Homer's Odyssey
Books I-IV

Perrin

Ginn & Company
HOMER'S ODYSSEY

BOOKS I-IV, [V-VIII]

EDITED
ON THE BASIS OF THE AMEIS–HENTZE EDITION

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[vol. 1]

Books I-IV

BOSTON, U.S.A.
PUBLISHED BY GINN & COMPANY
1889
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Typography by J. S. Cushing & Co., Boston, U.S.A.

Presswork by Ginn & Co., Boston, U.S.A.
PREFACE.

The commentary of this edition of the *Odyssey* is based upon that of *Homers Odyssee, für den Schulgebrauch erklärt von Karl Friedrich Ameis, achte berichtigte Auflage besorgt von C. Hentze, Leipzig, Teubner, 1884.*

The editor has freely adapted the German edition to what he believes to be the requirements of American college classes. Considerable material has been furnished for the higher criticism of the poem, in which the first four books are of special significance. At the same time, enough assistance of an elementary sort has been provided to enable a good teacher to use this volume in introducing students to the study of Homer. The two aims need not neutralize each other. Much of the citation of *iterati* and *formulae* is meant for the eye merely, and not for verification. A glance at the notes will often reveal the poetical nature and quality of the passage under comment.

Certain interpretations and views which have long been specially characteristic of the Ameis-Hentze edition, and have given it individuality, the American editor has retained in the current notes, although he preferred other views. Such preferences have been stated in the Appendix. In all other cases, however, the editor has not hesitated to incorporate in the current notes views at variance with those of the German edition. But all such changes are specified in the Appendix.

In the Appendix, the editor has collected not only the principal variations of our best Mss., and the readings of the most prominent modern editors, but also such data as should give a student or teacher who is without any considerable apparatus, definite
ideas of the literary and historical status of controverted views. These data will not seem pedantic to those whose library privileges are limited.

The text is that of Dindorf, revised by Hentze, Teubner Series, Leipsic, 1884.

References preceded by the symbol [$] are to Professor Seymour's *Introduction to the Language and Verse of Homer*, Boston, 1885. G. stands for Goodwin's *Greek Grammar*, GMT. for Goodwin's *Greek Moods and Tenses*, H. for the *Greek Grammar* of Hadley-Allen, M. for Monro's *Homeric Grammar*. Reference is made to Books of the *Iliad* by Α, Β, Γ κτλ.; to Books of the *Odyssey* by α, β, γ κτλ.

Professor Hentze has courteously given his special consent to the free use which has here been made of the Ameis-Hentze edition. Professor Goodell has kindly read the proof-sheets. Professor Seymour has always played the part of a generous friend in his editorial treatment of the volume. As far as β 82, the editor had the benefit of Professor Packard's revision of the Ameis-Hentze commentary.

Cleveland, January, 1889.
OMHROY ODΣΣEIAΣ A.

Θεῶν ἀγορᾶ. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Ἀνδρα μοι ἐννεπε, μόσα, πολύτροπον, δς μάλα πολλὰ πλάγχθη, ἐπεὶ Τροῖς ίερόν πτολεῖθρον ἐπερεῖν,

Vs. 1–10. Prooemium: The man of many wanderings and adventures, being at once an invocation of the muse, and a statement of the theme. This prelude touches first (3–5) upon the earlier wanderings and sufferings of the hero, which are afterwards narrated by himself in i 30–μ. The general outlines of the story were already known by tradition to every hearer, and would awaken interest. Then (6–0) the climax of the hero’s woes is specially mentioned, viz. the destruction of all his remaining companions (μ 260–419), an event immediately preceding the situation with which the poem opens,—Odysseus alone on the island of Calypso.

1 f. ἀνδρα: the man, the main theme of the poem, like μήνιν in μήνιν ἄειδε θεᾶς A 1. In Attic, the def. art. would be expressed (§ 24 j). In the II., the hero’s name is given in the first verse, in the Od. not till v. 21, in the Αeneid, ninety-one verses after the opening arma virumque cano.—ἐννεπε: by assimilation from ἐν-σεπε (old Lat. insece; cf. ίμικε told τ 203, from the root σεκ). See § 12 e; H. 589 D 8.—πολύτροπον: versatile, ἐπὶ πολλὰ τρέ-ποντα τὴν δίανοιαν (Schol.), only here and κ 330. The epith. emphasizes at the outset the chief characteristic of Odysseus throughout the poem, the shiftiness and power of adaptation by which he finds ways to get himself out of every difficulty. Cf. his own account of himself, ἔμι ὁ Ὀδυσσεύς Δαερτάδης, ὃς πάσι δόλοις | ἀνθρώπους μέλω i 19 f., and the epithets πολύριον, πολύμητις, πολυμήχανος, so often applied to him.—πολλά: much, adv. cognate acc. with πλάγχθη, strengthened by μάλα.

2. Τροῖς: poet. gen. of appos. or designation. Cf. γ 485, πόλιν Τροῖν A 129, Τρώων πτολεῖθρον A 164. The city is usually called Ἰλιός, and the country about it, Τροίη. —ιερόν: sacred, because the site of temples where the gods were worshipped.—ἐπερεῖν: not that he alone sacked it, but that he contributed most to the enterprise by his stratagem of the wooden horse. Cf. Athene’s words to him, σὴ δ’ ἥλω (was captured) βουλὴ Πρώμον πόλις εὑράγωνα χ 230, also γ 84 f., θ 494 f., 502 f. For this reason prob. πτολιπόρδος came to be a distinctive epith. of Odysseus.
3. **πολλῶν δὲ κτλ.:** second member of the rel. clause, closely united with the first by the emphatic repetition of **πολλὰ** in **πολλῶν.** — **ἀστεα:** abodes. The word once had initial ἐ (§ 14).
— **νόον ἔγνω:** learned their character, by experience and observation. The phrase aptly characterizes the inquisitive Odysseus, and distinguishes him from the mere rover, **πολλὰ βροτῶν ἐπὶ ἀστὲ ἀλάμενος** (o 402, τ 170). His first inquiries about strange peoples are formulated in ζ 120 f. etc. With the present phrase, cf. et mores hominum inspexit Hor. Ep. i. 2, 20, and the translation of these first verses of the Od., dic mihi, musa, virum, capitae post moenia Troiae, qui mores hominum multorum vidit, et urbis id. A. P. 141 f.

4. **δ’ διε:** yes, and he, a frequent Epic resumption of the subj. with special emphasis. Here, in introducing a new topic of the hero's experience, a rel. is abandoned for an independent sent. Cf. δς κακὰ τάλλα ἔρθασεν ἔθων (after its wont) Οὐνῆς ἀλώνι. | **πολλὰ δ’ υ ἐς προθέλωμα (by the roots) χαμα βδε δένδρας μακρά 1540 f. Vergil imitates with ille in multum ille et terris jactatus et alto Aen. i. 3. Cf. 31, β 327, δ 521, and nec dulces amores sperne puer neque tu choreas Hor. Carm. i. 9, 15 f. See § 1 d. — **πάθεν...θυμόν:** here, of the hardships and dangers of the sea; in δ’ πρῦν μὲν μάλα πολλὰ πάθ’ ἀλγεῖα δὲν κατὰ θυμόν | ἄνθρων **τε πολέμους ἀλεγεῖνα τε κύματα πεῖρον** ν 90 f., of those of war also. For the latter alone, cf. ἑτεὶ πάθων ἀλγεῖα θυμῷ | αἶν ἐμὴν ψυχῆν παραβαλλόμενος πολεμίζειν i 321 f.— **δν:** possessive pron., not used in Attic. See G. 147 n. 2; H. 690.

5. **ἀρνύμενος:** seeking to win (of attempted action), as the prize for his struggle with dangers. The verb always has this conative sense in Homer: A 150, E 553, Z 446, X 160, but it occurs only in the pres. and impf. For the metrical length of the final syllable before initial ἐ, see §§ 41 m, 24 f, and cf. πάρος 21. The same omitted consonant accounts for the apparent hiatus before ὅ 4, οἰς 19 (§ 9 f). — **ψυχή:** life, prop. the breath of life, thought of as a substance which left the body at death. Cf. ψυχὴ δὲ κατ’ οὐταμένην ὀτελῆν | ἐσούτ’ ἐπεγεγομένη ξ 518 f.

6. **οὐδ’ ὅς:** not even thus, notwithstanding all his sore struggles (referring back to πάθεν ἀρνύμενος), which are again implied in ἐμενὸς περ. In this text the dem. adv. of the art., equiv. to οὕτως (§ 24 f), is always accented ὅς. — For the hiatus before ἐμενός, justified by the diaeresis, see § 9 b.

7. **αὐτῶν σφετέρησιν:** their own. The gen. elsewhere follows the possessive pron., as in 409, β 138. Cf. sui ipsorum. The idiom is much more common in Homer in the sing. Cf. (ὑπερ) σῆς τ’ αὐτοῦ κεφαλῆς o 262, ἄ αὐτοῦ γε νόφ π 197. For the gen.,
agreeing with the genitive implied in the possessive pron., see G. 137 n. 1; H. 691; Kr. Dial. 51, 2, 9.—

*άτασθαλίσσων: follies, acts of folly, the pl. indicating various manifestations of a quality. H. 636 a. With the whole verse, cf. 33 f., κείνοι δὲ αφείλετο νόστιμον  ἡμαρ. It occurs also (μ 176) in the form 'τερονδιασ, as in some other cases the primitive and the patronymic derivative are used of the same person. See § 21 a. Another epith. of the sun-god used as a proper name is ἤλεκταρ Ζ 513. The cows of the sun were originally the clouds.

9. τοῦτο: poet. dat. of interest, where in English from would be said. G. 184, 3 n. 3; H. 767 a.—νόστιμον

*ήμαρ: poetical for νόστον. See § 2 s. The second hemistich occurs also τ 69.

10. τῶν: of this story; part. gen. with *άμόθεν. Cf. 330. For the pl. of the neut. pron., where in English the

sing. is preferred, see H. 635.—*άμο-

*θεν γε: from some point at least, from any point soever, ἀπὸ τινος μέρους ὀπὸθεν θέλεις (Schol.). Cf. φαίνει δ' ἀοιδήν, |

*έθεν ἐλάον θ 499 f. *άμος is an old word with the force of εἰς or τι, now found only in advs. Cf. ἀμηγέτη in some way or other, Plato and Arist.—

*θεὰ θύγατρα Διός: the muse is invoked as knowing all things. Cf. ημεῖς γὰρ θεά ἐστε, πάρεστε τε, ἵστε τε πάντα

Β 485. Homer does not know the name of any muse, and has their number as nine only ω 60. The muses could not be assigned to different arts and sciences before those arts and sciences existed.'—καὶ *ήμαν: to us also, as well as to other bards and other listeners.

Vs. 11-21. Prologue, stating the situation with which the poem opens: All the other Achaean heroes who survived the perils of war and sea are safely at home, but Odysseus is still detained on a distant island.

11. ἐνθα: at that time, answers to *άμόθεν, and fixes the point in the story at which the bard is inspired by the muse to begin. The adventures which precede this point are put into the mouth of the hero himself in his long narrative τ·μ. At θ 500 the bard Demodocus, asked by Odysseus to sing ἵππον κόσμον δουρατέων, i.e. the story of the wooden horse, is inspired by the god to begin at the point where the horse already stood in Ilios. — ἄλλοι πάντες: sc. of those who had gone to Troy. Menelaus, the last of these to return (286), got home in the eighth year after the capture of the city (§ 82). — For the first hemistich, see on β 82.

12. τόλεμον, θάλασσαν: i.e. the
HOMER'S ODYSSEY I.

τὸν δ' οἶνον νόστου κεχρημένον ἢδὲ γυναικὸς
νύμφη πότιν εἴρυκε Καλυψώ δίὰ θεάων

15 εὖ σπέσσι γλαφυρῶι, λιλαμένη πόσω εἶναι.
ἀλλ' ὁτε δὴ ἔτος ἡθεὶ περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἑπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
eis 'Ἰθάκην, οὐδ' ἐνθα πεφυγμένος ἥν ἄθλων
καὶ μετὰ οἶνοι φίλουσι. θεοὶ δ' ἐλειριον ἀπαντεῖ

perils of the siege of Troy, and of the voyage home.—πεφυγότες: the pf., after the aor. φύγον, expresses the lasting condition of these heroes, in freedom from danger. Possibly there is allusion thus to the fact that Odysseus had fighting to do even after getting home, i.e. to the second half of the poem. See on 18 f.

14. For the first hemistich, cf. ἡ μὲν μ' αὐτὸν ἔρικε 1.29, where the second hemistich follows. It occurs besides nine times in ε.—νύμφη: nymph, a goddess of lower rank. Applied also to mortal women, it means bride.—Καλυψώ: Concealer; her home, and her parting with Odysseus, are described in e.—δία θεάων: divine among goddesses. The gen. is partitive. Cf. δία γυναικῶν Β 714, etc.; see on γ 266.

15 = 30. The first hemistich occurs also 73, ε 155, i 114, ψ 335. For the sing., cf. β 20. The second hemistich occurs also 32, ψ 334.—σπέσσι: the pl. indicates different rooms or great spaciousness, the μέγα σπέος of ε 57. The form is irregular for σπεω, which is a better reading. See § 18 c.

16. ἔτος: the twentieth since he left home, the tenth since Ilios fell, the eighth (η 261) since he reached Calypso’s isle.—περιπλομένων ἐνιαυτῶν: as the seasons rolled round, gen. abs. For the formula, cf. λ 248 (gen. sing.), ψ 833 (acc. pl.), περιτελλομένων ἐνιαυτῶν B 551, and Vergil’s volventibus annis Aen. i. 234. Both Greek formulae are used substantively after numerals, as ἐς δεκάτους περιτελλομένους ἐνιαυτῶν Θ 404. They are identical in force, one fitted to follow the masc., the other the fem. caesura.

17. τῷ: in which, const. with νέεσθαι. The forms of the article with initial τ often have a rel. force in Homer (§ 241).—οἱ ἑπεκλώσαντο θεοὶ: equiv. to οἱ μόροι ἥν, the aor. having the force of our plpf. Cf. (οἶcko) ὁ μοῖρος ἐνθάδ' ὠλέσαι T 421, ὅσ γὰρ ἑπεκλώσαντο θεοὶ δειλοῖς βροτοῖς ζώειν ἀχυρμένους Ω 525 f.

18 ff. οὐδ' ἐνθα: not even there (in Ithaca), the apod. to ὅτε δὴ 10, though the words eis 'Ἰθάκην have carried the poet’s thought over the intervening voyage to his hero’s actual return, and to the struggles awaiting him even at home (see on 12). Cf. ἀλλ’ ὅτε δὴ καὶ ἐγὼ ὄδυν ἤρειον . . . οὐδὲ τι κεῖνος ἀνήνατο κ 17 f. In 20 f. the sufferings on the voyage home from Calypso’s isle are hinted at.—πεφυγμένοι: parallel with πεφυγότες 12. The verb is not elsewhere construed with the gen. of separation.—ἄθλους: struggles, from ἄθλον (H. 45), which in Homer has the meaning of the Attic ἂθλος as well as that of prize ἄθλον.

19. καὶ . . . φίλουσι: even when among his friends, i.e. with his wife,
20 νόσφι Ποσειδάωνος. ὁ δὲ ἀστέρχες μενέανεν ἀντιθέω Ὄδυσση πάρος ἦν γαλαν ἰκέσθαι.

ἐλλ' ὁ μὲν Αἰθιόπας μετεκίαθε τηλόθ' ἐόντας, Αἰθιόπας τοι διχθὰ δεδαλαίαται, ἐσχατοί ἀνδρῶν, οἱ μὲν δυσομένου Ὀπερίωνος, οἱ δ' ἀνιόντος,

25 ἀντιόων ταύρων τε καὶ ἀρνειῶν ἐκατόμβης.

ἐνθ' ὁ γ' ἑτέρπετο δαιτὶ παρῆμενος. οἱ δὲ δὴ ἀλλοι Ζηνὸς ἐνὶ μεγάροις Ὄλυμπιον ἄθροϊ ἱσαν. τοῖσι δὲ μύθων ἥρχε πατήρ ἀνδρῶν τε θεῶν τε μυῆσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀἰγίσθοιο,

son, and faithful servants. Not even to all these could he reveal himself, nor enjoy his rights, until he had punished the insolent suitors.

20. With the second hemistic, cf. ὁ δ' ἐπιζαθεῖ σα μενέανεν (followed by 21) ς 330 f.; also δτ' (ο ' δ') ἀστέρχες μενεανεῖς Δ 32, X 10.

21 = ς 331. — πάρος: with the inf., where the Attic would have πρφν. GMT. 106 ν. 5; H. 955 a. — γαλαν: poetic terminal acc., where the Attic would use a prep. G. 130; H. 722.

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

22. ἀλλά: having anticipated his story in 18-21, the poet now recalls himself to the point fixed in 16. — Αἰθιόπας: to this people (cf. A 423 f., ψ 205 ff.) and to the Phaeacians (η 201 ff.) the gods of Homer go, even in visible form, to feast. Both are mythical peoples, and live beyond the limits of definite geographical knowledge.

23. Αἰθιόπας: 'epanalepsis' (§ 2 p.), frequent in the II., but only here in the Od. — τόλ: Epic for αλ, the article in rel. use, as in 17. — διχθὰ δεδαλα-

tai: on the forms, see §§ 12 i, 20 t. — ἐσχατοί: agrees with the rel. instead of with the antec. (see on B 119). In Z 396 even the antec. is attracted into the case of the rel.

24. The verse explains διχθὰ . . . ἀνδρῶν. — δυσομένου Ὀπερίωνος: where Hyperion sets, at the setting Hyperion, gen. of place. See M. 149. The partic. is from the 'mixed' aor. (έ)δύ-

σετο (§ 30 j). Homer always uses thus the aor. of the setting sun.

25. ἀντιόων: fut. partic. of purpose (§ 30 b). The gen. with this verb usually denotes something sought (γ 44 is an exception); the dat., something chanced upon. The acc. occurs only A 31. — ἐκατόμβης: const. with ἀντιόων. The numeral and the subst. in this word have both lost their strict meaning.

27. ἐνθ': for the short vowel lengthened in the ictus before a single initial liquid, see § 41 j, and cf. δέ 56.

28 = Χ 167, Ω 103. The first hemistic occurs very often besides. — τοῖσι: for them, dat. of interest. — With the second hemistic, cf. Vergil's divom pater atque hominum rex Aen. i. 65.

29 ff. Cf. § 187 ff. — ἀμύμονος:
30 ὁ τὸν ἂγαμοννόιδης τῆλεκλυτὸς ἔκταν Ὀρέστης· τὸν ὢς γῆ ἐπιμηνθεὶς ἔπε ἀθανάτουισι μετήνδα.

31· ὁ πόποι, οἷον δὴ νυ θεοῦς βρατοι αὐτώνται· ἐξ ἡμέων γάρ φαι κακ' ἐμεναι, οὐ δὲ καὶ αὐτοὶ σφῆσιν ἀτασθαλίσων υπὲρ μόρον ἀλγε ἔχουσιν.

35 ὡς καὶ νῦν Ἀγισσόθος υπὲρ μόρον Ἀτρέιδαῖο γῆν ἄλοχον μνηστήν, τὸν ὦ ἐκτανὲ νοστήσαντα, εἰδὼς αἰτῶν ὀλεθρον, ἐπεὶ πρὸ οἱ εἴπομεν ἡμεῖς, Ἐρμεῖαν πέμψαντες ένσκόπον ἀργειφόντην, blameless, noble, used esp. of persons, and referring not so much to moral qualities as to outward excellence or high birth (§ 1 p.). Still, the epith. is not aptly applied to Aegisthus, who took no part in the Trojan war, seduced Clytaemnestra, the wife of Agamemnon, during her husband's absence, treacherously slew Agamemnon on the latter's return home, and was himself slain by Orestes. He is ἀναλκίς in literature.

30. τῆλεκλυτὸς: rather proleptic, since Orestes won his fame by avenging his father (cf. γ 203 f., 306 ff.). Prob. in a similar way the epithets πολύπορος, πολυτλῆμων are applied to Odysseus in some passages of the Ἄθλα, though earned by him in a period subsequent to the action of that poem.

31. τὸ: for the emphasis in resumption, see on 55.

32. οἷον δὴ νῦ: lo, now, how falsely, an exclamation of displeasure.—βρωτοῖ: akin to mors (§ 12 g). In contrast with ἀθανάτους above, the word expresses the one essential difference between Homerian gods and men. It is here forcibly contrasted with θεοῦς, and this contrast is continued in the next verse by ἡμέων and αὐτοῖ. without our help. The last dipody closes the verse also β 168, ε 520.

34. Cf. 7. — υπὲρ μόρον: beyond fate, more than was originally assigned to them by destiny. So ἄντρο μαίραν τ. 356, ἄντρομορφ Β 155. Destiny is conceived as an outline scheme of events, determined upon in advance and realized inevitably. Within this general outline, however, room is left for the influence of the follies and sins of men upon the details of their own lot. Contrast παρὰ μαίραν, contrary to fate.

35. ὡς καὶ νῦν: "as, for instance, in the present case," introducing the following story as a special illustration of the general truth stated in 33 f. Cf. ὡς ἐμὲ νῦν ἐχόλοσεν ἄνες ἄνδρον Ἀγαμέμνων Σ 111.

36. μνηστήν: woods (μνόμαι), lawful, as legitimately won from the father by the customary ἔδηρα or suitor-gifts. See on 277. — ἄλοχον: Clytaemnestra. See on 29, and cf. λ 405 f., 458 f.

37. πρὸ: beforehand, adv. — εἰπομεν: told, i.e. warned, followed (39) by μὴ with the inf.

38. ἀργειφόντην: the etymology of the epith. is still uncertain, and it is therefore best treated as a proper
μήτ' αὐτὸν κτείνειν μήτε μνάσσθαι ἄκοιτων
40 ἐκ γὰρ Ὄρεσταο τίσις ἔσσεται Ἀτρείδαο, ὁππὸν ἀν ἦβητη τε καὶ ἦς ἰμείρεται αὖς. ὦς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Ἀγίοσθοον πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν."
45 ὁ δ' ἦμείβετ' ἐπείτα θεά, γλαυκώπις Ἀθηνή.

contrast the present fate of Aegis-thus with his past disobedience. For a different usage, see on 166.

44 f. = 80 f. The first verse occurs also 314, ν 329, 392, 420, Ε 825, the second ω 473, Θ 31, always in the mouth of Athene.

44. The first hemistich introduces a reply over seventy times in Homer, and the second occurs over forty times. For similar formulae, cf. 63, 178. — γλαυκώπις: flashing-eyed. The Homeric Athene is pre-eminently war-like. Cf. δεινῷ δὲ οἱ ὅσοι φανέθην Α 200.

45. ἦμετερε, ὑπατε: for the metrical length of the final syllables, in 'weak position,' see § 41 h.

46. καὶ λίν: lit. even very much, introducing an entire agreement with the thought or wish expressed by another, equiv. to "yes, indeed!" The words usually prepare the way for an adversative turn of thought, as here in 48. Cf. γ 203 ff. — κεῖνος: rather scornfully emphasized by γέ, in contrast with Ὀδυσσή below. — κεῖται ὀλέθρῳ: lies low in death, only here. It is like ὀλετ' ὀλέθρῳ δ 489, except as κεῖται expresses more an abiding result. The dat. denotes manner. Contrast κεῖται Πάτρωκλος Σ 20. — For the alliteration in this verse and 48 f., see § 2 a.
8

HOMER'S ODYSSEY I.

ός ἄπόλοιτο καὶ ἄλλος, ὅτις τοιαύτα γε ἰέζου·
ἀλλά μοι ἄμφι ὁδυσσή δαῖθρον δαίτει τῷ
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἀπὸ πῆματα πάσχει
50 νῆσος ἐν ἀμφιρύτῃ, ὥθι τῷ ὄμφαλος ἐστὶ θαλάσσης.
νῆσος δευτέρησσα, θεᾶ δ' ἐν δῶματα ναὶ ἐν
'Ατλαντος θυγάτηρ ὀδυφρόνος, ὃς τε θαλάσσης
πάσης βένθεα οἴδειν, ἔχει δὲ τε κίονας αὐτὸς

47. ὡς: as, followed by opt. of wish. Cf. β 183 f., λευγαλέωθεν θανάτῃ,
ὡς μὴ θάνω, ὅτις εἴμοι ἐν o 359 f.—ῥόοι: this hemistic occurs
also ζ 286 (ἣνις), χ 315, ψ 494, where the opt. expresses mere expectation,
without assumption that the case will ever occur (M. 305). It is better to
regard it in the same way here, rather than as 'attracted' by the preceding
opt. (G. 285, 1; Η 919 a).—This
verse was quoted by the younger Scipio with reference to the death of

48. ἄμφι ὁδυσσή δαῖθρον: the phrase follows κλαίον in φ 223. The
epith. refers in the II. mainly to skill in war; in the Od. it naturally has
the wider sense sogacious, or ingenious (φ 373).—δαῖθρον: is torn with
anxiety.

49. δυσμόρῳ: in the emphatic supplementary position (§ 1 h), giving
the reason for her anxiety, and itself explained by what follows.—ἀπο:
equiv. to ἀπωθεῖν ἀφ' from (§ 37 c).—
πῆματα πάχει: suffers grievous suf-
ferrings, cognate acc. of kindred mean-
ing and formation. For the omission
of the usual adj., see Η 715 Rem.

50. ἀμφιρύτη: for the fem. form
of the compound adj., see § 20 a, b;
G. 63; Η 225.—δι' τέ: Homer often
has τέ after rel. prons. and advs.,
according to some a mere particle
with an indef. generalizing effect,
which may sometimes be expressed
by “ever” or “always,” but is more
often untranslatable (G. 151 n. 4;
M. 332). According to others it is a
conj., giving to the rel. word a power
to connect clauses which it did not
originally have (Η 1041). The force
of τέ with other particles, like δὲ in
53, is equally uncertain.—ἀμφαλὸς
θαλάσσης: i.e. the centre of the great
N. W. sea of Homeric geography, far
from any mainland, ἀποπρόθεν εἰν ἀλί
η 244.

51. νῆσος δευτέρησσα: sc. ἐστὶ, as
in δ 606, κ 515, αἰγῆθερος τ' ἀγαθή
(γαλα) ν 246. The 'asyneton' occurs
in vivid description. See § 2 l ff.—
ἐν: thereon, adv.—δῶματα ναὶ: a
formula, nearly equiv. to ναὶ. For
the pl., cf. στέσσα 15, δ 811, ε 80.

52 ff. Cf. ἐνθα μὲν 'Ατλαντος θυγά-
τηρ δολῇσσα Καλυφῶ | ναὶ η 245 f.
—ὀδυφρόνος: the possession of su-
perior and mysterious knowledge (ὅς τε
... μακράς) makes one seem dan-
gerous, and so an object of suspicion.
Cf. ὀλοφωία εἰδὼς δ 460, of Proteus
the sea-god, of whom also ὅς τε... οἴ
dein is said δ 385 f. Merry compares
the Eng. wizard, i.e. one who knows.
The sea is proverbially mysterious
and treacherous.

53. ἔχει: supports. See on γαθο-
χος 68. Atlas, the upholder, to judge
from these passages, is one of the
μακράς, αὖ γαλάν τε καὶ οὖρανόν ἄμφις ἐχονσιν.
55 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, ἀἰεὶ δὲ μαλακοίς καὶ αἰμυλώσιν λόγοισιν θέλγει, ὡς ᾳθάκης ἐπιλήσεται. αὐτὰρ Ὀδυσσεῦς ἱέμενος καὶ κατνῦν ἀποθρώσκοντα νοήσαι ἃς γαλης δανεῖν ῥμείρεται. οὐδὲ νῦ σοί πέρ
60 ἐντρέπεται φίλον μτορ, Ὀλύμπιε. οὔ νῦ τ᾽ Ὀδυσσεῦς Ἀργεῖων παρὰ νησοὶ χαρίζετο ἡερα μέξον

names under which the sea was personified, Poseidon and Proteus being others to which the same attributes are given. The later application of the name to a mountain (Ihd.t.4v.184) may have arisen from a misunderstanding of such a dubious passage as this. Here the lofty pillars may represent the mountains themselves, which, to a sailor approaching land, apparently rest on the surface of the sea and support the edge of the firmament. — αὐτός: himself, i.e. alone, by his own strength or power.

54. ἄμφις ἐχονσι: hold on both sides, i.e. apart, Lat. distinct in, as pillars may be said to hold apart floor and roof. Cf. τῶ (διὰ) μὲν τ᾿ ξύλων οὖν ἐξόνθιν ἄμφις σεργε (keeps apart) N 706, οἱ δὲ (ἵπποι) πανημέριοι σειόν ξύλων ἄμφις ἐχοντες γ 486.

55. τοῦ θυγάτηρ κτλ.: it is his daughter who, etc., strong emphasis in resumption after a descriptive digression. Cf. τοῦτερ δὴ θυγάτηρ ἐχεῖ "Εκτορι Ζ 398, after two verses of digression from θυγάτηρ μεγαλήπτος Ἱητάνου. — ὀδυρόμενον: in spite of his distress, concessive.

56. αἰμυλώσι: flattering, cajoling, a word confined to poetry. — λόγοι: notice the alliteration of λ in the verse. This may have induced the use of the rare subst. in Homer (elsewhere only Ο 309, with similar alliteration) instead of the usual μῦδος or ἐστος. See § 2 ν. For a specimen of such λόγοι, cf. ε 206 ff.

57. ὡς: with fut. indic. of pure purpose, only here in Homer, and very rare in Attic. G. 216 π. 1; GMT. 44, 1 n. 1; M. 326, 3.

58. καὶ κατνῦν: even, "if it were no more than," the smoke, which, in κ 30, marked the nearness of his only approach to his home since he set out for Troy. Const. with νήσαι.

59. γαλης: const. with ἀποθρώσκοντα. — δανεῖν ῥμείρεται: a strong expression to denote his longing for home, in contrast with ἐπιλήσεται. So far from forgetting Ithaca, he thinks he could die happy if he could but catch a glimpse of the smoke of its watch-fires. The thought is more clearly expressed in ὡς κ᾽ ἐμὲ τῶν δύστηνον ἐμής ἐπιβήσετε πάτρης . . . ἰδόντα με καὶ λποι αἰῶν η 223 f. — οὐδὲ νῦ σοὶ πέρ: "and yet not even in ἰθυ breast," by whom one surely might expect that pious merit would be regarded. The effect of πέρ is always to emphasize strongly the word before it.

60. Ὀλύμπιε. οὔ: for the hiatus justified by the caesura, see § 9 b. — τ᾽: for τοι, dat. depending on χαρίζει. Cf. 347, and ἦ νῦ τοι οὔτι μέλει Τρώων πόνος X 11. See § 10 a.
62. εφείη: of the Troad. See on 2.—τάσον ὀδύσσαο: hast thou conceived such wrath, inceptive aor. (H. 841). The verb plays on the name οδύσσευς, as in ε 340, 423, τ 275. Cf. πολλοίς γὰρ ἐγώ γίνομεν ὀδυσσάμενοι τὸν ἰκάνον, [τῷ δ'] 'Οδύσσευς ὄνομ' ἐστώ ἐπώνυμον τ 407 and 409, where Autolycus, the grandfather, names him. The pron. points back to ὦτδ... ἐνέτρεπται 59 f.

63. τὴν (τὸν)... προσέφη (προσέφης): the most frequent formula for introducing a reply. It occurs over one hundred times in Homer. Cf. 44. —The second hemistich occurs six times in the Od., and sixteen in the II. —νεφεληγερέτα: for the short nom. ending, instead of τρις, see § 10 b.

64 = γ 230 (Τηλέμαχος), ε 22, τ 492, φ 168 (Λειβάθες), ψ 70, Δ 350 (Ἀτρηδη) = Ξ 83. A formula for ingnant surprise. Briefer forms are ποίον τὸν μοῦν ἐκεῖς Α 552 (seven times in the II.), ποίον ἐκεῖς Β 85, 243, ρ 406, Ν 824, οἶον ἐκεῖς ν 140, and six times in the II.—ἐρκός ὀδύντων: the part in appos. with the whole, σε, which last is best rendered in Eng. by a possessive pron., the fense of thy teeth. The phrase occurs also with ἀμείβεται (pass) in κ 328, ι 409.—The metaphor, an utterance darting forth like a bird, is the same as in ἔπεια πτερό-

65 = Κ 243.—ἐπείτα: then, with the logical force of in that case, i.e. εἰ μὲν δὴ χαρικετο (60 f.), a thought resumed in 66 f. Cf. τὶ πρῶτον τοι ἐπείτα... καταλέξω ι 14, τίς τοι ἐπείτα μεταχομένη φῶς οἰσει τ 24. The connection with a cond. prot. immediately preceding, as in Κ, is much more common (cf. 84). In the two parallels cited, a declarative sent. and a wish respectively take the place of this prot.

66 f. Cf. Κ 244 f.—βροτῶν: gen. with περὶ ἔστι is ahead, surpasses; νῦν is then acc. of specification. Cf. οἱ περὶ μὲν βουλὴν Δανᾶων, περὶ δ’ ἐστὶ μάχεσθαι Α 258. Different in form only are περίσσας γυναῖκων | εἶδος σ 248 f., and ἄλλας περίσσας νῦν τ 326. See on β 80. The second περὶ is likewise adv., with ἐδωκε, as in β 116, δ 722.

67. τόι... ἔχοντων: only twice in the II., τ 299, Φ 267 (elsewhere the equiv. οὐράνιοι); twelve times in the Od., besides the form with οῖ four times, as in δ 378.

68. γαῖτοχος: earth-supporter, since to one on ship-board the shore seems to rest on the sea as on a foundation. See on 53.

69. Κύκλωπος: gen. of cause.
70 ἀντίθεον Πολύφημον, δόν κράτος ἐστὶ μέγιστον πάσιν Κυκλώπεσσι. Θῶσα δὲ μιν τέκε νύμφη, Φόρκυνος θυγάτηρ ἄλος ἀτρυγέτου μέδοντος, ἐν ὁπεσί ζηλαφροῦσι Ποσειδάων μυγείσα. ἐκ τοῦ δή Ὄδυσσά Ποσειδάων ἐνοσίχθων
75 οὐ τι κατακτεῖνει, πλάξει δ’ ἀπὸ πατρίδος αἰτίας. ἀλλ’ ἄγεθ’ ἡμεῖς οἶδε περιφραζόμεθα πάντες νόστον, ὅπως ἐλθησί. Ποσειδάων δὲ μεθήσει ὄν χόλον: οὐ μὲν γάρ τι δυνὴσται ἀντία πάντων ἀθανάτων ἀέκηθι θεῶν ἐριδανέμεν οἰος."

80 τὸν δ’ ἡμεῖς ἐπειτα θεά, γλαυκώτις Ἀθήνη. "Ω πάτερ ἡμέτερος Κρονίδη, ὑπατε κρειώντον, εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσοι θεοῦσιν,

ὄφθαλμοὺ: gen. of separation, with ἀλάσωσεν (blinded) treated as a verb of depriving. So also i. 516. For the details of the story, see i. 371 ff.

70. ἀντίθεον: so called for his strength and parentage merely, like Otus λ 308. See on 29.—Πολύφημον: for the case, see on ἐσχατοὶ 23. —δόν: prob. a corruption of δο, as in δον κλόσ κτλ. B 325. See § 17 c. Cf. οὗ τε κράτος κτλ. e 4, δ᾽ τε κράτος i 39.

71. Κυκλώπεσσι: local dat., like Φαῖηκεσσιν ἀνασε η 11. Cf. δ᾽ εὐ Φαῖεξιν ἀνασε η 02. See H. 783 a; M. 145, 4. For the abandonment of the rel. const., see on 162.

72. ἄλος: const. with μεθόντος, which agrees with Φόρκυνος.—ἀτρυγέτοι: prob. restless, leaving, as opposed to the firm earth.

74. εκ τοῦ: since then, referring to 69; always of time in Homer.

75. οὐ . . . πλάξει: an unexpected prefix of a neg. contrast to the principal thought, does not indeed seek to slay him, but does keep him wandering. Cf. την μὲν πόλιν οὐχ ἔλεν, ἐς δὲ τὸν ἄρμον περικομάσας τρηθεὶς ἐπολιόρ-κει Thuc. vii. 9.—For the closing phrase, see on 203.

76. οἶν: here, in opposition to the absent Poseidon. δ᾽ often thus marks a person or thing as locally near, and in closer relation to the speaker. So in 185, B 47, δ 26, 235, etc. See § 38 a B.—περιφραζόμεθα: earnestly consider; the compound is found only here in Homer.

77. οὗτος ἐλθησί: explains νόστον as being the purpose of the deliberation. So δ᾽ κε νέηται 87. The simple verb is used in the sense of πάλιν ἐλθησί. The subjv. is the usual mode in such object clauses in Homer; the fut. indic. in Attic. See on 57, and GMT. 45 n. 2.

78 f. ἀντία πάντων: explained and emphasized by ἀθανάτων ἀέκηθι θεῶν, and again by οἷος.

82. τοῦτο: referring back to 76 f., and explained by the following verse.
νοστήσας ὁδόν ὅποις ὄνυχε δόμονε, Ἑρμεῖαν μὲν ἐπιτα ὀπάκτορον ἀργείφωντην
νήσον ἐστὶ Ὀμυγήν ὄτρύνομεν, ὄφρα τάχιστα
νύμφη ἐγκλάμιος εἰπτη νημερτά θουλήν,
νόστον Ὀδυσσήος ταλασσόρων, ὡς κε νέπται
αὐτὰρ ἔγον Ἰθάκην ἐσελεύσομαι, ὄφρα οἱ νῦν
μᾶλλον ἐποτρύνῳ καὶ οἱ μένοι ἐν φρεσὶ θείῳ,
90 εἰς ἀγορὴν καλέσαντα κάρη κομόνως Ἀχαίων

— φίλον: sc. ἑστι. Cf. ὀβτώ ποὺ Διὶ
μᾶλλοι ὑπερμενεῖ φίλον ἐναι I 23.
83 = ξ 424, ν 239, φ 204, ν 329 (νο-
στήσαν). Only in these passages is
the epith. πολύφρων used of Odysseus,
and here there is excellent Ms. au-
thority for δαίμονα. The last dipody
closes the verse also γ 272, ῥ 527,
Π 445. The suffix -δε is rhythmically
doubled. See § 15 g.

84. Ἑρμεῖαν μὲν: contrasted with
αὐτὰρ ἔγον 88. — ἐπιτα: see on 65.
It takes up the prot. in the two pre-
ceding verses. Cf. β 273, η 76, τ 301,
389. — διάκτορον: the form is re-
lated to διάκτωρ (διάγω) as χρυσάρως
to χρυσᾶρ, φιλακός to φιλᾶξ. See
§ 10 b.

85. Ὀμυγήν: name of the mythi-
cal island referred to in 50. Cf.
Ὀμυγή τις νῆσος ἀπόπροθεν εἰν ἀλλ
κεῖται η 244. — ὄτρυνομεν: see on ἰμε-
ρετα 41. — τάχιστα: Hermes is not
sent, however, until after another ap-
peal from Athene, ε 28 ff. Meanwhile
occur the adventures of Telemachus
in quest of his father (93 ff.), or, at
least, the poet does not show that he
thinks of them as going on parallel
with the events of Odysseus' voyage
to Phaeacia in η.

86 = ε 30 (εἰπείν). — ἐνπλοκάμιοφ:
refers not so much to the hair itself
(ἦκομος), as to the braids or plaits
into which it was done up. Cf. πλο-
κάμοι ἐπέλεξε φαινον ξ 176.

87 = ε 51. — νόστον: in appos. to
θουλῆ, as κάθε κα τοῦδον λ 369, διε-
θρον to ἀυδῆν η 90, θέε γε θουλῆ, | Τη
eμάξοι φόνος ν 245 f. It is itself ex-
plained by ὡς κε νέπται. See on 77,
and § 1 t. — ταλασσόρων: enduring,
like τλημῶν, πολυτήμων, πολυτλας.
Fortitude as well as cunning is a trait
of the Homeric Odysseus. Cf. τολ-
μῆεις μοι θυμός, ἐπει κακὰ πολλὰ πέ
tονθα, | κύμασι καὶ πολέμῳ ρ 284 f.
See on πολύτροπον 1.

88 f. Ἰθάκην ἐσελεύσομαι: note
the combination of -δε and -ές, as in ἀγορὴν ἐσελεύσομαι ρ 52, ἔκοιν ἐσε-
λεύσομαι ζ 365. It is analogous to
the repetition of a prep. after a verb
with which the prep. is already com-
pounded, as in δ 802.—οῖ: here re-
fers to Odysseus, but in 80, where the
hemistich is an explanatory paren-
thesis, to Telemachus.—θείω: 2d aor.
subj. of τίθημι with long stem vowel
(§ 34 d).

90. Cf. 272. The second hemi-
stich occurs also β 7, ν 277, and
twenty-six times in the ΙΙ.—καλ-
σαντα: for the acc. instead of the
dat. agreeing with οἰ, see G. 138 ν. 8;
H. 941. For examples, cf. ξ 60, θ 508,
k 533, 565, A 541, etc. — κάρη κομό
ντας: the epith. describes a national
πάσι μνηστήρεσσων ἀπειπέμεν, οἱ τε οἱ αἰεὶ μὴν ἄδωνα σφάζουσι καὶ εἰλιπόδας ἐλικας βοῦς. 
πέμψω δ' ἐσ Σπάρτην τε καὶ ἐσ Πύλον ἡμαθέντα 
νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ, 
95 ἢδ' ἦνα μὲν κλέος ἐσθλὸν ἐν ἀνθρώπουσιν ἔχσων." 
ὡς εἰποῦσ' ὑπὸ ποσσίων ἐδήσατο καλὰ πέδιλα,

trait. To cut the hair was a sign of mourning, cf. § 198. Thucydides (i. 6) says it was not long since the "gentlemen of the old school" had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Only dandies wore long hair at Athens in the time of Aristophanes; and in the post-classical period St. Paul could write to the Corinthians, ovdē ἡ φωσει αὐτῇ διδάσχει ὑμᾶς ὅτι ἀνήρ μὲν ἐὰν κομᾶ, ἀτμία αὐτῷ ἐστιν; 1 Cor. xi. 14' (Seymour on B 11). — Ἀχαῖοι: one of the names for the dominant race in northern Greece, Peloponnesus and adjacent islands. It is used as a name for the whole people, like the later Ἑλληνες.

91-94. Cf. § 310 f., β 350 f.

91. ἀπειπέμεν: speak out plainly, sc. τὸν μισθὸν ἀπηλεγέως, as in 373 (cf. ι 309, 431). Another meaning is speak off, i.e. refuse, as in ὄψωξε καὶ κατάνευον, ἢ ἀπέεις A 514 f. The speech here would be one of warning and prohibition. See on β 377.

92. ἀδυνά: huddling, a descriptive epith. of μῆλα. The opposite is πλατεά straggling, said of goats ι 101. — εἰλιπόδας: swing-paced, i.e. swinging their hind feet inward. Horses, on the other hand, are picturesquely called ἀεροσπάδεια foot-lifting, high-stepping. — ἐλικας (ἐλισσω): rolling, an epith. of disputed meaning, best taken as describing the clumsy motion of the animal resulting from the peculiar movement of the hind feet described in the preceding epith., τὸν ἐλικοειδή τὴν πορείαν ποιομένους (Scol.). This second hemistich occurs also δ 320, ι 46, ι 466, ψ 166.

93. Cf. β 214 = 350. — Πύλον: see on γ 4. — ἡμαθέντα: for the masc. form as fem. in Homer, see § 20 a. In the case of adjs. in -ης and -εις, this occurs only with geographical names. — The reason for sending Telemachus specially to Pylus and Sparta is seen in 284 f.

94. πευσόμενον: const. with the omitted obj. of πέμψω. — ἢν του ἀκούσῃ: in case he may somewhere hear. After a historical tense the idiom is ei with the opt., as in 115 f., β 342 f. See G. 226, 4 n. 1; H. 907; Μ. 314.

95. ἔχσων: possess, instead of being possessed by him, personifying the subj. κλέος. Cf. ἢ σ' αὐτῶς κλέος ἐσθλὸν ἔχει P 143, ovdai Ποσειδάων γέλως ἔχε θ 344, Δια δ' οὐκ ἔχε νήδυμας ὅπως B 2.

Vs. 96-143. Athene goes in disguise to Ithaca, where she is received hospitably by Telemachus.

96-98. Cf. ε 44-46 = Ω 340-342, of Hermes.
14

HOMER'S ODYSSEY I.

άμβρόσια χρύσεια, τά μιν φέρον ἡμέν ἐφ' ὑγρήν
ηδ' ἐπ' ἀπεύρονα γαϊν ἀμα πνοής ἀνέμου·
eἰλετο δ' ἄλκιμον ἐγχος, ἀκαχμένον ὄξει χαλκῷ.
100 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ηρῶν, τοισὶν τε κοτέσσεται ὀβρυμοπάτηρ.
βῇ δὲ κατ' Οὐλύμπου καρήνων ἀίξασα,
στῇ δ' Ἰθάκης ἐνὶ ὑδήμω ἐπὶ προθύροις Ὀδυσσῆος
οὐδοῦ ἐπ' αὐλείοι, ταλάμη δ' ἔχε χάλκεον ἐγχος,
105 εἴδομένη ἕξειν, Ταφίων ἡγήτορι Μέντη.
εῦρε δ' ἀρα μνηστήρας ἁγήνορας· οἱ μὲν ἐπειτὰ
πεσσοῖσι προτάροιβε θυράων θυμὸν ἐτερπν.

97. ἀμβρόσια χρύσεια: even the apparel of the gods is heavenly, like
their food, and of the most precious
material known to men, like their
implements of war. — φέρον: were
wont to carry. — υγρήν: the fem. adj.
is often used as a subst. in Homer.
So here the moist is the sea, without
thought of any subst. to be supplied.
Cf. ἑπὶ τραφερῆ (the firm earth) τε
καλ ὑγρὴν ν 98 and Ξ 308. So we say
'the green' (lawn or park).

98. ἀμα: along with, as if racing
with them.

99 = 0 551, ν 127, Κ 135, Σ 12, Ω 482.
Cf. ρ 4 = Α 338 (ὁ οἱ παλάμηφων ἄρτηει).
100 f. = E 746 f., Θ 390 f.—βριθὺ
μέγα στιβαρόν: on the number of
epiths., see § 1 n. The Homeric lance
must have been as ponderous as that
of a mail-clad knight. — τῷ, τοισὶν
tε: dem. forms with rel. force. See
on 7. — κοτέσσεται: becomes wroth,
1 aor. subjv., with inceptive force.
The subjv. in a subord. clause corre-
sponds to an iterative pres. in the
principal clause, as the opt. to an
iterative impf. — ὀβρυμοπάτηρ: epith.
of Athene, as sprung from Zeus. It
occurs also γ 135, ω 540, always as
verse-close. Cf. εὐπατρεία, epith. of
Helen and Tyro.

102 = ω 488, Β 167, Δ 74, Χ 187 of
Athene, and Ω 121 of Thetis. Cf.
Α 44 (χωβιμενος κήρ) of Apollo. — καρῆ-
νων: crests, const. with κατ. — ἀίξασα:
"with a rush."

103 f. ἑπὶ προθύροις: at the outer
door, equiv. to θύροιν 120, i.e. at the
gateway leading from the street into
the courtyard, and so οὐδοῦ ἐπ' αὐλείον
104, on the threshold of the court. —
tαλάμη ... ἐγχος: a sign of rank
and authority, as in β 10.

105. Cf. ἀνὲρι εἰσάμενος, Κικόνων ἡγή-
tορι Μέντη Ρ 73. — εἴδομένη: like unto.
— Ταφίων: Taphos (417) is thought of
as an island between Ithaca and
the mainland to the North. Its
inhabitants are seafaring and piratical
in Homer. Cf. 419, ληστήραν ἐπι-
σάμενος Ταφίωσιν π 426.

106. For the first four feet, cf. also
β 299.—ἐπειτὰ: then, used here in
temporal reference to the preceding
statement, as in γ 62. It 'marks the
progress of the narrative to a new
stage' (Merry). For its use in a
logical sense, see on 65.

107. πεσσοίσι: the 'men' of a
game which was prob. like chess or checkers. Of the Blessed in Hades Pindar says καὶ τοὶ μὲν ἵπποις γυμνασίως τε, τοὶ δὲ πεσασάις, | τοὶ δὲ φορμύγγει τέρπονται θέρεν. 120, 4 f. (Bergk.) — θυράων: the door of the palace, within the court-yard.

108. ήμενοι ... βοῶν: cf. γ 38.

109 ff. κήρυκες καὶ θεράποντες: to the former οἱ μὲν (110) refers; to the latter, οἱ δὲ (111) and τοὶ δέ (112). The whole and its parts are expressed in the same case, and no verb of general meaning, which would describe the activity of the whole body of attendants, is introduced. Cf. η 103 ff., 120 ff., θ 360 ff., μ 73 (cf. 101), σ 95 f. The heralds and squires, free-born, but of inferior rank (c 324), were in this case handsome youths whom the suitors had brought with them to serve as pages (c 330 ff.). Both offices naturally show loss of independence and dignity in the Od., as contrasted with the Il. — αὐτοῦς: almost always intensive in Homer, here indicates a slight contrast between the suitors themselves and their 'surroundings or adjuncts.' See § 24 g; M. 252.

110. οἱ μὲν: a spondee, before τ. See §§ 14 e, 41 m. — ἔσορν: the quantity of the first syllable is variable; cf. 146, and see § 41 f β.

112. πρότιθεν: were placing before the seats, προπάροιθι τρόνων κ 354. For the form (Attic προποτάθεσαν), see § 26 w. Generally in Homer each person has a separate table at a meal. Cf. separatæ singulis sedes, et sua cuique mensa Tac. Germ. 22. — κρέα πολλά: meat in abundance, Attic τὰ πολλὰ κρέα. In Homer, stems in -as always have -α in nom. and acc. pl. H. 190 D. — δατεύνιο: were carving. For the contraction, see § 6 b. The meat was cut up into portions, handed round on trenches (πίνακες 141), and taken in the fingers for eating. The servants were preparing the meal in the palace while the suitors were amusing themselves in the court.

113 = ρ 328 (τόν). — πρώτος: see on οἱ μὲν 110.

114. The second hemistich occurs five times besides in the Od., and once in the Il.(θ 437); without φίλον also Λ 556. — φιλον: often naively used in Homer to personify objects of man's most intimate possession, especially parts of the body, the mind, life, etc., and bring them even within the sphere of relationship.

115 f. ὄσσομενος: having before his eyes, calling up before him; in Ε 17 of the sea, roughening in anticipation of the blasts of wind. — εἰ ... γίνῃ: an expression of the wish in the mind.
of Telemachus, if only he would come somewhence and, etc., and so an explanation of the idea in ὄσωμενος. So β 351, ν 224. See on 94.

116 f. Cf. μ 225 (ἀνδρῶν μνηστήρων κτλ.).—μνηστήρων τῶν μέν: of the suitors, of these indeed. The dem. pron. follows and repeats the idea of its subst. with emphasis before a contrast soon to follow in δ' αὐτός while he himself. Somewhat similar is ἄνδρα τῶν ὁς κε κτλ. λ 147. Cf. 151, Η 461 f. —σκέδασιν θεία: a circumlocution for σκέδασειε. Cf. τελευτὴν ποιῆσαι 249 f., έξέτασιν καὶ ἄρτιον ἐποίησεν Χεν. Αναδ. i. 2. 9.

117. Cf. 402.—τιμήν: sc. βασιλεία (Z 193). This brought with it certain privileges, as the use of a piece of land (τέμενος ζ 293), the receipt of supplies for daily use (cattle, wine, etc., cf. δήμα τίώσωσιν Ρ 250), occasional presents (οὐ κε ἐ δωτήσας θείαν ὁς τιμήσωσιν 1 155), and invitations to feasts (λ 185 f.). All are included in Μ 310–314.

118. τὰ φρονέων: with these thoughts, subord. to μεθήμενος, like an adv. of manner. This verse recapitulates, in reverse order, the chief points in 113–117.

119. νεμεσοσθήθη δέ: ‘parataxis,’ instead of a subord. clause expressing cause or reason (§ 3 g).

120. ξεῖνον . . . ἐφεστάμεν: that a stranger stand, inf. clause serving as obj. of νεμεσοσθήθην.—στάς: taking his stand, with inceptive force.

122. The formula occurs some fifty times in Homer, introducing with emphasis the following speech. Cf. 44, 63.—φωνήσας: “lifting up his voice,” always intr. in Homer. The two accs. in the verse are construed with προσηύδα.—πετοῦντα: see on 64 fin.

123. φιλήσεαι: ‘thou shalt be kindly entreated,’ fut. mid. as pass. See §§ 32 c, 33 e.

124. δεῖτπνου: always the chief meal of the day, like our dinner, at whatever time it was taken. Homeric courtesy always defers a formal introduction of the guest and inquiry about his errand till after he has partaken of hospitality. Cf. γ 69 f., δ 60 f. —δττεό σε χρῆ: of what thou hast need, cf. δττεό με χρῆ Χ 377, τέο σε χρῆ δ 463. χρῆ is a subst., like χρεώ, χρεώ, and the acc. of the pron. was prob. due originally to a verb of motion like ἱκεί β 28. See § 3 k.
οὶ δὲ ὅτε δῆς ἐντοσθεν ἔσαν δόμου ὑψηλοῖο, ἔγχος μὲν ρ' ἐστησε φέρων πρὸς κίονα μακρήν δουροδόκης ἐντοσθεν ἑνξόυν, ἑνθα περ ἄλλα ἐγχε', Ὀδυσσής ταλασίφρωνος ἵστατο πολλά, 130 αὐτὴν δ' ἐς θρόνον εἰδεν ἁγων, ὑπὸ λίθα πετάσσας, καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσῶν ἴεν.

πάρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἐκτοθεν ἄλλων μηνητήρων, μὴ ξεῖνος ἀνηθέις ὀρυμαγδῷ

126. δόμου: the space roofed over, in distinction from the court, like δῶματα ρ 336. The general term is sometimes used instead of the special name of a particular apartment, μέγαρον or θάλαμος (330).

127. Cf. ρ 29. — πρὸς κίονα: const. with ἔστησε, cf. [δῶματα] ἑκτεῦτα πρὸς ἑνάταια (walls) N 261. The addition of φέρων simply makes the description more vivid and circumstantial, 'the spear that he bore.' Cf. ἁγών 130, φέρωσα 136, 139, and see on γ 118. For the gender of κλών, see § 2 x.

128. δουροδόκης: spear-rack, consisting possibly of straps or rings encircling a pillar in the hall, and holding the spears upright against the pillar and in its grooves or flutings. The word occurs only here. — ἄλλα: as in prose, this pron. is sometimes in Homer joined attributively with a noun in a sense which we must give adv., besides, also, on the other hand. It often denotes a mere contrast. In all such cases, the noun is in appos. with the pron. G. 142, 2 n. 3; H. 705. Cf. 132, β 412, ζ 84, θ 368, etc.

130 ff. θρόνον: throne, a high arm-chair of state, having on account of its height a footstool (θρήνυς) attached to it (as to the κλισθή, προσφυέα τ 58). It was ordinarily set against a pillar, or the wall (ζ 307 f., η 95, θ 66). The κλισμὸς (132) was a more comfortable chair with a high back to it, prob. lower than the θρόνος, though sometimes it also had a θρήνυς (δ 136). There were besides, the κλισθή (see on δ 123, where it is synonymous with κλισμός 136), and the δίφρος, a simple seat without back or arms, a stool. — ἄπτα: acc. sing. A simple linen cloth is here spoken of instead of the usual τάκτης (δ 124), or ρήγεα (κ 352), with which the seat was made more comfortable, — a movable upholstery.

131 = κ 315 (καλὸν δαιδάλεον), 367, Σ 390. The first hemistich occurs also T 380 (gen.), X 314 (acc.), the second δ 136. — καλὸν: agrees with θρόνον, the more remote subst., since the last clause of the preceding verse is parenthetical. Cf. the adjs. in 312. For the double epith. at the opening of the verse, see § 1 n. — ὑπὸ: adv. (as in 130), beneath. — ποσίν: for the feet.

132 f. πάρ δ' αὐτὸς: and near by for himself. — θέτο: the mid. carries out the idea of αὐτὸς. Cf. παρέθηκε 139. — ἐκτοθεν ἄλλων μπηστήρων: away from the others, the suitors, 'away from the company of the suitors,' i.e. from the tables set for them. They do not come in from the court until 144. The phrase indicates also the position of the θρόνος 130.
18 HOMER'S ODYSSEY I.

deίπνῳ ἄδησεν, ὑπερφιάλοισι μετελθών,
135 ὦδ' ἴνα μιν περὶ πατρὸς ἀποιχομένου ἐροῦτο.
χέρνιβα δ' ἀμφίπολος προχόω ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νύμφασθαι. παρὰ δὲ ἐξετὴν ἔτανυσσε τράπεζαν.
σύτων δ' αἰδοὶς ταμῆ παρέθηκε φέρουσα,
140 εἶδατα πόλλ' ἐπιθείσα χαριζομένη παρεόντων
δαυτρὸς δὲ κρείων πῶνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δὲ σφι τίθει χρύσεαι κύπελλα.
κήρυξ δ' αὐτοίσιν θάμ' ἐπώχετο οἶνοχοεύων.
ἐς δ' ἥλθον μνηστήρες ἀγήνορες. οἱ μὲν ἐπείτα
145 ἔξεισι ἔξοντο κατὰ κλισμοῦς τε θρόνους τε,

134. μετελθών: now that he had come.
135 = γ' 77 ( tamil' ).
136. χέρνιβα ἐπέχευε: equiv. to χερνίβι ὧδαρ ἐπέχευε (O 303). Cf. 146.
For this 1 aor. form., see § 30 i. — προχόω: dat. of means. — φέρουσα:
like φέρων 127, cf. 139. — The washing of the hands before eating was fixed
custom, prob. on account of the ac-
companying libations to the gods, as
well as because the hands were to be
freely used as forks.
138. νύμφασθαι: for them to wash,
inf. of purpose. — ἔτανυσσε: spread
out, drew, of the flat surface of the
table, even though small. Cf. προπά-
ροθε θρόνων ἐπίταυε τραπέζας κ 354.
139. This verse occurs without the
others of the group ρ 259.
140 f. εἴδατα: dishes, usually cold
meats left from former meals (cf. δ'
τῆς προτέρη ὑπελείπον ἔδωσεν πόλα);
these were brought on for an unex-
pected guest who had to be suddenly
served. κρείων (141), on the other
hand, means the freshly cooked meats.
— χαριζομένη παρεόντων: giving gladly
(hence bountifully) of what was on hand,
of her store. The gen. is partitive.
For παρεόντων we have ἐνδον ἔδων
used of provisions in η 106, o 77 = 94,
t 320. — ἀεῖρας: lifted, i.e. took from
the carving table (ἐλεός, cf. εἰν ἐλεοῖν
ξ 432, i 215).
143. κήρυξ: prob. Medon, the
herald of the house of Odysseus (δ' 677,
etc.). Telemachus and his guest are
served by the house-servants, the suit-
ors by their own (see on 109). — αὐ-
τοίσιν: almost a repetition of the φι
above, but adding a slight notion of
contrast to the surrounding food and
utensils. See on 109. — οἶνοχοεύων:
from a πρόχοος, in which the wine was
dipped up from the κρητήρ. See on
γ' 340.
Vs. 144–220. During the revelry of
the suitors, Telemachus discourses with
his guest, who gives herself out to be a
guest-friend of Odysseus, confident that
the hero will yet return.
144. Cf. ν 160 (δρηστήρες Ἀχαιῶν).
— ἐς δ' ἥλθον: from the court into
the μέγαρον.
145 = γ' 389, ὦ 385. The first hemi-
stich occurs also ο' 411.
οι δὲ κηρυκες μὲν υδωρ ἐπὶ χειρας ἔχεναν, σῖτον δὲ δμωαὶ παρενήγεον ἐν κανέοισιν, κοῦροι δὲ κρητήρας ἐπεστεψαντο ποτόδο. οἱ δ' ἐπὶ οὐναὶ θ' ἐτοίμα προκείμενα χειρας ἰαλλοῦ. 150 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδήτυος εξ ἔρων ἐντο, μυηστήρεσ τοίσιν μὲν ἐνὶ φρεσὶν ἀλλὰ μεμήλειν, μολπή τ' ὀρχηστός τε· τὰ γὰρ τ' ἀναβήματα δαιός· κηρυξε δ' ἐν χερσίν κίθαριν περικαλλέα θῆκεν 
Φημίω, ὥς ρ' ἤείδε παρὰ μυηστήρους ἀνάγκη.

146 = γ 338, φ 270, ι 174 (αὐτίκα κτλ.). The second hemistich occurs also δ 216, γ 270.

147. Cf. π 51 (δ' ἐσομεμένως παρενήγεον). — παρενήγεον: from παρανήγεω (or παρανήγεω), Ionic for παρανέω. It is found only in these two verses; επενήγεο, in H 428 = 431. It is best regarded as an impf. with an intensive reduplication.

148 = γ 339, φ 271, Α 470, ι 175, with varying context. It is regularly used of filling the mixers anew after the meal, in preparation for libation or prayer. In any other sense it is redundant here after 110. — κοῦροι: see on 109. — ἐπεστεψαντο: filled to the brim. Vergil, misled by a prevalent Roman custom, renders falsely by coroνant, Georg. ii. 528. Cf. Aen. i. 724, iii. 525, vii. 147. — ποτόδο: gen. of material after a verb of filling.

149 f. The couplet occurs eleven times in Homer, the first verse singly four times, as δ 218, the second eleven times, as γ 67. For variations on the latter, cf. ε 201 = Α 780, and Α 642. Vergil has postquam exempta fames epulis mensaeque remotae (et amor compressus ed en d) Aen. i. 216, viii. 184. — ὄνειατα: the pl. is always used of food, except in τοσσαδ' ὄνειατ' ἄγοντα Ω 367, of Priam with the ransom for Hector's body.— ἐτοίμα: in readiness, pred. after προκείμενα.

150. εξ ἐντο: sent away from themselves, always with ἔρων τινος, in the sense allay, satisfy. Cf. ἀφέτην πολυ-καγκέα δίψαν.

151. μυηστήρες: this logical subj. of the apod. to 150 is at once taken up in an altered construction (‘anacolouthon') by τοίσιν μέν. Contrast is established between the conduct of the suitors and that of Telemachus (156). — μεμήλειν: for the ν, see H. 87 a. Even the impf. takes it at the close of the verse, as β 381. In neither case is it written in the Mss., and the practice of editors varies.


154 = χ 331 (Φήμιος, μετά). — ἀνάγκη: by constraint, an instance of the wantonness of the suitors. The bard belonged to the court of Odysseus. He and Medon the herald (see on 143) are spared the doom inflicted on the suitors, χ 330–380.
155 ἡ τοῦ ὀ φορμίζων ἀνεβάλλετο καλὸν ἀείδευν,
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην ἄγχι σχῶν κεφαλῆν, ἵνα μὴ πευθοίαθ᾽ οἱ ἄλλοι: "ἐξεῖνε φίλ', ἡ καὶ μοι νεμεσῆσαι, ὅτι κεν ἑπώ; 
τούτους μὲν τὰῦτα μέλει, κίθαρις καὶ ἀοιδή,
160 ἰεῖ, ἔπει ἀλλότριοι βίοτον νήπιον ἑδοὺν, ἀνέρος, οὐ δὴ ποὺ λεύκ ἀστέα τύθεται ὁμβρώ 
κείμεν ἐπ᾽ ἑπείρου, ἡ εἰν ἀλὶ κῦμα κυλίνδει. 
εἰ κεὼν γ᾽ ἱθάκυνδε ἱδοῖατο νοστῆσαντα, 
πάντες κ᾽ ἀρησαίατ ελαφρότεροι πόδας εἶναι

155 = ὰ 206 (αὐτάρ). — φορμίζων: this word, following after κίθαριν 153, shows that the φόρμιξις was not essentially different from the κίθαρις. Cf. ὰ 67, etc. The instrument was a four-stringed harp or lyre, used by the Homeric bard in preludes, in interludes, and perhaps to emphasize certain passages, but not as a constant accompaniment. — ἀνεβάλλετο: was striking up, the technical term for playing a prelude. — καλὸν: see on ὰ 63.
156. Cf. β 399, where subj. and obj. are reversed.
157 = ὰ 70, ὰ 592.
158. Cf. 380, ζεῦ πάτερ, ἡ ρά τι μοι κεχολῶσεαι, ὅτι κεν ἑπώ; ἐ 421.
159. τούτους ... μέλει: these men indeed are bent on these things. — κίθαρις καὶ ἀοιδὴ: instrumental and vocal music are the accomplishments of one person, the bard. Cf. ἀλλω ὁ ὀρχηστῶν (ἐδωκε θέος), ἐτέρῳ κίθαριν καὶ ἀοιδήν ὥ 731. In 152, μολπὴ includes both.
160 = ὰ 280 (ἀλλ᾽ οὐκ κτλ.). — ᾑέια: lightly, i.e. without thought or care for others, implying censure. So ἔρημωσ, ἐπὶ οὐ τί τίσιν γ᾽ ἔδωκα σπισισμόν ἔρημωσ ὥ 19. — νήπιον: with impunity, adv., i.e. paying no compensation.

161. ἀνέρος: in apposition with the possessive gen. implied in ἀλλότριον (ἀλλων). See on αὐτῶν 7, and cf. β 45.
— λευκά: a fixed epith. of ἀστέα. For the accent, see § 10 d. — πύθεται: intr.; for the verb used in a causal sense, cf. σὲ ὰ ἀστέα πύθει ἄρωμα τ 174.
162. ἡ ... κυλίνδει: sc. αὐτά, referring to ἀστέα, the subj. of the preceding sent. The second clause takes a structure independent of the rel. pron., instead of ἡ ... κυματι κυλίνδεται. Cf. 71, ὃν ποὺ τῆλε φίλων ... ὃ ὅν ὅν ἐν πόντῳ φάγων ἱχθύς, ἢ ἐπὶ χέρσον ὲ θηροσί καὶ οὐνοων ἔλαβὼ γένετο ὄ 290 ff. G. 150; Ἡ. 1005.
164 f. ἐλαφρότεροι ἡ ἀφεινότεροι: swifter (than they now are) rather than richer. If swifter they might escape, whereas even if richer they could not buy themselves off. With ἀρησαλατο, sc. μᾶλλον, as often with expressions of wish and choice. This is prob. not the prose idiom noticed in Ἡ. 645, Cicero's liberius quam verius, though it occurs in so early prose as ταχύτερα ἢ σοφότερα Hdt. iii. 65, προσαγωγότερον ἢ ἀληθεστερον, Thuc. i. 21.
— ἐσθῖτος: for raiment as part of the substance of accumulated wealth, cf.
165 ἡ ἀφυειότεροι χρυσοί τε ἐσθήτος τε.
νῦν δ’ ο μέν δις ἀπόλωλε κακὸν μόρον, οὐδὲ τις ἡμιν θαλπωρή, εἰ πέρ τις ἑπιχθονίων ἀνθρώπων φήσον ἐλεύσεσθαι· τοῦ δ’ ὥλετο νόστιμον ἡμαρ. ἀλλ’ ἂγε μοι τόδε εἰπτε καὶ ἀπρεκεῖς κατάλεξον.
170 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι τόλις ἧδε τοκῆς; ὀπτοίης τ’ ἐπὶ νηὸς ἀφίκεο· πῶς δὲ σε ναῦται ἡγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχέτωντο; οὐ μὲν γάρ τι σε πεζὸν οἴωμαι ἐνθάδ’ ἱκέσθαι. καὶ μοι τοῦτ’ ἀγόρευσον ἐτήτιμων, ὀφρ’ εὖ εἰδῶ,
175 ἡ νέον μεθέπεις ἡ καὶ πατρώιος ἐσσι ἐξενος, ἐπεὶ πολλοῖ ἰδαν ἀνέρες ἡμέτερον δώ·

χαλκὸν τε χρυσὸν τε ἄλις ἐσθήτα τε δόντες ε 38, and the enumeration of the articles in Hector’s ransom Ω 228 ff.
166. νῦν δὲ: but as it is, assuming the opposite of an imaginary case or wish just stated. Cf. 219, 241. — δὲ: as suggested in 161 f. — ὀπόλια: has died, but ἀλετο 168 perished, the more indefinite tense of narration. Cf. γ 87, 89. — μόρον: cognate acc. — ἡμαρ: recessive accent because unemphatic. See § 24 b; H. 264.
167 f. εἰ πέρ: if even, although. For the accompanying subjv., see § 3 c a; G. 223 x. 2; H. 898 b, and cf. 188, 204. — τοῦ... ἡμαρ: a flat contradiction of ἑλεύσεσθαι.
169. The formula occurs thirteen times in the Od., four in the Il. (only in Κ, Ο). Its answering formula is 179.
170–173 = ι 187–190. The first verse occurs also κ 325, ο 204, τ 105, ω 298, and the first hemistich η 238, φ 150. The last two verses occur also π 58 f. = 223 f., preceded by closing parts of 171.
170. τίς, πόθεν εἰς ἀνδρῶν: cf. εὐπν-θάνετο ὄκδεν τε καὶ τίς εἰς, λέγων τάδε· ἁνθρώπε, τίς τε ἐὼν καὶ κόδεν τῆς φρυγίης ἡκὼν ἐπιστόμοι μοι ἐγένεο; Ἡδτ. i. 35, also Vergil’s qui genus, und e domo? Aen. viii. 114. — εἰς: the 2d pers. sing. of εἰσι, according to early grammarians an encl. form. — ἀνδρῶν: part. gen. with both interrs.
171. ὀπτοίης κτλ.: an indir. question, connected by τέ with κατάλεξον 169. The direct form is at once resumed in πῶς. The alternatives were, his own ship or another’s (ι 543), a merchant ship or a pirate (γ 72 f.).
172. εὐχέτωντο: the tense refers to the time when Athene was with them. See also on 180.
173. Ναῦτετε rather than humor. — μέν: surely; like μὴν.
174 = ι 186, ω 297 before 170, also δ 645, ν 232, ω 258, 403.
175. ἴη... ἴη: equiv. to Attic πότε-ρον... ἴη. See § 3 m. — νέον: newly, i.e. now for the first time. Its contrast is in the following καί, actually, i.e. already.
176. ἐπεῖ: introduces a reason for asking the latter question. — ἵσαν:
22 HOMER'S ODYSSEY I.

"ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων."

τὸν δ' αὖτε προσέευτε θεά, γλαυκώτις Ἀθήνη.
"τογάρ ἐγώ τοι ταῦτα μάλι ἀτρεκέως ἀγορεύσω.

180 Μέντης Ἀγχαίων δαίφρωνς εὐχομαι εἶναι

νῶν δ' ὁδὲ ἦνη κατήλυθον ἦδ' ἐτάρσουν

πλέων ἐπὶ οἴνοπα πόντον ἐπὶ ἀλλοθρόσους ἀνθρώπους,

ἐς Θεμέσθην μετὰ χαλκόν, ἄγω δ' αἰθώνα σίδηρον.

185 νήσις δὲ μοι ἦδ' ἐστικεν ἐπὶ ἄγρον νόσῳ πόλης,

used to come. For the form, see § 34 f.
The verb is followed here, as in σ 194, χ 6 f., by the simple acc. without a prep., after the analogy of ἱκάνειν, ἀφικνεῖθα. Cf. β 259. Telemachus speaks, of course, from hearsay, since he was an infant when his father went to Troy (λ 448).

177. ἄλλοι: sc. strangers, from abroad. — ἐπίστροφος: attentive to, thoughtful of, his guests, ἐπίστροφιν καὶ ἐπιμέλειαν ποιούμενος τῶν ἄνθρωπον (Schol.).

178. See on 44. This verse occurs eleven times in the Od., and five in the Il., its first hemistich, however, about a hundred times in Homer.

179 = ι 192. See on 160. More common is the form with ξεῖνε in place of ταῦτα (cf. 214), six times in the Od. Other variations occur, τάντα (ταῦτα) . . . καταλέξω ω 303, K 413, 427. The first hemistich occurs also ὁ 612 (ταῦτα), η 28 (ξεῖνε).

180. εὐχομαι εἶναι: I claim to be, a formula of emphatic assertion very frequent in Homer, sometimes hardly more than an emphatic εἰμι, or φημ εἶναι, as in κ 211. Cf. 172, 187, 406, etc.

181. Ταφίουσι: for the people, see on 106; for the case, on 71.

182. ἥν: strictly in this way, prob. with a significant gesture, "as you see me here before you." The transition would then be easy to kither or here of later Greek. The deictic adv. of opposite meaning is οὔτω, in that way, i.e. yonder, as in στῶθ' οὔτω ἀπεροθεν κ 218. See on τάδε 400, and cf. β 28, τὸν ξεῖνον ἐναντίον οὔτε κάλεσον ρ 544, "Ἡφαίστε, πρόμηλον" δέδε Σ 392. The examples show how hard it is to maintain the claim of Aristarchus that the adv. never means here in Homer.—κατήλυθον: put in, from the 'high sea' down to the shore.

183. πλέων: on my voyage, interrupted by this stop at Ithaca. Cf. ἀνύντα 250 on his way back. The partic. is here pronounced with 'synizesis' (§ 7). In δ 474, Η 88, the hemistich closes the verse, and synizesis is unnecessary.

184. Τεμέσθην: the later Τάμασος, a place in Cyprus famous for its richness in copper. The metal takes its name from that island (late Lat. cuprum, aes Cyprium).—μετά: after, i.e. to get. Cf. β 206, 308, ζ 183, etc. — ἄγω: carry, as cargo, to exchange for copper.—αἰθώνα: of the sparkling lustre of manufactured iron. So thrice in the Il.—Barter, as here illustrated, is the only form of trade in Homer.

185 = ω 308, — ἥν: here (H. 695 a),
ἐν λιμένι Ἡρώδρῳ ὑπὸ Νηών ὑλήτων.
ζέων δ᾽ ἀλλήλων πατρώνων εὐχόμεθ' εἶναι ἢ
ἐξ ἀρχῆς, οἷς πέρ τε γέροντ' εὔρηκαν ἑπελθὼν
Ἀδερθὴν ἦρωα, τόν οὐκέτι φασὶ πόλινδε
190 ἐρχεσθ', ἀλλ' ἀπάνευθεν ἐν' ἀγροῦ πήματα πάσχειν
γρηκά ἐν ἀμφιτολῷ, ἢ οἱ βρυσσόν τε πόσω τε
παρτιθεῖ, εὖτ' ἄν μω κάματος κατὰ γυνα λάβησαν
ἐρπύξοντ' ἀνὰ γογνὸν ἀλωνῆς οἰνοπέδου.

νῦν δὲ ἠλθον· δὴ γὰρ μιν ἐφαντ' ἐπιδήμουν εἶναι,
195 σὸν πάτερ'. ἀλλὰ νῦ τὸν γε θεοὶ βλάπτουσι κελεύθοιν.

the speaker taking the island as a whole.— ἐν ἀγρῷ: a-field, i.e. on
the coast of the open country, as explained
by νόσφι πόλισ. The phrase
has its more usual meaning in 190.

186. Ἡρώδρῳ: mentioned only here. Another Ithacan harbor is described
in ν 96 ff. (cf. 345 ff.), Φόρκυνος δὲ τις
ἐστι λιμῆν κτλ.—Νηώ: usually taken
to be a minor peak of the range Νηρυτοῦν 22.

188. ἡ ἁρχῆς: from the first, from
of old. Cf. B 254, λ 438.— ἥν περ
ἐρημαί: see on 167 f. “You will find
my statement true if you will only
go and ask Laertes.”

190. πήματα πάσχειν: see on 49,
and cf. 166. The phrase indicates the
burdens of old age and of the mode
of life which Laertes had chosen, as
well as grief for his lost son. The
whole passage (189–193) suggests the
scene of recognition between Laertes
and Odysseus in ω 220–300.

191. γυνη: in ω 366, 389, she is
called Σικελή, and is wife of Δωλία,
the steward of Laertes.

192. παρτιθεῖ: for the form, follow-
ning the analogy of contract verbs,
see § 34 a.— γυνα: see on ἐρκοσ 64.

193. γογνὸν: hill, knoll, from γόνα.
οὐ γάρ πω τέθηκεν ἐπὶ χθονὶ δῶς Ὅδυσσεῖν, ἀλλ' ἐτὶ ποὺ λῶς κατερύκεται εὑρέι πόντῳ νήσῳ ἐν ἀμφιρύγῃ, χαλεπὸλ δὲ μιν ἄνδρες ἐχουσὶν ἄγριοι, οἳ ποὺ κεῖνον ἐρυκανῶσ' ἀέκοντα.

200 αὐτάρρ νῦν τοὶ ἐγὼ μαντεύσομαι, ὡς ἐνθ' θυμῷ ἀθάνατοι βάλλοντι καὶ ὡς τελέσθαι ὁμ, οὔτε τι μάντις ἔων οὔτ' οἰωνῶν σάφα εἰδῶς. οὐ τοῦ ἐτὶ δηρῶν γε φίλης ἀπὸ πατρίδος αἰὴς ἐσσεται, οὔτ' ἐπὶ πέρ τε σιδήρεα δέσματ' ἐχθρίν. 205 φράσσεται, ὡς θε νέηται, ἐπεὶ πολυμήχανός ἐστιν. ἀλλ' ἄγε μοι τοῦδε εἰπὲ καὶ ἄτρικεός κατάλεξεν, εἰ δὴ ἐξ αὐτοῦ τόσος πάϊς εἰς Ὅδυσσης.

αινῶς μὲν κεφαλῆς τε καὶ ὀμμάτα καλὰ ἔοικας κεῖνω, ἐπεὶ ἑ[θαμα] τοῦν ἐμισγόμεθ' ἀλλῆλουσιν,

back from, with a gen. of separation. Cf. § 380.

196 = λ 461 ('Ορέστης).—τέθηκεν: on the form, a rare first perfect, see § 31 a.

197 = δ 498 (ἐἰς δ'), 552 (δ's τις ἐτί). — ποὺ: the indef. adv. aptly covers her real knowledge of his whereabouts (50 ff.). Cf. ἄνδρες 198, and the prophecy in 200 ff.

198. χαλεπολ: cruel, hostile, in contrast with φιλάξειν θ 575 f.

199. οἷς ποὺ κτλ.: repeats the thought of 197 with the emphatic addition of ἀέκοντα.

200 ff. An elaborate preparation for an emphatic announcement in 203 f. Cf. o 172 f. — ὡς . . . βαλλοντι (sc. μολ): of a thought that occurs suddenly to one.

201 = o 173.

203. ἐτί: for the quantity of -ι before δηρῶν (akin to δην), see § 41 j β. So in ἐπὶ δηρῶν δὲ μιν αἰῶν 1 415. Elsewhere a short vowel before δηρῶν is not lengthened, as β 285.—πατρίδος αἰὴς: for the archaic form of the subst., see § 4 d. The corresponding nominative phrase is πάτρις ἄρωπα 407, the acc. πατρίδα γαλαν 290, the dat. πατρίδι γαλη θ 461.

204. ἐχθρίν: its obj. must be supplied from the subj. of ἐσσεται. Cf. 162.

205. The asyndeton adds force to the positive assurance.— ὡς θε νέητα: cf. 87.

207. εἰ δὴ: whether really. The assumed Mentes pretends to distrust the evidence of the manifest resemblance to Odysseus, because Telemaclus has grown so tall (cf. 301). — τόσος: sc. ἐὼν. — ἐς: see on 170.

208. αἰνῶς: terribly, i.e. astonishingly, exceedingly. Cf. 264, β 327, δ 597, etc. Plato criticises a similar use of δεῦδε in his day (Protag. 341, a f.). It is colloquial in modern languages also. Cf. λοχυρῶς in Xenophon.—μείν: as in 173.

209. ἐπεί: introduces not direct
210 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἐνθα περ ἄλλοι Ἀργείων οἱ ἀριστοὶ ἐβαν κοίλης ἐνι νησίν. ἐκ τοῦ δ' οὖν ὁδοῦ ἔθες οὖτ' ἐμ' ἐκεῖνον.

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἥδα· τοῦγὰρ ἐγὼ τοι, ξείνε, μάλ. ἀτρέκεις ἀγορεύσω.

215 μήτηρ μὲν τέ μὲ φησὶ τοῦ ἐμμεναί, αὐτὰρ ἐγὼ γε οὐκ οἶδ'. οὐ γάρ πώ τις ἐνν γόνον αὐτῶς ἀνέγνω. ὡς δὴ ἐγὼ γ' ὄφελον μάκαρός νῦ τευ ἐμμεναι νῦς ἀνέρος, ὅν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἐτετμεν.

νὸν δ', ὡς ἀποτρότατος γένετο θνητῶν ἀνθρώπων, 220 τοῦ μ' ἐκ φασὶ γενέσθαι, ἐπεί συ με τοῦτ' ἐρεεύεις."
HOMER’S ODYSSEY I.

tōn δ’ αὔτε προσεύπε θεά, γλαυκώπις Ἀθήνη.
"οὐ μὲν τοι γενέην γε θεοί νόμιμον ὀπίσων
θήκαν, ἐπεὶ σὲ γε τοῖον ἐγείνατο Πηνελόπεια.
ἀλλ’ ἀγε μοι τόδε εἰπε καὶ ἀπρεκέως κατάλεξον.
225 τίς δαίσ, τίς δὲ ὄμιλος δ’ ἐπλετο; τίπτε δὲ σὲ χρεώ;
εἰλαπίνη ἤ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ’ ἑστών.
ὡς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέονσιν
dαύνυσθαί κατὰ δώμα: νεμεσοςήσατο κεν ἀνήρ
αἰσχεα πόλλ’ ὁρῶν, ὡς τὶς πινυτὸς γε μετέλθοι.
230 τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα.
"ἐξεῖν’, ἐπεὶ ἂρ δὴ τούτα μ’ ἀνείρειι ἡδὲ μεταλλᾶς.

Vs. 221–318. Athene inquires into
the outrages of the suitors, and advises
Telemachus to try to stop them, and to
go on a journey in quest of tidings of his
father.
222 f. γενέην, σὲ: shown by γέ to
be the prominent ideas. “In spite of
your father’s sad fate, your family
will be famous in the future, on your
own account.” — ὀπίσων: for the future,
const. with νόμιμον θήκαν. Cf.
240.— τοῖον: see on τόδε 207.
225. δὲ ὄμιλος: the hiatus is prob.
only apparent. See § 8.— ἐπλετο: a
past tense, strictly referring to the
duration of the assembly (“what has
been and what continues to be?”),
but virtually equiv. to πέλεται or ἐστί.
Cf. 393, β 364.— τίπτε δὲ σὲ χρεώ:
and how pray hast thou need of it,
“what good does it do thee?” τίπτε
is adv., like τόδον β 28. For the const.
with χρεώ, see on 124, δ 634. Hesychius paraphrases: τίς δὲ σὲ χρείᾳ
cataklambáinei; The same dipody closes
the verse also k 85. Cf. δ 312.
226. εἰλαπίνη ἥ: pronounced with
synizesis (§ 7 a). An ἦ or ἥ is
omitted before the subst. See § 3 m,
and cf. 175, β 132, δ 140, 314, 372, etc.
— γάμος: the last syllable is used in
place of a long syllable, before a
pause. See § 41 p.— ἔρανος: a sim-
ple, informal meal, like a picnic,
where the guests bring their own pro-
visions; εἰλαπίνῃ and γάμος are more
elaborate feasts given by a host to
guests.
227 ff. ὡς τὲ: constr. with ὑβρίζοντες,
like insolent men. Cf. ὡς τὲ μὲ κοι-
ράων ἀμφιθυείς θῆλυς ἄνητή ξ 122.— μολ:
constr. with δοκέονσιν, and ὑπερφιάλως
with δαύνυσθαι. The verses explain
why the gathering could not be an
ἔρανος.— αἰσχεα: shameless deeds of
the ὑβρίζοντες.— ὡς τις κτλ.: whoso-
ever, in his senses at any rate (γέ),
should come among them, expands a
general condition already implied in
ἀνήρ ὁρῶν, with an emphatic limita-
tion by πινυτὸς.
231 = 390. The second hemistich
recurs η 243, o 402, τ 171, ρ 177. Cf.
ψ 99 (οὐδέ), and γ 69, Α 550, 553.—
ἐπεί: introduces a reason for giving
the answer which follows. It is, then,
like ἐπεί in 209, 220, except that it
follows an introductory vocative, and
not all of the address. Cf. γ 103, δ 204, and see on γάφ 337.

232 f. μελλεν ἐμμεναι: was likely to be, “may well have been,” “doubtless was,” judging from what he had heard (see on 176 fin.). GMT. 49, 2 n. 3, e.—ἀμύμων: in contrast with αἶσχεα 229. See on 29. —κεῖνος ἄνηρ: of the absent father, with an apparent avoidance of the name, as in 163, 235.

234. ἵπτερως: otherwise, i.e. in the opposite way, only here in Homer. Cf. μετεθυσευν θεοι ἠλλας ε 286, βούλεται ἄλλα O 51.—ἰβολοντο: Aeolic for ἰβολοντο. See § 5 e. The other instances of this form of the stem in Homer are π 387, Α 319.

235 f. κεῖνον μὲν: its logical correlative appears in οδὴ τι στεναχίζω κτλ. 243 f., the thought of 235 being repeated in 241 f.—περὶ πάντων ἀνθρώπων: “as never man was.” So in δ 231 f. The verse-close occurs besides five times in the ΙΙ. (as Α 417).

236 f. θανόντι: sc. ὅ, “at the mere fact of his death,” the dat. expressing cause. The partic. really contains a cond. to κε ἀκαχοίμην, and is equiv. to εἰ ἦλθεν ἢ ἦν he had died (cf. εἰ ἦδην 237). The apod., though expressed by the opt., denotes what would have followed on an event which did not occur, i.e. he did not die merely in the ordinary course of things. This use of the opt. is confined to Homer. See § 3 c e; M. 300 c.

238—241 = ξ 368—371.

238 = δ 490. The mention of death in battle suggests the antithesis of a peaceful death at home, though the latter is not referred to in 239 f.—ἐν χερσίν: in the arms, as often in manibus.

239. τῷ: in that case, i.e. the one supposed in 237. Cf. γ 258 —Παναχαῖοι: the force assembled at Troy. See on 90 fin.

240. μέγα κλέος: the mound would have kept the father’s name in the memory of men, to the glory also of the son (cf. Η 86—91). The verse is more natural in the mouth of Eumaeus in ξ.—ὁρατο: 1 aor. from ἀπω. Many refer it to ἄρπωναι, cf. δ, 300. ἀπω is not contracted from ἀελπω.

241 f. νῦν δὲ: see on 166. —ἀκλεῖως: “so that there are no tidings (κλέος, κλίω) of him,” mysteriously. Cf. κλέος 283.—ἀρπναι: a vague personification in Homer of an indefinite number of sweeping storm winds. In ν 66, 77, the word is interchange-
οἴχετ' ἀιστὸς ἀπυστος, ἐμοὶ δ' ὀδύνας τε γύους τε κάλλιπεν. οὐδὲ τι κεῖνον ὀδυρόμενος στεναχίζω ὀδον, ἐπεὶ νῦ μοι ἀλλὰ θεοὶ κακὰ κηδὲ ἐτέεξαν. 245 ὅσοι γὰρ νῆσουσιν ἐπικρατέουσιν ἁριστοί, Δουλιχίω τε Σάμη τε καὶ ὕληντι Ζακύνθῳ, ηδ' ὅσοι κραναῖν Ἰθάκην κατα κοιρανέουσιν, τόσοι μητέρ' ἐμὴν μοῦνται, τρύχουσι δὲ οἰκον. ἦ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτήν 250 ποιήσαι δύναται· τοῖ δὲ φθινούσοιν ἔδοντες οἰκον ἐμόν· τάχα δὴ με διαρραίοσουσι καὶ αὐτόν." 

τὸν δ' ἐπαλαστήσασα προσηύδα Παλλάς Ἀθηνῆ. "ἄ πότοι, ἦ δὴ πολλῶν ἀποχωμένου Ὄδυσσης

able with θελλαί (cf. § 727). One of them is the mother of the horses of Achilles, τῶν ἐτεκε Ζεφύρῳ ἀνέμῳ Ἀρ- των Ποδάργη Π 150. Here the personification is complete, but it is a later mythology which makes mon- sters of them, like the Harpies of Vergil (Aen. iii. 209 ff.).—The verse describes poetically a complete and mysterious disappearance, and is explained by the following οἴχετ' ἀιστός ἀπυστος, where the adj. is in 'chiastic' (§ 2 o) relation to άκλειώς. 242. Both verse and adj. exhibit asyndeton (§ 2 l. f.).—οἴχετ': οἰχεῖ (§ 10 a). — ἀπυστος: here in pass. meaning; act. in δ 675, ε 127. — ὀδύ- νας τε γύους τε: in contrast with κλείος 240. 245—251 = π 122–128. Cf. τ 130–134. 245 = Κ 214 (ὑψοσίν). 246 f. It is impossible to identify all these islands satisfactorily. The poet had only vague knowledge of the group. All these but Dulichium are united under the kingship of Odysseus in the Catalogue (Β 625–637). The numbers of the suitors from each island are given in π 247 ff., one hundred and eight in all, besides ten servants. — ὕληντι: see on 93, and cf. § 24. For the vowel kept short before Ζακύνθῳ, see § 41 i ε. 247. κοιρανέονσιν: as βασιλεῖς, but under Odysseus. 248. οἰκον: estate, substance. So 251 (cf. δ 318), β 48, etc. 249 f. Cf. ω 128 (ἡρνεῖτο, τελεύτα). — στυγερὸν γάμον: so called by Pe- nelope herself σ 272. To marry a suitor would be to give up all hope of the return of Odysseus. — τελευτήν ποιήσαι (sc. γάμον): equiv. to τελευ- τάκ, a periphrasis like that in 116. Cf. δ 7. — δύναται: of moral power, "can she bring herself to." — ἔδοντες: Ho- meric pres. partic. for ἐσθιόντες, voracious. 251. τάχα: soon; always of time in Homer, never perhaps, as in prose. Cf. β 76. 252. ἐπαλαστήσασα: with a burst of anger. The same force of the aor. (see on 62) is seen in διαφόρασα 336. The compound occurs only here. Cf. ἀδιάστήσαμι 163, and ἠλάστευν Ο 21.
δεύς, ὃς μηστήρσων ἀναιδέσι χειράς ἐφείη.
255 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτησι θύρησιν
σταίη ἐχὼν πῆληκα καί ἀσπίδα καί δύο δούρε,
τοῖος ἐώς, οἷῶν μὲν ἐγὼ τὰ πρῶτα νόησα
οἶκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενον τε,
ἐξ Ἐφύρης ἀνιόντα παρ' Ἰλον Μερμηρίδαο.
260 ὁχετό γὰρ καλὶ κεῖσε θοῆς ἐπὶ νηὸν Ὅδυσσεὺς
φάρμακον ἀνδροφόνων διζήμενον, ὀφρα οἱ εἰη
ιοὺς χρίεσθαι χαλκήρεαι. ἀλλ' ὁ μὲν οὐ οἱ
dόκεν, ἐπεὶ ὅ θεος νεμεσίζετο αἰεν ἑόντας,
ἀλλὰ πατήρ οἱ δόκεν ἐμός. φιλέσκε γὰρ αἴνως.
265 τοῖος ἐὼν μηστήρσων ὀμιλήσειεν Ὅδυσσεὺς.
pάντες κ' ἡκύμοροι τε γενοίατο πικρόγαμοι τε.

254. δεύς: thou needest. — ὁ κε: 
equiv. to ὁς κε. — ἐφείη: the opt. with
κέ in a rel. clause expresses an imagined
result, and regularly follows a pres. tense in a neg. principal clause.
Cf. δ 167, 500, i. 126. Here the neg.
idea is in δεύς. Cf. β 53, and see M.
304 b.
255. εἰ γὰρ: if only, i.e. would that,
with an opt. of wishing. — ἐν πρώτησι
θύρησιν: at the front door.
256. ἐχὼν πῆληκα κτλ.: i.e. in full
armor.
257. τοῖος: i.e. with such youth and
vigor. — τὰ πρῶτα: first, adv., as in
A 6.
259. Ἐφύρης: an inland town of
Elis, on the river Selleis, judging
from β 328 ff., B 659. Augæas, king
of the Epeians in Elis, had a daughter
'Αγαμήθην, ἵπ τοῦα φάρμακα γῆθη δύα
τρέφει εὐρεία χθὼν Α 740 f. There
was a town of this name in Thesprio-
tia, and in Z 152 it is a name of Cor-
inth. — ἀνιόντα: on his way back. Cf.
πλέων 183. — Ἰλον Μερμηρίδαο: son
and grandson of Jason and Medeia,
inheriting from the latter their knowl-
dge of poisons.
260. καὶ κεῖσε: implying great dis-
tance.
261 f. ὀφρα οἱ εἰη: sc. τὸ φάρμακον,
that he might have it. χρίεσθαι then
expresses purpose, as the inf. in ὀφρα
οἱ εἰη | πλείνιν i. 248 f. — Poisoned ar-
rows are mentioned only here in
Homer, and here with disapprobation.
The only other use of poison is given
β 329 f. Cf. Vergil's Amicus,
quo non felicior alter | un-
guere tela manu ferrumque
armare veneno Aen. ix. 772 f.
262 ff. ὁ μὲν: Ilus, μὲν correlating
with ἀλλάδ 264.
265 f. = δ 345 f., ῥ 136 f.
265. τοῖος ἐὼν ὀμιλήσειεν: repeats,
without εἰ γὰρ, the wish of 255 ff.
The verb is used in a hostile sense,
like our 'meet.' So Α 523, N 779.
For the friendly sense, cf. β 288.
266. An apod. to 265, sc. τῷ in that
case, resuming the wish as prot.—
πικρόγαμοι: i.e. πικρόν γάμον ἔχοντες (possessive or attributive compound), a word coined for the case in hand, with bitter irony, as a match for ὅψιμαροι. The idea of the verse recurs in γ 224. Cf. μή τάξα πικρὴν Ἀττικῶν καὶ Κυπρίων ἰκνημ p 448.

267 = π 129, P 514, T 435. Cf. 400. — ταύτα: takes up the preceding thought, which is then repeated in the following double question.—θέων ἐν γούνασι κεῖται: of a decision to be made by the gods. These, in the conception of the poet (which is also that of earliest Greek art), are sitting figures, and in their laps lie the fortunes of men, as material objects, to be dealt out from time to time. Cf. θηκὲν 'Αθηναίης ἐπὶ γούνασιν ἱκνόμοιο Z 303. A later proverb, πέντε κρῆτων ἐν γούνασι κεῖται, represents the prizes of the contest as lying in the laps of the judges.

268. εἰ κεν: whether perhaps, with fut. indic. Homer has κεν with the fut. chiefly after δὲ and in rel. clauses, as ὥς κεν μνὶ περὶ κηρὶ θέων δὲ τιμήσωσιν ε ᾽ε 36. The fut. with ἵνα is rare, and even disputed. G. 208, 2; H. 845; M. 326, 1.—ἡ καὶ οὐκ: this verse-close recurs δ 80, 632, λ 493, and thrice in the II.

270. ὅπως κε: how, with fut. indic. in an indirect question, not the Attic obj. clause. See on 57, and GMT. 45 Ν. 2, b. Cf. φράζων, ὅπως μνηστήραν ἀναιδείς χεῖρας ἐφήσεις ν 376.—ἀπώσεαι: from ἀπωθέω.

271. εἰ δὲ ἄγε: but pray come. In this formula, εἰ is an interjectional particle of encouragement and stimulus, serving to introduce ἄγε (cf. Lat. eia a ge). The ordinary cond. particle was prob. the same word originally. See on β 178, and M. 321.

272 = Τ 34 ('ἀλλὰ σύ').—'Αχαιοῦς: here the subjects of Odysseus in Ithaca, as in 90.

273. μύθον πέφραδε: make known your mind, μύθον referring to the import or content of what is said. φράζων in Homer never means simply say. —ἐπιμάρτυροι: witnesses thereto (ἐπί). In β, where these directions are carried out, Telemachus warns the suitors of the wrath of heaven β 66 f., then adjures them by Zeus and Themis to refrain from their wantonness 68 f. This phrase is more natural in a stipulation of some kind, as δὲ δὲ μυθόμαι, Ζεὺς δ' ἀμὴ ἐπιμάρτυρος ἐστῶ H 76.

275. μητέρα δέ: in close correlation with μνηστήρας μὲν as if he in-
tended to use ἄνωχθι as before, and as though ἕναι were to follow. But in the next verse a milder expression is used, ἄψ ἤνω, as though ἐπίθηκος had preceded. This is ‘anacoluthon’ (H. 1063).

276. μέγα δυναμένου: by virtue of his wealth, cf. ἐν ἄφρειν ἄνδρι μέγα δυναμένοι λ Λ 414. For the father of Penelope, cf. 329, and see on β 53.

277 f. = β 196 f. — οἱ δὲ: a reference to the μηστήρας of 274 is grammatically demanded, but rendered impossible by the phrase γάμον τεῦξουσι, and the following verse. The reference then must be to Penelope's father and brothers. Cf. ἥδη γὰρ ὡς πατὴρ τε κασίγνητοι τε κέλονται: Ἐδρυμαχῷ γῆμασθαί 16 f. In β, there can be no doubt that the reference is to the family of Penelope. — ἔδω: wedding gifts, here only in Homer of gifts coming from the bride's relations, elsewhere of those made by the bridegroom to the bride's father, being, as it were, a price paid for her. Cf. πράσθε ἐκατὸν βοῦς δῶκεν, ἐπεὶτα δὲ χλῳ ἐπεῖστη, ἅγιας ἀμοῦ καὶ δοῖς Λ 244 f., τῶν ἦν κ' ἑθέλησι, φίλημ' ἀν ἄδεδνον (without suitor-gifts) ἀγέσθαι: ... ἐγὼ δ' ἐπὶ μείλια δῶσω | πολλὰ μᾶλ', ὡς' οὗ πά τις ἐπ' ἐπείδωκε δυνατῷ Ι 146 ff. — ἐπὶ παιδὸς ἐπεσθαί: to follow upon (along with) a daughter, i.e. to be given with her at her marriage. Cf. πολλὰ γὰρ ἄπασε παιδὶ γέρων νυμὰκλυτος 'Αλκις X 51, I 148 quoted above, and see on β 53.

279. σοὶ δ' ἀντι: as opposed to μηστήρας and μητέρα above, this introduces directions for his own course of action, in distinction from what he was to ask others to do.

280. ἄρσας (ἀρραφώς): manning. This liquid stem has σ in the aor. (§ 30 f.). Cf. β 333. — ἔκκοσιν: a common number for the oarsmen on Homeric craft designed for voyaging merely, not for fighting. Cf. β 212, νησοὶ ἔκκοσσόροι Ι 322, ἐσδ' ἐρέτας ἐκρινει ἔκκοσιν Α 309. The magic ship of the Phaeacians has fifty-two rowers ϑ 35, and the ship of Odysseus had fifty-eight on leaving Troy, judging from Ι 60 f., 289 f., 311, 344, κ Β 203 f., 208. Philoctetes has seven ships in the Catalogue (Β 719 f.), each manned with fifty warrior-oarsmen. — η τις ἀριστή: the very best. The relative virtually strengthens the superl. 281 = β 215 (νυστόν).

282 f. = β 216 f. (μελ, ἄκοισω). — ὀσσα: rumor, in distinction from definite information. As being of unknown origin and mysteriously spreading, it was regarded as ἐκ Δίως. Cf. μετὰ δὲ σφαίραν 'Ορσα δεδηεῖ |... Δίως ἄγγειος Β 93 f. — κλέος: see on ἀκλείς β 241.
πρῶτα μὲν ἐς Πύλων ἔλθε καὶ εὗρεο Νέστορα διόν,
285 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον.
δὲ γὰρ δεύτατος ἠλθεὶς Ἀχαϊῶν χαλκοχιτῶνων.
ei μὲν κεν πατρὸς βίοτοι καὶ νόστοι ἀκούσης,
ἡ τ᾽ ἄν τρυχόμενος περ ἐτὶ τλαίης ἐνιαυτόν.
ei δὲ κε τεθηνήτωσ ἀκούσης μηδ᾽ ἐτ᾽ ἐόντος,
290 νοστήσας δὴ ἐπείτα φίλην ἐς πατρίδα γαῖαν
σῆμα τέ οἱ χεῦα καὶ ἐπὶ κτέρεα κτερεῖξαι
πολλὰ μάλ', οὐσα ἐοικε, καὶ ἀνέρι μητέρα δοῦναι.
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,

285. ἔξανθον: fair, refers to the color of the hair. In ν 133, κάρη precedes the adj.
286. δὲ: in dem. use (§ 24 p). G. 151 κ. 3; H. 275 D. — δεύτατος: last of all, though connected etymologically with δύω. See § 23 b. — ἠλθεὶς: see on ἥλθον 77. — The second hemistich occurs besides in the Od. only δ 496, but eighteen times in the II.
287 = β 218 (ἀκούσω). — βίοτον καὶ νόστον: i.e. that he is alive and may return.
288 = β 219 (πλαίνων). — τρυχόμενος: by the suitors. Cf. 248. — ἐνιαυτόν: a period within which Odysseus may surely be expected home, if he is coming at all.
289–292 = β 220–223 (first pers.). — τεθηνήτωσ: sc. αὐτοῦ. The verb of hearing is construed with a gen. and prep. partic., denoting either the direct object of sensation (‘to hear a man speak’), or the remote subject of information (‘to hear of a man as dead’). For the former, cf. β 423, δ 505; the latter is the case here and β 375. For the form of the partic., retaining the ω of the nom., see § 26 o.
290 ff. δὴ ἐπείτα: then upon that, in that case, resuming the prot. with emphasis. Cf. ἄλλο τι δὴ τὸδ᾽ ἐπείτα θεό περιμνηχανόωται η 200. In 294 the temporal idea prevails, thereafter. See on 65, and cf. μ 309.
291 ff. σῆμα: here a cenotaph, like τύμβον in δ 584. — ἐπὶ: thereto, besides. — κτέρεα κτερεῖξαι: the formula denoted originally that form of honoring the dead which consisted in burning some of his possessions on the pyre (cf. αὐτὰρ ἐπεὶ νεκρὸς τε καὶ καλ τεύχεα νεκροῦ μ 13), then it came to be used generally of any formal funeral rites. The cognate acc. is used without adj., as in 49, 190. The insfs. of the verse, as in 292, 294, are used in inv. sense.
292. Cf. 278. — ἀνέρι μητέρα δοῦναι: no more is intended by the phrase than β 195 ff. Cf. τ 533, ν 341 ff., where Telemachus is represented as urging his mother’s marriage.
293. τελευτήσῃς τε καὶ ἔρξῃς: the formula occurs in the first pers. λ 80. For the redundancy, see § 1 s. Something similar is frequent in Demosthenes, ἐδῆτε καὶ θεάσητε ἰν. 3, etc. — A necessary thought is wanting with this verse, viz. ‘and the suitors still harass you in spite of your
φράζεσθαι δὴ ἐπείτα κατὰ φρένα καὶ κατὰ θυμόν, 295 ὁππὸς κε μνηστήρας ἐν μεγάροις τεοίων κτείνης ή ἐδώλῳ ἡ ἀμφαδὼν. οὐδὲ τί σε χρῆ 

ηπιάας ὀχέεων, ἐπεὶ οὐκέτι τηλίκος ἐσσι.  

ἡ οὐκ ἀίεις, οἶόν κλέος ἐλλαβε δίος Ὀρέστης 
Pάντας ἐπ’ ἀνθρώπους, ἐπεὶ ἐκτανε πατροφονή, 

300 Ἀἴγιθον δολόμητν, δ’ οἱ πατέρα κλυτὸν ἐκτα; 

καὶ σὺ, φίλοι, μάλα γὰρ σ’ ὀρῶν καλὸν τε μέγαν τε, ἀλκιμὸς ἐσσ’, ἵνα τίς σε καὶ ὁψιγόνων ἐν εἴπῃ.

mother’s marriage.’ For a similar omission, cf. τ 488 ff.

294 = 0 163. The second hemi-

stich occurs more than twenty times in Homer, and each phrase of it also singly. —φρένα: the sing. (φρένας ζ 65, 

φρέν K 45) in Homer always denotes the spiritual part, not the material organ. Contrast κραδία δὲ φάβα φρένα λακτίζει Aesch. Prom. 907.

295 f. Cf. η 119 f.—ὁππὸς κε... 

κτείνης: the Attic would have the fut. 

indic. G. 217 ν. 3; H. 385 c; GMT. 

45 ν. 2. See on 57 and 270.

296 f. οὐδὲ τί σε χρῆ: closes the 

verse fifteen times in Homer, and 

twice with μέ. It is followed by an 

inf. expressed or implied except η 

109, where the gen. follows. For 

the const. of the pron., see on 124.

297. νηπιάας ὀχέαν: equiv. to νη-

πιαχείνειν, to have childishness about one, 

to act childish. Cf. 368, ἡν ἀτην 

ὀχέαν φ 302.—τηλίκος: so young as 

to justify νηπιάας ὀχέαν.

298. η οὐκ: with synizesis (§ 7). 

—ὁδεις: pres., denoting continued 

result of a past act. So ἄκοισι 118. 

H. 827.—ολον: refers to the quality 

of the fame, and so is more compli-

mentary than δησencodeURIComponent("\u03b1") would be. Cf. 32. 

Athene now cites the incident used

by Zeus (35–43) for a different pur-

pose.—ἐλλαβε: with doubling of in-

itial consonant (§ 25 f).

299 f. Pάντας ἐπ’ ἀνθρώπους: de-

notes the spreading of his fame. Cf. 

tοῦ μὲν κεν ἐπὶ ζειδώρων ἄφωναν | ἄβε-

στοιν κλέος ἐπὶ η 332 f.—πατρο-

φονή: Attic πατροφόνον (§ 19 b). The 

word would naturally mean parricide, 

“slayer of his own father,” but is 

explained by the following ἧ οἱ... 

ἐκτα (§ 1 t), where the οἱ shows that 

the idea ‘father’ is to be connected 

with the subj. of ἐκτανε. Cf. γ 197. 

—ἐκτα: 2d aor. without variable 

vowel (§ 35).

300–302 = γ 198–200; 300 = γ 308. 

The first hemistich occurs also (nom.) 

γ 250, δ 525.

301 f. καὶ σὺ: thou too (as well as 

Orestes), followed by φίλοι as voc. 

also γ 313, θ 413.—μέλα γὰρ...μέ-

γαν τε: since, etc., a parenthetical 

clause giving a reason for the follow-

ing exhortation.—ἐςσο: inv. mid. 

of εἰμι, equiv. to the Attic ἔστι. —της: 

collective, many a one. —οἱ... ἐν 

ἐπή: for the const., cf. καὶ ποτὲ της 

ἐπίθεν “πατρός γ’ δδε πολλὰν ἰμείνων” | 

ἐκ πολέμου ἀν ἰόντα Z 479 f. With the 

motive, cf. ὡς καὶ ὀπίσων | ἀνθρώπουν: 

πελ ἵμεθ’ ἄοιδιμοι ἐσσομένοισιν Z 357.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη
ἠδ' ἠτάρος, οἱ ποῦ με μάλ' ἀσχαλώσι σέμνοντες
305 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζειν μύθων.

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα.
"ξέων", ἦ τοι μὲν ταύτα φίλα φρονέων ἀγορεύεις,
ὡς τε πατήρ ὦ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
ἀλλ' ἀγε νῦν ἐπίμεινον ἐπειγόμενος περ ὀδοῖο,
310 ὁφρα λοεσσάμενος τε τεταρπόμενος τε φίλον κήρ,
δώρον ἔχον ἐπὶ νῆα κύρις χαίρων ἐνι θυμῷ,
tιμῆν, μάλα καλόν, ὁ τοι κεμῆλιον ἔσται
ἐξ ἐμεῦ, οἶα φίλοι ξέινοι ξέινοις διδοῦσιν."

τὸν δ' ἦμείβερ' ἐπείτα θεά, γλαυκώπις Ἀθήνη.
315 "μὴ μ' ἐτὶ νῦν κατέρκυκ λιλαιόμενον περ ὀδοῖο.

304. μὲ: const. with μένοντες.—
ἀσχαλώσι: are impatient, used spe-
cially of the annoyance caused by
delay (μένοντες). Cf. δ 598 f.

305. The first hemistich occurs also
ο 231 (cf. 279). The contrast is here
with the speaker and his advice.

306. The formula occurs over
thirty times in the Od., twice in the Od.
with different name and epith.,
and twice in the Il. with different name.

307. φίλα φρονέων: see on 43. The
phrase occurs also π 17, A 219, always
beginning the second hemistich.

308. αὐτῶν: it, very near, if not
quite the Attic anaphoric use of the
pron. See on τῶν 10, and § 24 g.

309. The first hemistich occurs also
δ 587, Z 340; the second γ 284.—
ὅδοι: part. gen., as after ἐστάμενος
δ 733, ἐλεμένοι ο 69. G. 171; H. 739.
For the force of the partic., see on 315.

310. τεταρπάμενον: refreshed by
feasting and its accompanying pleas-

312. κεμῆλιον: costly ornamental
utensils were often given to guests.
Menelaus and Odysseus came home
rich in these, richer than they would
have been from their share of the
booty of Ilion. The guest-gifts of
the Egyptians and Phaeacians play
the same role in the Od. which the
'hidden treasure' does in later
romance.

313. ολα: of such sort as. Its antec-
is logically a pl. part. gen. depending
on κεμῆλιον. See on δ 177.—ξείνοι
ξείνουσι: such a repetition takes the
place of ἄλληλοι, a pron. formed by
a similar combination. Cf. Κίκονες
Κίκόνεσι τε γεγόνειν; i 47, ὥς πρες μητρής
πρες μητρήν ἄργαθη, φίλα δε φίλοις B 363.
See on γ 272. The idea of φίλοι is
also applicable to ξείνουσι, and so the
sense is "in their mutual love."—
διδοῦσιν: Attic διδόσαι (§ 34 a).

315. λιλαιόμενον περ: whatever
idea is expressed by the partic., this
is intensified by a following πέρ.
Here the partic. is causal, in 309 it is
concessive.
318. καὶ μᾶλλα καλῶν: refers to 312, and καὶ emphasizes the adv., as in καὶ λὴν η. — ἔλων: taking, with δοῦναι take and give, as in δός οἱ ἔλων ρ.400. — σοὶ ... ἀμοιβὴς: and it shall be worth a return for you, i.e. it shall bring a gift from me in return, when you visit me. Cf. πολέος δὲ οἱ ἔξων ἔτοι (sc. ἀγχαλκεον) θ 405, also o 429, ν 383.

Vs. 319–366. After Athene's departure, Penelope enters the hall to protest against the song of the bard, but she is sent back to her chamber by Telemachus. 

320. ὅρνις δ' ὃς: i.e. as swift as a bird. No transformation into the shape of a bird is meant (as in γ.371 f.). Cf. 105. — ἀνάπυα: upwards, neut. pl. adj. as adv. This meaning is supported by the use of the adj. ἀνάπυαυ of flame by Empedocles, and by ἀνάπυα as the name of a steep mountain-path, Hdt. vii. 216. — διέπτατο: flew away (lit. through the air), describing the movement of the goddess outside the palace in returning to Olympus. The whole phrase then is the reverse of 102. The movement of the goddess inside the palace is described in 319.

321. The first hemistich occurs also Ε 2 (δῶκε).  
322. τὸ πάροιδεν: before, adv., like τὸ πρῶτον, τὰ πρῶτα. — νοῆσαι: it is the change which the goddess has produced in his own feelings that he observes and wonders at, not her darting off, which occurred outside the house. 

323. ὁισάτο: he began to think, "the suspicion arose in him," an aor. with inceptive force. See on 62.  
324. ἰσόθεος φῶς: the adj. is found in Homer only in this verse-close, which occurs besides in the Od. only ν 124, but twelve times in the Η. Its use here then well marks the inspiring martial influence of Athene.  
325. σώπῃ: in silence, like σιγῇ only as an adv. dat. in Homer.  
326. εἶσε: from ἤσι (§ 34 j). — ἀκούοντες: for the metrical length of the final syllable, see on γάμος 226. — Ἀχαίων νόστον: 'so the Odyssey knows at least two great themes for minstrels, — (1) "The Doom of Ilios"
lunyron, òn èk Trophs òpeteitlato Pallas 'Athen. 
tou d' òperwòthev fressì sunvètpo òdòv dèn 
koury 'Ikaróio pèrìphron Peneleópèia.
330 klímaka d' òpilhèn katêvèse to òdò dòmuo, 
oùk oì, ámà òçh ge kai ámëpitoloi dòv èpontò.
ò òte dè mnistèras afíketo diá gnwakòn, 
ðò ða parà státhmov têgèos pùka ònthóto 
ánta parèiais xomènë ìtpará krèdèmna.

('Ilìov òto 578), and (2) the "Re-
turn of the Achaeans": and the latter 
is the "newest" (6 352).' Jebb's 
Homer, p. 76. An idea of the sub-
stance of such a song may be got 
from y 130-198, 254-312, 6 351-586.
327. lunyron: in the emphatic sup-
plementary position (see on 49), serv-
ing to repeat its subst. before closer 
definition or description, "that wretch-
ed return." Cf. 341. — èk Trophs: an 
attrib. expression, taken up into the 
rel. clause instead of qualifying the 
antec. nóston.

328. tou, òperwòthev: const. the 
first with òdòv, the second with sýn-
ßeto. Cf. eklyven ìx 'Eprésevì 1 572, 
klaìthev akóuvas ìpò 603. Place simply, 
with no added idea of distance from 
some other place, is expressed by the 
dat., as in 8 787. — Penelope heard 
the song of the bard from her chamber 
in the story over the thalamos. Cf. 330, 
363 ff.

329 = 6 446 etc., eleven times in the 
Od., counting voc. and dat. — 
'Ikaróio: see on b 53.

330 = 6 5 (prosebòsevo). — katevè-
ßeto: with acc. of the way, as in 
ìsodoj efólaiv (rudder) katabòs 8 350. 
In b 337, the verb is construed with 
acc. of place reached, in 6 206 with 
acc. of the place left (katêbain òpere-
ßa). — dòmuo: used in special sense 
of the thalamos or women's apartment, 
as it is also of the megaron. So òto 356.

331 = 6 207, r 143, a formula for 
describing the entrance in state of a 
lady of rank, varied in form for other 
purposes. Cf. 6 84, r 601. There is 
a corresponding masc. formula Ò 573. 
The first hemistich occurs also 6 11, 
B 745, 822. — ámëpitoloi: always fem. 
in Homer. For the standard number 
two, cf. further 335, 6 18 f., x 450. 
Kings and queens on the Attic stage 
had regularly two attendants.

332-335 = 6 208-211, ò. 63-66. The 
first three verses occur also 1 414- 
416.

332. mnistèras: poetical acc. 
of limit of motion (§ 3 i).

333 = 6 458. — státhmov: the door-
post at the entrance from the women's 
apartment (thalamos) to the banquet-
ing-hall (têgos, megaron).

334. xomènë: the mid. is not es-
sential. Cf. anakójòn 6 115. — krè-
dèmna: head-band (kôra, dèw), veil, 
ordinarily covering the back of the 
head, and falling in broad folds over 
the shoulders and back, ready for 
such use as this verse describes. It 
is cast aside as cumbrous in a game of 
ball 6 100. For a metaphorical 
use, of the lid of a wine-jar, cf. 
6 392.
335 ἀμφίπολος ὑ' ἀρα οἱ κεδυὴ ἐκάτερθε παρέστη.
δακρύσαςα ὑ' ἐπείτα προσπήδα θείον ἁοίδόν.
"Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
ἐργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἁοίδοι.
τῶν ἐν γέ σφιν άείδε παρήμενοι, οἱ δὲ σιωπή
340 οἴνον πινόντων ταύτης ὑ' ἀποταύε ἁοίδῆς
λυγρῆς, ἕτε μοι αἱءν ἐν θ' στῆθεσοι φίλον κήρ
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἁλαστον.
τοῖη γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ,
ἀνδρός, τοῦ κλέος εὐρύ καθ' Ἐλλάδα καὶ μέσον Ἀργος."
345 τὴν ὑ' αὖ Τηλέμαχος πεπνυμένοις ἀντίον ηῦδα.
"μήτερ ἐμῆ, τί τ' ἀρα φθονεῖς ἐρήμην ἁοίδον
τέρπειν, ὅππη οἱ νόος ὅρνυται; οὔ νῦ τ' ἁοίδοι

336. δακρύσασα: with a burst of tears (see on 252).
337. γὰρ: since (through the original meaning surely), preparing the way for the principal thought 339 f. by giving a reason for it in advance (see on ἐπεί 231, and Η. 1050, 4). The chief element in this reason, πολλὰ ἄλλα, is repeated in the τῶν of 339. Cf. i 319, 325; κ 174, 176; 190, 192.
—οἶδας: this form occurs only here in Homer, for οἶδα (as in A 85). See § 34 k.
338 ff. τά τε: such as. See on 50, and cf. β 390, ε 438, θ 558.—These verses well indicate the subject-matter and the original publication of the Homeric epic.
339. τῶν ἐν γε: see on 10.
340. πινόντων: inv. 3 pl. Homer never uses the endings -τωσαν, -σθωσαν (§ 26 i).
343. τοῖην κεφαλὴν: such a person, i.e. so noble, cf. β 286. The phrase recurs in λ 549 of Achilles, and similar uses of κεφαλὴ (the noblest part of the man for the man himself) in λ 557, Δ 162, Χ 82.—μεμνημένη αἰεὶ: repeats the idea in ἁλαστον. The partic. stands without expressed obj. also δ 151, Ε 263, Τ 153, in the sense of mēmor.
344 = δ 726, 816 (ἐσθολόν). The second hemistich with ἀνά occurs o 80.
—ἀνδρός: depends on κεφαλήν, defining it more precisely. Cf. 161.—Ἕλλαδα, Ἀργος: the first denotes elsewhere in Homer the kingdom of Achilles, a town in Phthiotis of Thessaly with its surrounding territory, as in 1 395; the second, that part of Peloponnesus occupied by Achaeans (see on 90), i.e. the realm of Agamemnon. Here, however, the formula plainly means “throughout northern and southern Greece.”—μέσον: innermost, lit. the midst of, in partitive sense, as in Ἀργεῖ μέσῳ Ζ 224.
346. τί τ' ἀρα: cf. γ 22.—φθονεῖς: begrudge, object to something which gives others pleasure. It is followed by acc. and inf. also ε 10, elsewhere by the simple inf., or by τινὶ τωσ.
347. ὅππη... ὅρνυται: as his mind
prompts him, courting the favor of his audience, of course, by singing what would most please them. —
νό τ' : see on 60.

348. αἰτιώ: responsible for the sorrows narrated in the ἀοιδή λυγρή (340 f.). —Ζεὺς αἰτιός: cf. Ζεύς δ' αὐ-
τός νέμει δλθών Ὀλυμπίος ἀνθρώποισιν § 188, ὅτι μοι αἰτίη ἐσσί, θεός νῦ μοι αἰτιοί εἰσίν Γ 164 (Priam to Helen).
This is very nearly the idea condemned by Zeus in 32 ff.

349. ἀνδράσιν ἀλφαμητήσιν: the phrase occurs also § 8 (gen.), ν 261
(acec.). The best derivation of the adj. is from ἀλφάω win, with a for-
mation like ἱραστής, etc. It character-
izes the race of men as gain-seeking,
laborious, in contrast with the gods,
who are βείας ζωότες (δ 805). — The second hemistich follows ἔσθαλος ἢδὲ κακοῖσιν (sc. ἀνθρώποισι) in § 189.

350. οὐ νέμεσις: (there is) no ground
for censure, “one cannot blame,” re-
ferring not to the feeling of indigna-
tion, but to its cause. So in τὸφρ
οῦτις νέμεσις μενέμεν τ' ἵν νυ 330, οὐ
νέμεσις Τρώας . . . τοῖδ' ἀμφι γνωαικι
. . . ἄλγεα πάσχειν Γ 156 f. Similarly

in prose γέλως is used for γελοιον,
ἀνάγκη for ἀναγκαῖον, αἰδός for αἰθοιον.
— Δανάω: always in Homer of the
whole Greek host at Troy, whereas
'Αργείων and 'Αχαιον had other uses also.

352. η τις κτλ.: whichever sounds
newest as they listen, or to their ears.—
νεστάτη ἀμφιπέληται: lit. floats about
as newest. For the force of ἀμφι, cf.
ἀμφήλαθε θῆλυς αὐτή ζ 122, θείη δε μι
ἀμφέχυτ' ἀμφή B 41.

354. οὐ γὰρ κτλ.: for Odysseus was
not the only one who, etc.

355. ἐν Τροίῃ: not strictly held to be
The phrase may be used of the expedi-
tion in general.

356–359 = φ 350–353 (with τὸξον
352 for μυθος). Cft. Z 490–493 (πόλε-
μος instead of τὸξον or μῦθος, and τοί
'Ιλω ἐγγεγασίν for the last hemi-
stich).

356. οἰκον: used here of the θάλα-
μος, as also in 360. The adaptation
to this context is forced. Cft. δ 717,
ψ 292. — τὰ σ' αὐτής: see on 7, and
cf. πατρόσ τε μέγα κλέος ἢδ' ἐμν αὐτοῦ
Z 446.

358 f. Cft. πομπη δ' ἀνδρεσσι μελή-
πᾶσι, μάλιστα δ' ἐμοὶ· τού γὰρ κράτος ἐστ' ἐνὶ οἴκῳ." Ἡ μὲν θαμβήσασα πάλιν οἴκον ἔβεβήκε· παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.

360  ἐς δ' ὑπερ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξιν κλαίεν ἐπετ' 'Οδυσσῆα φίλον πόσιν, ὃφρα οἱ ὑπνοι ἢδῶν ἐπὶ βλεφάροις βάλε γλαυκῶπις 'Αθηνή.

365 μνηστήρες δ' ὀμάδησαν ἀνά μέγαρα σκιόεντα, πάντες δ' ἤρησαντο παραλ λεχέεσσι κλιθήναι. τοῖς δὲ Τηλέμαχοις πεπνυμένοι ἢρχετο μῦθων· "μητρὸς ἐμῆς μνηστήρες ὑπέρβιον ἴουρι ἐχόντες, νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὸς

370 ἔστω, ἐπεὶ τόδε καλὸν ἄκουέμεν ἐστὶν αὐτῶν

σεὶ | πᾶσι, μάλιστα δ' ἐμοι· τού γὰρ κράτος ἐστ' ἐνὶ δῷμῳ λ 352 f.—ἐργον ἐποίησεθα: lit. to go up and down before (see on β 94), i.e. to ply their work, as in ρ 227. Cf. the Lat. nego-
tium obire. —μιθος: talking, i.e. giving directions, commanding. Cf. 373. —του: referring to ἐμοι, and made plain in recitation by gesture or intonation. Cf. the δο' ἀνήρ of tragedy.

360-364 = φ 354-358. —θαμβήσα-
σα: struck with amaze at the new independence of her son.


363. ἐπειτα: then, sequence in time after ἀναβάσα. See on 106.

364. βάλε: lit full, as a causative to πίπτω (cf. β 398). So also χέω is used ε 492. In these phrases sleep is imagined as a cloud descending upon the eyelids and veiling the eyes.

365 = δ 768, σ 390, ρ 360 (closing αὐτὰρ 'Αθηνῆ).—ομάδησαν: such was the effect on them of the rare sight of the lovely Penelope. A more appropriate verse precedes 366 in σ 212, viz. τῶν δ' αὐτοῦ οὔτο γοῦνα', ἔρφ δ' ἄρα θυμὸν ἐθελκηθεν. —σκιόεντα: dark, as the Homeric house, which was poorly lighted and smoky, would naturally seem in contrast to the clear Greek atmosphere. The epith. is used also of ὤσα and νέφεα.

366 = σ 213. —ηρήσαντο: the wish was uttered aloud, and so the word partially illustrates ὀμάδησαν above.

—παρα: by (her side), a locative adv. (§ 37 d βγ), construed with κλι-
θήναι, while λεχέεσσι is dat. of place. Cf. εἴδειν ἐν λέκτροις παρὰ χρυσὴ Ἀφροδίτη θ 337.

Vs. 367-419. Telemachus deals boldly and shrewdly with the suitors, one of whom asks about his late guest.

368 = δ 321. The second hemi-
stich occurs also π 410 (ἐχούσιν).

369. τερπώμεθα: let us go on enjoy-
ing, pres. subjv.; different is τραπελο-
μεν (θ 292).

370 f. = 3 f. (ητοι μὲν). —τόδε: subj. of ἑστὶν; and explained by ἄκουέ-
μεν κτλ. Cf. 82 f., 376 f. Rarely is an inf. explanatory of another case than nom. or acc., as τί κακῶν ἴμερες
τοὐθέν, οἷς ὃς ἐστὶ, θεοὺς ἐναλίγκιος αὐτῷν.

78. οὗτος δ' ἀγορήνδε καθεξίμεσθα κιόντες
πάντες, ὑν' ὕμνων μυθον ἀπηλεγέως ἀποεῖπω
ἐξέναι μεγάρων. ἀλλὰς δ' ἀλεγύνετε δαίτας
375 ὑμᾶς κτήματ' ἐδοντες ἀμειβόμενοι κατὰ οἶκους.
εἰ δ' ὕμνῳ δοκεῖ τόδε λωτερον καὶ ἀμεινον
ἐμμεναι, ἀνδρός ἐνος βιοτον νήπιονον ὀλέσθαι,
κεῖρετ' ἑγω δὲ θεοὺς ἐπιβώσομαι αἰεν ἐόντας,
αὶ κέ τοθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι.
380 νήπιοι κεν ἐπειτα δόμων ἐντοσθεν ὄλουσθε."
Τηλέμαχοι θαύμαζον, δ' θαρσαλέως ἀγόρευεν.
τὸν δ' αὐτ' Ἀντίνοος προσέβη, Ἐυπείθεος νῦς·
"Τηλέμαχ', ἢ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
385 ὑψαγόρην τ' ἐμεναι καὶ θαρσαλέως ἀγορεύειν·
μὴ σὲ γ' ἐν ἀμφιάλῳ Ἰθάκη βασιλῆα Κρονίων
ποιῆσειν, οὶ τοι γενεῖ πατρώων ἔστων."

τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡδὰ·
"Ἀντίνο', ἢ καὶ μοι νεμεσῆσαι, ὅτι κεν εἴπω;
390 καὶ κεν τοῦτ' ἑθέλοιμι Διὸς γε διδόντος ἀρέσθαι.
ἡ φής τούτο κάκιστον ἐν ἀνθρώποισι τετύχθαί;
οὐ μὲν γάρ τι κάκὸν βασιλευέμεν· ἀμφα τέ οἱ δῶ
ἀφνείον πέλεται καὶ τιμήστερος αὐτός.

ἀλλ' ἢ τοι βασιλῆς Ἀχαιῶν εἰσὶ καὶ ἄλλοι
395 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκη, νέοι ἡδὲ παλαιοὶ,

and πάντα κύσεν περιφός π 21, of a
close embrace.

382. δ': because, quod, like ὅτι
after verbs of emotion. See § 24 q;
M. 269, and cf. β 45, δ 206. χωμένεος
is followed by ὅτι λ 103, χωσαμέθεν
by δ 1 534.

383 = δ 641, ρ 477, σ 284 (τὴν),
φ 266. Antinoës and Eurymachus
(399) are the two leaders among the
suitors (cf. δ 628 f.). Antinoës is
consistently full of scorn and prone
to sarcasm, Eurymachus of false
friendliness.

384 ff. An outbreak of surprise at
the sudden change in the manner of
Telemachus.—θεοὶ αὐτοὶ: a surpris-
ing incident is ascribed to the imme-
diate intervention of the gods. So a
sudden and happy thought 200 f.

386. ἀμφιάλω: only in the Od.,
and always of Ithaca. Cf. ἀμφιφόρη 50.

387. δ': its antec. is βασιλευέων im-
plied in the preceding βασιλῆα ποιή-
σειν. — γενεῖ πατρώων: hereditary

right, though the succession seems to
have required ratification by the peo-
dle. Cf. οἱ μετέρου δ' οὗκ ἐστι γένεως
βασιλεύτερον ἄλλο | ἐν δὴμῳ Ἰθάκης
ο 533 f.

388. See on 213, 306.

389. Cf. 158.

390. καὶ τοῦτο: even this, i.e. βασι-
λευεύειν. — ἀρέσθαι: 2d aor. from ἀρω.
See on 240.

391. ἢ φής: dost thou really think?
with keen irony, for he knows that
Antinoës wishes to be king himself.
This was known too by the suitors.
Cf. χ 49 ff. — κάκιστον: pred. after
tετύχθαι, one of the many Homeric
synonyms for εἶναι.

392. κάκον: sc. ἐστι. — οἶ: refers
to the indef. pron. implied as subj.
of βασιλευέων. — δῶ: elsewhere in
Homer this form (δῶμα) is acc.

393. See on 117.

394. βασιλῆες: princes, nobles.

395 = β 293 (fem., of νῆες). — νέοι
ἡδὲ παλαιοὶ: closes the verse also
tων κεν τις τόδ’ ἔχησιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκου ἀναξ ἐσομ’ ἡμετέρου
καὶ δμώων, οὐς μοι λησσατο διὸς Ὀδυσσεύς."

tὸν δ’ αὐτ’ Εὐρύμαχος Πολύβου πᾶς ἀντίον ἡνδα.

400 ‘Τηλέμαχ’, ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται,
ὸς τις ἐν ἀμφιάλῳ Ἰθάκη βασιλεύσει Ἀχαιῶν·
κτήματα δ’ αὐτὸς ἔχοι καὶ δώμασιν οἶςν ἀνάσσοις.
μὴ γὰρ ὦ γ’ ἐλθοι ἀνήρ, ὦ τίς σ’ ἀékοντα βίην
κτήματ’ ἀπορραίσει, Ἰθάκης ἔτι ναετοώσης.

405 ἀλλ’ ἐθέλω σε, φέριστε, περὶ ἐξίου ἐρέσθαι,
ὀππόθεν οὑτος ἀνήρ· ποῖς δ’ ἐξ εὐχεταί εἶναι
γαῖς; ποῦ δέ νῦ οἱ γενεῖ καὶ πατρὶς ἄρουρα;

§ 720 (fem.) and § 58. Similar phrases are ἡμὲν νεόι ἢ δὲ γέροντες B 789, closing the verse, and ἦ νέοι ἢ παλαιὸς Ξ 108, opening it.

396. τόδε: this privilege of ruling in Ithaca, the τοῦτο of 300, made more vivid by deictic reference to the Ithaca just mentioned.—κ’ ἔχησιν: may have, with potential sense (§ 3 5 b 2), equiv. to an emphatic fut., or mild inv. M. 275 b.—ἐπεὶ θάνε κτλ.: the death of Odysseus is now assumed and now doubted by Telemachus, as circumstances vary, in spite of the positive assurances of 196 ff. This hemistich occurs also β 96 = τ 141 = ω 131.

397 f. ἡμετέρου: the pron. indicates his rightful claim to control the house ("since it is ours"), and so is in a measure parallel to the relative clause in the next verse, which states his right to control the slaves. Cf. ἐπεὶ οὗ τοις δημοῖς ἐστιν | οἶκος 66', ἀλλ’ Ὁδυσῆος, ἐμοὶ δ’ ἐκτῆσαι εἰκεῖνον v 204 f. For the pl. of the pron., see on ἢμεῖς β 60.

398. δμώγων: these had been used and abused by the suitors, cf. π 108 f.

—λησσατο: sc. on incursions into hostile territory, and on piratical expeditions. Cf. φ 38 ff., πολλὰ μὲν αὐτὸς ἐγὼ λησσομαι ψ 357. Slaves were also bought, cf. 430, o 483.

400. See on 267.

401. Ἀχαιῶν: const. with ὡς τίς, as in ἀνδρῶν ὡς τίς κηται ἀλώμενος ε 448.

402. Cf. 117.—δώμασιν οἴςιν: in (thine) own house. This possessive pron. in its early use could refer to either of the three persons (§ 24 f.).

403 f. μὴ ἔλθοι: let him not come, with the force of a threat.

404. ἀπορραίσει: construed with two accus., like ἀφαίρεται, συλλάν.—Ἰθάκης ἐτί ναετοώσης: so long as Ithaca still exists, lit. resides. The verb is used of the continued existence of any locality as an inhabited spot, a ἐδος (ν 344). So in 1 23, and so ναώ is predicated of δομὸς η 29, ἑτεί μοι πατρὸς ἀμωμόνοι ἐγγοῦνα ναέτε.

406 f. ὀππόθεν: the general question in indir. form is amplified by the two direct questions following. Cf. 170 f.—εὐχεταί εἶναι: see on 180.
408. Cf. β 30. The new bearing of Telemachus suggests the question.

409. ἦ: see on 175. — ἔον . . . ἐπλοῦτα: seeking a need of his own, i.e. "on his own business." Cf. β 45, and, for ἀῦθοι, see on 7. Aside from this passage and E 481, ἐπλοῦτα is construed with the gen. — τὸδε: lit. this coming, cognate acc. with ἓκανει. It may be translated here or thus, like its corresponding adv. ἄνετα 182. The same idiom occurs, in the verse-close, κ 75, τ 407, and thrice in the Π.

410. οὖν: excl. in a tone of censure, as in 32.

411. γνώμεναι: for us to make his acquaintance, the inf. like νῆφασθαι 138.

— γὰρ: introduces a reason for the censure contained in the preceding excl. — κακῷ: low-born. — ἔλπις ὑπα ἐλεσκευ: did he resemble when one looked into his face, i.e. in countenance. Cf. θεῖος ἔλπις ὑπα ἐλεσκευ Π 158, and οὖν ἄν ἐμαγε | τετλαί . . . εἰς ἵππα ἓδεσθαι Π 372 f.

414. ἐτι: implies that he had allowed himself to believe false tidings in the past. Cf. ξ 122 ff. — ἐλθοῖσα: sc. ἀγγελία τις, cf. οὖτ' ἀγγελία ποθὲν ἐλθῃ Ξ 374. The opt. describes a purely imaginary case, as in the rel. clause 47.

415. Cf. β 201, Π 50 (with ὠδα for μήτηρ).

417. οὖτοι: subj. of ἐστίν, like οὕτος ἄνηρ 406. — ἐκ Τάφου: const. with ξεῖνι ἐμὸς πατρῶιος, which together form the pred. to ἐστίν.

418 f. Cf. 180 f.

Vs. 420–444. The suitors sing and dance till bedtime, when they go home, and Eurycleia puts Telemachus to bed. 420. Cf. 323.

421–423 = σ 304–306.

422. ἐπὶ κτῆσι: for evening to come on, ἐπὶ being adv. with ἐλθεῖν, as the
τούσι δὲ τερπομένουσι μέλας ἕπι ἐσπερῶς ἤλθεν·
δὴ τότε κακκέοντες ἔβαν οἰκώνδε ἕκαστος.
425 Τηλέμαχος δ', ὃθι οἱ θάλαμοι περικαλλέος αὐλῆς
υψηλὸς δίδυμος περισκέπτω ἐν χώρῳ,
ἐνθ' ἔβη εἰς εὐνήν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἀρ' ἀμ' αἰθομένας δαίδας φέρε κεδνὰ ἰδνία
Εὐρύκλε', Ὡπος θυγάτηρ Πεισηνορίδαο,
430 τὴν ποτὲ Λαέρτης πρίατο κτεάτεσσιν ἐώσιν
πρωθῆβην ἔτ' ἐόνσαν, ἐεἰκοσάβοια δ' ἐδωκεν,
ἰσα δὲ μιν κεδνῆ ἀλόχω τίεν ἐν μεγάρουσιν,
εὐνὴ δ' οὐ ποτ' ἐμκτο, χόλον δ' ἀλέεων γυναικός·
ἡ οἰ ἀμ' αἰθομένας δαίδας φέρε, καὶ ἐ μάλιστα

next verse shows. For the inf. after
μένω, cf. 411, ζ' 98, Δ 247. The second
hemistic occurs also δ 786, σ 305.
423. τερπομένουσι: takes up again
the τέρποντο of 422, an interweaving
of structure (ἐπιπλοκή). See § 2 g,
and cf. μ 309, 311.
424. Cf. γ 396 (οἰ μέν) = η 229 =
v 17 = Α 606, Ψ 58 (κλισινθέ). An-
other variation is βάν β' ὑμεῖαι κείοντες
ἐὰ πρὸς δάμαθ' ἕκαστος σ 428.—κακκε-
όντες: fut. without tense sign (§ 30 h).
—οἰκώνδε, ἕκαστος: both are distribu-
tive, suam quisque domum. For
the latter, cf. also ἐφόν τ' ἐν χερῶν
ἔκαστος κ 397.
425. αὐλῆς: part. gen. with δ',
lke ἀναλαθεῖς βλή 131.
426 = ξ 6 (ἀναλήθη), of an αὐλῆ, called
also περιδόραμοι. The second hemi-
stich occurs also κ 211 = 253, of the
beautiful palace of Circe. It is hard
to explain the application of the
phrase to one apartment of a palace.
Merry suggests that it was built out
into the αὐλῆ from the end of the
ἄλθοους.
427. ἐνθα: antec. of θι. 425.—
πολλὰ κτλ.: as Athene had urged
305.
428. κεδνὰ ἰδνία: sincere, faithful,
referring to character (see on β 10).
The partic. is the fem. of εἰδώς, with
short stem-vowel (§ 31 g). For the
apparent hiatus, see also § 14 e.
429 = β 347, ν 148.
430. κτεάτεσσιν: dat. of means.
431. ἐεἰκοσάβοια: a high price,
judging from πολλὰ δ' ἐπίστατο ἔργα
(γυνῆ), τίον (Ἀχαϊοί) δὲ ἐ τεσσαράβοιον
Psi 705. A prize tripod is rated at
twelve cattle (Ψ 703), the armor of
Diomedes at nine, that of Glaucus
at a hundred cattle Ζ 236. Homer
knows no coined money as standard
of value.
433. ἐμκτο: 2d aor. without vari-
able vowel (§ 35). — χόλον δὲ: the
clause is correlated, instead of being
subordinated and introduced by sinc.e.
So καὶ φιλέεσσε, καὶ ἔτρεφε 434 f. See
§ 3 g.
434 f. η: strong dem. in resump-
tion of 428, she it was who, cf. η 12 f.
—καὶ ... φιλέεσσε: 'and of all the
women of the household she loved him.
435 διμωάων φιλέσσεκε, καὶ ἐτρέφε τυτθὸν ἐόντα.

apiai δὲ θύρας θαλάμου πῦκα ποιητοῖο,
ἐξετὸ δὲ ἐν λέκτρῳ, μαλακὸν δὲ ἐκδύνε χυτώνα.
καὶ τὸν μὲν γραίης πυκμηδέος ἐμβαλε χερσίν.
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χυτώνα,
440 πασσάλω ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσων,
βῆ π' ἵμεν ἐκ θαλάμου, θύρην δ' ἐπέρυσσε κορώνη
ἀργυρῆ, ἐπὶ δὲ κληδ' ἔτάνυσσεν ἰμάντη.
ἐνθ' ὦ γε πανυχίος, κεκαλυμμένος οἶδος ἄωτω,
βούλησε φρεσίν ὃσιν ὀδόν, τὴν πέφραδ’ Ἄθηνη.

most. This construes διμωάων with ἰ (cf. δ' οἱ βιοτοῖοι μαλίστα | κέθετο οἰκήμων εἰς), and makes both δ' and η refer to Telemachus. For another translation, see § 1 b.

435. The second hemistich occurs also § 325, cf. δ' ο' ἐτρέφε κτλ. Θ 283.

436. ἰξεν: sc. Telemachus.


438. πυκμηδός: equiv. to πυκνὰ φρεσὶ μηδὲ ἐχοῦσα, a formula used of the same person τ 353.

440. ἀγκρεμάσασα: for the apocope of the prep., see § 11 b.—τρητοῖσι: sc. εβ, well-bored. The adv. is thus omitted with ἀφαρῶς, ποιητός, etc. The reference prob. is to the mortise-holes in the framework of the bedstead. Cf. τέρψεν δὲ πάντα τερέτρῳ; ἐκ δὲ τοῦ (sc. ἄρμανος, bed-post) ἀρχόμενος λέχος ἐξεων, ὅφρα τέλεσα τηλεσεα ντου τηλεσα θυρην κτλ.: the door, opening inward, was fastened by a bolt or bar (called κλῆς here, also ἐπιβῆς Ν 463, and ἐχεος φ 47, Μ 455, where the door has two leaves) on the inside. A person going out pulled the door to by the ring or handle on the outside (θύρην ἐπέρυσσε κορώνη), and shot the bolt into its socket by pulling a strap (κλῆς ἔτανυσσεν ἰμάντη). This strap, passing through a hole in the door, was fastened to the bolt by its inner end at such a point that pulling it from the outside would move the bolt forward. The outer end of the strap was then twisted and tied about the κορώνη (a process omitted here because the nurse did not wish to lock Telemachus in). To open the door from without, one must first undo the strap (ἀπελώκει κορώνης φ 46), then put in by the strap-hole a simple key (also called κλῆς φ 6, 47, prob. nothing more than a right-angled hook), catch the point of this into a corresponding notch in the bolt, and push it back (ἀνέκοπτε φ 47).

443. πανυχίος: pred. adj., where we should use an adv. phrase (§ 38 a). Cf. 113, 286, β 104, 154, 434, γ 13, etc., and see M. 162.—οἶδος ἀωτω: in sheep's wool, here of the woollen blanket or 'comfortable' (χαίνα); the dipody is preceded by ἐνστράφοι N 599, 716, where the whole phrase describes a strong woollen cord.

444. ὀδόν: journey (not road), like the Lat. iter.
ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

'Ιθακησίων άγορά. Τηλεμάχου ἀποδημία.

"Ἡμος δ' ἴριγένεια φάνη ροδοδάκτυλος 'Ηώς, ὁρνυτ' ἀρ' ἐξ εὐνήφων Ὄδυσσης θῖλος ύπος εἴματα ἐσσάμενος, περὶ δὲ ξίφος ὃν θетесь ὁμώ, ποσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
5 βῆ δ' ἑμὲν ἐκ θαλάμου θεᾶ ἐναλίγκιος ἀντιν.

Vs. 1-34. Telemachus calls the Ithacans to an assembly, at which Aegyptius asks the reason for the summons.
1. This formula occurs twenty times in the Od., and twice in the Il., A 477, Ω 788. — ἱμός: as soon as, of definite time in the past, and so followed by the indic. Only once (δ 400), out of thirty-eight cases in Hom., does it refer to future time and take the subj., and there the indic. has most Mss. authority. — ροδοδάκτυλος: rosy-fingered. The epith. is thought by many to refer to the rays of light which sometimes radiate from the sun just before his rising (and just after his setting), as the spreading fingers from the palm of the hand. It may, however, be merely a general epith. of beauty, as λευκάλενος is used of Here, and ἀργυρότης of Thetis. Cf. Milton's 'Morning fair | ... who with her radiant finger,' etc. Par. Reg. iv. 426 ff. Another color-epithet of Eos is κροκάπετλος. Vergil unites both epithets in Aurora in rosa is fulgeb at lutea higis Aen. vii. 26.
2. The first hemistich occurs also γ 405, δ 307, θ 2 (-ης); the second eight times in the Od., as in 35, 415.
3 f. = δ 308 f., ν 125 f. — ἐσσάμενος: the chiton was put on before leaving the bed. Cf. ἐξετο δ' ὀρθωθεῖ, μαλακοὶ δ' ἐνδυνε χιτώνα B 42, and a 437. —περί: adv.; with θέτο, slung. The following dat. is then locative. See on 80. — ξίφος: part of the usual dress of the Greek freeman in early times. Cf. πᾶσα γὰρ ἡ Ἑλλάδη εὐσήροφηρε κτλ. Thuc. i. 6.
4. Cf. a 90.
5 = δ 310. See on a 441. With the second hemistich, cf. that of ω 371 (θεῖος). — ἀντιν: in presence, face to face, strengthens ἐναλίγκιος, "exactly like." Cf. εἰς ἐπα a 411. The whole phrase is a strengthened ἀντιθεῖο (17). Acc. to the Homeric conception, the perfect human form was divine.
αὖμα δὲ κηρύκεσσι λυγυφθόγγουσι κέλευσεν
κηρύσσειν ἀγορήματα κάρῃ κομώντας Ἀχαιόυς.
oi μὲν ἐκήρυσσον, τοι δ' ἡγείροντο μᾶλ' ἰδια.
αὐτὰρ ἐπεί ρ' ἡγερθεν ὀμηγερεῖς τε γένοντο,

10 βὴ ρ' ὅμεν εἰς ἀγορήν, παλάμη δ' ἔχε χάλκεον ἐγχος,
oύκ οἶος, ἀμα τῷ γε δύω κϊνης ἀργοί ἐπόντο.
thεσπερίην δ' ἀρα τῷ γε χάριν κατέχενεν Ἀθήνη·
tὸν δ' ἀρα πάντες λαοὶ ἐπερχόμενον θηέντο.
ἐξετο δ' ἐν πατρὸς θὼκώ, εἰξαν δὲ γέροντες.

15 τοῦτο δ' ἐπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
δὲ δὴ γῆραί κυφός ἔνν καὶ μυρία ἦδη.
καὶ γὰρ τὸν φίλον νῦν ἀμ' ἀντιθέω Ὀδυσσῆ
'Ηλιον εἰς ἐνύπωλον ἐβη κοῖλης ἐνὶ νησίων,

6-8 = B 50-52 (αὐτὰρ δ'), 442-444 (αὐτίκα). With the first verse, cf. also I 10 (φοίτα, κέλευσιν), ψ 39 (αὐτίκα, κέλευσιν). The verses are much more appropriate in the II., as Aristarchus thought.

7. Ἀχαιόυς: see on a 90.

9 = ὀ 24, Ω 421, Ω 790; cf. Α 57 (ὁ δ' ἐπελ ὅβ'ν).—A general expression ( physicen) is here followed epeexegetically (§ 1 t) by one more precise and vivid. Cf. the 'assemble and meet together' of the Prayer Book; also 378, τ 223, ν 332, ψ 7, Ω 237.

10. The first hemistic occurs also ν 146, the second α 104, where also the sent. is co-ord. instead of being participial (ἐχον). Cf. 14, and see on 20.

11-13 = ρ 62-64 (ἐγχος ἐχων· ἀμα κτλ., as also in ν 145).

11. See on α 331.

12. Cf. ζ 235 = ψ 162 (μέν), θ 18 ι.; also η 41 f.

14. πατρὸς θώκω: i.e. the royal seat. Telemachus thus indicates his claim to the succession, and the elders rec-
ognize it by making way for him.

Cf. a 387.—γέροντες: the heads of the noblest families, forming an advisory council to the king. The notion of age is no more prominent than in senator, or alderman.

15. The first two feet begin the verse also γ 415 and thrice in the II.; the last two feet close the verse also four times in the Od., and four times in the II. These are the fixed elements in the formula.

16. μυρία ἡδη: of accumulated wisdom from long experience. Cf. 188, α 428, ἐμὲ δ' οὖ λάθεν εἶδοτα πολλά ν 281. The special contents of knowledge are a token of character and disposition. Cf. ἀθεμιστια, αὐσιμα, ἀρτια, ἱπια, φιλα κτλ. εἴδηναι.

17. καὶ γὰρ: introduces the reason why Aegyptius spoke first. The assembly reminds him of Odysseus, who last summoned it, and so of the son who had left Ithaca with Odysseus. He hopes for tidings of both (30).

18. The first hemistic occurs also
'Ἀντιφος αἰχμητής: τὸν δ᾿ ἄγριος ἔκτανε Κύκλωπς
20 ἐν στήι γλαφυρῷ, πῦματον δ᾿ ὑπλίσσατο δόρπον.
τρεῖς δὲ οἴ άλλοι ἔσαν, καὶ δ᾿ μὲν μνηστήρων ὡμίλειν,
Εὐρύνομος, δύο δ᾿ αἰεὶν ἔχον πατρώια ἔργα.
ἀλλ᾿ οὖδ᾿ ὅς τοῦ λήθερ᾿ ὁδυρόμενος καὶ ἄχευν.
τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν.
25 "κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἰπώ.
οὔτε ποθὸ ἡμετέρῃ ἀγορὴ γένετο οὔτε θόκος,
εἴς οὖ ጇΟδυσσεύς δύος ἐβη κοίλης ἐνὶ νησῶν.
νῦν δὲ τίς ὁδ ἡγείρε; τίνα χρεία τόσον ίκει
ἡ νέων ἀνδρῶν ἡ οἴ προγενέστεροι εἰσών;
30 ἥ τιν ἄγγελὴν ὅστατοῦ ἐκλυνεν ἐρχομένῳ,

ξ 71 = π 576 = λ 169 (μαχολην),
ε 551; the second also 27, σ 181.
See on α 210.
δ 685, and πῦματον τε καὶ δόρπα ταῖς...
|... ἑλώσατο διὰτ᾿ ἐρπαίνην ν 116 f.
The clause thus adds in parataxis
(§ 3 n) what we should subordinate
in Eng.: "when he got ready his last
meal" (the last which he made from
the companions of Odysseus, and with
eyesight still intact, i 344).
21. καὶ: introducing a more special
enumeration, where we look for a
rel. pron. in the part. gen., "one of
whom."
22. Εὐρύνομος: mentioned as one
of the suitors also χ 242. — ἔχων: had
the care of, managed. So δ 737. Cf.
a 67, ξ 183, η 68, and our 'keep
house.'— ἔργα: works of husbandry,
then the fields and estates which are
worked. Lat. opus and Eng. work
have similar transitions in meaning.
23. οὐδ᾿ ὅς: i.e. though he had so
many other sons. — The second hemi-
stich occurs also δ 100, ξ 40, 1 612,
Ν 128.
24 = ω 425. — τοῦ: obj. gen. with
the phrase δάκρυ χέων. Cf. δ 819. —
The dat. which elsewhere precedes the
second hemistich is to be mentally
supplied, as after μετέειπεν η 155.
25 = 161, 229, ω 454. The first four
feet open the verse also α 448.
26. ἡμετέρη: almost equiv. to ημῖν;
never have we had, etc.—θόκος: session,
viz. of the γεροντες (βουλή). Cf. γ 127,
oί μὲν ἄρ' ἐς θύκον πρόμολον (went forth)
o 468.
28. ὅσοι: in this way, i.e. as we are
here. See on α 182, and cf. ἡμεῖς
ἄνδροι δε β 439.— τόσον: so strongly,
adv. like μᾶλιστα 41. See on α 124,
225.
29. οἳ = ἐκεῖσαν οἳ, the rel. clause
taking the place of a προγενέστερων.
See on δ 177, and cf. δ 740.
30−32. Cf. 42−44.
30. The first hemistich occurs also
α 408, π 13. — ἐρχομένῳ: returning,
the meaning of the simple verb also
in a 408. See on α 77, and cf. δ 381,
κ 267. The old man's longing for his
son makes it natural for him to speak
of the following (στρατοῦ) of Odys-
ςυμ ΧiT ημών σάφα εἰπο; ὅτε πρῶτός γε πύθοιο; θεί τι δήμιον ἀλλο πυφαύσκεται ἦδο ἀγορεύει;
ἐσθλός μοι δοκεῖ εἰναι, ὑήμενος. εἰθε οἱ αὐτῷ
ζευς ἀγαθὸν τελέσειν, ὅτι φρεσίν ἤσει μενοῦᾳ."

35 ὁς φάτο, χαίρε δὲ φήμη 'Οδυσσῆφος φίλος υἱός,
οὔδ' ἄρ' ἐτι δὴν ἦστο, μενοώνησεν δ' ἀγορεύειν,
οτὴ δὲ μέσῃ ἀγορῇ. σκῆπτρον δέ οἱ ἐμβάλε χειρὶ
κηρυξ. Πεισήνωρ πεπνυμένα μῆδεα εἰδῶς.

πρῶτον ἐπείτα γέροντα καθαπτόμενοι προσέειπεν·

40 "ὁ γέρον, οὐχ ἐκάς οὗτος ἄνηρ, τάχα δ' εἴσεαι αὐτός,

seus rather than of Odysseus himself.

31. πῦθοιο : opt. by 'assimilation.'
G. 235, 1; H. 919 a.

33. Asyndeton, where we might indicate by 'at any rate' our inability to decide between the various possibilities suggested. — ὑήμενος: a blessed one, one on whom a blessing (ὁνìο) has fallen; 2 aor. partic. of ὑήνημι, in parallel const. with ἐσθλός. The opposite is οὐλόμενος (διὸν). See on δ 92.

34. ὅτι: whatever, sc. ἀγαθόν. Cf.
ὅσα in the same phrase ρ 355, which occurs in the second pers. ξ 180, o 111
(δηνις, σήσι), Ξ 221 (ὅτι), 264 (τι ταύτα μετά).

Vs. 35-79. Telemachus complains to the assembly of the conduct of the suitors.

35. φήμη: omen, i.e. the propitious speech, referring to 33 f. The good wishes of Aegyptius, uttered in ignorance to whom they applied, are taken as inspired by a deity, and so of good omen. Such a speech addressed directly to Telemachus is called κλην-δῶν (c 117).

36. οὐδ' ἄρ' ἐτι δὴν: opens the verse only here in Hom., but closes it thrice

in both II. and Od. (206, 397, p 72). For ἐτι, see on a 203. — μενοώνησεν δέ: and the longing seized him; the reason for what precedes, in parataxis.

37. μέσῃ ἀγορῇ: the usual position for the speaker. The wounded Agamemnon spoke αὐτόθεν εξ ἔδρας,
οὔδ' ἐν μέσωσιν ἀναστάς Τ 77. — σκῆ-
πτρον: here not the property of the prince, but public, kept by the her-
alds, and placed in the hands of the one who spoke in the assembly, as a token that he was for a time invested with a public office. Cf. Μενέλαος
Ἀναστάτῳ [...] ἐν δ' ἄρα κῆρυ | χερὶ
σκῆπτρον ἔθηκε, σιωπησαί τε κέλευσεν |
Ἀργελοὺς Ψ 566 ff. As a badge of lasting public public, a private sceptre was borne by kings (B 46),
priests (A 15), prophets (λ 91), judges (A 238), and heralds (H 277). — The second hemistich is used of the vagabond Iris σ 103, with comic ef-
fect.

38 = Ἡ 278 (11άιος). See on 16.

39. The second hemistich occurs also ω 393. Cf. καθαπτόμενοι ἐπέσεως
β 240 (-ναι), γ 345, κ 70.

40. Cf. ἐγγύς ἄνηρ — οὐ δὴ δὲ ματεύ-
σουμεν Ξ 110. — οὗτος ἄνηρ: sc. about
whom you asked (28).
50 HOMER'S ODYSSEY II.

δς λαόν ἤγειρα· μάλιστα δέ μ' ἄλγος ἰκάνει.  
οὔτε τιν' ἄγγελίν' στρατοῦ ἐκλινον ἐρχομένου,  
ήν χ' ύμων σάφα εἴπω, οὔτε πρότερός γε πυθοῖμην,  
οὔτε τι δήμον ἄλλο πυφαύσκομαι οὔδ' ἀγορεύων,

45 ἀλλ' ἐμὸν αὐτοῦ χρείος, ὦ μοι κακὰ ἐμπεσεν οἶκῳ  
dοια· τὸ μὲν πατήρ' ἑσθλὸν ἀπώλεσα, δς ποτ' ἐν ύμῖν  
tοίσδεσσιν βασίλευε, πατήρ δ' ἄς ἤπιος ἤπει·  
nῦν δ' αὖ καὶ πολὺ μεῖζον, ὦ δὴ τάχα οἷκον ἀπαντα  
pάγχυ διαρραίει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.

50 μητέρι μοι μυστήρες ἐπέξραον οὐκ ἔθελονγη,  
tῶν ἀνδρῶν φίλοι ὑϊς, οἳ ἐνθάδε γ' εἰσὼν ἄριστοι,  
οἴ πατρός μὲν ἐσ οἰκὼν ἀπερρίγασι νέεσθαι

41. ὃς ἤγειρα: pointing perhaps to himself, though the first pers. of the verb reveals abruptly the secret, as the English cannot do.—The metre of the first hemistic is defective, and can only be justified by the assumption of a pause or rest (§ 41 p a).—μάλιστα...ικάνει: cf. 28. The hemistic occurs also § 97 (γαρ).

43. εἴπω: the subjv. in place of the opt. of 31 is hardly more than a metrical variation. To make it significant of the willingness of Telemachus to give what the opt. in the following clause shows to be not yet his to give, is too subtle for Homeric syntax.

45. αὐτοῦ: see on a 7.—δ: = δι, quod in that, because, here explicative. See on a 382. M. paraphrases: 'what I tell is my own case (which consists in the fact) that evil has fallen on my house.'

46. τὸ μὲν: as the first (evil), i.e. in the first place. Instead of τὸ δέ, we have νῦν δέ in 48. The complaint is the same as in a 242 ff.

47. τοιοῦδεσιν: these whom I see here (§ 24 m).—πατήρ δς: this parental government of Odysseus is spoken of as exceptional. Cf. § 687 ff., and his swineherd's words ὁυ γαρ εἰς ἥλιον ἡπιος ἤπειν ἰκανά κικήσειμαι, ὅπως ἐπέλθω εἰς 138 f.—The second hemistic occurs also 234 = ε 12, ε 152.

48. μεῖζον: sc. κακόν, the whole phrase in part. appos. to κακὰ δοια (45 f.).—δ: rel. pron. referring to κακόν.

49. βίοτον: substance. really included in οἰκόν. For the rarer meaning life, cf. a 287.

50. μητέρι μοι κτλ.: ἀσύνδετον, in explanatory appos. with μεῖζον (κακόν 48).—ἐπέξραον: 2d aor., beset, i.e. have long been besetting. Cf. ε 396 for the same tense of the simple verb (ἐχαίω, ἐχάι-ω, ἐχαίσῃ Ε 138), meaning primarily grase, or scratch.

51. ἐνθάδε γε: in Ithaca, the home of the two leaders Antinous and Eurymachus, and of ten other suitors. See on a 246.

52. ἀπερρίγασι: "shrink with shuddering from," dread. The simple verb also is followed by the infin. in ἀχε-
Ikaridou, os k' aut'os eedwosaito thugatra, 
do' d', d' etheloi kai oi kecharismenos elthoi.
55 ooi de eis hemeteron poleymevoi hemata pantai, 
bois ierevontes kai ois kai pionos aligas 
eilapinous twnousi te aiithopai oinov 
maividosi: tado de polla katanetai. ou gar ep' antir, 
oos Odusseus eskev, arhn apo oikon amunai.
60 hemis d' ou vni ti toioi amavemei. h kai epeita 
leugalei to esomesthesa kai ou dedeikotes alkiyn. 
h to' an amunaimen, e'm mou dynamiis ye paraei.
ou gar et' anoxeta' erga teteu'xatai, oud' eti kalos

leis toptri ... i eriy' antibolhais
n 113 f.
53. Ikaridou: cf. a 329. Ancient 
tradition about the home of this Ica-
rius is contradictory. The best scholia 
argue from the es oikon of 52, and 
from Athenes's words to Telemachus 
Sparta (a 16 f., cited on a 277), that 
he was an Ithacan. — eedwosaito: 
might give in betrothal, either by pre-
scribing the gifts of the suitors, or by 
imself giving a dowry. See on 
a 277. For the mode of the verb, 
see on a 254.
54. kal ol: equiv. to kal kelw de 
ke ol. G. 156; H. 1005; § 1 d. See 
on 226.
55. de: answers to the mev of 52. 
The rel. const. is, however, changed 
to a declarative: but rather they, etc.
— eis hemeterov: cf. hemeteronv elavntes 
θ 39. Here the phrase contrasts with 
patros es oikon 52, although the de 
throws into more prominence the 
actual authors of the outrage.— 
hemata pantai: all the while. The for-
formula sometimes means "all one's life 
long," and sometimes "forever." It 
occurs twenty-one times in the Od., 
and ten in the II. See on § 209.
56. des: from o-as (§ 6 e).
57. eilapinous: see on a 226.
58. tao de ktl.: summing up 56 f.
— polla: pred., in great quantities.
— epi: i.e. epeiti. Cf. d 750.
59. eskev: for es-skev, from eimai 
(§ 36 f'). — The first hemistich oc-
curs also d 689, τ 315, φ 94. With 
the second, cf. arn estraoun amunai 
M 334, Π 512 (−νν). 
60. hemis: of Telemachus only, we 
for I (II. 637). Cf. 55, 77, a 397.
— toioi: = olo te, such as, able, followed 
by the inf. only here. — kal epeita: 
even thereupon, i.e. in the sequel, as 
soon as I shall undertake to defend 
myself. See on a 65.
61. ou dedeikêtes: amounts to an 
adj., ignorant of, a 'litotes' (§ 2 r).
62. h τ(ou) ãn: surely indeed I 
would, expressing some opposition to 
what precedes. So in all' eγw ou 
pitheyn, h τ' ãn poll kerdion hev: 228.
63. ouk e'ti ktl.: const. with anoxeta, 
like oud' eti kalos. Unendurable at last 
are the deeds which are wrought, and 
shamefully at last, etc. kalos occurs
only here in Homer (§ 38 k). The
adv. καλά is found only in the middle
of the verse (as o 10), the adv. καλῶν
only with αἰδεύειν (as a 155).
64. καὶ αὐτοί: yourselves also, as I
have just shown myself to be indig-
nant; addressed not only to the suit-
ors, but to all the Ithacans. Cf. 51,
and see on 70.
65. Cf. οὖδ’ αἰδεύεθ’ ἀμφιπερίκτιονας;
Callinus, Fr. 1. 2.
66. οὐ περιναετάων: this hemi-
stich opens the verse also δ 177 (αῇ);
in θ 551, ψ 136 it closes the verse.
As an epexegeesis of περικτίονας, it has
here somewhat the effect of epana-
lepsis, or of an inverted ἐπιπολή
(§ 2 ρ, q). Cf. περιναετά αἱμφὶς ἐόντες
Ω 488.
67. μή τι μεταστρέψων: lest they
bring some catastrophe upon you.—
κακὰ ἔργα: const. with the preced-
ing partic. Cf. ὅμων ἀγασσάμενος θυ-
μαλγέα καὶ κακὰ ἔργα ψ 64.
68. Ζηνός: by Zeus. The simple
gen. is partitive, like γοῦνῶν after λί-
σσωμα in κ 481, χ 337, i 451, and like
the gens. after γουνάζομαι λ 66, Χ 345.
Usually this gen. is construed with
πρός (λ 67), ὑπὲρ, or a partic. λαβῶν,
ἐλῶν, or ἀφάμενος.
69. Assemblies are convened (καθί-
ζει) to establish laws, which consti-
tute right (θέμις), and dissolved (λύει)
when right has been fixed. This is
prob. the basis of the personification
here and in Ζεὺς δὲ Θεόμεθα κέλευσε
θεοὺς ἀγορίνηθε καλόσαι τ 4.
70. The same verse (closing with
κηδεμονὶ περ) is much more appro-
priately used by Priam X 416.—
σχέσθε, φίλοι: the meaning required
by the present context is refrain,
friends, addressed in passion to Ith-
cans and suitors together, the former
held guilty with the latter because of
their indifference to the wrongs of
Telemachus. See on 64, and cf. 79.
—οὖν: alone, i.e. (in this adaptation
of the verse), free from the din of the
suitors.
71. εἰ μή ποῦ τι: unless forsooth
somehow; an ironical assumption of
what is absurd. Cf. 47.
72. δυσμενέων: nom. partic., not
gen. pl. of adj. as elsewhere in Homer.
The only other form of the partic. in
use occurs in the next verse and ν 314.
—ἐυκνήμιδας Ἀχαίοις: i.e. the Ith-
cans in general. See on 402, a 90.
73. τῶν: i.e. ἐν κακῶν. The gen.
expresses cause. For the emphatic
75 υμέας εσθέμεναι κειμήλια τε πρόβασιν τε.

76 εἰς τόποις, and live stock (lit. lying things and those which walk), i.e. all my possessions. The abstract πρόβασιν for concrete πρόβατα occurs only here in Homer. See on διμηλίκην 158.

77 τοφρα, εώς: so long, until, temporal apod. and prot., for which, cf. τόφρα, ὤφρα 123 f.—With the second hemistich, cf. that of δ 647.

78 εώς: disyllabic ( 쉼) only here. Elsewhere it is either pronounced as one syllable (‘synizesis’), as in 148 and five other cases, or is written εἰς ( είς) with transfer of quantity, as in δ 90, etc. (§ 4 i).

repetition in the verse, see on a 380. — The second hemistich occurs also ν 314.

74 f. τούτους: the suitors, to which υμέας of 75 stands in strong contrast. — The second hemistich occurs also ζ 410.

75. κειμήλια τε πρόβασιν τε: stores and live stock (lit. lying things and that which walks), i.e. all my possessions. The abstract πρόβασιν for concrete πρόβατα occurs only here in Homer. See on διμηλίκην 158.

76. εἰς τόποις: for the Homeric κέ in prot., see H. 990 a and b; GMT. 50, 2 n. 2 a and b; M. 313.—τάχα ποτέ: at some time before long. See on a 251. The people would have no excuse, such as their wooing now gave the suitors, for living at the expense of the prince, and would make up to him the cost of their entertainment in the usual way. Cf. ἡμεῖς δ' αὖτε ἄγειρόμενοι κατὰ δήμον | τιλόμεθα ν 14 f., also χ 55 ff., ψ 357 f.

77 f. τοφρα, εώς: so long, until, temporal apod. and prot., for which, cf. τόφρα, ὤφρα 123 f.—With the second hemistich, cf. that of δ 647.

78. εώς: disyllabic ( 쉼) only here. Elsewhere it is either pronounced as one syllable (‘synizesis’), as in 148 and five other cases, or is written εἰς ( είς) with transfer of quantity, as in δ 90, etc. (§ 4 i).

79. νόν δέ: see on a 166.—ἐμβάλλετε: sc. ὑμεῖς, as in 76. They afflict him by their indifference to his wrongs and active sympathy with his persecutors. Cf. 74.

Vs. 80–128. Antinous replies by putting the blame on Penelope, and advises Telemachus to send his mother back to her father's house, to be given in marriage from there.

80. Cf. A 245, where Πηλείδης has the place of χώδμενος. — ποτί: an adv., not a prep. Between a prep. and a case governed by it can come only particles, enclitics, or attrib. gens. 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 (“he threw down the sceptre on the ground”), or, more loosely, expressing in advance the relation between the act of the verb and the thing denoted by the case (“down he threw the sceptre on the ground”). Here ποτί is adv. with βάλε, and γαίη depends in locative sense on the idea thus produced.

81. δάκρυ αναπρήσας: bursting into tears, occurs also I 493. πρήσας is used of blood sent gushing Π 350, of the wind puffing out a sail Β 427, of making fire blaze out Β 415, I 242.
The first four feet occur also δ 285, the first hemistich five times in the Od. (as a 11), and twice in the Ἑ. — ἄλλοι: with reference to an exception soon to be made (Ἑ. 704). — οὐδὲ τις ἔτηλ: and no one ventured, closes the verse after bucolic diareesis also ξ 269, ρ 438, and six times in the Ἑ. (as Α 534). Cf. οὐδὲ ἄρ' ἔτε ἔτηλ λ ὅ 716.

The second hemistich occurs also seven times in the Ὅδ. and once in the Ἑ.

85 = ρ 406. Cf. 303. — ὑψαγόρη: the word is virtually paraphrased by the second hemistich of α 385.—μένος ἄσχετε: of unrestrained might, furious, here in an ironical or unfavorable sense. The phrase occurs also γ 104, ν 19, meaning rather bold or fierce.—ποιὸν ἔτετε: always closes the verse. See on α 64.

86. μᾶμομ ἀνάψαι: (sc. είς ἡμῶν) fasten shame upon us, equiv. to μᾶμομ ἡμῶν περιστειν (περιθέειν Schol.).

87. σοι: in thy case, i.e. in that of which thou complainest. Cf. οῇ τί μοι ἀ一个多月 έστι, θεοί νῦ μοι ἀ一个多月 εἰσιν γ 164. — μηστήρες 'Αχαίων: this descriptive phrase takes the place of ἤμεῖς, as though the speaker were not included. Cf. 90, 106, 111, 115, 128 with 86, 95, 103, 127.


89. ἐστίν: it is, of time elapsed, and so equiv. to a perf. tense. So ἡμῖν δε εἰνατός ἐστι περιτροπέων ἐναιτός B 295. The impf. in such a case is of course equiv. to a plpf., as in ἄλλα ὅτε δὴ ἰ' ἐναιτός ἐνν κ 469.—ἐσιν: will go, will be gone, the simple verb denoting departure, as in 367. The fourth year was already well along according to 107 (= τ 152, ω 142). The wooing of the suitors had begun therefore in the seventh year of Odyssey's wanderings.

90. ἀτέμβα: sc. Penelope.

91 f. = ν 380 f.

91. ἔπει: only here in this act. form and causal sense.

92. The second hemistich occurs also σ 283 (μενολάμα).

93–110. Cf. τ 137–156, where Penelope tells the story of her craft to the disguised Odysseus, and ω 128–146, where the shade of one of the
slain suitors tells it to the shade of Agamemnon. The passage in τ seems to be the oldest form of the story.

93. ἄλλον: see on α 128.

94. ἵστόν: the loom of Homeric times was prob. an upright framework, consisting of two perpendicular posts united at the top by a cross-bar. From this last the threads of the /warp were hung. The odd threads were fastened to one cross-stick below, and the even threads to another. These round cross-sticks are the κανόνες (cf. ψ 760 ff.). In weaving, now one and now the other cross-stick was drawn forward with one hand toward the breast of the weaver, while with the other hand the woof-thread, by means of the κηρᾶς, or shuttle, was cast back and forth through the opening thus made between the threads of the warp. The weaver passed back and forth in front of the loom (ἱστόν ἐποίησας εἰς 62). To hang the warp-threads in position on the frame is ἵστον στήσασθαι, though elsewhere the phrase means set up the mast.—ἐνι μεγάρουσιν: for a more specific term, cf. ὑπερωθεὶς ἱστόν ὑφαίνει εἰς 517.—ὑφαίνει: must here find its obj. in ἵστόν (cf. 104). In τ 139, it has more naturally φάρος as obj.

96. ἐμοι: possessive pron., as in γ 475. —For the second hemistic, see on α 396.

97. ἐπειγόμενοι: concessive.—τὸν ἐμὸν γάμον: “this marriage you propose for me,” obj. of ἐπειγόμενοι.—ἐλὴσ ὁ κε: until, cf. εἰς ὁτε κεν 90. For the mode following both, see on α 41.

98. μεταμόμων: pred., with ἐλήπται, come uselessly to naught, as would be the case if she married and left the web unfinished.

99. ταφῆιν: appos. to φάρος (97).—ἐλὴσ ὁτε κεν: = εἰς τοῦτε ὠταν, for what time, “against the time when.” Here ὁτε still remains a neut. pron., as the el ὁ κε of 97 shows.

101. μὴ κτλ.: not parallel with the μὴ of 98, which introduces a parenthesis, but carrying out the thought implied in ταφῆιν 99.—Ἀχαιῶν: const. with τῖς.

102. κῆται: subjv., in prose κήπται, of the body lying dead, as in κήπται Πάτροκλος Σ 20. Cf. ὃς ἐν νοοφή κῆται εἰς 395.—κτεινίος: concessive. Cf. καὶ πολλὰν ὄντων ἰματιών αἰτουσιν (sc.
δις ἑφαθ’, ἡμὼν δ’ αὐτ’ ἐπεπείθητο θυμὸς ἀγάπηρα.
ἐνθα καὶ ἡματίη μὲν υφαίνοσκεν μέγαν ἵστον,
105 νῦκτας δ’ ἀλλύσεσκεν, ἐπεὶ δαῖδας παραθεῖτο.
δις τρίτες μὲν ἐλήθη δόλῳ καὶ ἐπείθη 'Αχαίοις·
ἀλλ’ ὅτε τέτρατον ἤλθεν ἤτοι καὶ ἐπῆλυθον ὄραι,
καὶ τότε δὴ τις ἐξείς γυναικῶν, ἡ σάφα γη, καὶ
τὴν γ’ ἀλλύσουσαν ἐφεύρομεν ἀγλαὸν ἵστον.
110 δι τὸ μὲν ἐξετέλεσε καὶ οὐκ ἔθέλονος’, ὑπ’ ἀνάγκης·
σοὶ δ’ ὥδε μνηστήρες ὑποκρίνονται, ὡς εἰδὴς
αὐτὸς σφ’ θυμῷ, εἰδὼσι δὲ πάντες 'Αχαίοι.

μητέρα σην ἀπόπεμψον, ἀνωχθε δὲ μιν γαμέεσθαι
tο, ὦτεψ τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ.
115 εὶ δ’ ἔτ’ ἀνιήσει γε πολὺν χρόνον υῖας 'Αχαίων,
τὰ φρονέουσι αὐτὰ θυμόν, ο’ εἰ περὶ δῶκεν 'Αθήνη

ἡμῶν) ὀδύν ἐδόσαν εἰς τὴν ταφήν Lysias
contra Erat. 18.

103 = κ 466, μ 28. The last dipody
clouses the verse fourteen times in the
Od., and nine in the Il.

104. καί: also, i.e. actually, as she
had said.—ἡματίη: see on a 443.

105. ἀλλύσεσκεν: from ἀναλῶν.—
παραθεῖτο: opt. with ἐπεὶ in an
iterative sense. See on a 101.

106. ἐλήθη δόλῳ καὶ ἐπείθειν: craft-
fully eluded and persuaded.

107. ἐπῆλυθον ὄραι: the seasons
came on with the coming of spring,
and went off with the closing year.

108. καὶ τότε δὴ: (and) then indeed,
very close paratactical union of tem-
poral apod. with its prot. (§ 3 o).—
γυναικῶν τις: one of the female slaves
of Penelope, in league with the suit-
ors (τ 154 f.).

110. τὸ μὲν: sc. φᾶρος (97), or
ἐργαν.

111. ὑποκρίνονται: Ionic for ἀποκρί-

νονται.

114. ὀτεψ: Attic ὀτεψ or ὀτιν, sc.
γαμέεσθαι. From the pron. is to be
taken also a subj. for ἀνδάνει, i.e. ἄτης.
See on 54. The mode in this subord.
ent., following an expression implying
futurity, would more regularly be
subjv. G. 233 n. 1; GMT. 62 n. 1.

115. ἀνιήσει (ἀνίαω): shall vex, by
her delays. Cf. the intr. ἀγαλλῶσιν
α 304. The idea is here emphatically
contrasted by γε with γαμέεσθαι (113).
—The apod. is not brought out till
123, and then irregularly, so that this
prot. is virtually repeated in 124 f.
The digression in the rel. sent. 119 f.
is closed by the dem. sent. 121, and
the adversative ἀτὰρ μὲν τῶτο (122)
carries the mind back to the main
thought of 115.

116. The first hemistich (with φρο-
νέοντ’ for φρονέουν’) occurs also B 36,
Σ 4. For a frequent abridgment of
the formula, cf. α 118. The second
hemistich is apparently a variation
on πέρι γάρ σφισι δῶκεν 'Αθήνη η 110.
ἐργα τ’ ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλᾶς κέρδεα θ’, οἱ οὐ πώ τω ἀκούομεν οὐδὲ παλαιῶν, τάων, αἱ πάροι ἦσαν ἐνυποκαμίδες Ἀχαιῶν.

120 Τυρώ τ’ Ἀλκμήνη τε ἐνυστέφανος τε Μυκήνη:

τάων οὐ τις ὀμοιὰ νοήματα Πηνελοπείη

 commodo ἀτὰρ μὲν τοῦτο γ’ ἐναίσιμον οὐκ ἐνόησεν.

tóφρα γὰρ οὖν βιοτόν τε τεῦν καὶ κτήματ’ ἐδονται,

ὀφρα κε κείνῃ τούτον ἔχῃ νόου, οὖν τινὰ οἱ νῖν

125 ἐν στήθουσι τιθεῖσι θεῷ· μέγα μὲν κλέος αὐτῆ

ποιεῖτ’, αὐτὰρ σοὶ γε ποθὴν πολέος βιότοιο.

— ὦ: for ὦτι, in that, namely that, as in τὰ φρονεῖν, ὦ μοι ὦ τι θεό γόνον ἔτελεοιν | ἔμεεδ 1403 f. See on 45.

117 = η 111. — φρένας ἐσθλᾶς: sound sense; good taste, as in λ 367 ff., where it contrasts with μορφῇ ἐπέχων, and μίθον. The acc. is parallel to the obj. inf. ἐπίστασθαι, as in δὸς ἐκεῖνον Ἀλκτίνα καὶ ἄγλανδ εὔχος ἐρέσθαι H 203.

118. τινά: subj. of an ἐπίστασθαι to be supplied. — ἄκοουμεν: for the tense, see on α 298.

119. τάων α’ κτλ.: amplifies παλαιῶν.

— ἦσαν: lived, cf. ἔνων ἐνωτίν a 280.

— ἐνυποκαμίδες Ἀχαιῶν: appos. to the rel. α’, instead of agreeing with τάων. See on a 23, 70, and cf. γ 407 f., δ 11, η 94, λ 123. The Homeric tendency to apposition and parataxis, as well as the natural causal pause, forbid considering the words as pred. to ἦσαν.

120. Τυρώ: ancestress of Jason and Nestor. Cf. λ 235-259. — Ἀλκμήνη: mother of Heracles. Cf. λ 266 ff. — Μυκήνη: daughter of Inachus, heroine of the city bearing her name. — ἐνυστέφανος: the στεφάνη was a tall diadem of metal rather than a fillet or headband. A city, too, was ‘crowned with towers.’ These are thought of as a head-covering in οἷον ὁτε Τροῖς λύομεν λιπαρὰ κρήδεμα ν 388.

121. Πηνελοπείη: equiv. to νοήματα Πηνελοπείης, the possessor for the qualities possessed. Cf. δ 279, οὐ μὲν σοὶ ποτὲ ἵσον ἔχω γέρας Α 163. H. 773 b. The English uses the same condensation.

122 = η 290 (ξείν’ ἦ τοι μέν). — ἀτὰρ μὲν (Attic μὴν): but really, introducing a qualification of the praise given Penelope. — ἐναίσιμον: pred. to τοῦτο, this is not ... which, etc. H. 618.

123. ἐδονται: the subj. is a pron. referring to the victims of Penelope’s deceit, the νίας Αχαιῶν, of 115, or the μμηστῆρες of 111. The third person is not well adapted to this context.

124. ὧν τινα: whatsoever it is which.

125. τιθεῖσι: Attic τιθέασι (§ 34 3). — αὐτῆ: the intensive pron. serves alone as reflexive without a pers. pron. expressed. So in 128. — For the contrast between personal success and detriment to others, cf. τῷ μὲν κλέος, ἄμιμ ἐν σκένος Δ 197.

HOMER'S ODYSSEY II.

ημείς δ' οὖτ' ἔπι ἐργα πάρος γ' ἤμεν οὖτε πη ἄλλη, πρὶν γ' αὐτὴν γῇμασθαι 'Αχαίων ὥ κ' ἥθελσαν."

τὸν δ' αὗ Τηλέμαχος πεπνυμένος αὐτῶν ἡμῶν.

130 "Ἀντίνο', οὔ ποις ἔστι δόμων ἀέκουσαν ἀπόσαι, ἦ μ' ἔτεχ', ἦ μ' ἔθρεψε· πατήρ δ' ἐμὸς ἀλλοθι γαῖης, ζωεὶ ὡ γ' ἥ τέθνηκε· κακῶν δὲ με πόλλα ἀποτίνεω
 Ἰκαρίω, αἳ κ' αὐτός ἐκὼν ἀπὸ μητέρα πέμψω. ἐκ γὰρ τοῦ πατρὸς κακὰ πεῖσομαι, ἀλλὰ δὲ δαῖμον
135 δῶσει, ἐπεὶ μὴ τορ στυγερᾶς ἀρήσετ' ἐρύνυς
οἶκου ἀπερχόμενη· νέμεσις δὲ μοι ἐξ ἀνθρώπων
ἐσσεται· ὦς οὗ τοῦτον ἑγὼ ποτε μῦθον ἐνίψω.

128 = σ 289 (γ' σε, ὅστις ἄριστος).
— αὐτὴν: she for her part, intensive contrast with ἡμείς 127. —'Αχαίων: const. with ὅ, which depends on ἄγ-
μασθα understanding. Cf. 114. — The last dipody closes the verse also φ 280, where the dat. after δῶσεi κράτος is simpler.

Vs. 129–145. Telemachus refuses to send away his mother, and calls on the suitors themselves to depart, under pain of punishment from Zeus.

131 ff. ἦ, ἦ: the 'anaphora' heightens the emphasis of filial obligation as the main reason for not dismissing his mother. Then follows a reason drawn from the uncertainty as to his father's fate, and lastly (κακῶν δὲ) one based on the probable evil consequences to himself. — ἄλλοθι γαῖης: see on a 425.

132. ζωεὶ ὡς γ' ἥ τέθνηκε: an indir. double question, depending on an ὅκ ὅθε to be supplied. Cf. δ 110, 837, λ 464, and see on a 175. The strongly resumptive ὡ γ' is common in dis-

133. αὐτὸς ἐκὼν: of my own accord, arbitrarily, in contrast with ἀέκουσαν 130. Cf. § 649, αὐτὸς γὰρ ἐκὼν μεθέπ-

κεν ἐλαύνειν ν 434.

134. γὰρ: introduces still another reason for 130. — τοῦ πατρὸς: that father of mine, the possibility of whose return has just been implied in 132. There is the same use of the pron. in πρῶτον κεν τοῦ πατρὸς ἐλοίμεθα νόστῳ-
μων ἡμαρ π 149. — δαῖμων: deity con-

sidered more as a vague and generally hostile power known by its work-

ings (cf. 9 396, κ 64); θεὸς is more the personal god whom men praise and admire. The distinction is clearer in the adj. δαίμων and θείος.

135. ἄρθροτα: from ἄρθομαι. — ἐρύνος: the furies are not yet re-

stricted in Homer to the avenging of bloodshed, but punish every crime

against the family and society. Cf. τῷ δ' ἄλγεα καλλίτι ὀπίσω | πολλὰ

μᾶλ', δοσά τε μητρὸς ἐρύνει ἐκτελέσωσιν

λ 279 f., of Oedipus and Iocasta.

137. ὡς: so strong are my reasons, therefore, summing up the preceding
ψέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν, ἔξιτε μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας
140 ὑμὰ κτήματ' ἐδοντες ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὑμῶν δοκεῖ τόδε λωτερον καὶ ἀμενον ἐμεναι, ἀνδρὸς ἔνδος βίοτον νήπωνον ὀλέσθαι,
κείρετ' ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἕοντας,
αἱ κέ ποθι Ζεὺς δῷσι παλίτιπτα ἔργα γενέσθαι:
145 νήπωνοι κεν ἔπειτα δόμων ἐντοσθεν ὀλουσθε."
δις φάτο Τηλέμαχος, τῶ δ' αἰετω εὐρύστα Ζεὺς
ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαί.
τὸ δ' ἔως μὲν ἰ' ἐπέτοντο μετὰ πνοιῆς ἀνέμου
πλησίω ἀλλήλουσι τιταυμομένῳ πτερύγεσσων.
150 ἀλλ' ὀτε δὴ μέσην ἀγορῆν πολύφημουν ἴκεσθην,
ἔνθ' ἐπιδινήθεντε τιναξάσθην πτερὰ πυκνὰ,

considerations. Cf. δ 98, i 34, λ 427, and οὕτως τὸ πάντεσσι θεολ χαριέντα
dίδουσιν θ 167. μῆθον: implied in
ἀπώθαι 130.
138. ψέτερος αὐτῶν: see on a 7.
—νεμεσίζεται: Antinous had
recognized the wrong done to Telemachus
(87, 126), but had tried to shift the
blame therefor.
139–145. See on a 374–380.
Vs. 146–176. An omen afforded by
two eagles is interpreted by Halitheres to
portend the speedy return of Odysseus
and the death of the suitors.
146. τῷ: for him, i.e. as if to
assure an answer to his prayer ἰκοσθέ
occurs thus at the close of the verse
sixteen times in Hom., and the acc.
εὐρύστα Ζῆν thrice in the Ἰ.
148. ἐως μὲν: (for) a while indeed,
with dem. force, like τέως ὁ 162, or
τὸ πρόν γ 265. For its scansion, see
on 78. Cf. δ 8 ὁ φρα μὲν εἰληπόδας

βοῦς | βδοκ' ἐν Περκάτη Ο 547 f.—
μετὰ πνοιῆς ἀνέμου: i.e. borne along
on the wind, as in the same hemistich
Ψ 307, of the flowing mane of racing
horses. Elsewhere we have ἀμα, as
in a 95, where the meaning is rather
abreast of, as swift as the wind,
and so Nauck corrects here. See on
151.
149. The first hemistich occurs also
in Ψ 732 (παρισω), and with ἀλλήλων
ε 71, Ζ 245 = 249. — τιταυμομένῳ:
spreading, as in ταυτύπτερος the epi-
thet of birds e 65.
150. μέσην ἀγορῆν: i.e. to the
space over the centre, as in 154 through
that over the houses of the city.—
πολύφημου: the same epithet is used
of a bard χ 376.
151. ἐπιδινήθεντε... πυκνά: they
circled about and began to flap their
wings rapidly, in contrast to the slow
sweep described in 149 f. Cf. περὶ
πτερὰ πυκνα βαλλόντες Α 454, of birds of
prey, and see on a 443.
152. ἰδέην, ὀσσοντο: aor. of the turning of the eyes, impf. of the gaze. — ὀλέθρον: cognate acc., 'and destruction was in their gaze.' Cf. κακ' ὀσσόμενος A 105.

153. ὁμυλικης: emphasizes the superlative implied in ἐκέκαστο, "was altogether the best." — οὐς with the sup., and the idiom εἰς ἀνήρ. H. 652 b. — ὁμηλικην: an abstract collective for ὁμήλικας or συμηλικώτας, fellows, comrades. It sometimes refers to a single person, as γ 49, ἦς. — The second hemistic occurs also N 431.

159. γνώναι, μυθήσασθαι: the notion of purpose in the inf. (as in πέτασε 147) has here passed into that of mere reference. M. 231. For the skill implied in γνώναι, cf. 181 f., ὅ ὁ τοι ἄνευ θεοῦ ἐπτάτο δεξίως ὅρνις 581. — ἐναίσμα κτλ.: sc. σήμα, declare the meaning of ominous signs. Cf. ἐναίσμα σήματα φαίνων B 353, μυθήσασθαι | μὴν Ἀπόλλωνος A 74 f.

160. This formula occurs entire sixteen times in Homer. It here resumes and repeats 157. The second hemistic occurs also six times. See on 24 (App.) — ἐν φρονέω: includes kindness and wisdom. Cf. ἕσσες τῑ ἐν φρονέσῃ, καὶ ἀνδράς νείκεα λάβει η 74.
"κέκλυτε δ' ὑψιν μεν, Ἰθακήσιοι, ὡτι κεν εἶπω·

νυντήρσων δὲ μάλιστα πιθανοκόμενος τάδε εἰρω·

τοὺς γὰρ μέγα πῆμα κυλὼντα· οὐ γὰρ Ὄδυσσεύς·

δὴν ἀπάνευθε φίλων ὄν ἔσσεται, ἀλλὰ πον ἦδη

165 ἐγγὺς ἔδω τοῦσεσσὶ φόνον καὶ κῆρα φυτεύει·

πάντεσσιν· πολέσω δὲ καὶ ἄλλουσιν κακὸν ἔσται,

οὶ νεμόμεσθ 'Ἰθάκην εὐδείελον· ἀλλὰ πολὺ πρὶν

φραξόμεσθ', ὡς κεν καταπαύσουμεν· οἱ δὲ καὶ αὐτοὶ

πανέσθων· καὶ γὰρ σφιν ἄφαρ τὸδε λωίν ἔστιν.

170 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐν εἰδῶς·

καὶ γὰρ κεῖνῳ φημὶ τελευτηθήναι ἄπαντα,

ὡς οἱ ἐμυθεώμην, οτὲ ὸλυον εἰσανέβαιον·

Ἄργειοι, μετὰ δὲ σφιν ἐβη πολύμητις Ὄδυσσεύς.

162. ἔρω: the pres. is found only here and λ 137, ν 7; elsewhere the fut. ἔρω.

163. πῆμα κυλώντας: the metaphor is that of a billow, as in A 347. Cf. πῆμα θέος Δαναοίοι κυλώντει P 688.

— The last dipody completes the verse also ω 443, following the first four feet of 161.

165. ἐγγὺς ἔδω: according to the present chronology of the poem, Odysseus remains yet nine days on Ogygia. The prophecy, however, not only here but in 171, 176, implies that he is close at hand, in space as well as in time. — τοῦσεσσι: not so general as in 47, but only of the suitors.— The last hemistic occurs also ρ 82. Cf. φόνον καὶ κῆρα φέροντες δ 273.

166. πολέσων ἄλλουσι: the relatives of the slain suitors, who make war on Odysseus. Cf. ω 413-548.

167. εὐδείελον: an epithet of Ithaca six times in the Od. The second part is thought to be δὲνελος = δήλος, and the compound then means easily seen, conspicuous from afar. This is hardly deserved by the historical Ithaca. — πολὺ πρὶν: far sooner, i.e. before the predicted calamity comes and it is too late. So in ἀλλὰ πολὺ πρὶν | φράζεν κτλ. I 250 f.

168. καταπαύσουμεν: subjv., sc. μνηστήρας. Halitherses separates the suitors from the Ithacans more definitely than Telemachus in 40-79.

170. ἀπείρητος: without experience.

171. καὶ γὰρ: repeating the καὶ γὰρ of 169, and introducing a special instead of the general reason for the imv. πανέσθων. V. 170 is then parenthetical. — κεῖνῳ: in that one's case. — τελευτηθήναι: have been fulfilled, although the last act in the drama was still to come.

172. οτέ 'Ολυον: the hiatus indicates the former presence of ο. — 'Ολυον εἰσανέβαιον: equiv. to εἰς'Ολυον ἀνέβαιον, as in σ 252 = τ 125. See on a 210.

173. The second hemistic occurs also A 311.
HOMER'S ODYSSEY II.

174. The second hemistich is easily adapted from ὑλεῖσας κτλ. i 534, λ 114 = μ 141, ν 340.

175. ἀγνωστον πάντεσσον: either because he had changed during the long absence, a conception which seems to underlie ν 188 ff., or because disguised, ν 397 ff.—The second hemistich occurs also ρ 327.

176. The first hemistich occurs also λ 432, ν 132, ψ 72. The second occurs also ε 302, ν 178, after the masc. caesura; after the fem. caesura the δ' is omitted, as in σ 271 = Β 330 = Ξ 48.

Vs. 177–223. Eurymachus rejects the prophecy of Halitherses with scornful threats, and renewes his demand that Telemachus send Penelope back to her father. Telemachus asks a ship for a voyage to Pylus and Sparta in quest of Odysseus.

177 = α 399.

178. ει δ' ἀγε: see on α 271. This hortatory formula follows a voc. at the beginning of an address also in χ 391, p 685; δ' often occurs after voces. and in lively questions. Cf. γ 247, ξεινε, σο δ' ἀκε κέμεθεν ξυνελε ξυνος ζ 289.—μαντεύο: do thy prophesying, play the prophet.

179. ὠκαδ' ἱών: opens the verse also A 179.

180. ταῦτα μαντεύσθαι: serve as prophet in these matters, viz., affairs of public interest. Const. the inf. with ἀμείνων. The spondaic verse-close is effected with this inf. also in ν 380, A 107, as often with μνησάσθαι (159). —πολλὸν ἁμείνων: elsewhere closes the verse, five times in the II., as ζ 479.

181 f. ὤρνιθες δε τε: the thought is adversative to what precedes. Eurymachus would not depend on the flight of birds for his knowledge of the future. The τε co-ordinates this adversative thought with one which is in turn adversative to it, οὔδε τε κτλ. We can render but though... yet still, etc. See on δ 608.—ὑπ' αὐγάς: along under, implying extent as well as motion. The hemistich occurs also λ 498, 619, ω 349.

182. φοιτῶσι: sit about, fly to and fro, of irregular flight that could not easily be interpreted from its direction.

183 f. τῆλε: the contradiction of ἑγγύς (165). —ὡς ἀφελεῖς: as thou oughtest, i.e. "so surely as I wish that thou hadst." See on α 47. The sin-
222. ἠφέλες: οὐκ ἄν τόσσα θεοπροτέων ἀγορευεσ.
185 οὔδε κε Τηλέμαχον κεχολωμένον ὃδ' ἀνείνης,
σῷ οἴκῳ δῶρον ποτιδέγμενοι, αἱ κε πόρησιν.
ἀλλ' ἐκ τοῦ ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται:
αἱ κε νεώτερον ἀνδρὰ παλαία τε πολλά τε εἰδῶς
παρφάμενοι ἔπεεσσων ἐποτρύνης χαλεπαίνειν,
190 αὐτῷ μέν οἱ πρῶτον ἀνηρέστερον ἔσται,
[πρήξαι δ' ἐμπής οὗ τὶ δυνήσεται εἴνεκα τώυδε]\)
σοὶ δὲ, γέρον, θωῆν ἐπιθήσομεν, ἥν κ' ἐνι θυμῶ
τίνων ἀσχάλλης: χαλεπῶν δὲ τοῦ ἔσσεται ἄλγος.
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγών ὑποθήσομαι αὐτός:

cerity of the wish is made to emphasize the certainty of a fact. Vice versa in 1 523 ff., r 251 ff. See on a 217 (where, however, ὃς is particle of wishing, not, as here, rel. adv.), and cf. o 156 ff.—καταφθανάται: 2 aor. without variable vowel (§ 36).

184. οὐκ ἄν ἀγορευεσ: thou wouldst not be publishing, impf., sc. τῷ in that case, assuming the fulfilment of the preceding wish as protasis.—θεοπροτέων: the word occurs only in this hemistich with ἀγορευεν, here and A 109, B 322.

185. οὔδε κε ἀνείνης: and thou wouldst not be thus goading on, opt. for past tense of indic. as in previous verse. See on a 230.

186. σῷ οἴκῳ: for thy house, i.e. to increase thy substance, thine estate.
—αἱ κε πόρησιν: if perchance he may give thee one, expands ποτιδέγμενοι (προσδέχομαι). The seer is false, dependent on a sovereign, and plying religious arts to please him and get rewards. So the Oedipus of Sophocles reproaches Teiresias (O. T. 388 f.): ὅστις ἐν τοῖς κήρδεσιν | μένον δέδορκε.

187. A formula to introduce a strong threat or solemn statement, occurring also ρ 229, σ 82, B 257, and, with a slight variation in the second hemistich, A 204 (τελέεσθαι ὅω); the first hemistich occurs also τ 167, A 233.

188. The second hemistich occurs also η 157, ω 51. See on 16.

189. παρφάμενοι: talking over (παρά) from one mental position to another. This first hemistich occurs also μ 249.

190. ἀνηρέστερον: as if from an adj, in -ησ (§ 22.7).—ἔσται: it will be, i.e. ἐποτρύνειν.

191. A needless verse, omitted in some Mss., varied in others, rejected by all editors.—τώυδε: best taken as referring to the suitors.

192. θωῆν: a fine, to be paid in cattle or other possessions; a fitting penalty for such a prophet as he is held to be in 186.

193. τίνων ἀσχάλλης: thou shalt grieve to pay. The idea of result (‘intended consequence’) still predominates in the rel. clause, developing in later Greek into purpose, and expressed by the fut. So in 213. GMT. 65 n. 2; M. 282.

194. ἐν πᾶσιν: sc. τοίσδεσεσι.
195 μητέρα ἥν ἐσ πατρὸς ἀνωγέτω ἀπονέεσθαι·
oi δὲ γάμων τεύξουσι καὶ ἀρτυνέουσιν ἔδων
πολλὰ μάλ', ὡσα ἐοικε φίλης ἐπὶ παιδὸς ἐπεσθαί.
oὐ γὰρ πρὶν παύσεσθαι δόμαι νίας Ἀχαιῶν
μνηστύος ἀργαλέης, ἐτεὶ οὐ τια δείδιμεν ἐμπες,
200 οὔτ' οὐν Τηλέμαχον μάλα περ πολύμυθον ἑόντα,
οὔτε θεοπροπίθε ἐμπαξόμεθ', ἥν σῦ, γεραίε, 
μυθέαι ἀκράπτων, ἀπεχθάνεαι δ' ἐτι μᾶλλον.
χρήματα δ' αὐτὲ κακῶς βεβρώσεται, οὐδὲ ποτ' ἵσα
ἐσσεται, ὅφρα κεν ἢ γε διατρήθησιν Ἀχαιῶν
205 ὁν γάμων· ἥμεις δ' αὐ ποτιδέγμενοι ἡματα πάντα
εἶνει τῆς ἄρτηθς ἐριδαίνομεν, οὐδὲ μετ' ἀλλας

ύποθήσομαι: suggest, give advice, as
in α 279. — αὐτός: "in my turn," in
opposition to Halitherses.

195. ἐς πατρὸς: sc. δόμα. — ἀπο-
νέεσθαι: always thus at the close of
the verse, with α (§ 41 g).
196 f. = α 277 f.
198. πρὶν: sooner, sc. than Penelope
is given again in marriage (196 f.). —
ὁλομα: ironical, of a certainty. So
οὐδὲ σ' σ' ὥλ | ἐνθῆς ἄγμος ἐων ἀρενος
καὶ πλοῦτον ἀφύειν Α 170 f. — νίας
Ἀχαιῶν: see on 87.
199. The second hemistich occurs
also H 196. Its adoption here favors
the change from indefinite irony to
personal passion. — ἐμπης: notwith-
standing; here, in spite of the threats
of Telemachus and the prophecy of
Halitherses.
201. Cf. α 415 (ἐμπάζομαι ἥν τια μή-
τηρ) = Π 50 (οἶδα). The adoption of
a set phrase explains the variation in
the form of the thought from the
co-ordinate verse above. Strict par-
allelism would require σ' θεοπρο-
ήνιν to correspond to Τηλέμαχον.
202. μυθέαι: from μυθέαι (§ 29 h).

— ἀκράπτων: pred. to ἥν, and adv.
See on α 443. — ἀπεχθάνεαι κτ. : strong
contrast of the unexpected reality to
the expected but unreal; but thou art
only hated yet more. So in ε 6 ἀυτοῦ
πάντα κολούει 6 211.
203. βεβρώσεται: this form only
here. Cf. εαυτέαι δ 318. — ἤσα: used
subst., if the text is correct, like τίς
76, reparation.
204. ὅφρα κεν: as in 124.
205. ὁν γάμων: with her marriage,
cognate acc., equiv. to διατρῆθην γά-
μον. This const. (τινα τι) with δια-
τρῆθην occurs only here. The natural
expression is found in οὗ τι διατρῆθω
μητρὸς γάμον ν 341. See on 404. —
The second hemistich occurs also
φ 156.
206. εἶνεικα τῆς ἄρτηθς: lit. to win
this one's excellence, i.e. this excellent
woman. τῆς is equiv. to ταύτης, de-
pending on ἄρτηθς. Cf. τῆς εὔνης ἐπι-
βήκεναι 1 133, ἢ τοί εὐμὴν ἄρτηθν ... |
ὁλθσαν ἀθάνατοι σ 251 f., where Penel-
ope speaks to Euymachus. See M.
261 fin. — μέτα: after, i.e. to woo (a-
wooring). See on a 184.
ἐρχόμεθ', ἃς ἐπιεικὲς ὀπιεμέν ἐστίν ἐκάστῳ.

τὸν δ' αὖ Τηλέμαχος πεπισιμένος ἀντίον ἦνδα.'

"Εὐρύμαχ' ἦδε καὶ ἄλλοι, ὁσιοι μνησθῆρες ἄγανοι,

210 ταῦτα μὲν οὖν ὑμέας ἔτι λίσσαμα ὑπὸ ἄγορεύω.

ἡδὲ γὰρ τὰ ἵσσαι θεοὶ καὶ πάντες 'Αχαιοί.

άλλ' ἄγε μοι δότε νήμα θοὴν καὶ εἴκοσ' ἐταύρους,

οἰ κέ μοι ἐνθα καὶ ἐνθα διαπρήσσωσι κέλευθον.

εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πῦλον ἠμαθόεντα

215 νόστον πενσόμενος πατρὸς δὴν οἰχομένοιο,

ἡν τὸς μοι ἐπηησι βροτῶν ὁ ὁσσαν ἀκοῦσω

ἐκ Διός, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισων.

εἰ μὲν κεν πατρὸς βίοτον καὶ νόστου ἀκοῦσω,

ἡ τ' ἅν τρυχόμενος περ ἐτι τλαίην ἐνιαυτὸν.

220 εἰ δὲ κε τεθνηώτος ἀκοῦσω μηδ' ἐτ' ἑόντος,

νοστήσας δὴ ἐπειτα φίλην ἐς πατρίδα γαῖαν

σημά τε οἱ χεῖω καὶ ἐπὶ κτέρεα κτερεῖξ

πολλὰ μάλ', ὁσσα ἑοικε, καὶ ἀνερί μητέρα δόσω."·

ἡ τοι ὦ γ' ὦς εἰπῶν κατ' ἀρ' ἔζετο, τοὐσι δ' ἀνέστη

225 Μέντωρ, ὦς π' 'Οδύσσεος ἀμύμονος ἦν ἔταυρος,

207. ὦς . . . ἐκάστῳ: i.e. our equals in birth.

208 = 129.

209. ὤσι κτλ: see on 119. The last two words close the verse, nom.

and acc., fourteen times in the Od.

For the epithet, see § 1 p.

210. ταῦτα: what he has demanded of the assembly, viz. the cessation of

the wooing in his house.

211. Φλωράτι: i.e. he has laid his case before them, and they must now decide it.

For the varying quantity of the initial vowel in this verb (seven times short, eleven times long in Homer), cf. § 41 f, γ, and θαν δ 772.

212. ἄλλ' ἄγε: a formula of exhortation, used elsewhere as here even in

addressing more persons than one.—

εἴκοσι: see on a 280.

213. ἐνθα καὶ ἐνθα: back and forth, always of two opposite directions.—

The second hemistich occurs also

(ἑνόσα) 429 = A 483.

214. Cf. a 93.


222. χένω: fut. without tense-sign

(§ 30 λ).

Vs. 224-259. Mentor censures the Ithacans for not checking the insolence of the suitors, but he is roughly rebuked by Leocritus, who adjourns the assembly.


'A similar formula is π 213.'

225. Μέντωρ: only here in pro-

priά personā, elsewhere a charac-
καὶ οἴ ἰὼν ἐν νησίν ἐπέτρεπεν οἶκον ἀπαντα, πείθεσθαι τε γέροντι καὶ ἐμπέδα πάντα φυλάσσεως· ὁ σφιν ἐν φρονέων ἀγορησατο καὶ μετέειπεν· "κέκλυτε δή νῦν μεν, Ἰθακῆσιοι, ὅτι κεν εἶπο·
230 μή τις ἐτί πρόφρων ἀγανός καὶ ἦπιος ἐστὶ σκηπτούχος βασιλεὺς μηδὲ φρεσίν αἴσθαμα εἰδὼς, ἀλλ’ αἰεὶ χαλεπός τ’ εἰς καὶ αἰσθαλα πέζοι· ὡς οὔ τις μέμνηται Ὠδυσσήνος θείου λαὼν, οἴς ἄνασσε, πατὴρ δ’ ὡς ἦπιος ἤεν. 235 ἀλλ’ ἦ τοι μνηστήρας ἀγήνωρας οὐ τί μεγαῖρῳ ἔρδεν ἐργα βίαία κακορραφήσην νόοιο. σφάς γὰρ παρθέμενοι κεφαλάς κατέδουσι βιαίωσ

ter assumed by Athene. In this respect, as well as in name, the Mentes of a is a close imitation. In χ 209 Odyssæus says to Mentor ὅμηλικὴ δὲ μοι ἐστι. 226. καὶ οὖ: see on 54. In such cases it is to be remembered that ὦ was originally dem., so that the clauses were paratactic. — ἐν νησίν: see on a 210. 227. γέροντι: generally regarded as a respectful designation of Laertes, as in δ 111, 764, π 153. Mentor was to administer the estate under the general direction of Laertes. —The second hemistich occurs also λ 178 (-σει), τ 525 (-σει). For the const. of ἐμπέδα, see on 230. 228 f. = 160 f. 230-234 = ἐ 8-12. 230. πρόφρων: readily; always in this pred. relation, with the force of an adv. See on a 443. 231 f. σκηπτούχος βασιλεὺς: as sceptred king, appos. to τίς. — αἴσθαμα εἰδὼς: pred. after ἐστω to be supplied, equiv. to αἴσθαμα ἐστω. See on 16. The opposite traits are described by αἰσθαλα πέζω 232. 232. εἰς, πέζω: the opts. are parallel to the ἐστω. G. 251 n. 3. — αἰσθαλα: if from ἑ αἰσθαλα, the word can be written here αἰσθαλα with better metrical effect, but not in δι οὐκ ὑδετ’ (did not care about) αἰσθαλα πέζων E 403, ἡ’ αἰσθαλα μνηστήρας τ’ 202, περὶ δ’ αἰσθαλα πέζεις φ 214. 233. ὡς: (seeing) how, i.e. since, an indirect excl., giving a reason for the paradoxical wish preceding. Cf. οἶν ων in 239. Direct excls. are introduced by ὡς in φ 273, by οἶν 239 in a 32. —The second hemistich occurs twenty-four times in the Od., and thrice in the Il. 234. For the second hemistich, see on 47. 235 f. μνηστήρας: subj. of ἔρδεν, instead of the usual const. after μεγάλω (τινὶ τι). So we have acc. and inf. after μεμεσθοῦμαι α 120, φθονέω α 346 f. 236. κακορραφήσης: in malice. For the composition of the word, cf. γ 118; for the pl., see on ἀσαθαλῆσθιν α 7. 237. σφάς: possessive, not pers. pron., as in a 34. —παρθέμενοι κατέδουσι: the partic. contains the main
idea: it is at the risk of their lives that they consume (§ 3 v). Instead of κεφαλάς we have ψυχάς in γ 74, i 255, and ψυχήν παραβαλλόμενον in i 322. By risking so much, the suitors as it were won a right to their insolence, but the rest of the people (289) are neutral and cowardly.

238. The last hemistich occurs also λ 176 (ἐμέ), ω 460 (φάντο).

239. νῦν δὲ: introduces positively the actual state of his mind, in opposition to the neg. in 285. It is almost equiv. then to 'nay rather.' See on a 166. — ἄλλῳ: i.e. τῷ ἄλλῳ. — οὗτοι: (when I see) how, an indirect excl. of censure. See on a 32.

240 f. ἄταρ οὖ καταπαύετε: but ye do not stop, where we should say instead of stopping. Cf. ἄταρ οὖκ ἔξεσθαι θύραξ ν 179, τότε δ' ἔστηκας, ἄταρ οὖς ἐλλοις κελεύεις E 485.

242. Δειώκριτος: slain by Telema- chus χ 294 f. He is the recklessly bold and brutal man, as compared with Antinous and Eurymachus. See on a 383.

243. ἄταρτηρε: the word occurs in Homer only here and A 223, and is of doubtful etymology and meaning. Possibly it is connected with τέρπω, not to be worn out, hard, insolent.— τοῖον ἔστι: see on a 64.

245. ἄνδρας καὶ πλεόνεσσι: for men even though of greater numbers. The dat. is evidently meant to depend on ἀργαλέων, and the men referred to are the δήμος (239), who outnumber the suitors (241). This leaves μαχήσασθαι without a dat., in absolute use.

246 ff. εἶ κεν μενονήσσε: see on 76. — Ὀδυσσέα Πακίστος: as in χ 45 a synonym for the shrewdest and boldest man known. — οὗτος ἐπελθῶν: should come in person. The phrase closes the verse six times in Homer. Cf. ἄλλος, οἶος ἐπελθὼν Δ 334, K 40.

249. οὗ κέν οἱ κεχάριοι: i.e. she would not have a chance to greet him before he would be slain; ἡμα γὰρ ἰδούσα στερήσεται (Eust.).

250. ἔλθοντι: const. with of of 249, at his return. See on γ 52, and cf.
ei πλεόνεσσι μάχοτο· συ δ' ού κατὰ μοίραν ἔειπες. ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ έργα ἕκαστος,
tούτῳ δ' οὕρνεει Μέντωρ ὄδοι ἢ' 'Ἀλιθέρσης,
oi τε οἱ εἴARKης πατρώιοι εἰσιν ἔταιροι.

255 ἀλλ' οὗ, καὶ δῆθα καθήμενος ἀγγελιάων
πεῦσταί εἰν 'Ιθάκη, τελέει δ' οὗν οὐ ποτε ταύτην."

δς ἀρ' ἐφώνησεν, λύσεν δ' ἀγορην αἰψηρήν.
oi μὲν ἀρ' ἐσκίδναντο ἐά πρὸς δῶμαι ἕκαστος,
μνηστήρες δ' εἰς δώματ' ἵσαν θεῖον 'Οδυσσήσ.

260 Τηλέμαχος δ' ἀπάνευθε κιῶν εἵπε θύνα θαλάσσησ,
χείρας νυψάμενος ποληής ἄλος εὐχετ' 'Αθήνη.

soi μὲν νοστήσαντι, διοτρεφές, δις ἔχα-
ρημεν κ 419, χάφε δ' ἀρα οἱ προσώπιντι
Σαρπηδών Ε 682 f. — αὐτοῦ: right there,
"on the very spot," with a shade of
temporal force, like 'then and there.'
— ἐπιστοί: nor. of ἐφέσω.

251. ei πλεόνεσσι μάχοτο: a sup-
plementary repetition of the cond. al-
ready expressed in 248. No reference
is intended to the relative strength
described in 241, 245. The Ithacans
would be foolish to try to do, even
against inferior numbers, what Odys-
seus himself could not do against
superior numbers.—κατα μοίραν ἔει-
pes: closes the verse also ν 385, χ 486,
Ω 379. See on γ 331. With the neg.,
it is here an emphatic repetition, in
closing, of the exclamatory censure

252. λαοὶ: in appos. to the ἰμέις
in σκίδνασθε. — ἐπὶ έργα: as in 127.
Cf. 258, ἐπὶ σφέτερα a 274.

253. τούτῳ: scornfully, of Telem-
achus.

254. εἰς ἄρχης: as in a 188.

255. καθήμενος: sitting about in idle-
ness, rather than making a distant
journey, as he had threatened 214 ff.

—ἀγγελιάων: tiding brought by others
from the places he would vainly try
to visit, as Leocritus thought. Cf.
Δ 638 ff.

256. εἰν 'Ιθάκη: emphatic and sar-
castic for ἐνθεδ, in contrast with the
famous places mentioned by Telem-
achus in 214 ff.

257 = T 276. — λύσεν: cf. ἄναρχην
(sc. Agamemnon and Achilles), ἀδικ
δ' ἀγορην Α 305, γ 149 f. The pro-
position of Leocritus was accepted.—
αἰψηρήν: promptly, a proleptic adj.,
"so that it dispersed quickly."

258. The first hemistich occurs also
T 277, the second σ 428. Cf. γ 387.

259. ἵσαν: see on a 176.

Vs. 260–295. Telemachus goes apart
and prays to Athene, who comes to his
in Mentor's shape, and encourages him
with promise of a ship.

260. ἀπάνευθε κιῶν: as in A 35.
The remainder of the verse also is
found in ζ 236.

261. χείρας νυψάμενος: so Odys-
seus before prayer μ 336. Cf. χεροὶ δ' ἀν-
πτοιαν Διλ λείβειν ἀθώτα οἶνον | ἄραμα
Ζ 266 f. — ἄλος: part. gen. of mate-
rial with νυψάμενος, as with verbs of
“κλῦθι μεν, ὁ χθιζός θεός ἡλυθες ἡμέτερον δῶ καὶ μ' ἐν νη κέλευσάς ἐπ' ἡροεῦδεα πῶντον νόστον πευσόμενον πατρὸς δὴν οἰχομένου
265 ἐρχεσθαί· τὰ δὲ πάντα διατριβούσων 'Ἀχαιῶν,
μυστήρες δὲ μάλιστα κακῶς ύπερηνορόντες."

ὡς ἐφατ' εὐχόμενος, σχεδόθεν δὲ οἱ ἠλθὲν 'Ἀθήνη
Μέντορι εἰδομένη ἡμέν δέμας ἠδὲ καὶ αὖθιν,
καὶ μω φωνήσαο ἐπεά πτερόεντα προσηῦδα.
270 "Τηλέμαχ', οὐδ' ὅπθεν κακὸς ἐσσει αὐθ' ἀνοήμων,
ei δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,
oios keinos eihn teleiasai ethrou te epo te.

element in the formula, and occurs about eighteen times in Homer. The
second hemistic is the special element, found also ν 221, ν 30. In it
the name, of course, is a variable element. — σχεδόθεν ἠλθὲν: drew nigh.
Cf. σχεδόθεν δὲ οἱ ἠλθὲν ὀλέθροι π 800.
The -θεν has lost its primitive force,
as also in ἐγγύθεν γ 36, etc. See § 15 f.
268 = 401, χ 206, α 503, 548, the
final verse of the poem.

269. This formula occurs over fifty
times in Homer. Its second hemistic
occurs about seventy times after other
introductory formulæ. — φωνήσαο: always intr. The preceding acc. is
governed by προσηῦδα. The prep. in
the last compound renders φωνέω also
transitive. Cf. τῆ μὲν ἐeuαμένη προσε-
φώνει ὀτ' Ἀφροδίτη ρ 389. — ἐπεά πτερό-
εντα: see on α 64 fin.

270. οὐδ' ὅπθεν: not even in the fu-
ture, any more than in the assembly
just dismissed, where Telemachus had
acted the man.

271. ει δὴ: if really, i.e. so surely as
your father's blood is in your veins;
of a fact. So γ 376.

272. οἷος: equiv. to ὁστε τοιουτόν
HOMER'S ODYSSEY II.

70

οὐ τοῖ ἐπειθ' ἀλήθι ὁδὸς ἔσχεται οὐδ' ἀτέλεστος.
εἰ δ' οὐ κεῖνον γ' ἔστι γόνως καὶ Πηνελοπείς,
275 οὐ σέ γ' ἐπειτα ἔστη ἐν λέγεσίσεων, ἃ μενοινᾶς.
παύροι γάρ τοι παῖδες ὁμοιοι πατρὶ πέλονται,
οὶ πλέον εἰς κακίους, παύροι δὲ τε πατρὸς ἁρείους.
ἀλλ' ἐπεὶ οὐδ' ὁπίθεν κακὸς ἔσχεται οὐδ' ἀνοήμων,
οὐδὲ σε πάγχυ γε μῆτις Οὐδεσθῶσ προλέοντεν,
280 ἐλπωρὴ τοι ἐπειτα τελευτῆσαι τάδε ἔργα.
τῷ νῦν μυθστήρων μὲν ἐα βουλήν τε νόον τε
ἀφραδέων, ἐπεὶ οὐ τὶ νοήμονες οὐδέ δίκαιοι.

σε εἶναι ὅλος, so that thou art such a one
as, where τελείαω seems to depend on
ὁλο. Better, the whole verse can be re-
garded as a parenthetical excl., what
a man he was! or (considering) what a
man he was, etc. See on ὅ 233, and
cf. e 303. — ἔργαν τε ἐποιός τε: a favor-
ite antithesis from Homer down. The
phrase closes a verse also 304, λ 346,
ο 234. Cf. μοῦθον τε ῥητῆρ ἐμεναι πρη-
κτῆρα τε ἐργῶν I 443.

273. οὐ τοι ἐπειτα: a new conclu-
sion to the cond. in 271, to which the
ἐπειτα looks back. It is more specific
than the first (270).

274. οὐ κεῖνον: the usual explana-
tion of οὐ instead of μὴ after εἰ, is that
it forms one idea with κεῖνον, equiv.
to ἀλλο, and the usual examples
cited are εἰ οὐκ ἰθέλωσιν (Γ 288 f.), εἰ
οὐκ εἰδῶ (Δ 55), etc. G. 219, 3 n.; H.
1028. Prob. the neg. goes with the
verb here, and was once the regular
neg. with the ind. in prot., but was
gradually replaced by μὴ after the
analogy of subjvs. and opts. in prot.
M. 316 fin.

276 f. A sententia, like those
collected under the names of Hesiod
and Theognis. Notice the alliteration
of π. For the thought, cf. aetās

parentum peior avis tullit|nons nequiores, mox daturos|
progeniēm vitiiosiorem Hor.
Carm. iii. 6, 46 ff., also Theognis 281 f.
For an exception noted, cf. τοῦ γένετ
ἐκ πατρὸς πολὺ χείρονος νῦν ἀμείνων Ο
641, of Peripetetes, also ήμεῖς τοι πατέ-
ρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι Δ 405.

277. οὶ πλέονες: adversative, though
in asyndeton (§ 2 m.). — κακίους, ἁρε-
ίους: this contraction is rare in Homer.

279. οὐδέ: continues the force of
ἐπεί, and is strengthened by πάγχυ γε;
and since not at all. The compliment
is to the bearing of Telemachus in the
assembly.

280. ἐλπωρὴ τοι ἐπειτα: occurs
ψ 287 with fut. inf., § 314 = 76
with aor. inf. See on 373, and cf.
γ 320. GMT. 27 n. 3; H. 948 a;
M. 238. — ἐπειτα: see on a 290.—
The second hemistich occurs also
γ 56.

281. ἐα: let be, i.e. “don't mind.” —
βουλήν τε νόον τε: plan and purpose,
closing the verse as in δ 267, λ 177,
and, in the dat., μ 211, ν 305, τ 374.

282. ἀφραδέων: emphatic supple-
mentary position; “thoughtless fel-
lows that they are.” The rest of the
verse occurs also γ 133.
oùδέ τι ἵσασιν θάνατον καὶ κήρα μέλαιναν,
δό δὴ σφι σχεδὸν ἔστιν, ἐπ’ ἡματι πάντας ὀλέσθαι.
285 σοι δ’ ὄδος οὐκέτι δηρὸν ἀπέσηται, ἥν σὺ μενονᾶς·
τοῖος γάρ τοι ἑσάρος ἕγο πατρώιος εἰμι,
ὁς τοι νήα θοην στελέω καὶ ἀμί ἔσομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δῶματ’ ἑών μνηστήρου ὁμιλεί,
ὀπλισόν τ’ ἡμι καὶ ἀγγέων ἀρσον ἀπαντά,
290 οὖν ἐν ἀμφιφορεύσι καὶ ἄλφιτα, μυελῶν ἄνδρῶν,
δέρμασιν ἐν πυκνοῖσιν· ἔγω δ’ ἁνά δῆμον ἑταίρους
ἀμὴ ἐθελοντήρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλὰ ἐν ἀμφιάλῳ Θέακη, νέαι ἢδε παλαιαί·
tὰον μὲν το ἑγὼν ἑπιόψομαι, ἢ τις ἀρίστη,
295 ὡκα δ’ ἐφοπλίσασαντε ἐνήσομεν εὐρέι πόντῳ.”

δος φατ’ Ἀθηναίη κοῦρη Διός· οὐδ’ ἀρ’ ἐτὶ δὴν

283. ἱσασιν: are they aware of.—
The second hemistich occurs also γ 242, φ 275, φ 127.
284. ὅς: takes up the chief idea,
θάνατος. Cf. ἄ δειλ’ οὐδέ τι τοι θάνατος καταδύων ἔστιν | ὅς δὴ τοι σχεδὸν εἰσιν Ρ 201 f.— ἐπ’ ἡματι: on a single
day, like the ἄδ ήματι of Ζ 422. So
κ 48. In μ 105 the phrase means
daily, in Τ 229 all day long. So εἰπ
μυκτὶ over night Θ 520.— ὀλέσθαι: inf.
of purpose or result without ἄστε.
Cf. a 138. GMT. 97 n. 2.
285. The first four feet occur also
θ 150, the last dipody also δ 480.
286 f. τοῖος: with emphatic gen-
eral reference to the preceding verse
(“such a helper as to bring all that
to pass”), and specially explained by
ὅς since Ι. Cf. Ο 254 ff.—πατρώιος:
cf. 225.
288 f. ὁμαίε: continue your inter-
course with, pres.; but ἐπισωσον, ἐποσον
aors., of the beginning of a new enter-
prise. For the latter form, see on
280.
290. ἄλφιτα: meal. Cf. ἄλφιτα τευ-
χονται καὶ ἀλείτα (flour), μυελῶν ἄν-
δρῶν ν 108.
291 f. πυκνοῖσιν: tight, like ἐναρ-
φέσσι 354.—ἀνά: taken with συλλέ-
ξομαι the prep. implies motion among.
Cf. πολλὰ δ’ ἀγείρα | χρήματ’ ἁν’ Ἀγνω-
τίους ἄνδρας Χ 285 f.
293. Cf. a 395.
294. ἐπιόψομαι: this form of the
fut. means in Homer survey, review,
select, but ἐπόψομαι visit.— ἡ τις ἀρίστη:
see on a 280.
295. ἐνήσομεν (ἐνήμι): we will
launch, sc. μιν, i.e. νηα.—The second
hemistich occurs also μ 293.
V.s. 296–336. The suitors mock Te-
lemachus when he declares that he will
make the journey after all.
296. The first hemistich occurs also
ω 533, 545, Δ 104, Χ 224 (cf. Χ 224,
Φ 423). κοῦρη Διός is a movable ele-
72 HOMER'S ODYSSEY II.

Τηλέμαχος παρέμμηνεν, ἐπεὶ θεοῦ ἐκλυνεν αὐὴν.  
βῆ δ' ἴεναι πρὸς δῶμα φίλου τετυμένου ἱτορ,  
εὐρε δ' ἄρα μνηστήρας ἀγήνορας ἐν μεγάρουσιν  
300 αἰγας ἀνιεμένους σιάλους θ' εὐντας ἐν αὐλῇ.  
'Αντώνου δ' ιθὺς γελάσας κίε Τηλεμάχου,  
ἐν τ' ἄρα οἱ φῦ κειρί, ἔποσ τ' ἐφατ' ἐκ τ' ὀνόμαζεν.  
"Τηλέμαχος ὑψαγόρη, μένος ἄσχετε, μὴ τί τοι ἄλλο  
ἐν στηθεσσὶ κακὸν μελέτω ἔργον τε ἔπος τε,  
305 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ.

ment, occurring also ν 318. The rest is a tag for the bucolic diacresis. See on 30.

297. The second hemistich occurs also ο 270, and is evidently imitated in δ 831.

298. There is some Ms. authority for this verse at θ 303. The first hemistich occurs also 394, θ 287. See on α 441, and, for the second hemistich, on α 114. The formula is somewhat loosely used here, though we may think of the anxiety of Telema- 
chus and his vexation at the suitors as remaining in spite of the encouraging assurances of Mentor-Athena.

299. The first four feet as in α 106.  
—μεγαροινήν: the pl. in the most general sense, of the palace including the αὐλῇ. So δῶμα includes the αὐλῇ in ζ 242-247. For a specification of the three main parts of the Homeric palace, cf. οἱ οἱ ἐποληθανθάνομαι καὶ δῶμα καὶ αὐλῆ τήν Z 316.

300. ἀνιεμένους: ripping up, agrees with μνηστήρας. Cf. οἱ δ' ἐκεῖνον τε πόλας (opened up the gates) Φ 537. —  
eὐντας: singeing off the bristles, instead of boiling and scraping them off, a method now in vogue.

301. Τηλεμάχοιο: const. with ἱθός.  
G. 182, 2; H. 757.

302. The whole verse occurs eleven times in Homer (once with μοῖ κ 280), the second hemistich over thirty times, as ζ 254. — ἐν οἱ φῦ κειρί: lit. within he grew for him in the hand, i.e. warmly grasped his hand. Cf. εὔνωσαν  
δ' ἐμὲ κείνοι, ἔφον τ' ἐν χειρὶ ἔκκαρτος κ 307, Θέτις δ' ὡς ἥπατο γούναν, ἄς ἐκπαίνων, ἀνέθετο ἐμπεύφια A 512 f., and see on α 381. Vergil has excepiqte manu, dextrae amplexus in haesit Aen. viii. 124. — ἔπος ...  
ἐνομαζέ: speak a word and called upon him (§ 1 s). The formula was doubtless used first only when the address by actual name immediately followed, as here, then before an epith. of some kind, as δαμόνε νε ζ 496, then freely and loosely before the gist of the speech itself, whether broken by some vocative word or phrase,  
ὡς πὴ δὴ αὖτε, δ' δυστηνε, δ' ἀκριας ἔχειη oios κ 281, or entirely without any such element, as ἔχειο νόν συφε- 

303 ff. See on 85.—μὴ τὶ ἄλλο  
κακὸν: let no evil else, i.e. instead of the eating and drinking urged in 305. Merry compares μὴ τὶ μοι αὐτῷ πῇμα
ταύτα δὲ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί, νηα καὶ ἔξαίτους ἑρέτας, ἵνα θάσον ἢκαί
ἐς Πύλον ἡγαθέν μετ’ ἀγανοῦ πατρὸς ἀκούν."...

310 "Ἀντιός", οὐ πως ἄστιν ὑπερφιάλους μεθ’ ύμῶν δαίμονα τ’ ἀκέοντα καὶ εὐφραίνοντα ἐκηλοῦν.
ἡ οὐχ ἀλίς, ὡς το πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ κτήματ’ ἐμὰ μνηστηρίν, ἐγὼ δ’ ἐτι νήπιος ἥα;
νῦν δ’ ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούν
315 πυνθάνομαι, καὶ δὴ μοι ἀδέξειται ἐνδοθεθυμός,
περήσω, ὡς κ’ ύμι μακάς ἐπὶ κήρασ ἢλω,
ἡ Ἄπλοιδ’ ἔλθων ἥ αὐτὸ τῳ δ’ ἐνὶ δήμῳ.
εἰμι μὲν, οὐδ’ ἀλή ὄδός ἐσσεται, ἢν ἀγορεύω,
ἐμπορος· οὐ γὰρ νῆος ἐπίθεινος οὐδ’ ἑρετάων
320 γύνομαι: ὃς νῦ που ὑμίων εἰςσατο κέρδιον εἰναι.”

κακὸν βουλευσέμεν ἄλλο εἶ 179. See on
306. ταύτα: i.e. your wishes, ex-
307. μάλα: emphasizes πάντα, as in αἰτι-
308. θάσον: absolute comp., right
309. See on a 306.
311. ἀκέοντα: sc. ἐμε.
312. ἢ οὐκ: with synizesis, as in
313. μνηστήρες: as suitors, in appos.
314 f. άκουὼν πυρβάνομαι: hear and
316 f. άμμο: dat. with ἐπὶ ἢλω
318. μὲν: i.e. μὴν, verily. Cf. εἰμι
319. ἐμπορος: strongly emphatic
320. ὃς νῦ που: so now I suppose,
321. ἡ ρὰ καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόου ἰδείᾳ: μνηστήρες δὲ δόμον κατὰ δαίτα πένυντο. οἷ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσων.

324 ὡδὲ δὲ τὰς εἴπεσκε νέων ὑπερηνορεύτων.

325 "ἡ μάλα Τηλέμαχος φόνον ἦμιν μεριμνίζει. ἦ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθοῦντος ἦ ὦ γε καὶ Σπάρτηθεν, ἐπεὶ νῦ περ ἵται αἰνῶς. ἤρ καὶ εἰς 'Εφύρην ἔθελει πίειραν ἄρουραν ἐλθεῖν, ὦφρ' ἐνθεν θυμοφθόρα φάρμακ' ἐνείκη,

330 εὖ δὲ βάλη κρητῆρι καὶ ἱμέας πάντας ὀλέσση."

άλλος δ' αὐτ' εἴπεσκε νέων ὑπερηνορεύτων.

"τίς δ' οἶδ', εἰ κε καὶ αὐτὸς ἰδὼν κοιλήσ ἐπὶ νῆσον τῇ λεφίλων ἀπόληται ἓλώμενος ὡς περ Ὅδυσσεῦς; οὔτω κεν καὶ μᾶλλον ὀφελλεῖν πόνον ἀμμῖν.

322. The verse is clumsily introduced, in imitation of some such passage as καὶ ἐπερθοὺν (I leaped over) ἐρίκον αὐλῆς | ἰδείᾳ, λαθῶν φύλακας 1 476 f. It spoils the contrast between Telemachus and ὡδὲ δὲ 323. — ἰδείᾳ: must be taken here as summarily, without more ado. — δαίτα πένυστο: closes the verse also ξ 558, as δαίτα πένεσθαι does γ 428, δ' 531, 683, κ 251, χ 199.


325 ff. A specimen of the mockery of the suitors. They speculate as to whether Telemachus will oppose them openly or secretly after he returns from this impossible journey.

326. ἐκ Πύλου: cf. 317.

327. δ' γε: see on a 4. — νῦ περ: just now, as in B 258, ὡς νῦ περ ὤδε. — ἵται αἰνῶς: is dreadfully eager, as is seen from his idea of going off on another's ship (318 f.).

328 f. Ἐφύρην: see on a 259. — ἐνείκη: I aor. of φέρω.

331 = φ 401. = ἀλλος: collective in meaning, like τίς in 324.

332. τίς δ' οἶδ' εἶ κε: and who knows but that perhaps, concealing a wish, like ἵται, or the Lat. h an d s c i o an. Cf. γ 216, etc. — κοιλής ἐπὶ νῆσος: see on a 211.

334. οὖτω: thus, i.e. in that case, representing a prot. to what follows, like τὰ. — πόνου: as though one should
335 κτήματα γάρ κεν πάντα δασσάμεθα, οἰκία δ' αὐτε
tούτον μητέρι· δοῦμεν ἐξευ ἦδ' ος τις ὅπυοι."  
δι φαύ, δ' ὑψόροφου θάλαμον κατεβήσετο πατρὸς
εὐρὺν, ὃθι νητὸς χρυσὸς καὶ χαλκὸς ἐκεῖτο
ἐσθῆς τ' ἐν χηλώσιν ἄλις τ' ἐνώδες ἔλαιον.
340 ἐν δὲ πίθου ὁμοίου πολαιοῦ ἴδιπότου
ἐστασαν ἀκρητὸν θείου ποτὸν ἐντὸς ἔχοντες
ἐξείπος ποτὶ τοῖχον ἀρροτῆς, εἴ ποτ' Ὁδυσσεύς
οἰκάδε νοστήσειε καὶ ἀλγεά πολλὰ μογῆσας.
κλησταί δ' ἐπεσαν σανίδες πυκνῶς ἀραρυίαι
345 δικλίδες· ἐν δὲ γυνὴ ταμιῇ νύκτας τε καὶ ἤμαρ
ἐσχ', ὡ πάντ' ἐφύλασσε νόου πολυνδρέισιν,

complain of a rich inheritance as
troublesome. Besides wedding the
mother of Telemachus, they would
be obliged to divide up among them-
selves his estate.—δφέλλεων: for the
form, see § 12 e.

Vs. 337–381. Telemachus charges
the stewardess Eurycleia to make pro-
vision for his journey.

337. θάλαμον: used here not of the
women's apartments, as usual (see on
299), but of one of the smaller rooms
in the rear part of the house, a store-
expresses limit of motion with κατε-
βήσετο (§ 30 f.), which elsewhere
takes ἐς. Cf. o 99, Z 288. The κατὰ
need not necessarily imply any fur-
ther descent than from a threshold
§ 680), though the poet may well
have conceived of the room as a sort
of cellar.

338. δῇ: for the quantity, see on
a 27.—νητός: pred. with ἐκεῖτο.
342 f. ei' ποτὲ νοστήσειε: really a
clause of wishing, with the wish that,
in the hope that, and so in case that
sometime, etc. See on a 115, and cf. 351.

343. καὶ ... μογῆσας: even though
after suffering, etc., as in γ 232. Other
forms of the phrase close the verse
in ε 449, etc., ζ 175, etc., τ 483.

344. κλησταί ... σανίδες: cf. θύραι
δ' ἐπέκειτο φαείναι § 19.—ἀραρυίαι:
this partic., with or without πυκνῶς or
ἑα, is a stock epith. of good workman-
ship.

345. νύκτας τε καὶ ἤμαρ: a formula
for constantly, closing the verse five
times in the Od., and thrice in the
II. The relative order of the words,
contrasted with our 'day and night,'
is constant in Homer (cf. ε 388,
ς 340, etc.), and shows a habit of
reckoning time from night on, like
most oriental peoples, the Gauls(Caes.
B. G. vi. 18: spatia omnis tem-
poris non numero dierum, sed
noctium finiant, etc.) and Ger-
mans (Tac. Germ. xi.: nec dierum
numerum, ut nos, sed noctium
computant; ... nox ducere
diem videtur). Cf. the formula
in Gen. i.: 'and it was evening,
and it was morning,' etc.

346. ἐσχ': i.e. ἐσκε, as in 59. The
Εὐρύκλει’ Ὠπος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·
“μαῖ’, ἂγε δὴ μοι οἶνον ἐν ἀμφιφορεύσω ἀφυνον
350 ἡδὺν, ὅτις μετὰ τὸν λάρωτας, δὲν σὺ φιλάσσεις
κεῖνον οἰομένη τὸν κάμμορον, εἰ ποθὲν ἔλθοι
διογενῆς Ὀδυσσέους θάνατον καὶ κῆρας ἀλύξας.
δῶδεκα δ’ ἐμπλησόν καὶ πώμασιν ἄρσον ἄπαντας.
ἐν δὲ μοι ἀλφίτα χεῖνον ἐυρραφέεσσοι δοροίσων.
355 εἰκοσι δ’ ἐστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
 αὐτῇ δ’ οἶη ἰσθι. τὰ δ’ ἄθροα πάντα τετύχθων
ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ
μήτηρ εἰς ὑπερόν ἀναβῇ κοίτον τε μέδηται·
εἴμι γὰρ ἔσ Σπάρτην τε καὶ ἔς Πύλων ἡμαθέντα
330 νόστον πευσόμενος πατρὸς φίλον, ἣν ποι ἀκούσω.”
ὡς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καὶ ρ’ ὀλοφυρομένη ἐπεα πτερόεντα προσηύδα.

whole is an exaggerated expression
to denote the great watchfulness of
the stewardess.—πολυνεφίσουν: for
the pl., see on a 7, and cf. Β 230.
347 = a 429, ν 148. Here Eurykleia
is stewardess, and in ν chief house-
keeper, but in a she seems to be por-
trayed as an aged and confidential
nurse and attendant.
with μετά, next to that.—λαρώτατος:
for the quantity of the antepenult, see
§ 22 j.
351. οἰομένη: see on 342 and
a 115.—κάμμορον: applied only to
Odysseus. For the form, see § 11.
352. διογενῆς Ὀδυσσέους: a formu-
la, taking the place of πατήρ, as if
quoted from the thoughts of Eury-
kleia. Cf. 366.—The second hemi-
stich occurs also χ 66 (-ξίρ), φ 565
(-ξια).

353. ἄρσον: see on a 280.—We
might say fit all with lids, or fit lids to
all.
355. μυληφάτου ἀκτῆς: these words
belong together, and are limited by
ἀλφίτου. The whole phrase expands
ἀλφίτα of 354, and distinguishes the
cracked from the whole grain (οἶλαι
γ 441).
356. ἄθροα: pred. to πάντα, after
tετύχθων. Cf. 411.
357. The last dipody closes the
verse also γ 237, Ξ 504, Ξ 115, Χ 365.
Elsewhere, four times in the Od., it
opens the verse.
358. εἰς ὑπέρον ἀναβῇ: cf. δ 751.
359 f. Cf. 214 f., a 93 f.
361. The first hemistich occurs
also Ω 200, the second eight times
besides in the Od. See on δ 742.
362. The whole formula occurs
(with varying gender) nine times in
"tìpte dé tòi, filè tèknon, éni fressì toutò nóhma éploèo; ἵ ὑ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ }
375 ἡ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἵπτην." 

δὲ ἀρ' ἔφη, γρήγος δὲ θεών μέγαν ὀρκον ἀπώμυνι. 

αὐτὰρ ἐπείρ ο' ὀμοσέν τε τελεύτησέν τε τὸν ὀρκον, 

αὐτίκ' ἐπειτά οἱ οἶνον ἐν ἀμφιφορεύσιν ἀφυσσεν, 

380 ἐν δὲ οἱ ἀλφιτα χεινεν ἐνυρραφέσσι δοροίων. 

Τηλέμαχος δ' ἐς δώματ' ἱῶν μυστήριον ὀμίλευν. 

ἐνθ' αὐτ' ἀλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη. 

Τηλεμάχω ἐκκύψα κατὰ πτόλυμ ζὑκετο πάντῃ, 

καὶ ὅ ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον, 

385 ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγερεσθαί ἀνώγειν.

more definite than the usual const. in Homer, which is the inf., as in 375. 

G. M. 67, 2 n. 1; M. 297. Cf. εἰς δ' κε 97, εἰς οτε κεν 99. — ἐνδεκάτῃ τε 

δυσδεκάτῃ: the formula is based on a primitive decimal notation, and signi-

fies "more than ten." So δ 588. Cf. 

γ 391, δ 747. The τέ . . . τέ place the 

two numerals on a par, like ἡ in 

dekatē ἢ ἐνδεκάτη τ 192. Cf. διελθώ-

των ἐτῶν καὶ δῶν καὶ τριῶν Thuc. i. 82, 

§ 2, like γ 115. The fem. ordinal is 

a subst. in designations of days. 

375 = δ 748 (α' αὐτήν). — ἀφορμη-

θέντος: for this context, sc. ἐμοῦ. See 

on a 289, and cf. ἀρρήν 403. 

376 = δ 749 (ἴατρος). — ὡς ἂν: for 

the modal particle in a final clause, 

see G. 216 n. 2; H. 882. See also on 

ἀπαλάλησα 193.—κατα: adv. with ἰατρῷ, 

bring down, i.e. injure. On ἰατρῷ, see 

M. 46. 

377. θεῶν μέγαν ὀρκον: i.e. the oath 

by earth, heaven, and the Styx, which 

the gods themselves used (as in 

ε 184 ff.). This was of course stronger 

than an oath of mortals. — ἀπώμυνι: 

lit. swore off, i.e. swore that she would 

not (tell Penelope). So ἡδη γάρ τοι 

ἀπώμυσα καρτέρῳν ὀρκον κ 381. The 

opposite is ἐπώμυνον ο 437. See on 

ἀπειτέμεν α 91. 

378 = κ 346, ξ 280, and in pl. μ 304 

= σ 438 = σ 59. — ὀμοσέν τε τελεύτη-

σέν τε: had sworn and finished, i.e. 

had sworn to the end. See on 9. 

379 f. Cf. 349, 354. 

381. Cf. 288. — ὀμίλειν: for the ν 

final, see on α 151, and cf. ἀνάγειν 385. 

Vs. 382—404. Athene provides a ship 

and a crew, and summons Telemachus 

to the harbor. 

382 = 393, δ 795, ξ 112, σ 187; for 

variations, cf. ε 382, ψ 242, 344. A 

formula of transition. The first hemi-

stich is used also with other verse-

ends; the second is the variable ele-

ment of the formula. Cf. δ 219, ψ 140 

= 193. The verse following the for-

mula usually shows the asyndeton of 

explanatory appos. 

383. ἐκκύψα: of four syllables, with 

short stem. See on α 428 fin. 

384 = θ 10. The speech in direct 

form would naturally follow the verse 

here also. — ἐκάστῳ φωτὶ: sc. of the 

twenty whom she selected. Cf. 212. 

385. ἀγερέσθαι: a 2d aor. falsely
ἡ δ' αυτέ Φρονίωι Νοήμωνα φαίδημον υίον ἣτε καὶ θεὸν ἄνγυια, καὶ τὸτε νήα θοὴν ἀλαδ" ἐφύλασε, πάντα δε ἐν αὐτῇ 390 ὀπλέται, τὰ περὶ νῆς εὐσφελμοι φορέουσιν. ἀνθέως δ' ἐπὶ ἐσχατὴν λιμένος, περὶ δ' ἐσθλοῖ ἐταίροι ἄθρόοι ἣγερέθηντο. θεα δ' ἑπραγεν ἐκαστον. ἐνθ' αὐτ' ἄλλ' ἐνόῳσε θεά, γλαυκώπις Ἀθήνη.

βή ρ' ἵναι πρὸς δαίματ' Ὀδυσσέας θείωι οὖν ἄκουσε τηλεμαχον προσέθη γλαυκώπις Ἀθήνη, 400 ἐκπροκαλεσαμενή μεγάρων εὐ ναιταοῦτων, Μέντορι εἰδομενή ἢμεν δέμαι ἡδε καὶ αὐθήν. "Τηλεμαχ', ἡδη μέν τοι ἐκυκνήμεδες ἐταίροι

accented, for ἀγερέσθαι, like ἐγερέσθαι.

386 f. Cf. δ 630 ff. — Φρονίωι, Νοήμωνα: the names are poetically significant. — πρόφρον: see on 230. — ὑπέθεκτο: with of in the sense of ὑπερ-σχετο undertook, promised, sc. δοῦναι. With the acc. it means simply received, as δ μιν πρόφρον ὑπέθεκτο ν 372.

388 = γ 487 etc. The formula is used seven times in the Od. for the coming of night, always in parataxis (§ 3 g) with the following action. So the first hemistich ζ 321, η 289, θ 417, Η 465. For the tense and form of δύστερο, see on a 24.

389. ἐκρυσε: sc. Νοῆμων.

390. ἐτίθει: for the form, see § 34 a. — τά τε: see on a 338.

391. στήσε: moored, by means of the προμνήσια 418.

392. ἑπραγεν: expresses the effect of the exhortation 384 f.

395. ἐχεν: for the metaphor, see on a 304; for the tense (1 aor.), § 30 i.

396. πλάξι: bewildered the wits of the revellers.

397. εὐδεῖν: i.e. ἵναι κατακελώτες. Cf. a 424, ζ 255, η 14. — For the closing dipody, see on 36.

398. διάτο: for the form (Attic -ντο), see § 34 f. The pres. occurs in 403. — ἑπιτετει: impf., stole over.

399. Cf. a 156.

400. εὖ ναιταοῦτον: comfortable. See on a 404.

401. See on 268.

402. ἐκυκνήμεδε: always at this place in the verse. Only here and at 60, 550, κ 203, ψ 319 is it an epithet of ἐταίροι, elsewhere in the Od. (four
times) and always in the II. (over thirty times) it is an epith. of Achaean generals as distinguished from barbarians. So κάρη κομόωντας 408, which is used with ἑταρός only there, elsewhere of Ἀχαῖοι, and always in the same place in the verse.

403. εἰσάρ ἐπηρρεμοῦ: a friendly exaggeration (cf. 408) to increase his haste. ἐπηρρεμοῦ is elsewhere used only of ships. Ἀττικῶς εἰπεῖν, ἑπικωσίοι (oarsmen, Eust.).

404. διατρίβωμεν: sc. ἑταρός, with gen. of separation only here. See on βλάπτοντι α 195, and on β 205.

Vs. 405–434. The manning of the ship, and her departure.

405 f. = γ 29 f., η 37 f.; cf. ε 192 f. The first hemistich occurs about fifty times in Homer, followed by ἀπεθή and a movable element eleven times, followed by ἡγήσατο and a movable element ten times. See on 413.—μετ' ἵμα: after, according to, i.e. in the steps.

407 = δ 428, θ 50, μ 291, ν 70, δ 573 (κατάθλομεν) = λ 1.

409 = σ 405, φ 101, σ 00 (τοῖς δ' αὖτις) = φ 130. The second hemistich occurs also π 476, χ 354.—ἰερὴ ἵς Τηλεμάχου: the sturdy strength of; i.e. the sturdy and strong Telemachus. Cf. η 2, 167, γ 105, N 248, and see § 2 s.

410. δεύτε: an imperatival pl. to δεῦρο, equiv. to δεῦρ' ἤτε. Both are followed by a subjv. of exhortation. Cf. θ 133, 292.

412. ἄλλαι: besides, either; see on α 128. The information is at the same time a warning to silence on their part.

413 = θ 46, 104, M 251, N 833. For the first hemistich, see on 405.

416. Cf. γ 12. So A 309 f. finds detailed sequel in 436 ff.—ἀδι: adv. with βαίνε, both followed by locative gen. after the analogy of ἐπιμαίνω, here and ι 177, 0 284.
417. **πρωμή**: here used as adj.

418. The second hemisticich occurs also o 286, 552.

419 = δ 579, which is followed by ἔξης κτλ., the formula describing the rowing. That may possibly be understood here, in this loose complex of formulaic verses, though the rowing was soon rendered unnecessary by the breeze, as in λ 638 ff. See on the more frequent formula i 103. The verse is redundant here after 414 f., and usually the mention of embarking precedes that of unfastening the πρωμήσια.—ἐπὶ κλητον: at the oars. The oar was loosely fastened by a leather thong to a single pin standing upright in the gunwale of the boat. See on δ 782.

420 = o 292. **Cf. λ 7, A 479. — ήκμενον**: prop. a 2d aor. part., come at last, in answer to the sailors’ prayers, and so well-come, favoring, secundus.

421. **άκραη**: a rare contraction (§ 6 c).—ἐπὶ οὐνομα πόντον: cf. a 183.

422 = o 287.

423. The first hemisticich occurs also o 288, with a following τοι δ’ ἐσαμένως ἐπιθυμο. The second hemisticich here occurs also τ 419. — ὀπλῶν ἀπτεσθαί: bear a hand at the tackle, i.e. "make sail."


424 f. **μεσόδημης**: lit. mid-structure, a vague term, prob. best taken of a strong timber running across ship between fore and aft decks, into a hollow of which the mast was raised (Keep’s Autenrieth, cut No. 62 bb), and held there by the πρότονοι (forestays). Before raising the mast, however, as described here, its base was set fast in the ἵστοτέδη or mast-box, which served as fulcrum and hinge. See on μ 51. Autenrieth presents the view which reverses the relative office of the two devices.

426. **ἔλκον**: drew taut the lower corners, equiv. to ἀνὰ πέτασαν A 480. Originally the sail was furled up on the yard, which was fixed on the mast and raised or lowered with it. **Cf. Hom. Hym. vii. 32 ἵστον τε καὶ ἵστον ἔλκέτο νῆσ.** In the time of Hdt. the mast was stationary, and the yard was hoisted or lowered instead of the mast, so that his phrase is ἀειράντες τὰ ἱστία. The Homeric formulae, composed by poets familiar with the earlier practice, were afterwards used by
those familiar only with the second. —ιστλα: of a single sail. —βοεύσιν: the κάλον of ε 260.

427 f. έπησεν: έμπησεν has been conjectured, to correspond with the εν ένεμος πρήσεν of A 481. See on Β 81. —άμφι: adv., at both sides, followed by locative dat. (στείρη).

428 f. = A 482 f. —πορφύρεων: foaming; cf. πορφύρω boil or bubble up. The epith. prob. has no reference to any distinct dark color, but rather to the changing, glancing effect on the eye produced by water in commotion. This effect was afterwards noticed also in the color purple. The epith. is not applied to the sea as a body of water, but to separate waves; once, Π 391, of the sea near the shore, when mountain streams are dashing into it. —νηός ιούσης: still dependent on στείρη (cf. γ 281), but approaching the freedom of the gen. abs. const. See § 3 f.

429. κατά κύμα: with the waves, i.e. "before the wind." So κατά βον ε 327, ξ 254 with the current.

430. δησάμενοι οπλα: making fast the tackle; as sailors now say "belaying all."

431. See on α 148.

433. The first hemistich occurs also Α 96.

434. ηώ: through the dawning; παννυχίη then becomes equiv. to πάσαν νύκτα. —There is no break in thought between this book and the one which follows, but rather close paratactic connection. The division of Il. and Od. into books was an arbitrary one, for the convenience of book-makers and commentators, like that of the New Testament into chapters and verses. —πείρη: the continuous action denoted by the impf. comes to its close in the aors. ἄνορόσσε, ἦνον (γ 1, 5), when the sun rose and they came, etc. See § 3 q.
Τὰ ἐν Πύλῳ.

ἡλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην, οὐρανὸν ἐς πολύχαλκον, ἵν' ἄθανάτοις φαεῖνοι καὶ θνητοῖς βροτοῖς ἔπι ζεῖδωρον ἁρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐνκτίμενον πτολεήθρον,
5 ἤξον· τοῖς δ' ἐπὶ θυιν θαλάσσης ἱερὰ ἰέζων, ταύρους παμμέλανας, ἐνοικίθουν κυνοχαίτη.

Vs. 1–66. The arrival of Telemachus and Athene at Pylus, and their hospitable reception.

1. λίμνην: here of Oceanus, thought of as the resting-place of Helius, from which he rises in the morning and into which he sinks at night, ἐν δ' ἔτεο 'Ὀκεανῷ λαμπρὸν φῶς ἡλιοῖο·

2. The first hemistic occurs also E 504. For the second, cf. μετ' ἄθανάτοις φαεῖνε μ 385. For another and briefer formula descriptive of sunrise, cf. ἐδεῖ γὰρ ἡλιος φαθὼν ὑπερέσχεθε γαῖς Ἀ 735. Usually it is the dawning of the day which the poet describes, as in β 1, ε 1, B 48, Ν 695.

3 = μ 386. The second hemistic occurs also η 332, τ 593, Θ 486, τ 226.

3. θνητοῖς βροτοῖς: dying mortals, adj. and adj. subst. (= ἀνθρώποι), as though ἄθανάτοις θεοῖς had preceded. So in η 210; cf. ῥήδιον δὲ θεοῖς . . . ἡμὲν κυθήναι (glorify) θυρτὸν βροτὸν ἦδε κακῶται π 211 f. See on a 32.

4. Πύλον: in the Od., this is the city in Messenia, opposite the island Sphacteria. Neleus, its founder, was a son of Poseidon (Ἀ 235–257), and had been driven from the Thessalian Iolcus by his brother Pelias.

5. ἤξον: must be taken of their arrival off Pylus; the landing is described in 10 f. For the form, the so-called 'mixed aor.' see § 30 j.—

6. ταμμέλανας: as offerings to the god of the deep dark sea. Of the same color were also the victims for the deities of the lower world.—κυνοχαίτη: dark-haired; the color of the element itself is transferred to the hair of its personified represen-
tative. For κύανος dark-blue glass, see on η 87.

7. ἔδραι: ranks or rows, as in 31. Their number was the same as the cities in the realm (B 591 ff.).—πεντηκόσιοι: the large number is thought to be not unnatural in a public sacrifice to the ancestral god of the royal house (see on 4). It is the largest sacrifice described in Homer, a Messenian national ceremony.

8. προύχοντο: were presenting for sacrifice. For the 'crisis,' see § 8.—ἐκάστοθι: i.e. at each ἕδρα.

9 f. ἔτει: at the point when, always in asyndeton. Its correlative is δὲ (10) then, a good instance of para-taxis.—ἐπὶ: sc. βωμοῖς, as in 179. Cf. 273, and see on β 80.—μητρία: see on 456.

10 f. ἰδὼς κατάγοντο: put straight in, viz. for the landing-place. The opposite of κατάγεσθαι is ἀνάγεσθαι put out to sea, as in Α 478.—ἰστία στειλαν ἀείραντες: took out and stowed away. Here mast and sail are included in ἱστία, and ἀείραντες refers not to raising the sail to the yard, a usage not elsewhere found, but to lifting the mast with its sail out of

the ἱστοσέθη, as it had been lifted into it β 425.—τὴν δ’ ἀρμίσσαν: the fuller formula occurs δ 785 etc. They made her fast by anchor-stones thrown from the bows into the water, and by stern cables fastened to the shore.


13. The first hemistich occurs besides, with masc. subj., nine times in the II. For the second, see on α 44. The whole formula introduces a conversation, while 25 continues one.

14. οὗ μὲν σε χρη: thou surely hast no need. See on α 124, 225.—The last dipody closes the verse also five times in the II., as Β 380.

15. καὶ: actually, intensifying the relation between purpose and fulfilment. See on β 104, and cf. 44, δ 206. It is similarly intensive in τί καὶ χρη προσδοκῶν what must we expect, Dem. iv. 46.—ἐπέπλως: 2d aor. without variable vowel (§ 35).

16. πατρός: 'prolepsia.' Η. 878.

εἴδομεν, ἣν τινα μῆτιν ἐνὶ στήθεσι κέκευθεν. 
λύσσεσθαι δὲ μιν αὐτὸς, ὅπως νημερτέα εἰπη.

20 ψεῦδος δ’ οὐκ ἐρέει: μάλα γὰρ πεπνυμένος ἔστιν.”

τὴν δ’ αὐτὸς Τηλέμαχος πεπνυμένος ἀντίον ἡμᾶ.
“Μέντορ, πῶς τ’ ἄρ’ ἤω; πῶς τ’ ἄρ προσπτύζομαι αὐτῷ; 
οὐδὲ τί πω μύθουσι πεπείρημα πυκνοῦσιν: 
αἰδὸς δ’ αὐτὸ νέων ἄνδρα γεραιτέρου ἐξερέεσθαι.”

τὸν δ’ αὐτὲ προσέειπε θεά, γλαυκῆς Ἀθήνη.
“Τηλέμαχ’, ἄλλα μὲν αὐτοῦ ἐνὶ φρεσί σήσι νοήσεις, 
ἄλλα δὲ καὶ δαίμον ὑποφήσεται: οὐ γὰρ ὅω 
οὐ σε θεῶν ἀέκητι γενέσθαι τε πραφέμεν τε.”

ὡς ἀρα φωνῆσαο’ ἡγήσατο Παλλάς Ἀθήνη.

30 καρπαλίμως: ὁ δ’ ἐπείτα μετ’ ἱχνία βαϊνε θεῶο.

ὃν δ’ ἐς Πυλίων ἄνδρῶν ἀγνυτὶ τε καὶ ἐδρας, 
ἐνθ’ ἀρα Νέστωρ ἦστο σὺν νιᾶσιν, ἀμφὶ δ’ ἐταῖροι

18. εἴδομεν: subj. of οἶδα, let us know, not ἦδομεν let us see. The asyndeton occurs in a causal relation, “for we would know.”

19 f. Cf. 327 f. — λύσσεσθαι: as inv.— αὐτός: the reading of Aristarchus for the αὐτόν of the Mss.— νημερτέα: the truth, without concealment or softening (cf. 96 f., ὀ 348 ff.); while ψεῦδος is an untruth invented to deceive.—The last two words close the verse also ε 300 (ἐπευ), ἀ 96 (ἐπώ). Cf. the more frequent νημερτέα ἐνσαίπτων of 327 (eight times in Homer).

22. προσπτύζομαι: subj. of deliberation, like ἤω. Cf. πῶς τ’ ἄρ’ ἤω μετὰ μάλιν; Achilles to Iris Σ 188.

23. μύθουσι πεπείρημα: have I tried myself with, i.e. am I practised in speeches.

24. αἴδως: sc. ἐστί. So we say it is a shame, for it is shameful. See on a 350.

26 f. ἄλλα μὲν, ἄλλα δὲ: some things, others.

28. ὦ: repetition of the same neg. in the middle of the sent. for very strong emphasis; “no indeed I do not.” It is the only instance in Homer. Most like it are the ὦτις following the oath ὄ μᾶ A 88, and the οὐδὲ κεῖν ἄλλως | οὐδὲ θέοι τεῖβετε of θ 176 f. — θεῶν ἀέκητι: in this order also μ 290, ὀ 720, θεῶν δ’ ἀέκητι Μ 8, but ἀέκητι θεῶν a 79, ὀ 504, ζ 240, ο 444. The first order, with the exception of the present passage, always begins the second hemistic of the verse, the second order always closes the first hemistic.—τραφέμεν: grew up, 2d aor. inf. act. intr.—The second hemistic occurs also Η 199, Σ 430. See on δ 723.

29 f. = β 405 f.

31. ἄγωριν: gathering of any kind, of dead bodies Π 661, of ships Η 141;
Δαίτ' ἐντυνόμενοι κρέα τ' ὑπτων ἄλλα τ' ἔπειρον.
oi δ' ὡς οὖν ἔδωκας ἰδον, ἀθρόοι ἢλθον ἀπαντες,
χερσίν τ' ἥσπάζοντο καὶ ἐδριάσασθαι ἄνωγον.
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἔλε χείρα καὶ ἵδρυσεν παρὰ δαίτι
κώσειν ἐν μαλακοῖς ἐπὶ ψαμάθους ἀλίθοις
πάρ τε καστγνήτω Θρασυμήδει καὶ πατέρι δ'।

35. Aeolic for ἁγορῆ, which is the formal
deliberative assembly of a people or
an army.

33. ἄλλα: to be supplied also be-
fore κρέα.—ἔπειρον: sc. δὲθέοις. Cf.
462.

34. For the very rare pause at the
end of the third foot, dividing the
verse into exactly equal parts, as
also in λ 206, i 134, see § 40 l. The
customary caesural pause may be in-
dicated even here by modulation of
the voice.

35. The first hemistich occurs also
τ 415 (cf. δεξὶς ἱππάζοντο κ 542).
For the second, cf. κατὰ δ' ἐδριάσασθαι ἄνωγεν following a masc. caesura,
λ 646 = 778.

36. Πεισίστρατος: from this young-
est son of Nestor, the Athenian tyrant
was named, and his family believed in
their descent from Nestor. Hdt. v. 65.

39. The seat of honor was given
to the visitors, between father and
eldest son, on the right of the father.
So to Odysseus, η 189 ff.—Θρασυμή-
δεῖ: he had been to Ilios with his
father (I 81, π 317 ff.), as well as
the more famous Antilochus, whom
Achilles loved next to Patroclus.—
πατέρι: the case ending is of varying
quantity (§ 18 a).

41. δειδισκόμενος: akin to δείκνυμι,
dico, digitus. A gesture of wel-
come or of greeting was made in
proffering the filled beaker. The
first syllable is δε- after the fem.
caesura, as in o 150. Cf. καὶ δεῖαὶ
χρυσέφ χειδιοχετό σ 121, ν 197, τοι δὲ
χρυσέφ δεπάσσου | δειδεχάτ ἄλληλοις
Δ 3 f.—The first hemistich occurs in
the form χρυσόφ ἐν δεῖαὶ c 149 =
Ω 285; χρυσόφ δεῖαί begins the sec-
ond hemistich ψ 196 (cf. κ 316) after
the fem. caesura.

42. The whole formula occurs also
(in the nom.) ν 252, 371, ω 547. The
first hemistich occurs besides six
times in Hom., as nom. or acc., and
the first four feet twice besides. The
form Παλλάς Ἀθήνη, however, is al-
ways a verse-close, as in 29.

43. The second hemistich occurs
besides six times in the Od., and twice
in the Η.; in the gen. τ 67, acc. ο 8.

44. τοῦ: strongly emphatic; it is
αὐτὰρ ἐπὶν ὑπείρασιν τε καὶ εὐξείαν, ἢ θέμισ ἑστὶν,
δὸς καὶ τοῦτῳ ἐπείτα δέπασ μελημέον οἶνον
ὑπείρασην, ἐπεὶ καὶ τοῦτον ὅρμαί ἄθανάτουσιν
εὐχεσθαι. πάντες δὲ θεῶν χατέουσθε ἀνθρωποί.
ἀλλὰ νεώτερος ἑστὶν, ὑμηλική δ' ἐμοι αὐτῷ.

τούνεκα σοὶ προτέρῳ δῶσῳ χρύσειον ἀλεισον."  

δι' εἰπὼν εὐν χειρί τίθει δέπασ ὕδεος οἶνον.
χαίρε δ' Ἀθηναίη πεπυμένῳ ἀνδρὶ δικαίῳ,
οὖνεκα οὶ προτέρῃ δῶκε χρύσειον ἀλεισον.
αὐτίκα δ' εὐχετο πολλὰ Ποσείδανι ἀνακτή.

"κλῦθιν, Ποσείδανοι γαῖροχι, μηδὲ μεγήρης
ἡμῖν εὑρομένουις τελευτήσαι τάδε ἔργα.

Νέστορι μὲν πρώτιστα καὶ νιάσι κύδος ὀπαξε,
αὐτὰρ ἐπειν' ἀλλοιοι δίδον χαρίσσοιλ ἀμοιβήν

this one's feast, etc. See on α 55.—  
ἡμηλική: ye have chanced upon, of an
opportune coincidence. See on α 25.

45. ἡ θέμισ ἑστὶν: the rel. is
attracted from the neut. into the gender
of the pred. subst. Θέμις is right as
sanctioned by usage (see on β 69).
The same formula occurs nine times
besides in Homer, four times at the
beginning of the verse (as ε 130),
once after the first foot (γ 187),
elsewhere as verse-close. For slight
variations, cf. δ 601 (δίκη), i 268, ω 286,
i 134.

46. For metrical variations, cf. 51,
53, 63. The second hemistic occurs
also τ 545.

48. εὐχεσθαι: pres. of a customary
act, is wont to pray.

49. νεώτερος: sc. σοῦ.— ὑμηλική:  
see on β 158.

51. Cf. ο 120 (ἀμφικτύσσον), θ 406
(ἐφός ἀργυρόηλον), Ψ 152 f. (κοῦν ἐντά-
ραοι φίλοιο | θήκεε). Two inferior Mss.
have here ὅ δὲ δέξατο χαίρων, as in
A 446 = Ψ 624 = 707, o 130 (εἴποῦσα).
Of course the shorter formulaic ele-
ment ἐν χειρὶ τίθειαν, is of more fre-
quent occurrence. It inclines to show
the sing. when a beaker is spoken of,
or any object easily managed with
one hand, but the pl. in the case of
objects less compact.

52. ἄνδρι: dat. of cause. In Ψ 556
the cause is defined in a ὅτι-clause,
and in β 249 f., by a causal partic.
Here δικαίῳ serves this purpose—
since he knew what was proper (δίκη =
θέμις 45).

53. σῖ: accented for emphatic con-
trast. So σοῖ in 50.

54. πολλὰ: cognate acc. adv., fer-
vently (§ 38 b). So in 264, 267.

55. The first four feet occur also
τ 528.

56. ἡμῖν: const. with τελευτήσαι,
and that with μεγήρης. Cf. β 235 f.—
τάδε ἔργα: explained by what fol-
lows. This second hemistic occurs
also β 280.
88

HOMER'S ODYSSEY III.

σύμπασιν Πυλίοισιν ἄγακλειτής ἐκατόμβης.

60 δόσ δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι, οὕνεκα δεῦρ' ἵκομεσθα θῶ ἐόν νηὶ μελαίνῃ." ὡς ἂρ' ἔπειτ' ἥρατο καὶ ἀυτῇ πάντα τελεύτα. δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπτελλον. ὡς δ' αὐτῶς ἥρατο ὁδυσσήσιος φίλος νίὸς.

65 οἴ δ' ἔπει ὀπτησαν κρε' ὑπέρτερα καὶ ἐρύσαντο, μοῖρας δασσάμενοι δαίμοντ' ἐρικυδέα δαίτα. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἐρον ἐντο, τοῖς ἀρὰ μύθων ἥρχε Γερήνιος ἴπποτα Νέστωρ.

59. ἐκατόμβης: const. with δίδων ἀμωβήν, gen. of price or value, recompense for the hecatomb.

60. ἔτι: further, i.e. "thirdly," corresponding to πρώτιστα (57), ἐπέστα (55). — πρήξαντα: agrees with the principal subj. Τηλέμαχον. Its obj., the antec. of the rel. clause following, is omitted. G. 152; H. 996. Cf. ἄμαρτειν ὃθ' ἐνεκ' αἰεὶ | ἐνθάδ' ἄμιλεο- μεν φ 155 f. The main idea lies in the partic., "may accomplish before going," as in ὕφε αἰσχάντε κίοτην ὁ 149. See § 3 v.

61. With the first hemistic, cf. the second in B 138 (ὁθ' ἐνεκα following the fem. caesura). The second occurs again κ 332, and with other preps. κ 244 (ἐπὶ), φ 258, Α 300 (παρά), Τ 331 (ἐν), Β 430 (ἀνά).

62. ἐπέστα: see on α 106. — αὐτῇ τελεύτα: she herself was bringing it to pass. As a mortal, she offered the prayer; as a goddess, she answered the prayer herself, in opposition to the known designs of the god to whom she prayed.

63. ἀμφικύπτελλον: with handles on both sides, two handled, only used with δέπας, which is the ἱλειον of 50, 53. Cf. ἄμφοτον (ἅλειον) χ 10. The one who presented the beaker could hold it by one handle, the receiver take it by the other. Noun and adj. close the verse as here twelve times in Homer, and begin the verse (preceded by καὶ) θ 89, v 163 (pl.), χ 86.

64. ὡς δ' αὐτῶς: and in this same way (§ 24 f). The phrase occurs only thus in transition at the beginning of the verse, twelve times in Homer. For the second hemistic, see on β 2.

65 = 470, v 279. — κρε' ὑπέρτερα: outer flesh, in distinction from σπλάγ- χνα (40) viscera. — ἐρύσαντο: sc. from the spits. The formula is a condensation of A 464 ff.

66. The second hemistic occurs also v 26, v 280, Ω 802.

Vs. 67-101. Telemachus tells Nestor who he is and on what errand he has come.

67 = a 150.

68. τοῖς ἀρα: a slight variation on τοῖς δὲ a 28. — Γερήνιος: from the Messenian city Γερήνως, where, acc. to later story, Nestor took refuge and was brought up after Heracles had laid Pylus waste. This second hemistic occurs twenty-one times in the Il., and ten in the Od.: nine times in this book, and 8 161.
"νῦν δὴ καλλιον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι
70 ξεῖνος, οἱ τυνεὶς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.
ὁ ξεῖνοι, τίνες ἐστέ; πόθεν πλείθ᾽ ὑγρὰ κέλευθα;
ἡ τι κατὰ πρῆξιν ἡ μαψιδῶς ἀλάλησθε,
oiα τε λῃστῆρες, ὑπείρ ἄλα, τοῖ τ᾽ ἀλώνται .
ψυχὰς παρθέμενοι κακὸν ἄλλοδαποίσας φέροντες;"
75 τὸν δ᾽ αὐ Τηλέμαχος πεπνυμένον ἀντίον ηῦδα
thetaρῆσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ᾽, ἵνα μιν περὶ πατρὸς ἀποιχομένου ἔριοι
[ἡδ᾽ ἵνα μιν κλέος ἐσθλὸν ἐν ἄνθρωποισιν ἐξησυν].
"ὁ Νέστορ Νηλημάδη, μέγα κῦδος Ἀχαιῶν,
80 εἰρεαν, ὀποθέθεν εἰμέν· ἐγὼ δὲ κε τοι καταλέξω."
90

HOMER'S ODYSSEY III.

ήμεῖς ἐξ Ἰθάκης ὑπονήμου εἰλήλουθμεν. πρήξις δ' ἤδη ἱδίη, οὐ δήμιος, ἦν ἀγορεύω.
πατρὸς ἐμοῦ κλέος εὐρύ μετέρχομαι, ἦν ποὺ ἀκούσω, δίτω Ὀδυσσῆνος ταλασίφρονος, ὃν ποτὲ φασί.

85 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἕξαλαπάξαι.

άλλους μὲν γὰρ πάντας, ὁσοὶ Τρωσίων πολέμιζον, πευθόμεθ', ἥχι ἐκαστος ἀπόλετο λυγρῷ ὀλέθρῳ, κεῖνον δ' αὖ καὶ ὀλέθρον ἀπευθέα ὁ ἱκές Κρονίων· οὐ γὰρ τις δύναται σάφα ἐπέμεν, ὀππόθ' ἀλωλεῖν,

90 εἰ θ' ὡς ἠπείρον δάμη ἀνδράσι δυσμενέεσσω, εἰ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

tούνεκα νῦν τὰ σὰ γοῦναθ' ἱκάνομαι, αἴ κ' ἐθέλησθα

81. ὑπονήμου: equiv. to ὑπὸ Νῆσῳ a 186. Cf. ὑπὸ Πλάκης, ὑποπλακῆς Z 396 f. A scholiast suggests: Νῆσιον δὲ ὄνομα ὑπό πρὸς ὑποδοκὴν νεῶν εὔθε-
tον (suitable).

82. πρήξις: cf. πρῆξιν 72, πρῆξαντα 60. — ἵδι: pred.

83. κλέος: must be taken here as tidings. See on a 241. — εὑρύ: the adj. is found only here in attrib. relation to κλέος, elsewhere pred., as a 344, γ 204 etc., τ 333, ψ 137. Even in the attrib. relation to κλέος here, there is inconsistency, as though the subst. had its usual meaning in the formula of fame. Tidings of Odys-
seus were not now wide-spread, but had to be searched out.

84. ταλασίφρονος: see on a 87.

85. The second hemistich occurs also Ξ 251 (-ξας); the last two words close the verse Δ 40. Cf. δ 176. — For the prominence here given to Odysseus, see on a 2.

86 f. ἄλλοι: personal acc. after πευθομέθα, anticipated ('prolepsis') from the rel. clause following, where the more special ἐκαστος takes its place. The rel. clause ἥχι . . . ὀλέθρῳ takes the place of such a pred. adj. as ζωὸν in εἰ κέν εἰμι ζωὸν πεπόθωτο

88. καὶ ὀλέθρον: even his death, to say nothing of the sufferings preceding it. — ἀπευθέα: cf. 184, where it is used actively. Here it is passive, and there is a play upon πευθόμεθα above.

90 f. ε' τε, ἐ' τε: partitive exposition of the preceding question, whether, or. Cf. εἰ τ' ἢρ' ὡς ἠὐχόλης ἐπιμείρεται εἰ ἤτ' ἐκατομβής A 65. — The second hemistich occurs also Χ 234, and five times in the II.

91. Ἀμφιτρίτης: mentioned only in the Od. by Homer, and there more as a mere representative of the surging sea than as a personal deity like Poseidon. The name is always connected with κῦμα.


92 = Σ 457. Cf. ι 266 f. — ἱκάνο-
mai: the mid. of this verb is always used before the bucolic diacresis, since a dactyl was strongly preferred there. See § 39 g. — αὖ κέ: see on a 94. The verse-close is frequent in
keinon lungdon olethrón enispein, ei pov ópwpas
ôphthalmoñi teósw ò állou muthon ákousas
95 plaozoménon péri gar mm òjyron teke mhþpær.
mhde ti µ' aidoñemos meilýseou mh' éleaýrfon,
òll ev mou katáleçou, ópws ñntýsas ópwyphs.
lambdaïn, ei potê toi tì patýp émòs èsthlòs 'Odysseus
h épos ñè tì èrgon úpòstás ëxetélessev
100 ðìmu òni Trowon, ði páscxete pýmat 'Acháioi,
tòw vvì mou mnïsai, kai moì nýmertës ènísptes.

"ô fil', épêi µ' èmynsas õixuos, ñèn èn èkeinô

both II. and Od., with different forms
of èthla.

93. The first hemistich occurs also
ξ 90.

94 f. The first hemistich occurs also
ψ 0. — òllou: gen. of source. — plaozo-
ménon, mm: these are evidently meant
to refer to the same person. The
partic. is then in an objective relation
to muthon, (of him as) wandering.
—pêri: beyond others, adv.; with
the proleptic pred. adj. òjyron, to exceed-
ing sorrow.

96. µ' aidoñemos: out of regard for
my feelings. — ñh' éleaýrfon: and not
out of pity. Strictly this neg., like
the first, belongs with the inv. rather
than with the partic.

97 = p 44 (àll' òge). — òpws ñntý-
sas ópwpìphs: as thou didst get sight
(either of his death, or of those who
saw him die), "according to your
actual personal experience," explain-
ing ev honestly.

98 f. ei potê ... ëxetélessev: equiv.
to an adjuration, "by all the aid my
father gave you." It is resumed by
the tòw ... mnïsai of 101, "by this, I
say." Cf. per connubia nostra

... si bene quid de te merui

... miserere domus laben-
tis Verg. Aen. iv. 316 ff. — ìpòstás:
according to his promise. In tòw
ùpò-
stás oìk ëtèlësev Ï 457, it is in spite
of his promise.

100 = ð 243, and, with the first per-
son (páscxomen òlygea), γ 220, w 27.
The first hemistich occurs also ð 220,
v 266, w 31.

101. tòw: the pl. takes up the col-
collective ei potê tol ti of 98, as in
the same formula ð 765, and the abridged
form tòw mnïsai Ó 375, X 84. — èn-
sptes: the inv. is formed, like òès,
òò, from èn-spe-thi. With one excep-
tion only (ènspè ð 642), it stands thus
at the end of the verse, where a full
consonant close was desirable. Cf.
247, λ 492, etc. This form is to be
distinguished from the ind. ènspètes in
ò 388. The phrase µol nýmertës èní-
sptes occurs also ð 314, 331, X 106,
è 470.

Vs. 102–200. Nestor tells Telemachus
of the hardships before Illos, and of the
return of many of the Achaean, but has
no knowledge of the fate of Odyssey.

103 ff. épêi: introduces a reason
92
HOMER'S ODYSSEY III.

δήμω ἀνέτλημεν κλέος ἀσχετοι ὑπὲρ 'Αχαίων, 105 ἡμεῖς σὰρξ ἑψεν νησίων ἐπὶ ἡροειδέα πόντον πλαξομενοι κατὰ ληπίδ', ὅτι ἄρξειν Ἀχιλλεύς, ἦδ' ὁσα καὶ περὶ ἀστυ μέγα Πριάμου ἀνακτός μαραμεθ' ἐνθα δ' ἐπεύτα κατέκταθεν, ὅσσοι ἄριστοι· ἐνθα μὲν Ἁιας κεῖται ἅρησις, ἐνθα δ' Ἀχιλλεύς, 110 ἐνθα δὲ Πάτροκλος θεόφων μήστωρ ἀτάλαντος, ἐνθα δ' ἐμὸς φίλος νύσ, ἀμα κρατερός καὶ ἀμύμων, Ἀντίλοχος, πέρι μὲν θείων ταχὺς ἦδ' μαχητής· ἀλλὰ τε πόλλ' ἐπὶ τοῖς πάθοις κακὰ· τίς κεν ἐκεῖνα

for giving the following story, very much as a γὰρ-clause following a voc. justifies a following exhortation (cf. κ 174 ff., where ἀλλὰ introduces the exhortation, as it does the apod. after ἔτει in κ 149 ff.). In κ 291 f., γ 211 f., the apod. is in the form of a direct statement, which we should preface by ‘then I will tell you,’ or ‘know then.’ Here, the prot. is extended to such length by rel. clauses that the proper apod. to the ἔτει is neglected. A virtual apod. may be found either at 108, 113, 118, or 120. — ἐν ἐκείνῳ δὴμῳ: see on β 366.

104. μένος ἀσχετοί: see on β 85. — ὑπὲρ 'Αχαίων: a frequent verse-close, eight times in the Od., thirty-two in the Il.

105 ff. ἡμεῖς σὰρξ κτλ., ἦδ' σὰρξ κτλ.: explanatory of ἅγεμον ἢν ἀνέτλημεν, the first still dependent on ἀνέτλημεν, the second a cognate acc. with μαραμεθα. Instead of the latter, μαραμενοι would have given a closer parallelism to the preceding clause; “all our sufferings and all our combats.” — ἡροειδέα: see on β 263.

106. ὅπτε ἄρξειν: wherever Achilles led. For these expeditions of Achilles, cf. λ 163 ff., θ 414 ff., 1 328 ff.

108. For the second hemistich, cf. κατὰ δ' ἐκταθὲν ὅσσοι ἄριστοι Α. 691.— ὅσσοι ἄριστοι: very like the idiom maximi quique = omnes magni. It closes the verse also ζ 257, θ 250, and four times in the Il.

109 ff. ἐνθα, ἐνθα, ἐνθα: ‘anaphora,’ in partitive illustration of 108.—Ἀμας: in δ 499, 509, the name is shown by the context to mean the Locrian Aias. Here, the Telamonian is meant, as is generally the case when no epithet is used. His death by his own hand was described in the 'Ἀμας Μιράφ of Lesches (cf. λ 543-564); the death of Achilles, in the Aἰτιων of Arctinus. The death of Patroclus forms the subject of Π, that of Antilochus is alluded to in δ 188, and was also described in the Aἰτιων. The same quartette of heroes appears λ 467 ff., ο 15 ff., 76 ff.

110. The second hemistich occurs once more in the Od. (409), and Η 366, ζ 318 (acc.), Π 477. Cf. Β 169.

112 = δ 202 (acc.), Π 186 (Εὐθωρον). — περί: strengthens both ταχὺς and μαχητής.

113 ff. ἐπὶ τοῖς: in addition to, besides these evils. In οὐ γὰρ τι στυγερὴ ἐπὶ γαστερὶ κύντερον ἀλλο | ἐπετεο
πάντα γε μυθήσατο καταθνητῶν ἀνθρώπων;
115 οὐδ' εἰ πεντάτετες γε καὶ ἐξάτετες παραμιμνῶν ἐξερεύνοι, ὅσα κεῖθι πάθων κακὰ δίοι Ἀχαιοῖ,—
πρὶν κεν ἀνιθεῖσι σήν πατρίδα γαῖαν ἵκοιο.
ἐινάτεσ γάρ σφιν κακὰ ράπτομεν ἀμφιῆποντες παντοίουσι δόλουσι, μόνις δ' ἐτέλεσσε Κρονίων.
120 ἐνθ' οὐ τίς ποτε μὴν ὀμοωθήμεναι ἄντην ἡθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δίοσ Ὁδυσσεὺς παντοίουσι δόλουσι, πάτηρ τεός, εἰ ἐτεόν γε κεῖνων ἐκγονος ἐσσὶ· σέβας μ' ἔχει εἰσορώντα.
ἡ τοι γάρ μῦθοι γε ἐσκότιες, οὐδέ ἐκ φαίνης

η 216 f., the prep. is used to compare an object with others in the same row or line with it.—τίς κεν ἐκεῖνα κτλ.: poetical magnifying of the theme, as in B 488 ff.

114. The second hemistich occurs five times besides in the Ὅδ., and Z 123.
115. οὐδ' εἰ: elsewhere follows a neg. sent., here a question implying a neg. answer.—πεντάτετες, ἐξάτετες: it is thought that the analogy of such numerals as ἐπτά, δέκα, led to the use of α as connecting vowel in numerals generally. M. 130, 5.—καί: see on β 374 fin.

117. πρὶν: sooner, implies some such formal conclusion to οὐδ' εἰ... ἐξερεύνοι as 'could I finish the story,' taken from the question in 113 f., and mentally supplied after Ἀχαιοὶ.—ἀνιθεῖσι: wearied, by the length of the story. Cf. a 133.—The second hemistich with ἐκεῖν occurs δ 545, ε 168.

118. ἀμφιῆποντες: busy, busily, a descriptive partic., rendering the action of the main verb more vivid, as in στίχας ἱστασαν ἀμφιῆποντες Β 525. See on a 127.

119. μόνις: with difficulty, and so at last; of the decision in the mind of Zeus. Cf. ἑσβάντες μολίς ποτε ἀντανήγημον Thuc. vii. 40, § 3.—ἐτέλεσσε: sc. κακά (cf. ἥ τάξα τοι τελέω κακόν σ 389). Zeus finally brought to pass the disasters which the Achaeans devised against their foes.

120. ὀμοωθήμεναι: sc. ολ', i.e. Odysseus. The same hemistich occurs also A 187, without an acc. of specification like μὴν preceding.

121. ἐνίκα: was superior, excelled. So λ 512.

122. The second hemistich is a fixed formula of surprise at external appearance, occurring also δ 75 = 142 (-ωσαν), ζ 161, θ 384. The expression for surprise at something said, is seen in 227.

124. ἡ τοι γάρ: yes in very truth, adducing a fresh ground for his conviction.—ἐσκότες: seemly, fitting, as might be expected only of the son of so discreet a man as Odysseus. So ἐσκότα below. Cf. δ 204 ff., 239. The Mentes of α 208 ff. sees physical resemblance to the father. So Helen δ 141 ff.—φαίνης: sc. the ideal second person, thou, i.e. anybody. So Ρ 392, Δ 429, Ρ 360, in the same verse-close.
125 ἀνδρα νεώτερον ὥδε ἑοικότα μυθήσασθαι.

126. εἰς μὲν ἔγω καὶ δίος Ὁδυσσεύς οὔτε ποτ' εἰν ἄγορῇ δι' ἐβάζομεν οὔτ' εἰν' βουλῇ, ἄλλ' ἐνα θυμὸν ἔχοντε νῦν καὶ ἐπίφρον βουλῇ φραζόμεθ' Ἀργείοισιν, ὅπως ὕξ' ἄριστα γένοιτο.

130 αὐτὰρ ἐπεὶ Πριάμωι πόλιν διεπέρσαμεν αἰτήν, βῆμεν δ' ἐν νῆσοι, θεὸς δ' ἐκέδασσεν Ἀχαιόος, καὶ τότε δὴ Ζεὺς λυγρὸν ἐν φρεσὶ μήδετο νόστον 'Ἀργείοισι, ἐπεὶ οὐ τι νοήμονες οὔδὲ δίκαιον πάντες ἔσαν' τῷ σφεω πολέες κακὸν οἴτον ἐπέστον

135 μὴνος εὖ ὦλος γλαυκώπιδος ὀβριμοπάτρης,

η τ' ἐρν Ἀτρείδησι μετ' ἀμφοτέρουσιν ἔθηκεν.

125. μυθήσασθαι: for the tense, see on β 373.

126. εἰς μὲν: see on β 148.

127. ἄγορῇ, βουλῇ: assembly of the soldiers, council of the chiefs. Cf. β 26, b 51-53.— δι' ἐβάζομεν: did we disagree.

128 f. ἐνα θυμὸν ἔχοντε: occurs (in the pl.) also thrice in the ll.— νῶς, βουλῇ: judgment, counsel. The dat. describe the manner of φραζόμεθα.

129. The second hemistich is a fixed formula after ὑμελεύειν and φρα-ζέσθαι, how the very best might be done. It occurs also i 420, ν 365 = ψ 117. Cf. λεύσει (sees, sc. ὅ γερων) ὅπως δ' ἄριστα μετ' ἀμφοτέρους γένηται γ 110.

130 = ν 316, λ 533 (ἄλλ' ὅτε δή). See on α 2.

131 = ν 317, where it is wholly in place. Here it anticipates improperly 141, 163 ff.

132. καὶ τότε δή: see on β 108.

The conclusion naturally expected here after 126-129, viz. “then we lost sight of each other,” is postponed till 162 ff., after the description of the general separation of all the Achaean.—Ζεὺς μήδετο: as the supreme deity, carrying out the wishes of Athene at Ilion (135, a 327). Such lapses in the sequence of personification are frequent.

133 = β 282 (ἀφραδέων).

134. οἴτον: here only with ἐπιστεύω, instead of the common πότον as in 16. Cf. a 350.

135. μὴνος: according to post-Homeric legend, Aias the Locrian violated Cassandra in the temple of Athene at Ilios, and was not punished by his companions. Cf. Verg. Aen. ii. 403 ff.—δημιοπάτης: see on α 101.

136. ἐρν: for this form of acc., see § 18g.—The second hemistich occurs also ω 546, γ 321. For the thought of the verse in different idiom, cf. a 8.

—Here we have traces of a νόστος Ἀχαιῶν, beginning with a quarrel caused by Athene, just as the ll. begins with one caused by Apollo. Such a νόστος-poem Phemius sang a 326, 350. Some see the beginning of another Iliad than ours in the quarrel between Odysseus and Achilles θ 75 ff.
222

140 μῦθον μυθείσθην, τοῦ εἴνεκα λαόν ἀγειραν. 

145 ὥς τὸν 'Αθηναίς δειὼν χόλον ἔξακέεσαι, 

νήπιος, οὐδὲ τὸ ᾑδη, ὡς οἱ πείσεσθαι ἐμελλέν· 

οὐ γὰρ τ’ αἰσθαθεῶν τρέπεται νόος αἰέν ἐόντων.

138. The first hemistich occurs also 

B 214, E 759. The second occurs 

twelve times in Homer, nine times as 
in i 161.—εἰς: for this prep. with 

expressions of ‘time when,’ see H. 796 b. 

The time chosen for the assembly 

here was not in itself improper 

(though the usual time was the fore- 

noon), but only under these particu- 
lar circumstances. The Achaeans, 

flushed with their victory, had drunk 
too deeply after the δείπνον, as the 
parenthetical verse 139 states. 

140. μῦθον μυθείσθην τοῦ εἴνεκα: 
told the tale, i.e. explained, why. For 

the omission of the usual adj. with 
the cognate acc., see on a 49. There 

seems to have been a parliamentary 

form of demanding the ‘object of the 

meeting.’ Cf. β 28 ff. 

142. The second hemistich occurs 

besides six times in the Od. (four 
times as in δ 560), and thrice in the 
Il. Here, prep. and acc. follow 

the verbal idea in the subst. νόστον, which 
is rather than of returning home. So in ε 344 

and in later poets. In νώτα there is 

perhaps a perception of the arched or 
spherical surface of the sea. 

143. Cf. A 24.—ἐνδέεν: from 

ἀνδάω, irregular for ἐάνδεε (ἐψαν- 
dave), which occurs in Hdt. See 
§ 4 h. 

144. The second hemistich occurs 

also δ 478 (ῥέγῃς). 

145. τὸν: dem., with reference to 

135.—For the close of the verse, cf. 

tότε κεῖν χόλον ἔξακέεσαι Δ 36. 

146 = T 466.—τῆς = δτς, as in 166. 

—ἐμελλέν: sc. 'Αθήνη. 

147. αἰσθα: the emphasis on this 

word prevents any contradiction of 

στρεπτόλ (pliant) δέ τε καὶ θεόν αὐτό 

I 407. 


149. ἀνάρουσαν: thereby breaking 

up the assembly themselves, instead 
of waiting for a leader to do it. Cf. 
β 257.—For the second hemistich, 
see on β 402.
150 ἦχηθεν πεπεσθή, δίχα δὲ σφιστὸν ἠνδανε βουλήν. νύκτα μὲν ἄεσαμεν χαλεπά φρεσίν ὀρμαίοντες ἀλήλοις· ἔπε γὰρ Ζεὺς ἦρτυν πῆμα κακοῦ· ἦθεν δὲ οἱ μὲν νέας ἐλκομεν εἰς ἄλα διὰν κτήματά τι ἐντιθέμεθα βαθυζώνους τε γυναῖκας.

155 ἡμίσεες δὲ ἀρα λαοὶ ἐρητύνοντο μένοντες αὐθὶ παρ' Ἀτρείδῃ Ἀγαμέμνονι πομένι λαῶν· ἡμίσες δὲ ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὠκα ἐπλεον, ἐστόρεσεν δὲ θέος μεγακήτεα πόντων. ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἵπα θεοῖσιν,

160 οὐκαδὲ ἴμενοι· Ζεὺς δ' οὐ πω μὴδετο νόστον, σχέτλιος, ὃς ἐρ' ἄροσε κακὴν ἐπὶ δεύτερον αὖτις.

150. The first hemistich occurs also λ 633, and seven times in the II.; the second in Σ 510, and, with τρίχα, θ 506. Cf. τοίων δε κακή φρεσίν ἠνδανε βουλήν § 337.

151. ἄεσαμεν: we passed, spent, i.e. without sleep. τὸ ἄεσαμεν οὐκ ἐκομήθημεν, ἀλλ' ἄπεπνευσαμεν (Schol.), but cf. 490. The form is 1st aor. from stem ἐς with prothetic α, the whole being reduplicated in λαῶ (i-αφεσ-ω). A contracted form ἄσαμεν occurs π 367, ἄσα τ 342, ἄσαν γ 490 = o 188.

—χαλεπά: hostilities.


153. οἱ μὲν: the one party of us, our party, in appos. to the subj. of ἴκλομεν.

154. βαθυζώνους: deep-girdled, i.e. slim-waisted, from wearing the girdle tight, as from ‘lacing’ to-day. Archaic vases show that slim waists were fashionable in Homeric times, but for the classical period, we have no such evidence. Whether ἐὐζωνος and καλλίζωνος refer to beauty of figure or of girdle, is not clear.—The second hemistich occurs also I 594.

155. ἐρητύνοντο μένοντες: remained patiently, as in Θ 345, Ω 367. See § 3 ν.

156. After the first foot all is formulaic, and occurs entire ξ 497, Β 254, Κ 3 (acc.), Σ 22. The second hemistich occurs, counting acc. and dat., thrice in the Od. and eleven times in the II. The last dipody forms a very frequent verse-close, twelve times in the Od., thirty-four in the II.

157. ἡμίσεες: i.e. the οἱ μὲν of 153.

—ἐλαύνομεν: sc. ἔρημοις, as shown by the following αἱ δὲ κτλ.

158. ἐστόρεσεν πόντων: so tumidumque...sternitur aequor aquis Verg. Aen. v. 820 f.

159. The second hemistich is the first person pl. of that in 144, illustrating themetrical declension of phrases.

160. ἴμενοι: causal, indicating the motive of the offering. Cf. μετρησαντες 179, and see on σαν 134. The first hemistich occurs also Β 154 (≽ον).

161. ἄρσεν ἐπὶ: roused against, sent
οἵ μὲν ἀποστρέφαντες ἔβαν νέας ἀμφιελίσσας ἀμφὶ Ἐδωνῆ ἀνακτα δαίφρονα ποικιλομητὴν, αὕτης ἐπ᾽ Ἀτρείδη Ἀγαμέμνον ἤρα φέροντες.

165 αὐτὰρ ἐγὼ σὺν νησίν ἀολλέσων, αἵ μοι ἐποντο, φεῦγον, ἐπεὶ γίγνωσκόν, ὁ δὴ κακὰ μὴδετὸ δαίμων·
φεῦγε δὲ Τυδέας νίδος ἁρῆνος, ὧρης δ᾽ ἐταῖρος. ὦψε δὲ δὴ μετὰ νῦν κίε ξανθὸς Μενέλαος,
ἐν Δέσβῳ δ᾽ ἐκίχεν δολίχον πλόου ὀρμαίνοντας,
νῆσον ἐπὶ Ψυρῆς, αὕτην ἐπ᾽ ἄριστερ᾽ εἴχοντες. 

upon us, see on β 80, and, for the accent, § 37 c and β. Here anapestrope takes place in spite of κακὴν, to show that the έπὶ has no relation to δεύτερον, a fact made plainer by the bucolic diaeresis. Cf. 176. — δεύτερον αὕτης: with reference to 136. The phrase occurs also at the close of the verse Ἰ 354, 7 65, χ 69, κ 513. Once δεύτερον δὴ occurs ψ 46. At the beginning of the verse, however, we find δεύτερον αὐτό, fives times in the Ιλ.

162. ἔβαν: of sailing away, as in 131, ω 301. See on α 210.

163. The insertion of ἀνακτα into a formula occurring elsewhere after the first foot of the verse (χ 115, 281, Λ 482), gives a complete verse explaining the οἱ μὲν above; the party of Odysseus the crafty. The idiom is much more naturally used in ἐπειρήσανθ' οἱ θρατοὶ ἄμφὶ Ἀλαντείδων κτλ. Ζ 435 ff. In Αττικ, the idiom is οἱ περὶ κτλ. — δαίφρονα: see on α 48.

164. έπὶ: adv. with φέροντες, bringing forward, proffering, the whole elsewhere in hostile sense with χείρα, Ἀρρα, κίρα, but here with ἤρα in friendly sense, as in π 375, σ 56, Α 572, 578, and once Ζ 132 without έπὶ. See § 14 b.

165. δολλέσων: this adj. always stands in Homer before the bucolic diaeresis.

166 = μ 295 (καὶ τότε δὴ). — φεῦγον: from the disasters (κακὰ) which this fresh quarrel convinced him were threatened by some hostile deity. — δ: as in 146. — δαίμων: see on β 134, and cf. 168.

167. ὄρατε: sc. φεῦγεν.

168. ὦψε δὲ δὴ: and lo! at last, a formula opening the verse six times in the Οδ., and eight times in the Ιλ.

— Menelaus had quarrelled with Agamemnon (136 f.), then with Odysseus (161 ff.), and then had been abandoned by Nestor and Diomedes, in whose path he at last sets out. — The second hemistich occurs also π 113.

169. δολίχον πλόου: from Lesbos across the sea to their homes, in contrast with their short trips from Troy to Tenedos and Lesbos. — ὀρμαίνοντας: sc. ἡμᾶς.

170 ff. καθύπερθε, ὑπένερθε: above, below, i.e. to the westward or eastward, as farther out on the 'high' sea, or nearer the low-lying coast.

171. νῆσον ἔπι: "bearing down on," "by way of," and so in a very general sense towards the island. This
Homer's Odyssey III.

98

is a very rare use of the prep. in Homer, ἀντὶ τοῦ παρὰ νῆσον Ψυλίαν (Schol.). Only three parallels are cited in M. 200, Γ 5, 293, Ε 700, with perhaps Λ 196. Ebeling's lexicon adds Λ 546, Ψ 374. — This course would take them most directly across to Geraestus on Euboea (174, 177). — Ψυλίας: prob. an adj. used as subst. (cf. Σιδανίας ν 286, Ζ 291), for the name of the island called later Ψέρα, now Psara or Ipsara. — αὐτὴν: Chios itself, the larger island, north-westward of which the smaller Ψυλία lay. Taking a general course for Psyria, but keeping Chios quite close upon their left, would carry them between the two. — ἐπὶ ἀριστερὰ: the neut. pl. adj. is treated as a subst. See on ε 277.

172. Μύμαντα: the range on the Erythraean peninsula, opposite Chios. This course would be longer, but more sheltered.

173. θεόν: a general expression, as we say "heaven." — τέρας: i.e. lightning, thunder, or a bird of omen.

174. δεῖξε: a mere variation on φηναί, showed one and thereby ordered (ἠνώγει).

175. τέμνειν: this form of the Mss. is corrected by many to τάσκειν (Nauck τασκεῖν), the Ionic form elsewhere found in Homer. — The second hemistic occurs also τ 489 = κ 129.

176. ἐπὶ: adv. with ὀρτο, there came on to blow. The intervening δὲ prevents anastrophe. See on 161.


179. ἐπὶ: adv. with ἔθημεν, placed on his altar, i.e. offered. Cf. 9. — πέλαγος μετρήσαντες: cf. aequor... metitur Verg. Geo. iv. 388 f. See on 160.

180. τέτρατον ἦμαρ ἐν, ὅτ' ἐν "Ἀργεῖ νῆσας έἰσας Τυδείδεω έταροι Διομήδεοι ἵπποδάμου ιστασαν· αὐτὰρ ἐγώ γε Πύλονδ' ἔχον, οὐδὲ ποτ' ἐσβη
οὖρος, ἐπεὶ δὴ πρῶτα θεὸς προεήκεν ἀγναί.
ὡς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδὲ τι οἴδα
185 κεῖνων, οȋ τ' ἐσάωθεν Ἀχαίον, οȋ τ' ἀπολόντω.
ὅσα δ' ἐνί μεγάροις καθήμενος ἤμετέρουσίων
πεύθομαι, ἢ θέμις ἐστί, δαήσεαι, οὐδὲ σε κεῦσω.
ἐν μὲν Μυρμιδόνας φάσσ' ἐλθέμεν ἐγχεσιμώρους,
οὐς ἀγ' Ἀχιλλῆςος μεγαθύμοι φαίδμοι νῦ̂ος,
190 ἐν δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν νῦ̂ον·
πάντας δ' Ἰδομενέως Κρήτην εἰσήγαγ' ἑταῖρους,
οȋ φύγον ἐκ πολέμου, πόντος δὲ οȋ οὐ τιν' ἀπηύρα.
Ἀτρείδην δὲ καὶ αὐτὸι ἀκούετε νόσφων ἑόντες,

183. ἐπεὶ δὴ πρῶτα: when once. Cf.
5 13, 8 558, Z 489, M 420. The prose
corresponding is ἐπεὶ ὅπαξ, as in Xen.
Ἀν. i. 9, 10, but neither this nor ἐπεὶ
tάχιστα could be brought into the
metre. — προεήκεν ἀγναί: the inf.
expresses purpose, as in κ 25. Cf. προεή-
κε πέτεσθαι β 147.

184. ὡς: and so.— φιλε τέκνον: see
on β 363. — ἀπευθής: without tidings,
see on 88. — οὐδὲ τι: formulaic before
the forms of οἴδα. Cf. β 283, δ 109,
etc. The verb emphasizes knowledge
from personal experience, as distin-
guished from current report (πεύθο-
μαι 187).

185. κεῖνων: i.e. περὶ κεῖνων. The
pron. refers to those who remained
at or returned to Ἰλίῳ, 162 ff.

186. The first hemistich (τοὶ ἐν for
δ' ἐν) occurs also π 284.

187. πεύθομαι: see on ἄλεεσ a 298.
So ἀκούετε 193. — ἡ θέμις ἐστί: see on
45. — δαήσεαι: fut. pass., formed only
twice in Homer. Cf. μηθύσασθαι κ 365.
— οὐδὲ σε κεῦσω: cf. ἔξαυδα, μὴ κεῦθε
νῷφ Α 363.

188. ἐγχεσιμώρους: spear-fond.
The second part, seen also in ἰδ-μώρος,
δλακώ-μώρος, is variously assigned to
roots meaning 'shine,' 'rush,' and
'think.'

189. Ἀχιλλῆςος νῦ̂ος: Neoptolemus,
or Pyrrhus, who married Hermione,
dughter of Menelaus and Helen
(§ 5–9). It is post-Homeric tradition
which makes him settle in Epirus with
Andromache. — The second hemi-
stich occurs also o 2 (acc.), and the
last dipody is a very frequent verse-
close.

190. Φιλοκτήτην: cf. θ 219 f., β 716–
725. His return from Lemnos to the
Achaean camp is the subject of the
Philoctetes of Sophocles. — Ποιάν-
tιον: adj. as patronymic (§ 21 k).
— The last dipody always closes
the verse in Homer, nearly thirty
times.

192. ἀπηύρα: prob. a mistake in
transcription for ἀπέθανομαι (§ 4 i) =
ἀπέθανα (§ 14 j), 2d aor. from a stem
θήκα, of the same form as ἀπέδρα.
The partic. ἀπουράδε is for ἀπουράδε.

193. Ἀτρείδην: anticipated obj. of
the main verb, instead of subj. of
ὡθεί ('prolepsis' H. 878). Cf. 86,
δ 832.— ἑόντες: concessive.
194. The second hemistich occurs also κ 115, ω 96.
195. ἀλλ᾽ ἢ τοι...μέν: but really now...indeed, as in 230, λ 211.
196 f. ὃς ἄγαθον: sc. ἐστὶ, what a good thing it is! — καὶ: too, marking a faint contrast between son and father. In 197 it emphasizes a special case illustrating and proving the general statement preceding.
197. κεῖνος: Orestes, the παῖς in the present case.—ἐτίσατο: contrast with ἀπέτισεν 195, taking with giving vengeance. It is used absolutely in 203.—πατροφονὴ: closes the verse also a 299.
198-200 = a 300-302.
Vs. 201-238. Conversation about the suitors, the possibility of taking vengeance upon them, and the return of Odysseus.
203. καὶ λήν: see on a 46.—κεῖνος μέν: reference as in 197.
204. εὗρ: pred. to κλέος, 'far and wide.' See on 83.—καὶ ἐσομένουσι
205. καὶ γὰρ: introducing a wish, ὑπην. — ἐμοι: emphatic contrast to κεῖνος μέν 203. In 208 the negative is specially emphatic.—τοσσηνδε: the -δε is almost deictic in force, and denotes that the case referred to has just been mentioned.—δύναμιν περιθείνεν: envelop with power, as with a buckler. Essentially the same metaphor is seen in μένος ἄμφιβαλλόντες Ρ 742, δύσει ἄλκην Τ 38, ἐπειμένων ἄλκην, ἀναδείην 214, Α 149, ἐνδυσάμενοι τὸν θάρακα τῆς δικαιοσύνης Ἑρές. vi. 14.
207. ὑμιστήντες κτλ.: the phrase also fills out a verse after ἀνέρες ρ 588, after ἡν οἰδ' υ 170, after ἡμέας λ 695 (-ωντο)
210 τὸν δ' ἰμέμβετ' ἐπειτὰ Γερήνιος ὑπότα Νέστωρ·
"ἀδρι' ἐπει τὴν ταὐτά μ' ἀκέμνησας καὶ ἐπιτε, ἡ
μηστήρας σής μητέρος εἴνεκα πολλοὺς
ἐν μεγάρως ἀκέκτη σέθεν κακὰ μηχανάσσθαι·
ἐπέ μοι, ἦ ἐκὼν ὑποδάμνασαι, ἢ σὲ γε λαοὶ
215 ἐχθαῖρον' ἀνὰ δῆμον, ἐπιστόμενοι θεοῦ ὀμφή.
τίς δ' οἶδ', εἰ κέ ποτε σφι βίασ ἀποτίστεται ἐλθῶν,
ἡ γε μοῦνοι ἢ ἄδι ὑ καὶ σύμπαντες Ἀχαιοί.
εἰ γάρ σ' ὅς ἐθέλοι φιλεῖεν γλαυκότης Ἀθήνη,
ὡς τότ' Ὀδυσσῆος περικήδετο κυδαλίμων
220 δῆμος ἐν Τρώων, ὅθι πάσχομεν ἀλγε' Ἀχαιοί·
οὔ γάρ πω ἢδον ὅδε θεοῦ ἀναφανδα φιλεῦτας,
ὡς κείνῳ ἀναφανδα παρίστατο Πάλλας Ἀθήνη·
eἰ σ' οὕτως ἐθέλοι φιλεῖεν κήδουτο τε θυμῷ·

208. ὀλβον: good fortune; in the
II. always wealth.
209. πατρι...ἐμοί: an extension of
the simple μοι of 208. Cf. 380 f.,
π' 300 f.—νῦν: see on a 106.—τετλά-
μεν: be submissive, perf. in. with pres.
meaning (§ 26 j, a, β).—ἐμπῆς: i.e.
in spite of my desire for vengeance.
With this last hemistic, cf. σε δὲ χρή
τετλάμεν ἐμπῆς ς 190.
211. ἐπει: see on 103.—ταῦτα με:
the double acc. with ἀναμμήνησκον oc-
curs only here. Cf. 101.—καὶ ἐπει:
and speakest of them, equiv. to εἰςων
by speaking of them, "by what thou
sayest." The second verb is expla-
natory of the first. See on 392.
213. ἐν...σέθεν: occurs also in
π 94. The last two words of the verse
are formulaic in the 3d pers. pl. indic.
π 134, ρ 499, φ 375.
214 f. = π 95 f., addressed to Te-
lemachus by Odysseus himself, still
disguised.—θεῷ ὀμφή: i.e. by the
mouth of a prophet interpreting an
omen. Cf. πανομφαίω Ζηνι Θ 250.
216. τίς...εἰ κε: see on β 332
—σφι: equiv. to a gen. with βιας
§ 8 g).—The second hemistic oc-
curs also in the 2d pers. sing. λ 118,
π 255.
217. ὅ γε: see on α 4. —Ἀχαιοί:
i.e. his warrior companions.
218. εἰ γάρ: introducing a wish.
In 223 the wish has passed into the
form of a condition.—φιλεῖεν: show
love for one, favor by direct assistance.
Cf. παρίστατο 222.
220. See on 100.
221. Cf. οὖ γάρ πω τοιούς ἢδον ἀνέρας
A 262.
223. φιλεῖεν κήδουτο τέ: Achilles
unites the words also in την αὐτοῦ
φιλεῖε καὶ κήστει I 342.
τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιον.

225 οὖν δ' ἀδ Τηλέμαχος πεπνυμένος ἀντίον ἡμᾶς. ἠγερόν, οὐ πω τοῦτο ἐπος τελέεσθαι οὖν.

λὴν γὰρ μέγα ἐπὶς. ἀγη μ᾿ ἔχει. οὐκ ἂν ἐμοί γε ἐλπιμένῳ τὰ γένοις, οὔδ᾿ εἰ θεοὶ ὃς ἐθέλοιν.

οὖν δ᾿ αὕτε προσέειπε θεά, γλαυκώπις Ἀθήνη.

230 "Τηλέμαχε, ποιόν σε ἐπος φύγει ἐρκος ὀδόντων. ῥεῖα θεος γ᾿ ἐθέλων καὶ τηλόθεν ἀνδρα σαώσαι.

βουλοίμην δ᾿ ἂν ἐγὼ γε καὶ ἄλγεα πολλά μογήσας οἰκαδὲ τ᾿ ἐλθεμεναι καὶ νόστιμον ἱμαρ ἰδέσθαι, ἡ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων

235 ὀλεθ᾿ ὑπ᾿ Ἀιγίσθοιο δόλῳ καὶ ἂς ἀλόχουο. ἀλλ᾿ ἢ τοι θάνατον μὲν ὄμοιον οὔδε θεοὶ περ

224. τῷ: in that case, resuming the preceding condition.— τίς: many a one.— καὶ: actually, with ἐκλελάθοιτο. Nestor means that with Athene’s aid even Telemachus himself might punish the suitors.

226. οὖ πω: by no means; πω in Homer is not always temporal as in 221 (not yet). Cfr. ῥ 306, Ῥ 270, and see § 12 o.— τελέσθαι οὖν: closes the verse also ἀ 201 = ἀ 178, χ 215, A 204.

227 f. Cfr. ἀλλὰ λίην μέγα ἐπὶς, ἀγη μ᾿ ἔχει. οὔδε κεν εἶν π 243.— ἀγη μ᾿ ἔχει: see on 123. The phrase occurs also Φ 221.— οὖκ ἂν ... γένοιτο: the neg. affects both partic. and main verb, which contain closely related ideas; not for me surely can there be hope that such things come to pass, can such hopes be fulfilled (§ 3 v).— τὰ: cfr. 216 f., 223 f.

230. ποιόν ... ὀδόντων: see on ἀ 64.

231. The first hemistic occurs also K 556.— σαώσαι: could bring home safe, simple potential opt. without ἂν, as in 319. See H. 872 e.

232 ff. The second hemistic occurs also β 343. Cfr. 4. Here the partic. really contains the main feature of the contrast to the ἀπολέσθαι (234), and the ἐλθεμεναι is the parallel to ἐλθὼν, but the suffering precedes the return in the case of Odysseus, while in that of Agamemnon it follows. Hence the preliminary parties. We may translate: to suffer ... before coming home ... rather than after coming home to perish (§ 3 v). A desire to use the formulaic verse (233 = ἐ 220, θ 466) doubtless warped the construction.— ἐλθὼν: of course without the ἀλγεα on the way.

235. The caesura of the verse makes it better to join ὑπ᾿ Ἀιγίσθοιο, repeat ὑπ᾿ with ἀλόχουο, and make ὀδόω adv. with ἀλεθο. For the ‘parchesis’ of the verse, see § 2 a.

236. ὄμοιον: impartial, an epith. also of γῆρας, νείκος, and πόλεμος, which are no respecters of persons.
ομήρου οδυσσείας γ. 103

καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὀππότε κεν δὴ μοῦρ ὅλον καθέλησι τανηλεγέοι θανάτοιον."  

τὴν δʼ αὐ Τηλέμαχος πεπνυμένος ἀντίον ηύδα.  

240 "Μέντωρ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ· κείνῳ δʼ οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οὐ ἦδη φράσσαντ' ἀθάνατοι θανάτων καὶ κηρα μέλαναν.  

νῦν δʼ έθέλω ἔπος ἄλλο μεταλλήσαι καὶ ἐρέσθαι Νέστορ', ἐπεὶ περίοιδε δίκας ήδὲ φρόνων ἄλλων.  

245 τρὶς γὰρ δὴ μω̣ φασών ἀνάξασθαι γένε ἄνδρῶν.  

ὡς τὲ μοι ἀθάνατοι ἱνδάλλεται εἰσοράσθαι.  

ὅ Νέστορ Νηλημάδη, σὺ δ’ ἀληθὲς ἐνίσπες·  

τῶς ἔθαν Ἀτρέδης εὐρφ κρεῖων Ἀγαμέμνον;  

It is not apt with the last two, and the Attic ὠμῶς has no such meaning. Nauck suggests ὁλοῖον baleful.  

237. καί: even, following a neg. as in α 19. Cf. πάρ δύναμιν δʼ οὐκ ἐστι καὶ ἐσφάγεμον (even though desirous) πολεμίζειν κ. Ν. 787.  

238 = β 100.  

Vs. 239–328. Nestor tells Telemachus, in response to his enquiry, the circumstances of Agamemnon's death.  

240. μηκέτι ταῦτα λεγόμεθα: formula for changing the subject or closing the conversation. It occurs also ν 296, Ν 292 = τ 244. — κηδόμενοι περ: however much concerned about them. The phrase closes the verse also ξ 273, Χ 416, and, in the sing., thrice in the Od. (as η 215), and four times in the Η., always of grief or vexation except in this passage.  

241. ἐτήτυμος: real, i.e. capable of being realized. Cf. οὐκέτι νόστιμος ἐστι τ 85.  

242. For the second hemistich, see on β 283.  

243. ἔπος: matter, question. 'The words ἔργον, ἔπος, μῦθος, with pronouns, are used nearly as the neuter of the same pronouns.' Μ. 136, 3.  

244. περίοιδε: with ἄλλων, = περί ἄλ- λων οἴδε. Cf. ὡς περὶ κέρδεα πολλὰ καταβητῇν ἄνθρωποι | οἶδ' Ὀδυσσέας τ 285 f.—φρόνων: knowledge, as in δ 258, the only other passage where it occurs. The sense is, Nestor is the justest and wisest of men.  

245. τρὶς: with the inf., equiv. to τρία γένεα.—ἀνάξασθαι: has been chieftain, the mid. only here.—γένεα: through generations, the whole a variation on μετὰ δὲ τριτάτωσιν ἄνασσεν Α 252.  

246. ὡς τε: like, as in α 227. Cf. δ 45 = η 84. Ὦστε = ι τα υτ, is not Homeric.  

247. σῦ . . . ἐνίσπες: parenthetical, in closest connection with 243. Cf. 10 f., and for the inv., see on 101.  

248. πῶς: "how came it about that," "how was it possible that." The story of Nestor which follows here says nothing of the manner of Agamemnon's death. Menelaus describes it fully δ 514–537 (cf. λ 397–426). For a similar use of πῶς, cf.  

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104  

ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μῆσατ ὀλεθρον
250 Αἰγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἄρειω;
ἡ οὖκ 'Αργεος ἦεν 'Ἄχαικοῦ, ἀλλὰ πη ἄλλη
πλάζετ' ἐπ' ἀνθρώπων, ὃ δ' θαρσήσας κατέπεφνεν;
τὸν δ' ἥμειβετ' ἐπείτα Γερήνου ἵπποτα Νέστωρ.
"τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
255 ἢ τοι μὲν τάδε καῦτος ὤεει, ὡς περ ἐτύχθη
εἰ ζωόν γ' Αἰγισθον ἐνὶ μεγάροισιν ἐτετμεν
'Ἀτρέιδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος:
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχεαν,

κ 64 with the answer in 68 f.—The last five feet occur ten times in the ll. 249 f. These two questions expand specifically the general question preceding. In the story of Nestor which follows here, only the first one is answered.—αὐτῷ: Agamemnon himself, contrasted with Menelaus (§ 24 9).

250. For the first hemistich, cf. 198.—ἐπεί: gives a reason for assuming in the previous question that treachery must have been used. See on α 209.

251. "Ἀργεος: anywhere in Argos, the gen., as in οὐτε Πόλου λείψ στι 'Ἀργεος οὐτε Μυκῆνης φ 108, expressing a vaguer local relation than the dat. Cf. δ 174, τῷ νῦν σοι μὲν ἐγὼ ξεῖνος φιλος "Ἀργειέ μέσφρ | εἰμι Ζ 224 f., and see M. 149.—'Ἀχαικοῦ: distinguishes Peloponnesian from Thessalian (Πελασγῶν) Argos.

252. ὃ δὲ: and (so) he, so that he (§ 3 q). The prons. to be supplied as subsjs. of 赧 and πλάζετα refer to Menelaus, as the parallel question in 249 indicates. The contrast in ὃ δὲ suggests the Ἀιγισθος of 250. The obj. of κατέπεφνεν is suggested by 248 (§ 1 b).

255. καῦτος: = καλ αὐτὸς, a rare crasis (§ 8), found also ζ 282, ζ 260, Ν 734.—ὡς περ ἐτύχθη: just as they happened. Telemachus is right in his conjecture that Agisthus was emboldened by the absence of Menelaus to slay Agamemnon.

256. εἰ ἐτετμεν: the only case in Homer where εἰ is used alone, instead of the usual form of ὧφελον with a past tense of the inf., to express a wish that cannot be realized. εἰ γάρ may be so used δ 732, ω 284, θ 366. Cf. γ 218, 223 f.—ζωόν γε: to say nothing of coming upon him before the murder of Agamemnon. Nestor wishes that Menelaus might have anticipated Orestes.

257. With the first part of the verse, cf. that of 268.

258 f. The second hemistich is found also Ψ 256.—τῷ κέ οἱ: see on α 239. Here, however, the κέ modifies the verbs of both clauses in the sent., and is not repeated with κατέδαφαν. So in τῷ κε σφέων γούνατ' ἔλυσα | . . . σι δὲ φρένας ἐνδον λάνθης ω 381 f.

—ἔχεαν: sc. the Achaeans. —The immediate result is merely alluded to in θανόντι, in order to dwell upon the refusal of burial, the most hateful
άλλ' ἀρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαφαν
260 κείμενον ἐν πεδίῳ ἐκάς ἄστεος, οὐδὲ κε τίς μιν
κλαῦσεν Ἀχαιάδων· μάλα γὰρ μέγα μῆςτο ἔργον.
ημεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
ημεθ'· ὦ δ' εὐκηλος μυχαῖο "Ἀργεος ἰπποβότοιο
πόλλ' Ἀγαμεμνονέναι ἀλοχον θέλγεσκ' ἐπέεσσων.
265 ἦ δ' ἦ τοι τὸ πρῶτον μὲν ἀναίνετο ἔργον αἰκεῖς
dia Κλυταμνήστρη· φρεσὶ γὰρ κέρητ' ἀγαθῆσθων.
πάρ δ' ἄρ' ἐπὶ καὶ αἰῶνος ἀνήρ, ὦ πόλλ' ἑπέτελλεν
'Ατρείδης Τρόιηρε κίων εὐρυσθαί ἀκοιτων.
άλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπεδήση δαμήναι,
270 δὴ τότε τὸν μὲν ἀοίδον ἄγων ἡς νήσον ἐρήμην κάλλιπτεν οἴωνοισιν ἐλωρ καὶ κύρμα γενέσθαι, τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅπε ἡμοίδε. πολλά δὲ μηρὶ' ἐκήθ θεών ἰεροῖς ἐπὶ βωμοῖς, πολλά δ' ἀγάλματ' ἀνήψειν, ὑφάσματα τε χρυσὸν τε, 275 ἐκτελέσας μέγα ἔργον, ὦ ὦ ποτε ἐλπέτο θυμῷ.

ήμεῖς μὲν γὰρ ἁμα πλέομεν Τροῖτοι τξώτες, Ἀτρείδης καὶ ἔγω, φίλα εἴδοτες ἀλληλοισιν· ἄλλ' ὅτε ΣΟύινοι ἵθνα ἅφικόμεθ", ἀκρόν Ἀθηναίων, ἑνδὴ κυβερνήτῃ τοῦ Μενελάου Φοῖβος Ἀπόλλων

280 οἷς ἀγανοῖς βελέσσων ἐποιχόμενος κατέπεφνεν

φιλότητι, as in ὑπνῶ καὶ φιλότητι δάμεις ζ 353.

271. The second hemistich occurs also P 151, and ε 473 (γένωμαι), E 488 (γέννωδε).

272. ἐθέλων ἐθέλουσαν: consenting to his wishes, with desire on his part and on hers, a favorite 'paronomasia,' juxtaposition of different forms of the same or related words. Cf. παρ' οὐκ ἐθέλων ἐθέλουσῃ ε 155, ἐκὼν ἄκοντα ἦ 197. For paronomasia of substs., cf. a 313, β 321, i 47, Λ 255, etc. Repetition of the same form of the same word, so common in the tragic poets (especially Euripides), and in the later epic poets, is not found in Homer. This verse shows also 'parechysis' (§ 2 a) in ἃδε ἡμοίδε, for which see on a 83. — The home of Agaëtus was in Argolis, so near Mycenae that Agamemnon is entertained there on his return from Illos, just after he lands, and before he can go to Mycenae. See on δ 517 ff.

273. ἐκή: prob. for ἐ-καί-ε (§§ 30 i, 14 k).

274. ἄγαλματα: splendid gifts of any sort, here defined by ὑφάσματα (cf. Z 302 ff.) and χρυσὸν. After Homer the word has the more restricted meaning of statue or sculpture in honor of deity. — ἀνήψει: on altars or the trees about them. There is no certain mention of a Greek temple in Homer.

275. ἐκτελέσας: see on 160. — μέγα ἔργον: a difficult task, i.e. the seduction of Clytaemnestra. Cf. 261.

276. Here begins the real answer to the first question in 240. — λῶτες: on our way home. For the details, cf. 141 ff.

277. φίλα εἴδοτες: kindly disposed, see on β 16. This general friendliness was only temporarily disturbed by the quarrel implied in 161, 165, 168.

278. ἵθνα: because consecrated to Poseidon or Athene.

280 = ε 124, λ 173, 199, o 411, Ω 759, of a sudden, painless death, sent upon men by Apollo, upon women by Artemis, in contrast to a painful death from wounds, hunger, or disease. A shorter form of the formula is seen in η 64, λ 324, Z 428 (contrast 205), etc.
πηδάλιον μετά χερσὶ θεούσης νηδὸς ἔχοντα,
Φρύνιν ὶννητορίδην, ὥς ἐκάινυτο φύλ᾽ ἀνθρώπων
νὴα κυβερνήσαι, ὁπότε σπέρχονεν ἀελλαί.
ὥς ὥς μὲν ἐνθὰ κατέσχετ' ἐπειγόμενός περ ὀδοῖο,
285 ὄφρ᾽ ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
ἀλλ᾽ ὦτε δῆ καὶ κείνος ἰῶν ἐπὶ οἴνοπα πόντων
ἐν νηυσὶ γλαφυρῆσι Μαλείασ ὁρὸς αἵπτ᾽
ἰξε θέων, τότε δῆ στυγηρὴν ὀδὸν εὐρύσπα Ζεὺς
ἐφράσατο, λυγέων δ᾽ ἀνέμων ἐπ᾽ ἀνυμένα χεῦν,
290 κύματά τε τροφέοντο πελώρια ἱσα ὀρέσσων,
ἐνθὰ διατμῆξας τὰς μὲν Κρήτην ἐπέλασσεν,
ἡχι Κύδωνες ἐναν Ταρδάνον ἀμφὶ ῥέθρᾳ.
ἐστὶ δὲ τις λυσθῇ αἰπεία τε εἰς ἀλὰ πέτρη

281. θεούσης νηδός: see on β 428.
282. For the significant names, cf. β 386.
283. κυβερνήσαι: used as an acc. of specification (§ 3 e).—σπέρχονεν: intr., as in ε 304, ν 334. The opt. expresses 'indef. frequency,' as often in a rel. clause, but only once in an independent cond. (§ 3 c γ).
284. ὥς μὲν: Menelaus; the μὲν, together with καὶ κείνος of 286, are all we have to indicate that Nestor continued his voyage, leaving Menelaus behind.—κατέσχετο: mid., halted.
—For the second hemistich, see on α 309.
285. For the second hemistich, see on α 291.
286. The first hemistich occurs also on α 200. For the second, see on α 183.
287. The first hemistich occurs also δ 513, β 454 = Λ 14, and, in the sing., thrice in the Od. — Μαλείασ: the sing.in : 80 (§ 19 j) is a metrical variation. Malea was the Cape Horn of ancient navigation. See on δ 514.
288. ἐνθὰ θέων: came on his run, usually of the ship (281) rather than the sailor. The literal use is seen in ἐνθὰ θέων Πάτροκλος Λ 807. — στυγηρὴν...ἐφράσατο: occurs also ξ 235 f.
—For the last dipody, see on β 146.
289. ἐπὶ: forth over the sea, adv. with χεῦν. Cf. καὶ δ᾽ ἄρα οἱ κεφαλῆς χὲ ἀνυμένα δῶς 'Οδυσσεύς Ψ 765.
290. πελώρια κτλ.: proleptic pred. after τροφέοντο, were rolling into monsters, mountain-high. For the number of the verb, see § 3 j, and cf. εάζεν 298.
291. The first hemistich occurs also φ 3, followed by τῶν μὲν, referring to the Trojans flying before Achilles. Here sc. τὰς νέας. — ἐπέλασσεν: sc. Ζεὺς.
292. The second hemistich occurs also Η 135, where 'ταρδάνος denotes a river of Elis.
293. ἐστὶ δὲ τις: an epic formula for introducing local description. Cf. δ 554, 844, and Vergil's est locus, est procul.—αἰπεία τε εἰς ἀλὰ: steep jutting into the sea, with hiatus
at the bucolic diaeresis, though the words belong closely together.

294. Γόρτυνος: a town in southwestern Crete, near which very ancient stone tables of laws were discovered in 1884. It has the epith. τείχισθη in B 646.

295. σκαίον βίον: a westerly headland.

296. ἐς Φαιστόν: as far as, or towards Phaestus, a city between Gortys and the sea to the west, some two or three miles from the shore. Cf. Φαιστόν τε ῥυτίον τε, πόλεις ἐν ναο-τάφοις B 648. The sea dashed its spray inland, but its billows were stayed by the rocky headland.—μικρός: with concessive force, low as it is.—λίθος: as the text stands, this must be the same as βίον and λισθ... πέτρη above.

297. αῖ μέν: takes up anew the τάς μέν of 291.—ἐνθά: i.e. around the western end of the island, and along the coast as far as the territory of Gortys.—σπουδή: scarcely.

298. ἔποθα: from ἔφυμον (§ 14).

299. ἀταρ τὰς πέντε: but the (other) five, contrasted with τὰς μέν 291 = αῖ μέν 297.—νέας κυανοπρωτείους: a metrical acc., corresponding to the frequent gen. ἰδός κυανοπρωτοφ, occurring only here. Analogous adj. formations in Hom. are εὔφυρδεια (κ 149), εὐπατέρεια Ζ 292.

300 = η 277 (ὃμετέρη), 482 (τοὺς δ᾽ ἱδάκη).—Ἀγύμπτω: see on δ 351.

301. With the second hemistich, cf. that of δ 90.

302. For the second hemistich, cf. α 183.

303. ταύτα λυγρά: including now the murder of Agamemnon. See on 248 ff.

304 f. πολυχρύσου Μυκήνης: closes the verse also Η 180. Along with the Boeotian Orchomenus, Mycenae was one of the richest cities of heroic times, as the excavations on its site by Schliemann have fully proved. And yet in historical times its ruins did not speak to the Greeks of very great power in the past. Cf. Thuc. i. 10, § 1. For the sing., see on 287.—δεδημητο: was in subjction, plupf. ex-
pressing a resultant state, and so parallel to the impf. ἦνασε.

306. τῷ δὲ οἷ ὑγδοατῷ: sc. ἐτει from ἔπτατες above, but in that eighth year, but then, in the eighth year. This use of the dem. art is formulaic, as in 704, τῷ δὲ οἷ ἅμω those shoulders of his 217, etc., helping to contrast its noun with something preceding. M. 259, 1.—κακὸν: as an evil, i.e. to his destruction, pred. nom., as after forms of γίγνομαι.

307. Ἀθηνᾶον: later poets, like Sophocles, represent that Orestes was reared in Phocis.—With the second hemistich, cf. that of 197 and a 299.

308 = 198, a 300.

309. δαίνυ τάφον: was giving a funeral feast, simple cognate acc. as in 140. Cf. αὐτὰρ ὁ τοίοι τάφον μενοεικά δαίνυ Ψ 29, of the feast given by Achilles in honor of Patroclus.

310. μυτρῶς: only here in Homer is it even intimated that Clytaemnstra also fell by the hand of her son. So it does not appear in Homer that Eriphyle was slain by her son (λ 326 f., α 247 f.).—ἀνάλκιδος: as a treacherous murderer. And yet he is ἁμύων a 29.

311. The second hemistich occurs twelve times in the II., and eight in the Od. In the latter it is not so appropriate as in the former, where the voice served instead of the later trumpet to give signals in battle.

312. ὁσα... ἁμαρ: as much as his ships bore as freight, i.e. as much as they could carry.

313 ff. Transition and advice are very abrupt and unexpected here. For the two parts of the first verse, cf. 199 = α 301, and ο 10. Vs. 314–316 = ο 11–13.

315 f. μὴ φάγωσιν, ἐλθῆς: prohibitory, not final sents. G. 254; H. 874.

317. ἀλλὰ μὲν: but still. Nestor hopes Telemachus will not become such a roamer as Menelaus, but yet commends to him one more journey. — ἢς: for the more usual πρός or ὃς with acc. of proper name.

318. νέον ἄλοθεν: lately, from abroad, although Menelaus returned
two years before. The phrase is used of one just returned in π 26.
319. ἐκ τῶν ἀνθρώπων κτλ.: explains ἀλοθεν. — ὅθεν = ἐξ ἤν. — ἐλποτο: the opt. as in 231. Its subj. is indef., one, taken up by the following ἄντων.
320. ἠθέμεν: for the tense, see on β 280, 373. — πρῶτον ἀποσφηλωσάτων: once drive from his course. See on 183.
321. τοῖον: see on α 209. — οὕτων τέ περ: the τέ is a relic of the time when there were no rel. words (§ 3 n. 6), and the πέρ simply intensifies the οὕτω, as it does ὡς in ὡς περ. The simple ὅθεν τέ occurs δ 358. For another view of τέ see on α 50. — The thought is naïve. “The great birds of passage could not fly the distance in a year.”
322. ὀλυνεύσων: frequentative of ὀλυναι, as φορέω of φέρω.
323. For the parts of the verse, cf. Α 611, Α 170.
325. With the verse-close, cf. that of 376.
326. The first hemistich occurs δ 313 and χ 440 at the opening of the verse, and δ 702 = ε 20 at the close. The second hemistich occurs also Δ 210 (cf. δ 564).
327 f. = 19 f. (νημερεῖα εἴπη).
Vs. 329-370. After a final libation, Nestor invites the strangers to spend the night in his palace. Ἀθηνα accepts for Telemachus, but declines for herself.
329 = ε 225. With ἢμος β' in the first place, the formula occurs ι 168, 558, κ 185, τ 426, Α 475.
330. See on β 157.
331. The last four feet occur also θ 496 (-ξίπ).
332. ἀγε: as an interjection, followed by the pl. — τάμνετε γλώσσας: the cutting up and burning (341) of the tongues as the choicest portion
of the slain victims, is mentioned in later times as a custom of the Athenians. Here, in connection with the libation at the close of the sacrifice, it closed the religious services of the day, but only here in Homer is it mentioned.

333. The second hemistic occurs also in B 49, Z 259, N 818. Cf. 346.

334. τοίο γάρ ἄρη: cf. ἄρη μὲν πολέων μύσων, ἄρη δὲ καὶ ὑπνοὺ λ 379. Instead of the gen., we have an inf. construed with ἄρη in οὐδὲ πώ ἄρη | εἶδειν λ 373 f.

337. ἦ δὴ: see on β 321. — The last three feet (with masc. partic.) occur also K 47, Π 76, and, with sing. verb, 3 505.

338 f. = a 146, 148. See on a 144-150.

340 = φ 272, A 471, I 176, η 183 (sing.). The first hemistic occurs also ν 54 = σ 425, the second, in inv. form, σ 418 = ϕ 263. — νῷμησαν: sc. ποτόν. νομαῖο serves as frequentative of νέμω. The κούροι who served as butlers (οἰνοχόοι), dipped (ἀφόσω) the wine with the pitcher (πρόχος) from the mixing-bowl (κρητήρ), and with this, passing round from left to right of the company (ἐπιδέξα), poured wine into the beakers of the guests. Cf. i 9 f., A 597 f. — ἐπαργάμενοι δεπάσεσιν: having begun the religious rites therefor (ἐπί) with the beakers, i.e. after having first put wine for the libation into the beakers. Cf. ἀλλ' ἄγετ', οἰνοχόοι μὲν ἐπαργάσαθω δεπάσεσιν | ὅφρα οὔπεσαντες κατακέλουμεν σ 418 f. The phrase is technical and ritualistic. The prep. with ἔχομαι in this sense varies, as in 445 (κατά), 446 (ἀπάθεια), but seems to be specially significant always. Cf. σκυνάλην λαβών μου κατηρύκατο Luc. Somn. 3.

342 = 395, η 184, 228, σ 427, φ 273 (οἱ δ' ἐπελ), I 177.

344. ἱεσθην νέεσθαι: were setting out to go, a variation on the frequent formula βῆ δὲ θέειν.

345. For the second hemistic, see on β 39.
III.

"Zeus to γ' ἀλεξήσει καὶ ἀθάνατοι θεοὶ ἄλλοι, ὃς ὑμεῖς παρ' ἐμείο θοήν ἔπει νηὰ κύοτε ὃς τε τεν ἡ παρὰ πάμπαν ἀνέιμονος ἥδε πενιχροῖν, οὐ τι χλαῖναι καὶ ρήγεα πόλλ' ἐνὶ ὀϊκώ, 350 οὐτ' αὐτῷ μαλακῶς οὔτε ξείνουσις ξένειδεν.

αὐτῷ ἐμοὶ πάρα μὲν χλαῖναι καὶ ρήγεα καλά.

οὐ θην δὴ τουδ' ἀνδρὸς 'Οδυσσῆος φίλος νῖος νῆδος ἐπ' ἱκρίμοιν καταλέξεται, ὃφρ' ἄν ἐγὼ γε ξῶ, ἐπεῖτα δὲ παῖδες ἐνὶ μεγάροισι λίπωντα,

355 ξέινους ξείνειεν, ὃς τίς κ' ἐμὰ δῶμαθ' ἱκηται."

τὸν δ' αὐτὲ προσέειπε θεά, γλαυκώπης 'Αθην' ἕν δὴ ταύτα γ' ἔφησθα, γέρων φίλε: σοὶ δὲ ἑοκεν Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.

346. ἀθάνατοι: for the quantity of the first syllable, see § 41 g. This second hemistic occurs also ξ 53, 119, σ 112, φ 365, and twice in the II.

347. ὃς: namely that. The verse explains τὸ γε above, like the inf. clause a 377. The opt. is on the principle of indir. disc. ("as ye purposed"). — θην ἐπὶ νῆα: an equiv., after the fem. caesura, for κάλην ἐπὶ νῆα of 344, found also κ 244.

348. ἦ παρά: the particle intensifies the supposition (as if forsooth); the prep. is construed with τε.— ἀνείμονοι: εἴμα in the compound here has a special collective meaning shown by the following explanatory verses. — πενιχροῖν: only here in Homer, and πενίν only ξ 157.

349. ὧν ὦ τι: sc. εἰσίν.— χλαῖναι, ρήγεα: see on δ 297 ff.

350. αὐτῷ... ἐνεύειν: for his own sleeping therein, the inf. as in a 138.

351. πάρα μὲν: = πάρεισθι μὴν.

352. τοῦδ' ἀνδρὸς: a lively representation of Odysseus as actually present before the eyes of his friend.

— For the second hemistic, see on β 2.

353. ἐπ' ἱκρίμοιν: strictly, on the ribs (cf. ε 163), i.e. on one of the fore and aft decks stretched across between the ribs. Here Odysseus slept on his voyage home from Phaeacia (ν 74). When the ship was beached, however, the crew usually slept on the shore beside her (cf. 365). For the case-ending -φιν, see § 15. Thuc. speaks of the Homeric ships as not κατάφρακτα (full decked) i. 10, § 4.

354. ἐπετα: thereafter, i.e. when I am no longer alive. The force of ὃφρ' ἄν continues into this clause.

355. ὃς τίς κε: like ὃς κε used distributively after a pl. antec. So γ 279. This second hemistic occurs also θ 32 (ὦτις). Cf. ὃς κεν τάδε δῶμαθ ἱκηται ν 295, φ 313.

357. σοι: const. with πείθεσθαι.

358. The second hemistic occurs also θ 543.— κάλλιον: must imply comparison here. See on 69.
ἀλλ’ οὖτος μὲν νῦν σοί ἀμ’ ἐμεταῖ, ὡφρα κεν ἐνδη
360 σοίσων ἐνι μεγάρουσιν: ἐγὼ δ’ ἐπὶ νήα μελανα
εἰμ’, ἵνα χαρσύω θ’ ἐτάρους εἰπω τε ἐκαστα.
οῖος γὰρ μετὰ τούτῳ γεραιτέρους εὐχομαί εἶναι·
οἱ δ’ ἄλλοι φιλότητι νεώτεροι ἄνδρες ἐπονταί,
πάντες ὀμηλικὴ μεγαθύμου Τηλεμάχου.
365 ἐνθὰ κε λεξαίμην κοίλῃ παρὰ νηλ μελανὴ
νῦν’ ἀτὰρ ἧδεν μετὰ Καῦκονας μεγαθύμους
εἰμ’, ἐνθὰ χρεῖός μοι ὀφελλεται, οὐ τι νέον γε
οὐδ’ ὀλίγον. σὺ δὲ τοῦτον, ἐπει τεδῶν ἱκετο δῶμα,
πέμψω σὺν διάφρῳ τε καὶ νιέι· δῶς δὲ οἱ ἱππον,
370 οἱ τοί έλαφρότατοι θείεν καὶ κάρτος ἀριστοι.”

ὁς ἄρα φωνήσας ἀπέβη γλαυκώπις Ἀθήνη
φήνη εἰδομένη· θάμβος δ’ ἔλε πάντας ἱδόντας.

359 f. ἀλλ’ : looks forward to the
second member of the co-ordination ὀντος μὲν . . . ἐγὼ δὲ; the first member of
which virtually repeats 358. See
on 262.
360. The first hemistich occurs also
λ 182 = π 38. — ἐπὶ νήα μελαναν:
closes the verse also δ 731, κ 169, 244,
Λ 828.
361. ἐκαστα : the particulars, here
the details of their duty in view of
the detention of Telemachus. Cf.
ἔφεω δὲ ἐκαστα κ 292, of the details of
an adventure about to happen.
362. γεραιτέρου : elderly, absolute
comp. — εὐχομαι εἶναι: see on α 180.
363. νεώτεροι ἄνδρες: pred. appos.,
containing the main idea, to which
ἐπονταί is really subord.; are younger
men who follow.
364. ὀμηλική: see on β 158.
365. The first hemistich occurs also
in τ 598, the second in κ 272. — κε
λεξαίμην: parallel to the fut. εἶμι in 361,
of something proposed or intended.
366. νῦν: supplementary position
for the sake of immediate contrast
(§ 1 k). — μετα: in among, i.e. into the
land of.— Καῦκονας : this people originally
occupied the whole west coast of
Peloponnesus, but in historical times
are found only in the south of Elis.
An Asiatic tribe of the same name is
mentioned K 429, τ 329, as allies of
the Trojans.
367. ὀφελλεται: in Homer ὀφελλω
= Attic ὀφείλω. Both forms arise
from ὀφελ-ω, the first by assimilation,
the second by transposition. G. 108,
iv. 2 n. 1; H. 399 a.
368. The second hemistich occurs
also π 78.
Vs. 371–403. Athene being recognized
as she leaves, Nestor vows a sacrifice to
her, and after bringing Telemachus to
his palace, offers her a libation. All
then retire for the night.
372. εἰδομένη: taking the shape of;
an actual transformation, as in α 105,
not like α 320. Such a transforma-
θαύμαζεν δ’ ὁ γεραιός, ὅπως ἵδεν ὀφθαλμούσιν.
Τηλεμάχου δ’ ἔλε χείρα, ἔπος τ’ ἐφάτ’ ἐκ τ’ ὄνομαζεν
375 "ὁ φίλος, οὗ σε ἐξολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,
εἰ δὴ τοι νέῳ ὡδε θεοὶ πομπῆς ἑπονται.
οὐ μὲν γάρ τις δ’ ἄλλος Ὁλύμπια δῶματ’ ἕχοντων,
アルバム Διὸς θυγάτηρ, κυδίστη τριτογένεια,
η τοι καὶ πατέρ’ ἐσθλὸν ἐν Ἀργεῖοισιν ἐτίμα.
380 ἄλλα ἀνασσ’ ἐληθι, δίδωθι δὲ μοι κλέος ἐσθλὸν,
αὐτῷ καὶ παίδεσσι καὶ αἴδοις παρακοίτη.
σοὶ δ’ αὖ ἐγὼ ἰέξω βοῶν ἤνν εὐρυμέτωπων
ἀδμήτην, ἣν οὖ πω ὑπὸ ξυγὸν ἤγαγεν ἀνήρ.
τὴν τοι ἐγὼ ἰέξω χρυσὸν κέρασιν περικενας.”
385 ὃς ἐφάτ’ εὐχόμενος, τοῦ δ’ ἐκλυε Παλλὰς Ἀθηνή.

tion is always one which would seem natural in the particular neighborhood. Cf. χ 239 f., η 58 f.
373. The second hemistich elsewhere begins with ἐπει, as in β 155.
375. κακὸν καὶ ἀναλκιν: a set phrase, as in θ 153, ζ 126 (ἀνάλκινα, § 18 g). With this reassurance of Nestor’s, cf. 205 ff., 227 f.
376. el δῆ: see on β 271.—δῆ: const. with νῆ. — With the verse-close, cf. that of 325.
377. ou ... ἄλλος: sc. ἤν, this was no one else.—The second hemistich occurs in the nom. ν 79, ψ 167, and six times in the Ι.
378 = Δ 515 (ἀρπε). — ἄλλα: after a neg. sent. with ἄλλος this is more emphatic than el μη̣ or η. So we have ἄλλα after a neg. sent. with τόσον, instead of δόσον (ξ 144), and in the apod. of a prot. contrary to reality (ι 80). — τριτογένεια: like ἄργευφωρ-
της best taken as a proper name. The etymology is uncertain.
379. ev Ἀργεῖοισιν: i.e. while they were before Ilion. The reason why
this appellative is used instead of the Ἀχαιοί of 100, is purely metrical.
380. ηθἰ, δίδωθι: for the personal endings, see § 26 η. The long stem-
vowel is also Homeric (Η. 414 D).
381. See on 209. — The second hemistich occurs in the nom. also 451.
382–384 = Κ 202–294, and Κ 295 is merely the pl. of 385. — ἤνν: an ephe
tophys of doubtful etymology. The ancients connected it with εἰος, =
yearling. Ameis derived it from a root ἄν shine, = sleek. Vergil has
estatum ans anas aurata
fronte juvenicum, | cande
tem Ἀεν. ix. 627 f., an evident imitation.
The traditional accent of the word is false to the original quantity of the
suffix-vowel. So in βλοσυρωπῆς Λ 36.
See § 41 f γ; Μ. 116, 3.
383. ἀδμήτην κτλ.: cf. ‘a red heifer
without spot, wherein is no blemish,
and upon which never yoke came.’
Numbers xix. 2. The rel. clause is
epexegetical.
384. περικενας: see on 497 f.
385 = ζ 328, Ε 121, Ψ 771. For the
first hemistich, see on β 267. In the second, τόι δ' ἐκλευ is the fixed element, following the first seven times besides the passages here cited.

386. The first hemistich occurs also θ 4, 421. For the second, see on 68.

387. νιάσιν: for the three stems of this subst., see § 19 d. — For the second hemistich, cf. Β 258.

388. τοῦ: with dem. force (§ 24 i).

Cf. τοῦ γέρνος ο 410.

389 = α 145. See on α 130 f.

390. ἀνά κέρασσεν: mixed, by pouring wine upon water in the mixer, as in ῥ 209 f. This meaning of the prep. is seen also in δ 41, κ 235. In later times the water was poured to the wine. Of course the mixing is done by a servant under Nestor’s orders.

391. The first hemistich occurs also ο 507, as verse-close.

392. ‘Hysteron proteron’ (§ 2 u).


393. τοῦ: of this wine. See on 44.

394. The second hemistich occurs in the nom. pl. § 105, i 154, β 598, z 420; in the nom. sing. γ 426, and after ‘Ἀθήνη ἐν ταύταις’ five times in the Od., and twice in the Il.

395. Here no formula for the distribution precedes, as for 342 (340).

396 = a 424 (δὴ τὸτε). — οἱ μὲν: the sons and sons-in-law of 387 (except Pisistratus, 400), who had chambers (θέαμοι) accessible to the court-yard of the palace. Cf. 413, 441, Z 243 ff., and the plans of the palace in Schlemann’s Tiryns p. 180. οἰκον is thus very loosely used in the formula. Cf. a 356.

397. αὐτοῦ: right there, in contrast with places at a distance (§ 24 g).

398. The verse occurs in the nom. o 63, 554, ρ 3, ν 283, φ 432.

399 = η 345. The first hemistich occurs also Ω 720. — τρητοῖς: see on α 440.— ὑπ' αἰθουσα: in the porch before the vestibule of the banqueting
hall, the usual sleeping place for guests. In δ 302 and Ω 673, ἐν προ-
δῷῳ is used as an equiv.—ἐρυθοῦτος: re-echoing from the roof.

400. ἐνμελεῖν: used only here in the Od.; in the Il. only of the war-
like sons of Panthois π 23, etc., and, in a fixed formula, of Priam Δ 47 etc.
—The second hemistich occurs also 454, 482. — ὀρχαμον ἀνδρῶν: a set phrase of compliment. The acc.
closes the verse also z 99, the nom.
seven times in the Od., and twice in the Il. Cf. ὀρχαμε λαῶν δ 158, etc.

401. παίδων: const. with ὡς.
402 = δ 304 (Ἀτρείδης ἄδ.). Cf.
Ω 675. — μυκῷ ... ὕψηλῳ: i.e. in the most distant part of the palace, be-
hind the women's hall. This hemi-
stich occurs also δ 304, η 346, X 440.
403 = η 347 (παρ δὲ γυνή). — δι-
στοιμα: royal, like πόντια serving as adj.
in cases of attrib. appos.—λίχος
... εὐνήν: a euphemistic formula, shared bed and couch, i.e. slept. Cf. τῷ
dὲ Βρασίς παρελέξητο Ω 676.
V. 404-472. On the next morning
Nestor offers to Athene the sacrifice
which he had vowed. The usual ban-
quet follows.

404. See on β 1.
405. For the first hemistich, see on
β 2; for the second, on 68.

406. The formula occurs in the pl.
θ 6 (ἐλθότοις δὲ καθίζουν). Cf. ἐλατ'
ἐπὶ ἔστοισι λίθοις ἤριφ ἐν τοῖς χώλοις ζ 504.
— ἔστοισι λίθοις: stone benches,
prob. at the sides of the entrance or
vestibule to the men's hall (μέγαρον).

407. προπάρουσα κτλ.: occurs also
σ 32, with πυλῶν for χυτῶν Μ 131.

408 ff. λευκός: drawn into agree-
ment with the rel. See on β 119.—
ἀποστίλβοντες ἀλέφατος: glistening
with polish, i.e. rubbed down with some
fatty substance to secure a polish.—
οἷς ἐπὶ μὲν: the strict correlative ἐπὶ
ἀν Νέστωρ, expected in 411, is there
changed to correspond with 410.

409. For the second hemistich, see
on 110.

410. 'Αιδώσε: i.e. 'Αἰδαο δόμονδι, as we have εἰς 'Αἰδαο.

411. οὗτος Ἀχαῖοι: occurs also
four times in the Il., always of Nestor,
and always preceded by the epith.
σκήπτρον ἔχων. περὶ δ' υἱὲς ἀολλεῖς ἣγερέθουντο ἐκ θαλάμων ἑλθόντες, 'Εχέφρων τε Στρατίος τε Περσεύς τ' 'Αρητός τε καὶ ἀντίθεος Θρασυμήδης.

415 τοῖς δ' ἐπειθ' ἐκτος Πεισίστρατος ἤλθεν ἥρως· πάρ δ' ἄρα Τηλέμαχον θεοεἴκελον εἶσαν ἄγοντες. τοῖς δὲ μύθων ἥρχε Γερήνιος ἰππότα Νέστωρ· "καρπαλίμως μοι, τέκνα φίλα, κρηνᾶτ' ἐέλδωρ, ὅφρ' ἡ τοι πρώτητα θεῶν ἱλάσσομ' ᾿Αθήνην,

420 ἦ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαίτα θάλειν.

ἀλλ' ἄγ' ὦ μὲν πεδίον' ἐπὶ βοῶν ἵτω, ὅφρα τάχιστα ἐλθῆσαι, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἄνηρ·

εἰς δ' ἐπὶ Τηλέμαχον μεγαθύμου νηὰ μέλαιαν πάντας ἱῶν ἑτάρους ἀγέτω, λιπέτω δὲ ὃ' οἶνος·

425 εἰς δ' αὐχρυσοχόν Δαέρκεα δεύρο κελέσθω

Γερήνιος. For the ν in οἴδρασ, see § 14 j (φόρος, ὀδρός, ὄρμαι 471, ὄρω). 412. σκήπτρον ἔχων: as ruler. See on β 37.

414. ἀντίθεος Θρασυμήδης: closes the verse also π 321. See on 39.

416. πάρ: παρά, adv., at the side, sc. of Nestor, who formed the centre of the group.

418 ff. The description of the offering which follows had its poetical motive in the importance of a personal visit from that goddess who inspires the action of the whole poem. It also gives a picture of the piety of Nestor and his house. — κρηνατεῖ: 1st aor. inv. from κραίνων. Cf. ακράπατον β 202, and τὸδε μαί κρηναν ἐέλδωρ Α 41. Homer also uses forms of κραίνων: κρήνην ν 115, κρήναι ε 170.

420. δαίτα θάλειν: a set phrase, as in Η 475, and, in the dat., θ 76. The adj. is not found elsewhere.

421. ἐπὶ: after, to fetch, like μετά. So in ω 466 ἐπὶ τεύχεα ἑσθεόντο. Similar is the use of ἐπὶ in the formula ἐπὶ ὀνείλατα κτλ. α 149 etc.

422. ἐλάσῃ: sc. βοῖς (cf. 430), explained and paraphrased by ἐλάσῃ . . . ἄνηρ. — The second hemistich occurs also ν 235 = φ 199, χ 268, 285. The redundancy is characteristic of epic descriptive formulae. Cf. the variation βοῶν ἐλκὼν ἐπιβουκόλος χ 292 and αἰπόλος αἰγών, ποδάνπιπτρα ποδῶν (τ 343), οἶνων οἰνοχοεύντες (γ 472), etc. In the last phrase, the first part of the compound had entirely lost its force (cf. νέκταρ ἐφνοχεῖι Δ 3), and so we have ὑπ' Βαυκολέντο τ 221. The ἐπὶ in ἐπιβουκόλος implies authority over, as ὑπὸ in ὑποδώμος (δ 386) subordination under.

424. δ' οἶνος: sc. to guard the ship and its contents.

425. χρυσοχόν: the same artisan is called χαλκῆς in 432, from the metal most commonly worked. There is no minute division of labor in Homer.


426. περιχεύη: see on 437 f.

427. οἱ δ' ἄλλοι: but ye others, with the inv. also in T 83 f., and with the hortatory subjv. in Γ 94 (οἱ δ' ἄλλοι . . . τάμουν). Cf. ἄλλοι μὲν νῦν μὴ
νετεῖ 172 etc.

428. δαίτα πένεσθαι: see on β 322
fin. No further mention is made of this indoor feast.


430 ηλθέ, ἦλθον, ἦλθε: the anaphora follows the order of the commands in 421 ff.

433. ὁπλα χαλκήμα: smith's tools.
The adj. is from χαλκεύς, not χαλκός (χάλκεια). — πειράτα: lit. ends, issues, in that they produce (περιβαίνω) the results of skill, hence implements.

435. Ἀθήνη: not as Mentor, but as goddess, unseen.

436. ἀντιώσα: see on a 25.— In the second hemistich Νέστωρ is the name also in 444, Πηλεύς four times in the II. (as I 438), and Φοῖνξ thrice (as I 432).

437. περιεχεύεσθαι: sc. χρυσόν, as in 384, 426. See next note.

438. ἀσκῆσα: after he had prepared it, i.e. (judging from the tools mentioned above), after beating the gold into leaf on the anvil. This gold leaf or foil was then spread over (περι-
χεύει) the horns of the victim. Cf. Vergil's aurata fronte (cited on 382), semper inaurato taurus
cadit hostia cornu Tibul. iv. 1, 15.

439. ἀγέτην: to the altar, which forms the central point of the following ceremony.— κεράων: by the horns, gen. after a verb merely implying touch. Cf. γέρωντα δὲ χειρὸς ἀνάστη
ν 515. Π. 738 b.
440 χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμόεντι λέβητι ήλυθεν ἐκ θαλάμου φέρων, ἑτέρη δ' ἔχειν οὐλάς ἐν κανέω. πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης ὤξων ἔχων ἐν χειρὶ παρίστατο βοῶν ἑπικόψων.

Περσεῦς δ' ἀμίνιον ἐἵξε. γέρων δ' ἱππηλάτα Νέστωρ

445 χέρνιβα τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη εὐχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλων. αὐτὰρ ἐπεί π' εὐξαντό καὶ οὐλοχύτας προβάλοντο, αὐτίκα Νέστορος νῖος ὑπέρθυμος Θρασυμήδης ἡλασεν ἀγχὶ στάς. πέλεκυς δ' ἀπέκοψε τένοντας 450 αὐχενίους, λύσεν δὲ βοῶς μένος. αἱ δ' ὀλόλυξαν θυγατέρες τε νυὸι τε καὶ αἰδοῖθ παράκοιτος

440 f. Cf. a 136 f. — The πρόχοσ may perhaps be thought of as standing, full of water, in the λέβης. — σφ' : dat. of interest with ήλυθεν φέρων.

— ἀνθεμόεντι : of the flowers wrought in the metal as ornamentation. Cf. λέβητι ἀπορον, βοῶς ἔξιον, ἀνθεμόεντα ψ 885. Such relief ornamentation of metal was discovered by Schliemann at Mycenae (see Mycenae, new ed., N.Y. 1880, pp. 258–270).

441. ἑτέρη : sc. χειρὶ. — οὐλάς : elsewhere called οὐλοχύτας (447), by a species of prolepsis. They were to be cast between the horns of the sacrificial victim. In μ 357 oak-leaves take their place in the absence of grain. In δ 761 their use precedes the simple act of prayer.

442. The second hemistic occurs also κ 255.

443. Cf. ὁς δ' ἵππῃ τὸν ἄνδρα ἐξομολογήθη | κόρας εὐπροσέβην κεράνων βοῶς ἀγραφφόλιον | ἱνα (σινεοῦς) τάμη διὰ πάντων κ. 520 ff.

444. ἀμφιοῦ : in this vessel some of the first blood of the victim was caught and sprinkled on the altar. Cf. the ceremonial in Levit. i., ii.

445 f. κατήρχετο : used pregnantly with the aces. in this ritualistic sense for ἐχερνίφατο καὶ οὐλοχύτας κατέχεε κατὰ τοῦ ἱεροῦ (victim) θώοις ἀρχόμενος, i.e. began the ceremony by washing the hands and sprinkling the barley. Cf. χερνίφατο δ' ἐπείτα καὶ οὐλοχύτας ἀνέλοντο A 449. So ἀπαρχόμενοι in the next verse is explained by βάλλων, which implies also ἀστείμων. Cf. κάπρου ἀπὸ τρίχας ἀρξάμενοι τ 254, and see on 340.

446. Cf. ξ 422 (ἀλλ' ὧν γ' ἀλλακτ.').


449. ἡλασεν : drave home his blow, smote, sc. βοῦν.

450. ὀλολυξαν : raised their voices, a part of the ceremony, generally the part of women. The cries may arise from grief as well as pleasure. Cf. δ 767, αἱ δ' ὀλόλυξαν τραγῳδίαν 'Ἀθήνη χεῖρας ἀνέσοχον ζ 301.
Néstoros, Εὐρυδίκη πρέσβα Κλυμένου θυγατρῶν.
oi μὲν ἔπειτ' ἀνέλοντες ἀπὸ χθονὸς εὐρυδείης
ἔσχον· ἀτάρ σφάξει Πεισίστρατος ὀρχαμος ἀνδρῶν.
455 τῆς δ' ἔπει έκ μέλαν ἀίμα ρύη, λίπε δ' ὅστεα θυμός,
αὐτ' ἀρα μιν διέχεναν, ἄφαρ δ' ἐκ μηρία τάμνου
πάντα κατὰ μοῖραν, κατά τε κνίση ἐκάλυψαν
dίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὁμοθέτησαν.
καίε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αὐθοπα οἶνον
460 λείβε· νέοι δὲ παρ' αὐτῶν ἔχον πεμπὼβολα χερσίν.
αὐτάρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,

452. πρέσβα: equiv. to προσβυτάρι.
453 f. ἀνέλοντες ἔσχον: lifted and held, viz. the head of the victim, directing it toward the abode of the upper gods. So αὐρευτὰν Α 450, Β 422. For the practice when sacrificing to the lower gods, cf. εἰς ἐρεβός στρέψας κ 528. — The second hemistich occurs also κ 140, Π 635.
455. λίπε δ' ὅστεα θυμός: closes the verse also in Μ 386, Π 743, and with ἀγνινωρ added forms a full hemistich in μ 414 (cf. τ 406), always of the death of a man except here.
456. διέχεναν: quartered, of cutting into large pieces; μιστύλιον (462) of cutting into small bits. Cf. Ν 316 f.
— μηρία: like the synonymous μῆρα (461), a part of the μηρό (μ 360), cut from these as a choice portion for the gods.
457. The first hemistich occurs also δ 783 = θ 54, i 309 = 342. The second hemistich is part of the constant formula μ 360.
458 = μ 361, Α 461, Β 424; 458-62 = Α 461-465.
458. διπτυχα: sc. κνίσην. Cf. διπλακι δημήψ Ψ 243. The object of thus covering the thigh-bones with fat was to make them burn rapidly. In the

myth of Prometheus it is to deceive Zeus.—αὐτῶν: the thigh-bones themselves, thus enveloped in fat. Cf. κνίση τε κάλα συγκαλυπτά κα καιράν | ὁσφόν πυρόσα συστέκαμεν εἰς τέχνην | άδωνα σημείον Aesch. Prom. 512 ff.
— ὁμοθέτησαν: juicy morsels πάντων μελέων (ξ 428) were thus assigned to the gods to whom the victim had been dedicated. In this way the gods were made partakers of the sacrificial meal (cf. θεοῦ δαίτα 420).
459. Cf. καὶ τὰ μὲν δρ σχίζων ἀφίλαλωτων κατέκαιον Β 425.—καί: sc. the μηρία, with the κνίση and the ἁμά upon them.
460. νέοι: in the corresponding passage in the II. this refers to the companions of Odysseus in contrast with the aged priest Chryses. The αὐτῶν marks the chief personage.—πεμπὼβολα: large five-pronged forks, prob. of bronze, used to keep the parts of the burnt-offering in proper place on the altar.
461 f. = μ 364 f.; 462 = ξ 430.—κατά: adv. with κάη, where we say burned up.—πάσαντο: a religious rite, merely typical of participation in the sacrifice, and corresponding to the libation before drinking.
μύστυλλόν τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἐπειραν, ὡπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσίν ἐχοντες.

τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστῃ,

465 Νέστορος ὀπλοτάτη θυγάτηρ Νηληνάδαο.

αὐτάρ ἐπεὶ λούσεν τε καὶ ἔχρυσεν λίπ' ἐλαίῳ, ἀμφὶ δὲ μιν φάρος καλὸν βάλεν ἥδε χιτώνα, εἴκ ρ' ἀσαμίνθου βῆ δέμας θανάτουσιν ὦμοίος: πὰρ δ' ὦ γε Νέστορ' ἰὼν κατ' ἀρ' ἐξετο, ποιμένα λαῦν.

470 οἱ δ' ἐπεὶ ὅπτησαν κρέ' ύπέρτερα καὶ ἐρύσαντο, δαίμων' ἐξόμενοι: ἐπ' δ' ἀνέρες ἔσθλοι ὀροντο ὦνον ὀνοξεύντες ἐνὶ χρυσέους δεπάσσον.

αὐτὰρ ἐπεὶ πόσιον καὶ ἐδητύος εἶξ ἐρον ἐντο, τοῖσι δὲ μύθων ἣρχε Γερήνιος ἱππότα Νέστωρ.

475 "παῖδες ἐμοῖ, ἀγα τηλεμάχῳ καλλιτριχᾶς ἵππους

462. ἀμφὶ: adv., on both sides, through and through. — ὀβελοῖσι: cf. πείραν τ' ὀβελοῖσιν 422, and pars in frusta secant, veribusque reminentia figurant Verg. Aen. i. 212.

463. ὥπτων: impf. from ὥπτω. For the more usual sequence in the aor., cf. A 466 etc., which is taken up in 470. These two verses (463, 470) have evidently been adapted from the usual form to admit the Polycaste episode.

464. τόφρα: during the last-mentioned preparations for the feast, and during the sacrifice itself. — λούσεν: provided a bath for, had a bath provided by her servants. Cf. ἵ 210–216, ἵ 296.

466 f. = κ 364 f. Cf. δ 49 f. = ρ 88 f. (subj. and obj. pl.), θ 454 f. = Ω 587 f. (obj. sing. subj. pl.), κ 450 f., ψ 154 f. — λίπα: sleekly, prob. an old instrumental or dat. case become adv. Homer always uses the form with elision, but Thuc. has λίπα ἥλεψαντο i. 6, § 5.


470 = 65.

471. The second hemistic occurs also ξ 104 (ὁρνταί). Cf. ἐπ' δ' ἀνὴρ ἔθλος ὀρφεὺς Ψ 112, which seems to be its metrical sign. — ἐπι: adv., therefor, thereat, i.e. at the feast. — ὀρντο: were waiters, or watchers, impf. from ὀρμαί. See on ὀρνο 411.

Vs. 473–497. Telenachus and Pisistratus drive by way of Phereas to Sparta. 473 = a 150.

475. ἵποι: poss. pron., as in β 96. — ἀγα: as in β 252. — καλλιτριχᾶς ἵππους: closes the verse also ἰ 380, o 215, and eight times in the Π. The nom. does so thrice in the Η.
122

HOMER'S ODYSSEY III.

ζεύξαθ' ύφ' ἀρματ' ἄγοντες, ἢν πρῆσσησιν ὀδοῖοι.

δε ἐφαθ', οἱ δ' ἁρα τοῦ μᾶλα μὲν κλῦν ἢδὲ πίθοντο,
καρπαλίμως δ' ἐζευξαν ύφ' ἀρμασίν ὁκέασ ἰπποὺς.
ἐν δὲ γυνῇ ταμίῃ σίτων καὶ οἶνων θηκεν
480 ὅμα τε, οἶα ἔδουσι διοτρεφέες βασίλησ.

ἀν δ' ἁρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
pàρ δ' ἁρα Νεστορίδης Πεισίστρατος ὀρχαμος ἀνδρῶν
ἐς δίφρον τ' ἀνέβαινε καὶ ἡμία λάζετο χερσίν·
μάστιγεν δ' ἐλάαν, τ万千瓦 ὅπι ἀεύκοντε πετέσθην
485 ἐς πεδίον, λιπέτην δὲ Πύλον αἰτῷ πτολεθρον.

οὶ δὲ πανημέροι σεῖον ξυγον ἀμφίς ἔχοντες.

δύσετο τ' ἢλιος σκιώντο τε πᾶσαι ἄγναι,

476. Cf. o 47 (ζεῦξον, ἄγων, πρῆσσησιν) the second hemistich of which occurs also o 210, Ω 264. — ύφ' ἀρματα: to the chariot, i.e. under the yoke, which was fastened to the fore part of the chariot-pole. The subst. is in the pl. when all the appurtenances are included except the horses. The word seems here to be used of a two-wheeled cart with double seat (δίφρον 481) used for travelling. Cf. the English 'dog-cart.' — ὀδοῖο: gen. of place. See on 251. ‘Nusquam nisi de hominibus dicitur, prēseum k elitevnetiam de equis et navibus.’

477 = ε 220, χ 178, ψ 141, ζ 247 (αι, τῆς) = ν 157. It occurs also twelve times in the II.

478. Cf. Ω 14 (ὰλλ' ζ' ἐπελ ζεῦξευν).

479. The first hemistich occurs also β 345, in the midst of the verse.

480. ὅψα: cooked bits, here prob. of meats, the 'relish' for bread and wine, as in ε 267, ζ 77. In the sing. the word is used of other relishes or tidbits, as πρὶν γ' ὅτε δή ζ' ἐπ' ἐμῶσιν ἐγ' γούνοσι καθίς σας | ἵππον τ' ἐκαμι (sated) προταμὼν καὶ οἶνον ἐπισχὼν 1 488 f., ἐπὶ δὲ κρύμων (garlic), ποτφ ὕψον Λ 630, where the scholiast characterizes the word as πᾶν τῳ μετὰ ἄρτον ἐσθίομενον. — The second hemistich closes the verse also β 445, ζ 27, and, in the acc., η 49, gen. sing. δ 44 and four times in the II.

481. The first hemistich occurs also β 416, the second Γ 262, 312.

484 = 494, ο 192, Ε 306, Θ 45, Χ 400 (β'). The first hemistich occurs also ζ 82, the second Λ 281, and the whole formula is varied only slightly in Ε 788 (β' ἰππους) = Κ 530 = Λ 519. — ἐλάαν: inf. of purpose. For the form, with assimilated vowel, see § 29 c. — οὔκ ἀεύκοντε: 'litotes' (§ 2 r).

485. Πύλον: see on Τροίς α 2. — The second hemistich occurs also ο 193, in the account of the return journey.

486-494 = ε 184-192.

486. The first hemistich occurs also Α 472. — σεῖον: shook, in their rapid motion. — ἀμφίς ἔχοντε: lit. having it (the yoke) on both sides (of the pole), i.e. which they both wore. See on α 54.

487. See on β 388.
ἐς Φηρᾶς δ’ ἵκοντο Διοκλῆς ποτὶ δῶμα,
νύεος Ὠρτιλόχοιο, τὸν Ἀλφεῖδος τέκε παῖδα.
490 ἐνθα δὲ νύκτ’ ἄεσαν, ὁ δὲ τοῖς πάρ ἔεινα θηκεν.
 ήμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
 ὑπούσ τε τε ξεύγνυντ’ ανά θ’ ἄρματα ποικίλ’ ἕβαυνον.
[ἐκ δ’ ἐλασαν προθύρου καὶ αἰθούσης ἐριδούπου.]
μάστιξεν δ’ ἐλάαν, τῷ δ’ οὖκ ἄεκοντε πετέσθην.
495 ἦκον δ’ ἐς πεδίων πυρηφόρον, ἐνθα δ’ ἐπειτα
 ἦνον ὅδον· τοῖν γὰρ ὑπέκφερον ὦκες ὑπού.
δύσετο τ’ ἡλίος σκιώντο τε πᾶσαι ἀγνιαί,

488 f. Cf. E 541–547. — Φηρᾶς: near the head of the Messenian gulf, to be distinguished from the Thessalian Φεραί δ 708.
490. ἄαεαν: see on 151.
492 = ο 145, 190. — ποικίλα: cf. ποικίλα χαλκὸς Δ 226.
493 = ο 146, 191, Ω 323. The verse is wanting here in most Mss., including the best, but has perfect Ms. support in ο 191. — προθύρω: here the gateway from the public road into the court-yard. — αἰθούσης: sc. not δώμα-
tos, as in 399, but αἰλῆς, the pillared portico on the inside of the court-yard wall, over the gateway.
495. A poetical journey, levelling a mountain range. In reality the road was passable only for foot-passengers and beasts of burden. The poet could not have been acquainted with the geography of the region.
496. ὑπέκφερον: lit. bore themselves away down out of the scene, i.e. sped along. It is the only intr. use of the compound in Homer, though ἐκφερον is so used ψ 376, and ἐκφερε in 759. For the trans. use, cf. ἡ μὲν ἔδω φίλον νῦν ὑπεξέφερεν πολέμου Ε 318.
497. On the connection between this and the following book, see on β 434.
Τὰ ἐν Λακεδαίμονι.

οί δ' ἵξον κοίλην Λακεδαίμονα κητώσασαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάον κυδαλύμοιο·
tὸν δ' εὕρον δαυνύντα γάμον πολλοῖς ἐτρησ
νίεος ἢδὲ θυγατρὸς ἀμύμονος δ' ἐνὶ οἴκῳ.

5 τὴν μὲν Ἀχιλῆς ῥῆξινορος νιέι πέμπεν·
ἐν Τροῖ ἰγρ πρῶτον ὑπέσχετο καὶ κατένευσεν
dωσέμεναι, τούτων δὲ θεοῖ γάμον ἔξετέλειον.

τὴν ἄρ' ὡς ἐνθ' ἱπποις καὶ ἀρμασὶ πέμπε νέεσθαι
Μυριδώνων προτὰ ἄστεν περικλυτών, οἴσων ἀνασσεν.

Vs. 1–67. The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.

1. Cf. B 581 (ἐλχον). — κοίλην: as lying between the parallel ridges of Taïgetus and Parnon. Cf. Coelo-Syria, τὸ κοῖλον Ἀργος Soph. O. C. 378.—κητώσασαν: full of chasms (κητος), characterizing the outlying districts of the city (Σπάρτη). The latter is here included in Λακεδαίμονα. The region has been often visited by earthquakes (cf. Thuc. i. 101, § 2). The poem does not allude to city walls for either Ithaca, Pylus, or Sparta.

2. ἔλων: impf. of ἔλαν γ 484 (§ 29 c).

3. δαυνύντα γάμον: cf. γ 309.—ἐτρησ: dat. of the indirect obj. The word etymologically implies blood relationship, which lay at the basis of the earlier civil relations, as in φήτηρ, φυλή. Cf. Ζ 262, Η 295.

5. Ἀχιλῆς νιέι: see on γ 189.—ῥηξινορος: epith. of Achilles only, here and N 324, π 576; it is used as proper name η 63, 146. An abstract subst. ῥηξινορή occurs ξ 217.

7. τοῖς: the bride and bridgegroom.

8. ἔνθα: then. — ἱπποις καὶ ἀρμασὶ: not necessarily of more than one equipage. See on γ 476, and cf. ἂλλ' ὡς μὲν θ' ἱπποις καὶ ἀρμασὶν οἶς πεποιθό| ἀφραδέω ... ἐλισσεται ψ 319 f. But it would correspond better with the splendor in which Menelaus is represented as living, to understand it of a pompous procession. Cf. ἱπποις καὶ ἰχθυφιν 533, a warlike phrase, found elsewhere only in the Π.

9. προτὰ ἄστεν περικλυτῶν: Phthia,
νεί δὲ Σπάρτησθεν Ἀλέκτορος ἡγετο κούρνη, ὡς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης ἐκ δούλης. Ἐλένη δὲ θεοὶ γόνον οὐκέτ’ ἐφαίνον, ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ’ ἐρατεινήν, Ἐρμιόνην, ἣ εἴδος ἔχε χρυσῆς Ἀφροδίτης.

δὲ οἱ μὲν δαίώντο καθ’ ὑπερεφές μέγα δῶμα γείτονες ὡς ἦταν Μενελαόν κυδαλίμου τερπόμενοι, μετὰ δὲ σφίν ἐμέλπητο θεῖος άοιδος φορμίζων, δοιὼ δὲ κυβισκῆτηρε κατ’ αὐτούς, μολύθης ἑξάρχοντος, ἐδώμενον κατὰ μέσσους.

τω δ’ αὐτ’ ἐν προβύρουσι δόμων αὐτῷ τε καὶ ἵππω, Τηλέμαχος θ’ ήρως καὶ Νέστορος ἀγλαὸς νιός, στῆσαν. ὃ δὲ προμολῶν ἵδετο κρεών Ἐτενεύνης,

in Thessaly (see on γ 180). The phrase occurs also π 170, ω 154 in the same part of the verse. — οἶον ἀνασ- σεῦν: see on α 71. — ἀνασσεῦν: sc. the bridegroom.

10. ἡγετο: sc. γυναῖκα, was bringing home as wife, an idiom not always confined to the husband. Here it is used of the husband's father, 237 f. of the husband's brother.

11. τηλύγετος: a word of doubtful meaning. The scholia give three interpretations: late-born, i.e. child of aged parents; far-born, i.e. born when the father was distant; only-begotten, μονογενῆς. Eustathius prefers the second, extending the meaning also to far-reared, αὔτηθες μετὰ γέννησιν. Modern etymologies are various. Merry shows that the meaning grown-big (τηλυς = μεγας) suits well all the cases in Homer. — Μεγαπένθης: in appos. with ὡς (see on β 119). The name was given to signify the grief of Menelaus at the loss of Helen.

12. ἐφαίνον: brought to light, gave.

Cf. σήμερον ἄνδρα φώσσει μογοστόκος (travail-causing) εἰδελθεῖα | ἐκφανεί Τ 103 f.

13. ἐπεὶ δὴ τὸ πρῶτον: see on γ 183. For the length of the opening syllable, see § 41 q. The same thing occurs also θ 452, φ 25, ω 482, χ 379, ψ 2.

15. The second hemistich (with καլ for κατ’) occurs also η 225 = τ 526 = Ε 213, Τ 333.

16. Cf. 2 f.

17 ff. = Σ 604 ff.

17 = ν 27, of the Phaeacian festivities. — ἐμέλπητο: cf. μολύθη α 152.

18. φορμίζων: to the phorminx, see on α 155.

19. ἑξάρχοντος: sc. άοιδοῦ (see § 3 f. a.). — κατ’ μέσσους: 'down the centre,' more precise than κατ’ αὐτοῦ above.

20. τω δ’ αὐτε: contrasts with αἰ μὲν 15. — ἐν προβύρουσι: as in α 103.

21 = 303; the second hemistich occurs also K 196.

22. στῆσαν: halted, intr. 2d aor. The inclusion of ἵππω in the subj.
makes it different from στήσεις η 4, and like στη a 103. — κρελων: Eteoneus was of noble birth, and served Menelaus as θεράτων, just as Patroclus did Achilles (π 244). He had been with Menelaus on his wanderings(33), and now dwelt near him (o 96).

23 = 217.
24 = 528 (πρός); cf. 679.
25 = π 552, χ 100, and occurs nine times in the II. Both hemistichs occur also in other connections.

26. τώδε: here, adv., with accompanying gesture. See on ηδε a 185. — ὅ: the position between αὐτ. and subst. is metrical. Cf. πάτερ ὥ ξεινε θ 408. The whole phrase occurs again 501 and κ 43.

27. γενεῖ Διός: see on δια γ 266. — ξικτον: dual to ξικα, for Φ-Εικ-τον. See § 25 h.

28 f. καταλύσωμεν: subjv. in a question of doubt, like πέμπωμεν below.

29. ἄλλων: const. with ικανέμεν. — The question, so at variance with the usual practice toward strangers, is now poetically justified by the presence in the palace of the wedding-guests. A scholiast bases the conduct of Eteoneus on the experience of Menelaus in showing hospitality to Paris (διὰ τὸ ἡδικήσαν ὑπὸ ξένου). — ὅσ κε φιλήσῃ: for the mood, see on β 193.

30 = 352, p 18. The fixed element in the formula, τὸν . . . προσέφη, occurs besides o 325 (-έφης), and nine times in the II. (as A 517). The second hemistich occurs also six times in this book, and four times in the II.

31 ff. μὲν, μὲν, μὲν: Attic μὴν, which Bekker reads.

33 f. φαγόντε ικόμεθα: we consumed before we came, the main idea lying in the partic. See on γ 60.

34 f. αἱ κε παύση: in the hope that he would give us a respite, see on a 94. While entertained by others they had hoped to be sometime at home themselves, and able to show hospitality.
ξείνων, ἐς δ᾽ αὐτοῦσ προτέρω ἀγε θωνηθῆναι.

ὡς φάθ', ὦ δὲ μεγάρου διέσωτο, κέκλετο δ᾽ ἄλλους ὀτρηποῦσ θεράποντας ἀμα σπέσθαι ἐοὶ αὐτῷ.

οἱ δ᾽ ἱπποὺς μὲν ἐλυσαν ὑπὸ ξυγοῦ ἱδρώοντας,

καὶ τοὺς μὲν κατέδησαν ἐφ᾽ ἱππεύσαι κάπησων, πάρ δ᾽ ἐβαλον ξείας, ἀνα δὲ κρί λευκὸν ἐμιξαν,

ἀρματα δ᾽ ἐκλιναν πρὸς ἔνωπια παμφανώντα, αὐτοὺς δ᾽ εἰσήγγον θεῖον δόμον. οἱ δὲ ἱδόντες

θαῦμαζον κατὰ δῶμα διοτρεφός βασιλῆς·

ὡς τε γὰρ ἰελίου αὔγηλ πέλεν ἥ σελήνης

δῶμα καθ᾽ ὑσερϕεῖς Μενελάου κυδαλίμουο.

αὐτὰρ ἐπεὶ τάρτησαν ὀρόμενοι δόθαιμοῖς,

ἐς ῥ᾽ ἀσαμίνθους βάντες ἐνέστασα λούσαντο.

τοὺς δ᾽ ἐπεὶ οὐν δωμαί λούσαν καὶ χρίσαν ἐλαίῳ,
50 ἀμφὶ δ’ ἄρα ἠλαίνας οὐλας βάλον ἣδε χιτῶνας,
ἐς ρά βρόνους ἔζοντο παρ’ Ἀτρεΐδην Μενέλαον.
χέρνιβα δ’ ἀμφίπολος προχόφ ἐπέχευε φέρουσα
καλῇ χρυσειᾷ ὑπὲρ ἀργυρεῖον λέβητος,
νύφασθαι. παρὰ δὲ ἔξοσθ’ ἐτάννυσε τράπεζαν.

55 σῶτων δ’ αἰδοῖν ταμίς παρέθηκε φέρουσα,
εἰδατα πόλλ’ ἐπιθείσα χαριζόμενη παρεόντων.
δαυτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παυτοῖν, παρὰ δὲ σφί τίθει χρύσεια κύπελλα.
τῷ καὶ δεκυίμενος προσέφη ἕανθος Μενέλαος·

60 “σῶτου θ’ ἀπτεσθον καὶ χαίρετον. αὐτὰρ ἐπείτα
δείπνου πασσαμένω εἰρησόμεθ’ οὐ τινές ἔστον
ἀνδρῶν· οὐ γάρ σφὼν γε γένος ἀπόλωλε τοκῆνων,
ἀλλ’ ἄνδρῶν γένος ἐστὶ διοτρεφέων βασιλῆων
σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιοῦτοι τέκοιεν.”

65 ὡς φάτο, καὶ σφιν νῶτα βοδὸς παρὰ πίονα βηκεν
ὅπτ’ ἐν χεροῖν ἐλών, τά γάρ οἱ γέρα πάρθεσαν αὐτῷ.
οἱ δ’ ἐπ’ ονείαθ’ ἐτούμα προκείμενα χείρας ἵαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος εξ ἐρον ἔντο,

60. ἠλαίνας: see on 299, and for
the ‘hysteron proteron’ of the verse,
§ 2 u.
61. See on ὑ 489.
62-58 = a 136-142.
65. The first four feet occur also
1 196.
66. δείπνου: see on a 124.—πασσα-
μένω: sc. σφώ, acc. with εἰρησόμεθα.
62 f. σφὼν: in your case, elsewhere
σφών.—γένος: lineage, the nobility
of looks and bearing inherited by
the well-born. In the following verse
the meaning is more concrete, off-
spring.
63. βασιλῆων: descriptive appos. to
ἀνδρῶν, equiv. to a rel. sent., who are, etc.
64. κακοὶ: low-born, plebeian.—
tοιοῦτοι: such as ye are, delictic.
65. νώτα: lit. back-pieces, a vague
term. They were counted the most
delicious, and given as a special honor.
Cf. θ 475 f., ξ 437 f., and γέρα τε δὴ
τάδε τοῖς βασιλείσι, Σπαρτῆται δεδώ-
καις... τῶν δὲ θυμόμενον πάντων τὰ
δέρματα τε καὶ τὰ νώτα λαμβάνειν σφέας
Hdt. vi. 56. Perhaps the ‘tenderloin’
is meant.
66. ὁπτά: in supplementary agree-
ment with νώτα (§ 1 h).—γέρα: the
final vowel is short, though arising
from contraction (§ 18 j).
67 f. = a 149 f.
Vs. 68-112. The amazement of Tel-
δὴ τὸτε Τηλέμαχος προσεφώνει Νέστορος γίνων ἄγχι σχῶν κεφαλῆς, ἵνα μὴ πενθοῖαθ οἱ ἄλλοι.

"φράζεο, Νέστορίδη, τῷ ἐμῷ κεχαρισμένε ἑυμῷ, χαλκοῦ τε στεροπῆν καὶ δῶματα ἥχηντα χρυσοῦ τῇ ἥλικτρον τε καὶ ἀργυροῦ ὃ δὲ ἐλέφαντος. Ζηνὸς ποὺ τοῦδε γ᾽ Ὄλυμπίου ἐῳδοθεὶς αὐλῆ, 75 ὀσπα τάδ ἄσπετα πολλὰ· σέβας μ᾽ ἔχει εἰσορόωντα."

τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος, καὶ σφεας φωνῆσας ἐπεα πτερόεντα προσηῦδα·

"τέκνα φίλ', ἥ τοι Ζηνὶ βροτῶν ὤκ ἂν τις ἥριζοι· ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν. 80 ἀνδρῶν δ' ἥ κέν τίς μοι ἔρισσεται ἥ καὶ οὐκί

emachus at the splendor of the palace, leads Menelaus to tell him how he got wealth on his wanderings, and so to mention Odysseus.

70 = a 157.

71. τῷ ... θυμῷ: dear to this heart of mine, the art. with deictic force. The hemistich occurs also Λ 608, without τῷ E 243 = 826 = K 234, and with πλειστῶν in place of τῷ ἐμῷ T 287.

72. The first hemistich occurs also Λ 83, and, with the gen. (στεροπῆς), ξ 268 = ρ 487, in all cases except this, of martial weapons. — ἥχηντα: of spacious rooms. Cf. ἑριδοῦτῳ γ 399.

73. ἥλικτρον: it cannot be determined whether this is gen. of τῷ ἥλικτρον amber, which, like ivory, was an article of Phoenician commerce, or of δ ἥλικτρον an alloy of gold and silver. Either substance might be used in wall-decoration. In o 460, σ 296, where the pl. is used, the former is doubtless meant, since the effect of gold would not be enhanced by a setting of alloy.

74. αὐλῆ: here, and here only in Homer, of the whole palace. Cf. ὀπόσοι | τὴν Δώων αὐλῆν εἰσοιχνεῖσιν Aesch. Prom. 122 f.

75. ὀσπα τάδε κτλ.: (seeing) how many things are here in infinite abundance. An explanatory excl. is emphasized by an appos. phrase. — For the second hemistich, see on γ 123.

77. See on β 269.

79. δόμοι: pl., as in δῶματα, of the different apartments.

80 ff. ἥ κέν ... ἔρισσεται: either some one will perhaps vie with me, i.e. it may be that some one vies with me. The verb is fut., as in a 268. — ἥ καὶ οὐκί: the formula (see on a 268) makes either supposition equally possible. The question has no interest for Menelaus, and it is to this feeling that the γαρ of 81 refers. A stronger reason for the feeling is expressed in 93, and the flow of thought is: my wealth ought perhaps to be dear to me from the wanderings and sufferings which it cost me, but I cannot enjoy it, because, while I was getting it, my brother was slain.
κτήμασιν. ἦ γὰρ πολλὰ παθῶν καὶ πόλλ' ἐπαληθεῖς ἡγαγόμην ἐν νηυσὶ καὶ ὑγιοδάτῳ ἔτει ἠλθον, Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς, Αἰθιοπάς θ' ἰκόμην καὶ Σιδωνίους καὶ Ἑρεμβοὺς καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραὶ τελέθουσιν· τρις γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν. ἐνθὰ μὲν οὐτε ἀναξ ἐπιδεινὴς οὐτε τι ποιμῆν τυροῦ καὶ κρεών οὐδὲ γλυκεροῖο γάλακτος, ἀλλ' αἱ ἵνα παρέχουσιν ἐπηετανὸν γάλα θῆσαι.

81. πολλὰ... ἐπαληθεῖς (ἐπαλάδο-μα): occurs also o 176, 401 (-θῆ). 82. ἡγαγόμην: sc. κτήματα. — ὑγιο-ταφω: cf. γ 306, 811. 83 ff. The countries here mentioned in zig-zag order, in explanation of πολλὰ 81, include the east and southeast coasts of the Mediterranean Sea, and the richest peoples of Asia and Africa. — Αἰγυπτίους: the last two syllables with synizesis (§ 7 a). So in ε 263, 286, ῥ 432, 1 382. 84. Αἰθιοπᾶς: cf. a 22 ff. — Σιδωνίους: cf. 618 f., and, for the quantity of the first syllable, see § 41 f β. Here, as in ψ 743 f., the people is distinguished from the Phoenicians proper, who lay to the south of them, and who are pre-eminent in Homer rather as sailors than as cunning workmen. — Ἑρεμβοὺς: a mythical people of Asia, variously identified with Arabians, Aramaeans, Hebrews, and Ethiopians. Some find here a vague tradition of the wealth of Solomon. 85. Διβόνην: the coast-land west of Aegyptus, represented by the following rel. sent. as wonderfully rich. — ἵνα τε: where, as in κ 417, ω 507, and thrice in the II. (cf. I 441). — ἄφαρ κτλ.: Aristotle understood this wonder as follows: καὶ ἐν μὲν Διβόνῃ ἐν θὸν γίνεται κέρατα ἐχοντα τὰ κερατώθη (sc. ζημα) τῶν κρίων H. A. viii. 28. But Hdt. thought it meant ἐν τοῖσι θερμοῖσι (hot countries) τὰ χ' παραγίνεσθαι τὰ κέρατα ιv. 29. 86. γὰρ κτλ.: the possibility of one wonder is explained by the fact of another. Both are exaggerations into the marvellous of such simple natural facts as that the young rams of some breeds of sheep are born with horns already started in growth, and that some breeds are more productive than others. — The second hemistich occurs thrice besides in the Od., and in 32. The prep. expresses the furthest limit of a time during which something is true (H. 790 b).

89. παρέχουσιν: sc. μῆλα. — θῆ-σαν: Ionic for θαῦσαι, to be milke. Cf. γαλαθηνοῦς 338. 90. εἰος: see on β 78. — περὶ κείνα: around those parts. 92. ἀνωστι: for the other advs. of
δὲς οὖ τοι χαίρων τοῖς διετέσσερις ἀνάσσω.
καὶ πατέρων τάδε μέλλετ' ἀκονέμεν, οἴ τινες ὤμων
95 εἰσίν, ἑπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον
ἐὗ μάλα ναετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
ὅν ὄφελον τριτάτην περ ἔχων ἐν δώμαισι μοῦραν
ναίεω, οἱ δ' ἄνδρες σῶοι ἐμμεναι, οἱ τότ' ὀλοντο
Τροϊὴ ἐν εὐρ.realpath τ' ᾖργεος ἵπποβότοιο.
100 ἀλλ' ἐμπὴς πάντας μὲν ὀδυρόμενον καὶ ἄχεων
πολλάκις ἐν μεγάροις καθήμενος ἀμετέροιοσ
ἀλλοτε μὲν τε γόνω φρένα τέρτομαι, ἀλλοτε δ' αὐτὲ
παύομαι· αὐψηρος δὲ κόρος κρυεροῖ γόγου.
τῶν πάντων οὐ τόσον ὀδυρομαι ἀχνύμενος περ,

This form, see § 38 f. — οὖλομένης: accursed, i.e. one on whom the curse ἰδών has fallen. For ὀδυρομένος, the opposite, see on β 33.

93. οὖ: see on β 137. — χαίρων: joyfully, cf. πρόφρων β 387, etc. — κτεῖτεσσων: for the dat., cf. α 117, 402. This subst. occurs with ἀνάσσω only here.

94. μέλλετ' ἀκονέμεν: ye are likely to, must have heard, cf. 200, and τὰ δὲ μέλλετ' ἀκονέμεν, εἰ ἐτεόν περ ξ 125. For the force of the pres. tense in the inf., see on ἀδείς α 298. — οὖν: the guests were still unknown to Menelaus.

95 ff. πολλὰ . . . οἶκον: a general statement of his whole experience, followed by a special instance. — ἀπωλεσα οἶκον: I lost my home, viz. through the robbery of his wife and treasures (cf. γ 70, etc.), which resulted in the Trojan war and the death of many of his friends. With this last loss, merely implied in πολλὰ πάθον, the wish of 97 ff. is closely connected.

96. εὗ ναετάοντα: see on β 400. — πολλὰ καὶ ἐσθλά: many goodly things. See on β 312.

97 f. ὄν: grammatically refers to πολλὰ καὶ ἐσθλά, his wealth before his losses, and yet the logic requires a reference only to his present possessions (τῷ Οὐδέτεροι 93). — ἔχων ναίεων: more expressive of lasting possession than ἔχειν.

98. οἱ δ' ἄνδρες: sc. ὄφελον (pl.). This second wish is added in paraphysics to the first, instead of a condition on whose fulfilment the first wish would depend. "O that I had but a mere fraction of my present wealth, if only my friends might be alive."

99. An epexegetical verse. The first hemistic occurs also α 62, ε 307; the second γ 246.

100 ff. ἀλλ' ἐμπής: but still, really introduces οὐ τόσον ὀδυρομαι 104. — πάντας: i.e. οἱ τότ' ὀλοντο. It is emphatically repeated by τῶν πάντων in 104. — ὀδυρόμενοι καὶ ἄχεϊν: in concessive relation to the main thought in 104 f., before which 102 f. are parenthetical, and diffusely explanatory of the constancy (πολλάκις) of his grief. See on β 23.

104 = X 424. — τῶν πάντων: re-
HOMER'S ODYSSEY IV.

105 ὁς ἐνός, ὡς τε μοι ὑπνον ἀπεθαίρει καὶ ἐδώδην μυσομένω, ἐπεὶ οὐ τις 'Ἀχαῖῶν τόσσα μόγνησε, ὅσῳ Ὁδυσσεύς ἐμόγνησε καὶ ἦρατο. τῷ δ' ἁρ' ἐμελλεν αὐτῷ κῆδε' ἐσεσθαι, ἐμοὶ δ' ἄχος αἰεὶ ἀλαστον κεῖνον, ὅπως δὴ δηρὸν ἀποίχεται, οὔδε τι ἴδομεν,

110 ζωεὶ ὃ γ' ἢ τέθνηκεν. ὁδύρουται νῦ πον αὐτὸν Λαέρτης θ' ὁ γέρων καὶ ἐξέφρων Πηνελόπεια Τηλέμαχος θ', ὅν ἐλείπε νέον γεγαωτ' ἐνι οἴκῳ." ὃς φάτο, τῷ δ' ἀρα πατρός ὑφ' ἱμερὸν ὄρσε γόοιο. δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρός ἀκούσας,

115 χλαίναν πορφυρένην ἀντ' ὀφθαλμοίν ἀνασχῶν ἀμφοτέρησιν χερσί. νόησε δὲ μιν Μενέλαος, μερμήριζε δ' ἐπειτα κατὰ φρένα καὶ κατὰ θυμον,

sumes πάντας (100), as ἀχυμενος does the concessive idea. With the sentiment of the passage, cf. Z 460 ff.

105. ὦς: correlative to τόσσον, instead of ὁσον (Z 454), as in X 425. — ὁσεἀπεχθαίρε: i.e. whose loss makes hateful. The verb is found in Homer also R 415, but with the simple meaning hate. Similar poetical constants occur in 38, ο 356 f., φ 424. Menelaus here mourns Odysseus as one dead.

107 f. ἡρατο: undertook, see on a 240. — τῷ δ' ἀρα: but on him then, to judge from his disappearance (100 f.). — ἐμελλεν: of a decree of fate. The subj. is κῆδεα.

108. αὐτῷ: with supplementary emphasis, opposing the preceding τῷ to ἐμοί (§ 1 h. fin.). With the latter pron., sc. ἐμελλεν ἐσεσθαι.

109. ὅπως: since, like ὦς, giving a reason for some previous statement in the form of an indir. excl. (seeing how). See on 373.

110. ζωεὶ πτλ.: see on B 132.

111. The first hemistich occurs also 173, the second ρ 390, ω 294, and thrice in the dat.

112. Cf. 144. — νέον: just, adv. with γεγαωτα, as also in τ 400. Cf. l 448 f.

Vs. 113–154. Seeing Telemachus weep at the mention of Odysseus, Mene- laus becomes suspicious, and Helen on entering is sure, that he is Odysseus' son.


114. βαλε: as in 198, 228. See on a 304, and cf. δάκρυα δ' σφιν | θερμα κατὰ βλεφάρων χαμάδις πῆς P 437 f.

115. ἀντ' always for ἀντα (cf. a 334); ἀντ' never has 'anastrophe.' — This scene has a close parallel in that of Odysseus weeping at the court of the Phaeacians when the bard sings of events before Ilios, θ 88 ff., 521 ff.

116. νόησε μιν: noticed him, i.e. his actions. Cf. 'Ἀλκίνοος δὲ μιν οἶνος ἐπέ- φρασα' ἵπ' ἐνδόησεν θ 94 = 533.

117 = κ 151 (-ξα), ω 285, E 671.
120 είδος ὁ ταῦθ' ἀρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἐκ δ' Ἐλένη θαλάμου θυώδεος ύφορόφων ἡλθεν Ἀρτέμιδι χρυσηλακάτῳ ἑικυίᾳ.
'tή δ' ἀρ' ἀμ' Ἀδρήστῃ κλούσῃ ἐντυκτον ἐθηκεν,
Ἀλκιππὴ δὲ τάπητα φέρεν μαλακοῦ ἐρύου,
125 Ψυλὼ δ' ἄργυρεν τάλαρον φέρε, τόν οἴ ἐδωκεν
'Αλκάνδρῃ, Πολύβου δάμαρ, ὅς ἐνα' ἐνὶ Ἐηθῆς
Ἀγυπτίᾳ, όθι πλείστα δόμοις ἐν κτήματα κεῖται
ὅς Μενελάω δῶκε δ' ἄργυρες ἀσαμίνθους,
δοιοὺς δὲ τρίποδα, δέκα δὲ χρυσοῦ τάλαντα.

Slight variations are πολλὰ δὲ μερή-

119 = ω 238. — ἐκαστα: adv. cognate acc., in every way. With the

120 = ρ 365, 424, Α 193, Ν 411, Ρ 106,

121. δὲ: then, in temporal apod. (§ 3 n).

122. Penelope also comes into the

μέγαρον from the θάλαμος, Ἀρτέμιδι

κλείῃ ἥ χρυσῆ Αφροδίτῃ τ. 54. — χρυ-

σηλακάτῳ: with golden arrows. The

combination of this epith. with κελα-

dηνή Π 183, and with ἱοχέαρα besides

τὰ 70 f., seems to forbid its denoting

so peaceful an attribute as "of golden

distaff." See on 131. — ἑικυίᾳ: see

on β 383. The points of comparison

are slenderness of figure and youth-


123. ἀμα: of attendance upon, as

in α 428. — κλούσῃ: represented by

the κλαμῖφ of the formula 136. It

was the work-stool of the house-dame

in the θάλαμος. See on α 130, and

cf. τ 55–59. The same subst. and

adj. as here occur Κ 566, Ν 240, of

the hut or 'tent.'

124. τάπητα: to be thrown over

the stool; see on α 130 fin.

125. ἄργυρεν: recent discoveries

make it prob. that the actual utensils

of this sort, which suggested the poet's

phantasy, were only overlaid with

precious metals, not solid.

126. Θηθῆς: the capital of upper

Egypt, and royal residence during the

second great imperial period, which is

called Theban after the city.

127 = ρ 382 (τίς).

129. Cf. ι 122 = 264, where the

second hemistich is the same. — τά-

λαντα: no coined money is mentioned

in Homer, only bullion.
130 χωρίς δ' αὖθ' ἐλένῃ ἄλοχος πόρε κάλλιμα δῶρα· χρυσήν τ' ἡλακάτην τάλαρον θ' ὑπόκυκλον ὀπασσεν ἀργύρεον, χρυσῷ δ' ἐπὶ χείλεα κεκράντο.

135 ἡλακάτη τετάνυστο ἵδυνεσὲ εἰρός ἔχουσα.

130 χωρίς αὔτε: separately in her turn, as in i 222, ω 278.

131. ἡλακάτην: the distaff was commonly of reed. The same material might be used for arrows. See on 122.—ὑπόκυκλον: relics of such wheeled utensils have been found at Olympia. Cf. the automata of Hephaestus ξ 375 ff. Notice the chiastic order of subs. and adjs.

132. Cf. 616 = o 110.—ἀργύρεον: the repetition of the epith. leads back from the digression following 125.—ἐπὶ: thereon, adv.—κεκράντο: from κεράνυμι rather than κραίνω. The whole phrase means that the edges were gilded. Cf. ὡς δ' ὡτε τις χρυσόν περιχεύεται ἀργύρῳ ἀνήρ. ζ 232 = ψ 159.

133. παρέθηκε φέρουσα: part of the formula 55. See on o 127.

134. αὐτῷ: the basket itself, distinguished from its contents.

135. τετάνυστο: lay (stretched out).—ἐχούσα: the dressed and carded wool was held in a bunch on the head of the distaff, and twisted off into yarn by means of the twirling spindle.—This second hemistich occurs also ι 426 (-νεσ).

136. The first hemistich occurs also Ω 597; for the second, see on o 131.

138 f. οὗτως . . . ἰκανέμεν: what men these claim to be who have come. The first pron. is in pred. appos. Cf. γ 71, and see on o 180.

140 = κ 534. — ἦ: introduces the second member of a double question, "will what I am about to say prove false or true?" See on ι 226.—κήλεται: sc. φάσαι. Cf. φάσαι δὲ με νυμδις ἀνώγει φ 194.

141 = τ 380 (ἀλλ' οὗ πω). Cf. ζ 160.—ἐοικότα: sc. ἀλλ' τιν. — ὅδε: its correlative is ὡς of 143.

142 = ζ 161. For the second hemistich, see on γ 123. The verse is parenthetical.

143. Ὄδυσσης νῦ: where we expect Ὅδυσση, as in ὡς οὔ δέμας φωνήν τε πόδας τ' Ὅδυσῆι ἔοικας τ 381. Tel-
Τηλεμάχω, τὸν ἐλείπει νέον γεγαώτ' ἐνι οίκῳ
145 κείνος ἀνήρ, ὅτ' ἐμεί θυμώπιδος εἰνεκ' Ἀχιλλῆ
ηλθέν' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες.

tὴν δ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"οὔτω νῦν καὶ ἐγὼ νοεώ, γύναι, ὦς σὺ εἰσκεῖς·
κείνον γὰρ τοιοίδε πόδες τουαίδε τε χεῖρες
150 ὀφθαλμῶν τε βολαί κεφαλῆ τ' ἐφύπερθε τε χαῖτα.
καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὁδυσσῆ
μυθεόμην, ὥσα κείνος διξύσας ἐμόγγησεν ἀμφ' ἐμοὶ, αὐτάρ ὁ πικρόν ὑπ' ὀφρύσι δάκρυν ἐβεν
χλαίναν πορφυρέμ ἀντ' ὀφθαλμούς ἄνασχῶν."
155 τὸν δ' αὖ Νεστορίδης Πισίστρατος ἀντίον ἡδὰ.
"Ἀτρείδη Μενέλαε διοτρεφές, ὦρχαμε λαῶν,
κείνον μὲν τοι ὀδ' νῦς ἐπήτυμον, ὡς ἀγορεύεις·
emachus looked as Helen expected the
son of Odysseus to look, from her
acquaintance with the father. Cf. 27.
144. Cf. 112.
145. κυνωπίδος: so Helen calls
herself here and γ 180, and similarly
κυνὸς κακομηχάνον ἄκρην σῆς Z 344.
146 = K 28 (ἥλιον ἔστ.). — ὑπὸ Τροῖν:
under the walls of Troy.
148. νῦν: now that you call my
attention to it. Menelaus had noticed
before (113–119) only the bearing of
Telemachus at mention of Odysseus.
— ἔλοικες: likenest, "judgest from
resemblance," "thinkest."
149 f. τοιοίδε: such as you see here,
the deictic -δε contrasting with the
remote dem. ἐκεῖνον. Cf. 64, 74. —
πόδες ... χαίτα: throws into specific
details the thought 'such was he from
head to foot,' ἐσ πόδας ἐκ κεφαλῆς Σ 353.
150. ἐφύπερθε: like ἐπένερθεν, when
the description proceeds in reverse
order, serving to enhance the vivid-
ness of the representation. Cf. μη-
ποῦς τε κυνήμα τε καὶ ἄμφοι χείρας ὑπερθέν θ 135.
151 f. μεμνημένος ... μυθεόμην: was
calling to mind and talking about Odys-
seus. Cf. εἰτὰν ἀμφ' Ὁδυσσῆ ξ 364, and
see on 118.—The last hemistich is
used ψ 307.
153. ἀμφ' ἐμοί: a parallel phrase is
ἐνεκ' ἐμείω 170.—αὐτάρ: paratactic,
where we should say when.
154 = 115.
Vs. 155–202. P시스istratus announces
the son of Odysseus and his errand.
Menelaus, by his lament for Odysseus,
roused in the company general grief,
which Pיסistratus finally checks.
155 = o 48. See on ο 213.
156 = 291, 316, o 64, 87 (cf. 167),
all dealing with this Menelaus-visit,
and Ρ 12. — δραμαί λαῶν: see on γ 400.
After the voc., λαῶν takes the place of
ἀνδρῶν for metrical reasons. The
dipody occurs also κ 538, and thrice
in the ΙΙ.
157. κείνον μὲν: an echo of 149.—
136  HOMER'S ODYSSEY IV.

ἀλλὰ σαόφρων ἔστιν, νεμεσσάται δ’ εἰνὶ θυμῷ δό δὲ ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνει 160 ἀντα σέθεν, τοῦ νῦν θεοῦ ὃς τερπόμεθ' αὐδῆ. αὐτὰρ ἐμὲ προέκηκε Γερήνιος ἱππότα Νέστωρ τῷ ἀμά πομπὸν ἐπεσθαί. ἐέλδετο γάρ σε ἰδέσθαι, ὃφρα οἱ ἢ τι ἔπος ὑποθήσεσαι ἢ τι ἔργον. πολλὰ γὰρ ἄλγε ἔχει πατρὸς πάις οἰχομένῳ 165 ἐν μεγάροις, ὃ μὴ ἄλλου ἀοσσητήρες ἔωσιν, ὡς νῦν Τηλεμάχῳ ὃ μὲν οἰχεῖται, οὐδὲ οἱ ἄλλοι εἰσ’ οἱ κεν κατὰ δῆμον ἀλάκκουεν κακότητα.”

τὸν δ’ ἀπαμεθβόμενος προσέφη ἠνθὸς Μενέλαος·

“ὁ πότοι, ἡ μάλα δὴ φίλου ἀνέρος ύιὸς ἐμὸν δῶ 170 ἰκεθ’, ὃς εἶνεκ’ ἐμεῖο πολέας ἐμόγγησεν ἀέθλους· καὶ μὲν ἔφην ἐλθόντα φιλησμεῖν ἔξοχον ἄλλων

ἐτήτυμον: really, adv. It is pred. adj. in ψ 62, where the hemistic also occurs.

158–160. Cf. γ 22 ff. — νεμεσσάται: ἀντὶ τοῦ ἀληθεύτει (Schol.). Cf. 195, β 64. — ἀδέλε: see on α 182. — ἄθὼν τὸ πρῶτον: either coming for the first time, or as soon as he is come, i.e. ἐπεὶ τὸ πρῶτον ἠλθεί. — ἐπεσβολάς: lit. word-throwing, a contemptuous expression, found only here. Cf. λωβητὴρα ἐπεσβὸν B 275. Aristarchus thought the word ridiculous here, and Zenodotus read ἐπιστομασ. — ἀναφαίνειν: show up, “bring forth,” “indulge in,” trans. Cf. μὴ τίς μοι ἀεικεῖας ἐνὶ οίκῳ χαίνω ν 308 ὡ. — τοὺ: rel.; to be construed with ἀδη — θεοῦ ὃς: the full expression would be ὡπερ θεοῦ ἀδη. See on 45.

163. ἔπος, ἔργον: see on β 272, and cf. ἢ ἐπεὶ ὃντος κράδην Δίῳ ἢ καὶ ἔργῳ A 395. — ὑποθετεῖν: used absolutely in β 194. The fut. ind. follows ὅφρα as in ὅφρ’ ἐγὼ αὐτὸς ἂνμην ἂμοιν ἀπολοίζομαι: § 218 f., ὅφρα με μήτηρ | ὑφεται ρ 6 f. The primary notion is of course a temporal one, until I shall, etc. GMT. 44, 1 ν. 1; M. 326, 3.

165. μὴ ἕσων: who may not have, the neg. showing cond. force. — μὴ ἄλλοι: with synizesis.

166 f. νῦν: see on α 35. — οἱ: really redundant after Τηλεμάχῳ, and needed rather with ἀλάκκουεν.

167. έφη: for the accent, see § 10 d. — οἱ κεν ἀλάκκουεν: for the mode, see on α 254.

171 ff. καὶ μὲν, καὶ (174), καὶ (178): instead of continuing the rel. const. (δν καὶ ἔφην κτλ.), the poet uses three independent sents., and climactically prepares the way for the sad contrast in 181 f. See § 1 d. — ἔφη: I said in my heart, i.e. I thought, cf. 664. With φιλησμεῖν it forms a more vivid expression for ἐφίλησα ἃν, as shown by 174, 178 f. Cf. φιλιστεῖν ... ἐμελλόν | εἰ μὴ μοι σὺ ἐκαστα τε μπασ ... τείπε ν 384 f. For the subj. of the inf., sc.
'Αργείων, εἰ νῦν ὑπειρ ἀλα νόστου ἐδωκεν νυνι θοήσι γενέσθαι 'Ολυμπίον εὐρύστα Ζεύς.
καὶ κε οἱ 'Αργεί νάσσα πόλιν καὶ δώματ' έτευξα,
175 εξ 'Ιθάκης ἀγαγών σὺν κτήμασι καὶ τέκει ὅ
καὶ πᾶσιν λαοῖσι, μίαν πόλιν έξαλαπάξας,
αἱ περνιατάνουν, ἀνάσσονται δ' ἐμοί αὐτῷ.
καὶ κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ' οὐδὲ κεν ἢμέας
ἀλλο διέκρινεν φιλέοντε τε τερπομένω τε,
180 πρὶν γ' ὅτε δὴ θανάτου μέλαν νέφος ἀμφεκαλύψεν.
ἀλλά τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτός,

ἐμὲ; its obj. is μίν.—ἐλθόντα: its 'epexegesis' (§ 1 l) is the following sent. εἰ . . . Ζεύς, i.e. it is equiv. to πάλιν οἷς ὁμιλῶν ἐλθόντα.
172. ὑπειρ ἅλα: const. with the verbal subst. νόστον. Cf. γ 142. For the separation of Menelaus and Odysseus on their return, cf. γ 159 ff.
173. γενέσθαι: redundant in Attic prose. So a 379, γ 271, etc. More frequent in this use is εἶναι, as in 211.
174. νάσασα: 1st aor. from ναίω (νάσ-ω), here in causative sense, cause to be habitable, give to dwell in. See on a 404 fin.
175. τέκει ὅ: for the quantity of the final ὅ, see § 18 a. The same verse-close occurs also in 36, after ἐ' ἀλόσφι όδεεν καὶ μητέρι. Here, the son is made to represent the whole family.
176. With the second hemistich, cf. that of γ 85. — ἐξαλαπάξας: on this a scholiast says: οὐκ ἐστὶ νῦν πορθήσας, ἄλλ' ἀπλῶς κενώσας καὶ μεταναστήσας τοὺς ἐννοοῦντας εἰς ἔτερον τότον. This could be done, of course, only to conquered cities, which had become the γέρας of the king. Whole cities are proffered to Achilles by Agamemnon I 149 ff.

177. αἱ: of such as. Before a rel. characterizing a whole class of persons or things, a gen. pl. of a corresponding dem. is often omitted. Cf. a 313, β 29, § 150, etc.—ἀνάσσονται: the pass. only here.
178. κιν ἐμισγόμεθα: for the impf. following aors. (174) to express repetition or continuance, cf. ε 311, i 304. Monro (§ 323) thinks it may here refer to pres. time, to the time of speaking, as in the classical language, but contrary to the usual practice of Homer (GMT. 49, 2 n. 1).
179. φιλέοντε, τερπομένων: sc. ἀλλήλων, ἀλλήλως. Cf. τεταρτόμενον τεκέσσων εξ 244.
180. πρὶν γ' ὅτε δὴ κτλ.: see on β 374. The simpler idiom would be εἰ μὴ θανάτος. The second hemistich (following θανάτου δὲ) occurs also π 350.—ἀμφεκαλύψεν: tense and mode are influenced by the preceding apod. See on ἐτερμεν a 218.
181. τὰ μέλλεν ἀγάσσεσθαι: was likely to, doubtless did begrudge this. Cf. 94, 200, a 232. The strength of the opinion is modified here by ποί, in 377 by νῦ. The reason for the opinion is given by the rel. sent. following. Cf. Β 116 ff.—We have an
185 κλαίε δὲ Τηλέμαχός τε καὶ Ἀτρέιδης Μενέλαος·
οὐδ' ἀρα Νέστορος νίς ἄδακρυτώ ἔχεν ὅσον·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
τὸν Ἑ. Ἡ.ν ἔκτεινε φαεινῆς ἀγλαὸς νίς·
τὸν οὗ γ' ἐπιμνησθεῖς ἐπεα πτερόεντ' ἀγόρευεν·
190 "Ἀτρέιδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι
Νέστωρ φάσχ' ὃ γέρων, ὦ τ' ἐπιμνησαίμεθα σεῖο
οἰσιν ἐνι μεγάροις, καὶ ἀλλήλους ἔρεομεν·
καὶ νῦν, εἰ τί πον ἔστι, πίθοιο μοι. οὐ γὰρ ἑγὼ γε

approach here certainly to the idea
so prevalent in Hdt., that the gods
may become displeased at overweening
happiness among men.

182. Cf. γ. 241, and see on 806.
183. Cf. 113.
184 = ψ 218 (οὐδὲ κεν). — Ἀργεία: this fixed epith. of Helen occurs in
the Od. also 296, ρ 118. It was more
apposite while she was in Troy, i.e. in
the Il., where it occurs nine
times.
186. οὐδ' ἀρα κτλ.: the 'litotes'
(§ 2 τ) is still not so strong as the
anaphoric κλαίε μὲν, κλαίε δὲ above,
and prepares the hearer to find Pisis-
tratus proposing a cessation of the
untimely grief. He had never seen
the brother whose death he mourned
(cf. 200 ff.).
187 = α 29 (Ἀγίασθοι).
188. Ἡ.ν νίς: Memnon, king of the
Aethiopians. He came to aid
Priam after the Amazons. Cf. λ 522,
where Odysseus says of Neoptolemus:
κεῖνον δὲ κάλλιστον ἴνον μετὰ Μέμφωνα
δῖνον. Memnon was slain by Achilles
to avenge Antilochus. See on γ 109.

189. The first hemistich occurs also
α 31; the second : 409, ρ 349, and six
times in the Il.
190. μὲν: Attic μὴν. — περὶ βροτῶν:
beyond other mortals. Cf. περὶ μὲν σε
φάϊναν Διὰ τερπικερανυν | ἄνθρων ἤρων
φίλον ἐμεναι α 24 f. See on α 66.
191. ἐπιμνησαίμεθα: the opt. cor-
responds to the iterative φάσκεν. See
on κοτέσσεται α 101, and, for the mean-
ing of the verb, on § 118.
192. οἴσιν: may here be equiv. to
ἡμετέροις (see on α 402), but is plainly
meant to refer to Nestor, as though
it belonged with the φάσε, and not
with ἐπιμνησαίμεθα. The hemistich
occurs also α 269, Λ 76 (σφοίνων). —
ἀλλήλους ἔρεομεν: asked one another
questions. Cf. ὅπως ἔρεομεν ἐκάστην
λ 229.
193. καὶ νῦν: and so now, passing
from the general reputation to the
special occasion for maintaining it,
much as in 166. — τί πον: in any way
soever, strictly cognate acc. with πιδέ-
σαι to be supplied. — ἔστι: it is pos-
sible, more often with neg. in this
sense.
τέρπου’ ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἡ ἡ
195 ἐσσεται ἦργενεια. νεμεσσώμαι γε μὲν οὐδὲν
κλαίειν, ὃς κε θάνησις βροτῶν καὶ πότμον ἐπίστη
tοῦτο νῦ καὶ γέρας οἶδον ἀλυροῖς βροτοῖς,
κείρασθαι τε κόμην βαλέεω τ’ ἀπὸ δάκρυ παρειών.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεος, οὐ τι κάκιοτος
200 'Ἀργεῖων· μέλλεις δὲ σὺ ἱδμεναι· οὐ γὰρ ἐγὼ γε
ἡμνησ' οὐδὲ ἱδων· περὶ δὲ ἄλλων φασὶ γενέσθαι
Ἀντιλοχον, περὶ μὲν θείων ταχῦν ἡδὲ μαχητήν."
τὸν δὲ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"ὡς φίλ', ἐπεῖ τόσα εἶπες, οὐ' ἂν πεπνυμένος ἀνήρ
205 εἴποι καὶ ἰέξει, καὶ ὅσ προγενέστερος εἶη."

194. μεταδόρπιος: equiv. to μετὰ
δόρπῳ during supper, i.e. after the δείπνου (61, 68), and during the δόρπον,
which often followed the former with small interval, as the English late
‘tea’ does an evening ‘dinner.’ See
on a 124. Pisistratus fears that the
lamentation will continue through the
δόρπον, for which it is already time
(213). For the compound adj., which
occurs only here in Homer, cf. μετα-
δήμως θ 293. For its const., see
§ 38 a a.
195. ἐσσεται: sc. ὀδυρομένη, “the
morrow will do for weeping,” the present
time is inappropriate. Cf. 214 f.
196. κλαίειν: the subj. is indef.,
any one's bewailing, and the obj. is the
antec. of the following rel. clause. —
βροτῶν: const. with ὃς. — καὶ πότμον
ἐπίστη (ἐφέρω): here epexegetical
of θάνατος, and so always in the Od.
(λ 197, 389, ω 22, all with ἐπίστην);
in the Π. (μ 359, α 495, τ 387), it is
always preceded by θάνατον, and is
not epexegetical.
197 f. γέρας: honor, in pred. appos.
to τοῦτο. This is the only honor which
poor mortals have after death, viz. that
their friends mourn for them (198).
— ὀδυροῖς: like δείπνοι, the epith.
contrasts mortals with the happy
gods. It is found thus also Ν 569.—
κείρασθαι κόμην: the subj. is indef.,
that one cut the hair. For this cus-
tomary token of mourning, cf. δάκρυα
θερμὰ χένον Δαναόι κείρωτε τε χαῖτας
ω 46, ὑπὸ δὲ πάντα νέκυν καταεύθην,
ὅσ ἐπέβαλλον·κείρωμεν Ψ 135 f., χαίτη
t' οὕτις ἐντι προθρόσιοι· τομαῖοι, & δὴ
νεκύων | πένθει πίννει EUR. ALC. 101 ff.
200. μέλλεις: thou art likely. See on
181. — ἱδέμενα: Attic εἰδέναι (§ 34 k).
201 = Δ 375, where it is more ap-
propriate.
202. See on γ 112.
Vs. 203-264. On invitation of Mene-
laus, the party cease sorrows and take
supper. Helen mixes a grief-dispelling
drug in the wine, and tells an entertain-
ing story of Odysseus.
204. ἐπεί: the apod. is not intro-
duced until 212, ημεῖς δὲ let us then, etc.
See on γ 103 ff. — τόσα . . . δος: noth-
ing but what, just what.
205. ἰέξει: virtually enlarges the
HOMER'S ODYSSEY IV.

toίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις. ῥεία δ' ἀρίγνωτος γόνος ἀνέρος, ὃ τε Κρονίων ὄλβων ἐπικλώσῃ γαμέοντι τε γενομένῳ τε, ὡς νῦν Νέστορι δῶκε διαμπερές Ἦματα πάντα 210 αὖτων μὲν λιπαρῶς γηρασκίμεν ἐν μεγάρουσιν, νίεας αὖ πινούσι τε καὶ ἐγχεσιν εἶναι ἀρίστουσιν. ἦμεις δὲ κλαυθὺν μὲν ἐάσομεν, ὅς πρὶν ἐτύχῃ, δόρτου δ' ἐξαύτις μυησώμεθα, χερός δ' ἐφ' ὕδωρ χενάντων. μύθοι δὲ καὶ ἴωθεν περ ἐσονται 215 Θηλεμάχῳ καὶ ἔμοι διαειπέμεν ἀλλήλουσιν."

ὡς ἐφάτ', Ἀσφαλίων δ' ἀρ' ὕδωρ ἐπὶ χείρας ἔχενεν, ὀτρηρὸς θεράπων Μενελάου κυδαλίμου. οἱ δ' ἐπ' ὑνείαθ' ἐτοίμα προκείμενα χείρας ἴαλλον.

preceeding εἰτές also to εἰτές τε καὶ ἔρρεξας. Similarly, in ἀκούσα] οὖν') ἐπος οὔτε τι ἐργον ο 374 f., the ἐργον is due to the influence of a current formula. Cf. β 272, where the issue depends on action, not on speaking as here, and yet ἔπος is added. — With the verse-close, cf. προγενεστέρος ἦν η 156 = λ 343, B 555.

206. τοίου: i.e. πεπνυμένου. — καί, καί: also, emphasizes the naturalness of the inference from cause to effect. — πατρός: gen. of source, sc. ἐσσόλ. Cf. a 215. — δ': equiv. to δητι, οὐδ, wherefore. Cf. ἡ νῦ τοι αἰελ] τοιούτος νῦσ ἐστίν, καὶ μεταμάνα βάζεις δ 391. The shade of meaning is only slightly, if at all, different from that in a 382, β 45.

208. ὄλβον: see on γ 208. — γαμεντί, γενομένω: for the order (‘hysteron proteron’), see § 2 u. The metre often decided such cases.

209. διαμπέρες: always before the bucolic diaeresis in Homer. — ήματα πάντα: all his days, see on β 55. In Π 499, it precedes διαμπέρες.

210. λιπαρῶς γηρασκίμεν: similarly, an epith. of γῆρας is λιπαρὸν sleek.

211. αὖ: in their turn, answering to μὲν above.


213. δόρτου: see on 194. — ἐξαύτις: in Homer always δενο, de novo, anew. The repetition here, however, is of the act of eating, not of the particular meal, as in 234 of talking, but not of the same words. The formulae which follow describe the beginning of a new meal.

214. χενάντων: inv. 3d pl. See § 26 i. The subj. is indef., referring to the servants. So κατὰ δέμων θέντων τ 599. For the custom, see on α 136. — καὶ ἴωθέν περ: as well on the morrow, in opposition to present time. Cf. 194 f.

216. See on α 146.

217 = 23.

218 = α 149.
219. See on β 382, and cf. δ 184.

220. οίνον: i.e. the mixing bowl (222), and hence ἐνθεν from which. Cf. καλ δέσα ἐνθέν... ἐπινον τ 62. — βάλε φάρμακον: the drug was therefore not liquid, but an herb. It may be regarded as a concrete symbol of the charms of the lovely Helen herself.

221. The second hemistic is epexegetical of the first. Cf. 788.

222 f. καταβρούσειν, μυγείν: the first is the opt. of cond. in a rel. clause, the conclusion being an opt. of expectation (οὐ κεν βάλοι). GMT. 61, 4; M. 305 δ. The second is the so-called opt. by assimilation or attraction (from subjv.). GMT. 64; M. 305 fin., 309.

223. κατά: adv.; see on β 80, and cf. δ 198.

224. καταεθναίη: should lie dead, plpf. of the lasting state.

225 f. προτάροιεθεν: in his presence. Its epexegetis is ὃ... ὃρφωτο.

226. δημόφιεν: for the form, after the analogy of verbs in -αω, see § 29 k.

The subj. is they, i.e. the enemy. — ὅφθαλμοσιν: see on 47. Even mere tidings of it would be terrible.

227. μητιόεντα: full of counsels, efficacious, in that they give the relief spoken of 221 ff. See on 622.

228. ἑσθιά: wholesome, helpful, as in κ 287. — Θῶνος: gen. from a nom. Θῶ, with exceptional accent. Hdt. mentions (ii. 113. fin.) Θῶν as guardian of the Canobic mouth of the Nile, and Strabo (p. 800. fin.) speaks of an ancient city Θῶν in the same region, as named after this ruler.

229. Αἰγυπτίη: trisyllabic; see on 83. — τῇ: in which land, where. — The second hemistic occurs also in 357.

230. μεμιγμένα: const. with both the clauses between which it stands. The wholesome and baneful herbs grew together. For such parenthetical position, cf. τέλεσαν ἡμαῖ τῷ αὐτῷ καὶ ἀπήνυσαν τῇ 326.

231 f. ἰητρός δὲ ἕκαστος: a poetic exaggeration of a simple fact, as above 85 f. The great number of
Physicians in Egypt is noticed by Hdt. (ii. 84), as well as the fact that to a certain extent every man there was his own doctor, and the surprising healthiness of the people (c. 77).

—ἐπιστάμενος: intr., like our 'knowing.'—περὶ πάντων ἄνθρωπων: see on a 235 f. Every Egyptian, the exaggeration is, surpassed in medical knowledge even the physicians of other peoples. The formula may, however, be merely intensive, equiv. to μᾶλα πολλά.—Παῖσιονος: Paeon (Ionic for Παιών or Παίδων), in E 401, 890, the surgeon of the gods, as Machaon was of the Achaians. The name became an attrib. epith., and was applied to Apollo, causing later a blending in the conceptions of the two deities. In A 473, παῖσινοι is a song of deliverance sung to Apollo, in X 391, a song of triumph.—γενέθλης: see on παρός 206.

233. ἐνέκε: sc. φάρμακον.
234 = ω 350 (-μενος); with varying — ὧν at the beginning, also 484, τ 252, and twice in the II. For the second hemistich, see also on β 84.—ἐξαύτις: with reference to 212 ff.

235. ἢδε καὶ οἶδε: and also ye here.
See on a 76.

236 ff. ἀμφο: closely following a voc., as in Z 86, 429, X 331, and bringing in, by way of parenthesis before following invs. (238 f.), a thought slightly opposed to what precedes. "Your lot is on the whole a happy one, but Zeus dispenses both evil and good, and man must submit cheerfully and reasonably." For a similar thought introduced by δέ, cf. ζ 188 ff., ξ 444 f.—αλλοτε ἂλλω: now to one and now to another, but at some time to every one.

237. διδος: Attic δίδωσι (§ 34 a).
238. δαίνωσθε: pres., go on feasting. Cf. 218.

239. ἑσοκότα: appropriate, in this case to those μύθους τερπομένωι, i.e. cheerful. She will tell 'a good story.'

240. The first foot only varies in λ 328, 517, owment. The subjvs. with ἄν have potential force (§ 3 b (2)).

242. Cf. 271.—οἷον τόδε ἔρεξε: what a deed that was which he did, the οἷον in pred. appos. with τόδε. Cf. οἷον τὸν Τηλεφίδην κατενήρατο καλκῷ λ 619. The clause may here be an excl. as
δήμω ἐνι Τρώων, θὰ πάσχετε πήματ Ἀχαῖοι.
αὐτὸν μὲν πληγῆσοι ἀεικελήσθι δαμάσσας,
245 σπέιρα κάκ' ἀμφ' ἀξιοισι βαλῶν, οἰκή ἐοικὼς ἀνδρῶν δυσμενέων κατεδυ πόλιν εὐρνάγιναν· ἀλλω δ' αὐτὸν φωτε κατακρύπτων ήσκεβ' ἀσκτη, ὅσ οὐδὲν τοῖος ἦν ἐπὶ νησίων Ἀχαῖων.
τῷ ἱκελὸς κατεδυ Τρώων πόλιν· οἱ δ' ἀβάκησαν
250 πάντες· ἔγω δὲ μιν οἴη ἀνέγνων τοῖον ἐόντα, καὶ μιν ἀνειρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.
ἀλλ' ὅτε δὴ μιν ἔγω λόεον καὶ χρῶν ἑλαῖος,
ἀμφί δὲ εἴματα ἔσσα καὶ ὅμοιος καρτερὸν ὅρκον
μὴ μὲν πρὶν Ὀδυσσῆα μετὰ Τρώεσσ' ἀναφῆναι,
255 πρὶν γε τὸν ἐς νῆας τε θοᾶς κλισίας τ' ἀφικέσθαι,
in 271, a 410, or the obj. of μυθησομαι understood. See also on 352.
243 = 330, ν. 100.
244. αὐτόν μ.ν: refl. only here in Homer (cf. 247), for έ αὐτόν. Const. with δαμάσσας, subjecting himself to.
246 ff. The first hemistich occurs also θ 217, ξ 221, and thrice in the II. Plutarch has λαβὼν γαρ ἐσθήτα καὶ σκήνην, ἐν ἡ μάλιστα μὴ δόξειν ὅσ ἡ ἡ ἐμελείν ὁμοιευς, ἐπερ Οὐσαῦσεν
Ἀνδρῶν δυσμενέων κατεδυ πόλιν',
Coriol. 22 fin. — εὐρνάγιναν... Τρώων πόλιν: the repetition of 244 f. by 247, and the contradiction between οἰκή (245) and δέκτη (248), lead to the rejection of the passage by many.
247. αὐτόν: see on αὐτή β 125. — φωτε: a mere poet. equiv. of ἀνδρί.
248. δέκτη (δέχομαι): a beggar by profession, whose habitual attitude is bent and suppliant (cf. πτωχός). The word occurs only here. — δς: although he, not epexegetical, but referring to the subj. of ήσκεβ. — τοῖος; i.e. bent and suppliant like a beggar. So τοῖον 250.
249 f. ἀβάκησαν: occurs only here. It is best interpreted by means of ἀνέγνων below, clearly its direct opposite.
250. τοῖον ἐόντα: though he was such, i.e. in spite of his disguise. In πῶς κέν με ἀναγνωρίθη τὸν ἐόντα λ 144, the partic. is complementary, to be that one.
251. κερδοσύνη: only thrice in Homer (cf. ξ 31, Χ 247), and always adv. dat. sing. The pl. is more usual with such abstract subs. See on ἀταυθαλίσθην α 7.
252. Cf. 49. The impfs. seem to be due to metrical convenience. — δτη: the apod. is in 256.
253. καρτερὸν: solemn, like μέγαν β 377.
254 f. μη... ἀφικέσθαι: the contents of the oath. For the tense of ἀναφῆναι, see on β 373. — Ὀδυσσῆα: pred. appos. with the obj. of ἀναφῆναι, to reveal him as Odysseus, i.e. that it
καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν. πολλοὺς δὲ Τρώων κτείνας τανακήει χαλκὸς ἥλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἦγαγε πολλήν. ἐνθά ἀλλαί Τρωαὶ λύγ' ἐκάκυνον: αὐτὰρ ἐμὸν κήρ
260 χαῖρ', ἐπεὶ ἦδη μοι κραδίῃ τέτραπτο νέεσθαι ἀψ οἰκοῦν', ἀτὴν δὲ μετέστενον, ἣν Ἀφροδίτη δῶξ', ὅτε μ' ἥγαγ' ἐκεῖσε φίλης ἀπὸ πατρίδος αὐτῆς, παίδα τ' ἐμὴν νοσφυσαμένην θάλαμόν τε πόσῳ τε ὀὐ τεν δευόμενον, οὕτ' ἀρ φρένας οὕτε τι εἴδος.

265 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος: 'ναὶ δὴ ταύτα γε πάντα, γύναι, κατὰ μοῦραν ἔεπισε. ἦδη μὲν πολέων ἐδάνην βουλὴν τε νόον τε ἀνδρῶν ἥρων, πολλήν δ' ἐπελήλυσα γαλαν. ἀλλ' οὔ τω τοιοῦτον ἐγὼν ἱδον ὀφθαλμῶσιν,
270 οἶον Ὄδυσσῆος ταλασίφρων ἐσκε φίλον κήρ.

was Odysseus who had been among them.

256. πάντα νόον: the whole counsel, referring to the stratagem of the wooden horse (271 ff.), for which Odysseus was even then preparing.

258. φρόνιν: knowledge, i.e. acquaintance with the enemy's city, brought in (κατήγαγε) to camp like booty. Cf. γ 244.

259. ἐκάκυνον: i.e. at the discovery of the exploit of Odysseus and its fatal upshot (257).

261. μετέστενον: the compound occurs only here in Homer. The prep. implies change or revulsion of feeling, repentantly bewailed.

262. ὅτε: the temporal conj., rather than the logical, marks a simpler mode of thought than ours.


264. οὐ τεν δευόμενον: though he was inferior to no one. Cf. πολλον κείνων ἐπιδεῦξαι ἀνδρῶν Ε 636, ἀλα τε πάντα | δεῦξαι Ἀργείων Ψ 483 f.

Vs. 265–305. Menelaus also tells a good story of Odysseus, and then all retire for the night.

266 = ν 37 (θεδ), A 286 = Θ 146 = Ω 379 (γέρον).

267 ff. For the rhetorical form of the thought, cf. ω 87 ff., Β 798 f. — βουλήν τε νόον τε: see on β 281, and cf. a 3.

268. See on β 364.

269. τοιοῦτον: such a man, as regards βουλήν τε νόον τε (267). — οφθαλμῶσιν: see on 47.

270. Ὅδυσσῆος . . . κήρ: a poetical periphrasis for Ὅδυσσῆος ταλασίφρων, which could not be used in the nom.
οῖον καὶ τόδ’ ἔρεξε καὶ ἐτλη καρτερὸς ἀνὴρ ἵππῳ Ἔνι κέστῳ, ἵν ἐνήμεθα πάντες ἀριστοὶ Ἀργείων Τρώεσσι φόνον καὶ κήρα φέροντες. Ἡλθες ἐπείτα σὺ κεῖσε· κελευσήμεναι δὲ σ’ ἐμελλεν 275 δαίμον, ὃς Τρώεσσι ἐβούλετο κύδος ὀρέξα· καὶ τοι Δηνόβος θεοίκελος ἔπτετ’ ἱοὐγη. τρίς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα, ἐκ δ’ ὀνομακλήθην Δαναῶν ὀνόμαζες ἀρίστους, πάντων Ἀργείων φωνὴν ἱσκοῦν ἀλόχουσιν.

280 αὐτὰρ ἐγὼ καὶ Τυδέθις καὶ δίος Ὅδυσσεὺς ἤμενοι ἐν μέσσοισιν ἁκούσαμεν, ὡς ἐβόησας.

νὰ μὲν ἀμφοτέρω μενενάμεν ὁμηθέντες ἡ ἐξελθέμεναι ἡ ἐνδοθεν αἰθ’ ὑπακοوزارة· ἀλλ’ Ὅδυσσεὺς κατέρυκε καὶ ἐσχεθεν ἱεμένω περ.

285 ἐνθ’ ἀλλοι μὲν πάντες ἀκὴν ἔσαν νίες Ἀχαϊῶν,
'Αντικλος δὲ σὲ γ' οίς ἀμεύσασθαι ἐπέεσσον ἦθελεν. ἀλλ' Ὅδυσσεύς ἐτὶ μάστακα χερσὶ πίεζεν νολεμέως κρατερῆς, σάωσε δὲ πάντας Ἀχαιοὺς. τόφρα δ' ἔχε, ὀφρα σε νόσῳν ἀπήγαγε Παλλὰς Ἀθηνῆ."  

290 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα:

"Ατρείδη Μενέλαες διοτρεφές, ὄρχαμε λαῖν, ἄλγιον· οὗ γὰρ οἱ τὰ τὰ γ' ἤρκεσε λυγρὸν ὀλέθρον, οὔῳ εἰ οἱ κράδη γε σιδηρέα ἐνδοθέν ἦν. ἀλλ' ἄγετ' εἰς εὐνήν τράπεθ' ἡμέας, ὀφρα καὶ ἴδη

295 ὑπνῷ ὑπὸ γλυκερῷ ταρπώμεθα κοιμηθέντες."

δις ἔφατ', Ἀργείη δ' Ἐλένῃ δμώθινι κέλευσεν δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ρήγεα καλὰ πορφυρὲ ἐμβαλεῖν στορέσαι τ' ἑφύπερθε τάπητας, χλαίνας τ' ἐνθέμεναι οὐλᾶς καθύπερθεν ἐσάσθαι.

bracketed as an 'interpolation.' It reads like another version of 280–284. See on 246 fin.

285. The first four feet occur also β 82. This is the fixed element in the formula.

286."Αντικλος: otherwise unknown.

287. ἐτὶ μάστακα: over the mouth, so as to cover it. So in ἐλὼν ἐτὶ μάστακα χεραίν ψ 76.

289. Cf. νῆπιος, οὐδὲ τι οἱ τὰ γ' ἐπήρκεσε λυγρὸν ὀλέθρον B 873. The last three feet occur also Z 16, τ 289. — ἄλγιον: "so much the worse," a cry of sorrow, as in π 147. — οὗ γὰρ οἱ τὰ: the τὰ is separated from οὐ as in the frequent οὗ μὲν γὰρ τὰ, and other formulae. — τὰ γε: these heroic qualities of Odysseus, as illustrated by the stories just told of him.

293. οὐδ' εἷ... ἤν: sc. ἄν ἤρκεσε, nor (would they have done so) even though his heart had been of iron within him.

294 f. Cf. ψ 254 f., ο 635 f. — υπνῷ ὑπὸ: sleep 'covereth a man up like a blanket,' as Sancho Panza also thought. See on α 364. If sleep were thought of rather as an influence or power, the gen. would be more natural. M. 202; § 3 h γ.

296. The verse consists of three formulaic elements. See on 184, and cf. ο 93.


297. δέμνα: the portable bedstead, also called λέχος. The collective term for the bed-clothing was εὐνή. — αἰθούσῃ: see on γ 399.— ρήγεα: heavy cushions or rugs, corresponding to our mattrass. So in γ 349. Fleeces are also mentioned for the same purpose in ψ 180.

298. τάπητας: heavy woollen coverlets or comfortables, used here to make the ρήγεα softer to lie upon.

299. χλαίνας: oblong woollen blankets, or shawls, perhaps of finer texture than the τάπητες, either used for upper bed-clothing, as here, or worn upon
300 αἱ δ' ἵσαν ἐκ μεγάρου δᾶος μετὰ χερσίν ἐχονσαί, δὲμνα δὲ στόρεσαν, ἐκ δὲ δεῖώνους ἁγε κῆρυξ.
οἱ μὲν ἄρ' ἐν προδόμῳ δὸμου αὐτόθι κομησαντο, Τηλέμαχος θ' ἥρως καὶ Νέστωρος ἀγλαὸς νιός.
Ἀτρείδης δὲ καθεύδε μυχαὶ δὸμου ὑψηλοῖο,
305 πὰρ δ' Ἐλένῃ ταυτῆτελος ἐλέξατο, δία γυναικῶν.
ἡμος δ' ἡριγένεια φάνη ὑδοδάκτυλος 'Ηώς, ἀρνυτ' ἄρ' ἐξ εὐνήψι βοήν ἀγαθὸς Μενέλαος εἰματα ἐσσάμενος, περὶ δὲ ἱφοσ ἐξ ὅθ' ὁμω, 
ποσι δ' ὑπὸ λυπαροῖσιν ἐδήσατο καλὰ πέδιλα,
310 βὴ δ' ἰμεν ἐκ θαλάμου θεῦ ἐναλίγκιος ἄντην,
Τηλεμάχῳ δὲ παρίζεν, ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν.
"τίπτε δὲ σε χρεω δεῦρ' ἥγαγε, Τηλεμάχ' ἥρως,
ἐς Λακεδαίμονα διαν ἐπ' εὐρέα νότα θαλάσσης;
ὁμιον ἡ ἱδιον; τόδε μοι νημερτὲ ἐνύσπες."
315 τὸν δ' αὐ Τηλεμάχοσ πεπνυμένος ἄντιον νῦδα.
"Ἀτρείδη Μενέλαε διοτρεφέ, ὅρχαμε λαῶν,

the person like the later ἰμάτων, as in 50. Cf. ζ 520 ff. — καθύπερθεν ἐσα- σθαί: for the sleeper to bring down over himself as clothing. Cf. α 443.
300. ἵσαν: Ionic for ἵσαν (§ 34 f.). —μετὰ χερσίν: lit. between their hands, poet. for ἐν χερσίν.
302-305. Cf. η 344-347, ο 673-676.
302. ἐν προδόμῳ δὸμοι: for the re- dundance, see on γ 422. The phrase is equiv. to ὅπ' αὐθοῦρ 297. Cf. ο 5, ν 1, 143.
304 f. Cf. γ 402 f., and notes.
305. ταυτῆτελος: a fixed epith., here inappropriate. Cf. γ 228, and see § 1 p. Vs. 306-350. On the following morn-

ing Menelaus questions Telemachus, and offers to tell what he knows about the fate of Odysseus.
306-310. See on β 1-5.
311. παρίζεν: cf. γ 406. 'The formulae describing the rising of Telemachus, and his going forth, are here omitted, because they would be identical with those used for Menelaus.— ἐπος κτλ.: see on β 302.
312. τίπτε: i.e. τι ποτε, why pray, or in what pray, acc. of specification, as in 681, 707. See on α 225.
313. See on γ 326, 142.
314. ὁμιον ἡ ἱδιον: is it in public or private matter? For the form of question, see on 140. The adjs. are in the same const. as τίπτε 312. See on β 28 (App.). — ἐνύσπε: for the form and the phrase, see on γ 101.

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_pieces, εἰ τινά μοι κληθόνα πατρός ἐνίσποιν. ἐσθιετά μοι ὅικος, ὀλωλε δὲ πίονα ἔργα·
δυσμενών δ' ἀνδρῶν πλεῖος δόμος, οἳ τε μοι αἰεὶ
320 μῆλ' ἄδια σφάζουσι καὶ εἰλίποδας ἔλυκας βοῦς,
μητρὸς ἐμῆς μνηστήρες ὑπέρβιον ὑβριν ἔχοντες.
τούνεκα νῦν τὰ σὰ γούναθ ἱκάνομαι, αἷ ἐθέλησθα
κείνου λυγρὸν ὀλέθρον ἐνυπεῖν, εἰ ποὺ ὅπωτας
ὁφθαλμοῦσι τεῦσιν ἥ ἄλλου μῷθον ὄκουσας
325 πλαζομένου· περὶ γὰρ μιν ὄιξυρον τέκε μήτηρ.
μηδὲ τί μ' αἰδόμενος μειλίσσεις μηδ' ἔλεαιρων,
ἄλλ' εὖ μοι κατάλεξον, ὅπως ἁντισχα ὅπωτης.
λύσομαι, εἰ ποτέ τοῖ τι πατήρ ἐμὸς ἐσθλὸς Ὁδυσσεὺς
ἡ ἕπος ἥ τι ἔργον ὑποστᾶς ἐξετέλεσεν
330 δὴμο ἐν Τρώων, θὰ πάσχετε τῆματ' Ἀχαϊοι,
tῶν νῦν μοι μνήσαι καὶ μοι νημερτές ἐνύσπες."
 tôn δὲ μέγ' ὁχθήσας προσέφη ξανθὸς Μενέλαος·
"ὡς πότοι, ἢ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνή
ἡθελον εὐνιδήναι ἀνάλκυσε αὐτοὶ ἐόντες.
335 ως δ' ὁπότ' ἐν ξυλόχῳ ἐλαφὸς κρατεροῦ λέοντος
νεβρῶν κομήσασα νεγενέως γαλαθηνοὺς
κυνιμοῦς ἔξερέσω καὶ ἁγκεα ποιήντα

317. αἰ: originally with the wish
that, see on a 115. Here the wish
becomes a condition, represented as
an end aimed at, and so the clause a
final one, in order that, etc. Cf. ἱκώ-
μεθ', εἰ τί πάθος ξενίθηναι 267, 349 f.
π. 907; M. 293. — πατρός: obj. gen.
Cf. τοῦ παῖδος ἀγανοῦ μίθον λ 492.
318. ὅικος, πίονα έργα: the former
of the stores in the palace, the latter
of the fertile fields, whose crops and
herds were nevertheless consumed.
Cf. πεδία λωτεύντα καὶ ἀνδρῶν πίονα
ἔργα M 283.
319. δὲ: where we expect a causal
particle (§ 3 q).
320 = a 92.
321 = a 368. Here μνηστήρες is in
appos. with αἰ above. Cf. β 119.
322—321 = γ 92—101.
333—350 = ρ 124—141.
337 ff. ἔξερέσω: with ὅποτε (335),
the usual cond. rel. subjv. in similes,
as after ὅτε. In the two following
verses, however, containing the point
of the comparison, we have independ-
ent gnomic aors. The simile in Λ 113—
115 seems to have suggested this.
339. ἀμφότεροις δὲ τοῖσιν: and on both those, i.e. the young, and the mother returned. This hemistich occurs also π 215, the second Δ 306.
340. The repetition of phrase emphasizes the aptness of the comparison. See on α 380.
341. The formula occurs besides four times in both Il. and Od. It is used in earnest wishes, whether capable of fulfilment or not. Five times it is followed by the opt. in the third pers., as here, once by the opt. in the first pers., Η 133, once by the inf. with omitted subj. of the first pers., ω 380, and once by the inf. with omitted subj. of the second person, ε 313.
343. έξ ἔριδοις: in consequence of strife as to which was the better man, in combat. Σο Η 111.—Φιλομηλιδῆ: a king of Lesbos, acc. to Eustathius, who challenged all visitors to a wrestling match. He is mentioned only in this and the duplicate passage. In Ω 544, Lesbos is Μάκαρος ἔδος.
345 f. = a 265 f.
347. ταύτα: in these matters, acc. of specification.
348. ἄλλα παρεξ: other things than the truth, away from the point, falsehoods. The phrase is still further explained by παρακληδόν evasively. Cf. παρατροπῶν 465, ἄλλως ε 124.
349 f. τὰ μὲν, τῶν: strictly both are dem., though the first may be translated as rel., emphatically preceding its dem. clause. Cf. τὰ μὲν πολλῶν εξεπράθησεν, τὰ δέδοσί α 125. In all other cases the articular forms in rel. use follow the word to which they refer. M. 262.—γέρων ἄλοιος: Proteus, 385 ff. This hemistich occurs also 384, 401, 542, α 140.
Vs. 351-397. Menelaus begins the story of his adventure with the Egyptian Proteus, to whom he was directed by Eidothea, the sea-god's daughter.
351 f. Αἰγύπτω: here prob. of the country, as in 355, 483, ε 246, 275, ρ 426, 448. With an appropriate
150

HOMER'S ODYSSEY IV.

έσχον, ἐπεὶ οὖ σφών ἐρέξα τεληέσσας ἐκατόμβας.
oi δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφητεμέων.

νήσος ἐπείτα τις ἐστὶ πολυκλύστῳ ἐνὶ πόντῳ

355 Αἰγύπτου προπάροιθε, Φάρον δὲ ἐ κικλήσκουσιν,
tόσον ἀνευθ', ὠςον τε πανημερῆ γλαφυρῆ νῆσ

ηὔσεν, ἦ λιγὺς οὕρος ἐπιπνεῖσιν ὅπισθεν.

ἐν δὲ λαμὴν ἕυρομος, δὴν τ' ἀπὸ νῆσα ἐῖσας

ἐς πόντον βάλλουσιν, ἀφυσάμενοι μέλαν ὕδωρ.

360 ἐνθα μ' ἐεύκοσιν ἡματ' ἑχον θεοί, οὐδὲ ποτ' οὕροι

πνείοντες φαίνοντ' ἀλιαίες, οἱ ρά τε νῆσων

epith. it refers to the river Aegyptus (i.e. the Nile) in 477, 581, ξ 257, 258 = ρ 427. Cf. 'from the river of Egypt, unto the great river, the river Euphrates' Gen. xv. 18. — ἕτη: const. with ἤσχον, 'it was when I was still detained in Egypt.' Cf. 736.

352. ἐπεὶ οὖ: with synizesis. — ἔρεξα: without doubling of ρ 12 c, as in 242. — For the offence of Mene-

laus, see on 473. — τεληέσσας: efficacious. — Ὄξι γὰρ ἐτ' ἀρησίν τέλος ἠμε-

tέρροι γένοιτο ρ 496. The word occurs only in this phrase in Homer (582, ν 350, ρ 50 = 59, Α 315, B 306), but cf. φωνη καὶ πτερύγεσιν τεληέστων (sig-

nificant) οἰωνῶν Ἕν. iii. 544.

353. αἰεὶ: const. with μεμνήσθαι, with which sc. τινὰ one. — βούλοντο: the reason for the impf. is not clear. Perhaps it is due to metrical con-

venience. — θεοί: redundant after 351.

— ἐφητεμέων: refers to definitely expressed commands elsewhere in Homer, as in ε 818, ο 570.

354. νῆσος . . . ἐπεί: epic intro-

duction of local description, as in 116. See on 7293. The ἐπείτα has some dem. force, with reference to

351 (see on a 108). Merry compares our 'now,' used at the beginning of

a story, or to mark the progress of the narrative to a new stage. — πολυ-

κλύστῳ: only in this hemistic, which occurs also 7204, τ 277.

355. Φάρον: the historic island of this name, only one mile off Alexan-

dria, was united by a causeway with the mainland.

356. πανημερή: in a day, pred. adj. adv. Cf. τῆς δὲ πανημερῆς τέταθ' ἵστα

ποντοποροῦνα λ 11. The ancients thought the coast had advanced toward the island since Homer's time. But the whole passage is legendary and gossipy.

357. ἡὔσεν: accomplishes, gnomic aor.

358 f. ἄπο: adv. with βάλλουσιν, they (the crews) push off, sc. with the punting-pole, κοντός 1 487.

359. μέλαν: the same water may be spoken of as dark, or clear (λευκοῦν ε 70) without regard to particular circumstances. See § 1 p. The epith. here, however, is more applicable to deep water, especially when its sur-

face is disturbed.

361. φαίνοντο κτλ.: showed them-

selves, came, to be closely joined with πνείοντες, which, in turn, is restricted by ἀλιαές, blowing with sea-blasts.
πομπῆς γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.
καὶ νῦ κεν ἦν πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,
εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ με σάωσεν,

365 Πρωτέος ἤθελομος θυγάτηρ ἁλίου γέροντος,
Εἰδοθέῃ· τῇ γάρ ῥα μάλιστα γε θυμὸν ὅρνα.
ἡ μ' οὐδ' ἐρροντι συνήντετο νόσφων ἑταῖρων·
αἰεὶ γὰρ περὶ νήσου ἀλώμενοι ἵχθυάσκον
γναμπτῶι ἀγκιστροσωιν, ἐτευρε δὲ γαστέρα λιμός.

370 ἢ δὲ μεν ἄγχι στάσα ἔποσ φάτο φώνησέν τε·
'νήπιος εἰς, ὦ ξεῖνε, λίθν τόσον ἢδὲ χαλίφρων,
ἣ ἐκών μεθείες καὶ τέρπεαι ἀλγεα πάσχων;
ὡς δὴ δήθ' ἐνι νήσῳ ἐρύκεαι, οὐδὲ τι τέκμωρ
ἐυρέμεναι δύνασαι, μνύθει δὲ τοι ἦτορ ἑταῖρων.'

362. πομπῆς: cf. ἔκει οὐκητί φαίνετο πομήθ' κ 79, of rowing with no breeze.—For the second hemistich, see on γ 142.

365. Πρωτέος: in Homer, a prophetic sea-god, in Hdt. (ii. 112), a king in Memphis. Cf. Πρωτεύς δ' ὅτι ἔσσε τύγαδε γῆς τυραννος ἧν, | Φάρων μεν οἰκὼν νήσων, Αἰγυπτου δ' ἀναξ Ευρ. Ἡλ. 4 f.—The second hemistich occurs also A 538 = 556, Ω 562, of Thetis.

366. Εἰδοθέῃ: with this compassionate sea-goddess, cf. the rescuer of Odysseus, Leucothea, ε 333 ff. Euripides (Ἡλ. 11 ff.) calls her Εἴδω when a girl, Θεόνη when a maid.—θυμὸν ὅρνα: I moved her heart by my desolate condition.

367. μ' οὖφ: i.e. μοι οὖφ, a rare elision (§ 10 α).—ἐρροντι: the word implies distress and misery. To see a god in bodily presence, was the privilege only of the solitary. Cf. κ 275 ff.

368. ἵχθυάσκον: fish, afterwards so prized by Athenian epics, were eaten by the Homeric men only to prevent starvation. Cf. μ 329 ff. The favorite meats were beef and pork.

369 = μ 332.

370. The first hemistich occurs also κ 400 = 465. The second is a variant on ἐπος τ' ἐφαρ' ἐκ τ' ὀνόμαζεν, occurring only here.

371. The verse forms the first member of a double question. The first hemistich occurs also ν 237 = 273. —λίθν τόσον: so very.—χαλιφρων: light-witted, occurs also in ἔτι νήπιος ἢδε χαλιφρων τ 530.

372. ἐκών μεθείες: dost thou of thine own accord relax thine efforts? Hector charges Paris with this in ζ 523, where μάχης is easily supplied from the context. Cf. δετι ἐκών μεθείης μάχεσθαι N 234.

373. Cf. 466. —ὡς: strictly an excl. (how!), amounting to a reason (since) for asking the preceding question, equiv. therefore to δτι οὕτως. See on 109.

374. Cf. 467.
HOMER'S ODYSSEY IV.

375 ὃς ἔφατ', αὐτὰρ ἔγω μιν ἀμειβόμενος προσέειπον.
'ἐκ μὲν τοῦ ἐρέων, ἣ τις σὺ πέρ ἐσσι θεάων,
ὡς ἔγω οὐ τι ἐκῶν κατερύκομαι, ἀλλὰ νῦ μέλλω
ἀθανάτους ἀλιτέσθαι, οἱ οὐρανῶν εὐρὼν ἔχουσιν.
ἀλλὰ σὺ πέρ μοι εἰπέ, θεοὶ δὲ τε πάντα ἵσασιν,
380 ὅσ τίς μ' ἄθανάτων πεδάς καὶ ἔδησε κελεύθων,
νόστοιν θ', ὡς ἐπὶ πότον ἑλεύσομαι ἰχθυόντα.'
ὡς ἐφάμην, ἃ δ' αὐτικ' ἀμείβετο διὰ θεάων.
'τοιγάρ ἐγώ τοι, ξεινε, μάλ' ἀτρεκέως ἀγορεύσω.
πωλεῖται τις δεύρο γέρων ἄλιος νημερή
385 ἄθανατος Πρωτεύς Αἰγύπτιος, ὃς τε θαλάσσης
πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς.
τὸν δὲ τ' ἐμὸν φασώ πατέρ' ἐμμεναι ἦδε τεκέσθαι.
τὸν γ' εἰ πως σὺ δύναι λοχησάμενος λελαβέσθαι,
ὅς κέν τοι εἰπῆσιν ὃδὸν καὶ μέτρα κελεύθου,

375. This formula occurs fifteen times, only in the Od.
377 f. μέλλω διλιτέσθαι: see on 181.
378. The second hemistich, a mere verse-filling formula, occurs also

\[
\begin{align*}
\pi & = 200, \\
\tau & = 40, \\
\chi & = 30.
\end{align*}
\]

For the form with 

\[
\text{τοὶ}, \text{see on a 67}.
\]

379-381 = 468-470.

379. ἰδὲ: parataxis, with the force of a causal particle. — πάντα ἵσασιν:

an ideal of pious trust, like πάντα δύνανται. The Homeric gods are really

much restricted in attributes.

380. ἔδησε κελεύθου: gen. of separation, as in a 195. Cf. 

πεδάσκον ἐμῆς ἀπὸ πατρίδος αἰνῆς ψ. 353. We say

'weather-bound.'

381. Cf. 390 = 424 = κ 540. — νῶστων: obj. of εἰπέ (about my return),

and explained by ὡς . . . ἰχθυόντα. Cf. a 87. — ἑλεύσομαι: see on ἐρχομέ

νοῦ θ. 30.

382 = 398, κ 487, 503, μ 115. Cf.

327, 287, 368, 506, λ 50, 180 = 215, 568, and see on 471.

383 = 399. See on a 179.

384. πωλεῖται: comes often, serves

as frequentative of πλομαί.

385 f. ὦς τε κτλ.: see on a 52 f.

In 460 Proteus is ὄλοφώνια εἰδῶς.

386. ὑποδμῶς: for the descriptive

force of the prep., cf. ὁφνίοχος, ὅπο

dρηστηρ, ἐπιμάρτυροι a 273.

387. τεκέσθαι: sc. ἐμὲ as obj., im-

plied in ἱμὸν.

389 = κ 539. — ὦς κεν: dem., intro-

ducing the apod., which is expressed by a potential subjv. (§ 3 b 2) instead

of an opt. So ρ 539 f., Λ 386 f. — ὄδόν,

cελεύθου: so far as any distinction is

made, the first, like via, has a local, the second, like iter, a verbal force.

Cf. ἀλλὰν ὄδὸν ἀλλὰ κελεύθυν | ἡθικεν

i 261 f. — μέτρα: the pl. with re-

currence to the different days of the

journey.
390 νόστον θ', ὡς ἐπὶ πόντου ἐλεύσεαι ἵχθυόντα·
καὶ δὲ κε τοι εἴπησι, διοτρεφές, αἰ κ' ἔθελησθα,
ὅτι τοι ἐν μεγάροις κακῶν τ' ἀγαθόν τε τέτυκται
οἰχομένοι σέθεν δολικήν ὄδὸν ἀργαλένην τε.'
δὲ ἔφατ', αὐτὰρ ἐγώ μιν ἁμείβομενοι προσέειπον·
395 'αὐτῇ νῦν φράζειν οὐ λόχον θείοιο γέροντος,
μὴ πῶς με προϊδίων ἥ ἐν προδαιεὶς ἀλένται·
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμηναι.'
δὲ ἐφάμην, ἥ δ' αὐτίκ' ἁμείβετο διὰ θεαίνων·
τοιγαρ ἐγώ τοι, ξεῖνε, μαλ' ἀτρεκέως ἀγορεύσω.
400 ἡμος δ' ἥλιοι μέσων οὐρανοῦ ἁμφιβεβήκη,
τῆμος ἀρ' εξ ἄλος εἰσὶ γέρων ἄλοις νημερτής
πνοὴ ὑπὸ Ζεφύρου μελαύῃ φρικὶ καλυφθεῖς,
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
ἁμφι δὲ μιν φῶκαι νέποδες καλῆς ἀλοσύνης

393. σέθεν: i.e. σεύ (§ 15 s). It is
gen. abs. with οἰχομένοι, in spite of the
tol preceding.—The second hemi-
stich occurs also 483.
395. φράζει: devise. — γέροντος: obj. gen. with λόχον. Cf. τον λοχησά-

400 ἡμος δ' ἥλιοι μέσων οὐρανοῦ ἁμφιβεβήκη,
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ἁμφι δὲ μιν φῶκαι νέποδες καλῆς ἀλοσύνης

402. πνοὴ ὑπὸ: strictly a local relation, under the blast, passing, as in
the English, into one of cause and
effect. See on 294 f.—φρικὶ: here
not the ruffling or ripple, as in Η 63 f.,
but the sea itself ruffled by the breath
of Zephyrus.—καλυφθεὶς: i.e. "from
his concealment."
404. νέποδες: offspring, Lat. ne-
potes. The connection with πόδες
(νέω-πόδες, swim-footed) was a folk-
eytology. Theocritus uses the word
(xvii. 25) in the sense of ἀπόγονοι.—
ἀλοσύνης: sea-daughter, in Τ 207 of
Thetis, here of Amphitrite, who κήτεα
πολλὰ τρέφεις ἐς 422. See on γ 91. All
characteristics of this Homeric Medi-
terranean seal must be deduced from
this passage and καὶ τὴν μὲν φώκηι καὶ
ἰχθύοι κύρια γενέσθαι | ἵψαλνον ο 480 f.,
where they are made to be man-eat-
405 ἀθρόαι εὐδουσίων, πολιής ἄλος ἐξαναδύσαι,
pikrōn ἀποπνείουσαι ἄλος πολυβενθέος ὁμήν.
ἐνθα σ׳ ἐγὼν ἀγαγοῦσα ἀμ′ ὥσι φαωομένην
eὐνάσω ἐξεῖσι· σοῦ δ' ἐν κρίνασθαι ἐταίρους
τρεῖς, οἱ τοι παρὰ νησὶν ἐνσπείλμουσιν ἄριστοι.
410 πάντα δὲ τοι ἐρέω ὀλοφώια τοῖο γέροντος.
φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·
αὐτὰρ ἐπὶν πάσας πεμπάσσεται ἢδὲ ἱδηται,
λέξεται ἐν μέσσῃ νομεὺς ὡς πώεσι μῆλων,
τὸν μὲν ἐπίθη δὴ πρῶτα κατεννηθέντα ἱδησθε,
415 καὶ τὸτ' ἐπειθ' ὑμῖν μελέτω κάρτος τε βή τε,
αὐθι δ' ἐχειν μεμαώτα, καὶ ἐσούμενον περ ἀλύξαι.
πάντα δὲ γιγνόμενος πειρήσεται, ὥσο' ἐπὶ γαῖαν

ing. Buchholz, Hom. Real. i.2 p. 146,
cites Erhard's Fauna der Cycladen as
authority for the existence of a seal
in the Mediterranean, the Phoca Mon-
achus, whose lairs are even now called
φωκάτρυναι.

406. πικρὸν ὁμήν: cf. ὀλοφῶτατος ὁμή 442. In the first case only would
the fem. form of the adj. present
metrical difficulty. Cf. ἀλμην | πικρην
ε 322 f., and see § 20 a.

408. εὐνάσω ἐξεῖσι: I will make
thee lie down in due order, of a number
of objects. The goddess includes the
companions whom he was to take with
him (440, 449).

410. Cf. κ 289 (δήμεα Κύρης). Here
ὀλοφώια is used as a subst.—τοῦτο γέ-
ροντος: cf. τοῦτο ἄνακτος γ 388. The
dipody closes the verse also ω 387,
and four times in the II.

411 f. ἁριθμήσει καὶ ἔπεισιν: will
count and go over, a hysteron proteron
(2 n), as in the corresponding verbs
of the next verse.

412. πεμπάσσεται: the verb in-
cates the most primitive numerical
grouping, by fives, from the five fin-
gers. A larger grouping by tens is
found π 245, B 126. πέμπει is Aeolic
for πέντε.

413. μέσσῃ: sc. φάσκῃ. — τώσι: simple local dat. Possibly the force
of ἐν was still felt.

415. καὶ τὸτ' ἐπειτα: and at that
time then, introduces the apod. in
parataxis. Cf. 422, and see § 3 o.—
ὑμῖν μελέτω κτλ.: look ye to your mighty
strength, i.e. put it forth.

416. ἔχειν: inf. as inv., like κρι-
νασθαι 408. — μεμαώτα: in spite of his
fury, enlarged upon by the next
clause.

417 f. πάντα γιγνόμενος: lit. by
becoming everything, i.e. by assuming
all imaginable shapes. Cf. 456 ff.
The power to do this is a feature in
the tales of many peoples, and is very
appropriate in a god of the restless
sea. Thetis, seized by Peleus, took
'Tropean' shapes (cf. Pind. Nem. iii.
35 f.). — πειρήσεται: sc. ἀλύξαι, or, per-
ἐρπετὰ γίγνονται, καὶ ὦδωρ καὶ θεσπιδαῖς πῦρ·
ύμεις δ' αστεμφέως ἔχεμεν μᾶλλον τε πιέζειν.
420 ἀλλ' ὅτε κεν δή σ' αὐτὸς ἀνείρηται ἐπέέσσων,
τοῖς ἐών, ὅδ' κε κατευνηθέντα ἱδησθε,
καὶ τότε δή σχέσθαι τε βίης λύσαι τε γέροντα,
ηρως, εὑρεσθαι δὲ, θεῶν ὅς τίς σε χαλέπτει,
νόστον θ', ὃς ἐπὶ πόντον ἐλεύσεται ἰχθυόντα.'
425 ὃς εἰποῦο' ὅπα πόντον ἐδύσετο κυμαίνοντα.
ἀυτῷ ἔγων ἐπὶ νῆας, ὅθ' ἐστασαν ἐν ψαμάθοισιν,
ἡμα, πολλὰ δὲ μοι κραδίῃ πόρφυρε κύνητι.
ἀυτῷ ἐπεί ρ' ἐπὶ νῆα κατηλθοῦν ἢδὲ θάλασσαν,
δόρτον θ' ὄπλισάμεσθ', ἐπὶ τ' ἠλθεν ἀμβροσίη νυξ.
430 δὴ τότε κομήθημεν ἐπὶ πηγμίων θαλάσσης.
ἡμος δ' ἡργίνεια φάνη ῥοδοδάκτυλος Ἠώς,

haps, ὃμαν.—ὅσα... γίγνονται: cf. ὅσα τε γαϊάν ἐπὶ πνεεὶς τε καλ ἐχεὶν ὁ 131 = π 447, with sing. verb (§ 3 j).
Here ἐρπετὰ γίγνονται is hardly more in meaning than ἐχεὶν, and the whole rel. clause is thus equiv. to a subst.
parallel to ὦδωρ and πῦρ in the expansion of πάντα.—The last dipody closes the verse seven times in the I.

420. αὐτός: he himself, in pro-

 первой persona, explained by the fol-

 lowing verse.

421. Cf. 414.

422. σχέσθαι: equiv. to μεθενε ῥε-

μιτ, with gen. of separation.

423. θεῶν κτλ.: cf. 380.

424 = 390 (381).

425 = 570 (εἰπόν), λ 253. Cf. ε 352
(αὐτή δ' ἄψ ἐσ'), Ξ 229.—κυμαίνοντα: found only thus at the close of the verse, in formulaic usage. It is not
necessary to consider it proleptic (ὡς κυμαίνειν). Cf. Vergil’s haec
Proteus, et se iactu dedit ae-
quor in al tum Georg. iv. 528.

426. ἐν ψαμάθοισι: sc. ἀλήθι (438,
γ 38), i.e. drawn up on shore for a
long stay. Cf. ἐκέλθομεν ἐν ψαμάθοισι 
546, Α 485 f.

427 = 572, κ 309. Cf. φ 551 (ἐστη
κτλ.). — ημι: Attic ἡμ', ἡν (§ 34 f).
So in 343. It is often confounded
with the same form in 363.—πώ-
φυε: impf. ind. The verb denotes
agitated motion (see on β 428), and
is here metaphorically used of the
heart eagerly revolving plans. Cf.
ὡς δ' ὅτε πορφύρη πέλαγος μέγα Ξ 16,
also Vergil’s multa movens ani-
mo, talia voluntas.

428. See on β 407.

429 = 574. — ἀμβροσίη νυξ: the
same verse-close occurs also γ 283.
The epith. is constant of night and
sleep, as gifts from heaven for the
refreshment of the world.

430 = 575, ι 169, 559, κ 186.—ἐπι
ῥηγμαν: at the breakers, for ῥηγμῖς is
κύμα χέραν ῥηγμάμενον Δ 422 ff. Cf.
ἀκρον ἐπὶ ῥηγμάνα ἄλος Τ 228 f.
καὶ τότε δὴ παρὰ θῆνα θαλάσσης εὐρυπόροιο ἦμα πολλὰ θεοὺς γονούμενος· αὐτὰρ ἐταίρους τρεῖς ἀγον, ὦσι μάλιστα πεποίθεα πᾶσαν ἐπ᾽ ἱθύν.

435 τὸφρα δ᾽ ἀρῇ γ᾽ ὑποδύσα θαλάσσης εὐρέα κόλπον τέσσερα φωκάνων ἐκ πόντου δέρματ᾽ ἐνεκεν· πάντα δ᾽ ἔσαν νεόδαρτα· δόλου δ᾽ ἐπεμήδετο πατρί· εὐνάς δ᾽ ἐν ψαμάθοις διαγλάφαζο ἀλίγγον ἥστο μένουσ᾽· ἦμεῖς δὲ μάλα σχεδὸν ἠλθομεν αὐτῆς·

440 ἐξεῖθης δ᾽ εὐήχησε, βάλεν δ᾽ ἐπὶ δέρμα ἐκάστῳ· ἐνθα κεν αἰνότατος λόχος ἐπλετό· τείρε γὰρ αἰνῶς φωκάνων ἁλιωτρεφών ὀλοώτατος ὀδμή·

τὸς γάρ κ᾽ εἰναλιῷ παρὰ κῆτει κοιμηθεὶς· ἀλλ᾽ αὐτῇ ἐσάωσε καὶ ἐφράσατο μεγ᾽ ὅνειαρ·

445 ἀμβροσίην ὑπὸ ρίνα ἐκάστῳ θῆκε φέρουσα ἥδυ μάλα πνείουσαν, ὄλεσε δὲ κῆτεος ὀδμῆν.

πᾶσαν δ᾽ ἡοίνη μένουμεν τετλητόι ὑμῶ.;

432. εὐρυπόροιο: cf. πόροις ἀλὸς paths of the sea μ 259. The corresponding epith. of the earth is ἐφυροσείης κ 149. The formula γ 497 is used of sunset on land or sea.

433. πολλᾶ: earnestly, cognate acc. adv. with γονούμενος.

434. πεποίθεα: with old ending (§ 26 e). — πᾶσαν ἐπ᾽ ἱθύν: for every enterprise, occurs also in ἀριστοί | πᾶσαν ἐπ᾽ ἱθύν ἔστε Ζ 78 f., addressed to Hector and Aeneas.

435. ὑποδύσα: resumes 425. The action is brought up again to that of ἄγον, in ἡστο μένουσα 439. — The second hemistich occurs also Σ 140.

436. εὐνάς: beds in the sand for Menelaus and his companions, cf. 440.

440. Cf. 408.

441. κεν ἐπλετό: would have become, anticipating ἀλλὰ (= ei μὴ) 444. — αἰνότατος: pred.

443. παρὰ κῆτει: not an exact description of their position inside the seals' skins. It seems to anticipate 448 f.

444. ἐσάωσε καὶ ἐφράσατο: see on 411.

445. ἀμβροσίην: usually the food of the gods (immortality), as nectar was their drink. Here it is a perfume. For similar uses, cf. Ξ 170 f., Π 670, Τ 38. — φέρουσα: see on a 127.

446. ὄλεσε: the subj. is a pron. referring to ἀμβροσίην (§ 1 b).

447. ἡοίνη: really an adj. (sc. ἡμεραν) used as subst. Like ἥς, it denotes the forenoon until μέσον ἡμαρ. Cf. ὕφρα μὲν ἥς ἦν καὶ ἀνέτειο ἤρεν ἡμαρ κτλ. : 56 ff. — τετλητόι:। θυμός: steadfastly, a formula characteristic of the Od., closing the verse nine times.
φώκαι δ' ἐξ ἄλος ἦλθον ἀολλέες. αἱ μὲν ἐπείτα ἐξῆς εὐνάξουτο παρὰ ῥηγμῖν θαλάσσης.
450 ἐνδιὸς δ' ὁ γέρων ἦλθ' ἐξ ἄλος, εἴρε δὲ φώκας ἐκτρεφέας, πάσας δ' ἄρ' ἐπάχυτο, λέκτο δ' ἄριῳ.
ἐν δ' ἡμέας πρῶτος λέγε κήτεσιν, οὐδὲ τι θυμῷ ἀδόλον εἶναι. ἐπείτα δὲ λέκτο καὶ αὐτὸς.
ἡμεῖσ δὲ ἱάχωντε ἐπέστυμεθ', ἀμφὶ δὲ χεῖρας
455 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, ἀλλ' ἦ τοι πρῶτιστα λέων γένει' ἡγύνειοι,
αὐτὰρ ἐπείτα δράκων καὶ πάρδαλις ἦδε μέγας σὺς,
γίγνετο δ' ὑγρὸν ὕδωρ καὶ δέιδρεν ὑψιπέτηλον.
ἡμεῖς δ' ἀστεμφέως ἔχομεν τετλητὶ θυμῷ.
460 ἀλλ' ὅτε δὴ ᾐνίαξ' ὁ γέρων ὀλοφώια εἰδώς,
καὶ τότε δὴ μ' ἐπέεσσον ἀνειρόμενος προσέειπεν·
'tís νῦ τοι, Ἀτρέος νιέ, θεῶν συμφράσσατο θουλάς,

448. ἀολλέες: equiv. to ἄθρώι 405.
Seals come out on the shore in schools, at certain times in the day,
to bask in the sun and sleep.
449. Cf. 430. The second hemistich occurs also B 773.
450. ἐνδιὸς: at midday, pred. adj.
for adv.
451. ἐπάχυτο: answers for a preterite tense of ἐπείσιν 411.—λέκτο: counted, told off; 2 aor. mid. from stem
λεγ-, cf. λέγε 452. But λέκτο 453 laid himself, as λέξειν 413.
452. ἐν: there among, adv., afterwards explained by the local dat. κή-
tεσιν.
453. ἁλωθῇ: for the force of the aor., see on a 323.—δόλον εἶναι: that
guile was on foot, as in κ 232.
454. δὲ ξάχοντες: the ἡ had the effect of a single liquid in making
position (§ 41 j).

456. ἡγύνειοι: well-bearded, only
here separated from its subst. Else-
where it forms with λις the verse-
close (Ο 275, P 109, Ξ 318). Some
regard it as a protraction of εὐγνήνης,
as κυναπράφειοι of κυναπρωφος (γ 290).
458. γίγνετο: the change to impf.
is due to metrical convenience.
459. Cf. 419, 435.
460. ἀνίαξ: was tired of taking
new shapes, and therefore resumed
his first. Cf. 420 f. The verb is
trans. and has ἴ in ψ 721, trans. also
in τ 323, but has ἴ, as in all other
cases. Cf. 508, and see § 41 f γ.
—ὁλοφώια εἰδώς: see on 410, 385, β 16.
461. The first hemistich occurs also
λ 99, μ 36, ρ 123. The second is a
variant on that of 234.
462. Cf. A 540, where the formula
is more appropriate. A mortal would
not share the counsels of the gods.—
θεόν: const. with τις.
οφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
ὡς ἐφατ', αὐτάρ ἐγὼ μν ἀμειβόμενος προσεέπιον.
465 οἴσθα, γέρον· τί με ταῦτα παρατροπέων ἐρεείνεις;
ὡς δὴ δὴθ' ἐνι νήσῳ ἐρύκομαι, οὐδὲ τι τέκμωρ
εὑρέμεναι δύναμαι, μινῦθει δέ μοι ἐνδοθεν ἦτορ.
ἀλλὰ σὺ πέρ μοι εἰπέ, θεόι δέ τε πάντα ἱσασιν,
ὡς τίς μ' ἀθανάτων πεδάς καὶ ἐδησε κελεύθουσι,
470 νόστον θ', ὡς ἔπι πῶντον ἐλεύσομαι ἰχθυόντα.'
ὡς ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμειβόμενος προσεέπεν·
'ἀλλὰ μάλ' ὧφελλες Δι' τ' ἀλλουσίν τε θεοῖσιν
ρέξας ίερὰ καὶ' ἀναβανέμεν, ὦφρα τάχιστα
σὴν ἐς πατρίδ' ἱκου πλέων ἐπὶ οἶνοπτα πῶντον.
475 οὖ γὰρ τοι πρῶν μοῖρα φίλους τ' ἱδέεω καὶ ἰκέσθαι
οἶκον έυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
πρῶν γ' ὶτ' ἃν Ἀιγόπτοι δυστεός υπαμοῦ

463. τέο (τού, τίνος) σε χρή: see on a 124.
Vs. 464–490. Menelaus tells further of his conversation with Proteus.
464. See on 375.
465. οἶσθα κτλ.: thou knowest, etc. Cf.
οἴσθα: τί ἔτοι ταῦτα ἰδοὺ πάντ' ἄγορέω
A 365, and Vergil's scis, Proteu, scis
ipse Georg. iv. 447. — παρατροπέων:
the partic. is best taken as intrans.,
turning thyself away, evasively. με ταῦτα
form then a double acc. after ἐρεείνεις.
466 f. Cf. 373 f. Here the ὡς may
be regarded as dependent on οἴσθα.
468–470 = 370–381.
471 = 491, 554, λ 145, 404, 440, 487.
See on 382.
472. ἀλλὰ μάλα: but by all means.
So ε 342, 360, ξ 258, μ 108; with neg.
but by no means, ε 358, Β 241.— ὦφελ-
λες: thou oughtest.
473. The first hemistich occurs also
λ 130.— ρέξας ἀναβανέμεν: the partic.
holds for us the chief idea, to have sacrific-
iced before embarking. Cf. γ 141 ff., where
Menelaus and his party leave Troy
without the sacrifices which Agamem-
non thought proper. Here, however,
some subsequent neglect on the part of
Menelaus seems referred to. Cf. 477 f.
474. σὴν ἐς πατρίδα: elsewhere
preserves its archaic subst. γαῖαν, both
at the close of the verse, as in 476,
and once at the beginning of the verse, Ὡ 557.— For the second hemi-
stich, see on a 183.
475 = ε 41 (ἲς γάρ), 114 (ἀλλ' ἐτι
οἱ), = 532 (ἀλλ' ε' οἱ). Cf. ξ 314 = η 76.
476 = ζ 315, λ 533, ι 474, ψ 129,
ψ 259. Cf. ε 42 = 115 = η 77 (ὕψω-
ροφον).— οἶκον, γαῖαν: hysteron pro-
teron, see on γ 392. For the poet.
terminal acc., see on a 21.
477. πρῶν γ' ὶτ' ἃν: see on β 374.
— Ἀλγόπτοι: see on 351. The name
Νεῖλος occurs first in Hes. Theog. 338.
αὐτὶς ὑδὼρ ἐλθης ἔξης θ' ἱερᾶς ἐκατόμβας
ἀθανάτουσι θεοῖς, τοὶ οὐρανὸν εὕρων ἔχουσιν.
καὶ τότε τοι δώσουσιν οὐδ' θεοὶ, ἣν σὺ μενοῦσας.
ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλοι ἦτορ,
oὔνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἥροειδέα πόντον
Λιγυπτόνδ' ἔναυ δολιχὴν οἶδον ἄργαλέην τε.
ἀλλὰ καὶ ὡς μῦθοισιν ἀμειβόμενοι προσέειτον.
ταῦτα μὲν οὗτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἡ πάντες σὺν νυσών ἀπήμονες ἦλθον 'Αχαιοί,
oὔς Νέστωρ καὶ ἐγώ λίπομεν Τροίηθεν ἰόντες,
ἡ τις ὀλετ' ὀλέθρῳ ἀδεικεῖ ἣς ἐπὶ νηὸς
ἡς φίλοι ἐν χερσῖν, ἐπεὶ πόλεμον τολύπευσεν.'
ὡς ἐφάμην, ὦ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειτεν.
'Ατρείδη, τί με ταῦτα διείρεαι; οὐδὲ τί σε χρή
ἰδμεναι, οὐδὲ δαὴναι ἐμὸν νόον. οὐδὲ σέ φημι
ὅθεν ἀκλαντόν ἐσεσθαί, ἐπην ἐν πάντα πῦθηαι.
πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο.

478. ὅδωρ: the terminus ad quem is usually a word signifying house, home, or land. M. 140, 4. — For the second hemistich, cf. γ 144.
479 = λ 133, ψ 280. The first hemistich is a frequent formula; for the second, see on α 67.
480. καὶ τότε: takes up the ὅτε of 477, as in an apod. after a temporal prot. without πρὶν. See on 415.
481 = 538, κ 496, cf. 256 (ἡμῖν δ' ἀπε), κ 198 = 566 = μ 277 (ἐφάμην, τοίσιν δὲ).
482. ἡροειδέα: see on θ 263.
483. The first four feet occur also ρ 426, the second hemistich 393. The use of the formula begets an inconsistency with 355 f. For a more natural use of δολιχός, cf. γ 169.
484. See on 234.
485. See on α 169.
486. For the details, cf. γ 153 ff.
487. ἥε: answers to ἥ 487; see on α 175. The ἥ of 490 is disjunctive.
488 = α 238, ξ 368.
489. Βς. 491–537. Menelaus relates further how Proteus told him of the deaths of Locrian Αἰας and Αγαμέμνων.
490 = λ 463 (οἶδα last foot). — οὐδὲ τί σε χρή: see on α 296.
491. δαήναι: learn (teach thyself), aor. pass. of διδάσκω.— ἐμὸν νόον:
"what I know."
492. ἀκλαντόν: active only here, passive in λ 54, 72, Χ 386, in the formula ἀκλαντός ἀθανός.
άρχολ δ' αὖ δύο μοῦνοι Ἀχαίων χαλκοχιτώνων ἐν νόστῳ ἀπόλωντο· μάχη δὲ τε καὶ σὺ παρῆσθα.
eis δ' ἔτι που ζῶδος κατερύκεται εὑρεί πόντων.
Αἰας μὲν μετὰ νυσίν δάμη δολιχρήτμοιον.
500 Τυρησίων μω πρῶτα Ποσειδάων ἐπίλασεν
πέτρησιν μεγάλησι καὶ ἔξεσάσωσε θαλάσσης·
καὶ νῦ κεν ἐκφυγεν κῆρα καὶ ἐχθόμενος περ Ἀθήνη,
el μὴ ὑπερφιάλων ἔπος ἐκβαλε καὶ μέγ' ἀάσθη.
φη ρ' ἄκειτι θεῶν φυγέων μέγα λαῖτμα θαλάσσης.
505 τοῦ δὲ Ποσειδάων μεγάλ' ἐκλυνεν αὐδῆσαντος·
ἀντίκ' ἐπειτα τρίαναν ἐλῶν χεροὶ στυβαρῆσιν
ὑλασε Τυραίην πέτρην, ἀπὸ δ' ἐσχισεν αὐτήν·
καὶ τὸ μὲν αὐτόθι μείνε, τὸ δὲ τρύφος ἐμπεσε πόντω,

496. ἀρχολ δύο: i.e. the Locrian Aias 490 ff., Agamemnon 512 ff.
497. μάχη: contrasting with ἐν νόστῳ, this includes the whole struggle before Ilion. Of those who perished there, Proteus does not need to tell Menelaus. The dat. μάχη occurs without ἐν eight times in the Il., but not elsewhere in the Od., and always at this point in the verse (except Λ 736).
498 = α 197 (Ἀλλ' ἐρι), δ 552 (ὅς τις ἐτ). — εἰς: i.e. Odysseus.
499. μετὰ νυσί: among his ships, which were also destroyed. Cf. ἂς ἐπὶ νῆσ 489, and see § 3 h a.
500 f. Τυρησίων πέτρησιν: the Gyraean cliffs, located by Quintus Smyrnaeus off the southeast coast of Euboia; by the Schol., near Myconos and Naxos of the Cyclades. — ἔξεσάσωσε: in Vergil, Aias is killed by thus being dashed ashore, after being smitten by lightning. Cf. illum exspirantem transfixo pectore flammamas | turbine corripuit scopuloque infixit acuto Aen. i. 44 f.
502. ἐχθόμενος Ἀθήνη: see on γ 135.
503. μέγ' ἀάσθη: became greatly infatuated, so that he scorned the power of the gods. In Π 685 the phrase is used of Patroclus ignoring the injunctions of Achilles. Its following ἔπος ἐκβαλε is another instance of hysteron proteron.
504. φη ρα: he said, namely, explanatory of ἔπος. — ἄκειτι θεῶν: in spite of the gods, i.e. by his own efforts, and not by the grace of Poseidon (501). See on γ 28.
505. μεγάλ' αὐδῆσαντος: this pl. adv. is used only with verbs denoting some sound or cry. Here, and in N 282, it is separated from its verb, but in the remaining twenty-four places of its occurrence it immediately precedes. The exception in i 330, κατὰ σπελάου κέχυτο μεγάλ' ἡλβα πυλὴ is thought to be a false reading for μεγάλου κέχυτ'. For the gen., see on α 289.
506. The second hemistich occurs also θ 84, M 397.
508. The first hemistich occurs also N 564. — τὸ μὲν: the one part. — τρύ—
τω ρ' Αίας τὸ πρῶτον ἐφεξόμενος μέγ' ἀσθη·
510 τὸν δ' ἑφόρει κατὰ πόντον ἀπείρων κυμαίνοντα.
δὲ ὁ μὲν ἐνθ' ἀπόλωλεν, ἔτει πίεν ἁλυρὸν ὕδωρ.
σὸς δὲ που ἐκφυγε κήρας ἀδελφοὶς ὡς ὑπάλυξεν
ἐν νησὶ γλαφυρήν: σώσε δὲ πότινα Ἡρη.
ἀλλ' ὅτε δὴ τὰχ' ἐμελλε Μαλειάων ὥρος αἰτήν
515 ἐξεσθαί, τότε δὴ μν ἀναρπάξασα θύελλα
πόντον ἐπ' ἱχθυόντα φέρεν βαρέα στενάχοντα,
ἀγροῦ ἐπ' ἐσχατίην, δὴ δώματα ναῆ Θεστής
τὸ πρίν, ἀτὰρ τότ' ἐναιε Θυεστιάδῆς Αἰγινθος.
ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπῆμων,

φοι: in appos. with τὸ δὲ. So ἡμισυν
in τὸ δ' ἡμισυν N 565.
509. The verse resumes and sums up 500–508.—τὸ: const. with ἐφεξό-
μενος.—τὸ πρῶτον: at first, lit. that
first time, resuming the πρῶτα of
500.
510. ἑφόρει: sc. τρόφος.—κατά:
down into, to the depths of.
511. The first hemistich occurs also
ξ 137, the second seems like a parody
on ἐτεί πνευ αἰμα κελαινὰν λ 98, 390.
The last dipody closes the verse seven
times besides in the Od. The verse
is bracketed by most editors.
512 f. δὲ: corresponds to μὲν 499.
—ποῦ: to be sure, anticipating the
contrast of 514 ff., and the limitation
in the escape of Agamemnon to ἐν
νησι. The ships of Aias, on the
contrary, were destroyed by the same
storm (490).
513. Cf. οὖτ' ἐμὲ γ' ἐν νῆσσι Ποσει-
δῶν ἐδώματον λ ΡΟ.6.—σώσε: from
shipwreck. Contrast 501.—The first
hemistich, with the second of 514,
make up γ 287.
514. The first hemistich occurs also
Κ 365, Λ 181, Ψ 773 (-λον).—Μαλει-
ἀων ὥρος: this, with the island Cy-
thera, formed a natural landmark for
all who crossed the sea from Asia by
the southern (Phoenician) route
through the Cyclades. Agamemnon's
course from this point lay northward
to the Argolic gulf.
515. The first hemistich occurs also
Λ 182, the second ε 419, ν 63, ψ 316,
and θ 409 (pl.).
516 = ε 420 (φήρ), ψ 317, the
first hemistich occurring also ο 83,
τ 378.
517 = ο 150 (οὐβότης). The first
hemistich occurs also ε 480 (ἐσχατίς),
σ 358. It is intended here to mean
to the confines of the land where the
ancestral home of Aeætus was.
Just where this was, is left very
vague. It must have been some-
where near Mycenae.—δώματα ναί:
of the usual residence, where one is
'at home.' Cf. 555.
519. κεῖθεν: i.e. from the sea off
this ancestral home of Aeætus.—
νόστος: need not necessarily imply
retracing their course. It may mean
voyage, passage in general, as in ε 344,
ι 37. See on 619.
520 ἀψ δὲ θεοὶ οὖρον στρέψαν, καὶ οὐκαδ’ ἱκοντο, ἢ τοι ὦ μὲν χαῖρον ἐπεβήσετο πατρίδος αἵης καὶ κύνει ἀπτόμενος ἥν πατρίδα. πολλὰ δ’ ἀπ’ αὐτοῦ δάκρυα θερμὰ χέοντ’, ἐπεὶ ἀσπασίως ἵδε γαῖαν.

τοῦ δ’ ἄρ’ ἄπο σκοπήσε εἴδε σκοπός, ὅν ὅν καθείσεν

525 Αἰγισθός δολόμεντι ἄγων, ὅπο δ’ ἐσχέτο μισθὸν χρυσοῦ δοιὰ τάλαντα· φύλασσε δ’ ὃ γ’ εἰς ἐνιαυτόν, μή ε λάθοι παρών, μνήσαιτο δέ θοῦρίδος ἀλκῆς.

βῆ δ’ ἵμεν ἀγγελέων πρὸς δόματα ποιμένι λαῶν.

αὐτήκα δ’ Αἰγισθός δολίην ἐφράσσατο τέχνην.

530 κρινάμενος κατὰ δῆμον ἔεικοσι φώτας ἀρίστους εἰςε λόχον, ἐτέρωθι δ’ ἀνώγει δαίτα πένεσθαι.

520. ἀψ οὖρον στρέψαν: turned the wind from adverse back to fair. The subst. is used proleptically. — οὐκαδ’: i.e. the landing-place of Mycenae, about eight miles below the city.

522. πατρίδα: obj. of κύνει. The repetition of the word seems to us to add a touch of pathos. Cf. κύσε δὲ ξείδωρον ἄραυνα ε 463, of Odysseus rescued from the sea, and ν 354 of the same restored to Ithaca. — ἀπ’ αὐτοῦ: “from his eyes.” If any intensive force is preserved (§ 24 γ’), it merely contrasts the person with his surroundings. Cf. τοῖο δ’ ἀπ’ ὁφθαλμῶν χύτο δάκρυα ς 385.

523. χέωντο: pl. verb with neut. pl. subj. (§ 3 j). This is clearly an adaptation of a hemistich closing with χέων π 3, ιξ 17, 235, with χέοντες Η 426, and with χέον ω 46, where the neut. pl. is obj. — ἀσπάσθω: the pred. adj. would be more Homeric, and has been conjectured here.

524. σκοπός: in the Agamemnon of Aeschylus, a watchman is set on the roof of the royal palace at Mycenae, to announce the arrival of the moun-
tain-fire signal that Ilios is taken. This seems to be a coast-guard.

525. ἄγων: see on φέρων, α 127. — ὅπο δ’ ἐσχέτο: i.e. ὑπᾶσχετο δέ, coordination, instead of another rel. clause. — μισθόν: pred. acc.

526. φύλασσε δέ: and so he had been watching. — εἰς ἐνιαυτόν: see on 86 ιο. 

527. μή . . . παρών: that he (Agamemnon) might not pass him (the watchman) without being seen. — μνή-
σαιτο . . . ἀλκῆς: and call up his furious prowess for the slaying of Aegisthus, when he should find out his crime. This hemistich occurs also seven times in the Ι., and the last dipody is a frequent verse-close, twenty-one times in the Ι., but only here in the Od. 

528. Cf. 24. — δόματα: may refer here either to the royal palace at My-
cenae, which Aegisthus was usurping, or to that of Aegisthus himself.

530 f. Cf. ζ 188 f. The second hemistich of 530 occurs also 778. See on a 280.

531. ἐτέρωθι: i.e. in another part of the palace than the one where he had set his ambush. Cf. ἐν μεγάρωι 537.
.autar o 'v ka.leiv A.gamé.mnona poiména laón
uppoisun kai óxésfin, áeikéa mermérízwn.
tón òn exdót óleírour aný̄γagw kai katépexvn
535 deíppnías̄a, òs tís te katéktauve boín éptí fátvn.
oúde tis 'Atréeđew étárov lápeθ', oi oi épou.to,
oúde tis AígísTour, álλ' ektaθen én megyróisw.'
òs éfart', autára émoi ge kateklásô̄the filon ήtor,
klaiou òn én ψamáthousi kathménos, oude ný mou kí̄r
540 ἠθέλ' éti ζωèn kai óràn fá̄os ħelíou.
autára épei klaióth te kulivdu̇menos te korésθn,
è tótê me prossēetpe ýérwv állos νμερτής:
'mηké'tu, 'Atréos vié, polón χrónon áskeλé̄s ó̄tow
kláiv, épei ouk ánūvina tina dή̄merū. álλа tάχw̄sta

532. kaléων: to invite (fut. partic.), as retainer and vassal of his
king. Cf. oikónísē kaléógas λ 410.—
For the second hemistich, see on
γ 156.
533. Íppoiwv kal óxésfin: of a
stately procession. Cf. 8. This hemi-
stich begins the verse only here and
M 114; it closes it seven times in the II.
534. aný̄γagw: escorted up, from the
landing place to his own palace, where
alone he could invite Agamemnon to
a banquet.
535 = λ 411. — deíppnías̄as̄: this
meal became a synonym for treach-
erous hospitality, 'Aγamé.mnovenla dálō.
— tís te: any one soever, Lat. qui-
sque. See on a 50. — katéktauve:
slays, gnomic aor. — épti fátvn: i.e.
while eating, and not thinking of
death.
536 f. These verses indicate a
bloody butchery of the surprised
party of Agamemnon.
Vs. 538–569. Menelaus relates fur-
ther how he was comforted by Proteus,
and learned from him about Odýsses,
and about his own future state.
538–541 = k 496–499 (év lēchέ̄essi).
538. See on 481.
540. ζω̄n kτΛ.: the formula ex-
presses one idea both simply and
metaphorically. Cf. 562, and the Attic
ζω̄n kal βλέ̄pov, Lat. ví̄vus vi-
dens̄que, our 'live and breathe'.
(ζω̄ntōs kal épti χθōnλ dēp̄oménov A 88.)
The formula occurs in the inf. also
558, in the indic. four times in the
Od. and twice in the II., and without
ζω̄nw E 120. The opposite metaphor
is lē̄ψevn fá̄̄os ἡ̄̄λιw̄ 11 (cf. λ 93).
541. kulivdu̇menos: so the sorrow-
ing Priam Ω 163 ff.
544. oū... dή̄merū: sc. klaīventes.
Cf. klaioūn δè λγε̄ocos... | ἀλλ' oū γάρ
tis πρή̄zis étγ̄inetο mυρομένω̄n k 201 f.
Proteus sympathetically includes him-
self.
545 πείρα, ὅπως κεν δὴ σήν πατρίδα γαῖαν ἴκηαι.
ἡ γάρ μω ζωὸν γε κινήσει, ἡ κεν ὁ Ὀρέστης
κτείνειν ὑποφθάμενος, σὺ δὲ κεν τάφον ἀντιβολῆςας.
δὲ εὖφατ', αὐτὰρ ἐμοὶ κραδίῃ καὶ θυμὸς ἀγήνωρ
αὕτης ἐνὶ στῆθεσοι καὶ ἀχνυμένῳ περ ἰάνθη,
550 καὶ μω φωνῆςας ἐπει πτερόντα προσηύδων.
'τούτους μὲν δὴ οἶδα, σὺ δὲ τρίτον ἀνδρὸν ὀνόμαζε,
ο帻 τις ἐτι ζωὸν κατερύκτεται εὗρεί πόντῳ
ἡθανὼν· ἐθέλω δὲ καὶ ἀχνυμένος περ ἀκούσαι.'
δὲ εὖφάμην, ὁ δὲ μ' αὐτίκ' ἀμεβόμενος προσέειπεν;
555 'νίος Δαέρτεω, Ἡθάκη ἐνι οἰκία ναῖων·
τὸν δ' ἵδον ἐν νῆσῳ θαλερὸν κατὰ δάκρυ χέοντα,
νῦμφης ἐν μεγάροις Καλνψώς, ἡ μω ἀνάγκη
ἰσχεῖ· ὁ δ' οὖ δύναται ἦν πατρίδα γαῖαν ἴκεσθαι·
ὅφ γάρ οἱ πάρα νῆς ἐπῆρετμοι καὶ ἑταῖροι,

545. ὅπως κτλ.: see on α 295.
546. μω: Aegisthus.—ἡ κεν ὁ Ὀρέστης κτείνειν: or Orestes must have killed him, i.e. in case the previous supposition, believed to be the true one, turn out to be false. Here ἡ is equiv. to εἰ δὲ μη. Kühner (540, 4) cites χρήματα δ' ἐστ' ἐχεῖν εἰς αὐτά, οἴσομεν· ἢ δεινὸν ἐν εἴη, εἰ κτλ. Thuc. i. 121, § 5.
547. σὺ ... ἀντιβολῆςας: as actually happened, acc. to γ 309 ff.
548. For the first hemistich, see on 481. The second occurs also σ 01, and four times in the Π.
549. ἰάνθη: strictly the opposite of ῥηγνεῖν, but in this free use of metaphor and formula, the opposite of κατεκλάθη 538.
550. See on α 122. The formula appears in the first pers. only here and five times in the apologue of Alcineus, κ—μ.
551. τούτους: Aias and Agamemnon. Cf. 496.
552. Cf. 498.—ὁς τις: the indefiniteness added to the rel. by the τις can hardly be represented in English.
553. The verse is inconsistent with 496 ff., and is rejected by almost all editors. It was very loosely used by the poet under the influence of some such antithesis as that in 110, or of the uncertainty implied by ἐτι τοῦ 498.
555. Cf. i 505 = 531, and, for the second hemistich, ω 104.—οῖκα ναὶς: who hast thy home, see on 517 fin.
556. δὲ: see on 400. The second hemistich occurs with χεῖν 5 times in κ—μ, and in Z 496 (χέοντα). 557—560 = ε 14—17, ρ 143—146; 559 f. = ε 141 f. (μολ).
558. The second hemistich occurs also ε 26, 144, η 193 (ἰκται).
560. **ο** κὲν μὲν πέμπουεν ἐπ' εὐρέα νῶτα θαλάσσης. σοὶ δ' οὐ θέσφατόν ἔστι, διοτρέφει δ' Μενέλαε, Ἄργει ἐν ἱπποβότῳ θανέειν καὶ πότμον ἔπιστεών, ἀλλὰ σ' ἐσ' Ἑλύσιον πεδίον καὶ πέφατα γαῖης ἀθάνατοι πέμψουσιν, ὅτι ξανθὸς Ἄραδάμανθος,

565. **τῇ** περ ὑμήτη βιοτή πέλει ἀνθρώπουσιν· οὐ νυφεῖς, οὗτ' ἄρ χειμῶν πολὺς οὔτε ποτ' ὑμβρῶς, ἀλλ' αἰεὶ Ζεφύρου λιγὺ πνεύοντος ἀήτας Ὀκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους· οὔνεκ' ἔχεις Ἐλένην καὶ σφιν γαμβρῶς Δίος ἔσσι.

566. οὖ νυφεῖς: easiest, in the sense in which the gods are ἰεία ζωομεν (see on a 340 fin.).

567. **λιγὺ πνεύοντος**: on the earth, however, Ζεφύρος is a cold, stormy, and rainy wind in Homer. Cf. τ. 205 ff., where it is Ζεφύρος, coming to Ionia from the Thracian snow-ranges, which heaps up snow, and Eurus which melts it. At Ithaca ἦ Ζεφύρος μέγας, αἰεὶ ἑφυδρος ξ 458, cf. ε 295. At Phaeacia, however, a land as mythical as Elysium, and in the same West, ζεφυρίτη πνευσσα τὰ μὲν φνείς, ἀλλα δὲ πέσσει ἦ 119.

568. **ἀναψάχθειν ἀνθρώποις**: the need of this is borrowed of course from warm climates of earth, where seabreezes are grateful. Cf. τοι δ' ἰδρω ἀπεψύχοντο χιτώνων, | στάντε ποτὶ πνοιήν παρὰ βίον ἄλος Δ ἐσσει 621 f.

569. **οὔνεκα**: const. with πεμπομαι 564. — *έχεις*: hast to wife. Cf. ξ 281, η 818, etc.—*σφίν*: in their eyes, i.e. the eyes of the ἀθάνατοι. They regard Menelaus as the son-in-law of Zeus.
570 ὁς εἰπὼν ὑπὸ πόντου ἐθύσετο κυμαίνοντα. αὐτάρ ἐγὼν ἐπὶ νῆας ἀμ' ἀντιθεὼς ἐτάρουσιν ἡμα, πολλὰ δὲ μοι κραδίν πόρφυρε κοίντι. αὐτάρ ἐπεὶ ὅ ἐπὶ τῆς κατήλθωμεν ἦδὲ θάλασσαν, δόρτον θ' ὄπλισάμεθ' ἐπὶ τ' ἡλιθεν ἀμβροσία νῦξ.

575 δὴ τὸτε κομήθημεν ἐπὶ ῥηγμῖν θαλάσσης. ἡμος δ' ἤργενεία φάνῃ ῥοδοδάκτυλος Ἦλως, νῆας μὲν τάμπρωτον ἐρύσαμεν εἰς ἀλὰ δίαν, ἐν δ' ἰστίους τιθέμεσθα καὶ ἰστία νησίων ἔσης, ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κλησίον καθίζον,

580 ἐξῆς δ' ἐξόμευνοι πολιήν ἄλα τύπτον ἑρεμοῦ. ἄψ δ' εἰς Ἀιγύπτωι δισπετέος ποταμοῦ στῆσα σέας καὶ ἔρεξα τεληέσσας ἐκατόμβας. αὐτάρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων, χεύ' Ἀγαμέμνονοι τύμβον, ἦν ἄσβεστον κλέος εἰη.

Vs. 570–619. After Menelaus has told finally of his return home from Egypt, he urges Telemachus to spend some days with him, proffering rich presents, but this invitation is declined. 570–576. Cf. 425–431.

571. The second hemistic, with σω, occurs four times in the Od. 577 = λ 2 (νῆα μὲν ἄρ'). Cf. also 780, κ 403, 423.

578. Cf. 781 = θ 52, λ 3. The last dipody serves as metrical plural for νηλ μελαινη.

579. See on β 419. Here the ἄν δέ echoes the ἐν δέ of the preceding verse. Both are advs., on board, inside. For a more striking instance of such 'anaphora,' cf. A 436 ff.—καθίζον: the change of person is due merely to the adoption of a set formula.

580 = i, 104, 180, 472, 564, μ 147.—πολιήν: may be taken as proleptic, the oars lashing the water into foam, cf. λεύκαινον δ' ἐθύμα ἐδάνν μ 172. But this is too precise treatment of a fixed epith. Cf. 405, and see on 425.

581. εἰς Ἀιγύπτωι: sc. ὅσωρ. Cf. 477 f. The omission is treated as analogous to that in εἰς Ἀδαν (sc. ὅσωρ).

582. στῆσα: lit. halted, as in η 4 of Nausicaa driving a wagon. The nautical meaning, acc. to Homeric custom, would be beached. The prep. of the previous verse adds the idea of motion, brought and beached. Cf. εἰς θρόνον ἔκασθα. Elsewhere in Homer the prep. with this phrase is ἐν. Cf. στῆσα δ' ἐν Ἀιγύπτῳ ποταμῷ νέας ἀμφιελάσσας σ 258 = ρ 427. — For the last hemistic, see on 352.

584. χεύ' τύμβον: a cenotaph, as in a 291.—ἀσβεστον: the adj. contains the gist of the purpose. Aga-
585 ταύτα τελευτήσας νεόμήν, ἐδοσαν δὲ μοι οὗρον ἀθανατοῖς, τοι μ’ ὄκα φίλην ἐς πατρίδ’ ἐπέμψαν. ἀλλ’ ἄγε νῦν ἐπίμενον ἐνὶ μεγάρουσιν ἐμοὶσιν, ὄφρα κεν ἐιδεκάτη τε δυωδεκάτη τε γένηται: καὶ τότε σ’ εὐ τέμψω, δῶσι δὲ τοι ἄγλα ἄδῳρα, 590 τρεῖς ἱππους καὶ δύρρον εὔξοου’ αὐτάρ ἐπειτα δῶσι καλὸν ἄλεισον, ῥια σπένδησθα θεοῦσιν ἀθανάτοις ἐμέθεν μεμνημένοι ἦματα πάντα.”

τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδὰ. "Ἀτρείδη, μὴ δὴ με πολὺν χρόνον ἐνθάδ’ ἐρυκε. 595 καὶ γάρ κ’ εἰς ἔναντον ἐγὼ παρὰ σοὶ γ’ ἂνεχοίμην ἦμενος, οὐδὲ κε μ’ οἶκου ἐλοὶ πόθος οὐδὲ τοκῆς· ἀἰνῶς γὰρ μύθουσιν ἐπεστί τε σοῖσιν ἄκοφων τέρπομαι. ἀλλ’ ἣδη μοι ἀνιάζουσιν ἐταίροι ἐν Πύλῳ ἡγαθέῃ, σὺ δὲ με χρόνον ἐνθάδ’ ἐρύκεις.

memnon had won fame. The mound should keep that fame alive among succeeding generations, even in this distant land. The aim of the pyramids of Egypt was similar. Cf. λ 75 ff.

585 f. = ρ 148 f.
588. See on β 374.
590. τρεῖς ἱπποὺς: the yoke-span, and a παρόφορος or reserve-horse.
591 f. ἄλεισον: see on γ 63. — σπένδησθα μεμνημένοι: mayest remember when thou pourest, the main idea lying in the partic.
592. ἐμέθεν: the -θεν form serves here as true gen. (§ 15 e). — For the closing dipody, see on β 55.
595 ff. καὶ γάρ: and really. The reason for the preceding entreaty does not come until ἀλλὰ κτλ. 598. The preceding thoughts we should make subord. and concessive (though I could, etc.), instead of paratactic (§ 3 p).

596. ἦμενος: complementary partic., like an inf. G. 279, 1; H. 983. So σε-σφαλαν ἀνέχεσθαι π 277. — οὐδὲ τοκῆων: obj. gen. with πόθος, like οἶκον. The pl. of the formula is here used freely in a general sense, meaning of course the mother. It closes the verse also λ 34.
597. αἰνῶς: see on α 208. — γάρ: introduces a reason for the emphatic σοί γε of 595. — μύθουσιν ἐπεστὶ τε: if any distinction is to be made, the first refers rather to the contents of the spoken words, stories, the second to the spoken words themselves and the manner of expressing the thought, tales.— ἄκοφων: as I listen, a mere descriptive partic., since the preceding subsists. complete the idea of τέρπομαι. See on α 127.
599. The first hemistich occurs also A 252. — χρόνον: sc. πολύν, cf. 594. Nauck conjectures δὴν instead, which is metrically possible (§ 41 j β).
600 δῶρον δ', ὦτι κέ μοι δοῦσ, κειμήλιον ἐστῳ:
ἐπποὺς δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ ἐνθάδε λείψω ἄγαλμα. οὐ γὰρ πεδίῳ ἀνάσσεις εὐρέος, ὃ ἐν μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον πυρὸ τε ξειαί τε ᾗ εὐρυφυνὲς κρὶ λευκὸν.
605 ἐν δ' Ἰθάκη οὔτ ἀρ δρόμοι εὐρέες οὕτε τι λεμῶν· αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
οὐ γάρ τις νῆσον ἵππηλατος οὐδ' ἐνελεύμων,
αἱ θ' ἄλι κεκλίται: Ἰθάκη δὲ τε καὶ περὶ πασέων.”
ὡς φάτο, μείδησεν δὲ βοήν ἄγαθὸς Μενέλαος,
610 χείρι τε μν κατέρεξεν ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν:
“ἀιματός εἰς ἀγαθοῖο, φίλοι τέκοι, οἳ ἀγορεύεις.

600. ὦτι κέ μοι δοῦσ: the opt., instead of the subj., avoids assuming the certainty of the gift. M. 305 c. — κειμήλιον: a treasure, such as the ἄλεισον of 591, in contrast with live-stock, here with ἵπποι 590, as in β 75 with πρόβασιν. See on α 312.
602. ἄγαλμα: pred. acc. Cf. βασιλῆ δὲ κεῖται ἄγαλμα (sc. παρήμων ἵππων) Δ 144. — πεδίῳ: the valley of the Eurotas.
603 f. Besides the grasses mentioned here as fodder for horses, Homer has also σέλινον in connection with λωτὸς B 776; and besides the grains here mentioned, he has κριθάλ, prob. about the same as κρί λευκὸν, and ἄλφρα E 106, apparently a substitute for ξειαί.
604. εὐρυφυνὲς: wide-growing, broad-eared, an epith. occurring only here. It distinguishes barley, with its two rows of kernels, from the other grains with their many rows.
605. δρόμοι: runs, courses, of the place where running could be done.
606. αὐλίτος: sc. ἐστὶ. This adynaton omits an adversative particle.
—μᾶλλον ἐπήρατος: a man from the hill-country finds valley and prairie tame.
607. ἵππηλατος: cf. non est aptus equis Ithace locus Hor. Epist. i. 7, 41.
608. κεκλίται: islands lie upon the sea even more vividly than the mainland does. See on α 68, and cf. ἥ πον τίς νῆσον εὐδείλους, ἥ τις ἀκτῇ | κεῖθ' ἀλλ' κεκλιμένη ν 234 f. — δὲ τε: but for that matter, but yet, introducing contrasted relations of number and measure. Cf. β 182, 277, ζ 108, 185.
609. The first hemistich occurs also ε 180, ν 287, π 476, ψ 111, and twice in the II. For the second, see on γ 311.
610 = ε 181, A 361, E 372, Z 485, Ω 127, but only here of the tenderness of one man for another.
611. αὐματος: for the gen., see on τοι a 215. — εἰς: see on a 170. — οἶα: equiv. to ἡ τοια, (seeing) how, (judging from) what, justifying a previous statement. The usage is a relic of the original exclam. or dem. force of the pronoun.
τοιγὰρ ἐγὼ τοι ταῦτα μεταστῆσω. δύναμαι γάρ.
δῶρον δ', ὁσ' ἐν ἐμῷ οἶκῳ κεμήλα κεῖται,
δῶσω, δ' καλλιστον καὶ τυμηστατόν ἐστιν.

615 δῶσω τοι κρητῆρα τετυμένου. ἀργύρεος δὲ
ἐστιν ἀπας, χρυσῷ δ' ἐπὶ χείλεα κεκράνται,
ἐργον δ' Ἡφαίστου. πόρεν δὲ ἐ Ἔφαιδομος ἠρως,
Σιδονίων βασιλεὺς, ὃθ' ἐός δόμος ἀμφεκάλυψεν
κεῖσε με νοστήσαντα· τείν δ' ἐθέλω τὸ δ' ὀπάσσαι.

620 διό οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δαιμόνες δ' ἐς δῶματ' ἵσαν θείον βασιλῆς.

613–619 = ο 113–119, where this
scene is resumed.

613. δῶρων: given him by friends,
and so of more value. — κεμήλα:
pred. appos. with δῶσα. Cf. 600.
The paronomasia with κεῖται is for-
mulaic.

615. δῶσω: the repetition and asyn-
deton characterize an explanatory
verse.

616. Cf. 132.

617. ἔργον Ἡφαίστου: the work
of a Sidonian artist is judged worthy of
that Hellenic god who represented
the highest skilled workmanship. It is
prob. that the most elaborate speci-
mens of ornamental work in metals
known to the early Homeric poets,
were Sidonian or Phoenician. Cf.
ψ 742 ff. — ἐ': of a thing, as Α 296.

618. ἐός: refers back to the subj.
of the main sent., as in 741. See
§ 24 f. — ἀμφεκάλυψεν: cf. the use of
κέθος in ἀπότι ἐν σε δόμαι κεκύκωσι
ζ 303.

619. νοστήσαντα: here and ο 119
the verb has its original simple mean-
ing go or come. See on νόστος 519.
In ψ 145, where this first hemistic
also occurs, the meaning is return.
The context decided this, as in the
use of ἔρχομαι for πάλιν ἔρχομαι.—
τόδε: here or now, adv. cognate acc.,
as in τὸδ' ἰκάνει α 400, in opposition
to the act of πόρεν 617. This const.
is better than referring it to ἔργον.
An obj. acc. referring to κρητῆρα
615 may be mentally supplied with
ἀπάσσαι.

Vs. 620–674. The scene changes
abruptly back to Ithaca, where the suitors
learn of the departure of Telemachus,
and scheme to intercept him on his re-
turn.

620. A transition formula, occurring
sixteen times in the Od., and
eight in the Il. The story of Telem-
achus at Sparta is resumed in ο.

621–624. These verses are com-
posed of various formulaic elements,
occurring more appropriately else-
where. They are full of singulari-
ties, and are unclear. Many editors
bracket them. They no longer de-
scribe a wedding banquet given by
Menelaus, but an ἐρανος. See on
α 226.

621. Cf. β 259, and, for the first
hemistich with ἀνά, 1:7. — δαιμόνες:
the γείτονες ἥδε ἦσαν of yesterday’s
banquet (3, 16) may be meant, though
the reference is vague.
oī δ' ἢγοι μὲν μῆλα, φέρον δ' ἐνήνορα οἶνον. σῖτον δὲ σφ' ἀλοχοὶ καλλικρήδεμοι ἐπεμποῦν. ὡς οἰ μὲν περὶ δεῖπνου ἐνί μεγάρουι πένοντο.

625 μνηστήρες δὲ πάρουθεν Ὀδυσσήος μεγάρῳ δύσκοισιν τέρποντο καὶ αἰγανέοις ἔντες ἐν τυκτῷ δαπέδῳ, ὅθι περὶ πάρος, ὑβριν ἔχουντες.

Ἀντίνοος δὲ καθήστο καὶ Ἐυρύμαχος θεοειδής, ἀρχοὶ μνηστήρων, ἀρετὴ δ' ἐσαν ἐξοχ' ἄριστοι.

630 τοὺς δ' νίος Φρονίοιο Νοήμων ἐγγύθεν ἔλθων Ἀντίνοον μύθουσι ἀνειρόμενος προσεῖπεν.

622. ἐνήνορα: the effect which wine produces on man is assigned as a quality to the wine itself. So ἐφόρον, μελίφρων, ἢλειῶν are epithets of οἶνος. Cf. λυγρὸν πένδος, χλωρὸν δέος, παλλίδα μορς, etc. An active sense is not to be given to the epithets. — For the second hemistich, cf. ν 19 (χαλκῶν).

623. For the first hemistich, cf. ξ 449, ν 254. — καλλικρήδεμοι: found only here. Cf. κρηκεμόν όδ' ἐφύπερθε καλύφατο δία θεῶν | καλ' νηγατέφ Σ 184 f. — ἐπεμποῦν: with σῖτον also π 83.

624 = ω 412. — περὶ δεῖπνου πε- νοντο: elsewhere the idiom is πένεισαι τι, as in 683.

625–627 = ρ 167–169. Cf. a 106 f., where, however, the locality has just been distinctly mentioned.

626 = Β 774, of the idle Myrmidons. — δίσκουσιν: for a famous throw, cf. θ 186 ff. Ordinarily the most ancient discus was of stone, cf. βόμβησεν δὲ λίθος Θ 190. An extraordinary metal discus is called στόλος αὐτοχώρων (rough cast ?) ψ 826. In later times the discus was also of bronze, and ornamented. The scholia speak of it as whirled by means of a strap passing through its centre, but this is not the representation in vases and statues.

— αἰγανέοις: a hunting-spear (cf. i 155 ff.), here thrown at a mark for amusement and practice, like the ἄκοντιον in the πένταθλον of the later games. — ἔντες: for the relation of the partic. to the main verb, see on άκοινών 597.

627. τυκτῷ δαπέδῳ: the surface of the men's court in the palace at Tiryns is still covered with a concrete pavement of lime and pebbles (Schliemann's Tiryns p. 203 f.). — ὅθι περὶ πάρος: sc. τέρποντο. Cf. ἑνθα πάρος περ (sc. κλαίει) ε 82, ὡς το πάρος περ θ 31 (eleven times in Homer), οτ (α?) το πάρος περ ρ 171, ψ 480. — ὑβριν ἔχουντες: the phrase is used in the manner of a fixed epith., and is not exactly descriptive of ἔντες. The dipody closes the verse also a 368 = δ 321. Cf. π 86, 410, 418.

628. Cf. φ 186 (ἐντ' ἐπείχε). — καθ- ἦστ: sing. with one of two subjs. Cf. λ 266. These two suitors were directors and judges of the sports. Cf. 659.

629 = φ 187. Cf. χ 244. — ἀφετή: excellence, here in gymnastic accomplishments and physical prowess.

630. Νοήμων: cf. β 386 f.

631. See on 461.
"Ἀντίνο; ἡ ρά τι ἵμεν ἐνὶ φρεσὺν, ἢ καὶ οὐκί, ὀππότε Τηλέμαχος νεῆ τ' ἐκ Πύλου ἡμαθέντως; νηά μοι οἴχετ ἄγων, ἐμὲ δὲ χρεῶ γίγνεται αὐτής Ἡλίῳ εἰς εὐρύχορον διαβῆμεναί, ἐνθὰ μοι ἵπποι δώδεκα θηλειαί, ὑπὸ δ' ἥμινοι ταλαεργοὶ ἀδμῆτε: τῶν κέν τι έλασσάμενοι δαμασάμην;" 

δὲ ἐφαθ', οἱ δ' ἄνα θυμὸν ἐθάμβεον: οὐ γὰρ ἐφαντ ἐς Πύλου οἴχεσθαι Νηλήνων, ἀλλὰ ποι αὐτοῦ ἄγρων ἡ μῆλοις παρέμμεναι ἥ συβότη. 

τὸν δ' αυτ' ᾿Ἀντίνοος προσέφη Ἦπιοθέος νίός· "νημερτές μοι ἑνισπε, πότ' ψχετο καὶ τίνες αὐτῷ


633. νεῖται: is coming, i.e. will come. This pres., like εἴμι, is often future in sense. Cf. β 238.

634. οἴχεται ἄγων: is gone off with, has taken away, the partic. expressing the main idea.—γίγνεται: only here with χρεῶ, as ἱσταῖ only φ 322 f. Elsewhere χρεῶ is construed like χρῆ. See on α 124, 225.

635. εὐρύχορον: here of a tract of country, as in § 4. The city of Elis was not founded till after the Persian wars.

636 = φ 23. — ὑπό: underneath, at the seat, as still sucking the mare. Cf. 1 245. — ταλαεργοὶ: a fixed epith. of mules as a class, here proleptic (§ 1 p). The mule has dignity in Homer. A pair of mules draws the wagon on which Hector's ransom is taken to Achilles and his body back to Ilion, Ω 150 et passim; also that on which Nausicaa's washing is taken to the river, in §. Mules raced at Olympia for a century after 500 b.c., and Pindar celebrates victories in such a race in Ol. iv., v., vi.

637. τινά: sc. ἱλιόνον.—κίν εἶλασ-σάμενος δαμασάμην: I should like to drive away and break in for myself. So the opt. is used in 600.

638. οὐκ ἐφαντο: they had not been thinking (lit. saying for themselves). The impf. is used of a state of mind continuing up to the immediate past.

639. οἴχεσθαι: sc. μν, of Telemachus.—Νηλήνων: cf. γ 4.—ποῦ αὐ-τοῦ: somewhere right there, i.e. right on the island of Ithaca. See on γ 397.

640. ἄγρων: in the country, part. gen. with ποῦ. Cf. α 425, and ποῦ γῆς; G. 168; H. 757.—συβότη: Eumaeus, a very prominent character in the second half of the Od. At his hut father and son are brought together at last. Although mentioned here for the first time in the poem, his name is not given. It would be known to every listener from popular tradition, or older parts of the poem than this. Cf. the first allusion in the Ἱ. to Patroclus A 307. Here, in closer parallel with μῆλοις, we might expect ἔσσων.

642. ἑνισπε: see on γ 101.
κόροι έποντ' Ἰθάκης ἐξαίρετοι; ἦ ἐόι αὐτοῦ
θῆτες τε δμῶες τε; δύνατό κε καὶ τὸ τελεόσαι.

645 καὶ μοι τοῦτ’ ἀγόρευσον ἐτήτυμον, ὥφρ’ ἐν εἰδῶ,
ἡ σε βίη ἄκοντος ἀπήφρα νῆα μέλαιναι,
ἥ' ἐκών οἱ δωκασ, ἐπεὶ προσπτύξατο μύθῳ.

τῶν δ’ νίδος Φρονίοιο Νοὴμων ἀντίον ἡδά.
“αὐτὸς ἐκών οἱ δωκα. ἴ κεν ἰέξει καὶ ἄλλος,
650 ὀππότ’ ἄνηρ τοὖοτος ἐχῶν μελεθηματα θυμῶ
αἰτίζῃ; Χαλεπόν κεν ἀνήνασθαί δόσων εἰη.
κόροι δ’, οἱ κατὰ δῆμον ἀριστεύουσι μεθ’ ἥμεας,
oi οἱ έποντ’. ἐν δ’ ἀρχῶν ἐγὼ βαίνοντα νόησα

643. κόροι: here, free-born and
even noble youths, κόροι 'Ἀκαιών, as
the contrast following shows. Cf.
652.—εἰ οὐ αὐτοῦ: his own. The first
pron. here refers to an oblique case
preceding (αὐτῷ), as in a 218. For
the gen. in the second pron., see on
αὐτῶν α 7.

644. θήτες: retainers, impoverished
freemen, working for hire, related to
the δμῶες somewhat as the Lacedae-
monian Perioeci to the Helots. Cf.
σ 357 ff. The word occurs in Homer
only here.—καὶ τό: even this, i.e. the
undertaking such a voyage with only
retainers and slaves to help.

645. See on α 174.

646. ἄκοντος: the adj. is used like
a partic. in the gen. abs., with subj.
implied in the preceding acc. pron.
See § 3 f. a sin. This const. brings
out the reason for the violence more
forcibly than the more easily gram-
matical ἄκοντα. The gen. may also
have been influenced somewhat by
the idea of separation in the verb.
Cf. τὴν βιὴν ἄκοντος ἀπήλων A 430.
βιὴν σου ἄκοντος, in spite of thine un-
willingness, is a later construction.
Cf. βιὴν ἥμων Θου. i. 43, § 3. — ἄπνυ-

647. προσπτύξατο μύθῳ: cf. β 77.
648. In this formula, Φρονίοιο Νοή-
μων is the variable element. The first
element opens verses thrice in the Il.,
the last closes verses often in Il. and
Od.

649. αὐτὸς ἐκών: cf. β 133. — τι
κεν ἰέξει: what could he do, what is he
to do? potential opt. referring to pres.
another also, any one else, instead of
τις a man, one, emphasizing specially
the contrast to the ἄνηρ following.

650. τοὖοτος: i.e. so high in station.
651. Cf. οὐ γὰρ καλὸν ἀνήνασθαι δό-
σιν ἐστὶν σ 287.
652 f. κόροι: its position puts this
in emphatic correspondence with the
correct supposition of Antinous (643),
and in contrast with the wrong one
(644). — μεθ’ ἥμεας: after us, next to
us, the speaker and the suitors. See
on άνευ 632.

653. αὐτ’: dem., with emphatic re-
sumption of κόροι.—ιν: among them, adv.
Мέντορα ἦ θεόν, τῷ δ’ αὐτῷ πάντα ἐφίκευ.
655 ἄλλα τὸ θαυμάζω· ἕδων ἐνθάδε Μέντορα δίων
χθιζὸν ὑπηοίν, τότε δ’ ἐμβη νη Πύλονδε.”
 ὃς ἀρα φωνήσας ἀπέβη πρὸς δώματα πατρός,
τοῖσιν δ’ ἀμφοτέροιων ἁγάσσατο θυμὸς ἁγήνωρ.
μυστήρας δ’ ἁμώδες κάθισαν καὶ πάϊσαν ἀέθλων.
660 τοῖσιν δ’ Ἀντώνος μετέφη Ἐυπειθεος ϊός,
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμελαίαι
πίμπλαντ’, ὡσε δὲ οἱ πυρὶ λαμπτέωντι ἐκτενὴ·
“ὡ πότοι, ἡ μέγα ἐργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὄδος ἦδε· φάμεν δὲ οἱ οὐ τελέσθαι.
665 ἐκ τοσσόπεδ’ ἀέκητι νέος πάϊς οἰχεῖαν αὐτῶς
νῆα ἐρυσόμενοι κρίνας τ’ ἀνὰ δήμον ἀρίστους.
ἀρξει καὶ προτέρω κακὸν ἐμμεναι· ἄλλα οἱ αὐτῷ

654. τῷ δ’ αὐτῷ: but to that very
one, viz. Mentor, and not θεός.—ἐμφι-
κευν: plpf. 3d pers. sing. (§ 26 e).
The subj. is a pron. referring to ἄρχος,
and πάντα is adv.
655. τό: pointing forward to an
independent sent., like τοῦδε in 2.447.
656. χθιζον ὑπηοίν: masc. pred.
adjs. as advs. (§ 38 a).—ἐμβη νη:
took ship. See on α 210.
657. See on β 405.
658. τοῖσιν: dat. of reference.—
ἀμφοτέροιοιν: cf. 628. — ἁγάσσατο:
became incensed.
660 = π 363, σ 42, ν 270, φ 140.
661 f. = Α 103 f., of the raging
Agamemnon.—ἀχυνυμενος: in anger, a
mental state following 658.—μέ
νεος: with rage, gen. with πί
μπλαντο. — ἀμ-
φιμελαῖαι: perhaps proleptic, of
the effect of passion, which envelops
the soul like a dark cloud, even as sorrow
does. Cf. 716, and Ἠκτόρα δ’ αἰνῶ
ἔχος πίκασε φρένας ἀμφιμελαῖαι P 83.
The epith. is even more appropriate
and direct if the purely physical
meaning of φρένας be preserved.
663 f. = π 346 f. (ἀ φιλον, τετελε-
σται). The first two feet open the
verse six times in the II., as A 254.—
μέγα ἐργον: pred. nom. The mean-
ing is an unfavorable one, as in γ 261,
but it is only baffled rage that can
judge thus of the exploit of Telema-
chus.—φαμεν οι: these belong
together, as in 638. Cf. γ 226.—τελε-
σθαι: fut. mid. as pass., sc. μιν as
subj., referring to οδος.
665. ἐκ τοσσοπεδε: from among so
many here, as we suitors are. The
asyndeton is in scornful excl.—ἀεκ-
ητι: sc. ἡμῶν implied in τοσσοπεδε.—
αὐτως: in just such a way as this, i.e.
independently. See § 24 h.
667. ἀρξει: he will lead the way for
his friends to follow him. For this
force of the act., see H. 816, 4.—κα-
κὸν ἐμμεναι: in being a curse to us.—
οι αὐτοί: wrathful contrast with those
he wished to harm. So μιν αὐτὸν 670.
Zeus ὠλέσειε βήν πρὶν ἦβης μέτρον ἵκεσθαι. ἀλλ' ἂγε μοι δότε νῆα θοῦν καὶ εἶκος' ἐταῖροιν, ὅπρα μιν αὐτὸν ἴόντα λοχήσομαι ἢδε φυλάξω ἐν πορθμῷ Ἰθάκης τε Σάμωι τε παπαλοέσσης, ὡς ἃν ἐπισμυγερῶς ναυτίλλεται εἴνεκα πατρός." ὁς ἐφαθ', οἱ δ' ἀρα πάντες ἐπήνευον ἢδε κέλευον. αὐτίκ' ἐπειτ' ἀνατάντες ἔβαιν δόμον εἰς 'Οδυσσῆος. ὁδ' ἀρα Πινελόπεια πολὺν χρόνον ἦν ἀπυστος μῦθων, οὖς μνηστήρες ἐνὶ πρεσὶ βυσσοδόμευον. κήρυξ γάρ οἱ ξειπα Μέδων, ὃς ἐπεύθετο βουλάς αὐλής ἔκτος ἐών, οἱ δ' ἐνδοθι μὴν ύφαινον. βὴ δ' ἤμεν ἀγγελεῖν διὰ δώματα Πινελόπεια. 680 τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πινελόπεια. "κήρυξ, τίπτε δε σε προσέαν μνηστήρες ἁγανοί;

668. πρὶν ... ἵκεσθαι: a scornful adaptation to the νέος πάς of 605, since Telemachus was already in the bloom of youth (σ 217). Any apparent contradiction, however, between the two passages, is easily explained by the different attitude of the speaker in each case to Telemachus.

669 = β 212.

670. λόντα: on his return, like οὐκαδὲ μοσόμενον 701. This is the only case where οἷς has this pregnant meaning of ἐλθὼν (see on a 77).

671 = ο 29. — Σάμωι: the Σάμος of a 246.

672. ναυτίλλεται: subjv., prob. of the 1st aor., Aeolic for ναυτίλλεται. Cf. ἀφέλλεισιν 651, and see § 27 a, c. The verb is used with irony, instead of πλῶ, as we might use 'navigate' scornfully for 'sail.' Merry compares ὑπτλοις κἀτω | στρέψα τὸ λοιπὸν σέλματι ναυτίλλεται Soph. Ἀν. 716 f.

673 = η 226, θ 398, ν 47. The first four feet occur also σ 66, ψ 539. For the first hemistich, see on a 381.

674 = π 407.

Vs. 675—714. Penelope learns of the expedition of Telemachus, and of the plots against him.

675. ἀπυστος: see on a 242.

676. μῦθον: plots. See on 597, and cf. 777.

677 = π 412.

678. αὐλής ἔκτος: in the courtyard without, as in τὰ δ᾽ ἀρεαν λεῖπε θυρη-φυν | ... βαθέις ἐκτοθεν (the reading of the Mss.) αὐλής ἐ 238 f. M. 149, 2. — ἐνδοθι: in the μέγαρον, or ἀθονοα δῶμον, into which we must suppose the suitors to pass 659.

679. See on 24.

680. κατ' οὐδοῦ: down from the threshold, into the βραμος or women's hall. Cf. κατεβηκέτο β 337. In ρ 575 we have the same verse with ὑπὲρ οὐδοῦ. Elsewhere the phrase is ὑπὲρ οὐδοῦ.

681. τίπτε δε: see on β 363.
682. η εἰπόμεναι: the first two syllables are pronounced with synizesis.
683. ἔργων: the customary feminine tasks. Cf. a 357 f., η 103 ff. — σφίσιν αὐτοῖς: indir. refl. as τοι αὕτω κ 300. G. 144, 2; 146; H. 683 a, 685.
The hemistich in ξ 251 has αὐτοῖς τε.
684 f. μηντεύσαντες, ὀμιλήσαντες: these particles, which are preliminary to the main prayer δειπνήσειν, really contain, with their negs., a prayer now impossible of fulfilment, parallel to the main prayer which can still be fulfilled. Without having wooed and without having assembled in the past (ἄλλωτε), now may they feast here for the very last time, i.e. "oh that they had never assembled to woo me, and now may they," etc. — ὑστατα καὶ πῦματα: so joined also in ν 13, and in the sing. ν 116. For the quantity of the last syllable, cf. Τηλέμαχος γ 230.
686. οἱ κατακείμενοι: ye who consume, whereby Penelope includes Medon among the suitors. He appears as their favorite and companion in ρ 172 ff. This interview, however, shows his real loyalty to the house, and Telemachus intercedes for his life χ 356 ff.
687 f. πατρῶν: this syncopated form occurs in Homer only here and θ 245 (§ 18 h). — τὸ πρῶτον: the time is specified in παῖδες ἔνθατε. — οὔδε τι ἀκούετε: impf., ye were not wont to hear, an ironical assertion, or perhaps a question, lost in subsequent detail.
689. οἶλος... ἐσκή: what sort of a king Odysseus was.—μὲθ' ὑμετέρου τοκεῦσιν: equiv. to ἐν δήμῳ 691.
690. ἐρέξας: takes a double acc., τινὰ and ἐξαισίον (neut.). The second acc. belongs also with εἰπὼν (sc. πρὸς τινὰ), and τι is adv. with ὀβε. The two parts. explain οἶλος ἐσκήν.
691. η τε: attracted from the neut. by the pred. subst.—δική: way or practice, as founded on 'divine right.' The next verse exemplifies.—θεῖων: occurs elsewhere as epith. of βασιλεὺς only in 621 and π 335.
692. ἐθιαρησίς, φιλοί: sc. such a βασιλεὺς. His loves and hates are capricious, and his hate more certain than his love. For the stress on the subjv. (′a king will — is sure to—hate one, he may love another′), see M. 275 b. The difference in mode may, however, be due solely to metrical convenience. See on β 43.
176

HOMER'S ODYSSEY IV.

κείνος δ' οὖ ποτε πάμπαν ἀτάσθαλον ἀνδρα ἑώργεων· ἀλλ' ὃ μὲν υμέτερος θυμὸς καὶ άεικέα ἔργα
695 φαίνεται, οὕδε τις ἔστι χάρις μετόπισθ' ἑνεργεών·" 
τὴν δ' αὕτη προσέειπε Μέδων πεπνυμένα εἰδώς··
"αἰ γὰρ δή, βασιλεία, τόδε πλείστων κακῶν εἰς.
ἀλλ' πολὺ μείζων τε καὶ ἄργαλεῶτερον ἀλλ' 
μυηστήρες φράζονται, ὃ μὴ τελέσσει Κρονῶν.
700 Τηλέμαχον μεμάσσει κατακτάμεν ὅζει χαλκῷ 
οἰκαδε νυσσόμενοι· ὃ δ' ἔβη μετὰ πατρὸς ἀκονήν 
ἔς Πύλων ἡγαθέουν ἦδ' ἐς Δακεδαίμονα διάν·"
δος φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
δὴν δέ μν ἀμφασίῃ ἐπέων λάβε. τῷ δὲ οἱ ὀσσε 
705 δακρυόφι πλησθέν, θαλερῇ δὲ οἱ ἐσχετο φωνή.

693. ἀτάσθαλον: neut., corresponding to ἐξαλοιπό 690.
694. ἀλλ' μὲν: nay verily, introducing the real state of the case, base ingratitude, in opposition to the ignorance ironically supposed in 687 ff.
— ὃ υμέτερος θυμός: this (thankless) disposition of yours. The υμέτερος affects also ἔργα, and the context gives θυμός an unfavorable meaning.
695 = χ 319 (κείσομαι, ὡς οὐκ).—
φαίνεται: are plain.—ἐνεργοῦν: neut. pl. adj. used as a subst. in the obj. gen. after χάρις.
696. The second hemistich occurs also 711, χ 361, ω 442.—πεπνυμένα 
eidōs: i.e. discreet. See on β 16, and cf. β 38.
697. τὸδε: the ingratitude and rapacity of Medon and the suitors.—

700. κατακτάμεναι: inf. of the syncopated 2d aor. ἱκταν, from κτελὼν
(§ 26 j).
701 f. = ε 19 f. See on β 308, γ 326.

703 = ψ 205. It is slightly varied in χ 68 (τῶν), ω 345 (τού) = φ 114, 425 (ὁλάσε τῆς).—αὐτοῦ: on the very spot, right there, with temporal force.
— γούνατα, ἦτορ: hysteron proteron. Pain or passion (σ 212) in the heart, and deadly wounds, affect the knees at once, the focus of bodily vigor. So do weariness and fear, cf. ε 297, βλαβεται δὲ τε γούνατ' ἱδώτι ν 34.
704 = P 695 of Antilochus, when told of the death of Patroclus. —
ἀμφασίῃ ἐπέων: prop. "inability to speak words," the gen. being obj., and the redundancy like that in ἔπος φάτο. — τῷ δὲ οἱ ὀσσε: those eyes of his, fixed formulaic use of art. and pron. See on γ 306.
705 = τ 472, P 696, ψ 397. —θαλερῇ: describes something as urged forth by an inward impulse, like the bud or shoot, tears and laments. Here, of the voice rushing, flowing.—

706. δ' ἀγαλαδόν διδορ φ 345, Vergil's

νοξ faucibus haesit. "She could
not utter the words that rushed to her lips.”

706. Ιψε δε δη μων ἐπεσων ἀμείβομεν ἀπρειοπειν.

“κηρυξ, τύπτε δε μοι πάις οίχεται; οὐδε τι μων χρεω νηών ἐκτύρων ἐπιβανέμεν, αἰ θ' ἀλδος ἵπποι ἀνδράσι γίγνονται, περώσι δε πουλών ἐφ' ὑγρήν.

710 ἦ ἱνα μηδ' ὄνομι αὐτοῦ ἐν ἀνθρώπους λύπηται;”

τὴν δ' ἠμείβετ' ἐπείτα Μέδων πεπνυμένα εἰδως.

“οὐκ οἶδ', ἢ τίς μων θεὸς ὡροεν, ἢ καὶ αὐτοῦ θυμὸς ἐφωρμήθη ὡμεν ἐς Πύλων, ὦφρα πύθηται πατρός ἐοῦ ἢ νόστον ἢ ὄν τινα πότμον ἐπέστεν.”

715 ὅς ἄρα φωνήσας ἀπέβη κατά δῶμ' Ὀδυσσηος.

τὴν δ' ἄχος ἀμφεχύνῃ θυμοφθόρον, οὐδ' ἂρ' ἐτ' ἐτλη δίφω ἐφέξεσθαι πολλών κατά οἶκον εόντων,

sarcastically attributes to Telemachus as his purpose. Cf. ἀπέτεθεν ἢς νεδ... | ὦφρα πρόθ' ἀλλων θάνατον καὶ πότμον ἐπίστη β 365 f.

712. αὐτοῖ: his own; cf. ἢ καὶ νόσος ἐτράχετ' αὐθής η 263.

713 f. Cf. γ 15 f. — πατρός ἦ: the position of the particle seems due solely to metrical requirements in the imitation of another verse.

Vs. 715-766. Complaints of Penelope; confession and counsel of Eurykleia.

715. κατὰ δῶμ' Ὀδυσσῆος: the variable element in the formula. See on 657.

716. ἄχος ἀμφεχύνῃ: the metaphor is of a cloud darkening the sight and terrifying the heart. Cf. τὸν δ' ἄχος νεφέλη ἐκάλυψε μελανα ξ 22. — οὐδ' ἄρ' ἐτ' ἐτλη: and she could no more bring herself, could not think of. The same verse-close occurs also Τ 421, Χ 136. See on β 82.

717. διφω: see on α 130 f. — πολλῶν (sc. διφων) ἐόντων: concessive gen. abs.
718. ἐπ᾽ οὐδοῦ: the position of mourners and suppliants, as well as of beggars. Cf. κ 62, ρ 339, σ 17. — πολυκμήτου: only here of the θάλαμος, equiv. to πώκα ποιητῶν α 436. It is elsewhere a constant epith. of σίδηρος, as in the formula ξ 324.

719. The first three feet occur also ω 59 (-μεναί), the first hemistich κ 409 (-μένους), τ 543 (-μένην).

722. περί: exceedingly. — γάρ: surely, anticipating the exhortation in 735.

723. ἐκ πασέων: beyond all. Cf. περί πασέων 608. — τράφεν ἢδε γένοντο: a common hysteron proteron, closing the verse also κ 417, ξ 201, Α 251. Similar cases occur in 208, θρέψατε τε κοούσα τε μὴτηρ μ 134. The natural order appears in γ 28 etc. See on γ 392.

724–726 = 814–816.

724. ἦ: I who, resuming the μοι of 722. It is somewhat exclamatory, like αἱ in 686.

725. παντοίης ἀρετῆς: referring to a warrior's accomplishments, as in παντολας ἀρετὰς, ἢμεν πόδας ἢδε μάχησαν Ο 642.

726. See on α 344. The repetition of ἐσθλῶν here and in 816 is clumsy.


728. ἀκλέα: contr. from ἀκλέεα (§ 18 ε.). — ὀρμηθέντος: see on α 289.

729. οὐδ' ύμεῖς περ: see on α 59. — ἐνι φρεσι θέσθη: did ye think, like our 'took it into your heads.' Cf. ἀλλ' ἐν φρεσι θέσθε (cherish) ἐκαστος | αἰδὼ καὶ νέμεσιν Ν 121 f.

730. ἐπιστάμεναι κτλ.: the partic. is concessive. Cf. μὴ ψεύδε, ἐπιστάμενος σάφα εἰπεῖν Δ 404.

731. ἢὴ ἐνι νῆ: i.e. from the palace to the harbor, β 405 ff. See on α 210, and contrast δ 817.

732. εἰ γάρ: see on γ 256. — ὀρμαῖνοντα: acc. partic. after πεθομαί,
τῷ κε μᾶλ' ἡ κεν ἔμενε καὶ ἐσοῦμενὸς περ ὁδοίῳ, ἡ κέ με τεθυκτίαν ἐνὶ μεγάροισιν ἔλευτεν. 735 ἀλλά τις ὀτρηρῶς Δολῖον καλέσειε γέροντα, ὁμω' ἐμόν, ὦν μοι δῶκε πατήρ ἔτι δεύρο κιόςθη, καὶ μοι κήπον ἔχει πολυδένδρεον, ὀφρα τάξιστα Δαέρτη τάδε πάντα παρεξόμενον καταλέγη, εἰ δὴ ποῦ τινα κεῖνον ἐνὶ φρεσὶν μητὶν υφήνας 740 ἐξελθὼν λαοῖσιν ὀδυρείς, οἴ μεμάσιν ὃν καὶ Ὀδυσσῆος φθίσαι γόνον ἀντιθέοι." 

τὴν δ' αὕτε προσέειπε φίλη τροφός Εὐρύκλεια· "νύμφα φίλη, σοῦ μὲν ἄρι με κατάκτανε νηλεί χαλκῷ

only here, as after ἄκοιῳ only 

Η 129.

733 f. τῷ κε μᾶλ' κτλ.: in that case would he verily, the general apod. then subdivided into η κεν ἔμενε and η κεν ἔλευτεν. No exact parallel to this doubling of the modal particle can be found in Homer. The nearest is ἰπτ' ἄν κεν Ἀρης ἑνόσατο μετελθὼν | ὀφρε κ' Ἀθηναὶ Ν 127 f. — ὁδοίῳ: see on a 309.

735. ὀτρηρῶς: only here, elsewhere ὀτράλεως. — Δολῖον: a Dolius is mentioned as father of Melanthius and Melantho, the types of unfaithful male and female servants (ρ 212, σ 322), and another as the trusty gardener of Laertes (σ 222).

736. Cf. ψ 228 (Ἀκτόρις, ἤν μοι). — ἐτε: see on 351.

737. ἐξεί: see on β 22. — ὀφρα: introduces the purpose of καλέσειε, after the parenthesis of description.

738. παρεξόμενον: implying familiar conversation, with appeals to the feelings like those in ξ 174 ff. Cf. σῇ τάδε μητρὶ παρεξόμενον κατάλεξον υ 334.

739. εἰ δὴ τοῦ: whether now may be, like αἱ κέν πως.

740. ἐξελθὼν: sc. ἐξ ἀγροῦ πόλινθε, from α 189 f. — ὀδυρείς: 1st aor. subjv., make complaint, in order to have the design of the suitors thwarted. — σὲ: (of those among them) who, cf. 819. If this is rel. referring to λαοὶς, then the partisans of the suitors among the Ithacans are meant (cf. β 29, and see on δ 177). But it may be dem., how these, i.e. the suitors; or it may be indir. interrogative, what men, cf. ἐκ τ' ἐρεμοῦ | ὃς τὶς τῶν εἴη βασιλεὺς κ 100 f. This sense is attained by the emendations ὦς (Düntzer, Nauck), or δ (Nauck), leaving the subj. of μεμάσιν to be supplied, as in ε 18.

741. δὲ: see on 618.

742 = ψ 25, 30, and (with τὸν) τ 21, χ 419, 455. The second hemistich occurs also β 361, χ 492, ψ 69.

743. νύμφα φίλη: prop. a friendly address to a young wife, then generally used by elderly persons as an address of endearment, like our 'dear child.' Cf. τ 130, from Iris to Helen. The voc. νύμφη is Aeolic. See on α 14.
 Homer's Odyssey IV.

η ἐα ἐν μεγάρῳ· μύθον δὲ τοι οὐκ ἐπικεύσω.

745 ἤδε ἐγὼ τάδε πάντα, πόρον δὲ οἱ, ὅσσα κέλευεν, σὺνοι καὶ μέθυ ἡδὺ· ἐμεῦ δ' ἔλετο μέγαν ὅρκον μὴ πρὶν σοὶ ἐρέειον, πρὶν δωδεκάτην γε γενέσθαι ἢ σ' αὐτήν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι, ὃς ἄν μὴ κλαίονσα κατὰ χρόα καλῶν ἑάπτης.

750 ἀλλ' ὑδηναμένη, καθαρὰ χροῖ εἴμαθ' ἐλούσα, εἰς ὑπερώ ἄναβασα σὺν ἀμφιτόλοισι γυναῖξιν εὐχε 'Αθηναίη κούρη Δίως αἰγιόχου· ἡ γάρ κέν μιν ἐπετα καὶ ἐκ θανάτων σαώσαι. μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὅϊω

755 πάγχυ θεοίς μακάρεσσι γονήν Ἀρκεσιάδαο ἐχθεσθ', ἀλλ' ἐτι πού τις ἐπέστηται, ὅς κεν ἐχθσω δώματα θ' ὑπερεφέα καὶ ἀπόπροθι πίονας ἄγροὺς."

ἐν φάτῳ, τῆς δ' εὔνησε γόον, σχέθε δ' ὅσσε γόοιο. ἡ δ' ὑδηναμένη, καθαρὰ χροῖ εἴμαθ' ἐλούσα

760 εἰς ὑπερώ ἀνέβαινε σὺν ἀμφιτόλοισι γυναῖξιν

744. η ἐα: or let me alone, i.e. let me go unimpeded. So Achilles to Priam Ω 569. With the alternate inv. the sense is: "whether thou slayest me or not, yet (δὲ) I must tell," etc. Cf. 140.

745. πόρον οἴ: I provided for him. Cf. β 379 f.


747 ff. Cf. β 373 ff.

750 = ρ 48. Cf. 759. — ὑδηναμένη: prayers and sacrifices were preceded by cleanings of the person and its accessories. Cf. β 261. — The three particles in asyndeton express immediately successive acts. — χροῖ: locative dat., as in λ 191, i 596, T 233. Much more common is περὶ χροί.

751 = ψ 364. It is inappropriately used also ρ 49, acc. to a few inferior Mss.

752. Cf. ρ 50. What here follows εὐχε occurs also in the nom., four times in the Od., and twice in the Il.

753. ἐπετα: thereupon, after your prayer.


756. ἐπέσται: will be at hand, be found.

757. ὑπερεφέα: the last two syllables are pronounced with synizesis.

758. εὔνησε: allayed, used like κοιμᾶο metaphorically in the case of
εν δ' ἔθετι οὐλοχύτας κανέω, ἥρατο δ' Ἀθήνην.
"κλῦθι μεν, αἰγιόχουοι Δίος τέκος, ἀτρυπώνη,
εἰ ποτε τοι πολύμης τεν' μεγάρασων Ὀδυσσεύς
ἡ βοῶς ἡ οἰος κατὰ πόνα μηρι' ἐκην,
765 τῶν νῦν μοι μνήσαι καὶ μοι φίλον υπα σάωσον,
μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας."
ὁς εἰπούσι' ὀλόλυξε, θεᾶ δὲ οἱ ἐκλευν ἀρῆς.
μνηστήρας δ' ὁμάδησαν ἀνὰ μέγαρα σκιῶντα.
οἴδε δὲ τις εἰπεσκε νέων ὑπερηνορέοντων.
770 "ἡ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια
ἀρτύει, οὐδὲ τι οἴδεν, δ' οἱ φόνος νῦ τέτυκται."
ὁς ἀρα τις εἰπεσκε, τὰ δ' οὐκ ἵσαν, ὡς ἐτέτυκτο.
τοῖσι δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπεν.
"δαμόνιοι, μῦθους μὲν ὑπερφιάλους ἀλέασθε
775 πάντας ὀμῶσ, μη ποὺ τις ἀπαγγείλησι καὶ εἴσω.

winds e 334, M 281, or lamentings π 524. Cf. κόλμωσι δι κύματα δαλμῶν μ 169. — σχῆθε: held from. The subj.
is still Eurycleia.
761. οὐλοχύτας: see on γ 441. Here they serve as a typical sacred gift, to introduce the prayer.
762 = ζ 324, E 115. The first four feet occur also K 278, the second hemistich (following κέκλωθ' νῦν καὶ ἐμείῳ) K 284. ἀ πότοι begins the verse
Β 157 = E 714 = Φ 420. Cf. also Α 202, Ω 352, 427.
763. εἰ ποτέ κτλ.: see on γ 98.
765. For the first hemistich, see on γ 101. — νια: as from a nom. νις (§ 19 d).
766. See on β 266.
Vs. 767-841. While the suitors prepare to carry out their design against Telemachus, Athene sends Penelope a comforting dream.

767. ὀλόλυξε: see on γ 450. —
οἶ: dat. of interest, represented by the Eng. possessive. So in 771, 789 (§ 3 g a). The gen., also occurs in the Greek idiom, as θεᾶ δὲ μεν ἐκλευν αὐθής κ 481.
768 = α 365.
769. See on β 324.
771. οὐδὲ τι οἴδεν: see on γ 184. —
δ... τέτυκται: ἵος ἰδων τῷ νῷ αὐθής ὑπερηνορέονται (Schol.).
772 = ν 170, ψ 152. — ἵσαν: here, in Σ 405, a form of ἰδα, elsewhere of εἶμι (§ 34 f, k). — ὡς ἐτέτυκτο: how matters had come to pass.
773. Cf. η 185 = θ 25 = ν 171; π 394 = σ 412 = ν 244. The name is the variable element. For the second hemistich, see on β 100.
774. δαμόνιοι: here in a tone of rebuke.
775. πάντας ὀμῶσ: all alike, in the position of emphatic resumption. In
all other passages the phrase refers to persons. Cf. \( \theta \) 542, \( \psi \) 332, O 98.
— καὶ ἔσω: within too, as they are uttered here. Cf. a 10.
776. συγγ τοῖον: const. with ἀναστάντες. See on a 209.
777. μύθον: scheme, plot, as in 676.
— Ἦ: in what way, as.— καὶ πάσιν: const. with ἥμιν, the καὶ emphasizing, as in ἕν ὅμιν καὶ πάσιν ὀλέθρου πελατ' ἐφ' ἐποταί \( \chi \) 41.
778. See on 530.
779 = k 407, \( \mu \) 367 (βὴν).
780. Cf. 577, \( \theta \) 51.— μὲν οὖν: the first particle serves as connective. The combination occurs also \( \nu \) 122, \( \omicron \) 361, \( \chi \) 448, \( \psi \) 142, I 550.
781 = \( \theta \) 52. Cf. \( \delta \) 578.
782 = \( \theta \) 53.— τροπῶι: thongs or straps (lit. twists), by means of which the oar was so fastened to the upright thole-pin (κλεῖς, see on \( \beta \) 419) that it played freely upon it as upon a fulcrum.
783 = \( \theta \) 54.— πάντα κατὰ μοιρὰν: occurs also in the formula \( \zeta \) 245 = 309 = 342.

784 = \( \pi \) 326, 360 (ἀπένεκαν), where the formula is more naturally used of bringing out the ship's tackling on landing.— τεῦχεα: weapons, in this adaptation of the formula. For the meaning tackle (i.e. ὄπλα), cf. also, ἔγκοσμείτε τὰ τεῦχ', ἐτάιροι, ἡ μελαίνῃ \( \gamma \) 218.
785. See on \( \gamma \) 11, and cf. \( \theta \) 55.— ὕψον: high out, i.e. afloat, the surface of the sea apparently rising from the shore line.— ἐν νοτίῳ: lit. in the wet. Cf. ἐφ' ὄργην \( \alpha \) 97.— ἐκ \( \delta \) ἔβαν ἀυροί: sc. from the chariot \( \gamma \) 113, here from the ship, that they might take their supper on shore. Cf. \( \theta \) 55 f.
786. ἐβαθα: i.e. on the beach.— μένον . . . ἔλθειν: see on \( \alpha \) 422.
787. Cf. 760.— ἀῦθοι: there, follows the more precise designation, as in παρ' ἥμιν ἀῦθι μένοντες \( \omicron \) 455, ἐν λακεδαιμονίᾳ ἀῦθι \( \gamma \) 244.
788. ἄσπιτοι: explained by the clause following in asyndeton. The second hemistich occurs also \( \epsilon \) 201, \( \kappa \) 384, \( \beta \) 603, \( \Lambda \) 780.
όρμαίνουσ', η' οἱ θάνατον φύγοι υίος ἄμυμων,
790 ἢ ὁ γ' ὑπὸ μνηστήρων ὑπερφιάλοισι δαμείη.
όσσα δὲ μερμήρειξε λέων ἀνδρῶν ἐν ὀμιλῳ
δείσας, ὀππότε μν ὁλίων πέρι κύκλων ἄγωσων,
τόσσα μν ὀρμαίνουσαν ἐπήλυβε νήδυμος ὑπνος.·
eἰδε δ' ἀνακλινθεῖσα, λύθεν δἐ οἱ ἄφεα πάντα.
795 ἐνθ' αὐτ' ἀλλ' ἐνόησε θεά, γλαυκώπις Ἀθήνη.
eἰδωλον ποίησε, δέμας δ' ἰκτο γυναικί,
' Ἰθήμη κούρη μεγαλήτερος Ἰκαρίοιο,
τὴν Ἑὔμηλος ὁποὶε Φερῆς ἔνι οἰκία ναϊών.·
πέμπτε δὲ μν πρὸς δώματ' Ὀδυσσήος θείοιο,
800 εἶως Πηνελόπειαν ὀδυρομένην γοώσαν
παύσειε κλαυθμοῖ γόηο τε δακρυόεντος.
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἱμάντα,
στὴ δ' ἀρ' ὑπὲρ κεφαλῆς καὶ μν πρὸς μῦθον ἐειπεν.

790. ὁ γ': as in 821. See on a 4.
791 f. μερμήρειξ: gnomic aor. in a
simile. This word, together with δεί-
σας, contains the point of the com-
parison. Penelope broods over the
issue of her son's adventure, in fear
and an increasing sense of helpless-
ness. But the simile is not a happy
one. It would apply better to a warrior
attacked on all sides by his enemies,
to Telemachus rather than Penelope.
793. ὀρμαίνουσαν: the partic. con-
tains the chief idea, "so many anx-
ioust thoughts was she revolving when
sleep came upon her." -- ἐπῆλθε: with acc. of the person only here and ν
282, elsewhere with the dat. This
hemistich occurs also μ 311.
794 = σ 180.
795. See on β 382.
796. δέμας κτλ.: elsewhere (ν 288,
π 157, ν 31) of Athene herself, here
of a phantom sent by her. Athene
herself appears to Nausicaa in ζ 13 ff.
The poet seems to think of the god-
ess as still with Telemachus.
797. κούρη Ἰκαρίοιο: cf. a 329.
798. Ἑὔμηλος: son of Admetus
and Alcestis. He is a little child in
—Φερῆς: in Thessaly, on lake Boebeis.
800. εἶως: sometimes denotes pur-
pose or expectation in the Od., as
often in Attic. Cf: ε 386, ζ 80, ς 376,
t 367. G. 239 n. 2; H. 921; GMT.
66, n. 1. — ὀδυρομένην: may be tran-
slated as an adv. modifier of γοώσαν,
bitterly lamenting.
801 = ω 328 (ἀλλ' ὑσχεο). The sec-
ond hemistich occurs also ρ 8.
802. παρὰ κληίδος ἱμάντα: past the
bolt-strap, as we should say ' through
the key-hole.' See on a 441 f. In 838
παρὰ κληίδα means the same.
803 = ζ 21, ν 32, ψ 4, ψ 68, Ω 682.
Cf. B 20, 59. — ὑπὲρ κεφαλῆς: i.e. at her
“εὖδεις, Πηνελόπεια, φίλων τετυμήμενη ἤτορ.
805 οὐ μὲν σ’ οὐδὲ ἔωσι θεοὶ ἰεῖα ζώοντες
κλαίειν οὐδ’ ἀκάχησθαι, ἐπεὶ ο’ ἐτὶ νόστιμος ἐστιν
σῶς παῖς· οὐ μὲν γάρ τι θεοῖς ἀληθεραίνοις ἐστιν.”

810 ‘τίπτε, κασιγνήτη, δεῦρ’ ἐλυθε; οὐ τι πάρος γε
πωλέ’, ἐπεὶ μάλα πολλὸν ἀπόπροδοθα δόματα ναιεῖς.
καὶ με κέλαι παύσασθαι διζύος ἦδ’ ἀδυνάων
πολλέων, αἰ μ’ ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
ἡ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,

815 παντοῖς ἀρετῆς κεκασμέννοι ἐν Δαναοῖν,
ἐσθλόν, τοῦ κλέος εὐρὺ καθ’ Ἑλλάδα καὶ μέσον "Ἀργος’

νῦν αὐ ταῖς ἀγαπητὸς ἐβη κοίλης ἐπὶ νηὸς,

head, as dream-visions always stood.
Cf. διαρ κεφαλῆς επίστη K 406, ὑπερ-
στὰν (τὸ ὀνείρον) τοῦ Ἀρταβάδου Ηδτ.
vii. 17.—προς μῆθον ἐπίπεν: closes
the verse more than thirty times in
Homer, always with acc. of the
person preceding. See on β 80.
804. εὖδεις: cf. B 23, ψ 69, and, for
the second hemistich, see on a 114.
805. οὐ μὲν σ’ οὐδὲ ἔωστ: not indeed
do they even allow thee, to say nothing
of its being pleasing to them. Cf.:
γ 27 f., ε 212.—ἰεῖα ζώοντες: con-
trasts a careless life with that of mortals,
who are διζύοι, δειλοί, ἀλφησταί.
This hemistich occurs also ε 122,
z 138.

806. νόστιμος: capable of return,
ἀνακομισθηναί δυνάμενος (Schol.). So
τ 85, ν 333, where ὀφεξὶ νόστιμος is
equiv. to ἀνόστιμος δ 182.
807. ἀληθεραῖος: a participial adj.
from ἀληταῖος, found only here, equiv.
to ἀληθημένος (cf. ἀληθεραῖος β 33). The
verb is construed with the acc.
hence θεοὶ is best construed as a
dat. of reference, in the eyes of the
gods.

809. κνώσσουσα: only here in Ho-
mer, of the deep sleep in which visions
come. The verb is used by Pindar
Pyth. i. 8 (15) of the eagle of Zeus
lulled to sleep by heavenly music.—
ἐν ὀνείρεσι τύλησιν: at the dream-
gates, figuratively said of one just
entering the land of dreams. Cf.
δοιαλ γὰρ τε πῦλαι ἀμεινών εἰσιν ὀνεί-
ρων τ 562. This was near Erebus,
and the comparison is therefore to
the deep sleep of death. Dreams
had special means of egress from the
lower world, and so could visit
men readily.

810 f. πάρος πωλέα: hast thou been
wont to come. G. 200 ὂ 4; Ἡ. 826.—
πωλέ: for πωλεα, cf. μνήμα β 202.—
The last hemistich occurs also ε 80
(valēi), ε 18 (valōv).
814—816 = 724—726.
817. Cf. 727.
νῆπιος, οὔτε πόνων εὖ εἰδὼς οὔτε ἄγοράων.
τοῦ δὴ ἐγὼ καὶ μάλλον ὀδύρομαι ἢ περ ἐκείνου.
820 τοῦ δ᾿ ἀμφιτρομέω καὶ δείδια, μή τι πάθησιν,
ἡ ὅ γε τῶν εἰν δήμω, ὥστε ἄραι, ἢ ἐνι πόνῳ·
δυσμενεῖς γὰρ πολλοὶ ἔπι αὐτῶ μηχανώντα,
ἰέμενοι κτέναι πρὸν πατρίδα γαῖαν ἱκέσθαι."

τὴν δ᾿ ἀπαμείβομενον προσέφη εἰδωλον ἀμαυρόν·
825 "θάρσει, μηδὲ τι πάγχι μετὰ φρεοὶ δείδιθι λήν.
τοῖς γάρ οἱ πομπὸς ἃι ἐρχεται, ἢν τε καὶ ἄλλοι
ἀνέρες ἠρήσατο παρεσταμεναι, δύναται γάρ,
Παλλας Ἀθηναίη· σε δ᾿ ὀδυρομένην ἔλεαρει·
ἡ νῦν με προσέκα τέν τάδε μυθήσασθαι."

830 τὴν δ᾿ αὐτέ προσεύπε περιφρων Πηνελόπεια·
"εἰ μὲν δὴ θεός ἐσσι θεοῦ τε ἐκλυνε αὐθής,
εἰ δ᾿ ἀγε μοι καὶ κεῖνον ὀξυρόν κατάλεξον,
η που ἐτύ λυει καὶ ὅρα ἡθος ἕλιοιο,

818. Cf. οὐ τῷ εἰδόθ᾿ ὅμως τὸν πολεμοῦ | οὖσ᾿ ἄγορέων 1 440 f., Phoenix to Achilles, and γ 23 f.
820. τοῦ δὲ: yes for him, repeats the τοῦ of 819, and introduces an explanation. The gen. here depends on the prep. in composition. — μηδὲ τι
πάθησιν: a frequent euphemism, for lest he die. Cf. quid acciderit.
So μ 321, p 596, often in the Il. and in later Greek.
821. τῶν: const. with δήμω, like ἀλλογρατῶν β 366. Cf. δε τε κεν τῶν δήμων ἱκωμαί Ζ 225. — τοῦ  ὀξεται: where he is gone, rel. clause explanatory of τῶν.
822. αὐτῷ: see on 710. — μηχανώντα: only here used absolutely. The next verse is explanatory.
823 = ν 426, ο 30. The first hemistich occurs also ζ 282, the second
ε 207, 301.
824 = 835.
825. θάρσει: followed by μηδὲ τι
and a second inv. also Δ 184, Κ 383, Ω 171. — πάγχι λήν: all too much.
For λήν closing the verse, cf. also
οτε τι λήν N 284.
826. τοῖς γάρ: cf. β 286.
827. ἠρησατό: gnomic aor. — παρεσταμεναι: cf. the prayer of Odysseus to Athene παρ δέ μοι αὐτῇ στηθί ν 387.
829. Cf. Δ 201 (Ζεῦς με πατήρ κτλ.).
831. ἐκλυνε αὐθής: listenest to the voice, i.e. art here in obedience to it.
832. εὶ δ᾿ ἀγε: then (δὲ) come I pray,
here in apod., as also Χ 381. See on
α 271. — κεῖνον ὀξυρόν: proleptic acc. of the person, as in 836. This
proleptic acc. has much of the syntactical
relation of the acc. of specification.
833 = ζ 44, ν 207. Cf. Σ 442 (ὑφα
δε μοι), τ 327 (first hemistich), and
see on δ 540.
HOMER'S ODYSSEY IV.

835  τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον ἀμαυρόν.
     "οὐ μέν τοι κεῖνον γε διηνεκέως ἀγορεύσω, ἥν ἡ τέθνηκε· κακῶν δ' ἀνεμωλία βάζειν."
     ὡς εἰπὼν σταθμὸν παρὰ κλῆθα λιάσθη ἐς πνοιὰς ἄνεμων. ἡ δ' ἐξ ὑπνοὺ ἀνόροουσεν

840  κούρη Ικαρίου: φίλον δὲ οἱ ἱττορ λάνθη, ὡς οἱ ἑναργῆς οὐειρον ἐπέσουτο νυκτὸς ἀμολγῷ.
     μνησθῆρες δ' ἀναβάντες ἐπέπλευον ὑγρὰ κέλευθα Τηλεμάχῳ φόνον ἀπίνυ ἐν πρεσῖν ὦρμαίνοντες.
     ἐστὶ δὲ τις νήσου μέσσῃ ἀλλ' πετρήσεσα,

845  μεσσηγύς 'Ιθάκης τε Σάμιοι τε παπαλοέσσης, 'Αστερίς, οὐ μεγάλη· λιμένες δ' ἐν ναυλοχοί αὐτῇ ἀμφιδύμοι· τῇ τόν γε μένον λοχώντες 'Αχαϊοί.

834 = ω 264. Cf. o 350 (τεθναί), ν 208 (εἰ δ' ἡδη), Χ 52 (εἰ, τεθνάσι).
836. ἀγορεύσω: the verb has an acc. of the person also in τοὺς ἀγορεύεις π 263.
837 = λ 464. Cf. Δ 355 for the verse-close, and μεσσαμίνα βάζεις σ 392.
     — ξωλ. κτλ.: see on β 132. — κακῶν: sc. ἑστιν.
838. παρὰ κλῆθα: see on 802.
839. εἰς πνοιάς ἄνεμων: cf. ἡ δ' ἄνεμον ὡς πνοη ἐπέσουτο ζ 20, of Athene.
     The dream-phantom has an ethereal nature, much like that of departed spirits, which are also called ἐδώλα.
     — With the second hemistich, cf. δ' δ' ἐξ ὑπνοῦ ἀνόροος Ἐ 519.
841. ὡς ἑναργῆς: (seeing) how clearly; ὡς was originally an excl., then passed into a causal rel. See on β 233. — νυκτὸς ἀμολγῷ: in the dead of night. The phrase always closes the
     verse (cf. also Λ 173, Ο 324, Χ 28, 317).
     The etymology of ἀμολγῷ is obscure.
     Vs. 842–847. The suitors depart to lie in wait for Telemachus.
842. Cf. o 474 (οἱ μὲν ἐπειστ') = Α 312.
     — ἀναβάντες: see on α 210.
843. αἰτίνε: epith. of φόνον, as of ὀλθρον α 11.
844. ἐστὶ δὲ: see on γ 293.
845. Only the names vary in Ν 33 (Τενέδοιο καὶ Ἰμβροῦ), Ω 78 (Σάμου τε καὶ Ἰμβροῦ). Cf. Ο 871.
846. 'Αστερίς: a mythical name.
     — ἕνι: i.e. ἐπεισώ.
847. ἀμφιδύμοι (cf. διδύμοι): double, i.e. one on each side of the island, towards Same, and towards Ithaca.
     Cf. the two harbors of the equally mythical city of the Phaeacians ζ 263.
     — τῇ: adv., there. — There is reference to this ambushede of the suitors again in ν 425 f., ο 28 ff., Π 365 ff.
APPENDIX.

I. MANUSCRIPTS, EDITIONS, AND AUXILIARY LITERATURE.

MANUSCRIPTS.

There is no Ms. of the Odyssey which can compare in excellence with the Venetus A of the Iliad, and none is so facile princeps. The Codex Harleianus No. 5674 (H) makes the nearest approach to this distinction. This Codex is in the British Museum. It was written in the thirteenth century, on 150 leaves of parchment in small folio, and contains the entire Odyssey, with scholia of comparatively early date and great value, though not nearly so full or valuable as the best scholia to the Iliad.

Without any attempt to assign a relative value to them, the only other Mss. of the Odyssey to which reference is made in this Appendix may be briefly noticed as follows: (A) Codex Augustanus, in the Munich library, No. 519 B, probably of the fifteenth century, containing on 253 quarto pages of cotton paper the entire Odyssey and the Batrachomyomachia as far as verse 161, with variants and corrections on the margin,—a careless copy of a good text; (M) Codex Venetus No. 613, in the library of St. Mark's, at Venice, of the thirteenth century, containing on 296 quarto pages of linen paper the entire Odyssey and Batrachomyomachia, with scholia,—a painstaking copy, in four distinct handwritings.

EDITIONS.

For Homeric bibliography previous to Wolf, cf. Jebb, Introduction to Homer, pp. 198 ff., Seymour, Iliad i.–iii., Appendix, pp. 195 f. The text-editions referred to in this Appendix are:

(W.) Homeri et Homeridarum opera et reliquia, ex recensione F. A. Wolfii, 4 vols., Leipsic, 1804–1807. In this edition special stress is laid on the testimony of Eustathius, the scholia and grammarians, in an attempt to improve the traditional text of the Mss.

(B¹.) Homeri opera, ex recognitione Immanuelis Bekkeri, 2 vols., Berlin, 1843. Bekker was a pupil of Wolf, and this, his first edition of Homer, gives the best form as yet of an amended Alexandrian text.

(B².) Carmina Homeric. Immanuel Bekker emendabat et annotabat, 2 vols., Bonn, 1858. In this edition the editor strives to go back of tra-
dition, and to reach the form of the poems in which they were originally sung. The initial digamma is restored when metrically possible. The annotations are a miracle of brevity, but abound in far-reaching suggestions and combinations. One may still glean from them with profit.

(Le R.) Homeri Odyssea, ad fidem librorum optimorum edidit J. La Roche, 2 parts, Leipsic, 1867–1868. The text is Alexandrian. The critical apparatus is the best yet provided, and very laborious, but needlessly minute, inaccurate, and based on an insufficient collation of Mss. A new critical edition of Homer by Ludwich is eagerly awaited.

(N.) Homeri Odyssea, cum potiore lectionis varietate [Homerica Carmina, Vol. ii.] edidit Augustus Nauck, 2 parts, Berlin, 1874. The text is restored independently of tradition, advancing on the lines of Bekker's second edition. The critical notes are between Bekker's and La Roche's in method and scope. The digamma is regarded, but not printed.

(C.) Homeri Odyssea, scholarum in usum edidit Paulus Cauer, 2 parts, Leipsic, 1886–1887. This excellent little edition attempts to utilize for school purposes what the editor deems to have been securely established by the labors of Bekker, Nauck, and their followers, independently of current tradition. It contains also a very brief but judicious apparatus criticus.


The exegetical editions specially referred to in this Appendix are:

(A.) Homers Odyssee, für den Schulgebrauch erklärt von K. F. Ameis, 2 vols., 2d ed., Leipsic, 1861–1862. The views here held by Ameis himself are sometimes contrasted with those which the revision of his commentary by Hentze now presents.

(AH.) The same, 8th ed., (α-ζ), revised by C. Hentze, Leipsic, 1884 (the basis of the notes in the present edition).


(FK.) The same, 5th and 6th editions, revised by W. C. Kayser, 1869–1873. The revision is very independent, with strong Alexandrian tendency.

(FH.) The same, 8th ed., (α-μ), revised by Gustav Hinrichs, 1884. The slight revision is in sympathy with the views of Kirchhoff.

APPENDIX.

(Hn.) The Odyssey of Homer, edited with marginal references, etc., by Henry Hayman, 3 vols., London, 1866–1882.
(My.) Homer’s Odyssey, edited with English notes, appendices, etc., by W. Walter Merry and James Riddell, vol. i., Oxford, 1876.

Other exegetical editions are:
Homeri Odyssea, by Baumgarten-Crusius, 3 vols., Leipsic, 1822–1824.
Erklärende Anmerkungen zu Homers Odyssee, (α–μ), by G. W. Nitzsch, 3 vols., Hanover, 1826–1840.
Homer’s Odyssey, edited by V. H. Koch, Hanover, 1873–1878.
Homer’s Odyssey, edited by F. Weck, (α–ε), Gotha, 1886.

AUXILIARY LITERATURE.1

Concordance to the Odyssey and Hymns of Homer, by Henry Dunbar, Oxford, 1880.

Verbum Homericum, by Eugen Frohwein, Leipsic, 1881.
Parallel-Homer, by C. E. Schmidt, Götingen, 1885.

Commentarii ad Homeri Iliadem et Odysseam, by Eustathius, 7 vols., Leipsic, 1825–1830.
Aristonici Reliquiae, edited by L. Friedländer (ad Il.), Götingen, 1853.
Idem, edited by O. Carnuth (ad Od.), Leipsic, 1869.
Nicanoris Reliquiae, edited by L. Friedländer (ad Il.), Königsberg, 1850.
Die Homerische Textkritik im Alterthum, by J. La Roche, Leipsic, 1866.

1 No attempt is here made to give an exhaustive literature. The editor has found the books mentioned useful. They might be less useful to others, and books not mentioned here might be more useful to any one.
Homerische Studien, by J. La Roche, Vienna, 1861.
Homerische Untersuchungen, by the same, Leipsic, 1869.
Der Homerische Gebrauch der Partikel ei, by L. Lange, 2 parts, Leipsic, 1872 f.
Homerische Studien, by W. Hartel, 3 parts, Vienna, 1871-1876.
De Homericae elocutionis vestigiiis Aeolicis, by G. Hinrichs, Berlin, 1875.
Homerische Realien, by E. Buchholz, 3 vols., Leipsic, 1871-1885.
Das Homerische Epos aus den Denkmälern erläutert, by W. Helbig, Leipsic, 1884 (2d ed. 1887).
Nautik der Alten, by A. Breusing, Bremen, 1886.
Homer ['Literature Primer'], by Gladstone, New York, 1878.
Homer: An Introduction to the Iliad and Odyssey, by R. C. Jebb, Boston, 1887.

Der epische Cyclus, by Welcker, 2 vols., Bonn, 1835, 1849.
Uber die Entstehung der Ilias und der Odyssee, by A. Jacob, Berlin 1856.

Die Einheit der Odyssee, by E. Kammer, Leipsic, 1873.
Die Homerische Odyssee in der ursprünglichen Sprachform wiederhergestellt, by A. Fick, Göttingen, 1883.

Die Quellen der Odyssee, by O. Seeck, Berlin, 1887.
Homerische Abhandlungen, by K. L. Kayser, Leipsic, 1881 (collected essays).
Homerische Abhandlungen, by H. Düntzer, Leipsic, 1872 (collected essays).

Die Interpolationen bei Homer, by W. Christ, Munich, 1879.
II. CRITICAL NOTES.\(^1\)

A.

This book comprises the action of the first day of the poem. More than most books it abounds in 'centos,' borrowed passages and verses, and stock epic material. It was probably compiled to serve as an introduction to the whole poem, when this had been itself brought into more or less consistency after the union of several poems originally distinct. How many and what these ultimate poems were, cannot be determined. The school of critics who follow Kirchhoff generally agree on at least three, a 'Telemachy' \((\beta - \delta +)\), a 'Return of Odysseus' \((\epsilon - \mu +)\), and a 'Vengeance of Odysseus' \((\phi - \omega)\). The Alexandrian critics, and their modern followers, try to remove the inconsistencies resulting from such an origin of the poem by rejecting certain verses and correcting others. No general lines of agreement can be traced among this school.

Vs. 1–10. This prooemium resembles, and probably imitates, that of the \(II\). It is, however, far inferior to it in distinctness. Cf. Bekker, Hom. Blät. i. 99 ff., Wilamowitz, H. U. p. 18. Vergil's prooemium to the Aeneid combines features of both.

1. \(\piολύτροπον\): this epith. is intended to make plain who the hero is, as much as though his name and descent were stated formally. It was an \(\deltaπορία\) of the ancient critics whether it was complimentary to the hero

\(^1\) Zen. = Zenodotus of Ephesus, Librarian of the Alexandrian Museum, \(\textit{floruit circa} 260 \text{ B.C.}\).

Arist. = Aristophanes of Byzantium, pupil and successor of Zenodotus, \(\textit{floruit circa} 200 \text{ B.C.}\).

Ar. = Aristarchus of Samothrace, pupil and successor of Aristophanes, \(\textit{floruit circa} 160 \text{ B.C.}\).

Did. = Didymus \(\chiαλκέντερος\), an Alexandrian grammarian who flourished early in the Augustan age, author of a treatise on the recension of Homer by Aristarchus.

Eust. = Eustathius, archbishop of Thessalonica, who flourished in the latter half of the twelfth century, compiler of a huge commentary on the \(IIiad\) and \(Odyssey\).

For these and other ancient critics of Homer, see Jebb's \textit{Homer}, pp. 92–102. — \(\alphaβετενται\) (or \(\alphaβετούνται\)) is a term of the ancient scholia, meaning that Aristarchus rejected the verse (or verses). — \(προπετεντουνται\) means that Aristarchus agreed with his predecessor in rejecting verses.
or not. Many modern commentators (Nitzsch et al., also Voss in his translation) render by much-wandered, i.e. πολύπλαγκτον, and regard the rel. clause following as epexegetical. This view is urged most recently by La R. in Zeitsch. f. d. österr. Gymn. xxxviii. pp. 161 ff.

2 f. Most editors punctuate with colon after this verse and comma after the next; B.² and A. with comma after both. The rel. const. may, of course, be abandoned in 2. — τινα δοτεα: the ν was added after the original Ἇ of δοτεα was forgotten. N. omits it. — νόου: considered ἀμενον by Ar.; νόμον Zen., prob. the original reading, though the word is not elsewhere found in Homer. Cf. Wilamowitz, H. U. p. 20.

4. The last dipody closes the verse six times besides in Homer. Cf. παθον ἀλγεα θυμον v 263, καὶ πάθεν ἀλγη Ω 7. K. sees distinct reference to this prooemium in ν 80 f. If, however, his view of the relative age of α 1–87 be incorrect, the reverse relation may exist between the two passages.

6–9. Bracketed by K. as ‘late interpolation.’


7. αὐτόν: Ar.; αὐτοί B., from one mediocre Ms., comparing 33.

11. ἐνθα: at best abrupt. K. regarded it as rel., punctuating with comma after 10, and closing the prooemium with 15. There is no such graceful transition to the story as A 8–11. Vs. 11–21 correspond rather to A 12–52.

15. σπέσοι: σπέσει N., C.

17. τῷ: AH. construes with ἐπεκλωσαντο, making the latter refer to the following council of the gods. FK. and FH. construe as in the note.

18 f. οὐδ’ ἐνθα ... καὶ ... φιλοσι: the interpretation of the notes (AH., FH.) finds here allusion to ν–ω. So Nitzsch, who considered the phrase as parenthetical (δα μέσου ἀναπεφώνηται Ar., in Schol. Π 46), and found the apod. to ὁτε δι in τῆς δέ. So FK. In this case the repetition of θεοί is hard to account for. A simpler interpretation is to make ἐνθα = τότε (Ar.), and καὶ ... φιλοσι pred., parallel with πεφυγμενός, καὶ being used instead of οὐδέ: not even then was he safe out of hardships and (nor) at home. So F., D., My. But no good instance of such use of οὐδέ (ε 414 is cited) can be found in Homer.

21. The first hemistich occurs also as such ϕ 254 (gen.), Χ 291. Elsewhere (β 17, ν 126, ν 369, Α 140) it closes the verse. — K. thinks vs. 20 f. copied in ζ 330 f. See above, on 4.

24. Crates of Mallus, the Pergamene rival of Ar., read ἕμεν ... ἑδέ, Strabo i. p. 30.
25. ἀντιόν: C. restores everywhere the earlier forms ἀντιῶν, etc.
27. Ὀλυμπίον: Ὀλυμπίοι; N. 28. τόσι: local dat. ΔΗ.
29-31. K. holds these to be a poor adaptation of δ 187-189, and brackets them. See above, on 4. Five Mss. (incl. H) close v. 31 with ἔτει πετρόντα προσφύδα (= δ 189).
37. ἐπεῖ πρὸ οἱ: ἐπεῖ οἱ? N., suggesting an original influence of f.
38. The edition of Massalia (see Jebbs' Homer, p. 91) had here πέμψαντες Μαύς ἐρικυδέος ἄγλαδν υἷόν. Instead of ἐὑσκοπον, διάκτορον was sometimes read, as in 84.
43. The second hemistich occurs also X 271 (ἀποτιές).
46 f. The first hemistich occurs also λ 181 = π 37 (κεῖνη), 0 155 (κεῖνα).—καλ λίπα: opens the verse also 477, ν 393, θ 312, A 553, Θ 358, Τ 408.—οἶδα ψο, | ως: with B. The usual reading is οἶδα ψο; and so C. corrects even at 0 359.
49. πήματα πάσχει: τῆλ ἀλληται Schol. on ε 8.
50. The first hemistich occurs also 198, μ 283.—On the indefinite definiteness of such data in the Od., see Strabo i. p. 26.
51. δώματα ναῦς: most Mss. (incl. AΗΜ) have δώμασι, but all editors follow Eust. Bentley would have read πότνια instead, 'κοῦ δώματα ἐναιεν s e d στέος.'
52 ff. The interpretation of this dubious passage given in the notes is essentially that of Preller, who is followed by Furtwängler in Roscher's Lexicon s. v. Atlas. Homer does not mention Atlas except in the two passages cited. In Hesiod Theog. 517-520, 746-749, there are no 'pillars.'
56. λόγοιον: ἐπεσειν N., to remove the rare word. In O 393 he corrects ἐτερπε λόγοι to ἐτερπε λόγον (from the λούον of a Schol.).
59-62. The last dipody of 59 and first hemistich of 60 occur together also O 553 f., the dipody also Θ 201. The first hemistich of 61 occurs also Π 272, P 165, X 89; the first hemistich of 62 also δ 99, ε 307, Ω 256, 494. With the verse-close of 62, cf. ὀδύσατο Ζεύς Σ 292.
65. Wilamowitz is prob. right in considering the verse as borrowed in a from K 243 (H. U. p. 15), rather than vice versa (Sittl, Wiederholungen in der Odyssee, p. 32 f.).
69. ἀλλάσειν: N. suggests ἀπάμερσειν (ἀπαμέρσας) in both passages.
70. The first hemistich closes the verse in A 264; for the second, cf. besides B 118 (τοῦ γάρ) = I 25, N 484 (το τε), Ω 293 (καὶ εὖ) = 311. — δοῦ: see Curtius, Erläuterungen Σ, p. 159 f. — ἐπί: so most Mss. (incl. AΗΜ), and Eust., W., La R., but ἔσκε B., N., C., on the authority of one Ms.
and the lemma of a scholiast. The impf. would accord with the view that Cyclops lost his life with his sight. See App. on β 20.

73. With the second hemistich, cf. that of λ 306 (μυγήνα). The first is in 15.

83. πολύφρον: Eust., La R., N., C., comparing the passages cited in note. δαίφρον has equal Ms. authority, and is read by W., B. The verse is necessary and genuine, acc. to K., only in φ and ν 329, but ‘interpolation’ in α, ξ, υ 239.

84. The second hemistich occurs only here in the acc., but thirteen times in the nom., and once in the dat.

85. τάχιστα: Lehrs and N. have suggested παραστάς, thus removing the inconsistency of not having Hermes actually start till ε 44. This inconsistency is one of K.’s main supports in regarding α 88–ε 41 as an insertion. Even from α 1–88, thus held to be part of an old nostos-poem, K. has been compelled to bracket as ‘interpolation’ vs. 6–9, 29–31, 83. Wilamowitz seems to have succeeded in proving that α 1–87 does not differ in character from the rest of the book.

93. Στάρτην: Κρήτην Zen., and at 285 f. κεύθεν δ’ εσ Κρήτην τε παρ’ Ἰδομενήν ἄνακτα | ὁς γὰρ δεύτατος ἤλθεν Ἀχαῖον χαλκοχτόνων (Schol. γ 313, also α 85, β 359, δ 702). This couplet follows here in some good Mss., prob. from a marginal note. K. believes Zen. must have read Κρήτην also at β 214, 359, though the scholia speak as if he did not. The edition of Antimachus (cf. Jebb’s Homer, p. 91) read Ωυγλήν at α 85, which κατὰ Κρήτην Ἡσίοδος φησι κεύθαι. Zen. made the correction, acc. to K., to remove the chronological inconsistency of the poem in having Telemachus linger a month at Sparta after showing eagerness to be off (δ 594 ff.). The time was occupied, Zen. argued (κατὰ τὸ σωποῦμενον), by a further journey to Crete. Cf. the story of Odysseus τ 172 ff. (ξ 382 f.).

96–101. A ‘cento,’ made up of formulaic verses and phrases, which, in some respects, do not harmonize with this context. Vs. 96–98 are transferred from Hermes to Athene, as 99–101 imitate the description of his magic wand ε 47 f. etc., although 99 is elsewhere used only of a warrior going forth armed. So 100 f. are borrowed from descriptions of Athene as war-goddess in battle scenes of the Η. Cf. the common formula of preparation for departure β 4 etc., and less ornate descriptions of Athene’s departure from Olympus, B 166 f., Δ 73 f. = Χ 186 f. = ω 487 f., Η 19.

97 f. προηθετοῦντο, κατὰ δὲ τὴν Μαυσαλιωτικήν οὐδ’ ἤσαν. Ar. thought the verses proper in ε and Ω, but not here.

99–101. ἀθετοῦνται. Ar. held them to be interpolated from E. B. rejected them, and they are bracketed by F., and My. B. rejected 97–
101, and they are bracketed by AH., D., FK., Hn., while W., La R., FH. and C. leave them intact. K. considers them a rude and careless compilation.

106. ἔπειτα: ἔκειθεν N.

110. οἱ μὲν οἶνον: B.?, N., following Eust. and a Schol. The Ms. evidence favors οἱ μὲν ἄρ’ οἶνον, and so K. reads. Some parts of Homer are doubtless late enough to have originally ignored the f.

112. καὶ προτίθεν, τοῖς δὲ: Herodian, B., N. The Mss. (exc. M), Eust., W., La R., have προτιθεμένο ἵδε. W. L. Kayser argued that Ar. read ἵδε προτιθεμέν τοῖς δὲ, and so A. and AH. till the eighth ed. Elsewhere ἵδε is not found so early in the verse.

115 f. Adapted from v. 224 f., acc. to K. τῶν μὲν leads one to expect a τῶν δὲ referring to another group of suitors who suffered otherwise. Cobet suggests τῶν μὲν μνηστήρων, or to read as in v.

117. σώμασιν: La R. There is equally good Ms. authority for κτήμασιν, though the latter was ἐν ταῖς εἰκαστέραις (sc. γραφαῖς). So W., B., N., C. — οἷον ἀνάσσοι: the phrase occurs δ 9 and Ω 202 as verse-close, and β 234 = ε 12 in the second place, but always as a rel. clause.

128. δουροδόκης: the view in the note is that of Döderlein and Gerlach (Philol. xxx. p. 513). It leaves the epith. εὐξέσου somewhat out of account. This applies better to a chest or frame of some sort, fastened to the pillar.

136–142. A 'cento,' in which different verses are rejected by different editors, both ancient and modern. Ar. rejected 140 (K.) and prob. 139 also (Ludwich), because Mentes was not an unexpected and sudden guest (Schol. δ 54). Either this couplet or 141 f. is unnecessary. The latter is rejected or bracketed by W., B., D., F., FK. AH. brackets 140 alone, Hn. 140–142. The passage is left intact by A., N., FH., My., C., though N. suspects 140. K. of course regards it as modelled on δ and ο.

144–150. A 'cento.' V. 148 precedes 147 in some Mss., and in some there follows the formula for distribution to each feaster γ 340 (cf. α 143). This is held to be indispensable here by K., who points out that elsewhere 146, 148 are used of preparation for the solemn libation, and not, as here, of the profane act of drinking. V. 147 he thinks borrowed from π to add eating to the scene. AH. brackets 148 on account of its redundancy. It is wanting in one good Ms.

151. μνημοσύνας τοῖς μὲν: the forced interpretation of AH. given in the note is based on the fact that elsewhere the subj. of the formula 150 is not repeated after it. But this would be a slight liberty for a compiler to take (K.). Much better therefore is the usual punctuation ἵνα |
μνηστήρες, τοίσων κτλ. Otherwise the μνηστήρων τοίσων μέν (cf. 116) proposed by Nitzsch would deserve notice.

153. περικαλλά θηκεν: περικαλλέ εθηκεν B.², La R. — K. points out that the verse is adapted to a blind bard like Demodocus in θ, but not to Phemius.

167. θαλπωρή: κατ‘ ενίον τῶν πάνω δεικτικῶν, ἦπωρή (Schol.).

171–173. Ar. rejected these verses as borrowed from ε, and inappropriately addressed here to Athene βασιλικην ἔχονσαν στολήν.

177. ἐπιστροφος: the more usual interpretation is that preferred by Eust. and found in the scholia, conversant with, παρά πολλῶς ἀνθρώ- πος ξενιζόμενος. This accords best with the καί κείνος he too. Nitzsch compares ἐπιστρέφεται Hom. Hym. xxvii. 10, and ἐπιστροφώσι σφ 486. Cf. πολυτροπον 1.

183. πλέων ἐπὶ οἴνοπα: N. suggests πλῶν οἴνοπα.—The second hemistich occurs with κατά γ 302, o 453.

184. Τεμύσιν: a Schol. also refers this to Τέμψα, a city of Bruttii. Ταύτης δὲ τῆς Τεμύσης φασὶ μεμνήσθαι τῶν ποιητῶν, οὐ τῆς ἐν Κύπρῳ Τα- μασσου· λέγεται γὰρ ἀμφοτέρως. καὶ δείκνυται χαλκοῦργε ἢ πλησίον, δὲ νῦν ἐκλέξειται Strabo, vi. p. 255. Wilamowitz argues for this identification H. U. p. 24.

185 f. προθετευόντο ὑπὸ 'Ἀριστοφάνους, κατ’ ἐνία δὲ τῶν ἀντιγράφων οἱ ἐφέροντο (Did.). K. finds 185 essential in ω, but both verses unnecessary here, and therefore concurs in the ancient athestesis.

199. Rejected by B.² as redundant.

200 f. Original in o, acc. to K.

204. εἰ πέρ τε: εἰ πέρ ἐ Ν., Cobet, C.

211. The first hemistich occurs also λ 524, Δ 260, K 539; the second, with acc. after ἐπὶ, ω 50 and thrice in the II. W. read ἐπὶ here, following inferior Ms. evidence. La R. establishes the distinction εἴνα νησιῦ = nāvibus vehi, ἐπὶ νησιῦ = naves petere (E 327).

215. Cf. τῶν δ’ εἰμὶ φασὶν γείναισθαι Φ 159 f., and the scholia thereon cited by B.²: ὀμοίως Εὐρύπιδης ‘μήτηρ φιλότεκνος μᾶλλον πατρός’ η μὲν γὰρ αὐτῆς ἄντας οἴδα, δ’ οὐ εἶπεν. καὶ Μενανδρὸς ‘αὐτὸν γὰρ οὐδεις οἶδε τοῦ ποτ’ ἐγένετο, ἀλλ’ ὑπονοοῦμεν πάντες η πιστεῖομεν.’ In societies of primitive organization, hereditary rights are based on maternity.

222. νόννυμνον: W.; νόννυμον Mss.

225. τὸς δὲ ὅμιλος: τὸς δαὶ ὅμιλος Ar. here, and ποῦ δαὶ νῆς ω 299, against the Mss., influenced prob. by metrical reasons. In πῶς δ’ αἱ τῶν ἄλλων Τρώων φιλάκαι K 408, Ar. also read this late colloquial particle, as does Venetus A. He is followed only by La R., C. N. suggests here τὸς δὴ δαῖς, τὸς ὅμιλος.
234. ἐβόλοντο: H and Hesychius; ἐβοῦλοντο A and Eust.; βοῦλοντο M; ἐβάλοντο H (supra) and W., ἀντὶ τοῦ μετέβαλον.

238-241. Inaptly borrowed from ξ, acc. to K.

254-266. A clumsy imitation of δ 340-346, acc. to K.

259. 'Εφύρης: Eleian in β, but here thought of as Thesprotian, since Ilus and Mermerus belong to Thessalian legend (Wilamowitz, H. U. p. 25).

261. ὀφρα οἰ εἰη: ὀφρα δαείη Zen.; ἦν πον ἐφείροι Schol.'

271-302. This whole passage is shown by K. (Excurs i.) to be a conscious adaptation of material given in original and more natural connection in β and γ, producing here some confusion and much inconsistency. Some interpretations in the notes are apologetic.

278. The edition of Rhianus the Cretan, of importance second only to those of Aristarchus, omitted this verse (Ludwich). No editor except AH. follows.

285. See on 93.

318. ἀξίον ἀμοιβὴς: ἄξιος ἀμοιβή? N.

320. ἀνότατα: Mss. and Ar., who took it to be the name of a bird; ἀνότατα W., B., La R., N., with Herodian and Hesychius; ἀν' ὅτατα Voss, F.H., with Crates, translating through, or along the roof-holes. The interpretation and argument in the note are those preferred by Eust., followed by Nitzsch. Other views are mentioned by Eust., ἀνά τὴν ὅτην τὴν ἐν μέσῳ τ᾽ ὄροφης, πόρρω τῆς ὀψεως (ἀοράτως). Modern interpreters are divided among these views:

326. The forms ηατο etc. are read by C.

331-335. Acc. to K., the verses are original in σ and φ, but borrowed by the compiler of α and used by him again in π.

333. Jebb (Journal of Hellenic Studies, vii. 170 ff.) insisted upon this close proximity of the two rooms as constituting a Hellenic type of house, differing from the 'Oriental type' at Tiryns, where the θάλαμος is distant from the μέγαρον, and to be reached only by circuitous routes. The probability grows, however, that the palace at Tiryns, as well as those more recently discovered at Mycenae, and on the Acropolis of Athens, is not Oriental, but Homic.
rejects them as 'interpolations.' Modern editors vary greatly. The verses are retained in a and δ by La R., My.; retained in a only, by W., F., FH., Hn., C.; N. brackets only δ 816. The others reject all.

351 f. Cited by Plato, Rep. iv. 424, in urging that the overseers of the ideal city must prevent innovations in music and gymnastic, φοβούμενος ὅταν τις λέγῃ ὡς τὴν

... ἀποδην μάλλον ἐπιφρονεόντος (attendunt) ἀνθρωποι

τίς ἀειδόντες σι νεωτάτη ἀμφίπεδηται,

μὴ πολλάκις τῶν τουτήν τις οὐκαὶ λέγεν όικ ἄφωμα νέα ἀλλὰ τρόπον ὑδής νέον, καὶ τούτο ἐπαυγή. The variation in the first verse might well be the result of an error in citing from memory, that in the second a playful parody.

356-364. All taken from φ, acc. to K., with change of τόξον to μύθος. Ar. rejected 356-359 here, but approved them in φ and Z. They were lacking here ἐν ταῖς χαριστέραις γραφαῖς. Ar. is followed by B., AH., FK., My. Other editors retain the verses even in a. — τὰ σ᾽ αὐτῆς: all editors but N.; σαυτῆς Mss. and Eust. in all the passages. Here an inferior Ms. has σαυτῆς, in Z a very good Ms. has σ᾽ αὐτῆς, and in ἕ 185 a very good Ms. has σαυτῶ. In all cases N. reads τε′ αὐτῆς etc.

365 f. Borrowed from σ, acc. to K., where they are appropriate, but here a caricature. The first verse is used again by the author of a, in δ.

370 f. Strabo (xiv. p. 648) cites these verses with αποδή, as an inscription on the base of a bronze statue in honor of a καθαριστός Anaxenor, in the theatre at Magnesia. He says, however, that for lack of space the i was not graven in the last word, so that it might be taken as nom.

374-380. Bracketed by AH.

402. δόμασιν οἴσιν: most Mss. (incl. H), Eust., followed by W., A.; δόμασι σοισί AM, followed by B., La R., N., C.

404. ἀπορράσει: ἀπορράσει Voss, followed by B.

414. ἀγγέλης: codd. AHM+, Eust., La R., N.; ἀγγελῆ inferior Mss., B., C.; ἀγγελῆς πεθομαί Naber, comparing β 255 f. etc.

424. The scholia notice another formulaic verse as read here by some: δὴ τότε κοιμήσαι τοι καὶ ὦπνου δῶρον ἐλοντο (cf. I 713). In the Argolic edition this followed v. 424, and prob. began with ἐνθα δέ (Ludwich).

437. A laughable perversion of B 42, acc. to K. and Wilamowitz.

B.

This book comprises the action of a single day, the second in the chronology of the poem as it now stands. Its main portions were prob. incorporated into the Od. from some older poem dealing especially with
a hero Telemachus. The opening and closing portions of the book (1-24, 382-434) seem like compilations from stock epic material and borrowings from other epic poems, made for purposes of juncture and adaptation to new contexts. The nature and extent of the 'Telemachy' is matter of controversy.

3 ff. Codex Vindobonensis No. 56 has περὶ δὲ μέγα βάλλετο φάρος (cf. B 43), and, following v. 4, ἀμφῖ δ᾿ ἄρ ὁμοι βάλλετο χίφος ἀργυρόθλον (cf. B 45).

6-8. οὐδὲν μὲν ἀντιπράπτονταν (correspond) οἱ στίχοι πρὸς τὴν παροῦσαν ὑπόθεσιν, οἰκεότερος δὲ μᾶλλον εἰσιν ἐν Ἰλιάδι (Ar.).

11. H has ἀμα τῷ γε κῦνες πόδας ἀργοὶ ἔποντο, and so W. But the reading is prob. due to the influence of ἐννέα δὲ σφὶ κῦνες πόδας ἀργοί ἔποντο Σ 578, as B. pointed out. The numeral is more Homeric, and has preponderating Ms. authority. Cf. Vergil's nec non et gemini custodes, etc., Aen. viii. 460. Mahaffy, Social Life in Greece, p. 57, quotes this verse as proof of the high regard felt for dogs in the Homeric age, in that a man was not alone if he had his dog with him. Similarly Hayman in his note ad loc. This is a doubtful inference from such use of stereotyped elements. The formula 'runs out' in such a phrase as δῶν δ᾿ ἄρι ἔποντο νομίμης ρ 214, of Melantheus the goatherd αἴγας ἄγων.

15-24. Cf. ω 422-425, a passage thought to be based on this. Bergk (Griech. Literaturgesch. i. p. 662) assumes that a verse has fallen out after 16, to which the καὶ γάρ of 17 had a more direct reference, and, with the help of ω 423, he suggests: δακρυχέων· πένθος γὰρ ἐνί φρεσίν ἦν οἱ ἀλα-στον. Cf. ξ 174.


20. τύματον: most commentators (D., F., FK., FH., My.) construe with τόν, and so the compiler of the verse evidently meant it to be taken, viz. τύματος ἦν ὁ Ἀντιφός τῶν ἔξ τοῦ Ὅδυσσεώς ἔταρον οὔς ὁ Κύκλωψ ἐθυ-νήσατο πρὸς ἐσπέραν (Eust.). Cf. ι 291, 311, 344 for the story, and ι 369 for the idiom. Merry translates: and dressed him last for supper. The first hemistic occurs as such Σ 402. It follows the first foot of the verse ι 476 = μ 210 (ἐκείνι ἐνὶ), Ω 83 (ἐνε ὃ ἔνι). For the pl. of the phrase, see on a 15. The verse-close, ὁπλίσατο δόρπων (δείπνων), occurs also ι 291, 311, 344, κ 116, Λ 86. The compiler here freely used the stock phrase to form one trans. verbal idea = ἐθυνήσατο devoured, a usage for which no parallel can be found. Eustathius, in giving the alternative interpretation, understands that Odysseus killed Cyclops, instead of merely blinding him, and this was post-Homeric tradition: οὐκέτι γὰρ ὁ Κύκλωψ ἔφαγε, συναποβαλών τῷ φωτὶ (sight) καὶ τὸ ἥν ὡς λέγεταί.
22. διχώς Ἀρίσταρχος δῦο δ' ἄλλοι ἔχον καὶ δῦο ὅιαίν ἔχον (Didymus in Schol. H).

24. τοῦ: the Ms. evidence is rather in favor of τοῦς, and so W. read. We have in this harsh gen. const., a clear case of the perversion of a formula. The second hemistic usually follows ὁ σφυν ἐνφρονέων (see on 160). The exceptions are all in the Od., including the present verse and six cases of τοῦν δ' —<—; as in δ 773. In all instances except the present, then, a pronounlinal dat. stands in the first hemistic. The lack of it here accounts perhaps for the τοῖς of the greater number of Mss., including H.

28. AH. considers χρείω neut., and τόσον in agreement with it, comparing ε 189. So in δ 312, AH. translates τίπτε χρείω 'what need pray?' and regards δήμου and τίον of 314 as in agreement with χρείω (a constr. favored by β 32, γ 82). So Eust., ὅρα τό χρείω ἐνδεξάμενος ὥς τάντον τῷ χρέοι οὐδετέρῳ (neuter) ὄνοματι (ad δ 312). But in all other cases, an adj. when expressed with χρείω is fem. Cf. Θ 57 χρειοί ἀναγκαίη, Κ 118 = Λ 610 χρείω ἀνεκτός, Κ 172 μεγάλη χρείω.

30. στρατοῦ: τινὲς, πολεμίων στρατοῦ ἄμεινον δἐ, τοῦ ἐπὶ Ἰλιον στρατεύσαντος (Schol. H). The first view is taken by F., FK., FH., D., My. But the expression could less successfully bear its indistinct qualification if the approach of a hostile force were meant.


41. Zenodotus read ὦγετε (Schol. H M), a much less delicate idiom. Cobet conjectures ὄς τὸν λαὸν ᾧγερα, to improve the metre. So Wilmotwitz (H. U. p. 94, note), who prefers, however, ᾧγετε.

43. σφάρα εἶπο: εἶπομυ Ν.

45. All the Mss. have κακῶν, and so Aristarchus read, treating the following δοιά as = διχώς (Schol. H). Aristophanes read κακά (Schol. H M), and La R. follows him. W., B., N., Α. followed Aristarchus, though N. has since preferred κακά (Od. ii. p. viii.). κακῶν certainly seems the lectio exquisitior. It is also the reading where the hemistic occurs again with ἐπεί, o 375. In that case, δοιά is best taken as a kind of corrective apposition. So FH., D.

51. Aristophanes added after this verse, a 245 f. (Didymus in Schol. H M). Two different conceptions of the numbers and strength of the suitors are evident.

55. The weight of Ms. authority (including H M) is here overwhelmingly in favor of εἰς ἣμετέρον, and this was prob. the reading of Aristarchus (Didymus and Aristonicus in Schol. H ad η 301), who saw in the Atticism an indication that Homer was an Athenian. It is the text also
of A. and AH. ἐς ἴμετέρου is the text of Hom. Hy. ii. 370, without a variant. It may be regarded as = εἰς τὸ τοῦ ἴμετέρου, into the realm of ours. Hdt. has ἐν ἴμετέρου twice, i. 35, vii. 8. It is possible that the neut. possessive was freely used for ἴμων, or even with the force of a proper name. Cf. εἰς Αἰγύπτωο δὲ 581, ἐν Ἄλκινόω η 132. But the phrase occurs also η 301, ρ 534. In the first, no Ms. has the gen.; in the second, only Η of the best Mss., with far fewer supports than in the present case. It is quite possible that the acc. is the more ancient reading here, gradually crowded out by a later idiom.

60. τοῖοι: Merry's view is better, taking the inf. as epexegetical, and the whole idiom as parallel to that of the preceding verse: 'we are not such [as he was], that we should ward it off.' Cf. η 309 f.

70. μὴ μ’ ὁλον, the reading of Aristophanes (Schol. HM), is an interesting attempt to limit the σχέσθε, φιλοι, to the Ithacans exclusive of the suitors. The πένθει λυγρῷ would then be applied to the insults of the suitors. But Aristarchus did not approve the correction. The trouble with the passage seems to be the common one, that a phrase well adapted to its context in X 416, is here rather inapaptly appropriated. Lehrs therefore struck at the root of the trouble by correcting σχέσθε, φιλοι, to ἰσχε-μεναί, taken as in ν 330.

89. The most natural interpretation of this verse, as Nitzsch argued, is: "already it is the third year, and soon the fourth will come," i.e. the third year is almost gone. So Kirchhoff with great positiveness (Od. p. 179). But this conflicts with 106 f. The contradiction was noticed by ancient commentators, some of whom restored harmony by reading δίετες and δὴ τρίτον in 106 f., Aristarchus by interpreting 89 as in the note (Schol. HM).

102. κήται: the Mss. all have κέται here and at ω 137. At τ 147, one only gives κήται. In Τ 32, however, where the subjv. is alike expected, Venetus A has κήται, and in Ω 554 it is supported by a papyrus fragment. Wolf corrected to κήται, and is almost universally followed by editors. But Curtius (Verbum ii.2 p. 85) follows Buttman in regarding κέται as subjv., arising from κεί-ε-ται, as λοῦται from λοῦεται. κήται is not yet proven to be of actual occurrence even in Attic. Curtius is followed by Monro (§ 81).

105. ἐτεῖ: so B. and N. with very slight Ms. authority, followed by most commentators. Only W., La R., and My. read ἐπῆν, the latter comparing ἐτήν γάρ έκ ἐρον ἐκῆ Ω 227 (where, however, no repetition is implied and an opt. precedes), and ἀλλ’ ὁτ’ ἐν ἡβηστει . . . | πανρίδιον ζώσεσκον Hes. Op. et Di. 132 f., where a few Mss. and the editors give ὁτ’ ἀρ. In δ 222, an opt. precedes and 'attracts' from the subjv. So
that no good parallel in Homer can be found for ἐπὴν in the present passage. See M. 305, 309.

106. The verbs are interchanged in two Mss., giving a more natural use of δόλω. But the word is clearly a makeshift substitute for the ἐγὼ of τ 151.

107. This verse is followed in A by τ 153.

116. ὦ: all the Mss. have ἀ. AH. and D. alone adopt the reading noticed in Schol. H. τινὲς ὦ οἱ αὐτῆ, i.e. τινὲς ὦ οἰδί αὐτῆ.

123. βιστός τε τεός, the reading of Aristophanes (Schol. H. M.), is an attempt to avoid the vagueness of reference here. To this reading of Aristophanes some defender of the acc. of the text (and of Aristarchus) added ἧ οἰ μηνοτήρες ἔδοντα, from which many editors have sought to bring μηνοτήρεs into the text. See Ludwig, Aristarchs H. T. i. p. 522.

127 f. These verses K. regards as an ‘ordinary interpolation’ from σ. 133. ἐκὼν has good Ms. authority (H + 6), but ἐγὼν rather better (A. M. + 7). The latter is read by B.2, N., La R. Cf. χ 154, ω 321. See on δ 649 (App.).

134. Another interpretation (A., F.H., My.) makes τοῦ πατρός refer to Icarius, and κακά repeat vaguely πόλλα ἀποίνεν, the latter meaning pay back much, i.e. the ἐδώνα which Icarius gave Penelope on her marriage (see on a 277). The ἐκ . . . πείσομαι would then be an emphatic resumption of the argument preceding, and an assertion of its validity, before advancing to the still stronger argument ἐκ δαίμονος. But if οὐ πατρός (my own father) were once the text here, as is not unlikely (§ 24 f, M. 255), the reference to Icarius would be impossible.

137. ἀθετεῖται μὲν ὑπὸ Ἀριστάρχου, στικτέον δὲ δῶμος μετὰ τὸ ἐσοσται, ἵνα τὸ ὁς κεῖται ἀντὶ τοῦ ὀυτοῦ (Schol. H. M). The use of ὁς cannot be exactly paralleled, but K. pronounces the verse correct and necessary.

153. ἀμφι: so Α., D., My. Another explanation (AH., F., FK., F.H.) makes ἀμφι δειράς parallel to παρείας, the partic. taking first a simple acc., then a phrase denoting place.

156. ἐμελλον: there is good Ms. authority (incl. AH) for ἐμελλε(ν). 170. μαντεύομαι: many Mss. (including AH. M.) read μαντεύομαι. But Didymus (in Schol. H) says αἱ χαριστέρει μαντεύομαι. The fut. would favor the interpretation of 171 given by Nitzsch and My.

171. AH. tries to make καὶ γάρ give a reason for the previous verse by adducing a prophecy which Halitherses is confident will yet be fulfilled. Better perhaps than either explanation would be to consider καὶ γάρ = and surely, without special logical sequence. In any case it is hard to take τελευτηθήναι of the past, as most commentators do. Nitzsch argued from M 304, P 41 that ἀπείρητος looked forward to a future time implied in
TO THE SECOND BOOK OF THE ODYSSEY. 203

φημὶ τελευτήθηναι, and translates ἀπείρητος "erfolglos." Merry favors this view, citing as Homeric parallels for the use of the aor., γ 125, Ν 666. See on 373 (280), and 198 (App.). — With the second hemistich, cf. τελευτήσειν ἀπαντά η 331.

178. νῦν: δὴ La R., N., following the majority of Mss. (including M).

190. ἀνιηρετερον: ἀνιηρώτερον A., B².

191. This verse is omitted in six of La Roche’s Mss. In four (including A), the verse ends with ὁδὸς ἀπ’ ἄλλων, and this variant is recorded on the margin of M, in a later hand. K. thinks the verse superfluous and even disturbing, and that it came from a marginal note citing A 562 as far as δεινήσεται. The fragmentary verse was then completed in several ways, and at last crept into the text. It certainly weakens the contrast between αὐτῶι μέν οἱ and σοί δέ. Moreover, εἶνεκα τῶνδε is difficult of explanation, as well as an isolated verse-close. If the pron. refers to the suitors, we should expect ἡμέον. If the phrase means "by reason of this" i.e. your incitement (AH.), it is certainly very awkward. All editors reject the verse.

198. παύεσθαι: the conjecture of Wolf, adopted by all succeeding editors. Seven of La Roche’s Mss. (including A,H,M) have παύσασθαι, and the others παύεσθαι. The authority for the aor. is interesting as bearing on the interpretation of 171. — πρῶ: AH., bracketing 197, thinks the limit of time suggested by this word is not expressed till 204, where the form of the sentence changes so as to disguise the correlation.

203. Because of the neglected digamma in ἵσα, B² and N. suggest αἴσα. Monro (§ 161) treats ἵσα as adj.: ‘things will be even.’

205 ff. These three verses were aethetized by Aristophanes (Schol. HΜ), who thought also that τῆς ἄρετῆς was an expression too young for the Od. Aristarchus explained τῆς ἄρετῆς as = τῆς ταύτης ἄρετῆς; the interpretation of the note. Others take τῆς ἄρετῆς together, = this excellence, i.e. Penelope. Weck suggests ἄρετῆς.

214–223. See on a 281 ff. (App.).

227. The most natural interpretation of the verse makes γέροντι refer to Mentor, the subj. of πείδεσθαι a pron. referring to οἶκον, and that of φυλάσσειν a pron. referring to Mentor. But of such a commission of Mentor’s our present Odyssey nowhere speaks, and so the forced reference of γέροντι to Laertes has been adopted from Eust. Elsewhere, if γέρων is used of Laertes, the context makes the application certain. To argue from the ὀμηλική of χ 209 that γέροντι is inapplicable to Mentor, is not well, for Odysseus was now of senatorial age (FH. compares Ψ 791), and the poet may refer to the present age of Mentor, with no reference to the time of ἐπέτρεπεν.
241. καταπαύετε: the reading of Rhianus, given and approved by Didymus (Schol. HM), who compares 168 f., 244. It has been adopted by most editors since B. The Mss. all have κατερύκετε.

245. The vagueness of this verse, and the forced interpretations necessary to bring it into harmony with the context, have led to its being pronounced an interpolation in exposition of the preceding ἄργαλεον δὲ, which originally formed an independent sent. A very early attempt to harmonize with 251 is seen in a reading given by Schol. HM, ἄνδρασι καὶ παύρουσιν.

251. The verse is often held to be an interpolation by some one who construed ἄνδρασι καὶ πλεόνεσοι in 245 with μακῆσασθαι. Schol. HM cite as the first hemistich εἰ πλέονες οἱ ἐπονετο, and ridicule our reading (τινὲς δὲ γελοῖος γράφονυι). N. doubts the verse, but suggests εἰ πλέονες συνέσωσιν, following the Schol.

257. λύσειν: λύσαν La R., FH., after M, and a citation of the hemistich in the lexicon attributed to Apollonius Sophistes, introducing the interpretation which Aristarchus gave for ἀψηρήν.

274–280. As contradictory to 270 f., and inappropriate in an attempt to encourage Telemachus, this passage is held by some to be an interpolation. It is bracketed in AH., N., K., while FH. follows B.² and Friedländer in bracketing only 276 f. Doubtless two parallel versions have been here combined, but in just what way cannot now be determined.

299. Eight of La Roche’s Mss. (including HM) have as second hemistich ἐν μεγάροισιν ἐοίσιν.

303 f. μή ἡ κακών: AH. renders: let no further hostility, and refers to the threats and complaints of Telemachus in the assembly, 62, 143 ff.

316 f. Ar. (Schol. M on 325) argued that the tone of uncertainty in 325 about the plans of Telemachus precludes the possibility of his having uttered τοῖς προπεθημένοις στιχοὺς (316 f.). For the ‘above athetesis’ here spoken of, a lacuna has to be assumed in the scholia ad loc. The athetesis was prob. by Aristarchus. AH. brackets the verses, following W. C. Kayser in FK. K. thinks the κακός ἐπὶ κύρια of 316 is just vague enough to justify the scornful supposition of the suitors in 325. It is prob., however, that this is another instance of the ‘contamination’ of two distinct sources. This is specially apparent in the double conclusion to the δὲ of 314.

322. ἀθετεῖται, and retained only by W., La R., F., H.

347. The representation of Eurycleia in β, K. thinks part of an elder poem, the inconsistency of which with that in α escaped the notice of the compiler, who was also the author of the notice in α. Still older than β
is the representation of Eurykleia as nurse of Odysseus (see on δ 742). There are, then, on this view, three Eurykleias combined in our Od.

366. ἄλλογνωτῶν: ἄλλογνωτῷ Mss., and all editors exc. ΑΗ, FH. The scholia of Paris. 2894 paraphrase by ἄλλοδαπῶν . . τῶν ἄλλως καὶ οὐχ ἡμῖν γνωσκομένων, showing that the gen. pl. stood in the text, and Apollonius Sophistes cites the gen. 22, 16. But in γ 103 f., all Mss. and editors read ἐν ἐκείνῳ | ἔκεινῷ, though here Naber proposed ἐκείνων.

373. μνημασθαί: Mss. Only Schol. H (Didymus) speaks of a fut., but N. so reads. In δ 254, an aor. inf. follows a verb of swearing, in X 120, both aor. and fut. The aor. inf. in Homer, where a future sense is implied by the context, would seem to be well established by the ἀποταυσάσθαι of Venetus A at E 288. On Cobet's correction of all such cases to the fut., see M. 238.

382–394. This passage looks like a compilation to supply details corresponding to the promise in 291–295.

383. This verse was originally not adapted to follow the preceding formula of transition, for the Ms. evidence puts a δὲ after Τηλεμάχῳ, which gives an impossible contrast. The same is true after βῆ of 394 (= 298), and so W., B.1, F. read in both verses. In the first, however, B.2 cuts out the δὲ in order to bring the ἕ of ἐκκεῖα to its rights, and is followed by D., FK., FH. A. omitted the first δὲ, and changed the second to ἰά. So La R., N., My.

424. The meaning of μεσόμην seems to be definitely settled by an inscription found near the Athenian harbor in 1882. — the contract for building the great naval arsenal of Philon. In this inscription, μεσόμην is used for the great beam which spanned the building from side to side.

426. This is generally assumed to refer to hoisting the sail from the boat to the top of the mast, a practice later than the earliest Homer. Such a passage as γ 10 f. originally referred to lifting out the mast with the sail on it, and so γ 11 is the reverse of β 425, ἄειρας in both cases being used alike.

427. La R. conjectures έμπρησεν, and N. favors it, comparing έμπνευ-σεν δ ἄνεμος μέσον ιστίον Hom. Hy. vii. 33.

433. The passage 416–433, on which much widely divergent criticism has been bestowed, is prob. the result of the gradual accretion, around a nucleus originally simple, of various kindred formulae and formulaic groups of verses, which cannot be satisfactorily harmonized in all details.
The third book covers the events of three days, the third, fourth, and fifth in the chronology of the poem. Of these, the last is merely indicated in 491-497. Each of the first two begins with an extraordinary sacrificial rite (9, 31 ff., 65 f., 430-473), in the description of which the formulaic element is conspicuous. The narratives of Nestor (118-192, 254-312) seem like extracts from different νόστος-poems, νόστος Ἀχαῖων, Ἀγαμέμνωνος, Μενελάος, rather imperfectly united by compiled passages. How far this compilation was the peculiarity of the ‘Telemachy’ itself, and how far the work of the final compiler of the whole Odyssey, cannot be determined. As a whole, the book is far less uniform than either α or β, but of a higher average excellence.

4. Πύλος: In the II., the Triphylian town of this name seems to be in the poet’s mind, as in Α 671-760, or else Πύλος ἡμαθεύς must sometimes designate not the city, but a realm stretching eastwards as far as the dominions of the Atreidae, and northwards past the Alpheius. There was still another town of the same name in Hollow Elis. Strabo quotes ἔστι Πύλος πρὸ Πύλων· Πύλος γε μὲν ἔστι καὶ ἄλλος viii. p. 339, where the claims of each town to the honor of being Homer’s Pylus are described.

10 f. This is a clear trace of an earlier and more primitive handling of mast and yard together. See the representation of the ship of Odysseus given in Baumeister’s Denkmäler, p. 1606, and the cut in Helbig, Das Homerische Epos, p. 111. It is significant that there are no names in Homer either for the ropes necessary in furling a sail once spread, or for those used in raising or lowering the yard upon the mast. The explanation of ἀδίφαντες which Eust. gives, represents a later practice: οὐ κατ’ ράφαντες, ἀλλ’ ἀναδήσαντες πρὸς τῷ κέρατι τῆς νησί. The Homeric formula for lowering sail first, and then mast, is seen in Α 433 f., Hy. ii. 487, 503. The sail is pulled up the mast (ἀνερόν) only μ 402. Slowing away the sail is expressed by στέλλω Α 433, γ 11, π 353; μηρών τίμα μ 170 seems to refer to loosening the sheets and lowering the sail. A formula parallel to γ 10 is λύνω ἵστια καὶ δ’ ἔλον ἱστόν ο 496, i.e. they loosened the sheets holding the lower corners of the sail, then took down mast and sail together. β 426 finds its opposite in the λύοντες βοεῖας (λύσαν δὲ βολίας) of Hy. ii. 487, 503.

19. In 327, there is some Ms. authority (including Α) for the nom., but here none. Schol. H on 327 gives us αὐτός, the reading of Aristarchus. This verse and the one following are rejected by B.², and questioned by N. K. holds them to be ‘eine sehr müßige Interpolation.’
28. D. and My. construe both negs. with ἀέχητι. There are slight traces of another reading, οἴδε σὲ θεῶ, οἴδε θεῶν σὲ ἀέχητι.

51. ἐν χειρὶ: the sing. with Arist., Ar., and La R., though the MSS. have the pl. AH. and DH. inconsistently have the pl. at o 120.

72 ff. Arist. rejected as inappropriate the last three verses of this address in Ῥ, but Ar. thought them better there than here (Schol. HM). B.2 follows Arist.; K. and Kammer follow Ar. The verses are perfectly adapted to the context in neither place, and bear the marks of formulae. To prove them better adapted to one context ought not to cause their rejection in the other. Thucydides alludes to these questions in i. 5, § 2: καὶ οἱ παλαιοὶ τῶν πολιτῶν, τὰς πίστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λησταὶ εἰσων. His language indicates the occurrence of these questions in sources now lost to us, but his inference that the words put no stigma on piracy was disputed by Ar., who rightly finds disapprobation of the practice in the contrast between κατὰ πρῆξιν and μαψιδών. Cf. Schömann, Griech. Alterth. i. p. 46.

87. La R. reads λυγρὸν ὀλέθρον, supported by one inferior MS., but appealing to Schol. H on o 268 (ἀπέϕιτο λυγρὸ ὀλέθρο): αἱ χαριεστεραί λυγρὸν ὀλέθρον. There too all our MSS. have the dat. In favor of the acc. may also be compared a 166, δ 489, Ῥ 303.

95. The verse was rejected by B.2 and is bracketed by AH. (not by A.) as inconsistent with what immediately precedes. It is not unnatural that Telemachus should vacillate between belief that his father is dead and hope that he is alive.

101. ἐντίσεις: La R. says the form is rarely found in the MSS., and reads ἐνσπε. See B., Hom. Bl. i. p. 31.

128. There is good MS. authority here for δεύτερες, and ἐπίθρονα βουλήν.

131. The verse is bracketed here by all editors since B.2. No MS. omits it. It was prob. either a careless use of a stock verse by a compiler, or a lapsus memoriae on the part of some bard, since the same verse precedes as in ν.

182. A. conjectured ἵστασαι. N. found some slight MS. authority for it, and FH. follows. At other similar places the MSS. strongly favor ἵστασαι, as θ 435, ν 307, B 525, Σ 346 (My.).

199 ff. The verses are bracketed by all editors since B., following the scholia (HM), which represent them as athetized by Arist. and Ar., ἐκ γὰρ τοῦ λόγου τῆς Ἀθηνᾶς μετηνέχθησαν ἐνθάδε. K. agrees. They are not wholly inappopriate here, however, and have the best MS. authority. — V. 200 is one of a farrago of citations from Homer in Cicero's letter to Caesar recommending Precilius (xiii. 15). He applies it to himself as lacking courage to join Caesar.
204. Cf. Γ 287 = 460 ἡ τε καὶ ἔσομένουσι μετ’ ἀνθρώπους πέλητα, λ 483 f., ἵνα ἥσι καὶ ἔσομένουσιν ἄ νοι ὥθῃ 6 580. In the present passage also all the Mss. have ἀοιδήν, and so La R., N., FH., K. Eust. read παθάσθαι, and W. followed him. On the principle of the lectio difficilior, we should retain ἀοιδήν. La R. compares also ὠ 197, 200 f.

205. περιθείεν: παραθείεν has most Ms. authority, and so W. and B.1 read. A. adopted περι from Bäumlein, on the authority of a Schol. citing the verse on 217. It is now generally read.

209. Pronounced περιττός by Ar. K. disagrees.

214 f. Rejected by B.2, followed by K., who considers them interpolated from π. N. suspects them.

216 f. Zen. read here also the second pers. ἀποτίσεω, and ἥ σύ γε in the following verse (Schol. H). This would remove all reference in 230–238 to the preceding speeches, unless ἀνδρα in 231 is meant to refer to Telemachus himself and not Odysseus.

230 f. Did. (in Schol. HM) calls attention to 230 as λαγαρός (metrically defective), and ascribes to this defect the reading of Zen. Τηλέμαχος, ἐναγαρή, μέγα νίπτε, ποίον ἔστης. Zen. also rejected 231, because inconsistent with his reading in 228 ei μὴ θεοὶ κτλ. According to Ar. (Schol. HM), this last verse is said ὑπερβολικῶς ἐν ἥθει ὅπερ οὐ συνείς ὁ Ζηνόδοτος γράφει ‘ei μὴ θεοὶ κτλ.

232–238. Ar. (Schol. HM) rejected these verses as inconsistent with the context. B. rejects 236–8 as contradicting 231. So D. Vs. 241 f. were also suspected by Ar. K. defends 232–238 and 241 f. He thinks the verses clumsy, but on the whole clear and not inappropriate. The whole passage 201–252 looks like a compilation to lead up to the νότος Ἀγαμέμνωνος. Vs. 236–238 only are rejected by B.2 and D. in their attempts to restore harmony to the passage. The attempt is useless. Perfect consistency cannot be restored, since different sources have been drawn upon.

244–246. Rejected by Ar. as περιττοὶ (Schol. HM), and bracketed by AH., B.2, FK., FH., on account of alleged inappropriateness and singularities of expression. D. would reject only 245, following K.’s suggestion, who censures most the lack of concinnity in the passage. In 246, Arist. and Eust. read ἀθανατος but all the Mss. ἀθανάτος. No editor follows the Mss.


255. Ar. read τόδε κ’ αὐτὸς (Schol. Ven. A on Z 260), and W. has κ’ αὐτὸς, a reading which three of La R.’s Mss. sustain.—Only three inferior Mss. have ὁσπερ, the rest ὁς κεν, with which we must use 256 f.
as protasis (see on 256). The latter is the reading of most editors, the former only of W, Fk., Fh., Ah.

259. τόν ἡε: τόν κε La R, N, by conjecture.

260. ἀστεός: Ἀργεός La R, N, with AM, and H in margin. With the reading of the text, the ε is disregarded.

264. Eust. has θέλγεσκεν ἐπεσον, a better reading than that of our Mss. So La R. B, and N. adopt it without the -ν, θέλγεσκε επεσον. So D.

267. πάρ 5', ἄρ: W, B. All the best Mss. (AMH) and Eust. have πάρ γάρ, and Fk., Fh. have restored this reading. La R. says, after showing that only three inferior Mss. and H in lemmata favor the vulgate, diu haesitavi an γάρ reponerem, quod et librorum optimorum auctoritate nititur et exemplis confirmatur, cf. i 319. variant libri in hac scriptura, ut ξ 457, 475, 526 et passim.

269. The reference of μίν in the note is favored by Eust. He mentions as other views a reference to Aegisthus (so D., F., Fk., Fh., Hn., My.), or even to the bard (Nitzsch).

283. σπέρχοιεν: σπέρχοιει W, B1, Hn. B2 corrected to σπέρχοιεν, citing N 334, ε 304. It has the best Ms. authority (including AH).

290. τροφέοντο: the reading of Ar. (Schol. H), and found in good Mss. including AM. It is adopted, however, only by La R. and AH. τροφέοντα is another reading of Mss. and scholia (varying with τροφέοντα), and this is undoubtedly the correct reading in O 621 (where Ven. A has τροφέοντα), which induced B. to retain it here, as W. had done. The two hemistichs were prob. identical originally, giving here an unusual cumulation of epithets, and a loose relation to χεῖν, which Ar. tried to correct away.

295. Anulus Gellius ii. 30 cites a (metrically defective) verse much like this, not found in our Homer: nam de austri flatibus ita scrip- sit: ἕνθα νότος πόντω νεκρών καλύπτα εἰς λάυν ὁθεὶ. Illustrating then the action of Boreas, he cites ε 296.

296. μικρός: Μαλέων Zen. (Schol. M). The same effort at closer identification is seen in the opinion cited by Schol. HM on 293, that λιγοῦ is a proper name, τὸν νότον Βλιοσίν [Λισίν?] καλομείγνην. In explanation of εἰς Φαυστόν the scholia are interesting: τὸ γὰρ ὑπὸ τοῦ νότον κύμα τὴν Φαυστόν ἀν ἐποίει ἀλμένον (harborless) εἰ μὴ προκείμενος ὁ λίθος ἐκώλυεν ἐντὸς μέγα γίνεσθαι κύμα. This makes Phaestus a port.

302. Strabo (i. p. 38) cites, after 301 and the first hemistich of 320, also δ 83.

304 f. All the Mss. give these verses in reverse order, and this is retained by W, B, Hn. Bergk made the transposition, relying on the
Schol. to Soph. Elec. 267: καὶ γὰρ μετὰ τὸ φονεύσαι Αγαμέμνονα Αύγισθος ἔβασιλευσεν. Ὅμηρος Ἄρεα (Αύγισθος) ἤναστε πολυχρώσου Μυκήνης, κτέινας 'Ατρείδην, δέδομεν δὲ λάος ὑπ' αὐτῷ." In favor of the Ms. order and a close connection between ἐμήσατο and κτέινας, λ 429 f. and ω 199 f. are cited, in that he killed. More natural would κτέινας γ' or κτείνε γάρ have been, as explanatory of ταῦτα.

307. ἀπ' Ἀθηνάων: ἀπ' Ἀθηναίης (under the guidance of Athene) Ar., ἀπὸ Φυκῆων Zen., which last may have been the original reading before the Athenian literary influence upon the poem became predominant.

308. K. rejects this verse as a late interpolation from β 198, objecting especially to the repetition in ἐκτανε, ἐκτα, κτείνας.

309 f. The scholia mention that some copies lacked these verses. Their presence here may have been due to a desire to have Homer recognize that feature of the current legend which made Orestes a matricide. See on 310.

325. ἔσονται: there is good Ms. authority (including M) for ἔπονται here also. The formula could be adapted in the one case, or loosely used in the other.

340. Buttmann says (Lexil. 29. 4) that the prep. in ἐπαρξάμενοι adds the notion of relation to individuals, before each one in succession, cf. ἐπιστα-δόν σ 425. Whether the butlers went round the circle once with the wine for the libation, and then again with the wine for drinking, or whether they waited at each guest until he had made his libation, and then filled his beaker for drinking (so My., comparing σ 418, 425), cannot be determined, since the formulae are often loosely used. Perhaps the practice varied. A. explained that the butler himself made the libation before offering the beaker to the guest, and compared ε 446 ff. FK. and FH. make the νώμησαν apply only to the libation (ἐπέπλεσον), but not to the drinking (πίναν). Some take the tense of ἐπαρξάμενοι as general, referring to the time of the main verb, thus beginning, one pouring to serve for both libation and drinking. So Seymour on A 471.

348. ἦ, ἦέ: B.2, A., AH., D. The Ms. and other editors have ἦ, ἦέ. The correction is an improvement, but doubtless an unnecessary one.

349. οὔτι: Ar., οὔτε Mss. Only W., B.1, F. have οὔτε. Zen. read οὔπερ.

367 f. ὄφειλεται: ὄφειλεται N., D., with slight Ms. authority. — Strabo, vii. p. 342, in seeking to locate the Caucones, cites this verse in another reading: ἐνθα . . . Ἡλίδι διῆ | οὐκ ὀλέγων κτλ. He further discusses this passage (p. 345) as evidence that there were two settlements of Caucones in Homeric time. He cites a district of the Caucones as originally part
of the realm of Nestor (p. 337; see on β 2, and cf. Hdt. iv. 148). He locates Nestor's Pylus in Triphylia (southern Elis).

368. ἐπει κτλ.: Zen. read ἐπει τὰ σα γοῦναθ’ ἰκάνει. Cf. ε 449, ε 266 f.

372. φήμη εἰδομένη: A. did not take this of actual transformation, but as simply descriptive of speed. So FK. But F. and FH. agree with AH. — ἱδόντας: so H, but the weight of Ms. authority (including AM) favors Αχιμούς, which is read by D., FK., FH.

373. ἀπώσ: ἐπει Eust., La R.

378. κυδίστη: inferior Mss. and Zen. Cf. Δ 515. La R. reads ἀγελείη with the better Mss., and so FK., FH., My. D. notes that ἀγελείη is nowhere else associated with Τριτογένεα. The hemistich Διὸς θυγάτηρ ἀγελείη occurs ν 359, Δ 128.

380. ἀληθ.: ἐλέυρε Zen.

408. ἀποστὰλβοντες: Eust. and the Schol. understand this as a hyperbole, for ὡς ἀποστὰλβοντες.

416. Between this verse and 417, inferior Mss. have αὐτὰρ ἐπει...

429. ἀμφί: αἰα N., by conjecture.

444. ἀχμόνον: Κρῖτες αἰμνόν (αἴμα) αὐτό φασι (Schol. HM). Herodian defines: τὸ ἀγγεῖον τοῦ ὑποσφάγματος. Zen. read δαμνόν (Schol. M), evidently connecting it with δαμναθαι, and taking it to mean a knife. The word occurs nowhere else.

464. This explanation of the part taken by women in the Odyssey in bathing men, so variously commented on, undoubtedly accords best with the present condition of the text in the various passages which must come under consideration. See Gladstone, Homeric Age, ii. p. 513, and Merry and Riddell's note ad loc. But it is not improbable that the customs of earlier periods represented in the component parts of our Od. freely allowed such participation by women in the process as would justify a literal translation of λοῦσαι or λοῦσαν, while those of later periods, represented in other parts of the poem, did not. The two variant customs, and attempts on the part of compilers to reconcile them, account for the confusion in the data before us. See Bekker, Hom. Bl. ii. 128 ff.; Seeck, Quellen der Odyssee, p. 156; Marx, Ueber die Nausikaaepisode, Rhein. Mus., 1887, pp. 251 ff. Here, λοῦσαι is taken literally by A., D., FK., FH. — Comparing vs. 416, 469, and remembering that no mention is made of the withdrawal of Telemachus, while 463, 470 show signs of adaptation, the inference is not unsafe either that 464–469 are a late interpolation by some one who wished to introduce a motive looking toward the traditional marriage of Telemachus and Polycaste, or, at least, an awkward appropriation from some other source than the current one.
471. The use of ἀνέφες for the more fitting κοῖρον, shows loose adaptation of a formula which is best in place ζ 104. Moreover, in the present passage and in Ψ 112, ὀροῦτο and ὀρόφει look like false extensions of ὀροῦται, by some one who connected it with ὀρνύμ. For the meaning “arose” is better here, and is possible in Ψ. In both passages ἐπι = there- for, or thereat, thereto.

472. The Schol. on A 470, I 470, in citing this verse, give ὑνοῦ ἑνοῦνο-χοεντες, where the € is neglected. So most Mss., including the best. It is the reading of W., FK., H.

484. δ' ἐλᾶν: the variant δ' ἰπποὺς is given here also in three inferior Mss., and is noted in the margin of AM. — ἀκοντε: read by B.², N., My. Most Mss. give ἀκοντε, though the uncontracted form is found everywhere in Homer except in this hemistic, and here also in some Mss. (including H).

486. σεῖον: Arist. read θεῖον, i.e. θεοῦ = τρεχον.

494. B.² rejected this verse both here and o 192, on account of the sing., as an interpolation from 484. He is followed by K., FH., Hn. All these retain 493, since it is secure in a passage identical with this. The change to the sing. is due to the nature of the verse—a common formula (see on 484), never found in the pl. The reference to 482 ff. is easy. Two good Mss. actually have the pl.

Δ.

The fourth book covers the events of the evening of the fifth day, and of the sixth day of the poem. Vs. 625–847 differ strikingly from the preceding part of the book, particularly in the abundance of borrowed and stock epic material, as a glance at the current notes will show. The first part of the book, the night-scene in the palace of Menelaus, barring the badly managed wedding feast, belongs to the most brilliant portions of the Odyssey. The slow but kind Menelaus, the witty and genial Helen, with their tales of Troy and of Odysseus, the lament after feasting, and its philosophic banishment until the morrow, give an intense interest to the action. Even here, however, germs of older material united by rather artificial means may be traced (1–305).

The νόητος Μενελαοῦ, and the adventure with Aegyptian Proteus (306–624), which form the body of the material for the sixth day, read like a later body of maritime legend than that of the νόητος Ὄδυσσεως (i–v), and show signs also of compilation, though in no such marked degree as the last part of the book. In the most general way, it may be safe to say that the opening and close of the book are the work of the compiler of
the Odyssey; the scenes in the palace of Menelaus, of the compiler of the 'Telemachy.'

1. κητώσαν: 'roomy,' D., who insists that ἀλκεδαύμωνα can only refer to the city. FH. urges the fact that κῆτος means elsewhere 'monster of the sea,' and adopts with B.3 the καιετάσσαν (cavernous, κείμαι) of Zen., though suspecting an error for ναετάνουσαν (cf. a 404). The best scholia interpret the reading of Zen. ἀντί τοῦ καλαμυθώδη (reedy), and cite a verse of Callimachus (an Alexandrian scholar and poet circa 260 B.C.): Ἡπποὺς καιετάντος ἀπ' Εὐρώταο κομίσασαι. Strabo (viii. p. 367) discusses the two readings, considering κητώσαν = μεγάλην, and mentioning a view ὅτι οἱ ἀπὸ τῶν σεισμῶν ῥωχοὶ καίετοι λέγονται. καὶ ὁ καιέτας τὸ δεσμωτήριον ἐντεῦθεν τὸ παρὰ Λακεδαμωνίως, στήλαιον τι.

2. The second hemistic occurs six times besides in the Od., four times in δ, and twice in ο (5, 141), where the same situation is resumed. It occurs seven times in the II., and always closes the verse.

3-19. This whole passage was rejected by Diodorus, a pupil of Ar. The wedding feast is not an integral part of the story, but rather a ceremonial background for it, like the Poseidon-sacrifices at the beginning of γ. Both have a constrained and artificial tone, as though composed to fill a gap in compilation. To neither of them does Telemachus allude in the account of his journey which he gives his mother ρ 108 ff. Nothing is gained by rejecting them.

4. ἀμύμωνος: ἀμύμωνα B.3, before ἐφ. — The last dipody always closes the verse, nine times besides in Homer.

6. The second hemistic occurs also ω 335, and thrice in the II.

7. Cf. theοὶ γόνον ἔξτελειν I 493.

11. The first three words begin I 285 = 143 (μοί).

12. δοῦλης: in Homer only here and Γ 409, δοῦλος nowhere. Ancient critics (prob. Ar.) therefore rejected Γ 409, and treated the word here as a prop. name, while others read a gen. Τηριδάης, also a prop. name.

15-19. φασὶ τοὺς ἐ στέχους τούτους μὴ εἶναι τοῦ Ὄμηρον, ἀλλὰ τοῦ Ἀριστάρχου (Schol.). Ludwich thinks this, with the similar charge in Eust., to be based on Athenaeus V. p. 180 ... οἱ περὶ Ἀρίσταρχον ... ἔξαπανθήσαντες ὑπὸ τοῦ πρώτου ἔπους 'τὸν ἄ νδρον' κτλ. (i.e. deceived into thinking the feast prior to the departure of the wedded pairs, instead of supplementary) προσοψῆνα τοὐτοὺς τινάς στέχους 'ὅς οἱ μὲν δαίννυτο' κτλ., μετενεκύνητες ἐκ τῆς ὀπλισθούσας σὺν αὐτῷ ... γε τῷ περὶ τὴν λέξιν ἀμαρτήσατε: οὐ γὰρ 'ἐξάρχοντες' οἱ κυβιστήρες, ἀλλ' 'ἐξάρχοντος' τοῦ φόνου πάντως ὄρχοντο. The charge is absurd, as Ludwich shows (i. pp. 536 f.). The verses have all the marks of late compilation; 15 and 16 are natural transition formulae (see current notes), and 17-19 are borrowed from
214

APPENDIX

Σ 604 ff., a scene on the shield of Achilles. All the verses are rejected by W., B., Hn., 17-19 by FK., 16-19 by AH. Vs. 621-624 serve as reminiscence and continuation.

19. ἐξάρχοντες: ἐξάρχοντες Ar., retaining the verse, instead of athetizing, as others did (K. p. 186). He held that μολπή never referred to singing merely (ludere et saltare, non cantare). All the Mss. have the nom. pl. here, and many, including Ven. A, at Σ 606. The correction to the gen. sing. is made by all modern editors, in reliance on Athenaeus (cited above). A 472 shows the only other exception to this rule of Ar.

27. γενεὰ: Schol. on η 313, γενεά most Mss., including the best.

33. φαγόντες: φαγόντες has better Ms. authority, and gives a fuller verse-close. It is read by B.2, N., A., D., FH., who compares c 227. Cf. also 282.

34 f. αἱ κέ ΠΟΘ Ζεὺς: closes the verse also μ 215, χ 252, A 128, Z 526, always followed in the next verse by δόη (δών). It begins the verse a 379 = β 144, and follows the first foot ρ 51 = 60.

37. δὲ μεγάρου: Ar., the lection exquisitior; δ' εκ μεγάρου Mss., followed by W., B., N., A., F., Hn.

62-64. προθετοῦντο, and bracketed by B., AH., D., FK., My. The peculiarities which led to the athetesis are pointed out in the current notes. They prove no more than late compilation.

65. νῶτα: see Zucker on ξ 437, Jahrbücher für Phil., 1885, pp. 30 ff.

72. κάδ δόματα: καὶ δόματα most Mss., including all the best.

74. αὐλή: Seleucus Homericus, an Alexandrian grammarian of the Augustan age, read τοιαῦτα δόμοις εἰ κτήματα κεῖται (Athenaeus v. 188), doubtless to avoid this use of αὐλή. Ahrens proposed (1874) αὐλῆς, referring τοιάδε to στεροπήν. Such a verse-close occurs Z 247, Ω 161, and may have influenced an inexact use of the subst. here in the nom.

84. Περὶ δὲ τῶν Ἐρεμβῶν πολλὰ μὲν εἰρηταὶ, πιθανώτατοι δ' εἰσίν οἱ νομίζοντες τοὺς 'Αραβὰς λέγεσθαι. Ζήνων δ' ὁ ἡμέτερος καὶ γράφει ὅτως Ἀλκιμόπας θ' ἱκόμην καὶ Σιδονίους 'Αραβὰς τε...' τὴν μὲν οὖν γραφὴν οὖκ ἀνάγκη κινεῖν πολλαῖν οὖσαν. Strabo i. p. 41 (cf. pp. 299, 784). The scholia report the same reading of the verse.

85. Hdt. cites this verse with ὅθι (iv. 29), the only variation from our text in the four citations made by him in all. Cf. La Roche, H. T. p. 37.

86. B.2 puts this verse after 89.

92. Curtius regarded οἰλόμενος as pres. partic. from οὐλομαί (ὀλλομαι), like βούλομαι (βάλλομαι).

94-96. Rejected by B.2 and Bergk. Friedländer suspected a lacuna after πάθον (cf. the usual verse-close ε 223, θ 155, I 492). The reference
of ὅν (97) to πολλὰ καὶ ἐσθλά, instead of κτεάτεσθων (93), is hard and illogical, and a forced meaning has to be given to ἀπώλεσα. N. considers this word corrupt; FK. interprets it 'I had to be deprived of' during my long absence.

99. ὃβελίζονσι τινες . . . περιττῶν. Ar. did not notice the verse in his commentaries. K. sees no reason for athetesis.

100–103. Rejected by B. N. puts 100 after 103.

122. χρυσηλακάτω: Hesychius (cited in Ebeling) has χρυσηλάκατος· καλλίτοις· ἢλακάτη γὰρ ὁ τοξίκος κάλαμος. Roscher's Lexicon (Schreiber) attempts no interpretation of the epith.

123. εὐτυκτων: B.² corrects to εὐπτυκτων, comparing the εὐκτυκτων of H. So Α.

143. μεγαλήτορος: τινὲς ταλασίφρων (Schol. H), and so B.², A., D.

158–60. οὐκ ἐφέροντο ἐν τῷ 'Ῥιανοῦ οἱ τρεις στίχοι (Schol. H). ἀθετοῦνται δὲ στίχοι ε' (πέντε) ὡς περιττοί καὶ ὑπὸ νέου παντάπασι λέγοντες ἀπρεπείς (Schol. HM). Dindorf (following Nitzsch) corrected ε' to γ', making both scholia refer to 158–60. Amcis (following Rumpf and Hennings) made the second scholium refer to 163–167, on the first of which Schol. HM gives τὸ δὲ ὡθοὶ ὃ συνιέτες τινὲς ἤθετησαν τὰ ἐπὶ. K. thinks both scholia refer to 163–167. Ludwich accepts Dindorf's emendation. From the argument and counter-argument of the last two scholars it seems clear that Ar. rejected 158–60, but argued against an athetesis of 163–167 by others. No modern editors bracket either passage.

178. ἡμέας | ἄλλο: ἄλλο | ἀμμε Plut. Mor. p. 54 F, p. 95 A; ἀμμε | ἄλλο some Mss.

192. Ἀρισταρχος δὲ ἀθετεῖ. All the modern editors bracket except F. and My. The adoption of formulaic elements led to the objectionable features in the verse. The incompleteness in the last phrase is the reason for the reading καὶ ἄλληλοις ἐρέωμεν, ὅ ἐστι διαλεγομένα Schol. H. Cf. 215.

194. μεταδότησι: the view of Eust. and Nitzsch may be defended, as in the note. Other commentators (incl. ΑΗ., ΦΚ., ΦΗ.) translate after supper, taking δείπνου of 61 and δόρπον of 213 of the same (interrupted) meal. Either interpretation accords equally well with Plato's ὁσα τε παραμύθη πλησιμολή μεταδότητα ἀγαπητὰ κάμνοντι τίθεμεν Crītias p. 115 B, or Findar's ἐρατῶν ὅχυρα δοσάν· τούτῳ τοι πέμπω μεταδότησιν Frag. 124 (Bergk), 1 f., the δόρπον standing in the relation of a light dessert to the δείπνου. Between the two, the conversation indicated in 70–215 intervenes, as the τόξου θεώς of φ might have done (cf. ν 390 ff., φ 428 f.), without the feasters leaving their tables (cf. χ 9 ff., 84 ff.). Cf. Ω 475 f., 601.
197 f. This must be the interpretation if βροτοί is interpreted to θανόντων in τὸ γὰρ γέρας ἐστὶ θανόντων (οἱ 190, 296, II 457 = 675, ψ 9). But if it corresponds to γερόντων in τὸ γὰρ γέρας ἐστὶ γερόντων (Δ 323, I 422), then the thought is rather "this is the sole relief (privilege) poor mortals have when their friends die, viz. to mourn for them, but they cannot restore them to life."

221. ἐπίληθοι: Ms. evidence uncertain, ἐπίλησιν N., cf. καμάτων δ' ἐπίλησιν παράσχοι Pind. Pyth. i. 46 (90).

224. Wanting in A, and two other of La Roche's Mss.

227. μητιδεύτα: μητιδεύτος N., thus avoiding the startling personification.

228. Πολύδαμνα: κύριον όνομα, acc. to Ar. and Herodian. Other ancients held it to be a pred. adj. agreeing with φάρμακα (τὰ πολλοῖς δαμάζοντα).


231 f. Ἀρισταρχος δὲ γράφει οὕτως: ἵπτρὸς δὲ ἢκαστος, ἐπεί σφυς δῶκεν Ἀπόλλων | ἱάσθαι καὶ γὰρ Παιήνον ἐστι γενέθλης. κακώς δια- ἕφερε γὰρ ὁ Παιήν Απόλλωνος, ὡς καὶ Ἡσίοδος μαρτυρεῖ: εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲρ θανάτοι τούτου σωσί, ἦ καὶ Παιήνων, δὲ πἀντα τὸ φάρμακα οἴδευ (Frag. 220, Marckscheffel), Schol. Lehrs (de Arist.3 p. 177) maintained (and Ludwig agrees) that the scholia attribute here a reading to Ar. which that scholar really criticised, for the scholia on E 899 show that he distinguished between Apollo and Paecon. — περὶ πάντων ἀνθρώπων: γρά- φεται καὶ "περὶ πάντων φαρμακεών": οὐ γὰρ πάντες πάντα ἱσάσιν (Schol.). This reading harmonizes better than ours with the fragment from Hesiod cited, and with Hdt. There is no trace of it in our Mss.

242. Παρμενίδακος (a disciple of Ar.) ἐφίλου τὸ ὦτον, ἐν ἤ' (i.e.), τοὐτο μόνον ἐρώ (Schol.).

246 ff. The theory of variant versions was first applied to this, with other passages, by Friedländer, Philol. iv. p. 580 f. No such decided objection was made to this passage by the Alexandrines as to the equally flagrant variant 285–289, which they rejected. Ar. treated δέκτη as a common noun, connected with δέχομαι, but ὁ κυκλικός (ὁ τῶν κυκλών ποιητῆς) took it to be the name of a man, the one from whom Odysseus got his disguise (Schol. and Eust.). K. corrects ὁ κυκλικός to ὁ-Σέλευκος, reads Δέκτη, and renders the following sent. 'a man of which name and appearance did not exist, etc.' Christ (Jahrbücher für Phil., 1881, p. 438) thinks that ὁ κυκλικός refers to the author of the Ἰλιάς μυκρά, who made Dektes a person, and that an interpolator here wished to bring the Od. into harmony with the cyclic poem. Δέκτη should, then, be read, and
the following sent. rendered 'who was nothing so very great,' i.e. a good-for-nothing fellow. For this rendering, Christ compares μάλα τοίον λ 135, μέγα τοίον γ 321.

273. Two inferior Mss. omit the verse; four (including H) have Ἀργείων here, as all except two read at θ 513.

276. προσβεβείτο. εἰς ἄν ἐγκείμενοι ὑπὸ τῶν ἱστορούντων τρίτων Δήμοβον γεγαμηκέναι τὴν Ἑλένην, i.e. it was thought to be of too late composition for the Od. K. thinks it indispensible.

277. περίστειξας: περίστειξας Ar. and Mss., περίστειξες N.

278. Helen knew the design of the Greeks (256), and longed for its success (259 ff.). In this story of Menelaus, however, she is still on the side of the Trojans, trying to outwit the Greeks. The two stories must have come from different sources. K., in defending 276, treats the act of Helen as a spirited joke, made dangerous only by the stealthy following of Deiphobus. But the point of the story seems to be that Odysseus outwitted a cunning foe. Cf. the scholia on 277: ἀμφαφώσα· ψηλαφώσα, μη ὅλος τις ἦ ἐν τῷ κατασκευάσματι.

285-289. Ἄρισταρχος τοὺς ε' ἄθετε. K. sees no reason for rejecting the verses, nor does he regard them as a variant version of 280-284, but as the 'second act of the story.' Others dwell on the inconsistency between 285 f. and 282, 289, and 275. B. and N. attempt to reconcile 286 to the context by reading σ' ἐτε for δε σε.


342. The first hemistich occurs also λ 449, the first three words α 257, δ 421, η 312, ν 89, Σ 105. The second hemistich with ἄλοιη occurs ω 226, Υ 496, Φ 77. The epith. is applied to Lesbos I 129 = 271.

353. Ζηνόδοτος ἡθεί, because of ἐφετείρων, where θυσίων is expected. Ludwig suspects the athetesis to be by Ar., and attributes to him the question of the Schol. τοµὶ γὰρ ἐγένοντο ἐντολαί; In Ω 570 ἐφετείρα may refer to the general commands of Zeus in favor of suppliants, and not to 128 ff. But the verse is clumsy. No editor leaves it free from brackets except Hn., who compares φυλάξουμαι δὲ τάσσει μεμνησθαι σέθεν | κεννας ἐφετείρας Aesch. Suppl. 211 f., as an indication that the Od. of Aeschylus had the verse. At any rate all our Mss. have it, and it is a feature of the compilation.

354 f. Εἶτα νῦκτωρ κοιμώμενος οἶνον εἶδε θαυμαστὴν· ἀνήρ πολῖος εὑ μάλα τήν κόμην καὶ γεραρδό τὸ εἴδος ἐδοξεῖν αὐτῷ παραστάς λέγειν τὰ ἔτη τάδε· 'νήσος ἑπετα,' κτλ. Εὐθύς οὖν ἐξαναστὰς ἐβάδιζεν ἐπὶ τὴν Φάρον,
APPENDIX

218

η τότε μὲν ἐτι νήσος ἦν τοῦ Κανωβικοῦ μικρὸν ἀνωτέρω στόματος, νῦν δὲ διὰ χώματος ἀνέληπται πρὸς τὴν ῥάμον. Ὡς οὖν εἴδε τὸν εὐφύτη διαφέρουτα... εἰπὼν ὡς "Ομηρος ἦν ἄρα τά τε ἄλλα θαναματὸς καὶ σοφότατος ἀρχιτέκτων, ἠκέλαιυσε διαγράφας τὸ σχῆμα τῆς πόλεως τῷ τόπῳ συναρμόττοντας. Plut. Alex. 26.

366. καὶ Αἰσχύλος δὲ ἐν Πρωτέ Εἰδοθέαν αὐτὴν καλεῖ· ὁ δὲ Ζηνόδωτος γράφει Ἐὐρυνόμη (Schol.). Cf. Σ 398 ff.

370. Zen. had ἡ δὲ μοι ἀντομένη for the first hemistic (Schol.), and prob. ἐπεις πτερόεντα προσημέδα for the second (Ludwich).

373. ὃς: hoc nunquam fieri poterit, ut omnibus locis affirmari possit sitne ὃς an ὃς (ὁς) scribendum (Lehrs, de Ar. p. 159).

389. ὃς: M. (§ 265, 3) attempts to render as a rel. N. reads ὃς.

400. ἔμοι δ': in all other cases where these words begin a verse or formula, and in the parallel Θ 68, an adversative δὲ is necessary. Cf. Β 1, 58, 168, μ 312, A 475. The formula was perhaps adapted to this context by changing indic. to subjv., regardless of the irrelevancy of the δὲ (cf. 556), though there is room for doubt whether Bekker's reading of the subjv. on slight Ms. evidence is necessary. W. and My. alone, however, retain the indic. of the best Ms. (ἈΗΜ).

404. νέποδεσ: both the explanations given in the note are found in the scholia (τοῖς ποσὶ νηχόμενοι, βοσκήματα τῆς θαλάσσης), and still another, ἦ ἂνοδεσ.

407. The second hemistic occurs besides six times in the Od., and four in the Ηλ., always thus closing the verse. With inserted δὲ it may begin a sentence, as in μ 24.

454. δὲ λάχυντεσ: δ' αὐτ' λάχυντεσ (avoiding the apparent hiatus) three Mss. (incl. Η).

461. ἀνειρόμενοσ: the finer reading, prob. that of Ar., for ἀμειβόμενοσ of some Mss., and even of Ἡ.

465. ἐρείνεσ: the best Mss. (ἈΗΜ) and Ar.; ἄγορεύεσ inferior Mss., followed by W., B., Hn. Elsewhere ἄγορεύω is not found with two accs. Cf. τί σὺ ταύτα καὶ ἐσθλὸς ἐὼν ἄγορεύεσ; Π 627. If, however, παρατροπέων is const. with μὲ, this argument falls. The prons. might then have a double relation, "why dost thou seek to evade me in this way by asking me these questions?" But the natural construction of the formulaic τί μὲ ταύτα, as seen in 492, is the best here.

476. B. reads ἐς υφόροφον in all passages, sometimes with good Mss., as here (Α), mostly without. Only Hn. follows him.

494. μοθοσιν: for μὴν ἐπέσον, as in 258, there is only slight Ms. authority, but it is read by W., D., Hn., My. It is preferred because it
does not leave προσέπετευ without personal object. But the obj. is wanting in 234, and, besides the parallel formulae there cited, in ω 393, Ω 361. So with προσερχόμεθα εἰς 159, κ 109, προσέφη eleven times, προσηγόθα sixteen times.

490. The verse is better employed in either of the other contexts. K. thinks it an ‘interpolation’ here, and in α to have been borrowed from ξ, because it has no bearing on the fate of Agamemnon, and receives no answer. It may be due to the mnemonic tendency to recite a set group of verses entire, in spite of the irrelevancy of single verses.

492 f. N. questions οδη... νόον, which is easily omitted.

495. δάμεν: Αρ.; θάνον αἱ κοινάτερα, followed by N.

496. ἕ: Ν. suggests δε. See § 41 j.

497. εν νόστῳ: the scholia correctly infer that Agamemnon had not reached his own home when he perished. The banquet mentioned in 535 must have been at the palace of Aegisthus.

511. εν οὐδεμίᾳ (sc. ἐκδόσει) εὐφέρετο. Αρ. does not allude to the verse, and prob. did not know it (Ludwich). K. finds it good enough for his compiler. It is retained also by Hn., My.

516. βαρία: most Mss. (incl. ΑΜ), N., FK., FH., as in ε 420, κ 76, Θ 334, N 588. Other Mss. and editors have μεγάλα, as in ξ 354, ψ 317, Σ 432. Cf. Π 391, 393.

517 f. Ἀνδρῶν (a geographer referred to by Strabo) τὴν Θεσσαλίαν οἰκή-σων περί Κηθηρας φιλοταται (understands) Schol. It is not unlikely that this was an assumption made to interpret the vexed passage. Following Bothe, these verses are read after 520 by B.², N., and F., which is the easiest solution of the difficulty, easier than to call them an ‘interpolation,’ provided the motive for such interpolation be required. In their present order, they can be only explained by allowing a very free and strictly incorrect use of set phrases in either one or the other verse. 516 is elsewhere used of one carried out to sea from near the shore. This feature prob. led to the location of the home of Aegisthus in Cythera. In 517, ἄγροι ἐπ’ ισχατίνω can only refer to the rural district immediately about a city, in this case of course Mycenae. To refer it to Cythera would be violent. The violence is less in interpreting 516 of a course northeast, which brought Agamemnon to the southeastern point of Argolis, to which the vassal-domain of Aegisthus extended. So A., and My.; who thinks the storm of ε 109 had driven Agamemnon out of his course to the south, and that he was working back to the north when this hurricane struck him. In this view, κειθεν of 519 takes up ισχατίνω of 517.

527. The note gives the interpretation of Nitzsch. D. and FK. make ξ refer to Aegisthus, and FK., FH. make Aegisthus subj. of μνήσαντο. See § 1 b. It is poor compilation.
534. AH. refers to the royal palace of Agamemnon at Mycenae. But this cannot be naturally understood in this version of the story, nor even in that version where Clytaemnestra is confederate with Aegisthus (λ 409–426).


543. ἀσκελές οὕτως: ἀσκελές aieί M, as in a 68. So at the beginning of the verse, ἀσκελέως aieί μενεανάμεν T 68.

546. η κεβ: otherwise, AH. following Nitzsch. In this view, the two particles go together in the sense of εἰ δὲ μή. The chief passages cited in support are δ 733, Α 431 ff., Χ 110. But in all these the κέβ is better explained as influencing the following verb, as usual. A. and FK. take κέβ as equiv. to πού, 'wohl,' 'wie sich annehmen lässt,' Kr. Dial. 54, 1, 3. My. makes the attractive suggestion that κέβ merely anticipates here the κέβ ἀντιβολής. B., N., and Dindorf change the text to η καί.

553. ἐν ἀπάσαις ἡθετεῖτο. τού γὰρ Πρωτέως εἰπόντος 'δύο μοῦνοι ἀπόλοντο,' (496) γελοῖος τρίτον ξητεί ξιπολόμενον Schol. (Didymus).

561 f. The transition to the Menelaus- prophecy is abrupt in the extreme, and the verses merely serve to introduce the Elysium-ἀνθος. — The first hemistic of 562, in the acc. with εἰς, occurs ς 239, and thrice in the Il.; with ἀνά, ς 274. The second hemistic occurs also ς 308, μ 342, ξ 274, and H 52 (θανέιν).

567. πνείοντος ἡθας: so only two inferior Mss. M has πνείοντος, H πνείοντας. Ar. read πνείοντος, 'πρὸς τὸ ἴσφύρων.' Strabo cites the passage thrice, always with πνείοντας (pp. 3, 39, 150). The reading of Ar. is adopted by La R., AH., FK., FH., My. Aristotle (Problem. xxvi. 31) read διαπνείουσιν ἡθας, evidently without the following verse.

569. ἐν ἐνοίς οὐ̂ φέρεται ὁ στίχος διὰ τὸ ἀκύρω (improperly) ἔχειν τὴν ἀντωνυμίαν οὐ γὰρ Διὸς γαμβρὸς ὁ Μενέλαος (Schol.).

581. The omission of υθώρ is due to the desire to use the formula, and cannot be considered natural. The same holds of the use of εἰς instead of εν in 582.

584. A Schol. supposes that the cenotaph bore an explanatory inscription. But the age described, if not the age of the describer, was certainly too early for monumental inscriptions in Greek. The mound would help to keep alive oral tradition. My. aptly compares Josh. iii. 39.

599. οῦ δὲ με: οῦ δὲ κε Ar., and prob. ἑρύκοις, read in H.

604. τὴ ις: inferior Mss., followed by most editors; τὴ ἤδι most Mss., followed by W., Hn.; τὴ καὶ H, followed by B. There is no need of assuming a form κιδέ, and in some passages (χ 341, B 511 etc.) this is inadmissible.—N. suggests the monosyllabic close λεικοῦν κρι.
606. Ar. read αἰγὶβότον and ἐπήρατον, sc. πεδίον. Bergk (Philol. xvi. pp. 577 f.) suggested that this verse originally followed 608, but was changed so as to separate the almost identical verse-closes in 605, 607. N. makes the transfer in his text, Hn. and My. favor it in their notes. K., on the contrary, brackets the verse as a late interpolation by some one who wished to suggest ἥτα μὲν τρηχεία καὶ οὐχ ἰππηλατός ἐστιν ν 242. Any praise of what Telemachus urges as a reason for declining the horses, K. thinks out of place.

608. περὶ πασέων: if this be interpreted "surpasses all" in being οὐχ ἰππηλατός οἴδ᾽ ἐνείμων, the thought of 606–608 is naturally progressive. Such a const. is favored too by the δὲ τι of most Mss. (incl. A H), read by D., FK., FH.

611. ἀγαθοί: Crates, of the Pergamene library, read ἄλογον, making the tone one of commiseration.—οἱ ἀγορεύεις: closes the verse also ρ 479, σ 338, 389, τ 255, Ξ 95. Cf. οἷα μενοψίς χ 217, and οἷς ἀγορεύεις 157.

613–619. At 620, the account of the adventures of Telemachus is broken off, to take up those of Odysseus in ε–ξ. When the story of Telemachus is resumed, this description of the beaker offered him by Menelaus is repeated. K. regards the passage as original and necessary in ο, but as unnecessary and borrowed in δ, wherefore he brackets it.

613. δῶρων: δῶρον three inferior Mss., a reading adopted by B.2 and defended Hom. Bl. i. p. 181 as giving the sense πάντων τῶν ἐνδον κεμηλίων δῶρον σοι τὸ κάλλιστον καὶ τμηστατον, and so avoiding the implication that Menelaus had no treasures but those which had been given him, and furnishing a better parallel to 600. May not a verse like Ω 528 have induced the gen. pl.?

621–624. Rejected by all editors except W., K., F., FH., My. W. spoke of the verses as ipsa orationis insolentia et ambiguitate durissimi, nihilque Homeric i coloris habentes Proleg. 131. To remove the ἔρανος-feature, FH. suggests that ἐπεμπόν (623) has displaced an original ἐνέμων (of which there are traces in the Mss.), because the ἄλοχον were not usually present at the feasts of men. The verses were clearly intended to prepare for the change of scene from Sparta to Ithaca, and for the detention of Telemachus in spite of his eagerness to return (598 ff.), by renewing the feasting in his honor.

621. ἐς: ἄνα many Mss. (incl. AM), D., and FK. It favors referring δαίτυμονες to the γέροντες or vassals of Menelaus who might already be assembled in the palace, whereas the narrative of Menelaus is prob. thought of as given in the gate (cf. 310 f., and γ 405 ff.). Eust. referred δαίτυμονες to servants preparing a feast, and so the scholia. This made the ἤγον and φέρον of 622 more natural. Hesychius even gives μάγειρου

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as one definition of ἀδυνάτον. θείον βασιλῆς Eust. referred to Odysseus, and the scene to Ithaca. But cf. 682 f.

623. ἀλοχοῖ: Eust. understood this to refer to the concubines of the suitors, τὰς τοῦ Ὀδυσσέως δμώας. — ἐπεμπτον: εἴνεικαν many Mss. (incl. AM), ἐνεμαν one Ms.


634. χρεῶ: χρή N.

642. ἐνιστε: εἰπέ N.

643. The punctuation of the verse is disputed. D., FK., and FH. agree with AH. Nicanor punctuated after ἔποντο, making κοῦροι include θητῆς τε δμώας τε, and so do W., B., La R., N., A., F., Hn., My. Nitzsch suggested a mark of interrogation after both ἔποντο and ἔχαίρετοι, thus confining κοῦροι to ἔχαίρετοι.

646. K. suggests imitation of A 430. N. conjectures ἀέκοντα, with admissible hiatus.


652. μεθ' ἡμέρας: the rendering in the notes is forced. Even without a verb of motion, μετά with the acc. of pl. or collective nouns means among. M. 195 cites three instances, π 419, B 143, I 54.

661. ἀθετοῦνται: ἐκ γαρ τῆς Ἡλλάδος μετηνέχθησαν οὐ δεόντως (Schol.). The verses are certainly much more appropriate in the II., and are probably borrowed here. They are bracketed by all editors except W. and K.

656. ἐκ τοσοῦδε: ἐκ may be taken as adv., away, with αἰχεται, leaving τοσοῦδε closely connected with ἀδέκτη (so D., My.). Hartman (Memosyne, xii. pp. 228 ff.) suggests eί for ἐκ, and v. 667 as apod.

668. πρὶν ἡβης μέτρον ἱκέται: so six Mss. (incl. H, A supra), Ar., followed by B.2, La R., N., FK., FH., My. πρὶν ἡμῖν πῆμα γενέσθαι eight Mss. (incl. AM), 'αἱ κονότεραι,' followed by D. Eust. read πρὶν ἡμῖν πῆμα φυτεύσαι, and so W., B.1, F., Hn. It is likely that a variant from an original like the text would be sought, on account of the supposed contradiction implied.

670. αὐτῶν: αὕτης La R., B.2, D., by conjecture; αὐ ἀνόντα or αὕτης ἰόντα N.

678. The note gives the view of A. AH. follows Gerlach, Philol. xxx. pp. 504 f., outside the court-yard, i.e. on the street, making ὕδωρι mean simply "in the courtyard." So Nitzsch, D., FK., FH.
679. ηδά: four Mss. (incl. M) have πρός, which may have arisen from the vagueness of αὐλής ἐκτός above.
682. η: omitted by B.², N.
683. σφίον δ' αὐτοις: ἀτὰρ σφίοι? N.
684 f. Lange, Gebrauch der Partikel ei, p. 429, interprets the whole prayer as ironical. Penelope prays that that may not happen which above all things else she desires to happen. The negs. then accompany δειπνῆσεται. Eust. took 684 as an independent prayer, sc. εἰν.
692. N. suspects ἐχθαίρησι. Christ conjectures φιλεῖν, subjv. as in a 396 (Rh. Mus. xxxvi. p. 29). Van Herwerden restores ἄλλον μὲν κ' ἐχθαῖτο βροτῶν, ἄλλον δὲ φιλοῖν. With the form φιλοῖν, cf. also φοροῖν i 320, the only cases in Homer of this form in contract verbs. M. 83, 3.
705. ἔσχετο: ἐσκετο, αὐτί τοῦ ἐγένετο, αὐ 'Αριστάρχου. With this reading, attributed to Ar., θαλερή would be pred., "her voice became liquid, faint, refused to come forth." The followers of Ar. claim that the scholiast attributes to Ar. the reading which he criticised. 'Nobis Graecae linguæ ignarum fuisse videtur egregius scilicet criticus' N., Od. i. pp. ix. f.
722. τέρι: four Mss. (incl. M), W., B.¹, D., Hn. The other Mss. and editors have τερί.
727. ἀνηρευναν θεῦλαι: ἀποκτεῖναι μεμάσσε晚间 has good Ms. authority.
732. ὀμαίοντα: ὀμαίοντος? N.
735. ὀτρηρῶς: ὀτρηρῶς inferior Mss.—Δολλον: the faithful Dolius of ω is the product of a later poet's fancy. In the older parts of the poem he is a mere name,—"the cheat"—an appropriate source for the "black ones," the false servants Melanthius and Melantho (K.).
758. γόνων, γόνω: vix recte B.² Hn. suggests νόνω.
762. κλυθί μεν: the only sure instance of the dat. comm. with ἀκούω, is Π 515 f. So the most and best Mss. have the dat. with κλυθί only in β 262, δ 762, ζ 239, 324 (a different case from that in δ 767), E 115, K 278, but elsewhere, eleven times in the Od., and twelve in the Il., the gen. Poets later than Homer use the dat., συ δὲ μοι κλυθί Theog. 4, εἰχομένῳ μοι κλυθί 13, κλυτέ μοι εἰχομένῳ Solon 13, 2 (La R. on E 115). All editors but N. and Dindorf read the gen. everywhere in Homer. N. has the dat. at δ 762, E 115, K 278, the gen. at β 262, ζ 239, 324. Dindorf has dat. only at δ 702. M. (143, 3) accepts it for β 262, E 115. See on 767.
775. ἀπαγγελήσι: a correction in H, and the reading in three inferior Mss., but adopted by B.², N., D., FK., FH., instead of ἐπαγγελήσι, a compound which occurs nowhere else in Homer. My. compares μαθόντες
τούτο ἐπηγγέλλοντο αὐτῷ Hdt. iii. 36. — πάντας: πάντες is a natural correction, and was proposed by Naber and Nitzsch. The first hemistich seems to be loosely adapted.

783. περίπτώς (Schol.). The formula for setting up the mast has not preceded (cf. β 424 f.), and the sail is usually spread just before departure in case of a favorable breeze. Cf. ε 268 f., Α 479 f. Six Mss. (including ΑΗ) omit the verse, eight (including Μ) retain it. But at θ 54, where it is equally inappropriate, all Mss. retain it. It should be retained here also, furnishing another instance of the incorporation of a formula group into a context to which certain parts of the group are not adapted. So π 326 is inappropriately used after its usual forerunner, but appropriately in 360. The verse is rejected here by W., B., N., D., ΦΚ., ΑΗ., who all retain θ 54 except ΑΗ. Both were retained by A.

785. ἐν νοτίῳ: εἰνοδὼς (εἰνόδον Lehrs) Arist., ὤς ἄν τις ἐκεῖν ἐν ὁδῷ, ἐτοίμην εἰς τὸ πλεῖν (Schol.).

788. ἀσίτος: ἀνανδός Rhianus, καλ ἐστιν αὐτὴ χαριστέρα ἡ γραφή (Schol. Η).

807. θεοῖς: θεῶν Eust., θεοίς ΦΚ., ΦΗ.

811. πωλέω: ten Mss. (incl. ΑΗΜ) read πώλεω with synizesis, and D., My., read πωλέω.

831. The second hemistich is clumsy. K. favors N.'s suggestion of θεοῦ τῇ τίνι ἐκλυμεν αἰθήν. B.² has αἰθήν, comparing β 297, ε 89.
GREEK INDEX.

άγαλμα τα γ 274.
άγυρν γ 31.
άδινα α 92.
άδμηττην γ 333.
άδελθων α 18.
άέσαμεν γ 161.
Αλγύπτω δ 351.
αλδώς γ 24.
Αλθοπαξ α 22.
αλθοσα γ 399, 493.
αλυσ α 208.
ακλαμνον δ 494.
αλλ' άγε β 212.
αλλος α 128, β 412.
αλωφι α 193.
αμβροσίην δ 445.
αμόθεν α 10.
αμύμονος α 29.
αμφί β 153.
αμφικύπελλον γ 63.
αμφιμέλαιαι δ 661.
αμφίς α 54, γ 486.
ανά κέρασσεν γ 390.
ανάξασθαι γ 245.
ανδράσιν αλήθησιν α 349.
αναβε δ 460.
απειπέμεν α 91.
απευθεια γ 88.
απώμιν β 377.
αραμώς β 344.
'Αργείφοντης α 38.
αρματα γ 476.
αρνύμενος α 5.
αρπναια α 241.
ατρυγέτου α 72.
αύλη δ 74.

αύτός α 109, 143, 308.
'Αχαιούς α 90.
βαθύζώνυς γ 154.
βροτοί α 32.
γανήχως α 68.
γάρ α 337.
γένος δ 62.
Γερήνιος γ 68.
γέροντες β 14.
γιαλακώπις α 44.
γεννον α 193.
δάιμων β 134.
δαίφρονι α 48.
δαισκάμενος γ 41.
δεμνία δ 297.
δεύτε β 410.
δία θεάων α 14.
διάκτορον α 84.
διατρίβω β 404.
δύκη δ 691.
δύμου α 126, 330.
δυσμενέων β 72.
ἐβολοντο α 234.
ἐγχεισιμάρον γ 188.
ἐδεινα α 277 (β 53).
ἐγίνανε γ 143.
ελ δ' άγε α 271, β 178.
ελδατα α 140.
ελδομένη γ 372.
ελλιποδας α 92.
ελς ήμετερον β 55.
ελες δ 401.
ελως δ 800.
ἐλδομαι α 409.

ἐλικας α 92.
ἐνδεκάτη τε δυωδεκάτη β 374.
ἐνιαπες γ 101.
ἐννεπε α 1.
ἐνωμία δ 42.
ἐπαρδαμενοι γ 340.
ἐπε δη πρώτα γ 183.
ἐπειτα α 65, 106, δ 354.
ἐπεσετέσαντο α 148.
ἐπ' ήματι β 284.
ἐπήρεμος β 403.
ἐπ' ικρίσιν γ 353.
ἐπι (νήσου ἐπι) γ 171.
ἐπι ήρα φέροντες γ 164.
ἐποίεσθαι α 358.
ἐρανος α 226.
ἐργα β 22, δ 318.
ἐρινως β 135.
ἐτθοι δ 3.
ἐυδίελον β 167.
ἐυήνορα δ 622.
ἐυκινίμιδες β 402.
ἐυπλοκάμω α 86.
ἐυφύστα β 146.
ἐυστεφανος β 120.
ἐυχομαι εναι α 180.
ἐως β 78, 148.

ἡ (= el δε μη) δ 546.
ἡ βα καὶ β α 321.
ἡροείδεα β 263.
ἡγενέως δ 450.
ἡλέκτρον δ 73.
ἡματα πάντα β 55.
ἡμος β 1, δ 400.
ἡνιν γ 382.
GREEK INDEX.

τάλαμος β 337.
θαλερή δ 705.
Θύμις β 69, γ 45.
θεῶν ἐν γούνασι α 267.
θέτες δ 644.
θρόνον α 130.
Θών δ 228.

ικάνομαι γ 92.
ικρινον β 420.
Ιππίον δ 708.
Ισαῖς β 211.
Ιστόν β 94.

Καλυψώ α 14.
καλῶς β 63.
κάρη κομώντας α 90.
κατάγοντο γ 10.
κατηχέτο γ 445.
κεδνά ἰδνία α 428.
κειμηλίων α 312, δ 600.
κητώσασαν δ 1.
κλέος γ 83.
κυώσουσα δ 809.
κρήδεμα α 334.
κυανοχαίτη γ 6.
κυμαίνοντα δ 425.

λέκτο δ 451.
λησσατο α 398.
λίπα γ 466.
λόγους α 56.

μάχη δ 497.
μεγάλα δ 505.
μέγαρα Β 299.
μελλέν ἐμμεναί α 232.
(δ 94, 181).
μένος ἄκχετε β 85.
μεσόδημος β 424.
μεταδόρπιος δ 194.
μετέστενον δ 261.
μνηστήρι α 36.
μόγις γ 119.
μοῖνος β 365.

μυληφάτον ἀκτής β 355.
μυρία ἤδη β 16.
ναιετῶ α 404.
ναυτιλλεταί δ 672.
νέμεσις α 350.
νημερτέα γ 19.
νόστος γ 142, δ 619, 619.
νόστος Ἀχαίων γ 136.

νύκτας τε καλ ὡμαρ β 345.

νύμψα φίλη δ 743.
νύμφη α 14.
νύστα δ 65.
νύστα θαλάσσης γ 142.

ξανθών α 285.
ξεστοιχίζουσι γ 406.
ξίφος β 3.

δ α 382, β 45, 116, δ 206.
οβρεμπάπτρη α 101.
ο γε α 4.

οδὸν α 444, δ 389.
οίκος δ 318.

ολαλους γ 450.
ολοσφρονος α 52.
ομηλικήν β 158.
ομοιον γ 236.
ονειάτα α 149.
ονημενον β 33.

ου α 70.
οτως α 57.

οροντο γ 471.
ορονταν α 282.
οροσύμενος α 115.
ου πω γ 226.
οὐλάς γ 441.

οφθαλμούσιν δ 47.
οψα γ 480.

Παληνονος δ 231.
πάρος α 21.

περιπλομενον ἐνιαινῶν α 16.
πεσσοῦσα α 107.

πολύτροπον α 1.
πολύφρονα α 83.
πορφύρεων β 428 (δ 427).
πρὸν γ ὄτ' ἢν β 374.
προβάσιν β 75.

πώς γ 248.

ροδοδάκτυλοι β 1.

σκιῆττρον β 37.
σκιώντα α 365.
σπέσσι α 15.

τέ α 50.

τελησσας δ 352.
Τεμέσεις α 184.

τηλύγετος δ 11.
τιμην (Βασιλιδία) α 117.
τίς, πόθεν α 170.
τοιον α 209.

τρητοις α 440.
Τριτογένεια γ 378.
Τροίας α 2.

οδωρ α 110.

ὑπέδεκτο β 386.

Ὑπερλόνος α 8, 24.

ὑπέρ μόρον α 34.

φίμη β 35.

φιλον α 114.

φορμίζων α 155.

φρένα α 294.

φρένας ἐσθλᾶς β 117.

φωνήσας α 122.

Χρεώ α 225.

Χρή α 124.

Χρυσοχόον γ 425.

ὦδε α 182.

ὦδύσαο α 62.

ὦς α 6.

ὦς δ' αὐτῶς γ 64.
ENGLISH INDEX.

Accusative
cognate adv., a 1, 409, γ 54.
cognate, adj. omitted,
a 49, β 152, 205.
poetic terminal, a 21, 332, δ 478.
double, δ 690.
Achilles
expeditions of, γ 106.
Adjective
agreeing with rel., instead of with antec.,
a 23.
masc. form for fem.,
a 50, 93.
proleptic, a 30.
fem. form used as subst., a 97.
pred. for adv., a 443, β 230.
Aegisthus
home of, δ 517, 534.
Aias γ 109, 135, δ 500.
Alcmene β 120.
Amphitrite γ 91, δ 404.
Anaphora β 131, γ 109 ff., 430 ff.
Antilochus γ 109.
Aorist
‘mixed,’ a 24.
incceptive, a 62, 101, 120, 323.
infl. after verb of expecting, β 373.
Apposition
attributive, γ 267.

Argos a 344, γ 251.
Atlas a 53.

Bathing γ 464 (and App.).
Bath-tub γ 468.
Bed δ 297 ff.
Books
of Iliad and Odyssey, β 434.

Cattle
as standard of value,
a 431.
Caucones γ 366.
Cenotaphs δ 584.
Chairs a 130 ff.
Clytaemnestra γ 310.
Comparatives
two, separated by ἃ, a 164 f.

Counting δ 412.

Cythera δ 514.

Dative
of interest, a 9, 28.
of manner, a 46.
of place, a 71, δ 413, 750.
of means, a 430.
of cause, γ 52.
Deiphus δ 276.
Discus δ 626.
Dolius δ 735.

Door
bolting and unbolting, a 441.

Dream-gates δ 809.

Eidothea δ 366.
Elysium δ 563.
Epanalepsis a 23.
Ephyra a 259.
Erembi δ 84.
Eteoneus δ 22.
Eumaeus δ 640.
Eumelus δ 798.
Eurycleia β 347.

Firmament γ 2.
Fish
as diet, δ 368.
Flight of birds
as omens, β 154.
Fodder
for horses, δ 603.
Furies β 135.
Future
with ἄν, a 268.
ind. with ἄπω, δ 270.

Genitive
appos., a 2.
agreeing with a gen.
 implied in a possessive pron., a 7 (161, 366).
of place, a 24, γ 251, 476.
absolute, a 16, δ 717.
objective, a 40, β 24.
of cause, a 69, β 73.
ablative, a 69.
Genitive,
partitive, a 140, 425, b 68.
of material, a 148, b 261.
with verbs of hearing, a 289.
of price, γ 59.
of source, γ 94.
Germanus γ 171.
Gold
overlaying with, γ 438.
Gortys γ 294.
Guest-gifts
a source of wealth, a 312.
Gyranian cliffs δ 500.

Hair
cutting of the, as sign of mourning, δ 197.
Helius γ 1.
Hellas a 344.
Hephaestus, δ 617.
Herald, a 109.
Hysterion prototeron δ 208, 476, 703, 723.

'Ideal' second person
γ 124.
Ilus a 259.
Icarius β 53.
Imperfect
in apod. contrary to fact, δ 178.
Infinitive
of purpose, a 138, 261, 411, β 159, γ 183.
as inv., a 291, δ 416.

Knees
the focus of bodily vigor, δ 703.

Malea γ 287, δ 514.
Meals a 112, 124.
Medon δ 686.
Megapenthès δ 11.
Memnon δ 188.
Menelaus γ 188.
Mimic γ 172.
Minstrel a 370.
Mourners γ 261.
Mules δ 636.
Muses a 10.
Mycenean γ 304.
Mycene β 120.

Negative
repeated in same sent. for emphasis, γ 28.
affecting both partic. and verb, γ 227.
Neoptolemus γ 189.
Nile δ 351, 477.

Oath of the gods β 377.
Oar-pins β 419.
Oar-thongs δ 782.
Oceanus γ 1.

Optative
of mere expectation, a 47, 414.
with eι, expressing latent wish, a 115.
with ἀν, for Attic past tense of indic. with ἀν, a 236, β 185.
by 'assimilation', β 31, δ 222.
potential, δ 649.
Orestes γ 307.
Paronomasia γ 272.
Patroclus γ 109.
Participle
completing the picture, a 127, γ 118.

Participle,
containing the main idea, β 237, γ 60, δ 33, 473, 793.
Pharos δ 355.
Phaestos γ 296.
Phereus γ 488, δ 798.
Philoctetes γ 190.
Philemon δ 343.
Physicians in Egypt δ 231.
Phthia δ 9.
Piracy γ 73.
Pisistratus γ 36.
Poisoned arrows a 261.
Polycaio γ 463.
Pronoun
possessive, referring to either of three persons, a 402.
Proteus δ 365 (417).
Psiria γ 171.
Pylus γ 4.

Quotation
instead of oratio obliqua, a 40.

Redundance γ 422.
Relative
attracted to gen. of pred., γ 45.
Rhadamantus δ 564.

Sacrifice
in the family, γ 418.
in public, γ 10 ff.
formulæ for, γ 447.
Sail
management of, β 426, γ 10.
Seals δ 404, 448.
Seat of honor γ 39.
<table>
<thead>
<tr>
<th>English Index</th>
<th>229</th>
</tr>
</thead>
</table>

**Ships**
- crews of, *a* 280.
- mooring of, *γ* 10 f.
- Sidonians δ 84, 617.
- Squires *a* 100.

**Subjunctive**
- in obj. clauses, *α* 77, 295.
- of deliberation, *γ* 22.

- Taphians *α* 105.

<table>
<thead>
<tr>
<th>'Tmesis'</th>
<th><em>β</em> 80.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tongues</td>
<td>burnt in sacrifice, <em>γ</em> 332.</td>
</tr>
<tr>
<td>Tyro</td>
<td><em>β</em> 120.</td>
</tr>
</tbody>
</table>

**Victims**
- heads bent up or down, *γ* 453.

**Washing**
- of person, δ 750.
- 'Whole and part' *α* 64, 109.

**Wine**
- Wooden horse δ 272.

**Zephyrus** δ 567.
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Boston, March, 1888.

GINN & COMPANY, Publishers,
BOSTON, NEW YORK, CHICAGO.