HOMER

ODYSSEY, BOOK IX.
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WITH

INTRODUCTION AND NOTES FOR SCHOOLS.

BY

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ERRATA.

Please make the following corrections:

At page xix of Introduction, line 5, read α for α.
At page 20, line 541 (of text) read ἐκλύσθη for ἐκλύσθη.
At page 26, line 12, read later for latter

" " 39 " 1 " any " my
" " 51 " 14 " ἐως, ἐωσ, ἐωσ, ἐος
" " 58 " 2 (from end) read οὐτάξω for οὐ ἀξω
" " 63 " 12 read τί for (2nd) τι
" " 70 " 12 " ἐπεα " πέα
" " 73 " 20 " ἔστηκα " ἔστηκα
" " 78 " 6 (from end) δὲ μέγα for δὲ μέγα
The present edition is intended primarily for school-boys, particularly those who are reading Homer for the first time; for this reason the grammatical forms and constructions, and metrical peculiarities, are treated with some detail in the Notes, which naturally command far more attention than references to an Introduction, too often disregarded.

At the same time, with the view of making the book useful to more advanced students, I have followed Mr. Sidgwick's example in placing the notes on Epic forms within square brackets, so that they can be easily passed over. The more advanced etymological and grammatical notes, intended for such readers, I have thought best to put in the form of supplementary notes at the foot of the page, lest beginners should waste time over them. I have sought to give the reasons for peculiar etymological and metrical phenomena, which will account for the frequent appearance in the Notes of the characters F and j.

The fulness of the Notes makes a long Introduction undesirable; so instead of a very brief and imperfect sketch of Homeric Grammar generally, I have thought it best to give a short Summary of the grammatical matter of this book, which will serve practically as an Index to the forms and constructions which occur, referring those who require a more complete and systematic introduction to Homer generally, to the excellent editions of single books which have followed a different plan, and which are fortunately within everyone's reach.
The text given is that of La Roche's edition of 1867, which I have only departed from once (in bracketing an undoubtedly spurious line). I have not felt free to change La Roche's spelling of particular words, as ἀπορήςας, ἀπορώξ, for that commonly received, as his reading is always supported by the highest ancient authority. Similarly in the case of forms like ἡπειρόνδε, which La Roche edits ἡπειρον δέ. I have always called attention to such forms in the Notes, showing the common spelling, lest any confusion should arise.

In accentuation, also, I have followed La Roche (whose few variations from the ordinary rules are duly noted in the Introduction), except in the case of merely traditional accents, like ὀφρά οί, which cannot well be reduced to rule, and would prove perplexing.

I have consulted the commentaries of Nitsch, Ameis, Merry and Riddell, and Prof. Mayor, whose excellent edition of Book 9 covers quite distinct ground from the present one. I need hardly apologise for my frequent quotations from the Translation of Messrs. Butcher and Lang, which for beauty of language, combined with fidelity, cannot be surpassed, and should be carefully studied by all who wish to acquire a good style of Homeric translation. Everything taken directly from it is indicated by the letters B. L., but many more translations are doubtless suggested by reminiscences of it.

I have given frequent references to Prof. Goodwin's Syntax of the Moods and Tenses of the Greek Verb, which treats the verbal constructions more logically and with fuller examples than any similar work in our language.

For etymology I am indebted chiefly to Curtius's Principles of Greek Etymology, Elucidations of the Greek Grammar, and Greek Verb: also to Seiler's Homerische Wörterbuch. I have given no references to Curtius's books; their very full indices rendering such unnecessary.
Most of the abbreviations used in the Notes are either familiar or self-evident, such as those representing the names of Moods, Tenses, Cases, Parts of Speech, &c. The less obvious ones are here given:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>abs.</td>
<td>absolute</td>
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<td>acc. to</td>
<td>according to</td>
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<td>apod.</td>
<td>apodosis</td>
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<td>app.</td>
<td>apparent</td>
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<td>beg.</td>
<td>beginning</td>
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<td>cf.</td>
<td>confer, i.e. compare</td>
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<td>conj.</td>
<td>conjunction</td>
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<td>conn.</td>
<td>connected</td>
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<td>contr.</td>
<td>contracted</td>
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<td>der.</td>
<td>derived</td>
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<td>diff.</td>
<td>different</td>
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<td>equiv.</td>
<td>equivalent</td>
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<td>esp.</td>
<td>especially</td>
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<td>etym.</td>
<td>etymology</td>
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<td>exc.</td>
<td>except</td>
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<td>foll.</td>
<td>following</td>
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<td>hist.</td>
<td>historical</td>
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<td>irreg.</td>
<td>irregular</td>
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<td>n.</td>
<td>note</td>
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<td>obj.</td>
<td>objective</td>
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<td>opp.</td>
<td>opposed</td>
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<td>orig.</td>
<td>original or originally</td>
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<td>prob.</td>
<td>probably</td>
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<td>rel.</td>
<td>relative</td>
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<td>sc.</td>
<td>scilicet</td>
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<td>Skr.</td>
<td>Sanskrit</td>
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<td>seq.</td>
<td>sequence</td>
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<tr>
<td>sq.</td>
<td>sequentia</td>
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<tr>
<td>subj.</td>
<td>subjunctive</td>
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</table>
INTRODUCTION.

HOMER.

About Homer himself nothing whatever is known. In ancient times, seven or more cities claimed the honour of being his birth-place. Tradition speaks of him as a blind itinerant bard of Asia Minor, who composed the "Iliad" and "Odyssey," and shorter poems called the "Hymns;" and the historian Herodotus was of opinion that he lived not more than four centuries before himself, i.e., about the middle of the 9th century, b.c. But (1), in the poems themselves there is no proof whatever of Homer's blindness, and the vagueness of his allusions to colour is very doubtful evidence; (2), even from ancient times there has been a strong opinion, supported by considerable evidence, that the "Iliad" and "Odyssey" are the work of two distinct authors, living at different periods; (3), there are good reasons for believing that Homer was not a Greek of Asia Minor, but of the Peninsula, and that he lived at a very much earlier period than Herodotus supposed—namely, before the Dorian Revolution, or Return of the Heracleidae. The chief of these reasons (given by Mr. Gladstone, in his Primer of Homer) is, that the men, manners, and institutions which Homer describes with such vividness and detail, were essentially Achaian, ceased to exist as such upon the Dorian Revolution, “and could hardly have been reproduced by a poet remote from them in time, especially when there were no aids of literary and historical record.” As to the name, it is very generally admitted that it is not personal, but conventional, and means "the Compiler" (δοροφόρος) or "the Author."
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THE POEMS.

The Iliad and Odyssey used to be recited publicly at the Great Games by professionals, called ἰασωδοί (see note on 422), one particular guild of whom in Chios claimed the name of Homeridae. They do not seem to have been edited till the time of Pisistratus, tyrant of Athens, about the middle of the 6th century, B.C., after which many editions, some of them State editions, came out, especially after the founding of the great library at Alexandria, B.C. 283. The most important editors were Zenodotus, who divided the Iliad and Odyssey into books; Aristophanes, of Byzantium; and Aristarchus (middle of the 2nd century B.C.), the greatest critic of ancient times, whose authority on the text of Homer carries most weight to this day.

The "Iliad" and "Odyssey" were classed by the Alexandrians among a number of poems called the "Epic Cycle" (κύκλος). No less than six of these, attributed to Arctinus, Stasinus, Lesches, Agias, and Eugammon, treat of the Trojan Legends; the rest refer to other mythological subjects. Some of them were probably very ancient; others later imitations.

THE HOMERIC QUESTION.

The arguments of the Chorizontes, or Separators (who first arose about 100 B.C.), against unity of authorship, are summed up in Mr. Gladstone's Primer of Homer, as based on—

(1.) Difference of grammatical forms.
(2.) Differences in the narrative.
(3.) Differences in the religious department.
(4.) Differences in the manners, the political and social picture.

Of these, the last two heads are by far the most important. Under (3) it is remarked that Iris is the divine messenger in
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the Iliad; Hermes in the Odyssey. Hephaestus is the husband of Charis in the II.; of Aphrodite in the Od. Helios, the Sun, is hardly regarded as a distinct divinity in the II.; but is active and important in the Od., &c. Mr. Gladstone answers that in the two works the poet is not dealing with the same scenes and races—that in the Od. he passes beyond the limits of the well-known, or Achaian world; so that the mythological differences are a conscious reproduction of the national varieties of religion.

As to (4), it is said that in the II. we see the feudal system in full force; while in the Od. the kings hold popular assemblies. In the II. the kings are genuine warriors; but in the Od. some of them engage in commerce. Mr. Gladstone replies that "camp life is one thing, civil life is another," and that these diversities "belong to the nature of the scenes portrayed." The positive arguments for unity of authorship which he advances are briefly these:—(1) the improbability that two poets of such rank should have existed; (2) the correspondence of the poems in great outlines; and (3) their minute and undesigned coincidences, in strong contrast with all the other known poems of antiquity.*

Modern criticism, beginning with the German scholar Wolf, who published his Prolegomena to Homer in 1795, has gone much further than the Chorizontes. Briefly expressed, Wolf's thesis was that the Homeric poems were not originally composed in their present form, but as short unconnected lays, easily transmitted by memory, but subsequently combined into groups, and when finally welded together into complete poems by Homer, "the Compiler," written down and edited by order

* The doctrine of unity of authorship has been ably defended by other eminent scholars, notably by Dr. Hayman, in his edition of the Odyssey I–XII.
of Pisistratus. His chief argument was that poems of such length could not be composed or transmitted without writing, and that the art was unknown at the time of their original composition.

It is now generally admitted that writing, if known at all (there are only two vague references to it in the poems), was certainly not available at that time for the transcription of long compositions. But, on the other hand, the transmission of the poems by memory alone is proved to be no impossibility; while the fact that Solon prescribed a regular order for the recitation of the poems, favours the opinion that they existed in some definite form before the recension of Pisistratus.

Many newer theories have been framed about the Iliad. Lachmann resolves it into eighteen separate lays, by different authors; Grote into two Epics, an original Achilleis and a later Iliad, which were somehow welded together. Conjecture has dealt far less freely with the Odyssey, as its unity of design and subject are much more apparent; even it, however, has been resolved by German ingenuity into an Odyssey and a "Telemachy." Prof. Geddes, of Edinburgh, supposes* two poets, an Achillean and an Odyssean, who are responsible for those portions of the Iliad respectively in which Achilles or Odysseus is prominent; but the latter alone for the Odyssey.

In any case, there can be little doubt that the Iliad and Odyssey, whether by the same or by different authors, were not the first beginnings of poetry in Greece, but arose out of a set of older and shorter Epics, possibly out of an early ballad literature. The allusions in the Il. and OD. to bards of the Trojan period, e.g., Phemius and Demodocus, as well as other unconnected legends, show that many such lays must have been recited long before, whether the ballad was the oldest

form of poetry, or the ceremonial hymns of priests, as seems more likely. The very polish and beauty of the poems show that the art of poetry must have been highly elaborated already, and the artificial character of the dialect points to the same conclusion.

DIALECT OF HOMER.

It is important to observe that Homer’s language is not so much a spoken dialect as a literary style. It is usually called Epic, sometimes Old Ionic, as its general character is undoubtedly Ionic, but it presents Aeolic peculiarities as well, and what is still more remarkable, old and later forms of the same words side by side; e.g. the Inf. in -εμεναι -εμεν and -αν; the Subj. in -ομεν and -ώ, ημθα and -ης, -ησι and η; the Gen. in -ου and -ου; Dat. pl. in -εσαί and -σι, &c. In this latter respect, as Mr. Monro points out,* our English poetical style affords a striking parallel: thus it allows the archaic 3rd sing. in -eth, past tense in -èd, the pronouns thou, thee and ye, the possessives mine and thine for my and thy, & Evidently, as with us, the influence of the archaic forms and phraseology made itself felt in the literature of the time, without excluding the forms of the actually spoken language. This consideration also accounts for the stock epithets and oft-recurring phrases, many of which can hardly have been used with a conscious and definite meaning.

THE ODYSSEY.

The subject of the Odyssey is the Return of Odysseus to Ithaca, and his vengeance on the Suitors of his wife Penelope. His wanderings on the homeward voyage, after the capture of Troy, occupied 10 years; but the action of the poem is limited to 40 days.

* In his edition of Iliad I. (Clar. Press).
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It begins with a divine decree for his departure from the isle Ogygia, where the nymph Calypso had detained him, sore against his will, seven years. Meanwhile, his son Telemachus is incited by Athena to sail in search of his father (Bk. 1). Accompanied by Athena, in the form of Mentor, he visits Nestor at Pylos (Bk. 2). Thence he proceeds to Sparta, and is kindly received by Menelaus and Helen (Bk. 3), from whom he learns of his father's detention in Ogygia. The Suitors plot to waylay and kill Telemachus on his return (Bk. 4). At the bidding of Zeus, Calypso at last allows Odysseus to sail for home. Shipwrecked by Poseidon, he is miraculously saved, and lands on the country of the Phaeacians (Bk. 5). He is discovered by the king's daughter Nausicaa, and conducted to the city (Bk. 6). He is graciously received by King Alcinous (Bk. 7), receives his promise of an escort to Ithaca, and, at his request (Bk. 8), recounts his adventures since the fall of Troy:—the fight with the Cicones, visit to the Lotophagi, blinding of the Cyclops (Bk. 9); visit to Aeolus, destruction of fleet by the Laestrygones, and adventures with Circe (Bk. 10); his voyage to the infernal regions, where he learns his future from the shade of Teiresias, and sees many old friends (Bk. 11); his escape from the Sirens, and the destruction of his ship and comrades for their sacrilege in killing the sacred kine of Helios, in Thrinacia, concluding with his own landing on Calypso's isle (Bk. 12). He is then carried by a Phaeacian ship to Ithaca (34th day from the beginning of the poem) and disguised as an old beggar by Athena (Bk. 13). He is kindly treated by his faithful swineherd Eumaeus (Bk. 14), while Telemachus, warned by Athena, returns from Sparta, avoiding the Suitors' ambush (Bk. 15); meets and recognises his father. They plan revenge on the Suitors (Bk. 16). Odysseus enters his palace as a beggar, and is roughly treated by Antinous (Bk. 17); forced to fight the beggar Irus, and again insulted by the Suitors, who
lavish gifts upon Penelope (Bk. 18). Unrecognised by the queen, he is almost revealed by his old nurse Eurycleia (Bk. 19). Next day is a feast of Apollo; Odysseus suffers fresh insults, and the gods send omens of judgment (Bk. 20). Penelope consents to marry the Suitor who can perform feats with her husband’s bow. When all fail, the bow is at last handed to its owner, who with ease performs the required feats (Bk. 21). He then reveals himself, and shoots down Antinous and others of the Suitors. Telemachus procures arms, and, aided by Athena, they destroy all that remain (Bk. 22). Odysseus is recognised by Penelope (Bk. 23) and meets his father Laertes. Their struggle with the kinsmen of the Suitors is stopped by intervention of Zeus (Bk. 24.)

Books 9-12 were in ancient times called 'Αλκίνου ἀπόλογοι, "the story told to Alcinous."

LANGUAGE.

The grammatical forms and constructions having been already rather fully referred to in the notes, a systematic introduction to Homeric Grammar would make this volume too large. I will therefore merely recapitulate, in the form of a summary, the principal Epic forms and constructions which actually occur in Book 9, referring the student who desires fuller information on Epic Accidence to the notes in the Student's Greek Grammar, or the summary at the end of Abbott's Greek Accidence; and for both Accidence and Syntax to Mr. Merry's admirable books;* to Mr. Sidgwick's very lucid sketch of the Language of Homer in his edition of Iliad, Bks. i and 2; and to the most systematic and comprehensive Essay on Homeric Grammar in Mr. Monro's edition of II. i (Clar. Press).

* School edition of the Odyssey (2 vols.); Odyssey, Bk. 2; Specimens of Greek dialects; all in the Clarendon Press Series.
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SUBSTANTIVES.

1st Declension.

1. η for ἡ always in the sing. e.g. γαῖς (28) θήρν, 158.
2. Nom. sing. -α for -ης in some words, e.g. νεφεληγερέτα, 67.
3. Gen. sing. -αο or -εω from nom. -ης, e.g. Ἀτρείδεω, 263.
4. Gen. plur. -αον or -εων, e.g. θεάων (29) ναυτέων, 138.
5. Dat. plur. -ησι or -ης, e.g. θύρησι (417) κώπης, 489.

2nd Declension.

Gen. sing. -οι, e.g. θανάτωο, 63.

3rd Declension.

1. Nouns in -ης -ος -ας are generally uncontracted, e.g. ἄγγεα (222) ἀλσεῖ (200) οὐδεί, 459.
2. Nouns in -ης either retain η in case-forms or substitute η, e.g. πόλιος, 41. Dat. sing. in -η or -ε. Dat. plur. sometimes -ου. Acc. plur. sometimes -ης, e.g. οἷς, 244.
3. Nouns in -ες form cases with η not ε (excepting some proper names), e.g. τοκῆς, 33.
4. The Dat. plur. ends in -σι, -σι or -εσι, e.g. χερσί (416). οπε-σί (30) σπή-εσι (400) χείρ-εσι (487) δεπά-εσι, 10.
5. The Homeric form of νος is νής, or νής, Gen. νής or νεός, Dat. νη, Acc. νή or νέα. Gen. plur. νηῶν or νεῶν, Dat. νηοι, νήεσι, νέεσι, Acc. νής or νέας.

The Epic termination -φι(η), representing the Gen., Dat. or Locative, is appended to the stem, the final letter of which is strengthened to η in the 1st Declension, e.g. βίηψι, 406.

ADJECTIVES.

1. Adjectives of double form frequently occur, e.g. ἐλάινος (382) ἐλαίνεος, 320; αἰγεός (320) with αἰγεος; πτολιτόρθος (504) with πτολίπορθος.
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2. The comparative and superlative forms in -ων, -ιστος are more frequent than in Attic, e.g. γλύκων, 34.

3. The adj. πολύς forms πολέως in gen. as well as πολλοῦ, and so throughout the plural, e.g., πολέων (352); and on the other hand πολλόν occurs in neut. and acc. masc. sing. e.g. 45.

PRONOUNS.*

1. Epic forms of the Personal Pronouns.

<table>
<thead>
<tr>
<th>Nom. S. ἐγὼν</th>
<th>τύνη</th>
<th>εἶ, ἔο</th>
<th>τύνη τύνη τύνη</th>
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<tr>
<td>Gen.— ἐμείω, ἐμέο</td>
<td>σεῖο, σέο, σεῦ</td>
<td>εῖ, ἑθεῖν</td>
<td>σεῖο, σέο, σεῦ</td>
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<tr>
<td>ἐμέδ, μέθ, ἐμέθεν</td>
<td>σεθεῖ, τεῖο</td>
<td>υῖον, το</td>
<td>σεθεῖ τεῖο</td>
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<tr>
<td>Dat.—</td>
<td>τεῖν, το</td>
<td>εῖ</td>
<td>τεῖν, το</td>
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<tr>
<td>Acc.—</td>
<td>υμεῖς</td>
<td>εῖ</td>
<td>μιν</td>
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<tr>
<td>N. and A. Du. νῶ, νώ</td>
<td>σφῶν, σφώ</td>
<td>σφωέ (acc.)</td>
<td>σφωέ</td>
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<tr>
<td>G. and D.—νῶν</td>
<td>σφῶν</td>
<td>σφωίν</td>
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<tr>
<td>Nom. P. ἀμμες</td>
<td>ἀμμες</td>
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<tr>
<td>Gen.— ἠμείων, ἠμέων</td>
<td>ἠμείων, ἠμέων</td>
<td>σφείων, σφέων</td>
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<tr>
<td>Dat.— ἀμμε</td>
<td>ἀμμε</td>
<td>σφί</td>
<td></td>
</tr>
<tr>
<td>Acc.— ἠμέας, ἠμας, ἀμμε</td>
<td>ἠμέας, ἠμμε</td>
<td>σφείας, σφέας, σφέ</td>
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2. Possessive Pronouns: τέος (355) 'thy'; ἔος (533) and ὦς (28) 'his'; ἄμος or ἄμός, 'our'; ὦμος (284) 'your'; σφός 'their.'

3. The Interrogative τίς forms Gen. sing. τέο or τεῖ, Dat. τέσ τίς Gen. plur. τέων, Dat. τέως. So with the Indefinite τίς, e.g. τευ, 497. ὄστις, written ὄς τις (94) has a form ὄτις, neut. ὄτι (402) Gen. ὄτεο, ὄτε, Dat. ὄτεω, Acc. ὄτινα. Plur. Nom. neut. ὄσα Gen. ὄτεων, Dat. ὄτεως Acc. ὄτινα, ὄσα.

4. The Reflexives ἐμαυτοῦ, &c., do not occur. As separate words we find σ’ αὐτόν (406), ἐμοὶ αὑτῷ (421), but not necessarily with a reflexive force; thus at 406 σ’ αὐτόν is equiv. to αὑτόν σε, 'thee thyself,' αὐτόν merely emphasising σε. Compare φράσοσαρο

* Some of these forms do not occur in Book 9.
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Πατρόκλῳ μέγα ἦριον ἦδε οἴ αὐτῷ Π. 23. 126, where αὐτός merely emphasises οἴ, which already possesses the reflexive sense, beside the simply personal, e.g., ἐρρυψεν ἄπο ἕν, 398 (reflexive); but εἴροντο . . ὅτι ἐ κήδοι, 402 (personal).

PREPOSITIONS.

Epic forms of prepositions: προτί (147) and ποτί (289) for πρός; ἐνι (11) εἰνι (417) and εἰν (392) for ἐν; ἀμφίς (399) for ἀμφί.

The preps. ἀνά κατά παρά suffer apocope (loss of final vowel) accompanied where possible by assimilation of the preceding consonant, see note on ἀμβατένεν, 178.

Several double or compound preps. occur, e.g. παρέκ (116, 488) ὑπ' ἑκ, 489; cf. ἀπόπροθι (18) from ἀπόπρο.

ADVERBS.

The chief adverbial suffixes which occur are:

1. To denote place where: -θι, e.g. αὐτόθι (29) ἄθι, 50; -ον, e.g. ὁμοί (69) ἀυτοθι, 96.
2. Place whence: -θεν, e.g. Ἰλιόθεν (39) οὐρανόθεν, 69; also -θε(v), e.g. ἀνεύθε (26) ἐκάτερθε, 386.
3. Place whither: -τε, e.g. ὑφότε, 240; -τε, e.g. θύραζε, 461; -τε, e.g. ὅκατε (261), see on Accentuation; -τις, e.g. χαμάτις, 290.
4. Manner: -α, e.g. αἰθα (86) ἀθα, 420; -αν, e.g. σχεδόν, 280; -τι, e.g. μελειπτε, 291.
5. From numerals: -χα, -θα, e.g. τρίχα (157) τρίθόδα, 71.
6. From prepositions: -ω, e.g. εἰσω (524) πρόσω, 542.

Other adverbs not used in Attic are ὀφρα (56), temporal and final; τόφρα (57), ἱμος (58), and ἀφαρ (328) temporal; also αὕτα (354) and αὕτε (256) for αὕτις; ἁψ (314) and ἁψορβο (282), which occurs in Sophocles.
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VERBS.

1. Omission of augment is common.

2. Many reduplicated strong aorists act. and mid., e.g. ἐ-μέ-μηκον (439), πε-φιδοίμην, 277.

3. Iterative tense-forms in -σκον or -σκομην, from impf. or strong aor. e.g. ἐ-σκε (508) ιαύ-ε-σκον, 184.

4. Perfects of double form, see note on γεγάασιν, 118.

5. Non-thematic strong aorists (commonly called syncopated) are much commoner than in Attic, e.g. κλῳ-θί (528) ἐξ-ἐφθω-το (163) ἐλέγ-μην (335) ἐδεκ-το, 353.

6. Fuller and older subj. terminations in -ωμι -ησθα -ησι, e.g. ἐθέλησι, 520.

7. The subj. often takes a short vowel (in dual and 1st and 2nd per. plur.) see note on εἰθετε, 17.

8. The subj. of verbs like τίθημι, with stems in ε, has -ειω, -αιομεν in the 1st person, see note on δαιειω, 280.

9. The 1st. per. plur. mid. termination -μεσθα for -μεθα in historical tenses, e.g. δυνάμεσθα, 304.

10. The 3rd per. plur. term. of non-thematic historical tenses in -ν (for -ντ) in place of -σαν, e.g. μίγε-ν (91) ἐφα-ν, 413.

11. The 3rd per. plur. mid. and pass. term. in -αται -ατο for -νται -ντο after consonants and τ, sometimes after ν and η, e.g. ἔρξ-ατο (221) εἰ-ατο (545) ἀπολοί-ατο, 554.

12. The endings of the plupf. -ει -εις(ης) -ει (-ει rarely -η, e.g. γύνη, 189) 1st and 3rd plur. -μεν and -σαν added directly to stem.

13. The old ending of infin., -μεναι or -μεν in non-thematic tense-forms, e.g. ἐδ-μεναι (476) δειδι-μεν (274), συτά-μεναι, 301; but -μεναι or -μεν (and -ευ) in thematic forms, e.g. ἔσθ-έμεναι 479.

13. The infin. of strong (2nd) aor. ends in -ευν (contr. - ευν), e.g. βαλέειν, 137.

14. The σ of weak (1st) aor., if preceded by a short vowel, may be doubled, e.g. δασοσάμεθα (42) ἐρύσσασ, 99.
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Πατρόκλῳ μέγα ἴριον ἱδε ὁ ἀυτὸς II. 23. 126, where ἀυτὸ merely emphasises ὁ, which already possesses the reflexive sense, beside the simply personal, e.g., ἐρμηθεὶν ἀπὸ ἔο, 398 (reflexive); but ἐφοντο... ὁττὶ ἐ κῆδοι, 402 (personal).

PREPOSITIONS.

Epic forms of prepositions: προτὶ (147) and ποτὶ (289) for πρός; ἐν (11) εἰν (417) and εἰν (392) for ἐν; ἀμφὶς (399) for ἀμφὶ.

The preps. ἀνά κατὰ παρὰ suffer apocope (loss of final vowel) accompanied where possible by assimilation of the preceding consonant, see note on ἀμβαλευν, 178.

Several double or compound preps. occur, e.g. παρέκ (116, 488) ὑπ᾽ ἐκ, 489; cf. ἀπὸπρόθι (18) from ἀπότρο.

ADVERBS.

The chief adverbial suffixes which occur are:

1. To denote place where: -θ, e.g. αὐτόθι (29) ὅθι, 50; -ο, e.g. ὁμοῖο (69) αὐτοῦ, 96.

2. Place whence: -θεν, e.g. Ἰλιόθεν (39) ὕπανόθεν, 69; also -θεν, e.g. αὐνεθε (26) ἐκάτερθε, 386.

3. Place whither: -τε, e.g. ἤψοτε, 240; -τε, e.g. θυρατζε, 461; -τε, e.g. οἰκατε (261), see on Accentuation; -τε, e.g. χαμάδις, 290.

4. Manner: -α, e.g. αἰθα (86) ὅχα, 420; -αυ, e.g. σχεδόν, 280; -τι, e.g. μελείςτί, 291.

5. From numerals: -χα, -χα, e.g. τρίχα (157) τριχθά, 71.

6. From prepositions: -ω, e.g. εὐςω (524) πρόςω, 542.

Other adverbs not used in Attic are ὁφρα (56), temporal and final; τόφρα (57), ἑμος (58), and ἀφαρ (328) temporal; also ἀθεῖς (354) and ἀθετ (256) for ἀθεῖς; ἄψ (314) and ἄψομον (282), which occurs in Sophocles.
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VERBS.

1. Omission of augment is common.
2. Many reduplicated strong aorists act. and mid., e.g. ἐ-μέ-μηκον (439), πε-φεδοίμην, 277.
3. Iterative tense-forms in -σκον or -σκομην, from impf. or strong aor. e.g. ἔ-σκε (508) ἐα-ε-σκον, 184.
4. Perfects of double form, see note on γεγάδον, 118.
5. Non-thematic strong aorists (commonly called syncopated) are much commoner than in Attic, e.g. κλε-θι (528) ἐξ-ἐφθα-το (163) ἐλέγ-μην (335) ἐδεκ-το, 353.
6. Fuller and older subj. terminations in -αμι -ησθα -ησι, e.g. ἐθέλησθι, 520.
7. The subj. often takes a short vowel (in dual and 1st and 2nd per. plur.) see note on εἰδετε, 17.
8. The subj. of verbs like τίθημι, with stems in ε, has -εω, -κομεν in the 1st person, see note on δαιω, 280.
9. The 1st. per. plur. mid. termination -αςθα for -μεθα in historical tenses, e.g. δυνάμεσθα, 304.
10. The 3rd per. plur. term. of non-thematic historical tenses in -ν (for -ντ) in place of -σαν, e.g. μίγε-ν (91) ἐφα-ν, 413.
11. The 3rd per. plur. mid. and pass. term. in -αται -ατο for -νται -ντο after consonants and ι, sometimes after ν and η, e.g. ἔρχατο (221) εἰ-ατο (545) ἀπολοί-ατο, 554.
12. The endings of the plurp. -α -εας(ης) -ες (-α rarely -η, e.g. γον, 189) 1st and 3rd plur. -μεν and -σαν added directly to stem.
13. The old ending of infin., -μεναι or -μεν in non-thematic tense-forms, e.g. ἐδ-μεναι (476) δειδί-μεν (274), οὐτά-μεναι, 301; but -εμεναι or -εμεν (and -εν) in thematic forms, e.g. ἐσθ-εμεναι 479.
13. The infin. of strong (2nd) aor. ends in -λεν (contr. -ιν), e.g. βαλέειν, 137.
14. The σ of weak (1st) aor., if preceded by a short vowel, may be doubled, e.g. δασσάμεθα (42) ἐρύσσας, 99.
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15. Some weak aorists are formed without ι, e.g. χεῦε (210) ἐκη, 553.
16. Some weak aorists of verbs with liquid stems have ι, e.g. ἐκέλοσαμεν, 546.
17. Verbs in -αιω usually undergo either contraction or 'assimilation.' See note on περῶσα, 129. Verbs in -αιω often show a peculiar lengthening, e.g. ἀρωσα, 318. Verbs in -αιω often show un-Attic contractions (1) ει or εου into ευ, e.g. ικνεύμενα (128) εἰςοιχνεύσι, 120. (2) ειει into εια, e.g. αἰδεῖο, 269.
18. The 2nd per. sing. mid. and pass. usually omits ι and remains uncontracted, leaving -αιη, -αι, e.g. κέλει (274) εὐχε (412) αζεο, 478.
19. Verbs beginning with liquids and ι may double these letters with the augment and in composition with preps., e.g. εἰσνυ (467) ὑποσείονυν (385) εὑρίνυν (398) but ερεγες, 352. See note on περίββεε, 388.
20. Many cases of peculiar augment are accounted for by a lost consonant, often F, e.g. ἐ-επον (171) κατ-ε-αξε (283) εφ-ε-ηκε (38) ἀπ-ε-ωσε, 81.

CHANGES OF SOUND.

1. Single consonants are often doubled, e.g. σι in weak aor., ὀσα (238) τόσσην (265) ὄττι (402) ὄπη, 457; often with some etymological reason, see section on Verbs, No. 19; and on Lost Letters. The converse occurs in the two proper names Ἀχιλεύς, Ὀδυσσεύς, 19.
2. Metathesis, or transposition of letters within a word; e.g. θάρσος for θράσος, 381.
3. Metathesis of quantity; e.g. εις (or ἕσ, see note) for εις, 233.
4. Diphthongs instead of vowels; e.g. ξείνω (252) δαείω
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(280, see note) oûvoma (355) νοῦσων, 411. The converse in ἔταροι, 88.

5. In many compounds η appears for α; e.g. ἀγ-ήνωρ (213) ἀν-ήμελκτοι, 439.

6. In many words η corresponds to Attic α; e.g. πρήξιν (253) πρήσσοντες (491) κρητήρος (9) ἄκρητον (297) λίνυ, 477; besides the terminations of 1st Declension.

7. When contraction occurs, it follows the same rules as in Attic, except that εο or εω is often contr. into ευ. See on Verbs, No. 17. Some words are contr. in Epic, not in Attic; e.g. ἔφων, 553. The converse occurs, not merely in terminations; e.g. ἅεκουν (405) πάις (παίς), 519.

8. Prothetic ε followed by a vowel, (see note on ἀδέξετο, 56) is often dropped; e.g. ἔικοσι (241) but ἔεικοσ-όρου, 322. Cf. ἔρχατο (221) for ἔέρχατο, where the first ε is the reduplication.

LOST LETTERS.

As the characters F and j frequently appear in the Notes, it is necessary to explain why they are used.

I. F represents a lost letter of the Greek alphabet—the spirant Vau, or Digamma, as it is usually called, corresponding to the Latin consonantal v, and pronounced like our w. The character was actually used only in the old Doric and Aeolic dialects, and it is almost certain that it was never written in the text of Homer. Perhaps even the sound was lost at the time of the composition of the poems, and its recognition, which is optional (see below), would then be due to poetical tradition.

The influence of the Digamma is seen (1) in apparent hiatus; i.e., a short vowel may remain unelided, or a long vowel unshortened, before any word which once began with F, e.g. ἀλλο ἰδέσθαι (28) πίονα οἶκον, 35. So too with prepositions in composition, e.g. ἐπιειμένον, 214; and with the augment OD. IX.
see note on ἐνυπν, 171; (2) in lengthening a short final syllable by position e.g. μέλανος οἶνυο, 346. In several words another initial letter has vanished with F; see notes on ἡ (28) ἀσμενοι (63) ἱδο, 162. Occasionally F has disappeared after an initial consonant, but still exerts its influence; thus δὲ δεῖςαντες, 236.

This employment of F is optional, not invariable, see note on ἀνακτος (452), where the principal digrammatized words occurring in this book are enumerated. On "prothetic" a or ε, as evidence of F, see note on ἀἐξετο, 56.

II. The symbol / is used in the absence of any native Greek character, to represent another lost letter—the spirant Jod, as it is called, corresponding to the Latin consonantal / or j, and pronounced like our j. This letter must have fallen out earlier than the Digamma, as it was not written in any dialect, but its influence on the forms of words is far more important, chiefly on account of the remarkable changes it effects, e.g., of κ into σε, δ into ζ.*

Its influence on metre is not by any means so prominent. However, we find apparent hiatus before ἦμενοι, 261; and the syllabic augment in ἐφ-ἐ-ηκεν, 38.

On the phenomena of labialism and dentalism, in which these spirants play a prominent part, see notes on ἡπαρ (301) τέσσαρες, 335.

III. An initial σ has been lost in several words, and is usually represented by the rough breathing; e.g. ἄλς (25) ὑπόνος (333) ὑπτίος (371). It has no influence on the metre, but in composition occasionally asserts itself; e.g. σύνεχες for συν-σεχες, (74).

*See the sections on changes of sound in Abbott's Greek Accidence, or the Student's Greek Grammar (§§ 55-58) where, for the sake of simplicity, these changes are ascribed to the vowel ε. Compare Curtius' Elucidations of his Greek Grammar, § 55 sq.
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ACCENTUATION.

1. The forms of the article ὁ, ᾧ, οὗ, αἰ, when used in a pro-
nominal sense, are accented oxytone, according to the rules of
the ancient grammarians.

2. The fem. pronoun ἡδὲ is properispomenon; thus, ἡδε.

3. The demonstrative adv. Ὡς is accented Ὡς in the particular
combinations καὶ Ὡς (258) οὐδὲ Ὡς.

4. The particle ἐ, denoting direction to, is commonly
written as an inseparable enclitic suffix, e.g. ἦπερον ἐ, but as
it differs from true suffixes in following complete case-forms
(even the gen., e.g. ἂδως ἐ), the ancient grammarians in
such cases wrote it separate and accented; thus ἦπερον ἐ (73),
and this rule is followed in the present text.

5. Oxytone verbs, nouns or adjectives, if elided, throw back
the acute accent to the penultima, e.g. λεύκ' for λευκά (77),
elφ' for elπέ, 279.

6. Oxytone words, occurring before any stop whatever, are
accented acute, not grave.

7. For accent of ἦ or ἑ see note on 175, and for "anasto-
rophe," see 6 n.

8. In the case of peculiar accents which cannot be reduced
to rule, e.g. ὀφρᾶ ὰ (248) ὀττί ἐ (402), the present text does not
follow La Roche.

SYNTAX.

1. The Homeric uses of the article—demonstrative, attribu-
tive, and relative—all occur; see note on τὰς ἐ, 78.

2. The simple acc. after verbs of motion to, especially
κνέομαι, e.g. τὸν χῦρον ἀφικόμεθ', 181.

3. The neut. acc. is very often used adverbially, e.g. ὡς τε
πολλὰ . . . περόωσι θάλασσαν, 128.

4. The ethical dative is freely used, e.g., ὡς ὑ ὅσ μοι
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ātevβόμενος κίον ἰσης, 42. So the dat. commodi, e.g. νηνοί καθεῖλομεν ἱστία, 149.

5. A plural verb with neut. pl. subject frequently occurs, e.g. πάντα φόνται (109) cf. 222, 440. In the first two cases the plural may be accounted for by the specification of different kinds, but this does not apply to the third.

6. The aorist is often used like the plupf., especially after the relative and adverbs of time, e.g. ἔπει δὴ σπεῦσε (250), τὸ μὲν ἐκταμεν (320) less frequently (in primary sequence) like the perfect, e.g. ἔπει φάγες, 347.

7. The perf. and plupf. are generally used as equivalent to our pres. and imp. (the perf. denoting a state, e.g. γέγονε (473) ὄρωει (69) δώδεκει (210) ἐκεκεῦθει, 348.

8. The present is used like the impf. with adverbs implying past time, e.g. οὐ τι πάρος γε λελειμμένος ἔρχειν οἶνον, 448.

9. The first per. sing. of the subj. is used in a sort of hortative sense, or to denote will, e.g. έι δ' ἄγε ... ἐνίσπω, 37.

10. The subj. occurs with ὅτε, denoting indefinite time, where Attic use demands ὅταν, e.g. ἡ ὅτ' ... ἐχα, 6; especially with ὡς ὅτε in similes, e.g. ὡς ὅτ' ἀνήρ ... βάπτη, 391.

11. The opt. occurs with ὅπως (in historical sequence) after verbs of deliberation, &c., where the Attic usage is the future (indic. or opt.) e.g., μερμήριζεν ὅπως ἀπολολατο, 554.

12. The aorist opt. occurs in dependent questions referring to future time (historical sequence), and represents the deliberative subj. in primary sequence, e.g. ὡς τις τολμήσειν, 332.

13. Double dependent questions are introduced by ἦ, see notes on 175, 280.

14. Suppressed conditionals are frequent:—

(1.) Protasis suppressed, e.g. μάλα κ' ἄφθιτοι ἀμπελοι εἶν, 133; cf 130, 131, 135, &c.
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(2.) Apodosis suppressed, e.g. ὅφρ' αὐτὸν τὲ ἰδομι καὶ εἴ μοι ἕλινα δοῖ (229), see note. Ameis describes this construction as a “sentence of wish,” but coming always in historical sequence, and corresponding to αἱ κε with subj. in primary, it is quite distinct from εἰδε or εἰ γὰρ with opt. (e.g. 523), though that construction too may have originally been the protasis of a conditional. In sense the construction of 229 closely approaches final sentences, as the connection by τε and καὶ testifies.

15. The infin. is used for the imper. e.g. φάσθαι, 504.
16. The infin. of purpose occurs with εἰμί, e.g. ὅφρα οἴ εἰη | πίνειν, 248; cf. εἰπεῖν, 457.
17. The pres. or aor. infin. is sometimes used for the future, chiefly with verbs of promising, expecting, &c., implying. future time, e.g. φάμεν αὐτῶθ' ὀλέσθαι, 496.
18. The adverb πρίν is almost invariably followed by the infin. even in negative sentences e.g., οὐθ' . . . εἰσίδομεν πρίν . . . ἐπικέλσαι, 148.
19. The participle is sometimes loosely used in the gen. referring to a subject in the dat. e.g. ἥμιν . . . δεισάντων, 257.
20. The adverbial use of prepositions is very frequent, sometimes with ellipse of the substantive verb; also Tmesis or separation of the prep. in a compound verb. See note on ἔχη κἀτα, 6.
21. Parataxis, or co-ordination of sentences, in place of Hypotaxis, or subordination. See note on καὶ μεν, 20.
22. Asyndeton, or absence of connecting particles, both between adjectives and clauses, e.g. ὑπερφιάλων ἀθεμίστων (106), οἴ μέν, &c., 382.
23. Parenthetical and explanatory clauses; see 292 (οὐδ' ἀπέλειπτεν), 319, 425, 432.
24. Epexegesis (appended explanation) in all its varieties; e.g. Κλρκη . . . Αἰαῤ θολόεσσα (32), ἄγγεα πάντα | γαυλοὶ τε
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σκαφίδες τε (223), τοὺς ἄλλους ... ἔριπρας ἐταίρους, ιοο. The Infin. is also used epexegetically, e.g. ἦ τοι μὲν τὸδε καλὸν ἀκούεμεν ἐστὶν ἀοιδοῦ (3), τάδε πάντα τελευτήσεσθαι ... ἀμαρτήσεσθαι ὀπωτός (512); and the Participle, e.g. ὡς δ᾽ ὃτε ἄνηπ ... βάπτῃ ... φαρμάσων, 393. Sometimes an adverb is followed by an epexegeesis, e.g. αὐτόθι ... ἐν σπέσσι (30); sometimes a single word is explained by a clause, e.g. ἡεῖνος ὃς ἡεῖνουσιν ἀμὴ αἰδοίοισιν ὀπηδεί, 271.*

25. The σχῆμα καθ᾽ ὅλον καί μέρος so-called, e.g. Κύκλωτα περὶ φρένας ἤλυθεν οὖνος, 362.

All the other regular constructions referred to in the notes, e.g., the hortative subj.; the opt. of wish; conditional sentences; indefinite (conditional relative) sentences; dependent questions; repeated action expressed by past indic. with ἄν (apodosis) and opt. with relative or temporal particles (protasis), are found also in Attic.

PARTICLES.

Most of the Particles, viz.:—ἀλλά, ἄν, ἄρα, γάρ, γε, δέ, δή, ἦ, ἦ, καί, μὲν, μήν, οὖν, ποὺ, τε, τοι occur in their ordinary Attic uses. The following Epic peculiarities are found:—

1. ἄρα occurs in the forms ἄρ (apocope) and ὅα (enclitic), 52.
2. γάρ in parenthetical explanatory clauses, e.g. 319, 432.
3. γε is very often attached to the (pronominal) article, for emphasis; e.g. τά γε, 109. ἐγὼ γε often occurs, not ἐγώγε.
4. δέ is sometimes equiv. to δή. In the phrase εἰ δ᾽ ἡγε (38) εἰ δέ perhaps = εἰα δή. On δέ in apodosis see note on τόφρα δέ, 57. οὐδέ sometimes = ἄλλα οὖ, e.g. 216.
5. δή (at last) may begin a sentence, if followed by γάρ or τότε, e.g. 88.
6. ἦ (or ἦν) as affirmative, is generally followed by other particles; e.g. ἦ τοι, 43. As interrogative, it occurs in both
members of direct double questions, e.g. 253; combined with μὴ in 405-6; and in the second member of indirect double questions; e.g. 176, 280.

7. ἂ (or ἂ) occurs in the first member of indirect double questions, meaning whether; e.g. 176, 280.

8. καὶ occurs in apodosis like δὲ, see note on καὶ τὸ τέτο, 59.

9. μὲν is sometimes peculiarly placed, thus—ἐμὲ μὲν (224), not ἐταποὶ μὲν, answered by ἄλλ᾽ ἐκὼ, 228. It is also repeated, with the pronominal article, where there is no antithesis; e.g. τὸ μὲν (320, 321) τὸν μὲν, 325.

10. ποὺ (I ween), used in conjectures; e.g. 262.

11. τε is often used in combination with other particles; e.g. with δὲ (26, 124); with the relative, e.g. 84; the article in relative sense, e.g. 254; with ὁσός (322) and ὅσος, 128; and with the adverb ὅς, e.g. 292, 423.

The following Epic particles also occur:—

12. αἱ equiv. to εἰ (523). Used also with κε like Att. ἐὰν, e.g. 520.

13. αὐτάρ (100) and ἀτάρ (83) meaning but.

14. ἱδὲ (87) and ἰδὲ (186) and.

15. κε(ν) equiv. to ἐν, e.g. 79.

16. νν, shorter form of νν (enclit.) 79.

17. περ, emphasizing the word it follows, e.g. εἰ περ (35) ἐνθα περ (543); often with the participle meaning although, like Att. καὶ περ, e.g. 399.

18. τῶ, therefore, then, e.g. 458, 479.

METRE.

The following are the chief peculiarities of Epic metre, chiefly as compared with Latin hexameter verse:—

1. Spondaic lines, i.e. those in which the fifth foot is a spondee, are very frequent, e.g. 23, 55, 58, 66. Rarely the fourth foot also is a spondee, e.g. 78, 270.
2. A short vowel ending a word is lengthened by position if the next word begins with two consonants, or a double consonant; but the lengthening may or may not take place if the second of the two consonants is the liquid ρ, e.g. Ἀλκίνοε θρησκεύων (2), δὲ πλήθωσι τράπεζας, 8.

3. On the other hand, a short final vowel occasionally remains short before two, or a double consonant, e.g., ὅλης σφαίρας Ζάκυνθος (24) ἢ σκέπαρμα, 391.

4. A short vowel ending a word may be lengthened if the next word begins with a liquid, e.g. δὲ μέγα, 44. So occasionally with the sibilant τ, e.g. τῆς σφαίρας, 293.

5. A short syllable at the end of a word is frequently lengthened when the next word apparently begins with a vowel; see section on Lost Letters.

6. A short syllable is often lengthened in arsis (that syllable in a foot on which the metrical stress or ἱκτὺς falls), e.g. ἀσπαρτά (109), πρήσιν (253), ἀπονέασθαι, 451.

7. A long final vowel or diphthong is regularly shortened in thesis (a syllable on which the ἱκτὺς does not fall), if immediately followed by a vowel e.g. ἣμεν (8) παννυπερτάτη, 25. The shortening distinguishes this hiatus from Nos. 8 and 9.

8. Apparent hiatus is very common; see on Lost Letters.

9. True hiatus sometimes occurs, generally at the caesura, e.g. 210, 261, 366, 374; also before particular words like ἔρος (56 and 553) probably on the analogy of those which have lost a consonant.

10. Synizesis, or the scansion of two syllables as one (without contraction) is very frequent; e.g. ἡνώγεω (44) Ἀτρέδεω (263) νέα (283); also Synecphonesis (between two words), e.g., δῆ αὐτῆ, 311.

11. Unusual quantity of syllables in particular words, e.g. καλόν (3) ἦσης (42) is generally to be explained by lost letters; see notes. Variable quantity in some words; e.g., ἀνέρες (89) ὅνήρ, 187.
IX.

Τον δ' ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσεύς

'Αλκίνοε κρεῖων, πάντων ἀριδείκετε λαὸν,

ἡ τοι μὲν τὸδε καλὸν ἀκουέμεν ἔστὶν ἄοιδον
tοιοῦτον, οἷος ὴδ' ἐστί, θεοὶς ἐναλήγκιος αὐθήν.

οὐ γὰρ ἐγὼ γέ τι φημὶ τέλος χαριέστερον εἶναι

ἡ ὤτ' ἐνφροσύνῃ μὲν ἔχῃ κάτα δῆμον ἅπαντα,

dαιμόνιος δ' ἀνὰ δῶματ' ἀκούαζονται ἄοιδον

ἡμενο ἔξειης, παρὰ δὲ πλῆθωσι τράπεζαι

σῖτον καὶ κρεῖῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων

ἀιωνοχόος φόρέησι καὶ ἐγχείη δεπάεσι·

tοῦτο τί μοι κάλλιστον εὖν φρέσων εἰδεται εἶναι.

ἐστὶ δ' ἐμὰ κῆδεα θυμὸς ἐπετράπητο στοιῶντα

ἐὔρεσθ', ὦφρ' ἔτι μᾶλλον ὄδυρόμενοι στεναχιζο

tί πρῶτον τοι ἑπετα, τί δ' ὅστατιον καταλέξω;

κῆδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνας.

καὶ δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς

ἐἰδετ', ὡγὼ δ' ἄν ἑπετα φυγὼν ὑπὸ νηλεῖ εἰμὰρ

ὕμων ἔξειν ἐω καὶ ἀπόπροθι δῶματα ναὶῶν.

ἐἰμ' Ὅδυσσεὺς Λαερτιάδης, ὦσ πᾶσι δόλουσιν

ἀνθρώποις μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.

ναυετάω δ' Ἰθάκην εὐδεῖέλον· ἐν δ' ὄρος αὐθῆ,

Νῆρυτων εἰνοσίφυλλον ἀριτρετές· ἀμφὶ δὲ νῆσοι

πολλαί ναυετάοις μάλα σχεδὼν ἀλλήλησι,

OD. IX.
Δοιλίχιον τε Σάμη τε καὶ ὑλέσσα τά Ζάκυνθος.
αὐτῇ δὲ χαμαλὴ πανυπερτάτη ἐών ἀλλ' κεῖται 25
πρὸς ξόφου, αὐτὶ δὲ τ' ἀνευθε πρὸς ἦδο τ' ἡμέριον τε,
τρηχεῖ, ἀλλ' ἀγαθὴ κοινοτρόφος· οὐ τοι ἐγὼ γε
 있는데 δύναμαι γυναικερώτερον ἄλλο ἰδέσθαι.
ἡ μὲν µ' αὐτοῦ ἐρυκε Καλυψώ, δία θεάων,
[ἐν σπέσι οὐραφυροῖ, ἔλαιομένη πόσιν εἴναι] 30
ὅς δ' αὐτῶς Κρήθη κατερήτην ἐν μεγάροις,
Αἰαίθ δολόεσσα, ἔλαιομένη πόσιν εἴναι·
ἀλλ' ἔμοι οὐ ποτε θυμὸν ἐνί στήθεσσω ἔπειθοι.
ὅς οὔδεν ἠλύκιον ἵς πατρίδος οὔδες τοκῆων
γίγνεται, εἰ περ καὶ τις ἀπόπροθι πλόνα οἶκον.
γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
εἰ δ' ἄγε τοι καὶ νόστων ἐμὸν πολυκηδῇ' ἐνίστω,
ὅν μοι Ζεὺς ἔφερχεν ἄπο Τραϊεθεν ἱντε.

'Ἰλίοθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,
'Ἰσμάρα' ἐνθα δ' ἐγὼ πόλιν ἐπραθον, ὥλεσα δ' αὐτοὺς· 40
ἐκ τόλιοι δ' ἄλοχους καὶ κτήματα πολλὰ λαβόντες
δαβσάμεθ', οὐς μή τίς μοι ἀτεμβόμενοι κιόν ἱơς.
ἐνθ' ἦ τοι μὲν ἐγὼ διερφ̄ τοδε φευγέμεν ἡμέας
ἐνώγεα, τοι δ' μέγα νῆπιοι οὐκ ἔπιθοτο.
ἐνθα δ' πολλὸν μὲν μέθυ πινέτο, πολλὰ δὲ μῆλα
ἐσφάζον παρὰ θίνα καὶ εἰλιπόδας ἐλικας βοῦς.
τόφρα δ' ἄρ' οἰχόμενοι Κικόνες Κικόνεσσι γεγώνεων,
οὶ σφιν γείτονες ἦσαν ἀμα πλέονες καὶ ἀρέειον
ἵτειρον ναίοντες, ἐπιτάμενοι μὲν ἄφ̄ ἵππων
ἀυδρασὶ μάρνασθαι καὶ θ' ἐφ' ἐντα·
ζηλοθ' ἐπειθ', ὡςα φόλλα καὶ ἔνθεα γίγνεται ὅρη.
ΟΔΥΣΣΕΙΑΣ ΙΧ.

3

ηέριοι τότε δή ὅτα κακὴ Διὸς αἰσα παρέστη
ἡμῖν αὐνομόρουσιν, ὕν ἄλγεα πολλὰ πάθοιμεν.
στησάμενοι δ' ἐμάχοντο μάχην παρά νησὶ θὸσιν,
βάλλου δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.

55 ὁφρα μὲν ἡώς ἦν καὶ ἀέρετο ἱερὸν ἁμαρ,
tόφρα δ' ἀλεξόμενοι μένουμεν πλέονᾶς περ ἐόντας·
ἡμος δ' ἥλιος μετείλισετο βουλυτον δέ,
καὶ τότε δή Κίκονες κλίναν δαμάσαντες 'Ἄχαιός.

60 ἐξ δ' ἀφ' ἐκάστης νῆσος ἑυκηνίμιδες ἑταῖροι
ἀλουνθ' ο虞 δ' ἀλλοι φύγομεν θάνατον τε μόρον τε.
ἐνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἢτορ,
ἀσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἑταῖρους.

65 οὐδ' ἄρα μοι προτέρῳ νῆσε κίον ἀμφιέλισσαι,
πρὸ τινα τῶν δειλῶν ἑτάρων τρίς ἐκαστον ἄὐσαι,
ὁ θάνον ἐν τεῖδι Κικόνων ὑπο δημαθέντες.

70 νησὶ δ' ἐπώροι' ἄνεμοι Βορέην νεφεληγερέτα Ζεὺς
καίλαπτι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαίαν ὁμοί καὶ πόντου' ὁρὸρεὶ δ' οὐρανόθεν νῦξ.
αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι, ἰστία δὲ σφι
τριχά τε καὶ τετραχὰ διέσχισεν ἐς ἄνεμοιο.
καὶ τὰ μὲν ἐς νῆσα κάθεμεν, δείσαντες ὀλεθρον,
ἀυτὰς δ' ἑσυμένως προσέρεσαμεν ῥηπειρον δέ.
ἐνθα δόυν νῦκτας δύο τ' ἡματα συνεχές αἰεὶ

75 κείμεθ' ὁμοῦ καμάτοι τε καὶ ἄλγεισι θυμὸν ἐδούντες.

ἀλλ' ὅτε δὴ τρίτον ἁμαρ ἐνπλόκαμοι τέλεος ἡῶς,
ἰστοὺς στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες
ἡμὲς· τὰς δ' ἄνεμος τε κυβερνὴται τ' ἴθουν.
καὶ νῦ κεν ἀσκηθῆς ἱκόμην ἐς πατρίδα γαίαν,
ΟΔΥΣΣΕΙΑΣ ΙΧ.

αλλά με κύμα ρόος τε περιγυάμπτοντα Μάλειαν
καὶ βορές ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

ἐνθέν δ' ἐννήμαρ φερόμην ὅλοοὶς ἀνέμουσι
πόντου ἐπ' ἱχθυόεντα· ἀτὰρ δεκάτη ἐπέβημεν
γαίης Δωροφάγων, οἳ τ' ἄνθισον εἶδαρ ἑδοσιν.

ἐνθα δ' ἐπ' ἱπείρου βήμεν καὶ ἀφυσάμεθ' ὕδωρ,
ὁψα δὲ δεύτευν ἐλοντο θής παρὰ νηυσίν ἑταῖροι.

αὐτὰρ ἐπεὶ σίτιοι τε πασσάμεθ' ἤδε ποτήτοι,
ὅτι τότ' ἔγων ἑτάρους προϊέν πεῦθεσθαί ἰόντας,
οἳ τινες ἀνέρες εἰεν ἐπὶ χθοῦν σίτου ἑδοντες,

ἀνδρε δύῳ κράνας, τρίτατον κήρυκ' άμ' ὀπάσας.

ὁ δ' αἰτή όιχόμενοι μίγεν αὐξάσι Δωροφάγουσιν
οὐδ' ἀρα Δωροφάγοι μήδουθ' ἑτάροισιν ὀλεθρον
ἡμετέρους, ἀλλά σφι δόσαν λωτοίο πάσασθαι.

τοὺς δ' ὅσ τις λωτοῖο φάγοι μελιθεὰ καρπον,
οὐκετ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι,

ἀλλ' αὐτοῦ βούλυντο μετ' ἀνδρᾶσι Δωροφάγους

λωτον ἐρεπτόμενοι μενέμεν νόστοι τε λαθέσθαι.

τοὺς μὲν ἔγων ἐπὶ νῆας ἄγων κλαίοντας ἀνάγκη,
νηυσί δ' ἐν' γλαφυρῆσιν ὑπὸ ξυγα δῆσα ἑρύσσας.

αὐτὰρ τοὺς ἀλλους κελόμην ἔρημας ἑταῖρους
σπερχομένους νηῶν ἐπιβαινέμεν ὄκεαίων,

μὴ πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.

ὁ δ' αἴτη όισβαινον καὶ ἐπὶ κλησί καθίζον.

ἔξης δ' ἐξόμενοι πολυῖν ἀλα τύπτουν ἐρετμοῖς.

ἐνθέν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.

Κυκλώτων δ' ἐς γαλαν ὑπερφιάλων ἀθεμίστων

икόμεθ', οἳ ρα θεοίσι πεποιθότες ἀθανάτοισιν.
οὕτε φυτεύουσιν χερῶν φυτὸν οὕτ' ἀρόωσιν, ἀλλὰ τὰς ἀσπαρτα καὶ ἀνήροτα πάντα φύουται, πυροὶ καὶ κριθαὶ ἡδ' ἄμπτελοι, αἱ τε φέρουσιν ὅλον ἐριστάφυλον, καὶ σφῖν Δίως ὀμβρός ἁέξει. ποίσω δ' οὕτ' ἀγοραὶ βουληφόροι οὕτε θέμιστες, ἀλλ' οἱ γ' ὑψηλῶν ὅρεων ναίοσι κάρηνα ἐν σπέοσι γηλαφυροίς, θεμιστεύει δὲ ἐκαστος παῖδων ἡδ' ἀλόχων, οὖδ' ἀλλήλων ἀλέγουσι.

νῆσος ἑπείτα λάχεια παρὲκ λιμένος τετάνυσται γαῖς Κυκλώπων, οὕτε σχεδὸν οὕτ' ἀποτηλοῦν, ὑλήσοντ'. ἐν δ' ἀγγεῖς ἀπειρόσιαι γεγάσων ἀγριαὶ οὐ μὲν γὰρ πῦτος ἀνθρώπον ἀπερύκει, οὔδὲ μὴν ἐσοιχεύσαι κυνηγέται, οἳ τε καθ' ὑλὴν ἀλγεὰ πάσχουσιν κορυφὰς ὅρεων ἐφέποντες. οὕτ' ἀρα πολύμην καταίσχεται οὕτ' ἀρότυσιν, ἀλλ' ἡ γ' ἀσπαρτος καὶ ἀνήροτος ἡματα πάντα ἀνδρῶν χαρεύει, βόσκει δὲ τε μηκάδας ἀγγας. οὐ γὰρ Κυκλώπες νέες πάρα μιλτοπάρροι, οὐδ' ἄνδρες νηών ἐνι τέκτονες, οἳ κε κάμοιεν νῆας ἐνυσσάλωσι, αἳ κεν τελεοεν ἐκαστα ἀστε' ἐπ' ἀνθρώποντ' ἀκουέμεναι, οἳ τε πολλὰ ἄνδρες ἐπ' ἀλλήλους νηον τερόσων θάλασσαν' οἳ κε σφῖν καὶ νῆσον ἐνυκτιμέθην ἐκάμυντο. οὐ μὲν γὰρ τι κακὴ γε, φέροι δὲ κεν ὠρια πάντα' ἐν μὲν γὰρ λευμῶνες ἀλὸν πολυἴο παρ' ὁχθας ὕδρηλοι μαλακοί' μάλα κ' ἀφθιτοι ἄμπτελοι εἶεν. ἐν δ' ἄροσις λείη' μάλα κεν βανθ' λήμον αἰεὶ εἰς ώρας ἀμφεν, ἐπεὶ μᾶλα πιαρ ὑπ' οὖδας.
ἐν δὲ λυμὴν εὕρομος, ἵνα οὖ ἥρετ πείσματός ἦστιν, οὔτε εὖνας βαλέειν οὔτε προμνῆσι ἀνάψας, ἀλλὰ ἐπικέλεσθαι μείναι χρόνον, εἰς δὲ κε ναυτέων θυμὸς ἐποτρύνη καὶ ἐπιπνεύσωσιν ἂντα.

αὐτὰρ ἐπὶ κρατός λυμένος ἔρει ἄγλαδὼν ύδωρ, κρήνη ὑπὸ στείονς περὶ δ' αὐγείρου πεφύσιν.

ἐνθὰ κατεπλέομεν, καὶ τις θεός ἤγερθηνευε νύκτα δ' ὀρφανίαν, οὔδε προὔφαινετ' ἴδεσθαι' ἀὴρ γὰρ περὶ νησί βαθεῖ ἢν, οὔδὲ σελήνη οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέσσιν.

ἐνθὰ οὔ τις τῆν νῆσον ἐσέδρακεν ἀφθαλμόσιν οὔδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον εἰσίδομεν, πρὸ τὸ νῆσα ἐνσέλμους ἐπικέλσαι.

κελσάσθησι δὲ νησὶ καθελόμενεν ἱστία πάντα, ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖν χαλάσσης.

ἐνθὰ δ' ἀποβρίζαντες ἐμείναμεν ἦδ' διὰν.

ὁμοὶ δ' ἤργυγεινα φάνῃ ροδοδάκτυλος ἡώς, νῆσον θαυμάζουντες ἐδινεόμεσθα κατ' αὐτὴν. ὠρανὶ δὲ νύμφαι, κοὐραὶ Διὸς αἰγιόχου, αἰγαὶ ὀρεσκάουσ, ἵνα δευτησεῖαν ἑταῖροι.

ἀυτίκα καμπύλα τόξα καὶ αἰγανέας δολιχώκους εἰλόμεθ' ἐκ νῆσον, διὰ δὲ τρίχα κοσμηθέντες βάλλομεν' αἴσθ' δ' ἐδώκε θεός μενοεικέα θῆρην.

νῆσα μὲν μοι ἐποντὸ δυώδεκα, ἐς δ' ἐκάστην ἐννέα λάγχανον αἴγες· ἐμοὶ δὲ δεῖ ἐξέλον οὖῳ. ὡς τότε μὲν πρῶταν ἡμαρ ἐς ἥμην καταδύντα ἡμέθα δαινύμενοι κρέατ' ἁστετα καὶ μέθυ ἧδυ. οὐ γὰρ ποι νῆσον ἐξέφθειτο οίνος ἐρυθρός,
Odysseias IX.

άλλ' ἐνένυ' πολλὸν γὰρ ἐν ἀμφιφορεύσῳ ἐκαστοῖς ἡφύσαμεν Κικώνων ἱέρον πτολεόθρον ἐλώντες.

Κυκλώπων δ' ἐσ γαῖαν ἐλεύσοσομεν ἐγγὺς ἐόντων, καπνόν τ' αὐτῶν τε φθογγὴν οἶνων τε καὶ αἴγων. ἦμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἐξή, δὲ τότε κοιμήθημεν ἐπὶ ῥημυῖν θαλάσσης.

ημος δ' ἤρυγέεια φάνη ὡδοδάκτυλος ἦσος,
καὶ τότ' ἔγνω ἄγρων θέμενος μετὰ πάσιν ἐξιπον ἄλλοι μὲν νῦν μέμιντ', ἐμοὶ ἐρύπρες ἑταῖροι, αὐτάρ ἔγω σὺν νητ' τ' ἐμῆ καὶ ἐμοῖς ἑταίροις ἐλθὼν τόυτον ἀνδρῶν πειρήσομαι, οἱ τινὲς εἴσων, ἥρ' οἳ ὑβρισταὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι,

ἡ̑ φιλόξενων καὶ σφιν νῦν ἔστι θεοῦς.

ὡς ἐντῶν ἀνὰ νην̑ς ἔβην̑, ἐκέλευσα δ' ἑταίρους αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε προμνήσεια λύσαι.

οἱ δ' αἰγὺς εἰσβαινον καὶ ἐπὶ κλησίς καθίζον, ἔξης δ' ἐξομου πολλὴν ἀλα τύπτων ἐρετμωίς.

ἄλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα, ἐνθὰ δ' ἐπὶ ἐσχατῇ στέοσ εἴδομεν, ἀγχι θαλάσσης, υψηλῶν, δάφνησι κατηρφέσς' ἐνθα δὲ πολλὰ μῆλ', δοῖες τε καὶ αἴγες ιαϊνεσκον' περὶ δ' αὐλῆς ύψηλῆ δέδημτο καταρβύξουσι λῦθοσι

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μακρῆσιν τε πτύτουσιν ἰδε δρυοῖν υψικόμωσιν. ἐνθα δ' ἀιήρ ἐνάνε πελάριος, ὡς βά τε μῆλα οίος ποιμαίνεσκεν ἀποπροθεν' οὐδὲ μετ' ἄλλους πολεῖτ', ἄλλ' ἀπάνευθεν ἔων ἀθεμίστια ἔδη.

καὶ γὰρ θάμια τέτυκτο πελάριον, οὐδὲ ἔφεκε ἀνδρὶ γε συτοφάγῳ, ἄλλα ρίῳ ὑλὴντε

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ὈΔΥΣΣΕΙΑΣ ΙΧ.

ὢψηλῶν ὅρεών, ὦ τε φαίνεται οἶον ἀπ' ἄλλων.

δὲ τὸτε τοὺς ἄλλους κελώμην ἐρήμασ ἐταιρός

αὐτοῦ πάρ νητε μένειν καὶ νῆα ἔρωθαι:

αὐτάρ ἐγὼ κρίνας ἐτάρουν δυοκαίδεκ' ἄριστος

βὴν ἀτὰρ ἄγγευν ἀσκῶν ἔχουν μέλανον οὖνοι,

ἡδέος, ὥν μοι ἔδωκε Μάρων, Εὐάνθεος νίος,

irement Ἀπόλλωνος, ὦς Ἰσμαρον ἀμφιβεβήκει,

οὐνεκά μιν σὺν παιδὶ περισχομέθ' ἣδὲ γυναικὶ

ἀζόμαιναι, ὥκει γὰρ ἐν ἄλσει δευδρήντι

Φοίβου Ἀπόλλωνος· ὦ δὲ μοι πόρευν ἄγλαὰ δώρα·

χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἐπτὰ τάλαντα,

δώκε δὲ μοι κρητῆρα πανάργυρον, αὐτὰρ ἐπεετα

οἶνον ἐν ἀμφιυφεῦσι δυόδεκα πάσιν ἀφύσασ

ἡδὺν ἀκηράσιον, θείον ποτὸν· οὔδε τις αὐτὸν

ἡείδει διμῶν οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,

ἀλλ' αὐτὸς τ' ἀλοχός τε φίλη ταμή τε μι' οἶη.

tón δ' ὅτε τίνοιεν μελημέα οἴνον ἐρυθρόν,

ἐν δέπασ ἐμπλήσασ ὅδατος ἀνὰ ἐκκοσι μέτρα

χεῦ', ὀδηὴ δ' ἡδίεια ἀπὸ κρητῆρος ὀδόδει,

θεσπεσί' τότ' ἂν οὐ τοι ἀποσχέθαι φίλου ἦν.

τοῦ φέρουν ἐμπλήσασ ἀσκών μέγαν, ἐν δὲ καὶ ἦμα

κωρύκορ' αὐτίκα γάρ μοι ἄλογα τυμῆς ἀγήμωρ

ἀνδρ' ἐπελεύσεθαι μεγάλην ἐπτειμένον ἄλκην,

ἀγριον, οὔτε δίκας εὑ ἐἰδότα οὔτε θέμιστας.

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὔδε μιν ἐνδον

ἐυρόμεν, ἀλλ' ἐνόμυεν νομίον κάτα πίονα μῆλα.

ἐξωντες δ' εἰς ἄντρον ἑθηεύμεσθα ἐκαστα·

ταρσοὶ μὲν τυρῶν βρίθου, στείνοντο δὲ σηκολ
Odysseia

9

ἀρνῶν ἦν ἐρίφων· διακεκριμέναι δὲ ἔκασται
ἐρχατο, χωρίς μὲν πρόγονοι, χωρίς δὲ μέτασσαι,
χωρίς δὲ αὐθέντες· ναϊν δὲ ὀρῶ άγγεα πάντα,
γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἐνθ' ἔμε μὲν πρώτηθ' ἔταροι λίσσουν· ἐπέεσσι
τυρῶν αἰνυμένους ἕναι πάλιν, αὐτὰρ ἐπειτα
καρπαλίμως ἐπὶ νῆα θοὶν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἀν πολὺ κέρδιον ἦν,
ὄφρ' αὐτόν τε ἱδομί, καὶ εἶ μοι ξείνια δοίη.
οὐδ' ἀρ' ἐμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεθαι.

ἐνθα δὲ πῦρ κῆαντες ἐθύσαμεν ἣδε καὶ αὐτοὶ
tυρῶν αἰνύμενοι φάγομεν, μένομεν τέ μιν ἐνδον
ἡμενοί, εἰς ἐπήλθε νέμων· φέρε δ' ὁμβριμον ἄχθος
ὑλῆς ἀξιλέης, ἦνα οἱ ποτιδόρτιοι εἶν.
ἐντοσθεν δ' ἀντροῦ βαλῶν ὀρυμαγδὸν ἔθηκεν·
ἡμεῖς δὲ δείκαντες ἀπεσομεθ' ἐς μιχὸν ἄντρον.
αὐτὰρ ὁ γ' εἰς εὐρή σπέος ἤλασε πῖονα μῆλα,
πάντα μαλ' ἀσα' ἠμέλγε, τὰ δ' ἄρσενα λείπτε θύρηφιν,
ἀρνεύοις τε τράγοις τε, βαθεῖς ἐκτοθέν αὐλῆς.
αὐτὰρ ἐπειτ' ἐπέθηκε θυρέουν μέγαν υψός' ἀείρας,
ὁμβριμον' οὐκ ἄν τὸν γε δώ καὶ εἰκός' ἁμαξαί
ἐσθλαὶ τετράκυκλοι ἀπ' οὔδεος ὀχλίσσειαν·
τόσην ἦλιβατον πέτρην ἐπέθηκε θύρησιν.
ἐξόμενοι δ' ἠμέλγεν οἰς καὶ μηκάδας ἄγιας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβριον ἦκεν ἐκάστη.

αὐτίκα δ' ἥμισυ μὲν θρέψας λευκόφο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενοι κατέθηκεν,
ΟΔΥΣΣΕΙΑΣ ΙΧ.

ημισυ δ' αυτ' ἐστησεν ἐν ἄγγεσιν, ὥφρα οἱ εἶη
πίνειν αἰνημένοι καὶ οἱ ποτιδόρπιοι εἶη.

αὐτάρ ἐπελ ὅτα σπέστε πονηράμενος τὰ ἄ ἔργα,
καὶ τὸτε πῦρ ἀνέκαιε καὶ εἰσίδεν, ἐἵρητο δ' ἡμέας.

ὡς ἥξενοι, τίνες ἐστε; ποθὲν πλείθ' ὑγρὰ κέλευθα;
η τι κατὰ πρῆξιν, ἡ μαψιδίως ἀλάληθε
οὐαὶ τε ληστήρες ὑπερ ἄλα, τοὶ τ' ἀλῶνται
ψυχάς παρθέμενοι, κακὸν ἀλλοδαποῖοι φέροντες;

ὡς ἐφαθ', ἡμῶν δ' αὐτε κατεκλάσθη φίλον ἦτορ
dεισάντων φθόγγον τε βαρῶν αὐτῶν τε τέλωρον.

ἀλλά καὶ ὡς μην ἔπεσον ἀμειβόμενοι προσέειπον'

ἡμεῖς τοι Τροῖτεν ἀποπλαγχθέντες 'Ἀχαιοὶ
παντοῖοι ἀνέμοιοι ὑπὲρ μέγα λαῖτμα θαλάσσης,
οἴκαδε ἱμένειν, ἀλλην ὀδόν, ἀλλα κέλευθα
ἡλθομεν' οὕτω του Ζεὺς ἦθελε μητίσασθαι.

λαοὶ δ' Ἀτρείδεω 'Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δ' ὃν περὶ μέγιστον ὑπουράνιον κλέος ἕστὶν
τόσην γὰρ διέπερσε πόλιν καὶ ἀπόλλεσε λαοὺς
πολλούς; ἡμεῖς δ' αὐτε κιχανόμενοι τὰ σὰ γοῦνα
ἰκόμεθ', εἰ τι πόροις ξεινῆν ἢ καὶ ἄλλωσ
δοῖς δωτίνην, ἢ τε ξείνων θέμις ἕστιν.

ἀλλ' αἰδεῖοι φέριστε θεοὺς· ἰκέται δέ τοι εἰμεν.

Ζεὺς δ' ἐπιτυμῆτωρ ἰκετάων τε ξείνων τε
ξείνον, ὃς ξείνωσιν ἅμ' αἰδοίοισιν ὅπηδεῖ.

ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβετο νηλεί θυμὸν
νηπιάς εἰς ὃ ξείν', ἢ τηλόθεν εἰλήλουθας,
ὁς μ' θεοὺς κέλει ἡ δειδέμεν ἡ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Δίος αὐγίόχου ἀλέγουσιν.
οὐδὲ θεῶν μακάρων, ἐπεὶ ἥ πολὺ φέρτεροί εἶμεν. οὐδ’ ἄν ἐγὼ Δίὸς ἔχος ἀλευάμενος πεφιδοίμην οὔτε σεῦ οὔθ’ ἐτάρων, εἰ μὴ θυμῶς με κελεύοι. ἀλλὰ μοι εἴφ’ ὅτη ἐσχάτης, ἥ καὶ σχεδὸν, ἀφρα δαείω. 280

ὡς φάτο πειράξων, ἐμὲ δ’ οὐ λάθεν εἴδότα πολλά, ἀλλὰ μω ἄφορρον προσέφην δολίωις ἐπέεσσι· 285

νέα μὲν μοι κατέαξε Ποσείδάων ἐνοσίχθουν πρὸς πέτρησι βαλῶν ὑμῆς ἐπὶ πείρασι γαίης, ἀκρη προσπελάσασι· ἀνεμός δ’ ἐκ πόντου ἐνεικεν’ 290

αὐτὰρ ἐγὼ σὺν τοῖσδε υπέκυψαν αὐτῶν ὀλεθρον. ὡς ἐφάμην, ὃ δέ μ’ οὔδεν ἀμείβετο νηλεί θυμῷ, ἀλλ’ ὃ γ’ ἀναίξας ἐτάρως ἐπὶ χεῖρας ἰαλλε, σὺν δέ δόω μάρψας ὡς τε σκύλακας ποτὶ γαίη κόπτ’ ἔκ δ’ ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. 295

tοὺς δὲ διὰ μελείστοι ταμών ὠπλίσσατο δόρπον’ ἦσθιε δ’ ὡς τε λέων ὄρεστροφος, οὐδ’ ἀπέλευτεν, ἔγκατα τε σάρκας τε καὶ ὀστέα μυελέυτα.

ἥμεῖς δὲ κλαίοντες ἀνεσχέθομεν Δὶ χεῖρας, σχέτλια ἔργ’ ὀρθώντες· ἀμηχανίη δ’ ἐχε θυμὸν. 300

αὐτὰρ ἔπει Κύκλώψ μεγάλην ἐμπλήσατο νηδ’ ἀνδρόμεα κρ’ ἐδὼν καὶ ἐπ’ ἀκρήτον γάλα πίνων, κεῖτ’ ἐντοσθ’ ἄντρου ταυνυσάμενος δία μῆλων. τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν ἄσσων ἰών, ξίφος δὲν ἐρυσσάμενος παρὰ μηροῦ, οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἦπαρ ἔχουσι, χείρ’ ἐπιμασσάμενος· ἐτερος δὲ με θυμὸς ἐρυκεν. αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ’ αὐτῶν ὀλεθρον’
ού γάρ κεν δυνάμεσθα θυράον υψηλάων
χερον ἀπώσασθαι λίθον ὄμβριμον, διν προσέθηκεν.
ὅσ τότε μὲν στενάχοντες ἐμείναμεν ἥω διὰν.
ἡμοσ δ’ ἤργενεια φάνη ῥοδοδάκτυλος ἡώς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτά μῆλα,
πάντα κατὰ μοῖραν, καὶ ώπ’ ἔμβρυον ἤκεν ἐκάστη.
αὐτάρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄ ἔργα,
σὺν δ’ ὑ γε δὴ ἀυτε δύῳ μάρψας ὀπλύσσατο δεῖπνον.
δεπνήσας δ’ ἀντρον ἐξῆλασε πίωνα μῆλα,
ῥημίδως ἀφελὼν θυρεὸν μέγαν· αὐτάρ ἐπευτα ἄψ ἐπέθηχ’, ὡς εἰ τε φαρέτρη πῶμ’ ἐπιθεῖν.
πολλὴ δὲ ροῖζῳ πρὸς ὀρος τρέπε πίωνα μῆλα
Κύκλωψ’ αὐτάρ ἐγὼ λυπόμην κακὰ βυσσοδομεύων,
κατ’ ἤ πως τισαίμην, διὰν δὲ μοι εὔχος Ἀθήνη.
ἡδε δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
Κύκλωπος γὰρ ἐκείτο μέγα ῥόταλον παρὰ σηκῶ, 
χλωρὸν ἐλαίνου· τὸ μὲν ἐκταμεν, ὀφρα φοροὶ
ἀυανθέν, τὸ μὲν ἀμμες ἐίσκομεν εἰσορόωντες
ὅσσον θ’ ἴστον νῆς ἐεικοσόρου μελαίνης,
φορτίδος εὐρήισ, ἢ τ’ ἐκπεράμε μέγα λαῖτμα·
τόσσον ἦν μῆκος, τόσσον πάχος εἰσοράσσατο.
τοῦ μὲν ὅσον τ’ ὀργυιαν ἐγὼν ἀπέκοψα παραστάσ,
καὶ παρέθηκ’ ἐτάρασιν, ἀποξύναι δὲ κέλευσα·
ὅς δ’ ὀμαλῶν πολησαν’ ἐγὼ δ’ ἐθόωσα παραστάτο
ἀκρον, ἄφας δὲ λαβὼν ἐπιράκτεον ἐν πυρὶ κηλέω.
καὶ τὸ μὲν εὗ κατέθηκα κατακρύψας ὑπὸ κόπτρῳ,
ἣ δὲ κατὰ στείους κέχυτο μεγάλ’ ἕλιθο πολλή.
αὐτὰρ τοὺς ἄλλους κλήροφ πεπαλάσθαι ἀνωγον,
 Odyssey IX.

ός τις τολμήσειν ἐμοὶ σὺν μοχλὸν ἀείρας
tρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν ἑλικόν ὑπνὸς ἴκανὸν.
οὗ δ' ἔλαχον, τούς ἀν κε καὶ ἔθελον αὐτὸς ἐλέσθαι,
tέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖς ἐλέγμην.
ἔσπεριος δ' ἦλθεν καλλιτριχα μῆλα νομεύων.
αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
πάντα μᾶλ', οὐδὲ τι λείπε βαθείης ἐκτοθεν αὐλῆς,
ἡ τι ὀισάμενος, ἥ καὶ θεὸς ὁς ἐκέλευσεν.
αὐτὰρ ἐπειτ' ἐπέθηκε θυρεόν μέγαν ὑψόσ' ἀείρας;
ἔξομενος δ' ἦμελγεν όις καὶ μηκάδας ἀιγας,
pάντα κατὰ μοῦραν, καὶ ὑπ' ἐμβρυον ήκεν ἐκάστη.
αὐτὰρ ἐπεὶ δὴ σπεύσε ποιησάμενος τὰ ἄ έργα,
σὺν δ' δ' γε ἄδω αὐτε δύω μάρφαν ὀπλίσσατο δόρπον,
καὶ τότ' ἐγὼ Κύκλωπα προσήδουν ἄγχη παραστάς,
kυσύμβιον μετὰ χερῶν ἕχον μελανος οὖνοι.

Κύκλωψ, τῇ πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
ὄφρ' εἰδῆς οἶνον τι ποτὸν τόδε νηὸς ἐκεκεύθει
ἡμέτερη' σοι δ' αὐ λοιβὴν φέρον, εἰ μ' ἐλεήσας
οίκαδε πέμψειας' σὺ δὲ μαλώσει οὐκέτ' ἀνεκτώς.

σχέτω, πῶς κέν τίς σε καὶ υστερον ἄλλος ἴκοιτο
ἀνθρώπων πολέων, ἐπεὶ οὗ κατὰ μοῦραν ἐρέξας;
ὡς ἔφαμην, δ' ἐδεκτό καὶ ἐκπιέν' ἤσατο δ' αἰνῶς
ἡδο ποτὸν πίνον, καὶ μ' ἤτε ἰδεύτερον αὐτος.

δός μοι ἔτι πρόφρων, καὶ μοι τεῦν οὖνομα εἰπτε
αὐτίκα νῦν, ὅτα τοι δὁ ξείνοιν, δ' ἑν σὺ χαίρης.
καὶ γὰρ Κυκλώπεσσι φέρει ξείδωρος ἄρουρα
οἶνον ἔριστάφυλον, καὶ σφίν Διὸς ὀμβρος ἀέζει
ἀλλὰ τόδ' ἀμβροσίης καὶ νεκταρὸς ἐστιν ἀπορῶξ.
ARDS
IX.

δὲς φάτ': ἀτάρ οἱ αὕτης ἐγὼ πόρον αἰθοπα οἶνον· τρίς μὲν ἔδωκα φέρων, τρίς δὲ ἔκπιεν ἀφραδήσιν. αὐτάρ ἐπεὶ Κύκλωτα περὶ φρένας ἦλυθεν οἶνος, καὶ τότε δὴ μὴν ἔπεσοι προσήδων μειλιχίοις·

Κύκλωτη, εἰρωτάς μ' οἶνομα κλυτόν; αὐτάρ ἐγὼ τοι ἐξερέω· σὺ δὲ μοι δὸς ξείνιον, ὧς περ ὑπέστης. Ὁὕτω ἐμοί γ' οἶνομα. Ὁὕτω δὲ με κικλήσκουσι μήτηρ ἣδε πατήρ ἢδ' ἀλλοι πάντες ἐταῖροι.

δὲς ἐφάμην, δ' δὲ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ· Ὁὕτω ἐγὼ' πῦματον ἠδόμαι μετὰ ὦς ἄταροις, τοὺς δὲ ἀλλους πρόσθεν· τὸ δὲ τοι ξεινήμον ἔσται.

ἡ καὶ ἀνακλινθεῖς πέσεν ὑππιοσ, αὐτάρ ἔπειτα κεῖτ' ἀποδοχωμάσας παχὺν αὐχένα, καὶ δὲ μὴν ὕπνος ἦρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος ψυμοὶ τ' ἀνδρόμειοι· δ' δ' ἔρευγετο οἴνοβαρείων·

καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἦλπα σα πολλης, εἰώς θερμαίνοιτο· ἔπεσει τε πάντας ἐταῖρους θάρσυνον, μὴ τίς μοι ὑποδείσας ἀναδύνη·

ἀλλ' ὅτε δὴ τάχ' δ' μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν ἄφεσθαι, χλωρὸς περ ἐὼν, διεφαίνετο δ' αἰνῶς, καὶ τότ' ἐγὼν ἄσσον φέρουν ἐκ πυρός, ἀμφὶ δ' ἐταῖροι ἵσταντ'. αὐτάρ θάρσος ἐνέπνευσεν μέγα δαίμων.

ὅδ' μὲν μοχλὸν ἑλόντες ἐλάινον, ὅξυν ἔπ' ἄκρω, ὀφθαλμῷ ἐνέρειαν· ἐγὼ δ' ἐφύπερθεν ἀρεθεῖς δίνεον, ὅσ ὅτε τις τρυπῇ δόρυ νήμιον ἀνὴρ τρυπάνῳ, ὅδ' δὲ τ' ἐνέρθεν ὑποσπειλοῦσιν ἰμαντί ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί· ὅδ' τοῦ ἐν ὀφθαλμῷ πυρικίκεα μοχλὸν ἑλόντες.
ΟΔΥΣΣΕΙΑΣ IX.

δινόμεν, τὸν δ’ αἰμα περίρρεε θερμὸν ἐόντα.
πάντα δὲ οἱ βλέφαρ’ ἀμφὶ καὶ ὄφρας εὔσεν ἀντιμὴ
γλήνης καιομένης: σφαραγεύντο δὲ οἱ πυρὶ ῥίζαι. 390
ός δ’ ὅτ’ ἀνήρ χαλκεὺς πελεκυν μέγαν ἢ σκέπαρνον
εἰν ὑδατὶ ψυχρῷ βάπτῃ μεγάλα ἱάχοντα
φαρμάσσων τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστὶν.
ός τοῦ σι’ ὀφθαλμὸς ἐλαϊνέω περὶ μοχλῷ:
σμερδαλέον δὲ μέγ’ ἡμοῖξεν, περὶ δ’ ἱαχε πέτρη, 395
ἡμεῖς δὲ δείσαντες ἀπεσσύμβολ’ αὐτάρ ὁ μοχλὸν
ἐξέρισθ’ ὀφθαλμῷ πεφυρμένου αἵματι πολλῷ:
τὸν μὲν ἐπειτ’ ἐρρίψεν ἀπὸ ἐξ χερσὶν ἀλῶν,
αὐτὰρ ὁ Κύκλωπας μεγάλ’ ἤπνευν, οὐ̣ βὰς οἱ ἀμφὶς
ἀκειν ἐν σπῆσσι δι’ ἀκριας ἱπμοέσσας. 400
ὁ δὲ βοής ἄϊντες ἐφοίτων ἀλλοθεν ἀλλος,
ἰστάμενος δ’ εἴροντο περὶ σπέος ὅτ’ ἐξῆκδον
τίπτε τόσον Πολύφημ’ ἀρημένος ἄδε βόησας
νῦκτα δι’ ἀμβροσίην, καὶ ἀντ symlink; αἵμα τίθησθα;
ἡ μῆ τίς σεν μῆλα βροτῶν ἀεκοντος ἐλαῖνει; 405
ἡ μῆ τις σ’ αὐτὸν κτείνει δόλῳ ἢ βίηθ’;
τοὺς δ’ αὖτ’ εῇ ἀντρο προσέφη κρατερὸς Πολύφημος.
ὁ φίλοι, Οὐθίς με κτείνει δόλῳ, οὐδὲ βληθ’.
ὁ δ’ ἀπαμειβόμενοι ἔπεα πτερόσεν’ ἀγροενον’
ἐι μὲν δὴ μῆ τίς σε βιάζεται οἰον ἐόντα, 410
νοῦσον γ’ οὖ πῶς ἔστι Διὸς μεγάλου ἀλέασθαι,
ἀλλα σύ γ’ εὔχεο πατρὶ Ποσειδάωνι ἀνακτ.”
δι’ ἀρ’ ἐφαν’ ἀπιόντες, ἐμὸν δ’ ἐγέλασσε φίλον κῆρ,
ὡς ὄνομ’ ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
Κύκλωψ δὲ στενάχων τε καὶ ὀδίων ὀδύνησι,” 415
χερσὶν ψηλαφών, ἀπὸ μὲν λίθον εἶλε θυράων, αὐτὸς δὲ εἰςὶ θύρησι καθέξετο χείρε πετάσσας, εἰ τινὰ ποὺ μετὶ δεσσὶ λάβοι στείχοντα θύραξεν ὑπὸ γάρ ποὺ μ᾽ ἤλπτεν εὖν φρεσὶ νῆπιον εἶναι. αὐτὰρ ἐγὼ βουλευομ, ὅπως δὴ ἄριστα γένοιτο, εἰ τινὲς ἔταλροιςιν θανάτου λύσιν ἦδ᾽ ἐμὸι αὐτῷ εὑρόμην πάντας δὲ δόλους καὶ μῆτιν ὤφαινον, ὡς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἔγγυθεν ἦν. ἥδε δὲ μοι κατὰ θυμὸν ἄριστῃ φαινετο βουλῆ. ἄρσενες οἷς ἥσαν ἐντρεφές, δασύμαλλοι, καλοὶ τε μεγάλοι τε, ἱδυφές εἰρος ἔχοντες· τοὺς ἀκέων ἐννέεργουν ἐντρεφέσσοι λύγοισιν, τῆς ἐπὶ Κύκλωψ εὐδε πέλαρ, ἀθεμίστα καὶδῶς; σὺν τρεῖς αἰνὺμενος· ὅ μὲν ἐν μέσῳ ἀνδρὰ φέρεσθε, τῶ δ᾽ ἐπέτρω ἐκάτερθεν ἢτην σῶντες ἑταῖρους. τρεῖς δὲ ἐκαστὸν φῶς οἰες φέρουν αὐτὰρ ἐγὼ γε, ἀρνεῖος γὰρ ἤῆν, μῆλως ὅχ᾽ ἄριστοι ἀπάντων, τοῦ κατὰ νάβα λαβών, λασίην ὑπὸ γαστέρ᾽ ἐλυσθεὶς κείμην· αὐτὰρ χερσὶν ἀκότοι θεσπεσίων νολεμέως στρεφθεὶς ἐχόμην τετλητόθι θυμῷ. ὅς τὸτε μὲν στενάχοντες ἐμείναμεν ἢδίαν· ἡμοὶ δ᾽ ἐρυγέεια φάνη ῥοδοδάκτυλος ἡδός, καὶ τὸτ᾽ ἐπειτα νομὸν δ᾽ ἐξέσώτερο ἄρσενα μῆλα, θῆλεια δ᾽ ἐμέμηκον ἀνήμελκτοι περὶ σηκούς· οὐθὰτα γὰρ σφαραγεῦτο. ἀναξ δ᾽ ὄδυνσε κακῆσιν τειρόμενος πάντων ὁλῶν ἐπεμάετο νῶτα ὀρθῶν ἐσταότων· τὸ δὲ νῆπιος οὐκ ἐνύησεν, ὅς οἱ ὑπ᾽ εἰροπόκων ὁλῶν στέρνομεν δεδεντο.
ΟΔΥΣΣΕΙΑΣ ΙΧ.

445 ὁδ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος
κριὲ πέτον, τί μοι ὁδε διὰ στέος ἐσσου μῆλων ὕστατος; οὔ τι πάρος γε λελειμένος ἔρχεαι οἴων,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἀνθεὰ ποίης
μακρὰ βιβάς, πρῶτος δὲ ὅδος ποταμὸν ἀφικάνεις,
πρῶτος δὲ σταθμὸν δὲ λιλαίεαι ἀπονεεσθαὶ
ἐστέριος: νῦν αὕτε πανύστατος. ἢ σὺ γ' ἀνακτος
ὅθελαμὸν ποθεῖες, τὸν ἀνὴρ κακὸς ἐξαλάσσε
σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οὖν,
Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὀλεθρόν.

450 εἰ δὴ ὁμοφρονεῖος ποτιφωνῆες τε γένοιον
εἰπεῖν, ὅπηρ κεῖνος ἐμὸν μένος ἠλασκάζεν
τῷ κε οἱ ἐγκέφαλος γε διὰ στέος ἀλλυδις ἀλλὴ
θεινομένου ῥαίοιτο πρὸς οὐδεῖ, καδ' δὲ κ' ἐμὸν κήρ
λαφήσειε κακῶν, τὰ μοι ὀὔτεδανσ πόρεν Οὔτις.

455 ὅς εἰπὼν τὸν κριὸν ἀπὸ ἐο πέμπτε θύραξε.
ἐλθόντες δ' ἡβαιον ἀπὸ σπείους τε καὶ αὐλῆς
πρῶτος ὑπ' ἄρνειου λυόμην, ὑπέλυσα δ' ἐταῖρους.
καρπαλίμως δὲ τὰ μῆλα ταναύτοδα, πίονα δημῷ,
πολλὰ περιτροπέεντες ἐλαυνομεν, ὄφρ' ἐπὶ νῆα
ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
οἱ φύγομεν θάνατον· τοὺς δὲ στενάχοιτο γοῶντες.
ἀλλ' ἐγὼ οὐκ εἰὼν, ἀνά δ' ὄφρυσι νεῦν ἐκάστῳ
κλαίειν ἀλλ' ἐκέλευσα θοὺς καλλίτριχα μῆλα
πόλλα' ἐν νῃ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ.

460 οὔ δ' αὐτ' εἰσβαίνων καὶ ἐπὶ κλῆςι καθίζων

465 οδ. ΙΧ.
ἔξης δ' ἐξόμενοι πολήν ἀλα τύπτον ἑρετμοῖς.

ἀλλ' ὅτε τὸσσον ἁπήν, ὀσσον τε γέγονε βοήσας,
καὶ τὸτ' ἐγὼ Κύκλωσα προσηύδων κερτομλοὺς.

Κύκλωσι, οὐκ ἀρ' ἐμέλλες ἀνάλκιδος ἄνδρος ἑταίρους
ἐδομεναὶ ἐν στῆι γλαφυρῷ κρατερῆι βίῃ 
καὶ λίγην σὲ γ' ἐμέλλες κινήσεσθαι κακὰ ἐργα,
σχέτλ', ἔπει δὲίνος οὐχ ἄξεο σῷ ἐνὶ οἶκῳ
ἐσθέμεναι τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.

ὡς ἐφάμην, ὦ δ' ἐπειτα χολόσατο κηρόθι μᾶλλον

ἐκεῖ δ' ἀπορήξας κορυφῆν ὅρεος μεγάλοιο,
κάδ' ὦ βαλε προπαροιθε νεὸς κυανοπρύροιο.

[τυθὸν, ἐδεύησεν δ' οἰηνον άκρον ικέσθαι.

ἐκλύσθη δὲ θάλασσα κατερχομένη ὑπὸ πέτρης
τῆν δ' αἰθ' ἤπειρον δὲ παλαρρόθιον φέρε κύμα,
πλημμύρις ἐκ πόντοιο, θέμωσε δὲ χέρσου ἱκέσθαι.

αὐτάρ ἐγὼ χείρεσι λαβὼν περιμήκεα κοντὸν

ώσα παρέξε· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα

ἐμβαλέειν κῶπης, ὕ' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· ὦ δ' προπεσόντες ἐρέσσον.

ἀλλ' ὅτε δὴ δ' σὸςσον ἀλα πρῆσοντες ἀπῆμεν,
καὶ τὸτ' ἐγὼ Κύκλωσα προσηύδων· ἀμφί δ' ἑταίροι

μειλύκιοι ἐπέέσσεσιν ἐρήτουν ἄλλοθεν ἄλλοι·

σχέτλως, τίπτ' ἔθελεις ἐρεθίζεμεν ἀγριον ἄνδρα;

ὡς καὶ νῦν πόντον δὲ βαλῶν βέλος ἤγαγε νῆα

ἀυτὸς ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.

εἰ δὲ φθεγξαμένου τευ ἂ αὐδήσαντος ἄκουσε,
σὺν κεν ἄραξ' ἡμέων κεφαλᾶς καὶ νῆα δοῦρα
μαρμάρῳ ἀκριβέντι βαλῶν· τόσον γὰρ ὑπην.
ОДΥΣΕΙΑΣ ἘΠΙΤΟΜΗ

500 ὦς φάσαν, ἄλλα οὖ τείθον-ἐμὸν μεγαλήτορα θυμὸν, ἄλλα μιν ἀψορρόων προσέφην κεκοῆστι θυμῷ.

Κύκλωψ, αἱ κέν τις σε καταθυμητῶν ἀνθρώπων ὀφθαλμοὶ εἴρηται αἰεικελῆν ἀλαωτῶν,

φάσθαι 'Ὀδυσσῆα πτολυπόρθιον ἔξαλασαι,

νῦν Δαέρτεω, Ἰθάκη ἐνι οἰκὶ ἔχοντα.

505 ὦς ἐφάμην, ὦ δέ μ' οἰμαξας ἡμεῖς ἐτὸν μύθῳ 

ὁ πότοι, ἡ μᾶλα δὴ με παλαύφατα θέσφαθ' ἱκάνει. 

ἐσκε τις ἐνθάδε μάντις ἄνηρ ἡὗ τε μέγας τε, 

Τῆλεμος Εὐρυμίδης, δὲ μαντοσύνη ἐκέκαστο 

καὶ μαντευόμενος κατεγῆρα Κυκλώπεσσιην.

510 ὦς μοι ἐφή τάδε πάντα τελευτήσεσθαι ὀπίσω, 

χειρὸν ἐξ 'Οδυσσῆος ἀμαρτήσεσθαι ὀπωτής. 

ἀλλ' αἰεὶ τινα φώτα μέγαν καὶ καλὸν ἐδέγμην 

ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένου ἁλικήν· 

νῦν δὲ μ' ἔδω ὄνομας τε καὶ οὕτιδανός καὶ ἀκίκος 

ὀφθαλμοῦ ἀλάωσεν, ἑπεὶ μ' ἐδαμάσσατο οὖνς. 

ἀλλ' ἄγε δεῦρ Ὅδυσσεῦ, ἵνα τοι πάρ ξείναθε θεός, 

πομπὴν τ' ὀτρύνω δόμεναι κλυτὸν ἐνυσίγαιον· 

τοῦ γὰρ ἐγὼ πάλιν εἰμὶ, πατήρ δ' ἐμὸς εὐχεταί εἰναι· 

αὐτὸς δ', αἰ' κ' ἐθέλησ', ἵςτεται, οὐδὲ τις ἄλλος 

515 οὔτε θεῶν μακάρων οὔτε θυητῶν ἀνθρώπων.

ἀς ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον 

αἱ γὰρ δὴ ψυχῆς τε καὶ αἰῶνος σε δυναλῆν 

ἐνών ποιήσας τέμνῃς δόμον 'Αἰδος εἶνος, 

ἀς οὐκ ὀφθαλμόν η' ἱςτεται οὖν ἐνσικῆθων.

520 ὦς ἐφάμην, ὦ δ' ἐπείτα Ποσειδάωνι ἀνακτί 

εὐχέτο χείρ' ὀρέγων εἰς οὐρανὸν ἀστεροῦντα·
κλύθει Ποσείδαον γαίησι, κυανοχαίτα·
εἰ ἐτεόν γε σὸς εἰμι, πατήρ ὦ ἐμὸς εὐχεαί εἰναι,
δὸς μη' Ὄδυσσῆα πτολυπόρθιον οἴκαδ' ἵκεσθαι
[νῦν Δαέρτεω, Ἰθάκη ἔνι οἰκὶ' ἔχοντα].
ἀλλ' εἰ ὦ μοῦρ' ἐστὶ φίλους τ' ἱδέειν καὶ ἵκεσθαι
οἴκον ἐνκτίμενον καὶ ἐκ ἐς πατρίδα γαῖαν,
ὅπερ κακῶς ἔλθοι, ὀδέσας ἀπὸ πάντας ἑταίρους,
νῆς ἐπ' ἀλλοτρία, εὑροὶ ὦ ἐν πῆματα οἰκρ.

ὡς ἔφατ' εὐχόμενος, τοῦ ὦ ἐκλυε ἱκανοχάιτης·
αὐτὰρ ὄ γ' ἔξαυτις πολὺ μείξονα λᾶν ἀείρας
ηκ' ἑπταλήσας, ἑπέρεισε δὲ ἐν ἀπέλεθρον,
καὶ ὦ ἐβαλεν μετόπτισθε νεὸς κυανοπτρφόροι
τυπθον, ἐδεύησεν ὦ αἰήνων ἀκρον ἱκέσθαι.

'κλύσθη δὲ θάλασσα κατερχομενὴς ὑπὸ πέτρης·
τὴν δὲ πρόσω φέρε κῦμα, θέμως δὲ χέρσου ἵκεσθαι.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἐνθα περ ἀλλαὶ
νῆς εὐσέξεμοι μένου ἀθρόαι, ἀμφὶ ὦ ἑταίροι
ἐλατ' ὄνυρμενοι, ἡμέας ποτιδέγεμενοι αἰεῖ,

νήα μὲν ἐνθ' ἑλόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖν θαλάσσης.

μῆλα δὲ Κύκλωπος ὑλαφυρής ἐκ νῆς ἑλόντες
dασσάμεθ', ὡς μὴ τις μοι ἀτεμβόμενος κλιν公益
ἀρρενίῳ ὦ ἐμοὶ οἴω ἐνυκτήμιδες ἑταίροι

μῆλων δαιομένων δόσαν ἐξοχα· τοῦ ὦ ἑπὶ τινὶ
Ζηνὶ κελανεφέει Κροῦίδη, ὄς πᾶσιν ἀνάσσει,
ῥέξας μὴρ' ἐκης· ὦ ὦ οὐκ ἐμπάξετο ἱρὸν,
ἀλλ' ὦ γε μερμήριζεν, ὡποὺ ἀπολοίατο πᾶσαι

νῆας εὐσέξεμοι καὶ ἐμοὶ ἐρήμου ἑταίροι.
ὅσ τότε μὲν πρόπαν ἦμαρ ἐσ ἥλιων καταδύντα ἤμεθα δαινύμενοι κρέατ' ἀστετα καὶ μέθυ ἡδὺ ἦμος δ' ἥλιως κατέδυ καὶ ἐπὶ κνέφας ἦλθε, δὴ τότε κοιμήθημεν ἐπὶ ῥημώμεν θαλάσσης. ἦμος δ' ἤριγένεια φάνη ῥοδοδάκτυλος ἥώς, δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα αὐτός τ' ἀμβαίνειν ἀνά τε πρυμνήσια λύσαι. οὐ δ' αὐτ' εὐσβαίνον καὶ ἐπὶ κληῖον καθίζοιν, ἔξης δ' ἐξόμενοι πολιήν ἀλα τύπτον ἐρέμωις. ἔνθεν δὲ προτέρω πλέομεν ἄκακιμενοι ἤτορ, ἄσμενοι εἰκ θανάτοιο, φίλους ἀλέσαντες ἔταιρους.
NOTES.

1-38. At the king’s request Odysseus declares his name and country.

1. πολύμης, ‘rich in counsel’ (μής from root μα or μαυ, μεν, whence μέ-μον-α, &c., Lat. mens, me-min-ē) a constant and characteristic epithet of Odysseus.

2. ἄριστος (ἄρτι, intensive, δείκνυμι) ‘most notable,’ though in the positive degree is followed by partitive gen. cf. διὰ θεάν, 29.

3. [ἄκουσμεν, Epic infin. for ἄκοιμεν, the fullest form being in ἐμεναί (cf. ἐσθέμεναι, 479) which accounts for the irreg. accent.] The infin. is epexegetical, i.e. explanatory of τόδε, for καλὸν ἐστιν is predicate. Observe the quantity of καλὸς in Homer, a trace of the original λα, as in καλλί-κων καλλί-ιστος and the subst. καλλος, by assimilation for λυ, cf. Skr. kaljas (see Introduction).

4. ἄγαθος, ‘a bard,’ from αἴδω, ‘to sing,’ for ἄ-φεδο (see Introduction.*) [In Attic these words were contracted into φόδος, φδω.]

5. φό. The negative is attached as usual to the verb of saying or thinking, but really belongs to the dependent clause.

6. τέλος, ‘consummation,’ as in the phrase τέλος γάμου, Bk. 20. 74; not in its philosophical sense of ‘end and aim of life,’ or ‘chief good,’ Lat. finis bonorum.

6. ἐνφροσύνη is here 5-syllabled, as is indicated by the position of the breathing, the diphthong ευ being resolved; (it is in fact originally the neuter of the adj. ἡς or ες, cf. 508 n.). The mark of diaeresis, thus, ἐνφροσύνη, is unnecessary, the position of the breathing being enough.

6. ἓχνα κάτα. An inverted tmesis (separation of the prep. and verb in a compound verb) for κατέχνη, ‘possesses,’ the accent of κατά being thrown back by ‘anastrophe,’ cf. φυγῶν ὕπνο, 17. Some read

* This a is ‘prothetic,’ i.e. a merely phonetic prefix, and φείδ is ‘intensified’ from φιδ, which is itself related to a shorter root φά, seen in ἵδεω, &c. This ‘vowel-intensification’ (φιδ, φ-εῖδω, φ-οίδος is often found both in verbal and nominal formations, e.g. λείποι λέιοτα, λοίτος from root λιπ, πείδω, πέποιθα from πιθ, &c.
NOTES.

katá (with most MSS.) in which case εἰ and must be taken intran-
sitively as ’reigns,’ ’prevails,’ and katá ’throughout.’ Merry
compares Eur. I. A. 10, συγαί δ' ἀνέμων | τόνδε κατ' Ἐβρισον ἔχουσι.
The subjunctive with δέ is due to the indefinite sense, and is very
common in Homer. Ameis reads δέ ἂν, as Attic usage requires.

7. ἀκομάξωντα. The final diphthong is short in ‘thesis,’ i.e. a
syllable on which the metric stress or accent does not fall (the
opposite is called arsis, cf. 36 n.) because the next word begins
with a vowel. This is the rule in Homer, both with diphthongs and
long vowels, cf. ἦμενοι (8), τοί (14), πανυπεράτη (25), Ἰσμάρῳ (40).

8. ἦμενοι. The attitude is characteristic of the simplicity of
Homeric times. Later on the Greek fashion was to recline at
meals.

ἐξήης [Attic ἐξήης], ’in order.’
παρά, adverbial use of the prep.
τράπεζαι, for τετρα-πέζαι (πέζα, ποῦς) as the earliest tables were
four-legged.

9. κρεῶν [Attic κρεῶν]. The i only appears in this case-form,
but this is no mere Epic lengthening. Most likely the word was
originally κρεῖας for κρεῖζας, since the corresponding Sanskrit word
is kravjman. Lat. caro and cru-or are connected.

κρητήρος (κεράννυμι), strictly a ’mixing-bowl.’

10. [φορέστε, Epic and earlier termination for φορη.]

[ἐγκέηη. The only instance in Homer of the older form of χέω
(χεῖω for χεῖζω) which Curtius classes with θεῖω, πλεῖω, and πνεῖω,
for θεό, πλεό, and πνέο, all of which have lost the digamma.] A
trace of the digamma may be seen in the Hom. aor. ἐχεύα for ἐχεία,
Att. ἐχεα. The root is really χν, which was expanded to χότς.

[δεπάσσετε, Epic dat. pl. for δεπάστε. In Homer we find also δεπάσσει,
most stems in -as and -es having 3 forms, cf. ἐπέσσει, ἐπέσσει, ἐπέστι.] The root is δεῖ or δεῖ, found in δάπτω ’to divide,’ ’tear asunder,’
and δεῖνυν, Lat. dafes, so the idea is the ’distributing thing,’ as
opposed to κρητήρ.

11. τοῦτο τι. According to Nitsch, these words should be taken
together, τι giving indefiniteness to τοῦτο, ’this sort of thing.’ He
compares οὕτω τι in Herodotus. Some join τι with καλλιστον.

[ἐν, a common Epic form for ἐν. εἴν and εἴνι also occur 25, 417, cf.
προτί (147) for πρός.]

εἴδεται, ’seems.’ All the parts of this verb should be carefully
looked up. The root is ἰδ, originally ἰδό (cf. Lat. vid-er) and the
simplest form is seen in ἰδ-εῖν. The first stage of vowel-intensifica-
tion (cf. note on δοιδοῖ I. 7) is found in ἐῖδομαι, and the second in
οἶδα. The English ’wit’ and ’wis’ are conne-
csted.
NOTES.

12. σολ 8° but thy heart inclined to ask of my woeful troubles.'

13. ἐλεοθ'. Observe the elision of the diphthong -ae, in verbal endings, which is not allowed in Tragic verse. The -ε of the dative is also elided in Homer, cf. χειρ' for χειρί, 302, and -οι in μοι, σοι, του, cf. 228.

ἐν μᾶλλον. Because he had been weeping already at hearing the lay of the Wooden Horse sung by the bard Demodocus, Bk. 8. 531.

14. τί .. . . ἔπειτα, 'what then shall I recount first?' The adverb is merely connective, not temporal. Some MSS. read τί δ' ἔπειτα 'and what thereafter.' In the next line πολλά is the emphatic word.

[του. Epic and older form of σοι.] A gen. τεοί and nom. τίνη also occur in Homer, and the priority of the τ is proved by Lat. tu, Germ. du our 'thou,' and other forms in cognate languages.

15. [Δόσαν, for ἐδόσαν, omission of augment very common in Homer.] οὐράνιων, 'celestial;' a common designation of the gods.*

17. [εἴδητ,' Epic subj. of οἶδα, Attic εἰδήτε, since ὁφρα takes the subj. like ὁπως and other final particles.]†

φυγὼν ἵπτο, inverted tnesis and anastrophe, cf. 6, 217.

νηλέες ἰμαρ, 'the pitiless day,' a picturesque expression for 'wretchedness.' So ἰμαρ ὀφρανκών, II. 22. 490, means 'the loss of parents,' and ἐλεύθερον or δούλιον ἰμαρ are practically 'freedom and slavery.'

18. [ξένος, Epic and Ionic for ξένος.]

[ω for ἐν-ω, Epic subj. of εἵμι, Att. ὡ.] This subj. also depends on ὁφρα, but the addition of ἄν makes the purpose less definite and immediate than in εἴδητε.

ἀπόπροθο, 'far away;' Epic local adv. from ἀπόπροθο, cf. αὐτόθι, 29, and ἀπόπροθεν. 188.

ναίων, 'though I inhabit'; the concessive use of the part., so καί is 'even.'


* The word is merely an expansion of οὐράνιος by the amplificative suffix -άν (cf. αἰλῶν from αἰλός) though it occurs once in Homer (II 5. 898) as a true patronymic—' sons of Uranus,' i.e. Titans.

† The short vowel is not used in Epic indifferently for the long in the subj. It is only found in the dual and 1st and 2nd per. plur. of 'non-thematic' tense-forms, i.e. those which have no 'thematic' vowel in the indic. E.g. τύπτ-ο-μεν, τύπτ-ε-τε are 'thematic,' (the 'thematic' vowel being an increase of the stem previous to the reception of inflections) ιο-μεν, ιο-τε 'non-thematic.' Otherwise the long vowel is used, as in Attic.
NOTES.

[’Odousa and ’Odusseus, ’Achileus and ’Achilleus are indifferently used by Homer.]

Δαιρτιάδης. The rules for forming Patronymics should be studied in the grammar.

πᾶνι may be taken either with δόλους or with ἀναθρόπους, but the former seems the best way, from a comparison of πάντας δόλους (422) and παντοίους δόλους also applied to Odysseus, Bk. 3. 121. ‘Who am the concern (the talk) of men for all manner of wiles.’ Cf. ’Αργῳ πᾶσι μέλουσα, ‘Argo that is in all men’s minds,’ Bk. 12. 70.

20. μεν κλέος, instead of οὖ κλεός, an instance of the old co-ordinate arrangement of clauses, or ‘parataxis,’ as opposed to the latter sub-ordination, or ‘hypotaxis.’ So in the next line ἐν δ’ αὐτῇ instead of ἐν ἡ. [μεν, Epic for μου, both forms being contr. from μεο.]

21. εἰδεῖλεν is probably connected with δῆλος or δέλεος which seems to have lost a digamma, cf. δέατο and δοάσατο, which are connected. The meaning would thus be ‘conspicuous.’ Buttmann derives the word from δεῖλος, ‘afternoon,’ and explains it ‘open to the evening sun’ or ‘westering,’ while Ameis translates ‘sunny,’ connecting it with εἶλη, and regarding the δ as generated by the i-sound following.

22. εἰνοσίηλους, ‘with trembling forest leaves’ (B.L.). εἴνοσις, ‘shaking,’ is found in the common compound εἰνοσίχθων, and with a different lengthening in εἰνοσίγαως, both epithets of Poseidon. For root, cf. 81.

23. ναεσάουσι, ‘lie,’ lit. ‘dwell.’ This verb is trans. in 21. [αλλήλησι, Epic dat. pl. for ἀλλήλαις.] Observe the spondaic ending (2 spondees or spondee-trochee, preceded by a dactyl) which is common in Homer, cf. 55, 66, 73, 78, 101.

24. Δωρίχιον (‘Long Island,’ from δολιχὸς) has not been satisfactorily identified, and in fact the whole description of these islands and their relative position is so inaccurate, Ithaca (now Θέακη) being really the most northerly, Same (Cephalonia) lying W. and S.W., and Zacynthus (Zante) due S., that the best authorities judge Homer to have based his description on general hearsay, not on personal acquaintance with the islands. See Merry’s excellent appendix.

Σάμη was more commonly called Σάμος.

ἄλησσα. Observe the ἀ before ζ, a frequent license in Homer. So ἦ σκεταρριον 391. Ζάκυνθος (ς-άκυνθος, cf. ζάθεος for δια-θεος) means ‘Thorny’ island. In Bk. 1. 246, the gender is masc.
25. χαμαλή, 'low,' from χαμαλ, is precisely equivalent to humilis from humus.*

26. ζόφον, can only mean 'west' here, and is used by Pindar and Herodotus in this sense. Cf. note on io-νεφές, 426.

ατ δέ is really the same as ατ δέ, i.e., the article used as a demonstrative, its usual force in Homer. The accentuation is Herodian's, restored by La Roche.

27. τηχεία, fem. of τηχύς, Epic form of τραχύς.†

κουροτρόφος 'nurse of noble youths.' Acc. to Merry, it may simply mean 'invigorating' in point of climate. Note accent, the compound being active in sense. So Λωτοφάγοι (92), βουληφόροι, 112.

28. ἡς 'one's own,' general sentiment. [From ὅς or éós (533) not the relative, but the possessive pronoun, equivalent to Lat. suus.]§

*The words are really identical, as Lat. h regularly represents Gk. χ. The θ which is also found in the kindred word χθόν is probably due to a j after the χ, developing a dental sound which was assimilated to the preceding aspirate. Cf. χής, Lat. heri, Skr. kjas.

† It is remarkable that the Aurelian family, according to an old legend, were descended from the sun. In Greek the σ was lost, and the only trace of ν is in the dialectic form ἄδελως. So ἡλίως is the connecting link with the common ἡλιος.

‡ In Epic and Ionic, η appears in place of ἄ both in the stem-syllable occasionally as here, cf. μῆς, Att. ναίς (348) τρήξες (253) πρήσω (491) and in the case-endings of the first decl. regularly, cf. γαίρες (28) ὄρη (51) λείπ (134).

§ Two letters, σφ, have been lost at the beginning of this word, and are represented by the aspirate. However, though not written in our texts, their influence on Homer's prosody may be seen, for (1) hiatus is frequently permitted before this pronoun, e.g. τά | ἀ τργα (250); and (2) a preceding short syllable is often lengthened, not only when ended by a consonant, as γάλκικου ἦς (34) but even when ending in a vowel, as θυγατέρα ἦν, Il. 5. 371.
NOTES.

[γαίης, Epic gen. of γαῖα, longer and older form of γῆ.]

Ἀλλὰ ἡδέσθαι. The hiatus is only apparent, for ἡδέσθαι has digamma. See note on εἴδεσται, 11.

29. αὐτόθ', i.e. αὐτόθι, Att. αὐτοῦ, is explained by ἐν σπέσσι γλαφυροῖς, if the foll. line is genuine; if not, it means 'there,' i.e. 'by her.'

Καλυψώ, daughter of Atlas, dwelling in Ogygia. See Bk. 5.

διὰ θέαων. See note on 2. [θέαω Epic gen. pl. of θεία.]

30. [σπέσσι. Epic dat. pl. of σπέσσας. σπέσσι occurs at 400, cf. 10.]

Ἀλκαιόμην, a reduplicated present, with perf. λελίματι. The adv. λίαν, for λι-λαν, Epic λίν (477) is from the same root (λα for λας, cf. Lat. las-civus.) The subject of εἶναι is of course μέ, supplied from 29.

31. [ὁδος αὐτῶς. So always in Homer, not ὁσωτός δὲ.]

Κρηπε, daughter of Helios, the Sun, dwelling in the isle Aea, which also is called Αἰαίη, Bk. 10. 135.

34. ὅσ, 'so truly;' i.e. 'so true it is that,' &c. The adverb, not the conj. The Lat. adeo is used similarly.

γλύκαν Ὅσ. See note on Ὅσ (28). The comparative ending -ιαν has Ὅ in Homer.

[τοκῆων. Epic gen. pl. of τοκέως. The ε of stems in ευ usually becomes γ before vowels in Epic.]

35. πλονα οἶκον, so ἐνι οἶκο (206) an apparent hiatus only, for οἶκος has digamma, cf. Lat. vicus, Eng. -wick', in names of places.

36. ναλα, here transitive, -ει long before a vowel in arsis, cf. 7 n.

37. εἶ 8' ἄγε, 'but come,' cf. ἄγε δευρό (517) a common idiom in Homer, followed either by the hortative subj. as here, or by the imperative, cf. εἶ 8' ἄγε . . . μυθησαόθε, II. 6. 276, where this verb is plural, though ἄγε is sing., showing that the phrase is stereotyped.* For του cf. 14.

[ἐνσηπω, 'let me tell,' strong aor. subj. of the compound verb ἐν-ἐπω from root σεπ.]†

* It is generally explained 'as an ellipse for εἶ δὲ θέλεις, ἄγε, but it is found introducing the apodosis both in II. 22. 381, where alone the plural εἰ 8' ἄγετε is used, and in Od. 4. 832. So Autenrieth explains εἶ as an old imperative for ἰθε, and Düntzer as an interjection akin to εἰά, cf. Lat. ēia age.

† Compare ἐ-σχον from ἐχω (for σεχω.) Another trace of the σ appears in the longer form of the pres. imperat. ἐνηπετε for ἐν-σεπετε and in the old Latin in-sece which is used by Livius in his transla-
NOTES.

38. [ἑφεκε, Att. ἕφικε, aor. in -κα (like έθικα and ἔδωκα, only used in sing. and 3rd plural) from ἐφημι].

39-61. His voyage from Troy and unfortunate raid on Ismarus.

39. [πλασσεσ. When the σ of weak aor. is preceded by a short vowel, it may be doubled in Epic, so προερέσαμεν, 73, ἐρύσας, 99, &c.]

40. Ἰσμάρω, added for closer definition, in apposition to Ἰκώνεσσι, as their chief town. Cf. Ἰδην . . . Νάγκαρον, Il. 8. 47.

[ἐπραθον, Epic strong aor. of πέρβω, by metathesis.]

αὐτοῖς, 'the men,' opp. to πόλις.

41. [πόλις, Epic and Ionic gen. of πόλις. In these i-stems Homer generally either retains the i or substitutes η.]

ἄλοχος, from a copulative (cf. ἄθροι, 544 n.) and λέχος, root of λέξω.

42. δασσάμεθ', 'we divided among us.' [weak aor. from δαλομαί, infin. δάσσασθαι, cf. 39 n.]

μοι, 'through me,' 'as far as in me lay,' an ethical dat.

ἄτεμβόμενος, derived probably from τέμ-νω, a being 'prothetic,' (3 n.) and β euphonic (cf. ἂμβροτον for ἂμροτον, stem ἄμροτ- for ἄματ-).

τόσης, supply μολπας, 'lacking his fair share.' Observe the ι, which as the Aeolic ἱσσος (for ιο-νος, by assimilation) shows is due to loss of L. An initial L too is proved by fem. ἐση, cf. αἰσα, 52 n., and καλον, 3 n.

43. διερφ is differently explained as 'vigorous,' i.e., 'swift,' and

tion as the equivalent of ἐνετε, Od. 1. 1, and which shows the final consonant of the root to have been originally λ, the π being due to 'labialism' (compare πέτσω, i.e. πεκ-ινω, κογίω; πέντε, χίννινε). The Germ. sagen, Eng. 'say,' confirm this fact. ἐνίσσω is syncopated for ἐν-σεπώ, like ἐ-σχον for ἐ-σχον, and the L belongs to the prep., as in the fut. ἐν-ατήσω, Od. 5. 98.

*The occurrence of the syllabic augment with verbs beginning in a vowel always points to a lost consonant, generally either σ or one of the obsolete spirants f and j, pronounced as y and y respectively. So although the apparent root of ἴ-μω (which is reduplicated like τι-θημ, &c.) is ἴ, it was originally JE or JA, cf. Lat. jα-c-ιο, which is certainly connected, and contains a guttural, like ἴ-κα.
'flying,' according as it is derived from (1) διάνω, 'to moisten,' or (2) διέσθαι, 'to flee.'*

[ήμεας, Epic for ἡμᾶς. So ἡμέων for ἡμῶν.] Note the synizesis, as in ἡμῶγε (44), χρεώ (136), νέα 283.

44. [ἡμῶγεα, Epic pluperf. of ἡμῶγα, 2nd perf. ἡμῶγα used as pres. hence ἡμῶγεα is used as imperf. In Epic and Ionic the pluperf. is inflected -εα, -εας, -εε (v), -ει, -ευ, or -η.]

[τοι, Epic form of οἱ, demonstrative, cf. 78. In this use the old Grammarians, whom La Roche follows, accented ὁ, ἡ, οἱ, οί].

δὲ, lengthened on account of the following liquid ι, so δὲ νεφέσσον (68) ἀλλὰ βίω (191), κατα μοίραν (245). The liquids not being momentary sounds, like the explosives, the voice can dwell on them, and the fact is parallel to the frequent doubling of σ, cf. 39 n, 74.

μέγα, adverbial, cf. μεγάλα, 330.

45. [πολλόν, Epic for πολύ.] 46. ἐφακόν, construction changed from pass. to act. Supply some word like ἔταφος, 'my comrades,' as subject.

παρὰ θυα, acc. with verb of rest, because the notion of extension along is implied.

ἐλιποδᾶς ἑλκας, 'with trailing feet and shambling gait' (B.L.) The lengthening of ελιποδᾶς is due to the digamma of ἑλκε, which is from ἑλκ, an expansion of ἑλ, the root of ἑλω, Lat. volvo (whence also is derived ελιπ-τως). Some explain ἑλκας 'well-rounded' or 'goodly,' cf. II. 1. 98, ἐλκόπτωδα κοῖρην.

47. τοῦφα, 'meanwhile,' is to ὅφα, in its sense of 'while' (56), as τότε is to ὅτε.

[γεγόνον, Epic imperf. for γεγόνον.] 48. [σφω, also σφι, dat. plur. of 3rd pers. pronoun, cf. οἱ, 234 n.]

γετονευς, connected with γη, cf. γητής.

ἀρειους, for ἀρείους, 'braver,' an Epic comparative usually assigned to ἀγαθός, and undoubtedly connected with the superl. ἀριστος and the prefix ἀρι-. Probably a trace of the positive remains in the lines beginning ἀρες, ἀρες (II. 5. 31, 455), which Bekker and others write ἀρες ἀρες, on account of the difference of quantity.

* 'Moist' is the regular meaning of διερός in later Gk., and the similar use of βρός in Pindar, Pyth. I. 17, shows that the ideas of moisture and activity are allied. Διερός βροτός, Bk. 6. 201, would be explained, on the first derivation 'a living man,' but on the second like Lat. fugator, 'a flight-causing man,' with a transitive sense. Compare the trans. and intrans. meanings of φοβερός.
49. Ἰπποῦον, 'inland,' usually 'the mainland,' opp. to islands. Properly an adj. with γῆ understood, but used regularly as fem. subst.*

Δφ' ἵππον, always means 'from chariots,' not 'on horseback.' So ἵππον ἐπιβαίνων, 'to mount a chariot,' καθ' ἵππον, 'down from the chariot.'

50. καὶ δὴ χρῆ, &c., 'and where there is need on foot.' A compressed constr. for καὶ πεζοὶ δὴ χρῆ (μάρνασθαι τινα) πεζόν ἔωτα, 'and on foot in that part where there is need for one to fight on foot.' [ὁθ Epic for later οὐ, cf. αὐτόθι, 29.]

[ἐόντα, Epic part. of εἰμι. Cf. ἔω, 19.]

51. δᾶο, &c. Supply τοιοῦτοι, 'as thick as leaves,' &c.

ἀπρίθνη, 'in their season,' i.e., 'in spring.'

52. ἱέρων, 'at early dawn,' prob. from ἱρπ, ἱός, cf. 26, 152. Some connect it with ἀὴρ, and explain 'in the early mist,' cf. 144. For use of adj. cf. ἐσπέριος, 336 n.

[Ἀ. ἄρα appears both as ἄρα and ὡς in Epic.]

ἄφρα, prob. connected with ἵσος, with the idea of the 'equal share,' Ἰ ἱση, 42, and so 'fate,' since ἵσος had an initial Φ (prothetic α, cf. 56 n.)

53. Ὦ. A purpose of mischief is ascribed to Zeus, cf. ὅφρα, 12.

54. στησάμενοι... μάχην, 'having set their battle in array.' μάχην belongs both to στήσ. and ἐμάχοντο, with the latter as cognate acc., implying a hard-fought battle.

[ἵπολτ, also ἰδεσιν and νέοςων in Epic. All the case-forms of νοῦς should be studied.]

[Θόμον, Epic dat. pl. fem. of θόος, from θεός, root of θεοῦ, 'to run,' cf. πλέον, πλάσον, πλαῦσ, χεῖριον, χώος, χοῦς.]

55. βάλλων, and probably ἐμάχοντο, require for subject ἀμφότεροι, 'both armies,' understood. This is awkward, as ἤμων occurs just before, and the first person reappears in 57, so it is probable 54-55 are interpolated from Il. 18. 533-4, where they occur quite correctly in, almost the same words.

χαλκήρεσσων, 'bronze-tipped.' The termination -ης, signifying 'fitted with,' is from the root ἄρα, seen in ἄραρίσακ. (In ἀμφ-ης, 'double-oared,' and similar words, it is from the closely connected root ἀρ, cf. 73.)

* Some take it as equivalent to ἀπείρος (α—πέρας) 'unbounded, but Curtius derives it from Skr. a, 'to,' and περάν, 'that to which one may put in.'
NOTES.

ἐγχεῖν, from ἐγχεῖν, kindred form to ἐγχος; spondaic line, cf. 23.
56. ὅφρα, cf. 47.

ἀέξεω, &c., 'the sacred day was waxing;' ἀέξω is etymologically identical with 'wax' since it was originally ἀ-ϝέξω (prothetic a and stem ἥξε). *

τέρων. Day is called 'sacred' because it is not under the control of human power, and is therefore attributed to divine. So κυέφας, 'darkness,' II. 11. 194, ποταμότ, Od. 10. 351, and many other natural phenomena or objects. †

57. τόφρα δ'. This δε is peculiar, since it is not strictly adversative or copulative. It is called apodotic δε, because it often introduces the apodosis both in conditional and in temporal sentences, as here. Though frequently found even in Attic Greek, it is probably a relic of the old co-ordinate construction or Parataxis (cf. 20) blended with Hypotaxis, as if the poet had said 'so long the dawn lasted . . . and so long we withstood,' &c. Similarly ὅφρα . . . τόφρα δέ occur Bk. 10. 125-6. Cf. ἔνβα δ' (182), σῶν δ', 344. The μέν with ὅφρα is answered by ἡμος δ' in 58.

περ frequently accompanies the concessive part. in Homer, as in Attic καίπερ, which is merely a strengthened form of περ, and is never found as one word in Homer. (It should be written καὶ περ in Bk. 7. 224).

58. ἡμος, 'when,' has a form τῆμος correlative to it, as τόφρα to ὅφρα, but is usually followed by καὶ τότε or δὴ τότε.

μετενίσσετο, i.e. 'was passing to the time of cattle-loosing.' The compound points to the change in the sun's course after noon, when the descent begins. Cf. νέσσθαι, 95.

βουλτύνων, (βοῦς—λύω), though denoting time, is followed by the local particle δέ. So ἐβανότω Τέλος δέ, 'to the end (consummation) of death,' II. 9. 411. For the familiar note of time, compare the

* The ἐκ is 'thinned' into ὅ in the later ἀεξω (ἀεξάω). The Lat. aug-ee is from a shorter stem without s. Curtius has pointed out that in many Epic words beginning with ee or ee, some with ae or aee, the first letter is merely 'prothetic' (3) and indicates the loss of a digamma. Thus αἶσα (52) is for α-ἢσα, ἕργα (ἕργα) for ἔ-ἥργα, ἐκισι for ἐ-ῄκισι, the Lat. viginti showing the spirant.

† τερός also has in Homer a different, and probably earlier sense of 'strong;' 'vigorous,' so it is applied to μενὸς Ἄλκινόω, 'the might of Alcinous,' Bk. 7. 167, to πυλαωρίς 'sentries' II. 24. 681, and even to ἕσθος 'a fish,' II. 16. 407. Observe the ἕ which always occurs in arsis (the opposite of thesis, cf. 7), also the hiatus.
NOTES.

woodcutter’s meal in the very similar passage, II. 11. 86-90, and the common phrase in Xenophon, περὶ πλῆθουσαν ἄγωραν. Horace imitates this passage, Od. 3. 6. 41-3, and Milton, Comus 291-2.*

59. καὶ here is probably to be explained in the same way as δὲ in 57, but its ‘apodotic’ use is confined to Epic, cf. 171, 251, 308, 363, &c., where καὶ τότε follows ἤμος or ἐπεὶ.

κλάναν, (no augment, 29) ‘bore back.’

60. ἐκ, &c., not to be explained literally, as the tale would be improbable, but, with Crates, to mean 72 in all, the average being 6 from each ship (cf. 159).

ἐκκνήμιδες, 5 syll., cf. 6. Though ἑταῖρος is most probably connected with ἑτης, ‘kinsman,’ which had f, it does not show any traces of that letter itself.

62–81. He is driven south by a storm.

62. [προτέρω, Epic adv. from πρότερος, a compar. formed from πρῷ, with πρῶτος for superl.]

[ἄκαχιμενοι, perf. part. mid. (accented as pres.) of ἄκαχιζω. It is also used in fem. with shifted quantity, thus, ἄκαχεμένη. The stem is reduplicated, ἄκ-αχ from ἀχ, which appears in the noun ἄχος, ‘grief.’]

63. ἄσμενοι, &c., ‘glad to have escaped from death,’ a common ellipse, cf. 566. ἄσμενος, (for σφαῖρ-μένος, root σφαῦ, from which ἄνδάνω, ἰδομαί, ἰδός and Lat. suavis for suad-vis, suad-ev) is an old participle, with mid. sense, described by Veitch and Curtius as nearer ἰδομαί than ἄνδανω. We should rather expect ἄδ-μενος in Homer, cf. ἴδ-μεν, ἴδ-μή, later ἴδ-μεν, ἴδ-μῆ.

[Πανάτοιο, Epic for Πανάτου.]

διέσαντες, two meanings of δισάμι, (1) ‘destroy, (2) ‘lose, as here. ἄμφιβλησται, ‘curved on both sides,’ cf. ἄλκας, 46.

65. πρὶν τινα, &c., ‘till we had called thrice on each, &c.’ τις is often used collectively, like French on, German man. These calls were intended as a farewell to the dead, and were customary even

*Most texts read βουλντόνδε, treating δὲ as an enclitic inseparable particle, but whenever it follows a true case-form, La Roche following the ancients, writes it separate and accented, cf. 73, 438, 451, 495. Otherwise it is really part of the word, e.g. οἴκαδε, 530.

† Ahrens has shown that this Epic form of the gen. is explained by the adj. suffix -αρι or -αι, the adj. being in sense closely related to the gen. E.g., δημόσιος from stem δημο-; gen. originally δημο(ς)ιο, then δημοςο, δημοο (a form which A. proposed to read for -ου in several Homeric passages) and finally δημου, by contraction.

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in later times in the case of those drowned at sea, or slain on land if their corpses could not be recovered. Some say their object was to give those left for dead a chance of escape. The regular *conclamatio* was somewhat different. *προτέρω* has the same meaning as at 62; it is not used like *πρότερον*.

*ἀυσταλ*, 3 syll. The diphthong in *αυω* is always resolved in fut. and weak aor., not in pres. or imperf. Root *αφ*. Note the infin. with *πριν* in a neg. sentence, the regular constr. in Homer, but uncommon in Attic, especially in poetry. Cf. *πριν ἐπικέλπην*, 148.

66. *ὑπο*, anastrophe (cf. 17), because prep. follows its case.

[δηδεῖνες, cf. 23. The pres. *δηδὼ* is 4 syll. in Homer, but *η* combines with *ι* when the following vowel is long, as here.]

67. [*ἐπώρσε*, weak aor. from *ἐπώρνυμι*].

[Βορέν, Epic for *βορέαν*. Attic contracted form is *βορρᾶ*, gen. *βορρᾶ*; Epic gen. *βορέα*.] *νεφεληγερέα, (νεφέλην—αγείρω) ‘cloud-gatherer.’ [The Epic masc. term. *-ά* for *-ντα* is found also in *ἐπάνω*, &c.]

68. *θεοπεσαίη, (θεός—σεπ, cf. 37) (1) act. ‘divinely-speaking,’ applied to the Sirens, Bk. 12. 158, (2) pass. ‘divinely-uttered’ or ‘despatched,’ and so ‘terrible,’ as here. Applied to the ram’s wool, (434) it is simply ‘wondrous.’

σῶν, here probably adv. ‘therewithal,’ not *tmesis*.

66, cf. 44. For *νεφέεσοι* cf. 10.

69. [*δρόφες, Epic plupf. with impf. force of δρ-νυμι (Lat. *or-ior*)].


*ἐπικάρσια, only found here in Homer, and meaning *ἐπὶ κάρ, i.e., ‘headlong’ (*κάρ, κάρα* connected with Lat. *cer-nus*). In later Greek it means ‘cross,’ ‘athwart,’ and so some explain it here.

71. [*τριχά (τρι, τρείς) equiv. to τριχα (157), with addition of suffix *ja*. For χθ in place of χι, cf. χθαμαλός, 25 n.]*

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*Curtius explains this word ‘mountain wind,’ Itat. *tramontana*, connecting it with *δρος*, which he asserts to have lost initial *γ*, cf. Skr. *giris*. This *γ*, while it existed, probably combined with a ‘parasitic’ *f*, *i.e.* an involuntary sound, springing up after the guttural, and was labialised into *β* (cf. *ἐνίστω*, 35) just as *βορά* ‘prey’ arose from *γφορά*, the Lat. *vor-are* having lost initial *g* (root *GAR*). If this derivation be correct, the mythical Hyperboreans are ‘people beyond the mountains’ not ‘beyond the north wind.’*
NOTES.

35

that, 'might,' identical with Lat. vis. As it began with f, hiatus is often allowed before it, cf. δε ἦν (538), hence the paragogic v is unnecessary.

72. [κάθεμεν, strong aor. of καθίσμα, unaugmented, for καθίσμα.] δελθρον, root δλ-, διλήμμι (63).

73. αὐτάς, not 'them,' but (the ships) 'themselves,' cf. 40. ἐσσημένος, adv. from perf. part. mid. of σέω. The simple root σν is seen also in Epic aor. σύ-το.

προερήσαμεν, Epic weak aor. of προ-ερέσσω (for ἐρέτ-αω, stem enlarged from root ἐρπ, as in ἐρέτης; cf. 55). Aristarchus's reading for προερήσαμεν.

ἡπερον δέ, usually written ἡπερώνδε, cf. βουλυτόν δέ, 58 n.

74. συνεχείς, 'continually.' Lengthening of v due to the following liquid (cf. 44), or more probably to the fact of root ἐχ being really σεχ, cf. note on ἀπορήσας, 481.

75. θυμόν ἐννότες, 'consuming our hearts,' a frequent expression in Homer, used of the despairing Bellerophon, II. 6. 202, translated by Cic. in se sum cor edens, Tusc. 3. 36. [ἐνω is an old present from root ἐδ (Lat. ed-o) later ἐσθω, (479), ἐσθώ].

76. τέλεσο, not 'ended,' but 'brought to perfection,' i.e. 'to full light.'

77. ἀνά . . . ἐρώσαντες, tmesis. λέον, from root λυκ, (Lat. lux, luceo). λεύσω, i.e., λευκ-αω, is from a connected stem λευκ. The accent of λευκά is drawn back on account of the elision, but all texts do not follow this rule.

78. τὰς, demonstrative use of the article; cf. τοι (44), του (212), τον (333), &c.*

* The article is used in Homer (1) demonstratively or substantively, as here, either alone or with the particles μεν and δέ (not merely in antithesis, as in Attic), γε, γάρ, &c., cf. τά γε (109), οί γε (113), τού γάρ. (519); (2) apparently in its ordinary Attic use, e.g., οί δι' ἄλλοι (61), τόν δελών ἐτάφων (65), τήν νήσου (146), &c. This is a natural development of the attributive use, e.g., τού δ' ὅτε πέφυκε—μεληθέα οὐν ἐρυθρόν (208), where the noun follows at some distance as a sort of explanation, and is thus shown to be fundamentally substantival, and a species of apposition. Thus 65 might be explained 'of them, my hapless comrades,' and 146, 'it, the island.' (3) In a relative sense, equiv. to δέ, but only with a definite antecedent; cf. τοις ἐνάμελεγεν (223), τούς ἄν κε καὶ ἤθελον, 334. This use too is no doubt originally demonstrative; compare the relative use of that in English.
36

NOTES.

κυβερνήται, Lat. *gubernator*, etymology doubtful. Spondaic ending, the fourth foot too being a spondee, contrary to the usual rule. No doubt this is intended to give a slow labouring sound to the line.

79. [νυ, Epic enclitic particle, shorter form of νυν].
[κεν, or κε, Epic enclitic particle, equivalent to ἄν, and similarly used in apodosis of condit. sentences].

ἀσκηθῆς, 'unharmed,' doubtful etymology.

[ικόμην. Here ἴ, because no augment, but ἰκόμεθα, 107].

80. ἄλλα, for εἰ μῆ. The conditional is obscured, and this, which should be the protasis, takes the form of an independent primary sentence (another trace of Parataxis, cf. 20). So Bk. 7. 280.

ῥός, for the form and etym. cf. δοιγι, 54.

περιγνάμπτοντα, &c., 'as I was doubling Cape Malea.'

81. [ἀπέως, Att. ἀπώς, weak aor. of ἀπώθεω, which probably lost a digamma (root ὃθ for ἄθ), hence syllabic augment.] εἰν-οοί-φυλλος (22) is from this root, also Lat. ὅδι, ὅδιμι.

παρέπλαγένει, &c. 'And drifted me past Cythera.' i.e. instead of passing between C. Malea and Cythera, he was driven south of the island. The country of the Lotophagi cannot be identified, but is supposed to have been either a part of the African coast, near the lesser Syrtis, or an island off the coast (Meninx, according to Strabo). The gen. Κυβήρων depends on the sense of motion from in παρέπλαγένει. πλάζω for πλαγιό conn. with πλῆσω, πληγῆ, &c., Lat. plango.

82–104. Visit to the land of the Lotophagi.

82. ἐνώμαρ (ἐνέα-μαρ), cf. Lat. mundiae, novemdialia.

δλοοίς, 'destructive,' 'ruinous,' from δλ (δλυμι) probably for δλοος, from which is formed by metathesis another form οδλος, used of Ares, &c., II. 5. 461.

83. ἵχθωνεντα, the hiatus is justified by the stop, and consequent pause in the line. The ordinary reading is ἵχθωνεττ': αὐτάρ.

ἀταρ, for ἀτάρ, ἃ having simply dropped out.*

84. γαλη, partitive gen. ('partial superposition').

ἐδαρ, 'food,' from root ἐδ (75), for ἐδ-ν-ἀρ, the ἐ having been forced into the first syllable. For οῖ τι cf. αὐ τὲ, τίτον.

* αὐτάρ is probably the older form, the ν having passed into ι and then fallen out, cf. γραῖς, gen. γραφός γρα-ός, or conversely it may also have arisen from ἀτάρ.
NOTES.

85. ἔπειρον, tmesis. Ἡπείρον like γαίη.

86. δεῖπνον, cf. δείπνεσσι (10) for etym.

κατ' ηῆς, shortened form of κατ' ἕς, 54.

87. πασσάμεθα, for ἐπασάμεθα, from πατέομαι, 'to taste,' cf. δατέομαι, a collateral form of δαίομαι, 42. The obsolete πάομαι 'to acquire' makes ἐπάσαμεθα. Observe use of aor., equivalent to our pluperf.

ἡδε, compound conj., properly correlative to ἦδεν, but used like καί.

ποτήριος, 'drink,' a verbal noun from a root of double form πι and πο. The former appears simply in the strong aor. ἐ-πι-ν and fut. πι-ο-μαι, and nasalized as πιν in the pres. πιν-ω, &c., while the latter is seen in perf. pass. πε-πο-μαι, verbal noun ποτίν (354) and ποτής, and strengthened in perf. act. πε-πο-κα. For partitive gen. after verbs of feeding, cf. λωτοῖοι φαγόν, 102.

88. Note that ἰδ might begin a sentence in Homer.

[προτειν, imperfect of προτήμι, for which Bekker reads προτήρ, the regular form].*

89. ἀνέπε, observe the ἄ. In ἅγ-ἡνωρ (213) ἕνωρ-էο we have ἦ.

αἐν, the regular mood for dependent questions in historical sequence.

οἶνον ἐσορτες, as distinguished from gods, cf. Il. 5. 341.

90. κρίνως, 'selecting.' The original meaning of κρίνω, as of the kindred Lat. cer-no (cre-vt), is 'distinguish.'

91. [μέγεν, Epic for ἐμέγησαν, cf. ἐφαν for ἐφάσαν (413), strong aor. pass. of μείγνυμι, Lat. miscéo for mic-sceo.]

93. Herodotus describes the lotus fruit as about the size of the mastic-berry, and tasting like a date, (Bk. 4. 177). It is generally identified with the modern jujuba.

94. ὁ τις ... φάγον, a conditional relative sentence, expressing a general supposition, and exactly equivalent to a protasis, εἰ τις φάγον, hence the optative is used after the impf. ἰβελεν in apodosis, which expresses a repeated action or general truth. Cf. οὐ τινα γὰρ τέσκων ... εἰ τις σφεάς εὐσφήκουσα, Bk. 22. 414; Xen. Cyr. 5. 3. 55; and see Goodwin § 62.

*In the 2nd and 3rd per. sing. ἵες, ἵει are commoner than ἵης, ἵη, and must be explained by the analogy of the contr. verbs (Veitch supposes a pres. form ἵεο) but then the 1st per. should be ἵου. Curtius suggests that the 2nd and 3rd per. 'dragged the 1st after them' in the use of the dipthong. Cf. Bk. 10. 100.
NOTES.

νέωσθαί, 'to go,' from root νεω, whence also νίσσομαι, for νεσ-ιο-μαι 58, νόσ-τος, 97.

96. αὐτός, adv. defined by μετ' ἀνδράσι Λ., cf. αὐτόθι, 29.

βοϊλόντο, 'they preferred,' a sense which βοϊλομαι (root βολ, Lat. vlo-0, β prob. hardened from f) often has in Homer. Observe the sing. and pl. verbs after the indef. ὅς τις.

97. [μενέμεν, Epic. infin., cf. ἀκονέμεν, 3 n.] This pres. infin. denotes a continuous, the aor. λαθέσθαι an immediate action.

ἀνάγκη, 'forcibly,' dat. of manner, like βλα.

99. ὑπὸ θυγά, to be taken with ἐρόσσας, 'dragging them beneath the benches.'

[ἐρόσσας, weak aor. part. of ἐρω, also ἐρόσας, 77, cf. 39.] There is no real hiatus, for ἐρω has digamma; stem ἐρως, cf. 300.

100. ἐρήμας, heteroclite pl. of ἐρημ-ης, compound of prefix ἐρ- and root ἄρ, (ἀρασίκα, &c.) in the moral sense of 'fitting,' which appears in ἀρετή, cf. εὐλ ἑρεσίν ἑραπεν ἡμῖν, Od. 4. 777. It is not easy, in this compound, to detect the notion of extension, by which Buttmann, connecting it with ἐφύς, distinguishes ἐρ- from ἄρ-.

101. [ὁκεάων, Epic gen. pl. fem. of ὁκύς, cf. θεάων, 29. This form explains the fact of the gen. pl. in the 1st decl. being always circumflexed, -ῶν contr. for -ἀων or -έων, cf. ναυτέων 130.]

102. [λωτοία, cf. 87.]

λάθημα. The regular sequence to κελόμην would be opt., but subj. is used for viviādness.

103. κλησι. It is doubtful whether this word in Homer means 'benches' (like θυγά, 99) or 'thole-pins.' Taking the former sense the phrase would mean 'sat on the thwarts'; with the latter, 'sat at the rowlocks,' See Merry's Appendix I. [κλης becomes κλεῖς in Attic.]

104. ἀλα, fem., to be distinguished from ἄλα, masc. Cf. ἄλμυρων, 470.

105-151. Manners of the Cyclopes; the small uninhabited isle on which Od. lands.

ἔρημοίς, this word like ἐρέσσω is from ἐρέτ, an expansion of root ἔρ, cf. 73.

106. Κυκλώτων, (κύκλος-ὁψ, 'round-eyed') a gigantic race, described by Hesiod as only three in number, and occupied in forging the bolts of Zeus, an account which Virgil follows. Euripides in his satyric drama, the Cyclops, depicts them as living in Sicily, near Aetna. Homer seems to place them on the north coast of
NOTES.

Africa, but the absence of my note of wind or direction marks the entrance of a wonder-world, as Nitsch remarks.

ὕπερφιάλων, explained by Buttmann as ὑπερ-φι-αλών from root φι in φύω (cf. adv. ὑπέρφευ and adj. ὑπερ-φι-ής), is an instance of the rare change of φ to ἄ, cf. also φίτω, and σίαλος from σῶς. Thus the primary idea would be 'overgrown' and so 'overbearing.'*

Note the absence of a conjunction, called asyndeton.


108. [ἄρωσιν, Epic for ἄρωσιν, ἄρωσι, cf. note on περόωσι, 129.]
109. ἄταρτος, from ἄ and στερώ. Observe the final ἄ, due to its position in arsis. So πλέομεν, 105.

ἀνήροτα, from ἄ and ἄρω; for the η cf. κατηρεφής, 183.

φύσται, with neut. pl. subject, because the plurality of ἂνδρας is emphasised, cf. ναιόν, 222 n.

110. aι τε, generally written aίτε. The τε is not a copula, but very frequently accompanies the rel. in Homer. So οἱ τε, 84, 120, cf. οίδοι τε, used like δυσαρέσ in Attic.

111. ἐρυστάφυλον (ἐρυ-σταφυλή), 'of abundant clusters.'
σφίν ... ἄθεα, 'makes them to grow for them.'

112. θέμιστες, 'oracles of law' (B. L.), Epic pl. of θέμισ, from root θε (τι-θη-μι).

114. δι ἐκαστος, hiatus explained by the digamma in ἐκαστος.†

115. παθόν, obj. gen. after θεμιστεῖει, 'is judge over,' like ἄρχειν and other verbs of 'governing.'

ἀλχίνων, obj. gen. after verb of 'caring for,' being mindful of,' as with φροντίζειν, &c.; so Διός 275.

116. επετεια, 'now' is merely connective and unemphatic.

λάχεια, now explained 'rough,' i.e. 'overgrown.' The Scholiast interpreted it εὔγεως, 'rich' 'soiled.' The ancient critic Zenodotus read λάχεια, 'small' (from ἑλαχύς, the obsolete positive of ἑλάσσων ἑλάχιστος) and is followed by Bekker, with the approval of Curtius.

*The old derivations (1) from φιάλη, 'goblet,' and (2) from ὑπέρβιος (for ὑπερβιάλως) are inadmissible.

† ἓ- is from the stem of the reflexive pronoun, while -καστὸς is from that of the interrog. or indef. (cf. πόστος, τῶς, &c., where the Ionic preserves the original κ, so κόστος κόιος &c., Lat. quantus quantus, &c.)
párek, 'outside,' compound of παρά and ἐκ, cf. ἐπ' ἐκ, 489.

117. γαίς. With La Roche's punctuation, the gen. depends on λίμενος, but Ameis places the stop at τετάνυσται, taking γαίς with οὕτω σχεδοῦ, &c.

118. ἐν, adverbial, 'therein,' cf. 132, 134, 136.

άπερείςαι, 'countless,' Epic equivalent of ἀπειρός (πέρα). Another form is ἀπερείσιος.

[γεγάσεσιν, Epic perf. of γίγνομαι with pres. force. The shorter stem γεγα- appears in the dual and plur. i.e., with the heavier endings, and the longer γέγονα in the sing. i.e., with the lighter endings. So with μέμονα, μεμάασιν, cf. 141.]

119. οὐ μὲν γάρ, &c., 'for the tread of men scares them not away.'

120. μν ἐςαυχένεσιν, 'frequent it.' [The contraction from eo or εον to ευ, found in Epic, Ionic and Aeolic.]

[μυν, acc. sing. of 3rd personal pronoun, from a different stem, cf. 234.]

κυνηγεῖναί. This word and πολύμη (122) are not used elsewhere by Homer, whose usual terms are θηρινής and πών, hence Nitsch and others regard 120-124 as spurious.

121. ἐφέποντες, 'ranging' from ἐπί-ἐπω.*

122. [κατάσχεται, a peculiar form for κατίσχεται or κατέχεται which some consider is evidence of κ, but more probably ἵσχω is for σι-σέχω (cf. 37, note) a redupl. form of ἵχω.]

ἀράτσιν, ἄρσα (ἄρσα) 'by tillage.' Abstract words are occasionally found plur. in Homer; cf. μαντόσουναι ΙI. 2. 832.

123. ἡματα πάντα, simply 'for ever.'

124. Χαρεῖσι, 'is destitute,' from root χα, whence χῆρη, 'a widow,' also χάις χατίζω and χήτος 'lack.' Obj. gen. ἀνδρῶν depending on notion of want.

μηκάδας, 'bleating,' from root of μηκάομαι, 439 n.

* This ἐτω (root ἐτ for σετ) in spite of the resemblance must be distinguished from that mentioned with ἐνίατω, 37. In both the π arises from κ, by 'labialism,' but the middle ἐτομαι shows the present form to be connected with Lat. sequor, while the other verb is represented by the obsolete in-seco. Other traces show a remarkable parallelism between the two roots. Thus cum ἵπσο πολ συν σεκυτα, Plaut. Mil. 1220 must mean 'I had a talk with him,' (if the reading be correct.)
125. πάρα, for πάρειν with anastrophe, cf. ἐν for ἔνεισαι, 126.

μῦλτοπάρμοι, ‘red-prowed,’ lit. ‘vermilion-cheeked’ from μῦλος and παρέω) a standing epithet of ships in general, cf. μῦληλφέες applied to the ancient ships by Herodotus.

126. ‘Nor are there among them builders of ships, who might fashion,' &c. ὐὴῶν obj. gen.

κάμῳν, the original meaning of κάμῳ is simply ‘make,’ not ‘toil’ or ‘weary.’ It passed into the latter meaning in classical Greek, but in modern Greek has simply the sense of ‘do.’

126. ‘Nor are there among them builders of ships, who might fashion,’ &c. νῦσσοι obj. gen.

αἱ κεφ., &c., ‘which should perform all their service.’

128. [ἰκνεύμεναι, cf. εἰσοιχεύοι, 120.]

οἷά τε πολλά, &c., ‘as men oftentimes cross, &c.,’ cf. οἷά τε πολλά γίγνεται ἐν πολέμῳ Bk. 11. 536. The acc. is a ‘contained’ or cognate acc. with περόσσι.

129. [περόσσι, Epic for περάσσοι, περάσσι.]*

130. ‘Who might likewise have made of their isle a goodly settlement’ (B. L.) καὶ emphasizes νῆσον.

σφιν, dativus commodi.

ἔυκτιμένην, (ἐδακτίξω) forms part of the predicate, cf. 533 n.

131. οὗ μὲν γάρ, &c., substantive verb ἐστι omitted.

ἐρώτα, ‘the products of the seasons.’

132. ἐν, adv. cf. 118, and with ἔστι omitted equivalent to ἐν, 126 repeated 134, 136.

πολίων, here an adj. of 2 terminations, but generally of 3; many adjectives vary thus in Homer.

δυθας, der. from ἄχω ‘to hold’ ‘confine,’ elsewhere applied to banks of rivers or trenches.

*Not as commonly explained a case of contraction and subsequent expansion, but as Curtius shows, of compensatory lengthening (ω due to the loss of the spirant j) and then of assimilation (α changed to o on account of the following ω). Cf. ἄφαξσων 108, in which of course only the first of these processes takes place, cf. also ἀλώσσταί, 254, ἄφωντες, 295, and ἐκπαρά, 333 n. Distinguish this verb from another περάω, the original of the later παράσκευον; used in Homer only of selling prisoners, and primarily implying ‘to carry over the sea’ (πέρα).
133. μᾶλα κ', &c., 'the vines would be unfailing indeed.' Suppressed conditional, as in 126, 127, 130, 131, 134.

134. ἀροσίς λῆν, 'level land for ploughing.' Like ἄροσις, 122, an abstract word properly, as its form shows, but used concretely, like aratio Cic. Phil. 2. 101.

βαθὺς λήμνον, a 'tall' or 'deep' crop, according to the way of looking at it, cf. βαθεῖς αὐλῆς (239) but ῥηγῇ, 185.

135. ὁς ὅρα, 'as the seasons come.'

ἀμῶν, opt. of ἀμάω 'to reap,' diff. sense in mid. cf. 247. Note ὁ in act., ἀ in mid. and διαμάω.

παρ, 'richness,' 'fatness,' ἐστὶ omitted. Some make παρ an adj., neut. of πῶν (fem. πέρα) in which case ἣν for ἣνεστὶ should be written, 'there is rich soil beneath.'

136. ἦν, 'where,' the original local sense.

χρεῶ, always monosyll. by synizesis, cf. 43. Equiv. to Attic χρεία, but used like χρή with acc. of the person, Il. 11. 409.

πελόματος (no connection with πείδω) is general, and includes both sorts of 'moorings' mentioned in 137.

137. εἶνάς, blocks of stone attached to cables, thrown out from the 'bows, which pointed seawards, to serve the purpose of anchors, which were unknown in Homer's time. The πρυμνήσια were hawsers from the stern (πρύμνη) made fast on shore.

βαλέων [Epic strong aor. infin., also βαλέω], infin. of purpose explaining πελόματος.

138. [ἐπικέλασαντας, one of the few verbs with liquid stems (in λ and ρ) which form weak aor. in -σαι, cf. ἐπισώρευ, 67. ἐκυρά, ἐφύρα and others occur. ὁκέλαω is the form used in Attic.] Supply for the constr. χρεῶ ἐστιν, 'it is (only) needful.'

ὁς ὅ, 'till,' equivalent to Attic μέχρι. ἐς is attached because it is future and so indefinite.

[γαντέων, cf. ὀκείαιων, 101 n.]

139. [ἐπιπνεύωσωτι, a form which shows the original diphthong of the stem πνευ, which became πνεῖ in the present stem, whence πνέω for πνεύω. A shorter stem πνυ appears in some derived forms. For πνεω cf. 10.]

ἀέρα, 'breezes;' lit. 'blowers' from αἷμ, root αφ.

140. κρατός. Look up all the forms from this stem. κάρα is used as the nom.

141. κρήνη, in apposition to ὕδωρ.
NOTES.

\[\text{43} \]

\text{142.} \ \text{καλ...οθή, 'parataxis,' cf. 20.}

\text{143.} \ \text{οφραντήν 'dark,' conn. with ἔρεβος and 'Ὀρφέως.}

\text{144.} \ \text{ἀπρότερον 'mist,' as always in Homer; observe the gender.}

\text{145.} \ \text{ὁδός 'a correction for οὔτε οὖν, because οὔτε is only used,}
\text{as a rule, in connection with another οὔτε. But some justify it by}
\text{an οὔτε implied in οὖ, cf. 146. οὖ τις...οὔτε occur Bk. 11. 483.}

\[\text{146.} \ \text{προτί, for πρός, cf. 11. Another form προτί occurs 289.} \]

\text{147.} \ \text{ἐπικέλσαν. For the infin. after πρόν in a neg. sentence, cf. 65 n.}
\text{In Attic the indic. is usual.}

\text{148.} \ \text{κελάοσιν, here intrans. The dat. commodi, as though the}
\text{ships were persons, is peculiar; in Attic we should have gen. abs.}

\text{150.} \ \text{δεκ...βῆμω, tmesis. For ὠτι cf. note on ἀπορρήτας 481,}
\text{βῆμων, 'the surf' or 'breakers,' from root ἤραγ, ἤργουμ μ 'to break,'}
\text{Lat. frango.}

\text{151.} \ \text{ἀποβρικάντες, 'having fallen into heavy sleep' from stem βρίσ,}
\text{seen in βρίθω δησμός or δηβριμός (233), &c. Note the force of the}
\text{aor., so βασιλεύεις, 'having come to the throne,' not 'reigned.'}

\text{ἵπτω, from root δύ 'to shine,' when applied to physical objects,}
\text{is probably simply 'bright,' though it may be explained here like}
\text{λέπος, 56.}

\text{152–192.} \ \text{Hunting and feasting for one day; then he sails with}
\text{his single ship to the land of the Cyclopes.}

\text{152.} \ \text{ἐρυγένεια, 'early-born,' from ἐρέω, conn. with ἐρώς (cf. ἔρεως, 52)
\text{and root γεών. This adj., ἰδοδακτυλός, and ἐντπλόκαμος (76) are stand-}
\text{ing epithets of ἐρώς, cf. 125.}
NOTES.

153. ἐδινεομεσθα, [Epic for -ομεθα] 'we roamed.'
αὐτὴν 'itself,' i.e., the interior, not merely the coast.

154. [κοῦρα, Att. κόρα, cf. νοῦσος for νόσος, 411.]
αλγόχωος, 'lord of the aegis,' from αἰγίς—ἐχω. This αἰγίς is probably not conn. with αἴξ, 155, but another word meaning originally hurricane,' conn. by Curtius with ἐπ-ἐλγ-ο, αἰγ-αλός, &c.

155. ὀρεικάφωους, 'dwelling in the hills,' from ὀρος—κείμαι.
αια implies a special providence, cf. 53.

156. ἀλγανέας, either from αἴξ, meaning 'goat-spears,' or from root of ἀίνω.

δολυχαίλους, simply 'long,' δολυχός belonging strictly to the αϊλός or ferule, but practically to the spear.

157. διὰ . . . κοῷηθέντες, tmesis.

158. μενοκέα 'abundant' originally 'satisfying desire,' applied usually to food and drink, but also to plunder, gifts, &c., from μένος and ἐτεκω found in ἐοικα 190 n.

159. δυόδεκα, Homer uses also δυόκαίδεκα (195) and the Attic δύόδεκα. For ἐτούτο cf. 121 n. Note the hiatus.

ἐς δὲ, &c., 'and to each ship nine goats fell by lot;' a sense of λαγχάνω not found elsewhere in Homer. One MS. reads ἀλγας, and ἐν δὲ ἐκάστῃ with some others. These readings would give λαγχανον its usual sense, the subject ἔταιροι being supplied. ἐκαστος had f originally, so δὲ is not elided, cf. 65.

160. ἔξελον, 'they had set apart.' The 1st per. must have been ἔξελόμην.

161. ὡς, demonstrative like οὕτως, as in Attic.

πρόταυ, the ἄ is due to accent, cf. πάυ.

162. κρέαν', observe the ἄ which appears throughout κρέας, cf. dat. pl. κρέασι. The common reading is κρέα τ', and this form frequently occurs in Homer, cf. 297, where it is elided. κρεά cannot be explained from κρέατα, κρέας, so must be referred to another stem κρεό. It occurs with synizesis 347, cf. Bk. 3. 33.

ἀσπητα, orig. 'unspeakable,' and so 'boundless;' 'abundant,' from ἄ—σπε, cf. 37, note.

μένυ ἡδύ, no real hiatus, cf. note on ἀσμενος, 63.

163. νηῶν, depending on the sense of removal from in ἐξέφθιντο 'was spent out of,' cf. Κυβήρων, 81. The hiatus is only apparent, for οἶνος had f cf. Lat. vinum. See 196, 208, &c.
NOTES.

επιθρός, equivalent to Lat. *rufus*, as *f* stands for the dental as well as the labial aspirate. *Ruber* is also conn., cf. σύνθαρα 440 n.

164. [ἐνένυ. The form Ἐνυ is found almost as often as ἦν for the 3rd per. sing. imperf. of *eιμι*. The forms Ἐνυ and ἦν also occur, and the iterative Ἐςκε often.]

ἄμφιφορέως, from ἄμφι-φέρω, 'a thing carried by handles on both sides;' (see Dict. of Antiquities.) In later Greek it was shortened to ἄμφορος, whence Lat. *ampōra*, cf. ἡμέδιμνον for ἡμεδίμνον.

165. ἤρων, an epithet constantly applied to cities, cf. the oft recurring ἰλιος ἱππ, perhaps as being under the protection of deities. Note the ἦ in thesis, and cf. 56.

πταλέθρον, Epic for πολίθρον, so πτόλες and πτάλεμος. The τ possibly arose by 'dentalism,' from a spirant *j* which developed a parasitic δ, and was afterwards expelled by it. Cf. χθαμαλή, 25 n.

167. φθογγῆ (φθέγγομαι) taken with the verb byzeugma. We should expect ἰκούομεν. The best parallel is Aesch. P.V. 21. ἢ ὠτε φωνὴν ὀφέ τοι μορφήν βροτῶν ὄψει. αὐτῶν is emphatic, marking an opposition, cf. αὐτοῦς 40.

168. ἐπι... ἡλθε, tmesis.

171. ἄγορήθ θέμενος, 'having called (arranged) an assembly;' the regular sense of ἄγορή in Homer. Cf. θέσθαι δαῖτα, μάχην, &c. For καί τότε cf. 59.

μέτα, observe the use with dat. not found in Attic.

[ἐπιτων, this syllabic augment points to a lost *f* (cf. note on ἐφεικε, 38) the diphthong appears in the other words, and *ἐις* is probably a reduplicated aorist stem for *fe-fen*, root *fen*, labialised from *fek*, cf. Lat. *voz*, voc-are, &c., and note on ἱππαρ, 301. There is no connection with the root σετ (37) though they are often confused. The unaugmented Attic form *ἐπιτων* only occurs once in Homer, Od. 6. 223.]

174. οἱ τῶν ἐλων, regular dependent question, primary seq.

175. ἕρ' &c. ἔ... ἔ in correlation mean 'either... or;' but ἐ... ἐ here, occurring in an indirect double question, are used like the Lat. *utrum... an*, cf. the parallel passage, Bk. 6. 120, where the question is direct, and therefore ἐ not ἦ is used in the first part. The second ἔ in a double question, direct or indirect, is always circumflexed. Cf. 253, also Bk. 1. 175 (indirect question). The subst. verb *ἐτί* is omitted.

176. [Ἐ, an Epic form of Ἔ, as Ἔ of Ἔ.]
NOTES.

Theodhês, first explained by Buttmann as ‘godfearing’ from theós-deos, the diphthong ou being due to ơ which originally stood after ơ in theós, deidô and kindred words.*

177. ἀνά νῆς ἔβην. Hermann and others connect ἀνά with the noun, translating ‘I climbed up the vessel’s side,’ as distinguished from ἐν, ‘I went on board ship.’ It is probably better to join ἔβην (cf. ἀνά . . . Λύσας, 178) taking νῆς as a partitive gen. of place, cf. γαῖς, 84, and ἄν ὀ ἄρα Τηλέμαχος νῆς βαῦ, Bk. 2. 416.

178. ἀμβαίνειν, an instance of ‘assimilation.’†

181. τὸν χώρον, ‘that place’ (cf. 146 n.) refers to 166 (Ameis.).

[ένοτα. Epic part. of elıµ, cf. έω, 18.]

182. ἐνθα δ’, for δε in apodosis cf. 57.

ἐγχατη β, (ἐγχατος) ‘the furthest part’ or ‘border’ cf. 280. Some read ἔδοµεν ὑπεός, objecting to absence of ὶ in ἔδοµεν, but cf. εἴδεται (11) and note on ἀνακτος, 452.


184. οἰκ, 3 syll. (οῖς for ὅις Lat. ovīs, Skr. avīs), cf. 425.

λαέηκον, an iterative tense from λαίῳ, ‘used to sleep,’ i.e. at night, cf. ἐν-ιαν, 187 (etymol. doubtful, perhaps a redupl. stem from root α with cf. ἀέας, for ἀείας, ‘I rested.’)

περί, adverbial, and local in sense. It has another meaning, ‘exceedingly,’ in which sense it is accented πέρι by some editors.

αὐλή, a ‘yard’ or ‘court.’

185. δέμητρο, syncopated plupf. pass. of δέμω, root δεµ, whence δόμος, Lat. domus, &c.

κατωρφυκέεσσε, ‘deeply imbedded,’ [heteroclite dat. pl. of κατωρφύς (κατ-ορφύς) as if from κατωρφυκής.]

* Its effect is often to be seen (in the weak aor. only) in lengthening a preceding short vowel, cf. δε δείσαντες 236, 396, and in compounds or even after the augment, thus ύπο-δείσας 377, (commonly written ύποδείσας) and ἐδείσαν frequently. θεούδης used to be explained as θεοειδής, ‘godlike,’ and some say it is θεο-φαδής (ἀνδάνω).

† The preps. ἀνά, κατά, παρά may drop their final vowel in Epic, both in composition and separately, cf. παρθένοιοι, 255, πάρ, 194, and ἄν (last note). This is called ‘apocope.’ The final consonant of ἄν and κάτ is assimilated, if possible, to the following consonant, thus ἀγκλῖνας for ἀνακλῖνας, κάθ δέ for κατά δέ, 372, 459, &c., καββάλε for κατ-βαλε, &c. With ἄμ-βαίνειν cf. συμ-βαίνειν.
186. ἧδε, used like ἦδε, 87. It is probably formed from the pronoun stem ἦ, as ἦδε from stem ἦ.

187. ἵς...τε, equiv. to ὑς, cf. 110 n. Some read τά for τε.

188. [πομαίνεσθαι, iterative tense, cf. 184. μετ’ ἄλλους, &c., 'consorted with others.]

189. ἄθεμοστα ηῆθ, 'was of lawless mind.'* In English we should invert the constr. thus, 'dwelt apart in lawlessness of mind' (B. L.)

190. [ἐτέτυκτο, plupf. pass. of τείχω, 'to fashion;']

ἐφέκα, 'he resembled,' plupf. from ἐφικα, for ἐφικεί (root probably ἐφε) hence hiatus is only apparent, cf. μενο-ἐφικέα, 158. Polyphemus's name is not mentioned till 403.

191. ἰᾶ, 'a peak,' sometimes a promontory, hence the names Rhium and Anti-rhium on the Corinthian Gulf. For ἄλα cf. 68:

192. ἀπό ἄλλων, 'apart from others.' ἀπό often occurs in this sense in Homer, even without a word like ὑς, cf. φίλης ἀπὸ πατρίδος αὐτὸς ἔσσεται, Bk. i. 203. In this use some modern editors write ἀπο.

193–230. Mooring the ship, he goes with 12 men to the Cyclops' cave, which is described.

194. αὐτοῦ, 'there,' cf. 96.

πάρ, cf. 178. The τ in ἁτί is due to arsis ; in 173 and elsewhere we find ἁτί.

[ἐποθαί, pres. infin. without 'thematic' vowel (cf. 17,) from ἐπιωμαί or εἶπωμαί, which in indic. only appears as imperf. ἐπιστό, εἶπετο, &c., the other forms coming from ἐπιωμαί or εἶπωμαί with thematic vowel. The stem is ἐπι, hence app. hiatus. No connection with ἐπι, 99.]

196. αἰγεων, elsewhere in Homer αἰγεως is used. Cf. χρύσεως with χρυσεῖος, &c.

οἶνος, for ὀίνος, hence μελαῦς, cf. 163. Gen. of contents, cf. 346.]

197. Μάρων, no doubt connected with Ἰα-μαρος Maroneia, a town of the Cicones, was called after him. Various mythological accounts represent Maron himself or his father Euanthes as son of Dionysus.

198. [ἱερός, Epic and Ion. for ἱερεύς as ἱπός for ἱερός.]

'Απόλλωνος, the ἄ occurs only in the 4-syll. case-forms, when

* This use of ὀίδα, referring to temper and thoughts rather than knowledge is common in Homer, cf. 51 of ἐφεσίων ἀρμα γῆς, II. 5. 326, said of a congenial friend. For the apparent hiatus, cf. 28, 11.
in arsis; cf. 201, where ἄ occurs in thesis. This protection of the priest is a striking evidence of the religious feeling of Homer’s age.

ἀμφιβεβήκε, ‘used to watch over,’ implies that he had forsaken the city at its downfall, according to the common belief, cf. Aesch.-Theb. 204, Verg. Aen. 2. 351. Homeric perfects being generally equivalent to presents, the plupf. is used like the impf. Cf. Χρύσην ἀμφιβεβήκας, Π. 1. 37, (metaphor from bestriding a fallen friend for protection.)

199. ὄνεκα, for ὰ ἕνεκα, ‘because.’ It also means ‘wherefore,’ and ‘that,’ in Homer.

περιπχώμεθ’, ‘had protected him, ‘fenced him round,’ on occasion of the capture of Ismarus, 40-42.

200. άξιόμενοι, ‘with reverence.’ The app. hiatus after this word may be explained by the digamma, ἥκει, cf. θούκοι, 35.

201. Ἀπόλλαυσις, the ὰ probably explained by the arsis, affected too by the pause at the full stop.

[πόρεν, strong aor. from a stem πορν, appearing also in the perf. impers. πεποραταί, ‘it is fated,’ originally ‘it is given,’ hence ἤ πεποραμένη sc. μοῖρα, ‘fate.’]

202. τάλαντα, most likely a variable weight in Homer’s time, as no definite standard seems to have been then recognised. A talent was possibly about half the value of an ox, according to Merry.

203. πανάργυρον. παν- in composition is short before vowels, unless in arsis.

204. οἶνον, acc. after δᾶκε.

δυσδεκα πάσιν, ‘full twelve,’ like the modern expression ‘all told.’ Some explain it ‘twelve in all,’ like the later οἱ πάντες. Cf. Bk. 24. 60.

205. ἄουράσιον (ἄ-κερανυμ) ‘unmingled,’ equivalent to ἀκήρατος. Cf. 106 for asyndeton.

οὐδε . . . ἄντον, parataxis, cf. 20.

206. [ἡδεῖ, equiv. to ἧδη, 189. Some texts read ἡείδη.]

δμῶν, from δμός, ‘a man-servant;’ the corresponding fem. form is δμή (root δαμ in δαμάω) and we find δμόες καὶ δμοι in the II. ἀμφισόλων is only used of female servants in Homer. For ἐν ὁκρ cf. 35.

208. τῶν ἆ . . . οἶνον, a frequent use of the article, called ‘attributive,’ when the noun only follows in an explanatory way, cf. 78 n. For app. hiatus, cf. 196.

ὀτε πίνοιεν, ‘whenever they drank.’ The opt. in historical sequence, cf. ὦ τις φάγοι (94) ὦτε ικάνοι (333), is quite regular. These
NOTES.

'Indefinite' sentences, as Mr. Sidgwick calls them, are classed by
Goodwin as conditional relative sentences, § 62.

209. "... and poured it into 20 measures of water." Probably the distributive use of ἀνά, though some take it
with χεῖς by tmesis, μέτρα being thus object. The δ in ὀδαστος is due
to arsis. ἀνά is not elided because of ί; with <με>ικος cf. Lat.
viginti, and ἐκουσόρω, 322.

210. [χεῖς, Epic aor. of χέω, ξέβνα for ξέβα, also ξέεα, cf. 10.]

διμή, later δαμή, cf. δαμενοι, 63 (root δ, in ὀξω, ὄδωδα, Lat. odor
and oлео, &c.). The hiatus after ἰδεία may perhaps be explained by
the caesura.

211. ἄν ... ἴν, 'it was,' common use of ἄν with imperf. or
aor. to denote a customary action, not conditional. [For ἴν cf. 164].
Observe the impf. which is the regular tense. ὀδόδει is also an impf.
in sense. The aor. χεῖς is exceptional in an apodosis of this kind.

212. το빴, demonstrative, cf. 78. It goes with ἐμπλήσας, probably,
being the regular case, though some join it with ἀσκόν, as gen. of
contents, cf. οὖνοι, 196.

έν, strictly an adv. (118) but defined by the dat. καρύκω following,
cf. ών δέ τε οἶνον κρητήσιν κερόνειν, Bk. 20. 252.

ἵμα, 'provisions,' ἐφόδα in later Gk. Here disyll. by synizesis
of ια, but commonly trisyll., the ι being short, unless in arsis. Some
write γα here.

213. [ὅσατο, 4 syll., cf. 6. In Homer οἶω and οἴω are the
commonest forms of the pres. ind., δίομαι is often found, οἴομαι only
once and the Attic οἶμαι never.]

ἀγήνωρ, 'lordly,' from ἀγω-ἀνήρ, cf. πεισήνωρ, ἱνόρη, &c., 89 n.

214. ἄνθρο, subject of next verb.

ἐπειμένου, 'wearing,' 'clothed in,' cf. ἄναιδείνα ἐπειμένε, II. 1. 149,
and ἐμοὶ τοσσόμεθα θεοι δύναμιν περιθείεν Od. 3. 205; also Psalm 93. 1.
[In εἰμαι (from εἴπρομη, stem εἴρο) the initial letter is really ι, cf. Lat.
vestio vestis, hence εἰπ(ό)fειμένος, never in Epic ἐφειμένος.]

ἀλήθις, acc. because the verb takes double acc. in active.

216. οἶδέ, 'but...not,' cf. 230. So the Lat. nec for nec tamen.

217. νομὸν κάτα, 'anastrophe,' cf. 66, 17. This position of the
prep. is also found in Tragedy. Distinguish νομός, 'pasture,' from
νόμος, 'law.' Both are from νέμ, root of νέμω.

218. [ὀθείμενόθα, Epic impf. (-σθα = -θα) of θέομαι, old form of
Attic θεόμαι (root θαυ in θαύμα, &c.) cf. εἰσοιχνεύστοι, 120.] For app.
hiatus cf. 159.

OD. IX.
219. ταρσον, &c., 'the baskets were laden with cheeses.' Cf. πλεκτον τάλαροι, 247; with βρίθον cf. ἄποβριθαντες, 151.

στευνοντο, &c., 'were crowded with.' Both verbs take the gen. on the analogy of words denoting fullness, but both are also used with instrumental dative, cf. 445 and Bk. 6. 159, ἔδνουσι βρίσας.

220. ἄρνων, from a hypothetical nom. sing. ἄρνη for ἄρην.

221. ἔρχατο, also ἔρχατοι, 3rd per. plur. plupf. pass. of ἔργω or ἔργω after εἴργω, root ἐργή] *

πρόγονωι . . . μέτασσαι, 'the firstlings' (πρό-γεν) . . . 'the summer lambs,' lit. 'the middlings.' μέτασσαι from μετά as περισσὸς from περί, &c. The word only occurs here.

222. ἔρσαι, 'the younglings,' ἔρσῃ or ἔρσῃ for ἕρσῃ properly 'dew.' By the same metaphor δρόσος is used for a lion's whelp, Aesch. Ag. 138.

[ναίον, impf. of ναίω or νάω for σναϊω, conn. with νέο for σνεφω. Some read νάον here.] The plur. verb is probably to be explained like φίνοται, 109.

δρό, 'whey,' from δρός masc. δρος 'a mountain,' is neuter.

ἀγγεα, 'vessels,' includes the γαυλοί and σκαφίδες, 'milk pails,' and 'bowls,' cf. πεισματος, &c., 136.

223. τετυμένα, cf. ετέτυκτο 190, supply εὖ, 'well-wrought,'

tοῖς, relative use of article, cf. 78 n.

ἐναμελγεν, without augment, cf. ἡμέλγε, 238.

224. πρώτιονθ', a kind of double superlative, πρῶτος itself being really for πρῶτος from πρό, cf. 62.

225. τυράν, part. gen. 'some of the cheeses,' cf. 93.

αινυμένους, sc. ἡμᾶς, 'that we should take, &c.'

226. καρπαλμως, 'speedily,' from root καρπ or καρπ, whence also κρατινός, for κραπ-νος 'swift.'

227. ἁλυμφόν, adj. formed from ἁλε, 104. The Lat. sal shows that the aspirate represents a lost s.

228. ἃ τ' αὖ, for ἃ τοι αὖ, cf. 13 n., 'truly it would have been far better.' κέρδον 'more gainful,' conn. with κέρδος, &c. The sentence is parenthetical.

*The endings of perf. and plupf. pass. in -αται -ατο, for -νται -ντο always occur in Epic after consonants and ι, sometimes after ν and long hard vowels. Similarly with the opt. They are commonly used in Ionic, and occasionally in Attic. Cf. εἶατο (545) ἀπολοίατο, 54.
NOTES. 51

229. αὐτός, the man himself. No real hiatus at τε, cf. 11.

230. 'Yet after all he was not destined to be welcome to my comrades when he arrived.' Cf. 216.

231-306. The monster arrives with his flocks, and foiled by Odysseus in his questions about the ship, devours two of the men.

231. [κήαντες, Epic aor. of καίω, for καφ-ίω, root καφ or καυ. κέας is found in Att. poetry, but the prose aor. is ἐκαύσα. Cf. ἔκηα, 533. Most MSS. wrongly read κείαντες.]

233. εἰς. Three forms appear in the common texts of Homer, ἔοις, ἐως, and εἰς. The last two forms have no real authority, the best MSS. generally having ἐως, and Curtius maintains that where ἐως will not scan the true spelling is ὕς, standing for ἱ-φος or ἀ-φος (cf. Doric ἰς) by a transposition of quantity. Cf. note on δαέω, 280.

234. ἀκαλέης, 'dry,' from ἄζη 'dryness,' &c., ἄζωμαι, 'to dry.'

239, 25. no hiatus, because the 3rd pers. pron. (properly reflexive)

*This and similar passages, cf. εἰ τι πόρος (267), εἰ πως τυσάμην (317), εἰ . . . πέμψειας (349), εἰ . . . λαϊοι (418) are commonly explained as indirect questions depending on σκοτών, πειρόμενοι or some such word understood. But (1) the tense would then be future, acc. to rule, not aor. and (2) the similar clauses with αἱ κε and subj. cannot be explained as indirect questions, since such are never introduced by ἐὰν, cf. θεος ἐπιβάλοιμαι . . . αἱ κε ποθι ζεῦς δῶσι, Bk. 1. 378-9, and τὰ σὰ γούναθ ἱκάνομαι, αἱ κε ἐθέλησα, Bk. 4. 322. These sentences are really conditional protases with apodoses suppressed or implied. Thus we might expand—'that I might see the man himself, and if he should give me hospitality, might receive it.' The sense is practically 'in the hope that,' and approaches that of final sentences, as τε . . . καί shows. The full construction occurs at 420-1 βούλευον δῶσ . . . γένατο, εἰ . . . εὐροίμην. A similar passage outside Homer is Aristoph. Av. 120. Cf. Goodwin § 53, N. 2.

† The offering was called θυήλαι, and was burnt like the 'meat-offering,' Levit. 2. 1, 2. It was the regular preliminary to a meal in Homeric times, hence καὶ αὐτοῖς follows appropriately. In later Gk. θιέων meant 'to slaughter a victim, and θυμᾶν was used of the meal-offering. Cf. II. 9. 219.
like the possessive (cf. ἕς 28) originally began with the letters σφ cf. Lat. su-i, &c.*

ποτιδόρπων, for προσδόρπων, cf. πορί 289, and ποτιφωνήετις, 456. 'To give him light for supper,' for he did not cook his food, cf. 248.

235. ἐντοσθέν, most read ἐκτοσθέν, which does not suit the sense. The Cyclops brings his load of wood, and throws it down inside the cave, then goes out and drives in his flocks, and finally closes the entrance.

ἐθηκεν, &c., 'he made a din.' This use of τίθημι like ποιεώ is frequent in Homer, cf. μωρί 'Ἀχαίος ἄλγε' ἐθηκε, Π. 1. 2, and with double acc. ἄλλα μ' ἔφασκες . . ἄλοχον θησευν, II. 19. 297. The conn. with Lat. facio helps to explain this (fa = θη).

236. δὲ δείσαντες, cf. θεοῦς, 176 n.

[ἀπεσώμεθ', variously explained as strong aor. mid. or plupf. mid. of ἀποσώμεναι, cf. ἐσωμένως, (73) ἐξεσύντο (373) ἐσοῦν, 447]. The rhythm of 237 is peculiar.

238. [δόσι', Epic form of δοσ, cf. τόσην (234) and μέσος for μέσος. The longer forms are etymologically the older, thus μέσος represents μέθ-ι, cf. Lat. med-ius].

θύρηφν, 'outside,' locative in sense.†

239. ἐκτοθευν, &c., 'outside the deep yard' is the natural meaning, but then what was the object of driving them home at all? Some propose to take αὐλή here as equivalent to σπέος (but cf. 182-186), others, with more probability, to take ἐκτοθευν separately, and αὐλής as (partitive) gen. of place. Some read ἐντοσθέν, 'within,' both here and at 338, a very probable correction, as ἐκτοθευν is certainly wrong at 235. The yard is here called βάβεια, but at 185 υψηλή, see note on βαβύ λήν, 134.

* Thus we have καὶ οἱ, 249, ἄγαρ οἱ, 360, ἀττυ ἕ, 402, and even a short vowel lengthened by position in ἀπὸ έσο, 398. εἰ occurs as well as οἱ. In the plural forms σφείς σφε and σφι 48, the influence of the σ has hardened Φ into Φ as in the poss. pronouns σφας and σφέτερος. All the Epic forms of this pronoun should be studied.

† This -γο(ν) represents an old suffix, -βί, (appearing in the Lat. ti-bi, si-bi, i-bi, &c.). Its uses in Homer are three (1) the instrumental and comitative dative e.g. βιγάνω, 406. (2) the locative, as βίοριφν. (3) the gen. chiefly, but not solely, as representing the abl., usually with prep., e.g. εκ στήθεσφων, Π. 1. 2. 388. It is used either in sing. or plur., with or without a prep., but not with words denoting persons, exc. θέοφων. It is appended even to an adj., cf. κρατερήφι, 476.
NOTES.

240. θυρέων, disyll. by synizesis, 'a doorstone,' conn. with θύρα. Polybius uses the word for a shield.

[αἰφας, Epic weak aor. part. of αἰφο (ἀφηρ) Att. αἰφω].

241. δῶν καὶ εἶκος', a number frequently used in Homer's hyperboles, cf. II. 15. 678, and 23. 264. Cf. 209 n.

242. τετράκυκλοι, the first two syllables must be scanned long. Many texts read τεσσαράκυκλοι, which removes the difficulty.

οδες, gen. of οδός, 135, conn. with οδός 'threshold,' (Att. ὁδός) and ὁδός 'road,' from root ὥδ, Skr. ὁδ, 'to go.'

δχλεσειαν, weak aor. opt. of δχλιξα, 'to heave,' conn. with δχλεω, from root ἔχ or ἕχ, whence Lat. veho.

243. Ἀλβατον, 'hard,' 'rigid,' according to the most probable etym. which connects it with ἄληψ 'a rock,' originally perhaps 'moistureless,' from which Plato's ἄλβαντες, applied to 'the dead,' may be derived.*

244. [δις, Epic acc. pl. for διας.]

245. κατά μοίραν, 'in order,' for κατα cf. 44.

έμπηνον, (βρύω) 'her young,' generally used of the young unborn. For ἕν... ἱκεν (tmesis) cf. Theocr. 9. 3, μοῦχως βασίν υφέτες.

246. θρέπας, 'having curdled,' orig. 'thickened,' that being the earliest meaning of τρέφω. Fig-tree juice was used for rennet, cf. II. 5. 902, sq.

247. 'He collected it together and deposited it in wicker baskets,' cf. ταρσοῖ, 219. The meanings of ἄμω in act. and mid. differ so much (cf. ἄμω, 135), that some regard them as distinct verbs; but probably 'gathering' is the one fundamental notion. ἐπαμήσατο is used, Bk. 5. 482, in this sense. Curtius gives the root as μα (Lat. me-to, &c., Eng. 'mow') taking the a as prothetic.

248. δφρα αι, &c., 'that he might have it to take and drink, and it might serve him for supper,' cf. 234. πίνεω is inf. of purpose, cf. Bk. 1. 262, δφρα αι εἰῇ οὖς χρείεθαι χάλκηρεας.

250. στευσε πονησάμενος, 'had busily performed, cf. πασσάμεθ,' 87 n. The main fact is expressed by πονησάμενος, and στευσε is used much in the same way as λαβείν, τυχείν, and φθάνει with part., though it may take acc., cf. Bk. 19. 137.

* Seiler and others explain it 'smooth,' from root λυ in λίπα, δλείφα, &c., cf. λύς, Bk. 12. 64, while Buttm. took it as 'precipitous, connecting it with ἀλταίνω and βα root of βαιν (ἡ ποιεί τινα ἀλταίνειν τῆς βάσεως).
NOTES.

τὰ ἡ ἑργα, a double app. hiatus. For ἄ cf. 28, while ἑργαν is proved by Germ. Werk, Eng. work, by forms like ἕ-ὁρα, and compounds like ἀ-ὁρα, παν-οργας for παν-ἡργος. The verb ἔρω or ἐξω is from same root. So 310, 343, cf. 295.

251. καλ τότε, cf. 171, 59 n.

[ἕρτο, Epic and Ionic for ἱππετο impf. of ἱρματι or εἱρματι.]

252. These four lines are also addressed by Nestor to Telemachus Bk. 3. 71–74. Such questions were asked of strangers habitually and as a matter of course, cf. Thucyd. 1. 5.

ὕγρα, 'watery,' conn. with Lat. uv-īdus for ugu-īdus, umor, &c., not with ὀδόρ.

[κέλευθα, and -οι occur in Hom. as pl. of κέλευθος.] πλέω in Homer is only trans. in this phrase.

253. ἦ ... ἦ, direct double question, cf. 175 n.

κατὰ πρῆξιν, 'on some business,' 'trading enterprise.' The ἦ is due to arsis.

μαρθῶς, (μάψ), 'idly,' goes with ὀδ᾽ τε ληστῆρες.

[ἄλλαξθε, Epic perf. of ἄλλομαι, whence ἄλλωνια (254) cf. ἄρωσων, 108].

254. ὀδ᾽ τε, equivalent to ὀδ, 'like,' cf. ὄς τε, 187.

[ὑπερ, Epic form of ἐπερ, cf. εἴν, 392].

tol, relative use of article, with τε, cf. 78 n.

255. παρθέμενοι, 'hazarding' their lives. Cf. παρθέμενοι κεφαλάς, Bk. 2. 237, and for the 'apocope' ἀμβαίνειν, 178 n.

256. ἤμιν ... ἰευσάντων, a similar irregularity occurs at 458, ότ ... θευνόμενου. According to Merry, the gen. in these passages closely approaches the absolute use, which occurs (perhaps) at 390. It might also be taken as depending immediately on the noun e.g. ἤτορ. For αὐτε cf. 266 n.

[kατακλάσθη, only part of κατακλᾶω found in Homer].

257. βαρῶν, last syll. lengthened in arsis. See n. on ἤταρ, 301.

258. καλ ὄς, 'notwithstanding.' Observe the accent of ὄς in this combination. So also ὄν ὄς.

[προσέλαυ, cf. ἐπίλαυ, 171].

259. [ἀποπλαγχέντες, cf. παρέπλαγχεν, 81].


άλλην ὄπων, &c., 'by another path and other ways,' i.e. than the
right one. Some explain it as merely another form of the expression ἄλλως ἀλλὰ (458) 'by various paths and ways.' The acc. of motion along. Possibly κέλευθα in 252 is similar, and πλείτε intrans.

262. του, 'I ween,' often used in conjectures.

[μητρίστεθαι, only the fut. and weak aor. of μητρίμαι are used, the pres. and imperf. being supplied by μητρίαω.]

263. λαοί, 'men of war,' used here as it generally is in the Iliad. The commoner sense in the Odyssey is simply 'people,' without any reference to war.*

εὐχόμεθ' είναι, 'we avow ourselves,' a very common phrase in Homer, cf. 519, 529. Synizesis in ἀπείδευον.

264. τοῦ, relative use; 'whose fame under heaven is nowadays the greatest.'

265. τόσσην γάρ. Acc. to later usage γάρ would be omitted—'So great a city did he sack utterly,' cf. τόσσον γάρ, 499.

[διέπρεπε, cf. ἐπραθοῦν, 40. Both strong and weak aor. of this verb are used in Epic].

266. δ' αὕτε, 'on the other hand,' in contrast with him.

κιχάνωμενοι, to be taken absolutely,—'lighting here, we came to these thy knees.' For the acc. cf. τοῦν... ἰκάνου (333) so 477, 507.

[γόνα, Epic. and poet. plur. of γόνι (for γόννα, γόντα). γόνατα is also used in Epic, Att. γόνατα.]

267. κε τι πόροις, for the ellipse cf. 229 and 349 n. αἴ ke with subj. is similarly used in Bk. 3. 92 τὰ σὰ γούναθ ἰκάνωμαι, αἴ κ' ἐβέλησθα, &c.

[ζεινην, Epic form of ζείνον (229) or ζέινον.]

καὶ ἀλλος, 'even otherwise,' i.e. give any other gift than the ζεινα, or special allowance to strangers.

268. δωτοῦρων, formed from δο, root of δίδωμι, by a suffix, like Lat. dōs, dot-is, 'dowry.'

ἡ τε, &c., 'as is the due of strangers,' (B. L.). So ἡ βέμις ἄνθρωπον πέλει Π. 9. 134. More usually βέμις occurs with dat. of the person, cf. Bk. 14. 56, or without person, cf. ἡ βέμις ἐστί Bk. 3. 45. ἡ refers both to θεῖα and δωτ. but is probably attracted to gender and number of the pred. βέμις.†

*The most probable etym. is Bernhardt's, who makes the original form κλάνεροι from κλάνω, (whence also κλέως for κλέφος, 264) equiv. to Lat. cluentes, 'retainers,' and the very frequent Epic use of the plural is well explained by this.

† This construction is even commoner in Lat. than in Gk. Mayor
NOTES.

269. [ai'deo, Epic contr. for aidi'eo, Attic aidoi. Cf. e'uxeo 412.]

[ei'men, Epic for est'men. Cf. eis (also estoi) for eis, 273.]

270. For the 3 spondee ending cf. 78.

271. xel'nos, 'the stranger's god.' Strangers are 'reverend,' aidoi, as such, whatever their personal characters.

opth'ei, 'accompanies.' opth'dos 'companion,' Att. optados conn. with opta'zw opta'w, is from a verbal stem optaj, formed from root et, 121.

272. efam'men. The act and mid. of f'mi are used indifferently in Epic. Cf. f'as'bai, 504.

273. [el'haloubas, Epic for el'halubas.]*

274. òs . . . kel'ei, 'who dost bid me.' A Roman could say qui juheas (causal subj.) [kel'ei is for kel'sai, Att. kel'ei, pres. indic. cf. ma'ineas, 350.]

[deai'men, infin. of perf. deid'a, Att. dédia, (deidw cf. 176) formed by adding term. -mev for -mevai to stem deid'i, as est'ama ev from shorter stem of est'neta.]

[al'as'bau, also al'vas'bau, (F) cf. al'evamivos (277) with indic. el'vato, a non-sigmatic weak aor. like x'eva, 210, x'eta, 231. The pres. is al'ovmai or al'evomai.]

275. Aivos, gen. with al'geiv, as in 115.

276. xetel, ÷, often written incorrectly estei.'

The Cyclops' prayer in 528-535 and the remarks of the other Cyclopes, 410-12, show that this is only braggadocio.

277. [pefi'dol'ymn, Epic redupl. aor. opt. from feidomai.]

278. [seu, also se'o, seio, se'ev, Epic contraction for so'o, cf. emeu mev, 20.]

279. 'But tell me where thou didst moor thy well-built ship on coming here.' Cf. eis'w pantes x'ov neaas Bk. 10. 91. For accent of e'dif (eipé) cf. leók, 77 n. and for absence of ò cf. 452 n.

compares toùtoπηγκαλ'αρχηκανήσεωςPlat. Phaedr. 245 E. with Cic.'s translation, hic fons, hoc principium est movendi, Tusc. i. 53 (ch. 23.)

*In this peculiar form the auxiliary ν of the secondary stem el-υθ is organically lengthened (or intensified) like a radical vowel, the 2nd or intermediate stage appearing in fut. el'ev-so'mai (as root πυν is raised to πυν in πυνμα, and σπευδω to σπουδη, cf. doidoi 3 n.) The root of ἔρχομαι (for ἐρ-σκομαι) is ἐρ alternating with ἐλ, whence ἐλυθ is formed.
280. ἦ... ἦ, cf. 175 n.
[Baêo, Epic subj. of strong aor. pass. ἑδάνω, from root δα, whence the causative δι·δάνω. Cf. θείω for θό.]*

281. ἐμέ δ', &c. 'But he deceived not me, experienced as I was.' Mayor well explains εἰθ. πολλα as 'knowledge of the world,' comparing Odysseus's words, II. 19. 219, 'I was born before thee and know more.'

282. ἄφθαρον, 'back,' from ἄφ (314) and ὅρ (ὅρνυμι) or ἐρ (273), root of ἔρχομαι and Lat. envo. Cf. παλιν-ὀρος.

283. νέα, monosyll. by synizesis. Cf. κρέα, 347.

[kατάξε, weak aor. of κατάγωμι, root ἱαγ, Skr. bhang. Cf. ἐφέκεν, 38. ἢς is only once found in Homer.]†

284. [ὑμῆς from ὑμός, an Epic. equiv. for ὑμέτερος.]

πέφροι, 'borders,' from πείρα, conn. with πέρα.

285. ἐκ πόντου, may be taken with the verb, 'carried it thither from the sea,' or with ἄνεμος 'a wind from the sea bore away the wreck,' as Mayor takes it, cf. πλημμὺς ἐκ πόντου, 486.

[ἐνεικεν, Att. ἱνεκεν, differs from the aorists in -κα (cf. 38) because κ is part of the root ἱνεκ.- It is an aor. in -α like εἶπα or ἐείπα, both having forms in -ον.]


αλτύν 'sudden,' 'utter,' of material things 'steep.'

288. ὅ γε, the subject repeated from ὅ δὲ with emphasis to mark the contrast between the two acts, so at 554.

ἐπὶ. . . ἀλλε, tmesis, so σὸν . . μάρψας, 289, ἐκ . . ὀῦε 290, διὰ . . ταμὼν, 291.

289. ὁς τε, equiv. to ὅς alone, as ὅ τε or ὅς τε to ὅς (187), οἶα τε to οἶα (254), &c. Cf. 292.

[ποτ, Epic for πρός, cf. ἐνί, 11.]

290. χαμάδις, 'to the earth,' an adv. from the stem χαμα, seen in χαμαί and χθαμάλως cf. 25 n. The ending -dis implying direction, occurs also in ἀλλαδίς, cf. 261 n. χαμάζε is also found:

* Curtius says the correct form is probably δαήω. A plur. form δαώμεν occurs II. 2. 299. The subj. in -εω occurs in Epic verbs like τιθημι, with stems ending in ε.

† Curtius considers this root and ἰγαυ (ἵγνυμι) to be the only instances in which an original φ or β, which is proved by the kindred languages, has been weakened to ἦ, cf. note on ἀπορήζασ, 481.
291. meleioi, 'limb by limb' i.e. 'piecemeal.' Curtius explains this form as the locative of an obsolete noun-stem. In MSS. and old editions diameleioi was written as one word. For dia cf. 44.

"pliosisato, 'he made ready, from oplizeus, cf. 39 n. Conn. with oplou. Most edd. have opl., but Aristarchus the great Alexandrian critic read opliosisato.

292. opesitrofos, cf. opesitrofos (155) the latter compound being formed (in the usual way) from the pure stem opes, the former from a particular case-form, here the dat. plur. Cf. oudeivos-orphos, dourid-alotos, &c. (called 'improper' compounds).

293. ekata, 'the inwards,' i.e. both greater and smaller intestines. No sing. in use. Etym. doubtful, perhaps from ev and kai, an old word for 'skin.' The acc. depends of course on,' since ouv' ap. is parenthetical. Mayor compares sou meven . . . (ouv' upexomega) Aleiain, Il. 13. 476.

te, before σ, probably to be explained like the lengthening before liquids, cf. 44 n, 39 n, 299 (kata).

The Laestrygonous are described by Homer as cannibals, Bk. 10. 116, 124.

294. anesecheomen, 'we held up,' cf. 527. [A peculiar aor. form of an-êxw, infin. schezewen from a strengthened stem scheb, parallel to the pres. forms in -w, e.g. balethw (thallw) ammnath (amn.)]

295. schetlia, app. hiatus, cf. 250. For opothes cf. 129.

amexai, &c., 'we were at our wits' end' (B.L.) amex. implies both 'perplexity' and helplessness.'

296. megalew . . . phôn, 'his vast maw.'

297. kpe, cf. kreata, 162 n. For edosw cf. 75.

et . . . pinwv, 'drinking thereto,' the usual word for drinking after a meal.

akraton, Epic for akraton (keraunmu, cf. 9).

298. tanussamevos, 'extending himself,' [tanuw Epic for teinw, cf. tetanusta, 116].

dia mihow, either simply 'among his sheep,' or as Merry explains, 'along the whole length of the flock' (unbroken extension).

300. asow, adv. compar. of ãh, 'near.' The root is âx or âx, and asow (for âxow) is formed from the shorter, âx from the longer (nasalized) form.

ôxe, for app. hiatus cf. epousas, 99 n.

301. [ouxtamevai, strong aor. infin. from outau (also ou ú'). outra occurs as 3rd per. sing. indic].
NOTES.

59

ὅθε, &c., 'where the midriff holds (enfolds) the liver.' Seiler explains ἐκουσ 'supports.'

ηπαρ, (full stem ηπαρτ, ρ being lost in other cases) is shown by Lat. fecur, Skr. jakrt, to be a case of labialism, cf. εὐισπω, 37 n.*

302. ξείρ, &c., 'feeling for the place with my hand.' Some explain 'grasping the sword, &c.' For accent of ξείρ cf. λεύκ, 77 n., and for the elision ἐιπεθ', 13 n.

[ἐπιμασσάμενος, weak aor. part. of ἐπιμαίομαι, 441. The ὦ is accounted for by the caesura and stop].

ἐτερος...θυμός, 'my second thought.'

303. αὐτοί, 'on the spot,' cf. 194.

[ἐμμε, Epic and Aeolic for ἢμείς. Again at 321. The acc. ἐμμε occurs 404. A dat. ἐμμι is also found.]

ἄλθρων, cognate acc.

304. θυνάμεθα, cf. ἐθηνέμεθα, 218. Imperf. because a continuous state of inability.

θυράων, gen. of remotion (ablative gen.) Cf. στρών (227), διντρον, 312.

305. προσεθήκειν, 'he had set there,' cf. πασοάμεθθ', 87 n.

307-344. Next day four more are similarly devoured, and Odysseus plans revenge.

308. κλατά, 'goodly,' 'famous,' from root κλαυ, whence κλώ, κλέος (for κλέος) Lat. cluo, &c. cf. 263 n. Some translate 'noisy.'

311. σύν &' cf. 289, and for δέ in apodosis cf. 57 n. 182.

*The explanation of labialism is that a 'parasitic' η or υ, arising after a κ or γ transformed those letters into π or β and then disappeared, or, as Curtius expresses it: 'The labial spirant υ affected a preceding κ or γ in such a way that these letters fled from the throat to the lips, but on becoming βυ and βυ they expelled the spirants themselves, and simple ψ and β were left.' Frequently Latin shows us the first stage of this change, i.e. the combination υυ or υυ for κ. Thus root ab becomes equ-us, Gk. ἰττο-ος, (by-form ἴκκος). Other examples of labialism occurring in this book are ἑιπον, root fen, Lat. voc, voc-ο; ἐνιπω, root ἑπ, σεπ, Lat. in-sece; ἐπομα, root ἑπ, σεπ, Lat. sequ-ορ; λείπω, root λιτ, Lat. ling-ο; πέμπτος, Lat. quintus; ὄπωρ, ἀμμα, &c., root ὄπω, Lat. oc-ulus; ἔρπω, root ἔρπω, Lat. torqu-ο; ὅραμος, Lat. gravis for garv-ις. Those words only are mentioned which have undoubted Latin equivalents with the guttural; many more can be proved from Sanskrit and other languages.
NOTES.

δὴ ἀντέ, 2 syll. This kind of synizesis (between two words) is called 'synecphônesis' (συνεκφώνησις) so μὴ οὐ frequently form one syll. in Tragedy.

312. ἄντρον, hiatus at caesura cf. 210, 261, 300.

313. [ῥηδίως, Epic and Ion. for ράδίως. The suffix δῶ-s has arisen probably from Ἰο-, the δ being parasitic, and the true stem is ῥην- or ρα- as is shown by the comp. and superl. of the adj. ῥητέρος, ῥητάτος, or ῥήστος, Att. ῥᾶων, ῥᾶστος.]

314. ὡς εἴ τε, &c., 'as if he set the lid on a quiver,' cf. ὡς εἴ 289 n. ὡς εἴ occurs again with the opt. Bk. io. 416, ὡς εἴ πατρίδ' ἱκοῖατο, and 420, ὡς εἴ ῥ εἶ ἴδεν ἄφικοιμεβα. It does not seem necessary to supply τις with some editors.*

315. τολληδὸς ἀλλὰ ἀλλὰ variously rendered, 'with frequent whistle' (Merry), and 'with loud whoop' (B. L.) The call is represented in Eur. Cycl. 49 by ψίττα (ψύττα), and in Theocr. 4. 46 by σίττα.

πρὸς ὅρος, 'towards the hill,' cf. βορένη, 67.

316. λιπόμην, sometimes used passively in Homer, cf. πολλὸν ἀλλὰ λίποντο, 'many were left,' Bk. 4. 495. Similarly ἑχόμην.

βυσσοδαμείων, 'inventing in the depths of my heart,' lit. 'building in the depth' (βυσσόσ-δέμω). Only used in Od., always in bad sense, cf. 4. 676, 8. 273.

317. πυκομῆν sc. uiv. 'I might requite him' (τίνῳ) cf. 479, and for the constr. of εἴ, the note on εἴ μοι, &c., 229.

319. 'now there lay a great club of the Cyclops by a sheep-pen.' γάρ does not here introduce a reason as usual, but an explanatory clause, cf. 425 where the same formula is followed by such a clause without γάρ. The main sentence does not begin till 325. Line 432 is quite similar.

ῥόσαλων, from root ῥεσ or ῥεστιν ῥέστω &c. (Lat. repens) so that μέγα is regular, cf. note on ἀπορήξας, 481.

320. ἐλαινόω, at 382 ἐλάνον. Cf. ἀγεος (196) and ἄγιεος, ἀβέμιοτος (106) and ἀβεμιοτος 189.

ἐκταμέν (ἐξεταμεν) 'he had cut;' cf. 87 n.

321. αὐδανθέν, 'when seasoned;' αὐδανῳ from αὐῳ.

τὸ μέν, observe the recurrence of the particle, as the same object is referred to. So at 325 τοῦ μέν.

*ἀς εἴ is used also with the subj. and part. in the Iliad, and sometimes with a subst. cf. νεες ὀκεία ὡς εἴ πτερῶν ἥ νήμα, Od. 7. 36.
NOTES.

[έσκομεν, also ἡσκομεν impf. of ἐίσκω or ἴσκω, for ἐλθόσκω from root ἵκ or ἴκ, whence ἑκεί, 190.] Translate 'we likened it in size to the mast of a dark twenty-oared vessel.'

322. ὄσσον θ', &c., a brachylogy for τόσσον εἶναι ὄσσος τὲ ἐστώ ἱστός. The accusatives are due to attraction. Cf. 325, ὄσσον τ' ὄργυων. Mayor compares the Attic ὄφω σιν ἀνδρὶ &c.

ἐκκοσύρω, the initial e is an evidence of φ cf. ἀνὰ ἐκκοσι, 209 and ἄξεστο, 56 n. The syll. -op- presents the root ἐρ (in ἔρέσσω, cf. 33 n. and 55 n.)

323. φορτίδος, (φέρω) 'a ship of burden.'

[ἐκτρέφω, cf. περόσσω, 129. This is also a case of assimilation, but it is 'forward' instead of 'backward,' the α assimilating the following ε, according to rule; in περόσσω the α is assimilated by the φ. Similarly εἰσοράσσαθαι for -άσσαθαι, 324.]

324. μῆκος . . . πάχος, acc. of reference, cf. ἀὐθήν, 4. The subject of ἔπι is ὑπόταλον. εἰσρέφ. an infin. mid., used as acc. by 'synecdoche' with the adj., to show in what respect the adj. is applicable to its subject ; cf. Goodwin, § 93, 2.

325. ὄσσον τ' ὄργυων, attraction &c., cf. 322. ὄργυων syncopated from ὄργυων (ὀργγώ, 'to stretch') was the length of a 'stretch' with the arms extended, so a 'fathom.'

326. ἀποξόνω (ἀξένω, ἀξύς) to 'fine it down' (B.L.) Buttmann emended ἀπο-έσσαί 'to smooth,' because Odysseus says in 327 that he himself sharpened it. But the use of ἐξαισσόνωs in Eur. Cycl. 456, strongly confirms ἀποξόνω.

327. ἐγώ ᾧ ἐθώσα, 'while I sharpened.' θοῶς seems to be conn. with θοῦς, which is applied to islands, Od. 15. 299, and explained ἄξεια, 'pointed.' Possibly it is not from the same root as θοῶς 'swift' (θέω).

328. ἐπιφάκτεων, (πῦρ, πυράζω) either 'made it glow,' or 'hardened it.' Probably not conn. with ἄγω.

κηλῶ, 'burning' (καίω, root κατ) always disyll. by synizesis in Homer.

330. ' which was scattered in exceeding great abundance down through the cave' or 'in the depths of the cave,' a rather uncommon use of κατά with gen. Cf. Bk. 12. 93.

[κέκυντο, this short form of stem χυ- appears also in the adj. χυ-τός, &c. Cf. ἐγχείη, 10].

μεγάλ', adverbial neut. pl., cf. μέγα, 44. It is almost always applied to sound in Homer, hence Ahrens emended σπειός . . μέγα.

ἡλία, conn. with ἄλις. With μεγάλα it intensifies πολλή.
331. τεπαλάσθαι, 'to cast,' perf. mid. belonging in sense to πάλλω, but in form to some verb παλάζω (not found). Cf. κλήρω νῦν πεπάλασθε, II. 7. 171. This reading is due to Aristarchus; the MSS. have τεπαλάχθαι, but παλάσω 'to sprinkle' could not bear the sense required.

332. δέ τις τολμῆσειν, &c. In spite of the app. irregularity in the tense, this seems to be fixed as a dependent question by the very similar passage, II. 3. 317, κλήρους πάλλον... διπόσθεν δὴ τρόσθεν ἄφειν χάλκιον ἐγχος. The opt. in the indirect question represents the subj. in the direct, and thus the aor. is accounted for. The actual question was τίς τολμήση, (deliberative subj.)*

εμοι σν. This position of a monosyll. prep. is not found in Attic. Cf. χειρών εξ, 512.

333. τρίψαι, &c., 'to turn it about in his eye.' Mayor remarks that in art Polyphemus is variously depicted with one, two, or three eyes, but in Homer he has but one.

τόν, demonstrative, cf. 78 n. So οἵ (334) τοῖσον (335) but τούς relative. For the acc. cf. 266 n.

ικάνον. For the opt. cf. πίνοιεν, 208 n. The primary sequence would be τίς τολμήση... διεν ικάνη.

334. ἄν κε, these equiv. particles occur together six times in Homer, cf. δφρ' ἄν μὲν κ' ἀγροὺς ἰομεν, Bk. 6. 259. ἄν... ἄν frequently occurs in Attic, but never in Homer. 'Those men were drawn whom I myself (καὶ... αὐτός) should have wished to choose.'

335. τεσσαρες, a clear case of 'dentalism,' as Curtius calls the change of an original guttural into a dental. The Skr.Katvaras, Lat. quattuor, leave no doubt that k was the original sound.†

* Similarly in Thucyd. i. 25, ἐντηροντο et παραθσεν would naturally be translated 'they asked whether they had surrendered' (if the subjects of the two verbs were different) but the context shows it is 'whether they should surrender,' the direct question being παραθμεν; cf. κλήρω νῦν πεπάλασθε διαμπερές, δό κε λάχσον, 'whoever is drawn,' II. 7. 171, a passage which suggests another possible, but very improbable explanation of the text. Cf. Goodwin, § 71.

† In the form πισσαρες, which also occurs in Homer, the Umbrian petur, and our 'four,' labialism has taken place. The explanation of dentalism is similar to that of labialism (301 n.) A parasitic j arose after the guttural, transforming it first into a 'palatal' and then into a dental, and finally disappearing. In the case of the particle τε which is clearly identical with Skr. ka, Lat. que, Curtius gives the steps as ke, kje, τε, τε. Thus τ arises from k, and δ but
NOTES.

63.

λέγων. 'I counted myself,' strong aor. mid. without 'thematic' vowel, cf. inf. -λέχθαν, part. λέγεμενος. This λέγω has both meanings of 'lay,' and 'count,' 'choose,' even in the same forms, thus λέκτο 'he counted,' in Bk. 4. 451, but 'he lay' in 5. 487. For μετά cf. 346 n.

336. ἐσπέριος, 'at evening'; for use of adj. cf. 452, ἑρωείν (52), τεταρταῖος ἔλθεν, 'he came on the fourth day.' &c. The Lat. vespé proves 6 at the beginning of this word.

338. ἔστοθεν αὐλῆς, cf. 239 n. The same difficulty reappears here, and some editors read ἔστοθεν. For πάντα μᾶλα, cf. 238.

339. 'either from some presage, or even a god so bade him.' Note the change from part. to indic. τι is not elided, cf. τι οὖν in Tragedy.

340 = 240. 341-344 = 244-245, 310-311.

345-397. At night he intoxicates the Cyclops with strong wine and bores out his eye with a red-hot stake.

346. κισσοῦβιον, 'an ivy-bowl,' either made of ivy wood or adorned with an ivy wreath in carving. Cf. σκύφος κισσοῦ, Eur. Cycl. 383. The word is used of a mixing bowl in Bk. 14. 78, and 16. 52, and of a drinking-cup in Theocr. i. 27. In a modern Gk. dialect κισσούβι means a milk-bowl.

μετὰ χερῶν, 'in my hands,' lit. 'between.'*

For μέλανθος, cf. 196, and πει ϑέμον, 347.

347. τῇ, 'take;' always followed by another imperat. without conj. It is from the root τα ρω or ταυ, occurring in τείνω, &c. Lat. tendo and teneo. The plural τῇτε never occurs in Epic.

far more frequently ζ, i.e. δώ, from γ. (This latter change is sometimes called 'zetacism.') Other examples occurring in this book are the interrog. and indef. pronouns τις, Skr. -kis, Lat. quis; πεντε (cf. πέμπτος in note on 301) the τ of which has arisen from κ, cf. Skr. ἤπακαν, Lat. quinque; τίω and τίνω are also from a root κι, appearing in Skr. &c., but in this case there is no certain equiv. in Latin. ζ appears in ἄξωμα for ἄγωμα, ἰχώ for ἰχώ from root ἰχη metasthesised, while in ἐρω from same root the j has quite fallen out and left δ alone. Cf. θερμαῖνοντα, 376 n.

*μετά with gen. never occurs in Homer; with dat. it means 'between' or 'among,' cf. μετὰ ταύτων 'among them,' 335, πόματον μετά, &c., 'last among,' i.e. 'last of,' 369.
NOTES.

φάγες, here and in 352, ἐρέξας, we should naturally expect the perf. rather than aor.—‘thou hast eaten’—‘hast done.’

κατα, mon osyll. by synizesis, cf. 162 n.

348. ἐκεῖθε, virtually imperf., cf. ὄρφει, 69. μῆς, monosyll. ‘what kind of drink this was which our ship held.’

349. λοβῆν, probably means a libation to be poured out to the Cyclops as to a god, σοί being emphatic, though some explain it of the customary libation in honour of a departing guest, cf. Bk. 13. 50-52.

εἰ μ’..., πέμψας, ‘if perchance thou wouldst send me, &c.’ Cf note on εἰ μοι... δοῦν, 229. Ameis describes these as ‘sentences of wish,’ their meaning being doubtless similar, but the analogy of the subj. with ἄλκε, pointed out at 229, shows that they are quite distinct from the true opt. of wish, with εἴθε or εἰ γάρ, which occurs at 523.

350. σὺ δέ, &c. ‘thy madness is now (-ετι) past bearing’ (ἀν- έκτός from ἔχω).

352. ἀνθρώπων πολέων [Epic gen. pl. of πολύς] ‘of the many men there are.’

353. ἐθεκτό, 3rd per. of ἐθέμην (513) a strong aor. without thematic vowel from ἔχομαι, cf. ἐλέγησιν, 335.

354. ποτόν, cf. ποτήρος, 87 n. [αὖτις Epic for αὖθις.]

355. δῶσ μοι, &c., ‘give it me again of thy grace,’ (B.L.)

οὐνομα, Epic and Ion. for ὄνομα, not elided before έτει, cf. έτευον, 171. This fuller form is a trace of an original ο-γνω-μα (prothetic ο) since the compounds of Lat. nomen, as co-gnomen, &c., prove an initial g, and a connection with root γνω (γνω-σκω, gno-sco, &c.)

*This use in primary sequence is parallel to that noticed on 87, where παιοσάμβα is ‘we had tasted’ (historical sequence.) Cf. also στείες (250, 310, 343), ἐμπλήσατο (296), &c. It occurs not only after the temporal particle ἐτεί, as in these cases, but even after the relative, cf. ὅν προσεδήκεν (305). The action is simply referred to the past without more exact specification; usually it is one just completed.
356. ἡ κε, &c., 'whereat thou mayest rejoice,' a relative clause expressing purpose. Cf. φάρμαξ' ἐ κεν παύσαι μελανάνων ὀδυνάων, Il. 4. 191. As far as form goes, it might also be a conditional rel. clause, but the sense, 'what boon soever thou delightest in,' would not suit, as the Cyclops does not give Odysseus his choice of a boon. Nitsch approves of the less supported reading χαῖροι, perhaps making the sentence an apodosis.

357. ζεδωρος (ζεναι-δορέαμαι), 'corn-giving.'

358=111.

359. τῷ, referring vaguely to οἷος, since ἀπορρέξις is also masc. Merry compares τὸ μὲν οὗ ποτ' ἐρωτacellular. Bk. 12. 75, where τὸ refers back to νεφέλη.

360. άπαξις, 'ambrosia,' lit. 'immortal (food).' This and the conn. words ἀμβρότος, &c., retain the μ which has been lost in βρότος, for μφρός, the β being auxiliary like δ in ἀνδρός.

361. ἐδωκα φέρων, 'I bore and gave it.'

362. 'but when the wine had stolen round the Cyclops' senses' (Merry). φρένας is a limiting acc. of the part affected; the constr. with double acc. being a σχῆμα καθ' ἄλον καὶ μέρος.

363. ἀντάρ, coming with a question equiv. to 'well then.'

364. ὡς περ ὑπέκαθις, 'as thou didst promise.'

365. Οὔτως. 'Noman,' a feigned name, the purpose of which appears at 408-410. To make it sound like a proper name, the acc. is formed Οὔτω, not Οὔτως.

*μφρος stands for μφροτ by metathesis, cf. Lat. mors, mort-is, mor-ior, and the root is μφρ or μερ. Some explain the word as not a substantival fem. of adj. ἀμβρόσιος (494) but as an abstract subst. 'immortality.'

OD. IX.
NOTES.

votev, the caesura and stop have to account both for the hiatus and the ἄ. Cf. 302.

πῦρατν, caesura. The word is acc. to Curtius an Aeolism for ποσ-μα-τος, related to Lat. post, &c. For μετά, &c., cf. ἡς, 28 n., and μετὰ χερσὶν, 346 n.

371. ἦ, impf. of ἦμί (which only occurs in Aristoph.) ἦν δὲ ἐγὼ and ἦ δὲ ὅσ are common in Attic. Lat. ait is connected.

ὔππως, ‘on his back,’ Lat. sup-ίνος, conn. with ὑπό, sub.

372. ἀποδοξομώσας (δόξως), ‘bending to one side.’ Rendered by Verg. cervicem inflexam posuit, Aen. 3. 631.

καδ ... ἦπε, ‘overcame him,’ tmesis. Cf. ἄμβαίειν, 178 n.

ὔππως, for συτ-νός, cf. Skr. svap-ες, Lat. som-ίνος for somp-ίνος (nasalised) also soφή, Old Eng. suveene, ‘to dream.’

373. [φάνως, Epic gen. of φάνει, for φάνεγγος.]

[έξεσυντο, cf. 236 n. The shorter form σύτο makes it probable that ἐξεσυντό is really the aor. mid.]

374. ἦ δὲ, &c., explained by Merry as a ‘paratactic’ clause (20) giving the reason for what precedes, not as a mere repetition. We should expect γέρ in later Greek.

οὐνβαρέων, [Epic for –έων,] verb formed from adj. οινο-βαρής.

375. τὸν μόχλον, cf. 78 n., τὴν νῆσον (146) and 378 n.

ὑπό σποδοῦ, in later Gk. the acc. would be used with a verb of motion, as here, the dat. with a verb of rest. But cf. Bk. 5. 346, ὑπὸ στέρνου τάνυσον.

376. θερμαίνοντο, the regular mood in hist. sequence.*

For εἶς cf. εἶς 233 n. App. hiatus before ἥπεσσον, cf. ἥπιον, 171 n.

377. μοι, ethical dat. cf. 42 n.

ὑποδείσας, usually written ὑποδιείσας, for ὑποδέισας, cf. θευδής, 176 n.

[ἀναδέη, ‘might steal away,’ (B. L.) Epic strong aor. opt. of ἀναὔω.]†

*θερμός and its cognates θέρος, θέρωμαι, &c., are the only certain instances of θ arising from an original gh (cf. note on τέσσαρες, 335.) The orig. root ghar appears in Skr., but in Lat. has been transformed to for, in formus ‘hot,’ formus and fornax. Cf. Gothic varmian, whence our ‘warm.’ Cf. θεωρομένον, 459 n.

† We should from analogy expect -dv-η (cf. θε-η, δο-η, &c.) and so Thiersch reads, but the form occurs elsewhere, e.g. δύη, Bk. 18.
NOTES.

378. ὁ μοχλὸς ἰλάινος, 'it, the stake of olive.' The position of ὁ, which would be impossible in Attic, shows that its use is attributional, cf. τὰ μῆλα ταυαῖτος (464) and 78 n.

379. ἀνεμθαι, 'to take fire,' the pass. generally used in this sense. Cf. ἐδομεῖναι, 476 n.

dieφαίνετο, 'was beginning to glow,' 'growing red-hot,' lit. 'becoming transparent.' Both here and at 353, ἀνεῖωσ simply means 'excessively.'

380. [ἐγών, Epic and Doric for ἐγώ, occurred also at 88, 98].

381. [ἐνεύπνευσεν, 'breathed into us,' weak aor. of ἐμ-πνέω (πνέω) cf. ἐπλεύσα from πλέω]. θάρσος, also θάράσος by metathesis.

382. ἐς δ', ἀνρ.; while I raised aloft kept twirling it, as when a man bores ship timber with a drill, and the others below keep it turning with a strap which they hold at either end, while it ever runs on continually.' The simile only applies to the relative positions of Odysseus and his men (above and below), not their respective operations. The μοχλος of course had no strap. For ἀερθείς some texts have ἐρευσθείς 'pressing on it,' the reading of Aristarchus.

384. τρυπῶ, apparently opt. of τρυπάω (for τρυπάοι). But ὡς and ὦς ὅτε in similes are usually followed by the subj. (without ἄν) or indic. not the opt. in Homer. Cf. ὡς δ' ὦν ἀνήρ . . . βάττῳ, 391. Hence Draco read τρυπῶ and Ameis proposes τρυπᾶν, supplying δινεί from δίνειν above.

385. τρυπάνυς, a 'drill' or 'auger' requiring more than one to work it. τέρητρου was the name of a smaller instrument like a gimlet, Bk. 5. 246.

ἐνοοποιείονωυ, observe the σσ. σείω appears to have begun with of originally, and this may account for the double letter, cf. the vulg. ἐποδδέιειας, 377.

386. ἐκάτερθε, from ἐκάτερος, as ἐφύπερθει from ἐπί-ὑπέρ.

387. ἐν ὀφθάλμῳ, goes of course with δινόεμεν, 'we seized the fire-pointed stake and twirled it in his eye.'

388. περίφημε, the doubling is not due to the fact that the augment should be here, cf. the part. καταρρέων, II. 5. 870. It is explained by the root being originally σρυ, cf. ἐρρήψεν, 398 n.

τόν, the stake—'the blood flowed about the hot stake.' Ameis and others read ὀντα for ὀντα. 348; 20, 286, and ἐκ-δύμεν II. 16. 99, where Hermann proposed-δύμεν. Old editions read ἀναδύῃ. Cf. also φυ, Theocr. 15. 94, δανύτο, II. 24. 665.
389. 'And the heat singed his eyelids and brow all around as the eyeball was consuming, and its (oI) roots swelled to bursting in the flame.' ἀμφι adverbial.

eυσεν. εὐω, αὖω, and Lat. uro (us-si. &c.) are from root us, cf. note on ἅω, 26.

390. γλήνης καυμήης is quoted as an instance of the true gen. abs. which rarely occurs in Homer, cf. Διός γε διδόντος, Bk. 1. 390 (Merry and Riddell's note), also 1. 404. It might however be a gen. depending on ἀυτή, which, except in its literal sense of 'breath,' is usually accompanied by πυρός or some such word to define and explain it.

σφαραγέντο (cf. 128 n.) generally explained 'crackled,' but it seems best to preserve the same translation here and at 440.

391. χαλκέως, 'a smith' generally, for he works in iron. The etymology of the word shows that copper (or bronze) was the earlier known and worked metal, as is clear from the far more frequent allusions to it, cf. χαλκηρέσων, 55. For ἦ οὐκέπαρνον cf. note on ὕλησσα, 24.

392. εὐν, cf. εἰβί (417), ὑπελπ (254).

βάπτη, hence βαφη was the technical term for the tempering of metals. For the mood cf. τρυπᾶ, 384 n.

ιάχοντα, 'hissing.' The ι of μεγάλα is due to an initial ι. Merry points out that where ιάχω has its i lengthened by the augment, the ι disappears, so δ' ιάχε (395) μεγάλ' ιαχε, Bk. 2. 428. The part. agrees with πέλεκων only. For the use of μεγάλα cf. 330 n. μεγάλ' ἦπεν, 399.

393. φαρμάσσων, 'tempering it,' properly, 'drugging,' 'treating with curative herbs,' from φάρμακον.

τὸ γάρ, sc. βάπτειν. Mayor explains αὕτε thus; "Iron is the strength of a man (II. 3. 62); tempering again (in its turn) is the strength of iron." Ameis says it refers to the iron having been first placed in the fire. [αὕτε, weaker form of αὕτος (354), Epic for αὐτος].

394. στ', 'hissed,' a word evidently formed by 'onomatopoeia' from the syllable στ', cf. ὁξω from ὀ, γρύξω from γρῦ, ομώξω from ομο, 395.

395. συμπήλειον, &c., 'he raised a loud and dreadful cry,' cognate acc. with ἐμώξεν.

396. σε δέλουτες, cf. 236.

αὕτε ὦ, for accent of ω cf. τοί, 44 n.

397. ὀψαλμωσόειν, with ἑξερευε cf. ἀντρου ἑξήλασε, 312.
398-412. Polyphemus appeals to the other Cyclopes, but deceived by the false name Οὐρις, they give no help.

398. ἔρηπας, conn. with ἱέπας, cf. ἱόπαλον, 319 n. περιπόθες, 388 n. ἀπό οἱ, cf. ἵνα οἱ, 234 n. ἄπτε ἐι, 402. χεραὶ may either be joined with ἄλοςων 'raging with his hands,' i.e. throwing them wildly about, as Mayor explains, or with ἐρηπας, ἄλοςων being simply 'distracted.'

399. μὴ ἀμφὶς. Here ἀμφὶς is a prep. with acc. (=ἀμφὶς) 'round about him,' cf. Ποσιθῆιν ἀμφὶς, Bk. 6. 266. It is also used in Homer with dat. (once) and with gen. but its common use is adverbial.

400. [ἀπόσιςι, cf. ἀπόσιςι, 30].

ἀκρις, 'heights' from ἀκρις, but only found in this form. The root is ἀκ in ἀκρος, Lat. acus, acuo, &c. This use of διὰ with acc. is un-Attic and poetical.

ἔρμωσος (ἀνεμος), 'windy.' The η appears too in ἐπήμεος, &c., it is an Ionic lengthening, cf. ἐνορή (ἀνήρ).

401. ἄλωντες, ἄλω (root ἄλ;) usually has the sense of 'hearing' as here; it also means 'to feel' and 'to know.'

402. περὶ στέπος, with ἵσταμενοι.

ἄπτε ἐι κῆδοι, 'what ailed him,' the regular pronoun and mood for indirect question after the imperfect. εἴροντο. [Cf. εἴρετο, 251]. So προεῖνεν πεύδεσθαι οἷσιν οἷσιν εἰεῖν, 88. [ἄπτε Epic for ὅτι as ὅπῃ (457) for ἄπῃ].

403. τίττε, syncopated Epic form of τί ποτε. It usually means 'why on earth,' as in 494, but here it goes most suitably with τόσον ἀρημένος, 'what great distress of thine is this that thou didst so cry out?' Cf. τίττεν ἦτο μεῖζον... ἐργον 'what still greater deed, Bk. 11. 474.

ἀρημένος, an Epic perf. part., no other form of verb in use. Generally accompanied by a dat., cf. ὑπνὼ καὶ καμάτω ἀρημένος, 'overcome by, &c.,' Bk. 6. 2. Etym. doubtful, some refer it to ἀρή 'ruin,' others to an obsolete ἀρέω conn. with βαρός or ἀραῖος, others to ἀρᾶω equiv. to ἀράσω.

βόηςα. The root gu in Skr. and kindred languages proves that both βοῶ and Lat. bō-are re-bo-are, &c. have undergone labialism, cf. note on ἤπαρ, 301.

404. [ἀμμε, acc. pl. for ἡμᾶς, cf. ἡμες, 303 n.]

[τίθησις, Epic imperf. ind. for ἔτιθης, cf. the Attic ἔσθα and ὅλοθα].

405. ἦ μή... ἦ μή, 'can it be that... or can it be that, &c.' A double direct question like 253 (cf. also 175 n). ἦ μή is used like ἀρα μή in Attic, Lat. numquis.
Δέκοντος, [Epic for ἀκοντός] with σευ (278).

406. σ' αὐτόν, 'thee thyself,' to be distinguished carefully from the Attic σεαυτόν (reflexive) which does not occur in Homer, though the pers. pronouns with αὐτός can be used reflexively, e.g. ἐμοὶ αὑτῷ, 421.

κτείνει, 'is trying to slay thee,' cf. εἶ τίς σε . . . κτείνει. Soph. Oed. Col. 993. Observe that διλέῳ ἥ θητι ἐγέρει forms one expression, 'by craft or violence'; if another member of a disjunctive question were introduced we should have ἥ. Cf. θύρησιν, 238 n.

408. The ambiguity in οὐδέ as well as Οὐτίς is evident. Polyphemus says 'Noman is slaying me by craft, and not by force,' (cf. 216.) His friends hear 'No man is slaying me by craft nor by force.

409. πέεια πτερόειν', 'winged words' (flying like an arrow) common expression in Homer.

410. οὐδεν ἑντα, 'in thy loneliness.' The next line is not, in point of sense, a regular apodosis to this. We should rather expect 'then we cannot help thee.' μή τις stands regularly for οὐ τις in the protasis.

411. [νοῦσον, Epic and Ionic for νόσος, cf. μοῦσος, ἔκενος.]

ἔστι, equiv. to ἔστι. Διός, 'sent by Zeus,' a gen. of origin. For ἄλεσθαι cf. 274.

412. [ἐφευρεν, Att. εὐχουν, cf. αἴδειο, 269.]

ἀνακτή, really ἰανακτή, so the hiatus is only app. cf. 440.

413–472. At dawn Odysseus and his comrades, by means of the rams that go out to pasture, elude the Cyclops, and escape to their ship.

413. [ἐφαν, Epic for ἐφασαν, cf. μύγεν, 91. This -ν for -τ only occurs in non-thematic historic tenses.]

414. ὡς, elliptical—'to see how, &c.

μῆτις ἀμύμων, 'my clever counsel.' ἀμύμων, (which Curtius regards on account of the ν as an Aeolic word, conn. with μόμοις 'blemish') is often applied to persons either in the sense of 'blameless,' or merely 'handsome.' There may be a pun intended in μῆτις, which answers to the μή τις of the Cyclopes (410) as Οὐτίς to οὐ τις.

415. ὠδίνον, (ὦδίς) commonly explained 'suffering as if in travail,' but acc. to Schenkl 'writhing.' ὠδίς is variously referred to ὠδύνη and δύνη.

416. ψηλαφοῦν, 'groping,' most probably to be referred with Curtius to root ψάλ, whence ψαλλω, cf. Lat. palpare. Doederlein supposes an adj. ψηλός from ψάω, combined with ἄφη from ἀπτω. Join ἀπό . . . εἰλε. 
NOTES.

417. *ειν*, (rare) doubtless formed (by a kind of 'anticipation') from ειν (11) and itself shortened to ειν, 392.

[πετάσσως, weak aor. part. of πετάννυμι, Epic πτιννυμι.]

418. 'to catch, if he might, any one that was going forth with his sheep;' (B. L.) Cf. ει μοι . . . δοιν, 229 n.

[δεσσι, also δεσσι (Bk. 15. 386) and δισσι, cf. 184 n. In this form only the i of the stem is displaced by the F].

[θφάλε, the suffix -ξε (cf. Αθήναξε χαιμάξε) is distinct from δε (58) the latter being almost always added to a case-form, the former to the word-stem. Curtius explains the ζ as arising from j, and would compare these forms with dative or locative forms elsewhere].

419. ούτω, to be taken with νήπιον, while ειν φρεσι accompanies ἕπτετα. ἐλομα, &c., conn. with Lat. volut volut-ias, &c., the f being proved by the forms ε-ολπα, ε-ελπετα.

420. οτες . . . γένοιτο, 'how all might be for the very best.' (B.L.) Cf. φραξόμεθα ὄπως ὀξ' ἄριστα γένοιται, Bk. 13. 365.*

ὀξ' ἄριστα. The adv. ὀξα, probably conn. with ὀξω, cf. ἔξοξα, 551, (acc. to some with δέσι) meant orig. 'prominently' and is only used with ἄριστος, cf. 432. For the abstract use of the neut. pl. ἄριστα Merry compares οὐκέτι φυκτὰ πέλαντο, Bk. 8. 299.

421. ει τιν' . . . εὑρόμην, 'if perchance I might discover,' cf. 229 n.

θανάτου, ablative gen. acc. to Ameis. ἔταῖρων λύοις would be a possible obj. gen. ἐμαί αὑτῷ, reflexive, cf. 406 n.

422. ὅφαινον, 'I wove' a very common metaphor in Homer, esp. with the words δαλοὺς and μνημ. Cf. the use of κάτω, 'to stitch,' and so 'to contrive,' e.g. σφιν κακὰ δαπτομεν, Bk. 3. 118. It is probable that even έμοι (for υψ-μοι) is conn. with root υφ; it would thus mean a 'web' of song. Cf. the name ραψωδία.

423. δς τε, &c., 'as a man will for his life' (B.L.) cf. Lat. ut hote. [For ης cf. ἐνεύ, 164 n.]

425. οίς, only found here as a dactyl, apparently owing to the F after o allowing the voice to dwell on the syllable, cf. σύνεχες (74). Aristarchus wrote οῖες. This line and the next are parenthetical or explanatory, cf. 319 n.

δασόμαλλοι, 'thick-fleeced,' δασός conn. with Lat. densus.

*This constr., οτες or δς, with subj. in primary and opt. in hist. sequence, after verbs of pondering or considering, is common in Homer. In Attic the fut. ind. and fut. opt. are used, rarely the subj. or other tenses of opt. Cf. also 554.
426. ιολυνθέας, ‘violet-dark,’ from ιον (ιον Lat. vio-λα, hence no hiatus) and δυσφός, conn. with γνόφος and κνέφας (168). The γ of γνόφος is softened from the orig. κ, and the δ has arisen by the influence of the ν.

ειρος, for ϊειρος or εφος ‘wool,’ Lat. vellus. Hence the compound ειροπόκος (443). The Attic (dim.) form is ειρινος.

427. ἀκέων, ‘silently,’ an adj. probably connected with ἥκα, ἀκήν from the orig. κ, and the S has arisen by the influence of the v.

[ἐνεργον, imperf. of ἐνεργον or ἐνεργος, cf. ἔρχοστο, 221 n.]

λύγοντι, ‘withies,’ properly the agnus castus. Conn. with Lat. ligare.

428. τῆς ἐπί, for ἐπι τᾶς (relative). Note the anastrophe.

ἀίμαστια, cf. 189 n.

429. σῶν τρεῖς, &c., ‘taking three together,’ a tmesis. Most texts have σώντρεις, cf. ἐνεργοκος, Bk. 14. 98.

αλνύμενος, cf. αλνυμένος, 225. -ος justified by stop and caesura. συναίνειμαι also occurs II. 21. 502.

430. [ἐτη, imperf. dual of ἐτι, showing the simple root ATALOG. So in the pl. ἰ-μεν, ἰ-σαν, while the first sing. is ἥ-α].

[σώντρεις, from σων an old form of σώκο].*

432. γάρ, exactly similar to the γάρ in 319 (see n.) The line is explanatory, cf. also 425 n.


433. κατά . . ἀλαβόν, tmesis, ‘having laid hold of;’


434. κελπην, ‘I lay,’ peculiarly used for ‘I hung.’

αὐτάρ, &c., ‘and having turned over I held on firmly by my hands to the wondrous fleece with patient heart.’

ἀφόνου, conn. with root ἄφ ‘to blow’ (ἄμι, &c.)

435. νωλεμέως, ‘firmly,’ also ‘continually,’ like νωλεμές (prob. neut. from adj. νωλεμής.) Etym. very doubtful. Duntzer refers to νη- and an adj. δελημῆς (δαλυμυ) so ‘imperishably,’ while Benfey suggests a connection with ἤρεμα ‘quietly’ (ρ often passing into λ). The adverb goes of course with ἔχομεν.

* Hence also σώσειν, II. 8. 363, and with shortening σώσι, II. 9. 393. A still older form is σαώ, whence fut. σαώσω, aor. ἔσώσα.
NOTES.

στρεφθεῖς, practically 'face upward,' as B. and L. translate. Some take it with χερσίν 'with my hands twisted in,' i.e. to the wool, but χερσίν is emphatic enough with ἔχομην, since the others were held on by the withies.

[τετληστὶ, with indic. τέτληκα, τέτλα-μεν, cf. γεγά-ασι, 118 n.]*

438. νομίζει δ' (νομίζω) cf. βουλυτόν δέ (58) σταθμόν δέ, 451.

ἐξεσωτερικὸν, a real hiatus, as ἱρος cannot be proved.

439. θῆλια, the fem. is used κατὰ σώνενων, since μηλα precedes. We may supply οἷς καὶ αἴγες.

[ἐμέμηκον, imperf. of μηκάσαι (whence μηκάς, 124) formed apparently either from perf. μέμηκα, or from a new present-stem].

[ἀνήμελκτοι, (ἀν- ἁμελγω). For the η cf. ἄν-ηκεστος (ἀκέσμαι), ἄγ-ημαρ, 213 n.]

440. οὐθάτα, from οὐθάρα, identical with Lat. iber, Eng. 'udder.' Cf. ἐ-ρυθ-ρός and τυμπ-έρ, 163 n.

σφαραγεύντο, 'were swollen to bursting,' cf. 390. The plural can hardly be explained here as in 109 and 222. Cf. Bk. io. 223. No hiatus, cf. ἀνακτί, 412.

441. ἐπεμαλετο, cf. ἐπιμασάμενως, 302.

442. [ἐνταότων, indic. ἐντηκα, ἐντα-μεν. Cf. 435].

τὸ δὲ, explained by next line, 'but this in his folly,' &c.

443. ὡς οἱ, &c., 'how that my men were bound beneath the breasts of his thick-fleeced flocks' (B.L.) Nitsch and others read ὡς οἱ, 'how that they,' to supply a subject to δέδεντο. With our reading οἱ is an ethical dat. (cf. μα, 42, 447), and the subject of δεδεντο must be understood, cf. the second explanation of ὡς εἴ τε . . . ἐπιθείη, 314.

ἐροπόκων, from ἐρός—πέκω (Lat. fec-šo) cf. 426.

444. μῆλων, partitive gen. with ἀστάρος, cf. 432.

445. 'cumbered with his wool, and the weight of me and my cunning' (B.L.) Merry, after Nitsch, describes λάχως καὶ ἐμόι as a kind of hendiadys, 'by me sticking to his wool,' because the ram could not exactly be cumbered with his own wool. But possibly it is meant that the wool was unusually thick and heavy (cf. 432, and θεσπεσίον, 434) and now he carried Odysseus as well.

*The lengthening to η, cf. κεκοτηστὶ (501) τεθνώς, τετηψώς, &c., is due to compensation, the suffix -or being originally -or, as the fem. -vs arose from -vsia, -fosa.
NOTES.

πυκνά, adv., cf. πυκνῶς ιπτερήσουμαι, Bk. i. 279. πυκνός is frequently applied in Homer to the mind and mental operations, e.g. with φρένες, νοῦς, βουλή, &c., in the sense of 'wise.'

447. κρέ, probably from κέρας, as if κεραῖος. μοι, dat. eth., cf. 443. [ἐσω, 2nd sing. strong aor. or plupf. mid., cf. ἄπ-εσούμεθα, 236 n].

The commentators remark that in the Iliad Hector, Achilles, and Antilochus are represented addressing their horses.

448. πάρος ... ἔφεκα, 'of old thou wast not wont to go.' πάρος frequently occurs with the pres. in Homer, as πάλαι in Attic, and adiun in Latin.

λαλαμένος ... οἶον, 'lagging behind the sheep.' The gen. with λείπεωθαί, on the analogy of verbs denoting comparison, e.g. ἡσοῦσθαι, occurs again in Homer, viz. Il. 23. 523, 'Αντιλόχον λείπετο. In Od. 8. 125, we have of δ' ἐλιποντο (without the gen.) meaning 'the others were left behind in the race.' Note οἶον disyll. usually διόν trisyll. (441-3).

449. πολύ, adverbial, so πολλά, 465.
νέμαι, 'didst graze on' (pres. mid.) Contrast the act. νέμων (233), 'shepherding.'

450. μακρά βιβάς, 'with great strides,' an expression generally used of heroes, cf. Bk. ii. 539. [βιβάς redupl. pres. part. from the root βα (βαίνω) formed as if from βιβήμι, cf. ιστάς. A present βιβάω was formed by a change to the thematic conjugation].


λιλαεῖ, cf. λιλαμένη, 30.

ἀπονέσθαι, this lengthening of a syllable for metrical purposes is frequently found in Homer, chiefly in long words, where it is necessary on account of several short syllables occurring together.*

452. ἐστέριος, cf. 336. νῦν αὖτε, 'now on the contrary.'

πανώστατος, cf. πανυπερτάτη, 25. Supply εἰς (273) or ἀπονέεια.

* Thus θυγάτηρ has θυγατέρεσσι, and ἄθανατος, ἀκάματος are regularly used. The reason is different in σώσἐς, cf. 74 n, and κατανέων, 490. The Scholiasts actually had different technical names for lines containing these artificially lengthened syllables, according to the particular positions in which they occurred (see Merry and Riddell on Bk. 12. 423.)
NOTES.

75

ἡ, here asseverative—'surely.' σι γ' is pathetic. Observe the absence of ἂ in ἄνακτος.*

455. τερψυμένον, perf. mid. here followed by acc. as at II. 6. 488, while at Od. 1. 18 the gen. is found. The latter constr. implies deliverance from troubles, &c., in which one has actually been involved, the former keeping clear of them altogether, as Merry shows.

456. ποτυφωνής, 'endowed with speech,' for the form cf. ποτιδόρτιον 234. Properly adj. in -εις are derived directly from substantives, e.g., αὐθής. But Merry compares βαθυνής and ἄψυγνής for the irregularity. Ahrens reads with some MSS. ποτί φυσής.

457. εἰπέων, infin. of purpose, cf. πίνεω (249) and αὐδὲ τις ἔστιν . . ἄμιναί, II. 24. 489. [ἐπιμ, 'where,' Epic for ἐπιμ.]

ηλυσκάζει, 'is skulking from,' conn. with ἀλασθαι (411). An intensive form, like ἄκουάζοιμαι. Elsewhere intrans. so Bekker reads ηλυσκάζει.

458. τῶ, 'then,' introducing the apodosis. [So La Roche always writes this adv. not τῷ, cf. 479.]

*The student must have remarked already that even in the words which undoubtedly possessed ἂ, it is a movable letter, and may be ignored at pleasure; indeed, its recognition (in the permission of app. hiatus and the lengthening of short syllables by position) is probably an Epic licence, based rather on its former existence in the older literature (from which sprang the Epics) than on its actual existence in the living language. (1) words used in this book both with and without ἂ are ἃs, 538 and 71, ἐρῶ, 99 and 77, οἶνος, 163 and 362, ἐκαστος, 114 and 164, ἂδος (σἐ) 162 and 210, εἰδώς, 215 and 281, οἶκος, 35, and (οἰκαί) 530, εἴσον, 355 and 279, ἂτος, 376 and 224, ἁμα, 392 and 395, ἀνας, 412 and 452, (cf. ἀνάγιναι, 552.) (2) Other words used distinctively with ἂ in this book are έικα, 190, ἐρωσθαι, 194, εἴκοσι, 209, the reflexive pronoun ἂο, &c. (σἐ) 398, 234, 402, the poss. pron. ἃς (σعقو 34, ἐργον, 250, and ἀλλοφεῖς (σγ) 426. (3) A number of words also which are proved etymologically from Skr., Lat. and other cognate languages, to have begun with ἂ, show no trace of it in this book, viz. — ἃσ, 42, ἐταῖρος, 60, ἐρωτείς, 222, ἄρτεις, 226, and ἄρπειος, 444, ἐλείμονος, 46 and ἐλθώ, 433 (from root ἐλα) ἐγόν, 426 and εἰριστήκων, 443, ἄδομαι, (σγ) 353 ἐλεπώμαι, 419. (4) Other digammatized words occur, e.g. ἔσπερος 336, but in positions which do not allow us to determine whether ἂ is present or not. In the case of some words mentioned under (1) viz.— ἃς, οἶνος, ἐκαστος and εἰδώς, the absence of ἂ is only attested by the presence of paragogic ν, but clearer instances occur in other parts of Homer.
NOTES.

The characteristic v of the Aeolic dialect appears in ἀλλος, cf. ἀλης, 261. The characteristic v of the Aeolic dialect appears in ἀλλος, cf. ἀμύμον, 414.

459. ἑυνομένου, following οἱ, cf. the similar constr. of ἡμὺν . . . δεσπάντων at 256 and note. 'Then should he be smitten, and his brains be dashed against the floor here and there about the cave, (B. L.) θεῖον is conn. with Lat. -fendo (of-fendo, &c.) and possibly with Skr. han for ghan, cf. note on θερμαίνοντο, 376.

καθ., . . . λαφίσσει, 'should be eased.' For the tmesis &c., cf. 372. Mayor enumerates the different forms assumed by κατά through assimilation, viz.;—κάγε, καθ', κάκα, κάμ', κάν, κάπ', κάρ,' .

460. κακῶν, ablative gen. with verb of removal from.

461. àπὸ έω, occurred already with same quantity, 398.

462. οὐτάνωσ . . . Οὔτες, 'Noman nothing worth,' Hobbes.

463. àπὸ ἑω, occurred already with same quantity, 398.

464. τὰ μῆλα, &c., 'them, the long-stepping flocks,' cf. μάκρα βηβάς, 450. Note the un-Attic positions of the art. and adj. as in 378.

tαναύποδα, from τανάος (i.e. τανάον, ταυν being enlarged from ταυ, root of τείνω, &c) and τοῦς. The v thus represents ʃ, cf. ταλαύρνω, where however the ʃ belongs probably to the second part of the compound. Distinguish δήμος from δήμος.

465. τολλὰ περιτροπέοντες, often turning back,' to look. Two other explanations are offered (1) 'often doubling' to baffle pursuit (Nitsch), (2) 'often driving in;' sc. into a compact flock, for the purpose of taking them down to the ship (Merry). ελαύνομεν is imperf.

466. àπατάνοι, 'a welcome sight.'

467. τοῦς, 'the others,' who had been devoured

στενάχοντο, 'they were proceeding to mourn.'

* Among the similar passages quoted, the most striking is ἀμφοῦ δ' ἐξομένω γεραφότερος ἦν 'Οδυνσεῖς 'when they were both sitting Odysseus was the more stately,' II. 3. 211. Somewhat similar is Od. 12. 73, οἱ δὲ δῶν σκόπελοι δ' μὲν οὐρανὸν οὐρὺν ἰκάνει, followed by τὸν δ' ἔτερον at 101. In all the other instances quoted, both the classes into which the first subject is divided, are expressed in the nom., while here ἔταιρος is acc.
NOTES.

468. [ἐλών, imperf. of ἔδω. Of the twelve verbs in which the augment becomes ἐi instead of η, all but ἔδω are proved to have begun with a consonant (σ or ι), see Student’s Gk. Gram. § 236].

ἄνα... νείδων, ‘nodded back’ in token of refusal or prohibition, the opposite of ἄπανειόν (490) which signified assent. With ὀφρόνισι however the verb may mean simply ‘forbade,’ by frowning, cf. ἄνευνεις καρπάτη, II. 22. 205, where literal ‘nodding back’ is implied. Acc. to our punctuation κλαίειν depends on ἄπανειόν, cf. ἄνευνει... ἄπονεοσθαι, II. 16. 252. The notion there however is rather ‘refusing’ a request than ‘forbidding,’ so the other punctuation seems better (with a stop at ἐκαστῷ) making κλαίειν depend on οὐκ ἐλών, the clause ἄνα... ἐκαστῳ being thus a striking instance of parataxis, instead of ἄπανειόν, &c.

470. βαλόντας, (cf. βαλὼν ἐν τῇ μελαίνη, Bk. 18. 84) implies haste, as the regular word for putting on board ship is ἐμπαίνω, used about sheep, Bk. 11. 4, (Merry).

478–542. Odysseus repeatedly taunts the Cyclops, who hurls two great rocks, nearly swamping the ship, and invokes a curse from his father Poseidon.

478. ‘But when I was so far away that a shout might (just) be heard,’ lit. ‘as far as a man makes himself audible by shouting,’ for γέγονε always means an audible cry. Supply τις as subject. Cf. notes on ὅς εἶ τε (314), ὅς οἶ, 443. Nitsch takes νῆσ as subject of ἀπῆν.

474. καλ τότ’, cf. 59 n.

κερτομέοισι, ‘with taunts,’ an adj. used substantively, as μελίχιοισι, ὀνείδειοισι elsewhere. Probably conn. with ἱκερω; the old etymol. from κηρ—τέμω is quite exploded.

475. οὐκ ἄρ’, &c., ‘so he was no weakling whose fellows thou didst think to eat by main might, &c.’ (B. L.) οὐκ belongs to ἄνδρικος. Mayor translates ‘he could have been no weakling, whose comrades thou attest up,’ apparently taking ἐμελλέει not of the Cyclops’ intention but in another frequent sense, as though the constr. had been οὐκ ἄρ’ ἐμελλεν ἀνάλκην ἀνήρ εἶναι οὐ ἐταίρους ἰσθήθει, &c.

476. [ἐμέναι, non-themed pres. infin. of ἔδω, cf. ἐδοντες, 75.] The pres. and fut. infin. are used indiscriminately with μέλλω, cf. ἄψευσθαι 379, κεχύρωσθαι, 477.

[kρατηρήφι, cf. note on βίηφων, 406.]

477. καλ λὴν, ‘even to the utmost.’ Mayor compares καλ κάρτα, Soph. Oed. Col. 65, and Lat. vel nimis. Cf. note on λιλαυομένη, 30. ἐμελλε, &c., ‘were sure to overtake thee.’

NOTES.

479. ἐσθέμενα, contrast this thematic pres. infin. from ἔσθω (later ἔσθω) with the non-thematic ἐσμενα from ἔδω. For the σ cf. Lat. es-ca, conn. with edo.

τίσατο, the various meanings and constructions of τίνω and τίνομαι should be studied. Generally speaking, the act. is ‘to pay,’ or ‘make amends for,’ the mid. ‘to get paid,’ ‘get paid for,’ ‘exact payment from,’ and so ‘requisite,’ as here.

480. κηρόθα, a local adv. from κηρ (κέαρ) cf. αὐτόθι, 29.
481. ἀπορήξας, usually written ἀπορήξασ. Cf. ἀπορῶξ 350, for the ὅ before ρ.*

482. κυανοπρόφρονος, (κύανος-πρόφρη) ‘dark-prowed,’ a standing epithet of ships, like μελτοπάρπος, 125.†

483. This line is so manifestly interpolated from 540 that I have bracketed it, quitting La Roche for once. If the rock fell ‘in front of’ the ship, it could not possibly graze the rudder, as the other did when thrown ‘behind’ the ship (μετόπισθε, 539) see 540 n.

484. ἐκλύωθη ... ὑπό, ‘heaved beneath.’ κλύω is from root κλυ whence κλύουν, ‘wave’ and Lat. cloaca.

485. ἤπειρον ἥ, commonly written ἤπειρονδε, cf. 58. τὴν of course refers to the ship.

παλιφρόθον, (πάλυν-ράδος) ‘dashing back’ from the spot where the rock fell.

486. πλημυρές, ἀπο, ‘a surge from the deep sea,’ in apposition to κύμα, and repeating the idea. πλημυρίς, conn. with πλῆθω, elsewhere has ὅ, and means ‘flood-tide.’

θεώσε, ἀπο, ‘and drove her to the shore.’ θέμοσε only occurs here and at 542, and is much disputed. Probably it is from the root of τίθημι (a noun θεμός is given by Hesychius) and means ‘caused’ her to reach, ἀπο.

* Curtius holds that this lengthening (or doubling) in compounds and before initial letters was due originally to double consonants, since these can be proved to have existed in many cases, e.g. ἀπορήξας, ἀπο-γρόξε and ἐπὶ γρηγμίν, 150 (ῥηγμύμ, root ῥαγω, being akin to Lat. frango) μεγά ῥοπάλον, 319, σώνεχες for σω-σεχες, 74 (cf. ὑπο-δείης, 377) but that by a mistaken analogy the license was taken in the case of words not possessing double consonants, thus, δὲ νεφέσσσι, 68 and 145, δὲ νυμφαί, 154, ἀλλὰ βίω 191, δὲ μέγα, 44, κέκυ&t; μεγάλα, 330, κατὰ μοίραν, 245, κατάνευων, 490. Cf. περίφρε, 388 n.

† Bekker shows that the correct spelling is πρόφη, not πρόφη, since it is (like πρύμη) the fem. of an adj. πρόφος for πρόφερος, a comparative form from πρό (beside πρότερος, cf. πρώτος for πράστος) and νής πρόφη actually occurs Bk. 12. 230.
NOTES.

487. κοντόν (prob. κεντέω) a 'pole,' 'boat-hook.'

488. ἄσπα παρέξ, 'thrust her out from the land,' by poling, because it was too shallow to row.

ἐποτρώνας ἐκέλευσα, 'roused and bade' (simultaneously), the dat. belongs to ἐκέλευσα.

489. ἐμβαλέαν, &c., Merry explains 'to dash into [the sea] with our oars.' Editors compare incumberere remis, which seems rather to resemble προτεσάντες, 490. [κώπης = κώπης, Att. κώπας.]

υπ' ἐκ ... φύγομεν, equiv. to the later ὑπεκφύγομεν.

490. κρατὶ κατανέων, 'by nodding my head,' to be taken with ἐκέλευσα, as the command was not given in words, for fear of the Cyclops hearing, cf. 497. For κατὰ cf. ἀπορήζας, 481 n.

491. δίς τάσσον, 'twice as far,' cf. 473, where it is said that they were only just within hearing. The inconsistency is hardly worth remarking.

ἄλα πρήσσοντες, 'making our way over (voyaging over) the sea.' This is probably the oldest meaning of πράσσω; it occurs with κέλευθου, II. 14.282, and more frequently with a part. gen. so πρήσσομεν ὁδῶ, II. 24.264. Hence arose the sense of 'accomplishing' side by side with the material sense of traffic or commerce, cf. πρῆξις (253), passing into that of 'doing.'

492. μελιχίως, 'soft,' conn. with our 'mild.' The verb μελισσῶ is for μελιχίω.

ἐφίτων, 'sought to prevent me,' like προσηύδων, 'sought to address,' 492.

ἀλλοθεν ἄλλος, 'on every side,' cf. ἀλλωθεὶς ἄλλη, 458.

494. τίπτ' ἔθελα, some MSS. have τίπτε ἔθελει, but acc. to the best critics θέλω never occurs in Homer. Cf. 403.

ἐφεθέλαμεν, 'to provoke,' conn. with ἐρεδὼ, ἔρις, &c.

495. πόντον ἔτε, commonly πόντονυε, cf. 485.

496. καλ ἥ, &c., 'and already we gave ourselves up for lost then and there' (Mayor). The aorist infin. for the fut. is peculiar.†

*The etymology of the word bears this out, since the πρακ of πράσσω (softened into πραγ) is an expansion of πρα in πτ-πρά-σκω, which is again conn. with περάω, πέριμι, &c.

† It is occasionally found, not merely with words like ἐλπομαι, ὕποσχεόμαι, &c., which by virtue of their meaning refer to the future, so that no ambiguity results, but even with νομίζω, ὁδοῖαι and φημί, e.g. φάτο γάρ τίσομαι ἀλείτας, Bk. 20. 121; ἐνώμονα ... κρατήσατε, Thucyd. 2. 3. οἶμαι γάρ νῦν ἱκετεύω τάδε, Eur. Iph. A. 462. In most of these instances the readings are corrected to the future by some critics. Cf. Goodwin, § 23, N. 2.
497. 'If he had heard any of us utter sound or speech' (B.I.L.) αὐδάω like γέγονα (473), implying distinct speech. [τεῦ, also τέο, Epic for τυνός]. Note that τεῦ ἂ form two short syll. by position.

498. σύν κεν ἄραξ', 'he would have crushed.' ἄρασω is no doubt akin to ῥῆπος, a later by-form of ῥήγομιμ.

499. μαρμάρῳ, 'stone' or 'boulder,' explained by Seiler as belonging to root μαρ to crush (whence comes μάρναι 'to fight,' and possibly μιλος, Lat. mola, and other words for 'mill,' &c.), but usually referred to another root μαρ, seen in μαρμάρω, 'to glisten,' μαρμάρεσω and Lat. marmor. In Homer indeed it seems to mean rock of any kind, but in later writers particularly 'white stone,' (Curtius). Here it is a subst., but in II. 16. 735, an adj., with τέρπος.

dεκριστὶ (δεκρις equiv. to ἀκρις, 400, an Aeolism) 'rugged.'

tόσον γάρ, &c., 'so far he hurls,' cf. τόσον γάρ, 265. Note the absolute use of ἰμι.

501. [κεκοστὴτοι, cf. note on τετλητότι, 435. This perf. of κοτέω only occurs in the participle].

502. [αἰ κεν, Epic for εἶν or ἢν]. 3-spondee ending.

503. ἀεικελήν (ἀ-εἴκελος, τοικα, &c.) 'unsightly.' Observe the double acc. with ἔρηται.

504. φάσθαι, infin. for imperat. common in Homer. Acc. to Aristotle, revenge is never complete till the offender knows by whom and why it is taken.

πτολιπόρθον (cf. 165) 'waster of cities,' usually πτολιπόρθος, cf. note on ἔλαίνεων, 320.

505. Δαύρεω, 3 syll. by synizesis.

507. ὡ, always accented so, when an expression of grief or astonishment, often with πόσοι or μοι.

παλαίφατα, (παλαί-φημι) as θέσφατα from θεός-φημί. 'Ancient oracles have come upon me, cf. 477 for acc.

508. [ἐσκε, iterative tense from εἰμι].

μάντις (root μαν in μανία, μανώμαι) 'a seer,' properly 'inspired.'

* The μάντις is an interpreter of the will of Zeus or Apollo, by means of (1) dreams, (2) signs and birds, (3) sacrifices? (Mayor).

These different classes were called respectively ὑπερτοῦλοι, ὑποντοῦλοι and θυσικόλοι. Among the seers mentioned in Homer are Amphiaraus, Calchas, Helenus, son of Priam, Halitherses, and Theoclymenus.
NOTES.

81

ηύς, also εὐς, (whence the adv. εὖ or εὖ) 'noble.'

509. [ἐκκαιστο, plurf. of καίνωμαι, possibly from root καδ, but of uncertain etymology. Some connect it with καθαρός, Lat. castus for cad-tus, others with καλω.]

510. [κατεγύρα, a non-the thematic aorist (infin. γηρᾶναι) from root of γηρᾶςκο.]

Κυκλώπεστι, probably local dat. 'among the Cyclopes,' though some make it depend on μαντεύομενος.

511. ὅπλοσω, 'in the aftertime' (B.L.), also used of place. ὅσ is here demonstrative, acc. to Ameis.

512. χαρῶν εξ, 'at the hands,' cf. ἐμοὶ σῦν, 332

ἀμαρτήσεσθαι, 'that I should lose,' exegesis of τάδε πάντα. The verb is not used elsewhere by Homer in this sense. ὅπαστις conn. with ὅπωσα, root ὅτ in ὕψωμα, &c., cf. note on ἦπαρ, 301.

513. ἐλέγημην, 'I expected.' [Cf. ἐλέγημην 335, ἐδεκτο, 353.]

514. Cf. 214. Mayor compares the Italian epopee, in which the giants and magicians are represented as living in constant dread of some hero, fated to subdue them.

515. νῦν ἐξ, 'but as it is,' often used in stating the real fact, after a wish or false expectation has been expressed, cf. αἰθ ὁφελες... νῦν δ' ἀμα τ' ἀκύμορος καὶ ἀκυρός ἐπελεο, Π. 1. 417.

ἀκκις, 'a weakening,' from κῖκυς 'strength,' referred by some to root of κίο, κίνωμαι, by Curtius to root κν, κνέω, κύμα, &c.

516. ἐδαμάσσατο, cf. for the tense πασάμεθα, 87 n.

517. ἄγε δεύρ', 'come hither,' cf. Lat. huc age, and note on εἰ δ ἄγε, 37.

[πάρ...θεω, Attic παραθό. For the diphthong cf. note on δαεω, 280. Curtius argues that η is .probably correct in all these forms.]

518. πομπῆν τ' ὀτρύνω, &c., 'and speed thy parting hence, that so the Earth-shaker may vouchsafe it thee,' (B.L.) At first sight πομπῆν seems to follow δόμεναι and the other acc. ὀτρύνω, but the phrase πομπῆν ὀτρύνειν is so common in Homer that δόμεναι, &c., should probably be taken as expegeetical.

519. εὐχετάι εἰναι, 'he avows himself,' cf. 263. Observe πάσ disyll. as often in Homer.

520. αὐτός, 'he himself,' or, 'alone.' αἴ κε, 502. Poseidon was actually worshipped at Tenos as the 'healer.'

523. αἴ γὰρ...δυσαλῆμην, 'would that I could.' αἴ γὰρ and αἴθε are regularly used in Homer, as εἰ γὰρ and εἴθε in Attic, with the opt. (but not with the secondary tenses of the indic.) in expressing a wish. 'Would that I could deprive thee of life and being and

OD. IX.
send thee within the hall of Ais (Hades) as surely as even the Earth-shaker shall not heal thine eye.

ψυχής, not so strong as αἰών. It sometimes means simply 'consciousness,' e.g. II. 5. 656, ὁδ' ἐπετά ψυχή of Sarpedon fainting. At 658 he says ἐπετά με καὶ λίποι αἰών, in prospect of his death.

524. ἐνν, 'bereft,' for ἐνν from a root να 'to lack,' whence Gothic vanus, Skr. आनस, 'in want of:'

["Aίδης, metaplastic gen. of 'Aίδης, beside the regular gen. 'Aίδαω or 'Aίδεω, for a nom."Aίς never occurs, nor does "Δίδης (2 syll.) in Homer. 'Αίδης (a-Σ) 'the Unseen."]

ἐσω, also ἐσω, from εἰς, generally used in Homer as here, after the acc. which really depends on the verb of motion. The later constr. with gen. only occurs twice in the Od., never in the II.

525. ὡς, often used as here in introducing a strengthening clause after a wish, e.g. cf. αἱ γὰρ πώς αὔτῶν μὲ μένος καὶ θυμός ἀνείπ... ὡς οὐκ ἐσθ' ὥς σῖτι γε κίνους κεφαλῆς ἀπαλάκουι, II. 22. 348. In some instances e.g. II. 13. 382 οὕτως or ὡς is introduced into the wish itself (in sense it must be supplied here) cf. the use of sic in Latin.

527. χαρ', for χαίρε, cf. ἀνεσεθομεν Δι χείρας, 294.

ἀστερεύνα a mere standing epithet, as Merry remarks, for it was now day.

528. [κάθω, non-thematic strong aor. imperat. of κλώ. The only other similar form of this verb is mid. part. κλύμενος, though redupl. forms κέκλυτι, κέκλυτε occur. The indic. is thematic, ἐκλόνω, 536. Cf. ἔγνων γνώθι, ἔβην βήθι, ἔδων δύθι, &c.]

γαίηςε, 'girdler of the earth,' from γαῖα and ὀχέω, ὀχω. Some explain 'possessor' or 'lord of the earth,' while others give quite a different etym. from γαῖω—οχος, 'delighting in chariots.'

529. ἐτεόν, 'in sooth,' adverbial neut. acc. of ἐτεός from εῖ root of εἰμι, as is shown by the Skr. sat-jas 'true' (conn. with our 'sooth') from sat, originally a-sant, partic. of ασθε, εἰμι. We should expect ἐτεός, since σ has been lost.

530. δός, like da in Latin followed by the acc. and infin. Mayor remarks that this is the regular form of prayer in Homer (1) an invocation of the god by some title of honour; (2) the ground of the claim introduced by εἰ; (3) the petition itself. Cf. II. 1. 39, &c. [οῖκα', equiv. to οἰκον δέ, but peculiar, as οῖκα is not an acc. form.]

531. An interpolation from 505, omitted by best MSS.

533. ἐκτιμένον, 'well built' (standing epithet.) κτιμένος is a non-thematic strong aor. part. from root κτίς (κτίζω, &c.) Cf. 130. Note the absence of the prep. with the first noun οἰκον, and its presence with the second, γαίαια, a phenomenon often occurring in Classical Gk.; however, both constructions occur in Homer.

[ἐνν, equiv. to ἵν, suam, cf. note on ἱς, 28.]
534. ὦ ὡς κακῶς, not 'wretchedly late' but 'late and wretchedly,' cf. εἰλήποδας ἐλικας for asyndeton. ἀλβοι and εὕροι are of course true optatives of wish.

οὕμας ἁτο, tmesis and anastrophe, cf. φυγῶν ὑπό, 17.

535. ἀλοτρής. Odysseus did actually return in a Phaeacian ship, Bk. 13.

ἐν . . . ὀκε. For the peculiar position of the prep. which usually is only separated from its case by particles or enclitic pronouns, cf. βαλέει ὦ ἐν φάρμακα στὺρ, Bk. 10. 290; τοῖν ἀνήλυθεν ἕκ δόρυ γαίης Bk. 6. 167. It cannot be explained as an inverted tmesis for ἐνεύροι, since that only occurs with ἀδισyll. preps. (Merry.)

537. [λαίευ, for λακευ, conn. with λεύω, λευστός, &c., Attic λᾶς.]

538. ἐπίδινησας, 'with a whirl.'

δὲ ὦ cf. n. on ἦς, 71. 'He put forth a measureless strength,' (B.L.) ἀπελεθρον, 'immeasurable.' πέλεθρον is the Epic form of πλέθρον, meaning orig. 'a full (measured) distance,' cf. our 'measured mile,' since both words come from root πλα in πλέως, πίμπλημι, &c. The first ε in the Homeric forms is no doubt inserted, not original.

540. τυνθν. With our punctuation this adv. goes with μετόπωθε, 'a little astern of the dark-prowed ship.' The old commentators joined it with ἐδεύησεν. δὲ is sometimes found in the third place in Homer, but only when the first two words are in very close connection (Merry.)

ἐδεύησεν, &c., 'but he failed to reach the end of the rudder' or 'steering-paddle.' The οὐρον (possibly from root ol in οἰσω) was acc. to Merry strictly the handle of the πτήκαλον or steering-oar, but here it seems to be used synonymously with it. See Merry's App. δεύω is no doubt conn. with δεῖν 'to be obliged,' cf. the fut. of the latter δείησε for δεῖησε. Both are probably akin to δεῖν 'to bind.'

542. χερσον, here the shore of the little island (τὴν νῆσον, 543, cf. 116) not of the land of the Cyclopes.

543-566. They join the rest of the fleet at the island, and sail on.

544. ἄθροι, 'together,' often written ἄθροι (Herodian), shows the copulative a (like ἄλοχος, 41) for original sa, meaning 'with.'*

545. [ἐλατ' for ἐλατο, Att. ἤτρο pluplf. of ἦμαι with impf. force.]

ὁδυρέμενοι, prothetic o probably, since ὀδυρόμαι and πῶς ὀδυροσ occur. ποτιδέμενον, 'expecting;' [non-thematic aor. part. of ἐδέγμην, 513.] The aor. part. with ἅλει is peculiar; it seems to have practically the force of a pres., perhaps because δεχόμενοι would be impossible in Epic verse.

*This a is found in other words, e.g. ἀ-πας, the breathing representing σ, ἀ-δελφεῖς ἀ-πεδος, &c., it sometimes appears as o, e.g. ὀ-παρρός.
NOTES.

546. ψαμάθουσιν, a poetical and expanded form of ψάμμος, cf. γνάθος from γένος.

548. γιαφυρής. γλάφω and kindred words are conn. with Lat. glaber, 'bald' or 'smooth.'

551. μήλον δαμομένων, 'in the division of the sheep,' a gen. abs. (cf. 390 n.) since a gen. depending on ξύοχα is usually either ἄλλων or πάντων.

ξύοχα, 'beforehand,' or as some explain it 'specially,' 'by preference.' Neut. pl. of ξύοχος (ξχος); the form helps to explain ἄχα, 420. This ram was no doubt the one that saved Odysseus.

553. πέμας, 'offering up,' a frequent sense of πέμεω and ἔρθεω in Homer, usually with ἵππος or ἐκατόμβας and dat. of the God. Cf. the use of facere and operari in Lat. (not with the acc.) e.g. cum faciam vitula, Virg. Ecl. 3. 77. Justis operata sacris, Hor. Od. 3. 14, 6.

εκαν. cf. έκαντες 231 n. Common reading έκανον. The thighs were the choice parts of the victim offered in sacrifice.

εμπάξετο (etym. doubtful; some refer to ἐμπ as a form of ἔμπ 'to pursue others to πα, root of πάμαι) 'heeded' almost invariably with gen. Note hiatus before ἵππος, as at 56, though ἵ is not proved. A parasitic j may have existed at one time.

554. ὧ γε. For this emphatic repetition of the subject, cf. 288 n.

μερμήριζεν, 'was planning,' μέρμηρα, μέρμηνα, μέρμερος, μάρτυς, and kindred words are all referred by Curtius to a root μερ or μαρ originally σμαρ, whence also Lat. me-mor &c. (not memini.) For constr. with ὅπως and opt. cf. 420 n.

[ἀπολολεῖν, cf. note on ἔχασα (221) εἰλατο, 545.]


Merry quotes from Grimm and Lauer a number of mediæval legends belonging to Persia, Turkey, Roumania, Finland and Norway, somewhat similar to the story of Polyphemus, but differing in many particulars in each case. The blinding of the giant or ogre appears in nearly all, and the escape by means of a ram's skin in most of them, but the device of a false name only in one. The general idea conveyed by these legends may be that of brute force overmatched by cunning.
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