαφρότεροι ἦ ἀφνειότεροι: more swift than rich. Η. 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.' — χρυσότο: genitive of plenty.

166. νῦν δὲ: but as it is, assuming the opposite of the case supposed in 163. — ὁς: as suggested in 161 f. — μόρον: cognate accusative. — ἦμαν: recessive accent because unemphatic. G. 396; Η. 264.
167. *ei pe*...φήσιν: 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 εἴλεισθεναί.

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 εἰμι, enclitic in Homer. — τοῦδε κτλ.: asyndeton of sentences in lively speech. § 18 b. — ἀνδρῆς: participial genitive with each interrogative. — *τοκῆς* [τοκεῖς]: § 39 d.

171. ὀποίης κτλ.: an indirect question, connected by τέ with κατάλεξον 169. The direct form of question is resumed at once in πῶς. — νηδός: the questioner wishes to know whether he came on his own or another's ship, and whether that ship was merchantman or pirate. — ἀφικεῖν [ἀφίκου]: § 47 j.

172. εὐχετώντο: 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. τόδε 169. — έτήσιον: predicate adjective as adverb, truly.

175. ἦ...η: equivalent to Attic πότερον...η (§ 23 b). — νέον: adverb, newly, i.e. now for the first time: Its contrast is in the following καὶ, actually, i.e. already.

176. ἐσαν: 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 (A. 448).

177. ἄλλοι: besides thee; or, men of other lands, strangers. — καὶ κεῖνος: he too was hospitable to visitors as they had been to him. He sought and bestowed hospitality, was socially inclined.

181. Ταφίσσω: for the case, see on 71. § 22 g.

182. δὲ: 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. — κατῆλθον: 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 'synizesis' (§ 28).

184. Τεμέσην: a place in Cyprus famed for its rich supply of copper. The metal takes its name from Cyprus (aēs Cyprium). — μετά: after, i.e. to get. — ἀγω: carry, as cargo, to exchange by barter for copper. — αὐθωνα: of the sparkling lustre of manufactured iron.

185. ἦδη: here, with deictic force (H. 695 a), the speaker pointing in some direction. — ἕν...ἀγων: 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. — πόλης: the city of the Ithacans, on the outskirts of which lay the estate of Odysseus.

187. ἀλλήλων: of one another. — πατρώοι: ancestral, i.e. I was guest-friend of your father, and the relation is inherited by you. — εὐχήμεθα εἶναι: equivalent to εὐμέν.
COMMENTARY.

188. ἔξ ἀρχής: from of old. — εἶ περ... ἐπελθὼν: as thou wilt be assured, if only thou wilt go and ask; the subjunctive as in 167 f.

189. τὸν: to be treated as relative pronoun.— οὐκέτι: with ἔρχομαι. — πάμικτα τάσχειν: 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. εὖρ’ ἄν: whenever. — κατά: adverb with λαβοῦν, lays hold upon. Weariness and sleep are personal powers to Homer. They subdue like armed men. — γυνα: see on ἐρκος 64.

193. ἀλωνὶς οἰνοπέδιοι: of his cultivated vineyard.

194 f. δὴ γὰρ: lo! indeed. — μὲν: subject of εἶναι, and explained below by σὸν πατέρα, since otherwise it might be referred to Laertes. — ἐφαντο: refers to a report which Mentes claims to have learned before leaving home, or on his way to Ithaca, while φασὶ, 189, refers to what he may have heard since landing at Ithaca.

195. νῦ: as I see, of inference. — κελεύθου: equivalent to νόστου, genitive of separation.

196. ἐνὶ χθονὶ: 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. οἱ ποῦ κτλ.: adds ἀκοντά emphatically to the thought of 197, and the supplementary adjective ἄγριοι holds the thought in suspense for the sake of this addition.

200 f. ὁς... βάλλουσι: sc. μοι, as the immortals suggest to me, of a thought that occurs suddenly and as by inspiration. — τελεσθαι: future middle in passive sense.

202. The participles are both concessive in meaning. — σάφα εἰδός: expert in.

203. δηρόν: akin to δῆν = δήν, and here, though not always, making length by position for the preceding short vowel. § 62 λ β.

204. ἔχοσυν: the object must be supplied from the subject of ἔσται.

205. φράσσοταί: future middle of φράζω, he will devise a way. — ὅς κε νέται: an appositional purpose-clause, as in 87.

207. εἶ δὴ: if really. — τόσος: sc. ἄνω, tall as thou art. No compliment could be more acceptable to the youth. — τᾶς: predicate, with εἶ ἀντών Ὁδυσσεός. — ἐς: as in 170.

208. αἰνῶς: awfully, i.e. astonishingly. Xenophon uses ἵσχυρος in a similar way.— μὲν: as in 173. — κεφαλήν, ὁματα: accusatives of specification.

209. ἐπεί: introduces not direct proof of the preceding statement, but an explanation of how the speaker is in a position to make it. — θαμά τοῖν: so very often. The τοῖν after adjectives and adverbs has deictic force, pointing to familiar customs or relations. Its force was probably heightened by a gesture.

210. ἐσ Τροίην ἀναβήμενα: embarked for Troy, i.e. to sail to Troy.

212. ἐκ τοῦ: from that time.
215. μίν τε: correlative to αὐτῷ. For the use of τε, see on 50. — τοῦ: predicate genitive of origin, with ἔμμεναι. Cf. 207. — Don Pedro. 'I think this is your daughter.' Leon. 'Her mother hath many times told me so.' Much Ado about Nothing, I. 1.


217. ὅς δὴ ὄφελον ἔμμεναι: lo! how I ought to be! i.e. O that I were! an unattainable wish. G. 1513; H. 871 a.

218. ἐώς: refers not to the subject (γῆρας) of the verb, but to its object (ὀν). — ἔπι: see on ἀπό 49. — ἐπεμέν: 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. — ὅς... 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 ὅς. — τοῦ... γενέσθαι: equivalent to τοῦ ἐκγενέσθαι μὲ φασί. 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 μέν τοι: not, in deed and in truth. — νόνημνον: predicate adjective with the object γενέθη.

223. τοιον: "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. ὅς ἐπέλετο: is this here. — τίπτε δὲ σε χρεὼ: and how, pray, hast thou need of it? "what good does it do thee?" For the construction with χρεὼ, see on 124. τίπτε is adverbial here, like τῶσον in the passage there cited, and χρεὼ is a monosyllable by 'synizesis' (§ 28).

226. εἰλακτίνη ἤ: 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. ὅς τε: with ὑπρίζωντες, like insolent men. — μοι, ὑπερφιάλως: construe the first with δοκέωνων, the second with δαίνωνθαί. The verses explain why the gathering could not be an ἔργον.

229. αὐχέα: shameless deeds of the ὑπρίζωντες. — ὅς τες πινυτός γε: whosoever, in his senses at any rate. The adjective is predicate.

231. ἀνείρεια ἢδὲ μεταλλάζειν: for such pairs of nearly synonymous words, see § 15 c.

232 f. μέλλεν ποτε ἔμμεναί: was likely to be once, "may well have been," "doubtless was," judging from what the speaker had heard (see on 176).

234. ἐτέρως: in the other way, not quite equivalent to ἀλλός.

236. θανόντι περ: sc. αἱ, "at the mere fact of his death." The participle
is limited by the explanatory ei δάμνι of the next verse. For the optative in the conclusion to such a condition; see § 21 d ε.  

238. ἐν χερσὶν: in the arms, like in manibus.—ἐπεὶ: temporal.  

239. τῷ: in that case, i.e. the one supposed in 237. § 45 k.  

240. κἂν ἡμαρτο: 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. οἰξετ': οἰξεταί, gone is he. For the elision, see § 31. The 'asyn dend' (§ 18) betokens deep feeling and excitement.—ὁδύνας τε γόους τε: instead of κλέως 240.  

243. οὔδε τι: yet by no means.  

244. ἄλλα: besides. See on 128.  

245. νῆσοισιν: 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. οὔλημεν Ζακύνθων: see on 93. The final syllable of the adjective remains short even before Ζ. See § 62 g γ.  

247. κάτα: preposition, with Ἰδάκην (§ 58 c). — κοιρανεύουσιν: as βασιλείς, but subject to the higher power of Odysseus.  

249 f. τελευτὴν τοιήσαί: equivalent to τελευτήσαι, to consummate, sc. γάμον. The periphrasis is like that in 116. — δύναται: can she bring herself to, of moral power. — ἐδόντες: descriptive participle of manner, voraciously.  

252. ἐπαλαστήρασα: the aorist is inceptive, as in δακρύσασα 336. H. 841.  

253 f. πολλόν: adverbial, with δέη, much need hsthv. — ὡς (ὁς ᾧ) . . . ἐφείη: who would lay hands on, etc. Such an imagined result regularly follows a present tense in a negative principal clause. Here δέη contains the negative idea.  

255. ei γάρ: if really, with the optative of wish would that. — ἐν πρῶτηςι θύρησιν: at the front door, the same as ἐπὶ προθύρους 103, θύρησιν 120. Construe δόμων with this phrase.  

256. ἔχων . . . δοῦρε: i.e. in full Homeric armor.  

257. τοῖος: i.e. with such youth and vigor. Cf. 228. — τὰ πρῶτα: that first time, adverbial phrase.  

259. ἀνώντα: on his way back. Cf. πλεοῦ 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.—Μεμεριδάο [-iδόν]: a patronymic. § 42 e.  

260. καὶ κείσε: there also, as well as to many other places. See on 177.  

261 f. δόρα οἵ εἶ; sc. τὸ φάρμακον as subject, but translate that he might have it. — χρεσθαί: infinitive of purpose, as in δόρα οἵ εἶ (sc. γάλα) | πίνειν i 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 | ungueere tela manu ferrumque armare veneno Aen. ix. 772 f.  

265. τοῖος ἐὼν ὀμιλητεῖν: repeats, without ei 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. τὸ 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 γοῦνασι κεῖται: 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 κεῖ... ἢ καὶ οὐκ: whether perhaps,... or even not.

270. ἀπώσεαι: ἀπωθέω, aorist subjunctive. G. 1377; H. 885 c.

271. εἰ δὲ ἔγε: but pray come!

273. μοθὸν πέρασε: make known thy mind, μοθὸν referring to the import or content of what is said—θεὶ... ἔστων: i.e. adjure the people by the gods to do as thou desirest. § 47 f.

275. μὴτέρα δέ: in close correlation with μηστράπας μέν, as if ἄνωθεν ἔναι were to follow. But in the next verse a milder expression is used, ἄψ τῶ, as though μὴτηρ had preceded. This is 'anacoluthon' (H. 1063).

276. παρός: his name is given in 329, β 53. His home was in Sparta. —μέγα δυναμένοι: very powerful, perhaps because of great wealth.

277. οἱ δὲ: i.e. the family of Penelope implied in the previous verse. —καθα: 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 παῖδος ἔπεσθα: to follow upon (along with) a daughter, i.e. to be given with her at her marriage.

279. αἱ κε πιθα: in case that, i.e. in hope that thou wilt obey. See on 94.

280. ἐκείσομεν: 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. — ἥ τις ἄριστη: the very best, sc. ἐστίν. The relative virtually strengthens the superlative.

282 f. ὁσαν: rumor, distinguished from the definite information implied in ἔπρει. Because of unknown and mysterious origin, it was held to be ἐκ Δώρ. Vergil's Fama is a daughter of Terra Aen. iv. 178. —κλίσος: tidings. Cf. ἀκλείως 241.

284. See Book iii. 285. See Book iv.

286. ὅ: in demonstrative use. § 45 p. — ἡλθεν: sc. πάλιν, as in 77.

287. νόστον; i.e. his safe return to some Greek shore, or that he is alive and will return.

288. ἦ τ᾿: ἦ τοι. See on 60. —τρυχόμενος: sc. by the suitors. Cf. 248. The participle is concessive. —ἐναυτόν: a period within which Odysseus may surely be expected to make his way to Ithaca, if he is coming at all.

289. τεθνάτος: that he is dead, sc. αὐτός; literally of him as dead. § 22 f γ.

290. δὴ ἐπείτα: then at once. So in 294.

291. σῆμα: a cenotaph, or memorial mound, like τύμβον in δ 584. —χεῖβα: infinitive used as imperative (§ 21 f α). —ἐπὶ: adverb, thereat. —κτέρεα κτερεῖ-
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. καὶ ... ἔσοναι: i.e. suffer your mother to marry if she wishes, and make no objections to it.

293. ταῦτα τελευτήρησ τε καὶ ἔφησ: shalt have ended and done this. See on 231. The ταῦτα refers merely to the funeral rites of his father.

295 f. ὅπως κε ... κτείνησ: how thou mayest slay. Cf. 270.

296. οὐδὲ τι σὲ χρή: and it is in no way meet for thee. For the construction, see on 124.

297. νηπιάδας ὅχεων: to carry childishness, equivalent to μηπιαχεῖν to act childish. —τηλίκος: so young as to justify childishness.

298. ἡ οὐκ: pronounced with 'synizesis.' § 28. —άιας: the present denotes the continued result of a completed action, hast thou not heard, and so dost thou not know? H. 827. —οἶνος: refers to quality, and so is more complimentary than θρόνος would be. Athena cites the incident which has been used for a different purpose by Zeus (35–43).

299 f. πάντας ἐπ' ἀνθρώπων: denotes the spreading of his fame over the world. —πατροφόνη: not parricide (πατροφόν), but murderer of his (Orestes') father, as the explanatory clause δ οἶ ... ἐκτὰ shows. § 15 d.

301. καὶ σοῦ: thou too (as well as Orestes), followed by φιλος 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. ἔσο'': ἔσο. —τίς: many a one, collective.

304. μᾶ: construe with μένοντες, because they have to wait for me.

305. σοι ... μελέτω: let (this) be thine own care.

307 f. φίλα φρονέων: in kindly spirit. —ταῦτα, αὐτῶν: this, it, the latter pronoun merely anaphoric as in Attic. See on τᾶν 10, and § 45 e.

309. ἐπειγόμενος περ ὅδοι: the genitive is partitive after ἐπειγόμενοι in the sense of eager for, as after ἐσσύμενοι in δ 733. G. 1099; Π. 739 The participle has concessive, the particle intensive, force, as in 6.

310 f. τεταρτόμενοι: 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 κἰπ, and should be translated as verbs,—that thou mayest get bath and refreshment before thou goest.

312. τιμήν, 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. οἶ: of such sort as. Its antecedent is logically a plural partitive geni-
tive τῶν, depending on κειμήλιον. — ἔστιν ἔστοιχι: the repetition here does service for ἀλλήλοις. § 16 b.

315. λαλαίμενον περ: here a causal idea in the participle is intensified by περ.

316. ὃτι κε: what one soever.

317. ἀνεξοχομένον: sc. μοι, on my way back home from Cyprus (184). — δόμεναι: infinitive as imperative. — φέρεσθαι: infinitive of purpose.

318. καὶ μάλα καλὸν ἀλὸν: taking one that is really very fine. The καὶ emphasizes the adverb, as in καὶ λῆν 46. — σοι . . ἀμοβῆς: 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. ὅρυν ὡς: like a bird, i.e. as swiftly as a bird. No transformation into the shape of a bird is meant. Cf. 106. 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). — τὸ: strictly a dative of reference, but best rendered as possessive pronoun with θυμόδ.

322. τὸ πάροιθεν: before, an adverbial expression, like τὰ πρῶτα 257. — νοήσας: 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. ὀλοστο: the thought came to him, an inceptive aorist.

324. ἵσθεος 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. ἀκοῦντες: for the metrical length of the final syllable, see on γάμος 226. — Ἀχαϊῶν νόστον: 'so the Odyssey knows at least two great themes for minstrels, — (1) "The Doom of Πίος" (Πιοῦ ὠτὸν θ 578), and (2) "The Return of the Achaeans"; and the latter is the "newest" (a 352)." An idea of the contents of such a song may be got from γ 130–198, 254–312, δ 351–586.

327. λυγρὸν: 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, ὑπερωθεν: construe the first with ἀθιγήν, 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 ὑπερώθων 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. στῆ ῥα: the apodosis. § 24 d. — σταθμὸν: 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 ἲματων, or outer robe, was made to do this duty of hood and veil for women.

336. δακρύσα: with a burst of tears. See on 252.

337. γὰρ: surely, or, as preparing the way for the principal thought in 339, since. — βροτῶν θελκτήρια: in predicate apposition with πολλὰ ἄλλα, — many other songs to charm mortals.

338. Explanatory apposition with ἄλλα. — τὰ τε: such as, relative. The verse well characterizes the lofty themes of the Homeric Epic.


340. ἀποπαύει: uncontracted imperative 2d singular.

341. Compare the style of this verse with that of 327.

343. τοῖν κεφαλὴ: such a presence, so noble and brave.

344. ἀνδρός κτλ.: the genitive limits κεφαλήν, and defines it, — a man’s (presence) whose fame is widespread. — εὑρό: sc. ἔστι. — μέσον: innermost, in partitive sense.

346. τι τ’ ἄρα: why pray?

347. ὀπτη ... 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. αὔτοι: sc. ἔστιν. The bards are not responsible for the sorrows of an ἀδῆ λυγρῆ (340 f.). — Ζεὺς αὐτοῖς: the very idea condemned by Zeus in 32 ff.

349. ἀληθοτυπήσα: while the gods are ἡδὰ γοβατες, easy lives. See on 160.

350. οὖ νέμεσις: sc. ἔστι, 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, οὖ νέμεσις Τρῶας ... | τοῖσ' ἀμφὶ γυναικὶ ... ἄλγεα πᾶσχειν. (156 f.) Similarly in prose γῆς is used for γελοῦν, ἀνάγκη for ἀναγκαῖον, αἰσθᾶς for αἰσθῶν (cf. γ 24). — Δαναόν κακὸν ὀίτον: evidently equivalent to Ἀχαίων 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. — ἄκουοντες [ἄκουςτί]: 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. — λοῦσα: translate as imperative, parallel with κῶμε. — τὰ σ(ά) αὐτῆς: thine own. See on 7.

357. ἵστον, ἥλακατην: 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. τὸν: demonstrative pronoun referring to ἔμαν, in predicate genitive with ἕμνη, to this one belongs. The reference could be made plain in recitation by gesture. So in the drama ἕν' ἀνήρ is equivalent to ἐγῶ. — οἴκος: here in the general meaning.

360. θαμβήσασα: struck with amaze at this new independence in her son.— οἶκόνις: the meaning once more as in 356.

361. ἐθέτο θυμό: laid to heart.


364. βάλε: let fall, a causative of πίπτω. So χέω is used of sleep, which is thought of as a cloud, veiling the eyes.

365. σκιόετα: 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. παράι: by (her side), a locative adverb, to be construed with κλωθναι, while λεκέσσι is dative of place.

367-419. Telemachus deals boldly with the suitors, one of whom asks about the recent visitor to the palace.

369. δανύμενοι τερτόμεθα: let us go on enjoying our feast. — βοητός: referring to ὁμάδησαν 365.

370. καλόν: predicate. — ἀκούομεν: explanatory apposition with τὸ δέ. — 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 κλά σαν ἀνήρων the famous deeds of men.

372. καθεξώμεθα κιόνες: let us go and take seats in.

373. πάντες: supplementary apposition for emphasis. See on 49. — ὑμν: see on ὑμν 166. — μῦδον: as in 273.

374. ἐξεναι: that ye go forth, in apposition with μῶδον. — ἀλεγόνετε: the word occurs only in the Odyssey, and always with δαίμον (s).

375. ἀμαβόμενοι κατὰ οίκους: literally exchanging with one another by houses, i.e. successively from house to house.

376. λωτερον καὶ ἄμενον: preferable and better, redundancy in a set phrase, like the English 'fit and proper.' § 15 c.

377. νήπτοιν: here in passive sense, without being paid for, since ὁλόθανε is intransitive, and βιον is its subject. Cf. 160.

378. κειρετε: go on devouring it (sc. βιον), a concessive imperative, followed at once by a threat. — ἐπιβώσομαι: Attic ἐπιβισοῦμαι.

379. αἱ κε... δοῦν: see on 94. — παλιντιτα ἐργα: the phrase is subject of γενάθαι, forming with it the object of δοῦν, that requital be made.

380. νήπτοιν: an angry echo of νήπτοιν 377, unpaid for, i.e. with no exactation of blood-money by the relatives from the murderer, unavenged. — ἐπετετ: in that case, i.e. if the prayer of 378 f. is granted. See on 84. — δόμων ἐντολὰ: within this house, the house of Odysseus, where, in fact, they are all slaughtered at last (χ 1-380).
COMMENTARY.

381. ὀδὸς ἐν χείλεσιν φῶντες: with teeth set fast on lips, i.e. biting their lips in silent rage.

382. οὗ: equivalent to ὥ: because, quod (§ 45 q).

384. ἂ: in very truth now.

386 f. μὴ ... τοιόσοι: a negative wish. — δὴ: its antecedent is βασιλείνων implied in βασιλῆσα λοιπόνειν. — γενὴ πατρῶν: hereditary right, though the succession seems to have required ratification by the people.

389. Cf. 158.

390. καὶ τούτο: even this, i.e. βασιλείνων. — ἀρισθαί: construe with ἔθελομε.

391. ἡ φῆσι: dost thou really think? with keen irony, for Antinoüs wished to be king himself. — κάκιστον: a very bad thing, predicate after τετήθηκεν, which is one of the many Homeric synonyms for ἐλαῖο.

392. οὐ μὲν γὰρ τι: verily by no means. — κακὸν: sc. ἐστί. — ο城际: for him, i.e. the king. — δὲ: elsewhere in Homer this form of δὲμα is accusative.

393. ἄφεντο: predicate adjective.

394. βασιλῆς: princes, nobles, vassals of the chief βασιλέως.

396. τὸν τις: any one of whom. — τὸδ: this power, the privilege of ruling as chief βασιλέως in Ithaca. — κὲν ἔχον: may have, subjunctive in potential sense. § 21 b (2).

397. ἡμετέρου: our, in sense of my, as Telemachus says ἡμέοι for ἐγώ in β 60, even though ἐγὼν ἐσομαί immediately precedes. Cf. 123, 176. H. 637 a.

398. δέμων: these had been used and abused by the suitors. — λίπσαρτο: on hostile raids into neighboring territory, and on piratical expeditions. Slaves were also bought outright. Cf. 430.

400. See on 267.

401. Ἀχιλλόν: construe with ὁ τις.

402. ἔχοις: thou mayest have, concessive optative. — δόμασιν οἶνον: 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 ἐλθοί: may there not come, i.e. let there not come, the wish here having the force of a threat.

404. Ἰθάκης ἐν παιστοῦσης: apparently a genitive absolute, so long as Ithaca still has dwellers. § 22 f β.

406. ὁππόθεν: this general question, in indirect form, is amplified by the direct questions following. Cf. 170 f.

408. πατρὸς ἐρχομένου: of thy father's returning, objective genitive after ἀγγελίην.

409. οὖν ... ἐκλέγεσθαι: seeking his own interests. For the case of αὐτοῦ, see on 7. — τὸδ: strictly this coming, cognate accusative with λέγει. It may be translated here or thus, like its corresponding adverb ὅδε 182.

410. οὖν: how! exclamation in tone of wonder.


413. νόστος ἄπολετο: cf. 168.
414. ἀγγελίας: § 37 e. — εἰ ποθὲν ἐλθοῖ: from whatsoever source it might come, sc. ἀγγελία.

417. οὕτως: subject of ἔστιν, like οὕτως ἀνήρ 406, with ξέινος as general predicate, followed by the items of detail ἐμός, πατρώος, 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. ἐνὶ κτλ.: for evening to come on, ἐνὶ being adverbial with ἐλθοῖ, 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 ἑπταλόγι. § 19 b.

425 ff. ὁθι... χῶρα: anticipatory relative sentence, preceding the demonstrative ἐνθα 427. — αἵλης: partitive genitive with ὁθι, like ἀλλοθ γάλης β 131. — This θάλαμος seems to be thought of as built out into the αἵλη from the front porch or αἰθουσα.

428. δαιδα: the use of olive oil for lamps is not known in Homer. — κεδνά ἰσίνα: knowing faithful things, and so, since in Homer the contents of one's knowledge betoken character or disposition, faithful. So αὐτόμα εἰδώς is reverent, ἵπτα εἰδώς gentle, etc.

431. ἐκοσάβωνα: cattle, and not coined money, are the standard of value in Homer. In the funeral games of the Ἰλιάδ (Ψ), a prize tripod is rated at nine cattle, an accomplished female captive at four. Eurycleia was therefore high priced.

432 f. ἵσα: adverb. — Concubinage is recognized, but not really approved in Homer. — ἐνν... ἐμκτο: he never lay with her. — χάλων ἔδε: the clause is coordinate, instead of being subordinated and introduced by since. § 24.

434. ἦ: demonstrative pronoun in resumption of 428, — she it was who. — εἰ: i.e. Telemachus.

435. διμώαν: construe with ἦ which is to be continued as subject of φιλέσσει.

436. ἅλεψι: sc. Telemachus.

441. βῆ ἰμέν: set out to go, started and went.

442. ἐπὶ... ἴμαντι: 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. πανύγιος: predicate adjective serving as an adverb. § 59. — οῖὸς ἀντω: in sheep's wool, here of the woolen blanket (χλαίνα).

444. ὅδυο: 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. ἡμας: as soon as, of definite time in the past, and so followed by the indicative. — ἰδοδάκτυλος: 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 λευκόλενος is used of Hera, and ἄργυρόστεια of Thetis. Cf. ἰδοδάκτυλος Αἴαντος Theoc. xv. 128, Milton’s ‘Morning fair | ... who with her radiant finger;’ etc. Par. Reg. iv. 426 ff. Another color-epithet of Eos is κροκόπτειλος. Vergil unites both epithets in Aurora in roseis fulgeb at lutea bigis Aen. vii. 26.

3. ἐφιμάτα: i.e. both the χιτῶν which he had taken off, α 437, and a ηυδίτων or χλαίνα, since he was to go out of doors. Telemachus probably put on the χιτῶν as Agamemnon does B 42 ἐξείρε δ’ ὅρθωθης, μαλακῶν δ’ ἐνυόνε χιτῶνα. — περί: adverb; with θέτο slung. The following dative is then locative. — δὴ: the Homeric sword was suspended on the left side, not by a belt, but by a strap passing over the right shoulder.

4. Cf. a 96. For the quantity of the final syllable in ὑπό, see § 62 h a.

7. See on a 90.

9. ἤγερθεν ... γένοντο: a pair of nearly synonymous expressions (§ 15 c). Cf. the ‘assemble and meet together’ of the Prayer Book.

10. ἔξε: later Greek would have ἔχων. § 24 h.

11. See on a 331.

14. πατρὸς δόκω: i.e. the royal seat. Telemachus thus indicates his claim to the succession, and the elders recognize it by making way for him. Cf. a 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. μνεῖα ἡδη: said of wisdom accumulated from long experience, “was very wise.”

17. καλ ... νιός: 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 δὲ: but that son.

20. πιμάτον: predicate adjective with τὸν. — ὁπλίσσατο δόρπον: here used as a transitive phrase, made a supper of him last. The story is told at length 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: 369f.

21. oι [avtōs]: 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. oιδαί dıs: 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. — μετείχεν: without an expressed pronoun in the dative, publicly spake.

26. Never has either assembly or session of ours been held. — θώκος: session, viz. of the γέφωτες, a βουλή, as distinguished from the ἄγορή, or assembly of the people.

27. ἐξ οὗ: from what time, since. Cf. ἐκ τοῦ a 74.

28. δέ: in this way, i.e. as we are here assembled. See on a 182. — τόσον: so strongly, an adverb, like μάλα together with έκάνει 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 προγενεστέρων.

30. στρατοῦ ἐρχόμενον: of the army's returning. Cf. a 408.

31. δέ κτιλ.: after first learning it himself.

32. δήμων: public matter. — πυφαύσκεται, ἄγορευει: see on 9.

34. οὗ: relative pronoun, whatsoever, sc. ἄγαθον.

35-79. Telemachus complains to the Ithacan assembly of the conduct of the suitors.

35. φήμῃ: 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. ἐρ: for the metrical length of the final syllable, see on a 203. — μενοῖνησεν δέ: and the longing seized him, really the reason for what precedes, though in paratactic form. § 24.

37. μέση ἄγορῇ: the usual position for the speaker. The wounded Agamemnon spoke αὐτόθεν δέδρης, οὐδὲν μέσωσον ἀναστάς T 77. — σκήπτρον: 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 (L 91), judges (A 238), and heralds (H 277).

38. πεπνυμένα μῆδα εἴδος: i.e. "full of discretion." See on a 428.


41. οὐ ηγείρα: pointing perhaps to himself, though the first person of the verb abruptly reveals the secret, as the English cannot do. — The scansion must be — — — — — — — — — — — — οὐ, ο. A more probable text is οὐ τῶν λαὸν ἄγειρα.

43. εἴποι: the subjunctive instead of the optative of 31 is a metrical necessity.

45. ἔμων αὐτοῦ χρείας: see on a 409. — δ: as in a 382.
46. δοῦα: 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 δὲ, we have νῦν δὲ in 48.

47. τοῖς δεσποταῖς [τοῖς δεσπόταις]: these whom I see here. § 45 n. — ὃς: as in a 320.

48. μείζον: sc. κακὸν, the whole phrase in partitive apposition to κακὰ δοῦα 45 f. — ὃ: relative pronoun referring to κακὸν.

49. ἀπό: adverb with ἀλέσσει [ἄλετ], kill off, destroy.

50. μὴτέρο μοι κτλ.: 'asyntheton' (§ 18 b), in explanatory apposition with μείζον κακὸν (48).

51. ἕνθαδε: 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 a 245.

52. ἐδνώσατο: might dowser, i.e. prescribe the gifts of her suitors, or himself bestow dowry gifts upon his daughter, and so betroth her. See on a 277. Only the favored suitor would enjoy these dowry gifts, and so the whole company prefer to wanton with the possessions of Odysseus.

54. — ὃ: sc. δοῦαν. — καὶ οἴ κτλ.: i.e. καὶ ὃς κὲ οἱ κτλ. and who might meet his favor. G. 1040; H. 1005.

55. οἷς δὲ: answering to the οἷ μὲν of 52, but changing from a relative to a declarative phrase, but rather they, etc. The particles also help to contrast ἢμετερον (sc. οἴκων) with πατρὸς οἴκων. — ἡμέτα τὰ πάντα: all the while. Sometimes the formula means "all one's life long," and sometimes "forever"; the context decides.

57. εἰλασθινόσουν: cf. a 226.

58. τὰ δὲ: these things, mentioned in 56 f. — πολλά: predicate, in great quantities. — ἐπί: for ἐπεστί, is at hand. § 58 c β.

60. ἡμεῖς: see on a 397. — τοῖοι: sc. εἴμεν, such as Odysseus was. The following infinitive is then explanatory, like ἀμῶναι. Translate freely we are not able. — ἦ καὶ ἐπεστά: verily even in that case, i.e. in case I try to defend my possessions.

61. οὗ δεδακάκτες: equivalent to an emphatic ignorant, a ‘litotes’ (see on 40).

63. οἷς ἐπὶ: construe with ἀνακχετά, like the following οἷς ἔτι καλῶς. Uneendurable at last are the deeds which are wrought, and shamefully at last, etc. § 59 c.

64. καὶ αὐτοὶ: ye yourselves also as well as I, a command addressed not only to the suitors, but to all the Ithacans.

65. η δὲ μεταστρέψωσιν: lest they bring some catastrophe upon you.

68. Ζηνὸς: by Zeus. This genitive is really partitive, like γυναίκων after the same verb in κ 481, and like the genitives after γυνάξομαι λ 66. It is equivalent to πῶς Ζηνὸς (cf. λ 67). G. 1101, 3; H. 738 b.

69. Assemblies are convened (καθίζει) to establish right, and dissolved (λέει) when right has been fixed. Here right is personified and said to convene and dissolve. Cf. Zeus δὲ Θέμιστα κέλευε θεοὺς ἀγορήνε καλόσαν Τ 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. — ὀλον: alone, free from the persecutions of the suitors. — πένθι: grief for his father.

71. εἰ μή ποῦ τι: unless forsooth somehow, an ironical assumption of what is felt to be absurd. Cf. 47.

72. δυσμένων: nominative participle, in his ill-will. — Ἀχαιῶν: of the subjects of Odysseus in general.

73. τόν: i.e. ὁν κακῶν, genitive of cause. — μέ: in a double relation, with ἀποτυνόμενοι and θέτεμε. — δυσμένοντες: in your ill-will, echoing δυσμένων above.

74. τούτων: i.e. the suitors, distinguished from the Ithacans in general.

75. ὑμέας: i.e. the Ithacans, and not the suitors. — κειμήλια τε πρόβασιν 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 ποτὲ: 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. τάφρο... ἐς: so long... until, a temporal apodosis and protasis. — ἀπὸ: back, adverb.

79. νῦν δὲ: see on a 166. — θυμῷ: partitive apposition with μοι, my soul. They afflict him by their indifference to his wrongs, and active sympathy with his persecutors. Cf. 74.

80-128. Antinous 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. ποτὲ [πρῶτ]: down, adverb, not a preposition. — γαὶ: locative dative. § 22 d.

85. μένος ἀσχέτε: unrestrained in might or temper, here in reproach, but γ 104, of the fighting Achaeans, a complimentary phrase. — ποιόν εἴπης: what a speech thou hast made! See on a 64.

86. μῷον ἀνάφαι: sc. εἰ ἡμῶν, fasten shame upon us.

87. σοι: in thy case, i.e. in that of which thou complainest.

88. πέρι κέρδεα οἴδαν: is exceedingly crafty. See on a 428. § 58 c γ.

89. "It is already three years, and soon it will be four." — ἐστίν: it is, of time fully elapsed, equivalent to has gone. So ἐν is had gone, in κ 469. — ἔσται: 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. ἔκε ποῦ ἄτεμβε: since she began deceiving.

93. ἀλλον: besides. See on a 128.

94 f. ἵστον: the adjectives in the next verse show that this refers here to the web suspended on the loom. — μεγαροῦν: general term for palace, without specifying any particular room in it.

96. ἐμὶ: possessive pronoun, nominative plural with μνηστῆρες.

97. ἐπεγυμνῄς κτλ.: though ye are eager for this marriage with me. — ἐς δὲ κε: until, literally up to what time séeper. Cf. εἰς δέ κεν below in 99.

98. μεταμόνα: predicate with ἀληθαί, come uselessly to naught, as would be the case if she married and left the web unfinished.
99. ταφήμων: apposition to φάρος 97. — eis ὤτε κεν: equivalent to eis τότε ὅταν, for what time soever, against the time when.

101. Ἀχαιάδον: construe with τίς. § 42 g.

102. κήται: subjunctive, in prose κήται, of the body lying dead. See on a 46. Its subject is a pronoun referring to Laërtes. — κτεατισσα: concessive.

104. καὶ: also, i.e. actually, as she had said.

105. νύκτας: by night. — ἀλλάωσκεν: she would unravel it (ἀναλώ). — παραθεῖτο: optative with ἐπει in an iterative sense, after setting torches near. See on a 101.

107. ἐπιλυθον ὥραι: the seasons came on with the coming of spring, and went off with the closing year.

108. καὶ τότε δῆ: (and) then indeed, close paratactical union of temporal apodosis with protasis. § 24 b. — γυναικῶν τίς: i.e. one of the female slaves of Penelope who was in league with the suitors.

110. τὸ μὲν: sc. φάρος (97).

113. ἀπόσεμψον: send back to her father’s house.

114. ὤτε: sc. γαμέσθαι. From the pronoun a δτίς is to be taken as subject of ἀνθάνει. See on 54.

115. ἀνήρσει: shall vex, by her delays. The apodosis is not brought out till 123, and this protasis is virtually repeated in 124 f.

116. ὅ: equivalent to ὅτι, how that, namely that. § 45 q. — περί: adverb, bountifully.

117. φρένας ἐσθλάς: sound sense, accusative parallel to the object-infinitive ἐπιστάσθαι.

118. οἷα: such as, object of an ἐπιστάσθαι to be supplied, of which τινά is the subject.

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120. ἐυστέφανος: the στέφανος was a tall diadem of metal. Applied to a city, the epithet refers to her walls and towers.

121. Πηνελοπεῖ̂: the abridged comparison, for νόμους Πηνελοπεῖς, the possessor for the qualities possessed. G. 1178; H. 773 b.

122. ἀτάρ μὲν [αὐτῷ]: but really, introducing a qualification of the praise given. — ἐναίσχον: 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. ἵππονται: they will devour, i.e. the suitors, the ἀπε Ἀχατών of 115, or the ἐκποτήρες of 111, 87.

124. οὖν τίνα: whatsoever it is which.

125. αὐτή: the intensive here serves as reflexive pronoun, for her own self.

126. ἐργά: as in 22. — πάρος: anticipating the following πρόν, like πρότερον in Attic.

128. αὐτήν: she herself, for her part. — Ἀχατών: construe with ὑπό, which depends on γῆμασθαμι understood. The full construction is more readily seen when the same verse is addressed by Antinotis directly to Penelope herself. Then it runs πρόν γέ σε τῷ γῆμασθαμι Ἀχατών, ὃς τίς ἀριστός 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. οὖ πάντες ἔστι: it is in no way possible.

131. ἀλλοθ' γαίης: away from home, literally elsewhere in the world, sc. ἐστι. For the genitive, see on a 425.

132. ζῶει δ' ᾗ ή τέμνηκε: be he alive or dead, strictly a double indirect question depending on the idea ὅν κ αἴθα implied in what precedes. Cf. δ 100 f. — κακόν: sc. ἔσται, of which ἀποτίνευν is the subject. — πόλλ' ἀποτίνευν: pay a heavy penalty. For the accent of πολλά, see on a 33.

133. αὐτὸς ἐκόν: of my own will, contrasting with δέκασται 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 θέος.

135. ἐπνύῃς: in Homer the furies not only avenge actual bloodshed, but punish every crime against the family.

136. νέμεσις: see on a 350.

137. ὁς: so strong are my reasons, for such reasons, therefore. — τούτον μοῦν: implied in ἀπόκρατι 130.

138. ὑμέτερος αὐτῶν: your own. See on a 7. — νεμεσικεῖται: 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. τῷ ᾗ ἄνα: for him, i.e. as if to assure an answer to his prayer διασέβθη. Cf. 152.

148 f. ἐσ: for a while, with demonstrative force, like τέως. It is always pronounced with 'synizesis' except in 78. — μετὰ πνοής ἀνέμοιο: i.e. gliding along on the wind, with wings outstretched (τιτανωμένον πτερύγεσσιν) and motionless.
150. μέσοςν: 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. ἐπιδινηθέντες...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. ἵδετιν, ἰδεστινο: an aorist is used of the turning of the eyes, an imperfect of the gaze. — διελθον: cognate accusative, 'and destruction was in their gaze.' Cf. a 115.

153. δρυςμαένων κτλ.: the middle has reciprocal force, tearing one another's cheeks. — ἀμφί: on both sides, all around, an adverb, adding distinctness to δειπάς, 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.

155. ἄ 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.

156. οἶος: emphasizes the superlative implied in ἐκέκαστο, 'was altogether the best'; cf. Lat. unus with the superlative, and the idiom ets a ĕρ. H. 652 b.

157. γνῶται, μυθήσασθαι: the notion of purpose in the infinitives (to understand, to interpret) passes here into that of mere reference (in understanding, in interpreting). — ἐναίστια: sc. σήματα, ominous signs.

160. See § 15 f.

162. πιθανοκόμνος: by way of proclamation.

163. τῆμα κυλίνδεται: the metaphor is that of a billow.

164. ἃν: possessive pronoun.

165. τοῦτοδεσσιν: not so general in reference as in 47, but of the suitors only.

166. πολέσων ἄλλοις: the partisans of the suitors, and their relatives, who make war on Odysseus after he has taken his vengeance.

167. πολύ πρῶν: far sooner, i.e. before the predicted calamity comes and it is too late.

168. καταπαύσομεν: put a stop to, subjunctive, sc. μηστήρας. — καὶ αὐτοί: nay (δε) even of their own accord.

171. καὶ γὰρ κεῖσθε: and verily for that one, i.e. for Odysseus.

172. 'Ἰλιον εἰσανεβαινον: equivalent to εἰς'Ἰλιον ἀνεβαινον. See on a 210.

174. ἄστο: utterly, adverb, with retracted accent following δέλεαρτα.

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 δὲ ἀγε: δὲ 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 μαντείσθαι: to serve as prophet in these matters, viz., affairs of public interest. Construe the infinitive with ἄμελνον (εἴμι). — πολλόν: equivalent to πολλῷ, which is not used in Homer for degree of difference.
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181 f. δε τε πολλως, oüδε τε πάντες: but though many, yet still not all.

183 f. ὁς ... ὤφελες: as thou too oughtest to have perished, i.e. as I wish that thou too hadst perished. Cf. a.47. — καταφθίσθαι: 2 aorist without variable vowel. § 56.

184. οὐκ ἐν ... ἀγώνευς: thou wouldst not (sc. το in that case) be prophetically declaring.

185. οὐδέ κε ... ἀνείης: 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 a 236. — κέχωλωμένον: i.e. already angry enough without your help.

186. σφ οἰκῶ: for thy house, i.e. to increase thy substance, thine estate. — αἱ κε πόρησιν: in case he may give thee one, expanding ποτιδεγμένος.

187. ἐκ: adverb with ἑρέω, I will speak out plainly. — καὶ: actually.

188. παλαιά ... εἰδός: the phrase describes old age with its stores of accumulated wisdom, in contrast with νεώτερον ἀνόρα. "If thou with all thy years and wisdom," etc. Cf. 16.

189. παρφάμενος ... ἐποτρύνης: with begging words incitest.

190. ἔσται: it will be, sc. your incitement to wrath.

191. This verse is not found in the best manuscripts. — πρῆξαι: accomplish his purpose. — τῶνδε: must refer to the suitors, and εἶνεκα τῶνδε must mean with reference to these.

192. θωὴν: 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 ἄσχάλλης: 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.


195. ἣν: possessive pronoun. — ἐς πατρός: sc. δώμα or οἰκον.

196 f. = a 277 f.

198. πρίν: sooner, sc. than Penelope is given again in marriage (196 f.).

199. ἐμπύρης: notwithstanding, i.e. in spite of the threats of Telemachus and the prophecy of Halitherses.


203. ἵσα: neuter plural adjective as substantive, equalizing, i.e. reparation, like τίς τίς 78.

204. ὁφρα κεν: as in 124. — ἤ γε: this woman, sc. Penelope.

205. ὅν γάμον: with her marriage, cognate accusative, equivalent to διατριβήν γάμον. — ἤματα πάντα: see on 55.

206. τῆς ἀρετῆς: this one's excellence, i.e. this excellent woman. τῆς is equivalent to τοῦτος, and depends on ἀρετῆς. In σ 251 f. Penelope says to Eurymachus ἤ τοι ἤμν ἀρετήν ... | ἤλεσαν ἀθάνατοι. — μετ' ἄλλας: after other women, i.e. to woo them. See on a 184.

207. ὡς ... ἐκάστῳ: i.e. our equals in rank and wealth.
208–223. Telemachus asks a ship for a voyage to Pylus and Sparta in quest of Odysseus.

209. ὅσοι: sc. εἰσίν, a strong πάντες. Cf. 119.
210. ταύτα: what he had demanded of the assembly, viz. the cessation of the wooing in his house.
211. ἔσοντω: 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, ὅτε. — ἔλεος: see on a 280.
213. οἱ κε... διαπρήσασι: such as may, etc. See on 193.
214. Cf. a 93. — ἔμι: the present has here the future sense, as regularly in Attic. § 51 f.
222. χέω: 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. πτόοντος: dative of interest. § 22 g.
225. ἔταφος: in χ 209 Odysseus says to Mentor ὑμηλικὴ δέ μοι ἔσοι. Mentor was not therefore an old man.
226. καὶ οἱ [ἀφτῷ]: abandons the relative construction of 225.
227. γέροντι: i.e. Laërtes, under whose authority Mentor was to carry on the estate. — ἐμπέθα: predicate adjective.
230. πρόφανα: readily, of his own will.
231. σκηντρούχουσα βασιλεύς: as sceptred king, supplementary apposition to τίς. The sceptre is the only badge of royalty in Homer. — ἀλήθια εἰδῶς: predicate after ἔστω, and equivalent to ἀλήθεια. See on a 428.
233. ὡς: seeing how, an indirect exclamation, giving a reason for the paradoxical wish preceding, and so equivalent to since.
234. λαῷ: construe with τίς. — πατήρ κτλ.: as in 47.
235 f. μνηστήρας: subject of ἔρευν, and with it forming the object of μεγαλῶ. — κακορραφῆσον νόοι: with malice aforethought.
237. σφάς: possessive, not personal pronoun, as in a 34. — παρθένους κατέδωκας: 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. — οἶνον: (seeing) how, an indirect exclamation of censure, like ὡς in 233.
241. παύρους: who are few, predicate adjective, like πολλοί. — ἐόντες: concessive.
243. πτόον ἐπειπέ: see on 85.
244. καταπαύσειν: sc. μνηστήρας, as in 168. Here the context (241) makes the object plainer.
245. ἀνδράσι καὶ πλεόνεσσί: for men even more in number. The dative depends on ἄργαλεων. — μαχησανθαί: sc. ἡμῖν. The people outnumber the suitors (241), but the suitors are more warlike.
246 ff. αὐτὸς ἐπελθὼν μενοινήσει: should come in person and plan.
249 f. oú kén oí kekároito ἀλόντι: would not rejoice at his coming. — αὐτῷ: right there, with a shade of temporal meaning, like "then and there."

252. λαοί: ye people, in apposition with the subject of σκίνδασθε. — ἐπι ζέργα: as in 127.


254. δὲ ἄρχης: as in 188.

255. καλ δήδα: even for long time to come. — καθήμενος: sitting about in helpless idleness, instead of making the long journey he threatened 214 ff. — ἀγγελίαιν: tidings brought by others from the places he would vainly try to visit, as Leocritus thought.

257. αὐξηρήν: 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 νυσάμενος: so Odysseus before prayer, μ 336. — ἀλός: partitive genitive with νυσάμενος, as with verbs of sharing or touching. G. 1097, 1; H. 736.

262. ὃ χθύδως θεῶς κτλ.: thou who yesterday as a god didst come, i.e. thou god who yesterday didst come. § 59. Cf. a 323, 420.


265. τὰ δὲ πάντα: but all this, i.e. all that Athena had bidden him do, 263 f. — Ἀχαιοί: the Ithacans.

267. σχέδοθεν ἧλθεν: drew nigh. The -θεν has lost its original force, as in δυτίθεν 270, ἐγγοθέν γ 36. 269. See on a 122.

270. οὖδ' ὀπίθεν κτλ.: in the future also (δὲ) 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. — ἦν: neuter adjective.

272. οἷος κτλ.: (seeing) what a man he was. See on 239. — ἵργον τε ἐποσ τε: a poetical formula for "everything."

274. εἰ δ' οὐ: an exceptional use of οὐ for μὴ after εἰ. G. 1383, 2; H. 1028. It qualifies κέλνω rather than the whole phrase.

277. κακλοῦς, ἄρειος: predicate adjectives, with the shorter form (for κακλοῦς κτλ.), which is rare in Homer.

279. oδδewhatve continues the force of ἐπει, and is strengthened by πάγχει γε; and since not at all. — προδολοψεν: sc. in the assembly just held. The son had shown a wisdom like that of his father, who was προδιψτις.

280. ἐλπωρή: sc. ἐστι, the phrase introducing the infinitive τελευτήσαι, there is hope of thy accomplishing.

281. τῷ: therefore. — ἐα: let be, i.e. mind not.

282. ἀφραδέων: in the emphatic supplementary position; "thoughtless fellows that they are."

283. ἵσαρέν: are they aware of.

284. ὁς: takes up the main idea, θάνατος. — ἔπι ηματι: on a single day, like ἵ ἤματι. Here πάντα suggests the contrasting numeral. — ἀλέσθαι: infinitive of purpose, for their perishing. Cf. a 138.
COMMENTARY.

286. τοιός: such, so powerful, viz. as to make good the preceding promise. — ἐταίρος πατρώοις: cf. 225. 287. ὦς: I who, i.e. since I.

288 f. ὑμῖν: continue thine intercourse with, present imperative; but aorist imperatives are used in the following verse of beginning a new enterprise.

289. ἥτα: neuter plural substantive.

294. τάνω: partitive genitive with (ἡν) ἢ τις ἀριστή (ἐστιν), which is equivalent to ἥν ἀριστήν. See on a 280.

295. ἐνήσομεν: sc. νη. 296. ἐς θὴν: § 62 h β.

296–336. The suitors mock Telemachus when he declares that he will make the journey after all.

297. παρέμμενοι: sc. on the sea-shore (260), by Mentor-Athena.

299. Cf. a 106. — μεγάλοις: the plural denotes the palace with all its parts, including the αἰλή (300). The other parts are distinguished by δῶμα and θάλαμος. 301. Τμιλέμαχοι: construe with ἵθος. G. 1148; H. 757.

302. ἐν . . . χειρί: literally, within he grew for him in the hand, i.e. warmly did he grasp his hand. Vergil has exceptitque manu, dextramque amplius inhaesit Aen. viii. 124. — ἐπος . . . ὄνομαζεν: speak a word and called upon him. § 15 c.

303 f. See on 85. — μὴ τι ἄλλο κακὸν: let no evil else, i.e. instead of the eating and drinking urged in 305. See on a 128. — ἔργον, ἐπος: no deed or word, apposition with κακὸν. "Plan no evil at all against us; only eat and drink."

305. ἐσθιέμεν, πυνέμεν: infinitives as imperatives.

306. ταῦτα: i.e. your wishes, explained by the following verse. — μάλα: emphasizes ταῦτα, one and all.

307. νῆα κτλ.: 'epexege sis.' § 15 d. — θάσσον: right swiftly, the "absolute" use of the comparative. H. 649 a.


311. ἄκεντα, ἐκλογον: sc. ἐμέ.

312. ἢ οὐκ ἄλις ὦς: is it not enough that, etc. The first two words are pronounced with synizesis. § 28.

313. κτήματα, μνηστήρεσ: 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. ὑμῖν [ὑμῶν]: dative with ἐρί (adverb) ἰῆλω.. — κακὸς κήρας: i.e. θάνατον. The two are joined in 352 (cf. 283).


318. μέν: i.e. μήν, verily. — ἀλή κτλ.: he has the assurance of 273.

319. ἐμπτορος: emphatic from its position; "even though it be as a mere passenger, instead of on my own ship."

320. ὦς νῦ ποι: so now I suppose, with irony.

321. ἢ Ρά καί: he spake so and, a formula of transition from speech to action.

324. ὡς δὲ τις εἵπεσθε: and thus one and another would say.

327. ἢ ὅ γε: yes, or he will. See on a 4. — νῦ περ: just now. — ηταλ αἰνώς: he is dreadfully in earnest.
329. Cf. a 261.
330. εἰν: adverb, with βάλγη. He will add the poison to the drink in the mixer. See on 80.
331. ἄλλος: many another, collective in meaning, like τίς 324.
332. τίς δ’ οἷς εἰς: and who knows but that perhaps, concealing a wish.
333. οὖν: in that way, much like τίς 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. ὁς τίς: sc. τοῦτο as antecedent.
337-381. Telemachus commissions Eurycleia the stewardess to make provision for his journey.
338. ἵθι: for the quantity of the final vowel, see on ἠνί a 27. — νητός: predicate with ἐκεῖνο.
340. εἰν: 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. εἰ ποτὲ: in case ever. See on αὶ a 94.
343. καὶ μονήσας: even though after suffering.
344. ἐπεσαν: sc. θαλαμῷ, it had closed doors. — ἀραφαί: this participle, with or without the adverbs πυκνῶς or εἰς, is a stock epithet of good workmanship.
349. ἀφυσσὸν: draw off from the storage πίθοι (340), into vessels of transport. Cf. 290.
350. τόν: demonstrative antecedent of ὅν, with μετὰ next to that. — λαρωτατος: sc. ἑστί.
351. διομένη: thinking of, i.e. intending it for. — εἰ Ἄλθου: as in 342 f., the φιλάσσεις implying past time also.
353. ἐμπλησόν: aorist imperative.
355. μεληφάτου ἀλφίτου ἀκτής: of mill-crushed barley-meal. This phrase simply expands ἀλφίτη, and distinguishes the cracked from the whole grain (οὐδ’ η γαμή 441).
356. ἵσθι: imperative of ὁδα. — ἄθροι: predicate to τάντα, after τετύχθω.
359 f. Cf. 214 f., a 93 f.
364. πη: how? or why? not whither? for he had told her that. — πολλήν ἑως γαῖαν: “the wide world over.”
365. μοῦνος ἑως ἀγαπητός: only and well-beloved son that thou art.
COMMENTARY.

367. oï di: the suitors. — αὐτίκ’ ἱόντι: as soon as thou art gone.

368. τάδε... δάσονται: 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 γὰρ ἄτ’ ἄν: before when, i.e. until. — ἐνθεκάτη: sc. ἑμέρα, for which ἔμαρ 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. ἐμῶ, of my departure. See on a 289.

376. κατά: adverb with ἰπτῆ.

377. θεῶν μέγαν ὥρκον: i.e. the oath by Earth, Heaven, and the Styx, which the gods themselves used. — ἀπώμνυ: swore that she would not tell Penelope.

378. ὁμοστέν τε τελεύτησέν τε: had sworn and finished, i.e. had sworn to the end. See on 9.

381. Cf. 288. — ὄμιλεν: 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. ἀλλο: sc. νόημα; with ἐνθησε conceived another purpose.

383. ἐκκύηα: of four syllables, with short stem in the feminine, the masculine line being ἐκκύη. Cf. (ἐκάσω) ἐνώι ἃ 428. § 52 g.

384. ἐκάστῳ φωτὶ: sc. of the twenty whom she selected. Cf. 212, 292.

385. οὐσιόλοισ: in predicate agreement with αὐτοῦσ suggested by ἐκάστῳ φωτὶ.

— ἄνώγειν: see on ὄμιλεν 381.

389. ἐφύσε: sc. Νοήμων. The ship was shoved bow first into the water.

391. ὅπλα: rigging, including mast, sail, ropes, etc. — τά τε: see on a 338.

392. στῆσε: moored, by means of anchor-stones cast out sea-wards from the bow, and stern-cables (πρωμήχας 418) fastened to the shore.

395. ἐπὶ: adverb with ἐχεῖν (§ 51 g). See on a 364.

396. πλάξε: bewildered the wits of the revellers. The natural results of their carousal are ascribed to the special intervention of the goddess.

397. εἴδειν: to go to their sleep, equivalent to ιναι κατακέλοντες a 424.


400. ἐν νυκταθών: comfortable, good to live in. See on a 404.

403. ἐπήρημοι: predicate adjective equivalent to ἐπ’ ἐρήμων. This is friendly exaggeration (cf. 408), to increase his haste.

404. ἀλλά: so, as in 369. — ἱομεν: subjunctive, with short variable vowel.

— διατριβομεν: sc. ἐταλποσ, with genitive of separation.

405-434. The manning of the ship, and her departure.

406. μετ’ ἵχναιa: after the footsteps, i.e. in them.

409. ἵερη ἡ Τηλεμάχω: the sturdy strength of, i.e. the sturdy and strong Telemachus. § 19 e.

411. ἀλλαί: besides, either. See on a 128.

416. ἄν: ἀνά, adverbial, on board. § 32. — ἰνός: locative genitive with βαλω.

417. πρωμή: adjective with partitive force, the hinder part, i.e. the deck at the stern.

419. ἐπὶ κληροι: 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.
THIRD BOOK OF THE ODYSSEY.

423. ὀπλων ἀπτεσθαί: bear a hand at the tackle, i.e. “make sail.”

425. στήσαν ἀείπαντες: lifted and set the mast in the ἱστοπέδη or mast-box.

κατὰ: adverb, fast. — προτόνουσι: fore-stays, the two ropes extending from the mast-top to either side of the prow. Were the process fully described, perhaps the ἐπίτευγος 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.


427. μέσον: with partitive force, the bellying sail. — ἄμφι: 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. — νῆσ ὁλόσης: still dependent on στείρη, but approaching the freedom of the genitive absolute construction.

429. κατὰ κύμα: with the waves, i.e. “before the wind.”

430. δησάμενοι ὀνελα: making fast the tackle, “belaying all.”

431. ἐπιστεφέας: see on a 148.

434. Ἰῶ: 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. — πεῖρε: the continuous action denoted by the imperfect comes to its close in the aorists ἄνφρονε, ἵξων (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. ἵξων: Attic ἄφλικντο, an aorist of the ‘mixed’ formation. § 51 h. It describes their arrival off Pylus; their landing is described in 10 f. — τοι δὲ: the people implied in Πόλον and πτωλεθρόν.
6. παμέλανας: as offerings to the god of the deep dark sea, who is himself dark-haired (κυανόχαιρ). Of the same color were also the victims for the deities of the lower world.

7. ἔδρα: 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. προφύλασσο: were presenting for sacrifice. For the infrequent 'crasis,' see § 29. — ἐκάστοθ: i.e. at each ἔδρα. — This is the largest sacrifice described in Homer, a Messenian national ceremony.

9 f. εὖθ' (εὔτε) οἱ, οἱ δὲ: just as these, then these. — ἐπὶ: thereon, an adverb with ἔκαστο. The mind readily supplies βωμοῖς. It is often impossible to give briefly in English the exact force of these adverbial prepositions.

10 f. ὦθς κατάγοντο: put straight in, towards the landing-place. The opposite of κατάγοντας is ἀνάγονται, put out to sea, as in A 478. — στελλαν ἄλφαντες: took out and stowed away both mast and sail (ἰστία), the reverse of ἐν 425. — τὴν δ’ ὄρμησαν: they made her fast, the same as στήσει β 391.

14. οὐ μὲν σε χρῆ: thou surely hast no need. See on a 124.

15. καὶ: actually, emphasizing the whole sentence. — ἑπέπλοιος: § 56.

16. πατρός: about thy father, the anticipated object and subject of the following sentences. H. 878.

18. εἴδομεν: subjunctive of οἶδα with short mode-vowel, let us know.

19 f. λισσεσθαί: infinitive as imperative. — αὐτός: thyself. — νημερέα: the truth, i.e. the whole truth, without concealment or softening; he would not of course concoct a falsehood.

24. αἰδώς: sc. ἐστί. It is a shame, i.e. it is shameful. See on a 350.

28. οὗ: repeats with emphasis what immediately precedes, "no indeed I do not." — γενέσθαι κτλ.: were born and bred.

29 f. = β 405 f.

31. ἀγνων: gathering of any kind, while ἀγωρὴ is rather a formal deliberative assembly. Cf. ἐν νηὔν ἀγώρῃς Ω 141.

33. ἐπερον: sc. ὀδελοῦς, 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. — δεδισκόμενος: akin to δεῖκνυμι, dico, digitus. A gesture of welcome was made in proffering the full beaker.

42. Ἀθηναίη: 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 you have chanced upon in your coming hither.

45. εὔκαι: 1 aorist subjunctive with short mode-vowel, equivalent to the English perfect or future perfect in translation. — ὅ δέμως ἐστίν: as is right. The relative is attracted from the neuter into the gender of the predicate substantive. δέμως is right as sanctioned by usage. See on β 69.

46. τοῦτῳ: Telemachus.

48. εὐχεσθαί: 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. οὗ: accentuated for emphasis in contrast. So οὗ in 50.

54. πολλά: fervently, cognate accusative in adverbial relation. § 22 b.

56. ἡμῖν: dative of advantage with τελευτήσαι, which depends on μεγῆς. Cf. β 235 f. — τάδε ἔργα: explained by what follows.

59. ἐκατομβῆς: genitive of price or value with ἄνωβην, recompense for the heculemb.

60. ἔτι: further, i.e. "thirdly," corresponding to πρώτωστα (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. οὖνεια: wherefore, i.e. that for the sake of which. — μελαίη: the epithet has come to form one idea with its substantive, and the whole then takes a second epithet θαυ. § 15.

62. ἔπειτα: at that time, with temporal reference to what precedes, as in a 106. — αὕτη κτλ.: as Mentor she prayed, as Athena she answered the prayer.

64. ὅς δ' αὕτως: and in the same way. § 45 h.

65. ὑπέρερα: outer meats, in distinction from σπλάγχνα (40) = viscera. — ἐρώσαντο: sc. ἐξ ὀθηλῶν.

67–101. Telemachus tells Nestor who he is and on what errand he is come.
67 = a 150.

69. κάλλιον: fairer than it would have been before showing the strangers hospitality.

72. Ἡ, ἦ: two independent questions. — κατὰ πρῆξιν: on business. The opposite is κατὰ ληθὰ 106.

73. οἷα τε: just like, equivalent to ὥσπερ. — λῆμστηρες: piracy was not uncommon, and not so dishonorable as in later times.

74. ψυχᾶς παρθέμενοι: see on β 237.

77. θῆκε: ἐθύμη. — μὲν: the ἄνω of 75, Nestor.

78 = a 95. The verse is wanting here in many, including the best MSS.

81. ὑπονήπτω: equivalent to ὑπὸ Νῆφις a 186. Cf. ἐπηρετμεὶς β 403. § 59 β. Ithaca was dominated, as it were, by this range of mountains.

82. ἵδιθ: predicate. 83. κλέος εὑρό: widespread report.

86. ἀλλοῦ: personal object of πευθμέθα, anticipated (‘prolepsis’) from the relative clause following, where the more special form ἐκαστος takes its place.

90 f. εἰ τι, εἰ τε: whether, or, partitive exposition of ὑπηθδ.

92. τὰ σὰ γονυαθ' ἰκάνομαι: figuratively, of a suppliant’s visit. Telemachus does not actually clasp Nestor’s knees.

94 f. ἀλλοῦ, πλαζομένου: from another, of his (Odysseus’) wanderings, the first a genitive of source, the second an objective genitive with μοδιν.

95. πέρι: beyond others, adverb; with the proleptic predicate adjective ὀφειρο, to exceeding sorrow.

96. μ' ἀλλάμενοι: out of regard for my feelings. — μηδ' ἐλειρων: and do not do so out of pity, the second negative, like the first, belonging with the imperative rather than the participle.

97. ὄπως ἴντησας ὄπωπης: as thou didst get sight (either of his death or of those who saw him die), “according to your actual personal experience,” explaining εὖ honestly.

98 ff. εἰ ποτε ... ἐξεπελεσσε: 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 ... μηθαί of 101, “by this, I say.”

100. πάσχετε: imperfect.

101. τῶν ... μηθαί: bethink thee now I pray of this, apodosis to 98 ff.

102-200. Nestor tells Telemachus of the hardships before Ilion, and of the return of many of the Achaeans, but has no knowledge of the fate of Odysseus.

103. ἔμει: 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 ἀποκεῖτοι: see on β 85.

105 ff. ἴμεν διὰ κτλ., ἴδ' ὅσα κτλ.: explanatory of ὁδὸς ἴμν ἀνέτλημεν, the first still dependent on ἀνέτλημεν, the second a cognate accusative with μαράμεθα, “all our sufferings and all our fightings.”

106. ὅπῃ ἀρξέειν: wherever Achilles led, iterative optative. These predatory excursions of Achilles are alluded to in A 163 ff., Z 414 ff., I 328 ff.

108. ὅσοι ἀριστοί: much like the idiom maximi quique = omnes magni.
109 ff. ἐνδα, ἐνθα, ἐνθα: rhetorical repetition ('anaphora'), in partitive illustration of 108. — Ἀλας: when no epithet is used the Telamonic Aias is usually meant. His suicide was described in the Ἰας Μικρά of Lesches (cf. λ 543-564); the death of Achilles, in the Ἀλωνις 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 Ἀλωνις. § 3 d. The same quartet of heroes appears in λ 467 ff.

110. θεόφυν: equivalent to θεός, dependent on ἀτάλαντος.

112. περί: adverb, strengthening ταχύς, on which θείαν depends.

113. ἐπὶ τοὺς: besides these evils.

115 f. οὔδε εἶ... ἐξερεύοι: some such conclusion to this condition as "could I finish the tale" is suggested by the question in 113 f. — καὶ ἔξαντες: the English uses a disjunctive or. § 24 g.

117. τρίν: sooner, i.e. ere the tale were ended. — ἀνιππείης: wearied by the length of the story. Cf. a 133.

118. βάπτημα: imperfect. Homer does not use the 'historical present.' § 211, i.

119. ἐπέλεξε: sc. κακά. Zeus at last brought to pass the disasters which the Achaeans devised against their foes.

120. μητίν: accusative of specification. — όμοιοθήμεναι ἀντήν: 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 γὰρ: yes, in very truth, introducing a reason for his acceptance of the claim of Telemachus. — έικότες: fitting, seemly, as might be expected of the son of so wise a man as Odysseus. — οὔδε κε φαίης: and thou wouldst not think, sc. the ideal second person, any hearer.

126. εἰῶς: for a while, see on β 148.

127. ἀγορὴ, βουλὴ: assembly of the soldiers, germ of the modern Lower House; council of the chiefs, germ of the modern Upper House or Senate.

128. νόμο, βουλή: judgment, counsel, datives of manner.

129. Ἀργείουν: dative of advantage; we considered in behalf of the Argives, how the very best might be done.

132. καὶ τότε δή: 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 νέοπτον, but not fully expressed till 162 ff., after a description of the general separation of all the Achaeans.

133. ὁδ: therefore. § 45 k.

135. μήνοις ἤ: 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 ἀγορὴν.

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 130 states.

140. μῦθον μυθείωθην τοῦ ἐνεκά: 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 νῶτον.

143. οὐδὲ πάμπαν: but not at all.

144. τόν: demonstrative, referring to 135.

146. νῆπιος: the fool! see on α 8. — δ.: equivalent to δἰ. § 45 q. — ἐμελλεν: sc. Ἀδηνή.

147. γὰρ τε: like nām q u e. — αἴσα: emphatic.

150. δίκα... βουλή: i.e. their favor was divided between the plan of Menelaus and that of Agamemnon, both plans found favor with them.

151. χαλετά: hostilities.

152. ἐπί: against us. — πῆμα κακόο: a woe of evil, periphrasis for πῆμα κακόν.

153. οἱ μὲν: our party, in apposition with the subject of ἐλκομεν.

154. γυναίκας: i.e. captive Trojans.

155. ἐρητώντο μένοντες: remained patiently.


160. ἓμενοι: causal, giving the motive of the offering.

161. ὀργεν ἑπί: roused against us. The adverb suffers ‘anastrophe’ in spite of the intervening κακόν, in order to make it apparent that it has no relation to the following δεύτερον. — δεύτερον αὕτης: 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.
THIRD BOOK OF THE ODYSSEY.

166. ὅ: equivalent to ὅτι, as in 146. — δαίμων: see on β 134.
167. ὁρέσι: sc. φείδειν.
168. ὁψε 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. ἐκχει: sc. νῆσος or ἡμάς, with which ὑμαῖνονται is in predicate agreement. — δολίχον πλόον: sc. from Lesbos across the sea to their homes, in contrast with the shorter trips from Troy to Tenedos and Lesbos.
170 ff.: καθόπερθε, ὑπένερθε: above, below, i.e. to the westward or eastward, as farther out on the 'high' sea, or nearer the low-lying coast.
171. νῆσου ἐπὶ: 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). — αὐτήν: Chios itself, the larger island, north-westward of which the smaller Ψυρῆ 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.
173. δείξε: a mere variation on φήνα, shewed us a sign as we prayed, and thereby ordered (ὑπώγει) us.
174. ἐπὶ: adverb with ὤρος, there came on to blow (ἄμενα). The intervening δὲ prevents anastrophe. See on 161.
175. αἱ δὲ: sc. νῆσος, as in 157.
176. κατάγοντο: see on 10.
177. ἐπὶ: adverb with ἐθεμέν, placed on his altar, i.e. offered up. Cf. 9. — μετρήσαντες: causal.
178. τέτρατον ἡμαρ: on the first day they came to Tenedos (159), on the second to Lēsbos, on the third to Geraestus (177). — Ἀργεῖ: here the city at the head of the Argolic gulf, with its port, the later Nauplia.
179. ἕχον: held on my course, with or without νῆσος expressed.
180. ἐπελ δὴ πρῶτα: when once, the prose ἐπελ ἀπαξ.
182. κείνων: i.e. περὶ κείνων. The pronoun refers to those who remained at, or returned to Ilios (162 ff.).
183. μὴ δέμεσ ἐστί: see on 45. The clause here qualifies the following verb. — δαίμων: § 54 e.
184. ἐγὼ: ἐγὼ. — Αχιλλῆς υἱὸς: i.e. Neoptolemus.
186. ὡς: how. — ἦλθε: came home, like ἐθεμέν 188.
188 f. ἀλλὰ τοι... ἐμὲ: but verily now... indeed, as in 236. — ἀπείτου: paid vengeance, ἐτοιμασα 197 exacted vengeance from (with accusative), and absolutely 203.
189. ὡς ἀγαθῶν: what a good thing it is! — καὶ παῖδα λυπόθησα: that a son too survive. The καὶ simply marks faint contrast between father and son.
COMMENTARY.

197. καὶ κεῖνος: that son also, the famous Orestes. Here the καὶ emphasizes the special case which illustrates the general principle.

198–200 = a 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 λίπη: see on α 46. — κεῖνος: as in 197.

204. εἰρή: predicate, far and wide. Contrast 83. — καὶ ἐσσομένοις πυθε-σθαί: for posterity also to hear of.

205. αἱ γάρ: introduces a wish, utinam. — δύναμιν περιθεῖν: compass with power, as with a buckler. Cf. ἐπισεμένον ἅλκην, i 214, clad in strength.

206. τίσασθαι: that I might punish, infinitive of purpose. — ὑπερβασίης: genitive of cause.

209. πατρί. . . εἵμοι: an affectionate extension of the simple μοι of 208. — νῦν δὲ: see on α 166. — τετλάμεν [τετλάναι]: to be submissive, perfect infinitive with force of present continuance. — ἐμπης: i.e. in spite of my desire for vengeance.

211. ταῦτα με: the double accusative with ἄναμμνήσκω occurs only here. Cf. 101. — καὶ ἐπετε: and speakest of them, equivalent in the redundancy of Epic formula to εἰπὼν by speaking of them, "by what thou sayest."

215. ἐπιστόμενοι κτῆν: following a god's voice as expressed by the mouth of a prophet interpreting an omen.

216. τίς . . . εἰ κε: see on β 332. — σφί: dative of interest, instead of genitive with βής. § 22 g. — ἐθάνατον: treat as a parallel verb, will come and —.

217. Ἀχαιοί: i.e. the warrior companions of Odysseus, supposed to be still alive.


223. εἰ: resumes the wish first introduced by εἰ γάρ 218.

224. τὸ: in that case, supposing the wish fulfilled. — τίς: many a one. — καὶ: actually, with ironical emphasis of the following word. With Athena's aid even Telemachus alone might punish the suitors.

226. οὐ πω: in no way, differing from 221 (not yet).

227. ἀγη μ' ἔχα: see on 123.

228. ἐπιμεμένω: 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. σαδάσαι: can bring home safe, simple potential optative without ἄν, as in 319. G. 1332; H. 872 e; § 21 e.

232 ff. καὶ . . . μοισάς: 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 ἀγισθοῦ and ἀλόχω, and treat ἄλω 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. ἐπος: matter.
244. περιοῦδε ἄλλων: = περὶ ἄλλων οἴδε. Cf. a 66.
245. τρίς ἄναγκασθαὶ γένεα: thrice has been chieftain through generations, i.e. has been chieftain for three generations. Cf. μετὰ δὲ τριτάτους άνασεν Ά 252.
246. ὁς τε: like, as in a 227.
249. αὐτῷ: Agamemnon himself, contrasted with Menelaus.
250. ἐπεί κτλ.: gives a reason for assuming that treachery must have been used.
251. Ἀργεὺς: anywhere in Argos, the genitive expressing vague local relation.
252. ἐπὶ ἀνθρώπους: "over the world." — ὅ δὲ κτλ.: a paratactic clause, where the English would express result, that so he (Aegisthus) plucked up courage to slay him.
254. ἄληθεα: predicate adjective with adverbial force.
255. καυτός: = καί αὐτός, a rare crasis. § 29. — διεαί: thou conjecturest, vv. 249—252.
258. τῷ: in that case, as in a 239. — ἐπὶ: adverb with ἔχειν, whose subject is the Achaeans.
259. κατέθαψαν: also modified by the κτ of 258.
260. θάπτες: i.e. Mycenae (305).
261. Ἀχαιάδαιοι: professional mourning women. For the patronymic form, see § 42 g. — μέγα: in unfavorable sense, rash, outrageous.
262. κεθί: i.e. before Ilios.
263. ἠμέθα: in military metaphor. So in English, 'we lay.' — μυκῆς Ἀργεὺς: i.e. at the head of the Argolic gulf, in the interior of Peloponnesus.
264. πολλά: greatly. See on 54. — θέλεσθε: strove to beguile.
265. τὸ πρῶτον μὲν: at the first, marking a period brought to a close by δὲ δὴ κτλ. 209.
266. δία: heavenly, in purely formal manner, of noble birth. — φρέσι κτλ.: she had a good heart.
269. μίν: i.e. Clytaemnestra. — δαμήναι: so that she was subdued.
270. ἄγων: sc. Αἴγυπτος.
272. ἑθέλων ἑθέλουσαν: desiring what he desired. § 16 b. — ὅνδε δομοῦδε: see on a 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. — δ.: sc. ἐκτελέσειν.
278. ἰὼν: 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. κυρίερνήσαι: infinitive used as accusative of specification. — ὅτε κτλ.: whenever winds blew high, the optative expressing frequency.
284. ὁ μὲν: only Menelaus halted, Nestor continued on his way.
285. κτέρεα: see on a 291.
287. Μαλεάων: the singular occurs in i 80. § 40 d. Malea was the Cape Horn of ancient navigation.
288. ἦξε θέων: came on his run, usually of the ship (281) rather than the sailor.
289. ἐπὶ: forth over the sea, adverb with χεῖν.
290. πελόρια κτλ.: the predicate adjective is proleptic after τροφέαντο, were rolling into monsters, mountain-high. For the plural verb with neuter plural subject, cf. ἐκείνος, 298. § 22 j.
291. διαμήχας: sc. τὰς νέας. τὰς μέν: resumed in 297 by αἱ μέν, with which τὰς πέντε (299) contrasts. ἐπέλασεν: sc. Ζεὺς.

Orestes Slaying Aegisthus (v. 307).

295. σκαλὸν ἔλον: a westerly headland.
296. ἐς Φαιστὸν: 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. μικρὸς: with concessive force, low as it is. λίθος: the πέτρῃ (293) or ὅλον (295).
297. ἐνθά: 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 μέν 291 = αἱ μέν 297.
301. ὁ μὲν: i.e. Menelaus.
303. ταῦτα λυγρά: including now the murder of Agamemnon.
304. δεῦμπτο: was in subjection, the pluperfect of a resultant state, and so parallel to the imperfect ἤμασσε.
306. τῷ ὀγδοατῷ: sc. ἐτεὶ from ἐπτάετες above, in that eighth year. — κακῶν: as an evil, i.e. to his destruction, predicate nominative neuter, as with forms of γλυνομαι.

307. πατροφονἡ: see on α 299.

308 = 198, a 300.

309. ὁ: demonstrative, of Orestes, as τῶν of Aegisthus. — δαίνυ 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. βοην ἀγαθὸς: good at the war-cry, a frequent phrase of the Iliad, sometimes meaning hardly more than brave.

312. ὅσα ... ἀρπαν: as much as his ships bore as freight, i.e. to the full capacity of his ships.

313. καὶ σῷ: Menelaus leaving Aegisthus in his brother's house seems to suggest Telemachus leaving the suitors in his father's house.

315 f. μὴ φάγωσιν, ἠλθῆς: 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. ὅθεν = ἔξ ὅν. — ἐπιτοτο: the optative as in 231. Its subject is indefinite, one, taken up by the following ὅπως.

320. πρῶτον ἀποσφῆλωσιν: once drive from his course. See on 183.

321. μέγα τοιοῦν: see on a 209. — ὅθεν τέ περ: from which great distance.

322. Even the great birds of passage could not fly the distance in a year.

323. ἀλλ' ἢ: so go! by sea.

324. πεξός: predicate adjective after ἐναι supplied from ἔνθα. — τάρα τοι: = παρέσαι 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 ἢλθεν: on came.

332. ἄγε: an interjection, introducing plural imperative. — τάμνετε γλῶσσας: 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 ἀρνη, instead of an infinitive.

337. ἡ ἱα: see on β 321.

338 f. = a 146, 148.

340. νόμισμαν: sc. ποτήν. The κώρου who served as butlers (οἰνοχόοι), dipped (ἀφίσσω) the wine with a pitcher (πράχος) from the mixing-bowl (κρητήρ), and with this, passing round from left to right of the company (ἐπιδέξεια), poured wine into the beakers of the guests, first for a libation, then for drinking. Cf. i 9 f.; A 597 f. — ἐπαρβάμενοι δέπασον: 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.
COMMENTARY.

344. ἵσθην νέεσθαι: were setting out to go, made as if to go.

346 f. τὸ γε: explained by the next verse, where ὁς is namely that, and the optative is on the principle of indirect discourse ("as ye purpose").

348. ὁς τὲ ... ἀνέσθαι: as if forsooth (ṣ) from some one utterly without clothing, i.e. bed-clothing for a guest, as the following verses show.

349. ὅ: sc. εἰσίν.

350. αὐτῷ ... ἐνεύδειν: for his own sleeping therein, the infinitive as in a 138.

351. πάρα μὲν: πάρεσθε μὴν.

352. τοῦδ' ἄνδρος 'Οδυσσῆος: Odysseus is affectionately thought of as alive and present before the speaker, in his son.

353. ἐπ' ἱκριόφυς: 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. ἐπέντα: thereafter, i.e. when I am no longer alive. The force of ὑφ' ἄν (as long as) continues into this clause.

355. ἐξευθεῖν: purpose of ὁ ώς and λήπωνται. Hospitality was one of the main supports of ancient civilization. — ὁς τίς κε: whosoever, used with distributive force after a plural antecedent.

357 f. σοι: construe with πείθεσθαι.

361. ἐκαστα: the particulars, the details of their duty in view of the detention of Telemachus, their several duties.


363. νεωτέροι ἄνδρες: predicate apposition with αἱ ἄλλοι, containing the main idea, to which ἐπιστεῖα 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. οὗ τι νέον κτλ.: not recent, i.e. of long standing. § 19 d.

370. οὗ 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 a 105, not like a 320.

374. Cf. β 302. 376. νέω ὤδε: young as thou art.

377. οὗ ... ἄλλος: sc. ἵπ, this was no one else.

379. ἐν Ἁργείοις: i.e. while they were before Ilios.

380. ἄλλα: so now. — Ἀθηνᾶ, 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 inveneum, | candentem Aen. ix. 627 f.

387. viāsī: for the three stems of this substantive, see § 40 c.
388. τοίο : with only a relic of original demonstrative force. § 45 g.
389 = a 145.
390. ἀνὰ κέρασσεν: 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.
397. αὖτοι: right there, in contrast with places at a distance.
399. τρητοῖς: see on a 440. — αἰθούσῃ: the porch before the vestibule of the μέγαρον or men's hall, the usual sleeping-place for transient guests.
401. παίδων: construe with ὅς.
402. μυχῆ δόμου: this θάλαμος was usually in the most distant part of the palace, behind the women's hall.
403. δέσποινα: royal, like πρινα serves as adjective in cases of attributive apposition. — λέχος . . . εὐθήνη: 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.
406. ξεστοίς λίθωσι: 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. — ἀποστλβοντες ἀλείφατος: i.e. rubbed down with some fatty substance to secure a polish. The genitive denotes 'material.' — οἶς ἐπὶ: = ἐπὶ οἶς.
410. Αἰδοῦσι: i.e. Αἴδαο δόμονδε, as we have εἰς 'Αἴδαο (sc. δόμον).
412. σκηπτρον ἔχων: i.e. as ruler.
416. πάρ: at the side, sc. of Nestor, who formed the center of the group.
419. ἑλάσσομαι: 1 aorist subjunctive with short mode-vowel.
421 ff. ὁ μέν, εἰς δέ, εἰς δέ: one, another, another. — ἕπι: after, to fetch, like μετά.
422. ἐλθησιν: sc. βοῦς, explained and paraphrased by ἐλάσση . . . ἀνήρ. — ἐπιθυμουκόλος: the ἐπι implies authority over, as the ἑπὶ in ἑποδέω (§ 386) subordination under.
425. χρυσοχέον: gildier. The same artist is called χαλκός in 432, from the metal most commonly worked. There is no minute division of labor in Homer.
427. οἱ δ' ἄλλοι: but ye others. — εἰπατε εἰσο: carry word within.
429. ἑδρας, ἕδα: seats for the worshippers, wood for the sacrificial fire. — ἀμφί: around the altar in the court-yard.
435. Ἀθηνή: not as Mentor, but as goddess, unseen.
436. ἀντιώσσα: see on a 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. — κεράων: by the horns, partitive genitive with a verb merely implying touch.

440 f. Cf. a 136 f. The πρόχος may be thought of as standing, full of water, in the λέβης. — σφί: dative of interest with ἦλυθεν φέρων. — ἀνθρεμόεντι: of the flowers wrought in the metal.

441. ἐτέρη: sc. χειρί. — οὔλας: they were to be cast into the fire, as symbolic food.

444. ἀμνὸν: 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 ἐχερνυσατο καὶ οὐλοχῦτας κατέχεε θεῖν ἀρχάμενος, i.e. began the ceremony (dedi-

cated the victim) with hand-washing and barley-sprinkling. Cf. χερνυσατο δ' ἐπετα καὶ οὐλοχῦτας ἀνέλοντο Α 449. So ἀπαρχάμενος in the next verse implies an ἀποτέμων, and is explained by βάλλω, 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. κατρον ἀπὸ τρίχας ἀρχάμενος Τ 254.

449. ἠλασεν: drove a blow upon, smote, sc. βοῦν.

450. δόλονεν: a part of the ceremony, at its culminating point, usually the part of women.

453 f. ἀνελόντες ἑχον: 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. διέχειναν: quartered, of cutting into large pieces; μιστήλλον (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. — ὀμοθέτησαν: juicy morsels were thus assigned to the gods (cf. θεοῦ δαίμονα 420).

459. καὶ: sc. the μηρία, with the κνίση and ωμά upon them.

461. κατά: adverb with κάνη, were consumed. — πάσαντο: a religious rite, symbolical of participation in the sacrifice.

462. τάλλα: τά 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. ρά: indicates the apodosis. — ἀσαμίνθου: for a description of a bath-room and bath-tub of the early Homeric period, see Schliemann's Τίρυνς, pp. 229 ff. (Schuchhardt, Schliemann's Excavations, pp. 111 f.).

469. πάρ: with Νέστορα implies motion, to Νέστορ's side.

470 = 65. 471. ἐπί: adverb, thereat, i.e. at the feast.

473-497. Telemachus and Pisistratus drive by way of Phere to Sparta.

473 = a 150. 475. ἐμοὶ: possessive pronoun, as in β 96.

476. ύφ' 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. — ὁδόιον: on his way, genitive of place.

481. δίφρον: apparently synonymous with ἄρματα.

484. ἀλάν: infinitive of purpose. — οὐκ ἄκοντε: i.e. eagerly. § 19 d.

486. σερνέων: shook, in their rapid motion. — ἀμφίς ἔκοντες: having it (the yoke) on both sides, i.e. which they wore.

489. παίδα: predicate apposition with τοῦ.

493. This verse is omitted in the best manuscripts. — προθύρων: i.e. the gateway from the public road into the court-yard. — αἴθουσα: sc. not δώματος, as in 390, but αὐλή, the pillared portico on the inside of the court-yard wall, over the gate-way.

494. μάστιγεν: sc. Πεισιστράτου, following 482-484.

496. τοῦτον υπέκφερον: 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.
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1-67. The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.
1. κοβλην: 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. ἐπιφανεῖς: dative of indirect object.  
5. †Χιλλής ὑλή: see on γ 189.

7. τοῦτον: for the bride and bridegroom. The promise had been made years before. The time for its fulfillment had at last come.

8. τὴν ἀρὰ: this daughter, I say, etc. — ἔνθα: at that time.


10. ἤγετο: sc. γυνᾶκα, was bringing home as wife, here of the bridegroom’s father.

11. τηλεγετός: predicate adjective, meaning perhaps very dear.

12. ἐφαινον: brought to light, gave.

13. ἐπέλ τῷ πρῶτον: when once. See on γ 183.

18. φωμίζων: to the phorminx. See on α 155. — αὐτοῖς: the slight intensive force distinguishes guests from performers.

19. ἐξάρχοντος: sc. ἀσθού, apparent genitive absolute. § 22 f.

20. τῷ δ’ αὔτε: contrasts with αὐτῷ 15. — ἐν προθυροισί: as in α 103.

22. στῆσαν: intransitive 2 aorist, halted.

24. ἄγγελεών: future participle of purpose.

26. τῶδε: here, adverbial, with accompanying gesture; lo! here are certain strangers.

27. γενῆ Διός: a stock phrase to denote noble birth. See on δα γ 266.

28 f. ἀλλὰ: so then. — καταλύσωμεν: subjunctive in question of doubt, like πέμπωμεν below.

29. ἀλλον: construe with ἱκανέμεν. — ὅσοι κτήλ: relative clause of purpose.

31 ff. μέν, μέν, μέν: Attic μήν.

33 f. φαγόντε ικόμεθα: consumed before we came, the main idea lying in the participle.

34 f. αἱ κε... ὀξύοις: 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. ἵσ, προτέρω: in (to the court-yard) and onward (to the men’s hall). — δοινηθήναι: infinitive of purpose.

38. ἵοι αὐτῷ: Attic ἱαυτῷ.

41. ἀνά: See on γ 390.

44. θαύμαζον: gazed in wonder.

45. ὅσ τε: as, construed with ἱλλον and σελήνης, omitting a second ἀγαλη, — a radiance as (the radiance) of sun or moon.

47. ἐπελ κτῆλ: when they had taken delight in the sight of their eyes.

48 f. See on γ 464–8.

50. χλαίνα: cf. γ 467.

52–58 = α 136–142.

61. πασσαμένον: sc. σφώ, accusative with εἰρησομέθα.

62 f. σφῶν: in your case, elsewhere σφῶ. — γένος: lineage, the nobility of looks and bearing inherited by the well-born. In the next verse the meaning is more concrete, offspring.

63. βασιλήφων: descriptive apposition to ἀνδρῶν, and equivalent to a relative sentence, who are, etc.
64. ἄκακος: low-born. — τοιοῦτος: such as ye are, with gesture.

65. νῦτα: lit. back-pieces, counted the most delicious part. Perhaps the 'tenderloin' is meant. — παρά: adverbial, with ἄκακος.

66. ὀπτά: in supplementary agreement with νῦτα. — γέρα: the final vowel is short, though the full form is γέραα. 67 f. = α 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 = α 157.

71. τῷ . . . θυμῷ: dear to this heart of mine, the τῷ with deictic force.

73. ἡλέκτρου: either silver-gold (an alloy) or amber could be used in the wall-decoration here meant.

74. αὐλή: here, and here only in Homer, of the whole palace. In later times the αὐλή was an interior rather than an exterior portion of the dwelling, and so could more naturally represent the whole.

75. ὅσσον 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).


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. — Διαγευτίου: the last two syllables are pronounced with 'synizesis.'

85. Διβόνη: the coast-land west of Ἀιγυπτίων, represented by the following relative sentence as wonderfully rich. — ἴνα τε: where. — ἀφαρ: i.e. very soon after birth.

86. εἰς: in the course of, by the end of.

89. παρέχοντι: sc. μῆλα. — θησαυρός: for milking.

90. περὶ κένα: around those parts.

92. οὐλομένης: accursed, one on whom the curse δλω has fallen. For ὄνημεν, the opposite, cf. β 33.

93. ὁς: for this reason.

94. μέλλειν ἀκούειν: ye are likely to, must have heard. See on 181.—οἱ τίνες: the guests were still unknown to Menelaus. Cf. 61 f.

95. ἀπόλεγα ὁμον: I lost my home, when Helen fled with my treasures.

97 f. ἄν: refers to πολλά καὶ ἐσθλά, and depends on μοιράω. — ὀφελον ἔχων . . . ναελν: O that I were dwelling here with . . .

98. οἱ σ' ἄνδρες: sc. ὀφελόν (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' ἐμπύθι: but still, introduces ὁ τόσον δδώρομαι. 104. Concessive participles and parenthetical verses (102-3) intervene. — πάντας: i.e. οἱ τῶν πάντων in 104.
103. αἰσθητός: sc. ἐστί. "Speedily comes satiety in lamenting."

105. ὧς: for ὠςον. — ὧς 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. — ἐμελλέν: were destined, of a decree of fate. The subject is κῆδεα.

108. αὖτο: with supplementary emphasis, opposing the preceding τῷ to ἐμοι. With the latter pronoun supply ἐμελλέν ἐσεθαίρη.

109. κείνου: objective genitive with ἀχαί. — ὁπως: seeing how, since.

110. ζώει, τεθνήκεν: indirect double question.

112. νέον: just, adverb with γεγαώτα.

113–154. Seeing Telemachus weep at mention of Odysseus, Menelaus surmises and Helen on entering is sure, that he is Odysseus’ son.

113. Construe: ὅπο (adverb) ἀρσε ημερον γῆοι πατρός (objective genitives).

115. ἄντα: always for ἄντα, not for ἄντα.

118. αὐτόν: himself, i.e. of his own accord, unsolicited.

119. ἐκαστα: adverbial cognate accusative, in every way. With the first verb, sc. αὐτόν, with the second, αὐτώ."

121. δέ: then, in temporal apodosis. § 24.

124. τάπητα: to be thrown over the chair. See on α 130.

129. τάλαντα: a certain weight, in bars or ingots. No coined money is mentioned in Homer.

131. χρυσότην: the last two syllables are pronounced with ‘synizesis.’ The distaff was commonly of reed.

132. ἐπὶ: thereon, adverb. — κεκράντο: from κεράνυμι rather than κραίνω. The edges were gilded over the silver.

134. αὐτῶ: the basket itself, as distinguished from its contents.

135. τετάνυστο: lay (stretched out). — ἕχουσα: 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. οἶνους . . . ικανέμεν: 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. ἑκοκότα ὅσε: with such a likeness, sc. ἄλλῳ τιν.

142. A parenthetical verse.

143. ὶΟδυσσῆος νῦν: where we expect ὶΟδυσσῆι. 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. — ἐσκεῖς: likenest, "judgest from resemblance," "thinkest."
149 f. "Such was Odysseus, from foot to head."
151 f. μεμνημένος ... μυθεόμην: was calling to mind and talking about Odysseus.

155-202. Pisistratus announces the son of Odysseus and his errand. Mene-laus, by his lament for Odysseus, rouses in the company general grief, which Pisistratus finally checks.

157. κεῖνον μέν [μήρ]: an echo of 149. — νόσ: predicate, sc. ἐστι.
159. ὡς: see on 182. — τὸ πρῶτον: for the first time, with ἐλθών.
160. τοῦ: relative, with αὐθήγ. — θεοῦ ὁς: = ὁσπερ θεοῦ αὐθήγ. See on 45.
162. πομπόν: predicate apposition with ἐμέ.
165. ὃς μὴ ἐσωτήρ: who may not have, the negative showing conditional force.
— μή ἀλλοι: with synizesis.
166. οἷ: the same dative as φ. 165.
167. ἐστι': for the retraction of accent, see § 31 d. — οἷ κεῖν ἀλάλκουεν: potential optative expressing imagined result, who might avert. See on a 254.
171 ff. μίν: object of φιλησμεν, for whose subject sc. ἐμέ. — ἐφήν: I said in my heart, I promised myself. — ἄλθοντα: = πάλιν ἄλθοντα, if he reached home, agreeing with μίν. The thought is expanded to include both friends in the following ei. . . . Zēs.

172. ὑπέρ ἀλα: construe with the verbal substantive νόστον, object of ἔδωκεν.
173. γενέσθαι: to be our own, explanatory and redundant infinitive.
174. 'Δραγι: i.e. in Peloponnesus.
176. μίαν: some one. — ἕξαλαπάξας: depopulating, to make room for the folk of Odysseus.
177. οἷ: of such as. — ἀνάσσονται: passive, are lorded over.
178. ἐμισγόμεθα: the imperfect expresses the continuance of the imagined intercourse. 179. φιλεόντε, τερμομένω: sc. ἀλλήλω, ἀλλήλων.
180. πρὶν γ' ὅτε δὴ κτλ.: before what time, i.e. until. Cf. β 374.
181. τὰ μᾶλλον ἀγάσσεσθαι: was likely to, doubtless did, begrudge this. Cf. 94, 200, a 232.
182. ἄνωστιμον: predicate adjective after ἐθηκεν κεῖνον.
183. Cf. 113.
186. ἀδακρύτο: predicate after ἔχειν ἰδσε.
188. Ἡνὸς νόσ: i.e. Memnon, king of the Aethiopians.
190. μέν: = μήν. — περί: adverb with πεπνυμένον εἶναι, wert surpassingly wise among men. See on a 06.

191. ἐπιμηνοσαίμεθα: the optative corresponds to the iterative φάσκειν.
192. οἰοσυν: own, in this case with reference to the first person, our own, = ἡμετέρου. H. 269 D.

193. εἰ τί που ἐστι: 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 δείπνον, the interval being occupied by conversation. — ἀλλὰ καὶ . . . ἠργένεια: nay, there will be also an early born dawn, when the lamenting may be renewed, sc. ὄδυρομένως, or ἡμέν ὄδυρεσθαι, 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. — δς 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. μάλλος: 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 τάχιν, 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. ἐπι: the apodosis is deferred by parenthetical verses till 212, ἡμέοις δὲ let us then, etc. — τόσα, τοσά: just what.

205. δέξεσαι: makes the preceding εἰπὲς equivalent to εἶπές τε καὶ ἔρρειας.

"Thou behavest as a discreet man would behave."

206. τοῦτο: i.e. πεπνυμέναυ. — πατρός: genitive of source, sc. ἑστὶ. — δ: = ὑπερ, quod, wherefore. § 45 q.

208. γαμοῦντι, γευνεύννυ: at marriage, at birth. For the order, see § 19 g.

209. ἡματα πάντα: all his days, see on β 55.

212 f. ἔσομεν, μνησομέθνα: 1 aorist subjunctives, in exhortation. — ἐτύχεν: "prevailed."

213. ἔξαυτοι: 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. χειλιστον: 3 plural imperative, with indefinite subject, the servants. — καὶ ἡμέθεν περ: as well on the morrow.

218 = a 149. 219. See on β 382, and cf. δ 184.

220. οὖνο: i.e. the mixing-bowl (222), and hence ἐφεβος from which.

222. The optatives are in relative clauses expressing condition, if any one, if at any time.

223. ἐμὴμερός γε: for that day at least, though sorrow might smite him later. — κατά: adverbial with βάλει.

224. κατασθαλή: should lie dead, the perfect of a lasting state.

226. διόμοιεν: sc. they, i.e. the enemy. For the form, like verbs in -άω, see § 50 i.

229. τῇ: where, "in whose land."

231. ἱπτομ: sc. ἑστὶ. 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. ἡδε καὶ οἴδε: and also ye here.

236 f. ἀταρ... ἀπαντα: parenthetical. — ἄλλοτε ἄλλον: now to one and now to another.

238. δαίνυσθε: present, gg on feasting.
239. ἑικότα: appropriate, in this case to those μόδοις τερπομένων, i.e. entertaining. She will tell ‘a good story.’

242. οὖν τάδε ἐρέξε: what a deed this was which he did! an exclamation. οὖν is in predicate apposition with τάδε (this deed I am now going to relate).

244. αὐτὸν μν: = ἐκακῆν. Construe with δαμάσσας subjecting himself to.

248. ὅς κτλ.: though he was not at all such a man, i.e. bent and suppliant like a beggar.

250. τοιοῦ ἕνα: though he was such, i.e. in spite of his disguise.

254 f. μὴ . . . ἀφικέσθαι: the contents of the oath. — Ὄδυσση: predicate apposition with the object of ἀναφηρα, 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 ὡγαγε) to camp like booty.

259. λίγ’ ἐκόμιν: at the discovery of the murderous exploit of Odysseus.


264. οὐ τευ [τινος] δεύόμενον: though he was inferior to no one.

265–305. Menelaus also tells a good story of Odysseus, and then all retire for the night.

270. Ὄδυσσης . . . κῆρ: a poetical periphrasis for Ὅδυσσεως ταλασίφρων.

271. οὖν κτλ.: see on 242.

272. οὐπτῷ ἔσττῳ: for other references to the wooden horse, cf. θ 492 ff., λ 523 ff. The story was fully developed in the Ἰλιον Πέρας 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.
COMMENTARY.

276. Δηφόβος: his shade tells Aeneas of Helen’s treachery and the dire vengeance of Menelaus, in Verg. Aen. vi. 511 ff.

277. περιστεῖς: 1 aorist indicative without augment, equivalent to πέρηλθες.

278. ἐκ: adverb, with ἀφομοιότητα plainly (out) by name.

279. ἀλόγουσιν: i.e. φωναῖς ἀλόγων. See on β 121.

280. ὑμηθεῖτε κτλ.: either to spring up and issue forth, or, etc.

281. ἐπὶ μάστακα: over his mouth, so as to cover it.

282. ἀλγον: 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.

283. οὐδ’ εἰ... τεν: sc. ἀν ἤρκεσε, nor (would they have done so) even though his heart had been of iron within him.

284. ὑπό: beneath. Sleep ‘covereth a man up like a blanket’ as Sancho Panza thought.

285. τάπηται: perhaps like our heavy woollen ‘comfortable’ or quilt, to make the ρήγα softer to lie upon.

286. καθ’ ἐπερθέν ἐγκαθαίρηται: for the sleeper to bring down over himself as clothing.

287. 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. τίτης 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 διοι: 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 κηρηγόνα.

319. πλείος: sc. ἐστί. 320 = α 92.

321 = a 388. Here the verse explains the α of 319.


333. καταιρόφρονος: this adjective carries the chief thought, mighty is the man in whose bed, etc.

337. ἔξερεν: explores, with ὀπότε (335), the usual conditional relative subjunctive in similes.

339. ἀμφοτέροις δὲ τοῖς: and on both those, i.e. the young and the mother returned.

341. αἱ γὰρ: introduces the optative of wish ὀμηλήσεσθαι 345.

342. τοῖς ἐς: with such strength.

343. ξέ ἐριδοῖς: in consequence of strife as to which was the better man, in combat. 345 f. = a 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 παρακληδόν.

349 f. τὰ μὲν, τῶν: treat the first as relative, the second as demonstrative.

—γέρον ἄλλος: 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. Αἰγύπτω: in Egypt, here of the country, as in 355, 483, though there is nothing to determine the gender. — ἐτί: with ἕχον, "it was when I was still detained in Egypt." — ἐπεὶ οὗ: pronounced with 'synizesis.'

353. αἰέ: construe with μεμνημόθεν, which has indefinite subject, τινά one.

354. ἔστετα: 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. πανημερία: in a day's sail, predicate adjective as adverb.

357. ἔννοεν: accomplishes, gnomic aorist.

358 f. ἀπό: adverb, with βάλλουσιν, they (the crews) push off, put out.

361. φαίνοντο κτλ.: showed themselves, came. — πνεύοντες ἀλλαξαί: blowing with sea-blasts, i.e. out to sea.

366. θυμὸν ὀρίνα: I moved her heart by my desolate condition.

367. μ' ὄλω := μοι ὄψ, with rare elision. § 31.

368. ἵψακρακ: fish were eaten by Homeric men only to prevent starvation. Cf. μ 320 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. λίνον τόσον: so very, with χαλίφρων.

372. ἐκὼν μέθεις: dost thou purposely relax all effort?

373. ὡς κτλ.: an exclamation, how long! etc.

376. ἦ τίς περ: whosoever.

377 f. ὡς: that. — μέλλω ἀλλαξαί: I must have wronged. See on 181.

380. ἐδοξε κελεύθου: 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. ὡς τε κτλ.: see on α 52 f. In 460 Proteus is ὄλοφων εἰδώς.

387. ἦ δέ τεκέθα: and that he begot me.

389. ὡς κεν εἴπησιν: he will perhaps tell, apodosis, with demonstrative pronoun.

392. ὅτι κακόν: whatsoever evil, i.e. all the evil.

393. σεθέν [σεθ]: an apparent genitive absolute with οἰκομένοι, in spite of the preceding τοι. § 22 f.β.


397. ἀργαλεός: 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. ημος: with the subjunctive of customary action (see on β 1).

401. εἰμι: always has present meaning in Homeric comparisons and general descriptions. For an instance of future meaning, see 411. § 51 f.

402. πνεύ αὕτο: 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. ἀλοσόδνης: here of Amphitrite (γ 91).
COMMENTARY.

408. εὐνάσω ἔξειμι: 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. ἀρπηγήσω καὶ ἔπεισον: will count and go over, a 'hysteron proteron' (§ 19 g), as in the corresponding verbs of the next verse.

412. πεμπάσσεται: 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 καί is redundant.— ὑμῖν μελέτω κτλ.: look ye to your mighty strength, i.e. put it forth.

416. ἔχειν: as imperative. — μεμαωτα: in spite of his fury.

417 f. πάντα γιγνόμενοι: by becoming everything, i.e. by assuming all imaginable shapes. So, too, Thetis, seized by Peleus, took on 'Protean' shapes. — περιήγηται: sc. ἀλκαί.

420. αὐτός: he himself, in propri a persona, explained by the next verse.

422. σχέσθαι βίης: remit your violence, the verb in the sense of μεθέτει, with genitive of separation.

424 = 390 (381).

426. ὅθ': = ὅθ.


433. πολλά: fervently, adverbial cognate accusative with γιγνόμενοι.

434. πάσαν ἐπὶ ἱθὸν: for every enterprise.

438. εὐνάς: beds in the sand for Menelaus and his three companions.

441. κεῖν ἐπελετο: would have become, anticipating ἄλλα (= εἰ μή) 444. — αἰνότατος: predicate.

445. φέρονσα: see on φέρων a 127.

451. ἐπέχετο: answers for a preterite tense of ἔπεισον 411. — λέκτο: counted, told off, stem λεγ. But λέκτο 453 laid himself is from stem λεχ, like λέκται 413. § 56.

453. δόλον εἴναι: that guile was on foot, as in κ 232.

454. ἔδε Φίάχοντες: the ἔδε had the effect of a single liquid in making length by position. § 33 b.

460. ἀνίαξε: was tired of taking new shapes, and therefore resumed his first. — ὀλοφώβα εἴδως: wily. See on a 428.

462. θεών: construe with τις.

463. τέο (τοῖς, τίνος, neuter) σε χρῆ: what is thy need? See on a 124.

464-490. Menelaus tells further of his conversation with Proteus.

466 f. Cf. 373 f. Here the ως depends on ὀλθα.

468-470 = 379-381.

472. ἄλλα μᾶλα: but by all means, with negative but by no means. — ὀφέλεις: thou oughtest.

473. ἰδέας ἀναβαίνειν: the participle holds the main idea for us, to have sacrificed before embarking from Illos. Cf. γ 141 ff.

475. µοῖρα: sc. ἐστὶ.

477. πρὶν γ' ὁτ' ἄν: until. See on β 374.
484. καὶ ὥς: even thus, sc. κατεκλασμένος ἤτορ.
488. For the details, see γ 153 ff.
490 = a 238. The ἥ contrasts ἐν χερσίν with ἐπὶ νῆσος.
491–537. Menelaus relates further how Proteus told him of the deaths of Locrian Aias and Agamemnon.
492. οὗτος τί σε χρή: see on a 296.
493. δαίμον εἴρον νόσον: to learn what I know.
496. ἀρχοι δύο: i.e. the Locrian Aias, 499 ff., Agamemmon, 512 ff.
497. μάχη: i.e. the siege of Ilios.
501. καὶ ἐξεσάνωσε: and brought him in safety from sea to land. In Vergil (Aen. i. 44 ff.), Aias is killed by being dashed ashore.
502. Ἄθηνη: see on γ 185.
503. μέγ' ἀὰσθη: become greatly infatuate, so that he scorned the power of the gods.
504. φῇ ἡμα: he said, then, explanatory of ἐπος.—ἀέκητα θεῶν: i.e. by his own efforts, and not by grace of Poseidon.
505. μεγάλα: with αἰδόφαντος, 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 ἐρεβόμενος. —τὸ πρῶτον: at first, resuming the πρῶτα of 500.
510. ἐφόροι: sc. τὸ τρύφος as subject.—κατά: adown, into the depths of.
512 f. δὲ: corresponds to μὲν 499.—ποῦ: to be sure, anticipating the contrast of διὰ 44 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' ἐσχατήν: 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. ἄψε δὲ . . . στρέφαν: and the gods turned the wind from adverse back to fair. The substantive is proleptic.—οἰκάδε: i.e. to the landing-place for Mycenae, some miles below the city.—τοῦ: i.e. Agamemnon and his men.
522. ἄπ' αὐτοῦ: from his eyes.
523. χέντο: plural verb with neuter plural subject. § 22 j.
525. ὑπὸ δ' ἐσχέτο: i.e. δύνατο ἔστε, a coordinate instead of a second relative clause.—μυρθόν: predicate accusative, as pay for success in espying Agamemnon.
526. φίλασσε δ' ἦ γε: and so he had been watching.
527. μὴ . . . παριών: that he (Agamemnon) might not pass him (the watchman) unseen. —μητρατο . . . 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. ἐπέρωθ: 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. ἀνήγγαγε: 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. οὗ . . . δήμον: sc. κλαιόντες, we shall not accomplish anything thereby.

546 f. μήν: i.e. Aegisthus. — ἂν ἄρεστης κτείνειν: 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 ἂν is equivalent to εἰ ἐδ᾽ ἦν.

547. σὺ . . . ἀντιβολήσασι: as actually happened, γ 300 ff.

551. τούτοις: about these, i.e. Aias and Agamemnon. Cf. 496. — οὖνμάζ: imperfect. See 498.

553. ἂν θανόν: sc. κατέφθεκται, he is detained by death.

555. οἰκία ναϊων: who hast thy home. See on α 51.

559. πάρα: πάρεαι. § 58 c β.

560. κεῖν πέμπτοιεν: potential optative of imagined result, as in α 254.

565. ὑπέρτη: easiest, in the sense in which the gods are θεία ὕπωντες. See on α 160.

566. οὐ νυφέος: sc. πέλεια, as also with the following clauses.


569. οὖνεκα: connect with πέμψουν 564. — ἔχεις: thou hast to wife. — σφίν: in their eyes, i.e. the ἄδανατοι. 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.


578 f. ἐν, ἀν: adverbs, aboard, on board, both further elucidated by ρωσάν and ἐπὶ κλητοὶ.

581. εἰς Ἀλγύπτοιο: sc. ἄδωρ (477 f.). Cf. εἰς Ἀλδαο (sc. ἄδων).

582. στήσα: brought and beached. The preposition of the previous verse adds the idea of motion. Cf. εἰς θύρων ἐξεσοθαι.

584. χεῦα: ἔχεὺα, 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 ἵππων: i.e. the yoke-span, and a παρήφωροι or reserve-horse.

591 f. σπεύδῃσθα μεμνημένος: mayest remember when thou pourest, the main idea lying in the participle.

595 f. καλ γάρ κτλ.: and verily for a year. — ἀνεχοίμην ἡμενος: could I sit contentedly. The participle is complementary, like an infinitive. — τοκῆν: objective genitive with πόθος, like ἀκειν.

597. ἀκούομ: as I listen, a mere descriptive participle.

599. χρόνον: sc. πολύν (594).

600. ὠττι κὲ μοι δοῖς: whatsoever thou mightest give me. The subjunctive would assume that some gift was certain. — κείμηλον: store-treasure, such as the ἄλεισον of 591, in contrast with live-stock like horses or cattle.
602. ἀγαλμα: predicate accusative. — πεδίον: i.e. the valley of the Eurotas. See on 1.

603. ἐν: ἐνεστὶ. § 58 c β.

604. εὐρυφύές: wide-growing, distinguishes barley, with its two rows of kernels, from the other grains with their many rows.

606. αἰγίβοτος: sc. νῦν ἔστη. — καὶ: and yet. — μᾶλλον ἐπήρατος: like a Swiss, Telemachus was homesick for his hills.

608. Ἰδάκη: sc. is so, i.e. οὐκ ἵππηλατος οὖθ' ἐνελίμων.

611. αὖματος: for the genitive, see on τοῦ a 215. — εἶς: see on a 170. — οία: equivalent to θρί τοια, (seeing) how, (judging from) what, originally an exclamation. H. 1001.


617. ἔργον Ἡφαίστεως: i.e. the work of a Sidonian artist is judged worthy of that god who represented the highest skilled workmanship. — εἰ: here of a thing, as in Α 236 of the σκῆπτρον of Agamemnon.

619. νοστήσαντα: when I journeyed. Cf. νόσας in 519. — τόδε: here, or now, adverbial cognate accusative, like τόδε ικάνει a 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 o.

622. εὐήνορα: of the effect produced, as in ‘generous wine.’

626. ιέντες: as they cast them, like ἀκούων 597.

627. οὔθε περ πάρος: sc. τερποντο, their usual place.

629. ἀρετῆ: here of gymnastic accomplishments.

630. Νοῆμων: cf. β 386 f.

633. νεῖται: is coming, present with future sense.

634. οἶχεται ἄγων: is gone off with. The main idea is in the participle. — ἐμὲ κτλ.: and I want her. See on a 124.

636. ὑπὸ: underneath, at the text, as still sucking the mare.

637. τινά: sc. ἡμιονοῦ. — κεῖν... δαμασαίμην: I should like to drive off and break in for myself.

638. οὖκ ἔφαντο: they had not been thinking (saying to themselves).

639. οἶχεσθαι: sc. μῦ, of Telemachus. — ποῦ αὐτοῦ: somewhere right there in Ithaca.

640. ἀγρῶν: in the country, partitive genitive with ποῦ. G. 1088; H. 757.— συμβάτη: i.e. Eumaeus, at whose hut father and son are brought together at last.

643. κοῖροι: free-born, and even noble, youths, — κοῖροι Ἀχαίων. — οἱ αὐτοῦ: his own. See on αὐτῶν a 7.

644. καὶ τό: even this, the undertaking such a voyage with only retainers and slaves to help.

646. άκοντος: an apparent genitive absolute, sc. σοῦ. § 22 f β.

649. τί... ἄλλος: what can one do? potential optative of present time. H. 873 b. — καὶ ἄλλος: another also, any one else, instead of τίς one, to contrast more vividly with the ἄνθρο following.
652. μεθ’ ημίας: next to us, the speaker and the suitors.
653. οὐ: demonstrative, in emphatic resumption of κοινοῦ.—ἐν: among them, adverb.—ἀρχόν: as leader.
654. τοῦ δ’ αὐτῷ: but to that very one, Mentor, not θεός.—πάντα ἐψκαν: he had every resemblance, sc. ἀρχόν.
655. τὸ: pointing forward to an independent sentence.
656. ἐμβη νη: took ship for.
658. ἀγάπασατο: became incensed.
660. μένος: genitive with τιμήλαντο, to which μέγα is adverbial.
661. οὖν: explanatory apposition to μέγα ἔργον, in this journey.—τελέσανα: future middle as passive, sc. μἐν as subject, referring to οὖν.
662. αἴκην: sc. ημῶν implied in τοσσωνδε.—αὖτος: in just such a way as this, this way, without consulting us.
663. ἐρεύ κτλ.: he will lead on yet further in being a trouble to us.
664. ένη: on his return, like ἐλθόντα (sc. πάλιν).
665. Σάμοι: the Σάμη of a 246.
666. ναυτιλεγέται: may do his navigating, in scorn.
670. έντα: on his return, like ἐλθόντα (sc. πάλιν).
671. Σάμοι: the Σάμη of a 246.
672. ναυτιλεγέται: may do his navigating, in scorn.
675–714. Penelope learns of the expedition of Telemachus, and of the plots against him.
675. αὐτωτός: here in active sense. § 54 h. Cf. a 242.
676. αὐλῆς ἐκτός: i.e. on the street.—ἐνδοθ: i.e. ἐν αὐλῇ.
678. κατ’ οἴκοι: down from the threshold into the θάλαμος or women’s hall.
678. ἡ εἰπέμενα: was it to order? the first two syllables are pronounced with synizesis.
684 f. μηντεύωντες, ὀμιλήσαντες: these participles, preliminary to the main prayer δευτερῆσαι, 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 (ἀλλοτε), 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. οὐ κατακείρετε: ye who consume, explanatory apposition with the subject of δευτερῆσαι, 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 πατρῶν.—τὸ πρόσθεν: the time is specified in παῖδες ἔοτες.—ἀκούετε: imperfect, ye were not wont to hear.
690. ἐπίσω, ἐπίσω: both have a double accusative, τινά and ἐξαισω (neuter).—οὔτε τι εἴπον: nor saying any wrong of any one.
691. ἡ τε: attracted from the neuter by the predicate substantive.
692. ἐχθαίρησιν, φιλοί: sc. such a βασιλεία, will hate, may love, the hate more certain than the love.
693. άτάσθαλον: neuter, corresponding to ἐξαισω 690.
694. οἱ οὐμέτερος θυμός: this (thankless) spirit of yours. The οὐμέτερος affects also ἔργα, and the context gives θυμός an unfavorable meaning.
695. φαίνεται: are plain. — ἐυεργεῖον: for benefits, neuter plural adjective as substantive, objective genitive with χάρις.

696. τετρυμένα εἰδῶς: i.e. τετρυμένος. See on a 428.

697. τόδε: i.e. the ingratitude and rapacity of Medon and the suitors. — πλείστον κακόν: predicate. — εἶη: may prove to be.

701. f. Cf. β 308, γ 326. 703. αὖτοι: right there, at once.

718. ἐπ’ οὖνδόυ: the position of mourners and suppliants, as well as of beggars.


723. ἐκ παυέων: beyond all, sc. γνᾶθι ὕπων.

724. ἦ: I who, i.e. since I. 726. See on a 344.

728. ὀρμηθέντος: sc. αὐτῶν, of him as gone, i.e. of his going. Cf. a 289.

729. οὐδ' ἐν φρεσκῷ θεόθε: nor did ye think. — ἐκάστη: “a single one of you.”

730. ἐπιστάμεναι: concessive participle.

732. εἶ γάρ: see on γ 256. — ὀρμαιόντα: sc. αὐτῶν, that he was going.

733. τῷ κε μᾶλα: in that case would he verily, the general apodosis then subdivided into ἦ κεν ἑμοί and ἦ κεν ἑλευθερόν. — δουλοί: see on a 309.

737. καλ: sc. ὅσ as demonstrative. — ὅφρα: introduces the purpose of καλεῖον, after the parenthesis of description.

739. εἰ δέ που: (and see) whether now perhaps, like at κέν τωσ.

740. ἐξελθόν: sc. εὖ ἀγροῦ πόλεως from a 189 f. — λαοῖσιν ὄντερεται: make complaint before the people (suitors and sympathizing Ithacans).

744. ἦ ἐο: or let me alone, i.e. let me be unpunished. “Whether thou slayest me or not, yet (ἐ) must I tell.”


754. κάκον: imperative of κακῶ. — κεκακωμένον: already harassed.

755 f. πάγχοι: construe with ἔχθεσθαι. — ἐπιστήμη: will be at hand, will be left.

757. ὀφειρεφέα: the last two syllables are pronounced with ‘synizesis.’

758. σχέσε: held from, with ablative genitive, sc. Eurycleia as subject.

761. οὐλοξύτας: 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. ὀδόλωσ: see on γ 450.

768 = α 365. 769. See on β 324.

771. δ' . . . τέτυκται: i.e. ὅτι φόνος τῷ υἱῷ αὐτῆς ηὑρτέπεται.
COMMENTARY.

772. ἵσεν: here a form of οἴδα, not of εἶμι. — ὅς ἔτευκτο: how matters had come to pass.

776. στήριγμα τοῖν: construe with ἀνάστατος, so quietly. See on a 209.

777. μοθόν: scheme, plot, as in 676. — δ': for δ', as in a 254. § 45 o. — ἵππαρεν ἵμαν: it pleased us, i.e. we decided, in 673.

784. τεύχεα: here weapons.

785. ἀφμισα: see on β 391, γ 11.

786. μένον κτλ.: see on a 422.

789 f. φύγοι, δαμή: would escape, etc., the optative representing a subjunctive in oratio recta.

791. μερμήριζε: gnomic aorist in a simile.

793. ἀρματονοσόν: this 'clinches' 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 κλήτος ἰμάντα: past the bolt-strap, English 'through the key-hole.' See on a 442.

805. οὐ μέν οὐδέ: no indeed they do not, strengthened negation. — θεία ζώοντες: see on a 160, 349.

807. θεός ἀληθήμενος: a transgressor in the sight of the gods, a participle used as noun, with a dative of reference.

809. ἐν ὀνειρείσι 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. τάρος πύλεα: hast thou been wont to come. G. 1258; H. 826.

814-816 = 724-726.

819 f. τοι δή, τοι δέ: for him indeed, yes for him, genitives of cause. — μή τι πάθειν: lest aught befall him, a frequent euphemism for lest he die. Cf. ne quid acciderit.

821. ἵνα οἶχεται: where he is gone, relative clause explaining τῶν, which limits δήμωσ.

825. μηδὲ τί πάγχυν: and do not in any way at all.

826. πομπός: predicate, as escort.

831. ἐκλύεις ἀδῆς: 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. ἐτύλι.

841. ὡς ἐναργές: (seeing) how clearly. — ἐπέσυντο: had visited.

842-847. The suitors depart to lie in wait for Telemachus.

846. ἐν: = ἐνώπιο.

847. τῇ: there, adverb. There is reference to this ambuscade of the suitors again in ν 425 f., ϒ 28 ff., π 365 ff.

For the contents of the Fifth, Sixth, Seventh and Eighth Books, see § 11 e-h.
VOCABULARY

TO THE
FIRST TWELVE BOOKS OF THE ODYSSEY.

A.

α: αγ! 0. α δελε, wretched man!
α-άγης, -ς (φάγους): adj. unbroken, unbreakable. λ 575.
α-απτός: unapproachable, invincible.
άω, aor. ἀει, ἀεραν, aor. pass. ἀάσθη
(ἀτη): deceive, lead into folly, ruin.
αβακέω, aor. ἀβάκεφαν: am ignorant, suspect nothing. δ 249.
αβλητρός: soft, gentle, weak.
άγα: strengthening prefix, very, exceedingly. Cf. ἀγκλειτός.
άγαγέω: aor. partic. of ἀγαγιαν, lead.
άγαθος 3: good, noble, brave. Rarely used of moral quality. ἑυρ ἄγαθος, good at the war-cry, brave in war. ἄγαθον, as subst., good.
άγα-κλειτός 3 and ἄγακλυτός (κλέω): renowned, honored, famous.
άγάλλομαι: delight, exult.
άγαλμα, -ατος: delight, splendid gift:
αγαμαί, fut. ἀγάμασθαι, aor. ἡγάσασθαι, ἄγασθαι: admire, wonder at; begrudge; am vexed, am angry.
'Αγαμεμνόνεως 3: Agamemnon’s.
'Αγαμεμνόνιδης: son of Agamemnon. ‘Patronymic,’ § 42.
'Αγαμέμνων, -νος: Agamemnon, son of Atreus, grandson of Pelops, king at Mycenae. As the leader of the expedition against Troy, he is prominent 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, Clytemnestra. a 35 ff., γ 248 ff., δ 512 ff., λ 387 ff., ω 20 ff.
άγανός: kindly, gentle.
άγανο-φρονή(φρήν): kindness. λ 203.
άγάμαι: grudge, am vexed. Cf. ἄγαμαι.
άγαπάξω (ἀγάπη): welcome, receive kindly. ἄγαπάξων τιλέουσιν, welcome with open arms.
άγαπήνω, -ος: loving bravery, brave.
άγαπτός: beloved.
άγασσάμενος, ἄγασσεσθαι: see ἄγαμαι.
άγά-στον: loud-roaring, roaring.
άγανός 3: admirable, excellent, noble.
άγγελίη: message, tidings, news.
άγγέλλω, fut. ἀγγέλλων, aor. ἀγγέλλειε: bear a (the) message, announce.
άγγελος: messenger, ambassador.
άγγος, -ος: bowl, pan, vessel.
άγη, ἄγητε: strictly inv. of ἄγω, lead, bring, but generally used as interjection, up! come!
άγερω, aor. ἄγερσα, ἄγερσαν, 2 aor. mid. ἄγερσται, ἄγερσεν, pl. plpf. ἄγερσε-ρατο [ἄγερσαν ἦσαν], aor. pass. ἄγερθη, ἄγερθεν [ἄγερθησαν, § 47 o]: collect, bring together, assemble.
VOCABULARY TO THE

ἀγελάος (ἀγέλη) 3: of the herd.
ἀγελαστὸς: adj. at which one cannot laugh, dismal.
ἀγελίτης: giver of booty. Epithet of Athena as war-goddess.
ἀγέλη: herd.
ἀγέρσωθαί, ἀγέρθη: see ἀγελοῦ, collect.
ἀγέρφωκος: proud, mighty, impetuous.
ἄγη: wonder.
ἀγηγέρατο: 3 pl. plpf. of ἀγελώ, collect.
ἀγ-ήνωρ, -όρος (ἀνήρ): manly, proud.
ἀ-γήραος, ἀ-γήρως (γήρας): ageless.
ἀγκάς: adv. in (my) arms.
ἄγκιστρον: hook, fish-hook.
ἀγκοίνη: arm, pl. arms, embrace.
ἀγκος, -ος: glen, valley.
ἀγκρεμάσα: aor. partic. of ἀγκρεματίνω, hang up. § 32 b.
ἀγλαό-καρπος: of splendid fruit, luxuriant.
ἀγλαός, clear, splendid, glorious.
ἀ-γνοιέω, aor. ἡγνοιήσε (γνώσκω): fail to notice, not perceive.
ἀγνός 3: pure, holy.
ἀγνύμ, aor. ἐξε, 2 aor. pass. ἐγι (ἐγα-): break, shatter.
ἀ-γνός, -όρος: unknown. ε 79.
ἄ-γνωστος: unknown, unrecognized.
ἀγοράμμα, aor. ἀγοράσατο: address.
ἀγορευό: say, speak, tell.
ἀγορή (ἀγερά): assembly, place of assembly, speech to an assembly. ἀγορηδί, to the place of assembly, § 36 d. ἀγορηθείν, from the place of assembly, § 36 c.
ἀγορητός, -ότος: speech, eloquence. θ 168.
ἀγρ-αλός: field-dwelling, dwelling in the fields.
ἀγρή: chase, hunt. μ 330.
ἀγριος (ἀγρός) 3: wild, savage, rough.
ἀγριοφάνος: rough-voiced. θ 294.
ἀγροιώτης: of the country, boorish.
ἀγρομένουσα: aor. partic. of ἀγελώ, assemble.
ἀγρο-νόμος: field-ranging. ζ 106.
ἄγρος: field, country (opp. to city).
ἄγρότερος 3: wild (of animals). § 43 c.
ἀγρώσωμ: catch, hunt. ε 53.
ἀγρωστής: a kind of grass. ζ 90.
ἄγνη: street, way, road.
ἄγχι: adv. near. Const. with genitive.
Ἀχιαλος: Nearsea,—a name coined for the story. α 150.
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-μολον: adv. near, near by.
ἀγχιστα: adv. nearest. Sup. of ἀγχι.
ἀχχου: adv. near.
ἀγω, fut. ἄγεω, 2 aor. ἄγαγων: lead, conduct, bring, fetch, lead away. The connection indicates from what and to what the motion tends.
ἀγών, -όνως: assembly, contest, game.
ἀ-δαίμων, -όρος (δαίμαι): ignorant, inexperienced.
ἀ-δάκρυος: without tears, tearless.
ἀδελφός [ἀδελφός]: brother.
ἀδευκής, -ές: bitter, grievous.
ἀδέω, aor. ἀδέεσθαι, perf. ἀδεικτάς: am sated with, loathe.
ἀδην: adv. enough, to satisfaction. ε 290.
ἀδινός: huddling. ἀδινό, ἀδίνα: cognition acc. as adv., vehemently, loudly.
ἀ-δήμης, ἄ̓ ῦμος (δήμημι): untamed, unbroken (of an animal); unwedded (of a maiden).
ἀ-δήμος 3: untamed, unbroken.
ἀδειοι: aor. opt. of ἀδείαω, please.
'Αδρήστη: one of Helen's maids. δ 123.
ἀδέλλων: contest, game.
ἀδέλλων: prize of contest, contest. § 27 a.
ἀδέλλος: contest, trial, struggle, task.
ἀδειώ [ἀδιώ], aor. inv. ἄδειον: sing.
ἀ-εκέλος 3: unseemly, wretched.
ἀ-εκέλως: adv. wretchedly, pitifully.
ἀ-εκής, -ές: unseemly, shameful.
adv. aor. ἂραρ, aor. pass. ἄρεθης, ἄρεθης: raise, take up, bear. ὕφος ἄρεθυνεν, borne aloft, stepping high.

ἀ-ἄκητι: adv. against the will.

ἀ-ἀκων, -οσια (πέα-): unwilling, against the will.

ἄλλα (ἄμω): blast, violent wind, wind.

ἀ-ἄληθης, -έσ: unhoped, unlooked-for.

ἀέντων: gen. pl. partic. of ἄμω, blow.

ἀέχω (cf. wax, augeo): give increase, cherish, nourish; mid. increase, rise (of a wave).

ἀ-ἄρθης: aor. pass. partic. of ἄρω.

ἀ-ἀεω: aor. slept, passed the night.

ἀ-άλεσος 3: dry, seasoned.

ἀ-ἀξομα: reverence, feel pious fear.

ἄμη, inf. ἄμενα, ἄψα: blow (of the wind). ἄμενας, beaten by the winds.

ἀ-ἄρ, dat. ἄρπι: air (as opposed to the clear ἄθρ.), mist, fog.

ἀ-άρης: wind, breeze, blast.

ἀ-ἀθάνατος 3: undying, immortal, imperishable. ἄθανατοι, immortals, i.e. gods.

ἀ-ἀ-πατός (τάφος): unburied.

ἀ-ἀ-μίσιτος: lawless. ἀμισίτῳ εἰδῶς, knowing lawless things, i.e. lawless-hearted.

ἀ-ἀ-μισίτος: lawless.

ἀ-ἀριζω: disregard, slight, despise.

ἀ-ἀσφάτος: ineffable, abundant.

Ἄθηνα and pl. Ἄθηναι: Athens. γ 307, λ 323, γ 80. § 40 d.

Ἄθηνα and Ἀθηναι: Athena, Minerva. She appears often in Homer, as war-goddess, as she is represented in works of art; hence she is called Παλλάς (spear-brandishing), γλαυκώ-νις (flashing-eyed), ἀγελεί (giver of booty). She was the special patroness of Odysseus (already before Troy, Β 169 ff., Κ 277 ff., Ψ 768 ff.), and not only contrived his return to his home (Odyssey, passim, esp. a, ε 5 ff., ξ 13 ff., θ 7 ff., ρ 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.).

ἄδηρρη-λογός: chaff-destroyer, winnowing-shovel. λ 128.

ἄδηλητήρ, -ής: athlete. θ 164.

ἀδίλον: contest. See ἄδλον.

ἀδρέω, aor. ἀδρήσαι: see, behold.

ἀδρόσος: assembled, all together.

ἄ-ἄθωμος: spiritless, discouraged. κ 463.

αἴ: if. ἀἴ κε = εἶναι. αἴ (thus accented) γάρ often introduces a wish.


Alaï: of Aea. Epithet of Circe. c 32.

Alaï: Aea. Mythical island of Circe in the far west. κ 135. The eastern Aea (Colchis) was the home of Aeetes, Medea's father.


Alāς, -αντος: Ajax. (1) Son of Telamon, king of Salamis, the mightiest of the Achaeans next to Achilles. γ 109, λ 469, 653. (2) Son of Oileus, swift-footed leader of the Locrians. δ 499 ff.

Alγαι: Aegae. Town in Achaea, on the north coast of Peloponnesus. Famed for its worship of Poseidon. ε 381.

αλγανέη: javelin, used chiefly for hunting or in games. The Attic ἀξον. αλγείος 3 and αλγεία (αι): of goat-skin, goat-skin.

αλγαρος: black poplar.

αλγι-βόρος: goat-feeding, pasture for goats. δ 606.

αλγι-οξος (ἐξο): aegis-bearing. Freq. epithet of Zeus, esp. in genitive.

Αλγισθός: Aegisthus. Son of Thyestes (σ 518), and so cousin of Agamemnon, whose wife, Clytaemnestra, he led astray (γ 263 ff.), and whom he
killed (§ 534 ff., λ 409). He was slain by Agamemnon's son, Orestes (a 298 ff.).

αὔλη: gleam, brightness.

Αἰγύπτιος 3: of Αἴγυπτος, Αἴγυπτιος.

Αἰγύπτιος: Αἴγυπτιος. β 15.

Αἰγυπτόν-δε: to Αἴγυπτον. § 36 d.

Αἰγυπτός: fem. Αἴγυπτος; masc. the river Αἴγυπτος, i.e. the Nile.

αἰδώματι and αἰδώματι, inv. αἰδώματι [αἰδώματι, § 50 f], aor. pass. (as mid.) inv. αἰδώματι: feel honorable shame or self-respect, reverence, am abashed before.

αἰδώλιος (α-ψιδ-) (making unseen), destructive, destroying. Θ 309.

'Αἰώνης, gen. 'Αἴδων, 'Αἴδωνα, 'Αἴδων (α-ψιδ-): 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 10, 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 'Αἴδων (σκ. δόμως), εἰς 'Αἴδων (σκ. δόμως), 'Αἴδων-δε ("Αἴδων δύνωνε.

αἰδώς (αἰδώς) 3: revered, honored.

αἰδώντερος: more revered. λ 360.

α-ψιδεί (α-ψιδ-): ignorance.

α-ψιδι: ignorant. κ 282.

αἰδώς, -οἰς: shame, modesty, sense of honor. αἰδώς, modestly. Often in a good sense for which a single word is lacking in modern English.

αἰεί, αἰεν [αἰεί]: always, ever. § 26 e.

αἰεν-γενέτης: ever-existing, eternal.

αἰεν-ναῦν: partic. ever-flowing.

αἰετός: eagle. β 146. § 26 e.

αἰκήνος: vigorous. μ 83.

αἰκήσις: adj. as subst. vigorous youth.

αἰησ: gen. of αίης, land.

Αἰητίης: Αἰετίης. See Αἰαλή. κ 187.

αἰθέ [αἰθε]: introduces a wish. η 331.

αἰθήρ, -έπος: the pure upper aether above the clouds, in contrast with the lower αἷος.

Αἰώνες pl.: Αἰθιοπικός; 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.). a 22 ff., δ 84, ε 282.

αἰθριονές 3: burning, blazing.

αἰθουρα: portico, corridor. ιπ' αἰθούρα, in the corridor. The pl. is used of the two: one (αἰθουρα αἰθρή) an outer corridor, through which a passage led from without into the court; the other (αἰθουρα δόματος) 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.

αἰθρή, acc. αἴθουρα: bright, sparkling.

αἰθρή (αἰθήρ): clearness, clear air.


αἰθνα: diver, water-hen. ε 337.

αἴθων, -ώρος: bright, lustrous. a 184.

αἷς [αἴν]: if, with the subjunctive.

αἷμα, -ώρος: blood; race.

αἰφύλιος: wheeling, winning, coaxing.

κ 56.

αἰνεώ (αἰνοι): commend, assent. μ 294.

αἰνεώματα: praise, commend. θ 487.

αἰνεώ-μορος: of dread fate. i 53.

αἴνοις 3: dread, dreadful, terrible.

αἰνότατος: most dreadful.

αἰνομαί: take, seize. i 225, 249, 429.

αἰνός: adv. awfully, mightily.

αἷς, gen. αἷς: goat.

αῖται: aor. partic. of αἴσω, rush.

Αἰόλης: son of Αἰολος (not the Αἰολος of c 1 ff.). λ 237.

Αἰόλιος 3: Αἰολικός, of Αἰολος. κ 1, 56.
Δίολος: Aeolus. Ruler of the winds, κ 21. He received Odysseus, and provided for his return. κ 1 ff.

αισθενός: high, lofty. § 123.

αἶστος 3 and αἴστος, αἴστεια, αἴστο: high, lofty, steep, sheer; utter.

αἰρέω, fut. αἰρήσομαι, aor. εἶλεν, ἔλε, εἴλετο, ἔλθε, and ἔλθε: take, grasp, seize, gain, capture, overcome; mid. choose.

αἴσα: lot, share, fate, appointed destiny.

αἴγυμος (αἴσα): fitting, suitable, due.

αἴσω, aor. ἵπας, partic. ἄιςα: start up, rise, rush, flit.

αἰ-ωτός (αἰ-οτ-): unseen, hidden. α 235.

αἰστόω, aor. pass. ἀϊστώθηναν: hide, pass. disappear. κ 250.

αἰτώλος: dreadful, horrible. β 232.

αἰσμονῆτης: umpire, master of the games. θ 258.

αἰχων, -ος: shameful deed, shame.

αἰχώνω: disgrace, bring shame upon. αἰχώνυμως, through shame.


αἰτέω: ask, request, beg.

αἰτία, 3 pl. αἰτίωνται (§ 50 c): charge, accuse, blame.

αἰτίζω: request, beg. δ 651.

αἴτως: accountable, guilty, to blame.

αἰχμητής: spearman, warrior.

αἷμα: straightforward, quickly.

αἴθρος 3: speedy, quick.

ἀλάω: hear.

ἀλαν, -ῶσα: duration of life, life.

ἀκανθα: thistle, thistle-down.

ἀκαψίω, aor. ἀκαψίων (§ 46 f), perf. ἀκαψίημα: grieve, pass. grieve (intrans.), perf. am grieved, troubled.

ἀκακυμίων (ακυμίων): pointed, sharp, tipped.

ἀκέφαλοι, aor. ἀκέφαλε: heal, cure, provide a remedy.

ἀκέων, ἀκέωσα: in silence, in peace.

ἀ-κήδης, -ές: uncared for, neglected.

ἀ-κήλητος: not to be charmed, uncharmed, unmovable. κ 329.

ἀκήν: adv. quietly, still, hushed.

ἀ-κηράσιος: unmixed, pure. i 205.

ἀ-κηρίας: unharmed. μ 98.

ἀ-κλινότερος 3: meaner, less stately.

ἀ-κίκως: weak. i 515.

ἀ-κλαντος: tearless (§ 54 l), unwept.

ἀ-κλεής, -ές, acc. sing. ἀκλέα (κλέα): without fame, without tidings, inglorious. δ 728.

ἀ-κλείως: mysteriously, ingloriously, adv. of ἀκλεής.

ἀ-κληρός: without lot, poor. λ 490.

ἀκμό-θετω: anvil-block. θ 274.

ἀκμων: anvil. γ 434, θ 274.

ἀκιντις: backbone, spine. κ 161.

ἀ-κοίτης (κοιάμα, κοίτη): (bed-mate), husband, spouse. ε 120.


ἀκοντῖζω (ἀκωνίζω): hurl. θ 229.

ἀκούαμαι: hear, listen. 7.

ἀκοῦν: tidings, news. β 308.

ἀ-κουρος: without son. η 64.

ἀκόω, inf. ἀκόεμαι, partic. ἀκοῦν-τεσσαρόν, aor. ἥκουσα and ἀκούσα: hear, give ear, listen.

ἀ-κράιντος: unaccomplished, what will not come to pass. β 202.

ἀκρ-άης, -ές: freshly blowing. β 421.

ἀκρη (strictly fem. of ἀκρος): height, head, headland.

ἀ-κρηπτος: (unmixed), pure.

ἀκρις, -ος: height, mountain summit.

ἀ-κριτος: confused, indiscriminate.

ἀκρον: height, headland, brink.

Ἀκρόνεως: Acroneos. A Phaeacian. θ 111.

ἀκρό-πολις: acropolis, citadel.

ἀκρο-πόρος: sharp-pointed, piercing.

ἀκρόος: point, end.

ἀκρότατος: topmost, farthestmost.

ἀκτή: headland, promontory, shore.

ἀκτή (ἀγωνισμός): meal. β 355.

ἀκτίς, -ίος: ray, beam.
akulós: acorn. § 242.
älæo-Δε: to the sea. From ἄλος. § 36 d.
aldákērσυν kτλ.: see ἄλεξω.
álámωαι, 3 pl. ἄλωσαι, inv. ἄλω (§ 50 c), perf. (as pres.) ἄλλαμαι: wander.
álloōs: blind, sightless.
álalow, aor. ἄλωσεν: blind, deprive of sight.
ál-lasis-τος: not to be forgotten.
aləφτως, -τος: binding.
alγεώ, aor. subjv. ἄλγησε: grieve, suffer. μ 27.
alγήων, -ων: more grievous, worse.
alγος, -εως: grief, pain, trouble, woe.
alέασθαι: aor. of ἄλεσαι, avoid. § 51 g.
alγευνός 3: painful, grievous.
alέγυνω: heed, regard, busy (my)self with, make ready and enjoy (of a feast). a 374.
alγέω: care for, regard.
alλεινώ: avoid, shun.
alλεισσον: cup, beaker, chalice.
alλειφάρ, -αρος: oil, polish. γ 408.
alλειφω, aor. ἄλεψα: anoint. ἐπὶ οὕτω ἄλεψα, stop the ears. μ 47.
alλέκω, aor. ἄλλεξα, 2 aor. ἄλλεκσαν,
inf. ἄλλεκέμεν: ward off; with dat. of interest, defend.
alλόμαι, 1 aor. ἄλλεσθαι or ἄλλασθαι
(§§ 26f, 51 g): escape, avoid.
alλεσσιν: dat. pl. of ἄλεσσι, salt.
alλετρέω: grind. η 104.
alή (ἄλομαι): wandering.
alλεθείν: truth.
alλεθής, -ές: true. ἄληθεα, the truth.
alλητεύω: wander.
alλητής, -της (ἄνω): sea-blowing, blowing over the sea, with sea-blasts. δ 361.
alλίγκιος: like.
alλίος, ἄος: seaman, fisher. μ 251.
álλο-μύρησις, -ερος: flowing to the sea. ε 460.
álloς (άλος) 3: of the sea.
alλος 3: fruitless, ineffectual, in vain.
alλο-τρέφης, -ές: sea-nurtured. δ 442.
alλών, aor. ἄλώσας: render vain, thwart.
alλιγιῖς: adv. enough, abundant.
alλίσκωμαι, aor. pass. ἄλωμαι: am captured, overcome. ε 312.
alλιτηαίνω, aor. ἄλοντο, partic. ἄλωτο-
μερος: wrong, offend, sin against.
alλιτρός: knave, rogue. (Sometimes used playfully.)
'Αλκ-άνθρη: Alcandra. A Theban;
wife of Polybus. δ 126.
alκή, dat. ἄλκι (§ 40 b): defence, help, strength, courage, bravery.
alκιμος: brave, courageous; of defence.
'Αλκί-νοος: Alcinoüs. Phaeacian king.
τ 12 ff., θ 118. To him Odysseus tells
the story of his wanderings. : 2 ff., λ 363 ff.
'Αλκ-κττη: Alcippe. Slave of Helen
at Sparta. δ 124.
'Αλκμήνη: Alcmene. Mother of Heral-
cles. β 120, λ 266.
alλά: conj. but, yet, on the other hand.
Sometimes correlative with μέν. Occa-
sionally it may be translated so
now, as γ 359, 380.
alλη: adv. strictly dative of ἄλος,
elsewhere. ἄλος ἄλη, one here,
another there.
αλλακτος (λῆγω): unceasing.
alληλον, ἄληλωσι, ἄληλους: each
other, one to the other.
alλό-γνωτος: stranger,foreigner. β 366.
alλό-δαπας 3: strange, foreign. Pl.
foreigners, men of other lands.
alλό-ειδής, -ές: of other form.
alλο-θεν: from another place. ἄλοθεν
ἄλος, one from one quarter, one
from another. § 36 c.
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ἄλλοθι: elsewhere, somewhere else. § 36 b.

ἄλλο-θροος: of other speech, foreign.

ἄλλο-ίδης, -ές: of other form.

ἄλλος (alias) 3: other, another. of ἄλλοι, those others. ἄλλος ἄλη, one this way; another that. ἄληα, ἄληα, some things, others. It is freq. followed by a noun in apposition, as ἐκτοθεὶ ἄλλαν μησάρων, apart from the rest, [viz.] the suitors.

ἄλλο-οτε: at another time. δ 236.

ἄλλοτριος 3: of another; another's.

 Cf. alienus.

ἄλλος ἄλη: adv. in a different direction.

ἄλλος ἄλη, here and there.

ἄλλονος ἀνάλονα: partic. of ἀνάλον, unloose, ravel. § 32 b.

ἄλλος (ἄλλος): adv. otherwise.

ἀλμα, -ατος: leap, spring, jumping.

ἀλμη: brine, briny crust. § 137.

ἀλμυρός: briny, salt. δ 511.

ἀλοφή (ἀλεφή): ointment; fat.

ἀλο-όνη: sea-spring, daughter of the sea. δ 404.


ἄλω, ἄλωντα: from ἄλομα, wander.

ἄλσ, ἄλσ (salam): 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, -ος: 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.'

ἄλσκω, aor. ᾧδα: escape, avoid.

ἀλμυτός: not to be loosed. θ 275.

ἀλώ: rage, am frantic. ι 398.


ἄλφηστής: gain-seeking, hard-working. (Others conjecture ἄλφηστής, and understand it as barley-eating.)

ἄλφυτον: barley; pl. barley-meal, coarse barley-groats, to be distinguished from ἀλείατα, wheat flour.

Ἄλωθες, -ός: Ἀλώθεα. λ 305.

ἄλω: (threshing-floor), terrace, field (planted with vines or trees?).

ἄλωμενος: partic. of ἄλωμαι, wander.

ἄλωνα: aor. inf. of ἄλωσομαι, am taken, am overcome.

ἄμ: up, along, for ἄν, by 'apocope' and 'assimilation' before π, β, φ. § 32.

ἀμα: adv. at the same time, together, with.

ἀμαία: wagon, wain, car.

ἀμαρτάνω, aor. ἀμαρτῇ and (Aeolic) ἦμβροτεν (§ 33 g). fut. ἀμαρτήςομαι: miss, fail to hit, fail, lose.

ἀμαυρός: indistinct, faint.

ἀμάω, aor. ἀμαυήμων: now, reap; mid. gather together.

ἀμ-βαίνων: inf. of ἀναβαίνω, go up.

ἀμ-βά-τος: to be ascended, scaled.

ἀμ-βροτής: ambrosia, food of the gods.

ἀμ-βρόσιος 3: ambrosial, divine.

ἀ-βρότος: immortal, divine. § 33 g.

ἀ-μέγαρτος (μεγαρό): (unenviable), dreadful.

ἀμεθαμματικ, aor. subjv. ἀμεθαμματικ: answer, reply; change, pass.

ἀμέτωνωv, -ον: better. Comp. of ἄγαθος.

ἀμέλγω: milk.

ἀμενηνός: powerless, weak, faint.

ἀμέρδω, aor. ἀμερδε: deprive, take away.

ἀ-μηχανή (μηχανή): helplessness.

ἀ-μής: gen. of ἂμ (ἡμέτερος), our.

ἀμικες (ἡμεῖς), ἀμικος (ἥμις), ἀμις [ἡμᾶς]: Aeolic forms of the first possessive pronoun, we, us.

ἀ-μιρος (μώρος): without lot or portion.

ἀμινον: basin, for catching the blood from a victim's wounded throat. γ 444.

ἀμό-θεν: from some point. α 10. § 36 c.

ἀμοιβή (ἀμεθαμματικ): exchange, requital.
VOCABULARY TO THE

ἀμαθόν: darkness. δ 841.

ἀμέλεια: adv. eagerly, ceaselessly.

ἀμφι-, aor. surround, cover. ξ 225.

ἀμφί-, 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.

ἀμφί-έννυμι, fut. aor. partic. aor. 

ἀμφί-έτω, aor. partic. am busy about.

ἀμφί, aor. am surrounded (with an idea of activity).

ἀμφι-θέω: run about.

ἀμφί-κάλυπτω, aor. aor. cover about; receive, of hospitable entertainment.

ἀμφί-μελας: two-handed cup.

ἀμφί-πέλομα: am about, float about.

ἀμφί-πίπτω, aor. partic. fall about, throw (her) arms about.

ἀμφί-πολος (πέλω) fem.: (one who is busy about), maidservant, maid. Corresponds to the male ϑάρπα.

ἀμφι-ruptos (ρέω) 3: flowed about, seagirt. Cf. áμφι-λος.

ἀμφί: adv. and prep. with acc. on both sides, about, round about. Cf. áμφι.

Ἀμφίτριττα: Amphitrite. A nereid, — 'representative of the surging sea.' γ 91.

ἀμφι-τρομέω: tremble for, fear about. Const. with genitive. δ 820.

Ἀμφίτριτος, -ος: Amphitrion. Husband of Alcmene, putative father of Heracles. λ 266.


ἀμφι-χέω, aor. pass. aor. pour about.

Ἀμφίτων, -ος: Amphion. (1) One of the builders of Boeotian Thebes, λ 262; (2) son of Iasus, λ 283.
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ἄμφοτερος (ἄμφω) 3: both. ἄμφοτέρρησιν (sc. χερών), with both hands.

ἀμφοτέρω-θεν: (from both sides), on both sides.

ἀμφος (ἀμβος): both.

ἀμφην: opt. of ἀμαθω, mou, reap.

αν: modal adverb, indicating a condition. 'There is no word or expression in English which can be used separately to translate ἀν.' 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 ἀν is essentially equiv. to κέ or κέν, which is far more frequent, and some scholars think the use of ἀν to be un-Homeric.

'In simple sentences and in the apodosis of complex sentences, ἀν 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, ἀν, ἀμ (before labials, § 32 b): adv. and prep. up, thereon, upon, along. With dat., as ἀνά ὀμος, on his shoulder; thrice with gen., as ἀνά νῆσος, on the ship, β 416; more freq. with acc. ἀνά λίπα, unfasten; ἀνά τοταρο, he stood up; ἀνά δανυ, up through the city; ἀνά διομα, through the country, in the country. ἀνά δανυ and κατά δανυ are used with slight difference of meaning; in such expressions, metrical convenience seems to have determined the choice between ἀνά and κατά.

ἀνα-βαίνω, aor. ἀναβαιη, ἀναβημεναι (§ 47 g), ἀναβάς: go up, ascend, mount, embark.

ἀνα-βάλλομαι: strike up.

'Ἀνα-βησί-νεως: Anabesineos. Θ 113.

ἀνα-βάλλω: strike up, begin. a 155.

ἀνα-βράχω, aor. ἀναβραχεῖε, partic. ἀνα-

βραχέν (βραχ-): swallow up, gulp down.

ἀνα-γιγνόσκω, aor. ἀνέγνω: recognize.

a 216, λ 144.

ἀνάγκη: necessity, compelling force.

ἀν-ἀγω, aor. ἀνήγαγεν: lead up.

ἀν-δέδομαι: perf. of ἀνατέθεσθαι, run up.

ἀν-δύω, aor. ἀνεδύου or ἀνεδύσθη (§ 53 b), aor. opt. ἀναδήθη (§ 49 b): dive up, appear from below, rise; draw back.

ἀν-αείρω, aor. inf. ἀναείρῃ: lift, raise.

ἀνά-θημα, -ατος: accompaniment. a 152.

ἀν-αίδης, -ες: shameless, pitiless.

ἀναίνομαι, aor. ἀνήφατο: refuse, deny.

ἀν-αιρέω, aor. partic. ἀνελόντες: take up, lift.

ἀν-αίσθω, aor. partic. ἀναίσθε: start up, spring up.

ἀνα-καλω: (burn up), kindle.

ἀνα-κλίνω, aor. inf. ἀνακλίνα: pass. partic. ἀνακλίνεθαι: lean back, push back; pass. recline.

ἀνα-κρεμάννυμι, aor. partic. ἀγκρεμά-

σάμα: hang up.

ἀν-αλκυ, -ες (ἀλκη): defenceless, cowardly.

ἀνα-λίω, ἀλλίω, iterative impf. ἀλλι-

εκεν (§ 32 b), aor. ἀνέλισαν (analyse): loose, unravel.

ἀνα-μετρέω (μέτρον), aor. opt. ἀναμετρή-

σαμι: measure again, repass (a way). µ 428.

ἀνα-μετρήσει, aor. ἀνέμετρησα: remind.

γ 211.

ἀνα-μέγας: mix up, mix.

ἀνα-μορφάω, iterative impf. ἀναμο-

ρόρος: foam up. µ 238.
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ἀνα-νέομαι, with ἀποκοπή ἀναίρεται: come up, rise. ἐκ 192.

ἀνα-νέω: nod up, forbid, in contrast with κατανεώ.

ἀναξ -ακτος (fἀναξ) lord, king, master.

ἀνάξιοςται: aor. mid. of ἀνάσωσ.

ἀνα-οίγυμι, aor. ἀνέψει: open.

ἀνα-τίμελμι, fut. ἀναπλησει, aor. ἀνα-πλησε: fill up, fulfill, endure.

ἀνα-πλέω: sail up. μ 234.

ἀνα-πνεύω, aor. ἀμπνυτο: revive.

ἀνα-πρήθω, aor. partic. ἀναπρήθασα: sending forth. δάκρυ ἀναπρήθασαι, bursting into tears, letting fall a tear. β 81.

ἀν-ἀπτω, aor. ἀπήψε, perf. pass. inv. ἀνήψω: fasten upon, fasten (to); set fire to; hang up.

ἀν-πυστος (πεθομαι): (sought out), known.

ἀνα-ροιβδῶ: see ἀναροιβδῶ.

ἀν-αρπάξω, aor. partic. ἀναρπάξασα: snatch up.

ἀνα-ρρίπτω, aor. ἀνέρριψαν: throw up, cast up. μ 328, κ 130.

ἀνα-ρροιβδῶ, aor. ἀνερροϊβδήσε: gulp up, swallow down. μ 104.

ἀν-άρσιος: hostile. κ 459, λ 401.

ἀνασσα (fἀναξ): queen, lady. Applied to goddesses or mortals.

ἀνάσων, aor. ἀνάσωσθαι (fἀναξ) am lord, reign. Often construed with dative of interest.

ἀνα-στάς: rising up, 2 aor. partic. of ἀνιστήμι, set up.

ἀνα-στήσαν: causing to rise, 1 aor. partic. of ἀνιστήμι.

ἀνα-σχάν: 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.

ἀν-αύδος (ἀυδῆ): speechless.

ἀνα-φαίνω, aor. ἀναφάνα: show, display, make known; mid. appear. ἐ 254.

ἀνα-φαν-δά (φανω): adv. openly.

ἀνα-φέρω, aor. ἀνέφεικα: bring up.

ἀνα-χάζομαι, aor. partic. ἀναχαζάσμενοι: draw back.

ἀν-ἄψας: aor. partic. of ἀνάπτω, fasten.

ἀν-ψύχω (ψύχος): cool, refresh.

ἀνδάνω, impf. ἄνδανε [better ἄνδανε] or ἑνδανε [better ἑνδανε], aor. opt. ἀδι (fανδάω, fαδ, 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.

ἀνδρεστι: dat. of ἀνήρ. § 30 b.

ἀνδρο-κτασθί (κτείω): slaughter of men.

ἀνδρόμεος (ἀνήρ): man’s, human.

ἀνδρό-φάγος (φαγείω): man-eater.

ἀνδρό-φόνος: man-slaying.

ἀν-εγέρω, aor. ἀνέγερα: rouse.

ἀν-ἐγνων: aor. of ἀναγγέλλω, recognize.

ἀν-ἐδω: aor. of ἀναδώ, rise.

ἀν-εμι: partic. ἀνέω, impf. ἀνήνων: go up; return.

ἀν-εἰμων, -ονοι (εἴμοι): without clothing.

ἀν-εἰρομαι: question, inquire.

ἀν-ειροτάω, impf. ἀνειροτάω: question.

ἀν-εκ-τώς (ἀν-έχωμαι): adv. endurably.

ἀν-ελόντες: aor. partic. of ἀναρέω, take up.

ἀν-ἐμνησα: aor. of ἀναμνήσκω, remind.

ἀνεμός: wind.

ἀνεμώλλα (Ἀνεμῶς): cognate acc. as adv., (windy), useless, idle, vain.

ἀν-ἐνεκα [-Hungka]: aor. of ἀναφέρω, bring up.

ἀν-ερείσσομαι, aor. ἀνερέσσαντο (ἀρτάζω): snatch up, sweep away.

ἀνέρος: gen. of ἀνήρ.

ἀν-ερρίπτουν: see ἀναρρίπτω, toss up.

ἀν-ερροϊβδήσε: aor. of ἀναροϊβδῶ.

ἀν-ἐρχομαι, aor. ἀνέλθεν, aor. partic. ἀνελθὼν: come up, grow up; come back, return.

ἀν-ἐστι, ἀνέσταν [ἀνέστησαν]: stood up, aor. of ἀνιστήμι.


FIRST TWELVE BOOKS OF THE ODYSSEY.

άν-έτλην: aor. endured, withstood. See τλήσωμαι.

άνευ: prep. without, apart from.

άνευθε(ν): adv. away, apart from.

άνέφελος (νεφέλη): cloudless.

άν-έχω, aor. ανέχομαι, aor. partic.

άνασχών: hold up; mid. hold up under, endure.

άνευ, nom. pl.: dumb, speechless, silent.

άν-έφεξ: aor. of αναίωμαι, open.

άν-ήμον [-ήμ]: impf. of ανεμο, go up.

άν-ήκεν: aor. of ανέκινη, let go, urge.

άν-ήλθεν: aor. of ανέρχομαι, come up.

άν-έμεληκτος (έμεληκτο): unmilked. 439.

άνήμασθαι: aor. of ανάλαμα, refuse, deny.

άν-ήναρ, -ορο (άνήρ): unmarried.

άνήρ, gen. ανδρός or ανέρος, nom. pl.

άνδρες ορ ανέρες, dat. pl. ανδρᾶς or ανδρές: man, vir, in contrast with boy, woman, or divinity.

sometimes ανδρός is used of the human race, like ανδρωπολ, as in πατήρ αν
dρόν τε θεών τε (of Zeus). ανήρ is sometimes added to ethnic names, as Κυμερίων ανδρών.

άν-νεψαντο: aor. of ανεπτύχομαι, snatch up, snatch off.

άν-ήροτος (άρος): unploughed.

άν-ήθος: perf. inv. pass. of ανάπτω, fasten to.

άν-ήσεν: aor. of ανάπτω, set fire to.

άνδρείας, -ερος (άρος): flowerly.

άνδρός, aor. ανδράθα (άρος): bloom, grow.

άνθωνος: adj. of flowers. 84.

άνθος, -ος: flower.

άνθρωπος: man, homo.

άνάξω (άνη): intrans. am weary.

άναίω, fut. ανάχθαι, aor. pass. partic.

άναίθεις: trouble, vex, weary.

άνῆ: grief, trouble, vexation.

άν-ισμ, opt. ανελθει, aor. ανήκεν: send up, set free, urge on; cut open, flay.

άνίπραστερος (άνη): more grievous.

άν-ίνα: partic. of ανεμο, come up, rise; come back, return.

άν-ίστημι, 1 aor. partic. αναστήρας,

2 aor. ανίσταν [άνιστησαν], mid. αν-

ιστάμενος: cause to stand, raise; 2 aor.

and mid., intrans., rise.

άν-νεται: pres. of ανανεται, rise.

άνοίγων, -ορο (άνο): senseless.

άν-όπασα: neut. pl. adj. as adv., up-

wards, aloft.

άν-οροθώ, aor. ανέρθωσε: start up, arise.

άν-όστιμος (όστρος): without return.

άν-στάντες: rising, 2 aor. partic. of ανίστημι.

άν-σχέδειν: aor. inf. of ανέχω, get

one's self up, rise. § 32 a.

άν-σχέτος (άρέχω): endurable.

άντε: adv. and prep. before, opposite, face to face with, to meet (him).

άνται, aor. ήνήσα (άντα): meet, ob-
tain. Cf. αντίδαι.

άντιν: adv. to (my) face, openly, to

look upon; in (your) presence.

άντί: prep. for, as good as.

άντια: prep. opposite to, against.

άντια, fut. partic. αντίαω (§ 51 b),
aor. opt. αντίσευν: meet, approach,
partake of.

άντι-βόλω, aor. αντεβόλησα (βάλλω):
go to meet, meet, take part in, am present at.

άντι-θεός 3: godlike, with no esp. re-
ference to moral qualities, but rather
to beauty, valor, strength, or rank.

άντικελα: Anticlea, mother of Odys-
seus; daughter of Autolycus. 8 85.

άντικλος: an Argive. § 286.

άντικρύ: adv. (opposite, against),

straight forward, straight through.

άντιος: Antilochus; eldest son of
Nestor, a distinguished warrior, and
friend of Achilles. § 187, λ 468.

άντιος: Antinous; the most inso-
lent of Penelope's suitors, matching
Eurymachus. α 383, β 84, 301, δ 660
άντιον: neut. adj. as adverb. αντίον
νίδα, equiv. to προσνίδα, addressed.
VOCABULARY TO THE

'Αντιόπη: mother of Amphion and Zethus. λ 260.

άντιόων: fut. of ἀντίω, share in, partake of. § 51 b.

'Αντιφάτης, acc. 'Αντιφάτης: Laestrygonian king. κ 106.

'Αντρίφος: comrade of Odysseus. β 19.

άντλος: bilge-water, hold.

άντολη (αν-τέλλω): rising (of the sun).

άντρον: cave, cavern.

άνων, -ων: accomplishment, end.

άνώει, aor. ἀνώνει: accomplish.

άνω, impf. ἀνών: accomplish.

άνω: adv. up, upward.

άνάγω or άναγω (perf. as pres.), impf. ἀναγόμην, ἀναγόμην, or ἀνάγαηε, aor. inf. ἀνάγει: command, order, bid.

άν-ώτιτι (ομα): adv. (unthought of), unexpectedly.

άν-άνυμος (δομα): nameless.

άνάξια: aor. inf. of άναγω.

άνώθι: perf. inv. of άναγω.

άγει: fut. of άγω, lead, bring.

άγεος: adj. (of equal weight), worthy, having the value of.

άιδη (αίδω): song, lay; gift of song.

άιδια: sing.

άιδος: singer, bard.

άλλης, -ες: adj. all together, all.

άρο, -ος: sword.

άρρηθρη, -ηθρο (άθρω): band, strap for carrying a sword.

άροσητήρη, -ηθρο: helper, defender.

άρ-αγγέλλω, aor. inf. αραγγέλλει, bear back a message, report.

άρ-άγω, aor. αράγαγον: lead away.

άρ-ατίζω (ατίζω): demand back, beg back. β 78.

άρ-αλέξω, aor. inv. αράλαλεω: ward off, keep off.

άρ-αμέθομαι: answer, reply.

άρ-αμύνομαι: defend myself.

άρ-αναίνομαι, aor. αραναίνασθαι: refuse, reject.

άρ-άνευθε(ν): adv. away, apart.

άπάντη (πάς): adv. on every side.

άπ-άνω, aor. ἀπήνωσαν: accomplish a journey.

άπ-άρχομαι: begin, intransitive.

άπαξ: adv. once, once for all.

άπας, ἀπὰσα, ἀπαν (a strengthened πᾶς): all, whole.

ά-παστός, -ον: without tasting, without partaking.

άπαγα, fut. ἀπαγήσω: deceive.

άπαφικώ (ἀπάφη?): deceive.

άπεδρυφθέν: aor. pass. of ἀπεδρύπτω.

άπειλέω, aor. ἀπείλησα: threaten, boast.

άπειλή: threat.

άπ-ευμ, partic. ἀπώντες: go away.

άπ-εύμ, partic. ἀπεύμ, impf. ἀπήμεν, fut. ἀπέσενει: am away, absent, am lacking.

άπ-ευπέμεν: inf. of ἀπευπον, speak frankly, speak out.

'Ατεραθή: of Ἀτίρα ('Ατερή), a mythical land. η 8.

ά-περίστος 3: boundless, countless.

'Απείρηθεν: adv. from Ἀπίρα.

ά-περίστος (πέρα): untried, inexperienced.

ά-περίστος: boundless, limitless.

ά-περίπα, -όπος: boundless, inextricable.

ά-πεδέρα: immeasurable.

άπ-πελειον: impf. of ἀπελείω, sail away.

άπ-ερρύγασι (ργος): perf. as pres. of ἀπορρύγω, (shiver), shudder, dread.

άπ-ερέκω: keep off, ward off.

άπ-έρχομαι: go away, depart.

άπ-εσκέδασε: aor. of ἀποσκέδασσαι, scatter.

άπ-έστασαι: fut. of ἀπεμ, am away, am absent.

άπ-εσσόμεθα: aor. of ἀποσσόμεθαι, hasten away, hasten.

άπ-έστιχον: aor. of ἀποστίχω, depart.

ά-πευθής, -ές (πυθάνομαι): without hearing, unheard of.

άπ-εφθεν: see ἀποφθειν.

άπ-εχθαλρω (ἐχθος): make hateful.
FIRST TWELVE BOOKS OF THE ODYSSEY. 13

άπ-εχθάνομαι, fut. ἀπεχθάναει, aor. subjv. ἀπεχθανταί (ἐχθα): am hated, hateful.

ἀπ-έχομαι, aor. ἀπεσχέσθαι: hold (one’s self) off from, abstain, refrain from.

ἀπ-έσσε: aor. of ἀπέσσεω, thrust off.


ἀπ-ήμεν: impf. of ἀπεμι, am away, distant.

ἀ-πήμων, -όρο (πήμα): unharmed, safe; harmless.

ἀπ-ήνη: mule car, wagon.

ἀπ-ήνυσαν: accomplished, aor.of ἀπανω.  

ἀπήφα, 3 pers.: took away. (Prob. for ἀπ-εφα.)

ἀπ-ήφος (άφω): hanging far away.

ἀ-πίθεω, aor. ἀπίθησα: didsoy.

ἀ-πινύσσω (πινύτω): lack discretion, am stupid.

ἀπίασ 3: distant, remote.

ἀπ-ισχω (ἐσχω): hold off. λ 95.  

ἀ-πινεντος (πινω): breathless. § 53 λ.

ἀπό: adv. and prep. with gen. away, of, apart, asunder, from, back. When it follows immediately the word with which it is constructed, it has its accent on the first syllable. § 58 c. ἀπὸ πατρίδος αἰθ, away (far) from his fatherland; ἀπὸ κρῆδευν ἔλυσεν, (loosed off) removed the cover; βαλεῖν ἀπὸ δάκρυ παρείων, drop a tear from the cheeks; ὀλέσαν ἀπὸ πάντας ἑράλδοις, having lost all his comrades.

ἀπο-αἰνυμαι: take away.

ἀπο-βαινω, aor. ἀπέβην: go away, depart.

ἀπο-βριζω, aor. ἀποβρίζαντες: fell asleep.

ἀπο-γυναω, aor. pass. partic. ἀπογυνωδεῖς (γυνώδης): (make naked), strip, of armor. κ 301.

ἀπο-διορμομέω, aor. ἀπεδιορμόμησα (διορμή): cut the (neck) throat.

[ἀπο-δημία: departure.

ἀπο-σιδωμι, aor. subjv. ἀποδώσων[ἀποδῇ]: give back, pay back.
and of song. For the metrical ‘quantity’ of the A, see § 62 d.

[ἀπό-λογος: apologue, narrative, tale.]

ἀπό-λούμαι, fut. ἄπολούμαι: wash off.

ἀπό-λύω, aor. ἄπολυόμενον: unloose.

ἀπό-μυώ, aor. ἄπομύσσα: (swear off), swear not to do something.

ἀπό-νύμα: go back, return.

ἀπό-νύνημι, aor. ἄπόνυνη: mid. enjoy.

ἀπό-νυστέω, fut. ἄπονυστέερον: depart, return.

ἀπό-νυστέψαμαι: stop; mid. cease.

ἀπό-πέμπω, fut. ἄποπέμψα: send away, send back; escort home. See τέμπω.

ἀπό-πέτομαι, aor. ἄποπτεμάνην: fly away.

ἀπό-πλάξω, aor. pass. ἄποπλάξεθι: drive off, cause to wander; pass, am exact vengeance.

ἀπό-πλεκα [πλέω, § 50 g]: sail away.

ἀπό-πλήσσω, aor. partic. ἄποπλήσσα: strike off.

[ἀπό-πλοῦω, -ος: sailing away.]

ἀπό-πλύνω, iterative impf. ἄποπλύνεσθ: wash off, wash.

ἀπό-πνεύω [πνεύω, § 50 g]: breathe forth.

ἀπό-προ-θεν: adv. (from a distance), at a distance.

ἀπό-προ-θε: adv. at a distance.

ἀπό-προ-τάμω, aor. partic. ἄποπροτάμων: cut off from.

ἀπό-πταμάνη: aor. partic. of ἄποπταμαί, fly away.

ἀπό-πραλω, fut. ἄποπράλει: tear away, deprive. With two accusatives.

ἀπό-πράληγυμαι, aor. partic. ἄποπράληγα: break off.

ἀπό-πράληγα, perf. with pres. meaning ἄποπράληγα: shudder at. Const. with infinitive.

ἀπο-ρραξ, ἄγω (ῥάγωνι): steep; branch, specimen (‘sample’), draught.

ἀπο-σκεδάννυμι, aor. ἄποσκεδάσα: scatter, disperse.

ἀπο-σπένω: pour a libation.

ἀπο-σφίννυμι, aor. ἄποσφινύμα: rush away, hasten away.

ἀπο-σταδά (ἀσταμ): adv. (standing away), at a distance.

ἀπο-στέιχω, aor. ἄποστειχα: depart, go away.

ἀπο-στιβάω: gleam, glisten.

ἀπο-στρέφω, aor. ἄποστρέφαντες, iterative aor. ἄποστρέφασκε: turn away, turn back.

ἀπο-σφάλλω, aor. subjv. ἄποσφάλλων: drive from the course.

ἀπο-σφέθαι: aor. inf. of ἄφεθοι, refrain.

ἀπο-τηλοῦ: adv. remote.

ἀπο-τίνυμαι and ἀπο-τίνω, fut. ἄποτινεσαί, aor. ἄποτίνεσα: repay, pay back; fut. mid. exact vengeance.

ἀ-ποτιμάτατος: superl. most wretched.

ἀπο-φθινω, aor. ἄφθιθτο, ἄφθιθθεν [ἀφθιθηθεν], aor. opt. ἄφθιθθημ (§ 49 b): perish, die.

ἀποφόλιος: idle, ineffectual, foolish.

ἀπο-χάλκοι: withdraw from.

ἄ-πρηκτος (πράσσω): unconquerable, unmanageable.

ἄπτομαι, aor. ἄφασα: lay hold of; clasp, fasten; catch (of fire), take fire.

ἄ-πτργματος (πῦργος): without towers, unfortified.

ἄ-πτυστος (πυθάνομαι): unheard of, out of hearing; without learning. § 55 h.

ἀπ-οθέω, aor. ἄπώσα, subjv. ἄπωσα [ἀπῄω], inf. ἄπωσα, ἄπωσασθαί: thrust off, push away.

ἀπ-ψιτε: aor. of ἄπωκει, remove.

ἀπ-όλεω, ἄπωλεσα, ἄπωλέμθα: aors. of ἄπολλω, destroy, lose; perish.

ἀπ-όμμα, ἄπομμαν (impfs.), and ἄπω-μμοεν (aor.): from ἄπομμα, swear not to do.
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 ἐν.

 règle: swift.

 ἀργύρεος 3: of silver, silver.
 ἀργυρό-ήλος: silver-studded.
 ἀργυρός: silver.
 ἀργυρο-ρόζος: of the silver bow.
 ἀργύφεος and ἀργυφος: white.

 Ἀργό, ὁ: fem.: Ἀργός, the ship of the Argonauts. μ 70.
 Ἀρείων, Ἀρείον: comp. of ἀγαθός, good, brave, mighty. Cf. ἀρωτος.
 Ἀρέσθα: aor. inf. of ἀρνυμα, gain, obtain.
 Ἀρέστα: aor. ιν. of ἀρεσάζω: satisfy, make satisfaction.
 Ἀρετάω (Ἀρέτῇ): thrive, prosper.
 Ἀρέτῇ: excellence, skill, power; prosperity (v 45). The word implies no moral quality.
 Ἀρῇ: prayer.
 Ἀρῇ: harm.
 Ἀρῆς: (pertaining to Ares), warlike, martial, brave.
 Ἀρη-φατος (πέφυς): slain by Ares, slain in battle.
 Ἀρημένος (Ἀρῆς): distressed, overcome.
 Ἀρηνή, Ἀρηνῶς: perf. of ἀραφάκε, fit.
 Ἀρης, gen. Ἀρεος, dat. Ἀρην and Ἀρεῖ, acc. Ἀρη: Ares, Mars; son of Zeus and Hera. God of war, but not one of the most powerful divinities. His home is in Thrace.
 Ἀρησαλατο: see ἀράμαι.
 Ἀρήτη: Arēla, daughter of Rhēxēnor, wife of the Phaecian king Alcinoös.
 Ἀρητως: son of Nestor. γ 414.
 Ἀρθεις: aor. pass. partic. of ἀδεα, raise.
 Ἀριάδνη: Ariadne (daughter of Minos of Crete), who helped Theseus to kill the Minotaur. λ 321.
 Ἀρι-γινωτος 2 or 3: distinguished.
MORALITY
wasted, chief, adj. (unquenchable), bond, aor. adv. chariot.
left, number.
-ες: adj. pre-eminent, excellent, distinguished.
left, on the left.
-chief, prince.
chief, am chief, am best.
-clear, plain, distinct.
-αο: son of Arcisius, i.e. Laërtes, father of Odysseus.
-φορεῖον: ward off.
-bear; the Great Bear. e 273.
*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.
-partic. of ἀράπισκω, used as adj., well-fitted, suited.
-fit, join.
-bond, girder.
-ram.
-deny, refuse.
-lamb.
-diver.
-gain, secure; in pres. strive to save, strive for.
-ploughed land.
-ploughing.
-plough.
-field, tillth, land.
-plough. (Eng. ear): plough.
-snatch, seize.
-adj. eagerly sought.
-adv. eagerly.
-(snatcher), harpy. In Homer these are vague personifications of the sweeping storm winds. It is later mythology, like that of Vergil's Aeneid, which makes monsters of them.
-not to be broken.
aor. partic. of ἀραπισκω, fit out, make ready, man. § 51 e.
-arsenic): male.
aor. inv. of ἀραπισκω, fit, make ready. § 51 e.
-safe, safe and sound.
-Arsenius, -αο: 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.
-well-fitting, suitable.
-perfect-footed.
and ἀρτύω, fut. ἀρτυνόω, aor. ἀρτυνάρω: put together, fasten, make ready, prepare.
-beginning.
-leader, chief, commander.
-fut. ἄρετος: lead the way, command, begin.
fem.: bath tub, bath. Prob. freq. of metal, judging from the epithet ἑυκέρτας.
-(unquenchable), ceaseless, endless.
-of. of ἄλω, blind.
-(σινομαί): unharmed, unmolested.
-without food.
-wasted, exhausted.
-adv. without rest, ever.
âσκέω, aor. âσκήσας, verbal âσκητός: fashion, prepare, smooth.
âσκηθής, -ές: unharmed, unscathed.
âσκός: leathern bottle or sack, hide. Such leathern pouches were used for the transportation of small quantities of liquids; the âμφιφορεῖς for larger quantities; and the πίθου for storage.

άσκός
(as held in the hand of Silenus).

άσμενος (γίδομαι): well-pleased, joyful.
άσμαξομαι: greet, welcome.
άσπαρω: gasp.
ά-σπαρτός (σπέρω): unsown.
άσπάσιος (άσπαξομαι): welcome, delightful, well-pleased.
άσπασοι: adv. well-pleased.
άσπαστός: delightful, welcome.
άσπερχείς: adv. ceaselessly, furiously.
ά-σπεττός: unspeakable, ineffable, endless.
άστίς, -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.
άσσα: Ionic for ἄτινα, whatever.
άσσον: adv. nearer, comp. of ἄγχι.
άστεα: pl. of ἄστευ. § 27 a.
ά-στεμφέος: adv. firmly.
'Αστερίς, -ίδος: Asteris, an island near Ithaca. δ 846.
άστερεύς, -εῦς (άστηρ): starry.
άστος: man of the city.
άστραγάλος: vertebra of the spine.
άστρον: star, constellation.
άστυ, gen. ἄστεος, acc. pl. ἄστεα (§ 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.’ ἄστυ, § 35 a.
άστυν·δε: adv. to the city, to town.
ά-σφαλές and ἁ-σφαλέως: firmly, immutably, with security.
'Ασφαλιῶν, -ων: servant of Menelaus.
άσφοδλός: 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.
άσχαλας and ἁ-σχάλλω: am impatient, grieve.
ά-σχετος (ἐχω): unrestrained, irresistible.
'Ασσωπός: the river-god Asopus, of Thebes. λ 280.
ά-τάλαντος: like, equal.
άταλος 3: merry.
άτάρ (ανάρ): but; yet, while. It always stands at the beginning of its clause (often correl. with μέν), and often marks a distinct contrast with t.l.e 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.

ἀταραττός: (hard), insolent.
ἀταραττολαί (ἀτρ) pl.: infatuations, follies, faults.
ἀταρπόλας: foolish, wanton, insolent.
ἀ-τερῆς, -ες: unwearied, tireless.
ἀ-τέλεως (τέλεος): unaccomplished.
ἀτιμβω: disturb, deceive; in passive, lack.
ἀτερ: adv. with gen., without.
ἀτερπής, -ες: cheerless.
ἀτη (ἀ-τη, ἄω): infatuation, ruin.
ἀ-τιμάξω (τιμή): hold in low esteem, slight.
ἀ-τιμή pl.: dishonor, contempt. § 62 b.
ἀτοιάλλω: cherish, rear.
"Ἀτλας, -ἀρρ: Atlas, whose columns support the firmament. Evidently a sea-deity. a 52.
ἀτραπαττός: path.
Ἀτρείδης, -αο (§ 37 c): son of Atreus.
Epithet of Agamemnon and of Menelaus. When without special qualification, it refers to Agamemnon. § 42 b.
ἀ-τρέκεως: truly, exactly.
ἀ-τρέμας: adv. motionless, quietly.
Ἀτρέος, -εως: Atreus, son of Pelops, father of Agamemnon and Menelaus.
(Possibly the short form of "Ἀτρεστός, Dauntless.)
ἀτρόγετος: restless. Epithet of the sea.
(Of uncertain derivation and meaning; some scholars take it as barren.)
ἀ-τρυτάνη: unwearied, invincible. Epithet of Athena.
ἀτύμοιαι: am confused, frightened.
ἀὖ: adv. again, anew, on the other hand, but now (forming a transition).

ἀδάινβ, aor. pass. partic. ἀβαρθέν: dry, season.
ἀδήγη: ray, beam, light.
ἀδήδαω, aor. ἀβήδας: speak.
ἀδήδη: voice.
ἀδήδ-εις, -εσσα: speechful, gifted with human speech.
ἀδερ: adv. there, here, often made definite by a following clause.
ἀδέλεως: adj. of the courtyard.
ἀδήλη: courtyard, court (situated before the house); farmyard.
ἀδήλομαι: partic. shut up in the farmyard.
ἀδός: dry, withered, seasoned.
ἀ-υπνός: sleepless, without sleep.
ἀφή (aura): breeze.
ἀφρον: adv. to-morrow.
ἀντάρπ (ἀτη, ἀπ): conj. on the other hand, but, yet. Equiv. to ἀτάρ.
ἀδ-ερ: conj. again, anew, but. In general equiv. to αὖ.
ἀνή: shout, cry, battle-cry.
ἀντ-ήμαρ: the same day, that very day.
ἀντίκα: adv. at once, straightforward.
ἀντίς (αὖ) [ἀδής]: adv. again, a second time, afterwards, back again.
ἀντμή: breath, steam, savor.
ἀντμήν, -μέρας: blast.
ἀντόδεναι: adv. right away, at once.
ἀντο-ετές (ἐτός): adv. in the same year.
ἀντό-θεν: adv. from the very spot, from where they were.
ἀντό-θε: adv. right here, right there.
ἀντό-κασιγνήτη: own sister.
Ἀντό-λυκος: Autolycus, maternal grandfather of Odysseus. λ 85, τ 394 ff.
ἀντός, ἀντή, ἀντό: 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. αὐτὸς 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. αὐτῷ δῶν is equiv. to Attic ἅν αὐτῷ δῶν. 
It is sometimes in agreement with the gen. implied in a possessive pron.,
e.g. αὐτῶν σφέτερους (since σφέτερος
is equiv. to σφέν), τὰ ἀὐτῆς ἔργα (since 
σά is equiv. to σοῦ).

ἀυτό-οχέδην: adv. in the very near, hand-to-hand conflict.

ἀυτό (strictly, local gen. of αὐτός): 
adv. in the same place, right there, right here. Cf. αὐθί, αὐτόθι.

ἀυτός (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.

ἀχένοις: adj. of the neck.

ἀχήν, -ἐνος: neck.

ἀῖω: get fire.

ἀῖω, aor. ἀῖσαν, aor. inf. ἀῖσα: shout.

ἀφ-αἱρέμαι, aor. ἀφελὼν, ἀφελέα, ἀφέ- 
λοντο: take away.

ἀφαρ: adv. straightway, at once.

ἀ-φθονος: imperishable, everlasting.

ἀ-ήμι, pres. partic. ἀφεώσαι: let fall, 
shed.

ἀφ-ικάνω and ἀφικνέμαι, fut. ἀφίζει,
aor. ἀφίκω, perf. ἀφίχθαι: come to, 
arrive, am come.

ἐπί-φιξις, -έσ: arrival.

ἀφ-λοτημῆς, plp. ἀφεστήκει: place aside; 
perf. stand aloof.

ἀφιέσ: rich, wealthy, abounding (with 
gen. of fulness).

ἀφιεύτερος: richer.

ἀφ-ομάόμαι, aor. pass. partic. ἀφομη-
θέρως: set out.

ἀφραδεῖ: am senseless, thoughtless.

ἀφραδῆς, -ές: thoughtless, senseless.

ἀφραδίη: thoughtlessness, folly.

Ἀφροδίτη: Aphrodite, Venus, daughter 
of Zeus and Diome, wife of 
Hephaestus. She induced Helen to 
follow Paris to Troy, and favored 
the Trojans in their conflicts. § 261, 
θ 267 ff.

ἄριστον, -όνος (φρήν): foolish, fool, sim- 
pleton.

ἀφώσω, aor. ἀφωσάμην, ἀφωσάμεν, inv. 
ἀφώσον, aor. partic. ἀφωσάμενοι: 
draw, dip (water or wine); heap up.

Ἀχαῖαὶ and Ἀχαιάδες (§ 42 g) pl.: 
Achaean women.

Ἀχαιός, -ίδος: adj. Achaean; with γαί 
to be supplied, Achaean land.

Ἀχαιοὶ pl.: Achaeans, the Achaeans.
The most powerful race of the Greeks 
at the time of the Trojan War. 
Phthiotis in Thessaly was one of 
their principal seats. Homer often 
uses this name for all the Greeks. 
(See Ἀργείων.) Their chief epithets 
are ἐκκνημῖδες (well-grown) and κάρη 
κομωτές (long-haired).

ἄ-χαριστος: without grace. οὐκ ἄχα- 
ρίστα, acceptably.

Ἀχέρων, -ότος: Acheron; a river of 
the lower world. κ 513. (Cf. 
Milton’s ‘Sad Acheron of sorrow, 
black and deep,’ Par. Lost ii. 578.)

ἄχεω and ἄχεω (ἄχος): am troubled, 
grieve, lament, mourn.

ἄχθος, -έος: burden, load.

Ἀχιλλεύς, -άς: Achilles, son of 
Peleus and Thetis, leader of the 
Myrmidons and Hellenes in Thess-
aly, the mightiest warrior before 
Troy, the chief hero of the IIiad.

ἀχλύς, -ός: mist, darkness.

ἀχλώς, aor. ἄχλωσ: grow dark.

ἀχύρη: foam of the sea.

ἀχύμαι: am grieved, grieve.
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Meaning</th>
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<tr>
<td>α-χολος (χολή):</td>
<td>(without gall), expelling bitterness and anger.</td>
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<tr>
<td>ἄχος, -eos:</td>
<td>grief, sorrow, pain.</td>
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<tr>
<td>ἄψ (ατρό):</td>
<td>adv. back.</td>
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<tr>
<td>ἄψινοιτοι, ἄψινθαι:</td>
<td>aor. of ἀπομανοί, lay hold of, fasten, catch.</td>
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<tr>
<td>ἄψ-ορροπ:</td>
<td>adv. again. ἄψορροπ προσέ-φην, replied.</td>
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<tr>
<td>ἄψοι, -eos (ἀπον):</td>
<td>joint, limb.</td>
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<tr>
<td>ἄφρος:</td>
<td>unshapely, ugly. (But of uncertain derivation; possibly hanging down.)</td>
</tr>
<tr>
<td>ἄωτε:</td>
<td>sleep, slumber.</td>
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<tr>
<td>ἄωτος:</td>
<td>wool, fleece.</td>
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<tr>
<td>βάξιος, βέσκαται:</td>
<td>speak, say. διχ' ἐπάγομεν, disagreed.</td>
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<tr>
<td>βαθυ-δινής, -ется:</td>
<td>deep-eddying.</td>
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<tr>
<td>βαθύ-γωνος:</td>
<td>deep-girdled, i.e. slender-waisted.</td>
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<tr>
<td>βαθυ-ρρόος (βέω):</td>
<td>deep-flowing.</td>
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<tr>
<td>βαθυς, βαθεία, βαθύ:</td>
<td>deep, thick, high (of standing grain). § 41 b.</td>
</tr>
<tr>
<td>βαίνω, aor. ἐβόησαμεν, ἐβόηστο (§ 53 b), ἐβάν, βή (§ 46 b), pl. ἐβαν [ἐβόησαν, § 47 p], perf. partic. βεβαώα, plpf. βεβηκέαν(ν) (§ 33 b) ( veniam): go, come; 1 aor. act. caused to go; 2 aor. inceptive, set out; perf. am gone, sometimes stand, rest. ἀμφί βαίνε, bestrode.</td>
<td></td>
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<tr>
<td>βάλλαν:</td>
<td>edible acorn, chestnut.</td>
</tr>
<tr>
<td>βάλλον, fut. partic. βαλέοντι, aor. ἐβαλον, βάλεο, subj. mid. βαλέσα (§ 47 a), perf. ind. βεβλήσαται, plpf. βεβλήση, perf. partic. βεβολημένον (βάλλον): throw, cast, let fall, shoot at, shoot, (aor.) hit with a missile. μετὰ (or ἐν) φρεσιν βαλέωναι, consider in mind, ἀπὸ νᾶς βάλλονοιν, put to sea.</td>
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<tr>
<td>βάν [ἐβόησαν]: aor. of βαίνω, go.</td>
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<tr>
<td>βάπτιο:</td>
<td>dip.</td>
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<tr>
<td>βαράνα, perf. βεβαρηθῆ: weigh down, burden; perf. partic. as adj., heavy.</td>
<td></td>
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<tr>
<td>βαρύς, βαρεία, βαρό:</td>
<td>heavy, grievous. Neuter as adv., heavily.</td>
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<tr>
<td>βάς:</td>
<td>aor. partic. of βαίνω, go.</td>
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<tr>
<td>βασίλεια:</td>
<td>queen, princess.</td>
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<tr>
<td>βασίλευς, -ης (§ 39 d):</td>
<td>king, prince. This title is applied more freely than ἄναξ.</td>
</tr>
<tr>
<td>βασιλέως, fut. βασιλεύω: am king, reign.</td>
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<tr>
<td>βαστάζω:</td>
<td>lift, bear.</td>
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<tr>
<td>βεβλήσηται:</td>
<td>plpf. pass. of βάλλω. § 47 n.</td>
</tr>
<tr>
<td>βάλλος, -eos (βάλλω):</td>
<td>missile, arrow.</td>
</tr>
<tr>
<td>βεβαρηθῆ:</td>
<td>heavy, perf. partic. of βαράνα.</td>
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<tr>
<td>βεβολημένος:</td>
<td>tossed, distressed, perf. partic. of βάλλω.</td>
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<tr>
<td>βεβρώστεται:</td>
<td>see βεβρώσκω.</td>
</tr>
<tr>
<td>βέλτερος [βελτίων]:</td>
<td>better, comp. of ἅγιος.</td>
</tr>
<tr>
<td>βένθος:</td>
<td>-eos (βάσις): depth. βένθοςηθε, to the depth.</td>
</tr>
<tr>
<td>βερεθρόν [βαραθρόν]:</td>
<td>pil.</td>
</tr>
<tr>
<td>βην [ἐβην, § 46 b], βήμεναι [βηφαι], βή-στο [ἐβήσατο]: aor. of βαίνω, go.</td>
<td></td>
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<tr>
<td>βήσσα:</td>
<td>glen, ravine.</td>
</tr>
<tr>
<td>βηστάρων, -οντας:</td>
<td>dancer.</td>
</tr>
<tr>
<td>βίαζω and βιαω, aor. βησάρτα: use violence, compel, overcome.</td>
<td></td>
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<tr>
<td>βλαώ:</td>
<td>adj. of violence.</td>
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<tr>
<td>βλαώ:</td>
<td>with violence.</td>
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<tr>
<td>βίβημι (βαίνω): go. μακρὰ βιβάς, with long strides.</td>
<td></td>
</tr>
<tr>
<td>βεβρώσκω, fut. perf. pass. βεβρώστεται (βρωσίς): devour, consume. β 203.</td>
<td></td>
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<tr>
<td>βη:</td>
<td>might, strength; deed of violence.</td>
</tr>
<tr>
<td>βην' Πραξικηνία, the night of Heracles, the mighty Heracles. § 19 e.</td>
<td></td>
</tr>
<tr>
<td>βηθ-φυ(ν):</td>
<td>old locative, in (by) might, by violence. § 36 a.</td>
</tr>
<tr>
<td>βιός:</td>
<td>bow.</td>
</tr>
<tr>
<td>βιοτή:</td>
<td>life.</td>
</tr>
<tr>
<td>βιότος (βίος):</td>
<td>life, living; means of life, possessions.</td>
</tr>
<tr>
<td>βίόο, aor. ἐβιώσαο (βίος): give life. μ' ἐβιωσάο, thou didst save my life.</td>
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</tbody>
</table>
βίωνται: 3 pl. ind. mid. of βίω.

βλάβομαι (passive) and βλάπτω: weaken, hinder, keep from, harm.

βλέφαρον: eyelid.

βλεψώ: bleating.

βλάτσκω, aor. μάλτες: go, come. § 33 g.

βοώ, aor. ἔβοσά (βοί): shout, cry aloud.

βοκώς, -ής: strap of ox-hide; halter.

βοί: shout, war-cry, alarm, battle.

βοσκόδος: an attendant of Menelaus.

βοττύς, -ός: outcry, clamor.

βόθρος: pit, hole.

βολή (βάλλω): glance of the eye.

βομβέω, aor. βομβόσεν: hum, rattle.

βορής, -αο: Boreas, north wind.

βόσκω, iterative impf. βοσκάκαντο, pasture, feed.

βοτάνη (βοτανή): pasture, herbage.

βοκκόλεω (bucolic): herd, tend cattle.

βοκκόλος: neat-herd, herd, herdsman.

βουλέω, fut. inf. βουλευόμην, aor. (έ)βουλεύα: advise, counsel, plan; mid. deliberate.

βουλή: plan, counsel; council.

βουλη-φόρος: counsel-giving, councillor.

βουλόμαι, impf. βουλύμην and ὑβολύμην

§ 26 d (βουλή, volo): wish, will, prefer, wish rather.

βου-λύτος (λῶ): the time of loosing oxen from the plough, i.e. evening. βουλύτονδε, toward evening.

βούς, gen. βοῦς, acc. βοῦν, acc. pl. βόας or βοῦς (bós): bull, ox, cow; pl. cattle.

Βούτης: Boötes (the Ploughman), the constellation of Arcturus. c 272.

βραδύς, βραδεία: slow.

βράδυς, βράδεια: heavy.

βράθω, aor. partic. βράσας: am heavy; weigh down, load; prevail.

βροντάω, aor. βροντήρε: thunder.

βροτο-λαγύς: man-destroying.

βροτός (wpr., mortalis): adj. and noun, mortal. § 33 g.

βροτόσ, perf. pass. βέβρωτομένα (βρότος, gøre): pass. partic. gory.

βρόχος: noose, halter.

βροχάμαι, perf. (as pres.) βέβρωχεν: roar.

βρώμη and βράσις, -ας: food.

βόκτησ: howling, roaring.

βουσσο-δομείω: ponder, plan secretly.

βώ, perf. partic. pass. βεβοσμένος: 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. aία.

Γαία: Gaea, Earth, as personified, mother of the Titans.

Γαίμος: adj. of Earth. η 324.

γαῖ-οχός (ρεχ?): earth-holder. Epithet of Poseidon, bestowed in the belief that the land rested on the sea.

γάλα, gen. γάλακτος (lak): milk.

γαλα-θηνός (θησαί): suckling.

γαλήνη: calm, calm sea.

γαμβρός (γάμος): son-in-law.

γαμέω, aor. ind. γημέω, inf. γήμασθαι: marry. The middle is used of the woman’s act.

γάμος: marriage, marriage feast.

γανάω, partic. γανώσαω (§ 50 c): gleam, am bright.

γάνυμαι: rejoice, delight.

γάρ (γέ, ἀρα): generally a causal particle, 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 translated for, but ‘marks a statement as certain and incontestable.’

γαστρή, -τρη: belly, stomach, hunger.

γαστρή: 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 γέ was inserted by reader or copyist after some other consonant had been lost.

γεγάσαν, γεγαώτα: perf. of γέγανομαι, am born.

γέγυθε: perf. of γέγυθω, rejoice.

γέγωνα, perf. as pres.; impf. γέγώνειν: shout, call.

γέγωναι, aor. (έ)γείνατο: pres. am born (unless γέγωναι is read instead); aor. bore, gave birth, begat.

γείτονα, -ονα: neighbor.

γελαστός: laughable, ridiculous.

γελάω, aor. γέλασασσε, aor. partic. γελάσας: laugh.

γέλως: laughter.

γενε: birth, race, family.

γενέθλια: race, blood, family.

γένειον (γένειον): chin.

γένος, -ον (genus): race, lineage, offspring.

γενις, -ος, acc. pl. γενίς: chin.

γεραιόδ: (γέρας?): old, old man.

Γεραιώτος: southernmost point of Euboea, with a harbor.

γεραιότερος (γεραιότερος): older, elderly.

γέρας, -ας: right, prerogative, gift of honor.

Γερήνως: Gerenian. Epithet of Nestor, prob. from a Messenian town or district.

γερούσια: adj. of the elders (γέροντες). Epithet of special wine broached at the ‘aldermanic’ dinners.

γέρων, -όρος: old, old man, old god, elder. Cf. γεραίων, γραία.

γῆ: earth. Less freq. than γαῖα.

γηθέω, aor. γήθησε, perf. as pres. γέγηθε: rejoice, am glad.

γηθόσυνοι 3: rejoicing, delighted, glad.

γήμε: aor. of γεμίσω, wed.

γήρασαι, -αι: old age.

γηράσκω: grow old.

Γηγάντες pl., gen. Γηγάντων: Giants.

γίγνομαι, aor. (έ)γενόμην, iterative aor. γενέκεκατο, perf. γεγάδασιν (γένοι): come into existence, am born, become, arise, come, am.

γιγνόσκω, aor. γίγνω, aor. inf. γιγνομαι and γιγνώναι: recognize, perceive, learn, know.

γλαυκ-ώτος, -ότος (γλαυκός, όφ): bright-eyed, flashing-eyed. Epithet of Athena as the fierce goddess of war. Cf. her other epithet Παλλᾶς (spear-brandishing).

γλαφυρός 3: hollow.

γλήνη: eyeball.

γλυκερός 3, comp. γλυκερώτερος: sweet.

γλυκύς, -ίως, -ι, comp. γλυκλόων: sweet.

γλώσσα: tongue.

γναμπτός: bent, supple.

γνώμεναι [γνώμαι]: aor. inf. of γνώμα-

γόδω, iterative impf. γοάσκειν, partic.

γοατρα, γοάτρες, groan, moan.

γόμφος: wooden pin.

γονή: seed, offspring, race.

γόνος: offspring, race, parentage, stock, birth.

γόνυ, pl. γόνα or γόνατα, gen. γονάω, dat. γονάσι (genus): knee. The knees were to the ancients the seat of bodily strength (cf. ‘weak-knee,’ ‘strengthen the feeble knees’), and in entertainments the suppliant clasped the knees of him from whom he sought the favor.

γόνος: groan, lamentation.

Γόργιος 3: of the Gorgon, Gorgon’s. (Cf. Milton’s ‘Gorgonian terror,’ Par. Lost ii. 611.)
Γόρτυς, -ος: Gortys or Gortyna, an important town in southern Crete.

γούνα: pl. of γόνυ, knee.

γονάκομαι and γονάθμαι (γόνα): supplicate, entreat.

γονός (γόνα): hill, knoll.

γρατα, gen. γρατής, and γρήγος, dat. γρηγί: old woman. Fem. of γέρον, geras.

γυνον: (joint), limb, member. See on γόνυ.

γυμνός: naked, uncovered.

γυμνώ, aor. partic. γυμνωθέντα: strip, make naked.

γυναικεῖος 3, and γύναιος: woman's, of women, to women.

γυνή, gen. γυνακός: woman, wife.

Γύραι πέτραι pl.: Gyraean cliffs; located by some off S.E. Euboea, by others near Myconus and Naxos of the Cyclades. § 500.

Γύρατος 3: Gyraean.

γυψ, γυπτός: vulture.

Δ.

δαήσται (fut., § 54 e), perf. δαήκας, intrans. aor. δάνην, subjv. δαέω, inf. δάνην: learn, know. Used as passive of διδάσκω, teach. δέδας is used as aor. act. of the same verb.

δαή-μων, -ός: taught, skilled.


δαμύνος: (one under the influence of a divinity), strange man! sir!

δάμων, -ός: divinity. Much like δεός, but esp. of the gods in relation to men. (Never demon.)

δαῦμα, aor. δαυάμενοι: act. give a feast; mid. feast.

δαυαμα, perf. δαυαμάται (§ 47 n): am torn, am divided.


δαῖς, gen. δαιός: feast, portion.

δαῖτη: feast. δαῖτην, from a feast.

δαὐτρός (δαλομαί): carver.

δαὐτρυμάν, -ός: feast, guest.

δαὐτρυνό, -ός: sagacious, ingenuous.

δαίο: kindle, set fire; pass. burn, blaze.

δάκρυν and δάκρυν, inst. as gen., δακρουφίν (§ 38 a) (lacruma): tear.

δάκρυω-εις, -εης: tearful, in tears.

δακρύω, aor. δάκρυσα: weep, shed tears; aor. fell to weeping, burst into tears.

δαλός: firebrand, coal.

δάμαρ, -άρτος: wife, spouse.

δαμνάω and δάμνη, aor. εδάμασσε, aor. subjv. δαμάς, aor. pass. εδαμάσθην and δαμέν [εδάμασαν] (§ 47 o), perf. pass. partic. δαμνημένος: bring into subjection, subdued, overcome, conquer. δαμνήμην, I was subject.

Δαναοί pl.: Danaans; strictly, descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy, like 'Ἀχαιός and 'Δρείας. § 25 e.


δάπεδον: pavement, floor, ground.

δάσκιος: very shady, shady.

δασαίμεθα, δασάμεθα (aor.), δάσονται (fut.): of δαφνια, divide.

δασύ-μαλλος: thick-fleece, shaggy.

δατέμα, impf. δατεύντο (§ 27 b), fut. δατεύνεται, aor. εδάτσατο, aor. opt. δατσαμέθα: divide, divide among (our)-selves.

δάφη: laurel. i 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. ἀγόρη-δέ, to the agora. § 36 d.
déato: impf. seemed. Cf. δοάσατο.

déa: used as aor. of διάσκω, teach.

déáŋkas: hast learned, dost know. See διάσκει.

déiaía: are divided. § 47 n. See διάομαι.

débiμénoν, débiμτο: see δαμνάω.

débiμτο: plpf. of δείω, build.

dédeíxatá: hail, greet. See δείκνυμι.

dédeískoμα: greet, welcome.

déiδω, aor. δέειν, perf. δείδωca and δείδα, inf. δείδειν (δεόν): fear, am afraid. Since the stem originally began with two consonants, a short vowel is often 'long by position' before it. § 62 h β.

déikνυμι, fut. déiδω, aor. δείδα, perf. δείδει- déedxatá: point out, show; hail, greet.

délima: draw nigh to evening (δελη).

dėlóς 3: wretched, miserable, worthless.

dėnov (δεός) 3: terrible, fearful, dread.

dėnov: adv. terribly, dreadfully.

dėnovatá: superl. most dread, direst.

dėpneó, aor. δεπνος: dine, eat, feast.

dėpννίω, aor. earc. δεπννοσα: trans. give a dinner, feast.

dėpννων: dinner. The chief meal of the day whenever it was taken; generally eaten about noon.

dėprantá: aor. earc. of δέπω, flay.

dėpφι: neck.

dėسار: aor. earc. of δείῳ, fear.

dė́σκα: indeclinable numeral, ten.

dėκατός 3: ordinal, tenth. δεκάτη, on the tenth day.

dėκτης (δέκωμα): beggar.

dėkto: aor. of δέκωμα, receive. § 56.

dελφίς, -ίνος: dolphin.

dεμα: build, stature, form.

dεμναpl.: bedstead, bed, couch.

dėμω, aor. δέμωατο, plpf. pass. δεμνητο (tim-ber, domus): build.

dενδρεον: tree.

dενδρη-ευς, -εστα: full of trees, woody.

dεγατο: aor. of δέχομαι, receive.

dεγάς 3: right, on the right. § 59 a.

dειτερος: right, on the right. § 43 c.

dεν: impf. of δέω, bind.

dεος, -εος (δεός): fear, terror.

dέτας, dat. pl. δετάσαυν: goblet, beaker, cup. Cf. κόπαλλον.

dέρκομαι, iterative impf. δερκέσκετο, aor. δέρκακω: look, see, behold.

dέρμα, aor. δέρμα: hide, skin.

dερμάτινος: of hide, leather.

dέρπτον: caul, peritonēum.

dέρω, aor. δέρω: flay. Cf. δέρμα.

dέρμα, -ατος and δεμνός: bond, fastening.

dέσπονα: mistress, royal lady. (Fem. of δεσπότης.)

dεφρο: adv. hitther.

dέτατος: adj. last of all.

dετή: imperative interjection, equiv. to δέφρο ître, come hither.

dεύτερον: adv. a second time.

dέω, iterative δεπερκόν: moisten, wet.

dεώ [δεό], fut. δεφήσαι, aor. δεφήσεν: need, lack, fall short of, am inferior to, with gen. of the thing wanted, or of the person with whom comparison is made.

dεχομαι, aor. (ε)δέχατο, δέχαμαι (§ 56): receive, take, accept, await.

dεψήςας, aor. partic.: knead.


dή: 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 'synizesis') with the first syllable of αύτε, αδ, and of ούτω, and several other words.

dηθά: adv. long, for a long time.

dήθωνω: delay, tarry.
Theodorus, ðροσ: strife, conflict, battle.

ðημος, aor. pass. ðηθέντες: slay, kill.

Δηλοβοσ: Deiphobus; son of Priam who wedded Helen after the death of Paris. ð 276, ð 517.

δηλέμαι, aor. δηλήσαντο: harm.

δήλημα, -ατος: destruction.

Δήλος: Delos, the birthplace of Apollo and Artemis.

Δημήτηρ, -ερος: Demeter, Ceres, sister of Zeus, goddess of the grain (cereal) fruits of the earth.

δήμος: adj. of the people, public. δήμωι, yeomen.

Δημόδοκος: Demodocus, the Phaeacian bard. ð 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 Alcinoeus' 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.

δημος: fat.

δῆν (δήν): adv. long, a long time.

δήνεα pl. wires, devices.

δηράσαν, aor. δηρασαρρο (δήμι): dispute, contend, strive.

δηρόν: adv. long. Cf. δηθά, δήν.

δῆσα: aor. of δέω, bind.

δῆ: as fut. shall find. § 51 f.

δηθέντες: aor. pass. partic. of δηθω, kill, slay.

δία: fem. of δῶς, magnificent, divine.

διά (δίο): adv. and prep. with gen. and acc., between, through, in different directions, on account of. διά τρίχα κομμυθέντες, arranged in three companies; διά ταμών, cutting in pieces. In composition with verbs, δία indicates motion through something, completion, separation, reciprocal relation.

δια-βαλω, aor. inf. διαβῆμεναι: cross.

δια-γλάφω, aor. partic. διαγλάφασα: scoop out.

δια-δράμοι: aor. opt. of διατρέχω, traverse.

δια-επτέμεν (§ 47 g) (επτος): aor. inf. say thoroughly, say in full.

δι-άμη: blow through.

δια-κρίνω, aor. διεκρίνειν (discerno): separate, distinguish.

διάκτορος: messenger. Epithet of Hermes; generally connected with Ἄρ-γειφόντης.

δι-αμπερέσ: adv. through and through, completely through, right through.

δια-πέρθω, aor. διεπέρσε, διεπραθῶν: sack, lay waste.

δια-πέτομαι, aor. διεπτατο: fly through (the air).

δια-πλήσσω, aor. inf. διαπλήκται: strike through.

δια-πρήσω [πράσω]: pass through, accomplish.

δια-ραίω, fut. διαρραίωι: tear in pieces.

δια-σέομαι, aor. διεσοντο: rush through, hasten through.

δια-σκήδασσι, aor. διεσκέδασσεν: scatter, shatter.

δια-σχιζω, aor. διεσχιζεν: split, rend, tear.

δια-τρήγω, aor. διετμαγων, aor. partic. διατυχίας: cut in two, cleave, separate.

δια-τρέχω, aor. διεδράμων: run (through) across, traverse.

δια-τρίβω: (rub), hinder, delay.

δια-φανομαι: gleam brightly.

δια-φράξω, aor. διεπεφράδε: point out clearly, admonish.

δια-χεώ, aor. διεχεώ: quarter.

διδάσκω, aor. διδάσκει: teach. See δαχθεί.

διδήμι, inv. διδέντων (δέω): bind.

διδώμι, 3 pers. διδώμι and διδόο, pl. διδοθ-σιν (§ 55 a), fut. δώσω, aor. δώκα, δώσω, subj. δόσιν, inf. δόμενα, δόνα, aor. opt. pass. δοθεί (δο): give, grant.
VOCABULARY TO THE

δι-έδραμον: aor. of διάτρέχω, traverse, run across.

δι-έπομεν: aor. ind. said in detail. See διαστήμα.

δι-έπομεν: impf. of διέπω.

δι-έρομαι: inquire, ask.

δι-έκ: prep. forth, through.

δι-έκπερατο: aor. of διακέπατο, separate.

δι-έλθεμεν: aor. inf. of διέρχομαι, go through.

δι-έπερσα: aor. of διαπέρσα, sack.

δι-έρχομαι: aor. of διαρχέω, admonitor.

δι-έκκεδασε: aor. of διακεκκέδας, scatter.

δι-έσσω: aor. of διασφάλις, scatter.

δι-έχομαι: aor. of διαχείμα.

δι-έτμαγον: aor. of διατήμα.

δι-έχειμαι: aor. of διαχείμα.

δι-έξεις: aor. of διεξείς, quarter.

δι-έσπεια: aor. of διεσπειρά.

δι-πετήσ: -έσ (Zeus, πιπτω) sent from Zeus, heaven-sent.

δικάζω, aor. δικασάν (δίκη): judge; mid. claim my right, contend.

δικαλος (δίκη): just, civilized, well-man-nered.

δικαιοσ-πόλος: guardian of justice, judge.

δίκη: custom, way, manner, right.

δι-κλάς, -ίς: two-leaved.

δινεύω and δίνοω: turn; mid. wander.

δίνη: eddy.

δίνης, -εύς: eddy.

διο-γενής, -έος: sprung from Zeus. Epithet of Odysseus as king, and thus under the special care of the king of the gods. See διοτρέφης.

δι-οίστεώ, aor. opt. διώστεόσ: shoot an arrow across.

Διοκλής, -ής: king in Phera in Messenia. γ 488.

δι-όλλωμι, perf. διόλωλε: ruin utterly; perf. as pass. am ruined.

Διομήδης, -ής: 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.

Διόνυσος: 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.

Δίδω, δία, δίω: 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 diæresis (at the close of the fourth foot). δία θέαν, heavenly (of goddess) goddess, since δία has a superlative idea and may be construed with a partitive genitive.

διο-τρέφης, -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 (Δαιρετάδης), as this to Menelaus. § 25 f. See on δίω.

Σι-πτυξ, acc. διπτυκχα: double.

δίς: numeral adv., twice.

δι-θανής, -έος: twice-dying.

δισκέω: hurl a quoit.

δισκος (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 ἀμα.)

δίχα and διχᾶ (§ 33 b): adv. in two parts, divided.

διψάω (δίψα): I thirst.

διώκω: pursue, chase.

διωμή (διωμημί): female slave, maid. διωμα γυναικες, serving women.

διώς, acc. διώ: slave.

διόσσατο: aor. of διάστο, seem.

διοδέ: aor. opt. pass. of διώκω.

διόω (dual), pl. διόων, διοῦ [dio]: two.

διοκέω: watch, observe.

διοκώ, aor. διοκεσσε: seem, appear.

διόλος 3: wily, crafty, cunning.

Διόλος: an old slave of Penelope. § 735.

δολίχ-αυλος: long-shafted.

δολιχ-ήρεμος: long-oared.

δολίχος 3: long.

δολό-εις, ἐσσα: wily, crafty, cunning.

δολό-μητις, acc. -υ: crafty-minded.

δόλος: wile, craft, trick, deceit, bait.

δολο-φρενεω: have crafty mind.

δομεναι [δοῦναι]: aor. inf. of δίωμι.

δόμον-δε: adv. to (his) home. § 36 d.

δόμος (δέμω, δομύς): dwelling, house, home; great hall. See δῶμα.

δόξα: opinion, expectation.

δορός (δέρω): skin, leather sack.

δορπέω, aor. δορπήσαι: take supper, sup.

See δείπνον.

δόρπον: supper, evening meal.

δόρυ, dat. δόρουτι, nom. pl. δώρα and δόρουτα, dat. pl. δορέσσι: tree, timber, beam, spear.

δός inv., δόσαν ind., δότε inv.: aor. of δίωμι, give.

δόσις, ὁς: gift. Cf. δώρων, δωτίνη.

δούλη: female slave.

Δουλίχιον: Dulichium. Island in the Ionian Sea, southeast of Ithaca, inhabited by Epéans. (Or, perhaps, part of Cephallenia,—Same being the other part.)

δούπος: heavy noise, thud.

δούρα, δορι: see δόρυ, tree, spear.

δουράτος (δόρω): of wood, wooden.

δουρο-δόκη (δέχομαι): spear-holder.

δράκων, -ορτος (cf. dragon): serpent.

δρέπω, aor. δρέψαμενοι: break off, pluck.

δρήστερα: (worker), female servant, maid.

δρόμος: running, course, road.

δρυμά pl.: wood, thicket.

δρύπτω, aor. δρυψαμένα, aor. pass. δρύ-φειν: tear, tear off.

δρύς, gen. δρύνος: tree, (esp.) oak.

Δύμας, -ορτος: a Phaeacian. § 22.

δύναμαι, fut. δυνήσεται, aor. pass. as mid. δυνάσθη: can, am able.

δύναμις, ὁς: power, might, ability.

δύνω: enter, go in.
Só and Só: indeclinable, two. See Só. § 44.

δώρα.

(Plan of part of the palace at Tiryns, with measurements in metres.)

δυάδεκα [δώδεκα]: indeclinable, twelve.
δυο-: inseparable prefix indicating something grievous.
δυ-αής, -άος (άημι): harsh-blowing.
δυοτε: set (of the sun), sank, crept, aor. of δύω. §§ 51 h, 53 b.
δύο-ωθός: quick-tempered, hot-headed.
δυό-κηθής, -έσ (κήδος): dreary, noxious.
δυό-μενώ: am ill-disposed, bear ill-will.
δύο-μορός: ill-fated, wretched.
δυόμενος. set, aor. of δύω. § 51 h.
δύο-πονος, gen. δυόπονος: laborious, painful.
δύοτηνος: wretched, unhappy.
δύω: see δύο, two.

δύω, fut. δύσεμαι, aor. (ε)δύσετο, είν, perf. δύσινε: enter, go into, go among, put on; of the sun and the constellations, set, sink.

δυάδεκα: indeclinable, twelve.
δυαδεκάτος 3: twelfth.
δο-: indeclinable short form of δώρα.
δώδεκα: indeclinable, twelve.
δωδεκάτος 3: twelfth.
δώμα, -τος: house, home, palace.
δώρον (δίδωμι): gift.
δόσι [δώ]: aor. subjv. of δίδωμι.
δωτήρ, -ήρος: giver.
δωτήρ: gift, present.
δωτωρ, -ορος: giver.
δόχα [δώκα]: aor. ind. of δίδωμι.

Ε.

ε (εί): enclitic, 3 pers. pron. acc. him, her. It is equiv. to Attic αυτόν, αὐτήν, which is usually intensive in Homer.
εᾶ inv., εάς pres. ind. or subjv., εάν inf.: of εάω.
εά: neut. pl. of εὺς, his own.
εάγη aor. pass., εάγαν aor. act.: of εγγυ-, break.
εάσων [εασέν]: 3 pl. pres. of ελὼν, am.
εάω, impf. ελῶ, fut. εάσει, aor. εάσα and εάσα: allow, permit, leave alone.
εάων: good things, gen. pl. of εὖς.
εβαν [εβησαν]: 2 aor. of βαίνω, go.
εβδόματος 3: seventh.
εβδομάς: seventh.
εβδομένοιν: plp. as impf. of βραχάομαι, roar.
εβήσεσαν, 1 aor., transitive, εβησετο
[εβησα], aor. mid.: of βαίνω, go.
εβολοντο: impf. of βολλομαι, wish.
εγγυάζω, aor. εγγυάζα: put in (one's) hands, give.
εγγυάζομαι: receive security.
εγγυή: security, surety, pledge.
εγγύθεν: adv. from near at hand, near.
εγγύθ, εγγύς: adv. near.
εγείρω, aor. εγείρε and εγείρετο, inf. εγείρθη: rouse, wake.

εγημε: aor. of γαμεῖω, marry, wed.

εγκάτα pl.: inwards, entails, vitalis.

εγκατα-πήγνυμι, aor. εγκατέπηξα, lie within, lie.

εγκατα-τίθημι, aor. εγκάτησα: place within.

εγκέφαλος (κεφαλή): brain.

εγκόνω: partic. actively, zealously.

εγκρύπτω, aor. εγκρυπτεῖ: conceal in.

εγνω: aor. of γνωσκω, know.

εγρετο, εγρετο: aor. of εγείρω, wake.

(Perhaps εγρετο should be written ἔγρετο, assembled, from ἐγείρω.)

εγχείη: (ἐγχείοι): spear, lance.

εγχείη: pres. subjv. of ἐγχέω.

εγχειόμερος: spear-wielding.

εγχέω or εγχείω: pour in.

εγχος: lance, spear. Generally of ash-wood, with a bronze point.

εγών(γ), gen. εγών(δ), (ε)μεί, or εμέν (§ 36 c), dat. (ε)μοι, acc. (ε)μέ: 1 pers. pron.

I, me.

εδάνυ: learned, aor. pass. of διδάσκω, teach.

εδάσατο: aor. of δασάω, divide.

εδαφος: bottom.

εδέγιμν: aor. of δέχομαι, await. § 56.

εδέματο: aor. of δέω, build.

εδεραν: aor. of δέρω, flay.

εδεσαν: aor. of δείω, fear.

εδεκτο: aor. of δέχομαι, receive. § 56.

εδησαν: aor. of δέω, bind.

εδητός, -ος (ἐδώ): eating, food.

εδεμαν: pres. inf. of ἐδώ, eat.

εδενα and εδενα 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 ἐδώδω.

εδόσαν: aor. of δίδωμι.

εδός, -εος (sēdēs): seat, home.

εδρακον: aor. of δέρχομαι, see.

εδρη (ἐδός): seat, row of seats.

εδράσαι: am seated.

εδώ, εδυστο: aor. of δώ, sink. §§ 51 h, 53 b.

εδώ, inf. ἐδομαί, fut. ἐδομαί (ἐδο): eat.

Cf. ἐδόθω. ἐδόμον ἐδορρεῖ, devouring our souls in impatience or grief.

εδωδῆ: food.

εδνα: see ἐδνα.

εδνίω, aor. ἐδνισάσατο: dower, give in betrothal.

εἰκοσά-βοσ: adj. (of) the worth of twenty cattle.

εἰκοσί: see εἰκος, twenty.

εἰκόσ-ορος: adj. twenty-oared.

εἰκοστὸς [εἰκοστός]: twentieth.

εἴπε: see εἶπον, said.

εἶσατο: appeared, aor. of εἶδομαι.

εἴλοιμαι: desire.

εἴλωρ: wish, desire.

εἴργω and ἐἐργυμι, perf. ἐρχαται, plpf. ἐρχατο, ἐἐρχατο (ἐργή): (separate), shut in, enclose, shut out; keep away from.

εἴρστ: dew.

εἴζεδαν: aor. of τείγεμμι, yoke.

εἴζομαι, aor. εἰσε, impv. εἴσον, partic. εἴσασα (ἐδο): sit, aor. seated.

εἶν [η}: see εἰλ.

εἶναι: impf. of ἀνάων, please.

εἶναι [η]: pres. subjv. of εἰλ.

εἶναν: dat. fem. pl. of εύς, his.

εἶν: impf. of θέω, run.

εἴδεναι: aor. of ἦθγεω, charm.

εἴδοντηρ, -ηρος: volunteer.

εἴδω, impf. ἦθελε, fut. ἐθέλησα: wish, am willing, consent. οὐκ ἐθέλων, unwilling.

εἴδεν, εἴθεον: aor. of τίθημι, place.

εἴθεμεσθα, impf. ind., ἐθέθησατο aor.: of θέλωμαι, look with wonder.

εἴνος, -εος: nation, tribe, host.

εἴρος: aor. of ἥρωσκω, leap.

εἶ, αλ: conditional particle, if, whether (in indirect questions). It often introduces a wish. εἴ τοι or εἴ τω
with the subjv. or opt. can be rendered freq. by on the chance that, in the hope that, if haply. In ei δ' ἀγε, ei seems to be an interjection, pray! a particle of encouragement and stimulus leading up to the exhortation ἐγε.

ἐτα: impf. of ἔσω, allow, permit.

ἐλάτο [ἡπρο, § 47 n.]: impf. of ἑσει, sit.

ἐβώ: drop (a tear).

ε: δ' ἀγε: but up! come! See ei.

εδαρ, -ατο: food, viands.

εἴδη subjv., εἴδησεμεν fut. inf.: of ὁδα, know.

Εἰδοθῆ: Eidothea, a sea-nymph, ὅ 366.

εἴδομαι, aor. εἴςατο and εἴςατο: appear, seem, appear like, take the form of.

εἴδον, ἔδον, and ἔδομην, subjv. ἔδω and ἔδωμαι, inv. ἔδω (pā, video): saw, see. Used as aor. of ὁράω. Cf. ὁδα.

εἴδος, ε-ες (μ-μ-): appearance, face.

εἴδότα partic., ἐδο subjv., ἐδος partic.: of ὁδα, know.

εἴδωλον (idol): shape, phantom.

εἶν, εἶ: opt. of εἰλι.

εἰ-θε: would that, O that! introduces a wish.

εἴκελος (fek-), like, resembling.

εἴκοσι (feikos, viginti): twenty.

εἴκοστός: twentieth.

εἴκτην plpf. (§ 52 c), εἴκτα fem. partic. (§ 52 g): of ἔκται, am like, resemble.

ἐκω, aor. εἴκαν, iterative aor. εἴκαςκε (feκ-, weaken): yield, make way.

ἐλαπνάζω: feast.

ἐλασπηνη: feast, banquet.

ἐλαρ acc.: defence, protection.

ἐλάτινος 3 (ἐλάγη): of fir, fir.

ἐλέω: drive, shut in.

ἐλαθλουθας[ἐλαθλωθας], ἐλαθλουθεμεν[ἐληθλωθαιμεν]: perf. of ἐρχομαι, come.

ἐλλι-πος, -οδος: (leg-twisting), rolling-gaited, swing-paced. Epithet of cattle in contrast with ἐδορθάςειν ἐπτοι.

ἐλλύμα, -ατο: wrapping, covering.

ἐλλύω, plpf. pass. ἐλύτο: wrap.

ἐλω, aor. partic. ἐλως (fel-): check.

ἐμα, -ατο (ἐμνυμ, ἡσ-, vestis): garment, robe, pl. clothes.

ἐμαρτα: plpf. of μελοματ, allot, ordain.

ἐμέν [εμέν]: 1 pl. of εἰμι, am.

εἰ μη: if not, unless.

ἐμει, 2 sing. ἐστι or εἰς, 3 sing. ἐστιν(ν), 1 pl. εἰμεν, 2 pl. ἐστε, 3 pl. ἐστιν(ν) or ἐστιν(ν) (§ 47), 1 sing. subjv. ἐω, 3 sing. ἐστων or ἐστιν(ν), 3 pl. ἐστοι, opt. εἰσν, 3 pl. ἐσεν, 2 sing. impv. ἐσοι (mid.), 3 sing. ἐστω, pl. ἐστον, inf. ἐναι, ἐμ(μ)ναι, or ἐμεν, partic. ἐων, 1 sing. impf. ἢα, 2 sing. ἢμα, 3 sing. ἰα, ἰν, or ἰεν, 3 pl. ἰαν or ἰεν, iterative impf. ἐσκε (§ 57 a), fut. ἐσομαι, 2 sing. ἐσεαι, 3 sing. ἐσαι or ἐσειαι (§ 33 a), 1 pl. ἐσεσαισα (§ 47 m), 3 pl. ἐσε(σον)σα, inf. ἐσεσαι, partic. ἐσοσμένοις: am, exist, live. καὶ ἐσοσμένοις, even for future generations. The vowel of the stem ἐς-is regularly retained.

ἐμι, 3 sing. ἐσι, 1 pl. ἤμεν, subjv. ἤ, 1 pl. ἤμεν, inv. ἤθα, inf. ἤμεν(α) or ἤνα, partic. ἤν, impf. ἢα, 3 sing. ἢε(ν), ἢν, or ἢε, 3 pl. ἢαν, εἰν, εἰς, or ἢσω, 3 pl. ἢαν, aor. ἐστοτο: 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.

ἐν [ἐν]: prep. in.

ἐνά-τες (ἐννέα): adv. for nine years.

ἐν-άλλοι (ἄλλοι) 3: in the sea, of the sea.

ἐνέκα: see ἐνκα, on account of.

ἐν [ἐν]: prep. in.

ἐνσο-ι-φιλλος: leaf-shaking, leafy, wooded.

ἐπανε, ἐπακε: see εἴκα, yield.

ἐπαν, ἐπακε: adv. while, meanwhile, until; till then; in order that. (ἡος is prob. the original form.)
el' περ: if really, if indeed.
el'περο: impf. of ἐπομα, follow.
el'πον ν ἐλπον (aor. ind.), 2 sing. ἐπιας, 2 sing. subjv. ἐπια (θα), 3 sing. ἐπιη- (συ), inv. εἰπε, partic. ἐπον, inf. εἰπον or εἰπονειν, iterative εἰπονεκ (ρέος, νοο): said, told, spoke. Ὑς εἰπόν, thus speaking, with these words. See φημ, ἐπο.
el' τον, el' ποσ: if perchance, if haply, in the hope that.
el'ργαζετο: impf. of ἐργάζομαι, work.
el'ρεπος: servitude, slavery.
el'ρεσηι: rowing.
el'ρημέανα: perf. pass. of ἐρω, say.
el'ρομα, 2 subjv. ἐρομα, fut. ἐρησομαι, aor. subjv. ἐρομεθα, inf. ἐρεσθαι: ask, inquire about. Cf. ἐρω and ἐρεσθαι.
el'ρο-πόκος: wool-fleeched, woolly.
el'ρος: -εος: wool.
el'ρον: impf. of ἐρω, creep.
el'ρυσαμαι: perf. pass. of ἐρω, draw up.
el'ρυσθαι: see ἐρμα, guard.
el'ρυσσε: aor. of ἐρω, draw.
el'ρω, fut. ἐρώ, perf. pass. partic. ἐρημεύναι (ἐρημ- νευ, verbum, word): say, tell, announce.
el'ρωτάω [ἐρωτάω]: ask, inquire.
el'σ [ἐ]: 2 sing. of ἐσμ, am.
el'σ, ἐσ: adv. and prep. with acc., into, to, until. Sometimes it seems to be followed by a gen. because of an ellipsis, as ἐσ 'Αλβα, to Hades's realm; ἐσ Αγροπτο, to the country of Aegyptus. It rarely follows its noun.
el'σ, μία, ἐν, gen. ἐν, μᾶς, ἐν, one...
el'σ-άγω, aor. partic. ἐσαγαγοσα: lead in.
el'σαν: seated, aor. of ἐζομαι, sit.
el'σ-ανα-βαινω: go up to.
el'σ-αν-άγω: lead into.
el'σ-άντα: adv. in the face, opposite.
el'σαρο: aor. of ἐμι, go.
el'σ-αφ-κνομαι, aor. subjv. ἐσαφεκται: come to, reach.
el'σ-βαινω: go in, enter, embark.
el'σ-δέρκομαι, aor. ἐσδερκαε: look in, behold.
el'σε(ν): seated, aor. of ἐζομαι, sit.
el'σεαι: fut. of οἶδα, know.
el'σει-εδον: aor. of ἐζοροδω, look upon.
el'σε-ελω: (ἐλώνω): drive in, row in.
el'σε-ενόησα: aor. of ἐνονεω, perceive, see.
el'σε-ερω: aor. ἐσεροσταντες: draw in.
el'σε-ἐρχομαι, fut. ἐσελευσθαι, aor. ἐσε- ώθεν or ἐσελθθεν: come in, enter.
el'ση (ἐρος): fem. adj. equal, well-balanced, trim, shapely (of ships); fair. of a feast where each has a portion suited to his rank.
el'σε-ήλθεν or ἐσελθθεν: aor. of ἐσερθχο- μαι, enter.
el'σο-δε [εἰδεδε], ἐσοδεεν: aor. of ἐζορδω, look upon.
el'σοθμ (ἰστθμος): entrance. § 264.
el'σκω (σκο): think (him) like, liken, make like.
el'σο-νομαι, aor. εισονομα: behold, see.
el'σο-οδος: way in, entrance.
el'σο-οικνεω: come in, enter.
el'σι δ κε(ν): until. (For εις τοτο ει ψ κε.) Equiv. to Attic ἐς ὁν.
el'σον: seat, aor. inv. of ἐζομαι, sit.
el'σο-ορω, 3 pl. (or partic. dat. pl.) ἐσο- ροσων, inf. ἐσοροσοιναι, aor. εισεδον or εισενον, inf. εισδεεν: look upon, behold, see.
el'σο-φερω, εισφερω: bring in.
el'σο-φορεω, εισφορεω: bring in.
el'σω, εισω (εις): adv. within. Twice with a gen.; more freq. with an acc. ('limit of motion').
el'ται: perf. pass. of ἐννυμ, clothe.
el' τη...ει τη: whether...or.
el'φ: ειπε, say, tell, inv. of ειπον.
el'ων: impf. of ειω, permit, allow.
el'ωσ: adv., see εισο.
el'ξ, εξ (before vowels): adv. and prep. with gen., out, forth, from. εξ ου, since; εξ αρχης, from of old; εξ επιδοσ,
(out of) in strife; μήνως εξ ὀλοίς, as a result of the destructive rage. In composition, ἐκ denotes separation or completion (utterly).

ἐκάργος (ἐκάρ, ἐργον): far-worker.

Epithet of Apollo. Cf. ἐκατηθόλος.

ἐκάσ: adv. far, far away, far from.

ἐκαστέρω: adv. farther.

ἐκάστο-θε: adv. at each place.

ἐκαστός 3 (ἐκ-): 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.

ἐκάπτεψι(ν): adv. on either side.

ἐκατηθόλος: far-darter, far-shooter.

Epithet of Apollo (the sun-god) as god of the bow. Cf. ἐκαπηγός.

ἐκατομβή (βόως): hecatomb; strictly a sacrifice of a hundred cattle, but the poet is not exact as to number or class of the victims, hence sacrifice.

ἐκβαίνω, aor. subjv. ἐκβητήτε, partic. ἐκβάς: go forth, disembark (as opposite of εἰσβαίνω).

ἐκβάλλω, aor. ἐκβαλε: cast out, knock out, utter, fall (a tree).

ἐκβαςις, -ες: way out, exit.

ἐκ-γίγνομαι, perf. partic. ἐκγεγίνεται, plpf. ἐκγεγίνετην: am born from, perf. am sprung from.

ἐκ-γενος: child, offspring.

ἐκ-δέρω, aor. partic. ἐκδελπας: slay.

ἐκ-δύνω: put off, offf.

ἐκέσσε: aor. of καίζω, shatter.

ἐκέσσεσεν: aor. of (σ)καίζεσσε, scatter.

ἐκένων, -η, -ο (ἐκε): the (man) there, that one, you.

ἐκε-σε: adv. thither, there.

ἐκέκαστο: plpf. of καίγομαι, excel.

ἐκέκασθείν: plpf. of κεθώ, conceal.

ἐκέκλετο: aor. of κελομαι, order.

ἐκεῖ(ν): aor. of καίω, burn.

ἐκηλος: in peace, undisturbed.

ἐκήνα: impf. of κηρύξμι, miss.

ἐκίχεν: aor. of κιχάνω, come to, find.

ἐκ-καλέω, aor. partic. ἐκκαλέσατε: call out (of the house).

ἐκ καλύττω: uncover.

ἐκ-λανθάνω, aor. ἐκλάθετο, opt. ἐκλελάθ-θο: forget utterly.

ἐκλυνο: impf. of κλώ, hear.

ἐκλύνθη: see κλώ, dash.

ἐκ-λύω, fut. ἐκλύσσωμι: release from.

ἐκπαγλος: terrible.

ἐκπάγλως: adv. terribly, mightily.

ἐκ-περάω, 8 pl. ἐκπέρασσαν, aor. ἐκπέρασ- σα: traverse, pierce.

ἐκ-πίνω, aor. ἐκπαίνη: drink out, drink all.

ἐκ-προ-καλέω, aor. ἐκπροκάλεσαμεν: call forth from.

ἐκ-προ-λέειτο, aor. ἐκπρολεύθητε: go forth and leave.

ἐκ-πτώ, aor. ἐκτύπουσα: spit out.

ἐκ-σάω, aor. ἐκσάωσα (σφω, sanus): save out of, save from.

ἐκ-σεύω, aor. ἐκσεύσα: rush forth.

ἐκτα and ἐκτανε, aor. act.: ἐκταβεν [ἐκ- τάθησαν], aor. pass.: of κτεινω, slay.

ἐκ-τάμων, aor. ἐκταμεν, ἐκταμον: cut out, cut.


ἐκτο-θεν: adv. with gen., apart from.

ἐκτος (ἐξ): sixth.

ἐκτος and ἐκτοσ-θεν: without, outside of, away from.

ἐκ-φαινω, aor. pass. ἐκφαίνου and ἐκ- φάνη: show forth, pass. appear.

ἐκ-φέρω: carry forth, bring out.

ἐκ-φεύγω, aor. ἐκφυγε: escape.

ἐκ-φημι, inf. ἐκφάσθω: speak out, utter.

ἐκ-φθείω, plpf. pass. ἐφθείθο: waste, use up.

ἐκ-φυγέλων: aor. inf. of ἐκφεύγω, escape.

ἐκ-χέω, aor. mid. ἐκχύμενοι, plpf. pass. ἐκεχυμεντο: pour out, drop.

ἐκάνω, -ότος (ἐκ-): willing, of (my) own will.

ἐλάαν: inf. of ἐλάω, drive, row. § 50 c.
ELAIÒ: olive, olive tree.
ELAINOS and ELAINOS: adj. of olive wood, olive.
ELAION: olive oil, used (perfumed) as an unguent after the bath, but not in the preparation of food.
ELAINTH: pine tree, pine, pine oar.
'ELAPYEROS: a Phaeacian. \( \theta 111. \)
ELAIW and ELAIW, inf. ELAIW (§ 50 c), impf. ELAIW, fut. ind. ELAION, inf. ELAIW, aor. ELAIW, ELAIW, ELAIW, aor. subjv. ELAIW, pf. ELAIW, plpf. ELAIW: drive, strike, beat, row, sail, run (trans.); mid. is run, runs (intrans.).
ELAFOS fem.: deer, doe.
ELAFROSHE: adv. lightly, buoyantly.
ELACHOS: fem. adj. small.
ELAO: received a lot or portion, aor. of LAGHAIW.
ELAI: see ELAIW.
ELA [ELE]: aor. of ELAIW, seize, take.
ELAILAIOS: light, nimble, quick. ELAILAIOS: most disgraced.
ELAIW: aor. inf. of ELAIW, take.
ELAIWOS (ELEOS): pitiable, pitied. Sup. ELAIWOS.
ELAIW, aor. ELAIW: pitiful.
ELAIWOS, -OYZOS: full of pity.
ELAIWOS: plpf. of ELAIW, leave.
ELAIKOS, aor. ELAIKOS, aor. pass. ELAIKOS: turn about.
'ELAIOK: 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. \( \delta 121 \) ff.
ELAIKOKEN: iterative aor. of ELAIW, take.
ELAIOSHE: fut. of ELAIW, come, go.
ELAIOS, -OYZOS (elephant): ivory.
ELAIOS: aor. of LAVSIW, escape notice.
ELAIOSHE, ELAIOSHE: see ELAIOS.
ELAIOSHE (ELEOS): aor. inf. of ELAIW, go, come.
ELAIOSHE, -OYZOS: rolling. Epithet of cattle, with reference to their rolling, clumsy gait.
ELAIW, aor. ELAIW: drag, assail.
ELAIW: draw.
ELAIWES, ELAIWES: aor. of LAMVAIW, take, take hold of, seize. \( \delta 46 \) c.
'ELAIWES, -OYZOS: Hellas. Strictly the country under the rule of Peleus in Thessaly, \( \lambda 496. \) Thence in later times (but not in Homer) the name was extended to all Greece.
ELAIOSHE: aor. of LITOMAIA, pray.
ELAIOSHE: impf. of LITENAIW, pray, beg.
ELAIW, aor. of ALAIW, take.
ELAIWOS: fut. of ELAIW, sail. \( \delta 51 \) b.
'ELAIWES, -OYZOS: a comrade of Odysseus, who lost his life at the home of Circe. \( \kappa 552, \lambda 51, \mu 10. \)
ELAIW, subjv. mid. ELAIW, impf. ELAIW and ELAIW, perf. ELAIW (ELEOS): pres. act. give hope, make hopeful, \( \beta 91; \) mid. and perf. hope.
ELAIW: hope.
ELAIWOS: aor. partic. of ELAIW, check.
ELAIW, aor. pass. ELAIWES: cruel.
ELAIW: impf. of ELAIW, drive.
ELAIW: booti, prey.
ELAIWES, aor. ELAIWES: set foot upon, embark.
ELAIWES, aor. ELAIWES: throw in, cast upon, place in.
ELAIWES (ELEOS): young one, suckling.
ELAIWES, ELAIWES, ELAIWES: gen. of ELAIW.
ELAIWES: aor. of MENO, wait, await.
ELAIWES: inf. of ELAIW.
ELAIWES, ELAIWES: aor. of MElM, unite.
ELAIWES: inf. of ELAIW. \( \delta 33 \) e.
ELAIWES: adv. continually.
ELAIWES: perf. of MELAIW, receive as my portion, with genitive.
VOCABULARY TO THE

έμοιρος (μέρομαι): partaker.
έμως 3: my.
έμπάξομαι: regard, pay attention.
έμπεδος: firm, unshaken, steadfast, constant, unchanged, appointed.
έμπεδον: adv. without change, continually.
έμ-πεσε [ένεπεσε]: aor. of ἐμπίπτω.
έμπης: in spite of all, albeit, still.
έμ-πίπτημι, fut. inf. ἐμπιπτόμεν, aor. partic. ἐμπιπτόμασ, aor. mid. ἐμπιπτόμαστο, aor. mid. as pass. ἐμπιπτόμον, aor. pass. ἐμπιπτόμαι: fill up, fill, satisfy.
έμ-πίπτω, aor. ἐμπίπτεσε: fall into, fall upon.
έμ-πλησέμεν: fut. inf. of ἐμπλήσμην.
έμ-πνέω, aor. ἐμπνεύσεν: breathe in, inspire.
έμπροσ: (voyager, trader), passenger.
έμ-φορέω (φέρω): bear among.
ἐν, ἐν, ἐνί, 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 'Aἶδα, in Hades's realm; ἐν 'Αλκυσδώνω, in the palace of Alcinoüs (as we say, 'T was at Mr. Blank's'). Cf. els.
ἐνα: acc. of ἐς, one.
ἐν-αἰτίμον (ἀιτα): according to fate, portentous, righteous, fitting.
ἐν-ἀλγκιος: like, resembling.
ἐν-αμέλγ: milk in. 223.
ἐν-ἀντίος 3: opposite, to meet, face to face.
ἐν-αργῆς, -ές: visible, before (my) eyes, in plain view.
ἐν-αρρημός, -ές: fitted in. 236.
ἐν-ἀριθμος (ἀριθμός): adj. in the number, i.e. to make the number full.
ἐνδᾶκατοι 3: eleventh.
ἐν-δέω, aor. ἐνδέσα: bind in.
ἐνδο: adj. at noon.
ἐνδο-θέν: adv. from within, within.
ἐνδο-θε, ἐνδον: adv. within, in the house.
ἐν-δοπέα, aor. ἐνδοπέπα: fall with a thud.
ἐνδυκεώς: adv. cheerfully, heartily.
ἐν-ήκε: aor. of ἔμω, put in.
ἐνεικαῖν [ἐγιγκαίν]: aor. of φέρω, bear.
ἐν-εμι, impf. ἐνέν: am in.
ἐνεκα and (more freq.) ἐνεκα: prep. with gen. on account of, for the sake of, because of; for lack of.
ἐν-έκρυβι: aor. of ἐγκρύπτω, conceal in.
ἐν-ἐπνεύσειν: aor. of ἐμπνέω, inspire.
ἐνεπσω, inv. ἐνεπτε (§ 33 3), fut. ἐνεψω, ἐνεψάμω, aor. subjv. ἐνεστώ, inv. ἐνεστης (cf. θέσ, δός), inf. ἐνεστην (στη-): tell, say. (Used only in poetry.)
ἐν-ερείδω, aor. ἐνερείασ: thrust in.
ἐν-ἐρεθι: adv. from below, beneath.
ἐν-ἐστακται, perf. of ἐνστάξω.
ἐν-έσδω: sleep in.
ἐν-ής, -ές: kindly, trusty.
ἐν-ήμια: am seated in. § 272.
ἐν-ήσομεν: fut. of ἐνῆμι, launch.
ἐνθε: adv. there, here, where, then.
ἐνθα (ἡ) καὶ ἐνθα, in this direction or in that, back and forth, on this side and on that.
ἐνθά-δε: adv. hither, here, there.
ἐν-θέμεναι [ἐνθέμαι]: aor. inf. of ἐνθέμι, place in.
ἐνθεν [ἐνθεόν]: adv. thence, from that source, hence, on this side.
ἐνθεν-δε: hence.
ἐν-θέτο [ἐνθήκη]: aor. of ἐνθίθημι.
ἐνι: in. See ἐν.
ἐνι: by 'anastrophe' for ἐνί. Also for ἐνεστ or ἐνεστι, as sec. § 58 c.
ἐνι: dat. of ἐς, one.
ἐναντίος: year. (Possibly anniversary, in els ἐναντίον.) Cf. έτος.
ἐν-αὐς: sleep in, dwell in.
ἐν-κμ, fut. ἐνκμοεΙν, aor. ἐνθηκε, ἐνθηκευ: put in; (put in the water), launch, put to sea.
FIRST TWELVE BOOKS OF THE ODYSSEY.

35

*Εὐνεώς, ἴος: a river of Phthiotis. λ.238.

ἐνιπτή: rebuke.

ἐνι-πτησθέναι: aor. pass. of ἐπιπτησμός,

dive, satisfy.

ἐνιπτεῖτε aor. inv., ἐνίπτησα, ἐνίπτω fut.:

dive, say, tell.

ἐνέβε: indeclinable numeral, nine.

ἐνεά-πησας, -ς: adj. of nine cubits.

ἐνεκ-όργυς: adj. of nine fathoms.

ἐνεπεί: see ἐνέπω, say, tell.

ἐνέωρος: of nine years, nine years,
nine years old. (ἐν is pronounced as one syllable, by ‘synizesis’.)

ἐν-ήμαρ: adv. for nine days.

ἐννοσ-γανός: 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.

ἐννυμύ, aor. ἐσκό, ἐσκάμο, inf. ἐσκάςα,

perf. pass. ἐπατ (ἐννυμυ, ἐσκ-, 

vestis): clothe, put on; mid. put on (my)self.

ἐν-νύχιος 3: adj. at night, in the night.

ἐνοπτή (ἐνέπτω): voice.

ἐν-όρνυμι, aor. ἐνόρπτο: arouse among,

mid. arise among.

ἐνοσί-χθος, -ος: earth-shaker. See ἐννοσίγαος.

ἐν-στάξω, perf. pass. ἐνστάκται: instill

in, pass. rest in.

ἐντεα pl.: arms, utensils, dishes.

ἐν-τίθημι, impf. ἐντιθέμεθα, fut. ἐντήθω,

aor. ind. ἐνεδέρο, inf. ἐνθέμεναι: place

in, put in.

ἐντο: aor. of ἔκλεμ, send.

ἐντο-θεν, ἐντός, ἐντο-θεν(ν): adv. and

prep. with gen., within.

ἐν-τρέπομαι: (turn to), regard, pity.

ἐντύσω, aor. subjv. ἐντύσα, partic. ἐντύ-

σαμένη: make ready, prepare, array.

ἐνώπια pl.: side walls of the portal from

street to αὐλή, facing each other.

ἐνόρπτο: arose among. See ἐνόρνυμυ.

ἐξ: see ἐκ, out of, from.

ἐξ (sex): numeral, six.

ἐξ-αγωρέω: speak out, tell.

ἐξ-ἀγω: lead forth from.

ἐξ-τετς: adv. for six years.

ἐξ-αίρετο: selected, chosen.

ἐξ-αδέας, aor. ἔξελον, ἔξελεμο: take out,
take from, select.

ἐξ-αίσιος (αίρα): unfitting, evil.

ἐξ-αίτος: goodly, excellent.

ἐξ-ακόμια, aor. opt. ἐξάκοματο (άκος):

(heal), appease.

ἐξ-αλάσω, aor. ἔξαλάςω: blind.

ἐξ-ἀλατάζω, aor. ἔξαλαταζαν: sack, clear 

out, empty, depopulate.

ἐξ-ανα-δόμαι, aor. partic. ἐξανάδος: 

emerge from, rise out of.

ἐξ-ἀπατώ, aor. ἐξαπατήσεων: deceive.

ἐξαπίνης [ἐξαπίνης]: adv. suddenly.

ἐξ-ἀπο-βαίνω, aor. ἐξαπέβησαν: come 

out of, disembark.

ἐξ-ἀπο-δίπω: put off, daff.

ἐξ-ἀρνυμαι, aor. ἔξαρατο: gain.

ἐξ-ἀρτάξο, aor. partic. ἐξαρτάξασα: 

snatch, seize away.

ἐξ-ἀρχα: begin. Const. with genitive.

ἐξ-αὐτές: adv. again, a second time.

ἐξ-ής: adv. in order, in a row.

ἐξ-ελετο: aor. of ἔξαρέω, take from.

ἐξ-ευμ: am out of.

ἐξ-ευμ, inv. ἔτε: go forth.

ἐξ-εύρομαι: ask of, inquire.

ἐξ-ἐκέχυντο: plpf. of ἔκχεω, pour out.

ἐξ-ἐλάω, fut. inf. ἔξελαν, aor. ἔξαλεο: 

drive out.

ἐξ-ἐλέμεναι [ἐξαλέναι]: aor. inf. of ἔξα-

χομαι, go forth.

ἐξ-ἀκω: draw out, drag forth.

ἐξ-ελεν [ἐξελεν]: see ἔκαρέω.

ἐξ-ἐμεναί [ἐξαμεναί]: aor. inf. of ἔκημου,

send forth.

ἐξ-ἐμήω, aor. opt. ἐξεμέειευ: vomit forth.

ἐξ-ἐναρίζω, aor. partic. ἐξεναρίζασα: (de-

spoil), slay, kill.

ἐξ-ἐπέρησεν: aor. of ἐκπεράω.

ἐξ-ἐπτυσεν: aor. of ἐκπτώ, spit out.
Εξερευνώ: question, ask of, explore.
Εξερήω: will speak plainly, fut. of εξερήσω.
Εξερήω: search out, explore, inquire about, question, ask.
Εξέρω, aor. Εξέρωνε: draw out.
Εξέρχομαι, aor. inf. Εξέρχομαι: go forth.
Εξεργάσω: aor. of εκσώ.
Εξέσσω: aor. of εκσέσω.
Εξέστυ: aor. of εκστήσω.
Εξέτασμαι: aor. of εκτάσω.
Εξετάλευναι: aor. of εκτάλεω.
Εξεφανθή: aor. of Εξεφαίνω.
Εξέφυτο: was exhausted. See Εξφύπω.
Εξήμαρ: adv. for six days.
Εξημοίβωs (μείβωs): adj. for a change. 
Εξωτα Εξημοίβα, changes of raiment.
Εξήρα: aor. of Εξερήσαμαι, gain.
Εξημί: in order. See Εξημί.
Εξημί, aor. inf. Εξημεναι: send forth, suffer to go forth.
Εξικνομαι, aor. Εξικνέω: arrive at, come to, reach.
Εξηχω (Εχω): hold out.
Εξητε: inv. of Εξημευ, go forth.
Εξονομαίνω, aor. Εξονομήθαi (θρομα): utter the name, name, speak of.
Εξονομα-κλή-δην: adv. by name.
Εξοπέμε: adv. hereafter.
Εξορμάω, aor. Εξορμήσασα: rush forth, sail out.
Εξοχα, Εξοχον: adv. chiefly, above, apart from the rest.
Εξοχος (Εχω): pre-eminent, chief.
Εξω (εξ): adv. out, without.
Εο [ον]: gen. of 3 pers. pron. him.
Εα [αν]: dat. of 3 pers. pron. him.
Εοκα, 3 du. Εκτων [ελκατων], partic. 
Εοκάς, Εοκία, plp. Εοκε, du. Εοχερν, 
pas. Εοχέρν (εχέρν): perf. as pres. am like, resemble; imper. it is fitting, suitable.
Εόλπα: hope, think, perf. of ελπω.
Εόντα: partic. of ελιμυ, am.
Εός, Εή, Εόν, gen. ούς, ούς (ού): poss. pron. 
ουμ, his, her.
Επ: Εμι. § 58 c 5.
Επαθων: aor. of πάσχω, suffer.
Επανέω, impf. Επάνεων: give assent.
Επανός 3: dread, terrible.
Επατάσω, aor. Επάτησα: rush upon.
Επαικώ: hear, give ear to.
Επαλάθομαι, aor. pass. Επαλαθησε: wander, wander to.
Επαλαστεώ, aor. Επαλαστήσασα: aor. 
partic. in a burst of rage.
Επαμάμαι, aor. Επαμάματο: heap together, heap up.
Επαμοβαδίς: adv. Responsively.
Επαπελέω, aor. Επαπελέσατε: threaten against, utter against.
Επαρώφος (Αρωφα): adj. on the field, field-hand, peasant.
Επαρτής, -ές: equipped, ready.
Επαρτώνυ: make ready, fasten.
Επάρχομαι, aor. Επαρχάμενος: begin the rites. Επαρχάμενος δεπάσειν, “after fit initial cups.”
Επαργώς: helper, defender.
Επασαγάμεθα: aor. of πατέωμα, partake.
Επεα: acc. pl. of Επος, word.
Επέδοσε: aor. of πεδάω, felter.
Επεσθε(ν): dat. pl., Επει dat. sing. of 
Επος, word.
Επει: temporal and causal conj. when, 
since, for. Επει πρώτον, as soon as. 
Επει generally stands at the head of 
its clause.
Επέλγω: urge, hasten; mid. partic. in 
haste, eager, with accusative.
Επελ δή: since once, since, when.
Επελ η: since in truth. Always causal.
Επεμι, impf. Επεσαν, fut. Επεσασαι 
(ελει): am upon, am at hand.
Επεμι, 3 sing. Επεσαν, impf. Επέσαν 
(ελει): come to, approach.
Επειός: Ερέως, the builder of the 
wooden horse. Θ 493, λ 523.
Επευτα: adv. then, after that, next, 
hereafter, in this case. Freq. in 
apodosis, giving it independence and 
prominence.
first twelve books of the odyssey.
VOCABULARY TO THE

ἐπὶ-ἐννύμι, perf. partic. ἐπιμενον: clothe, 
mid. am clad in.

ἐπὶ-ταφέλως: adv. violently, furiously.

ἐπὶ-θείν: aor. of ἐπιθέμι, place upon.

ἐπὶ-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.)

ἐπὶ-κέμα: lie against, i.e. am closed, of a door.

ἐπὶ-κέλλα, aor. ἐπικέλλαι: run aground, beach, come to shore.

ἐπὶ-κέδω, fut. ἐπικέδω: hide.

ἐπὶ-κηρυμή, aor. inf. ἐπικήρωσ: mix, sc. with water.

ἐπὶ-κλέω (κλέος): praise, applaud.

ἐπὶ-κλήσις: in acc. of specification (originally cognate acc.), by name.

ἐπὶ-κλότος: deceive, cheat.

ἐπὶ-κλίω: give ear to, listen to.

ἐπὶ-κλίνω, aor. ἐπικλίνων, ἐπεκλίνωντο: spin to, allot, appoint.

ἐπὶ-κόπτω, fut. ἐπικόπτων: strike.

ἐπὶ-κρατέω: hold sway over, rule.

ἐπὶ-κρησά: aor. of ἐπικρῆσα, mix.

ἐπὶ-κρίνω: sail-yard.

ἐπὶ-λανθάνω, fut. ἐπιλανθάνω: mid. forget.

ἐπὶ-λείβο: pour a libation over.

ἐπὶ-ληθός: causing forgetfulness.

ἐπὶ-λήθομαι: am forgetful, forget.

ἐπὶ-ληκέω: respond thereto, i.e. mark with feet or hands the tempo of the dancers. θ 379.

ἐπὶ-λωβεῖν: mock, jeer.

ἐπὶ-μαλακάι, aor. ἐπιμαλακάσαμεν: lay hand on, make for, strive for.

ἐπὶ-μάρτυρος: witness thereto.

ἐπὶ-μένω, aor. inv. ἐπιμενον: wait, tarry.

ἐπὶ-μηδομαί: contrive, meditate.

ἐπὶ-μμυνήσκομαι, aor. opt. ἐπιμμυνήσαμεθα, aor. pass. as mid. ἐπιμυνθηθεῖς: think of, remember, aor. call to mind.

ἐπὶ-μιξ: adv. peli-mell, impartially.

ἐπὶ-μίσσεμαί: mingle with, come to.

ἐπὶ-φύσμα: select, fut. of ἐφοράω.

ἐπὶ-πειθομαι: render obedience (thereto), am persuaded.

ἐπὶ-πέλαμα, aor. partic. ἐπιπέλαμον: come on. Cf. περιπέλαμαι.

ἐπὶ-πλάναμαι: come high, approach.

ἐπὶ-πλάξομαι, aor. ἐπιπλάξχεις: wander over.

ἐπὶ-πλέω: sail over.

ἐπὶ-πλόμενον: see ἐπιπέλαμα.

ἐπὶ-πλῶ, aor. ἐπιπλῶ (§ 56): sail over.

ἐπὶ-πνεύμων ἐπιπνεύω, pres. subjv. ἐπιπνεύσαμον, aor. subjv. ἐπιπνεύσωσαν: breathe upon, blow upon, blow.

ἐπὶ-πομή, -έως: shepherd, shepherdess.

ἐπὶ-πρίπτω, aor. ἐπέρραψαν: hurl upon, cast against.

ἐπὶ-σέω, aor. subjv. ἐπισεύχη, aor. mid. ἐπεσαντο, ἐπισεύμενος: send against, set upon; mid. rush upon, hasten to.

ἐπὶ-σκοτος (bishop): overseer, watchman.

ἐπὶ-σκόβομαι, aor. opt. ἐπισκόβασαυτο: am darkened, am angry.

ἐπὶ-σμυγερός: adv. pitifully, miserably.

ἐπὶ-στενί: aor. of ἐπέστω, meet.

ἐπὶ-σφέρω: drive upon.

ἐπὶ-σφύξῃ: see ἐπισφύξῃ.

ἐπὶ-στα-δόν (στήμι): adv. coming up.

ἐπισταμαι, opt. ἐπιστείραυτο, partic. ἐπιστα-μενος: know, understand, am skilled; partic. skilled.

ἐπισταμένος: adv. skilfully, with understanding.

ἐπὶ-στεφής, -ές: crowned with, full of.

ἐπὶ-στέφω, aor. ἐπιστέφανο: crown, ‘fill high the bowl,’ fill to the brim.

ἐπὶ-στηνων: dock, a sort of dry dock.

ἐπὶ-στροφος: adj. attentive to, thoughtful of. a 177.
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épí-téllao, aor. épeteítato: enjoin, direct, appoint to, ordain.

épí-títhmì, fut. épithymon, aor. építhke, inf. épichëna, partic. épichëna: place upon, put to, hence close (a door).

epí-tímmí-tarp, -oros: defender, avenger.

epí-tolóma: endure.

epí-tonos: back-stay of a ship. Cf. prótonos.

epí-trémpw, perf. as pres. épideóme: run over.

epí-fhóvenw: grudge to, refuse.

epí-fýrmómai, aor. éptéfýrma, évtefýrma-σθης: devise, consider, notice.

epí-fyrosýnē: prudence, thoughtfulness.

epí-φrówn, -or: prudent, wise.

epí-χέw, aor. épéche, épéchëato (§ 51 g): pour on, heap over, heap upon.

epí-χθónos: upon the earth, earthly.

epí-χρáo, aor. éptéchroa: beset.

epí-ψavw: touch. διλγων éπψαψε, has a little grasp.

epí-ωγαί pl.: roadsteads.

éplēto: (he) is. Aor. of πέλα, move, become.

épolato: opt. pl. of épomai, follow.

ép-ohomai: go to, attack. érgon épol- χεθα, be busy with work; ἵστων ἐπο- χουμένη, going to and fro before the loom, plying the loom.

épomai: follow. See épw.

ép-otpíma: regard.

epí-otpíma, perf. épωπτων: roast thereupon.

ép-όρνύμι, aor. épóρφε: arouse upon.

épós, -eis, dat. pl. épêo(ο)ς(υ) or épêo-σον(υ) (eptos): word, tale, speech, song. 'The words érgων, épós, μύθως, with pronouns, are used nearly as the neuter of the same pronoun.'

ép-ótróma, aor. inv. éptótróma, partic. éptótrómas; mid. subjv. éptótróvomeba: rouse, urge on, impel.

ép-óψψέμενν: fut. of éφορα, look upon. épíphou: aor. of πέφω, suck.

épípseun: aor. of πρήσω, puff out, fill.

éptá: indeclinable, seven.

éptá-etes: adv. for seven years.

éptá-pulos (πύλη): seven-gated.

éptato: aor. of πέτωμα, fly.

éptēsan: aor. of πτέσω, crouch, cower.

épw, mid. opt. épiato, inv. étēo, impf. étēto, étōnto, fut. éψωμαι, aor. éptēto, inf. σπέσια (τερ-, seq ur): am busy with, approach; mid. follow.

ép-ώνυμος: adj. as given name.

ép-ώττον: impf. of éπποτάω.

ép-όρε: aor. of éπόρνημι.

ép-φύτευ: impf. of éπτεχμαι.

épamai, aor. ἡράσασατο (ἐρως): love, am enamoured; aor. became enamoured.

épavivos 3: lovely.

épavos: club-feast, an informal meal, where the guests bring their own provisions; a sort of picnic.

épateivos 3: lovely, charming.

épaváoumai, impf. épaváetó: work.

épavon (έφρων): work, labor, act, deed, thing, task. έργα ανδρών, labors of men, tillcd fields, tilth, farm. Cf. the English 'works' for 'factory' or 'place of work.' See épov.

épaw: see épaw, shut in.

épôw, fut. épēw, inf. épēmev, aor. épēe, invm. épēon, inf. épēa, plp. as impf. ἐψώμεν (ἐφή-, εφή) : do, work. ἐρήμων ἐκατάμβας, offer hecatombs. Sometimes with both cognate acc. and direct object. Cf. βέγω.

épëbos, gen. épëboi (Epébus): darkness, the realm of darkness.

épëlôw (έρέω): question, ask, inquire.

épebëw: excite, irritate.

épétho: excite, irritate, distress.

épëdo, aor. inf. épēdai, plp. épëdētato, aor. pass. épëdasthai: rest, lean, press.

'Épëmbai pl.: Erembi, a mythical people of Asia. Δ 84.
**Vocabulary to the**

ερεμύνος (ερεβος) ὁ: dark, gloomy.
ερέξα: aor. of ἐξάω, do. § 46 c.
ερέπτωμα: pluck, munch, eat.
ερέθια: aor. of ἔρθω, ask.
ερέσσω: row.
ερέτης: oarsman, rower.
'Ερεμύνος: a Phaeacian. θ 112.
ερέτιμον (remus, row, rudder) : oar.
ερέγιγμα: belch, vomit, break forth.
'Ερεχθεύς, -ῆς: Erechtheus. An old hero of Athens, under whose rule (acc. to Hdt. viii. 44) the people were first called Athenians.
ερέχω: tear, rend.
ερέω [ἐρέω]: fut. of ἔρω.
ερήμος [ἐρημός]: 3: deserted, desolate.
ερημώδεστα: leanead, plpf. of ἐρέθω.
ἐρήμωσις: large-cloaked, rich-soiled.
ἐρήμωσις and ἐρημωσις: loud-sounding, heavy-thundering, re-echoing.
ἐρίδαλν, inf. ἐρίδαλένευ (§ 47 g) (ἐρίς): contend.
ἐρίζω, iterative impf. ἐρίζοσκόν, fut. ἐρίζοσται: contend, vie.
ἐρήμω σ, pl. ἐρήμωπε: faithful, trusty.
ἐρι-κύδης, -ές (κύδος): glorious.
ἐρινέος: wild fig-tree.
ἐρινύς, -ος, acc. pl. ἐρινύς: Ereînys, Fury, who in the Homeric time watched over family relations with special care.
ἐριον (ἐρίος): wool.
ἐρι-ούνης: very helpful. Epithet of Hermes, almost as a proper name.
ἐρις, -ος: strife, contention, rivalry.
ἐρι-σθενής, -ές: very strong, mighty.
ἐρίσσεται: fut. of ἐρίζω, vie.
ἐρι-στάφυλος: adj. of great clusters.
ἐρίφως: kid.
'Εριφάδη: Eriphyle. She was bribed to induce her husband, Amphiarâus, to join the expedition against Thebes.
ἐρκος, -eos: wall, enclosure, ἐρκος ὀδοντων, wall of teeth, i.e. wall formed by teeth.
'Ερμείας and Ἑρμύνοι (Ἑρμής, Ἑρμῦν only ε 54, θ 334), gen. Ἑρμείαο: Hermes, Mercurius, son of Zeus and Maia, messenger of the gods. a 38, ε 28, κ 277. (Iris is the usual messenger of the gods in the Iliad.) Hermes was, like Milton's Raphael, a 'sociable spirit,' an 'affable archangel.'
'Ερμούη: Hermóine, daughter of Helen and Menelaus. δ 14.
ἐρμίς, -ῖς: bed-post.
ἐρνος, -ος: sapling, young tree.
ἐρξω: fut. of ἔρξω, do.
ἐροτο: aor. opt. of ἔρξω, ask.
ἐρος [ἐρος]: love, desire.
ἐρπτόν (ἐρπτω): moving thing.
ἐρπτόξο and ἐρπτω, impf. ἐρπτον (σερπο): creep.
ἐρύγκωτα: perf. pass. of ῥύγκω, root, plant.
ἐρρα: go, wander. Inv. go! begone! off with you! Freq. in vexation, with an idea of going to the bad.
ἐρσι: new-born lamb. 222.
ἐρυθρός (ruber): ruddy, red. (For its use as an epithet of nectar, cf. Milton's 'rubied nectar;' Par. Lost v. 633.)
ἐρύκανάω, ἐρύκανω, and ἐρύκω, 3 pl. ἐρυκάνωι (§ 50 c), fut. ἐρύξει, aor. ἐρύκακε, inf. ἐρύκακέων: check, detain, hold, keep.
ἐρύμαι and ἐρύμαι (ἐρύμαι): shield, protect, defend. Cf. ῥύμαι.
'Ερύμανθος: 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. ἐρύω (ἠ)ε, ἐρύστατο, subjv. ἐρύωσιμον, mid. ἐρύωσημη, ἐρύστατο, partic. ἐρύωσαμον, perf. pl. ἐρύστατα: draw, draw off, draw up.
ἐρφαται: perf. pass. of ἐρφάω, shut in.
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έρχομαι, fut. ἔλεισομαι, aor. ἦλθον, ἦλθον, inf. ἔλθεμαι(αι), subjv. ἔλθης (§ 47 a), ἔλθειν, perf. εἰλήλθες, εἰλήλθεις: come, go. The direction of the motion is made distinct by the connexion.

ἔρως: depart from, withdraw.

ἔρωμαι: aor. subjv. of ἐρωμαι, ask.
ες: adv. and prep. into. See εἰς.

ἔσαι [ἐσαι]: impf. of εἰλι.

ἐσ-άντα: adv. face to face.

ἔσσαι: seating, aor. partic. of ἔσσαι.

ἐσσαι: aor. inf. of ἐννυμαι, clothe.

ἐσσάβεθ [ἐσσάβεθ], ἐσσάβες [ἐσσάβες]: aor. of σαβε, save.

ἐσμή: aor. of σέβημαι, fail.

ἐσ-έδρακεν: aor. of εἰσέδρακε.

ἐσ-ἐρχόμαι, ἐσ-ελέσμαι: see εἰσέρχομαι.

ἐσθής, ἑσθή(ν) (ἐσθ- v. vestis): clothing, raiment.

ἐσθέμαι [ἐσθεμα]: inf. of ἐσθα, eat.


ἐσθολός 3: noble, excellent, good.


ἐσκε[ν] [ἐν]: iterative impf. of εἰλι.

ἐσ-οράντι: partic. of εἰσοράνται.

ἐσπέρας: adj. at evening (§ 59 a); of the evening, i.e. of the west.

ἐσπέρας (ἐσπερ-, vespert): evening.

ἐσπέραν: aor. of ἐσπεράω, follow.

ἐσσαί: aor. of ἐννυμαι, clothe.

ἐσσαι [ἐσγα], ἐσσαι [ἐσταί]: see εἰλι.

ἐσι[τ]: 2 sing. ind. of εἰλι.

ἐςσα [ἐσά]: 2 sing. inv. of εἰλι.

ἐςσομένους [ἐςσομένους]: see εἰλι.

ἐςσομένους: eager, perf. of σεβα.

ἐςσυμένους: adv. eagerly, quickly.

ἐςταμεν: were standing, plpf. of ἐςτημαι.

ἐςταν [ἐςτημα]: stood, aor. of ἐςτημαι.

ἐςτατες and ἐςτετες [ἐςτετες]: standing, perf. of ἐςτημαι.

ἐςτον du., ἐςτων impv. of εἰλι, am.

ἐςφαγμένα: perf. of σφάγω, sly.

ἐς-φόρεων: impf. of εἰσφορέω.

ἐςχ' : for ὡς (see εἰλι), before an aspirate.

ἐςχάθη, locative as gen. ἐςχαρθῖν: hearth.

ἐςχατιτι: extremity, extreme end.

ἐςχατος: most remote.

ἐςχεθεν: aor. of ὡς, hold.

ἐςω: adv. within. See ἐςω.

ἐςταῖρος, ἐςταρος: comrade, companion.

ἐςτάπτο: plpf. of ἑςταπω, bury.

ἐςτεθημα: was amazed. See ἐςτα-

ἐςτελεσσε: aor. of τελεω, accomplish.

ἐςτεύν: adv. in truth, really.

ἐςτεος: gen. of ὡς, year.

ἐςτερ-ἐμερος: living every second day, of Castor and Polydeuces. λ 303.

ἐςτερος 3: other, the other of two, one or other, one of two.

ἐςτερω-θεν, ἐςτερω-θι: adv. on the other side.

ἐςτερως: adv. otherwise.

ἐςτεπον: aor. overtook, found.

ἐςτένυκτο: had come to pass, was, plpf. of τεκνω.

ἐςτεκ' [ἐςτεκε]: aor. of τεκτω, bring forth.

'Εςτενευς, -ης: Ετεόνευς, an attendant of Menelaus. δ 22. He was of noble birth and yet served Menelaus as βερασών (§ 20), just as Patroclus did Achilles. He had been with Menelaus on his wanderings (δ 33), and at Sparta dwelt near him (ο 96).

ἐςτης: kinsman, connexion.

ἐςτημος: true, real, to be realized, possible. Neut. as adv. truly. Cf. ἐςτευν.

ἐςτι: adv. still, yet, again. od κ εςτι, no longer.

ἐςτελε: impf. of τ getIdη, place. § 55 a.

ἐςτη: aor. endured. See τελη.

ἐςτουμαξα, aor. ἐςτουμάσσαντο: make ready.

ἐςτομος: ready, prepared, true.

ἐςτος, -εος (ῥετος, ventus): year.

ἐςτρατον: aor. of τρατω, turn.


ἐςτυχθη: happened, aor. of τεχωw.
év, éô: adv. well, happily, carefully. § 27 a. Cf. éôs, ἕος.

*Εὐάνθης, -εος: father of Maron. 197.

έου-ανθῆς, -εος: blooming, abundant.

*Εύβοια: Euboea, long island in the Aegean, near the coast of Attica and Boeotia.

έου-διέκολος: conspicuous, easily seen.

έου-διμήτης (δέω): well-built.

έουδα, subjv. εὐθάνατα, impf. εὐθεῖον: sleep, slumber.

έου-εργῆς, -εος: well-built, well-wrought.

ἐφργέα, pl. as subst. kindly deeds.

έου-εργός: right-acting, well-doing.

έου-γυνος: well-yoked, well-built.

*Εὐνυψολῆς: an Ithacan. β 242.

έου-γωρ, -ορος: manly.

έου-όρης, -ες: well-fitting, handy.

έου-ορονος: well-throned.

έου-κέρας: well-split, fissile.

έου-κηλος: at ease, undisturbed.

έου-κυβήμεδες pl. (κύβημα): 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 knobs of his own shield.

έου-κτίμενος 3: well-built, well-tilled.

έου-κυκλος: well-wheeled.

έου-λείμον, -ορος: with good meadows.

έου-μενίτης: well-disposed.

*Εύμηλος: Eumelius, son of Admetus and Alcestis. δ 798.

έου-μελίης: with good ashen spear.

έουάξομαι: am couched, lie.

έουάω, aor. εὖνσε, pass. εὐνηθήναι: lay down, hull to rest, assuage; pass. lie on the couch.

έουη, gen. εὖνη, εὖνη (§ 36 a): bed, couch; anchor-stone, thrown from the prow.

έουης, -εος: bereft.

έου-νητός: adj. well-spun, well-woven.

έου-φερτος (έτος) 3: well-polished.

έου-φοος: well-polished.

έου-ορμος: adj. with good moorings.

έου-πατέρεια: daughter of a noble sire.

*Εὐ-πειθῆς, -εος: an Ithacan. 5 383.

έου-πειλος: well-robed.

έου-πλοκαμίδες fem. pl. and έου-πλόκαμος (πλέκω): fair-tressed.

έου-πλυνής, -ές: well-washed.

έου-ποιήτος: well-made.

έου-πόλως: with good (many?) steeds.

εὐφρίσκω, aor. εὐφόν, inf. εὐφέρμεναι: find.

Εὐρός: Eurus, the East wind.

Εὐρός, -εος: breadth.

έου-ραφής, -ές: well-sewed, well-stitched.

εὐρύ-άγυια: broad-streched.

Εὐρύάλος: a Phaeacian. θ 115.

Εὐφρύδηκι: Nestor’s wife. γ 452.

Εὐρύκλεια: nurse of Odysseus. α 429, β 347, γ 742.

Εὐρύλοχος: connexion and connexion of Odysseus. κ 205, λ 23, μ 195.

Εὐρύμαχος: treacherous leader of Penelope’s suitors. α 399, β 177, δ 628.

Εὐρυμέδοσα: Nausic’a’s nurse. η 8.

Εὐρυμέδων, -οντος: a giant. η 58.

εὐρύ-μέτυκος: with broad forehead.

Εὐρυμήδης: patronymic of Telemus. ι 509.

Εὐρύνομος: a suitor of Penelope. β 22.

εὐρύνα, aor. εὐρύναν (εὐρύν): broaden.

εὐρύ-δεια: fem. adj. with broad ways.


εὐρύ-πορος: with broad ways.

εὐρύ-πυλῆς, -ές: with broad gates.

Εὐρύτυλος: son of Telephus. λ 520.


εὐρύ-σθενής, -ές: of mighty strength.

Εὐρυνός: a famous archer. θ 224.

εὐρύ-φυής, -ές: wide-growing, broad-eared.

εὐρύ-χορος: (with broad squares for the choral dance), spacious.
έφρω-εῖς, -εσσα: mouldy, murky.
έφυς, gen. pl. fem. éφω: adj. good.
έφυεν: aor. of éφω, singe.
έφυ-σκοτος: clear-sighted. § 27 a.
έφυ-σκοτος: well-decked.
έφυ-στέφανος: with fair diadem.
έφυ-στρεπτος: well-twisted.
έφυ-στρεφθής, -ές: well-twisted.
έθέτε: conj. when. See ἔθετε.
έφυ-στρεφθής, -ές: well-fed, fat.
έφυ-τρόχος: well-wheeled.
έφυ-τυκτος: well-made.
έφυ-φράνω: cheer, mid. am of good cheer.
έφυ-φρούρη: good cheer, merriment.
έψεκτάομαι, opt. έψεκτάω: pray, boast, claim. Cf. έψεκτα.
έψύχη: prayer, vow.
έψυχοι, aor. έψύχω, subjv. έψύχει: pray, boast, claim. έψυχοι είναι is a freq. formula in Homer, sometimes meaning hardly more than είμι, as a 187, though originally indicating pride.
έψυχος, -ος: boasting, glory, victory.
έψυχωλή: prayer, vow.
έψω, aor. έψών: singe. Hogs' bristles were singed off, not boiled off as in modern times.
έψώ-δής, -δος (ὀ ό ρ): sweet-smelling.
έψώ-ωτις, -ωτος: fair-faced.
έψάγε: aor. of ἐψάχω, eat.
έψαυν [έψαυσ], έψαυσκε, έψαυτο: see φημ. 
έψά-άπτω, aor. subjv. έψάψαει: lay hold of, with genitive.
έψά-έξομαι: sit upon.
έψά-έκεν, έκεί (οπτ.): aor. of έκέμ. 
έψά-έπο, iterative impf. έψάπεσκον, aor. έψάπτον, subjv. έπιστή, mid. έπιστή-μενοι: follow, meet (fate or death), traverse, busy (myself) with.
έψά-έπτάμεν: see ἐπίστη-μη.
έψά-έπτος: adj. (on) to the (his) hearth.
έψά-έπτη (τήμ): behest, command.
έψά-ευρίσκω, aor. έψάρκω: find.
έψά-ήμαι: sit at, sit upon.
έψά-ήμερος: adj. on that day. § 59 a.
έψα-ίμμοσόνη: command, behest.
έψα-ίόσει: fut. of έσφημ, put upon.
έψα-ίσθα: impf. of φημι, say.
έψάθα: aor. of φήμα, anticipate.
έψάθης: aor. of φήμα, anticipate.
έψάθμη (όν): son of Iphimedia. λ 308.
έψά-ίτο (ίτος) sit upon.
έψά-ίμη, fut. έσφησει, aor. έσφήκεν, έσφήκεν: send upon, put upon, enjoin upon.
έψα-ίςτιμη, perf. inf. έσφεσάμεν (§ 47 g): station at; perf. stand at.
έψάτσαν: impf. of φοράω.
έψά-πλικέ, fut. έφορώσασθαι, aor. opt. έφορώσασθαι, inf. έφορώσαι: make ready, prepare.
έψά-οράω, fut. έπίψομαι, έποψήμουν: look upon, visit; select.
έψάρει: impf. of φορέω, bear.
έψά-ομάδω, aor. έφορμήσας, pass. as mid. έφορμήθην: urge upon; mid. rush upon, am eager.
έψά-υπερ-θεν(τ): adv. above, over.
έψάρη: Εφιρα, an inland town of Elis. a 259, β 328.
έψχαν: aor. of χέω, pour.
έψά-βύμος: mistress of her desires.
έψάρνος: an old Phaeacian. γ 155.
έψάρκον: iterative impf. of έψχω.
έψχαν: aor. of χέω, pour.
έψάρνον, -όνοι: son of Nestor. γ 413.
έψάρνον, -όνοι: discreet, prudent.
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έψάρνον, -όνοι: discreet, prudent.
έψάρ

FIRST TWELVE BOOKS OF THE ODYSSEY. 43

έψά-έματι: sit at, sit upon.
έψά-ήμερος: adj. on that day. § 59 a.
εφευν: see εικα, resemble.
εύν [όν]: partic. of εύμι, am.
εφρευν: plpf. of εφευ, do, with cognate acc. and direct object.
εως: conj. until. See εις.

Ζ.
ζάνης, -ές (ἀνής): fiercely blowing.
Ζάκυνθος: Zacynthus, modern Zante.
A short open final syllable retains its quantity before this word. § 62 g.
ζα-τρεπῆς, -ές: well-fed.
ζεαί pl.: grain, spelt.
ζει-δωρός: grain-giving, fruitful.
ζεύγνυμι, aor. ζεύξερ: yoke.
Ζέως, gen. Ζεύς, Δός, dat. Ζεύς, Δι, voc. Ζεύς: 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 (τρεπτερανός, ψυμπερτής) and gathering the clouds (ψυμπερέπερα).
ζεφυρή: a fem. adj. as subst. equiv. to Ζέφυρος. For the metrical ‘quantity’ of the first syllable, see § 62 h.
Ζέφυρος (ζεφύρος): Zephyrus, the West wind. ζ 567, μ 289. In general this wind in Homer had a reputation for fierceness, only surpassed by that of Boreas.
ζέω, aor. ζέσεν: seethe, boil.
Ζῆθος: Amphion’s brother. ι 262.
ζηλήμων, -όρος: jealous.
Ζηνός: gen. of Ζεύς.
ζόφος: gloom, darkness; evening.
ζυγόν (ζυγόμ): yoke, thwart; possibly fore or aft deck of the Homeric ship.
ζω-άγρα pl.: life-forfeits, the reward for saving a life.
ζώη (zone): woman’s girdle, waist.
ζώος 3: alive, living.
ζυόστρα pl.: tunics, undergarments for men.
ζῶω, inf. ζωέμεναι, ζωεύν, partic. ζωοτρος: live.

Η.
η or ἦ: particle, (1) disjunctive, either, or; (2) interrogative, whether; (3) comparative, than. In a double question ἦ (ἦ) ... ἦ (ἥ) is used for Attic ποτέρον ... ἦ.
η: fem. of dem. or rel. pronoun.
η: 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.
η: impf. of ἐμι, say.
η: dat. of rel. or of poss. pronoun.
η (εραμ): impf. of ειμί, am.
η pl.: provisions, stuff. See η.
ηβαίν: adv. a little, little. οὖν ἦβαιν, not in the least.
ηβάδω, partic. ηβάδωσα, aor. subj. ηβήση: am youthful, vigorous; aor. came to manhood.

"Ηῆθη: Hebe, daughter of Zeus and Hera, cup-bearer of the gods. η 603.
ηῆθη: youth, youthful vigor.
ηγάνθε: impf. of άγάνθω.
ηγαγε: aor. of άγω, lead.
ηγάθεος 3: very sacred, holy.
ηγειρά: aor. of άγειρω, collect.
ηγεμονέω, fut. ηγεμονεύω: am leader, lead.
ηγεμόν, -βος: leader, chief.
ηγόμαι, aor. άγόσατο, opt. άγόσαω (άγω): lead, guide.
ηγερέθομαι: collect, gather.
ηγερθέν [άγερθεν]: see άγελφω.
ηγήλάξω: lead, endure.
ηγήγαρ, -όρος: leader, ruler.
ηγονοθένε: aor. of άγονοεω.
ηδί: and. Freq. correl. with ἡμέν.
ηδέα, ηδη: plpf. of perf. οδία, know.
Ηδη: temporal adv. now, already, before now. νῦν ηδη, now, at once.
Ηδωτος: most sweet. Sup. of ηδος.
Ηδομαι, aor. ἴσατο: am pleased.
Ηδυ-παρος: sweet-to-drink, sweet.
Ηδυς, ηδεια, ηδυ, gen. ἴδεω (ἅδαν): sweet, pleasing. (Not saccharine.)
Ηε, ηε: see η.
Ηειδη [ηεη]: knew. See οδα.
Ηειδε: impf. of ἴδεω, sing.
Ηεν: impf. of εἰμι, go.
'Ηελιος, gen. 'Ηελιος ['Ηλιος, § 38 α]: Helius, sun-god.
Ηελιος [Ηλιος]: sun.
Ηεν [Ηη]: impf. of εἰμι, am.
Ηερα, ηερα: see ἀρα, mist.
Ηερος: adj. early in the morning.
Ηερο-εληνς, -ές: hazy, misty.
Ηερος-ευς, -εσσα: murky, gloomy.
Ηία pl.: provisions, chaff. See γα. ηλων, ε 368, is dissylabic, by 'synizesis.'
Ηία [γα], ηε [ει]: impf. of εἰμι.
Ηθεος: unmarried young man, youth.
Ηθκτο: was like. See εικα. § 52 c.
Ηθευν: aor. of εἴσω, dart.
Ηθευκεν: impf. of εἴσκω, make like.
Ηθων, -ῶν: pl. seashore, strand.
Ηκα: aor. of ἐκα, send.
Ηλακατα pl.: wool, yarn.
Ηλακάτη: spinale, distaff.
Ηλασε: aor. of ἐλάσω, drive.
Ηλασκάξω: skulk from, flee.
Ηλατο: impf. of ἀλαται, wander.
Ηλεκτρος: silver-gold. δ 73. (But το Ηλεκτρων, amber, would furnish the same form of the genitive, and may have been meant.)
Ηλεως: foolish, mad.
Ηλιβατος: towering, steep. (But of uncertain derivation and meaning.)
Ηλια: adv. in abundance. ἴλια πολλα, in great abundance.
'Ηλιος: Helius. See 'Ηλιος.
'Ηλις, -ίδος: Elis, the western country of Peloponnesus. δ 635.
Ηλκησε: aor. of ἔλκεω, assail.
Ηλυθε [Ηλθε]: aor. of ἐρχομαι.
Ηλυσα: aor. of ἀλυσω, avoid.
'Ηλυσιον πεδιον: 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.
Ηλμην: impf. of ἀλάωμαι, wander.
Ημπάδωςι, -εσσα: sandy.
Ημαι, pl. εϊςα, impf. du. ἤσθην, pl. εϊνο το: sit. This verb with a partic. often marks the continuance of a state, opposed to the idea of moving.
Ημαρ-ατος (ημερα): day. νωστμων ημαρ, day of return, return. § 19 e.
Ηματος 3: adj. by day. § 59 a.
Ημπρότεν: see ἀμαρτάνω. § 33 g.
Ημεις or ἄμμες, gen. ημεων (§ 28), dat. Ημίν, Ἦμιν, ἄμμον, ἄμμεν, accus. ἡμεας, ἄμμε: we, us, pl. of ἐγώ.
Ημελγεν: impf. of ἐμέλγω, milk.
Ημέν: particle generally correl. with ὅτε, both... and. Cf. μεν... δε.
Ημέρην: day.
Ημερίς, -ίδος: cultivated vine.
Ημέτερος (ημείς) 3: our. ές ημετέρων or ημετέρμενε, sc. δώμα, to our house.
Ημί, impf. ή (ait): say, speak. ή καί is used after a speech that is reported, where the same subject is continued for the following verb.
Ημι-άνειας 3: belonging to mules, mule.
Ημι-ανειας fem.: (half-ass), mule.
Ημινους, pl. ήμενεσ: half.
Ημοι: conj. when.
Ην: fem. acc. sing, of the rel. or of the possessive (γν) pronoun.
Ην: ει αν, ίφ, with subjunctive.
Ηνεικαν [Ηνεικαν]: aor. of φερω.


VOCABULARY TO THE

ημέω-εις, -οσσα (ἀνεωσ): windy, wind-swept.

ηνια pl.: reins of chariot-horses.

ηνι-οχεω (ἐχω): hold the reins, drive.

ηνιε: sleek. (Possibly yearling.)

ηνον: impf. of ἄνω, accomplish.

ηνοψ, -οσος: shining, gleaming.

ηντίσατε: see αὐτᾶς, meet, obtain.

ηνώγεια: see ἄνωγω, bid.

ηότ: dat. of ἥως, dawn.

ηότος 3: adj. of the dawn, of the East.

ηόην (σε. ἤμερην), morning.

ηομεν [ἡμεν]: impf. of ἐμι, go.

Ηοῦς: gen. of Ἡώς, Ἑος, Dawn.

ηπαρ, -ας (ἰεροτ): 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.

ηπεδανός: slow.

ηπειρός: mainland, inland, land.

ηπεροπεύς, -ος: cheat, deceiver.

ηπιος: kindly, gentle.

ηπτω: hail, call to.

ηρα (ἐρα): pleasure, always obj. of φέρειν.

Ἡρακλέης, acc. Ηρακλῆς: Heracles, Hercules, son of Zeus and Alcmena, husband of Hebe. θ 224, λ 267.

Ἡρακλῆειος 3: of Heracles. βίη Ἡρακλῆη, the might of Heracles, the mighty Heracles. λ 601. § 19 ε.

ηραψιμ: strengthened. See ἀραφίσκω, fit.

ηράσσατο: aor. of ἀραμαι, love.

ηρατο: aor. of ἀραμαι, gain, secure, accomplish.

ηράτο: impf. of ἀραμαι, pray.

ηρευν: impf. of αἰρέω, seize.

Ἡρη: Hera, Juno, daughter of Cronus, both wife and sister of Zeus. In the Trojan War she strongly favored the Greeks.

ἡρήσαντο: aor. of ἀράμαι, pray.


ἡρώμην: impf. of ἀράμαι, pray.

ἡρώς, gen. ἡρῶς: brave warrior, brave.

(Not yet the modern hero.)

ἡσατο [ἡση]: aor. of ἡδων.

ἡσευ: fut. of ἡμι, hurl.

ἡσα: impf. of εἰμι, am.

ἡσιθε: impf. of ἐσθω, eat.

ἡσθην: impf. du. of ἡμι, sit.

ἡσι [ἡ]: subjv. of ἐμι, am.

ἡσι(ν) [ας]: dat. fem. pl. of Ὀς.

ἡστα: 3 sing. of ἡμι, sit.

ἡσχύνε: impf. of ἀλοχύνω.

ἡτε: impf. of αἰρέω, ask.

ἡ τοι: in truth, believe me, now truly.

ἡτορ neut.: heart, as the seat of joy, grief, etc., mind.

ἡυ-γένειος: well-bearded, bearded.

ἡδα: impf. of αἰδώ, speak.

ἡ-κομος: fair-haired.

ἡς, neut. ἡς, gen. pl. ἕδων (εφ): valiant, good; pl. good things.

ἡπτε: as, introducing a comparison.

Ἡφαστος: 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.

ἡφόσθεν: aor. of ἀφόσω.

ἡξί: roar, din.

ἡξή-εις, -οσα: resounding.

ἡξθηρε: aor. of ἐχθαρφω, hate.

ἡξι: locative adv. where.

ἡξλεσε: aor. of ἀχλω, grow dark.

ἡ-θεν, ἡ-θ: adv. in the morning.

Ἡώς, gen. Ηώς: Εώς, Dawn, Aurora, goddess of the morning. Wife of Tithonus (ε) and mother of Memnon (δ 188, λ 522). She is called early-born (ἡργένεια), rosy-fingered (φοδόδακτυλος), and golden-throned (Χρυσόθρωνος).

ἡός, gen. ἡος, dat. ἥος, acc. ἡο (better ἓο) [ἕω]: morning, dawn.
Θαῦμα, -άτος: wonder, marvel.
Θαύμαζω and θαύμαλω, fut. partic. θαύμαλωτες (θηάματί): watch, explore, wonder, admire. θάματες θαύματον: gazed with wonder.

Θέα and θεάναι: goddess.
Θέλειν: sulphur. The odor which accompanies a thunderbolt was ascribed to sulphur. Similarly the old Hebrews believed that 'fire and brimstone' from heaven destroyed Sodom.

Θείαν εἰς τήμαμα: aor. opt. of τίθημι.
Θείων: strike.
Θείεις ή θείος (θέβης): adj. of the gods, inspired, sacred, god-like.

Θεύτερος: of the gods, for the gods. § 43 c.
Θέλω [θελείν]: aor. subjv. of τίθημι. § 55 c.
Θέλημα, iterative impf. θέλησκεν, aor. θέλητε, pass. θέλησθι: charm, beguile.

Θελκτήριον: charm, propitiation.
Θέμεν(α): aor. inf. of τίθημι.

Θέμισ, pl. θέμιστος: natural law, what is fitting; pl. laws. ή θέμις ἑστι, as is right, as is lawful, as is natural.

Θέμισ, gen. Θεμιστος: Themis, daughter of Uranus and Gaea, goddess of justice.

Θεμιστεύειν: am judge, rule, give laws.
Θεμίω, aor. θέμισε: urge, drive.

-θεν: inseparable suffix, forming an ablatival genitive. § 36 c.

Θέο [θεό]: aor. inv. of τίθημι, place.

Θεο-ειδής, -εσ (εἴδος), and θεο-εἰκέλος: god-like. Of beauty or strength of person, without reference to moral qualities. Cf. ἓρωδεος.

Θεο-προφέω: prophesy, declare the divine will.

Θεο-προφήτη: oracle, prophecy.

Θεο-πρόφητος: see, prophet.

Θεός: god, divinity. See δαμων.

Θεοδήσ, -έσ (δείσ): god-fearing.
Theo-φυν: old locative as dat. pl. of θέος.

Θεράπων, -ορος: attendant. A servant, but doing voluntary service.

Θερμαίνω: heat.

Θερμός (thermo-meter) 3: hot.

Θέρμω: warm, heat.

Θέρσος, gen. Θέρσου (Θερμός): summer.

Θέσων, Θέσαν: see τίθημι, place, make.

Θεσκέλος: wondrous, strange.

Θεσπίστιος 3: divine, marvellous.

Θεσπίς-δαής, -ΔΣ: fiercely burning.

Θεσπίς, -ορος: inspired.

Θέσφατος: divine; decreed, oracle.

Θέτω [ἐθέτω]: aor. of τίθημι.

Θέω and Θεώ, partic. θέων, impf. ἔθεεν, ἔθεσσαν: run. Cf. τρέχω.

Θεώτερος: of (for) the gods. § 43 c.

Θήβας pl. and Θήβη: Thebes. § 40 d.

1 The principal town of Boeotia.
2 Aegyptian Thebes, § 126.

Θηβαῖος: Theban.

Θηέμαστα, impf. Θείαματεθέμεσθα (§ 27 b), aor. θηέμαστο (θαμ-, θαύμα): look, look with wonder, wonder.

Θηκαν: aor. of τίθημι.

Θηλεός (θάλλω): bloom, flourish.

Θηλώς, Θήλεα: feminine, delicate; fresh.

As subst. female. Comp. θηλυκεραία. § 43 c.

Θημων, -ότος: heap.

Θήν: enclitic particle, surely, forsooth. ὡθήν, "I don't think."

Θήρ, gen. Θήρος: wild beast.

Θήρη: hunt, chase.

Θηρίον: beast.

Θής, gen. Θήρος: retainer, a Freeman working for hire. Cf. Θητέων.

Θητέος, -ος: Theseus, mythical king of Athens and national hero of Attica. λ 322, 631.

Θήσθαι: see θάμαμι.

Θητέων (οθής): serve as hireling.

-θί: inseparable locative suffix. § 36 b.

Θίς, dat. θινί: heap, down, shore, strand.

Θυήςκος, aor. θάνων, θθανε, inf. θανέων, perf. τάθηκη, partic. ταθηκήτος (§ 47 i), ταθηκήν (θαν): die; perf. am dead.

Θυηής 3: mortal, dying.

Θηνάσω, aor. pass. θηνήσαμαι: feast.

Θέος 3: swift. Θώς, swiftly.

Θώμος, aor. θώμασα: sharpen.

Θουδίς, -ορος: fem. adj. impetuous.

Θώκος: seat, session. See θάκος.

Θών -ορος: a Phaeacian. Θ 113.

Θώσ (θόδος): adv. quickly.

Θώσσα: mother of Polynemus. Θ 71.

Θραυσ-μέμνων, -ορος: brave-hearted.

Θραυσμήδης, -ος: son of Nestor. He had been at Troy with his father.

Θραυός, Θραεία (Θάρως): bold.

Θρέψα: aor. of τρέψω, nourish, curdle.

Θρήκην-δε: to Thrace.

Θρήνος: foot-stool.

Θρίγκος: frieze.

Θριάκηθ: Thrinacia, a mythical island. Λ 107, μ 127, cf. μ 351.

Θρίξ, gen. τρίχως: hair, bristle.

Θρόνος: seat, chair, esp. a high arm-chair with back and foot-stool, throne.

Θρώσκω, aor. Θορῆ: leap.

Θυγατρίπ, gen. θυγατρός, dat. θυγατρέ, nom. pl. θυγατρίpes and θυγατρές: daughter. The first syllable is long in all forms of four syllables.

Θέλλα: blast.

Θέν: surged, impf. of θῶ.

Θέστης: Thyestes, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour). § 517.

Θεστάθης: son of Thyestes. § 42 d.

Θυῆ-εις, -εισα (θόδος): rich with incense.

Θυμ-αλγής, -ες: heart-grieving.
θυμ-ηγερέω (ἀγελω): (collect spirit), regain strength.

θυμ-ηρῆς, -ès: heart-satisfying, comfortable.

θυμο-δακής, -ές: heart-(biting) stinging.


θυμός: heart, soul, spirit, as the seat of life, and of the desires, passions, reason; will; thought. ὁμοθύμ, touch the heart.

θυμο-φθόρος (φθελω): life-destroying.

θύων: arbor-vitae (?), cedar (?)

θυρεόν: door-stone.

θύρη: door. θύρη-φύν, at the door, without. θύρα-ζε, to the door, out.

θῶα, aor. ἑθραμέν: rage, surge; aor. (sent up in sacrificial smoke), sacrificed.

θυάδης, -ές: fragrant.

θοή: fine, penalty.

θόκος: seat, sitting, session. θωκάνθε, to a session. Cf. θαάκω.

Θὼν, gen. Θώνος: an Egyptian. δ 228.

θωρήσσομαι: (equip with cuirass), arm myself.

I.

λαίνω, aor. λήνατε, aor. pass. láνθη: warm, heat, cheer.

λάλω, aor. ἔλε: send, put. Constrained with adv. ἐπί.

λάμαμαι, fut. ἤλεσαι: heal.

λάπτω: with κατά, bring down, injure.

Τάρδανος: Cretan river. γ 292.

Ταυάδης: i.e. Amphion. λ 283.

Ταυάλων, -όρος: favorite of Demeter. ε 125.

λαῦο, iterative impf. λάθεσκεν, aor. λαῦαι: sleep, rest by night. Cf. ἔσαι, γ 490.

λαχή (μάχη): shriek, loud cry.

λάχω (μάχω): shout, shriek, yell, roar.

Ταῦλκος: Iolcos, city in Magnesia on the Pagasean Gulf, the modern Volo. λ 256.

ἰδέ: conj. and. See ἰδέ.
Ithaca, whip, horseman, like, will, horse-feeding, loins, deck, Ilios, adv., imv., subjv. come, Aeolic arrow. subjv. leather suppliant, Ithacan.

favoring, inf., aor. make lash. Icarius, the show violet-color, old imv. of down, (horse-tamer, violet-dark, pro-
come, healer, heapy where. Conj. (more frequent) in order that, that, with subjv. or optative.


lo-udhís, -és: violet-color, dark-blue.
loùmen: subjv. of elw, go.
lon (clos): violet.
lós: arrow.
lótpis, -rho: will. thew lótpis, by the will of the gods.
lonilos: down, the first soft beard.
lo-xeaiρa (lós, χέω): (she who showers arrows), the archer goddess. Epithet of Artemis.
Iównos 3: of the horses, horse.
Iówn-ůlía (ixlovos): Aeolic for Iówn-ůlía (horse-driver), knight. § 37 b.
Iówn-ůlaitos: adj. fit for the driving of horses.
Iówn-ůxármos: (fighting on the chariot), knightly.

Iówn-ðóctos (ðóctos): horse-feeding. Epithet of Argos, as suited to the rearing of horses.
Iówn-ðóctos (ðóctos): horse-feeding. Epithet of Argos, as suited to the rearing of horses.
Iówn-ðóctos (ðóctos): horse-feeding. Epithet of Argos, as suited to the rearing of horses.
Io-piastos: mast-step, support for the mast in the hold of the boat.

Io-tes: (1) mast; (2) loom; (3) web.

Io-ton epituxoménh, 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 (kavnw, 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 kerakis, 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.)
VOCABULARY

καθείλομεν : aor. of καθείλε, take down.
καθείσεν : seated, aor. of καθέσας.
καθέκεςι : aor. subj. of καθεύκες.
κάθεμεν [καθέμεν] : aor. of κάθημεν, lower.
κάθείδο : sleep.
κάθημαι : sit, am seated.
κάθημαν : aor. of καθαίρα, cleanse.
καθ-ίαπο : (go and) take a seat. Cf. καθέζομαι. θωκόνιε καθίσαναν, came to their seats in the session.
καθ-ίζω, aor. καθισαν : sit; aor. trans. seat.
καθ-ήμι, aor. καθέμεν (§ 46 a) : let down.
κάθ-κνέμαι, aor. καθκετο : come upon, touch. a 342.
κάθ-ισαν : aor. of καθίς.
καθ-ιστημ, aor. inv. κατάστημον : station, stop, bring a ship to shore or anchor.
καθ-ύπερθε(n) : adv. down from above, above.
καλ : copulative conj. and, also, too, even. καλ ει, even if. καλ is freq. joined with other particles, and is freq. corrol. with τε, both ... and. It sometimes marks the agreement of a specification with a foregoing general remark. It may be used where the Eng. idiom has or, as πεντάετες καλ ἐξετας, for five or six years. It is used freq. in the apodosis of conditional and temporal sentences.
καλίνμαι, perf. partic. κεκαλιμέναν, plp. as impf. (έ)κέκαστο : excel.
καλός, gen. pl. καλοστός (contr. from καλοστόν) : adj. having many καλος, close-woven. Formed from καλος, the loop or eye to which each vertical thread (the warp) of the web was attached. See ιστός. A fine texture would require many καλος.
καλος, aor. ἐκαθαρσίας (§ 51 g), aor. pass. (έ)καθ(κα-) : burn, consume by fire.
κάκι : for κακά, the accent being thrown back after elision. § 31 d.
κάκ: for κατά, down, by apocope. § 32 b.
κακίων: nom. pl. of the compar. of κακός.
κακίστος: superl. of κακός.
κεκλειοντες: fut. partic. of κατακεμαί, lie down. § 32 b.
κεκφαλαί: aor. inf. of κατακαλω, burn.
κακο-ρραφή: evil design, machination.
κακόν and pl. κακά: ill, harm, calamity.
κακός 3: bad, evil, worthless, miserable, low-born, cowardly, destructive. Opp. to ἄγαθός. See κακίων, κακῶτερος, κάκιστος, κακώς.
κακώτης, -ητος: evil, misery, calamity.
κακώ: treat ill, trouble; perf. partic. κεκακαμένος, who has suffered hardship, distrested.
κακώς: ill, wickedly, miserably.
κακωτέρος: meaner, compar. of κακός.
καλέω, partic. καλεύτερης, fut. partic. καλέων, aor. opt. καλέσσει, partic. καλέως, mid. καλέσσαμένος, perf. partic. κεκλημένος: call, call in, summon, invite, name. To be called was sometimes equiv. to be.
καλλι-θρεῖς, -τριξος: epithet of horses and sheep, fair-maned, fair-wooled.
καλλι-κρήδεμνος: adj. with fair veil (head-band).
κάλλιμος (κάλλος): adj. fair.
κάλλι-πλάκαμος: fair-tressed.
καλλι-ρέθρος: 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.
καλλων, -ον: compar. of καλός.
καλλός, -ος (καλός): beauty.
καλόν and pl. καλά: cognate acc., adv. well.
καλός [καλός] 3: beautiful, fair, noble.
Compar. καλλιών, superl. κάλλιστος.
κάλος [κάλως]: rope.
κάλπις, -ίδος: water-jar.
καλύττηρ: (covering), veil.
καλύπτω, aor. (ἐ)κάλυψε(ν), perf. pass. κεκαλυμμένος, pass. partic. καλυφθείς: cover, wrap, conceal. οὖν κάλυψεν (cover together), cover (up) completely. With ἐκ, uncover.
Καλυψώ, -ός: Calypso, a nymph, daughter of Atlas, dwelling in the island Ogygia.
κάλως: well, adv. of καλός. § 59 c.
κάματος: toil, weariness.
κάμ-βαλλα [κατέβαλλα]: aor. of καταβάλλω, cast down (sc. ashore). § 33 h.
κάμ-μορος [κατάμορος]: hapless, ill-fated.
κάρνω, aor. (ἐ)καμά, perf. partic. κεκρι-δότα: labor, am weary, make with toil, fashion, till. καρντερες, who became weary, euphemism for θανκόντες, the dead, as we speak of 'the departed.'
κάμπτω, aor. ἐκάμψε: bend.
καρπύλος: bent, curved.
καναχή: rattling.
καναχίω: resound, ring.
κάνε(ί)ον: basket, dish. § 26 e.
κάπη: crib, manger.
καπνός: smoke, vapor, mist.
κάτ-τεστα [κατέτεστα]: aor. of κατάπεταω, fall down. § 32 b.
καπρός: boar, wild-boar.
κάρη, gen. κάρης, κράτος, κρήδεν, dat. κρατί, acc. κράτα: head.
κάρη κομώντες: long-haired. Freq. epithet of Achaeans.
κάρηνα pl.: heads, summits.
καρπαλίμος: adv. quickly, in haste.
καρπός: fruit, crop, grain.
καρτερός: strong, mighty. See κρατερός.
κάρτιστος: (strongest), best.
κάρτος: strength, might. See κράτος.
καρφαλίς: dry, withered.
κασι-γνήτη (κάσι): own sister.
κασι-γνήτος: own brother.
Vocabulary: 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.

Kάστωρ, -ορος: Castor, son of Leda, and brother of Polydeuces and Helen. λ 300.

κατά: adv. (§ 58 b) and prep., down, with acc. and gen. κατά χρόνοι λάπτυ, injure (bring down) her complexion; κατά φρόνιν ἡγαγε, brought back knowledge (as booty); κατά νίσαντο, spurn (down) off; κατά δ’ ἐστυνων αὐτήν, were stricken (down) with horror at her; κατά συνφέωσιν ἐφέρνυ, shut (down) up in pens; κατά κρηθεν χέε, drooped (down) from (the head) above. κατά κράτα, down over his head; κατά δύνα, in heart; κατά δώμα, through the house; κατά ἀστυ, through the city; κατά μοίραν, in due measure, fitly; κατά πρήξιν, on business; κατά ληδά, for robbery; κατά χρέα, through the need of, because of; κατά στήμα, opposite the mouth; κατά νότα λαβών, grasping him by the back; κατ’ ὄφθαλμον, before the eyes. κατ’ ἀκρης, down from on high; κατά κάρφως, down from his head; κατὰ σπέλαιον, along through the cave.

κατά-βαλω, aor. κατεβάσεω (§ 58 b), inf. καταβήναι, καταβήμεναι, partic. καταβάς: come down, descend.

κατά-βάλλω, aor. κάμβαλε [κατέβαλε]: cast down, let fall.

καταβρόζειν (aor. opt.): gulp down, swallow.

κατα-γηράκω, aor. κατεγήρα: grow old.

κατ-αγίνεω (ἀγω): lead down, bring down.

κατ-ἀγνύμι, aor. κατέαξε: shatter, wreck.

κατ-ἀγω, aor. κατηγαγόμεθα: bring down; mid., of sailors, put in (to shore) from the high seas. Contrasted with ἀνάγωμαι.

κατ-δάπτο, aor. κατέσβατον: devour.

κατ-δαρβάνω, aor. κατέδραβον: fall asleep.

κατ-δέρκομαι: look down upon.

κατ-δέω, aor. κατέδεσε(ν): bind down, fasten.

κατ-δράδω, aor. subjv. of καταδράβαν.

κατ-δύω, fut. καταδύσωμεθα, aor. κατέδυω, partic. κατάδυς: go down, enter, sink, set; trans. (ind u) put on armor.

κατ-αθάνω, aor. iter. καταθνήσακε: dry, make dry.

κατ-θέλγω, aor. κατεθέλεσεν: subdue by enchantments, charm.

κατ-θυάσκω, perf. opt. καταθεύατε, partic. καταθεύστων, καταθεύνηκεις: die, perf. am dead.

κατ-θυντός (θυασκω): mortal.

καται-βατός 3: to be descended, trodden.

κατα-ἵσχω (Ἑκω): occupy, possess.

κατα-καίω, aor. inf. κατακηκαί, κακκηκαί: burn (down), consume by fire.

κατά-κειμαι, impf. κατέκειστο, desid. κατακείετε (inv.) and (as fut. partic.) κακκειορτσ : lie down.

κατα-κείρω: (shear off), consume.

κατα-κείω: desid. of κατάκειμαι.

κατα-κλάω, aor. pass. κατεκλάθηκα: break down, crush.

κατα-κλάνω, aor. partic. κατακλίνα: lean, lay down.

κατα-κρύπτω, aor. partic. κατακρύφας: conceal, disguise.

κατα-κτέλω, aor. κατέκτανε, inf. κατα-κτάμεν, aor. pass. κατεκτάθηκα [κατακτάθηκαν]: slay, kill.

κατα-λέγω, fut. καταλέξω, aor. κατέλεξα: recount, relate, rehearse.

κατα-λέγω (λεγ-), fut. mid. καταλέξαται, aor. κατελέξατο and κατελέξκε, partic. καταλέγμενος: lie down to sleep.
κατά-λείπω, aor. κάλλιστατατ(ρ) [κατέλιπων, § 32 b]: leave behind, leave as an inheritance; forsake, abandon.

κατα-λοφάδεια (λόφος): adv. hanging from the back of the neck (over the breast). k 169.

κατα-λύω, aor. subjv. καταλύομεν: unharness, unyoke.

κατα-νεώ, aor. κάτενεος: nod (downwards), assent.

κατά-όνομα: am used up, consumed.

κατ-αντικρύ: adv. straight down, straight off.

κατα-παύω, inf. καταπάυεμεν, aor. κατέπαυσα, subjv. καταπαύομεν: cause to cease, restrain, stop.

κατα-πίπτω, aor. κάτεπτεος [κατέπτεος]: fall down.

κατα-πλέω: sail (down) in to shore.

κατα-πρηνῆς, -ής: down turned,—with χέρι, the flat of the hand.

κατα-πρέξω, aor. κατέρέξεος: stroke, caress.

κατα-ράχομαι: begin a sacrifice, in pregnant construction with acc. γ 445.

κατα-σκιάω: overshadow.

κατα-στήσων: aor. impv. of καθίστημι, bring to shore.

κατα-στεναίη: perf. opt. of καθιστημίον, bring to shore.


κατα-φθίω, fut. καταφθίονα, aor. mid. κατέφθιον, inf. καταφθίουμαι, partic. καταφθίομοι: bring to nought, destroy; mid. come to nought, perish.

κατα-χέω, aor. κατέχεος(ν) (§ 51 g), aor. mid. as pass. κατέχοντα: pour (down) over, shed over; mid. tumble (down).

κατ-έαξε: aor. of κατάγρωμα, shatter.

κατ-εβήθετο: aor. of καταβαίνω, descend.

κατ-εγήρα: aor. of καταγέραω.

κατ-έδαιραν: aor. of καταδείπτω, devour.

κατ-έδησε: aor. of κατάδεσω, fasten.

κατ-έδρασον: aor. of καταδρασάω, fall asleep.

κατ-έδυ: aor. of καταδύω, enter, set.

κατ-έδω: eat up, consume.

κατ-έθνετο, κατέθηκα: aor. of κατάθηκον, lay down.

κατ-έιβα: trickle down, stream down.

κατ-εμπ (είμι), impf. καθεύ: go down.

κατ-έλησεν: aor. of κατερήσω, draw down, launch.

κατ-έκαθεν: aor. pass. of κατακέθιον, slay.

κατ-έκατεν: aor. of κατακέθιον, slay.

κατ-έλεξα: aor. of καταλέξω, tell, recount.

κατ-έλεκτο, κατ-ελέγατο: aor. mid. of καταλέξω λέξι, lie down to sleep.

κατ-έλεύσομαι: fut. of κατέρχομαι.

κατ-ελθέμεν: aor. inf. of κατερχόμαι.

κατ-εναιρό, aor. mid. κατενήρατο: slay.

κατ-έπεφνον: aor. slew.

κατ-έρξε: aor. of καταρρέξω, caress.

κατ-ερητώ: keep back, restrain.

κατ-ερύκα: keep back, restrain.

κατ-ερώ, aor. κατερώσε, perf. κατερώσταται: haul down, heave down, launch.

κατ-ερχομαι, fut. κατερχόμαι, aor. κατάρχεω and κατάλυων, inf. κατερβόμενο: come down, go down, descend.

κατ-εσθίω, impf. καθήσομεν: devour.

κατ-έχεν: took to itself, inceptive aor. of κατέχω.

κατ-εννάο, aor. partic. pass. κατεννάοντα: lay in bed, pass. lie down.

κατ-έφθιτο: aor. mid. of καταφθίον, destroy.

κατ-έχενεν: aor. of καταχέω, shed over.

κατ-έχυντο: aor. mid. of καταχέω, pour down.

κατ-έχο, aor. κατεχέει, mid. κατέχετο: hold down, hold back; aor. inceptive, took to itself, mid. halted.

κατ-ήγαγεν: aor. of κατάγαω, bring down.

κατ-ήμεν: impf. of κατεύμεναι, come down.

κατ-ήλθεν, κατ-ήλυβον: aor. of κατέρχομαι.

κατ-ήρεψης, -ής (éρεφω): arched over.

κατ-θεσαν: aor. of κατάθηκον, set down.
κατ-ιοχω, inf. κατιοχέμεναι (ἐχω): direct, guide.
κατ-όπισθε: behind, after.
κατ-ἀρυξ, -ὐξος (ἄφυσος): 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 καί αὐτός, thyself too; καὶ αὐτή, even she in person.
κέντο (κένντο): enclitic particle, modal adv.; essentially equiv. to ἥν, indicating a condition. κέν in Homer is about four times as freq. as ἥν, and is preferred esp. in affirmative sentences. See ἥν.
κέξω, aor. ἐκέασσε, opt. κείσαμι: shatter; κέδασμι τυτᾶ, break into small pieces.
κεδάννυμι (σκεδ-), aor. ἐκέδασσεν: scatter, disperse.
κεδνός: trusty, faithful; pass. trusted, esteemed. κεδνὰ ἰσιβα, faithful-hearted.
κέδρος: cedear.
κελέμεν: desiderative inf. of κείμαι, lie.
κελ-θεν [ἐκείθεν]: adv. from that place, thence.
κε-θη [ἐκείθη]: there.
κείμαι, 3 pl. κέννται, subjv. κέθαί [κέθαι], impf. (ἐ)κέμεν, desiderative inf. κείμεν, partic. κέων: lie. See καθάκεμαι.
κεμφίλιον (κείμαι): treasure stored up, keepsake.
κείνη: adv. in that way.
κεῖνος [ἐκεῖνος, 45 l] 3: that one, that, y m, he.
κείρω, aor. inf. mid. κείρασθαι: cut off, shear, consume.
κε-σε [ἐκείς]: adv. thither.
κέκαστο: plpf. as impf. of καλύνω, excel.
κεκαφητότα: perf. partic. (καφ-), gasp out.
κέκλετο: aor. of κέλουσι, call, bid.
Cf. θρημ. (Perhaps κεκράνται is better connected with κραμαν.)

κεραός: 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, -ος: gain, advantage.
κερδοσύνη: (gainfulness), cunning.
κερκίς, -ίδος: shuttle.
κεράοντο: impf. of κεράννυμι, mingle.
κερτομέω: taunt, mock.
κερτόμα pl.: taunts.
κευθμόν, -ώνος: inner recess, pen.
κέθω, fut. κέθω, aor. κόθε, aor. subjv. κέθωσι, perf. κέθευθε: conceal, hide.
κεφαλή: head, used also of the person, something as we use 'heart.' παρθέ-μευνι κεφαλάς, risking their lives.
κεχανδότα: containing, perf. partic. of χανδάω.
κεχάροντο opt., κεχάροντο ind.: aor. of χαίρω, rejoice.
κεκρημένον: longing for. See χάομαι.
κέχρητο: had, plpf. of χάομαι.
κέχυντο: plpf. pass. of χέω, heap, scatter.
κέων: desiderative partic. of κέω, lie.
κέπαντες: kindling, aor. partic. of καίω.
κέπιστος (κήσις): superl. dearest.
κήδος, -ος: care, grief, sorrow, woe.
κήδω: distress, ail, cause grief to; mid. grieve, care for, with genitive.
κηκίω: gush forth.
κήλεος: blazing.
κηληθμός: spell, charm.
κήπος: garden.
κήρ, gen. κήρος fem.: fate, death, a sort of personified δάνας.
κήρ, gen. κήρος neut.: heart, as seat of emotions.
κηρό-θε: in heart.
κηρός (κέρα): wax.
κηρυξ, -ύκος: herald; the only official attendant of the king.
κηρύσσω: proclaim, call by proclamation.
κήται: subjv. of κείμαι, lie.
Κήτειοι pl.: a tribe in Mysia. λ 521.
κήτος, -ος: sea-monster, seal.
κητώσσω: fissured, abounding in raves. Epithet of Lacedaemon, δ 1.
(κύρα is not Homeric.)
κυκλήσκω (καλέω): call, name.
Κίκωνες pl.: a people on the south coast of Thrace. They fought on the side of the Trojans. B 846.
κίκυς: strength. λ 303.
Κιμμέριοι pl.: Cimmerians, a mythical people on the borders of the world of Shades. λ 14 ff.
κινέω, aor. inf. κίνησαι: move, stir.
κίνυμαι [κινόμαι]: intrans. move.
κιόν: impf. of κλω, go.

Κιρκη: Circe, a nymph, daughter of Helios and Perse, sister of Aeetes, 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.

κιρκος (circuitus): falcon. Named from the circles of its flight.

κιρνημι [κέραννμι]: mix.

κισσούβιαοι (κισσοτίς?): (ivy bowl), bowl.

κιστη: chest, box. § 76.

κικάνω, fut. mid. κικάσει, aor. κικέν, subjv. κικησι, aor. mid. κικήσατο: find, come to, overtake.

κιω, partic. κιόν, impf. κιον: go.

κιόν: -νος fem.: pillar, column.

κλαγγή: noise, clamor. λ 605.

κλάξω, perf. partic. κεκληγώς, κεκληγώτας: shriek.

κλαίω, partic. dat. pl. κλαύντεσσι, aor. κλαίσειν (κλατ-) weep, bewail.

κλαυθμός (κλαω): weeping, wailing.

κλαίειν: aor. of κλαίω, weep.

κλάω, aor. κλάσε: break.

κλειτός (κλέω): illustrious.

κλεώ (κλεός, Clio): celebrate, praise.

κλεός, -ες: fame, glory, report.

κληπδόν, -όν (κλέος): report, rumor.

κλήβρη: alder.

κλῆς, -ός, dat. pl. κλῆο, κλῆδεσσιν [κλείσ] (clavis): bolt, key; pl. oar-pin, thole-pin.

κληστός: with a lock.

κλήρος: lot.

κλίμαξ, -άκος (κλίνω, climax): stairs.

κλίνω, aor. (ε)κλίναν, inf. pass. as mid. κλίθηναι, perf. mid. κεκληται [κέκλιν- ται], partic. κεκλημένη: lean, turn aside, put to flight; mid. lean, lie.

κλιφη: hut, barrack, tent, lean-to; lean-back, an easy seat used by women.

κλισμός: seat resembling the κλιστή,—identical with it in δ 136.

κλίτος, -θος: slope, hill.

κλόδων, -ών: wane. μ 421.

κλόξω, aor. pass. εκλύσθη: dash up.

κλόθη: inv. of κλώ. § 56.

Κλειμένη: Clymene. λ 326.

Κλόμενος: Clymenus. γ 452.

Κλαταμνήστηρη: Clytemnestra (according to the later myth, daughter of Tyndareus and Leda, and sister of Helen), unfaithful wife of Agamemnon. γ 204 ff., λ 422 ff.

κλότε: inv. of κλώ.

κλυτο-εργύς: famed for his work.

Κλυτόνος (ηῦ): son of Alcinous.

κλυτός (inclusus, κλώ): famed, glorious.

κλυτο-τέχνης: of famous art.

κλώ, aor. inv. κλόθ, pl. κλήτε, and κέκλυτε: hear, give ear to my request.

κλόθες pl.: spinsters, spinning goddesses of fate, fates. η 197.

κνέφας, -ας: darkness of evening.

κνήμη: lower leg, skin.

κνήμος: foot-hill.

κνίτα: fat, savour of burnt-offerings.

κνίθεις, -εσσα: filled with the savour of roasted meats, savory.

κνόσσω: slumber.

κοίλος or κόιλος: hollow.

κοιμάω, aor. κοίμησε, pass. κοιμήθημεν, opt. κοιμήθησα, inf. κοιμήθηναι, partic. κοιμηθέντες (κοιμηθήρων = cemetery): lay to rest, have one sleep; mid. and pass. lie, aor. lay down to sleep.

κοιρανέω: command, rule, hold sway.
κότος (κότος): repose, going to bed.
κολεόν: sheath of a sword.
κολούω: cut short, injure, mar.
κόλπος: bosom, gulf.
κομάω, partic. κομάωπτε, κομάωτος (§ 50 c) (κόμα): have long hair. κάρη κομάωπτες, long-haired; διπέδει κομάωπτες, with long back hair (the front hair being cut short).
κομέω: care for, cherish.
κόμαι pl. hair.
κομφή: care, provision for comfort.
κομήω, aor. subjv. κομίση, aor. mid. κομίσσατο: attend to, care for, take up, carry.
κόμπος: noise, din.
κόναβος: din, outcry.
κονία: dust.
κόνις: dust, ashes.
κόντω: raise a dust, go with dust, speed.
κοντός: pole.
κόπας: dung, hence barnyard.
κόττα, aor. ἐκώπα: strike, smile, hammer.
κορέννυμι, aor. subjv. mid. κορέωνται, perf. mid. κεκορεύμεθα, aor. pass. as mid. κορέθην (κόρος): satisfy, sate, with 'genitive of fulness.'
κόρος: sating, satiety.
κορύσσω (κόρος): equip with helmet, arm.
κορυφή: summit, crest, peak.
κορφήν: 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. κάτα κόσμον, filly.
κοτέω, aor. subjv. mid. κοτέσσεται (§ 51 a,d), partic. κοτεσάμενος, perf. partic. κεκοτηστή: am angry, feel sullen anger.
κότος: anger, grudge, hate.
κοτυληδών, dat. pl. κοτυληδονόφι: sucker.
κο(ν)λεόν: sheath.
κούρη [κό,η]: maiden, girl, daughter.
κουρίδιος 3: wedded.
κούρος [κόρος]: youth, young man.
κουρυ-τρόφος: nurse of young men. i 27.
κουφότερον (κόφος): adv. more lightly, with a lighter heart. θ 201.
κραδή (καρδή, cor): heart, as seat of will, affections, and passions.
κραίνω or κραίανω, aor. inv. κρήνατε, inf. κρήναι (possibly, perf. κεκράνται): accomplish, make, perform, rule.
κραίνων: swift.
κραίνων: adv. swiftly.
κρανάος 3: rugged, rocky.
κράνεια: cornel-tree.
κράτα: acc. of κάρη, head.
κραταίος: mighty force. ι 597.
Κράταιος: mother of Scylla. μ 124.
κρατερός or καρτερός, dat. sing. fem. κρατερή (§ 36 a) 3: strong, mighty, stern, grievous. Superl. κάρτατος.
κρατερό-φρων: strong-minded, great-hearted.
κρατερ-αύνικα, αύνικα: strong-hoofed, strong-clawed.
κρατερός: mightily.
κρατείω: hold sway, rule.
κράτος και κράτι: gen. and dat. of κάρη, head.
κράτος, ε, α: strength, might.
κράτις: mighty.
κρέας, pl. κρέα and κρέατα, gen. κρεῶν, dat. κρέασιν: flesh, meat.
κρέασιν: comp. of κράβος, good.
κρέων, -ορος: ruler, prince, king. ευρί κρέων, wide ruling.
Κρέων, -ορος [Κρέας, § 26 e]: Creon, king of Thebes. η 269.
κρείνων: gen. pl. of κρέας, meat.
κρέανυμι, aor. κρέαει: hang.
κρήθειμνον (κάρη): veil, head-dress; hood of wine-jar. γ 392.
κρήνατε: aor. inv. of κράσινο, accomplish.
κρηθέν (κόφη): from (the head) above. Used only with κατά.
Kρηθεός, - ὅς: Creteus. λ 237, 258.
κρήναι: aor. inf. of κραίνω, accomplish.
κρήνη: spring, fountain.
Kρήτη: Crete. γ 191.
κρητήρ, - ὅς (κεράννυμι): mixing-bowl, bowl, in which the wine was mixed with water before it was served.
κρη[κριθαλ]: indecl. neut., barley. Cf. δό.
κριθαλ pl.: barley.
κρίνω, aor. partic. κρίνας, aor. mid. ἐκρίνατο, perf. partic. κεκρίμενος, pass.
κριβέντε: separate, set apart, select, arrange, decide.
κρόδος: rancor.
κρίτος (κρίνω): verbal adj. selected.
Kρονίσθης and Kρονίων, - ὅνος: son of Cronus, i.e. Zeus. § 42 e, h.
κρόταφος: temple of the head.
κρύβην (κρύπτω): adv. secretly.
κρυνέος (κρύος, frost): chilling. δ 103, λ 212.
κρύπτω, fut. κρύψω, aor. κρύψεν, perf. partic. pass. κεκρύμενον: hide, secrete, conceal.
κτάνε: aor. of κτινα, kill.
κτέαρ, dat. pl. κτεάτασιν: possessions, property.
κτεάτις, aor. partic. κτεάτισσας: gain, acquire.
κτέινο, aor. (ἐ)κτεινε(ν), (ἐ)κταια(ν), and ἐκτε, pl. ἐκταιμεν, inf. κτάμεναι, aor. pass. ἐκταθέν [ἐκτάθησαν]: slay, kill. Rarely used of killing beasts.
κτέρεα pl.: offerings made to the dead and burned on the funeral pyre; hence burial rites, funeral honors.
κτερείξο, aor. subj. κτερείξω, inf. κτερεῖξαι; also κτερίξο, aor. opt. κτερίσας: with cognate acc. κτέρεα, make offerings to the dead; hence perform burial rites.
κτήσις, - ὁς: property, possession.
κτίζω, aor. ἐκτίζαν: found, build.
κύάνος: dark blue, dark.
κυάν-πρώπος and κυάν-πρώμειος: dark-prowed, dark-beaked.
κύανος: artificial lapis lazuli, a blue glass-like composition used in decoration, Egyptian blue-glass.
κυαν-ἀπίς, - ὅς: dark-eyed.
κυβερνάω, aor. inf. κυβερνῆσαι (govern): steer, guide.
κυβερνήτης and κυβερνήτηρ, - ὅς (gubernator): helmsman, pilot.
κυβιστήρ, - ὅς (κύος, a die, cube): tumbler, one who turns somersaults.
κύδαλλος: glorious, honored.
κύδιστος (κύος): most glorious.
κύδος, - ὅς: glory, honor.
κύδρος 3: magnificent, honored.
Κύδωνες pl.: Cydonians. These dwelt on the N.W. coast of Crete. γ 292.
κύθη: aor. of κεθώ, conceal.
Κυθέρεια: Cytherēa. Epithet of Aphrodite, from the following. Cf. Cythera, Verg. Aen. i. 257, as equiv. to Venus.
Κύθηρα pl.: Cythēra. Island off the Lacedaemonian coast, just south of Cape Maleā. A seat of the worship of Aphrodite.
κυκάω, impf. ἐκκά: stir, confuse.
κυκεῶν, acc. κυκεός: possess. A mixture of wine, honey, barley-meal, and grated goat's cheese. Α 624, κ 290.
κύκλος (cycle): circle. κύκλω, round about.
[Κυκλώπεια pl.: adventures with the Cyclops.]
Κύκλωψ, - ὅς, dat. pl. Kυκλώπεσι: (§ 30 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. 166 ff.

κυλίνδω (cylinder): roll.
κύμα, -ατος: wave, billow.
κυμαίνων: partic. surging, billowy.
κυνή (κών): (dog-skin cap), cap, helmet.
κυνέω, aor. κόσε: kiss.
κυνηγήτης: (dog-leader), hunter.
κύντερος (κών): (more dog-like), more shameless.
κυν-όπις, -ός: fem.: dog-faced, shameless.
κυπάρισσος: cypress.
κύπερον: cyper-grass. A meadow plant.
κύτταλον: beaker, cup, goblet.
Κύπρος: Cyprus, the well-known island in the northeast corner of the Mediterranean Sea. The mythical birthplace (and chief seat of worship) of Aphrodite. δ 83, θ 302.
κύπτω, aor. opt. κυφει: stoop, bend over.
κύρμα, -ατος: prey, booty.
κυρτάω, aor. pass. partic. κυρτώθεν: bend; partic. over-arching.
κυφός: bent, bowed. β 16.
κόων, nom. pl. κόνες (κανίς, 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 κυνό-πις. In the Odyssey the dog is more companionable; cf. β 11, ρ 292.
κώδας, dat. pl. κώδαν: fleece.
Κώκυτος: (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.
κωκύθο, aor. κώκυθε: shriek.
κόττη, dat. pl. κώττη(ν): hilt of a sword; handle of an oar, oar.
κόρυκος: leathern wallet, haversack.

Δ.

λάας, gen. λάος, dat. pl. λάεσοι: stone.
λαγχάνω, aor. ελαχιον, perf. λελγχαίων: receive by lot, receive as my portion; fall by lot.
Δάρκης: Pylian goldsmith. γ 425.
Δάρτης, -αο: Laërtes, son of Arceisius 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.
Δαιρτάδης, -ως: son of Laërtes, i.e. Odysseus.
λάξομαι (λαμβάνω): seize, take.
λάεσοι: dat. pl. of λάας, stone.
λάθη (λανδάω): adv. secretly.
λαίγγες pl.: pebbles.
λαλάψι, -ατος: tempest.
λαίνος (λάας): adj. of stone.
Δαίστρυγόν, -όνος: Laestrygonian. These were a mythical race of can nibalistic giants, ρ 115 f.
Δαίστρυγόνος 3: adj. Laestrygonian, as epithet of the city Τηλένυς. 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.
λαίμα: depth, abyss, gulf.
Δακέδαιμον, -ος: Lacedaemon, the famous country of Peloponnesus, in the basin formed by Mt. Parnon and Mt. Taygetus (hence κόλα). Sparta
was its chief town, and the seat of the king, Menelaus.

ʎaμβάνω, aor. ʎα(λ)άβε(ν) (§ 46 c), ʎάβε, subjv. ʎάβην [ʎάβη], mid. ʎάλαβε, ʎελαδεσθαί (§ 46 c): receive, take, grasp, seize.

ʎάμματος, partic. ʎαμματάωτη (ʎάμπω): shine, gleam.

ʎαμπετή (Shining), a nymph, daughter of Helius, who tended his cattle. μ 132.

ʎαυθάνω, fut. ʎήςει, mid. ʎήςομαι, aor. ʎάθεν [έλαθεν], subjv. ʎάθη(ν) [ʎάθη], mid. opt. ʎαθομιν, perf. partic. ʎε-ʎασμένος (ʎάθη): escape notice; mid. forget.

ʎάο-ʎάμας, -άντος: a boxer, son of king Alcinoi. η 170, θ 117 ff.

ʎαός [ʎέως]: people, folk, men. The plural is used like the singular. § 26 a.

ʎάος: gen. of ʎάας, stone.

ʎάρος: osprey.

ʎάρός: sweet, delicious, refreshing.

ʎάρωτατος: superl. of ʎαρός.

ʎάτος 3: shaggy.

ʎάσκω, perf. partic. as pres. ʎελακύια: shout, bark.

ʎάχεια: fem. adj., flat. (Of uncertain etymology and meaning.)

ʎάχυς: down. λ 320.

ʎάχυς: wool. λ 445.

ʎαχύν: aor. partic. of ʎαγχάνω.

ʎβής, -γρος: basin, kettle.

ʎέγω, fut. mid. ʎέκει [ʎέγη], aor. ʎέ-ʎατο, ʎέκετο, ʎέκτο (§ 50), opt. ʎεξαι-μυρ, inv. ʎέξαι (ʎεξ-): lay (down); mid. lie (down).

ʎέγω, aor. ʎέξει, mid. as pass. ʎέλαγμηρ, ʎέκτο (§ 56) (ʎέγ-): tell, say, relate, count.

ʎειάνω, aor. ʎείπαν(ʎείως): make smooth.

ʎείβω, aor. inf. ʎείπαι (11 bó): pour a libation. ʎάκων ʎείβω, shedding tears.

ʎειμών, -ώνος: meadow, mead.

ʎείος (ليف vis) 3: smooth.

ʎείπω, fut. ʎείψω, aor. ʎιπε(ν) [ηιπε], mid. ʎιπήνη, perf. ʎελεμένος: leave, depart from, leave behind; mid. am left, remain, sometimes with gen. of separation.

ʎειόκριτος: one of Penelope's suitors; a bold, reckless man, slain by Telemachus. β 242, χ 294.

ʎέκτο: aor. of ʎέγω, count.

ʎέκτρον: couch, bed. The plural is used in the same sense.

ʎέκτρον-δε: adv. to the couch.

ʎελαβέσθαι: aor. inf. of ʎαμβάνω.

ʎελακύια: see ʎάκω.

ʎελασμένος: see ʎαυθάνω.

ʎελεμένος: left behind. See ʎείπω.

ʎελόχασιν [ειλόχασιν]: perf. of λαγ-χάω.

ʎελάμην: aor. mid. of ʎέγω, lay.

ʎεπτός: slender, narrow, delicate.

ʎέφος: 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.

ʎευγάλεός: sorry, wretched.

ʎευκάλω (ʎευκός): make white.

ʎευκο-θή: Leucothea, Ino, daughter of Cadmus. ε 333.

ʎευκός (ʎυχ, look) 3: white, gleaming.

ʎευκ-ύλενος ( ويمή, ʮल, ʮլ): white, armed. (In Homeric dress, the woman's arms were bare; cf. πέπλος).

ʎευρός (ʎείος): smooth. η 128.

ʎέυς (ʎείος): see, look, behold.

ʎέχος, dat. pl. ʎέχεσα, ʎέχεσαι: couch, bed. The plural is used as singular.

ʎέων, -αντος (1εο): lion.

ʎήγο, aor. opt. ʎήχεων: cease.

ʎήδη: Leda, mother of Helen, Castor, and Polydectes (Pollux), and wife of Tyndareus. The later myth made her mother also of Clytaemnestra. λ 298.
ληθάω (λήθη): cause to forget.
λήθω, mid. impf. λήθετο (λήθη): escape notice; mid. forget. Cf. λανθάνω.
λησμοι, aor. λησσατο (λής) gain as booty.

λήμον: grain in the field.
λής, -δος: booty, spoils of war.

λήστηρ, -ηρος: free-booter, pirate.

λήψεσσα fem.: vase for ointments or perfumes. 'It was usually of small size, and is found with varieties of shape, in all periods of Greek art. At first λήψεσσα seem to have been short and stout, and were ointment vases, used by athletes; subsequently they are elongated in shape, λήψεσσα, are designed to contain perfumes, and are not expected to be moved about.' (J. H. Wright.)

Δήμνος: island in northern part of the Aegean Sea; seat of the worship of Hephaestus.

λήξεσαι: aor. opt. of λήγω, cease.
λήσει: fut. of λανθάνω, escape notice.
λήσσαι: will forget, fut. of λανθάνω.

Λητώ, acc. Λήτη: Leto, Latona, mother of Apollo and Artemis.

λιάζω, aor. pass. (as mid.) partic. λιαζέσσαι: turn aside, withdraw.

λιαρός: mild, gentle.

Λιβύη: Libya, the coast-land west of Aegyptus (the Nile).

λίγα: adv. with clear tone, shrill.


λιγύφθογγος: clear-toned, clear-voiced.

ληύν: adv. exceedingly, excessively. και ληύν, and in truth, and verily.

λίβ' [λίβα]: acc. of λί, linen rug.
λίβαζ, -αζος: stony, hard.
λίβεσσα: adj. of stone, stone.
λίβος: stone, rock.

λιαλομαι: desire, am eager for.

λιμήν, -ένος: harbor.

λίμνη: lake, gulf, water of the sea.

λίμός: hunger, famine.

λίνον (λίνον, linen): (flax), thread, thread of life as spun by the Fates; linen cloth.

λιπα: sleekly. Prob. an old instrumental or dative form, become an adverb. λιπα ἐλατό, with olive oil.

λιπαρός: (fat), sleek, shining, comfortable.

λιπαρός: adv. sleekly, comfortably.

λιπεν [λιπνε]: aor. of λαπω, leave.

λίς: fem. adj. smooth.

λίς, acc. λίτα: linen cloth.

λισσομαι, aor. ἐλλισσάμαι, subjv. λίσσα (λίς, litany): entreat, beseech, beg. (Never of entreaty addressed to the gods.)

λίσσος 3: smooth, polished, sheer.

λιπανέω, aor. ἐλλιπανέωσα: entreat, supplicate. See λισσομαι.

λιτή: entreaty, supplication.
λίτη, λίτε: impf. of λω, wash.

λόγος: word. a 56, O 398.

λοίσσατο: aor. of λω, wash, bathe.

λοστρόν [λοστρόν] bath.

λοστρο-χός (χέω): adj. bath-pouring, with water for the bath.

λούβη (λεβω): libation, drink-offering. 1.349.

λούω or λω, inf. λωθαί, fut. λοίσσαμαι, aor. λωθαν, mid. λοίσσατο, λώσσατο: wash, bathe; mid. bathe.

λόφος: summits, crest of a hill.

λοχαίω, partic. λοχαντικε, aor. subjv. λοχαντίκος, partic. λοχαςμανεν: lie in ambush. Followed by an acc. (await in ambush), in δ 670.

λόχος (λέχος): ambuscade, place of ambush; men in ambush.


λόγος: with, willow withed.

λυγρός 3: sad, grieved, wretched.

λόθεν [λοθησαν]: aor. pass. of λω.

λύκος (λυπυς): wolf.
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λόσις, -ος: release.
λῶς, impf. mid. λύσιν, fut. λύσις, aor. ἐλύσε, ἔλυσε, opt. ἀλύσειν, aor. mid. λύσθο, perf. λύσθηται, aor. pass. λύθην [ἐλύθησαι]: loose, release, free.

λάφα, aor. opt. λάφοσει: rest from, find relief from.

Μ.

μαγός: nipple, breast.
μαία: voc. (mammy), old nurse.
μαίνομαι (mania): rave, rage.
μαλακος, aor. μαλαεσθαι: seek; with adv. ἐπι, grasp after.

Μαιρα: Maera. λ 326.

μάκαρ, nom. pl. μάκαρες, dat. μακάρεσσαι: blessed, happy.

μακάριτας: most blessed.
μακεδόνας 3: tall, slender.
μακρός 3: long, tall, great. ἐπι μακρόν, over a long distance; μακρὰ βιβάς, with long strides.

μακρότερος: taller. μάσσον: farther.

μακόν: with a bleating cry, aor. partic. of μακοῦμαι.

μάλα: adv. exceedingly, very, readily, thoroughly, by all means. ἀλλὰ μάλα, but by all means; ἦ μάλα δὴ, in very truth. μάλλον: comp. more, rather.

μάλιστα: sup. especially, most of all.

μαλακός: soft, gentle.
μαλακός: adv. softly, comfortably.

Μάλεια, Μάλειαί pl.: Malēa, cape of the southeastern promontory of Lacedaemon. γ 287, δ 514, ε 80. § 40 δ.

μάν [μήν, § 26 ο]: in truth. οὐ μάν, surely not.

μαντεάρωμαι, fut. μαντεάρωμαι (μάντις): am a prophet, predict, divine.

μαντής [μαντίνον]: oracle.

μάντις, gen. μάντιν: seer.

μαντοῦν ἡ (gift of) prophecy.

Μαραθών, -ῶν: Marathon, on the east coast of Attica, famed because of the defeat of the Persians there, 490 B.C.

μάρμαρος (marble): bright stone.

μαρμαρυγῆ: twinking, of the quick step of the dancers. θ 265.

μάρνιμα, opt. μαρνήμεθα: fight.

μάρπτω, aor. partic. μάρπται: seize.

μαρτυρία: testimony, evidence.

μάρτυς (martyr): witness.

Μάρσις, -ῶς: priest of Apollo at Ismarus in Thrace. ι 197.

μάρσασθαι: aor. of μαίσαμαι, grasp.

μάσσον: adv. farther. See μακρός.

μάσταξ, -αξος: mouth.

μαστίγω, aor. μαστίγεσθαι: lash, whip.

μαστίγας, -γος fem.: whip.

Μαστορόδης: i.e. Halitherses. β 158.

ματίν: folly.

μάχη: battle, fight, conflict.

μαχητῆς: warrior, soldier, fighter.

μαχητός: to be fought, resistible.

μάχαιρα and μαχαίραι, fut. partic. μαχαίρωμαι, aor. inf. μαχαίρωσθαι: fight, contend.

μάψ: adv. thoughtlessly, foolishly.

μαφάδιος: thoughtlessly, wantonly.

μέγα: adv. qualifying all degrees of comparison; greatly, very, far.

μεγά-θύμος: great-souled.

μεγαλωρ, aor. subjv. μεγά-ψης: grudge; refuse through grudge.

μεγα-κύτης, -eos: with vast caverns.

μεγαλ-φτωρ, -φος: great-hearted.

Μεγα-πένθης, -eos (πένθος): Megapentes.

Son of Menelaus. The name was given to signify the grief of Menelaus at the loss of Helen. δ 11.
MEGÁRΗ: wife of Heracles. λ 269.
MEGÁRON: (large room), great hall of the house; pl. palace, halls. A short vowel is often treated as long before this word (§ 62 i).
MÉGAS, MEGÁLΗ, MÉGA: great, large, tall, mighty; hence daring, rash. méxov compar., mégátor superl. méga and megála are used as adverbs.
MÉΓΕΘΟΣ: (greatness), stature.
MÉGÝRΗΣ: aor. subjv. of mégároν.
MÉGÝRTOS: superl. of mégas.
MÉDÓMAI, subjv. médóαi: care for, am mindful of.
MÉDΩN, -ÓRTOΣ: counsellor, leader.
MÉDΩN, -ÓRTOΣ: an Ithacan herald, who served the suitors, but unwillingly. His life was spared by Odysseus. δ 677, χ 367.
MEΘ-AIΡΕΩ, iterative aor. meθέλεσκε: grasp after, seize.
MEΘ-ΕΙΤΗ: aor. opt. of meθίμαμ.
MEΘ-ΕΛΕΣΚΕ: see meθαρεώ.
MEΘ-ΕΤΩ: come (into the midst).
MEΘ-ΗΚΕΝ: let go, from meθίμα.
MEΘ-ΗΜΙΑ: sit among.
MEΘ-ΗΜΩΝ, -ÒRÒS: slack, careless.
MEΘ-ΗΜΥΤΟΣ, ind. meθις, fut. meθήσε, aor. meθήκεν, opt. meθείη: let go, give up, yield.
MEΘ-ΙΨΗΜΙ, fut. meθαστήσω: (change position), change.
MEΘ-ΟΡΜΑΩ, aor. partic. meθόρμηθεις: lunge after (it).
MEΘÔN (mead): wine.
MEΘΑΔΩ, aor. meθάδειν (smile): smile.
MEΘIKON: compar. of mégas, great, tall.
MEΘILYMA, -ΑÒΣ: dainty portion. meθíλγ-ματα θυμό: tid-bits for the soul.
MEΘILYSMAI: soften, make gentle.
MEΘILΧΙΩΝ (μέχ) 3: kind, friendly, appeasing.
MEΘΡΟΜΑΙ, perf. ἐμμορε, pass. ἐμμαρτο
(μορα, μερος): receive a share; perf. pass. it is fated, decreed.
MEΘΕΝ [ἐμενε]: aor. of méνω, remain.
MEΣ, gen. μῆνος: month. No names of the months are mentioned by Homer.
MEΣΑΘΡΟΝ, gen. μεθαρθό-φυν (§ 30 a): ceiling, roof, rafter.
MEΣΑΣ, ΜΕΣΑΙΝΑ, ΜΕΣΑΝ: black, dark.
MEΣΗΜΑ, -ΑÒΣ: care, anxiety.
MEΣΗΣΤΙ (μέδος): (limb-wise), limb from limb. i 291.
MEΣΕΟΣ 3: adv. in vain, vain.
MEΣΗ, -ΣΟΣ (μελί): honey.
MEΣΗ-ΓΗΡΟΣ: fem. adj. honey-toned.
MEΣΗ-ΓΗΝΗ, -ΕΣ: adj. honey-sweet.
MEΣΗ-ΚΡΟΤΟΝ: (honey-mixture), honey and milk. Offering to the dead and to the nether gods. κ 519, λ 27.
MEΣΗΣΟΣ: bee. ν 106.
MEΣΗ-ΦΡΟΝ, -ΘΟΣ (φρυν): (honey-hearted), heart-cheering, refreshing.
MEΣΛΩ: am destined, am about. μεσλεῖσ δὲ σὺ τὸμεναι, doubtless you know; μεσλείν οἶκος δὲ ἐμμεναι, doubtless this house was; μεσλέρ ἀκούεμεν, probably you heard.
MEΣΛΟΣ, -ΕΩΣ, dat. pl. meλεσσοι: member, limb.
MEΣΛΩ: sing to the lyre, sing.
MEΣΛΩ, fut. meσλήσε, perf. (as pres.) meσλεί, plpf. meσλήλειν (§ 83 k): am a care, trouble, am famed. The object of concern is in the nom., and the person who feels the concern in the dative.
MEΣΜΑΣΟΥ-(Ν) pl., partic. meσμαίως, plpf. as impf. meσμασαν (μένος): am eager.
MEΣΜΗΚΟΝ: plpf. with ending of impf., from μεκάμαι, beat.
MEΣΜΗΛΕΙΝ: plpf. as impf. of meσλω. § 33 k.
MEΣΜΗΝΤΑΙ: remember. See μεμνήσκω.
MEΣΜΟΝ, -ΟΣΟΣ: 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 Antiochus.
MEΣΜΥΚΕΙΝ: plpf. as impf. of μυκάμαι, 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.

μενέων, aor. μενέωνεν: desire eagerly; rage, am angry.

Μενέλαος : Menelaus, 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.

μένεων [μένεων]: inf. of μένω.

μένος [μένους]: gen. of μένος.

μεν-πτόλεμος : firm in battle, brave.

μενο-εικής, -ές: heart-satisfying, pleasing.

μενονίαω, aor. μενονίζωνεν, opt. μενονίζει: have in mind, plan, wish.

μένος, -εος: might, courage, prowess, wrath.

Μέντης : a Taphian king, in whose guise Athena visited Telemachus. a 105.

Μέντορ, ᾧς : 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. μενεμεν, fut. μενέω, aor. μεμένα: remain, wait, await.

Μερμερθής : an Ephryaean. a 259.

μερμήρεω, aor. μερμήρεσα (§ 51 i) : am undecided, am in perplexity, ponder.

μέρρις, -ίδος: cord.

μεσο-δύνη (δυν-): (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.

μέσος(σ)ος (medius) 3 : middle, midst. μέσας, in the midst; μέση ἄγορά, in the midst of the assembly; μέσον ἑστιν, the middle of the mast.

μέσο-αυλός : mid-yard, i.e. yard in the center of a tract of territory; in κ 435, the Cyclops' cave and the yard about it.

μεσοτήγυς [μεταξὸς] : adv. between.

μετά : adv. and prep. among. (1) With dat., in the midst of, with. (2) With acc., into the midst of, after. μετὰ οἶς ἐτάρωσιν, among his comrades, of his comrades; μετὰ ἄγορά, in the assembly; μετὰ χερσίν, in their hands; μετὰ ἕχων (after) in the steps; ἐρρέψε μετὰ ἀμφίπολον, threw to a maid; πάλιν μετὰ χαλλόν, sailing after (i.e. to fetch) copper. As an adv. and in composition, μετά often signifies change.

μετα-βαίνω, aor. inv. μετάβαθη : pass on, change the theme.

μετα-βούλεω, aor. μετεβούλεσαν: change my plan.

μετα-δήμος (δῆμος) : adj. in the land, at home.

μετα-δόρπιος : adj. during supper. Equiv. to μετὰ δόρπῳ. δ 194. § 59 a β.

μετα-καίδω : go among, visit.

μεταλλάω, aor. inf. μεταλλήσαι : ask, inquire.

μεταμόνιος : in vain, useless.

μετα-νικορμαί : turn to go, pass.

μετα-πρέπω : am conspicuous, am pre-eminent among.

μέτασκα (μέρα) pl. : the middle-born lambs, i.e. neither the oldest nor the youngest of the flock. i 221.

μετα-στένω : (groan after), repentantly bewail.

μετα-στήσω : fut. of μεθύσημι.

μετα-στρέφω, aor. subjv. μεταστρέφοις: (turn about), change, bring calamity.

μετα-ανδάω, impf. μετανόοω: speak among.
μετά-φημι, impf. μετέφη, aor. μετέευπτε: speak among.
μετά-φερενον: upper part of the back, back.
μετά-φενω: speak among.
μετέ-ευπτε: aor. μεταφημι.
μέτ-ευμ (εύμ): am among.
μετέ-θεω: aor. of μετάρχωμα.
μετέ-πειτα: adv. afterwards, next.
μετ-έρχομαι, aor. opt. μετέλθω: come into the midst of; follow after, seek after.
μετέ-φη: impf. of μετάφημι.
μετέ-νοδα: impf. of μεταναίω.
μετ-όρχομαι: go on a quest, go to fetch.
μετ-όπισθε(ν): adv. behind; later, afterwards.
μετρέω, aor. partic. μετρήσαντες: measure, hence traverse.
μέτρον: measure. Ἰβης μέτρον, youth; ὤνοιν μέτρον, roadstead.
μέτωπον: forehead.
μει [μοι]: gen. of ἐγώ.
μή: negative. (1) Adv. not, used in commands, μή με κατέρπε, do not detain me; μῇ διατρίβουμεν, let us not delay; in wishes, μή σε βασιλέα πονη-σεν, 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 μωμεη, lest some one should blame.
μη-δέ: but not, and not, not even, nor. μηδέ...μηδέ (and not...and not), not even...nor.
μήδομαι, fut. μήσεαι, aor. (ἐ)μήσατο: contrive, plan, devise.
μήδος, -εις: plan, thought, device.
μήδος, -εις: (virilia), nakedness.
μηδόμαι, aor. partic. μακών, plpf. with impf. ending and meaning ἐμέμηκον: bleat.
μηκάς, -άδος: fem. adj. bleating.
μηκ-έτι: adv. no more, no longer.
μηκεστα: adv. (longest), at last.
μηκεστος: tallest, superl. of μακρός.
μήκος, -εις, length, height, stature.
μηλα pl.: small cattle, flocks of sheep and goats.
μηλέα: apple-tree.
μήλον (malum, melon): apple.
μήλ-οψ, -ὁς: (apple-faced), golden.
μήν: asseverative particle, indeed, in truth, verily.
μήν, gen. μνός: month. See μῆς.
μήνιμα, -ατος: cause of wrath.
μήνις, -ος: wrath, enduring anger.
μήρα and μηρία pl.: thigh-pieces, offered in sacrifice to the gods.
μηρός: thigh.
μηρόμαι, aor. μηρόσαττο: furl.
μήστωρ, -όσος: counsellor.
μή-τε: and not. μὴτε...μὴτε, neither...nor.
μήτηρ, gen. μητέρος, μητρός: mother.
μητίας, partic. μητίωντες: devise.
μητίω-εις, -εντον: full of counsels, efficacious.
μητίοραμαι, aor. ἐμητίσαττο: devise, contrive, plan.
μήτης, -ος: wisdom, counsel, device.
μηχανάμαι (μηχάνη): devise, plan.
μήχανος, -ος: remedy, relief.
μία: fem. of εἰς, one.
μιγάζομαι: unite. θ 271.
μιγεν, μιγνυμί: see μιγνω.
μικρός: small, little.
μιλτο-πάρης: red-cheeked, of ships with bows painted with vermillion, while the hull in general was painted black or dark.
Μίμας, -ατος: mountain range on the Erythraean peninsula, opposite Chios. γ 172.
μιμήσκο, fut. μιμησε, mid. μιμησώμεθα, aor. ἐμιμήσα, mid. μιμήσατο, perf. mid. μιμήσαται, aor. pass. inf. μιμηθήναι: remind; mid. recall to mind, recol-
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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.

μίνω (μένω): remain, await.  
μίν (enclitic): 3 pers. pron. acc. sing., him, her, it. Equiv. to Attic αὐτόν, αὐτήν, αὐτό (or even αὑτό).

μινύθα: minish, waste away, pine.  
μινύθα: adv. for a little time.

μινυνάδιος: adj. short-lived.

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.

μίγγω, subj. mid. μεγήσαι, impf. ἐμμεγήσα, fut. μεγέσει, aor. act. ἐμμεγεῖ, mid. ἐμμεκτό (§ 56), perf. partic. μεμγέμενον, aor. pass. as mid. (ἐμιγήν, μιχίγεν [ἐμιχθέσαν], subj. μιχέγεν (§ 54 d), opt. μιχίγεν, inf. μιχήσαι, partic. μιχέγεσα: mix; mid. mingle, unite with, join with, associate with.

μισθός: pay, wage.

μιστύλλω: cut into small pieces.

μισάμαι, inf. μισάσθαι (§ 50 c), impf. μισώστω (cf. μιμήσκω): am mindful, think on; woo.

μισήμων, -ορος: adj. mindful.

μισήσαι, μισήσωτο: see μιμήσκω.

μισήσεω, aor. partic. μισήσεσαντες: woo, sue for.

μεστή: fem. adj. wooed, wedded.

μεστήρη, -ηρος (μεσωμαι): wooer, suitor.

μεστύς, -ός: wooing, suit. § 39 c.

μεσώμενος: partic. wooing. See μισάμαι.

μεσωμένων: calling to mind, partic. of μισάμαι.

μεγέω, aor. μέγησα: toil.

μέγις: adv. with difficulty, at last.

μεγα: fate, lot, portion. kata μέγαρ,
Among the slaves and assesth comrudes.'

ναυο-κλειτός and ναυσικλέτος (κλέος): renowned for ships, sea-man, seafaring.

ναυτης (ναώς): sailor, seaman.

ναυτηλη: seamanship, sailing.

ναυταλομαί, aor. subjv. ναυτιλλεταί: navigate, voyage, sail.

νάω, impf. ναον: flow.

νέα: ship, acc. of νηώς.

Νέαμα: nymph, wife of Helius. μ. 133.

νεβρός: fawn.

νέοι: ships, pl. of νηώς.

νευ-γενής, -ές: new-born.

νευνηθ: [νεάνιας]: masc. young.

νευνην: -ίδος (νέος): fem. young.

νέταται: subjv. of νέομαι, return.

νέται: 2 sing. of νέομαι, return.

νείατος (νέος): last, outermost.

νεκέω, impf. νείκισθαι, aor. νεκέσε(τί) (νέκος): revile, rebuke, chide.

νέκος, -ος: strife, quarrel.

νείμων: aor. inv. of νέω, distribute.

νέος (νέος): (new ground), fallow land.

νέται: returns. See νέομαι.

νεκρός: corpse, dead body, dead.

νέκταρ, -αρος: nectar, the drink of the gods.

[Νέκυα (νέος) pl.: adventures in the country of the dead.]

νέκυς, -ος, dat. pl. νεκύσες, νέκύσσι: pl. the dead. Cf. νεκρός.

νεμεσία, mid. νεμεσιζμαι, fut. νεμεσίσθαι, aor. νεμεσίσθη, mid. opt. νεμεσίσθαιτο, pass. νεμεσίσθηθα (νέμεως): am indignant, am wroth, think a matter of blame, scruple.

νεμεσίζωμαι: am indignant; fear the blame of, with direct object.

νέμεσις: matter for blame, ground for censure.
νεμέωνται, νεμέσσαμαίνον, νεμέσσαμαι: see νεμέω.

νέμω, mid. νέμεω, aor. inv. νέμων: distribute, apportion; tend my flock; mid. divide, share; inhabit, manage; of cattle, graze.

νεο-γιλός: new-born, young. μ 86.

νεο-δαρτος (δέω): newly-pleased. δ 437.

νέμαι, 2 sing. νέαι, subjv. νέηα, impf. νεάμπη: go, shall go, return. Sometimes used as future.

νέω (νέω): adv. just now, just, lately.

νεο-πενθής, -ές: in new grief.

νεο-πρυτώς: newly washed, lately carved.

νεο-πτάλεμος: Neoptolemus, the Pyrrhus of later story, son of Achilles. λ 506, γ 189, δ 5. Vergil calls him by both names; cf. Aen. ii. 491, 500.

νέως: young, fresh, new. Compar. νεωτέρος, superl. νεωτάτος.

νέφος pl.: offspring. δ 404.

νέβθεν: adv. with gen., beneath.

Νεστορίδης: son of Nestor. γ 36, δ 71.

Νέστωρ, -ός: Nestor, king of the Pylians, noted for his age, wisdom, eloquence, and skill in marshalling the army for battle. γ 32 ff., λ 512.

νεφή, gen. νεφήνω (νεφ-αλγία): nerve; (sineps), bow-string.

νεφτάξω: nod, motion.

νέω, impf. νέων: nod, motion.

νεφέλη (νέφω): cloud.

νεφελ-γερέτα (άγεφω): cloud-gatherer.

§ 37 b. Epithet of Zeus.

νέφος, -ές (νυφές): cloud.

νέω: swim. Cf. νίχω.

νέω, aor. mid. νήσαντο: spin.

νέων: gen. pl. of νέος, young.

νέων: gen. pl. of νήσος, ship.

νεότατος: see νέος.

νήα [ναώ]: acc. of νήσος, ship.

νή-δε (νήδος): adv. to the ship.

νήγρετος (έγειρα): without waking, sound, deep. ν 74, 80.

νήδυμο: sweet, refreshing, of sleep. (Probably for γήδυμο.)

νήδος, -ός: belly.

νήσος [ναυς]: dat. pl. of νήσος.

νήσιδες fem. pl. (νάω): Naïads.

Νέστωρ: usually thought to be a minor peak of the range Νέςτωρ on Ithaca.

νήσος (νήσος): adj. of νήσοι (our ship).

νήσος, -ός (κιά-, οίδα): inexperienced; unskilled; construed with the genitive.

νηλείας, -ές (ελείς): pitiless.

Νηλεύς, -ός: Neleus, son of Poseidon and father of Nestor. γ 4, 409, λ 254, 281.

Νηλημαδής, -άο: son of Neleus, Nestor.

νηλημός: adj. of Neleus, Nelean.

νηλής, dat. νηλέ: adj. pitiless.

νημα, -άτος (νέω): (that which is spun), yarn.

νημερέτες and νημερέτως: adv. truly.

νημερής, -ές: adj. unfailling, sure, true.

νημερία (νέμος): windless, calm.

νήος [νέως]: temple.

νήος [νέως]: gen. of νήος, ship.

νη-πενθής, -ές: freeing from sorrow.

Ν. 'Not that Nepenthes, which the wife of Thone | In Egypt gave to Jove-born Helena,' Milton's Comus 675. δ 221.

νηπείη, acc. pl. νηπίδας: childlessness. νηπίδας ὀξείω, act childishly.

νήπιος (έπος, infaus): (speechless), young, childish, foolish. μέγα νήπιος, great fool.

νη-ποντος: with impunity, without remorse, unavenged.

Νήρτον: mountain of Ithaca. ν 22.

νήσαντο: aor. of νέω, spin.

νήσος: island.

νήσος: heaped up.

νήσος, gen. νήσος, acc. νήα, νέα, nom. pl. νῆς, νέα, dat. pl. νήσορι, νησί [ναός, § 26 a]: ship, boat. The boats were drawn up on land, and the tents
picked near them. So παρά νυσι became equiv. to in the camp.
νήχω, inf. νήχωμαι, mid. νήχωμεν, fut. νήχωμαι: swim. Cf. νῄσ.
νίκο, mid. νίκοι (νίπτω): wash.
νίκάω, impf. ενίκα, iterative νικάσκομεν, aor. νίκησα: conquer, excel, prevail, gain the victory, am victorious.
νίκη: victory.
νίπτομαι, aor. inf. νίπτασαι: wash.
νίσσομαι (νισσαί): return.
νιφτός (νιφος): snow storm, snow.
νοέω, fut. νοεῶ, aor. (ε)νόησα (νοῖς): perceive, look, observe, devise.
νόμιμα, -ατος: thought, plan.
Νόμμον, -ονας: an Italican. β 386, δ 630.
νόμιμων, -ονας: thoughtful, considerate.
νομευς, -ος: herdsman, shepherd.
νομεύω: herd, tend.
νόμος: pasture. νόμβδε, to pasture.
νόος and νοῦς, gen. νοῦν, νοῦ: mind, thought, heart. In a 3, Horace translated it mores. νοῆ, prudently.
νοστεό, fut. νοστήσεων, aor. opt. νοστήσαε: go, return, go home.
νοστομος: of return, returning, capable of return, to return. νόστομον ἣμαρ, day of return, a periphrasis for return; see § 19 e.
νόστος: voyage, way, return.
νόσφιν: adv. aloof, apart from, away.
Construed with genitive.
νοσφίξομαι, aor. νοσφίσατο, partic. νοσφίσαμεν, pass. as mid. νοσφισθεῖς: turn away (from).
νοτίων: neut. subst, the wet, the sea.
Νότος: Noetus, the south wind.
νόσος [νόσοι]: disease, sickness. νόσουν Δίος, disease (of) sent by Zeus.
νο (νῶ): enclitic, a weak now. Cf. the English inferential now in 'Now it came to pass.'
νυκτερίς, -ίδος (νυτ): bat.
νύμφη: bride, nymph, young woman.
νύμφα (Acolic form) φίλη, dear lady.
νύμφας: bridegroom, newly-married.
νῦν: now, at the present time. It often is contrasted not with time future or past, but with an hypothetical case.
νῦξ, gen. νυκτός (νυξ): night.
νῦσ (νυσ): son's wife.
νύσσα: starting-point, scratch-line.
νοι, dat. νῶν (νός): dual pers. pron., we two.
νοτέρσ 3: of us two.
νολεμέως: unceasingly, steadfastly.
νομάω, impf. ενώμων, aor. νομησεν: distribute, move this way and that, wield, guide.
νόμυμος (νομα, cf. νόμυμος): nameless, inglorious.
νότον: back. Plural is used as singular.
O.

Δ, η, τό (nom. pl. τοι, ταί, and οι, αι): (1) dem. this, that; freq. used for the personal pron., he, she, it. ὁ μὲν ... ὁ δὲ, one (the one) ... the other. (2) Definite article the, which is generally distinctly demonstrative (this, that) in force. § 45 g.

ὁ, η, τό, nom. pl. τοι: relative pron., who, which, what. See ὁ.

ὁ: conj. equiv. to ὅτι, that. Cf. quod.

ὁβελὸς (obelisk): spit for roasting meat.

ὁβριμο-πάτρη: mighty-fathered, i.e. daughter of a mighty father.

ὁβριμός: mighty, heavy.

ὁγόνους (οὐγονούς) or (οὐγοναβισ): eight.

ὁ γε, ἡ γε, τό γε: intensive of ὁ, ἡ, τό, this, that; he, she.

ὁγνηνία: pear-tree, pear.

ὁγναία pl. (ὁγνά): wares.

ὁδάξ (ὁκάκω): adv. with the teeth.

ὁδέ, ἡδέ, τόδε, dat. pl. τωδέ, τολοδες (τόλων) (τά): dem. this, this one here.

ὁδίνης (ὁδοί): way-farer.

ὁδήμη (ὁδύ) or (ὁδυ): odor, stench.

ὁδός fem.: way, journey.

ὁδοῦς, gen. ὁδοῦντος (ὁντος): tooth.

ὁδόνη (αν-οδύνη): pain, pang.

ὁδυρμαν, aor. subjv. ὁδυραται: bewail, lament, complain.

[Ὁδύσσεως: Odysseus. Originally a fem. adj. of Odysseus, construed with ποιήσις.]

'Οδυσσ(τι)εύς, ἵς (§ 39 d), acc. ὁδυσσῆ, ὁδυσσεά: Odysseus, Ulyæus, Ulysses, an Ithacan, the hero of the Odyssey, father of Telemachus. He was one of the wisest of the Achaeans leaders, and is called πολύτροπος (στήλη), πολύμηχανος (crafter), and πολυμήχανος (abounding in devices).

ὁδύσσομαι, aor. ὁδύσαο (§ 47 f), perf. (as pres.) ὁδύσσουσαι: am angry, am wroth.

ὁδύσαω: plpf. as impf. of ὁδύω.

ὅδώδωσται: perf. of ὁδώσαμαι.

ὁδησι: dat. pl. of ὀδης, sheep.

ὁδός: branch.

ὁδόω, plpf. as impf. ὁδόων: am odorous. ὁμοί ὁδόων, odor rose fragrantly.

ὁ-θέν: adv. whence.

ὁ-θῇ [ὁ]: adv. where. § 36 b.

ὁδόναι pl.: linen webs.

ὁι: encl., dat. 3 pers. pron., him, her.

ὁια: adv. as. See ὁιος.

ὁγνυμα, aor. ῥίζα: open.

ὁδός perf. as pres., 2 sing. ὀδοθα (ὀδας, a 337), pl. ὀδομεν [ὀδομεν], ὀδε, ὀδαι, subjv. ὀδω, opt. ὀδηγει, inv. ὀδη, inf. ὀδομαι(α), partic. ὀδος, ὀδω, plpf. ὀδεια, 3 sing. ὀδη and ὀδειε, 3 pl. ὀδαι. fut. ὀδαεια and ὀδηγεια, inf. ὀδηγημαι (με-, with): know. καθα ὀδω (knowing faithful things), faithful-hearted; ὀλφω ὀδω, wily. The partic. is sometimes construed with the genitive.

ὁδιώ, impf. ὀδε: am swollen.

Οδηνόθης, ὁς: Oedipus. λ 271.

ὁδει [ὁγα]: 2 sing. of ὀδουμα, think.

ὁδεηνόν: dat. pl. of ὀδος, think.

ὁδύρος (ὁδύ) 3: wretched, miserable. Superl. ὀδυρόμενος.

ὁδύς, -ός: suffering, misery, woe.

ὁδύω, aor.partic. ὀδύων: endure misery.

ὁδιμον: rudder. Plural as singular.

ὁκα-δε (ὁκας): adv. homeward.

ὁκευς, -γος (ὁκας): servant, slave.

ὁκέω, impf. ῥεκε: dwell, live.

ὁκλια pl.: home, dwelling.

ὁκλο-θα: adv. at home.

ὁκλοι: adv. at home.

ὁκλοιν-δε: adv. to (his) home. § 36 d.

ὁκως (οκκ-, vicious, -wich in Norwich): house, home, dwelling, estate.

ὁκτατος: superl. of ὀκτρας.

ὁκτος: pity, compassion.

ὁκτρας, neut. pl. as adv. ὀκτρά, compar.

ὁκτρόταρα, superl. ὀκτροτάρα and ὀκτατοσ: pitiful, miserable.

ὁμή: (way), lay, song.
ομβίωμα, aor. φωκεν, aor. partic. ομβίως (ομβίω): groan.

διν.: acc. sing. of δις, sheep.

οίνο-βαρέω: am heavy with wine.

οίνο-τέδος: adj. of the vineyard.

οίνο-ποτάξιο (πότης): drink wine.

οίνο-ποτήρι, -ης: wine-drinker.

οίνος (φυλών, vinum, wine): wine.

οίνο-χυέω and οίνο-χυεύω, aor. οίνοχυευ-σαι (χέω): pour out wine, pour out.

οίνο-χύος (χέω): cup-bearer, butler.

οίνο-οψι, -οπσι: wine-colored, dark.

οίο [οί]: gen. of possessive pron. δις, her.

οίτωμα and οίς, aor. οίσαρο, pass. as mid.

οίσθη (§ 58 δ): think (of), have an idea, have a presentiment, conjecture.

οίο-πόλος: lonely, desolate.

οίς and οίσος: gen. of δις, sheep.

οίός: alone, by (my)self.

οίός: relative pron. of quality, of what sort, what kind of, what, as; with τός to be supplied, such as with infinitive. οίνον, neut. acc. as adv., how.

οίς, gen. οίδα, οίνος, acc. δις, pl. nom. δις

οίνος (?), dat. διεσον, δεσοι, acc. δις

οίς: sheep. § 27 a.

οίσαρο: aor. of οίσαραι.

οίσχεμαν(αι): aor. inf. of φέρω.

οίσθα: 2 sing. of οίδα, know.

οίστευο, aor. partic. οίστευασ: shoot an arrow, shoot.

οίστος: arrow.

οίστονος 3: of willow, willow.

οίσων: fut. partic. of φέρω, bring.

οίσωτα: fate, lot, destruction.

Οιχαλέε-σεω: Oechalian, from Οιχαλή, a town in Thessaly.

οίχεω: οίχεω: come, return. Frequentative of οίχομαι, like φερέω of φέρω.

οίχομαι, impf. οίχέρω: go, am gone.

οίκω: think. See οίκω.

οίλων: gen. pl. of δις, sheep.

οίωνος: bird of prey, bird of omen, bird.

οίκρω-εις, -εσα: jagged, rough.

οίκτω: numeral, eight.

ὀκτωκαλέκατος 3: eighteenth.

ὀλίβιος: happy. ὄλβια, neut., happiness.

ὀλίβος: happiness, good-fortune.

ὀλεθρός (ὀλυμπ): death, destruction.

ὀλέκο (ὀλυμπ): destroy, kill.

ὀλέσαι: aor. inf. of ὀλυμπ, destroy.

ὀλυγη-πελέων: partic. with little strength.

in a faint.

ὁλυγη-πελή: faintness, faint.

ὁλιγος 3: little, small. ὀλίγον, adv.

ὀλλυμ, pass. partic. ὀλλυμέων, fut. ὀλλεσ-σει, aor. ὀλλεσα, ὀλλεσα, mid. ὀλλυμν, ὀλλερο, perf. ὀλλωλε: ruin, destroy, kill, lose; mid. and perf., am destroyed, perish, die.

ὁλόλυξα, aor. ὀλόλυξε: raise the voice, utter a cry.

ὁλόντα: perished, aor. mid. of ὀλλυμν. § 46 a.

ὁλοός 3: destructive, deadly.

ὁλό-φρων, -φρός (φήν): baleful-minded, malicious.

ὁλοφύρομαι, aor. ὀλοφύρας: complain, lament; commiserate.

ὁλοφῶιος: destructive. ὀλοφώια pl. wiles, tricks.

ὁλοώτατος: accursed, superl. of ὀλός.

'Ολυμπιός: Olympian.

"Ολυμπος: Olympus, a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods.

ὁλολε: has perished, perf. of ὀλλυμν.

ὁμάδεω, aor. ὁμάδησαν: raise a din, make a hubbub.

ὁμάδος: din, hubbub.

ὁμαλός: even, smooth.

ὁμαρτέω, aor. opt. ὁμαρτῆσειν: keep pace, go equally swift.

ὁμβρος (imber): rain, storm.

ὁμ-γεγείρης, -ες (ἀγείρω): assembled, together.

ὁμ-ηλικία: (of the same age), an abstract collective, fellows, comrades. It sometimes refers to a single person.
assemble, meet, associate with.

adv.: of name, shame, nevertheless, accompany, find from late of adj. dream.

adv.: like-mindedness, son make swear. regard, adv.: name.

adv.: see. mid.

like; always; sometimes.

impf. partic.

and

with, of disparage the voice.

suffix of together, time, heart.

after; back.

The pron.

pron. as

aor.

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roasted.
Ortygia (or téw): fathom, the distance between the finger-tips of the extended arms.

Ortynia (or téw): extend.

Ort-lobos: straight-horned.

Ort-epos (keimai): adj. dwelling on the mountains, mountain.

Orte: dat. pl. of óros, mountain.

Orsteinos: of the mountains, mountain.

Orkynos: ové, aor. inf. ovéiás: extend.

Ork-epos: straight, erect, upright.

Orkno, aor. ovéna, ovénas: arouse, excite.

Orkos: oath; oath-token, or power invoked to bind the oath-taker and punish him if the oath is broken.

Ork-aino, aor. ovénan: ponder, revolve, consider.

Orkmw, aor. ovéphanan, partic. ovéphélis: pass. rush, hasten, set out, inspired of the divinity.

Orkh: impulse, onset, force, orders; endeavor.

Orkion, -idó: bird.

Orkymi, mid. ovénaa, aor. ovére, ovore, mid. ovre, inv. óros, plpf. ovópei: arouse, excite, drive on; mid., 2 aor., and perf., arise, begin, raise myself, hasten.

Orkóthn (ovému): rouse.

Orkma: am waiter, am watcher.

Ors, -eis, dat. ovéi, pl. orcesi: mountain.

Ors: whey.

Orso, aor. orsavan: go hastily, rush.

Orso: see órás, see, behold.

Orsas partic., orsos or orsó mid. inv.: of ovému, rouse; mid. arise. § 51 e.

Ortolochos: Ortilochus. γ 489.

Ortynia: Ortygia, prob. the old name for Delos, in ε 128.

Orumagó: din, noise.

Orússos, aor. orúta: dig.

Orvanos: dark, gloomy.

Orchamos: leader, commander.

Orchartos: orchard, a collection of trees and plants set out in symmetrical rows. See órchos.

Orchomai, aor. orχ ν σαθαί: dance.

Orchidomos: dance.

Orchistos, -tós (orchestra): dance.

Orchomenos: Orchomenus, an ancient Boeotian city, capital of the Minyae, where the Cephisus empties into Lake Copaí. λ 284, 459. Called 'Minyan' in distinction from Arcadian Orchomenus.

Orchos: row.

Orópeiy: had arisen, plpf. of ovému.

Os, ò, ov, gen. masc. ő (σφος, suus): possessive pron., own, his, her. § 45 d.

Since this began with a consonant (ç), 'apparent hiatus' (§ 30 f) is freq. before it.

Os, ò, ő or tó, gen. masc. ői, őov (better os, § 38 b): (1) rel., who, which, what. ò, adv. acc. as conj., in that, that; cf. quod. (2) Dem. masc., os and ó, he, esp. with ovéé, µóé, kai, and ýáρ.

Osp, òp, ép, òp: intensive rel., just who, exactly who; or concessive, who nevertheless.

Ósos: see ósos.

"Osa: Os, a Thessalian mountain. λ 315.

Osa: rumor.

Ostatikos: adv. as often as.

Ósos dual (oculus): eyes.

Ósoyma (osē): look, behold, see, picture to one's self.
**Vocabulary to the**

δο(σ)ος 3: how large, how much, how far; pl. as many as. With τὸσοσ expressed or implied, as much as. δο(σ)ον, adv., how greatly, by as much as, as far as.

οὐτε, gen. and dat. pl. ὄστεβφιν: bone.

ὅς τις or ὅ τις, ὅ τις, ὅτ(τ)ι, gen. ὅτει, dat. ὅτει, acc. ὅ τινα, ὅτινα, gen. pl. ὅτεων, neut. pl. ὅσσα [ὁτινα]: indef. rel., who, whoever; in indirect questions, who. ὅ τι, wherefore, why.

ὅτε: when, and at times, since.

ὁτεῖ, ὅτεων, ὅτινα, ὅτις: see ὅς τις. § 45 s.

ὁτ(τ)ι: conj. that, because; adv. strengthening superl., ὅττι τάχιστα, as quickly as possible (cf. quam).

ὁτρήσσε: ready, prompt.

ὁτρήσσε: adv. speedily, at once.

ὁτρύνω, fut. ὄτρυνεν, aor. ὄτρυνε, opt. ὄτρυνεναν: arouse, make ready, excite, impel, urge on, order.

ὁττε [ὁτου]: gen. neut. of ὅς τις.

ὁττε: see ὅτι, ὅς τις.

οὐ (οὐ): gen. of 3 personal pron., (οALLOC) him, (οALLOC) her. The possessive is ὁς, ἦς, ὅν, or ἐμ, ἐμ, ἐμ. ὁν, ὁκ, ὁκι, and ὁχι: neg. adv., not. In questions it implies the answer yes.

ὁδας, ὅτος, dat. pl. ὅσιν [οδι]: ear.

ὁδᾶς, ὅτος, dat. ὅδει: floor, ground. ὅδᾶσε, to the ground.

ὁ-δέ: but not, and not, not even, nor.

ὁδέ ποτε: never at any time.

ὁδεῖς, dat. ὅδειν, neut. ὅδεν: no one.

ὁδεν (ὁδείς): not at all. Equiv. to ὅ τι, which is more freq. in Homer.

ὁδός: threshold.


οὐ: see ὅν, not.

οὐκ-ἐπι: no longer, no more.

οὐκί (οὔ): not, used at the end of a sentence in καὶ ὀγι.
οὗ τοι: by no means.

οὕς, αὕτη, τοῦτο: dem. this. οὕς 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.

οὕτως: adv. thus, so.

οὐχ: see οὐ, not.

ὁφέλλω, aor. ὥφελλον, ὥφέλες [ὁφέλλω]: owe, impf. ought. The aor. ind. is used with αἴθη and ὡς to express a wish which cannot be realized; ὡς ὥφελλον ἐμμεναί νόθα κτλ., would that I were the son, etc. Very similar is the use of the impf. in τῶν μὴ γελάσαται ὥφελλον, “would that these not given me birth,” θ 312.

ὁφέλλω, aor. opt. ὥφέλλειν (§ 33 e): increase.

ὁφθαλμός: eye. Cf. ὄμα. ἐν ὥφθαλ-

μοῖς, before (my) eyes.

ὁφρα: conj. (1) of time, while, as long as, until; (2) of purpose, that, in order that.

ὁφρῖς, -ός (brow): eye-brow, brow.

ἐχα (ἐχω): adv. pre-eminently, by far.

ἐχέω, iterative impf. ὥχεσκον, aor. mid. ὥχεσα(το) (ἐχω): bear, endure. μητᾶς ὥχεω, act childishly.

ἐκθή: bank, river-bank, shore.

ἐκθέω, aor. partic. ὥκθεςας: am out of temper; aor. partic. in a burst of rage.

ἐχλίξω, aor. opt. ὥχλίςεων: heave.

ἐχος, dat. pl. ὥχεσφιν: pl. chariot.

ὁχεῖος (ἐχω): holder.

ὁψ, dat. ὅτι, acc. ὅτα (νοχ): voice.

ὁψε: adv. late.

ὁψει, ὅψτεια: fut. of ὅρω, see.

ὁψι-γονος: late-born, of future ages.

ὁψον: pl. cooked-bits, often of meats, the ‘relish’ for bread and wine.

II.

πάγος (πήγαρις): cliff.

παγ-χάλκεος: adj. of solid bronze.

πάγχυ: adv. altogether, utterly.

πάθεν [ἐπιθέν, § 46 a] ind., παθεῖν inf.,

πάθησιν [πάθη] subjv.: aor. of πάσχω, suffer.

παίξω, aor. inv. παίσατε (παίς): play, sport, make merry, dance.

Παιήνων, -όνος [Παίων or Παῖαν]: Pæeon, the surgeon and physician of the gods. The name became an attributive epithet, and was applied to Apollo.

παπαλώ-ευς, -εύς: adj. rugged, rocky.

παῖς or πάις (§ 27 a), gen. παῖδος, dat. pl. παῖδες: child, son, daughter.

παλαι: adv. long ago, long before.

παλαιοσύνη: wrestling. Cf. πάλη.

παλαιός (πάλαι): of old, ancient.

παλαιτής: wrestler. See πάλη.

παλαίος (φημι): spoken long ago.

παλαιόω, aor. ἐπαλαιαν: wrestle.

παλάμη: palm, hand.

πάλη (palaecstra): wrestling.

παλμ-πέτες: adv. in backward flight, baffled.

πάλι: adv. back, backward.

παλύν-ττος: (paid back), requited. πα-

λινττα ἔργα, deeds of requital, ven-

geance.

παλλόρθιος (βόθος): surging back, re-

turning of a wave.

Παλλάς, -άδω (πάλλω): Pallas, (Spear-

wielder). Epithet of Athena as god-

dess of war.

πάλλω, perf. mid. inf. πεπαλάσθαι (as

from παλάςω): shake; of lots, cast.

παλάνω: sprinkle.

παμ-μῖδαις, -όνος: all-black.

πάμ-παν: adv. entirely, altogether, at all.

παμ-πρωτον: adv. first of all.

παμ-φανών, -ώνος: all-shining, bright.

παν-άπαλος: (all-tender), delicate.
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παν-άργυρος: adj. of solid silver.
Παν-αχαῖοι pl.: the Pan-Achaeans, Achaeans as a whole. a 239.
παν-διάματος: adv. all-subduing.
παν-ήμερος 3: adj. all day long.
παν-νόχιος 3: adj. all night long. § 59 a.
Πανοπεύς, -ης: Panopeus, town in Phocis, on the Cephissus, near Boeotia.
παν-ορμός: convenient for mooring.
πάντεσεν: Aeolic dat. pl. of πᾶς.
πάντη: adv. everywhere, on all sides.
παντοίος (πᾶς) 3: adj. of all sorts.
πάντοσε: on all sides.
παν-υπέρτατος 3: (uppermost), farthest.
παν-υστάτος: last of all.
πάππα voc.: παπά. § 57.
παππαῖναι: 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 νυμιῇ, by the ships of the Argives; παρὰ δὲ σφι τίδει κύπελλα, beside them he placed cups; παρὰ σοὶ, at thy house; παρὰ Μενελάῳ, at the home of Menelaus.
(2) With acc., to the side of, along by. στὴ ῥὰ παρὰ σταθμὸν, she took her stand by the column; παρὰ δὴν μεθάλασσας ἦν, I went along the shore of the sea; ἑκατέρα παρὰ ἀρχόν Μενελαον, go (beside, i.e.) to the house of tawny Menelaus.
(3) With gen., from the side of, from. ἀνάφερα παρ’ Ἰλοῦ, returning from the (side, i.e.) house of Ilos; παρ’ ἐμείῳ, from my side, from my house; ἥλθον παρὰ νῆσος, 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 πάρειαν. εἰ δ’ ἑθέλεις πέζος, πάρα τοι δίφρος τε καὶ ἵπποι, but if thou wishest to go by land, both chariot and horses are at thy service.
παρα-θείτο: see παρατίθημι.
παραί: see παρά.
[παρανέως, -ος: advice, exhortation.]
παρα-κλιδόν: adv. turning aside, evasively.
παρά-κοιτις, -ος: couch-mate, wife.
παρα-λέγω, aor. mid. παραλέγατο: mid. lie beside.
παρα-μειλομαῖ: aor. partic. παραμειλάμαι: pass by.
παρά-μίνω (μένω): remain beside, remain with, remain.
παρα-νηνό [νέω]: heap up beside.
παρα-νίχομαι, fut. παρανιχόμαι: swim past, swim along.
παρα-πέρπτω, aor. παρέπεμψ: send along, guide on its way.
παρα-πλάξω, aor. παρέπλαγξ: drive past, drive from (my) course.
παρα-πλήξι, -ηγος: (smitten sideways, by waves that run up and along a receding shore), shelving, sloping.
παρα-πλέω, aor. παρέπλεω: sail past.
παρα-πνεύω, aor. subjv. παραπνεύομαι: blow past.
παρα-στα-δόν (στημί): adv. standing beside, stepping up beside.
παρα-σταίνει, παραστάται: see παραστήμι.
παρα-σχεῖν: furnish; aor. of παρέχω.
παρα-τίθημι, 3 sing. παριστικά (§ 55 a), aor. παρέβηκα, παρέβεβα, opt. παρα-θείτο: place beside; aor. mid. partic., risking.
παρα-τροπέω (τρέπω): turn away; partic. evasively.
παρα-αυδάω: (persuade), speak comfortably of.
παρα-φεύγω, aor. inf. παραφεύγεων: flee past, aor. escape past.
παρά-φημι: mid. partic. παράφημοι: talk over, persuade, beguile.
πάρδαλις, -ος: pard, leopard.
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παρέμειναι: sit beside.
παρείατ pl.: cheeks.
παρέμειναι, inf. παρέμενον, partic. παρεών.
imperf. παρέμενα, παρήν (ειμί): am present, am at hand.
παρέμειναι, partic. παρών (ειμί): pass by.
παρέκοπτον, adv. forth and along, along outside, away from the truth.
Prep. with gen., outside of; with acc., past.

παρελάσω, aor. παρέλασε: drive past, row past, sail past.
παρέλθει: aor. subjv. of παρέρχομαι.
παρέκοπτον: see παρανεών.
παρέξω: see παρέκα.

παρέξομαι, aor. inf. παρεξήλθειν: pass along by, evade.
παρέξω: fut. of παρέχω.
παρέδωκα, [παρέδωκα]: see πάρεμι.
παρέπληκτοι: aor. of παραπλήκτοι.
παρέρχομαι, aor. παρείλθη: stand by, aid, perf. inf. of παραπτώμαι.
παρέτση: aor. of παρατάσσω.
παρεξώ, fut. παραξεύω, aor. inf. παρασχέω: furnish, supply, give.
παρεών [παρέων]: see παρεμι.
παρήν [παρήν]: imperf. of παρεμι.
παρήλασον: aor. of παρελάσω.
παρήμαι: sit beside.
παρέθεμενοι: risking. See παρατίθημαι.
παρθένος: maiden, strictly an adj., but used also as substantive.
παρθένος 3: adj. virgin, maiden.
παρθένος fem.: virgin, maiden.
παρθέσεως: aor. of παρατίθημαι.
παρέκα: seat beside.

παρήσιμοι (mid.), 2 aor. opt. παρασταίνων, partic. παραστάτως, perf. inf. παραστάτωμαι: stand beside, stand by, assist, befall.
παρέων: passing by. See πάρεμι.
παροιθεῖν: adv. in front, before. το πάροιθο, in time past.
παρόη: adv. before, in time past, formerly. το πάρος, formerly. Conj. with inf. (cf. πρόβείν), before: πάρος ἣν γαῖαν ἵκεσθαι, before he came to his own land.

παρτίθει: see παρατίθημαι.
παρφαίμονος: see παράφυσις.
παρφυγεῖον: see παραφεύγω.

πᾶς, πᾶσα, πᾶ, gen. παντὸς, πᾶσης, fem. gen. pl. παντῶν or παντῶν, dat. pl. πάντεσσατον: every, all, the whole.
With numerals, in all, all told, as ἐν ἀμφιφορεῖσι δυσκόπη πᾶσιν, in jars twelve in all. πάντα, adv. wholly, entirely.

πάραντο: aor. of πάτερον.
πάσσαλος, gen. πασσαλοφός: peg, pin, on which to hang clothes or lyre.
πασσάμενος: aor. of πάτερα.
πάσσων, -ονοι: compar. of παχύς.
πάσχω, fut. πέσωμαι, aor. ἐπαθόν, perf. τέσσερας, 2 pl. τέπεσθε (τέπασθε ?), plp. ἐπεπόθεν (παθ-σκό) suffer.
πατέρα, aor. πάτερα (παθαί) (παθεί): feel, partake of, with acc. or genitive.
πατήρ, gen. πατέρας or πατρός, gen. pl. πατέρων or πατρῶν (πατέρα) father.
πάτος: tread, footstep, step.
πατρί: fatherland.
πατρίς, -ίδος: strictly adj. of his fathers; then (sc. γε), fatherland.
πατροκλός: father's brother.
Πάτροκλος, gen. Πατροκλῆς: Patroclus. son of Menoetius, friend of Achilles, slain by Hector. γ 110, λ 468.

πατροφόνος, -ός: father's murderer.
πατρώνος (πατρίς) 3: father's, of the father, ancestral.
παύς: scant, pl. few.
παύω, inf. πανεμεινα: put an end to, give rest; mid. cease.


Πάφος: Paphos, a noted seat of Aphrodite's worship, on the island of Cyprus.

τάχετος [παχύς]: adj. thick.

τάχος, -ός: thickness.


πεδάω, aor. (ἐ)πέδησε (πέδη, πούς): softer, bind.

πεδίλλω: sandal.

πεδίον: plain. πεδινδε, to the plain.

πεδού-δε: (to the ground), to the bottom.

πεζός: adj. on foot, πεδίλλω.

(whence) by land.

πελθω, fut. πελαμμαί, aor. πέθημην, subjv. πέθηκε [πέθηκε], perf. subjv. πεπολλομεν, plpfl. πεπολλεθα (§ 47 c) (fid o): persuade; mid. am persuaded, obey; perf. trust, have confidence.

πειράω: try, test.

πειράλλω, perf. 3 sing. πειραπαταί: bring to conclusion, perform.

πειραπ, -ατος: rope, noose; limit, bound; (issue), and (as producing the results of skill) implement.

πειράω, fut. πειρήσω, aor. ἐπειρήσαντο, perf. πεπειρήματι, aor. pass. (as mid.) subjv. πεπειρήμενε: try, make trial of, put to the test; perf. am practised.


πείρω, aor. ἐπειραν: pierce; cleave, sail through.

πείσεσθαι: fut. mid. of πείθω.

πείσται: fut. of πάγω, suffer.

Πεσιονόρθης: i.e. Ops. a 429.

Πεσιόνωρ, -ορος: Ithacan herald. β 38.

Πεσιστράτος: 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.

πείμα, -ατος: rope, cable.

πείμαμαι: fut. of πάγω, suffer.

πειράμαι: fut. mid. of πείθω.

πέλαγος, -εως (pelagous): open sea, pl. waves.

πελάξω, aor. (ἐ)πέλωσα(σε), perf. partic. πεπλημένος (πέλας): bring near, bring to; approach.

πέλας: adv. near.

πελάστομεν: aor. subjv. of πελάξω.

πελέφρων [πέλθρον]: plethrum, a measure of surface, in later times 100 feet in length, or 10,000 square feet.

πέλεια: dove, pigeon.

πελεκάω, aor. τελέκκασεν: hew with the axe, trim.

πελεκυς, -εως: axe.

Πελίς: Pelias, usurping ruler in Iolcos, who sent Jason to Colchis for the Golden Fleece. λ 254 ff.

πέλω, mid. πελομαι, aor. freq. as pres. ἐπέλεω, ἐπέλετο: move, am.

πέλωρ: monster.

πελάρμως: monstrous, large, mighty.

πελώρων (πέλωρ): monster.

πεμπάμαι, aor. subjv. πεμπάσασται: (count by fives), count.

πέμπτος : fifth.

πέμπτω, inf. πεμπέμεναιαι, fut. πέμψω, aor. ἐπεμψε: escort, attend, send.

πεμπ-ώβολον (πέμπτε is Aeolic for πέντε, cf. § 25 c): five-tined fork, used in...
sacrifices in order to keep the offerings from rolling into the ashes.

πενθέρας: father-in-law, wife's father.

πένθος, -eos (πάσχω): sorrow, grief.

πενιχρός: poor, needy.

πένυμα: work, am busy; prepare.

πεντα-ετές (έτος): adv. for five years.

πέντε: numeral, five.

πεντήκοντα: fifty.

πεντηκόσιον: five hundred.

πεταλάθαι: see πάλλω, shake.

πετειρανταί: see περαίνω, complete.

πετείρημα: see περάω, make trial.

πετλήγων: aor. of πλήσω, beat.

πετλημένος: perf. partic. of πλήσω.

πετλήμενος: perf. partic. of πελάω.

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).

πεπυμένος: prudent, discreet; perf. partic. of πέπλος.

πνέω: breathe.

πεπνυθαί: to be prudent. See πνεώ.

πεπιθεία: trusted, plpf. of πέθω. § 47 c.

πέποσθε [πεπόνθατε]: see πάσχω.

πεπότητα: perf. of πατόρμα, fly.

πεπταται: perf. of πετάνυμι.

πεπτυματα: perf. of πνευθανώναι.

πεπωύν-ονος: good fellow, used by Polyphemus to his pet ram, 447; in the Iliad, used in addresses by an elder or superior in an affectionate, descending, or contemptuous tone.

πέρ (περί): intensive particle, enclitic, exceedingly, very, exactly, however much (with concessive participle).

περάω, 3 pl. περίφσω, inf. περάω, iterative impf. περάσκε, aor. επέρασα, subjv. περήφανος: traverse, cross, go through, pierce.

πέρθω, aor. ἐπέρθε or ἐπράθη, partic. περθαντες: sack.

περί: adv. and prep. about, round about, concerning, exceedingly.

(1) With gen., about, concerning, for. περί σπείρας, about the grotto; περί πατρὸς ἐρωτο, 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 στέος (taking their stand), standing about the cave; περί κενα, around those parts; περί δεῖπνον πέννυτο, were busy about the dinner.

(3) With dat., about. ἀποθνήσκων περὶ φασγάνω, dying about (i.e. pierced by) the sword; μαχησαθαί περὶ δαίτ, fight about a feast.

περί: by anastrophe (§ 58 c) (1) for περι, when it immediately follows its case; and (2) adv., above all others, beyond measure.

Περίβοια: Periboea, grandmother of Alcinous. τ. 57.

περί-γίγνομαι: surpass.

περί-γνάπτω: turn about, round.

περί-ἔχω, 2 aor. mid. περαχύμαθα: protect.

περί-δειεν: aor. opt. of περιτιθμένος.

περί-ιστημι, 2 aor. περιστημάσα, aor. pass. περισταθῆ: place around; 2 aor. and pass., (took one's stand, i.e.) stood around.

περί-καλλῆς, -ές: very beautiful.

περί-κήδομαι: care exceedingly.

περί-κηδος: adj. very dry.

Περί-κλύμενος: son of Neleus. ι. 286.
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περι-κλυτός: famous, illustrious.
περι-κτίωνες pl.: those who dwell round about, neighbors.
περι-κτίτης: neighbor. λ 288.
περι-μαμάω, partic. fem. περιμαμάωσα: search eagerly round about.
περι-μετρος: very large.
Περι-μήδης, -eis: comrade of Odysseus.
λ 23, μ 195.
περι-μήκετος: lofty.
περι-μήκης, -es: lofty, long.
περι-μυχανάομαι, 3 pl. περιμηχανώντας: plan, contrive.
περι-ναιετάω: dwell (lie) about.
περι-ξεστός (ξέω) 3: well-polished.
περι-οίδα: knows (beyond others, i.e.) more. With gen. (after comparative idea) and accusative.
περι-πλομαί, syncopated partic. περιπλομένων: move around, revolve.
περι-ρρέο: flow around.
περι-σκεπτός: well-protected.
περι-σχαίνω: saw. oψήρισ περι-σχαινόντες, wagging their tails.
περι-στάθη: see περιστάθη.
περι-στείχω, aor. περιστείχας: go about.
περι-στεναχτομαι: resound about.
περι-στέφα: crown; pass. is heaped about.
περι-στρέφω, aor. partic. περιστρέφας: whirl around. Cf. 'strongly wheel'd and threw it,' Tennyson's Morte d'Arthur.
περι-σχόμεθα: aor. of περιέχω.
περι-τάμων (τάμω): (cut around), surround, in order to drive away.
περι-τέλλομαι: come around, revolve. Cf. περιτέλλομαι
περι-τήθυμα, aor. opt. περιθείεσ: put about (as a garment), cloak.
περι-τρυπέω: turn about, 'head off.'
περι-φαίνομαι: appear about. περιφαι-νόμενα, a slightly place.
περι-φράξομαι: plan about, consider.
περι-φρων, -ovos: prudent, discreet.
περι-χέω, aor. περιχεύεσ, partic. περιχεύας, subjv. mid. περιχεύεται: pour about, mould, overlay.
περι-ωτή: look-out, height.
περούσω [περος]: see πέρω, traverse.
πέρσαντες: see πέρα, sack.
περσεύδεις, -δος: son of Nestor. γ 414.
Περσεφόνεα: Persephone, queen of Hades. κ 491, 534, λ 213, 386, 635.
Πέρση: mother of Circe. κ 139.
πέταει(ν) [πέταειν] ind., πέτσην [πέτγ] subjv., πετάω partic.: aor. of πτπω, fall.
πεσσοί pl.: draughts, checkers.
πεσσώ: ripen.
πετάνυμι, aor. πέταο(σ)αν, perf. πέταται: spread, stretch out.
πετέναδε pl.: winged things, birds.
πέτομαι, aor. έπτατο: fly.
πετραίος 3: of the rock.
πέτρη: rock, stone.
πετρή-εις, -εσσα: rocky.
πεθόμαι: see πυθάνομαι, inquire, learn.
πεθοδούμην: aor. of πεθαμομαι, spare.
πέφυνε and ἔπεφυνε, pl. πέφυνον, subjv. πέφυνη: aor. from root ψεν (ψόσ), kill, slay.
πεφαδέ, inf. πεφαδέμεν: aor. of φαξεω, point out, show.
πεφάξανυ, πεφάκασι: have grown, grow, perf. of φω, put forth. Plpf. πεφάκει(ν).
πεφυγμένον: escaped, perf. of φεγώ.
πεφυμένον: besmeared. See φώ.
πεφυώτας: growing, perf. partic. of φώ.
πη: adv. in what way, whither?
πη: enclitic, in any way, any whither, any where.
πηγή: spring, source.
πήγνυμι, aor. πήγαμεν, partic. πήγας: fix, make fast.
πηγός: big, mighty.
πηδάλιον: rudder, steering oar.
πηδών: oar, oar-blade.
πηκτόν (πήγνυμι): well-joined.
πηλίδης, -εω, Πηλεύς, -ων, and 
Πηλιδής: son of Peleus, Achilles. 
ε 310, θ 75, λ 467, 551. § 42.

Πηλεύς, -εως: Peleus, son of Aeacus, 
husband of Thetis, father of Achilles.

πηλής, -ης: helmet.

Πηλιον: Pelion, a mountain in Thessaly, 
south of Mt. Ossa. Λ 316.

πημα, -ατος: suffering, disaster, bane.

πημαίνω, aor. pass. inf. πημανθήναι: 
judge, harm, hurt.

Πηνελόπεα: Penelope, wife of Odysseus, 
dau ghter of Icarius and Periboea. 
Her fidelity to her husband 
during his absence of twenty 
years is an important 
element of the story of 
the Odyssey. a 328 ff., β 88 ff., 
δ 675 ff., ε 216 ff., λ 446.

πήδαμεν: aor. of πήδυμεν.

πηδός: connection by marriage.

Πηρώ, -ος: daughter of Neleus. Λ 287.

πηρα: richness, fertility. 1 135.

πε: aor. inv. of πινω, drink.

πεκω, aor. pass. partic. πεκεθεῖς: press 
hard, crowd, squeeze.

πειρα: rich, fertile. See πινω.

Πειρή: Pieria, district of Macedonia, 
on the boundary of Thessaly, near 
Mt. Olympus, on the sea. Early 
home of the 'Pierian Muses.'

πιθεοθει inv., πιθημα [πιθη] subjv., πιθθημήν ind.: aor. of πεθοθαι, am persua 
ded.

πίθος: jar. The largest form of pot 
tery, 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 σκόκες.

πικρό-γαμος: of bitter marriage, having 
bitter marriage. a 206. (The word was 
coined for the case in hand, with 
marked irony, as a match for ἀκυμοροῦ.)

πικρός 3: bitter.

πιμπλημμ, impf. πιμπλαττο, aor. mid. as 
pass. πιλητο, pass. pl. πλήσθεν [ἐπλή 
σθην]: fill.

πίναξ, -ακος: plank; slice of meat.

πινωτός 3: prudent, discreet.

πινώ, inv. πινώνων, inf. πινέμεν and 
πινεύ, pass. impf. πίνετο, fut. partic. 
πινευμον, aor. πινεν, inf. πινεαν: drink.

πιπτώ, aor. ἔπεσον and πέπου, subjv. 
πέσσαν [πέση]: fall, ani cast (as 
passive of βάλλω).

πίσσος, -εως: meadow, mead.

πιστιτός (πιθίω): faithful, trusty. οὐκέ 
τα γυναιξιν, women cannot longer 
de trusted.

πισταρ [Aeolic for τέσσαρες]: four.

πιτημιου, partic. πιτηνας: extend, stretch 
out.

πιτυς, dat. pl. πιτυσσον: pine-tree.

πιψάσκω, mid. πιψάσκομαι (παινω): 
show, tell, make known.

πιάω: aor. partic. of πινω, drink.

πιων, -ων: fat, fertile, rich.

Πλαγκταλ (πλάξω) pl.: Wandering, sc. 
πετραμ. μ 61, 260. (These correspond 
to the 'justling rocks' of the Symple 
gades at the entrance of the Bosphorus 
in the later story of the Argonautic 
expedition.)

πλάξω, mid. impf. πλάξερο, aor. pass. 
πλάγχθη [ἐπλάγχθη, § 46 a]: drive; 
mid. wander.

πλειθ': see πλέω.

πλειος [πλέως] 3, comp. πλειότερος 3: 
(πιμπλημμ): full.

πλειωτος: most, greatest. Superl. of 
πολύς.

πλειων and πλειων, -ων: more. Compar. 
of πολύς.

πλεκτος 3: plaited, woven.

πλέκω, aor. partic. πλεκάμενος: plait.

πλέω, pl. πλείτε, impf. πλέεν, partic. 
πλέων (§ 28), fut. πλέστεοθε: sail.

πλευρ: see πλευρ.

πληγείσα, smitten. See πλησσω.
πληγή: blow, stroke.
πληθύς, dat. πληθύν: crowd, throng, rank and file.
πλήθω: am filled, am full.
Πλημάδες pl.: Pleiades, Voyagers.
πλημψις, -ίσος: flood, surge.
πλήν: as prep. w. gen., except θ 207.
πλήντο: were filled. See πλημπλημ.
πλήξα: aor. of πλήρωσ, smile.
πλησάσα: fem. partic. act., πληθέν
[έπλησόθησαν] aor. pass.: of πλημπλημ.
πλησίος 3: near. Generally with gen.; with dat., β 149. πλησίον as adv., near by.
πλησιώτικος: adj. filling the sail.
πλήσσω, aor. πλήξα and πέπληγον, perf. partic. πεπληγνύα, aor. pass. partic. πληγεύσα, see πλημπλημ.
πλήτω: was filled. See πλημπλημ.
πλεγματικαί: pace off. § 318.
πλῆς (πλέω): voyage.
πλυνός: wash-tank, washing-trough.
πλύνω, fut. partic. πλυνέωνα, aor. πλύναω: wash, cleanse.
πλωτός 3: floating.
πλῶ: float.
πνέω and πνεύω, perf. mid. inf. ππνεύ-σαι, partic. ππνεύματος (πνεύ-): breathe; perf. mid. am discreet, am prudent; mid. partic. as adj. discreet.
πνοή: breath, blast.
πόδεσμιν [ποσίν]: see ποσό, foot.
ποδό-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. ποθεία: yearn for, miss.
ποθή: yearning, longing, regret for what is lost, hence loss, lack.
ποθή [ποθ]: where?
ποθί [ποθ]: enclitic, ever, methinks, I ween. at κτ ποθ Zeus δεδοι, εφ haply Zeus may grant.
πόθος: desire, longing.
Ποιαντός: adj. of Poeas. § 42 i.
ποιέω, impf. ποίει, aor. (ε)ποίησε(ν), mid. ποιήσατο, perf. pass. πεποιηται: make, fashion, build.
ποιή [τα]: herbage, grass.
ποιή-εις, -εντος (ποιή): grassy.
ποιητός (ποίεω) 3: made, well made.
ποικλο-μήτης: (of varied schemes), crafty.
ποικλός 3: of many colors, richly adorned, cunning, intricate.
πομαίνω, iterative impf. πομαίνεσκεν (§ 57): shepherd, tend.
πομήν, -ένος: shepherd. πομένα λαών, an epithet of rulers.
pομήν: flock.
ποιος 3: what sort of, what?
ποινύω: bustle, am busy.
πολεμήμοσ: adj. of war, of battle.
πολεμιζω: wage war, fight.
πολεμιζόν-δε: adv. to the war.
π(τ)όλεμος: war, battle.
πόλεος, πολέα, πολέων: see πόλις.
πόλης, πόλιας: see πόλις.
πολίδος 3: gray, hoary.
π(τ)όλις, gen. π(τ)όλιος and πόλις
[πόλεως, § 39 c], acc. pl. πόλιας: city. § 33 i.
πολίν-δε: to the city, to town.
Πολίτης: comrade of Odysseus. κ 224.
πολίτης: man of the city.
πολλάκις: adv. often, frequently.
πολλαπλανων: fem. gen. pl. of πολεός.
πολλόν [πολά], πολλός: see πόλις.
πόλεις-ανος: much praised, glorious.
πολυ-άξις, -ίκος (άιός): with many on-slaughters, stormy.
πολυ-άρχης: long-entreated.
πολυ-βεβηθής, -έος, very deep.
Πολυβός: Polybus. (1) father of Eurymachus, a 399. (2) A rich Egypt-
tian host of Menelaus, δ 126. (3) A Phaeacian, θ 373.

πολυ-διαβάλος: highly decorated, cunningly wrought.

Πολύδαμνα: Egyptian princess. δ 228.

πολυ-δένδρεος: adj. of many trees.

πολυ-δεσφός: much-fastened, well-fastened.

Πολυδεύκης, -ος: Polydeuces, Pollux, son of Zeus, half-brother of Castor, a famous boxer. λ 300.

πολυ-ήρατος: lovely, charming.

πολυ-εδρεία: pl. prudence, wisdom.

πολυ-καρπός: fruitful.

Πολυκάστη: Nestor's daughter. γ 464.

πολυ-κηδής, ές, sorrowful.

πολυ-κλής, -ίδος, with many rowlocks, many-oared.

πολυ-κλαυστός: surging. δ 354.

πολυ-κμήτος: carefully wrought, well-built.

πολυ-λιαστός: fervently besought, with many prayers.

πολυ-μητής, -ος: of many counsels, prudent, wise.

πολυ-μίχανος: of many devices.

πολυ-μνήστη: much-wooed, sought in marriage.

πολυ-μύθος: of many words, wordy.

Πολένης (ρήσ): a Phaeacian. θ 114.

πολυ-ρηπόν: rich in flocks of sheep.

πολύς or πολλός, fem. πολλή, gen. πολέας, acc. πολύν, πολλῶν (also fem.), or πολλῶν, nom. pl. πολές or πολλοί, gen. πολέων or πολλοί, fem. πολλέων, dat. πολέων, πολέσσων, or πολλοίων, acc. πολέας or πολλοί: much, in abundance, large, long; pl. many.

πολυ, πολλόν, πολλά, adv. much, often, by far, far (the dative not being used to express degree of difference). § 59 b. Compar. πελεόν and πλέον, superl. πείστερος. § 41 c.

πολυ-σπερής, -ές (σπέρω): widespread, far-scattered.

πολύ-τλας: much-enduring, steadfast.

πολύ-τλητος: who has endured much.

πολύ-τρητος: (much-pierced), porous.

πολυ-τριπός: (much-versed), versatile, shifty, crafty.

πολυφάρμακος: of many drugs, skilled in drugs.

Πολύφήμος: Polyphemus, son of Poseidon and Thoosa, a Cyclops, in whose den Odysseus and his companions were caught. a 70, i 216 ff.

πολυ-φήμος: of many voices.

πολυ-φλουσίβος: loud-roaring.

πολυ-φρων, -όνος (φρήν): prudent, skilful.

πολυ-χαλκος: rich in bronze, copper.

Epithet of the firmament thought of as a metallic dome. γ 2.

πολυ-χρυσος: rich in gold.

πομπεύς, -ής: escort, companion.

πομπή (πέμπτω): escort, safe-guidance.

πομπός: escort, companion.

πονέματι, aor. partic. πονεμάνειν: toil, arrange with toil, perform with toil.

πόνος: toil, trouble.

Ποντές: a Phaeacian. θ 113.

πόντον-δέ: to the deep sea.

Ποντόνος: Phaeacian herald. η 179, ν 50.

ποντο-πορέω and ποντοπορέω: traverse the sea, sail.

ποντο-πόρος: sea-traversing.

ποντός (ποντός): sea, high seas.

πότιο: exclamation of sorrow, alas! of vexation, shame! or of pleased surprise, ah! Can it be?

πορθμός: (place of passage), strait.

πόρις, -ώς: calf, heifer.

πόρον aor. ind., πόρησαι subjv., πόρους opt., πόρε ἰναὐ. of root ἄπο-, give, furnish.

πόρος: way, passage.

πορεύεσαι or πορέσαι: prepare.

πορφύρος: foaming, dark.

πορφύρω: revolve eagerly.
πόσε: adv. whither?

Ποσειδάων, -ωνος: Poseidon, Neptunus, 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. a 20, 68, ε 282 ff., i 518 ff. He is γαῖηχος and ἐνοχγαηος.

Ποσειδηόν: Posidéum, Poseidon-place.
Prob. a sacred area with an altar.

πόσις, -ως: husband, spouse. § 39 c.

πόσις, -ως (πῶο, ποτίο): drink.

ποσσίον [ποστ]: dat. of ποσς.

ποσαμόν-δε: to the river.

ποσαμός: river.

ποσάμαι, perf. πετάηγαι (ποτή): fly.

ποτέ: adv. when?

ποτέ: enclitic indefinite adv. at some time, once. η ποτε if ever, ου (μη) ποτε, never.

ποτή (πέτομαι): flight.

ποτής, -ητος: drink.

ποτητόν: winged, flying thing.

ποτί: preposition. See πός.

ποτι-δέχομαι, aor. partic. ποτιδέγευνιν: wait, await, expect.

ποτι-δόρπιον: for his evening meal.

ποτι-κλίνω, perf. ποτικέλκται: leannext.

ποτι-πτήσσω, perf. partic. fem. ποτι-πτητηνα: incline towards, perf. lie before.

ποτι-πτύσσομαι: see προπτύσσομαι.

ποτι-φωνή-εις, -ειτος: endowed with, voice, gifted with speech.

πότομος: fate, death.

πότιν(ι)α (ποτ-ενς): mistress, honored, revered.

πότιν (πίνω): drink, wine.

πού (πόλι): adv. where?

πού: enclitic indefinite adv. anywhere, in any way, perhaps.

πολυ-βότειρα (βδακω): feeding many, fruitful.

πολυ-πος, -οδος: sea-polyp, cuttlefish.

πολύς: see πολύς, much.

πούς, gen. πόδος, dat. pl. πόδεσ(σ)ι(ν) and ποσισ(σ)ι(ν) (pes): foot; sheet of a ship, the rope attached to the lower corners of the sail. πόδεσιν or ποσισιν, in running.

Πράμνιεος: Pramnian. The derivation of the name is uncertain, but Pramnian wine had the name of being heavy and red.

πραόπιδες: pl. (diaphragm, breast), mind.

πραοτη: (leek-bed), vegetable-bed.

πρέπω: am conspicuous.

πρέβα: fem.: eldest. Equiv. to πρε-βατάτη.

πρεβύτατος: eldest.

πρήθω, aor. ἔπρησεν: puff out, fill.

πρηκτήρ, ἤρος (πρήσσω): factor, trader.

πρήνης, -ές: prone, on one's face.

πρήβες, -ος, effect, result; trade, errand, matter.

πρήσσω, subjv. πρήσσησιν, iterative impf. πρήσσεσκον, aor. inf. πρήξαι [πρίσσω] (περάω): do, manage, accomplish, achieve. ἡλα πρήσσουντες, traversing the sea.

πριαμαί: buy, purchase.

Πριάμος: 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. το πρίν, in times past. Sometimes πριν as adv. is used in the clause on which the clause introduced by πριν as conj. depends, as μη πρίν σοι ἐρέων, πριν δωδεκάτην γε γενήσθαι, not (sooner) to tell thee before the twelfth day come.

πρό: adv. and prep. before, forward.

πρό οι επομεν, we told him beforehand; πρό κυρία' ἐταῖν, she broke the waves in front of him. With gen., πρό δοσεσ, before the city.
προ-βάλλω, iterative aor. προβάλλεικε, aor. mid. προβάλλοντο: throw forward.

πρό-βασις, -ος (βασιν): live stock. β 75.
 Cf. πρόβατον.

προ-βλέπω, -ήτος: projecting.

προ-βλάσκω, aor. partic. προμολόν: go forward, go forth.

πρό-βολος: projecting point.

προ-γενέστερος (προγενής): older, very old.

πρό-γονος (γένος): earlier born.

προ-δαις, -έντος: used as aor. pass.
 partic. of προδιδάσκω, teach beforehand.

πρό-δομος: front of the house, porch.

προ-έκτε ind., προέμεν inf.: aor. of προέμυ, send forward, send.

προ-ερέσσω, aor. προερέσσαμεν: row forward.

πρό-εσαν [προεσαν]: aor. of προέμυ.

πρό-έχω and προύχω: have before, stretch out, extend.

προ-ήκης, -ες, sharpened, tapering.

προ-θέω, iterative impf. προθέσκοι: run forward, run in advance.

πρό-θυρον: porch. Pl. used as singular.

προ-ιδωνται: aor. subjv. of προοράω.

προ-τημ, partic. προείσια, impf. προείην, aor. προείηκε, pl. προέσαν [προεσαν], inf. προέμεν: send forward, send forth, let go, send.

προκός: adv. without return.

προ-καλέω and προ-καλατομαί, aor. inv. προκάλασαί: call forth, challenge.

πρό-κειμαι: lie before, lie in readiness. Πρόκρις, -ίδος: daughter of Ezechethus and wife of Cephalus. λ 321.

προ-λέιπω, aor. partic. προλειπών, perf. προλέιποντο: desert, abandon.

προ-μητύνοι, pl. 3: one after the other, opposed to ἀμα πάντες.

προ-μολόν: see προβλάσκω.

πρόμοιος: champion, foremost fighter.

προ-νοεώ, aor. inf. προνοήσαι: devise.

προ-οράω, aor. subjv. προδώνται: see before (me).

προ-πάροθεν(ν): adv. with gen., before, in front of; formerly.

πρό-πας, -πασα, -παν: all. Cf. ἀπα.

προ-πτότω, aor. partic. προπτότατες: bend forward; partic. throwing themselves on the oars.

προ-ῥέω: flow forward, flow.

πρός, προτι, or ποτι: adv. and prep. to, toward, on, in addition, besides, moreover.

(1) With acc., to, towards. φέρων πρός κλώνω, bearing it to a column; σκιδαίης πρός δάμαστα, scattered to their homes; ουτάμεναι πρός στήθος, wound in the breast.

(2) With gen., from, in the eyes of, on the side of. πρός Δών, under the care of Zeus.

(3) With dat., on, at. πρός πέτρησι βαλον, casting upon the rocks.

προσ-αλείφω: anoint (upon).

προσ-αναδόω, impf. προσανάδον: address, speak to.

προσ-έπαντα: aor. of πρόφημι.

προσηδίδα: see προσανάδω.

πρόσθε(ν): adv. with gen., before, in front of.

προσ-λέγομαι, aor. προσέλκυτο: lie near.

προσ-πελάξω, aor. partic. προσπελάσασ: bring upon, drive on.

προσ-πλαναμαι: draw near to.

προσ-πλάξω: strike upon.

προσ-(also ποτε-)πτόσυμομαι, fut. προσ-πτότεται, aor. subjv. προσπτότομαι. address, greet, apply to, turn to.

προσ-τήμι, aor. προσέθηκεν: place (at) there.

πρόσ-φημι, impf. προσέφην, aor. προσέ- ειπον [προσείπον]: address, say to.

προσ-φύω, aor. partic. προσφές: grow to, cling to.

προσ-φωνέω: address, speak to.

πρόσω: adv. forward, onward.
VOCABULARY TO THE

πρότερος (πρό) 3: comp. before, sooner, (born before), older, former.

πρότερω: adv. farther, forward, in.

προτιθημι, impf. ἐπόθεσαν [προτιθεσαν, § 47 p]: place before.

προτι-μιθθαι, aor. inf. προτιμιθθήσα-σθα: address, speak to.

προτι-όσισμαι: look upon, see.

πρό-τονος: fore-stay of a ship; two of which held the mast from falling backward. Cf. ἐπίτονος.

προ-τρεπω, aor. subjv. προτράπηται: turn forward, turn.

προφαίνω: impf. of προφαίνω.

προύχοσιν: see προέχω.

προ-φαίνω, impf. προφαίνων: show forth, shine; mid. appear.

προ-φερεστερος 3: superior.

προ-φερέστατος: most excellent.

προ-φέρω: offer, present.

προ-φέυγω, aor. partic. προφυγών: flee forth, aor. escape.

πρό-φρασσα: fem. of πρόφρων.

πρό-φρων, -όνος: always pred., with willing heart, readily, freely. § 59 a.

προ-χοαϊ (χέω) pl.: mouth of a river.

πρό-χοος (χέω): pitcher, ewer.

Πρωμένης, -ης: a Phaeacian. θ 112.

After; Mate, since the stern was the mate's post. Cf. Προφερέω.

πρόμνη: aft, stern of a ship. This may be an adj. (πρόμνος) except υ 84.

προμνήσία pl.: stern-hausers.

προμνός 3: last, lowest part. νηλ' εύ προμνή, in the (back part) stern of the ship.

προθ-ήβη: in her early womanhood.

προθ-ήβης: in his early manhood.

Προφερες, -ος: a Phaeacian. θ 113. Bowker; Skipper, since the place of the boat's commander was at the prow. Cf. Πρωμένης.

πρώηη: πρω. μ 230.

Πρωτεύς, -εως (πρότεαν): sea-god, whose home was near Egypt. δ 365 ff.

πρώτιστα and πρώτιστον (πρώτος): adv. first of all. τά πρώτιστα, that first time.

πρωτο-πλοος: (sailing for the first time), new.

πρώτος (πρό) 3: first, foremost. πρῶτον and πρώτα, adv. with or without the article, first, at first, once.

πτερό-εις, -έντος: winged.

πτέρον: wing.

πτέρυξ, dat. pl. πτέρυγεσσων: wing.

πτήσσω, aor. ἐπίτηξαν: crouch, cover.

πτόλεμος: see πτόλεμος. § 33 i.

πτολείθρον (πόλις): city, town. § 33 i.

πτολή-πόρθος and πτολή-πορθός (πέρ-θω): sucker of cities.

πτόλες, -ος: see πόλες, city.

πτόρθος: branch of a tree.

πτύσσω, aor. partic. πτύξαςα: fold.

πτωχός: beggar.

πνυ-μάχος: boxer.

πνυγόσις: adj. of a cubit, a cubit in length.

πνύθαι [πνύθ]: see πνύθανομαι.

πυθμήν, -ένος: base, foot.

πνύθαμαι: rot, waste, decay. Distinguish by the length of the stem-vowel from forms of πνύθανομαι.

Πνύθα, dat. Πνύθοι: Pytho, the later Delphi, seat of the Pythian oracle, which is mentioned in Homer only in θ 80, λ 581. Πνυθείδε, to Pytho.

πόκα: adv. firmly, solidly.

πκάξω, aor. inf. πκάσον: hide, conceal, cover.

πκικ-μηθής, -ές: careful, prudent.

πκικ(ι)νός 3: thick, dense, close, strong; prudent.

πκικνός: prudently, skilfully.

πκικά: adv. (thickly), very.

πκικός: see πκικός.

πύλ-άρτης: gate-keeper. λ 277.

πύλαι pl.: gate.
Πύλοιοi 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. a 93, β 214, γ 4 ff., λ 285.

Πύλονει: adv. to Pylus.
πύματος 3: last, utmost.
πυθάνωμαι or πεθανοι, opt. πεθολατο (§ 47 n), fut. partic. πεθολησο, aor. πυθωμι, subjv. πυθαι [πωθ], perf. πέθυσμαι: learn by inquiry, ascertain, learn.
πυξ (pugnus): adv. with the fist, in boxing.
πυρ, gen. πυρος neut.: fire.
πυρ-άρη (άρεω): tongs.
πυρ-ακτέω: make to glow, char.
πυργος: tower, wall.
πυργών, aor. πυργωσαν: fortify.
πυρήνα: funeral pyre.
πυρ-φόρος: wheat-bearing.
πυρ-ήχος, -es: fiery-pointed.
πυρός: wheat.
πυρ-πολέω: tend (watch) fires.
πωλέομαι, 2 sing. πωλει (§ 50 f), partic. πωλεύμενοι (§ 27 b), iterative impf. πωλέσκετο: go (come) often, resort.
πωμα, -ατος: cover.
πώς: how, in what way?
πώς(ε): encl. in any way, perchance.
πων, nom. pl. πωεα, dat. πωεσι: flock of sheep.
VOCABULARY TO THE

ρίπτω, iterative ρίπτασκε (prob. better, ρίψασκε), aor. ἔρρασε: hurl, cast, toss.

ρίς, gen. ρίνος: nostril, nose.

ρίψα, dat. pl. ρίπσασι: with,

ρδδο-δικυλος: rosy-fingered.

ρόη, gen. pl. ρόως (ρέω): stream.

ρόδος: roaring, surging.

ροιδέω, aor. opt. ροιδήσεσιν: swallow noisily, suck down.

ροίξος: whistling, hissing.

ροιη: pomegranate.

ρόος (ρέω): stream.

ρόπαλον: stick, club.

ροχέω: surge.

ρόη: aor. of ρέω, flow.

ρύμωμαι, aor. ἐρρόθατο, opt. ῥόθατο: protect, save, hide. Cf. ἔρρωμαι.

ρύθα pl.: defilement, soil.

ρυπάω, partic. ρυπώστα, perf. ῥυπωστώ-μένα: partic. soiled.

ρυτός: dragged (i.e. too large to carry).

ρψά, acc. pl. ρψάτας: bush, shrub.

Σ.

σά: neut. pl. of σός, thine.

σαῖνω: wag the-tail, faun.

Σαλμωνέας,-γος: son of Aeolus. λ 236.

Σάμη or Σάμος, fem. = Samos, island near Ithaca. a 246, δ 671, 845, i. 24.

σανίδες pl.: wings, valves of a door.

σα-φρων, -άω [σάφρων]: of sound mind, discreet.

σαδω, fut. σάδω, aor. (έ)σάσα, opt. σασασαί, aor. pass. pl. σαδεθεν [σοφη-σαρ], inf. σασθαιρα [σάτω]: save, rescue, bring off safe.

σάρξ, acc. pl. σάρκας: flesh.

σάφα: adv. clearly, exactly.

σβέννυμι, 2 aor. έσβη: quench; 2 aor. intrans., cease.

σέβαι: wonder.

σέβην or σεῖ [σοῦ]: see σῦ.

Σερήνες 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. σείων: shake.


σέλινον: parsley, celery.

σιο or σε [σοῦ]: see σῦ.

σέω, aor. σεῦα, mid. σεῦατο, 2 aor. εὕρω, perf. ἐσυνταύ, partic. ἐσύνεσις: drive, pursue, start; mid. hasten, rush, am eager. Adv. from partic., ἐσυνέσιος, quickly, hastily.

σῆ: dat. fem. of σος, thine.

σηκός: pen, sheep-fold.

σήμα, -αρος: sign, mark, token, monument, mound.

σμαινώ, fut. σμανέω: direct, give indications.

σην [ραϊ]: dat. of σος, thine.

σθένος, -ες: strength.

σίλας: fat hog.

σιγάλοις, -εις, -έρος: shining.

σγγη: adv. dat., silently.

σιδηρος 3: of iron, iron.

σιδηρός: iron. Iron was little used in Homeric times. See χαλκός.

Σιδώνιοι pl.: Sidonians. δ 84. Tyre, the other and younger Phoenician city, is not mentioned by Homer.

σίζω: (‘sizz’), hiss. ‘Onomatopoetic.’

στομα, iterative impf. στόμακοντο: harm, distress, harass.

Σίννης pl.: earliest inhabitants of Lemnos. A 594, β 294.

Σίνυφος: Sisyphus of Corinth, son of Aeolus, compelled in Hades to roll up-hill a stone which continually rolled back. Z 153 ff., λ 593. His offence is not stated.

σῖτος: wheat bread, but not leavened (‘raised’), nor made in loaves of modern size; (of course, too, the flour was coarser than modern meal, and ‘unboiled’); food, victuals.

σῖτο-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.

σωφτή: adv. dat., in silence.

σκαλός (scaevus): left, western.

σκαύος: skip.

σκαφίς, -ίδος: bowl.

σκαδάνυμι, aor. σκαδάσας, impv. σκέδα-σαον: scatter, dispel.

σκέδασις, -ωσ: scattering. σκέδασιν θεῖν, make a scattering, is a circum-
locution for σκέδασει.

σκέπαρνον: adze. Smaller than the ax (πέλανος), and used to smooth timber
already hewn.

σκέπας: shelter, protection (ἀνέμων, from the wind).

σκεπάλα, 3 pl. σκεπώσι: protect, ward off.

σκεπτόμαι, aor. partic. σκεφάμενος: look.

σκηπτούχος (σκηπτρον, ἔχω): sceptre-
bearing. Epithet of kings.

σκηπτρον: sceptre, staff. Princes,
priests, and heralds carried each a
σκηπτρον as a symbol of authority.

σκηρπτόμαι: brace (my)self.

σκιάομαι, impf. σκιάωντο: am shaded,
am in shadows.

σκίδανμαι, impf. σκίδαναυτο: scatter, dispere.

σκιή: shadow, shade (ghost).

σκιό-εις, -εντος: shadowy, with refer-
ence esp. to the shadows cast on
mountains by clouds or peaks, or
shadow-casting, of the clouds them-
selves. Of the μέγαρον α 365.

σκόλοψ, dat. pl. σκόλοπεσσιν: paling,
palisade.

σκόπελος: cliff, peak.

σκοπάτω: watch.

σκοπή (σκεπ-): look-out, watch, height
from which an extended view can
be obtained.

σκόπος: watchman; aim, intention.

σκόλαξ, -ακος: whelp, puppy.

Σκάλη (σκόλαξ ?): 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.

σκώψ, nom. pl. σκώτες: owl.

σμερδαλέος 3: frightful, terrible. σμε-
ρδαλέον, adv. terribly.

σμύχος: rub off.

Σόλυμοι pl.: Solymi, ancient inhabi-
tants of Lycia. Ζ 184, 204, ε 283.

σός or σαιό, σώς (sannus): 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 Lacedae-
mon, home of Menelaus. α 93,
λ 460.

Σπάρτη-θεν: adv. from Sparta. δ 10.

σπάω, aor. σπάσαμην, partic. σπασά-
μενος: draw, pull.

σπειός: see σπέος, cave, grotto.

σπειρον: canvas, sail, shroud, pl. sails,
clothes.

σπένδω, 2 pers. subjv. σπένδησα, iter-
ative impf. σπένδεσκον, aor. ἔσπεσον,
σπείσαν, subjv. σπείσωμετε, iterative
σπείσασκε: pour a libation (σπουδή).

σπέος or σπείος, gen. σπείός or σπείος,
dat. σπής, dat. pl. σπέσσι, σπήσσι, or (perhaps) σπέσσι: cave, cavern,
grotto.

σπέρμα, -ατος: seed.
σπέρχω, opt. mid. σπερχολατό: hasten, strive, blow high (of winds); partic. making haste, in haste.

σπέσθαι: aor. of ἐπομαί, follow.

σπέσι: dat. pl. of σπέος.

σπεύδω, aor. σπεύσα (studium): make haste, perform with haste.

σπή: dat. sing. of σπέος.

σπιλάδες pl.: reefs.

σπλάγχνα pl.: vitals, i.e. lungs, heart, and liver.

σπόγγος: sponge. a 111.

σποδιή: heap of ashes. e 488.

σποδός fem.: ashes. i 375.

σποουδή (σπεύδω): with difficulty.

στάθμη: line used as a rule, chalk-line.

σταθμός: door-post, column; stable, farm-building, farm-yard. σταθμών, to the farm-yard.

σταλη: aor. opt. of ἱστημι.

σταμίν-, ἱνος (ἱστημι): brace.

στάς, στάσα: aor. partic. of ἱστημι.

σταφυλή: cluster of grapes.

στείβω, impf. στείβον: tread, tramp.

στειλαν: stowed away. See στέλλω.

στειλεόν: helve of an axe. e 236.

στεινομαι: an crowded, burdened.

στεινο-οπός (ἐπῆς): of the sea.

στείρα: subst. keel, cut-water.

στείρα: fem. adj. barren, farrow.

στείχω: go, come.

στέλλω: fut. στέλλον, aor. στειλαν: send; provide; stow away the sails.

στεναχίσω and στενάχω, στενάχομαι: groin, lament.

στέρνον: breast.

στεροτή: flash, gleam.

στεύμαι: assert by word or manner. στεύτω δῖφας, stood as one thirsting.

στεφάνω, perf. ἵστεφάνωται: crown; perf. pass. has been set as a crown, crowns.

στέφω: crown, heap upon.

στῇ [ἴστῃ]: took (his) stand, stood, aor. of ἱστημι, place, cause to stand.

στήθος, dat. pl. στήθεσι: breast.

στήλη: slab, monument, gravestone.

στήμεναι [στήναι]: see ἵστημι.

στυρίξω, aor. στυρίζα: stand firm.

στήσα, στήσαν κτ.: see ἵστημι.

στυμαρός 3: stout, strong.

στυμαρώτερος: (thicker), heavier.

στῆβι: hoar-frost.

στύλω: gleam.

στίχες pl.: rows, ranks.

στόμα, -ατος: mouth, lips.

στοναχή (στενάχω): groan.

στονό-εις, -εσσα: mournful, sad.

στόρνυμι, aor. (ἐ)στόρνυσα, inf. στορέσαι: spread; with δέμα or λέχη, to make up a bed; with τόντω, calm the sea.

Στρατίους: son of Nestor. γ 413.

στρατός (στόρνυμι): army.

στρέγομαι: pine away.

στρέφω, aor. partic. στρέψα, pass. στρεθῆς: turn, twist, entwine. χεριν στρεθῆς, clutching.

στραφάω: twist, spin.

στυγερός (στυγέω) 3: hateful, hated, gloomy.

στυγέω, aor. opt. στύξαμ, 2 aor. ἱστυγ-γων: hate, abhor; 1 aor. make hateful, dreaded.

Στύξ, gen. Στυγός: Styx, a stream of the lower world. e 185, κ 514. Cf. Milton's 'Abhorred Styx, the flood of deadly hate,' Par. Lost, ii. 577.

σύ, gen. σέω, σέω, 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-βάτης: swine-herd.

συγ-χέω, aor. inf. συγχεέω: confound, overcome.

σόες: swine. See σύς.

σύκει: fig-tree.

σύκον: fig.

συλ-λέγω, aor. partic. συλλέκας: collect.

συμ-βάλλω, aor. mid. partic. συμβλη-μενος: bring together; mid. meet.
σομ-παντες pl.: all together.

συμ-φράξωμαι, aor. συμφράξασατο: counsel with, advise.

σύν and ἥν: adv. and prep. with dat., with, together with, together. σύν κάλλωσιν, covered together, i.e. completely.

συν-ἀγείρω: gather, collect.

συν-ἄγω, impf. σύναγει: bring together.

συν-ἀντομαί, impf. συναντήσου: meet.

συν-δίδω, aor. συνδίδοσα: bind together.

συν-εφύω: bind together.

συν-ἐρπός: co-worker, helper. § 32.

συν-ἐρρήκται: see συνρήγνυμι.

σύν-ἐξές adv.: continuously. § 74. § 62 j.

σύν-ήρος (συνερήσω): mate, consort.

συν-τίθημι, aor. συντέθηκαν [συντήθηκε]: comprehend, hear.

σύν-τρεις: three together, by threes.

συρ-ρήγνυμι, perf. pass. συνέρρηκται: crush; perf. broken down.

σὺς, nom. pl. σὺς, acc. pl. σὺς (σὺs, s u s, sow): pig, hog, boar.

[σύν-στασις, -ως (συνστημιτις): introduction.]

συφε(ι)ός (σύς): pig-stye.

συφεόν-δε: to the pig-stye.

σφάξω, aor. σφάξεις, perf. pass. ἑσφαγμένα: cut the throat, slaughter by opening the large artery of the neck.

σφαῖρα (sphere): ball.

σφαραγόμαι, impf. σφαραγεύντω: crackle; am full to bursting.

σφάς: see σφός, their own.

σφάς acc., σφάνω gen., σφί(ν), σφίας(ν) dat.: pl. of the 3 pers. pron. These may be enclitics.

σφέτερος 3 and σφός, dat. pl. fem. σφετέρασα [σφετερας, § 37 e] 3: 3 possessive pron. their.

σφοδρός: mightily, with all strength.

σφός: see σφέτερος, their.

σφόρα: hammer.

σφωε acc., σφων dat.: dual of the 3 pers. pron., they two, for them (two).

σφῶν: dat. dual of 2 pers. pron., for you two.

σχέδια: barge, combining the qualities of a raft and a ship.

σχέδος or σχέδον: adv. near, close at hand, of time and place.

σχέθε, σχέθετω, σχέθον: see ἔχω, have, hold, check.

Σχέρια: Scheria, a mythical land, which the poet's fancy puts remotely and indefinitely west of Ithaca. In historical times it was confidently identified with Coreyra (Corithi).

σχέσθαι inf., σχέσθε inv.: see ἔχω.

σχέτλιος 3: terrible, dreadful, cruel.

σχήμας: fut. of ἔχω, hold, steer.

σχίζῃ (σχίζω, schism): clef-wood.

σχίζω, aor. ἐσχίζων: divide, separate.

σχοίνος: bed of rushes.

σχοιμένη, σχιών: aor. of ἔχω, hold.

σφ: dat. of σὺς, thy.

σφῶς: save, preserve.

σφῆμα, -ατος: dead body.

σφῶ: save, protect (from notice).

σφῶς (σφως): safe, sure.

Τ.

τά: for ἄ. See ὅς, ἤ, ὅ.

ταῖ: for αἱ, the, these, they. See ὅ.

ταλά-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-πνῆσις, -ετος: bearing sorrow, patient.

τάλαρος: basket.

ταλασ-φρων, -ος (φρήν): with enduring mind, steadfast, stout-hearted.


τάλλα: by 'crasis' for τὰ ἄλλα, the rest. § 29.

ταμίη (τάμιω): (dispenser), house-wife.

ταμίης: dispenser, steward, master.

τάμιων, aor. partic. ταμίων: cut.

τανα-ήκης, -eos: long-pointed.

ταναύ-νοις, -νοδος: leg-pleying.

τανηλήγης, -eos: long-grieving.

Τάνταλος: Tantalus, father of Pelops, grandfather of Atreus and Thyestes.

λ 582 ff. (From his sufferings comes the English word 'tantalize.')

τανύ-γλωσσος: tongue-pleying.

τανυ-ήκης, -eos, long-pointed.

τανύ-πεπλος: with trailing robes.

τανυστ-πτερος: wing-pleying, fluttering, an epithet of general characteristic.

τανύ-φυλλος: long-leaved.

τανύω, aor. (έ)τάνυσσε, inf. τάνυσσαι, perf. τέτανυσται (τέλω): stretch, draw; perf. mid. lie. Cf. τυαίνω.

τάπης, -τας: rug, coverlet.

ταράσσω, aor. έταράξε (τραχός): disturb, throw into confusion.

ταρβέω, inv. τάρβη: fear.

ταρπησαν, ταρπώμεθα: see τέρπομαι.

ταρσός: wicker-basket, crate.

ταρφέα: adv. often.

ταρφθεν [έτερφθησαν]: see τέρπω.

ταῦρος (ταύρος): bull.

ταφίμων (τάφος): burial robe.

Τάφιον 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, -εα, -ε: swift, fleet.

τάυν: gen. pl. fem. of the article δ.

τέ (κε): 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 — ἄλλα τε, to show close correlation. Often the exact force of τέ in connexion with other particles is uncertain.

τέγος, -eos: roof; roofed hall.

τῇ: see τῆς, thy, thine.

τεθαλώα, τεθήλει: see τάλλω, bloom.

τέθητα: wonder. see ἰατρό

τεθνασσαν, τεθνήκη χτλ.: see θνήσκω.

τετν [στ]: dat. sing. of σύ.

τεῖνω, 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.

τέφω: distress, oppress, grieve.

τείχος, -eos: wall of a city.

τεῖλω: meanwhile. See τέως.

τέκεν, τεκέσθαι: see τίκτω.

τεκέσθαιν: dat. pl. of τέκος, child.

τεκμαίρομαι, aor. τεκμήρατο (τεκμήριον): (judge from signs), appoint, direct, foretell.

τέκμαρ: end, limit, way of escape.

τέκνον (τίκτω): child.

τέκνος, -eos, dat. pl. τέκενον, τέκεσθαι: child.

τέκουε: see τίκτω, beget.

Τεκτονίδης: Tectonides. See τεκτων.

τεκτοσένη: art of carpentry.

τέκτων, -ονος: (former), builder.

τεκτων: aor. subjv. of τίκτω.

Τελαμών, -ώνος: Telamon, son of Aeacus, and brother of Peleus.

Τελαμώνιδας: son of Telamon. λ 548.

τελαμών, -ώνος: broad strap for the support of shield or sword.

τελέθαι: equiv. to εἰλι, am.

τελείω: see τελέω.

τελεσ-φόρος: end-bringing, complete.
τελευτάω, fut. τελευτήσω, aor. τελε- 
tρέσων, pass. inf. τελευτήσθωσαί: bring 
to pass, fulfill, accomplish, finish; 
mid. come to pass.

τελευτή: end, accomplishment. τελευ-
tήν ποιήσαι = τελευτήσαι.

tελέω and τελείω, fut. τελέω, mid. inf. 
tελεσθαί, aor. (έ)τελεσ(σ)ε, subjv. 
tελέσω, inf. τελεσ(σ)αι, perf. τετέ-
λεσται, aor. pass. (έ)τελεσθή (τελος): 
complete, fulfill, accomplish, perform. 
獯αρ τέλος' ἤδη, dawn (perfected) 
fully ushered in the day.

tελή-εις, -εντο: perfect, unblemished. 
(Possibly, efficacious.)

tέλλω, plpf. pass. τέταλτο: command, 
entrust to (with ἐν!).

tέλος, -εντο: end, issue.

tέμενος, -ες (τέμνω, templum): 
(ground set apart), consecrated 
ground, sanctuary, royal domain.

Τεμέση: the later Tάμασος, a place in 
Cyprus famous for its wealth of 
copper. (This metal takes its name 
from that island; cf. late-Latin 
cuprum, aec Cyprium.)

tέμνω: cut, cleave. γ 175. Cf. τάμω.

Τένεδος: island in the Aegean Sea, 
near the coast of the Troad. γ 159.

tένων, -ορος: tendon, sinew.

tέξας: fut. of τίκτω, bear.

τέο [τῶ, τίνος]: gen. of τίς, who?

tέος [σώ] (σώ) 3: thy, thine.

tέρας, -ασ: sign, portent.

τέρπων: auger.

τερψιν, neut. τερψίν: soft, tender.

τέρμα, -ατος: limit.

τέρπω, mid. τέρπομαι, aor. τερψάμενος, 
2 aor. subjv. (τε)ταρπάω(ε)θα, partic.
tερπάτημενος, aor. pass. τάρπησαι, 
ἔτερφθησαν, τάφθεν, subjv. τραπεί-
μεν (§ 54 d), opt. τερψθείητε: cheer, 
give pleasure; mid. and pass., take 
pleasure, make merry, delight, enjoy 
myself.

τερπι-κέραυνος (τρέπω, § 34): wielder 
of the thunderbolt. Epithet of Zeus.

τέρσομαι, aor. inf. τερσήμεναι: dry. 
ὅσε δακρύφιν τέρσωντο, his eyes were 
dried from tears.

τερψι-μύρωτος: delighter of men. μ 269. 
Epithet of Helios, the sun.

τέσσαρες, neut. τέσσαρα: four.

tέταλτο: plpf. of τέλλω, entrust.

τετάνυσταί: perf. of τανώ, stretch.

τεταρτάμεσθα: see τέρτω.

τέταρτος 3: fourth.

τέτατο: plpf. of τελω, stretch.

τετελεσται: see τελέω.

τετεῦχαται: see τεῦχω.

τετήμηαι: grieve.

τετίμηται: see τιμῶ, honor.

τετλάμεν: see τλῆσομαι.

τέτμεν and ἐτετμέν(ν): aor. found.

τετάρ-γυος: of four acres (using the 
English acre in its primitive indefi-
nite sense).

τετράλυνο, aor. τετράπε: bore.

τετράς-κύς: four times.

τετρά-κυκλος: four-wheeled.

τετρά-άρος: joined four together, four-
spanned.

τέτραπτο: plpf. of τρέπω, turn.

τέτρατος: fourth. See τέταρτος.

τετραχάδα: adv. into four pieces.

τέτρημεν: aor. of τετράλω, bore.

τετυμενά: well made. See τεῦχω.

τετύκουντο: aor. of τεῦχω, prepare.

τετύχηκε: is. See τυγχάνω.

τεύ [τινός]: enclitic gen. of τίς.

τεῦχεα, dat. τεῦχεσιν pl.: arms, weap-
onds, armor; tackle (cf. ἵλα.

τεῦχω, fut. τεῦξει, aor. ἔτευξα, τεῦξε, 
mid. τεῦκουστο (§ 46 e), perf. τεῦξως, 
pass. τεῦκταί, pl. τεῦχαται, aor. 
pass. ἐτύχην: make, build, make 
ready, appoint, cause; perf. and 
pass., is built, is appointed, is.

τεῦχα, aor. τεῦχατο: contrive.

τεύνη: art, skill, device.
τεχνή-εις, -εσσα, fem. pl. τεχνήσσαι: artful, skilful, cunning, with genitive.

τεχνήνεινος: adv. with art, skilfully.


τέως: adv. meanwhile. See els.

τῇ: here! An inv. of the root τα (τείω). It is always intrans., and followed by another imperative.

τῇ [ῇ]: adv. where, as.

τῇ [ταύτῃ]: adv. there.

τῆδε: adv. here.

τηλεδών, -δον: wasting, consumption.

τήκομαι: waste away, pine.

τῆλε (tele-phone): adv. far, far away.

τηλε-δαπός: of a distant land.

τηλεθών, partic. τηλεθώντα: flourish; partic. luxuriant, luxuriantly.

τηλε-κλείστος and τηλεκλείστος (κλεός): far-famed.

Τηλέμαχος: son of Odysseus and Penelope; the central figure of the first four books of the Odyssey.

Τήλεμος: a seer. I 509.

Τηλέπυλος: city of Laestrygonia. χ 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.

Τηλίκος: of that age, so young.

Τηλό-θεν: adv. from far away.

Τηλό-θι: adv. far away.

Τηλό-σε: to a distance, far away.

Τηλοσάτω: adv. most remote.

Τηλοῦ: adv. far away.

Τηλόγετος 3: grown tall. (A word of doubtful meaning; perh. dearly loved.)

Τήμος: adv. then. Generally correlative with ἡμος, when.

Τηνύγετος: Ταύγετος, the lofty mountain range which towers above Sparta. χ 103.

Τηνύσιος 3: fruitless, vain.

Τιβαδόσωσα: build homes, store up honey.

Τιθημι, 2 sing. τίθημι, pl. τιθέω (§ 55 α), impf. (ἐ)τίθημι, impf. mid. τιθήμενα, fut. θήσω, aor. θήκα, pl. θέμεν, θέθεγαν, θέσων, θήκαν, subjv. θέω (θέω), θήμας [θήμα], opt. θείη, pl. θείωμεν, inv. θές, inf. θείαν, θέμεναι (θέμενα), mid. θέθαμ, θέτο, imv. θέλω, partic. θέμενος: place, cause, make, do.

Τίθωνες: son of Laomedon, brother of Priam, and husband of Eos (Aurora). e 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. τέκεω, aor. ἐτεκέω, τέκε, subjv. τέκωμι, mid. inf. τεκέσθαι: bring forth, bear, beget.

Τίλλω: pluck, tear the hair.

Τίμαω, impf. ἐτίμα, fut. τιμήσομαι, perf. τετίμησαι: honor; perf. pass. is hon·ored.

Τίμη: honor.

Τιμή-εις, -εντος: honored, precious.

Τιμηστέρως: more honored.

Τιμηστάτος: most honored.

Τίμως: honored.

Τιμός, aor. τιμάξαςθην, subjv. τιμάξη: shake, flap the wing.

Τίνω, fut. τίνω, aor. (ἐ)τίνως, inv. τίνα: pay; mid. exact satisfaction, repay ourselves, punish.

Τίππε, τίππ', or τίφ' (τί ποτε): why? why, pray?


Τίς, τί, gen. τέο, dat. τέω and τῷ: enclitc indef. pron., any one, some
one, many a one. 1l, any, in any way, at all.

τίς αι, τίσατο, κτλ.: see τίνω.

τίσις: vengeance, recompense.

τίσω: will pay. See τίνω.

τιταῖνω: draw, stretch; mid. exert myself, strive.

Τίτυς: Tityus, a monster punished in Hades for an offense against Leto. λ 576. His former home was in Euboea, acc. to γ 324.

τιτύσκομαι: aim, set my course.

τίψι: see τίπτε.

τίω, impf. τίεω, aor. τίσε, perf. pass. partic. τετίμενος: honor.

τλήσμαι: fut.; aor. ἐτλην, opt. τλαίνη, perf. inf. τετλάμεν, partic. τετλητί (from root ταλ, cf. tuli): bear, endure, suffer, dare, have the heart.

τολ [τολ]: enelitic, dative. See συ.

τολ [ολ]: who. See ὅς. § 45 j.

τολ [ολ]: the, these. See ὅ.

τογαρ: well then, therefore, so.

τοῖον: adv. so, prob. spoken with a gesture, having 'deictic' force.

τοῖος 3: such, of quality.

τοῖόδε, —δε, —όδε: such, such as this, such as that.

τοιοῦτος, neut. τοιοῦτον, neut. pl. nom. τοιάτα: such.

τοιόσοσις(σ)ίν: dat. of δε. § 45 n.

τοῖχος: wall, of house or ship.

τοκῆς (τικτω) pl.: parents.

τολμᾶω, aor. opt. τολμήοςει: dare, have courage.

τολυπέω, aor. τολύπεος: wind up, complete, accomplish.

τοξάρισμαι: shoot with the bow.

τόξον: bow. τόξα is often used as singular, with reference to the different parts of one bow. Its manufacture from goat horns is described in Δ 105 ff.

τοτομέω, aor. subjv. τοτομέαται: shape out, design.

τοσσακά: 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.

τοσσοῦντο: adv. so great, so far.

τότε: adv. then.

τούνεκα (τοῦ ἐνεκα): therefore, on that account.

τόφρα: so long, meanwhile. Freq. correlative with ὃφρα.

τράγος: he-goat.


τραπεῖομεν [ταρπῦομεν]: aor. pass. subjv. of τετρόμαι, enjoy myself.

τραπέσαι: see τρέσαμ.

τραπέω: tread the vintage.

τραφέμεν, τράφειν: see τρέφω.

τρεῖς (tres, drei): three.

τρέω: tremble.

τρέσω, aor. mid. τρεβάμενοι, 2 aor. ἑτραπος, mid. inf. τραπέσαι (τορ-quee): turn.

τρέφω, aor. ἑδρέω, partic. ἑρέπας, 2 aor. inf. τραφέμεν [τραφήν], aor. pass. ἑτραφεν, τράφεν [ἐτράφησαν]: nourish, feed, nurture, rear, am nurse; curdle; 2 aor. and pass., grew up, was bred.

τρέξω: run.

τρέω, aor. τρέσαμ: flee in fright.

τρήρων, -ωρος: timid.

τρητός: perforated; well-bored; prob. with reference to the holes in the framework of the bedstead, for the straps which supported the mattress.

τρηχύς, τρηχεία [τραχύς]: rough, rugged, rocky.
τριανθα: trident.

υνιπω, aor. inf. τριπα: rub.

τρι-ετες: adv. for three years.

τρι-πλος: thrice ploughed.

τρι-πος: -οδος: tripod, a three-legged stand which was placed over the fire as a support for a kettle. In 6 129 the word may mean three-legged table; in κ 361 a kettle.

τρις: three times, thrice.

τρισ-και-δέκατος: thirteenth, but without notion of order of rank. τρισκαιδέκατος ἐγὼ αὐτός, "I with twelve others."

τρισ-στοιχος: in three rows.

τρίτατος 3: third.

Τριτογένεα: Trito-born, Tritogenia. Epithet of Athena. It is best treated as a proper name.

τριτάτος 3: third. τὸ τριτον, the third time.

τρίχα: adv. threefold, in three divisions. τρίχα νυκτὸς ἑν, it was in the third part (i.e. the last third) of the night.

τρίξες: pl. of θρίξ, hair.

τριχάδα (τρίχα): adv. into three pieces.

τριψα: aor. of τρίβω, rub.

Τροιή: (1) the Troad, Troy, the country in the northwest corner of Asia Minor with Πύξις as its capital. (2) The city of Πύξις, Troy, itself. 6. 146. (Strictly adj. of Troy, sc. γῆ or πόλις.)

Τροιη-θεν: adv. from Troy.

Τροιην-θεν: adv. to Troy.

τρόπις, -ος: keel.

τρόπος: thong, strap (lit. twist) by which the oar was so fastened to the upright thole-pin (κλῆς) that it played freely upon it as upon a fulcrum.

τροφίμων (τρέφω): swell, tower up.

τροφό-εσ, -εσσα: adj. swollen.

τροφός (τρέφω) fem.: nurse.

τροχός (τρέχω): wheel, round mass.

τρυγω, pl. τρυγώσι: pluck, gather grapes.

τρυπανος: auger, drill.

τρυπτάω, 3 sing. opt. τρυπτή: bore.

τρύφω: fragment, part.

τρύχω: waste, consume, distress.

τρύγω: crop, eat, of mules. τα. 90.

Τρώες pl.: dat. Τρώεσσις(ν) and Τρώοι(ν): Trojans.

Τρώη: Trojan woman.

τροχάω, impf. τρόχων (τρέχω): trot, run.

τρυχάω, aor. subjv. τόχης, perf. τέτοχης (τόχη): chance upon, obtain; chance to be; perf. τέτοχης, much like τέτοχης, is.

Τυδείδης: son of Tydeus, Diomed.

τυκτός (τεχώ): well-prepared, smooth.

τύμβος: tomb, burial-mound.

Τυνδάρεος: Tyndareüs. λ. 298. See Δήνη.

τύπτω: strike, beat.

τύρώς: cheese.

Τύρω, -ος: Tyro, mother of Neleus. β. 120, λ. 235 ff.

τυρθος: little, young. τυρθόν, a little.

τύχης: aor. subjv. of τυχάω.

τῷ: in that case, therefore.

τῷ [τῷ]: enclitic dat. sing. of τός.

Υ.


ψας: swine, acc. pl. of δς.

ψβρτω: act insolently, am insolent.

ψβρτος, -ος: insolence, wantonness.

ψβρτος: insolent man.

ψγρός (ψγρο-) 3: moist, watery.

ψγρή, 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. πρόλογος, adv. damply.

όδραλνω, aor. mid. ὀδρημαίνειθ: wash, mid. bathe.

όδρευω: fetch water.

όδρηλος: moist, well-watered.

όδρων, gen. ὀδρῶν: water.

νίκος, gen. νίκος, νίκος, dat. νίκη, νική, νίκη, acc. νίκη, νίκην, voc. νίκη, pl. nom. νίκης, νίκην, dat. νικής (ν), acc. νικής, νικής: son. §§ 26 f, 40 c.

νὶλη: wood, forest, small wood.

νὶλιες, -εση: woody.

νὶλες, gen. ἱμέων, ἱμείζε, ἰμεον, ἰμεον (ν), ἰμεῖς: plural of 2 pers. pron., ye, you.

νὶλέτερος (νὶλείς) 3: your.

νἰμίν: see νἴμε, you.

νιμνος (hymn): song, strain. θ 429.

νἰμὸς (νὶμείς) 3: your.

νίος: gen. of ἱν, hog.

νπ-άγω: lead under (the yoke).

νπ-ακώνω, aor. inf. νπακόσαι: (give ear), answer.

νπ-αλύκω, aor. νπάλυξε: escape.

νπ-αθος: most exalted.

νπ-δέκτο: see νπιδέκτουαι. § 58.

νπ-δραμε: see νπιτρέχω.

νπδείνω, νπεδύσετο: see νπδόνω.

νπ-είκω, fut. mid. νπείξαι [νπείγε]: yield.

νπέρ: see νπέρ.

νπ-ἐκ: adv. out from under, away from.

νπ-ἐκλήθη: see νπαλίνω.

νπ-ἐκ-προ-θέω: run forth out from among (his competitors).

νπ-ἐκ-προ-λύω, aor. νπεκπρολύσαν: loose away from under the yoke, unharness.

νπ-ἐκ-προ-ρέω, stream away from out the depths.

νπ-ἐκ-προ-φένω, aor. opt. νπεκπροφένομι: escape.

νπ-ἐκ-φέρω: (bear myself away down out of the scene), speed along.

νπ-ἐκ-φένω, aor. νπεκφένων, νπέκφυ-γον: flee, escape.

νπ-ἐμινα: aor. of νπομίνω.

νπ-ἐμινεσ: aor. of νπομινέσκω.

νπ-ἐνερθε: adv. below, beneath.

νπ-ἐξ: equiv. to νπέκ.

νπ-ἐξ-εφυγον: see νπεκφένω.

νπέρ and νπέρ (super): prep. with acc. and gen., over, above, beyond.

(1) With acc., νπέρ oðòν, over the threshold; νπο νπέρ, over the ship; νπέρ ἄλα (perhaps for νπέρ σάλα, since ἄλα once began with σ), over the sea; νπέρ μύρον, beyond fate.

(2) With gen., νπέρ κεφαλῆς, above (his) head; νπέρ λέβητος, over a basin.

νπέρ: for νπέρ, when it immediately follows its case. § 58 c.

νπεραί 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.

νπερ-βαίνω, aor. νπέρβη: pass over, cross.

νπερ-βάλλω, aor. inf. νπερβάλλειν: throw (it) over.

νπερ-βασίν: transgression.

νπέρ-βη: aor. of νπερβαίνω.

νπέρ-βιον: adv. wantonly.

νπέρ-βιος: excessive, wanton.

νπ-εραια: (Overly), ancient home of the Phaeacians. § 4.

νπερ-ἐξω, aor. νπερέχε: rise, of a star.

νπερ-ηνορέων, -οντος (ἀνήρ): haughty.

νπερ-ήσει: fut. of νπερήσῃ.

νπερ-θεν: adv. above.

νπερ-ὕμοι: high-spirited.

νπερ-θύρων: tintel of a door.

νπερ-ὑμη, fut. νπερίσθη: throw beyond.

νπερίονιδα: the sun-god, apparently formed with adj. suffixes from νπέρ. § 42.

νπερ-πέτουμαι, aor. νπερπετατο: fly over, fly beyond.
VOCABULARY

vperterpi: 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.

vperterpos: upper, esp. of the outer flesh as distinguished from the vis- cera (σπλάγχνα).

vperfialos: haughty, insolent.

vperfialos: adv. insolently.

vπ-έρχομαι, aor. vπ-ήλθε, vπ-ήλθε, mid. vπ-έλθα: go under, enter.

vperswó-thet: adv. from her upper room. § 36 c.

vperwion, pl. as sing. vperwá: upper room, chambers on the 'second floor.'

vπ-έστην: promised. See φιλέστημι.

vπ-έχετο: see vπ-εχομα.

vπ-ήθετο, vπ-ήλθε: see vπ-έρχομαι.


vπ-νόιος (όπος): adj. at break of day.

vπ-εχομαι, aor. vπ-έχετο: promise.

vπνοσ (somnus): sleep.

vπνωδ: slumber, sleep.

vπ: adv. and prep. under, beneath.

vπ' εμβρυν ἦκεν ἐκάστη, put a suckling under each; ἕπο λίτα πετάσασ, spreading a linen cloth beneath; ἕπο δὲ θρήνος ποσίν ἦν, but below was a stool for the feet.

(1) With acc., ἕπο ἰγαν ἦγαγεν, led under the yoke; ἕπο πόντον ἐδώ- σατο, sank beneath the sea; φάος oχε' ἕπο ξόφον, the light is gone under the darkness (‘into the west’).

(2) With dat., ἕπο ποσίν ἐδοχαστο πέδιλα, she bound her sandals under her feet; ἕπο Νεμ, at the foot of Neum; ἕπο μηνσθήσων δαμείν, may be slain by the suitors.

(3) With gen., under, by. ἕπο στέρνου τάννυσσεν, stretched under his breast; ἔλυσαν ἕπο γυναί, released from under the yoke; ἕπο κόματος ἀρθές, lifted by a wave.

vπo: for ὅπο, when it immediately follows its case. § 58 c.

vπ-βρυγα: acc. as if from a nom. vπ-βρά: With θήκη, put under water.

vπ-δάμνημι, 2 sing. pass. vποδάμνασαι: pass. am subject.

vπ-δείδω, aor. inv. vποδείσατε: fear, shrink before. § 62 h β.

vπ-δέχομαι, aor. vπέδεκτο: undertake, promise.

vπ-δμω: underling, vassal.

vπόβρα: askance, darkly.

vπ-δύμαι, aor. vπ-δύω and vπεδύω, partic. vποδύω: sink into, creep over; with gen., come forth from.

vπ-θήσαται: fut. of vποθήσημι.

vπ-κρίνομαι [ἀποκρίνομαι]: answer.

vπ-κλίνω, aor. pass. as mid. vπεκλίνη: lay down under.

vπ-κκυλος: (wheeled-beneath), with castors.

vπ-κυμαι, aor. partic. vποκύσαμεν: conceive.

vπ-λείπω, impf. mid. vπελείπετο: mid. remain.

vπ-λύω, aor. vπέλυσα: loose from under (the rams).

vπ-μένω, aor. vπέμενε: remain.

vπ-μμνήσκω, aor. vπέμνησε: remind, cause to remember.

vπ-νής: at the foot of (lying beneath) Mt. Neum.

vπ-περκάιω: gradually take on color.

vπ-στέω: shake below, turn.

vπ-στάς: see φιλέστημι.

vπ-στρέψω, aor. partic. vποστρέφασ: turn about, turn.

vπ-σχέως, -ως: promise.

vπ-τίθημι, fut. vποθέσουμαι: suggest.

vπ-τρέχω, aor. vπέτραμαι: run under (weapon or outstretched arm).

vπ-ουράνιος: under heaven, i.e. on earth.

vπ-φθάνω, aor. mid. partic. vποφθά- μενος: come before, anticipate.
Φαϊδρη: Phaedra, daughter of Minos of Crete, wife of Theseus of Athens. She became enamored of her stepson Hippolytus and, repulsed by him, caused his death and committed suicide.

Φαίνεις, dat. Φαίνεσσα(n) pl.: Phaeacians, a mythical maritime people whose island was later identified with Corcyra (Corfú). This island is the scene of the action of books ἢ-θ, and the story of ἰ-μ is told to the Phaeacian king Alcinoüs.

Φαινείν-φιν: dat. fem. of pres. pass. partic. of φαίνω.

Φαινω, iterative inf. φαίνεσκερο, aor. opt. φήνεω, inf. φήνα, fut. pass. φαίνεσθαι, aor. pass. φάνη, subjv. φαίνη [φανή], partic. φανελς, iterative φάνεσκε (φάος): give light, show, cause to appear, utter, give (§ 12); pass. appear. Cf. φαινω.

Φαιοστός: Cretan town. γ 296.

Φάμην, φάν [ἐφασάν]: see φιλι.

Φάνεσκε: iterative aor. pass. of φαινω.

Φάος, -ες, and φῶς [φῶς]: light.

Φαρέρτην: quiver.

Φάρμακον: herb, drug, poison.

Φάρμακος, -φως, -φας, and φῶς [φῶς]: sword.

Φάσστα: inf. mid. of φιλι.

Φάσκε: iterative impf. of φιλι.

Φάστος (speech), report.

Φάτο [ἐφή]: impf. mid. of φιλι, say.

Φάτνη: crið, manger.

Φείδομαι, aor. opt. πεφιάδομαι: spare.

Φεραί "Fepal pl.: a town in Thessaly, on Lake Boebeis.

Φέρης, -ής: founder of Φεραί, father of Admetus(husband of Alcestis). λ 259.
**VOCABULARY TO THE**

φέρωσις: best. φέρω, good sir.

φέρτερος: best, bravest.

φέρτερος: better.

φέρω, iterative impf. φέρεσκε, fut. ωθονισα, aor. ἵεικαν, ἵεικαν, impv. ἵεικατε, ὠσέτο, inf. ὀσένειν (fero, bear): carry, bear, bring, bear away.

φεύγω, aor. φύγον, perf. partic. πεφευγέτες, πεφυγμένος (fugio): flee, escape.

φη [ἐφη]: impf. of φημι.

φημι: (saying), vocal omen, omen.

φημί, 3 pl. φαι, subjv. φηγ, φήγουν [φη, § 47 a], opt. φαίνω, impf. ἐφήν, 2 sing. ἐφῄσθη, φῆς, 3 sing. ἐφη, φῆ, 1 pl. φαίνω, 3 pl. ἐφαίναν, φάιν, φάν, ind. mid. 2 pl. φάσθε, partic. φαμένη, iterative impf. ἐφασκόν, φάσκεν (fari): say, assert, say to myself (hence, think, believe). See εἰσορ.

Φήμος: Ithacan bard. a 154, 337.

φήμες, -ος: talk.

φην [ἐφην]: impf. of φημι.

φήνα: aor. inf. of φαίνω, show.

φήνην: object.

Φηραί pl.: a town at the head of the Messenian Gulf, the modern Kalamata. γ 488.

φησιν [φη]: subjv. of φημι.

φήδανα, aor. ἐφές: come sooner.

φθέγγωμαι, aor. partic. φθεγκαμένον: utter a sound, shout.

Φῆθη: region of Thessaly. λ 496.

φθινόθε: consume, waste away, die.

φθινόω, aor. inf. φθίσαμ, aor. mid. opt. φθίσω (§ 49 b), partic. φθεμένω: waste away, perish, wane; aor. act. destroy.

φθίω, subjv. φθίς: perish.

φθογγύη and φθογγός (φθεγγομαί): voice.

φθονέω: grudge, begrudge, object to. Sometimes followed by a genitive (of 'separation') of the thing grudged or refused.

-φυ(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.

φιλεώ, opt. φιλοθη, partic. φιλεύτας [φιλεύτας, § 27 b], impf. (ἐ)φιλη, iterative φιλέσκε (§ 57 b), fut. inf. φιλησέμεν [φιλήσεμ], mid. φιλήσει [φιλήση], aor. φιλησε: love, show favor to, entertain as a friend; mid. receive hospitality.

φιλ-ήπτερος: oar-loving, sea-loving.

Φιλοκτήτης: Philoctetes, a famous archer who had the bow and arrows of Heracles. γ 190, δ 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.


φιλό-ευνός: hospitable.

φιλός 3: dear, beloved, pleasing; as subst., friend. Comp. φιλέρος, superl. φιλάτατος. φιλός 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.

φιλοτητής, -της: love, friendship.

φιλοτητής: adj. of love, amorous.

φιλάτατος, φιλέρος: see φιλός.

φυτός: log of wood.

Φοῖβος: Phoebus, (shining). Epithet (by-name) of Apollo.
Phoenicians, known to Homer as a race of skilful mariners, traders, and manufacturers. See Σιδώνων.

Phœnicia: Phoenicia, at the northeast end of the Mediterranean.

Phœnico-pàrrhos: purple-checked. Epi-

thet of ships. See μλῶς-πάρρος.

Phœnix: Phoenician tree?, palm-

tree.

Phœnaw, impf. (φ)φονων, φονᾶ: go to-

and-fro, wander, keep coming.

Phônos: death, slaughter.

Phore, subjv. φορέας(ν) [φορῇ], opt.

φορεῖ (cf. φύλοη), impf. (φ)φορέω

(φέω): bear.

Φόρκυς, -ίων: Phorcys, a sea-god. a 72.

Φόρμυξ, -γγος: phoriminx, lyre.

Φόρμις: strike the lyre.

Φόρον: opt. of φορέω.

Φόρτις, -ίων (φόρτος): merchant-ship.

Φόρτος (φέω): lading, cargo.

Φόγος: see φόγος. φόγος, to the light.

Φράξω, fut. mid. φρασσεται, aor. φράσε,

mid. (φ)φράσοσ(σ)αν, 2 aor. (ε)φράσσε, inf. πεφραδέων (§ 46 ε): make clear,

point out, direct; mid. consider,

plan, recognize.

Φράσσω, aor. φράσε: fence.

Φρήν, dat. φρέατι, dat. pl. φρέατι: the

diaphragm, midriff, breast, esp. as

seat of intelligence and feeling,

mind, heart. Freq. in plural.

Φρίξ, gen. φρίκως: ruffled sea.

Φρονέω (φρήν): think, consider, plan.

εν φρονέω includes both good-will and

prudence. φίλα φρονέων, with friendly

heart.

Φρόνος: an Ithacan. β 386, δ 630.

Φρόνος, -ως: knowledge, intelligence.

Φροντίς, -ως: helmsman of Menelaus.

γ 282.

Φύ [έφυ]: see φώ.

Φυγή: adv. dat. in flight.

Φύγε: escaped. See φεύγω.


Φυκτός (φετώς): to be escaped. οῦ φυκτὰ

πέλασαι, there is no escape.

Φυλάκη: Thessalian town. λ 290.

Φυλάσσω, inf. φιλασσέμεναι, φιλάσσων,
aor. subjv. φυλάξω: guard, watch.

Φυλή: (perhaps) myrtle.

Φύλλον (φώ, folium): leaf.

Φύλον (φώ): race, tribe.

Φυλοτις, -ίδος: din of battle.

Φυλό, -ός: servant of Hélēn. δ 125.

Φύντες: see φώ.

Φύξιμος: way of escape.

Φορω, perf. partic. πεφυμένων: besmear,

stain.

Φυσί-ζοσ (φώ, ζωή): life-giving.

Φύσις: nature.

Φυτεύω (φυτῶν): set out, plant.

Φυτών: growth, esp. tree, vine.

Φώ, aor. ἐφός, 2 aor. ἐψυ, φύ, 3 pl.

ἐφυν [έφυω], partic. φύτες, perf.

πεφύκασι, πεφύσασι, partic. πεφύων,

plpf. πεφύκει (ful, be): put forth,

cause to grow; 2 aor. and perf. grow.

ἐν οἱ φύ χερί, (grew to) cling to his

hand.

Φώκη: seal. δ 404 ff.

Φωνέω, aor. (ε)φωνήσευ, partic. φωνήσας:

speak, lift up my voice.

Φωνή: voice.

Φῶς, gen. φωτίς: man.

Χ.

Χαίνω, aor. partic. χαίνων (hio): yawn,

open my mouth.

Χαίρω, iterative impf. χαίρεσκον, aor.

ἐχάρη and κεχάροπτο, opt. κεχάρωτο:

rejoice, am pleased, am glad. χαίρε

and χαίρετε, hail! the customary

form of greeting. Cf. χαίρω, χάρα.

Χαίται pl.: hair; mane of horses.

Χαλεπαίνω, aor. subjv. χαλεπήγγυ: am

angry, rage, am bitter.
χαλέπτος: hard, harsh, cruel.
χαλέπτω: distress, oppress.
χάλκεος: adj. of bronze, bronze.
χαλκές, -ῆς: blacksmith, smith.
χαλκέων, -ῶν: smithly.
χαλκήμος: adj. of the smith, smith’s.
χαλκ-ήρης, -ῆς: bronze-tipped.
χαλκο-βαρῆς, -ῆς: heavy with bronze.
χαλκο-βαρής, -ῆς, -ῖς, with bronze (covered) threshold.
χάλκος: 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, -ῶν: bronze-clad.
χαμάδις: adv. to the ground.
χαμαί (humi): on the ground.
χαμαί-ευνάς, -ᾶς: fem. adj. sleeping on the ground.
χανδάνω, perf. partic. (as pres.) κεχαρίδοτα: contain.
χανόν: see χαίνω.
χαρί-ες, -έσσα, -έν: graceful, beautiful, pleasing.
χαριέστατος: most pleasing.
χαριέστερος: more pleasing.
χαριζομαι, aor. inf. χαρισσαθαι, perf. partic. κεχαριζομένος, plpf. κεχαριστό: gratify, give gladly, give freely; pass. am dear. κεχαρισμένε θυμῶ, dear to my heart.
χάρις, -ος (χαίρω): grace, favor.
χάριτες: Graces. § 18, θ 364.
χάριμα, -ατος (χαίρω): joy, delight.
χαρ-οπός: bright-eyed, fierce-eyed.
χάρυβδις, -ως: 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.
χάτεω: am in need.
χάτζω: desire, long for.
χέ: aor. of χέω, pour.
χελός, -ος: lip, edge.
χέμα, -ατος (χέω): winter.
χείμερος (hibernus): adj. of winter.
χειμών, -ῶν (hiemis): winter, storm.
χέρψ, gen. χερός, dat. pl. χερόστις(ν ); χερσο(ν): hand, arm.
χείραν, -ος: inferior, weaker.
χερελων, -ος: inferior, worse.
χερμάδιον: stone thrown by the hand.
χέρνυψ, -ος: water for the hands.
χέρσος fem.: dry land, land.
χέω, fut. χέω, aor. χεῖς, χέες, ἐχεῖν, ἐχειν, ἐχεῖνα, inv. χεῖναι, χευάνων, inf. χεῖαι, partic. χειωτό, § 61 g), mid. χύτο, partic. χυμένη, plpf. κέχυτο (χεῖτο, gush): pour, heap (of a funeral mound). ἐμὲ ἴδοντες ἐκυμνό, seeing me they crowded about me; ἀμφ’ ἄνω χυμεῖν, throwing her arms around his body.
χηλός: chest.
χηρεώς: am without, lack.
χθαμαλός (χαμαί) 3: on the ground, low.
χθ’μαλότερος: lower.
χθιός (hernestus): adj. (on) yesterday. § 69 a.
χθών, gen. χθόνος, fem.: earth, ground.
Χίος fem.: Chios, island of the Aegean, near Ionia, the modern Scio.
χίτων, -ῶν (cotton): tunic of linen; the principal male garment, — often the only garment worn at home. The χίτων 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, -ῶν fem. (χειμών): snow.
χλαίνα: cloak, woolen mantle, plaid, often of purple hue (like the later μάταιον); used also as a blanket by night.

Χλαύρις, -ίς: wife of Neleus. λ 286.

χλαρός (chlorine): greenish-yellow, green, unseasoned.

χνός: crust. ζ 226.

χοή (χέω): pouring, drink-offering.

χόλος (gall): anger.

χολώ, aor. ἐχολόωσα, perf. χλαίνα. кεχλώσα, partic. κε- χολωμένος: anger, provoke; mid. am angry.

χορός (chorus, choir): dance, place of dancing. Cf. ὀρχήστος.

χράομαι, perf. partic. κεχρωμένον, plpf. κέχρησα: use; perf. as pres., have; perf. partic. as adj., longing for.

χράω, impf. ἐχραε: beset.

χρεός and χρέος, -εος: need, business, debt.

χρε(ι)ό, -ός: need, necessity.

χρεόω, fut. mid. partic. χρησάμενος: 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. διότι οὐχ χρή, of what need comes to you, i.e. what you want, — ό being const. as acc. of 'limit of motion' with the verb (κει or γίγνεται) implied.

χρησίω: am in need.

χρήστα: possessions, property.

χρησίμενος: see χρεώ.

χριστοῦτο, aor. pass. partic. χρισθείς: χρισθείς Πέλας, draw near, approach.

χρίσω, fut. χρίσομαι, aor. ἐχρίσα (Christ = the Anointed): anoint.

χρόνος: time.

χρόνος: gen. of χρός, skin, body.

χρύσει (§ 26 f) : of gold, golden.

χρύος-ηλάκτος: 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.)

χρύσο-ήμος: flashing with gold. (Perhaps, with golden reins, ἴμα) Epithet of Ares.

χρύσο-θρono: adj. of golden throne.

A fixed epithet, based on early hieratic seated figures of the deity.

χρύα-πέδιλο: with golden slippers.

χρύσο-ραπαί: with golden wand.

χρύμις: gold.

χρύσο-χός (χέω): gilder, goldsmith.

χρώς, gen. χροῦς, gen. χρότ, acc. χρός: skin, body, hence self.

χυμενί: see χέω.

χύτις (χέω): deluge, heaping, heap.

χυπλώ, aor. mid. χυπλόσατο: mid. bathe and anoint after the bath.

χύτο: aor. of χέω.

χυτός (χέω) 3: heaped up.

χυλός: lame.

χύομαι, inv. χώο [χώου], partic. χώ- μενος, aor. ἐχώσατο: am angry, am wroth.

χύρη: place, country.

χώρις: adv. apart, separately.

χώρος: place, space, tract.

Ψ.

ψάμαθος fem. (generally pl.) and ψάμ- μος fem.: sand of the sea-shore, strand.

ψευδομαι, fut. ψεύσομαι: speak falsely.

ψεύδος, -εος: falsehood, what is false.

ψηλαφάω, partic. ψηλαφόω: feel about.
ψιλός 3: bare. ψιλήν τρόπων, bare keel, i.e. keel separated from ribs and planks.

Ψυρίς: small island in the Aegean Sea, just northwest of Chios, and between this and Lesbos. γ 171.

ψύχη: breath, soul, ghost, life.

ψύχος, -ως: coolness, cool air.

ψυχρός 3: cool, cold.

ψυμός: bit, goblet. i 374.

Ω.

§: interj. O! used before the voc.

§: interj. followed by μοι or ποιοι, expressing surprise or displeasure, Oh! alas!

§: dat. sing. of δ (rel. or possessive).

'Ωγγία: Ogygia, a mythical island far to the west of Greece, the home of Calypso. α 85, § 172, η 244 f.

όδε: adv. thus, in this way, as follows. οδε — ως, so — as, as — as, or ως — οδε, as — so.

όδεо: impf. of οδέω, am swollen.

όδέω: travail, suffer mightily.

όδός [οδόω]: see οδόσωμαι, am wroth. § 47 f.

όδεω, iterative impf. οδεακε, aor. δοκα, iterative όδακε (§ 57 b): thrust, push, drive.

όδιτο: impf. of διωμαι, bole.

όδις [έξε]: aor. of ὁδιγεῖν, open.

όδηθι: aor. of διώμαι, think.

όκα (οκός): adv. quickly, swiftly.

όκεα: see οκός, swift.

'Οκεανός: Oceanus, the broad stream which flowed about the earth. Also the god of the stream.

όκεον: impf. of οκέω, dwell.

'Οκυάλος: a Phaeacian. θ 111.

όκυ-αλος: swift on the sea, swift-sailing.

όκυ-μορος: swift-doomed, short-lived.

όκυ-τορος: swiftly sailing, swift.

όκυος, fem. όκεά (§ 26 f), neut. όκυ, pl. fem. όκεαα, gen. όκεαων, dat. όκεανος: swift, fleet.

όκα: adv. quickly.

όκτατος: swiftest, fleetest.

όλεγα: aor. of ὄλλυμι, destroy.

όλεω-καρπος (ὀλλυμα): (fruit-losing), seed-shedding, of the willow, which casts its fruit before it is ripe.

όλετο, ὀλοντο: see ὄλλυμι.

όμο-θετέω, aor. όμοθετέαν (ὁμός): place pieces of raw flesh (upon).

όμόργυνντο: see ὀμόργυννυμ.

όμος: shoulder.

όμος: adj. raw, uncooked.

όμοσα: aor. of ὄμνυμι, swear.

όμωθεν: aor. of ὄμωσομαι, groan.

όμα: see όψ, face.

όμασα: aor. of ὄμαζομαι, grant.

όμπτησαν, ὀπτων: see ὀπτάω, roast.

όρη (hora, hour): season, hour, time.

εἰς όρα, in its season; όρη εὔνω, it is time to sleep; όρη κατών, it is time to go to bed.

όριος: adj. in their season.

όρινας: aor. of ὀρίνω, rouse.

'Ορίων, -ωρος: 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.

όρμανε, όρμηναν: see ὀρμαίνω.

όρμηθησαν: aor. of ὀρμάω.

όρος, ὀρος, ὄρο: see ὀρνυμ.

ός or ός: (adv. of ὁ, thus, so, in this way. ος — ός, thus — as; ός — ύς, as — so; καλ ος, even thus; υβις ός, not even thus; ός υψως, thus in (the same) like manner. § 45 h.

ός: (adv. of ὁος), as. It is used to introduce relative and comparative sentences, in the sense of as, like as, often corresponding to a ὁς or ύςω.

(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, ὡς, e.g. ὃπις ὡς, as a bird. When it thus follows the noun which it modifies, it often makes the preceding syllable long 'by position,' as θεὸν ὡς, ὥσα ὥσασκε: aor. of ὧδεω, push.

워υν: dat. pl. of ὡδας, ear.
ὠτελή: wound.
Ὀτος: Ὀδυς, son of Poseidon. λ 308.
ὁφελες, ὁφέλες: see ὁφέλλω.
ὁχετο: impf. of ὁχομαι, go.
ὁχραψ, aor. partic. ὧχρασσατα: am pale; aor. turned pale.
Ἦψ, gen. Ὦτος: Ops. a 429, β 347.
ὦψ, acc. ὧπα: face, countenance. eis ὧπα, when one looked into his face, in countenance. Cf. ἀντην.

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Shane D. May - 3 1951

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