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THE ODYSSEY OF HOMER

BOOK IX

WITH INTRODUCTION NOTES AND APPENDICES

BY

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PREFACE.

This edition of the Ninth Book of the Odyssey is intended for use in the higher Forms of schools. The text adopted is that of La Roche with a very few slight alterations. I have also found the editions of Fick and Cauer very serviceable in matters of textual criticism. In the explanatory notes I have made great use of the work of previous editors. In particular I must express my obligations to the editions of Dr Merry, Professor Mayor, Ameis and Hentze, Faesi, and Pierron. Mr D. B. Monro’s Homeric Grammar has been constantly by me; and only those of my readers who have used that admirable work will be able to appreciate the extent of my indebtedness to it. I have given frequent references to this book in the notes; but it is in the Introduction on Homeric Forms and in the Appendices that I have used it most freely. The work of Van Leeuwen and Da Costa on the Homeric Dialect has been of great use in questions of Accidence. Among other works which I have consulted with profit I should
especially mention Professor Jebb's excellent Introduction to Homer; Mr Walter Leaf's edition of the Iliad, books i.—xii.; Mr Monro's edition of the same; and the Lexicons of Ebeling and Autenrieth. Mr R. A. Neil, Fellow of Pembroke College, has very kindly read all the proof-sheets, and has made many suggestions, of which I have gladly availed myself. I have also to thank Mr A. W. W. Dale, Fellow of Trinity Hall, for some valuable additions to the notes.

G. M. EDWARDS.

Cambridge,

Nov. 28, 1887.
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b 2
OUTLINE OF THE STORY OF THE ODYSSEY.

BOOKS I—IV.

The Adventures of Telemachus.

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

1 There seems to be little doubt that this portion of the poem, called the Τηλεμάχεια, formed no part of the original Odyssey. Cf. Prof. Jebb (Introduction to Homer, page 131) who holds that Kirchhoff has proved that it is at least highly probable that “(1) The Odyssey contains distinct strata of poetical material, from different sources and periods. (2) The poem owes its present unity of form to one man; but, under this unity of form, there are perceptible traces of a process by which different compositions were adapted to each other.” For a statement of the history of the Homeric question Chapter iv. of Prof. Jebb’s book is well worth studying.
OUTLINE OF THE STORY

BOOKS V—VIII.

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

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

BOOKS IX—XII.

ODYSSEUS TELLS ALCINOUS OF HIS PREVIOUS WANDERINGS.

[IX] Odysseus tells of his adventures with the Cicones, with the Lotus-eaters, and with the Cyclops Polyphemus; also [X] how he went to Aeolus, god of the winds, to Laestrygonia, and Aeaea the island of Circe, where he dwelt for one

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

BOOKS XIII—XVI.

ODYSSEUS AT THE HOMESTEAD OF EUMAEUS.

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

BOOKS XVII—XXIV.

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

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

§ 1. General Remarks.

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

2. This is what we might expect after what has been said above (pages ix, x, notes 1 and 2). For the Odyssey which we now have was not the work of one poet, but was based on an older poem, which probably had its origin in Greece Proper, being composed in what we may call the old Achaean dialect; and was thence carried by the Ionian colonists to the west of Asia Minor, where it was afterwards revised and added to at different times by Ionian poets. Hence naturally arose great linguistic variety, the newer forms being blended with the old. Then again the rhapsodists, by whose recitations the Homeric poems were transmitted for several centuries before writing came into use, must necessarily have sometimes substituted later for earlier forms; and doubtless often introduced interpolations composed in more modern language. Further, during the many generations between the time when Homer was first committed to writing and the age of the Alexandrian Gram-
marians, who were the first to pay any scientific attention to the formation of Homeric words, many corruptions must have been introduced into the text. Hence many so-called ‘Homeric forms’ may be due to the ignorance of transcribers who knew only Attic Greek. For instance, in the old Ionic Alphabet the symbol E represented the three sounds ε, η and ει; and Ο represented o, ω and ου. This is only one cause among many owing to which transcribers from Ionic into the later writing must have introduced forms which were not really Homeric.

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

4. The text of Homer which we now possess was formed by the labours of the great Alexandrian scholar Aristarchus. This text, which, roughly speaking, may be said to give us the Homer of the Age of Pericles, we must accept for practical purposes; though doubtless it differs somewhat in the matter of forms from the Homer which was recited by the rhapsodists of Ionia.

1 See Appendix I. 2 See Appendix K.
§ 2. Vowels.

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

1. **Differences from Attic:**
   - η where we have ἄ in Attic: e.g. θώρης, πρήσω. Sometimes even where we have ἄ in Attic: e.g. ἤπειρος (ἀνεμος).
   - οὐ sometimes where we have ο in Attic: e.g. νοῦς, οὖνομα, πουλύς.

2. **Interchange of Vowels:**
   - η and ε interchanged: e.g. νηός and νεός, ἦς and ἐν (all used in Homer).
   - ο and ο: e.g. δοῦ and δῶ.
   - α and ά: e.g. ἀνήρ and ἀνήρ.
   - ε and έ: e.g. ἡμείων and ἡμεών. Cf. also ἑρωτάω, ἑαυς, ἵπτερο, ἐν. On χείων see Appendix H. 5.

N.B. the long vowels in the following: κάλός, ἰσος (Attic ἰσος), φθάνω.

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

4. **Interchange of quantity:** e.g. ἀπερέσιος and ἀπερείσιος (both in Homer).

5. **Diphthongs scanned as two syllables:** e.g. παῖς and πᾶς, ἐν and ἐν. The diphthongs are later than the uncontracted forms.

§ 3. Consonants.

1. **Doubling of Consonants:**
   - σ and σσ: e.g. δός and δοσ, 'Οδυσεύς and 'Οδυσσεύς, φἰς and φίσσω, all used. Cf. also § 15. 1.
   - π and ππ: e.g. ὑπ(π)εσ, ὑπ(π)ετερος.
   - τ and ττ: e.g. ὑτ(τ).ι.

For the doubling of consonants caused by the digamma see Appendix H. 4.

2. **Metathesis** (change of position) when there is a ρ in the word: e.g. καρδις and καρδίς, θάρσος and θάρασ, δαρτός and δαρτός. Cf. πέρθω, aorist ἐπραθον: δέρκομαι, aorist ἐδρακον.
Assimilation combined with Apocope.

3. [The term apocope is applied to such cuttings off as πάρ εἴφεος, παρθέμενος.]

4. This assimilation takes place especially with the prepositions ἀνά and κατά: e.g. κάδ δ' ἔβαλε, καγ γόνυ, καππεσε, καννεύσας: ἐμ πεδίον, ἄμβαίνειν.

5. Loss of Consonants. [See also Appendix H.]

(a) The Digamma.

The Digamma is the letter Vau, probably pronounced like the English W, and denoted by the symbol ϕ; hence called ‘Digamma’, because it is like a double Γ. The existence of this letter in Greek is inferred from its presence in the inscriptions of certain dialects, e.g. Doric and Boeotian; also from the evidence furnished by other languages of the Indo-European group; e.g. compare Greek οἶνος, Latin vinum and English wine; also οἶκος and vicus, ιδείν and videre. Further these words οἶνος, οἶκος and ιδείν and many others are very often treated in Homer for metrical purposes as if they began with a consonant. There are, however, many places in our present texts of Homer where the Digamma of undoubted Digamma-words is neglected in the metre. This may be accounted for by supposing either (1) that even when the Iliad and Odyssey were composed the Digamma was archaic, and was used or not according to metrical convenience; or (2), much more probably, that the neglect of the Digamma is due to corruption of the text during the centuries between Homer and Aristarchus. It is worth noticing that the large majority of passages where the Digamma is neglected admit of very easy emendation1.

(b) Other Lost Consonants.

For the loss of Σ and also of a primitive Y-sound, which may be traced in the metre of Homer, see Appendix H. 6.

§ 4. First Declension.

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

1 See Appendix H. 1.
1. **Feminine Singular.**

We find η (1) for ἀ of Attic after ρ and vowels: e.g. πέτρη, κλυσίη:

(2) even for a of Attic in words like ἀληθείη, εὐπλοίη.

But generally ἀ of Attic is also ἀ in Homer.

Exceptions: ἀ appears very rarely instead of η: e.g. θεά ‘god-
dess’, Ναυακάα. ἀ is found in διὰ feminine of δίος, and in a few vocatives: e.g. νύμφα, μαῖα.

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

Exceptions: (1) a few proper names: e.g. Αἰνελάς, Ἐρμελάς.

(2) a few nominatives in a: e.g. εὐρύσπαλ, μυτιέτα, νεφεληγερέτα, epithets of Zeus; κυανοχαίτα, of Poseidon; ἵπποτα, of Nestor.

Genitive: -αο: e.g. 'Ἀτρέιδαο.
-εω: e.g. Πηλημάδεω.
-ω after a vowel: e.g. Ἐρμελώ.

3. **Genitive Plural.**

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

4. **Dative Plural.**

-γοχο(ν) (perhaps -γοι(ν); -γοι being due to the analogy of -οι): e.g. τιλγοχου, κελασάγοι (participle).
-γς (probably γο’, i.e. γοι elided before a vowel; though in our present texts γς is also found before consonants):
  e.g. τῆς, θοῖς.
-αίς very rare: e.g. θεαις, πάσαις. But these forms are probably corrupt.

5. **Φι case.** A few instances of the old Instrumental case in φι(ν) are found in Homer: e.g. κρατερῆφι βίηφι ‘by strong might’;
also used as an ablative, e.g. ἐξ εὐρήφι ‘out of bed’; and as a loca-
tive, e.g. κλοιοχῆφι ‘in the tent’, θυρῆφι ‘at the door’, i.e. ‘out of doors’.

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

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

1. **Genitive Singular;** endings
   - -oio: e.g. τοιο (article), θανάτου.  
   - -oo: e.g. δο (relative), δήμου.  
   - -ov is also used.

2. **Dative Plural;**
   - -ouσ(ν): e.g. θεοσ.  
   - -ou probably before vowels only, and should be written -ou' (i.e. -ouσ elided): e.g. θεοσ' έναλγίκος. In our present texts, however, there are some instances of -ouσ before consonants.

3. **Genitive and Dative Dual:** -ouν: e.g. τοιν, ἵππουν.

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

5. Words like νόσ, δοτέον, χρύσεος are generally left uncontracted.

6. The Homeric forms λαός, νηός, πλείος represent the "Attic declension" forms λεώς, νεώς, πλέως.

§ 6. Third Declension.

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

   **Dative Plural.** The case-ending is -σι: e.g. ἐπεσ-σι, ποσόλ (for πόδ-σι), βουσ (for βοφ-σι).

   Sometimes the case-ending is joined to the stem by a connecting vowel ε, and the σ is doubled; e.g. ἐπε-εσσι, μμυντεσσι (participle). -σι is very rare: e.g. χείρεσι as well as χείρεσσι and χερσι: also ποσί and ἐπεσι.

   **Genitive and Dative Dual:** -ουν: e.g. ποδοῖν.
-phi case. Almost all the instances of this in the third declension
are with stems in -σ-. Examples (1) instrumental αὐτοῖσιν ὅχεσφι
'chariot and all', (2) as ablative ἐξ Ἐρέβεσφι 'out of Erebus', (3) as
locative ὅρεσφι 'on the mountains'.

2. Stems ending in σ. σ is lost before case-endings beginning
with a vowel.

(a) Stems in -σ-

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

N.B. σπέος (and σπεῖος), G. σπείους, D. σπῆ, D. Pl. σπῆσσι, σπέσσι. But see Appendix I.

(b) Stems in -ασ-

Singular. Plural.

N. A. δέπας δεπά
G. δέπαος δεπάων
D. δέπαϊ, δέπαι δεπάεσσι, δεπασσι, δέπασι

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

(c) Stems in -οσ-

Singular.

N. αἰδῶς ἥς χρῶς
A. αἰδῶα ἥα χρῶα
G. αἰδῶος ἥος χρῶος
D. αἰδοῖ ἥοι χροῖ

N.B. ἥοι should be read in all cases instead of ἥο of the mss.

3. Stems in eu and ηυ (υ is for Φ: which is lost before case-
endings beginning with a vowel).

Singular. Plural.

N. βασιλεύς βασιλῆς
V. βασιλεύ
A. βασιλῆα βασιλῆας
G. βασιλῆας βασιλῆων
D. βασιλῆι βασιλεύοι
Sometimes in proper names we have -ea, -eos, k.τ.λ.:
e.g. Τυδέα, Τυδέος, Τυδεί. So also 'Οδυσσέα, and Πηλέος as well
as Πηλήος.

The adjective ἦς also ἔν 'good' has acc. ἦν and ἔν, gen.
ἤνος. From the neuter ἦν we have the adverb ἥν, ἔν, ἐν (very
frequent in compounds).

4. **Stems in u.**
The ordinary declension is as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>N. μάντις</td>
<td>μάντιες</td>
</tr>
<tr>
<td>V. μάντι</td>
<td>μάντιες</td>
</tr>
<tr>
<td>A. μάντιν</td>
<td>μάντιν</td>
</tr>
<tr>
<td>G. μάντιος</td>
<td>μάντιον</td>
</tr>
<tr>
<td>D. μάντι</td>
<td>μάντιεσσι</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. πόλις</td>
<td>πόλιες, πόλης</td>
</tr>
<tr>
<td>A. πόλιν</td>
<td>πόλις, πόλης, πόλεας, πόλεις(?)</td>
</tr>
<tr>
<td>G. πόλιος, πόλης, πόλεος(?)</td>
<td>πολίων</td>
</tr>
<tr>
<td>D. πόλι, πόλη, πόλει(?)</td>
<td>πολίεσσι</td>
</tr>
</tbody>
</table>

There is another form πτόλις, A. πτόλιν, G. πτόλιος, D. πτόλει.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ὁς</td>
<td>ὁιει(?) also ὁιεις</td>
</tr>
<tr>
<td>A. ὁν</td>
<td>ὁις</td>
</tr>
<tr>
<td>G. ὁος, ὁός</td>
<td>ὁων</td>
</tr>
<tr>
<td>D.</td>
<td>ὁεσσι, ὁεσσι, ὁεσσι</td>
</tr>
</tbody>
</table>

5. **Stems in u.**

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

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

ἀκός, nom. fem. sing. ἀκέα.
aἰπύς, neut. plur. aἰπά.
HOMERIC FORMS.

(6) with genitives in -vos.

Singular. Plural.
N. νέκυς νέκυς
A. νέκυν νέκυνος νέκυς
G. νέκυνος νέκυνος
D. νέκυνι νέκυνι, νέκυνι, νέκυνι,

Dative singular sometimes in -ui (one syllable): e.g. ὀρχηστου, πληθυ.

Accusative plural generally has two forms: e.g. ὀφρύς, ὀφρύς: ἵππος, ἵππος.


Heteroclite nouns are those which are declined with different stems.

1. πατήρ  ἀνήρ
Two stems πατήρ-πατερ-.

2. viōs: three stems (1) viō- (2) viev- (or vieψ, ψ being lost before a vowel), (3) vi-.

E. H.
HOMERIC FORMS.

### Singular.

<table>
<thead>
<tr>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
<th>(1)</th>
<th>(2)</th>
<th>(3)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ulós</td>
<td>vliés</td>
<td>viés</td>
<td>vliés</td>
<td>viés</td>
</tr>
<tr>
<td>V.</td>
<td>vié</td>
<td>viés</td>
<td>viés</td>
<td>viás</td>
<td>viás</td>
</tr>
<tr>
<td>A.</td>
<td>vión</td>
<td>vliös</td>
<td>vliós</td>
<td>viów</td>
<td>viów</td>
</tr>
<tr>
<td>G.</td>
<td>vióð</td>
<td>vliés</td>
<td>vliés</td>
<td>viás</td>
<td>viás</td>
</tr>
<tr>
<td>D.</td>
<td>vióð</td>
<td>viés</td>
<td>viés</td>
<td>viás</td>
<td>viás</td>
</tr>
</tbody>
</table>

### Dual.

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

3. νῆς (Attic ναῦς): three stems ναῦ-, νη-, νευ- (i.e. ναῦ-, νή-, νεῦ-).

### Singular.

<table>
<thead>
<tr>
<th>N.</th>
<th>νῆς</th>
<th>νές</th>
<th>νές</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>νήα</td>
<td>νέα</td>
<td>νέα</td>
</tr>
<tr>
<td>G.</td>
<td>νῆς</td>
<td>νές</td>
<td>νές</td>
</tr>
<tr>
<td>D.</td>
<td>νή</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

4. δόρυ: two stems δόρυ- and δόρπατ- (becoming δόρυ- and δόρπατ- in Aeolic; δόυρ- and δόρπατ- in Ionic).

### Singular.

<table>
<thead>
<tr>
<th>N.</th>
<th>δόρυ</th>
<th>δοῦρα</th>
<th>δοῦρατα</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>δουρός</td>
<td>δοῦρατος</td>
<td>δοῦρων</td>
</tr>
<tr>
<td>D.</td>
<td>δουρί</td>
<td>δοῦρατι</td>
<td>δοῦρεσσι</td>
</tr>
</tbody>
</table>

Similarly γόνυ (stems γονή- and γονφατ-), G. γονύς, γονφατος κ.τ.λ.
Several other words have a second stem in at-: e.g.

<table>
<thead>
<tr>
<th>ἡμαρ</th>
<th>ἡματος</th>
<th>εἶδαρ</th>
<th>Pl. εἶδατα</th>
</tr>
</thead>
<tbody>
<tr>
<td>πείραρ</td>
<td>πεῖρατος</td>
<td>οὐδαρ</td>
<td>οὐδατα</td>
</tr>
</tbody>
</table>

5. κάρη: stems καρητ-, καρητ-, κραατ-, κρατ-.

### Singular.

| G.  | καρήδατος | κάρητος | κράατος | κρατός |
| D.  | καρήτι | κάρητι | κρατι | κρατι |
HOMERIC FORMS

Plural.

N. A. κράτας  
G. κράτων  
D. κράσι

An acc. sing. κράτας is found in Od. VIII. 92; also κάρ in the phrase ἐπὶ κάρ 'headlong'.

The Instrumental κράτεσσι is perhaps due to the analogy of stems in εἰν.

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

Singular.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>πολύς</td>
<td>πολλή</td>
</tr>
<tr>
<td>A.</td>
<td>πολύν</td>
<td>πολλήν</td>
</tr>
<tr>
<td>G.</td>
<td>πολέος</td>
<td>πολλῆς</td>
</tr>
<tr>
<td>D.</td>
<td>πολλῷ</td>
<td>πολλῆ</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>πολέες</td>
<td>πολλαί</td>
</tr>
<tr>
<td>A.</td>
<td>πολέας</td>
<td>πολλάς</td>
</tr>
<tr>
<td>G.</td>
<td>πολέων</td>
<td>πολλάων</td>
</tr>
<tr>
<td>D.</td>
<td>πολέεσσι</td>
<td>πολλήσι</td>
</tr>
</tbody>
</table>

There is another form πολύς, neut. πολύ, acc. πολύν.

Nom. plur. πολεῖς occurs once.

7. Miscellaneous examples of nouns with varying stems:—


ουδας, G. οὐδεος, D. οὐδει, οὐδει.

λᾶς, A. λᾶαν, G. λᾶος, D. λᾶι.

ἐρήπος, Pl. N. ἐρήνης, A. ἐρήνας.

πῖων, Fem. πίειρα (for πί-περγα), Neut. πῖαρ (for πι-παρ).

ἀρείων, Pl. ἀρείους.

§ 8. Comparison of Adjectives.

1. The terminations -ωτερος, -ωτατος are sometimes used even when the penultimate of the positive is long: e.g. λαράτατος, κακο-ζεινωτερος.
2. The terminations -iwn, -iastos are much more frequent than in Attic.

The following should be noticed:

<table>
<thead>
<tr>
<th>Greek Form</th>
<th>Attic Form</th>
<th>Homeric Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>μακρός</td>
<td>μάσσων (for μακ-γων)</td>
<td>μήκιστος</td>
</tr>
<tr>
<td>ὁκύς</td>
<td></td>
<td>ὁκύστος</td>
</tr>
<tr>
<td>ἄγχι</td>
<td>ἀσσον (for ἄγχ-γον)</td>
<td>ἄγχιστα</td>
</tr>
<tr>
<td>γλυκός</td>
<td>γλυκών</td>
<td></td>
</tr>
<tr>
<td>παχύς</td>
<td>πάσσων (for παχ-γων)</td>
<td>πάχιστος</td>
</tr>
<tr>
<td>[ἀλγ-ός]</td>
<td>ἀλγίων</td>
<td>ἀλγιστός</td>
</tr>
<tr>
<td>[κέρδ-ός]</td>
<td>κέρδιων</td>
<td>κέρδιστος</td>
</tr>
<tr>
<td>[ἄρε-η]</td>
<td>ἀρείων</td>
<td>ἀριστός</td>
</tr>
</tbody>
</table>

3. Notice also:

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

- φέρτερος  - φέρτατος
- φίλτερος  - φίλτατος

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

- κώντερος  - κώντατος
- ὀπλότερος  - ὀπλότατος

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


1. The following forms should be noticed:

'One': feminine (as well as μια) ἰα, ἰαν, ἰης, ἱη; also in one passage a dative neuter ἰϑ. These forms occur in the Iliad only.

'Two': δύω, δύο; δοιω, δοιοι.

'Four': πίσυρες (Aeolic) as well as τέσσαρες.

'Twelve': δώδεκα, δυώδεκα, δυοκαίδεκα.

'Twenty': ἐκικοσι (for ἐκείκοσι) as well as ἐκικοσι.

2. Ordinals, additional forms: πρώτιστος, δεύτερος, τρίτατος, τέτατος, ἐβδόματος, ἤγδατος, ἐκατός and ἔνατος.

πρώτιστος is a double superlative.

The others are also superlatives in form, having the suffix ατο.
3. Numeral adverbs. δι'χα 'in two parts' and τρι'χα 'in three parts' have also the forms δι'χά and τρι'χά. τετρα'χά is also used.

Notice also the adverbial forms ἐξημαρ 'for six days', ἐννήμαρ 'for nine days'.

§ 10. Pronouns.

1. Personal Pronouns.

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
<th>Third Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. ἑγὼ, ἑγὼ</td>
<td>σὺ, τύνη</td>
<td>ἐ, μιν</td>
</tr>
<tr>
<td>A. ἐμὲ, enclitic μὲ</td>
<td>σὲ</td>
<td>εἶ, ἐσ, εὖ</td>
</tr>
<tr>
<td>G. ἐμεῖο, ἐμέο, ἐμεῦ,</td>
<td>σεῖο, σεό, σεῦ, τεῦο</td>
<td></td>
</tr>
<tr>
<td>enclitic μεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. ἐμοῖ, enclitic μοῖ</td>
<td>σοῖ, enclitic τοῖ:</td>
<td>oῖ</td>
</tr>
<tr>
<td></td>
<td>τεῦ</td>
<td></td>
</tr>
<tr>
<td>Dual.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. A. νῶι</td>
<td>σφῶι</td>
<td>A. σφωὲ'</td>
</tr>
<tr>
<td>G. D. νῶιν</td>
<td>σφῶιν</td>
<td></td>
</tr>
</tbody>
</table>

Plur. N. ἡμεῖς, ἄμμες | ὑμεῖς, ὑμμες | σφέας, σφας, σφε |
A. ἡμέας, ἄμμε | ὑμέας, ὑμμε | σφείων, σφέων |
G. ἡμεῖον, ἡμέων | ὑμεῖον, ὑμέων | σφλισ(ν), σφί(ν) |
D. ἡμῶ, ἄμμ(ν) | ὑμῶ, ὑμμ(ν) |               |

N.B. The forms ἐμέθεν, σέθεν, ἐθεν generally called genitives are held by some to be ablatives. But the suffix -θεν usually denotes 'place from which' only, not separation generally (the meaning of the ablative): e.g. οὐρανόθεν 'from heaven'. ἐμέθεν, σέθεν, ἐθεν are, however, used both as genitives and ablatives.

2. Possessive Pronouns.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>First Person ἐμός</td>
<td>νωῖτερος</td>
<td>ἡμέτερος and ἄμός¹</td>
</tr>
<tr>
<td>Second Person ὑν καὶ τεῦς</td>
<td>σφωῖτερος</td>
<td>ὑμέτερος and ὑμός</td>
</tr>
<tr>
<td>Third Person ἓς καὶ ὀς</td>
<td>σφέτερος</td>
<td>σφός</td>
</tr>
</tbody>
</table>

¹ "ἄμός is apparently a proto-Epic form of ἡμέτερος: but in all the passages where it occurs it may = 'mine', not 'our'; and in some of them this sense is decidedly preferable." Leaf on II. vi. 414.
3. 

**HOMERIC FORMS.**

3. **τίς** makes in the genitive singular τέλο and τεῦ, enclitic τεῦ, in the dative τέψ and τψ (only enclitic), in the genitive plural τέων.

4. **δότις.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. δότις, ὁτις: ἥτις: ὅτι, ὅτι</td>
<td>ὅτινες: ἄσα</td>
</tr>
<tr>
<td>A. ὅτινα, ὁτινα: ἥτινα: ὅτι, ὅτι</td>
<td>ὅτινας, ὅτινας: ἄσανα</td>
</tr>
<tr>
<td>G. ὅτεο, ὅτευ, ὅτευ</td>
<td>ὅτεων</td>
</tr>
<tr>
<td>D. ὅτεψ, ὅτψ</td>
<td>ὅτεουσι</td>
</tr>
</tbody>
</table>

5. **δέ.** The δέ in τοῖσδε sometimes takes a case-ending: thus τοῖσδεσι and τοῖσδεσι.
§ 11. Thematic and Non-Thematic Forms.

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

Thematic forms are those which have a Thematic vowel: e.g. λεγ-ο-μεν is a Thematic form, the vowel o being the Thematic vowel, so called because by means of it the Theme λεγο- is formed from the Root λεγ-. In λεγ-ε-τε the Thematic vowel is ε. The present tense of λεγω is called a Thematic tense.

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

§ 12. Longer and Shorter Stems.

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Long stems</th>
<th>Short stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>φη-μι</td>
<td>φα-μέν (1st plur.)</td>
</tr>
<tr>
<td>δίδω-σι</td>
<td>δίδο-μαι (middle)</td>
</tr>
<tr>
<td>τέτλη-κε</td>
<td>τέτλα-μεν (1st plur.)</td>
</tr>
<tr>
<td>ἐθη-κας</td>
<td>ἐθέ-την (dual)</td>
</tr>
<tr>
<td>εἰ-μυ</td>
<td>ἐ-θι (imperative)</td>
</tr>
</tbody>
</table>


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

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

Words beginning with an original Ἕ or ὦ have the Syllabic Augment: e.g. ἐὰξα (for ἔὰξα), ἔειπον (for ἔεειπον), ἔηκα (perhaps for ἔγηκα).

The Augment is η in ἴα ‘I went’ and ἴείδει ‘he knew’.


Non-Thematic Forms.

1. (a) Presents formed with the suffixes νη(να) and νῦ are very frequent in Homer: e.g. δάμημι, κίρνημι, μάρναιμαι, ἀγνυμι, δαίνυμαι.

(b) εἰμι ‘I am’, εἰμι ‘I will go’, κεῖμαι, φημι (ἦ ‘he said’ is from ἴη).

(c) Reduplicated Presents such as τίθημι, δίδωμι, ἴημι, πιμπλημι, βιβάς ‘striding’ (from an assumed βιβημι).

2. Notice the termination of the second person singular in -ςα: e.g. present οἶσα, διδόσα (؟ διδῶσα), τιθέσα (؟ τιθήσα); imperfect ἶσα, ἐφήσα.

The third person plural of τίθημι is τιθέσι (not τιθέασι as in Attic): so also διδοῦσι.

The second person singular endings of the Middle are -ςαι and -σο.
HOMERIC FORMS.

THETAMIC FORMS.

3. Verbs in -ow, -aw, eow are very frequent in Homer; e.g. μηνιω, λιλαομαι, τελιω.

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

εδω, εσθω (= εδων), εσθιω.

ικω, ικανω, ικνεομαι.

τανυμαι, τανυω, τεινω, τιταινω.

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

§ 15. Aorists.

FIRST AORIST.

1. The σ of the termination -σα is frequently doubled: e.g. εγελασσα, ἐρύσσασ.

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

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

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist</th>
<th>Stem</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>κασ-</td>
<td>ἐκα 'I burnt'</td>
<td>ἀλεσ-</td>
<td>ηλευάμην { 'I avoided'</td>
</tr>
<tr>
<td>σεσ-</td>
<td>ἐσσεα 'I drove'</td>
<td>ἕνεκ-</td>
<td>ἑνεικα 'I bore'</td>
</tr>
<tr>
<td>χεσ-</td>
<td>1ἐχεα } 'I poured'</td>
<td>ἔπ-</td>
<td>ἐπια 'I spoke'</td>
</tr>
</tbody>
</table>

3. Aorists in -σα of liquid stems. Some stems ending in λ and ρ have aorists in -σα: e.g.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Aorist</th>
<th>Stem</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>κελ-</td>
<td>έκελσα 'I ran ashore'</td>
<td>κυρ-</td>
<td>έκυρσα 'I met'</td>
</tr>
<tr>
<td>ἁρ-</td>
<td>ἕρσα 'I fitted'</td>
<td>ὀρ-</td>
<td>ὀρσα 'I roused'</td>
</tr>
<tr>
<td>κερ-</td>
<td>έκερσα 'I cut'</td>
<td>φυρ-</td>
<td>έφυρσα 'I mixed'</td>
</tr>
</tbody>
</table>

1 See Appendix H. 5.
HOMERIC FORMS.

SECOND AORIST.

4. Second Aorist (Non-Thematic).

Examples:—

<table>
<thead>
<tr>
<th>Stem.</th>
<th>Aorist.</th>
</tr>
</thead>
<tbody>
<tr>
<td>δυ-</td>
<td>ἐδυν 'he sank'</td>
</tr>
<tr>
<td>κτα-</td>
<td>ἐκταν 'I killed'</td>
</tr>
<tr>
<td>γνηρα-</td>
<td>ἐγήρα 'he grew old'</td>
</tr>
<tr>
<td>οὔτα-</td>
<td>οὔτα 'he wounded'</td>
</tr>
<tr>
<td>λεγ-</td>
<td>ἐλέγμην 'I counted myself'</td>
</tr>
<tr>
<td>δεκ-</td>
<td>ἐδέγμην 'I received' or 'expected', ἐδεκτο and ἐδέγμενος</td>
</tr>
<tr>
<td>φθι-</td>
<td>ἐφθιτο 'he was destroyed'</td>
</tr>
<tr>
<td>σαλ-</td>
<td>ἀλτο 'he leapt'</td>
</tr>
<tr>
<td>σδι-</td>
<td>ἐσούμεθα 'we rushed'</td>
</tr>
<tr>
<td>(σ)ερυ-</td>
<td>ἐρυσθαι 'to protect'</td>
</tr>
<tr>
<td>κτι-</td>
<td>κτίμενος 'built'</td>
</tr>
</tbody>
</table>

5. Second Aorist (Thematic), i.e. the ordinary Second Aorist formed from the short stem with the Thematic vowel ε or ο; e.g. long stem κευθ-, short stem κυθ-, aorist ἐκυθον.

Reduplicated Second Aorists. These are common in Homer.

Examples:—

<table>
<thead>
<tr>
<th>Stem.</th>
<th>Aorist.</th>
</tr>
</thead>
<tbody>
<tr>
<td>αφ-</td>
<td>ἡπαφε 'he deceived'</td>
</tr>
<tr>
<td>ταγ-</td>
<td>τεταγὼν 'grasping'</td>
</tr>
<tr>
<td>λαβ-</td>
<td>λελαβέσθαι 'to seize'</td>
</tr>
<tr>
<td>ἄρ-</td>
<td>ἡραρε 'he fitted'</td>
</tr>
<tr>
<td>φιδ-</td>
<td>πεφίδεσθαι 'to spare'</td>
</tr>
<tr>
<td>σεπ-</td>
<td>ἐσεπον (for ἐσεπον) 'I spoke'</td>
</tr>
<tr>
<td>παλ-</td>
<td>ἀμ-πεπαλῶν 'brandishing up'</td>
</tr>
<tr>
<td>ταρπ-</td>
<td>τετάρπετο 'he was pleased'</td>
</tr>
</tbody>
</table>

MIXED AORIST.

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

κατεβήσετο 'he went down'    ἄξωντο 'they brought'  
ἐδύσετο 'he sank'             ὀρσε 'rise'    
ἐξαυ 'I came'                 ὀσε 'bring'    

1 See Appendix H. 6. Some take ἐρυσθαι as a syncopated present infin. = ἐρύσθαι.
Aorists Passive.

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

The third person plural of both passive Aorists sometimes ends in -εν: e.g. ἔγερθεν, τράφεν, μίγεν.

§ 16. Frequentative Forms.

The suffix -σκ denoting 'repeated action' is joined

(a) to present stems: e.g. καλέ-σκον, ἕχε-σκε, ποιμαίνε-σκεν, ἕσκε (= ἔσ-σκε 'used to be').

(b) to Aorist stems: (1) Aor. 1, ἕλάσα-σκεν, ὑρασ-σκεν,
   (2) Aor. 2, στά-σκεν, ὑδε-σκε.

The augment is not found with any of these forms.

§ 17. Future.

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

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

   ἀγγελέω
   βαλέω
   ἐρέω
   σεμανέω

   These Futures are sometimes contracted: e.g. ὀλείται.

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

<table>
<thead>
<tr>
<th>Aorist</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔκτερσα</td>
<td>κτερίω</td>
</tr>
<tr>
<td>ἔτελεσσα</td>
<td>τελέω</td>
</tr>
<tr>
<td>ἔλασσα</td>
<td>ἐλδώ</td>
</tr>
<tr>
<td>ἀμοσσα</td>
<td>ὄμοῦμαι</td>
</tr>
</tbody>
</table>

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

   |   |     |
   | κεχαρῆσω | κεκαδήσομαι |
   | πεπιθῆσω  | πεφιδήσομαι |
HOMERIC FORMS.

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

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

§ 18. Perfect and Pluperfect.

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

Long Stems.                  Short Stems.
βέβηκα, -as, -e                βέβαμεν (1st plur.), βεβάαις (3rd plur.)
γέγονα , , ,                   γεγάνην (dual), γεγάασι (3rd plur.)
μέμονα , , ,                   μέμαμεν (1st plur.), μεμάτω (imperat.)
πέφυκα , , ,                   πεφύασι (3rd plur.), πεφυώσ (part.)
tέτληκα , , ,                   τέτλαθι (imperat.), τετληῶ (part.)
oίδα, οίζα, οίδε                   Ίδμεν (1st plur.), Ίδμεναι (infin.)
tέθηλα, τεθηλῶς (part.)               τεθαλυα (sem. part.)
πέφευγα, πεφευγός (part.)                  πεφυγμένος (mid. part.)

Exceptions: εἰλήλουθα, 1st plur. εἰλήλουθεν¹,
έστηκα, 3rd plur. εστηκάς.

2. Notice the Homeric participles κεκοτῆως, κεκαρηπός, τετηπός.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀρ</td>
<td>αρηρα</td>
<td>ἀλα</td>
<td>ἀλάλημαι</td>
</tr>
<tr>
<td>ὅδó</td>
<td>ὅδωδα</td>
<td>ὅδυσ</td>
<td>ὅδωδυμαι</td>
</tr>
<tr>
<td>ὁρ</td>
<td>ὁρωρα</td>
<td>ἄχι</td>
<td>ἀκάχημαι</td>
</tr>
</tbody>
</table>

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

ἀνωγ-    ἀνώγει (pres. 3rd sing.), ἢνωγον (imperf.)
μεμηκ-    ἐμέμηκον (imperf.)
γέγων-    ἐγέγωνε (imperf.); cf. also γεγώνεν (imperf. of γεγώνεω)

ἔκω is a verb of this kind.

¹ So the mss. But we should probably read εἰλήλουθεν.
5. Pluperfect formed in two ways:—
   a. In the singular, with the augment which is often omitted and the suffix -ea joined to the longer forms of the stem: e.g. ἤμωγεα, ἥδεα. The third singular -ee(v) is contracted into -ei(v): e.g. ἡδει.
   
b. In the dual and plural the short form of the stem is used with the ordinary past-tense endings: e.g. ἐ-πειθ-μεν (πειθοθα), ἐ-ἰκ-την (ἐοικα).

6. Passive. The endings of the third plural -νται, -ντο, except after a, e, o, appear as -αται, -ατο: e.g. δεδαλαται, εἰατο.

7. Reduplication is lost in a few cases: e.g. ἐρχατο (stem ἐργ-).

§ 19. Imperative.

In Non-Thematic forms the ending -θι is generally retained; e.g. κλοθι, τετλαθι.

§ 20. Subjunctive.

Non-Thematic.

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

<table>
<thead>
<tr>
<th>Active</th>
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<tbody>
<tr>
<td></td>
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<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Middle.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Examples:—

Present. λω, λησθα, λησι, λομεν (go).
Aor. 1. πίσετε, πίσωσι (honour).
Aor. 2. δώθι and δώσι, δώσεν, δώσοι (give).

θείω or θήω1, θής, θείομεν or θήομεν, θείομαι (place).
φθιεται, φθιδμεσθα (perish).

1 See Appendix I.
HOMERIC FORMS.

Perfect.  εἰδεῖν, εἰδῆς, εἰδῆ, εἰδομεν, εἰδετε, εἰδωσι (κινω).
Aor. pass.  δαμελω or δαμήω, δαμήης, δαμήετε (he subdued).
 daelω or δαήω (Indic. ἔδανη learn).

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

νίν δ' ἄγε νῆα μέλαιαν ἐρύσομεν εἰς ἄλα διάν,
ἐς δ' ἐρέτας ἐπίτηδες ἀγελρομεν, ἐς δ' ἐκατομμην
θελομεν, ἄν δ' αὕτην Χρυσηδα καλλιπάρρην
βήσομεν.

THEMATRIC.

2. Thematic Tenses form the Subjunctive by changing the
Thematic vowel of the Indicative (ε or ο) into η or ω.

The old person-endings -μ, -σθα, -σι are sometimes retained.
Thus we find

εἰπωμι, εἰπησθα, εἰπσι.

εθελωμι, εθελησθα, εθελσι.

Cf. also ἵδωμι, ἀγάγωμι, φορέσι.

The termination of the second person singular middle is generally
-ηαι, rarely -εαι or -η.


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

(a) -η before light person-endings: e.g. θε-η-ν, τεθνα-η-ς.

(b) -ι before heavy person-endings: e.g. φα-ι-μεν, θε-ι-τε.

This -ι is absorbed in a few cases: e.g. δῦη (for δύ-ι-η), φθιτο (for
ϕθι-ι-το).

2. The First Aorist endings are -αιμι, -αισ or -αισ, -αιε(ν) or -αι,

-αιμεν, -αιτε, -αιαν.

3. The third plural middle ends in -ατο: e.g. ἐτολατο, ἀπολολατο, ἁχολατο.

4. Such forms as κλαίομεθα for the second singular are ex-
ceptional.

§ 22. Infinitive.

1. The Infinitive is not really a mood, its endings being origin-
ally case-endings, and its syntax that of a noun.  See Appendix E.
2. The formation of the Infinitive of Non-Thematic tenses may be seen from the following examples:

Present. ἵστα-μεναι, ἐδ-μεναι.
Aor. 2. δό-μεναι, δό-μεν, δοῦ-ναι: οὐτά-μεναι, οὐτά-μεν.
Aor. 2, pass. μυγή-μεναι, μυγή-ναι.
Perfect, δειδί-μεν: θεῦνα-μεναι.

-ναι in δοῦ-ναι and μυγή-ναι = -ναι (found in ἰ-ναι), the e being absorbed by contraction.

3. Thematic tenses. These forms all occur:

Present. ἀμυν-ἐμεναι, ἀμυν-ἐμεν, ἀμῦν-ειν.
Future. ἀξ-ἐμεναι, ἀξ-ἐμεν, ἀξ-ειν.
Aor. 2. εἰπ-ἐμεναι, εἰπ-ἐμεν, εἰπ-ειν.

The Aor. 2 Infinitive often ends in -εειν (probably for -εει): e.g. βάλεειν.

§ 23. Verbs in -αω, -εω, -οω.

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

ὅρω for ὄρω, the a being assimilated to the following ω.
περά for περαει, the ει being assimilated to the preceding a.
ἀλώνται for ἀλάονται, where o prevails over a and then is itself changed to ω.

ἡμέντες for ἡμέντες, the a being assimilated to the following o.
ὁράσθαι for ὁράεσθαι, the ε being assimilated to the preceding a.
ἐάγος for ἐάγος, the η being assimilated to the preceding a.

The rule is that (1) a prevails over ε or η,
(2) o or ω prevails over a.

Sometimes contraction takes place.
Unassimilated forms occur rarely: e.g. ναιετάω, ἀοιδάει.
See also Appendix F.

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

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

-εο and -εου when contracted become -ευ: e.g. ἔθησεσθα for ἔθησεσθα.
3. *Verbs in -ωω.* These are generally contracted. Such forms as ἄργωσι, δηιώνοντες (from verbs in -ωω) appear to be due to the false analogy of the assimilated forms of verbs in -αω.

4. *Non-Thematic Forms.* Sometimes these verbs have irregular Non-Thematic forms: e.g. φουτήτην (from φουτάω), φιλήμεναι (from φιλέω), βιώναι (from βιώω). These cannot be explained as contracted forms. φιλήμεναι is exactly parallel to the Non-Thematic ἀνήμεναι (infinitive of ἀνῄμου).

§ 24. *εἰμι 'I am.'*

<table>
<thead>
<tr>
<th>Present</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμι</td>
<td>εἰμέν</td>
</tr>
<tr>
<td>ἐσοι, ἐσ(?)</td>
<td>ἐστε</td>
</tr>
<tr>
<td>ἐστι</td>
<td>εἰσὶ, ξασὶ</td>
</tr>
</tbody>
</table>

**Dual.** ἐστόν.

<table>
<thead>
<tr>
<th>Imperfect</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔα, ἦα, ἔν</td>
<td>ἦμεν</td>
</tr>
<tr>
<td>ἔσοθα, ἄσθα</td>
<td>ἦτε</td>
</tr>
<tr>
<td>ἦν, ἦν, ἦν, ἦν</td>
<td>ἦσαν, ἔσαν</td>
</tr>
</tbody>
</table>

**Dual.** ἦστην.

<table>
<thead>
<tr>
<th>Frequentative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd sing.</td>
<td>εἰσκε</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Future</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐσ(σ)ομαί, ἐσσεαί, ἐσσεται, ἐσσεται, ἐσται.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Subjunctive</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐω, ἐης, ἐηςι and ἐη, κ.τ.λ.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Optative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐην, ἐης and ἐως, ἐη and ἐωι.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐσσο, ἐστων, κ.τ.λ.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Infinitive</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐμεναι, ἐμεναι, εἱναι.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Participle</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐὸν, ἐοῦσα, ἐὸν, κ.τ.λ.</td>
<td></td>
</tr>
</tbody>
</table>
I.

Odysseus tells King Alcinous his name and country.

Τὸν δ’ ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς:

"Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
ἡ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν ἀοίδοὺ
touoü’, οἷος ὃδ’ ἐστὶ, θεοῖς ἐναλήγκιος ἀυδὴν.
οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι, 5
ἡ ὡτ’ ἐυφροσύνη μὲν ἔχῃ κάτα δῆμου ἄπαντα,
δαιτυμόνες δ’ ἀνὰ δῶματ’ ἀκονάζονται ἀοίδοὺ
ἡμενοί ἐξεῖς, παρὰ δὲ πλῆθωσι πράτεξαι
σῖτον καὶ κρείων, μέθυ δ’ ἐκ κρητῆρος ἀφύσσων
οἰνοχῶς φορέσας καὶ ἐγχείῃ δεπάεσσιν.

τοῦτό τι μοι κάλλιστον ἐνὶ φρεσίν ἐιδέται εἰναι.
σοὶ δ’ ἐμὰ κήδεα θυμὸς ἐπετράπετο στονώεντα
ἐreira', ὃφρ’ ἐτ’ μᾶλλον ὀδυρόμενος στεναχίξω.
τί πρῶτόν τοι ἔπειτα, τί δ’ ὑστάτιον καταλέξω;
κήδε’ ἐπεί μοι πολλὰ δόσαν θεοὶ οὕρανϊωνες.

νῦν δ’ ὄνομα πρῶτον μυθήσομαι, ὥφρα καὶ ὑμεῖς
εἴδετ’, ἔγω δ’ ἄν ἔπειτα φυγὼν ὕπο νηλεῖς ἡμαρ
ὑμῖν ἐξεῖνοι ἔω καὶ ἀπόπροθι δῶματα ναῦων.

εἰμ’ Ὀδυσσεύς Λαερτιάδης, ὃς πάσι δόλοισιν
ἀνθρώποις μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.

ναιςτῶ δ’ Ἰθάκην εὐδείελον· ἐν δ’ ὄροις αὐτῆ,
Odysseus begins the story of his return from Troy. His adventure with the Cicones.

'Ιλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν, 'Ισμάρω: ἐνθα δ' ἐγὼ πόλιν ἐπραθον, ἀλέσα δ' αὐτοῦ:' έκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες δασσάμεθ', ὡς μὴ τίς μοι ἀτεμβόμενος κίοι ἵσης. ἐνθα ἡ τοι μὲν ἐγὼ διεφδε πολλ' φενυμένον ἡμέας ἡνώγεα, τοι δὲ μέγα νήπτιοι οὐκ ἔπιθουτο. ἐνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα ἔσφαξον παρὰ θίαν καὶ εἰλίποδας ἐλικας βοῖς. τόφρα δ' ἀρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγόνευν, οἳ σφιν γείτονες ἦσαν ἄμα πλέονες καὶ ἄρείους
The storm off Cape Maleia.

ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ, ἀσμενοὶ ἐκ θανάτωι, φίλους ὀλέσαντες ἐταίρους. οὐδ’ ἄρα μοι προτέρῳ νῆς κίον ἀμφιέλισσαί, πρὶν τινὰ τῶν δειλῶν ἐτάρων τρίς ἐκαστὸν ἄκουα, 65 οὐθέν ἐν πεδίῳ Κικόνων ὑπὸ δηθέντες. νηυσὶ δ’ ἐπώρο’ ἀνεμοῦ βορεῖν νεφεληγερέτα Ζεὺς λαίλατι θεσπεσία, σὺν δὲ νεφέεσσι κάλυψε γαῖαν ὀμοῦ καὶ πόντου ὀρόπει δ’ οὐρανόθεν νύξ. αἱ μὲν ἔπειτ’ ἐφέροντ’ ἐπικάρσια, ἱστία δὲ σφι 70 τριχαθα τε καὶ τετραχθὰ διέσχισεν ἴς ἀνέμοιο. καὶ τὰ μὲν ἐς νῆς κάθεμεν δείσαντες ὀλεθρον, αὐτὰς δ’ ἐσσυμένως προερέσσαμεν ἤπειρόνδε. ἐνθὰ διόν νύκτας δύο τ’ ἥματα συνεχὲς αἰὲν κείμεθ’ ὅμοιοι καμάτῳ τε καὶ ἀλγεσι θυμοῦ ἔδοντες. 75 ἄλλῳ ὦτε δὴ τρῖτον ἦμαρ ἐυπλόκαμος τέλεσ’ ἦώς, ἱστοὺς στησάμενοι ἀνὰ θ’ ἱστία λευκ’ ἔρυσαντες.
The Lotus-eaters.

ἐνθεν δ’ ἐννήμαρ φερόμην ὅλοις ἀνέμουσι πόντου ἐπ’ ἱχθυόεντα: ἀτὰρ δεκάτη ἐπέβημεν γαῖς Δωτοφάγων, οὐ τ’ ἀνθινὸν εἶδαρ ἔδουσιν. ἐνθα δ’ ἐπ’ ἥπειρον βῆμεν καὶ ἀφυσάμεθ’ ὕδωρ, αἶμα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νησῶν ἐταῖροι. αὐτάρ ἐπεὶ σὸιοί τε πασσάμεθ’ ἥδε ποτήτως, δὴ τότ’ ἐγὼν ἔταρους προέειν πεύθεσθαι ἴοντας, οὐ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες, ἀνδρεὶ δύω κρίνας, τρίτατον κήρυξ’ ἀμ’ ὀπάσσας. ὁδ’ αἰὲς’ οἰχόμενοι μίγεν ἀνδράσι Δωτοφάγοιςιν οὐδ’ ἄρα Δωτοφάγοι μῆδονθ’ ἐτάρουσιν ὅλεθρον ἁμετέροις, ἀλλὰ σφί δόσαν λωτοῖο πάσασθαι. τῶν δ’ ὅσ τις λωτοῖο φάγοι μελιηδέα καρπών, οὐκἐτ’ ἀπαγγεῖλαι πάλιν ἥθελεν οὐδὲ νέεσθαι, ἀλλ’ αὐτοῦ βούλοντο μετ’ ἀνδράσι Δωτοφάγοιςι λωτῶν ἐρέπτομενοι μενέμεν νόστου τε λαθέσθαι. τὸς μὲν ἐγὼν ἐπὶ νῆας ἁγών κλαίοντας ἀνάγχη, νησὶ δ’ ἐνὶ γλαφυρῆσιν ὑπὸ ζυγὰ δήσα ἐρύσασα. αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταῖρος  ἱσερχομένους νηῶν ἐπιβαινέμεν ωκείασιν, μὴ πῶς τις λωτοῖο φάγων νόστου λάθηται. οὐ δ’ αἰς’ ἔσβαινον καὶ ἐπὶ κλῆσι καθίζον, ἔξηζ’ δ’ ἐξόμενοι πολιήν ἀλα τύπτον ἐρέμωοι.
The Cyclopes.

ένθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
Κυκλώπων δ' ἐς γαίαν ὑπερφιάλων ἀθεμίστων
ικόμεθ', οἳ ῥα θεοὶσι πεπωθότες ἀθανάτοις
οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρῶσιν,
ἀλλὰ τὰ γ' ἀσπαρτα καὶ ἀνήροτα πάντα φύονται,
pυροὶ καὶ κριθαὶ ἦδ' ἀμπελοὶ, αἳ τε φέρουσιν
οἴνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
tοίσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
ἀλλ' οἳ γ' υψηλῶν ὀρέων ναιόουσι κάρηνα
ev σπέσσι γλαφυροῖς, θεμιστεύει δὲ ἐκαστὸς
παῖδων ἦδ' ἀλόχων, οὔδ' ἀλλήλων ἀλέγουσι. 115

The Isle of Goats.

νῆσος ἐπείτα λάχεια παρὲκ λιμένος τετάνυσται
γαῖς Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 démarche' εν δ' αἰγες ἀπειρέσιαι γεγάσαιν
ἀγριαί' οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὔδ' τις οἰς εἰσοιχευσι κυνηγεται, οἳ τε καθ' ἕλην
ἀλγεα πάσχουσιν κορυφάς ὀρέων ἐφέπουτε.
οὔτ' ἄρα ποίμνησιν καταίσχεται οὔτ' ἀρότοιςι,
ἀλλ' ἢ γ' ἀσπαρτος καὶ ἀνήροτος ἡματα πάντα
ἀνδρῶν χρηεύει, βόσκει δὲ τε μηκάδας αἰγας.
o γὰρ Κυκλώπεσσι νέες πάρα μυλτοπάρηι,
o οὔδ' ἀνδρεσ νῆϊν ενι τεκτονες, οἳ κε κάρμοιεν
νῆας εὐσσέλμουσι, αἳ κεν τελέοιεν ἐκαστα
ἀστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἳ τα πολλα
ἀνδρεσ ἐπ' ἀλλήλους νησιων περόσσηι θάλασσαν
οἳ κε σφιν καὶ νῆιον εὐκτιμήνην εκάμοντο.
o μὲν γὰρ τι κακή γε, φέροι δὲ κεν ἣρια πάντα:
Hunt on the Isle of Goats. They see the Land of the Cyclopes.

ἳμος δ’ ἤριγένεια φάνη ροδοδάκτυλος ἡώς, νῆσον θαυμάζοντες ἐδινεόμεσθα κατ’ αὐτὴν. ὥρσαν δὲ νύμφαι, κοῦραι Δίως αἰγιόχοιο, αἰγας ὀρεσκόσι, ὡμα δειπνήσειαν ἐταῖροι. αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους εἰλόμεθ’ ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες βάλλομεν: αἰψα δ’ ἐδωκε θεὸς μενοείκεα θήρην.
Odysseus with a single ship reaches the Land of the Cyclopes.

ὄς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους αὐτούς τ' ἀμβαίνειν ἀνὰ τε πρυμνῆσια λύσαι. οὐ δ' αἴλψ' εἰσβαίνον καὶ ἐπὶ κλησὶ καθίζων, ἔξης δ' ἐξόμενοι πολλὰν ἀλα τύπτον ἑρεμοῖς. ἀλλ' ὅτε δὴ τὸν χόρον ἀφικόμεθ' ἐγγὺς ἑστα, ἐνθά δ' ἐπὶ ἐσχατῇ σπέος εἰδομέν ἀγχῳ θαλάσσης, ύψηλῶν, δάφνησι κατηρεφές· ἐνθά δὲ πολλὰ μῆλ' οἶες τε καὶ ἄγγες, ιαύεσκον· περὶ δ' αὐλῇ ύψηλῇ δέδμητο κατωρυχέσσι κλῆσαι.
Odysseus with twelve chosen comrades visits the cave of Polyphemus.

οδὴ τὸτε τοὺς ἄλλους κελώμην ἔρημας ἑταῖροις ἀυτὸν πᾶρ νητὶ τε μένειν καὶ νῆα ἐρυσθάιν· ἀυτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ' ἀρίστους βῆν· ἀτὰρ αἴγεων ἁσκὸν ἔχων μέλανος οἶνοιο, ἢδεος, ὅν μοι δῶκε Μάρων, Ἐνάνθεος νῖός, ἱρεὺς 'Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει, οὔνεκά μιν σὺν παιδὶ περισχόμεθ' ἢδε γυναικὶ ἄξομενοι· φίκει γὰρ ἐν ἀλσεὶ δενδρῆντι Φοίβου Ἀπόλλωνος· ὃ δὲ μοι πόρεν ἀγλαὰ δῶρα· χρυσοῦ μὲν μοι δῶκ' εὐεργεός ἐπτὰ τάλαντα, δῶκε δὲ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα οἶνον ἐν ἀμφιφορεῦσι δυόδεκα πᾶσιν ἄφυσσας ἢδύν ἀκηράσιον, θεῖον ποτὸν· οὔδε τις αὐτὸν ἠεἰδεὶ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἶκῳ, ἀλλ' αὐτὸς τ' ἀλοχός τε φίλῃ ταμίῃ τε μὲ οἴη. τὸν δ' ὅτε πύνοιεν μελινωδέα οἶνον ἐρυθρόν, ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἰκοσὶ μέτρα χεῦ', ὄδμη δ' ἢδεια ἀπὸ κρητήρος ὀδώδει, θεσπεσί' τὸτ' ἀν οὐ τοι ἀποσχέσθαι φίλον ήεν. τοῦ φέρον ἐμπλήσας ἁσκὸν μέγαν, ἐν δὲ καὶ ἡμι
κωρύκων αὐτῖκα γὰρ μοι ὄσιατο θυμὸς ἀγήνωρ ἀνδρὸς ἐπελευσέσθαι μεγάλην ἐπιειμένου ἀλκην, ἁγριον, οὔτε δίκας εὗ εἰδότα οὔτε θέμιστας. 215
καρπαλίμως δ' εἰς ἀντρον ἁφικόμεθ', οὔδε μιν ἐνδον εὔρομεν, ἀλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα. ἐρθόντες δ' εἰς ἀντρον ἐθηεύμεσθα ἐκαστα' ταρσον μὲν τυρῶν βριθῶν, στείνουτο δὲ σηκολ ἄρνων ἡδ' ἐρίφων' διακεκριμέναι δὲ ἐκασται 220 ἐρχατο, χωρίς μὲν πρόγονοι, χωρίς δὲ μέτασσαι, χωρίς δ' αὐθ' ἔρσαι ναίον δ' ὀρφ ἂγεα πάντα, γαύλοι τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν. ἐνθ' ἐμὲ μὲν πρώτισθ' ἐταροὶ λίσουτ' ἐπέεσσι τυρῶν αἰνυμένους ἕναι πάλιν, αὐτὰρ ἐπειτὰ 225 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας σηκῶν ἔξελάσαντος ἐπιπλεῖν ἄλμυρον ύδωρ. ἀλλ' ἐγὼ οὐ πιθόμην, ἢ τ' ἄν πολὺ κέρδιον ἦν, ὅφρ' αὐτὸν τε ἱδομι, καὶ εἶ μοι ἕξεινα δοίη. οὐδ' ἄρ' ἐμελλ' ἑτάρουσι φανείς ἐρατείνος ἐσεσθαί. 230

Polyphemus finds them in the cave and asks them who they are.

ἐνθ' δὲ πῦρ κήαντες ἑθύσαμεν ἤδε καὶ αὐτόλ τυρῶν αἰνυμένου φάγομεν, μένομεν τε μιν ἐνδον ἡμενοι, εἰς ἐπηλθὲ νέμων φέρε δ' ὀβριμον ἄχθος ὕλης ἀξαλέης, ἵνα οἱ ποτιδόρπιον εἰη. ἐντοσθεν δ' ἀντροιο βαλὼν ὄρμαγδον ἐθηκεν' 235 ἡμείς δὲ δείσαντες ἀπεσεύμεθ' εσ μυχὼν ἀντρον. αὐτὰρ ὁ γ' εἰς εὑρυ σπέος ἄλασε πίωνα μῆλα, πάντα μᾶλ' ὀσσ' ἡμελγε, τὰ δ' ἠρσενα λεύπε θύρηφιν, ἀρνεούσ τε τα τράγους τε, βαθείης ἐκτοθεν αὐλῆς.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεοῦν μέγαν ύψός' ἀείρας 240 ὀβριμοῦν' οὐκ ἂν τὸν γε δύω καὶ εἰκοσ' ἀμαξῆι ἐσθλαί τετράκυκλοι ἀπ' οὖδεος ὀχλίσσειαν· τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν. ἐξομενος δ' ἤμελγεν ὅσι καὶ μηκάδας ἀγγας, πάντα κατὰ μοίραν, καὶ ὑπ'] ἐμβρυνον ἦκεν ἐκάστη. 245 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκὸν γάλακτος πλεκτοῖς ἐν ταλάρισιν ἄμηισμενος κατέθηκεν, ἤμισυ δ' αὐτ' ἐστησεν ἐν ἀγγεσιν, ὅφρα οἱ εἰ ἀνίενει αἰνυμένῳ καὶ οἱ ποτισόρτιον ἐη. αὐτὰρ ἔπει δὴ σπεύσσε πονησάμενος τὰ ᾗ ἔργα, 250 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδευν, εἴρετο δ' ἢμεας:

"ὢ ξεῖνοι, τίνες ἐστε; πόθεν πλειθ' ύγρα κέλευθα; ἦ τι κατὰ πρήξιν, ἢ μαψίδιωσ ἀλάλησθε οἰώ τε ληστήρες ὑπείρ ἅλα, τοί τ' ἀλόνται ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποίσι φέροντες," 255 ὃς ἐφαθ', ἤμιν δ' αὐτὲ κατεκλάσθη φίλον ἢτορ δεισάντων φθόγγον τε βαρύν αὐτὸν τε πέλορον. ἀλλὰ καὶ ὃς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·

Odyssseus answers craftily.

"ἡμεῖς τοι Τροῖτες ἀποπλαγχθέντες Ἀχαιοὶ πάντοιος ἀνέμοισιν ὑπὲρ μέγα λαύτμα θαλάσσης 260 οἰκαδέ ίέμενοι, ἀλλήν ὀδόν, ἀλλα κέλευθα ἠλθόμεν' οὕτω ποι Ζεὺς ἦθελε μητίσσασθαι. λαοὶ δ' ἀτρείδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι, τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστὶ· τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265 πολλοὺς· ἡμεῖς δ' αὐτὲ κιχανόμενοι τὰ σὰ γοῦνα ἱκόμεθ', εἰ τι πόροις ξεινήοιν ἥε καὶ ἀλλος δοῖς δωτίνην, ἡ τε ξείνων θέμις ἐστίν.
Όλλ’ αίδειο, φέριστε, θεούς· ίκέται δέ τοι είμεν.
Ζεύς δ’ ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε,
ξείνιος, ὡς ξείνοισιν ἀμ’ αἰδοίοισιν ὀπηδεῖν.”

ὡς ἐφάμην, ὦ δὲ μ’ αὐτίκ’ ἀμείβετο νηλεύ θυμῷ:
“νηπίος εἰς, ὡς ξεῖν’, ἢ τηλόθεν εἰλῆλουθας,
ὡς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι:
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν
οὐδὲ θεῶν μακάρων, ἐπεὶ ἢ πολὺ φέρτεροι εἰμεν.
οὐδ’ ἄν ἔγω Διὸς ἔχθος ἀλενάμενος πεφιδοίμην
οὔτε σεύ οὐθ’ ἑτάρων, εἰ μὴ θυμὸς με κελεύοι.
ἀλλὰ μοι εἴπ’ ὅπη ἐσχές ἰδων εὐεργεά νηα,
ἡ που ἐπ’ ἐσχατιῆς, ἡ καὶ σχεδόν, ὠφρα δαείω.”

ὡς φάτο πειράζων, ἐμὲ δ’ οὐ λάθεν εἰδότα πολλά,
ἀλλά μιν ἀψορρόν προσέφην δολίοις ἐπέεσσι:
“νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρησι βαλών ύμῆς ἐπὶ πείρασι γαῖς,
ἀκρη προσπελάσας· ἀνεμος δ’ ἐκ πόντου ἐνεικεν
αὐτὰρ ἐγὼ σὺν τοίσδε ὑπέκφυγον αἰπτὼν ὀλεθροῦ.”

Polyphemus makes meals off the comrades of Odysseus.

ὡς ἐφάμην, ὦ δὲ μ’ οὐδὲν ἀμείβετο νηλεύ θυμῷ,
ἀλλ’ ὦ γ’ ἀναίξας ἑτάροις ἐπὶ χείρας ἴαλλε,
σὺν δὲ δύω μάρψας ὡς τε σκύλακας ποτὶ γαίη
κόπτ’· ἐκ δ’ ἐγκεφαλος χαμάδις ῥέε, δεῦ δὲ γαῖαν.
τοὺς δὲ διὰ μελείστε ταμών ὀπλίσσατο δόρπον
ήσθηε δ’ ὡς τε λέων ὀρεσίτροφος, οὐδ’ ἀπέλειπτεν,
ἐγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
ήμεῖς δὲ κλαίοντες ἀνεσχέθομεν Δι’ χείρας,
σχέτλια ἔργ’ ὀρόωντες· ἀμηχανιή δ’ ἐχε θυμόν.
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὼν
ἀνδρόμεα κρὴ ἔδων καὶ ἐπ’ ἀκρητον γάλα πίνων,
κεῖτ' ἐντοσθ' ἀντροιο ταυσσάμενος διὰ μῆλων. τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν ἁσσον ἰὼν, ξίφος ἄξιος ἐρυσσάμενος παρὰ μηροῦ, 300 οὐτάμεναι πρὸς στῆθος, ὅθε φρένες ἱπαρ ἔχουσι, χείρ' ἐπιμασσάμενοι· ἔτερος δὲ μὲ θυμὸς ἔρυκεν. αὐτοῦ γὰρ κεὶ καὶ ἄμμες ἀπωλόμεθ' αὐτοῦ ὀλέθρον· οὒ γάρ κεῖν δυνάμεσθα θυράσων υψηλῶν χερσίν ἀπόσασθαι λίθον ὄβριμον, ὅν προσέθηκεν. 305 ὥς τότε μὲν στενάχοντες ἐμείναμεν ἦδω δὶαν.

ὁμοι δ' ἤργενεία φάνη ῥοδοδάκτυλος ήώς, καὶ τότε πύρ ἀνέκαιε καὶ ἦμελγε κλυτὰ μῆλα, πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυνό ἤκεν ἐκάστην. αὐτὰρ ἐπεί δὴ σπεῦσε ποιησάμενος τὰ ἄ ἔργα, 310 σὺν δ' ὁ γε δὴ αὐτὲ δυὸ μάρψας ὀπλίσσατο δεῖπνον. δειπνήσας δὲ ἀντροῦ ἔξηλασε πλοῦνα μῆλα, ῥηδίως ἀφελῶν θυρεὼν μέγαν' αὐτὰρ ἐπέιτα ἅψρ ἐπέθηκ', ὡς εἰ τε φαρέτρη πῶμ' ἐπιθεὶ. πολλῇ δὲ ροῖζῳ πρὸς ὄρος τρέπε πλοῦνα μῆλα 315 Κύκλωψ· αὐτὰρ ἐγὼ λυπώμην κακὰ βυσσοδομεύων, εἰ πως τισαίμην, δοῖν δὲ μοι εὐχος Ἅθηνη.

Plot of Odysseus.

ἡδε δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή. Κύκλωπος γὰρ ἐκεῖτο μέγα ῥόπαλον παρὰ σηκό, χλωρὸν ἐλαίειον· τὸ μὲν ἐκταμεν, ὄφρα φοροίῃ 320 αὐναθέν. τὸ μὲν ἄμμες ἐἰσκομεν εἰσορόωντες ὁσσον θ' ἰστόν νηὸς ἐεικοσόρου μελαίνης, φορτίδος εὐρείης, ἣ τ' ἐκπερὰ μέγα λάττμα. τόσσον ἐην μῆκος, τόσσον πάχος εἰσοράσθαι. τοῦ μὲν ὄσον τ' ὀργυιαν ἐγὼν ἀπέκοψα παραστάς, 325 καὶ παρέθηχ' ἐτάροισιν, ἀποξύναι δὲ κέλευσα.
Odysseus gives him wine, and tells him his name is Noman.

"Κύκλωψ, τῇ πίε οἶνον, ἔπει ἑάγες ἀνδρόμεα κρέα, ὡφρ εἴδης, οἶνον τῷ ποτῶν τόδε νηὺς ἐκεκεύθει ἤμετέρῃ. σοὶ δ’ αὐ λοιβὴν φέρον, εἰ μ’ ἔλεηςας οὐκαδὲ πεμψείας σὺ δὲ μαίνεις οὐκέτ’ ἀνεκτῶς. σχέτλε, πῶς κέν τίς σε καὶ ύστερον ἀλλος ἰκοῖτο ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἐρέξας;"

ὡς ἐφάμην, δ’ ἕδεκτο καὶ ἐκπιευ̂ν ἦσατο δ’ αἰνῶς
ηδυ ποτὸν πίνων, καὶ μ' ήτει δεύτερον αὐτὸς.

"δόσ μοι ἐτί πρόφρων, καὶ μοι τεὸν οὐνομα εἰπέ 355 ἀυτίκα νῦν, ἵνα τού δῶ ξείνιον, ὅ κε σὺ χαίρῃς.
καὶ γὰρ Κύκλωπεσσι φέρει ξείνιαρος ἀρουρα ὦνον ἐριστάφυλον, καὶ σφιν Δίος ὁμβρος ἀέξει ἀλλὰ τὸδ' ἀμβροσίης καὶ νέκταρος ἐστιν ἀποροξ." 360

ὡς φάτ': ἀτάρ οἱ αὐτῖς ἐγὼ πόρον αἰθοπα ὦνον' τρίς μὲν ἐδωκα φέρων, τρὶς δ' ἐκπιέθων ἀφραδίησιν. αὐτάρ ἐπεὶ Κύκλωπα περὶ φρένας ἦλυθεν οἶνος, καὶ τότε δὴ μιν ἐπεσσι προσηύδων μειλιχίοιου:

"Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν αὐτάρ ἐγὼ τοι ἐξερέω' σὺ δὲ μοι δόσ ἥξεινιον, ὅς περ ὑπέστησ. 365 Ὄντις ἐμοί γ' ὄνομα: Ὄντιν δὲ με κικλήσκουσι μήτηρ ἦδὲ πατὴρ ἦδ' ἄλλοι πάντεσ ἔταιροι." 370

ὡς ἐφάμην, ὅ δὲ μ' αὐτίκ' ἀμείβετο υηλεὶ θυμῷ:

"Οὔτιν ἐγὼ πῦματον ἐδομαί μετὰ οἷς ἔταροισι, τοὺς δ' ἄλλους πρόσθεντ' τὸ δὲ τοι ἥξεινιον ἐσται." 370

The blinding of Polyphemus.

ἡ καὶ ἀνακλινθεῖς πέσεν ὕπτιος, αὐτάρ ἔπειται κεῖτ' ἀποδοχμώσας παχῦν αὐχένα, καδὶ δὲ μιν ὕπνος ἤρει πανδαμάτωρ φάρνγος δ' ἐξέσυντο οἶνος ψωμοί τ' ἀνδρόμευο: ὃ δ' ἐρεύγετο οἰνοβαρείων, καὶ τὸτ' ἐγὼ τὸν μοχλὸν ὑπὸ σπόδου ἠλασα πολλής; 375 εἴως θερμαίνοιτο: ἐπεσσι δὲ πάντας ἔταρους θάρσουν, μὴ τίς μοι ὑποδείσας ἄναδυῃ.

ἄλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν ἀφεσθαι, χλωρὸς περ ἑών, διεφαίνετο δ' αἰνῶς,
καὶ τὸτ' ἐγὼ ἄσων φέρον ἐκ πυρῶς, ἀμφὶ δ' ἔταροι 380 ἵσταντ': αὐτάρ θάρσος ἐνέπνευσεν μέγα δαίμων.
οὗ μὲν μοχλὸν ἐλόντες ἐλάινων, ὦξυν ἐπ' ἄκρω,
ὅφθαλμῷ ἐνέρεισαν· ἐγὼ δὲ ἐφύπερθεν ἀέρθεις δίνεω, ὡς ὅτε τις τρυπῶ δόρυ νήμων ἀνὴρ τρυπᾶνο, οὐ δὲ τὲ ἐνερθεὶς ὑποσείουσιν ἵμαντι ἀφάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ· ὡς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλύντες δινέομεν, τὸν δὲ αἴμα περιῆρε περὶ μοχλὸν ἓπτα. πάντα δὲ οἱ βλέφαρ' ἀμφὶ καὶ ὄφρυς εὖθεν ἀντὶ γλήνης καιομένης' σφαραγεύνοι δὲ οἱ πυρὶ ἴζαι. 390 ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἥ' σκέπασον εἰν ύδατι πυχρῷ βάπτῃ μεγάλα ἱάχοντα φαρμάσσων' τὸ γὰρ αὔτε σιδήρου γε κράτος ἐστὶν' ὡς τοῦ σί' ὀφθαλμὸς ἐλαϊνέω περὶ μοχλῷ. σμερδαλέον δὲ μέγ' ὄμωξεν, περὶ δ' ἵαχε πέτρη, 395 ἡμεῖς δὲ δεῖσαντες ἀπεσοσύμεθ' αὐτὰρ δ' μοχλὸν ἐξέρυσ' ὀφθαλμὸν πεφυρμένον αἴματι πολλῷ. τὸν μὲν ἔπειτ' ἐρρίψθεν ἀπὸ ἐν χερσῖν ἄλων, αὐτὰρ δ' Κύκλωπας μεγάλ' ἦπνεν, οἱ ρά μι' ἀμφὶς ὄκεον εὖ σπήσεσι δι' ἄκριας ἴσημοέσσας. 400 οἱ δὲ βοῆς ἁίοντες ἐφοίτων ἀλλοθεν· ἄλλος, ἱστάμενοι δ' εἰρωντο περὶ σπέος, ὅτι ἐκ νῆδου· "ὕππτε τόσουν, Πολύφημ', ἀρημένους δ' ἐβόησας νῦκτα δι' ἀμβροσίην, καὶ ἀύπνους ἅμμε τίθησα; ἢ μὴ τῖς σεν μῆλα βροτῶν ἁέκοντος ἐλαύνει; 405 ἢ μὴ τῖς σ' αὐτὸν κτείνει δόλῳ. ἥ' βίηφων;" τοὺς δ' αὐτ' ἐξ ἀντρου προσέφη κρατερὸς Πολυ- φήμος· "ὁ φίλοι, Οὐτίς με κτείνει δόλῳ οὐδ' ἐβίηφων." οἱ δ' ἀπαμειβόμενοι ἐπεα πτερόεντ' ἀγόρευον· "εἰ μὲν δὴ μὴ τῖς σε βιάζεται οἶον ἑόντα, 410 νοῦσον γ' οὐ πῶς ἐστι Διὸς μεγάλου ἀλέασθαι, ἀλλὰ σὺ γ' εὐχεο πατρὶ Ποσειδάωνι ἀνακτή."
Odysseus and his men escape from the cave.

ὡς ἃρ’ ἔφαν ἀπίοντες, ἐμοῦ δ’ ἐγέλασσε φίλον κήρ, ὡς οὖν έξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμουν. Κύκλωψ δὲ στενάχων τε καὶ ὀδίνων ὦνήσι, 415 χεραὶ ψηλαφῶν, ἀπὸ μὲν λίθον εἰλε θυράων, αὐτὸς δ’ εἰνὶ θύρῃς καθέξετο χεῖρε πετάσσας, εἴ τινα ποὺ μετ’ ὤςει λάβοι στείχοντα θύραζε’ οὕτω γὰρ ποῦ μ’ ἤλπτε’ εἰνὶ φρεσὶ νῆπιον εἶναι. αὐτὰρ ἐγὼ βούλευον, ὅπως ὃχ’ ἀρίστα γένοιτο, 420 εἴ τιν’ ἐταίροισιν βανάτου λύσιν ἦδ’ ἐμοὶ αὐτῷ εὐροίμην’ πάντας δὲ ὀδοὺς καὶ μῆτιν ὕφαινον, ὡς τε περὶ ψυχῆς’ μέγα γὰρ κακὸν ἐγγύθεν ἦν. ἦδε δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή. ἀρσενεὶς ὅιες ήσαν ἐντρεφέες, δασύμαλλοι, 425 καλοὶ τε μεγάλοι τε, ἱδονεφές εἱρος ἔχοντες’ τοὺς ἀκέων ξυνέεργον ἐνστρεφέεσσι λύγοις, τῆς ἔπι Κύκλωψ εὔδε πέλωρ, ἀθεμίστια εἰδὸς, σὺν τρεῖς αἰνύμενος’ δ’ μὲν ἐν μέσῳ ἄνδρα φέρεσκε, τῶ δ’ ἐτέρῳ ἐκάτερθεν ὑπὶ σώοντες ἐταίρους. 430 τρεῖς δὲ ἐκαστὸν φωτ’ ὅιες φέρον’ αὐτὰρ ἐγὼ γε, ἄρνεις γὰρ ἐν, μῆλων ὃχ’ ἀριστος ἀπάντων, τοῦ κατὰ νότα λαβῶν, λασίνην ὑπὸ γαστέρ’ ἐλυσθεὶς κείμην’ αὐτὰρ χερσὶν ἀωτὸν θεσπεσίοιο νυλεμέως στρεφθεὶς ἐχόμην τετλητοὶ θυμῷ. 435 ὡς τότε μὲν στενάχοντες ἐμείναμεν ἦδ’ διὰν. ἦμος δ’ ἡρυγέεια φάνη βοδοδάκτυλος ἦδ’, καὶ τότ’ ἐπείτα νομὸν ἐξεστυτο ἄρσενα μῆλα, θῆλειας δ’ ἐμέμηκον ἀνήμελκτοι περὶ σηκοῦς οὐθατα γὰρ σφαραγεῦντο. ἀναξ δ’ ὀδύνησι κακῆςι 440 τειρόμενοι πάντων ὀίων ἐπεμαίετο νῶτα
They reach the ship and put out to sea.

ὅς εἴπὼν τὸν κριὼν ἀπὸ ἑό πέμπτε θύραζε. ἑλθόντες δ' ἡβαιον ἀπὸ σπέλους τε καὶ αὐλῆς πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἐταίρους. καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ, πολλὰ περιπροπέοντες ἔλαυνομεν, ὥφρ' ἐπὶ νῆα 465 ἵκομεθ' ἀστάσιοι δὲ φίλοις ἐτάροις φάνημεν, οἱ φύγομεν θάνατον τοὺς δὲ στενάχοντο γοῦντες. ἀλλ' ἐγὼ οὐκ εἰὼν, ἀνὰ δ' ὁφρύσι νεῦν έκάστῳ κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα

E. H. 2
Odysseus taunts Polyphemus, who hurls rocks at the ship.

"Kύκλωψ, οὐκ ἀρ’ ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταῖρον
ἐδμεναι ἐν σπηλαίᾳ γλαφυρῷ κρατηρήφι βίηφι.
καὶ λίθων σε ἢ ἔμελλε κιχάσεσθαι κακὰ ἔργα,
σχέτλι’, ἐπεὶ ξείνους οὐχ ἄξεο σῷ ἐνι οἰκῷ
ἐσθέμεναι: τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.”

ὡς ἐφάμην, ὁ δ’ ἐπείτα χολόσατο κηρόθι μάλλον’

ἳκε δ’ ἀπορήξας κορυφήν ὅρεος μεγάλοιο,
καὶ δ’ ἐβαλε προπάροιδε νεὸς κυανοπρόφοροι
[τυτθόν, ἐδεύσεν δ’ οἴνοιον ἄκρον ἰκέσθαι.]
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης:
τὴν δ’ άισ’ ἠπειρόνδε παλιρρίθιον φέρε κύμα,
πλημμυρίς ἐκ πόντου, θέμωσε δὲ χέρσον ἰκέσθαι.
αὐτὰρ ἔγω χείρεσσι λαβῶν περιμήκεα κοινῶν
ὡσα παρέξ’ ἐτάροισι δ’ ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κάπῃ, ἵν’ ὑπὲκ κακότητα φύγοιμεν,
κρατὶ κατανεῶν σ’ ὀδ’ ἐπιπεσόντες ἔρεσσον. 490
ἀλλ’ ὅτε δὴ δίς τόσσον ἄλα πρήσσοντες ἀπῆμεν,
καὶ τὸτ’ ἐγὼ Κύκλωπα προσηύδων ἀμφὶ δ’ ἐταῖροι
μειλιχίοις ἐπέέσσων ἐρήττων ἄλλοθεν ἄλλος’

"σχέτλιε, τίττ’ ἐθέλεις ἐρεθίζεμεν ἀγριον ἄνδρα;
δ’ καὶ νῦν πόντονδε βαλῶν βέλος ἠγαγε νῆα"
αὐτὶς ἐσ ἢπειρον, καὶ δὴ φάμεν αὐτὸθ' ὀλέσθαι.
eἰ δὲ φθεγξαμένου τευ ἡ αὐθήσαντος ἁκουσε,  
σὺν κεν ἄραξ ἠμέων κεφαλάς καὶ νῆια δούρα  
μαρμάρφω ὀκριόεντι βαλῶν τόσσον γὰρ ἵησιν.

ὡς φάσαν, ἀλλ' οὖ πεῖθον ἐμὸν μεγαλήτορα  
θυμόν,  
ἀλλά μιν ἄψηρρον προσέφην κεκοτνότι θυμοῦ.

"Κύκλωψ, αἰ κέν τίς σε καταδνητῶν ἀνθρώπων  
ὀθθαλμοῦ εἰρηταὶ ἁεικελῆν ἁλαωτίν,  
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαώσαι,  
υίον Δαέρτεω, Ἰθάκη ἑνι οἰκὶ ἑχοντα."  

 commodo μοι ἐφή τάδε πάντα τελευτησεθαι ὁπίσσω,  
χειρῶν ἐξ Ὀδυσῆος ἀμαρτησεθαι ὄπωτῆς.  
ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγαμην  
ἐνθάδε ἐλεύσεθαι, μεγάλην ἐπιειμένον ἀλκην'  
νῦν δὲ μ' ἐδων ὅλυνος τε καὶ ὀὐτιδανὸς καὶ ἀκικος  
ὀθθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἐδαμάσσατο οὐνοφ.  
ἀλλ' ἀγές δεῦρ', Ὀδυσεῦ, ἵνα τοι πάρ ἔσεως  
πομπὴν τ' ὄτρυνῳ δόμεναι κλυτῶν ἐννοσίγαϊον  
τοῦ γὰρ ἐγὼ πάλ τε εἰμί, πατήρ δ' ἐμὸς εὖχεται ἐναὶ  
ἀυτὸς δ', αἰ' ἐθέλης', ἵθεται, οὔδε τις ἀλλος  
οὔτε θεῶν μακάρων οὔτε θυντῶν ἀνθρώπων.

ὡς ἐφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον'  
"αἰ γὰρ δὴ ψυχῆς τε καὶ αἰῶνος σε δυναίμην  
ἐννοιαθαι πέμψαι δόμον Ἄιδος εἷσω,  
ὡς οὐκ ὀθθαλμὸν γ' ἱησεται οὐδ' ἐννοιχθων."  

2—2
οὐς ἐφάμην, ὦ δὲ ἔπειτα Ποσείδάων ἀνακτὶ εὐχετὸ χείρ ὅρεγον εἰς οὐρανὸν ἀστερόεντα·
“κλῦθι, Ποσείδαον γαϊήοξε, κυναχαίτα·
εἰ ἐτέον γε σός εἰμι, πατήρ δὲ ἐμὸς εὐχεαί εἶναι,
δὸς μὴ Ὄδυσσήα πτολιπόρθιον οἰκαδ’ ἵκεσθαι 530
[νῦν Λαέρτεω, Ἦθακη ἐνι οἰκὶ ἔχοντα.]
ἀλλ’ εἰ οἱ μοῖρ’ ἐστὶ φίλους τ’ ἱδέειν καὶ ἱκέσθαι
οἰκον ἐυκτίμενον καὶ ἐν ἐς πατρίδα γαίαν,
ὄψε κακῶσ ἐλθοι, ὀλέσας ἀπο πάντας ἑταῖρους,
νηὸς ἐπ’ ἅλλοτρίης, εὐροὶ δ’ ἐν πῆματα οἶκῳ.” 535
ὡς ἐφατ’ εὐχόμενος, τοῦ δ’ ἐκλυνε κυναχαίτης.
αὐτὰρ ὦ γ’ ἔξαυτις πόλυ μελξονα λάαν ἀείρας
ηκ’ ἐπιδινήσας, ἐπέρεισε δὲ ἐν ἀπέλεθρον,
καὶ δ’ ἐβαλεν μετόπισθε νεὸς κυνασπρόρῳ
τυτθον, ἐδεύησεν δ’ οὐήν άκρον ἱκέσθαι.
ἐκλύσθη δὲ θάλασσα κατερχομένη υπὸ πέτρης·
την δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἱκέσθαι.

They come back to the Isle of Goats and find their comrades.

ἀλλ’ ὅτε δὴ τὴν νῆσον ἀφικόμεθ’, ἐνθα περ ἀλλαὶ
νῆς ἐνσελμοι μένον ἀθρόαι, ἀμφὶ δ’ ἑταῖροι
εἰκα ὀδυρόμενοι, ἡμέας ποτιδέγμενοι ἀιεί,
νὴ ἐν ἀνθ’ ἑλθοντες ἐκέλσαμεν ἐν φαμάθουσιν,
ἐκ δὲ καὶ αὐτοὶ βήμεν ἐπὶ ῥηγμῖνιν θαλάσσης.
μῆλα δὲ Κύκλωπος γλαφυρής ἐκ νηὸς ἑλοντες
δασσάμεθ’, ὥς μὴ τῆς μοι ἀτεμβόμενος κλοι ἱσης.
ἀρνείον δ’ ἐμὸς οἴῳ ἐνκυκήμιδες ἑταῖροι
μῆλων δαιμομένων δόσαν ἔξοχα τὸν δ’ ἐπὶ θινὶ
Ζηνὶ κελαινεφέι Κρονίδη, ὃς πᾶσιν ἀνάσσει,
όμοιον είμην ἐκηκα: ὁ δ' οὐκ ἐμπάζετο ἱρών, ἀλλὰ ὁ γε μερμηρίζειν, ὡποῖος ἀπολοίατο πᾶσαι νῆες εὐσεβεῖς καὶ ἐμοὶ ἐρήμερες ἐταῖροι. ὡς τότε μὲν πρόπαν ἴμαρ ἐς ἱέλιον καταδύντα ἴμεθα δαινύμενοι κρέατ' ἀστέτα καὶ μέθυ ἤδυ.

ὁμοίος δ' ἱέλιος κατέδυ καὶ ἐπὶ κνέφας ἠλθε, δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῶι θαλάσσης. ὁμοίος δ' ἤριγένεια φάνη βοδοδάκτυλος ἡώς, δὴ τότ' ἐγών ἔταρωσιν ἐποτρύνας ἐκέλευσα αὐτούς τ' ἀμβαίνειν ἀνά τ' πρυμνήσια λύσαι. οὐ δ' αἰσ' εἰσβαίνον καὶ ἐπὶ κληίσι καθίζον, ἔξης δ' ἐξόμενοι πολλὴν ἀλα τύπτον ἐτέρμοις.

ἐνθεν δὲ προτέρω πλέομεν ἀκαχῆμενοι ἂτορ 565 ἀσμενοὶ ἐκ θανάτωι, φίλους ὀλέσαντες ἐταῖρους.
NOTES.

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

1. τὸν δ' (Appendix A. 1), Alcinous, king of the Phaeacians, who is entertaining Odysseus at supper and has asked him his name and country.

2. Ἀλκίνοε κρείον Appendix G. 1.
   πάντων...λαῶν 'among all thy people', partitive genitive; cf. 29.
   λαῶν as often in Homer, 'people' not 'peoples'; cf. 263.

3. ἣ τοι 'surely' denotes a concession. It is doubtful whether the particle τοι is the same as the dative pronoun τοι (§ 10. 1).

Kühner connects the particle with τοις and τε.

μὲν answered by δ' in 12.

ἀκούεμεν. For the form see § 22. 3; for the syntax Appendix E.

ἀοιδοῦ Demodocus, who had been singing about the Trojan war.

5. οὐ γὰρ...ἀπαντά 'as for me I deem there is no more perfect delight than when good cheer possesses a whole people'.

τέλος χαριέστερον. τέλος χαρέν would mean 'delightful completeness', i.e. 'attainment of delight', τέλος here denoting not 'termination', but rather 'realisation'; cf. xx. 74 τέλος γάμουo 'consummation of marriage'. xvii. 496 τέλος means the 'fulfilment' of prayer. II. xvi. 630 τέλος πολέμου 'victory'. So τέλος χαριέστερον means 'better attainment of delight', i.e. 'more perfect delight'. Cf. Mr Monro's note on II. xi. 439.

Some have wrongly taken τέλος in its later philosophical sense of the 'end of life' = sumnum bonum.

6. εὐφροσύνη. For εὐ- see § 6. 3.

ἐχή. For this and the subjunctives in 7, 8, 10, all after δτε, see Appendix B. 2 b.
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**ODYSSEY. IX.**

\( \dot{\epsilon} \chi \eta \, k \acute{a} \tau \alpha \) (notice the accent) = \( \kappa a \tau \acute{e} \chi \eta \). Cf. 17 \( \phi \nu \gamma \omega \, \upsilon \, \pi o \). II. 11. 699 \( \dot{\epsilon} \chi \epsilon \nu \, k \acute{a} \tau \alpha \, \gamma \alpha \iota \alpha \, \mu \acute{e} \lambda \alpha \iota \alpha \). Améis reads \( \dot{\epsilon} \chi \eta \, k \acute{a} \tau \alpha \), and takes \( \dot{\epsilon} \chi \eta \) as intransitive and \( k \acute{a} \tau \alpha \) governing \( \delta \acute{m} \mu \omicron \). ‘Holds throughout a whole people’. Cf. Eur. I. A. 10 \( k a \tau \) \( E \upsilon \rho \iota \mu \omicron \nu \, \dot{\epsilon} \chi \omicron \omicron \omicron \). In this case it would be better to take \( \delta \acute{m} \mu \omicron \) in the local sense of ‘realm’; cf. II. V. 710 \( \mu \acute{a} \lambda \alpha \, \pi \omicron \omicron \alpha \, \delta \acute{m} \mu \omicron \, \dot{\epsilon} \chi \omicron \omicron \omicron \). The local sense of \( \delta \acute{m} \omega \omicron \) is the original one, the primary meaning of the word being ‘common land parcelled out in farms’ (root \( \delta \alpha \) ‘divide’ found in \( \delta \alpha \iota \omega \)).

7. \( \acute{a} \nu \, \acute{a} \, \acute{d} \omega \mu \alpha \alpha \tau \) ‘in the halls’, literally ‘up along the halls’.
\( \acute{a} \kappa o \nu \acute{d} \omega \nu \alpha \tau \alpha i \) intensive of \( \acute{a} \kappa o \nu \omega \), ‘hear with delight’.

8. \( \acute{h} \mu \mu e \nu o \, \dot{\epsilon} \xi \epsilon \iota \\) Appendix G. 2.
\( \dot{\epsilon} \xi \epsilon \iota \\)s often contracted into \( \dot{\epsilon} \xi \iota \) (104).

\( \pi \alpha \\rho \alpha \) here an adverb of place, not a preposition. ‘The tables by them are loaded’.

9. \( k \rho e \omega \nu \) § 6. 2.

10. \( \dot{\omicron} \iota \nu \chi \omicron \omicron \omicron \omicron \). The cup-bearer drew the wine from the mixing-bowl (\( \kappa \rho \eta \tau \gamma \nu \rho \) into a jug (\( \pi \rho \omicron \chi \omicron \omicron \omicron \)), from which he filled the cup (\( \delta \epsilon \pi \alpha \)s) of each guest.

\( \phi \rho \epsilon \epsilon \sigma \sigma i \) § 20. 2.
\( \dot{\epsilon} \gamma \chi \epsilon \iota \\) Appendix H. 5.
\( \delta \epsilon \pi \alpha \sigma \sigma \sigma i \) § 6. 2.

II. \( \tau o \nu \tau o \ \tau i \) ‘this kind of thing’.
\( \epsilon \iota \delta \epsilon \tau \alpha i \) ‘seems’, Appendix H. 1.

12. \( \sigma \omicron \ \delta \) emphatic; \( \delta \) answers \( \mu e \nu \) in 3. ‘(I would fain enjoy banquet and song), but thy heart is set on asking of my grievous woes’.

For the thought cf. Virg. Aen. II. 3 \( i n f \, s \, a \, n \, d \, u m \), \( r e g i n a \), \( i u b e s \, \rho e \nu \omicron o \nu e \, \rho e \nu o \, \rho e \nu o \).’

\( \dot{e} \dot{p} \, \tau r \acute{a} \acute{p} \alpha \, \nu \sigma \tau \) ‘is set’ not ‘was set’. The aorist is often used in Homer in its oldest sense of what is just completed, and may be sometimes translated by the English perfect with ‘have’; e.g. x. 64 \( \pi \omega \, \acute{\eta} \lambda \theta \, e s \), ‘Odysseus’;

13. \( \dot{e} \iota \rho \, \epsilon \sigma \theta \) § 2. 2 and Appendix G. 2. For the accusative of the thing asked about cf. 502.
\( \dot{\omicron} \phi \rho \) Appendix B. 2 a.
\( \dot{e} \tau i \, \mu \, \alpha \lambda \lambda \lambda \nu \) ‘still more’ than before. Odysseus had already wept when listening to Demodocus’ account of the Trojan war (VIII. 531).

14. \( \tau o i \) § 10. 1.
\( \dot{\epsilon} \pi \epsilon \sigma \eta \)a ‘then’, denoting transition, cf. 116.
καταλέξω ‘recount’. This meaning of λέγω is older than ‘say’.
16. καί ύμείς ‘ye too’ as well as others.
17. εἶδεν’ § 20. 1.
ἐξω δ’ ἀν...ἐω also depending on ἃφρα.
ἀν Appendix D. 2.
φυγὼν ὑπὸ (cf. 6) νηλεῖς ἦμαρ i.e. ‘when I have got safe home’.
νηλεῖς ἦμαρ ‘the pitiless day’, i.e. the day of death. Cf. ἐλεύ-
θερον ἦμαρ, δοῦλον ἦμαρ, νόστιμον ἦμαρ.
18. ἕεινος ‘host’ not ‘guest’. On the form see Appendix
Η. 5.
ἐω § 24.
καί...ναλὸν ‘even though I dwell in a home far away’.
ἀπόπροθι. For this locative termination cf. αὐτόθι (29), ὅθι (50),
κηρόθι (480).
19. ἐ’μ’ Ὀδυσσεύς cf. Virg. Aen. i. 378 sum pius Aeneas...fama
super aethera notus.
‘Ὀδυσσεύς § 3. 1.
πᾶσι δόλοισι instrumental, ‘on account of my manifold wiles’.
It is far better to take πᾶσι with δόλοισι than with ἀνθρώποισι, as
some do.
πᾶσι ‘all manner of’. Cf. 422 πάντας δόλους, II. I. 5 οἰωνοίσι
πᾶσι ‘all manner of birds’. So in III. 121 Odysseus is said to
surpass all men παντοίοισι δόλοισι.
20. ἀνθρώποισι μέλῳ ‘am a care to men’, i.e. talked of by
them. Cf. xii. 70 Ἄργῳ πᾶσι μέλουσα, Theognis 245 μελήσεις
ἀνθρώποισι. The personal construction of μέλῳ is rare.
καὶ μεν...ἰκεί. This is a good illustration of the Homeric
preference for ‘parataxis’ (coordination of clauses). The sentence
begins with a relative construction (‘hypotaxis’), which is dropped
in favour of an independent coordinate clause. Cf. II. I. 79 ὅς...
’Ἀργεῖων κρατεῖ καὶ οἱ πείθονται ‘Ἀχαϊοί.
μεν § 10. 1.
οὐρανόν. The accusative without a preposition is the ordinary
construction in Homer after ἱκώ, ἱκάνω and ἱκνέωμαι.
ἰκεί § 14. 4.
21. ναιετῶ § 23. 1.
‘Ἰθάκην the modern Theaki, about 20 miles from the coast of
Acarnania, north-east of Cephallenia, from which it is separated by
a narrow strait.
εὐδειέλον = εὐδηλον ‘clear-seen’, a very doubtful form. δείελος
may be for δηλος, which would be an old form of δηλος (cf. the doubtful word δελος, II. x. 466); and Brugmann is probably right in reading ευδηλον. On the confusion of ei and η see Appendix I.

One of the Scholiasts interprets it ειν προς την δελην κειμενη (δειλη=the evening sunlight), i.e. ‘westerling’.

ευ δ’ =ενεστι δε. Cf. 126 ενι.

22. Νηριτον. There is another reading Νηιων. Neion is also a mountain in Ithaca. Schliemann places Neriton in the south of the island, and Neion in the north.

εινοσιφυλλον ‘with shaking leaves’, Appendix II. 5.


23. ναιεταουσι ‘dwell’, not ‘are dwelt in’, as some take it. The islands are looked upon as living things. Cf. 1. 404 Ιθακης ετι ναιετωσης. So ναυω is used of islands, II. II. 626 νησων, αι ναυουι. Soph. Aj. 596 ο κλεινα Σαλαμις, συ μεν που ναεως άλληπλαγκτος ευδαίμων.

άλληλους § 4. 4.

24. Δουλαχιον τε Σαμη τε. Samé is generally identified with Cephallenia. With regard to Dulichium there is very great doubt. Strabo the geographer thought it was one of the Echinades (the alluvial islands at the mouth of the Achelous) afterwards called Dolicha. Others take it to be the S.-E. portion of Cephallenia. Mr Bunbury (Ancient Geography, I. 69) identifies it with Leucadia (Santa Maura). It is impossible to speak with certainty, as the geography throughout the book is extremely vague. On the geography of the Odyssey see Prof. Jebb’s Introduction to Homer, pp. 44—6.

υλῆσσα Ζάκυνθος (Appendix G. 1) = nemorosa Zacynthus (Virg. Aen. III. 270), the modern Zante, south of Cephallenia.

25. αυτη ‘Ithaca itself’. αυτος is frequently used in Homer to single out something in contrast to its surroundings. Cf. 40.

χθαμαλη ‘low-lying’. χθαμ-αλο-ς is connected with χαμαί ‘on the ground’; for the insertion of θ cf. χθων; -αλο- is merely a suffix. The word is used in xi. 194 of beds on the ground, xii. 101 of a low rock, II. xiii. 683 of a low wall. The epithet, however, does not suit Ithaca as it is now.

πανεπερτάτη...προς ξόφον ‘highest up towards the darkness’, i.e. furthest west. Cf. IV. 785 υψου εν νοτιω ‘high in the water’, i.e. well out. Cf. also μετέωρος ‘high’ of ships out at sea.

As a matter of fact, Ithaca lies furthest east of all the islands
near it. But we must not look for geographical accuracy, when the poet is dealing with what to him is little more than a fairy-land.

\[26. \text{δὲ τὲ cf. 385. τὲ here is not a conjunction; but marks the statement as a general one, as frequently in Homer. It must be neglected in translation, and regarded simply as a sign-post. Similarly we find καὶ τὲ, γὰρ τὲ, ἀλλὰ τὲ. Cf. the use of τὸς τὲ 'some one' in similes and general statements.\]

\[\text{ἡ Ἡ § 6. 2 and Appendix G. 4.}\]

\[27. \text{τὸι concessive, as in 3. 'I cannot when all is said...'}\]


\[28. \text{ἡς (§ 10. 2) probably 'one's own', as it undoubtedly is in }\]

34. Brugmann, however, holds that ἕς (ὁς) is a general reflexive pronoun of all three persons; in that case it would here be 'my own'.

\[29. \text{ἡ μὲν (Attic Ἡ μὴν) 'surely'. So we have καὶ μὲν (Attic καὶ μὴν).}\]

\[\text{αὐτὸδι (cf. 18)=αὐτοῦ.}\]

\[\text{ἐρμυκ imperfect, 'tried to keep me'. Cf. 31 κατερήτων.}\]

\[\text{διὰ θεάων 'bright amongst goddesses', i.e. 'fair goddess'. Cf. 2, also IV. 305 διὰ γυναικῶν.}\]

\[\text{δίος (=δι-ω-ς, connected with a Sanskrit root div meaning 'brightness') is used as an epithet of αἴθρο (XIX. 540) the bright, clear sky. Cf. also 151 ἡ Ἡ διὰν 'bright dawn'. As an epithet of gods and men, it seems to denote beauty or noble birth, but not moral excellence. Even Clytemnestra is διὰ, III. 266. For διὰ see § 4. 1.}\]

\[30. \text{This line is omitted in most MSS. Probably it is an inter-}\]

\[\text{polation from I. 15.}\]

\[\text{στέσσι § 6. 2.}\]

\[31. \text{ὡς...αὐτῶς 'in like manner'.}\]

\[32. \text{Αἰαὴ adjective, 'of Aea'. The name of the island is also}\]

\[\text{Aiȧ, X. 135.}\]

\[33. \text{ἐμὸν emphatic.}\]

\[\text{στῆθεσσιν § 6. 1.}\]

\[\text{ἐπειθον 3rd plural.}\]

\[34. \text{ὡς 'so true it is that' = usque adeo.}\]

\[\text{γλύκιον ής Appendix H. 2.}\]

\[\text{γλύκιον § 8. 2.}\]

\[35. \text{πλονα οἶκον Appendix H. 1.}\]

\[36. \text{γαλὴ ἐν Appendix G. 2.}\]
37. *ei δ' ἀγε 'Come now'. This must not be explained as = *ei δὲ βούλει ἀγε. *ei is an interjection, cf. *eia, e.g. Eur. Hel. 1561 οὐκ *eι' ἐμβαλεῖτε; also Latin *eia in the phrase *eia ἁγε. Perhaps δ' is not δὲ but, but ἰη now. Cf. II. ix. 46 *ei δὲ φευγόντων 'Come now, let them flee'. Nauck would read *ei' ἀγε.

καὶ νόστον 'of my return too' as well as my name and country.

ἐνιστω Appendix H. 6. For the syntax see Appendix B. 1. Cf. xxiv. 336 *ei δ' ἀγε τοι καί...ειπω.

38. ἐφέκεν § 13.

ἀπὸ Τροίηθεν. ἀπὸ is not necessary, the meaning 'from' being given by the termination; so Πιλέδθεν next line. But cf. xi. 18 ἀπο υφρανότεν. Or we may take ἀπὸ λύντι as a case of 'tesis'.

39. Κικόνεσσι. The Cicones lived in the south of Thrace on the banks of the Hebrus. In II. ii. 846 they are spoken of as helping the Trojans. So they are naturally enemies of Odysseus.

πέλασσεν § 15. i.

40. Ἰσμάρῳ ἦνθα Appendix G. 2.

Ἰσμάρῳ (the Ciconian capital, in historical times Maroneia, cf. 197) in apposition to Κικόνεσσι. Cf. viii. 362 Κύπρον ἰκανε...ές Πάφου.

ἐπραθον aorist of πέρβω. For the 'metathesis' see § 3. 2.

αὐτοὺς 'themselves', i.e. the citizens, in contrast to τόλυν, cf. 25.

41. τόλιον § 6. 4.

42. μοι ethic dative, 'for me', 'as far as I was concerned'. 'That I might not have any one going deprived of his fair share'. Cf. 64 μοι...νῆσ κιον. Virg. Aen. v. 305 nemo mihi non donatus abibit is imitated from this passage.

ἴσης (§ 2. 3) feminine adjective used as a substantive. Cf. ἀμβροσίη, κερτομίη, ἕγρη. Mr Monro suggests that we should read ἄισης 'share', cf. 52. This would get over the difficulty of κιον before φίλας. See Appendix H. 1.

43. ἠ τοι μέν cf. 3.

διερό generally taken as 'moist', 'fresh', hence swift, and connected with δεῖν 'to moisten'. Cf. vi. 201 διερός βροῦδος, where it is taken 'fresh', i.e. living. And so apparently the word was understood by Aeschylus, Hesiod and Pindar.

Curtius however connects the word with διεσθαί 'to flee' and δέος 'fear'. If so, διερός will here mean 'fleeing' and in vi. 201
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'making to flee'; cf. φοβερός used both in an active and passive sense.

ήμεα § 10. 1. For ἴμεάς and ἴρωγέα (next line) see Appendix G. 3.

44. ἴνωγέα § 18. 5.
μέγα a cognate accusative used adverially. Cf. 395 and xv. 227 μέγ' ἐξοχα 'very splendid'.

45. πίνετο...ἐσφαζον. For change of voice cf. XVI. 110 καὶ οἶνον διαφυσομενον καὶ σίτον ἔδοντας, XXIII. 305 μῆλα ἐσφαζον, πολλὸς δὲ...ηφύσετο οἶνον.

ἐσφαζον 'my men' is the subject.

46. εἰλίποδας (εἶλω) 'rolling the feet', 'of shambling gait', opposed to ἀρσὶποδες (II. XVIII. 532) epithet of horses, 'raising the feet'.

ἐλικας (ἐλισω) 'with crumpled horns'; cf. κεράεσων ἐλκτας, Hymn to Hermes, 192. Others take it 'shambling', a mere repetition of εἰλίποδας. Ameis connects the word with σῆλας and understands it to mean 'shining', 'sleek'. So also he takes ἐλικώπις 'sparkling-eyed'. On the loss of initial σ see Appendix H. 6.

47. ἄρα (root ἀρ 'fit') means literally 'fittingly', hence 'consequently', 'as one might expect'.

Κίκονες Κικόνεσσι cf. I. 313 ξείνοι ξείνουι δίδοσι. III. 272 ἐθέλων ἑθλοῦσαν ἀνήγαγεν. Mutuality is often expressed in Greek in this way.

γεγώνευν § 18. 4 and § 23. 2. Cf. 473 γέγωνε.

48. ἀμα (with πλένους καὶ ἀπελών) 'withal'.

ἀπελών § 7. 7.

49. ἡπειρον 'inland', in contrast with the men of Ismarus.

ἀφ' ὑππον 'from the chariot'.

After ἐπιστάμενοι μὲν we should expect ἐπιστάμενοι δὲ with an infinitive, 'and knowing how to fight on foot'. Cf. 45, where πολ-λὸν μὲν is answered by πολλὰ δὲ.

For μὲν answered by καὶ cf. II. 1. 267 κάρτιστοι μὲν ἔσαν καὶ καρπίστοις ἐμάξοντο.


51. γλυγνεται 'spring up'.

推荐阅读 'in their season'.

52. ηριωτ from ηρι = English ear-ly and connected with ἀριστον,
the early meal. For the adjective expressing time and agreeing with the subject cf. 336, 452, and IV. 450 ἐνδιος ἅλθε 'he came at noon'. Virg. Aen. VIII. 465 Aeneas se matutinus agebat.

ὀψα. ὦψα (cf. 47) has two other forms, ὦψ and ὦψα, the latter enclitic.

ἂσα originally 'measure' hence 'that which Zeus metes out to men', i.e. their fate.

54. μάχην is governed both by στησάμενοι and by ἐμάχωντο. 'Having arrayed the battle they fought it'. So in 59 Ἀχιουσ is governed both by κλίναν and δαμάσαντες.

56. μὲν is answered by δὲ in 58. The δὲ in 57 merely introduces the apodosis and must not be translated.

ἀέξετο 'was waxing', Appendix II. 5.

ἰρόν ἡμαρ probably 'the strong day', cf. 165. ἱερὸς is connected by Curtius with Sanskrit ish-ira-s 'strong', also an epithet of gods. The meaning 'strong' seems to be required when ἱερὸς is an epithet of such words as ἵς, μένος, στρατός, ἱχθύς. But the derived meaning 'holy' is undoubtedly also Homeric, and ἱρόν ἡμαρ may mean 'the holy day', so called on account of the tendency to worship the phenomena of nature. A similar change of meaning may be seen in μάκαρ 'blessed', originally 'great' (connected with μακρός).

57. μένομεν imperfect. The historic present is not found in Homer (Monro, Homer Grammar, § 574).

πλεονάσ περ ἔοντας. περ (a shorter form of πέρι 'exceedingly') means 'even'. Cf. 35 εἰ περ 'even if'; 543 ἐνθα περ 'even where'; II. xx. 65 θεό περ 'even gods'; and often with participle as here 'even though they were more'. Notice that the 'though' is not given by περ but by the participle; cf. 18, 63.

58. μετενίσσετο. μετὰ marks the change in the sun's course after he has passed the zenith (Merry). 'Was passing down to the time of the loosing of oxen'. Cf. Hor. Od. iii. vi. 42 sol ubi montium mutaret umbras et inga demeret bobus fatigatis. Milton, Comus, 'Two such I saw, what time the laboured ox In his loose traces from the furrow came'.

βουλυτόνδε strictly should be written as two words βουλυτόν δὲ, according to La Roche; so ἡπειρόν δὲ (73). Others hold that δὲ expressing 'place whither' is enclitic.

59. καὶ τότε δὴ tum demum, 'then and not till then'. καὶ emphasises τότε. δὴ in Homer frequently means 'at length'.
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κλίναν ‘broke the ranks’. Cf. II. v. 37 Τρώας δ’ ἐκλίναν Δαναοί. 60. ἔξ an average of six for each ship. There were 12 ships. Cf. 159.

ἐυκνημίδες. For ἔῳ see § 6. 3.
61. οἱ δ’ ἄλλοι Appendix A. 2.
62. προτέρω ‘forwards’. For the termination cf. εἴσ-ω, ἔξ-ω, ὀπίσσω-ω. The ω is probably the case-ending of the lost ablative.

πλέομεν cf. 57.

ἀκαθήμενοι § 18. 3. The accent is irregular. It is accounted for by the supposition that the word is Aeolic. Some recent editors read ἀκαθημένοι.

63. ἀσμενοὶ ἐκ θανάτου a condensed expression for ἀσμενοὶ φυγόντες ἐκ θανάτου ‘glad to have escaped’.

ἀσμενος (for ἀθ-μενο-ς) properly a non-Thematic participle, § 15. 4. Cf. ἐκ-μενο-ς ‘favouring’ of a wind, lit. ‘coming’.

ὁλεστάντες ‘though we had lost’. Cf. 18 ναιών.

64. οὔ’ = οὐ δὲ ‘but not’, cf. 92, 230, 408. Cauer reads οὐ δ’ as two words.

ἄρα ‘for all that’. Cf. 47.

μοι κλόν ‘did I let my ships go’. Cf. 42 μοι...κλόν.

ἀμμικλισσαί (ἐλίσσω) is interpreted in several different ways:—
(1) rowed on both sides, (2) rolling both ways, (3) curved on both sides. Mr Leaf (on II. 111. 165), holding that none of these explanations harmonise with the meaning of ἐλίσσω, suggests that the word may mean ‘wheeling both ways’, i.e. ‘easily turned’.

65. πριν...ἄουσαι ‘ere we had called thrice on each of those our hapless comrades’.

τίνα subject of ἄουσαι, ‘one’, i.e. ‘we’.

τῶν Appendix A. 2.

ἐκαστὸν object. Cf. II. XI. 258 ἄυτει πάντας ἄριστους.

τρὶς cf. Virg. Aen. VI. 506 et magna manes ter voce vocavi. Some think this is meant as a call to possible stragglers. But cf. II. XXIII. 221 ψυχὴν κικλήσκων Πατροκλῆος δειλῶν.

ἐτάρων Appendix H. 6.

67. ἐπώρο’ § 15. 3.

νεφεληγερέτα § 4. 2.

68. θαλασσαι (comitative) ‘along with a whirlwind’.


σῶν with καλύσε (‘with clouds he hid and blent the earth and
the sea together’, Morris), an instance of ‘tmesis’, to be distinguished from the adverbial use of prepositions in 8 and 22. Note, however, that the term ‘tmesis’ (cutting) is a misleading one. For σῶν... κάλυψε is not the severance of a compound already made. The two elements combine in meaning, but the place of the preposition is yet not settled, as in later Greek.

δὲ νεφέσσι Appendix G. 1.
νεφέσσι § 6. 1.
69. ὁρώει § 18. 3.
οὐρανόθεν. For the termination cf. 38 Τροληθεν.
70. ἐπικάρσια ‘headlong’. Cf. II. xvi. 392 ῥέουσαι εξ ὀρέων ἐπὶ κάρ, said of torrents. For κάρ see 7. 5. In Herod. vii. 36 ἐπικάρσια means ‘oblique’, and some adopt this meaning in the present passage.

σφι dativus incommodi. Cf. 149 and 1. 9 τοῖσιν ἀφειλετο ‘took away for (i.e. from) them’.

71. τριχθά τε καὶ τετραχθά (§ 9. 3) ‘in three pieces and in four pieces’, i.e. ‘in shreds’. The sound of this line is meant to express the cracking of the sails. Cf. 147 and xi. 598 αὕτη ἐπειτα πέδουνε κυλινδετο λᾶσ ἀναίδης, of the rolling stone of Sisyphus.

τα § 3. 5.
72. τὰ μὲν i.e. ἱστία.
κάθεμεν ‘we let down’, first plural of καθήκα, according to the rule given in § 12.
73. αὐτᾶς ‘the ships themselves’, as opposed to ἱστία. Cf. 25.
ἐσσυμένως Appendix H. 4.
προερέσσαμεν. The reading of most MSS. is προερύσσαμεν.
ἡπειρόνδε cf. 58.
74. σύνεχεῖς Appendix H. 6.
75. θυμὸν ἐδοντες ‘eating out our hearts’. Cf. II. vi. 202 ὅν θυμὸν κατέδων.

ἐδοντες § 14. 4.
76. τέλεσ’ ‘brought the full light of day’.
77. ἄνα with ἐρύσαντες.
79. νῦ (shortened form of νῦν), an affirmative particle like δή.
κεν Appendix D. 1.
ἀσκηθῆς ‘unscathed’, perhaps connected with σχάζω, ‘to limp’.
80. ἀλλά. The conditional form of sentence is dropped, ἀλλά taking the place of εἰ μὴ, ‘parataxis’ instead of ‘hypotaxis’. Cf. 20.
imperfect participle, ‘when I was trying to round’.

Máleian promontory at the south-east of Laconia, now Malio di S. Angelo.

81. παρέπλαγγεν...Κυθήρων ‘carried me past Cythera’, literally ‘away from Cythera’, ablative genitive. He had meant to go between Maleia and Cythera. In like manner the Argonauts encountered a north wind off Maleia and were carried towards Libya (Herod. iv. 179). Cythera is the modern Cerigo.

82. ἐννήμαρ (§ 9. 3), the ordinary round number in Homer.

83. ἵθυόντα· ἀτάρ Appendix G. 2. Some mss. have ἵθυ-βερν’· αὐτάρ. But the text will stand.

84. γαίης Δωτοφάγων cannot be definitely localised. “The whole impression left by the Odyssey is that a poet, who himself knew only the Aegean zone, wove into imaginary wanderings some touches derived from stories of the western Mediterranean brought by Phoenician traders”, Jebb, Introduction to Homer, p. 46. The name Δωτοφαγίτις was afterwards given to a district on the African coast near the lesser Syrtis, also to the island Meninx which was close by.

οἷς τε. The generalising τε when joined with relatives expresses a “permanent characteristic” (Monro, Homeric Grammar, § 332).

ᾱνθίνον ἐδάρ. The lotus is said to be the fruit jujube still eaten in North Africa.

ἐδάρ Appendix H. 5.

86. δεῖπνον the midday meal. The evening meal is δύσπον.

θοῖς § 4. 4.

87. πασαμέθθ’ (§ 15. 1)= ἐπασάμεθα from πατέομαι ‘to eat’, to be distinguished from ἐπασάμην from πάομαι ‘to acquire’.

87. σίτου partitive genitive. Cf. 102 λωτοῖο φαγάν.

88. δῆ τοτ’ cf. 59.

ἐτάρους H. 6.

προῖεν Appendix I.

πεύθεσθαι Appendix E.

89. ἀνέρες § 7. 1.

90. τρίτατον § 9. 2.

91. μίγεν § 15. 7.

92. οὔδ’ ἄρα cf. 64, 230.

93. δόσαν...πάσασθαι ‘gave them of the lotus to cat’.

λωτοῖο partitive genitive, cf. 87.
πάσασθαι Appendix E.
94. φάγοι Appendix C. 2 b.
95. ἀπαγγείλαι πάλιν ‘to bring word back’. πάλιν is used in Homer of direction, not of time, cf. 225.
96. ἦθελεν ‘had the will’, ‘cared’, to be distinguished from βούλοντο (96) ‘wished’.
97. νέεσθαι for νέ(σ)εσθαι connected with νόστος.
98. αὐτοῦ explained by μερ’ ἀνδράσι Λωτοφάγοις.
99. ἐπητόμενοι ‘browsing on’, generally used of animals.
100. ἄναγκη with ἄγον ‘led by force’.
101. ἓπο εὐγά ἐρύσσας ‘having dragged them under the thwarts’.
102. ἐρύσσας Appendix H. 1.
103. τῶν ἄλλων...ἐταῖροι Appendix A. 2.
104. ἐπίρροπα (§ 7. 7) ‘closely joined’ (from ἐπί ‘very’ and the root ἂρ), hence ‘trustey’.
105. λάθηται Appendix B. 2 a.
106. κλήσι. The κλήσις (lit. ‘bolts’) are the benches, so called because they fasten together the two sides of the ship. Others understand the word as ‘thole-pins’ or ‘rowlocks’; in which case ἐπὶ would mean ‘at’.
108. Ἐκλώπων ἐς γαίαν. The poet anticipates. They had not yet reached it. This island was the ‘Isle of Goats’, whence they afterwards went to the ‘Land of the Cyclopes’, generally placed in Sicily.

Κυκλώπων means ‘round-eyed’ (κύκλος ὤψ).


ἀθεμίστων ‘lawless’; explained by οὕτε δίκας ἐὰν εἰδῆτα οὕτε θέμιστας, 215. θέμιστας plural of θέμισ ὁ ‘that which is laid down’ from θε root of τί-θημι, with which the English ‘doom’ is connected), in Il. I. 238 the body of precedents according to which cases were decided, given by Zeus to kings and guarded by them as sacred.

109. ῥα (cf. 47, 52) often with relatives.

NOTES.

108. ἀρόωσιν § 23. 3.
109. τά γ᾽ Appendix A. i.
ἀσπαρτα Appendix G. i.

ἀνήροτα (ἀρό-ω). For the lengthening of the first syllable of the stem cf. κατηρεφθής (ἐρέφω), 183.

τά γε...πάντα φύονται plural verb with neuter plural subject, several times in Homer with πάντα. Notice also that the idea of plurality is emphasised by the words in apposition, πυρόι καὶ κριθαὶ ἡδ᾽ ἀμπελοῖ. Exactly parallel is 222 ναὶον δ’ ὀρφὸ ἀγγεα πάντα, γαυλοὶ τε σκαφίδες τε.

110. αἱ τε. τε is used with the relative when it describes a class, another instance of the ‘generalising’ use noticed in 26.

111. ἐρυστόφυλον ‘in thick clusters’.

σφιν...ἀξεῖ ‘makes it (the wine) grow for them’.

σφιν = Κυκλώτεσσι cf. 358. Some however make it = ἀμπέλοισ.

ἀξεῖ Appendix H. 5.

112. ἀγοραὶ...θεμιστέσ ‘meeting-places...places of justice’, i.e. the very elements of civilized life. Cf. II. xi. 807 ἵνα σφὶ ἀγορὴ τε θέμις τε ἡν, τὴ δὴ καὶ σφὶ θεῶν ἐτετεύχατο βωμοὶ.

113. οἱ γ᾽ cf. 109.

114. σπέσσι § 6. 2. Some mss. have σπέσσι.

θεμιστεύει ‘gives the law to’. Cf. Arist. Eth. x. 10 ἡ ἐκαστος ὥς βουληται Κυκλωτικῶς θεμιστεύων παίδων ἡδ᾽ ἀλόχου (for ἀλόχων of our texts).


παίδων ἡδ᾽ ἀλόχον ‘children and wife’ is the regular order in Greek. Cf. Soph. Trach. 257 σὺν παιδὶ καὶ γυναῖκι.


ἀλέγουσι from the same root as our ‘reck of’.

116. νῆσος ‘the Isle of Goats’, thought by some to be Aegusa, one of the Aegatian islands. But Homer seems to have no definite idea about the geography of these parts.


λάχεια perhaps ‘rough’, ‘overgrown with brushwood’ (connected with λάχυν, λάχανον). Others take it ‘fertile’, ‘easily-dug’, connecting it with λαχαῖνω ‘to dig’. Others think Λάχεια is the name of the island.
Several recent editors follow Bekker in preferring the reading of Zenodotus, ἐπετρ' ἐλάχεια (ἐλάχεια Faesi) found in one ms. Hesychius' objection to the effect that τετάνυσται could not be said of a small island is hardly a cogent one.

παρεῖκ a double preposition (cf. ὑπεκ, διέκ, ἀποπρό) 'beside but outside', i.e. 'off', cf. 488.

117. ἀποτηλοῦ 'far off'. Cf. v. 113 ἀποντασφ. Some mss. have ἀπὸ τῆλοῦ. For words in -ού denoting 'place where' cf. ποῦ, ἴπτο, αὐτοῦ.

118. ἐν δ' 'and in it'.

ἀπερέσται 'countless' (πέρας 'limit'). For the change of ἐ to ei see § 2. 2. Homer also has the form ἀπερέστασος § 2. 4.

γεγάσασιν § 18. 1.

120—124. Said by Nitzsch to be spurious. These lines contain, several un-Homeric words (κνηγήτης, ποίμνη, χρηεύω). Fick thinks there are several other interpolations in this paragraph. See Appendix K.

οὐ τε cf. 110.

122. ἄρα 'as one might think'. Cf. 47.

ποίμνησιν § 4. 4.

κατασχέται = κατίσχεται. For the retention of the second a see Appendix H. 6.

ἀρότοισιν 'ploughed lands'.


125. νέες § 7. 3.

πάρα (notice the accent) 'are at hand', cf. ἐνι (next line).

μιλτοπάρῃ (μιλτος 'cinnabar', 'vermilion', παρεύ 'cheek') probably not merely 'with side (or bows) painted red', but referring to the painting of a face upon the bows, found on some early vases; hence the figure-head of later times. Cf. xi. 124 νέας φονικοπαρήσιος. Herod. P. 58 τὸ δὲ παλαιῶν ἀπασαί αἱ νῆες ἦσαν μιλτηλίφες.

126. ἐνι cf. 21, 132, 134, 136.

οὐ κε κάμοιεν (Appendix C. 2 a) 'who might make'. Contrast with this οὐ κε...ἐκάμοντο (130) 'who might have made'.

κάμοιεν 'make'. Cf. XI. 523 ἵππον...δ' κάρ' 'Επειδ. XV. 105 πέπλοι...οὐς κάμεν αὕτη. The meaning 'to be weary' is a later development.

127. ἐυστέλμους 'well-decked'. For ἐν-, two syllables, cf. 6. For οὐ see Appendix H. 4.
NOTES.

ἐκαστα 'their several errands'.

128. ἰκνέυμεναι § 23. 2.

οἷσ τε πολλά adverbal accusative 'as oifer.times' (cf. 254 οἷσ τε), strictly a cognate accusative to περίωσι.

οἷσ τε. τε generalises, cf. ιιο.

129. περίωσι § 23. 1.

130. οἱ i.e. the shipwrights.

κοι νήσον 'the island too' as well as the ships.

ἐνυκτιμένην 'well built' used predicatively, 'well habited to be' (Morris). For εἶ and a participle forming an adjective cf. εὐναε-

tάων. For the form κτίμενος (κτίω) see § 15. 4.

131. οὖ...κακή γε 'not bad at all'. Cf. 191 οὐδὲ...ἀνδρί γε.

φέροι...κεν Appendix C. 1.

ἐμ 'in their season', predicate.

132. ἐν cf. 126.

πολιοῖο used as a feminine, a very rare irregularity. Cf. iv.

133. ὕδρηλοι μαλακοι asyndeton. Cf. ιοβ, 425.

ἀφθιτοι 'unsailing'.

134. ἐν δ'...μάλα κεν... Notice the parallelism between these words and ἐν μὲν...μάλα κ', also the absence of connecting particles with μάλα κ', μάλα κεν.

ἀροστις 'tilth', properly 'ploughing', hence 'land for ploughing'.

 Cf. II. ix. 580 ψιλὴν ἀροστιν, also as in Cic. Phil. ii. 101 aratii.

λείη explained by v. 443 λείη πετράων.

αιεί εἰς ὁρας 'always as the seasons come' (Merry). Cf. 51 ὤρη, 131. ὑρια. For the preposition cf. xiv. 384 ἦ εἰς θέρος ἦ εἰς ὑπώρην and the Latin in dies.

135. ἀμφῶν Appendix F.

ἐπεὶ μάλα πιαρ ὑπ' οὔδασ generally taken 'since verily there is fatness under the ground'. For the accusative after ὑπὸ Ameis quotes II. 181 ὑπ' αὐτίκες φοιτωσι, xxii. 362 πεπτήσως γάρ ἐκεῖτο ὑπὸ ὅρινον, xxiv. 234 στάσ ὑπὸ βλασφήν ὑγχην. But all these pas-

sages are virtually instances of the accusative meaning 'motion to': e.g. στάς ὑπὸ κ.τ.λ. 'coming and standing under'.

It seems better to read ὑπ' (=ὑπεστι) and to take πιαρ as an adjective. So Mr Leaf understands II. xi. 550 βοῶν εἰ πιαρ ἐλέοσθαι 'to take a fat one from the oxen'. In support of the adjectival use of πιαρ he quotes Solon 36. 21 πιαρ γάλα 'rich cream', also Hesychius who interprets πιαρ by λιπαρόν. According to this
view, our passage would mean 'since there is right rich soil beneath'.

136. πελόσματος 'moorings', a general term. πελόσμα is for πένθο-μα from the Indo-European root bhendh, whence the English 'bind' and 'band'.

137. εύνασ literally 'beds', hence 'anchor-stones', let down by ropes on either side of the bows to keep the ship at rest.

βαλέειν § 22. 3.

138. ἀλλ...μείναι. Out of οὐ χρεώ...ἐστιν (136) we must supply χρεώ ἐστιν. So Prof. Mayor translates 'all that is necessary is to remain'.

ἐπικέλσαντας intransitive, 'running ashore'. Cf. 148, 149; the verb is transitive in 546. For the form ἐκέλσα see § 15. 3.

eis ὃ κε Appendix B. 2 a.

ναυτέων § 4. 3.

140. κρατός § 7. 5.

141. ὑπὸ σπείρον 'from under a cave'. Cf. 463 ὑπὸ ἀρπείον.

σπείρον § 6. 2 and Appendix I.

αἵγειροι 'black poplars', opposed to λευκᾶ 'white poplars'.

πεφύασαν § 18. 1.

142. κατεπλέομεν 'sailed down', i.e. to land; cf. κατόγω.

143. προὐφαίνει impersonal, 'nor was there light enough to see' (Merry).

ἰδέσθαι Appendix E.

144. αἱρ βαθεί 'a thick mist'. αἱρ is always feminine in Homer. This word, as opposed to αἰθήρ, generally implies a certain grossness; hence it sometimes means 'mist'.

145. οὐρανόθεν cf. 69.

146. τὴν νῆσον Appendix A. 2.

ἔσεδρακεν cf. 40.

147. οὐδὲ. There is a well-supported reading οὐτε, which, after οὐ, would be irregular in Homeric as in Attic Greek. There appears however to be a genuine instance of οὐ...οὐτε in XI. 483.

κύματα μακρὰ κυλινδόμενα. This rhythm is meant to imitate the rolling waves; so Tennyson, Enoch Arden, 'the league-long roller thundering on the reef'. Cf. 71.

προτὶ another form of πρός. Some think that the other form ποτὶ (289) is quite a distinct word; but in usage it is identical with προτὶ.

148. ἐπικέλσαι intransitive, cf. 138. νῆς is the subject.
NOTES.

149. κελσάσησι § 4. 4.
νησι cf. σφιν after διέσχυσεν (70). Literally ‘we took down for the ships’. Some would call κελσάσησι νησι a ‘dative absolute’; but this is a mistake.

150. καὶ αὐτὸν ‘ourselves too’, in contrast to the ships. Cf. 25.
επὶ Appendix G. 1.
ρηγμίν (ρήγνμι) ‘the breaking edge of the surf’.

151. ἀποβριβάντες connected with βρίσοι and βαρός, of heavy, sound sleep. The simple verb occurs in II. iv. 223 οὐκ ἄν βρίσοντα ἔδει Αγαμέμνονα. ἀπο- is intensive. Cf. Herod. viii. 76 οὐδὲν ἀποκοιμηθέντες, which Stein interprets ‘not getting any sound sleep’.

ηῦ § 6. 2 and Appendix G. 4.
διαν ‘bright’, cf. 29.

ροδοδάκτυλος ‘rosy-fingered’, so called from the streaks of rosy light at daybreak. εἶνεν δ’ ἣν Ἥρως δάκτυλον κατὰ ἀλληγορίαν αὐ τοῦ ἡλίου ἀκτίνες (Eustathius).

153. νῆσον ... αὐτήν ‘wondering at the island we roaming over it’.

ἐδινεόμεσθα cf. XVI. 63 πολλὰ βροτῶν ἐπὶ ἀστεὰ δινηθήναι.

154. ὄρσαν § 15. 3.
δὲ νῦμφαι Appendix G. 1.

156. αὐτίκα no connecting particle. There is a similar omission with αὐτίκα in VI. 148.
aἰγανέας ‘hunting-spears’, probably from αἴξ ‘a goat’. Others derive it from αἴσω ‘to speed’ (cf. αἰχμῇ).

δολιχαὐλος ‘with long sockets’. αὐλός is the ‘point-socket’.

157. διὰ with κοσμηθέντες ‘marshalled’; cf. διατάσσω.

τρίχα (§ 9. 3) ‘in three bodies’.

158. βαλλομεν ‘began to shoot’, imperfect, not present, cf. 62.

159. ἐσ δὲ ἐκάστην literally ‘fell by lot into each ship’. Some MSS. have ἐν δὲ ἐκάστη.

ἐξελον 3rd plural. Cf. VII. 10 Ἀλκινόῳ γέρας ἐξελον.


162. κρέατ’. There is another reading κρέας τ’. The form κρέατ’ is a doubtful one, § 6. 2.

163. \( \nu \eta \omega \nu \) ablative, depending on \( \epsilon \xi \epsilon \phi \delta \iota \tau o \) 'was spent out of the ships'.

\( \epsilon \xi \epsilon \phi \delta \iota \tau o \) § 15. 4.

164. \( \acute{\alpha} \mu \phi \iota \phi \rho \epsilon \omicron \upsilon \) (\( \acute{\alpha} \mu \phi \iota \phi \rho \omega \) 'two-handled jars'). \( \acute{\alpha} \mu \phi \iota \phi \rho \epsilon \omicron \upsilon \) was afterwards contracted into \( \acute{\alpha} \mu \phi \rho \epsilon \omicron \upsilon \).

165. \( \text{Κικόνων} \) cf. 39—66.

\( \iota \rho \delta \omicron \) either (1) 'strong', cf. 56, or (2) 'holy', because under the protection of Apollo, cf. 19. Mr Leaf, on II. i. 366 \( \iota \rho \delta \nu \pi \omicron \lambda \nu \) 'Hētī\νος', says :—"It is difficult to say whether \( \iota \rho \delta \omicron \) as applied to cities retains the primitive meaning of strong. It seems to have this sense in II. xvi. 407 \( \iota \rho \delta \omicron \) i\( \chi \theta \omicron \upsilon \): but all the derivatives, \( \iota \rho \epsilon \upsilon \omega \nu \), \( \iota \rho \eta \omicron \omicron \omicron \), etc., involve only the idea of 'sacred'. Whatever, therefore, the origin of the epithet in these cases may have been, it can hardly have suggested the primitive meaning in Epic times; the secondary sense probably seemed natural from the fact that every town was under the patronage of some god'.

166. \( \acute{\epsilon} \lambda \acute{\upsilon} \sigma \sigma \omicron \omicron \epsilon \nu \ldots \phi \delta \gamma \gamma \iota \nu \) zeugma. Cf. xv. 374 \( \acute{\alpha} \kappa \omega \upsilon \sigma \alpha i \) o\'u' \( \epsilon \pi \sigma \oslash \) o\'u\'t e ti \( \acute{\epsilon} \rho \gamma \omicron \omicron \). Cf. also Aesch. Theb. 160 \( \kappa \tau \upsilon \omicron \nu \) δ\( \delta \omicron \omicron \)κα.

167. \( \acute{\alpha} \upsilon \tau \omega \nu \) 'of themselves' in contrast to the sheep and goats.

Cf. 25.

168. \( \epsilon \pi \ldots \acute{\gamma} \lambda \delta \omicron \nu \) 'came on'.

169. \( \delta \iota \, \tau \omicron \omicron \) and \( \kappa a i \, \tau \omicron \omicron \) (171), cf. 59.

170. Cf. 152.

171. \( \acute{\alpha} \gamma \omicron \rho \eta \omicron \) θε\( \mu \)\( \epsilon \nu \omicron \omicron \)ς 'having called an assembly'. Cf. II. viii. 2 \( \acute{\alpha} \gamma \omicron \rho \eta \omicron \) \( \pi \omicron \omicron \\sigma \sigma \alpha \omicron \omicron \). \( \tau \iota \delta \eta \omicron \)\( \mu \iota \) is often almost identical in meaning with \( \pi \omicron \omicron \omicron \) in poetry and Ionic prose.

\( \acute{\epsilon} \upsilon \upsilon \omicron \nu \) § 13. 5.

172. \( \alpha \lambda \lambda \omicron \) in contrast to \( \epsilon \mu \omicron \iota \) \( \epsilon \tau \acute{\alpha} \rho \omicron \omicron \omicron \iota \nu \).

\( \epsilon \mu \omicron \) possessive plural.

\( \epsilon \rho \acute{\gamma} \omicron \omicron \epsilon \omicron \) cf. 100.

173. \( \epsilon \mu \omicron \iota \) \( \epsilon \tau \acute{\alpha} \rho \omicron \omicron \omicron \iota \nu \) i.e. the crew of his own ship.

\( \epsilon \tau \acute{\alpha} \rho \omicron \omicron \omicron \omicron \omicron \) Appendix H. 6.

175. \( \acute{\eta} \ldots \acute{\gamma} \epsilon \). The first clause of a disjunctive question (whether direct or dependent) is introduced by \( \acute{\eta} \epsilon \) or \( \acute{\gamma} \epsilon \), the second by \( \acute{\eta} \epsilon \) or \( \acute{\gamma} \epsilon \) (Monro, Homeric Grammar, § 340).

\( \acute{\eta} \, \rho \) 'whether then'. \( \acute{\alpha} \rho \alpha \) is often used with the first of two alternative clauses.

\( \omicron \iota \, \gamma \) Appendix A. 1.

\( \delta \acute{\iota} \kappa \alpha \omicron \omicron \omicron = \delta \iota \kappa \alpha \omicron \omicron \epsilon \iota \ \epsilon \iota \acute{\upsilon} \omicron \omicron \omicron \) (215), well versed in the customs of
NOTES.

society, i.e. civilized. Thus Cheiron is called δικαιότατος Κενταύρων, II. xi. 831.

176. θεοφής (θεο-δ/ής) 'god-fearing'. See Appendix II. 5. Düntzer takes it as 'god-pleasing' (θεο-γαδής).

177. ἀνά νῆος ἔβην 'I climbed up the ship's side', to be distinguished from ἐπὶ νῆος. νῆος appears to be genitive of 'space within which', cf. πεδίου διώκειν 'to pursue over the plain' (see note on 375). Cf. II. 416 ἄν θ' ἄρα Τηλέμαχος νῆος βαίν. ἀναβαίνειν generally takes the accusative.

178. αὐτούς τ' ἀμβαίνειν cf. 150 ἐκ δὲ καὶ αὐτὸι βῆμεν. προμνήσια cf. 137.

179. Cf. 103.

181. δὴ 'at length' cf. 59.

τὸν χώρον Appendix A. 2. For the accusative after ἀφικόμεθα' cf. 20.

182. ἐνθαδ'. δὲ in apodosis, cf. 57. ἑσχατῶ 'furthest edge'. Cf. IV. 517 ἀγροῦ ἑσχατῆν.

στός εἰδομεν Appendix H. 1.

183. κατηρέφεσ 'overarched', cf. 123.

184. μῆλα 'flocks', general term including sheep and goats.

ιαύσκον after the neut. plural μῆλα is justified by the theoretical δι butterknife χαὶ αἰγῆς. Cf. 109.

ιαύσκον frequentative § 16. ιαῦ (Appendix II. 5) originally not 'to sleep', but 'to pass the night', especially in military sense 'to bivouac'.

περί adverbial, cf. 8 and 22.

αὐλὴ 'court'.

185. κατορυχέσσι 'embedded in the ground'.

186. πίνυσσου § 6. 5.

187. ὅς ρά cf. 107.

τε cf. 84. Another reading τὰ has good MS. support.

189. ἀπάνευθεν...ἡδη = ἂπάνευθεν ἦν ἀθεμίστια εἰδώς.

ἀδεμίστια cf. 106.

ἡδη Appendix I. ὡδα is often used with a neuter adjective to express a certain character. Translate 'had a lawless mind'. Cf. II. xxiv. 41 ἀγρια οἴδεν, Od. III. 277 φίλα εἰδώς.

190. καὶ γαρ. καὶ emphasises θαύμα.

ἐἴκει Appendix II. 5.

191. ἀνδρὶ γε. Whatever else he was like, he was not like a man. Cf. 131.
σιτοφάγω cf. 89.

ρω 'a peak'. Cf. II. xiii. 754 ὁρεὶ νυφαντὶ ἑοικὼς.

192. ὦ τε. There is another reading ὦ τε.

οἶνον ἄτ' ἄλλων 'alone apart from others'. Cf. xxi. 364 οἶνον ἄτ' ἀνθρώπων.

193. Cf. 100.

194. αὐτοῦ cf. 96.

ἐρυθαῖ (§ 15. 4) 'to protect'. See also Appendix II. 6.

196. ὀνομα. For the genitive cf. II. 340 πίθου ὀνομα.

197. Μάρων. Ismarus was called Maroneia in later times; when it was still famous for its wine.


ἄμφιβεβήκει 'used to protect', ἄμφιβεβηκα being used as a present. Cf. II. i. 37 Χρύσην ἄμφιβεβηκα 'dost protect' also of Apollo as here. The metaphor is from standing over, bestriding; so in II. xvii. 4, of a warrior standing over a fallen comrade. He says 'used to protect', because the patron god was supposed to desert a city at its destruction, Odysseus having sacked Ismarus (40). So at the taking of Jerusalem audita maior humana vox 'excedere deos', Tac. Hist. v. 13. Cf. also Virg. Aen. ii. 351 excessere omnes adytis arisque relictis di.

199. περισχόμεθ' literally 'held ourselves round', i.e. 'defended'; used with a genitive in II. i. 393 περισχεο παιδώς.

200. ἀλσει 'grove', i.e. the τέμενος or precinct of the temple.

202. τάλαντα. Prof. Ridgeway (Journal of Hellenic Studies, vol. viii. p. 133 sq.) has a valuable article on the Homeric Talent. He holds that the talent represents the earlier 'ox-unit'. "For instance when we find in Iliad xxiii. 751 that in a list of three prizes the second is an ox, the third a half-talent of gold, it is impossible to believe that Achilles, or rather the poet, had not some clear idea concerning the relative value of an ox and a talent". He also draws attention to the fact that at Delos the Attic didrachma was called βοῦς (Pollux ix. 60): and gives this equation: βοῦς=2 Attic drachmas=1 τάλαντον.

203. κρητῆρα cf. 9.

αὐτὰρ not so strongly adversative as ἄλλα, here simply means 'and'.

ἄμφιθροφεστὶ cf. 164.

204. δυσδέκα πᾶσιν 'full twelve', 'twelve all told'. Cf. v. 244 εἰκοσὶ πάντα.
206. ἴδει Appendices H. 5 and Appendix I.

δμών 'men-servants'. Note that δοῦλος is not found in Homer; actual slavery being rare and mostly Phoenician. Cf. Prof. Jebb's Introduction, p. 54: "Homeric slavery seems to be domestic only, the slave being employed in the house or in the land; we do not hear of serfs bound to the soil".

ἀμφιτόλων 'maid-servants'.

208. τὸν δ'...ἐρυθρόν Appendix A. 2.

πίνοιεν Appendix C. 2 b. The subject is the people mentioned in the previous line.

209. ἀνά εἴκοσι μέτρα literally 'over twenty measures'(ἀνά with accusative denoting extent, cf. 7 ἀνά δώματι) i.e. 'in twenty measures', just as ἀνά στόμα means 'in the mouth'. Cf. also IV. 41 πάρ δ' ἐβαλου ἐεῖς ἀνά δὲ κρὶ λευκὸν ἐμιξαν, X. 235 ἀνέμισγε δὲ σίτῳ φιρμακα.

210. χεῦ § 15. 2 and Appendix H. 5.

οδώδει § 18. 3.

211. θεσπεσίη 'wondrous', cf. 68.

ἀν Appendix D. 2.

οὐ τοι cf. 27.

οὐ...φίλον instance of the figure 'litotes' ('smoothing down').

212. ἐν δὲ. Supply φέρου from previous clause; 'and I carried too meal in a wallet'. Cf. V. 265 ἐν δὲ οἱ ἀσκῶν ἔθηκε...ἐν δὲ καὶ ἡμα, where the second ἐν δὲ takes up the ἐν...ἔθηκε of the previous line. In our passage there is no ἐν in the first clause; cf. II. III. 267 ὁρνυτο δ' αὐτίκ...'Ἀγαμέμνων, ἀν δ' Ὀδυσσέας πολύμητις, as if ἀνόρνυτο had gone before.

ἡμα probably 'meal', said to mean originally 'provisions for a journey'. But its supposed connexion with ἱνέαi seems impossible. The word is here scanned as two syllables. Some read ἵα.

213. μοι ethnic dative.

ὁσπατο 'boded', cf. 339.

214. ἀνδρ' subject to ἐπελεύσοσθαι.

ἐπιειμένον ἄλκην 'clad in strength' as in armour. Cf. II. I. 149 ἀναίδειν ἐπίειμενε 'clad in shamelessness'. II. IX. 231 δύσεαι ἄλκην 'put on strength'.

215. δίκασ 'customs'. δίκη properly means 'a way pointed out' (δείκνυμι), hence 'that which is prescribed by usage'.

θέμιστας 'ordinances', cf. 106.

216. οὐδὲ 'but not', cf. 64.
217. νομὸν κατὰ 'in the pasture'. Note that νόμος 'law' is not found in Homer, being a later conception.

218. έθηνεύμεσθα § 23. 2.

219. ταρσοι (=τλεκτοι τάλαροι, 247) 'baskets', properly that on which something is dried (cf. τέρσομαι, torreo); so cream-cheeses are placed on wicker.

tυρών...άρνών both genitives after verbs expressing fulness. βριθω and στείνομαι are generally found with the dative.

221. έχθατο 'were shut in', § 18. 6, 7.

πρόγονοι 'firstlings', cf. II. IV. 102 ἀρνών πρωτογόνων.

μέτασσαι 'mid-born', i.e. the summer lambs, formed from μέτα.

Cf. περισσὸς from περὶ.

222. αὖθ᾽ 'in their turn'.

έροσαι 'younglings', literally 'dew-drops'. Cf. Aesch. Ag. 141 ἄρωσοι λεόντων.

ναίον...ἄγγεα πάντα cf. 109.

όφω 'whey', Latin serum.

223. τετυγμένα (with ἄγγεα) 'well-wrought'.

224. πρωτισθ'' (§ 9. 2) 'first of all', with αἰνυμένοις.

έταροι Appendix H. 6.

225. τυρών αἰνυμένοις 'taking of the cheeses', partitive genitive. αἰνυμένοις might seem at first sight to be an irregularity for αἰνύμενοι. But the subject of the infinitive is not here the subject of the principal verb; for the meaning is 'they begged that we should take of the cheeses and go'; cf. 44 φενγέμεν ἡμέας ἡρώγεα 'I bade that we should flee'.

πάλιν 'back', cf. 95.

αὖτῷ ἡπείτα 'and then', cf. 203.

228. ἦ τ᾽ ἄν Appendix D. 2.

κηριῶν § 8. 2.

229. ὅφρ...θόλη Appendix C. 2 a.

αὐτόν emphatic, 'the monster himself'.

230. οὐδ᾽...ἐσεθοῦι 'but when he came he was not as it befell (ἀρ') to be welcome to my comrades'.

οὐδ᾽ ἄρ' cf. 64.

231. κήαντες § 15. 2.

ἐθύσαμεν 'made a burnt offering' i.e. of some of the cheeses, by casting pieces into the fire. Cf. II. XI. 220 δ' ἐν πυρὶ βάλλε θυγλάς. The word is not used in Homer of sacrificing animals, which is ἐρδεύω; cf. 553.
NOTES.

καὶ αὐτοί ‘ourselves too’.

232. μένομεν imperfect, not present, cf. 62.

233. εἰσος Appendix I.

234. ποτιδόρπιον = πρός δόρπυ (cf. μεταδόρπιος, IV. 194); ἢν αὐτῶ διεπνοῦτι φῶς παρείη Schol. ‘for (i.e. whether to dress or to have light to eat) his supper’ (Mayor).

235. ἐπικέπ = ἐπολησεν; cf. 171.

236. δεὶ δεῖσαντες Appendix H. 3.

237. μῆλα cf. 184.

238. πάντα μάλ’ ‘verily all’. Cf. II. 306 μάλα πέντα.

239. βαθεῖς ἐκτοθεν αὐλῆς ‘outside in the deep court’. Mr Monro (Homeric Grammar, § 149) compares with this IV. 678 αὐλῆς ἐκτὸς ἑών ‘in the court outside’. He classes these passages under that head of the Genitive of Place ‘when two sides or alternative places are contrasted’, quoting II. IX. 219 ἱεν...τοῖχου τοῦ ἐτέρου, Od. xii. 27 ἦ ἀλὸς ἦ ἑπὶ γῆς, also I. 23. In our passage αὐλῆς is contrasted with σπέος (237).

Several editors both here and in 338 adopt Rumpf’s conjecture έντοθεν (for ἐκτοθεν), i.e. ‘within the deep court’.

240. θυρεόν (Appendix G. 3) ‘door-stone’.

ἀείρας aorist participle of ἀείρα, old form of αἰρω.

241. οὐκ ἄν Appendix D. 2.

δῶ καὶ εἴκοσ’ a comic hyperbole.

242. οὔθεος § 7. 7.

ὦχλυσεῖαν. Some mss. have ὦχλυσεῖαν (from ὦχλεω). On the mood see Appendix C. 1.

243. ἡλίβατον ‘craggy’. The etymology of the word is very doubtful. Several different derivations have been proposed. (1) (ἡλὸς ‘erring’, βα ‘go’) ‘with treacherous foothold’. So Mr Monro, Homeric Grammar, § 124. (2) Buttman takes it as short for ἡλιτόβατος ‘making footsteps slip’, comparing ἡλιτόμυρος (ἀλιτείν ‘to sin’). (3) Döderlein connects it with ἄλυψ, a word mentioned by the lexicographer Hesychius as = πέτρα; cf. ἀλιβας ‘dry’. (4) The old derivation (ἡλιὸς and βα ‘go’), ‘that on which the sun only goes’, seems impossible.

244. ὦτι § 6. 4.
245. ὑπ' with ἤκεν.
246. θρέψας 'having curdled'. This was done with fig-juice.
Cf. II. v. 902 ὅπως γάλα αὐνέπηξεν.
247. ἀμησάμενος 'having collected'. The active generally means 'to reap'.
248. αὖτ' cf. 222.
249. πίνειν Appendix E.
ποτιδόρπιον 'for supper', cf. 234.
250. αὐτὰρ...ἐργα 'but when at length he had finished with speed these works of his'.

τὰ ἀ Appendix A. 2.
251. καὶ τότε cf. 59.
πῶρ accusative, cf. 231.
ημεᾶς § 10. 1, Appendix G. 3.
252. πλεῖθ' Appendix F.


κέλευθα appears to be used of indefinite paths, e.g. through the sea (as here) or air, as opposed to κέλευθος or κέλευθοι of a definite path or paths.
253. ἦ...η so La Roche and Faesi; but, according to the rule given on 175, instead of the first η we should read ή.

κατὰ πρῆξιν 'on some business', cf. III. 106 πλαξ' ἐμενοι κατὰ ληίδ'. For πρῆξις cf. VIII. 162 πρηκτῆρες 'traders'. The word means properly 'result' or 'useful purpose'; cf. II. xxiv. 524 οὐ γὰρ τις πρῆξις πέλεται κρυνεόδο γάσοι.

τι cognate accusative to ἄλαλησθε, used adverbially. Cf. 131.

ἀλαλησθε, § 18. 3.
254. οἶδα τε cf. 128.
ὑπελρ § 2. 2.
τοι τε Appendix A. 3.
άλωνται § 23. 1.
255. παρθέμενοι for παραθέμενοι 'hazarding', § 3. 3. Cf. II. 237 παρθέμενοι κεφαλᾶς.

256. φίλον ἦτορ. φίλος, frequently in Homer with parts of the body, probably here preserves its original meaning of 'own'. Appendix H. 2.

ημίν...δεισάντων cf. 458 οἱ...θενομένον.

δεισάντων must not be called a genitive absolute; nor is it really
an instance of anacoluthon. ἦμῶν is dative of the person concerned; δεισάντων is possessive genitive after ἦτορ, ‘the heart of us fearing’. There is an exactly similar construction in Il. xiv. 25 λάκε δὲ σφι περὶ χροτ χαλκός ἀπειρίς νυσσομένων. Od. vi. 155 μάλα ποῦ σφισι θυμός...ιαίνεται...λευσσοῦντων.

257. αὐτόν cf. 25, 229.
258. καὶ ὁς (thus accentuated by Aristarchus) ‘even thus’, i.e. ‘notwithstanding’.
259. τοι (§ 10. 1) ethic dative, ‘you must know’, cf. XI. 252 αὐτὰρ ἐγὼ τοι εἶμι Ποσειδάνων ἐνοσίχθων.

Τρομήθεν cf. 38.

261. οἰκάδε ἱέμενοι Appendix H. 6.

ἀλλην ὁδὸν, ἀλλα κέλευθα generally taken as = ἀλλυθας ἀληγ. But it seems better to understand ἀλλην and ἀλλα in connexion with οἰκάδε ἱέμενοι; ‘we wished to go home; but on another course, on other paths (i.e. other than the homeward) we came’; cf. the euphemistic use of ἐτερος for ‘wrong’. For the accusative after ἠλθομεν cf. 252.

262. τοι ‘I ween’, often used with some recklessness or bitterness.

263. λαοὶ cf. 2.

εἰχόμεθα ‘we boast’ or ‘profess’.

264. μέγιστον predicate.

ὑπουράνιον ‘under heaven’, i.e. throughout the earth.

266. ἱμεῖς δ’ αὐτε ‘we in our turn’, suppliants instead of conquerors.

κικανόμενοι. Strictly speaking τὰ σὰ γοῦνα is governed both by κικανόμενοι and by ἱκόμεθα: ‘reaching these knees of thine we have come to them’, cf. 54. Both verbs take an accusative in Homer; cf. 20, 477.

τὰ σὰ γοῦνα Appendix A. 2.

267. εἰ...πόροις Appendix C. 2 a.

ξεινημον properly ‘a gift given by the host’, here perhaps ‘hospitality’ generally.

268. δωτίνην seems to be a gift to take away as a keepsake.

ἡ τε, referring both to ξεινημον and δωτίνην, is attracted into the gender of θέμις. Cf. XI. 451 καὶ κεῖνος πατέρα προσπότξεται, ἡ θέμις ἐστίν, XXIV. 286 ἡ γὰρ θέμις ‘for this is right’.

θέμις combines the idea of custom and right. Cf. 106.

269. αἰδεῖο Appendix F.
Odyssey. IX.

 índetai dé toí elímev 'for we are suppliants to thee'. In Homer a clause expressing a reason often appears as a coordinate statement, an instance of 'parataxis'. Cf. 285, 374. In such cases we must translate dé by 'for'.

 índetai literally 'comers'. Cf. 266 τὰ σὰ γοῦνα ἵκομεθ'.

eímev § 24.

270. éπιτιμήτωρ 'avenger'. Cf. xiii. 213 Ζεάς ἱκετήσιος.

271. This line is probably an interpolation from VII. 181.

273. εἰλήλουθας § 18. 1.

274. κέλεαi § 14. 5.

eideímev Appendix H. 5.

cλέασθαι § 15. 2.

275. Διός...ἀλέγουσιν cf. 115.

276. μακάρων cf. note on 56.

ἐπεi ἦ πολύ. ἦ 'verily' not infrequently in this combination.

φέρτεροι § 8. 3.

277. οὐδ' ἀν Appendix D. 2.

delevámevos Appendix H. 5.

tepidóμην § 15. 5.

279. εἰφ' =eipé. For the throwing back of the accent of an elided word cf. 302 χείρ'.

ěsches 'thou didst moor'. Cf. x. 95 σχέθον...νή ἰμελαίναν αὑτὸν ἔπ' ἐσχατή, πέτρης ἐκ πεῖσματα δῆσας.

lōn 'when thou didst come'.

280. ἦ...ἦ 'whether...or', cf. 175.

ėschaitēs cf. 182.

daeiów § 20. 1.

282. ἄψοφρον 'in answer'.

283. νέα μὲν answered by αὐτὰρ ἐγὼ (286).

vēa § 7. 3. For νέα scanned as one syllable see Appendix G. Several mss. have νήα. So for νέα μὲν μοι Nauck reads νῆ' ἀμὴν 'our (or my) ship', § 10. 2.

éνοσχήθων Appendix H. 5.

284. ὑμής § 10. 2.

285. ἀνεμος δ’...ένεικεν 'for a wind bore it from the open sea'.

Cf. 269.

énεικεν § 15. 2.

286. τοῖσδε ὑπέκφυγον Appendix G. 2.

aiπιν ολεθρον 'sheer ruin'. The metaphor is taken either
(1) from a headlong fall from a precipice, or perhaps rather (2) from a falling cliff.

288. ὦ γ' Appendix A. 1.

ἐπὶ with τάλλε 'laid hands upon'.

289. σὺν...δύω. Cf. 429 σῦν τρεῖς, XIV. 98 σῦν ἐείκοσι.

ποτὰ cf. 147.

290. ἐγκέφαλος never used as 'brains'='sense'; but always strictly physical, and rather a repulsive word, like many in this passage.

291. διὰ with ταῦτων.

ὁπλισσάτο (so Aristarchus; some read ὅπλισσάτο) 'prepared'.

The word is used in Homer also of preparing a chariot and a ship. The sense of 'arming' is not the original one, but a later specialisation. Thus ὁπλῶν is used for 'tools', 'rigging', &c., as well as 'armour'.

292. ὀρεσελτρόφος 'reared on mountains'. For dative plural in composition cf. ἐγχεσελ-μυρος 'raging with spears'.

οὐδ' ἀπελεπεν 'without leaving anything' = οὐδέν ἀπολειπών, an instance of 'parataxis'.

293. τῆς σάρκας Appendix G. 1.

295. ὁρῶντες § 23. 1.

ἀμηχανίη 'helplessness', 'dismay'.

297. ἐδων § 14. 4.

ἐπ...πίνων 'drinking after', i.e. washing it down with milk. Cf. Ar. Equites 354 θύνεια καταφαγῶν κατ' ἐπιπήδων ἄκρατον.

298. ταυνουσάμενος διὰ μῆλων 'stretching himself among (properly right through) the flocks'.

300. ἀσσόν § 8. 2.

301. οὐτάμεναι § 22. 2.

φρένες 'midriff'.

ἡπαρ ἔχουσι 'enfolds the liver'. Cf. Il. xvi. 481 φρένες ἐχαταί ἀμφ' ἀδινῶν κῆρ 'the midriff makes a fence around the beating heart'.

302. χείρ' = χειρ', cf. for the accent 279 εἴρ'. The elision of ι is rare.

ἐπιμασσάμενος (from ἐπιμαλομαί) 'feeling for it', i.e. the vital spot denoted by the previous line. Cf. 446 τὸν δ' ἐπιμασσάμενος of the Cyclops feeling the back of the ram; Il. iv. 190 of a doctor probing a wound; Od. xix. 480 of feeling for something in the dark. Some take it 'seizing him'; others 'clutching my sword'.

E. H.
έτερος θυμός 'second thoughts'.

303. αὐτοῦ 'on the spot'.

καὶ ἄμμες 'we as well' as he.

304. διαψευδά imperfect, denoting continued action in contrast to the momentary ἄπωλόμεθα'.

306. ἵω διαν cf. 151.

307. Cf. 152.

308. καὶ...ἀνέκατε cf. 251.

κλυτά (connected with κλῶ and Latin in-clu-tus) 'glorious', cf. 518. There seems to be no authority for the meaning 'bleating' given by some in this passage.

309. Cf. 245.

310. Cf. 250.

311. σύν...δῶ cf. 289.

36. dè in apodosis, cf. 57.

312. αὔτε Appendix G. 3.

313. δηλήσατο cf. 291.

314. ὡς εἶ...ἐπιθείη 'as if one were placing a lid upon a quiver'.

316. λυπόμην in neuter sense several times in the Odyssey.

317. εἶ ποις τισαίμην 'if haply I might take vengeance'. Appendix C. 2 a.

318. ἤδη attracted into the gender of the predicate βουλή. Cf. 268.

319. γὰρ is not 'for'; but the idiomatic γὰρ of explanation, originally = 'well then' (γ' ἄρ).
NOTES.

322. ὁσσὸν θ' ἱστὸν = τὸσσὸν ὅσος τέ ἐστιν ἵστόσ. Cf. 325 ὁσσὸν τ' ὁργυμαυ, X. 113 τὴν δὲ γνωαίκα εὑρὼν ὅσῃν τ' ὁρεος κορυφήν. Such attractions are due to the very frequent omission of the verb 'to be' in relative clauses.

ἐπικοσ-ὁροο 'twenty-oared'. The second part of the word is connected with ἐρ-ἐόσω.

323. φορτίδος 'ship of burden' (φέρω), in prose ὀλκάς.

εὐρείς in prose στρογγυλη ναῦς as opposed to μακρὰ ναῦς, the ship of war. For the simile cf. Milton, Paradise Lost, I. 292 'His spear, to equal which the tallest pine Hewn on Norwegian hills, to be the mast Of some great ammiral, were but a wand'.

324. τὸσσὸν ἔην subject ὑπαλον.

μῆκος...πάχος accusatives of respect.

ἐισοφάσσθαι Appendix E.

325. ὁργυμαυ 'a fathom's length', the space spanned by the out-stretched arms (ὁρέγω).

326. ἀποξύναι (from ἀποξύνω) is the best supported reading. So Eur. Cycl. 456 ἐξαποξύνας ἀκρον ἐς πῦρ καθήσω. The other reading is ἀποξύσαι (from ἀποξύω).

327. ὀμαλόν 'smooth', so that it might be easily worked.

328. ἀκρον 'to a point', predicate.

329. κατακρύψασ explains εὖ κατέθηκα. Not unfrequently in Homer the aorist participle expresses action contemporaneous with that of the principal verb. Cf. II. iv. 74 βῆ δὲ...ἀξίσασα; iv. 112 καὶ τὸ μὲν εὖ κατέθηκε...ἀγκλίνα, an exact parallel to our passage.

330. ἥ βα cf. 107.

κατὰ σπέλους 'down the cave', the inner part of the cave being looked on as lower. Cf. xii. 93 κατὰ σπέλους δέδυκεν. II. v. 696 κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺ.

σπέλους § 6. 2 and Appendix I.

μεγάλ' adverbial cognate accusative with πολλή. Cf. 44 μέγα νήπιοι. For the plural cf. 392 μεγάλα λάχοντα.

ἡλία 'very', connected with ἄλις. For the suffix -θα cf. ὑπαθ-θα.

331. τοὺς ἄλλους Appendix A. 2.

κλήρω cf. Soph. El. 710 κλήρως ἐπηλαν 'they shook with lots'.

πεπαλάσθαι the reading of Aristarchus 'to be shaken', from an assumed παλάξω. So we speak of 'being drawn' when people draw lots. The ordinary ms. reading is πεπαλάχθαι from παλάσω 'to sprinkle'; which Fick retains.
Both these readings are very unsatisfactory; and there seems to be little doubt that we should follow Nauck in reading πεπαλέσθαι, reduplicated aorist middle of πάλλω. The middle is used several times of shaking lots in a helmet; e.g. II. xxiv. 400 παλλόμενος κλήρω; and we find a redupl. aor. active in ἀμπαιαλῶν (for ἀναπεπαλῶν) xxiv. 519, cf. § 15. 5. So in II. vii. 171 Nauck would read κλήρω νῦν πεπάλασθε instead of πεπάλασθε.

ἀνώγων § 18. 4.

332. ὃς τις τολμήσεις Appendix C. 2 a. ‘To cast lots for the man who should dare’. Cf. II. III. 316 κλήρου ἐν κυνέᾳ πάλλου... ὀπτότερος... ἀφελῇ ‘they cast lots for the man who should first hurl his spear’.

ἐμοὶ σὺν mecum. Cf. XIII. 303 τοι σὺν tecom, XIV. 296 οἱ σὺν ‘with him’.

333. τὸν after ἰκάνοι, cf. 20.

ἰκάνοι Appendix C. 2 b.

334. άν κε. It has been proposed to read άν ρα or άρ κε; but there is no need for any alteration; see Appendix D. 2.

καὶ ἥθελον i.e. even if there had been no casting of lots.

335. πέμπτος cf. 90; III. 415 ἐκτος ἡλθεν; also the prose use πέμπτος αὐτὸς.

μετὰ τοῦτον ἐλέγημην ‘I reckoned myself amongst them’.

ἐλέγημην § 15. 4.

336. ἐσπέριος vespertinus. Cf. 52 ἡλθον ἡριοι.

338. ἐκτοθεν αὐλῆς cf. 229.

339. τὶ ὀισάμενος ‘having some foreboding’. Cf. 213.

ἡ... ἐκέλευσεν parataxis. There is an exactly similar change from the subordinate to the direct construction in VII. 263 ἡ καὶ νόος ἐπράπετ’ αὐτῆς.


341. Cf. 244.

342. Cf. 245.

343. Cf. 250.

344. Cf. 311.

345. προσημύδων Appendix F.

346. κισσοῦβιον ‘a cup of ivy wood’. Cf. Eur. Cycl. 339 σκύφος κισσοῦ. It was used as a mixing-bowl (xiv. 78). Theocritus (1. 28) appears to have understood the κισσοῦβιον to be a cup with ivy leaves carved upon it: τῷ περὶ μὲν χείλῃ μαρύεται υψόθι κισσός.
NOTES.

μετά χερσίν ‘between (i.e. in) the hands’. Cf. μετά ποσεῖ and μετά φρεσι.

347. τῆ ‘take’, perhaps from the same root as τείνω; or possibly from το the root of the article, in which case it would mean ‘there!’. The plural τῆτε is found in a fragment of the poet Sophron; cf. δεῖτε and δεῦρο.

κρέα § 6. 2, scanned as one syllable; see Appendix G. 3.

348. οἶνον τι. Cf. X. 45 ἰδόμενα...δάσος τις χρυσός...ένεστιν.

ἐκεκουθεὶ ‘contained’, imperfect in sense; cf. 198. κεῦθω ‘I hide’, κέκευθα ‘I have in hiding’. According to Odysseus’ story 283–6, the ship had been wrecked.

349. σολ δ’ αὖ ‘to thee in thy turn’, as to a god.

λοιβήν ‘a drink offering’.

εἶ...πέμψειας Appendix C. 2 a.

πέμψειας § 21. 2.

351. σε...λέγοις cf. 20.

καὶ ὑστερον ‘afterwards as I do now’.

352. ἀνθρώπων πολέων ‘of men many though there are’.

πολέων § 7. 6.

353. ἐδεκτό § 15. 4.


355. πρόφρων always adverbial in Homer.

τεῦν § 10. 2.

356. ὅιον εὖ χαίρης Appendix B. 2 a.

357. καὶ γὰρ Κυκλόπεσι ‘for to the Cyclopes too’.

ζείδωρος ‘grain-giving’ (ζεῖ, δῶρον).

358. Cf. III.

359. ἀμμυροσίης (cf. 404) the food of the gods; nectar their drink.

ἀπορόξ (so Aristarchus not ἀπορρόξ, cf. Appendix H. 4) literally ‘something broken off’, sometimes taken here to mean ‘sample’, and as a distinct use from that in X. 514 Κώκυτος θ’, ὅς δὴ Στυγὸς ὅδατός ἐστιν ἀπορώξ. It seems better to translate ‘streamlet’ in our passage.

361. ἀφραδίησιν ‘in his folly’, instrumental of manner. Cf. XII. 300 ἀτασθαλήσσω κακῆς.

362. Κύκλωτα governed by περὶ—ηλυθεν ‘got round’.

φρένας generally explained as in apposition to Κύκλωτα. This is called the ‘whole and part’ construction. Cf. VIII. 541 μῦ...
φρένας ἄμφιβεβήκει, ΧVIII. 391 σὲ οὖν ἔχει φρένας. Π. Ι. 362 τι δὲ σὲ φρένας ἰκετὸς πένθος; Χ. Ι. 139 τὸν δ' αἶψα περὶ φρένας ἥλυθ' ἰὼν.

But in all these passages φρένας is not really in apposition, but merely an accusative of respect—‘as to the mind’. Mr Monro (Homeric Grammar, § 141) clearly shews the difference between this accusative and the appositional accusative ‘of the part’ by quoting Π. VII. 215 Τρώας δὲ τρόμος αὐνὸς ὑπῆλθε γυναί ἔκαστον, where ἔκαστον is in apposition to Τρώας, but γυναί is an accusative of respect qualifying the verb.

363. καὶ τότε δὴ cf. 59.
364. οἴρωτὰς § 2. 2.
365. τοι § 10. 1.
366. Ὀὔτις ἐμοὶ γ' ὅνομα ‘Noman is my name’. Notice the change of accent, Ὀὔτις instead of Ὀὔτις. Cf. Κάρκυνος (proper name) and καρκίνος ‘crab’.

ὅνομα: Ὀὔτιν Appendix G. 2.

367. ἄλλοι πάντες ἐταῖροι ‘all my comrades besides’, literally ‘others—all my comrades’. Cf. Π. ΙΙ. 411 μὴ τῇ δ' ἐμῇ οὖ τοι πέπυσται οὐδ' ἄλλα δύμαλ, ΧΙΙ. 434 ἀμφὶ δὲ μὲν βάκος ἄλλο...βάλεν ‘and she put on him another garment, namely a ragged cloak’.

369. πῦματον § 8. 3.
370. ἔδομαι § 17. 5.

μετὰ ὅς ἐτάρωσι not ‘after his comrades’ (which would require the accusative), but ‘amongst—in the number of—his comrades’. Cf. 335.

ὁς. The possessive pronoun ὅς (ὅς) is generally reflexive. But sometimes it refers not to the subject but to another important word in the sentence, as here. Cf. ΧΙ. 281 τὴν ποτὲ Νηλεύς γῆμεν ἔδω διὰ κάλλως.

370. τοὺς δ' ἄλλους Appendix Α. 2.
371. τὸ δὲ Appendix Α. 1.
372. ἀποδοχώσας ‘bending on one side’, rendered by Virgil, Aen. ΙΙΙ. 631, cervicem inflexam posuit.

καὶ (§ 3. 4) with ἱπέτι ‘subdued’.

374. ὁ δ' ἐρεύνητο gives the reason for what goes before (parataxis). Cf. 143, 269.

375. τὸν μοχλὸν Appendix Α. 2.

ἲπι σποδοῦ ἡλασα ‘I thrust under the ashes’. The genitive with ἲπί several times denotes ‘place under’ in Homer. Cf. v.
NOTES.

346 ὑπὸ στέρνου ταῦτα, XI. 52 ἐτέθαπτο ὑπὸ χθονός. These are merely varieties of the Homeric genitive of place. Cf. 177.

376. eἰως Appendix I.
θερμαίνοντο Appendix C. 2 a.

377. μου ethic dative ‘lest I should have any one slinking off in fear’. Cf. 42.

ὑποθέλεσα Appendix H. 4.

ἀναδύη (§ 21. i) for ἀναδύη, which appears to be the reading of one MS. and is adopted by some editors. But in XVIII. 348 we have δύη; II. XVI. 99 ἐκδύμεν (both optatives).

378. ὧ μοχλὸς ἐláνως Appendix A. 2.

379. ἀψεσθαι ‘to catch’.

περ cf. 57.

380. ἀσσον § 8. 2.

383. ἀέρθεσ most MSS. ἐρεισθέεις (Aristarchus and a few MSS.) ‘putting my weight into it’.

384. τρυπῷ optative from τρυπᾶω ‘to bore’. Appendix C. 2 b. ’δορυ νῆιον ‘a ship’s plank’. ‘Spear’ is not the primary meaning of δόρυ, which has the same root as δένδρων and our ‘tree’.

385. οὶ δὲ τ’...αἰεὶ ‘while his comrades below twirl it with a strap, clinging thereto (i.e. to the strap) on either side; and the drill runs on unceasingly’. One man presses on the top of the drill, while two others pull alternately at a strap wound round the shaft and thus make it revolve. Cf. Eur. Cycl. 460 ναυπηγίαιν δ’ ὦς εἰ τίς ἀρμάξων ἄνηρ διπλῶν χαλινῶν τρύπανοι κωπηλατεί.

Σὲ τ’ often in similes, cf. 26.

ὑποσσελόντων Appendix H. 4.

387. τυρίκεα ‘sharpened by fire’, ‘hardened in the fire’. For the dative in compounds cf. Πυρί-φλεγέθων, ἐμ-πυρ-βήτης ‘standing over the fire’ II. XXIII. 702.

ἐλόντες. There is another reading ἐχοντες.

388. τὸν δ’ i.e. μοχλόν.

θερμὸν ἐόντα ‘for it was hot’, gives the reason for the blood hissing round the stake. Several editors adopt Voss’s conjecture ἐόντα; with this reading θερμὸν would agree with αἴμα.

389. ἄμφι adverbial ‘round about’. Cf. 22.

390. σφαραγεύντο (§ 23. 2) ‘were crackling’. Cf. 440.

οἶ i.e. the eyeball.

ῥίζαι ‘eye-strings’, cf. II. xiv. 493 ὀφθαλμοί θέμεθλα ‘the foundations of the eye’.
391. *χαλκεύς* properly ‘coppersmith’; hence ‘smith’ generally; the metal here is iron. In III. 432 a goldsmith is called *χαλκεύς*.


393. *μεγάλα* *ιάχοντα* Appendix G. 1.


395. *σιρμάσσων* ‘tempering’.

396. *τὸ γὰρ* ‘for this’, i.e. being dipped in cold water. Cf. II. ix. 706 *σίτου καὶ ὀλύου* *τὸ γὰρ μένος ἔστι καὶ ἀλκή*.

397. *αὔτε* ‘in its turn is the strength of iron’. Iron is strong, but it depends for its strength on water. Cf. 266.

398. *χερσίν* *ἀλών* generally taken together ‘raving with his hands’, i.e. throwing them about. Cf. II. viii. 88 *φασγάνω* *ἀτσων*. *χερσίν* might also be very well taken with *ἐρρηγεύν*; for *ἀλών* is elsewhere used absolutely.


400. *μιν* *ἄμφις* = *ἄμφι* *μιν*.

401. *ἐφοίτων* Appendix F.

402. *περὶ σπέος* with *ἰστάμενοι*.

403. *τίττε* contracted for *τι ποτε*.

404. *ἀμβρωσία* ‘delicious’. Cf. xi. 330 *νῦξ* *ἀμβροτός*. II. ii. 19 *ἀμβρόσιος* *ὕπνος*. Mr Verrall (Proceedings of the Camb. Phil. Soc. 1883, p. 34) suggests that “*ἀμβρόσιος* and *ἀμβροτός* are cases of...”
'popular etymology', connected, in the Greek mind, with βροτός, but really derived from some word, presumably oriental and non-Hellenic, for a fragrant substance used in divine worship". So Mr Leaf (on II. ii. 19) would connect these words with "the Semitic amara, the famous perfume to which oriental nations assign miraculous properties"; he thinks that νόξ is called ἀμβροσία because of the peculiar fragrance of a still warm night.

ἀμμε § 10. 1.

τίθησθα (§ 14. 2) 'makest'.

405. ἦ μὴ τίς...βροτῶν 'surely no mortal is driving off thy flocks?' This expects the answer οὔτις. "This is the common type of question expecting a negative answer, viz. an impassioned denial uttered in a hesitating or interrogative tone" (Monro, Homeric Grammar, § 358). Cf. vi. 200 ἦ μὴ ποῦ των δυσμενέων φάσθ᾽ ἐμεναί άνθρων; 'surely you do not think it is an enemy?' Very similar is the Homeric use of μὴ with the indicative to express solemn denial after an oath.

406. σ' αὐτῶν 'thyself', as opposed to the flocks. Cf. 25.

βήθην § 4. 5.

408. οὐδὲ=οὐ δὲ cf. 64. 'Noman is killing me by guile and not by force'. The other Cyclopes understand him to mean 'no one is killing me by guile or force'.

410. βιάζεται...κόντα 'is doing violence to thee in thy loneliness'.

411. νοῦσον γ' emphatic.

οὐ πῶς ἐστι 'it is in no wise possible'.

Δίος depends on νοῦσον 'a disease sent by Zeus'. Cf. xv. 275 τῶν θάνατον 'death coming from them'.

ἀλέασθαι § 15. 2.

413. ἐρ" cf. 47.

ἔφαν left long, perhaps because it is for an earlier ἔφαντ (cf. Latin -anti).

φίλον cf. 256.

414. ὡς 'for that'.

μῆτις perhaps a play on μὴ τίς (410). The poet is in a punning humour.

ἀμύμων 'blameless' (μῶμος. v for ω is Aeolic).

415. ὁδύνων ὁδύνης. For the alliteration cf. II. xi. 268 ὄδυναι ὀδύνων.

416. ψηλαφῶν § 23. 1.
The preposition ἐν has four forms in Homer, ἐν, ἐλν, ἐνλ, ἐλν.

Appendix C. 2 a.

ὁσσοῖ § 6. 4.

οῦτω with νήπιον.

ἐνλ φρεσὶ with ἡλπερ’.

ἡλπερ’. ἐλπομαι often means no more than ‘to suppose’.

‘χ’ only found in the phrase ὅχ’ ἀριστος ‘far best’. Cf. ἐξοχα (551).

θανάτου ablatival, ‘release from death’.

πάντας δόλους ‘all kinds of wiles’. Cf. 19.

ὡς τε περὶ ψυχῆς ‘as in a matter of life and death’. Cf. II. XXII. 161 περὶ ψυχῆς θεων Ἐκτόρος ἵππον ὕπποδάμμω.

Cf. 318.

ὁίες § 6. 4. Aristarchus read οἴες (for ὁίες).

τὴ μεγάλοι Appendix G. 1.

ἐννεφες ‘dark as violets’.

ἀκέων ‘in silence’, used in Homer both as a participle and an adverb; e.g. compare XI. 142 ἦ δ’ ἀκέων’ ἠσται with II. IV. 22 Ἀθναίη ἀκέων ἦν.

τῆς § 4. 4.

ἀδεμιστία εἰδώς cf. 189.

εἰδώς. Bekker reads εἰδός to agree with πέλαρψ, which is neuter. But cf. II. XVIII. 410 πέλαρψ...ἀνέστη τη χωλεύων.

σύν τρεῖς cf. 289.

φέρεσκε § 16. The frequentative form is used because there were several batches of three.

τῷ δ’ ἐτέρῳ Appendix A. 2.

σῶντες ‘sheltering’. A plural participle may be used with a dual verb. Some put a comma after ἐτερ, so as to make σῶντες apply to all three sheep. Curtius (Greek Verb, p. 484) holds that σῶ has a future sense here and in some other places. He compares an inscription in which we have σῶ καὶ ἀποδῶσω.

ἐτάλφους ‘my comrades’, not ‘their fellows’ (as Dr Hayman takes it).

τοῦ demonstrative, Appendix A. 1.

κατὰ with λαβὼν ‘clutching’.

ἐλυσθέλσ ‘curled up’.

ἀώτον genitive after ἔχωμην ‘I clung to’.

θεσπεσίω ‘marvellous’ for its quantity. Cf. 68.
435. νυλεμέως 'firmly' with ἔχόμην. The word sometimes means 'unceasingly'. Its derivation is doubtful. Kuhn suggests that it may be from νη 'not' and an extinct adjective δέμως 'perishable'. Goebel connects it with δινώ, a word given by Hesychius as = λήγω.

στρεφεῖς 'twisting myself' into the wool. Similarly we have a participle strengthening ἔχεσθαι in XII. 433 προσφὸς ἔχόμην and II. i. 513 ἔχερ' ἐμπεφυγία. Dr Merry prefers to interpret στρεφεῖς as 'turned round', i.e. hanging downwards.

τετίμον § 18. 1.

436. Cf. 151, 306.

437. Cf. 152.

438. νομόνδε 'to pasture', cf. 58.

ξέσωστο § 15. 4.

439. ἐμέμηκον § 18. 4.

440. οὔθατα σφαραγεύντο (cf. 390) 'their udders were bursting', plural verb after neuter plural subject, several times in Homer after plural parts of the body, e.g. γυνα, μέλεα, πτερά, χείλεα, cf. XI. 527 τρέμων θ' ὑπὸ γυνα ἐκάστου; cf. also 109, 222.

ἀναξ 'master' not 'king'. Cf. ι. 397 οὐκουο αναξ, ι. 216 ἀμφί ἀνακτα κώνες. In ι. 194 βασιλῆι ἀνακτι means 'royal master'.

441. ἐπεμαλετο cf. 302.

442. ἐστάδοτον. The two short vowels in the middle of this word are exceptional. In other forms of this kind one of the vowels is long. Thus we have both μεμάιτες and μεμαϊτες.

443. ὡς οἱ. οἱ ethic dative, cf. 42. Some read ὡς οἱ 'that they...' ὑπ' with στέρνοις.

δεδεντο 'men had been bound'.

445. λάχυς στεινόμενος καὶ ἐμοί. ἐμοί is dative of the instrument (not agent) like λάχυς.

στεινόμενος 'straitened', hence 'weighed down'.

ἐμοί πυκνά φρονεόντι. Odysseus' 'close-packed thoughts' are humorously conceived of as adding to his weight. 'Cumbered with his wool and the weight of me and my cunning' (Butcher and Lang).

447. πέπον 'gentle'. Cf. Il. IX. 252 ὁ πέπον 'gentle sir'. The word is generally connected with πέπων 'ripe'. Probably however it is a distinct word, cognate to the Sanskrit pāka, which means 'young', 'simple' (Bloomfield in American Journal of Philology, vi. 43.)
μοι ethic dative; 'why do I find thee...?'
εὐσχεῖον § 15. 4.

448. ἐρχεῖσθαι (§ 14. 5) present with πάρος: 'not in old days didst thou come'; so also νέμεσθαι (449) and λαλεῖσθαι (451). Cf. vii. 201 αιεὶ γὰρ τὸ πάρος γε θεὶς φαίνονται ἐναργεῖς. Cf. also the use of πᾶλαι with the present and the Latin iam dudum cupio.

οἰὼν genitive after λειεµµένος 'left behind the sheep'. Cf. ii. xxi. 529 λειτετο Μενελάου.

449. τέρεν generally taken 'tender', is more probably 'round', connected with Latin teres. Thus it is used as an epithet of tears, xvi. 332; of the flesh of warriors='well-rounded', ii. iv. 237, xiii. 553; of leaves, xii. 357. "As applied to leaves and bloom it means 'swelling with sap', full of fresh life" Leaf (on ii. iii. 142) after Goebel.

450. μακρὰ βιβάς 'with long strides'.
βιβάς § 14. 1.
ροδός ἀφικάνεις cf. 20.

451. σταθμόνδε cf. 58.
ἀπονέεσθαι Appendix G. 1.

452. ἐσπέριος cf. 52.
σὺ γ' ἀνακτός Appendix H. 1.
ἀνακτός cf. 440.

455. φημὶ 'I deem', cf. 5 and 496.
πεφυγμένον (§ 18. 1) εἶναι 'to be out of reach of'.

456. εἰ δὴ ὀμοφρονεῖς Appendix C. 2 b.
ποτιφωνήμεις 'endued with speech' (προφοφωνέω).

457. εἰπεῖν Appendix E.

458. τῶ 'in that case'. τῶ, not τῷ, is the reading of the best MSS. in passages where the word means 'in that case' or 'therefore'. It is a relic of the old ablative case.

ἐγκέφαλος γε. "γε sometimes emphasises a word as chosen under the influence of feeling (anger, contempt, &c.)." Monro, Homeric Grammar, § 354. Cf. also 290.

459. θεινοµένον after ol. Cf. 256 ἡμῶν...δεισάντων.

παλντο 'be dashed'. So the MSS. Faesi and other editors follow Düntzer in reading παλντο 'be sprinkled'.

οὐδεί § 7. 7.
NOTES.

61

καδ (§ 3, 4) with λωφήςειε.

460. οὐτίδανός ‘good for nothing’. “οὐτίδ-ανός supposes a verb οὐτίςω in the transition stage when it was pronounced οὐτίδ-γω” Monro, § 114. For the retention of the δ in οὐτίς- cf. the final d in Latin, e.g. quod, aliud. It is also found in ἀλλοδ-απός, ποδ-απός.

461. τὸν κριὸν Appendix A. 2.

462. ἐλθόντες begins the sentence, as if the principal verb was to be ἐλυμέθα. Instead of this the subject is distributed, and the second clause has an independent form (parataxis). There is a similar anacoluthon in II. xvi. 317 Νεστορίδας δ’ ὁ μὲν οὔτασʼ Ατύμνιον...τοῦ δʼ ἀντίθεος Θρασυμήδης...

σπελός § 6. 2 and Appendix I.

463. ὑπʼ...λυμήν ‘I loosed myself from under the ram’. Cf. 141.

464. τὰ μῆλα ταναύποδα Appendix A. 2.

tanaúpoda Appendix H. 5.

465. πολλὰ ‘often’, adverbial cognate accusative. περιτροπέοντες intransitive, ‘turning round’ to see if the Cyclops was coming. Cf. II. 295 περιτροπέων ἐνιαυτὸς. Dr Merry prefers to take it with Faesi ‘driving in’, sc. into a compact flock. Some explain it as meaning ‘by a circuitous way.’

467. τοὺς δὲ ‘but the others’.

στενάχοντο ‘they were for bemoaning’. Cf. 492.

468. ἀνὰ...νεῦον ‘I nodded up’, i.e. threw up my head by way of forbidding, opposed to κατανεῦω (490).

ὀφρύσι ‘with my brows’, i.e. ‘with a frown’.

469. κλαλεῖν (with La Roche’s punctuation) depends on ἀνὰ... νεῦον. Another way of taking the passage is to place ἀνὰ δ’...ἐκάστῳ between commas, making these words parenthetical = ἀνανεὺων ἐκά- στῳ (parataxis, cf. 292 οὔδ’ ἀπέλειπεν), κλαλεῖν depending on οὐκ εἶων. So it is taken by Faesi, who quotes II. xxii. 205 ἀνένευε καρητὶ δίὸς Ἀχιλλεύς, οὔδ’ ἐὰ λέμεναι.


473. ἀπῇ first person. Cf. 491 ἀπῄμεν. Here Nauck conjectures ἀπῄμεν ὁσήν for ἀπῄν ὁσον.

ὁσον τε γέγονε βοῆσας ‘as far as one shouting can make himself heard’.

474. κερτόμλοισι adjective, sc. ἔπεεσσω, ‘with cutting words’. Cf. II. xvii. 431 μελίχλοισι προσηύδα. κερτόμλοισ is from the root kar ‘to cut’ (cf. κελαρ and Latin car-inare ‘to scold’). The old derivation from κέαρ and τέμω has been given up.
475. *oúk* with *ánálkúdos*, which is emphatic.

476. *édemenai* § 22. 2.

477. *kal línv* 'even to the uttermost'.

478. *émele kuxhíseovai* 'were sure to find thee out'.

479. *ésothemenai* from *ésdów*, § 14. 4.

480. *kýròthi* 'at heart', cf. 18.


482. *kád* cf. 459.

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

483. *édeúrsev* (Appendix H. 5) 'just missed'.

οίημον 'steering paddle', properly the handle of the πηδάλιον.

This line has no place here, being evidently interpolated from 540, where the rock falls short of the vessel, not in front of it, as here.

485. *ηπειρόνδε* cf. 58.

παλίρροθιον 'flowing backward'.

486. *πλημύρις εκ πόντοιο* 'a surge from the sea', in apposition to κύμα.

θέμωσε 'forced' (from root *θε*, whence comes τίθημι).


488. *παρέξ* 'off'. Cf. 116, also v. 439 νῆχε παρέξ literally 'he swam along outside'.

489. *εμβάλεαν* literally 'to throw (themselves or their hands) to the oars'. Cf. Virg. Aen. v. 15 *incumbere remis*. But it is doubtful whether we can get this meaning from *εμβάλεαν*. So Dr Merry interprets 'to dash into (the sea) with oars'.

κώτης § 4. 4.

ύπεκ with φύγωμεν.

490. *καταναύων* 'nodding down', i.e. nodding assent, as opposed to *ἀνανεώ* (468). *πανεψ* also means 'to nod assent'. Cf.
NOTES.

II. 1. 527 "οὐδ' ἀτελεύτητον ὅτι κεν κεφαλῇ κατανεύων". ἦ καὶ κυανέσσων ἐπ' ὀφρύς νεύει Κρονίων. For κατανεύων see Appendix G. 1. There is no need to read κατανεύων, as some do. Nauck and Fick read κράτη καννεύων, cf. § 3. 4.

491. δίς τόσον 'twice as much' as the distance denoted in 473.

άλα πρήσσοντες on the analogy of πρήσσειν κέλευθον (II. XXIII. 501). πρήσσω generally has the genitive of space traversed, e.g. III. 476 πρήσσειν ὁδόο. So other readings have been proposed: πλήσσοντες Rhianus: ἣσσοντες Bergk.

492. προσηύδων (Appendix F) 'I was for addressing'. Cf. 29, 467 and ἐρήσεν (next line).

ἀμφί adverbial, cf. 22, 389.

494. τίπτε cf. 403.

495. καὶ νῦν 'even now', 'but now'.

496. καὶ δὴ 'and already', cf. 59.

φάμεν 'we deemed', cf. 455.

αὐτὸθ' ὀλέσθαι 'we had perished then and there', much more vivid than the usual rendering 'would perish'. Cf. II. 171 φημὶ τελευτηθήναι ἂπαντα 'all has been accomplished' not 'will be accomplished', as it is generally taken. IV. 504 φη φυγεῖν 'deemed he had escaped'. II. III. 366 ἐφάμην τίσασθαι 'I deemed I had taken vengeance'. It must, however, be admitted that the aorist infinitive is sometimes used of future time, e.g. Od. IV. 254 ἀμοῦσα... μὴ...ἀναφήναι, a reading which cannot be corrected as easily as many parallel passages which Cobet, who denies this use, has emended.

497. εἰ...ἀκοουε 'if he had heard', when he threw the first rock; not 'for now should he hear', as Mr Morris translates.

φθεγξαμένου 'shouting'; ἄνθησαντος merely 'speaking'.

τεῦ § 10. 3.

498. νήα δοῦρα cf. 384.

499. μαρμάρω (reduplicated form from root μαρ 'shine', cf. the verb μαρμαρω) properly a stone of crystalline structure.

ὁκριώνη (connected with ἀκρο) 'jagged'.

501. ἄφθιόρρον cf. 282.

κεκοτητότε § 18. 2.

502. αἳ κεν Appendix B. 2 b.

σε...ἐφηταὶ...ἀλαστόν 'asks thee about the blinding'. Cf. 12.

504. φάσθαι Appendix E.

πτολιτόρθιον (sometimes πτολίπορθον, cf. 152) in the Odyssey
an epithet of Odysseus only, because by his craft Troy was taken.

507. με...ικάνει 'come home to me'. Cf. Eur. Cycl. 696 παλαιὸς χρησμός ἐκπεραίνεται.

508. ἔσκε § 16.

ής § 6. 3.

509. ἐκέκαστο 'excelling', cf. II. xxiii. 289 ἱπποσύνη ἐκέκαστο. The present in use is καίνυμαι from root καδ, whence also a verb κάζεω 'to adorn' mentioned by a Scholiast on Theocritus (Curtius compares the Sanskrit cad 'adorn'). So Pind. O. I. 27 ἐλέφαντι ὤμον κεκαδμένος 'adorned with ivory'. Od. IV. 725 ἄρετήσα χαικασ-μένον properly 'adorned with excellence', hence 'excelling in'.

510. μαντευόμενος κατεγήρα cf. II. xvii. 325 κηρύσσων γῆ-ρασκε. The seer's craft was a recognised profession.

κατεγήρα § 15. 4.

Κυκλώπεσσι probably locatival 'among the Cyclopes', but possibly 'for the Cyclopes'. There is a similar doubt about 1. 70 δοὺν κράτος ἐστὶ μέγιστον πᾶσι Κυκλώπεσσι.

512. χειρῶν εξ cf. II. v. 384 πολλοὶ γὰρ δὴ τλημεν...εξ ἀνδρῶν 'at the hands of men'.

ἀμαρτήσεσθαι ὀπωπῆς 'that I should lose my sight'. Cf. II. xxii. 505 φιλοὺ ἀπὸ πατρὸς ἀμαρτὼν.

513. ἔδεγμην § 15. 4.

514. Cf. 214.

515. οὐτίδανδος cf. 460.

ἀκίκως 'weak'. κίκως 'strength' is used in XI. 393.

516. ὀφθαλμόν ablative.

ἀλάωσεν...ἐδαμάσσατο. There is another well-supported reading ἀλάωσα...ἐδαμάσσαο.

517. πάρ with θέλω, cf. 326 παρέθη' ἐτάρουσιν.

θέλω § 20. 1 and Appendix I.

518. τομπήν...ἐννοουγαυν 'that I may speed thy parting hence, that so the Earth-shaker may vouchsafe it thee' (Butcher and Lang).

δῷμεναι ἐννοουγαυν explains τομπήν ὀτρόνω, a frequent phrase, which should probably be taken separately.

δῷμεναι § 22. 2.

ἐννοουγαυν Appendix H. 5.

519. πᾶς § 2. 5.

520. ἔθελησ' § 20. 2.
NOTES.

523. αἱ γαρ...δυναμὴν Appendix C. 2 b.

524. "Αῖδος § 7. 7.

525. ὡς 'as surely as'. Cf. II. viii. 541 τιομὴν...ὡς νὺν ἡμέρῃ ἢδὲ κακὸν φέρει Ἀργείουσιν.

526. ὁφθαλμὸν γε i.e. whatever else he may heal.

οὐκ...οὐδ' 'negative repeated by way of emphasis. Cf. viii. 176 οὐδὲ κεν ἀλλὰς οὐδὲ θέσι τεύξειε.

527. ξέρψ = ξείρε cf. Virg. Aen. i. 93 duplices tendens ad sidera palmas.

528. κλύθι § 19.

529. γαίησα 'earth-holder', i.e. either (1) surrounding or (2) supporting the earth, which may be regarded as floating on the sea. Some think it means 'rejoicing in chariots' (γαϊω, ὅχος).

κυανοχαίτα 'god of the blue-black hair'. Cf. 482.

530. εἴ ετέν γέ 'if really'.

531. This line is omitted in most MSS.

532. Iδέεν § 22. 3.

533. ἀλέσας ἀπο-ἀπολέσας, cf. 6, 17.

534. ἀλλοτρίης Odysseus went home in a Phaeacian ship.

535. ἐν...οἶκῳ for the position of the preposition cf. x. 290 βαλόει δ' ἐν φάρμακα σίτῳ.

536. λάαν § 7. 7.

537. ἰν' from ἵν. Cf. 71.

ἀπελεθρὸν 'measureless', from πέλεθρον, later πλέθρον, 100 Greek feet. Cf. xi. 577 ἐπ' ἐννέα κείτο πέλεθρα, of the giant Tityos.

538. Cf. 482.

539. Cf. 483.

540. Cf. 483.

541. χέρσον i.e. the 'Isle of Goats' (described 116—141); in 486 χέρσον is used of the land of the Cyclopes.

542. τὴν νῆσον Appendix A. 2.

ἐνθά περ 'even where'. Cf. 57.

543. τὴν νῆσον Appendix A. 2.

ἐνθά περ 'even where'. Cf. 57.

544. ἐύσελμοι cf. 127.

ἀθρόαι mss. But Aristarchus considered ἀθρόαι to be the true Homeric form.

545. εἶτα 'sat', § 18. 6 and Appendix I.

πετίδεγμενοι § 15. 4.

546. νῆμα μὲν. The apodosis to ἄλλ' ὀτέ δὴ begins here.

ἐκέλσαμεν § 15. 3. Here it is transitive. Contrast 138, 149, where it is intransitive.

E. H.
547. Cf. 150.
549. Cf. 42.
550. ἀριείδων 'the ram' which had carried him from the cavern.
551. μὴ λῶν δαιμόνων genitive absolute.
552. ἄριστοι.
553. πᾶσιν probably locatival 'among all'; cf. 510; vii. 59
554. ἔπεισ 'sacrificing'. Cf. 231.
555. µηρ' 'thigh-pieces', which were wrapped in fat and burned upon
556-7. the altar.
560. Cf. 178.
562. Cf. 178.
564. ἄπολοιματο § 21. 3.
565-6. Cf. 21. 3.
565-6. Cf. 21. 3.
APPENDIX A.

THE ARTICLE.

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

1. SUBSTANTIVAL USE.

(a) Ordinary demonstrative:

\[ \text{μετὰ τοῖςω (335).} \]
\[ \text{τοῦ κατὰ νῦτα λαβὼν (433).} \]

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

\[ \text{τὸν δ'...προσέφη (1).} \]
\[ \text{αὐτάρ δ' μοχλὸν ἐξέφυς (396).} \]

(c) Resumptive use. \( \delta \) \( γε \) is used very often to repeat a subject\(^1\); so also \( δ \) \( μὲν \) sometimes.

\[ \text{ἡ β' οἷ γ' ὑβριστατ τε... (175).} \]
\[ \text{τοὺς μὲν ἐγὼν...ἀγον (98).} \]

2. ATTRIBUTIVE USE.

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

\[ \text{τὰ δ' ἀρσενα 'but the others, the males' (238).} \]
\[ \text{τὸν δ'...οἶνον ἐρυθρῶν² 'and that... viz. the red wine' (208).} \]
\[ \text{τῶν δειλῶν ἔταρων 'those others, our hapless comrades' (65).} \]

\(^1\) Cf. the Virgilian use of \textit{ille}: e.g. Aen. v. 457 \textit{nunc dextra ingeminans ictus, nunc ille sinistra.}

\(^2\) Notice that the position of an adjective when used with the article in Homer is not fixed as in later Greek: e.g.

\[ \text{ὁ μοχλὸς ἑλάμως (378).} \]
\[ \text{τὰ μῆλα ταναῦτοδα (464).} \]
(b) With adjectives implying contrast; so very often with ἀλλος:
   οἱ δ' ἀλλοι φύγομεν (61).
   τῷ δ' ἐπέρω...ιπην (430).

(c) With possessives:
   τὰ α' ἔργα 'those works of his' (250).
   τὰ σὰ γοῦνα 'these knees of thine' (266).

(d) Use hardly distinguishable from that of the defining article of later Greek. In this way the article is attached to a few words only in Homer, and to most of these several times over. In Od. ix. we have ἦ νῆσος (146, 543), ὁ μοχλὸς (375, 378), τὰ μῆλα (464), ὁ χῶρος (181), ὁ κριὸς (461).

3. **Relative use, growing out of the demonstrative use:**

   κακῶν, τὰ μοι...πόρεν Οὔτις (460).

   Often with τε denoting a general characteristic:

   ηυστῆρες...τοι τ' ἀλώνται (254).

**APPENDIX B.**

**THE SUBJUNCTIVE.**

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

1. **In principal sentences.**

   **Potential**, denoting a strong future:

   
   
   
   el δ' ἀγε τοι καὶ νῆστον ἐμὸν πολυκηδὲ' ἐνίσπω (37).

2. **In subordinate clauses.**

   (a) **Final**

   (i) with particles:

   (a) ὡς, ἵνα, ἔστως (without ἄν or κε):

   ἵνα θείω (517).

1 The Subjunctive originally expressed the speaker's will or intention; while the Optative denoted the speaker's wish; hence probably the use of the latter in subordinate clauses of past time, which has passed from the region of will to that of wish.
(β) ὁφρα (rarely with κέ) 'until', but often 'to the end that':

μὲνθύσομαι, ὁφρα καὶ ύμεῖς εἴδετε (16).

(γ) εἰς δ or ἐκει (always with κέ) 'until', implying notion of purpose:

μείναι χρόνον, εἰς δ κε ναυτέων

θυμός ἐποτρύνῃ (138).

(ii) with relatives (generally with κέ):

ἐνα τοι δῶ ξείνιον, ὃ κε σῦ χαλρην (356).

(iii) with μή 'for fear lest':

μή πως τίς...νόστοι λάθηται1 (102).

(iv) with εἴ (with κέ or ἄν) 'to see if':

no instance in Od. IX.

ἰκόμεθ' αἰ κέ...Zevs...παύσῃ (Od. IV. 34).

(b) Conditional.

(i) with εἴ (or αἰ) in the protasis of a conditional sentence:

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

no instance in Od. IX.

εἴ δ' αὖ τίς ράληοι θέων...τλῆσομαι (Od. V. 221).

(β) with κέ (more rarely ἄν) the verb in the apodosis being a future:

αὐτὸς δ', αἰ κ' ἐθέληρ', ἴησεται (520).

or equivalent to a future:

αἰ κέν τίς σε...εἶρηται...φάσθαι (502).

(ii) with ὅτε or ὅποτε:

(a) without ἄν or κέ when the case is a general one:

2 ἡ ὅτ' ἐφροσύνη μὲν ἔχῃ...κ.τ.λ. (6).

Frequently in a simile:

ὡς δ' ὅτ' ἄνηρ χαλκεύ...βάπτῃ (391).

(β) with κέ (more rarely ἄν) of a particular event, especially after a future:

no instance in Od. IX.

τίςις ἐσσεται...ὅποτ' ἄν ἡβήσῃ (Od. I. 40).

1 The subjunctive λάθηται after the historic tense κελόμην is contrary to Homeric usage. Mr Monro suggests that we should read λάθωσο, as the MSS. of Homer often confuse the subjunctive and optative.

2 There is another reading ἡ ὅτ' ἄν εφροσύνη...
(iii) with relatives. In relatival clauses expressing conditions the same rules with regard to the insertion of ἄν and κε hold good as in (i) and (ii):

no instance in Od. ix.

γῆμασθ' ὦς τις ἁριστος ἄνηρ καὶ πλείστα πόργησιν (Od. xx. 335).

APPENDIX C.

THE OPTATIVE.

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

1. IN PRINCIPAL SENTENCES.

(a) Pure Optative:

ὅψε κακῶς ἔλθωι (534).

(b) Potential; ‘expectation in view of particular circumstances’ (Monro); almost always with ἄν or κε;

(i) generally of present or future time:

φέροι δέ κεν ὄρια πάντα (131).

Often in the apodosis of a conditional sentence:

τῷ κέ οἱ ἐγκέφαλος γε...πάλιοτο (459).

(ii) even of past time (‘would have’), a peculiar Homeric use:

οὐκ ἄν τὸν γε δῶν καὶ εἰκοσ' ἀμαξαι...

... ὀχλοσσεῖαν (241).

2. IN SUBORDINATE CLAUSES.

(a) Final

(i) with particles:

(α) ὦς, ἵνα, δπως (without ἄν or κε):

δασσάμεθ' ὦς μή τις...κλοι (42).

(β) ὃφρα (rarely with ἄν or κε) ‘to the end that’:

ἐστησεν...ὁφρα οἱ εἶη πλενεν (248).

(γ) ἐως ‘until’, implying notion of purpose:

ἡλασα...ἐως θερμαίνοιτο (375).
(ii) with relatives (with ἄν or κε) especially after negatives, expressing mere supposition:

οὐδ’ ἄνδρες νηών ἐν τέκτονες, οἶκοι κάμοιεν (126).

Object clauses after verbs of asking, &c.:

πεύθεσθαι οἶκες ἄνδρες εἰεν (88).

τὸ ἄλλος πεπαλάσθαι ἄνωγον ὡς τὶς τολμήσειεν (331).

(iii) with μή ‘for fear lest’:

θάρσων, μὴ τίς μοι ὑποδέισαν ἀναδόθη (377).

(iv) with εἰ ‘to see if’, introducing object clauses:

(a) after verbs of seeing and thinking:

δρφ’ αὐτὸν τε ἱδομι καὶ εἰ μοι ξείνια δοίη (229).1

(β) after other verbs:

ἰκόμεθ’, εἰ τὶ πόρους ξεινήσον (267).

(b) Conditional

(i) with εἰ (or αἱ) rarely with κε, expressing more remote probability than the subjunctive, the protasis of a conditional sentence:

εἰ μὴ θυμός με κελεύοι (278).

with εἰ (or αἱ) γάρ or εἴθε, expressing a wish:

αἱ γὰρ δὴ...δυναίμην (523).2

with ὡς εἰ τε, in comparisons:

ὡς εἰ τε φαρέτρῃ πῶμ’ ἐπιθεῖη (314).

(ii) with ὅτε or ὅπωτε; ‘indefinite frequency’, the principal verb being in a historic tense:

τὸν δ’ ὅτε πίνοιεν...χεῖ’ (208).

in oratio obliqua (for subjunctive of recta):

τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὸν ὑπνόσ ἱκάνοι (333).

'That I might see (two things), (1) the monster himself and (2) whether he would give me guest-gifts'.

2 Cf. εἰ δὴ ὁμοφωνεῖσ (456) which, though apparently the protasis of a conditional sentence, is in reality a wish. This is a good illustration of the way in which conditional sentences were developed, the apodosis being originally an independent sentence as in 458. Notice also that εἰ is originally an interjection = 'look here'; cf. note on εἰ δ’ ἀγε (37).
in a simile (only one instance in Homer):

\[ \text{\textit{os ote tis tropo doru nhiou (384).}} \]

(iii) with relatives; 'indefinite frequency', the principal verb being in a historic tense:

\[ \text{\textit{tvv de os tis...fagou...oukter...heleu (95).}} \]

APPENDIX D.

\[ \text{\textit{av and ke(v).}} \]

The particles \( \textit{av} \) and \( \textit{ke(v)} \) are sometimes spoken of as if they could be used quite indifferently the one for the other. But this is not an accurate statement of the matter.

1. For the use of \( \textit{ke(v)} \) (in the absence of good illustrations in \textit{Odyssey} IX) we may refer to the following passages from Iliad I:—

(a) with future indic.: \( \text{\textit{de kev kekolwsetai (139).}} \)

(b) with subjunctive: \( \text{\textit{gyw de kev autos elwmai (137).}} \)

(c) with optative: \( \text{\textit{he kev ynthetsai Piamos (255).}} \)

In these sentences \( \textit{kev limits} \) the thought expressed to the circumstances mentioned immediately before. It means 'then' or 'in that case', though it need not always be so translated.

N.B. If \( \textit{kev} \) had been omitted in all three sentences, they would still have been good Homeric Greek.

It is curious to note that \( \textit{ke(v)} \) is the exact opposite of \( \textit{te} \) (cf. note on line 26). \( \textit{ke specialises}, \) while \( \textit{te generalises}. \)

2. \( \textit{dv} \) occurs less frequently in Homer than \( \textit{ke}. \) The two particles are used in much the same way; but \( \textit{dv} \) evidently gives greater emphasis, and sometimes denotes contrast; i.e. it means 'then indeed' or sometimes 'then rather'. It may also be inferred from the accentuation that \( \textit{av} \) is the more emphatic particle, \( \textit{ke} \) being enclitic.

The use of \( \textit{dv} \) may be well illustrated from Od. IX:—

(a) \( \textit{dv} \) emphasises:

(1) \( \text{\textit{he...dv} several times in Homer 'surely in that case'.} \)

\[ \text{\textit{he tv av polw kerioi hev (228).}} \]
(2) **τὸτ’ ἂν** 'then indeed'.

**τὸτ’ ἂν** ὁ δὲ τοι ἀποσχέσθαι φίλον ἦν (211).

(3) **οὐκ ἂν.** Note that ἂν is much more frequent in negative sentences than κε.

οὐκ ἂν τὸν γε δῶ χαὶ εἰκοσ’ ἀμαξα...κ.τ.λ. (241).

οὐδ’ ἂν εὐγ...πεφιδοίμην (277).

(b) ἂν denotes contrast; e.g. it is used sometimes in the second only of two parallel clauses.


νῦν δ’ ὑμοια πρῶτον μνησομαι, ὅφρα καὶ ὑμεῖς εἶδετ’, ἕγῳ δ’ ἂν...ὑμῖν ἔλειν ἔω (17).

ἀν emphasises the contrast already given by ἕγῳ δ’.

κε is sometimes used in both of two parallel clauses; not so ἂν.

N.B. ἂν and κε are sometimes found in the same clause: e.g.

οἶ δ’ ἐλαχιν, τοὺς ἂν κε καὶ ἡθελον αὐτὸς ἐλέσθαι (334).

Though strictly speaking both the ἂν and κε must be taken with ἡθελον, ἂν emphasises τοὺς, while κε goes more immediately with ἡθελον.

There is a similar instance in II. xiv. 244, where ἂν is joined to the object of the verb as in our passage:—

ἀλλον μὲν κεν ἔγωγε θεῶν αἰειγενετάων

βεια κατευνήσαμι καὶ ἂν ποταμότο ῥέεθρα

"Οκεανοῦ.

**APPENDIX E.**

**THE INFINITIVE.**

It is incorrect to speak of the Infinitive as a mood; for it is really the dative case of an abstract noun, the Infinitive-endings being originally case-endings. Philologists have proved this by comparison with other languages, especially Sanskrit. This may be further illustrated by the following passages from Od. ix. which exhibit some of the ordinary Homeric uses of the Infinitive:
‘I sent forward comrades for learning (i.e. to learn).’

‘They gave of the lotus for eating’.

‘That it might be to him for drinking’.

‘Nor was there light enough for seeing’.

‘Would that thou mightest become voiceful for telling’.

The use of the Infinitive in an imperative sense may be explained in the same way: e.g.

φάσθαι Ὀδυσσῆα...ἐξαλαῶσαι (504).

‘(Thou art) for saying that Odysseus blinded thee’ (i.e. thou art to say).

But even in Homer there are signs that the Infinitive was hardly any longer regarded as a case-form. Thus we sometimes find it constructed as parallel with a nominative (the epexegetical infinitive): e.g.

τόδε καλὸν ἄκουέμεν (3).

‘This is a fine thing, namely hearing’.

APPENDIX F.

NOTE ON VERBS IN -αω, -εω, -οω.

It is highly probable that a large number of contractions of these verbs found in our texts of Homer are due to corruption of the MSS. Thus Cauer in his edition reads προσήγαον for προσήγων (345, 492), ἔφοιταον for ἐφοιτῶν (401), πλεέθ’ for πλεῖθ’ (252). It is to be noticed that these changes improve the metre. He also suggests that we should read ἄμάσειν for ἄμφεν (135), though he does not introduce it into his text. Also, following Wackernagel’s theory, of which he gives a good summary in his preface

1 oi...πίνειν is really a double dative; cf. αἰσχρὸν...ἔσσωμένωσιν πυθέσθαι
‘base for future men for learning’.
(p. xxiv, sqq.), he introduces the ordinary uncontracted forms instead of the assimilated ones (see § 23.1), where these occur in our texts. Thus he reads εἰσοράσθαι (324), ἐκπεράει (323), ἀλά-ονται (254), εἰσοράοντες (321), περάονσι (129), ψηλαφάων (416), ἀρόουσι (108).

αιδεῖο (269). "A rare contraction within the word brings about εἶ from the union of an ε belonging to the stem with the thematic ε. Thus αἰδεῖο from αἰδέεο. Cf. μυθεῖα, νείαι": Curtius, Greek Verb, p. 305.

APPENDIX G.

HOMERIC METRE.

The following points with regard to Metre should be noticed:

1. Short vowels lengthened.

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

αὐτῇ δὲ χθαμαλῇ (25).
ἐπί κνέφας ἡλθε (168).

Exceptions:

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

Ἀλκίνοε κρείον (2).
ἡμεῖς δὲ κλαίοντες (294).

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

ὁλήσσα Ζάκυνθος (24).
ἡ ἕ σκέπαρμον (391).

A final short vowel is often lengthened before λ, μ, ν, ρ, σ. Some of these cases may be explained as due to the loss of initial consonants. See Appendix H.

tοι δὲ μέγα (44).
σὺν δὲ νεφέσσι̂ (68): cf. κατανεύων (490).
ἐπὶ ῶγμίνι (150).
ἔγκατα τέ αρκας τε (293).
So also before the digamma:

\[ \text{μεγάλα \ θάχοντα (392)}. \]

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

\[ \text{πάρ \ νή \ τε \ μένεω (194).} \]
\[ \text{ἀσπαρτά \ καὶ \ ἀνήροτα (109).} \]

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

\[ \text{ἀθανάτοις (107).} \]
\[ \text{ἀπονέεσθαι (451).} \]

2. \textbf{HIATUS.}

(a) \textit{Long Syllables.}

A long vowel or diphthong at the end of a word before an open vowel generally becomes short:

\[ \text{γαλὴ \ ἐν \ ἀλλοδαπῇ (36).} \]
\[ \text{'Ἰσμάρῳ \ ἐνθα \ δ' \ ἐγὼ (40).} \]
\[ \text{ἡμενοι \ ἔξειν (8).} \]
\[ \text{δῆρα \ καὶ \ υμεῖς (16).} \]

Exceptions. Sometimes when the vowel or diphthong is in \textit{arsis}, it is left long:

\[ \text{ἀξόμενον \ ψιθεί (200).} \]
\[ \text{ὀφθαλμῷ \ ἐνέρεισαν (383).} \]

Especially at the \textit{caesura}:

\[ \text{δειπνήσας \ δ' \ ἀντρον \ ἐξῆλασε (312).} \]
\[ \text{τρίψαι \ ἐν \ ὀφθαλμῷ \ ὅτε (333).} \]

\textbf{N.B.} The termination -\( \alpha \)i is sometimes elided:

\[ \text{ἐλρεσθ' \ ὀφρ' (13).} \]

(b) \textit{Short Syllables.}

(a) in the case of vowels not liable to elision:

\[ \text{ἡ \ τι \ δισάμενος (339).} \]

(b) in the pauses of the verse:

(i) at the \textit{caesura}:

\[ \text{ἀντάρ \ ἑγὼ \ σὺν \ τοῖοδε \ ὑπεκέφυγον (286).} \]
\[ \text{χεῦ. \ ὀδη \ δ' \ ήδεία \ ἀπὸ (210).} \]
(ii) before the fifth foot:
   ἀέριτο τερόν ἓμαρ (56).
   ἐξέσωτο ἄρσενα μῆλα (438).

(iii) especially when the metrical pause coincides with a pause in the sense:
   πόντον ἔπι ἱχθυόβεντα· ἀταρ (83).
   Οὕτις ἔμοι γ' ἄνωμα· Οὔτων δ' (366).

3. SYNIZESIS (‘sinking together’), i.e. when two vowels coalesce and are pronounced as one syllable: δὴ αὖτε (311, 344), ἣνωγεῖ (44), θυρέον (240), νέα (283), κρέα (347), ημεᾶς (251).

4. SPONDAIC LINES are common. Generally such lines end with four-syllable words: e.g. ἐγχείρησιν (55), ὀφθαλμοῖσιν (146). But we also have such endings as μέλανος οἶνοι (196) and κνανο-πρόσοι (482).
   The ending ἦω δίαν (151, 306, 436) cannot be quoted as an instance; for there seems to be no doubt that the true Homeric form is ἦα; cf. § 6. 2. Cf. the spondaic ending δήμου φήμος, where we should read δήμοοι (Od. xiv. 239).

5. CAESURA. The ordinary Homeric caesura is in the third foot, with the ‘diaeresis’ (or metrical pause) between the fourth and fifth: e.g. in eight successive lines, 198—205.

** Many apparent irregularities may be accounted for by the loss of initial consonants. See Appendix H.

APPENDIX H.

LOST CONSONANTS.

THE DIGAMMA.

1. INITIAL F.
   The following are the chief instances of digamma-words in Od. ix. [The corrections of passages in which the digamma is neglected in our present texts are mostly taken from Fick’s edition. It should be noticed that the emendations given involve very slight change. This goes to prove that in the original Homer the digamma was
always taken into account. The $F$ is printed below for the sake of clearness, though there is no evidence to shew that it was ever used in writing Homer.]

άναξ. $F$ observed, 440. For Ἡ σὺ ῥ' ἀνακτός (452) read Ἡ σὺ 
ἀνακτός. For πᾶσιν ἀνάσσει (552) read πᾶσιν ἀνάσσει.

εἰκοσι. $F$ observed, 209.

εἰπεῖν and εἴτος. $F$ observed, 355, 376.

εἰδον, οἶδα, &c. $F$ observed, 28, 189, 215, 229, 428. For σπέος 
eίδομεν (182) read ήδομεν σπέος; for φρεσίν εἰδεται (11) read φρεσί 
εἰδεται. Fick holds that προφανετ' ήδεσθαι (143) is part of an 
interpolation.

ἐκαστός. $F$ observed, 159, 218, 220. For ἡ ἡ' ἀφ' ἐκάστης (60) 
read ἡ δὲ ἐκάστης. For νεόν ἐκάστῳ (468) read νεόνα ἐκάστῳ. 
In 164 read ἀμφιφορεύσι ἐκαστοι; and in 245 ἥκε ἐκάστῃ. Lines 
65 and 127, where the $F$ is neglected, are said by Fick to be inter-
polations.

ἐλικεσ. $F$ observed, 46.

ἐοικα. " " 190.

ἐργον. " " 250, 295, 310, 477.

ἐρύω, 99, 300. Fick emends 77 by reading the 
Aeolic εὐρὺσαντες for λεύκ' εὐρυσαντες.

ἰάχω. $F$ observed, 392. It is neglected in περὶ δ' ἱαχε πέτρη 
(395). Mr Monro points out that the imperfect ἱαχον never admits 
$F$; and that hence it is probable that the true form of the imperfect 
was ἱαχον standing for ἱλλαχον.

τον and words connected with it. $F$ observed, 426.

τή. $F$ observed, 538. In 71 read δέσχισε φῖς.

τισος. $F$ neglected, 42, 549. Read αἰσης for ἵσης.

οἶκος. $F$ observed, 206, 478, 505. For πτολιπόρθιον ὀλκαδ' (530) 
read πτολιπόρθουν δολκαδ'.

οἶνος and words connected with it. $F$ observed, 163, 196, 208, 
346, 347, 360, 373, 374, 516. For φρένας οἶνος (454) read φρένα 
φοίνος; and in 362 ἡλυθε φοίνος.

ῥόπαλον. $F$ observed, 319.

2. Initial σF.

ἐ, ἐς (εὸς). $F$ observed, 34, 248, 250, 310, 360, 369, 398, 402, 
461.

ἡδύς. $F$ neglected, 210. For χεῦ δομὴ δ' ἡδεία read ὀδομὴ δὲ 
ἡδεία and omit 209; rather a violent remedy.
3. **Initial δF.**

δν, whence ἐδέσια. Ἑ observed, 236 δὲ δεῖσαντες.

4. **Doubling of Consonants due to Φ.**

ἐφρυψα for ἐφρυψα.

ἐσσῦμην (σφῦ-).

ὑποσσελω (σφελω).

ἐύσσελμος (σφέλμα).

In the case of ὑποδέσις (377), ἀπορόξ (359), ἀπορήξας (481) La Roche follows Aristarchus in not doubling the letters, though the σ in each of these words is treated as long.

5. **Vocalisation of the Digamma.**

αὐξω is for ἄξιω. In the other form ἄξιω (56) the Φ prevents ae being contracted; cf. εἀξα for ἐἀξα.

ταναῦποδα (464) is for τανάζ-ποδα (τανάζ-δος 'long'); cf. ταλαϊρων for ταλά-ϊρων.

ἰαυ (184) is a reduplication of the root ἄς 'breathe', found in ἀημι.

ἐδεύησε (540) is for ἐδέθησε.

ἐχεα (210) is for ἐχεᾳ. In ἐγχείη (10) the ι is also due to the Φ.

ἡλενάμην (277) is from the stem ἄλε. For the other form ἡλεά-μην cf. ἄξιω above.

θεοῦσ (176) is for θεοῦς. Similarly in δεῖκα (for δέ-δια) the Φ has influenced the previous syllable. It seems that δεῖκω should really be δε-δι-κα in Homer (i.e. the regular perfect of δι) afterwards contracted into δεῖκω and looked upon as a present.

ξείνο (18) is for ξένος.

ἐδαρ (84) is for ἐδ-αρ.

ἐνοσίφυλλος (22) is for ἐν-φοι-φυλλος (root φοῦ of ὑθέω). This is also found in ἐνοσίγανος (518), where the double ν is due to the Φ. In ἐνοσίχθων (525) the Φ has left no trace.

ἐφκει (190). The vowel of the root ἕκ is lengthened to compensate for the loss of Φ. The true form of the word, however, would be ἐφ-φόκ-κει, and this is probably the right reading.

6. **Loss of σ.**

καταλαχτει (122) is for κατασαλαχτει; σίσιχω being the original form of σίσιχω.

σύνεχει (74). The ν is long because the word is for an older συνεχές.
'I tell' is for ἐνέστω. The σ appears in aorist 2 ἐνι-στον, subjunctive ἐνι-στῶ (37).

ἐρύμαι (194) 'I protect' is probably for σερβύμαι; cf. Latin servo. It must be distinguished from δέρυ 'I draw.'

φιλός (256) is perhaps for σφε-ιλός (=σφε-ιλός) 'own'; which meaning φιλός often has in Homer. But the philologists of the new school hold that φ cannot come from an original Ἐ.

**Loss of Y.**

οἶκαδε ἰέμου (261). The hiatus here is accounted for by the loss of the initial γ-sound. So Curtius; but it is very doubtful whether initial γ has any such influence in Homer (G. Meyer).

ἐταρος (65) is for ἐταργός. In the other form ἐταγός the γ has affected the vowel of the previous syllable. Or perhaps ἐταρός has an affix -o, and ἐταγός an affix -γο.

**APPENDIX I.**

**The Confusion between η and ι.**

The following are the instances in Od. IX. of this confusion in the mss. of Homer:—

δας (280), θεῖο (517). Probably we should read δαῆς and θῆς. For the second and third persons of the latter the mss. give θῆς and θῆς: cf. βεῖο and βῆς of the ordinary texts.

προτεύν (88), ἰεῖδε (206), ἰδη (189). So La Roche. But it seems better to read ἰδει.

ἐλατο (545) of the mss. should be ἦατο.

σπέος. There is some confusion in the mss. with regard to the forms of different cases of this word which occur in Od. IX. The following are ordinarily read: σπείους, σπῆ, σπέσι, σπῆσι. Nauck would read the uncontracted forms σπεός, σπεί, σπέσι, σπέσσι, for which there is some ms. authority.

εὐδηλός (21) should probably be εὐδήλος.

ἐλος (376) and ἐλος (233). We should probably read ἦς in both cases.

There is a good discussion of this difficult subject in Cauer's preface, p. xii, sqq.
APPENDIX K.

APPENDIX K.

Od. ix. 116—151 in Fick's Aeolic Version.

νάσος ἐπετα λάχεια παρέκ λίμενος τετάνουσαι,
γαίαι Κυκλώπων οὔτε σχέδον οὔτ' ἀπό τῆλω,
ὑλλάεσσ'· ἐν δ' αἴγες ἀπερρέσσαι γεγόσι
ἀγραί· οὐ μὲν γάρ πάτος ἀνθρώπων ἀπερύκει,
οὔτ' ἀρα ποίμναις καταίσχεται οὔτ' ἄρτοις,
ἀλλ' ἀ γ' ἀσπαρτος καὶ ἀνάροτος ἁματα πάντα
ἀνδρών χηρεῖει, βόσκει δὲ τε μάκαδας αἴγας.
oὐ γάρ Κυκλώπεσιν νάες πάρα μιλτοπάρανοι,
αἰ κε σφιν καὶ νάσον εὐκτιμέναν ἐκάμυκτο.
oὔ μὲν γάρ τι κάκα γε, φέροι δὲ κεν ὤρια πάντα·
ἐν μὲν γάρ λείµωνες ἄλος πολλοὶ πάρ ὅχθαις
ὑδρηλοῦ μάλακος μάλα κ' ἀφίτοι ἀμπελοὶ εἰεν·
ἐν δ' ἀροσίς λεία· μάλα κε βάθυ λάιον αἰεί
eἰς ὤραις ἀμάοεν, ἐπεὶ μάλα πιάρ ὑπ' ὀδας,
ἐν δὲ λιμου εὐθαρσος, ἐν' οὐ χρη πείσματος ἐστι,
oὔτ' εὖναι βάλεμεν οὔτε πρυμνάς πάναι.
αὐτάρ ἐπὶ κράατος λίμενος ρέει ἁγίαν ὕδαρ,
κράμνα ὑπὸ σπέεσ' περὶ δ' αἴγερροι πεσόις.
ἐνθα κατεπλέομεν, καὶ τις θεός ἀγεμώνει;
ἀυτὴ γάρ περὶ ναῦς βάδει' ἢν, οὔδε σελάννα
ὁρράνοθεν προέφαυε, κατ'χειτό δὲ νεφέεσι.
ἐν' οὐ τις τᾶν νάσον ἐσέδρακε ὀρθάλμους,
οὔδ' ὅν κύματα μάκρα κυλεῖδόμενα προτὶ χέρσον
eὐίδομεν, πρὶν νᾶσα ἐἰςσέλμοις ἐπικέλσαι.
κελσάαςας δὲ ναύς κατηλομεν ἑστια πάντα,
ἐκ δὲ καὶ αὐτοι ἐβαμεν ἐπὶ ἑργημμυν χαλάσας·
ἐνθα δ' ἀποβριζαντες ἐμένναμεν Λύδα διαν.

Fick holds the lines omitted to be Ionic interpolations: viz. 120, 121, 126—129, 138, 139, 143.

Notice the Aeolic peculiarities in the above, especially the absence of aspiration and the doubling of consonants.

For a good account of Fick's theory and criticisms on it see Prof. Warr's articles on "the Aeolic element in the Iliad and Odyssey" in the Classical Review, vol. 1. p. 35, sqq. and 91, sqq.

E. H.
INDEX TO ODYSSEY IX.

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