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SCHOOL CLASSICS

HOMER

ODYSSEY VII

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SCHOOL CLASSICS

THE SEVENTH BOOK
OF
HOMER'S ODYSSEY

EDITED FOR THE USE OF SCHOOLS

BY
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BOSTON, U.S.A.
GINN & COMPANY, PUBLISHERS
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1899
TO

DR. W. GORDON McCABE

THIS BOOK

IS

GRATEFULLY INSCRIBED
PREFACE.

This edition of the Seventh Book of the Odyssey is intended to meet the wants of pupils just beginning to read Homer.

The notes have been compiled with a view to rendering the study of Homer a pleasure, and a conscientious effort has been made to explain all passages likely to present any difficulty. Points of grammar, save such as differ from Attic usage, are sparingly noticed, while full information has been aimed at upon all matters touching archaeology, mythology, and literature. Parallel passages from Homer and other authors are freely cited in the belief that they will enable the younger student to become better acquainted with Homer, and better able to appreciate the literary beauties of the work.

The vocabulary has been prepared from a careful reading of the text, and will serve as a concordance to this book. Considerable attention has been paid to etymology and word-grouping as the surest means of developing a reading knowledge of a language. The forms of words are given as they occur in Attic Greek,
the Homeric peculiarities being added in brackets or explained in the notes, and in most instances only those Homeric forms are given that occur in the text. In this respect the vocabulary differs from most Homeric vocabularies, and it is hoped that the pupil will be able by this means to keep the Attic forms firmly in memory and at the same time to read his Homer with tolerable ease.

The text is that of Dindorf, revised by Hentze, and no changes have been made except in the case of a few marks of punctuation.

Constant use has been made of the editions of Homer by Ameis-Hentze and by Faesi, of the Phaiakians of Homer by Merriam, and of Merry's Odyssey. Professor Palmer's translation of the Odyssey has supplied many apt renderings in both notes and vocabulary. The few cuts that appear in the notes have been taken from Guhl and Koner's Life of the Greeks and Romans, and from Rich's Dictionary of Roman and Greek Antiquities.

Thanks are due to Mr. Tetlow, the general editor of the series, for many valuable suggestions and corrections.

CHARLES W. BAIN.

S. C. COLLEGE, COLUMBIA, S. C.
Dec. 8, 1898.
INTRODUCTION.

The name of Homer is perhaps the greatest in literature. The dates assigned for his birth vary from 1104 B.C. to 684 B.C., and he was placed by Herodotos about 400 years before his own time, that is, about the middle of the ninth century B.C. The place of his birth is as little certain as the time, as is shown by the following epigram:

'Επτὰ πόλεις διερίσουσιν περὶ βίβαν Ὅμηρου
Σμύρνα, Ῥόδος, Κολώφων, Σαλαμίν, Ἰός, Ἀργος, Ἀθῆναι.

He is, however, perhaps best connected with Smyrna. The tradition that he was blind arose from his supposed authorship of the Hymn to Apollo of Delos, the author of which speaks of himself as being blind. His grave is claimed by Ios, one of the Cyclades, and Chios was the home of the Homeridae, "Sons of Homer."

In ancient times it was believed that the two poems, the Iliad and the Odyssey, were by different authors, and those holding this view were called Chorizontes (from χωρίζω, to separate), or Separatists. Modern scholars have gone still farther, and the very existence of Homer has been denied. The first and greatest name connected with this view is that of F. A. Wolf, Professor in Halle,
who, in 1795, published his famous Prolegomena ad Homerum, in which he set forth the view of divided authorship, and contended that the present unity of the poems was the work of scholars at the court of Peisistratos, in the sixth century B.C. Later, Lachmann believed he had discovered sixteen original lays, whence the poem of the Iliad was cast into its present form, the lays forming a nucleus round which the whole was developed.

The discussion still continues, and great names have been ranged on either side; but the tendency of modern criticism and investigation is in favor of a natural and organic development for both poems, a theory which was proposed for the Odyssey by Kirchhoff in 1859.

However much scholars may differ as to the origin of the poems, they all agree in admiring their wonderful beauty, compactness, and power of inspiration, which could elicit from Keats, who knew them only through a translation, the following lines:

Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez — when with eagle eyes
He stared at the Pacific, and all his men
Looked at each other with a mild surmise —
Silent upon a peak in Darien.

The Story of the Odyssey (I.—VII.).

I. The poem begins with an invocation of the muse, when Odysseus, in the tenth year after the fall of Troy, is still on the Island of Ogygia, where he is detained by Kalypso. In Ithaka, his wife, Penelope, is hard beset
by suitors, who squander his property and behave in a most insolent manner, nor is the young Telemachos able to repress them. Athene, in the absence of Poseidon, the enemy of Odysseus on account of the blinding of Polyphemos, begs the gods to rescue the hero and restore him to Ithaka. They consent, and Hermes, the messenger of the gods, is to be dispatched to Kalypso with commands for the dismissal of Odysseus. At the same time, Athene, in the guise of Mentes, an old friend of Odysseus, visits Ithaka and advises Telemachos to go to Nestor and Menelaos in quest of tidings of his father. She departs, and Penelope now comes down and bids the bard Phemios cease his song of the Woe of the Achaians, and Telemachos speaks out boldly before the suitors. Then all depart, and Telemachos during the night ponders his projected journey.

II. The next day the assembly is summoned, and Telemachos denounces the suitors, who treat him with insolent rudeness and contempt, and endeavor to cast all blame upon Penelope. His request for a ship is denied, but Athene, in the form of Mentor, procures for him both ship and crew. The secret is disclosed only to the old nurse, Eurykleia, and at night Telemachos, accompanied by Mentor, sets out for Pylos.

III. On the arrival in Pylos on the following day, Nestor and his household are engaged in solemn sacrifices. Nestor can give but little help to Telemachos, but bids him go to Sparta to visit Menelaos, and gives his youngest son, Peisistratos, as a companion. They arrive
in Sparta on the second night, and find Menelaos celebrating the marriages of his son and daughter.

IV. Menelaos, having wandered for eight years after the fall of Troy, is but lately returned home. Telemachos, on account of his great likeness to his father, is recognized immediately by Helen as she enters the hall. The next day Menelaos relates his adventures and his meeting with the sea-god Proteus, from whom he had learned that Odysseus was detained by Kalypso upon the Island of Ogygia. Telemachos is urged to remain in Sparta, but declines, and hastens to return to Ithaka. The suitors, having discovered his absence, plot to kill him, but the snare is revealed by Medon to Penelope, who is heartbroken at the news, but is comforted in a dream by Athene. The suitors meanwhile go to the Island of Asteris to lie in wait for Telemachos.

V. This book opens with a second assembly of the gods. Athene is again urging that Hermes be sent to Kalypso. This is done and, Kalypso having supplied provisions, Odysseus sets sail upon a raft constructed by himself. Eighteen days after leaving Ogygia he comes within sight of the Phaiakian land, but he is seen by Poseidon, who stirs up a tempest and wrecks his bark. Odysseus is saved by a magic scarf given him by Ino Leukothea, and after drifting about for two days and two nights, swims ashore, where he finds shelter under two olive bushes, and falls asleep.

VI. The next morning, Nausikaa, daughter of Alkinoos, king of the Phaiakians, goes with her women to
the pools to wash the linen, having been so warned in a dream by Athene. After washing the linen, the maidens begin a game of ball, and the ball, falling into an eddy, causes such a shout to rise that Odysseus awakes in a fright. Shaking off alarm, he presents himself as a suppliant before Nausikaa. His prayers are granted, and Nausikaa, having furnished him with food and clothing, shows him how to reach her father's palace, and how to gain his good-will, and so return to his home in Ithaka.

VII. Nausikaa, on reaching home, goes to her room. Odysseus, met by Athene, is guided by her through the town to the royal palace. She clothes him in a cloud, so that he is unseen. He admires the beauty of the gardens and the splendour of the house. He throws himself before Arete, and the mist disappears; she receives him kindly and Alkinoos promises him safe conduct home. Arete recognizes the garments he wears, and, at her request, he tells her how he got them, and also about his voyage from Ogygia and his shipwreck.
ΟΔΥΣΣΕΙΑΣ Η.

'Οδυσσέως εἰς ὁδοὺς πρὸς Ἀλκίνουν.

'Ως ὁ μὲν ἔνθα ἤρατο πολύτλας δίος 'Οδυσσεύς, κούρην δὲ προτὶ ἄστυ φέρεν μένος ἡμόνουν. ἡ δ' ὅτε ὡς οὐ πατρὸς ἀγακλυτὰ δῶμαθ' ἵκανεν, στήσεσε αἱ ἐν προθύρωι, κασιγνητοὶ δὲ μιν ἀμφὶς ἱσταντ' ἀδανάτοις ἐναλύκιοι, οἳ ἥ' ὑπ' ἀπήνης ἡμόνους ἐλυνο ἐσθήτα τε ἔσφερον εἰςω. αὐτὴ δ' ἐς θάλαμον ἔδω ἦς. δαῖε δὲ ὁ πῦρ γρῆν 'Ἀπειραίη, θαλαμητόλος Εὐρυμέδουσα, τὴν ποτ' 'Ἀπείρηθεν νέες ἡγαγον ἀμφιέλισσαι. 'Αλκινῶδ' αὐτῆν γέρας ἐξελον, οὐνεκα πᾶσιν Φαιήκεσσιν ἀνασσε, θεοῦ δ' ὁς δῆμος ἄκουεν. ἦ τρέφε Ναυσικάαν λευκόλενον ἐν μεγάροισιν. ἦ ὁ πῦρ ἀνέκαιε καὶ εἰςω δόρπον ἐκόσμειν. καὶ τὸτ' 'Οδυσσεύς ὄριτο πόλινδ' ἵμεν· ἀμφὶ δ' Ἅθηνη πολλήν ἥρα χεῖε φίλα φρονέουσα' 'Οδυσῆι, μή τις Φαιήκων μεγαθύμων ἀντιβολῆς κερτομέοι τ' ἐπέέσσε καὶ ἐξερεόθ' ὡτις εἴη. ἀλλ' ὅτε δὴ ἄρ' ἐμελλε πόλιν δύσεσθαι ἔραννήν,
ένθα οἱ ἀντεβόλησε θεά, γλαυκώπης Ἀθήνη,
παρθενικὴ ἑικυῖα νεήνδι κάλπιν ἔχοση.

στῇ δὲ πρόσθ' αὐτοῦ, ὁ δ' ἀνείρητο δῖος Ὅδυσσεύς:
"ἄν τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἥγησαι Ὅλκινόου,
δὲ τοίσδε μετ' ἀνθρώπους ἀνάσσει:
καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ' ἱκάνω
τηλόθεν ἐξ ἀπίθης γαῖης· τῷ οὗ τινα οἶδα
ἀνθρώπων, οὐ τήνδε πόλιν καὶ γαῖαν ἔχουσιν."

τὸν δ' αὐτῇ προσέειπε θεά, γλαυκώπης Ἀθήνη:
"τουγὰρ ἐγὼ τοί, ξείνε πάτερ, δόμου, ὃν με κελεύεις,
δεῖξο, ἐπεὶ μοι πατρὸς ἁμύμονος ἐγγύθι ναλεί.

ἀλλ' ἰθι συγῇ τοιού, ἐγὼ δ' ὄδὸν ἱγμονεύσω,
μηδὲ τιν' ἀνθρώπων προτίσσεο μηδ' ἔρεευν·
οὐ γὰρ ξείνους οἴδε μᾶλ' ἀνθρώπους ἀνέχουνται,
οὐδ' ἀγαπαξόμενοι φιλέουσ', ὁς κ' ἀλλοθεν ἔλθη.

κησὶ τοῖς γε πεποιθότες ὀκελησιν
λαῖτμα μέγ' ἐκπερώσων, ἐπεὶ σφισι δῶκ' ἐνοσίχθων·

τῷ ἁμὲν ὀκελεῖ ὅπειρον ἡ νόημα."

οὗ ἀρα φωνήσας ἥγησατο Παλλᾶς Ἀθήνη
καρπαλίμως· ὁ δ' ἐπείτα μετ' ἱχνα βαίνει θεοῖο.

τὸν δ' ἀρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἔρχομενοι κατὰ ἃστυ διὰ σφέας· οὐ γὰρ Ἁθήνη
εἰά ἐνπλόκαμος, δεινὴ θεοῦ, ἢ ρά οἱ ἄχλιν
θεσπεσίην κατέχευε φίλα φρονέουσ', ἐνὶ θυμῷ.

θαύμαζεν δ' Ὅδυσσεύς λιμένας καὶ νῆας εἶσας
αὐτῶν θ' ἡρώων ἀγορᾶς καὶ τείχεα μακρὰ

ἀλλ' ὅτε δὴ βασιλῆς ἀγακλυτὰ δώμαθ' ἴκοντο,
τοῖσι δὲ μύθων ἤρχε θεὰ, γλαυκώπης Ἀθηνή· «οὗτος δὴ τοῦ, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις πεφραδέμεν· δήσεις δὲ διοτρεφέας βασιλῆας δαΐτην δαινυμένους· σὺ δ' ἔσω κλείτε, μηδὲ τι θυμῷ τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων ἔργοισιν τελέθει, εἰ καὶ ποθὲν ἀλλοθεν ἔλθοι. δέσποιναν μὲν πρῶτα κιχήσεαι ἐν μεγάροις· Ἀρήτη δ' ἄνωμ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆν τῶν αὐτῶν, οἳ περ τέκον Ἀλκινοο βασιλῆα. 50 Ναυσίθουον μὲν πρώτα Ποσειδάων ἐνοσίχθων γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἄριστη, ὁπλοτάτῃ θυγάτηρ μεγαλήττορος Εὐρυμέδουτος, ὅς ποθ' ὑπερθύμοισε Γυγαντεσσίν βασιλεῖαν. ἄλλο μὲν ὠλεσε λαὸν ἀτάσθαλον, ὠλετο δ' αὐτὸς· 55 τῇ δὲ Ποσειδάων ἐμίλη καὶ ἐγείνατο παῖδα, Ναυσίθουον μεγάθυμον, ὅς ἐν Φαἴηξι ἀνασσεν. Ναυσίθουος δ' ἐτεκεν Ῥηξήνορὰ τ' Ἀλκινοὸν τε· τὸν μὲν ἀκούρου ἑόντα βάλ' ἀργυρότοξος Ἀπόλλων νυμφῖον, ἐν μεγάρῳ μίαν οἴην παῖδα λυπόντα· Ἀρήτην· τὴν δ' Ἀλκινοος ποιήσατ' ἄκοιτων καὶ μιν ἐτίσω, ὡς οὔ τις ἐπὶ χθονὶ τίτετα ἀλλή, ὅσαι νῦν γε γυναικεῖς ὑπ' ἀνδράσιν οἴκον ἔχουσιν. ὅς κεῖνη περὶ κῆρι τετίμηται τε καὶ ἐστὶν ἐκ τε φίλων παῖδων ἐκ τ' αὐτοῦ Ἀλκινόοιο· 65 καὶ λαὸν, οἳ μίν ῥα θεδυν ὡς εἰσορῶντες δειδέχαται μύθωσιν, ὅτε στείχος' ἀνὰ ἄστυ. οὔ μὲν γάρ τι νόου γε καὶ αὐτὴ δεῦται ἐσθλοῦ· ἦσι τ' ἐν φρονέσι, καὶ ἀνδράσι νείκεα λύει.
ei κέν τοι κείνη γε φίλα φρονέσσα' ἐνὶ θυμῷ,
ἐλπώρῃ τοι ἐπείτα φίλοις τ' ἰδεῖν καὶ ἰκέσθαι
οἶκον ἐς ψόροφον καὶ σῆν ἐς πατρίδα γαῖαν’.

ὅς ἀρα φωνήσας’ ἀπέβη γλαυκώπις Ἀθήνη
πόντου ἐπ’ ἀτρύγετον, λύπε δὲ Σχερῆν ἐρατεινήν,
ἀκετο δ’ ἐς Μαραθῶνα καὶ εὐρυάγιαιν Ἀθήνην,
δῦνε δ’ Ἐρεχθής πυκνῶν δόμων. αὐτὰρ Ὀδυσσεὺς
Ἀλκινόου πρὸς δόματ’ ἵε κλυτά· πολλὰ δέ οἱ κήρ
ὁρμαίν ἰσταμένῳ, πρὶν χάλκεον οὐδόν ἰκέσθαι.
ὅς τε γὰρ ἤξελοι αὐγῆ πέλεν ἥ σελήνῃς
dῶμα καθ’ ἰσφερφεῖς μεγαλήτορος Ἀλκινόοιο.
χάλκεοι μὲν γὰρ τοίχοι ἐληλέδατ’ ἐνθα καὶ ἐνθα,
ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνιοι·
χρύσειαι δὲ θύραι πυκνῶν δόμων ἐντὸς ἔργου·
σταθμοὶ δ’ ἀργύρεοι ἐν χαλκέω ἐστασαν οὐδῷ,
ἀργύρεον δ’ ἐφ’ ὑπερθύριον, χρυσῆ δὲ κορώνῃ.
χρύσειοι δ’ ἐκάτερθε καὶ ἀργύρεοι κύνες ἤσαν,
οὐς Ἥφαιστος ἐτευξεν ἰδυίσεοι πραπλίδεσσιν
dῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
ἀθανάτους ὅντας καὶ ἀγήρως ἱματα πάντα.
ἐν δὲ θρόνοι περὶ τοίχον ἐρημέδατ’ ἐνθα καὶ ἐνθα,
ἐς μυχὸν ἐξ οὐδοῦ διαμπερές, ἐνθ’ ἐνὶ πέπλοι
λεπτοὶ ἐύννητοι βεβλήματο, ἔργα γυναικῶν.
ἐνθα δὲ Φαίηκων ἡγήτορες ἐδριόωντο
πίνοντες καὶ ἔδοντες· ἐπητειάνζον γὰρ ἔχεσκον.
χρύσειοι δ’ ἀρα κούροι εὐδημήτων ἐπὶ βωμῶν
ἐστασαν αἰθομένας δαίδας μετὰ χερσῖν ἔχοντες,
φαλνοτες νύκτας κατὰ δόματα δαίτυμόνεσσιν.
πεντήκοντα δέ οἱ δυμαλι κατὰ δῶμα γυναῖκες
αἱ μὲν ἀλετρεύονσι μύλης ἐπὶ μῆλοπα καρπόν,
αἱ δὲ ἱστοὺς υφώσι καὶ ἱλάκατα στρωφῶσιν
ἡμεναι, οἷά τε φῦλλα μακεδνῆς αἰγείρου ὀ
καιρούσσεων δ' ὥθονεν ἀπολείβεται ἵγρων ἔλαιον.
ὁςον Φαῖκες περὶ πάντων ἱδρευς ἀνδρῶν
νήθ θοὴν εὖν πόντῳ ἐλαυνέμεν, ὡς δὲ γυναῖκες
ἰστῶν τεχνήσασιν. πέρι γὰρ σφίσι δῶκεν 'Αθήνη
ἔργα τ' ἐπιστασθαί περικαλλέα καὶ φρένας ἐσθλάς.
ἐκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἀγχι θυράων
tετράγυνοι. περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
ἐνθα δὲ δενδρεα μακρὰ πεφύκασι τηλεθῶντα,
ὁγχυναί καὶ ῥοιαλ καὶ μηλεαί αγγαλακραποὶ
συκέα τε γλυκεραί καὶ ἐλαίαι τηλεθῶσαι
τάων οὐ ποτε καρπος ἀπόλλυται οὐδ' ἀπολείπει
χείματος οὐδὲ θέρεις, ἐπετήσιος: ἄλλα μάλ' αἰεὶ
ζεφυρῆ πνείοσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
ὁγχυν ἐπ' ῥγχυν γηράσκει, μῆλον δ' ἐπὶ μῆλῳ,
αὐτὰρ ἐπὶ σταφυλῆ σταφυλῆ, σῦκον δ' ἐπὶ σῦκῳ.
ἐνθα δὲ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,
τῆς ἐτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
tέρσεται ἱελώ, ἐτέρας δ' ἀρα τε τρυγώσων,
ἄλλας δὲ τραπεύοντι: πάροιθε δὲ τ' ὄμφακες εἰσὶ
ἀνθος ἀφιεῖσαι, ἐτεραί δ' ὑποπερκάζουσιν.
ἐνθα δὲ κοσμηταὶ πρασιαλ παρὰ νελάτον ὄρχον
παντοῖοι πεφύσας, ἐπητανὸν γανῶσαι.
ἐν δὲ δύω κρήναι ἤ μὲν τ' ἀνὰ κηπον ἄπαντα
σκληναῖι, ἡ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησιν
πρὸς δόμον ύψηλόν, θεν ύδρεύοντο πολίται.
τοι' ἄρ' ἐν Ἀλκινόωοι θεῶν ἔσαν ἀγλαὰ δῶρα.
ἔνθα στὰς θηεῖτο πολύτλας δίος Ὀδυσσεύς.
αὐτὰρ ἐπει δὴ πάντα ἑφ θηήσατο θυμοῖ,
'καρπαλλόμως ὑπὲρ οὐδόν ἐβήσετο δώματος εἰσώ. 135
εὔρε δὲ Φαιήκων ἡγήτορας ἣδὲ μέδουτας
σπένδουτας δεπάεσσιν ἐνοκόσφω ἀργειφόντη,
ὁ πυμάτῳ σπένδεσκον, ὅτε μυσαλατο κολτοῦ.
αὐτὰρ ὁ βῆ δία δῶμα πολύτλας δίος Ὀδυσσεύς
πολλὴν ἥρ' ἔχων, ἦν οἱ περίχευεν Ἀθηῆ, 140
ὁφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκινόου βασιλῆ.
ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χείρας Ὀδυσσεύς,
καὶ τότε δὴ ζ' αὐτοῦ πάλιν χύτῳ θέσφατος ἅηρ.
οὶ δὲ ἄνεφ ἐγένοντο, δόμον κάτα φοῦτα ἱδόντες:
θαύμαζον δ' ὀρῷστες. ὁ δὲ λιτάνευεν Ὀδυσσεύς. 145
"Ἀρήτη, θύγατερ Ῥηξήνωρος ἄντιθέοιο,
σὸν τε πόσιν σὰ τε γούναθ' ἰκάνω πολλὰ μογῆσας
τούσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὄλβια δοῖεν
ζωέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
κτῆματ' ἐνι μεγάροις γέρας θ', ὁ τι δήμος ἐδοκεὶν. 150
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἵκεσθαι
θᾶσσον, ἐπει δὴ δηθὰ φίλων ἀπὸ πῆματα πάσχω."
δὲ εἰπὼν κατ' ἄρ' ἐξετ' ἐπ' ἑσχάρῃ ἐν κούνησιν
πάρ πυρλ· ὁὶ δ' ἄρα πάντες ἀκῆν ἐγένοντο σιωτῆ.
ὥσε δὲ δὴ μετέειπε γέρων ἦρως Ἐχένης, 155
δὲ δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦν
καὶ μύθοις ἐκέκαστο, παλαιά τε πολλὰ τε εἰδώς.
ὁ σφιν ἐν φρονεῖν ἀγορήσατο καὶ μετέειπεν.
"'Αλκίνο', ού μέν τοί τόδε κάλλιον, ούδε ἔοικεν, 
ξείνοι μὲν χαμαί ἡσθαί ἐπ' ἐσχάρη ἐν κονίσιν, 160
οὐδὲ δὲ σὸν μύθον ποτιδέγμενοι ἴσχανώνται· 
ἀλλ' ἄγε δὴ ξείνοι μὲν ἐπὶ θρόνου ἀργυρόχλου 
ἐλευν ἀναστήσας, σὺ δὲ κηρύκεσοι κέλευσον 
οἶνον ἐπικρῆσαι, ἵνα καὶ Δίλ τερπικεραύνῳ 
σπέισομεν, ὡς θ' ἰκέτησιν ἀμ' αἰδολοίσιν ὀπῆδει. 165
δόρτον δὲ ξείνω ταμή δότω ἐνδον ἐόντων."

αὐτὰρ ἔπει τὸ γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο, 
χειρὸς ἔλων Ὀδυσσῆα δαίροντα ποικιλομῆτην
ἀφέν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου ἐλευ φαινοῦ,
ὐδὰν ἀναστήσας ἀγαπήνορα Δαιδάμαντα, 170
ὡς οἱ πλησίον ζεῖ, μᾶλιστα δὲ μιν φιλέσκεν.
χέρνιβα δ' ἀμφίπολος προχρῶ ἐπέχεεν φέρουσα
καλῆ κρυσείη ὑπὲρ ἀργυρέου λέβητος,
νήσασθαι· παρὰ δὲ ξεισθὴν ἐτάνυσσε τράπεζαν.
σίτου δ' αἰδολὴ ταμὴ παρέθηκε φέρουσα, 175
εἴδατα πόλλ' ἐπιθείσα χαριζομένη παρεῦντων.
αὐτὰρ ὁ πίνε καὶ ἡσθε πολύτλας δίος Ὀδυσσεύς.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
"Ποντόνος, κρητῆρα κερασσάμενος μέθυ νείμουν
πάσιν ἀνὰ μέγαρον, ἵνα καὶ Δίλ τερπικεραύνῳ 
σπέισομεν, ὡς θ' ἰκέτησιν ἀμ' αἰδολοίσιν ὀπῆδει."

ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκήρυνα,
νώμησεν δ' ἄρα πάσιν ἐπαρξάμενος δεπάσεσιν.
αὐτὰρ ἔπει σπείσαν τε πίον θ' ὡς καὶ ἥθελε θυμός,
τούσιν δ' Ἀλκίνοος ἀγορῆσατο καὶ μετέειπεν· 185
"κέκλυτε, Φαιήκων ἡγώτορες ἢδὲ μέδουτε,
ὈΔΥΣΣΕΥΣ VII.

όφρ' εἶπο, τά με θυμός εὖν στήθεσας κελεύει.
νῦν μὲν δαισάμενοι κατακελέστε οἴκαδ' ἵοντες·
ηῦθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
ξείνων ἐνι μεγάροις ξεινώσομεν ἥδε θεοῖσιν
ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς
μνησόμεθ', ὡς χ' ὁ ξείνως ἄνευθε πόνου καὶ ἀνίης
πομπῆς ὑφ' ἠμετέρη ἦν πατρίδα γαῖαν ἵκηται
χαίρων καρπαλίμως, εἰ καὶ μᾶλα τηλόθεν ἐστὶν,
μηδὲ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθησιν,
πρὶν γε τὸν ἵσ γαίῆς ἐπιβήμεναι· ἔνθα δ' ἔπειτα
πελεταί, ἀσσα οἱ αἰσα κατὰ κλώθες τε βαρείαι
γυγομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
eἰ δὲ τις ἅθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
ἀλλο τι δὴ τὸν' ἔπειτα θεόν περιμηχανώνται.
αιεὶ γὰρ τὸ πάρος γε θεὸν φαίνονται ἐναργεῖ
ἡμῖν, εὔτ' ἔρδομεν ἄγακλειτὰς ἑκατόμβας,
δαίνυνται τε παρ' ἄμμῳ καθήμενοι, ἔνθα περ ἡμεῖς.
eἰ δ' ἄρα τις καὶ μοῦνος ίδὼν ξύμβληται ὅδης,
οὐ τι κατακρύπτουςιν, ἐπεὶ σφίσιν ἐγγύθεν εἰμέν,
ὡς περ Κύκλωπὲς τε καὶ ἄγρια φῦλα Γιγάντων.'

tὸν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς·
"'Αλκίνο', ἀλλο τι τοι μελέτων φρεσίν· οὐ γὰρ ἐγώ γε
ἀθανάτουσιν ἑοικα, τοι οὐρανοῦ εὐρύν ἔχουσιν,
οὐ δέμας οὐδὲ φυήν, ἀλλὰ θνητοῖσι βροτοῖσιν.
ὡς τινας ὑμεῖς ἵστε μάλιστ' ὅχεντας οἰξὺν
ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἵσωσαίμην.
καὶ δ' ἐτι κεν και μᾶλλον ἐγὼ κακὰ μυθησάμην,
ὅσα γε δὴ ξύμπαντα θεῶν ἴστητι μόγησα.
Odyssey VII.

άλλ’ ἐμὲ μὲν δορπῆσαι ἕασατε κηδόμενον περ.
οὐ γάρ τι στυγερὴ ἐπὶ γαστέρι κύντερον ἄλλο
ἐπλετο, ἡ τ’ ἐκέλευσε ἐκ μνήμασθαι ἀνάγκη
cαι μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
οὐς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἥ δὲ μάλ’ αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δὲ μὲ πάντων
ληθάνει, ὅσο’ ἐπιθυμοῦσαν καὶ ἐνιπτήσθηναι ἀνώγει.
ὑμεῖς δ’ ὄτρυνεσθαι ἃμ’ ἣοὶ φαινομένης,
οὐς κ’ ἐμὲ τὸν δύστην ἐμῆς ἐπιβήσετε πάτρης
cαι πέρ πολλὰ παθόντα· ἴδόντα με καὶ λίποι αἰῶν
κτῆσιν ἐμῆν, δμῶάς τε καὶ ἴσχερεθεῖς μέγα δῶμα.”

ὁς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπήνευον ἡδὲ κέλευνον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἐειπεν.
αὐτὰρ ἐπεὶ σπεύσαν τε πλοῦν θ’, ὅσον ἦθελε θυμός,
oi μὲν κακκελόντες ἔβαν οἰκόνδε ἐκαστος,
αὐτὰρ ὃ ἐν μεγάρῳ ὑπελείπετο δίος Ὅδυσσεύς,
πάρ δὲ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς
ξάνθην· ἀμφίπολοι δ’ ἀπεκόσμεον ἐντεα δαιτός.
τοῖσιν δ’ Ἀρήτη λευκόλενος ἥρχετο μῦθων·
ἔγνω γὰρ φάρος τε χιτῶνά τε εἰματ’ ἴδουσα
καλά, τά’ αὐτή τεύξε σὺν ἀμφιπόλοισι γυναιξίν·
καὶ μὲν φωνήσασ’ ἔπεα πτερόεντα προσήδα,
״ξείνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
tis, πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἰματ’ ἐκδώκεν;
οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ’ ἰκέσθαι;”

τὴν δ’ ἀπαμείβομενος προσέφη πολύμητις Ὅδυσσεύς
"ἀργαλέουν, βασιλεῖα, δηνεκέως ἀγορεύσαι,
κῆδε’ ἐπεὶ μοι πολλὰ δόσαν ςεοὶ Ὀὐρανίωνες."
τούτῳ δέ τοι ἔρεω, ὦ μ' ἀνείρεας ἢδὲ μεταλλᾶς. Ὑγνῆ τις νῆσος ἀπόπεπθεν εἰν ἄλλι κεῖται·
ἐνθα μὲν Ἄτλαυτος θυγάτηρ δολόεσσα Καλυψὼ 245
ναεὶ ἐνπλόκαμος, δεινὴ θεός· οὐδὲ τις αὐτῆ
μίσγεται οὔτε θεῶν οὔτε θυντῶν ἄνθρωπων·
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἰγαγε δαίμων
οἶον, ἐπεὶ μοι νῦν θοήν ἀργῆτι κεραυνῷ
Ζεὺς ἔλασας ἐκέασσε μέσῳ ἐνὶ αἰονὶ πόντῳ. 250
[ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθολοὶ ἑταῖροι,
αὐτὰρ ἐγὼ τρόπων ἄγκας ἐλὼν νεός ἀμφιελλοὺς
ἐννήμαρ φερόμην· δεκάτη δὲ με νυκτὶ μελαίνη
νήσον ἐς Ὑγνήνην πέλασαν θεοί, ἐνθὰ Καλυψὼ
ναεὶ ἐνπλόκαμος, δεινὴ θεός, ἦ με λαβοῦσα 255
ἐνδυκέως ἐφήλει τε καὶ ἐτρεφεν ἢδὲ ἐφασκέν
θήσευν ἀδάνατον καὶ ἀγήραυν ἡματα πάντα·
ἀλλ' ἐμὸν ὦ ποτε θυμὸν ἐνὶ στῆθεσιν ἐπεἴθεν.]
ἐνθὰ μὲν ἐπτάετες μένον ἐμπεδον, ἐματα δ' αἰει
dάκρυσι δευσκον, τά μοι ἁμβροτα δῶκε Καλυψώ· 260
ἀλλ' ὅτε δὴ ὧγοδατον μοι ἐπεπλόμενον ἔτος ἦλθεν,
kαὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνοντα νέεσθαι
Ζηνὸς ὑπ' ἀγγελίας, ἦ καὶ νόος ἐτράπετ' αὐτῆς.
πέμπτ' ὃ ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκεν,
σίτων καὶ μέθυ ἡδύ, καὶ ἁμβροτα ἐματα ἔσσεν· 265
οὐρον δὲ προέκεκ ἀπήμονα τε λιαρὸν τε.
ἐπτὰ δὲ καὶ δέκα μὲν πλέον ἡματα ποντοπορεύων,
ὀκτωκαιδεκάτη δ' ἐφάνη ὀρεα σκιάντα
γαλής ὑμετέρης, γηθῆςε δὲ μοι φίλων ἂτορ
δυσμόρφοι· ἦ γὰρ ἐμελλον ἔτι ἦννέσεσθαι οἰζυῖ 270
πολλὴ, τὴν μοι ἐπώρσε Ποσειδάων ἐνοσίχθων,
ὅς μοι ἑφορμῆσας ἀνέμους κατέδησε κέλευθον,
ὡρινεν δὲ θάλασσαν ἀθέσφατον, οὐδὲ τι κῦμα
εἶα ἐπὶ σχέδιης ἄδινα στενάχουτα φέρεσθαι.

τὴν μὲν ἐπεῖτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε
νηχύμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαῖῃ
ὑμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὑδῷρ.

ἐνθα κε μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
πέτρης πρὸς μεγάληι βαλὸν καὶ ἀτερπεί χώρῳ
ἀλλ' ἀναχασσάμενος νῆχου πάλιν, εἶδος ἐπήλθον
ἐς ποταμόν, τῇ δὴ μοι ἐελάτο φῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.

ἐκ δ' ἐπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ νῦξ
ἦλυθ'. ἐγὼ δ' ἀπάνευθε διυπτεός ποταμοῖο
ἐκβάς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φῦλλα
ἥφυσάμην· ὑπνὸν δὲ θεός κατ' ἀπείρονα χεῦν.

ἐνθα μὲν ἐν φῦλλοισι φίλοι τετημένοις ἅτορ
ἐδδον παννύχιος καὶ ἐπ' ἡ' ἱκ' καὶ μέσον ἦμαρ.

δεῖλετο τ' ἥλιοι καὶ με γλυκὸς ὑπνός ἀνήκεν.
ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἔνόσησα θυγατρός

παιζούσας, ἐν δ' αὐτὴ ἔην ἐκυκλα θείσιν·

τὴν ἱκέτευσ'.· ἢ δ' οὐ τι νοῆματος ἡμβροτεν ἔσθλον,
ὡς οὐκ ἄν ἐλπιοὶ νεώτερον ἀντιάσαντα
ἐρξέμεν·· αἰεὶ γὰρ τε νεώτεροι ἀφραδέουσιν.

ἡ μοι σῖτον ἐδώκειν ἄλις ἡ' αἴθοπα ὦνον

καὶ λοῦσ'· ἐν ποταμῷ καὶ μοι τάδε ἐλματ' ἐδώκεν.

ταῦτα τοι ἀγνύμενος περ' ἀληθείην κατέλεξα."·

τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
"ζεῖν, ἦ τοι μὲν τοῦτο γ' ἐναίσιμον οὐκ ἔνόησεν παῖς ἐμή, οὐνέκα σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξίν 300 ἤγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἱκτένεσας.

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς.

"ἡρως, μή τοι τούνεκ' ἀμύμωνα νεῖκες κούρην.

ἡ μὲν γὰρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι,

ἀλλ' ἐγὼ οὖν ἐθέλοι δείσας αἰσχυνόμενός τε,

μὴ τωσ καὶ σοι θυμὸς ἐπισκύςαιτο ἰδόντι.

δύσζηλοι γὰρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.

τὸν δ' αὐτ' Ἀλκίνοος ἀπαμειβετο φώνησέν τε.

"ζεῖν, οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ

μαψίδιως κεχολῶσθαι ἀμείων δ' αἴσιμα πάντα. 310

αἰ γὰρ, Ζεὺς τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλοῦν,

τοῖς ἔων, οἶδος ἐσσι, τὰ τε φρονέων, ἃ τ' ἐγώ περ,

παῖδα τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέσθαι

αὐθι μένων. οἶκον δὲ τ' ἐγὼ καὶ κτήματα δοίην,

ἐὰς ἐθέλοις γε μένους ἀέκοντα δὲ σ' οὐ τὸς ἐρύξει 315

Φαίηκων, μὴ τοῦτα φίλον Διὸ πατρὶ γένοιτο.

πομπὴν δ' ἐς τὸν ἐγὼ τεκμαίρομαι, ὃφρ' ἐν εἰδῆς,

αὐριον ἐς τήμος δὲ σὺ μὲν δεδμημένος ὑπνῷ

λέξεις, οἰ δ' ἐλώσι γαλήνης, ὃφρ' ἂν ἰκεῖ

πατρίδα σὴν καὶ δώμα, καὶ εἶ ποῦ τοι φίλον ἐστίν, 320

εἴ περ καὶ μᾶλα πολλὸν ἐκαστέρω ἐστ' Ἐυβολῆς,

τὴν περ τηλοτάτον φαύ' ἐμμεναι, οἱ μῖν ἰδοῦτο

λαῶν ἡμετέρων, ὅτε τε ξαυθοῦν Ῥαδάμανθα

ἡγοῦν ἐποψόμενον Τιτυνόν, Γαϊήον υἱόν.

καὶ μὲν οἱ ἐνθ' ἠλθον καὶ ἀτερ καμάτοιο τέλεσαν 325

ἡματι τῷ αὐτῷ καὶ ἀπήνυσαν οἰκαδ' ὀπίσω.
eιδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσίν, ὥσσον ἀρισταὶ νῆσε ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἅλα πηδῶ."  

ὁς φάτο, γῆθησεν δὲ πολύτλας δῖος Ὅδυσσεύς, εὐχόμενος δ’ ἄρα εἶπεν, ἐπος τ’ ἐφατ’ ἐκ τ’ ὅνόμαζεν. 330

"Ζεῦ πάτερ, αἰθ’, ὅσα εἶπε, τελευτήσειεν ἀπαντα Ἀλκίνοος. τοῦ μὲν κεν ἐπὶ ξείδωρον ἄρουραν ἀσβεστον κλέος εἰν, ἐγὼ δὲ κε πατρίδ’ ἱκοίμην.”  

ὁς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευν ζεκλητο δ’ Ἁρῆτη λευκώλενος ἀμφιπόλοισιν 335
dέμυι’ ἕπ’ αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ πορφὺρε’ ἐμβαλέειν στορέσαι τ’ ἐφύπερθε τάπητας χλαίνας τ’ ἐνθέμεναι οὐλας καθύπερθεν ἐσασθαι.  

αἱ δ’ ἵσαν ἐκ μεγάρῳ δάος μετὰ χερσίν ἔχουσαι. αὐτάρ ἐπεὶ στορέσαν πυκνών λέχος ἐγκονέουσαι, 340

ἀτρυνον δ’ Ὅδυσσῆα παριστάμεναι ἐπέέσσαν. "ὅρσο κέων, ὦ ξείνε· πεποίηται δὲ τοι εὐνή."  

ὁς φάν, τῷ δ’ ἀσπάστον ἐείσατο κοιμηθήναι.  

ὁς οἱ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὅδυσσεύς τρητοῖς ἐν λεχέσσοιν ὑπ’ αἰθούσῃ ἐριδούπτῳ. 345

Ἀλκίνοος δ’ ἄρα λέκτο μνηχ’ δόμον ὑψηλοῖο, παρ δὲ γυνῇ δέσποινα λέχος πόρσυνε καὶ εὐνην.
NOTES.

References marked H are to Hadley-Allen’s Grammar, otherwise to Goodwin’s.

BOOK VII.

ΟΔΥΣΣΕΙΑΣ H, “the H of the Odyssey,” more fully expressed by Τὸ τῆς Ὄδυσσειάς Η Γράμμα or Ἡ τῆς Ὄδυσσειάς Η Ραγωδία. The term γράμμα is used with reference to the numbering of the books of the Iliad and the Odyssey by the letters of the alphabet; the term ραγωδία refers to the portion of the text recited by a rhapsodist.

Aristarchos 1 (B.C. 222–150), the greatest ancient editor of Homer, probably first divided the poems each into twenty-four books. Before this, special parts of the poems were referred to by the contents of such parts, and the titles of these parts were called ἐπιγραφαὶ; e.g. the ἐπιγραφὴ of the VII Odyssey is Ὅδυσσεὼς εἴσοδος πρὸς Ὁλκίνοον. Besides this title in prose, the books also had metrical titles, that of this book being

’Ἡτα ῥ ἐν φρονέουσ’ Ὅδυσσεί Σχερίς βασιλῆσ.

1–13. NAUSIKAA COMES HOME.

1. This book, as the vi, ix, and xiii, begins with a reference to some situation mentioned in the preceding book, in order to make the narrative continuous. Compare Vergil’s Aen. vi. 1,

1 Zenodotos is also said to have first made this division.
NOTES.

sic fātur lacrimāns. — ὦς, thus, dem. adv. is to be carefully distinguished from ὦς, as, rel. adv. — ὦς is dem. pron., he. The article very rarely appears as such in Homer, but is generally a dem. pron., the following noun being in apposition. Cf. Deut. 4. 35, "Know that the Lord, He is God." — ἐνθα, there, i.e. in the sacred grove of Athene, whither Nausikaa had bidden him go and wait till she could get home. See Od. 6. 295. — ἡπάτω: impf. = sup- plicābat, denotes the continuance of the prayer; see Od. 6. 328, ὅς ἔφαρ’ ἐνχέμενος, which is taken up here in ἡπάτω. — τολύτλας: standing epithet, used only of Odysseus.

2. κούρην = Attic κόρην. — ο and ε are often lengthened to ou and ει in Epic. η occurs after ρ in Attic also in deρη, neck. — ἄστυ is the city with reference to its dwellings, while πόλις refers to the community or body of citizens. There is probably no appreciable difference save when the two words are joined together. No hiatus exists here, for ἄστυ began with the digamma and we have προτὶ ράστυ. The Homeric student never has to make any elisions, for it is all done for him. — φέρεν: the augment is often omitted in Homer. This verb is ofteener said of two-wheeled wagons, the weight of which rested more upon the tongue, and therefore also upon the shoulders. A.-H. — φέρεν = bore, but ἤγεν = dragged. — μένος ἡμιόνου, the strong mules (lit. the strength of the mules); such periphrases are common; cf. ll. 167 and 178; also Pind. Olym. i. 88, ἢλεν ὅ’ ὅλομαδι βίαν; Milton, Par. Lost vi. 345, "Where the might of Gabriel fought"; Shakspeare, Tempest v. 1, "First, noble friend, let me embrace thine age"; and the first stanza of Schiller’s Der Graf von Habsburg:

•

Zu Aachen in seiner Kaiserpracht
Im alterthümlichen Saale,
Sass König Rudolphs heilige Macht
Beim festlichen Krönungsmahle.

Hor. Sat. i. 7, 1, Prōscriptiī Rēgis Rupili pūs atque venēnum. — ἡμιόνου: the last two syllables form a spondee; a long vowel or diphthong within a word is very seldom shortened before a following vowel.
NOTES.

3. ὅς remains long; cf. ὅ in l. 18; ἐναλλαγικι, l. 5; καὶ, ll. 13, 17; ἔσεσθαι, l. 18, etc. — ὅς πατρός: in Attic τοῦ πατρὸς αὐτῆς, for ὅς is always reflexive, save in poetry.

4. στήσεις—ἐστήσεις: cf. note, l. 2. ἵστημι is here used apparently intransitively; sc. ἤμων and cf. II. 8. 49, ἵππους ἐστησε; Od. 4. 582, στήσα νέας. The transitive tenses of ἵστημι are the Present, Imperfect, Future and First Aorist. —ἐν προθύροις (= προθύροι), in the gateway, which leads from the courtyard into the street. Cf. Od. 4. 20 ἔστε ὃς ἄντ ρ χεῖς προθύρους δύον αὐτῶ τε καὶ ἤπω | στήσαν and II. 24. 323, ἐκ δέ ἐλασαν προθύρω καὶ αἰθούσης ἐριδοῦσιν. — Strangers always stopped here; cf. II. 11. 776-7, νόθα δέ ἐπιτετά στήσμεν ἐν προθύροις. — μν ἄμφης = ἄμφη μν: the former turn gives a stronger verse close. — ἄμφης is generally postpositive; cf. σοσίδημου ἄμφης, Od. 6. 266. — μν (= αὐθήν) is Ionic for αὐθήν, αὐθήν, ἄμφη, used in all genders, but never in the plural.

5. ὁ (= ἔνα): enclitic and Epic for ἄρα and always postpositive.
— ὄντα ἀπήν, from under the wagon; ὄντα is to be taken with ἐλον and forms the opposite to Od. 6. 73, ἤμων τὸ ὑπαγον ξεβάν θ᾽ ὄντα ἀπήν. Cf. also Od. 6. 127, πάμιν ὑπέδοσαν, where the preposition has the same force in composition. This use of the preposition is chiefly poetic § 1219. 1 (a).

6. ἵλον — ἱσφέρων denote that some time was occupied in attending to these duties. — βίσθητα: used collectively as in vi. 74, but in vi. 38 the articles are mentioned separately; e.g. τῶστρα τε καὶ πέπλους καὶ βῆγα σεγάλευτα. — τε ἱσφέρων: hiatus is permissible at the bucolic diaeresis. The bucolic diaeresis falls at the end of the fourth foot and is thus named because it occurs so often in the bucolic poets.

7. αὐτή, she herself, in distinction from the wagon, mules, and clothes; cf. Od. 6. 83, φέρων δ᾽ ἐσθήτα καὶ αὐτήν; II. 1. 4, αὑτοῦς δὲ ἐλώρια τεῦχε κόνεασιν. Cf. ἵρε, which has a like distinctive character with αὑτός and is often used to contrast persons with things, as riders with their horses, sailors with their ships, a master with his household, the inhabitants of a town with the town, etc. — ἵς: Ionic and Epic for els. — θαλαμον, bed-chamber, in the back part of the house, called γυναικωνιτε, where the women's
apartments were placed, probably in the upper story. Cf. Il. 2. 514, ἔπερων ἐλαμπάσσα. — ἥν: ep. for δν; see ὃ, l. 3. — ἦς = Attic ής. — δακτ.—πῦρ, was kindling a fire. Fire would be necessary as light, because it must have been quite late when Nausikaa reached home, and perhaps also for warmth, for it was the fall of the year, when the mornings and the evenings would be cold. Cf. Od. 19. 64, φῶς ἐμεν ἰδὲ θέρεσαι and xvii. 190, δὴ γὰρ μέμβλωκε μάλιστα | ἡμαρ ἀτὰρ τάχα τοι ποτὶ ἑωπερα βίγιον ἔσται. The weather could not, however, have been very cold, because fruits never failed there winter or summer; cf. ll. 116–121.

8. γρήγορα = Attic γραφίς. — Ἀπειράλη, of Apeire. Apeire is probably a poetic fancy like Hypereia (vi. 4), but it has been identified with Epeiros by some. It is probably derived from a privative and πείρα, end, and if so, would mean the limitless land. — θαλαμηπόλος, chambermaid, though formerly Nausikaa’s nurse (cf. l. 12). In like manner, Eurykleia, the housekeeper, had formerly been nurse of Odysseus and then of Telemachos also. — Εὐρυμέδουσα is a feminine form of Εὐρυμέδων, the king of the giants (l. 58), and such a name implies that she was of royal birth. Slaves were usually obtained by sacking cities and carrying off the inhabitants or by kidnapping, and hence it was nothing strange for a slave to be of royal parentage. Cf. the case of Eumaios, Odysseus’s trusty swineherd, who was likewise of royal birth, and of Servius Tullius (Livy i. 39. 5). After the fall of Troy, the women of the royal house became slaves to their Greek captors.

9. τὴν, her; cf. l. 1. — Ἀπειρηθεῖν: the local ending -θεν, denoting place whence, occurs often; cf. ὅλκο-θεν, from home. — λῖθος = Attic νῆς: ships were of two kinds: the merchantman, broad and spacious, and the man-of-war, long and narrow; both had rudders and were provided with ladders.
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They also had a foredeck and a balustrade running along the side of the ship; the mast was supported by two stays and the sail was attached to a yard secured by braces. The ships were curved at each end (ἀμφιέλισσαι). (See cut.) — ἡγαγον: translate by our pluperfect.

10. γέρας: pred. acc. § 1077; H. 726. — ἔξελον = ἔξελον: cf. note, l. 2. It was customary to pick out from the booty some special prize of honour for kings; cf. Π. 1. 125:

ἀλλὰ τὰ μὲν πολλὰν ἐξεπράθομεν, τὰ δέδασται

and Π. 1. 161–2:

καὶ δὴ μοι γέρας αὐτὸς ἀφαῖρῃσθαι ἀπειλεῖς,

φὶ ἐπὶ πολλα ἐμὴγησα, δόσαν δὲ μοι ὑλὲ Ἀχαϊῶν.

Also Π. 11. 624–7:

τοῖσι δὲ τεῦχε κυκεῖω ἐνπλόκαμος Ἐκαμήδη,

τὴν ἀρετὴν ἔκ Τενέδου γέραν, ὅτε πέρσεν Ἀχιλλεύς,

θυγατέρ' Ἀρσινόου μεγαλήτερος, ἣν οἷ ν Ἀχαιοὶ

ἔξελον, οἰνεκα βουλὴ ἀριστεύσακεν ἀπάντων.

This is probably some piratical expedition, which was perfectly legitimate in those days, although at variance with the description of the Phaiakes given in Od. 6. 8, ἐκάς ἀνδρῶν ἀλφηστάνων and in 270, οὗ γὰρ Φαίηκεσσι μελεί βίος οὐδὲ φαρέτρη, and with Horace’s description in Epist. 1. 2. 27–31:

Nōs numerus sumus et fugēs cōnsūmērē nātī, spōnsī Pēnelopae, nebulōnēs, Alcinoique

in cute cūrandā plūs aequō operāta iuventūs,

cui pulchrum fuit in mediōs dormire diēs et

ad strepitum citharae cessātum dūcere cūram.

Mr. Gladstone, however, regards the passage as referring to some trading expedition, and says: “We find that certain traders, sailing to Scheria, made a present to Alcinous, as the sovereign, of the captive Eurymedousa.”

11. Φαίηκεσσὶ άνασσε, was protecting lord for all the Phaiakes; in prose, verbs of ruling are regularly construed with the genitive.
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— ἀκονιν: sc. αὐτοῦ and arrange thus: δῆμος ὁ ἄκονιν αὐτοῦ ὡς θεόν. Cf. ll. 71-2, ol μὴν ἐνθαμέρ αἰς ἐπιστροφέως | δειδέχεμαι μῦθοιςιν, and ll. 5. 78, θέσσ ὃς τίτο θήμω.  

12. ἕ: here, and in l. 13, demonstrative. — τρήψε, used to take care of; the imperfects are used for descriptive effect. — λευκόλευν: an epithet denoting rare beauty. Cf. ll. 5. 314, πῆξε λευκώ, in reference to Aphrodite. — ἐν μεγάροις, in the house, the plural being used to denote the whole house.

13. ol = Attic αὐτῆ. — εἶσος: within the bed-chamber. — δόρπον, supper; in Homer’s time there were three meals a day, ἀριστον, breakfast, δεῖπνον, dinner, and δόρπον, supper; during the historical period, however, ἀριστον was luncheon, taken about midday, and ἀγράτωμα was breakfast, while δεῖπνον, dinner, was the chief meal of the day and was taken about sunset, the time varying with the fashion. Cf. Aisch. Fr. 168, ἄριστα, δείπνα, δόρπα θ’ αἰρεῖσθαι τρία. — ἐκόσμων, proceeded to make ready, the imperfect merely picturing the continuance of the action without implying anything as to its completion. Some editors read ἐκόσμημεν, which would be the regular form in Attic Greek. Cf. l. 232, ἀμφιπολοὶ δ’ ἀπεκόσμευν ἐντεία δαιφός. It seems to have been improper for Nausikaa to sup in the hall with the rest of the family. Cf. viii. 457-8:

Nausikáa δὲ θεῶν ἀπο κάλλος ἔχουσα
στῇ ὡς παρὰ σταθμὸν τέγεος πύκα ποιητοῦ.

14-84. Odysseus starts for the City and meets Athene, by whom he is conducted to the Palace of Alkinoos and is instructed how to act upon entering.

14. ὀφτο... ζευν, he arose to go; this phrase is less frequent than βῆ ὁ ζευν Od. 6. 15. This infinitive of purpose is poetic save here and there after εἴμι. — πόλινθε, ad urbem. — ἀμφὶ is adverbial and to be taken with χεῖρ, after which ol (=αὐτῇ) may be supplied, for Ὀδυσσῆι is dependent upon φίλα φρονέουσα. αὐτὰρ δ’ is also sometimes read here, but ἀμφὶ δ’ is the reading of Aristarchos.

15. ἡπα: Naber, Quaest. Hom. p. 137 f. distinguishes ἡπ and
NOTES.

άχλος as follows: 'άχλον impedire quōminus cōnspiciās, áēra quō-
minus cōnspiciāris.' A.-H. im Anhang to 41. The gods often
used this means of securing invisibility for their favourites. They
also regularly threw a mist over their horses, chariots, etc., when
they left these, and they sometimes made use of it to hide-thems-
elves from other deities. Cf. II. 14. 342:

"Hρη, μήτε θεών τὸ γε δείδι: μήτε τιν' ἀνδρῶν
δύσθαί· τοῖον τοί ἔγω νέφος ἀμφικαλύψω
χρόσεων.

Athene (II. 5. 844–5) puts on the invisible helmet of Aïdes to hide
herself from Ares:

αὐτὰρ Ἄθηνη

δὴν' "Αἰδος κυνέην μὴ μιν έδοι δῆριμος "Αρης.

The passage is imitated by Vergil (Aen. i. 411 ff.), when Aeneas
is about to enter Carthage:

At Venus obscūrō gradientēs aëre saepsit,
et mūltō nebulae circum deā fūdit amīctū,
cernere nē quis eōs, neu quis contingere posset
mōlīrī mōram, aut veniendo pōscere causās.

See also Ovid, Met. xv. 803 ff.:

Tum vērō Cytherēa manū percussit utrāque
pectus et Aeneadēn mōlitur condere nūbe,
quā prius ĭnfectō Paris est ēreptus Atrīdae
et Diomēdēos Aenēās fūgerat ĭnserēs.

In the Bible, the cloud is always employed when God visits the
earth. Cf. Exod. 19. 9, "And the Lord said unto Moses, Lo, I
come unto thee in a thick cloud that the people may hear when I
speak with thee and believe thee forever."

16. μεγαθύμων = ὑπερφιάλων here, though generally used in a
good sense. These lines correspond to the description of the char-
acter of the Phaiakēs given in Od. 6. 274 ff.:

μάλα 6' εἰσιν ὑπερφιάλοι κατὰ δήμων·
καὶ νῦ τις ὦδ' εἰπψι κακώτερος ἀντιβολήσας.
17. ἔπεσον: the Aeolic ending -οσι, as well as the Attic -ςι, is often found in Homer. — ἢ: indirect question quoted after a past tense and representing ἔστι of the direct form. Observe carefully the difference of the Greek construction from the Latin; in Greek the sequence is of moods, not of tenses, the original form being retained after primary tenses, but after historical tenses, either retained or changed to the corresponding tense of the optative.

18. ἐραννής: a rare form for ἐρασύνδοσ, l. 79. The epithet is used with reference to the beauty of the surrounding country. Cf. II. 9. 581, Καλυδῶν ἐραννής and Verg. Aen. xi. 270, pulchram Calydonia, Hor. Od. i. 35. 1, gratum Antium. Cf. also Goldsmith, Deserted Village, l. 1:

Sweet Auburn, loveliest village of the plain.

19. γλαυκάπις Ἀθήνη: this apposition of the special term to the previously mentioned general term is not uncommon in Homer. Cf. II. 2. 144 f. μακρὰ θαλάσσης, πύρηνον Ἰκαρίων and Goldsmith, Traveller, 170, "But man and steel, the soldier and his sword." — γλαυκάπις: epithet used only of Athene.

20. This line is dactylic, i.e. it has a dactyl in every foot save the last. — παρθενίκη: probably used with reference to καὶ δὲ πάντες ἤγησατο | νῆπιοι, Od. 6. 300, which is here fulfilled. — ἐκκύκλῳ: of four syllables. — κάλπιν: the κάλπις was a stout, short-necked vessel, borne on the head by maidens who carried water. The κάλπις was provided with three handles, one on each side and a third in the centre, which would keep the κάλπις from sinking into the water and also enable the maidens to lift it more easily upon their heads. See the accompanying cut. The maiden was on her way to the spring in the grove of Athene (vi. 292). In the most ancient times cities were often supplied with water from springs outside, and the water was usually brought by women, sometimes by slaves, sometimes by women of birth, as here and in the case of the daughter of the king of the Laistrygonians, Od. 10. 105:

κομή δὲ ξύμβλητο πρὸ δοτεο τὸρυνόση, 
θυγατέρ ἱφθιμὴ Λαιστρυγόνος Ἀντιφάταιο
and of the daughter of the king of the Eleusinians, Homeric Hymn, v, ΕΙΣ ΔΗΜΗΤΡΑΝ, 105:

τὴν δὲ ἰδον Κελεοὶ Ἑλευσινίδαιο θύγατρες, ἐρχόμεναι μεθ’ ὕδωρ εὐηρυτον, δύοι φέροιεν κάλπισι χαλκείσι φίλα πρὸς δῶματα πατρῶς, τέσσαρες, ὥστε θεαί, κουρήθων ἄνδροι ἕχουσαι.

— ἔχοςει: ἔχων, λαβὼν, ἀγὼν, φέρων (with acc.) and χρώμενος (with dat.) are often used to translate our with.

21. στῇ δὲ πρόσθ’ αὐτοῦ, she stopped directly before him, for the purpose of addressing him, as is shown by δ’, but he, for Odysseus anticipates her and begins the conversation. — δ’: see l. 1. δ’ is strongly adversative. — ἀνέφερο, up and spoke.


23. 'Αλκινών: in apposition with ἀνέρος and may be rendered by "one Alcinoos." Cf. Acts 17. 7, "And these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus." — δι: the antecedent is ἀνέρος. — μετ’ ἄνθρωποι (ἔνθρωποι) Φανᾶρει, is first among, etc.; ἄνδρος has the dat. (l. 11), μετά with dat. (l. 23), and ἐν with dat. (l. 62). The position of the preposition between substantive and adjective is common in poetry, but rare in prose, save with ἐνεκά. In Latin, this position is common in both prose and poetry.

24. καὶ γάρ: Lat. et enim = and (I ask you this), for, etc.

25. τηλόθεν, from afar, more nearly, but still not definitely defined by ἐξ ἀπίθα γαῖς. Cf. note on γλαυκώπις Ἀθηνη, l. 19, and ποθὲν ἄλλοθεν, l. 52.

26. This line occurs also in vi. 177. — τήνδε πόλιν, the city here. δδὲ and οὕτως are often used in a local sense. Instead of γαῖαιν ἔχουσιν, some editors read ἔργα νέμονται, which words are found in some manuscripts. Cf. ἔργ’ ἄνθρωπων, vi. 259.
NOTES.

28. ξεῖν (＝ ξένε) πάτερ, venerable stranger; see viii. 408, χαῖρε, πάτερ, ὁ ξεῖν. Father is often found as a respectful mode of address, not only in Greek, but also in other languages. Cf. Pater Αένεᾶς, Verg. Aen. i. 699; 2 Kings 13. 14, “Now Elisha was fallen sick of his sickness, whereof he died. And Joash, the king of Israel, came down unto him and wept over his face, and said, O my father, my father, the chariot of Israel and the horsemen thereof.”— δὲν: object of δεῖξαι, understood with κελεύεις.

29. πατρός: sc. δόμου; πατρός is poss. gen., δόμου, gen. after ἐγγορθί; this brachylogical way of speaking is quite common. Cf. Xen. An. ii. 6. 22, ἐκπλησμένοι ἤσαν τοὺς αὐτοῖς Κῆρω δυναις; Caes. B. C. i. 39. 3, Vidētis-ne, inquit, millēs, captivōrum drātionem cum per fugis convenire?; Shakspeare, Cor. i. v. 24, “Thy friend no less | Than those (= that of those) she placeth highest”; Esther 3. 8, “And their laws are diverse from (= from those of) all people.”— valei: sc. δόμος; valev in Homer is used like οἶκεῖσθαι in prose. Personification is common in the poetry of all languages, but especially so in Homer, who is fond of attributing life to everything inanimate. Cf. vi. 29, ἐκ γὰρ τοῦ τοῦτων φάτος ἀνθρώπους ἀναβαλεῖ; viii. 74, κλέος οὐρανοῦ εὐφόρων ἰκανοῦ; Verg. Aen. iv. 173, Extremplō Libyae māgnās it Fāma per urbēs; Hor. Od. i. 22. 22, in tērā domibus necâtā; Psalms 114. 3, “The sea saw it and fled”; and 114. 6, “The mountains skipped like rams and the little hills like lambs.” This attribution of life to inanimate nature lends great beauty and vividness to the description.

30. ἀλλ': with the imperative, ἀλλά has a hortative force. Cf. Pind. Ol. vi. 22, ἀλλά ξεῖξον; Plat. Prot. A. 310, ἀλλ' ὅδε ἀκοῦτε. — θί: from εἶμι. — τοῖν: always in this position, after the word it qualifies and almost the same as οὕτος. It was probably accompanied by some gesture explaining the meaning, such as putting the finger upon the lips. According to the distinction between ἄρρ and ἀχλός made in note on l. 15, this was a timely warning, for Odysseus might perhaps forget or even be unconscious that he could not be seen by the Phaiakes.— ἤγω . . . ἡγεμονεύω = vi. 261. — S' = while (lit. and). This use of coördination (parataxis) instead of subordination (hypotaxis) belongs to an earlier and simpler
stage of language than that seen in the more complicated Latin and English.

31. μηδὲ . . . μηδὲ is stronger than μητε . . . μητε; the neg. μη is always used with the imperative and subjunctive (except with Hom. subjiv. = fut. ind.), in final and object clauses, conditional clauses, in wishes, with the inf. save in O.O. and with the participle and adjectives when used conditionally. — προτιόσωεο: an Epic verb = Attic προσβλέπο. — ἐρωτε = Attic ἐρωτάω. The warning in this line seems to us futile, because there could be no harm in looking at the people, and silence had already been enjoined. It is, however, parallel with such expressions as φωνήσας προσηύδα, II. 1. 201 and ἐμεῦ ζύντος καὶ ἐπὶ χθονὶ δερκομένου, II. 1. 88.

32. κένους = κένους: the κένου was under the special protection of Zeus (cf. Od. 6. 207, πρὸς γὰρ Διὸς εἰσὶν ἄπαντες | κένου τε πτω- χολ τε), and should, therefore, always receive hospitable and courteous treatment; but what ought to be done is not always done, and in every community we may expect to find some insolent and inquisitive people, and this was especially the case among the Phaiakes, who lived apart from the rest of the world, and whose land no one ever visited. — Ơδά: this probably refers to the common people, who, in the fertile land of Scheria, spent their time in idleness about the market-place, and from whom Nausikaa herself feared slighting remarks. The royal family and nobles were certainly courteous and hospitable. Cf. 1. 190. For the verse, cf. Od. 17. 13, ἐμὲ δ᾽ οὐ πως ἐστίν ἄπαντας | ἀνθρώπους ἄνεχεσθαι.

33. ἀγαπάζομαι φιλέομαι: the participle is often best rendered in English by a finite verb and conjunction, e.g. welcome and entertain. — φιλέομαι = φιλοῦ: Homer often fails to contract. — ὁς: the singular relative, referring to a plural antecedent, selects one out of a class and thereby gives greater prominence to the individual. Cf. Plat. Rep. 566 D, ἀσπαξεταὶ πάντας ὃ ἄν περιτυχάγη. — κῆ = Attic ἀν, with which it is identical in use. — ἔθη: subjiv. in a conditional rel. sent. with indefinite antecedent.

34. This line is spondaic, i.e. it has a spondee in the fifth foot. It is added without a connective, and may be joined to the preceding thought by the adversative conjunction but; this method
of speech is called asyndeton (not bound together), which is the opposite of polysyndeton (much bound together). Cf. Od. 6. 7. — νηνοὶ θοὺς (= ἑνὸι θοῖς): this is a constantly recurring expression, for with Homer every ship was swift, and therefore the force of θοῖς became greatly weakened and was perhaps altogether lost, ραῦς θοῆ (swift-ship) being almost a compound word. When, then, especial attention was to be drawn to the swiftness, it was no tautology for the poet to add a second attribute. Cf. Π. 2. 786, ποδήμοις ὑκέα Ἰππ.; Soph. Ajax 710, θοῦν ὥκυδὼν νεῶ; Shakespeare, Meas. for Meas. v. 1. 400, “It was the swift celerity of his death.” — ὄχλησιν = ὕκεας: render in English as if a substantive, translating thus: trusting in the speed of their swift-ships.

35. ἐκπέφωσιν: see § 784, 2 (a); H. § 409 D. — δικ' ὦ δοκεῖ: as object, supply λαῖτμα ἐκπέφαι or some pronoun, such as it, this; referring to the thought contained in λαῖτμα ἐκπέφαι.

36. τῶν, their; the asyndeton is explanatory. — ὡς εἰ, as; there is an ellipsis here; in full, the comparison would be thus: τῶν νέων ὑκειάλ (ἐλεǔν), ὡς (ἂν ἡσαν ὑκειαί), εἰ πτερόν ἡ νῆμα (ἡσαν). Cf. Π. 13. 492, λαοὶ ἐπονθ', ὡς εἰ τε μετὰ κτίλων ἐπετερο μῆλα. See GMT. § 475. Cf. Π. Ι. 15. 80 ff. where the comparison is vividly extended:

.quickly all these are by the wind
no breath of wind, none are.

Cic. Tuscul. i. 19, quod nihil est animal velocius; nulla est celeritas quae possit cum animi celeritate contendere. Chaucer, Proli. 190, “Greyhounds he hadde as swifte as fowel in flight.” Cowper, Alexander Selkirk:

How fleet is a glance of the mind!
Compared with the speed of its flight
The tempest itself lags behind,
And the swift-winged arrows of light.

37–38. These two lines are several times repeated. Cf. ii. 405, 406; iii. 29, 30; v. 192, 193.
38. μετ' ἔχυα, in the very tracks. This implies the greatest caution and the most implicit confidence in following his guide.

40. ἵρχόμενον: cf. Lat. euntem nōn vidērunt. — διὰ σφῖς, among them; this use of διὰ is poetic. Cf. Verg. Aen. i. 439-446:

infeld sē saeptus nebulā — mīrābile dictū —
per mediōs, miscetque virīs, neque cernitur ūllī.

41. ἐα: Pallas always takes care of her favourites. Cf. II. 5. 256, τρεῖν μ’ οὖκ ἔχα Παλλάς Ἀθηνῆ; Hor. Od. i. 6. 15, Aut ope Palladis Tydīdēn superis paret. — ἵναλόκαμος: in II. 6. 92, she is called ἰῶκομος. Cf. Od. 7. 255, where Kalypso is thus described.

— ἀλλάν: cf. note, l. 15.

42. φῶλα: literally, dear things. In Greek, as in Latin, the adjective is often used as a noun. Cf. Od. 10. 317, κακὰ φρονέων ἐνι θυμῷ. Cf. Shakspeare, V. and A., “A sudden pale usurps her cheek.”

43. These verses (43-45) describe what lies outside of the city and around it, and are very exceptional here, as Odysseus is now within the city. — λιμένας: plural, because there were two harbours. Cf. vi. 263, καλὸς δὲ λιμήν ἐκάτερθε πόλην. For the whole passage, cf. Verg. Aen. i. 421:

Mīrātur mōlem Aenēās, māgālia quondam
mīrātur portās strepitumque et strāta viārum.

44. αὐτῶν: cf. note, l. 7. — ἀγοράς: probably refers to the separate parts of the ἄγορα mentioned in vi. 266; Faesi thinks the plural is here used in consequence of the position within the other plural words. — τείχεα μακρά: these are the same as πύργος ὑψηλός, Od. 6. 282.

45. σκολόπεσιν ἄρηροτα, fitted with palisades. The wall was probably of earth, like that of the Achaians at Troy (II. 7. 436), and was surmounted with sharp-pointed stakes. The yard of Eumaios (Od. 14. 10) is surrounded with a stone wall, which is coped with thorn. — θαῦμα ἵσεοναι = mīrābile visū. — ἵσεοναι, to see; the infinitive in such constructions generally has an active sense. Cf. Thuk. l. 138, ἄξιος θαυμάσαι.
46. Cf. verse 3.

47. This line is a standing formula for introducing a conversation, which fact may account for the loosely used τοῦτο, where only two are mentioned. — δέ: introduces the apodosis of the temporal clause, as if it were coordinate and not subordinate. This δέ cannot be translated in English, for our adverbs do not express its full force, as δέ (also ἀλλά and αὐτάρ) is always a conjunction. Cf. Thuk. ii. 65, ἐπελ τε ὁ πόλεμος κατέστη, ὁ δέ φανεται καὶ ἐν τοῖσι προγνοῖς τὴν δύναμιν. — μήδει: gen. with ἔρχεται, § 1099; H. § 739.

48. οὗτος δή, here now; the demonstratives are often thus used to call attention to the presence or approach of an object. Cf. II. 10. 82, τις δ' οὗτος κατα νῆας ἄνα στρατὸν ἔρχεται, and x. 477, οὗτος τοι, ἄγαν, οὗτον δέ τοι ἵπποι. — τοι: ethical dat. for you may be rendered your with house; cf. Shakspeare, Ant. and Cleop. ii. 7, "Your serpent of Egypt is lord now of your mud"; Schiller, Tell: "Einen Apfel schiesst der Vater dir vom Baum auf hundert Schritte"; Cic. Att. ii. 15, Ecce tibi Sedosum. — εἰνε πάτερ: cf. l. 28. — καλέσαι: "the present, not the aorist, because the request is regarded as continuing until its fulfillment; cf. the imperfect in vi. 55." A.-H.

49. πεφραδίμεν: redupl. 2 aor. inf. See § 534 and § 782; H. § 436 D and § 381 D. The verb has the same meaning as δέλκω in l. 39 and is represented in the scholia by ἐπιδείκνυ. — διορρέειν: kings received their power from Zeus, hence the epithet; cf. διορρέεις II. 1. 337. Kings were called βασιλεῖτες Διός just as warriors were called βασιλεῖτες Ἀργος. — βασιλεῖς (βασιλέως), nobles, also called γέρουντες (cf. Spartan γερουσία, senate), who were members of the βουλή and advisers of the king, cf. vi. 55. Cf. "Elders of Moab," Num. 22. 7 and "Princes of Moab," Num. 22. 7. In viii. 390 the number is given as twelve.

50. Σαλττίν δαινυμένον, feasting their usual feast. This is called the Figura Etymologica and is quite common in Homer; cf. βουλάς βουλέων (Od. 6. 61), δαίν πλατα (II. 9. 70), μῦδον μῦθεισθην (Od. 3. 140), εἰκών εὔκολον (Od. 3. 355); Uhland's Was er blickt ist Wuth, and Milton, Par. Lost ii. 845:
NOTES.

Death
Grinn'd horrible a ghastly smile.

This accusative is usually accompanied by an adjective, and when the latter is omitted, the substantive expresses a more definite idea than the verb does. — μηδὲ: in Attic prose καὶ μῆ would be used, for μηδὲ and οὐδὲ are in regular use only after a preceding negative. μῆ is the regular negative with the imperative.

51. τάρβη: as all commands or, with a negative, prohibitions must refer to the future, the distinction of time is lost in the tenses of the imperative and only a distinction of action is found, e.g. μὴ τάρβῃ, don't be fearing (leave off fearing), referring to continued action in the future; μὴ τάρβησον, don't fear, referring to a single act. The former covers the whole period of time during which Odysseus may be exposed to fear; the latter would cover only the time of his entrance into the house. For the thought, cf. Theognis, 555–6:

χρῆ τολμᾶν χαλέπωσιν ἐν ἄλγεσι κείμενον ἀνδρα
πρὸς τε θεῶν αἰτεῖν ἐκλυσιν ἅβανάτων.

Terence, Phormio, 203, Fortis fortūna adiuvat. The opposite thought is found in Od. 17. 347:

αἰὼν δ' οὐκ ἄγαθη κεχρημένῳ ἀνδρὶ παρεῖναι.

Also in 252 and concisely in 578, κακὸς δ' αἰδοίος ἀλήτης.

52. καὶ, although, καὶ ἐτ, even if; the difference between these expressions is often slight, though the latter usually states a supposed case as one not existing or impossible. — ποθεν ἐλλοθεν: cf. 194 and vi. 312, under the influence of which μάλα τηλθεν is found in some MSS. for this passage. Some editors reject the line as a needless expansion. — ἀλθοι: concessive optative. The present indic. in the apodosis contains a general statement, and the optative adds a remote future condition where we should expect a present general supposition, after Goodwin, M. and T. § 501 (c).
53. ἔστωναν: the titles δέσποινα and βασίλεια never occur in the Iliad, and Mr. Gladstone says their use in the Odyssey denotes political movement and the increased power of women, who had to take charge of state affairs during the absence of their husbands in Troy. — πρῶτα: πρῶτα and πρῶτον seem to be used with little, if any, difference of meaning. — κινήσει, seek out (lit. thou shalt find), the future being used as a mild command. The imperative may also be represented (a) by the optative with ἄν, (b) by the subjunctive, (c) by the infinitive (in poetry). Cf. vi. 304–5.

54. Ἄρητη... ἐπώνυμον, Aretē is the name given her. The surname almost always has some special meaning attached to it. Ἄρητη (from ἄραμωι) probably means the prayed-for and she is so called, the scholiast says, καθ ἄρητος καὶ εὐκαλῶς ἔγενθη. Cf. Od. 19. 407 and 409 for the naming of Odysseus by his grand-father, Autolykos:

πολλοῖς γὰρ ἐγὼ γε οὖν σάμανοσ τὸδ’ ἰκάνω
τῷ δ’ Ὁδυσσεὺς δυνὴ ἕστω ἐπώνυμον.

Herod. vi. 63, Δημάρητον (= Δημ-Αρητον) δε αὐτῷ οὖν ημερο διὰ τοῦτο: πρῶτον τοῦτων πανδημεὶς Σπαρτηταί Ἀριστων, οὐ ἄνδρε εὐδοκιμένοι διὰ πάντων δὴ τῶν βασιλέων τῶν ἐν Σπάρτῃ γενομένων, ἀρητὸ εποίησαντο παῖδα γενέσθαι. "Αρητός, son of Nestor (Od. 2. 414) and of Priam (Il. 17. 494) is very much like the later θε-αρητός. Cf. also in Latin, Cicero from cicer, a chick-pea, Scaevola from scaevus, left, etc. Also Samuel and Saul, both meaning asked for of God; Cyrus, the sun; Godwin, good in war. The archon, who gave his name to the year, was also called ἐπώνυμος. — τοκῆν (τοκέων), ancestors, as is shown by the following genealogy.

55. τῶν αὐτῶν: τῶν is here used as an article just as in Attic Greek. For this different usage of the article, cf. the German der and our the in early English. In archaic English poetry nouns were regarded as special names, and hence we find them often without the article, just as we do in Homer. This omission of the article seems to be peculiar to infant thought.

56. The genealogy here given may be represented by the following table:
NOTES.

Poseidon | Periboia
| |
| Nausithoos |
| |
| Rhexenor | Alkinos |
| |
| Arete |

57. γυναικῶν . . . ἀρλητή, "chief of womankind in beauty." — eidos: beauty of face. Cf. Od. 6. 16, ἀθανάτης φυσ καὶ εἴδος ὁμοί, where φυσ refers to the figure, εἴδος to the face. For the construction of εἴδος, see § 1058; H. § 718 b.

58. μεγαλήτορος: cf. Vergil's māgnanimus. This word is here probably used in a good sense with the intention of throwing all blame upon the people.

59. Γγάντεσιν: the giants of Homer were a fierce race of huge size, related to the gods, but mortal. Hesiod (Theog. 185) calls them the children of Gaia, and the poets use the epithet γη-γένης.

60. ἀλεσ' lost. It is not known how, but probably because he was compelled to lead his people in some dangerous undertaking through their own folly and recklessness. The words μεγαλήτορος, ὑπερθύμων, ἀράσθαναν seem to relieve Eurymedon of all odium and to give the meaning of lose rather than destroy to ολλομ. Cf. Od. 23. 68:

αὐτὰρ Ὁδυσεῦς
ἀλεσε τηλοῦ ὑστον Ἀχαιδος, ἀλετο ὅ αὐτός.

Neither Homer nor Hesiod knows anything of the battle of the giants, which is a later development. — αὐτός: see note, l. 7.

61. τῇ, with her; sc. Περιβόη.

62. μεγαθύμον: cf. with μεγαλήτορος, l. 58, and ὑπερθύμων, l. 59. — ἢν: cf. note, l. 23, on μετ' ἄνθρωποι.

64. Note the asyndeton and cf. l. 34. — βὰλ' . . . Ἀπόλλων: of swift, painless death. When a man died without warning and
in the full vigour of life, he was said to be shot by the arrows of Apollo; a woman dying under the same circumstances was said to be shot by his sister Artemis. Cf. Od. 3. 280:

Φοίβος Ἀτόλλων
οἱ ἀγαπότε βελέσειν ἐποιχόμενοι κατέπεφεν,

and Od. 5. 124, where the same words occur with Ἀρτέμις ἀγνή substituted for Φοίβος Ἀτόλλων and ἐποιχόμενη for ἐποιχόμενος. The children of Niobe, who had grown so haughty as to refuse reverence to Artemis, were thus killed, the sons by Apollo, the daughters by Artemis. Orion also was killed by Artemis, with whom he was in love. He was swimming far out in the ocean and only his head could be seen, when Apollo, who was averse to the match, challenged Artemis to hit the black speck floating upon the billows and she, ignorant that it was her lover, shot. See II. 1. 43–52, where there is a very beautiful description of Apollo’s descent from heaven to send a pestilence throughout the army of the Greeks, because his priest had been dishonoured by Agamemnon.

65. νυμφιον: i.e. he had not been long wedded. The scholiast explains οὖσαν γεγαμηκότα.

66. 'Ἀρῆτην: this word receives special emphasis from its position in the verse and at the close of a clause. — τὴν δ’: we should expect τὸν δ’ here to correspond with τὸν μὲν in 64, but “the first member being completed, the antithesis is lost.” A.-H. — ἀκούτῳ: pred. accus.

67. μιν = αὕτην: see note, l. 4.

68. δόσαι (δοι): in plur. δος means as many as, all who, and may be rendered here simply as a relat., though it is somewhat stronger than an ordinary relat. — νῦν γε, now, at least. This phrase limits the meaning of the entire clause and implies that formerly there were perhaps some women who were honoured as much as Arete, if not more. Perhaps the position of woman was beginning to decline, and if so, νῦν γε would lend much pathos to the line. — γυναῖκες: incorporated into the rel. clause, instead of standing in the preceding clause as part. gen. after οὗ τις ἄλλη. Cf. Liv. i. 1. 3, In quem primum egressi sunt locum Troia vocatur.
NOTES.

—οἶκον ἔχουσιν: cf. οἶκον ἔχειν, Od. 6. 183. It was the woman's duty to look after the house, allot work to the servants, and to busy herself with spinning and weaving.

69. περὶ κήρι, exceedingly in heart, heartily. περὶ is an adverb and κήρι a dat. of place where. Cf. Od. 5. 36, ὁ κέν μον περὶ κήρι θεὸν ὡς τίμησον hevi and vi. 158, περὶ κήρι μακάριτας. —ἐδειν is to be taken closely with τετιμηταί, whence τετιμημένη or τίμησα is to be supplied. This additional testimony to the high esteem in which Arete is held is a pathetic lament of the poet's that women were not receiving the respect due them.

70. ἐκ, by, literally, from. ἐκ, ἀπό, and πρὸς are sometimes used in poetry, rarely in prose, instead of ύπό with the genitive to denote the agent, who is always viewed as the source, when these prepositions are used. Cf. Xen. An. i. 1. 6, καὶ γὰρ ἦσαν αἱ Ἰωνικά πόλεις Τισσαφέρνους τὸ ἄρχαίον ἐκ βασιλέως δεδομέναι. —φίλος: φίλος is often found in Homer used for our poss. pron., but always has a feeling of affection attached to it. —ἀυτῷ: this emphatic mentioning of Alkinoos probably refers to the fact that the wife is often not so much loved in later days as she was at first. Perhaps the poet is here shedding some light upon his own life. Cf. Od. 6. 182 ff. :

οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον,
ἡ δὲ ὀμοφρονεώτερα νομίσασιν οἶκον ἔχησον
ἀνὴρ ἤδε γυνὴ: πολλ' ἄλγεα δυσμενέσσιν,
χάριμα δ' εὐμενέτησι, μάλιστα δὲ τ' ἐκλυνον αὐτῷ.

71. λαῖδον: from λάδις, Ion. λῆδος, Att. λεώς. —ὁς, άς, for ὁς, which receives the accent when placed after its substantive. —θεῖον: is both masc. and fem. Cf. Dem. de Cor. 1, τοῖς θεοῖς εὐχομαι πάσι καὶ πάσισι, and cf. Verg. Aen. ii. 632, dúcente deó, referring to Venus. —ἐσορόμοντες: cf. note on ἕκτερωσιν, l. 35.

72. δείδεχαται μέθοδουν: greet (lit. pledge) her with words (of welcome), i.e. welcome her. This verb is usually found with δεπάθεσεν or κυπέλλοις, and was used for the stretching out of the hand when one pledged another with the wine-cup; hence the meaning here. Cf. II. 4. 4:
NOTES.

ταλ ἡ χρώσεις δημάεσσα
δειδέχατ' ἀλλήλους, Τρώων πόλιν εὐσοφώντες.

—στείχες: subj. in a cond. rel. sentence of time, with ἄν omitted.

73. οὔ μᾶν γάρ τι, for truly not at all, gives the reason for the high esteem granted to Arete. — νόου γα... ἔσθολον: sound sense, an especially highly honoured characteristic among the Greeks. νόου is contrasted by γα with something, perhaps her external beauty, while ἔσθολον is especially emphasized by its separation from νόου, and by its position at the close of the verse. —οὔ δείκται: litotes, i.e. does not lack = abounds in; cf. verse 292. — καλ ἄντι: she (herself) also, in distinction from ταλών, Ἀλκινοῦ, and λαδῖν. Cf. note on ἄντι, l. 7. It seems to be an understood fact that the others are of sound sense.

74. ὑσι τ... λέει: both for the women to whom she is well disposed and for the men, she reconciles quarrels. —ὑσί τ is for γυναῖκι τ τσι, etc. ὑσι is sometimes read here and we should then have to translate, for those to whom she is well disposed, even though men, etc. — θρόνησθι: for the mood; cf. στείχες, l. 72. The asyndeton is explanatory, and the line gives an example of the high esteem in which Arete is held and the sound sense that she possesses.

75–77. These verses are found in Od. 6. 313–316, where they are supposed to have been transferred from this passage. ἐκ κεν — ἔν. — τοι: dat. of το. — γε: throws its emphasis upon κενη and is another proof of the influence of Arete; γε here has the force of our no matter what another may say or do, if she, etc.

76. ἀπορή: words and expressions of hoping, promising, and threatening are usually construed with the future inf., as in Latin, but the present and aorist are occasionally found. The negative is almost invariably μή.— ἕπαρτα, then, in that case, introduces the apodosis.

79. λατι δι: parataxis for λαπόνα, which would be more natural for us. See note on l. 30. — ἔπαρτην: cf. ἔπαρτη, l. 18.

80. Μαραθῶνα: the mention of Marathon and Athens here has caused some editors to regard these verses as interpolated and forced into the text during the glory of Athens and after the
Persian defeat on the plains of Marathon. Marathon was, however, famous in legendary history, for it was the head of the Doric Tetrapolis, whose leader, Xuthus, defended Attica from the Chalkidians. Ion, the son of Xuthus, wedded the daughter of Erechtheus and became king of Athens, which would render it sufficiently famous to be mentioned by the poet. — Ἀθήνη: only here in the singular, which is probably used both on account of Ἀθήνη in 78 and because the plural εὔρωγυλάς would be metrically impossible. Other proper names vary, as Μυκήνη and Μυκήναι, Θῆβα and Θῆβαι, Κρήτη and Κρήται. Milton, Par. Regained iv. 240, says:

Athens, the eye of Greece, mother of arts and eloquence.

And Perikles, in Thuk. ii. 41. 1 says:

Εὐνελὼν τε λέγω τὴν τε πᾶσαν πόλιν τῆς Ἑλλάδος παϊδευον εἶναι.

Athens is also variously called πάντων ἀνθρώπων παιδευτήρων, πρωτανεῶν τῆς σοφίας, ἐστὶ τῆς Ἑλλάδος.

81. Ἐρεχθής (Ἔρεχθεώς): cf. II. 2. 546–8:

οἶ δὲ ἄφ᾽ Ἀθήνας ἔλθαν, ἐντιμέαν πτολεμαῖον,'

δὴ μον Ἐρεχθής μεγαλήτερος, δι ποτ᾽ Ἀθήνη

θρήψε Δως θυγάτηρ, τέκε δὲ γείδωρος ἄρουρα.

From this it will be seen that he was sprung from the earth and nurtured by Athene. Herodotos viii. 55 says: ἔστι ἐν τῇ ἄκρο-

πόλι ταῦτα Ἐρεχθέως τοῦ γγενεός λεγομένου εἶναι νηὸς. The Athenians called themselves αὐτόχθones, i.e. sprung from the soil itself.

Athene and Erechtheus were worshipped together in a temple on the Akropolis, which was burned by Xerxes. Upon the site of this original temple the beautiful Erechtheion was built by Perikles. In this temple were the salt-spring and sacred olive. (See cut.) πυκνὸν δόμον, strong house, i.e. temple. — αὐτᾶρ, only Epic, is always prepositive and used to introduce a contrast.

82. Λ — Attic Ἰ — or Ἰ —. Cf. note, 1. 7. — οἶ = αὐτὸς: see § 1170; H. § 768 b.

83. ἀφανὲς: here refers to the deep feeling stirred in his heart and not to the anxious perplexity of vi. 118. — ισταμένω,
so that he paused. — προν: in Homer προν usually has the infinitive; in other Greek it has the infin. when it means before and after affirmative clauses. When προν means until, it has only the finite moods, and chiefly when the leading clause is negative. The subjv. and opt. are used only after a negative or implied negative.

— χάλκεον οἶδόν: cf. Il. 1. 426, χαλκοβατές δῶ. The use of bronze was indicative of great wealth, and Homer adorns with it the palaces of Zeus, Hephaistos, and Alkinoos. Cf. Ezra 8. 27, "And two vessels of fine copper, precious as gold." — οἶδόν: terminal acc. Cf. Milton, Par. Lost ii. 410:

Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle.
84–132. Description of the Palace and Gardens of Alkinoos.

84. Verses 84 and 85 are taken from Od. 4. 45 and 46 with Μενελαὸν κύδαλίμου substituted for the last two words in 85. The poet has taken the opportunity offered in ὁρμαῖν ἵσταμένῳ of the preceding verse to describe the palace and gardens of Alkinoos. Verses 86–94 describe the outside, 95–111, the inside, 112–131, the gardens. — ὡς τε: a particle of comparison, as usual in Homer, GMT. § 855. Cf. Od. 6. 122, ὡς τε με κουράων ἀμφήλυθε θῆλυς ἄντρη. — ἵλιον, as that of sun. This brachylogy is common; cf. πατρός, l. 29. A second αὐγη is here omitted. Such a noun is sometimes supplied by δῆς, οὐτος, and ἢς, though the best Greek either repeats the noun or omits it altogether, as here and in 29. Cf. Eurip. Bak. 496:

αὐτὸς μι’ ἀφαιροῦ τόνδε Διονυσίου φορῶ.

The brilliant appearance of such a palace lighted up with the rays of the setting sun from without and the flaming torches from within was enough to stir the heart of Odysseus, and make him pause with wonder and delight.

86. Χάλκεοι: it is not meant that the walls were of solid bronze, but that, like the treasury of Atreus at Mykenai, they were sheathed in bronze. Cf. the description of Solomon's temple in 1 Kings 6, especially verse 21, "So Solomon overlaid the house within with pure gold"; and verse 22, "And the whole house he overlaid with gold, until he had finished all the house." Chaucer (Knightes Tale, 1984):

Ther stood the tempel of Mars omnipotent,
Wrought al of burned steel.

— τοῖχοι: refers to house walls, while τεῖχεα (l. 44) refers to the city walls. — ἔλασσα: § 777. 3; H. § 404, Da. "In the figure employed, the wall is regarded as a creature to be driven." Merriam. Cf. Od. 6. 9, ἀμφί δὲ τεῖχος ἔλασσε τόλει.
87. θρυγκός, cornice, which probably ran along the top of the inner wall. Cf. Eur. Iph. Taur., ἐδοξ’(a) . . . | φευγειν δὲ κᾶξω στάσα θρυγκὸν ελείδειν | δόμων πτυνοτα. This cornice must have been a very striking ornament to be the most worthy of mention of all that caught the eye in the first glimpse of the interior of the house. — κνάνοιο, cyanus, possibly a blue steel, which was often used for the embellishment of the interior of palaces.

88. χρύσαι δὲ θύραι: cf. Exod. 36. 34, “And he overlaid the boards with gold and made their rings of gold to be places for the bars, and overlaid the bars with gold,” part of the description of the door to the sanctuary which the Lord commanded Moses to make. — θύραι: plural, because they were two leaves (δικλίδες, double-folding, Od. 2. 345), turning upon pivots, one of which was in the lintel, the other in the threshold. To close the door was ἐπιτίθησι (pass. ἐπίτειμαι); to open it, ἀνακλίνειν. Cf. Od. 6. 19.

89. σταθμὸι δ' ἄργυροι: cf. Exod. 36. 36, “And he made thereunto four pillars of shittim wood, and overlaid them with gold.” Also Verg. Aen. i. 448:

Aerea cui (= templō) gradibus surgēbant limina nexitaeque
Aere trabēs, foribus cardō stridēbat aēnis.

90. ἄργυροιον: sc. ἃν. — χρυσὴ: scanned as two syllables by synizesis, so that in pronunciation it is the same as the later Attic form χρυσή. — κορώνη: this was a handle on the outside of the door, and to it was fastened the latch-string, when the door was to be locked on the outside. This latch-string was fastened to a bar on the inside of the door, passed through a hole in the door, and hung loosely on the outside. When one wished to lock the door from the outside, this loose end of the strap was pulled, which thus shot the bar on the inside into a socket made in the post to receive it. The strap was then tied to the κορώνη. To unlock the door from the outside, the strap was untied, and a key or hook was passed through the strap-hole and the bar was unshot. Cf. Od. 1. 441, 442:
NOTES.

βη θ' ἵμεν ἐκ θαλάμου, θύρην δ' ἐπέρυσσε κορώνη
ἀργυρῆ, ἐπὶ δὲ κληθεὶ ἐτάνυσσεν ἠμάτι.

—κόνες: there were two pairs of dogs,—one pair of gold, the
other of silver. "Ancient Greek art did not employ dogs as
gate-keepers, but panthers or leopards, sphinxes, griffins or
lions." A.-H.

92. Ἡφαίστος: Hephaistos was the worker in metal. He is
sometimes connected with Athene, as in Od. 6. 233, ὦ Ἡφαίστος
dέδαεν καὶ Παλλᾶς Ἀθήνην.—ἰδοῦν τινὶ (ἰδοῦν) πραπτὶς ἡστὶν, with cun-
ningskll, always applied to Hephaistos.—πραπτὶς ἡστὶν: properly
the midriff or diaphragm and then, since this was thought to be
the seat of all mental powers, the mind.

93. φυλασσόμεναι: Epic inf. pres. for Attic φυλάττειν, denoting
purpose. Cf. Od. 6. 82, μᾶστιξεν ἀν τ' ἠλάαν.

94. This verse is adapted from 257. —ἀθάνάτους should agree
with κόνες, but the relative sentence coming between overrules
the κόνες, and by a sort of anakolouthon attracts the adjectives to itself.
—δντες: Homer generally uses the form ἐὼν, and this together
with the contracted form ἀγήρως has given rise to the suspicion
that this line is an interpolation. ἦματα πάντα, all their days.
Cf. omnēs annōs, Hor. Od. ii. 9. 14; Verg. Aen. i. 74.

95. ἐν δέ, and within, i.e. in the μέγαρον or men’s hall.—θρό
νοι . . . ἐρρήθατ’ , seats were planted against the wall round about.
For the θρόνος, see cut under θρόνος in voc.—ἐρρήθατ’ (ο), pluperf.
of ἐρείδω, a stronger word than κλίνω (Od. 6. 308). For the form,
cf. note, l. 86.

96. διαμπερές implies unbroken succession from beginning to end.
Cf. Od. 8. 245, ζεῦσ ἐπὶ ἔργα τίθην διαμπερές εἶπ τὰτρών.
—ἐνθ’ ἐνλ, whereon; ἐνθ’ = ἐν οἷς. Cf. Lat. ubi = in quibus. ἐνθ’
refers to θρόνοι, and ἐνλ is adverbial with βεσαλῆα. —πέπλοι: the
πέπλος was a large full robe worn by women, often made of
the finest material and adorned with the richest patterns. It was worn
over the common dress and fell in graceful folds about the body.
Famous was Athene’s πέπλος, which was richly embroidered with
mythological subjects and carried like the sail of a galley in the public procession at the Panathenaia.

97. ἑινυντοί: λ, μ, ν, ρ, and σ are often found doubled in Homer, contrary to Attic usage. — βεβλήσατο, pluperf. of βάλλω; the ending -ατο is for -ντο; § 777. 3; H. § 464, D, a. Cf. lines 86 and 95. — ἱργα: apposition to πέπλοι.

98. ἐδρόωντο, were wont to sit; cf. ἐκπερδοῖν, l. 35.

99. πίνοντες καὶ ἐδοντες: directly the reverse of our idiom, "eating and drinking." Cf. the formulaic αὐτὰρ ἔτει πόσιος καὶ ἑθνός ἐς ἐρον ἔντο, II. 1. 469, with ἐνθλωθέν ὁ νῖον τοῦ ἄνθρωπον ἐσθόν καὶ πίνων, Luke 8. 34. When Odysseus, after compelling Kirke to retransform his men who had been changed into swine, returned to his ship, he uses these same words. Cf. Od. 10. 427, πίνοντα καὶ ἐδοντα τὸ πνευτανὸν γὰρ Χειουσίν.

100. χρυσεῖς... κοῦροι: golden statues of youths are probably meant, though the poetic imagination, which could endow with life the ships of the Phaiakes (8, 558–62), the tripods of Hephaistos (II. 18. 376) and his maidens, and the dogs of Alkinoos, could also surely vivify the χρυσεῖς κοῦροι. Cf. II. 18. 418 ff.:

χρυσεῖαι ἱψησι νεῖμαις εἰοικῶια
tῆς ἐν μὲν νόσοι ἔστι μετὰ φρεσίν, ἐν δὲ καὶ αὐδὴ
kai σθένοις, ἀθανάτων δὲ βεόν ἄπο ἱργα ἱσάσιν.

These passages are a very high tribute to the excellence of ancient art. With the present passage cf. Lucret. ii. 24 ff.:

Si nōn aurea sunt iuvenum simulācra per aedēs
lampadas igniferās manibus retinentia dextrīs,
lūmina nocturnīs epulīs ut suppedentur.

101. σάτδας: always plural, because, "as appears from ancient marbles and other representations, it was formed of a number of staves or twigs, either bound by a rope wound round them in a spiral form, or surrounded by circular bands at equal distances. The inside of the torch may be supposed to be filled with wax, tow, or other vegetable fibres, the whole being abundantly impregnated with pitch, rosin, wax, oil, and other inflammable sub-
stances.” Dict. Antiq. — μετὰ χερσίν, between the hands, i.e. in or with both hands.

102. φαίνοντες, giving light. Cf. Od. 18. 307:

ἀντίκα λαμπτὴρας τρεῖς ἱστασαν ἐν μεγάρουσιν,
δύο φαίνοντες.

and 19. 25:

δύο δ’ οὐκ ἐλαύνεις προβλωσκέμεν αλ κεν ἔφαινον.

With this cf. the lighting of Dido’s palace, Verg. Aen. i. 726:

Dépendent lychni laqueāribus aureis
incênsi et noctem flammis funālia vincunt.

νύκτας: acc. of duration of time.—διατυμόνεσσιν: for the omission of the article, cf. note, i. 55. Cf. Spenser, Faery Queene i. 3. 42:

With thrilling point of deadly yron band.

103–131. These verses are regarded as an interpolation, probably taken from some poem describing the welcome of Odysseus by Alkinnoos. The grounds for this belief are as follows: (1) Odysseus, coming to the palace at night, could know nothing of the occupation of the maidens in the rear of the house; (2) the use of the historical present; (3) the want of direct reference for αἱ (103, 122); (4) the unusual expression ἐν Ἀλκινόω, 132.

103. πεντάκοντα seems to be conventional. Cf. Od. 22. 421:

πεντάκοντα τοι ἔλεον ἐνι μεγάροις γυναῖκες
δύω.

It is imitated by Vergil, Aen. i. 703, quīnquāgintā intus famulae. —αἱ: there is no word in the text to which αἱ can refer, but Alkinnoos must be meant. —δύω: partitive apposition, the subdivisions being expressed by αἱ μέν... αἱ δ’. Cf. Od. 6. 82:

πέντε δὲ τοι φίλοι υἱὲς ἐνι μεγάροις γεγάδοις,
αι δ’ οἰνοντες, τρεῖς δ’ ἱδεοι θαλέοντες.

also Caesar, B. G. i. 53. 4, Duae filiae altera occisa, altera capta est.
104. ἀλετριόωςι: hist. pres. where we should expect the imperfect to conform with ἐδριόωτο (l. 98), etc. See general note on 103–131. — μύλης (μύλαι): hand mills are meant. These consisted of two round stones, almost flat, so fitted that the upper turned upon the lower, which was stationary. The grain was poured through openings in the upper stone and, falling upon the lower, was gradually crushed in the process of turning. Grinding was the severest and lowliest service, and this work always fell to the lot of woman (cf. Matthew 24. 41, "Two women shall be grinding at the mill"). The amount to be ground daily was fixed, so that the strong woman might finish her task at a reasonable hour, but the weak one would often have to work far into the night. — ἐπικράτησι: anastrophe, i.e. recession of accent when the preposition is placed after its noun; § 116; H. § 109. Cf. Heywood, "I need not sing this them until (= unto them)." Ovid, Am. ii. 6, 57, Psittacus hæs inter nemorâli sède receptus, etc.

105. αἱ μὲν . . . στρωφάοιν: others ply looms and twist yarn. — ἱστοῦς: in the looms generally mentioned in Homer the beam was upright and not horizontal as in the looms of to-day, so that the weaver was obliged to walk to and fro (ἱστοῦ ἐποιχομένην, Il. 1. 31) before the loom. Here, however, some other kind of loom seems to be meant. — ἕλακατα "are the threads in the process of twisting between the fingers of the right hand, from the flock of wool around the distaff, ἕλακάτη, held in the left." Merriam. For a beautiful description of weaving, cf. Ovid, Met. vi. 53.

106. ἤμεναι, as they sit, circumstantial participle. — οἶδα τε . . .
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αγγείρων, just like the leaves of a tall black poplar; the comparison refers both to the close array of the many women and to their restless motion in work. Cf. Milton, Par. Lost i. 302:

Thick as autumnal leaves that strow the brooks
In Vallombrosa, where th' Etrurian shades
High over-arch'd imbower.

107. ἀπολείβεται, trickles off. This passage has received three different interpretations: (1) that the texture is so close that oil, if poured upon it, would run off and not soak in; (2) that it is a figurative way of describing the glossy look of the linen, which is a proof of good weaving; (3) that oil was used in dressing the thread to make it glossy, just as the so-called weaver's glue is now used. The last interpretation seems the simplest and best. Cf. Π. 18. 595-6:

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
ἐλαῖ' ἐνυνητοὺς, ἥκα στιλβοῦσα ἐλαῖῳ.

Also hymn xxiv. 3, ΕΙΣ ΕΣΤΙΑΝ:

αἰεὶ σῶν πλοκάμων ἀπολείβεται ὑγρὸν ἐλαιόν.

108. περί, above, of comparative excellence. Cf. Π. 1. 258:

οἱ περὶ μὲν βουλὴν Δανάων, περὶ δ' ἐστὶ μάχεσθαι.

109. ἑλαυνέμεν, nāvignandī periti. — ὁ δὲ = τὸν, correlative of ὅσον. — δὲ: cf. note on δέ, l. 47.

110. ἵσταν τεχνήσατα, practiced at the loom. ἵσταν: parallel with ἑλαυνέμεν; § 1140; Η. § 753. — περί: adverb. Cf. Shakspeare, Rich. ΙΙΙ. iv. 259:

It stands me much upon [adverb]
To stop all hopes.

σφυρ = αὐτοῖς. — Αθήνη: Athene aids the women in all the accomplishments of the sex. Cf. with l. 35, where we learn that Poseidon helps the men.

111. ἐπισταθαί: parallel with φρένας, so that it is equivalent to the Attic τὸ ἐπισταθαί ἔργα or τὴν ἐπιστήμην ἔργων, etc.
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112. ὑφατος: a series of trees and plants in successive rows; ὑφος (127), a single row. — θυράων: of the αὐλη, not of the δώματα.

113. ἐληλαται: see note ἐληλιεῖτο, 86. — ἀμφοτέρωσιν: schol. παντάχοδε, referring to the length and breadth. Cf. ἐνθα καὶ ἐνθα, l. 86, and Od. 10. 517:

βόθρον ὑφαῖσι δοκοὺς τε πυγοφοῖουν ἐνθα καὶ ἐνθα.

114. ἐνθα δέ, here, then; these same words are used to introduce the description of each of the three divisions of the garden, and in the other two places may be rendered next. Lines 114–121 describe the fruit orchard; ll. 122–126, the vineyard; ll. 127–8, the vegetable garden. The gardens of Alkinos are famous and are referred to by Milton (Par. Lost ix. 440) in his description of the Garden of Eden:

Spot more delicious than those gardens feigned
Or of revived Adonis or renowned
Alcinoeus, host of old Laertes' son.

πεφύκασι: this shortening of the perfect ending is very rare. Cf. λελυγχάσιν, Od. 11. 304.

115–116. These two lines are used in picturing Tantalos in the lower world. Cf. Od. 11. 589–590.

115. ἀγλαϊκάρποι: cf. nitidae frūtis, Lucr. i. 252.

117. τάνω = τῶν, of these. — οὔθ: the regular connective after a preceding negative; after an affirmative, Attic prose requires καὶ οὐ.

118. χείματος: § 1136; H. § 759. — οὔθ: this heaping of negatives was common also in Early English. Cf. Chaucer, Prol. 70:

He never yet no vilanie ne sayde
In all his lyf unto no manner wighte,

and Shakspeare, C. of E. iv. 2. 7:

First he denied you had in him no right.

θέρεως = θέρους, contr. from θέρεως; εὐ is often found in Homer for the Attic οὖ. — ἔπειθήσιος: explanatory of χείματος οὔθε θέρεως and
predicative apposition to καρπός; § 927; H. § 619. Cf. Od. 6. 170:

χθείς ἔλεκοστῷ φύγον ἡματί ὠνόμα πόνον.

Hor. Ep. i. 6. 20, Vespertinus pate tectum.

119. ἦφυρη: used as a substantive; sc. πῦλη. The long e is probably due to the poet's regarding φ as a double consonant. Faesi suggests ἐσπερίη as a highly probable reading. Zephyros is generally a rough and stormy wind, and only in Phaiakia and Elyshum it is represented as the mild and gentle wind of which Chaucer, Prol. 5, says:

When Zephyrus eek with his swete breeth
Inspired hath in every holt and heeth
The tendre croppes,

and Book of the Duchess, l. 402:

For bothe Flora and Zephirus
They two that make floures growe.

δικαὶ σέ: we should expect τὰ σέ.

120. δγχη ἐν δγχη: the asyndeton is explanatory.

121. σταφυλῆ: the grape belongs below in the description of the vineyard, and its position here mars the beauty and evenness of the passage. It was such slips as this, which is most likely an interpolation, that elicited from Horace (Ars Poet. 359) the famous words:

Indignor, quandoque bonus dormitat Homèrus.

123. τῆς: refers to ἀλώῃ. — ἔτερον μὲν θελότεθεν, one part, the drying-place, θελότεθεν being explanatory apposition to ἔτερον. Some editors read here θ' εἰλότεθου.

124. ἔτηπας: sc. σταθυλᾶς; strict antithesis demands ἐν δ' ἔτερῳ, in another part. Transl.: while others then they gather, i.e. in another part, they gather grapes.

125. "The year round, in this marvelous vineyard, the king can have at the same time (a) cured grapes (raisins), (b) fresh ripe grapes for eating, (c) new wine." Perrin. — δὲ τέ: τέ is used quite
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freely in Epic language and is often joined with particles such as καὶ, μὲν, δὲ, γὰρ, ἀλλὰ, and with relatives (δι’ τὸ, etc.), in which cases it has no exact equivalent in English and must be left untranslated. H. § 1041. — πάροιθε, in front, by some thought to mean in the foreground, by others, the part of the grapevine furthest from the parent stock, because that ripens last.

126. ἄνθος ἀφιέται, just shedding their flower, a very pretty example of the difference between poetry and prose, which would have said simply green. — ὑποτρπάκαγον: “The ὑπό is true to nature, for, shortly after the blooms are shed, the dark color begins to appear underneath. Cf. Achilles, Fat. ii. 4, ὅ βότρυς ὑποτρπάκαγεται, and Nic. Ther. 337, ἄλεν ὑποτρπάκισσα μελαινηταὶ ἄκροισιν ὅφει.” A.-H. in Anhang.

127. ἐνθα δὲ, and next. — πρασιαί: properly beds of leeks, but here used of all kinds of vegetables. — παρὰ νειατόν δρχόν, along the last row (i.e. of vines).

128. πεφάδαις: see πεφοκάσι, l. 114, and compare these forms with βεβάδαις, and βεβηκάϊς. — ἐπημελῶν γανῶσαι, bright all the year round. — γανῶν is generally used of the gleam of armor, and is found only here applied to the freshness and brightness of nature. Cf. ll. 13. 264:

τῷ ἐμὶ δοβρατὰ τ’ ἐστὶ καὶ ἄσπιδες ὄμφαλλεσσαι
καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανῶντες.

For the form, cf. μητύιωσα, Od. 6. 14, and Gram. § 784. 2 a; H. § 409 D.

129. ἐν δὲ, therein, i.e. in the vegetable garden. ἐν is used adverbially. — κρήναι: for the partitive apposition in ἦ μὲν, ἦ δὲ, cf. l. 104. — κητον: same in meaning as δρχατον (112), of which ἀλωὴ is also used as synonym in the description of Laertes’s garden.

130. σκιδωταῖ refers to irrigation of the fields by means of artificial channels. In the Iliad 21. 257 is a simile taken from irrigation. Achilles, when pursued by the river Scamander, which overflows its banks, is compared to a man who, having let the water in upon his garden, rushes forward to clear the channels of
all obstructions, and is caught by the stream before his work is completed. — ἵπρωθεν, from the opposite side. — ὁπ' αὐλής οὐδὲν, up under the threshold of the court, where was, perhaps, a fountain whence the townspeople could draw water. Cf. l. 20. — ἦσιν: intransitive. Cf. στήσεν, l. 4, and Od. 11. 239:

δὲ πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἦσιν.

131. πρὸς δόμον υψηλὸν: i.e. somewhere within the view of Odysseus. — δεν = ἔξ ἤς κρήνης. Cf. 17. 205:

ἀστεος ἐγγύς ἔσαν καὶ ἐπὶ κρήνην ἄφικοντο τυκτὴν καλλίροον, δθεν υδρεύοντο πολῖται.

ὑδρεύοντο: the imperf. is here used to prepare the transition from description back to narrative. See general note on ll. 103–131.

132. τότε ὁ δοῦα. — ἢσα sums up in conclusion, ἤσα. — ἐν Ἀλκι-
νόον: sc. οἰκίων or δόμου, which, from the insertion of lines 104–131, must be taken in the broad sense of estate, and must include both garden and palace. — ἦσαν ( = ἦσαν): we should expect either ἔσαν or ἔστιν here, as all the rest of the description has been represented as present; but it is probably merely a case of forgetfulness, and the poet, after vividly giving his description in present time, falls back into naturalness, and sums up from his own standpoint.

133–166. ODYSSEUS ENTERS THE PALACE, BEGS ARETE FOR SAFE-CONDUCT HOME, AND SITS ON THE HEARTH UNTIL ECHENEOS SPEAKS IN HIS BEHALF.

133. Cf. Od. 5. 75, where these same verses occur with the substitution of διάκτορος Ἀργείφοντης for πολύτλας δίος Ὅδυσσεύς. — ἤθεα resumes the narrative broken off at l. 84, and στὰς takes up λαταμένως.

134. ἐφ = ϕ. Cf. note on ὦ, l. 3. — θηήσατο: transl. as pluperfect, as in Latin the aor. after ubi, postquam, etc., is often rendered by our pluperf.

135. ὑπὲρ οὐδὲν: of the house proper: δῶματος ἔσω is added for clearness and in opposition to Od. 13. 63, when Odysseus is leaving:

ὡς εἰπὼν ὑπὲρ οὐδὲν ἔβησεν δίος Ὅδυσσεύς.
eisw is generally construed with acc., and follows its word on account of the metre. Cf. note on ἔτη, l. 104.

136. The last half of this line occurs frequently. ἤγιτορας refers to their duty in war, while μεδορας refers to their duty in peace.

137. σπύνδοντας: at the conclusion of a sacrificial feast a libation, as a parting blessing, was usually poured, and the tongue of the sacrificed animal burnt, in honour of the god to whom sacrifice was made. — ἄργειφόντη: this word is usually translated Argos-slayer, with reference to the myth of Io, who was guarded by Argos; but as this myth is not found in Homer, and the epithet is of frequent occurrence, other explanations have been sought. Some derive it from ἄργος and φαινω and translate "the courier," thus following the scholiast, ὁ τραχέως καὶ τρανῶς ἀποφαινόμενος; others regard ἄργος as meaning bright, and think the word has something to do with dawn, and φῶνης is Aeolic for φώνης. The libation is made to Hercules because with his wand he was able to produce sleep. Cf. Od. 5. 47:

εἴπετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν δηματα θέλγει ὡν ἔθελεν, τοὺς δ' αὐτὲ καὶ υπνοντας ἐγείρει.

Il. 24. 445:

τοὺς δ' ἐφ' ὕπνον ἔχειν διάκτορος ἄργειφόντης.

138. πυμάτῳ: used predicatively; cf. Od. 6. 170, χθίζως εὐκο-στῷ φύγον ήματι, and 319, δπως ἄμε ἐκολατο πεζόλ. Hor. Ep. i. 6. 20, vespertinus pete tectum; § 926; H. § 619. — σπύνδεσκον: iterative imperfect; § 778; H. § 493. — μνησαλατο (= μνήσαντο): opt. in temporal relative sentence of past time. For the form, see § 777. 3; H. § 376 D. d. — κοίτου: gen. after a verb of remembering.

139. διὰ δόμα: cf. μεγάροι διελθεμεν, Od. 6. 304. δόμα is here used as synonymous with μέγαρον, as is also δόμος in l. 144.

141. δορ' ἱκε': Lat. usque dum pervenit. — Ἀδρυνν: in prose a preposition would be required. Cf. Od. 6. 304-9, where a very pretty picture of the appearance within the house is drawn.

142. ἀμφί: adverbial, to be taken with βάλε. "Between a prep. and a case governed by it can come only particles, enclitics, or attrib. genitives. When other words intervene, the prep. is to be regarded as an adv., either closely united with the verb, forming with it a combination on which the case depends, or, more loosely, expressing in advance the relation between the act of the verb and the thing denoted by the case." Perrin to Od. 5. 231. Cf. Od. 6. 310, μνημός ἐπὶ γονάσι χείρας βάλλειν ἡμετέρης, which Odysseus here obeys.

143. αὐτοτ (==αὐτοί), from him; ablatival genitive. Cf. II. 18. 138, ὁς ἀρχα φωνήσασα πάλιν τράπεζ' νίος ἔχοι. For the thought, cf. Verg. Aen. i. 587, cum circumfusa repente | scindit sē nūbēs et in aethera purgat apertum. — θερφατος: because sent by a god.

144. κάτα: cf. note on ἐπί, l. 104. — ἵσωνᾶ: aor. part. denoting the simple occurrence of a temporal action, when they saw.

145. ὄρωντες: present participle denoting continuance of the action, while gazing. — Some editors read here ὁ δ' έλλιτάνειν, but the reading of the text is according to the best manuscripts.

146. Cf. ll. 54 ff. Contrast this prayer with that to Nausikaa in Od. 6. 149-186.

148. τοιήν ... δοίεν: may the gods grant them to live happily! — Ἀλβία: cognate acc. after ἴωμενας used adverbially. Cf. θεόν ἰεία ζώντες, II. 6. 158, and the Lat. Bacchānālia virunt, Iuv. 2. 3. For the thought, cf. Eurip. Med. 688, αλλ' εὑρξοΐς καὶ τόχοι δούντ' ἔρα; Ter. Adel. 978, Di tibi, Demea, omnēs semper omnia optāta offerant; Hor. Sat. ii. 8. 75, Tibi di, quaecumque preceris | commoda dant; Od. 6. 180, σοι δ' θεόν τόσα δοίεν δοιεν δοιεν φρέσν σοι μενοινίσ. — δοίεν: optative of a wish; § 1507; H. § 870.

149. ἴωμαι: obj. inf. after δοίεν. By most editors the infinitive is here regarded as an addition to Ἀλβία to denote the 'sphere of the action,' but it seems preferable to look at it simply as an obj. inf. and to parse Ἀλβία as a cognate acc., as the adjective alone is often used in this way; § 1054; H. § 716 (b).
150. κτήματ’ ἐνι μεγάρωι: these words belong together and correspond to our ‘personal property.’ — γίρας is a prize of honour of any kind, and embraces all properties with their revenues, the privileges of the king and the royal lands (τέμνον). Cf. Π. 12. 310–314:

Γλαῦκε, τίν δὴ νῦι τετημήσεσθα μάλιστα
εὐρητε κρέασιν τε ἵδε πλεῖος δεπάσεσον
ἐν Λυκίᾳ, πάντες δὲ θεοὺς ὥς εἰσορῶσιν
καὶ τέμνονε νενήμεσθα μέγα Ξάνθου παρ’ ὑμᾶς.

θ’ = τε, the e being omitted before the following vowel, and the smooth mute changed to the corresponding rough.

151. ἵπποθαί: inf. of purpose, that I may come.

152. θᾶσσον, quickly, i.e. more quickly than I otherwise could. The standard of comparison is sometimes omitted and is supplied in three different ways: (1) by the context; (2) by the usual or proper standard; (3) by the opposite. See Gil. Lat. Gram. § 297: "Θᾶσσον stands thus always in final or hortatory clauses in the sense of right quickly." Its position in the verse adds emphasis. Cf. Od. 6. 17, where Nausikaa's first appearance is marked by the prominent place in the verse. — πάσχω with δηθά acquires the sense of a perfect; cf. the use of πάλαι and of iam, iam dūdum, etc., in Latin; also Shakspeare, Ham. iii. 1. 91, "How does your honour for this many a day?" § 1258; H. § 826.

153. The first half of this verse occurs often. — ἐν ἑσχάρῃ, by the hearth. Cf. Od. 6. 52 and 305. The ἑσχάρα was below the opening of the ceiling in the μέγαρον, and upon it a fire was kept continually ablaze, often for light rather than heat. Here were placed the seats of honour. In Homer's time the hearth was not especially sacred, for the goddess 'Εστία does not appear till the time of Hesiod, but the hearth was a symbol of home life. Themistokles, when he went among the Molossians, followed Odysseus's example among the Phaiakes. In some cases the suppliant takes his seat on the threshold of the room.

154. πυρ: for the hiatus, cf. Od. 6. 224, αὐτὰρ ὁ ἐκ πυραμοῦ. — ἀκήν ἐγένοντο σιωπη, were hushed in silence; cf. Verg. Aen. ii. 1,
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Conticuère omnès, intentique óra tenēbant, and xi. 120, Illi obsti-
puère silentès | conversique oculós inter sé atque óra tenēbant. —
σωτηγ: in Homer, only as a dat. Cf. σιγηγ, l. 30.

155. ὣψε δὲ δη, but, at last, then, a formulaic beginning of a
verse. — γῆσων: like senator and alderman, does not necessarily
imply age, but always carries the notion of nobility. Cf. note,
l. 49. — ἄρως: see vocabulary for its peculiar use in Homer.—
Ἐξένησις: mentioned again in xi. 342.

156. δῆ adds emphasis to the rel. pron. — ἀνδρῶν: part. gen.
after το: ἀνήρ is often connected with words denoting a state or
condition, and adds respect. Cf. ὰ ἀνδρεῖς δικάσταλ, ὰ ἀνδρεῖς στρατη-
γαλ, while ἀνδρῶνος used in the same way denotes contempt. Cf.
Cic. Ver. iii. 30. 91, servōs hominēs, and Caes. B. G. vii. 56. 2, Mōns
Cenenna, etc. — προγενέστερος, quite old, an absolute comparative.
— ἦν = ἦν.

157. μῦθος: the reading of the best texts for μύθωσι, which is
found in some editions. — παλαιά τε . . . εἰδώς, because, etc., a
phrase used of men of knowledge, because in Homer's day knowl-
edge could be got only by experience, and experience comes from
years. The same is said of Nestor, e.g. Od. 24. 51:

παλαιά τε πολλά τε εἰδώς,
Νέστωρ, οὗ καὶ πρόσθεν ἄριστη φαίνετο θουλή.

158. σφίν belongs with ἄγορῆσατο. — ἢι φρανέων: cf. φίλα φρο-
nέων, Od. 6. 313, for the Attic εὐνοῦς. — μετέπειπεν (= μετείπεν),
because the stem originally began with a consonant.

159. οὗ . . . καλλιον, this surely is by no means (more) honour-
able to thee (than the other course). — μῆν = μήν, and the affirmative
has ή instead of οὗ, e.g. ἢ μήν τοι. — τόδε refers to the condition of

160. ξείνων (ένων) . . . κονισσίν (κονίας): apposition to τόδε. —
ξείνων μήν is contrasted with οὔδε δὲ in the following line.

161. οὖδε δὲ, while these, with a wave of the hand. — σῶν μῦθον,
a word from thee. — ποτιδέγιμνοι = προσδεχόμενοι.

163. εἰσον ἀνακτήτας, raise and seat; a participle closely con-
nected with a verb in this way is often best rendered into English
by coördination. Cf. Od. 6. 7 and 8. — σο δε: for emphasis, though we should naturally expect another object (such as κηρυκας δε) in contrast with ζεινοι μεν. — κηρυκας (= κηρυκτ). — κλαιοσ: κελεω, in Attic Greek, regularly has the acc. with the inf.

164. ἐπικρήσαι (= ἐπικεράσαι), mix thereto, or in addition, i.e. to the wine already in the κρήτηρ. The scholiasts all regard the force of the preposition here as anew, while many modern editors regard it as referring to the mixture of wine with water, which was always done among the Greeks. It seems more natural to regard it as simply referring to refilling the κρήτηρ with wine for the guest who arrives just at the end of the feast, as is shown by ll. 137–8, when probably the κρήτηρ had been almost drained. This force of ἔωi seems also to be shown by the following words, which may be taken to limit the additional amount of wine. Cf. the force of ἔωi (= in addition, further), in Eurip. Med. 186, μῦχον δε λαγυ τηνε' ἐπιδώσω. — καλ, also, referring to l. 137, where they were pouring the libation to Hermes. — Δι: the libation is poured to Zeus, because suppliants are under his protection. Cf. Od. 6. 207, προς γαρ Διος εισιν ἀπαντες | ζεινοι τε πτωχοι τε, δοσι δ’ ἀλην τε φίλη τε. — τερπικεράνφ: represented in late Latin by fulminātor = fulmina torquens, though usually explained as if from τερπειω, delighting in thunder. It is an epithet of Zeus, as lord of atmospheric phenomena. Cf. Hor. Od. i. 2. 1–4:

Iam satis terris nivis atque dirae
grandinis missit Pater et rubente
dextera sacras iaculatus arcés
terruit urbem;

and Verg. Georg. i. 328–9:

Ipse pater mediā nimbōrum in nocte coruscā
fulmina mōlitur dextrā;

and Pliny, ii. 7, 5:

fulminantem periūrant Iovem.

165. ὅτι τομεν: subjunctive with "short vowel"; § 780. 1; H. § 373 D. — θε = τε, strengthening the rel. — ἰκτησων = ἰκτησ.
NOTES.

—αμα: for its use with ὅπηδει, cf. Il. 2. 534, τῷ δ' ἄμα τεσσαράκοντα μέλαιναι ψῆς ἔποντο and the Attic σῦν in Xen. An. i. 3. 6, ἑγὼ σῦν ὦμιν ἐφομαι. Cf. Od. 9. 266:

ἡμεῖς δ' αὗτε κιχανύμενοι τὰ σὰ γοῦνα
ικήθε', εἴ τι πόροις ξεινὴν ἥ καὶ ἄλλως
δολὴς δωτίνην, ἢ τε ξεινῶν θέμες ἐστίν.
ἀλλ' αἴδεισθαι, φέρισθαι, θεοὺς ἰκέται δέ τοι εἰμὲν.
Ζεὺς δ' ἐπιτιμήτωρ, ἰκετάων τε ξεινῶν τε
ξεινῶν, ὃς ξεινούσιν ὃμι αἰδολούσιν ὅπηδεί.

Cf. also Hebrews 13. 2, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

166. δόρπον: cf. l. 13. — Ἴνδον ἴόντων — τῶν Ἴνδον παρεντὼν, from what is within, i.e. whatever happens to be ready, no fresh meal being prepared for those who come unexpectedly. Cf. l. 176.


167. αὐτὰρ: only Epic and always prepositive.—ἅρων...

'Δλκινόω, the vigorous might of Alkinoos, i.e. the vigorous and mighty Alkinoos. Cf. note on l. 2.

168. χειρὸς, by the hand; cf. Xen. An. i. 6. 10, Ἰλαβὼν χεῖρας τῶν Ὀρφυάν. — Δῶν: 2d aor. part. from αἴρεω. — ποικιλομήσῃν: Odysseus had in his veins the blood of the arch-deceiver Sisyphos.

169. ἰσχαρόφιν: metaphorical form of the 2d decl. for the regular ἰσχαρήφιν, which would be metrically impossible here; the ending -φι represents a gen. or dat., either sing. or plur. — φασιν: cf. Shakspeare, Othello ii. 2, "Like a burnished throne."


172-173. And water for their hands a servant brought in a beautiful golden pitcher, and poured it out over a silver basin for washing.
172. κέρυσα: it was a regular custom to wash the hands before meals or sacrifices, or any religious service, whence the water was thought to be holy; stoups filled with water were generally found at the entrance of houses and temples for the use of those who entered. — προχέφω: to be joined with φέρωσα, is a dative of place where regarded as the means by which, and hence the omission of the preposition. The πρόχοος had one handle and resembled a jug. It was used mainly as a water-jug, but sometimes for dipping wine from the κρητήρ and filling the cups. See accompanying figure. — ἐπέχενε: cf. Od. 1. πρόχοος: 146, τοιοῖ δὲ κήρυκες μὲν ὑδώρ ἐπὶ χεῖρας ἐχειν. 173. ὑπήρ: the hands were held over the basin and washed while the water was poured upon them. The ancients used their hands for eating, as they did not have forks. — λόβητος: this was a sort of caldron, made of copper or gold, with three feet, but probably different from the tripod; it was often of costly workmanship and sometimes used for honorary gifts, though in the Odyssey it is most often used for holding water, as here. 174. νιφασθαι: inf. of purpose; § 1532. 1; H. § 951. — τράπεζαν: each person had a separate table, and it was the custom to sit at meals and not to recline, as in later times. 175. σίτον, bread. — αἰδοιή ταμία (αἰδοῖα ταμία): cf. Goldsmith, Traveler, 1. 408, “The modest matron.” 176. αἰδαρά: same as δψα, Od. 6. 77, meat and then relishes; this was generally served cold for an unexpected guest, and consisted of what was left over from a former meal. Cf. Od. 14. 49: τοῦσιν δὲ κρείων πινάκας παρέθηκε συβάτης ὀπταλέων, ἄρα τῇ προτέρῃ ὑπέλειπον ἔδοτες. χαρισμένη παρεόντων, giving lavishly of her store. Cf. above, 166, and for the passage, cf. Verg. Aen. i. 701: Dant famuli manibus lymphás, Cericemque canistrís expediunt, tönsisque ferunt mantélia villis. 177. Cf. note on l. 1, and see Od. 6. 249. 179. κρητήρα κερασάμενος = οἶνον ἐν κρητήρι κερασάμενος (κερασάμενος): transl. as if κεράσαι καλ., etc. — μέθυ: our mead is the same word.

182. ὁ ἄγα = Attic οὗτος ἑφ. — μελίφονα, honey-hearted, a quality of the wine. — ἐκφράσα: from κύρημα.

183. πᾶσιν belongs to νώμησον, for which as acc. sc. πότον. — ἐπαρβαλμένος δεπάσωσιν, having performed the initiatory rites with the cups. The κούροι, called οἰνοχίδια, carried around the bowl (κρητήρα) in which the wine was mixed and into which they dipped (ἄφοσσω) with a pitcher (πρόχος), and, passing from left to right, poured a drop of wine into each cup, which was poured out as a libation, and then filled the cup with wine for the man to drink. Cf. Π. 1. 597–8:

αὐτὰρ Ὁ τοῖς ἄλλοις θεοῖς ἔνδεξια πᾶσιν
οἰνοχίδια γλυκὴ νέκταρ, ἀπὸ κρητήρος ἄφοσσων.

185. ὅ is here untranslatable and is called "ὅ in apodosis," because this clause forms the conclusion to the preceding clause with ἔσται; § 1422; H. § 1046. 1. c.

186. Cf. l. 138 and note.

187. "This stock verse emphasizes the fact that the speaker utters his own sentiments." — τά: acc. after εἶπειν, to be supplied.

188. νῦν μίν: note the asyndeton which regularly occurs after the preceding verse, and cf. Od. 18. 408, ἀλλ' ἐν δασάμενοι κατακελευθοὺς οἰκαί' λόγες.

189. ἐπί, hither. — πλέονας (πλεονος), in larger numbers.

190. ξενίσωσομεν (ξενισωμεν): Lat. hospitēmur, hortative subjv. with short vowel.

191. ἔπειτα δὲ καὶ, and then also.

192. ὃς κῆ = ὃς κε, in order that; § 1367; H. § 882. — ὁ ξένος (ξένος), this stranger here, with a motion of the hand to indicate him. — ἄνωθε ... ἀνίας (ἀνίας): without the hardships and trouble that usually accompanied a sea voyage.

193. ἕν: not a relative but a possessive adjective.

194. χαίρων, in gladness, used predicatively. — καρπαλίμως: emphatic position at the end of the clause.
195. μηδὲ = Lat. nēve, for Attic καὶ μὴ, joining the affirmative ἱκτηαi with the negative πάθησιν; of course οὐ or οὐδὲ would be impossible in a final clause. — μεσογγύς: on his way between this place and home. — γι emphasizes μεσογγύς, no matter what may happen after he gets home.

196. τὸν, he, useless addition of the subject, save for emphasis, because the subject of the inf. is the same as the subject of the leading verb and is usually omitted. Cf. Od. 1. 210, πρὶν τὸν ἐς Τροίην ἀναβημεναι ἔθα περ ἄλλαι. πρὶν γε ἔτι ορ πρὶν γ' ἐπὶ (γ') ἔτι has been offered as an emendation. — γὰτις (γη̣ς): gen. after ἐπὶ in composition; § 1132; H. § 751. — ἐπιβιβαζονται (ἐπιβήθαι): for the inf. after πρὶν, see § 1470; H. § 955.

197. ἄσως, whatever. — ἄσω is fate in general. — κλαθές τι βαρσιν, and the stern spinners, same as μοῖραι and the Lat. parcae. In Homer the number is indefinite, but Hesiod names three daughters of Night, Klotho, Lachesis, and Atropos. Cf. Theog. 217. For the thought, cf. Kallinos 9, θάνατος δὲ τὸν ἐσσεται, ὅπως ἐκν κεν δὴ ἔτι Μοῖραι ἐπικλώσω. Cf. also Spenser, Faery Queene iv. 2:

Sad Clotho held the rocke, the whiles the thrid
By griesly Lachesis was spun with paine,
That cruell Atropos eftsoones undid,
With cursed knife cutting the twist in twaine;
Most wretched men, whose dayes depend on thrids so vaine!

and Ovid, Amores ii. 6. 43:

Et stābat vacus iam tibi parca colō.

198. γιγνομένῳ νήσαντο λινῷ, span off with their thread, at his birth; γιγνομένῳ belongs to οἱ.

199. τίς: predicate apposition to subject of ἐληλουθεῖν (ἐληλυθεῖν). Cf. II. 6. 128, which shows this force distinctly: ἐi δὲ τίς θανατῶν γε κατ' οὗρανοι ἐληλουθα. Transl.: but if it is one of the immortals who has come, etc. Notice the extreme reverence implied in the use of the 3d pers. for the 2d, and cf. the present usage among the Germans of the 3d pers. Sie for Ihr, and our plur. you for thou. Alkinoos was less forward than the mighty Diomede.
NOTES.

200. ἄλλοι δῆ τόδε ιππατα, this, then, is indeed something else (than a mere escort), which, etc., where τόδε is the obj. acc. and ἄλλοι is pred. app. Such sentences are usually best rendered into English by a rel. clause, of which the pred. app. is antecedent and the obj. acc. made subject of the preceding sentence; or the obj. acc. may be transl. as an adv., therein, and the pred. app. made the direct object. Cf. Od. 6. 276 and note.

201. τὸ πάρος, formerly, giving a perfect idea to φαίνονται, like πάλαι and δῆδα. Cf. l. 152 and note.—γς emphasizes the fact that in former times the gods appeared undisguised, and we may translate, formerly at least, if not now, referring to the possibility that Odysseus may be a god.—ἀφαίρετο, undisguised. Cf. Verg. Aen. iii. 151, multō manifestī lūmine, and iv. 358, Ἰγσε δευμ manifesto in lūmine vidi.

202. ἡμῖν: note the emphatic position. —εϊτε: elsewhere always with ἃν when followed by the subjv. Cf. στειχότε, l. 72. —ἀκατόμβας: properly a sacrifice of a hundred oxen, but not always used strictly either as to number or oxen.

203. σαλουντα τε: the gods were also accustomed to feast among the Aithiopians, who seem to have enjoyed their favour also. Cf. Π. 1. 423, 424:

Zeüs γὰρ ἐσ Ὄκεανον μετ᾽ ἀμύμονας Ἀλκισθᾶς
χθέως ἔθη κατὰ δαίτα, θεοὶ δ᾽ ἂμα πάντες ἐπιντοῦ,

and Od. 1. 26, ἔσθ᾽ ὧ γ᾽ ἑτέρπετο δαίτλ παρῆμενος, said of Poseidon. καθῆμενα: predicatively.—ἐνθα περ ἡμεῖς: sc. καθῆμεθα, and cf. 1. 98.

204. τίς: sc. ἡμῶν. —καὶ μονὸς (μόνος) ἤν, even though going alone, the participle being adversative and μονὸς in contrast to the crowd that would be assembled at the feast. —ἐξελθήσαι = συμβαλλαται: 2 aor. subjv. of the syncopated form on the analogy of μ-verbs. —δείκνυσι: pred. app. to τίς. It was thought by the Greeks that the gods came down on earth to watch the good and evil deeds of men, and the reference here is to some traveller falling in with one of the gods on such an occasion. The gods, of course, are disguised, but, when meeting any one from Phaiakia, they throw off all disguise.
NOTES.

205. οὗ τι κατακρύπτονιν, they make no concealment at all, a repetition of the thought contained in φανονταί εναργεῖσ (201). — ἐγγύθεν: such a genealogy can be traced only for the royal family (ll. 54 ff. and note to 56). — εἶμιν = ἐσμέν.

206. See note, l. 59.

208. ἄλλο τι . . . φρεσίν, let some other thought occupy thy mind, i.e. I am not a god.

210. οὗ δὲμας οὐδὲ φυήν, either in stature or bearing: acc. of specification; § 1058; H. 718 b. δέμας refers to the growth or stature, while ψυὴ refers to the harmonious and symmetrical proportions of the figure, denoting either slenderness (as Od. 6. 16, κομαίζετ' ἀθανάτησι φυήν καὶ εἴδος ὅμοιη) or massiveness (as II. 2. 58, εἴδος τε μῆκεθος τε φυήν τ' ἄγγιετα ἐόκεσιν), and marks the distinguished appearance natural to some people. — θυητοτός βροτότων: the epithet is not necessary, as βροτοτός fully expresses the meaning, but the idea of mortality was not prominent, just as with us when we say "mortal men," the idea of mortality in man needs emphasis. Note the strong contrasted position of ἀθανάτους at the beginning of one verse, and of βροτοτόω at the close of the other. Cf. this passage with Acts 14. 15, where Paul and Barnabas are taken for Mercurius and Juppiter by the people of Lystra, and the priest was about to sacrifice to them when they exclaimed: "Sirs, why do ye these things? We are also men of like passions with you."

211. οὖς τινας: Lat. quòscumque. — ὀξεῦντας: partic. after ἔοτε, because verbs of knowing take the acc. and partic. instead of the acc. and inf.; § 1588; H. § 982; for a like use in English, cf. Milton, Par. Lost ix. 792, "She gorged without restraint, | And knew not (that she was) eating death." — ὀξεῦντας is used metaphorically, and the figure is taken from beasts of burden. Cf. Matt. 11. 28, "Come unto me all ye that labour and are heavy laden, and I will give you rest," and Od. 2. 619, μόζον, ὅν ςερ ἐγών ὀξέσκουν.

212. ἀνθρώπων: emphatic by its separation from οὖς τινας, and by its position at the end of the clause and at the beginning of the verse; it properly belongs in the principal clause, but by a figure
NOTES.

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213. καὶ μᾶλλον, vel magis, aye and even more.

214. εἴσιμαντα: incorporated into the rel. clause from the omitted condition, εἰ εἴσιμαντα μὴν σαίμην, δοσα, etc. — θεῶν ἱότητι: Vergil’s vi superum. The sorrows of Odysseus were famous. Cf. Theog. 1123, μή με κακῶν μὴν ζησε. πέπονθα τοι, οἶδ’ Ἄδωνσέως, etc.

215. δορπήσαι ἔσατε, let me eat my supper: a very impolite remark according to our customs, but in Homeric times it was considered a breach of politeness to question the guest while eating, and Odysseus wished to prevent any infringement of this custom and also to apologize for his ravenous eating, though there seems no good reason for his being so hungry, as Nausikaa but a short while before had ample supplies his wants. Cf. l. 295 and Od. 6. 248–250. — κηδώμανόν περ: concessive.

216. ἐκ, beside, of things placed side by side for comparison, and hence equivalent to than, but stronger than ἦ or the gen. — κύντερον: cf. II. 8. 483, οὐ σέο κύντερον ἄλλο, and 1. 226, κυνὸς δηματ ἕχων.

217. ἐπλεςο and ἐκέλευσε: gnomic aorists, i.e. aorists used in animated language to denote a general truth or a customary action, and translated by our present; § 1292; H. § 840. — ἐό = ἑό and hence ἐκέλευσε, without the ν-movable. ἐό is reflexive and gen. after verbs of remembering, etc. — ἀνάγκη = χρεώ γὰρ ἱκανεν, Od. 6. 136.

218. περιῳμνόν, ἔχοντα agree with τίνα, omitted subject of μὴσασθαι. — καὶ, even though, concessive.

219. ὡς καὶ, as, for example, adds a special illustration of the general principle just laid down. — μὲν contrasts τίνας with ἦ δὲ (γαστήρ).

220. ἐσθέμεναι = ἐσθεῖν. — πινέμεν = πινεῖν.
NOTES.

221. δυσος’ = δοσα; δοσος is often used after πᾶς.

222. ἡμεῖς δ': contrasted with ἐμὲ μὲν, 215. — ὀπτονεόθαυ: inf. for impf. and hence nominative ἡμεῖς; § 1526; H. § 957. — ἄμε

ηνοὶ φαινομένην: an expression occurring often in Homer; cf. Xen. An. ii. 1. 2, ἀμα τῇ ἡμέρᾳ, and Xen. An. ii. 1. 3, ἀμα ἡλιοφ ἀνατελλοντι, and like expressions which are found elsewhere throughout the language.

223. ὁς κ': see note, l. 192. — ἐπίβησεν: 1 aor. subjv., not pret. ind.

224. καὶ περ: elsewhere in Homer always separated or each part used singly. Cf. ll. 215, 218; § 1578; H. § 979 a. — περ

πολλὰ παθόντα: note the alliteration and strong likeness of sound in παθόντα and ἰδόντα; cf. the famous verse of II. 23. 116:

πολλὰ δ' ἄναντα, κάταντα, πέραντα τε ὄχιμα ἐκ ἠλθον,

and Vergil’s imitation, Aen. viii. 596:

quadrupedante putrem sonitū quatit ungula campum.

— ἰδόντα: conditional. — λίτωι αἰῶν, may even life leave me, λίτω denoting a wish; § 1507; H. § 870. Cf. Goldsmith, Deserted Village, 95–6:

I still had hopes, my long vexations past,

Here to return — and die at home at last;

also letter ciii, Citizen of the World: “There is something so seducing in that spot in which we first had existence, that nothing but it can please. Whatever vicissitudes we experience in life, however we toil, or wheresoever we wander, our fatigued wishes still recur to home for tranquillity: we long to die in that spot which gave us birth and in that pleasing expectation find an opiate for every calamity.” — αἰῶν = Lat. aevum.

225. This verse is generally regarded spurious, the object to ἰδόντα being easily supplied from πάτρης. We note with surprise the lack of any mention of his faithful wife and child, which would be the first thought with us; but it is thought that Odysseus wished to let them know he was a king, and hence his possessions were
most important, as any man could have a wife and child; and, moreover, the mention of his wife and child would have prevented Alkinoos from expressing the wish in ll. 310–315, which see. πατριδ' ἐμὴν δλοχὸν τε has been proposed, and Nitzsche suggests Π. 6. 366, οὐκ' ἔστε δλοχὸν τε φίλην καὶ νήπιον ὑδὼν, but this would be objectionable because Telemachos is no longer νήπιος, though perhaps his father would not realize this.

226–239. The Phaiakes withdraw and Arete questions Odysseus.

226. οἷς δὲ and they. — πάντες, unanimously, pred. adj. — εἰπήνειν (ἐπήνειν) ἥδε (καὶ) κέλευν (ἐκέλευν): approved and directed, a set phrase.

227. τιμητὴμεναί: object of the preceding phrase and equivalent to Attic τὸ πέμπειν, the articular infinitive not being found in Homer.

228. This verse is repeated from 184, as a sort of "nightcap."

229. οἷς μὲν, they, i.e. the invited guests. — ἤθαν = ἤθησαν. — ἐκαστός: distributive apposition to οἷς μὲν.

230. αὐτὰρ δὲ = ὅ δὲ, but denotes strong contrast with οἷς μὲν; cf. Od. 6. 2 and Π. 1. 51, 127.

231. πᾶρ: apocope; § 53; Η. § 84 D.

232. ἀπεκόσμου: fully explained in Od. 19. 60:

ηλθον δε διμαλ λευκώλενοι ἐκ μεγάρῳν.
αἱ δ' ἀπὸ μὲν σίτον πολὺν ὑρεον ἥδε τραπέζας
καὶ δέπα, ἐπεθεν ἀρ' ἀνδρες ὕπερμενεντες ἐπίνον.


234. χαματ': apposition to φάρδες τε χιτῶνα τε. — ἰδοθα, at sight; the participle agrees with the subject contained in ἰγνω. It was quite natural for Arete to recognize the clothing, for it was customary for the women of the house to take part in weaving the clothing for husband and sons. She again justifies her reputation for wisdom and prudence (I. 73) by making no sign of recognition when the company was present.
236. ἐπει (ἐπη) περιόντα (περιόντα): like an arrow or a bird. Cf. Milton, Reason of Church Government, Bk. ii, “His words, like so many nimble and airy servitors, trip about him at command,” and Shakespear, Ham. iii. 3, “My words fly up, my thoughts remain below”; Goethe, “Geflügelte Worte.”

237. τὸ μὲν ἢ τὸ πρῶτον, this first; τὸ μὲν is object and πρῶτον, predicate. Distinguish πρῶτον from πρῶτη. — ἔγων αὐτῇ, ego ipsa.


πρῶτον μὲν οὖν μοι λέξον δοτις εἰ γένος,

and Shakespear, King Lear v. 3. 120, “What are you? your name, your quality?” and Verg. Aen. viii. 114, qui genus? unde domō? — τίς . . . ἡθηκόν: in her eagerness to find out about the clothes, Arete forgets to add the rest of the inquiry usually asked strangers, viz. Od. 1. 170, τὸ θεό τοι πόλις ἢδε τοκῆς.

239. φῆς, nōnne dicēbās; the reading varies between φῆ (pres.) and φῆς (ἐφῆς). Odysseus has said nothing about coming by sea, but the question is perfectly proper, as Scheria was an island (Od. 6. 204), and therefore there was no other way possible. — ἀλῆμνος: nom. to agree with subject of φῆς, because, when the subject of the inf. is omitted, the pred. adj. or partic. is either acc. to agree with the omitted subject of the inf. or attracted into the case of the subject, object, or other adjunct of the leading verb. § 927; § 928. 1, 2.

240-297. Odysseus ignores the first two questions and tells how he came from Ogygia to Scheria and explains his meeting with Nausikāa and the gift of the clothes.

241. ἀργαλίων, difficile est. — διηνεκέως, ἢνό tenore, Cic. Or. vi. 21. Vergil imitates this passage in the opening of the second
book of the Aeneid, when Aeneas is about to tell Dido of his misfortunes, viz. infandum, régina, iuverb renovare dolorem.

242. κηθή = κηθεα (κηθη): receives special emphasis by its position outside of its clause and at the beginning of the verse. — Οὐράνων, coelestis, not a patronymic, but equivalent to τοι οὐρανόν ἐφυλ ξυνου, Od. 6. 150.

245. ινθα, ubi, relative. — δολόσωτα: she was a woman after Odysseus's own heart; cf. Od. 9. 19, where he says of himself ὅς πᾶς δόλουσιν ἄνθρωπους μέλω.

246. οὐδε...οὔτε...οὔτε: a neg., if followed by compound neg. in the same clause, is strengthened, but if followed by a simple neg., each has its own force, and the negation is destroyed.

247. μύλογεται: because the island was too far away for any one to visit, unless compelled. Hermes, when sent to bid her let Odysseus go, says he comes unwillingly and only by the command of Zeus. — θεόν...ἄνθρωπων: cf. "neither God nor man."

248. ἀλλ': introduces an exception to the previous statement. — ἐφιστον, to her hearth; a pred. adj. explained by the scholiasts as equivalent to ἐκ την οἰκίαν αὐτῆς ἐπιζευγηθησόμενον. Cf. Soph. Elect. 410, τόθε εφίστον (= ἐφ' ἐστιάς) θήκαι λαβόντα σκόττρον.

249. οὖν: i.e. without any of his companions.

250. ἰδοὺς ἐκλάσσει: this is fully described in Od. 12. 403–450. Six days out from Thrinakia, Zeus sends a storm upon them, and a thunderbolt shatters the ship; his companions fall into the river: Odysseus is left alone, wanders about till the ship falls in pieces, and then bestrides the keel, to which he binds the mast. On these he floats about to fell Charybdis. His raft being sucked under the water, he clings, like a bat, to a fig tree for a whole day, when his raft reappears, and again bestriding this, he is borne to Ogygia after a ten days' journey on so perilous a craft. — μέσφ: μέσος, ἐχαστος, and ἀκρος in the predicate position mean middle of, last of, top of, just as summus, ultimus, etc., in Latin.

251. The lines from 251 to 258 were rejected by the Alexandrian critics as an interpolation, and in some editions are bracketed now. — ινθα takes up the time of ἐκλάσσει. — ἀλλα: refers to the companions left on his own ship, for Odysseus set sail from Troy
with twelve ships, eleven of which had been destroyed the previous year in the harbour of the Laestrygonians, who hurled huge stones at the ships and overturned them, spearing the seamen as they struggled in the water. — ἀπεθανεῖν = ἀπειθθοναί: in the poets ησαν of the aor. pass. ind. often becomes -εν. § 777. 9; H. § 473 D.

252. τρόπιν ... δέν: in Od. 5. 371 he says he bestrode the mast as he would a race horse, κελθο' ώς ἰπτον ἰπτανων.

253. ἐνημαρ: frequently used for a small indefinite number.


256. ἐφαλ: note the force of the imperfects in this line.

257. ἄγηραον: this is well added, for the fate of Tithonos, who was made immortal but not ageless, was worse than any suffering Odysseus could have to undergo. — ἢματα πάντα: cf. note, l. 94.

259. ἐνθα: demonstrative.

260. δείσεων: see note, l. 138. — ἐμβροτα: because anything coming from the gods or belonging to them was considered immortal.

261. ἕν ἄγεταο: one syllable by synizesis. — ἐπικλόμενον = περικλόμενον. Cf. II. 2. 295, περιτροτέων ἐναυτός, and 551, περιτελλομένων ἐναυτῶν; Verg. Aen. i. 284, volventibus annis, and 269, volvendis mensibus; ix. 7, volvenda dies; and Thompson, hymn, The Rolling Year.

262. κάλ τότε δη, and, then, at last.


264. πόλη = ἀπέπεμπε. — πολυθίσμοιν: with bolts (γόμφοι) and dovetailing (ἀρμοναι).

266. πρόθεκεν = προθηκεν.

267. ἢματα: after πλέον and ἐπανε, ἦ is sometimes omitted without affecting the case of the following noun; § 1156; H. § 647. Cf. amplius, etc., in Latin.
268. δρα σκίαντα: cf. Verg. Aen. i. 607, dum montibus umbrae lustrābunt convexa, and Hor. Od. iii. 6. 41, sōl ubi montium mūtaret umbra; also Milton, Par. Lost iv. 137, "Overhead up-grew | Insuperable height of loftiest shade."

269. μοι: § 1170; H. 768 b.

270. δυσμόρφ: in strong contrast to γηθώσε, a sort of oxymoron. Cf. Hor. Od. iii. 3. 35, splendide mendāx, and Tennyson's famous lines:

His honour rooted in dishonour stood,
And faith unfaithful kept him falsely true.

ὁξυτ: personified, as a companion, just as the wind is called ἐσθλὸν ἐναψομ, Od. 11. 7, and Milton's Il Penseroso:

These pleasures, Melancholy, give;
And I with thee will choose to live.

272. κατέδησε κέλευθον: a very bold figure, κέλευθον being looked upon as possessing life, and hence as capable of being caught and chained like a man or an animal. This recalls the boldness of Shakspeare's figures. Cf. Rich. III. i. 1. 9, "Grim-visaged war hath smooth'd his wrinkled front," and King John iii. 1, "Rough frown of war."

273. οὐδε = ὁστ' οὗ: coördination for subordination. Cf. note, l. 30. — κυμα: subject of ἔλα, of which ἐμέ understood is object, and with this στενάχοντα of the next line agrees.

276. τόδε: local, and accompanied by a gesture or a motion of the hand, pointing towards the sea.

277. ἔπαιτος: sing. because ἀνεμὸς τε καὶ υδωρ are regarded as acting together, and hence form a single idea. This combination of two subjects with a singular verb is common in many languages, and it is a false notion to suppose that, in our tongue, a plural verb must be used with a plural noun or with several subjects.

278. μ' = με, object of βιήσατο. — ἔκβαινοντα, trying to land. The participle denotes attempted action and agrees with με. — βιήσατο (ἐβιήσατο): unreal conditional apodosis with κε = δν,
would have overpowered me; the protasis (εἰ μὴ ἀνεχασσάμενος) is supplied from ἀλλ' ἀνεχασσάμενος.

279. βαλόν, by hurling me, agrees with κύμα. — αὐτερπή, joyless, forbidding; a sort of euphemism for dangerous, by litotes, and the whole phrase is explanatory of πέτρης πρὸς μεγάλης (πέτρας πρὸς μεγάλαις).

280. ἀλλ' ἀνεχασσάμενος: see note on l. 278. — νήχον, began to swim. — εἰς = εἰς, by metathesis quantitatis; for the construction, see § 1464; H. § 922.

281. τῇ = quā. — δῇ is often used after relatives to add strength.

282. λεῖος πετρῶν, smooth of rocks, i.e. free from, the opposite of full of and such adjectives. Cf. Shakspeare, Macbeth i. 2, "supplied of kernes"; Merch. Ven. ii. 2, "provided of a torch-bearer."

283. ἐκ δ' εἰσευν θυμηγερέων, and I fell, when out of the water (ἐκ), trying to collect myself, i.e. he was so exhausted that he fainted. For θυμηγερέων, cf. Od. 5. 458, ἐς φρένα θυμὸς ἀγέρην. Krass has suggested ἐκ δὲ πεσών θυμηγέρουν, which would give a very neat rendering.

284. διῦπτεος, heaven-descended. Cf. Eur. Med. 410 for the opposite:

διω ποταμὼν ἑρών χωροῦσι παγαί
cal δικα καὶ πάντα πᾶλιν στρέφεται.

Cf., for the epithet, Aesch. Prom. 435, παγαί θ' ἀγνορθὼν ποταμῶν. Water was often called σεμνὸς, λεῖος, ἀγνός, etc.

285. εἰβάζει, going off from the bank, i.e. higher up inland.

286. ἠθυσάμην: usually used of drawing liquids. Cf. Π. 1. 598, οἶνοχείς γλυκὸ νέκταρ, ἀπὸ κτηθῆρος ἄφύσων. — θεός: it was Athene according to Od. 5. 491. Cf. τῷ δ' ἐρ' 'Αθήνη | ὑπνόν ἐπ' ὄμμασι χεῦ'. — ἀπείρωνα: exaggeration, of course, but he spent twenty days without sleep.

288. παννύχιος: pred. adj. — καὶ ἐκ ἦν καὶ μέσον ἠμαρ, not only till dawn, but even till midday.

289. διλέτο (=εἰς διήλην ἐκλίνετο, schol.) is the reading of Aristarchos, but many editors prefer δίσετο, the reading of the
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291. παίζοντος: pred. partic.; see note, l. 211. Cf. Od. 6. 100 ff., where the women are represented as playing ball. — αὐτή: cf. l. 7. — εἰκονα θεῖον (θεάς): in vi. 151 he likens her to Artemis.

292. οὐ τι, not at all. — ἡμβροτεν (for ἡμαρτεν): cf. l. 73.

293. Sc. ἐργάσα and transl: (since she acted) as you would not expect one so young, when meeting you, to act. — ἄν: long in scansion, because ὃποιος = ἔλθω. — νεώτερον: masc. because used in a general sense and not referring to Nausikaa, though her case is to the point. Cf. l. 158. — ἀντιάσαντα = el ἀντίάσαι.

294. ἐργάσα: fut. of ἐργάω. Cf. § 1286; H. § 948. — ἀφρα- δέουσα: cf. II. 3. 108, ἀει δ' ὁ πλωτέρων ἄνδρον φρένες ἑρέθονται, and Chapman's All Fools v. 1, "Young men think old men are fools; but old men know young men are fools."

295. άθόπα οἶνον: cf. Hoffman's Sparkling and Bright:

Sparkling and bright in liquid light
Does the wine our goblets gleam in.

296. λοθο': causative. — καί: note the polysyndeton in ἦδ' . . . καί . . . καί.

297. ἄχυμανής περ: cf. note on κηδόμενον περ, 213. — ἀληθείαν (ἀλῆθειαν), as the truth, apposition to ταῦτα.

298–347. Alkinoos blames Nausikaa's behaviour toward the Stranger, but Odysseus defends her. Alkinoos promises him the escort home, and all retire.

299. τοῦτο γ' . . . ἐν ὑπνοι, in this, at least, my daughter did not think rightly, said in contrast to ll. 292–4. — τοῦτο: object acc., with which ἐν ὑπνοίῳ stands in pred. apposition.

301. ἐσ ἡμέτερον: sc. οἶκον or δῶμα. — οὐ δέ, although, para- tactic sentence denoting concession. — πρώτην = prīmam; πρώτος
is to be carefully distinguished from πρῶτον, as primus is from primum and primo. Sc. aπρήν as object.

304. ἐκλειψ: this is precisely what she did not do, as she ordered him not to follow her, but wait in Athene's grove till she and her women reached the city. Cf. Od. 6. 295; Odysseus here justifies the epithet πολύμητις.

305. δεινέσ αὐτημομνόν τε: the participles are causal. For the inceptive aor. δύνας, see § 1280; H. § 841.

306. μή, lest. — ἰδότης, when you knew it.


311. ἀτ γάρ: Lat. utinam, is generally construed with the opt., rarely with the inf. — Ζεό..."Ἀπόλλων: a very emphatic wish, introducing the three most powerful gods.

312. ἕν = ὕν. — ἵσις = εἰ. — τά τε... ἔγρ πρ, thinking as I think.

313. πατάδι τ' ἐμήν: i.e. Nausikaa. — ἐχέμν = ἔχειν. — γαμβρός: nom. because the omitted subject of ἔχειν and καλεῖσθαι (καλεῖσθαι) is σύ, with which γαμβρός agrees. This wish of the father agrees exactly with that of the daughter expressed in vi. 244–5. The family was anxious for Nausikaa to contract a marriage with a foreign prince, and the suitors from among her own people were exceedingly distasteful to her. See note to Od. 6. 35.

314. δέ τ' ἔγρα: some manuscripts give δέ κ' ἔγρα, which would make δοληφ easier, but the optative without κέ may be regarded as continuing the wish begun with ἀτ γάρ and the inf.

315. ἀτ κέ: the opt. with κέ in the protasis in Homer hardly differs from the simple opt., and marks an early stage of the
NOTES.

language before ἄν or κέ became so closely associated with the subjunctive. GMT. § 460. — ἔθλων γε, willingly, of course.

316. μὴ . . . γὑνευτό, God forbid! lit., may this not be pleasing to Father Zeus. Cf. Od. 17. 399, μὴ τούτῳ θεὸς τελέσειν = hoc Dii prohíbeant.

317. ἐς τῶ' = in hunc diem, δύε being often used to refer to what follows, as hic in Latin. ἐς τῶ' is narrowly defined by αὐροιν in the next line. Two days really intervened before he sent the escort. — ὅφη ἔς ἄφης: a phrase of encouragement, be assured (and rest content).

318. αὐροιν ἐς = eis aúron; for the accent on ἐς, see § 138. 2; H. § 112 b.

319. λέγει (λέει): see vocab. under λέγω. — οἱ δ' = while they.
 — ἔλαντον: fut. of ἔλανω. — γαλάρην: acc. denoting the part over which the motion extends. Cf. Il. 7. 6, πόντον ἔλαντοντες, and Xen., Hel. i. 2. 17, ἔξεπον διὰκι ἐξοδοὺς. — ὅφη': § 1465; H. § 923. Compare the subjv. here with the ind. after ἐς in l. 280. Here the action is future, and, so far as they were concerned, might never happen, while there the action is past and actually happened.

320. οἱ ποῦ = wherever; cf. οἱ τοί = whoever, and Lat. si quis. — φιλον εἰς τίν: sc. λέγει.

321. οἱ περ καλ, even if, concessive. — Εὐβολής(ας): gen. of comparison, with η omitted.

322. φάο': the subject is the antecedent of οἱ; transl. : which, those of our people who once saw it, say is the farthest, etc.

323. λαῶν: part. gen. after οἱ, attracted into the relative clause.

Cnōsius haec Rhadamanthus habet dūrissima rēgna: castigatque auditque dolōs subigitque fatēri, quae quis apud superōs, furtō laetātus inānī, distulīt in sērā commissa plācula mortem.

325. καὶ μᾶν = καὶ μὴν. — τέλεσθαι: sc. ὅθω.
326. ἡματι τῷ αὐτῷ = εὐδομείνα. — ἀπήνυσαν: sc. τὸν πλοῦν.
327. δοῦ(σ)ον = δοὺ, Lat. quantō. Cf. πολλῶν = πολλάς, l. 321.
329. ἔτος... ὄνομαζεν: this expression, which has passed into a formula, was first used only when a direct personal address followed, but afterwards came to be used as here.
330. δοῦ: see note on l. 221. — τελευτήσειν: opt. denoting a wish. Cf. δοῖν, l. 314.
331. τοῦ μᾶν: paratactic addition to the preceding sentence, denoting a wish.
332. κομηστον: epithet also of φλόξ, γέλως, μένος, and βῆν. — ἔγεν δὲ: contrasted with τοῦ μᾶν. — πατρόδ': in prose a preposition would be required. — ἱκολῆν: potential opt., as is also εἴη above, and is to be rendered by shall.
333. (ἐ)κλῆτο: redupl. 2 aor. of κλομαῖ, which is equivalent to καλέω + κελεύω. — λευκόλανος: an epithet denoting great beauty.
334. δέμνου(α), bed, is usually plural. The δέμνα was covered with βήγεα, or perhaps a sort of mattress. Sometimes κέα, skins, were placed under the βήγεα and other blankets (τάγγες), for the purpose of softening the bed. As covering for the body, the κλαία was used, and sometimes woolen blankets were made for this purpose. — θέμαναι = θεῖαι. — βήγεα, coloured rugs or blankets of wool, or perhaps cushions.
335. στορέσαι: aor. inf. of στορέννυμ. — τάγγες: see note on l. 336.
336. καθίσκοροι ἵσασθαι: inf. of purpose, in order to bring down over him.
337. ἵσαν: Ionic for ἴσαν. — μετὰ χειρον: see note on l. 101.
338. (ἐ)στόρεσαν: aor. of στορέννυμ. — λίχος: properly the bedstead. — ἐγκονέουσαι (ἐγκονόουσαι): note that the last two syllables rhyme with those of ἐχουσαι above. ἐγκονέουσαι is applied only to women, while ἀμφιποντησ is used of men.
341. ὀτρῦνον δ': ὀτρῦνον alone is sometimes read here. — δ': for δ in the apodosis, see l. 185. — Παριστάμεναι: coincident in time with ὀτρῦνον.

342. κέων: for κελών, cf. κακκελωντες, l. 229. — δί—γάρ. — εὕη: collective noun, used for bedstead, bedding, etc.

343. φάν = ἐφασαν. — λισσατο = ἠδοξεν; Lat. videsbatur. — κοιμηθέναι: used as a noun.

344. καθεδρε = Lat. dormiebat.

345. τρητοίς: sc. εύ.

346. μυχή is used in contrast with αἰθωση.

VOCABULARY.

A

ἁγα-κλεῖτος, ἥ, ὅν [ἅγα, very + κλεῖτος, famous], very famous, very renowned; usually used of persons; of things only in the phrase ἁγακλεῖτι ἐκατομβη, a splendid hecatomb, 202.

ἁγα-κλυτός, ὅν [ἅγα, very + κλυ-τός, famous], very famous, very renowned; like the preceding, this word is usually applied to persons; of things only to δώματα, 3, 46.

ἁγαπάω, only pres. and impf. in Hom. [ἁγαπάω, love], treat with affection; receive kindly, 33.

ἁγα-ἠμωρ, ὁρὸς [ἁγαπάω, love + ἠμωρ, manliness], loving manliness, manly, 170.

ἁγγελία, ἂς (ἡ, ἡ), ἡ [ἁγγελος, messenger], news, tidings; message, 263.

ἂγς [ἂγς, bring], properly imperat. of ἂγς, but used adverbially, quick! come! 162.

ἂ-γήραως, ὅν, contracted ἂγήρως, ὅν, 94 [ἄ, not + γήρας, age], not waxing old; always young, 257. This word is always joined with ὄματιος.

ἂγήρως, contracted form of ἂγῆρας.

ἂγκάς, adv. [ἢ ἂγκ-, bend], in or with the arms, 262.

ἄγλαδ-καρπός, ὁν [ἄγλαδ, beautiful + κάρπος, fruit], bearing beautiful fruit, 115.

ἄγλαδς, ἡ, ὅν [ἄ, prothetic + ἄγλας, shining], clear; shining, bright; splendid, 132.

ἄγορά, ἂς (ἡ, ἡ), ἡ [ἄγελω, bring together], any assembly; meeting place, 44.

ἄγοράσματι [ἄγορά, assembly], aor. ἄγοράσαρ, meet in debate, speak publicely, harangue, 158, 185.

ἄγοράς, ἄγορας, ἄγορας, etc. [ἄγορά, assembly], speak in the assembly, harangue, 241, 334.

ἄγορή, Ep. and Ion. for ἄγορά.

ἀγριος, ἄ, ὅν [ἀγρός, field], wild, savage, 206.

ἄγχη, adv. [ἂγχ-, ἄγχ-, press tight], near, close to, hard by, 112.

ἄγω, ἄω (1 aor. ἄξια rare), 2 aor.
VOCABULARY.

ηγαγον, ηξα, ημαι, ηχθην [研究院-, drive, bring], lead, drive; bring, θ.

δινός, η, όν [prob. related to
dόπος, thick], close, thick; vehement, loud; as adv., aloud, 274.

δει, δει, adv. [研究院-, ever], always, ever, 118, 201, 219, 259, 294.

ά-κων (Att. ákwn), ουσα, ου [ά, not + έκών, willing], unwilling, against one's will, 316.

άρη, έρεός (Att. dépos), η in Hom.
After Hesiod, ή [研究院- for fa-, breathe, blow], the lower air; thick cloud, 15, 143.

ά-θάνατος, η, ου [ά, not + θάνατος, death], undying, immortal, 5, 94, 199, 209, 257. Cf. αγή-ραος.

ά-θεόφατος, ου [ά, not + θεός, god + φιμλ, say], beyond a god's power to express; inexpressible, marvellous, 273.

'Αθηναία, ας (ης, η), η [研究院-, άρθ-, bloom], the goddess Athene, Lat. Minerva. She is the goddess of mental power and of wisdom, of warlike prowess and of skill in the arts of life; she was believed to be born of Zeus without a mother and to have sprung fully armed from his head. Her favourite bird was the owl, and the olive tree was sacred to her. She was the protecting goddess of Athens, and it was said that she founded the court of Areopagos and that she cast the deciding vote in favour of Orestes. She was worshipped at Athens in the famous Parthenon, which was built by Iktinos and Kallikrates under the direction of Perikles, and adorned with sculptures made by Pheidias. 311.

'Αθηνα, ης, η, another form of
'Αθηναία, 4, 19, 27, 37, 40, 47, 78, 110, 140.

'Αθηνα, ης, η, Athens, the chief city of Attika, in the west central part, about four miles from the sea. Its seaport was called Peiraios, with which Athens was connected by means of two long walls, built by Themistokles, but, after the fall of Athens, destroyed by order of the Spartans. Athens was famous for its art, literature, and political history. Athens was built about the Akropolis, a steep, rocky hill, where the noblest buildings of the city were found, especially the Parthenon, or temple of Athens. West of the Akropolis were smaller hills, Areopagos, Pnyx, Museion, and in a valley between lay the Agora, or market place; south of the Akropolis was the great theatre of Dionysos; to the north, the Academy, a grove famous as the favourite resort of Plato; and to the east, another grove, the Lyceum. At
the height of her power Athens had nearly 200,000 inhabitants. It is the capital of modern Greece. 80.

al, Dor. for el, cond. conj. [perhaps old case form of the rel.], if; 1. al γαρ, Lat. utinam, O that! Would that! 311; 2. alθε (≡ etθe), Lat. utinam, O that! Would that! 331.

alγυρος, ου, ἦ, black poplar, 106.
alγλη, ης, ἦ, the light of the sun; radiance, 84.
alδοθες, α, ον [αλθομαι, be ashamed, respect], regarded with awe or reverence, august, venerable, grave, 165, 175, 181.
alφελ, see del.
alθθε, see al, 2.
alθωσα (sc. στό), ης, ἦ [αλθω, kindle], corridor, gallery; this was a covered portico in front of the entrance gate (alθωσα δῶματος) corresponding to a similar portico opposite (alθωσα αἰλής) and facing either east or south, so as to catch the sun. It was very large and was sometimes used by princes as the place of assemblies. Leading into it was the πρόδομος, or fore house, a sort of entrance hall to the house proper, or perhaps the innermost part of the alθωσα δῶματος. Here the couches of the guests were placed. 336, 345.
alθψ, ους [αλθβς, burnt, fiery + ὑψ, look], fiery looking, flashing; sparkling, 295.
alθω [γ αλθ-, burn], only pres. and impf., light up, kindle; partic. alθωμερος, burning, blazing, 101.
alφελω, αλθφω, ελον, ἕρημα, ἕρημα, ἕρεθην [γ αλφ-, ἐλ-, take], take, 168, 252.
Alσα, ης, ἦ, lot, destiny, fate, 197.
alουμος, η, ον [Alσα, fate], decreed by fate, destined; as a subst., good sense, 310.
alχθνω, αλχθνω, ἕχωνα, ἕχωνα, ἕχωνα [αλθομαι, be ashamed, respect], disfigure, mar, dishonour; be ashamed, 305.
alέν, ὄνος, δ [γ αλέ-, ever], a period of existence; life, 224.
akθν, adv., originally an acc. [ακθ, silence], silently, still, hushed, 154.
akποίς, ὦς, ἦ [ά copul. + κότη, bed], spouse, wife, 68.
ak-κουρος, ου [ά, not + κούρος = κόρος, son], childless, without male heir, 64.
akπου, ακπουμαι, ἕκουσα, ἄκκοα, ἔκποθην [γ κοφ-, hear], hear, 11, 167.
alποια [άλη, roaming], roam, wander, rove, 239.
alγος, ον, τό, pain, sorrow, 212.
alτρεθώ, αλτρεθώ [άλεω, grind], grind, 104.
alθθεα, ας (η, ης), ἦ [άληθης, true], truth, 297.
**VOCABULARY.**

άλιος, adv. [άλης, throned], in
heaps; in abundance, enough. 295.

'Αλκι-νος, ov, δ, son of Nausi-
thoos, king of the Phaiakes in
Scheria, husband of Arete, and
father of Nausikaa, Laodamas,
Helios, and Klytoneos, 10, 22,
55, 63, 66, 70, 81, 85, 93, 141,
159, 167, 178, 185, 208, 231,
298, 308, 332, 346.

άλλα, ἄλλ', adv. conj. [άλλος,
another], but, on the contrary,
18, 30, 60, 118, 162, 210, 215,
248, 258, 261, 280, 305.

άλλε, ἄλλε, well, come; cf. tandem
in Lat.

άλλουν, av, ov [άλλος, anoth-
er], of or to one another, one
another, 334.

άλλωθεν, adv. [άλλος, another];
from another place, 33; ei kal
νοθεν ἄλλωθεν ἄλθει, no matter
whence he comes, 52.

άλλος, ἄλλος, ὁ, a grain of salt;
ἡ, the briny deep, sea, 244,
328.

άλώθη, ἄλωθη, ἄλωθη [ἄλωθ-, ἄλωθ-, roll,
grind], threshing-floor; vine-
yard; orchard, 122.

άλόμινος, pres. partic. of ἄλομαι.
άμα, adv. [ἀμα-, ᾧ-, together],
at once; at the same time;
prep., with, 165, 181; at the
same time with, 222.

άμαρτάνω, ἀμαρτήθομαι, ἡμαρ-
τον (Ep. ἡμὰρτον), ἡμαρτηκα,
άνάγκη, ης, ἡ, force, necessity; dat. ἀνάγκη, perforce, 217.
άνα-καλω, κάλω, έκανα, κέκανα, κέκαναι, κέκαθον [άνα, up + καλ-, burn], kindle, 13.
άνα-ρ-ρίπτω, ρίψω, ἐρρίψα, ἐρρίφα, ἐρρίμμα, ἐρρίφθην and 2 aor. ἐρρίφην, throw up, 328.
άνάσω [άρα, lord, king], be protecting lord, be sovereign, rule, 11, 23; 62.
άνα-χάω [άνα, up, back + χάω, force from], force back; usually dep. ἀνα-χάομαι, Ep. aor. ἀναχασάμην, draw back, retire, 280.
άνερομαι, ἀνερθομαι, ἀνερήθην [άνα, up + έρθομαι, ask], ask, inquire, 21, 243.
άνερος, ου, ὁ [άνω, blow], wind, 272, 277, 282.
άνεσθε(γ), adv. and prep. [ἀνε, without, far from], as prep. with gen., far from, 192.
άν-έχω [άνα, up + ἔχω, hold], hold up; mid., hold oneself up; endure, tolerate; ἀνέχε-σθαι ξένου, allow the presence of strangers and so receive strangers, 32.
άν-απ, nom. plur. of ἀνεσθε, which is not otherwise found; without sound, speechless, 144.
άνηρ, ἀνήρ (ἀνέρος), ὁ, man, 51, 108, 156, 238; husband, 68, 74.
άνθος, os, τό [άνθ-, ἀνθ-, bloom], bloom, flower, 126.
άνθρωπος, os, ὁ, mankind, man, 23, 20, 31, 212, 307, etc.
άνθις, ἄσα, ἄσ (η, ης), ἡ, grief, sorrow; trouble, 192.
άν-ημι [άνα, up + έμι, send], send up or forth; let loose, leave, 289.
άν-έστημι [άνα, up + έστημι, set], make stand up, raise up, 163, 170.
άντιλω, ἀντίλοω, έμπισα [άρα, face to face], meet face to face, meet, 293.
άντι-βολῶ, ἀντιβολήσω, έντεβο-λῆσα, Ep. ἀντεβολήσα [άντι-βάλλω, throw against], meet by chance, meet, 16, 19.
άντι-θεος, η, ου, godlike, 146.
άνωγα, Ep. perf. with present meaning; order, command; pluperf. with impf. meaning, ἔνωγει or ἐνώγει, 221.
άπ-αμισθομαι (ἄμεισθω, ἀμείση, ήμεισα, ήμείσθην), make return, reply, answer, 207, 240, 298, 302, 308.
άπ-άνεθε(ν), adv. [ἄπω, from + ἀνεθε, far from], far away from, 284.
άπανω (άπω, ήπω, ήπα, ήπωμαι),[άπω, intensive + ἀνώ, finish], finish completely; ἀπή-νυσαν οξάδε, sc. τῆν οδόν, they finished the journey home, 326.
άπος, ἀπάσα, ἀπάν [ἄ copul. + ἀπά, all], all together, all, 129, 381.
Ἀπεραίω, she who comes from Apeire; the Apeiraian, 8.
Ἀπερή-θεν, adv., from Apeire, 9...
VOCABULARY.

ἀπελομον, or, gen. oros [ἀ, not + περας, end], boundless, endless, 286.

ἀπεφθίνων, 3d plur. aor. pass. of ἀποφθίνω.

ἀ-πήμων, or, gen. oros [ἀ, not + πήμα, sorrow], unharmed, unhurt; harmless, gentle, 286.

ἀπήνη, ἦ, ἦ, a four-wheeled wagon, 5.

ἀπος, ἂ, or [ἀπό, from], far away, far off, distant, 25.

ἀπό, prep. with gen. [cf. Lat. ab, Eng. off], from, 152, 169.

ἀπο-βαινω [ἀπό, from + βαινω, go], go away from; depart, go away, 78.

ἀπο-κοσμάω (κοσμήω, ἐκκοσμάω, ἐκκοσμήσαι) [ἀπό, from + κοσμεω, arrange], restore order by clearing away; clear away, 232.

ἀπο-λίβω, let drop off; mid., trickle off, 107.

ἀπο-λιστω, leave over or behind; intrans., fail, 117.

ἀπ-ἐλλυμι [ἀπό, intensive + ἔλλυμι, destroy], destroy utterly; mid. and pass., perish, 117.

Ἀπόλλων, ὁ, ὁ, Apollo, son of Zeus and Leto, brother of Artemis, and like her, causing death; he was god of the sun and replaced Hyperion of the former dynasty; he was also the god of prophecy, of music, of poesy, of youth, and was guardian of the flocks and herds; he is portrayed with flowing hair and as being forever young. His tree was the laurel, upon which he conferred everlasting life on account of his love for Daphne, who was said to have been changed into the laurel tree. 64, 311.

ἀπω-προθε(ν), adv. [ἀπω-προ, far off + suffix -θεν], from afar; far off, far away, 244.

ἀπο-φθίνω [ἀπό, intensive + φθίνω, waste away], aor. pass. ἀπεφθίνω, perish utterly, 251.

δη, postpositive particle implying close connection; before consonants it is written ἰ; ἰ is enclitic; it denotes an inference from what precedes; now, now then, then, therefore, accordingly, no doubt, indeed, certainly, it seems, 4, 39, 41, 71, 78, 100, 124, 132, 142, 153, 154, 183, 204, 226, 301, 330, 346.

ἀράμαι, ἄρασαι, ἧράσαι, ἴραμαι [ἄρα, prayer], pray to, pray, 1.

ἀραρισκω, ἢρα, ἢρον; 2 perf. ἀραρισκομαι; 2 aor. ἢρανων [ἡρα-, fit], fit together; fit, 45.

ἀργαλεσ, ἂ, or [for ἀλγαλεσ from ἀλγος, pain], painful, grievous; hard, 241.

Ἀργείφωντις, no gen. ["Ἀργος, ἄργος + φωνῶ, slay], ἄργος-slayer, epithet of Hermes, 187 (see note).
ἀργής, ἡ ἡτος [ἀργ-, bright], bright, glancing; vivid, 249.
ἀργύρος, ἄ, ὁ ἄργυρος, silver (of silver, silver, 89, 90, 91, 173.
ἀργυρό-χλος, ὁ ἄργυρος, silver + χλος, study) adorned with silver studs, silver studded, 162.
ἀργυρός, ὁ, ὁ ἄργυρος, bright], silver.
ἀργυρό-τοξος, ὁ ἄργυρος, silver + τόξον, bow], with silver bow, bearing the silver bow, 64.
ἀρηπότα, perf. partic. of ἄρηπταικω.
Δρητη, ἡς, ἡ, Δρετη, daughter of Rhexenor and wife of Alkinoos, 54, 65, 141, 146, 231, 233, 335.
Δραστος, ἄ, ὁ, irreg. superl. of δραστος [ἀρ-, suit] best, most excellent, bravest, best; best, 57, 281; excellent, 327.
Δρούβα, ἄς (ης), ἡ [ἀρδω, plough], earth, 332.
Δρχω, ἄρχω, ἄρξα (ἄρχα), ἄρχω, ἄρχων, be first, begin, 47, 233.
Δ-σφαιτος, ὁ, ὁ [ἀ, not + σβεν-
νυμ, quench], unquenchable; endless, 333.
Δταστός, ἄ, ὁ, ὁ [δταστομαι, greet], welcome; delightful, 340.
Δθα, Ion. for δτανα, neut. plur. of δτας, 197.
Δτυν, ὁ, τό, town, city, 2, 40, 72.
Δτασβάλος, ὁ [ἀτη, mischief], reckless, presumptuous, wicked, 60.
Δτρ+, poet. prep. with gen., without, 325.
but, however, yet, besides; like ἀρδρ, ἄρδρ always stands at
the head of its clause, and is
used to introduce a contrast,
81, 121, 134, 139, 151, 167,
177, 184, 228, 230, 252, 275,
340.

ἀ-τε, adv. [ἀ, again + τε, and],
again, on each occasion; fur-
ther, moreover, but, 27, 308.

αὐτός, ἂ, ὁ, 1. intens. pron., self,
Lat.ipse, 7, 44, 60, 70, 235,
237, 291, 327; 2. dem. pron.,
same, 55, 326; 3. pers. pron.
of 3d pers. in the oblique
cases and without the article,
10, 21, 143, 246, 263.

ἀ-φ-τημ [ἀφ, from + ἤμ, send],
send from, send away; shed,
128.

ἀφραστε [ἀφραστε, thoughtless,
from ἄ, not + φράσει, think],
be senseless, behave thought-
lessly; be thoughtless, 294.

ἀφύσω, draw; mid., draw for
oneself; φύλλον ἄφυσαμην, I
heaped me up a bed of leaves,
286.

ἄλσις, ὁ, ἂ, a mist, 41.

ἄνυμοι [ἄν-, squeeze, cause
pain], grieve, be in trouble,
297.

Γ

γαῖα, ἂς (ἡ), ἂ, earth; country,
land, 25, 26, 77, etc.

Γαῖιος, ὁ, ὁ [γαῖα, earth], earth-
born, son of Gaia, 324.

γαλήνη, ἡ, ἂ [prob. ἱγαλ-, brighten],
stillness of the sea; calm sea, 319.

γαμβρός, ὁ, ὁ [cf. γαμέω, marry],
one connected by marriage;
son-in-law, 818.

γανόω, ὁντος [partic. of γανώ, spark],
sparkling; fresh, bright, 128.
γάρ, postpositive causal conj. [γέ, at least + ἄρα, then], for, usually gives the cause, reason, explanation or confirmation of a statement following or preceding the clause with γάρ, or to be supplied from the context. It must often be translated because, indeed, certainly, now, then, namely, for example, 24, 32, 40, 51, 73, 84, 86, 99, 110, 201, 208, 216, 234; καὶ γάρ, for, 24; γάρ te, namely, 294, 307; at γάρ, O that! Would that! 311.

γαστήρ, ὅς (ἔσος), ἡ, belly, 216.

γέ, intensive particle, postpositive and enclitic, throws its force upon the preceding word or emphasizes the clause introduced by that word; it is often untranslatable and again, as quidem in Latin, it may be rendered yet, at least, nevertheless, indeed, even, certainly, 34, 68, 70, 196, 199, 201, 208, 214, 275, 315.

γενομαι, aor. (ἐ)γενάμην [ἔγεν-, bear], be born; beget, 57, 61.

γέρος, ὡς (αὐς), ὁ, a gift of honour, 10, 150.

γερν, ὁτός, ὁ [ἔγερ-, be old], an old man, elder; nobleman, 155, 189.

γένθαι, perf. γένθησα (as pres.), aor. γένθησε (always without augment) [ἔγεν-, γάφ, glad], rejoice, be glad, 289, 329.

γηράσκω, γηράσσομαι, ἐγήρασα, γεγήραξα [ἔγερ-, be old], grow old; ripen, 120.

Γίγας, αὐτός, ὁ, Giant; usually plur. Γίγαντες, Γιγάντων, Γιγάντεσσι, a savage race of men dwelling in Hyperia and in the neighbourhood of Thrinakia. They were related to the Phaiakians, but, unlike them, were hated by the gods and were destroyed by Zeus on account of their misdeeds. 59, 206.

γηγομαι, γεγομαι, ἐγήγημην, γεγένημαι, 2 perf. γέγονα [ἔγεγον-, bear], be born; be, 144, 316.

γιγνώσκω, γιγνώσμαι, ἐγνων, ἐγνώκα, ἐγνώσμαι, ἐγνώσθην [ἔγνω, know], know, perceive; recognize, 234.

γλαυκ-άτες, ἰδός, ἡ, bright eyed, gleaming eyed; used only of Athene, 19, 27, 47, 78.

γλυκρός, ὁ, ὁν [poet. for γλυκός, sweet], sweet, 116.

γλυκύς, εἶα, ὦ, sweet, 289.

γόνν, γόνατος, τὸ, knee, 142, 147.

γόνατα, etc., Ep. for γόνατα, etc.

γραῦς, γράφης, ἡ [ἔγερ-, be old], an old woman, 8.

γρηθ, Ep. for γρᾶς.

γυνή, γυναῖκς, ἡ [ἔγερ-, bear], woman, 57, 68, 97, 109; designating sex, female, woman, 103, 235, 300, 347.
Δ

δ' = δέ.

Δαλμων, oros, ὁ, divinity, god, 248.

Δαλγεμω, δαλγρω, εδωμα [ yak, distribute], give a banquet or feast; mid., have a feast given one, eat; feast, 50, 108, 203.

Δας, δας (for Attic δας, δαδος), ἡ [δας, kindle], firebrand, pine torch; torch, 101.

Δας, δας [δας, distribute], banquet, feast, 232.

Δασάμμων, aor. partic. mid. of δασαμμ. 50.

Δαργη, ἦς, ἡ [δας, feast], banquet, feast, 58.

Δασάμω, oros, ὁ, only plur. [δας, feast], one who is entertained, feaster, 102.

Δατ-φρων, oros, ὁ [ yak, learn + φραν, mind], prudent, wise, 168.

Δαλω [δας, kindle], impf. δαλε, kindle, 7.

Δάκρυν, poet. for δάκρυν; dat. plur. δάκρυοι: [cf. Lat. lacrumer], tear, 260.

Δαμάσω, ἐδαμάσθην, ἐδαμασάμην, perf. partic. pass. δαμήμενος [ yak, tame], tame, subdue; δαμήμενος ὕπνω, wapt in sleep, 318.

Δαρς, eos, τὸ [δας, kindle], firebrand, torch, 339.

δέ, postpositive conj., but, 2, etc.; the adversative force is often weakened and δέ becomes simply and, 3, 4, 7, etc. It may also be rendered by however, yet, further, to be sure, now, while, and occasionally it may be omitted in translation, 7, 10, 27, etc. μέν is often found in the foregoing clause to show that δέ is to follow and μέν ... δέ may be translated both ... and, while ... yet.

Δαμήμενος, perf. partic. pass. of δαμάς.

Δαδικαται, perf. pass. of δαδικωμ. 305.

Δαδω, δαδομαι, δεισω, δεδοκα, 2 perf. δας [ yak, fear], fear, 305.

Δαδικωμ. δας, δεξια, δεξια, δεδεμημαι, ἐδειχθην [ yak, show], show, 29; greet, welcome, 72.

(Δαλω), only impf. pass., δελε- ro, decline toward setting; wester, 289.

Δανός, ἦς, ὁ [δας, fear], dread, terrible; awful, powerful, 41, 248, 265.

Δανός, aor. partic. of δεισω.

Δακα, num. adj., indecl. [cf. Lat. decem], ten, 267.

Δακατος, ἦς, ov, ord. adj. [δακα, ten], tenth, 253.

Δαμας, ατος, τὸ [δεμω, build], build of body, frame; form, 210.

Δαμυον, ov, τὸ [ yak, build], usually plur., bedstead or mattress, bed, 336.

Δαινδρων, ov, τὸ, old Ion. and poet. form of δαινδρων, tree, 114.
VOCABULARY.

Σέπας, aor. τέ [√ δαφ-, distribute], dat. plur. δεπέσσι, a vase or cup for drinking, cup, 137, 183.
Σεσελκον, iterative impf. of 1. δεεω.
1. Σεσω, δεσω, έδεσσα, δεσεμαι, iterative impf. δεσελκον, wet, moisten, 260.
2. Σεσω, poet. form of δεω; act. only aor. έδεσσα, miss; mid., be deficient in, need; lack, 73.
Ση, intensive particle, postpositive, emphasizes the word to which it belongs and which it usually immediately follows; it is variously rendered by now, just now, indeed, surely, especially; truly, exactly, accordingly, sometimes by you know, you see, I assure you, and often its force can be shown only by the tone of the voice, 47, 155, 156, 162, 200, 214, 239, 281; δρε δη, when now, 3, 18, 46, 261; τρε δη, when indeed, 134, since indeed, 152; τρε δη, then indeed, 143, 262.
Σηδα, adv. [√ δαφ-, day], long, long time, 152.
Σημος, ov, ο [√ 2 δα-, distribute], the commons, community; people, 11, 150.
Σηω, only pres. with fut. sense [√ 1 δα-, learn], find, see, 49.
Σιδ, prep. with gen. or acc. [connected with δω, two; cf. Lat. dis, apart], with acc., among, 40; within, 139.
Σιμμπ(ε)ρες, adv. [δια, through + κεφω, pierce], through and through, clean through, right through, 96.
Σια-σκεδανωμι, σκεδω, εσκεδασα, εσκεδασμαι, εσκεδασθην [√ σκεδ-, scatter], scatter abroad; shatter, 275.
Σια-τρηγω, poet. for τεμω, 2 aor. διεμαγων, cleave; cut one's way through, 276.
Σινδωμι, δωσω, έδωκα, δεδωκα, δεδωμαι, έδδον [√ δο-, give], give, 35, 110, 148, 150, 166, 238, 242, 260, 295, 296, 314.
Σιτμαγων, 2 aor. of διαμφηγω.
Σινεκδομω, adv. [δινεκκος, continuous], at length, minutely, from beginning to end, 241.
Σιν-περης, ες, gen. ες [Διως, Zeus + √ ξερ-, fly, fall], fallen from Zeus; heaven descended, 284.
Σισ, α, ον [√ δυς-, shine], divine, noble, royal, 1, 21, 133, 139, 177, 230, 329, 344.
Σιο-τρηφης, ες, gen. ες [Διως, Zeus + τρηφω, nourish], nourished or cherished by Zeus, Zeus nourished, 49.
Σιμεη, ης, η [δαμημυ, tame], properly a female slave taken in war; a female slave, 103.
Σιμως, ως, ο [δαμημυ, tame], properly a slave taken in war; a slave, 225.
Σολοες, εσσα, εν [δολος, craft, cunning], artful, wily; crafty, 245.
DOMOS, ov, ὁ [dēmō, build], building, house, 22, 28, 48, 81, 88, 131, 144, 346.

DORTEW, ὀρτήσω, inf. aor. ὀρτήσαι [dōrtōv, supper], eat supper, take supper, 215.

DORTOV, ov, ὁ, the evening meal, supper, 13, 166.

DÜNW, δύω, ἔδωσα, ἐδῶκα, ἔδωκαν, ἔδωθην, 2 aor. ἔδων, enter, enter, 18, 81.

DÜO (DÜW), δυοῖν [cf. diu, through, Lat. duo, two], two, 129.

DÜO-KHLO, ov [DÜW, ill; hard + ἱλος, eager rivalry, jealousy], exceedingly jealous; suspicious, 307.

DÜO-MOPROS, ov [DÜO-, ill; hard + μόρος, fated], ill fated, 270.

DÜTTHNOUS, ov, wretched, miserable, unfortunate, hapless, 223, 248.

DÜMA, atos, τὸ [dēmō, build], house, 3, 46, 82, 85, 93, 102, 103, 135, 139, 225, 320.

DÜRON, ov, τὸ [y do-, give], a gift, 132.

E

EILW, ἐλθὼν, ἐλησα, ἐλακα, ἐλαμα, ἐλήθην, let, allow, permit, 41, 215, 274.

EBHROO, mixed aor. of βαίνω.

Eγγθεν, adv. [ἐγγός, near], near; ἐγγόθεν εἶναι τίν, be nearly related to one, 205.

Eγγθε, adv. [ἐγγός, near], near, 29.

Εγκόνεω, be quick and active, pres. partic. ἐγκόντουσαι, in haste, 340.

Εγνών, 2 aor. of γυνώσκω.


Εδρόμαι, impf. ἑδρόμοντο [ἐδρα, seat], be seated, sit, 98.

Εὐω, poet. pres. of ἐσθίω, ἐθομαι, ἐθήδωκα, ἐθήδωσαμαι, ἡθέθηκαν, 2 aor. ἐθαγον [y eth-, eat], eat, 99.

Εἰσαρτο, aor. mid. of (ἐθω).

Εἴργων, impf. of ἐγρω, Ion. for ἐγρω.

Εἰμαι, impf. ἐγερο [y eth-, set], set oneself; sit, 153; aor. ἐσα, set down, place, 163, 171.

Εἶλω, έθελησω, έθελησα, έθέληκα, wish, be ready, be willing, 305, 315.

EL, cond. conj. [perhaps old case form of the pronom. stem sua], if, used (1) with the ind. in simple condition, 199, 320; (2) with opt. in less vivid fut., 52; eil ke with opt., 315; (3) with subjv. with ke, 74; without ke or anv, 204; eil περ καλ, even though, 321; ws el, as if, 36.

Εἴςαπ, atos, τὸ [ἐδω, eat], food, 176.

Εἴδως, εος, τὸ [y fid-, see], outward form or appearance; beauty, 57.
(ἐπιμ), no pres. act., ὃπαω being used [ἐπιμ—and, see], see, look, observe; 1. pres. mid. ἐπιμαλί, seem, be like; 2. aor. mid. (ἐ)ἐπιμαν, seem, 343; seem, fit, 281; 3. perf. act. ἐπισ, know, 25; ἐπισ, 92, 157; 4. fut. inf. ἐπιμεῖν, will see, 327; 5. 2 aor. ἐπιε, perceive, see, behold; ἐπισά, 45; ἐπεῖν, 76; ἐπεῖν, 224, 234, 306.

ἐκαὶ, ἐκεῖ, ἐκαίν, resemble, be like, 20, 209, 291; be seemingly, 291.

ἐκάνε, ἐκαῖν, ἐκάσ, perf. partic. of ἐκαί.

ἐλον, 2 aor. of ἀπέω.

ἐλω, aor. partic. ἐλω [ἐλω-, roll, twist], roll up, crowd; smile, 250.

ἐλα, ἀτος, τὸ [ἐλα-, fes-, clothe], a garment; clothes, 234, 238, 259, 265, 296.

ἐλυ, ἐςωμαῖ, ἢν (ἡν) [ἐλυ-, be], be, 17, 54, 64, 69, 91, 94, 125, 132, 156, 166, 194, 205, 282, 291, 307, 312, 320, 331, 333; ἐς = ἐς, 238.

ἐλμ, impf. ἢν or ἵν [ἐλ-, go], go, 7, 14, 30, 82.

ἐν = ἐν.

ἐν = ἐν.

ἐπον, 2 aor. [ἐπε-, say], say, speak, tell, 153, 187, 227, 330, 331.

ἐφορ, 2d pers. pluperf. of ἐφομαί.

ἐφορμαί, fut. mid. of ἐφομαί.

ἐς = ἐς, 2d sing. of ἐμι, 238.

ἐς, Ion. ἐς, prep. with acc., into, to, 7, 77, 80, 87, 96, 254, 281, 301, 317, 318.

ἐς, μᾶς, ἐν, gen. ἐνός, μᾶς, ἐνός, one, 65.

ἐςα, aor. of ἐςαμαί.

ἐςο-Ραω, look upon, gaze on, honour, 71.

ἐςυς, ἐςη, εςον, alike, equal, trim, 48.

ἐςο-φειν, bring into, carry into, 6.

ἐςω, ἐςω, adv. [ἐς, into], within, 6, 18, 50, 135.

ἐκ, before vowels ἐκ, prep. with gen., out of, forth from, 25, 87, 96, 339; denoting origin, 54; by, 70; adv., 282, 330; utterly, 221.

ἐκας, adv. [ἐκ, from], far from; comp. ἐκστερω, farther, 321.

ἐκτερω, see ἐκτερω.

ἐκατος, ἡ, ov, each, each one, 149, 229.

ἐκατερθεν, adv. [ἐκτερθεν, each of two], on both sides, 91.

ἐκατομ-βη, ησ, ἡ [ἐκατομ, hundred + βοῦς, ox], a hecatomb, properly a sacrifice of a hundred oxen, but not always used in this strict sense, 202.

ἐκ-βαλω [ἐκ, out + βαλω, go], go out, move away; land, 285.

ἐκεινος and κεινος, ἡ, ov, dem. pron., that; pers. pron., he, she, it, 69, 75.

ἐκκατο, pluperf. of κατωμαί.

ἐκ-περαω, περας, ἐπερασα, πεπεραςα, pass through; traverse the sea, 35.

ἐκτοςθεν, adv. [ἐκτος, without],
outside, outside of, without, 112.

**Oil**

**Olive oil**, oil, 107.

**Olive** (poet. **Olave**), olive, olive tree, olive leaf, olive branch; fut. olive, perf. olive, and pluperf. olive, drive (by rowing), row, 109; sail, 319; pass., be laid out, run, 56, 113.

**Olive**, pluperf. of olive.

**Olive**, perf. of olive.

**Olive**, fut. of olive.

**Olive**, [σελερ-, hope], cause to hope, rarely act.; mid. σελέμαι, hope, expect, 293.

**Olive**, [σελερ-, hope], hope, 76.

**Olive**, aor. act. partic. of olive.

**Olive**, 2 aor. partic. of olive.

**Olive** [εν, in + βάλλω, throw], throw in; throw or lay upon, 337.


**Olive**, [ον, in + θέων, ground], in the ground, firm set; steadfast; olive, adv., continuously, without interruption, always, 259.

**Olive**, [σελερ-,] fill full; mid., fill oneself, take one's fill, 221.

εν, εν, and εν, adv. and prep. in; 1. adv., within, 95; there-in, 129; among them, 291; 2. as prep., in, 4, 12, 42, 51, 53, 62, 65, 75, 89, 109, 123, 150, 158, 160, 187, 190, 212, 218, 230, 244, 250, 258, 285, 287, 296, 309, 327, 345; εν Ἀλκινόου, in the palace of Alkinoos, 132.

**Unlucky**, [εν, in + άλος, fate], fateful, righteous; rightly, 209.

**Unlucky**, [εν, in + άλος, like], resembling, like, 5.

**Unlucky**, ες, clear; in real form, without disguise, 201.

**Unlucky**, adv. [εν, in], within, in the house, 166.

**Unlucky**, adv., duly, properly, kindly, 256.

**Unlucky**, adv. [εν, in]; 1. of place, there, 1, 251, 259, 287, 344; here, 98, 114, 122, 127, 133, 278; thither, 325; ενθα καὶ ενθα, here and there, on this side and on that, 86, 95; ενθα περ, just where, 205; 2. of time, then, 19; ενθα δ' ενθα, even then, 196; ενθα εν, where- on, 96.

**Unlucky**, adv. [εν, in], thither, hither, 24, 259.

εν, see εν.

**Unlucky**, aor. inf. pass. of εσπάλημαι.

**Unlucky**, adv. [ενέα, nine + ημαρ, day], for nine days, 253.

**Unlucky**, εςω, ενα, εσάμην, εμα, or εμαι [εσ-, ες-, clothe], put on, 338; clothe, 265.

**Unlucky**, [ενα-χθων, over, δ [ενα-γίς, shaking + χθών, land], earth
shaker, epithet of Poseidon, because it was believed that he caused earthquakes, 35, 56, 271.

ἐντεα, ὥν, τά, arms, armour; furniture; ἐντεα δαιρος, table furniture, 232.

ἐν-τίθημι, put in; lay upon, 338.

ἐντός, adv. [ἐν, in], within, 88.

ἐξ-αρίστω, take out; choose, select, 10.

ἐξελον, 2 aor. of ἐξαιρέω.

ἐξέρω, ask, 17.

ἐο = οὐ.

ἐοικα, perf. of (ἐκω).

ἐός, ἦ, ὁ, his, her, own, 7, 134.

ἐπ-αινέω, αἰνέω, ἡ ἡσα, ἡ ἱεκα, ἦμαι, ἦμαθαι [ἐπὶ, upon + αἴνος, tale, praise], praise; approve, 226.

ἐπ-άρχω [ἐπὶ, upon + ἀρχα, rule], rule over; mid. aor. partic. ἐπαρχάμενος, having performed the dedicatory rites, 183.

ἐπέ, conj.; 1. temporal, when, 134, 167, 340; after that, after, 184, 228; 2. causal, for, 29, 35, 152, 242, 249; since, 205, 227.

ἐπετρά, adv. [ἐπειρα, then], afterwards; then, 76, 200; there upon, 38; soon, 275; ἐπεθα δ' ἐπετρα, even then, 196.

ἐπετήσιος, ov [ἐπὶ, upon + ἐτὸς, year], throughout the year, 118.

ἐπηγανός, ἦ, ὁ, abundant, ample; ἐπηγανόν, adv., al-

ways, 128; ἐπηγανόν γάρ ἔχεικον, for they had great store, 90.

ἐπήγειον, impf. indic. of ἐπηγανέω.

ἐπὶ, ὑπ' and ὑφ', adv. and prep.; 1. adv., hither, 189; besides, 282; on, 283; above, overhead, 90; 2. prep. with gen., upon, 100, 162, 169, 264, 274, 278; with dat., upon, 67, 153, 160, 290, 307; at, 104; denoting succession, on, upon, 120, 121; beside (= than), 216; with acc., on, upon, 332; over, 79, 230; till, 288.

ἐπι-βαίνω [ἐπὶ, upon + βάινω, go], go upon; reach, 196; trans. in 1 aor., land, 223.

ἐπι-κρήσιμαι, aor. inf. of ἐπικρήτημι.

ἐπι-πέλομαι, only sync. aor. partic. ἐπιπλέομενος [ἐπὶ, upon + πέλω, come], come upon; approach, 261.

ἐπιπλέομενος, see ἐπιπέλομαι.

ἐπι-σκύρσαι, aor. opt. ἐπισκύρ- 

σαίντο [ἐπὶ, upon + σκύρσαι, be angry], be angry at, 306.

ἐπισκύρσον, aor. opt. of ἐπι- 

σκύρσαι.

ἐπιστομαί, ἐπιστήσομαι, ἡπιστή-

θην, understand, know, 111.

ἐπι-τίθημι [ἐπὶ, upon + τίθημι, 

put], put upon or on; set or place before, 176.

ἐπι-τρέπω [ἐπὶ, upon, to + 

τρέπω, turn], turn to or
towards; turn over to, transfer; bequeath, 149.
έπι-χέω [έπι, upon + χέω, pour], pour upon or over, pour out, 172.
έπλατο, sync. impf. of πέλομαι.
έπ-όρμυμ [έπι, against + ορμύμ, stir], stir up, excite; send upon, 271.
έπος, eos, τό [γεργ-, say], that which is spoken, a word, 17, 236, 341; ἔπος τ' ἐφατ' ἐκ τ' ὀφυμάχεν, he spoke a word and called upon him, 330.
έπ-οτρινω [έπι, against + οτρινω, stir], stir up, excite, urge, 262.
έπόψαι, fut. mid. of ἐφορώ.
έπτα, num. adj., seven, 267.
έπτα-ήσης, es [έπτα, seven + ἕστω, year], only in the neut. ἐπτά-ετης, as adv., for seven years, 259.
έπω, usually mid. ἔπομαι, ἔψομαι, ἐπόψημι [γεργ-, follow], go, follow, accompany, 304.
έπ-άνυμω, on [έπι, upon + ἀνυμα, ἀνυμα, name], given as a name; Ἀρητῆ δ' ἀνυμ' ἑστιν ἐπάνυμων, Arete is the name given her, i.e. Arete is her real name, 54.
έπώρση, aor. act. of ἐπόρυμι.
έπώρτο, aor. mid. of ἐπόρυμι.
ἐπανότος, τῇ, ὁν [ἐπάω, love, desire], lovely, 18.
ἐπαθυνός, τῇ, ὁν [ἐπάω, love, desire], lovely, 79.
ἐργος, on, τό [γεργ-, work, do], work, 97, 111; in plur., undertakings, 52; affairs, 111.
ἐργω, Att. ἐργω, ἔρξω, ἔρξα, ἐργμαι, ἐρχθην; impf. ἐεργον [γεργ-, work, do], bar one's way; ἔρτες ἐεργον, shut in, enclosed, 88.
ἔρδω (ἔρξω, ἔρξα) [γεργ-, work, do], do, 294; offer, 204.
ἐρείανω, impf. ἑρεία [related to ἐροιμ, ask, ask, question, 31.
ἐρείδω, ἐρείσω, ἑρείες, ἑρείες, 3d pers. plur. pluperf. pass. ἑρείεσατο, make one thing lean upon another; befixed, planted, 95.
'Ερεχθεύς, ἔως (ἥος), ὁ [ἔρεχθω, rend], Erechtheus; the Render; according to the older accounts Erechtheus was identical with Erechthonius, but according to Homer he was the son of Earth, and was brought by Athene into her temple (Iliad ii. 546-9). He was an ancient hero of Athens, under whose rule Herodotos (viii. 44) says the people were first called Athenians. He was worshipped along with Athene. 81.
ἐρέω, see ἐρω.
ἐρηπδάτω, pluperf. pass. of ἐρείδω.
ἐρ-βουνος, on [ἐρι, very + γεβού-τος, δοῦτος, sound], loud sounding, thundering; noisy, 345.
ἐρκος, eos, τό [ἐργω, shut in], a fence of any kind; hedge, 113.
ἐρέμουν, from ἔρδω.
ἐρομαι, ἐρθομαι, ἑρμην, inquire, ask, 237.
VOCABULARY.

έρσκω, έρυξω, ήρυξα [έρω, drag],
hold back, curb, detain, 315.
εσ, see els.
έσαν, for έσαν, impf. of ειλι.
έσθής, έστος, ή [γές, fer., clothe],
clothing, clothes, 6.
έσθολός, ή, άν [γές, be, live],
glorious, brave, 251; good,
sound, 73, 111, 292.
έσθω, impf. έσθον [γές, eat],
eat, 177, 220.
έσον, from έσνυμί.
έσχάρις, άς (γ, ης), ή, a portable
hearth or basin for coals;
hearth, 153, 160; απ’ έσχάριν,
from the hearth, 169.
έσω, see elsow.
έταίρος, ου, ο [cf. έτης, a townsmen],
companion, comrade, 251.
έτερων, adv. [έτερος, the other],
from the other side, 130.
έτι, still, yet, 270; still, in addition, 213.
έτιον, aor. act. of τήω.
έτος, έος, τό, year, 261.
έω and Ep. έω, adv. [έος, good, well],
well, 317; έω φρονεώ, be well disposed, 74.
Έδ-βοια, άς (η, ης), ή [έδ, good + βοίς, cattle], Euboia, now
Negropont, a long, mountainous island of the Aegean Sea
and separated from Boeotia by the strait of Euripos, 321.
έδ-δημος, ου [έδ, well + δέμω, build], well built, 100.
έδω, εύδησω, impf. εύδων, sleep, 288.
ένη, ής, η, couch, bed, 342, 347.
έν-νητος, ον, only in the Ep.
form έν-νητος [έθ, well + νέω, spin], well spun, 97.
έν-πλάκαμος, ον, only in the Ep.
form έν-πλάκαμος [έθ, well + πλάκαμος, a lock of hair],
adorned with beautiful tresses, fair haired, 41, 255.
έφραμω, εύφρασω, έφραον, έφρηκα,
έφρηκαι, έφρεθην, bind, 136.
έφρον, Ep. aor. for έφρων.
έφρυ-άγγια, only fem., no gen.
dat., acc. av [έφρος, broad + άγνα, street], with broad
streets, 80.
Εφρύμδουσα, ή, a slave of Alkinos and attendant of Arete,
nurse of Nausikaa, 8.
Εφρύμδων, ονρος, ο, king of the
Giants and father of Periboia,
58.
έφρυς, εφρεία, εφρύ, broad, wide,
209.
έφ-σκοπος, only in the Ep. form
έφ-σκοπος [έθ, well + σκοπείν, view, see], far seeing, sharply
seeing, 137.
έτε, rel. adv. [έτε, when], when,
202.
έχρομαι, εχόμαι, εχάμην or ηχάμην,
declare a wish; pray, 330.
έφ-άστιος, ον [έστι, upon + έστιά, hearth], at or to one’s hearth;
to her hearth, 248.
έφ-οράω [έστι, upon + ὅραω, look],
look upon, watch over; visit,
324.
έφ-ομάω [έστι, against + ὅμαω,
stir], stir up against, arouse, 272.

ιφθαρθε(ν), adv. [ιπτε, upon + θαρθε, from above, above], above, over, 337.

Ἐχέννος, Echeneus, a noble Phaiakian, 155.

ἐχεσκον, iterative impf. of ἔχω.

ἔχω, σχῆσω or ἔκω, ἔκχων, ἔκχηκα, ἔκχηκα [ἵσεχ, hold, have], hold, possess, have, 26, 99, 209, 218, 219; ἔχων, ἐχόνα, ἔχουν, with, 20, 101, 140; ἐκον ἐχειν, keep house, 60.

ὁς, Ion. ἡς, conj., so long as, while; until, 280.

Ζ

ξελ-δώρος, οι [σελ, grain + δώρο-, give], grain giving, fruitful, 332.

Ζεύς, Δίς, ο [ἵσε- shine, brighten], Zeus, Lat. Juppiter, father and king of gods and of men, son of Kronos and Rhea, husband of Hera; was god and controlled the powers of nature, especially thunder and lightning. He was believed to preside over the destiny of man, to send good and evil upon the earth, and to hold guard over justice and the laws. Zeus was worshipped throughout Greece, but especially at Olympia, where his most celebrated temple was situated, in which was the famous statue by Pheidias. 164, 180, 263, 311, 316, 331.

Ζευρίς, as (ης, ης), ἦ [ζεφύρως, of the west], west wind, 119.

Ζηνός, Ζην, Ζήνα, Ion. and poet. forms of Zeus.

ζωμαν = ζωει, Ep. inf. of ζώω.

ζω, Ion. and poet. of ζώω, ζησω, be alive, live, 140.

Η

1. ἢ, also ἢε, disjunct. conj., or, 36, 84, 263.

2. ἢ (ἡς) ... ἢ (ἡς), indir. double question, whether ... or.

3. ἢ, prepositive intens. particle, in truth, truly, verily, really, certainly; ἢ γάρ, for surely, 270; ἢ τοι, truly, assuredly, 299.

ἣγανον, 2 aor. of ἡγω.

ἥγεμονεσώ, ἥγεμονεσω [ἥγεμων, leader], lead the way, 30.

ἥγημα, ἥγησμαι, ἥγησάμεν, ἥγημαι, ἥγησαν [ἵδιγ-, lead], guide, lead, 22, 37.

ἥγητρω, ὁπος, ὁ [ἥγεμοι, lead], leader, prince, 98, 136, 186.

ἣς, coord. conj., and, also, 190, 226, 243, 256, 295.

ἣς, ἡς, ἦς, ἦς [ἵδι-, be sweet], sweet, 265.

ἤν, impf. of ἐλ. ην, acc. of ἄγρ.

ἦν, impf. indic. of ἐλμα.

ηλακταρα, ὑν, ὁ, the wool on the distaff, 105.
VOCABULARY.


delos, ou, ó (ἥλιος), the sun, 84, 124, 288.
demar, ἡμας, tó, day, 94, 257, 267, 287, 326.
demartov, Ep. 2 aor. of ἀμαρτάω.
demais, we, plur. of ἐγώ.
demena, pres. partic. of demai.
deméteros, á, ou [ἵμαις, we], our, 193, 301, 323.
deméones, ou, ἦ [ἵμαι, half + δος, ass], half ass, mule, 2, 6.
deories, wes, ó, warrior, hero; this word is a title of honour and is given not only to fighting men, but also to those who have nothing to do with war. 44, 155, 303.
déopte, impf. of éstoi.
déseis, 3d pers. dual impf. of demai.
dési = aú, dat. plur. fem. of ðs.
déstos, éstros, the heart, 269, 287.

Ἡφαιστός, ou, ó, Hephaistos, Lat. Volcanus, son of Zeus and Hera, was lame from his birth; the god of fire and master of all the arts wrought by the aid of fire, especially of working in metal; he is the maker of thrones, the sceptre of Zeus, the aegis, the arms of Achilles, and of all works in metal. 92.

féugamén, aor. mid. of φέουσω.
fáthos, adv. [ἦθος, dawn], from morn, at break of day; in the morning, 189.

Thé, ἡ, η, daybreak, dawn; ετ' ἦ, till morning, 288; ης φαινομένης, at dawn of day, 222.

Θ = τε.

θαλαμη-πόλος, ou, ἦ [θάλαμος, room + ἓπειρ-, be in motion, be], woman of the bed-chamber, a waiting maid, 8.

θάλαμος, ou, ó, room, bed-chamber, 7.

θάλασσα (θάλασσα), ἦς, ἦ, the sea, 273.

θάμνος, ou, ó, bush, shrub, thicket, 285.

θαρσαλός, á, ou [θάρσος, courage], bold, daring, courageous, 51.

θάρσος, neut. of θάρσων, comp. of ταχύς, quickly, 152.

θαῦμα, aros, tó [ἡθα-, θαν-, gaze at], what one gazes at with wonder; wonder, 45.

θαυμάξω, θαυμάζωμαι, θαυμάσα, τεθαύμακα, θαυμάσθην [θαύμα, a wonder], wonder, 145; admire, 43.

θέa, ás, ἡ [θές, god], goddess, 19, 27, 47, 291.

θεῖον = θεῖς, dat. plur. of θέa.

θειλόπτερον, ou, tó [πέδον, ground], a drying place; a sunny spot in the vineyard where the grapes were dried. 123.

θεῖαι, see τιθημι.

θειο-ειδής, ἐς [θεός, god + εἴδος, form], godlike, 231.

θεός, ou, ó, a god, 11, 38, 41, 71,
132, 148, 190, 200, 201, 242, 246, 247, 254, 255, 286.

θέρευς, gen. of θέρος.

θέρος, θέρεως (θέρευς, 118), τό [θέρω, heat], summer, 118.

θεσ-πένθος, αν, ον [θεσ, god + πέν = εἰςον, say], divinely sounding, divine; marvellous, 42.

θέ-φαρός, ον [θεός, god + φα-, say], spoken by god, ordained; made by god, marvellous, 43.

θηόμαι, 3d sing. impf. θηνό, aor. θησαρα [θα-, view], gaze at, gaze, 133, 134.

θησεν, fut. inf. of τίθημι.

θέ, θεῖος, ὁ in Homer, ὁ or ὁ later [ὃ the-, put], a heap; shore, 290.

θυηρός, ἡ, ὁ [θυρκω, die], mortal, 210, 247.

θοῦς, ἦ, ὁν [θεῖ-, run], nimble, active; quick; swift, 34, 109, 249.

θρυγκός, ὁ, ὁ, the topmost course of stones in a wall; a cornice, 87.

θρόνος, οῦ, ὁ, seat, chair; the θρόνος was a large arm chair with a high back. A footstool and cushions were laid upon the seat, and a carpet was spread over both back and seat. In a private house the θρόνος was the seat of honour of the master, and in temples it was the throne of the god. The θρόνος in private houses were usually made of wood, and often adorned with metal; those of the gods were made of marble. 95, 162, 169.

θυγάτηρ, τρός (τέρος), ἡ, daughter, 58, 146, 245, 290.

θέλλα, ης, ἡ [θελω, rush], tempest, storm, 275.

θημ-γερεῖν, pres. partic. [θημω, breath + εἵρειμ, gather], trying to gather breath, trying to collect oneself, 283.

θημός, οὖ, ὁ [ὦ 1 θυ-, rush], the principle of life, feeling, thought; the soul, breath, life, 42, 50, 75, 134, 184, 187, 228, 258, 306.

θέρα, as (η, ης), ἡ, gate, door, 88, 112.

I

θεῖος, εῶς, ὁ and ἡ [ὦ 1 ὅς-, see, know], knowing, experienced, skillful, skilled, 108.

ἴσιος, Ep. for ἱσια, perf. partic. fem. of ἵσα; see (ἐδώ).

ἴσιος, see ἱσια.

ἴσιον, 2 aor. partic. of ἵσα, see (ἐδώ).

ἰκε, impf. of ἱκ, go.

ἱππός, ὁ, ὁν, mighty, divine; vigorous, 167; sacred, 191.

ἱμας, ἦς, ἡκα, -εκα, -ἐκας, -ἐκην, make go, send; sc. ἵμαρ, pour, 130.

ἰς, imperat. of ἱκ. ἱκαν, only pres. [ἰκω, come], arrive at, reach, come, 3, 24, 147.

ἰκετεύω, only impf. ἱκετεύω and aor. ἱκετεύω [ὑκ-, come], come to any one to beg protection; implore, beg, beseech, 301.
καλέω, impf. καθέδω, fut. καθερ- δήσω [κατά, down + εὔδως, sleep],
lie down to sleep, sleep, 344.
κάθησαι, ἐκαθήσην [κατά, down + ἦσαι, sit], sit down, 203.
καθεωρθεῖν, adv. [κατά, down + ὑπερθεῖν, from above, above],
down from above; over, on top of, above, 338.
καλ, copul. conj., and, 13, 14, 24,
26, 42, 44, 52, 57, 61, 69, 71,
74, 77, 80, 86, 91, 94, 95, 99,
115, 143, 149, 158, 164, 169,
178, 180, 185, 192, 195, 204,
213, 219, 220, 221, 224, 236,
262, 263, 265, 279, 282, 306,
320, 326, 328, 336, 347; τὲ
... καλ, 111, 116, 141, 206,
225, 231, 256, 277, 289, 313;
τὲ ... καλ ... καλ, 311; δὲ
καλ, 191, 267, 327; καλ ... καλ,
115, 218, 288, 296, 325; καλ
πέρ, 224; el πέρ καλ, 321; el καλ,
194; καλ el, 320.
καλυπτεῖν, pluperf. ἐκέκαστο
[ dirs, care], surpass, excel,
157.
καπομοιόν, Ion. gen. plur.
from καὶ [καὶ, the row of
sips in the loom], close
woven, 107.
κακελοντεῖς, partic. of κακελώ.
κακός, ἧ, ὁν, evil, bad; neut.
κακόν, plur. κακά, ill, evil, 195,
213.
καλό, καλῶ, ἐκάλεσα, κέκληκα,
κέκλημα, ἐκλήθην [ dirs, call],
call, summon, 189; pass., be called, 313.

κάλλιον, comp. of καλός.
καλός, ἦ, ὁ, comp. καλλίων, neut. κάλλιον, superl. καλλίστος, beautiful, 173, 235, 396; οὐ μὲν τοι τὸ δὲ κάλλιον, this is not quite honourable of you, 159.

κάλπης, ἢς, ἡ, acc. κάλπην, a vessel for drawing water; a ewer, a pitcher, 20.

Καλύψω, οὖς, ἡ [καλύπτω, conceal], Kalypso, a nymph dwelling in Ogygia. She was the daughter of Atlas and one of the divinities of lesser rank. She received the shipwrecked Odysseus and entertained him hospitably for seven years. She wished to detain him forever, but he preferred to return home. Zeus sent Hermes to order Kalypso to release Odysseus, which she did; and she provided him with means of departing, and gave him a favourable wind. 245, 254, 260, 265.

κάματος, οὐ, ὁ [κάμω, work], work, toil; weariness, 325.

καρπάλλιως, adv. [καρπάλλιως, swift], quickly, swiftly, 38, 136, 194.

καρπὸς, οὖ, ὁ, fruit, 104, 117.

καστ-γνήτος, οὖ, ὁ [καστις, brother + ἤ γεν-, be born], a brother of the same mother, a brother, 4.

κατά, adv. and prep., down; 1.
adv., down, 153, 286; off, 197; 2. prep. (a) with gen., down, down from, 199; (b) with acc., through, in, 40, 85, 102, 103; in anastrophe, δῷνοι κάτα, 144; κατὰ μόραν, according to fate, i.e. fitly, rightly, 227.

κατά-δαρϑάνω, only Ep. aor. κατάδραϑον (for κατέδραϑον by metathesis) [κατά, down + δαρϑάνω, sleep], fall asleep; aor., sleep, 285.

κατα-δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἔδεθην [κατά, down + ἕ, bind], bind down, bind fast; check, stop, 272.

καταδράϑω, aor. subjv. of κατα-δαρϑάνω.

κατα-κεὶω, imperat. κατακεῖτε, sync. part. κακαῖεντες [κατά, down + κεὶω, wish to lie down], wish to lie down; go to sleep, 188, 229.

κατα-κρύπτω, κρύψω, ἐκρύψα, κέκρυμμα, ἐκρυφθήν, 2 aor. ἐκρύψαν (rare) [κατά, down + κρύπτω, hide], cover over, conceal, hide, 205.

κατα-λέγω [κατά, down + λέγω, speak], recount, narrate, tell, 297.

κατα-χέω [κατά, down + χέω, pour], pour down upon, cast upon, 42.

κατέδραϑον, see κατάδραϑάνω.
κό, κέν, κ', χ', like δε in use, but always enclitic; it is especially frequent in relative clauses, 33, 74, 212, 213, 223, 278,
315, 332, 333; in final clause, 192.

κεδω, Ep. aor. ἐκέασσε [κελω, cleave], split, cleave; shiver, 250.

κείμαι, κείσομαι, impf. ἐκείμην [ἢ κεί-, lie], lie, be situated, 244.

κεῖνος, κείνη, κείνο, for ἐκεῖνος, etc.

κελώ, pres. form with fut. sense [cf. κείμαι, lie], wish to lie down, I shall lie down or sleep; ὁροφεὶ κεῖνω, get thee to bed, 342.

κάλυθι, perf. imperat. of κλώ.

κλευθος, ou, ἥ [cf. Lat. callis, a stony footpath, θελ-, cer-, strike, drive], path, way, 272.

κλεύω, κλεῴω, κλεύσα, κεκλευκα, κεκλευσμαι, κεκλευσθην [ἢ κελ-, set in motion], order, command, direct, bid, 20, 48, 163, 187, 217, 226, 282, 304.

κλομαι, Ep. 2 aor. mid. ἐκκλόμην [ἢ κελ-, set in motion], urge on, command, bid, 220, 335.

κέραννυμι, ἐκέρασα, κέκραμαι, ἐκράθην and ἐκκράθην, aor. mid. ἐκκρασάμην [ἢ 2 κρα-, mix], mix, 179.

κρασσάμενος, aor. partic. mid. of κεράννυμι.

κερανύς, ou, ὅ, thunderbolt, lightning, 249.

κερτομέω, only pres. and impf. [κέρτωμος, heart cutting], sneer at, taunt, 17.

κεχαλάσθαι, perf. pass. inf. of κελώ.

κέλω, Ep. partic. of κελω.

κήδος, ες, τὸ [κήδω, care for], care, concern; voe, 242.

κήδω, only Ep. in the act.; κήδομαι, ἐκκήδεσάμην [ἢ καδ-, care], trouble, distress, 215.

κήπος, ou, ὁ [ἢ κεκαπ-, dig], a garden, orchard, plantation, 129.

κηρ, ος, τὸ, heart, 309; mind, 82; περὶ κηρ, exceedingly in heart, 69.

κηρύξ, ὄκος, ὁ [κηρύσσω, be a herald], a herald. It was the duty of the herald to convene assemblies and keep order during trials. His person was inviolable when he was sent to hostile nations. As a badge of office he carried in his hand a staff, κηρύξεων, which he handed to him who had the right to speak in the assembly. 163, 178.

κυχάνω (Ep. κυχάνω), κυχήσομαι, 2 aor. ἐκχιόν, find, 58.

κύρημι and κυράω, secondary forms of κεράννυμι; impf. ἐκήρνα [ἢ 2 κρα-, mix], mix, 182.

κυχήσω, 2d pers. fut. of κυχάνω.

κλω, impf. ἐκχιόν [ἢ κι-, go], go, 50.

κλέος, τὸ, only used in nom. and acc. of both numbers [ἢ κλε-, hear], rumours, report, fame, 333.

κυντός, ὁ, ὁν [ἢ κλε-, hear], heard, famous; beauteous, splendid, 82.
κλῶ, impf. ἐκλων, perf. imperat. κέκλυτε [ν κλυ-, hear], hear, hearken, 186.
κλάθες, αυ, α [κλάω, spin], the spinners, a name of the Moirai or goddesses of fate. They are not mentioned elsewhere in Homer, but Hesiod says they are daughters of Night and names three, Klotho, Lachesis, and Atropos. 197.
κομμάω, ἐκομμήσα, ἐκομμήθην [κε- μαι, lie] lay to rest; mid. and pass., sleep, 343.
κοίνος, ου, ὁ [κείμαι, lie], a place to lie upon, a bed; sleep, 138.
κονία, ἄς (η, ης), ἥ [κόνις, dust], dust; ashes, 153, 160.
κοινής = κοινὰς, Ep. dat. of κοινά.
κόρη, ης, ἥ, a young girl, maiden, 2, 303.
κόρος, ου, ὁ, a young boy, 30; youth, 100, 328.
κοράνη, ης, ἥ [κορώνος, curved], anything hooked or curved like a crow's bill; the handle on a door; handle, 90.
κοσμέω, κοσμήσω, ἐκοσμήσα, κεκοσμημαί, ἐκοσμήθην [κόσμος, order], order, arrange; prepare, 13.
κοσμητός, ἄς, ὁν [κοσμεῖω, order], well ordered, trim, 127.
κόφη, Ep. for κόρη.
κόφος, Ep. for κόρος.
κρατήρ, κράτηρος, ὁ [ν/2 κρα-, mix], a mixing bowl; the kράτηρ was a large bowl in which the wine was mixed with water, and from which the cups were filled. It was furnished with handles on each side to make it easily portable and rested upon a broad base.
κρήνη, ης, ἥ, a well, spring, 129.
κρητῆρ, Ep. for κρατήρ.
κρήνω, κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἔκριθην [ν κρ-, separate], separate; select.
κτήμα, ατό, τό [κτάω, get], possession; property, 150, 314.
κτήσει, εως, ἥ [κτάω, get], acquisition; property, 226.
κύανος, ου, ὁ, κυανός, a dark blue substance, used in the heroic age to adorn works in metal, especially weapons and armour; it is not certainly known what it was; see note, 89.
Κύκλωψ, ὁτος, ὁ [κύκλος, circle + ὀψ, eye], a Kyklops, i.e. Round-eyed. The Kyklopes were a race of giants given to cannibalism and dwelling in caves under the summits of mountains on an island later identified with Sicily; they are savages and know none of the arts of civilization; they have no cities and fear neither gods nor men. Hesiod names three, Brontes, Steropes, and Arges. By the later poets they are said to
use the caverns of Mt. Aetna for their smithy, and all smiths are regarded as their descendants. The Kyklopes that built the walls of Mykenai were said to be of Thracian origin. 206.

κόμα, ἄτος, τὸ [κῶ, swell], anything swollen; a wave, a billow, 273, 278.

κόντερος, ἄν, ὁ [comp. of κῶν, dog], more dog-like; shameless, 216.

κόνων, κυνός, ὁ, ἦ, dog, 91.

Δ

λαίτμα, τὸ, only nom. and acc. sing., the depth or gulf of the sea; the deep, 35, 276.

λαμβάνω, λήψομαι, λαβῶν, εἰληφα, εἰλημμαί, εἰλήφθην [ὑλαβ-, take], take, receive, 255.

λαθῶν, λήσω, ἔλαθον, λέλθα, λέλησμαι, escape notice, be unseen; ἐκ (adv.) δὲ με πάντων ληθαίον, and makes me forget everything, 221.

Δαμάζω, αρτός, ὁ, Laodamus, one of the sons of Alkinos and a fist fighter, 170.

λεός, οὗ, see λέω.

λίβης, γηγος, ὁ [λείβω, pour], a kettle or caldron of copper with three feet; it was different from the τρίτος and possibly somewhat smaller, and was often of very costly workmanship and given as honourary prizes. In the Odyssey it was chiefly used as a wash-basin, made of silver and, after being filled with water, was handed to the guests before meals. 173.

λέγω, ἔλεγξ, fut. mid. λέγομαι, Ep. aor. mid. (ἐ)λείπτω [λέχ-, lie], lay or lull to sleep; pass. and mid., lie asleep, lie; ὅ ταῦτα δείχμενος ὑπνώ λέγει, thou shalt be lying wrapped in sleep, 319; λέγον, slept, 346.

λειός, ἄν, ὁ [cf. Lat. lèvis, smooth], smooth, even, level, 282.

λείπω, λείψω, ἔλιπον, λέλιπτα, λειμμαί, ἔλιψθην [ὑλεύ-, leave], leave, 65; 79, 224.

λέκτο, 2 aor. mid. of λέγω.

λεπτός, ἦ, ὁ [λέπω, peel], peeled, narrow; fine, delicate, 97.

λευκόλευκος, ὁν [λευκός, white + ὠλέυη, elbow], white armed, 12, 233, 335.

λευρός, ἄν, ὁν [λεῖος, smooth], level, 123.

λέχεσθον, Ep. dat. of λέχω.

λέχω, εος, τὸ [ὑλεγ-, λέκ-, lie], bed, couch, 340, 345, 347.

λεός, ὁ, ὁ, people, 60, 71, 323.

ληθάνει = λανθάνει.

λιαρός, ᾿ἄν, ὁν, Ep., cf. χλαρός [χλαιῖνω, warm], warm, lukewarm; mild, 286.

λιμήν, ἔνος, ὁ [ὑλή-, drop, pour], harbour, 43.

λίνον, ὁν, τὸ [cf. Lat. linum, flax, linen], anything made of flax; thread; thread of destiny, 198.
λιτανεύω, λιτανεύω, Ep. impf. λιτάνευν [λασομαι, pray], pray, entreat, make supplication, 145.

λοῦω, λοῦω, ἔλουσα, λελούμαι, ἔλοθην [ι λυ-, λο-, λου-, wash], wash; bathe, 296.

λεῖω, λέον, ἐλίσα, λέλυκα, λελυμαι, ἔλυθην [ι λυ-, loose], loose, 6; put an end to, 74.

\[\text{M}\]

\(\mu' = \mu\).

μακεδόνος, \(\phi, \delta \) ὄν [ι μακ-, extend], tall, 106.

μακρός, \(\alpha, \delta \) ὄν [ι μακ-, extend], long, 44; tall, 114.

μάλα, adv., very, very much, exceedingly, 194, 218, 321; ὦ μάλα, not at all, 32; \(\mu\) \(\alpha\) \(\alpha\) \(\omega\), ever, always, unceasingly, 118, 219; comp. μᾶλλον, more, 213; superl. \(\mu\) \(\alpha\) \(\lambda\) \(\iota\) \(\sigma\) \(\tau\), most, 171, 210.

μᾶλιστα, superl. of μάλα.

μᾶλλον, comp. of μάλα.

Μαραθών, ὄνος, \(\delta \) [μαραθόν, fennel], Marathon, a deme and plain on the east coast of Attika, probably so named because it is overgrown with fennel. It is celebrated for the brilliant victory of the Athenians over the Persians, the former under Miltiades, though a mere handful of men, utterly defeating a great host of Persians. 80.

μαψίδως, adv. [μαψίδως, vain], without reason, thoughtlessly, 310.

μεγά-θυμος, ου [μέγας, great + θυμός, heart], high-minded, great-hearted, 16, 62.

μεγαλ-ήττορ, ορος [μέγας, great + ἠττορ, heart], great-hearted, 58, 85, 93.

μέγαρον, ου, τὸ [μέγας, great], a large room, great hall, hall; house, 12, 53, 65, 150, 180, 190, 230, 339.

μέγας, μεγάλη, μέγα [cf. μάγνυς, ἡ μεγ-, be great], great, large, 35, 112, 225, 270.

μέδων, ορος, \(\delta \) [μέδω, rule], a guardian; lord, 136, 186.

μέθυ, τὸ, only nom. and acc.; honey-wine, wine, 179, 265.

μέλαις, μέλαινα, μέλαν, black, dark, 253.

μέλει, μέλησε, ἐμέλησε, μεμέληκε, impers. \(\gamma \) \(\mu \) \(\epsilon \) \(\λ \) \(\epsilon \) \(\alpha\), \(\mu\) \(\epsilon \) \(\λ \) \(\epsilon \) \(\α\) \(\epsilon\) \(\nu\) \(\mu\) \(\alpha\) \(\nu\), it is a care, it concerns; ἀλλο τι τοι μελέτω φρεσκά, let some other thought be yours, 208.

μελλ-φρέν, ορος [μέλη, honey + φρήν, mind], sweet to the mind; delicious, 182.

μελλω, μελλῆσω; ἐμελλησα [μελ-, mind, regard], be about to, intend; ἐμελλε δύνασαι, he was just entering, 18; be destined, must, 270.

μέν, postpositive partic. (never conjunction), used to distinguish the word or clause to which it belongs from some-
thing that follows, and usually answered by δέ; it may sometimes be translated on the one hand, indeed, truly, or it may be left untranslated, when its presence is shown by stress of voice. 1, 63, 56, 60, 64, 73, 86, 104, 119, 123, 129, 159, 160, 162, 188, 215, 219, 229, 236, 245, 251, 259, 267, 275, 287, 299, 318, 382, 334, 344. μέν = μήν, in truth, surely, truly, 159, 324.

μένος, εος, τό [μα-, think], spirit, force, might; frequently used in circumlocutions, as μένος ἡμέρα, strong mules, 2; λεπόν μένος Ἀλκινώος, the impetuous and ardent Alkinoos, 167, 178.

μένω, μενῶ, εμενω, μεμένηκα [μα-, think], wait, remain, stay, 259, 314, 315.

μεσ(ο)γός, adv. [μέσος, middle], in the middle; meantime, in the meantime, 195.

μέσος, η, ον [cf. Lat. medius, Eng. mid], middle, in the middle, 250, 288.

μετά, prep., amid, among; 1. with dat., among, 23; with (of means), 101, 339; along with (of accompaniment), 300; 2. with acc., in, 38.

μεταλλάω, ἴσω, search after; with double acc., ask one about a thing, ask one a thing, 243.

μετά-φημι, φήσω, μεταφέω [μετά, among + φημι, speak], speak among, address, speak, 155, 158, 185.

μεταίπτων, used as aor. of μετά-φημι.

μή, neg. adv. and conj., not. 1. adv. (a) with the imperat. not, 303; (b) with the opt. in a wish, not, 316; 2. conj. (a) final, that not, lest, 16; (b) after verbs of fearing, lest, that, 306.

μη-δέ, adv. and conj., and not, but not, nor; and not, 50; neither . . . nor, 31; adds a neg. final clause, 195.

μηλάξ, ἀς (η, ης), ἡ [μῆλον, apple], an apple-tree, 115.

μήλον, οῦ, τό, an apple, 120.

μήλω-ψ, ορός, ὁ, ἡ [μῆλον, apple + ὑψ, look], white in appearance, glistening, 104.

μήτηρ, τρός (époque), ἡ [μα-, μη-, measure, make], mother, 98.

μή, fem. of els.

μέγνυμι, μεξω, εμεξα, μεμέγαμαι, ἐμεξεκαθην and ἐμεγην [μεγ-, mix], mix; pass. be united to, join with, 61; associate with, come in contact with, 247.

μμνήσκω, μνησω, εμνησα, μέμνημαι, ἐμνήσθην [μα-, think], remind; mid. and pass., remember, 138, 192, 217.


\[\text{VOCABULARY.}\]

\[\mu\lambda\gamma\tau\alpha, \text{ pres. pass. of } \mu\lambda\gamma\omega, \text{ poet. for } \mu\lambda\gamma\nu\mu.\]

\[\mu\gamma\delta\varepsilon, \text{ aor. (έ)μαγγησα [μογοσ, toil], labour, toil; suffer, 147, 214.}\]

\[\mu\omega\rho\alpha, \dot{\varepsilon}, \dot{\eta} \text{ [μελομαί, receive as one’s portion], a part or portion; fate; κατά μωράν, according to fate, i.e. fitly, rightly, 227.}\]

\[\mu\nu\nu\nu\varepsilon, \eta, \text{ ov, by oneself, alone, 204.}\]

\[\mu\nu\nu\nu\varepsilon, \text{ Ep. for } \mu\nu\nu\varepsilon.\]

\[\mu\nu\theta\omicron\omicron\muai, \mu\nu\theta\omicron\omicron\omicron\muai, \text{ εμφθοσάμην [μόθο, speech], speak, say, relate, 204.}\]

\[\mu\nu\theta\omicron\varepsilon, \text{ ov, ő, speech, word, 161; counsel, 157; μόθων δρχειν, δρχεια, begin to speak, 47, 233; δειδαπαί μόθωσιν, welcome, 72.}\]

\[\mu\lambda\eta, \eta, \dot{\eta} \text{ [cf. Lat. mola, a mill], mill; the mill of the ancients was a hand mill, turned by women, and was, perhaps, of the same general character as the Roman mills found in Switzerland. 104.}\]

\[\mu\nu\chi\omicron\varepsilon, \text{ ov, ő [μώ, close], the innermost part, nook or corner, 346; és } \mu\nu\chi\omicron\varepsilon \text{ és } \sigma\omicron\theta\omicron\varepsilon, \text{ from threshold to recess, 87, 96.}\]

\[N\]

\[\nu\alpha\omega, \text{ abide, live, dwell, 246, 255; stand, 29.}\]

\[\nu\alpha\varepsilon\sigma, \nu\omega\varepsilon, \dot{\eta}; \text{ Ep. forms, gen.}\]

\[\nu\omega\sigma, \nu\nu\sigma, \nu\sigma, \text{ nom. plur. } \nu\varepsilon\sigma, \text{ dat. } \nu\nu\sigma, \text{ acc. } \nu\sigma\sigma, [\nu\rho-\text{flow, swim}, ship; ships were of two kinds: the merchantman, broad and spacious, and the man-of-war, long and narrow; both had rudders and were provided with ladders; they also had a foredeck and a balustrade running along the side of the ship; the mast was supported by two stays and the rope was attached to a yard secured by braces; the ships were curved at both ends. 9, 34, 36, 43, 109, 249, 252, 328.}\]

\[\text{Nausithoo, a, Nausithoo, the son of Poseidon and Periboia and the father of Alkinoos. He colonized the Phaiakians in Scheria. 56, 62, 63.}\]

\[\text{Nausikaa, a, Nausikaa, the beautiful daughter of Alkinoos and Arete. 12.}\]

\[\text{Nausikaa-kla, a, Nausikaa, the beautiful daughter of Alkinoos and Arete. 12.}\]

\[\nu\alpha\nu\nu\nu\nu\sigma\nu\nu\sigma\nu\nu\sigma, \text{ ov [ναυς, ship + κλωτός, renowned], renowned for ships, 39.}\]

\[\nu\alpha\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu}\n
νέμων, aor. of νέμω.
νέμω, νεμώ, ἐνεμα, νέμημα, νέμημα, ἐνεμηθήν [νέμ-, allot],
distribute, serve, 179.
νέματα, inf. νέματα [νέ-, go],
go or come, 262.
νέος, ἄ (η), or [cf. Lat. novus,
Eng. new], comp. νέορος,
superl. νέορος, new, fresh;
comp., a young person, the
young, 293, 294.
νέω, νέω, νέα, νέημα, νέημην [νέ-, spin], spin, 198.
νήσαντο, aor. mid. of νέω.
νήσος, ou, ἤ [ναῦς, ship], island,
244, 254.
νήσω, νήσω, usually dep. νήρο-
μα, partic. νήρομενος [νάρα,
flow, swim], swim, 276, 280.
νίσω, νίσω, νισά, νισμα, νισά-
μνήν [νίμ-, wash], wash, 174.
νίσαθαί, aor. mid. inf. of νίσω.
νοέω, νοέω, ἐνοέα, νενόηκα, νενό-
ημα, ἐνοηθήν [γνώ-, know],
perceive, observe, see, 39, 290;
take thought, devise, 299.
νοήμα, atos, τό [νοέω, perceive],
that which is perceived, percep-
tion; a thought, 38, 292.
νοῶς, ou, ὁ [γνῶ-, know], mind,
263; sense, 73.
νυμφής, ou, ὃ [νύμφη, a bride],
one newly married, a bride-
groom, 65.
νοῦ, adv. now, 68, 188.
νύξ, νυκτός, ἡ [cf. Lat. nox, night],
night, 253, 283.
νυμάω, ἴω [νίμω, distribute],
deal out, distribute, 183.

Ξ

ξανθός, ὁ, óv, yellow, chestnut;
auburn-haired, 323.
ξενίζω, Ep. for ξενίζω.
ξένος, Ep. for ξένος.
ξενίζω, ξενίζω, Ep. ξενίζω [ξένος,
a guest-friend], receive as a
guest, entertain, 190.
ξένος, ou, ὁ, a guest-friend,
stranger, 24, 28, 160, 162,
166, 190, 192, 227, 237, 299,
309, 342; as adj., 32, 48.
ξεστός, ἡ, ὁν [ξέω, polish], pol-
ished, 174.
ξύμπαντα, see σύμπαν.
ξύμβληται, aor. subjv. of συμ-
βάλλω.
ξυνάλεσθαι, fut. inf. of σύναιμω.

Ο

ὁ, ἡ, τό, def. art., the; 1. as a
dem. or pers. pron. used sub-
stantively, this, he, she, it,
they, 3, 12, 13, 29, 34, 36, 38,
39, 41, 47, 60, 61, 64, 66, 104,
105, 117, 119, 129, 130, 144,
158, 167, 185, 187, 207, 212,
219, 226, 229, 233, 240, 275,
292, 298, 302, 304, 308, 312,
319, 325, 332, 334, 339, 343;
2. as a rel. pron., the forms
beginning with τ, 9, 123, 209,
235, 260, 271, 281; 3. with a
subst. in apposition, 1, 21, 139,
145, 230, 344; 4. as an art.,
55, 192, 201, 223, 227, 248.
VOCABULARY.

ογδόατος, η, ov, poet. for ογδοα [οκτώ, eight], eighth, 261.

οξυγην, ης, ἡ, pear tree, 115, 120.

οδε, ἦδε, τοδε, dem. pron. [ὁ, the + suffix -δε], this, refers to what is near, and is more emphatic than οὗτος, 23, 26, 32, 159, 238, 276, 296, 317.

οδήρός, ου, ὁ [οδός, road + εἰμι, go], wayfarer, traveller, 204.

οδός, οὐ, ἡ [ὑπὲρ, go], road, way, 30.

οδός, οὐ, ὁ, a threshold, 83, 89, 130, 135; ἐς μυχὸν εἰς οὐδοῦ, from threshold to recess, 87, 96.

Οδυσσεύς, ἐως, ὁ, Οδυσσέας, Ulysses, Lat. Ulixés, hero of the Odyssey, king of Ithaka, son of Laertes and Antikleia, husband of Penelope, and father of Telemachos; he was shrewd and wise, a good orator, and always able to find his way out of danger by stratagem, and was, consequently, often sent on embassies. 1, 14, 15, 21, 43, 81, 133, 142, 145, 168, 177, 230, 240, 302, 329, 341, 344.

οδειν, adv. [ὁς, who], whence, 131.

οδόντη, ης, ἡ, fine linen; in Hom. always plur., fine linen clothes, 107.

οδο, perf. indic. of (εἰδω).

οδος, οὖς, ἡ [ἡ, woe!], woe, misery, hardship, 211, 270.

οικάδε, adv. [οἶκος, home + suffix -δε], homeward, home, 188, 326.

οικόνδε, adv. [οἶκος, home + suffix -δε], home, 229.

οἰκος, οὐ, ὁ [ὑπὲρ, come], a place to come to; house, 77, 304; οἰκον ἔχειν, keep house, 68.

οἶνος, οὐ, ὁ [cf. Lat. vinum, Eng. wine], wine; it was always mixed with water before drinking, 164, 182, 295.

οἶνος, οὖς [οἶνος, wine + ὄψ, look], wine-coloured, wine-dark, 250.

οἶτος, η, ov, only, alone, 65, 249.

οῖτος, οἶτος, οὐν [ὅς, who], such as, as, 106, 312.

ὀκτωκαίδεκατος, η, ov, ord. adj. [ὀκτώ, eight, καὶ, and + δέκατος, tenth], eighteenth; ὀκτώκαιδεκάτῃ (sc. ἡμέρᾳ), on the eighteenth day, 268.

ὀλβίος (ἡ), ov [ὀλβος, happiness], happy, blest; as a noun in neut. plur. ὀλβία, rich gifts, 148.

ὀλλύμμω, ὅλω, ὅλεσα, ὁλωλεκα, 2 perf. ὀλλωμα [ὑπόλω, destroy], destroy; lose, 60.

ὀμφαξ, ακος, ἡ, an unripe grape, 125.

ὀνομα, ατος, τὸ [ὑνω-, know], that by which one is known; a name, 54.

ὀνομάξω, ὀνομάσω, ὀνόμασα, ὀνόμακα, ὀνόμασμα, ὀνομάσθην [ὄνομα, name], call by name; ἔτος τ’ ἔφατ’ ἐκ τ’ ὀνόμασεν, he spoke a word and called upon him, 330.

ὀπαδίω, in Hom. only in pres. ὀπάδει and impf. ὀπηδει [ὀπα-
δός, an attendant], attend, follow, 165, 181.

ὅπηδε, Ion. for the Dor. ὁπάδεω.

ὁπίσ[σ]ο[ς], adv., back, 326.

ὁπλοτάτος, ἦ, οὐ, superl. of ὁπλό-
terpos with no pos. in use, youngest, 58.

ὁρᾶω, ὤρουμαι, εἶδον, ἐσάρακα or ἐ-
ρακα, ἐσάραμαι or ἄραμαι, ὁφθην; 2. perf. ὀπέω [ἐκ-, see], see, 145.

ὁρνύω, ὁρνῦνα, ὁρνῦθην [ὁρ-,
arouse], stir, arouse, raise, 273.

ὁρμαίνω, aor. ὁρμάνα [ὁρμάω, set in
motion], turn over anxiously in the mind; debate, ponder, 83.

ὁρνύμι, ὁρνῶ, ὁρνᾶ, 2 perf. ὁρωρά,
2 aor. mid. ὁρμήν [ὁρ-,
arouse], stir, rouse; raise, 169; mid., rise; ὁρν εἰν, get
thee to bed, 342.

ὁρνος, εός, ῥό, a mountain, 268.

ὁρος, see ὁρνῦμι.

ὁρχατός, Ὀυ, ὁ [ὁρχος, a row of
vines or trees], a row of trees,
garden; orchard, 112.

ὁρχος, Ὀυ, ὁ, a row of vines or of
fruit trees; row, 127.

ὅς, ἦ, ὅ, rel. pron., who, which,
what, that, 5, 23, 26, 28, 33,
41, 48, 55, 59, 62, 71, 74, 92,
138, 140, 156, 165, 171, 181,
217, 243, 255, 272, 296, 312,
322.

ὅς, ἦ, ὅ, one's own; his, hers,
its, 3, 193, 196.

ὁρος, ἦ, οὐ, rel. pron., as great as,
as much as; who, 68; which,
214, 331; what, 221; ὅσον
... ὅς, as ... as, 108; as
much as, 228; ὅσον ἄρσται,
how excellent, 327.

ὁρνος, same as ὅς.

ὁρις, ἦρις, ὅρι, rel. pron. [ὅς,
who + ἐρι, any], whosoever,
whichsoever, whoever, whichever,
any one who, who, 17, 150,
197, 211.

ὁρι, rel. adv. [ὅς, who], when,
198, 323; ὅμως ὅρι, when at
length, 3, 18, 46, 261; whenever,
gen. rel. with subjv., 72; with
opt., 138.

ὁρις, for ὅρις.

ὁρνύω, ὁρνῦνα, urge on, encourage;
rouse, 341; hasten, 151, 222.

ὁ, ὁ, ὅ, neg. adv., not, 22, 25,
32, 39, 40, 67, 73, 159, 205,
208, 210, 216, 239, 292, 293,
299, 300, 305, 309, 315; ὃ
τορε, not ever, never, 117, 258.

ὁ, ὁ, ὅ, reflex. pron. [pron. stem
ὁ for ὅρι], he, she, it, 7, 13, 19,
41, 82, 103, 122, 171, 197, 217,
231.

ὁᾶδε, neg. conj. [ὁ, not + suffix
δέ], and not, but not, nor, 33,
117, 118, 159, 210, 246, 273.

ὁᾶδος, ὁδ, ὁ, Ion. and Ep. for
ὁᾶδος.

ὁλος, ἦ, οὐ, made of wool, woolen,
338.

ὁὐνκα, rel. conj. [ὁ, gen. of ὧς,
who, which + ὧνκα, on account
of], for which purpose, where-
fore, 10; in that, because, 300.
Oφρανλώνες, ων, οι [οὐράνιος, of or in heaven], the heavenly ones, the gods above, 242.

οὐράνος, οῦ, ο, heaven, 199, 209.

οὖρος, οῦ, ο [ὑερ- for ἡρ-, blow], fair wind, 268.

οὖτε, neg. adv. [ού, not + τέ, and], and not, neither; οὔτε... οὔτε, neither... nor, 247.

οὖτος, αὐτη, τοῦτο, dem. pron., this, this one, 48, 243, 297, 299, 316.

δύνα, conj., while, 187, 317; until, 141, 276, 319.

ὄχλος, ὀχῆος, ὀχήσα [ἔχω, have], uphold, sustain; endure, 211.

ὄψι, adv., after a long time; at length, at last, 155.

Π

παικός, παιζόμαι, ἔπαισα, πέταικα, πέταισμαι [παις, child], sport, play, 291.

παις, παιδός, ο, ἡ, child, boy or girl, 61, 65, 70, 149, 300, 313.

παλαιός, α, ὁν [πάλαι, long ago], old, aged, ancient, 157.

πάλιν, adv., back, back again, 143, 280.

Παλλάς, ἄδως, ἡ, Pallas, epithet of Athené, in Homer always with Ἀθηνή or Ἀθηναῖ, though later it was used alone. The ancients explained it from πᾶλλω, to brandish, because she carried a spear and the aegis. 37.

παν-νύχτος, ου [πᾶς, all + νύξ, night], the whole night long, 288.

παντοτέος, ο, οι [πᾶς, all], of all sorts, of every kind, 128.

παρά, παρα-, prep. and adv. [cf. πάρος, formerly], alongside, by, near; 1. as adv., near by; before them, 174; by him, 347; 2. as prep. (a) with dat., near, by, 154, 203, 231; (b) with acc., along, 127.

παρατήρημα [παρά, by + τήρημα, place], place or spread before one, 175.

πάρεμι [παρά, by + εἴμι, be], be at hand, be present; partic. παρέμιν, what is ready, store, 176.

παρθενικός, η, ον [παρθένος, maiden], maidenly, youthful; young, 20.

παρ-ιστήμι [παρά, by + ἱστήμι, stand], stand by or near, 341.

πάροιδην, adv. [παρός, formerly + suffix -θεν], in front, 125.

πάρος, adv. [cf. παρά, by], formerly, heretofore, 201.


πᾶσας, πείθομαι, ἔπαιδος, πέπονθα [ἔπα-, draw, stretch], suffer, undergo, endure, 152, 195, 197, 221, 224.

πάτρηρ, πατρός (ἐπός), ο [ἔπα-, guard, protect], father, 3, 28, 29, 48, 311, 316, 331.
VOCABULARY.

πατρᾶ, ἂς (ἡ, ἦς), ἥ [πατήρ, father], one's fatherland, native land; home, 223.

πατρὶς, ἵδος, ἥ [πατήρ, father], of one's fathers; with γὰία or alone, fatherland, 77, 151, 193, 320, 333.

πείθω, πείσω, ἓπεισα, 2 aor. ἓπείθον, ἕπεικα, 2 perf. ἓπεισθα, ἕπεισμαι, ἕπεισθην [ἕπιθ-, bind], persuade, 258; intrans. in 2 perf., trust, 34.

πείσομαι, fut. of πάσχω.

πελάξω, πελῶ, ἓπελασα, ἓπελάσθην and ἓπελάθην [πέλας, near], bring near, make approach; bring, 254, 277.

πλευ, impf. of πέλω.

πέλω and mid. dep. πέλομαι, used only in pres. and impf. [ἕπλ-, be busy about, be], be, 84.

πέμπω, πέμψω, ἓπεμψα, πέμπομαι, ἓπεμπθην, send, 227, 264.

πένθος, εὼς, τὸ [ἕπα-, draw, stretch], grief, sorrow, woe, 218, 219.

πενθήκοντα, num. adj. [πέντε, five], fifty, 103.

πέπλος, οὖ, ὁ, any woven cloth used for covering; a large full robe for women, often made of the finest stuff and adorned with the richest patterns; it was worn over the common dress and fell in graceful folds about the body; it corresponded to the man's ἤματιον or χλαίμα; famous was Athene's πέπλος, which was richly embroidered with mythological subjects and was carried like the sail of a galley in the public procession at the Panathenaia. 96.

πέπτω, πέψω, ἓπεψα, πέπεμαί, ἓπεψθην [ἕπεπ-, cook], cook, soften; ripen, 119.

πέρ, encl. particle, postpositive and intensive; as a rule πέρ stands immediately after the word to which it belongs, except when the word is dependent upon a preposition, in which case πέρ stands between the preposition and its word; πέρ, in Homer, may be joined with any word save prepositions and interjections and the finite verb; very much, however much, altogether, by all means, at least; 1. after relatives, denoting what is known or familiar, where its force is difficult to be shown in English, though it may sometimes be given by just, the very one who, etc., 55, 312, 322; 2. with conjunctions, just, 203, 206; 3. with cond. particle et πέρ καλ, even if, 321; 4. with participles, where it enhances the concessive idea, although, 215, 297; καὶ πέρ, although, 224.

πέρι, prep. and adv., round about, all round; 1. as adv., around
VOCABULARY.

πλων, unaugmented aor. of πληω. πλησω, πεσομαι, ἔπεσον, πέπτωκα [πετ-, fall], fall, 283.
πλέονος, acc. plur. of πλέων, comp. of πολός.
πλέω, πλέονοι οἱ πλευσόμαι, ἐπλευσα, πέπλευκα, πέπλευσμαι, ἐπλευσθην [πλω-, πλε-, πλεφ-, float], sail, 267.
πλέον, comp. of πολός.
πλησιον, adv. [neut. acc. of πλησιος, near], near, 171.
πλησιονα, Ep. pres. partic. of πλεω.
πνέω, πνεύματα καὶ πνευσόμαι, ἐπνεύσα, τέπνευκα [πνω-, πν-, breathe, blow], breathe, blow, 119.
πόθεν, interrog. adv. [pron. stem πο-, whence? 238.
ποθέν, indef. adv., encl., correl. of πόθεν, from some place or other; εἰ καὶ ποθεν ἄλλωθεν έλθω, no matter whence he comes, 52.
ποιω, ποιησω, έποιησα, πεποιηκα, πεποιημαι, έποιηθην, build, do, make, 66, 342.
ποικιλο-μήτης, ou, δ [ποικιλος, many coloured, manifold + μήτης, skill], full of various wiles, wily-minded, 168.
πόλιος, ά, ον [πολος, dark-coloured], hoary, gray.
πόλις, eos, η [πλα-, fall], city, 14, 18, 26.
πολίτης, ou, ο [πόλις, city], citizen, 131.
πολύ-δεσμος, ou [πολός, much +
deisµάς, bond], fastened with many bonds, strong bound, 264.

πολύ-καρπος, ων [πολύς, much + καρπός, fruit], rich in fruit, fruitful, 122.

πολύ-μήτης, ως, ὁ, ἡ [πολύς, much + μῆτρις, skill], having much skill, ever-ready, crafty, 207, 240, 302.

πολύς, πολλή, πολό, comp. πλείων and πλέων, superl. πλεῖστος [ὑπλα-, full], much; in plur., many, 15, 82, 140, 147, 157, 176, 189, 224, 242, 264, 271; πολλόν, adv., much, 321.

πολύ-τλάς, αντος [πολύς, much + τιλάειν, endure], much enduring, long tried, 1, 133, 139, 177, 329, 344.

πομπή, ᾳς, ἡ [πέμπω, send], conduct, escort, 151, 191, 193, 317.

πόνος, ως, ὁ, [πένωμαι, work for one's daily bread], labour, toil, 192.

Ποντό-νοος, ως, ὁ, Pontonoos, the herald of Alkinos, 179, 182.

ποντο-πορεύω [πόντος, sea + πορεύω, make go], pass over the sea, 267.

πόντος, ως, ὁ, the sea, 79, 109, 239, 250.

πορφύρων, πορφυρύνω [πορεύν, furnish], offer; make ready, prepare; share, 347.

πορφύρος, ᾳ, ως, purple, 335.

Ποσειδάων, Ep. for Ποσειδών.

Ποσειδάων, ὁ, ὁ, Poseidon, Lat. Neptunus, son of Kronos and Rhea, brother of Zeus, husband of Amphitrite and ruler of the sea. His places of abode were Atyai and Olympos; he had power to send storms or to quell the winds, and with his trident could upturn the sea and cause earthquakes. He was hostile to Troy because Laomedon, king of Troy, refused to pay him after building the walls of Troy, and was an enemy of Odysseus because Polyphemos, the son of Poseidon, was blinded by Odysseus. 56, 61, 271.

πόσις, ως, ὁ [ὑπα-, guard, protect], husband, spouse, 147.

ποταμός, ως, ὁ, stream, river, 281, 284, 296.

ποτή, adv. encl., once, formerly, 9, 59; ως ποτε, never, 117, 228.

ποτίδευμαι, aor. partic. of ποτιδέω.

ποῦ, adv. encl., somewhere or other; καὶ ἐτ ποῦ, and wherever else, 320.

πραπός, ως, αἱ, the midriff; mind, understanding, 92.

πρασώ, ἂς, ἡ [πρασῶν, a leek], a bed of leeks; a garden bed, 127.

πρίν, adv. and conj. [πρό, before], before, until; conj., before, 83; until, till, 196.

προ-γενής, ἂς, comp. προγενότερον [πρό, before + γενός, birth],
born before, earlier in birth; old, 158.

πρὸ-θυρον, ου, τὸ [πρὸ, before + θύρα, door], the front door, the space before the front door, 4.

προ-τήμι [πρὸ, before + ἔτημι, throw], throw before; send something to another, send, 266.

πρός, Ep. ποτι, adv. and prep. [πρὸ, before], to, at, by; prep. (a) with dat., against, 279; (b) with acc., to, 2, 82, 131, 334.

προ-άδεω [πρὸς, to + αδέω, speak], speak to, address, 236.

προ-δέχομαι, only aor. partic. ποτιδεγμενος [πρὸς, to + δέχο-μαι, receive], receive favourably; expect, await, 101.

προ-άναον, aor. of προφημι.

προ-φημι [πρὸς, to + φημι, say], speak to, address, 27, 178, 208, 240, 302.

ποτι, an old Ep. form of πρὸς.

προτί-άσσομαι, only pres. and impf. [ποτι for πρὸς, to + ἀσσομαι, see], look at, 31.

πρό-χος, ου, ἦ [προχέω, pour forth], a pitcher, 172.

πρῶτος, η, ου [superl. with no pos. in use; cf. πρῶς, before], 1st, 301; neut. acc. plur. as adv. πρῶτα, first, 53; in early days, 56; neut. acc. sing. as adv. τὸ πρῶτον, first, 238.

πτερόεις, εσσα, εν [πτερόν, wing], flying, winged, 236.

πτερόν, οὐ, τὸ [πτερομαι, fly], feather; wing, 36.

πυκνὸς, ἦ, οὐ [πός, with clenched fist], close packed; firm, strong, 81, 88, 340.

πύματος, η, ου, hindmost, last, 138.

πῦρ, πυρός, τὸ [πῦρ-, cleanse], fire, 7, 13, 154.

πῶς, adv. encl., somehow; μή πῶς, lest perhaps, 306.

R

ῥ', ῥα, see ῥα.

'Ραδαμάνθυς, vos, ὁ, Radamanthys, son of Zeus and Europe, brother of Minos, and judge in the lower regions. It was said that he brought to light crimes which had been secretly committed in life and which the doer thought were forever hid. 323.

ῥέω, ῥέω, ῥέει [ῥεγ-, work], do, offer, make, 192.

ῥῆγος, εος, τὸ [ῥέγ-, colour], carpet, rug, 336.

Ῥηξενόρ, ὁ, ὁ, Rhezenor, son of Nausithoos, brother of Alkinoos, and father of Arete, 63, 146.

ῥιζώω, perf. pass. ἐριζώτωσαί [ῥίζα, root], make to strike root; plant, 122.

ῥοῖά, ἂς, ἦ, the pomegranate, 115.

Σ

σ' = σέ.

σαλήνη, ἦς, ἦ [σέλας, brightness], the moon, 84.
σίγη, ἦς, ἦ, silence; dat. σιγῆ, in silence, silently, 30.
σίτος, οὐ, ὁ, grain, wheat; food, 175, 265, 295.
σωμή, ἦς, ἦ, silence; dat. σωμή, in silence, silently, 154.
σκέπασ, αος, τὸ [σκέπω, cover], cover, shelter, 282.
σκέπημμα, usually pass. σκέπα-μαι [ὄσκεδ-, scatter], scatter; mid., scatter itself; scatter its streams, 130.
σκόπους, ἵσσα, εν [σκιὼ, shadow], full of shadows, shadowy, shady, 268.
σκόλος, στος, ὁ, anything pointed, pole, stake, 45.
σός, σὴ, σῶ [σῶ, thou], thine, thy, 77, 147, 161, 320.
στένδοκαν, iterative impf. of στένω.
στένω, στείω, ἐστείω, ἐστει-σμα [cf. στονῆ, libation], pour or make a libation, 137, 138, 165, 181, 184, 228.
στέθομαι, ὁ, ὅ [ὄστα-, stand], a standing place; upright post; doorpost, 89.
σταφυλή, ἦς, ἦ, a bunch of grapes, 121.
στάχω, αιρ. ἑστείξα [ὄστιχ-., stride], go forward, advance; go, walk, 72.
στανάχθω, στενάξω, ἐστενάζα [στε-νω, groan], groan, sigh, wail, 274.
στήθος, εος, τὸ [ὄστα-, stand], that which stands before; the breast, 187, 258, 309.
στωρέννυμι, στορώ, ἐστορεσσα, ἐστο-ρεσάμην [ὄστρα-, strew], spread out, spread, 337, 340.
στρεφάμε [στρέφω, turn], turn constantly, keep turning, 105.
στυγερός, ἄ, οὖ [στυγέω, hate], hated, hateful; more hateful, more shameful, 216.
στό, thou, 50, 163, 301, 318; στός, 306; τό, 28, 48, 75, 159, 208, 238, 243, 297, 303, 320, 342; στά, 237, 300, 315; ὑμεῖς, 222.
σύκεια, ἄς (ἡ, ἦς), ἦ, fig tree, 116.
σύκον, οὐ, τό, fig, 121.
συμ-βάλλω [σῦν, with, together + βάλλω, throw], throw or bring together; mid., fall in with, meet, 204.
σύμπας, τάσα, πᾶν [σῶν, with, together + πᾶς, all], all together, all, 214.
σῶν, prep. with dat., with, 235, 304.
σῶν-εμι [σῶν, with, together + εμι, be], be together with, participate in; meet with, 270.
σφές, σφῶν, σφια, σφᾶς, 35, 40, 110, 158, 205.
σφια, dat. of σφές.
σχεδία, ἃς (ἡ, ἦς), ἦ, float, raft, 264, 274.
Σχερία, ἃς (ἡ, ἦς), ἦ, Scheria, the Phaiakians' land, which was located by the ancients in Corcyra, but it probably existed only in the poet's mind, 79.
VOCABULARY.

τ

τψ = τε.

ταλαπέρμος, ου [τῆραι, endure + πέρα, trial], enduring trials, much-tried, 24.

ταμόλα, ας (η, ης), η [τάμων for τέμων, cut], stewardess, housekeeper, 166, 175.

τανώ, aor. ἐτάνως(σ)α [√τακ-, τα-, τεν-, stretch], stretch; lay, set, 174.

τάπης, ντος, ό, carpet, rug, 347.

ταρβίω [τάρβιον, fright], be frightened; fear, 51.

ταχύς, εία, ο, comp. ταχύτων (θάσσων), quick, speedy, swift; comp. neut. as adv. θάσσω, quickly, 152.

τάνω = τάν, from δ, η, τό, 117.

τέ, copul. conj., encl., and; it is usually postpositive; 1. alone = que, and, 6, 74, 129, 150, 197, 203, 208, 305, 308, 312, 313; 2. τέ ... τέ, both ... and, 63, 70, 157, 184, 228, 234, 263, 330, 347; 3. τέ ... τέ ... τέ ... τέ, 147; 4. τέ καί, 69, 141, 206, 225, 231, 256, 277; 5. τέ ... καί, 17, 76, 111, 116, 314; 6. τέ ... τέ ... καί, 70; 7. τέ ... καί ... καί, 311; 8. δέ τέ, 125; 9. δέ ... τέ, 124; 10. with relatives to increase their force, 129, 165, 181, 217, 312; οὗς τέ, 106; ὅτε τέ, 323; ως τέ, 84; 11. with γάρ, 294, 307.

τέθς, gen. of τέός.

tερψω [√τερ-, rub], rub hard, wear away; distress, 218.

τέκχος, ος, τό, wall, 44.

τέκκυ, 2 aor. of τίκτω.

τεκμαρφόμαι, τεκμαρφώμαι, ἔτεκμαρφάμην [τέκμαρφ, a fixed mark], fix by a mark, ordain, decree; appoint, fix, 317.

τέκτις, ος, τό [τίκτω, bear], child, 22.

τελθω, only pres. [τέλλω, come into being], to be, 52.

τέλησαν, 3d plur. aor. of τελέω.

τελευτάω, τελευτησα, τελευτησα, τελευτησα, τελευτήθην [τέλος, end], bring to an end, finish; fulfill, 381.

τελέω, τελώ (rarely τελέσω), ἔτελεσα, τετέλεσα, τετελεσμαι, ἔτελεσθην [τέλος, end], bring to an end, finish; perform, 325.

τέος, η, ον, Ep. and Ion. for σός, they, 290.

τετρικέρανος, ου [τρέτω, hurl + κέρανος, thunder], hurler of thunder, 164, 180.

τέρσομαι, aor. inf. pass. τερσόναι [√τερσ-, be dry], become or be dry; dry, heat, 124.

τετίμαι, an Ep. perf., as if from τιέω, with pres. meaning; partic. τετίμαιος [τίω, pay], grieve, be troubled, 287.

τετράγωνος, ου [τέσσαρες, four + γόνις, a measure of land], containing four γόνις of land, of four measures, of four acres, 113.

τετύχω, τεθώ, ἐτευξα, τέτευγμαι
form, work, make, 92, 235.

téxno, esoa, ev [téxno, craft, skill], skillful, practised, 110.

τῇ, adv. [dat. fem. of ὁ, ἡ, τῷ], where, 281.

τηλεθάνων, ὠντος, pres. partic. [νθάλ-, bloom], blooming, luxuriant, 114, 116.

τηλεθάντα, see τηλεθάνων.

τηλόθειν, adv. [τῆθε, afar + suf-

fix -θει], from afar, 25, 194.

τηλοτάτω, adv. [superl. of τηλοῦ, afar], most distant, farthest, 322.

τῇμος, adv., then, 318.

τῆθημ, θῆσω, θῆκα, τέθεικα, τέθει-

μαι, ἔτεθην [τεθ-, place, put], put, set, place; make, 257.

τίκτε, τέκτοιαν and τέξω (rarely τεξοῦμαι), ἔτεχθην; 2 perf.

tέκτοια, 2 aor. ἔτεκτῇ [τεκ-, form, create], beget, bring forth; beget, 55, 63; bear, 198.

τημᾶω, τημήσω, ἔτιμησα, τετήμηκα, τετήμημαι, ἔτιμησθήν [τήμ, valuation], value; revere, honour, 69.


τίς, τί, gen. τίνος, indef. pron., encl., some, any, some one, any one, something, anything, 16, 25, 31, 50, 67, 73, 195, 199, 200, 204, 205, 208, 216, 244, 246, 273, 292, 300, 315.

Τυτύς, ὁ, ὁ, Tityos, a huge

Giant, the son of Gaia; his

body, covering nine plethra of space, lay stretched in Hades, while his liver was being constantly torn by two vultures, a punishment inflicted upon him on account of violence offered to Leto. 324.

τίω [τι-, value], value; hon-

our, 67.

τοῖ, dat. of ὁυ.

τοῖ, encl. particle, probably origi-
nally τοῖ, ethical dat. of ὁυ, in truth, surely, doubtless, verily; ἴτοι, truly, assuredly, 299.

τούγαρ, inferential particle [τοῖ, then + γέ, at least + ὁμ, indeed], so, then, therefore, yes, 28.

τοίος, τοία, τοῖον, dem. pron. [pron. stem το-], of such a kind, such, 132, 312; τοῖον, adv., thus, ever so, 30.

τοῖοῦτος, ἀρχ, ὁντο and ὀντον, dem. pron., of such a kind, such, 209, 334.

τοῖχος, ὁ, ὁ [cf. τείχος, wall],

wall of a house or court, wall, 88, 95.

τοκεῖος, ἐως, ὁ [τεκ-, form, create], father; in Hom. always dual or plur., parents, 54.

τότε, adv., at that time, then, 14, 143, 178, 262.

τούνεκα, adv. [crasis for τοῦ, this + ἐνεκα, on account of], on account of this, for this reason, therefore, 303.
VOCABULARY.

τράπεζα, ἡ, ἡ [τέσσαρα, four ＋ 
τρεάν-, tread], properly four foot; table with four legs, 
table, 174.

τράπεζα [τρέφω, turn], tread 
grapes, 125.

τρέψω, τρέψω, ἔτρεψα, 2 aor. ἔτραπ- 
τον, τέτροφα and τέτραφα, 
τέτραμματι, ἔτρεφθην, 2 aor. 
ἔτραπη [τρέξ-, turn], turn, 
change, 263.

τρέφω, θρέψω, ἔθρεψα, τέτροφα, 
τέτραμμα, ἔτρεφθην and ἔτρα- 
φην, nurture, nourish; bring 
up, take care of, 12; cherish, 
256.

τρητός, ᾗ, Ὠ [τρεπαίνω, bore 
through], bored through, pierced 
with holes; τρητᾶ λέχεα, well- 
bored beds, i.e. a bed with 
holes in it for the purpose 
of passing through the cords 
that supported the bedding; 
it is also explained as mean- 
ing inlaid, 345.

τρώτος, ὦς, ἡ [τρέξω, turn], a 
ship’s keel, keel, 252.

τρυγάω, 3d plur. τρυγώσων [τρύγη, 
ripe fruit], gather in the fruit, 
124.

τῷ, adv. [dat. of ὃ, ἧ, τῷ, the, 
this], therefore, 25.

Υ

ὑγρός, ὁ, Ὠ [ὑγ-, sprinkle], 
moot, wet; limpid, 107.

ὑδρεύω [ὑδρός, water], draw or 
fetch water, 131.

ὑδρός, Ὠδαρός, τῷ, water, 277.

ὑίός, ὦς, Ὠ [ὑσυν-, beget], son, 170, 
324.

ὑμέτερος, Ὠ, Ὠ [ὑμεῖς, you], your, 
yours, 269, 277.

ὑπέρ, prep., over; 1. with gen., 
over, 173; 2. with acc., over, 
beyond, 135.

ὑπέρ-θύμος, Ὠ, Ὠ [ὑπέρ, over (in 
excess) ＋ θύμος, spirit], over- 
spirited, high-minded; over-
daring, 59.

ὑπέρ-θύριον, Ὠ, τῷ [ὑπέρ, over ＋ 
θύρα, door], the lintel of a gate 
or door, lintel, 90.

ὑπνος, Ὠ, Ὠ [properly σύντος, 
cf. somnus for sop-nus, sleep], 
sleep, 286, 289, 318.

ὑπό, prep., under; 1. with gen., 
from under, 5; under, 130; 
in consequence of, 263; 2. with 
dat., under (of place), 336, 345; 
under (in obedience to), 68; 
under (the protection of), 193.

ὑπο-λείπω [ὑπό, under ＋ λείπω, 
leave], leave remaining, leave 
behind, leave, 230.

ὑπο-περκάζω, only 3d plur. pres. 
[ὑπό, under, somewhat ＋ περ- 
κάζω, become dark], begin to 
turn dark, 126.

ὑφαίνω, ὑφαίνω, ὑφνα, ὑφαίσματι, 
ὑφαίσθην [ὑφ-, weave], weave, 
105.

ὑφώσσω, 3d plur. pres. from an 
Ep. form ὑφά, for ὑφαίνω.

ὑψ-ἐφεξῆς, Ὠ [ὑψ-, on high ＋ 
éφω, roof over], high roofed, 
85, 225.
Φρονέω.]

VOCABULARY.

ὑψηλός, ἤ, ὁν [ὑψῷ, aloft], high, lofty, 45, 131, 346.

ὑφ-ὁροφος, οὐ [ὑψῷ, on high + ὅροφος, roof], high roofed, 77.

Φ

Φαινόμενος, ἢ, ὁν [ὑφα-, shine], gleaming, radiant, shining, 169.

Φαινόμενος, ὄ, ὁν, Phaiakians, inhabitants of Scheria (supposed to be Corcyra, now Corfu), dear to the gods, and enjoying a life of perpetual ease and pleasure. They were famous for seamanship, wealth, and hospitality, and were accustomed to escort their guests home with swift ships, which were said to possess intelligence and to move of their own accord. In early times they dwelt in Hypereia, near the Kyklopes, whence they were moved by Nausithoos. Their king was Alkinooos. 11, 16, 39, 62, 98, 108, 136, 156, 186, 316.

φάλνω, φανῶ, ἐφηνα, πέφαγκα, 2 perf. πέφηνα, πέφαγμα, ἐφάνην, 2 aor. ἐφάνην [ὑφα-, shine], bring to light, show; intrans., give light, 102; mid., appear, 201, 268; ἄμφοι φανομένην, at dawn of day, 222.

φάν, 3d plur. impf. of φημι.

φάρος, εἷς, τὸ [ὑφα-, bear], a large piece of cloth; a mantle, robe. The φάρος was, like the χλαῖνα, a large rectangular blanket like a mantle, thrown over the body as a sort of cloak, and caught over the shoulder by means of a clasp, which was often very handsome. It was without sleeves and corresponded to the Roman toga. 234.

φάνω, impf. ἀφασκον [ὑφα-, shine, show], say, 256.

φύω, φου, ἄναγκα and ἄναγκον, ἐνυρχα, ἐνυρχαμα, ἡμέρθην [ὑφε-, bear], bear, bring, carry, 2, 172, 178, 253, 274, 277.

φημι, φῆσω, ἐφησα [ὑφα-, shine, show], say, speak, 182, 226, 239, 322, 330, 343.

φι(ν), an old case-ending. Cf. ἐκχαρφίν, 170.

φιλέω, φιλέω, ἐφιλησα, πεφιληκα, πεφιλημα, ἐφιλήθην [ἐφος, dear], hold dear, cherish, love, 171, 256; befriend, 33.

φιλω, loved, dear, 70; one's own, 269, 287; friend, one's own relatives, 76, 152; φιλα φρονέω, be kindly disposed, 15, 42, 75.

φράκω, φράσω, ἐφράσα, πέφρακα, πέφρασμα, aor. pass., as mid., ἐφράσην, say, tell, 49.

φρήν, φρέσω, ἡ, the midriff; mind, 111, 208, 218, 219, 327.

φρονέω, φρονήσω, ἐφρονήσα, πε- φρόνηκα [φρήν, midriff, mind], have understanding, reflect; φιλα φρονέω, be well disposed,
VOCABULARY.

15, 42, 75; ἑω φρονέω, be well disposed, 74, 158; think, 312.

φυὲ, ἔς, ἂ [φῶ, bring forth], growth, stature; bearing, 210.

φυλάσσω, φυλάξω, ἐφύλαξα, -πεφύλακα, πεφύλαγμα, ἐφυλάχθην, keep watch, guard, 93.


φύλον, ου, τὸ [φυ-, grow, be], a tribe, nation, race, 206, 307.

φῶ, φῶς, ἐφώνα, πέφυκα, 2 aor. ἐφών, 2 aor. pass. ἐφόνω [ἐφυ-, grow, be], bring forth, produce, 114, 119, 128.

φωνέω, ἐφώνησα [φωνῆ, voice], raise the voice, speak aloud, speak, 37, 78, 236, 298, 308.

φῶς, φωτός, ὁ [φῶ, bring forth], man, 144.

χέμα, ἄτο, τὸ [χέρ-, snow], snow-weather; winter, 118.

χέλη, χερός, ἡ [χέρ-, grasp], that with which one grasps, hand, 101, 142, 188, 339.

χέρνης, acc. χέρνητα, ἡ [χελῆ, hand + νῦ, wash], water for washing the hands, 172.

χέρως, ου, ἡ, land, shore, 278.

χέω, χέω, ἐχέω, κέχυκα, κέχυμα, ἐχύθην [χέρ-, χῦ, pour], pour, 286; shed, 15; with πάλιν, dissolve, vanish, 143.

χθόν, οῦς, ἡ, the earth, 67, 307.

χιτών, ὄνος, ὁ, undergarment, chiton. The chiton was used by both men and women, and was worn next to the skin. It was an oblong piece of cloth thrown around the body, so that the arm was put through a hole in the closed side, and the ends of the open side were fastened over the opposite shoulder by means of a clasp. The chiton was, therefore, open on this side. It was fastened around the hips with a girdle, so that it could be shortened by pulling it through the girdle, and it sometimes had sleeves covering the entire arm or shorter. At Athens the men wore a short, sleeveless chiton made of wool (and this was said to be a sign of a free-born citizen), while the chiton of women was made of linen.
and reached to the feet. Sometimes the chiton was
very handsome and of brilliant colour. 234.

χλαίνα, ἂ (η, ης), ἦ, a large,
square upper garment or wrapper, which was worn loosely
over the chiton; it was thrown over the shoulders as a defence
against bad weather and was fastened with a pin or brooch
(περόνη), but in the house or during exercise the χλαίνα
was thrown off. It is also
called φαρός in Homer, and
in later Greek ἱμάτιον (= Lat.
pallium), though it is some-
times distinguished from ἱμά-
tιον by being heavier. 348.

χόλω, ἀχόλωσα [χόλος, anger],
make angry; mid., become or
be angry, 310.

χρυσεος, Ep. for χρυσεος.

χρυσεος, ἄ, ὄ [χρυσός, gold],
of gold, golden, gold, 88, 90,
91, 100, 173.

χῦρο, aor. pass. of χύω.

χώρος, οὐ, ὁ, space, plot, place,
123, 279, 281.

Ω

ἀ, interj., O, 22, 342.

'Ογγυλα, ἂ (η, ης), ἦ, Ogygia, a
mythical island in the Medi-
terranean Sea, the abode of
Kalypso, by whom Odysseus
was detained there. By the
anceints it was identified
with Gaudes, now Gozzo, a
small island near Malta. 244,
254.

ἀκός, ὠκεῖα, ὥκώ [βάκ-, sharp,
swift], quick, swift, 34, 36.

ἄλεσθ, ἀλετο, aor. act. and mid.
of δλεῖμι.

ἀφεί, ἀφερό, aor. act. and mid.
of δνίμα.

ἀς, rel. adv. of manner, as, 11,
67, 219, 293.

ἀς, dem. adv., thus, so, 1, 37,
69, 71, 78, 133, 182, 226, 329,
334, 343, 344; correl. to δνον,
as ... so, 109.

ἀς, final conj., that, 192, 223.

ἀς el, as if, just as if, 36.

ἀς te, just as, as, 84.

ἀς περ, as, 206.
WORD-GROUPS.

1. ἀγα-, very.
   ἀγα-κλειτός, very famous, 202.
   ἀγα-κλυτός, very famous, 3.

2. ἀγαπάω, love.
   ἀγαπά-ξω, treat with affection, 33.
   ἀγαπ-ήνωρ, loving manliness, 170.

3. ἅγ-, drive, lead.
   ἅγε, come, 162.
   ἅγω, lead, 9.
   ἅγε-μονεω, guide, 30.
   ἅγε-ομαι, lead, 22.
   ἅγη-τωρ, leader, 98.

4. ἅν-, ἅ-, not, -less.
   ἅ-γήραος, not waxing old, 257.
   ἅ-κων, not willing, 315.
   ἅ-θάνατος, deathless, 273.
   ἅ-θεσφατος, not expressible, 273.
   ἅ-κουρος, childless, 64.
   ἅ-μπρόσως, not mortal, 283.
   ἅ-μπροτος, not mortal, 280.

5. ἄγορα, assembly, 44.
   ἄγοράμαι, meet in debate, 158.
   ἄγορεύω, speak in assembly, 248.

6. ἄιθ-, burn.
   ἄιθουρα, corridor, 336.
   ἄιθος, fiery looking, 295.
   ἄιθω, kindle, 101.

7. ἀλογοί, fate, 197.
   ἀλαμοί, fated, 310.
   ἐν-ἀλαμοί, fateful, 299.

8. ἀλλα, but, 18.
   ἀλλος, another, 67.
   ἀλλ-ήλους, one another, 334.
   ἀλλο-θεν, from another place, 33.
9. ἄμφι, round, about, 15.  
ἐπι-, curved at both ends, 9.  
ἄμφι-πολος, attendant, 172.  
ἄμφις, on both sides, 4.  

10. ἀνά, up, back, 180.  
ἀνα-, kindle, 13.  
ἀνα-ριπτω, throw up, 328.  
ἀνα-χάω, force back, 280.  
ἀνελομαί, ask, 21.  
ἀν-χω, hold up, 32.  
ἀν-τημι, send up, 289.  
ἀν-ιστημι, raise up, 163.  

11. ἀνήρ, man, 51.  
ἀνθρώπος, man, 23.  
ἀγαπήνω, loving manliness, 170.  

12. ἀντ-, against.  
ἀντι-άω, meet, 293.  
ἀντι-βαλέω, meet, 16.  
ἀντι-θεος, godlike, 146.  

13. ἀπό, away, from, off, 152.  
ἀπεμβομαί, reply, 207.  
ἀπ-ἀνεβαινε, far away from.  
ἀπ-ανιώ, finish completely, 326.  
ἀποστ, far away, 25.  
ἀπο-βαίνω, go away from, 78.  
ἀπο-κοσμείω, clear away, 232.  
ἀπο-λείβω, let drop off, 107.  
ἀπο-λειπτω, leave over, 117.  
ἀπ-ολλύμι, destroy utterly, 117.  
ἀπο-προθεν, from afar, 244.  

14. ἢρα, prayer.  
ἀράμα, pray, 1.  
(Ἀρήνη, the prayed for(?), 54.)  

15. ἄργ-, bright.  
ἀργής, bright, 249.  
ἀργύριος, of silver, 89.  
ἀργυρό-κλος, silver studded, 182.  
ἀργυρό-τοξος, with silver bow, 64.  
ἐν-ἀργής, clear, 201.  

16. ἄρτ-, fit.  
ἀραίος, fit, 45.  
ἀριστος, fittest, best, 57.  

17. ἄπα-, go, come.  
βαίνω, go, 38.  
ἀπο-βαίνω, go away, 78.  
ἐκ-βαίνω, go from, 285.  
ἐπ-βαίνω, go upon, 196.  
βαμός, step, 100.  

18. ἄπαλ-, throw.  
βάλλω, throw, 142.  
συμ-βάλλω, throw together, 204.  

19. βασιλεύς, king, 46.  
βασιλεύω, be king, 59.  
βασιλεία, queen, 241.
20. √γεν-, be born.
   γείνομαι, be born, 57.
   γεγονομαι, be born, 144.
   γυνή, woman, 57.
   κασι-γνήτως, brother, 4.

21. √γερ-, be old.
   γέρων, old man, 155.
   α-γήρας, not waxing old, 257.
   γηράσκω, wax old, 120.
   γραύς, old woman, 8.

22. √γνο-, know.
   γνωσκω, know, 234.
   νοεω, perceive, 39.
   νόημα, thought, 36.
   νόος, mind, 263.
   νόμα, name, 54.
   νόμαξω, call by name, 330.

23. √θα-, divide, share.
   θαλάμει, give a feast, 50.
   θαλή, feast, 50.
   θάλη, feast, 232.
   θαυμάζων, feaster, 102.
   θήμος, community, 11.

24. √θαυ-, kindle.
   θάλη, torch, 101.
   θαλω, kindle, 7.
   θάλω, torch, 339.

25. √θαμ-, tame.
   θαμάζω, tame, 318.
   βρώ, female slave, 103.
   βρως, male slave, 225.

26. √θεμ-, build.
   θέμας, build of body, 210.

27. √δια-, through.
   δια-μετέωρ, clean through, 96.
   δια-σκεπτόνωμε, scatter abroad, 275.
   δια-τεθηκε, cut through, 276.

28. √δω-, give.
   δώδωμε, give, 35.
   δώρον, gift, 132.

29. √δε-, eat.
   δεω, eat, 99.
   δεδομένω, food, 176.
   δεθω, eat, 177.

30. √δι-, sit.
   διοικομαι, sit, 98.
   δοιμαι, sit, 153.

31. εἰς, into.
   εἰς-ἐπάφω, look into, upon, 71.
   εἰς-φέρω, bring into, 6.

32. εκ, from.
   εκάς, far from, 321.
   εκβαίνω, go out, 285.
   εκ-περάω, pass from, 35.
   εκ-τορθων, outside, 112.
   εξαιρέω, take out, 10.
   εξ-ερέω, ask, 17.

33. εν, in.
   εν-βάλλω, throw in, 337.
   εν-πεδος, in the ground, 259.
   εν-πληθυμε, fill full, 221.
34. ἐπὶ, upon, 189.  
ἐπανέω, praise, 226.  
ἐπάρχω, rule over, 183.  
ἐπιστήμως, throughout the year, 118.  
ἐπιμετάνοης, abundant, 99.  
ἐπιβαίνω, go upon, 196.  
ἐπικρόνημι, mix thereto, 164.  
ἐπιπέλομαι, come upon, 261.  
ἐπισκέπομαι, be angry at, 306.  
ἐπιτίθημι, put upon, 176.  
ἐπιτρέπω, turn towards, 139.  
ἐπιχειρώ, pour upon, 172.  
ἐπιφρνύμι, stir up, 271.  
ἐπιορθώνω, stir up, 202.  
ἐπιώνυμος, given as a name, 54.  
ἐφ-ἐστιος, at one's hearth, 248.  
ἐφ-οράω, look upon, 324.  
ἐφ-ορμάω, stir up against, 272.  
ἐφ-ὑπερθεν, above, 337.

35. Ἠφειγ-, work.  
ἑργων, work, 97.  
ἑρδω, work, do, 294.  
ῥέω, do, 192.

36. γ' ἓ-, be.  
ἔσθλος, noble, 73.  
ἐμι, be.  
ἐυ, well, 317.  
Εὐβοια, Euboia, 321.  
ἐυ-δημος, well built, 100.  
ἐυ-νητος, well spun, 97.  
ἐυ-πλοκαμος, fair-haired, 41.  
ἐυ-σκοτος, farseeing, 137.

37. γ" ἓ-, Φει-, clothe.  
ἄμα, garment, 234.  
ἄνωμι, clothe, 338.  
ἀθης, clothing, 6.

38. γ" ἔ-, hold, have.  
ἔω, have, 26.  
Ἑχένης, proper name, 155.  
Ἑχάνω, have, 161.  
ὀχέω, uphold, 211.

39. εὔρος, broad, 209.  
εὔρω-ἀγυια, with broad streets, 80.  
Εὐρυ-μεδουσα, proper name, 8.  
Εὐρυ-μεδων, proper name, 58.

40. γ" Φειδ-, see, know.  
(είδω), see.  
οἶδα, know, 25.  
εἰδος, beauty, 51.  
θεο-εἰδης, godlike, 231.  
τεῖχος, knowing, 108.

41. γ" Φει-, come.  
ικάνω, come, 3.  
ικένης, suppliant, 165.  
ικητεύω, supplicate, 301.
46. ἱκανόν, care.
    κήδωσ, care, 242.
    κήδω, care, 215.

47. ἱκλ-, set in motion.
    κέλομαι, urge, 220.
    κελεύω, order, 20.

48. ἱκε-, lie.
    κείμαι, lie, 244.
    κείω, wish to lie down, 342.
    κατα-κείω, wish to lie down, 188.
    κομμᾶω, lay to rest, 343.
    κοίτος, bed, 138.

49. ἱκλ-, hear.
    κλῶ, hear, 186.
    κλυτός, famous, 82.
    ἀγα-κλυτός, very famous, 3.
    ναυσι-κλυτός, famed for ships, 39.
    κλῆσ, rumour, 333.
    ἀγα-κλεῖτός, very famous, 202.

50. ἱμα-, think.
    μένω, wait for, 259.
    μημήσκω, remind, 138.
    μένος, strength, 2.

51. ἱμεγ-, great.
    μεγα-θυμός, great-hearted, 16.
    μεγαλ-ήτωρ, great-hearted, 58.
    μέγαρον, large room, 12.
    μέγας, great, 35.
52. ἅμαρτάνω, miss, lack, 292.  
ἀμβροτός, immortal, 283.  
ἀμβρόσιος, immortal, 260.  

53. μετά, with, 23.  
μετά-φημι, speak among, 155.  

54. ναῦ-να, swim, float.  
ναῦς, ship, 9.  
Ναυσι-θνος, 58.  
Ναυσι-κά, 12.  
ναυσί-κλαυτός, famed for ships, 39.  
νῆσος, island, 244.  
νῆκω, swim, 276.  

55. ἄν-άν, see.  
 οἶνος, wine-dark, 250.  
ἄνθρωπος, man, 23.  
μήλωψ, white looking, 104.  

56. ὁρ-ὁρ, arouse.  
ὁρίνω, stir, 273.  
ὁρνῦμι, stir, 342.  

57. πᾶς, all, 10.  
παν-νύκιος, all night, 288.  
παντοίος, of every kind, 128.  
σύμπας, all, 214.  

58. παρά, by, near, 174.  
πάρειμι, be near, 176.  
παρα-τήθημι, put near, 175.  
παρ-ιστήμι, stand near, 34.  

59. πα-πα-, guard.  
πατήρ, father, 3.  
πατρᾶ, native land, 323.  
πατρίς, of one’s fathers, 77.  
πόσις, husband, 147.  

60. περί, around.  
Περί-βοια, 58.  
περί-καλλής, very beautiful, 111.  
περί-μηχανόμαι, devise, 200.  
περί-χεω, pour around, 140.  

61. πλα-, fill.  
πόλις, city, 14.  
πολίτης, citizen, 131.  
πολύ-δεσμος, much bound, 264.  
πολύ-καρπος, fruitful, 122.  
πολύ-μήτης, crafty, 207.  
πολύς, much, 15.  
πολύ-τλας, much-enduring, 1.  

62. πόντος, sea, 79.  
Ποντό-νος, 179.  
ποντό-πορεω, pass over the sea, 267.  

63. πρό, before.  
προ-γενής, born before, 156.  
πρό-θυρον, the front door, 4.  
προ-τήμι, throw before, 266.  
πρό-χος, pitcher, 172.  
πρῶτος, first, 301.  
πρὶν, before, 83.  

64. πρός, to, at, by, 2.  
προς-αυδάω, speak to, 236.  
προς-δέχομαι, receive favourably, 161.
πρός-φημι, speak to, 27.
προτι = πρός.
προτι-όσσομαι, look at, 31.

tékos, child, 22.
tokebs, parent, 54.
teúxω, work, 92.
tεχνής, skillful, 110.
tīτω, beget, 55.

65. ἴσω-, draw.
πάσχω, suffer, 152.
πένθος, sorrow, 218.
πήμα, suffering, 152.

66. ἴστα-, stand.
ἰστημι, place, 4.
ἰστος, anything set upright, 105.
σταθμός, stable, 19.
στήθος, breast, 189.
παριστημι, place near, 34.

67. σύν, with, 235.
σύμπας, all, 217.
σύν-ειμι, be with, 270.
συμ-βάλλω, throw together, 204.

68. ἴτεκ-, beget, hit, prepare.

69. ἴπερ, over, 173.
ἐπερ-θυμος, over-spirited, 59.
ἐπερ-θύριον, lintel, 90.

70. ὑπό, by, under, 5.
ὑπο-λείπω, leave behind, 230.
ὑπο-περκάζω, begin to turn dark, 126.

71. ἴφα-, shine.
φαινός, shining, 169.
φαίνω, bring to light, 102.
φάσκω, say, 256.
φημι, say, 182.
θεσφατος, spoken by a god, 143.
μετά-φημι, speak among, 155.
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