The gift of

WILLIAM FARNsworth
HOMER'S ODYSSEY

MERRY AND RIDDELL

VOL. I.
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HOMER'S ODYSSEY

EDITED

WITH ENGLISH NOTES, APPENDICES, ETC.

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BOOKS I—XII

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PREFACE TO FIRST EDITION.

The duty of editing the first twelve books of the Odyssey was entrusted some years ago by the Delegates of the Clarendon Press to the Rev. James Riddell, M.A., Fellow and Tutor of Balliol College. The Delegates had every reason to congratulate themselves upon securing the services of an editor, whose refined taste and subtle appreciation of the genius of the Greek language placed him in the first rank among the Scholars of his time, and gave him, in some respects, a unique position.—Mr. Riddell died in the autumn of 1866, when he had just entered on his 44th year, and had not long commenced this task:

'Ablatum mediis opus est incudibus istud.'

I may be allowed to speak of his death not only as a loss to the world of letters, but as a personal bereavement of no ordinary kind to those who enjoyed his intimacy. In undertaking to go on with the work which my dear friend, and former tutor, had begun, I have felt no common responsibility. It will be my best reward if I am able to think that the volume now finished would have given him satisfaction.

Mr. Riddell's notes extend over the first three books, together with the seventh and eighth. He had just begun his commentary upon the fourth, when his work was cut short.

As these notes were not completed and ready for the Press when he died, the Delegates were good enough to entrust them to me just as they were, with full power to make such
alterations and additions as the continuation of the work might seem to demand. Nor have I been unwilling to avail myself of this freedom, especially as the last few years have been singularly rich in researches on Homeric criticism, exegesis, and etymology.

The elaborate commentary of Nitzsch upon the first twelve books of the Odyssey must of necessity be in the hands of every editor; and this is so generally understood, that a more specific acknowledgment of the use which I have made of it will not be needed. It is, in fact, indispensable. But I also owe an especial debt of gratitude to the edition of Ameis (in the Schulausgaben of Teubner). The number of parallel passages supplied therein, and the references to other authorities, and to classical periodicals, are so valuable for any exegetical edition, that I have made the freest use of them, and I desire here to express my obligation. Fäsi’s Commentary, re-edited by Kayser (Weidmann’sche Buchhandlung) is, though short, extremely judicious. His decisions upon doubtful passages are always careful and trustworthy. I have made continual reference to the 7th edition of Seiler’s Lexicon (Wörterbuch über die Gedichte des Homer und der Homeriden, Leips. 1872). Though not to be compared for elaborate fulness with the Lexicon Homericum projected by Ebeling and Plahn, and now in course of publication by Teubner, Seiler’s Lexicon is remarkable for intelligent arrangement, and happy selection of passages; nor are the footnotes and references to modern authorities less important.

Besides the Lexicons and Grammars in ordinary use, I have derived much information on Homeric Geography, Mineralogy, Botany, etc., from Buchholz (Homerische Realien, vols. 1, 2, Leips. 1871, etc.); and I have frequently consulted L. Preller’s Griechische Mythologie. On points of etymology, reference has constantly been made to G. Curtius, Griech. Etymol. edn. 2; and Krüger’s Greek Grammar has supplied many illustrations of Homeric accidence and syntax.

I have endeavoured in other cases to acknowledge the
souces to which I have been indebted for any special information. But it must remain only too probable that in putting together notes which had been jotted down at different times, the due acknowledgment has not always been made.

The text approaches very nearly to that of La Roche, in his critical edition (Homeri Odyssea, ad fidem libb. optim. ed. J. La Roche, Leips. Teubn. 1867, 8). I have not ventured however to follow him in reproducing the accentuation of Herodian, and to write ἄνθροπος μου, or ἔνθα κεῖν, etc. His apparatus of MS. readings is so full and so well arranged, as to be now the best standard of critical evidence; and to it I must refer my readers. I can lay no claim to the special knowledge necessary for determining, or attempting to determine, the relative value of Homeric MSS.; but I have noted the principal variants, with the most important modern emendations and conjectures, where the settling of the reading seemed to bear upon the interpretation of the text.

I have also introduced a great number of the various readings given by the Scholiasts and Eustathius, as having a peculiar interest of their own, though not being always of the highest importance. For Eustathius I have used the edition of Stallbaum, and for the Scholia that of Diadof (Clarendon Press, 1855). A very valuable book, to which frequent reference is made in the critical notes, is Die Homerische Textkritik im Alterthum, also by J. La Roche; a book which contains much information about the views of the Grammarians on points of Homeric prosody, orthography, etc.

There can be no work more interesting to a student than the editing of Homer: yet, perhaps, no work more disheartening. When one calls to mind the names of the eminent men of letters, philologists, and critics, who have worked, and are working, in this field, one is painfully sensible of something like presumption in coming before the public as a commentator. But it seems not unreasonable to hope that the acknowledged difficulty of the task may claim indulgence for an effort to produce a useful book.
PREFACE.

I have to thank the Lords of the Admiralty for their courtesy in permitting me to engrave a fac-simile of the coast of Ithaca and Cephalonia from their Chart.

My friend, the Rev. Edwin Palmer, M.A., Fellow of Corpus Christi College, and Professor of Latin in the University of Oxford, has been kind enough to read through all the proof sheets, and to make many valuable suggestions to me.

I have not ventured to increase the bulk of the present volume by any Prolegomena.

W. W. M.

LINCOLN COLLEGE, OXFORD.

October 1876.

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PREFACE TO SECOND EDITION.

The Text and Commentary have been carefully revised; and some considerable changes introduced. Reference has been constantly made to Mr. Monro's Homeric Grammar (Oxford, Clarendon Press, 1882); a work altogether indispensable to the student of Homer. I desire to express my grateful acknowledgments for kind help from various friends; especially from Mr. C. B. Heberden, Fellow of Brasenose, and Mr. D. S. Margoliouth, Fellow of New College, whose criticisms and suggestions have been of great service.

LINCOLN COLLEGE, OXFORD.

November 1885.
ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἄγορά. Ἀθηνᾶς παρανύεσι πρὸς Τηλέμαχον.

Ἀνδρα μοι ἐννετε, Μοῦσα, πολὺτροπον, ἱδο μᾶλα πολλὰ πλάγχηθι, ἐπὶ Ἱούτης ίερὸν πτελέχθον ἔπερος πολλῶν ὑ' ἄνθρωπον ἵδον ἄνετα καὶ νῦν ἑγώ, πολλὰ δ' γ' ἐν πόντῳ πάθεν ἄγεα δυ κατὰ θυμὸν, ἄρωμεν ἰδο τοὺς πυρὸν καὶ νῦντον ἐτάρον. ἂν

3. νόμον Ζενοδοτος, which seems to be a word foreign to Homeric Greek.

Schol. M.
6. εἰς So Aristarch. Herodian. etc., see note below, and La Roche, Homerische Textkrit. p. 380 foll.

1. ἐννετε is the assimilated form of ἐννέει (from stem σεν') as the Acolic aorist ἐννέει stands for ἐννέει. We may compare the Lat. word inseci, which is actually used in the translation of this line by Livius Andronicus, 'Virum mihi, Camena, insecce versatum.'

5. τοῦτο is enclitic, = 'prithece'; as distinguished from the emphatic dative ἄντε καὶ ἕμν, 1. 10. For the order observed at the place and succession of Enclitics in Homeric Greek, see Mono, Homeric Grammar, Append. E.

6. Μοῦσα = Μοῦσα, Μοῦσα, from root μοι, = to think.' In 1. 10. the muse is called δείνατι πόλει, as in II. 1. 491, 'Ολυμποδίας Μοῦσα, δωδ' αἰγάκχος δήναται. They are represented as nine in number in Od. 24. 607, but their names are first given in Hesiod.

7. πολὺτροπον, 'of many devices, versatile.' This epithet of Odysseus recurs only in Od. 10. 330; but it has many equivalents in II. and Od. e.g. πολύμυθη, πολὺς, πολυσίφωνον, πολυχειρών, πολυλόγημεν, the general sense of which seems to fix its meaning. Cp. the phrase by which Odysseus characterises himself, Od. 9. 19 συν' Ὀλυμπείδ' Ἀρετίπας δ' ἥτις δόλοις ἄθροισσα μᾶλα. Nitzsch explains it as equivalent to πολύλεγκτος, and takes the words δ' μᾶλα πολλὰ πλάγχηθι as its epexegeesis. Cp. inf. 300

ΠΑΤΡΟΦΟΡΙΑ ... ὅλον πατήρ κλώτον ἑστα, Od. 18. 1 ποτόν πανθήμορος δ' κατὰ δυντὶ πτοξεύοντες, II. 5. 63; 9. 124; II. 475; 12. 295; 13. 452; which suggests that the Homeric usage is, in some cases, to repeat some portion of the word, at least, in the epexegetical clause. See Lehrs, Rhein. Mus. 1864, p. 303, and Nitzsch, De Odysseae Exordio, Hannov. 1824.


3. νόιν ἔσθο, i.e. 'learned what their spirit was like.' The Schol. well compares Od. 6. 119 ὑμεῖς τῶν ἀγαθῶν καὶ γαῖας διανοοῖς; Ἡ δ' ἡ γ' ἀθροιστά τε καὶ ἄγεαι οὐδὲ δικαίοι, ἢ φιλάξειν, καὶ σφόν νῦν ἐκινεῖ θεοῦσθε;

4. δ' γε. This combination is frequent in Homer, to resume the original subject of the sentence (Epanalepsis); cp. inf. 26. 31; 2. 132; 3. 90; II. 10. 514, etc.

5. ἀρνίμενον. From root αρ = gain, as in μιθαρνοι, not connected with αἰμω. To ἀρ-μαι belong the common aorists ἀρματομε, ἀρματμον. Translate—'seeking to win.'

6. ὦ, ὦ, 'not for all that.' For the accentuation cp. Apollon. Lex. Hom.
1. ΟΔΥΣΣΕΙΑΣ Α.

αὐτῶν γὰρ σφετέρισιν ἀτασθαλίσθην ἔλαντα, νηπίοι, οἱ κατὰ δῶρο Ῥηπείλων. Ἡλιοῦ
ξόδιον αὐτῶν ὁ τοιοῦ ἀφελετο νόστιμον ἡμα.

τῶν ἄμβην γε, θεᾶ, ὀγνατερ Δίος, εἰπὲ καὶ ἡμῖν.

"Ενθ' ἄλλοι μὲν πάντες, ὅσιοι φόγοι αὖσον ὀλέθρων, οἰκοὶ ἐσταν, πληθὺν τε πεπενυὸν ἥδε ἑθαλασσάν

τῳ ὄνοι, νόστου περιρρέμνεν ἥδε γυναικός,

νύμφη πότιν ἔρωτε Καλλιμῆδη, δία θεᾶν,

ἐν σπέσσι συλλαμψαί οὐλαιομένη πόλος εἶναι.

ἀλλ' ὁτε δὴ ἔτος ἴδε πεπιπομένων ἐνιαυτῶν,


δαστηρέμενον δὲ καὶ περιστηρέμενον τὸ ὡς τὸ ὁμίλοις [Villois. ὁμιλὼ] δῆλον· ἀλ' ὁδ' ἀς

τάραξεν ἐκρόσον. τερ. See on inf. 316.

8. κατά ἐκρόσον. On the distinction between the adverbial use of prepositions with verbs, and the separation,

called by grammarians Τινά. see Curtius, Greek Grammar Explained, p. 201; Hoffmann, Die Tinesis in der Ilias; Monro, H. G. §§ 175, 176.

Τινά. Hesiod, Theog. 374, makes Ἴλιος the son of Τινά, and (v. 1011) calls him Ὁ Τινάνδης. So Od. 12. 176 we have Τινάνδης ὁ ὁνευκοτος.

But this does not prove that Τινά is a shortened form for Τινάνως, as Eustathius holds; for even the form Τινάνως is not necessarily a patronymic, as we find, cp. Eustath., Ἱεραλέγιον for Ἱεράληγιον, Συριχθεὶς for Συριχθός (Lobeck, Ατ. 190). Cp. also the form Οἰκολάθος. Nitzsch regards Τινά

νάντης as non-Homeric, holding Od. 12. 176 to be spurious: he leans to the view that Τινά is a quasi-patronymic for ἴππος—child of the height [of heaven]; like ὀφρανίων, for which Euripides (Phoeniss. 823) writes ὀφρανίαδος, meaning only caesticoma. See by all means Lobeck's note on ἄλαθαν Ajax 880.

10. τῶν. This gen. is governed by εἰς as Od. 11. 174 εἰς δὲ μοι παρός.

ἀμβήν γε. It is left to the muse to decide at what point the minstrel shall take up the story. Cp. Od. 8. 500 ἐνθῶν ἢλί αἴω, σ. τ. λ. Translate—"from any point thou wilt." With ἀμβήν cp. οἰστηρεμένον, ἀμβήν, ἀμβήν. Curtius, s. v., compares the Gothic sumi—any one.

καὶ ἡμῖν, sc. that we—the poet and his audience—may know as well as thou; ἡμᾶς γὰρ [Μούσα] θεῖα λατεῖ, πάρ

εστίν το, λατεῖ το πάντα II. 2. 485, or, that we may be told, as thou hast told others: cp. Ar. Nub. 357 οἰκονομήθη ῥήηται καμοί φωνή ὁ πνευματέως. Aristarchus considers the καὶ superfluous, and so the Schol. on Theoc. 454 ἐν Καὶ περιστος ὅστε καὶ τάρα ὅμορος.

ἀμβήν γε, θεᾶ, οὐσιατερ δίος, εἰπὲ καὶ ἡμῖν.

11. ἐνθ'α. 'Now.' The express mark of the point of time at which the Odys-

sey begins, viz. the end of the seventh year of the sojourn of Odysseus in Calypso's isle.

αὐτῶν. Nitzsch interprets this of any form of death the danger of which sud-

denly comes and is as suddenly escaped. It seems more graphic to render it 'headlong' or 'sheer,' violent death being regarded as a plunge from some height. Cp. Soph. O. T. 877 ἄνεμον ἄνωθεν εἰς ἄνθρακαν, and the phrase 'In tam præcipitunt tempore' Ov. Fast. 2. 398.

13. ἑκρηκτων, 'desiring,' 'requiring;' perhaps, through the notion of having a thing in constant use, till it becomes indispensable; cp. II. 19. 263. This sense is generally quoted as strictly Epic, but it is found in later Greek also, as εἰκρηκτων Eur. I. A. 383; οἴμεθα Med. 334; γοῦν Theoc. 26. 18.

16. ἐνθ'α. From the sack of Troy to the return of Odysseus ten years elapsed, which were thus made up—The voyage from Troy to the isle of Circe, the twelvemonth's sojourn
there (Od. 10. 469), and the journey thence to the isle of Calypso take up the first two years. The stay with Calypso lasted seven years (7. 259), which leaves one year for the voyage thence and return to Ithaca. The appearance of the suitors at the court of Ithaca coincided with the seventh year (2. 89); the return of Menelaus and the revenge of Orestes upon Agamemnon with the ninth (4. 82; 3. 306).

και... ἐνναῦτα. Ἔνναῦτα is the 'space of a year;' τοὺς is a year as one in a series of years, which make up time or any given period of time. Οὗτος has nothing to distinguish it from another, while it is the essence of ἐνναῦτα to be first, second, etc., so that no two ἐνναῦτα are the same. Ἐνναῦτα is what we express by 'twelvemonth; ' ἐνναῦτα is this or that particular year, a natural epoch, while ἐνναῦτα is an arithmetical quantity. Thus our passage is parallel to Virgil's 'Veniet lustris labentibus actas'Aen. 1. 283, not to 'Triginta magnos volvendi mensibus orbes' ib. 269. Cp. Aristoph. Ran. 347 οὗτοι οὐκ ἐνναῦται... Κύριος connects ἕτερος and Lat. vetus with the Skt. vaśa-ī, 'a year.'

18, οὐδ' ἐνναῦτα... τοις γενίτημεν. But, as Nitzsch points out, the shade of meaning is different in the two constructions. The use with the accusative denotes escape from an evil which was imminent, but which never actually came; the genitive implies that the sufferer was already involved in the evil. Cp. Soph. Phil. 104 τοῖς νόσοις περιγράφων. Ἑκατογενέων...

19. καὶ μετὰ οἰνόν φάτομεν. The sense of this clause can only be determined by that of the preceding, which is certain. The δέους denote the struggle which Odysseus had to wage with influences adverse to his return, not that which awaited him in Ithaca; for (1) it is the former on which our attention is fixed by the earlier part of this same sentence, and on which we are still kept dwelling in the succeeding one; and (2) the genitive (see above) implies that the dangers had already arrived, while ἐνναῦτα answers to δέους ἐνναῦτα, so when the time came for his return, not, when he had returned. It follows that καί cannot be rendered 'even,' nor does it connect the clause before which it stands with οὐδ' ἐνναῦτα, but with περιγράφων in the sense of 'and,' or, more accurately, 'or.' 'And' is less natural, as (1) we should expect περιγράφων τοῖς γενίτημεν... ἐνναῦται... 'Translate—'Not even then was he safe out of danger or among his friends.' Nitzsch on the other hand, following the Venet. Schol. to II. 16. 46, regards the words οὐδ' ἐνναῦτα... φάτομεν as parenthetical, and makes the apodosis begin with τοῖς γενίτημεν. A modification of this view is given by La Roche (Hom. Untersuch. 1869), who places the apodosis at τοῖς γενίτημεν... φάτομεν, and not as parenthetical.

Kochly follows Bekker in rejecting vv. 18, 19, 'qui quam importune sententiarii cohaerentiam interpellant et Bekkerus dilucide demonstravit nec novissimos fugit editores quamquam ex nuorum Clirorum ratione illum offensionem interpretando occultantes' ( Diss. i. p. 11); for he maintains that the point of time denoted here is the actual return of Odysseus to Ithaca, which is incompatible with the words πάρος ἤταν λείπον... and several critics of the same school concur in striking out vv. 23-26.
Ἀλλ' ὁ μὲν Ἀδιόπας μετεκιάθη τηλεθ' ἔντας,
Ἀδιόπας, τοῖς διχθὰ δεδαλώσας, ἑσοχαὶ ἀνδρῶν,
οἱ μὲν δυσομένους' ᾿Ηπείρονος, οἱ δ' ἀνώτατος,
ἀντίδοις ταύτων τε καὶ ἀρνεῖον ἐκατόμβης.

Εὖθ' οὖ γε τέρπετο δαιτὶ παρῆμενος' οὗ δὲ δὴ ἄλλοι
Ζηνὸς ἐνι μεγάρωσιν Ὀλυμπίας ἄρδοι θεαν,
τοῖς δὲ μοῦθον ἱρχε πατὴρ ἀνδρῶν τε θεῶν τε
μήσατο γὰρ κατὰ θυμὸν ἁμύνοναι Αἰγίνθου,
τῶν ρ' Ῥαγμερονίδης τηλεκλυτὸς ἔκτας Ὀρέστης
τοῦ δ' ἡ ἐπιμυθήθης ἐπὶ ἀδάνατοις μετήμβη.


23. διχθὰ δεδαλώσας. This division corresponds in the main with that of Herodot. 7. 60, 70 οἱ ἑρὸς ἁγιῶν... οἷον τῶν ἔλεος ἀναλέον Ἀδιόπας.
24. δυσομένου. This is the participle of the form in use δύσον, a weak aorist as a Thematic tense (Monro, H. G. § 41), Similarly ἐνδημόμενος, II. 5. 46, should be referred to ἐνδημοῦμαι and not to ἐνδημάμαι. It may be asked whether any difference in meaning can be noted between the aorist participle and the present ἐνδημός in the same line. Classen (Homersch. Sprachgebr. Frankf. 1867) reminds us that the present tense is in common use when reference is made to sunrise, cp. δυς ἐλεῖν ἀνίστων Od. 12. 429, δυς ἑαυς ὁμοιίσηθην 4. 407: the aorist, in describing sunset, δυς ἑλεῖν καταῦν τοῦ Od. 16. 366, ὡς ἑλοιν καταῦντα Od. 3. 138; 9. 161, 556, etc., the notion being that the action of sunset and the succeeding darkness is marked off by sharper limits—the last visible ray—than the growing light of dawn and sunrise.

The genitive is, probably, local, as Ὄρεστος Od. 3. 251, τοὺς τοῦ ἑτήρου Od. 23. 90, but it may partly depend on the demonstrative αὐτοῖς, i.e. those belonging to the Westward, etc.
25. ἀντίδοι, 'to take part in.' The context settles the tense as future, not the form of the word, which might be present or future. For the whole question about these forms in -ων and -ον, see Monro, H. G. § 55, and App. D. We find ἀντίδοτοι coupled with ἑνοχομενία evidently as a present, II. 1. 31, and joined with a future κεδ' ἐμί καὶ ἀντίδως II. 13. 752. The uncontracted form of the future, ἀντίσωμι, is found Od. 22. 28.
26. τοῖς, the Schol. interprets by ταῖς τοῖς, others compare it with Ovid's 'Surgit ad his' Met. 12. 2. It is better described as a dativus commodi, 'for them;' 'with a word for their ear.' Cp. Od. 3. 69; 5. 202; 22. 261; 24. 490.
29. ἀμυμοῖνον. That which is perfect in any way is described as unsusceptible of blame. Cp. II. 13. 127 φάλλωσιν ἀμφετέλ. δι' ὠν' δὲ ἐμὲ ἄμυμον ἀπεθάνωσεν. So ἀμυμοῖν here refers to some special excellence, such as gentle birth or personal beauty and has not necessarily any moral significance, but is almost titular, like our epithet 'gallant.' Cp. Od. 19. 331 δι' ἀμυμοῖνον αὐτῶς ἐρὶ καὶ ἀμυμοῖνοι εἶδος, which means something like the modern phrase—a gentleman by birth and a gentleman in feeling: cp. δι' ἅλλας ἐλεγχεὶν 3. 260.
30. Ῥαγμερονίδης is used of Orestes by a prolepsis. The vengeance he would wreak was to be the ground of his fame.
1. ΟΔΥΣΣΕΙΑΣ Α.


32. οὐδ' exclamatory; 'to think how!' 34. ἦπειρος. Better so written than joined into a compound adverb. Cp. Herodot. 9. 43 πολλὸν πεσοῦται ἦπειρ λαξέου τε μόρων τε. In II. 20. 336 the phrase ἦπειρ μορίων occurs; the adverbial ἦπειρος is found II. 2. 155. This is a sort of popular solution of the difficulty in reconciling divine power with human free-will. There was a certain amount of inevitable fate ordained as each man's lot, but this fate could be aggravated or hastened by human misconduct. Cp. Milton, Par. L. 3. 66 ‘Without least impulse or shadow of fate.’ 37. εἶδος αἰσθένει ἀλήθειαν, 'though he knew it would be his utter destruction.' Cp. the converse of the phrase τῶν ἐνειδότων ἀλήθειαν ἀνήγαγε Od. 4. 535. τρέφει, adverbial, 'before;' of time. The word ἡμέρα is emphatic, to show that the gods, in spite of the reproaches of mortals, were not the cause of this catastrophe. 38. ἀργηφόντης. It seems likely that the ο in φόντης is the common Aeolic change for a. This agrees with the interpretation of Schol. Lips. ad II. 2. 104 ἄριστος καὶ γαρ Ἀργηφόντης. We also find in Alcman (apud Athenaeum 11. 499) την ἀργηφόντης μετὰν άριστον ἀργηφόνταν, of a bright, white, cheese. And according to the Etym. Magn. ἀργηφόντης was an epithet of the Sun-God. The word then refers back to an old myth which connects Hermes with the phenomena of the dawn or the brightness of day. Another view, making Hermes the Wind-God, who drives his fleecy flock of clouds, interprets ἀργηφόντης, as 'sky-clearing,' like ἀργηφόντης Νότος. And this picture of Hermes as a careful shepherd gives a new point to ἔνακον. A later age succeeds which is ignorant of these earlier legends, and a new etymology and new associations are invented for a word which has lost its original meaning, and thus we come to such interpretations as the Scholastis reproduce—ἡ τῶν ἄριστον καὶ καθαρῶν φόντων, ἡ τῶν φανεροῦ Ἀργον τῶν πολυμάτων δι᾽ ἱδρασις τῆς Ἡδονῆς, ἡ τῶν φανερὰς τῆς ἀργίας, κ.τ.λ. The Latin word Argileum gives a good analogy to this etymological process. 40. πίνα Ατρέιδαο, 'vengeance for the murder of Atreus' son,' sc. Agamemnon. So poss. Petrucci. ii. 21. 29. Others join ὀρέσταο Ατρέιδαο, but it is contrary to Homeric custom to use the grandfather's name for a patronymic except in the case of Achilles. For the transition from the obliqua to the directa oratio cp. infra 276, 374; 32. 106; 17 527. 41. ἅμερας, old form of the aorist conjunctive with short vowel. Cp. ἅμερος II. 2. 153; φέρεται 20. 173. See Curtius, Verb. p. 311, foll.
1. ΟΔΥΣΕΙΔΑ

δὲ ἐφαθ' Ἐρμῆς, ἀλλ' οὐ φρένας Αἴγισσιον 45
πειθ' ἄγαθα φρονεῖν τόν ὅδρον πάντ' ἀπέτισεν.
Τόν ὃς ἰμειβεὶ ἔπειτα θεὰ γλακώπις Ἀθηνῆν'
δὲ πάτερ ἡμέτερε Κρονίδη, ὅπως κρειῶν, 50
καὶ λήπν' κείσω γε ἐκεῖσεν κεῖται ἀλέθρῳ.
δὲ ἀπόδαστο καὶ ἄλλος δῆτος τοιαύτα γε ῥέου, 55
ἀλλά μοι ἀμφ' Ὀδυσσῆι δαΐρον δαιέται ἢτορ,
πυῶν έν ἀμφώτη, δέδι τ' ὀμφάλος ἐστὶ θαλάσσης.

47. ἔτη] Bekk. writes ἐς, retaining colon after ἀλέθρῳ. Dind. gives ἐς with only comma preceding.

51. ἐν] The rhythm suggests ἐν.

42. ἀδρόα, his death was the one lump sum, as it were, paid as the price of his adultery and assassination.

44. γλακώπις. The description of Athena as the war-goddess II. 1. 7. 100 δεῖνω δὲ οὐ δοτ' φακάνειν is parallel to this epithet. The notion contained in it is not that of colour but of brightness and flashing splendour. So Schol. on Apoll. Rhod. 1. 1. 280 διαγλαύωσιν αὐτ' τοῦ φωτίζων ἡ διαλάμπονοι, ὅσ'toι καὶ ἡ Ἀθηνᾶ γλακώπις, καὶ γλάγη ἡ κόρη τοῦ ὀφθαλμοῦ, παρὰ τὸ γλαύωσιν δ' έστι λάμπειν. καὶ Εὐρυπόδε έις τής σινήν ἀρχίζω λιμενικόν γλακώπις τε στρατιωτας μέγην.

45. τουκάρ.] Virg. Aen. 4. 696 'merita nec morte peribat' to be joined directly with καὶ λήπν', 'yea, verily with a fitting doom.'

47. ἔτη δέ]' Use of the optative in general statements. Cp. Od. 6. 286, where the mood changes to subjunctive by way of specializing the general sentence. This line was quoted by Scipio Africanus on the death of Tiberius Gracchus.

48. δαϊρον, 'skilled.' It seems quite impossible to accept the common view supported by Buttm. that δαϊρον in the Iliad has the sense of 'warlike' from δαῖρ' = battle; and in the Odyssey of 'prudent' from δαῖρα. Especially as even in the II. (11. 481) it is used as an epithet of Odyssey. Δαϊρον is the only word to which it should be referred, and the circumstance of the poem will suggest the subjects in which the wisdom or knowledge is shown. A warrior is one of those who are δαϊροντες ἀλήθ', a man of peace is learned in counsel and expedients, and the arts of peace generally.

50. δαερ] The addition of the particle τε, identical with Lat. quae, to pronouns and adverbs seems to indicate a constant action rather than an isolated act, a reference to whole classes, rather than to individuals. As instances, we may compare II. 1. 1 μήπιν ... ἢ μυρ' Ἀχαίοις Αἴγας ἔθεσεν, with II. 5. 5. 876 κούρην οὐκομένην ἢ τ' αὖν ἄριν ἄργα άργα μέμητε, and Od. 1. 327 νύστοι λυγρόν δὲ ἐς Τραχύν ἐνετειλάτω, with ibid. 341 δούλῳ λυγρῆς ἢ τέ μοι ... πήρει, in which passages a single fact is contrasted with habitual action. The generalising force of the particle is seen in such phrases as Od. 5. 4. 438 κύματος ξαναδότος τέ τ' ἔρεγοντας ἡμείρισθαι = ex eo general fluctuum qui. Compare too the use of οἷς τε Od. 5. 2. 22; 1. 233; 14. 62; 15. 379. So δοσιν τε Od. 10. 517. On the whole, if we seek for a distinction between this compound relative and the simple relative, we may say that the former often introduces a characteristic of the antecedent, whether, as in the present case, and in v. 52, the antecedent stands alone in its possession of the said characteristic, or whether, as in II. 5. 5. 876, it is one of a class, all the individuals of which possess it. See Monro, H. G. §§ 266 foll.; 331 foll.

51. νήσοι ... νήσοι. For this analysis cp. II. 6. 306 οὐ γάρ μεγαλύτερον Ἱέριων ... Ἱέριων δέ ἐναε. II.
1. OΔΥΣΣΕΙΑΣ Α.

"Δυστυχώς ο Ατλαντικός Βοσκός, δε μεταβατικος πατης βεθανε αδελφον, εχει δε γε τη κινος αυτος'

10. 436 του δε καλλιτουκ τους που και δικαιος αλλαγκρων χαινος, νυ, adverbial = 'therein.'

ευματας εαυτοι, as Od. 4. 811.

52. ολοφρονος, 'malign.' Lit. 'of mischievous intent.' The word frequently denotes the qualities for which a wizard is feared; so we find it applied to Aeetes, Circe's father, Od. 10. 137; and to Minos, for his evil designs against Theseus, 11. 322. Compare the expression ολοφρονα ειδος, used of the magician Proteus, Od. 4. 460, and ολοφρονα διηροις Κριαρης 10. 289. The reason of its being applied here to the giant Atlas is more general but still similar; it is implied in δε τε θαλασσης πατης βεθανε αδελφον: preternatural knowledge makes its possessor suspected of the inclination as well as the power to use it hurtfully. F. G. Welcker (Götterl. 1. 479) interprets the epithet here of the guilt of Atlas in having led a rebellion of the Titans excited by Hera, which was put down by Zeus with the help of Athena and Apollo (Hygin. Fab. 150): and he gives as a comment on δε τε... αδελφον a legend in Pausanias (g. 30. 3) that Atlas sat at Tanagra (κολιντρεφον, τα τα εκ τα γης κατα τα οφαντα. Nägelsbach (quoted by Buchholz, Hom. Real. iii. 1. § 8) connects the myth of Atlas with the western voyages of the Phoenician traders beyond the pillars of Hercules, who jealously concealed (cp. καλλιφως = the concealer) the distant sources of their wealth from other voyagers. He sees in the epithet ολοφρονος an allusion to the greediness and piracies of this seafaring folk. Atlas, with Calypso, in the West will then answer to Proteus and Eldothea (Od. 4. 384 foll.) in the East, and we may compare the Protei columnae (Vrg. Aen. 11. 262) with the Hercules columnae at the Straits of Gibraltar.

53. The account of Atlas is thus given in Hesiod. Theog. 517:—

Ατλαντικος ουφροντος ευρον έχει κρατημεν' άνων αδηλον, περασον εν γαλα, πρωτη έπεται δολοφωνων, διηροις, κεφαλη τη και διαματης χεριοι, ταυτην γαρ ολ μοιραν κολλοσπερ μητηρ Σεριν' and again, ibid. 746:—

Των πρωτοι 'ιαντοτοι ποιει νομον εν αυτον ευρον έστησα και διαματης χεριων, διηροις, δει περαν τα και βεθανε αδελφον, αλλα ουφρονταν τον ην θεον τε και θασον χεριων, άνων τον ιπποτη, ην θεον τε και θασον χεριων, ουφρονταν τον ην θεον τε και θασον χεριων, αλλα ουφρονταν τον ην θεον τε και θασον χεριων.

The locality here intended seems to be the far West, where the sun sinks and whence the darkness proceeds; cp. Od. 10. 82. Aeschylus Π. Β. 348 follows the same account, describing Atlas as δε πρωτοι 'ιαντοτοι τους εν θεον τους ουφρονταν τον ην θεον τε και θασον των άγαλαμας και των ουφρονταν (quoted by Paley in his note on Hesiod) thinks that the Atlas of the early poets was the Peak of Teneriffe, of which vague accounts had been brought by Phoenician mariners. The word αυτος is emphatic = 'all by himself.' The interpretation of δολοφων έστιν is uncertain. It may be rendered 'which support at either side,' as E. and W.; as if the gigantic Atlas, by the enormous breath of his shoulders, or with the vast span of his outstretched hands, supported pillars wide enough apart to sustain either extremity of the vault of heaven. This accords best with two passages in Pausanias (5. 18. 1) ει των άγαλματα ή τα λυγμανα ουφρον τα διηροις και γης, and (5. 11. 12) ουφρον τα και γης άνων χεριων και γης άνων χεριων. In this case έστιν can only refer properly to ουφρον, γης must be added by a Zeugma, the general idea of stability running through the two expressions; but the ουφρον has its stability from the κεφαλη, that of the earth is in itself. A simpler way is to render δολοφων έστιν of vertical not of horizontal distance, 'which keep asunder,' the earth lies below, the heaven extends above, and between the two stands Atlas with his pillars keeping them apart.

The myth of Atlas is rationalised in two ways: (1) geographically, to which interpretation we owe the bestowal of the name of Atlas (άτλας, 'the upholder') on the cloud-capped range of Garamantian or Nasamonic mountains; and (2) physically, where Atlas represents the power which holds all
μακράς, αἱ γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.

tοῦ θυγάτηρ δόγιτην οὐράθρειν κατερκεῖ, aiei de μαλακοὶ καὶ αἰμυλώτοι λόγοισι

θέλει, δοκώ 'Ιδάκης ἐπιλήσεται αὐτὰρ 'Οδυσσεῦς, 65
ἴμενος καὶ καπνῶν, ἀποθρόσκουτα νῦναί

ἡς γαίης, θανεῖν ἤμεταί, οὐδὲ νῦ σοί περ
ἐντρεπέται φιλῶν ἤτορ, Ὀλύμπιε, οὐ νῦ ἢ Ὀδυσσεὺς Ἀργεῖων παρὰ νυνὶ χαρίστοι λεπὰ βέκων

Τροήν ἐν εὐρείᾳ; τι νῦ οἱ τοὺς ἄραν, Ζεὺς;

Τὴν δ' ἀπαρεῖβομενος προσέφυ νεφεληχρέτα Ζεύς,

'ίτεκνον ἐμὸν, ποίον σε ἑποῖ φίλον ἐρκὸς δόντων.

68. ὁρώς ὀδύτων. The ancient commentators generally understood this phrase of the lips. It is better to take it of the teeth themselves, which look like a fence when the lips open to speak. See note in Butler and Lang's Translation on an Icelandic equivalent for the phrase. That the words were so understood in classical times may be inferred from the line in Solon (Bergk 25. I) νοσῆν . . ἔκεῖ πάθους ὁρῶν ἀδύτων φίλος ἐκβάλλει. Amelius quotes from Gell. N. A. 1. 16 vallium dentium, and from Pliny N. H. 11. 181 cor mammum sectoris muro. For the genitive cp. τύργον ἔρμα Soph. Aj. 159; φίλον πρόβλημα ib. 1076. The construction σι ἕρως ὁμ. φίλον is generally called the σχήμα καθ' ὄνομα καὶ μέρος, cp. Πλ. 20. 44 Τραγα τρόμοι νυνὶν εἰναι. Od. 19. 356 ἢ σπονδός τίνι. Also Od. 11. 578; 18. 391; Πλ. 9. 171; 5. 98; 12. 4. On the passage τοῦ δὲ σκότος βοῶν κάλωσιν, Hermann says there is a confusion between τοῦ δὲ σκότος κάλωσιν and τοῦ δὲ δοῦν σκότος καλωσιν, but the construction is rather a true instance of Homeric epexegeesis, where the subsequent word adds a nearer definition, as in Πλ. 21. 57 ἢ θραυσίν δὲι χαλαρὲ τόμην ἄτων ἄτωσις. As a rule the general word comes first, the specific one second, but the other order is found, as in Πλ. 21. 180 γαμήλα γὰρ μν τίνι. The same construction is used with two dative. Cp. μηκέτι ἀπέτευ 'Οδυσσῆς ἀρπι ὄμμαν κείει Πλ. 2. 259, ἄδου δὲ οἱ δήμαρχοι χειρὶν Πλ. 8. 129. See Monro, H. G. § 141.

the universe in its place (Arist. de Caelo 2. 1; Metaph. 4. 23), or the axis on which the heavens turn (Arist. de Anim. Motu. 3). Cp. Welcker, Götterlehre, 1. 752.

56. λόγοις, such as are suggested in 5. 208, foll.

58. καὶ καπνὸν, 'were it but the smoke.' Cp. Ov. Epp. ex Pont. 1. 3. 33 opifat Fumum de patriis poisae videre fossi; καπνὸν θάλαι ψευδομαστών Ευρ. Hec. 833.

59. ὡς. The variation of meaning in this particle is exactly analogous to that of ἔμπως. Though etymologically they would rather mean 'very much,' 'by all means,' they are more often used with a qualifying or concessive force = 'at any rate,' 'at least,' which is reflected upon them from the word with which they are used or the context in which they occur. Cp. Od. 2. 190. Monro, H. G. § 353.

60. ὁδὸς τοῦ Ὀδυσσέα. The word elided is τοῦ, i.e. of governed by χαριζο, cp. infra 347. So μὲ for μοι Od. 4. 367, 9. 673. The hiatus before ὁδὸς τοῦ Ὀδυσσέα is common in the bucolic caesura, especially after a pause in the sense.

61. ὀδύσσω. A play upon the name 'Οδυσσέας, which, according to this etymology, might be translated 'a man of wrath'; with the double significance of enduring the wrath of the gods, or dealing wrath to his enemies. Cp. Od. 19. 275; 407 foll. Roscher (Curt. Stud. 4. 106 foll.), referring to the forms Ὀδύσσω, Ulixes, supposes the stem to be ὀδυσ-, Lat. duox.
1. ΟΔΥΣΕΙΑΣ Α.

ποιός ἂν ἔπειτ 'Οδυσσής ἔγραθει θείοις λαθοῦσιν,
δὲ περὶ μὲν νόον ἑστὶ βροτῶν, περὶ δ’ ἱρὰ θεοῖν
ἀθανάτους ἔδωκε, τοί δοῦραν εὐρύν ἔχουσιν;
ἀλλὰ Ποσειδῆνας γαῖαινοις ἀσκελεῖς αἰτῶν
Κυκλώστος κεγελείς, δὲ ὀφθαλμοὺς ἀλάσας,
ἀντίθεοι, Πολύφημοι, δοῦ κράτος ἑστὶ μέγιστων
πᾶσιν Κυκλώπεσοι. Ἡθος δὲ με τεκέ νύμφη,
Φάρκινος θυγάτηρ, ἄλλοις ἄτρυγέτων μέδοντος,
ἐν σπέσι γαῖα ὁμώροις, Ποσειδῆς μνεία.
ἐκ τοῦ δὲ 'Οδυσσῆα Ποσειδῆαν ἑνὸς ἕκτων
οὗ τι κατακτεῖναι, πλάζει δ’ ἀπὸ πατρίδος αἰτῶ.

70. δοῦ] δο. See note below. Κατ] Bekker's δοκε from Schol. V. 72. με-

65. ἐπειτα = 'after all this.' This ἐπειτα is the forerunner of the so-called ἐπειτα indicatis of later Greek. It is worth noticing that whereas afterwards ἐπειτα only retained its literal sense expressive of sequence of time, it has in Homer the more artificial sense as well of sequence in reasoning. Cp. infra 84.

66. βροτῶν is to be taken with περὶ-δοτιας Οδ. 15. 248 ἐν περὶς γυναικών. In the second clause περὶ is adverbial to ἱρα. Trans. Who is beyond mortals in wisdom, and beyond [all others] gave sacrificial to the gods.' Cp. Π. 1. 258 οἵ περὶ μὲν βούλην Δαυίδον περὶ δ’ οὐτός μέγιστον.

68. γαῖα ὁμώροις, according to the older commentators, 'earth-surrounding.' It is doubtful whether this meaning can be assigned to ἐγκείν, so that it has been proposed to render, 'earth-supporting,' carrying out the notion of the earth resting on the sea. Autenrieth prefers 'lord of earth.'

70. Πολύφημοι, the accusative attracted to the case of the δ’ preceding.

δοῦ. Curtius seems right in describing this form as only an incorrect way of writing δο. It only occurs twice, here and in Π. 2. 315 δοῦ κράτος, δοῦ ἱρα. He describes δο as an intermediate form of the genitive between -οο and -ον. On the same view Ahrens would write Αλόων Od. 10. 36, 60. Cp. Π. 2. 518; 15. 66, 554; 82. 313; Od. 14. 239. Cp. Monro, H. G. § 98; and Curt. Explan. Gk. Gram. p. 94. δοῦ. Bekker's δοκε rests on slight authority. The tense would either mean that the Cyclops was dead or had lost the might he once had.

71. Κυκλώστος. We have a choice of interpretations here, (1) in the eyes of all the Cyclops, or (2) among all the Cyclops. Cp. Od. 11. 485; 16. 265, where κρατεῖν is similarly used with a dative. Analogous to this is the phrase άρνηθα Πολύοιο μὴ ἔχων Οδ. 15. 327. See Ellendt. (Bemerkung, über Hom. Sprachgeb. Königsberg, 1863) who maintains that such datives are the regular object dative after the verb, µέγα κρατέων νικέοι Od. 11. 485 (where see note), λαὸν οἰοί άνοισι Od. 2. 234, γεγράφει βασίλειαν Od. 7. 59, ἔνας ἀνδρῶν ἤρκε Od. 14. 250. However we explain the dative it must be carefully distinguished from the use of the genitive after such words, nor could we couple μέγιστον Κυκλώστος in the same sense in which a superlative is followed occasionally by a genitive expressing competition and comparison. See Fäsi's note.

72. ἄτρυγέτων. See on Od. 5. 140. 74. έκ τοῦ δὴ = 'from that time forward.'

75. δέ τι κατακτεῖναι. This may either be taken as the pres. tense of attempt; or, better, as a parenthetical clause = 'though he does not slay him'; 'without, indeed, slaying him.'
1. ΟΔΥΣΣΕΙΑΣ Α.

άλλ' ἄγεθ', ἡμεῖς οἴδε περιφραζόμεθα πάντες νόστον, ὅπως ἔλθῃς. Ποσειδάων δὲ μεθήσει
ὅν χῶλον ὃς μὲν γὰρ τι δυνήσεται ἀντί πάντων ἀθανάτων ἀδελφὶ θεῶν ἐριθαίνεμεν οἷος.

Τὸν Ὑμείς ἐπειτα θεᾶ γλαυκώπις Ἀθήνη.

80 ὁ πάτερ ἡμέτερος Κρονίδη, ὥπαιτε κρείσιτων,
eil μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοίσι,
νοστίσαι Ὀδυσσέα δαίφρονα ὧδε δήμοιδε,
Ἐρμείαν μὲν ἐπειτα, διάκτορον ἀργειφότητι,
νῦσον εἰς Ὀμυγήν ὑπρόμοιης, δορὰς τάχιστα
Νύμφῃ ἐσπλάκαμο ξεὶπη νημερτέα βουλήν,

85 νόστον Ὀδυσσήος ταλασσίφρων, ὡς κε νύηται,
αὐτὰρ ἐγώ 'Ἰδακνὺν ἐσελεύσομαι, δορὰ αἱ υἱῶ
μάλλον ἐπιτρύνοι, καὶ οἱ μένοι ἐν φρεσὶ θεῶ,
εἰς ἀγορὴν καλέσαντα κάρη κομόντας 'Ἀχιους

90

83. δαίφρονα] Eustath. and many MSS. give ταλάφρονα, which La Roche adopts.
85. Ὀμυγήν] ἐν τῇ κατ 'Ἀρτέμιδος Ὀμυγήν γράφεται. Schol. H. M. P. Q.
88. Ἐθακνὺ] The readings vary between Ἐθακνὺ and Ἐθάκνυ, ἐπελεύσομαι, ἐπελεύσομαι and δειλεύσομαι. Cobet, Mnemosyn. 1. 51 reads ἐπελεύσομαι.
90. κάρη κομόντας The phrase occurs twenty-six times in Homer. In the Venetus A. the words are always separated: Eustath. 165. 14 notices both ways of writing it. Cp. κάρη βασιλοῦ Od. 15. 133; κεφαλὰς κομόντας Hdt. 4. 168.

76. ἡμεῖς οἴδας, 'we [that are] here.' 586, like Lat. hic, points to that which is nearest to the speaker. Cp. inf. 185;
2. 47; 4. 26, 235.
78. αὐτία πάντων. It makes the best antithesis to join αὐτία πώλων ἐπιδαμίμων οἷος, 'to contend by himself against all,' and to take αὐτί ἀθανάτων as a separate clause enhancing the force of πάντων by showing of whom the πάντες consisted.
82. εἰ μὲν δή. The return to this protasis is ἐπειτα 84.
84. διάκτορος. Eustath. ad I. interprets this as δ ἀδαικός τάς ἀγγελίας. Buttm. Lex. p. 330 combats this, and refers the word to δίακος, i.e. διάκος, making it =runner, cp. διάκονα. Nitzsch retains the derivation from δίακος, in the sense of ἀνέμοιος, 'to conduct.' Cp. the act of Hermes in withdrawing Ares from the battle, II. 5. 390; and conducting Heracles on his quest of Creборς, Od. 11. 625.
85. Ὀμυγήν. On the possibility of reconciling Homeric geography with actual fact see note on Od. 5. 34.
86. ὑπρόμοιης, aorist subjunctive with short vowel, as μεμερταί, supra 41.
86. ἐσπλάκαμος does not mean only 'fair-haired' like ἴδονος, but points to the beauty of her coiffure; πλάκαμοι are ringlets or plaits. 'Cp. II. 14. 176 χερῶν πλακάμων ἔνυφες φαίνοντ.'

90. κάρη κομόντας 'That which is infallibly purposed,' viz. that Odysseus shall return. Cp. Od. 20. 245 οὐ ἢμοι συνείστωται ὡς γὰρ βουλὴν Τηλεμάχου φῶς.
88. αὐτάρ ἐγώ points the contrast to 'Ἐρμείαν μὲν supra 84.
89. Πῃδνὺν ἐσελεύσομαι = 'will go to the island and into the town.' See critical note.
90. ἔφρα. The existence of the correlative τῶφρα, like ὕφα and τίον, seems to settle the question that these particles are related to the pronominal stem δ. ἔφρα may be for ὑφρα, a combination of ὑφρα with ἔ-φρα a locative of δ.
1. ΟΔΥΣΣΕΙΑΣ Α.

πάτευσεν ἀντιπέμενον οἱ τέ οἱ ἄγιοι μηλί Ἀδνὰ ἄφαντωσα καὶ εἰπόθασα Ἑλίκας βοῦς, πέμωσιν δ' ἐσπάρτην τε καὶ ἐς Πύλον ἡμᾶς αὐτοῦ, νῦστον πενθοῦς πατρὸς φίλου, ἦν ποὺ ἄκουσθη, ἦδ' ἦνα μνήμης ἐσθάλων ἐν αὐτριρίζουσιν ἔχθαν' Ὕε εἴποια ὡπο ποου σὸν ἐδέσατο καλὰ πέδιλα.


1. 542 ὡς φράσεις συνήθεις ἀνδρικής εἰς αἱτιατικήν ἐρμήθαν, i.e. from dative to accusative. See note on Od. 6. 60, and 10. 566.

'Ἀχαίων. This is properly the name of the dominant tribe in N. Greece and the Peloponnesse. They were also found in Ithaca (Od. 1. 324), and in Crete (Od. 19. 175); but the word was used as the common designation of the Greek race. They wore the hair altogether unshorn (σάρη κομ.). Cp. the description of the Abantes, II. 2. 543 ἐπὶ δεῖν κομμάτες.

91. ἀνείπημεν, 'to speak out his mind.' Here the word is used without a following accusative, as II. 9. 431 μᾶλλα γὰρ κρατερὸς ἀνέπημεν, but the full expression μᾶθον ἀντλητῶν ἀνεπήμεν occurs below (373) and II. 9. 309. These passages confute Nitzsch's interpretation of 'renouncing,' 'breaking off with' the suitors. Cp. Aesch. Agam. 934 οὖ τῶν ἔξεισιν νόλος.

92. ἀδίκα, 'thick-throating.' A descriptive epithet of sheeps and goats. This is better than Buttm. 'view,' that ἀδίκος is here a particular epithet for a particular case; the cattle which the suitors slaughtered were always (αἰεί) driven thither in herds or numbers,' Lexil. p. 35. It is of course true, as Buttm. says, that it is not necessary for ἀδίκα to be a generally descriptive epithet because ἀδίκος is one, but the interpretation given in the note keeps closer to the fundamental meaning assigned by Buttm. himself to ἀδίκος, sc. 'compactness.' See on Od. 4. 721.

93. Ἑλίκας. Buttman's interpretation, 'heavy-treading,' seems doubtful on three grounds. (1) It is probable that the senses assigned by him to the root should be transposed, and that the meaning of 'roll' is primary, and that of 'thrust' secondary; (2) we do not find it applied in the sense of 'thrusting' to the simple vertical pressure of a dead weight. (3) The meaning he gives to ἔλικας does not suit its use in other contexts, as Eupol. Com. 5, where it is applied to women, and the passage quoted by Buttm. himself (Hippocr. de Artic. 7) where the epithet is applied to oxen because their joints are loose set (χαλαρῶς). The explanation of the Schol. is nearer the truth, ὡς τούτων κινεῖν ὡσεὶ ἔλικας, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 3. 302, who speaks of 'ilia pedem posticorum fluctuatio, quae boves ab alis animantibus different.' ἔλίκας as an epithet of oxen thus forms a graphic contrast to the word ἀνεπήμεν ὡποσ ἔλοικοιν, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 3. 302, who speaks of 'ilia pedem posticorum fluctuatio, quae boves ab alis animantibus different.' ἔλίκας as an epithet of oxen thus forms a graphic contrast to the word ἀνεπήμεν ὡποσ ἔλοικοιν, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 3. 302, who speaks of 'ilia pedem posticorum fluctuatio, quae boves ab alis animantibus different.' ἔλίκας as an epithet of oxen thus forms a graphic contrast to the word ἀνεπήμεν ὡποσ ἔλοικοιν, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 3. 302, who speaks of 'ilia pedem posticorum fluctuatio, quae boves ab alis animantibus different.' ἔλίκας as an epithet of oxen thus forms a graphic contrast to the word ἀνεπήμεν ὡποσ ἔλοικοιν, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 3. 302, who speaks of 'ilia pedem posticorum fluctuatio, quae boves ab alis animantibus different.' ἔλίκας as an epithet of oxen thus forms a graphic contrast to the word ἀνεπήμεν ὡποσ ἔλοικοιν, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 3. 302, who speaks of 'ilia pedem posticorum fluctuatio, quae boves ab alis animantibus different.' ἔλίκας as an epithet of oxen thus forms a graphic contrast to the word ἀνεπήμεν ὡποσ ἔλοικοι

94. Πύλον ἡμᾶς ἀναστήσατα, see on Od. 3. 4. 95. ἦνα μνήμης ἐρμήθαν, sc. ὡς κοπασάτα ὑπὸ τοῦ πατρὸς, Eustath. Cp. II. 17. 143 ὡς οὗτος ἐλεφάντες ἔμυ.
1. ΟΔΥΣΣΕΙΑΣ Α.

αμβροσία, χρύσεια, τά μιν φέρον ἥμεν ἐφ' ὑγρὴν ἥδ' ἐπ' ἀπείρονα γαίαν ἀμα πνοής ἀνέμου.

[εἴπετο ἄλκιμων ἔγχος, ἀκαχμένων οὔτε χάλκει, βρυθὲ, μέγα, στίβαρον, τῷ δάμπῃ στιγάς ἄνδρών ἡρώων, τοῖον τε κοτεσσάεται ὄβρυμπατήρι.]

βὴ δὲ κατ' Ὁλυμποῦ καρήνων ἀλάσα, ὁτ' ὡς Ἡδάκης εἰνὶ δήμῳ ἐπὶ προθύρωι Οὐδυσῆος,

φεύγω ἐπ' ἀλεύφυς παλάμη π' ἔχ' χάλκιον ἔγχος, εἰδομένη ἔλειν, Ταφίων ἡγήτοι, Μένης, εὐρέα ἄρα μεγαθρας ἐγκύρας. οἱ μὲν ἐπεὶ πεσοῦσι προτάραβε θυράνθεν, θυμοὶ οὖν ποιοῖς βοῶν, ὅσι ἐκτανοὶ αὐτοὶ.

κήρυκες δ' αὐτοῦ καὶ ὀρηποῖ θεράποντες


97. ὑγρήν. Ameis ad loc. gives a list of such feminine adjectives used substantitally, from which the following specimens are taken, ἄρη Od. 5. 513, ἄμφροισι σφ. 4. 445, σφερής 7. 119, ἅγιος 9. 43, σφεδών 5. 33.

99. See on Od. 5. 43.

101. κοτέσσαρα, κοτέσσαρα. ἄβρυμπατηρί. Bekker and others write ἄβρυμπατηρί instead of ἄβρυμπος on the authority of some later MSS. The word is probably connected with βρύζω, βρας, βρι-, βραστό, etc., with the prothetic δ, as in Ὀβράνως for Ὀβράνως (Lobbeck El. 1. 80). See Curtius, Gk. Etym. pp. 466, 653.

103. καὶ προθύρως οὔδοθν ἐν' ἀλλοίου, 'in the outer porch at the threshold of the court.'

105. Ταφίων. The Ταφίων νῆσος were a number of islets off the Lencadian coast, the largest of which was Taphos (Meganissi). They were inhabited by Teleboans and Taphians (cp. Hesiod Scut. Herc. 19 ἄνδρων ἡρωῶν Ταφίων Ἐν Τρήληδοιοι), who were a race of pirates. Cp. Suidas s.v. Ταφίων—ἀλευρίσατς. In Od. 1. 181 they are called ἄλευροντες. The eponymous founder of the Taphian race was Taphos or Taphhos, son of Περελάς. Etym. M. 748.

106. ἥρη δ' ἄρα. This does not mean that she was looking for them, but that she 'came on them' there. Lat. offendi. The word ἔκριναι will then signify, not the next thing that took place, but the next thing she observed.

107. πεσοῦσιν. Athenaeus quotes (τ. 29) a description of this game as played by the suitors, ὅταν γὰρ καὶ ἐκατόν ὄλεθρον ἄλοιπας καὶ ἀμφαὶ παρεῦροι καὶ ἔπεισαν τὴν νέαν ἀνήθρας καὶ ἑκάστην. Τὸ δ' ἀνὰ μέσω τοῦτων διετικὴν ἄλογον ἔχον. ἐν δὲ τῷ μεταχείρισε τούτῳ μᾶς τιθέοι σφῆνος, ἡν καλεῖτι μὲν αὐτοὺς Περελάνθης, ἕποτ' δὲ ποιεῖτο ἐξ τοῦ βαλλόντος ἄγερον καὶ αὐτοῖς καιρομίσκον τὸν λαυκὰν στοιχάζοντας τούτην. Εἴ δὲ τις τόυτο καὶ ἐπαροινία πρὸς τὴν Περελάνθην, ἀνατιθέσθην τῇ τοιᾷστῳ ἐς τὴν τῆς βληθέντας καὶ ἐφωμένης χώρας, ἐν τῇ πολεμῷ τούτῳ γὰρ, καὶ πάλιν στάτα τὴν Περελάνθην, ἐν τῇ τοῦτον ἐγένετο χώρα, ἤπεινεν τοῦτον βαλλιν [τῇ τοιᾷστῇ]. Εἴ δὲ τόυτο ἄκου τοῦ μεροῦς τῶν ἄλλων ἄκουτοι πιέζου, καὶ ἡραξία ἔχουν πάλαι τοιχοὺσιν αὐτοῖς. Τὸν δὲ Εὐρυίπυρον πελάτεσθαι ἐλπίζων ταυτὴ τῇ παιδί καὶ ἑκάστην εἶναι τῷ γόμῳ.

109. κήρυκες. It would seem that
1. ΟΔΥΣΣΕΙΑΣ Α.

110 οί μὲν δρί οίνοιν ἐμιαγον ἐνὶ κρητῆρι καὶ ὀδόρ, οἱ δ' ἀν' σφογούσι πολεμητηκοι τραπέζας νίζον καὶ πράτησιν, τοι δὲ κρέα πολλὰ δατεύτω.

115 Τὴν δὲ πολὺ πρῶτος ἢδε Τηλέμαχος θεοὶ, ἀδερ γὰρ ἐν μνησθηκαί, θίλιον τετημένος ἦτορ, ὀσφύμονος πατέρ ἐσθιόν ἐνὶ φρεσίν, εἰ ποθὲν ἐλιμω 

μνηστήριον τῶν μὲν σκέδαισι κατὰ δοματὰ θείς,

τίμην δ' ἀνθάμοι ἔχοι καὶ κτῆμασιν οἶνοι άνάσσοι.

117. the reading given in the text seems to have been that of Aristarchus. But Kayser (see Ameis, Anhang ad loc.) supposes that he wrote νίζον ἰδί πράτησιν. Eustath. gives πράτησιν ἰδί. Cr. Schol. E. M. ἀδερ γὰρ ἐν μνησθθήκαί, θίλιον τετημένος ἦτορ

118. κτῆμασιν ἐν ταῖς ἐλασσότηραις. Al elassoteras (sc. ἐλασσότηραι) like al κανάλ, represent the uncorrected editions from which a distinction must be made between θέραται of ἡμερῶν ἑαυτῶν Od. 19. 135 and the private θέραται attached to the retinue of kings and chieftains. Talathyblos, the θέρας of Agamemnon (II. 1. 321), became the eponymous founder of a herald-caste: ἶδε δὲ καὶ ἄνθρωπον Ταλθύθιον, Ταλθύθιιαν καλεόντως, τινὶ αὐtol τοιοῦτα τὸν ἐκ τῶν ἵππων ἠδότων (Hdt. 7. 134). The θέραται were of noble or even royal blood; their epithets are ὄνομα (II. 3. 268) or θεία (4. 193). Their duties were,—the summoning of assemblies (II. 3. 50, etc.), treating with enemies (II. 7. 274), preparing for sacrifices (Od. 19. 276), waiting at sacrificial banquets, to which duty the private θέραται (as here and inf. 143, etc.) must have added that of general attendance at feasts where their masters were present. Gladstone (Hom. Stad. 3. 69) remarks that they are 'the only executive officers that are found in Homer. Thus the office of the private θέρας approached that of the θέραται, cp. Od. 18. 433. θέρας ὁ θεοφάνος, See Buchholz, Hom. Realen. vol. ii., p. 1, §§ 12-14. The θέραται were at least freeborn, often of noble descent, and they stood in the relation to the chieftains of squires to knights in more modern days. Patroclus is θεάδας to Achilles (II. 16. 244), Meriones to Iomedaeus (II. 23. 113). In the Odyssey their duties are naturally more closely connected with household life, and resemble those of pages.

119. ὁ μὲν, sc. θέραται, ὁ δὲ, sc. θέραται...
1. ΟΔΥΣΣΕΙΑΣ Α.

τὰ Φονέων, μενοτήροι μεθήμενοι, εὐσίδ Αθήνην.

β' οὐκ θυρίζω τοῦ φιλοκράτους, νεμεσθήνθη δ' εὖθείς
εὐνόν οὖν θύραν ἐφέστημεν ἐγγὺς δὲ στᾶσ.

χεὶρ δὲ διεξετέρη καὶ ἐδέχετο Χελλέον ἔγχος,
καὶ μὲν φωνὴσας ἔπεσε περινέντα προσηύδα:

'Χαίρε, ξείνη, παρ' ἀμι μελήσαις αὐτάρ ἔπειτα
δεῖπνῳ παῦσάμενοι μυθήσαις ὁτέε σε χρῆ.'

"Ὡς εἰτῶν ἰερεῖ, ἥ δ' ἔστη τ. Παλλᾶς Ἀθήνην.

ο' δ' ὑπὲρ δὴ ρ' ἐνησθεν ζᾶν αἰμόν ὕψιλον,

ἔγχος μὲν ρ' ἐστησε θέρων πρὸς κοῖνα μακρῆν.

Aristarchus dissented. Al lαmατηραι are mentioned twelve times, II. 9. 324; 15. 50; 18. 376; 19. 95, 189; 21. 537; 13. 306; Od. 1. 117; 2. 182; 5. 323; 14. 428; 19. 83. Five of these readings Aristarchus is distinctly said to have rejected. See La Roche, H. T. 97. Schol. M. Al δέμασιν.

(1) the royal estate, τέμενος II. 6. 193-195; 9. 578; Od. 6. 293; (2) tribute and fees, λατραὶ τέμενεις II. 9. 155; (3) special gifts, βασιλεύει τοια δια τρέχουσα ιδίου; (4) daily maintenance at the public cost, Π. 17. 249; (5) invitations to feasts, Od. 11. 185. Cr. II. 12. 310 Γλαύκη, τί δ' νοεῖ τετυμμεθα μάλιστα ὅτι τοια εἰς τίνα πλεῖον δεκάσιον ἐν λυκί, πάντες δ' θεοὶ δ' ἐπερόσσως; καὶ τέμενος νεμόμενος, κ. τ. λ.

119. ναμεσθητήθη δ', where in Attic syntax we should find ναμ. γέρ. 122. καὶ μὲν φωνήσας ... προσηύδα.

Classen (Homer, Sprachw. 117 foll.) reckons forty-four instances of this formula (omitting lines of doubtful authority and two passages from Od. 24 and II. 24), and notes that it is used either to mark the first commencement of a speech, or the resumption of one that has been interrupted, or to give a peculiar solemnity or emphasis to the words that follow.

φωνήσας = 'lifting up his voice,' φωνεῖν is intransitive in Homer. The only exception occurs in Od. 24. 535 (a later addition) πάντα δ' ἐντο θύραί δίπλα, θεία ὅπα φωνησάσθη, which is a palpable imitation of II. 2. 183 ζυγήτης θεία ὅπα φωνησάσθη, where however the accent depends on ζυγήτης. The later epic poets, as Ap. Rhod. (5. 853), employ it as a transitive verb, so φωνεῖν μὲν, and so the Attic writers, Soph. A. 73. 1047; El. 329; Phil. 239, etc. In the present

line both μὲν and ἐνα are governed by προσηύδα. Similarly, προσεύδων occurs thirty-two times with the double accusative, and always in Tmesis, cp. II. 2. 156; 8. 426; 13. 306; Od. 4. 823; 6. 21, etc., etc. With this construction Cr. έποι τί μὲν ἀντωνόμασις ἐποιεῖν Od. 4. 465, πεσθενέας βάζεις Ἀργείων θαλάς II. 9. 58. See especially La Roche, Hom. Studien, §§ 95 b, 112. 1, 2, 123. φιλησαί, 'shall be entertained well.' In primitive society the showing of friendliness precedes the feeling of friendliness; and, again, of this act the most definite form is hospitality; cp. ζευσίας καὶ ἐν μεγάροις φιλεῖθα II. 3. 207, ἦτοι φιλέσθε παρ' αὐτῆς II. 13. 627.

So Od. 4. 29 ὄλων πέμπωμεν ἄνθρωπον οὖ 

ἐν φίλσής, 8. 208 τίς δ' ἐν φιλότι μάχατο, 10. 14 μῆνα δ' πάντα κλεῖτο φιλεῖ με. But the other meaning of φιλεῖν is not excluded. Cr. φιλεῖσθαι γὰρ ἄθροι Inf. 264.

124. οὗτος σε χρῆ. For this epic use of χρῆ in the sense of φίλεστι with genitive and accusative cp. Od. 21. 110 τι μὲ χρῆ μακρὸς αὐνόσ, 3. 14 ὀβ σε χρῆ ἄθροι. Compare with this the use of χρῆσι τοιά τινος, σε. Ισκ., γέγεντα, ἤτοι, Od. 5. 189 έτι μὲ χρέοι τόσον έκα, 4. 634 έμάδε μὲ χρῆσι γέγεντα αὐτής, Π. 21. 323 οὖδε τί μὲ χρῆσι ἄναυσ, Od. 4. 707 οὖδε τί μὲ χρῆσι. The same construction is found in Eurip. Hec. 976 τίς χρῆσι ο' ἵππων; see La Roche, Hom. Stud. p. 247 foll.
1. ΟΔΥΣΣΕΙΑΣ Α.


dουροδίκης ἐντοσθεν ἐνεσθεν, ἐνθα περ ἄλλα

130

ἐγχέ. ὁδυσσηός ταλασσάρων ἱστατι πολλά,

ἀυτήν ὁ ἐσθηθον ἐτεθέν ἄγωρι, ὑπὸ λίθα πετᾶσσας,

καλῶν δαιδάλων ὑπὸ δὲ θρῆνος ποιήν ἤν,

παρ' ὁ αὐτὸς κλίμβων θέτο πρικέλων, ἔκτοθὲν ἄλλων

μνηστήρων, μὴ ἔμφων ἀνήθεις ὀρμαγόδο

δείπνον ἄνθεις, ἐπερήφαλλοις μετέλθουν,

ἡς ἵνα μὲν περὶ πάτρος ἀποιχομένοι θρόσο.

135

134. διηνυφ' Απολλ. Soph. 9. 11, δείπνον.

128. δουροδίκης ἐντοσθεν. The interpretation of Eustath. seems simplest, that the δουροδίκην was κινεῖσθαι γυγε- γαλμέθη, as if the spearheads rested in the flutings of the column; an interpretation which does not suit well with the epithet ἐνεσθεν. Rumpf, Aed. Hom. 1. 29, regards it as a rack against the wall in the space between two engaged columns at the entrance to the μήτερον. This interpretation he prefers, because in Od. 16. 40 Telemaclus gives up his spear and ἱστρεῖς ἄθροι πρὸς κίονα μαρπῆν (Od. 17. 29) before he crosses the stone threshold at the entrance of the hall. For ἄλλα, meaning 'besides,' 'as well,' see on inf. 133.

130. That ἄτα is an accusative singular seems settled by the use of λιθει as the dative, Il. 18. 353; both cases must be referred to a nom. Ais, cp. λιθει ὁδυσσ. Od. 12. 64; though Eustath. ad loc. takes it as a metaphorical accusative from a nominative λιθει. Nitzsch follows the interpretation of F. A. Wolf (Analect. 4. 501), taking the word as an accusative plural from an old neuter λιθειον. Cp. Thucyd. 2. 97 δος δορθύνα τε καὶ λεία, i.e. unembroidered. Whichever interpretation we adopt it will be better to take the words ἄτα—

πετᾶσσας as parenthetical, so that the two adjectives καλῶν δαιδάλων should go with ἄθροι, to which they are appropriate. With the same stem (λιθ-ει) are connected Lat. gilītus, and Gk. γαλόδος, γαλιχρός. See Curtius, Gk. Etym. 330.

131. κλίμβων. κλιμάροι μιν εἰσιν οἱ ἐχοντες κλίμπημα θρῆναι πρὸς τὴν τῶν ἄθροι ἄκτανας ἐν καλῶις ἐπερηφαλλοσ τοῦ ἄθροι οἱ καθήμενοι. οἱ δὲ μὴ ἐχοντες ταῦτα, θρῆνον. Schol. E. P. Q. If the distinction between the two words can be preserved, it, probably, amounts to this, that the ἄθροι had a straight, and the κλίμβων a slanting back. In practice, the ἄθροι stood higher than the κλίμβων, and is the word used for a chair of state.

134. διηνυφ' ἄλλων μνηστήρων, 'apart from the others, the suitors.' This epexegetic use of a noun after ἄλλω is not uncommon in Homer. Cp. Od. 5. 105 ἄλλων...τῶν ἄθροιν, 10. 485 ἄλλων...ἐπάρων. The process seems reversed in such a phrase as ἄτα τῇ γε καὶ ἀφίνοις κίον ἄλλα Od. 6. 84; cp. Soph. Aj. 516 ἄλλα μοῦρα, Phil. 38 ἄλλα μάνη, Livy 4. 41 πλαυστρα iumentaque alia. Ameis quotes as parallels Od. 2. 412; 8. 358; 15. 407, 449; 18. 416; 19. 601; 20. 344; Il. 2. 191; 13. 622.

134. ἄθροινες, 'should feel loathing,' properly that which comes from satis. With ἄθροι cp. Lat. satura, satis. For the quantity and orthography of ἄθροι, ἄθροι, ἄθροι cp. κάλος, κάλος, κάλος, the variation arising from the influence of the Jod after the 8 or λ sometimes being assimilated to the preceding consonant, sometimes only lengthening the vowel, and sometimes disappearing altogether. See Curtius, Gk. Etym. 572.

ὑπερφάδος, like ἄπρωςι, and the Asceyleian ὄντερμορ, has the sense of overgrown (from root φόρη), which easily passes into that of overweening. With the change of vowel cp. φόρην with φόρη, μολύβδος with μολύβδος, λύγος with Lat. liγ-is. Curtius, Gk. Etym. 468. J. Schmidt says ὑπερφάδος may come from ἄφρως, like ὑπέρ, ἄμας, instead of κλέφος, μήνις, ος θιασός instead of θιασός.
1. ΟΔΥΣΣΕΙΑΣ Α.

χέριβα δὲ ἀμφίτολος προχρη ἐπέχειν φέρουσα
carri, χρυσέι, ὑπὲρ ἄργυρου κέβηται,

νῦσαθαι παρὰ δὲ δεξηθην ξάνυσθε τράτεξαν.

σῖτον δὲ αἰδοὶς ταμῇ παρέθηκε φέρουνα,

εἰδήτα πάλλ' ἐπιθέσα, χαριζομένη παρεθνών

δαίτρος δὲ κρειῶν πώνακας παρέθηκεν αἰείπερ

παράγων, παρὰ δὲ σφι τίβεi χρύσεια κύπελλα-

κηρύς δὲ αὐτοῖσιν βαμ' ἐποχέτο οἶνοχεοῦσιν.

'Εξέρη θάλων μονοκέρης ἄγηρρεις, οἱ μὲν ἔπεται
eξεῖς ἐξορθό κατὰ κλαμοῦς τε ἑρῶν ς τε

τοῖσι δὲ κηρέους μὲν ὑδαρ ἐπὶ χείρας ἐχειναι,

σῖτον δὲ δωµαὶ παρενεψον εν κανείοις,

140. Many editors reject: see note below.

136. Join προχρη φέρουα and χρυσέια ἐπέχειν, sc. χρυσέιν.

138. νῦσαθαι, 'for washing.' See,

by all means, the discussion on the form, original meaning, and Homeric uses of the Infinitive in Monro, H. G. §§ 231 foll.

Notice here the manner of washing: the guest holds his hands over a basin, while water is poured upon them. κέβηται, as distinguished from λουσι, is to wash a part of the body or of any object; as distinguished from βάττειν (only once used, Od. 9. 392), it describes the application of water to a thing instead of dipping it into water. πώνακας is only used of immanent things (see Trench, New Test. Synonyma).

παρὰ... ἐτάνυσθον, 'drew up to the seat.'

140. εἰδήτα πάλλ' ἐπιθέσα, 'after she had set on many dainties, giving freely of such things as she had by her. The housewife (ταμῇ τεθραυσαν) who gives the portion of meat to the household does the best she can for the unexpected guest; the εἰδήτα are probably the leftovers from a former meal. Cp. κρειῶν πώνακας παρεθήκε αὐτῷητε ἐπιθέσα, β κα τοποθετήσαν υπερήφανον; εἰσελθειν; Od. 16. 49.

παρενεψον is equivalent to the ἐνθιω κόττων of Od. 7. 166; 15. 77, 94; 21. 178. The objection to this line, in the present passage, is that it is found elsewhere in the Odyssey to describe such hasty preparations as can be made for an unexpected guest. But here, as the following lines show, the full preparation for a banquet is now just ready. To this it may be answered, that this separate provision, which Telemachus had to make for his guest, serves to point the unfriendly relations between the young prince and the suitors.

141. ἄβασα, sc. from the carving board. The meat was there cut into slices and the guests helped themselves, and ate with their fingers. But πώνακας does not mean 'slices,' as some would interpret; but 'platters.'

143. αὐτοίναυ, sc. for the guest and for Telemachus who sat at meat with him: equivalent to the σφί of the preceding line. The dative should be joined with ὀξυρευομεν.

147. παρενεψον; Od. 16. 51. The simple form πηρεον occurs Il. 23. 139, 163; but here Wolf, Bekker, Spitz, and Dindorf read πηρεον, as Bekker (ed. 2) does in the present passage and in ἐξερήσον Il. 7. 438. πηρεον certainly is read Ap. Rhod. 1. 1123, but it may be a later form. Still there is no difficulty in supposing a reduplicated form of πηρο, sc. πηρεσον, though we have tenses from a present πηρο in Od. 10. 64; Il. 9. 137, 258; Od. 15. 322; Ap. Rhod. 1. 403; 3. 1208.
148. This verse is suspected; as being out of place after I. 110. In some MSS. the order of 147, 148 is inverted.

148. ἡμι-στήλας. This word Curtius (Gk. Etym. 194) rightly refers to the same root as Lat. sitare, στήλας being properly analogous in meaning to σπείρα. But sitare is not far from the common signification of στήλας; cp. sitarare, quae circumdant corpora regum (Fest. p. 314). For Virgil's mistaken rendering of the phrase cp. Geo. 2. 528; Aen. 1. 725; 3. 525. Translate, 'they brimmed the bowls with drink.' The genitive follows the analogy of the construction after verbs of 'filling.' So ἑπταφθα σεθα Od. 2. 431.

150. ἔστε ἐπτρέπ. The psychology of this expression demands some remark and explanation. Besides the common application of it to food and drink, with which cp. II. 11. 643 ἀφέτερον δίσών, we find the following less common usages of it. II. 13. 636 πάνων μὲν κόροι ἐστι, καὶ ὑπόν καὶ φλόγητος | μολὼν τις | γλυκερὴς καὶ ἀργούλον ὀρθρυμό, | τὼν ἥρ τις καὶ μᾶλλον ἵλεται ἐς ἔστε εἶναι | | τὸ πόλυμο, and II. 24. 226 αὐτίκα γὰρ | μετακινεῖται ἀρείλειπτο, | ἄγαν ἀλλὰν | ἄροιν υπὸν, καὶν γῶς ἐς ἔστε εἶναι. Reserving the particular explanation of these, we may notice generally that, to Homer, the soul, or rather the person, the man, is passive as to desire (just as he is to thought; θυμὸς is most like an active principle); and so the ἔστε in the phrase before us is conceived of not as an emotion arising in the man, but rather as a property of the object presented. On this view, the beginning of actual fruition of the object would represent itself as the admission of the ἔστε into the person (cp. ἑταόν ἔτηκα θυμόν II. 9. 639): whence we may understand that what is denoted by the dismissal of the ἔστε is cessation from fruition—not cessation simply, but cessation at the natural limit; the 'satisfaction of the natural want' as we should say. Dismissal of the ἔστε is at once succeeded by the presence of κόρος, cp. II. 13. 636, quoted above; Od. 4. 102 ἀφέτερον δὲ κόρες κρινούσι γὰρ. There is pleasure in the whole process of fruition, up to the natural limit (whence we even have, Od. 4. 102 γὰρ ἔφη οὐ νόμοι), but the pleasure is greatest at the moment which is signalised by the attainment of the limit; and hence the form of expression, as above, ἵλεται ἐς ἔστε εἶναι. That an ἔστε is connected with γῶς, as II. 24. 228, only shows how early man's own feelings discovered to him that there is a luxury in grief. The use of κρινεῖται, in the phrase before us, has its exact contrary in one of the uses of the (non-Homeric) προιέεσθαι. That the middle voice is not indispensable in our phrase, appears from two of the passages quoted above, ἐς ἔστε εἶναι and ἀφέτερον δίσων. Virgil's 'Postquam extensa fames et amor compressus edendi' (Aen. 1. 216; 8. 184), is criticised by Nitzsch as a poor rendering.

151. τοῖς ἐν. The return to this comes inf. 156 αὐτὰρ θηλόμενον.

152. μολὼν. The Schol. interprets this word as ἀ με τοι ἐθεὶ χαυδά. The view taken by Aristarchus was 'temper apud Homerum dictum esse de luteo et maxime de lussu saltationis, nondum cactus.' (Lehrs, de Aristarch. Stud. 138.) Decuit primitiam vocis significationem esse potius ludendi; quod ex vocabulo μολὼν (II. 13. 233) apparere, item in pites Nasicaeae (Od. 6. 101), denique in quibusdam exemplis saltationis lussu offerentibus: | Cp. II. 7. 341; 16. 182; 18. 572; Od. 23. 145. The present passage, however, inclines in the direction of a less strict interpretation. μολὼν suggests the music and the song of Phemiun, and, in verse 421, the suitors ἐς δρακόντων τινας ἐρωῆσιν δοξήν τραχύματος τινα. On the whole
question, Lehrs decides, 'Hec omnia cum considero Aristarcho in melius canitius significatorem excludenti assignatam tauritari dubito. Sed hoc tenebimus melius et adeo, mihi nesciat et idem non prorsus idem esse, sed sic diti cumquantum lusus et delectatio est.'

'ta yap v 'anathuma deutov. The ta is attracted to the gender of the predicate. When the Schol. renders anathema as πληρωμα, κομματα, the metafora apo ton ton theos anasthe- pantos, the first word chosen is nearer the truth; the second gives a post-Homeric sense. Anathema is not here equivalent to ἀγάλματα, but is used rather in the sense of 'accompaniments,' 'accessories.' For anasthainai in the sense of 'attack' cp. Il. 22. 100 ἄνεται anvathais with μαθαι ἀνάφασ Od. 2. 86. So Homer speaks of the ἀναιρεται as dakti συνθηκος Od. 8. 99, daite ἐναιραι Od. 17. 270.

155. ἀνεβάλλον, 'struck up.' The regular word for the prelude to a song. So of the φώνης Pindar, Pyth. 1. 6 ἀναφέρεσθαι, cp. Theoc. 4. 31 ἀναφέρεσθαι τὰ πλάκασις ἀγκρούματα. A few chords probably were all that were played, as at the opening of the modern Recitative. Cp. Or. Met. 5. 339 praeantatbat pollicere chordes. Bergk, Griech. Lit. 1. p. 433, seems to refer ἀνα- βάλλεσθαι to the preparatory 'flinging back' of the head; as the singer braces himself for full and unimpeded utterance.

157. σκόρος, as distinguished from ἐκχωρ, of which it represents the first moment, 'putting his head near'; so inf. 4. 70. 158. ἀνασινον. The apologetic tone of Telemachus comes from the unwillingness to broach any painful subject at meals; see on 4. 193 foll.

159. τοιοτων, 'those suitors yonder.' 160. ἐνδα, 'lightly,' i.e. without care or trouble.

νήπιον, see inf. 363.

162. ἐν ἀλλι. ἀστείον the object of πώτερα, the object of κυλινμε, the sentence would naturally run ἐν κυλινμε κυλινμε.

163. On the question as to the meaning of ἐλ here see Monro, H. G. § 314. 'The distinction between wish and supposition in the case of Clauses with el is mainly a question of punctuation; which must be decided by the general sense of the context. If the apodosis follows closely, the clause with el is necessarily subordinate, and instead of an independent wish, we have a mere supposition, made in order to lead up to the clause of consequence.' So, here, render el 'if;' and not 'would that!'

164. ἀληθοτροποι ἀφιματεροι. In this use of the double comparative, where two qualities are contrasted in the same subject, the latter adjective is assimilated in degree of comparison to the former: or we may say that the idea of comparison is spread over the whole sentence; cp. the converse of this in Eur. Alc. 182 συναιμον μὲν υψὸς ἀν μᾶλλον, ἔντυχες θ' Ἰων, where we should expect μᾶλλον ἔντυχες or εὐτυ-
1. ΟΔΥΣΣΕΙΑΣ Α.

165 ἦ δρωντεροι χρυσοῖ τε ἐσθήτος τε,
νῦν οὐκ ἐν δόγμα, ἀπλώλε κακὸν μόρον, οὐδὲ τις ἡμῶν
θαλαβριή, εἰ πέρ τις ἐπιχένθιον ἄνθρωπων
φρέων ἔλευσεν τοῦ δ' ἄλεος νόστιμον ἁμαρ.

170 ἀλλ' ἀγεῖτο τις τὸν ἑ ἀτρέκεως κατάλεγον,
tίς ποθέν εἰς ἄνθρωπον; ποθί τοι πόλει ἢτ' θοκῆς;
τοιγοθήν ἐπι νησὶς ἀφ' ἀκόλουθον πότε δὲ καὶ σε ναόν
συγκαλεῖ οἷς εἰς ἱδακῆν; τίνες ἐμεμναν εὐχέσωντο;
οὐ μέν γὰρ τί σε πεζον δίωμαι ἐνθάδ' ἰκέσως.

χεστέα. For similar constructions cp.

175 ἔδραυν. See Mono. H. G. § 293.

If the principal is a future (or implies reference to the future) the pure sub-

φρέων] So La Roche and Bekk., following Schol. on I. 1. 129. Al. φρεν, φραν.
170. εἰς] The reading of the Alex. Grammarians varied between εἰς and εἰς.

171-173] Eἰ τοις οὖν ἐνθάδε Σχολ. H. M.; the verses appearing to be considered more appropriate in Od. 14. 188-190, where see Schol. 172. εὐχέσωντο] Al. εὐχέσωντα. 175. ἢ ... ἢ] For the rules for accenting ἢ and ἢ see note below.
1. ὈΔΥΣΣΕΙΑΣ Α.

ἐξίνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δὲ ἄλλοι, ἐπεὶ καὶ κείνων ἐπίστροφος ἦν ἀνθρώπων.

Τὸν δ' ἀπεὶ προσειτε θεὰ γλαυκάτης 'Αθήνη,
τοῖγάρ ἐγώ τοι τάτα μάλ' ἄτρεκεως ἀγορεύομαι.
Μένης Ἀγχάλοι δαίμονος εὐχομαι εἰναι
νῦν δ' ὅδε ἔως ἥλιον κατῆλυθον ἄδει' ἔταρσοι,

177.] 'ολ' κείνων non κακείνων Aristarchus, pariterque alibi constant quum in hoc pronomine tum in adverbii καὶ καὶ, καὶ κείνων, καὶ κείνων non ανακείσθω, αὐτείσθω, αὐτείσθω.' Dind.

(1) The διηνυστίκος ἡ (ὁ διηνυστικός παραδείγματι) is always oxytone. Schol. V. on II. 10. 174 ἢ... ἄριστον τοῦ συνθεμοτεχνητοῦ διηνυστικοῦ γέριτι.
(2) The asseverative ἡ (διαβεβαιωτικός) is always circumflexed. Herodian on II. 1. 77 το δ' ἢ γέρ ὅπως πιστωτὶ ἔτοι μνήμης τοῖς ἀναγραφοῖς διαβεβαιωτικός γέριτοι τοῦ σύνθετος.
(3) The interrogative ἡ in direct questions (διαργαμητικός) is always circumflexed. Herodian on II. 20. 17 ἡ διαργαμητική ἡ σύνθεσις καὶ ἀναλογίης κατὰ μὲν διάκονον ἀδει περιστατέσθη.
(4) The second ἡ in a double question, whether direct or indirect, is always circumflexed (ἡ or ἡ διαπραγματικός or διαπραγματικός). Herodian on II. 1. 150 ἢ... ἢς τῶν μὲν πρότερον σύνθεσις ὑποτεταγμένη, τὸν δὲ δεύτερον περιστατέν διαργαμητικῆς ὑποτεταγμένας συνόετο καὶ εὐθὺς εἶν τῇ καθολῷ. See La Roche, Hom. Textkrit. 265. The reason for the circumflex accent in the second clause in a question probably is that the second clause is really the principal one, and this fact is marked by the stronger accent. See Monro, H. G. § 340.

176. Ἑρωτ. Nitzsch follows the interpretation given by Eustath. ἔτοις, ἠμαθῶς, and takes the word as a perfect from ὅδε. It is far better to take it as an epic imperfect from εἶμ = 'used to come to our house.' The construction is found in Od. 18. 194 ἔτοι δὲ ἔρωτι, and is analogous to the use of ἐπιστροφός, ἐπιστροφῶς with accusative.

177. ἔως καὶ κείνων, 'for that he too was a visitor of men.' Cp. Od. 17. 486 ἐπιστροφῶς πόλης.

182. ὅδε. Aristarchus insists that in Homer ἅδε never means 'here,' but always 'so.' Apollon. Lex. 872 ὅδε... κατὰ Ἀρισταρχον ὁδότεν συνόετο εἰμί (that is ὅτι ποτεῖς) κείνων, ἀλλ' ἀντὶ τοῦ οὖσα τάσσεσθαι. Buttmann combats this, quoting passages which seem to him to refute it: II. 18. 392 πρόμολ' ὅδε, 12. 346 ὅδε γὰρ ἤμασιν Δαυδοῖ, Od. 2. 26 ἔως ἡ δ' ἡ ἄγρα τοι ἐγείρει; 17. 544 τὸν ἦδέον ἐναστί ὅδε ἐκλεῖσαν, and the present passage ἔως ὅδε σὺν οὖν κατῆλυσαν. With such phrases it will suffice to compare στῇ' οὖν τοίς εἰς μέσαν Od. 17. 447, ἀμφικόλη στῇ' οὖν ἀνώ- προθεν Od. 6. 218, ἕρρ' οὖν Od. 22. 498. What ὅδε can express can equally well be expressed, μικτάς μικτάς, by ὅδε. ὅδε is related to οὖνον, as ὅδε is related to ὅτος. Now ὅδε refers to that which is nearest to the speaker; ὅτος to that which is at a greater distance from him, or nearer to the person addressed. Thus ὅδε is related to ἕκατον (cp. ἕκατον ὅδε as a periphrasis for ἔως), and ὅτος to οὖς (cp. ὅτος οὖς as an address = ὅ σεῖ). The meaning of ὅδε and ὅτος in Homer will be often best expressed by a gesture, e. g. πρόμολ. ὅδε = 'come in this way,' the hand beckoning in the direction of the speaker's self; στῇ' οὖν = 'stand in that way,' the hand waving in the direction of a more distant spot. This might readily account for the interpretation assigned in later times to ὅδε, as if it meant 'here.' With ὅδε μαρ- κάδεων in the present passage cp. τὸν ἄγαν λακτοῖς inf. 400, with note. See Lehrs, Aristarch. 70, and an elaborate analysis of Funk's dissertation on ὅδε and ὅτος in Philologus 37. 3, p. 588 foll.
1. ΟΔΥΣΣΕΙΑΣ Α.

πλέων ἐπὶ οὐρανὸν πέντε ἀλληρόσως ἀνθρώποις,

ἐσ Τεμέσην μετὰ χαλκοῦ, ἄγω ὁ άσωτα σίδηρον.

νηφείς δὲ μοι ἐδαπάνη ἐπὶ ἀγρόν ἰδίοφι πόλησ,

ἐν λιμέν Ἑδέρον, ὑπὸ Νηψίων ἦλθεν.

ζείνοι δὲ ἄλληλαν πατρώοι εὐχαρίστε, εἴναι ἡ

ἐκ ἄλλης ἐς πέρ τε γέρωντε εἴρηι ἐπελθὼν

Λαέρτην ἱερα, τὸν οὐκετὶ φαινὶ πόλιν πολύθυτον

ἐρχόθη, ἀλλ᾿ ἀπάνυθεν ἐπὶ ἀγρόν πῆματα πάσχειν

γρη σὺν ἀμφιπόλει, ἢ οἱ βρασίν τε πόσιν τε

παρτιδεῖ, εἴτι ἢ μεν κάματος κατὰ γύνα λάβῃσιν

ἐπιπύρου ἀνὰ γουνῶν ἄλωθς οὐνοῦδοιο.

185, 186.), προφθασάτω ἐπὶ Ἀριστοφάνα, κατ᾿ ἔναν διὸ τῶν ἀντιγράφων οἷό τε

ἐφετερος Σχολ. H. M. Q. R. 186. ἐπὶ Νηψίων Ἀριστέρ. ep. Eustath. 140 οὐ

μὴ λείη ἐν ἀναγράφεσι, λέγοντες ὑποχρὸν τὸν λαμένα.

183. πλέων. A monosyllable by

synizesis. 

οὐνοῦ may possibly mean 'glittering,'

'glimmering,' like ἀλφῆ used as an epithet of ὀἶνος. But the older commentators combine in rendering it 'dark.' So

Eustath. 116. ἢ οὐνοῦ, μέλας, κέανος, 

νοτίβρωτος ὑπὸ τοῦ παλαιοῦ ὁ οἶνος 

μέλας εἰς τὴν χρόν. 'white' wines,

according to him, being the creation of

of later luxury.

184. Τάμασι (cp. Tēmesaia aera 

Ov. Met. 7. 207), of which the later name was 

Τέμβα, is put by Strabo, 1. 6. 6, 

255, in Bruttium, and assigned to Auson- 

ian colonists. But probably Τάμασι 

is here to be identified with Τάμασιον or 

Τάμασος, in the middle of the island of 

Cyprus, famous for extensive copper 

mines. The word copper (εὔρυμ) is 

really = as Cyprium.

185. ἡδῶ, δετικ, i.e. explained by a

gesture = 'here,' 'yonder.'

ἐν ἀγρόν is not a common expression 

for a ship drawn up on the beach, for 

ἀγρός is cultivated land, and there is 

nothing in the use of εἰς to forbid our 

rendering it 'beside,' or 'off;' so that 

the ship might still be afloat. On the 

other hand, the parallel passage, Od. 

16. 324, is strong—οἱ δὲ ὅτε ἢ τίμιος 

πολύβεβλος ἐ βασικό ἐκόμιον, ἣ μὲν ὁ θε 

μέλαν ἐν ἰερίου ἔρωσών. Here 

ἐν ἰερίου is an equally unusual 

expression with ἐν ἀγρόν, but of course 

the meaning is made perfectly clear by

the use of ἔρωσιν, and εἰς must mean 

'upon.' Again ἰερίου is as distinct 

from the beach (see ll. 1. 485) as 

ἀγρός is. We may perhaps explain the 

difficulty by supposing that the ship lay 

not on the open shore, but on the 

margin of the creek that served as a 

harbour, and so, well within the coast 

line. Such a spot as might be described 

as ἰερίου or ἀγρός. In Od. 16. 383 a 

person between the harbour and the 
town is said to be ἐν ἰερίῳ ἀρχιπόλει. 

The word Ἑδέρον seems to carry out 

this idea of the creek.

186. Πειρέρω. See appendix on Ithaca.

186. ἐς ἀρχής, 'from of old.' Cp. 

Od. 2. 324: 11. 438. 

ἐς πέρ τε ἐπιράν, as we say, 'if you'll only 

go and ask.'

190. ἐν ἀγρόν πῆματα πάσχειν, 

'livess a hard life on his farm.' not 

with any reference here to sorrowing for 
his lost son. See Od. 24. 226 foll.

191. ἰαμπέδημφ. Her name was 

Σικλή Od. 24. 366.

192. παράβιδα, i.e. παραβίδηρον. 

Parallel to the forms of the μ- conjugation 

we sometimes find others that must be 

referred to a present in-ω, as διδόω for 

διδᾶσι, ἔλεως and ἔλεει for ἔλεε, ἔλεος, etc.

Join κατὰ-ἀλκοῦν, and for μμ... γυνα 

cp. sup. 64.

193. γονώτα. The existence of such 

names as Πνοοοκοκλος Livy 30. 25, 

and Γονωστασ Λυκοθρ. 956, as towns 

of the Perhaebi, gives some support to
1. ΟΔΥΣΣΕΙΑΣ Α.

...νῦν δὲ ἔδωκεν δὴ γὰρ μὲν ἔφανι ἐπιδήμιον εἶναι, σὺν πατέρι ἀλλὰ νῦ τὸν γε θεοί βλάπτουσι κελεύσον. οὐ γὰρ ποι τέθηκεν ἐπὶ χοῦν δίος Ὀδυσσεὺς, 196 ἀλλὰ ἐτί ποι ὑώσες κατερύθκεται εὐρεί πόντῳ, νήσῳ ἐν ἀμφίρρητῃ, χαλεποὶ δὲ μὲν ἄνθρωπος ἔχουσιν, ἀγροι, οὓ ποι κείνον ἐρυκάνθωσ᾽ ἀξέκουτα,...

αὕτα νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐν θυμῷ ἀδάναται βαλλοῦσι καὶ ὧς τελέσθαι δίω, οὔτε τι μάντις εὖν ὅτι ὀινωνίν σάφα εἰδός, οὐ τοι ἐτί δηρόν γε φίλης ἀπὸ πατρίδος αἰήσεσται, οὐδ᾽ ἐλ πέρ τε αἰδήρεα δέσμαι ἔχεις; φάσσεται ὡς κε νέπαι, ἑπὶ πολυμήχανος ἑστιν. 205 ἀλλὰ ἄγε μοι τὸδε εἰπέ καὶ ἄτρεκέως κατάλεξον, εἰ δὴ ἐξ αὐτοῦ τῶν πάης εἰς Ὀδυσσοῖς.

αἰνῶς μὲν κεφαλῆς τε καὶ ἰμματα καλὰ ξοικας κείνω, ἑπὶ θαμα τοῖν ἐμοὐγμέθη ἀλλήλουσι.

208. αἰνῶς μὲν] So Aristarch. and Aristoph. Commonly written αἰνῶς γὰρ.

...the etymology which refers γονυς to γόνον, rather than to γόνοι in the sense of σῶς land. γονυς will then be related to γόνον in the same way as κοπτός to κοπτη, and will mean a 'bend' or 'knoll.' Cp. γονυς 'Αθηριάν Ικεῖρος whence Pindar's (Isth. 3. 43) en γονυς 'Ἀθηριάν, which is more likely used of an upland or rising-ground than of fertile soil, which was not the characteristic of Attica. ἀλωδ, used properly of a threshing floor, which, though flat in itself, would probably lie at an elevation, is here employed only of a plot of ground. Translate, 'the upland plot of his vineyard;' literally, 'the knoll of the plot of vineyard.'

194. δὲ γὰρ ἔδωκεν, 'for they did say that he was on the spot.'

195. βλάπτουσι, 'hinder him from his journey.' Cp. Od. 4. 380 νεώδις καὶ ἐδρας κελευσο, Lysch. Ἀγ. 120 βλα-βοῦς λοικῶν δρῶμον. βλαπτως is to be referred to a root μιᾶ (cp. μαλακός, βλαγι), containing the sense of 'weakening,' or 'wearing out.'

196. χαλεποί...ἔχουσιν. The clause that gives the reason is simply co-ordinated to the preceding; in prose we should expect ὡς χαλεπῶν ἄνθρωπον ἐξί-μινον.

201. βαλλοῦσι, perhaps of a sudden thought, stronger than ἐν θυμῷ τοῦκαν inf. 320.

203. δηρόν. Curtius (Gk. Etym. 501) connects δη-ρον with the adverb δηρ, originally δηρω, or δηρη, and appearing in German in the form δορ. δηρω or δηρει is probably an accusativum form from stem δηρα, signifying 'day.' Lat. dic, for dico. The transference of a word that properly signifies 'a day-long,' to a general expression of duration, is seen in the use of the Lat. dico.

204. ἔχροις. The subject to this is δέσματα. One feels the want of an expressed object to ἔχροι, so Cebot would write εἶπεν τῷ, 'him.'

207. εἰ δέ... 'Οδυσσοῖς, 'if verily, big as thou art, thou canst be son of Odysseus himself.'

208. αἰνῶς, of 'starling' likeness, as in Il. 3. 128 αἰνῶς εἰς ὁμοίωσε. 209. θαμα τοῖν. We find τοῖν used in the sense of σοῦ as a mere adverb Il. 4. 488; 5. 71; 22. 241; Od. 3. 496. As qualifying a noun συγκρ τοῖν Od. 4. 775; 7. 30. As qualifying an adjective
1. ΟΔΥΣΣΕΙΑΣ Α.

πρὶν γε τὸν ἔσπερον ἀναβήμεναι, ἔθα περ ἄλλοι. 210 
'Αργείων, οἱ ἀριστοὶ ἔβαν κολῆς ἐν νησίν. 
ἐκ τοῦ ② οὖτ' ὁδυσσάνθεν οὖν οὕτ' ἐμὲ κεῖνος.'

Then ὃς ἀπὸ Τηλέμαχος πεπνυμένος ἀντίον ἡδα:
'τοιγαρ ἐγὼ τοι, δεικνύον μᾶλ' ἀτρεκέως ἀγρίσθοσιν, 215 
μήτρι τῶν, ἐμὲ φησὶν τοῖς ἐμεμναί, αὐτὰρ ἐγώ ἔσω
οὐκ οἶδ' ὧν ἐστὶν τοῦ ὅνον αὐτός ἀνέγνων. 220
ὁ δ' ἐγὼ γ' ὥδε λόγον μάκαρον τοῖς ἐμεμναί υἱὸς
ἀνέρος, δι' ἐκτέτεσίν ἐοίς ἐπὶ, ἕρας ἔτεμεν.

2. τὸν δ' αὐτὲ προσεείπε θεῖος γαλακτώποις 'Αθηνή,
'οὐ μέν τοι γενέθην γε θεοὶ νόον μονόν ὀχίσαω

211. ἐν[ So written in some good MSS. for the common ἐν. Cp. Od. 2. 18, 
27; 3. 131; 13. 317. Βαῖνειν ἐν ἐννοίᾳ is used in a different sense. II. 5. 327. 
215. ἐγώ γε] On the question between ἐγώ and ἑγὼ γε see Lehr, Quest. Ep. 
132. 222. κάνον μοι] So Wolf for the ordinary κάνον μοι.

οἵ ἀπολογεῖτο σαφῶς, ὀλιγοχρῶς μᾶλα τοῖς 
Od. I. 1155; 23. 283, πάλαιν μέγα 
τοῖς Od. 3. 331, οἰκεῖα τοῖς II. 23, 
246, κερδαλίῳ δὴ τοῖς Od. 15. 453, 
σαρδάνιον μᾶλα τοῖς Od. 20. 302. 
The word in each case is 'deictic,' expressing
by the speaker's gesture the force,
whether qualifying or intensifying, which
it adds to the word with which it is
joined. Here we might render it by
the familiar phrase, 'ever so often,'
'often and often.'

ἐνκατ' introduces the reason of his being
able to detect the likeness.

210. ἐσπερον ἀναβήμεναι, 'embarked
for the land of Troy.' A shorter form
of a similar phrase in Od. 4. 473 ἀνα-
βανίμον ὀφρα τάχατα, ὥσπερ ἐσπερβά
των δὲν ὑπὲν ὑπὲρ πόλτων. So is
Σιδεῖν ἀναβάννει Od. 13. 285.
ἐνόθα 'whither,' so in II. 2. 287
ἐνόθα is used in the sense of 'hither,'
cp. ὡς ἐνόθα μηδὲ ἐνέκαρ II. 9. 306.
211. With ὧν ἀριστων cp. τα πρώτα
inf. 257.

213. πεπνυμένος, a perfect passive
participle from πεῖν, the root of which
is ἐνε, cp. πνεύμος for πνεύμο. The
infinitive πεπνυμένος is used in the same
sense 'to be wise.' The connection
between the ideas of 'breathing' and
'being wise' is sufficiently suggested by

the comparison of ἀνεμος with anima,
animis, and spirare with the later sense
19.

215. τοῦ ἐμεμναί, 'am his.'

216. ἐν γόνον, 'his parentage'
in the sense of γοιν. The Schol. quotes
a similar thought from Euripides, μήτηρ
φράκτοσκος μάλλον πατρός ἢ μὲν γάρ
αὐτῆς ὀλαίν διόνδε, δ' ὃς ὁτίων, and from
Menander—
ἀντόν γάρ οὐδεὶς ὁδὲ τοῦ ποι' ἐγί-

217. ἄθελον, with ὡς ὡς Od. 5. 308; 
II. 1548; with ὡς only Od. 14. 274; II. 
4. 315; 6. 345; with ὡς II. 1. 415; 
24. 253. It is generally used to express
a wish which has no hope of fulfilment.

219. νῦν δ' ὅτι... γενόθη = nunc vero
qui indifferentissimis est hominum, eius ne
filius dicitur esse.

222. κάνον μοι ἐνκατ', 'in gloires
for the time to come.' So ῶνεθεν used
of the future, Od. 2. 370. Cp. II. 1. 343; 3. 411. This is the really graphic way of describing the future; we speak of it as what lies 'before us,' the Greeks looked upon it as what was coming up behind them, that overtook them, and then, still moving on, became 'the past,' lying before their eyes. Thus the past is called τὸ ἐμπρόσθεν Plato, Phaedr. 277 D; and even more strikingly, II. 1. 70 τὰ τ’ ἐνότα τὰ τ’ ἴσοντα πρὸ τ’ ἐνότα.

225. τίποτε δὲ σε χρεία; see on 124 supra. τίποτε = cur tandem. The meaning is, 'what hast thou to do with all this?'
The so-called idiomatic use of the norist ἐμπρόσθε, where we should use the present, is really delicately accurate: the moment of time between the observation of the fact and the comment thereon throws the reference to the fact into the past.

226. οἰκία. A feast given by a single host: ἔρατος is described 275 ἰδία ὑμᾶς κτήμαν ἴσοις ἰσιώματοι κατὰ ὀίκος. It is doubtful whether an ἔρατος is described in Od. 4. 622 οἶκος κάθω τ' ἐνότα; φίλοι δὲ δίκαιοι ἐνότα; and see critical note at loc.; for the true characteristic of the ἔρατος is not that all the partakers of the feast contribute to it (though that is not excluded), but that the feast takes place at the house of each in turn. This suits better with the Attic use of ἱππιον Demosth. 1. 484. 2; Aeschin. 60. 4. The same three kinds of entertainment are mentioned together, Od. 11. 415 ἡ γαῖρα ἡ ἰππιον ἡ ἐκλεγμένη τεθύλης. The ἔρατος was naturally the least splendid; it had, that is, already the same character which distinguished it later, and gives point to the illustration of Arist. Eth. Nic. 4. 2. 20 τὸν ἔρατον τὸν ἰσούντα τὸν ἰσούντα, which is the characteristic of the ἰππίον. Different again were the συνοίτη of the chief with the king, either at his or at the public expense, indicated Od. 7. 49, 99; 8. 41; 13. 6; II. 4. 344; 9. 70. These were provided daily, or at least frequently, as a matter of course (cp. Od. 13. 8 ὅσοι ἐκ μεγάρων γεροντίων αἰθέρα ὀἶκον ἑαυτοῦ ἔχουσι, ἐνεκέρα ἐμένι), even in war, as appears from the Iliad; and at these, strangers like Odysseus were entertained as public guests. The feast described (if the lines be genuine) in Od. 4. 622, must be one of these συνοίτη, for it is at the king's table, and the διατηροῦσι being always a king's guests, are distinct from the ἔρατος. Hence we should infer, contrary to Nietzsche, that it was no ἔρατος, of which the characteristic was that it was held at each house in turn; and it is no valid objection to this that the διατηροῦσι contributed; for unless the king had ample means he was not expected to supply the whole entertainment. Cf. II. 9. 70-74. The means were provided, as Hayman suggests, 'out of his receipt in kind;' whence the 'guests are said διότι πίνειν" II. 17. 250. In the scansion of the line, read οἴκοι | πίνε | τε. For the accentuation of ἦς in the latter of two questions see on 175 supra.

227. τίς τού ὀικία. There are three ways of rendering ὃς τε ὧν here: (1) as the adverb of comparison, 'videlicet mihi insulenter speculati, tanguntus super- bientes,' as in II. 2. 289 ὃς τε γὰρ ἤπαινε νεαρὸν χῆρας τε γυναικας, ἡ διαλίσκοι ὄδυρνεται. (2) Others take it in the ordinary sense of ὃς in final sentences — 'so that they seem to me;' comparing Od. 3. 246 τὸ γὰρ ὃς δὲ μίαν φασὶν


ταίνωσθαι κατὰ δόμα. νεμεσοθήσατο κεν ἄνυρ
αἰσχεὶ πῦλ᾽ ὀρῶν, δὲ τις πινότες γε μεταλλοῦ.

Τὴν δὲ Τηλήμαχος πεπνυμένος ἀντίον ἡδα:

ἐξειν, ἐπεὶ ἀρ δὴ ταῦτα μ’ ἀνείρει ἤδε μεταλλοὺς,
μελλέν μὲν ποτε οἰκὸς ὅθ’ ἀφ’ ἄφενεός καὶ ἀρώμαν
ἐμέμεναι, δόρ’ ἑτὶ κείνος ἰμὴ ἐπιθῆμιος ἦν.

νῦν δὲ ἐτέρως ἔβαλοντο θεοὶ κακὰ μητριδωτὲς,
οἱ κείνοι μὲν διότων ἐπόλισαν περὶ πάντων,
ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὅδ’, ἀκάκομην,
εἰ μετὰ ὧς ἔτεροι διήρη Τρόων ἔνι δήμῳ,
ἡ φίλων ἐν χερσίν, ἐπεὶ πάλιμον τούπευε.

234. ἔβαλοντο τινὲς γράφοντο ἔβαλοντο ἄντι τοῦ μετέβαλον Schol. Ε. Η. Μ. Q.

The reading in the text seems to be that of Aristarchus.' La Roche, ad loc.

Ἄδάρσαται γέινε ἄδραών,—ὅτε τί μοι ἀδάρσατο ἐνδήλλητα. This passage comes equally well under the construction in (1). Or (3) δὲ τί may be treated as an exclamation—‘how!’ so Fusi renders ἐστι in Od. 17. 449 δὲ τις θηραλέος και φιλάδμη θειο προίτηρε! (1) seems preferable in all cases.

229. δε τις πινότες γε μεταλλοῦ, ‘who should come among them with his senses about him.’

232. μέλλεν...ἐμέμεναι, ‘was like to have been;’ literally (according to the primitive meaning of the word) ‘was thinking of being.’ The verb is only capable of this meaning in the imperfect, as we might naturally infer. Similar instances are II. 14. 125; Od. 4. 94.

234. ἐβάλοντο. Compare Βιλάδεσιν ὁ Βεστίσθη Od. 16. 387, and Βιλάται II. 11. 319. With ἐπέτροι Ι. επ. II. 15. 51 Βιλάται ἄλλη Od. 1. 386 μετεβάλλεσαν θεοὶ ἄλλως. Eustath. reading ἐβάλοντο compiles it with τῆς ἐβαλούντος τῆς Δίας (sic) φωνηρίας, as if the metaphor were from throwing dice.

235. περὶ πάντων ἄνθρωπων. Cρ. Od. 4. 231 ἅριον δὲ ἐκατός ἐστάμενος περὶ πάντων | ἄνθρωπων, 17. 388 ἄλλας οἰκεῖος περὶ πάντων ἐς μνημένων | ὀμοίων Ὀμφανοὺς περὶ δ’ αὖτ’ ἐμοι. The genitive must not be taken as directly governed by περὶ as a preposition, which should rather be regarded as an adverb = imprimis. ‘It enim genitivus, quem apte dicimus genitiwm comparationis, e notione excellendi quae inact be parti

238. τούπευε, as we say ‘wound up.’ The Schol. renders τούπευσε as τὴν τῶν ἄρων ὅθη καταγραμμένης εἶλον, and this interpretation (which makes it the ‘ball of spun yarn,’ rather than the ‘wool ready for spinning,’ as the Lexicons give), suits best with the passage Ar. Lysist. 585.

—κάκητα ποιήσα

τούπευσεν μεγάλην, κατ’ εἰκόνις τῆς

Δήνη χλαίναν ὄψιναν. Schol.

Cp. also Soph. Frag. 920 Dindorf, Pollux 7. 32 τὸ δὲ τῶν ἀστυπέριν τούπευσκεν ὁμορμήσει τούπευσκεν. τούπευσκεν may be connected with the root τοῦ as in τῶλος. For a similar metaphor cp. Or. Heroid. 12. 3 Tunc quaes dispenem mortalitatem satis sorores Debevant fugos evoluissent metris.
239. τῷ ἐκείνῳ τῷ μὲν ἐποίησαν Παναχαίων, ἢδε κε καὶ δ' παῦδῆ μέγα κλέος ἦρατ' ὀπίσω. 240


241. ἤμεθα, ἔρατ' ἀρπείσας ἀνηρεὔσατο

oixet' ἀστος, ἄνωτος, ἐροὶ δ' ἄνωνας τε γόνου τε

239. τῷ, 'in that case.' For ἔρατο see note on ἀνηρεύσας sup. 5.

240. κλέος, sc. the glory, of which his tomb will be the lasting memorial,

241. ἤμεθα, 'in the snatcher's,' i.e. 'the spirits of the storm.' Cp. Od. 20. 66 ἄ' τον Παιδάρεων κούρας ἀνήλωσεν θύελλαν, 77 τόρφα δὲ ταῖς κούραις άρτι προτετοιμαστειν. So also Od. 4. 727 παῦδ' ἀνηρεύσας ἀνηρεὔσας θύελλαν, and II. 6. 346. These passages seem to exhibit the ἄρπας as the impersonation of the storm-winds. Hesiod (Theog. 267 foll.) thus gives their origin and names, θαυμάζει δ' ἀπεκαλεσάντοι θύγατρα | ἠρατέτρον | θύελλαν, ε' ἄρπας τέκνη τρισ', ἢ μόνομος δ' ἀρπασάς. In the present passage, ἀνηρεὔσας, and (in special connection with the present passage), ἀνηρεὔσας, both mean to prepare for (μεταχορία σαραλῇ). In Ap. Rhod. 2. 289 they are called the 'swift messengers of Zeus,' and in Hesych. δώος εἶναι. See also II. 16. 150. A later myth respecting them is found in Virg. Aen. 3. 210. Similar personified, but non-mythological, conceptions in Homer are ἅλκειας Od. 7. 197; ἤρατις 12. 124; and even ἔρως (see Curtius, Etym. s.v.) does not seem originally to be much more than the solemnly uttered evil wish of a deeply injured person, Od. 2. 135, etc.; though we have τὰ δασταλίτα E. Od. 15. 234. If the reading ἀνηρεὔσας to be genuine, it gives a meaning unlike the usual force of ἐρεύνω. Fick (die Hom. Odyssee, p. 2) thinks that ἀνηρεὔσας should be read. This he would connect with the root found in ἄρπασα, for which he would read ἄρπασαν.

242. ἀστος, ἄνωτος, 'he has passed out of sight, out of hearing.' That is, none knew aught of him as an eyewitness, and none had heard of him from one who had so seen him. Cp.
Od. 23. 40 ὅσε ὧν ὢν ὀλίβαν. See also 283 infra, where ὑπέρ gives the equivalent action to ἵνα, and ὅσον ἐκ Δίος ἐκ τοῦ κυδίου. So Eustath. ad loc. τὸ ἄστος ἄποστοτον τῶν τελείων ἀφαιρή

μηνιαίων, περὶ οὗ μὴν ἤτοι τι, ὅπερ αὖτος Ἰδὼν οὖς ἀπὸ πόσεως ἦτοι μηθοῦσιν ἡτὶ δὲ τοῦτο καὶ ἑρμήμηνευτικὸν (ἐγεροχεικὸν) τοῦ ἀκίλιος Ἁρτύπη

ἐρυμηνευτικὸν.

ἐρυμηνευτικὸν, a local dative.

246. Δολιχίδος, called πολύτυρον Od. 14. 335, did not belong to the kingdom of Odysseus, but was under the govern-

ment of Meges, II. 2. 625, while in Od. 14. 336 mention is made of a βασιλέως Ἀκατοί. In II. 2. 625 it is mentioned in connection with the Echinades, of ἐκ Δολιχίδος Ἐχθανήν θ' ἑρέσαι νήσου, to which is added at naivoxi πέρα ἄλλο "Ἡλίσιον ἴδω, which seems to throw the islands further south than they really are. Strabo (10. 458) identifies Δολι-

χίδος with Ἀσίλε, the only one of the Echinades which in his time was still fruitful, the others being lifted up by the deposit from the Achelous (Thuc. 2. 102). Modern Greek story identifies Δολιχίδος with an island that has now disappeared, called Kakaba. According to others, Dulichium was a town on the mainland of Acarnania; or, following the interpretation of Hellanicus (quoted by Strabo 10. 456) who identifies it with Κεφαληνία, we may take Dulichium to be the larger division of Κεφαλαία, lying nearer to the Echinades, while Σάμη may be the other division farthest from Ithaca. Or, possibly (cp. II. 2. 634), Homer thinks of Κεφαλαία, as actually consisting of two islands, named respectively Dulichium and Same.

Ζάκυνθος (Zante) is made feminine in Od. 9. 24 ἀλήθεια τῆς. For the retention of a short vowel before the Z. compare of δὲ ᾿Ζέλειαν II. 2. 842, ἀπὸ ᾿Ζέλειαν II. 4. 103, λευκῶν Σκαμανδρίων II. 2. 467.

249. ἀρνιότατα, 'declines,' here used as the contrary, not of εὐσταθίας, but of ἁπαντίας. So Od. 8. 42, 43 ἔρεξεν θ' ἑκένθηκαν, 335 τῶν ἵππων ἀρνιότατον, 21. 345 τῶν οὖς μόνα τι καὶ ἄρησον Θέατι.

250. δύναται. Expressing what we call 'a moral impossibility,' equivalent to 'dares not,' 'has not the heart to do it.' So Od. 13. 331 τῷ σοι οὖς ὅπερ δύναμαι προλογίσθην. With τελεύτηνν ποιήσαμεν 'to bring matters to a conclusion,' to put an end to the wooing,' compare the similar expression (Od. 24. 126) ἢ δ' οὖς ἥρειτα στυγνῷ γάμῳ οὖς τελεύτα.

251. τάχα. Compare Lehrs, Aristarch. p. 92 τάχα μην quum signicat fortasse, sed ubique temperis adversium cit. Schol. V. ad locum athis θέλεις οὖς τίθηται παρά τῷ ποιήγα θυσιασμίων, ὡς ἐν τῷ νυκτερίῳ, ἀλλ' ἔκαστος ἀτι τοῦ τοιουτοῦ, in such a phrase as οὖς ὡραίον μὲ τάχα' ἄλλοι ἄνθρωποι πάρεισκον Ἀχαιῶν Ιλ. 23. 606 (where οὖς τάχα, 'not soon,' is really equivalent to Lat. ade, haud facile), it is easy to see how the idea of 'likely enough,' 'peradventure,' supervenient. So Il. 1. 205 ἢς ἐπεροπλῆσθαι τάχα οὖς ποτὲ ὧδε ὁ λύομαι =

hand die abert tempus eum quamquam suum perdere imperat. Similarly, in
Τὸν δ’ ἐπαλαστῆσασα προσήδα Παλλᾶς 'Αθηνῆ
‘δο πόποι, ἡ δή παλλόν ἄποιχομένου 'Οδυσσῆος
deはない, そこで paulon apoxohomeuno 'Odisseos
die, δε κε μονηρήθησαν ἀναιδέας χειρός ἐφεὶ.
ei γάρ νῦν ἱλῶν δόμων ἐν πρώτης θύρας
staitη, exwv nephkia kai aspidia kai duo doure,
toioi eon oion mnu evo tα πρωτi evnosa
ofkr ev ημετέρo πίνοντα τε τερπομενόν τε,
εξ 'Εφύρης ἀνίντα παρ' 'Ιλου Μεμερίδαιαο

252. ἐπαλαστῆσασα] τινὲi γράφοις δὲ παλαστῆσασα Eustath. 1415. 22.

Od. 2. 76 εἶ χ’ ἴμβοι ζε φίγματα τάχα ἀν

254. δὲ κα... χειρὸς εφεὶ = qui manus infertat. But this opt. after a principal clause of negative meaning is not exactly final; for it expresses the consequence only as a matter of mere supposition, as in 11. 5. 192 ἵνα πο' οὐ περισσα καὶ ἄρματα τῶν τ' ἐπιβαίνειν. See Monro, H. G. § 204. 4.

255. εῖ γὰρ νῦν ἱλῶν. Here begins the wish, which is interrupted by the description of the visit to Ephyra, and is resumed again at τοίον ἵνα ὑμλοθρείην

inf. 265; the apodosis to ei coming in
at πάντες κ’ ὄντως ὑποτασσόμεθα. For,
though ei τὸ γὰρ is rightly described as
expressing a wish, it only does so
because it introduces as protasis a
hypothetical sentence to which the apodosis may or may not be expressed.

Cp. Od. 3. 218–224 εἰ γὰρ σ’ ἄν ἔθελεν φάειν.. then follows a paren-
thesis of four lines, the apodosis being
introduced with τῷ κείνος. Od.
16. 148, 149 εἰ γὰρ ποιεῖ εἰρ..
πρῶτον κεῖν ἐλοιμβᾶε.
Od. 17. 496, 497 εἰ γὰρ τίλος φέαυντο
., σος ἄν τις ἴκωτο.
Od. 18. 356–375 εἰ γὰρ ἔστι γένωσθε,
subdivided into ἵναν ἠργάσαντο ἤχοιμι,
οὐ ἄα τοῖον ἔχον, then the protasis
resumed εἰ τ’ ἠδὲ βλέπως εἰν.. τετραγωνός

259. Ἐφύρη. Probably an Aeolic form of Ἐφύρα (ἴρομα, ἐφύρα), and equivalent to Ἐσωπῆ, ‘a watchtower.’ This descriptive name was naturally
οὐχεῖο γὰρ καὶ κεῖται θοῆς ἐπὶ νηὸς Ὀδυσσεὸς
φάρμακον ἀνδρόφον διϊήμενος, ὁφρα οἱ εἶν
ιὸς χρῖεται χαλκήρας; ἀλλ' ὁ μὲν οὗ ἦ
δῶκεν, ἔπει ρὰ θεοῦ νεμεσίζετο αἰὲν ἑώνας,

261. ὁφρα οἱ εἶν] ὁφρα ξείτη Ζενοδότ. ὑπ. ἰὲν ποῦ ἰερέηρον Schol. H. M.

applicable to many places; and we
find no less than eleven of the name
enumerated (Pape, Dict. s.v.). But of
these there are but three, or at most
four, that come into the Homerian poems.
(1) The city afterwards called Corinth,
II. 2. 570; 6. 152, which of course is
not intended in the present passage.
(2) A town in Thessaly, known in later
times as Cramon, cp. II. 13. 301,
with the interpretation of Strabo (9.
442). But for the Ephrya in the
Odyssey the question lies only between
(3) a town in Thesprotia, called later
Χίμυρα (II. 2. 659), and (4) an old
Pelasgic town in Elis on the river
Sellecs (Strabo 7. 328; 8. 338). Nitzsch
declares in favour of (3), because in
this passage Athena, in the character of
Mentes king of the Taphians,
represents Odysseus as having touched
at Taphos on his return (ἀνώτατα) from
Ephyra to Ithaca; and in a direct line
Taphos lies between Thesprotia and
Ithaca; but a ship sailing round the
Leucadian promontory to Ithaca would
avoid Taphos altogether, and Leucas
had not yet been made into an island
by the channel dug across the neck, for
Homer calls it ἄττη ψηφίρα Od. 24.
378. But if, following the Schol. on
Ap. Rhod. 1. 747, we place the Taphian
isles among the Echinades and so much
further S., we shall get an equally
good argument in favour of the Eleian
Ephyra, as Taphos would then lie be-
tween Ephyra and Ithaca. Another
argument in favour of the Eleian town
is the mention (II. 11. 741) of Agamede,
daughter of Aegeus king of Elis, as
a sorceress, ἦ τῶνα φάρμακα ὑπὶ τῶν τρίβει τέφρας χόρων, which suits well
with the description here of the ἀνδρό-
φόνα φάρμακα and δυσπόρια φάρμακα
in Od. 2. 320. In the latter passage,
Ephyra is named along with Pylos and
Sparta, as if all three places were in
the Peloponnesse.

Again, in II. 3. 627, Meges son of
Phyleus is said to have been the leader
of the contingent from Dulichium and
the Echinades, σαντον πόρην ἀλὶς
Χίλιος ἄντα, and in II. 15. 530, Phyleus
is described as having bought a corset,
ἐφερε πολυκάχνων ἀντὶ σέλλητος.
The statement of the Schollast that
Hus son of Memerus was great grand-
son of Jason and Medea, and was king
of Thesprotia, is given on the authority
of Apollodorus. Eustath. also mentions
a story which makes Medea to have
lived for a while in Elis; either story
doubtless being invented or acknow-
ledged by those who maintained the
claims of the Thesprotian or Eleian
Ephyra respectively. See Buchholz,
Hom. Real. 1. 1. p. 90.

261. διϊήμενος. See Monro, H. G,
§ 16, who describes διϊήμενος (δια-σύμ)
as a non-thematic redupl. present, the
Curt. Verb. 106.

ὁφρα οἱ εἶν χρῖεται, 'that he might
have it to anoint his arrows with;,' so
ὁφρα οἱ εἶν πῶς Od. 9. 248, εἶ δὲν
καὶ δία τοῦ ἀνυχίαν 18. 371; cp. 22.
216.

263. νεμεσίζετο, used only here with
accusative. In the same sense, but
without an object, the word occurs
Od. 2. 138 (cp. 64) and II. 17. 254
νεμεσίζετο δ' ἐν θυμῷ Πατρόκλου Τραγης
κοινοῦ μελημάρχα γενέσιαν. The meaning
is "to stand in awe of;" lit. "to be angry
with, or ashamed of, one's self before
another." So II. 11. 648 αἰδῶν νεμε-
σετόν, 13. 122 αἰδῶ καὶ νεμεσες. Ihus
dared not give the poison, but, in the
case of Anchialos, his deep love (φι-
λήσκε γὰρ αἰῶν) for Odysseus over-
came every other consideration.
There is no mention of poisoned arrows in
the Iliad; in the Odyssey (which deals less
with openhand fighting than with the
shifts and cunning of hunters, or pirates
such as the Taphians were), the prac-
tice is thus alluded to, but in such
words that it is evident there was a
strong feeling against it as barbarous
or impious. In Virg. Aen. 9. 770,
Amynicus the Trojan poisons his arrows
to slay wild beasts with, and the
30 1. ΟΔΥΣΣΕΙΑΣ Α.

ἀλλὰ πατήρ οἱ δῶκεν ἐμὸς· φιλέσσει γὰρ αἰνῶς.
τοῖος ἐδών μνηστήρας ὁμιλήσεις ὁ 'Οδύσσεως'.
πάντες κ’ ὁκύροι τε γενοῖςτο πικρόγαμοι τε.
ἀλλ’ ἦ τοι μὲν ταύτα θεῶν ἐν γούνασι κεῖται,
ἦ κεν νοστήσας ἀποτίσεται, ἤ καὶ οὐκ,
οἶσιν ἐνι μεγάροις' σὲ δὲ φράζεσθαι ἄνωγα
ὅπως κε μνηστήρας ἀπόσει ἐκ μεγάρου.
ei δ’ ἄγε νῦν ξυνείς καὶ ἐμῶν ἐμπάξει μόθων
αὐριον εἰς ἀγορῆν καλέσας ἤρως Ἀχαιοὶ.

Scythians are described by Pliny (H.N. 11. 53), as using the venom of serpents for the same purpose. Heracles according to the legend shoots Nessus with an arrow that had been dipped in the blood of the Hydra; but the wound that he inflicted on the Centaur became the cause of his own destruction.

255. τοῖος. Here the wish is resumed, after the long parenthesis that describes the visit to the Taphians. The word τοῖος takes up v. 256 ήλισσε ἔχον καὶ Ιδώδη καὶ δύο δώρα.

256. πικρόγαμοι, 'would rue their wooing.' Nitzsch remarks how in sentences expressive of exasperated or excited feelings words coined for the occasion are frequent, e.g. ἄρως Od. 18. 73, κακοῦλον 19. 260, δύσμετρον 23. 97, δώσωρ Od. II. 3. 39, διασαρυστούσια 18. 54. With πικρόγαμοι cp. Od. 17. 448 ἐὰν τάρα πικρὴν Ἀγαστοῦ καὶ Κύρον ἄριστα, the threat of Antinous.

257. θέων ἐν γούνασι κεῖται. Estath. ad loc. ἔτι ἔτι προγμάτων ἀναβαίνεις ἀδύναμος οἴκειον εἰκόνι τὸ ταῦτα θεῶν ἐν γούνασι κεῖται, ἀντ’ τοῦ ἐν δυνάμει ἦ λείψει θεῶν. Now, as the phrase is used not to denote the ἀνώβασις ἄδυνα, but rather something which man cannot influence by wish or prayer, we must, with Nitzsch, reject the interpretation which turns upon λείπεια, and which is connected with the gods' character as receivers of suppliants (who clasped them by the knees), or of gifts (which were laid on the knees of their statues). But Nitzsch's own interpretation, equivalent to Estath.'s ἐν δυνάμει, is far-fetched, for it is unnatural to say that the strength of the body is in the knees; cp. II. 9. 610 καὶ μοι φίλα

γούνασι' ὑδρόη, 19. 354 μή μοι λιμός ἀπερίπλο ἱτούαθ' λείπεια τοίοῦ. Perhaps the proverb πέντε κρατῶν ἐν γούνασι κεῖται may give a clue to the meaning (Plut. Proverb. Alex. 76), by referring to the prerogative of the gods as judges, or umpires, on whose knees are placed the prizes for the successful combatants.

270. ἐπιτυγχανείς, 'how thou mayest;' indicative future with κας, as II. 17. 144, etc. See on this passage Monro, H.G. § 326. 3, where he notices the impossibility of deciding whether ἐπιτυγχανείς be a future indicative, or sorist subjunctive; and combats Prof. Goodwin's view, that the future 'differs from the subjunctive only by being a more vivid form of statement.' Mr. Monro takes exactly the other view, remarking that the subjunctive is akin to the imperative, and expresses the speaker's purpose directly; whereas the future properly expresses sequence, and so implies purpose: only indirectly.

271. ἐλ θ’ ἄγε, with the varieties ὅ θ’ ἄγε' II. 22. 381, and ἐλ θ’ II. 9. 46, 262, has passed into a regular idiom, and so, though in the second singular, may be used with a plural subject. Cp. II. 6. 376 ἐλ ἰ’ ἄγε μοι ἄμωλα μημετα μυθήσοσθε. It has been generally taken as an ellipse for ἐλ θ’ Βουλεί ἄγε, but is found introducing an apodosis in Od. 4. 832. Dümter explains ἐλ as being interjectional, like Latin eia! a view maintained by Lange (De formula el θ’ ἄγε commentatio, Lips. 1873), who remarks that it forms a perfect parallel to the optative of Wish with el. See Monro, H. G. § 321. Autenrieth refers ἐλ to θεί, comparing the imperatives προσέ, ἔτει.

μὴδον πέφραδε πᾶσι, θεοὶ δ’ ἐπιμάρτυροι ἔστων, μνηστήρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνοιξι, μητέρα δ’, εἰ οἱ θυμὸς ἐφορμάται γαμέσθαι, ἀφ’ ἰτω ἐς μέγαρον πάτρος μέγα δυναμένοι. οἱ δὲ γάμου τεύχουσι καὶ ἀρτονεύουσιν ἔδων


This word stands naturally in the accusative, as forming the contrast to μνηστήρας, but the construction thus begun requires to be completed with ἀπόκεισθαι, as Od. 2. 113; or ἀνωτέρω ἀποκείμενον, as Od. 2. 195; instead of which it is made to terminate in a softer expression, involving an anacoluthon. Döderlein proposes to put a period at γαμέσθαι, and to mark off εἰ οἱ θυμὸς ἐφορμάται between commas: but the regular use of ἐφορμάται in Homer is with an infinitive, as ἐμοὶ στήθος θυμὸς ἐφορμάται πολεμίζων, II. 13. 74, cp. Od. 4. 713. Besides which, the abrupt commencement ἔδων would be most harsh; and the passage given from II. 1. 179 ὡσεί γὰρ σὺν γυνηὶ τε σόι καὶ σοὶ ἔτρωκε Μεροδάδνισσόν ἄπαντος seems insufficient to justify such a construction, as there has already been an imperative mood earlier in the sentence. For a similar anacoluthon compare II. 2. 681 νῦν ὧν ἀδ’ τοὺς δοσὺ τοῦ Πελασγῶν Ἀργὸς ἴναιον . . . τῶν αὖ ἃν ἀρχός Ἀχιλλεύς.

276. πατρὸς, sc. Icarious. Where he dwelt was an old question. Aristotle (de Poet. cap. pulpit.) leans to the tradition which places him in Cephalenia; δοντιαὶ γὰρ ἄνω τὸ ἄλοχος ἐλεοῦς ἄτοπον ὦν τὸ μὴ ἑπτεύχῃ τοῖς Τηλεμάχοις αὐτῷ εἰς παρακάσιαν ἐλθόντα ‘τὸ δὲ ἵστα ἐκεῖ ἄνων οἱ Κεφαλληνίας φασὶ, παρ’ αὐτῶν γὰρ γῆμι λέγουσι τὸν Ἄδωνια, καὶ εἶναι ἰταίνον ἀλλ’ οὐκ Ἰλαίαν. Strabo (10. 461) makes him the brother of Tyndarus and son of Oebalus king of Sparta: he and Tyndarus, driven out by Hippocoon, fled to Acrania. Tyndarus returned, but Icarious got part of Acrania for himself, and there remained. Notice the quantity of διανομέω lengthened by aoris.

277. οἱ δὲ . . . ἔδων. Nietzsche gives an elaborate interpretation of the passage, of which the substance is as follows. First, of cannot be the suitors (as Scho1., but οἱ μὴδον τοῦ πατέρα (as Eustath.)); for (1) in Od. 2. 196 the same words are used by one of the suitors, Eurymachus, and (2) it was the business of the bride’s family to provide the γάμοι. Cp. Od. 4. 3, where Menelaus is found βαπτισά τιμόν πολλοῖσιν ἄγρας, on the occasion of the marriage of his son and his daughter. But then to assign to the same family the duty of ἔδων ἄρτονευες involves two difficulties: (a) it seems to contravene the general custom, which was that the suitors should present the ἔδων—should, in fact, bid for the bride, as Od. 16. 390 ἀλλ’ ἐν μεγάρῳ ἐναστός ἐμαθὼν ἔδων ἔμεθε, Od. 8. 318 εἰς ὅ σε πατέρα ἀπολαύσας ἔδων; δέον αὐτῇ ἐφανείμη, Od. 11. 282 τὴν ποτὶ Νηλέου γῇμεν εἰς διὰ κάλλους ἐπὶ πόρο μυρία ἔδων, Od. 6. 159 ἔδωτον βρασίας. And (b) it also runs counter to the custom recognised elsewhere by these same suitors; Od. 11. 171 μὴδομοὶ αὐτηθέν ἄλοχον καὶ ἔδων δίδοντες, Od. 13. 16 θησία πατέρα τε καταφέροι τε κελέται | Εὔφραξθαι γύμναια ἀφέναι τα | γάρ τερμαλλαίς ἁπανται | μηστήρας δώροι καὶ ἔδωελλεν ἔδων.

It may be noticed parenthetically that the suitors made two sorts of offerings; δόρα, presents to the bride herself, cp. πολλάκιας of Andromache, II. 6. 394; of Penelope, Od. 24. 294; and ἔδων (consisting of cattle, whence II. 11. 593
1. ODYSSalias A.

πολλα μαλα, δοσα ξοικε φιλην επὶ παιδός έπεσονα.
υοι ου αυτοι πυκνων υποθόσοιαι, αι κε πιθαι
νη αρας έρετησιν έεικοσιν, η τις αριστη,


παρθεναι δε τειςβαιανα to her family: cp. Od. 18. 278 αυτοι τοι γ άνδηροι πλοια και άλοι μελα, | κούρη δαμα γλασας, και αφαλα δωρα διδοναι.

It is an insufficient explanation of our passage, and of Od. 2. 196, to assimilate ἔδων here to the later πρευς, a dower: for (1) though we find instances in Homer of such a dower being given, they are the exceptional cases of the father taking a fancy to some man and offering him his daughter; cp. II. 9. 141 foll., where Agamemnon, giving a choice of his daughters to Achilles, says, φίληρι ανάκενον ἄγετα, | προσ ολον Υληδοχ, τεχυ δ επι μελα άθισα | πολλα μαλα, δοσ ου ποι τις ετος ἐπεδίκα μοι την, and Od. 7. 311-316, where Alcinous expresses a wish that Odysseus would take his daughter to wife, ολον δε τ' έγω και ετοματα δοιρ— and (2) such exceptional gifts are never called ἔδων.

The probable solution is that the ἔδων were applied by the bride's friends, wholly or in part, to furnish her outfit and provide the wedding feast; and thus they were, so far at least, indirectly returned to the bridgroom's side. If such a restoration was sometimes in full, and sometimes in part, as has been just supposed, then the expressions φίληρι ανάκενον ἄγετα (II. 9. 146, quoted above), and πολλα... ἐπεθα in the present passage admit of explanation. For we may imagine that ordinarily the father retained a part of the ἔδων, but that he might, where the daughter was a great favourite, or the bridgroom a man of special merit, expend and so return all of it in the bride's outfit: thus she would be ανάκενος, given away without any of the ἔδων being retained.

In conformity with this interpretation άνδηροι μελα, Od. 2. 55, is to expend the ἔδων or part of them upon her;

and ἄνδηροι μελα (II. 13. 382) is a father-in-law who exacts large ἔδων and returns but a small part of them. This passage from the Iliad shows also that terms might be agreed upon beforehand as to the disposal of the ἔδων— ἈΛΛ' ἐνεκ, δει τις μανάθει ποντοφόροις | ἀμφί γάμφω έκει ου του ἔκεντρω | παιων ετερω.

But, after all, this interpretation seems forced; and, if we retain the line (see crit. note), it is much simpler to take ὁ δε of the suitors, who will 'make a marriage of it,' and so bring to an end this long wooing; and 'will make ready the bride-price,' which must be expected in this case to be costly. Not till Pindar (Pyth. 3. 94; Ol. 9. 10) is ἔδων used in the later sense of dowry.

See on the ἔδων, Grote's Greece (ii. 113, 2nd edit.). 'Among the ancient Germans of Tacitus, the husband gave presents not to his wife's father, but to herself (Tacit. Germ. 18); the customs of the early Jews were in this respect completely Homeric; see the case of Shechem and Dinah (Gen. xxxiv. 12), and Ex. 22. 16. Grote goes on to point out the exact correspondence between the Greek ἔδων and the manutum of the Lombard and Alemannic laws. See especially on the whole subject Naegelsbach, Hom. Theolog. (Autenrieth's ed. p. 255 foll.). ἔδων or έδο-να for σελδον is referred by Curt. G. E. p. 206, to root δο (σελον), seen in δοδα, ιαδον, δοδοι, σουατι.

278. ἐν μαθός. The preposition gets its meaning of 'along with,' 'accompanying,' from its proper local force of 'upon.' Fasi quotes Apolloedor. ap. Athenaeum vii. 281 τοι τρεπον εντι τοι τηρουν κατ' ουραν εκπερνουν. Possibly ἐν may be taken adverbially, and φιλησ μαθός be regarded as a genitive of Price, as II. 1. 111.
1. ΟΔΥΣΣΕΙΑ Α.

ἐρχεο πευσάμενος πατρὸς δὴν οἰχομένοιο,

ἡν τίς τοι εἴπησι βροτῶν, ἢ βασαν ἀκοῦσης

ἐκ Διὸς, ἡ τε μάλιστα φέρει κλέος ἀνδρόποισι.

πρώτα μὲν ἐς Πόλων ἐλθὲ καὶ εἶρεο Νέστορα διὸν,

κεῖθεν δὲ Σπάρτης ἐπάρα ξανθὸν Μενέλαον

δι γὰρ δευτάτος ἦλθεν 'Αχαίων ολκοκτόνων.

εἰ μὲν κεν πατρὸς βιοτὸν καὶ νόστον ἀκοῦσης,

ἡ τ᾽ ἀν τρυχόμενος περ ἔτι τλαῖς ἐνιαυτῶν

εἰ δὲ κε τεθνητοῖς ἀκοῦσης μηδ᾽ ἐτ᾽ ἐκτός,

νοστήσας δὴ ἐπείτα φίλην ἐς πατρίδα γαϊόν

σήμα τέ ὦ κεκιαὶ καὶ ἐπὶ κτέρεα κτερεῖξαι

πολλὰ μαλλ᾽, ὄσας ἐοικε, καὶ ἀνέρι μητέρα δοῦναι.

αὐτὰρ ἐπὶ τὴν ταῦτα τελευτήσῃ τε καὶ ἔρξῃ,

φράξεσθαι δὴ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν

ὅπως κε μνηστήρας ἐνι μεγάριοι τεοῖσι

κτείνῃς ἥ δόλῳ ἢ ἀμφαδὸν οὐδὲ τί σε χρὴ

νηπιάς όχειν, ἐπεὶ οὐκέτι τηλίκος ἑσεὶ.

285.] See Schol. H. M. Q. R. on Od. 3. 313 who says that Zenodotus wrote

'αἰτίην δὲ Κρήτης ὑπὸ τὸ όμολογον ἀνακαίνει.'

281. δὴν. See on δηνῶν sup. 203.

282. δοςαν ἐκ Διὸς. So II. 2. 93

δοσα δεδέγε... Διὸς ἁγιελος. All that is

mention is 'rumour,' of which the human origin cannot be traced, as

opposed to the report of an eye-witness

(ἀν τίς τοι εἴπησι βροτῶν). Ameis comparas Soph. O. R. 43 ἐν τοι θεῶν φάρ

μαριστάνεις εἶναι ἀν ἀνθρῶποι αὐθηκαν σου.

δοσαν is connected with root ἑις, (cp. ἐως-δηγο-) the w appearing as κ or c in

Skt. vah, Lat. vocis 'a voice.'

283. κλάως, 'tidings,' see sup. 241.

286. δε, demonstrative.

δευτέρως - novissimus, an illogical

but natural meaning for the superlative of δεύτερος in the sense of 'latter;'—

δεύτερος ἴδη II. 10. 368.

291. κεκια... κτέρεα... βοῦνα... φράξεσθαι are all used with imperative

form. This usage in Homer cannot be interpreted as an ellipsis (as in later Gk.

τὸν Πάτρωνα χαῖρειν, sc. κλαέων); it is

rather directly derived from that sense of 'purpose' which belongs to the

daival form of the termination of the

Infinitive.

297. νηπίας. The original form of

the word was probably νηπια-ja. By

the force of assimilation we then get

distinct vowels in different cases; e.g.

νηπία, νηπιά, and νηπίδας, the last

vowel differentiating the preceding one.

(See Curt. Explan. G. G. p. 114.)

δεχαίν, 'to practise,' expresses a settled

deliberate behaviour; so ὄβρον ἔχων

inf. 368, πένθος ἔχων Od. 10. 376, cp.

ἀγαλας φέρειν Od. 17. 244. οὐκέτι

τηλίκος ἑσεί, cp. Od. 17. 30 ού γὰρ ἐπὶ

σταθμίαν μένειν ἐπὶ τηλίκον ἐμί.
1. ΟΔΥΣΣΕΙΑΣ Α.

300 ἡ οὐκ ἀδείς οἶον κλέος ἐλλαβε δίος 'Ορέστης
πάντας ἐπ' ἀνδρόσως, ἐπεὶ ἔκταν πατροφόνη,
Ἀγίσθουν δολόμητοι, δ' οἱ πατέρα κλυνόν ἔκτα;
καὶ σὺ, φίλος, μέλα γάρ σ' ὀρέω καλὸν τε μέγαν τε,
ἀλκίμος ἐσ' ἱνὰ τίς σε καὶ ὁμιγώνων εὔχη.

305 αὐτάρ ἐγών ἐπὶ νὴ μὴν κατελεύσομαι ἤδη
ἡδ' ἑτάρους, οἱ ποὺ μὲ μάλ' ἀσχαλοῦσιν μένοντες·
σοὶ δ' αὐτῷ μελέτοι, καὶ ἐμὸν ἐμπάξεο μῦθων.'

Τὴν δ' αὖ Θηλέακοι πεπνυμένοι αὐτῶν ἦδοι:
'ἐξειν, ἦ τοι μὲν τάστα φίλα φρονεῖν ἀγορεύεις,
δο τε πατήρ σ' παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπέμενον, ἐπειγόμενον περ' ὀδοί,
ὅφρα λοεσάμενος τε τεταρπόμενος τε φίλων κήρ,

310 δῶρον ἔχον ἐπὶ νὴ κῆρ, χαιρόν ἐνι θυμῷ,
τιμήν, μέλα καλὸν, δ' τοι κεμίλιον ἔσται

300. δ') The reading of Aristarchus restored by Beek. to the text instead of the common δι, which is inadmissible, as δι always has the digamma.

308. ἐλλαβε, like ἐμαθε, έσεινα, shows no etymological reason for the doubling of the letter. Probably it is due to analogy of such forms as ἐδέων, ἐστερέων (ἐ-θει, ἐθερέων). See Monro, H. G. § 67.

309. ἐν' ἀνθέρουσιν, 'throughout mankind.' So Od. 23. 124 σὺν ταῖς ἁπάντοις μίρην ἐν' ἀνθέρουσιν φόι ἠμενειν, cp. Od. 7. 332.

310. δ'), ἔκτα, πατροφόνεσ = πατροφόνως, which means ordinarily a 'parricide,' is used here as one qui alterius patrem occidit. The words δ' οἱ πατήρα πληθών ἔκτα form the very needful epexegeisis to πατροφόνως. So Od. 1. 1 πολύτρον... δι' μᾶλα πολλὰ πλάγησ (on one interpretation), Od. 2. 65 περιτισσον... οἱ περιπετεύονται, 2. 383 ἀδρήν... η δ' ἐκείνω εἰκός ἠθέναν ἢμαρ, 9. 271 οὐεῖς ἔκτασιν... δι' ἔκτασιν ἐκ πάσης καθαίρεσι χρήσει, Π. 2. 212 ἔμετρον... δι' ἔκτασιν, ἐκεῖνον ἐνεργοῦν ταῖς πολλά τε ὑπ' ἡμῖν, 13. 482 εἴποντα... δι' ἔκτασιν.

302. ἑστιν = the later ἐστιν.

304. δ') μένοντες. Join μένοντες με. The verb, ἀ-σχαλ-δαν, may be compounded of the privative α and root εχ or σεχ, cp. ἔχεω, σχεδόν, σχαλή. So that its meaning would be, 'cannot endure,' 'are impatient.'

305. αὖθι emphases soi to contrast it with ἐφω (303). 'Now my care and counsel of thee must end; I leave the rest in thy hands.' So Od. 8. 443 αὖθι νῦν τί σέ πάμα.

309. ἐπειγόμενον... ὀδοί. If (see Curt. G. E. 165) ἐν-είγ-ομαι means 'to press after,' 'hasten after,' cp. ἐλ-η-τ-α, ἐν-α-γ-ω, it will take a genit. after it, exactly analogous to the construction with ἐφ-εσθον. Cp. ἐνεργοῦν περ' Ἀρχος II. 19. 142.

312. κεμίλιον... οἷα, for this reference of a single substantive to a general class (i.e. 'a keepsake—one of those sorts of things which') cp. Od. 5. 442 κήτος... ὀλὰ τα πολλὰ τρέφον Ἀμφαρίτης, ib. 430 κήτωμα... τα τ' ἐδρέγανε, 6. 150 θεός... τα διάφορα ἔχονει, 8. 365 χρώσει φλάγοι... ὀλὰ θεῶν ἐνεργόθεν, 12. 97 κήτου... ἅ μερα βάσις Ἀμφαρίτης, 14. 62 κήτων... ὀλὰ τ' φ' οἷαν ἀνὰς ἔδωκεν. Similar to this is the usage that sums up the constituent members of a class under one generalising neuter, Od. 13. 60 γῆς καὶ βάσων... τα τ' ἐν ἀνθρώπων πέλτατα, ib. 409 βαλασω...
1. ΟΔΥΣΣΕΙΑΣ Α.

εἰς ἐμεϊ, οἷα φίλοι ξείνοι ξείνοις διδοῦσιν.

[Τὸν δ' ἡμεθεί] ἐπετα τε θεὰ γαλακτώις 'Αθηνή.

μὴ μ' ἔτι νῦν κατέρυκε, λυλαίμενον περ ὄδοιο.

όρων δ' ὅτι κε μοι δοῦναι φίλον ἦτορ ἀνώγη, αὕτης ἀνερχομένῳ δόμεναι οἰκοδέ χέρες τίθαι,

καὶ μάλα καλῶν ἐλών. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.

'Ἡ μὲν ἄρ' ὑπὸν ἀπέβη γαλακτώις 'Αθηνή, ὡρις δ' ὅς ἀνοπαίᾳ διέποτο· τῷ δ' ἐνι θυμῷ

316. ἄνοης] So Bekk. from Voss, instead of the common reading ἀνώγει. 320. ἀνοπαίᾳ] The reading of Herodian, who regards it as an adverb. Aristarch. read ἀνόησα, as a substantive; Voss, whom Nitzsch follows, ἀν' ἄνοηα (La Roche thinks this last reading may be that of Crates), Πανοπαία Cassius Longinus [? ] (Epim. Hom. p. 83. 10).

καὶ ἔλθον... τῷ δ' ἔτοι τρέφει αἰλοθρήν, 15. 440 ἐσθι καὶ φαλάγητη... τῷ τε φιλοῦν ἀναπέφεκτη.

315. ἀλάβατον περ. This passage shows that περ is not always used in the sense of 'though,' but keeps its radical meaning, which belongs to it as an enclitc form of περ, viz. 'very much.' Cp. II. 1. 353; 23. 79; Od. 8. 197, where the use is distinctly intensive, as here. 'Usually, however, περ implies a sense of opposition; i.e. it emphasizes something as true in spite of a preceding assertion as ἀγνωμένος περ, however much vexed, πολλὲς περ δότης, many as they are; τῷ τε συνέχουσα θεὸν περ which even the gods (gods though they are) dread.' Monro, H. G. § 353. And in the combination καὶ περ (generally separated in Homer, as Od. 4. 733; 5. 73; 10. 441; 14. 155; but written together, Od. 7. 334), the enclitc serves to intensify the concessive force of καὶ = 'even,' 'even though.' In ἀγνωμένος περ, supra 309, we have an instance of the secondary meaning. Compare the use of the Latin quamvis.

317. αὕτης ἀνερχομένη, sc. on my way back from Temesa, supra 184. ἄλαβον, with imperative force.

318. ἄλων, 'having taken,' sc. from the store-room, not ἄλοιμον, 'having chosen;' so ἔξελε, sc. φωσαμένον, ΙΙ. 24. 229. It is better to join καὶ closely with μᾶλα, which it emphasizes. 'A gift very beautiful indeed.' This use of καὶ is not uncommon with adverbs of intensity, compare supra 46 καὶ λυθὲν ἐνεδός ηλιόποτε κεῖται ὠλόφρον, Ι. 154 σβῆμα μοι καὶ μᾶλλον ἐνι φρεσκόν ἑν περ ἄθλοι, ΙΙ. 13. 638 τὸν πέρ τοι καὶ μᾶλλον ἐδέσται κι ἐρων εἶναι, Αἰσχ. P. V. 728 αὕτης τε ἀφηγούσαι καὶ καὶ μᾶλ' ἀγνωμήνων, Choephr. 879 καὶ μᾶλ' ἀθροὼς δι' ἔτοι, Ευμ. 373 δοξαί τ' ἄθροι καὶ μᾶλ' ἐν' ἄλων σεμναί, Soph. Elect. 1455 πάροντα ὑπα καὶ μᾶλ' ἄξιον θεὰ, Ηδτ. 2. 69 ὁ δ' ἄξιον Θήβας καὶ κάρτα ἡγησάται αὐτοῦ εἰναι ίρον, Plat. R. P. 342 C συνεχόμενων ἰσταθα καὶ μᾶλα μουγι, Sympos. 180 A ἔρη οἷον τὸν Ἀριστοφάνην ότι καὶ μᾶλ' ἐνεστάτο.

σοὶ δ' ἄξιον ἔσται ἀμοιβῆς. This passage may be interpreted in several ways. The simplest way seems to be 'it will bring you its full value in the shape of a return.' Telemachus had a misgiving that if the guest refused his present, or postponed the receiving of it, it was because he was not prepared to 'cap it' with a return present. Athena, to reassure him, tells him he need not hesitate to give a costly gift, for she pledges herself to meet it handsomely on her return: and so Telemachus will find this gift 'no bad investment.'

330. ὃρης δ' ὅς ἀνοπαίᾳ. Some of the interpretations of this much disputed passage are noted in Apollon. Lex. ἀνοπαίᾳ. ἔνας μὲν δύομαι ὅρης καὶ γὰρ ἐν ἄλλοις 'φήμη εἰσομένη,' ἔναν δὲ ἀνοπαίᾳ δ' ἐστιν ἀρδώτων. τοῖς δὲ, ἀνὰ τὴν ἐπιτη, τὴν τυμβία.

As to the first interpretation, sc. δύομαι ὅρης, according to which the Anoapaia is taken to be a sort of 'sea-eagle,' it is insisted that ὅρης without the species subjoined is found in Homer
only once and that in a simile, ὥστε δὲ ὅπως ἀντίγειον νεοσύνοι. προφέρεται μὲν ἐκ λάθρου κ.τ.λ. Π. 9. 323; and further that the present passage is no similar, but a description of an eidolon of Pallas. Colour is given to this last assertion by the fact that on two other occasions Pallas disappears in the form of a bird, Od. 3. 371 ὧν ἐμείδες θηγησάμενον ἄνθισθαι γαλακτωπία ἄλλῃ | φρενί εἰσωμεν. θάμβετο δὲ ἔξις πάντας ἱδόνας, and 32. λαμπρὴν ὅποιος ἄνθισεν μέγαρον ἐκ τῆς αἰσθησεως γέμιον κίοναν ἅλθει τὴν ὀρθήν. But ὅπως δὲ cannot describe an eidolon; it is merely a simile such as Odysseus uses of himself, Od. 12. 433 τῆς προσφερόν ἐχόμενον ὧν νικάτος. It is possible, if the clause before us had been less concise, that ὅπως δὲ might have been expanded into the description of an ἑιδολον, as in the other two cases; but, as it is, it is a concentrated simile. It is worth while adding that concentrating in simile seems to dispense with specification. Compare the elaborate simile Π. 11. 15. 80 ὧν δὲ ἔτι ἐκ αἴγῳ νοὸς ἄνθιστο κ.τ.λ. ἦν πρεσβύτος μεμαυα θείατο τῶν ἡμῶν. Ἡμικοκλον ημείς with the curt reminiscence of it Od. 7. 36 τῶν νυότων ὕμνων, which is so abstract as to sound quite modern. 

La Roche (Hom. Stud. § 48) notices also that in the passages where a species is subjoined to ὅπως, as ὅπως αἰτεῖ Π. 12. 200, 218; 13. 821; Od. 15. 160; 30. 242; or αἰτεῖ Π. 15. 548; or ὅπως κρίνει Π. 15. 525, there is a reason for such an addition, as the reference is to augury.

Some support is given to the interpretation ὅπως, by comparing the present passage with Od. 3. 371. Here, Telemachus merely ponders on the sudden disappearance of the goddess, ὅπως ἐμείδες θηγησάμενον κατὰ θυμόν, but in the other passage where she is described as flying off φρένι εἰσωμεν, the wonderful sight is the circumstance brought prominently forward, (3. 371) θάμβετο δὲ ἔξις πάντας ἱδόνας, δυσμενέν τούτων ἀνάμισθαν τοῦ ὁμοίου δῶρον ὑπὲρ ἐδοκείμενον. This according to Schol. on Π. 18. 318; 21. 417 was the view of Herodian.

For the interpretation which renders the word 'through the smoke vent,' cp. Cramer, Anec. Oxon. i. 83 ἄφην, ὅπως καὶ ἄνωτρον ἰ ἀναμφιδέχομεν ἅλθει ἄνεμον οὐκ οὖν τῷ ὁφείῳ τῷ ἀναμφιδέχει, ἦς ἦ θεαματική κεραμί. Πάσης δε τοιχίας ἃργων ἃνωτέρα, ι ὅπως ἑλέσθω αὐτῇ τῷ ἄνθπο κ.τ.λ. For a modification of this view see Gerlach (Philol. xxx. p. 503 foll.), who regards ὅπως as the intermediate spaces between the ends of the beams that support the roof. The beam-ends were, at any rate in later times, carved with triglyphs, and in the space between (intertrimium), panels with carving (μανταί) might be inscribed; but sometimes an opening was left for light, ventilation, etc., cp. Eur. I. T. 113 δρα τῆς γ' ἐλέως τριγλύφων ὅπως κατέν ἡμεῖς καθώσι. This is far better than supposing the bird to have gone straight up to a hole in the roof.

But the simplest and best rendering appears to be that suggested by Eustath., from the use of the word by Empedocles (1. 502 Karsten), καρπαλλίαν ἄνωταίον. Eustath. says τοῦ ἀνώτατος. διὸ τινὰ ἄνθρωπον ἀνείπ. ὅπως λέγει τῶν ἔμφασισιν εἰσώμενοι εἰς τοὺς τοὺς κολλωτάς εἰς τόσο τούς καρπαλλίαν ἄνωταίον.

This rendering, 'upwards,' is further confirmed by the use of ἄνωταίον as the name of the 'steep path' by which the defenders of Thermopylae were betrayed (Hdt. 7. 216). Mr. Margoliouth suggests that the name given to the path had some relation to the name Πόλεις (cp. the form Προύλας); as though the meaning was something like 'the trapdoor,' and was applied by the popular wit to a way of getting into Greece without going through 'The Doors,' The name ἄνωταίον, from άνω, may be compared with 'εὐρύη, the 'highland' home of the Phaeacians. See Od. 6. 4.

ὑπὲρ, 'for him,' sc. Τηλεμάχος. 323. οὐκοτ. Notice here the force of the aorist tenses, expressing the introduction of fresh points of action. He noticed it—he was amazed—for the idea struck him that it was a god,
αὐτικα δὲ μηστήρας ἐπάφετο ισάθεος φός.
Τοῦτο δ’ ἄοιδος δείδει περικλύτως, οἱ δὲ σιωπῆ
eἰσ’ ἀκόουντες: ὁ δ’ Ἀχαίων νόστον δείδε
λυγρον, ὥν ἐκ Τροῖν ἐπετελαίον Παλλᾶς Ἀθηνῆ.
Τοῦ δ’ ὑπεραιθὲν φρεσὶ σύνετο δθέσιν ἀοιδὴν
κοβρῆ Ἴκαρίοιο, περεύρων Πηνελόπη.
κλιμακα δ’ ἴψηλην κατεβήσετο οὔ δόμιοι,

330. κατεβήσετο} The MSS. here give ἵψησον for ἵψησεν. The Venetus A. almost always writes ἵψησον, which was probably the reading of Zenod. and Aristoph. See note below.

mar 203 foll.) for an account of this
ingressive (eintre tend) force of the tense.

326. νόστον ἀοιδόν. Everything
that Phemius sings for the suitors, or
Demodocus for the Phaeacians, is taken
from the incidents of the Trojan war,
with the exception of the lay on the
loves of Ares and Aphrodite (Od. 8).
The bard began at any point in the
Trojan story that the audience desired.
We may suppose the νόστος Ἀχαίων to
be a single lay from the cycle of adven-
tures that marked the homeward voyages
of all the Greek heroes. So then the
Trojan war, ten years after its comple-
tion, had, as we should say, become
matter of national history. The anger
of Pallas here alluded to, was caused
by the outrage offered in her temple
to the priestess Cassandra, by the
Oilean Ajax. But in Od. 4. 499 his
death is ascribed to his insolence against
Poseidon.

328. ὑπεραιθέν. Homer might have
said ὑπεραιοτεί, 'in her chamber,' as Od.
4. 787; but besides the notion that she
is in her chamber, we get the additional
one that she hears the singing, and not
that she sings herself. Her voice at this
distance; cp. ll. 9. 571 ἡ δ’ ἱεροδρώτις
μηστῆ περεύεται ἐπην ᾽Ερετέσφαρν. ll. 11.
503 ἡ δ’ ἐκλυσάτον ἀοιδήν. So Ἰερὰ
Thon from heaven '2 Chron. 6. 23.
The converse of this, expressing not the
distance at which a sound is heard, but
the distance over which it travels, is
found in πεῖσθον γὰρ Κύπροντε μέγα
κλέος Πλ. 11. 21.

330. κατεβήσετο. The greatest un-
certainty exists as to the spelling of this
word. In the Iliad, with the exception
of 5. 352, the Cod. Venetus always
gives ἵψησον, not ἵψησεν, though in
some passages Ἠ is written over the
ἦ by another hand. The testimony of
the Schol. is extremely confusing.
Schol. A. on ll. 2. 95 gives ἱπθήσετο
ἐλ μὲν ἀεὶ τούτῳ ἄπαιτα παρατατικοῦ,
δια τοῦ ἢ γραφήν, ἰπθήσετο, ἐλ μὲν Ἕπα-
ρρότος. Schol. B. Ἡ μὲν ζηνόδοτον δια
tου ἢ γραφῆν, ἡ καὶ ἅμεον, οἱ δὲ ἄλλοι
dia του Ἠ. Schol. A. on ll. 2. 262
ὑπεραίθεν, μὲν τῷ δια τοῦ ἢ γραφῆν
βησον, καὶ ὧν μετατίθεν, ἀλλὰ δια
tου ἢ γραφῆν Ἀρίσταρχος. Schol. A. on
ll. 10. 513 ἱπθήσετο, ὡς Ἀρίσταρχος.
The statements are of course irrecon-
cileable. The view of Epaphroditus
(quoted above), that the form should be
written with Ἠ if it had the force of
an imperfect tense, with ἦ if that of an
aorist, is not borne out by fact, though
it may be noticed that βησον is written
parallel with ἐβαίνει Od. 3. 471, and
ἐπὶ βαίνει with βαίει Πλ. 11. 517. Cr.
Od. 10. 107.

The ancients treated these forms
as imperfects, derived from the future
stem. Cp. Cramer, Epim. 42. 21 ἢ
τοῦ βιβθημί θητό καὶ μετάγεται ὡς μελλέν
ἐσ’ ἐνοτάτοι (present tense), καὶ γίνεται
βησον, ὡς μελλένσιν οὐχ ἔχει. τό γὰρ ἐνο
μελλόντων ὡς ἐνοτάται μετακόμενα
βήματα ἐχον του παρατατικοῦ (imperfect
tense), καλεται, ὡς τοῦ ἦς, ἐδέντε ὡς
Πράσματι Βίαν (Πλ. 11. 105), ὡς παρατατικοῦ
ούκ οὖν, ἂμα τῇ γε καὶ ἀμφίπολοι δῇ ἐποντο. ἡ δ' ὅτε δὴ μηνοτῆρας ἀφίκετο διὰ γυναικῶν, στῇ μα παρὰ σταθμὸν τέγεος πῦκα ποιητοῦ, ἄντα παρείδων σχομένη λισαρά κρηδεμνα· ἀμφίπολος δ' ἀρα οἱ κεφή ἐκάτερθε παρέστη. 

335

dakryóssa δ' ἐπειτὰ προστύμα θείων ἀοίδων

'Φήμε, πολλὰ γὰρ ἄλλα βροτῶν θελκῆρια οἶδας,
1. ΟΔΥΣΣΕΙΑΣ Α.

341. αἰτ. This shows that the song was already popular.

343. τῶν takes up the notion of ἀλατον of the preceding line, 'so noble a soul have I lost, of a hero, etc.; i.e. noble enough to cause a πίνακος ἀλατον by his loss. Cf. Od. Ι. 548 ὥσ περ μη ἄρεθαν καὶ τοῦθ’ ἐν ἀλατον; τοῖς γαρ κεφαλὴν ἑκατον γαῖα κάτεσεν Λαμπάς, and Π. 23. 15. δείξω τετικές φατών; ἄκειτο τοῖς γαρ πόλεων μηστορα φόβων.

344. καθ’ Ἑλλάδα καὶ μέσον Αργος. This seems to have been a phrase expressing 'the whole of Greece,' analogous to the rough division given of the world by Aeschylus, Εὐρ. 703 ἡ π. Ἑλλάς ἀλλοιομένη, but it stands also for the kingdom of Peleus between the Enipnes and Asopus, and this may be said to represent southern Thessaly; see Ι. 9. 395, 447; 16. 595; Π. 11. 496; 15. 80. Ἑλλάς appears as the collective name for all Greece first in Hesiod, Οπ. 641 (if the passage be genuine); Pind. Ολ. 13. 113; cf. Soph. El. 681. But it was often used to represent extra-Peloponnesian Greece—the north division as opposed to the southern—and in this way the enumeration of Ἑλλάς and μέσον Αργος may have passed into a regular phrase, like the expression from 'Dan to Beersheba,' the north and south limit of the land enclosing its whole length. Otherwise we may suppose that both Ἑλλάς and Αργος retain their original meaning as towns, but that the names of the towns really stand for the territories, as Αἴγινα for Attica, Οδ. 3. 278; Τροία (5. 39) and Αἰγαίαμα (21. 13) for their respective districts. These territories, then, represented by Ἑλλάς and Αργος, are put for the whole of Greece, the domain of the greatest hero and of the greatest king. Αργος, in Argolica on the river Inachus, was in Homer's time the capital of the kingdom of Diomed, Ι. 2. 559, 557. It was called by various epithets, e.g. Αἴαντιον Ι. 9. 143, Ἀττικόν Ι. 6. 153, Π. 3. 263; Ἑλλάς with special reference to its being the representative town of the Greek race, Οδ. 18. 246. μέσον is here added as an epithet to Αργος, to point out a contrast to Ἑλλάς, as the meaning was, 'His fame spread from the most outlying province of Greece to the very heart of the Peloponnesse.'

346. ἠθέραν. See on Ι. 8. 62.

347. οὖν τοῖς [τοῖς]. Εὐθαστ. Eustath. gives the sense well, οὐ γείτων ἠθέραν οἱ δόκιν τὰς δυσπαράγης τῶν αὐθάντων ἄνθρωποι, οὐ γὰρ διότι αὐτός ὄνομα διὰ τοῦτο τοιαῦτα ἀπέδω τὰ πράγματα, ἀλλ’ ἐξελεύσθη τοιαύτες συμπεράσσα, οἱ δόκιν ἄνθρωποι. Translate, 'It is not indeed minstrels that are to blame for it, but Zeus methinks is to blame, who dispenses to enterprising men severally as he will;' sc. good or bad.
fortune. The interpretation of the word ἄφροτη by the grammarians, sc. ἄφροτοι, ἄφροτου, ἄφροτοι, harmonises with the etymology which refers it to root ἄφρ-, seen in Gk. ἄφρων, ἄφρος, ἄφρων, Germ. arbeit (work), Skt. rath, 'to be eager,' Lat. lab-or. With the form ἄφροτη ἄφροτη, ἄφροτη, The passage quoted by Curt. (G. E. 264) from Aesch. S. c. Τ. 770 ἄφροτων ἄφροτων ἄφροτων ἄφροτων ἄφροτων ἄφροτων, shows that Aeschylus interpreted it in a similar way. The notion of men as 'hard-working,' 'gain-getting' creatures, points an appropriate contrast to θεοὶ μὲν ἄφροτες. Others render 'men that live by bread,' deriving the word from the stem ἄφ-, seen in ἄγω, 'meal,' and ἄδω, 'eat,' and comparing this meaning of the word with the epithet εὐπραγόν applied to a man, Od. 9. 191, and with the phrases of ἄδωρα γεγονόσι ἐκβαίνειν II. 6. 142, ἔτι χεῖροι στὸν ἐκτόσον Od. 8. 222; 9. 89; 10. 101. This seems also to be the interpretation intended by Sophocles, Phil. 707 οὐ φοβεῖν Ιησοῦ γὰς σωτόν, οὐκ ἄλλων | αἰρήν τῶν νεκρῶν ἃνερ ἄφροται. 350. οὐ νῦνος, 'no ill-will can be felt.'

351. τὴν γὰρ ἀδείαν, 'For men applaud more heartily that lay which comes with greatest novelty on the hearers' ears;' literally, 'that floats around the hearers.' In ἴππωιςσειν the preposition implies that they give their applause as soon as the lay is ended; they add their applause thereto. Plato (R. R. 424 B) reproduces the lines thus, ὡν τις λέγῃ ἐκ τῆς δοξῆς μᾶλλον ἐπιφοράσσοντι ἄφροτα, ἢ τις ἴππωιςσειν νεωτάτη ἄμφιππηται, where he writes ἴππωιςσεισι νεωτάτη ἄμφιππηται, and his reading ἐπιφοράσσων suggests ἴππωιον as a variant for ἴππωιςσειν.

356. εἰς ὄσιον. The word, as addressed here to Penelope, does not mean the whole house, but, as we should say, special 'quarters' in it. Here referring to the general sitting-room for the mistress of the family and her maids; cp. ἢς τ' ἰδίαν ἐρ' ὀρθώσαν καὶ ἀμφιππών εἰς ὄσιον Od. 19. 514. This room lay behind the μέγαρον, and is called θέαμα in Od. 17. 36. The same phrase recurs in Od. 21. 354; 23. 292: and infra 356 ὄσιον Ἐβεθῆς, ep. Od. 4. 717 οὖσ' ἐρ' ἐν' ἐκείνῃ δεηθέντες οἰκίσθησαν κατὰ ὄσιον λόγων. From the ὄσιος there was an ascent to the ἴππωιον.

358. ἵππωινον, 'to ply.' This word could not properly be used of work which can be done while the work-woman sits still, as the regular usage of the verb implies moving. So στίχας ἀνδρῶν ἵππωινον II. 15. 279,
πάι, μάλιστα δ' ἐμοὶ· τοῦ γὰρ κράτος ἐστὶ· ἐνι οἶκῳ.

'Ἡ μὲν δαμβήσσα πάλιν οἴκῳ μεβήκει·

παιδὸς γὰρ μὴν πεπνυμένον ἐνθέτο διημό.

ἐς δ' ὑπερφ' ἀναβάσα σὺν ἀμφιπόλως γυναιξί·

κλαίειν ἔπειτ' Ὀδυσσέα, φίλου πίσιν, ἀφρά οἱ ὑπόν

κλέον ἐπὶ διεφάρωσε βάλα γλυκύσις 'Αθήνη.

Μνηστήρες δ' ὀμάδησαν ἀνὰ μέγαρα σκύβεντα.

ἀὐτὸς, where of represents βασιλῆς, understood from the predicate of the sentence preceding.

365. δαμβήσσα. The cause of her astonishment was the unexpected wisdom in her young son's words. There must have been something startling in his address to cause her δημός, and to account for her hasty withdrawal; so that we may fairly doubt the soundness of Aristarchus' criticism in rejecting vv. 356-359.


σκύβεντα. The exact meaning of the epithet is doubtful. The rule for the meaning and derivation of Homeric adjectives ending in -ας, is that they come directly from nouns substantive, and express the sense of 'full of,' like Lat. -arius. This seems to decide against the interpretation of Eustath. τὰ σκύβον, τὰ καλυτίκην καθωρων και χειμῶνος. The epithet is used of clouds, cp. Od. 8. 374; 11. 592, meaning only 'dark,' or 'dun.' and of mountains, Od. 7. 268; Π. τ. 157, in which last passage Aristarchus reads σκύβοντα, which would mean 'shadow-casting,' whereas σκύβεντα points rather to the grey misty colour of distant hills. As an attributive of μέγαρα here, it is a constant epithet, expressive of the faint light or rather gloom that is inseparable from large rooms only lighted at best through narrow apertures, either at the ends of the roof-beams (ὑπαία) or in the middle of the roof. The gloom of the interior of a house was all the more marked in contrast to the bright light of a Greek atmosphere.
πάντες δ' ἡρσαύτο παραλ λεχέσσοι κλιθήναι, 
tοισι δὲ Ττελέμαχοι πεπνυμένοι ἤρχετο μόδων·

'Μητρός ἐμῆς μυστηρῆς, ὑπέρβιον ὑβριν ἔχουντες, νῦν μὲν δαιμόνιοι τερπόμεθα, μηδὲ βοστὺς ἐστο, ἐπεὶ τόδε καλὸν ἀκούέμεν ἐστίν ἀοίδοι 
tοιοῦ ὄσος δ' ἐστι, θεὸς ἐναλχός αἰῶν. 

ἡδεν δ' ἀγορήθη καθεδώμεσθα κίωτε 
pάντες, ὥμων μύθον ἀπολεγέοσε ἀποείπο, 

εξενιαι μεγάρων ἄλλας δ' ἀλεγύνετε δαιτας, 

ὑμᾶ κτήματ' ἔχουσε, ἀμειβομενοι κατὰ οἴκους.]

370. τέσσεν καλὸν ἀκούέμεν ἐστίν, 'This is a fine thing, viz. to listen to a 
mistrel,' etc. The following instances of a pronoun followed by an epexegetical 
infinite, are from Ameis, τουτο φιλον . . . οὐκοῦσα Ὀθέαν ὦδ. 1. 84, τότε ἀμειων . . . ἀπόθεος βιοτον νεφελων ἔλεσθαν ὦδ. 376, τοῦτο γέρας αὖν . . . καρποθα 
κόμνα ὦδ. 4. 197, ὦν καλὸν . . . εξενιν χαραὶ ἡθοὶ ὦδ. 7. 159, τὸ γε 
κηροὸν . . . κηρόμαν' ἀγνωθαμεὶν ὦδ. 19. 283; cp. also II. 2. 119; 5. 665; 8. 7; 15. 599; 17. 406. This epexegetical 
use of the infinitive is hardly ever found in Homer, except in connection with 
the nominative or accusative. But in 
Od. 10. 431 we find καταβέμεναι ἐς 
Κηροὶ οἴκον used to define κακον τοιταν 
in the preceding line. But, whatever 
case the infinitive seems to represent in 
such combinations, the old datival 
force of the termination may still be detected; 
as in the present passage—'herein is a 

373. ἀνοικινων, 'may speak out;' see 
on supra 91. Ἀπηλέγεσα of adjective 
Ἀπηλέγες. ὦδ. 22. 225, is 
compounded of ἀνω and ἀλέγειθ, 
with the idea of freedom from any care or 
restraint. For the lengthening of the 
initial vowel of the latter part of a 

compound derived from a disyllabic 
verbal stem beginning with a vowel, 

cp. ἐν-θλάτα (ἄλα), ἐ-πρα-τος (ἅρα), 
ἀ-κηλειτος (ἀμελη), δι-πρα-φῦ (ἄδεια), 
Monro, H. G. § 125.

374. ἀπεφαίναι is better taken, not as 
infinite with imperatival force, but 
as infinitive epexegetical of μόθον, 'my 
bidding, viz. that you go.' For the 
transition in the same line to the 

imperative in ἄλλας δ' ἀλεγώνει δαίται 

cp. II. 15. 665 

τοὺς υπ' ἐνθαδ' ἐγὼ γουνάζομαι οὐ 

παρέστων 

ἰστόμεναι κρατερῷ µηδὲ τραπάζονε 

φοβοῦντε. 

II. 17. 30 

ἔλλα δ' ἐγὼ γ' ἀνακρηνώσασα κε 

λισθων 

ἐκ πλήθον ἱνὰ µυθ' ἀντίος ἱσταο 

ἴμειο. 

But these passages are hardly parallel, 

and do not really show a similar harsh 
ness of construction. Perhaps, as Kirch 

hoff holds, the lines here are only an 

awkward imitation of the passage 2. 

139, etc. 

ἀλεγύνειτε, literally, 'provide,' (connected, perhaps, with 

λέγω = 'reckon') refers to the custom by which all the 

company, except the invited guests, 

helped to prepare the viands. 

Cp. Od. 

2. 300, etc. The phrase therefore repre 

sents the suitors 'making themselves at 

home.' 

375. ἀμειβομενοι. See note on ἔρως, 

sup. 226. 

It has been suggested here to take 

ἀλεγύνειτε as the subjunctive with short 

vowel, in which case it will be in the 
government of ἔρω and parallel to
1. ΟΔΥΣΣΕΙΑΣ Α.

εἰ δ' ὑμῖν δοκεῖς τόδε λαϊτερον καὶ ἁμεινὸν ἐμεναί, ἀνδρὸς ἐνδι βιοτον νήπιον ὄλεσθαι, κείρετ'· ἐγώ δ' θεοῦ ἐπιβδομαί αἰτὲ ἑοτας, αἳ κε ποθι Ζεὺς ὄροι παλαιτίτα ἔργα γενέσαμεν νήπιοι νοὶ κεν ἑπείτα δηομον ἐντοσθεν ὀλοιουθε.'

"Ὡς ἔραθ', οἱ δ' ἄρα πάντες ὀδαξ ἐν χείλεις φῶντες Τηλέμαχον βαῦμαζον, Ὀ ταρασάεως ἄγρευεν.

Τὸν δ' αὖτι 'Ἀντίνοος προσέφη, Εὐπειθέοι νῦν:

'Τηλέμαχ', ἥ μάλα δὴ σε διδάκουσιν θεοὶ αὐτοὶ ὑφαγόρην τ' ἐμεναί καὶ ταρασάεως ἄγρευειν 385

μὴ σὲ γ' ἐν ἀμφίλοφ' Ἰθάκη βασιλῆι Κρονίων

377. ὀλίσθαι] Αἰ. ὅλοσάι.

ἀνοιξιο. But see Monro, H. G. p. 41

'There are no clear instances of Thematic stems forming the subjunctive with a short vowel.'

377. ἐπιβδομαν., here, as supra 160, 'without making compensation,' as πονή may be used to represent the price or recompense paid for anything, cp. II. 5. 265 νῦς πονήν Γαμψιῆος, compensation, as we should say, 'for the loss of his services.' Similarly πονῆοι infra 380, will mean 'unavenged,' i.e. 'without any compensation being exacted from me.' For in Homeric times πονή was especially the payment made in lieu of private revenge (rhexis); cp. II. 18. 498 δό δ' ἀνδρεῖς κυνακάν ἐνεκα πονήν | ἀνδρὸς ἀποφθέγμα, see also II. 9. 632.

To such rhexis or πονή Telemachus would have been liable, had he violated the sanctities of hospitality by slaying the suitors under his own roof without warning. But he has now given them formal notice to quit, λέιναι μεγάρων, and (says he) 'if after this ἐπιτά' ye perish within my house, ye will perish without recompense due from me.' For a good account of the πονή in early Greece see Grote's Gk. Hist. 2nd ed. vol. II. p. 128, with notes.

378. ἐπιβδόσαμαι. Though the common practice in Epic is to leave more open vowels than in later Greek, we sometimes find words contracted in Homer that are uncontracted in Attic. With ἐπιβδόσαμαι for βδόσρομαι we may compare ἐγράφοσαμεν for ἐγράφοσακεν, an iterative form from ἐγράφομαι, an iterative form from ἔγραφον, Od. 23. 95.

379. παλιτίτα ἔργα, 'deeds of requital.' Cp. Od. 17. 60 αὶ κέ νοι Ζεὺς ἵππα ἕργα τελέσας (for ἵππα-τίτα).

380. ὀδαξ, from root δακς, 'bite,' with prefixed ὀ, compare ὀδαξίων, ὀδαγωμον., 'with teeth set.' With ὀδαξ ἐν χείλεσιν, lit. 'fastening on their lips,' compare ἐρέστε ἐμεφυκαί Ηδτ. 6. 91. ὀδαξ is not to be connected with ὀδοῦς, which is from a different root.

382. δ' (= 'because,' 'in that'), in all respects analogous to the Latin quod, and to the similar form ὅ, may be used either transitively after verbs expressive of knowing, seeing, etc., cp. Od. 4. 771 οὖδε τι ὅδεν δ' αἰ στόσιν ὅ τι τείχεται, 13. 340 ἐγὼ θυμῷ δ' ὅστις ὅδας ἄνω πάντας ἑταρους, 20. 220; 17. 545; II. 8. 32, 403; 18. 197; 19. 431; 20. 123, 466; 22. 445 etc.; ὅ cæsaurly, Od. 11. 540 γηθοσίων δ' αἰ μὴν ἐφεν ἀρδεῖν κέτον εἶναι, cp. also Od. 19. 543; 21. 289; II. 9. 534; 20. 283. The causal sense is more common in the Odyssey, the transitive in the Iliad. In twenty-four passages out of thirty-three, δ' is always followed by a monosyllabic pronoun, generally οὐ, once by μεν, twice by μην. See La Roche, Homer. Stud. § 41. 12. Monro, H. G. §§ 269, 270.

384. ἥ μάλα . . . αὐτοῖ. 'It must be the gods themselves that are thy teachers.'

386. σὲ γε. The pronoun uttered
τοις θεοῖς, δ' τοι γενέθυ πατρῴων ἐστὶ.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίθν ἦδεν:
'Αντίνο, ἢ καὶ μοι νεμεσθείς δει τεν εἴησθε;
καὶ κεν τοῦτ ἐθέλομι Δίδος γε διδύτων ἄρεσθαι.

ἡ φής τούτῳ κάκιστον ἐν ἀνθρώποις τετυχθαι;
οὐ μὲν γάρ τι κακὸν βασιλεύειν αὕτη τε οἱ δῶ

380] Eustath. el καὶ μοι. Schol. M. el περὶ μοι καὶ ἀγάπῃς, which readings form the protasis to καὶ μεν τοῦτο θέλομεν. Wolf ἢ for el. 391. φής] So Aristarch. and Herodian write the 2nd person of φημι, Apollon. φησι on analogy of τίθην. φής is the imperfect tense, see on Od. 7. 239.

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1. ὌΔΥΣΣΕΙΑΣ Α.

ἀφειεν πέλεται καὶ τιμῆστερος αὐτὸς.

ἀλλ’ ἦ τοι βασιλεὺς 'Αχαίων εἰσὶ καὶ ἄλλιο

πολλοὶ ἐν ἀμφιλόχο 'Ἰθάκη, νέοι ἢ δὲ παλαιοὶ,

τῶν κέν τις τὸ β’ ἔχον, ἐπεὶ ἄλοιπὸς Ὀδυσσεύς.

αὐτὰρ ἔγων ὅκου εὐαξ ἐσομ’ ἡμέριοι

καὶ δρόμων, οὐς μοι λήσατο διὸς Ὀδυσσεύς.

Τὸν δ’ αὖ Ἐὐρώμαχος, Πολύμβον παῖς, ἀντίων ἔδωκα

Τηλέμαχ’, ἢ τοι τάτα θέων ἐν γούναι κεῖται,

ὅς τις ἐν ἀμφιλοχὸ Ἰθάκη βασιλεύει το 'Αχαιῶν

κτήματα δ’ αὐτὸς ἔχως καὶ δόμασιν οἶκον ἄνασοις.

μη γὰρ δ’ γ’ ἐθώι αὖρ δ’ τις δ’ ἄπεισα βιβή

κτήματ’ ἀπορραίσει, Ἰθάκης εἴτε ναυτώσης.

402. οἴνοι] Most MSS. οἶνοι. Al. σπεῖρ. See note below. 404. ἀπορραίσιν

Bekk., from Voes, ἀπορραίσιν, to assimilate the mood with ἔδωκα. ναυτώσης

So Aristarch, for the ordinary ναυτώσης, which would be an exception to the Homeric usage for verbs in -άων. Cp. Didym. on II. 6. 415 ναυτώσης, ἀρίσταρχος

διὰ τὸ ναυτώσια. Al. ναυτώσια.

394. βασιλεύς. 'However, kings

there are doubtless many besides me.' Thus Antinous is called βασιλεῖς Od. 24. 179; Antinous and Eurymachus

βασιλεῖς Od. 18. 64; similarly Alcinoëus was called βασιλεὺς, but there were

twelve other Phaeacian βασιλεῖς Od. 7. 55-65; 8. 391. For the position of

the βασιλεως in heroic times, and the hereditary succession to the throne, see

Grote, vol. ii. 2nd ed. pp. 84-90.

396. τῶν κιν τις τὸ β’ ἔχον. 'Some

one of them may surely have this (kingship).' The subjunctive giving the force of Telemachus' assent, and not merely his statement that the fact is likely to

take place. See Monro, H. G. § 275. For a rare use of the mood without ὅ

cp. phrase καί τις τί δ’ εἶπει Od. 6.

275.

397. ἡμέριοι, 'our house,' not the first person plural of modern royalty, but

the familiar language of one of a household. So ἡμέριοι μήτηρ Od. 6. 311.

398. λήσαναι. Odyssian was not above this freebooting even after his

return to Ithaca, cp. Od. 23. 356

μῆλα δ’ ἢ μοῦστρας ἔπερραλοι κατέκειναι,

ποιλᾶ μὲν αὐτὸς ἔγων λήσαναι.

See too on Od. 3. 73.

400. ἐν γούναι. See note on sup. 267.

401. Join δ’ τις το 'Αχαίων, and cp.

Od. 5. 448 ὅδρων δ’ τις.

402. δόμασιν οἶκοι. As Buttm. says

(Lexil. p. 251 note) the choice between οἶκοι and οἶκον turns on a few passages;

the question to be settled being whether δ’ (the possessive pronoun) is flexible

enough to refer to first and second, as well as to third person. On the passage,

Od. 9. 28 οίδ’ ἐγὼ γε | ὅ γαρ

δώσαμεν γλυκερότερον ἄλλο ἰδίοντα, the

Schol. remarks, ὅτι εἶπεν ἐκεῖ ην ἰδίοις τιμῶν καὶ ἐκατον ἀνθρώπων πατρίδος. In

II. 19. 174 οί δ’ φρειον ἤνων ἱππότης,

Wolf writes φρέιον σαί, comparing it

with the corresponding lines, ll. 14.

221, 264; 16. 36; etc. The passage

Od. 13. 320 φρειον χινόν χιον δεδαιμόνον

ὕτωρ, where ὃνι must stand for ἰδίον, has been rejected from very remote

antiquity. But the present passage

Wolf has left untouched, retaining οἶκοι

as conveying the sense of 'own.'

Eustath. also reads οἶκοι. In Hesiod.

Opp. 381, we have σοι δ’ εἰ πλούσιον θύμων

εἴλησθαι εἰ φρειον χινόν in nearly all

MSS., and Göttling retains it; but it

is doubtful if the line is genuine. See

an account of the whole question in

Monro, H. G. § 355.

404. ἀπορραίσει σε κτήματα. This
1. ΟΔΥΣΣΕΙΑΣ Α.

άλλ’ ἑθέλω σε, φέριστε, περὶ ξεινοῦ ἔρσθαι,
ἀπόθεν οὗτος ἄνηρ, ποίησις δ’ ἐξ ὑθετει εἶναι
gαίνης, ποῦ δὲ νῦ οἱ γενεὴ καὶ πατρὶς ἄρωρα-
ἑτε τῷ ἁγγελῖν πατρὸς φέρει ἐρχομένων,
ἡ ἐν αὐτῷ χρείας ἐκδημένος τὸ ἱκανή;
οἶνον ἀναίζει ἄφαρ ὑθετεῖ, ὀὐδ’ ὑπέμεινεν
gνώμεναν οὐ μὲν γὰρ τι κακῷ εἰς ὅστα ἐπίκει·

405. ἕσθαι] This is technically the right accent, as from aorist ἔσθησα, ἔσωμαι not being in use. It is coupled with an aor. Od. 3. 70; 243; 16. 465. But the
Grammarians seem to have preferred ἔρσθαι. Herodion on II. 16. 47; Eustath.
1045. 1; Cramer, Anecdot. Ox. 4. 208. 8.

construction with the double accusative
—a power which the verb gains by
composition, as the simple φαίνει = 'to
strike'—is analogous to the usage with
Ἀφροίσθαι. The older interpreters reg-
arded it as an archaism; cp. Schol.
A. on II. 1. 275 ὅτι ἄργαχθαν τὸν ἄρα-
ροὺ ὧδε τούθε, and Herodian is quoted
as saying that the case is ἀρχαιομένῳ ὕπερ
γενέσθαι (Schol. B. L. on II. 16. 59), while
Schol. V. strangely enough describes
the construction as 'Ἀττικῶς' (Schol. on
II. 22. 18; 15. 427).

This usage is found not only with
Ἀφροίσθαι (cp. II. 1. 152; 275; 8. 108;
16. 689; 17. 177; 20. 435), but also
with ἀφερόν II. 6. 17; 10. 495; 16.
827; 20. 290; 23. 560, 808, etc.; Od.
II. 203; 13. 270; Ἑρωδίες II. 15.
460; 16. 58; 17. 678; συλλα. II. 6.
70; 13. 201; 15. 427; 16. 499; 17.
59; 22. 258; Ἑρωδίες II. 5. 155;
20. 458; Ἕλεφερ II. 15. 343; 17. 187;
22. 323.

To the same usage belongs the con-
struction of verbs of 'cleaning' with a
double accusative, as λουέω II. 23. 47;
καθαύρων II. 16. 667; Ἑρωδίες Od. 6. 324.

Ἀνατρέω is sometimes used of the
countries or houses, by a sort of im-
personation, as if they stood for the
dwellers in them, compare ἀνατρέων
πόλεις II. 4. 45, σημαία Od. 9. 23;
σαλαβά οὔτε ὑπὸν used with σημαία II. 2. 626;
βόμβος Od. 7. 29 (note); cp. Soph. A.J.
596 ὃς ἐλευθ. Ἑλλαδός, οὐ μὲν τὸν ναὸν
ἀκαθάρτως ὑπάγωμεν. Here the word
does not mean much more than 'while
Ithaca stands;' though there is a
tendency in meaning towards the inter-
pretation of Schol. φαίνεται ὑπὸν.
406. ὧθεθεν, indirect question, ποίης,
ποῦ, direct: compare supra 171.

408. ὑθετεῖ. See on supra 175.

409. χρείας ἐκδημένος, so τὰ τ’
ἥδαιμα II. 5. 481; otherwise used with
genitive as Od. 5. 210.

τὸ τ’ ἱκανή. This phrase occurs again,
Od. 10. 75; 17. 444, 524; 19. 407;
II. 14. 198, 309; 24. 172. Fasi rightly
renders,' he comes this coming'—'he
comes thus,' τὸ δὲ standing in cognate
relation to the verb exactly as if the
phrase had run τὸν θεῦ ἁρμοῖν ἱκανήν.
Cp. Od. 5. 215 μὴ μόνο τὸδε χέω, Od.
17. 401 μὴν οὖν μητὴρ ἤμεν ἢ περὶ τό γα.
Mooro, H. G. § 133, describes it as an
adverbial accusative, defining the notion
of the verb; comparing the use of τι;
'why,' i.e. 'in regard to what?' το
'therefore;' δ’, δι’ 'because.'

411. γνώμενος, 'for one to know him.'
This suppression of the subject in the
indefinite is not uncommon. Cp. Od.
4. 195 τιμίως δοθαυτίς καὶ λαβειν [sc. τινά],
Od. 11. 119 ὑν’ οὖν ἐστὶ περίσσα πέξαν
ἐνοτα, Od. 19. 321 ἀργαλέου τότεσσον χρόνον
ἀμφίσ ἐνοτα [sc. τινά] ἄνωκεν, ib. 555 ὑν’
εστὶν ἀνωράνθα τεθείσαν ἄλοι πᾶν ἀνο-
κλίναντα, II. 6. 268 ὁδὲ νὴ ἐνοτα καμβι
πολλαγμένον εὐχετάσθαι. Schömann
(Redetheil. p. 46 note) comments on
this as showing how the thought of the
subject lies in the indefinite (even though
unexpressed), so that it is often referred
to in the following clause. Thus naturae
late vivere et nihil quantum in ipso sit
praeermittere Cic. de Legg. 1. 21. 56;
Scrias denique in eos dies conferre ins,
ut ne ipsius neve publicae fierae sint
ib. 2. 32. 55. Similarly, Alienum est a
justitia detrahere quis de alioquum quod
sibi assumiat (Cic. de Fin. 3. 21. 70);
where no subject is to be found for
assumat except the one implied in the
indefinite detrahere. Compare also οὖν
Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα
‘Εὐράμαχ’, ἢ τοι νόστος ἀπόλετο πατρὸς ἐμοίον
οὗτ’ οὖν ἄγγελις ἐτι πειθόμαι, εἰ ποθεν ἠθοι,
οὔτε θεσπρότης ἐμπάξομαι, ἢν τινα μήτηρ
ἐς μέγαρον καλέσασα θεσπρότων ἐξερέγηται.
ζεῖνος δ’ οὗτος ἐμὸς πατρῶις ἐκ Τάφου ἔστι,
Μέντης δ’ Ἀγχιάλου δαίφρωνος εὐχεταὶ ἐλεῖς
νῦν, ἀτὰρ Ταφίοις φιληρέμωιν ἀνάσσει:

*Ως φάτο Τηλέμαχος, φρειά δ’ ἀθανάτην θεῖων ἔγγα.
οἱ δ’ εἰς δρικτοῖς τε καὶ ἱμερόσαυον ἀοίδην
τρεφόμενοι τέρπωντο, μένον δ’ ἐπὶ ἐσπερον ἠθεῖν.
τοίοι δὲ τερπομένοις μέλας ἐπὶ ἐσπερος ἡλθεν
dὴ τότε κακκειοντες ἔβαν ὀλκόνδε ἐκαστος.
Τηλέμαχος δ’, δοὶ οἱ βάλαμοι περικαλλέος αὐλής

414. ἄγγελις] i.e. ἄγγελλας. Enstath. read ἄγγελλας (cp. ιμός πειθόμας Hdt. 1.126; 5.33). Békk. and others read ἄγγελις. 424. ἵνα ὑδώ τοῦ κοιμήσατο καὶ ἔφταν δόρου ἐλαυνο, μεταφορικόν ἂν φασιν ὅτι Ἀριστοφάνης τὸν στίχον Schol. E. H. M. Q. R.

ἐστιν ἄφθον ἡγεῖον ἢ μὴ φρονέμος ἢ Plat. Men. 97.
411. οὗ τὸ = as we should gladly have done, for, he was not, etc.
414. εἰ ποθεν ἠθό, sc. ἄγγελις taken from ἄγγελις. The mood expresses a mere supposition, with little likelihood of such tidings coming. πειθόμας is not equivalent to πέποινθα but means ‘let myself be persuaded by’.
416. ἐξερέσθαι, ἐξερέσθαι may be used absolutely, as Od. 4.119; 24.238. It is found with accusative, as here, in Od. 13.411.
417. οὗτος is the subject, ζεῖνος ἐμὸς πατρῶις ἐκ Τάφου the predicate.
425. ὁδώρως, ὁδώρως may be used in two terminations only, e.g. ὁδώρος = ὁδώρος, ἀλυτος = ἀλυτος, πολει = πολει, ἱθέμος = ἱθέμι.
Compare also ὁδῷς ἀντί, ἔδος αὐτό, ἡκολος ἤπει ἄγρη, ἤληντι ζακύνθου compared with ἠλήσσα Ζακυνθος, also ἀλω-τάτος ὅμη Od. 4.442. 432. μνὸν δ’ ἐπὶ ἐσπερον ἠθεῖν. Here ἐπὶ is an adverbial addition to ἠθεῖν, as the next line shows. ‘Waited for evening to come on.’ So ἐπισαμα ἄρι οὗτοι μνὸν τερμήμασιν αὔτη Od. 6.98, ἢ μένετε ὁ ὁ ρώας σχίζων ἐβίπτειn II. 4.247.
434. κακκειοντες = κατακειοντες. According to Lobeck, (Rhemat. p. 193 foll.) κείμαι = κέιμαι, from unused κέιμ of which the στιγμή would be κεῖον, and κέιον or κεῖον might represent the shortest form of future. We find κέιον Od. 7.342, κέιονσα 23.292, κεῖον Od. 19.340, κείομεν Od. 8.315; subjunctive κατα-κειομεν Od. 18.419; imperative κατα-κειοτε Od. 7.188; 18.408. Monro, H. G. § 59, speaks of a suffix στιγμ as one form of the desiderative termination, quoting κακκειοντες, π-ομεν, δραςεις.
435. δοι οἱ βάλαμοι, αὐλής. It seems better to describe αὐλής as local genitive rather than as a partitive genitive after δοι. In Ι. 11.358 δοι οἱ κατακείστο γαντίς render, ‘where his spear had lighted on the ground’, after its flight
ρή'). ἐψιλοὶ δὲ ἐδίδητο, περισκέπτω ἐνὶ χώρᾳ, ἐνθ' ἐβη εἰς εὖνὴ πολλὰ φρεσὶ μεμηρίζων.

τῷ δ' ἄρ' ἄμελμα παῖδας φέρε κενῶ δίδια Εὐρυκλεῖ', Ἡρων θυγατρὶ Πεισηνορίδαιοι,

τὴν ποτὲ λαέρης πρίατο κτεάτος ἐοίς,

προβεβηθ' ἐρ' ἐώσαι, ἐεικοσάβιοι δ' ἐδακεν,

Ἰσα δὲ μιν κενὴν ἀλόχρο τεν ἐν μεγάρουσιν,

εὖνῃ δ' ὁ δ' ἐμικτο, χόλον δ' ἀλέεις γυναικός

ὅτι οἱ δ' ἀλθομέναις δαιδάς φέρε, καὶ ἐκάλπτα

δυνάον φιλέσθε, καὶ ἐπεφε τυτθὸν ἑνότα.

ἀφεῖν δὲ θύρας θαλάμον πῦκα ποιητοῖο,

438. κενῶ δίδια] So Bekk. for κενῶ' δίδια: and so perhaps Aristarchus. See Didymus on II. 20. 12: cp. II. 18. 380, 482; Od. 7. 92. All derivatives from root θίδ are very constant in retaining the digamma.

through the air; so that we find no real instance in Homer of θίδει followed by a genitive, though such a construction would not be impossible on the analogy of ἀλλεθ γαῖς Od. 2. 131, σοτε ἅγγειν [1] 4. 639, τόν πολλάν ΙΙ. 3. 400.

But with αἰδία as a local genitive we may compare ἢ οἶνα 'Ἀργεόν ἔνει'; Od. 3. 251, οἷς τῶν οἴνων ἑκατον κατ' Ἀχιλλήνα γαῖς [οὐταν Πιλίου Od. 21. 107, ἒπεδίνει ὅρῳ πυρὰς νεόρας βλαστρυχον τετρήματον Σωφ. Ελ. 900. If we place the chamber of Telemachus at the corner of the αἰθώνα, which was probably only separated from the πρόδομοι by a trellis-work, we shall satisfy the description of its position in the αἰδίᾳ and shall also account for its being περασάτων ἐνι χώρᾳ, for in this position it might have a view in two or even more directions.

Cp. Od. 14. 5, of the visit of Odysseus to Eumaeos—

τῶν δ' ἄρ' ἐνι πρόδομον ἔοι ἦμονον,

ἐντὰς οἵ αἰδία

ζηθηλή δέχητο, περασάτων ἐνὶ χώρᾳ,

καλὴ τῇ μεγάλῃ τῇ περιβολῇ,

which last word serves as explanation of περασάτων ἐνὶ χώρᾳ, sc. 'with a clear view round it,' not necessarily of places on an eminence. Cp. Od. 10. 211, 253, where the expression is used of Circe's house. A similar phrase for 'clear ground' is found in Od. 5. 476 ἐν περα-φαυμονίῳ, which certainly is not used of high ground, as it is described as being σχεδὸν ἔθαιον. Compare ἐν καθαρῷ Od. 8. 491. Döderlein's interpretation (Hom. Glossa. 2353) 'well-sheltered,' as if σκεπτός = σκεπαστός, seems refuted by the passage quoted above, Od. 14. 6, although on other grounds it appears equally impossible.

438. τῷ...φέρε, 'carried for him.' ἐμαί is adverbial = 'going along with him,' like δ' ἐμαίνῃ.


431. ἐκοσάβιοι, perhaps we may supply ἀνία, or some such word. Twenty oxen was a high price for a slave, as (ΙΙ. 23. 705) four oxen is the set value of one who πολλὰ ἐκάνεται ἔγερα.

433. χόλον δ' ἀλόμενον. This sentence gives the reason for his continence, and would have been introduced in later Greek with γάρ, or a participle. Here no further connection between the sentences is marked than their mere juxtaposition or co-ordination (parataxis). For some suggestive remarks on the method of transition from parataxis to hypotaxis or subordination of clauses see Curt. Expl. Gk. Gram. p. 213.

434. οὖ... Λ, both refer to Telemachus, who is the subject also to ὑφιστ.}
This was evidently a bar of unusual size. The same thing goes by the name of ὑκές, or, where there were two, ὑκῆς Od. 21. 47, ὑκῆς ἐν γενομοί II. 12. 455. These were especially for folding doors, σηβίδες. In the present passage the meaning is tolerably simple. On the inside of the door, within the room, a bar or bolt, probably of wood, was made to slide backwards and forwards, horizontally. There was a hole cut in the doorpost or jamb (σταθμός) to receive one end of the bar, and when the bar was pushed into this hole the door was fastened.

Any one inside the room could of course move the bolt at pleasure, and fasten or unfasten the door, as the bolt was altogether on the inside of the door. In order, however, to make it possible to work the bolt from the outside there was a hole or slit made right through the door close to the bolt, and through this slit a strap (ἐφέρει) passed, attached to the bolt, and hanging down on the outside of the door. The strap and its slit were near the doorpost (срasm, παρα ξύλια Οδ. 4. 838, with παρα κλήσις οἰκία Οδ. 4. 802), and it was so arranged that, on pulling the strap after the door was closed, the bolt was shot into the hole in the jamb; ἣς δὲ κλήσις ἐνάντιον ὑκές, 'she drew home (ἐν) the bolt by its strap.'

On the outside of the door there was a hook, called κορώνη, which served as a handle by which to pull the door to (ἐφέρειν, in later Greek ἐπιστῆναι).

But this was not the only use of the κορώνη. It was usual, where security was an object, to tie the loose end of the strap (that hung down on the outside after shooting the bolt) round this hook or handle. The more complicated the knot, the more secure the fastening. Cp. Od. 21. 241 δῆρας...κλητή κλητή...θοώς δ᾽ ἐν δεσμῷ ἦλθα. So when Penelope (Od. 21. 46) goes to open the door of the θάλαμος, the first thing was...
ἀργυρῇ, ἕπι δὲ κληθ' ἐτάνυσεν ἰμάντι.
ἐνθ' δ' γε πανόχιοι, κεκαλυμμένοι οἶδος ἀώτω,
βούλευε φρεσίν ἵσιν ὅθων τὴν πέφραθ Ἁθήνη.

ἡ γ' ἱμάντα δοθή ἀκίνητα κοράνης, for till this was done the bolt could not be moved.
So far the interpretation is tolerably clear. But a complication is introduced by the fact that ἄληθες is also used in another sense, viz. the more ordinary one of 'key.' Cp. Od. 21. 6
ἀλετο δὲ ἀληθ' ἐσώμεθα χείρ
καλὴν χαλασίην, κόσμη 'ἔλαφανος
εἴλην.
So, when she reached the door, and had untied the strap from the κοράνη—
ἐν δὲ ἀληθ' ἱερ, θυρῶν δ' ἀνίκοπον
ἐχῆς
ἀνα τιτυσκομένη.
It is not easy to describe the shape of the earliest form of ἄληθες. The epithet ἐσώμεθα, Od. 21. 6, is interpreted by Eustath. as δραμακοδέον. This falls in exactly with the clavis adunca trochì Propert. 4. 14. 6, on which Paley remarks that the clavis adunca is 'a hooked wire,' adding that 'iron hoops are not unfrequently to be seen at the present day, driven precisely in this manner.' Now such a hooked wire inserted at the slit through which the strap hang would easily catch at any projection, or fall into any hole in the bolt, and so could be used to pull it back from the jamb, and unlock the door. The 'Laconian key,' which must have been of an early pattern, as the Lacedaemonians were credited by the Greeks with the invention of keys, is just such a hook of flat wire with three vertical teeth rising from the hook corresponding with holes in the bolt into which the teeth fitted. Cp. Aristoph. Thesm. 421 ἀληθία πεπάτα αὐτοψίαν ἀκορναστάτα δανείων ἄρτα, θρις ἠχον τριήμερως, and the next improvement on this was the more complicated system of the βαλλαν and βαλλάντα. See Thucyd. 2. 4.

443. ἀώτω. For ἄφορον from ἄνυς, as Lat. fuscus from flos, see Buttm. Lexil. pp. 182–189.
ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδήμια.

‘Ｈμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος 'Ｈὸς, ἄφιτ' ἄρ' ἐς εὐνήφιν Ὀδυσσῆος φίλος υἱός, εἴματα ἐσάμενα, περὶ δὲ εἶφος ἄδιθ’ ἀμφ, ποοσὶ δ’ ὑπὸ λιπαροῖς ἐδήσατο καλὰ πέδιλα, βῆ δ’ ἤμεν ἐκ θαλάμου θεῷ ἐναλύκιος ἄντην. αὖνα δὲ κηρύσσει συγκυριάγογοι κέλευσε κηρύσσειν ἀγορήμεν κάρη κομώντας Ἀχαιοῖς. οἱ μὲν ἐκήρυσσον τοι δ’ ἡγείροντο μᾶλ’ ὀκα. αὐτὰρ ἐπει β’ ἤγερθεν ὄμηγερες τ’ ἐγένοντο.

3. περὶ δὲ εὐσιζοθ’ ἀμφ] περὶ δὲ μέγα βάλλετο φάρος ν. Ι. of Vind. 56, cp. 1. 2. 43.

1. ροδοδάκτυλος. If this epithet is anything more than an element in the description of the feminine beauty of Eos, we may perhaps see in it an allusion to the spreading rays of rosy light, like fingers of an open hand, which are often visible just before sunrise. εἶν' δ' ἂν Ἡὸς δάκτυλοι κατὰ ἀλληγορίαν τοῦ ἄνθρωπος δείκνυε Eustath. ad loc. Ἡὸς, the Aeolic form of which is abou, is the same as the Latin Aurora (i.e. ammn-sia) and the Sanskrit us-ar, ush-dit, the root running through all the forms, being us, meaning ‘to give heat, or light.’ See Curt. G. É. p. 358.

2. εὐνήφων. For the various uses of the case-ending φο-(n) see Mono, H. G. § 154 foll.

3. εἰματα ἐσάμενας. It was the custom to sit up and put on at least a portion of the clothing, before leaving the bed; see ll. 2. 42; 10. 21.

5. ἄντην, ‘in presence,’ literally, if looked at ‘in the face.’ cp. Od. 4. 310, etc.

7. ἀγορήμεν. The council of kings and chiefs was called βουλὴ or θύκος (cp. infra 26); the chiefs (γένοντες) were the recognised heads, whether aged or not, of the noblest families. In the ἀγορή the people attended, expressing their assent or dissent upon the measures of the council. Cp. ll. 2. 53 βουλὴν δὲ πρῶτον μεγαθύμων ις γερόντων, at which βουλὴ Agamemnon and Nestor speak; when the council breaks up, the people come flocking in βαδίσαν εἰς ἀγορὴν (93). This relative position of chiefs and people resembles the account of the constitution of Crete given by Aristotle (Polit. 2. 10. 16) ἕκκλησιάς δὲ μετάχους πάντως κυρία δ' οἰδένοι ἐστὶν ἄλλῃ οὐκ εὐγενεσφόρᾳ τὰ δόξαντα τοῖς γερόντως καὶ τοῖς κόσμοις. Eustath. on Od. 3. 127 gives a similar distinction, ἀγορὰ μὲν γὰρ . . . σύναξις κυρία, βουλὴ δὲ ὁ κατὰ σύναξις.

9. This line, which occurs again, Od. 8. 24; 24. 421; ll. 1. 57; 24. 790, is not a mere tautology if we regard the first clause as the gathering together of
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βὴ β' ἦμεν εἰς ἁγορήν, παλάμη ὅε ἔχει χάλκεον ἐγχος, ὀὐκ οἶος, ἀμα τὸ γε δῶο κῶνες ἄργοι ἔποντο. θεσπεσίην ὅε ἄρα τὸ γε χάριν κατέχευεν Ἀθήνη. τὸν ὅ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεύτον ἐξετο ὅ' ἐν πατρὸς θάκορ, εἰθαν δὲ γέροντες. τῶι ὅ' ἐπειδ' ἦς Ἀιγύπτιος ἥρξ' ἁγορεῦειν, δὲ δὴ ἥραι κυφός ἔνν καὶ μυρία ἤθε. καὶ γὰρ τοῦ φίλος ύπὸ ἀμ' ἀντιθεὶς ὧθοοῃ ἤ'Iλιον εἰς εὐπολοῦ ἐβη κοῦλη ἐνι νυσσάν, "Ἀντίφος αἰχμήτης τὸν ὅ' ἄγιος ἔκτανε Κύκλαψ ἐν σπῆ γλαφυρῷ, πτέματον ὅ' ἀπλόσατο δόρτων. τρεῖς ό δὲ ὅλοι ἐκεῖν, καὶ δὲ μὲν μνητήριον ὁμίλει, Εὐδύνομος, δῶο δ' αἰέν ἔχον πατρώια ἔργα.'

11. δῶο κῶνες] The reading δῶο κῶνες for κῶνες νόβας is given in good MSS, cp. Ετυμ. Mag. 136. 3. It is the reading found by Schol. M. Τραμάρας δὲ τὸ δοσαλτοῦντα καὶ τὴν κυφόν τῶι ἦς ὁ ἀγιός δῶο κῶνες κατέχευεν. 19, 20.] ἀναφέρουσα οἱ δύο στίχους καί ἀπελείποντον Schol. Vind. 56. The δότηρας may be supposed to be that of Aristarch. 20. αἰέν] 'Aristarchi editionum altera ἄλλοι, altera ait.' Dind.

the people towards the place of meeting, and the latter as expressing the assembly fully formed, see infra 378.

11. κῶνες. The reading δῶο κῶνες is illustrated by Virg. Aen. 8. 461 'nec non et gemini custodes limine ab alato | praecedunt gressumque canes comitantur heriлем.' The epithet ἄργος was generally by the older interpreters rendered 'white' (λευκώσαυς Ευστάθ. ad loc., cp. II. 24. 211 ἀργύσαντες); but the reference is to swiftness and not to colour; the word ἄργος, expressing the same connection between 'brightness' and 'quickness' that appears in Lat. mico, etc. See Curtius (G. E. p. 157), who points to μαραματι νόδον as giving the middle point between the two ideas. The name Ποδάργη for the 'storm-swift' Harpy (II. 16. 150) is analogous to the phrase νόδος ἄργοι, the v. 1. The uses of dogs in Homer are for watching the herds and home stead (Od. 17. 200; II. 18. 578); and for hunting (II. 11. 321); while Achilles keeps dogs as pets, ἡν τὰ τὸ κτῆς τὰ προμένει κότος ἔσαν II. 23. 173.

13. θηεύτον points to a present ἐθύμα, instead of the commoner form θάνατος.

14. πατρὸς θάκορ. In the place of assembly (cp. Od. 8. 6; II. 18. 504) the γέροντες sit upon seats of stone, λεωφ οἵ κύκλαψ. Telemachus, as son of the king, takes his father's seat, and the elders 'make way' for him (cp. Od. 17. 61-63; 20. 144-146).

17. καὶ γὰρ. These words may be taken as giving an explanation of his great age, inasmuch as that twenty years ago he had a fullgrown son. Others, more probably, regard them as giving the reason for his being the first to speak, viz. his yearning after his lost son.

20. πτέματον. This must mean τύματος ήν ὁ Ἀντίφος τῶι ἔξι τοῦ Ὀδυσσέας ἐταίρων οἷον ὁ Κύκλαψ θυσίη σατ., for the alternative rendering which Eustath. gives, 'last of all men,' necessitates an un-Homeric version of the story, which Eustath. does quotes, σ ὁ Κύκλαψ ὁφετί ἔραγε, σωμαβαλλει τῷ φῶτι καὶ τῷ ἐξ ὧν λέγεται. Cp. Od. 9. 369. But perhaps the emphasis should be thrown on ἀναλόγω, because, after his blinding, he was, though alive, yet helpless to wait on himself.

22. ἔργα, 'farms,' ὁπερα rusticā.
ἀλλ’ οὐδ’ ὃς τοῦ λήστη; ὁδυρόμενος καὶ ἀχέων.
τοῦ δ’ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε’
Κέκλυτε δὴ νῦν μεν, Ἰδακήσιοι, ὅτι κεν εἰπώ
οἴτε ποθ’ ἡμετέρη ἁγορὴ γένει’ ὀἴτε δόξος
ἐξ οὗ ‘Οδυσσεὺς δῖος ἔβη κολῆς ἐνὶ νυσιν.
νῦν δὲ τίς ἂδ’ ἤγειρε; τίνα χρείω τόσον ἰκεῖ
ἥν νεών ἀνδρῶν, ὅ οἱ προγενέστεροι εἶσιν;
ἥν τιν’ ἀγγελίην στρατοῦ ἐκλειν ἐρχομένοιο,
ἣν χ’ ἠμῖν σάφα εἴποι, δότε πρότερος γε πόθοιτο;
ᾷ τι δήμιον ἄλλο πιπαύσκεται ἥ’ ἁγορεύει;
ἐφθάσας μοι δοκεῖ εἶναι, ὀνήμενος. εἰθεὶ οἱ αὐτῷ
Ζεὺς ἁγαθῶν τελέσειεν, δ’ τι φρεῖν ἴτι μενοῦν.”

24. δάκρυ χεων] So we must read, against MSS. and Schol. on Π. 1. 357; for the rules of composition would require δακρυχεων. κατὰ δακρυ χεων is found in tmsis, Π. 1. 413; 3. 142; 6. 459; Π. 4. 556; 10. 201, 409; 11. 466; 22. 447. See Classen, Homer. Sprachgebrauch, p. 70 foll. 36. ποθ] Aristarchus read πω. Schol. H. M. S. 30, 32. ἂδ’ ἤγειρε” περαισπιστάναι, ἐρωτηματικό γὰρ Herodian.

24. τοῦ, ‘for him;’ so ὀδυρεθαί τινος
Οδ. 4. 104.
26. θόωσοι, ‘session;’ equivalent to
βουλή γερούντων, cp. Od. 3. 127.
28. ἂδ’ ἤγειρε. See on Od. 1. 182.
πίνα . . . ἱερὰ = quernam necessitas tam
vexemeret invasiti?
30. στρατοῦ. The Schol. gives two
interpretations, τοις πολεμίων στρατοῦ
ἀμέων δὲ τοῦ ἐπὶ θῶι στρατεύοντος.
Amelis adopts the latter, because Αγγειο-
τίνα, in his desire to see his son, would
naturally be thinking of the return of
the Greek army from Troy, which
ought to bring him home again.
But it would seem far more reason-
able to suppose that the motive for
hastily convening the assembly might
be the tidings of some invasion, some
raid upon the country, or descent of
pirates, calling for immediate resis-
tance.
31. The optative εἰρα is changed in
the corresponding line (infra 43) to the
subjunctive. The shade of difference
may be thus explained. In the present
passage there is an uncertainty not only
whether such tidings have reached the
man who has summoned the assembly,
but also whether he would communicate
them.
Where Telemachus quotes the words
again, he implies that he should make
such a communication, if he was in
possession of the tidings; and this
distinct intention on his part is marked
by the change of mood.
33. ὀνήμενος. A participial form
from the aorist ὀνήμην, whence come
also ἀνήμοι Od. 19. 68, and ἀνήμητο
Od. 11. 344. The older commentators
explained the present passage by the
eclipse of ἐνί, making ὀνήμενον [ἐν] =
ἀνήμητο, ‘may be blessed.’ But such
an eclipse of the optative mood of ἐνί
with a participle would be unparalleled
in Homer, though the eclipse of the
indicative is common enough.
A better interpretation is given by
Classen (Homerisch. Sprachgeb. pp. 60
foll.), who closely connects the expla-
nation of ὀνήμενοι with that of οὐκέ-
τερον. The latter he regards as getting
its meaning directly from the formula
of imprecation, ἀλον, and as repre-
senting the condition of the person or
thing under such a ban; equivalent,
generally, to ‘accursed.’ ὀνήμενοι on
the other hand represents the condition
of one for whom the good wish, ἀλον,’
cp. Soph. O. C. 1043, has been fulfilled;
that is, ‘blessed,’ with an implication
too, that such a one is a blessing to
others.
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"Ως φάτο, χαίρε δὲ φήμη 'Οδυσσήος φίλοι υἱὸς,
οὔτ' ἂρ ἐτε δὴν θῶτο, μενούνησεν ὁ ἄγορεῦν,
στῇ δὲ μέσῃ ἄγορῃ σκῆτρων δὲ οἱ ἐμβαλε χεῖρι
κύριον. Πεισόμαι, τεπνυμένα μὴδεί εἴδος,
πρῶτον ἐπείτα γέροντα καθαπτόμενος προσέειπεν.

"Ω γέρον, οὐχ ἐκάσ τοῦτο ἄνηρ, τάχα δ’ εἰσεϊ αὐτός,
δ’ λαῶν ἤγειρα μαλιστα δὲ μ’ ἀλγος ἴκανει.
οὔτε τιν’ ἀγελεῖν στρατοῦ ἐκλοῦν ἐρχομένου,
ὡς χ’ ὑμι σάφα ἐίπο, δετ πρότερος γε πυθομέν,
οὔτε τι δήμου ἄλλο πιθαύνομαι οὔτ’ ἄγορεύο,
ἀλλ’ ἐμόν αὐτοῦ χρείος, δ’ μοι κακὸν ἐμπεσεν οἶκῳ,

41. ἤγειρα] Zenodot. ἤγειρα. 42. ἐκλοῦ] γελαίοις γράφει Ζηρόδωτος ἡμον (the reading seems to be censured because διώ has διόν (II. 11. 403), not ἢςο for its imperfect) Schol. H. M. 45. κακὸν] So Aristarch. κακὸν Aristoph. Schol. S. V. addis μενδ’ τοῦτο (sc. οἰκή) ἀποστασιών, which implies approval of the reading of Aristarch.

35. φήμη. The particular significance of this φήμη depends on its being a casual utterance, of the full bearing of which the speaker is unaware. Here Aegyptius is unconscious that he is blessing Telemachus, who only acknowledges himself as the summoner of the assembly in verse 40. In Od. 128. 117; 20. 120, κληρῶν is used in a sense almost identical; indeed, in the latter passage what is called κληρῶν in l. 120, had already been called φήμη in l. 105. Autenrieth (Nägelsb. Hom. Theol. p. 170) attempts to distinguish the two, by making φήμη mean a significant word in general, while κληρῶν takes rather the form of a direct personal address, but this seems doubtful.

36. δήν. See on Od. l. 203, 'He sate not long, for he was fired to speak.' The force of δή in parataxis, being equivalent to γάρ.

The aorist μενούνησεν is used as if bringing to a point the process expressed in the present μενούνη.

37. σκῆτρων. This staff was the badge of public office, and as such we find it carried by kings (Od. 3. 412), priests (II. 1. 15), prophets (Od. II. 11. 91), heralds (II. 7. 377), judges (II. 1. 238). Thus, when a man spoke in the assembly, the herald, by placing the σκῆτρων in his hand, invested him for the time being with a public office.

39. καθαπτόμενος. This expression implies a certain degree of earnestness of animation, but not necessarily of roughness. So we find it used of an urgent though submissive appeal, μαλακοί καθαπτόμενοι ἐπίθεσι Od. 10. 70; see infra 240. It expresses also an angry retort, ἀριστίας καθ. ἐπίθεσι Od. 18. 415. Here γέροντα seems to be governed both by the participle and the verb, 'pointing his speech to the chief he addressed him.'

40. στῶν ἄνηρ, not equivalent to ἄνηρ δός, as a periphrasis for ὑμάς, but = 'this man (about whom you ask) is not far off, and thou shalt soon know that for thyself;' sc. shalt know that he is not far off, when I tell thee that it is I, δ’ λαῶν ἤγειρα. For the use of δ’ with the first person compare note on Od. 1. 359.

43. ἐσπα. See on sup. v. 31.

45. χρηστὸν... δοῦλ, 'but [I speak of] my own business.' The rendering of the next clause will depend upon the reading accepted. If with Aristoph. we read κακό and remove the comma from the end of the line, we get the simplest construction, 'in that' [δ’ = γάρ, Lat. quod] 'two evils have fallen upon my house.' If with Aristarchus we
δοια: τὸ μὲν πατέρ’ ἐσθλὸν ἀπάλεσά, ὃς ποι ἐν ὑμῖν
toίσδεσοι βασίλευε, πατήρ Ὄς ἦπιος ἑνε


νὸν ὃ ἀδ καὶ πολὺ μεῖζον, δ ἐδή τάχα οἴκων ἀπαντα
tάγχων διαπρασίας, βιοτον δ δήδε πάμπαν ὀλέσετε.

μυτέρα μοι μυστηρίες ἐπέχραον οὐκ ἐθελοῦσα, τῶν ἀνδρῶν φίλων ἢς ὅν οἰνοθεὶ γ' εἶλεν ἀριστοί, οἱ πατρὸς μὲν ἐς οἴκων ἀπερίγραπτον νεότατον Ἰκαρίων, ὃς κ' αὐτὸς ἑσονάσαιο τύχατρα, δοῖ ὃ' ἔτελεν καὶ οἱ κεχαρισμένοι ἐλθοί.

51. After this verse, Ἄριστοφάνης προστίθησιν ἕλλοι ὃ δ' οἴσοσον ἐπικρατεύων ἀριστοί | Δουλεύει τε ἐκείνη τε καὶ ἐλήνεται Ζακύνθος, ὥς ὥρθον Schol. H. M.

prefer καθώς, then δοια must have a
semi-adverbial force ('Ἀριστοφάνης τὸ
dοια ἀπτ' τὸν θυσιν Schol. H.), or it
must be considered as assimilated in
number to the double trouble, described
as τὸ μὲν and πολὺ μεῖζον in vv. 46, 48.
'Inasmuch as evil hath fallen upon my
house—evils twain,' etc.; others make
δ' ἐως equivalent to καθὼς δ' = 'the evil
which,' etc. But the former way is
preferable; cp. ll. 1. 132 λέοντες γάρ
τὸ γε πάντες δ' μοι γέρας ἐρχείον ἄλλον,
where δ' without doubt means 'that.'
46. ὅνιν τοιοῦτοςιν = 'you here,'
the persons alluded to being described
by a gesture, a sweep of the hand.
This form is accounted for by supposing
the Epic datival termination to have been
joined to the already inflected case =
tοιοῦτοςαὶ.
48. τῶν τὴν ὁπώς καὶ πολὺ μεῖζον, sc.
καθώς εἰμιοῦ. The balance of the
sentence requires τὸ δὲ after τὸ μὲν (v. 46).
50. μοι. Ethical dative, nearly = 'I
would have you know.'
ἐπέχραον, 'beset my mother un-
consulting.' Cp. ll. 16. 353, 356 ὃς
δ' λύσαν δρασταὶ ἐπέχραον.
51. τῶν ἀνδρῶν. The number of
the suitors, and the places whence they
came, Telemanus tells to Odysseus
(Od. 16. 247) ἐκ μὲν Δουλικίσαι δώ ὁ καὶ
πεντήκοντα... ἐκ δ' Χίμης πίνυρε τε καὶ
eἰκοσὶ πάισε... ἐπὶ Κάκκυνθος καὶ
δ' ἑσπερείοις καύσοις Ἀκαίων... ἐκ δ' ἀυτής
Ἰθαμαρ δυσκοπεῖα εἶπεν ἀριστο. The
Schol. tells us it was an old difficulty
why the Ithacan suitors alone [ἐφάσα
γε] are complained of here, and he gives
us the explanations—ἵππον τὸ ἀλλιμα
ἐπόρεσα, ὃς και τῶν ἄλλων τούτων
ἀκολούθησαν. This may be ex-
panded into the true interpretation,
namely, that the Ithacan suitors had
the privilege of familiar access to the
court, which they enjoyed from living
so near it; and it was by their abuse
of this privilege that the others were
emboldened to the like licentious be-
haviour; and hence they specially are
the objects of Telemanus' anger.
52. ὃς πατρὸς μὲν. Schol. H. Q.
διαβάλει τὴν μισητείαν ὃς πρόφασιν
οὕσα τῆς ἀρκατή τής χρήσεως. ἐξ
γάρ κατὰ νόμον μισητείσθαι παρανόμως
 HttpServletResponse τοῦ ἐνεχόλοισιν. The
Schol. thinks that the phrase εἰς οἴκων, instead of πρὸς ἄστυ
or πρὸς γοιαν, implies that Icarius was
living in Ithaca. Aristote (De Poet.
25. 36) quotes a form of the legend
which made Icarius king of Cephalie-
53. ἑδνώσαστο. See on Od. 1. 277.
Here the meaning probably is not 'to
dower' his daughter, which is a modern
usage, but 'to accept gifts of wooing
for his daughter.' See note 5 in Butcher
and Lang (Appendix), where the
meaning is given 'to make terms about
the marriage;' as in ll. 13. 381 ἡφο..
συνάκειται... ἀκριβεία. So Cobet, Mis-
cell, Crit. 244 'paucitatem pater quibus
donis sponsalis acceptis datares sit
filiam.' The optat. ἑδνώσαστο follows
here after a virtual present in the
principal clause, because the clause bears
a negative meaning, so that the occasion
is necessarily imaginary. Monro, H.
G. § 306.
51. καὶ οἱ κεχαρισμένοι ἐλθοί. We
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οι δ' εἰς ἡμέτερον πολεμόμενοι ἠματα πάντα, 55
βοῦς ἱερέωντες καὶ δις καὶ πίωνας αἶγας,
εὐπάνδρους πίνουσι τε αἴθωποι οἶνον
μαγιδώς: τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἐπ' ἄνηρ
οἶος Ἰθυσσεῖς ἔσκεν, ἀρην ἀπ' οἶκον ἀμέναι.
ἡμεῖς δ' οὖ τι τοίοι ἁμνέμεν ἦ καὶ ἔπειτα
λευγαλέοι τ' ἐστίμεσθαι καὶ οὐ δεδηκὸτε ἀλκὴν.

55. ἡμέτερον. 'ἡμέτερον Aristarchi videtur,' La Roche, ad loc. Possibly on a
false analogy from such phrases as ἐς πατρός, ἐς Ἀγίαστο, or by an interchange
between the personal and the possessive pronoun, as if ἐς ἡμέτερον = ἐς ἡμῖν, sc.
οἶκον. Κρ. Ηδ. 1. 35, ad fin. ἐν ἡμέτερον, h. Hom. Μερ. 370 ἠθέου ἐς ἡμέτερον,
al. ἡμέτερον, where see Hermann's note. A few MSS. give ἡμετέρων.

might expect καὶ δὲ οἷ. It is common
in Homeric syntax where two relatival
clauses come together to omit the rela-
тив in the second clause, or to pass
into a construction with the demonstra-
tive. Compare δοκεῖ δὲ καὶ μακίσσασαι]
τὰ δὲ τὸ πατρὸς σαῦρον καὶ ἄνδρα
ἀυτῆς inf. 113, πάντα ἄρα ... οὐκ εἰν ἐς
γάλαν καὶ τὸ σῶμα μακίσσασαι Π. 3.
235. Similar to this is the usage which
introduces in the second clause the
oblique case of a personal pronoun in-
stead of repeating the relative pronoun
that stands as subject to the first clause.
Compare εἰρ' Ὁδεύεις λακωνίαν δὲ
πίεις διόλακα ἀνθρώπους μίλων,
καὶ μὲν εἰς σιεράκων ἢκεν Οδ. 9. 19, πέμφον
δ' οἰονὸν ταχύν ἄγελον, δι τὸ σοὶ αὐτῆς]
ἐπάνω τοὺς οἴνοις καὶ εὔ κράτος ἐστι
μήτοιον Π. 11. 24, 310, δὲ δὲ κε Πάτροκλον
. . . Τριῶς ἐς ἱπποδάμον ἰδιότης, εἰρ' δὲ οὐκό
Αἰας Π. 11. 17, 229, καὶ μὲν βουσκινεῖς καὶ
ἀνάροις, δὲ τ' ἐς γάλας ἐς ἀλκυρίας
μάλιστα καὶ σφά. Ζεὺς λήθη ἀπ' Οδ. 14.
85, ἢ γὰρ ὅμως ἄνδρα χαλασάμενα δὲ
μῆλα πάνταν | 'Αργείου κρατεῖ καὶ οἱ
πέθαναν Ἀχαίοι Π. 1. 78, Κρ. Ηδονωτ. 3.
31 ἀδέλφεῃ ... τῇ καὶ συνώνεσε, καὶ
ἡν οἰ ἐς' ἀμφότερον ἀδέλφεῃ. See
Mayor's note on Ηδ. 1. 157.

58. τὰ δὲ πολλά. 'A world of things
they waste,' Chapman. Lit. 'and these
things largely go to waste.' We must
not join τὰ πολλὰ in the later sense,
'most of these things,' for τὰ is a de-
monstrative and not the article, Κρ. Ηδ.
5. 323 ὥς οὖ πολλά καὶ κράτος κελαρέστε
Οδ. 22. 272 αὐτῆς δὲ μαγιστρῆς ἐκοίνωσον
ἀδελφία δώρα | ἠμεοῦν τὰ δὲ πολλὰ ἵππαι
ὑπερ' ἀληθῆν. 60. ἡμεῖς. Κρ. Ου. Ηερόιδ. 1. 97
'Tres sumus imbelles numero; sine viri-
bus uxor | Laertesque senex, Teleme-
chusque puer.'

τοίοι ἁμνέμεν, 'we are not such
[as he was], that we should drive
it away.' Similarly Od. 7. 309 ξεὺν,
οὐ μοι τοιοῦτο ἐνί αὖθες ζωλύουν
κηρ' | μαθήδες κεχωλόθην, my heart
is not such [i.e. so prone as thou
thinkest] to be lightly angry;'
and Od. 24. 254 τοιοῦτο δὲ ηὐκας,
ἐνὶ λοφαίατο φάγος τε | εὐθέραμεν
μαλακών, 'but thou art like to such
an one [not in slavish appearance,
but in this] that he should have a soft
bed to sleep on,' etc. So in Od. 17.
20 οὐ γὰρ ἐνταλμαίς μένειν ἐνὶ
τηλίκοις εἰς, | δὲ τ' ἡπταλεμάχοις ηθο-
τορ πάντα πιθανοί. See Monro, H. G.
§ 232. For the mere explicit cp.
Θυκ. 1. 50 μὴ αὐτὴ ἄνθρακας δοι, Aesch. Pers. 87 δίκομος δ' ἐνοί νερέως ἄνθρακος ἀπὸ τυλίχθησιν, and Od.
21. 195 τοῖς κ' ἐν' Ἰθυσσεῖ ἁμνέμεν, εν
ποθέν ἔλθεις;

ἡ καὶ ἔνωτα, 'verily, if we do
try, we shall prove but weaklings,
and little skilled in prowess.' ἐποίει, as
distinguished from ὑποίσα, points to an
611 τοῦτο εἴη καὶ τὸ μέλλον, καὶ τὸ
κρῖν ἐπικρίνει νόμον. Κρ. Λυκτ. 1.
461 'Tum quaeque res instet, quid porro
deinde sequatur.' See Od. 1. 65, and
cp. inf. 273 οὐ τοῦ ἐπείδ' ἀλήθεις ἠθέου
ἐστετι, and similarly v. 280. This
is nearly what the Schol. must mean
by interpreting it μετ' τὸ ἐπιχεὶρη-
σαυ.
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62. With ἡ τε ἄν, i.e. ἡ τε ἄν, not ἡ ὑμι
dv, Nietzsche compared ἡ τε κιν II. 3. 56.
63. ὅπο γὰρ ἔτο ἀναχαϊτα, ‘beyond patience . . . and beyond all show of ex-
curse’ (οὐδὲ ἐπὶ καλῶς).
64. αὐτοῖς, ἄλλους τε. Notice the an-
tithesis between these two words — reproach yourselves for it in your own
hearts, and be ashamed of what others will think, or, perhaps, ‘come, show
some indignation on your part, even as I do.’
66. συναναστάσεως is the epexe-
gesis of περιπέτειας.
67. μὴ τε . . . ἔργα, ‘lest they make
some change, in wrath at evil deeds.’
For the construction of ἀγασασμένοι
with ἔργα cp. Od. 23. 64 ἄβαν ἀγασά-
μενος θυμαλύγως, κακὰ κακὰ ἔργα, and for
μεταστρέφειν in a quasi-intransitive
sense, viz. ‘change their attitude,’ as
here, from passive indifference to active
interference, cp. II. 15. 202 τόδε φέρω
διὰ μίθου ἀστήρᾳ τοῖς κρατέρις τε ἢ τι
μεταστρέφει καταβάλωται. Fási joins
μεταστρέφειν κακὰ ἔργα in the sense of ‘punish,’
‘bring down on the head of the guilty,’
comparing μετάπροεια ἔργα Hesiod,
Theog. 89. With this rendering, ἀγα-
σάμενοι will mean ‘in wrath.’
69. καθίζει, transitive, as in II. 3.
68.
70. σχεδόν, φίλοι, ‘let be, my
friends, and suffer me to pine in sorrow-
ful grief all by myself.’ By the title
φίλοι Telemachus addresses not the
suits, but the Ithacans, and especially
the γρεμοί, whose sons were among
the number of the suitors. After the
speech of Antinous, however, he ad-
dresses the suitors directly (inf. 138 foll.),
and it seems clear that they had con-
siderable support among the citizens of
Ithaca, as Antinous implies, at a later
period in the action, where he acknow-
ledges λαός δ’ ὑμᾶς πάμναν ἐφ’ ἔμιν
ἐρα φέρουν (Od. 16. 375). Nietzsche
rightly observes that the wooing of
Penelope was not their real purpose
and aim, except as a means to, or a
cloak for, their designs upon the power
and property of the absent Odysseus
(cp. Od. 22. 49-53); and this view
serves to justify the signal vengeance
that was taken on them.
71. et μὴ που τι = niiii forte. Tele-
machus argues as follows: Citizens of
Ithaca, my sorrow for my father no one
can cure, yet let me indulge that sorrow
in peace and quiet, without the vexatious presence of these suitors (κα-
σάτε μ’ οὖν). I can only think that
my father must have done some cruelty
to the Greeks, though that would not
be like him (ἐσθλὸς ‘Οδυσσεύς), and
that you are making a return of this
cruelty to me (υπομινύτε). It will
not do to say that you have nothing to
do with my present distress, for you
are verily guilty of it by your en-
couragement of these suitors, (τούτοις
ὑπέρβοιτε): indeed, you do me more
harm by your acquiescence in their acts
than you would by pillaging me your-
selves; ‘better were it for me that you
δυσμενεών καὶ ἔρεξεν ἐνκνήμιδας Ἀχαίοις,
τὼν μὲν ἀποτίνυμων κακὰ βέλετε δυσμενέντες,
τούτους ὑπρόνυτες. ἐμοὶ δὲ κε κέρδιον εἰῃ
ὑμέας ἐσθερείνα εἰμελια τε πρόβασιν τε,
εἰ χ’ ὑμεῖς γε φάγοιτε, τάχ’ ἂν ποτε καὶ τίσις εἰῃ.
τόφρα γὰρ ἂν κατὰ ἄτυχο τοπιτυπασόμεθα μέση
χρήματ’ ἀπαιτηζοντες, ἦς κ’ ἀπὸ πάντα δοθεῖν
νῦν δὲ μοι ἀπρόστατος ὄδηγας ἐμβάλλετε θυμίᾳ.

80 Ὡς φάτο χωόμενος, ποτὶ δὲ σκηπτρον βαλὲ γαῖῃ,
δάκρυ ἀναπρήσεις’ ὀδὴς δ’ ἐλε λαδν ἀπαντα.

78. ἐως] Nauck calls ἐως ‘vittiosum,’ as this is the only passage where ἐως scans as an Lambus; but the MSS. give no ν. 1. 81. δάκρυ ἀναπρήσεις] Zenod. δάκρυα θερμὰ χεῖς, which Aristarchus rightly rejected, because ἐκλυσάω τὴν μεγαλειώτητα τοῦ στίχου Schol. H. M. Q. R.

[rather than they] should eat my stock and store. If you were to consume it, it would not be long ere amends should be made to you, for we would constantly accost you in every street of the town with our demands, asking back our possession, till the whole had been restored.' But as it is I am more or less helpless (ἀπήρτως οὖν) since I have no direct claim on you.

73. τῶν = quomum. For the genitive compare τολῶν ἀνεκκύντω τονὴν Ι. 16. 398.

75. κεφαλῆ, τὰ κεφαλη, δὲ ἢτοι τὰ πρῶτα ἢτοι ἄλλα, πρῶτας δ’, ἀπ’ ἀρχῆς ἤτοι αὐτοικηρία, τὰ διὰ πολλών προβασιόντ’ ἐς οὐδεὶς κατὰ τινὰ ἔχοντάς ὁλοθρέφον πρὸ τὸ πρώτα Eustath. ad loc.

78. ἐως κα. The regular use is for ἐως to be followed by a pure optat. Here we may say there is a stress laid on the particular time contemplated. Monro, H. G. § 307.

80. ποτὶ … γαῖῃ. The Homeric rule appears to require that we should not regard γαῖῃ as directly governed by the preposition ποτὶ, but rather consider ποτὶ as used adverbially (or, possibly, in tmesis) with βαλέ, and γαῖῃ as an addition, serving to define the general direction of ποτὶ … βαλέ more closely. It seems right to say that according to Homeric usage no real separation is possible between the preposition and its noun, so that the Herodotan phrase (lib. 7. 149) πρὸ δοῦτος ἔλιον would be inadmissible in Homer, because δοῦτο expresses a direct predicate. In such collocations as πρὸ τεμπάρεις ἔλασσος II. 16. 757, σὺν οἰκομένη ἄλατορ Od. 11. 410, ἄρισθομενίσσοι σύνες Od. 16. 3, the participles must be regarded as simply equivalent to adjectives. Particles and enclitic pronouns can stand between the preposition and its case, as πρὸ γὰρ διότι Od. 6. 207, μετ’ ἀρα διαφέτων Od. 17. 493, ἐν καὶ τῷ θῆκε II. 24. 538, μετ’ τε κυλτῶν Πανάκεα Od. 11. 310, πάν’ ἐρα μεν Ταύριον πριῶτο Od. 14. 452. So may the attributive genitive depending on the noun, as πρὸ δ’ ἐγγίσεως ἁρμίθ Ι. 16. 315. The preposition may also be separated from its noun by stronger words when a peculiar emphasis is given by the collocation, as πρὸ δ’ τοῦ II. 10. 224, πρὸ ὡς θέλων θελοῦσθ’ Od. 5. 155. But in the present passage and in similar ones, as infra v. 447 ἀμφὶ δὲ κύμα στενή … ἑννε, or ἀνθίζων κἄν βάρος γαῖῃ Od. 6. 167, or ἄρεις δ’ ἐν πηγάτα ὀλαφ, it is better to give an adverbial force to the preposition and to take the appended noun as an epexegeesis. See on the whole question Schnorr, de verb. colloc. apud Homerum.

81. δάκρυ ἀναπρῆσεις. See Butt. Lexil. s. v. ποτὶ. For the scene cp. Schol. Ven. in Ι. 1. 349 ἶτρομον τὸ ἄρχον πρὸ δάκρυα. καὶ Ὀδυσσέα ὁτ’ ἐδ’ ἐγκάλαφε (Od. 8. 538). καὶ ἐφανείμα δὲλ’ ἄρισθον ἄρισθας ἐσθολ,
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ἐνθ’ ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὔδὲ τις ἔλη
Τηλέμαχον μύθους ἀμείψαθαι χαλεποτιών
’Αντίνοος δὲ μιν οἷς ἀμειβόμενος προσέσχεις
’ Τηλέμαχ’ ὑψαγόρη, μένοι ἄχετε, ποῖον ἔστησ
ημέας αἰσχύνων, ἐθέλοις δὲ κε μῶμον ἀνάψαι.
ηὶ δ’ ὁ τι μενότιρο ‘Ἄχαιών ἀτιοὶ εἰσιν,
ἄλλα φίλη μητέρα, ἢ τοι περὶ κέρδες οἴδεν.
ἢδη γὰρ τρίτων ἑστὶν ἐτῶς, τάχα δ’ ἔστι τέταρτον,
ἐξ οὗ ἀπέμει θυμών ἐνι στήθεσιν ‘Ἄχαιών.
πάντας μὲν ἐὰν ἐξείπε, καὶ ὑποτάσσει ἄνδρι ἐκάστῳ,
ἀγγελίας προϊόεις, νῦν δὲ οἱ ἄλλα μενοῦνα,
ἡ δὲ δόλον τόν’ ἄλλον ἐνὶ φρεσὶ μεμηρίζει στοιχεῖα
μέγαν ἱστὸν ἐνι μεγάρουν ὑφανε.

86. θεῖος (ἐκ Κ) Many MSS. give ἴθειος, the Harl. reads θεῖος δὲ καί, from which Wolf adopted the present reading. Bekk. writes θεῖοι β’ ἐκ. 91. β’ ἐκεί] Bekk. omits β’ as ἐκεί naturally takes the initial f. 94. ἐν μεγάροιοι See crit. note inf. 338.

82. ἄκην. Possibly an adv. of the form of a feminine, accusative, from a form ἅκος, ἅκα. Ionicé ἄκην and ἄκη, (a priv. and root χα- as in χαιδεῖν = hiscere). Curtius (Gk. Gram. Expl. p. 193) describes ἄκην ἔσως as a true ‘internal accusative’ with the substantive verb, as though we might say, ‘to be a quiet being,’ i.e. ‘to be [at] rest.’


88. περι, adverbial, ‘beyond all others.’

89. ἐν τέταρτον. A comparison of infra 106 δὲ τρίτως μὴν ἔληθε... ἄλλ’ ὅτε τέταρτον ἦθεν ἄνιος, and Od. 13. 377 ὃ δ’ ἔληθεν μεγάρον κατὰ κοινωνίαν μὲν ἄλλοις ἄνθετην ἄλοχον, must decide the rendering of this line. ‘Already is it the third year,’ (ἐστὶν has the sense of ‘is completed,’ as ιδ. 2. 295 ἡμῶν δ’ ἐστίν τοις προτέρους ἑπταυτόθι ἀδίκημα αὐτοῖς, compared with ibid. 134 ἐστὶν δ’ ἀδίκημα Δίδυς μεγάλον ἑπταυτόθι), ‘and the fourth is fast passing.’

86. θεῖος (ἐκ Κ) Many MSS. give ἴθειος, the Harl. reads θεῖος δὲ καί, from which Wolf adopted the present reading. Bekk. writes θεῖοι β’ ἐκ. 91. β’ ἐκεί] Bekk. omits β’ as ἐκεί naturally takes the initial f. 94. ἐν μεγάροιοι See crit. note inf. 338.


93. δόλον τόν’ ἄλλον, ‘this stratagem besides.’ To give ἄλλον its ordinary sense here, we must consider Penelope’s practice of buoying her suitors up with false hopes represents one piece of treachery, and the device of the loom, the second. Penelope herself describes the loom as her first scheme, φάρος μὲν τοῦ πρώτου ἐκτένεσιν μὲν ἡμῖν Od. 19. 138

94. ἐν τέταρτον, ‘having set up the warp,’ for weaving. Here ἱστός
λεπτόν καὶ περίμετρον ἀφαρ δ’ ἢμῖν μετέειπεν 95
κοὐροὶ, ἐμοὶ μνηστήρες, ἐπεὶ θάνε δίοις 'Οδυσσεύς,
μίμησι εἰπειγόμενοι τῷ ἐμὸν γάμῳ, εἰς δ’ κε ἄφορος
ἐκτελέσω, μὴ μοι μεταμόρφω νήματι δεῖηται,
Λαέρτη ἦρων ταφήνων, εἰς δ’ τέ κέν μιν
μοῦ ἀλοχὰ καθέλησον ταγηλεγέσω θανάτου,
μὴ τίς μοι κατὰ δήμον 'Αχαιῶν νεμεσθήσῃ,
αἰ κεν ἀπερὶ σπείρω κῆται πολλὰ κτετάσσας,
ὡς ἐφαθ’, ἢμῖν δ’ αὐτ’ ἐπεπεθείτο θυμὸς ἀγήνωρ.

97. εἰς δ’ κε[ ] Most MSS. give ἐλασσεί. But cp. Schol. B. L. ον II. 3. 409 ἀνα-
ρωσί δε ταῖς εἰ τὸ εὐθάνατον σφυῖν (sc. τι καὶ)
ἀγάμεν ὑπὸ ταφῆς. See La Roche, Hom. Text. 243.
98. μεταμόρφων] Αἱ μεταμορφόσως, described by Eustath. ad loc. as ἀνίαται.
99. εἰς δ’ τε κε[ ] So La Roche for εἰς δ’ κεν ὡς ἐλασσεί κεν.
102. κήτα] Wolf’s conj. for κήται, which Buttm. defends (Larger Gk. Gr. § 109) on the ground that this verb has no
distinct subjunctive form. He quotes Plat. Phaed. 84 E, where, however, διάκειμαι
may be and doubtless is indicative. In Π. 24. 554 κήται is altered to κήται by
Hermann. Monro, H. G. § 81, retains κήται as a subjunctive here, and in II.
19. 32; 24. 554; Od. 19. 147, regarding it as contracted from κήται, the regular
form answering to the non-thematic κήτα (Curt. Stud. vii. 100).

stands, not for the wooden vertical
frame, or loom, which we may suppose
was a fixture, but for the perpendicular
threads (στήμονες) which had to be
suspended from the top bar of the
frame (τεύχος) as the first process; the
next step being to pass the cross threads
or woof ( kepó, πήλιον), between the
στήμονες by means of the shuttle.
The addition of the epithets λεπτὸν καὶ
περίμετρον points to the care and the
time which would have to be bestowed on
the work.
97. ἐπειγόμενοι τῷ ἐμὸν γάμῳ,
though eager for this marriage with me,
μίμης is to be taken closely with
εἰς δ’ κε.
Lex. μάτα, ἄμω τοῦ μετὰ τῶν ἀνίμων
ἰναι. This seems very doubtful.
99. εἰς δ’ τε κεν, as we say, ‘against
the time when.’
100. ταγηλεγή is generally described
as a graphic epithet of Death, viz. the
‘outstretcher,’ the allusion being to
the body ‘streaked’ for burial. The
ordinary derivation (ταφοῖς . λέγει, ‘to
lay’) has however this difficulty, that
the root of λέγειν being λέγοι, the form
should be ταγηλεχης. Dintzer, ad loc.
refers this word, and δυστυλεγη Od. 22.
315, to ἄλεγοι, comparing ἄλεγοιν
with ἀλεγόμενα. The change from the
α to η he illustrates by ἀ-ϊστατο from
ἀτυλομου. Hesych. gives both lines of
interpretation: (1) παρατεταμόθην ἐξονο-
το τῇ ἀλεγόμενῃ, and (2) μαχροσεμιτοῦ,
in which second rendering he seems to
take ταφοῖς as referring to ‘length
of time.’
101. κηται μοι. In this clause κη
does not (like μη μοι ν. 98) follow upon
ἐκτελέσω, but upon the idea contained
in ταφοῖς. ‘A robe for his burial... that
no one may have cause to blame me.’
102. κταισώσας, ‘after having won
great possessions.’ The word applies
to γέρα, guardons given as marks of
honour, either for good service or for
athletic prowess. In Laertes’ case, one
such possession was a τέμενος, see Od.
24. 205 ἄγριον ἴκοντο | παλᾶν Δαρεταυ
τετεμόνων, ὃν μᾶ ποτὶ μέλα | λαέρτη
κταισώσας ἅνει μᾶλα πόλλα ἐμφανίσον.
To the same usage we may refer Od.
7. 150 γέρας δ’ τι δήμος ἦλθεν, II. 9.
406 ληστοῖ καὶ γὰρ τε βόσκε... ιερὸ 
τριφώδες τε καὶ ἰσπασσαίως κάρφων,
II. 16. 56 κούρον ἣν ἀρα μοι γέρας ἔξελον
ὑπὲρ Ἀχαίων, | διορθ’ δ’ ἐμὰς κτετάσσα.
ένθα καὶ ἡματία μὲν υφαίνεσκεν μέγαν ἱστόν, νόκτας ὑ’ ἀλλύεσκεν, ἐπὴν δαιδὰς παραβείτο. 105
δ' τρέλετες μὲν ἠληθὲ δόλῳ καὶ ἐπείθεν Ἀχαιῶν. ἀλλ' ὃτε τέτρατον ἤθθεν ἔτος καὶ ἐπήλυθον ὃραι, καὶ τότε ὃ τε τις ἐσεπε γυναικῶν, ἣ σάφα βθη, καὶ τῆν γ' ἀλλύσασθαι ἐφεύρομεν ἁγιάζων ἱστόν. 110
δ' τὸ μὲν ἔξετέλεσε καὶ ὅπις ἔθέλουσι ὑπ' ἄνάγκης. σοὶ δ' ὀδε μενυτάτες ὑποκρίνονται, ἱ' εἰδῆς αὐτοῦ σφ' θυμό, εἰδὰς δὲ πάντες Ἀχαιῶν.
μητέρα σὺν ἀπόθεμαν, ἄνωθεν δὲ μν γαμέσεσθαι τῷ ὀτέῳ τε πατήρ κέλεται καὶ αὐξάνει αὑτῆ. 115
ei δ' ἐτ' ἀνήσει ye πολὺν χρόνον οὐας Ἀχαιῶν, τὰ φρονέων' ἀνὰ θυμὸν ὡς ὃ περὶ δὸκεν Ἀθηνῆ.

105. ἐνθὲ] So nearly all MSS. Bekk. reads ἐνθ' with Eustath. See note on Od. 4. 311. 106, 107. τρέλετε ... τέτρατον) According to Aristonicus, some editions gave τρέλετε and δή τρέσω. See notes on v. 89. 116. δ' ο] Harl. Schol. gives τρεῖς δ' ο, δ' οτρ' ὃ, which Amelis adoptia.

104. οὖθα καὶ, 'so there all day long she wove,' the word καὶ serving to express the connection of this sentence with the foregoing. She made up her mind to weave, and so she did weave.
105. ἐνθ' δαιδὰς παραβείτο, 'when she had had lights set at her side.' παραβείτο is the optative of recurring action. Although the use of ἐνθ' with the optative is not found in Attic Greek, yet it is supported here by a large preponderance of MSS. We may compare too II. 24, 237 ἐνθ' γάλων ἐς ἱρον ἠρρ., Heiod. Opp. et D. 13. ἀλλ' δ' ἐν ἡθείαις, where however editors have altered the MS. reading to ἀλλ' ἡθ' or ἀλλ' δ' ἡθ'.
108. καὶ τότε δῆ. Here begins the apodosis. A similar usage is frequent with καὶ τὸν ἐσειτα, δη τότε, and (Od. 11. 112) τότε by itself.
110. τὸ μὲν, sc. τὸ φάρος, or, possibly, the neuter is used with a vague reference to the work generally, cp. Od. 12. 73 καὶ δε δους σκοπεό, ὃ μὲν σύμφωνον εἰρε ιδών | δειπν καριώθη, νεφέλη δὲ μν ἀμ-

φιδέομαι | κυνείν, τὸ μὲν ε' ποτ' ἐρέσι. See also on Od. 9. 359.
114. τὸ ἄνθρω π' αὐτῆ. The sentence would run in full, χροί (= ἄνθρω) πατήρ γαμέσθαι κέλεται καὶ δὲ αὐξάνει αὐτῆ.
115. σι δ' ἐτ' ἀνήσει. No grammatical apodosis follows this. The virtual apodosis is at inf. 123, but after the parenthesis the sentence is cast in a different form.
116. τὰ φρονέων. If the reading of the Harl. be adopted, viz. δ' ο, we may compare II. 9. 403 τὰ φρονέων, δ' μοι ὃ τε θεῖο γάλων ἐξετάλε, ἐς ἄμεν, where the force of the word δ' is equivalent to that of δους in the line τὰ φρονέων κατὰ θυμὸν δε δους καλλίτριχες ἑυτω | μεια διδάσκων II. 10. 491, or to οτι in τὰ φρονέων οτι ολ βλάβην ἀρμάτα II. 23. 545. With the reading δ' we must remove the comma after ἀθηνῆ. If we read το, the translation will run, 'pondering in her heart of those gifts which Athena has richly (περί) given her, both skill in exquisite work, and shrewd wit, and cunning, the like of which we have never yet heard that anyone even of the dames of old knew, (repeat ἐνστοσαθαί), of those who lived long since,' etc.
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έργα τ' επίστασθαι περικαλλέα καὶ φρένας ἐσθλάς κέρδεια θ', ο' α' οδ ἐπ τι' ἀκοφέμεν υἱὰς παλαιῶν, τάων α' πάρος ἦσαν ἐνεπλοκάμιδες Ἀχαιαί, Τυρώ τ' Ἀλκμήνη τε ἐνεπτεφάνῳ τε Μυκήνη, τάων ο' τις ὁμοί νοὴματα Πηνελοπείη ἃθη ἀτάρ μὲν τοῦτο γ' ἐναλίσιον οὐκ ἐνότος. τόφρα γὰρ ο'ν μισόν τε τεν καὶ κτήματ' ἐδουται, ἰδρα κε κείλι τοῦτον ἔχει νῦν, δυ τινά ο'ν νῦν ἐν στήθεσιν τίδεισι θεό, μεγά μὲν κλεός αὐτῆ ποιεῖτ', αὐτὰρ σοι γε ποθῇ πολέος βιάτων· ἡμεῖς δ' οὔτ' ἐπὶ έργα πάρος γ' ἕμεν οὔτε την ἄλη, πρὸν γ' αὐτὴν γήμασθαι Ἀχαιών δ' κ' ἰδέλησιν.'

119. ἐνεπλοκάμιδες] So Bekk. and La Roche, following the guidance of Herod. and Eustath. from nom. εὐπλοκάμιδες. Al. εὐπλοκαμιδεσ from εὐπλοκαμί. 123. μισόν] μισό τε τε Αριστοφ. He must have taken δουται in a passive sense. 126. ποθῇ] La Roche quotes from Apollon. de Pronom. 101 C δοὺς τοῖς ποθῇ σῶν τῷ ν. Two MSS. give ποθῇ, which may have been the reading of Aristarch.

117. Here φρένες ἐσθλάς has no moral significance, but refers only to intellectual qualities, cp. Od. 11. 307; ll. 17. 470. The word is used in a similar connection, ll. 13. 431 πάσαν γὰρ ὁμοίωσιν ἔκιναι ταῖς κάλλοι καὶ ἐργασίαν ἢ ταῖς φρένσι, where, as here, ἔργα specially refers to the work of spinning or weaving.

118. κέρδεια is broad enough to express any way of carrying out one's own interests, whether honest or the reverse. See note on περισσοῦ Οd. 4. 251. The three words εἰσιστάσθαι φρένα κέρδεια stand as the object of δόκειν, or at any rate in apposition to α'. For an infinitive used as parallel to an accusative cp. ll. 1. 528 δἰ περὶ μὲν βουλὴν Δανάων, περὶ δ' ἐστὶ μάχεσθαι. Cp. also ll. 7. 203.

119. τάων αὐ. For this use of the demonstrative as the preparation for a relative sentence cp. ll. 5. 320 συνθείματα τῶν αὐ, ibid. 331 θέμα τῶν τάων αὐ. Here the whole sentence is only a periphrasis for τάων εὐπλοκαμίδων Ἀχαιών.

120. Τυρώ, daughter of Salomeus, king of Elion, was the mother of famous heroes, Neleus, Pelias, and Aeson. Od. 11. 235. Ἀλκμήνη. Od. 11. 266 f.; Μυκήνη is represented in the Ἀρταί μεγάλας as daughter of Inachus, and as having given the name to the town Μυκήνη.

121. ὁμοίωσιν Πηνελοπείη, equivalent to ὁμοία νοῆματα Πηνελοπείη. With this brachylogical form of comparison cp. Od. 4. 279 φορᾷν ταιον' ἄλοχον, ll. 17. 51 κύμα χρῆσθαι ὁμοίως. A similar expression is ὀδὸν μὲν σοὶ τοὺς ἔχων γέρας (ll. 1. 163), where σοὶ τοὺς ἄνεμος τῷ ἐφ' σοι. Cp. also Cic. Tusc. Quest. 1. 1, here tam excellens in omni genere virtus in ullis fuit ut sit cum maioribus nostris comparanda? Tibull. 3. 4. 70 nec similis chordis reddere voce sonos.

122. ἐνόθησι takes up the word νοῆμα from the preceding line; however, this (device for putting us off) she hath not devised rightfully. See Od. 7. 299 and cp. 5. 190.

126. ποιεῖτ', sc. ποιεῖται, 'she is making fame for herself; but for thee the loss of much substance.' If we read ποθῇ we must supply ἐστί, as in Od. 15. 514 οὐ γὰρ τι ξενία ποθῇ.

127. πάρος γε serves merely as the preparation for πρὸν γε. We find in similar combination in Homer, πρὸν... πρὸν... πρὸν... πρὸν γε.

128. Αχαιών δ' κ' ἰδέλησιν. Here the genitive that precedes depends on
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Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ὡδα:
' Ἀντίον', οὗ ποιεῖ ὥδην ἄκουσαν ἀπόσαι
ἡ μ' ἔτεχ', ἡ μ' ἔθρεψεν πατήρ δ' ἐμὸς ἄλλοθι γαῖσθι,
ζωεὶ δ' γ' ἥ τέθνηκε· κακὸν δὲ μὲ πόλλ' ἀποτινῶν
'Ikarίφ, αἱ κ' αὐτὸς ἔκων ἀπὸ μικρά πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαιμον

133. ίδιων] The MSS. are divided between ιδιων and ιγών; there is a pre-
ponderance in favour of the former; Bekk. adopts ιγών on the ground that ιδιων
takes the f. Schol. B. M. V. implies the l. ιδιων by the words φασὶ γὰρ ἐδω ἢν εἰ
tis idion ἐς οἴνων κ.τ.λ.

the relative ᾗ, as in Od. 5. 448 ἄνθρω
πε τις, 4. 613 δόμων ᾗ δεικε, 8. 104
τῶν ἱλαρίων ἐτίμα, 9. 94 τῶν ᾗν ἐς τις,
etc.

130. οὗ ποιεῖ ὥδην, 'it is by no means
possible;' whether spoken of physical
or moral impossibility. So ὥδην ὥδην νῦν
παρεξιλειρ. Od. 5. 103, οὗ ποιεῖ ἐν' ἀμοῦ,, ἀφεῖν Od. 10. 170.
The use is less frequent in the II.,
ср. 13. 114 ἰμαλα γ' ὥδην ποιεῖ ἄμεθ-
μενα πολέμου, also 12. 65, 337.

131. πατήρ... τέθνηκε. With the
strongly resumptive pronoun δ' γ' in
the second clause, it seems wrong to
translate merely, 'My father, elsewhere
in the world (see Od. 1. 415) is happily
alive or dead.' But rather, 'As to my
father, he is away elsewhere in the
world—whether he be alive or dead
[we know not]. In this way ζωεὶ δ' γ'
τέθνηκε is an expression of doubt
thrown into the form of an indirect
question, so that (by rule given Od. 1.
175) ἢ in the second clause takes the
circumflex. Ср. οἰδ' τι ἰμαλα γ' τ' ἤ
τέθνηκε Od. 4. 109, οὗ μὲν νέον...
ἀποτινῶν ζωεὶ δ' γ' τέθνηκε ibid. 837;
ср. Od. 11. 464. Probably, the ulti-
mate explanation is that we really have
here a direct question, 'Is he alive or
dead?' But it is a question which is
asked of the speaker's own mind; so
that it easily passes into a mere ex-
pression of uncertainty. See Monro,
H. G. § 341.

132. πόλλ' ἀποτινῶν. The 'heavy
restitution' which Telemachus would
have to make to Icarus cannot mean
paying back the ἵδωρ which came with
Penelope, when she married Odysseus,
δεικε δόμων ἐκλήν ἐν ἴπποι ἔννομα. See
note on Od. 1. 377, where this inter-
pretation is combated. We must refer
it generally to some act of vengeance
on the part of Icarus for the slight put
upon his daughter. Eustath. says that
this way of rendering the sentence
συμπαγης αἰτίας προσωπίσεις τῷ Τη-
λεμάχῳ, in the judgment of Od. 11. 205,
διὸ καὶ πάθον σύντομον νεκρόν
παραθέσα (to put a full stop) εἰς τῷ πόλλ'
ἀποτινῶν, so as to join ἵδωρ ἰμαλα
πολέμου.

134. ἐκ γὰρ τοῦ πατρὸς, 'for from
him, her father.' So τοῦ πατρὸς Od.
16. 149. The demonstrative serves to
give additional emphasis to contrast
πατήρ with δαιμόν. The evils which
Telemachus would suffer from the πατήρ
he has already described as πόλλ' ἀπο-
tινῶν, the necessity of restitution.
But it is very possible that τοῦ πατρὸς
could mean 'that father of mine, 'sc. Odysseus,
whose return might come at any mo-
ment, although there was such un-
certainty about his fate. For τοῦ
πατρὸς it has been suggested to read ἐκ
πατρὸς in the sense of ἰμαλα. See on
1. 403.

δαιμόν. Nietzsche distinguishes be-
tween the meaning of δαιμόν and θεὸς
in their Homeric use, as if the former
represented the darker and more dan-
gerous side of superhuman powers.
Nägelsbach (Hom. Theol. p. 72) sums
up the uses of both words as follows:

δαιμόν stands indifferently for θεὸς five
times in the ll. (1. 222; 3. 420; 6.
115; 19. 188; 23. 595), and once in the
Od. (15. 261); while the two words are
used as interchangeable synonyms in
Od. 21. 196, 201; 6. 173-174. Compare
with these ll. 17. 98, 99; Od. 5. 396,
397; Od. 3. 27; which seem to show
that δαιμόν stands to θεὸς as nomen to
persona divina; and that originally there
is nothing in δαιμόν which tends in
malum partem. In this general sense of numen divinum or voluntas divina, baímov occurs six times in the II. and eleven times in the Od. With the additional notion of kindness or goodness it is found in two instances (II. 11. 792; 15. 403) in the Iliad; but nowhere in the Odyssey. The phrases ἐν τῷ δικαίῳ δαίμονι, occurring ten times in the II., carries with it the idea of a violent and evil power; and two instances (II. 9. 600; 15. 468) assign to δαίμων a distinctly malignant action, while in one passage in the II. (8. 166) δαίμων is used to mean fate or death. In the Odyssey there are at least twenty instances of δαίμων used in this sinister sense, sometimes with such epithets as στυγγιά, κακός, χαλεπός, etc., sometimes standing alone. The tendency in this direction is especially noticeable, as Nitzsch here remarks, in the significance of the adjective δαίμονιος as opposed to θεῖος.

135. ἀρνύς. This word Lobeck connects with ὁρνύο, or ἤρνυν; others find in the ἀρνύο the representatives of the Indian Saranyús (speeidiing—see Curt. Gk. Et. p. 329); comparing the Sophoclean (Al. 837) ταύρονδες Ἆρναιος. They appear in Homer as the agents of the gods below, of zeis καταχθόνιοι and Περιστέρια II. 9. 454, etc. They are especially the avengers of perjury (II. 19. 260); and the executors of the parental curse (as here, and Od. 11. 280, etc.); so that ἀρνύο may even stand as synonymous with the curse itself (II. 21. 412). Cp. ἄραι δοκεῖ εἰς οἶκους γῆς ἐναλὴμον Αesch. Eum. 417. They accompany aged (II. 15. 204) and poor (Od. 17. 475) persons, and are ever ready to defend their rights. In a word, their office is the punishment of crimes against the family, and against society generally.

136. νηπιόν. The ills rehearsed here, namely, impoverishment, the curse of heaven, and the reproach of men, may have suggested to Aeschylus the form of the passage in which Orestes describes what he had to expect if he had left his father unavenged, Choeph. 275-296; though additional judgments are interwoven with these. We have there (275) αὐχενημάτωτοι δαιμόνια, (283) ἄλατος τῷ ἐφόνει προοβλαστῇ Ἶρυσίων, and (291) καὶ τοῦ τούτου οὐδὲ πρατήρος μέρος.

137. ἡμέον, ‘this bidding,’ sc. that my mother should depart.

138. ὡμέτερον to be joined closely with αὐτῶν, like the Lat. mea ipsius sententia. Cp. νοτερον λέχος αὐτῶν II. 15. 39. Similar is ὡμέτερον ἠμάδου θημιν ἀδέλφ. II. 17. 226.

146. εὐφύστα Ζεῦν. Interpretations are divided between ‘far-seeing’ and ‘far-sounding.’ Eustath. and Hesych. give
ψάθεν ἐκ κορυφῆς ὄρεω προέκει πέτεσθαι.
τῷ δ’ ἔως μὲν ὑπέτοντο μετὰ πνοῆς ἀνέμου,
πλησία συνῆκτο τυπαμένου πτερύγεσσιν
ἀλλ’ ὑπὲρ δὴ μέσην ἀγορὴν πολύφημον ἰκέσθη,
ἐνθ’ εἰπετείχοντε τυπαζάθην πτερὰ πυκνά,
ἐσ’ ἰδέτην πάντων κεφαλᾶς, ὄσσοντο δ’ ὀλέθρον,
δρυμαμένον δ’ αὐνήσασι παρειάς ἀμφὶ τε δειρὰς
δεξιῶ ἦσαν διὰ τ’ ὀξία καὶ πῶλην αὐτῶν.

151. ποικὶ] So La Roche, with eleven MSS. for the common reading πολλά.
Cp. Schol. S. τὰ συνεχῆ αὐτῶν πτερὰ. 154. αὐτῶν] αὐτὶ or αὐτὸς Aristoph. See
both renderings. Curtius (G. E. 414) accepts the latter, but the difficulty involved is, that in Homer ὄρη is used mostly of articulate sounds, or of the voice of living things, as πάλμας (I I. 4. 435), or cicadas (I I. 3. 153), but not of what we call noises properly. Still it is a simple poetical notion to regard the thunder as the voice (ὄφ) of Zeus and not merely as a loud sound.
Cp. h. Hom. Cerer. 441 ταὸς μὲν ἄγγελον ἦνε Βερυκέπτος εὐφώνες Ζεῦς. This form of the nom. of 1st declension is a characteristic of the Aeolic dialect. Compare μεθεληχάρα, etc. At any rate these forms are ‘evidently part of the archaic and conventional style of Epic poetry.’, Mono n, H. G. § 96.

148. δοσμεν, ‘for a while.’ So in II. 12.
141; 13. 143; 15. 277; 17. 727; 730; Od. 3. 136, with which we may compare the use of δοῦ in the sense of ὁποιας, and, generally, the forms of the relative with the force of the demonstrative. Others explain ὅποιοι μὲν as a protasis with an unexpressed apodosis, which seems less likely.

μετὰ πνοῆς. The preposition from its meaning ‘among’ passes easily to that of ‘accompanying.’ In Od. 1. 98 the phrase is ἄμα πνοῆς. Compare Virgil’s ‘rapido pariter cum flamine’ Aen. 4. 241.

150. πολύφημον, elsewhere (Od. 22. 376) used as the epithet of Phaethus the bard. With a reference to this passage, the answer of the Pythia (Herod. 5. 79) directs her inquirers ἐσ πολύφημον ἐστιν, meaning thereby ἐτ δήμον εἰς πανδήμον τῶν κοινῶν, and so they evidently understood it, ἵνα ὁ πτεροτήριον ὄλλην ποιηθήσεται. Transal, ‘straining forwards on the wing, abreast of each other, they kept flying for a while along with the moving wind, but when they reached the midst of the voiceful assembly, there wheeling round they shook out of each other a shower of feathers.’ This seems to give the reciprocal force of τυπαζάθην, as expressed below by δρυμαμένον and in Od. 4. 179 by τερπομέναι. For τυπαζάθην in this sense cp. II. 13. 243 ανεπορητή ἐπαλαγήσει ἦν τε Κροκόσιον | χειρὶ λαθοῦν ἄναιαν δ’ αὐληχάρα  Ἄλμιον. The change from their quiet flight alongside each other is marked by ἕπεισθήσεται, which the Schol. S. interprets εἰσεῖς δι’ αὐτὰ ἐνυπαρ-θέντες ἐν τῷ καταράσσει τὰ συνεχῆ αὐτῶν πτερά. If, however, we follow the majority of commentators in rendering ‘they flapped their thick-plumed wings,’ we shall have the contrast between their gliding flight and the angry movement of fighting birds.

152. δοσοντο, ‘their look boded.’

153. ἀμφὴ τε διηρᾶ. It is better to take the accus. παρεῖς and δεῖρα in direct government of δρυμαμένων and to make ἀμφὴ an adverbial addition, = ‘having torn each other’s cheeks and throats all about,’ cp. II. 10. 573 αὐτὸ τῇ ἑβδομῇ παλαίσθηντα ἐνικήσας | ἐν-βατάς, κυνής τε ἡ λόφων ἀμφὴ τε μο-ροῖν. Others retract ἀμφὴ to the first clause, and, understanding it as a preposition, take it to govern both παρεῖς and δεῖρα, comparing Od. 12. 27 ἢ ἀλός ἢ ἕν ἕνι, where see note.

154. δεξιῶ, i.e. eastward. Cp. II. 12. 239 et ἐν δεξίῳ ἤστι πρὸς ἕην ἔλεγον τε.
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θάμβησαν δ' ὅρνιςας, ἐπεὶ ἵδον ὀφθαλμοῖςιν ὁμηρυνὶν δ' ἀνὰ θυμόν ἂ περ τελέσθαι ἐμελλον.

τούτι δὲ καὶ μετείπτει γέρων ἥρως Ἀλιθέρης Μαστορίδης ὁ γὰρ οἶδα ὀμηλικὰν ἐκέκαστο ὅρνιςας γνώναι καὶ ἐναίσιμα μνημήσασθαι ὅ σφιν ἑυφρονεῖον ἠγορήσατο καὶ μετείπτει'

'Κέκλυται δὲ νῦν μεν, Ἠθακήσησιν, δὴτ εἰπὼν μυητήριον δὲ μάλιστα πισαρισκομενον τάδε οἴρον.

τοισιν γὰρ μέγα πῆμα κυλώνεται: οὐ γὰρ Ὀδυσσεὺς δὴν ἀπάνευθε φίλων δν ἔσσεται, ἀλλὰ πρὶν ἥδη ἔγγυς ἐών τοιοῦτοι φίλοι καὶ κῆρα φυτεύειν πάντεσσιν πολείον δὲ καὶ ἀλλοιον κακῶν ἔσται,

Dind. on Schol. ad loc. This change of reading may have been suggested by a mistaken idea that αὐτῶν would refer to the eagles. Cp. Schol. B. τὸλιν πλάτει ἵδιαν τοις αὐτοῖς ὑ Ὀμηρος. 156. ἐμελλεῖν not ἐμέλησε. Schol. Harl. διὰ τὸ α. τοῦτο ἐλα τό Ὀμηρος αὐτοῖς. 157. Ἀλιθέρης] παραθέτει, εἰ καὶ παρὰ τὸ διὰ τὴν μέτα τοῦ ἐλαθόντος τοῦ Ὀμηρος Schol. E. M. This seems to have been a rule in compound proper names.

ἐκά = 'across' the city and men, although high above them; just as (150) ἄφορῆν ἔσασθαι only implies that the assembly was just below them.

πάλιν αὐτῶν. By αὐτῶν are indicated the living inhabitants as opposed to the buildings, οἰκία. Cp. Od. 7. 43 λυκῆςα καὶ νῆα ἰδέας | αὐτῶν ὅρασιν ἀγόρας, 9. 40 ἡγήσατο θίνῳ πάλιν ἔσασθαι οὐκ ἄλλοι δ' αὐτοῖς. Nitschke understands it, less naturally, to mean 'same persons,' so on whose heads they had just threatened vengeance.

The import of the whole omen is sufficiently set forth presently by Hali-therses. The eagles represent no particular persons, not (as Eustath.) Odysseus and Telemachus; but, tearing each other, they prefigure φῶνα καὶ κῆρα (165). Similar is the omen observed by Teiresias (Soph. Ant. 1001) ἄγχων ἄκουσι φθονὸν ὅρνιςας... καὶ σώσται ἐν χηλαίοιν ἄλλοιοι φωσῆι | ἐγὼν πτερών γὰρ ρίζαδ' οὐκ ἵσθωσιν ὄν.

156. ἐμελλεῖν. A few MSS. give ἐμέλησε, but the plural verb with the neut. plur. is common in Homer; cp. Il. 11. 35; 11. 310; Od. 8. 233, etc.

158. ἐμελλεῖσθαι ἐκέκαστο, 'surpassed his peers in his knowledge of birds and his utterance of words of fate.' Cp. παραιτεῖν αρτίτησι Od. 4. 725.

160. ὅ σφιν ἑυφρονεῖον. Join σφίν with the finite verbs. The common interpretation of ἑυφρονεῖον in this formula, which occurs sixteen times, is 'with well-meant counsel.' But Nitschke on Od. 7. 73 οἶνοι τ' εἰρήσεις, quotes the Schol. Venet. on II. 1. 105 ὅταν δ' ἄτο, δ' σφίν ἑυφρονεῖον, φρονίμοι προσφεύγοντέων λόγων· φρόνεσιν δ' ἐφ' αὐτὸς ἐπὶ τὰς ἐντατάς εἰς εἰκονικίαν καὶ μετὰ τοῦτα ἐπίγειον τοῖς τοῦτα, and also compares Soph. Ant. 1031 εἰ καὶ φρονήσεα εἰ λέγων. But this latter passage would rather suggest the construing of σφίν with ἑυφρονεῖον, and the context in Od. 7. 73 certainly adds weight to the rendering 'intending well;' rather than to that of Nitschke, 'understanding well.'

162. ἐμέλησε, 'I say,' used as a present only here and in Od. 11. 137; 13. 7.

163. πῆμα κυλώνεται. So in II. 11. 347; cp. II. 17. 688; the metaphor seems to be from a wave, as II. 11. 307.

166. πολίσθων δὲ, 'and then he will be the ruin of many more of us,' of the abettors of the suitors, those chiefs with whom Telemachus had remon-
The nominative to ἔσται is ὁμοσσεί, as in Od. 16. 103 καὶ ἐνυπάρχεις γενόμεν, cp. Od. 4. 667.

167. εὐδείειον. The Scholia give various interpretations of this word, e.g. πρὸς τὴν δείπνην κείμενην, διέλθη γάρ ἡ διασκ. . . καὶ γάρ ἦπερεν "πρὸς ὄροιν." . . ἐκ γάρ ἐστιν ἡ τοῦ θλίου αὐτῆς, ὅτι καὶ τὸ ἐνθέντι τῷ ἡλίου χρῆσθαι. This represents generally the view taken by Buttm. Lexil. p. 240 foll., and so Dünzer, who translates the word "abendschön," describing a place "that slopes to the western beams." (Shelley, "Arethusa.") The other interpretations given in the Scholia are εὐπεριμόροιον, πᾶσαι γάρ αἱ σχοινίσια ἐνκαταλήπτουν ἔχουσι τὸν περαραμένον ἐπὶ πρὸς τὴν ἡμέραν. . . παρέχετε ἰδίαν καὶ γάρ ἦπερ. . . ὁπότε δὲ ἐπὶ σταθεράσσει, . . . υπάρχησθαι, . . . συνήθεις, et seq.; see also the schol. in Soph. u. a. (in the government). For in such sentences the aorist represents the aor. indicat.; whereas in others it does not. There is therefore nothing strange in finding the aorist infinitive simply denoting the fact of the verb—as here "fulfilment"—so that the finite verb with which the infinitive is construed, or the context in which it is used, is able to transfer its own point of time to the aorist. Thus with such verbs as φημεῖν, εἶναι, δοκεῖν, ἱστήκατος, etc., expressing promise or expectation, the aorist infinitive seems to take the force of a future, as in inf. 280: 3. 125; II. 13. 666 πωλάκης γὰρ αἱ ἐκεί "χάραις . . . νοεῖν ὡς ἀρρητήσει, σερεῖτομεν εἰς, Aesch. S. c. T. 427 κατείπεσον . . . φραγμένα, οὐδὲ τὴν ἄδικα βολὴν σχετεῖν, non fore u. eum inhibit. Compare also δομένον κτισθεὶς των ἁρκετῶν ἑλκυρῶν κενά σῶ: διὰ βίου ἔργων τούτων δικαίως νικάθηκεν Thuc. 5. 109. See Madvig (Gk. Synt. § 172 R), who however remarks that such a combination as νομίζειν κατηφήσαται is impossible and must be accounted for on the ground of faulty reading; but we may compare Soph. A.j. 1082 ταῦτα νομίζειν τῷ πυληθεῖν χρόνῳ καλὸν | ἐν ὁμίλων ἁρμοδίως ἐκ μθήθη τοῖς πεπείνα ς. That πεπείνατε here stands with the same force as πεπείνατε as we gather from ibid. 1777 ἀλλ' ἄνδρα χάραν ἐμοί γενέσθη μέγα | δοκεῖν πεπείνατε ἐν καὶ ἄνδρι ὁμοροῦν κακοῦ. But, in the former passage,
δός οἱ ἐμμεθέμην, ὅτε Ὁλιον εἰσανεβαίνων Ἀργείοι, μετὰ δὲ σφην ἐβη πολύμητις Ὅδυσσεύς. 
φην κακὰ πολλὰ παθόντ' ἀλέσαντ' ἀπὸ πάντας ἑταῖρους ἀγνωστὸν πάντες, ἐκεῖστῷ ἐνιαύτῳ 
οἰκαδ' ἐλεύσεθαι τά δὲ δὴ νῦν πάντα τελεῖται.'

Τὸν δ' αὖ Εὐρόμαχο, Πολύβου ραίς, ἀντίον ἡδα· ἀγέρον, εἰ δ' ἀγεῖ νῦν μαντεύει σοις τέκεσθιν 
οἰκαδ' ἱῶν, μὴ ποῦ τι κακὸν πάσχωσιν ὅπλοισιν 
ταῦτα δ' ἐγὼ σε ὅλων ἀμείνων μαντεύεσθαι.

180 

ὁρισθεὶς δὲ τε πολλὸν ὥπα αὐγὰς ἥελθοι 
φωτόν, οὐδὲ τε πάντες ἑνάλιμοι· αὐτὰρ Ὅδυσσεύς 
ἀλετο τῇ, ἄς καὶ οὐ καταφθιείσαι σὺν ἐκείνῳ 
ἀφελε. οὐκ αὖ τὸσα θεσπροτένα ἀγόρευεν, 
οὐδὲ κε Τηλέμαχον κεχωλωμένον δὸς ἀνείης 

185

182. οὐδὲ τεί δὲ τῇ σώδασιν περισσότεροι. ἦν δὲ ταῖς ηλιοστρατιέραις γράφεται 'οδὲ 
τε' Schol. H. M. S.

wεσείς is really the infinitive of a gnomic sorist. A good instance is Aristoph. 
Nub. ἐνυχρισάσθαι φασιν, 'they say they will 'distrain upon me;' where 
editors have needlessly altered to ἐνυχρισάθηκαν. See also Vesp. 160; Od. 
30. 131. It is of course possible in the present passage to retain the preterite 
form in teleuthéthiōn, and to make the seer say 'that everything has been 
accomplished;' which, indeed, was all but true; the last act of the drama was 
even now opening, as he describes it with closer accuracy, infra 176, 'all these 
things are now being accomplished.'

172. Ὅλων εἰσανεβαίνων, equivalent to the similar phrase, Od. i. 210 εἰ 
Troϊν ἀναβήμειν.

174-176. See Euath. καὶ δρα σύνων τῆς Ὅδυσσείας ἐνταῦθα κιν ὅλων 
τραί στίχοι, συνελόγη λέγεται φαίνει, ἂ 
tῆς Ὅδυσσείας περιοχὴ οὐδὲν ἀλλὰ ἐν 
καίριο ἰστορεί ἄλλα ἢ τὰ ἐπελευσισμοῖ 
ἐνταῦθα ἑκάστα.

178. μαντεύει σοις τέλεσθαι. See 
for a similar tone of contempt, Virg. 
Aen. 11. 399 'capitii canae talia demisit | 
Dardanio rebusque tuis.' Trans. 'interpre 
omenta for thy children.' Compare 
αὐτὰρ δ' ἀναλεῖ Ὁλίμην ἔχε' ἀγέροις 
| ἐξόρα φέρον πρὸς ὅλεον, δῶς τε 
καὶ φυλάξῃ Theocr. 6. 24.

180. ταῦτα, π. τ. λ. Join ἐγὼ δὲ πολλῶν 
ἀμείνων σοι μαντεύεσθαι ταῦτα.

181. ὅποιος ὑπὸ φωτόν. 'move 
iabout in the sunlight.' So Δἰὸ ἀνὐ 
11. 13. 837. φωτόν ὑπὸ with accusative 
is a natural construction; but in Od. ii. 
498, 619 ὅποιος is also used with a 
ἀνοίγει τάδε λειτουργεῖν πέλλον, sc. 
holding them up to the light to 
examine.

182. ἑνάλιμοι, 'fateful,' 'teaching 
fate,' 'significant;' so Schol. μαντικοῖς, 
τὰ εἰμαρμένα σημείον. The first 
business of the seer is to discriminate 
the ἑνάλιμοι, which Prometheus implies 
in his description of his revelations to 
men (P. V. 484 foll.) τρόποι δὲ πολλῶν 
μαντικοῖς ἐστιοχεία, | ἡμαρμαρίων πρῶτος ἐξ 
nυνεράτων ἄριθμου ἐπὶ 
ζηρᾶν ἰστορεί ἄλλα | τὰ ἐπελευσισμοῖ 
καὶ φυλάξῃ Theocr. 6. 24.
ṣφ ὀἴκῳ δῶρον ποτιδέγμενος, αἱ κε πέρησιν.
ἀλλ’ ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον έσται
αἱ κε νεώτερον ἄνδρα παλαμά τε πολλὰ τε εἶδός
παράμενοι ἐπέστειν ἐποτρύνης χαλέπαινεν,
αὐτῷ μὲν οἱ πρῶτοι ἄνηρέστερον έσται.

[πρήζει δ’ ἔμμης οὗ τι δυνήσεται εἰνεκα τῶνς] 190
οἱ δὲ, γέρον, θωρὴν ἐπιθήσομεν ἢν κ’ ἐνι θυμῷ
τίνος ἀγάλλης χαλέπαν δι’ τοι έστεται ἀγος.
Τηλεμάχῳ δ’ ἐν πάσιν ἐγών ὑποθόρσομαι αὐτῷ:
μητέρ’ ἐν δ’ ἐν πατρὸς ἀναγέτω ἀπονέσθαι· 195
οἱ δὲ γάμων τείνου καὶ ἀρτυνεσθων ἕδνα
πολλὰ μάλ’, δοσά ἐοίκε φίλης ἐπὶ παιδὸς ἐπεσθαι.
οὐ γὰρ πρὶν παθήσεαι οἴομαι υἱός ‘Αχιᾶν
μνηστός ἀργαλέτης, ἐπεὶ οὗ τινα δείδημεν ἔμμης,

190. ἄνηρέστερον] Ameis with Bekk. fr. Vindob. 56 reads ἄνηρέστερον, but needlessly. The Alexandrines called this form Ἀττικῶν. Schol. S.; cp. also Etym.Magn. τῶν οἷς ἄνηρέστερον, which implies the reading in ἄποι. 191.] This verse, wanting in two Venet. MSS., among others, was rejected by Wolf, as made up from II. 1, 562, with a variable latter half; for which some read εἰσεκα τῶνδε, others οὗτος αὐτῷ ἄλλωσι. Neither Eustath. nor Scholl. notice it. 193. παθήσειοι] Wolf’s conjecture for παθήσειον αὐτῶν. But παθήσεαι might stand; see note on sup. 171.

ἀγαλλίας ψ. which takes its colour from the supposed clause οὐ σὺν βελγίῳ κατέθειον.
189. αὐτῷ ἐπέστειν, τοι παράμενοι ἐπέστειν αὐτόφύλοις πολιμάκοι. The ‘varied lore’ in which Halitherses was versed (παλαμά τε . . . εἶδός) would the better enable him to impose on Telemachus.
190. αὐτῷ οι, i.e. εἰς του. ἄνηρέστερον. With this metaphastic form from ἄνηρέστερον compare ἀδιοίστατος Pind. O. 3, 42, ἄμμορφοςτατος Hdt. 1. 196. 3.
191. ἐνακά τῶνδε. If we have to attempt an interpretation of a spurious line, this phrase may mean ‘because of the [resistance of] these suitors here.’ But τῶνδε is an unsatisfactory equivalent for ἕμους. Perhaps we might render ‘by help of all these omens’ of thine. Not only is the verse deficient in authority, but it spoils the antithesis between αὐτῷ μὲν αὐτῷ and οὔ δὲ. 192. Join ἐν τίνος and ἐνι θυμῷ ἀγάλλης.
194. ἐν πάσιν = coram omnibus. Cp. II. 9. 121 ὤμου τ’ ἐν πάντεσι περιλαμά δῶρ οὖν, ibid. 528 ἐν δ’ ἤμιν ἐρεώ πάντεσι φίλοις.
195. ἀπονέσθαι. As parallel instances of the lengthening of an initial long syllable in words where many short vowels come together, Ameis quotes δάοθεν, δάμωτα, ἀποτύρων Od. 24. 7. τυπότος Od. 12. 423, ἐξουρρ. Od. 7. 119, ἀσραλάσθη Πτ. 2. 337.
199. ἐνεί οὗ τινα δείδημεν ἔμμης. The same expression occurs in II. 7. 196. It is difficult to settle the question whether the meaning of ἔμμης (i.e. ἐν πάσιν) be really ‘altogether’ or ‘for all that.’ Most commentators lean to the latter as being the only true rendering in Homer. Bäumlein however (Griech. Partik. 115 foll.) insists on its primary
meaning being ‘wholly,’ ‘quite,’ quoting the present passage, and comparing II. 5. 190 foll.; 7. 196; 14. 98 foll., 173: 17. 632; 19. 508; 24. 522. He would even assign this force to the word in Od. 5. 205; 3. 309; 15. 214; especially claiming it for Od. 10. 27 foll. He also compares Aesch. P. V. 48; Enm. 239; Soph. Aj. 122. Granting this then as the original and rightful meaning he allows that where the word stands as pointing a distinctly adversative relation to some previous statement, this primary sense easily passes into the secondary one of ‘notwithstanding,’ compare French toutefois. As instances of this he gives II. 1. 561; 8. 32; 17. 229; Od. 11. 350; 14. 214; 20. 314; 23. 83; Pind. Pyth. 4. 86 foll.; 5. 55; Aesch. P. V. 186 foll.: Eur. Alc. 906; Cycl. 535: Theocr. 10. 39; 22. 17. This adversative force is even more strongly exhibited in the combination of οντα ένθις with the participle, II. 9. 517 foll.; 14. 1; 15. 399; Od. 15. 361; 18. 165; 19. 356.

200. οντα... οντα. These two separate clauses are substitutions of ος τινα δειδινον έμνης.

202. μυθεία δραγάντων, 'which thou pratest to no purpose,' i.e. because nothing will come of thy predictions. μυθεία is a shorter form for μυθείας, the e being dropped, as in πώλει Od. 4. 811, q.v. Compare also άνευμον Π. 1. 275, έλεος Π. 24. 202. Krüger (Dial. § 30, 3) compares also from Herodot. πώλει, πώλει, άπολει, though elsewhere in the same writer we find άπολει (7. 161), διαρρόει (7. 47). Compare also άνευμον Theocr. 2. 101. In Od. 8. 180 we find the form μυθεία.

203. οδέι τον άσα ένθις. Eustath. misunderstanding this, rendering it άνευμον (i.e. euphemistically) έφης άρτι του δεί κλασθήσεται: εί γάρ μη άσα, πολλόν μελέων ήν γίνεται έτει δέλτοντα. But άσα does not agree with χρήματα, being a neuter adjective used substantively; 'never will recompense be made.' With this usage cp. ΙΙ. 14. 98 Τρωά μεν εύκολα γένοιτο, ΙΙ. 16. 128 καλ' οθείνες φυτά βλάπτονται (cp. Od. 8. 299), ΙΙ. 31. 533 ούς λόγος έξετασθαι, Od. 8. 384 ήδε άρτι εύκολο νέστο, etc. 204. διαρρόειν 'Αχαίοις δε γάμων. We have διαρρόειν γάμων in Od. 30. 341, cp. inf. 265, but no instance of διαρρόειν with a personal object. The simplest explanation of the double accusative is that the verb follows the analogy of δραμεῖν, which is commonly so used; or we may describe δε γάμων as an accusative of nearer definition, sc. 'in the matter of her marriage.'

205. άνοφρος της άρτης. Cp. Schol. H. M. Q. R. 5 'Αριστοκρατον λαϊσις φαιν ήδον, άρτης γάμων, ήδε ένες της τους άρτης.' Ιακω βε ήδον, ένες της τους άρτης. 'Αρσενόφορος δε υπάκυπτε τον στίγμαν, άνατσικές λέγων άνωμα το της άρτης. πιθανῶ δε συναθετείν αύτι καὶ τον τρο αύτοι καί τον μεν αυτῶν. Accordingly commentators are divided; some explain της as = Πενελοπία, comparing ΙΙ. 9. 133 της εύνου (sc. Βραχίδος), ibid. 275; ΙΙ. 10. 176; others take it to mean 'this,' i.e. 'such' excellence; cp. ΙΙ. 11. 762 'Αχιλλέας | ονο της (αλ. δή) άρτης ανοφρόσεια. See Monro, H. G. § 261. Penelope describes or alludes to her άρτη (which is not used here with a moral significance) in Od. 18. 251 ήτοι έμνη άρτης εδώς ή δέμας ή | άλλων δισίοντα. Here άρτης ένοβες takes almost a future sense, as Od. 24. 475 ήδον \| τείγεται, ή δέμας μετ' αμφοτέρων τοίχορας; The general sense is, 'we will vie with each other—the prize, her pre- eminent excellence.'
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ερχόμεθ', ὁς ἐπιεικές ὀπνείμεν ἐστὶν ἐκάστῳ.
Τὸν δ' αὖ Τηλέμαχος πεπνυμένοις ἀντίον ἡμὰς:
'Εὔρυμαχ' ἦδε καὶ ἄλλοι, δοσι μυστήρες ἄγανοι,
ταῦτα μὲν οὐκ ὑμέας ἔτι λισσομαί οὐδ' ἄγορέων
ἡδη γὰρ τὰ Ἰσαὶ θεοὶ καὶ πάντες Ἀχαιοι.
ἀλλ' ἄγε μοι δότε νήα θολὴν καὶ εἴκοσ' ἐπαύησα,
οί κέ μοι ἔνθα καὶ ἔνθα διαπρήσσοι κέλευθον.
εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πόλον ἡμᾶθεντα,
νόστον πενθούμενον πατρὸς δὴν οἴχομένοι,
hower τίς μοι εἶπει βροτῶν, ἢ δοσιν ἄκοσα
ἐκ Δίδας, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
εἰ μὲν κεν πατρὸς βίοστον καὶ νόστον ἄκοσα,
η' τ' ἄν, τρυχόμενος περ', ἐτι τλαῖν ἐναιντὼν
εἰ δὲ κε τεθυνῶτας ἄκοσα μηδ' ἐτ' ἐνοτος,
νοστῆσας δὴ ἑπετα φίλην ἐς πατρίδα γαίαν
σήμα τέ οἱ κεόν καὶ ἐπι κτέρεα κτερεῖσω


209. ἄλλοι... ἄγανοι. The word κυπριάτου, which belongs properly to ἄλλοι, is drawn into the relational clause, as if 1. 566 μὴ νῦν τοι οὐ καθώςιν δοσιν θεοὶ εἰς ἐν 'Ολίμπῳ, 5. 877 ἄλλως μὲν γὰρ πάντες, δοσιν θεοὶ εἰς ἐν 'Ολίμπῳ, and 8. 341. Here the sentence would run in full, ἄλλοι μυστήρες ἄγανοι δουκὶ λότε. The form of expression is analogous to ἄλλοι ὀντινον in later Greek; for though in our phrase there is no patent attraction, the step which makes attraction possible has been taken, viz. the ellipse of the verb.

311. τὰ Ἰσαὶ. This word, which always has the initial f-, is, according to Ameis, used eight times with the first syllable short, and ten times with it long; the latter would seem to be the original quantity, pointing to an earlier form Ἡ-σαι. Monro, App. B. 2.

213. ἐνθα καὶ ἐνθα = 'there and back.'

222. χεύω. The form of the word does not decide whether it is the future indicative or the potential used for the future, and Buttm. gives both suppositions equal claims. In 1. 7. 86 χεύωσι occurs as the conjunctive of the aorist, and in Eurip. El. 181 δάκρωσι χεύω must be taken as a syncopated future, as Euripides would not have admitted the potential mood here. Hessch. seems to regard it as a form of the present indicative (χεύει, χεύει), as it certainly is in later Greek writers. Porson and Dindorf, however, read δάκρωσι χρησίμως in the passage of Euripides; and in 11. 7. 336 we have this form co-ordinated with an unambiguous aorist subjunctive, τήμβων τ' ἀμφί περὶ ἑνα χεύομεν ἔλα.

323. ἰθάκῃ, ἰθακᾶς. Here on contrary χεύομεν ἀπέρας to go along with an equally unmistakable future indicative, sc. ἰθάκῃ (213). This fact, and the greater simplicity gained by it, give some weight on the side of its being a future. See generally Veitch (Irreg. Gk. Verbs) on χεύω, who remarks (p. 502). 'In the late recensions of the Iliad and Odyssey, the future and aorist with σ
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πολλά μάλ’ δυσά εοικε, καὶ ἀνέρι μητέρα δώσω.

"Η τοι ὁ γ’ ὡς εἰπὼν κατ’ ἄρ’ ἔκετο, τοῖοι δ’ ἀνέστη
Μέντορ, ὡς β’ Ὀδυσσός ἀμύμανος ἦν ἐταῖρος,
καὶ οἱ ίδοι ἐν νησίι εἵπερς οἶκον ἄπαντα,
πείθοντα το γέροντα καὶ ἐμπεδά πάντα φιλάσσεν
ὁ σφὶν εὐφρονεόν ἀγοράσατο καὶ μετέειπε.

‘Κέκλητε δὴ νῦν μεν, ἠθακήσσιοι, δότι κεν εἰπώ’
μὴ τις ἔτι πρόφρων ἄγανες καὶ ἔπιος ἔστω
σκηπτόχους βασιλέας, μήδε φρεσίν αἴσθα αἰδὸς,
ἀλλ’ αἰεὶ χαλέπης τ’ εἰς καὶ αἰολαὶ βέζοι,

233, 234.] For the punctuation of these lines and the accentuation of ὡς cp. Schol. Q. ἔχοις διασταλκόν εἰς τῷ βίσοι, τῷ γόρῳ ἄρτῳ τοῦ ὅποιον. have disappeared.’ But we must not attach too much weight to the fact that χέων appears to be parallel with δῶσω. It is at least as probable that χέων is a subjunctive, with its radical sense of purpose or intention; so that (Monro, H. G. § 275 a) ‘the subjunctive expresses the decisive action to be taken by Telemachus: viz. to acknowledge his father’s death: the fut. δῶσω expresses what would follow as a matter of course.’ To this, however, we must add that it does not appear that χέων ever had an s. See Curt. Verb. p. 459; Monro, H. G. App. A. 5.

235. Μέντορ. This is the only passage in which Mentor appears in προτεινομένως; elsewhere it is Pallas personating him. Pallas does, however, in the assembly of the gods (Od. 5. 8–12), use, as though they were her own, the very words of Mentor in vv. 230–234. Fasi notices the similarity of the name of the Taphian Mentes, whose appearance is likewise assumed by Athena, Od. 1. 195. Odyssey, in addressing the simulated Mentor (Od. 22. 208), thus accosts him, Μέντορ, ἀμύμοιν ἅρην, μῦθα τ’ ἐνάρεον φιλόου, ὃς σ’ ἀκοδά βέζικεκο, ἀμπιθανοὶ δ’ ἴμοι ἔσει.

237. πείθοντα το γέροντι. Eustath.

το δ’ πείθεσθαι γέροντι δ’ ἐστι τῷ Λαῖρτη,
Πειστομαθίου διδάσκεσιν ὡς γὰρ οἱ κατ’
ἄκον τῷ Μέντορ, θέτειν αὐτὸν τοῦ
Οὐδενότοις κατά πόλεστα. Compare for
the expression Λαῖρτη δ’ ἔρχετο Od. 4. 111, 754; 16. 153. The meaning according to this interpretation is,

‘Odysseus entrusted all his house to
Mentor, to obey his aged father, and
keep all secure.’ Nitzsch and others
find fault with the reference to Laertes,
and understand by γέροντι Mentor him-
self; but this hardly tallies with the
description given above of Mentor’s
age. If we take the sentence so, οἶκον
must be supplied as subject of πειστομαθίου
and Μέντορα as subject of φιλάσσειν,
sc. ‘he entrusted all his house to him,
that it should obey the old man, and
that he,’ etc. Monro, H. G. § 231,
justifies this sudden change, pointing
out that the intuitive may be so far an
abstract noun, as that the action which
it denotes is not predicated of an agent.
So here, if we regard πειστομαθίον, φιλά-
σσειν, as equivalent to ‘for obeying,
‘for guarding,’ the harshness of the ap-
parent change disappears. For the
change from the relative sentence δ’ ὡς
Ὀδυσσός, κ.τ.λ. to the demonstrative
καὶ οἴκι of see on 54 supra.

230. πρόφρων, ‘in earnest,’ ‘with
full purpose of heart.’ Not co-ordinated
with ἄγανες καὶ ἔπιος, but taken ad-
verbially with ἔστω. It is nearly always
used in Homer as an adverbial adjunct
to a verb, except in the phrases πρόφρων
κραδίθη Π. 10. 244, and πρόφρων θυμό
Π. 11. 184. In Hesiod, Opp. et D. 612,
it is found expressing a malicious pur-
pose, εἶ μὴ δ’ πρόφρων θέλησαι ἀλλᾶ
σαι. It is better in this sentence not to join
closely τοις συπέριστοις βασιλεῖσιν, but
rather to render, ‘Let no one be kind,
etc., as a sceptred monarch.’

232. οἰσίμα. If αἴσθα (supra)
means what is ‘fair,’ ‘right,’ from αἴσθα,
ός οὗ τις μέμνηται Ὄδυσσεύος θείου λαῶν, οὐκι ἁνάσασθε, παθῆρ᾽ ὦ ὅς ἦπιος ἦν. 235
αλλ᾽ ἦ τοι μνηστήρας ἁγνορας οὗ τι μεγαίρω ἔρειν ἔργα βαία κακορραφῆσι νῦνοι
σφάς γὰρ παρθένων κεφαλᾶς κατέδωσεν βιαίως οἶκον Ὅδυσσεύος, τὸν δ᾽ οὐκέτι φασὶ νέεθαι.
νῦν δ᾽ ἀλλ᾽ ἡμῶν νεμεσίζομαι, οὐκ ἄπαντες ἦσθ᾽ ἄνεφ. ἀτάρ ὁ δὲ καθαπατόμενοι ἐπέέζουσι
παύρους μνηστήρας καταπατεῖε τολλοὶ ἐώτες.'

Τὸν δ᾽ Ἕρων Ῥηθίδης Λειόκριτος ἀντίον ἤδοι:
"Μέντορ ἄταρτις, φρένας ἢλει, ποίον ἔειπε


i.e. ἴση, ἴση, it is possible that ἴσονιοι may be the exact contrary, viz.
λόγος-λόγος, 'unfair,' 'unrighteous.'
234. παθῆρ᾽ ὦ δ᾽ ἦν. This clause, though introduced by δ', is equivalent in meaning to 'though he was mild as a father.'

235. κακορραφήσι. Compare the phrase κακός δέκτειν Od. 3. 118; 16. 453. For this use of the plural with the force of an abstract substantive in Homer compare ἀφράδας Od. 19. 9. 523, βίας Ι. 2. 511, δαμαί Ι. 16. 543, ἱσορρόπιον Ι. 16. 776, ἱσορρόπιον Ι. 1. 205, συνειδήσει Ι. 4. 344, etc. Translate here, 'base scheming.'

237. παρθενοῖς, 'staging.' Schol. παραβαλλόντες, cp. II. 9. 322 ἄλλω ἐμίν πυρήνη παραβαλλόμενος πολέμου. See also Od. 3. 74. The emphasis lies in the participle; 'it is at the hazard of their own lives that they violently consume.'

239. οἷον ... ἄνεφ, 'to see how you all sit silent.' There is great uncertainty about ἄνεφ. La Roche, H. T. p. 191, quotes from Apollon. de Adverb. p. 554 καὶ τερ τοῦ ἈΝΕΠΙ δὶ διαφόρα τις κατὰ τὸν μερισμὸν ἐλεγέτο πρὸς ὑμᾶς, ὡς ἵππον ὑμᾶς πλήθυστον, ἂν ἠτικός κακικόντων. ὥς λόγος καὶ τὸ ἕπος ἐπείσκειον. Ρ. 555 ὁ δὲ μὲν ὅτι δυνατὰ ὑπόπτα πληθυστικά ἐναι σαφῆ ἐνυψώθησεν, ἀλλὰ δρᾶτον ὡς καὶ Ἀριστάρχον καὶ τοῦ ἄπα ἡ 'Ἀριστάρχον εὐκρίς συνφράκτει καὶ μᾶλλον ὑμᾶς ἑκατέρας, ὡς ἐπύρρημα δὲ ἐκ τοῦ καθ᾽ ἔνα

240. καθαπατόμενοι ἐπέέζουσι, see on sup. 39.

241. Eustath. sums up the characteristics of the three speakers thus, ᾧ ποιήσῃ, τὸν μὲν Ἀριστάρχον ἀπελπίστη τοιχογραφίαν καὶ ἀρετοτέρων, τὸν δὲ Εἰρήμαχον ἐξωπερικέπτοντος ἡταίρον καὶ ἀδρέτερον, ἑνταῦθα δὲ Ἀκαρπίτου τινα μνηστήρα βραχύλογον μὲν πλατύν, χραιστέρον δὲ ἡταίρον.

243. ἄταρτις may represent a reduplication of the stem ταρ, as in ταρρίσσω, to be referred to root τερ (τιρα, etc) meaning to 'wear out' or 'rub away.' ἄ-ταρ-ταρ-ός according to this derivation would mean something like what we call 'irresistible.'
The older commentators regarded it as a lengthened form of an adjective ἀνδράς from ἂνδρα.

The form θλέας must be referred to a root θλα, seen in θλή, θλάσσω, θλέω, θλεών. In II. 15. 128 the form φλά occurs.

This is a passage greatly vexed by commentators. Eustath. and the Scholi. make πλέεσσι; follow ἀργαλέων, in the sense that even numerical odds do not ensure victory over men whose courage is heightened by good cheer. But the construction of πλέεσσι is doubtless after μαχήσασθα, if we compare (251) ἐπὶ πλέεσσι μάχοντο, and the similar sentiment in Od. 16. 88 ἥλπε ὁ ἀργαλέων τι μετὰ πλέεσσιν ἱοῦτα | ἀνάρ καὶ ἕθος. What then is the subject of μαχήσασθα? Fasi takes it to be the Suitors, as if Leiocritas, for himself and his fellows, was bewailing the hardship or unfairness of having to sustain the attack of the whole of the Ithacan people summoned to the rescue by Mentor (241); and this appears also to be the interpretation of Nitzsch. According to this the passage will be a bantering remonstrance against carrying a point by the might of superior numbers. ποιον ἤτοι would then, prosaically, be equivalent to 'See what is implied in your appeal to the people of Ithaca!' ἀργαλέων, Nitzsch remarks, is not simply 'hard' in the sense of 'difficult,' but in the sense of 'oppressive.' Your appeal to numbers is a barbarity, there is no fairness in it, 'It is ill fighting against odds,' especially when the stakes are not equal, when one may lose his life, and can only win a dinner. The case is then pressed home with an illustration, ἐπὶ περ ὡς κ. μαχήσασθα (cf. el περ ὡς κ. ἐθλολεμ. etc. II. 1. 580). Suppose Odysseus to appear on the scene and try to force us out single-handed (ἀντί); why then, the results would be the other way; the odds would be on our side and he would fall, and this parallelism is further suggested by the use of ἰθακησίος as an epithet here to Odysseus. 'You are summoning a vast number of Ithacans against the Suitors; how if it were the resistance of one Ithacan to an overwhelming number of Suitors!' Such violent and contrary results argue the wrongness of the method, σοὶ δὲ οὖν κατὰ μοῖραν ἔεισεν.

The alternative rendering is to regard the words as a counter threat to Mentor. 'You will find it a hard matter to fight about a meal, with men who moreover (καὶ) outnumber you. You call us the μαχησ᾽ ἵτ᾽, but, inasmuch as I do not think the people of Ithaca will mix themselves up in the quarrel, we nevertheless outnumber you, who are but one. Why, even Odysseus himself could not stand before us, and shalt thou stand?' With περὶ δοκὶ compare περὶ παῦλος μάχα II. 16. 568, περὶ οἷς μαχησ᾽ ἵτ᾽ οἴησαν Od. 17. 471.

Compare Od. 19. 659 τὸ μαχησ᾽ ἤσσε, II. 14. 504 ὡς. ἀνδρὶ φίλω ναῖκες ἀναινείται. Translate, 'would have joy in his coming.'

251. αὐτῶν, 'on the spot'—'no sooner home than killed.'
ἀλλ’ ἄγε, λαοὶ μὲν σκίδναισθ’ ἐπὶ ἔργα ἐκαστος,
τοῦτο δ’ ὀτρυνεῖ Μένταρ όδην ἢ' Ἀλιθέρης,
οἱ τὲ οἱ ἐξ ἀρχῆς πατρώιοι εἰσίν ἐταῖροι.
ἀλλ’, ὁμώ, καὶ δηθα καθῆμεν ἀγγελίαις
πεζεσται εἰν Ἰδάκη, τελείει δ’ ὁδην οὐ ποτε ταύτην’.
'Ως δ’ ἐφὼνσεν, λύσεν δ’ ἀγορὴν αἰληρήν.
οἱ μὲν δ’ ἐσκίδναντο ἐδ’ ἐπὶ δόμαθ’ ἐκαστος,
μνηστῆρες δ’ ἐς δώματ’ ἵσαν θείοι 'Οδυσσέος.

Τηλέμαχος δ’ ἀπάνευθε κιών ἐπὶ θίνα θαλάσσης,
χεῖρας νυψάμενος πολιής ἀλδε, εὕχετ’ Ἀθηρήν’

257. αἰληρήν] La Roche quotes from Apollon. Soph. 17. 20 αἰληρῆς = ταχείς = οὕτως δὲ λέγη 'Λύσαν (eis) δ’ ἄγορῳ αἰληρήν’ δ’ Ἀριστορχος αὐτῷ τοῦ αἰληρῆς ὄντως. This shows that Λύσαν was the Aristarchean reading which Kayser adopts. Schol. P. Λαογράφου. 260. ἀνάκαθεν κιών] Al. ἀνάκαθεν λίον. Nicanor says εἰ κατὰ δοτήριν γράφεται τὸ δίδονθ’ ὦν τραχὶ διαστελειότερον εἰς τὸ ἄδον, καὶ τὸ ἐδρῆς συνάκουσαν εἰ διδ’ δὲ διὰ τὸ δ’ ἐν διδυμὸ φθον γράφειν Ἀριστορχον, μετὰ τὸ διάλογον διαστελειότερον.

protais is compare Thuc. 5. 97 καὶ τὸ δοραλί πηλ’ Ἰάνδα δὲ τὸ κατασταθήσετ’ ἄν παρασχομε... εἰ μὴ παρεγίνονθε (where the last three words contain a restatement of ὃ δὲ τὸ καταστ'); Plato. Apol. 20 οὐ γὰρ δήκου σοὶ γε, οὐδὲν τῶν ἄλλων περιττότερον προγεμεινδόμου, ἔντατα τοιαύτη φήμη τε καὶ λόγος γέγο
νεν, εἰ μὴ τί ἐκπαίτης ἀλλοίων ὑ’ οἱ πολλοί.

252. ἔργα = your estates, your homes. Notice ἔργα used with the plural number, as Od. 1. 76. ἔργον is in apposition with διὸι implied in the imperative καθίσαθε. For a similar use cp. II. 5. 878 δεδήμμεθα ἐκαστος, II. 2. 775 ἵσαν πορ’ ἀρμασιν ὀλοικν ἐκαστος, ἐπίσας, cp. also Od. 8. 393 τῶν ἐκαστος... ἵσαντε. 253. ὀτρυνεῖ, shall speed his setting out, sc. by aiding the preparations and procuring supplies.

255. καὶ δηθα. That is, instead of going after news of his father, as he thinks to do, he will not find the means. This is put bitterly, Ἰδέ αὐτὸν will have to wait a long time first in Ithaca, and be content with such news as is brought to him.’ πνεύματι could be used of information whether brought to Tele
machus or obtained by his inquiries; but ἀγγελίας must be restricted to news brought to him.

256. τελεί is the future, cp. Od. 4. 85; 18. 389; 19. 557; the forms τελέον and τελέσω are subjunctives of aor. 1, cp. II. 1. 523; 23. 559; Od. 11. 352.

257. αἰληρής, proleptic epithet = 'quick to disperse at his word,' just like θυγίον αληρονται διὰ τοῦ Od. 8. 38, ταχέες δ’ ἵσαντε ἔγραμεν II. 23. 287. The use of the adjective here instead of the adverb is more common in Homer with adjectives of time, as ἔπαισσι Od. 4. 450, ἐμαίσει Od. 2. 104, ἐποιεὶ Od. 8. 550, ἰδέας, see Buttm. Lexil. p. 41; cp. also the use of χθον, πάρνηχος, ἐσπέρας. Here the expression is not exactly equivalent to ἀληρονται ἐποιείν II. 3. 808, but points also to the fact that the quality, 'readiness to disperse,' is more or less inherent in the subject. Cp. αἰληρῆς δὲ κόρος κρυφόπο θόλο Od. 4. 103, αἰληρᾶ δὲ γεννήτα ἐντάμα II. 10. 358 with v. 1. λαυφρᾶ. The expression before us occurs also in II. 19. 276. Cp. Virg. Aen. 12. 860 'alitis in par
vus subitam collecta figuram.' Düntzer, with Voss, renders αἰληρής, 'excited.'

261. χεῖρας νυψάμενος. For this as a necessary preliminary to a sacrifice compare II. 1. 313 ο $('[1]$') δ’ ἀπελευμαίνου τοι καὶ εἰς τὰς λίμνης θαλασσα, γρძ ο $('[1]$') Απόλλων τελείςασα εκατομβάς. So Priam washes his hands before a libation, II. 24. 305, 307. πολλά ἄλλα. Grammarians seem uncertain whether to describe this as a local, material, or partitive genitive.
2. ΟΔΥΣΣΕΙΑΣ Β.

' Καθιθῇ μεν, ὁ χοίρος θέσε χλωθεῖ ημέτερον δῶ
καὶ μ' ἐν νη κέλευσας ἐν' ἡροειδεῖα πώτων,
νόστον πενυσμον πατρὸς δὴν οἰχόμενοι,
ἐρχεσθαι τὰ δὲ πάντα διατρίβουσιν Ἀχαϊοι,
μνηστήρες δὲ μάλιστα, κακῶς ὑπερνορέουσέ 

'Ως ἠφαί εὐχόμενοι, σχεδόθεν δὲ οἱ θάνεσ Ἀθηνη,
Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ σιδήν,
καὶ μνι φωνήσα ἐπεα περθέντα προσφύγα.'

'Τηλέμαχ', οὐδ' ὁπιθέν κακός ἔστατο όδ' ἀνόήμον, 270
εἶ δὴ τοι σοι πατρὸς ἐνέστακται μένος Ἰδ.,
οἵς κεῖνοι ἐνι τελέσαι ἔργον τε ἔσος τε,
οὐ τοι ἐπεθ' ἀλλ' ὡδ' ὕστε ἔστατοι οὐδ' ἀτέλεστος.
ἐἶ δ' οὐ κεῖνο γ' ἔσοι γάνω καὶ Πηνελώπης,
οὐ σὲ γ' ἐπειτα ἐσοπτά τελευτήσειν ὧν μνεινāτ.'

Perhaps the latter suits the passage best. As
analogous constructions compare
λογοθετοι ποταμοὶ II. 6. 508, ἁρπασά
πυρὸς II. 2. 415. Ἐρ. λαοί πε χρησά
Od. 6. 224.

262. δ. ἡλύθη, 'thou that camest
yesterday in thy godhead.' ὁδοί is
drawn from its natural case of appeal,
the vocative, into the nominative con-
struction with the relative clause. For
the adverbial use of χλωθο see above 257.

263. ἡροειδεῖα. See Buttm. Lexil.
α. ν. ἄρ. The general meaning is
'hazy,' 'dim:' not so much in the
sense of overcast with cloud or fog, as
of that of far, faint, distance. Cp.
Longfellow, Golden Legend, 'The sea
in all its vague immensity.'

265. τὰ δ' ὑπ. my voyage.

270. οὐδ' ὁπιθέν. As thou hast not
been spiritless nor witless to-day, in
the assembly, so 'neither hereafter wilt
thou be,' etc. It might be a mere acci-
dent that thou hast acquired thyself so
well to-day; to-day's is but one essay:
but (Athena continues) if thou art thy
father's son, to-day is an augury of
many such displays.

272. οίς κεῖνος ἔνν, 'seeing what a
man he was.'

τελέσαι ἔργον τε ἔσος τε, 'to make
good both word and work,' may be
explained in more than one way. It
may be taken as a sort of proverbial
expression, meaning, to 'say all that
has to be said, and to do all that has to
be done.' In short, not to fall short of
a hero's duties, μόνον τε ματήρ ἔργον
ὑπερτοπο ια τε ἔργον II. 9. 443. translated
by Cicero (de Oratore. 3. 15.) oratorem
verborum actoremque remum. Or again,
the phrase may be considered as a true
ἐν δὲ διανοη 'to make good the word-
foreshadowed act,' ἔργον τε ἔσος τε thus
signifying both the act-determining word,
and the word-expressing act. The phrase
in Hdt. 3. 135 ἄν ἔσος τε καὶ ἔργον
ἔσωπτος is a paraphrase rather than a
reproduction of the present passage.
Cp. II. 15. 234, κεῖνοι δ' οὐδέν ἐν ἕνα
φάσσομαι ἔργον τε ἔσος τε, also inf. 304.
For the disjunctive form ἔσος τε ἔργον
see Od. 3. 99 note.

274. Join closely οὐ κεῖνο — 'not
his,' i.e. ἄλλοι. Cp. Od. 12. 382 ei δὲ
μαὶ σὺ τίσωσιν, 19. 85 ei . . . εὐετή νοστι-
μῶς λάτι. Ameis further quotes II. 3.
289; 4. 55. 160; 15. 162, 178, 492; 20.
129, 139; 24. 296.

275. ἐν θατείᾳ — 'in that case.'

ζωλία. This form of the perf. and
the double s of the aor. ὕλωρο (II. 12.
407, etc.) confirm the fact of the original
form of the root being ἕλως, thus show-
ing its connexion with the Lat. volup,
voluptas.
2. ΟΔΥΣΣΕΙΑΣ Β.

παύροι γάρ τοι παίδες ὄμοιοι πατρὶ πέλονται,
oi πλέονες κακίως, παύροι δὲ τε πατρὸς ἄρείους.

ἀλλὰ ἐπεὶ οὐδ' ὄμηθεν κακὸς ἔσσειν οὐδ' ἀνοίμων,
oὐδὲ σε πάχυν γε μῆτες Ὀδυσσῆος προλέοισεν,

ἐλπιστὴ τοῦ ἐπεὶτα τελευτῆσαι τάδε ἔργα.

τῷ νῦν μνηστήρων μὲν ἡ βουλὴ τε νῦν τε

ἀφραδέων, ἐπεὶ οὐ τι νόμονος οὐδὲ δίκαιον:
oὐδὲ τι ἵππων ἥλιον καὶ κῆρα μέλαινα.

δὲ δὴ σφι σχεδὸν ἔστων, ἐπ' ἡματι πάντας ὀλέσθαι.

οὐλ δ' ὄδος οὐκέτι ἄρον ἀπέστεια ἤν ἢ μενονψ.

τοῖς γάρ τοι ἐταῖροι ἐγὼ πατρόγοις εἰμί,

δὲ τοι νῆα θολὴ στελέω καὶ ἄρ' ἐφομαί αὐτός.

ἄλλα σὺ μὲν πρὸς δώματ' ἰδὼν μνηστήρων ὀμλεῖ,

ὁπλισόν τ' ἡμα καὶ ἄγγειον ἀρον ἀπαντά,


276, 277.] Bekker brackets these two lines. See Friedländer, Analect. Hom. Neue Jahrb. 3. 468. They can only be objected to on the ground of being commonplace or tautological.

279. οὐ πάγχω, like the later οὐ πάνω = 'not at all.'

280. ἄλαρχο...τελευτήσαι, see on 171 supra.

284. δὲ...ἀλέσθαι. Nietzsche joins σχεδὸν ἔστων εὐ' ἡματι, 'is near them every day,' so εὐ' ἡματι Od. 14. 105.

It is better to join in ἔμω ἀλέσθαι, 'to perish in one day,' as II. 10. 48 οὐ γάρ τοι ὦθεμ...ἀλλ' ἂν τοσόπα μέρος

ἐν ἡματι μετισάσθαι, ll. 19. 228 ἀλλὰ χρῆ τῶν μὲν καθάπεταν δὲ κοῦνοιν,

τηλεία θυμον ἔχοντας, εὐ' ἡματι δακρύων

συναντᾶ, i.e. to limit one's weeping to a single day, Inst. lacrimis fœnire diurnis Cic. Tuscul. 3. 27. 65. In the sentence above, the gender of ὅπλει shows that it follows only the main word θανάτον, upon which κῆρα μέλαινα is a poetical refinement. Cr. ll. 13. 832 ἄλας μὲν λύθης τε καὶ αὐλέας οὐκ ἑπιδεύες, ἐν ἡμῖν λαβήσασθε.

With the general expression compare ll. 17. 301 οὐδὲ τί τοι ἠθάνατο, καναλαμβάνων ἡμετ' ἐν δὴ τοῖς σκέλοις ἦστα.

286. τοῖς. This adjectival prepares us for δὲ στελέω in the next line; the quality or value of his friendship is shown by his exertions for Telemachus. δὲ = 'as that I.' So ll. 7. 331 ἡμεῖς δ'
οἶνον ἐν ἄμφιφορεῖσι, καὶ ἄλφιτα, μελῶν ἄνδρῶν, δέρμασιν ἐν πυκνοῖσιν ἔγω̣ δὲ ἀνὰ δήμον ἑταίρους αἴγ' ἐθελοντίρας συλλέξομαι. εἰσὶ δὲ νῆες πολλαί ἐν ἄμφιαλῳ ἵθακῆ, νέαι ἢ δὲ παλαιὰς τᾶς μὲν τοι ἐγὼν ἐπίψωμαι ἡ τε ἀρτότη, ὅκα δὲ ἐφοπλίσαστες ἐνήσουμεν εὑρέτει πόντωруч. 295

'Ὡς φαῖτ 'Αθηναίη, κοῦρη Δίος' οὐδ' ἄρ' ἐτί δὴν Θηλέμαχος παρέμιμεν, ἐπεὶ θεοῦ ἐκλειψαν αὐθίν. βῇ δ' ἵναι πρὸς δῶμα, φιλὸν τετιμένους ἱτωρ, εὑρέ ὅ' ἄρα μνησόρας ἀγήνορας ἐν μεγάροισιν, ἀγας ἀνεμένους σῶλους θ' εὐοντας ἐν αὐλῇ. 300

'Ἀντίνοος δ' ἠῆς γελάσας κίε Θηλέμαχοι' ἐν τ' ἄρα οἱ φῦ χειρί ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζε'

'Τηλέμαχ', ὄψαγόρη, μένος ἄσχετε, μὴ τί τοῖ ἄλλῳ ἐν στήθεσι σκάδιν μελέτω ἐργον τε ἐπος τε,

294. ἐπίψωμαι  αν αρ. and in II. 9. 167 is used in the sense of 'looking after,' i.e. 'selecting;' the shorter form ἐπίψωμα in the sense of 'visiting,' 'beholding,' Od. 7. 324; 19. 260, 597; 23. 19.

295. ἐνήσουμεν, 'will launch her.' With this word νῆα may be supplied from the previous clause; but in Od. 12. 401 it is used more decidedly without such an addition. Compare ἀνασθέ- μενα without νῆα, Od. 1. 310. Similar to this is the idiomatic use of adscire, or of διαλων used without an object, II. 23. 344.

300. ἀνεμένους. Schol. ἐκθέσεις κάθουν ἀρέμιμου. The exactly literal meaning being, 'sending them into view upwards,' the preposition marking the direction taken by the knife, or the slit. Compare κόλπον ἀνεμένη II. 22. 80 and Eur. Elect. 826 κάθ'αυτό κατόν. But probably the notion of 'upwards' is not so much in the word, as that of the skin being 'opened back.'

301. ἰδίς Θηλέμαχοι. See Od. 1. 119.

302. ἐν τ' ἄρα . . χειρί, 'he grasped his hand;' lit. 'fastened on his hand for him.' Eustath. joins rightly ἐμφύσ τῷ χειρί, which is more correct than Beker's way of making χειρ the instrumental dative. So Virgil understood the words, Aen. 8. 124 dextramque am- plēxus inhaesit, and so we have Od. 3. 374 Θηλέμαχον ἔλε χειρα, where ἔλε χειρ is but another way of saying ἐν- χειρ χειρ. Compare also Od. 18. 258 δείστρεμ' ἐνι κατρ' ἐλι λέι χειρα προσ- ηφοδα. See Od. 1. 381.

ἐκ τ' ὀνόμαζε. Ameis remarks that the whole verse, viz. ἐν τ' ἄρα . . ὀνόμαζε, occurs eleven times in Homer (here and in Od. 8. 291; 10. 380; 11. 247; 15. 530; II. 6. 253, 406; 14. 233; 18. 384, 423; 19. 7), and the hemistiche ἐκ τ' ὀνόμαζε thirty-two times. The phrase always introduces a direct personal address, and either the name or its equivalent is used, except in the following passages, Od. 5. 181; 6. 254; 10. 310; 17. 215; 21. 248; II. 14. 218; 24. 286.

303. μὴ τί τοι . . μελέτω . . άλλῳ. With the form of the sentence compare Od. 5. 179 μὴ τί μοι αὐτῷ πῆμα κακῶν βουλευόμενον ἄλλῳ, only that here we have ἔργον τε ἐπος τε added in apposition to κακῶν. The force of άλλῳ here is almost 'instead,' in antithesis, that is, to the following words, which speak of eating and drinking.
2. ΟΔΥΣΣΕΙΑΣ Β.

διέλα μοι ἐσθίεμεν καὶ πινέμεν, ὡς τὸ πάρος περ.
ταῦτα δὲ τοι μάλα πάντα τελευτήσοντι 'Αχαιοί,
νίᾳ καὶ έξακος ἔρετας, ἵνα βάσσων ἵκαπι
ἐς Πύλων ἡγαθεὰν μετ' ἄγανοι βαρῶς ἄκουν.

Τὸν δὲ Ἀθηλαμπίας πεπνυμένος ἄντων ἱδα
'Αντιύ, οἳ ποὺ ἔστιν ὑπερφιάλων μεθ' ὅμιν
dαινουσι τῷ ἀκόντα καὶ εὐφραίνοντα ἔκπλου.

ἡ οὖχ ἀλὸς ὡς τὸ πάροδον ἐκηρετε πολλὰ καὶ ἐνθλα
κτήματ' ἐμὰ, μνηστήρες, ἔγω δὲ ἔτι νήπιος ἡα;

νῦν δὲ ὡς ἐδὲ μέγας εἰμὶ καὶ ἄλλων μέχνων ἄκουων
πυνθάνομαι, καὶ δὴ μοι ἄδεξται ἐνδοθ' θυμὸς,
πειρήσω ὡς κ' ὄμημι κακὰς ἐπὶ κῆρας ἱλλο,

305. μα] So Wolf from Eustath. with good MS. authority. Vulg. ἀλλὰ μᾶλ.
311. ἄκοντα] αἴτοις γράφει 'Γιανός' γράφεται δὲ καὶ ἄκοντα Schol. M. See Dind. on the text of this Schol.
305. μα] 'priethe.'
306. 'Αχαιοί, sc. the Ithacans. πάντα has for epegegisis the accusatives in next line.
307. ἔκπλον. According to some, a syncopated form of ἐκπλείω (Od. 4.643) or derived directly from ἔκπλυσα. But there seems no difficulty in supposing a verbal αὐτός or αὐτος from which comes αὐτών and αὐτία, the latter noun properly signifying a 'demand.' Then ἔκπλος will mean 'carefully demanded,' 'choice:' cp. ll. 12. 320.
308. ἔγω δὲ. According to Buttm. from ἔγω, θεός, formed like ἱππαλκτός. For change of α to η compare ἱμαῖοι, ἱμαῖος. Others regard the word as a derivative from ἔγομαι or a lengthened form of ἔγοι̇ς, as ὑμήρ̣̃ from ἄηρ̣̃.
311. ἀκόντα. Probably διέλω was originally an adjective, compare ἄκηρ̣̃ sup. 82 note, from which it passed into an adverb. Buttm. Lex. on the other hand regards it as always an adverb (διέλω from διάω, ἱοπείς διέλω), but sometimes declined. διέλω is found representing the feminine gender, ll. 4. 22; 8. 459, and as plural, in Od. 21. 89; h. Hom. Ap. 404. The feminine form διέλωσα occurs in Od. 11. 142; 11. 1. 565, and Nauck would read διέλωσα for διέ-

κουσα ll. 1. 348. The dual διέλωσα is found Od. 14. 195.

τιθέλων, root ftk, Skt. vas-mi=volo, Lat. in-stit-us quasi invictus. The parallel form ἔσκελος stands for ἔσκελος. ἔσκελον then denotes here the quiet mind, and thus makes no tautology with ἄκοντα.
312. ἡ οὖχ ἀλὸς. For the form of sentence compare ll. 17. 450 ἡ οὖχ ἀλὸς ὡς καὶ τεῦχε ἔκει καὶ ἔσταται αἴτοις;

In the phrase τὸ πάροδον the article retains something yet of its definite, or demonstrative force. This usage belongs to what is called the contrasting force of the article, the past (πάροδος) forming a sort of opposition to the present or future. See generally Förstemann, Bemerk. über den Gebrauch des Artikels bei H. pp. 30 foll.
313. ἡ. This form seems to come from ἠμηο or ἠηθν. See Moura, H. G. Append. A. 2, and page 11, foot-note. Notice the paraletic form of sentence ἔγω δὲ ἔτι νήπιος ἡা in the sense of ἐπὶ ἔτι νήπιον ἄνθος, Στίθοντες ἐγός, κ.τ.λ.
314. ἄλλων μέχνων. This is general, —ι in the converse which others hold with me.'
315. πυνθάνομαι = 'I learn the story,' sc. of my wrongs and your misdoings. θυμός. The Scholl. are wrong in interpreting θυμός here by χόλον or ἔγαλκηκης. It means rather 'spirit,' but not 'understanding,' as Eustath., who quotes Herod. 3. 134 αὐθανομένω τῷ σαμιτο συναναίονται καὶ αἰ φένες.
316. πειρήσω δὲ κε, i.e. 'I will try how I may.' Cp. πειράν δε κε. . ἀρξως
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ἡ Πόλονθ' ἐλθὼν, ἡ αὐτοῦ τῷ ἐνὶ δῷμῳ.
εἷμι μὲν, οὐδ' ἀλήθη ὄσσες ἐσεσται ἂν ἄγορεις,
ἐμπορος' οὐ γὰρ νῦν ἐνηφελόλος οὐδ' ἐρετῶν
γίγνομαι: ός νῦ ποὺ ὅμων ἐεισάτο κέρδιον εἶναι.'

320 Ὁ ρα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοο
[βεία: μνηστήρες δὲ δόμων κατὰ δαίτα πένυστο].
οἱ δ' ἐπελόβενοι καὶ ἐκερτήσεις ἐπέεσσαν.

331. σπάσατ' Κ The reading of Aristarch. Al. σπάνεν. 332. ἐστήτο όσον ὀδεστέται ἰδ ψερτόν (sc. by Aristarch.) προσθέντα δὲ καὶ Ἀριστοφάνειο Schol. M. Q. R. The line also anticipates and so spoils the antithesis in οἱ δ' ἐπελόβενοι.

II. 4. 66, πείρα δὲν χεῖρα ὁμοὶ Οδ. 4. 545:
εὕριεις ἔλαιον. Curtius refers ιδᾶλλα to root ar, Sanskrit iy-ar-mi, 'to hasten.'
The same root appears in ἤρ-χ-α-μαι, ἡλιο-θον, the initial iota being the residuum of a reduplication, as in ἰλαυ, etc. Göbel regards it as equivalent to συσώλλω, i.e. σι-σι-λ-λω, and so a re-duplicated form of ἄλλαμ, σιλικίον.
πείρας Curtius connects with root κρασ, seen in πείρας, κρασαρίζω, etc. Nægelsbach (Hom. Theol. 147) remarks that κρασ represents the special form of death in contrast to ἄριστος μοῖρα, or θάνατος Δράκων Od. 3. 238. So Sarpedon, II. 12. 326 foll., complains that he is threatened by κρασις ταναιτοῦ | μναία, δε νοε ἐκει φεύγει θροτόν οὐδ' ἐρημάζει.
Cr. Od. 11. 171, where Odysseus asks his mother τίς νῦ σε ἄλλα ἡμᾶς τανηλεῖν ταναιτοῦ | ή δολχή νυνος ή Ἀρτέμισι οἰκείαι οἰς ἐλαχίστοις ἐκποιήσεις ἐκποιήσεις κατέκεφεν; When κρας are personified, their action is to carry off their victims as a wild beast takes its prey; cp. κρας άγον ΙI. 2. 834, φιλοσύνων ΙI. 8. 528, φιλοσύνων Od. 14. 207. At the birth of each mortal, his special κρας is assigned him; cp. II. 23. 78 ἄλλα ἠμὲν μὲν κρας ἀμφέχασιν στυγηχή, ή περ λάγη γενομενῶν περ. And thus it is the μοῖρα of a man, that his particular κραα should find him at last, II. 18. 117. 119 οὐδ' ἀρρένα μελόμεος φεύγει κρας... ἐκλέξας τα βάλαντα... Χειροστίον γεννηθεὶς τῷ περὶ τὴν βάλανταν ἱραγίας.
οὐ γὰρ νῦν ἐνηφελόλος... γίγνομαι,
'for I am not to obtain,' 'I am not to become possessed of.' This is the force of γίγνομαι. An emphasis is thrown on ἐνηφελόλος, as Telemachus implies ironically that 'of course the decision rests with you,' though you are, some of you, strangers, and I the king's son.
321. Ἡ ρα, 'he spake.' See note on Od. 3. 327.
332. βεία. See critical note. The interpolator of the line must have meant by βεία, 'without more ado.'
333. ἐκερτήσεις. κραςιομος h. Hom.
όδε δὲ τις ἐπεσκε νέων ὑπερηνορεῖτων.

"Ἡ μᾶλα Τηλέμαχος φόνων ἦμιν μεμπρίζει.

ἡ τινας ἐκ Πύλου ἀξεῖ ἀμύντορας ἡμαθόντος,

ἡ δὲ καὶ Σπάρτηδεν, ἐπει νὸ περ ἵππαι αἰνώς

ἡ καὶ εἰς Ἐφύρην ἐδεῖ, πέλαγον ἄροον,

ἐλθεῖν, ὁφρ' ἐνθὲν θυμοθέρα φάρμακ' ἐνεῖκη,

ἐν δὲ βάλη κρητήμι καὶ ἡμέας πάντας ὅλεσον."

"Αλλος δ' αὐτ' ἐπεσκε νέων ὑπερηνορεῖτων

'tίς δ' οἶδ' εἶ κε καὶ αὐτὸς ἵδον κολής ἐπὶ νηὸς

τῆς φίλου ἀπὸνητα αἰλόμενος ὡς περ Ὄδυσσεος;

οὕτω κεν καὶ μᾶλλον ὄφελλειν πόνον ἰμων

κτήματα γὰρ κεν πάντα δασαμέθα, οἰκία δ' αὑτὲ

τοῦτον μητέρι δοῖμεν ἔχειν ἡδ' ὅς τις ὅπλοιοι.'

"Ὡς φάν' δ' ὁφρὸν θάλαμον κατεβήσατο πατρός,

Merc. 338) is generally derived from κηρ γεφο

It is probably to be referred to root κηρ (κεφο) only, as this root is often strengthened with an appended τ or its equivalent. So with κηρομα we may compare cort-ex, culter, Sanskrit kirtar = hunting-knife.

324. ἐφίλλεν. See Curtius (Gk. Gram. Ex. p. 141 foll., Verb. p. 531 foll.), 'The σε of the Iteratives in -σενον is not different in nature and origin from the additional element (τε) in the present; and consequently the Iterative was only an isolated preterite of this formation of the present (σε. the Inchoative case in σεσαίως). The gradual realization and the repetition of an action are regarded by language as nearly skin. - The origin however of σε is unknown to us.'

327. δ' γε. Here δ' γε exhibits most strikingly its peculiar use, to resume the original subject of the sentence. We sometimes find illi so employed in Latin, as Virg. Georg. 2. 434 'salices humilesque genestae, aut illas pecori frondem aut pastoribus umbras | sufficient,' Aen. 5. 457 'nunc dextra in-geminatus ictus, nunc illæ sinistra.'

328. Ἐφίλλεν. See on Od. 1. 359.

332. τίς δ' ὅτε, 'nay, who knows?' i.e. so far from bringing destruction on us, it may fall on himself.

334. ὑπερηνορεῖτων. He would double our trouble, because, as it is, we have some ado to waste the wealth of Odysseus fast enough; but then we should have to appropriate it all among us! This is the form of mockery called δοτείους.

337. θάλαμον κατεβήσατο. This store-room was at the back of the house; but we must not suppose that ὑφόρφομεν means 'vaulted,' and that the room was underground: rather, as Eustath. οφρόμενον μὲν ὅτι διὰ τὸ ὅσα ὑπερηνόρευον καὶ οὕτω ἀνεβιβάζοντο. It might indeed be said that the so-called Treasury of Atreus at Mycenae is an instance of a subterranean storehouse, as also the treasury of Minyas at Orchomenos (Paus. 9. 38); but, apart from the question that the ordinary store-room in charge of a housekeeper bears no analogy to such structures, there is strong presumption that these 'Treasuries' were places of royal sepulture. We have then to explain away the difficulty suggested by the preposition in κατεβήσατο. Some commentators understand the meaning of a step down from the threshold; c.p. οὐδὲν ὄριον προσεβήσατο Od. 21. 45; but even this explanation is needless, for κατά can signify merely 'advance,' 'further' into the room is conceived of as 'lower.' Thus we may render κατεβήσατο 'reached.' Compare κατά στένους τίτατο Od. 9. 330; so of fluid introduced into the
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eφὼν, δόι νηθῶς χρυσὸς καὶ χαλκὸς έκείνος ἐσθής τ' ἐν χηλοῖσιν ἄλοις τ' εἰσόδες ἐλαιών ἐν δὲ πίθοι οἴνοι παλαιοὶ ἰδιπότως ἐστασαν, ἀκρητὸν θείων ποτὸν ἐντὸς ἑχοντες, ἐξεισ' ποτὶ τοίχων ἀρρητες, ε' ποτ' Ὀδυσσεὺς οἰκάδε νοστήσει καὶ ἄλγεα πολλὰ μογῆσας, κηποῦτα δ' ἐπεσαν σανίδες πυκνῶς ἀρρωίαι, δυκλίδες· ἐν δὲ γυνὴ ταμῇ νύκτας τε καὶ ἡμαρ ἕςχ' ὡ πάντ' ἐφιλασαν νῦσον πολυθρήσιον, Εὐρυκλεί, Ὡπος θυγάτηρ Πεισινορίδαο.

338. δόι νηθώς Ἀριστοφάνης ἄθυμητος γράφει διὰ δύο κεφ′ ὡς τὸ ἑκατομμυρίῳ (sup. 94): Ἀριστοφάνης δὲ δ' ἑφιλασαν· 'Hinc licebat iam olim in duas sectas divisae suisse grammaticum, quorum alteri in heroici versus caesura liquidas duplicaverint, alteri non.' Forson, ad loc.

339. χαλκοίν, 'coffers.' Etyμ. χαλκών. The χαλκοί were for the ἐσθήν alone. Cp. Il. 16. 221 foll.

340. πίθοι = δοῦλοι: from these the ἀμφορεῖαι (amphorae) were filled. Both kinds of vessels were of earthenware. As to the construction of the next two lines—σοι τοίχων is closely connected with ἐντομασιω, and ἐξείσ' with ἀρρήτες. The πίθοι stood along the wall, not being like the amphorae sharp at the bottom, and they were close to one another; so that no room was lost: ἀρρήτες then means, 'in contact with each other,' as we say 'touching.' Cp. Il. 15. 880 ἔχεις πρὸ κεφ′ ἄλλα ἀρρήτες, αὐτὰρ ἐν' ἄλλα. Il. 15. 618 ἐξείσ' γάρ πυργωβὸν ἀρρήτες.

341. ἔντομα. This is the older form of the pluperfect as Il. 12. 55; Soph. El. 723; Thuc. 4. 56. Homer regularly uses the short form in the plural; with the solitary exception of ἐντομασιω, and there the οὐ is part of the root, and not like the οὐ in ἕντομα.

342. καὶ in the same sense as the latter καίσερ.

344. σανίδες. The room closed with folding-doors (καθήκες); probably the door-frame was of large size to admit the χαλκοί and other heavy things. Compare κολλάται δόρῳ Od. 23. 194. ἐπεσαν 'were fixed thereto.'

345. δόι κεφ. We are not to suppose that she lived and slept in the room; rather ἐν δὲ δοῦλ' [i.e. doûs = φε] means she was 'about' the chamber; in the neighbourhood of it, or, as we say, always 'on the spot.'

νύστατα τε καὶ ἡμαρ is hyperbolical, as in II. 24. 72 ὡς ἐκ ολ' αἰεί | μὴν παρ-μεθέλλοντο δοῦν νύστα τε καὶ ἡμαρ. The meaning of ἐφιλασαν is not 'watched,' but 'kept safe.' For the force of the plural in πολυθρήσιον see on sup. 336. The title ναύης is applied to Eurycleia nowhere but here; though she superintends the preparations for entertaining and lodging guests, her title is τροφής or μαῖα, as having been Odysseus' nurse. Elsewhere, the title ναίης, where it is joined with the name of a definite person, is given only to Euryclides, a younger woman. Cp. 17. 495; 18. 169; 19. 96; 23. 154. Spohn, in his treatise de extrem. Od. ἐπιστ. p. 6. foll., takes occasion by this to cast suspicion on the present passage; to which Nitsch answers that Eurycleia, the oldest servant in the household, and general superintendent of all the others, was naturally found in connection with the duties of the various departments.
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τήν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσας.

'Μαί', ἔγε δὴ μοι οίον ἐν ἀμφιφορεῦσιν ἄφυσοις ἥδων, δτις μετὰ τὸν λαρώτατον δν συ φυλάσσεις, κεῖνον ὁμήρισε τὸν κάμμορον, εἴ ποθεν ἔλθη διογένη 'Οδυσσεύς δάνατον καὶ κήρας ἀλίβας.

δάδεκα δ’ ἐμπλησον καὶ πόμασιν ἄρσον ἀπαντας. εἴν δ’ μεῖ άλφατα χεῦν εὐραφρέσσει ἱδροῖς’

ἐκοσὶ δ’ ἐστο μέτρα μυληφάτων ἀλφιτῶν ἀκτῆς. αὐτὴ δ’ οὖ οἰκί οὐ τὰ δ’ ἀθροὰ πάντα τετόχωο’ ἐσπέριον γάρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ μήτηρ εἰς ὑπέρ’ ἀναβῇ κολον τε μέδηται.

ἐλμυ γάρ ἐς Σάρτρην τε καὶ ἐς Πύλων ἡμᾶθεντα, νόστον πεποόμενον πατρός φίλου, ἡν που ἀκούσα.’

"Ως φάτο, κάκουσεν δὲ φίλη τροφός Εὐρύκλεια,

καὶ ρ’ δολοφομένη ἐπεα πτέρνεντα προσηύδα’

‘Τιπτε δ’ τοι, χίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νήμα ἐπετεο; π’ δ’ ἔθελει λέναι πολλὴν ἐπὶ γαῖαν.

350. δό] Al. δεν. A v. l. arising probably from the confusion between Ο and Ω.

348. θαλαμόνδε καλέσας. The difficulties which some interpreters find in this, appear with the rendering of άλφατα given above.

349. Μαία. Probably a diminutive from root μα, as in μήτηρ. Μαέις is thus analogous to μαίδος.

350. λαρώτατον μετὰ τὸν δν, ‘choicest, next to that which.’ Another instance of an adjective with long penult, forming its comparative and superlative with ο in view of ν, is αὐτῆς Π. 17. 440; Od. 5. 105.

351. κάμμορον, ‘ill-fated,’ as it were ‘fate-ridden.’ For the assimilation compare κατασκομική for κατασκομική, II. 23. 257. Similar combinations are κατάκουρος, κατάκουρος. διογένη, according to the Schol., in οἴδας ἄξονα καὶ δοῦλον αὐτὸν τῷ δυνατῷ. C. 10. 248 γιόν δ’ ἡτοῖο θυμὸς.

355. μυληφάτων, ‘mill-crushed’ (φιλ. Plutarch, Quest. Rom. 109 (asking why the Flamen Diallas may not touch meal or yeast), after suggesting that grinding destroys the nature of the grain, which thereby becomes ἄναλβης, etc., goes on—Διϊ καὶ μυληφάτων δ’ νοιτήν ἄλφιτον ἐν μεταφορᾶς ἀδώμενον, ὅπως φυνεύμενον ἐν τῷ ἄλτεν καὶ φῦνευμενον δὲ γραμματέως ναθάναι, καὶ φλεῖρι τῷ φύραμα μεγώμενον. ἀκτή is generally rendered, proleptically, ‘meal,’ i.e. the coarsely-droken grain, from ἄγγος. But in Hesiod, Opp. et D. 466 ἄκτη is used for standing crops, ἐν οὐ οὐδὲ ἄλφατον διαφέρει ἄδροι ἐν ξείλει βρίσκουν ἄμήρας ἑαυτῶν ἀκτή. It may then be better to refer ἄκτη to the root ἄκτη, as in ἄκτη, with general allusion to the spiky ears of wheat. μυληφάτων ἄλφιτον is genitive after ἄκτης.

356. αὐτή δ’, ‘be thou thyself the only one to know it,’ ἀθροὰ τετόχωο, ‘let them all be got together.’

353. φίλε τέκνον. This construction ad sensum occurs again, Od. 15. 125; the grammatically correct φίλον τέκνον, Od. 23. 26.

354. ἢπείπτε, ‘How came it into thine heart?’ Compare the same use
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μούνος ἐὼν ἀγαπητός; ὁ δὲ ἀλετὸ τηλθεὶ πάτρης 365
dioγενῆς Ὀδυσσεὺς ἀλλογνώτῳ ἐνί δήμῳ.
oi δὲ τοι αὐτὰ ἱντι κακὰ φράσσονται ὅπερ, ὅσ κὲ ἄλοχος φῆς, τάδε ὅ αὐτοὶ πάντα δᾶονται, ἅλλα μὲν ἄδή ἐπὶ σοὶ καθῆμενος' οὖδε τί σε χρῆ
pόντον ἐν ἀπρόγευτον κακὰ πάσχειν οὐδ' ἀλλαθῆσαι.

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Τῆν δ' αὖ Τηλέμαχος πεπνεμένος ἀντίνο ἑδα' 'θάρσει, μαί', ἐπει τοι ᾧν θεοὶ ἃς γε βουλή.

ἀλλ' ἰμαῖοι μὴ μητρὶ φήλ τάδε μυθήσασθαι, πρὶν γ' ὅτι ἀν ἐνδεκάτῃ τε ὑμωδεκάτῃ τε γένηται,

368. φῆς] Al. φῆς. Perhaps the real reading is φῆς, an optat. formed like δοῦ Od. 18. 348. 370. ἀλλαθῆσαι So Herodian (as against ἀλλαθῆσαι, the reading of Ptolem. Ascal.) remarking, οἱ δὲ προσώποι τῶν ἀλλοιῶν ἐν παραστατικῇ σημαίᾳ. Cr. dæchthth Od. 4. 806; II. 19. 335, where the same variation of accent is found. 373. μυθήσαται] γρ. δι' τοῦ αὐτοῦ Schol. H. See note on snp. 171.

374. ὅτι] instead of ἑδα'. So Herodian on II. 1. 519, and Etym. Mag. 636. 29. See La Roche, H. T. 327.

of the aorist, Od. 1. 225. παλλὴν ἐνι γαλαν, 'over the wide world.' πη = 'how?'

365. μοῦνος may signify here 'all by thyself,' as Od. 3. 217; but, strictly speaking, Telemachus did not go all by himself, and, in connection with ἀγαπητός, it seems natural to render it, 'the only one, the darling;' especially as this dependence of the family of Odysseus upon a single heir was evidently a familiar idea, cp. Od. 16. 117, foll. ἡμετέρης γενεῖ μοῦνος κροῖνον, μοῦνον Δαίρην Ἀρείκειον μὴν ἔστιν, μοῦνον δ' αὖτι Ὀδυσσεὰ πατη τέκες; αὐτῷ Ὀδυσσεῖον μοῦνον ἐμ' ἐν μεγαρίσκοι τεκών λίνειν.

367. οἱ δὲ τοι, 'and these men will devise against you, directly you start, mischief to be presently accomplished.'

368. δᾶονται. Notice the change of construction. The force of ὃς ἐσ is not carried through the sentence, but an indicative future is introduced in the second clause, stating what the definite result of the success of the suitors will be. Cr. Od. 5. 415 μὴ πῶς με...πώσα βία...μελέτη δὲ μοι ἔσεσθαι ὡρᾷ.

369. ἅλλα μὲν ὄδη...καθῆμενος. 'Come, rest where thou art, settled where thine own heritage is.' The last three words of the clause form the exepogesis to ὄδη. Cr. Od. 20. 320 ὄδη παῦοτα [μενών] ἐν ἀλλ' ἀλλοιρήτου καθῆμενον.

370. πόντον ἐν'. The important verb in the sentence being ἀλλαθῆσαι accounts for this use of ἐν' and the accusative, as if the sentence ταν κακοπάθεοτα ἀλλαθήσατα ἐνότον.

372. ἄνευ λοίπον. Cr. Virg. Aen. 2. 777 'non haec sine nomine diversum inter.'

374. πρὶν γ' ἐν̣ ἀν̣...γένηται...πο-̣θεῖσαι. For the change of construction from aorist subjunctive to infinitive cp. II. 17. 503 foll. οὐ γὰρ ἑν ἢ γε ἢ ἐκτὸς Πριμηθέα μόνος χήρασθαι διὸ | πρὶν γ' ἐν' Ἀχίλλης καλλίτρεχε βήμασι ἔπεμψε οὖν, | τοῖς καταυτάσσεται, φιδῇ τοι στίγμα αἰρών | ἄργον, ὡς αὐτὸν ἐν ἀτάσφαιρον ἄλοιπον.

In the combination ἐνδεκάτη τε ὑμω-̣δεκάτη τε, the copulative τε has in our idiom a disjunctive force: it seems to put the two dates on exactly the same footing and to leave the choice wholly indifferent between them. For a similar use of τε...τε introducing a similar alternative cp. Eurip. Herac. 153 φής, (ἀντίθετα γὰρ) τούτῳ τε ἐς γαίας παρεῖσ... | ἔνδης ὑπ' ἕσσας ἔσσει, τὶ κερδανεὶς; The eleventh or twelfth day is the natural expression for anything in excess of the normal number ten, cp.
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375 ἦ αὐτὴν ποθέσαι καὶ ἀφομηθέντος ἀκοῦσαι,

ἀς ἄν μὴ κλαίουσα κατὰ χρόνα καλῶν λάπτης.

380 'Ὡς ἄρ' ἔφη, γρηγὸς δὲ θεῶν μέγας δρόκων ἀπόμυν,

αὐτὰρ ἐπεὶ βʹ δρομεῖ τε τελεύτησεν τε τὸν δρόκων,

αὐτὰρ ἔπειτα οἱ οὖν ἐν ἀμφιφορέον ἀνυψοσ,

ἐν δὲ οἱ ἁλφίτα χείλειν ἐκφαίνεσθε δοροφίαν.

383 Τηλέμαχος δ' ἐσ ὁματι' ἰδὼν μνηστήροιν ὁμίλει.

'Ἐνθ' αὐτ' ἀλλ' ἐνόψει θεὰ γλαυκώπης 'Ἄθηνη,

Τηλεμάχῳ εἰκών κατὰ πτολίν ἀφετε πάντη.

383. Τηλεμάχῳ εἰκών] So Bekk. with good MSS. for δʰ εἰκών. See note below.

Od. 4. 488, 747; so, Od. 19. 192 τοῦ δ' θ' ἄθροι θεάτης ὑδαταί πάλιν ὑδάτα, Od. 3. 391 οὖν τὸν ἐνεκτὸν ἐνεκτό | ὕδατα ταῦτα, II. 21. 156 ἦδε τὸ μόνον ἰδοῖν ἰδοῖν ἰδοῖν, II. 1. 425 ἱδατάτη τοῦ αὐτοῦ ἱπποτείνει. For ἰδατάτη used with the force of a sort of round number, like our dozen, cp. Od. 9. 83, and notice that ten years is the time given for carrying on the siege of Troy. As Ameis remarks, the possibility of keeping Penelope uninformed of her son's departure for so long a time shows that their intercourse together was not regular.

375. ποθέσαι, transitive, 'she miss me.' With ἀφομηθέντος ἀκοῦσαι cp. such constructions as τοῦ κατεγρηντός τι φη; or δ ἥνοι ἐργοθη ἁρμότοις.

377. λάπτης. The etymological connections of the word are very uncertain. Monro, H. G. § 46, referring to Thematic Presents with the suffix -τα or -τοι, notes that in ἱδαταί this suffix is combined with Reduplication, i.e. γι-γι-ταί, cp. Lat. iatia, καταί is the adverbial adjunct to λάπτης, giving it the sense of καταβαλλεῖν, properly 'to upset,' then, generally, 'to harm.' Cp. Od. 19. 263 ἑικὼν τοῦ χρόνο καλῶν ἐναιρέο.

377. θεῶν μέγαν δρόκων, 'a mighty oath by the Gods;' δρόκον is the cognate accusative with ἀπόμυν. The context here settles the translation, but θεῶν δρόκων can, by itself, equally well mean that by which the Gods themselves swear; as h. Hom. Cer. 360 τὸ γὰρ θεῶν δρόκοι, ἀκοῦσαν Στυγόν ὕδαρ, cp. Od. 10. 299. See also Hesiod, Theog. 784 'ἐκεῖνοι θεῶν μέγαν δρόκων ἐνείκαι . . . πολυνύμφων ὕδαρ. Ameis prefers to render ἀν-ἀφιμν in the sense of 'swear unreservedly,' as ἀφοινυστιν II. 9. 431, ἀποδιδόμασσι Od. 6. 49; but it seems simpler to take it in the ordinary sense which it bore in later Greek, viz. 'swear that she would not,' as ἀδώμυατον Soph. Ant. 388. But cp. Thuc. 5. 51 ἀδώμυασσεν ἐκατον τῶν Ἐλλήνων ὑπὲρ τῆς καταθλήνης, a usage which Arnold (ad loc.) considers to have come from the fact that the oath of an accused party is generally exculpatory, as disclaiming a charge. Nitzsch renders ἀδώμυατο, 'took the oath in due form,' explained in the next line by the words τελεύτησεν τε τὸν δρόκον. So δρόκων will refer to the substance of the oath and τελεύτησεν to the form in which it was couched. Fasi compares supra 9 αὐτάρ οἷς τ' ἱγέτην ρημαρίσει τ' ἵλειντο, for another seeming tautology that may thus be explained.

378. τὸν δρόκον, 'that oath of hers.'

383. Τηλεμάχῳ εἰκών. So Bekk. for εἰκών, thus making the word quadril. syllabic, as ἀκοῦσιν II. 17. 5. The δ' commonly found before εἰκών is omitted with good MSS. by Bekk. and Ameis, as the initial ἔ is very constant with this word (Ἑκβών). Another reason for omitting δ' is that, according to Homeric usage, the action which the mind has conceived, follows at once in the next line, either in asyndeton or with only a connecting particle, and least of all with an adversative particle as δ'. Cp. Od. 4. 219, 795; 5. 382; 6. 112, 251; 16. 409; 23. 344; II. 23. 140, 193. For the same reason the ordinary reading v. 394 βῆ δ' εἶναι is changed to βῆ β' εἶναι.
καὶ ρὰ ἐκάστῳ φατὶ παρισταμένῃ φάτῳ μῦθον, ἐσπερίων δ’ ἐπὶ νήα θοην ἀγέρεσθαι ἀνάγει. 385
η δ’ αὐτὲ Φρονίοιο Νοήμονα φαιδὸν υῖνον
βητεν νήα θοην’ ὁ δὲ οἱ πρόφρων ὑπέδεκτο.

Δύσετὸ τ’ ἥλιος σκιώντο τε πᾶσαι ἄγναι,
καὶ τότε νήα θοην ἄλαδ’ εἰρνε, πάντα δ’ ἐν αὐτῇ
δικ’ ἔτιθε, τα τε νής ἐνσελμοὶ φορέουσι.

στῆσε δ’ ἐπὶ ἐσχατὶ λιμένοι, περὶ δ’ ἐσθλοὶ ἑταῖροι
ἀθρόοι ἡγερέοντο θεᾶ δ’ ἀπρινὶν ἐκαστον.

’Ἐνθ’ αὐτ’ ἄλλ’ ἐνήσε θεᾶ γλαυκώσεις Ἀθηνῆ,
βῇ ποιεῖται πρὸς δόματ’ Ὀδυσσῆος θείοις
ἐνθὰ μποτήρεσσίν ἐπὶ γλυκὸν ὑπὸν ἐχεῖν,
πλάζε δὲ πίνονται, χείρων δ’ ἐκβαλλε κύτταλα.

385. ἀγέρεσθαι] Irregular accentuation of aor. which has the authority of the
Grammarians to support it. They regarded it as a present form, ἐνεῖρεῖν τού
394. Ἦ β’] instead of Ἦ β’. See note on sup. 383.

384. ἑκαστὸς, sc. of the twenty men
whom she had selected, supra 212.
386. Φρονίοιο Νοήμονα, notice the
significance of the names, as they might
stand in Latin, Cato (from cat’um) Prus-
dentei filius. Compare Φρονίις Ὀστρο-
πῆς Od. 3. 282.
388. ήσύνετο . . ὁδόντο. With sus-
set darkness begins at once, with little
or no interval of twilight. This pictur-
esquely describes the natural phenom-
ena of the southern part of Europe.
The night which comes speedily down
is called in the Odyssey δοξη νῆς. This
line occurs again, in Od. 3. 487; 11. 12;
11. 185. 295, 471. The simultaneous
effect is brought out by the double τε.
390. ἐπίσκοι. When a ship was in
constant use, she was kept at her moorings,
but when not immediately wanted she
was hauled up on the beach, and steadied
with blocks at each side of the keel.
Compare νήα μὴν ό γε μελανάτιν ἐν
ἀντιριο ἐροσάν | ἱπποὶ ἐπὶ γαμαῖνοι, ἕπο
δ’ ἔρματα μακρὰ τάννασαν in II. 1. 485. A
trench was dug to facilitate the moving;
compare οἰρόν τ’ ἐκεκάθαρος, used of
the departing Greeks, II. 2. 153.
392. ἄλλη, from root ἄλλη as in ἄρμα,
ἀφ-τέω. Thus ἄλλη signifies all appli-
cances in the widest sense, and gains its
ordinary meaning of ‘arms’ only, in so
far as they are the ordinary applian-
ces of a fighting man. Thus δεῖλα includes
mast, sails, rigging and oars. Cp. Od.
4. 781-783; 6. 208; 12. 410. τῶν
ἐκ, ‘arms,’ were not included, although we
have them mentioned in connection
with δεῖλα, in Od. 4. 784; and they are
spoken of as being on board, Od. 9.
156; 10. 145; 11. 218 ἐγγοιματέ τα
τόπῳ, ἑταῖροι, ἑταῖροι μεραίνων, and Od. 16.
340, 474 ἐκβάλε δὲ [νῆς] σάκεις καὶ
ἔχεις εἰς ἄμφιπολεσ.
391. στῆνει, ‘moored,’ doubtless with
her stern hawse (προμῆσθα) made fast
ashore.
392. ἡγερέοντο (compare ἡγερέον-
τα II. 3. 231; ἡγερέοντα II. 10. 127)
is related to ἡγεῖσθαι to διάρρηκτα. The
suffix θ is called by
Curtius a root determinative. It seems
to give continuance to the action of the
verb, compare φίλου and φίλινθο, φίλιν
and φλεγών, νίμιον and νιμίνθω.
The same element appears in the -αθ of
διώκ-αθ-εῖν, εἰκ-αθ-εῖν. The steps of
formation are these, ἄγερ-ειθ, in which
compound ἀγερ is the stem (for ἀγερ
is equivalent to ἄγερ-ειθ), -ει is the
connecting vowel, and -θω the new termi-
nation. The lengthening of the initial
α to η appears in such words as ἀγερ-είθ.
ol δ' εύδειν δρυνυτο κατὰ πτόλιν, οὐδ' ἃρ' ἐτὶ δὴν ἐιατ', ἐπεὶ σφιαν ὑπονὸς ἐπὶ βλεφάροις ἐπιπτεν: αὐτὰρ Τηλέμαχον προσέβη γλαυκῶπις Ἀθήνην ἐκπροκαλεσμένην μεγάρων εὐ ναιετάδων, Μέντορι εἰδομένη ἡμῶν δέμας ἢδε καὶ αὐθήν. 'Τηλέμαχ', ἢδε μὲν τοις έυκνήμιδες ἑταῖροι εἰατ' ἐπήρεταιοι, τὴν σὴν ποτιδεγμενοὶ ὅρμην ἀλ' ἱμὲν, μὴ δὴ διατριβομεν οὔδοι. 

"Ως δ' ἐρα φωνήσας' ἱγῆσατο Παλλᾶς 'Ἀθήνη καρπαλίμοις' δ' ἐπείτε μετ' ξυνια βαίνε θεῶι. αὐτὰρ ἐπεί β' ἐπὶ νήμα καθήλυθον ἢδε θάλασσαν, εὐρον ἐπείτε ἐπὶ θυίν κάρη κομῶντας ἑταῖροι. τοίωι δ' καὶ μετέειρη ἱηρ' ἵν Τηλέμαχοι' 

400. εὐ ναιετάδων [See note below.]


398. εἰσ' [ε] (as inf. 403 εἰσ' [ει]). Epic form of ἕρο (which occurs in II. 3. 153, and is perhaps a mark of the late date of the passage). The -ερα, -ερο, instead of -ερα, -ερο, are found in Homer always after consonants and sometimes after ν and long hard vowels, but never after short hard vowels, whether radical or thematic. "Εσαρν II. 3. 134, and εσαρο 7. 414, are written εισαρα and εισαρο, where the metre needs a long syllable. "Εσαρα, identical with Sanskr. ās at, was originally so-ερα, and hence it is probable that in Homer the word, which in the old alphabet was written HEATAI, was wrongly written εισαρα, instead of εσαρα, when the first syllable was long. Curt. Verb. p. 65, Monro, H. G. App. C.

400. εὐ ναιετάδων. See on the whole question of the right way of writing this and analogous phrases, Classen, Hom. Sprachgebr. p. 65 foll. The decision whether it is correct to write εὐναιετάρινου, εὐναίεσμον or εὐ ναιετάρινος, εὐ ναιετάριον, and similarly εὐ ναιετάριος, εὐφρονεριον, εὐφρονεριον, καρπεριον, σωμεριον, etc., etc., turns upon the applicability to each case of Scaliger's regium praecipuum, as Lobeck, Phryn. 226 calls it, 'Nemo hellenismi paullo peritior concedet εὐφρονεριον Graecum esse. Nam τὸ εὐ καὶ τὸ στερηματικά μέρα [and indeed all adverbial particles] non comptur cum verbis, sed cum nominibus. Itaque εὐφρονεριον recte dicitur, unde verbum εὐαγγελία, non εὐαγγελία quod est absurdissimum.' The best way seems to be in all cases to write the words separate. With εὐ ναιετάριο there is no uncertainty, as we have εὐ μικα ναιετάρια Od. 4. 96; with εὐφρονεριον the doubt does not arise, as we have the adjective εὐφρον from which to form εὐφρονεριον. In the case of the other combinations they must, if written as one word, be justified either on the ground of Epic licence, which is a dangerous theory to introduce, or, with much greater propriety, on the ground that many of the participles have lost all real connection with their verb and exist only with an adjectival force.

403. ἐπήρεταιοι, local predicate = 'at the ear.' Elsewhere, viz. Od. 4. 559; 5. 16, 114; 14. 224; 17. 145 it is an epithet of ships. "Τὴν ἀφ. Notice the emphasis given to this by its position in the sentence, 'the despatch that must come from thee.' Cp. II. 10. 123.

404. ἔδωκο, 'from their voyage;' ablative gen. as with καλῶν, βλάπτεις, etc.

409. ἱηρ' is referred by Curtius to
'Δεῦτε, φίλοι, ἡς φερόμεθα· πάντα γὰρ ἡδή ἄβροι· ἐνι μεγάροι μὴν δ' ἐμὴ οὐ τι πέπονται, οὐδ' ἄλλαι διμοι, μία δ' οὔτε μὸν ἄκουνεν.'

"Ως ἀρα φωνήσας ἡγήσατο, τοι δ' ἀρ' ἐπεντε, οἱ δ' ἀρα πάντα φέροντες εὐσέλμω ἐπὶ νηὶ κάθεσαν, ὃς ἐκέλευεν Ἀρδύσης φίλοι νῦις. ἂν δ' ἀρα Τηλέμαχος νηὸς βαίν', ἥρχε δ' 'Ἀθήνη, νηὶ δ' ἐν πρώμῃ κατ' ἀρ' ἔσετο. ἄγχι δ' ἀρ' αὐτῆς ἔσετο Τηλέμαχος· τοὶ δὲ προμνήσι ἔζυαν, ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κλῆσι καθίζον. τοῖσιν δ' ἱκενον ὠφιον ἰεὶ γλαυκόσις Ἀθήνη, τοιοῦτον τοῖσιν ἱκενον ὠφιον ἵστατο ἀπὸ τῆς ἱεράς τοῦ ἱεροῦ τοῦ πατρὸς τῆς Πελοποννήσου Θεᾶς (Od. 5. 478)

άκραθί Ζέφυρον, κελάδον, ἐπὶ οὖν ὑπὸ πόντον.
Τηλέμαχος δ’ ἐτάρασιν ἐποτρώνας ἐκέλευσεν
ὁπλών ἀπεσθαί: τοι δ’ ὅτρυνοντο ἄκουσαν.
ιστὸν δ’ εὐλαίτινον κοῦλης ἐντοσθε μεσόθμης
στήσαν ἀείραντες, κατὰ δὲ προτώνουν ἔδησαν,
ἐξκον δ’ ἱστία λενκά ἐντατέπτουσι βοῆσαν.
ἐπρησεν δ’ ἄνεμος μέσον ἱστίων, ἀμφὶ δὲ κῦμα
στείρα πορφύρων μεγάλ’ ἱαχε νῆος κοῦλης;
ἡ δ’ ἐθεῖν κατὰ κῦμα διαπρήσσουσα κέλευθον.
δησάμενοι δ’ ἀρα ὀπλα θην ἀνα νῆα μέλαιαν

430

421. ἀκραθί] A few MSS. read ἀκραθή.

as illustrative of the meaning, which,
according to him, has rather the notion
of a smooth-gliding wind.

421. ἀκραθί. Various interpretations
were given of this word. Eustath. renders it ἄκρων ἀντα, with the ap-
pended explanation, τὸν ἡ κεραμέον ἄλλ’ ἀκραθί ζέφυρον. Hesych. gives
it as τὸν ἄκρων πνεύμα (al. πνεύμα) οὕτως οἰδοθέως οὕτως ἐλευτήκως, which is
like another rendering of the Schol.—
ἀυτάρκως πρὸς τὴν χρείαν οὖν πλέον οὐκ ἔλαττον. Perhaps it would be, more
precisely, 'a wind that sets exactly in
the right quarter,' 'steady.' This sense
both corresponds better with the mean-
ing of ἄκρως, and also adds more point
to the places in which the epithet occurs,
viz. Od. 14. 255 ἐπελύον Βορέ᾽ ἄνεμο
ἄκραθι καλῆς ῥεῖοι δέ τε κατὰ βόου
and so ib. 299.
κέλαδόντα, 'piping.' Cp. II. 23. 208
Ζέφυρον κελαδείτων.
432. ἀτάρασιν stands in closest con-
nection with κέλευσε, as ἐποτρώσεις is
generally construed with an accusative,
though in Od. 10. 531; II. 15. 258, it is
used with the dative.

424. κοῖλης μεσόθμης, 'the hollow
mast-box.' For the description of
μεσόθμη see Appendix on Homeric ship.
That this is the proper rendering of
μεσόθμη is corroborated by the Homeric
use of κοῖλος, which does not mean
'with a hole through it' (as generally inter-
preted here), the word for which is
τρήτος, cp. διά τρήτοιο λίθῳ Od. 13.
77; whereas κοῖλος is the regular
epithet of things which enclose a space,
and so is used of νῆς (passim), χαράβην,
δός, αἰγαλός, λιμη, πέτρη, στείρα, δόρι,
λόχος.

425. ἀείραντες, 'raising it;' for when
not in use the mast lay horizontally,
resting in the λοτοθέη, with its head
over the vessel's stern: as soon as it is
hailed up, it is naturally made fast by the
forestays (πρότονον).

426. ἱστίᾳ νῆος, 'hoisted sail.' The
plural is used not because there was
more than one sail, but because the
word includes the whole apparatus of the
sail and its appliances, in their
relation to the mast, ἱστίος.

βοῦσαν from βοῦς = 'ropes of hide.'

428. στείρα is not the keel proper
(the name for which is πρότων), but
rather the 'stem,' and especially the
lower part of it where it makes an
angle with the horizontal keel; ac-
curately, 'the fore-foot.' So Hesych.
πρότων τὸ κατάταττον τῆς νῆος. στείρα:
τὸ ἕλχον τῆς πρώτας ἑξολον. For the
collocation ἀμφὶ δὲ κῦμα στείρα see on
supra 80.

πορφύρων is regarded by Curtius as
a reduplicative adjective from root φοῖρ,
and connected with φίλ-αρ, and perhaps
Latin serv-ēo. According to this ety-
ymology the word is equally applicable
to agitated water, flickering flames, and
flashing colour. Others connect it
closely with φίλω, 'to darken,' and
compare its usage here with the Vir-
gilian 'inhorrruit unda tenebris.'

430. δησάμενοι . . . μέλαιαν, 'having
made fast all the tackling throughout
the dark ship.' That is, having finished
2. ὀδυσσέας Β.

στήσαντο κρητήρας ἐπιστεφέας ὀλύων,
λείβον δ’ ἀθανάτους θεοὺς αἰειγενέτησιν,
ἐκ πάντων δὲ μάλιστα Δίδης γλαυκώπιδι κοῦρη.
παννυχή μὲν ἕνεκ' ἃ γε καὶ ἥδω πείρε κέλευθον.

what is described at length, 424–436. The wind being perfectly fair, they were able to set the sail at its proper angle, and keep it there by fastening the braces (ἐπίφαι), and also to fix the sheets (πόδες), as no tacking would be required. 431. στήσαντο, 'set' before themselves. Virgil interprets this rightly in his 'craters magnos statuunt,' but it is doubtful whether the latter half of the line, 'et vina coronat' (Aen. 1. 724) truly represents ἐπιστεφέας ὀλύων. He writes elsewhere (Aen. 3. 525) 'magnum cratera corona | induit impluvitque mero divosque vocavit | stans celsa in puppi.' See note on Od. 1. 148.
Τὰ ἐν Πόλει.

Ἡλίος δ’ ἀνδροευς, λιμνῆς περικάλλεα λίμνην, οὔρανον ἐς πολύχαλκον, ἵν’ ἀθανατοὶ θαλασσίν καὶ θυντοί βροτοίν ἐπὶ θείδωρν ἁρωμαίνουν· ὦ δ’ Πόλεω, Νηλυκὸς ἐκτιμένον πολέμηθρον,

2. φαενη] So Bekk. with one MS, the other MSS. give φαενη. Wolf, φαενη, but cp. Od. 12. 383, 385; 18. 308.

1. Λίμνης, 'the mere,' used of the sea (here, of the ocean stream) near its shore. Besides the meanings of 'a lake,' and of 'an overflow of water' (II. 21. 317, where the word is further described by τὸ δὲ κάθε κλήρος ὅθεν τῆς γεωμέτρετο ἀκόμοιο ἀκόμοιο (ibid. 300), λίμνη has also in Homer the meaning of 'bay' or 'strait'; II. 13. 2 ᾦ δὲ τὶ σῴζει εὖ ἅβο δεδομένοι λίμνης | κράτος γὰρ Τενόχωι καὶ Ἰμβροῦ παυσαλοάσης, II. 24. 78 μετασέβηται δὲ Ζάμυν τι καὶ Ἰμβροῦ παυσαλοάσης | ἄνδρει μείζον πωύνης ἀνειπωτάκησε δὲ λίμνης... εἰρέται τῇ στῆθι γλαφρῷ θέτεται. Eurip. Hec. 446 has ὠμολ λίμνασκας as a synonym for the sea; and similarly Simonides, Frag. 44. 2. In Aesch. Prom. Sol. Frag. 178 Dind., we read χαλκοκέαρων τε πορ’ Πενεύρι | λίμναν παντορφόρος Αἰθῆναν, | ἵν’ ὁ παντότα "Πολύ ξεὶλ’ ἱερῶν’ ἀδάνατον σίματον τῆς ἵππας | ἄρρητα δπόσον μακρῶν Πειρατας, which may well be compared with the present passage. The general meaning of the word, which is more or less appropriate to all passages in which it occurs, is that of 'water which washes a shore.' Etymologically it is connected with λείβω, λεμών. The farther margin of the ocean-stream is here meant, δειλάδω, which the sun sets (cp. Od. 24. 11 πάρ’ οὗ ἵππον Πενεύρι | δὲ λευκόδα λευτήριν | φέλει παρ’ Ἴλαιον πίλαι καὶ δήμον ἀνείρων | ἱερῶν), and beside which he rises, cp. Od. 23. 243 ἵππο οὗ ἤνε | ἱερὰ γὰρ Πενεύρι | χρυσάθρον σόδ’ ἡτα ἤπειρον | ἱερωτρίῳ ἀνέμονο. See also II. 7. 422 ὑμνήσταί τινα δασφυρίου Πενεύρι | σφραγίζει σφιχτας. Nitzsch refutes the supposition of Voas, that the Caspian is meant, observing that not only is that sea never mentioned by Homer, but even the eastern part of the Euxine is unknown to him.

2. πολύχαλκον. The older commentators and Eustath. interpret this epithet as signifying 'solid' or 'firm,' comparing with it χάλκεος (II. 17. 426) and σίθηκος (Od. 15. 329) σφραγίς. So in Pind. Nem. 6. 3 we have δ’ ἄχλεκες ἄργαλες αἰν’ ἄδος μίνισσαν σφραγίς, which may remind us of our use of 'firmament,' the Latin equivalent of the LXX. στέρσαμα. Others render the word 'bright-shining,' and refer the idea to the decorated palaces of the Gods, e.g. Δαίμον χαλκοβατίς δο. II. 1. 436. The most picturesque notion seems to be that which regards the sky as a vault of burnished metal. Compare Job 37. 18 'Hast thou with Him spread out the sky which is strong and as a molten looking glass?' Coleridge (Anc. Mariner) speaks of a 'hot and copper sky.'

4. Πόλον. The position of the Neleian Pylos is an ancient subject of controversy. The Schol. on Arist.
3. ΟΔΥΣΣΕΙΑΣ Γ.

Ἑυον τοι ὅπι θυνὶ θαλάσσης λερά ἰέζων, ταύρως παμέλανας, ἐνοσίχθονι κυνοχαίτη.

Eqs. 1059 fills up Cleon's oracle ᾽ὅτι Πόλος πρὸ Πόλας, with the hemistich Πόλος γε μὲν ᾧτι καὶ ἄλλη. Compare Celsianus, nottn. orbis ant. 1. 1189 'tres in Peloponneso Pyli, Eliacus, Triphyliacus, et Messeniacus: omnes alunno Nestore gloribantur. Quod vero Nestoris possessiones Homerus (II. 2. 591; 5. 545; 11. 711) ad utramque ripam Alphei dispositur, Strabo inde, libro 8. p. 341, versimilimum censet Pylum Nestoris fusisse Triphyliacum, qui solus fuit de Óντων ὀνομαζόμενον. 'There was little or nothing to be said in favour of the Eleian Pylus, so that the claim lies between the Triphylia and Messenia. Strabo, as quoted above, argues strongly on behalf of the former; the latter view he says was held by οἱ νεότεροι φιλοτα. His first argument is based on II. 5. 545 Ἀλφεω θ' ἐρά μὲν Πόλον ἐκ ταύρων, but to this it may be answered that Pylus is loosely used in Homer to describe the whole Neleid Kingdom, as Strabo himself acknowledges, Ὀμνοιο τοι ταύρων ἐπάνω τον χώραν μέρι Μεσ- θηην καλεί Πόλον ὄρμων ἀνεώτερος τι πόλει. His second argument is more elaborate, from an examination of Nestor's description of the raids and reprisals between himself and the Epeians, II. 11. 670 foll. He decides that the circumstances there recorded follow each other too quickly to be compatible with the longer distances which the Messenian Pylus would necessitate. And here he decidedly makes a strong point. Again, he contends that the Neleian Pylus could not have been on the coast, as the Messenian is supposed to have been, because after Telemachus had embarked and had proceeded to Nestor's house he was obliged to send back a messenger to summon his companions from the ship (Od. 3. 425); and, in another passage (Od. 15. 199 foll.), the ship is again represented as being at some distance from the town. But both are still here in the dark as to the actual distance, and as to the position of the harbour with respect to the town. The testimony of the ancients preponderates decidedly in favour of the Messenian Pylus; Pausanias does not even allude to the existence of the Triphylia, while Pindar distinctly calls Nestor (Pyth. 6. 35) Μεσσαϊὸς τίρων, and the Scholl. on the present passage, as well as Eustath., declare for the same. The epithet ἄμαθος suits well with the Messenian Pylus, situated on the promontory of Coryphæum, at the north of the bay of Navarino. It may be uncertain whether the town of Pylus was somewhat further inland than Coryphæum, and the port alone was on the promontory; a view which would solve the difficulties stated by Strabo respecting the distance of the town from the sea. There is no doubt materially changed in historical times (see Arnold, Thucyd. vol. 2, append.), but still it fully merits the Homeric epithet ἄμαθος, which epithet Strabo seems to have thought so strong that he attempts to neutralise it by interpreting it, contrary to all usage, as equivalent to 'situated on the river Amathus' (see Damm, Lex. Hom. s. v. 'Ἀμαθος). The strongest argument however in favour of the Messenian Pylus is the fact that Telemachus performs the journey from Pylus to Sparta in two days, without change of horses, passing the first night at Phereæ; λίκτην δὲ Πόλον οὖδε πτολεμεῖ, ὁ δὲ ποιηλύοι σῖδω σεύντης ... θεάτα τ' ἱέλοι ... ἐφεράς 8' ιεύπτω (Od. 3. 485 foll.), and the next evening Ἑνο κολοπή Λακεδαιμονικὴ κατώτατον (Od. 4. 1). Now the Messenian Pylus, Phereæ (at the head of the Sinus Messeniaccus), and Sparta lie nearly in a line at intervals of about 30 miles. The Triphylia Pylus lies quite out of the way, and a traveller leaving that city for Lacedæmon would come down the valley of the Eurotas without approaching Phereæ.

6. ταύρως παμέλανας. A title or epithet of Poseidon in Bœotia was τάφεος (Hes. Scut. 104), which probably refers to this practice. Black victims were generally offered to the powers of the nether world (Od. 11. 33), or to Gaia (II. 3. 103). In Pindar, Ol. 13. 89, and Virg. Aen. 5. 237, a white bull is the sacrifice made to Poseidon. Here the colour must have been chosen as emblematical of the dark sea, or, as Nitzsch suggests, because of the terrible power of the God which seemed to put him on the same footing as the χῶνεα θεός. For the relationship between
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ἐννέα δ’ ἐδραὶ ἔσαν, πεντακόσιοι δ’ ἐν ἐκάστῃ εἶατο, καὶ προφύγοντο ἐκάστῳ ἐννέα ταῦρους.

εὔθ’ οἱ σπλάγχνη ἐπάσαντο, θεῖ’ δ’ ἐπὶ μηρὶ ἐκαίον, οἱ δ’ ἱδίες κατάγοντο, ἵπ πρότει νηός ἐϊς

10 στείλαν ἄεραντες, τὴν δ’ ὀφρισάν, ἐκ δ’ ἐβαίναν αὐτοι.

7. πεντακόσιοι] So Aristarch. and Herodian, Schol. H. M. Q. S. The Harl. MS. and two others give πεντάκοσια, which Nitzsch prefers as a more likely number. The Vulgate is πεντακόσια. See Dind. on Schol. 8. προβάλλων] So Aristarch. Schol. E. προβάλλω, seemingly a gloss. H. E. M. Q. 10. κατάγοντο] Ἀρισταρχος κάταγον, ἐτα τοι δ’ ἱστία δ’ ὁ δὲ

'Ἡρωκάδη κατάγοντο' το δρομον καὶ ἀν τοι τοῦ 'νικῶν καὶ προτείνειν λεί αρα πολλὰ

Nestor and Poseidon see Od. 11. 235 foll.

καλογέρας probably describes the colour that Tennyson calls ‘blue-black hair’ (Last Tournament). It is used as an epithet of Ἀϊὸς h. Hom. Cer. 348; and of Ἐνως Π. 20. 324.

7. Ἡρωκάδη ‘messes,’ ‘parties.’ The number nine corresponds with that of the Pylian cities. Five hundred at each mess gives a total of 4500, which tallies with the number of men on board of Nestor’s ninety ships at Troy, reckoning (from II. 2. 719) fifty to each ship. Schol. H. M. Q. ἡ δ’ ἡ τῆς ἁλων ἅρχειν δ’ Ἡσστομ, and Schol. E. P. Σ. το τοῦ προμύχλων τῶν τῆς ἑλέους.

8. προβάλλων. Eustath. renders το οὕτως ἔγον ἄμεσον τοῦ καβαλ. Κ. Π. 17. 355 το δ’ δοῦσαν ἔχοντο, ‘held before them.’ The picture that Telemachus sees is that of the nine companies just ready to begin sacrificing. The victims stand between the sea and the sacrificers, who are naturally facing seawards, as if making supplication to Poseidon.

9. ἑτᾶς. When this conjunction introduces a sentence it always forms an asyndeton. The relation of ἑτᾶς to δε is explained by Curtius, G. E. p. 537, showing that δε, with the initial Jod, becomes ἐτα, i.e. ἑτα, which passes into ἑτα by the Ionic contraction, as ἐπει to ἐπεῖ. ‘At the moment when they had tasted the inwards and were burning the thigh-slices on the altar in the god’s honour, the others straightway put in.’

σπλάγχνα, μηρὰ. For these details see inf. 456, etc.

10. κατάγοντο. The use of this word suggests that the ancients regarded the sea not as a level, but as sloping down to the shore, as of course it appears to the eye. Virgil seems to have had the same thought in his mind in the line (Aen. 5. 212) ‘prona petit maria et pelago decurrir aperto.’

ἥσιν. This epithet is used of νῆος, δολα, and φιλης, and of a shield in the phrase ἀντίπεντας ἀνθή Π. 3. 347. The sense of ‘equal’ seems to satisfy all the usages; ‘the fairly-portioned feast,’ ‘the fairly-balanced mind,’ which last expression when applied to a ship would mean, ‘trimmed,’ ‘balanced,’ as Coleridge (An. Marin.) ‘steady with upright keel.’ The Schol. prefers to render it here το ἐπίσκισος, which comes nearer to ἀντίπεντας ἀνθή, and which would apply to the regularity of the ship’s ‘lines’ or curves. The original form of the adjective is βιας, Skt. viṣṇu, ‘equally.’ The prothetic s is thus a representative of the lost initial digamma. Ahrens prefers to connect ἄνθη in all its usages with the stem ἀν-, and assigns to it the meaning of ‘suitable’ or ‘good.’ The form ἄνθη, on this theory, will be referred to the feminine, from a possible masculine ἄνθη, analogous to ἀμφίλεσσα, which is referred to a form ἀμφίλες. The feminine form, however, should properly be ἄνθεσι and not ἄνθη. 11. στείλαν ἄεραντες. The further description of a landing is given in Π. 1. 433 ἡστία μίν στέιλαντο, βίας Ε’ ἐν νήλει μελανη, ἦτον δ’ ἑπατοκύλλα προτόξοιν ὠφθέντει καρπαλίματος, τὴν δ’ εἰς ὁμον προκρίνειν ἐρεμίας. ἦκ δ’ ἐνωται ἐβαλον, κατὰ δ’ ἐπιφέρετο ἄτομαν | Κ’ δα καὶ αὐτοῦ βαίνον ἐκρυμία

θαλάσσης. There, however, it will be noticed, the sail was lowered and stowed
away, and the mast let down on to its 'rest.' Here the sail is furled without lowering the ἑτέρων, as the addition of the participle shows, στειλέων ἀλλακτος, that is, 'they furled the sail by shifting it up,' a process that consists in hauling it tight up, and 'trussing' it, as it is called, to the yard without lowering; so as to be able to shake it out at a moment's notice. Cp. the interpretation of the Schol. τὸν δὲ σείωσον ὑπὸ τὸν κελάνω τὸ ἐρμυνόν. This may allude to στειλέω, the reading ascribed to Zenodot. 

14. σφυρ. See on Od. 1. 124. 

τὰ σφυρ. 'shyness.' ὑπὸ τὸ σφυρ. 'not one whit.'

15. ἐτέρων. We find this form, which is a simple non-themeless aorist, parallel with later forms such as ἐτέρων II. 3. 47; πλῶν II. 21. 302, which point to a present in -σεμ. 'Ἐντέρων may be one of the so-called Nomina of substantive verbs, 'formed from nouns, by means of a suffix which has amalgamaed with the final vowel of the noun Theme,' Monro, H. G. § 19. See Curt. Verb. 133. This direct derivation from πλῶν would account for the quantity of the vowel. Καὶ here gives just the same emphasis, as in καὶ ἦσαν ὑφαντεῖσθαι, sup. 2. 104.
ψεύδοσ δ' οὐκ ἔρεει· μᾶλα γάρ πεπνυμένοι ἐστιν.

Τὴν δ' αὐτῇ Υλέμαχος πεπνυμένος ἄντιν ἤδει:
'Μέντορ, πῶς τ' ἐρ' ἦν πῶς τ' ἐρ' προσπέτυμαί αὐτόν;
οὐδὲ τι πω μόθουσι πεπεθήματι πυκνώσιν'
αἰδοὺς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέσθαι.

Τὸν δ' αὐτὸν προσέπεσε θεᾶ γλαυκώνις Ἀθηνή.
'Υλέμαχ', ἄλλα μὲν αὐτὸς ἐν φρεσί σχοι νοήσεις,
ἀλλὰ δὲ καὶ δαίμον ὑποθήσεται· οὐ γὰρ ὅπως
οὐ σὲ θεῶν ἀξίητη γενέσθαι τὲ τραφέμεν τε.'

'Ως ἔρα φωνήσασ· ἡγήσατο Παλλάς Ἀθηνὴ
cαρπαλίμωσ· ὁ δ' ἐπείτα μετ' ξυνια βαίνε θεόν.

ἐξον δ' ἐς Πυλίων ἄνδρῶν ἄγνωθι τε καὶ ἔδρας,
ἐνθ' ἐρα Νέστορ ἱστο σὺν νιάσιν, ἀμφ' ὀδεῖρι
δαίτ' ἐνυνόμην κρέα τ' ἀπων ἄλλα τ' ἐπείρων.

24. νῖν ἄνδρα] Rhiannus read νῖν ἄνδρι. Schol. H. M. 33. κρέα τ' ἀπων] κρέα ἀπων is the reading of most modern editions. Beck, with Harl. MS. has κριτ', but as the usual Homeric form is κρέα it seems safer to read κρέα τ'. κρέα alone would suffer elision, as in inf. 65. A few MSS. give ἄλλα δὲ instead of ἄλλα τε. for yourself now, and not depend upon me.
30. πεπνυμένος. The idea that wickedness and folly are identical is frequent in Homer. Cp. Od. 8. 166, 177; 16. 278; and especially inf. 266, where Clytaemnestra's fall is long delayed φρεσί γάρ κέχρης ἀγάθως, inf. 52. 33. πεπεθήματι μοῦ, ὦ! I have not practised myself in wisely-worded address. The Schol. renders loosely, ἡμιμορίου σειμ, which is rather a translation of συνάρχω with genitive, as Od. 8. 23, etc.
34. αἰδοὺς . . . νῖν ἄνδρα . . ἐξερέσθαι. The noun is drawn into the accusative by the force of the infinitive. Cp. Aesch. Agam. 1. 203 προτοῦ μὲν αἰδὸς δὲν ἦμοι λέγειν τάδε with ib. 9. 948 πολλὴ γὰρ αἰδός διω
cατορθοῦντων τοῖς | φθάσατο πλοῦστον. 37. 26. . . 26. See supra 14. Od. 8. 159; II. 17. 641 ob μὲν διώμα ποτέ πεπνυμένω. The repetition is justified by a distinct purpose, namely, of determining the negation to a particular part of the proposition; for the second ω belongs closely to θεῶν ἄκιτι, a familiar phrase; cp. Od. 6. 240. Notice the
liitos, 'not under the disfavour of heaven.' Other commentators describe the second negative as ob solidarium and punctuate, ob γὰρ δέ, ob. st, etc., comparing Virg. Aen. 9. 305 'equidem de te nihil tale verebar, | nec fas, non,' But the former will explain better the majority of passages. Cp. II. 5. 22 ὀδοῖ γὰρ οὐδὲ κεν αὐτὸς ἐκεῖφηρε, with the commentary ad loc. of Eustath. ἵπτὶ δὲ τῶν δύο ἄρχοντων ἢ μὲν μιᾷ τοῦ ῥματικοῦ πράγματος ἢ ἐφέρα δὲ τοῦ προσώπου, meaning that the first oδοῖ serves to negative the verb with its accessories, and the second attaches itself closely to αὐτός.
38. τραφέμεν. This is probably the aor. act. of τρέφω, with intransitive signification. For the form cp. φαγεῖμεν 10. 386; ἄθέμεν II. 4. 247; and for the intransitive use Τευδάκημος δ' ἔστιν οὖν ἑσάτη (adeietai) ἐν μεγάρον II. 2. 661; ἄλοντε ἐφέρατον II. 5. 555. Herodian takes it as another form of τραφῆ. 31. ἐγνών, distinct from ἑγνη, as signifying an informal meeting, any gathering of men. On the form of the word Eustath. says, αὐλοθυσίαν ὧν μὸνον τῇ τροπῇ τοῦ ὦ ἢ ἡ ἄλλα καὶ τῷ τόπῳ. The relation of eisus to consis is the same as that of ἑγνη to ἑγνη. 33. κρέα τ' ἀπων . . . ἐπείρων. The word ἄλλα must be retracted from the
οἱ δὲ ὡς οὖν ἔξεινος ἦδον, ἀθροῖοι ἠλθον ἀπαντεῖς, χερσίν τ' ἡσπάζοντο καὶ ἐδράκασθαί ἄνωνον. 
πρῶτος Νεστορίδης Πεισώτρατος ἐγγύθεν ἄλων ἀμφοτέρων ὥλες χεῖρα καὶ ἱδρυσεν παρὰ δαίμι 
κάσειν ἐν μαλακώσι, ἐπὶ ψαμάδοις άλησεν, πάρ τε καστηνητῷ Θρασυμῆδει καὶ πατέρι δ' 
δάκε δ' ἄρα ἐπάγχυσαν μοῖρας, ἐν δ' ὁλον ἔχευε 
χρυσεὲρ δέται' δευδοκήμενος δὲ προσήγα 
Pαλλάδ 'Ἀθηναίη, κούρην Δίδις αἰγύχου.
Edward N. 40 
'Εβδομον νῦν, ὦ ζεῖνε, Ποσείδαν ἄνακτι 
τοῦ γὰρ καὶ δαίτης ἤντησετε δεύορ μολύντες. 
aυτὰρ ἐπιν σπείρῃ τε καὶ εὔβεαι, ἢ θέμις ἑστι.
45
41. χρυσεὺρ δέται' Al. χρυσεὶ ὦν. See Schol. K. M. χρυσοῦ τοῦ ὄν ἀρασάργου, 
καὶ σχεδόν ἀπαντεῖ. 
45. ἢ This is the reading of the Alexandrines, though 
they mistook the meaning of the word. Bekk. (with one MS. and Cod. A. Venet. 
in Iliad) writes ἢ. The common reading is ἢ. See note below, and La Roche, 
Textkrit. 273.

second clause, so as to be used with 
both; as if the whole sentence had run 
tῶν πράσαμ ἄλλα μὲν ἄστιν ἄλλα δὲ 
ἐπάργυ. Compare κείμαι δ᾿ ἐν δαίμε, 
ἀλλοῦ ἐν πῶς ὁδῷ Eur. Hec. 28. 
'Some meats there were roasting, and 
others they were piercing with the spit' 
II. 1. 465 foll.
36. Peisistratus seems to have been 
the youngest of Nestor’s six surviving 
(intra 412) sons. The seventh, Anti-
lochus, had fallen by Memnon’s hand 
at Troy, Od. 4. 187; II. 17. 652. We 
may suppose that Thrasymedes, from 
his position next to his father, was the 
41. δέται’, the dative, explanatory of 
the adverbial ἐν in the preceding line. 
δέται is probably a ‘measure’ of wine 
in its original meaning, through its 
connection with such words as δέται, 
δετός, δετοῦ, δετος, etc., which have the sense 
of distribution. 
Δευδοκήμενος. The form δευδοκή-
ομαι is strengthened by a sort of re-
duplication from the root δευ, seen in 
δεημαι. So we find (II. 9. 196) δειη-
μένος used of ‘pledging,’ from the sense 
of holding out the full cup; so also 
δεηχατο δεηχέοις II. 4. 4, δεηκατό 
δέταις II. 15. 96, and δεηχάων' 
ἐκέοις Od. 18. 111. Translate gen-
erally, ‘welcoming.’
44. τοῦ γὰρ . . . προσήγα, ‘for his 
feast it is that ye have lighted on.’
45. εὔβεαι is aor. subjunctive. 
ἡ θέμις ἑστι. The old grammarians 
regarded ἢ as an adverb, and gave it 
the acute accent to distinguish it from 
ἣ = ‘whence.’ They took it as equivalent 
ὡς, and parallel in form to ὅς, ὅς, ὅς, 
and perhaps ὅς. Cp. Herodion on II. 
2. 73 ἢ θέμις ἑστιτ’ ἃ δοῦντέον ὃν 
γὰρ ἔστι σύνθεμα, ἀλλ᾿ ἰσοδύναμοι τῷ 
δὲ εἰσέρχομα. The passages in which it 
occur are II. 2. 73; 9. 33. 124. 276; 
9. 177; 23. 581; 24. 652; Od. 3. 45; 
187; 9. 368; II. 45; 14. 130; 24. 
286. The Venetus A. writes always 
(except in II. 2. 73) ἢ without accent; 
Eustath. always ἢ, which must have 
represented the κοινή. But there can 
be no doubt that ἢ is the relative 
pronoun, assimilated in gender to its 
noun, as in the line ἡμαρτον εἶ καὶ ἐφη 
ἀμαρτίαν νῦιει Soph. Trach. 483. A 
different assimilation shows itself in 
II. 11. 779 δειημα τ’ εἰ παρέσχετε ἄ 
τεινομεν θέμις ἑστι. In Od. 24. 286 ἢ 
appears in the same phrase, not as the 
relative but as the demonstrative, ἢ 
[ἡ] γὰρ θέμις ὡς τινι νεάρῳ.
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δός καὶ τοῦτο ἐπείτα δέπας μελιηδέος οἶνον στείπαι, ἔπει καὶ τοῦτον κύριον ἀθανάτοισιν εὔχεσθαι: πάντες δὲ θεῶν χατέοντ' ἀνθρώποι, ἀλλὰ νεώτερος ἐστίν, ὑμηλική δ' ἐμοὶ αὐτῷ τοῦνεκα σοι προτέρη δώσω χρύσειον ἄλεισον.'

"Ομι γὰρ ἐν χειρὶ τίθει δέπας ἥδεος οἶνον ταῖρε 'Αθηναίη πεπνυμένον ἀνδρὶ δικαίῳ, οὕνεκα οἱ προτέρη δώκε χρύσειον ἄλεισον.

ἀυτικὰ δ' εὔχετο πολλὰ Ποσείδαοι ἄνακτι.

'Κλέαθ, Ποσείδαοι γαῖωμε, μηδὲ μεγήρης ἡμῖν εὐχομένους τελευτήσαι τάδε ἔργα.

Νέατορι μὲν πρῶτατα καὶ νιάτι κύδος ὁπελεῖ, αὐτὰρ ἐπεὶ ἄλοιποι δίδον χαῖρεσαν ἀμοίβην.

50. τοῦνεκα σοι ἵρην ἀρχοτονεῖν τὴν σοι Σχολ. Η. Μ. Q. Al. τοῦνεκά σω, Zenodot. τοῦνεκά τοι. 51. χειρὶ So La Roche for χειρὶ, as being the reading of Aristarchus and Aristophanes (see Schol. on II. 1. 585), Textkrit. p. 378.

48. εὐχεσθαι, 'a worshipper.' With the sentiment in the line Nitzsch compares Arat. Phaenom. 4 πάργε δὲ Δίως ἀγαθάμεθα πάντες.

49. δημηλική δ' ἐμοὶ αὐτῷ, 'he is my equal in years.' It might seem at first sight more natural to interpret the phrase by acqualitas est mihi cum illo; but a comparison of 364 infra; Od. 6. 213; 22. 209, shows that the regular use of ἀγαθάμεθα is for the concrete ἄρηθα. Compare δημηλικὰ κῶνα = 'being a man of the people' (II. 12. 213), like Horace's Plebs erit, Ep. 1. 1. 58. See Monro, H. G. § 166. 2. In Aesch. Suppl. 46 ἅσονεμεν σεμεῖον τῳ ἵππῳ.

50. άλεισον. Commentators give as the etymology, either ἀ privative and λείος, so that the cup is rough with embossed work, or else ἄ and λείος in the sense of uniformly smooth. Benfey suggests a connection with ἄλων, expressive of a cup as round or bowl-shaped.

51. τίθαι, Impref. Some forms of non-theretic tenses follow the conjugation of the corresponding contracted verbs: so τί, δί (τ. l. δη) ἀγαθί.

52. δικαίος, 'proper.' As δικαίος represents the common custom or usage obtaining among men, δικαίος is one who observes this δὲ περίοδε δίκες ἑνὲ φόρον ἄλλων ἑπερατεῖν 244; who knows how men commonly act and think. Compare the words of Telemachus, Od. 18. 228 αὐτὰρ ἤγε τὸν ἔρημον καὶ ἀπὰ ἐκατα, ἤνιπο τα τα καὶ το χέρια. Here again the connection is closely drawn between knowledge and propriety by the expression πεπνυμένον ἀνδρὶ δικαίῳ, with which we may compare the complaint against the suitors, Od. 2. 283, that they are of τὸ νόμωνως ἀλλὰ νομίσαι. See farther, Od. 13. 209; 3. 133. The same thought underlies the phrase ψιεδὸς δ' οὐν ἐρείη, μαλὰ γὰρ πεπνυμένος ἰστι, supra 20.

55. μεγήρης. See Buttm. Lexil. s.v. μεγαλῖφες, where the meaning is shown to be 'to think too great,' and thence, 'to begrudge or refuse.' Translate, 'refuse not to accomplish this purpose for us beseeching thee.' The constructions with the verb are (1) μεγαλιφεῖ πί τινι II. 23. 865; (2) with accusative and infinitive, Od. 2. 235; (3) with the infinitive alone, II. 7. 408.

57. Notice the change of tense from διαφές, διάφου, the effect of which was to be abiding, and διά referring to one special act.

58. Join ἀμοίβην ἵκατερβης. Here
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σύμπασιν Πυλόσων ἀγκλειτῆς ἐκάτμβης,
ἳς ὁ ἡ Τηλέμαχος καὶ ἐμὲ πρήξαντα νέοται,
οὐκεκα δεύρ' ἱκώμεθα θοῦ σὺν νηὶ μελαιν'

"Ως ἄρ' ἐπειδ' ἤρατο καὶ αὐτὴ πάντα τελευτά"
διόκε δὲ Τηλέμαχος καλῶν δέπασ ἄμφικυττέλλον.
ὁ δὲ ἀυτῶν ἤρατο 'Οδυσσῆος φίλος νίς.
οἱ δὲ ἐπεὶ ἀπίτησαν κρῆ ὑπέρτερα καὶ ἐρύοντα,
μοῖρας διασάμενοι δαίνυντ' ἐρυκυδέα δαίτα.
αὐτάρ ἐπεὶ πῦκοι καὶ ἐδήτος ἐξ ἐρον ἐντο,

there was not accurately a 'hecatomb;' but an offering of eighty-one bulls. But the word is used loosely as to number, meaning any large offering; and is applied to a sacrifice where sheep and oxen are mixed together, as in i. 25, or even where there are no oxen at all, II. 23. 146.

61. οὔκεκα. The unexpressed antecedent of this is governed by πρήξαντα, sc. τούτοις ὑπεσσα. Cp. Od. 21. 155 ἀμαρτείν ὁ δὲ ἴνεκ' αἰελ ἱππάδ' ὑμελεύειν.

62. ἐπισταί, 'then;' resuming and re-stating the act already described. So II. 5. 432 άλιτρα δ' ἐπισταίνει, and 436 τε μὲν ἔπισταν ἔπειροντες. This effect, produced here by a temporal adverb, can also be introduced by a local one, as Od. 7. 1 ὅ ἐν ἕν' ἤρατο. Cp. II. 16. 784; 14. 409. Classen (II. S. 31 foll.) would read here, δο ἄρ' ἴνεκ' τ' ἤρατο καὶ αὐτῆ πάντα τελευτά, comparing εἰσπραχ γὰρ τ' ἄρον καὶ αὐτῆμαρ συγέτα, ὧν ἄρ' τα καὶ μετάνταμον ἐκεῖ κάτων Π. 2. 81: cp. II. 4. 160, 261. He remarks that the use of the τα καὶ καὶ forms a connection between protasis and apodosis—as she prayed, so she fulfilled it.

καὶ... τελεύτα, 'she was herself bringing the prayer to accomplishment.' As a seeming mortal, she was making a prayer to a higher power; as an actual goddess she was answering it herself. For the phrase cp. II. 18. 328 ἄλλ' οὗ Ζεὺς ἄροισι νομηματα πάντα τελευτά.

63. ἄμφικυττέλλον. Buttm. Lexil. s. v., seems to establish the rendering of a 'double cup;' i.e. like two cups set base to base, and so the combination would be somewhat the shape of an hour-glass, and the cup could stand on either end. Aristarchus understands it of a cup with two handles, like the ἄμφιφορεῖα, and Schliemann declares for this view. See Troj. pp. 155 foll., where he speaks of finding 'long straight goblets, in the shape of a trumpet, with two enormous handles, which he recognised as the Homeric ἄμφικυττέλλον. In the discussion that follows, where he quotes at length from Prof. Helbig, as supporting his view, he brings forward arguments of doubtful value, (1) that the double form of cup would not be used, because only one sort of wine was drunk; (2) that it would not be serviceable for 'dipping' in the kyathos (but this was generally done with the proskynos); (3) that the form without handles would not be well adapted for 'passing round' (but was this usual?). Curtius refers κύπελλον to κύπη, 'cup;' Helbig looks on the ν as Aeolic, and prefers to connect with κύπη, capio, etc., thus bringing out the meaning of 'handle.' The passage in Aristot. H. A. 9. 40 is interesting, as a comparison is drawn between the 'double cup' and the arrangement of the cells of the honey-bee: αἱ τοῦ θυρίδας καὶ τοῦ μέλιτος καὶ τῶν σιγάδων ἄμφιστομοι περὶ γάρ μιᾶς βάσις δύο θυρίδες εἶναι, διὰσφέρῃ τῶν ἄμφιπερρείων, ἢ μὲν ἐντος ὡς ἐντος.

64. δὲ τ' αὐτώς, equivalent to the collocation in later Greek, ἀπό τινος ὡς ἀπό τινος ἐκεῖνος ὡς ἐκεῖνος. The same formula appears at the beginning of a verse in Od. 6. 166; 9. 31; 20. 238; 21. 203, 225; 22. 114; 24. 409. II. 3. 339; 7. 430; 9. 195; 10. 25. Bekker accen-

65. κρῶνυρτερα. The flesh ἔνωσεν the carcass, as opposed to ἐγκαρύα. ἐγκαρύα, εὐκαρύα. ἔριδονα, 'drew them for themselves' off the spits.
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toις δρα μῦθων ἥρξε θερήματος Νέστωρ.

'Νῦν δὴ κάλλιον ἐστὶ μεταλλὴσαι καὶ ἐρέσθαι ἔξευσιν, οἱ τινὲς εἰσίν, ἐπεὶ τάρτησαν ἐδώδης.

ἀδὲ ἔξευσιν, τίνες ἑστέ; πόθεν πλεῖδ' ὑγρᾶ κέλευθα; ἥ τι κατὰ πρῆξιν ἡ μαφιδῶν ἀλληθεά,

οία τέ ληστῆρες, ὑπείρ ἄλα, τοῖ τ' ἀλώντων ψυχᾶς παρθένοι, κακῶν ἀλλοδαποῖοι φέροντες;'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα

θαρσῆσαι αὐτῇ γάρ ἐνὶ φρεσίν θάρσως 'Ἀθήνη

θῆ', ὑνα μνει περὶ πατρὸς ἀποικομένου ἔρωτον

[ἡδ' ὑνα μνει κλέος ἐσθολῖν ἐν ἀνθρώπωσιν ἔχωσιν].

'Ο Νέστωρ Νηλημιάδη, μέγα κύδος Ἀχαιῶν,

69. ἡρέσθα.] See on Od. 1. 405. The Etym. Mag. 304. 33 admits that it was commonly written ἡρέσθα, with the accentuation of the present tense, τὸ ἀναφαρο

τον (infinite) ἠρέσθα, καὶ ἀφελέν εἶναι ἠρέσθα, ἀλλ' ἐξορολογεῖ οὐφρέσθα καὶ ἠρέσθα. This reason is no doubt wrong; but Herodian (on Il. 16. 47) mentions both ways of accentuating. 71–74.] 'Eadem quiserit Polyphemus (Od. 9. 252–255), velut ex formula dicta, ut de re cotidiana. Inconsiderate hæc hoc loco Aristarchus, illo Aristophanes deletem ibant, tanquam ea quæ abhorrèrent a personis Telemachi et Cyclopis, cum moribus istius aevi conveniant, nec vel seriore tempore rapiunt latrociniaque et terra et mari abstinuere Graeci.' Bothe, ad loc.

72. 3. . 4] See Textkrit. 265. 78.] Unanimously rejected since Wolf as being interpolated from Od. 1.95. It is wanting in the best MSS. and introduces an un-

Homeric repetition of ἦνα. The Scholl. do not notice it.

68. Γερήμας. The name of the town, from which this epithet is derived, is variously given as Γερήμνια, Γερήσων or -ςον Hes. Frag. 22, Eustath.; Γερήμα Schol. on Il. 2. 336; or, lastly, Γερήσα (τό) Strab. 7. 299, etc. This town on the Messenian gulf, not named in the Homeric text except in the epillet, is identified by Pausanias (3. 26. 8) with the Homeric 'Ἐβάνη Πολε. II. 9. 150, and is supposed to be on the same site as the modern Zemáta or Pasova. Nestor was said to have been brought up there, or to have taken refuge there, when Heracles ravaged Pylos. Apollonius and Suidas do not take it as a proper name, but interpret it by ἐπίκαλλος, which implies a connection with γίγας, or γείω.

69. κάλλιον, 'proper.' The comparative implies 'more proper' than it would have to be questioned them before they had refreshed themselves.

72. κατὰ πρῆξιν, 'on some business,' 'trading enterprise.' Cp. inf. 106 κατὰ

ληψις, and Od. 11. 479 κατὰ χρέος. For πρῆξις in this sense, with a particular reference to trading, cp. πρημίτηραs Od. 8. 162.

73. οἶα τέ ληστηρες refers to μαφι

διος ἀλληθέα ("idly rove"), on which κατὰ πρῆξιν depends also, but by a sort of zeugma, as 'roving' cannot properly be applied to a voyage 'on business.' Cp. Thuc. i. 5 5. 5 ἀρηδαὶ τόσον τό τοῖς τοῖς τοῤῥαῖοι ποικεχοῦ

διος ἐπικούρειες καὶ ἔρημοι εἰρήνης ἐπιτρέπει καὶ ἔρημοι εἰρήνης. This he adduces as evidence that piracy was a recognized employment in primitive Greece. See Grote's Greece, vol. ii. p. 152, foll. ed. 2, and cp. Caesar, Bell. Gall. 6. 23, speaking of the Germans,

'latrocinia nullam habent infamiam, quae extra fines suisque civitatis sunt.'

76. βαρσῆρας, 'having plucked up courage; notice the tense.

79. Νηλημιάδη. The form Νηλημιάδη occurs in Il. 23. 652. Similarly we find both Πηλημιάδη and Πηλημιάδη. The two patronymic endings are ὑδηs and
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εἶραι ὑπόθεν εἰμῖνες  ὡς δὲ κεί τοι καταλέξω. 80 ἡμεῖς ἡ Ἰθάκης ὑπονήμιον ἐλήλουμεν

πρήξις δ' ἦδ' ἴδις, οὐ δῆμος, ἦν ἄγορεω. 85 πατρὸς ἐμοὶ κλέος εὐφρ. μετέρχομαι, ἤν ποὺ ἀκούσω, δίου Ὀδυσσέως ταλασσίφρονα, ἰδίν ποτὲ φασὶ

σὺν σοι μαρνάμενον Τρῶων πόλις ἤξαλαπάται. ἐλλοις μὲν γὰρ πάντας, δοι Τρωιν πολέμιζον, πενθώμεθα; ἧλιος ἐκαστός ἀπόλεως λυγρὸς ὀλέθρος,

κείνον δ' αὖ καὶ ὀλέθρον ἀπευθένθη θηκὴ Κρόνιων. 90 οὐ γὰρ τις δύναται σάφα εἰπέμεν ὑπὸθ' δίωλεν, εἰ' δ' γ' ἐπ' ἢπειρον δάμη ἀνδράσιν δυσμενέεσσον,

eite kal en pelagei metà kúmaion 'Amphitritēs.

82. οὐ δήμοι] 'Αμφιτριῆς, ἐδήμοι, ἀντὶ τοῦ [τοῦ ὑπὸν Schol. H. M. 87, ἤχει] Schol. H. M. and Schol. A. on ll. 627 say 'Ἀμφιτρῆς τὸ ἧλιος τοῦ θρόφει, καὶ Διανύσται. But Etym. Mag. maintains the subscribed iota, which was at any rate an old reading. Almost all MSS. have ἦχει with Venetus A. and Eustath.

-ίδης, and the stem has a doubtful vowel, as Πηλ-ος and Πηλ-ος, Πηλ-ος and Πηλ-ος, which accounts for the double form.

κόσμος 'Αχαιῶν means, 'of whom the Achaeans are proud'; used of Nestor infra 202; ll. 10. 87, 555; 11. 511; 14. 42; of Odysseus, Od. 12, 104; ll. 9. 673; 10. 544.

81. ὑπονήμιον. Cp. Od. 1. 186, and see Appendix on Ithaca. With the form of the word the Schol. compares θῆβῃ ὑποκλαῖει ll. 6. 397. The epithet here applies to the town and not to the whole island.

ἑλεφέρων Monro, H. G. § 25, quotes this form as a peculiar instance of confusion of long and short stems. Here the long stem is found with a heavy ending; cp. ἄραντο, ἀγερήσωμες.

82. ἴδις. Curtius gives the different steps in the formation of this adjective from the pronominal stem ἤ, fę (for ἄρα) as follows; ἄραντο, ἀγερήσωμε, ἀγερήσωμε, ἀγερήσωμε, and lastly ἴδις.

83. παιρός, 'I am in quest of news, if I can anywhere hear it, of my father.' With κᾶς παιρός compare σὺν κᾶς Od. 13. 415. With εὖρο, 'far-spread,' cp. Od. 1. 344; 3. 304; 19. 333; 23. 137.

87. πενθόμεθα, in our idiom = 'we have heard,' is put in Greek in the present tense, as if the action were still continued. But compare πεφθέντα Od. 19. 411. Similarly the present δεικνύω is used, infra 193; Od. 2. 118; 4. 94, 698; 15. 403.

88. ἀλέθρος, as in Od. 4. 489; 15. 268 [7], elsewhere with cognate accusative αἰσθέρον (Od. 1. 166; 9. 303), which La Roche would read here.

89. ἀδώλεν. There is a touch of pathos in this tense, as though Tele- machus accepted his death as a fact.

91. μετὰ κύμασιν, 'in the midst of the waves'; cp. ll. 15. 118 μεθ' αἰματι καὶ κυνηγίᾳ καὶ κυνηγίᾳ...κυνήζει. 'Ἀμφιτριῆς. Hermann fancifully translates this title by a Latin equivalent Amfotrustus, as a graphic description of coastsline; by others it is connected with τρίων, τρίων, as referring to the sea that means round the shores; we may certainly compare the words Τρίων and Τριγώνεα with 'Ἀμφιτριῆς, see inf. 378. So far as Amphitrite is personified in Homer, she is the representative of the sea itself rather
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τονεκα νῦν τὰ σὰ γούναθ’ ικάνομαι, αἱ κ’ έθέλθοδα κείνου λυγρῶν δέθρον ἐνωπεῖν, ἐλ ποιος ὁμαλοίς τεοίνων, ἢ ἄλλω μῦθον ἀκουσάς πλαζομένων περὶ γάρ μιν δίσυμον τέκε μητηρ.

95 μηδὲ τ’ μ’ αἰθάμενος μειλάσθε μηθ’ ἐλεάρων, ἀλλ’ εὖ μοι κατάλεξον ὅπου ἤστησε ὁπωτής.

λίσομαι, ἐλ ποτὶ τοῦ τι πατήρ ἔμιδ, καθόδες ὁ’ Οδυσσεύδ, ἢ ἐσκ ἢ τι ἔργον ὑποστὰς ἐξετάλεσε ἀδίμο ἐνὶ Τρώων, ὅθεν πάραχετε πήματ‘ Ἀχαιοι

100 τῶν νῦν μοι μηνᾶς, καὶ μοι νημερῆς ἐνίπτες.’

Τὸν δ’ ἠμείβετ’ ἐπείτα Γερήνιος ἦπερ Νέστορι’ ὁ δ’ φιλ’ ἔτει μ’ εὔμηνας δίζους, ἡν ἐν ἐκεῖνῳ


than a goddess, as she appears in later legend. Cp. Od. 5. 422; 12. 60, 97, and Dissen on Pind. Ol. 5. 105, ‘ομίνη Αμφιθρίτη μάγνας δεν υπίσσιος περὶ ἄριστον περὶ αὐτής περὶ αὐτῆς.’

See note 3. 91 non Ποσείδάωνος, οιδεντικής δικτύτης αἵσκοις οἷον, οὐδέν Ποσείδάωνος.’

95. πλαζομένων, as shown by γάρ which follows, is not in agreement with ἄλλω, but refers to Οδυσσεύς, and is to be closely taken with ὡς δὲν ‘didst hear from some one else the story of him on his wanderings, for’ etc. ...’ περὶ, ‘exceedingly,’ is joined closely with δίσυμον.

96. μι is governed by both the participles.

μειλάσθε, ‘soften thy words.’

97. δοῦμα... ὁπωτῆς, ‘how thou didst get sight of him.’ For αὐτῶν see sup. 44.

98. ἐπι τότε τοῦ. With this formula of adjuration compare the Virgilian ‘si qua tuis unquam,’ etc. Aen. 9.

404.

99. ἐνίπτας, Schol. ἐποχιχομένος, ‘having given his promise.’ For ἐνίπτας joined with ἐργον see on Od. 2. 272.

9 ἐνίπτας ἢ τι ἔργον. Cp. Od. 4. 163 ἔφη τι ἢ τί ἔντυνοσ ποθῆσαν ἢ τι ἔργον. See note on Od. 2. 372, where one explanation suggested for the kindred expression ἔργον τε ἢ τοῦτο γε, was to take it as a true hendiadys, signifying the ‘word-foreshadowed act.’ We may regard this parallel disjunctive expression as identical in meaning with it. For as it would not be Greek to write ἔργον τε ἢ ἐντυνοσ τι, the hendiadys is more strikingly brought out by the use of ἢ, ἢ, than if the phrase had run ἔργον καὶ ἔντυνοσ τι, where the use of the conjunction would have implied that the things were separate in themselves and only joined in the suggestion.

101. τῶν... μηνᾶς. The phrase of πωτης, etc. suggests a number of kindly acts, which are summed up, as it were, by the plural τῶν. So Od. 4. 765; 11. 3. 735; 22. 84. Cp. II. 1. 497.

ἐνίπτες. The Schol. on the passage says ἐνίπτες [ὁ] ἐνίπτες εἰς. This form of the imperative is shortened from ἐνίπτεθε, and must be distinguished from the indicative ἐνίπτες II. 1. 388. ἐνίπτες is found always at the end of a verse, e. g. II. 11. 186; 14. 470; Od. 3. 101; 247; 4. 314; 331; 11. 492; 12. 112; 14. 185; 22. 116; 23. 35. ἐνίπτες as an imperative occurs once in the middle of a verse, viz. Od. 4. 642.

103. ἐπι. The Schol. remarks ὁμοθυμίαν τῷ ἐπι. καί κατὰ τὸν Μετέραν ἡ δ’ ἐπι τόσα ἐνείπε τι (Od. 4. 204). Ὁμοθυμίαν δὲ τοῦ ἔφοβο. Eustath. suggests that the apodosis may be found either
δήμων ἀνέτλημεν μένος δόχεοι υπερ 'Αχαιών,
ἡμέν διὰ ξὺν νυσίν ἐπ' ἑροειδέα πότιν
πλαζόμενοι κατὰ ληθή, δηπο ἀρρενεῖν 'Αχιλλέας,
ὁδή δοὺς καὶ περὶ ἄστυ μέγα Πράμοιο ἀνάκτος
μαρνάμεθι. ἔνθα δ' ἔπειται κατέκταθεν δοσιὶ δριστοῖ.
ἔνθα μὲν Αἰας κεῖται ἄρης, ἔνθα δ' 'Αχιλλέας,
ἔνθα δὲ Πάτροκλος, θεδίων μῆτερ ἀταλάντως,
ἔνθα δ' ἐμὸς φίλος νῦς, ἄμα κρατερὸς καὶ ἀμύων,
Ἀντιλοχος, περὶ μὲν θείων ταχὺς ἥδε μαχητής.
ἀλλα τε πόλιν ἐπὶ τοῖς πάθοισι κακὰ· τίς κεν ἐκεῖνα
πάντα γε μυθεσαίον καταβηττῶν ἀνθρώπων;
οὐδ' εἰ πεντάτετις γε καὶ ἐξάτετες παραμύων
ἐξερεύνοις δοὺς κείδι πάθον κακὰ διὸι 'Αχαιοὶ.
πρὶν κεν ἄνιθεσι σὺν πατρίδα γαϊῶν ἤκοι.

ἐνάτετε γάρ σφιν κακὰ ἡπτομεν ἀμφιήποντες

at tis ken ἐπείτι (113), or even at ovd' ei pentatites (115). But the form of the sentence is forgotten by the speaker in the crowd of details that come thronging into his mind. For similar incomplete constructions cp. Od. i. 231; 4. 204; 6. 187; 8. 236; etc. The virtual apodosis is the answer (120) to Telemacliis' question.

106. katai ἄριδα, see on sup. 73. ὅποι ἄρειες, ' wherever he might lead the way.' Optative of indefinite frequency.

108. μαρνάμεθα should, in strict grammatical propriety, be μαρνάμευ, parallel to πλαζόμενοι, as one of the two subdivisions of ἀνέτλημεν. The second clause takes the stronger emphasis, as marked by καί in καί περί δόνων.

109. Αἰας, when standing alone without a patronymic, always represents the Telamonic Ajax.

112. θείων. So ταχὺ ἐπα θείων Od. 17. 308. With the expression compare νόθαι ὑπὲρ Ἀχιλλέα. 113. ἐπὶ τοῖς, ' besides these.' So Il. 9. 639.

116. ἐξαραμ. Schol. ἐρωτήθεισα. Πρὶν κεν... λεγε. Instead of saying what would have satisfied the meaning—' long ere that, thou wouldest for very impatience set off home'—he substitutes the more vivid ' thou wouldest reach home;' implying that his impatience to get away would be so strong, that it would not subside till it landed him in Ithaca. As we might say, ' You would be off at once, and never stop till you got home.' Cp. II. 2. 391.


ἀμφιήποντες. It is possible to take this as governing an unexpressed object, ' plying them with every form of stratagem.' So we find it in timesis, II. 11. 482 ὑπὲρ τὰν ἀμφὶ 'Οδυσσῆς Τρῶν ἔσων. But comparing the isolated clause II. 5. 667 τοῖν τὰρ ἐξὸν πάνω ἀμφιήποντες (see also II. 2. 525; 19. 392), it seems better to join διάλοιο, closely with κακὰ βάτομεν, and to take ἀμφιήποντες as a picturesque participial addition to the sentence, ' burying ourselves about them.' Cp. στόρεον λέχος ἐγκολοναὶ Od. 7. 340. So φέροντα Od. 1. 136, 139; 4. 133; φέροντα όμοι. Classen (H. S. 86) compares such
usages with the frequently occurring participles κατά, ἧν, βίβας, παραστάς, μολὼν, ἱλαρόν, λαβέω, both in Epic and Dramatic writers. Ameis quotes from Lobcck, Aj. 57 'participia parvōn, molōn, ἤχων, ἤν saepe ἄφαινον enim addi atque ita ut tum inter se permutari tum omittit possint.'

119. μόνον δ', i.e. 'and only after much ado.' Note the change of tense from the imper. βάπτωμαν to ἔτελεσεν. 120. οὐ τιν... ἤθελε, 'no one chose to match himself face to face with Odysseus;' ἤθελε here is not equivalent to ἅθελεν, but implies a determination or decision (see II. 31. 177). Curtius agrees with Pott in referring ἅθανος to the Skt. ὡκανομε i.e. satiāre.

122. ἀνέδω. Skt. sat-īṣa, 'true.' The root is the same as that of the substantival verb. See on Od. 1. 174.

123. σίβας, 'amazement' is the feeling expressed in this phrase, which recurs Od. 4. 75; 6. 161; in the latter passage it is replaced in 166 by ἀκάνθωμα ὅμως. The 'amazement' is at the resemblance which Nestor proceeds to trace in the following lines.

124. ζωοκτόνος... ζωοκτόνος. Is the sense, 'thy manner of speech is like what it should be;' or, 'thy manner of speech is like to his?' There is yet a prior question; must both the words be taken in one of these senses, or may we understand ζωοκτόνος in one sense, and ζωοκτόνος in another? On this prior question we must agree with Nitzsch, that except where well-defined custom has impressed different meanings on a word according as it occurs in this or that grammatical form, or in this or that phrase, we are not warranted in giving it different senses in the same context.

The claims of the two renderings are not far from being evenly balanced. In the only other passage where the participle ζωοκτόνος stands without a dative following, it means 'like what it should be,' Od. 4. 239 καὶ μύθος τρυϕεὶον οἰκοῦτα γὰρ καταλέγει. On the other hand, our passage, occurring as a hurried and parenthetical explanation of σίβας μ' ἤχει εἰσορῶμα, may very well be one in which the dative would be understood, when a familiar sentiment, such as 'you are marvellously like him,' was being enunciated. A presumption on this side is also afforded by ὡκανος, for while it is possible to imagine one thing resembling another in greater or less degree, it would not be worth while to describe it as 'like what it ought to be,' otherwise than absolutely. Nitzsch contends for the meaning 'like what it ought to be' because of the generalising expression νεότερον ὄρθρο, and the analogy of Od. 4. 204 foll. and 239. But, prima facie, we are led to the other view by two passages; Od. 4. 140 φεύγομεν ἦ τομον ἐρίο; πέπτωμε δὲ μὲ θυμόν; or οὐ γάρ πα τινά φήμη ζωοκτόνα διὰ διάβας. | οὔνοι ἄνθρωποι γαροί—σίβας μ' ἤχει εἰσορῶμα—| ὡς τό 'Οδυσσεός μεγαλοκρότος οἰκοῦ, and 19. 380 ὅλλον οὐ πα τινά φήμη ζωοκτόνα διὰ διάβας, ὡς τό δέκαμα φανερον τι νόθας δὲ 'Οδυσσεία ζωοκ. In both these passages there is no doubt about the meaning of διὰ ζωοκτόνα, and the former passage has other close resemblances to ours; so that if the Poet means something different, he has misleadingly made use of phrases in which he elsewhere clothes a more familiar sentiment. Nor, further, are Nitzsch's arguments for his rendering conclusive. For, (1) as to the passages he alleges—in Od. 4. 239 the absence of διὰ makes the whole difference; and Od. 4. 204-206 τὸ ταύτα ὠνεος δὲ 'ἐν πνευμάτων ἰδρυοί καὶ κέφαλοι' τοιού ἄρ αὐτί καὶ πατρός, δὲ καὶ πνευμάτινα βάψει—looks equally both ways. But, (2) if we set out the meaning of the two clauses ad
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ἀνδρα νεώτερον δὲ ἐκείνα μυθήσασθαι.

ἐνθ' ἦ τοι εἶνας μὲν ἐγὼ καὶ δίος 'Οδυσσεύς
οὔτε ποτ' εἰν ἁγορῇ δι' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
ἀλλ' ἐν δυνόν ἐχοντε νῦν καὶ ἐπίφρονι βουλῇ
φραζόμεθα 'Αργείων ὅπως δ' ἄριστα γένοιτο.

αὐτὰρ ἔπει Πριάμοι πάλιν διεπέραμεν ἀλήτην,
βήμεν δ' ἐν νήσοι, θεώ δ' ἐκέδρασεν 'Αχαιῶς,
καὶ τότε δὴ Ἡθὸς λυγρὸν ἐνὶ φρέσι μηδετὸ νόστων
Ἀργείως, ἔπει οὗ νοῆσαν οὐδὲ δίκαιοι
πάντες ἔσαν τῷ σφενω πολέες κακῶν οἴτων ἐπέσων
μήνυος εἰς ἀλήθες γηλακώπιδος ὀβριμοπάτης,

ἡ τ' ἐριν 'Ατρείδησι μετ' ὀμφοτέρους ἔθηκε.

τῷ δὲ καλεσμαένῳ ἁγορήν ἐς πάντας 'Αχαιῶς,
μάψε, ἀτάρ οὖ κατὰ κόσμον, ἐς ἥλιον καταύστα.

131. Rejected by Bekk., though against authority of MSS. According to Nitzsch, it is interpolated from Od. 13. 317. It does not harmonise well with v. 132, and it seems to anticipate the actual departure which does not take place till v. 157. Cp. Od. 13. 317. [Δημήμοναρχή] Bekk. gives generally ὀμφοτέρους on analogy of ὀμφοτέρως, which La Roche follows. But see Curt. Gr. Etym. p. 486 foll.

fill in the second, we have no difficulty in νεώτερον ἀνδρα, thus — 'Thy manner of speech is like his;’ — this is the first approximation between the two men. But, when the difference of age is considered, there arises an approximation beyond this, which can only be accounted for by the relationship assumed to exist, i.e. (filling in the second clause) 'You would not expect a young man to speak so like his elder, unless the two were father and son.'

125. εἰς, 'all that while.' This demonstrativus use of the adverb is commonly expressed by τοῖς, while ἐν is generally appropriated to the relativa. But compare for a similar use διὰ μέν, δι' μέν, etc. and Od. 2. 148.

127. ἀγορῇ βουλῇ. See on Od. 2. 7. With δι' ἐβάζομεν Nitzsch compares Hdt. 6. 109 τοις στρατηγοῖς ἐγνώστο διὰ αἰ γηλήμα

128. ἐπίφρονι, the exact opposite of ἄφρονι, Cp. Od. 13. 12 ἄφρονι ποιήσαι καὶ ἐπίφρονι περὶ μαλ' καταρ.

129. φραζόμεθα, (imperf., as βάζομεν, sup.), ‘devised how the very best success


132. καὶ τότε. Here begins the apodosis.

134. ὅταν, connected, like ὅμοι, with root ὅ, as in ἑ-ναι. Here τοῦ = 'wherefore.'

135. μήνυα. The wrath of Athena was immediately directed against the Locrician Ajax for his outrage upon Cassandra, and generally against the Greek chieftains for allowing the insult unpunished. See Od. 1. 327; Virg. Aen. 1. 39 foll.

136. μετ' Ἀτρείδησι, 'between the sons of Atreus.'
sembly 'for sunset,' morning being the usual time for such gatherings: but in summoning it at that hour, under the particular circumstances, noted (parenthetically) in v. 139, namely that the men had been at a banquet and were heated with wine. The reaction from the toils of the war amid the temptations of a sacked city, implied in Ol δ' ἡλθον οὐφι βεβαρητέος, is touched on by Aeschylus (Agam. 330) τοῦ δ' οὖθε νειστελαγμεντος ἐν μέχρι τῶνι τοπεῖ φησίν πρὸς ἀριστουχίαν ἄν ἐχει ποιεί τάσει. The line of δ'. 'Αχαίων is parenthetical to the construction (which having set out with a participle has yet to be finished), but not to the sense; for the sense requires it, and requires it in this place.

139. βεβαρητεος from βαρης, is used intrinsively. In Plato (Symp. 203 B) we find βεβαρημενος.

140. μφθον μυθειόθην. This was called by grammarians the σχῆμα ἐπιμελομενόν. Cf. Βουλά αυτολοίος 6. 61, and note there.

142. Join νόστον ἐπ' εὐφρα αὐτα and compare νόστον γαϊς Φαίμαος Od. 5. 344, νόστου μηχανή ὑπα εἰς γλαυκός II. 10. 500.

143. οὐ πάμναν ἔρανα, 'did not at all please.' 'utterly failed to please.' πάμναν, which is merely the reduplication of the neuter πώ, with the necessary assimilation, is used twenty-seven times in Homer with a direct negative. Compare the use, in Plato especially, of οὐ πάνω.

146. οὐ πείσεσθαι ἐμελλεν,' that she had no thought of complying.' Cp. ἰ τιν' οὐ πείσεσθαι ὦν II. 1. 289.

150. θεσπεσθε, rigid of θεσπεσθαι, 'it is more often applied to ἕκη than to any other word in Homer; analogous to this is its usage with ἐκχει, βοθ, ἐκεχειτο, ἐκμοι, with which it perhaps retains some colour of its etymology, viz. θεῖα and root σερ (see Curt. G. E. 239, 411), as if describing that which was uttered or might be uttered by a God. In II. 2. 367 this primary meaning is fully kept in the use of θεσπεσθαι absolutely, οὖ 'by the will of heaven.' In the word θεσφατος, the signification 'uttered or ordained by heaven' is never lost; in its strengthened form διήθεσφατος, properly 'ineffable,' ne ab ipso quidem Dis narrandum, it has passed generally into an epithet, signifying 'marvellous,' 'strong,' or 'vast,' e.g. διήθεσφατοι οἶνος, γαϊς, ἐμῆς, etc. Similarly θεσπεσθε is used merely to express excellence, greatness, or completeness, as with ταλαιπ, δῆρο, ἄγχος, νέφος, πλωτος, χάρα, δαίμονα, χαλέα, άνθη, φόβος, φοίς. As an epithet of ἀντρον, βηλάς, and possibly of Σιρμίον (see Od. 12. 158), it seems to tend in the direction of its natural meaning 'sacred.'
διήλιθος' ἐπὶ γὰρ Ζεὺς ἦτοι πῆμα κακοῖον· ῥώθεν δ' οἱ μὲν νέας ἔλθομεν εἰς ἀλὰ διὰν κτῆματα τὲ ενιθήμεσα βαθύζων το θυμαία.

ἡμίσεις δ' ἀρα λαοί ἐρητόντο μένοντες 155
ἀδίκα παρ' Ἀτρείδη Ἀγαμέμνονι, ποιμένι λαῶν· ἡμίσεις δ' ἀναβάντες ἐλαύνομεν αἱ δὲ μᾶλ' ὁκα ἐπλεον, ἐστρέοντας δὲ θέοις μεγακτέα ποντον. ἐς Τένεδον δ' ἐλθόντες ἐρέσαμεν ἱπα θεοῖσιν, οἴκαδε ἴμενον. Ζεὺς ὦ ὁ πο μὴ δεῖτο νῦστον, 160
σχέτλιος, δὲ β' ἔρι όρος κακήν ἐπὶ δεῖτερον αὐτίς. οἱ μὲν ἀποστρέφωστε έβαι νέας ἀμφιέλλωσας


(generally with δ', but inf. 490 and in Od. 15. 40, 188 with a) may be referred to ὑμί. From same root δῆ, we get, by reduplication, λαύω (λαύω), the sorist from which (without retaining reduplication) may be δῆσα. The meaning of the word is 'rested,' whether the notion of sleep be included or not. Schol. E. H. M. Q. τὸ ἄθαμεν οὖς λουκαμήθη-


153. οἱ μὲν, 'some of us,' as opposed to ἡμίσεις δ'.

154. βαθύζωντος. The ὄμη or girdle rested on the hips (Od. 5. 231 περὶ δ' θυμάμ βάλλει ἤκτοι), and was put on outside the robe. The folds of the upper part of the dress fell over the ὄμη and formed a κόλπος. βαθύζωντος (Πιν. 18. 132, 339; 24. 215) and βαθύ-

ζώνων express the same fact, only as Damm says (Lex. Hom. s. v.) the one is αἐ αἰσθήσεν, the other αἐ στίκτι.

Damm also shows that βαθύζωνως, though applied in Homer to Trojans and Dardanans, not to Greeks, does not, as some hold, denote barbarians; since we have h. Hom. Ven. 258 θυμάμ βαθύζωντος, Pind. Ol. 3. 35 βαθύζωνων ἄρης, Isth. 5. (6) 74 βαθύζωνων κόπα 

Μινησίων, Pyth. 9. 2 βαθύζωνων καρπί-

τεσσαίων, Aesch. S. c. T. (of the two Theban princesses) ἱπτὼν βαθυζώνων στροβόλων. On Pind. Ol. 3. 35 Böckh writes, 'voce βαθύζωνως cinctura non sub mammis, sed inferiori corporis parti aptata designation, qua sinus vestimenti plenus et profundus redditur.' Compare the epithet ἐκκέντρου applied to Trojan women in Πιν. 6. 442; 7. 297; 22. 105.

157. ἐλαύνομεν, sc. νῦσα, resumed in 

ἀλὰ μᾶλ' ὁκα. 158. μεγακτέας, 'gulpy;' i.e. full of deep hollows (from στίχος for στώς, root στοῖς). It is used also as epithet of a ship, Πιν. 8. 222. See note on στίχως, Od. 4. 1.

159. ες Τένεδον. The first day's journey from Troy.

160. οἴκαδε ἴμενον. This desire explains the reason of their sacrificing to propitiate heaven.

161. σχέτλιος, from σχέω, according to Schol., who interprets by ἀπέκλεισεν ἑνώτα τοῦ φυγεῖ. Rather from σχέω, meaning 'holding out' or 'holding with a firm grip,' the very opposite of 'self-sparing.' Cp. Lat. improbus. Render, 'hard.'

ἐμ. Beck. and most modern editors write this with anastrophe of accent. It does not seem absolutely necessary to do so. Any how, ἐμ is adversial to ὅρος, 'sent upon us disastrous strife.'

Cp. inf. 176; 5. 360; Πιν. 9. 539.

162. οἱ μὲν, 'then some of them turned back their ships and went their
way, the company of Odysseus.' For this absolute use of ἀλός in see Od. 24. 301 οί ἔναθεντές ἔβρον. With the phrase ἀμφ', 'Odyssey, signifying 'Odysseus and his comrades,' cp. Od. 22. 281 τοί 3 ἄμφ' Odyssey. Also Il. 2. 445; 3. 146; 6. 436; 9. 81; 15. 305, etc.

162. ἀμφιθέσσας. As δέλεα gives a feminine form Νήσιας, we may refer ἀμφιθέσσας to an ideal form ἀμφιθλίς, signifying 'curved on both sides,' i.e. with curved sides; a picturesque epithet of a ship. The commoner rendering is 'rowed on either side,' or 'swaying from side to side.'

164. έν... ἥρα φέροντες. Buttm. is in the main right in his view of this phrase, which occurs in Od. 16. 375; 18. 56; II. 1. 572, 578, and ἥρα without ζίπη in Il. 11. 132. To suppose a tmesis of a compound adjective ζίπηρα would be monstrous. Yet such must have been the view of Aristarchus, at least on the present passage and on Od. 16. 375; 18. 56. For, says Herodian on Il. 1. 572, ἀρματάρχου ένει να εἶρον ἄρχον τὸ ζίπηρα, καὶ εἴκοσι ώρα ἀρματάρχου κατευθύνου λόγον οὐκ ἔχον. The question that remains is whether we are to suppose ζίπη to stand in composition with a previously consolidated phrase or quasi-compound ἥρα-φέρεις, or with φέρεις simply, ἥρα being subjoined. Buttm. remarks that the word ἠπερίος exists in Homer, in tmesis, Il. 8. 516 προδωθεί τινον ἄροις κακόλακας ἅρρα. But it should be added that a hostile sense seems to underlie it. On the other hand, inasmuch as we never find any form of the simple ἦρα otherwise than in the phrase ἥρα-φέρεις, and as we do find both ἥρα-φέρεις, and ἥρα φέρεις, we may conclude with Buttm. that ζίπη is compounded with the previously consolidated phrase ἥρα-φέρεις. Buttm. agrees with Herodian in regarding ἥρα as the accusative from a supposed nominative ἥρα=χάρις, while Aristarch took it as accusative plural from an adjective ἥρα. The connection of ἥρα with root ἀν as in ἀμφιτώμον, etc., is the simplest etymology that has been proposed. Ahrens refers it to a root from saran, 4, and connects it with the Latin servire, quoting such phrases as 'in animo servire,' 'amicis servire.' Fick connects with Skt. नाताम = 'good.'

165. ἀδέλλεις, root πελ' from which come ἑλως and ἑλω (cp. ἐλαστη) to 'squeeze,' or 'press.' The a may either be merely prothetic, or softened from ἀ in the sense of 'together.' At any rate δάλάρει means 'crowded together.'

168. ἰδίωτα not only 'late in the day,' but (as here) 'after a long interval;' thus in Od. 4. 704-706 it is contrasted with δὴν. δὴν δὲ μν ἀμφιλήθη κατα κατα. ἰδίωτα δὲ δὴ μν ἐκεῖσιν ἴδιμι προσελκύειν, μετά νύ, 'to join us,' sc. Diomedes and me.

169. ἐν Ἀρείᾳ. The first day's sail was to Tenedos (159); 'the second to Lesbos; the third to Gerasæus (177); which corresponds with the statement in 180 πέτραν ἤμα ἔνι. The δαλίας πλοῦς is the passage straight across the Egeean (πέλαγος μέδοι εἰς Εὐθανα τίμειο); which was shorter than going round by the islands, but involved a longer run without touching at any port. Nitzsch remarks upon this, that the Achaæans, in seamanship, were behind Phœnicians, Taphians, and Cretans. They were 'pondering about the long sea-voyage,' namely, whether to adopt it or not: whether they should take a course sea-ward of Chios, etc., or inside Chios. Gerasæus, the extreme south point of Euboea, lay south-west of Lesbos, at a distance of some 150 miles, and the straight course to it would pass a good way to the north-
west of Chios, but would keep as close as possible to the north-west coast of Phrygia. *et al.* 175. 175. *et al.* 176. 176. 177. 

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170. 

175. *et al.* La Roche (Hom. Text. 200) writes 'in' & similarly ἐν πρό, ἐν πρό, πρό πρό, leaving πρός as an exception.


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177. 177. 177. 177. 177. 

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178. 178. 178. 178. 178.
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180 Τυδείδεω έταροι Διομήδεος ἵπποδάμοι ἱστασαν αὐτὰρ ἐγὼ γε Πόλων ἡ χών, οὔδε ποτὲ ἔσβη οὖρος, ἐπειδῇ πρῶτα θεὸς προῆκεν ἄναι.

185 ὑδήν, φίλε τέκνον, ἀπευθυς, οὐδὲ τι ὕδα κεῖνων, οἰ τ' ἐσάρθων 'Αχιάων οἱ τ' ἀπόλοντο. ὁσα δ' ἐνι μεγάροις καθήμενος ἡμετέροις πεθομαι, ἢ θέμες ἔστι, δαὴσαι, οὐδὲ σε κεῖσω. εὖ μὲν Μυρμιδώνας φάο' ἠθέμεν ἐγχεισιαρώς,


of the blessings of life in Od. 10. 113, we have θάλασσα δὲ παρέχει ἱξεν | ἦς ἐθρεψίς.

178. ξυρχα. Not as Eustath. did μᾶ κατότι, but 'in the night,' as έξιος = 'in the full day.'
179. Join ἐντι. . . θέμεν = 'laid on his altar.'

With θάλασσος μετήμαστον compare Virg. Georg. 4. 388 'magnum currum aequor metitur,' Ov. Met. 9. 447 'ce- lerique carina Aegneas metris aquas.' There was a temple of Poseidon on Geraestus, ἱξεν δ' έρδον Ποσειδώνος ζητομάτον τῶν ταύτη καὶ κατουκάν δεί- λαγον Strabo 10. 1.

182. ἱξεν, 'held on for Pylos.' The object of ἱξεν would be νῆα. This use of ἱξεν for the progress of a voyage is the same with which we are familiar in σχείν as expressing the end of it.

183. ἱππαθη = ex quo.

184. ἀπευθυς, which in sup. 88 is used passively, is here active = 'without getting tidings.'

185. καῖνων refers to those who remained behind in Troy (sup. 155), and those in company with Odysseus who turned back (162); for Nestor must have known something of the fate of those who started with him; at any rate, until they separated.

καῖνων may follow directly upon οὖδα, as 2. 375; but more likely it depends upon οὐ τα, οὗ τα, which words are used here disjunctively; as τα . . . καὶ are sometimes used after verbs of knowing; cp. Od. 16. 316 δεδάσσοθα . . . οἱ τε ο' ἀντιμάζονται καὶ οἱ νηλεῖσ εἰσί, 17. 487 ἀνθρώπων ἔδω τι καὶ εὐνοικάρφος, 18. 228 ἤστα, ἐσθαλα τε καὶ τά χρεια, Aesch. Ag. 807 γνώσε τον τε δικαίω καὶ τὸν δαιμόνιον κ.λ.; 187. πεθομαί. See on sup. 87.

186. τήσιμα, sup. 45. καῖνω means 'keep in the dark.'

188. ἐγχεισιαρώς. The etymological connection of the second element in this word has always been matter of doubt. Compare with ἐγχέομαι II. 4. 242, ἐλακώμωσ Od. 14. 29, and στάμωος Hdt. 5. 92. Eustath. offers two suggestions, οἱ περὶ ἐγχέοις μεροπρόντως, οἱ στάμωος (but which he would have better explained as meaning, 'having their part and lot in the use of the spear'); and again, οἱ ἀρχαῖς ἐγχέοις τῶν ἐγχέων, πλευσάμω τοῦ μ, which is of course impossible. Others referred the termination to μαρός, as if 'raging wildly with the spear,' or to μαρός, with an interchange of λ and θ, compare μα- λων 'Aapos II. 2. 401. Of modern philo-

Döderl. assigns it to a root µα, seen in μα-µα-ω, etc. and with the form he compares θιρός from θεόμαι.

Göbel, whom Ameis follows, connects it with root µαρ (compare µαρµαρίων),
οδ' ἀγ' Ἀχιλλῆς μεγαθύμων φαίδιμος ὑδός,
εὐ δὲ Φιλοκτήτην, Ποιάντων ἄγλαδν ὑόν.
πάντας δ' ἰδομενεύς Κρήτην εἰσήγαγ' ἐτάλροις,
οἰ φόγοι ἐκ πολέμου, πάντως δὲ οἱ οὗ τιν' ἀπηφά.
'Ατρείδην δὲ καὶ αὐτοί ἀκοῦετε νόσφιν έόντες,
ὅς τ' ἤλθ' ὡς τ' Αἴγισθος ἔμησατο λυγρὸν ὄλεθρον.
ἀλλ' ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτυσεν
ὁς ἀγάθων καὶ πᾶσα καταφθεῖσου λιπέσαι ἀνδρός,
ἐπεί καὶ κεῖνος ἔτισατο πατροφονίᾳ,
Αἴγισθον δολόμητι, δ' οἱ πατέρα κλυτὸν ἔκτα,
[καὶ σὺ, φίλος, μάλα γάρ σ' ὀφθαλμοῖ καλὸν τε μέγαν τε,
ἀλκημόθε ἐσο', ίνα τις σε καὶ οὐρεύοιν εὗτοι.] 195

Τὸν δ' αὖ Τηλέμαχος πεπνυμένον ἀντίον ἠθάδα
'ὁ Νέστορ Νηλημάδη, μέγα κόδιος Ἀχαιῶν,
καὶ λίθν κεῖνος μὲν ἔτισατο, καὶ οἱ Ἀχαιῶι

198. ἐς αὐ] See on Od. 1. 300. 199, 200.] καὶ παρὰ Ἀριστοφάνει προπηθοτίῳ
οὔτα οἱ δύο στίχοι. ἐκ γάρ τοῦ λόγου τῆς Ἀθηνᾶς (Od. 1. 301) μετεπιθέμην ἐνδήλθε
Schol. H. M. Q.

in the sense of 'brilliant,' 'excelling,' while Curtius, Gk. Ethym. 296, refers it to root μερ, as in μερηρίζμα, the sense being parallel to that of the derivatives of φρήν, e.g. μεληφραῖον, δαλφραῖον. For the change from ε to ο we may compare φοίρ from φοίρ, δώμα from δεμ. 189. ὑὸς, sc. Neopolemaeus. 190. Ποιάντων, 'of Peoes.' This method of expressing the patronymic is quoted as among the Homeric Aeolisms. 1 Patronymica in -ευγρι et -ων cadentia alia ea sunt ab Aeolici sermonis consuetudine. Eorum loco Aeoles uti solent adiectivos possessivs in -is terminatis, sicut Romanii in nominibus gentilicis. Eiusmodi patronymica ita Homerus in usu suo convexit, ut plurumque cum nomine uīs coniuncta genitivi quasi minore fungantur. Exemplum aliter Ποιάντων uīs Od. 3. 190; Τελεμονίων Αλας II. 2. 528; Ζεῦνελος Καρακάνδων uīs II. 4. 367. 2 Theod. Ameis de Aeolism. Homer. p. 54. Compare also ναυσὼν uīs Od. 7. 324, Νηλημίν όι ΙΙ. 2. 20, and, as not unlike, Αενία ναυτικ in Virgil. 193. καὶ αὐτοῖ, 'even ye yourselves,' to which is appended the concessive participial clause, νόσφιν έόντες, 'though living far away.' Others join καὶ directly with έόντες, or at least, as Nitzsch, extend the force of it to the participle. άκοῦεται. See on sup. 87. 194. ἐς τ' . ἐς τ'. This use of the double τ expresses the rapid succession, almost the contemporaneity of the two actions. Cg. Od. 6. 231 ὠδοτί τ' ἠλίκοι, καὶ τοὶ κλυτὰν ἄλοι έμπνευ. 195. ἐπισμυγερῶς seems to be related to μηχρος as σμηρατο to μηκρό, with the Aeolic interchange of ο and ν compare δομα and δομα, ἀφρα and ἀγκας. 196. ἐς ἀγαθον, 'How good a thing it is!' This is better and simpler than to accent ἐς. άλιτες, 'should remain behind,' in neuter sense, as II. 5. 154 ἐν τ' ὀ τιπτ' ἄλοι καὶ στηντος λατιάθε. Both gives the force of καὶ παῖδα by the paraphrase 'beautum praedicat virum qui non solum opus reliquit, sed etiam filium, qui illas tesnatur et persiciem averat.' 197. κινεῖται = Orestes, as in I. 203. 203. Notice that οἱ after καὶ is the enclitic dative, and not the article with Ἀχαιῶι.
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οἴσουσι κλέος εὕρω καὶ ἐσορμένοις πυθέσαι, 205
αὐ γὰρ ἐμοὶ τοσάθρετε θεοὶ δύναμιν περιθείεν, τίσασθαι μυστήρας ὑπερβασίης ἀλεγεινη, οἱ τὲ μοι ὑβριζοντες ἀτάσθαλα μηχανώνται. ἄλλῳ οὗ μοι τοὐστόν ἐπέκλωσαν θεοὶ ἔλθον, πατρὶ τ᾽ ἐμῷ καὶ ἐμῷ νῦν δὲ κρῆ τετλάμεν ἑμψης.’

Τὸν δ᾽ ἥμεισθεν ἐπείτα Γερήνιος ἐπητὰ Νέστωρ

‘Ὦ φῶλ’, ὕπει δὴ ταῦτα μ᾽ ἀνέμνησας καὶ ἔκειτες, φασὶ μυστήρας σῆς μητέρος εἶνεκα πολλοὺς ἐν μεγάροις, ἀέκτη σύμεν, κακὰ μηχανάσσαμεν.

204. ἴσορμένους πυθέσαι] So Wolf from Eustath., followed by most modern editors. La Roche prefers to retain the reading of the MSS. ἴσορμένους δοῦνιν. See note below. 205. περιθείεν] So Baumllein from Schol. Harl. for the common παραθείεν. 209.] περιτότι ἂρτει γὰρ ὃ ὑπὸ ἀυτὸν Λουμ. H.

204. Join οἴσουσι εὕρω, ‘shall spread far and wide.’ ἴσορμένους πυθέσαι, ‘for men that shall hereafter be born, that they may hear of it.’ Most modern editors, with the exception of La Roche, accept this reading, which Wolf introduced from Eustath. For the formula cp. Od. 11. 176; 21. 253; 24. 433; Il. 2. 119; 22. 305. There is sufficient analogy for the reading of the MSS. καὶ ἴσορμένους δοῦνιν, e.g. Od. 8. 579; 24. 197. Nitzsch declares in favour of πυθέσαι because the infinitive is better suited than the noun to introduce a new stage in the thought. πυθέσαι, he remarks, refers to the whole sentence, and δοῦνιν must needs be limited to a mere apposition to κλέος. But this is hardly accurate, as κλέος may well serve to express the approval of the then present generation, and δοῦνιν the praise of posterity.

205. αὐ γὰρ. This wish is in response to the allusion Nestor makes to the circumstances of Telemachus in the five [1 three] last lines of his speech, 196–200 [1–198]. τοσαθρεῖται and not τοσαθρεύτην is used, because Telemachus means ‘so great now, and in my person.’ So Aesch. Agam. 520 φαινομοι τοιοῦτ' ἐμμοι, ‘with eyes now as bright;’ ib. 1396 τάδ' ἐν δώσας ἤπ' ἐλαττον αὐτή me would have been fitting.’ The correlative clause to τοσαθρεύτην would be διὸν Ὁρλήστη εἴχε, and not τίσασθαι κ. τ. λ. which is expository of δύναμιν, sc. ‘power, so as to averge.’

περιθείεν. For the metaphor, Ameis compares ἐπεισίμονον ἄληθν Od. 9. 214, διότι τοὺς ἄλεκαν II. 9. 231, μένος ἀμφιβαλόντες II. 17. 72, περιδείπνε τὸ κράτος Ὑδρ. 1. 129. Cp. also Thuc. 6. 89 ἐμὸ δὲ ἀποτέλεσαν περιθείεν. Translate, ‘invest me with power as great as his’

206. τίσασθαι μυστήρας ὑπερβασίης. This construction with τίσασθαι occurs again only in II. 3. 366; (compare τῶν μ᾽ ἀποστιμένῳ Od. 2. 73). The common constructions are τίσασθαι τινα Od. 9. 479 etc., τίσασθαι τι Od. 20. 169; II. 2. 336, and τίσασθαι τι τι only in II. 15. 116.

208. ἄλλο οὖ μοι ... ἐμοί. See Aulin, de usu epexegeesis apud Hom. (Upsallic. 1858) p. 10 ubi epexegeesis ita ponitur ut quis corrigat quod iam dictum est, ad hanc rem significandam formula qualis est μὲν ὅνιν multo in usu apud Atticos est: ut Aesch. Eum. 38 δεῖσαν γὰρ τροφο ὀδύν, ἀνίσατ μὲν σῦν. Quam eadem vim apud Homerum habet nuda appositio. Ut Od. 3. 208 οὐ μοι ... πατρὶ τ᾽ ἐμῷ καὶ ἐμῷ, Od. 11. 601 εἰσένεσα βίον Ἡρακλῆι, ἐδώλωσαν.' It seems however much more simple to take the first μοι as a purely ethical dative = ‘I would have you know,’ or some such phrase.
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eiptέ μοι ἥ ἐκὼν ὑποδάμασαι, ἂ σὲ γε λαοὶ ἐχθαίρων' ἀνά δῆμῳ, ἐπιστήμων θεῶν ὑμήν.

214. εἰπὲ μοι ὑμῖν ὑμᾶς. Here ὑπο-

δάμασαι is semi-middle in sense; literally, “allowest thyself to be op-

pressed?” see on Od. 2. 23. The two condi-

tions contrasted by ἥ... ἂ are those of submission in the presence of available help, and submission in the consciousness of having alienated the people, and so having no ally to

whom to turn.

By the words ὑποστήμων θεῶν ὑμῆς

no explicit divine communication by

oracle or sign is meant, any more

than by δοσὺς ἀνάγνως ἐν Δίως Od. 1. 282. Nietzsche however, who takes

dοσὺς ἐν Δίως in that passage to mean a

rumour of untraced origin, here

deserts that line of interpretation, and

with Eustath. and others finds a refer-

tence to setting aside a king under

sanction of an oracle or an omen.

But against this view, (1) we find

very scanty attestation of the exist-

ence of such a practice at all. In

the only case alleged from Homer,

Od. 16. 403, the suitors' desire for a

sign to countenance their murderous

intentions against Tellemachus merely

exemplifies the common phenomenon

of wickedness leaning upon supers-

tition. And (2) dislike of a king, or

even murmuring against him, is not

equivalent to setting him aside, and,

surely would not in any case wait

for a divine sanction. (Of the Trojans' feeling towards Paris it is said, Π. 3.

454 έρως γὰρ ὑμῖν ἐπίκουρον ἐπὶ μελαίρῃ.) Mark that the norist ἐπι-

στήμων shows that obedience has been

already given to the θεῶν ὑμῆς, whatever that may mean. As then

δοσὺς ἐν Δίως is a primitive description of a rumour, not referable to a human source; in like manner a primitive agamom tid requi-

res a feeling, the grounds of

which are not consciously realized, as

a kind of inspiration, where one

might perhaps talk of it as a hidden

impulse. It is not difficult to illustrate

this notion of θεῶν ὑμῆς in the sense of

such an impulse, cp. Virg. Aen. 9.

183. When Hera, anxious for Achilles' safety, has proposed, (Π. 20. 120) ἡ τοῖς ἔσησεν ἀμλίαν ἀχίλλης. When, πατοῦσιν, δοθέ 

θεῷ πράτος μὴν, μὴ ρεῖ κεφαλήν]

δεινες, she presently alludes to this

secret inspiration of courage in the

words (120) εἶ δ' ἀχίλλης ὑπὸ τοῦτο

θεῶν ἐν καῦσται ὑμήν. Again in II.

2. 41 θεῖ ὑμῖν ἀκριβέστατο ὑμῆς is

the description of a man waking after

a dream, when he is unconscious of the

dream itself, but the state of feeling

infused by the dream remains. In

Od. 9. 339 ἡ τοῦ ἱπποδέματος ἢ καὶ ἀνθρώπος ἐν καῦσται — 'whether upon some

thought of his own (cp. Od. 3. 26; 7.

263) or because a god so com-

manded him'—means, in the latter

part, no more than, 'by some un-

accountable impulse.' Cp. Od. 12. 38

οὐ δ' ἀκριβεῖν ἐν τῷ ἰδὸν ἐργόν, μὴ γημ 

ὅτα τοῦ ἱπποδέματος; οὗτος ὑμῖν ἀκριβεῖν ἐν

καῦσται, where Cicero pre-

faces her sketch of the adventures

through which Odysseus is to pass

with the remark that, as the events

arrive, her descriptions of them will

come back to him; of which 'law of

association' Homer has no other

account to give than μήκες σι σοθὲ 

αὐτός. And once more, when Eumaeus

says of the suitors, Od. 14. 89, ὡδέ 

ὅτα τοῦ ἰδόν, καὶ τὸν ἰπποδέματος ἐν

καῦσται; καὶ τὸν κυρίον δικαστή, he cannot

mean an oracle (which they would have

made as widely known as possible),

nor yet an omen (for the word is

inappropriate), but a presentiment

originating in themselves. We have

seen how the name of 'divine voice'

is given to an instinctive feeling or

hidden impulse. And bodies of men so

acted upon might, even more

naturally than individuals, be spoken

of as 'following a divine voice.'

Nothing so baffles the attempt to

trace it, or to explain it, as the un-

spoken, contagious, unanimous sen-

timent of a multitude. And of this, the

preceding line suggests a pre-eminently

striking instance, and one thoroughly

characteristic of heroic times,—when

both love and hatred were strong—
hated entertained by a nation towards

its prince, not indeed breaking out into

rebellion, but stifling all the impulses

of loyalty.

ὃνδέκα, from root ἄλη, gains its form by

the effect of the inserted nasal in aspirat-

ing the tenuis, compare ἄλης from root ἄλη.
tis δ' οὖ' ei ke poite σφi blos apotiseetai elwv, 
η δ' ge mouvov eow, η kai sympannte 'Achail;
el yap s' os etheloi filieein glaunkwpis 'Athen'
ws tov' Odysothos perikhevo kudalamioi
dein evn Trowov, dthi paschomen elge' 'Achail—
oi yap pwo ivon adhe theous anafravndi filieintas
ws keivn anafravnd paristato Pallas 'Athen—
el s' ouvov etheloi filieein kudoivo te thumv,
tov' kenv tis kevnon ge kal ekkleiathoito gavmou.'

'Ton δ' aiv Tlemafoxos pepnymenos antion nvdia:
'do yeiron, oπ pwo touto epov tellesthai dow
lithn yap meγa eltes abh mi' echei, onk an emoi ge'
elpomenv to γevorv, oou' ei theoi de ethelioin.

'Ton δ' authe prosegipite thei glaukwpis 'Athen'
'Tlemaixe, poivn se epow fovyen erkov odvstov.

216. apotiseeta] Zenoθotov graphi 'apotisevai, kal to xebi 'h su ge mouvov'
Schol. H. This seems to imply that he retained vv. 199, 200. 230. Tlεμαχι]
A few MSS. give Tlεμαχοι. Zenodot. altered the whole line, reading, 'Tlεμα-
χοι' baporth, μεγα νηρια, poivan tevnev;' but there is abundant authority for the
lengthening of the final e. Cp. Od. 3. 41; 4. 685; 5. 415; 6. 151; 8. 434; 10. 42;
13. 396, etc. See Ameis, ad loc. Zenodotus omits v. 231. 233. thv' γ'] Some
edd. read θv π' k', but the simple potential optative is quite appropriate.
Cp. inf. 319; Od. 1. 47; II. 10. 347, 556; Od. 14. 122.

216. σφι, 'on them,' sc. μουντερν. blos, accusative plural= 'violence,'
the singular Bioi = 'might,' thus reversing the
signification of εις, vixes in Latin.

217. δ γε, here used with its
characteristic force, resuming the
original subject of the sentence. Cp.
II. 6. 192 auton mn katérwke, dithov δ' 
δ γε θυατέρα ην, II. 5. 672 meμάρτει δ' 
ευντα .. δ προτερ δος υλο .. διών, | 
δ δ γε των κλειδων δουλων αλθ δυνα 
ελοντο. Cp. II. 1. 485; Od. 4. 821;
Hdt. 2. 173 otexto δη και ανθρώπων κατά-
σταις ei etheloi katastoudhavon ael
μαλα εν πανγεν το μέρος λωσίδε άνεα,
λαδόν δε ήτοι μανελ, δ δεν ανάληκτος 
ganemos. See Od. 2. 327.

218. ei yap. The wish expressed by
this protasis is resumed at 224 inf. in
the words et' ouvov foll.

222. ου κεισα .. 'Athen. More at
length in II. 23. 782 θεα .. η το πάρος
περ | μήτηρ δι 'Oδνου παρισταται ήδ' 
αναργητη. 224. τιοι 'many an one,'
kal ekklelathvno, i.e. not merely re-
pent of or foreclose his wooing, but
'actually forget it,' sc. in death, 'where
all things are forgotten.'

227. άθεον .. έθιλον, 'for thou hast
spoken of a very hard thing: I am all
amaze at it. Never within my hopes
could this be done, not even if the
gods determined it so.' ουκ .. γενοτο,
literally, 'not to me at least hoping
it;' so έμοι δε και ιμανεμένη επη II. 14.
108. For μέγα see on infra 261. 231. έτη .. sōvova. Nietzsche shows
that τηλόθεν cannot be referred to θείος,
in the sense of Aesch. Eum. 297 kλόεν:
δε και προσωπον δε θείος, or of II. 16.
514 κλόθεν, δια, δε ουλαθην εν τινοι
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Βουλοῦμεν δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας οἴκαδε τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ἱδέσθαι, ἡ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς 'Αγαμέμνων ἀλεθ' ὑπ' Αἴγισθοιο δῶλο καὶ ἦς ἄλχωι. 235 ἄλλ' ἦ τοι βάναυσιν μὲν δρόμων οὐδὲ θεόν περ καὶ φίλω ἄνδρι δύνανται ἀλλακέμεν, ὁπότε κεν δὴ μοιρ' ὅλη καθέλησα τανηγείος βανάτωι.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίν ηδάβ' 'Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδημένοι περ' ἱέρον δ' οὐκέτι νόστοι ἐτήτυμοι, ἀλλὰ οἱ ἡδ' φράσαντ' ἀδάναι θάνατον καὶ κήρα μέλαιναν. 240 νῦν δ' ἠθέλω ἐποι ἄλλ' μεταληθήσας καὶ ἐφέσθαι

233–238.] ἰδέσθαι Schol. E. H. M. Q. R. This objection seems to be made without good reason. The first four lines are rejected as standing ὑπ' ἦμαρ σῶσιν, νομον τοῖς πραξάμενοις, the latter three because they seem to contradict the words μείω σάφεια. But all that is here said is that the god's help must end when the hour of death is come. 241, 242.] ἰδέσθαι δυο Schol. H. M. Q. R.

δῆμοι | ἵπτ., ἦ ἦτο Ἰππίου δύσαντι δὲ στὸν πῶλον ἀνακάλα | ἄνθρω εὐθομένη, insa much as (1) the question here is not of hearing, but of helping; nor is it the manner of the Homeric gods to help without being present; and, (2) whereas Telemachus' difficulty was to conceive that the gods would or could bring his father home after so long an absence, and from some unknown place, it would be no answer to him to say that a god can help without personal presence. But, proceeding on this view as the certain basis of interpretation, we come upon two possible ways of constructing the words. Either we may bring this passage into accordance with Od. 6. 312 νόσταμον ἡμαρ θόροι | ἱεράς καρπαλίως, ἐν μέλα τιθέν εἰσιν, and 7. 193 ἦν θηρίδα γαῖας ἱερὰς | ἱερὰς καρπαλίως, ἐν μέλα τιθέν εἰσιν, thus joining τιθέν with ἄνθρω in the sense, 'if he is far from home.' In this case τιθέν would stand elliptically as an attribute of a noun, cp. Od. 1. 434 ἄρα = 'going with him;' 2. 367 καὶ ἐπίσος, 'evil to be wrought presently.' Or, following Nitzsch, we may, more simply, translate, 'can bring a man safe home even from a great distance;' joining, in fact, τιθέν with σάφεια, as in Od. 21. 309 ἠθέλου δ' ὑπ' Σάκασι. Cp. Od. 5. 452 τὸν δ' ἔδαφος ἐν ποταμῷ προχοί, II. 5. 224 νῦν πόλινε σάφετον, and Eur. Hel. 778 σωθέν δ' ἐκείνην.

232. βουλοῦμαι. The emphasis is on ἄλγεα πολλὰ μογήσης. I would rather go through my portion of misery by reaching home, than get home at once (ἀλὲς), and be thereupon murdered. For <φυλακάθει> followed by ὑ cp. Od. 11. 488; 12. 350; 16. 106; 17. 81, 404; 20. 316; Π. 1. 113, 117; 3. 41; 11. 319; 17. 331; 23. 594.

235. ὑπ' Αἴγισθοιο. The preposition governs both the genitives, διήλθει being added as a circumstantial dative.

236. δρόμων, 'common to all;' so used II. 4. 315 of γῆσας, ib. 444 of ἀνάς, 9. 440, etc. of τόλμας.

240. εὐθομένοι προ, 'although we are in sorrow;' and sorrow would naturally brood upon its own subject. Telemachus is unwilling to occupy Nestor's ear with his own troubles, beyond satisfying the purpose for which he came; so he seeks to change the conversation. Cp. Od. 13. 296; II. 13. 292; 22. 416.

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Νέστορ', ἐπεὶ περιοίδε ὅκασ ἥνε φρόνιν ἄλλων
τρίς γὰρ δή μήν φασιν ἀνάξασθαι γένε' ἄνδρων,
ὡς τέ μοι ἄθάνατοι ἠδάλλεται εἰσοράσσαθι.
ὁ Νέστορ Νηληπάθης, σὺ δ' ἄλλης ἐμπέσε
πώς έθαν' Ἀτρείδης εὐρὸ κρείων Ἀγαμέμνων;
ποῦ Μενέλαος ένι; τίνα δ' αὐτῷ μήσατ' διδρον
Ἀγιυσθος δολομητης, ἐπεὶ κτάνε πολλὰς ἄρειας;
ἡ οὖν Ἀργεος ἦν Ἠ' Ἀχαιοὶ, ἄλλα πη ἄλη

244-246.] ὁδιονται οἱ στίχοι οὗτοι ἐν περτοῖ Schol. H. M. 246. ἄθάνατοι] The reading of Aristoph., restored by Wolf from Schol. Harl., instead of the common reading ἄθανατος. See on Od. 2. 400. εὐρό κρείων is however read in Venet. A. 251. ἡ οὖν Ἀργεος τών δε 'ἡ
οὖν Ἀργει ένε ἐν Ἑ' Ἀχαιοι' Schol. H. Q.

344. ὅδε. Perhaps the plural means 'rules of right': so that Nestor would be the best person to consult on any question about the dealings of man with man. The plural is used in 9. 213; II. 16. 543 and Od. 11. 571 in a somewhat different sense. Join περιοίδε ἄλλων, 'he knows better than any other men;' cp. II. 10. 247 περιοίδε νόησι; Od. 19. 285 δο τούτοις πολλά παραθυρήναι ἄνθρωποι οὗτ' Ὀδυσσεία. Others join φρόνιν ἄλλων = 'what other men think,' comparing Od. 1. 3 πολλῶν ἄνθρωπων νον έτην.

245. ἀνάξασθαι . . . ἄνδρων. This is the only use of a middle voice of ἀνάξασθαι. Nausicaa conjectures ἀνάδικεν (but adds sed gravior videtur corruptula). The common construction with this verb is with a personal dative, II. 1. 180, 231, 288; Od. 2. 234, etc.; or with a dative of the thing, as Od. 1. 117, 402; 4. 93, etc.; sometimes with a genitive, II. 1. 38; 10. 33; Od. 11. 276; or accompanied by the preposition ἐν or μετά. If this line is genuine, we must interpret it, by taking γένεα as the accusative of duration of time, and rendering, 'had been king thrice during generations of men;' here however τρίς is equivalent to τρία, and the sentence will run 'had been king during three generations of men.' But the substitution of the adverb for the adjective is suspicious. The same description is given of Nestor, II. 1. 250 foll. τῷ δ' ἰδὼν δόξαν γενεα μερῶν ἄνθρωπον ἐφίμαι, οὗ οἱ προσθέν ἀμα τράφεν ἦν' εὐγένεστο ἐν Πύλαρ ἄγαθεν,

μετά δὲ τριτάτων ἄνασσεν. Nestor was called in later times τριγήματα and trisaccilines. In Horace, C. 2. 9. 14, the phrase ter acto functus, used of Nestor, may remind us of the use of τρίς in the present passage. It would seem that a 'generation' was variously reckoned. With the Latins it was equivalent to one hundred years. Cp. Ov. Met. 12. 187 'vixi iam annos bis centum: nunc tertia vivitur setas;' with the Greeks the γενεά was something over thirty; cp. Hdt. 2. 142 γενεά γὰρ τρεῖς ἀνθρῶν ἑκατὸν ἑτέρα ἑσσίν. Perhaps the line is an interpolation, by way of giving an interpretation of the next words, ἄθανατος ἠδάλλεται, which only referred to his noble mien, but which were wrongly taken to refer to age beyond the span allotted to mortals.

246. ὡς τέ μοι. See on Od. 1. 127, 'He seems to me as it were an immortal in look.'

248. πῶς θεωρών, 'How was it that he died!' Telemachus knew the fact of his death and something of the circumstances (cp. 193-203); but he wishes for a full account. Cp. Plato, Phaedo, 57 ο τέ οὐν δὴ έστιν ἄτιον έπειν δ' ἄνηρ πρὸ τοῦ θανάτου; καὶ πῶς ἐκλητέα; . . . καὶ γάρ , οὐδές , σωφρινοὶ ξένοι τ' ἐς περὶ τούτων πλήν γε δὴ οίδε χάριμα ποιαν ἀποθάνον. But it is simpler to take τάδε here not as asking for details of the case, but expressing wonder how it was that Agamemnon came to such an end.

251. Ἀργεος. With this local geni-
πλάζετ' ἐπ' ἀνθρώπους, οὐ δὲ θαρσήσας κατέπεφεν;'
Τὸν δ' ἡμείσθε' ἐπείτα Γερήνιος ἐπίστα Νέστωρ'
το γὰρ εἰς τοῦ, τέκνου, ἀληθεὰ πάντε' ἄγορεύσω.

ἡ τοι μὲν τάδε καυτὸς δίει, οὐς κεν ἐπίθετον,
εἰ ζῶντι Αἴγυηον ἐνι μεγάρωσιν ἐτετεκμὲν
Ἀτρείδης Τροίηθεν ἰδὼν, ξανθὸς Μενελαὸς'
τῷ κέ οἱ οὖδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχειαν,
ἀλλ' ἐρᾳ τὸν γε κόνες τε καὶ οἰονὶ κατεβαίναν
κείμενον ἐν πεδίῳ ἕκας ἄστεος, οὖδὲ κέ τὸς μὲν
κλαίαςν Ἀχαϊῶν μᾶλα γὰρ μέγα μήσατο ἔργον.

ἡμὲῖς μὲν γὰρ κεῖστι πολέας τελέωντες ἀένουν

255. ὡς κεῖν] The Harl. has ὡς περ, which Wolf approved, and Fusi adopts.
256. ζῶον] The common reading ζῶον γ' seems to suggest an unreal emphasis;
many good MSS. give ζῶον. 260. ἀστείος] So Eustath. Cod. Harl. etc. The
majority of MSS. and Schol. H. give Ἀργεῖος; see note.

252. ὁ διὰ . . . κατεπεφεν', this clause, introduced in parataxis, gives the result of
Menelaus' absence: 'so that he plucked up courage and slew him.'
255. ἡ τοι . . . ἐπίθετον, 'doubtless thou dost [we should say ' canst '] imagine
for thyself, how things would have been done.' We must supply a plural
nominative as nominative to ἐπίθετον, in keeping with such phrases as Τροίηθ
μὲν εὐνῆ γένηται II. 14. 98, οἷον λογίς
ἐσοθῆμι 21. 533, οὖν ἱσσαν Οδ. 2.
203. ζ. 8. 384; 9. 420. The
following words explain 'how things
would have been done,' namely, Aegi-
sthus would have died without even a
burial. If we adopt (as Ameis in later
edd.) ὡς περ ἐπίθετον, as referring to
what did happen, we shall have to put
a colon after these words, and take the
next line as abruptly stating the hypo-
thetical case of what would have
happened afterwards. We should render
then, 'Yea, verily, of thine ownself thou
imaginedst rightly how it all befell.'

For Telemachus had indeed suggested
the cause of this unexpected boldness on
the part of Aegisthus. So far all is
satisfactory: but the abruptness with
which the next line is introduced goes far
to discredit this reading.

259. κατεδαφισάν requires the
repetition of κείν from τῷ κεῖν (258).
260. ἕκας ἄστεος, i.e. Mycenae. The
difficulty in this reading lies in the fact
that ἀστεί generally takes the initial ι';
but to this rule there are exceptions;
as e.g. II. 24. 320 ἰπερ ἄστεος. The
reading Ἀργεῖος introduces a geographi-
cal difficulty; for it cannot refer to the
city of Argos, where Diomed was
king, and if we extend it to include
the whole kingdom of Agamemnon,
it will not suit the circumstances of the
text.

261. μέγα ἔργον. All the passages,
both in Iliad and Odyssey, give for this
phrase one of three meanings: (1) 'arduous,' 'troublesome,' as supra 227; infra
275: Od. 4. 663; 12. 373; 19.
925; 21. 26; 22. 149; or (2) 'bold,'
Od. 11. 474; 22. 438; (3) in a bad
sense, 'audacious,' 'shameless,' 'im-
pious,' as here, and Od. 11. 272. But
it is not easy to keep these meanings
quite distinct.

γὰρ here, as often, gives the reason of
what follows: because we were kept at
Troy, therefore Aegisthus was left to his
own devices.

252. κεῖν, sc. at Troy.
Odyssseus appointed no one to watch (εὐφώβα) Penelope. Mentor's commission extended only to the house and goods (Od. 2, 225). For this use of εὐφώβα cp. Od. 16. 493; 23. 229; 269. μοιρὰ. See Eustath., ad loc. (1) ἥτις ἢ τὸ μὴ ἔτη βασιλέων τῶν ἄδαντων ἢ ἢ τὸ (2) ἄριθμον ἄδαιναι τῶν Ἀγριβοτοσ τὸ ἢ τὸ (3) μοιρὰ τὴν Ἱλισθαυνότας ἤ τὸν Ἀγιαμενον. Nitzsch strangely adopts (1) and refers μνω to δαἰνα, in spite of the words τῶν μὲν δαἰνα that follow. The reference (2) to Agisthous seems on the whole the simplest, and the expression that he was 'Fate-bound to his ruin' reminds us of Οδ. 1. 37 ἔδεσκ ἄδαινω ὤν διστατον, etc. Besides which it is more likely that Ἀγιαμενος is the subject to δαἰνα, because ἄγον and ἀκλίμαν must of necessity refer to him. At the same time it may be remarked that it is distinctly said there that Aegisthous fell ὑπὸ μνων, which is somewhat inconsistent with μοιρὰ βασιλε ένδημος. The view (3) which Eustath. supports is ably advocated by Ameis, who points out that the words ἀλλ' ἢ τὸ δὲ μνω stand in close relation to τὸ πρὸν μὲν (265), and that δαἰνα, in the sense of 'yielding' to any overmastering influence, is used of lust or passion in Οδ. 14. 515, 353, where we find τὴν ἔρωσ. του μνων ἐδαμασον, and μοιρά ἤμας. Nor is this view inconsistent with ἔδαιναι ἀνήγαγε (272), for, her scruples once overcome, she was only too glad to follow her lover: but the conquest of these scruples was hard enough to justify the use of δαἰνα, for Aegisthous was so surprised at his own success that he sacrificed drink-offerings, ἐπετελέσα μένα ἔργον ὅ τε ἔπετε ἐπετε τῷ φαῦ.
δὴ τότε τὸν μὲν ἀοιδόν ἀγὼν ἐς νῆσον ἔρημη
cάλλιστον οἰνονόιοι έλωρ καὶ κῦρμα γενέσθαι,
τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνε τὸ δόμονε,
pολλὰ δὲ μὴρ' ἔκηθε θεῶν ἔροις ἐπὶ βωμοῖς,
pολλὰ δ' ἀγάλματ' ἀνήγεν, ὑφάσματα τε χρυσῶν τε,
ἐκτελέσας μέγα έργον, δ' οὐ ποτε ἐλπετο θυμόφ.

275 ἡμεῖς μὲν γὰρ ἄμα πλέωμεν Τροίηθεν ἱόντες,
'Ατρείδης καὶ ἕγω, φίλα εἴδοτες ἀλλήλους'
ἀλλ' ὅτε Σοῦνιον ἱόν ἀφίκομεθ' ἄκρον 'Ἀθηναῖον,
ἐνθα κυβερνήτην Μενελῶν Φοίβος 'Απόλλων
οἷς ἀγάποις βελέσσαν ἐποιχόμενοι κατέσφευς,
pνόδιον μετὰ χεροὶ θεούσης νῦν ἓχοντα,

276. ὧμα πλέομεν] ξυρόδοτοι ἀναπλέομεν. κακῶν Schol. M.

274. ἀγάλματα, 'fair offerings;' namely δράματα τε χρυσῶν τε. For a similar exegesis cp. Od. 8. 134 φυΐν
tε μὲν οὐ καρπὸς ἐκεί | μηνοΐς τε πνήμα
tε καὶ ἄμφω χείρας ἐπικρινθεν | αὐχένα τε στηθάρων, 9. 184 μέλα, ὁμί τε καὶ ἀλ
ges, II. 23. 255 ἄρθον, . . λιθίνας τε τρι
tηπόδα τε, Od. 19. 317, κάτεις δ' εὐνυχ
| δέμας καὶ χαλίνας καὶ χίτρας. Sometimes
the generic word follows instead of beginning the list, as Od. 7. 234
φάρος τε χαρτιά τε εἰμαι' ἱδονά.

276. ἡμεῖς μὲν γὰρ. Nestor uses the
same combination to introduce a change of
scene in sup. 262 = 'Νων κε,'

277. φίλα εἴδοτες, 'with kindly feel-
ing;' see Od. 9. 180.

278. Σοῦνιον ('Inquitur Eois longe
624) is now called Cape Colonna
(λαβῶν Κόλωνια), from the six Doric
pillars remaining there, the ruins of a
temple to Athena. This probably ac-
counts for the epithet ἰόν. It is not
unlikely however that it was so called
from the cult paid there by sea-faring
men to Poseidon; cp. Aristoph. Eqq.
559 ἐκ φαυνοστρίας, ἐκ δελφιῶν μείζων
Σοῦνίατα. Damm, Hom. Lex., inter-
prets it 'μείζον όλοις συνωνίατα ζεύς Σοῦνίας.'

280. οἷς ἀγαπῶς κατάτηκεν. A
sudden death without suffering is as-
cribed to the 'painless shafts' of
Artemis or Apollo, the goddess gene-
 rally bringing death to women, the
god to men. Such a death was easy;
cp. Od. 18. 202 ἔθε μοι ὡς μαλακῶν
θάνατον χόροι 'Αρτέμις ἀγή. In Od.
11. 172 it is contrasted with δολιάχ
νόδον, and, in 15. 407–411, with any
form of νόδον. Such a death is be-
sought from Artemis by Penelope, Od.
20. 67. Those who died by such a
visitation did not look like an ordinary
corpse, but, as Patroclus is described,
ἐρομεῖς καὶ πρόσφοροι Ἰλ. 24. 757.
It does not however follow that the visitation
was one of mercy, for Artemis kills
Ariadne in righteous anger (Od. 11.
324); and Orion for jealousy, Od. 5.
114, if the passage be genuine. It has
been impugned as violating the ap-
parent rule that only women are so
visited by Artemis, and only men
by Apollo. So too the daughter of
Arybas is slain, Od. 15. 477; and the
mother of Andromache, II. 6. 428. The
inhabitants in Συρίᾳ νῆσος (Od. 15.
411) are spared all diseases, and are slain by
the shafts of Apollo and Artemis, when
old age comes upon them. Rheenon
too is killed by the same god, Od. 7.
64. Possibly a mistaken view of ἄγνω
βαλή suggested the words to Pope,
'favour'd man by touch ethereal slain.'
Essay on Man, Ep. 3. 68 (where see
Mr. Fattison's note, ed. Clarendon Press,
1869). Is it not possible that we have
in this expression a poetical way of descri-
bidding the sudden effect of a
stroke? A similar fatal influence has
also been ascribed to the rays of the

281. μετά χερό. This corroborates
Φρόντων ὧν οὐκορίας, δὲ ἐκαίνυτο φίλ', ἀνθρώπων ὁκά κυσερηνήσα, ὅποτε σπέρχοιεν ἀξέλα, δὲ ὁ μὲν ένθα κατέσχε, ἐπειγόμενος περ ὁδόοι, ὃτα ἔταρον ὅπαστο καὶ ἑπὶ κτέρεα κτερίσειεν, ἀλλ' ὅτε καὶ κεῖνος, ίδων ἐπὶ οὖνπαντών ἐν νυνι φαλαφυρῆς, Μαλαίαν ὅρος αἰτῶ ἵση θεῶν, τότε ὁ μὲν στυγέρην ὁδὸν εὖροστα Ζεὺς ἐφράσατο, λιγεών δ' ἀνέμων ἐπὶ αὐτόμενα χεῖν κυπάτα τε τροφώνεται πελόρα, ἵσα ὄρεσσιν, ἐνθα διαμνήζεις τὰς μὲν Κρήτης ἐπέλασεν, ήχοι Κύθνοις ηὐαίοι ἱαρόταν ἀμφί βεθῆς.

283. σπέρχοιεν] So Schol. Vindob. 56, from which Bekker restored it, instead of the common reading σπέρχοιεν. Ameis and Nanck adopt σπέρχοιεν. 289. λιγεών δ' διος 'Αρισταρχος λιγέων δ' καὶ λιγέων τε ὁ Σχόλ. H. 290. τροφώνετα] 'Αριστορροχος γράφει τροφώνετα ἀντὶ τοῦ νεζάντωνο ὁ Σχόλ. II. τροφώνετο, νεζάντωτο τοῦ Σχόλ. M. V. τρόφωντο is of course a von nihil. La Roche adopts τροφώντου into his text, as the true Aristarchean reading. But Dind. (note on Scholl. ad loc.) estimates it as inceptus quan uit Aristarchho insinuasti possa videatur, and would read the confused Schol. as follows, τροφώντω ἀντὶ τοῦ νεζάντου 'Αρισταρχος γράφει τροφώνετα.

the fact that the rudder of the Homeric ship is a paddle; for anything like a tiller would not be grasped between the hands. πηδιν ὁ τοῦ is an 'oar-blade,' which suggests the shape of the πηδάλιον.

284. έπαγόμενον περ ὁδόοι. See Od. 1. 309.

285. καὶ κείνος, i.e. Menelaus set sail, τόσον as Nester had done.

287. Μαλαίαν ἐρός. The name of this promontory, the S. E. point of Laconia, now Cape Malia, or St. Angelo, was written in various ways: e.g. Μάλεια(γ) Hdt. 4. 179, Μάλειαι Hdt. 1. 82, Μάλεια, as here, and Od. 10. 187, and Μάλεια Od. 9. 60. The dangers in the neighbourhood of this Cape from storms and currents are graphically described in Od. 4. 514 fff.; and Eustath. quotes as a proverbial saying, Μάλεια δὲ κάπαν ἱππάλῳ τῶν ὅλων. 290. τρόφωνετα, 'big,' 'solid.' Compare τροφή κύμα P. II. 11. 307; and τρόφων γάλα in the sense of 'thickening' milk into curd, Od. 9. 246. Cp. Ltt. αἰλος and αἰλείμα.

291. Διαμνήζεις, 'having parted the fleet in twain;' the two divisions being τὰς μὲν (291) and τὰς πόλεις (299).

292. ήχοι is a nearer exephegesis of Κρήτην, sc. 'to that part of it where the Cydonians were dwelling.' The tribes inhabiting Crete are enumerated by Homer, Od. 10. 175 ἐν μὲν Ἀχαιων | ἐν δὲ Ἐμφικτῆται μεγαλῆτεροι, ἐν δὲ Κυδανείς, ἡ δὲ Πελαγοῖ, On which Strabo, 10. 371, says, τούτων φησίν Στράβος τὸ μὲν πρὸς ἐμ Κωριήν κατέχειν, τὸ δὲ δυσμένον Κύθναν, τὸ δὲ νότων Ἐκάρχτησιν. 'The city of the Cydonians (the name is not given in Homer) and the river Iardanus were on the north coast; but the tribe occupied the breadth of the island and lay along the south coast till it bends suddenly at a right angle to form the southern cape of Crete, here called σκουδί βίου. Gortyn lay inland from that bend of the coast, on the fertile plain bounded on the north and northwest by Mt. Ida, and on the south-east by the chain that runs due eastward from the southern cape. Phaestus, to the S.S.W. of Gortyn, is thus described by Strabo, 1. c. τὴν μὲν Γόρτυναν διέξοδοιν ἅγιάσαν ἀναγκαστα (stadia), τὴν δὲ βλάττης εἴσοι, τὸ δὲ Ματάδου (conject. Ματείλλου) τοῦ Ευσπειρίου τητοράκοντα. Between Phaestus at the head of the
bay, and the south cape above which lay Matalon, the coast is here described as Λισάης αἰσπία τε εἰς ἅλα πέτρη ἐσχατῆ Γόρτυνος, ἐν ἡπειροειδεὶ πόντῳ, ἐνθα Νότος μέγα κύμα ποτὲ σκαλίνα ἰδὲν ἀθελής, ἐς Φαιστῶν, μικρὸς δὲ λίθος μέγα κύμα ἀπόφερεν, αἱ μὲν ἄρ' ἐνθ' ἥλθον, σπουδῆ δ' ἤλυζαν ἄλθον ἀνδρεῖς, ἀτάρ νήσος γε ποτὲ ἐπιλάθεσθαι ἤξαν κύματ' ἀτάρ τὰς πέντε νέας κυανοπραφείους Αἰγύπτων ἐπέλασεν φέρον ἄνεμος τε καὶ ἴδωρ.


309. Kohalos, and Steph. Byzant. s. v. Φαιστός, mention that a doubt afterwards arose whether Λισάης here was an epithet or a proper name, Steph. certainly speaks of Λισάης: the same interpretation doubtless lies concealed in the reading Ὀλόσφυρ τῆς Φαιστίας in Strabo. The "western headland" (σκοιδὸς βίων) is the abrupt termination westward of the mountain chain which runs along the island from the south promontory to Cape Ampelos. The simplest way in which to reconcile the geography with the course taken by the ships is not, with some commentators, to redistribute the Cretan tribes, or to imagine that the sailors put to sea again after having gone into the Cylidion bay; but rather that the part of the fleet which was not driven down to Egypt (299) neared Crete (τῆς μὲν Κρήτης ἐπέλασεν) at the western extremity of the south coast, say at the promontory of Κρίου μέτωπων, and then drifted along under the south coast as far as the sudden bend to the southward; against the cliffs of which southern extension the ships were wrecked.

At the same time it must be remarked that Λισάης τε πέτρη, described afterwards as μικρὸς λίθος, would be a better expression for some isolated rock, which by its position as a natural shelter enabled the men to escape while their ships were wrecked. Therefore, some take σκαλίνα ἰδὲν as a little cape serving as a break-water to the port of Phaestus; Schol. M. Q. V. τὸ γὰρ ἐπὶ τοῦ νησίου κύμα τὴν Φαιστίαν ἀν ἐκεί ἄλλαξεν, εἰ μὴ προσέλλεμεν ὁ λίθος ἐκέλευς ἐντὸς μέγα γέμνζαι κύμα, προκαταργοῦσιν πρὸς τούτον τῶν κυμάτων. There was a tradition that the name of this rock was Μάλεως, a tradition preserved in the reading ascribed to Zenodotus: see critical note.

309. ἐσχατῆ Γόρτυνος, 'on the verge of the territory of Gortyn.' ἐσχατῆ seems to resemble the Anglo-Saxon 'mark' or 'marches;' waste forest land which surrounded the greater divisions and the subdivisions of the country.

309. σπουδῆ, 'with much ado;' cp. Od. 24. 119; so (by a litotes) μὴ δαπανήθη Π. Φ. 512; in contrast to which is Od. 21. 409 ἀτέρ σπουδῆ.

309. kyanoptraoiou. The phrase νεὰν κυανοπραφίων is found thirteen times in Homer. We must suppose the form in the present passage to be lengthened, metri gratiae, the termination -einos being analogous to that found in κυριοκίνεια, εὐπατρεία, and perhaps ηττεις. A form kyanoptraion, or -eion, is mentioned in Etym. M. 692. 32; Zon. Lex. 1381, and is accepted by Cobet (Nov. Lect. 204).

Compare with the story given here the legend of Jason, Hdt. 4. 179 καὶ μὲν ἡ πλοῦτα γενέσθαι κατὰ Μαλέων ἄπολαβεν ἄνεμον βοῆθη καὶ ἀποφέρει πρὸς τὴν Διβήνην.
301. ὲδὸν ὡς ὁ μὲν ἐνδα πολὺν βίοτον καὶ χρυσὸν ἄγειρόν ἡλάτο ἐξεν νησίτι καὶ ἀλλοθρόπους τὸφρα δὲ ταῦτα Ἀγίσθος ἐμήσατο οἰκοδ θυγρα' ἐπιτάστες δὲ ἡμᾶς πολυχρόσιος Μυκήνης κτείνας Ἀτρείδην, δέδμητο δὲ λαὸς ὅπ' αὐτῷ τῷ δὲ οἱ ὄγδοατρι κακῶν ἡμεῖς δῖος ὁ Ὀρέστης ἀπ' Ἀθηνᾶον, κατὰ δὲ ἐκτενε πατρομοφώθα, Ἀγίσθον δολόμητω, ὁ οἱ πατέρα κλητοῦ ἐκτα, ἦ τοῖς τῶν κτείνας δαίμον τάφον Ἀργείωι

303-305. The usual order of the lines runs, τὸφα δὲ | κτείνας Ἀτρείδην | ἐπιτάστες δ'. The text follows the order given by Bergk. See note below. 305. δέδμητο] δέδμητο τῷ Ἀτρείδῃ. ἐπιτάστες δ' ὁ Ἀγίσθος ἐμήσατο οἰκοδ θυγρα' ἐπιτάστες δἐ. The text follows the order given by Bergk. See note below. 307. Ἀθηνᾶον] Ζηνόδοτος μὲν ὁ Ἀθηνὰς. Ἀριστοτέρος δὲ ὡς Ἀθηνᾶον. Schol. H. M. Q. But cp. supra, 277, where the form of genitive is Ἀθηνάς. 309. ἐν τοῖς τῶν ἐκδώσεων ὡς ἠμὲν Ἀθηνᾶον Schol. M. Q.

301. ὲδὸν ὡς μὲν. If we accent ὲδὸν here, with most editions, the words which it introduces ought to be a resumption of what precedes (as in sup. 284), which they cannot exactly be. It is therefore reasonable to read ὲδὸν (or even with Nitzsch ὲδον) as forming a natural protasis to τὸφρα δὲ. Then the form of the sentence harmonises with the corresponding passage, Od. 4. 90 έγὼ περὶ κείνη πολὺν βίοτον συναγιές | ἡμέρα, τέλος μοι ἄκεπρον ἀλλος ἐκεῖνος. The word ἄγειρόν points (as Nitzsch observes) to getting present, as Memelus is said actually to have done, Od. 3. 125-132; 15. 117.

304. ἐπιτάστες δ'. The order of vv. 304, 305 is inverted in the present text. In the common order, the pronoun ταύτα, instead of referring back to what has been stated, is made to throw its meaning forward, so that κτείνας follows it as a sort of epexegeia for which we should rather expect κτείναι γ' or κτείνει γάρ. La Roche supports the inversion, 'γενικόν homin versionem ordinem restituimus, Bergkio praeceunt, securi scholiam ad Soph. Elecr. 367 καὶ γάρ μετὰ τὸ φωνεῖσα Ἀτρείδην ἂν άφαιλεσσον. Ἄρμα αὐτοῦ Αγίσθον ἠκομισθεῖον. ὁ Ὀρέστης ἠκομισθεῖον παραστάσεως Μυκήνης, κτείναις Ἀτρείδην κ.τ.λ.

306. τῷ δὲ οἱ ὄγδοατρι, supply ἐκεῖν from ἐπιτάστες. Here κακῶν is a predicative nominative, literally, 'came in the eighth year as a disaster upon him.' Cp. Od. 16. 102 κακῶν πάντεσιν γενομένην, II. 5. 63; Od. 12. 118.

307. ἀπ' Ἀθηνᾶον, Orestes came, according to the tragic legend, from Phocis. See critic note. Aeschylus makes him visit Athens after the fatal deed. The Phocians are mentioned II. 2. 517. We find Ἀθηνᾶ (Od. 7. 80) as well as Ἀθηνᾶς (II. 3. 546) for the name of the city; and similarly Μυκήνης, as here, but Μυκῆνας II. 2. 569.

309. δαίμον τάφον, 'gave a funeral banquet.' So δαίμον γάμον Od. 4. 3. For such a feast see II. 23. 29; 24. 83. The Schol. states that vv. 309, 310 were wanting in some edd.; adding δὲ τῷ Ἀριστότερος φησιν ὅτι διὰ τῶν παρακολουθεῖται διὸ ἡ κληρονομία τῷ δὲ εἰς καὶ ἐν Ὀρέστοις, ἀθηνίων ἐπιλέ. Certainly, here alone, if anywhere (as Nitzsch remarks), does Homer attribute the death of Clytaemnestra to Orestes. We are given to understand clearly that she died with Aegisthus, who met his death (197) at the hand of Orestes. Most probably Homer's legend imputed the mother's death to him as well; but he suppresses the explicit mention of this feature of the story, only by this artifice to deepen the impression of Orestes' great misfortune. Orestes is however represented as justified in the eyes of his own people to whom he gave the feast; nor is there
μητρός τε στυγερής καὶ ἀνάλκιδος Ἀιγίσθιος
αὐτήμαρ δὲ οἱ ἰδίσαθ' ἄγαθος Μενέλαος,
πολλὰ κτήματ' ἄγων, δός οἱ νέες ἄχθος δειραν.
καὶ σὺ, φίλοι, μὴ δηθὰ δόμων ἀπὸ τῆλ' ἀλέλησο,
κτήματα τε προλιπόν ἄνδρας τ' ἐν σοις δόμοιν ὁντα ὑπερφάλλουσι, μὴ τοι κατὰ πάντα φάγοι κτήματα δασσάμενοι, σὺ δὲ τηνύσιν ὁδὼν ἔλθης.
ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα ἐλθεῖν κεῖνος γὰρ νέων ἄλλοθεν εἰλήλουθεν,
ἐκ τῶν ἄνθρώπων οὖν οὐκ ἐπιτοῦ γε θυμῷ ἐλθέμεν, διὰ τινα πρῶτον ἀποσφάλλωσιν ἀδελλαι ἐς πέλαγος μέγα τοῖον, οὗτον τε περ οὖθ' οὐνοὶ αὐτότεστε οἰχνεύουν, ἕτει μέγα τε δεινὸν τε. ἀλλ' θεί πὸν σὺν νη τε σὺ καὶ σοῖς ἐτάρσισιν εἰ 8' ἐθέλει σεῖς, πάρα τοι δέρφω τε καὶ ἕποι, πάρ δε τοι νέες ἐμοὶ, οἱ τοι ποιμῆς ἔσονται ἐς Λακεδαιμονία διὰν, θεί ἕανθας Μενέλαος.

any mention of the persecution of the Erinyes. For the growth and the different forms of the story see Schneidewin's Sophokles, Einleitung zur Elektra.

311. οἱ ἄγαθος. This is the standing epithet of Menelaus, of whom it is used twenty-five times; and of Diomedes, to whom it is applied twenty-one times. It is used exceptionally of Ajax, ΙI. 15. 340; 17. 102; of Hector, ΙI. 13. 123; of Polites, ΙI. 24. 250. The Schol. regards ἄγαθος as equivalent to μάχη, like φιλος; but it is more likely used with reference to the loud marshalling or rallying 'shout' of a captain. Cp. ΙI. 8. 91, 92.
312. ἄχθος, 'as freight.'
316. τηνύσιν. The commonly given etymology, viz. ταῖον for αῖον = αῖθαν, 'in vain,' seems absurd. Düntz. refers it to adj. ταῖος, 'big,' and sees in it the occasional force of μέγας, viz. 'over-big,' impracticable.
319. ἐπικοτό. The optative unaccompanied by ἄν or κε requires us to take τῶν ἄνθρώπων to mean no definite people, but only 'such people,' which is really expository of the vague ἄλλοθεν, 'from abroad.'
320. πρῶτον ἀποσφάλλωσιν, 'have once sent wide of his course. For πρῶτον used in this sense of the first occurrence of a particular action cp. sup. 183 ἔτει δὴ πρῶτα θεὸς προῆκεν ἀδραί.
321. μέγα τοῖον. See note on Od. I. 209, and cp. ΙI. 20. 178 γάρ γείων οὐκολον ἐφιλθήν. The Schol., on the passage, says ὑπερβολικώτερο τοῦτο φέρειν. Cp. the different account in Od. 14. 253-7 ἐπιλέμουν βορίη ἄλμη ἀκαλ' καλ' ... νευτιοι 8' Ἀγίσπεον ἀνερείτην ἰδύμενα. But the illustration here is only half serious.
322. αὐτότεστες οἰχνεύειν, 'can wend in the space of one year.' οἰχνεύει is commonly used of customary action, as in 6. 157; 9. 130. τοῖος τε. With a single exception (ΙI. 8. 133) δεῖνοι always lengthens a preceding short vowel, by the force of the original digamma, (δεινό).
322. γλώσσας. The tongues of the bulls sacrificed at the beginning of this book are intended. But what does τάμνειν mean? The commentators mostly give 'cut out.' But is it not rather (as in ὤρια τάμνειν) 'cut in pieces' for sacrifice? The Attic phrase (Aristoph. Αv. 1705; Æx. 1060) ἡ γλώσσα χειρὸς τέμνειν favours this, for it would be hard to find any sense for χειρὸς if τέμνειν means 'is cut out.'

Cp. Aristoph. Plut. 1111 ἡ γλώσσα τῷ κήρυκι χερὶ τέμνειν, on which a Schol. says, ἢδε ἡ γὰρ ἄρα ἁπάντως τῆς γλώσσας τῷ κήρυκι ἱδονθαί. The tongues, then, in the case before us had been previously cut out and laid apart. To whom were they now offered? Some have answered ὁ Ηραμῆς, as god of language, in accordance with the custom mentioned Od. 7. 137 ἀρχέωθη ἡ δέ τάπατον σεισάθεσθαι διὰ μήπαστο κοῦτον. But there is no trace here of Hermes; rather (as Nitzsch says), the next line suggests Poseidon, in whose honour the whole day had been kept. The religious character of the day as a whole was thus completed, by the reservation and offering, at the last moment, of the tongues—as the Schol. says ὅτι τὸ κάλλιστον τοῦ ἱεροῦ ἡ γλώσσα, or as Philochoros (quoted by Nitzsch), τὴν γλώσσαν ἐνεῖς φοῖν τὸ κάλλιστον καὶ πρωτεῖον μύριον.

327. ἡ ἤμ. ἡ is an imperfect from a defective ἤμι, appearing in the Skt. ἄδι, Lat. aie. The stem ἥ stands quite alone in having lost a guttural after its vowel. The Skt. आ- is 'I spoke,' points to an original gh, which has been regularly shifted to g, in the Lat. ad-ag-in-m. The existence of this final χ is corroborated by the form ἄχικε-α- which (Hesych.) Curt. Verb. 1033. See Lehrs, Aristarch. 95 ἡ δὲ δίξει, δικτύο τῶν των χρήσεων προσελίθετο ποσίσταμ. Schol. on II. 1. 210 καὶ σεισάθεται Ἀρχαίας ὁ ἤμ ὁ μῦρος δὲ ἐπὶ προερεμένου λόγου ἐνοφέρει τὸ ἡ δηλοῦν τὸ ἐφι, διὰ τὸ προερεμένου, δὲ ἐπὶ Πλάνης μετ' ἄνευ ἐνοφέρει τὸν λόγον. Seller, remarking on the use of ἥ in introducing the transition from a speech to the action consequent upon it, reckons its most common use in combination with καί, viz. ἥ, καὶ occurring in thirty-six places; ἥ βα, καὶ in forty-three. It is elsewhere combined, but far less commonly, with αὕτος or δε.

340. νάμησαν. θεῦσαν. The way for interpreting this line with precision has been prepared by Buttm. and Nitzsch. The following account, while in the main it follows them, supple-
ments them in some points. To begin with δεσπόσιον. That it is closely joined with ἐπαρχόμενον is proved by Od. 18. 418, ὦνοχὸς μὲν ἐπαρχός δεσπόσιος, where there is no alternative. Now, the οὐροχῦς (represented here by κούρο) held the σφραγας (Od. 18. 397), the δέντε were in the hands of the company; he was 'wine-pourer,' not 'cup-bearer.' So that, whatever is meant by ἐπαρχό-
μενον, δεσπόσιο cannot be the dative instrumenti, but means rather 'into the cups.' ἐπάρχεσθαι, as Buttm, has shown, is a word connected with ritual. Reserving the question of the force of ἔπι, we see that ἐπάρχεσθαι signifies the offering in sacrifice of a 'first portion' of anything. The particular method of this religious ceremony as applied to wine-drinking may be ascertained from Od. 18. 425 τῶν μεθαναστών δὲ ἀρά πᾶσιν ἐπισταδὸν ὁ δὲ θεὸς | σπεῖσαντες μακά-
ροσαν πίν. That is, the wine-pourer, as he came round to each of the company, poured into the cup of each a first drop, to be emptied in libation, and then he poured in the full draught. The pouring in of the first drop and the pouring it out in libation are respectively ἐπάρχε-
σθαι and ἐπίστασθαι. Ὀδ. Od. 18. 419 οὐροχῦς μὲν ἐπαρχόμενο δεσπόσιον | δεσπόσιον ἐπάρχεσθαι καταστείλαι. And so, in the passage before us, ἐπαρχόμενα attaches to σπεῖσαν (342), which further indicates that ἐπάρχεσθαι prepares for ἐπιστασθί, the preposition in ἐπαρχόμενον signifies 'in succession;' it is amplified in Od. 18. 425 into ἐπιστασθί, which means 'stopping at each in succession.' The same force attaches to it in Od. 1. 143 κηρὴς δ' αὐτοῦς ἄρα ἐπάρχεσθε ὦνοχῦς, and in Plato, Rep. 372. Ε ἐπιστασθί-
νοντες. By comparison of Od. 18. 425 and 418 we see that the pourer did not first go round ἐπαρχόμενον, and then make a second round to fill the cups, but that he stopped for each drinker to make his σπείρῃ, and then filled his cup.

It may be worth while here to investigate the word ἐπέδηκα ὕδωρ ἐπιδείξασθα which occurs in some passages in connection with wine-pouring. Is it from 'left to right' of the company, or of the wine-pourer, as he stands facing them? Doubtless of the company: cp. Od. 11. 134 ὄρνησθε ἐπί δεξία ἔπεδηκα δένταν ἐπάρχεσθαι, ὦνοχόμενα τῷ χρόνῳ ἑδρον τὸ περὶ οὐροχῦνα, where we see that the direction followed by the οὐροχῦς was identical with the direction implied by ἐπιδείξασθα generally, independent of any οὐροχῦς or any other person standing in front. In other words, ἐπιδείξασθα is from left to right of the company and not of the pourer. The principle on which this direction, and not the opposite one, was followed had regard to the sun's course relatively to the Northern Hemisphere, and the wine in its movement was as it were to take the sun's place. A noticeable passage as to ἐπὶ δεξία is Hdt. 2, 36 ἀνάματα γραφόμενα καὶ λογί-
ζοντας ὑφήχοι Ἑλληνες μὲν αὖ πάντων ἀριστερὰν ἐπὶ τὰ δεξία φέροντες τὴν ἁρμάτ. Δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερὰ καὶ ποιοῦντες ταῦτα, αὐτοὶ μὲν σαι ἐπὶ τὰ δεξία ποιοῦσι, ὁ Ἑλληνες δὲ ἐπὶ ἀριστερὰ. 341. ἐπέδηκαν. There is some uncertainty about the force of the preposition in this compound. It may possibly contain the notion of successive action, as in ἐπίστασθαι, ἐπάρχεσθαι, see above, or the addition may merely express that the libation was an adjunct to the sacrific.

e the proper use of ὀνεινον the latter form is much more frequent.

345. ἐπαρχόμενον, see Od. 2, 39. 346. τὸ γε οὖς. Here the phrase δὲ πιάστε forms the true epexegeis

3. ΟΔΥΣΣΕΙΑΣ Γ. 125

ὡς ὑμεῖς παρ’ ἐμεί νην ἐπὶ νην κλοιτε ὧς τε τευ ἦ παρα πάμπαν ἀνείμονος ἢ πενιχροῦ, φ οῦ τι χλαίναι και βήγεα πόλλ’ ἐνὶ οἰκῷ, οὕτ’ αὐτὸ μαλακὼς οὕτε ξείνοσιν ἐνεύθειν.

αὐτὰρ ἐμοὶ πάρα μὲν χλαίναι καὶ βήγεα καλὰ, οὐθ’ ἐνὶ δὴ τοῦ ἀνδρὸς Ὁδυσσέα φίλος υἱὸς νῆοι ἐπὶ ἱκρίφων καταλέξεται, δῆρ’ ἄν ἐγὼ γε ζῷο, ἔπειτα δὲ παιδες ἐνὶ μεγάροις λυποῦνται, ξείνους ξεινίζειν, δι’ τὸν θ’ ἐμὰ δώμαθ’ ἱκηται.’

Τὸν δ’ αὐτὴ προσέειπε θελ γλανκώπις Ἀθηνή‘
‘ευ δη ταύτα γ’ ἔφησα, γέρον φιλε’ σοι δὲ ἐοικε Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.

ἀλλ’ οὕτως μὲν νῦν σοι ἁμ’ ἔμεντα, δῆρα κεν ἐδόθ’ σοις ἐνὶ μεγάροις ἐγὼ θ’ ἐπὶ νην μέλαιναν εἰμ’, ἵνα βαρύνων θ’ ἐτάρους εἴπω τε ἐξαστα, οἷος γὰρ μετὰ τοῖσι γεραίτεροι εὐχομαι εἶναι‘


to τὸ γε, and stands in place of the common exephegetical infinitive, for which cp. Od. 1. 376; 7. 159; 9. 3; 11. 361, etc.

348. ὡς τε τευ. Reducing the hyperbaton, the order is δὲ τε τευ πάμπαν ἢ ανείμονος ἢ πειγχροῦ. By ανείμονος is meant not, of course, ‘un-clothed,’ but ‘without changes of raiment,’ and πενιχροῦ, as distinct from this, is explained in the next line as one who lacks furniture for his beds and chairs.

349. βήγεα were costly blankets, fine, thick, and soft; they were laid on chairs (θρόνοι Od. 10. 352), and on beds. As bedding, they had under them a κέως, and over them, for the Sleeper to lie on, either a sheet (λίνον Od. 13. 73; 118), or the still more luxurious coverlet of wool (ῥάση Od. 4. 124, 298). We also find the ῥάση laid on κλισίαι (Il. 9. 200), and on κλισίαι (Od. 4. 124), and on θρόνοι (20. 150).

The χλαίνα served as a cover for beds, as lying over the sleeper (Od. 4. 299), and also to throw κατὰ κλισίαις τε θρόνοις τε (Od. 17. 86), besides being worn over the κτήματα as a substitute for the φάροι (Il. 10. 123).

353. ἱκρίσθαι stands prominently for Ὁδυσσέας, which follows exephegetically, like Od. 1. 194 δὴ γὰρ μὴν ἐφαγεν’ ἐκπλήμματον εἰμαί | σὸν πατέρα, or 20. 106 εἰδ’ ἄρα ol μεῖκα εἴπο τοῦθεν λαίναι. The use of διὰ αὐτὴ to represent the speaker is not known to Homer, with whom it always stands for one present, either to sense or (as here and 15. 358; 16. 364) to thought. Note that διὰ and not οὕτως is used, comparing Od. 6. 201 with interpretation there given.

353. ξείνους. See Appendix on the Ship.

δῆρ’ ἁμ’ ‘so long as.’

355. ξείνους... δὲ τοῖς... ἱκηται. For this distributive use of δὲ τοῖς and δὲ καί after a plural noun Ameis compares Od. 12. 40; 13. 314; 15. 345; 16. 228; 18. 142; 20. 188; 295; 22. 315; II. 3. 279; 12. 428; etc.

357. ἕκαστο, ‘their several duties.’
οἱ δὲ ἀλλοι φιλότητι νεώτεροι ἀνδρὲς ἐποντα, πάντες ὀμηκτίας μεγαθίμου Τηλεμάχου. 

ἔνθα κε λεξαίμην κολῆν παρὰ μη μελαίην 

νῦν ἄταρ ἡδονες μετὰ Καύκωνας μεγαθίμους 

ἐλεί, ἔνθα χρείος μοι ὠφέλεται, ὡσ τι νέον γε, 

οὐδ’ ὠλγον’ σύ δὲ τοῦτον, ἐπεὶ τεῦν ἴκετο δῶμα, 

πέμψαντο σὺν δίφρο τε καὶ νεί’ δὸς δὲ οἱ ῥήμασιν, 

οἱ τοι ἔλαβροτοι θείεν καὶ κάρτος ἀριστοῖν. 

"Ὡς ἄρα φοιήνας ἀπέβη γλαυκόπης Ἀθηνὴ 

φήνη εἰδομένη τάμβος δὲ ἔλε πάντας ἰδώνας, 


364. ὀμηκτίας, see on sup. 49. 
365. ἔνθα κε λεξαίμην. Almost equivalent to a future, but just depending on the fulfilment of the intention expressed in ἐλεί (361). Cp. Od. 12, 347 ἀλά αἰνι... νηθ' ἰθομεν, εν δε κα 
366. Καύκωνας. These were a Pelasgian stock, occupying the ground between the borders of Arcadia and the western coast of Elis. Strabo divides them into two principal tribes, one living in Triphylia and one in 
367. ὁ χρείας was property carried off by a raid, or wrongfully retained. Thus II. 11, 698 καὶ γὰρ τῷ χρεία μεγ’ ὠφέλετα ἐν Ἡλεία δή, τίς σωκράς ἀθλο 
368. ὑποτεκτονεῖν, as Homer has too scanty a force for violent reprisals), and in Od. 21, 16 ἐ τοι Ὀμέσενος ἠθε 
369. ὑποτεκτονεῖν, as Homer has too scanty a force for violent reprisals), and in Od. 21, 16 ἐ τοι Ὀμέσενος ἠθε 
370. δέα τινι διήρη χρισμα ἰδωνον, ὡσ τι νέον γε, ἀν οἱ ἱπποι, ἀν ψων, ἀν οἱ ἱπποι, ἀν οἱ ἱπποι, ἀν οἱ ἱπποι, ἀν οἱ ἱπποι, ἀ 

δρα ὀφέλεται = ὠφέλεται. Both forms 

come from stem ὀφέλω with termination -εται (ἰω). From ὀφέλω we get by 

assimilation ὀφέλλω, while in ὀφέλω we may regard the i as compensatory 

for a lost ι, or as simply transposed. 

That ὀφέλλω and ὀφέλω can be used in the same sense may be seen from such 

phrases as μοι γάρ' ὀφέλλει Od. 8, 332, 

ζωοτρήτων ὀφέλλει τι ι. 462, χρείας πᾶς 

ᾄδημος ὀφέλουν Od. 21, 17. From this 

use with a direct accusatival object the 

transition to the use of the verb with an 

infinitive as object = 'ought to do so 

and so,' is easy. The verb ὀφέλλει, 

agues, is distinct: some refer it to a root 

phasis, 'to bring forth.' 

372. φήνη. This bird is mentioned 

in connection with the vulture, Od. 16, 

217. The description given of it by 

Aristot. H. A. 8, 5, is φήνη τὸ μέγα 

ὡτευμεν ὡμ’ ἐξ ἡλεία σαφοσείς, 

and the eye of the bird is represented 

as having a film to cover it (ἐπάθρυμος 

ἐτητ). It is commonly taken to be 

the sea-eagle, called by Linnaeus fauco 

osifragum, or it may be equivalent to 

the Lümmergelere. With the disapper 

ance of Athena here compare particu 

larly the note on ὀφέλλω de ἀναολα ἐξάφ 

νωτον Od. 1, 320. Seller notes that 

eιδομένοις and εἰδομένως are regularly 

used in Homer to express not mere 

similarity of movement or action, but 

actual corporeal resemblance, as in 

the phrase εἰ δέμας ἤδι καὶ αῖδην 

Od. 1, 105; 6, 22; 8, 8; also εἰδο 

μένοις and εἰδομενεν Od. 6, 244; 11, 241, 

e tc.
θαύμαζεν δ' ὁ γεραιός, ὅπως ἦδεν ὀφθαλμοίνιν
Τηλεμάχου δ' ἐλε χείρα, ἔπος τ' ἐφατ' ἐκ τ' ὄνομαζεν·
'Ω φίλος, οὗ σε ἐξώπα κακῶν καί ἄναλκων ἐσεθαί, 375
εἰ δὴ τοὶ νέω δὲ ὑπὸ πομῆς ἐπονται,
οὗ μὲν γάρ τις ὅδ' ἄλλος 'Ολυμπία δόμοιτ' ἑχόντων,
ἄλλα Δίως θυγάτηρ, ἄγελεΐα τριτογένεια,
ἡ τοι καὶ πατέρ' ἐσθλὼν ἐν 'Ἀργείων ἐτύμα.
ἄλλα, ἄνασα', πλάθο, δίδωθι δὲ μοι κλέος ἐσθλὼν,
ἀυτό καὶ παῖδεσσι καὶ αἰδόλις παρακοίτι,
σοὶ δ' ἄν ἔγω μέξω βοῶν ἢνιν εὐρυμετωποῦν,
ἀδυμήτην, ἢν οὐ πο ὑπὸ σοῦν ἅγαγεν ἀνήρ
τὴν τοι ἔγω μέξω χρυσὸν κέρασιν περιχεῖας.'

378. ἄγελεΐαν) The reading of Zenodotus was καθότητι, which is followed by a few MSS. We may suppose that ἄγελεΐα is the reading of Aristarchus. Schol. H. M. 380. ἄνασα') See Herodian; and not θυγάτηρ. But, as in Sanscrit, the chief feminine suffix was originally ἀ, and it would seem that the metre here suggests ἀνήρ rather than θυγάτηρ, Monro, H. G. § 116. 3. In ll. 6, 94 θυγάτηρ is plural.

377. οὗ τε ἄλλος . . . ἄλλα. For this construction instead of the more ordinary one with ἐκ, cp. Od. 8. 312 οὗ μοι αἰνησιον ἄλλος | ἄλλα τοι ἐδώ, Od. 21. 72 οὗ τέ ν' ἄλλην μέσω ποιήσασθαι ἐπισκεύοις ὑδάσας, | ἁλ' ἐμ' ἡμενοι γύμαι.

378. τριτογένεια. According to the ancient Greeks this name is derived from Triton, a forest stream in Bocotia, running into lake Copais from the west. Just so Athena is called ' Ἀλκαλομενή (II. 4. 8; 5. 968) from the Bocotian Alacomene. The name of lake Tritonis in Libya is referred to a Greek origin by Hdt. 4. 179. For the etymology of Triton in connection with water see note on Ἀμφώτερηθ (Od. 3. 88), which contains the same stem as the Skt. trīṣa, meaning "water-born." The title may contain an allusion to the birth of the gods from Oceanus and Tethys, ll. 14. 201. Eustath. mentions as another received derivation the Cretan word τρῖτο = 'head,' so that the epithet would refer to the marvellous birth of Athena; which however is not alluded to in Homer. If we regard the force of metre in lengthening or shortening vowels, we may be not indisposed to refer the word to τρῖτος, as if Zeus the god of Heaven and Hera goddess of Earth reckon as 1 and 2, so that Athena the goddess of Aether can be called τριτογένεια.

381. Notice the accent παρακοίτι for κατά, as μέγ. ll. 23. 315.

382. ἁρπα and ἂρπα are both to be referred to the same root ἄρπα, the latter through the form ἄρπας, the former through ἄρπας, Curt. Probably the notion of sacrifice in these words, as in their Lat. equivalents, facere and operari, belonged originally only to the combination ἄρπαν or ἀρπαῖον, after which the verbs themselves took the secondary meaning. θυγάτηρ. According to the Schol. = 'of one year old,' from ἐνός, but this meaning renders ἄδυμητην superfluous. Others refer to θυγάτηρ in the sense of 'dazzling bright,' comparing Virg. Aen. 9. 625 'candentem juvem.' Düntzer suggests, with great probability, that it is connected with ἄνειος, officer, in the same sense as τελεῖος or τελείος.

383. ἄδυμητην. This word is explained by the exegesis from θυγάτηρ, θυγάτηρ. cp. Od. 6. 232.
3. ΟΔΥΣΣΕΙΑΣ Γ.

"Ως ἔφατε εὐχάριον, τοῦ δ' ἔκλευ Παλλάς 'Αθηνη. 385
tοίσιν δ' ἢγεμονεὶς Γερήνιος Ἰππότα Νέστορ,
vιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά,
ἀλλ' ὅτε δώμαθ' ἱκοντο ἀγάλματα τοῖο ἄνακτος,
ἐξείς ἐξ'οντο κατὰ κλιμακοῦ τε θρόνους τε,
τοῖσι δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητήρα κέρασσεν
οἶνον ἢμπτότοι, τὸν ἑνδεκάτῳ ἐνιαυτῷ
ἀφεν ταμίη καὶ ἀπὸ κρῆσιμον ἐλυσε·
tοῦ ὁ γέρων κρητήρα κεράσαστο, πολλὰ δ' 'Αθηνη
ἐξεχ' ἀποσπήνθω, κούρη Δίδοις αἰγιόχαι.

Αὐτὰρ ἐπεὶ σπείραν τ' ἐπιών θ' ὅσον ἠθελε θυμὸς,
οί μὲν κακκείουτες ἔβαν οἶκώνδε ἐκατός,
tὸν δ' αὐτῷ κομίσες Γερήνιος Ἰππότα Νέστορ,
Τηλήμαχον, φίλοι νῦν Ὀδυσσότας θείοι,
τρητοῖς ἐν λεχέσσεσιν, ὑπ' αἰθοῦσῃ ἑρμοῦσιν,
πάρ δ' ἔρ' ἐνμελὲν Πεισιστρατόν, δραχμὸν ἀνδρῶν,

391. ἑνδεκάτῳ] Schol. E. seems to point to a reading ἐν δεκατῳ. 400, 401.] Σημείωσις τῶν δύο στίχων περιγράφει Schol. H. M. Q. R.

389. κλιμακοῦ τε θρόνους τε. See on Od. 1. 132.
390. ἐνεχ' ἀποσπήνθω. The Schol. interprets ἐκεῖ here by ἐκ δεκατον, and Eustath. by ἐκ κέρασαν. But Fasi renders better, permissuit, in the sense of permissiri iussit, cp. κεράσατο infra
393. The adverbial ὁδ' then, implies the diffusion of the wine through the water in the mixing bowl, as Od. 9. 209 ἐν δίσω ἐμπλήθη (sc. οἶνον) ἔθησα
ὁδ' ἐκεῖσος μέτρα λέει. Compare ὁδ' ἐκεῖ λέεικον ἔμεσα Od. 4. 41, ἀνάμεσα δὲ σίτῳ φάρμακα Od. 10. 235. Our
English equivalent, 'mixed up,' comes near enough to the meaning.

392. κρῆσιμον. This is not exactly as the Schol. interprets τὸν πίθον πῶςμα, but rather the string which passed over the πῶςμα to keep it secure.
393. τὸν, sc. οἶνον, κρητήρα, 'a bowl thereof.'
396. οἰκάνδε ήκαστος. The persons signified are the ὡς καὶ γαμβροὶ (387), with the exception, which is mentioned immediately, of Pisistratus. It is not likely that οἰκάνδε simply refers to their own chambers in the palace, as we might suppose from inf. 413 ἐν θαλα-

μαν ἐλθότες, since the θάλαμοι are distinguished from the θάλαμοι ἐρήμουνοι, which is described as being 'on the spot' (ἀὐτοῖ), implying that the θάλαμοι are further off. In the description of Priam's palace, Π. 6. 242 foll.,—to pass by the more doubtful question of the position of the πεντάκοτα θάλαμοι of his sons,—those of his sons-in-law are in detached buildings, lb. 247 κορυφά δ' ἐκατοκείνων ἀνάθεον αὐτῆς ἱδέαν ἰδέαν ἰδέαν ἰδέαν ἰδέαν ἰδέαν, ἐκεῖ θάλαμοι ἐκεῖσε ἡθοῦς πελο-
ποιοί ἀλλήλων διημερίου. We may well suppose that the θάλαμοι in our passage also were detached buildings, as their occupants likewise were all married persons. Pisistratus, who had no such θάλαμοι, is the only ἱθέος, or unmarried son. Pisistratus sleeps beside Tele-
machus αὐτοῦ ('on the spot'); which pronominal description is presently particularised into ὑπ' αἰθοῦσῃ ἑρμοῦσιν. See on Od. 1. 424.
400. ἐνμελὲν, 'with good spear.'
The ash being the most appropriate wood for spear-shafts, was used as an equivalent for the spear itself. Cp. Ov. Met. 5. 143 "nam Clytius per utrumque gravi librata lacerto | fractione acta femur."
3. ὍΔΥΣΣΕΙΑΣ Γ.

ος οι ἐτ ἡθεοι παιδων ἦν ἐν μεγάροις.
αὐτὸς δ’ αυτε καθέδε μυκω δόμῳ ὑψηλοῖο,
τῷ δ’ ἄλοχος δέσποινα λέχος πόρονυ καὶ εὐνήν.

Ἡμος δ’ ἱργεῖναι φάνη ῥοδόδακτυλοι Ἡσίος,
ἀφίνει ἀπ’ ἐς εὐνήμερος Γερήνιος Ἰππότη Νέστωρ.
ἐκ δ’ ἐλθὼν καὶ ἀρ’ ἐξε’ ἐπὶ ἐξετοιοί λίθοιν,
οἱ οἱ ἐσαν προσπάροιτε θυραον υψηλάδω λεικοι,
ἀποστέλλοντες ἀλεύφατος’ οὓς ἐπὶ μὲν πρὶν


401. ἡθεοι, according to Fleck, from Skt. vadh, vadhati ‘to conduct home,’ ‘to marry.’ So that ἡθεοι means a marriageable youth.

403. λέχος . εὐνή. The former of these words, meaning properly the bedstead, corresponds with the Lat. lectus or fulcruum; while εὐνή, the bedding, is equivalent to inhum. Cp. Virg. Aen. 6. 603 ‘lucent genialibus altae aurea fulcrum toris,’ Ov. Met. 11. 471 ‘petit anxia lectum | seque toro ponit.’

πόρονυ, Schol. ἀγνόενις’, is used always of the wife who shares the bed; as of Arete, Od. 7. 347; cp. II. 3. 411. In Apoll. Rhod. 3. 840, young maidens are described as ἕλθες οἴμαι λίπαρα σφιν διηρήσας ποροφόνωσιν. Amels takes in the sense of ‘honouring’ the bed; in contradistinction to ἀλεφνέας Od. 8. 269, but the use of the word comes from the simple fact that no one but the wife had free access to the husband’s chamber, and so she actually prepares his bed for the night’s rest. Cp. Theoc. 6. 33 αὐτὸς ἔμψις πλακώθησί καὶ τὸ κ’ ἄνωμη | αὐτὰ μισορίσεις καὶ παλά δέμασι. That from this use it passed into the ordinary meaning of ‘sharing’ the bed, we see from Od. 7. 347 πάρ δὲ γυνὴ δέσποινα λέχος πόρονυ καὶ εὐνήν. The master’s chamber lay quite at the back of the premises, μυκα. Compare the expression ἐς μυκων ἐς οἴνου, meaning ‘from front to back,’ Od. 7. 96.

407. πορφοῖνεις θυράων. The position commonly assigned to these seats of polished stone is outside the αὐλα, and so on the public way. But Gerlach (Philol. 30. p. 593 foll.) seems right in placing them in the πρόθυρα, at either side of the door. He remarks that in the ruins of the temple of Themis in Rhamnus similar seats are found. Sitting on one of such λίθω, we may suppose Menelaus talks to Telemachus, Od. 4. 311; and the suitors when playing with the πετσοί are described as sitting προσπόροιθε θυράων Od. 1. 105 foll.

408. ἀποστέλλοντες ἀλεύφατος. The Schol. E. gives γλυκορίῳ δὲ τὸ ἔλαυνον στιλπνόν ποιεὶ τὸ χρύμενον, οὐον τὸ μάρμαρον. This suggests the interpretation that ἀλευφρα here means some polish or varnish applied to stone-work. Compare Plato, Crit., 116 B καὶ τῶν ἀλευφραμμάτων τὰ μὲν ἐλατέ τὰ δὲ μινυτεί τῶν λίθων πολλά δέσαν παυλάχα χίαρα καὶ του μὲν πέντε τῶν ἕξατόν τροχόν τέχνων χαλκῷ περιλλαμβάνοι πάντα τῶν περάθρονον, οὖν ἀλευφρα προσχορμένον. This suits with Heuserch’s interpretation of ἀλοιμα (Soph. Frag. 73), viz. χρύσων τοῖχος (quoted by Hayman); and though Nietzsche insists that the epithet ἐστολ precludes the notion of a plaster or stucco, yet it is equally likely that ἀστελλα, ἄλ. is here the particular epexegeesis of ἐστολ, showing the special way in which the smoothness was produced. With the construction cp. Od. 23. 129 ἐντονον εὐνήν | ἐνθυτος μαλαινης. We may also quote, as bearing on this passage, II. 18. 595 χιτώνων . ξημα στιλπναν ἐλαθε, but for a fuller interpretation see note on Od. 7. 107. Eustath. and the Scholl. generally give the explanation, λεῖστα τὸ ως, i.e. ‘glistening as if with oil.’
Νηλεύτες ἔσσεκεν, θεόφιν μῆστωρ ἀτάλαντος. Ἀλλ’ ὁ μὲν ἦδη κηρὶ δαμεῖς Ἀιδόσδη βεβήκει. 

Νέστωρ αὖ τὸς ἐφίζε Γερνήνιος, οὐρος Ἀχαϊών, οἰκήσαντον ἔχων, περὶ δὲ νῆς ἀνάλες ἡγερέθοντο ἐκ θαλάμων ἐλθόντες, Ἐξῆρθον τε Ἡραπτέος τε Περείπετος τε Ἀρητός τε καὶ ἀντίθεος Ἐρατημήδης. 

tοῖς δ’ ἐπειδ’ ἐκτός Πεισιστράτου ἦλθεν ἠρώ, πάρ’ δ’ ὁρᾶ Θηλέμαχον θεοεικέλων ἐστι πάντας ἀγνώτης. 

tοῖς δὲ μόνοις ἥρχε Γερνήνιος ἤπιότα Νέστωρ. 

'Καρπαλίμως μοι, τέκνα φίλα, κρηνήσατε ἐλδορο, ὅφει τοι πρώτητα θεῶν ἱλασμοί' Ἄθηνη, ἢ μοι ἐναργής ἢλθε θεὸς ἐς δαίτα βάλειαν. 

ἀλλ’ ἀγ’ ὁ μὲν πεδίον ἐπὶ βοῦν ἐκτα τρίστα ἐλθόντα, ἐλάση ἁδ’ βοῶν ἐπιβουκόλος ἀνήρ: 

ἐς δ’ ἐπὶ Θηλέμαχου μεγαβύου νῆα μελάνων πάντας ἵκ’ ἑτάρους ἀγέτο, λιπέτω δὲ δ’ οἶνος: 

ἐς δ’ αὐχρυσοχοῦ Λαέρκεα διέδρο κελέσθω ἐλθεῖν, ὡφρα βοῦς χρυσὸν κέρασιν περιχείση. 

οἰ δ’ ἄλλοι μένεται αὐτῶ ἀνέλλες, ἐπιτε δ’ εἴσω δμωγῆσιν κατὰ δόματι ἀγαλητα δαίτα πένεσθαι,

411. οὐρος, 'warder,' from root ὐ or ὑ, whence ὀρασι, ὀρα, cp. ὑπογορανος, εὑροσ, from the connection between guarding and seeing compare Lat. tuert.

420. ἐναργῆς, cp. II. 20. 138 χαλεπός 

θει φαλνάσας ἐναργεῖς; i. e. 'in visible presence,' Virg. Aen. 4. 358 'manifesto in lumine vidi.'

θάλλεων. Exists only in the fem., as τόνηα, etc., and is formed from the same root as θάλλεω.

411. ἐπὶ βοῦν, 'for a cow,' i. e. 'to fetch a cow.' So ἐπὶ τέχνης ἐποιήσατο Od. 24. 466; II. 2. 808. Cp. Hdt. 7. 193 ἐπὶ τό κώρα ἐπέλουν, 'for the golden fleece.'

422. ἐπιβουκόλος. See Lehrs, Aristarch. p. 107 foll., s.v. ἐπιβοῦλος: 'Bene Aristarchus attenderat ad hoc genus compositionis cuius certissima sunt apud Homerum exempla. Sic μεταγγελος, h. e. internumvntius, ψ. 199; O. 144. Ετ μετάγγελος est ο μετα τινων ἄγγελος, sic ἐπιβουκόλος et ἐπιβάταρ, ὃ Βουκόλος, ὃ Βάτωρ αὐτὶ τινων, minime vero id quod Nitschium velle video (ad Od. 3. 422) pastoribus praecunctum significat.' Cp. ἐπωμαίτερον, ἐπιμερχέται, ἐπαργεῖς. For the pleonasm in βοῦν ἐπιβουκόλος compare αὐτός τοὺς αὐτῶν Od. 17. 247, ἐν προβάρι δύσιν Od. 4. 302, σιων συβόσια Od. 14. 101, ποδανίτερα ποδῶν 19. 343. Also see inf. 412 ἄλον ὀνοχοεὐντες.

425. The goldsmith is called, inf. 432, χαλεπεῖς, from the name of the metal which was most generally worked. 'Fuerunt iam illo tempore δημουργοι, h. e. homines liberis qui ariem aliquam exercerant, in his fabri lignarii et ferrarii; nec domi apud Nestorem habitat hic χρυσοχοῖς, quamvis metallorum abunde est in aedibus regum, memoraturque (Od. 18. 328) Ulyssis officina ferraria ad cotidiano usus,' Bothe.
3. ΟΔΥΣΣΕΙΑΣ Γ.

ἔδρας τε ἡ ἠλιθιο τ' ἀμφί καὶ ἀγλαὸν οἰστέμεν ὑδρῷ.

"Ὡς ἔφαθ', ηλιθεὶς δ' ἀρα πάντες ἐποίησαν. ἦλθε μὲν ἄρ ροῦν ἀ ε πεδίον, ἠλιθον δὲ ὑ δικαὶ παρὰ νῦν ἔξυσ

τηλείραντο ψαρέαν μεγαλῆτορος, ἦλθε δὲ χαλκεῦν ὁπλ' ἐν κεραΐν ἤμων χαλκηία, πέρατα τέχνης, ἀκμισεν οὖν τ' ἀφαράν τ' ἐνποιήσαν τ' ἐνποιήσαν τ' τυράγνην,

οἰσιν τε χρυσόν εἰργάζετο ἦλθε δ' 'Αθηνη

ἱρῶν ἰντιδοσα, γέρων δ' ἤππηλάτα Νέστορ

χρυσόν ἐδοκε' ὅ δ' ἐπειτά βοῦς κέρασιν περίκεπεν ἀσκήσας, ἰν' ἄγαλμα θεὰ κεχάριστο ἰδοῦσα.

βοῦν δ' ἀγέτην κεραίων Στρατίω καὶ διὸ ε Ἐξέφρων,

χείρισμα δ' τελ' Ἀρής ἐν ἀνθρώποις λέβητι

ἡλθέν ἐκ βαλαμοῦ ψέρων, ἐτέρη δ' ἐχεῖν οὐλᾶς.

440. ἔδρας and ἡ ἠλιθιο both go with οἰστέμεν. The servants are not only to bring clear water, but 'seats and store of logs to set at either side' (ἀμφὶ) of the altar which stood in the midst. For the combination at the introduction of the sentence, ηλιθεὶς δ' ἀλιθον μὲνετε, 'but do all the rest of you hide here,' compare λαδοῦ μὲν αὐλάνθανεν Od. 2. 252, ἀλλαὶ μὲν νῦν μὲνετε Od. 9. 172, μὲνετε δ' ἀλλαὶ πάντες II. 19. 190.

οἰστέμεν. Epic weak norist formed as a Thematic tense with ε and ε instead of α. So οἰστέμεν Od. 8. 399; 12. 10; 18. 291; II. 3. 120; 23. 504. In II. 18. 191 οἰστεμέν is generally described as the future infin., but it can equally well be the norist. See note on τελευτηθέναι Od. 2. 171.

443. πειράσα. This plural is used elsewhere with πείρα, ἀλέθρος, γαῖρα, ἀλέθρος, also (II. 23. 350) ἰδέαν πειρατ' ἰδέαν. The singular πειρατ' is used with ἀλέθρος, Od. 5. 289, and for the issue of a trial, II. 18. 501. Here translate, 'wherein lie the issues of art,' i.e. on which art depends for its accomplishment; through which the artistic conception is realized. Eustath. πειρατοπα. Or, if we emphasise the notion of 'boundary' in πειρατ', we may speak of the tools as the 'limits within which the craft lies;' which will produce a similar meaning by a different process. For a fuller discussion of πειρατ' see on Od. 12. 51.

445. ἠλθε δ' 'Αθηνη. Not now in the person of Mentor, but in her godhead, yet invisible.

437. The mention of the tools shows that περίκεπεν means nothing more than 'spread' the gold in the shape of leaf or soil round the horns. Nitzsch quotes from Millin, Μινέραλος. Hom. 180 'Rien n'indique l'application antérieure d'aucun mordant, la lame enveloppe seulement les cornes de l'animal, et comme il doit bientôt être immolé, une plus grande solidité n'est point nécessaire.'

438. ἀσκήσας. For the use of ἀσκεῖν in the sense of 'working up,' 'preparing,' compare πείρα . ἀσκήσας περαιάδος ἁρμα πέτων II. 4. 110; cp. II. 14. 179, 240; καλὰς ἀσκήσας Hom. 3. 1.

440. χείρισμα (χείρ . πέτων), water for washing, not for sprinkling. Cp. II. 24. 301 foll. for the same preparation for worship. Here, the water was brought in a bowl damasked with flowers, according to the Schol. ποικίλων ἄδει ἐντομομοίῳς ἄνθως, which bowl had been kept in a store-room (θελαμος), and was brought out for the occasion.

441. ἐτέρη signifies the left hand. The other, with which ἐτέρη is thus contrasted, being the 'right,' par excellence. So τῇ ἐτέρῃ λαβεῖν comes to mean to get a thing with little trouble, without having to put the right hand to the work at all. Plat. Soph. 226 A; cp. Od. 10. 171.

οὐλᾶ, Attic οὐλᾶ, signifying coarsely-
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ἐν κανέφρι πέλεκυν δὲ μενεπτόλεμος θραυσμιδής ἀξίων ἐχὼν ἐν χερί παρίστατο, βοῦν ἐπικούσαν.

Περσεδά δ’ ἀμύνων εἴχε γέρων δ’ ἵππηστα ἐνέπιπτα ἐπὶ τοῦ κατάρχητον, πολλὰ δ’ ἀθήνη ἀρχηγοὶ.

443. χερή[ So Aristarch. Al. χερῆ. Schol. H. 444. άμφων] This was generally taken to be ἀρχαῖον τι εἷς δ’ ἐξίσου τοῦ σφαιροτόμου τοῦ αἰμαρθ. Schol. M., which accounts for the orthography ἀμύνον, see Sud. 1. 1. 36. But Schol. E. and Hesych. Interpret it as μερῶν μεγάλων δ’ καὶ σφαίρων καλούμενοι οἱ ΑΤΤΟΙ, which comes nearer to the reading ascribed to Zenoëtus and Nicander, viz. δαμνον ἀπὸ τοῦ δέματος.

ground barley-meal, is referred by M. Müller to root mar, and so made identical with Lat. mola, and connected with ἁμαθῶν, moliis, etc., etc. Curtius would refer οὐλαίοι to root θαλ, seen in ἀθλεύον, ἀθλεύον, ἀθλεῦν, Λατ. volaeus.

444. άμφων is the vessel for the blood, probably connected with αἷμα. Curt. suggests a connection with ἀμύς.

Νέστορ. There is little truth in the common notion that the office of King and Priest was originally vested in the same person. Of the Homeric King—here, for example, of Nestor—it is true that sense alone in which every head of a family is his own lepēs at home. This was purely a domestic sacrifice. Otherwise the several gods had their own lepēs, and as Lobeck (Aeglaoph. 258) observes, in the only instances where a state sacrifice is offered, namely at the beginning of this book and Od. 21. 258, the sacrificer is not specified.

The following statement of Aristotle cannot accordingly apply to the Homeric Kings, but only to later, though still early, times. The Kings, he says (Pol. 3. 14. 11-12) κατὰ τοὺς ἡρακλείους χρόνους ἡ νύμφη ἦσαν τῶν υἱών αυτῶν μη ιερεύταται, and he also explains (6. 8. 20) οὐδ’ ἦσαν τῶν ἱερεύταις ἀναβαίνοντος τῆς νύμφης ἂν μή τὴν κοῦλην ἄντειχεν τῆς τυμήν ('but the ministers whereof derived their office from the state altar-hearth'). That is the office of a state, whether by adopting the family gods of its royal house, or otherwise, had come to have its tutelar deities and rites and altar-hearths, the Kings were naturally made the ministers of the national tutelars as such. To such a ministry reference is made in Hilt. 4. 161 τῷ βασιλεῖ πρεσβέα ἐξελθεῖ καὶ ἐν πρώτην τὰ ἄλλα πάντα τὸ πρόσφερε εἰς τοὺς θεοὺς ἡμῶν τὸ δέμα τῆς ἀθήνης. The Athenian Archons had stated sacrifices to perform for the same reason. But the state-officers exercised no priestly function except with reference to the state-tutelars.

Thus, any peculiar connection of the kingly office with the sacrdotal can only be admitted under two considerable limitations. First, it was a post-primitive accretion which only arose along with the worship of state-tutelars. Secondly, at no time whatever did it exist beyond this range; witness Aristotle as already quoted. The temples had their own priests; it was only at the ἐπιτρέπων τῆς πόλεως that the King could officiate. Virgil’s crude anti-quarian fact in Aen. 3. 31. ‘Rex Anius, rex idem hominum Phoeboique sacerdos,’ is an instance either of a tutelar connection of Apollo with the community of which Anius was King, or of a combination of offices worth mentioning on account of its singularity.

445. οὐλοχύται κατάρχητον. The coarse-ground grain called οὐλαίοι (sup. 441) is here called οὐλοχύται, which word is used proleptically, as the meal is not really sprinkled yet, but only raised from the basket. The word κατάρχηται belongs technically to ritual, signifying to ‘perform preliminary rites.’ Compare καταρχήματί μεν, σφαίρα χάλαζων μέλει Eur. I. T. 40; in later Greek it is construed with the genitive, as Hilt. 2. 45; Eur. Phoen. 575, etc.; here with the accusative, as if equivalent to καταρχήματος ανέλεστον, on the analogy of Π. 1. 449 χερῆφιντο δ’ ἐκτικα καὶ οὐλοχύταις ἀνάλοιτο, which means ‘lifted up a handful ready for sprinkling.’ Translate, ‘Nestor began the rite with the lustral water and meal for sprinkling, and earnestly prayed to Athena, as he commenced the sacrifice by casting the forelock into the fire.’ The actual sprinkling of the meal is given by the word προβαδίλοντο, ‘cast
εἴκετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλουν.

Αὐτάρ ἔπεις ἐν αὔξαυτῳ καὶ υἱοχύτις προβάλλοντο, αὐτίκα Νέστορος νῦν, ὑπέρθυμος θρασυμήδης, ἠκαίνεν ἄχι στὰς πέλεκυς δ' ἀπέκομεν τένωντες αὐχενίους, λύσεν δὲ βοῦς μένοις. αἱ δ' ἀθλίων θυγατέρες τε νυότι τε καὶ αἴδοις παράκοιτοι Νέστορος, Εὐρυδίκη, πρέσβεις Κλεμέντιον θυγατρῶν. οἵ μὲν ἔπειτ' ἀνέλωντες ἀπὸ χοῦν τοῦ εὐρυμεθῆς ἅσχοιν ἄτίρα σφαέων Πεισίστρατος, ὅργαμος ἄνδρῶν, τῆς δ' ἔπει ἐκ μέλαιν αἴμα ῥώη, λίπε δ' ὀσείᾳ θυμῶδες, 455 αἰθὺς ἄρα μιν διέχειν, ἄφαρ δ' ἐκ μυρία τάμινον


forth.' Compare with the whole passage Eurip. Elect. 791 foll. λοῦτρ' ὡς τάγματα τοῖς ξένοις τις αἴρεται, ὅσῳ ἄμφι βωμῶν ἐστὶ ἄχρημος τέλας | ... οἷς μὲν σφα- κειον ἥφαι, οἷς δ' ἄμφι ταῖνι | λαβὼν δὲ προχείμαι μητρὸν εὐφυτή σύνθεν | ἣ ἐβαλε βαμβάκισ, ἐν εἴσαυντι δ' ἐλαίας ἄγιασθαι ὄρθον σφακεία, μοιχαὶ τρίχα | τεμών, ἐφ' ἁγνῶν τῷ ἰθέμα δείξῃ. With ἀπαρ- χόμενος ... Βάρλλον compare Il. 19 254 κάρφον ἀπὸ τρίχας αἵρεσιν, which the Schol. interprets by the words ἀπαρχά- μενος τρίχας, τεμών ὡς ἀνάρχην.

450. ἀδάλυτον. This is not a shriek of horror, but a religious shout (ἀδα- λύησις). ἀδαλυθείς ἲδος (Eurip. Ages. 351) at the moment of the con- summation of the sacrifice, significant of joy and satisfaction. Compare Il. 6. 301; Od. 4 757, and especially 22 411 ἐν θυμίῳ, γυμνῷ, χαῖρε καὶ ὑποίχε, μῆτ' ἀδάλυτε | οὐκ οἶχοι κτημένων ἐπ' ἀδάλυτας εὐχετάσουσαν. Notice that the cow is not actually killed till line 455: the single blow that ‘severed the neck- muscles’ only ‘stunned its senses’ (λαοῦ βοῦς μένοι).

455. οἰ μὲν. These are the other sons of Nestor, in contrast with Peisistratus. The victim had been felled by the blow of the axe (449); and these young men ‘having lifted his head held him so.’ This process seems identical with that described by Eurip. (Elect. 813) as κάρφασ' ἐν' ἀμῳ λάκτον, ὡς ἁμοὶ χεριν | δόμοις, and appears in a similar scene in Il. 1. 459 as ἀδάλυτον μὲν πρώτα καὶ ἀδάλυτω καὶ ἦφαιν, the head being thus ‘drawn back,’ not only to expose the throat to the knife, but that the victim might turn its head upwards towards the Gods in whose honour it was sacrificed. Where a victim is sacrificed to the powers of the nether world, it is slain with its head bent earthward, ἐνθ' δὲ ἀμωνί τέκτων | ἐφ' ἱεροῖς στριφές Od. 10. 528.

456. διέκει. Schol. διέκει. This means ‘broke up,’ or ‘dismembered,’ the process of dividing into small pieces is given by the word μορφάλων inf. 462. Cp. Od. 14. 427; 19. 421; Il. 7. 516. οἰμάτισσα must be referred to root μιν as in μυρία.

μυρία is a distinctly ritualistic word. Ameis (Anh. ad loc.) states that it is used fifteen times in Homer, and the form μῦρα five times; in three passages out of the five (viz. Od. 12. 364; Il. 1. 494; 2. 427) it is found in connection with the phrase μυρίδος ἕτοιμα. The older grammarians regarded μῦρα as a metaphastic form of μυρίοι with the special meaning of τὰ ἀγάμεμνεν θεῶι, while the oxystome form μῦρα they held as wholly identical with μυρίοι. See Lobeck, Proleg. 13, who denies this subtle distinction, accepting μυρία either as a derivative from μυρίοι with a change in signification, or as a by-form of μυρίοι. Hermann, on Aesch. P. V. 456, sums up the facts of the case thus, ‘μυρίοι πλατείαν ἅβαν ἐπίτιμα νεύρθες generis μῦρα, significatione congre-
πάντα κατά μοίραν, κατά τε κνίση ἐκάλυψαν
dίπτυχα ποίησαιντες, ἐπ᾽ αὐτῶν δὲ ἀφοθέτησαν.
καὶ δὲ ἐπὶ σχίσμα γέρων, ἐπὶ δὲ αἴθων οἴνον
λειβέ νέοι δὲ παρ᾽ αὐτῶν ἔχουν πεπτώβολα χερσίν.
αὐτάρ ἔπει κατὰ μὴρ ἐκάλη καὶ σπλάγχνα ἐπάσαντο,
μυστιλλόν τ᾽ ἄρα τάλλα καὶ ἀμφὶ ὄβελοις ἐπιειράν,
ὄπων δὲ ἀκροπτόρων ὄβελοις ἐν χερσίν ἔχουσεν.

Τόφρα δὲ Τηλέμαχον λύσαν καλὴν Πολυκάστη,
Νέστορος ὀπλοτάτη θυγάτηρ Νηλημίαδον.

entem cum vocabulo μηρια. Nitzsch remarks that with μηρια or μηρα Homer generally uses καλειν, but with μηρα the common expression is ἐκτίμηνειν. According to this, μηραδιν represents the whole thigh (Il. 5. 305), and the portions cut from it and used in sacrifice are μηρια or μηρα, i. e. the slices or lumps cut from the thigh. To facilitate the burning of these lumps of meat, and to produce the sacrificial 'sweet savours,' they were wrapped up in fat, one layer of which went below and one above the meat, the process being described as, 'laying it (sc. καρτί) double.'

458. δίπτυχα is variously taken as an adverb analogous in form to δυχότα, or as the adverbial neut. plur. of διπτυχος. It is better to take it as a metaplastic form of the accusative, as if from δίπτυχω, compare διπτυχω λύσαν Απολ. Rhod. 2. 32. With the form, compare ὑποβρύχια Od. 5. 310. The phrase may be illustrated by Il. 23. 243 δὲ θάλαθι δημηθα and Soph. Ant. 1010 καταφθέγγει | μηρια καλωπτῆς έξερεωτο πισιδίαν. Upon these lumps, thus prepared for burning, they laid raw slices (ἐπ' αὐτῶν ἀφοθέτησαν), cut from various parts of the carcass. See Od. 14. 428 ὡ διπτυχικον συμβάστη | πάντας ἄρχομενου μελέων ἐς σώμα δημού.

460. παρ᾽ αὐτῶν ἔχον, 'came to his side and held.'

461. σπλάγχνα ἐπάσαντο. Schol. ad Il. 1. 464 πρὸ τοῦ φαινών ἔμεριζοντο ἁπαντος εἰς ἐφώης τὰ σπλάγχνα, τούτο τα ἐκτονόθεται, σπλάγχνα, καφάδια, ἤπαρ. It was a kind of πρόγευμα before the regular sacrificial feast, analogous to the preliminary rite with the cups in drinking.

462. ἀμφὶ ὄβελοις ἔστησαν. In Od. 19. 422 we find πείραν τ᾽ ὄβελοιν, which suggests that in the present passage ἄριστος is an adverb and not a preposition; cp. πείρα δωρά πεπαλάμμεν Πλ. 21. 577. The adverb here gets the meaning 'right through,' 'being used prophetically with the verb, 'so that the spit projected on either side of the meat.'

464. λύσαν. With pluperfect tense, 'meanwhile Polycesta had bathed.' Compare Od. 5. 246 τὸφρα δ᾽ ἔνεικε τέρηκα Καλιφή, and lb. 258; see also sup. 393.

465. ὀπλοτάτη, 'youngest' is perhaps connected with ὀπάλωτα. The part which women are in the Odyssey represented as taking in the 'bathing' of men, has been variously commented upon; and lastly by Gladstone (Homeric Age, 2. 515). The leading λοί are (1) the present passage νν. 464-467; (2) the formula where slaves only are mentioned, Od. 4. 48; 17. 88 ἐὰν βραχίων δυνατὸν άνεωτέρας λούσαντό. τοὺς ἔπει ἐμν δομαι λούσαν καὶ ἐξρασάν έλαιο κ.τ.λ.; (3) Helen's account of what she did for Odysseus, Od. 4. 252 ἄλ ἔτε δὴ μν εὖ γόν άραν καὶ χρῶν έλαιο, | ἀμφὶ δ᾽ ἔμειν ἔσσαυ k.τ.λ.: (4) the description of Odysseus In Scheria, Od. 6. 209-222 ἀμφίθεω ἐλανοτέρας ἐν τοπαρῷ, ποὺ δ᾽ ἄρα οἱ φάροι τε θυσία τε εἷματ᾽ ἔθεσαν, | δῶκαν δὲ .. έλαιον, ἔρηκεν οἱ ἄμφω τὸ ἀμφὶ μονθών ἔσσας ἐν τρισίδοις μεγάλῳ, | τῆς ἐπίκρατες κατὰ κρατις τε καὶ ἄμαρ ... αὐτάρ ἐπεὶ λουσίν τε καὶ ἐξρασάν λεύθ' ἔλαιον, | ἄμφῶ δὲ με χαλίναν καλὴν βάλεν ἀεί, θυτών κ.τ.λ. ; and
It would appear therefore," says Mr. Gladstone, "that the statements of Homer give no ground whatever for sinister or disparaging imputation. His pictures do not entirely correspond with modern ideas; but they may well leave on our minds the impression that, in the period he describes, if the standard of appearances in this department was lower, that of positive thought and action was higher, as well as simpler, than in our own day."

See the question amusingly treated by Prof. Buchholz, Hom. Real. II. 2, § 10, who contrasts 'der Nativität des homerischen Welbes' with the 'zier-puppenhaftes Verschämtheit unserer modernen Dämmer.'

The supposition of indelicacy is indeed broadly inconsistent with the sentiment expressed by Odysseus (Od. 6. 218) ἀμφίσπολοι, στήθ' ὠυτῷ ἀνόμῳ, ἄρ' ἐγὼ αὕτης ἀλώνιον ἄξων ἀνόμωσομαι... ἀντὶ τοῦ ὄν τε ἐγώ τε λοιπον' αὐτῷ τῷ ἱματίῳ, κ.τ.λ., and again (Od. 19. 344) οὐδὲ γυνὴ πόδος ἀφέσει ἡμετέρου... οἱ μὲ τὰς γυναῖκας ἐπὶ ταλακήν, κενὰ θυινὰ, which last passage is the more forcible, because the refusal must have been in unison with custom, else it would have betrayed the underlying motive which Odysseus had of concealment.

The various suppositions, that it was the business of the lord's daughter specially to attend to the bath, or that here is signified a distinguished mark of attention paid by Polycasta to Telema-chus, or that female slaves performed the duty only in default of a daughter of the house, are none of them consistent with all the instances. The truth is, that as the bath was a primary feature in the guest's welcome, and as the household arrangements were super-intended either by the mistress or by the grown-up daughter, upon whom she had devolved her duties, we naturally find one of these to be giving orders for the bath; and the orders are carried out by female slaves. Hence in some passages the bath is said to have been provided by the mistress, or her daughter, e.g. instances (1), (3), (5); in others by the ἀμφίσπολοι, under mother's or daughter's orders, (4), (6); or lastly, by ἄμφωτι, without such orders, (2).

466. Λατ' ἀλαρ. This phrase is
ἀμφὶ δὲ μὲν φάρος καλὸν βάλεν ἂδε χιτῶνα, ἐκ ρ’ ἄσαμινθον βῆ δέμας ἄθανάτοις ὅμοιος—
πάρ δ’ ὅ γε Νέστορ’ ἰᾶν κατ’ ἄρ’ ἔξετο, ποιμένα λαῶν.
Οἱ δὲ ἐπεὶ ὁπτῆσαν κρε’ ὑπέρτερα καὶ ἐρύσαντο, 470
dαιννθ’ ἐζόμενοι ἐπὶ δ’ ἄνερες ἐσθλοὶ δρόντω
οἶνον οἰνοχόουντες ἐνὶ χρυσῶς διπάσσον,
αὐτὰρ ἐπεὶ πόσιοι καὶ ἑδητῶς ἐξ ἐρόν ἐντο,
τοῖσι δὲ μῦθον ἥρχε Γερήνιος ἀπότα Νέστωρ;

'Παιδές ἐμοὶ, ἀγα, Τηλεμάχῳ καλλίτριχας ἱπποὺς 475
ζεύζαθ' υἱ’ ἄρματ’ ἁγόντες, ηὐ πρήσασιν ὁδόιοι.

'Ὡς ἐφαθ’, οἱ δ’ ἄρα τοῦ μέλα μὲν κλύων ἢδ’ ἐπίθοντο,
καρπαλίμως δ’ ἐζεύζαν υἱ’ ἄραμαν ἄκειας ἱπποὺς.
ἐν δ’ γυνὴ ταμή σῖτον καὶ οἴνον ἐβηκεν
ὀψα τε, οὐδ’ ἔδουσι διστρέφεις βασιλῆς.

ἀν δ’ ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρων
πάρ δ’ ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἄνδρῶν,
ἐς δίφρων τ’ ἀνέβαιε καὶ ἦνα λάζετο χερσὶ,
μάστιγεν δ’ ἐλάει, τῶ δ’ οὐκ ἀκόνοις πετεάθην

469. ποιμένα] Bekk. with a few MSS. for ποιμέν, as required by Homeric usage.
Cp. Od. 4, 51; 8, 459; 24, 411. 472. οἰνοχόουντες] So written with better reason than the v. Ι. ξενοχόουντες, as οἰνοχόος is probably digammed. But the digamma is by no means constant with this word, cp. Od. 1, 110; 3, 40, 51; 6, 77; 11, 61; 15, 334, 507; 19, 122; II, 9, 224; 18, 545. 476. πρήσασιν] So rightly, and not πρῆσασιν. Cp. La Roche, ad loc. 'πρήσασιν ὁδοί νυσταμ ποιμὲν διὲς hominibus dicitur; πρήσασιν κέλευθον etiam de etis et navibus.'

always used in connection with χρῶσιν, ἀλέξαμι II, 18, 359, etc. See Eustath., on Od. 6, 227, where the simple λεῖς ἀλέξειν occurs. Λίσα is taken by some as an adverb, formed like τάγα, κρήφα, etc., and signifying 'smoothly,' i.e. 'oily.' But it seems better to regard it as a dative for λίσει, or λίσει from an old nominative τὸ λίσα. Then ἐλάειν will be the dative from an adjective ἐλάον from ἐλα. Translate 'with oil-olive,' as Exod. 27, 20.

471. ἐνθ’ ὅ. δρόντω, commonly rendered 'moved along them,' as they sat; the meaning being the same as that of ἔσχυντο Od. 1, 143. Others refer δρόντω to root ὅρ or Ὄρ, from which come ὅραω and ὅρος (supra 459), and render it 'looked after them.' See Curtius, Verb. 144, 544; Monro, H. G. § 30, 393. And this seems necessarily the meaning in ἐνθ’ ὅνερες ἐσθλοὶ δροντο Od. 14, 104.

475. ἄνθ’. Used here, as in Od. 2, 252, with plural.

476. ὅ. ἄρματα (and 478 ὅ. ἄρματων), 'beneath the yoke,' which forms part of the apparatus of the chariot. Notice the use of the plural to denote a complex structure, as λόια. ἄσιοι. A partitive genitive. Cp. Od. 15, 477; II, 34, 264.

480. ὅμα, 'flesh-meat,' properly that which is cooked, ὄμοιο, whereas ἕν ἄρα όμοιο (cp. Od. 5, 368) is 'bread,' here described as ὅμοιο.
ἐς πεδίον, λυπέτην δὲ Πῶλον αἰτοὶ πτωλεῖθρον.
οί δὲ πανημέριοι σείον ζυγόν ἄμφης ἔχοντες.
Δύσετό τ' ἦλιος σκιώντο τε πάσαι ἀγναί,
ἐς Ψηρᾶς δ' ἑκούντο Διοκλής ποτὶ δάμα,
υίεος ὁ Ὀρσιλώς, τὸν Ἀλφέας τέκε παιδα.
ἐνθα δὲ νύκτι ἀσσαία, ὁ δὲ τοῖσ πάρ ἑξίναι βῆκεν.
'Ἡμοὶ δ' ἠργύενεια φάνη ῥοδοδάκτυλος Ὅλως,
ἐπούς τ' ἐξεύρανσιν' ἀνά δ' ἄρματα ποικὶ ἔβαινον·
[ἐκ δ' ἔλασαν προθήρου καὶ αἴθουσας ἐρειδοῦσιν·]
μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκοντες πετέσθην.
ἔσεν δ' ἐς πεδίον πυρηφόρων, ἐνθα δ' ἐπείτα
ἵνον ὀδὸν τοῖσ γὰρ ὑπέκφερον ὅκεσ ἐποίον.


486. ἄμφης ἔχοντες, 'supporting it at either end.' The ζυγόν was a bar at the end of the pole, and at right angles to it, lashed on with a thong; at either end of the ζυγόν was a pad, where it rested on the horses' necks, and from each pad came the straps (λέσπδα) that served as collars. cp. II. 5. 729 τοῦ δὲ ἐς ἄρτας εὐμοῦ πέλειν αὐτάρ ἐς ἄρτας ἐς ἄρτας ἐς ἄρτας | ἀλποῖς θρίαμβοι καλὸν ζυγόν, ἐν δὲ λέσπδα | καλ' ἐβάλε, κρύονε, ὅπο τοῦ ζυγόν ἐγαγεν Ἡρη | ἐπούς ἄλτουσι. Where the yoke joined the pole was a boss, ὄμφαλος, and the thong that connected yoke and pole is called ἄρθρας. On the yoke were rings (ὁρτης) through which the reins passed. The pole ended in a pin (ἐστωρ), over which was slipped a ring in the centre of the yoke called κρίςος. See for the whole description II. 24. 266 foll.

488. Ἐφαί (Ἐφαί) II. 5. 543) has in Homer the epithets εὐστημενοι (ib.) and ἱδροι II. 9. 151. Its position in Messene is settled by Od. 21. 15–19. It was situated on the left bank of the Neda, at the north-east side of the Messenian Gulf, and belonged to the Lacedaemonian kingdom. It forms one of a group of cities, described as ἐγγένα ἄλος νόστατος Πῶλον ὑμαθέντος II. 9. 151–153. Its modern name is Kalámáta. The two sons of Orsilochus were slain before Troy by Ajax, II. 5. 540 foll.

493. ἐκ δ' ἔλασαν. This line involves a prophysteron, as one must needs pass the ἀθώσσα (ἀθώς) before reaching the ὑπάρχον, the exit from the courtyard. For similar prophysteron cp. Od. 16. 341 ἐκείνη τε μέγαρον τε, and 18. 103 ὃς ἔτρω ἐκείνη ἀθώζ | ἀθώσσα τε ὑπάρ, and 22. 474 ἐκ δὲ Μελάφων ζυγόν ἀνά προθήρου τε καὶ ἀθώζ. But the insertion of the line here makes a confusion by leaving the subject to μάστιξεν wholly uncertain.

495. πυρηφόρον, for the more usual form πυρηφόρων cp. II. 12. 314; 14. 123; 21. 602. So we find θαλαμη-πᾶλος, νεή-φατος, ἐλαφρόβαλος, ἐλαγιστελών. The epithet is hardly in accordance with the physical features of the upper Eurotas valley, which was rugged and narrow; we can scarcely avoid the conclusion that there is a blank here in the poet's geographical knowledge, which he fills up from guess.

496. ζυγόν, from ἄνω, epic form of ἄνω, 'made for their journey's end;' literally, 'sought to finish their journey.'

τοῖσ. See on Od. 1, 209, and compare it further with Od. 1, 409, 76β.
δύσετο τ' ἡλίος σκιῶντό τε πᾶσαι ἄγιοι.

 Ledæos, both words being properly adjectives, in agreement with a neuter accusative cognate. Cp. Od. 23. 18 τοιοῦτοι κατέθρωσαν, 24. 62 τοῖς γὰρ ὑπάρχον ἐνόπλως Μοῦσα, and again 1. 140 οἷον ἀνθρώπων δρόμον ὑπηρέτησεν, 2. 239 νεμεσίζωμεν οἷον ἐπικέπτες ἦδος.

 ὑπέκεφερον. 'This verb is used transitively in later Greek, as Apoll. Rhod. 1. 1264 νόης αὐτὸν ὑπέκεφερον διόπτου, and may be so rendered here, 'bore them forward.' But we may, with Eustath., take the verb intransitively, as in Hdt. 4. 125, and as ἔκφερεν is used in Il. 23. 376, 759 = 'dashed forward.'
Τὰ ἐν Λακεδαίμονι.

Οἱ δ’ ἵσον κοιλὴν Λακεδαίμονα κητώσασαν,
πρὸς δ’ ἄρα δάματ’ ἐλαν Μενελάου κυαλίμιοι.
τὸν δ’ εὖρον δαινύντα γάμον πολλοσίν ἔτησιν


1. Λακεδαίμονα. Buttmann insists that here Λακεδαίμονα signifies the name of the district of which the chief town was Sparta, as in II. 2. 581 οἱ δ’ ἵσον κοιλὴν Λακεδαίμονα κητώσασαν | Φάριν τε Ἑλληνες τε, κ.τ.λ. The epithets moreover are suitable to a district but not to a town. κοιλὴν is distinct in meaning from κητώσασαν. The valley of Sparta is a deep depression between Taygetus and Parnon, 18 miles in length, by 4 or 5 in breadth, and intersected by the Eurotas, which flows down to it from the uplands of Arcadia, and its southern end passes through a narrow defile to the sea. This was the "hollow Lacedaemon" of Homer, Tozer, Classical Geogr. 87. Similarly, parts of Syria and of Elis, and Argos (Soph. O. C. 378) have the epithet κοιλὴς = 'mountain-pent.' Strabo (8. 563) quotes the Crenopontes of Eurip. (Frag. 1. Dind.) τὴν λακάσιν ἤνων ἐκ τούτης μὲν ἀρατόν ἱσκόντων δ’ ὡς βάσιν, τοῦ καὶ λαυρία, ὑπενθρόμοι, τραγεία τε.

κητώσασα, by the regular rule of the composition of adjectives in -είς, must come from κητός, 'a gulf;' root κατέ, Lat. caus-ius; and thus means 'cavernous.' Ameis quotes from Plutarch, Cim. 16 ἡ τε χώρα τῶν Λακεδαίμων ἐνώπιον ἐνώπισαν, and Strabo 8. 367. ὡς οἷς ἄρα τῶν σειμέοι προκοποῖοι καιτάτοι Λέγονται, εὐθεῖοται δὲ ἡ λακάσιν.

Zenodotus' emendation καιτάσασαν (which Buttmann thinks never existed as a real variant) would have this meaning equally, from κατό, akin to which is the name of the best-known of those hollows, the Καίδας, into which malefactors were thrown, Thuc. 1. 134. Others again see in κητώσασα merely a reference to the deep valley between Taygetus and Parthenius, in which Lacedaemon lies. Strabo also mentions μεγάλη, as one interpretation of the word, and calls this rendering θανάτηροι. But without doubt the epithet refers to 'the numerous rifts and fissures in the undulating ground.'

Tozer, ib.

3–19. The criticism given in Athenaeus (5. 186) on this place, is to the effect that Diodorus, β’ Ἀρσενοπάνες, expunged the whole passage (δολὸς τῶν γάμων τερήγρασε), which we are told he did on the supposition that the scene intended to be described was the full height of the festivity (τοποίων πρῶτας θυρακαί εἶραν). Hemmings (Die Telem. p. 178 foll.) adopts this view, and regards the passage as a later interpolation. But it must be remarked that the excision of vv. 3–19 makes the connection between v. 2 and 20 very awkward.

3. δαινύντα γάμον, compare δαινύναι τάφον Od. 3. 309. Doubtless this was not the actual wedding-day, but rather, as Athen. loc. cit. says, ἤπειρον σύμψη τῆς ἑστασάς καὶ τῶν ἁμαρτῶν ἴμμοι παρεξασθεῖν ἐν ᾳν παρακλητῷ μὲν ἡ γαμομένη πρὸς τοῦ ἐνυβροῦ, but
it is doubtful if Nitzsch can be right in inferring, from v. 8, that Hermione was already gone. The tenses (πέμπε and ἐξετάλειον) would rather suggest that preparations were just being made for her departure, and, similarly, that the daughter of Aeëtor was on her way from Sparta to join Megapenthes. Thus Telemachus comes in upon the end of the feasting, for there is no sign of it when he enters the palace (assuming vv. 15–19 to be an interpolation, on which see below), nor on the next day. Nevertheless, the hesitation of Eteoeus (28, 29), about admitting Telemachus indicates that the bustle and confusion of the occasion had not subsided.

ἐποίει. The Scholia explains this word by παλίτρα. Apoll. Lex. Hom. renders it by ἑταίρων, and Nitzsch understands it as the kinsmen, and Nitzsch understands it by it near relations or dependents of the family, comparing II. 6. 278 ἄγρι ἄρα μηδὲ Ῥωμὼν ἀλαζοι θεόν ἴδε θύεματι, εἰρήμενοι παῖδες τις κατεργάζοντας τα ἔτοιμα τε, and II. 9. 484 ἐτοῖ καὶ ἑταίρων, whence we learn two facts: (1) that the word excludes kinsmen, and (2) that it expresses a relation in which the female sex shared. Again from II. 7. 293 ὡς τί εὐφράνην πάντας . . Ἀχιλέος, μίας τε μάλιστα ἐταῖ καὶ ἑταῖροι οἱ τοϊ ἔτοιμοι κέρδει προτείνειν θορόν. As we learn that ἑταίροι are distinct from the body of the citizens or the whole nation, and again distinct from ἑταίρου. It is difficult to see how Nitzsch can regard them as being in a nearer relation than ἑταίρου. On the contrary, the relation seems a wider one, as we see that men could stand in that relation to women, but not in the relation of ἑταίροι. So Hector is described, II. 6. 262, as ἄδρων ἑταίροι, i. e. 'helping the ἑται in the fight,' and not, in a general sense, 'fighting for countrymen and countrywomen.' So then ἑται are neither kinsmen, nor ἑταίρου, but stand between these on the one hand, and the whole body of the citizens on the other. They are perhaps aerides, persons of the same generation, who have been known to each other (often slightly) all their lives. ἑται was originally ἐταίρη, from stem nos of 3rd Pers. Pron., and so = Lat. súri.

7. ἐξετάλειον, 'were bringing to accomplishment.' Notice the tense here, and in πέμπε and ἕγειρο.

8. πέμπε νιέσθαι. With this infinitive of purpose after πέμπε compare infra 29; Od. 13. 206; 23. 419; II. 9. 575: 10. 575: 18. 240.

9. ἀνάσσον, sc. Neoptolemus, who was king of Phthia.

10. ἕγειρο, commonly used of the bridegroom bringing home his own wife, here refers to the father getting a wife for his son. So κατεργάζεται δέ γυναικά ἡ γάμον ἐκ. Σ. Od. 15. 237, ἀρνίῳ ἀμφιτράτων ἀλαζονί. Od. 21. 214. Join ἐπαρθεῖν closely with Ἀλέκτορος and not with ἕγειρο, for the marriage was taking place at Sparta.

11. τῆλυγετος. Buttmann supposes this word to be a metathesis for τελυγετος, sc. τελευταίος γενέμοιοι, and finds in this the secondary meaning, 'dearly-loved,' 'tenderly-treated.' This does not suit μοῖνον τῆλυγετον II. 9. 482; Od. 16. 19; ποτέ ἄδρων τῆλυγετον II. 5. 153; even if there were strong grounds in favour of the interpretation. The word τῆλιστος, (Orph. Arg. 179, 1186) and the adverb τῆλα, Apoll. Dysc. de Pronom. 329 B, with the
Hesychian gloss on τρηλόσιον, sc. μεγαλόφωνον, all point to an adjective τρηλός. This word shows itself in τρηλακτόσιος, τρηλεκιόν, and, especially, in τρηλέντιον, an epithet applied to the Laestrygonian city, Od. 10. 82; 23. 318. The common interpretation, τίθηλος διεστημένος ἔχοντα τὰς πέλας, requires the addition to τίθελος of the whole verbal notion 'mutually distant.' Now Eustath. on Od. 10. 82 writes τίθηλος τὰ τρηλεκτόνα φασι τὴν μαρχηλοῦν, οὔ τὸ διαστήματα ἀλλὰ τὰ πλεῖον τῶν πυλῶν τῷ μέρει. Thus we may parallel τρηλέντιον with ὑπέτειλος or ἐπάνω, and (by help of the passage quoted above) from Hesych.) may render it 'great-gated.' With τρηλός we may further compare Τάφντος, 'the great mountain,' referring to the glosses in Hesych. τὰς μέγας καὶ τὰς μεγάλους, and ταύγησας πόλεως τῶν μεγάλων. The terminations -γέτος may be compared with the Latin insel-getae and with such Gk. forms as ἄνθρω-γέτος ἐπι-γέτος. It has generally been referred to root γέν-, but this would give γάρος. However, provisionally accepting the meaning 'grown-big' for τρηλόγετος, we may see how it suits the passages in which it is found,—II. 5. 152 Diomedes kills in battle θαυμάσιον πιές, ὁ ἄμφως τρηλότης ὁ δὲ τέφρα ἱγραμ λυγηρόν; ὁυ δ' ὁ τότε ἄλλον ἐπὶ κτελεσθε λεπτότατον. Here the word implies that though these two sons were grown-up or nearly so, there were no younger brothers still children. So in II. 9. 481 καὶ με φίλησα ἄγγελον ὁ τέφρα ἱγραμ θαυμάσιον μεν τρηλόν τούτον, πολλαπλασία ἐπὶ κτελεσθε, a father's increasing fondness for an only son is described; he is the heir of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood. And when such a son comes home after long absence, one vivid element in the father's joy is the contrast of his youthful manhood with his recollections of him as a child. See Od. 16. 17 foll.

In II. 9. 143 Agamemnon speaks of Orestes as the son of μοι τρηλόσιον τρήφεται. Now Orestes, according to Eurip. (I. A. 465, 466, 622—7, 1118, 9), was not more than three or four years old at the departure of the host for Troy. In the tenth year of the war, according to this reckoning, Orestes would be thirteen or fourteen, and therefore, 'growing up to be a great boy.' In like manner, Iphigenia recognizing in her brother, now grown-up, the child she formerly knew, says, ἔχω σ', ὡριστα, τρηλόσιον χάρον ἀπὸ πατρίδος Eur. I. T. 829,

In II. 3. 175 Helen reproaches herself with having deserted her home, ποιετ' τε τρηλόγετον, implying that Hermione was growing into womanhood at the time of Helen's flight. In the present passage νν. 11—14 ὃς τοῖς τρηλόσιοι. ἔρμωμην, the implication is that Helen's flight occurred long after the birth of Hermione; long enough to let the conclusion be drawn ἔλεγεν ὑπὸ τρηλόσιον ἔρμωμην ὑπὸ τρηλόσιον τῷ ὀρίστῳ ἐπὶ διότι τῶν ἔρμωμων τῶν ἠν τοῖς ἠμέρες τῆς ἐν τῇ ὑπόσκολο [κατὰ τὸν ὑπόσκολο]. But see Eur. Hel. 689, where Helen describes the condition of Hermione as ἁγόμος, ἠντέκος, ὁ παῖς, καταστείται γάμος ἁγόμος ἀλάγημα. Hermione must thus have been growing-up, or at least past childhood at the time of Helen's flight, which satisfies the meaning assigned to τρηλόσιον, even without making allowance for the exaggeration of regret in Helen's mention of her. The application of τρηλόσιον here to Megapentes is no less appropriate. Born after Helen's flight, but before the Trojan expedition, he would now be nineteen or twenty. Among the interpretations which Eustath. collects here of τρηλόσιον he gives as the last ὁ αὔρηθις μετὰ γέννησιν.

The only remaining passage to notice
έπει δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεῖνή, 
Ἐρμύνην, ἡ εἶδος ἔχε χρυσένες Ἀφροδίτης.
Οἱ οἱ μὲν δαίμονι καθ' ὑψηλὲς μέγα δῶμα
γεῖτονες ἢδὲ ἦναι Μενελάον κυδαλίμωον,
τερπόμενοι μετὰ δὲ σφίν ἐμέλπητο θεὸς δοϊδος
φορμίζων δοίῳ δὲ κυβισττὴρε κατ' αὐτοὺς
μολὴς ἐξάρχοντος ἐδίνεσαν κατὰ μέσους.
Τὸ δ' αὐτ' ἐν προθύρῳ σιδήρων αὐτῷ τε καὶ ἵππω,
Τηλέμαχος θ' ἦπως καὶ Νέατορος ἄγλαος νίς,
στήσαν' ὦ δὲ προμολων ἱδέω κρείων Ἐτέωνες,

15-19.] ἐος τοὺς ε' στίχους τούτους μὴ εἶναι τοῦ Ὄμηρον, ἀλλὰ τοῦ Ἀριστάρχου
Schol. M.T. See note below. 19. ἐξάρχοντοι] According to Athenaeus, quoted
below, Aristarchus read ἐξάρχοντες, as does the Venet. A. op. II. 18. 606.

11. Ἑμπατάνθης, a name commemorating of the 'great sorrow' caused by
Helen's faithfulness, cp. the name Benoni, Gen. 35. 18, and Tristram.
12. δοῦλας is not a slave by birth, but
a captive.
13. ἐπεὶ δὴ. The same commence-
ment is found in Od. 8. 452; 21. 25;
24. 482; II. 22. 379; 23. 2. See on
Od. 12. 493.
15-19. Athenaeus (5. 180), referring to
this mention of dancing and tumbling,
considers the addition out of place in the
house of Menelaus, and suggests that
the lines were introduced by of
περὶ Ἀριστάρχου, who failed to see that
the marriage-feast was really over;
μὴ συνέτατε ἄλλα ἐξαπαθήνετε ἕνω τούπρωτον ἱππον (sc. v. 3) προσαναψα
τούτους τούτας στίχους (v. 15-19),
μετενεγκαίνοντες εἰς τὴν Ὀμπλοῦσαν (II. 18.
604-606) σῶν αὐτῷ τε τῶν περὶ τὴν ἅρμιν
ἀρματήματος οὐ γὰρ ἐξάρχοντες οὐ κυβισττήρες, ἀλλ' ἐξάρχοντος τοῦ δοιδοῦ
πάστον ἄρχοντο. But it is simply in-
credible that Aristarchus, the critic
famed beyond everything for his σετή
ἐθάλασσα, should have out of sheer
ignorance (μὴ συνέτατε) had recourse to
such an interpolation. It is far more
likely that Aristarchus himself marked
the verses with the obelos, or asteriscos,
or both, and that the error lies with
Athenaeus or his informant. The
Schol., who gives the same story,
mentions it merely as a current saying,
ὑψαί τοῖς ε' στίχους τούτους μὴ εἶναι
Ὀμηροῦ ἀλλὰ τοῦ Ἀριστάρχου. With
the entrance of Telemachus and his
friend, we may suppose the music and
dancing would cease.
18. κυβισττήρες. As κεφαλή had a
bye-form κεφαλή, Etym. Mag. 105. 39,
so the Cretan form κεφα, 'head,' was
also written κέβα, Etym. Mag. 543. 22,
and κυβιστάμα, which presupposes a
verb κυβίζω, is interpreted by δις κεφα-
λην θράδω.
19. ἐξάρχοντος, sc. δοῦλον. So ἐξα-
χειν γόρον II. 18. 51; cp. Eur. Troad.
148 ἐξάρχοντος, ib. 152 ἐξάρχοντος ἱππον.
κατὰ μέσους, as a nearer definition
of κατ' αὐτοῦν.
20. προθύρωι, sc. the entrance from
outside into the αἴληθ.
22. κρείων. This title implies that
Eteoneus was of gentle birth. In Od.
15. 96 he is mentioned again as living
near Menelaus. For θεράσεων see on
Od. 1. 109. The Schol. M describes
him as οὗ τοῦ Ἀλέκτορος τοῦ σμικυθηρου
4. ὍΔΥΣΣΕΙΑΣ Δ.

τηρότας θεράπων Μενελάου κυδαλίμων,
βῆ δὲ Ἰμεν ἀγγελέων διὰ δώματα ποιμένι λαών,
ἀγχωβ δὲ λατάμενος ἐπεα πτερεύσα προσηῦδα·

'Ελινω δὴ τινώ τάδε, διτρεφὲς ὁ Μενελαος,
ἀνδρε δύο, γενεὴ δὲ Δίως μεγάλοιο ἐκτον.

Ἀλλ' εἰς ἢ σφων καταλύσομεν ὁκέας ἰππους,
ἡ ἄλλον πέπτωμεν ἰκανέμεν, δὲ κε φιλήσῃ.

Τὸν δὲ μέγ. ὀχθῆσας προσέφη σανθὸς Μενελαος·

'Ου μὲν νήπιος ἦθας, Ἡθοδήθη Ἐτέωνες,
τὸ πρὶν ἀτὸ μὲν νῦν γε πάις δὲ νήπια βάζεις.

ἡ μὲν δὴ νῦν ἕξεινη πολλὰ φαγῶτε
ἄλλων ἀνθρώπων δεῦρ.' ἰκόμεθ', αἱ κε ποθὶ Ζεὺς
ἐξοίσω περ παύης ὀίζους. ἄλλα λυτο ἰππους

'Ως φαθ', ὁ δὲ μεγάρος διέσωτο, κέκλετο ὁ ἄλλοι

ἀρτηροὺς θεράποντας ἄμα σπέσθαι ἐοι αὐτῷ
οί δὲ ἰππους μὲν λύσαν ὑπὸ ἡγοῦ ἱδρόντας,
καὶ τοὺς μὲν κατεδχοντας ἐφ' ἰππεῖσι κάψει,

πὸ δὲ ἐβαλον ἰεῖς, ἀνά δὲ κρε λευκὸν ἐμίδες,

27. [ἐκτον] Nitzsch prefers, with a few MSS., the commoner form ἐκτος from the pluperfect.
29. [φιλήσῃ] Φιλήσῃς (is redundant) δ' κε Schol. M. 'Si Scholion Aristonic est, colligi potest Aristarchum φιλῆσα probasse.' Dind.
33. [φαγῶντε] Bekk, with Harl. etc. reads φαγόντες.
37. δὲ μεγάρος] Vulg. δ' δὲ μεγάρος.
38. σεσάθαι] So with Bekk. from Harl. MS., instead of ἐμ' ἱσσωθα, σεσάθαι being the more genuine form of the infin. aor. C. P. σεθεύ π. 10. 285.

Μενελάος ἀδελφός, and Schol. B. H. M. Q. adds συγγενής οὖν Μενελάου Ἐτέωνες καὶ θεράτων αὐτοῦ ὡς Ἀχιλλέως Πάτροκλος.
26. τάδε, 'here,' 'yonder,' with a gesture.
27. γενεὴ Δίως. This implies royalty; kings being generally called ὕπογεισὶ καὶ διτρεφὲς.
29. Η πέπτωμεν ἰκανέμεν ἄλλον δὲ κε. The doubt that Eteneus feels about welcoming the strangers, implies that the house was in a state of bustle with the festivities. The Schol. thinks that the treachery of the guest Paris had suggested fresh caution in admitting strangers.
34. ἰκόμεθ', αἱ κε . . . ὀίζους, 'we are come here, in the hope that Zeus may rid us of sorrow for the days to come.' περ adds an emphasis to ἐξοίσω, for the past had been troublous enough. The emphasis lies in the words ἕξεινη πολλὰ φαγῶντε, meaning, 'very many were the hospitalities that we enjoyed before we settled down here; ' therefore, let us not fail in extending such hospitality to others.

36. ἠδ δ' . . . δ' ὑπὸ προτέρω, 'bring them forward into the house.'
39. Η ποδί πολύ θοῦλαν, καὶ ὑπ' ἀστήρας ἐλαυν. Od. 7. 5.
41. ξείας. Nitzsch, after Voss, identifies this with Virgil's 'farrera,' Georg. 1. 73. It is much disputed what species of corn ξεία was. Herodot. (2. 36)
ἀρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανδώτα, αὐτοῖς δ' ελαύγον θείων δύον οἱ δ' ἱδώντες θαῦμαζον κατὰ δώμα διοτρεφέος βασιλίας. ὅσ τε γὰρ ἥλιον αἰγήλη πέλεν ἥ ἕλινης δώμα καθ' ὑπερεφέρε Μενελάον κυδαλίμοιο. αὐτὰρ ἐπεὶ τάρτησαν ὁρόμενοι ὀρθαλμοίοι, ἐς β' ἀσαμύθους βάντες ἐνύεστας λύοσαντο. τοὺς δ' ἐπεὶ οὐν δεμαλ λυότατον καὶ χρίσαν ἐλαινό, ἀμφι δ' ἀρα χλαίνας ὀδός βάλιον ἥθε χιτώνας,
έσ ρα θρόνους έξοντο παρ’ Ἀτρείδην Μενέλαον.
χέριβα δ’ ἀμφίπολος προχόρ ἐπέχειν φέρουσα
καλὴ χρυσεῖ, ὑπὲρ ἀργυρείου λέβητος,
νύσσαν αὐτὰ δὲ ἔστην ἐτάνυσσε τράπεζαν.
ότον δ’ αἰδώ ὁμή ταρθῇ παρέστηκε φέρουσα,
εἶδατα πόλλ’ ἐπιθέεια, χαριζομένη παρέδωτον.
[δαίτρος δὲ κρειῶν πίνακας παρέδωκεν ἄειρας
παντοῖα, παρὰ δὲ σφί τιθε χρύσεια κοπέλλα.]
τὸ καὶ δεικνύμινος προσέφη ξανθὸς Μενέλαος’
‘Σίτον θ’ ἀπέτευχοι καὶ χαίρετον, αὐτὰρ ἐπείτα
δείπνον πασσαμένῳ εἰρησίμεθ’ οἳ τινὲς ἐστον
[άνδρῶν οὐ γὰρ σφόν γε γένος ἀπόλαλε τοκήν,
ἀλλ’ ἀνδρῶν γένος ἐστὶ διοτρεφέω βασιλῆν.

54. [ἐστὴν] ἑρ. χρυσήν Schol. H. 57, 58] Rejected by most editors subsequent to Wolf, as wanting in the Harl. and several other MSS. 61. πασσα-
μένῳ] few MSS. read πασσαμένῳ. 62–64] προσθεμοῦτο καὶ πάρα Σινδόταν καὶ
παρὰ Ἀτρείδες, τὸ τε γὰρ σφόν οὐχ Ὀμηρικῶς μονοσυλλαβόν ἓπερ ἐχεὶ, κ.τ.λ.
σφόν χώρις τοῦ Ι. ὁ δ’ Ἀρίσταρχος καὶ Ἡρωδάκι, Ἀπολλώνιος δὲ... μετὰ τοῦ Ι
refers σοῖς to the same root as ἵρον,
Skt. इर-रा. Lat. vellus, Goth. vella, and English ‘wool,’ with the common inter-
change of r and l.

The mention of χλαίναω before χιτώ-
να is a common Homeric prothysteron.
So Od. 3. 467 φάρος ἤδι χιτώνα, 5. 264
σιματα ἀμφίθεσθον... καὶ λουθασα. The
inverted order is suggested by the fact
that the φάρος or χλαίναω, being the
exterior garment, is the one which
impresses the eye. The χλαίναω, or
‘overall’ (Od. 8. 455; 17. 89), was a
piece of cloth either square, or rounded
at the corners, passing over the left
and under the right arm, the end that hung
down behind being thrown over the left
shoulder (so ἄρ᾽ ὀμοί χλαίναω δίτο
Od. 21. 118), where it was fastened
with a brooch or pin, χλαίναν προνή-
σαν II. 10. 133.

59. δείκνυμενος, ‘welcoming.’ See on
Od. 3. 41.

61. δείπνον. This was probably the
principal mid-day meal, and although
the day was now far spent it is correctly
used to describe the first regular meal
that the travellers had enjoyed. In inf.
213 it is called by its regular name
δείπνον. For a similar use of δείπνον
on setting out, see Od. 15. 79, or by
herdsmen before leaving home for the
day, ib. 397.

62. σφόν, as a contracted form of
σφόνων, is found only here. See above
critical note. There was a great un-
certainty about the correct way of
writing this dual. According to Aris-
tarch., Apoll., and Herod. σφῶν is nom.
and accus. dual of the second personal
pronoun; σφῶν of the third. For the
gen. and dat. dual of the second person
they wrote σφῶν; of the third, σφῶν.
Of these forms σφῶν and σφῶν were enclitic.
See generally La Roche, Hom.
Textkrit. p. 357. Translate, ‘For [the
nobility of] your parentage is not lost
in you,’ i.e. in your persons. With
this use of ἀνάλωσις with the dative,
cp. II. 10. 186 ἀνὸ τε σφῶν ὑπὸ δίκα
διαλέγεται. This interpretation is equiva-
lent to the words of the Schol. οὐ γὰρ
ἀρχαῖων λεγέτα γόνον, and is better than
giving the force of an agent-dative to
σφῶν, viz. ‘the nobility of your parent-
age has not been discredited by you;’
for Menelaus could hardly argue that
(1) they were noble because their faces
were noble; and (2) then compliment
them on not discrediting their parents.

63. γένος is here the accus. and
σκηπτούχων, ἔτει ὦ κε κακοὶ τιοῦδε τέκοιεν.]

"Ὡς φάτο, καὶ σφὶν νότα βοῶς παρὰ πίνα κήχεν ὅπτ' ἐν χερσὶν ἑλὼν, τά ρά οἱ γέρα πάρθεναι αὐτῷ. οἱ δ' ἐπὶ ὄνειαθ' ἐτοῖμα προκελέμενα χείρας ἵλλον. αὐτὰρ ἐπει πῶς καὶ ἐδήτως ἐξ ἔρων ἐντὸ, δή τότε Τηλέμαχος προσεφέρων Νέατορος υἱὸν, ἄγχι σχέων κεφαλὴν, ἐνα μὴ πνευματ' οἴς ἄλλοι:

"Φράξει, Νεωτήρη, τῷ ἐμῷ κεχαρισμένε μού, χαλκόν τε στερεοῦν καὶ δόματα ἥχηντα, χρυσὸν τ' ἡλέκτρου τε καὶ ἀγρύφα τ' ἐλέφαντος.


ἀνδρῶν is in apposition to βασιλέων βασιλέων as genus to species.

64. With ἐντ' ob κε = ov γάρ κε cp. II. 15. 326.

65. νότα. For allusions to the obine as the portion of honour compare Od. 8. 475, where Odysseus sends down to Demodocus a portion κατά αὐχορτασίων, ἐπὶ δι' ἄριστον ἡλέκτρον, 14. 437 νάουσα κ' ὅσφυς δηπριμέσας γῆμαν, also II. 7. 321; 9. 207. Menelaus, in accordance with the custom which survived in the case of the kings of Sparta, had this portion assigned to him from the public table; τὰ δ' ἐνθ' ἀνταρ 'the portion of honour which they had set before himself.' He does not join in the repast here, having presumably dined already, but (as in Od. 8. 475, quoted above) he gives his guests the remains of his portion of meat.

66. γέρα here is merely a plural of amplification, as χρυσός... ἱερὰ θόον II. 20. 268, and not assimilated in number to μέλαν.

71. τὸ ἐμὸν θυμῷ, 'this heart of mine.' Cp. Virg. Aen. 12. 142 'animo carissima nostrō'

73. ἡλέκτρον. Buttm. Mythol. vol. 2 discusses fully the meaning of ἡλέκτρον (ἡλέκτρον). It is used only in two passages besides this, viz. Od. 15. 460 χρυσόν δομον χ' πάντα δὲ ἡλέκτρον ἐπερευ, and 18. 395 δομον... χρυσόν ἡλέκτρον ἱεροντὸν ἀλλόν ἐσ'. Is this ἡλέκτρον a metal or is it amber? Pliny, Hist. Nat. 33. 4. 23 takes it as a metal, a natural not artificial compound: "Omni auro inscit argentum vario ponderi, aibi dina, aibi nona, aibi octava parte... ubi nuncup quinta partis est electum fugatur. Vetus et electa auctoritas, Homero teste, qui Menelai regias auro electro argento eboris fulgere tradit.' It is indeed tempting to accept this view when we find, as here, ἡλέκτρον standing between gold and silver, the two metals of which it is a compound. But the other two passages in the Odyssey constrain us to adopt for them the meaning 'amber.' It is inconceivable that a necklace should be described as being of gold and strung with pieces of what was but a paler gold between. See Schol. on Aristoph. Nub. 768 "Oμνος δ' οὐδ' οἴδε τὸ δομον (sc. χ' δομον), ἀλλὰ τὸν αὐτῷ καὶ τοῦ ἄρχοντος ἡλέκτρον μὲν ἐστιν, ἐλατον δ' οἴδε. The same sense will fit Hesiod, Scut. Herc. 141 τὸν παρθερικον τὲ θεολόγον εἶνα κάτω τοῦ, χρυσὸν τ' χαλκῷ ἱεροτὸν ἅλομον, and Epig. Hom. 15. 10 αὑτ' ἐπὶ τὸν ἵλλον ἔφασι τ' ἡλέκτρῳ βεβαιον, 'quo pavimentum conclusi, utpote in domo opulentissima, distinctum est,' Frank. Cp. Hdt. 3. 113 ζ' ἐπέληθρι [της
4. ΟΔΥΣΣΕΙΑΣ Δ.

Ζηνός σου τοιχει γ' Ὀλυμπίου ἐνδοθεν αὖλη, δόσα τάδ' ἀσπετα πολλα' σέβας μ' ἔχει εἰσορθωντα.'

Τοῦ δ' ἀγορεύοντος ξύνετο ἔανθος Μενέλαος, καὶ σφαιρας φονήγης ἔπετα περάντα προσύδη.

Τέκνα φιλ', ἦ τοι Ζηνί βρτοτων οὐκ ἂν τις ἐρίζοι άθανατοί γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔσων ἀνδρῶν & ἦ κέν τις μοι ἐρίζωσται, ἥ καὶ οὐκί, κτήμασιν. ἦ γὰρ πολλὰ παθῶν καὶ πόλις ἐπαλῆθεσις ἡγαγόμην ἐν ψυχί καὶ ὑγιοτήτῳ ἐτεί ἠλθὼν

Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαλῆθεσις, Αἰθιοπάς θ' ἴκμην καὶ Σιδώνιους καὶ Ἐρεμβοῦς.

74. αὖλη] Athenaeus, 188 F., quotes as the reading of Seleucus τοιαῦτα δόμως ἐν κτήματα κεῖται, doubtless to avoid the difficulty of αὖλη. So Schol. P. 83. ἐπαλῆθεσις: πλαγιθεὶς. οί δὲ ένι τοὺς ἀλλήθεις Αἰγυπτίους, δι' ἐμπιστευτ' ἐκεῖμοι Schol. V. 84. Ἐρεμβοῦς] So Aristarch.; Ἐρεμβοῦ μὲν γράφει... ἐνοι δὲ (among them Zeno)... 'Ἀραβίας τε Schol. E. H. M. V.: see inf.

Εἰρώνην] δ' τε καπηληρος ἡμεν φοτη καὶ το ξύνετον. We may therefore safely decide for the meaning 'amber' in Homer. On the other hand, the passages, Soph. Ant. 1037 τὸν πρὸ Ξάριδων [?] ξύνετον... καὶ τὸν Ἰδαίῳν κρυστον, and Virg. Aen. 8. 402 'quod fieri ferro liquidove potest electro,' demand that it should be taken for the metal; the name of the amber being borrowed to express a metal which resembled it in its pale brightness; compare Pliny, l. c. 'electri natura est ad incandescendum lumina clarissim argentum splendens.' Thus far, in substance, Buttm, who proceeds in conclusion to refer the word (like φλασάτη) to ξύνειν, from its powers of attracting light substances when rubbed.

He supposes that this remarkable property of amber could not have escaped the notice of an observant people. But the derivation from ξύνειν seems too fanciful to be maintained, with the additional difficulty of explaining its relation to ξύνετον and Ἐλεντα. Curtius refers all to a root āλα, parallel with Skt. ārk, 'to flash,' and ārkaś, signifying brightness, the sun, crystal, or polished copper.

74. αὖλη. If this word is to stand here in its proper acceptation of 'court,' we must suppose that after Telemachus has referred to the splendours of the δῶμα he recurs to the αὖλη, as he saw it on first entering, and to the feelings of amazement he then experienced; so that he compares it to the αὖλη of Ζείς. We may however remark that in II. 24. 452 αὖλη is loosely used for the habitation itself, as in later Greek ἦ Δωρι αὖλη Ἀesch. P. V. 122.

75. δόσα, 'for the untold multitude of the things that are here.' δόσα does not answer to τοιχει, but is roughly equivalent to δι' τόα.

80. ὧ κέν τίς μοι ἐρίζωσται (subjunctive). In this line, the first word ἀνδρῶν is opposed to Ζηνί, 78. This use of ἦ κε with the subjunct. is found in II. 9. 701 ἄλλο ἦ τοι κεῖνον μὲν δάσωμεν ἦ κεν ἔρησι | ἦ κε μέγη, and with the optat. in Od. 14. 184 ἦ κεν ἄληθ | ἦ κε φυγο. In the phrase ἦ τίς... ἦ καὶ οὐκι we have the primitive equivalent of the later phrase in Plato (Rep. 496 B) etc. ἦ τίς ἐδεῖκ, 'few or none.' Nietzsche compares inf. 632 'Ἀντίνιον' ἦ μα τι θεμεν ἐνι φρεσίν, ἦ καὶ οὐκ, also II. 2. 238, 300, 349. That the general meaning of the passage is that few, if any, can compete with him is shown by the γάρ which follows.

82. Ἀγαθίμη, sc. κτήματα.

83. Αἰγυπτίους. Here, as in inf. 127, 230; Od. 14. 363, 386; 17. 432; II. 9. 382, a tri-syllable; in inf. 385 Αἰγύπτιοι scans as four syllables.

84. Σιδώνιους. Here, and in II. 23.
καὶ Λιβύνην, ἵνα τ' ἄρνες ἄφαρ κεραὶ τελέσωσιν. τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἑπετανόν. ἐνθα μὲν οὖσὶ ἀνάξ ἐπιενείς οὕτε τι ποιμὴν τυροῦ καὶ κρείων, οὐδὲ γλυκεροῦ γάλακτος, ἀλλ' αἰεὶ παρέχουσιν ἑπετανόν γάλα λθοῦσι.

86. τρὶς γάρ] Bekk., ed. 2, transposes this line to come after ν. 89, and to give the reason for the constant supply of milk. τινῷ γελοῦν γράψουσι ὡς Σχολ. Η. Μ.

74ο foll. the Sidonians are distinguished from the Phoenicians. Ἐθεμβοῦ. Only mentioned in the present passage. The connection of the word with ἔθεμοι, ἔθεμενοι, and ἔθεμα, seems parallel. The Embrici must have been a branch of the Aethiopes, living on the coast of the Mediterranean opposite Cyprus. The etymology of the name was an ancient difficulty. Strabo says of them (b. 16) ἀλλὰ μᾶλλον πολὺ τῶν Ἐθεμβῶν ἢ ζητησί, εἰτε τοῦ Τρομηλουθᾶ θησαυροντίων λέγεται, καθάπερ αἱ τῶν ἐνυμφοῦρων βιομοίρων, ιδίω τις τῆς ἑράς ἐμβαίνειν διὰ ἐνῶ οἱ τῆς γῆς, εἰτε τοὺς Ἀραβας. ὁ μὲν οὖν Ζήνης μεταγράφει οὕτως καὶ Σιδώνιοι Ἀραβεῖ τε, παναίτερων δι' Ποσειδίωνος γράφει τῷ πολύ μικρὸν ἀλλαξαί καὶ Ζιδώνιοι καὶ Ἐθεμβοῦι... οὗ] οἱ Ἐθεμβοῦι γράφοντες πιθανοί τῷ γὰρ Αθηναίας μᾶλλον θαυμ. The Schol. here, and Eustath. assert that Aristarchus identified the Ἐθεμβοῦ with the Ἀραβεῖ, which Lehrs denies (de Ulixii erroribus 3. 5. 4). Gosselin, quoted by Pierron, regards the Ἐθεμβοῦ as the inhabitants of the little island of Arad, Arab, or Ereb on the Phoenician coast. Ameis, ad loc. suggests the identity of Hebrews, Aramaeans, and Arabians with these Embrici.

85. ἄφαρ κεραῖ. The interpretation of this line depends upon the force which we assign to τελέσωσιν. If we follow the view of Herodotus (4. 29) who quotes this line substituting δὶδ for ἵνα, we shall render 'begin at once to become horned;' for he says, εἰ τοῖς θηριοῖς τετυδα τοῦ ἐπὶ τῇ τηλέσωσι. This view Eustath. follows, only pointing out that ἄφαρ is stronger than τετυδα. See further on Od. 11. 274. But comparing Od. 7. 53; 8. 583; 17. 486; 19. 328; Π. 9. 441; 12. 347; 21. 495; 23. 499 we gather that τελεσθεῖ θα is rather identical in meaning with τελών than with γένομαι, so that we should rather translate, 'are horned at once,' i. e. come to birth with horns ready grown or at least sprouting, and this harmonizes best with the Interpretation of Aristotle. Ἡμεῖς, Ειριδίδης, ἀλλ' Λιβύνη ἐνθα γίνεται κίροτα ἔχοντα τὰ καρπάθαι τῶν κρέατων (Σχολ. Πολ.), οὐ μόνον οἱ ἄρνες, ἀλλὰ ὁ Ὀμηρὸς φησὶ, καὶ τὰ ἄραβα καὶ τὰ γάλα. The connection with τρὶς γάρ which follows is:—Such a fact illustrates the genial productiveness of Libya; for it ranges itself with other facts pointing the same way, such as that there are three sets of lambs in a year. This fertility would be something astonishing; compare Aristot. Mirab. 81 para τοῦ Ὀμηροῦ φασὶ τὰ βιοσφήματα τρὶς τίκτειν τοῦ ἑπετανοῦ, and Virg. Georg. 2. 150 'bis gravidæe pecudes, bis pumis utilis arbors.'

The text in Book II. 482 is not too clear. ἡ τελεσφόρον only occurs in Homer in this phrase. It serves, that is, as a fixed epithet of ἑπετανό as comprising a complete cycle of the observed relations of the earth to the stars and to the sun; of the terrestrial seasons; of the stages of vegetation; and, consequently, of the operations of husbandry. The period of the coincident completions of all these phenomena had been abundantly marked, and become the chief measure of time, long before the cause of coincidence was imagined. The period itself was represented meanwhile as the cause, and called the 'time-maturing' or 'the maturing' year.

A conclusive reason against writing τελεσφόρον, and taking the passive notion of a completed year, is that such an epithet would not be a fixed epithet, the essence of which is to be descriptive. Only a fixed epithet could refer, as here, to any year. Cp Od. 10. 467; 14. 293; 15. 130; II. 19. 52.

89. ἑπετανόν. The old interpretation of this word is 'lasting out the
εἰς ἔγω περὶ κείνα πολὺν βιοτον συναγείρων
ήλῳν, τελῶς μοι ἀδελφὸν ἄλλος ἔπεφυν
λάδρη, ἀνωτί, δόλῳ οὐλομένης ἄλχου
ὡς ὁ τοι χαῖρον τοίοθε τετάτεσσων ἀνάσωσιν,—
καὶ πατέρων τάδε μῆλλετ᾽ ἀκούμεν, οὐ τίνες ὑμῖν
εἰσίν,—ἐπεὶ μᾶλα πόλλ' ἐπαθόν, καὶ ἀπόλεσα οἶκον
εὐ μάλα ναιετάντα, κεχανῦθα πολλὰ καὶ ἐσθάλ.

4. ΟΔΥΣΣΕΙΑΣ Δ., 100

...

... αὐτὴν τὴν ἁλώσθην, ἐπεὶ δὲ ἵνα ἐμήχανε, ἔπει ἰσχυρότερον ἑτέρον ἡμέραν — ἀλλ' ἐμπρός πάντας μὲν ἐδυρμένος καὶ ἀχεῶν πολλάκις ἐν μεγάρωσι καθήμενος ἡμετέρωσιν — 

... τῶν πάντων ὑώσαν ἐδύρωντα, ἀχυρμένως πέρι, ὅπει ἐνδώ, δὲ τέ μοι ἔκπνον ἀπεχθάρει καὶ ἔδωθη μυσμένη, ἐπεὶ ὃ τε 'Ἀχαιῶν τύχο' ἐμβυθησαν δοσον 'Οδυσσεός ἐμβυθησε καὶ ἤρατο. τῷ δ' ἄρ' ἐμέλλεν αὐτῷ κήδε ἔσεθαι, ἔμοι δ' ἄχος αὐτὸν κείνων, ὅπως δὴ θυρῶν ἀποδέχεσαι, οὐδέ τι ίδομεν, ᾧ τε γ' ἔτοθησθηκεν. ὀδήρωντα νῦ ποὺ αὐτῶν Ἀλέρτης θ' ἰ γέρων καὶ ἐξέφρων Πηνελόπεια Ἱλέμαχος θ', ὅν ἔλεπεν νέον γεγαθ' ἐν οἴκῳ.'

99. ὁδηγοῖ τετεκνήσαν... διὰ μέντοι τῶν Ἀριστερχείων ὑπομνημάτων οὖν φέρετο περὶ τῶν ἔνων Σχολ. Η. Μ.

100. ἐμπρός is answered by τῶν πάνων infra. 104; which is indeed the proper continuation of the sentence ἀλλ' ἐμπρός... ἡμετέρωσιν. The words ἀλλοτρήν μὲν τέ... χόος are parenthetic, as the explanatory force of μὲν τέ is sufficient to show. Translate, 'But still though often bewailing them all and grieving sore, as I sit in our halls — one moment, 'tis true, I cease my heart with lamentation, and then again I cease, for quickly comes surfeit of freezing grief—yet for all of my friends, however deeply touched—I sorrow not so much as for one.' This arrangement of the clauses, marked by Wolf in his edition, seems best to bring out the meaning. Ameis regards it as too artificial, and begins the apodosis at ἔδωθη, putting ἐπεὶ at the end. 105. ἀπεχθάρει Eustath. μεταχείρισαν. With this causative sense compare στοιχέαμα μένον Od. 11. 501. The Schol. compares πάνω μὲν ἐγέραι Od. 2. 91.

107. ἄρας. Eustath. ἐπισκέψατο σε ὑδατάς. If this sense be adopted, there is a sort of hysteron proteron in ἐμπρος καὶ ἢρατο, 'achieved and undertook.' Compare την ἄχος ἢρατο Ii. 20. 247.

... τῷ δ' ἄρ' ἐμέλλεν αὐτῷ. Many interpret τῷ... 'wherefore;' but it seems better to take it as the dative of the demonstrative, strengthened by the addition of αὐτῷ (εἰ ἐστὶ), to form a marked antithesis to ἐμ. 108. ἄχος... κείνων, 'sorrow for him.' So ἄχος οἴθην Il. 4. 169; 8. 124; 13. 417; 14. 458, etc.

Ἀλαστών. The old and commonly received interpretation is 'not to be forgotten.' Another meaning suggested, as suiting the meaning in all passages, is 'wild,' 'restless,' from ἀλασμεν, ἀλασμεν, which will make ἐστορ ἀλαστή (Il. 22. 261) intelligible. Others interpret it 'avenging,' in close connection with ἀλαστώρ. Beckk. accentuates ἀλαστής.

109. ἐπὶ δ' ἀντὶ 'quod tandem modo.' Soph. Phil. 165.

110. ἦσαν δ' ἶς. See on Od. 2. 132.

111. ἐξέφρων used in the Od. only of Penelope, and once (13. 332) of Odysseus.
"Ως φάτω, τῷ δὲ ἀρα πατρός ὑφ’ ἵμερον ὅρσε γύοιο, δὰκρυ δ’ ἀπ’ βλεφάρων χαμάδις βάλε πατρός ἀκούσας, χλαίναιν πορφυρῆν ἀντ’ ὀψιβαλμοίν ἀνασχον, 115 ἀμφιτέρησιν χερσι. νόηση δὲ μιν Μενέλαος, μερμήριζε δ’ ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν ἥ μιν αὐτὸν πατρὸς ἐσαύρει μυσθήναι, ἦ πρῶτ’ ἔφερετο ἔκαστα τε πειρήσατο.

Εἶτε δ’ ἐρμαίνει κατὰ φρένα καὶ κατὰ θυμὸν, 120 ἐκ δ’ Ἐλένη θαλάμου θυάδεος ψυρόφοιο ἠλθεν, Ἀρτέμιδι χρυσηλακάτῳ ἐκυιά.

119. τε πειρήσατο] ἰδυρήσατο ἀντ’ του ἰδυρήσατο (this points to a reading ἐκαστά τ’ ἰδυρήσατο, evidently wrong, as ἰδρύμην and not ἰδρύσαμην is the aor. in use of ἰδρύμην). ἵνιοι δὲ γράφοντων κατ’ώς, μεθήσετο Schol. N. M. Q.


114. πατρὸς ἀκόσιας. When a genitive is used with άκόσιν there is generally an adjectival or participial addition expressive of the facts heard; as πατρὸς τεθυρώνων ἀκόνει Od. 1. 289; or ζωοτον Od. 11. 458. Cp. inf. 278.

115. ἀντ’ . The accent shows that this is ἀντα. Cp. Od. 1. 334.

116. νόησῃ, ‘noticed him,’ thence inferring who he was.

117. The idea in μερμήριζε accords, as Nietzsche remarks, with Menelaus’ characteristic slowness of resolve. In Od. 15. 169 a similar case of indecision on the part of Menelaus and of quickness on the part of Helen is given.

119. ἐκαστά τ’ πειρήσατο. It is unnecessary here, with Ameis, to supply αὐτοῦ and to render ἐκαστα ‘in every particular.’ Cp. Π. 11. 18. 600 ὡς δέ τις τροχὸν ἄμμον ἐν παλάμην | ζεύκενον κιρματίν πειρήσατα. So here ‘should test all he said.’

121. δ’ here marks the apodosis, as in Od. 5. 366, etc.

122. χρυσηλακάτῳ. The other passages in which this epithet is found are Π. 16. 183 ἔν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδείῃ, Π. 20. 70 χρυσηλακάτου κελαδείῃ | Ἀρτεμίς ἅθεαμα. The combination of epithets seems to necessitate the rendering of χρυσηλακάτου ‘with golden arrows,’ although the general meaning of ἠλακτική is ‘distaff,’ inf. 131; Π. 6. 491, etc. The introduction of the distaff into the description of the huntress Artemis would confuse the whole scene. To the objection that arrows are not made of gold, the answer may be given that the distaff is not made of gold either, and that ‘gold-tipped’ or ‘gold-ornamented’ is all that is meant, as in χρυσηλακάτοι, another epithet of Artemis, Π. 6. 205.

The point of comparison is this; a distaff is a long straight rod, so is an arrow; when Helen appears, distaff in hand, you might have thought it was Artemis holding one of her gold-tipped arrows.

That both meanings were assigned to ἠλακτί we gather from the Schol. ἠλακτήν γὰρ καλούσα καὶ τὸ βήλος καὶ τὸ γυαμικόν ἐργαλεῖον ἐξ οὗ τὸ νῆμα ἐλευνόν. The word ἠλακτή is generally taken as a derivative from ἠλά, but Curtius refers it to a root αρέ, seen in ἀρὰν and perhaps in δράγχα.
A. Odivesias Δ.

τῇ δ' ἀρ' ἀμ' Ἀδρήστῃ, κλαισίν ἐστυκτων ἔθηκεν,
Ἀλκίνης δὲ τάπητα φέρεν μαλακοῖ έριῳ,
Φυλὸ δ' ἀργυρείν ταλάρον φέρε, τὸν οἱ ἔδεκα
Ἀλκάνδρη, Πολύβουο δάμαρ, ὃς ἔναι ἐν Θήβῃς
Ἀλκαίους, δὲ πλείονα δόμοι ἐν κτήματα κεῖται,
ὡς Μενελάῳ δῶκε δ' ἀργυρείς ἀσαμάθους,
διοιδς δὲ τρίστος, δέκα δὲ χρυσοῦ τάλαντα.
χωρὶς δ' αὖθ' Ἐλένην ἄλοχος πόρε κάλλιμα δάρα:
χρυσέων τ' ἡλακάτην ταλάρων θ' ὑπόκυκλον ὑπάσας
ἀργυρέων, χρυσό' δ' ἐπὶ χειλεα κεκράντο.
τόν ρὰ οἱ ἀμφίσκολος Φυλὸ παρέθηκε φέρουσα
νήματος ἀσκητοῦ βεβυσμένον' αὐτὰρ ἐν' αὕτῃ
ἡλακάτη τετάνυστο ἱδνεφές εἴρον ἔχουσα.

ἐξετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρήνοις ποιῶν ἤν.

132. ἂμ' Ἀδρήστῃ, τινὲς 'ἄμα ἄρητην,' ὅποιον Ἐθείανον Schol. H. M. ἐστυκτων] Bekk., whom Ampeis follows, writes estutetow, 'folding;' from the reading estutetow in the Harl., but the alteration is needless. 133. κεκράντο] Two MSS. give κεκράντο, which may have suggested κεκράντο to Schol. H. Q.

band's among them—appears once more as the ἀσκητοὺς ἀμφίσκοι πλοῦτον (Aesch. Ag. 741), devoted to domestic duties; and now and then with a luxury of gentlest self-reproach recalling com- placently the memories of Troy.

126. Θήβης, called Θήβαι Ἀλκαίοις II. 9. 381. Saller notices the fact that Θήβαι or Θῆβη was the Greek rendering of the popular Egyptian name of the city Te-ρεν; another form being Αἰεί, connected with Αἰεί.

131. ταλάρος, from root ταλ, is properly that which holds the work. This basket (gradation) is here called ὑπόκυκλος, which Eustath. interprets by κεντεράνθη, but Apoll. and Hesych. are right in their explanation of ὑπο- κύκλος, 'with wheels, or castors, under-neath,' so that the basket could be easily moved about. Compare the description of the movable tripods made by Herphaestus, II. 18. 375 χρυσάς δὴ οὗτο κενελε πάλαιον θύμην, | δῆρα οἱ αὐτόματοι ὑποκυκλοῦν ἄγωνα, | ἥδ' αὕτης πρὸς δῶμα νεολάτο. Cp. II. 5. 722. Translate, 'It was of silver, but its edge was finished off with gold.'

132. κεκράντο, ἀντὶ τοῦ ἀκριβίστω ἃ κεκράντο Schol. H. Q. The latter, which refers to the mixture of the two metals, is supported by Cobet, Var. Lect. 327, saying, 'neque praebet de huinsumodi opificio dicit potuit, neque haec significatio locis poetae apta est.' But it is difficult to see why κεκράντο in its regular meaning of 'complete' is out of place here, as the poet is not speaking of the general fashioning of the cup, but of the rim of gold added as a finish.

Helen was famous as a workwoman; compare οὗτος τις ποιῶν ταλάρων πανίστατο ἔργα τοιαύτα, | οὗτ' ἐν δαίδηλῃ πανίστατ- 

ημοῖρον ἀτρων ἐτό τοῖς συμπλέκομε 

ποιήματ' ἐν τεκτόνων Θεος. 18. 32.

The basket was full of 'dressed yarn,' which lay ready for the weaver in balls, or on spools (πηρί σημ. II. 23. 761, cp. παλάντον sup.). The distaff, charged with 'dark blue wool,' which had yet to be spun, was 'laid across' the basket; τετάνυστο, δηλ. μὴ ὁθονή ἰστασθαι τὴν ἡλακάτη, ἀλλὰ πρὸς τὸ ταλάρων κείσθαι, ἂν χείλους ἐς χείλους διήκονοι, ἵνα δὲ και μήκος αὕτης ἥ λέξει δηλοὶ Eustath. This interpretation does not imply that the distaff did not reach beyond the edge on either side.
4. ΩΔΥΣΣΕΙΑΣ Δ.

αὐτίκα δ’ ἦ γ’ ἐπέεσσα πόσιν ἐρέεεν ἔκαστα’

"Ἰδεῖν δὴ, Μενελάει διοτρεφῖς, οἳ τινες οἴδε
ἀνδρῶν εὐχετῶνται ἰκανέμεν ἦμέτερον δῶ;

ψεύσομαι, ἡ ἑτυμον ἔρως; κέλεται δὲ με θυμὸς.

οὐ γὰρ πώ τινά φημὶ ἐοικότα δὲ ἱδέωσαι
οὖν ἄνδρ’ ὡσε νυναικά, σέβας μ’ ἔχει εἰσορόωσαν,

ὡς δ’ Ὢδυσσῆος μεγαλότερος νῦν ἐικείς,

Τηλεμάχῳ, τὸν Εἰλέπτα νέον γεγαίν᾽ ἐν ὁμψ

κεῖνος ἀνήρ, ὅτ᾽ ἐμεῖο κυνότηδος εἶνεκ’ Ἀχαίοι

ἡλθέθ᾽ ὑπὸ Τροίην, πόλεμον θραξίων ὀμαίνουσα

Τήν δ’ ἀπαμειβόμενος προσέφη ξανθὸς Μενελάος

‘οὕτω νῦν καὶ ἐγὼ νοεῖμ, γύναι, ὡς σὺ ἐικείς’

κεῖνον γὰρ τοιοῦτο πόδες τοιαῦτες τε ξείρεσ


140. ψεύσομαι. This is commonly taken to mean, ‘Is what I am going to say correct or not?’ as Ameis ‘wonder ich mich irren?’ To which there are two objections: (1) as Nitzsch (inconsistently with his own adoption of the common interpretation) observes, ψεύδομαι is not simply mendacium dicere, but mentiri,—to say what is false, not in the belief that it is true, but knowing it to be false (but cp. Plat. Symp. 215 A ψευδόμαι γὰρ εἰηται σεβάν ψεύσωμαι): and (2) that κέλεται δὲ με θυμὸς ‘I have a great mind to do it,’ does not suit ἑτυμον ἔρως in this sense. The following interpretation seems decidedly preferable. Helen represents herself as deliberating on her own question, Ἰδεῖν δὴ; and debating whether to answer it or not. The alternative is not between uttering a truth and uttering a falsehood, but between uttering the truth and uttering nothing. So much is plain from the parallel, Ιι. 10. 532 Νέστορ δὲ πρῶτος εἰτῶν ἄτε, φανερῶς τῷ ἑστὶν

ψεύσομαι ἡ ἑτυμον ἔρως; κέλεται δὲ με θυμὸς [ὑπῆκοα μ’ ὅκουν δὴ δικύκλος κίνησιν ἀστά βάλλει]. It follows that ψεύδομαι means, ‘Shall I withhold the truth?’ The first member of the antithesis has no stress laid upon it, but only serves to throw the second into relief; so that the modified meaning of ‘suppressio veri’ will satisfy ψεύδομαι. In antitheses, especially in such as are colloquial, one part of the expression often goes beyond the meaning: thus Soph. Antig. 1108 ἵνα ἐπαναλείπη, οἷον ἰδίως ἰδίως ἀντίς ἰδίως ἀντίς, Aristot. Eth. Nic. 10. 9, 11 ἔδο. μὴ ἄκοντα μὴ ἄκοντα πράττειν τὰ φαῦλα. And so here we must be content to neglect the proper force of ψεύδομαι and regard it as an expedient for enhancing the force of ἑτυμον ἔρως.

141. οὖ γὰρ πα. Cp. Athenaeus, 150 D πᾶν νῦν γὰρ οΐ γυναικεῖς... δεινὰ τὰ δακτυλῖτης τῶν παλίναν πρὸς τοὺς γυναῖκα λέγει. And Helen is not only a woman, but a very prompt and ready woman; which characteristics show themselves all the more vividly in contrast with the natural slowness and indecision of Menelaus. The Spartan girls who sing his epithalium (Theocr. 18. 9) are thus made to laugh at him, οὕτω δὴ πρώιμα [πρώιμα Α. Ε.] κατορθᾶσε, οἱ φίλε γαμβροί; ἢ ταῖς ζοῖσι λίαν βαρυγόνοις; ἢ ταῖς φιλωνοῖς.

148. ἔσκευς, properly means ‘make like,’ as inf. 247; then ‘regard as like,’ Ιι. 5. 181; Od. 9. 321; from which meaning it is easy to pass into the more general one of ‘believing,’ cp. Od. 11. 353; Ιι. 13. 446 ἢ ἄρα ὅτι τι ἐσκέυοι 

ἀξίων εἴναι; [τρίτον ἐνὸς ἀνίλ περάσα; Notice the emphasis in νῦν. Menelaus was undecided in sup. 118.

149. καίνου. Virgil reproduces this,
οφθαλμῶν τε βολαί κεφαλή τ' ἐφώπερθε τε χαίται. 150
καὶ νῦν ἦ τοι ἐγὼ μεμυημένος ἀμφ' Ὄδυσση
μυθέμην, δοκει κεῖνος διόντας ἐμόγησεν
ἀμφ' ἐμοὶ, αὐτὰρ δ' πικρὸν ὑπ' ὀφρῶι δάκρυν ἐδεί
χλαίναν πορφυρέν πάντων ὀφθαλμῶν ἀνασχών.

'Τὸν δ' αὐν Ἡπειρότης Πεισίστρατος ἀντίον ἦδα.
'Ατρέβη Μενέλαιε διοτρέφει, δρχαῖε λαῶν,
κεῖνον μὲν τοι δ' ἕπε έγείμυν, ὡς ἀγορεύεις
ἀλλ' ἀλάφορων ἔστι, νεμεοῦσάται δ' ἐνι θυμό
δ' ἐλθὼν τὸ πρῶτον ἐπεσοβόλω τὰ ἀναφαίνειν
ἀντα σέθεν, τοῦ νῦν θεοῦ δ' θερμοθεθ' αὐδῆ. 160
αὐτὰρ εἰ μὲ προεῖκε Γερήνος Ἡπότα Νέστωρ
τὸ ἄμα ποιοῦν ἐπεσαία· ἔκλειδο γαρ σε ἰδεῖσαι,
ὅπ' αὐτός ἦ τι ἔσος ὑποθήσεαι ἢ τι ἔργον.
pολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάϊς οἰκομένου
ἐν μεγάροις, δ' μὴ ἄλλοις ἀστρητῆρες ἔσων, 165

158-160.] οὐκ ἔφορετο ἐν τῇ Ῥωμών οὐ γ' στίχοι. ἐκείνων εἶ στίχοι ε' (Dind.
writes 'γ' to harmonise with the former statement) ὅτι πορτοὶ καὶ ἑκά τοῦ νῦν
κατάστασε λέγον ό Δικτεύον πολτ. Schol. H. M. Q. R. 159, ἐπεσοβόλαι] Zenodet. ἐπε
σοβόλαι. 162. Ἐλλέδο] Zenodot. ἔλεε, κακοῦ Schol. H. 163.] τίτες ἔθνος
τὰ ἐν Schol. H. M. Q. R. Amis, in his Appendix, makes the ἔθνος refer only
to ν. 163-167, which Dünster follows, showing that we cannot dispense with 158-
162, and that the only words of the young man which can be called pedantic
(Eustath. γνωμικῶν ἐφοβίς) are in νν. 163-167.

shortening as usual (Aen. 3. 490), 'sic
oculos, sic ille manus, sic ora ferebat.'
The whole sentence is a general de-
scription of his person, as the Schol.
remarks, ἐποδα ἐν κεφαλῆς II. 18.
355.
151. ἀμφ' Ὄδυσση follows μυθέμην,
while μεμυημένος = 'as I remembered
him,' stands by itself. Cp. Od. 1. 343
τοῖν γὰρ κεφαλῆς παθῶν μεμυημένη aei.
Menelaus here recalls a fact of his own
observation, as shown in ἦ τοι ἐγὼ.
152. The words ὄδυσσες ἐμέγησον
are equivalent to ἐμέγησον καὶ ἐποδα super.
107. ὔδος is active, as in II. 14. 89
ἢ εἶναι ὄδος ἐποδα κακά πολλα.
159. δ' ἐλθὼν τὸ πρῶτον, 'having
come on his first visit as you see.'
ἐπεσοβόλαι is rendered by Eustath.
φλερας. But the allusion is not so
much to the quality of the remarks, as
to their seasonable or unseasonable
introduction. Translate, 'to make
show of much talking uninvited;' or, 'to
throw in his word.' With the plural
ep. γνωμίδα Od. 1. 297. The formation
of the word ἔπεσοβόλος (II. 2. 275) is
analogous to σακεφάρος, ἐγκέσπιος, etc.,
where the older grammarians
imagined the introduction of a sigma,
whereas the syllable εῖ shows the true
stem of this division of the consonant
declination. With the sentiment ep.
Job 32. 6 'I am young and ye are very
old; wherefore I was afraid and durst
not show you my opinion.' νῦν =
Peisistratus and Tlelemachus.
163. ὄφος ὑποθήσει. It is unusual
to find ὄφος with fut. indic, so much
so that Savelberg seeks here to treat
ὑποθήσει as a rare form of subjunctive.
But cp. II. 16. 243, Od. 17. 6.
4. ΟΔΥΣΣΕΙΑΣ Δ.

ός νῦν Τηλεμάχον δὲ μὲν οἰχεῖται, ὡδὲ οἱ ἄλλοι εἴσ’ οἳ κεν κατὰ δὴμον ἄλληκοιν κακότητα.

Τὸν δ’ ἀπαμείβομενος προσέφη ξανθὸς Μενέλαος·

ʼἀ πότοι, ἥ μάλα ὑπὸ φύλων ἀνέρος υἱὸς ἔμων δῶ ἱκεθ’, δὲ εἰνε’ ἐμεῖο πολέας ἐμφύγησεν ἀέθλους·

καὶ μὲν ἐφ’ ἐλθόντα φυλόσεμν ἐξοχὸν ἄλλων Ἀργείων, εἰ νῦν ὑπεῖρ ἀλα νόστον ἐσθὼκε

γνωτί θοτηγίς γενέσθαι Ὀλύμπιος εὐρύσπα Ζεύς.

καὶ κέ οἱ Ἀργεί νάσσα πόλιν καὶ δῶματ’ ἐτευξα, εἰς Ἰθάκης ἀγαγῶν σὺν κτῆμασι καὶ τέκει δ’

καὶ πάσιν λαοῖσι, μιᾶν πόλιν ἐξαλαταξάς, 

αἱ περιμενάντων, ἀνάσσονται δ’ ἐμοὶ αὐτῷ.

166. οἱ en elicitic.

171. καὶ μὲν continues the relative

construction δι’ εἰκε’... ἀέθλους, on the model of Od. 2. 235 ἢ δ” Ὀδυσσῆς ἀρχήν ἔχει οὐκ ἂν προήλθε, καὶ οἱ ἀπερεῖσθεν ἀλόγον, Od. 7. 171 δ’ οἱ φίλοις ἐσ’... μᾶλιστα δὲ μὲν φιλεῖον, II. 1. 79 ἦν κατατε... καὶ οἱ πεδόντα ‘Ἀχαίοι, and so II. 3. 388; 12. 229; 14. 93. Translate, ‘And I thought that I should entertain him well, beyond all the other Argives, when he came back, had Zeus granted him and me a return in our swift ships over the sea, to take place.’ This bold rendering is meant to show the probable construction of γενέσθαι, that it is not in direct government with ἐσθὼκε, but stands as a circumstantial addition; for similar uses of the infinitive cp. Od. 1. 379; 2. 144; 3. 271; 9. 518. The sentence beginning with οἱ νῦν forms the epexegetic to ἐσθὼκε.

For ἐμεῖο, meaning ‘I thought,’ cp. II. 20. 187 ἦδ’ μὲν αὐτ’ γε φιλοι καὶ ἄλλοτε δωρὶ φοβθαί, ib. 348 ἄταρ μὲν ἑφ’ ἐμοὶ αὐτοῦ εὐχετάσασθαι.

174. καὶ κέ οἱ... νάσσα, ‘I would have given him a city to dwell in,’ to be inhabited by him and his people. Nitsch remarks that supposing the whole passage genuine, then vv. 178–180 forbid us to regard this supposed offer as a jest, or a mere fancy of friendship, though he says the implied conception of kingly power is more Oriental than Achaean, and allows that Od. 15. 80–85 εἰ δ’ ἑθέλει... ὅποιοι τὸ αὐτὸ ἐστὶν μαζὶ ὑποκεῖον δ’ σου ἰπτομεν, δ’ ἀνθρώπων ἑγουμενικιων κ.τ.λ. can hardly have been an offer in earnest.

The fact is, the seriousness of one part of the speech would be no argument against the fancifulness of the other. Nothing is more earnest than the appeal Agamemnon proposes to make to Achilles, II. 9. 158 τούτῳ κέ οἱ τελέσαιμ μεταλλήσαι τι σόλον. | ἔργο

θύμω—ἀδίδρο τοι ἄμωλχος ἀλλ’ ἄδαι

μαστος κ.τ.λ.; but nothing is more fanciful than the inducements which he had previously named, ib. 137–136 νῦν ἄλα χρυσοῦ καὶ χαλκοῦ χρησιμοῦ... καὶ ἀλλ’ εἰς τοῖς ὑπὸ ὑπὸ Ἦρωτερ... ἐστ’ δὲ οἱ δῶμοι εἰς ναὸν ἔκτισα. There is an Oriental feature about such overtures, not however that which Nitsch detects, but this, that they are never thought of by the offerer as likely to be accepted; they are merely 'assurances of high consideration,' their very character of exaggeration makes it quite safe that their performance will not be claimed. With the causative νάσαι from ναίοι, i.e. ναο-ά-, cp. Pind. Pyth. 5. 70 τῷ καὶ Ἀχαδίατοι ἐν Ἀργεί τε καὶ ζοφήν Πύλην... ἐνασαν ἀλατασ Ἡρακλεος... ἡγοῦνοι Ἀλιμαγιοι τε.

177. αἱ περιμενάντων. This is a description of perioeci. The expelled inhabitants would have a home found them in other cities. ἐξαλαταξας denotes expulsion of inhabitants, not demolition of buildings; cp. II. 5. 642 ἢπου ἐξαλάτωσε πόλιν, χῆρας δ’ ἀγνώστ. The etymology of ἀλάταξα is most
καὶ κε θάμ’ ἐνθάδ’ ἐόντες ἐμογύμεθ’· οὐδὲ κεν ἡμέας ἄλλῳ διέκρινεν φιλέοντε τε τερπομένῳ τε, πρὶν γ’ ὅτε δὴ θανάτωι μέλαν νέφος ἀμφεκάλυψεν. ἄλλα τὰ μὲν ποὺ μέλλειν ἀγάσεσθαι θείον αὐτός, δὲ κείνον δύστηναν ἄνδητου τοιοῦ ἄθηκεν.

"Ως φάτο, τοιαὶ δὲ πάσιν ὑπ’ ἱμερον ἄρα φαίνοι. κλαίει μὲν Ἀργεΐς Ἐλένη, Δίδ πεδεγαύα, κλαίει δὲ Τηλέμαχός τε καὶ Ἀτρείδης Μενέλαος, οὐδ’ ἄρα Νέστορος νῦν ἀδακρύτω ἐχεὶ δοσε’ μνήσατο γὰρ κατὰ θυμὸν ἄμομνος Ἀντιλόχοι, τὸν ῥ’ Ἡθος ἐκτείνει φαινὴς ἀγλάδων νῦν. τοῦ δ’ ἡ ἐπιμνηθεῖσιν ἐπέα πτερόντ’ ἀγρευνε’ Ἀτρείδη, περὶ μὲν σε βροτῶν πεπνυμένων ἐναι Νέστωρ φάσχ’ ὁ γέρων ὅτε ἐπιμνηθείμεθα σεῖον οἷον ἐνι μεγαροι καὶ ἀλλήλους ἐρέομεν,

192.] Ἀριστοτέλης ἔθετε σχολ. Η. Ο. Πολωνίδας ἔδειξεν τὸν πόρον καὶ τὴν ἄνωθεν τῆς ἐπιμνηθείσης σείος ὅπερ φιλεῖν καὶ ἀλλήλων ἐρέομεν, obscure. Athenaeus (36 Β) connects it with λαφύσειν and λαφάζειν, and from the same root perhaps may come λαφάζομαι. Ameis refers to Stk. ὅπερ = 'small.'

179. ἄλλῳ...πρὶν γ’ δέν. After ἄλλῳ we should expect εἰ μή ὃ δάνατος, but the sentence runs as if oὐδὲν ἄλλῳ had been written. φιλέοντε = 'entertaining each other.' Such a reciprocal sense of the active may be compared with Arist. Eth. Nic. 10. 4. 10 οἱ ἱμάθεσθαι, 'people trying to stare each other out of countenance.' With the reciprocal middle τερπομένῳ compare Od. 3. 153, δραμαμένῳ.

181. μελλε, equivalent to 'might have' or 'must have.' αὐτός implies that the god himself would interfere to prevent it. ἀγάσεσθαι may be connected with ἄγαν, and can take two distinct meanings. The greatness of what we see may cause only admiration; then ἄγαμα = 'to admire,' as II. 3. 181, 241; Od. 6. 168; 23. 175; or it may cause a feeling of jealousy or spite; and then ἄγαμα, like μεγαλω, means 'to envy' or 'to be indignant at,' as II. 17. 71; 23. 629; Od. 23. 64. Curtius prefers to connect ἄγαμα with γαλο, root γαφ, γαν, as in ἄγαν. Of the jealousy felt by the gods (compare Herodot. 1. 32 τῶν πάντων ἐντολεῖν φθορῖν, 3. 40; 7. 46) there are many instances in Homer. Cp. II. 7. 446 foll.; Od. 8. 565; 13. 125 foll.; II. 15. 461; 17. 71. See also Od. 5. 119, and consult Nagelab. Hom. Theolog. 6 93.

188. Ἡθος νῦν. Menmon, king of the Eastern Aethiopæs. Menmon was slain by Achilles in revenge for the death of Antilochus. See Pind. Pyth. 6. 28 foll.; Nem. 3. 59 foll.

192. οἷον τιν, = 'in his own,' requires that the subject of the clause to which it belongs should be Nestor. That is, οἷον τιν μεγάρου makes one clause with Νέστωρ φάσχ’ ὁ γέρων. In like manner, δὲ ἐπιμνηθείμεθα σεῖον is continuous with καὶ ἀλλήλους ἐρέομεν. So the clauses must be thus disengaged: —'Nestor was wont to say in his own mansion, when we made mention of thee and asked one another about thee.' For
this counterchange of clauses compare Od. 5. 162 δωράτα μακρά ταῦτα, ἄρμος, γαλακτόν, τρωὲς, κεναῖος σχῆμα. Od. 8. 170 οἱ δὲ τε ἢ κατὰ τὴν ἐκκόμησιν, ὅ ἐστιν καὶ ἡ ἁμαρτία τῆς λύσεως, Ἑρμόστασος δήμη, ἄγορα πρόφατον, εἰκόνα δὲ πλεῖστον ἑλέοντα, ἢρμανδότος οὖς, θαλάσσας ἢ ἣ ἄρης ἀμφὶ, δίπλα, ib. 477 τοῖς ἀποσπραγμένοις, ὅπως δὲ πλεῖστον ἑλέοντα, ἢρμανδότος οὖς, καὶ μὴ προστρέψανται, 14. 63 εὕρη σάρκαν ὡς ὅμοιον ἔστιν ἠμαρτόν, ὅπως τε πλεῖστον τε λύσμαντον τε γυναῖκα, ὃς τε πολλὰ καμήλιοι. The object of the counterchange of clauses is approximately to effect the simultaneous expression of facts, which are simultaneous.

193. έὶ τί που ἐστιν, Ιf it is in anywise possible. The sequence of this and the following clauses is rendered obscure by the omission of the connecting thoughts, which we have to supply. Thus, 'If it is anywise possible, be persuaded by me, [to cease weeping]; for to me at least it is no pleasure to weep after supper; and, besides, the morn will come [and shall serve for weeping. Therefore let us forbear weeping now:] not that I at all grudge, etc.

191. μεταδότως. Vide Lehrs, Aristarch. § 134. Aristarchus maintained that δόρων never means anything in Homer except the last meal of the day; remarking, ὅτι τὰς τρόφες λαμάβωνον οἱ ἄρτοι (i.e. men of Homeric times): 1. ἄρτος II. 24. 124; Od. 16. 2; δίκτυον, the mid-day meal, II. 11. 86; and 3. δόρων, the evening meal. Now Telemaeus came at sunset (Od. 3. 497) to the house of Menelaus, and finds a meal going on which must have been the δόρων. When Peisistratus says here, οὔ τερμαμένοι μεταδότως, he means 'I do not like weeping after supper; I do not like ending the day badly.' Menelaus feels the force of this, and proposes (infra 213) to resume the meal (ἐξακολοούθει δέντο) and so to finish the evening in comfort.

With reference to this rendering of μεταδότως Lehrs remarks, l. c., 'nihil aliud metadotoris significare potest; ut haec composita omnia id significant quod praespositio cum substantivo. Metadomus esti (e. g. Od. 8. 293) i. q. metα δημη, sed metα δορεη nihil est. Dignus horum usus qui attendatur. Sic Od. 9. 234 (cf. 249) φέρει δόρων αἵκοι σφαιρα τε μέτα δορούν σφαιρα, el i. e. πρὸς δόρων.' Cp. also Od. 15. 51 ἐπιβίβασθαι τε δόρων, and II. 7. 267 ἐν παρέμβαλεν τε δόρων. But Nitzsch and the majority of commentators interpret the word as meaning 'during supper,' according to which ἐξακολοούθειν (213) describes the resumption of the δόρων interrupted by the burst of weeping. The difficulty still remains that Menelaus should (sup. 61) call the meal δικτυον. It may be that he uses the word designedly, supposing that his guests in the bustle of travel had taken no mid-day meal. Lehrs thinks that the word has crept into the text here from Od. 1. 123. Voss's interpretation, that this δικτυον had been carried through the whole afternoon, and so had passed into δόρων, is not supported by Od. 20. 390 which he quotes, for between the δικτυον and δόρων there mentioned, the whole of the τῶν ἥσεις comes in. The rendering of Eustath. is εἰ δ' σημεῖον την δόρων τοίς οὐτές μὲν μάλιστα πρωίμα. ἄλλα καὶ ἡμέρα, 'but the dawn of day shall serve for that,' i.e. εἰσείσται δὲ δόρων-ἐνμι. He goes on to say, 'It is the time and not the act that I do not like. I, who have myself lost a brother, have no fault to find with one who,' etc. The words are equivalent to οὕτως δικτυον τῆς ἐκ τῶν ἔργων δε σε θ. With τοίς . . δοροῦν θάνατοι, . . δοροῦν . . δοροῦν . . . ἐκ τῶν . . . 1191. 5. 448.

195. νεμοσύναις, 'am displeased,' 'grudge,' 'forbid.' Compare Od. 18. 227 τοῦ μὲν οὗ σε μεμοσύναις κεχολούθησα. For the combination νεμοσύναις cf. 5. 88, 205; 8. 134; 19. 254.

197. δικτυον . . . δοροῦν . . . Compare
κείρασθαι τε κόμην βαλείν τ’ ἀπὸ δάκρυ παρείων,
καὶ γὰρ ἐμὸς τέθνηκεν ἀδέλφες, οὗ τι κάκιστος
‘Αργείων μέλλεις δὲ σὺ ἰδούεις, οὐ γὰρ ἐγὼ γε
ἐντης’ οὐδὲ ἵδον περὶ δ’ ἄλλων φασὶ γενέσθαι
‘Ἀντιλοχών, περὶ μὲν θείων ταχὺν ἥδε μαχητὴν.’

Τὸν δ’ ἀπαρείβοιου προσέφη ἑαυτὸς Μενέλαος:
‘ὅ φῶ’, ἐπεὶ τόσα ἔπιτε δο’ ἀν πεπνυμένοις ἄνηρ
ἔπισε καὶ βέβεις, καὶ δ’ προγενέστερος εἶη
τοῦν γὰρ καὶ πατρὸς, δ’ καὶ πεπνυμένα βάζεις.
βέβει δ’ ἀργίωνος γόνων ἄνερος δ’ τε Κρονίων
δῆμον ἐπικλῆσθαι γαμέσθαι τε γενομένῳ τε,
ὡς νῦν Νέατορ δίκε διαμεταὶ ἡματα πάντα,
αὐτὸν μὲν λιπαρὸς γηρασκῆμεν ἐν μεγάροισιν,
υιός αὖ πίνουτος τε καὶ ἔγχεισιν εἶναι ἀριστός.  

208. ἔπιλανον] The older and better reading restored by Bekk. Wolf had
adopted the form ἔπιλανον. γενομένῳ Bekk., whom Fäsi follows, reads need-
lessly γενομένῳ. See below.

Virgil’s ‘miseric mortalisbus’ Aen. 11. 182, or ‘mortalisbse nigris’ Geor. 1. 237.
It is a standing epithet like δελός.

198. With κείρασθαι supply again τῶν as subject. The infinitive is the
epexegetis of γῆςα, compare II. 2. 5; Od. 1. 83; 2. 284; 8. 506; 9. 511; 10. 483. For the custom referred to in
the verb compare II. 23. 46, 135; Od. 24. 46. The lines 197–8 are paren-
thetical, as καὶ γὰρ follows directly upon γεμοσσιμα.

200. μᾶλλος δὲ σῦ, with an emphasis
on the pronoun. ‘You may have known
it; I never saw him, nor was ever in
his company’ Peisistratus, being the
youngest of the family, may not have
been born when Antilochus left for Troy,

201. περὶ ἄλλων, so sup. 190 περὶ
βροτῶν. The word περὶ is resumed in
the next line as a pure adverb = ‘exceed-
ingly.’

204. τόσα... δοσ. ‘All that a wise
man would say, and [done all that a
wise man] would do.’ There is no
proper apocopeis to ἔστι, which is how-
ever partially taken up in inf. 212.

206. τοῦο... βάζει, ‘from such
a sire art thou sprung (τοῦο resumes
πεπνυμένοι). because also thy words are
wise.’ With δ in this sense, compare
Od. 1. 382 and 18. 392 ὅ τ’ το αἰτὶ
τοιοῦτος νοῦς ἔτοι, δ’ καὶ μεταμαχά
βάζεις. See Monro, H. G. § 269.

208. γεμοσσιμα τε γενομένῳ τε, ‘at
bridal and birth.’ The prosthieros is
necessitated by the metre. Compare
γαιφήν α’ ἐγκεντρο Π. 1. 251; Od.
4. 272; 10. 417; 14. 201, ἡφέσα
ταύτης τε Ο. 12. 134. In Soph. Ο. T.
827 Πλάβουν δ’ ἐξεύθεν ἐκείθερεσθαι με,
one MS. (Ambros. M) reads ἐξεύθεσθαι
ἐκείθερεσθαι με. Eustath. attempts to ex-
plain γεμοσσιμα as γεμοσσιμα, but com-
pare II. 10. 71; Od. 39. 202; Od. 8.
312; and especially Hesiod. Theog.
219 α’ τε βροτῶν γεμοσσιμα δολίων
ἐκείνω ἁγαθόν τε κακό τε. Bekker, Fäsi,
Bäuml., and Nauck read unnecessarily
γεμοσσιμα. The prosthieros, per-
haps, has here this shade of meaning,
that Menelaus, speaking of a man’s off-
spring, naturally dwells particularly on
the fact of his fortunate marriage, and
then remembering that the same good
fortune has been the man’s constant
attendant from the moment of his birth,
expresses this conviction by the addition
of γενομένῳ.

210. λιπαρῶς γηρασκῆμεν, so λιπαρῶν
γηρῶς Od. 11. 130, etc.; Pind. Ném. 7. 99.
211. υἱός αὖ. For αὖ or δ’ αὖ as the
4. ΟΔΥΣΣΕΙΔΣ Δ.

ήμείς δὲ κλαυθμὸν μὲν ἐάσωμεν, δὲ πρὶν ἐτύχη, δόρπον δ᾽ ἔξαθες μηνησάμεθα, χεῖρι δ᾽ ἐφ᾽ ὄδωρ
χευάτων. μύθοι δὲ καὶ ἤδειν περ ἐσοντι
Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλουςιν.

"Ως ἐφατ', Ἀσφαλὼν δ' ἀπ' ὄδωρ ἐπὶ χειρας ἔχευεν,
ὅτηρὸς θεράτων Μενελάου κυδαλμοίοι.

οἱ δ᾽ ἐπὶ ὀνειλθ᾽ ἑτοίμα προκείμενα χειρας ἔκαλλον.

"Ἐνθ᾽ αὐτ᾽ ἀλλ᾽ ἐνύφο 'Ελένη Δίδο ἐκγεγαία ἄυτικ'
ἀπ' εἰς οἶνον βάλε φάρμακον, ἐνθεν ἐπινον,

νπενηθές τ᾽ ἀχολον τε, κακῶν ἐπιληθὸν ἁπάντων.

δε τὸ καταβρῶσειν, ἐπὶν κρητηρὶ μηγείς,
οὐ κεν ἐφημερίος γε βάλοι κατὰ δάκρυ παρείων,
οὕτ᾽ ἐντὶ καταβεναίη μήτηρ τε πατήρ τε,

221. ἔκλεψαν] Ἀριστοφάνεις μὲν πραταραβετάνων γράφει, ὡς ἀνώμα αὐθέντων (neuter noun adjective); ὅ δὲ Ἀσφάλων ὥς μετοχὴν φασιν οὖν ἐν περιστ. sc. ἔκλεψαν Eustath., and Schol. H. Q. ἔκλεψας (sic) is the lemma in Schol. E. and the reading of a few MSS.

222. καταβρῶσειν] Written either with o or w Schol. E. H.

return to μὴν cp. II. 11. 104; Od. 13. 111.

214. χευάτων. Here, as often, an indefinite subject in the plural has to be supplied, as with θέτων Od. 19. 599. Cp. also Od. 1. 194; 5. 273; 7. 10; II. 4. 477; 5. 306; 18. 487; 493; 22. 389; 23. 705; 24. 316. Similar to this is the use of φαύς Od. 1. 220; 3. 84. 212; 4. 387; 6. 42.

μύθοι . . . ἔσοντιν, 'but there shall be stories in the morning for Telemachus and me to tell at length (οἰκείωμα) to each other.' With the infinitive διαινετῶν after ἔσονταν cp. II. 13. 312 διανεὶν εἰλα καὶ ἄλλοι, 15. 129 ἀναίνιον ἐστὶ.

220. ἐφαν', refers back to οἴον. In later Greek we should find δέεσθαι used in its place. Commentators have puzzled over the φάρμακον here mentioned. The reference to ἄρους (229) suggests that the substance was a vegetable, and the use of βάλε rather than χεῖ seems to point to a solid and not to a liquid.

Dioscorides (4. 28) ascribes a similar efficacy to the bugloss or borage, ἵπποι καθιέμενον ἐν τοῖς οἴοντος εὐφρόσυνον δοκεῖ εἶναι. Sprengel and others understand it to be opium, and Mure (Hist. Gk. Lit. 1. 436) inclines to the same view.

Dr. Hayman (ad loc.) quotes the opinion of Sir H. Halford that it is the hyoscymus or henbane, still in use in Greece and Turkey under the name Nebenach. Older writers, as Plutarch (Symp. 1. 1. 4) and Macrobius (Sat. 7. 1), allegorised the story, understanding by the φάρμακον the bewitching eloquence of Helen.

221. ἔκλεψαν, coupled ἀπαθῶς with τὴν ἐπενθής ἀχολον τε, forms an exegesis to the two former adjectives. Cp. Od. 4. 708; 12. 118, 119; II. 2. 492.

222. ἑπὶν μηγείς. See on Od. 2. 105.

The optative here is assimilated to the mood of καταβρῶσειν. Bekker alters here and elsewhere to ἔπει. Nitzsch supports ἐπιν on the ground that we have here not merely a point of time suggested, but an actual hypothesis stated. So Eustath., ὡς γὰρ ἐπὶν ἄλλοι πινεῖτο εἰ μή καὶ κρητηρὶ μηγείς.

Or, we may say that the adverb and mood express the repetition of an action in past time. Elsewhere, ἐπιν appears with the optative in oratio obliqua, where in oratio recta ἐπιν with the subjunctive would have stood. Cp. II. 19. 208; 24. 227.
οὔδ' εἰ οἱ προπαρότιθεν ἄδελφεν ἢ φίλον ὕλην
χαλκῷ δηύον, ὁ δὲ ὀρθαλμοῦσιν ὅφετο,
tοια Δίως θυγάτηρ ἔχε φάρμακα μητίδεντα,
ἐσθλὰ, τὰ οἱ Πολύδαμα πόρεν, ᾿Θὸνος παράκοιτις,
Αἰγυπτίη, τῇ πλείστα φέρει ξείδωρος ἄρωρ
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά: 230
ἐπτὸς δὲ ἐκατός ἐπιστάμενοι περὶ πάντων.
ἀνδρόπωρ ἢ γὰρ Παιήνος εἰσὶ γενέθλησ.
αὐτὰρ ἐπεὶ β' ἐνέκει κέλευσέ τε οἰνοχοῦσα,
ἐξάντις μῦθοσίν ἀμειβομένη προσεέπεν?

Α' Ἀτρείηδ Μενέλαις διοιτρεῖς ἢδ' καὶ οἴδη
ἀνδρῶν ἐσθλῶν παίδες: ἀτάρ θεὸς ἄλλοτε ἄλλορ

Ἄρισταρχον Schol. H. Q. γρ. πολύδαμα (sc. φάρμακα), στὰ πολλὰ διαμένωται Schol. E. 231. After the word ἐκατός, Aristarchus wrote (according to Schol. B. H. Q.) ἐπεί οἱ οἰκῇς Ἀνίλλων | ἱάσθαι, καὶ γὰρ Παιήνος εἰς γενέθλησ. But
the Schol. disapproves, saying διαφέρει οἱ Παιήνοι Ἀνίλλωνος δὲ καὶ Πολύδαμος μι
περί ἐν Αὐλλών Φοῖβος ὑπὲρ θνάτου σαφές | ἡ καὶ Παιήν, δὲ αὐτῶν φάρ
μακα ρἐθεν. 233. Lehms maintains that the Schol. is wrong in attributing this to Aris
starchus. Possibly the words ἐπεί οἱ οἰκῇς Ἀνίλλων ἱάσθαι are really the gloss of Aris
starchus on the lemma ἡ γὰρ Παιήνος εἰς γενέθλησ, and not the reading that he proposed.

226. δηύον, see on sup 214. With
respect to the form, cp. ἄρωμαν Od. 9.
675, and see Monro, ᾿Η. G. s 55. y.
227. μητίδωτα, interpreted by Schol.
B. to mean μετὰ συμφίλου εἰρεθίνα, but
a better meaning is given by Gobel
(de epith. in -oι), viz. 'quae tanquam
ad omnes res humanas consilium (μέγης)
auxiliumque praebent.' Translate,
'helpful.'
228. Θὸνος. According to Strabo
(17. 801) there was a town Θὸνος near
Canopus, built by a king Θὸν. Cp.
Hdt. 2. 113.
229. Ἀἰγυπτίη, three syllables; as
Ἀγυπτιοῦν sup. 83.
230. μητίδωτα suggested by the adjective
Ἀγυπτίη.
231. meumyem, 'intermixed,' i.e. the
wholesome and the harmful grow
together. It is possible to explain the
word as the resumption of ζῆν κρήτηρυ
μητίη. But cp. Od. 19. 175 ἄλλα δὲ
ἄλλον ἡλικία μεμιγμένη.
84) says of the number of physicians in
Egypt, πώς τα ἐγχύμαν ἲνεν πλά, and
the system on which every Egyptian
physician himself three days in each
month (ibid. 77). In Egypt 'every one
is a physician skilled beyond all other
men.' This is the natural view that a
stranger would take, when he saw all
the people about him dosing themselves.
It would seem like a nation of doctors.
In the Iliad, Παιήνων (5. 401, 899) ap
pears as a surgeon, skilled in the treat-
ment of wounds. The present passage,
with which we may compare Hesiod,
Frag. 139, suggests that medical science
had advanced in the interim towards the
treatment of all diseases. But cp.
the words of the Cyclopes, Od. 9. 411.
For the name Παιήνων as the eponymous
hero of physicians cp. II. 5. 401, 899.
In h. Hom. Apoll. (271) Apollo is
called Ἱησοῦν. See critical note
above.
233. ἐκατός, i.e. with reference to
her former words in sup. 138.
234. ἱάσθαι, see on Od. 1. 76.
235. For this use of οἴδη see on Od.
1. 76.
236. ἀτάρ. Fusi makes this word
Zeús ἀγαθὸν τε κακὸν τε διδόι· ὅναται γὰρ ἀπαντα·
ἡ τοῦ νῦν δαίμονε καθήμενοι ἐν μεγάρῳς
καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω,
pάντα μὲν οὖκ ἂν ἐγὼ μυθῆσομαι οὐθ' ὅνομῳ,
ὅσοι οὐθ' ὅνοι τῷ· ἐρεξε καὶ ἔτης καρπερὸς ἀνήρ
δήμω ἐν Τρῶσι, ὃθ' πάσχετε πείματ' Ἀχαιοὶ,
αὐτὸν μὲν πληγήσων αἰεικλῆς δαμάσσας,
σπειρὰ κακὴ πρὸς θαλῶν, οἰκὴν οὐκόδος,
ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγμιν·

242. διὸν] Παράμενοιος ἐφῶλον τὸ οὖν ἐν· ἦ τῶτο μένον, ἀμένον δὲ ταυμασικός
ἀναγνώσκειν Schol. H. Π. Q. 244. μὲν] ΑΙ. μὲν. 245—249.] Friedländer

serve as an antithesis to ἐσθόλω—'good
men indeed, but [even virtue has its
trials for], the god grants,' etc., etc.; only the thought is thrown into quite a
general form. See however Classen
(Homerisch. Sprachgeb. pp. 9 foll.),
who points to this passage as an ins-
stance of the parenthetical and para-
tactical style of Homeric syntax. It is
common enough to find a prolepsis or
anticipation of the clause containing the
reason, so that it precedes the main
clause, as Od. 1. 337 ἐσθόλω, πολλά γὰρ
. . . τῶν ἐν δεῖξε, and similarly Od. 5. 29;
8. 159; 10. 190, 226; 12. 154, 208, 320.
Here, therefore, we may explain
ἀνήρ as a similar anticipation of a clause
which would naturally come in by way
of antithesis to, or reason for, the main
clause ἦ τοῦ νῦν δαίμονε. ᾿Οδ. 5. 6,
242 "Εὐσπ. ἄνθρ. σὺ μον ἐν τῷ πατέρῳ καὶ
πόνσα μέτρω | ἐμὺ καταγράφω, σὺ δὲ μον
καθαύρῃ παραποίηται; | ἀνήρ εἰς τῷ
ἐλείσαρ. See Schol. on Od. 5. 429, who
says το χήμα καὶ ηἰς σαίζον παραποίηται.
239. ιὸκοτά, 'suited thereto;' sc.
ὑμᾶς τίρπεσαι.
240. μυθῆσομαι is subjunctive, being
parallel to ὅνομαι.
242. ᾿αλλ' οὖν τέθε. This phrase
resembles in form Od. 11. 517 πάντας
δ' οὐκ ἂν ἐγὼ μυθῆσομαι οὐδ' ὅνομαι
διὸς λαῶν ἐπίφοιν. It is possible to
supply here after ᾿αλλα some such
word as καταλέξω = 'but I will recount
what an achievement was this.' ᾿Οδ.
Od. 8. 564. But the explanation of
the Schol. that οὖν is used with some-

thing of the force of an interjection
(ἀμένον δ' ταυμασικός αναγνώσκειν)
is simpler, and suits the generality of
passages better. Translate, 'To think
what a deed he did and dared there!' ᾿Οδ.
Hdt. 6. 122 οὐτοῦ δὲ κατά τὰς
ὕπηρε τὸν εἰς τοὺς γυμνὸς ἑπειδὴ τοῖς
την ἀνήρ ἑγέρον.
244. αὐτὸν μὲν stands here in the
sense of the later reflexive ἑυτός, which
is not found as one word in Homer.
The simple αὐτὸν is used in the same
sense, int. 247, and similarly μὲν in
Od. 18. 94. Nitzsch quotes ᾿Οδ. 1. 24
῾αὐτὸν διαφρασάθαι μὲν.
245. The trick of Odysseus is re-
produced in the story of Zopyrus, who
feigned himself a deserter from the
Persian camp, and enabled Darius to
take Babylon, ᾿Οδ. 3. 154. Compare
also the act of Peisistratus ἐκτικέων
῾Οδ. Hdt. 1. 59. The recon-
naissance of Odysseus falls in with the
time of the making of the wooden
horse. He wanted to measure the
gates to see if it could pass within;
and according to a Schol., he sought
to enlist the assistance of Helen on
the side of the Greeks. Compare the
form of the story given by Eurip. Hec.
239 foll. ἘΚ. ἅλαθ᾽ ἔριδ᾽ ἔρις ᾿Οδον
κατάσκοπος, | διαχλαίαι τ᾽ ἀμορφος,
ἀματῶν τ᾽ ἐπ᾽ | φόνων σταλαγμοί σὴν
κατέπτωσιν γένοις; ᾿ΟΔ. οὐθ' ὅππορ
ἄρκας καρδίας ἐψαυτέ μου. ἘΚ. ἔγγο
δὲ το ᾿Ελείη καὶ μοῦν κατεύθνι ἐμοί.
246. Friedländer, Phil. 4. 586 foll.,
would strike out the words from
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άλλῳ δ’ αὐτὸν φοιτὶ κατακρύπτων ἦσσε
δέκτη, δὲ οὐδὲν τοῖος ἔνν ἐπὶ νησίῳ Ἀχαιῶν.
τῷ ἱκελοὶ κατέδυ Τρώων πόλιν, οἱ δ’ ἀδάκησαν
πάντες ἔγω δὲ μὴν οὐ ἀνέγνων τοῖον ἐῶτα, καὶ
μὲν ἀνεπώτων. δ’ δὲ κερδοσύνη ἀλεύειν,
ἀλλ’ οὐτε δ’ ἐνεγός λόεν καὶ χρῖον ἔλαφον,
ἀμφὶ δὲ εἰσιτα ἄστα, καὶ ἀμοσα καρτερὸν ὄρκον
μὴ μὲν πρὶν Ὑδυσσῆς μετὰ Τρώους ἀναφηναι,
πρὶν γε τὸν ἐς νῆσας τὸ θὸς κλισίας τ’ ἀφικέσθαι,
καὶ τότε δὴ μοι πάντα νῦν κατέληξεν Ἀχαιῶν.
pολλοὺς δὲ Τρώων κτείνας τανακεί ἀγάλω
ξῆλε μετ’ Ἀργείους, κατὰ δὲ ψρύκων ἡγαγε πολλῆν.
ἐνθ’ ἀλλαὶ Τρωι αλα ἐκώκων’ αὐτὰρ ἔμον κήρ

(Philol. 4. 580 foll.), followed by Bokk. and Nauck, expunges these lines, so
that the text would run, ἀδάκησαν δυσανδρόν κατέδυ πόλιν οἱ δ’ ἀδάκησαν. See note
below. 248. δέκτην] So Aristarch. οὐ κευλεῖον τὸ δέκτῃ ὑμοτικὸν ἰμαίνει Schol. H. M. Q. T. Perhaps the allusion is to the Little Iliad of Lesches.

ἐφορύγωσαν (248) τοὶ Τρῶων πόλιν (249),
because of the confusion introduced if both ὑδυσσῆς and δέκτη are retained;
for the notion of ὑδυσσῆς is incompatible with that of δέκτης, cp. Od. 14.
63. Here δέκτης is the nearer definition of ἄλλῳ φωτι—another person, i.e.
a beggar. Some seem to have read δέκτης as a proper name; οὐ κευλεῖον τὸ
Odysseus is described, ὅπερ δ’ ἂν γήρις πτερύγιον ἔχαν στολήν εἰσήλθε τρύ-
γωσιν.

247. κατακρύπτων, intransitive, as in
Od. 7. 205.
248. δὲ οὐδὲν τοῖος ἔνν, ‘he who in
no wise was such an one,’ i.e. who was
anything but a beggar. Eustath. ren-
ders the passage as if the words ran
οἰσοι δακτεῖ ἐγν. Schol. H. M. Q. T. says,
Ἄριστος χαρὸς δέ δεκτή μὲν ἄεινήτης, το δὲ
δὲ οὐδὲν τοῖος ἔνν, τῷ ἔναντι τὸ ἐκατεῖ,
δὲ οὐκ ἦν τοιοῦτος, τῷ Ὑδυσσῆς, ἀλλ’
ἐνδοκύτας καὶ μεγαλαπρεπέστατος.
249. ἀδάκησαν (ἀ-βά’αω) Döderl.
quotest ἀδάκησας =‘speechless,’ from Sappho, and parallels the meaning of
ἀδακῶν by νησίῳ, the meaning of both
which words passes from the notion of
speechlessness to that of ignorance.
So Apoll. and Scholl. γῆρις.
250. τοῖον ἐῶτα, ‘to be the man he
was,’ sc. a Greek in disguise. Compare
Od. 11. 143 πὼς κινὲ μὲν ἀναγροὶ τὸν
ἐώτα, 11. 148 εἴτε μοι αἰ κι πολὺ γνῶ
τοιοῦτον ἐῶτα. Another rendering is
‘knew him though thus disguised.’
252. λόεν. The disguised stranger
receives hospitality from Helen herself,
as Eustath. says, ἐντυρίῆς εἰς τῇ γομ-
νάδι τῶν βακίων ἀπελεύξε αἰρομένων.
The protasis which begins in this line
finds its apodosis in 256, καὶ τότε δὴ.
254. μὴ πρὶν . . . πρὶν =non ēritis . . . quiasm. ἀναφηναι =‘betray.’ It does not
follow that Helen told the story after the
return of Odysseus to the Greek camp.
She only engaged that she would not
tell it before.
256. νέον, ‘the plan,’ sc. of the
wooden horse, as v. 274 shows.
258. ἐγὼν ἐγαγε, ‘brought back
much information.’ The use of ἐγαγε
represents the information as so much
spoil or booty; compare Od. 3. 244.
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χαίρ\', ἐπεὶ ἦδη μοι κραδήν τέτραπτο νέεσθαι
ἀψ οἰκονύ', ἄπνυ δὲ μετέστενον, ἤν 'Αφροδίτη
dαχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἄπο πατρίδος αἰν',
παιδά τ' ἐμὴν νοσφισαμείνην θάλαμον τε πῶσιν τε
οὐ τεν δεύμενον, οὐ' ἄρ χρείας οὔτε τι εἴδοσ'.

Γῆν δ' ἀπαμείβομενος προσέφη ξανθός Μενέλαος


260. κραδήν τέτραπτο. Helen felt many a touch of remorse and repentance, as Nitzsch quotes from II. 3. 139 foll.; 383-444; 6. 349 foll.; 24. 761 foll.

261. ἄπνυ. The present passage will serve to show how the poet connects good understanding with morality, and ignorance with crime. Sin appears rather as the result of a binding of the mind, than a perversion of the will. Compare Od. 21. 297 φείδαν δασων οὐκ, etc. This blindness is ἄπνυ. Such blindness may be the direct work of some god, as II. 19. 137 ἄπνυ' ἐπεὶ διασάτιν, καὶ μεν φρατάν ἐξέλτο Ζεῦς, ibid. 86 ἐγὼ δ' ὅπως αὐτοὶ ἔμα. | ἄπνυ Ζεὺς καὶ Μοῖρα καὶ ἄμβολοι Ερωτός | ἐπον τ' ἄγον ἐρωτομένων ἄτη, Od. 15. 253 ἄτης τε 


264. With these words, Helen is clever enough to flatter the personal vanity that every man has in his heart. Her husband is evidently pleased, as the tone of his next words shows, in which, as Eustathius remarks, he takes a very favourable view of her conduct, referring to the influence of some god her attempt to make the Greek heroes discover themselves to their own destruction. The act was in itself inconsistent with her expressed penitence, and her longing after her home, unless we explain it as a passionately heedless desire to anticipate the end, and to hear once more the familiar tone of her own people. But such a power of mimicry as she exhibits here (inf. 279) seems to point to some special inspiration, reminding us of the skill of the Delian maidens under the influence of Apollo, πάντων δ' ἀνθρώπων φωνής καὶ κρεμαλλαστῶν | μυμύρων θαυμάζω, φαίνει δέ κεν αὐτὸς ἐστιν | φθάνονται θ. Hom. Ἀρ. 152-4.

269. τοιοῦτον. The gender is uncertain, but probably masculine, as the relatival sentence is only a periphrasis for Οδυσσεύς. The sense of the words is τοιοῦτον [τινα] οἷς ὧν ὡς, ἢς, but for ὡς, is substituted the equivalent Οδυσσεύς φιλὸν ἢρ. Compare Πολλαμένεος λαίον ἢρ Η. 2. 521.
οἶν ο καὶ τὸς ἐρέχε καὶ ἔτη καρτέρος ἀνήρ ἤπω εἰς ἔστιν, ἐν ἔννεμθα πάντες ἄριστοι Ἀργείων Τράεσσι φῶν ο καὶ χήρα φέρουτε, ἡλθες ἐπείτα οὐ κεῖσθαι κελευσμέναι δὲ σ' ἐμελλε δαίμων, δι Τράεσσιν ἔβολετο κῶδος ὄρεξαι· καὶ τοι Δηήροφος θεοεἶκος ἔστει λειτυ. τρὶς δὲ περίστειξας κοίλον λόχων ἀμφαφόσσα, ἐκ δ' ὀνομακλήθην Δαναῶν ὄνυμαζες ἄριστοις, πάντων Ἀργείων φωνὴν ἵσκουσι ἀλαχυσίν. αὐτὰρ ἐγὼ καὶ Τυθείδης καὶ δίος Ὀδυσσέας ἤμενοι ἐν μέσοισιν ἰκοσάμεν εἰς ἐβόθας. νῦν μὲν ἀμφότεροι μενενίμανεν ὀρμηθέντε ἐξελέμεναι, ἢ ἐνδοθεν αἰθ' ὑπακούσαι ἀλλ' Ὀδυσσέας κατέρρυξε καὶ ἑσχεθεν λεμένω περ. ἤνθ' ἄλλοι μὲν πάντες ἀκοῦ ἔσαν ὑπὲρ Ἀχαιῶν.


271. οἶνος, see on sup. 242. 274. καλευομενας... ἐμέλλε, 'some god must have hidden thee.' The infinitive is an aorist, formed like ἐξελόμενοι Π. 33, 50, οἰκείμενον Ρ. 18, 291, and σασωμένοι Π. 9, 230. The construction will then be parallel to μίλλω ἀλίτθοιο, inf. 377. Helen's act must have been at the instance of a god, for she came to see the horse, not with any intention of betraying the heroes, but from curiosity; and had she succeeded in tempting them to reveal themselves to her, the Trojans would have won the κῶδος of victory over the Greeks.

276. Δηήροφος, one of Hector's brothers (Π. 12, 94; Π. 15, 156). He is represented in later legend as having married Helen after the death of Paris. Cp. Earrip. Troad. 959 θ' δ' άνω κόμος μ' ὀθὲν ἀριστάσας κων' Δηήροφος ἄλοχον ἔχειν ἀλλιώτατον ἀργοιν. 279. ἀλλ' χυσίν, a shorter form of expression for ἄλοχων φασιν. See on Ρ. 2, 121. The undivided form ἐνυγκαλήθην occurs in Π. 12, 250;

II. 22, 415; for the tenses compare διδ άμηρες Π. 11, 377. 283. αἰθ' ὑπακούσα, 'instantly to answer.' Cp. Π. 10, 83. 285. See crit. note. Though the grounds of rejection given there, on the authority of Aristarchus, may be insufficient, it should be noticed that Π. 285 (Ρ. 2, 82) does not harmonise with Π. 282, and still less does Π. 286. The story of Antinous may have been introduced from the cyclic epic of the Ἄθριαν. Cp. Schol. Π. 5 'Ἀντικόλος ἐν τούτῳ κύκλῳ. The reference to Παλλάς 'Ἀθήνη does not agree well with Π. 275, nor τόφα δ' ἐχει with ἑσχεθεν Π. 284. Nitzsch would retain the lines on the ground that the words σακεῖν οὐ πάντας 'Ἀχαιοῖς are necessary as the description of the great achievement for which the hearing is prepared by άλλ' οἶνος τὸς ἐμελ. Bekker (Homerisch. Blatt. 283) conjectures 'Ἀντικόλος δ' σ' ἐκ οἶνος, as a possible reconcilement of the statements, but he does not accept the lines.
"Αντικλος δὲ σὲ γ' οἶος ἀμείψαθαι ἐπέεσιν ἥθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερὶ πλεῖς νωλεμέως κρατερῆς, σάωσε δὲ πάντας Ἀχαίοις, τόφα ὅ' ἔχ' ὅφα σε νυσφίν ἀπῆγαγε Παλλᾶς Ἀθήνη·]

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος αὐτῶν ηδ' ἔρρεθαι. Ἀτρείδης Μενέλαες διστρέφει, δρικνεῦσε λαϊν, ἀλγων' οὐ γάρ οἱ τάξις ἥρκεσε λυγρῶν ὑλεθρον, οὐδ' εἰ οἱ κακίᾳ γε σιδηρεῖς ὑνδοθεὶ δεν. ἀλλ' ἄγετ' εἰς εὐνύν τράπεθ' ἡμέας, δόρα καὶ ἤδη ὑπνῷ ὑπὸ γλυκερῷ ταρπώμεθα κοιμηθήντες.'

"Ως ἐρατ', Ἀργεί' δ' Ἐλένη δυμαθῇ κέλευσε δέμιν' ὑπ' αἴθουσῃ θέμεναι, καὶ μῆγεα καλὰ πορφύρε ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, χλαίνας τ' ἐνθέμεναι οδας καθόπερθεν ἔσαρθαι. αἱ δ' ἐσαι ἐκ μεγάρου δᾶος μετὰ χερῶν ἔχουσαι, δέμνα δὲ στόρέσαι εκ δὲ δελναυς ἄγε κύριῳ. οἱ μὲν δρ' ἐν προδόμῳ δῆμον αὐτόθι κοιμήσαντο, Τηλέμαχος δ' ἢμος καὶ Νέιτορος ἑγάλας νῦν· Ἀτρείδης δὲ καθεύξε μυκῷ δῆμον ὑπηρεῖον, πάρ δ' Ἐλένη τανύπεπλος ἐλέξατο, δία γυναικῶν. Ἡμοι δ' ἠριγείνα μέγη μοδοδάκτυλος Ἑώς, ἄρνυτ' ὑπ' εὐνύτη βοηθ' ἄγαθος Μενέλαος

295. ταρπώμεθα: Schol. H. P. La Roche assigns it to Aristarchus, comparing Schol. on II. 24 636. Compare also βέλτερον Od. 6. 282. Το αὐτό τί τινα as in οὐ γάρ τι Od. 7. 216; 8. 138; 18. 36.

tóde means 'his cleverness and address.' But all this did not save him, 'nor [would it have saved him] even though his heart had been of iron within him.'

294. τράπετε, 'send us off.'

295. ὑπνῷ ὑπό... κοιμήθηντες, 'lulled beneath the influence of sleep,' as in the metaphor διδημεύνος ὑπνῷ. Sleep is often personified in Homer, as e.g. II. 14. 233 "Τενε, ὅπας πάντων τε βεβον πάντων τ' ἀνθρώπων. Others interpret ὑπό as meaning 'under the covering of sleep,' comparing Od. 5. 492 ὕπτον... φίλα βλέφαρ' ἀρμασκάλυφας, and Od. 7. 286 ὕπνοι κατ' ἀπειρον χεῦεν.

297. δέμνα (always in plural) properly means the 'bedstead.' Here something portable is implied, as shown by the word θεμέναι. For μῆγεα, τά- γηται, and χλαίναι see on Od. 3. 348.

302. ἐν προδόμῳ δῆμον. With the pleonastic expression compare βοηθ' ἐνιβουκόλος Od. 3. 422.
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εἴματα ἐσσάμενος, περὶ δὲ εἰσόδος ὡξ ὃς θεί' ὁμφ. 310
ποσι' δ' ὑπὸ λιπαροῖσιν ἐθήσατο καλὰ πέδιλα,
βῆ δ' ἤμεν ἐκ βαλάμιοιο θεῷ ἐναλίγκιος ἄντιν,
Τηλέμαχο δὲ παρίξεν ἔπος τ' ἐφατ' ἐκ τ' ὄνομαξε·
'Τίππε δὲ σε χρείαν δεῖρ' ἡγαγε, Τηλέμαχ', ἡρως,
ἐς Λακεδαίμονα διᾶν, ἐπ' εὐρέα νότα βαλάσσης;
δῆμοι, ἢ ἰδιον; τὸδε μοι νυμφείς ἐνίσσες.'

Τὸν δ' αὐ Τηλέμαχος πεπισμένος ἄντινον ἡδα· 315
'Ατρείδη Μενέλαιος διστρέφει, ὅρχαμε λαόν,
ἡλυθον, εἰ τινὰ μοι κληθήνα πατρὸς ἐνίσσοις.
ἐσθειταί μοι οἶκος, ὄλωλε δὲ πόλων ἔργα,
δυσμενέων δ' ἀνδρῶν πλεῖον δῆμος, οἰ τέ μοι αἰεὶ
μὴλ' ἀδιαλέγοι καὶ εἰλιποδᾶς ξυκάς βοῶς, 320
μὴτρὸς ἐμῆς μηνητῆρες ὑπέρμιεν ὑβριν ἔχοντες.
τοῦτοκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἳ κ' ἐδέλθησα
κεῖνον λυγρὸν δλεθρὸν ἐνίσσειν, εἰ που ὅπως
οὕθαλμοί τεοίσιν, ἢ ἄλλου μῦθον ἄκουσας
πλαζόμενον περὶ γάρ μιν ὀξύρων τέκε μῆτρη. 325
μηδὲ τι νῦν μείχόμενος μειλίσσεο μηδ' ἐλεάρων,
ἀλλ' εἰ μοι κατάλεξων ὅπως ἁς ὅπως ἁς ὅπως.
λίσσομαι, εἰ ποτὲ τοῖ τι πατήρ ἐμος, ἐσθιδος Ὁδύσσεως,
ἂν ἐπος ἥ τι ἐργον ὅπωστας ἐξετέλεσε
δῆμοι ἐν Τρόών, δἰ πάσχετε πήματ' Ἀχαίοι·
τῶν νῦν μοι μηνίσαι, καὶ μοι νυμφείς ἐνίσσες.' 330
Τὸν δὲ μέγ' ἀδημόσα προσέφη ἡ ἄνδρος Μενέλαιος·
ἀ νόποι, ἢ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὔνῃ

314. ἐνίσσες] Al. ἐνίσσε, as in Od. 3. 101.
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336. νευγενίας Aristarch. is accredited with the impossible reading νευγενίας by Schol, H. Q. Cobet supposes it to have been νευγενίας, cp. Πολυογήνη τ. 2. 54. Perhaps what appears to be the lemma of the Schol. is really the reading of Aristarch.; so that we should write not νευγενίας Ἀρισταρχος νευγενίας, but νευγενίας Ἀρισταρχος νευγενίας the gloss upon it, as νευγενίας is ἀνάκλισις elp. With the form cp. θυλόμπολος, νεύρατος, and see Μονος, Ι. Α. 124 a.

335. ξύλοκες. This word, like δρόμοι, means probably ‘having wood.’ The simile that follows is remarkable as bringing out several points of comparison. The ξύλοκες represents the home of Odysseus; the νεβροί [and perhaps the presumptions θάφος] point to the suitors; the λαός to Odysseus; and the resemblance is still further kept up in the picture of the Lion’s absence and return. A similarly elaborated simile occurs in Catullus 62, 39 foll. Compare also Od. 6. 130 foll.; Ι. 13. 137; Ι. 271. 630; Ι. 7. 745; 22. 139.

As to the various tenses and moods found in the Homeric simile, we may remark that the simplest way of introducing a comparison is by means of the pres. indic. which pictures the scene as actually and visibly existing. So ΙΙ. 2. 455 ἄγετ' τὼρ . . ἐπιφανεὶς ὄρας, ΙΙ. 11. 492 ὅτι δ' ὄποι' πληθὺς ποιμένιον πέσοντος κατατίθ. ΙΙ. 20. 490 ὅτι δ' ἀναγίραται βαθῦς ἄγχας θεσπισάεις τῷρ. The same mood and tense serve to introduce the picture of every-day occurrences, as ΙΙ. 2. 287 ἐγετ' ὄντα καταλόγῳ μετακόλουθον. ΙΙ. 3. 2 ἄγετ' περ ἐναληθῇ γεραίης πάλαις. ΙΙ. 5. 499 ὅτι δ' ἀνέμου σχάρας φορεῖται ἐραθ' ὄντα κατ' ὄλοις, cp. also ΙΙ. 21. 23; Ὀδ. 8. 124: 13. 81: or, again, to describe the constant condition of things, as ΙΙ. 9. 14 ὅτι τε κρήνη . . ἦ τε . . διορεῖσθαι χεῖν θάνατον, ΙΙ. 12. 132 ὅτι δ' ὄρει . . αἰτ' ἄνεμων μέρισσοι. ΙΙ. 17. 434 ὅτι τε στύχα λέγεται, Ὀδ. 1. 747 ὅτε τε πρῶτον ἐκχύεις ὄντα, cp. also ΙΙ. 22. 199. This present tense may afterwards change to a perfect or aorist, and even back again to present; cp. ΙΙ. 2. 87 foll., εἰς . . ἐποντάται . . πεπολεμάται. ΙΙ. 4. 453 foll. ζυμαλάλεται . . ἐκεῖ, ΙΙ. 8. 556 φαινεῖται, ἐξελεύ . . ὄραμα . . ἀνατρέπῃ ἑπιτάται . . γέζηθα, Οδ. 13. 31 καταλέγεται . . ἔλεγχον . . κατέλη . . μεθύνεται. Or, again, the simile may be introduced by the noristic indicative [gnomic aorist], as ΙΙ. 3. 32 ὅτι δ' ὄρει τῷ ἄνεμον ἐκ χείρονοι αὐτήτων νόμοιν, etc.
κνήμονος ἔξερέστη καὶ ἀγκεα ποιηντα
βοσκομένη, δ' ἐπειτα ἐγὼ εἰσήλθεν εὐνήν,
ἀμφότεροι δὲ τοῖς ἀεικέα πότμων ἐφήκεν,
ὅς 'Οδυσσεύς κείνοις ἀεικέα πότμων ἐφήσει.
αἱ γὰρ, Ζεύς τε πάτερ καὶ Ἀθηναῖς καὶ Ἀπόλλων,
τοῖς ἐκὼ ποτ' ἐκποίην ἐνὶ Ῥέσβῳ
ἐξ ἐρίδων Φιλομηλείδη ἐπάλασεν ἀναστάσις,
καὶ δ' ἔβαλε κρατέρως, κεκάρυντο δὲ πάντες Ἀχαῖοι,
τοῖς ἐκὼ μνηστήρων ὁμολογεῖν 'Οδυσσεύς,
πάντες κ' ὀκύμοροι τε γενοῖσαν πικρῶγαμοι τε.
τάπτα δ' ἡ μ' εἰρατῆς καὶ λίσσας, οὐκ ἀν ἐγὼ γε
ἀλλὰ παρέξε εἴποιμι παρακλίθην, οὖδ' ἀπατήσω.

339. ἀμφότεροι] Ἀποστολάτης τὸ ἀμφότεροι ἐνὶ τῇ ἱλάσω καὶ τοῦ νεβροῦ
(Dind. τῶν νεβρῶν from H.) λαμβάνει Schol. E. H. Q. T. This seems to imply
that his reading was in ν. 336 νεβρὸν κομῆσσαν νεγανεν γαλαθνών.
342. ἐνὶ Λεσβῷ] ἐν Ῥέσβῳ lemma in P.

ἐλήτερα...θεώ, Od. 5. 328 φορέσαν... ἔσχονται, Od. 19. 518 ἀείων...χέει.
The optative mood in similes is very
rare (compare Od. 9. 484 ὥσ δὲ τις τροπῇ [for τροπῇ] δορὰν νημών], and,
when used, it is generally introduced by
ὡς ἐξ or ὡς ἐκ τε, as in Od. 9. 313; 10.
416.

339. ἀμφότεροι may be understood
of the dam and her young; for though
numerically more than two they really
represent the two divisions of the family.
H. Fasi compares Aen. 1. 458 'Ἀτρίδας
Prionumque et saevo ambobus
Achillen.' This interpretation seems
to bring the parents of the suitors
into the comparison; so Eustath. ἐλα-
φοὶ δὲ οὐκ ἀνεκιόταν ἀν νοθείνην οἱ
tῶν μνηστήρων γοινῆς, ὡς ἀνάλε ἀντι-
tοῖς ἄγετες τοὺς νεβροὺς ἀφή-
καν εἶναι παρὰ τοῦ Ὀδυσσέων οἰκῆ.
But Eustath. also remarks, διδωμοῦν
ὑποτίθησθαι ἠλαφον ἵνα μὴ παραισάγ
νέβρῳ ἐν τοῖς τοσοῦτοι μνηστήρας.
And this seems to be the true in-
terpretation, for the picture represents
the slaughter of the fawns as taking
place during the absence of the dam,
which would set the limitation of
ἀμφότεροι to the pair of fawns; and
this is the view held by Aristoph.
one or at most two as the number of
fawns at a birth.

341. αἱ γάρ, Ζεύς. 'Pallas and Apollo
have the exclusive distinction of being
invoked in conjunction with Jupiter
in this formula. This verse meets
us, not upon occasions having reference
to any peculiar rite or function, but
simply when the speaker desires to give
utterance with a peculiar solemnity or
emphasis to some story and paramount
p. 71, foll. Nitzsch would limit the
use of the formula to wishes that are
clearly beyond the speaker's hope.
Cp. Od. 7. 311; 18. 235; 24. 376;
II. 2. 371; 4. 288; 7. 132; 16. 97.
αἵ (cp. Oscar τοιαί = τι) is an older form
than ἐκ and may be reckoned among
Homeric Aeolisms. Its use is rarer
in the Odyssey than in the Iliad.

343. Φιλομῆλειδη. Eustath. says, φα-
σιν οἱ ἀδριβιστροὶ λεύσθαι βασιλεία τὸν
Φ. δὲ τοὺς παρώνας ἐκ πάλιν προσαλιώ-
μενοι ἐπέκει τὸ αὐτὸ καὶ εἰς τοὺς Ἀχαίοις
ἡκι προσομοίωσαν. With ἐκ ἔριδος
= 'in a match' or 'after a challenge'
Cp. II. 7. 111 ἐκ ἔριδος μάχεσθαι.

348. παρακλίθον is the exegesis, or
nearer definition, of παρῆς. So τριχά
καταφαλλόν II. 2. 668, καθισεθεὶς μελα-
θρώφιν Od. 8. 379. With αἵτων άλλα
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ἀλλά τα μὲν μοι ἐπεὶ γέρων ἄλοις ὑμερτῆς,
tῶν οὖθεν τοι ἐγώ κρύψω ἐπος οὐδ' ἐπικεύσα.

Αἰγύπτιος μ' ἔτι δεύορ θεοὶ μεμακατ νέεσθαι
ἐχον, ἔτει οὐ σφιν ἔρεα τεληκένας ἐκατόμβας.

[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετέρους]  
νῆσος ἐπείτα τις ἐστὶ πολυκλύστορ ἐν πόνῳ.

Αἰγύπτιον προπαροίσθε, Φάρον δὲ ἐ κικλήσκουσι.

353. Ξυπνήσωτα ὕπερει ποιεῖ γάρ φησιν ἔγινοντο ἐντολαί: Schol. E. H. P. Q.  
The Schol. E. attempts to give it a special force by supplying ἤμας, and interpreting ἐφετέρους as θυεῖς, and thus endeavouring to justify the tense of βούλοντο.  
But doubtless it is a γραφή of some later rhapsodist. Another ground of suspicion is the resumption of the word θεοί from 351.

349. ἀλλὰ τα μὲν = γιαν νευ. See Hense, Philol. 30. p. 504, who quotes this with II. 1. 125 as the only passages in which the relatival sentence introduced by a demonstrative precedes the main clause; and in both cases this demonstrative is accompanied by μὲν that is followed by no corresponding δέ. His reference to II. 18. 460 does not seem to the point. But cp. Od. 14. 227.

350. On this line Eustath. remarks, ἀλλά ἂν τί τι ἐστι διαφορά τοῦ κράψα καὶ τοῦ εἰπείτα, οὐκ δέ συνέναι, which seems true enough; unless we press the analogy of such a phrase as ἔκρατον μὲν κείθερ . . . ἀλλὰ δὲ εἰπέ (II. 9. 313), so as to give the actual force of falsehood to κράψα in this connection.

351. It seems better to take ἔτι directly with ἐχον, and δεύο with νεκόμαι, or we may join ἐτι μεμακατ = 'while I was still striving to arrive here,' but had not yet succeeded. Compare ἔτι δεύοι καταφη inf. 736.

352. τεληκένας is not an equivalent of τελείας, in the sense of 'perfect victims,' but, on the general analogy of Homeric epithets in -ίς, 'effective,' or acceptable, sacrifices, that win an accomplishment (τελέον) from the gods. It is doubtful whether in this passage (as well as in inf. 355 and Od. 3. 33) Αἰγύπτιον refers to the land, or to the Nile, 'the river of Egypt,' cp.

Genesis 15. 18. In inf. 477 and 581 there is no doubt that the reference is to the river. With the daive Αἰγύπτιον we may compare sup. 174 Αργεία.

354. ἐπείτα, 'Now,' Used of the commencement of a story, or as marking the progress of the narrative to a new stage. Cp. Od. 1. 106; 3. 62; 9. 116.

355. Pharos is really less than a mile from the seaboard of the Delta, and the rocky nature of the bars and shelves off the coast in that spot seem to preclude any theory of the advance of the land or the retreat of the sea (see Hdt. 2. 179; Plut. de Isid. 40) to account for the distance to which Pharos is here removed. Cp. Lucan, Pharsal. 10. 309 Insula quondam in medio stetit illa mari, sub tempore ratis Proteo, at nunc est Pellaciae proxima muris. It is suggested that Αἰγύπτιος means the Canopic branch of the Nile, and that Naucratis is the station where Menelaus landed; but the simpler way of treating the passage is to regard it as a poetical adaptation of a current story, rather than to try and force it into accordance with actual topography. Dr. Hayman remarks, that the word κικλησκουσι seems to imply the gos- 
siping nature of the account. But κικλησκουσι is commonly used without any such connotation, as in Od. 18. 6; 9. 366. Cp. Strabo (17. 427) ἢ δὲ Φάρος μὲν ἐστι γεωργὸς ἐτερὶ παραρέξει, προσεχυμένων τῷ ἄνθρωποι, ἔκεισιν ἑκάτεροι, καὶ ἐκεῖνος ἠφίλουσαν συμπτομάτων. This agrees with the description given by Caesar (Bell. Civ. 3. 112) 'hac insula Alexandriæ obiecta portum efficit,' etc. But Strabo is ready to justify
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tόσον ἄνευθ' δόσον τε πανημερία γλαφυρή νῆσός ἦνσεν, ἡ λγίνοι οὖρος ἐπιπενείον ὑπισθεν·
ev δὲ λιμὴν έβαρομε, ὅθεν τ' ἀπὸ νῆς ἑος ἐστίν ἐπὶ πόντον βάλλουσιν, ἀφυσάμενοι μέλαν ὤδορ.

ἔνθα μ' ἐκκοσιν ἡμα' ἔχων θεοὶ, ousde πτ' οὖροι πνεύοντες φαίνονθ' ἄλαςε, οἳ ρά τε νῆνν

πομπῆς γέγονοντε ἐπ' οὐρά νότα θαλάσσης.

καὶ νῦ κεν ἡμα πάντα κατέφθιον καὶ μένε ἀνδρῶν,

εἰ μή τίς με θεών ὀλοφόρατο καὶ μ' ἐσάοσε,

Πρωτέος ἰφίθηκον θυγάτηρ, ἀλλοίο γέροντος,

Εἰδόθη, τῇ γάρ μα μάλιστα γε θυμὸν δρίνα,

ἡ μ' οἷο ἔρροντι συνήπτετο νῦσφιν ἑταίρων

360. Εἴδοθη] Ζενοδ. Εἴρωνος Schol. E. H. Q. The Schol. adds that Aesch. in the Protes (frag. 156) calls her Εἴδοθα, but Dind. reminds us that he speaks of her as Εἴδω.
αἰεὶ γὰρ περὶ νόσου ἀλώμενοι ἱσθανάσκον
γναμπτοῖς ἀγκίστρωσιν, ἑτερεῖ δὲ γαστέρα λιμός.

ζήμειοι εἰς, ὅ τε τειχυόμενοι καὶ τετραπεν ἄλγεα πάσχον;
ὁ δὲ διὸ ἐξ ῥήμαρ ἐρήμει, οὐδέ τι τέκμορ
εὑρέμεναι δύνασαι, μινθεὶ δὲ τοι ἦτορ ἑταῖρων.

ὡς ἤφατ', αὐτάρ ἔγω μιν ἀμειβόμενος προσέπιτον
ἐκ μὲν τοῖς ἑρέα, ὡς τε σύ πέρ ἐστίν θείων,
ὡς ἔγω οὖ τι ἐκών κατερκόκμοι, ἀλλὰ νῦ μέλλω
ἀθάνατος ἀλληθεία, οὐ διαφόρον εὐρύν ἔχοντων.

ἀλλὰ σύ πέρ μοι εἴπε, θεοὶ δὲ τε πάντα ἱσοίνιν,

370. ὡς ἤφατ' αὐτάρ ἔγω μιν ἀμειβόμενος προσέπιτον
ἐκ μὲν τοῖς ἑρέα, ὡς τε σύ πέρ ἐστίν θείων,
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ἀθάνατος ἀλληθεία, οὐ διαφόρον εὐρύν ἔχοντων.

375. ἓ κακός τὴν αἰφνιδίαν χοροῖς ἐγέρθειν.
view of the gods; parallel with which is theod πάντα διάνοια Od. 10. 306; cp. 14. 444; or, Zevs... διάνοια διάνοια sup. 227. But it is easy to see that this article of belief is not illustrated by the facts recorded. (1) As to knowledge. Aphrodite says of Zeus, ὧν ὁλὴν ἐξήκοντα Μοῖρας τῆς ἀνέμοι τοις καθαροῖς Od. 20. 75. Thus Zeus is able to warn Agamemnon of his fate, Od. i. 37; thus Poseidon can speak securely of the result of his marriage, Od. 11. 248; he knows that Odysseus must find an end of his troublesome voyage in Phaeacia, Od. 5. 288; so too, Circe can describe the events that will occur on the voyage to Hades, Od. 10. 400; but in contrast to this we have Poseidon’s ignorance of what is befalling his son Polyphemus, Od. 9; and the same god is able to reckon on the ignorance of Zeus while he is defending the Greeks, II. 13. 356; cp. 18. 185, where Iris, as she brings a message, declares ὃς ὁλὴς Κροπίδης. So Proteus, the sea-god, knows all the depths of the sea, inf. 386, but is quite witless of the deceit that is being devised against him, ib. 542. Nor, if the gods were altogether cognisant of the future, should we have the frequent use of φάραζα, μεριμνέω, etc., to describe their ‘searchings of heart,’ cp. II. 2. 3; 16. 646; 20. 115; 32. 174. (2) As to power. It is said that Athena can save even from the jaws of death, but Telemachus, her favourite, does not hesitate to describe an unexpected result as one that never could have been hoped for, ὃς ἔνα θεόν ὃς ἐκέλευσε Od. 4. 227. The gods can save; but their saving power is limited (see Od. 2. 231, 236), and Poseidon himself cannot cure his blinded son, Od. 9. 525. Further, such power as the gods possess is not the simple prerogative of godhead, but each god seems to have his particular amount of strength, just as different men have; cp. II. 7. 455; 20. 105, 122. Nor, again, is such an ascription of absolute knowledge or absolute power compatible with the frequently recurring phrases that describe the gods as accomplishing this or that ‘with ease,’ or ‘with trouble.’ Such phrases would be meaningless in connection with omnipotence; see II. 13. 90; 15. 140, 356; 20. 444; Od. 10. 573; 14. 348, 357; 16. 198.

380. Notice the force of the tenses, ‘who keeps me here a prisoner still, and stopped me (cp. sup. 351) from my journeying.’

388. τὸν γ’ εἰ πως... δὲ κεῖν ἐπίθηκον. There are two ways of taking these lines; (1) ‘O that thou couldst catch him by ambuscade, in order that he may tell thee,’ etc. With the half-exclamation, half-wish, which is really, a protasis with unexpressed apodosis, cp. II. 10. 111; 16. 559. δὲ κεῖν will, according to this view, introduce a quasi-final sentence; cp. Od. 10. 539. Or (2), and simpler, ‘if thou couldst manage to catch him by ambuscade, he will tell thee,’ etc. ὃς here introducing the apodosis with a true demonstrative force, as in ὃς γὰρ διατέχειται ἢ λέει Od. 1. 286.

389. δὲν... κελεύθου. The juxtaposition of these two words, as in Od. 9. 261, suggests a difference of meaning, which is not easy to detect. δὲν seems to mean rather the ground
νόστον θ', ὑς ἔπει πῶντον ἔλευσαι ἱχθυοντα.
καὶ δέ κε τοι ἐλπησί, διστρεφέσ, αἰ' κ' ἐθέθησθα,
ὅτι τοι ἐν μεγάροις κακῶν τ' ἄγαθον τε τέτυκται,
οἰχμένου σέθεν δολιχῆν δὸν ἄργαλένη τε,
ὡς ἔφατ', αὐτάρ ἐγώ μιν ἁμειβόμενος προσεεπον
αὐτὴ νῦν φραζέω συ λόχον θείου γέροντος,
μή πόσ με προϊδῶν ἦ προδακεὶ ἄλεηται
ἀργαλεός γάρ τ' ἔστι θεὸς βροτῶν ἀνδρὶ δαμην.
ὡς ἐφάμυ, ἢ δ' αὐτίκ' ἁμειβετο διὰ θεῶν
τούγαρ ἐγώ τοι, ξείνε, μαλ' ἀτρεκέως ἄγορεύσω.
ἡμας δ' ἥλιος μέσον οὐρανὸν ἁμφεβήκρ

400. ἁμφεβήκρ] So Bekk. with Cod. Vindob. 50 for ἁμπεβεβρεί. See note below. In ll. 8. 68 the same line occurs, and there it is followed not by a present tense as ἔρικα, but by an imperf. ἔρικαν. It is not easy to decide whether the note of Schol. H., διὰ χός Αρισταρχος, refers to this variation, or to the different ways of writing the 3rd sing. of the pluperf., namely, with the final ὦ or without it.

travelled over, Lat. via, and κάλευος
the act of travelling, Lat. iter. But the meanings are not kept distinct.

In the story of Proteus we may suppose that we have the poet’s adaptation
of some well-known ‘sailors’ yarns.’ Virgil has employed the story; but he
has located Proteus in the Carpathian Sea (Geo. 4. 387 f.), In later legend
Proteus appears as a king in Memphis, Hdt. 2. 112–116. The story of Proteus
and his transformations was afterwards
allegorized, as representing various
processes of nature, or of the intellec-
tual powers of man. Proteus stands as
the type of a wizard, and the phrase
ἀργαλεός ἄγαθον inf. 460, reminds us of
the epithet ἀλαβάδερ, applied to Atlas, Od.
1. 52. When Proteus is called Πο-
τοειδάων ὑποδώμω, Eustath. remarks,
περττὴ ἡ πρόθεσις, by which he intends
to express that ὑποδώμω only means
a servant,’ and not an ‘under-servant,’
the preposition illustrating the general
condition of ‘subserviency,’ and not
any particular grade of servitude. So
we have ὑποδώκων and ὑποδρασθῆν.
’Num putabimus aliquem inferioris
ordinis famulum significari! Nec res
patitur nec sermo desiderat,’ Lehrs,
Aristarch. 125.

395. ἁμειβομενο]. 585v, ‘while thou
art away on a voyage.’ So ὑποῦ δοῦν ι. 1. 151 ; Od. 5. 3. 326, ἱέμα νῦν δὸν Od. 17. 426.

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395. αὐτή, emphatic, ‘do thou thyself contrive it!’ for Odysseus does not understand the method of the ἄλ-
týmōs ἀρ ἐξ ἄλος. ἔστι γέρων ἄλος νημερτής πνοιῇ ἐπὶ Ζεφύρου, μελαίνη φρικι καλυφθεὶς, ἐκ δ' ἐλθὼν κοιμᾶται ὡπὸ στέπας γλαζορώιν ἀμφὶ δὲ μὴν φῶκαι νέοιδες καλῆς ἀλούνης ἀθρόαι εὐδοκίαν, πολῆς ἄλος ἐξεινάδουσι, πικρῶν ἀποσπελλόνας ἄλος πολυβενθέος ἡμῆν. ἐνθα’ σ’ ἐγών ἀγαγοῦσα ἄμ’ ἦν τοιαυτής, εἰνάσω ἐγείρθ’ συ δ’ ἐν κρίνασθαι έταιροι

Opp. et D. 414 ὅμοι ἀληθείς μένων έλεος θελὼν, ἀλλὰ here a Bodd. MS. reads ἀρ. Eustath. suggests that ἀμφίβεβηκαν, ἀμφιβαίνω, if we regard it as equivalent to a gnomic idiom (cp. ἂν οὐδεὶς ἀκλάσατο II. 11. 86); or treat it as the present tense from a new form in α, as καλλίγονα, implies καλλίγονα. Cp. γεγονότεν II. 8. 223, γέγονεν II. 14. 409, which forms present a perfect γεγονός from γέγονα. Bekker (see critical note) reads, with one MS., ἀμφιβαίνω, which Lo Roche suggests may have been one of the Aristarchean readings; the analogy of ἄλεγε used with subjunctive, and the general sense, seem to weigh in favour of ἀμφιβαίνω, ἀμφιβαίνω, which signifies, in the most general way, 'to come into the neighbourhood of,' takes various special meanings, as e.g. 'to defend,' cp. ἀμφιμαίνω, and see II. 1. 27. 451; II. 5. 623; Od. 9. 108. 402. μελαίνη φρικι. These two words are interpreted by II. 7. 63 Ἐλ Σεφύρσιν ἔγεισιν πιῦν ὡπὶ φιλὶ ἀμφιμένῳ νίν τε μελάνει ἔν τ’ ἐπὶ αὐτῆς, where the Gramm. add, φιλὶ το... to ἐν γαλήνῃ πρὸν ἔρρούμενον νῦν, and φιλὶ Σεφύρσι—ἡ πρώτῃ ἤρεμῳ αὐτῷ κατα πιῦν ἐπινύου. Catullus has imitated the passage, Pcl. and Thet. 269 'hic qualis fiat placidum mare matutino | horribeces Zephyrhom,' and Virgil has caught the idea of μελαίνη in the phrase 'inhurruit unda tenebris' Aen. 3. 195. The ruffled surface of the water veils the sea-god as he rises.

404. νέοιδες. According to Apollon. and Et. Mag. this word means 'swim-footed,' i.e. 'web-footed,' from πελατιος, νήκομαι. Other Gramm. interpreted it 'footless.' There seems a hint of this in Aristot. H. A. 1. 1. 9 εἰσὶ τῇ φώκῃ κεκολαβημένοι πνεύμα, ib. 2. 1. 7 ἢ δὲ φώκη ὄμοι πεντάρμοιν τετράπονοι ἐντερί. Eustath. ad loc. says, νιππον κατὰ γόλας σὺν δ’ ἄπωγον, though Apollon. writes, τὸ δὲ ἄπωγον παράσερομε (misinterpretation) τῶν νεκρῶν ποιητῶν. Cp. Cleon. Sic. apr. Bergk (47) ἐμφαρι Γοργόφιον (i.e. Perseus) νέοδες, and Callimach. ap. Schol. ad Pind. Ismth. 2. 9 ὧ δ’ Κριστος ἀνέσις νεκρός, and Theocr. Idyl. 17. 25 θάνατοι δὲ καλλίτου εὶς νέοδες. The word then is best referred to the root πελατιος seen in ἀ-πελατίος, Lat. nereis and nereiuii, Skt. nerei, and nafel. (Curt. G. E. p. 244). Transl. 'brood.' ἀλούνη seems better written with a small initial, as it is not so much a proper name as a descriptive epithet of Amphirite. In II. 20. 207 it is used as Thetis. Lobeck quotes from Hesych. οὐκαὶ ἐν γόλας. Curt. G. E. 578 supposes a form σου-νεῦ = σου-νη, cp. Gk. νε-νας, Skt. नन्न, 'a son,' from root σου. Apoll. Rhod. 4. 189 calls the Nereids ἀλοῦνες, and Callimach. gives one of the Nereids the name Θάσολουνη, J. Schmidt connects θάσι with ων-αι (for ων-αι). 406. τικρῶν is commonly treated as an adjectival here of only two terminations, in agreement with δημην. Cp. II. 1. 3; 2. 742; 5. 776; 9. 153; 10. 809; 19. 88; Od. 1. 93; 246; 4. 444; 709; 5. 410, 425, 407; 6. 122; 9. 132; 12. 369. See also the same use with κοινος Soph. Trach. 207, παραπολέως Aesch. Ag. 210, ἐδόγαν Eur. Med. 1197. But it is simpler to treat τικρῶν as adverbial to ἀπονείκουσας, as in ἐν ἄλοιν ἄντοι Od. 5. 478; inf. 446.

407. ἔξων, referring to Menelaus
and his companions, whom she is just going to name, inf. 440; or we may interpret it as meaning 'in a line with them,' sc. the φόκα.

410. οἰκοφορά, 'sorcerer's arts.'

411. ἐπεσυν, 'will go his rounds to them,' sc. οἰκοφορά inf. 451; Od. 15. 504.

412. πεμπάσσεται, (aorist subjunctive), means properly, 'count by five,' sc. on the fingers; but already in Homer's time men counted by decades, cp. Od. 16. 245, so that πεμπάσσεσα had lost its original sense. Compare μύρα πεμπόσταν Aesch. Pers. 981, πεμπόστερ' ἄρρεν ἀκαλαλίς ψήφων Εὐμ. 748.

413. With πωςει must be supplied ἐν, as before μίσερι. Cp. Aristoph. Plut. 399 οἷς ἐστιν το πάργαμα ἐν τοῦτῳ. Τί φηι; Οὐ τῷ μετάβαναι.

416. αἴτθ (acc. to Etym. Mag. a syncopated form of αἰτθ), serves here only to emphasise ξειν, as αἴθ μένιν Od. 5. 208, 'to remain there,' sc. where they are put. 'Longe frequentissimus est hic epexegeesis usus apud adverbia αἰτθ, αἴτθ, αἴθ, sicut pronomina demonstrativa et adverbia inde formata saepissime quasi duces consequentium explicationum adhiberi vide- mus' L. Aulin, de usu epexegetes. ap. Hom., Ἑπιστ. 1858. Compare αἰτθ'...ἐν στήσει Od. 9. 29, αἴτθι ἀγρ' Od. 11. 187, αἴθι παρ' Ἀρείηθ 3. 156, αἰτθο τέχ' ἐν δὴμῳ 2. 31; and for analogous constructions see II. 1. 270 τράδαν...ις αἰτθ γαυη, Od. 3. 318 ἀλλάθεν εἰλήλουθον...ἐκ τῶν ἀνθρώπων, Od. 11. 69 εἴκιδε καὶ δόμου ἵς 'Αἰδος.

417. πάντα δὲ, 'and he will try [to escape thee] by turning into everything that is made for moving on the ground, and into water and terrible fire.' This is quite different from γίγνεσθαι πειράσθαι, for there was no doubt of his power to take various shapes.

418. Here ἐριστα is used in the widest sense of 'moving.' Cp. Od. 18. 131 πάντας δοσα το γαυον ἐριστα τι καὶ ἐπικαὶ ἐρεκ.

419. αἴτεμφων. Similar advice is given by Proteus to Peleus when he was baffled by the rapid transformations of Thetis, 'nec te decipiat centum mentita figuratas, sed preme quidquid erit, dum quod fuit ante reformet' Od. Met. 11. 254. It is worth remarking that this power of assuming various forms was a special characteristic of sea and river deities. Compare the stories about Nereus, Glaucus, Achelous, etc. A similar power is assigned to the goblins Lamia (Aristoph. Vesp. 1177) and Empusa (ib. Ran. 293 foll.).

420. αἰτθσ = Proteus himself, in his own shape; further described by τοῖοι ἅψων, etc. Or, perhaps, αἰτθσ here refers to Proteus being as we should say the first to open communications with his captors: compare use of Lat. ipec.
τοίος ἔων οὗν κε κατευνηθέντα ἱδιοθε, καὶ τότε δὴ σχέσθαι τε βίης λύσα τε γέροντα, ἢρας, εἰρετθαί δὲ θεῶν δὲ τίς σε χαλέπτει, νόστον θ', ὅς ἐπὶ πῶς ἐλέουσει ἵχνευεντα, ὅς εἰσιν δὴ πῶς ἐδύσητο κυμαίνοντα.

425 αὐτὰρ ἔγον ἐπὶ νῆας, δῷ ἔστασαν ἐν φαμάθωιν, ήμα πολλὰ δὲ μοι κραδὶ πόρφυρε κιόντι.

430 αὐτὰρ ἐπεί θ' ἐπὶ νῆα κατήλυθον ἣδε θάλασσαν, δόρπον θ' ὀπλισάμεσθ', ἐπὶ θ' ἡλιεύει ἀμβροσία νύξ· δὴ τότε κομηθήμεν ἐπὶ βηγμῆν θαλάσσῃ.

435 ήμος δ' ἤργενεια φάνη ῥοδόδακτλος 'Ηδος, καὶ τότε δὴ παρὰ βίων θαλάσσῃ εὐρυπόρῳ ἤμι πολλὰ θεῶς γυνούμενοι· αὐτὰρ ἐταῖρους τρεῖς ἄγον, οὐι μάλιστα πεποίθεα πᾶσαν ἐπὶ ἱθὼν.


422. καὶ τότε δὲ. For the use of αἱ thus introducing the apodosis cp. Od. 2. 108; 2. 132; 4. 256, 415; 11. 111; Π. Ι. 478. σχέσθαι here has an imperative force, as ἐφίμεν sup. 419.

426. δῷ ἔστασαν '[to the place] where they stood,' i.e. drawn up on the shore; the regular preparation for a lengthened stay. Cp. Od. 9. 546; 10. 403, and Virg. Aen. 6 ad fin. 'stant littore puppes.'

427. πόρφυρα. Aristarch. on Ψ. 14. 16 interprets πορφυρέων by μελανιζόν, and so Doderl. makes 'darkness' the radical idea of the word, which he connects etymologically with our 'brown.' This use of πορφυρόν to describe the troubled mind bears a remarkable analogy to that of καλχανιν Soph. Ant. 20; and contains the same physical thought as φένες ἄρμη- μέλαιναι Π. 1. 103 (al. ἄρμη μέλαιναι); compare μελαγχύτων φρέν Aesch. Pers. 113, σπάλαγχα μοι κελαυνώτα Χο. 406. πορφυρόν only takes the meaning of 'glowing brightly.' in later Greek. In Homer, Ψ. 14. 16 it is used of the dark mass of rolling water that does not break into white foam; opp. to νοικιμάν. Compare Cicero's rendering 'unda purpurascit,' quoted by L. and S. Lex. s. v. See on Od. 2. 428.

429. ἀμβροσία, 'sacred.' Buttm. Lexil. s. v. shows that the three forms, ἀμβροσος Od. 11. 330, ἀμβρόση Π. 14. 78, and ἀμβροσία, are identical in meaning 'immortal,' i.e. in the most general sense 'sacred,' as partaking of a divine nature. Compare with the present passage θανον δόρον Ψ. 7. 482, for when this epithet is applied to night, there is always a tacit reference to the refreshment of sleep. Cp. Ψ. 24. 363 νύστα δ' ἀμβροσίᾳ, δόρε δ' εὔφωσι βηροτό άλλον. See 445 inf.

430. βήγμην. This noun, of which the nominative is not in use, is best described by the words in Ψ. 4. 423 foll. κύμα . . . χύρω χρυσόμενον, so we find it with Ψ. 12. 214, the epithet βαθείαν. Here εἶναι βήγμην means, 'at the breakers' edge.'

432. βίων (θέω) may be from the same root as βίναι, 'the thick of the hand,' and perhaps etymologically identical with 'dune,' but see Curt. G. E. p. 230. Others, comparing it with βηγμίν, regard it as referring to the beating surf, and connect it with root βι但在 δινον; compare δόρον εἶναι δυνατόν Ψ. 23. 693. εὐρύθρον. Compare πόροι άλλος Od. 12. 259, πόροι ἄλφαθεν Aesch. Pers. 367; Soph. Aj. 412. The epithet of the earth corresponding to this is εὐρυδέοια.

434. ἱθών, here = 'enterprise;' pro-
Τόφρα δ' ἡρ' ἡ ἑσποδόσα βαλάσας εὐφέρεα κόλπον, 435
tέσσαρα φοικάν έκ πόντου δέρματ' ἐνεικε·
πάντα δ' ἔσσαν νέαρτα· δόλων δ' ἐπεμήδετο πατρί.
eὑνας δ' ἐν ἕφαμάλωις διαγλάψαα ἀλίσιν
ἡςτο μένουσ' ἡμεῖς δὲ μάλα σχέδων ἠλθομεν αὐτῆς·
ἐξείης δ' εὔθυς, βάλεν δ' ἐπὶ δέρμα ἐκάστῳ,
ἔνθα κεν αἰνότατος λόγος ἐπέλεγο, τείρε γάρ αἰνῶς
φοικάν αὐλοτρεφέων ἀλοώτατος ὀδημή.
τὴς γάρ κ' εὐανίλω παρὰ κῆτε κοιμηθείς;
ἀλλ' αὐτὴ ἐσάως και ἐφράσατο μέγ' ὄνειραρ
ἀμβροσίην ὑπὸ ρίνα ἐκάστῳ θήκε φέρουσα
heimer μαλα πνεύσαν, ὀλέσε δὲ κήτεος ὀδημήν.

441. ἔνθα κεν] The Schol. Π. Ρ. Κ. give as lemma καθιδ' ὁ δ' αἰνῶτας, adding
α' πλεῖον ἔνθα κεν, which Bekk. restored to the text.

pery, 'movement.' Cp. Od. 16. 304
tινακῶν γνώριμον ἰδὼν. For the form
θύμον, as connected with ἐπιμήδετο πατρί. 435.

435. ὑποδόσα. There is no need to
read with Düntzer here, ἀνάδοσα (cp.
θύμον, II. 1. 496), for ὑποδόσα only resumes
the words ἦν πόντου ἐδούσεν sup. 425,
as indeed the use of ἐρ' here suggests.
'Meanwhile she having plunged (as
said) into the sea's broad breast,
brought up,' etc.

437. δόλων δέ. Here, again, the
reason is given by δέ = 'for she was
plotting.' In translation the sense of
the particle may be kept by throwing
an emphasis on δόλων, 'twas a τραπ she
was devising.' 'And having scooped
lairs for us in the sea-sand, she sat
awaiting us, and we came quite close to
her, and she laid us down in a row.'

438. εὐναί here are shallow holes to
lie in, like a hare's 'form.'

441. ἔνθα κεν, 'most horrible would
have been our ambushade there for...
but she,' etc.

442. ἀλοώτατος ὀδημή, see on sup.
406.

445. ἄμβροσίην. Buttm. remarks
that as the gods are said to anoint
themselves with κοιλίς, καλλεὶ ἄμβροσία
χρισότα Od. 18. 192 foll., so they feed
on immortality, ἄμβροσίη. He quotes
from Lucian, Dial. Deor. 4 νῦν δέ ἄπαγε
τὸν Γαρνήμυδην, καὶ πάντα τῆς ἄθανασίας
ἀγε οἰδοκορότα ἤμων. Because the
radical meaning of ἄμβροσίη is thus
indefinite, it is easily applicable to
many different substances. That it
was the food which sustained immor-
tality may be gathered from Od. 5.
196 foll., where Calypso eats ambrosia
herself, but gives Odysseus the 'bread
of men.' It was the regular eating
of ambrosia and not the single taste
that conferred immortality, as we find
that Achilles is fed with nectar and
ambrosia, II. 19. 353; and yet he did
not possess the privilege of freedom
from death. Bergk. remarks that or-
iginally nectar was the only special
food of the gods, but that gradually a
distinction grew up between nectar as
drink, and ambrosia as food, and that
this distinction is more noticeable in
the Odyssey than in the Iliad. Among
the various uses to which ambrosia is
applied in Homer, we find that Hera
is anointed with it, II. 14. 170; so also
is Sarpedon, II. 16. 680; the corpse of
Patroclus is kept from decay by its use,
II. 19. 38, in which passage it is spoken
of as some distinct essence or perfume.
There is no need to understand, with
the old commentators, such a noun as
ἐκδεδ' or τροφή, for ἄμβροσίη is an
instance of the substantival use of
the feminine adjective. See next note,
πᾶσαν δ' ἡλιόν μένομεν τετλῆτι θυμῷ
φῶκαι δ' ἐξ ἄλδος ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
ἐξῆς εὐνάζοντο παρὰ ρηγμίων χαλάσσῃς
ἐνδοι δ' ὁ γερῶν ἤλθ' ἐξ ἄλδος, εὐφρ. δὲ φῶκαι
ζητρεφέας, πᾶσας δ' ἄρ' ἐφώξετο, λέκτο δ' ἄρθρων.
ἐν δ' ἡμέας πρῶτως λέγει κήπεσιν, οὔτ' τι θυμῷ
άλοθη δόλων εἶναι ἐπειτα δὲ λέκτο καὶ αὐτὸς.
ἡμεῖς δὲ ἱάντες ἐπεσόμεθ', ἀμφὶ δὲ χείρας
βάλλομεν οὐδ' ὁ γερῶν δολίς ἐπελήκετο τέχνης,
ἀλλ' ἢ τοῖς πρώτοις λέοντας γένετ' ἡγυένεος,
αὐτὰρ ἐπειτα δράκων καὶ πάρδαλης ἢδε μέγας σὺς
γίγνετο δ' ὕγρον ὕδαρ καὶ δένδρων ὑψιπέτηλον.

454. δὲ ἱάντες] A variant is δ' ἀλτ' ἱάντες, an unnecessary correction to avoid apparent hiatus. 457. πάρδαλις] διὰ τοῦ ἀ λ' Ἀρασάρχων. See Didym. on Π. 13. 103; 17. 20; 26. 573. The κοῦν was πίρδαλις, and a further refinement was to write πάρδαλις for the male and πάρδαλις for the female.

447. ἡλιόν, like ἀμφρόην, is a feminine adjective used substantivally, as ἡγυή, ἄβροη, etc.

450. ἐνδοι, formed in the same way as ἐνθήμον, ἐνθέντων, from root δ' (shine), Skt. ḍh, seen in Lat. divo, dies, etc. So ἐνδοι signifies 'in full light of day,' i.e., 'at noon.' Cp. II. 18. 837 ἄθικα καὶ Δίως ἀλίκα. See Aelian, de animal. 9 αἱ φώκαι... μεσομέναι ἀνάσσας καθόντων τῷ δειάτης ἑως. Buchholz, Hom. Real. 2. 146, quotes from Erhard, Fauna der Cycladen, to the effect that one species of seal is common in that part of the Mediterranean, and that the natives call the holes in which the seals hide ὑφαίστρωτα.

451. In λέκτο δ' ἄρθρων and λέκτο καὶ αὐτός we have identical forms from different roots. The root λέγει, from which come λέγω, λόγος, Lat. lēgo, legio, etc., means 'to reckon,' and in Homer is never (see Battn. Lexil. s. v.). convertible with ἐπιθέω, but always contains the idea of recounting in order, like our 'tell' and 'tale.' So ἐλέγχων Od. 9. 335; but cp. λεγόμεθα Od. 3. 240, λέγει II. 2. 222. The other root λέγει, from which come λόγος, λέγει, λέκτων, Lat. lectus, means 'lie.' Translate, 'He reckoned their number, and reckoned us first among the sea-monsters,' and then lay down himself.' The παρθέσεως between the two forms is doubtless intentional. For a list of remarkable jingles and assonances in Homer see J. E. Ellenb. Einige Bermer. über Hom. Sprachgeb. Königsberg, 1863. The Schol. here seems confused by the double form διὰ τῇ αὐτῇ λέγει παραλλήλων οὐκ ἐπὶ τούτῳ σημανομένων κέρχησιν.

452. ἐν δε. Here ἐν is not to be joined immediately with κήπεσι, which follows as epexegetes of the prepositional adverb. By the use of πρῶτως we learn that the men lay nearest to the sea.

453. ἀλλὰ (as ἀλατίς Π. 11. 543), instead of the more usual ἀλατό.

456. ἑλιόνεος. This epithet of a lion (cp. Π. 11. 275; 17. 109; 18. 318) is commonly rendered 'bearded,' from γενεαῖς στήλην, like ἡμάς from κόμη. But it seems more likely that the word is only a lengthened form of ἐλιόνες, analogous in form to ἐπιθέσιος, καταστάραχος.

458. 'And he became running water, and [next] a lofty tree in full leaf.' On the word ψυπέτηλος it may be remarked that frequently a simple attribute is expressed by a compound
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ημείς δ' ἀστεμφέως ἔχομεν τετλητόθε θυμῷ.

ἀλλ' δὲν δὴ β' ἀνίαζ' ὁ γέρων ὀλοφών έιδώς, καὶ τότε δὴ μ' ἐπέεσσον ἀνειρόμενος προσέειπεν τίς νῦ τοι, 'Ατρέος νῦ, θεῶν συμφράσσατο βουλᾶς, δόρα μ' ἐλοις ἀκοντα λοχησάμενος; τεό σε χρῆ; ὡς ἐφατ', αὐτάρ ἐγώ μιν ἀμειβόμενος προσέειπον οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεείεις; ὡς δὴ δὴθ' ἐνί νήσῳ ἔρικομαι, οὐδὲ τι τέκμορ εὑρέμεναι δύναμαι, μινυθεὶς δὲ μοι ἐνδοθεν ἦτορ. ἀλλὰ σὺ πέρ μοι εἰπὲ, θεοὶ δὲ τε πάντα ἱσᾶτιν, δὲ τίς μ' ἀδανάτων πεδᾶς καὶ ἔδησε κελεύθοι, νόστον θ', ὡς ἐπὶ πῶς ἐλεύσομαι ἰχθυδεντα. ὡς ἐφάμην, ὡς μ' αὐτίκ' ἀμειβόμενος προσέειπεν ἀλλὰ μάλ' ἀφέλες Δίι τ' ἄλλοιον τε θεοῖ ζέβας ἑρά κάλ' ἀναβαίνεμεν, δόρα τάχιστα σὴν ἐς πατρὶδ' ἵκοι πλέον ὑπὶ οἰνοτα πῶς τοι. 465. ἐρεείεις] 'Αρίσταρχος ἐρεείεις γράφει, οὐδ' ἀφελεῖς Schol. P.

449. Later philosophical writers believed that these transformations of Proteus foreshadowed the opinions of the Ionic sages about the origin of the universe. So Sextus Empir. adv. Math. 7. 11 ὃ μὲν γὰρ ποιηθὲν περὶ τούτων ἀποδοθούσα φήσαν ἐν οἷς περὶ Πρωτίας καὶ Ελιθοθίας ἄλλαγμα τὸ μὲν πρῶτον καὶ ἁρματότατον αὐτοίς Πρωτία καλῶν, τὴν δὲ εἰς ἐδή τρεξομένην οὐσίαν, Ελιθοθίαν.

460. ἀνίαζ', 'grew tired'; used intransitively inf. 598; II. 18. 300; but transitively in Od. 19. 323; II. 23. 721. 462. συμφράσσατο, 'helped thee to devise.'

465. παρατροπών. Nietzsche interprets this as intransitive = 'shirking the truth,' so that με is governed only by ἐρεείεις. But in Il. 9. 500 παρατροπών is used transitively, and it is better so to interpret παρατροπών here = 'misleading me.' Translate, 'Thou knowest (why dost ask seeking to mislead me) how that,' etc.

472. ἀλλὰ μᾶλ, as in Od. 5. 342. The meaning is, 'Why, of course you ought,' etc.

473. δόρα follows directly on μέζαν.
οῦ γάρ τοι πρὶν μοῖρα φίλους ῥ' ἱδέειν καὶ ἱκέσθαι
οἶκον ἐνυκτίμενον καὶ σήν ἐς πατρίδα γαίαν,
πρὶν γ' δὲ ἄν Ἀἴγυπτοι, διαπετέος ποταμοῦ,
ἀυτὴς ὅδωρ ἔλθης θ' ἵππος ἐκατόμβας
ἀθανάτως θεοῦ, τοὶ σύραμοι εὖ ὑπὸν ἱχουσιν,
καὶ τότε τοῦ δόσοντον ὄδων θεοὶ, ἣν σὺ μενοῦντας.
ὡς ἐφατ', αὐτὰρ ἐμοὶ γε κατεκλάσῃς φίλον ἤτορ,
οὐκεκαὶ μ' ἀυτὸς ἄνωγεν ἐπὶ ἥροσεθέα πόντον
Ἀγκυπτοῦν' ἱέναι, δολχῆν ὄδων ἄργαλην τε.
ἀλλὰ καὶ δὲς μὲν ἐπεσον ἄμειβόμενος προσέειπον
ταῦτα μὲν οὕτω δη τελέω, γέρον, ὡς σὺ κελεύεις.
ἀλλ' ἀγε μοι τὸδε εἰπτε καὶ ἀτρέκεως κατάλεγον,
ἡ πάντες σφιν νησίων ἀπόμονος ἠλὸν 'Ἀχαιοι,
οὺς Νέστορ καὶ ἐγὼ λήπομεν Τροίηθεν ἱόντως,
τὸς ἢ τε ἀλετὰ ὀλέθρῳ ἀδεικνεῖ ἢς ἐπὶ νηδον,

475. ἐνυκτίμενον] Bekk. reads οἶκον ἐς ἔβαρον here with four MSS. and lemma of P. He adopts the same reading in Od. 6. 315; 9. 533; 10. 474; 15. 129; 23. 258. 477. διαπετέος] ξυρόδωρος (sic) δὲ διαπητὴ τῶν διαμηνήμισιν δὴ τοῦτο καὶ γράφει διαπετέος Schol. E. H. Q. The name of Zenodoros is often confused with that of Zenodorus, but Porphyrius, on II. 18. 356. speaks of him as the author of ten books περί τῆς Ομήρου συνθήκης. 484. μὲν ἐπεσον] Bekk. here from Schol. Μ. ὑποϊκον, which Ameis follows and defends.

475. For the use of ἱκέσθαι with simple accusative, as in the former clause of this line, cp. Od. 1. 176; 3. 11; 14. 167.
476. ἐνυκτίμενον. There seems a sort of prostheteron in putting οἶκον first and πατρὶ γαία second; see on sup. 208.
477. διαπετέος literally, 'fallen from Zeus,' that is, 'rain-fed,' as Eustath. interprets ἐτέης πληρουμένον, which he says, best suits the Nilo (Ἀγκυπτοῦ), inasmuch as ἐκ τῶν ἐν Αἰθιοπίᾳ γεγονόμενων ἄρεις συρρέουσαν ὑπὸ πληροῦσιν, ὡς καὶ Ἀριστοτέλης καὶ Ἐπιδείς φασι. The same epithet is applied to the Spercheios, II. 17. 263; cp. II. 16. 174; 21. 326. The name Νέστος first occurs in Hesiod, Theog. 339. Τρῆχος τ' Ἥκεαν οποιαμα τεκε ὀυικεύσας | Νέστος τ' Ἀλκεμον. te. Diodorus, Bibli. Hist. 1. 19, speaking of the river says, ἀρχαίοτατον μὲν ἄγιον ἄχειν Ἡκέαν. ἢσπεσταὶ δὲ δα τὸ γεω-
μενον ἱερήμα φαίνει ἄρθν ὑποδημάθειαν
ἀστερον δὲ Ἀγκυπτόν ἀπ' τοῦ Ἐυαλεί-
σατος τῆς χώρας. Strabo, 1. 2, 30, remarks, ὅ παρθὴ τοῖς διαπετέοις καλεί
tοῖς ποταμοῖς δὲ τοῖς χειμάρφοις μένως
alλὰ καὶ πάντας πολλῶς, ὃνε θρήνεται
πάντες ἀπ' τῶν ὄμβρων ὅθων. Others
have attempted to interpret the word as meaning 'that flows under the clear sky.' Compare Ἐπιδ. Some of the old grammarians gave διαμηνής as an equivalent for διαπῆτη, the Etym. Mag. 274. 15, quoting from Eurip. λαμπρότερος ὡς πρὶν καὶ διαπέτεος.
483. δολφήν, ἄργαλεν τε. Yet it was but one day's sail to Egypt; sup. 356.
489. ἄδεικνυ. This was formerly rendered 'bitter,' being referred to ἔνθος, which is interpreted as τὸ γλαυκό παρὰ τοῖς Ἀθηναῖοι. See also Schol. B. E. on this passage, περὶ ἀπ' τοῦ στερητικοῦ ἡ καὶ τοῦ ἐλέοον. But on the other hand, Apollon. Hom. Lex. gives as his interpretation of the word ἄδεικνυ, Ἡσυχία, ἀργεοδότις, Heliodor. deæ-
καστος, and Schol. B. ἀδεικνύ ἀπ' τοῦ
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490 ἥ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολῆσθεν.

495 ὡς ἐφάμην, ὥς ἔνεπεν ἀδιεἰσθανόν προσέπειν: 'Ατρείδης, τί με ταῦτα διείρεις; οὐδὲ τί σε χρῆ ἱδρευαίν, οὐδὲ δαιμόνι εἴμων νόον οὐδὲ σε φημῆς ἀκλαυτον ἐσεθαί, ἐπεὶ κ’ εὐ πάντα πόθησαι.

500 πολλοί μὲν γὰρ τῶν γε δάμεν, πολλοὶ δέ λάσποτον ἄρχοι δ’ αὐτό μοῦνοι Ἀχαίων χαλκοχιτῶν ἐν νόστοι ἀπόλοτον μάχη δέ τε καὶ σὺ παρῆσας. εἰς δ’ ἔτι που ἥσσος κατερύκεται εὑρεῖ πόλων.

Ἀλάς μὲν μετὰ νησίς δάμη δολιχήρητισσιν,

Γυρήσω μιν πρῶτα Ποσειδῶν ἐκτάσασε

πέτρησιν μεγάλης, καὶ ἐξεσάραθε θαλάσσηι

καὶ νῦ κεν ἐκφυγε κῆρα, καὶ ἐκθάμβωσεν περ’ Ἀθηνῆν.

494. ἐπεὶ κ’ ἔτι ἐπὶν Σχολ. H. E. 495. δάμεν] οὗτος αἰ "Ἀμασάρχον αἰ κοσμό-

τερα "δάμον "Σχολ. H. 498. The remark of Schol. H. on this line is, ἐνθα-

δος τοῦν δε γράφει ἀναγράφοι δε καὶ αὐτόν εἰμι δὲ τὸ λέγω χατορον (sc. 551) ἄρχοιν εἰ δε θρόνον ἀνὴρ ἔφυμμα.<  For δε γράφει Düntz. reads οὐ γράφει, and Dind. ἐκροκέρισε, interpreting the words as equivalent to δεκετὶ Ζευς ἦτε; La Roche disagrees.

δείκτων τὸ δείχνιον. This suggests δείκτως as the root of δείκτης, which would give the meaning 'unseemly,' or, less likely, 'unexpected.' Schol. B. on Od. 6. 273 has δείκτων τὸ δείχω. Compare the name Πολυδείκτης = 'very comely' or 'seemly.'

493. οὐδὲ σε φημί. Here again οὐδὲ introduces the reason, as if οὐδὲ were passive. So we have ἀνείθες passive in Od. 3. 88, and active in Od. 3. 184; so too ἄφοισα passive, sup. 487, and active in II. 14. 164.

495. λάσποτον, 'survived.' Used in the same sense inf. 536.

497. μάχη stands in antithesis to νόστοι, so that the meaning is, I need say nothing about all that took place before Troy: for 'at the battle you yourself were present.' Cp. παρεγι-

τετο ἄριτ Od. 17. 173. The δοῦ here mentioned are the Locrician Ajax and Agamemnon, the ἐς is Odysseus.

499. The Locrian Ajax, under the curse of Athena, was shipwrecked (see Virg. Aen. 1. 40-45) on some rocks called Gerae (the form of the adjective is Γεραιη inf. 507) meaning 'rounded,' cp. Od. 19. 246. Eustath. and Hesych. place these rocks near the Cyclad My-

conos. But Quintus Smyrn., Post Hom.

eric. 14. 569, puts them, more correctly, off Capeareus, the S.E. promontory of Enobos: εὗτοι μὲν εἰσείσανθον [sc Posei-

don] ἐφαστομένοις χελα πέτρας | Γεραιη, καὶ οἱ μέγα χαστο, σὺν δ’ ἐσταφάζε | πόστον ὄμοι καὶ γαίαν ἀπείροιν ἀγία δὲ πάσης | κρυφοὶ ἄπειρον καὶ Καρθεάς.

498. ἐκτάσει, 'rounded.' Compare also Eur. Troad. 88. foll., where Poseidon promises, in accordance with Athena's request—the何必 πέλαγος Λύκτας δόλοι, ἐκτελεῖ τοι Μισόταυν θρόνοι τις ταχίσατο Σειρᾶς τε Λυκης. θ’ al Καρθηναί τ’ ἄρη | πολλῶν ἀπαίστων ἀφανθή έρξασιν υπερτοῦ, and Virg. Aen. 11. 262 'ulterior Caphereas.'

502. This line introduces his second sin and final catastrophe, and thus forms the opposition to προτηθ in v. 500. Trans. 'And indeed he would have escaped doomed, hated though he was by Athena, had not be hurried forth a haughty boast, and been sore
εἰ μὴ ὑπερφίλατον ἔπος ἐκβαλε καὶ μέγ' ἀάσθη
e' ρ' ἀέκτηι θεών φυγέειν μέγα λατῖμα θαλάσσης.

τοῦ δὲ Ποσειδῶν μεγάλ' ἐκλυνει αὐξήσαντος;

505 αὐτὸς ἐπείτα τρίαιναν ἑλῶν χερσὶ στιβαρῆσιν

ἣνας Γυραίνην πέτρην, ἀπὸ δὲ ἐσχίσεται αὐτὴν
cαὶ τὸ μὲν αὐτὸθ' μείνε, τὸ δὲ τρόφος ἑμετερ' πῶντον,

τῷ δὲ Αἰας τὸ πρῶτον ἐφεξάμενος μεγ' ἀάσθη
tὸν δὲ ἐφόρει κατὰ πόντον ἀνείρον κυμαίνοντα.

510

besotted.' In place of a new verb introduced by καὶ, we should expect here μέγ' ἀάσθης as a descriptive addition to ἔπος ἐκβαλε. In Virgil, Aen. 1, the initial act is attributed to Minerva, and not, as here, to Poseidon. φη β' explains what the ἔπος was. With ἔπος ἐκβάλεν compare II. 18. 324 and Lat. iactare verba.' Sophocles (Aj. 302) uses λόγους ἀνασφῶν in a similar sense, with which compare Piat. Theaet. 180 A ὀσπερ ἐν φαρέτρας ἰμματισάμα αὐστητῶ

περισσεύοντα. In ἀάσθη we have a word not denoting physical injury, as Bothe seems to think, but rather the judicial blindness or infatuation which heaven permits to come upon the guilty. Cp. h. Hom. Ven. 254 μάλα πολ-

λῶν ἄσθην | σχέλων, ὅλα ἄνωματον, ἀπελάγχην τε νῦν, where the last three words are explanatory of ἀάσθην.

504. φη φυγέειν, 'said he had escaped,' considering himself secure on the Gyrane. Seneca represents the same scene, Agam. 534. 'Taudem occupata rupe furibundum intonat | suprassae
nunc se pelagus atque ignes: iuvat | vicissae caelest Palladem fulmen mare.' Quint. Smyrn., in his adaptation, seems to make his boast refer to the future and not to the past or present: φη δὲ καὶ εἶ μᾶλα πῶντες ὁλέμοιοι εἰς ἐν

ἰκανοῖς ἐκωμενοι καὶ πᾶσιν ἀνατη-

σωτες ἐπαλάσσαν | ἐκφυγέειν ἄλλο οὖν ἀπὸ ἐκτίθην ῥοκῆς ἤκολον, i.e. boasted that he 'would escape.' Compare for this usage φηλο τελευτηθησα Od. 2. 171. In the scene in Quint. Smyrn., however, Ajax is still battling with the waves and not landed on the rock: so that the sense of this whole passage seems to be, that the temporary escape to the rock showed no relenting on the part of heaven, but served only to prolong the struggle of the hero between life and death.

505. Join μεγάλ' αὐξήσαντος, which the Schol. rightly interprets ἑκτειναίσθαι εἰπώτον. The notion however of a loud shout is contained in the words as well. Compare μεγάλ' ἑπένεν Od. 9. 399.

508. καὶ τὸ μὲν 'and the one part stayed where it was; but the other—the broken piece—fell in the sea.'

509. Join τὸ... ἐφεξάμενος.

510, 511. τὸν δ', 'and him the crag carried down into the vast surging sea: so there he died when he had drunk the brine.' On this passage Nitsch quotes from Wolf. Proleg. 41 'Ceterum insunt plurimis MSS. versus aliquot qui in nulla ἐκδοσι faebantur (see crit. note on 511) partim recentioris fabrice pu-
tandi,' and himself rejects it, almost on the same grounds as Eustath., on account of its poverty and flippancy (δα δὲ τὸ λιαν εὐτέλες). Amesis sees in it the comic colouring of a parody, and thinks it compounded from Od. 14. 137; 11. 98; 12. 263. He quotes an obvious imitation of it from Arch. Tat. 3. 4. παράρξαμα τὴν ἄμη πώτες καταχεῖ-

θησαν. Others attempt to dispose of the supposed difficulty by making οὐκ to the subject of σιεί, as though 'the gulf had washed him down;' but this is very unlikely. The line requires no apology: there is a grim humour in it; a bitter irony about the contemptible end of a boastful hero; one moment he is sitting on the rocks, secure and self-complaisant—the next instant he gets a mouthful of salt water, and dies then and there. A similar contrast is expressed in Shakespeare, Rich. II. Akt 2. sc. 2.—

Death... comes at the last, and with

a little pin

Bores through his castle-wall, and—

farewell, king!

and in the graceful irony of Virgil, Geor. 4. 87, describing the easy method of
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δς ὁ μὲν ἐν' ἀπόλλων, ἐπεὶ πεν ἄλμυρων ὕδωρ. σὸς δὲ που ἐκφυγεν κῆρας ἀδελφῶς ἢ' ὑπάλλευεν ἐν νησι γλαφυρῆς: σάωσε δὲ πότινα Ἡρι. ἄλλ' ὅτε δὴ τὰς ἔμελλε Μαλεαίων ὅρος αἰπτύ ἔξεον, τότε δὴ μιν ἀναράξασα θύελλα πῦντον ἐπὶ ἱερόνεα φέρεν μεγάλα στενάχοντα, ἄγραν ἐπὶ ἐσχατίνην, δὴ δύνατα ναῖε Θέσης τῷ πρῶν, ἀτὰρ τῶν ἢναι Θεσπιάδος Αἰγισθος. ἄλλ' ὅτε δὴ καὶ κείθεν ἐφαινετο νόστος ἀπίμων, ἄψ δὲ θεοὶ οὐρὸν στρέψαν, καὶ οἰκαὶ ἱκοντο, ἣ τὸ ὁ μὲν χαίρων ἐπεβησεν πατρίδος αἰίς,

511. ἐν ὁδεμω ἐνίοτε, καὶ λιαν ἡρ ἱστιν εὐτελις. θαυμάσαμεν δ' ἂν πῶς παρελαθή τὸν Ἀρίστωρον ὀβελισεν αὐτῶν Schol. H. P. See note below. 517, 518.] For the altercation proposed in the order of the lines see below.

quieting the bees: 'Hic mutus animorum atque haec certamina tanta | pulvinis exigui iactu compressa quiescunt.' Compare with the idea of πῦνα Od. 13. 350 τρόφι κυμα χειλῶν ἀπὸ θύμων δίδασκαι.

512. σῶς δὲ ἀδελφῶς (in antithesis to ἀλας μὲν sup. 499) is Agamemnon.

513. σάωσε, i.e. saved him from the storm raised by Athena, Od. 5. 109.

514. Μαλεαίων. What brought Agamemnon near Malea at all? Can we accept the explanation of the Schol. Od. 3. 272 that Thystes lived in Cythera! E. Curtius (Pelep. 300) suggests that Greek navigators on the regular Phoenician fairway of traffic always took care to make land at Malea. No doubt it was an important bearing to take, but it could hardly come into a voyage from the north coast of Asia Minor; especially when we compare the description of such a voyage in Od. 3. 170 foll. However it is just possible that Agamemnon had taken the long course by the islands, which might bring him far enough south to sight Malea, from whence he would coast up the Argolic bay. Nitzsch maintains that vv. 514–516 are the interpolation of a rhapsodist, or that the whole passage is spurious; for how could a storm, that caught a ship off Malea and drove it into the open sea, bring it to the borders of the territory where Thystes dwelt? Both would lighten the difficulty by inserting vv. 519, 520 immediately after 516, so that the order would run, ἄλλ' ὅτε δὴ καὶ κείθεν ἀψ δὲ θεοὶ ἀγρον ἐπὶ ἐσχατίνην — which suggestion Bekker follows. It may be best to take a general view of Agamemnon’s voyage without pressing points of geographical detail. The storm (Od. 5. 109) drives him far out of his course to the south, and as he works up again and makes the cape of Malea, preparatory to sailing along the coast of Argolis on his way home, another hurricane (515) catches him and drifts him north-east to the extremity of the Argolic promontory which runs far out to sea. At this point (520) the wind shifts, and he makes his own port on the coast near Mycena. According to this interpretation, κείθεν takes up ἐσχατίνην, viz. the extremity of the territory (ἀγρόν) where Thystes used to live. But the difficulty will be altogether removed if we can accept the view of the geographer Andron, who states that the regulär home (ἐτώς) of Thystes, and of Aegisthus after him, was in the Island of Cythera: though at the present moment Aegisthus was at Mycena, awaiting the return of Agamemnon.

520. οὐρὸν στρέψαν. A sort of pregnant expression for 'changed the adverse wind and made it favourable.'

521. ἣ τοι ὁ μὲν introduces the apodosis. The words from ἀψ to ἱκοντο are only a fuller description of νόστος in the preceding line.
καὶ κόινε ἀπτόμενος ἥν πατρίδα· πολλὰ δ’ ἀπ’ αὐτοῦ δάκρυα θερμὰ χέοντ’ ἐπεὶ ἀσπασίως ἂν γαῖαν.

τὸν δ’ ἀπ’ ἄπληκτος ἐκεῖ ἄκος ὅλης, ὅπερ δ’ ἐσχετο μυσθὸν χρυσοῦ δοῖ λάλαντα· φύλασσε δ’ ὃ γ’ εἰς ἐνιαυτὸν, μὴ ἔλθων παρίων, μην ἔμεινα τὸ θυρίδος ἀλήτης.

βη δ’ ἔμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν, αὐτήκα δε’ Ἀγίοσθος δολίθην ἑφράσατο τέχνην κρινάμενος κατὰ δήμων ἐκείσας φότας ἀριστοὺς ἐὰν λόχουν, ἔτερῳ δ’ ἀνώγει δαίτα πένεσθαι, αὐτ’ ὦ βη καλέων Ἀγαμέμνονα, ποιμένα λαῶν, ἱπποσιν καὶ ὄχθοςιν, ἀεικεὰ μερμηρίζων.

τὸν δ’ οὐκ εἰδότ’, ἀληθῶν ἀνήγαγε, καὶ κατεπεφυ ψηφίσωσας, ὡς τὸς τε κατεκταντα βοῦν ἐπὶ φάτνην, ὑπὲρ τὸς Ἀτρείδος ἐταρών λίπθε’ ο’ οἱ ἐποντο, ὑπὸ τὸς Ἀγίοσθος, ἀλλ’ ἐκταθὲν ἐν μεγάρισιν. ὡς ἐφατ’, αὐτ’ ἐμοὶ γε κατεκλάσθη φίλου ἦτορ,

530. ἤγαγε μ’ ὄντων παρών Schol. H. P.

532. Join κόινε πατρίδα, 'he kissed his native soil as he touched it.' For the custom compare Livy 1. 56.

535. Join ὑπέρωθη δοῖ λάλαντα μυσθὸν, 'promised as wage.'

536. It is better to refer both δ’ γε and δ’ το σκοπός, for δ’ γε generally resumes the chief subject of a sentence, and the words ὑπὸ ὅλων, τὸλαντα are parenthetical. "Transl. 'Lest he should land and pass him by unobserved,' and thus reach Mycene unannounced; so διαρκῶν Od. 17. 233. This is simpler than, with Nitzch, 'lest he come near to him (Aegisthus) at unawares.'

εἰς ἐναυτόν. Cr. Aesch. Ag. 2 ἔλεγε καθὼς 
éκις.

531. ἐπέρωθη = at the other side of the palace. The full phrase would run. ἐπέρωθη μὲν εἰς λόχουν, ἐπέρωθη δὲ ἀνώγει αὐτήκα, for the whole circumstances took place ἐν μεγάροις (537) (on ἀνώγει, see Monro, H. G. § 21).

532. καλέων, i.e. to bid him to the feast. This agrees with ἐναυτοῦ (535).

533. ὄχθοςιν to be joined with βη as an instrumental dative (cp. Od. 4. 8), and not to be taken as equivalent to σιν ἱπποσιν καὶ ὄχθοςιν Il. 5. 210. βη means 'went down to the shore, and forms a contrast to ἀνήγαγε, 'brought him up.' By the plural ὄχθοςιν only a single car is meant. Compare the use of ὄχματα.

534. Join οὐκ εἰδότ’ ἀληθῶν, 'un-witting of his doom.' ἀνήγαγε means 'brought him up from the shore to the city.'

535. Cr. II. 17. 61, where, as here, ὅποι τὸς τε may be a transposition for ὅποι τε τις. Others join τὸς τε, comparing it with the form of the Lat. quisque.

536. 'None of the comrades of Atrides survived, nor one of Aegisthus' men.' The λόχος and ἄταρος fell to a man. The circumstances here related are inconsistent with the later form of the story in Od. 11. 405 foll.; 24. 97, where Clytaemnestra plays so important a part. The form of the story adopted by the tragedians made the bath-room the scene of the murder.
κλαίων δ’ ἐν ψαράδους καθήμενος, οὐδὲ νῦ μοι κήρ ἦθελ’ ἐτι ζῴειν καὶ ὀρέαν φάσον ἥλιοιο. 

αὐτὰρ ἐπεὶ κλαίων τε κυλινδρεύει τε κορέσθην, 

ὅπερ με προσέπει γέρνοι ἄλλοι νημερτήν: 

μηκέτι, Ἀτρέως νεῖ, πολύν χρόνον ἄσκελες οὖν κλαῖς, ἐπεὶ οὐκ ἄνων τίνα δήμην ἀλλὰ τάξιστα πεῖρα ὅπως κεν ὁ δὴ σῆν πατρίδα γαίαν ἵκαιν. 

هة γὰρ μὲν ζωὸν γε κινήσει, ἥ κεν ὁ Ὀρέστης κτείνειν ὑποθάλαμον· οὐ δὲ κεν τάρου ἀντιβολήσαι. 

ὡς ἔφη, αὐτὰρ ἐρωι κραδὶ καὶ θυμὸς ἀγήσῃ 

αὕτης ἐνι στῆθεσαι καὶ ἀχνυμένῳ περί λάβῃ. 

καὶ μὴν φωνῆσος ἐπει περιέντα προσητών. 

τοὺς μὲν δὲ δὴ ἰδαί γε δὲ τρίτων ἄνδρῃ ὄνομαζε, 

ὡς τε ἔτι ζῴως κατερύκτειν εἰρέει πῶντι 

[Ἡ θανῶν ἑθέλω δὲ καὶ ἀχνυμένῳ περὶ ἀκοόσαι]. 

546. ἢ κεν] Bekk. and Daintz. read ἢ καί. 553. ἐν ἀπάσων ἠθετείται. τοῦ γὰρ 

Προταύον εἶπον ἐς τὸν μοῦν ἀνάλογοντο (496) γελῶν τρίτων ἤτε ἀπολέσαν ςον Schol. 

II. P. Q. See below. 

541. κυλινδρεύει. Compare for this sign of grief Od. 10. 499; II. 18. 26; 24. 65, and see Plato’s remarks upon this want of self-control in the Homeric 

heroes, Rep. 389 A. 

544. δήμην. This word is connected with root δή, the long stem answering to δῆ (σ') in δῆειον, etc. (See Monro, H. G. p 80, who shows that we have here a subjunctive form.) Some MSS. 

write δήμεν, δήμεις and δήμα, which 

variation may have arisen, as La Roche 

suggests, from a confusion on the part 

of the transcriber between δῆμος and 

dῆος. With ἀνύσεις cp. II. 2. 347; 4. 56; and for a similar use of πρήξε 

II. 24. 524. 

546. ἢ κεν.. κτείνειν. Πάσι δὲ interpret 

καίν as = πων or ὑμαι, quoting 

II. 14. 484 τῷ καὶ κῇ τό ὑπέται ὑμαῖν. 

But ὑπέται here can hardly be a sub 

junctive, as there is no clear instance 

of Thematic stems forming the subjunctive 

with a short vowel; Monro, H. G. p 82. 

Perhaps we should read καί τῇ τίς with 

two MSS. But κεν κτείνειν (unless we 

suppose κεν to be a sort of anticipation 

of ἀντιβολήσαι) may be regarded as a 

loosely stated apodosis to an unex 

pressed protasis. ‘Either you will find 

him alive or [if you do not] Orestes 

will have slain him, and you will come 

in for the funeral feast.’ Thus κεν 

κτείνειν expresses an act which probably 

has taken place, and κεν ἀντιβολήσαι 

an act which probably will take place. 

547. τάφον (cp. Od. 3. 309) is interpret 

et by Schol. B. T. as δείπνον τοι ἐν 

τῇ τάφῳ. 553. Though the line is generally 

rejected (see crit. note), Eustath. thinks 

that the question may be the natural 

doubt of a despondent man like Mene 

laus; or the words of one who has 

lost his head, as we say, through grief, 

συγκυψεῖν ἐν δυν. Yet this attempt 

at justification seems insufficient. 

Nitzsch quotes from Lobbeck, Phryn. 

754. to show that such combinations as 

ζῶος ἢ θανῶν are only loose ways 

of speaking: ‘His formula, ἔτι παρών 

ἔτει ἄνει, ἔτι ἄνων, ζῶον καὶ θανῶν, 

ζῶεις καὶ νεκροί, crebra consuetudine tautum de 

suæ potestate dicitum est ut postremo 

eitiam usu perturbi ubic mortui aut 

absentes nulli intelligi possint. In 

Soph. Antig. 1109 of τ’ ὀντες τ’ ἄπωντες, quis non videt hoc tautum dici
ὅς ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμειβόμενος προσεῖτεν·
υῖος Λαέρτεω, Ἰθάκη ἐν οἰκίᾳ ναιών·
τὸν δ' ἢδον ἐν νήσῳ θαλερὸν κατὰ δάκρυν χέοντα,
Νόμφης ἐν μεγάροις Καλυψοῦ, ἢ μν ἀνάγκη
ὑπερεξίαν ὃ δ' οὖ δύναται ἃν πατρίδα γαῖαν ἱκέοσαι
οὔ γάρ οἱ πάρα νῆς ἐπήρεται καὶ ἐστίνοι,
οὐ γέν μν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.

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σοι δ' ὃ δ' θείσατον ἑστι, διοτρεφὲς ὃ Μενέλαε,
"Ἀργεὶ ἐν ἱπποβάτῳ θανέειν καὶ πότιν ἐποπεῖτεν,
ἀλλὰ σ' ἐς Ἰλυσίων πεδίων καὶ πειράτα γαῖς
ἀδώνατο πέμψαντες, ὅθι ἐλπίζοις "Ραδάμανθος,
τῇ περ ῥήσιτῃ βιοτῇ πέλει ἀνθρώποισιν

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οὐ νύφεσι, οὔτ' ἄρ χειμῶν πολὺς οὔτε ποτ' ὁμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγό πνεύοντους ἀνήσ.

563. Ἰλυσίων] Apion states that the word is derived ἀπὸ τῆς Νείλου λαοῦ, so that it is likely that he read Ἰλυσίων. Eustath. 1509. 34. 567. 1 Aristot. Probl. 26. 31 quotes the line as ἀλλ' ἀεὶ Ζεφύρου πνεύοντων ἀνήσ which reading would necessitate the excision of the next line. Another variant is πνεύονται, but Schol. H. P. declares directly for the genitive.

"quotquot sunt." But Löwe rightly judges, 'tot ambagibus non opus est;' and he rejects the line, seeking the cause of the interpolation in sup. 109, where Menelaus says ὅδε τι ἢδον | ἐξει ὅ γ' ἐπέφυγε.

565. Ἰλυσίων πεδίων however is equivalent to ἀλῳθίων, as perhaps the place 'where men go,' Gladstone (Hom. Synchon. 266) quotes from Lauth the Egyptian word Aalu, a field peopled by 'spirits of light,' in the East. It represents the 'sedes discretae piorum,' not in Hades, but on the actual surface of the earth, though in the far west. The serene climate of Elysium bears an analogy to the perpetual calm in which the Hyperboreans, according to Hdt., lived, beyond the cold and storms of the north wind. Homer does not describe the place as an island or as a continent, but Hesiod, Opp. et Di. 168, and Pindar, Ol. 2, with later poets, speak of the μακρὰς ῥήσους. Favourite heroes, such as Rhadamantus the son of Zeus, II. 14. 322, or Menelaus, his son-in-law, are transported alive to Elysium, (compare the words οὐ δανέων and βιοτῇ), and are found there with their actual bodies, not as mere οὐδα καμάντων like the inhabitants of Hades. The idea is still further worked out by Hesiod, Opp. et Di. 159 folk, where he assigns to the ἄνδρις ἦμῶν δεῖον γένος οἴ καλεσάται ἄμηθεν, or at least to some of them, such an abode, τοῦ δὲ διχ' ἀνθρώπων βιοτον καὶ ὅθ' ἀπάσασα | Ζέδω Κροκόσης κατάνυσα πατρὶ ἐπείραν γαῖσ. | . . . καὶ τοῖς νεανίσκοις ἀγαθὰ θυμόν ἔχοντες | ἐν μακράριον νησῳ ἐνοησι παρ' Πελαγόνι βασιλέων. | Cr. Hor. Epod. 16. 63. Iuppiter ille piae secretit litora genti | ut inquinavit aere tempus aureum. 'See also Emp. Hel. 1675 καὶ τῇ πλαγιῇ Μενέλου θεῖον πάρα | μακρὰς κατασκευὰς νῆσον ἐστὶ μέροιμον | τοὺς εὐγενεῖς γαῖρ καὶ στυγοῦντο βαῖνοι, | τῶν δ' ἀναρβιβήτων μακρὸν εἶναι οἱ πόλει. | 566. οὐ . . . οὔτε . . . οὔτε. For this combination cp. II. 1. 115 οὐ δέμαι οὔδε φύγῃ οὐτ' ἄρ φάμεν οὔτε τι ἤκριν, and II. 6. 450 foll. οὐ τρίθων . . . οὔτ' αὖτε . . . Έκδηλος οὔτε Πράγμα ἄνακτος | οὔτε καννικέτων.

507. Ζεφύρου . . . ἀνήσ. The presence
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\'Οκεανὸς ἀνήσιον ἀναψύχειν ἀνθρώπους, οὐκεί ἔχεις 'Ελένην καὶ σφιν γαμβρὸς Δίως ἔσσι. 

ἀυτὰρ ἔγων ἐπὶ νῆας ἀμ’ ἀντιδέους ἐτάρωσιν ἥια, πολλὰ δὲ μοι κραδὶ πόρφυρε κιόντι. 

ἀυτὰρ ἐπεὶ β’ ἐπὶ νῆα κατήλθομεν ἦδε θάλασσαι, δόρπον θ᾿ ὁπλισάμεθ᾿, ἐπὶ τ᾿ ἱππεὺς ἀμβροσίᾳ νοῦ· 

δὴ τότε κομήθηκεν ἐπὶ βρημίων θαλάσσης. 

ἡμὸς δ᾿ ἤργενεὶς φάνη μοδοδάκτυλος Ἦσος, 

νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἀλα βίαν, ἐν δ᾿ ιστοῦς τιθέμεθα καὶ ἱστία νησιν ἔστρες· 

ἀν δὲ καὶ αὐτὸι βάντες ἐπὶ κλητὶς καθίζον· 

ἐξῆς δ᾿ ἐξόμουν πολίθν ἀλα τύπτον ἐρετμοῖς. 

ἀψ δ᾿ εἰς Ἀιγυπτοῦ, διπτεῖος ποταμόι, 

στῆσα νέας, καὶ ἐρεία τελησέσας ἐκατόμβας. 

ἀυτὰρ ἐπεὶ κατέπανσα θεῶν χόλον αἰεὶ ἐὼν, 

χεῦ 'Αγαμέμνονε τύμβοιν, ἵνα ἀσβεστον κλέος ἐη.


of Zephyrus shows that the Elysian plain belongs to the land of the living. Cp. Pind. Ol. 2. 70 ἐνθὰ μακαρῶν νὰσον ὄκεανίθεσι ὁράω περιπτέλοιοι. It is the same refreshing breeze that brings Proteus at midday out of the water for his sitâta, sup. 402, and helps the ripening of Phaenician fruits, Od. 7. 119. But this soft wind is unknown in Tartarus, where Iapetus and Cronus ovt aύγη ἑλίκοι τερποῦνοτ’ ovt’ ἀνέμοις II. 8. 480. A curiously similar passage describes the city of the gods in Arjunasamâyana (Bopp, Five Epistles of the Mahâbhârata, 4. 44); 'non illic torrent sol; non calore nec frigore laboratur; non vexat pulvis—frigidus flat ventus, suavem odorem diffundens, vitam largiens.'

569. σουκά follows directly upon πέμψοντας. v. 564. ἔχεις = 'hast to wife,' as in Od. 6. 281; II. 3. 53, etc. σφιν, sc. ἄδωνατοι = 'in their eyes,' i.e. they recognise thee as such; with this ethical dative compare μοι Od. 2. 50. See on 807 int.

570. αὐτὸι has a special reference to the crews, which accounts for the change of person between τιθέμεθα and καθίζον.

581. With Ἀιγυπτοῦ may be supplied either ἄφρι, as sup. 477. or ὀσ, as Od. 9. 450, but compare the familiar phrase εἰς Ἀιδος or εἰς Ἀιδος. With στῆσα ἐς we may compare such combinations as εἰς βρῶνος ζησαμ, εἰς τοιοῦτον ιλετος βεβεσ. In Od. 14. 258 we find στῆσα δ᾿ τό Ἀιγύπτων ποταμοι, and in Od. 19. 188 στῆσα δ᾿ ἐς Ἀμν. ᾿ Χεῖν. Here the use of ἐς is suggested by the ἄψ at the beginning of the line. 584. χεῖν...τυμβο. Schol. E. remarks, ἵστησα κεντάριου τοῦ Ἀγαμέμνωνι γράφας ἔκει ἐν λίθο τό αὐτοῦ ὄνομα καὶ τήν αὐτὰν τοῦ βασιλέως καὶ τό πού ἦν καὶ ἕως πέπονθε. But this was not the age for monumental inscriptions, as Lowe rightly says, 'sufficiat tamen simplicis tumuli septificatio,' cp. II. 23. 255. Such a practice recorded here illustrates the ancient custom of erecting cairns and barrows,
which served to keep up a constant tradition when there was no written record of a nation's history. Cp. Josh. 3. 3-9, where the Israelites set up twelve stones at the passage of the Jordan, 'to be a memorial for ever,' because the children would 'ask their fathers in time to come, saying, "What mean ye by these stones?"' so that the story would be kept up from generation to generation.

590. τρεῖς. The Scholl. interpret this of a pair and the extra horse, attached by a trace only, ἐπιτάκτω καὶ παραβάζων. See ii. 16. 149 foll.

594. Telemachus tells Menelaus that, notwithstanding his willingness to remain, he must set sail for Ithaca at once; his comrades are already fretting at the delay (cp. Od. 3. 313); so we naturally expect to hear of his departure. Instead of this, if we follow the reckoning of time as given in the following books, we find him after the lapse of thirty days still at Sparta; for he does not appear on the scene again (Athens only making mention of him, Od. 13. 414 foll.) till the opening of bk. 15, when the goddess is urging him in a dream to return home at once. In Od. 15. 284 the start is actually made, and, ib. 499, his landing on Ithaca is described. There are two ways of meeting the difficulty. Nitzsch regards the discrepancy as a mere poetical licence, and maintains that the story of Telemachus is resumed at its natural place; viz. where he first comes into contact with Odysseus. Other critics (see Koes, de discrep. in Odys. p. 6-10; Hennings, Telemachus, p. 198 etc.) discover in this confusion of the chronology a proof that we have the true story of Telemachus—the Telemachia, as they call it—interrupted at this point by an interpolation from the Нοστὸς Ὀδύσσειος, and that in the original form of the poem the scenes in bk. 15 followed immediately after v. 619 of the present book. It has been proposed to divide this 'Telemachia' into five separate lays: 1st, the visit and advice of Athena to Telemachus as he sits in his palace, vexed with the outrages of the suitors (bk. 1); 2nd, the assembly in Ithaca and the preparations for departure (bk. 2); 3rd, Telemachus at Pylos (bk. 3); 4th, Telemachus at Sparta (bk. 4); 5th, departure of Telemachus from Sparta and safe arrival in Ithaca (bk. 15, 16). See notes on Od. 5. init.

595. Ἰθαίρειν ἠμένος, as εἰσορθῶν ἀνέξεσθαι Od. 16. 277; compare ὡς μάν σε ἐπεὶ δηρον ἀνέσθη αὐλή ἐγνωτα II. 5. 895. The words from οὐδὲ κε to τίρπωμα are parenthetical.

596. For οὐδὲ κε μ' ὀικον Bekker, ed. 2, reads οὐδὲ με φοίκαι. But φοίκαι does not invariably take the F. Cp. Od. 14. 318 ή ὀικον, 15. 21 βοῖντα ὀικον, 16. 70 ἐπιθέομαι ὀικον, 23. 8 οἱ τῷ οἱ ὀικον. In II. 24. 471; Od. 2. 45. 226; 7. 68; 15. 374 ὀικον is preceded by νό ἐφελαντικών. Cp. also Od. 17. 455.
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ai̇νός γὰρ μύθους ἐπεσσί τε σοίσιν ἄκοιῶν τέρπομαι. ἀλλ' ἡδη μοι ἀνίαζουσιν ἐταίροι ἐν Πύλῳ ἡγαθέγ' σὺ δὲ με χρόνον ἑνθάδ' ἐρύκεις. δῶρον δ' ὅτι κέ μοι δοήσης, κείμηλιον ἐστον. ἐπιστοὺς δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοι αὐτῶ ἑνθάδε λείψω ἀγάλμα: σὺ γὰρ πεδίοιο ἀνάσσεις εὐρέος, ὥς ἐν μὲν λαῶσ χρῶς, ἐν δὲ κύπεφον πυρὶ τε ζειαί τε ἐσθ' εὐρυφύεις κρᾶ λευκῶν. ἐν δ' Ἰθάκη οὐδ' ἀρ ὁμίσοι εὐρέας οὔτε τε λειμῶν. 605 αἰγ[β]οτοσ, καὶ μάλλων ἐπήρατος ἰπποβότοιο.


20. 105; 21. 188; 16. 303, where ἐστο not ἐκ precedes ὁδον.

τοκεῖων is used loosely here to express mother and grand sire; compare the use of τοκεῖον, of the ancestors of Areta and Alcíno, Od. 7. 54.

597. μύθους ἐπεσί τε. Eustath, says, οὕτω δειαφόρα τις εἶναι ἵνα ὁδή πρὸ ὁλίγων (Od. 3. 317) ἐν τῷ κέλαρι καὶ ἄνομα. Compare ἔνος καὶ ὁδον Od. 11. 561. Nitsch maintains that μύθος is more subjective, i.e. that it describes the story as it bears the impress of the mind of the teller; while ἔνος represents the story merely as so much information. But the opposite view is defended by Schmidt, Synonymik L. pp. 13 foll.

601. Translate, 'But let the gift which you may give me be something to treasure up' (see on Od. 1. 312); 'horses I will not take to Ithaca, but I will leave them for you to adorn your royal stable.'

602. πεδίον. This may be the flat land of Messenia, the eastern portion of which at any rate belonged to the territory of Menelaus. Or perhaps the 'plain' may be the Eurotas valley enclosed between the sides of Taygetus and Parnon; a level valley fifteen miles long and four wide.

603. Αὐτός. The lotus here is a sort of trefoil or clover, not to be confounded with the lotus of bk. 9. According to Sprengel, Hist. Bot., it is the *Lotus corniculatus* of Linnaeus, *κύπεφον* may be rendered 'galingale,' the *pseudo-cyperus* of Pliny, a marsh-plant.

604. εὐρυφύεις, 'broad-eared;' the grains of harley are not set so close round a central stem as in wheat. Commentators compare Virg. Ecl. 5. 36 'grandia hordei;' but there the epithet is only rhetorical to express the contrast between great efforts and small results. Most editors read here τ' ἱδ' εὐρυφύεις, but the reading τε ἐσθ' is admitted by Bekker, on the supposition that ἐσθ' has the ἐ' prefixed. This is not unlikely; the initial prefix, if any, being probably the jade rather than the digamma. But τε ἐσθ' may be regarded as a regular case of hiatus, as in Od. 11. 337: so we have κατάπυντο ἐδ' Od. 3. 10. Cp. Hoffm, Quast. Hom. 1. 80 'Sunt loci nonnulli quibus offeratur hiatus ante ἐδ', ubi deleto hiatus Wolflins scriptis μέ. II. 2. 697; 4. 147, 382; 6. 469; 8. 163; 12. 211; 21. 351; 22. 469. Intactus tamen relinquat 5. 3; 10. 573; 6. 348. Patet utroque locos eadem ratione uti.'

605. ἐν δ' Ἰθάκη. Cp. Hor. Epp. 1. 7. 41 'non est aptus equis locus ut neque planis | porrectus spatii nec multae prodigus herbae.'

606. The common text gives a very harsh asyndeton, by beginning a new clause with αἰγ[β]οτοσ. In the same line, instead of καὶ we should expect
οὐ γὰρ τις νῆσως ἰππήλατος οὔτε εἰδελίμων,
αἰθὴρ άλλο κεκλιταν' Ἰθάκη δὲ τε καὶ περὶ πασέων.

610 Ὅσ φάτο, μείδησιν δὲ βοὴν ἀγάθος Μενέλαος,
χειρί τε μιν κατερέξεν ἐπος τ' ἑφατ' ἐκ τ' ὀνόμαξεν.

'Aίματος εἰς ἀγαθοῖς, φιλον τέκοι, οἱ ἀγορεύεις
τονογρέω τοι ταῦτα μεταστῆσω δύναι ἐγάρ.

615 δόρων δ', ὅσο' ἐν ἐμῷ ὀκρον κειμήλια κεῖται
dόσω δ' κάλλιστον καὶ τιμήστατον ἑστι.

δόσω τοι κρητήρα τετυγμένον ἄργυρος 
δέ ἐστιν ἄπας, χρυσό' δ' ἐπὶ χείλες κεκράφαν
ἐργον δ' Ἡφαίστου' πόρεν δὲ ἐς Φαιδίμος ἠρως,
Σιδώνιον βασιλέως, δὴ ἐδ' ἄμφεκάσυνε.


some adversative conjunction, as αὐτὸπ. These facts give a great probability to the conjecture of Bergk (Philologus, 16, 597), that ν. 606 should follow ν. 608, so that the text should run, 'Ἰθάκη δὲ τε καὶ περὶ πασέων ἀριθμοί, καὶ μᾶλλον ἐπίχρισος. Translate, 'Now in Ithaca there are neither broad runs nor meadow land, for not one of the islands which lie in the sea is meadowed nor fit for driving; and Ithaca, more than all, is a goat-pasturing place yet more lovely than that pastures horses.' It may be doubted whether ἐπίχρισος signifies 'lovely' as a general description, or 'lovable,' i.e. 'lovely in my eyes,' because it is my home. If it be true that the ancients had no conception of the purely picturesque, Telemaque would scarcely have admired the craggy Ithaca on the merit of scenery. Nitsch's interpretation of ἐπίχρισος as 'steep' or 'lofty,' as if from ἀφρω, is quite untenable. The passages he quotes to support it, τολαφάραι ἐπίχρισον Πελιδιδ[ες] Od. 13. 103, do not prove it, and εὖματα ἐπίχρισα, θεάμα ἄλλον υἱὸς Od. 8. 366, gives weight on the other side. In Hesiod, Opp. et Di. 63, ἐπίχρισον is joined with καλόν. Ἅλεος. We have too κλέων ἐπίχρισον in Pind. Pyth. 5. 73;

and δότων ἐπίχρισον Isthm. 5. 6.] 12. Dr. Hayman compares πολυχριστός, as used four times in the Odyssey and three in the Hymns, always in the sense of 'lovely.'

608. δὲ κεκλιταν. Cp. Od. 13. 235 ἄρθη,. δὲ κεκλιμένη, 17. 340 κλινόμενος σταθμῷ. The picture is of the islands 'resting' on the water's surface, as men are described ὁπίσω κεκλιταιν Π. 3. 133, κεκλιμένους ἐκπέλα

22. 3, or as the spear and steeds of Ares seem to rest against a wall of mist, ἡμὶ δ' ἐφορο ἐγκάλεσε καὶ τοιχεί ἐπὶ Π. 5. 356.

610. κατερέξεν occurs in this connection II. 1. 361; 5. 372; 6. 485; 24. 127; Od. 5. 181; and the syncopated participle κατερέξενοι in P. 5. 424. It is commonly referred to ἰδέως, which gives very little sense. It is more probably connected with δρέων.

611. ο' ἀγορεύεις, cp. sup. 371; see also Od. 17. 479 ὅ σε ιοῦ διὰ ἄφρων μητέρας τ' ἀφορεύειν, Od. 18. 389 'τάχα τοῦ τελευταίου διὰ ἀφορέων, and Od. 22. 217 ἐν δὲ σὺ τοῖνοι ἐπίτα ημέρας, οὐ μενονθής, so that οὐα here is nearly equivalent to δι' οὐα. See note on δεσα sup. 75.

612. μεταστήσω, 'will exchange,' only here with this meaning.
κείτε με νοστήσαντα: τείν δ' ἐθέλω τόθ' ὑπάσσαι,' 620

ἀνοί τιν μεν τοιαύτα πρὸς ἄλλην ὁμόφερον, διατηρήσεις δ' ἐς δόματ' ἵσταν θεῖον βασιλῆς.
οἱ δ' ἡγον μὲν μῆλα, φέρον δ' εὐνύπον ὁλιγον' σίτων δὲ σφ' ἄλοχοι καλλικρήδεμοι ἐπεμπον,
ὁς οἱ μὲν περὶ δείπνοιν ἐνι μεγάροις πένοτο, μνησθήρες δὲ πάροιθεν 'Οδυσσείας μεγάρου
δίσκοιν τέρποτο και αἰγανέριν ἑντες,
ἐν τυκτῳ δαπέδῳ, ὃ δ' ἐν πάροις, ὑδριν ἑχοντες,
'Αντίνους δὲ καθήσται καὶ Εὐρύμαχος θεοειδὴς,

which Butt, divides δικήν ὡς. But compare Apollon. de Pron. p. 135 B. who gives δικήν ὡς as the right reading. 621-624. See note below. 627. ἑχοντες So Schol. Q. for ἱεροσα. Schol. P. adds, ὧν τοιαύτα διαστέλλει (i.e. puts a stop) μετὰ τὸ δόθ (read with Dind. μετὰ τὸ δόθ πέρ πάροις) τῇ τῇ ἡμιν μνησθήρες δὲ ἑδριν ἑχοντες. See note below.

618. οὐκεκαλύπτετο. Cp. Od. 8. 511. Similarly κεκαλύπτει is used, Od. 6. 303.

619. κείτε με νοστήσαντα, i.e. 'as I came there on my homeward voyage.' But probably there is no inherent notion of rest in τέρπειν,

τείν = σεί, as inf. 829; Od. 11. 560; 73. 110; ll. 11. 201; the form is described as being Doric; cp. Schol. A. on ll. 11. 201; but this is denied by Ahrens (Dial. Dor. 252).

621-624. In the beginning of this book (vv. 3 and 16), Melcelas is described as giving a wedding feast to his με οἰκον ἢ δῆται, which is altogether a different thing from αὕτως. This confusion between the two scenes has led almost all commentators since Wolf (Proleg. 131) to reject the passage as the clumsy work of a disceasus to soften the sudden transition to matters in Ithaca (625). But it is impossible to accept with Eustath. the view that these verses are a description of what was going on there. Such an interpretation would make θεῖον βασιλῆς refer to Odysseus, and the only possible reference in ἄλοχοι would be to the false maldens of Penelope, who certainly never sent food for the use of the banqueters. Amelk remarks that the use of ἔσων here is un-Homeric, as it is never found in such a connection, except it is used of shepherds driving in the flocks for the use of their masters, who never do such servile work themselves. But cp. Od. 3. 439.

623. The use of οἰκεῖον (for which some read ἐντοιχίαν or ἐνωμαί) implies that the wives themselves were not present.

624. περὶ δείπνοιν πάνωσαι, again, is an unprecedented construction, as πάνωσαι τι is the regular usage; though we have ἀμφεπόνεσθα Ι. 4. 320, etc.

626. δίσκοιν. The discus was a round flat mass of stone or metal (the latter also called ὀλίβος), with a hole in the centre for a leathern thong, by which it was whirled round before throwing. See ll. 23. 826, 839.

αὐγανία are generally translated 'hunting-spears,' from ἀγανία, 'a goat,' but the word should rather be referred only to ὑδροῖα. The floor on which the sports were taking place was artificially levelled (τοιαύτη). Some refer δι' ἐνδέκουν to γυν, cp. ἀλείας δ' ἔδα, but it seems better to refer it with Curtius (548) to ἐνδα in the sense of 'thoroughly.' Compare ἐναφών, ἐποίησεν, ἐπιστρέφει. Then διατέθων will mean 'a very solid floor.'

627. The reading in the text is preferable to the vulgate, δώδε πέρ πάροις ὑδριν ἑχοντες (see critical note). The parenthetical words δώδε πέρ πάροις are parallel to such phrases as δώδε τὸ πάροιν Od. 2. 353, ἐνθά πάροις πέρ Od. 5. 82, of τὸ πάροιν πέρ Od. 17. 171.

With ὑδριν ἑχον cp. Od. 1. 368; 16. 86.

628. καθήστατο retains the singular number, though really having two
ἀρχοι μυηστήρων, ἄρετης δ' ἔσαν ἔσυχοι ἄριστοι.

τῶν δ' ἴδιος Φονίοιο Νοημών ἔγγυθεν ἐλθὼν

"Ἀντίνοον μύθουσιν ἀνειρήμενον προσέπειπεν"

"Ἀντίνοο, ἦ ὅ ρὰ τι ἴδεμεν ἐνὶ φρέσιν, ἣ καὶ οὐκ, ὄπποτε Θηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθεῖτο; νυν' ὅ μοι οὖχετ' ἄγιν' ἐμὲ δὲ χρεὼ γίγνεται αὐτής "Ἄλιθ' ἐς εὐρύχορον διαβήμεναι, ἐνθα μοι ὑποψίν

dόδεκα δόλειαι, ὅπο δ' ἡμῖνοι ταλαιροῖ ἀδύμητες: τῶν κέν τιν 'Ελασσάμενους δαμασάμην.'

"Ὡς ἥμαθ' οἱ δ' αὖ εἴθην ἐβάμβεος οὐ γὰρ ἐφάντο ἐς Πύλου οἴκους ήθεν Ηηλίων, ἀλλὰ που αὐτῶν ἄγον ἢ μηλοια παρέμμεναι, ἢ συβάθης.

Τὸν δ' αὖ Ἰ' Ἀντίνου προσέφην, Εὐπείθεως νῦν' 'νημερτές μοι ἐνύπε, ποῦ' ὀξέοτα καὶ τίνες αὐτῶν κούροιν ἐποίσι'; Ἰθάκης ἐξαίρετοι, ἢ ἐν αὐτῶν


subjects, inasmuch as it stands more closely with the former. Compare καμά φρέσει πρασαίνα τε θύελλαν Od. 6. 171, Ἀντίνου δ' ἐς ἐνείξει καὶ Ἐθήμαχος θεοπλήθει ἢ ἄρχοι μυηστήρων ib. 21. 186.

632. The words from ἄρετη... ἄριστοι give the reason why they were ἄρχοι μυηστήρων.

632. ἦ ρὰ τι ἴδεμεν... ἢ καὶ οὐκ; see note on sup. 80.

633. νεῖται, "will return;" νεῖμαι is so used with a future sense in Od. 2. 238; cp. inf. 701; Od. 11. 114; 14. 152.

634. ἦ λ' χρεὼ γίγνεται is used only here, but compare χρέω μν. ἔσται II. 21. 322; and see note on Od. 1. 225.

635. Ἰθάκη. Ithaca (v. 625) was unsuitable for breeding horses or mules, so Noemnon had a paddock in Elia. But the use of mules (compare the word χρέω = montanum) was peculiarly appropriate to such a country as Ithaca.

636. Ἐφεδρα. This is the text, like Virgil's "parvique sub ubere nat."

637. τίνω... δαμασαίγειν, 'one of them I should like to drive off and break in.'

638. ἀλλὰ που αὐτῶν ἄγων, 'but was somewhere about on the farm,' ζωγράφος τὸν adds a touch of vagueness to αὐτῶν. Some make ἄγων depend directly on αὐτῶν, comparing ἄλλω καθύτι Od. 2. 131, τοις πολίσιν II. 3. 400. It is better perhaps to take ἄγων as a true local genitive, as 'Αργος Od. 3. 251, and to regard it as the exephegesis of αὐτῶν (see note on 416 sup.) = 'there, on the farm.' Cp. II. 23. 460 αἰ δέ τοῦ αὐτῶν ἐδαφίζεν εἰς πεδίον.

643, 644. There is much doubt about the punctuation of these lines. Both and Dunster put a mark of interrogation after ἔξαιρετοι, so as not to include θητεῖς and δύσεις under κούροι, which Nitzsch approves of, considering that the meaning of κούροι is always limited to 'free-men.' It is more common to put the question after ἐποίοι, so that κούροι, in the general sense of 'youths,' are divided into Ἰθάκης ἔξαιρετοι καὶ οἱ αὐτῶν θητεῖς τε δύσεις τε. This is the view of the Schol. (see critical note); and on the same authority we write ἦ, as introducing the second clause of the
οὐδὲς τε ὑμεῖς τε; δύνατό κε καὶ τὸ τελέσαι.
καὶ μου τοῦ ἀγόρευσον ἐπτύμων, δῇρ', εὐ ἐλθὼ,
ἢ σὲ βή ἄκοντος ἀπήρα νῦν μέλαιναν,
ἐχ' ἐκὼν οἱ δωκας, ἐπεὶ προπτυῆσατο μύθῳ?
Τὸν δ' νῦν Φρονίμοι Νόημων ἀντίον ηὔδα
' αὐτὸς ἐκὼν οἱ δωκας τί κεν βέζει καὶ ἄλκος,
ὅπποτ' ἀνήρ τοιοῦτος ἔχων μελεδήματα θυμῷ
ἀλητῆ; χαλεπὸν κεν ἀνήμασθαι δόσιν εἰς,
κοφοὶ δ' οἱ κατὰ δήμον ἀριστεύουσι μεθ' ἡμέας,
650
652. ήμέας] Ἀλ. ήμέα.
oι oι επουν: εν δ' αρχων εγω βανουτ' ενυσα.
Μεντορα, ηε θεον, τω δ' ατρω πάντα έρκει.
αλλα το θαυμαξω ιδων ενθάδε Μεντορα δειον
χθιδων υπηοιων, τοτε δ' εμβη νηι Πουλονδει.

655 'Ως άρα φανηκας άπεθη προς δωματα πατρος,
tοισιν δ' αμφοτεροισιν αγασσατο θυμος αγημωρ.
μυστηρια δ' άμυδις καθισαν και παιδαν άεθλων,
tοισιν δ' 'Αντινοος μετεφη, Ευπείθεοιον ιώδιν
[αξιμενοι, μενεος δε μεγα φρενες αμφιμελαναι

660 μυστηριας] The right reading, instead of μυστηριας, recovered from Schol. B. (lemma μυστηριας) and Vindob. 661, 662. Some wrote αμφι μελαναι, referring the preposition to the verb. See Schol. A. B. L. on II. 1. 103, where these two lines occur. On the present passage Schol. H. Q. remarks, έκ της 'Οδος μετη-

φεκθηκαν ου δεωσων οι στριχια.

phiay | en dýmy 'Iōsan mou' òmýlia

δειμων άρατον, see also II. 2. 143; 9. 54. But it is possible to render μετα 'next to,' because Νοεμων, in his grievance about the ship, throws himself into the position of the μυστηρια.

So in v. 632 the same man uses δειμων in addressing Antinous.

653. 0ι 0ι επουν, ειλι εκτι τετεμαιστος,
of resumes κυρων, the main subject.

en δ' , 'and among them;' cp. Soph. O. R. 181 en δ' δοξου πολια τ' έπι

μυστηρια. Unless en., βανουτα means 'going aboard,' which seems more likely from inf. 656.

655. 'But this is what I wonder at, I saw the lordly Mentor here yesterday at early dawn, but at that time he went on board his ship for Pylos,' sc. at the time when Telemachus started. Sup.

653: 658, αμφοτερουσιν, sc. Antinous and Eurymachus.

661. άμφιμελαναι. The word occurs four times in Homer besides the present passage, viz. II. 1. 103; 17. 83, 499, 573. But it is unnoticed by the Alexandrian grammarians and by Apollon. Sophist., nor does the interpretation of Eustath., give any special force to ἀμφί. The Schol. to the Ambros. E., a MS. of the 15th cent., interprets the word as αι αμφοτέρων μελανωθείται τῷ κατῷ τῷ θυμού. It is highly probable that early editions divided the composite form, so as to connect ἀμφί with the verb in the clause; but such a separation of ἀμφί from a preceding verb would be without a parallel; for in Od. 10. 94 (λευκ' δ' έν αμφί γαληκ' ) the verb and preposition still stand in immediate juxtaposition. Hesych. and Et. Mag. quote the word in its compounded form, which is identical in structure with άμφιμελανει II. 13. 309.

The force to be given to ἀμφί is either that of 'thoroughness,' from the notion of the blackness being 'on all sides;' or, more properly, 'on both sides,' i.e. on back and front. Ameis believes that in ἀμφί may be implied the notion of an 'ebb and flow' of passion in the heart. Passing to the signification of the uncompounded form μελαναι as used with φρένες, it is uncertain whether it denotes the ordinary physical or moral condition of the φρένες, or whether it expresses some peculiar and temporary state. Thus we get a variety of interpretations, e.g. (1) βοηθαι, ειν βαθει κειμενα τ' γαρ βαθο μελαιν (2)

συνται or γοηραι, contrasted with the Pindaric phrase λευκων φρένες, Pyth. 4. 109; (3) belonging to a man τεταραγμηναι και νυνι ένοικητοι, into which interpretation comes the physical conception of 'black bile' representing passionate excitement: (4) darkened by suffering or fear, as Aesch. Suppl. 785; Pers. 114; Cho. 413; Soph. Aj. 924; Theogn. 1199; or (5) in the more settled condition of gloominess and moroseness, Eumen. 459. Cp. Ov. A. A. 503: 'era tument ira, nigrescent sanguine
πόμπλαντ', διὸ καὶ το αὐτὸ λαμπροθώντι ἐκκρήγη.

"Ο χώρος, ἡ μέγα ἔργον ὑπερθάλασσα ἐτελέσθη Ἡθικάκρα, ὁδὸς ἤδε φάμεν δὲ οὐκ ὁ οὐ τελέσθαι.

ἐκ τοσσώβου ἀέρητος νέος παῖς οἴχεται αὔτως, νήα ἐρυθράμενος, κρῖνας τ' ἀνά δήμον ἀριστοσ.


verse.' See the excursum of Autenrieth in Nügelsbach ed. II. 1. 103. It seems at any rate right to take the word as predicative with πόμπλαντ', 'were filled so as to be black with rage on both sides.' Monro.

664. τελεσθαί, fut. mid. as in Od. 3. 226 - 'we thought it would never accomplish itself,' i. e. come to pass.

665. εἴκ begins the sentence, because the uppermost thought is that Telemaclus has got out of the country.

τοσσώβες. This reading seems on the whole the best. See crit. note. The excited tone of the words renders unnecessary the presence of δέ as a conjunction. Compare the asyndeton with ἄρεις inf. It is usual to regard the εἴκ as separated by tmesis from οἴχεται, to which it belongs; the compound ἐμφαίνεσθαι occurring in II. 6. 379, 384. But it is simpler to describe εἴκ as an adverb, without touching the question of a tmesis. At any rate εἴκ does not govern τοσσώβος, which depends upon δακτύλιον, which is a word placed in Homer either before or after the case depending on it, but which is never found standing without such a case. Transl. 'Away this young lad has gone despite of these numbers of us.' τοσσώβες, as frequently δές and its cases, is used with a gesture referring it to the speaker and to those to whom he belongs.

αὔτως. There is great disagreement as to the etymology, meaning, and orthography of this word. It is variously regarded as an epic form of ὅπως, as a direct adverb from αὐτός, or as an identical form of two distinct words, one of which is derived from αὔτος and the other from ἀφατος, ἀστάτος, ἄη, an impossible etymology suggested by the meaning 'in vain' sometimes attributed to αὔτως. See Diderl. Glossar. s. v. If it be taken as a collateral form of ὅπως, it will be coloured in each case by the tone of the context, and will mean, 'so as you see,' 'just so and no more,' etc., etc. Compare αἰχμα β' ἀμφυμον ὅπως Soph. Aj. 1206; μάλα ὅπως Arist. Nub. 327; ὅπως δὲ Βασίλεις ἀναγγέλων Ran. 625, and this same process will generally give an intelligible meaning to ἀὔτως. If it be regarded as the adverb of αὔτος, its signification may vary with the different meanings of the pronoun. See Autenrieth (Nügelsb. II. 1. 103), who sums up the meanings of αὔτως as (1) εἰς; (2) ἐπε; (3) συνε; (4) ἑκεί; the corresponding meanings of ὅπως being (1) ἐκ; (2) ἐκεί; including εἰκ τεμερο, εἰκ ταύτα; (2) εἰκ συνε; (3) συνε; (4) ἑκεί. Compare with (1) II. 5. 255; with (2) II. 1. 320; with (3) II. 13. 104; 18. 198; with (4) II. 2. 138. But this seems too artificial a set of distinctions, and it is far more natural to find the special meaning of the adverb supplied in each case by the graphic power of the language, so easily appreciated by the quick perception of a Greek audience. It is impossible to accept such an account of the word as is given in Cramer, Ancel. Par. 3. 125. 4 τὸ ἀὔτως εἰ μὲν δακτυλία γίνεται εἴκ τοῦ ὅπως, κατὰ τρόπην τοῦ εἰς α', καὶ σημαίνει τὸ διώκων εἰ δὲ φιλοσεβάζει στυ- μαίνει τὸ μακαρόν. The ancients generally used the smooth breathing; the Venetus A. almost always. Bekker prefers to write ὅπως αὔτως, but Hermann maintains ὅπως as an Aeolic form, with the characteristic breathing and accent. Any one who has heard the use of 'so' in German conversation, and has appreciated the various shades of meaning it can convey, has a ready parallel to the uses of ὅπως, i. e. ὅπως, while a shrug of the shoulders, a toss of the head, or the pointing of a finger would be all-sufficient to fix the meaning in which the speaker employed it on each occasion.
ἀφεῖ καὶ προτέρω κακῶν ἐμεῖναι· ἀλλὰ οἱ αὐτῷ
Ζεὺς ὀλέσειε βινήν, πρὶν ἥβης μέτρον ἱκέσαι,
ἀλλ' αὖ ἐμοὶ δότε νήμα θοῦν καὶ ἐκορ' ἑταῖρον,
ὁρα μιν αὐτὸν ἱώτα λαχήσομαι ἢδὲ φιλάξω ἑν πορθμοὶ Ἰθάκης τε Σάρμοι τε παπαλοέσση,
ὡς ἂν ἐπισυμνερῶν ναυτίλλεται εἰνεκά πατρός.

"Ως ἐφαθ', οἱ δ' ἁρὰ πάντες ἐπήνευον ἣδ' ἐκέλευον
αὐτίκ' ὑπειτ' ἀντάντες ἔβαιν δόμων εἰς 'Οδυσσής.

Οὐδ' ἁρὰ Πηνελόπεια πολύν χρόνον ἤεν ἄπυστος
μῦδων, οὐς μῦντήρης ἐνὶ φρεαὶ βυσσόδωμουν,
κύριυς γάρ οἱ ἔτσεπ Μέδων, ὡς ἐπεύθετο βουλᾶς
αὐλῆς ἐκτὸς εἶνον οἱ δ' ἐνδοθι μῆτιν ὑφαινον.

668] πρὸν ἥβης μέτρον ἱκέσαι, αἰ 'Ἀραστάρχος' αἰ δὲ κοινότερα, πρὸν ἥμιν πώμα
gενέσθαι Schol. H. Q. Vulg. πώμα φυτεύσα. See note on 668.

667. ἀφεῖ, 'this beginning of his will be a mischief to us by and by.' ἀφεῖν ποτα is used here, like ἠχεί λέοντ' II. 2. 84, 'he was the first to go.'

668. The common reading is πρὸν ἥμιν πώμα γενέσθαι or φυτεύσα. La Roche (Hom. Stud. 250) maintains the latter to be un-Homerian, because in such combinations Homer always employs πώμα, χώρα, etc. either as predicative to the subject or object of the sentence, or else in epexegetical apposition. Cρ. II. 2. 160; 6. 82; 10. 193; 17. 636; Od. 11. 555. The reading πρὸν ἥμιν μέτρον
ἰκέσαι is peculiarly appropriate, when Antinous has just called him νιῶν παῖ.

670. ιῶτα cannot be construed 'as he returns,' it means simply 'on his way;' the context alone supplying the direction of the route. Compare for this general use of ἱκέσαι Od. 2. 367; 9. 279; 10. 558; 11. 63, 72; 14. 322; when it specifies return it requires the addition of an adverb, as ἄφ' II. 3. 306; Od. 10. 456, πᾶλιν II. 11. 652; Od. 11. 149, αὕτις II. 1. 277; 8. 271; 10. 405; 18. 286; Od. 16. 46. So La Roche (Hom. Stud. 146) proposes αὕτις here, and insists on it the more because where αὖτων is joined with μὲν there ought to be a strong contrast implied, which is wanting here, unless we try to strike a contrast between 'him by himself,' as an easy prey to 'our twenty comrades.'

672. ναυτίλλεται. See Curtius, Verb. p. 322, 'This apparent present subjunc-
tive may be taken as an aorist, whether we write ναυτίλλεται, or assume an Aorist form, like ἐβδέλλεων II. 17. 651.' Monro, H. G. § 82, adopts ναυτίλλεται, aor. subj., remarking that there are no clear instances of thematic stems forming the subjunctive with the short vowel. 'That he may bring to a miserable end that voyage of his in search of his father,' There is a sort of sneer implied in the word, as when Sophocles uses it to describe a careless sailor: 'finishing his voyage in a capsized ship,' ιστὸς κάτω | στρέμας τὸ λαυτὸν σέλλας ναυ-
tίλλεται Antig. 716.

675. ἄπυστος, here active, as in Od. 5. 127. In Od. 1. 242 it is used passive.

677. Medon, the Ithacan herald, was one of the attendants of the suitors (Od. 16. 252) and was in high favour with them (17. 173). But he is here represented as Penelope's informant of her son's danger, and he is spared at the general massacre of the suitors and their accomplices (22. 357). There need be no inconsistency in this, if we think that his intimacy with the suitors was kept up in order that he might be privy to their designs against his master's family. This seems simpler than to regard him as playing fast and loose in order to stand well with both parties.

678. αὐλῆς, gen. of place = 'in the yard, outside.'
680. κατ’ οὖδα, cp. Od. 2. 337. More commonly ὑπὲρ οὖδα, or οὖδα alone, as Od. 17. 575. 682. η ἐπιθυμεῖν, as ἦ εἰς ἰ ἰ ἰ ἰ ἰ II. 5. 466; or ὑπ εὐθὺς Soph. Ant. 33.

4. ΟΔΥΣΣΕΙΑΣ Δ. 197

βῆ δ’ ἔμεν ἀγγελέων διὰ δόματα Πηνελόπεια; τὸν δὲ κατ’ οὖδα βάντα προσθήκα Πηνελόπεια: κ. Κήρυξ, τίπτε δὲ σε πρόσεαν μνηστήρες ἄγανοι; ἢ ἐπιτεμνεῖ δραμάτιν ὁ Ὀδυσσῆος θελεί έργον παύσασθαι, σφίζει δε’ αὐτοῖς βαίνα πένεσθαι; μὴ μνηστεύσαντες μηδ’ ἄλλος ὁμιλήσαντες ὅστατα καὶ πῦμα τὸν ἐνθάδε δειπνήσειςιν, οἰ θάρ’ ἀγερόμενοι βιοτον κατακείμενε πολλοῦ, κτῆσιν Τηλείαχι διάφορον: ὅνδε τι πατρῶν ὑμετέρων τὸ πρόσθεν ἀκοῦετε, παῖδες ἑότες, οἰον ὁ Ὀδυσσεύς ἐσκε μεθ’ ὕμετροι τοκεΐσιν, οὔτε τι νὰ μέξας ἐξαιτίον οὔτε τι εἶπὼν

4. ΟΔΥΣΕΙΑΣ Δ.

ἐν δήμων ἡ τ’ ἐστὶ δίκη θείων βασιλῆων ἄλλων κ’ ἐκθείρησι βροτῶν, ἄλλων κε φιλοῦν.

κεῖνος δ’ οὖ ποτε πάμπαν ἀτάσθαλον ἄνδρα λάργει, ἄλλ’ ο μὲν χιλιοερὸς θυμὸς καὶ αἰεικά ἤργα φαίνεται, οὐδὲ τίς ἐστι χάρις μετόπισθ’ ευεργέων.

Τὴν δ’ αὐτὴ προσέπτε Μέδων, πεπνυμένα εἰδὼς,

ἀι γὰρ δῆ, βασίλεια, τὸδε πλεῖστον κακῶν εἴη.

ἄλλα πολὺ μεῖζον τε καὶ ἀργαλεώτερον ἄλλο μισθήσει φραίνονται, δὲ μὴ τελέσιε Κρονίων.

Τηλέμαχον μεμάασε κατακτάμεν δέξει χαλκῷ

οἴκαθε νειςμένων ὃ δ’ ἐζη μετὰ πατρὸς ἀκοῦν ἢς Πτέλον ἡγαθένην ἤς ἡς Λακεδαίμονα διαν.

"Ως φάτο, τῆς δ’ αὐτοῦ λυτὸ γαύνατα καὶ φιλὸν ἢτορ,

δὲν δὲ μιν ἀμφισὺ ἐπέων λάβετ’ τὸ δὲ οἱ δοκεῖ δακρυνῷ πλῆθεν, θαλερῆ δὲ οἱ έσκετο φανῆ.


Ἡμαθίας γράφε Schol. H. P. See sup. 599, 705.] αἱ Ἀριστάρχου ἐσκετο, ἀντὶ τοῦ ἐγένετο γελοιοὶ γὰρ εἶναι οἱ γράφοντες ἐσκετο Schol. H. P. Q., but cp. Od. 19. 472; Π. 17. 696; 23. 305. This Scholion must be wrong. It seems necessary to rearrange the words, as Pierron does in his edition, αἱ Ἀριστάρχου ἐσκετο γελοιοὶ γὰρ εῖναι οἱ γράφοντες 'ἔσκετο' ἀντὶ τοῦ ἐγένετο.

addition, partly disconnected from the construction; for while μέζων τινὰ τὶ is the ordinary usage, as in II. 2. 195, εἰνὼν, though occasionally used with accusative of person, as II. 12. 210, is never found with accusative of the thing as well. Translate, 'in that he neither did anything unfair to any one, nor spoke' (anything unfair), 'as is indeed the common way with kings' [sc. ξαίσιον μέζων καὶ εἰνών]; 'one man he (sc. βασιλέως out of βασιλῆως) may probably hate, another he may love.' The important clause containing the more likely result is τυθορρηθῇ κα., sc. your ordinary king (while he may perhaps befriend one man) is pretty sure to spite another. Cp. II. 18. 308 ἦ γε φάρσον μέγα κράτος ἦ γε φαιρόμην.

691. δίκη. For the use of δίκη in the sense of 'custom' cp. Od. 11. 218; 14. 59; 18. 275; 19. 43, 168; 24. 255.

693. οὐ διάσθαλον, 'earl," is parallel to ξαίσιον τὶ in 690; and ἄνδρα resumes τινὰ ibid. With οὖ ποτε πάμπαν compare οὐδὲ πάχαν Od. 2. 279. 694. ἄλλ’ ο μὲν, 'but this spirit of yours, these unseemly deeds of yours.' With ἤσθα supply μέτεπε, from ἤμετρον.

695. εὐργίων, genitive plural neuter, from εὑργή, here and in Od. 22. 310.

701. Νίσσομαί is commonly explained from νεισσομαί, but it is difficult to see how σι would become σο, or νεσ change into νισ. Perhaps the process is νισσο-μαί, in which case the original spelling would be νίσσομαι. See G. Meyer, G. G. § 497. If from νισσο-μαί, then γι-γρ-ομαί forms an exact parallel.

704. ὀμφασίς (= ὀμφαίς). For the insertion of the nasal cp. ὀμφή, ἔγχος, and ἤγχος compared with ἤχος. The addition of ἐπέων is redundant, as βοών in the phrase βοών ἐπιβουλεύσει Od. 3. 472.

705. θαλερῆ, 'frown,' 'the flow of her voice was stayed.' The common combination is θαλερὸν δίκτυν sup. 556, etc.
4. ΟΔΥΣΣΕΙΑΣ Δ.

δότ' δὲ δή μην ἔπεσον ἀμειβομένη προσέπεις·

Κήρυξ, τόπτε δὲ μοι παῖς ὀξεῖται; οὐδὲ τί μην χρέων

νην ὁκυπόρων ἐπιθαυμάζειν, αἱ θ' ἄλος ὑποι

ἀνθρώπα γίγνονται, περίος δὲ σουλάν ἐφ' ὑγρήν.

ἕνα μηδ' ὅνοι αὕτων ἐν ἀνθρώποις ζήσαι;'

Τῆν δ' ἡμεῖσ' ἔπειτα Μέδον πεπνυμένα εἴδως,

οὐκ οὖδ' ἢ τίς μην θεός ὁρείν ἕκα καὶ αὐτοῦ

θυμὸς ἐφωμμῆθη ἦμεν ἐς Πύλον, ὁφρὰ πῦθησαι

πατρὸς ἐσοῦ ἢ νόστον, ἢ δὲ τινὰ πῦτρον ἐπέσωπεν.

ὦς ἀρὰ φωνῆσας ἀπέβη κατὰ δομῆς 'Οδυσσῆος.

τήν δ' ἄχος ἀμφεχῦσθη θυμοθόρων, οὖδ' ἄρετ' ἐπ' ἐτήλη
dίφρος ἑφεξεθαι πολλῶν κατὰ οἰκον ἔντων,

712.] ἢ τίς μην Ἀρατάρχος διὰ τοῦ θ' Σχολ. H. P. Q. Al. ιαπ.

The radical notion is of something 'blooming,' 'fresh,' 'vigorous;' and the epithet is appropriately used with χαίρειν, γάμος, αἰχαλός, παρασίτης, αὐτοφάρ, μυρός.

With ήξετο cp. Virg. Aen. 4. 281 'vox faucibus haesit.'

708. ἕπτα is almost equivalent here to 'chariots:' compare ὧδ' ἔπωθον μᾶρων

σαβδαθα τοῦ Od. 9. 49 ἐπιβάζονθαι Π. 5. 227, where ἔπωθον includes both team and car. Compare τυφώνων οὐχιματα Aesch. P. V. 498, 'volitantem flumine cursum' Catull. Pell. et Thet. 9.

709. οἰνονοῦσαι = serve as,' with a distinction of meaning from οἰνοῦντα. Cp. γραμματί Πολ. 2. 320.

Perhaps 46. For this form of pera-

taxis, which consists in a transition from a relative sentence to one strictly demonstrative, cp. Π. 13. 634 Τραϊων, τῶν μένων μεν ἀνάσαλακαν, οὐδὲ δύναται | φαλάπαδος κορίσανα, Π. 3. 235

'Αχαιοὺς | οίς καὶ ἐν ὑπούργον, καὶ τ' ὑπομονή μιθηρόμνημ. We have the demonstrative form even more markedly brought out in Π. 1. 78 ἐν μεγά πάντων 'Ἀρ-

γκλον κρατεῖ καὶ οἱ πείδουν Α'Αχαιοι, Π. 4. 540 δὲ τί ἐλήμας καὶ ἀνάκτος 9 ὑπάρχει τ' ἐφ' ἔχουσιν | ἐνεποίη κατὰ μέσον, ἀνοί
dὲ ἐν Πολίδου 'Αθηνή. Cp. Thuc. 2. 74, 4 ἐπὶ τὴν τήν ἡμέραν ἔλημον ἐν ὡς ἀοτρέστοις ἦμὼν εὔχεμοντες ἐκεῖτο, καὶ παραλαγεῖν αὐτήν εὐμενῆ ἐναγούντασαν τοῖς Εὐθαλίος, Demeuth. Od. 3. 24 εὐδοὺν οἶς οὐκ ἔχοντες τ' ἐφέρεσι τῇ λεγόμενοι

ἀυτῶν, Cic. Verr. 4. 5. 9 'Mancipium quo et omnes uterimus et non praebetur a populo,' ib. 28. 64 'Nunc reliquum attendite de quo et vos audistis... et in ceteris nationibus usque ad ultimas terras pervagaturum est.' See Classen, p. 26, foll.

τουλίων. See on sup. 406. Notice the naiveté which introduces in such an excited speech the quotation of θ', ἔγρηπ.

713. πῦθειν. For this use of the subjunctive after a historic tense cp. Π. 9. 98 λαών ἔσων ἄναξ καὶ του Ζεὺς ἐγγέλει | σοφιτὰς τ' ἣδε δήμημα, ἦν οἰκία βουλεύσασθα, Od. 8. 580 ἐπικλαυ-

σαντα ἐδ' ὀλίγον... ἦν βη καὶ ἑσομεί-

νουσα δομά. See also Od. 3. 15.

717. πολλών κατὰ οἰκον ἔντων. Dr. Hayman curiously translates this, 'she could not endure to take her chair of state, and face the company now numerous.' It should be of course, 'she had no longer the heart to sit on a seat, though there were many [seats] in the chamber, but down she sank on the floor of her bower crying piteously.'


οἶκος is used here, as in Od. 1. 356, for the women's apartment. To sit on the ground was the customary posture of grief. Cp. Hdt. 1. 45 Κρατοῦς δὲ ἐπὶ δῶς ἔτει ἐν πένθει μεγάλη καθήστα
ιδίον γιόγων μετηγάδα Πνευμόνας.

Κλύτε, φλάια: περί γάρ μου Ὄλυμπιος ἄλγη ἔδωκεν ἐκ πασέων, ὅσα τοι ὁμοῦ τράφειν ἢ γεγονότο, ἡ πρὶν μὲν πόσιν ἐσθλὼν ἀπώλεσα θυμολέντα, παντοῦ ἄρετής με κεκασμένον ἐν Δαναίσις,

ἐσθλὼν, τοῦ κλέος εὐφό καθ' Ἐλλάδα καὶ μέσον Ἀργο, νῦν αὐτὸν ἀγαπητὸν ἀνηρεύσαντο θύελλας ἀκλέα ἐκ μεγάρων, οδὸς ὀρμηθέντος ἄκουσα. σχέτλια, οὐδέ ὑμεῖς περ ἂν φρεσὶ θέσθε ἕκαστη ἐκ λεχών μ' ἀναγειρά, ἐπιστάμεναι σάφα θυμῶ, ὁπότε κεῖνος ἐβη κολὴν ἐπὶ νησι μελαιναν,

ei γάρ ἔγον πυθόμην ταύτην ὄδων ὀρμαίνοντα, 730


τού παυδὸς ἐστερμένοις, Isaiah 3. 26 'She being desolate shall sit upon the ground.' Cp. also Isa. 47. 1.

πασάς. In Od. 23. 421 fifty is given as the number of the handmaids.

725. κεκασμένον. The Scholl. on Od. 3. 282; 8. 127, and Cramer, Anecd. Gr. 1. 89, give the untenable view that καίναι is connected with καίνα, 'to kill,' and that it is used generally in the sense of 'conquering.' The Scholl. on Theocr. 1. 52 gives a verb κάιεων = κορμίων, which may possibly be an imaginary form. At any rate we may suppose an active form of καίναι (i.e. καθύνυμ) equivalent in meaning to κορμίωσι, so that the meaning of καίναι will properly be 'to be decked.' Cp. Pind. Ol. 1. 27 ἔλεγαν ἄμων κεκαθημένοιν. II. 4. 359 ἄλοιποι κεκασμένοι. Cp. Od. 7. 157; 9. 509. The circumstances in which this superlorn adornment shows itself may next be added, as in ἣρορα... κοσμημάτα πάλαι εἰ' αὖν Od. 24. 509, or, as here, ἐν Δαναίσι. Then a genitive may be used in the phrase, as with other words expressive of superiority, as τῶν σε γερὸν πλούτω τε καὶ υἱὸς φασὶ κεκαθημένοι II. 24. 546. From this the transition is easy to the simple notion of 'surpassing,' and to the ordinary construction with the accusative: II. 2. 530; 13. 431; Od. 2. 158; 3. 282; 8. 127. See on the whole question La Roche, Hom. Stud. 253.

727. ἀνηρεύσαντο θύελλας. See note on Od. 1. 241.

728. ἄκλα for ἄκλεια, as ἄκλεια II. 2. 115. The meaning of the word is 'without any tidings being left of him,' so that the phrase ὀδός... ἄκουσα is strictly expegegetic.

729. σχέτλια, 'hard-hearted maidens, for you never, any one of you, let the thought come into your hearts to rouse me.' Here ὀδός, in parataxis, is equivalent in force to ὄν γὰρ.

ὑμεῖς πρῶτοι, with emphasis, 'you, from whom loyalty might reasonably have been expected.' With ὑμεῖς θέσθε ἐκάστη σφ. II. 13. 121 ἄλλ' ἐν φρεσὶ θέσθε ἕκαστον | αἰῶν καὶ νόμον.
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733. το κε μάλ ἢ κεν ἐμεῖνε, καὶ ἑσύμενός περ ὁδόιο, ἢ κε με τεθνησαν εἰνι μεγάροισιν ἐλειπεν, ἀλλά τις ὅτρημως Δολίων καλέσεει γέροντα,

735 ὤμοι ἐμὸ δν μοι ἐδωκε πατὴρ ἐτι δεῖρο κιοῦσα, καὶ μοι κηπην ἔει πολυπένδρου, ὄόρα τάχιστα Λαέρτη τάδε πάντα παρεξάμενοσ καταλέξῃ,

740 εἰ δν τω τινα κεῖνο νείοντι εἰνι φρεσι μήτιυν ὄφηνας ἐξελθὼν λαοῖν ὀδύπταν οἶ μεμάσαν

741 δν καὶ Ὀδυσσήος φθώνατι γόνων ἀντιβένω.

Την ὦ αὐτὴ προσέεπε φίλη τροφῆς Εὐρυκλεία σπόρω

'νύμφα φίλη, σο ἐμὸν ἀρ κα τακτάνε νηλεὶ χαλκῶ,

741. γόνων] ὄμων Schol. M.

The text is the only passage in which the double κε occurs. The double ῥο is not found in Homer. For ῥο...κε see Od. 5. 361. In the present passage κε gives a conditional character to the whole sentence, which is then subdivided into ἢ κεν ἐμεῖνε... ἢ κε με ἔλκειν.

735. Dolios is described as father of the goatherd Melantheus, Od. 17. 213, and of Melantho, the spoiled and faithless handmaid of Penelope, Od. 18. 332. A Dolios appears in Od. 24. 387, as the gardener of Laertes, the father of six sons. They can hardly represent the same character.

καλέσεει. The optat. has here an imperative force, as sup. 193.

736. ἐτι δεῖρο κιοῦσα. See on sup. 351. The force of ἐτι here is only to refer the sentence back to the past date when Penelope left her home, ἐτι is parallel with the Skt. ati = 'beyond.' We may compare et, and at, as in atēνει.

738. παρεξάμενον, 'asidens senex semin famillariter,' Bothe. The word describes the long quiet talk necessary to make an old man understand the circumstances. Cp. Od. 13. 411; 17. 531; 20. 334; II. 5. 889.

739. ei ἐν που...μεμάσαν. 'In the hope that he having devised some plan in his mind may come forth (sc. εἰς ἀργόν) and complain (διέρεπαν aor. subjunctive; so διερέμενος II. 24. 48) to the people who are eager,' etc. The Schol. B. would interpret this εἰ τοῦ μοιστρήρον κλαδειν, καὶ αὐτιπρόσων τοῦ μη κτείναι Τηλίμαχου, an explanation which Nitzsch condemns. An appeal to the people is made in Od. 2. 228. We must suppose the people here to be on the side of the suitors, so that λαον would be the direct antecedent to οἴ. Düntzer conjectures ἵν for οἴ, which removes all difficulty.

743. νύμφα. Here and in II. 3. 130: 'poeta Aeolici sermonis usum sequitur, cum in vocativo νύμφα corrupit ultima utatur. Deprehenditur enim subinde apud Aeoles, ut sunt in universum propter accentus, puto, rationem ad corripendas et multilandas verborum terminations admodum proclives, corrupit vocativi forma, sicut in Ὁ διᾶτ Sapph. 77' Theod. Aeneis de Aeolism. ap. Hom. p. 39. Halle, 1865. It should be remarked that Aeolism in Homer is seen not so much in a general modification of the Ionic dialect, as in the occasional employment of the forms and flexions regarded as characteristic of the Aeolic. Hinrichs (De Hom. elocutionis vestigis Acol., Berlin, 1875) would considerably reduce the number of Aeolisms, accepted by the ancient grammarians, who, according to him, gave the name of Aeolisms to what are only archaisms. He also seeks to prove that Aeolisms are most frequent in common Epic formulas. Among the most unmistakable of these may be quoted such words as λαύβαρ Od. 12. 161.
ὁ ἐν μεγάρῳ μόθον δὲ τοι οὐκ ἐπικεύσω·

καὶ μέθυ ήδε ἐλεός οὐ ἔλεος μέγας ὅρκον

ὅτι πρὶν σοὶ ἐρέειν, πρὶν διδεκάτην γε γενέσθαι

ἢ σ’ αὐτὴν ποθέναι καὶ ἀφορμηθέντω αἴνων,

ὡς ἀν μὴ κλαίονσα κατὰ χρόνα καλῶν ἱπτης,

ἀλλ’ ὑδραγμένη, καθάρα χρώι εἰμαι ἑλόνσα,

eἰς ὅπερ δ’ ἀναβάσα σὺν ἀμφιτόλους γναίγων

ἐκέ’ Ἀθηναίη κοῦρη Δίως αἰγύχου

Compare τρισάθος ὑπὸ λυκάρου in a metrical inscription of the Roman period, found in Mytilene. ἀλὰ with II. 4. 437 etc., πῦρικοι Od. 5. 70 etc., πυραμύκολον Od. 2. 459, πυραμύκολον Od. 4. 413, μετὰ = μὲν II. 19. 117, θάνος = βοῦς, in ox-hide shield, II. 7. 238 (?), φῶς = φῶς II. 1. 269, θερισθήμα as contrasted with βάρος. Such forms too as ἔδωκαμ (i.e. ἔδωκαμ) for ὑπολομαί, ἐταίρος for ἐταιρος (see Eustath. 28. 32), αἴεραι πόλεως II. 1. 119, αὐτάχος II. 13. 41, καλαύρος II. 22. 845, and παλαιόρος II. 22. 286, may be quoted as Aeolic. Some Aeolic forms became the common property of the Greek language, as ἀγωνις, ἀπώνιον, ἐκείθενος (for ἐκείθενος), ἐρατός, ἡρας from ἡραῖον = ἀριστερός. In the declension of the noun such forms as ἔκμηρος, ἐκείθενος, νυφθερευτός and -το, Κριοῦσκον, ἐκτος, Κυπαλέος, etc. come nearer to the Aeolic system than to the Ionic. The grammarians also referred to the same source the so-called metaplastic cases of the noun e. g. φόλας (nominative) and its cases by the side of φώλας, II. 6. 35; 24. 556; Od. 15. 231; cp. ἰώνα II. 11. 601 with ἰωνις, ἰώμινι with ἰωμις, ἰωλ with ἰωλη, and ἰωπὶ ἰωνιον Od. 12. 313, where the Ionic form of declension would give χιωτ. It is less easy to assign the various forms of the pronoun to their original dialects. Perhaps ἵων, the genitive in -θον, ἵμι, ἵμις, ἵμυ, ἵμις, may be reckoned with some certainty as Aeolic. Among adverb forms, ὅπως, ἥδις, μινθώς, ἀλλις, and ἀμέως reckons as Aeolic.

In the flexion of the verbs the Schol. and grammarians refer several peculiar forms to Aeolic that cannot rightly be so characterised, e. g. the termination -σο, which occurs in the pure Ionic of Herodotus. The short forms βάν, στάν, ἕθαν are referred by them to the same dialect, but it is at least as likely that they were in common usage in popular Greek. Among the best established Aeolisms in the verb we may quote such forms as κίναμον, κεκαθήμεθα, the reduplicated 2nd aorist and its derived future; which Schol. Viet. on II. 8. 352 calls ἔνακασθαν πλαστισμοῦ Δολοκός. The Schol. Ad. on II. 10. 67 finds ἐφηγορίαν as an Aeolic form; cp. τιτόρος, μέρορθα, ἐφορίας.

It is usual to refer to Aeolic the form of the 2nd pers. sing. present act. in -ας, as πίθης (Od. 9. 404), φίθης (Il. 21. 186), θιδωρίας (Il. 19. 270), the optative aorist in -ει, -ιει, -ει, the termination of the perf. act. particip. in -ων, -ωντος, instead of -ων, -ώτοσ (see Aristarch. on κεκαθήμεθα II. 16. 430), and the future and aor. with σ from verbs in θ and Ι (as εἴρων, εἴλαμ, φόρων). Special forms quoted as Aeolic are ἄλτον, and ἄσσα (from root δεφει, to sleep'), in which Amelis finds the use of the Aeolic augment in α. The form ἐπισκύπνευς (II. 14. 241) is given by the Schol. ad loc. as a special Aeolism, found in Sappho. On the whole question see the treatise of Amelis, referred to above, Ahrens, de dialect. Acél., Herzog, Bildungsgesch. der Griech. und Lat. p. 115 foll.

743. σοῦ μίν ἄρι σε = 'slay me or let me be;' i.e. 'whether you slay me or spare me, still I will not hide what I have to say.' Compare φίλοσκοι ἢ ἐκεῖνοι έρως έλεται δε με θυμίσ συν 1. 40.

749. ἰαντής. See on Od. 2. 376.

752. ἐφικός. The full meaning of
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ἡ γάρ κέν μιν ἔπειτα καί ἐκ θανάτου σαῶσαι,
μηδὲ γέροντα κάκου κεκακωμένον· οὔ γάρ διὸ
πάγχυν θεοίς μακάρεσσι γονὴν’ Ἀρκεσίαδα
ἐξθέσθαι, ἀλλ’ ἐτί ποῦ τις ἐπέσσεται δι’
κεν ἔχοσι δώματα θ’ ὕψερεφα καὶ ἀπόπρεπὶ πῶνας ἀγροὺς.’

"Ὡς φάτο, τῆς δ’ εὐήνῃ γόνον, σχέδε δ’ ὄσθε γόβοιο.
ἡ δ’ ὑδρυμαμένη, καθάρα χρόν εἰμαθ’ ἐλώσα,
εἰς ὑπερφ’ ἀνέβαινε σὺν ἀμφιπύλοις γυναιξιν,
ἐν δ’ ἐθετ’ οὐλοχύτας κανέν, ἥρατο δ’ Ἀθήνῃ.’

’Κλοθή μεν, αἰγιόχοιο Δίως τέκος, ἀτρυτόνη,
εἰ ποτὲ τοι πολύμητις ἐνὶ μεγάροις Ὀδυσσεώς
ἡ βοῶς ἡ διὸς κατὰ πώνα μηρ’ ἔκεις,
τῶν νῦν μοι μυῆσαι, καὶ μοι φίλον νία σάωσον,
μυστήρια δ’ ἀπάλαλκε κακῶς ὑπερηφονέοντας.’

"Ὡς εἰποῦσ’ ὀλυμβίζε, θεά δέ οἱ ἐκλευεν ἀργής.

756. ἔθεσθαι] Al. ἔθεσθαις and ἔθεσθαι Schol. B.

the sentence thus constructed with un-
connected participles is, ὑδρυμαμένη ἔλεος,
καὶ δᾶλαν δικηθῆ, καὶ ἀμφιπύλου εὔχεσθη.
Compare δ’ Ἄργος ἀλήθων, κηθὸς Ἀδρα-
στοῦ λαβών, | πολλὴν ἀφροίσας ἀσθεί
Ἀργείων ἄγαν Eur. Phoen. 77 foll., ἥθεν
ἀνήρ | τελειώσας φεύγον ἕξ Ἀργείος ἀνδρα
κατακάτασι Od. 15. 224.

753. ἑπείτα, ‘thereon;’ sc. when you
have made your prayer to her.

754. κάκου, i.e. κάκος, imperative,
from κακοῖος. With the paremeshis κάκου
κακαί. cp. Od. 5. 263 πέμπων κάκαα.

755. ἐπέσσεται = ‘supererit.’

757. εὐήνῃς γόνον. Amelis compares
ἀνίμῳς ἐκλείσεις... εὐνήθηται Od. 5.
384; so we find ἀνίμους κοιμάν Ill. 12.
281, κύματα Od. 12. 169, ὀδυνάς II.
16. 524.

761. οὐλοχύτας. It is wrong to
render this, as Nitzsch, ‘ein Rauchofner
von heiliger Gerste,’ for the basket can-
not represent an altar; though Schol.
says, ἀνίμου βοῦν καθίσσετο τῷ κανίν
τὰς κρῆτας. The barley was not burned,
but was poured out from its basket as
wine from its cup, and so was rather
equivalent to the libation.

762. ἀτρυτόνη. Athena is here sup-
plicated in the character in which she
generally appears in the Iliad, viz.
as the war-goddess. The epithet is
generally taken (see Eustath.) as a
lengthened form of ἀτρυτός = αἰτεῖς,
‘unwearing.’ Bergk, Jahrb. 81, refers
it to the same root as Τριτογένεια;
others connect it with ἄτρων. Cp.
‘Τρεῖς for ‘Αρτέης and Hesych. ἄτρων-
γείρων. This last derivation makes
the word analogous in meaning to
λαοσόω, ἔγραμαχη, and ἐγραμμόω, epiphetes of Athena.

tuis unquam pro me pater Hyrtacus
aris | dona tulit.’

767. ὀλυμβίζε, cp. Od. 3. 450; II. 6.
301.

ἐκλευεν ol, ‘heard for her,’ i.e. heard
her prayer. Compare with this use of the
dative δέξασθαι τίνι, and see II. 16. 531
ὅτῃ οἱ αἱ ἔνωσε μέγας θεᾶς εὐδαμένων.
ἀρῆς, d in aris, d in thesis. The
word appears in various senses: (1)
as here, a ‘prayer,’ cp. II. 15. 378,
598; 23. 199; (2) a ‘curse,’ Il. 9. 566,
etc. etc.; (3) ‘mischief’ or ‘harm,’ Od.
2. 59; 22. 208; II. 12. 334, etc. An
attempt has been made to distinguish
(3) as an altogether different word,
connected with ἀρήμον: and Heyne
(II. 12. 334) vainly endeavours to re-
strict ἀρῆς to meaning (4), and ἀρῆς to (1).
μηστήρες δ’ ὁμάδησαν ἀνὰ μέγαρα σκιέσταν
ἀδεὶ δὲ τις ἐπέσκεψα νέων ὑπερηψορεύστων

'Ἡ μάλα δὴ γάμων ἀμμὶ πολυμυνήσῃ βασιλεία
ἀρτείε, ὅδε τι οἴδεν δ’ οἱ φῶνοι νῦν τέτυκταί.

'Ὡς ἄρα τις ἐπέσκε, τὰ δ’ οὐκ ἦναν ὡς ἔτετυκτο.
τοίς δ’ Ἀντίνοος ἀγορίσατο καὶ μετέειπε:

'Δαιμόνιοι, μῦθους μὲν ὑπερφάλλους ἄλεασθε
πάντας ὁμᾶς, μὴ ποῦ τις ἐπαγγεῖλησι καὶ εἰςω.

ἄλλ’ ἀγε σιγὴ τοῖς ἀναστάτες τελεόμεν
μῦθους, δ’ δὴ καὶ πάσιν ἔνι φρεσίν ἡραρεν ἡμῖν.

'Ὡς εἰπὼν ἐκρίνατ’ εἰκοσὶ φῶτας ἀράστους,
βᾶν δ’ ἴναι ἐπὶ νῆα θοῦν καὶ βίνα θαλάσσης.

νῆα μὲν οίνῳ πάμπρωτον ἀλὰς βένθοσθε ἐρνασαν,
ἐν δ’ ἰστόν τε τίθεντο καὶ ἱστία νῆι μελανή,

ἡμύναιτο δ’ ἐρετμά τροπόις ἐν δερματίνησι
πάντα κατὰ μοιραί ἀνά δ’ ἱστία λευκά πέτασαν

τεύχεα δ’ ἀφ’ ἴσειναι ὑπέρθυμοι θεράποντες.


768. ὁμάδησαν. The tense shows that this is not a description of the noisv character of the suitors’ feast, but that it expresses the sudden clamour raised when they heard Penelope’s cry (ἀλωνγία) and misinterpreted its meaning.

772. ἦναν (elsewhere the imperf. tense from εἶμι) is here and in Il. 18. 405, Od. 13. 170, 23. 152, a form of the pluperfect, from ἤδα. It seems to stand in the same relation to ἤδεισαν (ἤδαν) that ἦναν does to ἦδος.

δ’ ἔτετυκτον, ‘how matters really were;’ viz. that Penelope was aware of their designs. All that the suitors knew was that Penelope had gone to make supplication; and they chose to regard her act as a propitiation of Athena with reference to her immediate marriage.

774. μῦθους ὑπερφάλλους . . . πάντως ὁμᾶς. Nitzsch needlessly reads πάντες. Lowe’s interpretation gives the sense well: ‘sermones temerarios et imprudentes de pernicie Telemachi et nuptiis Penelopes. Hinc equidem non offender accusativo πάντας quo inquit Antinous non solum consilium quod ceparent proiecti intericiendi Telemachi sed nec expectationem suam de Penelope esse incoainless evulgandam.’

775. ἐπαγγεῖλησι is rare in this sense; but cp. Hdt. 3. 36 ol θεράποντες τούτο ἐπήγγελαν αὐτῷ ὡς περείπ. 776. σιγὴ τοῖον ἀναστάτες. This forms the antithesis to ὁμάδησαν and μῦθους ὑπερφάλλους.

782. τροπός is equivalent to the old Lat. ‘struppus,’ and our ‘strap.’ It is the leathern loop fasted at the gunwale, in which the oar works. Cp. Thucyd. 2. 93, with interpretation: τροπατήρες, οἱ ἱμάτες οἱ ἐν τοῖς πλοίοις ἐν ὦι αἱ κόπταν περὶ τοῦ σαλμονοῦ περιδεῖνται. The modern Greek boatman still uses a similar loop to fasten his oar to the thole. See Leake’s Attica, p. 139.

784. τεύχεα are not here ‘ship’s-tacking,’ like δίκλα, but the actual weapons which the suitors took to use against Telemachus.
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785. ὑψοῦ δὲ ἐν νοτίῳ τὴν γ' ὀρμισάν, ἐκ δ' ἔβαν αὐτὸν; ἔνθα δὲ δόρπον ἔλυσε, μένον δ' ἐπὶ ἑσπερὸν ἐλθείν.

785. 1. Aristophanes' אודיהי, ὡς ἐν ἐκοι ἐν ὄφει, ιτοῖσιν εἰς τὸ πλῆκτν Schol. B. E. H. P. Q. T. La Roche thinks the real reading of Aristophanes must have been ἐνδοῦ, Lehrs maintains it to have been ἐνδοῦ = ἐπτόπης. For ἐκ δ' ἔβαν, found in the best MSS, the common reading is ἐκ β' ἔβαν. 788. ἀστός] Παῦλος, καί ἐπὶ ἀνάρσων καὶ ἑτοὶ ἀμίαν χαρακτέρα ἢ γραφή. This reading was to escape the seeming tautology of ἀστός and ἀσπαστός. 793. ἐπηλύευς νόθοις] We gather that this was the reading of Aristarchus, the Schol. E. being a citation and explanation of his view. Al. ἐπηλύευς θάνατος.

785. ὑψοῦ ἐν νοτίῳ, 'they anchored her well out in the water.' The expression describes a ship ready for sailing at a moment's notice. She is not drawn up on the sand, but with sails set and oars ready, she lies afloat; her stern made fast with a hawser to the shore, her bows moored to the anchor-stone (εὐναί), Cp. II. 14. 77 ὑψαὶ δ' ἐστὶ εὐνάυοι ορμίσσομεν. The meaning of νόπας is the water near the shore, and the adverb ὑψοῦ is quite as accurate a description of its position as ὑψαῖ in the phrase ὑψαῖ ἐν εὐνάυοι quoted above. We must suppose here, that they hauled up to shore, and landed (ἐκ δ' ἔβαν αὐτὸν) for supper. Such a process is the natural one, as no small boats were in use for embarking and disembarking. And this would be easy enough, if we may suppose that they had a running tackle passed through a loop round their mooring-stone. They could then haul to shore and haul off again at pleasure. This interpretation is borne out by Od. 8. 55 ὑψοῦ δ' ἐν νοτίῳ τὴν γ' ὀρμισάν, αὐτὸν ἔκακοι βάρι β' ἱκέναι ἀλκενοῦ καθέροντο ἀμέλη δώμα. The common reading ἐκ δ' ἔβαν comes from a mis-conception of the passage. The actual departure is described in 8. 42. As an illustration of the practice of disembarking to take supper cp. Od. 14. 347 αὐτὸ τ' ἀποδάτες | ἐςυμμένος παρὰ δίπλα χαλάσσον δόρπον ἔλυσε. 788. Here ἀστός is the general statement, the words ἀσπαστός ἐδήσει τ' ἑνότατης being added as exopexiosis. See Eustath. διασφηκώς ἐπί τοῦ ἀστός.

791. ὑψοῦ δὲ μερυμέρεις λέον. Eustath. ὃς λειτοῦντα ἔκακας θρασύμενον... ἀλλὰ λειτοῦντα δεδομένη καὶ δι' αὐτὸ τελείωσεν. The fear and the sense of helplessness form the point of comparison; the poet choosing the picture of a lion for his simile, because it is a natural way of introducing the evil designs of the suitors, who like hunters draw κόλπον περί κύκλων ἄγωνα, that is, draw a cordon of men round the lion and gradually narrow the circle. For the double accusative with περί., ἄγων compare παραδόντων τὴν καλλιτεχνούσα περιέργους τὴν Λυκήν Hdt. 4. 180. A similar construction with ἀμφισυνήθους is found in Od. 10. 542.

793. νόθοις. According to Buttm. Lexil. § 81 this form of word is the result of an orthographical error. Originally it was written ἐθάνατος, but when the initial digamma was dropped, the ν ἐσχελκαστικόν was affixed to the termination of the foregoing word to avoid hiatus. In process of time, and in a period when writing was rare, this final ν was transferred to the next word, and νόθοις came to be accepted as
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εἴδε δ’ ἀνακλαύθεσα, λόθεν δὲ οἱ ἄφεα πάντα.

"Ἐνθ’ αὐτ’ ἄλλ’ ἐνόησε θεὰ γαλακώπης 'Αθῆνη' εἴδαλον ποίησε, δέμας δ’ ἥκτο γυναικὶ, ἱφθίμη, κοὐρή μεγαλήτερος Ἰκαρίου, τὴν Εὔμηλος ὅπως, Φερῆς ἐνι οἰκία ναϊών. πέμπε δὲ μιν πρὸς δόματ’ Ὀδυσσῆος θείοιο, εἰὼς Πηνελόπειαν ὀδυρομένην, γοδοσαν, παύσειε κλαυθμοῖ τοῦτο τε δακρυέως, ἐς βάλαμον δ’ εἰσῆλθε παρὰ κληίδους ἰμάντα, στὴ δ’ ἄρ’ ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἐξεπεν’ 'Εὐθεῖς, Πηνελόπεια, φιλον τετίμενη ἥτορ; οὐ μὲν σ’ οὐδ’ ἔσωι θεοὶ ἴχνα ζώντες κλαίειν οὐδ’ ἀκάχησθαι, ἔπειρ’ ἐτι νόστιμος ἐστὶ σὸς πάις’ οὐ μὲν γάρ τι θεοὶ ἀληθελεῖν ἐστί.

797. ἱφθίμῃ] μμβάλλει Ἀριστορχος πότερον ἐπιθέτον τῷ ἱφθίμῃ ἦ πίρουν Schol. P.

the correct form instead of ἱφθίμος. Such an etymological accident finds a sort of parallel in the French word lierre, for l’ierre (cp. Lat. edera), and in the English, a newt instead of an eft. ἱφθίμος is used altogether twelve times in Homer. In II. 2. 2; 10. 91; 14. 242; Od. 4. 793; 12. 311, it is preceded by a word capable of receiving the ὰ ἐφελκυτόν, and in II. 10. 187 and 14. 354 by a word naturally ending in ν. From this uncertainty, it may be supposed, which thus arose in the pronunciation of the word, the incorrect form νῆσιμος for ἱφθίμος or ἱφθιμος was extended to those passages in which no final ν precedes or can precede the word, e.g. II. 14. 253; 16. 454; 23. 63; Od. 12. 366; 13. 79. Aristarchus interprets it as meaning ἀνέκδοτος (from νῆ-δον), and as therefore parallel to νῆσιτος, but this would be an unsuitable epithet in such a passage as II. 2. 2; the phrase νῆσιμος μοῦσα h. Vener. 172 is doubtless of much later date; (cp. also h. Merc. 241, and see Baumeist, ad loc.). Düntzer proposes to derive it from νῆ and δομός from a root δύ, seen in δύη, δυνης, and renders ‘painless.’ Schenkl (quoted by Ameis, Anh. on Od. 13. 79) refers it to a Skt. stem nand- = ‘gaudere,’ or in a causative sense, ‘exhilarare,’ so that νῆσιμος may be a euphonic form of νᾶζ-μος, the termination being analogous to διδύμος, τρόνδυμος. It should be mentioned that Hesiod, Simonides, and Antimachus used a form θιμος, and were therefore reproached by Poseidonius and Aristarchus as παραφθειρότετο τὴν Ὀμήρου λέιν.

796. Notice that in Homer the dream is not merely the creation of the sleeper’s mind, but is represented as having a real existence apart from him.

798. Eumelus, son of Adrastus and Alcestis, lived at Pherae on the lake Boebeis in Thessaly (cp. ll. 2. 711), and had taken part in the Trojan expedition.

800. θιμος is properly an adverb of time, as Ἰνα is of place, but it is used here (as in Od. 6. 80; 9. 375; 19. 367) as a final conjunction. This use does not seem to be found in the Hid. 802. κληίδους ἰμάντα. See on Od. 1. 443.

803. Join καὶ προσετεπὶ μιν μῦθον, the double accusative being the regular use, as ἕτοι μιν ἀντίον ἥθα, Τυδείδην ἔτεκε περέστα τροπηλία, etc.

805. οὐ . . οὐδέ, see Od. 3. 27.

807. ἀληθελεῖν. This form, and also
Τὴν δ' ἥμειστ' ἐπείτα περίφρον Πηνελόπεια, ἥδι μάλα κνώσσουν ἐν ὀνειρεῖσθαι πύλησιν.

'Τίππε, κασιγνήτη, δεύρ' ἥλυθες; οδ τι πάρος γε πωλέαι, ἐπεὶ μάλα πολλὰν ἀπόπροθι δόματα ναίεις, καὶ μὲ κέλει παύσασθαι διξόος ἥδι ὀδυνάων πολλέων, αἱ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμὸν, ἢ πρὶν μὲν πόσιν ἐσθῶν ἀπόλεσα θυμολέουν, παντοῖς ἀρετῆις κεκασμένον ἐν Δαναοίσιν, ἐσθῶν, τοῦ κλέος εὐρώ καθ' Ἑλλάδα καὶ μέσον ᾿Αργοσ. νῦν αὖ παῖς ἀγαπητός ἐβη κολῆς ἐπὶ νηὸς, νήπιοι, οὗτε πόνων εὖ εἰδὼς οὐτ' ἀγοράων, τοῦ δ' ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκεῖνον. τοῦ δ' ἀμφιτρομεώ καὶ δείδαι μὴ τί πάθοιν, ἢ δ' γε τῶν ἐνὶ δήμῃ, οὖ οἴχεται, ἢ ἐνὶ πύντοις δυσμενεῖς γὰρ πολλοὶ ἐπὶ αὐτῷ μηχανώνται, ἱέμενοι κτείναι, πρὶν πατρίδα γαίαν ἱκέσθαι.'

Τὴν δ' ἀπαμειβόμενον προσεφή εἴδωλον ᾿Αμαυρὸν' ἥθαρσε, μηδὲ τι πάγχυν μετὰ φρεσκὶ δείδιθι λίθην.'

816.] ἐπιτίθει τὸ στίχον. See on sup. 726.
τοῖς γάρ οἱ πομπὸς ἀμέρκηται, ἢν τε καὶ ἄλλοι ἀνέφες ἡράκλειο τοποτάμεναι, δύναται γάρ, Πάλλας Ἀθηναίη ἐς δὲ ὅπυρομένην ἑλεαρῇ ἡ νῦν με προσέχει τεῖν τάδε μνησάσθαι.

Τὴν δ' αὐτή προσέπιετε περίφραν Πηνελόπεια:

εἰ μὲν δὴ θεὸς ἐσσι, θεοῖ τε ἐκλυνες ἀδῆς,
εἰ δὲ ἀγε μοι καὶ κεῖνον διψὺρον κατάλεξον,
ἡ ποι ἄττι ζώει καὶ ὅρα φάσο ἡλίοο,
ἡ θάνη τέθυνε καὶ εἰν 'Αἴδαο δόμοιο.

Τὴν δ' ἀπαμέθύμενον προσέφη εἰδωλον ἀμαυρῶν

οὐ μὲν τοι κεῖνον γε δηνεκέως ἀγορέος,
ζώει δ' γ', ἡ τέθυνε κακῶν δ' ἄνεμωλα βάζειν.

*ὢς εἰπὼν σταθμοῖο παρὰ κληίδα λιάσθη
ἐς πνοίας ἄνεμων ἡ δέ έξ ὅπων ἀνρώσε
κούρη 'Ικαρίοι νόμον δέ οἱ ητορ ἱάθι,
ὡς οἱ ἐναργής ὑνερον ἐπέσωστο νυκτὸς ἀμολὺφ.

Μνηστήρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευβα,
Τηλεμάχῳ φόνον αἴτην ἐνὶ φρεσὶν ὅρμαιντο
ἐστὶ δὲ τις υἱὸς μέσα τῆς περτήσας,
μεσόγνω 'Ιθάκης τε Σάμοι τε παπαλόεσσι,
'Αστερίς, οὐ μεγάλη στιμένας δ' ἐνὶ ναῦλοιχοι αὐτῇ
ἀμφίδυμοι τῇ τὸν γε μένον λοχώντες 'Δαίαο.

Homeristic usage to take it as emphasizing the preceding negative: 'by no means fear so sorely.' Compare οὐ ποιὰ τάγχαν Od. 22. 236, οὔκ ἔτη τάγχαν II. 19. 343.

831. θεοῖ τε,' and didst list to some god's bidding,' i.e. art sent here at the bidding of some god. As, e.g. Hermes, himself a θεός, might be sent by Zeus.

832. κατάλεξον with accusative; as inf. 836 ἀγορεύειν κεῖνον.

833. παρὰ κλῆδα σταθμοῖο, 'by the side of the bolt [that fitted] in the door-post.' She slipped through the slit in which the ἱμάτ (801) worked.

841. ἐναργῆς. There is nothing in this epithet incompatible with the ordinary interpretation of ἀμαυρῶν. The dream, though 'dim' to the bodily sense, had a 'clear meaning' to the mind.

ἐπέσωστο implies the rapid movement with which the phantom had hastened to her. Cp. Od. 6. 20.

νυκτὸς ἀμολύφ. Even Buttman's ingenious theory about this word leaves the etymology more than doubtful. Of more modern philologists, some seek to establish the identity of ἀμολύφ with ἀμαυρός, i.e. ἀμαρχὲς; others compound it of the euphonic ἄ and μολύφειν, μαλάκειν, or, adopting the Hesychian interpretation, μολύφ = νέφος, render it, 'the cloudless night.' Meyer attempts to connect the word with the Scandinavian myrkýr, 'darkness.'

846. It is impossible to accept the view of modern geographers identifying Asteris with the modern rock of Deskalo. See on the whole question the Appendix on Ithaca.
ОΔΥΣΣΕΙΑΣ Ε.

"Одисеоς σχεδία.

"Ηὼς δ' ἐκ λεχέων παρ’ ἄγανον Τιθωνοῖο ἄρμοθ', ἵν’ ἀθανάτοισι φώσι φέροι ἤδε βρετοῖσιν’ οἱ δὲ θεοὶ θαύκοντες καθίζοντο, ἐν δ’ ἀρα τούτη Ζεὺς ψυβρεμέτης, οὐ τε κράτος ἐστὶ μέγιστος.

In Book 1. (52-95) Athena had made two propositions to Zeus; (1) that Hermes should be sent to release Odysseus from Ogygia; and (2) that she herself should proceed to Ithaca, and despatch Telemachus in search of his father. Her own task had been accomplished: Telemachus travels to Sparta and Pylos (Od. 2. 414—4. 624) on this mission. Meanwhile the suitors have taken alarm at his departure, and set sail in the hope of intercepting him on his return (4. 787). At this critical point the scene changes to Olympus. Six days had elapsed since Athena's first appeal to Zeus (as may be gathered from the notes of time in 2. 1; 3. 1. 404, 491; 4. 306), and Hermes had not yet been sent to Ogygia. At the opening of this book Athena renew her request.

1. 'Ηὼς δ' ἐκ λεχέων παρ’ ἄγανον Τιθωνοῖο ἄρμοθ'. This is a poetical way of expressing 'the next morning.' Cp. II. 11. 1. Tithonus is here represented as a youthful hero (ἄρμος), whom Eos had carried off because of his beauty. Cp. Tyrtaeus, ap. Stob. Flor. 51. 1 οὐδ’ εἴ περὶ Κηρυκείας φύον χαράκτεροι ἐστιν. The first mention of his unhappy gift of immortality without immortal youth is made in h. Hom. Ven. 219 foll. θη θεοῦ (Hes.) αἰτήσωσα κληλονεσθε Κρονίων | ἄθικων τ’ ἐρμίων καὶ ζωον ἡματα πάντων | τῆς Ζευς ἐκένεσε καὶ κραύγην ἐκλάπω. | γηρίν’ οὖν ἐνέπηκε μετὰ φρίσει | πόθεν Ἡὼς ἐἴμηρ αἰτήσας ἐξουά τ’ ἀπ’ ἄγαν ἀλόιον. Ὅμως Μίνιμνος, ap. Stob.

Flor. 116. 33 Τιθωνοῖο μίν ἑφώνει ἐκεῖν κατὰ ὁδόν ὅρμοθ’ ἢ δ’ Ζεὺς, | γῆρας δ’ καὶ θαυμά- 

τον βίων ἄργαλαν. The story may be supposed to allegorize the change of the fresh morning hours into the scorching noon that brings weariness and weakness with it. The old Tithonus, turning again to childish treble, pipes and whistles in his sound," so that his voice was compared to the noise of the cicada, the only creature heard in the heat of the day: compare 'sole sub ardenti resonant arbustia cicadas.' Virg. Ecl. 2. 13. LycoPhron, 941, follows Cali- 
machus in giving Eos herself the name Τιθώνος, which must be etymologically connected with Τιθωνοῖο.

2. θαύκοντες καθίζοντο. This is the ordinary daily gathering of the gods in the hall of Zeus. In the same sense we have θεοῖο ἱέα Π. I. 533; compare also Π. 4. 1 οἱ δὲ θεοὶ πάρ’ ζην καθί- 

μονος ἡγοῦσαντο | χρωσί μ’ ἐν δακτύλιοι. The summoning of a special assembly is described in distinctly different terms, as in Π. II. 8, 2 Ζεὺς δὲ θεοῖς ἄγορην ποιή- 

σατον , αὐτὸς δὲ σοφ’ ἀγόρευε. II. 20. 4 Ζεὺς δὲ θέματα κέλευες θεοῖς ἀγορέτα ἐκαλέσαι... ἡ δ’ ἀρα πάντῃ | φοιάσασα κέλευσα Δίδο πρὸς ὄμοιν νέωσαν. With the construction θαύκοντες καθίζοντο cp. Od. 4. 51 ή δ’ ἄθικων ζώον, 'they went to their seats and sat down'; but ὄμοις or ὄμοιως is rather the 'session' than the 'seat'; compare Od. 2. 26 ὄμοι’ ἄγορη ὄμοις ὄμοιος, where ὄμοιος is equivalent to θαύκοντες καθίζοντες.
τοῖς 8. Ἀθηναΐς λέγει κήδεα πῶλ' Ὄδυσσηος
μυθηαμίνη μέλε γάρ οἴ τῶν ἐν δόμασι νύμφης.
7. Ἡ δὲ πάτερ ἤδ' ἄλλοι μάρκαρες θεοὶ αἰεὶ ἐόντες,

5. λέγει, 'recounted,'
6. μέλε γάρ οἴ τῶν. The strictly impersonal sense of μέλε is not found in Homer: the nearest approach to it is in Od. 1, 305 σοὶ δὲ αὐτῷ μελέτοι, where the subject is only suggested; and Od. 16, 450 ὥς ἔμελεν μοι τοιάτα μεταλήψας, where the infinitive stands as subject.
The common construction is μέλε τι (or τιν) τινι, or the corresponding use with the third person plural, as μελήσας μοι Ἕλκην II. 10, 481. The 1st person is only once used, εἰμ‘ Ὄδυσσεωὶ δορτιάδος, ἵνα πᾶσι δόλωσι | ἀνθρώπους μέλες Od. 9, 16; compare also Ἀργὸ πᾶσι μέλοσι 12, 70. The participle μεμεραίως is used with an active force, 'caring for,' as μέγα πλάκτου μεμεραίων II. 5, 728. In Od, 10, 505 we have μεθύοντα.
7. The whole of Athena's address is a cento from earlier books of the Odyssey. The words μή τίσ ἐκί... ἡμῖν ἤκου (8, 11) are borrowed from Mentor's speech to the Ithacensians. The conversation of Menelaus with Protes (4, 230-234) supplies the lines νύμφη ἐν μεγάροις... μαχαιραῖ (15, 17); and the concluding lines are taken almost verbatim from the address of Medon to Penelope (4, 700-702). It is possible to consider this as an intentional recapitulation, in words with which the hearers of the earlier part of the poem were familiar. Against this we may quote the canon maintained by Gottf. Hermann, 'de iteratis apud Homeri, that repetitions of the same words are only admissible in Homer under two circumstances: (1) quae per ipsum rerum narrandarum ordinem saepius redeunt, per se patet rectius idsem quam aliis verbis dici, ut ἀφένθη δε τείχε' εν αὐτῷ, etc.; (2) mandata idem verbis quibus accepta sunt perfertur, quod ut antiquae simplicitatis est, et quod quoque commendatur quod alioqui parum hudos esse nuntius videretur.' This would limit Homeric iterations to regular epic formulae and to the delivery of messages. All other kinds of repetitions Hermann holds to be proofs of the work of composers of different dates, unless the one passage is an avowed and distinct reflection of the other. This seems a needlessly hard and fast line to draw, especially in dealing with poetical composition. Nor is there anything unnatural in such a general resumption of the thread of the story, that has been broken by the change of place and scene.

Those who find two distinct poems in the Odyssey, viz. a Telemaquia and a Νότος Ὀδυσσείων, blended or pieced together with more or less skill (see Od. 4, 159), describe the opening of the fifth book as a palpable attempt to cover a gap between the two stories. They maintain that the narrative of the journeys of Telemachus ends with the close of b. 4, only to be resumed in bb. 15, 16; and that the Nostos properly begins with b. 5. The introduction of the second council of the gods in Olympus is, according to this view, an awkward necessity, caused by the insertion of the Telemaquia after the former council of the gods in b. 1. It is maintained, that when the earlier council had determined, in the absence of Poseidon, to bring Odysseus safe home, we ought to have had at once the despatch of Hermes with his warning message to Calypso—in short, an immediate transition from b. 1, 87 to b. 5, 30, with some such connecting line as de φιῶ, ὅ 'Ερμην προσήφη μεφάγεται Ζέας. This view may be seen briefly stated in Köchly, de Odys. carm. diss. I (pp. 11 fol.), Turici 1862; and more fully in C. J. Schmitt, de 2ndo in Odys. deorum concilio interpolato, eoque centone, Freiburgiae 1852, or P. D. Ch. Hennings, die Telemachief (pp. 151 foll.), Leips. 1858. But, this treatment, it may be argued, betrays a want of appreciation of the main conception of the poem. The proposed rearrangement may simplify the mere sequence of facts, but it does so at the expense of the artistic construction of the plot in the Odyssey. Nothing can be more effective, it might be urged, than the break at the end of the fourth book, where the perils of Telemachus,
μὴ τις ἐτὶ πρόφρον ἀγανὸς καὶ ἥπιος ἔστω σκηπτοῦχος βασιλέως, μηδὲ φρεσίν αἰώμα eἰδῶς:

ζαλέως τ' ἐλθὲ καὶ αἰσυλα ρέζοι,

ὡς οὐ τις μέμνηται Ὀδυσσέως θείοι

λαὸν, οἷον ἄνασσε, πατὴρ ὅς ὅπιος ἦν.

ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,

νύμφης ἐν μεγάροις Καλυψώσ, ἢ μὲν ἀνάγκη

ἰσχεί· ὁ δ' οὐ δύναται ἢ πατρίδα γαῖαν ἱέσθαι

οὐ γὰρ οἱ πάρα νήσι ἐπήρετοι καὶ ἑταῖροι,

οἴ κέν μιν πέμποιεν ἐπ' εὐρέα νάτας ταλάσσης.

νῦν οὖ παῖδ' ἀγαπητὸν ἀποκτείναι μεμάσων

οἰκίδες νυσσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἄκονην

ἐς Πύλων ἤγαθένη ἦδ' ἐς Λακεδαίμονα διαν.'

Τὴν δ' ἀπαμείβομεν προσέφη νεφεληγερέτα Ζεὺς·

τέκνων ἔμοι, ποιῶν σε ἐποὺς φόγεν ἔρκος ὀδόντων

οὐ γὰρ δὴ τοῦτον μὲν ἐβολευσάς νῦν αὐτή,

ὡς ἢ τοι κεῖνος Ὀδυσσέας ἀποτίσεται ἔλθων;

Τηλέμαχον δὲ οὐ πέμψων ἐπισταμένος, δύνασαι γὰρ,

ὡς κε μάλ' ἀγκηθῆς ἢ πατρίδα γαῖαν ἱκνται,

μνηστῆρες δ' ἐν νη παλιμπετὰς ἀπονέωνται.'

20. Ἐλατ' Rhiatus ἴσωθιν.
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"Ἡ ρα, καὶ Ἐρμεῖα, υἱὸν φίλον, ἀντίον ἡδα. "Ἐρμεῖα σῷ γὰρ ἀντὶ τὰ τῇ ἄλλα περ ἄγγελός ἔσεν; νύμφη ἐνπλακόμη ἐπεῖν νημερτία βουλήν, νόστον Ὀδυσσήο ταλασφρόνος, ὅσ τε νέται ὀστε θεῶν πομπη ὀστε θνητῶν ἀνθρώπων ἄλλο γ' ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων ἤματι κ' εἰκοστῷ Ἐχερίν έρβαλων ἱκώτο, 34. ἡμαί ε' χωρὶς τοῦ ἐκ αὐτήνερα Schol. H. The reading of Aristarchus seems to have adopted the κε. See II. 9. 363. Bekk., ed. 2, omits ε', because of the initial / in εἰσκοτή.

28. ἀντίον ἡδα. Not necessarily, though generally, of an answer. Here in the sense only of coram aliqui. The accusative is governed by ἡδα, as may be seen by comparing ἀντίον αὐτίον εἰς II. 1. 230, ἀρνία δεσποτής φάσαι Od. 15. 377.

29. σῷ γὰρ ἀντὶ. For this anticipation of the clause containing the reason cp. Od. 1. 337. ἀντὶ ἀπίστα here, with its adverbial force, serves to throw an emphasis on εἶ, 'thou for thy part.' See Od. 2. 103; 9. 256, 393; II. 1. 404. τὰ τῇ ἄλλα περ, 'in all else whatsoever.' so τὸ περ ἄλλα Od. 15. 540.

30. Hermes is here called the general messenger of the gods. In the Iliad, Iris for the most part fulfils that office; 'ἐπα... δὲ τε θεῖαι μεταγγέλων Ἀδαστόις II. 15. 144. But Iris is not mentioned in the Odyssey. Some old interpreters, relying on a false etymology that connected 'ἔπα with ἔπαι, supposed that Hermes was messenger in matters of peace and Iris in affairs of war. See Serv. on Virg. Aen. 5. 666; Hesych. ἔπασ τὸς ἐν σαρκί ἔπαι ἔπεικτος. Cp. Scholl. H. P. Q. T. η μὴ Ἰλαδὰ τῇ Ἂδα κρίνεται δαίμονι, καταληπτικὴ γὰρ καὶ τοῖς πολεμικοὶ δοξάζω; δὲ δὲ Ὀδυσσεία μεθοδία ἀντίν, ὅσ καὶ δ' Ἐρμης, παραστρφίλλον δὲ δὴ καὶ ἐν Ἰλαδὸν ἄτοκα πέμφη τῶν λύτρων διασώσα τὸν Πριάμον. Cod. Harl. gives ἐν τοῖς λύτρωσ, sc. in the Rhapsode of the 'Ransom.' Perhaps we may omit τῷ, and read ὅσως διασώσατο. The author of the hymn to Demeter (314 foll.) represents Zeus as first despaching Iris and afterwards Hermes; for the message of Iris fails of its purpose, and Hermes is sent δὲρ. Αἶγην μελακ. εἰπε παραφέρους ἱνέσειν, ἠγάνῃ Περσεφόνειαν... ἂγάθῳ. This seems to give a hint that Iris is the general medium of communication between the gods, and also between gods and men, while Hermes is chosen for special service requiring careful management. Thus he is sent to convey the warning to Aegisthus (Od. 1. 38); to break to Calypso the necessity of Odysseus' dismissal (Od. 5); and to put Odysseus on his guard against the witcheries of Circe (Od. 10. 277).

31. νόστον, in apposition with βουλήν, the words δὲ κε... ἀνθρώπων forming the epexegeisis to νόστοι.

32. θεῶν πομπῆ, such as Telemachus enjoyed (2. 417): the rest of the line is explained by the word πέμφωνι inf. 37. Cp. Hdt. 4. 152 ἀπέκομι εἰς Ταρταρόν θεῷ πομπῇ χρεώμενον.

33. σχεδίης, properly a feminine (see Od. 1. 97) from the adjective σχεδιαστω, which may signify 'made of joined planks' (from σχεδίων, 'close'); to which meaning the epithet πολυδέσμον seems to point; compare also the further description, γύμφωσιν δ' θαρ τῆ γε καὶ ἀρμοσσιν ἀρασσαν (infra 248): so too Schol. Q., interpreting it by γύμφωσιν ἁμέσως γένομαι. Others understand it 'a hastily made boat,' ναῦς σαποποιήσας τηρείσον Schol. V.: compare the later use of σχεδίης. Plato seems to use σχεδία in this sense, Phaedo 85 D τόν γονί βλέποντος τῶν ἀθροισίων λόγων λαβόντα καὶ δουλεϕελεγκτόταν, ἐν τούτῳ χοίρωμεν, διαπερ εἴσε σχεδία αὐθεντίωσιν, διακλαῦσα τόν βίον, οὐ μὴν τόν τούτον ἀφελετόρες καὶ διακλαῦσαν τόν ἐν θεωστῷ ἐξαμαλλωσε... διαφερήσαν.
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Φαϊήκων ἐς γαίαν, οἱ ἀγγίθεοι γεγάσιον, οἱ κέν μὴν περὶ κῆρι θεὸν ἄς τιμήσουσιν,

and that they were transported thence by their king Naussithous and settled in Scheria. From the story which Odysseus tells of his voyage (Od. 19, 271 foll.), he seems to place Scheria off the coast of the Epirote Thesprotians; and this hint may have given rise to the tradition which identified Scheria with Corcyra. So Callimachus (as we find in Strabo, 7. 3. 6) τὴν μὲν Γαλικοῦ Καλυβίου νῆσον φαίη, τὴν δὲ Κερεύρου Σχῆραν, and Thucyd. (1. 25) speaks of τήν τῶν Φαίηκων προεκκινήσαν την Κερεύρος κλῖνος ἑχούσαν περὶ ναόν, and (3. 70) he also alludes to the τέμνον τοῦ Ἀλκιύνος in Corcyra. But when we attempt to establish the identity, the story melts into romance. Hyperide and Scheria are merely topographical descriptions:—the ‘Highlands’—the ‘Coast.’ The Schol. E. has a story to the effect that ἡ Σχῆρα τὸ μὲν πρὸτον ἐκαλεῖτο Δρεσίνα (sickle), because there the sickle was kept with which Cronus was mutilated. It was afterwards called Scheria, so the story goes, because at Demeter’s request Poseidon consented to stop (σχεῖν) the flood that threatened to drown her.

The Phaeacians themselves are represented as of divine lineage (ἀγγίθεοι), and their name has been etymologically connected with φαίη, ‘dark;’ their home being in the wonderland of the West (ποινί θάλα). According to others, the name is to be referred to root φαεῖ, —bright. Their magic ships flit over the sea, ήρα καὶ νεφέλα κεκαλμέναι (Od. 8, 562), and Naussica describes herself and her countrymen as living ἀπάνωθεν πολυκλάτερον εἰς πόλιν ἐξελόντων φθορῶν, ὁδῷ τις ἄμμοι νεκρῶν ἑπιμοργεῖται ἄλλος (Od. 6, 205). Welcker (Klein, Schrift. 2. 14) endeavours to identify the account of the Phaeacians with certain forms of northern legend, laying much stress on their being called παμολ ἄνθρωπος, and on their having carried Odysseus in a deep sleep across the sea. He finds in this a representation of the story of the Ferrymen of the Dead: see further on Od. 8, 562.

Welcker also supposes that Homer sought in his description of the Phaeacians to portray the habits of his own Ionian countrymen.

Mure (Hist. Gk. Lit. vol. 1. Append. E.), commenting on the similarity of the words Phaeacian and Phoenician, thinks that it is ‘some colony of these oriental adventurers in some part of the western Mediterranean which here forms the butt of Homer’s playful satire.’ He notices that Homer gives the epithets ναυακτόνωσι and ἀγμαίοι to both peoples, comparing Od. 7. 39 with 15. 415, and 13. 272 with 13. 120. According to Mure, ‘Scher’ is a Phoenician word signifying a ‘busy port,’ which suggests a ready etymology for Scheria. But the whole idea seems fanciful.

There is a more decided connection between the Elysian plain and the gardens of Alcinous. Both enjoy the constant presence of the genial Zephyr (Od. 4. 567; 7. 118), and Rhadamantus, the inhabitant of Elysium, is the visitor of the Phaeacians (Od. 4. 564; 7. 323). This connection was remarked by the Schol. on Eurip. Hippol. 742 ἐντόσει τῆς ἐμύθευσαν ἐνει ἣν ἐν ἡ κλείστα καὶ διαμαστά. φώνεω ἐν τινώ ἕρε τὸ Πρῶτον περὶ καὶ τῶν Φαῖηκῶν την γῆν ἐμύθευσαν ἐνει. Nitzsch supposes that we have in Phaeacia a trace of Italian scenery idealised, but on the whole we shall not be able to improve upon the decision of Eratosthenes, quoted by Strabo (1. 2. 35), ‘Ομηρος μὴν εἰς ἐλεύθερα ταῦτα μῆτις θεοῦσαν ἐν γεγορμον τόπους θεύει τὴν πλῆθην (sc. Οὐςτηρία).’

ἀκοινότερον καὶ ἄξιον, because his safe arrival is dependent on many contingencies. Compare the same mood expressing the same conditions in the speech of Teiresias, Od. 11. 104. 111.

36. περὶ κῆρος. περὶ gives the notion of a circle completed, as distinct from ἰμάρι, which properly means only, ‘on both sides.’ From this comes the sense of ‘completeness,’ ‘thoroughness,’ passing into the meaning of ‘excess,’ as in περισσόν. The grammarians had no uniform rule about the accentuation of περὶ, so as to distinguish its meanings, or its prepositional from its adverbial use. Cp. Schol. Par. on II. 21. 163 Ἑπόμενον ἀπό πολλῶν ἀναστρέφει τὴν περὶ ἐν σημαίνῃ περισσόν, but Heordian, on II. 4. 46, writes, τὸ περὶ φολίασεν.
πέμψανεν δ’ ἐν νητὶ φιλήν ἐς πατρίδα γαῖαν,
χαλκὸν τὲ χρυσὸν τὲ ἁλὶς ἐσθήτα τὲ δόντες,
πάλλ’, δ’ ἂν οὐδὲ πουτε Τροίης ἐξήρατ’ ὁδύσευς,
εἰ περ ἄπτήμων ἠλθε, λαχών ἀπὸ ληίδος αἰλαν.
ὦ γάρ οἱ μοῦρ ἐστὶ φίλους τ’ ἰδέειν καὶ ἱκέοσαι
οἶκὸν ἐς ψυρόφορον καὶ ἐην ἐς πατρίδα γαῖαν.

"Ως ἔφατ’, σοδ’ ἀπὶθησαι διάκτορος ἀργείφωντης.
αὐτὰ ἔπειθ’ ὑπὸ ποσῶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἠμὲν ἐφ’ ὑγρὴν
ἕτ’ ἀπίερων γαῖαν ἀρὰ πνοιῆς αἵμουν.

39. ὁ δ’ ἔξηκεν Τροίης ἀπὸ ληίδος, ἀπὸ τὴν Τροίην λιαῖαν. 43. foll.] μεταξ’ ἤμεθαν οἱ δελπότοι ἀπειθέεις εἰς τὸν τῆς Αθηνᾶς καὶ α’ λεγόμενα (Od. 1. 96), καὶ εἰς τὰ περ’ ἔρωμα ἑαυτὰ αὐτοῖς ὁλομένους εἰς τὴν Τροίην κάτωσε (II. 24. 339) Σχολ. Π. Ρ. Κ. οὐδέν δ’ ἔστα τοις διάφοροιν καὶ συναρτός δὲ δὴ ποιᾷ τὰ τέσσερα φορματα, ἐν εἰς τὸς μέρος δὲ τοις ἑλθοῦσιν εἰς Τρεβώνεις παρευμένος τῆς τρίας ἔχει Σχολ. Π. Ρ. Τ. οἱ μετέπεθοις κ.τ.λ. (sup.) Dind. ad loc. adds, 'Versus 43-49 isdem verbis perscripti leguntur II. 24. 339-345, pluribus vero mutatis vel additis in Od. 1. 96-101, ubi 97-101 ψηφιοθεῖσαν (ab Aristophane) dicuntur.'

τὸν τόνον δὲν σημαίνει τὸ περεσσὼν. The Venetus A. has περὶ κύρια uniformity, except in II. 24. 435, the work of a later hand. In this phrase and in others analogus to it, it is preferable to take περὶ adverbially, and regard κύρια as a localising dative; for the following reasons. We find (Od. 8. 63) the phrase περὶ... φιλεύν, and in II. 9. 117 περὶ φιλεύν: so again in Od. 2. 88 περὶ... ἐδύναυ, and in II. 2. 213; 5. 326 φρεύσει εἶναυ. If we translate περὶ φιλεύν by valde amare, and κύρια φιλεύν by ex animo amare, we may combine the two in περὶ κύρια φιλεύν and render it valde ex animo amare. This is easier than to take περὶ as a preposision with κύρια in the sense of circum cor, which offers no definite meaning. If we prefer to give a more local sense to περὶ and translate it 'all around,' quite through,' the sense will be the same, and κύρια will still stand as a local epexegeisis. The same explanation will suit such passages as ἀλύσοντως περὶ θυμῷ II. 22. 70, or τοῖς τε περὶ φρεύσεως ἄπτεσσος ἄληκII. 16. 157; but it is likely enough that such later expressions as περὶ χάρματι h. Hom. Cer. 439, περὶ φόβῳ Aesch. Cho. 35. and περὶ τάρβει Pers. 696, have arisen from a mis-

conception of the Homeric usage (see the whole question well treated by Kuhl, Quaest. Hom. p. 1. de particulae περὶ forma et usu Homeric). 39. πέμαλα sums up the three accusatives in the preceding line, and introduces the clause with δοκ. Τροίης, i.e. Troy-land. See Od. 10. 40. Schol. H. F. P. joins Τροίης, as adj., with ληίδος. 40. λαχών... αἰλαν, 'having got his meed from the spoil.' Cp. Il. 18. 317 λαχάνια ἐς ληίδος ἔδεσα. 41. δ’ οἷς, 'in such wise,' i.e. including both the perils he must encounter, and the honourable escort from Phaeac. 42-19. The whole passage is identical with II. 24. 339-345, to which place the mention of the magic wand and its soporific powers seems more appropriate: for Hermes had on that occasion to lull the sentinels to sleep, τοῖς δ’ ἰπ’ ὑπὸν ἐχειν διάκτορος ἀργείφωντης | τοῖς, which words explain τ’ τὰρβῶν ὄμματα βλέψην Vulg., in his adaptation of the passage, Aen. 4. 238 foll., extends the power of the wand to the causing or breaking the sleep of death, 'dat somnos adimitique et lumina morte resignat.'
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εἰλετο δὲ ράβδουν, τῷ τ' ἀνδρῶν ὄμματα θέλησεν ὃν ἐθέλει, τοὺς δ' αὐτὲ καὶ ὑπώνυμον ἤγείρει. τὴν μετὰ χεροὺς ἔχουν πέτετο κρατός ἀργειφόντης. Πιερῆν δ' ἐπιφνίζει εἰς αἴθρους ἐπιμεςε πύντον· σεβάετε ἐπε' ἐπὶ κύμα λάρβο ὅρνηθι ὑσικός, δι' τα κατὰ δεινοὺς κόλπους ἀλὰς ἀτριγεύτοι κύκλος ἀγρόσων πυκνῶν πτερᾶ δεῦται ἀλμῆ τῷ ἱκελοῦ πολέεσσιν ὄχησατο κύμασιν Ἐρμῆς. ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλῆθ' ἔσθαι, εὖν' εκ πύντον βᾶς ἱερεῖδε ἥσσερόν ὑμᾶς.

54. τῷ ἱκελῷ προσόθηκε τι ό ἱερβοῦ σὸν στίχον Schol. H. P. Q. c, with whom Eustath. agrees, 1522. 62. See note below.

49. τὸ πτερόν. The word is used of any rapid movement, and is not confined to the flight of birds. Cp. ἔτειον . πτερόσθεν II. 5. 366, ἀλοιπόρος . πτέτα ι. 12. 140, δ' αὐτὸν πτέτα θαλάσσης II. 15. 170, etc.

50. The flight of Hermes may be compared with that of Hera, Ili. 11. 225 ἰπίν' δ' ἄλφασα λίκεν ὰυκοῦ ὁδλίμμωος | Πιερῆν δ' ἐπιβάσα κολ' ὁμολίμνη κρατείν | σέβατ' ἐπ' ἐπιπολίπον θρηνόν δρα κυφόντα, | ἀκροτάτας κορυφὰς, οὐδέ χεῖνα μάρτετε ποδοῖν | ἑ' ἄλω δ' ἐν πυντόν ἱδρυτε νημαίνονται. Here then the words Πιερήν δ' ἐπιβάσα refer to his passage over the peaks of the Pierian range, which runs north-west from Olympus.

ἐξ αἴθροις should be joined with ἐπιμεσε. Or it is possible to regard Pieria as the plain of that name, to which Hermes descends from Mount Olympus, as to a stage between it and the sea; in which case εξ αἴθροις must be taken with ἐπιβάσα, for αἴθρα is the clear air of mountain heights, as distinguished from the lower atmosphere, ἀέρ. Zeus on Olympus is described, Od. 15. 523, as αἴθρις καίων.

51. λάρος. A distinction is made between the λάρος and αἴθων in the Peripl. pont. Eux. (33, ed. Müller); and Aristotle (Hist. Anim. 5. 9) does so even more explicitly, assigning to each a different breeding season. αἴθων, inf. 337, must be a bird that dives, perhaps the murgus. λάρος may be the gull (larus) or the tern (sterna), neither of which dives deep. In modern Greece the gull is still called γάλακτος. Pliny appears to refer to the λάρος where he says, 'gaviae in petris nidificant . aestate' Nat. Hist. 10. 32. 48.

52. δὲνοὺς κόλπους. So πέλαγος μέγα τε δεινόν τε Od. 3. 322. κόλπους is occasionally used of the whole sea, e. g. θαλάσσαι εὐρία κόλπον II. 18. 140; but it seems properly to describe the water as lying enclosed, or sunken, between headlands. Compare ἐνῷ Κριῆς κατερθαίνει κόλπος ἀνέφρων | δ' τε δικ Πολυοκλῆσσιν πειρᾶς ἔργει h. Hom. Ap. 431. Curtius thinks that κόλπος may be connected with κλέν-νυς, as something that hides or covers.

53. πυκνὰ πτερὰ, thickness of plumage is characteristic of sea-birds.

54. τῷ ἱκελῷ. This line seems a mere tautology after ἱκελός, but for a corresponding repetition in a simile cp. II. 5. 87, 93 δὲνοὺς γάρ ἄμεν ποταμῷ κλήσασαν ἱκελῶν ... ἀν ὑπὸ Τινέθες πυκνῶν κλωκόντον φάλαγγη. Οὐκ ἱκελοῦς Schol. P. says, κατὰ τὴν ὄρην οὐ κατὰ τὴν μορφὴν, ὡς κ' ἐκ μουλεθοῦρ ικήλη (II. 24. 80). The words are only meant to imply that Hermes swooped down, and swam on the water like a sea bird.

With πολέεσσιν cp. Trachin. 112 foll. πολλὰ ... κύματα ... βάστ' ἐπόστα τε. ὄχησατο, 'rode on the thronging waves,' i. e. made them his δχήμα.
stands for ‘land,’ in contrast to ‘sea.’
Here it is used of an island, as of Ithaca, Od. 13. 114.

59. ἄσχαρον, a metaphasic form belonging to the ε declension. It is a metrical necessity, as ἄσχαρον would be inadmissible in the hexameter. For similar metaplasms compare ἀσπάζων and ἀσφάνη, ἀσφην and ἀσφήν. The meaning of ἀσφάρα here seems to be a portable brazier, as in Aristoph. Acharn. 888.

60. κέδρος. The Homeric κέδρος is not the cedar of Lebanon, but a variety of juniper, probably the Spanish juniper (J. oxycedrus), which grows freely on the shores of the Mediterranean.

κέδρος. Duntter would connect this word with κτένος, but it should rather be referred to κεδρός, meaning either ‘easily split’ (Virgil’s ‘fissile lignum’), or, more likely, ‘defly split,’ i.e. ready-made into billets for burning, σκίζα.

κέδρος is a tree with resinous wood, probably the arbor vitae. Cp. Athen. 5. 207. Τό τε τόν κέδρον καί τόν φθινόν καί τόν εὐπάρχον εὐδή είναι ισότρια λατι περι δεθών, which seems conclusive against the idea of κέδρον being a compound like incense. See Pliny, Nat. Hist. 13. 16 ‘inter pauca nitidiusar vitae instrumenta hae arbor (citrus) est,’ quapropter insistendum ei paulum videtur. Nota etiam Homerou fuit; Thyon Graece vocatur, ab alii thya. Hanc itaque inter odores urit tradidit deliciis Circe [probably a reminiscience of Virg. Aen. 7. 10 foll.], quam deam volebat intellegi, magno errore eorum qui odoramenta in eo vocabulo accepiunt, cum praestervum eodem versus cedrum lariicemque una tradat uri, in quo manifestum est de arboribus tantum locutum. But the citrus emits no scent in burning, so that it is better to regard κέδρον as one of the resinous trees; pine, cypress, or juniper.

61. ἀσφάλωσα, ‘vocalis est verbum quo ipsum Nymphae cantum expressum dicas dulcissimum’ Bothe.

62. κεφιθα. The κεφιθα is generally considered equivalent to the later σκαλή, the wooden rod or blade used to strike the threads of the wool close together. It seems better to take it of the shuttle (connected with κρέω, κρέφος), as the use of the word by Eurip. (Troad. 198 ὅποι λότοι κεφιθα διώνουν ιππαλάκων) could not refer to the σκάλη.

64. ἀγγερός is probably the aspen (Populus tremula). In Homer this tree is generally represented as growing in marshy soil, Od. 17. 208; Il. 4. 482, or at any rate in the vicinity of water, as here, and infl. 237; 6. 293. The constant movement of its leaves serves to point a simile in Od. 7. 103. Curtius suggests that ἀγγερός (ἀγγρε-ός) may be connected with ἀγγ-ις, κατ-αγ-ις, as Populus perhaps with σάλλω.

66. σκαλών. Cp. Pliny, Nat. Hist. 10. 49. 70 ‘nominatur ab Homero scopes avium genus; neque harum satyricos motus cum insidientur plerisque memoratos facile conceperim mente, neque ipsae iam aves noscuntur.’ The word may come from σκάλω-τειν, ‘to
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εἰνάλιαι, τῆς ἐν τῇ θαλάσσῃ ἔργα μέμηλεν.

η δ' αὐτῷ τετάνυστο περὶ σπείους γλαφυροῦ ἡμερίς ἡμῶνα, τεθῆλε δὲ σταφυλῆς
κρῆναί δ' ἐξεῖς πίσυρεν μέον ὕδατι λευκῷ,
πλησία ἄλληλον τεταμέμνεν ἀλλωδίς ἄλλη.
ἀμφὶ δὲ λειμῶνες μαλακοὶ ἰον ἥδε σελίνου
θήλεων ἑνδὰ κ' ἐπίτεια καὶ ἀδάνατος περὶ ἐπελθὼν

72. Ιου.] The v. l. σιὼν is said (see Athenaeus, 2. 6 c.) to be the emendation of King Ptolemy Euergetes, who insisted that the violet was rare out of place. Eustath. does not allude to the origin of the variant, but he says, σιὼ τινι γράφον-
σιν, δὲ καὶ πολλοὶ ἀρέσει τῶν παλαιῶν.

mock,' meaning a bird that ' mimics' the tones of others, or there may be a reference in it to a grotesque appearance in the bird itself, or to its curious gestures and movements. But we should rather connect ἁπεψ, with ἄπειτ-τωμιά, as κλαμ θεύτ-τωι, φαρδός with πυρί, and regard it as meaning the 'staring' bird. So ἀπεψ is connected with ἄποι λευκός. Perhaps in the absence of any evidence we may translate ἁπεψ ' horned owl;' Aristotle (Hist. Anim. 8. 3) mentions ἁπεψ among the ταμάφωνες τῶν ἑωτε-
ριών, adding ὅ ἐν ἁπεψ ἔλαττών γλουσ-
νιός. Another reading is καύρα, see Athen. 9. 391 c.

καυράς εἰνάλιαι may be rendered ' cormorants,' whose dark plumage probably gained for them the popular name of ' sea-crows;' cp. Od. 12. 418. There is nothing inappropriate in making these birds roost in trees, as, in the southern seas, cormorants build their nests in the mangroves. But after all there is nearly as much uncertainty about these καυράς as about σκάους. The Scholl. identify them with σκάους, and Hesych. with λάροι. The epithet ταυνύλωστοι probably refers to their constant cry. The bird is, as it were, represented at the moment when he uttered his screech, with the tongue outstretched.

57. θαλάσσας...μέγιλεν, ' occupy their business in the great waters,' i.e. in pursuit of fish, etc. For the expression cp. Od. 12. 116 πολεμία ἔργα μέμηλεν, Nitzsch compares οἱ γλαυκήν ἐγράφονται Hes. Theog. 440.

68. ἤ δε. ' This marks a new feature; cp. Od. 10. 162. Round the cave were alder, aspen, and cypress, but climbing upon the cave, and hanging over the edge (αὐτῶ = 'on the spot,' defined by περὶ σπείους), was a different kind of tree, viz. ἡμερίς, the ' garden vine.' We may suppose that the form σπείους (stem σπεῖος) like δείον II. 10. 376, was originally written σπείος. See Mono., H. G. § 105.5; App. c. 4.

tetáνυστο, ' trailed.'

69. ἡμερίς only means ' brought into cultivation from the wild state' (ἡ φύρας Anth. P. 9. 561.). Theophrastus (Hist. Plant. 3. 8. 2) says, speaking of different species of oak-trees, την ὑπὸ γλυκεως φυτονοσ οἱ μην τῇ ἡμερίδο καλόντοι, οἱ δὲ ἑτυμολόντοι.

70. πίσυρες, an Aeolic form; see on Od. 4. 743.

ὁδατι λευκός, like ἀγγαίον ἔδωρ (Od. 3. 429), means ' transparent,' ' clear,' or perhaps ' sunlit,' as opposed to μέλαν ἔδωρ, Od. 4. 359, in deep wells or shaded pools.

72. Ιου. σελίνων, material genitive with λειμῶνες, as αὐκάριον ἀδειος Od. 6. 291, τέμενος...φυταλής καὶ ἄρμαθς πυροφόρου II. 12. 314. Ιουν is the ordinary blue scented violet, i.e. Iou μέλαν as distinguished from λευκόν. If there be any value in the reading σελίνοι (see crit. note), we may suppose it to refer to the Silen nodi-
florum (Lin.), a marsh plant which grows freely in Greece. Cp. Dios. perp. I. p. Iat. 2. 154 σιὼν τοῦ ἄσπαλλον ἐφρακτεν ἐν τοῖς οὐδαμοὶ δρύδοι, λειπάναι, φύλλα ἔχου πλατέα ιπποσελίδων ἱλικτά, μικρὰτα δὲ καὶ φυταλίζοντα. See also Athen. 2. 6 c.

σέλινων, called ἔλεοθρετοῦν Π. 2. 776, may either be parsley, or, more likely, a kind of celery.

73. ἑνδὰ κ' ἐπίτεια, ' there indeed even
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θησαυτο ίδιων καὶ τερφθείν φρεσίν ἕσων. ένθα στὰς θείτο διάκτορος ἄργειοπόντης.
aὐτὰρ ἐπιείδη πάντα ἐφ θησαυτὸ θυμῷ,
aὐτίκ ἀρ' εἰς εὐρὸ σπέας ἡλυθεν οὐδὲ μν ἄντην
ἡγουνης ίδιοςα Καλυψώ, δία θεάν,
οῦ γάρ τ’ ἄγνωτες θεοὶ ἀλλήλοις πέλονται
ἀθάνατοι, οὐδ’ ἐ’ τις ἀπεροθί δόματα ναει.
οὐδ’ ἀρ’ Ὁδυσσηα μεγαλητορὰ ένδον ἐπεμεν,
ἀλ’ ἐ’ γ’ ἐπ’ ἀκτῆς καλεὶ καθήμενος, ένθα πάρος περ,
δάκρυσι καὶ στοναχῆσι καὶ ἄλγεςι θυμὸν ἐρέχων
[πόντον ἐπ’ ἀτρόγετον ἔρεχε καὶ δάκρυα λείβων].
’Ερμεῖαν ὃ’ ἐβεφείν Καλυψώ, δία θεάν,
ἐν θρόνῳ ίδροψας φαειν’ συγαλευτένι.
’ Τίπτε μοι, ’Ερμεία χρυσόρραπη, εἰλήλουθας
αιδίος τε φιλος τε’ πάρος γε μέν ο’ τι θαμίζεις.
αὕδα δ’ τι φρονείεις τελέσαι δὲ με θυμὸν ἀναγεν,

80. οὐδ’ ἐ’ τις ’Αριστοτέρας, οὐδ’ ἢ τι Schol. H. P. Aristarchus also read naeis and not the v. l. naeis. 83. στοναχῆσι] στοναχῆσι αἰ τοῦ Ἀριστοφάνου. The line recurs inf. 157. 84.] τ’ στὶχος οὗτος περτόθα, δ’ ἀρ’ προεικετο ταῖοι Schol. H. P. Schol. H. on inf. 158, where the line again occurs, says ἄντιθεν εἰς τ’ ἄλγος ἀνωτέρα (sc. v. 84) μετά ταῖοι δ’ στὶχος. If it be retained here, it spoils the construction of the sentence, as there is nothing to connect καλεὶ with δακρεκετο.

an immortal, if he came, might gaze
as he set eyes upon the place." This sentence still belongs to the general description of the grotto, and is preparatory only to the mention of Hermes in v. 75.

ἔπειτα, which often introduces a further fact as a natural sequence from what has gone before, serves here to give a new point in the description; as in the account of the cave of Phorcys, Od. 13. 106 ἐν δὲ κρητηρίῳ τε καὶ ἄμφοροι ήσαν | λάνιαν ἐνδ’ ἔπειτα τιβαῖμαζόσαν τιμίασεν. Cp. sup. 1. 62.

77. ἄντην is to be joined with ἰδιοςα, 'when she looked him in the face,' as ἄντην εἰσίδειν II. 19. 15. The accusative μν depends on ἰδιοςα and on ἄντην. Cp. Od. 20. 15 ἐν δὲ καὶν . . . ἄκτης ἀγνοῆσαν ἄλκιας.


τιμαθείν. δύναμιν ἐγνωρίζειν ἰδιοςα ἢ
Καλυπὸς τόν Ἐρμῆν. The following words οὐδ’ ἐ’ τι . . . naeis are intended to describe Calypso's own case, living in her distant isle of Ogygia. See inf. 100.

81. οὐδ’ ἐρα. Hermes found Calypso
within, but he did not, 'as one might have thought,' see Odysseus there. Cp. Od. 9. 93 οὐδ’ ἐρα μαρτυράγοι μὴν οὕτως ἔρχεσθαι δελέβουν. 86. συγαλεύοντι. This word is usually referred to σιαλος. 'fat,' on the analogy of λιπαρός, the dropping of the γ being compared with λω, the Boeotian form of ἥλω, and ὄλιος for ἄλιγος in the Tarentine dialect. (See Curtius, 541.) Others connect the word with a root γαλ = 'shine,' with an intensive prefix σι. So Dünzet ad loc.

88. αἴθων τε φίλος τε, 'an honoured and welcome guest.'

For the use of πάρος with the present tense see on Od. 4. 811.
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90. εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἔστιν. [ἀλλ' ἔπεω προτέρω, ἵνα τοῖς πάρ πείσηι θείω.]

"Ως ἄρα φωνήσασα θεά παρέθηκε τραπέζην ἀμβροσίης πλήσασα, κέρασε δὲ νέκταρ ἐρυθρῶν.

αὐτάρ ὁ πίνε καὶ ἤσθε διάκορος ἄργειφόντος.

αὐτὰρ ἐπεὶ δείπνησε καὶ ἤκρα ἰθύδωρ ἐδοθῇ,

καὶ τότε ὅ μὲν ἐπεσεῖν ἀμειβόμενος προσέπετεν:

'Εἰροτζές μ' ἐλθόντα θεᾶ τεθῶν αὐτὰρ ἐγώ τοι

νημερτέως τὸν μύθον ἐνυπήςω κέλει γάρ.

ζεῦς ἕμε γ' ἤναγει δεύρ' ἐλθέμεν οὐκ ἠθέλοντα:

'tίς δ' ἀν ἐκὼν τοσοῦτος διαδράματι ἀλμυρὸν ὑδάρ

ἀπετέν; οὐδὲ τίς ἄχι βροτῶν πόλις, ο所提供 τεθῶν

ἱερά τε βάτων καὶ ἐξαιτίων εκατόμβας.

ἀλλὰ μᾶλ' οὗ πῶς ἔστι Δίὸς νῦν αὐγίχοιο

οὕτω παρεξελθεῖν ἄλλον θεῶν οὐθ' ἀλισσάι.

91.] Wanting in the best MSS. It is incompatible with sup. 86, where Hermes
is represented as already seated. It is probably interpolated from II. 18, 387.
Perhaps we might justify it by understanding that the guest is hereadden to move
from the reception-room to the dining-room. 100. τίς δ' ἄλλω.] Bekk., followed by
Nauck, would read τίς πέπει αἰταίον takes the digamma.

90. εἰ τετελεσμένον ἔστιν, 'if it is a thing that ever hath been done;' which
would imply the possibility of its being done again. Nitzsch compares τ' γενό-
μενα φαινοντε ὃτι δυνατ' Arist. Poet. 9. 6. The same transition in meaning
is seen in the verbal adjective in -τος. Compare also τετελεσμένον ἔσται II. 1.
212, etc.

18. 5 'I will fetch a morsel of bread,
and comfort ye your hearts.' So πη-
ειοίαρν ὧμών Od. 19. 108.

97. εἰροτζές, 'thou dost question me
at my coming;' referring back to v. 87,
τότε μοι... ἐλθόντας; For the collo-
cation of τέλα καὶ see inf. 155.

98. τὸν μύθον, 'that story which I
have to tell,' 'my story,' alluded to,
sup. 88, in the words αὖθα δὲ φορεῖτες.

κέλει γὰρ. This is added, because
the message is an unwelcome one,
which Hermes would not tell if he
were not hidden.

101. ἀπετέν is added to give
definiteness to τοσοῦτα.

In the words ὅδε τις we have a de-
monstrational clause instead of a re-
lative, the meaning being 'there where
is no city.'

103. οὗ πῶς... θεόν. Here ἔστι
is used in the sense of ἔσται, and followed
by an infinitive with the subject in the
accusative. Cp. Od. 11. 158 τὸν οὗ
πῶς ἐστιν περάσα | πεῦξιν ἐντα. Ameis
quotes also Od. 2. 310; 5. 137; 15. 49;
17. 12; 18. 52; 19. 555, 591; 21. 331;
II. 6. 267; 13. 114; 17. 464; 19. 225;
20. 97.

104. ἀλισσάι (ἄλθος) is connected
with ἄλθος. Eustath. and others
attempted to identify ἄλθος in this
sense with ἄλθος from ἄλθει, the notion
in both being the 'barren waste' of
sea. This false derivation may be the
reason why ἄλθος and ἀλισσάι are found
with the aspirate: it would be more
correct to write ἄλθος and ἀλισσάι on the
analogy of ἄθη and ἄλθει.

Here ἀλισσάι means 'to thwart by
open resistance;' παρεξελθεῖν, 'to over-
reach.' Compare ὃς ὁ παρέλθοι | ἄν
φησί τοι ἄνδρα παρείναι ὑπεράσπιστον ἄλλων, τῶν ἄνδρών οὗ ἄστι πέρι Πριάμου μάχως εἰνάτες, δεκάτῳ δὲ πάλιν πέρσαντες ἔθησαν οἰκαδ’ ἀτάρ ἐν νόστῳ Αἴθηναι ἄλλοντο, ἢ σφιν ἐπώροι ἀνεμών τε κακῶν καὶ κύματα μακρά.

[ἐνθ’ ἄλλοι μὲν πάντες ἀπερμάθησαν ἔσθλοι ἐταῖροι, τῶν δ’ ἄρα δεύτ’ ἀνεμός τε πέσον καὶ κύμα πέλασσε,]

τῶν νῦν σ’ ἤργανει ἀποπειρεῖμεν ὅτι τάχατα

105-111. περιτοι οἱ στίχοι καὶ πρὸς τὴν ἱστοριάν μαχόμενοι οὗ γὰρ καθ’ ἑν καρβὺ ἄθηνας ἐν τῷ ἄθαιμο καὶ οὐ καθ’ ἄλλο άπαντον ἐθυσιασθεὶς τῇ νοσήσῃ προσεπήχθη, οὗ δὲ παλαιόται δὲ τῶν μετὰ τῶν τοῦτο (113, 134) εἰσὶ μεταπενεγμένοι Σχόλ. P. Q. Buttm. ap. Dind. Schol. refers these words to vv. 105-111, but the omission of those lines would make the phrase ἄθηνας ἄλλοντον ἐθυσιασθεὶς τῇ νοσήσῃ προσεπήχθη, therefore it is better to retain vv. 105-107, so that τῶν νῦν σ’ κ. τ. λ. follows directly upon ἤργανει. At any rate 110, 111 must be struck out. See note below. 112. ἤργανει μετατοῦ ἤργανει άτι τοῦ ἤργανει, διὸ τὸ ἰδίου εἶναι καλὰ (Π. 3. 388) Schol. P. Aristarchus seems to have written the plpfr. with the paragogy ν. See La Roche, H. T., p. 194 foll.

πάντες οὖν ἄλλων Od. 13. 291; also παρεξελεύνω used of Circe slipping by unperceived, Od. 10. 573.

105. ὑπεράσπιστον ἄλλων, 'beyond all others,' 'in reference to all others.' It is unnecessary to describe this idiom as a substitution of the superlative for the comparative. Nor need we explain it as an illogical use of the partitive genitive, nor as an ablational use of the genitive so strong as to imply 'away from' and therefore 'beyond' all others, as ἐξοχοῖς ἄλλων. The very free use of the genitive with substantives and adjectives, marking different degrees or points of reference, is compatible both with comparatives or superlatives. Compare, for the genitive in this relation with substantives, ἡ Κέρασις τής Ἐστιάς καὶ Ξέλλας ἔκλειπον παράπλοιον καία τῇ Θεκ. 1. 36, and with adjectives νειατος ἄλλων Od. 15. 108, σείο δ’, Ἀχαιλεί, οὗ τὰς ἄνθρα πρεσθάνου μακαρίατοσ Od. 11. 483, πολλοὺς σφιξαλασσοτοῖς τῶν προγεγεγμένων Θεκ. 1. 1, μεγίστη τῶν πρὸ αὐτῆς ib. 1. 10, καλλιστον φαίνετο τῶν προτέρων φιὸς Soph. Ant. 101. An exact parallel to this use of the genitive with superlatives is found in the phrase μάνω τῶν ἄλλων, as ὁμορίφως μάνω τῶν ἄλλων ῥαψοδότους τὰ ἐντυ Λυκρ. 184.

106. τῶν ἄνδρῶν, explanatory and corrective of ἄλλων, and in apposition with it. He was not more wretched than all the rest of mankind, but than all the Greek heroes who fought round the walls of Troy.

107. ἔθησαν οἰκαδ’ is modified by the following words ἀτάρ ἐν νόστῳ, etc. Cr. Od. 14. 241 ἔθησεν οἰκαδ’ οὖν νέον, θεός δ’ ὑπείρασαν Ἀχαίοις.

108. Ἀθήναι άπάντον. Compare for the circumstances Od. 3. 135; and for the construction Od. 4. 375. Hermes is giving a general sketch of the disasters that happened to the Greeks on their return, without special reference to Odysseus, of whom Athena was always the champion and protector. The storm sent by her, 'unius ob noxam et furas Aiascis Oilei,' had no connection with the shipwreck of Odysseus which happened later. Whether we reject the whole passage, vv. 105-111, or not, it is at any rate impossible to retain vv. 110, 111 in this connection; for they imply that Odysseus was wrecked by Athena’s storm, and driven on the shore of Calypso’s isle; whereas, by his own statement (Od. 12. 403 foll.), Zeus was the cause of the shipwreck, as is plainly stated in these very same lines, when they occur later, and are put in Calypso’s mouth (inf. 133, 134).

112. ἤργανει, 'bade thee.' The tense looks back to the time when Zeus despatched him.
οὐ γάρ οἱ τῆς ἀτὰ φίλων ἀπονόσιμοι ὄλεθριοι,
ἀλλ’ ἐτί οἱ μοῦ ἐστὶ φίλους ὅν Ἰδιεῖν καὶ ἱκέσθαι
οῖκον ἐς ὑψόροφον καὶ ἐν ἐς πατρίδα γαίαν.

"Ὡς φάτο, βρίσχειν δὲ Καλυψό, διὰ θεάων,
καὶ μιν φωνήσαι ἐπει τοπέρνεια προσηῦκα"

Σχέτλιοι ἐστε, θεοὶ, γηλήμονες ἐξοχον ἄλλων,
οἱ τε θεαῖς ἀγάδασθε παρ’ ἀνδράσιν εὐνάξεσθαι
ἀμφαίην, ἥν τις τε φίλον ποιήσεται ἀκοῦσθη.

ὡς μὲν οτ’ Ὀρίων ἐλεοτροθάκτυλος Ἡδός,
tόφρα οἱ ἡγάδασθε θεοὶ ρεῖα γαύντες,
ἕως μὲν ἐν Ὄρτυγι χρυσόθρόνον Ἀρτεμίς ἄγνη

118. [γηλήμονες] τοί δὲ [γηλήμονες γραφόταται καὶ γηλήμονες, δ’ οὐτ’ εὐθεικὶ Εὐστάθ. ad loc. See below. 120. ὃς τε] γράφεται ἕτει Schol. Q. 123, 124.] οἰοδε
περὶ παρ’ Ὁμήρῳ ἡ Ἀρτεμίς ἄρρητα φονεύει. λόι τε ἅγιοι τοῦτο στίχου Schol. H. P. Q.

113. τῆς, 'here,'

118. σχέτλιοι. See on Od. 3. 161.
The epithet is applied to headstrong heroes, as to Heracles, σχέτλιος, ἄμφαίην ὅν ἐν ὕψος ἑτερ’ ἀντιλα ὅβλων II. 5. 493; and once in the milder sense of 'undefeatable' to Nestor, II. 10. 164.
It is used of Zeus, II. 2. 111, and of the gods generally, as σχέτλιοι ὅστις θεοὶ δηλήμονες (II. 24. 33), which last word is mentioned by Eustath. and Scholl. as a favoria loco for γηλήμονες here. But the circumstances are quite different. In II. 24 the gods are δηλήμονες in permitting the outrage upon Hector's body: here they are γηλήμονες, 'jealous' of mortals favoured by goddesses; the words of τε θεαῖς ἐγάδασθε being epegegetical of the epithet.

120. ἄμφαδην, an adverb of fem. accusat. form. Cr. II. 7. 106 σηγὴ ἐφ’ ἰμένοι ... ἡ αὐτοῖς ἀμφαδη. There is an uncertainty whether the comma should come after εὐνάξεσθα or after ἄμφαδην.

The latter seems preferable, as then the words όν τε ... ἀκούσθη are explanatory of εὐνάξεσθα ἀμφαδήν. Cr. Od. 6. 288, where ἀμφαδὸς γάμος is used of honourable marriage. There is an irony in Calypso's words. The gods wink at the amours of the goddesses, but they will not endure that they should raise a mortal to the honourable position of ἀκούσθη. Here ηοῦφεστας is subjunctive.

121. Orion, the giant and hunter (Od. 11. 572), appears even in Homer as a constellation. Apollodorus quotes this account of his death—Ορίων δὲ Ἀρτεμίς ἀκέτασεν εἰς Δήλων—and later mythology makes his offence to have been an attempt to violate Opis, as she was bringing ears of corn to Delos (Pausan. I. 4. 8). Opis or Upis is, according to some, a surname of Artemis herself, which would explain another form of the story, as given in Horace, Od. 3. 4. 64. 'Notus et integrea | tentator Orion Dianae | virginitatis sagitta.' It is when at the end of July Orion rises in all his splendour with the dawn in the eastern sky, and then pales before the morning light, that he appears as the lover of Eos.

123. Ὄρτυγι. The above-mentioned legend about Orion serves to confirm the identity of Ortygia and Delos. The name Ortygia occurs in several localities, but it is always connected with the worship of Artemis (ep. Soph. Trachin. 214) and the existence of a Syracusan Ortygia (which Volcker understands to be alluded to in this passage) seems only to mean that the Syracusan colonists (B. c. 734) introduced into their new home the cult of the Delian Artemis. In Od. 15. 403 the island Σύρης is described as being Ὅρτυγι ἔρημον καθήκοσθεν, which would sufficiently mark the
ος ἄγανος βελέσσων ἐποιχομένη κατέστησεν.
δεδυμένη ἱεραίων ἐνπλάκαμος Δημήτρης,
ζεϊς, δε μιν κατέστησε βαλῶν ἄργητι κεραυνός.
δεδυμένη ἱεραίων ἐνπλάκαμος Δημήτρης,
ζεϊς, δε μιν κατέστησε βαλῶν ἄργητι κεραυνός.

127. νεφὺς [ἐν τριστάφλω] Schol. H. P. Q. quotes, though with disapproval, the reading τριστάφλω. Does this imply the existence of a reading νηφὸς?

position of the Cyclad Syros, west of Rhenea, and this is confirmed by the statement in v. 410, that the island was under the joint protection of Artemis and Apollo.

There is a further doubt whether Ortygia be a twin island to Delos, or identical with it. Strabo (10. 5. 5) identifies Ortygia with Rhenea, ὑπομακτοῦν ἡν ὡς οὔτως ἡν ὡς οὔτως, the confusion probably arising from the fact that originally Delos and Rhenea (which was separated from it by a narrow channel about half a mile in breadth) were included under the same name. See Schol. on Theocr. 17. 10 πέπεσα ἄγανος ἱεραίων ἐν πλάκαμος Δημήτρης, Ortygia and Delos are spoken of separately (H. Hom. Ap. 16) as the birth-places of Artemis and Apollo respectively, Leto having brought them forth, τὴν μὲν ἐν ὧν ὡς οὔτως ἢ ὡς οὔτως ἔτη Δημήτρης, see also Od. 6. 162. The name Ortygia comes from ὄρτυς, ‘a quail;’ and Welcker (Götterl. 1. 601) mentions that from May to September large flocks of these birds are seen in the islands of the Archipelago.

124. ἄγανος. See on Od. 3. 380. It should be noticed here that an arrow shot in anger is still called ἄγανος ἑλεός, showing that the ‘painlessness’ of the death, and not the merciful character of the visitation, is to be thought of. The death of Orion by the shafts of Artemis violates the generally observed rule by which the death of men is compassed by Phoebus; and of those of women only, by Artemis. Here however Artemis is not acting in her capacity of Death-goddess; but slays Orion from jealousy.

125. Ιασών. See Hesiod (Theog. 970, where the form ἱασώς is used). Demeter is said to have borne a son Plistus to this lover in the island of Crete. This story points to an early legend which identified Iasion with the fertile power of the soil, the name being perhaps connected with αἷα, or, according to others, with ἵαια, αἵαια. Later mythology makes Iasion the inventor of the cultivation of corn, like Triptolemus (τριπτόλεμος). In Theocr. 3. 50 Iasion and Endymion are coupled together. The story is complicated in various ways, for Iasion appears in different genealogical connections and with different mystic meanings in the religion and legends of Arcadia, Crete, and Samothrace.

126. θυμῷ ἔλασα, ‘yielding to her passion;’ i.e. not by compulsion. See Il. 9. 508, where Meleager is described as giving willing aid to the Aetolians θυμῷ ἔλασα.

127. τριπτόλος refers to the three ploughings: (1) at the end of autumn; (2) in the spring, to fresken the soil after the winter’s frost; and (3) in summer, for a second crop. Theocr. (25. 25) speaks even of a field ploughed four times, τετράπτωλος. The third ploughing was called νεώς, and the field so ‘freshened’ was called νεώς, while the Lat. novellus rather signifies land ploughed for the first time. See Hesiod, Opp. 403, with Puley’s note.

130. περὶ τρόπον βεβαιώτα, ‘be-striding the keel,’ described more closely in inf. 371 ἀμφοτεροι καὶ κατά τετράπτωλ, So περιπεμφθαι with gen. Il. 5. 21 ὡς τῆς περιπεμφθαι ἄθλημιν ἀθλημίνα. Compare also περιστείνον. 68.
ΩΔΥΣΕΙΑΣ Ε.

5.

Ζεῦς ἐλασσ ἐκέασσε μέσῳ ἐνὶ οἴνῳ πόντῳ.
ἐνθ᾽ ἄλλοι μὲν πάντες ἀπέφθειον ἑσθολον ἔταιροι,
tὸν δὲ ἄρα δεὺρ ἄνεμος τε φέρων καὶ κύμα πέλανς.
τὸν μὲν ἐγὼ φιλέον τε καὶ ἔτρεφον, ἢδὲ ἐφασκὸν
θῆσειν ἄδανατον καὶ ἄγηρον ἡματα πάντα.
ἀλλ᾽ ἐπεὶ οὗ ποιεῖ Θεὸς νόον αἰγινήχῳ
οὗτε παρεξέλθειν ἄλλον θεδὸν οὐθ᾽ ἄλλωσι,
ἐρρέτω, εἰ μὲν κεῖτος ἐπιτρώνει καὶ ἀνώγει,
πόντον ἐπ᾽ ἄτρούγετον. πέμψω δὲ μεν οὗ πη ἐγὼ γε
οὐ γὰρ μοὶ πάρα νῆες ἐπηρτεῖοι καὶ ἔταιροι,
οἱ κέν μιν πέμπτειν ἐν εὐρέα νῶτα θαλάσσῃς,
αὐτάρ τι πρόφρον ὑποθήσομαι, οὐδ᾽ ἐπικεῦσω,
ἀς κε μᾶλκ ἄκρηθής ἡ πατρίδα γαῖαν ἱκται.

Ὑ δ᾽ αὐτὲ προσέειπε διάκτορος ἀργειφόντυς

132. ἐλασσα] Ζηρόδοτος ἐλασσα γράφει Σχολ. Η. Ρ. Κ. 133, 134.] See on νν. 110, 111. 136. ἀγήρον] So Aristarch. Al. ἀγήραν Σχολ. Η.

132. ἐλασσα, from ἐλα, as ἐλόσα from κέλλω Od. 9. 140, ἐρεσα from κεῖρῳ II. 24. 450. ἐλα, in its derived sense of 'squeezing,' may well be used of a 'crushing blow:' others take it as equivalent to the Virgilian 'detrusit ad undas' Aen. 7. 773.

οἴνος must be a general epithet referring to the dark colour of the tumbling sea, like πορφυρός, and cannot have a special reference, as some suppose, to the red glare of the lightning, for the word is used without any of such surrounding circumstances, as in II. 2. 613, etc.

133, 134. See on 110, 111 sup.
136. ἡματα πάντα. He had lived as an ἄδανατος with Calypso up to this time; cp. Od. 8. 453 τὸ πάρα δὲ οἱ κομήθῃ
γε θεῷ ὅ ἐπείδος ἦν, but, as Dr. Hayman remarks, now that Calypso has no hope of keeping her lover, she feeds him with mortal food. See inf. 199—201. But θεῷ ὅ may mean no more than that he was right royally treated.
139, ἐφέτω, 'Let him take himself off,' with the meaning of 'abire in malam rem.' Cpr. ll. 9. 377; 20. 349.
140. ἀτρύγετος, as an epithet of the

sea, is commonly connected with τρυγάν, 
'to gather in the fruits,' the word thus meaning 'unharvested,' 'barren,' in contrast with the land, which is πολύφορος,
II. 14. 200. (In ll. 17. 415 ἄτρυγετος is used as an epithet of αἰθήρ.) This was the general view of the other commentators, but Herodian is quoted as referring the word to τρώω and understanding by it ἀκατάστατος, 'inexhaustible,' 
not to be wearied.' Curtius s.v. is not indisposed to adopt this rendering, supposing the form to come through ἄτρυγετος, and applying the meaning to the restless waves. Others connect ἄτρυγετος with τρῦγει, understanding by it the 'murmuring' or 'seething' sound of the sea. But this signification is not applicable to αἰθήρ.

πέμψω expresses rather her inability than her refusal to obey the order ἀνωποθάομαι sup. 112. 'I cannot send him away, for I have no ships.'
143. ὑποθείκωμαι, to be taken immediately with ὅ ἐκ κεν ἱκται. So ll. 16. 84 ἐν θεᾷ θεῖοι ... ὅ ὁ μοι τιμῶν μεγάλην καὶ κύδων ἱφαμ, and sup. 31 βουλήν ... ὅ ὁ ἐκ νόησιν.
οὐδ' ἐπικεῦσω, is parenthetical, and parallel to πρόφρον, so that πρόφρον may be rendered, 'with all my heart;' οὐδ᾽ ἐπικεῦσω, 'without reserve.'
"οὐτων νῦν ἀπόπεμπε, Δίδος δ' ἐποπίζεο μὴν, μὴ πώς τοι μετήπαιθε κοτεσσάμενος χαλεπήν."

"Ως ἄρα φωνήσας ἀπέβη κρατῶν ἄργειφόντως—

ἡ δ' ἐπ' 'Οδυσσῆα μεγαλήτωρα πύντια νύμφη

ἡ', ἐπεὶ δὴ Ζηνὸς ἐπέκλευν ἀγγελιάων.

τὸν δ' ἄρ' ἐν' ἀκτής εὑρε καθήμενον οὐδὲ ποτ' ἄσσε

δικρυόβιν τέρωντο, κατεβετο δὲ γλυκὸς αἰῶν

νόστον ὄντομον ὑδρομένος, ἐπεὶ οὐκέτι ἡμᾶς νύμφη.

ἀλλ' ἣ τοι νύκτας μὲν ἰαδεκτέν καὶ ἀνάγκη

ἐν σπέσει γιαφυροῖς παρ' οὐκ ἔθελων ἔθελόσῃ

ἡματα δ' ἐν πέτρησι καὶ ἠδύνεσι καθίζων

[δάκρυσι καὶ στομαχεῖσι καὶ ἀλγεῖι θυμῶν ἐρέχθων]

πῦτον ἐπ' ἀτρόγετον δερκέσκετο δάκρυα λείβων.

ἀγχοῦ δ' ἱσταμένη προσεφώνε ἄδια θεῶν

καὶ. 'Κάμπορε, μὴ μοι ἴτ' ἐνθάδ' ὀδύρεο, μηδὲ τοι αἰῶν

ἀπονετῶ. ἥδη γάρ σε μάλα πρόφρασα ἀποτέμψω.

ἀλλ' ἀγε διώρατα μακρὰ ταμῶν ἀρμόζεο χαλκῷ

156. ἐν πίγρησι] ἐν πίγρησι αἰ τοῦ 'Δραστῆρον Schol. Η.Ρ. 157]. Omitted in many MSS. Cp. sup. 83, 84. 158.] ἐνεῖδον εἰς τῷ δίλγον δυστήρῳ (84)

μετάκειται ὅ στίχος Schol. Η.
εὑρείαν σχεδίην· ἀταρ ἴκρα πῆξαι ἐπ’ αὐτῆς ὕψος, ὡς σε φέρεσαι ἐπ’ ἡροειδέα πόντων. 

αὐτάρ ἐγὼ σιτον καὶ υδαρ καὶ οἶνον ἐρυβρόν ἐνθήσομενεικέ, ὡς κέν ὑποιεῖς ἑρόκοι, 
ἐματά τ’ ἀμφιέσω, πέμψω δεὶ τοι οὐρον ὁπίσθεν, ὡς κε μάλ’ ἁσκηθής σὴν πατρίδα γαίαν ἴκναι, 
αἱ κε θεῶ γ’ ἑθελοσι, τοι οὐρανὸν οὐρὸν ἐχοῦσιν, οἱ μεν φέρτεροι εἰσι νοῆσαι τε κρηνά τε.

"Ως φάτο, βλέψον δε πολύτλας διὸς 'Οδυσσεύς, 
καὶ μιν φανήσας ἔπεα πεπρέβετα προσηύδα:

Αλλο τι δὴ σο, θεά, τὸδε μῆδει οὐδὲ τι ποιήν, 
ἡ με κέλει σχεδίη περάς μέγα λαῖτμα θαλάσσης, 
δείνω τ’ ἀργαλέον τε· τὸ δ’ οὐδ’ ἐπὶ νῆες εἴσαι 
ἀκύποροι περῶσιν, ἀγαλλάμεναι Δίδος οἴρῳ.

οὐδ’ ἀν ἐγὼν ἀέκτη σέθεν σχεδίης ἐπιπαΐν, 
εἶ μὴ μοι τλαίς γε, θεά, μέγαν ὄρκον ὀμόσαι

168. ἴκραν 'Αριστοφάνης Ίκονο Schol. H. P. La Roche quotes the reading ἴκρα from two MSS.
μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευόμενεν ἄλλον·

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179. ἄλλον ὁ Ναυκ συνεδρίσει ποιεῖ Schol. H. P. Q. Ναυκ suggests this is an error for ἄλλον.

185. ἄλλον] γραφεῖ Schol. H. P. Q. Ναυκ suggests this is an error for ἄλλον.

will not plot against me any fresh mischief, to my hurt,' This rendering takes κακὸν as substantival and makes πῆμα predicative. Cf. Od. 7, 195 κακὸν καὶ πῆμα, Od. 3, 152 πῆμα κακὸν. But it is also possible to make κακὸν adjectival, in direct agreement with πῆμα. The important word after all is ἄλλο, contrasting every other possible harm with the immediate horrors of the lonely and dangerous voyage. 182. ἀλτρός, used of a culprit II. 8, 361, has here a sporting tone. 'In sooth thou art a rogue, and not simple-hearted,' Calypso is laughing at the prudent way in which Odysseus manages to take care of himself. Full of craft himself, he suspects a crafty intention in everyone else. For ἀποφάσις see Od. 8, 177.

183. οἴον δὴ is equivalent in meaning to δὲ τοῖς, 'in that thou hast devised such clever words as these to speak;' or, 'To think what clever words thou hast devised!' used as an exclamation. Cf. Od. 2, 239; 22, 217; II. 2, 230; 5, 578; 6, 166; 14, 95; 17, 173 etc.

185. ἄλλον ἔδωρ. According to Hesiod, Theog. 389, Zeus gave special powers to the Ocean-nymph Styx, when she came with her sons to Olympus, ὁδῇ μὲν ὄρη ἔδειξε θεῶν μέγαν ἔμενεν ἄρκου. In a later passage, Theog. 775 foll., Styx is represented as having her home near the dwelling of night, νῆσον ἐν τοῖς κατά δόρατα νυκτός | μεγάρεσσεν πέτραν κατείχε, ἄλωθι δὲ πάντα | κοινῶν ἄργηροι πρὸς οἰνοῦν ἐστίνας. This is probably intended to represent the scenery of some stalactic cave. When a solemn oath was to be taken in Olympus, Zeus ἐν τῷ ἑρείμεν ἔδωρ | τῆλθεν ἐν χρυσῆ προσφορά πολιονυμίων ἔδωρ | ἵππον, ὃ ἐς τὴν πέτραν καταλαβέται ἡλικάτου | ἤμερᾳ πολλῶν δὲ θὸ ἐντὸς χρυσῶν ἐμφανίζεται | ἐς θεάν ποιήματο Ῥέμα διὰ νυκτὸς μελαιναν | Ἡσαῦροι ἐπέρχονται, δεικτὴ τοῦ ἐν ἔμερα δίδασκε (i.e. a tenth part of the water of the ocean flows through Styx), ἵππων μὲν ἄρμα τοις καὶ ἐνδιαφημία νυκτὸς ἤλεησα | δώμα ἄργηρος ἔλληνος εἰς ὅλα πιεῖ, | ἕ δὲ μὲν ἐς πέτραν προφέρει μέγα πῆμα θεοῦ. A god who should forswear himself by Styx, after having poured a libation of its water, was condemned to lie in trance without breathing or speaking for a year, and without tasting nectar or ambrosia. After that ordeal he is separated from all councils and banquets of the gods till nine years have passed, and he only resumes his prerogatives in the tenth (see the whole passage in Hesiod). The description of the Styx is not very easy to realise: possibly we are to conceive of the stream as flowing at first in the upper world, then making a plunge, and running in a subterranean channel, like streams in many limestone districts; but the actual picture (as Pausanias saw it, 8, 18) is that of the brook called Styx in Arcadia, which tumbles over a rocky precipice near Nonacris, and parting into two cascades as it descends, falls into a basin of black rock; the waters uniting again to form the torrent called Crathis. It is still called Mamnonera or Draconeria, the 'black' or 'terrible water,'—a reminiscence of the old legends connected with it,—and local tradition attributes to the water the strange property of destroying or piercing any vessel in which it is placed. Another form of oath by Styx is given in II. 14, 271 foll.
δρκος δεινότατος τε πέλει μακάρεσι θεοί, μή τι σοι αὐτῷ πίμα κακῶν βουλευόμεν ἄλλο. ἀλλά τὰ μὲν νόεω καὶ φράσομαι, ἄσοι ἄν ἐμοὶ περ αὐτῷ μὴ δολίμην, ὅτε με χρείω τῶν ίκοι· καὶ γὰρ ἔμοι νὸς ἐστίν ἐναλόιμος, οὐδὲ μοι αὐτῷ θυμὸς ἕνι στήθεσοι σιδῆρεοι, ἄλλ' ἐλεήμων.'

"Ὡς ἄρα φωνήσας ἡγήσατο διὰ θεῶν καρπαλίμως· ὁ δ' ἔπειτα μετ' ἱχνία βαίνε θεόι. ἰζων δὲ σπείοι μελαφυρὸν θεός ἢ δὲ καὶ ἀνήρ, καὶ ἄ ρ' ὅ μὲν ἐνδά καθέξετ' ἐπὶ θρόνου ἐνθν ἀνέστη· Ἔρμειας, νύμφη δ' ἐτίθει πάρα πάσαν ἑδώδην, ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἀνδρεῖς ἐδούνον' αὐτῇ δ' ἀντίον ἵζων Ὀδυσσῆος θεοίο, τῇ δ' παρ' ἀμβροσίην δραλι καὶ νέκταρ θηνακ. οἱ δ' ἐπ' ὀνειλαθ' ἐτοίμα προκείμενα χεῖρας θαλλον. αὐταρ' ἐπει τάρπησαν ἑπτήνω ἢ δὲ ποτήτος, τοῖς ἄραι μοῦ ἡμὸν ἵρην Καλυψό, διὰ θεῶν··

'Διογενῆς Λαερτίαδη, πολυμήχαν Ὀδυσσεϊ, οὕτω δὴ ὅκουνδε βίλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἔθελες λέναι; σὺ δὲ χαίρε καὶ ἔμμης.

187.] See on 179 sup. 202. τοῖς ἄρα δὲ (sc. ἀληθ. affirmed by Aristonicus) ἐνώ πρὸς ἐνα διαλεγομένου φροτ Schol. P.

187. βουλευόμεν, sc. ἑμεῖς, 'that I will not.'

188. ἀλλὰ τὰ μὲν. A slight additional emphasis is here given by μὲν to the demonstrative τά. I am not plotting, she says, nor will I plot any mischief for you, 'but I am thinking of and will devise for you just' that plan which I should contrive for mine own self, whenever the need might come so sore on me.'

190. οὐδὲ μοι αὐτῇ. There is a particular stress made by the use of αὐτῇ. Calypso is contrasting her own temper with that of the gods who had spitefully ordered the departure of Odysseus.

197. ἱχνία. For this poetical present from the root δῆ, beside the usual ἰσ-θέ-ια, see Curtius, Verb, p. 307.

οία. The neuter plural implies the various kinds of food included under πᾶσαν ἑδώδην. So in Od. 1.46 ἐξαθήνας . . . οὔτ' ὅ ποιεῖ ἄρατ' ἐθύμιος ἐδούνα. See also inf. 422, and Od. 8. 365. Though Calypso sets before Odysseus mortal food, she uses nectar and ambrosia herself.

202. τοῖς ἄρα. Notice that this verse, the ordinary opening of an address, has passed into a regular epic formula, so that it can be used here, though the number of τοῖς is, strictly speaking, inaccurate. Only Odysseus is present besides the speaker, Hermes having departed, sup. 1.48. Cp. Od. 7. 47; 13. 374; 17. 184; 19. 103, 528; II. 5. 420; 17. 628; 21. 287.

204. σὺντοι ὅσο, 'so then, dost thou really desire I? Compare the use of 'sic' in Latin: 'Sicinc me patrisi avectam perfide ab oris, perfide, deserto liquisti in litorre, Theseni Catull. Pel. and Thet. 132; cp. also II. 2. 158.

205. σοὶ δὲ χαίρε καὶ ἔμμην, 'yet fare
5. ΟΔΥΣΣΕΙΑΣ Ε.

εί γε μέν εἰδείς σήμερον δοσα τοι ἀλα κήδε' ἀναπλήσαι, πρὶν καταρίδα γαίαν ἰκέσθαι,
ἐνθάδε κ' αὐθὶ μένων σὺν έμοι τόδε δώμα φυλάσσοις
ἀδάνατός τ' εἰς, ἵσειράμονος περ ἰδέσθαι
σὴν ἄλοχον, τῆς αἰέν ἐκλεκτῆ ἡματα πάντα.
οὔ μέν δὲν κείνης γε χερείων εἴχομαι εἶναι,
οὐ δέμας, οὔδε φυῆν, ἕπει οὐ πας οὐδὲ ἐοικε
θνητὰς αθανάτης δέμας καὶ εἶδος ἐγρίζειν:

Τὴν δ' ἀπαμείβονες προσέφη πολύμητις 'Οδυσσεύς:
'πότνα θεά, μή μοι τόδε χώεοι οἴδα καὶ αὐτὸς
πάντα μάλ', οὖνεκα σείο περίφρων Πενελόπεια
eίδος ἀκινοτέρη μέγεθος τ' εἰσάντα ἰδέσθαι:
ἡ μέν γὰρ βροτὸς ἑστι, σοὶ δ' αδάνατος καὶ ἀγήρως.

208. σὺν ἐμοὶ ὑπὸ παρ' ἐμοὶ Schol. M. The majority of MSS. have σὺν, but Eustath. ὑπὲρ, and so most edd. 217. ἐσώατα] 'Ἀρίσταρχος τοι ἀναντα, αἱ δὲ κοινοτεραι τοι σύμμα Schol. H. P. For τοι σύμμα Forson writes τοι σύμμα, the reading of Eustath.

thee well nathless.' Her first sense of anger may have made her wish his ruin, now tenderer feelings have come back upon her.

208. ἐνθάδε... αὖθι, 'here, on the spot,' as in II. 23. 674. For this doubling of the adverb cp. αὐτὸν ἕνσα II. 8. 207, εἰδι αὐτὸν ἡ. Hom. Ap. 374. An analogous grouping is seen in ὅς τ' ἐσώατα Od. 3. 65.

σὺν ἐμοὶ. Join with φυλάσσοις, 'help me to keep.' Compare Horace's 'servare nidum,' and Virgil's 'servare sedes.' If παρ' ἐμοὶ be read, it must be taken with μένων.

211. χερείων. This comparative is supplied by the grammarians with a positive of the form χῆρος, of which χῆρος II. 1. 80 is the dative. The forms χῆρος Od. 15. 324, and χῆρα Od. 14. 176, are variants for χῆρεις, χῆρας. The relation of χῆρος to χερείων is the same as that of πᾶλις to πλῆσιν. The older commentators regarded these words not as adjectives of the positive degree, but as syncopated forms of the cases of the comparative χερείων. So Schol. II. on Od. 14. 176 gives χῆρα instead of χῆρος, and describes it as the reading of Aristarchus, and Schol. A. on II. 1. 80 ascribes the same view to Herodian; as also Eustath. 55. 25. Sometimes these forms have a distinctly comparatal force, as in II. 4. 400: Od. 14. 176; but it disappears in Od. 18. 229; 20. 310. In II. 12. 270 we find χερειότερος, and in II. 20. 434 the shorter form χερως, lengthened again in II. 15. 513 into χερωτέρος. Benetly compares the χερων or χερων of the stem with the Skt. hraum or hrauma, 'short.' See Monro, H. G. page 332.

215. τῶς χώος Od. 23. 212. For a similar adverbial accusative cp. δῆκε τό γε Od. 17. 401, κοτσαμείνε τό γε II. 14. 191. See od 173 sup.

216. περίφρων. Calypso lays all the stress on Penelope's beauty. Odysseus has the tact to speak only of the wisdom of his wife; and in his description of his home-sickness (219, 220) he alludes only to his home and says no more about Penelope.

217. ἀκινοτέρη. This is a word of uncertain meaning and derivation. The Scholl. render it as equivalent to ἀσθενεστέρα or ἀτελεστέρα, giving a preference to the former interpretation.

μέγεθος, 'size,' always comes into the Greek idea of beauty. A hand-some woman is 'A daughter of the gods, divinely tall, And most divinely fair.'
5. ΟΔΥΣΣΕΙΑΣ Ε.

229

...καὶ δέ ἐθέλω καὶ ἐλάθομαι ἵματα πάντα οὖκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσαι. 

220

εἰ δ' αὖ τις ραίησός θεών ἐνι οἶνοι πόντῳ, 

τλῆσομαι ἐν στῆθεσιν ἔχων ταλαπανθήκα θυμὸν ἢ ἀρ μάλα πόλλ' ἐπαθον καὶ πόλλ' ἐμβγησα 

κύμαι καὶ πολέμοφ μετὰ καὶ τόδε τοῖς γενέσθαι.

225

"Ομε ἐφα'ν, ἥλιος δ' ἀρ ἐδώ καὶ πτι κνέφας ἠλθεν 

ἐλθόντες δ' ἀρά τῷ γε μυχῇ σπέλεος γλαφυροῦ 

tερπόθην φιλότητι, παρ' ἀλληλουίαι μένοντες.

230

"Ἡμίος δ' ἥριγενεια φάνη ροδόδακτυλος Ἡδύς, 

αὗτ' ὁ μὲν χλαίναν τε χείτωνα τε ἐννν ὁ’ ὁδυσσαίος, 

αὕτη δ' ἀργύφεον φάρος μέγα ἐννυτο νύμφη, 

λεπτόν καὶ χαρίεν, περὶ δὲ ἄϊνη βαλεν' ἐξ' 

καλῆν χρυσείνην κεφαλή δ' ἐφύσεβοι καλύπτει 

καὶ τῶτ’ ὁδυσσῆμε μεγαλύτορο μῆδετο πομπήν. 

δῶκε μὲν οἱ πέλεκοι μέγαν, ἄρμενον ἐν παλάμησι,

232. ἐφύσεσθαι] α’ Ἀριστάρχου, ἐφύσεθε暧 el eleeōterai (see crit. note on Od. 1. 117) 

234. δῶκε μὲν οἱ] Bekk., ed. 2, and most modern edd. read 

δῶκεν οἱ, because of the initial F of οἱ. Of this reading La Roche says, 'receipsemsi 

si vel in uno codice legeretur.'

234. μετὰ... γενέσθω, 'let this too 

come into the list of my woes.' See 

note on sup. 155.

236. Ἀδήνεια... τερπόθην... μένον- 

τες. For the confusion of plural and 

dual cp. II. 8. 79 oβὴν ἄτοσ 

μενίνην τερπόθην άρησσον Λέροσ, II. 5. 275 

τῷ νάτ' ἀγγείῳ ἄλθον ἐλαίων' 

ἀκένοι επιτεινέω.

Join μυχῇ with τερπόθην, 'having gone 

their way, they took their pleasure in 

the recess of the cave.'

239. χλαίνων τε χείτωνα. This seems 

an unnatural order, as the χείτων must 

be put on before the χλαίνα, but the 

prosthyneron is really natural, because 

the χλαίνα takes precedence as 

impressing the eye, more than the under-

garment could do. Cp. Od. 3. 467; 

10. 355, etc.

239. ἀργύρφεον. Another form is 

ἀγγρύφεον Od. 10. 85. Beney refers this 

termination to a root φα, Skt. ḍhā, 

implying 'likeness,' in which sense it 

reappears as a characteristic suffix of 

diminutives; cp. ὄμφρων, ὄμψίρων. 

Düntzer compares ἀργύρο-εσσος with κορ- 

ῳρη, as well as with diminutives in - 

φορον.

233. κεφαλή depends upon περιβα- 

λητο only, ἐπυσεβευς being purely ad-

verbial, as in II. 14. 184 αρημίσων δ' 

ὑπερεβευς καλύρατο δια θεόν. 

καλύρατην. This does not seem to 

be different in meaning from κρῆβεμων, 

except in so far that the same piece of 

stuff when tied round the head would 

be called κρῆβεμων, and when suffered 

to fall over the face as a veil, καλύτρης. 

See Od. 1. 334.

234. πέλεκα (Skt. paracon) is the 

axe for felling (cp. ἑυράλλεων inf. 244), 

and is therefore called ἐνοίκονον Χεν. 

Cyr. 6. 2. 36. 

ἀμνον in παλάμησι must be joined 

together, as in II. 18. 600, where the 

potter's wheel is described as τροχῶν 

ἀμνον in παλάμησι. Compare also II. 

10. 395 μάστιγα φαινήτερ χειριν καθὼν 

ἀραφίαιν.
χάλκεων, ἀμφοτέρωθεν ἀκαχμένον: αὐτάρ ἐν αὐτῷ στειλείοις περικαλλὲς ἐλάιον, εἰ ἑναρηρός· δικὶ δὲ ἔπειτα σκέπαρον ἔξοψιν ἥρχη δ' ὀδὸι νήσου ἐν' ἐσχατίᾳ, διὶ δένδρα μακρὰ πεφύκει, κλάθρη τ' ἀγείρος τ', ἔλαθη τ' ἤν οὐρανομηκής, αἰαν πάλαι, περίκηλα, τά οἱ πλώοιες ἐλαφρῶς. 

αὐτάρ ἐπεὶ δὲ ἔξοψιν διὶ δένδρα μακρὰ πεφύκει, ἡ μὲν ἐβη πρὸς δῶμα Καλυψώ, δὶα θεάων, 

αὐτάρ ἄ τάμνετο δοῦρα θοῶς δὲ οἱ ἤνυτο ἔργον. 

ἐκοισι δ' ἐκβαιλὲ πάντα, πελέκησθαι δ' ἄρα χάλκῳ, ξέσε χεῖ ἐπισταμένως καὶ ἑπὶ στάθμην ἰδών. 

τόφρα δ' ἐνείκε τέρταια Καλυψώ, δὶα θεάων. 

240. περίκηλα] So Aristarchus, Προστίθετο διὰ δύρα, περὶ κέλαι, περισσῶν ἐφαρμ. Schol. P.

235. The words ἀμφοτέρωθεν ἀκαχ

μένον seem to mean that there was a double blade, as in the Lat. biennis, so called because it looked like a bird with outstretched wings, the handle being in the centre. This description of the πέλαξε suggests the interpretation given by A. Göbel, on Od. 19. 574, who represents that the test in the τόξον δὲιες was to shoot an arrow between the upper cups of a row of 12 such axes, standing upright, with the end of the handle fixed in the ground.

237. σκέπαρον (σκέπ., σκάπων) is the "adze," for squaring and smoothing (cp. δέσσε inf. 245). So in Soph. O. C. 101 unsmoothed stone is called δεστε

ροφος.

ἐξοπι, this epithet only means that the σκέπαρον had as good and smooth a handle as the πέλαξε, unless it refers to the high polish of the blade. Any

how, it cannot be taken actively in the sense of 'smoothing.'

δοῦλο, a local genitive. 'She was his guide—went first—on the way.'

239. ἐλάθη τ' ἤν. Repeat here δὲ from preceding line.

240. αἰαν πάλαι, περίκηλα, 'long ago sapless and dry.' The same epithets are used of billets for firing, Od. 18. 309. Here the meaning must be that the trees were dead though still standing, and in that condition they might serve, on an emergency, in place of properly seasoned wood.

πλώοοες is from πλῶω, i. e. πλάσω, a

by-form of πλέω. It has the meaning of floating (cp. Il. 21. 309) rather than of sailing. So πλωτή νῆσος Od. 10. 3.

243. ἔργο, points to a pres. ἐναγμ. Cobet rejects this form and proposes to read ἔριο, which Nauck adopts.

244. ἐκοισ. ἔργο, 'he filled full twenty.' The force of πάντα seems to be 'all told,' 'fully reckoned:' so αἰνο

γορήμα. ἦν ἤν ἀνάκτος Od. 8. 258, δορ

στετήσαν πελέκεα δυσκαλάδεα πάνταν Od. 19. 578, ποντικαίται τοι εἶναι ἐνι μεγάλοις γιαναίς ἶβανκε. τάνω δώδεκα πάντα ἀναβήσαν ἐνείρων Od. 22. 421, δίκα πάντα τάλαμα Ι. 19. 247; com
pare also Mosch. 1. 6 ἐν ἐκοισι πάσι 

μᾶζι γιαναίς 'among a full score.'

πελέκησθαι describes the next pro
cess with the axe after felling, namely, trimming the trees by lopping off the limbs. The work of the σκέπαρον begins with the word δέσσε.

245. ἐνι στάθμην, 'to the line,' στάθμη is a string which, having been rubbed with chalk or ochre, is drawn tight along a surface. It is then lifted by the workman's finger and thumb and suffered to fly back again, so as to leave a straight line marked in colour. It is to be distinguished from σταφήλ, the plumb-line for testing levels, II. 2. 765. Cp. Herc. Fur. 944 βῆθα | φοι

τικα κανιν... ἤρωστεμα, and Leonic. Tarent. Epig. ap. Reisk. 33 μίλη φυτοκ

μένους κανιναί.
5. ODYSSÉIÀS E.

τέτρηνεν δ' ἀρά πάντα καὶ ἱρμοσεν ἀλλήλοις,
γόρφοιν δ' ἀρά τήν γε καὶ ἄρμονήσιν ἄρασεν.
δοσων τις τ' ἐδαφος νηδος τορνώσεται ἄνηρ
φορτίδος εὐρήτης, ἐν εἴδος τεκτοσιμάνων,
τόσον ἐπ' εὔρειαν σχεδήν ποιήσατ' Ὄδυσσεως.

ἦρα δ' στήσας, ἀραρων θαμέει σταμάνεσσι,
ποίει· ἀτάρ μακρῆν εὔπηγενίδεσσι τελεύτα.
ἐν δ' ισοφ ποίει καὶ ἑπίκριον ἄρμενον αὐτῷ,
πρὸς δ' ἀρα πυθαλίου ποιήσατο, ὄφρ' ιδύνοι·

φράξε δ' ἐμ' ῥέσσου διαμπερ' ὁσινήν
κύματος ἐλαρ ἐμεν πολλήν δ' ἐπεχέναι ἕλιν.

τόφρα δ' φάρε' ἐνεικε Καλυψό, δία θεάων,

247, 248.] 'Αριστοφάνης τὸ αὐτὸ ζέστο περίχειν ἄρμος Schol. P. B. Q. Vind. ἄρασον]

γράφεται καὶ ἄρρην Schol. V. So Eustath. and Apollon. 251. ποιήσατ' ἐνοι,

Περὶ δ' ἑπεχενίδεσσι Schol. P. Hesych. Gloss. ἑπηγενίδε, probably a textual error.

Buttm. read in Schol. P. ἑπεχενίδεσσι.

τρόπαιον in Od. 9. 385 is a larger auger
or drill.

247. τέτρηνεν . . ἀλλήλοις, 'he
bored all his pieces through and fitted
them to one another.' This means
that he took care that the hole in the
upper piece corresponded with the one
in the lower; and having thus put
them in position, 'he hammered the
boat together with pegs and clamps.'

248. γάμφοι are wooden pegs, such
as shipwrights call 'trelails,' as distinct
from ἴθελοι, which are of metal.

ἀρμονίαι may represent some simple
form of mortice and tenon, by which
one piece of wood is made to fit into
another, so that it can be driven home
with a few blows of the hammer.
Brieger (Philolog. 29. p. 193 foll.) understands by ἀρμονίαι strips of elastic wood,
e. g. a young sapling split longitudinally,
pinned across the flat timbers at the bot-
tom of the hull, in which interpretation
γόμφοι and ἀρμονίαι would be very
closely connected: the real joint being
the ἀρμονίαι pinned down by γόμφοι.
(See Appendix on Homeric Ship.)

Herodotus uses the word in his de-
scription of the Egyptian boats (2. 96),
tás ἀρμονίας . . ἐπικτώσων τ' ἑβδομ', but
there he is only speaking of the joints be-
tween the planks which needed calking.

249. δοσων τις τ' ἐδαφος, 'as wide as a man
might trace him out the hull of a broad-
built freight-ship, well-skilled in car-
pentry, of such a size did Odysseus
make his broad boat.'

tορνώσεια is the short form of the
subjunctive, so frequent a mood in
similes: compare τινάγῃς inf. 368, ἐξε-
ρίσα Od. 4. 337, etc. The τόφροι
alluded to here is neither the lathe nor
the graver, but a pencil at the end of a
string that works round a centre, used
for striking circles. Cp. II. 23. 245
tορνώσαντο δι' σήμα, describing the circle
drawn for the outline of the tomb. A
similar use in Latin is given by Propertius
(3. 26. 43) 'incipit iam angusto
versus includere torno.' The use of this
word, which can mean nothing but the
striking of a curve, disposes at once of
the square-box plan, which Brieger
and others (see Appendix) make for the
σχέδη.

252. ἦρα . . τελεύτα. Transl. 'And
he worked away, setting up the decks
by fitting them to the close-set ribs,
and he finished off with the long side-
planking.' In this rendering the words
ἦρα στήσας find their epexegetic in
ἀραρων θαμέει σταμάνεσσι. For inter-
pretation of the details in vv. 252-263
see Appendix I.
ιστία ποιήσασθαι· δ' ἐδ τεχνῆσατο καὶ τά.
ἐν δ' ἔτερας τε κάλους τε πόδας τ' ἐνέδεησεν ἐν αὐτῇ, 260
μοχλοῖσιν δ' ἄρα τήν γε κατείρωσεν εἰς ἄλα διαν.

Τέτρατον ἤμαρ ἤν, καὶ τῷ τετέλεστο ἄπαντα·
τῷ δ' ἄρα πέμπετο πέμπ' ἀπὸ νῆσου δία Καλυψῷ,
ἐματά τ' ἀμφέμεσα θυώδεα καὶ λούσσα,
ἐν δέ οἱ ἄσκον ἔθηκε θεᾶ μέλανος οὖνοι
τὸν ἔτερον, ἔτερον δ' ὦδος μέγαν, ἐν δέ καὶ ἦν
κωφύκῳ ἐν δέ οἱ ὄφα τίθει μνεικεῖα πολλά:
οὖν δὲ προέκειν ἀπήμονα τοῖς λιαρόν τε,
γνῆσινοι δ' οὐφρ πέτασ' ιστία δῖος Ὀδυσσέως.
ἀυτάρ δ' πηδαλῶρ ιδίνετο τεχνήνως
ἡμενος' οὐδὲ οἱ ὑπόν ἐπὶ βλεφάροις ἐπιπτε
Πληγάδας τ' ἐσοφόντι καὶ ὄψ' δύοντα Βοάτην

270. ἐσοφόντι τοῖς τοιούτοις βιχών αἱ Ἀριστάρχου Schol. H. This is un-

clear.

260. ἐν δὲ... ἐνέδεησεν. With this combination compare II. 23. 709 ἐν δ' Ὀδυσσέως πολύμενα ἔσωστο, and, similarly, Ηδτ. 2. 176 ἔνθεςε δὲ καὶ ἐν ταῖς ἀλλοιοῖς ἱερᾶ ἐν Ἀρεάπει ἔργα... ἐν δὲ καὶ ἐν Μίλημο τῶν κολοσσῶν, Π. 2. 720 ἐρταὶ ἐν ἐκατὸρι ἱμβᾶσαν.

261. μοχλοῖς. If μοχλοῖ are 'levers,' there is an inaccuracy in κατε-

ρωσων, for the action of the lever is to lift and push, not to drag. But κατερωσων had become the technical word for getting the ship down into the water, and is so used here, although the addition of μοχλοῖ seems to alter the picture. But it is not impossible that μοχλοῖ may mean 'rollers,' a far more natural thing to use.

262. τέτρατον... ἄπαντα. 'It was the end of the fourth day when all was now accomplished for him.' A similar paratactic use of δὲ is found in Attic Greek as well, as in Soph. O. R. 717 ἡμῶν δὲ βλάστασιν ὧν δέσμων ἵμαιρα | τρεῖς καί καί... κείμον ἔρρωσαν. So in Lat. 'nec longum tempus et...'

263. τῷ δ' ἄρα πέμπτῳ. So τῷ δ' οἱ ἄσκον... ἐθεῖν Ὀρίστης Od. 3. 306.

264. ἀμφέμεσα καὶ λούσσα. For the prohytheron see on 229 sup.

265. τὸν ἔτερον, ἔτερον δ'. Antithetical adjectives, as ἔτερον, ἄλλος, πρό-

teρος, πρώτος, are often used with the demonstrative article. There seems no special reason for omitting the article with the second ἔτερον, except the tendency to bring two contrasted words as closely together as possible. In II. 21. 71 we read, αὐτάρ δ' τῷ ἔτερῳ μὲν ἔλαβεν ἀλλισσοῦτο γούνον | τῇ δ' ἔτερῃ ἔχειν ἔχχος. τῆς ἐνέργης occurs in II. 18. 509, Od. 13. 68; τῇ ἐνέργῃ in Od. 19. 481; τῇ ἐνέργῃ II. 16. 179; ἡ ἐνέργη Od. 10. 354; τῷ ἐνέργῳ II. 9. 219; τῶν ἐνέργων Od. 12. 101; τῷ ἐνέργῳ II. 31. 166; τῶν ἐνέργων Od. 9. 430; τῷ ἐνέργῳ Od. 11. 257; τῶν ἐνέργων II. 12. 93. In about fifty other passages ἔτερος is found without the article.

ἐν δὲ καὶ ἦν. This use of the preposition is a true epanalepsis, resuming ἐν... ἐθεῖε in the preceding line. So ἐν δὲ μεναίν ἐθεῖεν ἐν δ' οὕρων II. 18. 483, τῳ δ' ἐνέργῳ τῆς ἐνέργῃ τῇ ἐπιστεύει, | πάρ δὲ δέους οὖν Od. 8. 69.

268. ἀνήμων is used both actively, as here, and passively, as νόστος ἀνήμων Od. 4. 519. But even in the latter case we might render, 'a home-journey that brought no harm.' In Od. 8. 566 it is used as an epithet of the Phaeacians, the 'safe' guides.

intelligible, unless we suppose, with Porson, 'duae lectiones commixtæ erant, ἣπορωτητα καὶ ἥρωτητα, vel ἡπορωτητα καὶ ἥρωτητα.'

619 Πληρόθε θέανο δόμμων Θρίωνοι | φέουσαν, with Göttling's note:—

'magna pars Graecorum cum Boeotis stellarum imaginibus venationem Orionis ita representarent putabant, ut Orion cum Sirio canem ἄρκτον, πελεύδας (πλη- 

ΐςδας, ζυλικας), ἀλάσος (μεικας), πτε 

ρέας (λαμπρέας) cet. persegueretur...' Iones vero πλευτροί (Ἀλβρή) imaginem 

cum babulco Boote in itsdem siderum sedibus videre sibi videbantur.'

According to this view the Pleiads were regarded as a flock of doves, scared by the hunter Orion (see Od. 12. 65, and note); and to this fancy Aeschylus refers in a Fragment quoted by Athenaeus 491 A, where he describes them, with a characteristic oxyzornon, as ἄρ 

τα ρος πελεύδαις. There was a legend that the Pleiads were nymphs in the train of Artemis, pursued by Orion and changed into doves; or seven sisters, whose names and parentage vary in different stories: the most common representing them as children of Atlas by the ocean nymph Pleione. Hesiod (Opp. 383) therefore calls them Ἀλκαργογυῖαι, and, as they were born on Mount Cyllene, Findar and Simonides give them the epithet ὅρωσι, (Pind. Nem. 2. 11). Among this sisterhood are generally reckoned Maia, mother of Hermes by Zeus; Electra, the ancestress of the Dardanids; Taxygete, mother by Zeus of Lacedaemon. Then come three, whose names are connected with Boeotian legend, Alcyone, Celaeno, and Sterope. Last of all is Merope, the only mortal sister of the group, wife of Sisyphus and mother of Glauce. This inferiority of Merope is one expression of the story of the 'lost Pleiad,' but other forms of the legend put Electra in place of Merope. The actual group of stars consists of 1 star of the first magnitude, 3 of the 5th, 2 of the 6th, and several smaller stars; but they are ordinarily represented as a cluster of seven, one of them being rarely visible. When the Pleiads rise, in the middle of May, harvest is near; and the Pleiads as the harbingers of promised plenty were, perhaps, regarded as a flight of doves bringing nectar and ambrosia to Zeus. At the time of their setting, towards the end of October, the storms of winter are near, and Orion is visible in the evening sky. At this season of the year that form of the story would be most in vogue which represents them as flying in dismay before the mighty hunter. Hesiod (Opp. 622) seems to prefer the etymology which connects them with πλευρα, as though they marked the seasons when the sailor might put to sea, or when he was safer on shore. Others referred the word to πλευρα, because the Pleiads are a group of stars, διὶ πλευρος ὄμω καὶ συναγωγην ἐνον Schol. Il. 18. 486. Hyginus, f. 192: quia plures erant Pleiades dictae.' Cp. Manil. 5. 552 'Pleiadum gloomerabile sidus.' The Latin equivalent for the Pleiads was Vergiliae, as marking by their rising the close of spring (ver); unless the right orthography be Virgiliae, from virga, with a possible reference to the term βόρας, by which name this 'cluster' of stars was also known in Greece.

Βοῖτης is called by Hesiod Ἀρτέων 

ος, or 'bear-detector.' He may be said to 'set late,' because the brilliancy of his light keeps him long visible after dawn. But Sir G. C. Lewis (Astron. of Ancients, p. 59) suggests that the epithet 'slow-setting,' as applied to Böötus, alludes to the fact that his disappearance is a long process, because at the time of setting the constellation is in a somewhat vertical position; whereas his rising is rapid, because his horizontal position brings him speedily into view. Cp. Catull. (66. 67), where the Coma Berenices says, 'vertor in occasum tardum dux ante Böoten | qui vix sero alto mergitur Oceanum.'

273. Ἀρκτος. The Bear (Ursa Maior) (the 'lesser bear' is a later conception) stands at bay, and watches (Βοἰτηὺς Il. 8. 340) Orion; a picturesque way of representing the revolutions of the two constellations in concentric circles; the Bear moving in the lesser one. Cp. Manil. Astron. 1. 502 'Aretos et Orion adversus frontibus Ibut.' From the fact of 'turning round on the same spot' (αὖτην σφέροντα), the bear was also called Helice. This must be regarded
as only a poetical description, for the circles described by the Bear and Orion are not so near together as to justify such language. Perhaps the general result may be thus summed up. Odyssen may be supposed to be steering generally in an eastward direction. This keeps the Bear on his left hand. We may suppose the time of the year to be about the Autumnal Equinox. Near midnight Boötes would be just setting in the NW. horizon, and the Pleiads just rising in the SE. An hour or two later Orion would come up in the SE, and become a conspicuous constellation. The Bear, whose head is turned towards the rising Orion, seems to the poet to be looking suspiciously at the Hunter, who has thus appeared in the sky.

επιλεκτον καλον, 'they sur-name,' επιλεξον being an adverbial accusative with καλον. The word generally denotes a later or nick-name (ελεξων εν τη πρωτη προσαντον), given to com- memorate some peculiarity. Cp. II. 7. 138; 16. 177; 22. 29, 506. Similar is the use of επιλευγον, as in Od. 7. 54; 19. 409; II. 9. 562.

275. εις δ' αμφρος. On this expression Aristotle (Poet. c. 25) remarks, κατα αμφρον το γαρ χειρωνατων μονον. Of course, as a matter of fact, the Bear is not the only constellation that never strabs. Strabo considers that Homer here includes under αριστος the whole of the northern heavens, but the description given of the wheeling of the Bear so as to confront Orion sufficiently disproves this. Heliocerus, quoted in Apoll. Lex. Hom., admits that Homer made the statement through ignorance (στι ηροει). Sir G. C. Lewis suggests, as a more probable solution of the difficulty, that the Great Bear was the only group of stars in the northern sky which had in Homer’s time been reduced to a constellation. Cp. Virg. Georg. 1. 246 ‘Arctos Oceanai metuentes aequorque tingit;’ Ov. Met. 13. 725 ‘Arctum sequoris expirit.’ Sophocles, Trach. 136, compares the ceaseless recurrence of joy and sorrow to the αρτος στρα- φάδες Κλειδαν. And Callimachus gives a fresh mythological colouring to the story by making Tethys, out of regard for Hera, refuse a refuge in the waters to Callisto (the Bear), the concubine of Zeus.

With άριστος άκτων cp. II. 7. 5 foll. of Sirius, άτε μελαιστα | άκτων παραφαση Κλειδαν άκτων. 277. εις άριστος χειρος. It is probable that αριστος is related to αριστος by the same euphemism as that which employs the word εδωνυς for ‘left.’ The comparativc termination expresses the distinct contrast of left and right. Αριστερα is not found in Homer as a substantive without the preposition εν. Sometimes it occurs without any dependent genitive, as in Od. 3. 171; II. 2. 526; 7. 238; 12. 201, 219, 240; being parallel to the phrase εν εισεια II. 7. 238; 12. 239. It is also frequently followed by a genitive, as μαχηρ II. 5. 355; 11. 498, νομον II. 12, 118, τουιν II. 23, 336, στρατου II. 13. 326. In addition to these passages Ameis quotes Xen. Anab. 1. 8, 4 το δεικα του κλείστου. But the use with χειρος is found only here in Homer, with the exception of an imitation of the phrase in H. Hom. Merc. 153. In Pindar Pyth. 6. 19 we have συ τοι σχεθων αν εν δεια [επιδεια] χειρος ορθων | δεικνυσαι, and in Atratus Phæn. 278 κατα δεια χειρος is used with the same meaning. It is not unlikely that here χειρος has a picturesque reference to the hand of the steersman, as presenting a sort of centre point from which the various directions seem to diverge.
5. ΟΔΥΣΣΕΙΑΣ Ε.

γαί̂ς Φαίηκον, ὅθε τ' ἄγχιστον πέλεν αὐτῷ·
εἰσάτο δ' ὡς ὅτε μνών ἐν ἑρωεῖδει πότνης.
Τὸν δ' ἐξ Αἰθίσσον ἀνίων κρέος ἐνοσίχθουν
τυλόθεν ἐκ Σολύμων δρέων ἵδεν εἰσάτο γάρ οἱ
πόντου ἐπιπλῶν· δ' ἐχώσατο κηρόθι μᾶλλον,
kυνήσας ὅτα καρή προτή ὅν μυθόσατο θυμόν·

285 ὦ πόποι, ἣ μάλα δὴ μετεβούλευσαν θεόν ἄλλων
ἀμφ' Ὁδύσσητι ἐμεῖο μετ' Αἰθίσσεσιν ἐνότος,
καὶ δὴ Φαίηκον γαίας σχέδυν, ἐνθα οἱ αἰῶνα
ἐκφυγένειν μέγα πείραμ μίσος, ἢ μιν ἰκανεὶ;

281. ὦ τε μνῶν ἐί μνῶν δυνηρετῶν, ἕσται, ἐφαρῃ ὡς ἀπείρος εἰ δὴ ἑρῶν,
ἐστι, συνελά Schol. V. ὁ μνῶν 'Αρίσταρχος ἑρῶν· ἦσαν δὲ μνῶν κατὰ Ὀλυμπίου
τὸ νόησ Schol. P. Q. T. Fasini conj. ὦ τε μνῶν ἑρωεῖδι. The lemma of
Vindob. 56 and Schol. Par. ap. Cram. An. Par. 3. 17. 14 give a good reading, viz.
ὦ τε μνῶν.

280. ὅθε τε, 'at the part where (the land) lay nearest to him.'

281. ὥς ὅτε μνῶν. If we adopt this reading (see crit. note), the simile of the shield must mean that the low land of Phaeacia seemed to form the circumferenceme, while the mountains rising inland resembled the boss. It is doubtable whether the final syllable of ὅθε could remain short before the digammaτος οτ βροδρή, also Od. 22. 278. It is difficult to understand the meaning of the division of letters said to represent the reading of Aristarchus, ὥς ὅτε ἑρῶν, unless we can suppose that the sight of a large fig-tree (on the far horizon, so that its stem would not be in view) resembled the mass of a mountain-group. And if the word ἑρῶν really exists, it means a fig, not a fig-tree. Besides, it is more natural to supply γαία as the subject to εἰσάτο than ἱρώς. The interpretation of the Scholl. μνῶν (Hesych. ἑρῶν = ἅλκες 'mist' looks no better than a makeshift. The easiest solution in every way is to read ὥς τε μνῶν. If ὥς ὅτε be retained, it must be taken as a condensed expression equivalent to εἰσάτο ἐν ἑρῶν ὅτα εἰσάται. For this use of ὥς ὅτε cp. Od. 19. 494; II. 2. 394; 4. 452; 12. 152; 13. 471. 571; 18. 219.

282. Αἰθίσσον. See Od. 1. 22. Poseidon had gone to visit the Aethiopians and to receive a sacrifice at their hands.

283. Σολύμων. Strabo places the Solymi on the heights of the Taurus chain in Lycaia and Pisidia (1. 12. 10). Homer does not seem, like Herodotus (1. 173), to identify the Solymi with the Lyceans: on the contrary, we should gather from II. 6. 168-186 that the two peoples were hostile to one another. Possibly a colony from Crete settled in the district Milyas, driving back the original inhabitants into mountain fastnesses.

284. μᾶλλον. That is, his smouldering anger against Odysseus blazed up afresh, when he saw him near the Phaeacian land, and so, almost independent of the sovereign of the seas.

286. πόποι. This word is best regarded as an interjection like πᾶσαν, almost always expressive of astonishment, anger, or sorrow. But cp. II. 2. 272. The Schol. on Od. 1. 32 says, πόποι ὁ θεόν κατὰ τὰ τῶν Δρομῶν ἑρών, as an alternative interpretation, and some of the Alexandrine poets seem to have employed it accordingly as a vocative, as, indeed, it might be taken in h. Hom. Merc. 351; but the best grammarians concur in taking it as an interjection.

μετεβούλευσαν ἄλλων. The adverb forms a sort of epexegeisis to the preposition in composition.

288. σχέδων, sc. Ὁδύσσεσι ἐνότος. See note on Od. 12. 51.
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5. ΟΔΥΣΕΙΑΣ Ε.

άλλ’ έτι μὲν μὲν φημὶ ἄθνη ἐλάνας κακότητος. 290

"Ος εἰπὼν σύναγεν νεφέλας, ἐτάραξε δεὶ πάνω
χερεὶ τριαναν ἠλών πάσας δ’ ὄρθωνεν ἐξέλας
παντολοών ἀνέρων, σὺν δὲ νεφέσσαι κάλυψε
γαῖαν ὸμότ καὶ πάνων ὄραρε θ’ οὐρανόθεν νῦξ.

σὺν δ’ Ἐδώρ τοῦ Νῆστος τ’ ἔπεεξ Ζέφυρος τοῦ δυσάθ

καὶ Βορέως αἰθρηγεντής, μέγα κῦμα κυλίνδουν,

καὶ τοῦ’ Ἀοδοσιός λύτο γούνατα καὶ φίλον ἱτορ,

όχθησας δ’ ἄρα ἔπεε πρὸς δν μεγαλήττορα θυμόν

‘Ομοίοι εἰλίς κλήκσε, τι νῦ μοι μήκιστα γένηται;

δεῖδω μὴ δὴ πάντα θεὰ νημερτεά εἶπεν,

ἡ μ’ ἔφας εν πάντω, πρεν πατρίδα γαῖαν ἱκέσαι,

ἀλγὲ ἀναπλήσιον τ’ δ’ δὴ νῦν πάντα τελεῖται,

οὐοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρόν


290. ἀλλ’ έτι… κακότητος, ‘but I promise that I will yet drive him to his heart’s content along the road of misery.’ Cp. Ili. 19. 423 σάλας λήσω πρὸς Τρόας ἄθνη ἐλάσσαι πολέμοιο. In this rendering κακότητος is a local genitive, as in ἐνεργῶμεν ἰδιῶ, διανοεῖσθαι πε- δίνα, etc. But other commentators take ἄθνη as a real accusative, as if from ἄθνη, ‘satiety,’ in which case ἐλάσσαι ἄθνη will mean ‘to drive him to satiety,’ κακότητος being directly dependent upon ἄθνη. The translation given here may be taken as combining the substantival and adverbial force of the word. Colet, Miscell. Crit. p. 309, proposes to read ἄθνων from ἄθνω τ’ σατιατε. But this seems to make tautology with ἄθνη, and it loses the particular liveliness of the phrase ἐλάσσαι in the mouth of Poseidon, who appeared on the scene with his καλλίτραγες ἐνενσιο, inf. 380.

293. Συν-κάλυψι, ‘shrouded up,’ νεφέσσαι is the instrumental dative.

294. δρόμου… νῦξ. Both the language and the rhythm are meant to suggest the sudden descent of darkness. At one stride comes the dark.’ Coleridge, Anc. Marin.

295. Join συν-έκφυσι, ‘dashed to-
Ζεῦς, ἐτάραξε δὲ πόντον, ἐπιστέρχουσι δὲ ἄλλαι παντοίων ἀνέμων. νῦν μοι σῶσ αἰτεῖ διέθροσ.

τρισμάκαρες Δαναοί καὶ τετράκις, οἴ τε ὀλοντο Τροίη ἐν εὐρείῃ, χάριν Ἀπειδήσι φέροντες.

δὲ δὴ ἔγω γ' ὄφελον βανεέιν καὶ πότμον ἐπιστείπει.

ηματὶ τῷ δὲ μοι πλείοντι χαλκῆρα δοῦρα

Τρῶες ἐπέρριψαν περὶ Πηλέων ἀντονι.

τῷ θὰ ἄδαιον κτερέων, καὶ μεν κλέος ἦγον Ἀχαίοι

νῦν δὲ με λευγαλέον θανάτῳ εἰμαρτο ἀλώναι.

"Ως ἄρα μιν εἰπὼν ἠλασεν μέγα κύμα κατ' ἄκρης,

βείαν ἐπεσύμενον, περὶ δὲ σχεδιᾷ ἐκλείξε.

τῆλε δ' ἀπὸ σχεδία αὐτὸς πέσε, πηδάλιον δὲ

ἐκ χειρῶν προηκεῖ μέσον δὲ οἱ ἱστὸν ἐγέ

βεινη μισγομένων ἀνέμων ἠλθεύσα θύελλα,

τηλοῦ δὲ σπείρον καὶ ἐπίκριον ἐμπέσε πόντορ.

τὸν δ' ἄρ' ὑπόβρυχα βήκε πολυν χρόνων, οὐδ', ἐδυνάσθη

αἰχμα μᾶλ' ἄνοχεθείνειν μεγάλοι ὑπὸ κύματος ὁρμῆς".


314. ἐπεσύμενον] Ἀρισταρχος ἐπεσύμενον διὸ τοῦτ Schol. H. P. This implies that Aristarchus regarded the form ἐπεσύμενον as a perf. pass.; and his reading is intended to represent a present or aorist.

315. ποῖο] Φιλοπ., αὐτῶν βλέπε, δ καὶ δέμουν Schol. B. H. P. Q.

304. Odysseus, being ignorant that it is Poseidon's work, attributes the storm to Zeus. So Schol. P. Q. T. ἀπὸ τῆς κοινῆς δόσαν εἰς Δία ἀνάφερε τὴν ἀπίαν τῶν χειμώνων.

305. σῶσ, 'certain.' Perhaps there is an ironical tone in the word, as we say 'safe to be destroyed.' σῶσ = σά-σι, cp. Lat. sa-nus. The phrase occurs again in II. 13. 773.

309. ἡματὶ τῷ. The scene is described in Od. 24. 37 fol. In the struggle for the possession of the corpse of Achilles, Ajax bears off the body on his shoulders, while Odysseus keeps the Trojans at bay.

311. κλέος ἦγον, carrying on the force of ε, 'would have spread my fame,' like κλέος φέρειν or φορεῖν Od. 3. 204; 19. 333; or, according to others, 'would have brought back tidings of me.'

312. ἄνγαλος, 'miserable,' stands to λυγρός as ὑγράλλος to ὑγράρια. For the introduction of ε in the first syllable some compare ἐπεσύμενος, with πωρός, but Curtius refers them to different roots, εὐμαρτο, 'had been fated,' even before I began this voyage.

313. κατ' ἄκρης, 'down from above.' Cp. Od. 8. 508, and Virg. Aen. 1.114 'ingens a vertice pontus | in puppim ferit.'

316. προέδρα, 'tossed it from his hand.' This describes the suddenness of the act more graphically than μεθέρες, 'let it go.'

319. ὑπόβρυχα, probably a metaphastic accusative from ὑπόβρυχος, as in Hdt. 7. 130 θεσαλικὰς τᾶσαν ὑπόβρυχα γενόσα. See Od. 3. 458 note. As the subject to θήκα we must supply ὀμάλλα, or rather κύμα implied in θύελλα, and expressed in the next line, 'it kept him long under water.'

320. ὑπὸ ... ὑμῆς should be taken with ἄνοχεθεῖν, 'to emerge from beneath the rush of the wave.' So ὑπό.
238
5. OΔΥΣΣΕΙΛΑΣ Ε.

εἴματα γάρ β' ἔβαρυν, τά ὦν πόρε δία Καλυψό.
ὤψ δὲ δὴ β' ἄνεδυ, στόματος δ' ἕξεπτυσεν ἀλμην
πικρὴν, ὦ θεῖε κρατός κελάρυεν.
ἀλλ' οὖθ' ὃς σχέδιας ἐπελήθετο, τειρομένος περ,
ἀλλ' μεθορμηθεῖς ἐνὶ κύμαισιν ἐλλάβετ' αὐτής,
ἐν μέσῃ δὲ καθίζε τέλος θανάτου ἀλείβων.
τήν δ' ἐφόρη πέρα κόμα κατὰ βόνον ἐνθα καὶ ἐνθα.
ὡς δ' ὅτι ὑπορινὸς Βορέης φορεῖσιν ἀκάνθας
ἀμ πεδίον, πυκναί δὲ πρὸς ἀλλήληνσιν ἔχοιται,
ὡς τὴν ἄμ πέλαγος ἀνεμοί φέρον ἐνθα καὶ ἐνθα:
ἀλλοτε μὲν τε Νότος Βορέη προβάλλεικε φέρεσθαι,
ἀλλοτε δ' αὖτ' Εὔρος Ζεφόρος ἐξασκε διώκειν.
Τὸν δὲ ἴδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνάδιον,


ἀπῆλθε ἱμάλοντος λέγει Od. 7. 5. This is better than to give ὅπως the force of "properly" and to join it with ὅπως ἰδιόσπερς.
325. μεθορμηθεῖσας, 'having made a
dart after it.'
327. κατὰ βόνον ἐνθα καὶ ἐνθα. Properly speaking this expression implies
a contradiction, as a current is sup-
posed to set in one direction: but in
this conflict of divers winds, Odysseus
was in the midst of a maze of cross
currents and eddies.
328. δυσωρνὺς, from δύσωρα, 'the ripen-
ing season.' It includes our 'mid-
summer' as well as 'autumn,' beginning
with the rising of the Dog Star and
ending with the setting of the Pleiads;
that is, from the end of July to the end
of October. It follows directly after
θῆρος Od. 11. 192, etc.
329. πυκναί. See the description of
the 'wind-witch,' as given by Schleiden,
'The Plant, p. 354: 'In autumn, on
the Russian Steppes, the stem of the
thistle-plant rots off, and the globe of
branches dries up into a ball, light as a
feather, which is then driven through
the air by the winds. Numbers of such
balls often fly at once over the plain
with such rapidity that no horseman
can catch them; now hopping with
short, quick, springs along the ground,
now caught by an eddy and rising
suddenly a hundred feet into the air.
Often one "wind-witch" hooks on to
another; twenty more join company,
and the whole gigantic, yet airy, mass
rolls away before the piping east wind.'
Notice the transition to the indicative
mood. See note on Od. 4. 335.
333. Ἰνάδιον. The connection of Ino with sea-faring life, though not
explained, is yet hinted at by the
legends which represent her as drowning
herself along with her son Meli-
certes (Melkarth, a name of Phoenician
origin). This son is known in Greek
as Palaemon; cp. Eur. I. T. 270 ὁ
ποντικός καὶ Λευκόθεας, νεὼν φύλαξ, ἐν
ἀπογείω Παλαίμων. Ino had two sons,
Learchos and Melicertes, but Athamas
their father, in a fit of madness inspired
by Hera, slew Learchos, and Ino leaped
from a sea-cliff between Megara and
Corinth, with her other boy in her
arms, to preserve him from a worse
fate. The sea-gods saved them, and
took them to live in the waters; λέγωντι
δ' ἐν καθάρσει | μετὰ κόρων Νικηφόρος
ἀλλ' ἀλύτων ἄρφων | Ἰνάδιον τὴν δέκατην
tὸν δικὸν ἄμφι χρόνον Pind. Od. 2. 28.
She received divine honours in many
places on the Greek coast. In the
Hellenising period of Roman religion,
Mater Matuta was identified with Leu-
cothoe, and Portunus with Palaemon,
5. ΟΔΥΣΣΕΙΑΣ Ε.

Περί κάθε, ἡ πρὶν μὲν ἔναν βροτὸς αὐθήσασα, 335

νῦν δὲ ἀλὸς ἐν πελάγεις θεῶν έξ' ἔμορφα τιμής.

Ἡ ἤ Ὠδυσσῆ έλέεςεν ἄλωμεν, ἀληθεύμεν, ἐχοντα: 340

[αὐθήσα δὲ έκεῖνα ποτὶ ἀνέδωςετο λίμνης,]

ἐξ δὲ ἐπὶ σχεδὸς πολυδέσμοι εἴπε τε μῦθον

'Κάμμορο, τίπτε τοίδε Ποσειδάων ἐνοσίχθων

αὕταςτ έκπάγλως, ὡτι τοι κακὰ πολλὰ φιλεύει; 345

οὐ μὲν δὴ σε καταφθίεται, μάλα περ μενειαίων.

ἀλλὰ μᾶλ' ἄδε έρέσαι, δοκείς δὲ μοι οὐκ ἀπινύσσειν

334. αὐθήσασα] ὃ μὲν Ἀριστοφάνης τὰς ἀνθρωποειδεῖς θέας αὐθήσασα φησὶν οListComponent

ολοί των μεταφράσαις ὃ δὲ Ἀριστοτέλης αὐθήσασα λέγει, ολοί εὔφημοι οἴκοι καὶ Χαμάλων Schol. H. P. Q. Schol. H. on Od. 10. 136 gives Ἀριστοφάνης αὐθήσασα, which Dind. has connected to Ἀριστοτέλης. We are told on the authority of Scholl. E. P. Q. T. that Aristotle wrote αὐθήσασα as the epithet of Ino, but αὐθήσασα of Circe and Calypso, as living solitary in their own palaces. This seems impossible, as these adjectives in -ες express a participation in the nature of the noun from which they are derived. 337. οὐκ ἐφέρετο ἐν τοῖς πλείστοις. Ἀριστοφάνης ὅπερ τὰς μὲν ἀθέτησας διϊταίζει, ἐγράφει δὲ διὰ τοῦ ἐπεδώκατο. Buttm. asks if this implies three readings, ἐνεδώκατο, ἐπεδώκατο, and ἐπεδώκατο. ἐπεδώκασα φησὶν τῷ ὧραστιον Schol. V. ἐγράφεται καὶ ποτιν, ἁμαίνον τῷ φως τῆς οὐ δοκεῖται Schol. H. P. Q.

The surname Leucothea may contain a picturesque reference to the white foam of the stormy waves, or more likely to the fair calm (λευκή γαλήνη Od. 10. 94) which a sea-goddess had the power to produce. Leucothea is the single instance in Homer of such an apotheosis of a mortal. See on Od. 11. 601 foll.

334. αὐθήσασα. The word αὐθήσεις was considered of doubtful interpretation by the ancients. Cp. Eustath. αὐθήσασα ἢ ἡ διαφέροντα κατὰ τῶν παλαιότων, ὃ ἦσσαν διαφόρους διὰ τὰ ἐπικαύσα ἕμβασα, ἢ ἡ θείας φεον ῥήματα κατὰ Ἀριστο-φάνερες καὶ θαρρον οἴκοι αὐθήσεις, τοιοῦτο δέντος, νόμῳ γὰρ ὃς καὶ κεῖ τοὺς ἀοιδοῖς. The interpretation of Aristophanes, 'speaking with human voice,' seems to be the best. The word is used in Homer of the horse Xanthus when gifted with human speech by Hera, ἱ. 19. 407; of Circe, Od. 10. 136; of Calypso, Od. 12. 449; of Ἀθρώαα, Od. 6. 125; and Hesiod (Theog. 143 foll.) distinguishes ἀοιδοῦς from θυγατέρες. Some have compared αὐθήσεις with μέρος, making the former the distinguishing mark between mortals and immortals, and μέρος (="articulating")

the point of contrast between civilised men and savages or wild beasts. This seems right for αὐθήσεις, but it is hardly possible that μέρος should mean, as it was formerly interpreted, μέρισων τὴν ὅσα. It is rather connected with σ-μερ. Skt. smar, and means 'thinking' creatures; or with mar and μορ—'mortal' beings. The use of two distinct languages by gods and men respectively is alluded to in Homer several times. See on Od. 10. 305. The form αὐθήσαις, accepted by Barnes, and, among recent editors, by Dindler, would come from a noun αὐδας, a collateral form of ἀοιδός. See critical note.

335. θεῶν... τιμῆ, 'enjoyeth her meed of honour from the gods.' cp. θεῶν ἕκας μέλῃ εἴδος Od. 6. 12.

337. See critical note. The line is probably an interpolation, imitated from inf. 353. ποτὶ too is unsuitable, if it be a noun, to describe the coming up of the bird through the water; and it is difficult to suppose that it is the dative feminine of an adjective ποτὶ, equivalent to ποτὶν. 340. οὐ... φυτέων is an explanation of Ὑδικαῖος, which latter word is a metathesis for ἐκπάγλως, from ἐκ-πλάγης (ἐκπλάγης).
5. ΟΔΥΣΣΕΙΑΣ Ε.

εἴματα ταῦτ' ἀποδός σχεδὸν ἀνέμους φέρεσθαι κάλλιπ', ἀτάρ χεῖρεσσι νέων ἐπιμαέες νόστον γαίς Φαίηκον, ὅδε τοι μοῦρ ἐστὶν ἀλλαία.

τῇ δὲ, τοῦτο κρήδεμον ὑπὲ στέρνοι τάννοσαί ἀμβροσίαν οὐδὲ τί τοι παθέων δέος οὐδ' ἀπολέσαι. 

αὐτὰρ ἐπὶν χείρεσσιν ἐφάγεσθαι ἥπειροι,

ἀψ ἀπολυσάμενοι βαλέειν εἰς οἴνοπα πόντον πολλὸν ἀπ' ἥπειροι, αὕτω δ' ἀπονόσφι τραπέσαιτ.'

"Ὡς ἄρα φανήσασα θεὰ κρήδεμον ἔδωκεν,

αὕτη δ' ἄψ εἰς πόντον ἐδόσετο κυμαίνοντα 

ἀλβύχῃ εἰκώνα μέλαιν δὲ ἐκ κύμα κάλυψεν.

αὐτὰρ ὁ μερμήρεις πολύτλας δίος 'Οδυσσεύς,

ἄχθησας δ' ἄρα εἴτε πρὸς ἐν μεγαλήτορα θυμὸν."

"Ὡς μοι ἐγώ, μή τίς μοι ὕφαινέν δόλον αὐτὲ 

ἀθανάτοις ὅπερ βήσεται ἰάσει." 355

346. στέρνοι] στέρνωσι, δὲξοι αἱ Ἀριστάρχεια Schol. H. P. τάννοσα] So accented in i aor. med. imperat., ὅ τι τε τάννοσον ἀπαρέμπατον, διὰ τὸ βαλέειν Schol. P. 347. δ' Αὐθ. αἰχόν. 349. ἄψ Aristoph. wrote here, and in Od. 8, 92, ἄψ". 357. ἀπε µὲ] Bekker, ed. 2, writes δ' τε καὶ στέρνωσι πολλὼν ἀπ' ἥπειροι, στέρνοισι, ἰώσκει' ἀποκόλλοσθαι ἀνθρώπων ἐκ των ἐν ἰαστικῆς λειτουργίας ἀνθρώπων ἐκ τῶν ἐν ἰαστικῆς λειτουργίας ἀνθρώπων. 344. αὐτάρ χεῖρες, "but swimming with your hands strive to get home on the Phaeacian shore;" literally, 'grasp your return.' 345. γαῖας depends on νόστον, as in νόστον 'Αχαίοις, Od. 23. 68; cp. also ἄγα τῇ παρατρῆσαι νόστος Eur. I. T. 1066. Others take γαῖας Φαίηκος in direct apposition to νόστοι, inasmuch as his getting home actually consisted in a landing on Phaeacian ground. Notice that νόστος is used here merely of 'coming to a place, without any idea of returning.' But, probably, the notion of getting home, coming to rest, is not absent. 346. τῇ, used like the French tien; compare also the use of ἄρμι; the plural form τῇς is given by the Schol. on Aristoph. Acharn. 204. Probably τῇ is the root τά with the imperative termination -θι, so that τῇ is related to τῇς, as ἵσθι to ἵστηθι. Join τῇ with κάμνωσιν, as δῶσι τῷ, vade adg, etc. Cp. Od. 10. 387. 353. ἰκώνα. Not like a sea-bird in shape, but in the sudden plunge with which she dives into the sea. Nitzsch compares from Apoll. Rhod. 4. 966, a similar description of the Nereids, ἐνθ' αἱ μῆνες βίωσε δυνάμει αἰματήρει | βίου. 356. ἀφ' αὐτῷ, so μή σε καθ' II. 1. 26, μή τοι καθ' εἰς γαίαν Od. 15. 12. 357. δέλον αὑτῷ. Odysseus was suspicious of Calypso; now again he mistrusts Leucothoë. 357. δέλον αὑτῷ. The common reading is δἐ, which Aristophanes is said.
5. ΟΔΥΣΣΕΙΑΣ Ε.

ἀλλὰ μάλ' ὦ τῷ πείλοιν', ἐπεὶ ἐκας ὀφθαλμοῖς
gαϊν' ἐγὼν ἰδόμην, ὅτι μοι φάτο φύσιμον εἶναι.
ἀλλὰ μάλ' ὥς ἐρξα, δοκεῖν δὲ μοι εἶναι ἀφίστων
δὴρ ἀν μὲν κεν δούρατ' ἐν ἀρμονίσων ἀρίρη, τὸς
ἄφτ' αὐτοῦ μενεὼ καὶ τλήσομαι ἀλγεῖα πάσχον
αὐτὰρ ἐπὶ δὴ μοι σχεδόν διὰ κύμα τίναξη,
νήσσου', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.'

Εἰὼσ ὁ ταῦθ' ὄρμαινα κατὰ φρένα καὶ κατὰ θυμὸν,

ἀφρος δ' ἐπὶ μέγα κύμα Ποσειδάνῳ ἐνοσίθων,

δεινόν τ' ἀργαλεών τε, κατηρφέσε, ἡλασε δ' αὐτόν,

ὁς δ' ἄνεμοι ἔχησι ήμὼν θημών τίναξη

ordinary reading is ὅτε or ὅτέ, inasmuch as the meaning 'because' does not attach
to ὅτε, and ὅτε is never elided (but cp. Od. 15, 317). On the present passage
Schol. H. P. remarks, γράφεται δ' τί μ. χωρίζει Αριστοφάνης διὰ τοῦ ὅτε, and, in
the Patianus, over δ is written δᾶ. Porson supposed Aristophanes to take δ τε as δ' τε,
which Buttm. denies. But Hentze-Amelis, Anh. takes δ τε as masculine. The
places which Bekker alters in the Odyssey are 8. 78, 299; 14. 90, 366; 20. 333, to
which La Roche adds the present passage. Cp. II. 1. 518; 17. 25; 21. 488; Od.

359. phiζμον, used substantively,
'a place of refuge.'

361. δφρ' ἀν...κεν. This is similar
to the frequent use in Attic Greek of ἀν...ἀν, a combination which is never
found in Homer. The passages in which ἀν...κεν occur are II. 11. 187 δφρ' ἀν
μὲν κεν ὄρη, II. 13. 127 φάλαγγες ἀν
ουτ' ἀν κεν Ἀργαί ἀνάπτυξεν καίτων, II.
24. 437 σοδ' ἦν ἐγὼ ποιεῖν καὶ κε
κλυτών Ἀργοὺς ιευσάρῃ, Od. 6. 259 δφρ' ἀν
μὲν κεν ἀγωνίς [κεν ἀγωνίς] ἤμεν,
Od. 9. 334 τοῦ ἀν κε καὶ ἔθελον αὐτός
δελαθαι. A double κε is found in Od.

363. Join δᾶ...τίναξη.

366. όρος δ' ἐσι, apodosis to eis, as in
Od. 4. 121.

368, ἔθιοι...'corn.' Cp. Od. 2. 289.

Such heaps of corn are left after
winnowing, as in II. 5. 502 ἐπολεκαϊν
νοριαν ἄχορμα.
καρφαλέων, τά μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη, ὡς τῆς δώρατα μακρὰ διεσκέδασ'. αὐτὰρ 'Οδυσσεὺς ἀμφ' ἐνὶ δύο ῥατὶ βαίνει, κέληθ' ὡς ἦππον ἐλαύνων, εἶματα δ' ἐξαπέδυνε, τά οἷ πόρε διὰ Καλυψώι αὐτίκα δὲ κρηδέμον ἤπει στέρνοι τάνυσας, αὐτὸς δὲ προνῆς ἁλὴ κάππεσε, χεῖρε πετάσας,

νηχέμεναι μεμαύοι· ἢ δὲ κρέας ἐνοσίχων, κινήσας δὲ κάρῃ προτι ἤν μυθήσατο θυμὺν·

'Οβυο νῦν κακὰ πολλὰ παθῶν ἄλω ἐντὸς πόντον, εἰς δ' κεν ἀνθρώποις διοτρέψεσαι μιγῆσ' ἄλλ' οὖν δ' σε σε ἐξελπα ὑνὸσεσθαι κακότητος.'

'Ο λαρ' φανήσαι ἦμασεν καλληρίχας ἦπους, ἵκετο δ' εἰς Ἀλγας, ὅτι οἱ κλυτὰ δώματ' ἔσαι.

373.] See on sup. 346. 378. διοτρέψεσι] γράφεται Ἰαικέσσι Σχολ. B. The meaning must be that Φαιήκεσσι is a v. l. for ἀνθρώποις, or a gloss on ἀνθρώποις διοτρέψεσι.

369. τά μὲν ἄρ τε. The enclitic goes closely with τά. This demonstra-
tival clause in not uncommon in such combinations, as Od. 10. 452 ὁδ' ἄνωθεν αἰγυπτίων... εἰς ἀριστίππης ἄροις | τά μέν τ' ἐνεώρθος πτώσοντας ἔστη, II. 4. 482 αἴσχος δ' ἤ π' ἐν εἰμανῇ... πεφέκει... τά μέν τ' ἀριστοτυχόν ἄχρη... ξεταμεν.

371. ἀμφ' ἐνὶ δυνατοῖ, 'he bestrode a single plank, as one mounted on a riding-horse.' There is only one other place in Homer in which the art of riding is alluded to, II. 15. 579 ἃδ' ἢ π' ἀχρ' ἵππους κατηχεῖν εἰς εἶδος, and even there it is not the action of an ordinary rider that is described, but the feats of an acrobat or voltigeur, like those mentioned in Sil. Ital. 10. 470 'nudo staret tergo dum raptus volucris | trans-
igeret cursu semipes certamina campi.' The feat of Diomed. II. 10. 513, was a case of necessity: he rode the horses ἃδ' ἀνέγραψ (Schol. ad loc.). And the simile in Od. 13. 81 refers to a team of horses drawing a chariot. In Hesiod we have the description of a mounted procession at a wedding, τοῖ δ' ἀπ' πρωτάρχεις πάλαι | χοῦ ἔστων εὔβατες ἄθεων Scut. Here. 285.

373. The tenses are graphic. Odysseus succeeds in scrambling on the plank, and, bestriding it, he rests there while he strips himself. Then he ties the scarf round his chest and plunges into the sea.

377. ἄλω. Imperative from ἄλωμαι. With the form ἄλω (i.e. ἄλω), as though from ἄλωμαι, cp. ὄραω and ὄρω, ἀντίω and ἀντίω.

378. διοτρέψεσι. This epithet is generally used of a king or chief, being under the special protection of Zeus; as warriors are under the tutelage of Ares and are called ἀρεάντωτες ἄρματα. In this passage it is applied to a whole people, the Phaeacians, who are called, sup. 35. ἄριστος. Compare δω as a national epithet of Achaeans and Pelasgians.

379. ἄλω' οὖν δ' ἄλω... κακότητος. 'yet I expect, that not even so [i.e. not even though thou reach the shore at last], wilt thou disperse thy misery.' A threat uttered in sarcastic language; as if Odysseus would not be satisfied with anything short of the extremity of suffering. Cp. sup. 290. and the words of Priam to the Trojans, I. 24. 424 ἦ ὄνοσασθ' ἢτι μει Κροκίδης Ζεὺς ἄλγες ἐδωκέν; Od. 17. 378 ἦ ὄνοσαι ἢτι το θρόνον κατέδωκεν ἄνκωτοι; 382. Αλγας. The first interpretation of Schol. E. V., ἀλεύς Αχαῖας,
Αὐτὰρ Ἀθηναίη, κοῦρη Δίας, ἀλλ’ ἐνόπρεν ·
ἡ τῶν ἄλλων ἀνέμων κατέθηκε κελέδους,
παύσασθαι δ’ ἐκέλευσε καὶ εὐνήθημα ἀπάντασιν·
ἀρα δ’ ἐπὶ κρατήλων Βορέην, πρὸ δὲ κύματ' ἔαξεν,
ἐὼς δ’ γε Φαΐνκεσσι φιλήτρημοι μιγεὶς
διογενῆ Ὀδυσσέας, θάνατον καὶ Κύρας ἀλέξας.

"Ενυδίδε, ὁδός νύκτας δύο τ’ ἡματα κύματι πηγῆ·
πλάζετο, πολλὰ δὲ οἱ κραδίης προτίσσεσ’ ὀλθρον,
ἀλλ’ ὅτε δὴ τρίον ἡμαρ ἐνυπλοκάμοις τέλεσ’ Ἡδός,
καὶ τὸν ἐπετει ἀνέμος μὲν ἐπαύσατο ἡ δὲ γαλήνη
ἐπέλεσε νυμφείς, ὦ δ’ ἅρα σχεδὸν εἰσίδε γαϊαν
ἀδῷ μάλα προίδων, μεγάλου ὑπὸ κύματος ἀρβείς.

386. [[var.] τινὰς δὲ γραφόνως, ὅπως (ἐκ. ὅπως) Φαϊδέσσα Schol. B. H. P. Q. Perhaps this explains the line noticed in the preceding note; which may have run ὅπως Φ. 389. πλάζετο] So Aristarchus, Αἰδερίκως ἐυτέσιν τὸ α. This may mean that he regarded it as coming from πλαύσω, and not from πλάζωμαι, 'to wander.' Schol. F. Q. 391. ἡ δι’ Ἀριστάρχου θὲ δι’, ἀθροι δεχόμενοι τὸ θ. οἱ δ’ ἐντ’ τοὺς καὶ (i. e. ἑνέ) Schol. H. The same reading is assigned to Aristarchus by Schol. A. on II. 15. 127 ὡς ἐπέεσσα καθάπεπτο θεὸν Ἀρρη, instead of ἅ. See on Od. 12. 168. 393. [πο’] ἐν τῇ Αριστοφάνου καὶ Παυσι, ἐπὶ κύματος Schol. H, accepted by Nanen. seems on the whole the most probable. In II. 8. 205 Ἀγάי is coupled with the Achaean Ἕλη, as cities connected with the cult of the Ionian Poseidon; cp. also II. 13. 21. How the sea spent its fury on this coast may be gathered from Ovid's description of Helice and Buris, as cities overwhelmed but still visible in the water (Met. 15. 293). The Schol. P. describes Aegae as a submerged island beyond Euoea, or else near Samothrace. Pliny (N. H. 4. 18) understands by Aegae a precipitous islet between Æneos and Chios. The word itself is descriptive of waves and storms, being connected with δίκης, ἐν-ἀγ-λέτης, etc. Cp. Artemidor. 2. 12 καὶ γὰρ τὸ μεγάλα κύματα αἰγὰς ἐν τῇ συνθήκῃ σωματικὸς, καὶ τὸ φθορέωταν πλάζοντος Ἀγαίων λέγεται. The same root appears in Aegina, αἰγαλός, Ἀγαία-λίας, etc. 384. ἐυνήθημα. With this metaphor cp. II. 12. 281; 5. 524.
385. πρὸ δὲ κύματ’ ἔαξεν, 'and beat down the waves in front of him.' The conflict of winds had raised a heavy cross sea, in which no swimmer could live. Amelis quotes here Tac. Ann. 2. 23. "postquam incerti fluctus variis undique procellis desierunt, omnè caelum et mare in aquilonem cessit.

388. πηγή (πηγήμα). This adjective includes the idea of 'solid' as well as 'big.' Cp. Od. 21. 334 ξύνουσα μέλα μεν μέγας ἡ ἐνυπηγή, of a man in good condition. II. 9. 124 ἐπεν [πηγή] ἀθροφόρως. Here it may be compared with τράφω κύμα II. 11. 307, τροφοδοτά κύματα Od. 3. 290.

390. τέλεση, not in the sense of 'ending,' but of bringing into full and perfect action. When day-light has fully come, dawn may be said to be over.

391. ἡ δὲ γαλήνη. See critical note. This reading of Aristarchus gives a better contrast to ἄνεμος μὲν. 'And there came a breathless calm.' Or if νυμφεία be taken as an adjective used substantively (like ἔτη Od. 1. 97, ξυρῆσι Od. 7. 119), it will be in apposition to γαλήνη, 'a calm, a hushing of the wind,' so II. 5. 523 νημβήρα, 'in still weather.' Cp. Hdt. 7. 188, where νυμφεῖα is coupled with αἴαθη.

393. δὲ ... προίδων, 'with a quick look forward as he was lifted by a
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5. ΟΔΥΣΣΕΙΑΣ Ε.

δις δ᾽ δὲ ἄσπάσιος βίοτος παῖδεσσι φανῆ
πατρός, δὲ ἐν νοσόφοι κῆται κρατέρ ἄλγεα πάσχων,
δὴ ρόν τηκόμενος, στυγερός δὲ οἱ ἐχραὶ δαίμων,
ἀσπάσιον δ᾽ ἄρα τὸν γε θεόι κακότητος ἔνσεϊαν,
διὰ 'Οδυσῆ' ἀσπαστών ἔσοα στὸν γαῖα καὶ δῆν,
νῦχε δ᾽ ἐπενόμενοι πολὺ ἥπερον ἐπιβήναι.

ἀλλ᾽ διὸ τὸν σοῦν ἀπὴν βοήσας, 400
καὶ δὴ δούλων ἄκουσε ποτὶ σπλάδεσσι βαλάσωσις,
ῥόξθει γὰρ μέγα κῦμα ποτὶ κτερῶν ἥπεροι
δινὸν ἱερόμενον, εὐλογὸ δὲ πάνθ᾽ ἀλὸς ἁχνὴν
ὅπο γὰρ ἔσαν λιμένες νηὸν ὀχοῦ, οὐδ᾽ ἐπισωγήν,

395. κῆται] The MSS. give κηῖα. The conjunctive κῆται is a conjecture of G. Hermann, Opusc. 2. 55. 398. 'Οδυσῆ] Becker objects to the elision of iota after a vowel, and writes 'Οδους. Eustath. however says, ἐδὼν 'Οδους γραφαὶ διὰ διαφόροις συστάται διὰ τῆς 'Οδους διομής. See Schol. H. on Od. 13. 35 ἁ 'Οδους, τὸν ἀλλ᾽ ἐπισωγήν 'Οδους.

great wave.' The wind had fallen, but the
ground-swell had not subsided;

396. εὑρακέ] assails,' a gnomic aorist parallel to κῆται. Cp. ἐπίγραφον Od. 2. 50. The form is that of a thematic aorist (γραφ- or γραφ-).

400. βοήσας] the personal subject being τε, which is not expressed; cp. II. 13. 187 ὄβλι καὶ ἐν τοῖς τεῦχοι γε μένοι καὶ χεῖρα δύνατο. γέγονε is a perfect with a present signification.

Translate, 'as far as one makes himself heard with a shout;' for γεγόνειν οὐ γεγονοῖ τοι φωνεῖν ἀλλ᾽ ἀκουστὸν φήμη
gενεισθα Schol. Venet. on II. 8. 233. The
etymology of the word is most uncertain. 'Fick refers it to the root guan, gd = 'cognoscere.' May it be connected with the L. t.g. gannisare? The verb occurs in three forms, γεγονός, γεγονακις, and, more rarely, γεγονω, as in Eurip. Or. 1128; Soph. Phil. 238.

402. ῥόξθει. We are told by Zosimus, Vit. Demosth., that Demosthenes cured himself of a lisping intonation by repeating over and over the rasping syllables of this line.

403. ἁχṇῃ, the 'sea-spray,' already suggested by the word ἱερόμενον.

404. ἰσομη. Not harbours, but
roadsteads, where ships might lie under
the lee of the land; τεῦχοι ἄλληκες μὲν
dιὰ τὴν ἐν τῶν αἰώνων
σείτην διεκόμει τῆς Schol. P. Q. T.
δὲν ἀκταὶ προβλήτες ἦσαν ὁπλάδες τε πάγοι τε· καὶ τὸν Ὀδυσσήος λύτο γοῦνατα καὶ φίλον ἤτορ, ὡσθεὶς δ’ ἀρα ἐπεὶ πρὸς δὴ μεγαλῆτορα θυμῶν; ὦ μοι, ἔπει δὴ γαῖαι ἀελτέα δόκειν ἱδῶναι Ζεῦς, καὶ δὴ τόδε λαίμα διαμήξας ἐτέλεσσα, ἐκβάσεις οὗ τὴν φαῖνεθ’ ἀλὸς πολιοί θύρας· ἐκτοσθένει μὲν γὰρ πάγοι ἄξεις, ἀμφὶ δὲ κύμα βεβρωχεὶς ῦτίνοι, λισσῆ δ’ ἀναδέρραμε πέτρη, ἀγγείσθης δὲ θάλασσα, καὶ οὐ πώς ἔστω πάθεσι στήμεναι ἀμφοτέρους καὶ ἐκφυγεῖς κακήτης: μή πῶς μ’ ἐκβαλλόντα βάλη λίθακι ποτὶ πέτρη 415 κύμα μέγ’ ἀρπάζαν μελέτῃ δὲ μοι ἔσταται ὁρμή. εἰ δὲ κ’ ἔτι προτέρῳ παρανήξομαι, ἤν ποὺ ἐφεύρω ἡδύνας τα παραπλήγας λιμένας τα ταλάσσης,

409. ἐτέλεσσα] γρ. ἐπέρασ(ο) Schol. H. P. On which Dind, ‘est hau dubie glossema, quod ipsum in testu habet M., ἔπερασσα scriptum, sed superscripto ἐτέλεσσα.’ La Roche adopts ἐπέρασσα, comparing Od. 9. 333; 5. 174; 6. 272, etc.

The Schol. further explains ἐπιφοιάσας as places ἐνθα κλώτου τα κύματα δ’ ἀγγείσθη, and this interpretation is right; but his proposed etymology ἱση, the roar of the wind or water, and ἀγγείσθη, cannot be accepted. It is better to refer the word to ἄγγεισθ, simply, as in the form συμμαχεῖ, and to consider the initial λ the representative of the θ prefixed to ἄγγεισθ, or a mere syllable of reduplication, as in l-αὐ-ς. In Od. 14. 533 we have the unconnected form βορέω ἐν’ ἱση, according to the reading of Aristarchus, the Scholl, giving ἱση. But the addition of ἵσι to the simple word does not have any more effect upon the meaning than in ἐπιμάρτυρις, ἐπιφοιαγι, etc.

405. ἐκφαίρει are probably ‘headlands;’ high bluff cliffs, as in Antig. 593 ἀντίλιθρες ἐκφαίρει, while ὁπλάδες according to the Scholl. are ἑλείσιζομαν καὶ ἐξειλαμβάνη πέτρας, jagged points of broken rock.

πάγος (πάγγυμι) should be something more massive, perhaps ‘reefs;’ but not necessarily a level range of rock, as we have πάγος ἄξεις inf. 411.

409. ἐπεράσσα (see critical note). Cp. Od. 7. 325, where τέλεσαν means ‘completed their journey,’ being parallel to ἐπιστάτατο in the following line. λαίμα is then directly governed by διαμηθας, as λαίμα διείσατον Od. 7. 276. Cp. also Od. 15. 294 ἢ πο άκουτες ἰδοὺς βαλαtheses αἴμων ἱδώρ. 410. ἐπιβάεις ἄλος βύρας. Here begins the apodosis; ‘nowhere is any escape from the sea clear away.’ βύρας is merely epegetical of ἄλος, as in ll. 16. 408 ἐθνίγει ἔλεοι ἐν πόλεω βυρας.

411. ἐκτοσθένει seems to imply that there was an outlying range of rocks on which the surf was breaking, within which was deep water and a sheer face of cliff.

415. ἁ μ’ πισρ. See on sup. 356; and cp. ll. 23. 341 ἡ μ’ ποσ ἱπποὺ τε τράχαν…χάριμα δ’ τοῖς ἄλλοις μεγαχεῖν δ’ σαὶ αὐτῷ ἐσταται. Od. 16. 87 μ’ μ’ κερτομόσων, ἵκον δ’ ἄξος ἐσταταν αἰνὼν. So here, ‘and my endeavour will be all in vain,’ which is better than to take ἐσταται in dependence on ἁ.

418. ἱδώνας. The etymology of ἱδών is not clear. It is possibly connected with ἱλείσιζον, see Bottn. Lexil. s. v.; or more likely with ἱλέμ, whether as the
δείδω μὴ μ’ ἐξαύτης ἀναρπάζοισι θύελλα
πόντων ἐπ’ ἱχνίωντα ἑρέη βαρέα στενάχοντα,
ἡ τί μοι καὶ κῆτος ἐπισεβημένει μέγα δαίμον
ἐξ ἄλος, οίᾳ τε πολλὰ τρέφει κλωτός 'Αμφιτρίτη'
οίδα γὰρ ὦς μοι ὀδώδυνται κλωτὸς ἐννοούγαιοι.

Εἴς ὁ ταῦθ’ ὠραμαίει κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δὲ μιν μέγα κῦμα φέρε τρηχείαν ἐπ’ ἀκτήν.
ἐνθά κ’ ἀπὸ ὡνοῦ δρόφθην, σὺν δ’ ὀστῆ ἀράχθη,
εἰ μὴ ἐπὶ φρεσκὶ θήκε θεᾶ γαλακτώπης 'Αθηνή
ἀμφότεροι δὲ χερσὶ ἐπεσύψενος λάβε πέτρης,
τῆς ἐχετὸς στενάχων, εἰς σέ μέγα κῦμα παρῆλθε.


Schol. says, because it is a beach on which one may walk, or as the out-stretching line of coast, which seems to 'go' forward. We find ἄλος II. 7, 402; 12, 31, or ἄλος, sometimes used merely to describe the sandy sea-beach; so ἄλος βαθῆς II. 2, 92, 60i κῦμαν ἐπ’ ἄλος κλυτίσκον II. 23, 61. The passages which describe ἄλος more specifically are II. 17, 263 ἐπὶ προκεχοροthro διατέτοι ποταμον | βαθύργαι μέγα κῦμα ποταῖ ὅλον, ἀμφὶ δὲ τ’ ἄκραι | ἄλος βολόσι ἐνεφλεγάμενος ἄλος ἑῳ. This may be compared with Od. 6, 138 ἄλος πρόκεισθαι in connection with ἄλος, 47 ἀπ’ ἄφθασαν ποταμόν. In II. 14, 35 the drawing up of the ships on shore is thus described—τῷ ἀπ’ προκεχοροταῖς ἐφωσί
cαι πλήρως ἀπάραξη | ἄλον στόμα μάκρον, ὃν συνεκραγόθαν ἄκραι, sc. the promontories of Sigeium and Rhoeiteum, enclosing the bay where the Scamander emptied itself into the sea. The general result from a comparison of these passages seems to be that ἄλος are jutting horns of shore, especially such as are found at the mouths of rivers, for the most part lying low, though not always. This interpretation harmonises well with παραπλάγιες, which is the direct opposite to ἀντιπλάγιας, used as an epithet of ἁφρατος Soph. Antig. 592, 'headlands, which oppose a full front to the blow of the waves.' Παραπλάγιες will then mean, not merely 'shelving,' as some give it, but 'where the seas strike aslant.' This would be the case where the waves fall on the curving sides of a bay, for, instead of striking full upon them, they break slantwise, and run along instead of being hurled back.

432. ἐξ ἄλος. See critical note. If this reading be retained, we may render ἄλος 'shore-water,' as distinct from πλαγῖος, 'the open sea,' the idea then being that such monsters haunted the rocks and caverns in the coast. See Giseke, Hom. Lex. ἄλος, 'mare potissimum quod altitut littera, cui opponitur et altus maris et terra.' But the distinction is not carefully observed, as we find πλαγῖος ἄλος II. 21, 59, ἄλος ἐν πελάγεσθαι sup. 335.

κλωτὸς Ἀμφιτρίτη, see on Od. 3, 88.

426. ἐνθά κ’, there he would have had his skin stripped, and his bones smashed.'

δοτία is probably accusative, parallel to ὡνοῦ. This use of the accusative after a passive verb may be compared with such phrases as ἐπιτεραμμένοις τῆς ἀρχήν, or such colloquial English as 'he was left a fortune.'

427. ἐπὶ φρεσκὶ θήκε... λάβε πέτρησ. The indicative λάβε shows that the suggestion was followed. Elsewhere the suggested plan is represented by an infinitive, as Od. 18, 158 τῷ ἐπὶ φρεσκὶ θήκε... μεταστρέψει φανήσαι. Cp. also Od. 21, 1 foll.
καὶ τὸ μὲν ὦς ὑπάλυξε, παλιρρόθιον δὲ μὲν αὐτής
πλῆξεν ἐπεσαύμενον, τηλοῦ δὲ μὲν ἐμβάλε πόντορ.
ός δ’ ὅτε πουλύποδος θαλάμης ἔξελκομένοιο
πρῶς κοτυληδονόφιν πυκνωπὶ λάγγες ἔχοντα,
ὁ δὲ πρὸς πέτρης θρασεῖας ἀπὸ χειρῶν
μινοὶ ἀπεδρύθην τὸν δὲ μέγα κῦμα κάλυμεν.

ἔνθα κε δὴ δύστην ύπὲρ μόρον ἄλτη 'Οδυσσέως,
εἰ μὴ ἐπιφορτώσαν δῶκε γλαυκῶπις Ἀθήνη.
κύματος ἐξανάδες, τὰ τ’ ἐρεύγεται ὅπερποδιε,
νῆθε παρεξ, ἐς γαῖαν ὀρφαμένος, εἰ που ἐφεύροι
ἡῶνας τε παραπλήγαμε λείνω τε καλλάσσης,
ἀλλ’ ὅτε δὴ ποταμίῳ κατὰ στόμα καλλιρόοιο
ἐξ νέων, τῇ δὴ οἱ εἰς ἑπιστὸ χῶρος ἄριστος,
λειος πετρῶν, καὶ ἐπὶ σκέπας ἦν ἀνέμου,
ἔγμα δὲ προμένοντα καὶ εἴπατο δὲν κατὰ βυμών.

431. ἐπεσαύμενον] ἄναιν [see crit. note, sup. 313] ἐπεσαύμενον, probably to suit more closely with the meaning of παλιρρόθιον. 437. εἰ μὴ ἐπιφορτώσαν δῶκε] τρ. εἰ μὴ ἐπιφορτώσαν δῶκε (sc. ὅπερ) Schol. H. P.

431. ἐπεσαύμενον does not resume ἐπεσαύμενον in v. 428, but is the nominative in agreement with κῦμα, as sup. 314. There is something graphic in the change;—Odysseus flings himself upon the coast, but the wave flings itself on him.

432. ὦ δὴ ὅτε, 'and as when many a pebble sticks to the suckers of the polypl, as it is dragged forth from its hole, and so the skin from his sturdy hands was stripped off against the rocks.'

433. κοτυληδόνες, 'suckers,' are so called from their cup-like shape (κοτυλὴ, connected with καυλος). Here κοτυληδο- νόφιν stands as a dative parallel with πετρον. There is a general resemblance between the polyp and Odysseus, in so far as both cling with a tenacious grasp, but we must not push the applicability of the simile too far, lest a contradiction be involved. For the small stones stick to the suckers, while the skin of the man's hands is left sticking on the rock which he grasped.

436. ὑπὲρ μόρον. See on Od. 1. 34.

437. ἐπιφορτώσαν, 'prudence,' so in the plural ἐπιφορτώσας ἀνελέσσα Od. 19. 22.

438. κύματος... τὰ τε. For this use of a plural relative after a collective noun in the singular see on Od. 1. 312; cp. also Virg. Aen. 8. 427 'fulmen quae plurima,' etc. For the force of τὰ τε see note on Od. 1. 50.

439. νῆθε παρεξ, 'he kept swimming along outside,' 'οὔτε πληθοὺν πάνω ὀπερ δηλοὶ ἡ παρά, 'οὔτε πῦρρο ὀπερ δηλοὶ τὸ ἵκε Schol. E. Join ἐς γαῖαν ὀρφαμένος.

441. τὰ κατὰ στόμα. So ἱκεστὸ κατὰ στρυμιν. II. 1. 484.

442. νέων (νῆχω) is from a root αἶα. The two forms are analogous to ηλάω and σφίχω, ηλάω and σφίχω.

443. λειος πετρῶν, 'smooth of all rocks,' i.e. 'free from.' Compare ἄμμος στρυμιν. II. 19. 163, ἥχαλων ἄσπινον, ἐπὶ may be rendered 'moreover,' 'besides;' or, more likely, 'thereat.'

444. ἐγνὸ δὲ προφέροντα. This makes the apostrophe to ἀλλ’ ὅτε δὴ sup. 441; 'he recognised him (sc. for a god) as

καὶ ἡμῖν, 'in his heart,' not as the Schol. suggests, because exhausted swimmers have no breath left for words; but cp. II. 23. 769.

445. σιλαθος, 'greatly longed for;' so δαπανη γιόλυθος ἐρήμωθε κατὰ ἐρήμωθε ἐρήμωθε II. 8. 488 Others take it as an epithet acknowledging the divinity of the river-god, ἐκεῖνα τῷ ποταμῷ ὡς ἐν ἐκείνον ἔχοντο δαλμονος Schol. T.

446. ψεύγων = 'in my efforts to escape.'

448. ἄνθρωπος depends on διὰ τις that follows; the relative clause having the force of a substantive. Amelius quotes as instances of the relative sentence following directly the genitive which depends on it, Od. 2. 128; 3. 185; 4. 613; 8. 204; 9. 94; 11. 179; 14. 156, 231; 15. 25. 35, 395; 16. 76; 18. 289; II. 7. 50; 11. 658; and as instances of the genitive following the relative clause, Od. 1. 401; 3. 401; 4. 196; 7. 156, 322; 11. 147; 18. 286; II. 4. 632; 15. 494, 743.

453. ἐμπύρω, i.e. in front of the swimmer, as ἐν τῇ κύματι ἑαυτῷ sup. 385.

453. γούνας ἑκατομή. In II. 7. 118 δειπνη δοκεῖ κάμαρις is used of rest after battle, from the idea of bending the knees to sit. This is imitated by Aesch. P. V. 404 ἄφονοι δὲ τὰς κάμαρις γόνων, ἵνα, 32 ἀφροτάθη, ἄμυνος, ἐκεῖνος δὲ τὰς κάμαρις γόνων. Cp. Catull. Fel. and Thet. 303 'νύενοι telen masure sedibus artus.' But here the addition of στηρίζεις ἑκατομὴ shows that the picture is rather that of an exhausted man, with arms dropping at his sides and knees bending under him. So the common phrase λῦτο γούνας.

455. θύμος, imperfect from a present oldāvō.

458. ἐμπύρω (ἐμπύρω), i.e. ἐμπύρω, probably a non-theematic formation, with long vowel, which in the middle is irregular.

θύμος ἀγρίβη, 'his spirit was roused within his breast.' So when Menelaus saw that his wound was not mortal, ἐμφυράντων οἱ θύμος τοῦ στήθεσιν ἀγρίβη II. 4. 152.
καὶ τὸτε δὴ κρὴδεμνὸν ἀπὸ ἑο λύσε θεοῖ.
καὶ τὸ μὲν ἐσ ποταμὸν ἀλμυρήνην μεθῆκεν,
ἀψὶ δὲ ἔφερεν μέγα κύμα κατὰ ρόον, ἀψία δὲ ἀρ’ ἱνω δέξατο χερσὶ φιλάσων ὁ δὲ ἐκ ποταμοῦ λιασθεὶς
σχοινῷ ὑπεκλύθη, κύνε δὲ λείδουρον ἀφοῦραν
ὀχθήσας δὲ ἀρὰ ἐπὶ πρὸς δὲν μεγαλήτωρα θυμῶν·
αυτὸς ἂ μοι ἕω, τι πάθω; τι νύ μοι μήκιστα γένησθαι; 465
ἐλ μὲν κ’ ἐν ποταμῷ δυσκηδεά νύκτα φυλάσσω,
μη’ μ’ ἄμωδος στύβη τε κακῆ καὶ θῆλων ἔρεον
ἐξ ὀλγητελῆς δαμάστη κεκαφῆτο θυμῶν;
ἀφη δ’ ἐκ ποταμοῦ ψυχῆ πνεύει ἱόδη πρό,

459. ἀρ’ ἑο] Ζερόβοτος ἀρ’ ἑο, ὡ νουθ, ἀρ’ ἱερὸν Schol. H. P. La Roche points out that this is inaccurate, ἀρ’ ἑο being the reading of Aristarchus, Zenodotus having read ἱερὸν or ὥν, Textkrit. p. 252.

459. ἀρ’ ἑο. The lengthening of the ὥ depends upon the original form of ἑο, which was φέο, as the Skt. saa, and Lat. sua. Cp. Od. 9. 398, 461; 21. 136, 163; II. 5. 343; 13. 163; 20. 261.
460. ἀλμυρήνητα. This is commonly rendered 'running with noise into the sea,' according to the old interpretations, ἀ τόθαλσαν βρέω, ὁ τῶν ἰχθυῶν 
μοῖρας εμφάσολαν ἐν ἀλι Schoel. B. on II. 21. 190. And it certainly appears in that passage as a generic epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of emergence, and render it 'maris aestu redunclans,' i.e. met and forced back by the sea water.
462. λιασθείς, 'slinking away;' perhaps connected with κλίωμαι, or, according to Döderle., with ἀλπεσθαι.
466. εὐ ποταμῷ may mean 'apud fluvium,' as πολὺν 
᾿ εὐχεὶν λύγνων ἐν τῷ 
Ἑβρέου πῶντι Ἐκαν. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. II. 11. 18. 520. οὖ δὲ δὴ β’ λαυχὸν ὑπὶ ἐν 
φλαστὰ πίνα λιγότερον ἐν ποταμῷ.
νῦστα is accusative of duration, as in Od. 22. 195 νῦτα φολάζεσθαι εἰτα ἐν ἑωθῇ
φυλάσσω, intransitive = 'keep watch;' 
ἐπὶ οὐκ ἐν μαλακῇ.
αυτὸς ἂ μοι ἕω, τι πάθω; τι νύ μοι μήκιστα γένησθαι; 465
ἐλ μὲν κ’ ἐν ποταμῷ δυσκηδεά νύκτα φυλάσσω,
μη’ μ’ ἄμωδος στύβη τε κακῆ καὶ θῆλων ἔρεον
ἐξ ὀλγητελῆς δαμάστη κεκαφῆτο θυμῶν;
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ἐξ ὀλγητελῆς δαμάστη κεκαφῆτο θυμῶν;
ἀφη δ’ ἐκ ποταμοῦ ψυχῆ πνεύει ἱόδη πρό,
frigoris vis." Herodotus, 2. 27, remarks as a peculiarity that the Nile has no
aëra blowing from it.

"οὔτε πρό. Compare Πτέρον πρὸ Od. 8. 581, αὐθαύνη πρὸ Il. 2. 3. 1; in each case πρὸ is adverbial, in the two latter cases
having a local meaning= 'at Ilum, in front thereof,' etc. In the combination ἡμερ. ἐν πρὸ the adverb lends a temporal
epexegesis = 'in the morning, early.' So πρὸ is used adverbially, Il. 13. 799
πρὸ μὲν τ' ἄλλα, αὐθάρ αὐτῷ ἐν' ἄλλα, Il. 19. 118 πρὸ φῶσεται. A converse usage is
ἀπ' αὐθαύνη Od. 11. 18.

471. eί με μεθεί. There is a great
preponderance of MSS. in favour of this
optative (see crit. note). And there is no
syntactical difficulty in adopting it,
but a real advantage, for μεθεί is not
parallel to καταδράδω or ἐπιληφθ., both
of which verbs follow upon eί di kev.
We see in μεθεί a further possible re-
sult of καταδράδω, which is therefore
accurately expressed by a more distant
mood. 'But if having mounted to the
hill side and thick wood I should take
my rest, in the hope that my chill and
weariness might quit me, and if sweet
sleep should steal upon me, I fear, etc.'

476. in perifainoménov, 'in a clear-
ing,' i.e. on ground with a clear open
space round it; compare the description
of Circe's palace, Od. 10. 211 περισσότερον ἐνε χώρῃ.

477. ἐξ ὁμίλουν περιφθαίρεται. It seems
to join ἐξ with ὁμίλεθα on the
analogy of παρ' αὐτόν Il. 22. 1471 or
perhaps κατ' αὐτόν Od. 21. 90. A
similar phrase is ἐς ὁμιλεῖν Il. 8. 21.
We may translate 'growing from the
same spot,' or even 'from the same
root,' as Phaeaeca was a land of mar-
vel. Others join ἐς with περιφθαίρεται.
Compare ὅτι αὐχένων ἑκείνων Il. 11. 40.

478. δήν, al. διή. For these forms
varying between the thematic and non-
theatmic conjugation, see Monro, H.G.
§ 18.

480. δέ ἄρα πυκνόν, 'so thick they
grew, intertwining with one another.'

481. ἄλληλοις should be taken
closely with ἐπαμοβαίνεις.

Join ύπο-δύστε. 
5. ΟΔΥΣΣΕΙΑΣ Ε.

δοστέ. ἀφαρ δ' εἰσὶν ἐπαμήσατο χερόι φλεσιν εὐρείαν φύλλων γάρ ἐν' χύσει ἁλιθα πολλή, ὄμον τ' ἥ δῶ ἥ τρεῖς ἄνδρας ἔρυσαν ἀφ' χειμερί, εἰ καὶ μάλα περ χαλεπαῖοι.

τῆν μὲν ἰδὼν γύθσε πολύτας δίσω 'Οδυσσεὺς, ἐν δ' ἄρα μέσῃ λέκτῳ, χύσιν δ' ἐπεχεῖσατο φύλλων, ὡς δ' ὅτε τις δαλῶν σποδή ἐνέκρυψε μελαίσθη ἄγροι ἐπ' ἀχατίνης, δ' μή πάρα γείτονες ἐλλοι, πτέρμα πυρὸς σώζων, ἴνα μή ποθεν ἀλλοθεν αὖλοι.

ἀδ' 'Οδυσσεὺς φύλλοισι καλύψατο τῷ δ' ἄρ' Ἀθηνὴ ὑπέν ἐπ' ὑματιν χει' ἴνα μην παύσει τάχιστα δυσπονέος καμάτων, φίλαι βλέφαρ' ἀμφικαλύπσω.

490. [ἀδ'] So most MSS. Ixion read αὗρ, which Herm. de legg. subtil. ii. 7 and Nauck prefer, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. i. 272 and Eustath. 1547. 61, writes the word with the rough breathing.

493. χίονα, 'for there was a great litter of leaves in full plenty, enough to shelter two or three men, in storm-time, even though the weather should be very wild.'

With χίονα ἁλιθα πολλὴ cr. λιθα . ἁλιθα πολλὴν II. 11. 677.

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With χίονα ἁλιθα πολλὴ cr. λιθα . ἁλιθα πολλὴν II. 11. 677.

484. With ἄμον τε . ἔρυσαν compare the familiar phrase ἄδυ τε, as in Od. 19. 160.

486. την, sc. χιόνη. The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, 'in order that he may not have to get a light from elsewhere' (ἵνα μή ποθεν ἀλλοθεν αὔλοι), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With ἵνα μή . αὔλοι compare Xen. Mem. 2. 2. 12 ὁμώς καὶ τῇ γείτοι βολάτει ἀν' ἄρσεικεν, ἵνα σοι καὶ τῷ ἐναγ' ὅταν τούτον δέξ.

492. παύσει, sc. ἰδον, as shown by the gender of ἀμφικαλύπσω.

493. δύσπονος, a metaphrasic form of the genitive of δύσπονος, as if from an adjective of the form δυσπόνησ.
'Ως ο μὲν ἐνδα καθεύθε πολύτλας δύος Ὁδυσσεός ὕπνοι καὶ καμάτῳ ἄρμανς· αὐτὰρ Ἀθήνη βῆ βῆ ἐς Φαίηκας ἄνδρων δήμον τε πλην τε, οἱ πρῶν μὲν ποτ᾽ ἐναὶν ἐν εὐφυγχρόῳ Ὑπερεῖ, ἄγχοι Κυκλώπων ἄνδρῶν ὑπερηφανεῖτον, οἱ σφεῖς συνέσκοντο, βλέψε δὲ φέρτεροι ἦσαν. ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,

2. ἄρμανς. This word the Schol. interprets by βέβαιομανς. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, ἄρμανς. In II. 18. 435 we have γάραι λυπή ἅρ, and in Od. 11. 136 γάραι ὕπαι εὐφράξαπρά ἅρ. The etymology is uncertain. Döderl. regards it as a perfect participle from ἄρην, a simpler form of ἄριστον, comparing ἄριστον ἐκαστόν Soph. Ant. 972, and suggesting a connection with ἄραμ. Diérnzer refers it to ἄρη (4), a word itself of doubtful derivation; cp. ἄρη ἄρως II. 12. 334. Thiersch takes it from a form ἄρτος = ᾄτος, as if it were ἄρτος, μην ἄρτος, and this notion of ‘over-weighed’ suits well with a similar phrase, σαμάτῳ ἄρη-

5. ὑπερηφανείτον (ὑπερήφ., ἄσηχρ) is usually in Od. the epithet of the μνη-

6. ἄσηχρ. This gives the reason of their being able to oppress their Phaeacian neighbours.

7. ἄγε . οὖσων. The change of tense shows that the second fact is the result and completion of the first.
6. ΟΔΥΣΣΕΙΑΣ Ζ.

Ὁδοιν δὲ Ἐξηρη, ἐκάσ ἀνδρὸν ἀληθήτων, ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἔδειματο οἴκους, καὶ νηῦν ποίησε θεῖον, καὶ ἔδασσε ἀροῦρας.

ἀλλ’ ὃ μὲν ἦδη κηρὶ δαμεῖς “Ἄιδοδε βεβήκει, Ἀλκίνως δὲ τὸν ἡρχε, θεῶν ἀπὸ μῆδεα εἰδῶς.

τοῦ μὲν ἔβη πρὸς δάμα θεά γλαυκόπις Ἀθηνὴν, νῦντον Ὄδυσσή μεγαλότορι μητίῳσα.

βῆ δ’ ιμὲν ἐς θάλασσαν πολυριάδολον, ὃ ἐν κοῦρη

κομματ’ ἀθανάτῃς φυῖν καὶ εἴδος ὅμοια,

Ναυσικά, θυγάτηρ μεγαλότορος Ἀλκινοίοι,

παρ δὲ δ’ ἀμφίπολοι, χαρίτων ἀπὸ κάλλος ἔχουσαι,

σταθμοῦν ἐκάτερθεν θύραι δ’ ἐπέκεινατ φαειναί,

ἡ δ’ ἄνεμον ὁς πνεύμη ἐπέσυντο δέμιον κοῦρης,

στὴ δ’ ἀρ’ ὑπὲρ κεφαλῆς, καὶ μὲν πρὸς μῦθον ἔστειν,

εἰδομένη κοῦρη ναυτικείοιο Δύμαντος,

ἡ οἱ ὄμηλικη μὲν ἐν, κεχάριστο δὲ θυρίφ.

τῇ μὲν εἰσαμένη προσέρχε γλαυκόπις Ἀθηνὴν’


9. τεῖχος. Walls are mentioned first, not only because they mark the site and size of the city, but as showing that their former experience had taught the Phaeacians to live in a ‘fenced city,’ where they might defend themselves against dangerous neighbours.

10. ἔσσασα, sc. allotted them for cultivation; so άρονα is used of an inheritance, II. 22. 489. Cr. Tacit. Germ. 26.

18. δ’ άμφίπολοι. So Penelope (Od. 1. 331) is accompanied by two handmaids. The present passage shows that the maidens slept in their young mistress’ room at night; probably upon mattresses on the floor, placed so near the door that it could not be opened without waking the attendants.

χαρίτων. Homer mentions no definite number of ‘Graces,’ and names only one, Πονιδέαν (i.e. παῖε θεά, ἀνασκόλουχος σφελετοῦ) χαρίτων μὲν ἐπολλευμάθη II. 14. 275. And in II. 18. 382 the wife of Hephæstus is called Χάρις, named by Hesiod, Theog. 945. Aglaia. Χάριτες are described as attendants of Aphrodite Od. 8. 364, and, generally, ‘habeatur Gratianum donum quietum venustum aut gratum erat, teste Pindaro, Olymp. 14.’ (Bothe ad loc.). Hesiod (Theog. 909 foll.) calls them daughters of Eurynome, and names them Aglaia, Euphrosyne, and Thalia. Later mythology represented them as the daughters of Aphrodite by Bacchus. The cult of the Χάριτες was doubtless of very old standing in the Boeotian Oromenis, in Sparta, Athens, and Paros. In Sparta, only two were worshiped, by the names of Κληρα and Φαέων: in Athens they were called Αὐξω and Ἑγκυμόνα.

19. ἐπέκεινα (cp. ἐπιθεῖναι II. 5. 751), ‘were closed;’ i.e. ‘lay to,’ on their σταθμοὶ.


23. ὄμηλικη, equivalent to ὄμηλις, as Od. 3. 49.

24. μὲν is governed by προσέρχε, and
'Οδυσσέας ἄφιξις εἰς Φαίακας.

'Ως ὁ μὲν ἐνδα καθεδέε πολύτλας δίος 'Οδυσσέας ὅπωρ καὶ καμάτωρ ἄρμενος' αὐτὰρ 'Αθήνη βήρ ἐς Φαϊήκαν ἀνδρῶν δήμων τε πᾶλιν τε, οὗ πρῶτ ὑπὸ ἐναιν ἐν εὐφυκόρῳ 'Ὑπερειή, ἄγχοι Κυκλώτων ἀνδρῶν ὑπερηνορεῦσιν, οὗ σφες σινέσκοντο, βήηῃ δὲ φέρτερω ἤσον. ἐνθὲν ἀναστῆσας ἀγε Ναυσίθοος θεοιῆς,

2. ἄρμενος] ἔτερον ἄρμενος Eustath. A few MSS. give ἰβεβαρμενος.

3. ἄρμενος. This word the Schol. interprets by Βεβαρμενος. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 55) the miserable plight of Odysseus when disguised as a beggar, ἄρμενος. In II. 18. 435 we have γῆραι λυγαρί ἄρ., and in Od. 11. 136 γῆραι ἐν τῷ λυμαρί ἄρ. The etymology is uncertain. Döderl. regards it as a perfect participle from ἄρῃ, a simpler form of ἄρασις, comparing ἄρασις ἄλος Soph. Ant. 972, and suggesting a connection with ἄραι. Dümmer refers it to ἄρῃ (8), a word itself of doubtful derivation; cp. ἄρῃ ἄμοιον II. 12. 334. Thiersch takes it from a form άρῃ is θερις, as if it were Φαρμενος, and this notion of 'over-weighed' suits well with a similar phrase, καμάτωρ ἄρη- κτες τῆς καὶ ἄφωρ Od. 12. 181. Unless we can translate ἄφωρ by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14 'ubi nocte et laetitia incalumce videit;' or it may be a sort of ἐν δὲ διὸ εὐος, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque somno.' Some interpreters, according to Eustath., joined ἄφωρ with καθεκεί.

4. εὐφυκόρῳ, see on Od. 4. 635; and Eustath. ad loc. de τῷ Ἄρμενοι εὐφυκόρῳ ἑστελλέτο τὸν παρελλήσιον, ἵνα δηλαθῇ ὅτι νῦν εὐφυριαίον. τὸ δὲ γε ναυς τοῖς δεσποροι εὐφυκόρων πλᾶν υπὸ κόρας δηλοί.

5. ὑπερηνορεῦσιν (ὑπερ, ἄνηρ) is usually in Od. the epithet of the μνη- στήρες. In the Iliad it is only used twice; of the Trojans, II. 4. 176; of Deiphobus, II. 13. 258. The word is in the form of a participle from a present ὑπερηνορεῦν, which is not found (cp. ὑπερμενεῖν); nor does the adjective ὑπερηνορω occurs in Homer, except as a proper name, II. 14. 516, though it is found in Hesiod, Theog. 905; Eur. Phoen. 185. The change of the α to η is illustrated by ιδιομεσία from ιδιμος.

6. βήηῃ δ'ὶ. This gives the reason of their being able to oppress their Phaeacian neighbours.

7. δὲ ... αἰσχρ. The change of tense shows that the second fact is the result and completion of the first.
6. ΟΔΥΣΣΕΙΑΣ Ζ.

'Ναυσικά, τι νύ σ' οδε μεθήμονα γεύματο μήτηρ;
εἴματα μέν τοι κείται ἀκηθεά σιγαλδέντα,
σοι δὲ γάμος σχεδόν ἐστιν, ὐνα χρὴ καλά μὲν αὐτὴν ἐμνυσθαι, ὅτα δὲ τοις παρασχεῖν οἳ κε' σ' ἀγωνται,
ἐκ γάρ τοι τοῦτον φάτις ἄνθρωπος ἀναβάινει ἐσθόλη, χαίροντι δὲ πατήρ καὶ πότινα μήτηρ,
ἀλλ' ἱομεν πλυνέωσαι ἁμρ' ἀτοι φαινομένης,
καί τοι ἐγὼ συνέργος ἁμρ' ἐόμαι, ὅφρα τάχιστα ἐντούνει,
ἐπεὶ οὖ τοι ἐτὶ δὴν παρθένοις ἐσσείαν ἡδὴ γάρ σε μυνώσαι ἀριστῆς κατὰ δήμον

29. φάτις Καλλίστατος χόρφει (i.e. pleasure at the spectacle). μετανοησάτε δὲ φορεῖ
tῶν 'Ἀριστοφάνης, φάτις Schol. H. P. In the lemma of Cod. Harl. ἀναβάνων is
given.

is not to be taken as the reflexive pronoun with ἐσθόλην. For the form of the sentence cp. Od. 13. 420 ὁμ ἄπα μν
φαμένοι βάβυλο ἐπειμέναστι ἀθάνιν, and
for the construction, Od. 11. 241 τῷ θ' ἅ
ἐσθόλην, 'to whom having likened
himself,' which shows that μν is not
needed as a reflexive.

25. γείνατο. This form of expres-
sion is equivalent to τ' νυ σοι μεθήμονα
πέρανες; Trans. 'Why hath thy mother
such a lazy daughter in thee?' The
words serve to point a contrast between
the thrifty housewifery of the queen
and the idleness of the princess. Cρ.
Π. 13. 777 ἐπεὶ οὖν ἐμ' πάμαν ἄνδρα
γείνατο μήτηρ, Horace, Od. 3. 10. 11
'non te Penelope difficilem procis
Tyrrhenus genuit pares.'

26. Κοίται κείται ἀκηθεά. The epithet
σιγαλδέντα is a fixed one (cp. Schol.
Venet. on Π. 8. 551 ὁμ ἐπὶ τῇ τόπῳ
ἀλλ' ἐπὶ τῇ φώσει), and is so inseparable
from its noun that no contradiction is
felt by the combination of οἰκῆδα with
it; cp. also inf. 74 ἐνθύτης φαίνειν. By
a similar acceptance of the fixed epithet,
the comrades of Odysseus, who have
just ruined their master by their selfish-
ness, are still called ἐφόρες, Od. 12.
597; and the horses of Antilochus,
though called ἄπιστοιξ Π. 23. 304, are
specified, Π. 210, as ἐφόρες οὐκοῦν.

27. σοι δὲ γάμος, 'and thy wedding
is near, at which (so ὡς Od. 4. 821)
thou thyself must don fine clothes, and
give other garments (τὰ δὲ the antithesis
to καλὰ μὲν, as if καλὰ δὲ had been
written; compare τῶν δὲ Od. 5. 48)
to those who are going to take thee to
their home.' The subjunct. with ἀσ
expresses expectation.

28. ἀναβάνων may refer generally to
the family into which the bride marries,
or more likely, may have a special
application to the torchlight procession
(Π. 18. 497 f.; Hesiod, Σεντ. 273) in
which the bride was conducted to
her new home by the bridegroom and
his friends. To the splendour of such
a pageant the bride could herself con-
tribute by giving handsome dresses to
those who took part in it.

29. ἐκ τούτων, i.e. from such sump-
tuous style.

ἀναβάνων, 'good report spreads
among men.' This construction with
ἀναβάνων finds no exact parallel,
though Eustath. says well, ἀναβάνων
ὄνυχτόν τινα ξεί πρὸ το ἀναβάνων.
It does not seem necessary, with
Nitzsch, to write άνα βαίνει. The
φάτις may be regarded as rising, as it
was stage by stage, from those imme-
diately concerned in the procession to
what we should call 'the public.'

30. συνερηθός, 'fellow-worker.' On
this the Schol. says, by way of suggest-
ing an etymology, κοινῶς ἐν συνεργοῖς
εἶτα τὰ ἔρημα. The word is more prob-
ably to be referred to the root ἐρ- or ἐρ-
which appears in ἔρως, ἔρ-τως.

31. οἰκῆνεα. The v in this aorist
subjunctive is long, so that ἐαὶ (as in
ἐσσεία ibid.) must be scanned as one
syllable.
πάντων Φαίηκον, ὁτι το τε γένος ἑστὶ καὶ αὐτή. ἀλλ' ἂν ἐπιτρινυν πατέρα κλυτὸν ἥθει πρὸ ἡμῶν καὶ ἀμαζών ἐφοπλίσατι, ἡ κεν ἄγγισι "ζωοτρά τε καὶ πέπλους καὶ ῥήγεα συγκλειτα. καὶ δὲ σοι ὃδ' αὐτῇ πολὺ κάλλιον ἦν πόδεσσιν ἑρχεθαι πολλῶν γὰρ ἀπὸ πλωνοῦ εἰσὶ πόλεος."

'Ἡ μὲν ἄρ' ὄς εἰπόντα ἀπέβη γλαυκώπης 'Αθήνη
Οὐδεμιστων', ὁτι φασὶ θεῶν ἕδος ἄσφαλές αἰεὶ

35. ὥστε... ἀντι' 'In teinv Harl. 35 τοι γένος ἑστι καὶ αὐτή (sp. Od. 15. 267). Atque esse a prima manu fuit etiam in Π. ad aedemque scripturam referitur Scholiwm vulgatum quoque;' (ac. εν οἴς καὶ αὐτή ἐνωμαζη τοις ἄρσοις) Buttm.

35. τοι. See crit. note. If we read ἑστι and αὐτή we must render 'to whom thou also thyself belongest by birth.' But the better reading is ἑστι and αὐτή 'where thou hast thine own family-ties.' In this translation ἔστι... αὐτή is expositively of ἀμαζών, according to the interpretation of the Schol. H. P. T. ὥστιν ὅς τοῖς ἀρσοῖς καὶ σοι αὐτή τὸ γένος. With τοι αὐτή compare τοι... αὐτὴ Od. Ι. 134, τοι... αὐτή II. 6. 272. But the position of the words makes it more likely that ὅστε takes up ἀντι' not ἀντι', so that Athena is reminding Nausicaa that she is being wooed by the noblest natives suitors.

36. ῥωξδ. πρὸ. See on Od. 5. 469.

37. ἀμαζὼν, in Attic Greek ἀμαζών, is a four-wheeled cart as distinct from the two-wheeled ἂμα. The etymology is supposed to be ἂμ and ἄγω, or, according to Grashof, ἄμυ-ἀης, i.e. with two axles.

40. πλυνοῖ. In II. 22. 153 such πλυνοῖ or washing-tanks are described as παλαλ λαῖνον. See Inf. 86-91.

42. Ὀλυμπῶν, ὅθε φασί. Cr. Ι. 2. 783 εἰν 'Ἀριστοφέντα ὅθε φασίν Τυφών ἔμμεναι εἰσίν, Ιι. 24. 615 ἐν Ἱππολῳ ὅθε φασί δειοι ἔμμεναι εἰσίν. No doubt the words ὅθε φασί sound strange in the present passage, which one might suppose to be the enunciation of a universal belief, and not the quoting of a local tradition. The Schol. Ε. Q. maintains that ὅθε φασί is appropriate here if Ὀλυμπος be taken as the mountain of that name, but unsuitable if it be regarded as equivalent to ὀφρανώς. Eustath. seems to interpret the words just the other way, and to consider that if ὀφρανώς be intended here, τότε τὸ φασάν ὡς καὶ ἐνδοιασμὸν κεῖται ἀλλ' ἀπὸ καὶ κατά δῶγας. But many modern editors see in the words ὅθε φασί a distinct indication of the later introduction of the whole passage, as Köchly, Diss. I. p. 17 'pulchros illos versus non ab initio hoc positosuisse non solum ex isto prorsus inaudito ὅθε φασί, quod toto cælo ab omnibus nostris carminibus indole distat; sed etiam inde conclusi potest quod emblema splendidissimum vix loco minus commodo inscri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcilable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Meru of the Indians, or Elburz of the Persians. The epithets which Homer applies to Olympus are μακρός Od. 10. 307; ΙΙ. 5. 367, ναῦσας ΙΙ. 18. 616, ἄγριος ΙΙ. 1. 420, μέγας ΙΙ. 1. 530, πολυστυγος ΙΙ. 8. 411, πολυομορφος ΙΙ. 5. 754, and ἐνυχθ. ΙΙ. 1. 532; Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, 'Ολυμπος ὅθε διανύσαν ἔδος ἑστι ΙΙ. 5. 360. But
Olympus and all its scene soon passes into legendary ground; its height is such that Hephaestus, when thrown from it, is a whole day reaching the level of the earth, II. 1. 590 foll.; and it is coupled with ὄφραν, as being under the special charge of the θεοί, to raise or drop the cloud-curtains that hang before its celestial palaces. Aristotle decides that Homer always means by Olympus the mountain of that name; a mountain never actually identified with Heaven, yet rising far into it.

But the picture of Olympus as one of the mountains of Greece takes away all meaning from the boast of Zeus—that he could fasten a cord to the summit of Olympus, and draw up thereto earth and gods and all, II. 8. 18 foll. It is a further question how far the present passage can be reconciled with the usual Homeric conception of Olympus. Is the phrase ἄφρη ἄνεφης compatible with the epithets πολύς and ἄγαννυφος quoted above? Is the conception of Olympus in the Odyssey more supramundane than in the Iliad? To these questions it may be answered, that there is no difficulty in supposing that νέφος and ἄφρη are both appropriate. The mountain has its clouds, which make a sort of boundary between the mundane and celestial regions, while the topmost summit stands up clear in the blue sky, above the storms, in serene calm, like the land of the Hyperboreans, 'at the back of the North Wind.' So Eustath. τούτων μὲν δ' Ὀλυμπὸς τάγη ἄνω, τὰ γάρ κάτω καὶ μετὰ τὰ νέφος ἄγαννυφος ποιεῖ λέγεται.

A similar picture is given by Lucret., 2. 271 'nubes excudit Olympus | lege deum: minimas rerum discordia turbat; |pacem summa tenet.' Cp. Lucr. 3. 18 seq. 'apparet Divum numen sedesque quietae, | quas neque concu-

intuent venti, neque nubila nimbris | aspergunt, neque nix acri concreta pruina | cana cadens violat, semperque immutabilis aether | integit, et large diffuso lumine rideat.' Also Seneca de Ira, 3. 6 'pars superior mundi et ordinari ac propinquus sideribus nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem.' Tennyson imitates the passage in his 'Morte d'Arthur,' describing the 'island valley of Avalon;' compare also Coleridge's 'Hymn in the Vale of Chamouni.'

ους ἅπαν. Compare Pind. Nem. 6. 5 ὅ δ' ἄγαννυφος ἄνεφης αἰτε ἄδων μένι ὀφραν.

45. πεταται, 'is outspread;' so πεταταὶ αὐγὴ II. 17. 371. The word is used also simply of clothes laid out as a covering, II. 5. 195. Cp. Joel 2. 2 'the morning spread upon the mountains.'

ἄνεφης is the better reading, not ἄνεφος. A short final vowel preceding the word νέφος is frequently lengthened in Homer, as δέ νέφοις Od. 5. 293; 9. 68, ποτὲ νέφοι Od. 8. 374, δάδο νέφοις II. 22. 309. Among words beginning with ν a fair proportion can be shown to have begun with οὖν (as νεωρῆ, νοξάς, νείω, νομοῖς). And it has been held that νέφος originally began with a double consonant, as shown by δυναρέ, κυναρέ, but the form nubes in Latin is against this idea. Eustath. quotes as similar metrical lengthenings ἀδάματος and ἀδάματος. See generally Monro, H. G. § 371. 'ἐπουδομεν, 'floats over it;' used conversely of ἀξίων Od. 20. 357; With ἄγαλη compare ἄγαληντος Ὀλυμπος II. 1. 532.

47. διεύφαρα (διαφράξε, aor. re.

dupl.): cp. Od. 17. 590. In Od. 10. 549 ἐπιφάρα stands alone without an object; but in II. 20. 340 we find διεύφαρας πυρτα.
6. ὍΔΥΣΣΕΙΑΣ Ζ.

Αὐτίκα δ' Ἡώς ἦλθεν ἐδρονος, ἡ μὲν ἔγειρεν ἐνακάτων ἄφαρ δ' ἀπεθανόμας ὤνειρον, βὴ δ' ἦμεναι διὰ δόμαθι, ἦν ἀγγέλειες τοιευτος, πατρὶ φίλος καὶ μητρὶ: κινήσατο δ' ἐνδοὺς ἔνωτας.

ἡ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμβριοδόους γυναιξίν, ἠλάκατα στρωθῶς ἀλιπόφρυα τῷ δὲ θύραξ ἔρχομεν ἔξωβλητο μετὰ κλίεντος βασιλῆας ἐσ Βουλῆς, ἢν μὲν κάλεσ Φαῖνικες ἁγανόι, ἢ δὲ μᾶλ' ἄγχι στάσα φίλον πατέρα προσεύκετε.

'Πάπτα φίλ', οὐκ ἄν δὴ μοι ἐφοπλίσειες ἀπήνην ὑψηλὴν εἰςκυκλούν, ἢν κλυτὰ εἰματ' ἁγαναί

ἐς ποταμὸν πλυνέωσα, τὰ μοι βερυπωμένα κεῖται;

καὶ δὲ σοὶ αὐτῷ ἐοίκε μετὰ πρώτοισιν ἔνωτα

50. διὰ 1 Al, κατά. La Roche compares Od. 4. 679, 17. 479 in favour of διὰ. 57. ἐφοπλίσειες] ἰαρος ἐφοπλίσειες, οἱ δ' ἔνωκεν ἔλθοντι Schol. H. P.

49. ἀπεθανόμας,' was lost in wonder at.' Cp. Hdt. 1. 30 ἀποθανόμας τῷ λεγένθ. For the use of ἀπό in composition in an intensive sense compare ἀσεμίνια Od. 16. 340, ἀπαράσεσθαι κ. 19. 183, ἀπομείνεις ib. 62, and, perhaps, ἀπομείνειν Od. 2. 377. So we have de used in Latin, as in 'demon- rari,' 'decantare,' 'detonare,' 'dessevire.'

53. ἠλάκατα, 'the yarn' (Od. 17. 97) spun off from the ἠλάκας or distaff. No form of the word in the singular is found. But for the change in meaning we may compare μῆραν and μῆρα, σιδερίνη, and pltr. In Od. 4. 133 the colour of the wool that Helen is spinning is λοῦρές. The common interpretation of ἀλιπόφρυα is ἀλουρέα, τοιούτης ἐν ἀλαισίας πορφύρας, as Hesych. and others. Perhaps there is an allusion intended to the famous Phoenician purple dye from the murex. The Schol. Q. on Od. 13. 108 and Eustath. interpret the word as ἀλουρά τῇ ἀλασίᾳ πορφυρώδους, a rendering which is certainly supported by the form of the compound; δὲ being a true locative case. Ebeling, Hom. Lex., quotes as one interpretation 'wie Purpur in der Salzfut.' Compare ἄλιπλος, ἀλιμερής.

54. ἔνοιχθην, she 'met' him, by

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5. Ὅ∆ΥΣΣΕΙΑΣ Ε.

‘Κλίσι, ἀνάξ, ὅτις ἔσσει πολύλλοστον δε σ’ ἰκάνο, 445
φεύγων ἐκ πόλιοι Ποσειδάνους ἐνιπάς.
αιδώσ μὲν τ’ ἐστὶ καὶ ἄθανάτοισι θεοῖσιν
ἀνάροις δ’ τις λεκται ἀλόμενοι, ὡς καὶ ἐγώ νῦν
σὸν τε ῥόνον σὰ τε γοῦναθ’ ἰκάνο πολλὰ μογήςας.
ἀλλ’ ἐλέαιρη, ἀνάξ’ ἰκτής δ’ ὑπ’ εὐχομα εἰναι.’

‘Ὡς φάθ’, ὁ δ’ αὐτίκα πάθην ἑών ῥόνον, ἐσχέ δὲ κύμα,
πρὸςθε δ’ ὑπ’ ποιήσε γαλήνην, τόν δ’ ἐσώσεν
ἐσ ποταμῷ προκοάς’ ὁ δ’ ἄρ’ ἄμφω γούναρ’ ἔκαψε
χειρᾶς τε στιβαρᾶς’ ἀλλ’ ἀγρ’ ἐδήμυτρο φίλων κηρ.
ὁδε δ’ χρόνα πάντα, θελοςσα δ’ κῆκε πολλῇ
ἀν στέμα τε μίνας θ’ ὁ δ’ ἄρ’ ἀπενευτος καὶ ἀνανδος
κεῖτ’ ὀλιγηπέλων, κάματος δ’ μν αἰῶνο ἴκανεν.
ἀλλ’ ὅτε δ’ ὑπ’ ἐμπνυπτο καὶ ἐς φένα θυμός ἀγέρθη,


καὶ ἄρον, ‘in his heart,’ not as the Schol. suggests, because exhausted swimmers have no breath left for words; but cp. II. 23. 769.

445. πολύλλοστον, ‘greatly longed for;’ so ἄσπασθαι πρόλλωσιν ἐνίθη καὶ ἐπισκέπτον II. 8. 488 Others take it as an epithet acknowledging the divinity of the river god, εἶχεν τ’ ἐπισκέπτον ὡς ἐν ιδεόντο ἐπισκέπτον θαλάσσα Schol. T.

446. φεύγων = ‘in my efforts to escape.’

449. αὐτός depends on ἐν τις that follows; the relative clause having the force of a substantive. Ameis quotes as instances of the relatival sentence following directly the genitive which depends on it, Od. 2. 138; 3. 185; 4. 613; 8. 304; 9. 94; 11. 179; 14. 106, 231; 15. 25, 26, 395; 16. 76; 18. 289; II. 7. 50; 11. 658; and as instances of the genitive following the relative clause, Od. 1. 401; 3. 401; 4. 196; 7. 156, 322; 11. 147; 18. 286; II. 4. 233; 15. 494, 743.

452. πρὸςθε, i. e. in front of the swimmer, as πρὸ δ’ ἄμπαμ’ ἔθεν sup. 385.

453. γούνατ’ ἔκαψε. In II. 7. 118 ἀσπαζομ’ γούνα κάμηλον is used of rest after battle, from the idea of bending the knees to sit. This is imitated by Aesch. P. V. 404 ἄμπαμ’ δ’ τ’ ἁπαμελεῖν γόναν, ἴδι’ ἄνευ τῆς ἄμπαμος γόνην. Cp. Catull. Fel. and Thet. 303 ‘niveos flexerunt sedibus artus.’ But here the addition of στιβαρᾶς χειρᾶ shows that the picture is rather that of an exhausted man, with arms dropping at his sides and knees bending under him. So the common phrase λίτῳ γούνατα.

455. φεύγω, imperfect from a present oldōν.

458. ἐμπνυπτο (ἐμπνυτο), i. e. ἐμπνυτο, probably a non-thematic formation, with long vowel, which in the middle is irregular.

θυμός ἀγέρθη, ‘his spirit was rallied within his breast.’ So when Menelaus saw that his wound was not mortal, ἀδημορον οἱ θυμοι τε στήθος εἰς ἀγέρθη Π. 4. 152.
καὶ τότε δὴ κρήδεμνον ἀπὸ ἑο λύσε θεοί.
καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρηντά μεθήκεν, 460 ἀπὸ δὲ ἐφερεν μέγα κύμα κατὰ ρόσον, ἀπὰ δὲ ἀρ ἵνα δέξατο χερὶ φλῆσιν ὁ δὲ ἐκ ποταμοῦ λιασθεὶς σχοινί ὑπεκλώθη, κύσε δὲ ἔξεδρον ἄρωμαν ἀκόμισα δὲ ἅμα εἰπε πρὸς ὑμᾶς μεγαλῆτορα θυμόν

"Ω μοι ἐγὼ, τί πάθω; τί νῦ μοι μῆκοστα γένηται; 465 εί μὲν κ᾿ ἐν ποταμῷ δυσκυδέα νῦκτα φυλάσσω, μη ὡς ἐμῦδῃ στίβη τε κακῇ καὶ θῆλυς ἐέροη ἐξ ὀλιγυπελής δαμάστη κεκαφηήθη θυμόν
ἀφή δὲ ἐκ ποταμοῦ ψυχρὴ πνεύει ἠχηὶ πρὸ.

459. ἀπὸ ἑο] Σαράνδος ἀπὸ ἑο, ἡ ζωή, ἀπὸ ἢθεν Schol. H. P. La Roche points out that this is inaccurate, ἀπὸ ἑο being the reading of Aristarchus, Zenodotus having read ἐωὶ or ὢ, Textkrit. p. 252.

460. δεξάμενα. The lengthening of the o depends upon the original form of ὅ, which was σφό, as the Skt. σά, and Lat. sūs. Cp. Od. 9. 398, 461; 21. 136, 163; II. 5. 343; 13. 163; 20. 261.
461. ἀλιμυρηντά. This is commonly rendered 'running with noise into the sea,' according to the old interpretations, ἐς ἀλιμυραιραῖ μέα, δ' τὴν ἵππον μούραν ἐμβαλλόμεν ἐν ὀλη Schol. B. on II. 21. 190. And it certainly appears in that passage as a generic epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of embouchement, and render it 'maris aesta redundans,' i.e. met and forced back by the sea water.

462. λεισθεὶς, 'sliding away,' perhaps connected with κλίνω, or, according to Döderl., with διλέσθαι.
463. ἐν ποταμῷ may mean 'apud fluvium,' as πόλιν οἰκομένην ἐν τῷ Ἕβραϊν πότῳ Xen. Anab. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. II. 18. 520 δι' ὅ οὖν δὲ ἔρεων δαφνίσιν εἰς λαχήσα τε ἐς ποταμῷ.
νῦκτα is accusative of duration, as in Od. 22. 195 νῦκτα φυλάσσεις ἐνίᾳ ἐν μελανᾷ.

464. φυλάσσω, intransitive = 'keep watch;' cp. II. 10. 192.
465. μιᾷ μακροσῳ, see on sup. 356.
466. θῆλυς is used in seven places besides the present as an adjective of two terminations only, viz. Od. 6. 122; 10. 527, 572; II. 5. 269; 10. 216; 19. 97; 23. 409. Transl. 'I fear lest the cruel frost and fresh dew quench my life exhausted after my swooning,' θῆλυς, connected with θάο and θάλασσα, bears the meaning of 'nourishing' or 'freshening,' but this is no boon to an exhausted man who wants warmth, and thus 'fresh' is used here, with the implied suggestion of 'cold.' Döderl. renders 'soaking dew,' from its immediate connection with θῆλυς, comparing μοῦδαλος as an epithet of dew, II. 11. 53. But compare ῶθελαντὶς ἀφή Od. 13. 345.
467. κεκαφηήτα, here and in II. 5. 698 = 'gasping,' from root καφ- (sph.), as in καφ-εό, καφ-εῖμ, καφ-, interpreted by Hesych. as κηνη-, ibid., ἐ-καφ-εῖτο = ἐκπεπτεῖ. Curtius compares Lat. vapor for evapor, and Lithuanian kąf-a-s. For the form we may compare kereprista, kēkotėrė, tīstotėrė, bēba, bēba, kēkotėrė, all peculiar to Homer. κεκαφηήτα is commonly taken in agreement with θῆλυς 'my exhausted spirit' but Eastath. ad loc. is probably right in rendering it ἐκπεπτείκα τὴν ψυχήν, with which we may compare II. 22. 467 ἀπὸ δὲ ψυχήν ἐκπεπτείκα.
frigoris vis." Herodotus, 2. 27, remarks as a peculiarity that the Nile has no ávfr blowing from it.

471. μεθέαν] This is the reading of the majority of MSS. Al. μεθή, or, as La Roche gives the reading of Aristarchus, μεθήρ, Textkrit. p. 406. The reading ἐκβάλλον also occurs, to harmonise with μεθέαν.

471. ἕδραν] ἕδραν P. in text and scholium. περφώτας, ἐν τοις ὑπομήνεισι γεγαμένας Schol. H. Q. This seems to mean that περφώτας is a correction by Aristarchus.

478. διάν] See note below.

space round it; compare the description of Circe's palace, Od. 10. 211 περακιόην ἐνὶ χύρῳ.

477. ἕδραν περφώτας. It seems better to join ἕδρα with ὑπέμεθα on the analogy of παρ' αὐτῷ II. 23. 1471; or perhaps καὶ αὐτῶν Od. 21. 90. A similar phrase is ἕδραν περφώτας II. 8. 21. We may translate 'growing from the same spot,' or even 'from the same root;' as Phaëaclus was a land of marvel. Others join ἕδρα with περφώτας. Compare ὑπὶ αὐτὸν ἐπεφασαί II. 11. 40. ψυλιή, according to some commentators, is a sort of evergreen thorn (Rhamnus alaternus Linn.), still called ψυλιή in Corfu. But it is generally and best taken with Eustath., Scholl., and Diodorides as ἀγρακάλαιος, 'wild olive.' Heyseh. adds to the uncertainty, by giving as a further interpretation ἔβεν συνὶς ἐνὶ διντὶνου δομοὶ πρᾶν. μεθέαν, al. διὰ. For these forms varying between the thematic and non-thematic conjugation, see Monro, H. G. § 18.

480. ἐὰν ἄρα πυκνοὶ, 'so thick they grew, intertwining with one another.'

481. ἀλλάρμοις should be taken closely with ἐπαμοιβαῖοι.

Join ἐν τῷ δοῦσεν.
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δύσει. ἀφρός δ᾽ εὐλήν ἐπαρήσατο χερῶν φύλησιν εὐρείαν. φύλλων γὰρ ἔνν χύσις ἡλία σπέλλη, ὡσον τ᾽ ἦδ άδων ἢ τρεῖς ἄνδρας ἔρυσαν ἤρη χειμερί. ἐκαὶ καὶ μᾶλά περ ἁλεπαίνοι. τὴν μὲν ἴδων γῆδησε πολύτλας δῖος ὁ Ὀδυσσεύς, ἐν δ᾽ ἀρα μέσῃ λέκτο, χύσιν δ᾽ ἐπεχεύσατο φύλλων, ὡς β᾽ ὕτε τις δαλον σποδῆν εὔκρυψε μελαίνη ἄγρον ἐπ᾽ ἐσχάτης, φ᾽ μὴ πάρα γείτονες ἀλλοι, σπέρμα πυρὸς σώοι, ἢνα μὴ πόθεν ἀλλοθεν ἀδος, ὡς ὁ Ὀδυσσεύς φύλλοις καλύψατο τῷ δ᾽ ἀρ Ἀθήνη ὑπνον ἐπ᾽ ὁμασί χεῦ, ἢν μιν παίσεε τάχιστα ἄναπονέος καναφιεί, φίλα βλέφαρ' ἀμφικαλόψαι.

490. αἴνων] So most MSS. Ixion read αἴνων, which Harm. de legg. subtill. ii. 7 and Naeke prefer, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. i. 272 and Eustath. 1547. 61, writes the word with the rough breathing.

482. ἐπαρήσατο, 'gathered together.' So ἀπαρήσας, Od. 9. 247, of the Cyclops collecting the curd he had made. Cp. I. 24. 164 κόψας ἐραν κεφαλῆς τε καὶ αὐγέν τοῦ γρώσου | τὴν βα πολυδόμενος καταμάθατο χερῶν ἐρά. If ὄμαν in the sense of 'cutting' and ὀμάθα in the sense of 'collecting' are words with the same etymology, it is difficult to understand the wide divergence of meaning in the two voices. It may be that 'collect' is the true meaning of both, and that the idea of 'cutting' has come in without reference to etymology because it is the ordinary and recognised way of 'gathering' the harvest. The quantities also vary: the active gives ᾗμ, while the middle voice and the verb in compounds have ἐμ. It has been proposed to connect the word with ἔμ or ἐμοὖς, but more likely the initial e is merely prothetic, so that we may connect the word with Germ. machen, 'to mow,' or Lat. me-te, mes-sis. The process here described is the piling of a broad cushion or bed of leaves on which to lie.

483. χύσις, 'for there was a great litter of leaves in full plenty, enough to shelter two or three men, in storm-time, even though the weather should be very wild.' With χύσις ἡλία πολλὴ cp. ἁρδία... ἡλία πολλὴν II. 11. 677.

484. With ὡσον τέ... ἐρυσθαι compare the familiar phrase οἴον τέ, as in Od. 19. 160.

486. τήν, sc. χύσιν.

488. ὡς β᾽ ὕτε. The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, in order that he may not have to get a light from elsewhere (ὑνα μὴ πόθεν ἀλλοθεν ἀδος), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With ἱππα μὴ... αἴνων compare Xen. Mem. 2. 2. 12 οὖν οἵον καὶ τῷ γείτονι βούλερ αὖ άρείσειν, ἢν σοι καὶ πῦρ ἐναύχῃ οὖν τοῦτον βιφρ᾽.

492. παισεῖ, sc. ἱππα, as shown by the gender of ἀμφικαλόψαι.

493. δύσσην, a metaplastic form of the genitive of δύσσης, as if from an adjective of the form δύσσης.
Όδυσσείς ἀφιξίς εἰς Φαίακας.

"Ως ο μὲν ἐνδα καθεδὰ πολυτλας διὸς Ὄδυσσείς ὑπνῷ καὶ καμάτω ἀρμένος· αὐτὰρ Ἀθήνη βή' ἡ Φαιήκων ἄνδρῶν δήμον τε πόλιν τε, οἱ πρὶν μὲν ποτ' ἐναίον ἐν εὐρυχροφ Ὄπερεια, ἀγχού Κυκλώμων ἄνδρῶν ὑπερηνορέοντων, οἱ σφασι συνέκοιτο, βίθη δὲ φέρτεροι ἤπαν. ἐνδεπαναστηκας ἄγε Ναυςθόου θεοεῖδης,

2. ἀρμένος] ἱπτερο ἀρμένος Eustath. A few MSS. give βεβαρμένος.

This word the Schol. interprets by βεβαρμένος. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, δι' ἀρμένοις. In II. 18. 435 we have γῆρας λυγρῷ ἄρη, and in Od. 11. 136 γῆροι ὑπὸ λυγρῷ ἄρη. The etymology is uncertain. Döderl. regards it as a perfect participle from ἄρης, a simpler form of ἄραστειν, comparing ἄρατον ἀκαῖ Soph. Ant. 972, and suggesting a connection with ἄρης. Düntzer refers it to ἄρη (4), a word itself of doubtful derivation; cp. ἀρης ἀμένα II. 12. 334. Thiersch takes it from a form ἁρᾶω = ἀρᾶω, as if it were ἀφαρμένος, and this notion of 'over-weighed' suits well with a similar phrase, καμάτω ἀπεκτεῖς ὑδὲ καὶ ὑπνῷ Od. 12. 281. Unless we can translate ὑπνῷ by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14, 'ubi noce et laetitia incaluisse videt;' or it may be a sort of ἐν δὲ δοῦα, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque somno.' Some interpreters, according to Eustath., joined ὑπνῷ with καθεδὰ. 4. εὐρυχρόφω, see on Od. 4. 635; and Eustath. ad loc. δι' ἄρης ὑπερηνορήσατο throughout ἐναίον ἐν εὐρυχρόφω, τὸ δὲ τοὺς θυστέρον εὐρυχρόν πλάτοι μόνον χόρας δηλοί. Ὅπερεια, see on Od. 5. 34.

5. ὑπερηνορέοντων (ὑπηρί, ἀνὴρ) is usually in Od. the epithet of the μνηστήρ. In the Iliad it is only used twice; of the Trojans, II. 4. 176; of Deiphobus, II. 13. 458. The word is in the form of a participle from the present ὑπηρήσω, which is not found (cp. ὑπηρετεῖν); nor does the adjective ὑπηρήσω occur in Homer, except as a proper name, II. 14. 516, though it is found in Hesiod, Theog. 995; Eur. Phoem. 185. The change of the a to η is illustrated by ἑκμίμοι from ἄμιμος.

6. βίθη δὲ. This gives the reason of their being able to oppress their Phaeacian neighbours.

7. ἄγε... θεοεῖ. The change of tense shows that the second fact is the result and completion of the first.
6. ΟΔΥΣΣΕΙΑΣ Ζ.

είσεν δὲ Σχερίη, έκας ἄνδρων ἀλφιστάων,
ἀμφὶ δὲ τείχος ἐλασσε πόλει, καὶ ἐδείματο οἶκους,
καὶ νησίδοι ποίησε θεῶν, καὶ ἐδάσσατ' ἄροις.

ἀλλ' ὁ μὲν ἠδὴ κηρὶ δαμείς "Αἰδόσθε βεβήκει,
"Αλκίνοος δὲ τὸν ἥρχε, θεῶν ἀπὸ μήδεα εἶδος.

τοῦ μὲν ἤβη πρὸς δῶμα θεὰ γλαυκώπις Ἀθηνή, νόστον Ὀδυσσῆι μεγαλήτορι μητίδωσα.

βῆ δ' ἵμεν ἐς θάλαμον πολυάδαλον, ὃ ἐν κοῦρη
κοιμᾷ' ἀθανάτησι φύν καὶ εἶδος ὅμι一句话
Ναυακάσα, θυγάτηρ μεγαλήτορος Αλκινοοῦ,
πάρ δὲ δ' αμφίτολοι, χαρίτων ἀπὸ κάλλος ἔχουσαι,
σταθμοὺν ἐκάτερθεν θυραὶ δ' ἐπέκειστο φαειναί,
ἡ δ' ἄνεμον ὡς πνοή ἀπέστει σέμνια κούρης,

στῇ δ' ἄρ' ὑπὲρ κεφάλης, καὶ μιν πρὸς μῦθον ἔστει
εἰδομένη κούρη ναυσικείτω Δάμανος,
ἡ οἱ ὀρηλίκη μὲν ἔννεφ, κεχάριστο δὲ θυμόν.

τῇ μὲν έκεσιμένη προσέφη γλαυκώπις Ἀθηνῆν.

8. δ' Σχερίη) So Aristarchus, Schol. E. Q. Others δ' έν Σχερίη. Απολλ. δ' έν Σχερίην.

9. τείχος. Walls are mentioned first, not only because they mark the site and
size of the city, but as showing that their former experience had caused the
Phaeacians to live in a 'fenced city,' where they might defend themselves
against dangerous neighbours.

10. ἐδάσσατο, sc. allotted them for
cultivation; so ἄροις is used of an
inheritance, Π. 22. 489. Σρ. Tact.

18. δ' αμφίτολοι. So Penelope (Od.
1. 331) is accompanied by two hand-
maidsens. The present passage shows
that the maids slept in their young
mistress's room at night; probably upon
mattresses on the floor, placed so near
the door that it could not be opened
without waking the attendants.

χαρίτων. Homer mentions no definite
number of 'Graces,' and names only one,
Πασαθέ (i.e. πᾶς θεά, ὀνάμεθα σπερα-
culam), χαρίτωι μιαν ἐπιστερήσαν. Π. 14.
275. And in Π. 18. 382 the wife of
Hephaestus is called Χάρα, named by
Hesiod, Theog. 545. Aglaia. Χάρατες
are described as attendants of Aphrodite
Od. 8. 364, and, generally, 'habebatur
Gratiarum donum quicquid venustum
aut gratum erat, teste Pindaro, Olymp.
14.' (Bothe ad loc.). Hesiod (Theog.
909 foll.) calls them daughters of Euryn-
omine, and names them Aglaia, Euphro-
syne, and Thalia. Later mythology rep-
resented them as the daughters of
Aphrodite by Bacchus. The cult of the
Χάρατες was doubtless of very old stand-
ing in the Bocotian Orechomenis, in
Sparta, Athens, and Paros. In Sparta,
only two were worshipped, by the
names of Κλαρτα and Φαείνα; in Athens
they were called Αλέβα and 'Υγεία.

19. ἐπικαυνοῦ (cp. ἐπικαυνα II. 5. 751),
'were closed,' i.e. 'lay to,' on their
σταθμοί.

20. ἄνεμον ὡς πνοή. Σρ. h. Hom.
Μερ. 146 Δῖος δ' ἐφόσον ἔτρεψι | δοθειόθει μεγάροι διὰ κλήρου ἔθνος,
αἱρὼν ἐπαναφ. ἐναλλαγινος, Virg. Aen. 6.
702 'par levibus ventis volutique
simillima sonum.'

23. ὀρηλίκη, equivalent to ἄμβλης, as
Od. 3. 49.

24. μιν is governed by προσέφη, and
6. ΟΔΥΣΕΙΑΣ Ζ.

'Ναυσικάα, τι νῦ σ' ὄδε μεθήμονα γενάτο μήτηρ; εἶμαι μὲν τοῦ κυρίου ἀκηθία σημαλλόντα, σοι δὲ γάμος σχέδων ἕστιν, ἦν χρή καλά μὲν αὐτὴν ἐννοεῖ, τὰ δὲ τοὺς παρασχεῖν οἱ κέ σ' ἄγωνται, ἐκ γὰρ τοῦ τωτὸν φάτει ἀνθρώποις ἀναβαίνει ἑσθλή, ἁιρούμεν τὰ πατήρ καὶ πόην μήτηρ, ἀλλ' ἐπομεν πλυνέουσα ἄρι' ἦνοι φαινομένη—καὶ τοῦ ἤγα συνερήθος ἢ' ἔφοιμα, ὅφει τάχιστα ἐντύνει, ἐπεὶ οὐ τοῦ ἔτι δὴν παρθένος ἑσσαυὶ ἦδη γὰρ σὲ μηνταὶ ἀριστῆς κατὰ δῆμον

29. φάτει]Καλλισταρχος χάρει (i.e. pleasure at the spectacle), μεταποιήθε τῇ φορή τῶν Ἐριστοφάνης, φάτε Schol. H. P. In the lemma of Cod. Harl. ἀναβαίνως is given.

is not to be taken as the reflexive pronoun with ἔσωμεν. For the form of the sentence cp. Od. 13. 429 ὅποι μὲν οὐκ εἰς ἡμέραν τεῦχον ἐστὶν ἤμοιον τον Ἀθηνην, and for the construction, Od. 11. 241 τῷ δ' ἀρ' ἐσωθεῖτο, 'to whom having likened himself,' which shows that μὺ is not needed as a reflexive.

25. γενάτο. This form of expression is equivalent to τῷ νῦ δὲ μεθήμων πέρους; Trans. 'Why hath thy mother such a lazy daughter in thee?' The words serve to point a contrast between the thrifty housewifery of the queen and the idleness of the princess. Cp. II. 13. 777 ἐπεὶ οὖδ' ἐμὲ πάμοι ἀνάλοια γενάτο μήτηρ, Horace, Od. 3. 10. 11 'non te Penelope dilectum procis | Tyrhenius genuit parentem.'

26. ἔσωμεν. This is not the corruption of the verb καθίσαμεν. The epithet σημαλλόντα is a fixed one (cp. Schol. Venet. on II. 8. 551 ὅποι ἐπί τῆς τῶν ἄλλ' ἐπί τῆς φῶνος), and is so inseparable from its noun that no contradiction is felt by the combination of ἀκηθία with it: cp. also inf. 74 ἔσωθη φαντα. By a similar acceptance of the fixed epithet, the comrades of Odysseus, who have just ruined their master by their selfishness, are still called ἀκῆρες, Od. 12. 397; and the horses of Antilochus, though called ἀναστάς II. 22. 304, are specified, ib. 310, οἱ ἐπάρατοι δέειν.

27. σοι δὲ γάμος, 'and thy wedding is near, at which (so οὖν Od. 4. 821) thou thyself must don fine clothes, and give other garments (τὰ δὲ the antithesis to καλά μὲν, as if καλὰ δὲ had been written; compare τοῦ δ' Od. 5. 48) to those who are going to take thee to their home.' The subjunct. with τοῖς expresses expectation.

28. ἐντύνει] may refer generally to the family into which the bride marries, or more likely, may have a special application to the torchlight procession (II. 18. 402 foll.; Hesiod, Scut. 273) in which the bride was conducted to her new home by the bridegroom and his friends. To the splendour of such a pageant the bride could herself contribute by giving handsome dresses to those who took part in it.

29. ἐκ τῶν, i.e. from such sumptuous style.

ἀναβαίνει, 'good report spreads among men.' This construction with ἀναβαίνει finds no exact parallel, though Eustath. says, well, ἀναβαίνει ἄρωμα τίνα ἔχει πρὸ τοῦ ἀναβάτευμα. It does not seem necessary, with Nitzsch, to write ἂν βαίνει. The φάτει may be regarded as rising, as it were stage by stage, from those immediately concerned in the procession to what we should call 'the public.'

32. συνερήθος, 'fellow-worker.' On this the Schol. says, by way of suggesting an etymology, κοίμως ἡ συνερήθος εἰς τὰ ζονα. The word is more probably to be referred to the root ἐποιεῖν, which appears in ἐρ-ω, ἐρ-τω.

33. ἐντύνει. The v in this aorist subjunctive is long, so that οὐ (as in ἐσσαὐ ibid.) must be scanned as one syllable,
πάντων Φαίηκων, ὃθι τοῖς γένοις ἐστὶ καὶ αὐτῇ.  

35 ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἥδι πρὸ ἡμιόνους καὶ ἀρμαζόν ἐφοπλίσασι, ἥ θεν ἄγμα
ζωστρά τε καὶ πέπλους καὶ ῥῆγεα σιγάλεντα,
καὶ δὲ σοὶ ὅθ' αὐτῇ πολὺ κάλλιον ἦν πόδεσιν ἐρχεσθαί πολλῶν γὰρ ἀπὸ πλυνοῦ εἰσὶ πόλεως;

40 Ἡ μὲν ἄρ' ὅς εἰσπορὸς ἀπεβη γλαυκώπος 'Αθήνην
Οὐλυμπόν', ὃθι φασὶ θεῶν ἔδο ἀσφαλές αἰεὶ

35. ὡθ... αὐτῇ] ἐν texta Harl. στο τοῖς γένωι ἐστὶ καὶ αὐτῇ (cp. Od. 15. 267).

40. Ἡ μὲν ἄρ' ὅς εἰσπορὸς ἀπεβη γλαυκώπος 'Αθήνην
Οὐλυμπόν', ὃθι φασὶ θεῶν ἔδο ἀσφαλές αἰεὶ

that if ὀλυμπόν be intended here, τότε τὸ φασὶν ὅν καὶ ἐνδυμασίας κυρίται ἀλλὰ κατὰ κοινήν δόται. But many modern editors see in the words ὅθι φασὶ a distinct indication of the later introduction of the whole passage, as Köchly, Diss. i. p. 17 'palchros illos versus non ab initio hic positosuisse non solum ex isto prorsus inaudito ὅθι φασὶ, quod tuto caelo ab omni nostri carminis indole distat; sed etiam inde concludi potest quod emblema splendidi dissimium vix loco minus commodo inseri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcilable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Mem of the Indians, or Eilburz of the Persians. The epithets which Homer applies to Olympus are μακρὸν Od. 10. 307; II. 5. 398, αἰτέν II. 5. 367, πυρὸς II. 18. 616, ἄγαντος II. 1. 430, μέγας II. 1. 550, πολύπτυχος II. 8. 411, πολυκαθαρὸς II. 5. 754, and αὐθρίκης II. 1. 532; Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, Οἶλυμπος ἐν ὑπανάκει ἐδο ἐστιν II. 5. 360. But
Olympus and all its scene soon passes
into legendary ground; its height is
such that Hephaestus, when thrown
from it, is a whole day reaching the
level of the earth, II. 1. 550 foll.; and
it is coupled with ϑ̄ραμ, as being
under the special charge of the ᾿Ορας,
to raise or drop the cloud-curtains that
hang before its celestial palaces. Aris-
tarchus decides that Homer always
means by Olympus the mountain of
that name; a mountain never actually
identified with Heaven, yet rising far
into it.

But the picture of Olympus as one
of the mountains of Greece takes
away all meaning from the boast of
Zeus—that he could fasten a cord to
the summit of Olympus, and draw up
thereo earth and gods and all, II. 8.
18 foll. It is a further question how
far the present passage can be reconciled
with the usual Homeric conception of
Olympus. Is the phrase ἀληθ ἀνέφελος
compatible with the epithets νηφάς
and ἀγάνωφος quoted above? Is the
conception of Olympus in the Odyssey
more supramundane than in the Iliad?
To these questions it may be answered,
that there is no difficulty in supposing
that νηφή and ἀληθ are both appro-
priate. The mountain has its clouds,
which make a sort of boundary between
the mundane and celestial regions, while
the topmost summit stands up clear
in the blue sky, above the storms, in
serene calm, like the land of the Hyper-
boeans, "at the back of the North
Wind." So Eustath. τοοϊτσ μὲν ὁ
"Ολυμπος τάχε ἄνω, τά γάρ κάτω παλ
μετά τά νυφή ἀγάνωφος ποι λέγεται.

A similar picture is given by Lucan,
2. 271 "nubes excedit Olympus | lege
demn: minimas rerum discordia tur-
bat; | pacem summa tenet." Cp. Lucr.
3. 18 seq. "apparat Divum numen
sedesque quietae, | quas neque concur-
tiunt venti, neque nubila nimbis | as-
pergunt, neque nix acri concreta pruina
| cana cadens violat, semperque innu-
bilus aether | integit, et large diffuso
lumine rident." Also Seneca de Ira., 3.
6 "pars superior mundi et ordinario
ac propinquus sideribus nec in nubem
cogitur, nec in tempestatem impellitur,
nec versatur in turbinem." Tennyson
imitates the passage in his "Morte
d’Arthur," describing the "island valley
of Avillion;" compare also Coleridge’s
"Hymn in the Vale of Chamouni."

ἀνέφελος is the better reading, not
ἄνευφελος. A short final vowel pre-
ceding the word νήφος is frequently
lengthened in Homer, as δὲ νήφος
Od. 5. 293; 9. 68, ποτὶ νήφος Od. 8.
374, δὲ νήφος II. 22. 309. Among
words beginning with ν a fair propor-
tion can be shown to have begun with
σ (as νηφή, νήφος, νίφα, νίφη). And
it has been held that νήφος origi-
nally began with a double consonant,
as shown by δυνόσ, κυφός, but the
form nubes in Latin is against this idea.
Eustath. quotes as similar metrical
lengthenings σαῦματος and ἀθάνατος.
See generally Monro, H. G. § 371.

ἐπιδιόρωμεν, "floats over it;" used
conversely of ἀλκή Od. 20. 357.

With ἀγάλη compare αγιλήντως
"Ολυμπους II. 1. 532.

47. ἰππεῖραδε (διπεῖραδε), aor. re-
dupl.; cp. Od. 17. 590. In Od. 10.
549 ἰππεῖραδα stands alone without an
object; but in II. 20. 340 we find
ἰππεῖραδε πάντα.
Αυτικα 8 'Ήδε ἦλθεν ἑόρονος, ἢ μὴ ἤγειρε
Ναυσικάδιαν ἐσπεπλών ἄφαρ 8 ἀπεθανάσαν ἤνειρον,
βὴ δὲ ἢμεναι διὰ δόμαθ', ἵν' ἀγγέλειε τοκεύειν,
πατρὶ φίλον καὶ μητρὶ κικήσατο 8 ἔνδον ἑόρτας.
ἡ μὲν ἐπὶ ἐσχάρῃ ἦςτο σὺν ἀμφιθλοίαν γυναῖξιν,
ἡλάκτα στρωφόν ἀληθῷφραντας τῷ δὲ θύρας
ἐρχομένου ξύμβλητο μετὰ κλείτους βασηλῆς
ἐς βουλήν, ἦν μὲν κάλεον Φαύκης ἄγανοι.
ἡ δὲ μᾶλ' ἄγχι στάσα φίλον πατέρα προσέειπε·
'Πάπτα φίλ', οὐκ ἄν δὴ μοι ἐφοπλίσειες ἀπήνην
ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἰματ' ἄγωμαι
ἐς ποταμὸν πλυνόντα, τὰ μοι βεροσώμενα κεῖται;
καὶ δὲ σοι αὐτῷ ἐοικε μετὰ πρῶτοισιν ἑόρτα

50. διὰ] Al. κατὰ. La Roche compares Od. 4. 679. 17. 479 in favour of διά.
57. ἐφοπλίσειες] Προκεδαμον ἐφοπλίσειαν, οἱ δρώες διδονότι Schol. H. P.

49. ἀπεθανάσαι, 'was lost in wonder
at.' Cp. Hdt. i. 30 ἀπεθανάσαν τὸ
λέγεσθαι. For the use of ὤν in
composition in an intensive sense compare
Ἀναστάσιν Od. 16. 340, ἀναφέροντας Πλ. 19. 183, ἀφιματεῖς ib. 62, and, per-
haps, ἀναφέρονΤOd. 2. 377. So we
have de used in Latin, as in demi-
rari, 'decantare,' 'detonare,' 'desa-
vivre.'

53. ἡλάκτα, 'the yarn' (Od. 17. 97) spun off from the ἡλάκτας or distaff.
No form of the word in the singular
is found. But for the change in meaning
we may compare μύροι and μωρία,
aedes sing. and plur. In Od. 4. 135 the
colour of the wool that Helen is spin-
ning is λοιφήλα. The common in-
terpretation of ἀληθῷφραν is ἀλωρυγα,
tουτέστιν ἐκ θαλασσίας νορφίας, as
Hesych. and others. Perhaps there is
an allusion intended to the famous
Phoenician purple dye from the murex.
The Schol. Q. on Od. 13. 108 and
Eustath. interpret the word as λοιφοτι
τῇ θαλάσσῃ πορφυροζώσῃ, a rendering
which is certainly supported by the
form of the compound; ΔΛΙ being a
Lex., quotes as one interpretation 'wie
Purpur in der Salzfuth.' Compare
ἀλίσθεος, ἀλιμορφοι.

54. ξυμβλητο· she 'met' him, by
hastening down the μέγαρον and catching
him at the door.

57. οὐκ ἄν δὴ. A tentative, beseach-
ing, form of question; 'Could you not
get me ready?' Hentze (Philolog. 29.
140) quotes for similar questions intro-
duced by the optative with ἄν in a
negative sentence, II. 3. 52; 5. 32, 456;
10. 204; 24. 263; Od. 7. 22; 22. 132.
ἀνήλθη is a cart for carrying a load,
like ἀμαξά, with four wheels, generally
drawn by mules or oxen. ἀνήλθη
see Lobeck, Pathol. 94 'synonyma
sunt plurima: ἐπίρα Hes. Gallicum-
que 'benna,' γάνων ἐχαμα Τυημνοῦ
Hesych. κανή (media longa), ἀμάχη,
ἀμαξά, ἀγανά, nec sciri potest unanne
horum omnium stiprs fuerit, an specie
similis, re diversa.'

59. βεροσώμα. An unusual form
for the commoner method of reduplication
ἀροσώμα. Schol. P. Q. quotes
βεροσωμένην νάγην from Anacreon;
and Eustath. says that Homer preferred the
form because of its correctness, τὴν
califounia την κανονικην ὑφότητα
προβάλλεται. But it is really much more
a question of metre.

60. σοι ... δέντα βουλεύων.
For this change of construction cp. Od.
6. ΟΔΥΣΣΕΙΑΣ Ζ.

βουλάς βουλεύειν καθαρά χροmtime εἴματι' ἔχοντα.
πέντε δὲ τοι φίλοι ὕπε ἐνι μεγάροις γεγάσσιν,
οἱ δὲ ὀπτώντες, τρεῖς δ' ἦθεσο ταλάντοντες
οἱ δ' άλει ἑθέλουσι νεόπλυτα εἴματι' ἔχοντες
ἐς χορὸν ἔρχεσθαι τὰ δ' ἐμὴ φιλεί πάντα μέμηλεν·

"Ως εἴματι' αἰδέτο γάρ θαλερὸν γάμον ἐξονομήναι


61. βουλάς βουλεύειν. In such constructions the accusative is closely connected with the verb, but not with that kind of dependence in which the action of the verb passes over to the object; but rather the accusative represents the particular sphere in which the action expressed by the verb exerts itself. This construction properly belongs to intransitive verbs, though an analogous usage is found with verbs transitive. - Generally speaking the use is peculiar to poetry, as we may see by comparing such an expression as βιον ζηρ with βίον ἄγω; or, in English, 'they have been asleep' with 'they have slept their sleep.' It is a method of avoiding in poetry the constant employment of such common verbs as 'to make,' 'to do,' 'to perform.' But an additional emphasis is also given by the use of this cognate accusative, as may be seen from such expressions as 'dicta dicere,' or, Plaut. Aul. 4. 1. 6, 'servitutem servire.'

The most complete form of this cognate accusative is found when the verb and the noun are of identical stems. This is called by the grammarians σχήμα ἐπιμολογιῶν. And from the identity of stem, and therefore close similarity in sound, we find τοῦτον σχήμα παρονομασία καλεῖται Schol. D. on II. 2. 121. As instances may be quoted, ἄγορας ἄγορεοι Π. 2. 268, ἰδρὼν δέρων Π. 4. 27, μέρην μέχρισθαι I. 9. 275; 15. 414, 473; 18. 535 [7]; Od. 9. 54 [1], νεῖκοι νεῖκων Π. 20. 254, πολέμων πολεμίζων Π. 2. 121, ὀπελός ὀπελεύς Π. 13. 219, βουλάς βουλεύειν here and II. 10. 147, δοῦτα δοκίμαι Od. 3. 67, ἔτος ἔτειν Π. 1. 108; Od. 8. 397 (this phrase is never used in the Iliad, unless ἔτος have the addition of a pronominal or adjectival qualification, as Π. 1. 108; 3. 204; 7. 375; 394; 15. 206; 20. 250; 24. 744; but in the Odyssey it is found without such an addition, as Od. 8. 307; 16. 465; 19. 98, μάθεν μυθισθαί Od. 3. 140, νῦν νυμίον Π. 9. 104. The same construction is also found with verbs more distinctly transitive, as ἀλκίμα αλκίσσατον Π. 4. 324, ζηρεία κτερείζων Π. 1. 201, compared with κτερείζων κτερείζων Π. 23. 646, ἔργα ἔργοισαί Π. 20. 72, τάμων τάμων Π. 6. 194, φυτεύειν φυτεύειν Od. 9. 108, χορὸν χορίσαμα Od. 10. 518. As a further stage we find instead of the accusative identical in stem with the verb, an accusative of the same meaning or of one closely allied, as ἀποκαλλωτέρος ὁρόν Od. 1. 166, ἀλλυσθαί ὁποτέν Π. 8. 34, δείκνυσι κακά Π. 14. 89, μακάρι ἀληθεία Od. 21. 207, ἐδείκνυσι ὅποτέν Od. 8. 445, οτι δείκνυσι ὁποτέν Od. 10. 548, ὅρκον ὅρκιναι Od. 5. 178, ὅτι μίαν (but with the addition ἀφαδό) Od. 15. 491, ὅποστρέφειν ὅποστρέφειν Π. 2. 386, ἐκπαύσανεν δαίμονας Π. 23. 201 (cf. δαίμοναι τάμων Od. 3. 309, γάμον Π. 4. 3), δῶδε ἐδείκνυσιν Π. 1. 151; Od. 3. 316, δῶδε ὅποτέν Π. 3. 693. Cf. ἄγγελλαν ἔδωκαν Π. 11. 140, etc.

Analogous to this is the use of the accusative with a verb (though it has no relation to the meaning of the verb), as τῷ ἀδήμον Π. 19. 446, ὀσπερομένῳ ἀληθῷ Od. 2. 152, παῖδι μένος Od. 32. 203, etc., ἐκλείψανεν Π. 5. 795, ὅλου ἔλαπεν Od. 24. 332, ἐκλείπει τάμων Od. 24. 483, ἀλλιών ἄλλῳ Π. 14. 271. Cf. κεφαλήνος χορόν Od. 8. 264. See on the whole question La Roché, Hom. Stud. § 19 foll.

65. μῆνιε. On Nausicaa, the only daughter of the house, devolved all the weight of this part of the household care, as she says in a tone of sporting seriousness.

66. γάμον. Preparation for her marriage was the reason urged upon
οι μὲν ἄρ’ ἐκτὸς ἄμαμιν ἐστροχὸν ἠμοιοεινάν ἄπλεον, ἡμίονοι θ’ ὑπαγόν ξευξάν θ’ ὑπ’ ἄπνην κοῦρη δ’ ἐκ βαλάμοιοι φέρεν ἐσθήτα φαείνην, καὶ τὴν μὲν κατέθηκεν εὐξέσω ἐπ’ ἄπνηῃ,

μήτηρ δ’ ἐν κίοτε ἐκτείνει μενοεικέ ἐδαθὴν παντοίην, ἐν δ’ ὑφα τίβει, ἐν δ’ οἶνον ἐξειων ἀσκὸ ἐν αἰγελῷ κοῦρῃ δ’ ἐπεβήσετ’ ἀπήνῃ. δώκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρόν ἐλαίον, εἰὼς χυλίσωσαι σὺν ἀμφιπόλοις γυναιξίν. ἥ δ’ ἐλαβεν μάστιγα καὶ ἱᾶ συγάλεσθε, μάστιγεν δ’ ἐλάμαν καναχῇ δ’ ἦν ἡμίονοιν αὐτ’ αἵμον τανύοντο, φέρον δ’ ἐσθήτα καὶ αὐτῆν,

74, 75. φέρεν, κατέθηκεν] 'Ἀριστοφάνης ὡρὸν,' ὡπάτε καὶ 'κατέθηκαν,' οἱ δ’ ὑμεῖς Schol. H. P. 'Did Aristoph. read κοῦρα ου κοῦρη!'

her by Athena, in the dream. This is used as an epithet of youths in the flower of their age, and may easily be transferred to γάμος, ‘marriage in her maiden-prime;’ or it may be a fixed epithet of γάμος in the sense of ‘fruitful,’ which would further explain the feeling of ἀλὸς which kept her silent upon the subject.

69. ἐξειων, ‘away then!’
70. ἐπεβήσετ’, The Scholl. interpret this of a box for baggage. In this sense it may be compared with περάνθα, which is similarly affixed to an ἄμαμα, Od. 15. 141; II. 24. 267. Others take it as meaning a movable ‘hood’ or ‘awning’ to protect the passengers from the sun or rain. The word itself, meaning ‘upper-works’ (ὑπερτερος), gives no clue; but perhaps the participle ἀμαμίαν suggests something forming a part, though a movable part, of the cart, and so makes the signification ‘awning’ somewhat more likely.

73. ὑπαγόν .... ἀπήνῃ. This expression comes from the idea of the horses or mules being brought up, and put with their necks under the yoke. So zeίζαν β’ ἱένθα II. 23. 130, β’ ἄμαμια II. 24. 782. Cp. also ξέπισΔ’ ὑφ’ ἄμαμα ἀγοτε Οδ. 3. 495.

80. χυλίσωσαι, χύλον, related to χυλόν as φόλα to φυτόν; is properly anything ‘poured.’ Its technical sense is a mixture of oil and water called δόρλαμαν, Dioscor. 2. 10, etc., used by bathers. χυλισώσαι thus comprehends both processes of bathing and anointing, described inf. 96 foll. The ancients used alkali (κοίνα) only in place of soap; so that the addition of oil to the water would naturally make a true soap in the process of washing.

83. αἵμον. The old etymology, which Aristarchus supports, is from α’ privative and μοῦ, ‘lint;’ so that the word would mean ‘with unstaunched flow.’ Others refer it to root μα, as in μελεμάν, or compound it of α’ privative and root με, as in με-τρον. The pace however was only constant, not rapid, for the maids followed on foot; cp. ἔτειν ἐντολάν σε(ο) inf. 319. Translate, ‘they stepped straight on without flagging.’
οὐκ οὖν, ἁμα τῇ γε καὶ ἄμφιστολοι κίον ἄλλαι.

Αἰ δ' ὅτε δὴ ποταμός ῥόων περικαλλῇ ἴκνοντο,
ἐνδ' ἦ τοι πληνὶ ἤσαν ἐπητανοὶ, πολὺ δ' ὅδωρ
καλὸν ὑπεκπροέρετε μάλα περὶ ῥυπώντα καθῆραι,
ἐνδ' αἰ γ' ἡμίνοις μὲν ὑπεκπροέλυσαν ἄπνης.
καὶ τὰς μὲν σεβαῖν ποταμὸν πάρα διήνεμα
τρόγυειν ἄγρωσιν μεληθέας ταῖς δ' ἀπ' ἄπνης
εἴματα χεροίν ἔλοντο καὶ ἐσφόρεσον μέλαν ὅδωρ,
στείβον δ' ἐν βόθροις θοῶς ἐρίδες προφέρουσαι.
αὐτὰρ ἐπεὶ πλὴν τέ κάθηραν τε ῥύπα πάντα,
ἐξίσης πέτασαι παρὰ διὰ τὴν ἄλος,
χεῖρας λαίγγας ποτὶ χέρσων ἀποπλύνουσε θάλασσα.

αἰ δὲ λοισόμεναι καὶ χρισάμεναι λαῖτ' ἐλαίῳ
δειπνὸν ἐπειδ' ἐλοντο παρι χέρσων ποταμοῖο,
εἴματα δ' ἡλιοῦ μένον τερπήμεναι αὐγῇ.

87. ὑπεκπροέρετε] This is the reading of the MSS., but the present tense seems contrary to Homeric usage. Friedländer, followed by Nauck, would read ὑπεκπροέροντες. ρυπώντα] τῷ βοῶντα Schol. P. 95. ἀποπλύνουσα] τῷ ἀποπλύσασθι Vind. 56. ἀποπλύνουσα] ἀπόφραστον Schol. V.

86. ἐπητανοὶ, 'constantly supplied.' See on Od. 4. 89. The πληνὶ seem to have been tanks dug at the side of the river, having a free communication therewith above and below, so that the water was continually passing in and out of them. The full force of the prepositions in ὑπεκπροέρετε seems to be that the water wells up from beneath (ἐνδ' ), passes on (ἐπὶ), and flows out again (ἐν). So in ἐπεκπροέροντες (inf. 88) they removed the mules from under the yoke, detached them from the cart, and turned them off to graze. Cp. ἐπεκπροέρετεν Π. 9. 506, ἐπεκπροέρετεν Od. 12. 113.

87. μαλὰ . καθῆρας, 'so as to clean clothes though very dirty.' This clause forms a sort of epexegesis to καλὸν and πολὺ, 'water plentiful and clear.'

90. ἄγρωσις is often rendered 'clover,' which the epithet μεληθής seems to suit. Others regard it as 'couch grass' (Triticum repens), which has a peculiarly sweet root: others as 'dog-tooth grass' (Cynodon dactylon), which forms the principal pasturage of India, under the name Doorna.

91. μαλὰ. See on Od. 4. 359.
6. ΟΔΥΣΣΕΙΑΣ Ζ. 261

αὐτὰρ ἔτει στῶν τάρθρων δύοι τε καὶ αὐτὴν,
σφαίρῃ ταὶ δ' ἀρ' ἐπαίζον, ἀπὸ κρήδημα βαλοῦσα
τῇ δὲ Ναυσικᾶ τε ψυκτένοις ἥρχετο μολύπη.
οὔτε δ' "Ἀρτέμις εἰσι κατ' ὤνειρον ὕχεαιρα,

100. ταὶ δ' ἀρ'.] πᾶσα δὲ τεῦθε Σχολ. H. P., πᾶσα meaning, says La Roche ad loc., omnia exemplaria recensionis Aristarchea. Here δὲ gives the apodosis. On the unusual position of δὲ see Schnorr de Carolssfeld, verb. collocatio Homeric, p. 48: 'Ut particula δὲ a secunda sede in tertiam recedat apud Homerum rarissime fit. Accedit autem ita ut subicatur et vocabulo cui praeceedit pronomene δ, si pronomen δ ab articuli natura proxime abest (cp. II. 1. 54 τῇ δικαίᾳ δὲ etc.), et vocabulis quae ita cohaerent, ut τρις μάραφε (cp. Od. 6. 155). Maior libertas, si fallor, hulius unus loci est, ubi ex Aristarchi recensione hoc legitur σφαιρῃ ταὶ δ' ἀρ' ἐπαίζον, nec solum Aristarchea lectione continetur, quod a consuetudine Homerica disceperit, sed etiam eis lectionibus quae sunt: σφαιρῃ ταὶ γ' ἀρ', et ταὶ τ' ἀρ'. Solet enim particula ὦν apodosi addita nisi particulis a primo apodosi verbo non selungi.'

102. κατ' ὤνειρον] ὥπε ὤνειρα ὑπὲρ ἀμφών Ἅρμον. Schol. H. Kayser considers ὦνειρα to be the reading of Aristarchus, and Nauck adopts it.

παρε μὲν β' ἐν τε οἰκεῖοι ἔλεον Od, 1. 422.

103. ταὶ δ' ἀρ' ἐπαίζον. See critical note.

101. μολύπης. The Schol. interprets τῆς παιδίας ('the game'). See on Od. 1. 152. But there is no reason to doubt that it was accompanied with a measured chant and a dance movement, to which the throwing and catching of the ball kept time. So in Od. 8. 371 foll. we have ball-play combined with ῥυθμῷ. Σφ. Athen. 1. 25 ῥυθμίζει δ' εἰσὶ παρ' Ὀμήρῳ, αἱ μὲν τινες τῶν κυκλοψῆς ἀρτέμις, αἱ δὲ διὰ τὴν φοράν, ἢ τὸν ἔφοιτον Ἁγαλλίς ἢ Κερκαφαία ἡμεισομίκθηκεν ἃνεται κυκλοτιμήσει. See critical note. We may suppose that Artemis descends from some peak, and then travels along the ridges of the hills, κατ' ῥυθμίσεις, from ταῖς, see on Od. 4. 11. was also called Pentadactylus, from its five peaks. It is a mountain range in the western portion of Lacedaemon, running from north to south, and ending in the promontory of Taenarum, after a course of nearly seventy miles. The sides of Taygetus were covered with pine forest, and the region round the principal summit Taletum was called Theras, the hunting-grounds,' Paus. 3. 20. §§ 4, 5. Erymanthus is a lofty range between Arcadia, Achaia, and Elis. As Erymanthus was the fabled haunt of the great Erymanthian boar slain by Heracles, κάρποι has a peculiar appropriateness here.

ἱστοκαρπα, not from λύσιν καὶ χάρυς, but originally λυκίσκαρη, from κλίς. See

venatus Dianae congrutat. Tum postea quod Homerus studia atque oblectamenta in venando Dianae honeste aperteque dicit; Vergilium autem cum de venatu deae nihil dixisset pharetram tantum factum eam ferre in humero, tanquam sit onus et sarcina... praefer ista omnia florem ipsum totius loci Vergilium videri omnisce, quod hunc Homerum versus exigu sum factus sit, bia δ' ἀργουσία πέλται καλαὶ β' τε πάνω, quando nulla major cumulatorem pulcritudinis laus dedi potuiuer quod quam una inter omnes pulcras excelleret, una facile et ex omnibus noscerebatur.

κατ' ὤνειρον. See critical note. We may suppose that Artemis descends from some peak, and then travels along the ridges of the hills, κατ' ῥυθμίσεις, from ταῖς, see on Od. 4. 11. was also called Pentadactylus, from its five peaks. It is a mountain range in the western portion of Lacedaemon, running from north to south, and ending in the promontory of Taenarum, after a course of nearly seventy miles. The sides of Taygetus were covered with pine forest, and the region round the principal summit Taletum was called Theras, the hunting-grounds,' Paus. 3. 20. §§ 4, 5. Erymanthus is a lofty range between Arcadia, Achaia, and Elis. As Erymanthus was the fabled haunt of the great Erymanthian boar slain by Heracles, κάρποι has a peculiar appropriateness here.

ἱστοκαρπα, not from λύσιν καὶ χάρυς, but originally λυκίσκαρη, from κλίς. See
διὰ τὴν ὑποκείμενην καρποῦς καὶ ἀκατέργατον τῷ δὲ θεῷ ἀμαρτία, καθότι Δίας αἰγύπτου, ἀγρονομοὶ παῦσον: γέγονε δὲ τε φέρεσθαι Ἁπτώ: παόνων δὲ ὑπὲρ ἥν γε κάρῃ ἐξείπχει ἥδε μετέπεσα, ἔνεια τῷ ἀγρόφιτῳ πέλεται, καλαὶ δὲ τὲ πάσαι άδημής. άλλα ὅτε δὴ ἐρῆμεν πᾶλιν οἰκίσθην νέστηθον ἥμισον ἤμισσον πτώσισά τε εἰματα καλά, καὶ τοῦ ἄλλῳ ἐφεύρασε θεᾶ γκαλοκόπις Ἀθηνης, ὡς 'Ὀδυσσεύς ἔγροτο, ἠδεί τε ἐνοπίτα καθήμν. παῖς δὲ Φαίηκων ἀνδρῶν πᾶλιν ἡγήσατο. σφαίραν ἐπεὶ ἐκείνη ἐπνικοῦσε μετ’ ἀμφιτόλου βασιλεία: ἀμφιτόλιον μὲν ἄμαρτε, βαθὺς δ’ ἐρμῆλαι διήν.

106. ἀγρονομοὶ] Μεγαλειδής ἀγρονομοὶ παῖσαν αὐτὸν διὰ παπαλόντα ἑστρατεύεται Schol. H. P. 116. ἐρμῆλαι] Restored by Wolf to the text from Eustath. and Harl. Schol. Others read ἐρμῆς, which Nitzsch thinks may have been the original reading.

Schol. on II. 16. 465, comparing νείαμα, from νίος. For the word χέος used of shooting cp. βέλτα χέοντο II. 15. 590, ἐκχειναι Διοτόν Οδ. 22. 3.

106. ἀγρονομοὶ. The paroxystonic accent is right here, as νέοι and νείμονεν are used actively in the sense of 'hunting,' Schol. H. P. Q, notices that others accepted the word proparoxystonic; and Schol. E. V. proposes ἀγρόν νείμονει as a possible interpretation. In Soph. O. T. 1103 we find ἀγρόνομοι πλάκει. Cp. II. 20. 8 νυμφών: αἱ τ’ ἄλες καλά νεόμεναι. παῦσον seems used here with the notion of 'hunting,' which we technically call 'sport;' so Soph. El. 560 παῦνεν θάλα μεταξὺ αὐτῶν, ὡς ἐν ἀλλάξαν, θέσει παῦσον κατ’ ἄλεσιν ἐξάφησον ποδίνα στικτῶν κηράστῳ ἐλαρον.

107. ὑπ’... ἔχει. The simplest construction is not, as usually given, ὑπέρεξεν παῦσον, 'overtops all by her head,' but 'lifts her head above all,' as of the horse in II. 6. 509 ἀφεῖ δὲ κάρῃ ἐξεν. But compare on the other hand II. 3. 210 στάτων μὲν Μενελαός ὑπερέχειν εὐρεῖας ἄρομον with ib. 227 ἔχον Αργείων κεφάλην τε καὶ εὐρεῖας ἄρομον, which rather supports the meaning, 'overtops them by head and shoulders.'

110. δὴ ἐρ’ (unusual hiatus) ἐμέλλε. This means 'she now thought of packing up and going home,' the actual preparations, described by ζύγισα καὶ πτώσα, are not begun till inf. 252. The two participles here give a nearer definition of νείμοναι.

114. τῇ ἀγάλματος, 'who should be guide for him.' Cp. Od. 7. 22; 15. 82.

115. ἑμεῖσα, 'so then,' introducing the first stage in the carrying out of Athena's intention. On this passage Eustathius speculates as to what particular sort of ball-play this might be, and suggests that it is ἡ λεγομένη ἐφερίνθαι, in which the thrower made a show of tossing the ball to one of the players, and then suddenly flung it to another: this form of the game was also called φερίνθαι (φερινθείν). He further tells us that the Lacedaemonians excelled all other people in ball-play; that Alexander the Great was the most expert of all kings; and that of private individuals the most skilful was Sophocles the tragedian, who wrote a σάλπιγξ drama called Πάλυτρα, or 'wanderwomen,' in which he himself took the part of Nausicaa.

116. ἄμαρτε, sc. Ναυσίκα, who is also the subject to ἐρμῆλαι.
6. ΟΔΥΣΕΙΑΣ Ζ.

ai δ' ἐπὶ μακρὸν ἄσων. ὁ δ' ἔγρετο διὸς 'Οδυσσεύς,
éξώμενος δ' ἀφραῖνε κατὰ φρένα καὶ κατὰ θυμῶν;
ε" Ω μοι γέω, τέων αὐτὲ βροτῶν ἐσ γαϊάν ἰκάνω;

η' ὤν γεροστιταὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι,

ηε φιλάξεινοι, καὶ σφιν νόσον ἔστη θεοῦνης;
δός τέ με κουράουν ἀμφότεροι δῆλους αὐτῆ,

νυφάων, αἰ ἔχουσι' ὀρέων αἰσπεινά κάρπηνα

και πηγᾶς ποταμῶν καὶ πίσεα ποιήσατα.

η νῦ που ἀνθρώπων εἰμὶ σχεδον· αἰσθητῶν;

αλλ' ἄγ' ἔγατον αὐτὸς πειρήσομαι ἡδὲ ἰδοῦμαι."

"Ως εἰπὸν θάμων ὑπεδύσετο διὸς 'Οδυσσεύς,

altered to ἑθαλεί, lest any one might imagine Nausicaa had fallen into the water. See note on text. The line is variously ended in different editions with a full-stop, or a mark of interrogation.

117. ἐν μακρὸν ἄσων. Join ἐνε... ἄσων, 'they cried aloud thereat,' as ἐνε δ' αὐτὸς ἔστε Il. 15. 321, ἐνε δὲ πέλμοι μεγ' αὐτῶς Ησ. Scut. Herc. 309.


121. θεοῦνη, 'god-fearing.' Before Buttm. θεοὶνη was generally regarded as another form of θεοῖνη. It should, however, he classed under those nouns with stems in -εον, which are subject to Hyphaeresis, or dropping a vowel before another vowel, as ἄλος to ἄλεσ. So θεοῖνη, θεοῖνη (for θεοῦνη). Monro, H. G. § 105. 4. Düntzer regards it as equivalent to θεοῦνη, from root ἄθ, σφαδ, in the sense of 'god-pleasing;' so also Schol. P. νόσος θεοῖνη here is a sort of epexegeesis of φιλάξεινοι, men who ἱδονα μὲνιν Ζεῦς ξεινίον. Cp. Il. 13. 625.

122. ὡς τε to be joined with κουράων, 'as it were the voice of girls.' Cp. Od. 4. 45 ὡς τε γῆρ ἰδέων ἀγάλη πελέκ Ἕ νεκρήγη.

κουράων is further defined by the addition of νυμφάων, cp. Od. 4. 63 ἄδρων... δυσπροφῶν θεοὶκήν. The voice of nymphs may further have suggested to him the presence of mortals, as sacrifices and altars to the nymphs are mentioned in Od. 13. 350; 17. 210. Homer speaks of nymphs of fountains and streams, νηές Il. 6. 22; nymphs of mountains, ὦρεσταία Il. 6. 420, and ἄγρονδοι, as sup. 105. They are represented as daughters of Zeus in Il. 6. 420, having their origin from springs, groves, and rivers, Od. 13. 350, and worshipped in sacred grottos, Od. 14. 425. The two lines, 123-4, though accepted without objection by the Scholl., are suspected or rejected by many modern editors. Nitzsch remarks that 124 is identical with Il. 20. 9 and h. Hom. Ven. 99; and that the supposition that the cry came from nymphs would really give very little hint about the place being inhabited by mortals. Both objects to the combination κουράων νυμφάων, and proposes to read ἦ νυρφάων. The Schol. supposed it was the loneliness of the place that suggested the presence of nymphs, and the alternative possibility of the presence of mortals is given in ἦ νῦ που, which he writes with the disjunctive ἦ.

126. παρασκεύαι may be the subjunctive of the aorist, as being parallel to ἵδοιμαι, or, more likely, indic. future of mere statement of what is going to happen, followed by the mood that expresses intention. See Od. 12. 383. For the converse arrangement see Od. 2. 222.

127. θάμων ὑπεδύσετο. So with genitive, implying the notion of escape, παράνυφαίσεσθαι Od. 20. 53.
6. ΟΔΥΣΣΕΙΑΣ Ζ.

ἐκ πυκνῆς δ᾽ οὖσα πτέρνου κλάσε χειρὶ παχεὶς φόλλων, ὡς ρύσαιτο περὶ χρόνι μῆδεα φωτὸς. βὴ δ᾽ ίμεν ὃς τε λέων ὀρεστρόφος, ἄλκι πεποίθος, ὃς τ᾽ εἶσ᾽ ὁμένοι καὶ ἄμενοι, ἐν δὲ οἱ δόσε 

daietai: autá δ᾽ χουσὶ μετρέχεται ἡ ὀίσιον ἢ μετ᾽ ἀγρωτέρας ἐλάφους κελείται δὲ ἔ γαστήρ 

μῆλων πειρόσουτα καὶ ἐς πυκνῶν δόμων ἐλθεῖν ὃς ᾗ 'Οδυσσεός κουράσον εὐπλοκάμονεν ἐμελλ

μετέπεθαι, γυμνὸς περ ἐώς χρεῖω γὰρ ἵκαιν. σμερδαλεὸς δ᾽ αὐτῆς φάνη κεκακομένος ἅλμη, 

τρέσσαν δ᾽ ἀλλοὶ ἀλη ἐπ᾽ ἥλιον προὔχουσαν οἷς δ᾽ ᾑλκυνόνθανυγάτηρ μένεν τῇ γὰρ Ἀθηνὴ 

θάρσου ἐνι φρεσὶ θήκε καὶ ἐκ δέος εἰλετο γυῖον.


128. πτέρνου...φόλλων, a somewhat loose genitive resembling the material genitive, as τὰς πτέρνου Od. 4. 124, ἀλλοι πτέρνου Inf. 391; or the genitive of contents, like ὅς οὖν πίθου Od. 3. 340, οἶνον ἄσκος Od. 5. 265. 130. δ᾽ ὁμένοι, 'that girt about his body it might cover his nakedness.

130. ἀλι. This metaplastic form of the dative from ἀλή occurs four times in the Iliad, but only here in the Odyssey.


δοσος is used here as a neuter plural with a singular verb, as in II. 12. 466; 23. 477. It is found with a plural verb in II. 13. 617; 16. 792; 17. 695; 19. 17, etc.: with a dual verb II. 15. 608; 17. 679. In H. Hom. ad Sol. 9, the form δοσος for the dative occurs, as in Hesiod, Scut. 145, etc. There is a similar confusion between plural and dual in the adjectives found with δοσος, in II. 13. 435 we find δοσος δοσος φακεν, in II. 14. 236 δους φακεν, etc. The grammarians supposed a nominative δ 

δοσον or το δοσος. The form δοσος is probably δοὲ, Skt. aksh. 132. βουσὶ μετρέχεται...φλὲ μετ...ελά-

φων. The change from dative to accusative is strictly accurate. He pursues the flying deer, while his ravages in the farmyard are confined within a narrower circle and imply no such movement.

133. κελείται δι', 'and his belly bids him go even into the close shuts fold to make an attack on the sheep.' Compare 'suadet enim vesana famices' Virg. Aen. 9. 340. 135. ἐμάλλας, 'was fain.' The main point of comparison in the simile between the lion and Odysseus, is that both are pushed by hunger into an act of unusual boldness; χρεῖῳ γὰρ ἱκαιν.

138. τρέσοναν, 'fled scared.' According to Aristarchus τρεῖν always has the notion of 'fleeing;' but the meaning is certainly not strongly brought out in every passage, as ἄλατ' αὐτοῖ τρεῖν

ἀστυν Ώ II. 17. 332, μὴ ἄημ τρεῖς II. 21. 288. The general force is like that of Lat. 'trepidare.' Pausanias (1. 22) tells us that this scene was depicted in the Propylaea at Athens, by Polygnotus.

ὁμώρα. The scene is laid near the mouth of a river, so that there is no difficulty here in translating 'jutting spits,' probably of low sandy beach, common in such places. See on Od. 5. 441.

140. Join ἔκ with ἄλεσο.
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στῇ δ' ἀντα σχομένη· δ' ἔλθε ημηρίζετο 'Οδυσσέας, ἢ γούνων λίσσωτο λαβὼν εὐόπιθα κοφὴν, ἢ αὖτον ἐπέσον ἀποστάδε μειλιχοὶς λίσσοιν, εἶ δείξει πόλιν καὶ εἴματα δούλη. 145 ὁς ἢ προνέντι διάσαςτατι κέρδουν εἶναι, λίσσοσθαι ἐπεσόν ἀποστάδε μειλιχοὶς, μὴ ὁ γούνα λαβόντι χολόσαστοι φρένα κοφὴν. αὐτίκα μειλιχίοις καὶ κερδαλεόν φάτο μῦθον

'Γονυφαίμας, ἄνασσα. θείς νὸ τίς, ἢ βροτός ἔσσι; εἰ μὲν τις θεός ἔσσι, τοι ὅουαν διὸν ἔχουσιν, ἢ 'Αρτέμιδι σε ἐγὼ γε, Δίὸς κοῦρη μεγαλοίοι, εἰδός τε μέγεθος τε φυμ' τ' ἀγαθατα ἐξακ' εἰ δὲ τίς ἔσσι βροτών, τοι ἐπὶ χθονὶ ναιετάοι ζοις, τρισμάκαροι μὲν σοι γε πατήρ καὶ πῦνα μήτηρ, τρισμάκαροι δὲ καστίγητοι· μᾶλα ποῦ σφιζε θυμὸς αἰτὸν ἐνφροσύνην ιανεται εἰνεκα σείο,

144.] The verse was suspected by Athenoclès, a pupil of Aristarchus, partly because of the repetition of λίσσωτο, and partly because the present question is only whether he should clasp her knees or address her from a distance. Schol. H. P. 149. ἢ βροτόα τὸν ἢ ἀνακελοῦσθαι περατα. δρομηματικὸν νομίζον δ' καὶ κερδούντον ὁ δ' ἐνέκλειον ὁ δ' ἐλευθὲρον τε σέλεν εἴτε ἐνθέασον Schol. P. 150. ἐνφροσύνην] γὰρ ἐνφροσύνην κακῶς ὀνδοὺς γὰρ ὁμοίως ἀδαιρεῖτο τὴν εὐφροσύνην φιλέ τὸ ἀνωματικὸν Schol. P. Q.

141. σχομένην 'halting.' Lit. 'having checked herself [from flight].' So Eustath. ἐναγούσα ἵπτη τῇ φυγῇ. Cep. φρεσὶν δ' ἐχεῖτο Od. 17. 238, σχισάσα βίας Od. 4. 422. This is far simpler than to supply such a noun as χεῖρας or κρῆμνον, as in Od. 1. 334 ἄντα παρισάων σχομένη λυπαρὰ κρῆ-μνα.

143. οὕτως, 'as he was;' further defined by ἀποστάδα. 148. κερδαλεόν. Through the sense of 'gain-getting,' the derivatives of κέρδος take almost any colouring, from the wise counsel of a goddess, κερδοσκοη ἔτησιν' Ἀθηνᾶ Π. 22. 247, to the selfishness of Agamemnon, who is called κερδαλεόφοροι Π. 1. 149; or the craftiness of Sisyphus, ὃς κέρδος γίνεται' ἄνθρωπον Π. 6. 153. Compare also the titles κερδαλεόν and κερδός for the fox, in Pindar and Archilochus.

149. δανεστα. This form of address is only elsewhere used in Homer of Demeter, Ἰ. 14. 336, and Athena, Ὀ. 3. 380. There is thus a special compliment implied in the application of it to a woman.

Compare with the sentiment Virg. Aem. 1. 331 'quam te memorem, virgo! namque haeu tibi vuluit | mortalia, nec vox hominem sonat; o dea certe, an Phoebi soror, an nympharum sanguinis una!' Also Ovid. Met. 4. 312 'qui te genuere beati, | et frater felix, et fortunata profecto | si qua tibi soror est, et quae dedit ubera nutrix.'

150. ἐνφροσύνην, cp. δεσφροσύνην Od. 15. 470, and for other feminine plurals to express an abstract idea cp. τεκτοημον Od. 5. 370, υοκηροφοι Od. 2. 702, υοκηροφοι Od. 24. 167. Similarly, ἀνησυχία, ὀνομια, ἱσταμένα, etc.
λευσσόντων τοιώντε βάλος χορὸν εἰςοιχέων,
κεῖνος δ’ αὐτ’ περὶ κήρυ μακάρτητας ἔξοχον ἄλλων,
ὅς κ’ ε’ ἐκεῖνος ὁ βρίσας ὥστεν’ ἀγάγηται.
οὖ γὰρ πώ τοιώντε βδόμων βρακωνικόν,
οὖτ’ ἄνδρ’ ὠφε γυναῖκα σέβας μ’ ἔχει εἰςορόντως.
Δήλω δὴ ποτὲ τοίον Ἀπόλλωνος παρὰ βουκό
φοινῖκος νέον ἔρως ἀνερχόμενον ἐνόσα
Ζήλων γὰρ καὶ κεῖσαι, πολὺς δ’ ἡμοὶ ἐπετεῖς λαῖς
τὸν ὄντων ἦ δὴ μέλλειν ἐμοὶ κακὰ κήδε’ ἐσεθαί.
ὁς δ’ αὖτως καὶ κεῖον ἦδὼν ἐτεθήτησα θυμῷ

165. τοιώντε ὄνων] Bekk. τοιώντε βελῶν. La Roche follows Grashof in writing τοιώντε ὄνων. Nauck gives τοιώντε ἔγω ἰδέων. 165. μέλλειν] So with majority of MSS. The lemma of Schol. P. gives δὴ μέλλειν] followed by a notice of Aristonicus, [§ 6 παρά ὅ τ’ οὐκ ἔθεν δ’ οἴρηται τὸ μέλλειν Ἀπόλλωνος γὰρ ἔτι τῶν μεταγενεστέρων. But to make any sense of this we must alter μέλλειν in the Scholion to ἔμελλεν, which is the regular Attic form.

157. λευσσόντων. For this use of the genitive of the participle, notwithstanding the dative case of the pronoun σφών, cp. Od. 9. 256 ἔδω κενεικλάδῃ φάον ἐκτω θαυμάτων. ib. 418 τῷ κεὶ τῷ ἐγέρθαμε γε...θεομοῦντος χαίρετο, also Od. 14. 527; 17. 231; 22. 17; II. 14. 25; 16. 531. In each of the two lines quoted above it is possible to suppose the genitive suggested by ἐκτώ or ἐγέρθαμε, but the connection is loose; and the genitive is evidently tending towards its 'absolute' use; which it actually reaches in such phrases as καὶ κεῖν τοῖς...ἐλθομαι Δώς γε ἄδεστος ἄρσιται Od. 4. 390. Classens (Hom. Sprach. p. 174 f.) calls this construction 'das letzte Stadium vor dem volligen Durchbruch des Genetiv zur Unabhängigkeit.' See more on Od. 4. 646.

βάλος...εἰςοιχέων. For the ‘construction ad sensum,’ the participle agreeing with the gender implied in βάλος, cp. II. 23. 87 φίλον βαλον, ἐν τέκνοι αὐτῆς, Od. 11. 90 ἔδωκεν ζυγῷ θηραίου τειρεάσαι γε...χρόσεον σκέπτορον ἔχων, II. 11. 650 ἐδώκει ἐκάπως βίν...θυρείησθαι. Also Eur. Bacch. 130 τῶν οἱς τοῖς ἔρωτος, ἀ τάκτων, νυφῶν...αἰγύπτια καὶ ἀδιάπεστα πάτθαι'ναι ὥρω.

158. περὶ κήρυκας. See on Od. 5. 36; μακάρτητας...ἄλλων ib. 105.

159. ἐκοίμησεν βρίσας, 'having prevailed by his gifts.' so is governed by ἀγάγηται, not by βρίσας, for βρίσας in Homer always bears a neuter sense, as in II. 18. 561; Od. 16. 474; 9. 219. So in Soph. Aj. 130 χεῖρι βρίσας, Eur. Troad. 216 ὀδύβη βρίσας. But in Pind. Nem. 8. 30; Aesch. Pers. 346, etc., it is used transitively. So Eustath. here, τὸ βρίσας ἄντι τοῦ νυφείον ζηδών πληβεῖν τοὺς ἄλλους μεταφέρει.

160. Δήλω. This visit to Delos seems to belong to the voyage when the Greeks sailed from Aulis to Troy, passing through the Cyclads to Delos, thence by Icaria to Samos, and so on by Lesbos (Od. 4. 342) to Lemnos and the Trojan coast, as in the route described by Nestor, Od. 3. 169 f. Nitzsch quotes from Voss, to the effect that Delos was in Agamemnon's time the regular oracle for sea-faring men. There would seem to have been a palm-tree always preserved in the precinct of Delos, like the μυρίας or sacred olives in the Academia at Athens; cp. Soph. O. C. 705. The Schol. refers to the πραὐτόγοιον φοῖνις, connected with the childbearing of Leto, Eur. Hec. 458; and Cicero (de Legg. 1. 1. 1) declares that the palm was still to be seen in his day, 'quod Homericus Ulixes Deli se proceram et teneram palmam vidisset, dixit, hodie monstrat eandem; so too Pliny, N. H. 16. 99. 44.

161. ἄλλων...τῶν ἄλλων. See note on Boull. Bouleus sup. 61.

162. ὡς δ’ αὖτως (the words always
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δὴν, ἐπεὶ οὖ ποιοῦν ἄνηλθεν ἐκ δόμῳ γαίης, ὃς σὲ, γυναι, ἀγαμά σὲ τῇ τέθησα τῇ δειδά τ᾽ αἰνῶν γοῦν ἀφασθῷ χαλεποῦ δὲ μὲ πένθος ἱκάνει, χθῆνος ἔεκστοφό φῶν όματι ἀνομπα πόνων τὸφρα δὲ μ᾽ αἰεὶ κυμ᾽ ἐφόρει κραίνοντι τῇ δουλειᾳ νήσου ἀπ᾽ 'Ωγυγίης νῦν δ᾽ ἐνβάδε κάββαλε δαίμων, ὀφρα τί που καὶ τῇ πάθω κακών οὐ γὰρ ὤι παίσισθ᾽, ἀλλ᾽ ἐν πολλὰ θεοὶ τελέσων πάρωθην. ἀλλὰ, ἀναστρέφετε τε γὰρ κακά πολλὰ μογῆσας ἐπὶ πρώτην ικόμην, τῶν δ᾽ ἄλλων οὐ τίνα ἀφάντων, οὐ τῇ πόλιν καὶ γαῖαν ἔχουσιν.

172. κάββαλα] Al. κάρβαλε, which Bekk., La Roche and Amelis adopt from Cod. Hart., Vind. 56, etc.

thus separated by δὲ in Homer) seems to begin the comparison at the wrong end. It would run more naturally ὡς καὶ καίδῳ λιθῳ ἐπιθησά, ὡς αὕτως σὲ ἀργαμα, whereas it takes the reverse order, 'tum tantum, illud conspicus, obstupui quantum te iam nunc admiror.'

167. ἄνηλθεν ἐκ δόμων γαίης. There is a difficulty about this arrangement of words. As a rule, the preposition is not separated from its noun except by enclitic pronouns and particles, or other unemphatic words. And it is very doubtful if we can meet that difficulty by treating ἐκ as an adverb, for ἐκ and ἐν do not seem to be so used when standing unsupported by any particles. Nor can the arrangement be explained as a case of thesis; for thesis, with the preposition put after the verb, is only found with disyllabic prepositions. The line must be regarded as a case of licence unusual in Homer, and may be compared with εἴρου ἐν πῆμα τοῖς Od. 9. 535, ἤδε δὲ ἐν τῆμα τοῖς Od. 11. 115, or Od. 10. 200 βαλείς δ᾽ ἐν φωβόμενα στῆν, where, however, Bekker and Nauck read εἴτε with one or two MSS, which would enable the preposition to be regarded as in thesis.

170. χθῆνος, used with the adverbial force of χθείς, as in Od. 2. 262, etc. Compare 'sic venias hodie'ner' (for hoste) Tibull., 1. 7. 53, 'Aeneas se matutinus agebat' (for maen) Aen. 8. 465.

171. τὸφρα, i.e. for the whole space of twenty days.

172. κάββαλα, 'cast me ashore;' not ἄλων δοκαισαλαγψη, ὅτι ἐνδον ἄριστον δειδω διώμενην, as the Schol. remarks. 'For I do not think,' says Odysseus, 'that my hardships will cease, but the gods, ere that, will bring many of them to pass.'

173. καὶ τῇδε, 'here too;' i.e. as well as in all other scenes of my misery.

174. πάρωθην, 'ere that,' se. before the ἀνάπαυσις comes. The Schol. cannot be right in rendering πάρωθεν as ἐς τὸ μετέπειτα, 'hereafter;' for Homer uses ὁμικόν ὁμής in that sense, as II. 1. 343, Od. 2. 270. Compare here II. 23. 20 ἰδὶ τοῦ τελέων πάρωθεν ἔκπυρον.

175. σὲ οὖ γὰρ πρῶτην. The preposition is thrown out of its natural place in order to put it into a peculiarly emphatic position, and so as exactly to balance τῶν δ᾽ ἄλλων. For ὁς is used with persons compare II. 7. 312 εἰς ἀγαμέμνονοι, Od. 3. 317 εἰς Μενελαον.

177. 178. πόλις, ἀστυ. There does not seem to be an intentional distinction here drawn between the two words, such as appears in later Greek, when all political ideas were connected with πόλις. But even the etymology points to a distinction which lies at the bottom of this difference. τῶν (Skt. purû) is connected with the root πῦλ or πύλ, and points to the settlement of a multitude of people; while ἄστυ (fôstu) is merely a 'dwelling,' from root νῆς, which appears in the Skt. vâstu = 'domus.' Cp.
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πάντα δὲ μοι δείξειν, δός δὲ κάλος ἁμφιβαλέσθαι,
εἰ τί πον ἐλεύθηρον ἔχεις ἐνθάδ’ ἱόσα,
σοὶ δὲ θεό τόσα δοῦειν ὅσα φρέσι σήμε ρι μενοῦς,
ἀνόρα τε καὶ οἶκον καὶ ὀμοφροσύνην ὑπάσειν
ἐσθλήν μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον,
ἡ δὲ ὀμοφρονέστερον νοήματι οἶκον ἔχητον
ἀνήρ ἢ δὲ γυνὴ πόλλ’ ἄλγεα δυσμενεσσά,
χάριστα δ’ εὐμένετησι’ μάλιστα δὲ τ’ ἐκλογον αὐτοὶ." 185

117. ἐλαφία, διώκων, as the Schol. interprets εἰ τοῦ σοι εὐτελεῖς ὅπως τὴν ἀληθὴν ἰσότητα φρονεῖν προβδήλητα,
τοῦτο δός μοι τὰν ἄκμαχαμα. Transl. ‘a wrapper of the linen,’ which they had brought to wash, doubtless a covering of coarse canvas or cloth for packing the clothes. Thus his request is a very modest one.

118. κρείσσων τοῦ γε... ἢ διτ. For this pleonastic use of ἢ with the comparative in addition to the genitive compare Π. 15. 509 αὐτὶς τοῦ ἄρμαν καὶ μῆτις ἅμεινον ἢ ἀντωπευδί μίαν χεῖρα τε μένῳ τε, Eur. Suppl. 1120 τὸ γάρ ὅποι τοῦτο ἦτο θνατοῖ | πάθος ἀειφάρ | ἢ τέκνα ταυτών | ἀνασταταὶ; Her. 298 ὅσοι τούτο τοῖς τοῖς κάλλιον γέρας ἢ πυρὸς καθόθιν κάρυον πυροκέαν. Cic. in Verr. 4. 35 *quid hoc tota Sicilia est clariss, quam omnes... convenisse." This additional clause introduced by ἢ or 'quam' is really the exegesis of the genitive or ablative of the pronoun. For the sentiment Löwe quotes Eur. Med. 14 ἔπερ μεγίστῃ γίνεται σωτηρία | ὅταν γορή πρὸς ἄρα μὴ διχοστατη.

119. ἄλγεα. This is the accusative in apposition to the foregoing clause. Such an accusative is really expegeetical, and may well be compared with the proleptic use of adjective and substantive, as ἄτονος ὀφρασίας φάληγας, or ὑδάτων τοῦ ἰστία. Some Latin writers, as Virgil and Tacitus, imitated this accusative. But the characteristic ease in Latin is the dative, as 'exitio' or 'terror' compared with the Greek χάρμα κεραυνοῦ.

120. χάρμα and πῆμα are among the words most frequently used in such apposition; as εἰ μὲν τίνε πῆμα βροτοῖν Od. 12. 125, γινώσκει εὐμένεσσα, ἀνήρ ἢ ἢ
Τὸν δὲ αὐτὸ Ναονίκα α ἱεροτεμένος ἀντίον ἠδάκ᾽ ἱείν, ἐπεί ποτὲ κακῷ ὤντ᾽ ἀφροὶ φωτὶ ἑοκικασ, Ζεῦς δὲ αὐτὸς νέμει ὄλβον Ἑλλήμπους ἀνερόπους, ἐσθλοῖς ἦδὲ κακαῖς, δῶν ἐθέλησιν, ἐκάστῳ καὶ που σοὶ ἱάς ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἐμπὴς. ἵνα δὲ, ἐπεί ἠμετέρῳ τε πόλιν καὶ γαῖαν ἱκάνεις, ὦν ἐπέοις ἱκῆτην ταλαπέριον ἀντάσαντα. ἀπο τα ὑπὸ τε δεξία, ἐρέω δρ τοι οὐράμα λαών. Φαίκεσ μὲν τὴν πόλιν καὶ γαῖαν ἤχουσιν, εἰμὶ δὲ ἐγὼ θυγάτηρ μεγαλήτερος Ἀλκιβιάδου, διὰ τοῦτο ἀντίστασιν ἐγὼ παρουσιάζων ὑπὲρ ἐμοῦ, ὥσπερ διὰ τοῦτο τα αὐτάκατα, τὸν ἁρπαγόντα καὶ ἀναιτίαν. τὸν δὲ τοὺς ἄλλους ἄλλοι. Παρατηρήσω τὸν ἡμετέρῳ του ἐνθέλησιν. οἷος δὲ του ὑπὶ τοῖς προσελθοῖς καὶ προσελθοῖς. ἤδε ἰερεύς τῆς ἱερᾶς πολλαῖς ἀφροῖς. 190 ὁμίλησε καὶ τοῖς δομοῖς τοῖς καθαροῖς. Καὶ τοῦτο ἦν ἡ μορφὴ τῆς ἱερᾶς ἱερεύς τῆς ἱερᾶς πολλαῖς ἀφροῖς. 191 ἵνα μὴ τὸν ἤδε ἰερεύς τῆς ἱερᾶς πολλαῖς ἀφροῖς. 192 τοῦτο ἄλλοι καὶ ἰερεύς τῆς ἱερᾶς πολλαῖς ἀφροῖς. 193 γὰρ τοῦτο ἀντίστασαν. 194 γὰρ τοῦτο ἀντίστασαν. 195 196 γὰρ τοῦτο ἀντίστασαν.
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τοῦ δ' ἐκ Φαῖηκον ἔχεται κάρτος τε βιή τε,'

Ἡ ρα, καὶ ἀμφιπόλιοι εὐπλοκάμοι κέλευσεν·

'στητε μοι, ἀμφίπολοι πῶς φεύγετε φῶςα ἰδούςαι;

ἡ μὴ ποῦ τινα δυσμενεῖν φάσθῃ ἔμμεναι ἀνήρσων;

οὐκ ἔσθη οὖςοι ἀνήρ διερδος βροτός, οὔτε γένηται,

δι κεν Φαῖηκον ἀνήρ ἐς γαίαν ἔκηται

δησιγῆτα φέρων μάλα γὰρ φίλοι ἀδανάτουσιν.

οἵκεμεν δ' ἀπάνευε πολυκλύστρο ἐνί πῶντο,

ἐσχατοί, οὔτε τις ἀμμὶ βροτῶν ἐπιμῶγεται ἄλλος.

ἀλλ' ὑδε τις δυστήνος ἀλλόμενος ἐνθάδε ἰκάνει,

201. διερδος ὑστον τὸν ἔστατον Ἀρισταρχον Καλλαπόρον δια γραφῆς διερδος, ὁ ἑπι-


197. τοῦ δ' ἐκ... ἔχεται. The construction is the same as in Hdt. 6. 109

ταύτα δὲ πάντα ἐκ ὑμῶν ἑκάστῃ καὶ ἐκ ὑπὸ δραντη. Cp. Od. 11. 340. The

same construction occurs after ἔχουσαν without a preposition, as II. 9. 102

ὅτε δ' ἔχεται ὑπὸ κεν ἄρχη.

200. ἢ μή ποῦ, like ἃς μῆ in Attic Greek= 'you don't mean that you

think, do you?' Cp. Od. 9. 405.

201. οὐκ ἔσθη οὖςοι ἀνήρ διερδος βροτός.

If διερδος means, as Schol.

P.Q.V. interprets it, ζῶν ὑπομονέων καὶ ἐπαθοὶ μετέχων, it is probably to be re-

ferred to διανου καὶ διαθ, the connection of the ideas of 'moisture' and

'flexibility' or 'activity' being the same as in the word ἄργος Find. Pyth. 1.

17, etc. Compare also the use of ἀλ-

βαντες, the 'sapless,' as a synonym for

θεοντες, as in Plato, Rep. 787 C. And

διερδος ποιει in Od. 9. 43 seems to mean

'thew nimble foot.' In later Greek,

'moist' is the regular meaning assigned

to διαρδ, as διαρδοιν αἰσχ. Emm.

263, αἰσχ. καὶ διερδοὶ Hes. Opp. 460, γνώσιν διαρδ εἴσατι σωτερ ἄργος

Pind. Frag. 74. 11. Following this line of

interpretation, διερδος βροτός stands here as the predicate, and the whole

sentence may be rendered, 'That man exists not as a living mortal, nor ever

will be born, who shall come as a foe-

man to the Phaeacians' land.' This is

substantially the interpretation of Schol.

B. οὐκ ἔστων ἀνθρώπων οἰκεῖος ὑπὸ ζῶν, διερδος γεννηθεῖν, δὲ μέλλει τολμῆσαι

ἀγαλίν ἐκ τῆς χώρας ἡμῶν πόλεμος, οὖςοσ does not specifically refer to

Odysseus, but serves to introduce a

general statement, as in Hdt. 3. 155

οὐκ ἔστων οὖςοι ἄνηρ, ὃτι μὴ ὑμιν, γι' ὑπὸ δώνας, Od. 16. 437 οὐκ ἔσθη οὖςος ἄνηρ

οὐδ' ἔσται οὖςοι γίνηται | δι κεν... ἐπι-

σει, II. 21. 101, γνώσις δὲ καὶ τα ὑμνώνον φύσι. Other commentators refer

διερδος to διεσαυθα and δεσ (cp. Lat.

di-e-rus), and translate it 'timid' or 'flee-

ing,' in direct apposition to οὖςοι ἄνηρ,

'that man—poor creature that he is.'

The Gloss, in Cod. Pal, gives as an in-

terpretation of διερδος, the words βλασ-

τηκός, πειρατίκος, πειρατής, and this,

according to Lehrs (Aristarch. 56), was the

view of Aristarchus; 'non est iste vir

fugator homo, h. e. non est quem fugere opus sit;' this rendering necessitates

a colon after βροτός, and the whole sentence would mean, 'this man' (referring to Odysseus) 'is not a creature to scare us' (taking up πῶς φεύ-

γετε; sup. 199), 'nor will any one be

born who shall come,' etc. But the first rendering is far preferable. With

ὁδε ἔγινηται compare II. 1. 262 ὅδε

διδούμαι.

204. The words ἐνὶ πῶςοι are not

conclusive in deciding that Scheria is

to be regarded as an island; they only

mean that the Phaeacian land lay far

across the sea.

205. ἐπιγεῖα, used also of the Aethi-

oprians, Od. 1. 23.

206. ἀλλ' ἐδε. The use of ἐδε here,

when the direct allusion is made to

Odysseus, corroborates the view that οὐ-

ςος, sup. 201, has no such specific allusion.

Compare ἐδειν ἐς τὸν τάφον Od. 4. 26.
6. ὍΔΥΣΕΙΑΣ Ζ.

τὸν νῦν χρῆ κομέειν πρὸς γὰρ Δίὸς εἰσίν ἀπαντεῖς ἔξωθε τε πτωχοὶ τε, δῶσις δ' ἁλίγη τε φίλη τε. ἀλλὰ δὴ, ἀμφίπολοι, ἔξωθε βρωσίν τε πόσιν τε, λούσατέ τ' ἐν ποταμῷ, δὴ' ἐπὶ σκέπασ ἔστ' ἀνέμοιο.'

"Ως ἐφ'αθ', αλ' ἐσταν τε καὶ ἀλλήληι κάλεσαν, καθ' δ' ἀρ' Ὀδυσσεά εἰσαν ἐπὶ σκέπας, ὡς ἐκέλευε Ναισικάα, θυγάτηρ μεγαλήτορος Ἀλκινόου

παρ' δ' ἁρ' οἱ φάροι τε χιτώνα τε εἴματ' θηκαν, δῶκαν δὲ χρυσῆν ἐν ληκύθῳ ύγρῶν ἔλαιον, ἤμων δ' ἁρ’ μιν λούσανς ποταμοῖς ρόβην.

δὴ βα τὸν ἀμφίπολοι μετήθα ποιοῖς 'Οδυσσεύς·

'Αμφίπολοι, στῇθ' οὖτω ἀπόρρεθεν, διὶ' εγὼ αὐτὸς ἀληθὲς ἀλήθεις ἐμοίν ἀπολοίσουμαι, ἀμφι δ' ἐλαφρὸ

χρυσοῦμαί ἡ γὰρ δὴδὼν ἀπὸ χρυσὸς ἐστιν ἀλοιφή.

ἀντὶ δ' οὖκ δὲν εγὼ γε λοισομαι' αἰδέομαι γὰρ γυμνοῦσθαι κούρησιν ἐνπλοκάμοις μετελθὼν.'

"Ως ἐφ'αθ', αλ' ἀπάνευθεν ἵσαν, ἔπτων δ' ἁρα κούρη.

αὐτὰρ δ' ἐκ ποταμοῦ χρόνα νῦ́τερο διὸς 'Οδυσσεύς ἀληθὲς, ἢ οἱ νῦτα καὶ εὐρέας ἀμμεκέφων ὅμοις·

ἔκ κεφαλῆς δ' ἐσμηχεῖν ἀλὸς χυὸν ἀναγέτειοι.


207. πρὸς Δίον, lit. 'sent by (or from) Zeus,' and then 'under the guidance' or 'protection' of Zeus. Cp. II. 238 διάκεισαλοι, οἱ τε θέματα | πρὸς Δίως ἐλώτατα, and II. 6. 456 καὶ κεν ἐν Ἁργυροῦ κλώσα πρὸς ἄλλην λοσάνθ.” With the sentiment compare Od. 7. 165 Ζεῦ... δ' ἦλθαν οὖν αὐτολοίουν ὅρμην. 208. δώσα... φίλη τε, 'a gift, though small, is welcome;' so Schol. B. δίληθη μὲν τῷ διδώντι, φίλη δὲ τῷ λαμβάνοντι, ἢ γὰρ ἔπειτα καὶ τὸ ἄλγον ἄλογον ἔγειται. Cp. II. 1. 167 σοὶ τὸ γέφυρα πολὺ μείζον, ἡγὼ δ' ἁλίγην τε φίλον τε ἐφ' ἐκχυον' ἔχων. Soph. Ο. C. 5 σαμχρὸν μὲν ἐξαλοῦντα, τοῦ σαμχρὸν δ' ἐγώ | μείνα φίλονα, καὶ τὸν ἤφεκαν ἔμοι. 212. ἐσαν ἐπὶ σκέπας, 'brought him to the sheltered spot and set him down there.' Compare δωκόντ' ἀδῆξαιν Οδ. 5. 3.

214. ἔματα, 'for raiment,' in opposition to φάροι and χίτωνα. Cp. Od. 7. 234, etc.

216. ἤμων... λούσαν. Nausicaa had said λοσάτεν sup. 210. 218. οὖντα = 'yonder,' he denotes the distance by a wave of the hand. Cp. Od. 17. 447; II, 23. 498; and note on Od. I. 182.

214. With ἐκ ποταμοῦ compare λούσαν ἐκ τρίποδοι Od. 10. 361.

νῦτερο χρόνα... ἀλῆθε. The double accusative here resembles the construction with ἀφαίρεσθαι τινά τι. See on Od. I. 403. Compare also δορὰς τάχυστα | Πάτροκλος λοιπον ἰαν βρότον αμοτό- ετα πατρέων 18. 345, καρνεφισ αλμα καθή- ρον | ἄλθων ἐκ βελῶν Χαρακόννα 11. 16. 667, κείσον μετ' ἵχνους οἱ δ' ἀντελλη' αἰμα ἄνοιχτητον Ιην, 21. 122.

226. χυὸν (κταί-κόνις) 'the scurf'
beauty is thus described, ἀρέσχω δὲ γένετο, ἀγαθῶν δὲ τάνυσθεν, καὶ καὶ τῇ γεννητῇ γεννητέρᾳ ἀμφὶ γένεσιν. These two statements are generally regarded as irreconcilable; but it is not impossible to suppose that his beard was some shades darker than his hair, and further, the thicker parts of an auburn beard would look so much darker than the immediate surface, that they might well be described by the epithet κόμας. See Houben ('qualem Homerus finxit Ulxem', Trever. 1856, p. 9), 'neque minus dubitatur quo consilio verba ἀκούοντο ἄνθροι, ὁμοίως το ποταμέας sint. Veteres enim Eustathius, Hesychius, alii ideo esse factum putant, ut indicent κόμας esse κομμίσας κατὰ τὸν διάβανθον τὸ ἀνθρώπινον κόμας καὶ τόσον τὸ ἕρημην χρωματίζει τὰς κόμας. Eust. 1561. Eustathius mulairos ad colorem, non ad densitatem, retulisse apparatus ex his quae adiecta sunt, οἰκεται κ.τ.λ. At haec opinio reliquiad mihi videtur; nam quemque florem sub voc. ἀκωνθίου ἀνθρώπων latea status, sive nostrum hyacinthum, sive iridum speciem quandam, quum dubitari non possit quin diversorum generum diversi sint colores, dubii haererem quemdam colorem poeta designare voluerit. At, si quid video, Homerus in talibus imaginibus nullum fere dubitationes locum relinquuit. Itaque verba adiecta ἀκωνθίου κ.τ.λ. non ad κόμας solas, sed ad ὀδοὺς κόμας referenda esse puto, ut poeta his verbis additis nobis imagine quidam pingat qualem sibi densitatem et pleitudinem capillorum in animo finxitur. Quam igitur verbum καθὼς premendum sit, Ulixii tribuenda est caesaries longa, demissa, non quidem horrens et rigida, sed mollis, tenera, cirrata.' ('Cp. Aristaeus. i. 1. p. 3 ὅ μὲν κόμη φυσικὸς ἐννοομένος ἀκωνθίου ἄνθροι καθ᾽ ὁμορρον ἐμφανίζεται, quoted by Nitsch.) 'Et sane tali fere modo omnia capita, monumentis antiquis servata, sunt ornata. Quae res, quanquam non magnum vim ei tribu-
ος δ' οτε τις χρυσάν περιχεύεται ἄργυρον ἀνήρ ἰδρίς, δι' "Ἡφαιστος δέδαεν καὶ Πάλλας Ἀθηνή τέχνην παντοτιν, χαρίεντα δὲ ἑρά τελείει, ὡς ἄρα τῷ κατέχενε χάριν κεφαλῆ τε καὶ ὄμοις. ζεῖτ' ἐπειτ' ἀπάνευθε κυδὸν ἔπι θίνα βαλάσσῃς, καλλίει καὶ χάριας στύβαν θηείον τε κοῦρη. δὴ μα τοι' ἀμφιτόλουσι εὐπλοκάμουσι μετῆθα' 

'Κλείτε μεν, ἀμφίπολοι λευκόλευν, ὑφρα τε εἶπο. 

οὐ πάντων ἀκέτη θεῶν, οἷς "Ολυμπον ἔχουσι, 

Φαῖήκεσο' δ' ἀνήρ ἐπημίσθηται ἀρτιβείοις: 

πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλος δεάτ εἶναι, 

νῦν δὲ θεοῖν ξοίκε, τοῦ οὐρανοῦ εὔρον ἔχουσιν.

239. κλείτε μεν] So Schol. H. for the κλείτε μοι of the MSS. 

endem esse sponte appetit; tamen quum per totam fere antiquitatem omnes et poetæ tragicos et pictores et statuarius 
ex Homero tanquam ex fonte perenni 

haussise inter omnes constet, in tanto 

imaginum consensus et quasi conspираtione 

hand scio an nullam vim ac 

pondus habeat. (Notum est, ut unum 
ex multis afferam exemplis, Phidiam, 

II. 1. 528 seqq. sequentem, Iovis imagi- 

nem finxiisse. Schol. A. ἀπὸ τούτων δὲ 

ληγέται τοῦ στίχου Φείδιας τὸν ἀγα- 

ματοσελιδον κοινίσει τοῦ τι 'Παιδα χαλκοῦ 

ἀνδράτῳ οότως καρπωτήν καὶ ἔνων- 

θούμων.) Hoc igitur modo ille versus 

mih quidem explicandum esse videtur; 

non nova quidem est haec opinio, 

quom iam apud Eustathium legatur ἦ 

καὶ ἄλλα ὡς κατὰ μελανίαν ἡ ρύος 

διάλωσεν τῷ κύμας ὄμοιοι, ἄλλα ρύος 

τὸ οὐλον αὐτῆς, ἦγον ρύος το οὐλό- 

τριχων.' 

232. περιχεύεσθαι here is aor. 

subjunct. The picture seems to be of the 

fairness of the forehead surrounded by 

an aureole of auburn hair; which 

however is hardly like the colour of 

complexion (μελαγχρόνη) assigned to 

Odysseus in Od. 16. 175. 

ἄργυρον (locative, as κεφαλῆ τε καὶ 

ὤμοι inf.) is the ground on which the 

gold is laid or plated, as in Od. 3. 384 

χρυσών κέρασεν περιχεῖα. 

Cp. II. 10. 

204; Virg. Aen. 1. 596 'ubi flavo 

argentum Pariusae lapsa circundatur 

auro.' 

233. "Ἡφαιστος . . Ἀθηνή. Nitzsch 

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quotes from Plato (Polit. 274 C), who, 

among the various gifts of the gods, 

enumerates τέχνην τοὺς 'Ἡφαιστοῦ καὶ 

τῆς συντήγου. Athena is generally 

represented as the patroness of women's 

work, especially spinning and weaving, 

and so the distaff is one of her regular 

accompaniments. But, under the title 

of 'Αθηνὴ Ἑρασία, she was worshipped 

as the tutelary goddess of all artisans; 

see Ovid, Fast. 3. 815 foll., and h. Hom. 

Vulc. 2 'Ἡφαιστος . . μὲν 'Αθηναὶ 

γιαλακτίους ἀγγαλ ἔργα | ἄνθρωπους 

δίδαξεν ἐπὶ χειρῶν, which last two 

words interpret τεχνήν τέχνην, 'art 

in all its branches.' So in II. 22. 265 

Hector is bidden to use all the prowess 

he has, τεχνή ἄρετη, which may be 

compared with II. 7. 237 foll., where 

Hector enumerates his various 

martial accomplishments. 

234. τελέεσ, sc. ἄρη, a co-ordinated 

clause expressing the result of 

the divine teaching. Such a sentence 

would have been introduced in later Greek 

by ὄντε. 

240. Join ou . . ἀδετητ, as ou . . θεῶν 


777 'non sine numine divum.' 

242. δέατο (compare δέσποτα = φαίνε- 

ται, δικαί Hesych.) is, perhaps, a form 

of the imperfect from a stem δεάω, 

with a bye-form δα, both, acc. to Curt. 

Verb. p. 118, to be referred to the 

primary form δεά, which is to be re- 

garded as an expansion of the root δεων 

=shine. See Monro, H. G. § 77.
6. ΟΔΥΣΣΕΙΑΣ Ζ.

αἰ γὰρ ἐμὸι τοιοῦτο πόσις κεκλημένος εἰη ἐνθάδε ναυτάων, καὶ οἱ ἄδοι αὐτὴν μίμευν. 245

ἀλλὰ δότ’, ἀμφίπολι, ξεῖνῳ βραβίν τε πόσιν τε.

"Ως ἐφαθ’, αἱ δ’ ἀρα τῆς μάλα μὲν κλύνου ἢ’ ἐπίδουντο, πάρ δ’ ἀρ’ Ὀδυσσεύ ἐθεσαν βραβίν τε πόσιν τε.

τῇ τοί τινε καὶ ἤσθε πολέμας δῖος Ὀδυσσεύς ἀρπαλέως δηρῶν γὰρ ἐδήτου ἦν ἐπαιστος.

Ἀτάρ Ναυσικάα λευκόλενος ἀλ’ ἐνόπτερον εἶματ’ ἄρα πτώξασα τίθει καλῆς ἐπ’ ἀπήνης,

ζεῖθεν ὧ’ ἡμίωνοι κρατερώνχας, ἀν’ ὥ’ ἐβη αὐτή.

ἀφτυνεν δ’ Ὀδυσσήα, ἐπος τ’ ἐφατ’ ἐκ τ’ ὑπέμαζεν.

"Ὀρσεῦ δὴ νῦν, ξεῖνῳ, πολύνθ’ ἤμεν, ἀφὰ γε πείμω

πατρὸς ἐμοῦ πρὸς δώμα δαίφρονο, ἐνθα σε φημι

πάντων Φαϊήκων εἰδότεμεν ὅσοι ἄριστοι.

ἀλλὰ μᾶλ’ ὅδ’ ἔρθεν δοκείεις δὲ μοι οὐκ ἀπινόσεις

244, 245] ἄφω μὲν ἄθετει Ἀριστάρχος, διετάξει δὲ περὶ τοῦ πρώτου, ἵπτει καὶ Ἀλκαμοῖον μετάβαλε παρέκκουσι λατούσας ἐξελάνθες 'Ενοῦ πάτρο, αἰ γὰρ ἑμὸς τόσος εἴη' Schol. H. Q. 'μετίβαλε, προβάλλεις, τρανσίτις ad sua’ Dind.

244. κεκλημένος εἰη. Cr. Π. 2. 260 μοὴ ἐνυθημένω συνή κεκλημένος εἰη. This so-called 'periphrastic conjugation' is found in Homer only with the perfect passive participle, as in τετέλεσαν Ἑρμήν. See Lehrs, Aristarch. 383. Translate, 'Would that such an one might be called my husband, and that it might please him to ride here!' Compare σὺ παρακάμψει εἰκολίμματι Π. 4. 60. Ameis suggests that εἶν, standing as it does in an emphatic position, marks the transition from the general sentiment to the thought about Odysseus himself as the possible husband. These two lines incurred the disapproval of some of the older critics. Aristarchus obelises both verses, but is not indisposed to let the former stand. Plutarch (de audiend. poët.) is offended by them, saying, τεκτόνων τὸ δόξος αὐτῆς καὶ τῶν ἀκολοχίας, and Schol. Q. T. remarks, "Εἴρηται ἐναυτῇ τὸν λόγον ὡς ἐς εὐφορίας πρὸς ἄρτου ποσῆση ἤ’ γετ’ ἐπὶ τὸ ἀμφιβατικὸν τῶν Φαιάκων. Modern feeling will doubtless side with Ephorus, regarding the words as expressing the thoughts of an innocent girl, to whom marriage was a certainty and not a mere pos-

sibility; and she has no hearers but her own familiar handmaidsen, for Odysseus is ἄναψανθ (sup. 236). In the presence of men, Nausicaa is very different, even before her father. ἄλτεα θάλερῶν γάμων ἐξωριάν συν. 66. 248. Ὀδυσσήα ἐθσαν. Notice the lengthening of the dative iota before a vowel, with no initial ἕ, as in Od. 16. 306. It is more common when a pause in the sense intervenes, as in Od. 8. 324; 10. 520. But the γ of the Dat. Sing. is so frequently long in Homer that it may be regarded as a doubtful vowel. Considering that this vowel is rarely elided, and that the corresponding Latin case ends in i, it is highly probable that the Greek = was originally long. See Mauro, H. G. §§ 373, 376.

255. ὀρσεύ... ἤμεν, ἦν ὑμένε γς πρεσθοις γο. So ὀρσεύ πολύνθ’ ἤμεν Od. 7. 14, and the common phrase βῆ δ’ ἤμεν sup. 130, or βῆ δ’ ἤμεν. 'Ὀρσεῦ is the imperat. of the weak aorist ὁρᾶμαι, like ὁρᾶν. The form ὅρσε Od. 7. 342 is directly from the root.

257. ἐθσαν, Cr. Od. 7. 327 ἐθσαν δὲ καὶ αὐτήν ἐν φρεσὶ δοσον ἄριστοι παίζει μελ.
6. ΟΔΥΣΣΕΙΑΣ Ζ.

δήρ μέν κ’ ἄγγοις ἴσοις καὶ ἔργα ἀνθρώπων,
τόπφα σὺν ἀμφιπόλιοι μεθ’ ἡμισίους καὶ ἄμαξαν
καρπαλίμως ἔχεσθαι ἔγω δ’ ὀδὸν ἠγαμενέως,
αὐτῆρ ἐπὶ τὸν πόλιον ἐπιβείομεν ἦν πέρι πύργος
μήλος, καλὸς δὲ λειμὴν ἐκάτερθε πόλιος,
λεπτῆ δ’ εἰσόθημ’ νῦνες δ’ ὀδὸν ἀμφιέλλασσαι

362. ἐπίβειομεν] ἐπίβειομεν Schol. H. Q. T. ἐπίβειομεν Eustath. ἐπίβειομεν (as in Od. 10. 334), which is found in most MSS, is supported by La Roche on the analogy of καταβείομεν II. 10. 97. θείομεν II. 1. 142; 23. 244. 486; Od. 13. 364; 21. 264, στείειον II. 15. 297, κατείομεν II. 21. 128. See note below. 264. εἰσόθημ] Ἀριστοφάνης δὲ σω τῷ γράμμα τῆς οἴσμα παρὰ τὸν ἱσθάμον Schol. B. H. Q.

259. δήρα...ἰσομεν, 'while we are going along the fields and farms.' With ἄγγοις ἴσοις cp. Soph. O. R. 1017 διδοταιν τόποισ, Aesch. P. V. 786 στείειοι ἀνθρώπους γάρ. On ἔν...κ’ see Od. 5. 361.

262. ἑρυθῆς. This protasis is made proper in apodosis, unless we seek it as far off as inf. 295, where Nausicaa’s directions are resumed. The fact is, that the form of sentence is forgotten by the lengthening out of the description of the city and its surroundings.

With πόλιον ἐπιβείομεν cp. II. 16. 396 ἐν δὲ πόλις ἐν ἑλέους ἐπιβαίναμεν. We should expect ἐπιβείομεν rather than ἐπιβείομεν, and the right form is preserved in the Schol. and a few MSS. Perhaps the introduction of the η in due to a mistaken transliteration of the old Greek alphabet. See on the whole question Monro, H. G. App. C.

263. καλὸς δὲ, 'there is a fine haven on either side of the city, and narrow is the entrance between them.' That is to say, the town is situated on a peninsula, only joined to the mainland by a narrow neck. The topography finds a remarkable illustration in the Phoenician city of Tyre, which was built originally on an island just off the coast, and was afterwards connected with the mainland by a causeway and subsequent accretions of sand. This causeway formed a narrow εἰσόθημ (ἴθιον, ἱέρα) to the town, and on either side of it lay a harbour, the north or Sidonian harbour, and the south or Egyptian. This view is further supported by the reading of Aristoph. εἰσόθημ, evidently suggested by the word ἱερός. Two such harbours are spoken of as features in the island of Asteris. Od. 4. 846 λίμνοι, καὶ λιμνοὺς ἄμφιλομοι, and a similar interpretation has been proposed for ἄμφιλοι Ἰθακη, at any rate in Od. 21. 252, where the town and not the island of Ithaca is alluded to. But this is unlikely, although Pindar, Ol. 13. 40, uses ἄμφιλος as an epithet of the Isthmus, ἀμφίλοις Πειδεῖον τῷ δήμοι, like Horace’s ‘bimaris Corinthius.’

264. νῦν ὄνω τοῦ...εἰρύων. The Schol. is uncertain between the interpretations εἰκάσασας εἰκάσασας, and φυλάσσων ὄνω, and there may be some doubt. For εἰρύων, like πόλις εἰρύντος II. 12. 454, may perfectly well signify ‘protect,’ only that the idea of ‘guard-ships’ seems to be altogether un-homeric. It will be better then to render, ‘are drawn up along the road,’ as in II. 4. 248; 18. 69, where εἰρύων and εἰρύων are used of the drawing up of ships. With this interpretation ὄνω may be explained as an analogous accusative to ἄγγος sup. 259, or as governed κατὰ σύνεσιν by the sense of κατέχεον or some such word implied in εἰρύων. It is a moot point with philologists whether the various forms given under ἔρωθος may be referred to one stem, and whether the various meanings are but extensions of an original one; or whether we are to suppose two distinct words, (1) ἔρωθος (εἰρύω, εἰρύω) with the meaning ‘draw,’ and (2) ἔρωθοις εἰρύων (originally σφόνα, Lat. sevus) with the meaning ‘protect.’ It is possible to make the meaning ‘draw’ pass into that of ‘protect,’ through the sense of ‘drawing out of harm’s way,’ so in Βελέας Ἐρυσάντος II. 18. 153; or followed

T 2
by the genitive alone without a preposition, as ἀνάρ μέγης ἐγών Π. 5. 456; or, lastly, ἐνδοθαλ τίνα or τί, as occurs in Π. 11. 12. 454, ἀνάρ γάρ ἐγών ηεὐν Εστάρ Π. 6. 403. Monro, Π. 6. 12. 395, ἀνάρ γάρ ἐγών ηεὐν Εστάρ Π. 6. 403. Monro, Π. G. 8. 12. 65, ἀνάρ, is wholly thematic in Homer. See also § 11, 65, 392.

265. πάνω γάρ ἐπιστον ἐστιν ἐπίστοιο, 'for all the men have, each one to himself, a slip.' The introduction of this clause by γάρ means that the existence of this accommodation for the ships is the reason why they are drawn up along the roadway.

ἐπιστοιοι is a word of most doubtful meaning: it can hardly be compounded of ἐπι and ἐστιν, for although in the New Ionic dialect the formἐπιστοιοι is found so compounded (Hdt. 1. 44), in Homer the formἐπιστοιοι is actually used, Od. 7. 248, etc. Eustath. supports this improbable explanation, but he seems to interpret the word rightly, as νεώφαι, to which Schol. E. T. V. adds ἐπιστοιοι, συνηρθ. Some commentators again seem to have imagined a connection betweenἐπιστοιοι and the words λότοιοι and ἐστιν, one reading, quoted by Schol. on Π. 2. 135, being actually ἐμ' λοτοιοι, though here again a partially right interpretation follows, ὅση κατάλημα παρὰ τῇ γη. Perhaps the simplest solution is to referἐπιστοιοι toἐπιστοιοι,ἐπιστοιοι, in the sense of 'halting-place,' and we may compare it with the formπερίστατα andπερίστατα, Aristoph. Eccl. 128.

We may picture then a long line of covered sheds (following the Scholiast's suggestion ofσυνήρθη), or, more likely, a line of open slips upon which the ships were hauled. The roadway may be supposed to slope gently down on either side to the water of the two harbours, and these slopes were marked off into separate divisions, one for each ship.

266. ἀνάρ, ἢθελ, 'the place of assembly, round about the fair precinct of Poseidon.'

ἀμφις is used rather than περί, because the Poseidon is not in the centre of the ἄγορα, like a garden in the middle of a square, but it breaks the continuity of the ἄγορα, which would otherwise stretch right across the ἐστάρα, and thus the ἄγορα is strictly on both sides of the Poseidon. It is 'set with huge stone-blocks, deep-bedded.'

267. βύτοιοι is, literally, 'hauled,' i.e. as being too big to be carried, τοῖς μη δυναμένοις ἢ' ἰπτοιοι φίλους δι' ἕλεωμον διά τοῦ μέγεθος Schol. Stones that a man can carry are called, Od. 10. 121, ἱμάλα ἱμαλεχθά, but those that have to be brought on a cart are called in Thucydides (1. 93) λιθοι ἀμφισιοί. The wall round the house of Eumaeus (Od. 14. 10) is also described as built βύτοιοι λίθαι. Such walls resemble the so-called Cyclopean architecture, a name derived from the description of the yard round the Cyclops' cave, Od. 9. 185; ἀμφισιοι κατωρχαί οὐκ ἐκ σχέδου. We are not to suppose that the ἄγορα was paved with these blocks (such a construction belongs to the time of Roman road-making, in which 'apta iungitur arte silex' Tibull. 1. 7. 60); but rather that they form a low wall round it, and perhaps seats within it, as in Od. 8. 5. ἄγορα ἢ' περί πολλ' ἄμφετον ἡττητο αὐτήν, ἐπιφάνεια δι' ἀποτιδών εἰς παράλληλα λίθους. The stone blocks were partly sunk in the ground, δι' ἀποτιδών and κατορχαί in Od. 12. 205.
6. ΟΔΥΣΣΕΙΑΣ Ζ.

ού γάρ Φαίηκεσσι μέλει βίδο σού δε φαρέτρα, άλλ' ἰστοὶ καὶ ἔρημά νεὼν καὶ νήσει εἶσαι, ἵσιν ἀγαλλόμενοι πολιήν περισσοθ' ἀλασσαν, τών ἀλεένων φήμιν ἀδεικέα, μὴ τις ὄπισθω μομεϊν' μέλαι δ' εἰσών ὑπερβάλλων κατὰ δήμων καὶ νῦ τις δέ' εἶπης κακώτερος ἄντιβολόθης:

'tis δ' δέ' Ναυσικά έπεται καλός τε μέγας τε ἕξινος; πού δέ μεν εὗρε; πόσις νῦ οἱ έστεται αὐτῇ. ἥ τινα που πλαγχέντα κομίσατο ἦς ἀπὸ νηὸς ἀνδρῶν τῆλεπάτων, ἔπει οὗ τινες ἐγγύθεν 'εἰσών ή τίς οἱ εὐδαμενὶ πολὺρητος θεὸς ἥλθεν οὐρανόθεν καταβάς, έξει δέ μιν άματα πάντα, βέλτερον, εἰ καυτή περ ἐποιχομένη πόσιν εὗρεν ἄλλοθεν. ἤ γάρ τούσδε γ' ἀτιμάει κατὰ δήμου Φαίηκας, τοῦ μιν μνῶντα πολέες τε καὶ ἐσθολοι. ὅς έρεώσων, ἐμοὶ δὲ κ' άνείδεα ταύτα γένοιτο. καὶ δ' άλλ' νεμεσο, ή τις τοιαύτα γε μέζοι,

275. καὶ νῦ τις] ἀθέτωσιν οὐδέξιοι έποιείς 'ανθρόποι μισήσαν, ὠς άνοικει τῷ ὄποικείμενῳ προσόλογον Ἰ. Ο. 280. ή τὶς οι] The MSS. give no variant; but it is doubtful if τις can remain short before οι. We may perhaps read ή τὶς εὐδαμένῃ with Bekk. Al. ή τὶς οι, ή τυ 281. καυτή] Wolf changed the common reading εἰς' into εἰς [i.e. κατ', but καυτή is an admissible crasis, cp. Od. 3. 258 (where Aristarchus gives κατ' αὐτός). See Hermann, Opusc. 4. 125.

272. ἀγαλλόμενοι. To do full justice to this word, we must remember that there is a sort of personal friendship between the Phaeacians and their famous ships, which αἰται ἵσαι νοματα καὶ φίλαια ἀνδρῶν Od. 8. 559. The story of Hiawatha and his magic canoe may be compared with this.

273. ὄψισω, 'hereafter,' as Od. 17. 188. That this is the meaning, and not 'behind my back,' is settled by Od. 2. 179 μὴ τοίσι κακῶς πάροικων ὄψισω. 275. ἄντιβολόθης, i.e. if he met us together.

277. έξινος stands in an emphatic position in the verse, followed immediately by the question, 'Where did she pick him up?'

278. In κομίσατο both ideas of 'rescuing' and 'taking care of' are included, as Π. 1. 594 ἔσθα με πείναι ἀνδρῶν ὄφρ κομίσατο πεινάτα.

279. έπει explains τῆλεπάτων. He must have come from a distant place, inasmuch as we have no near neighbours. 281. ή έσθα μιν, 'he will have her to wife for evermore.' Compare έχεις 'Ελευθέρα Od. 4. 569. In άματα πάντα we may suppose an ironical allusion to the proverbial inconstancy of the gods towards their mortal paramours.

282. βέλτερον, 'tis better so' (compare ἄλγιον Od. 4. 292) 'that she should herself have gone about and picked up a husband from some other place than this, for she surely floats the Phaeacians here, in this land.' It is better so, they say, as otherwise she would have never had a husband at all! The whole speech is intended to be bitterly sarcastical—'see how the fastidious Nausicaa has been husband-hunting. Nothing in Phaeacia was good enough for her!' εἰ καυτῆ. See critical note.

286. άλλ' νεμεσῶ. Cr. Π. 23. 494
287. ἡ τ’ ἀδελφής συνέταιρος τῆς ἡμέρας τοῦ ἅμα τῆς ἡμέρας. Notice here the change of mood from βίοι to μάθημα. The optative expresses a purely hypothetical case; in the subjunctive this is limited to a particular, though still hypothetical, instance.

287. ἀδελφής... ιόντων. The Schol. H. says βραβεύ διασταλτόν μετά τὸ συνετήσεως ἐν τῷ ἄκολουφοι, which hint we may interpret the line, 'in despite of her friends, father and mother, still alive.' In this case πατέρα καὶ μητέρας will be a closer description of ἀδελφοί.

The inexperience of a friendless girl, who had no one to teach her better, would be pardonable; not so the boldness of one who commits a breach of modesty, in defiance, as we should say, of 'home influences.' With the form of sentence cp. Od. i. 47 ἄπτει νάστων ἀδικών ἄδειτε θεῶν. For the use of ιόντων in the emphatic sense of 'superstitium' compare πατέρων τάδε μείλεται ἀνουμεν, οἱ τινες ἦμον ἅκον ὀδ. 4. 94, μάλα μδν κακῶν νῦν ἱόντων | ἄλοχον ἅμον ιερόσα τοι ὀδ. 20. 218. Cf. also Od. i. 289; 8. 147; 13. 415; 15. 361, 433; 17. 159; 20. 218; 22. 267; ii. 1. 272; 2. 641; 16. 98; 22. 354.

289. ἐπειδή, ὅσο δὲ, with this arrangement of words cp. ii. 1. 283 Ἀπαρέσθαι, ὅσο δὲ ποιείς. For the meaning of ἄνευ see on Od. i. 182. If ἄνευ be read it will mean that evening is drawing on, and time presses; so that he must lose no time in taking his directions from her. But she has not spared time in putting her hypothetical case about the gossip of the Phaeacians!

290. ἀδελφὴν ἐν μετέρων, αἰγείρων, 'a grove of Athena, of poplars.' So ἄλοχος ἐστιν ἡ συνετήσεως ἡμέρα ὀδ. 17. 208. It is simpler to take αἰγείρων depending on ἄλοχος as a material genitive, and as adding a further description of ἄλοχος, than to explain the two genitives on the analogy of the Attic double genitive, as in εὐνύχων ποιητῶν τῇ ἡμέρᾳ χαλίδης Aesch. Ag. 1442.

291. τέμενος, 'the royal park.' The reminiscence of such a demesne was still kept up in Corecyra in the time of the Peloponnesian war. Cp. Thuc. 3. 70. 5 τέμενον τερασσα πετῶν τοῦ τῶν ἡνεκῶν καὶ τοῦ ἄλοχον. Δαλαγμός (originally θαλαγμός, compare ἁλανος), properly means the 'threshing-floor,' and then implies any artificially levelled or prepared ground, so Schol. B. E. on Od. 1. 193 καὶ ἡ παλαιότερης τῆς καὶ ἡ ἀμφυδρότερη καὶ ἡ πετῶν οἱ καὶ ἡ δαλαγμός. Οἱ τέμενοι see Apoll. Lec. 290 τοῦ ἀκατερμέλους εἰς τιμή τοῦ δαλαγμοῦ. Eustath. τέμενος τέμενοι οἱ τοῦ μεθ’ ὀμίλον οἰκίας.

292. καὶ τότε ἢ ἦμεν, apodosis to ἤπνη, 'then go and ask.'
δώματα πατρὸς ἐμὸν μεγαλήτωρος Ἀλκυνίων· βεία δ' ἀργίνων ἐστὶ καὶ ἄν πάλι ἡγήσαιτο νήπιος· οὐ μὲν γάρ τι ἐνικότα τούτι τέτυκται δώματα Φαίηκον, οὐος δόμος Ἀλκυνίων ἡρωος. ἀλλ' ὅπως ἄν σε δόμοι κεκύθωσι καὶ αἰλή, ὥστε μᾶλα μεγάρῳ διελθόμεν, ὅρῳ ἄν ικνή προτέρ' ἐμῆν· ἢ δ' ἄξοι εἰ ἐξαχρή ἐν πυρὸς αὐγῇ, ἡλάκατα στρωφῶν ἀλιπόρφυρα, βαθύμα ιδέσθαι, κιόνι κεκλιμένη· ἐμεί θεί' ὁποίον ἐν ἑαυτῇ ἐνθεσθεν· ἐνθα δ' πατρὸς ἐρωτὸς θρόνος ποτικέκλυται αὐτῇ, τῷ δ' γε οἰνοπταῖες ἐφήμενοι ἄδανατος ἀδεί. τὸν παραμειψάμενον μητρὸς ποτὶ γούνας χειρας βάλλειν ἡμετέρης, ἵνα νῦστιμον ἡμαρ ἰδηι χαίρων καρπαλίως, εἶ καὶ μᾶλα τηλὸδεν ἐστιν.

303. ἤρωος] The reading of Eustath. See note on text. Al. ἤρωος, intended to stand for a genitive or vocative. 308. ποτικέκλυται αὐτῇ Schol. Q. αὐτῇ. So Schol. V. Eustath. gives both readings.

300. καὶ ἄν πάλι ἡγήσωμο, 'even a child would show thee the way.'
301. ἐνοκέντα τοίον, sc. δώματι, 'for the houses of the Phaeacians are not built at all resembling it, seeing how fine is the palace of A.' In the following line δόμος is substituted for δώματα, and the whole clause οἷος δόμος ἄληκε, stands as an awkward epexegetis of ἐνοκέντα τοίον. Compare ὅτι οἱ τοιοῦτοι ἐντάσησαν τινὰ περιτόλη θεός ἡμίπερ Οδ. 18. 36.
303. ἤρωος is generally read as a dactyl, and is compared with βιβλήματα II. 11. 380, but Ahrens would make both spondees by synizesis. For other instances of a long syllable shortened in the middle of a word compare ἐμωαίον Od. 20. 379, οἷος (ὡς) II. 13. 275; 18. 105; Od. 7. 312; 20. 89, νῦν ΙΙ. 6. 150; 17. 575; Od. 11. 270; (II. 1. 489), νῦν II. 4. 473; 5. 612; 9. 84; 17. 590, νῦν II. 7. 47; 11. 200; 15. 344; (Od. 11. 4781). See Ribbeck, Hom. Formul. § 5.
307. κιόνι κεκλιμένη. This cannot mean that Arete is standing leaning against the pillar, as may be seen from 305 ἢ γ' ἠχησα, but it serves to explain the position of her θρόνος. Cp. Od. 8. 65 τῷ δ' ἔρωτι θρόνοις ἀνάμισο σίων μαρτύρ' ἐρέσατο.
308. ποτικέκλυται αὐτῇ (see crit. note), 'leans close to that same pillar,' both seats are against the κιόνι though not both at the same side. As this however will place the king and queen almost back to back, it is better to take αὐτῇ as equivalent, by a common brachylogy, to ἄναν αὐτῇ, 'my mother's seat.' Compare οἷοί νῦναμα Παρνασσίων Od. 2. 121; and Od. 4. 279; 7. 29; 24. 77; II. 6. 317; 17. 51. In this way αὐτῇ serves as an antithesis to πατρός. Alcinoüs's seat was somewhat nearer the door than Arete's.
309. ἵνα τῷ ἐφήμενος. With the words οἷος κεκλιμένη od. 2. 41, foll. where the gods are described as sitting πάντα ζωτεί... μετά δ' σφαίρας κόσμια Ἡθήνα οἰκοδομεῖ. 312. εἶ καὶ ἵστοι, 'even though
315 Ὁσ ἄρα φοινήσας ἤματεν μάστιγι φαείνη 
ημίόνως: αἱ δὲ ὀκα λήπον πσαμοίο μέέθρα. 
αἱ δ' εὖ 
μὲν τράχων, εὖ δὲ πλάσσοντο πῦθεσιν. 
ἡ δὲ μᾶλ' ημίόνως, ὡς ἀμ' ἐποίατο πεζοὶ 
ἀμφίπολοι τ' Ὀδυσσεύς 
τε' νόφ δ' ἐπεβάλλειν ἴμασθεῖν. 
320 δύσετὸ τ' ἡλίον, καὶ τοι κλυτὸν ἄλοσ ἱκόν 
τὲν Ἀθηναίης, ἐν ἃς ἐξέτο διὸς Ὀδυσσεῦς. 
αὐτὶκ ἔπει' ἢρατο Δίας κούρη 
μεγάλου. 
325 Ἐκθλῇ μεν, αλγίοχοι Δίως τέκοι, ἀτρυπών: 
νῦν δὲ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσα 
313-315.] These verses are wanting in several MSS., and are only found on the margin of Harl. They are generally rejected by modern editors, as adding nothing new to the thought previously expressed. Their proper place is Od. 7. 75-77. 318. τράχων] Καλλιστρατος, τρεχεῖσθαι Schol. B. H. F. Q. T. 

thou art from a distant land.' This seems the only correct rendering of τράχων, which is not used as equivalent to τράχος in Homer. Compare τράχων followed by the exegesis ἀπὸ τῆς γείτος II. 1. 270, μᾶλτα τράχων θανάτοι, τράχων τῆς Δαυίς II. 5. 478. Nor is the passage σιμέων δὲ τέταρτ' ἀλεθς τράχων ἐν λείψ πάντων (II. 23. 359) conclusive for τράχων in such a sense. τράχων ἐστι' is then parallel with τράχων θανάτοι or οἰκλήθησα Od. 9. 273, and this agrees with ἀνδρῶν τραχήθησαν sup. 279, and the whole phrase emphasizes the adverb καπαλίμως. 

'No matter what distance you are from your home, we could take you back speedily.' Cp. Od. 9. 18 καὶ ἄποκριθε, δύνατα ναλον. 
316. φαείνη, alluding to the leather or perhaps to the handle of the whip, polished or enameled in colour; cp. Od. 23. 201 ἵματα μοράδος φαείνει φαεινῶν, and sup. 81 ἦνα συγκαλόντα. 
318. αἱ δὲ πῶθεσιν. If we follow the interpretation of Eustath. εὗτοι δὲ τὸ 
μᾶι τραχάτῳ σωτῆρσε καθησκεύα 
πλασσόμεθα πῦθεσι, we may translate, 
'And well they trotted, and well they walked.' So the Schol. on II. 16. 375 interprets πλασσόμεθα by ἐβηματίζον or 
βάδην δέθεν. This meaning of πλασσό 
σθαι (connected with πλάσκει) is said to come from the action of crossing the feet in walking. But this scarcely gives a true picture; and it is not necessary to seek for a different sort of pace in τράχων and πλάσσοντο. It is more likely that the latter verb is a sort of exegesis of the former; 'they sped on with prancing feet.' The antithesis in the interpretation of Eustath. would rather require διότε γίνεται, διαλεγμένη. 
320. τράχων is related to τρέχειν as νομίμων and 
στραφῶν to νόμιμοι καὶ στρέψειν. 
319. ἡ δὲ μᾶλ' ἡμίονως, 'and she drove just so that they might keep up on foot, both the handmaids and Odysseus, and she laid on the lash with judgment.' 
μᾶλα stands in close relation to διότως, as given in the translation, 'just so that;' for the adverb cannot take an ethical force and mean 'skillfully.' 
320. νόφ is unusual standing alone without preposition. In Hdt. 8. 86, 131, etc. we find σὺν νόφ in the same sense. 
321. δύσετὸ τε καὶ ἱκόντο. So in Od. 7. 289 δύσετὸ τ' ἡλίον, καὶ με 
γλυκὶς ὄποιο ἀνήκε, Hdt. 4. 181
ραμόμενοι, δε μ' ἔρραες κλυτὸς ἐννοσίγαυος.
δός μ' ἐσ' Φαίηκας φίλον ἐλθεῖν ἢ ἐλεεινῶν.'

"Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἐκλυεν Παλλάς Ἀθηνῆ
αὐτῇ δ' ὧν ποι φαινετ' έναντίη: αἰθετο γὰρ ῥὰ
πατροκασίγηντον: δ' ἐπιζαφελῶς μενεάινεν
ἀντιθέφ Ὀδυσσή πάρος ἵν γαῖαιν ικέσθαι.

paráρχονται τα μέσα κύκτες καὶ ψύχεται τὸ ἔδωρ. Κρ. Στρ. Φιλ. 335.

336. ραμόμενοι, δε μ' ἔρραες. For
a similar repetition cp. II. 30. 316 ὅπον' ἐν Τροίῃ...δάνηται | διαμένῃ, δαίσων δ' ἀρχαίων ἓσ' Ἀχαιῶν.

330. ἐπιζαφελῶς, 'furiously,' II. 9.
516. We may refer ἐπι-ξα-φαλ-ω to
the root φαλ, (seen in ὀ-φαλλω) =
'swell.' Thus the word is similar in
use to Latin 'tumidus,' cp. Ηρ. Οδ. 4.
3. 5; Virg. Aen. 6. 407. The adjective
ἀφιλής, generally rendered 'simple' or
'sincere,' is really 'not swollen' and so
'smooth.' Others compound the word
of ἄ priv. and φαλλω, 'rough ground.'
Athena did not now venture to vouch-
safe her visible presence, but she throws
off this reserve as soon as Odysseus
has landed in Ithaca, and is beyond the
power of Poseidon. It was the custom
of the gods not openly to oppose each
other, Θεάει 3' ὧν ἐξει σίφων | οὐδεὶς
ἀπεξήβων βοϊλεται προθύμῳ | τῷ τοῦ θη-
λοτος, ἀλλ' ἀφιλής ὕμνοι' del Eur. Hipp.
1328.
'Όμως ο μὲν ἔνθιν ἡράτο πολύτλας διὸς 'Οδυσσεύς, καθὼς δὲ προτί ἄστυ φέρειν μὲνος ἡμίνουν.

ἡ δ' ὅτε δὴ ὁ πατρὸς ἀγαλματὰ δώμαθ' ἤκανε, στῆνεν ἄρ' ἐν προθρόσι, κασίγνυτοι δὲ μὲν ἄρφης ἰσται' ἄθανατος ἐναλληγκιοι, οὐ' ϖ' ὑπ' ἀπῆνης ἡμίνους ἔλυν ἑσθήτα τε ἐσφερον εἶσω.

αὐτὴ δ' ἐς βάλαμον ἐδὲ ἤκε' δαιὰ δὲ οἱ πυρ γρηγορὶς Ἀπειρατή, θαλάμητος Ἐθυμέδουσα, τὴν ποτ' Ἀπειρηθεὶν νέες ἡγαγον ἀμφίελισοι' Ἀλκινώφ δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι Φαιῆκεσιν ἀνασσε, θεοὶ δ' ὃς ὁμοι άκονεν' ἢ τρέφε Ναυσικάκες λευκάλενον ἐν μεγάροισιν.

4. στῆνεν, sc. ἡμίνουν. So στῆνε is used Od. 19. 188, in the sense of ‘anchored;’ the idea of ἔδα his being supplied. We have στῆσα νεάς in Od. 4. 582, ἵναν στῆσασα II. 5. 755.

7. τῦρ. Ancient and modern commentators have speculated upon the reason for lighting this fire. The Schol. B. thinks it implies that the season was winter, and generally the older interpreters put this portion of the wandering in the later part of the year, as is perhaps suggested in Od. 14. 457 fll. In the present passage, the time of the action is evening, and the fire may well have served for light or warmth, or both: φῶς ἐρείπ σχήμαν Θεοῦ Od. 19. 64.

8. Ἀναρχή, ἀποθεὶ παροῦν, ἢ Ἡσυχωτεῖ Schol. P. T. V. But the word, like Hypereia, Od. 6. 4, is purely mythical: a land ‘of which the limits are unknown.’ For the form ἀμφίελυτος, see Menon, H. G. § 124 a.

10. αὐτήν, emphatic; her, from among all the other captives, cp. Od. 9. 168; II. 1. 366; 11. 630; 16. 56; 18. 444.

11. θεοὶ δ' ἐξε, ‘the people hearkened to him as to a god.’

12, 13: ἐκ, both demonstratives. τρέφει. The τρόφος in the Greek family always retained in the household a position of intimacy and confidence; as may further be seen by the frequent representation of τρόφοι on the Athenian stage. Sometimes the nurse suckled, sometimes only attended on the children, cp. Od. 19. 482; II. 6. 467 with Od. 11. 447; II. 22. 80-83. Nitsch compares Genesis 24. 39.
7. ΟΔΥΣΣΕΙΑΣ Η.

η όι πυρ ἀνέκαιε καὶ ἐσῶ δόρποιν ἐκδομεὶ.
Καὶ τὸν 'Οδυσσεὺς δόρτο πλειν' ἤμεν αὐτὰρ Ἀθηνὴ
πολλὴν ἥρα χεῖρ φίλα φρονέουσον 'Οδυσσή, 15
μή τις Φαίηκος μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσα καὶ ἐξερέοῖθ' ὅτις εἶ, ἄλλ', ὅτε δὴ ἀρ' ἔμελλε πόλις ἄφεσθαι ἐραννή,
ἐθα oί ἀντεβόλησε θεᾶ γλαυκάπης Ἀθηνῆ,
παρθηνικῇ ἐκνία νεήνει, κάλπην ἱκουσθ. 20
στὴ δὲ πρὸδοθ' αὐτοῦ δ' ἀνείρετο διὸς 'Οδυσσεύς.
'Ο δὲ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαι
Ἀλκινοῦ, δὴ τοίοῦτο μετ' ἀνδρόποιοιν ἀνάσαςει; 25
καὶ γὰρ ἐγὼ ξένοις ταλαπερλίοις ἐνθάδ' ἱκάνω
τηλὸδεν εἰς ἀπὶς γαίης' τὸ οὐ τινα οἶδα
ἀνδρόποις, οἱ τήνδε πόλιν καὶ γαίαν ἱκουσι.'
Τὸν δ' αὐτὲ προσείπει θεᾶ γλαυκάπῆς Ἀθηνῆ,
τοιγὰρ ἐγὼ τοί, ξέινε πάτερ, δόμον ὅν με κελεύεις
δεῖξο, ἐπεὶ μοι πατρὸς ἀμύρους ἐγγυθε ναεῖ.

13.] ἀθέτει Ζηρόδωτος' ἡ δὴ γὰρ εἰς 'δαίς δὲ οὐ πῦρ, καὶ τὴν διαφορὰν τοῦ ἐσω
πρὸ τὸ ἐνδον. The second objection seems quite unintelligible.

13. ἐκδομα. With this contrast ἀνάκτουμεν ἐνεται διὰς inf. 232.
15. ἡρό. Nitzsch remarks that this 'mist,' which was invisible in itself and
served to make invisible those enveloped in it, is employed in the Iliad by the
gods only for the purpose of concealing themselves: in the Odyssey it is used,
as here, in behalf of their favourites as well.
Cp. Il. 5. 186, 506; 8. 50; 15. 308; 17. 790; but see Il. 5. 345.
Analogous to this ἡρο is the Ἀδης κυνῆ Il. 5. 845. Compare Virgil's
imitation, Aen. 1. 411.
18. ἱππός, used as an epithet of
Calydon, Il. 9. 531, 577, and translated by Virgil 'pulcrum Calydonia.' It
stands to ἱππος as the Lat. amoenus does to amare. The proper form is ἱππος,
so that the double ν is due to assimilation
of the ς.
20. παρθενεή is variously taken as
an adj. in agreement with, or a sub-
stantive in apposition to, νημίτα. The
form stands to νωθίνην as ὄρφανος to ὄρφανος.
25. ἡ ἀπός γαίης. These words
form the exepexegesis to τηλὸδεν, as, sup. 22.
Ἀλκινοῦ does to ἄνθρωπος. Translate,
'from afar, from a distant land.' So Eustath. ἐν τῇ μακρὴν ἀνακτοφοίη γῆs.
The name γῆ Ἀφλί (a) for the Pelopon-
nese is a different word according to
Buttm. Lexil. s.v. 'The accentuation
of ἀντίος, however, as compared with
ἀντίος, seems to suggest some other
yetymology than ἀντίos. It is therefore
proposed to refer it to root ἀφι, as in
Skt. ἄψ-ας, Lat. aqua. We might then
compare ἀντίος, ἀμπεῖος, ἀμεῖος-άων, and
even ἄφη γῆs Aesch. Supp. 777, which
last word may suggest the modern
name Morea (mara); cp. Ar-mor-ica.
Thus the ἀντίος γῆs would mean 'from
a land over the water.' Cp. Il. 1. 270.
29. ναής. See note on Od. 1. 404.
7. ΟΔΥΣΣΕΙΑΣ Η.

άλλη θεί συγή τοιοῦ, ἐγὼ δ’ ὅδων ἤγεμονεῦσα
μηθὺ τιν’ ἀνθρώπων προτίσσεο μηδ’ ἐρέεινει.
οὐ γάρ ξείνους οἶδε μαλ’ ἄνθρωπους ἄνέχονται,
οὐδ’ ἀγαπαθόμενοι φίλεσθος ὡς κ’ ἄλλοθεν ἔλθην.
ηνυσὶ δοκήσαν τοί γε πεποιθήσετε ἄκεισι
λαῖται μέγ’ ἐκπερῶσιν, ἐπεὶ σφάλη δώκ’ ἐνοσίχθων
τῶν νεών ἄκειαι ὡς εἶ πετρῶν ἥν νόημα.’

'Ωσ’ ἄρα φανείσας ἤγησαστο Πάννας 'Ἄθηνη
καρπαλίως· δ’ ἐπείτα μετ’ ἰχνία βαίνε θεόδ.
τὸν δ’ ἄρα Φαίηκες ναυτικλατοί οὐκ ἐνήσαν

33. τι σ’ ἄλλοθεν ἔλθη] Scoll. H. Q., quoting the line on Od. 13. 119, gives the reading ὅτε κάιν τις ἰχναῖα. ἔλθη with Bekk. and La Roche; most MSS. ἔλθα.

Some compare the words παρὰς ἐγγθαλμὸν τοῖς with ποτικελεῖται ἀντή Od. 6. 308; see note there.

32. μάλα. This is to be closely connected with όν τοῦ, and both words with ἄνεχονται, the combination containing a strong litotes. As we might say in vernacular, 'are not over and above fond of,' meaning, 'not at all fond of.' But όνκ’ ἄνεχονται is a stronger expression than όν ξείνους, signifying 'they cannot put up with,' or 'endure.' Nitzsch remarks here that the character ascribed by Athena to the Phaeacians is at variance with the sentiments expressed, not only by Nausicaa (Od. 6. 267), but also by Aleidus himself (infra. 186 foll.), and by the chiefs at his court (159 foll.). He assigns as the explanation of the inconsistency, that Athena's communication here does not throughout represent a statement of facts, but really embodies the thoughts of the wary and much-travelled hero, at the moment of entering a strange city, blended with the natural incident of his meeting a maiden with an urn upon her head, and asking the way of her. This seems rather too subtle a refinement. It is simpler to suppose that Athena is speaking only of the ordinary Phaeacians, whom a stranger would meet in the street: and according to Nausicaa's showing in bk. vi, they could make themselves very unpleasant.

34. θεοῦν... ὄκληροι. The two epithets are (so to speak) only verbally tautological: for the one is epítheoton ornans, a conventional epithet, and the other a special. Thus translate, 'trusting in the speed of their swift ships.' Yet even in this translation, though literally correct, the epithet 'swift' (θεοῦν) is not sufficiently subdued; so completely has it been emptied of its meaning by its use as a class epithet. Sophocles (Aj. 710) imitates this in θυσάν ωκελίων νεών, where see Schneider's note.

35. ὅτε εἶ... νόημα. It would be incomprehensible that a simile involving so much self-reflection should first appear in the compressed form in which our passage exhibits it. Accordingly we find it set forth in full in II. 15. 36 ὅτε εἶ... τι ἐνάρχεσθαι ὅτε ἐνάρχομαι, δι’ τ’ ἐπὶ πολλῆς | γὰρτ’ ἐπηρεασθεὶς φαιν’ πεναλίμπη χαρῆ | καὶ ἐν αὐτ’ ἔνοσιν μεγαληθὲς ἐν πολλᾶ | ὅτε κρατῶ σεμαίνη σαντού ποτίμα Ἡρών. Cr. h. Hom. Πολιτ. 186 ἐνίδεν ὡς ἀρχαῖον ἀνήρ χρόνον, ὅτε τὸ νόημα | ἐλεύθερον ὡς τὸ τόντο ὡς τίνα ἑλέσθαι. ἐν ἄλλο τέκνον. The simile occurs in a somewhat altered form in h. Hom. Μηχ. 43 foll. ὅτε ἐναρχεῖται ἱδίω νόημα διὰ στίφορον περαίγεται ἃνθρωπος, ὥσ πολλαὶ ἐπιστραμμέναις μεράμεναι, | ἢ ἐπὶ θανάσιον ἢν οὐδαμὸν ἀμαρτοῖ τὸ αὐτὸν ἐν τῇ ἐπανάκριψιν καὶ ἐπιστράτευσιν ἡμῶν. Ameis quotes as parallel passages Cic. Tus. 1. 19 'Nihil est animo velocius; nulla est celeritas qua possit cun animi celeritate contendere;' also Grattius, Cyneg. 204; Theogn. 985; and the expression of Thales, ap. Diog. Laert. 1. 35 τάχιστος νοῦς ἀδίκα παρά χαρά τρέχειν. For the use of ὅτε εἶ without any verb, see Od. 19. 39, 211, etc.
7. ΟΔΥΣΣΕΙΑΣ Ἡ. 285

ἐρχόμενον κατὰ δόσιν διὰ σφέας· οὐ γὰρ Ἀθηνῆς ἐκαταλακομος, δεινή θεός, ἡ μάλιστα ἄκλην θεσπεσίαν κατέχειν φιλα φρονέων· ἐνι θυμῷ. θαύμαζεν δ' Ὅδυσσεϊς λιμένας καὶ νῆσος ἔσσας αὐτῶν ἢ ἱρών ἄγορας καὶ τεῖχα μακρὰ ὑψηλὰ, σκολόπετον ἀρπότα, θαύμα ἰδέσθαι.  ἀλλ' ὅτε δὴ βασιλῆς ἀγακτοῦ ἁμαθ' ἰκοντο, τοίοι δὲ μύων ἤρχεε θεὰ γλαυκώπης Ἀθηνῆς 'Οδυτος δὴ τοι. ξείνει πάτερ, δόμος, δν με κελεύεις περιφαδέμενις. δήσεις δὲ διοστρέφεις βασιλῆς, δαίτην δαινύμενον· ὅτι δ' ἐσον κε μηδὲ τι θυμῷ τάρβει· θαρσάλεος γὰρ ἄναρ ἐν πᾶσιν ἀμείνων ἱργοισιν τελεθεί, εἰ καὶ ποθὲν ἄλλοθεν ἔλθοι. δῆσταιαν μὴν πρῶτα κιχῆσαι ἐν μεγάροις·

41. ὃ ἔτη τῆς Ζηρόδοτος οὐ σφαίρας γράφει, αὐτό εὖ ἐν γὰρ τοῖς ἔξι (143) φησιν· καὶ τότε δὴ ὤς αὐτοῦ ὑπὲρ χύτων θεάφατος ἄρπ. Schol. H. P. Τ. οὐ παρ' αὐτοῦ ἐπιστράτ. οὐ προσεληφθ. τοῖς θυμοῖς λεγομένος· τοῖς γὰρ τοῖς ἑαυτοῦ· διεργάζεται περὶ τῆς ἀμείνου καὶ περὶ τῶν ἀμείνων ἱργοισιν τελεθεῖ. εἰ καὶ ποθὲν ἄλλοθεν ἔλθοι. δῆσταιαν μὴν πρῶτα κιχῆσαι ἐν μεγάροις·

42. διὰ σφέας describes his movement as he passes through the midst of them on his way to the palace. Cp. ὅτι αὐτῶν ἐρχόμενον Od. 10. 391, where the genitive gives a slightly different point of view. See Eurip. Hippias 753 ἀνά τοῦ τῆς ἐρώτησε. 43. ἐτπόλεμοσ. This epithet is applied to Athena only; but she is called ἠσάμοιος in II. 6. 92, 273, 303. 44. θαύμαζεν. Notice the tense expressive of the constant process of wonder at each new marvel.

45. αὐτῶν marks the transition from the material city to its inhabitants: see on Od. 2. 154 πόλιν αὐτῶν. With the double meaning of 'public speaking' and 'place of assembly' in the use of the word ἄγορα, some compare the word φῆμι, which in Od. 15. 407 signifies, according to Schol., ἐκφάνεσθαι, ὑπερθέλεα.

46. σκολόπετον, used only here in Odyssey, occurs in the Iliad several times, as describing the palisade erected by the Greeks to defend their trench, ἑτέρῳ δὲ σκολόπετον | ἡφαίστει θερμοῖς

τοῖς ἐστασιν ὑπὲρ Ἀχαιῶν πυκνῶν καὶ

μεγάλων, δηνοὺς ἄνδρων ἀλευρίας Π. 12. 55. Here it represents the palisade, or ἔντος, along the coping of the τεῖχος μεταφ. Κ. Π. 14. 10

βέλματο [ἀκρῆς] ὄπω εὔκρις καὶ ἅργικον ἀγράφω. 47. τοῖς, used in a conversation between two persons: cp. Od. 5. 202. 48. νῆσος δὲ. τάρβει. Cp. Π. 4. 385 πολείς δὲ κιχήσατο Καδμείας | δαιμονίον κατὰ ἄρνα βής ἐκσκαλῆν | ἐνθ' ὀθῖ ξίων περ ἱπτὶ ἐκπή- λατα Τυχείοις | τάρβει. 49. δαίτην δαινύμενον. See note on Od. 6. 61. 50. διεργάζεται περὶ τῶν ἀμείνων ἱργοισιν τελεθεῖ. εἰ καὶ ποθὲν ἄλλοθεν ἔλθοι. δῆσταιαν μὴν πρῶτα κιχῆσαι ἐν μεγάροις·

51. διεπαίρετο δὲ σκολόπετον | ἡφαίστει ἱηρεῖν
toῖς ἐστασιν ὑπὲρ Ἀχαιῶν πυκνῶν καὶ μεγάλων, δηνοὺς ἄνδρων ἀλευρίας Π. 12. 55. Here it represents the palisade, or ἔντος, along the coping of the τεῖχος μεταφ. Κ. Π. 14. 10


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and gives the tense, instead of its proper force, that of a virtual imperative, is harsh; and (2) it would be clumsy to make Athena, in her directions here, go over the same ground as Nausicaa has already insisted upon. Nietzsche, foreseeing perhaps the latter objection, subordinates this line to the next, thus:—'the queen whom thou art to approach first is named Arete;' but he is still open thus to the first objection, and besides to a new one, for μίν and δὲ permit no such subordination in the pair of clauses they connect. There is no reason to look so curiously for the meaning which lies on the surface. κόκκινα is a simple future, and means not 'approach' nor 'make suit to,' but 'find.' (That πρῶτα qualifies δέσποιναν we are led to infer from the parallel passage, Od. 13. 256 τούτων δ' Ὀδυσσέως γέρσοις ἠδών καὶ ἐναυτοῖς ἠθέλε, καὶ μιν φωνήση έκει πτερόντα προσηχόθα δ' ὃς φίλ' έστι σε πρώτα κυρίαν τῷ ἔντρο χώρο, where πρῶτα must refer to σε: cp. also Od. 3. 419, etc.) In what sense then was the queen the first person Odysseus was to find? The only sense in which any one entering a room containing a large company could be said to 'find' one person before another, would be that of his first resting upon such an one: 'thine eye will rest first upon the queen of all that are in the hall.' This intimation is quite consistent (1) with Nausicaa's direction to push past the king to the queen, so long as κόκκινα does not mean 'shall come to;' and also (2) with the statement in ν. 49 δέδοι δὲ διατριφιας βασιλῆς κ.τ.λ., for this would be satisfied by a general consciousness of their presence; and, further, although δέδοι (being quite general, of the finding of things as well as persons, whether expected or not) might have been used in the place of κόκκινα, it is no less true that κόκκινα (being only used of finding a person who is an object of search) could only properly be used of Arete and Alcinous. It is also consistent (3) with the account of Odysseus' actual proceedings, inf. 136 foll. εὖρε δὲ θαυμάσων ἠθέλεσαι δ' ἠδών τοὺς αὐτῶν ὑπ' ἕνας . . . ἀλλ' ἐστιν Ἄρετην τε καὶ Ἀλκίνοον βασιλῆα, for it is most reasonable to suppose that he would mark Arete at his first entrance, and then, in spite of finding himself among the chiefs, make his way to her. It may be added, that a stranger was regarded as the suppliant specially, with all the rights implied in the word, of the person with whom he first established relations: cp. inf. 301; Od. 13. 226–8 (quoted above), Soph. O. C. 85 ηδεῖς πρῶταν ἠδών ὑπέρ τοῦ τρόπου τὴν ἐναύνα γιόγον. Hence Arete says, Od. 11. 338 έκορς δ' αὐτή ἔστι δέσποινα. 54. ὀνόμα, not acc., as if, 'she is by name Arete;' but, 'Arete is her name.' The only passages which are decisive point this way: Od. 9. 366 Οὐκέτι έμιλ γ' ὀνόμα, Od. 19. 409 τῷ δ' Οὐκέτι δόμοι ἔτων ἐπώνυμον, and 24. 366 αὐτὴ τιμίοι γ' ὀνόμα ἔστιν ἐπώνυμος. έπώνυμον refers properly to a surname, added with a special significance; as Ἀλκίνους καλέσας ἐπώνυμον, οὕνεκα δ' αὐτής | μήτηρ Ἀλκίνου πολυτέχνου στόνον έξουσια | καλεῖς II. 9. 562. Here Arete is so called καθὼς ἀργής καὶ εὐπρεπὴς ἐνετέρβη σχολ. P. V. Compare the use of ἐπί-αλσαν Od. 5. 273. Ἀρητός is the name of one of Nestor's sons, Od. 3. 414, of the grandfather of one of the suitors, 16. 395, and of a Trojan, II. 17. 517. In later times the name θεατής corresponds to it. τοκῆμον refers here to ancestors and not to immediate parents; Alcinous being uncle as well as husband of Arete, as the genealogy shows:

- Poseidon = Periboea
- Nausithous
- Rhexenor
- Alcinous
- Arete
69. τετήματα τε καὶ ἕστιν] There seems something unsatisfactory about this reading, which Nauck describes as "verba vitiosa," but the MSS. give no variant. Bothe conjectures τοιάδεσσα, which does but add further confusion.

59. Γιγάντεσσαι, according to some from γά=γά, and γα, as in γεγονός, and so identical with γηγενής. Curtius supposes γίγας to be only a reduplication of the root γα. ὁ. Pausan. 8. 29. 2 Γιγάντων καθέμιαν ἐν θαλάσσῃ ἀποδέχοντο Ἰπποτος μάρμαρον, ἐν Πάροισι, ὑστ. (10. 139) ἔγραψε μὲν ὁ τῆς 'Οδυσσείας ναυηγός Ἀπυργάντων ἔκπληκτος Γίγασι καὶ φῶς ἀργάθρων εἰκασμόν τοῖς ἔτης. ἔν τοῖς τούτοις ἐπίκειται τὸν Ἐκέρατον, καὶ τὸ Γιγάντων ἔθος, ἐν τὸ σὸν τούτοις διότι τὸν ἔστιν καὶ οὐ δεῖν γένος τῶν Γιγάντων, καὶ πολεμάτων εἰς τὸ διότι ήτοι ποθὲν ὑπερβολείματι. ἐν τοῖς ἑστιν ἔρθοντες οἱ πολλοὶ παλαιοτέροι. Homer then knows nothing of the Gigantomachia of later legend, nor does he regard the Gigantes as Hesiod did, as monsters with serpent-feet, sprung from Uranus and Gaia, who thought to storm Olympus, but were hurled back by the thunderbolts of Zeus (Apollod. 1. 6. 1). Here we have no means of ascertaining whether (1) the Gigantes and their king were destroyed in some foolhardy expedition against another tribe; or (2) whether an insurrection of the people against their king ended in mutual disaster; or (3) whether the guilt of Eurymedon brought destruction on himself and his people. The actual words are susceptible of any one of these three interpretations, of which (1) is perhaps the most likely, on the strength of the epithets ὑπερβολείματι and ἀπάτωμα. 64. ἄκοουσαν καὶ νυμφόν, 'without male issue... before his bridal days were over.' This meaning seems to be sufficiently established by the words μὲν οὖν εἰς τὸν λαόντα that follow as epexegeesis. But Nauck, from a gloss of Aristoph. ἄργαρον, proposes, needlessly, ἄργαρον, sc. 'immatura marea ademptam,' which some modern commentators approve. It seems he had been married long enough to have had a daughter born him, unless we make Arete a posthumous child.

69. περὶ κῆρι, cp. Od. 5. 36. τετήματα τε καὶ ἕστιν. A passage which recalls this is Plat. Sympos. 195 B μετὰ δὲ τῶν ἐκείνων ἔστιν, where with ἕστιν must be supplied μέν, 'that was with him,' which some modern editors accept. It seems he had been married long enough to have had a daughter born him, unless we make Arete a posthumous child.
7. ΟΔΥΣΣΕΙΑ Σ. Η.

ἐκ τε ἕλον παϊδών ἐκ τ' αὐτοῦ Ἀλκιβίδου καὶ λαϊῶν, οἱ μὲν ἐν θεῶν δὲ εἰσορφόντες δειδέχομαι μῦθοιν, ὅτε στείχεος ἀνά ἄστυν. οὐ μὲν γὰρ τι νῦν γε καὶ αὐτὴ δεύτεται ἐσθλοῦν ὅτιν τ' εν φρονέσι καὶ ἄνδρας νεῖκα λαῖε. εἰ κέν τοι κείνη γε φίλα φρονέσι ἐνι θυμὸς, ἐλπιστὶ τοι ἐπείτη φίλους τ' ἱδέειν καὶ ἱκέσθαι αἰών ἐν ψυχοφόρον καὶ σήν ἐν πατρίδα γαῖαν.

"Ομοὶ δὲ φανερῶσαν ἀπέβη γλαύκωπις Ἀθηνῆς πόλεων εὖ ἀπόργητον, λίστε δὲ Σχερήν ἐρατεινήν, ἵκετο ὅτι Ἑρανδώνα καὶ εὐφανέρων 'Ἀθηνῆς, δόυν δ' Ἐρεχθηὸς πυκνὸν δῆμον. αὐτὰρ Ὀδυσσέας Ἀλκιβίδου πρὸς δόματι ἐκ κλωτα πολλὰ δὲ οἱ κήρ ὀρμαῖν ἱσταμένη, πρὶν χάλκεων ωδῶν ἱκέσθαι.

74. o than τ' εἰ φρονέσι ται δη χαρακτηρων γράφοσαν κατ' ἀκόνου θυλοντος μινια τ' εἰ φρονέσι (text φορέωσι) καὶ ἀνδράςιν ἣγουν αἱ γυναῖκες φιλαθαί καὶ οἱ ἄνδρας προσέρχονται λέον τ' νεῖαν ' φερεται δὲ καὶ τρίτῃ γραφῇ αὐτὴ' ἥγουν εὐφροσύνης, ἣγουν θαυμάσιος λέον διακατέχοι τά νεῖα Eustath. ad loc. Similarly Schol. B. H. P. Q. T.; but Schol. C. E. M. more correctly ois εἰ φορέω, εἰ γυναίκωι, ἀλλὰ καὶ ἄνδρων νεῖα λεῖς. 79. 80.) διανύσται μ' τοῦτον δ' καὶ Χαίρης φησὶν ἐν διδυμωταῖο Schol. H. P. Probably on the ground that the passage may have been added by a later rhapsodist to gratify Athenian feeling.

all, as she is [in worth] above all.' Cp. Od. 1. 66 δὲ περὶ μὲν νῦν ἐκεῖ δροτόν περὶ οἶνος θεόν | διασαντούμοι διϊδως. After ἀπρός the construction with τετυμαί is resumed in εἰ τι φίλων κ.τ.λ. For the construction with διὰ compare ἐφιληκέντες εἰ δώς Π. 2. 699.

72. δειδέχομαι: μίθους, 'welcome with loyal speeches.' δειδέχομαι (diей-κωμο) is the perfect tense; in Π. 9. 234 we have δειδέκεντο, and in Π. 4. 2 δειδέ-χατο. The perfect appears as δείγμα. Soph. Fr. 379 Dind. With the strengthened form of reduplication compare εἰμαίμα, δείδωμαι, and διδισα-μαι from root δι."}

73. καὶ αὐτὴ = 'vel ipsa per se,' meaning that she does not only shine with light reflected from the king.

74. ὅσιον τ'. . . ἄλω, 'for those to whom she shows favour, be they even men, she settles disputes.' The meaning of εἰ φορέων cannot be (whether we regard the sense, or the next line) 'gives wise counsel.' Nitsch is led to maintain this apparently by the wish to support his rendering of εὐφροσύνη Od. 2. 160. He is misled also as to the relation of this line to the preceding, by taking τε as the copulative; whereas it is exegetical, as inf. 129 ἐν δὲ δοῦν κρίνας ἐν μὲν τ' κ.τ.λ.; cp. also Οδ. 8. 124.

81. Ἐρεχθηὸς... δῆμον, 'the strong house of Erchtheus' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus, as in Π. 5. 447 we find Leto and Artemis sharing a temple with Apollo. Cp. Π. 2. 547 Ἀθηνᾶ... δῆμων Ἐρεχθῆος μεγαλήτερος, ὡς ποτ' Ἀθηνᾶ | βρέφος, Δίως θυεῖν, τέκνα δὲ [εὐαρεστοῖς ὀργανῳ, καὶ φα], ἐν δὲ ἀρχηγοῖς ἔστω ἐν πιον χρήσι. Herodot. tacitly refers to this passage in Π. 55 ἐν τῇ ἁρπαξαί τε καὶ ἔρεχθείς τοῖς γυναικὶς λεγομένοις ἐνια τῇ ἐν τῇ ἐλαιᾷ τα καὶ ἀλάσσαι ἐν.

83. ἱσταμένη. As Odysseus caught from without a glimpse of some of the glories of the palace, his pace betrayed
the wonderment of his mind, as he 'stopped ever and anon,' πολλὰς ἔχων γροτητῶν ἐπιστάσεις, as in Soph. Ant. 225.

84. ὦς τε . . . σελήνης. See Od. 4. 45. Nitzsch remarks that the palace of Menelaus rather surpasses that of Alcme- nous in magnificence.

86. τοῖχοι. The description of the δώμας, which does not begin till v. 95; here we have the walls of the αἰλή, for ἄργυρος seems to refer to the finishing of open-air walls. Cp. Od. 14. 5-10, and 17. 266 ἐπιστάσεις ὦ τοῖχοι καὶ ἄργυροι, ὄπωρα δ᾽ ἐγραφές εἶναι. So Eurip. Hel. 430 ἂν δὲ δώμα περιφερέται ἄργυρος τόθε πόλας τε σελήνας . . . προσμίθον. Accordingly μνημός here is only the inner end of the αἰλή, though elsewhere applied to δώμα, θάλαμος, κλίσις, ἀντίθεμον, and to places, as μνῆμα Ἀργεσίως. ἔξλαδα, see crit. note. This form has the preponderance of MS. authority, and is quoted again by Schol. H. Q. on Od. 13. 4. Ameis thinks it may have been the reading of Aristarchus. See Curt. Gk. Etym. 275. Bekker has adopted this form (sc. ἕξλαδα) on good authority, (see Dindorf's Schol.) instead of the vulg. ἔξλαδα. Buttm. (Ausf. Gr. i. 426) prefers the less well established form ἐξλεῖστο, standing to a stem ἔξαει, in the same relation in which πετί-εῖστι does to root πτια. ἔξλαδα to the other hand points back to a stem ἐξαλ-, from which would come a present ἐλαθω, as illustrated by the forms ἐλαθω, ἐλαστή. For analogous forms compare ἐπιδίδασκαν Od. 20. 254, ἐγγίνεται Hdt. 9. 26, κεφαράδαν ib. l. 140, ἑσσεληνεται 4. 58, ἐπαράστασι αἰετ. 17. 537. ἐλαυνον here expresses the continuous line of the wall, as in ἐλαύνων ὄμων Π. 11. 58. If the reading ἐρεθιστεῖον (ἐρεθιστεῖον) be adopted we shall have to notice an anomalous η for i, as in δει-θη-σαται from δεινοντα, and ἀνθρι-θεῖ-αται from ἀνθρίζων.

87. It is impossible to say with certainty what the 'coping of κιάνους' was. Curt. connects the word with Skt. cīnas, 'dark smoke,' which accords well with μέλανος κιάνους Π. 11. 35. It has commonly been regarded as 'blue steel,' and Evans, L'âge du bronze, p. 14 ff., supports this view. But such steel would soon rust, and would be quite unsuitable for mural decoration. The whole question is treated well by Helbig (Das Hom. Epos aus den Denkmälern erläutert, p. 79 foll.), who shows from Theophrastus that there were two kinds of κιάνους, the natural (ἀβροφόνη) and the artificial (ἀκριβούρα). The first is Lapis lazuli, or real ultramarine; too rare and costly for such a θραύσης, the second is a kind of glass or enamel coloured with cobalt or smalt. Plates so coloured have been discovered at Mycenae (Schliemann, Mykena, p. 183); and we may suppose such plates or tiles to have formed a frieze to the wall here described.

91. ἔξθόσιοι . . . κόνις, and (100), ἔξθό- σιοι . . . κότρως. It is improbable that the poet intends by these descriptions anything more than images of dogs and boys. In support of this view we may (partly with Nitzsch), remark that,
οὐς Ἓφαιστος ἐτευγξεν ἰδυήσει πραπάθεσιν δώμα φιλασσόμεναι μεγαλήτορος Ἀλκινόου, ἀδανάτους ὄντας καὶ ἀγάμος ἡματα πάντα. ἐν δὲ θρόνοι περὶ τοῦχον ἐρημέοτα ἐνθα καὶ ἐνθα, ἐς μυχὸν ἐς υοδοίο διαμπέρες, ἐνθα ἐν πέπλου λεπτοὶ ἐνώπιοι βεβλιάστο, ἐγκα γυναικῶν. ἐνθα δὲ Φαιήκων ἡγητὸρες ἐδριόωντο πίσωντες καὶ ἐδοντες ἐπιτανῦν γὰρ ἔχεσκον. χρώσειοι δ' ἐρα κούροι ἐνδυόμεναν ἐπὶ βαμων ἐστασαν αἰθομένας λαϊδας μετὰ χερσίν ἐχουντες, φαίνοντες νύκτας κατὰ δώματα δαίμωνες.


(1) A tendency to hyperbolical expressions about works of imitative or mechanical art may be observed in Homer. Such expressions are intended to be a tribute to the skill of the artist. Thus the wheeled tripods, II. 18. 375, are said to move αὐτῶροι . . . βαμμα ἱδιάθα. Even in the description of the ἀμφίσπασμα ib. 417, we may doubt whether we have more than a hyperbolical account of mechanical contrivances, ἀμφίσπασμα . . . λέβης τεχνίας ἑλευσίαν, | τὴν ἐν μνὸν νόσι ἐκεῖ μετὰ φρέσκον, ἐν δὲ καὶ αὐθά | καὶ θάνασι, ἀκολουθῶν δὲ θεῶν ὄπω ἡγατάς ἐσεθ, for after all they are only ὑμείς τεχνίας ἑλευσίων. To the same tendency may be referred the grandiloquence of Od. 11. 613 μοῦ τεχνήματοι μοθὸν ἄλα τε τεχνήσαι | ἐν κάλλος τελεμάδος ἐγὼ ἐγκάθῃτο τέχνη. (2) Works of imitative art had not yet received their proper apppellations, such as ἀνάθρα, etc.: see the whole description of the Shield in II. 18, and therein, especially 577 foll. χρώσειοι δὲ νομίζῃ ἀρ' ἕσπερ χρώσειον βάδισα. Such objects borrowed the names of the things of which they were imitations.

94. ἐνθα. This form occurs only in two other passages, Od. 19. 230 ὄντες, and ib. 405 ὄνον. Nitsch doubts if we can read the ordinary form ἐνθα as a dissyllable. Inflexions which in later Greek would allow of contraction afford of course no parallel. But we might derive some countenance from Od. 2. 148 ἔνα (monosyll.), 9. 283 ἔνα (monosyll.), 9. 240 θυρεύων (disyll.), 18. 247 πλέον (disyll.), II. 5. 256 ἔ (monosyll.), 10. 344 ἔως (disyll.), 8. 217 κηφή (disyll.). Perhaps the reading (Ahrens) βαμων ἐνθα Θεοκρ. 2. 3 suggests the possibility of retaining an epic form.

95. ἐν δὲ (sc. βαμω) here of the interior of the men's apartment.

96. For διαμπέρες — 'the whole way round,' see Od. 5. 256. The same meaning of ἐνθα καὶ ἐνθα (sup. 86), i.e. both length-wise and breadth-wise,' occurs in II. 7. 156 παρῆρος ἐνθα καὶ ἐνθα, and Od. 10. 517.

99. ἐπιτανῦν (see Od. 4. 89), used here, and inf. 128, adverbially. Cp. Od. 10. 427. Hesych. interprets οὐρέχα, ἀκαλέμπον, παρατατόμενον διὰ παντὸς τοῦ χρόνου, ἔβαλε.

100. βαμων, from root βαμ, as in βαμων, properly anything on which one mounts; cp. II. 8. 441 ἄρματα δ' ἀμ βαμωτὸ ἀκαλα, where Schol. V. interprets τοῖς ἀναβαθμοῖς. Thus βαμων, when used as an 'altar,' differs from ἔσχατα in having steps, or an ascent (ἀνάβασις) of some kind up to it. Here it denotes only a pedestal. The statues are represented as carrying the torch grasped by both hands, as the preposition (μετὰ) shows.

102. Here φαίνοντες is used intransitively for 'giving light;' cp. Od. 19. 25
πεντήκοντα δὲ οἱ διόυ κατὰ δόμα γυναίκες
αἱ μὲν ἀλετρέυουσι μύλης ἐπὶ μῆλοτα καρπῶν,
αἱ δὲ ἱστοῦς ὑφώσω καὶ ἤλακατα στρεφῶσιν
ημενα, οὔ τε φύλλα μακεδόνης αἰγείρουοι
καρποσεῖων δὲ οὐδενὸς ἀπολείβεται ὕγρων ἠλαίων.

104. μύλων] Al. μύλωρας καὶ μύλους. Apoll. Lex. gives μύλωρ. Od. 26. 111 seems to support the reading μύλως, and Ib. 106 μύλως. 105. καρποσέων] Ἀρισταρχος καρποσέων Schol. B. H. M. P. T. 'In antiquoribus autem Odysseae exemplis videtur fuisse καρποσέων' Buttm. ap. Schol. ed. Dind. But the word is properly written καρποσέων, the regular contraction for καρποσείων (from καρπός), which La Roche adopts from Bergk, Philol. xvi. 578 foll. See his critical note ad loc. For the interchange between 0 and ou cp. B63i for B63i Jacob, ed. Anthol. Pal. 374.

diakos δὲ έσνε ξανθολέπτων αι νεώς δώρων, so that νίκτας must be taken as accus. of duration of time. See also Od. 18. 307 ξυμπί ακτις ίσος ἤπατον ἐν μεγάλων | δέραι φανεροῖν. 103. πεντήκοντα. The same number of handmaids is found in the house of Odysseus, Od. 22. 421. Cp. Virg. Aen. i. 703 'quinquaginta intus famulae.'

104. μῆλον, 'corn apple-hued,' so, yellow. Others connect it with μῆλος, 'white,' 'glistening.'

105. οἶα τε φύλλα. The point of comparison is the constant movement of the women at their task. This is better than the notion, which Nitsch espouses, of their sitting as close together as leaves grow on the aspen. Leaves in general, while they may afford an illustration of multitude, as II. 2. 468, 800, supply similes for other ideas as well; for instance, they are a type of perishableness, II. 21. 464. The leaves of the aspen are not remarkable for their closeness but for their tremulous movement. Besides, Nitsch's interpretation would rather require οἶα τε than οἶα τε. The Schol. M. P. V. gives both interpretations: φύλλα δὲ ήτοι διὰ τὸ πλῆθος, ή διὰ τὸ εὐφυεῖον τῶν χείρων ἐν τῷ στρεφέον τῆς κρόσης, ἢ καὶ τὰ φύλλα τῆς άγειροι αντεστραμμάτων ἀλλήλων καὶ ἐνώντα ῥάδιον καὶ ὑπὸ τυχόντας αέρας, ἢ καὶ Σωφηλῆς ἐν Ἁλεί (Frag. Dind. 24) ἄστις γὰρ ἐν φύλλωσιν αγειροι

107. καρποσείων, contracted for καρποσείων (see crit. note), 'close-woven.' καρπός is from καρπός (Lat. ficus, Engl. loach), the loop which holds each vertical thread in the loom. καρπος δὲ οὐ μίτος, δὲ οὐ τοι αὐτοματίαν ἐναλλάσσοντες ἀπαλάτην τῆς τῶν κρόσης πλικέσατο Schol. B. H. M. P. T. A web in which the καρπος stand close together is therefore necessarily of close texture.

ἀπολείβεται ὕγρων ἠλαίων. Nitsch understands this as referring to the close texture of the linen, which is too thick to let oil soak through its interstices. He quotes from Plutarch, de Pyth. Orac. 4. t. 9. p. 253 ed. Hutt, καὶ 'Ομμρος ἐστί καρποσέων. ένδεικνυ

106. οἶα τε φύλλα. The point of comparison is the constant movement of the women at their task. This is better than the notion, which Nitsch espouses, of their sitting as close together as leaves grow on the aspen. Leaves in general, while they may afford an illustration of multitude, as II. 2. 468, 800, supply similes for other ideas as well; for instance, they are a type of perishableness, II. 21. 464. The leaves of the aspen are not remarkable for their closeness but for their tremulous movement. Besides, Nitsch's interpretation would rather require οἶα τε than οἶα τε. The Schol. M. P. V. gives both interpretations: φύλλα δὲ ήτοι διὰ τὸ πλῆθος, ή διὰ τὸ εὐφυεῖον τῶν χείρων ἐν τῷ στρεφέον τῆς κρόσης, ἢ καὶ τὰ φύλλα τῆς άγειροι αντεστραμμάτων ἀλλήλων καὶ ἐνώντα ῥάδιον καὶ ὑπὸ τυχόντας αέρας, ἢ καὶ Σωφηλῆς ἐν Ἁλεί (Frag. Dind. 24) ἄστις γὰρ ἐν φύλλωσιν αγείρων μακρᾶς, ἢ καὶ ἡλι βραδὺς, ἀλλὰ τοὺς καρπαὶ καὶ τὰς δέξια καθευδοφέτις πτερύν.
δοσον Φαῖκες περὶ πάντων ἱδρευ ἄνδρων
νηα θοην ἐν ποντῷ ἑλαννέμεν, ὅς δὲ γυναῖκες
ἰστῶν τεχνήσας περὶ γάρ σφιη δῶκεν Ἀθηνή
ἐργα τ|maxi|ποιήσασθαι περικαλλέα καὶ φρένας ἑσθόλας.
ἐκτοσθέν δ' αὐλῆς μέγας δραχῶσ ἄγχι θυράων
tετράγυος περὶ δ' ἔρκου ἐξήλαται ἀμφοτέρωθεν.
ἐνθα δὲ δένδρεα μακρὰ πεφόκασι τηλεθώντα,
δρυχνει καὶ ροιαλ καὶ μηλαί ἀγλακάρποι
συκέα τε γλυκεραί καὶ ἐλαιαὶ τηλεθώσαι,
tαὼν ὅπετο καρπός ἀπόλλυται οὐδ' ἀπολέστει
χείματοι οὐδὲ θέρευς, ἐπετήσιος' ἀλλὰ μᾶλ' αἰεὶ
ζεφυρή πνεύουσα τὰ μὲν φοῖν, ἄλλα δὲ πέσσει.
δριχιη ἕπ' δρυχιη γηράκει, μῆλον δ' ἑπὶ μῆλῳ,
αὐτὰρ ἐπὶ σταφυλῆ σταφυλῆ, σύκον δ' ἑπὶ σύκφ.
ἐνθα δὲ οἱ πολύκαρποι ἀλὰ ἐρρίζονται,

110. ἵστων] Schol. V. on II. 24. 487 gives ἵστῳ. The common reading ἵστων was the natural accompaniment of the reading τεχνήσας (see below). As the accusative is an unprecedented construction with an adjective in -ες (reading τεχ-

114. τεφόκασι], So Herodian. τεφόκασι is the reading of the MSS. See on Od. 11. 304.

sage quoted from the Iliad this is conce-

112. δραχατος, 'properly idem est atque

τεχνήσας τοιοῦτος ordinum com-

plexio, sive hortus,' Bothe.

118. ἵστων, 'neither in winter nor

119. δραχατος, 'properie idem est atque

capricious, ἔστις, in agreement

with τεφόκασι: 'lasting all the year.'

110. εξεφυρή, 'For a list of feminine

adjectives used as nouns substantive

see on Od. 1. 97; and for the prosody

do the line cp. Od. 12. 433.
scription of another part of the δρυετος. Altogether three scenes are described, all introduced by ἴνα δὴ. (1) The fruit garden 114-121; (2) the vine ground, 122-126; and (3) the garden of herbs, 127, 128. In v. 121 the mention of σταφυλία is unexpected, as vines belong properly to the πολυκαρπος ἀληθής.

Ἐριθωτα. The Schol. interprets this πυροτεντα, nor would there be any objection to transfer to the vineyard a word which, on this interpretation, can belong only to the vines. But such a meaning is hardly adequate to the word ἔριθως, which signifies 'to be rooted,' in the sense of 'fixed firmly:' cp. Od. 12. 162 ὃς μὲν [ναϊν] λαϊν ἐφην καὶ ἄριστον ἔφησε, and especially Soph. O. C. 1590 τῶν καταρράκτων ἢδον ἡ χαλκία βάθρακα τῆσαν κρυμμένον. So here possibly the word points to the excavations and solid foundations made for the wine-press, if not also to an encircling κάπετος (cp. Π. 18. 564), which, as going deep below the surface, are regarded as the 'roots' of the ἄληθη.

123. In the vineyard again are presented to us three locally distinct scenes, of which the first and third are subdivided—(1) the ripe grapes, of which some are left to hang [ἐτερον μὲν], and others are being gathered [ἐτέρας δὲ]; (2) the treading of the grapes; (3) the grapes, which are (a) just formed, or (b) are just changing colour. The description, though adequate and exact, is very concise, and the poet has been as sparing as possible of those localising or enumerative words which are the mere framework of a description. Thus, the three scenes form a background, a centre, and a foreground; but we are left to find this out from the word πάροθε. And again, grammatically, while we have the pronoun ἄλλος to mark out the second scene, for the first and last we have no corresponding distinctive words. All the hint we have for these is the pronoun of dual distinction, ἔτερος, which indicates that in what precedes the clause ἄλλος δὲ τραπέζουν and in what follows it we have respectively two subdivisions of one scene. For a similar economy of formally distinctive words cp. Livy 5. 8 ad fin. 'pauci reipublicae, haec atque illi, ut quoque studium privatim aut gratia occupaverunt, adsunt;' where 'haec atque illi' points to two classes of partisans, subdivisions of an unexpressed 'plerique,' standing in contrast to 'pauci.'

This interpretation seems more symmetrical than that of Nitsch, and more faithful to the distinction of ἄλλος and ἔτερον. Nitsch divides thus: 1st scene, introduced by ἔτερον; 2nd, introduced by ἔτερας with ἄλλος subordinated to it. It may be added that no poet or painter would be likely to make the scene of the wine-press a mere accessory feature to the gathering.

τῆς ἔτερον τραγύωσων, 'one part of it, a warm spot on level ground, is dried by the sun, other grapes again they are gathering.' That is, the gatherers are busy upon some of the vines, but others they have left untouched, that the bunches may become sun-dried, and fit for making 'vinum passum,' i.e. raisin wine. This is in better general keeping with the scene than to suppose the bunches already cut from the vine and hung up to dry.

θελότεθος, φιλότεθος (see crit. note), stands as the subject to τέρατος, though more properly σταφυλια τέραται: it is by a similar transference that έτερον agrees with θελότεθος though contrasted with ἔτερας [σταφυλαχ].

125. παραθε, 'are treading.' Compare d-, tramp, and Angl. 'tramp.' In the concise phrase, ἄλλος δὲ τραπέζους, is presented the whole scene of the full baskets brought by the gatherers and emptied into the wine-vat, the treading out of the grapes with mirth and song, and the drawing off of the purple juice.

πάροθε, in the foreground are rows of vines whose grapes are still unripe.
άνθοις ἀφείσαι, ἐτέραι δὲ ὑποπερκάζονταί.
ἐνθα δὲ κοσμητικαὶ πρασιαι παρὰ νεῖατον ὄρχων
παντοία πεφυσαί, ἐπητειαν γανώσαται
ἐν δὲ δῶῳ κρηναὶ ἦ μὲν τ้น ᾖτιν ἀπαίτα
σκόναται, ἢ δὲ ἐτέρωθεν ὑπ’ αὐλής οὐδῶν ἦσα
πρὸς δόμων ὑψηλῶν, δὲν ὑδρεύουσαν πολῖται,
τού’ ἁρ’ ἐν ’Αλκινοοῖς θεῶν ἦσαν ἀγλαὶ δωρα.
’Ενθα στὰς θησείτο πολύτλας δίοις Ὀδυσσέας,
αὐτὰρ ἐπεὶ δὴ πάντα ἦν θησάτο θυμοῦ,
καρπαλίμος ὑπὲρ οὐδῶν ἐβήκετο δόματος ἑλῶ.
ἐδρεῦ δὲ Φαίηκας ἕγνυτορα ἢδὲ μέδωντας
σπένδοντας δεπάσσεσθ’ ἢνοκὼπα ἀργειφόντης,
ὦ πυμάτῳ σπένδευσκόν, ὅτε μυρσαίατο κοίτων.

The words ἐτέραι δὲ in the next line imply a corresponding ἐτέρα μὲν before ἄνθοις ἀφείσαι, 'some just shedding their blossom' (i.e. 'having just shed it,' else they would not yet have become ὑποπερκάζουσιν, 'are faintly colouring,' with the dark hue of the ripening grape. The adj. περικός or πέρικος, which Heusych. interprets by γλαυκός, μέλας, καὶ τὰ δώμα, is connected with Skt. perevas, an epithet used of spotted or brindled cows; compare τῶρας θιναρίου. The form of the sentence suggests ὑποπερκάζουσιν as a symmetrical parallel to ἀφείσαι, but in the second clause the participle changes into a finite verb. Cp. II. 18.

126. ὑποπερκάζονταί, 'are faintly colouring,' with the dark hue of the ripening grape. The adj. περικός or πέρικος, which Heusych. interprets by γλαυκός, μέλας, καὶ τὰ δώμα, is connected with Skt. perevas, an epithet used of spotted or brindled cows; compare τῶρας θιναρίου. The form of the sentence suggests ὑποπερκάζουσιν as a symmetrical parallel to ἀφείσαι, but in the second clause the participle changes into a finite verb. Cp. Soph. Thuest.

230. Dind. ἦστα γὰρ τις ἐναλία | τοῖς ἔθεσθαι τῆς βιάκειος βύρτου | ἔπειρα ἔρρεπε πρὸ τῶν μὲν λαμπρᾶς ἔως | ἐκκαλυμμένους χῶρος εὐανδρείς δέμας | ἐπὶ ἢμαρ ἢμαρ μέσους μυρωδαίς τῶν | καὶ κλίναται ἐγείρονεροῦσα βύρτους | δέλαθε δὲ πάσα τέρνεται βλαστουμένη | καλῶς ὧτα, κάνατορίσαται τοῖς.

127. ἐνθαδ’ ἔτε, as sup. 122; where see note. The garden of herbs borders on the vineyard. "Skirting the outer-

most row' of vines 'are trim beds of herbs of all sorts, ever freshly green.' Schol., B. E. interprets κοσμητικαὶ πρασιαι by κατασκευασταὶ λαχκιαίαν, and the proper meaning of πρασιαι seems to be 'leek-beds,' from πρᾶσσον. There is no idea here of a flower-garden, nor any trace in Homer of the cultivation of flowers. Here we have a kitchen-garden only, the fresh green of which is described by the word γανώσαν, from root γαν-, as γαῖα, γάμμαμ, and Lat. 'gaarde.'

129. κῆπος here is the enclosure containing the πρασιαι just mentioned.

130. σκίναται, 'is led in rills.'

131. ἐτέρωθεν as 'over against it,' as in II. 6. 247. The word does not imply distance between the two fountains, but merely their position, opposite one another.

132. ἔθαν, intrins., as Od. II. 239. δὲ πολλά κάλλεσσαν ποταμών ἐπὶ γαῖαν ἔθαν. This second spring was carried from outside underneath the entrance of the court, and issued, perhaps in a basin, in the centre of the court, midway between the entrance and the banquet-hall. But the word ἔθαν refers immediately to κῆπη, implying that the townspeople drew water at the fountain-head, or, at any rate, at some point in the stream before it reached the αὐλής οὖδε.}

138. ὤ πυμάτῳ. Schol. V. ἐπὶ ὕποκρομοῦ ἢ ὕπονοι παρεκτικοῖς ὁδὸν καὶ ἐλευθον δὲ ῥάβδον, τῇ τ’ ἀνθρών ὄμματα
7. ΟΔΥΣΣΕΙΑΣ Η.

αὐτάρ ὁ βῆ διὰ δῶμα πολύτλας δῖος 'Οδυσσεύς, πολλὴν ἡρ' ἔχων, ἂν οἱ περίχειν 'Αθηνῆ, δῆρ' ἐκέ' Ἀρήνη τε καὶ Ἀλκίνοον βασίλεα, ἀμφὶ δ' ἄρ' Ἀρήνης βάλε γούναν χεῖρας 'Οδυσσεύς, καὶ τότε δὴ β' αὐτοῦ πάλιν χύτο θέσφατος ἄηρ. οἱ δ' ἀνέω ἐγένοντο δόμον κάτα φώτα ἰδοίντες, θαῦμαζον δ' ὀρώντες δ' ἰδεῖν εἰκόναν 'Οδυσσεύς:

"Ἀρήνη, γυγατερ' Ῥηξήφωρος ἀντιδείοι,

σῶν τε πάσιν σὰ τε γούναθ' ἱκάνω πολλὰ μογήσας,

τούσδε τε δαιτμώνας, τούσιν θεό δῆλα διὸν ἰοὶ ἱώμεναι, καὶ παῖσιν ἐπιτρέψειειν ἐκαστὸς κτήματ' ἐνε μεγάρους γέρας θ' ὃ τι δῆμος ἔδωκεν,

αὐτάρ ἐμοὶ πομήν οὕρνετε πατρίν' ἱκέσθαι

θᾶσσον, ἐπεὶ δὴ δῆλα φῶλω ἀπο πάματα πάσχοι.'


θάγει.' But Nietzsche remarks that the idea of Hermes as the dream-god belongs to the later conception of his office as ψυχοσωματί, Zeus being in Homer the real dispenser of dreams. He says further that the wand of Hermes is not the symbol of natural sleep, but of some extraordinary trance; and a good night's rest was too much a matter of course to be made the subject of a special libation. Nietzsche compares this libation to the one offered in later times to ζεύς θαυμάτως ἀνέμοιοι, and thinks it was offered to Hermes as guardian and protector, so as to leave the whole household in his custody for the night.

140. ἡρ' ἔχων. Cp. the phrases εἰματα ἔχων Od. 17. 24, τεύχεα ἔχων Π. 10. 440.

143. αὐτοί. Not simply 'from him,' but 'from the hero himself.' The hero himself was now visible. With the use of the gen. after πάλιν χύτο cp. Π. 18. 138 πάλιν τράπεζα ψῶς ἔφαγον, 20. 439 καὶ τὸ γ' 'Αθηνῆ | ποιηθ' Αχιλλῆς πάλιν ἐτράπε. 144. ἰδοίντες... ἰδοίντες. A hush fell on them the moment they caught sight of him, and they kept wondering as they gazed upon him;

145. ἰκέσθαι. The occurrence of these words by themselves in Od. 8. 413 suggests as the probable construction of ἱώμεναι, that it is an epexegetic addition, 'prosperity—for them to live in,' 'throughout their life,' rather than directly governed by ἰκέσθαι.

150. The γέρας conferred by the people is the royal demesne, τέμενος ναπόνος, cp. Od. 6. 293. The prayer is that their possessions may be enjoyed after them by their children, and not by strangers, so that παῖσιν is emphatic.

152. θᾶσσον. The force of the comparative is almost equivalent to 'the sooner the better.' It is frequently used with imperatives, as Od. 10. 72; 16. 130; 20. 154, etc.; but the order of words here rather implies its close connection with ἱκέσθαι, parallel to κριτερίαμον in Od. 6. 311 foll. 141
'Ως εἰσόνα κατ᾽ ἄρ᾽ ἔξετ ἐπ᾽ ἔσχαρῃ ἐν κοινήσαι
πάρ πυρί· οἡ δ᾽ ἀρα πάντες ἀκήν ἐγένοντο σιωπῆ.
οψὲ δὲ δὴ μετέειπε γέρων ἤρος Ἔχέννος,
διὶ δὴ Φαίηκων ἄνδρων προγενέστερος ἦν
καὶ μένῳσί κέκαστο, παλαιὰ τε πολλὰ τε εἴδος·
δ᾽ σφιν ἐφεροῦνον ἀγαρῆσατο καὶ μετεεῖπεν·
"'Αλκίνῳ, οὐ μὲν τοι τὸδε κάλλιον οὐδὲ ἔοικε,
ζεῖν ἃν καὶ χαρὰ ἤσθαν ἐπ᾽ ἔσχαρῃ ἐν κοινήσῃ·
οὐδὲ δὲ σῶν μένον ποιηδέγμενον ἵσχονόσχονται;
ἀλλ᾽ ἄγε δὴ ζεῖνον μὲν ἐπὶ θρόνῳ ἀργυροῦ
ἐκεῖνον ἀνασώσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ὑπαὶ καὶ Δίῳ τερπικεραύνῳ
σπείρομεν, δε θ᾽ ἰκέτησιν ἄρ᾽ αἰδοῖοισιν ὑπηδεῖ.
δόρπον δὲ ζεῖνο ταμία δότο ἐνδον ἔων ἐκντῶν;

Αὐτὰρ ἐπεὶ τὸ γ᾽ ἁκουσ᾽ ἵερῶν μένος Ἀλκινοῦ,
χειρὸς ἔλαν Ὀνυσῆα δαίφρωνα ποικιλομῆνην
ἀράν ἀπ᾽ ἔσχαροφι καὶ ἐπὶ θρόνῳ εἶνε φαεῖνον,

155. Ἐχέννος] γρ. 'Ἀλκινώς Σχολ. Π. 156. προγενέστερος] Βεκκ. προγενέ-

στατος. 159. οὐ μὲν τοι τὸδε] γρ. οὐ μὲν καὶ τὸ γε Σχολ. Η. Π.

inf. 194.

153. ἐν" ἔσχαρῃ, 'at the hearth.' He sits in the posture of a suppliant; though, as Ameis reminds us, there is no distinct notion of sanctity or sanctuary connected with the hearth in Homer. In Apoll. Rhod. 4. 693 Medea and Jason are represented as taking refuge at the hearth of Circe, τοιοῦτον δ᾽ ἐν λιταροῖς κέλευσέν· ἣ γε θρόνου ἐξεῖσά... τοῦ δ᾽ ἄνω καὶ ἀναυδοὶ ἄφι λατρεύξαι ἄξεστες | ἵσονον, ἢ τε δικαῖον λατρεύσαι οἰκοῦ τίτυκται. So in Hdt. 1.

35 ἓν τῶν ἕντων stands as the equivalent of ἐν τῇ. Cp. also Plutarch, Vit. Themist. 1. 485 Reisk. ὑπό τὴν ἑστίαν (sc. Ἀθήνης) κατένευσε. These passages show that ἑστία implies far more than ἕσχαρα. See Od. 14. 159 ιτωτο μὲν ἄρτεν πρώτης θείας, ζεινὶ τε ἀναψεῖον, | ἱπνην γ᾽ Ὀδυσσεός ἄμωμον, ἢν ἀκμάσων.

156. προγενέστερον, not governing Παθῆναι, which is a participial gen. after οὖς, but standing alone as a qualifying

comparative, like our use of elder-ly.

Cp. γεραῖτερος Od. 3. 362.

159. οὐ μὲν τοι. The return to this is ἀλλ᾽ ἄγεν ν. 162, while ζεῖνον μὲν (160) is answered by οἴοδ βί.
The comparative κάλλως means that this unusual way of treating a stranger is no improvement upon, 'not more honourable than,' their ordinary custom of bidding him welcome. See Od. 3.

69 foll. The infinitive ἐκοῦ is the epegeesis to τὸδε, as Od. 1. 370, 376; 4. 197; 11. 363; 19. 283; 20. 52; 21. 126.

161. ο isize 'thy people here, waiting for a bidding from thee, are putting constraint on themselves.'

ἱσχονόσθαν, from a lengthened form of ἱσχυ, with frequencitative force; cp. ἰσχωνωσθην. The only forms found are ἱσχανά, ἰσχων, ἰσχων, ἰσχων, and in the middle ἱσχανώσται, ἰσχων, ἰσχων, ἰσχων, and the iterative ἱσχανώσκω.
7. **ΟΔΥΣΣΕΙΑΣ Η.**

170 νίδιν ἀναστήσας ἀγαπήνορα Λαιδάραντα,
δς οι πλησίου ζε, μάλιστα δε μιν φιλέσκε.  
χέριμβα δ' ἀμφίπολος προχὸρ ἐπέχειν φέρουσα 
καλῇ χρυσείᾳ, ὑπὲρ ἀργυρεύον λέβητος, 
νύψασι' παρὰ δὲ ἔστην ἐπάνωσε τράπεζαν.

175 σῖτον δ' αἰδοίᾳ ταμῇ παρέθηκε φέρουσα,
εἰδατα πάλλ' ἐπιθείσα, χαριζομένη παρέδωτον.
ἀτὰρ ὁ πίνε καὶ ἤσθε πολύτλας δίοις Ὀδυσσεύς,
καὶ τότε κήρυκα προσεφη μένος Ἀλκιφωίοι.

180 'Ποντόνος, κρητὴρα κερασόμενος μέθυν νεῦμον 
πάσιν ἀνὰ μέγαρον, ἕνα καὶ Διὶ τερπικεραύνῳ 
οπείσαμεν, δοθ' ἵκήτην αἱρ' αἰδοίοις ὁπηδεῖν.'

185 Ως φάτο, Ποντόνος δὲ μελίφρονα οἶνον ἐκίρνα,
νάμησεν δ' ἀρα πᾶσιν ἐπαρβάμενος δεπάεσσιν,
ἀτὰρ ἐπεὶ οπείσαν τ' ἐπὶ τὸν θ' δοσ᾽ ἤθελε θυμὸς,
τοῖσιν δ' Ἀλκινόος ἄγορησατο καὶ μετέειπε.

'Κέκλυτε, Φανήκων ἡγήτορες ἵδε μέδοντες,
ὅφρ' εἶπο τά με θυμὸς ἐνι στήθεσα κελεύει,

190 νῦν μὲν δαισάμενοι κατακελεῖτε αἰκαδ' ἱόντες·
ἡθέν δὲ γέροντας ἐπὶ πλέονας καλάσαντες
ζεῖνον ἐνι μεγάροις ζεινώσασομεν ἢδε θεοῖς
ῥέξομεν ἵδε καλὰ, ἐπειτα δὲ καὶ περὶ πομπῆς
μυησόμεθ', ὡς ἓ ἐξεῖνος ἀνεύθε πόνον καὶ ἀνίης
πομπῆ υφ' ἡμετέρῃ ἡν πατρίδα γαῖαιν ἔκηται.

174. ἐσάνωσε τράπεζαν ἀνεττείται τὸ ἱππὸ ὡς ἄσεμφρασον τῇ τοῦ Ὀμήρου συνηθείᾳ; 

177. It would seem that this Schol. should be assigned to inf. 232.  

183. ] brauv διασταλτένου μετὰ τοῦ κάνων Schol. F.  

190 μυησόμεθ'] τρ. φρασάθει, 

177. μάλιστα δὲ μιν φιλέσκε. 

With this paratactic clause, introduced 
by the demonstrative instead of the 
relative, cp. II. 3. 396 foll. γραφεὶς... ἢ οὔ 
φεύγων ἡπεὶ καλὰ μάλιστα δὲ μιν 
φιλέσκε. Cp. also Od. 1. 71; 2. 54. 
The subject to φιλέσκε is πατήρ. 

183. μελίφρονα, 'honey-hearted,' 
Tennyson. This translation gives a 
certain personality to οἶνος, like our 
use of 'generous wine.' Cp. εὐήνωρ 
οἶνος Od. 4. 523. μελίφρων is used as 
an epithet of πυρὸν II. 8. 188, σῖτον Od. 
24. 489, ἕνεος II. 2. 34. 

188. κατακελεῖτε. Some regard this 
as the aorist imperative, others as a 
desiderative form. See on Od. 1. 424. 

189. Join ἔπι with καλάσαντες, 
'bidding them gather to the meet- 
ing.'
χαίρων καρπαλιώς, εἰ καὶ μάλα τιθέμεν ἐστί, μηδὲ τι μεσογήγη γε κακῶν καὶ πήμα πάθησι. 195
πρὶν γε τὸν ἄς γαίτης ἐπιθήμεναι τί άν έπειτα πείσεται άσα οἱ αἰσα κατὰ κλαθές τε βαρεῖα
βενομένοι νῆσαντο λίνω, δῆ μεν τέκε μήπρο.
εἰ δὲ τις άθανάτων γε καὶ οὐρανῶν ἐλήλουθεν,
ἀλλὰ τι δῆ τὸ έπείτα θεοί περιμπχανῄνται,

197. κατὰ κλάθες τὸ δὲ κατὰ πρῶς τὸ νῆσαντο Schol. B. H. P. Q. T. κατα-
κλαθές Ε. γράφεται δὲ κατακλαθές τε βαρεία, κατακλαθές 
κατὰ τοῦ τῶν ἀντιγράφων, οὗ μεκαννονοὶ Einsth. The latter reading, as La
Roche remarks, implies the omission of 198. Nauck suggests κατα.

198. γενο-
μένοι.] See on Od. 4. 208.
199. κατ’ οὐρανοῦ] εν ταῖς Άριστάρχου κατ’ οὐρανῶν Schol. M. P. This seems to be impossible.

194. τιθέμεν ἐστι, not γαίτης, as we
might suppose from int. 321, but rather
ἐπιθήμεναι, as suggested by the nearer
parallel, Od. 6. 312.

196. μεσογήγη. This is sometimes
quoted as the only passage in which
μεσογήγη = intermedius. It commonly refers
to space and not to time, and there is
no need to make the exception here, as
SchoL P. rightly interprets ἀναφαιτοῖ άμην καὶ τῆς
τοῦ τοίνυν πόλεως, which meaning will be quite sufficient
preparation for πρῶς which follows.

197. αἰσα. Supposing the etymology which refers αἰσα τοῦ ἄσος to be correct, the
usage of the word certainly seems to bear it out, as it generally implies a 'due
portion.' Cp. ἶμφοις αἰσα ΙΙ. 18. 327,
ἐπιθήμεναι αἰσα Od. 19. 84, τις δὲ μὲν ἐν
καρπός αἰσα ΙΙ. 9. 378. See also II. 6.
333 έπεί με κατ’ αἰσαν ἀνίκεισα εὖ
ὑπό αἰσαν = 'in due proportion and not
disproportionately.' Thus αἰσα signi-
fies also νίκαις δοξίας (Juv. 9. 127) in II.
7. 416 ἐνιὰ 7α τοῦ αἰσα μὴν πάτα περ, οῦ
τι μᾶλα δῶν. With αἰσα may be joined
a genit. auctoris, as δῶν, δοξανον αἰσα
Od. 11. 61; or a genit. oppositionis, as
αἰσα θανάστου ΙΙ. 24. 425. Sometimes
αἰσα seems to be used quite impersonally,
as in the phrase ἰη αἰσα ΙΙ. 22. 477; or,
again, as a power or person, as in the
present passage, and ΙΙ. 20. 127; a
tendency to which usage is seen from
its being joined with such words as
παριστῷ Od. 9. 52, δὲν 11. 61. See
Nägelsbach, Hom. Theolog. 122 foll.

κατὰ need not be taken in com-
position with νῆσαντο, but as an
aiê γὰρ τὸ πάρος γε θεοὶ φαίνονται ἑναργεῖς ἡμῖν, εὐτ' ἔρθωμεν ἄγακλειτὰσ ἐκατόμβας, διάνυντα τε παρ' ἄμμι καθήμενοι ἔθεα περ ἡμεῖς. εἰ δ' ἄρα τις καὶ μούνιος ὡν εὔμβληται ὁδίτης, οὗ τι κατακρύπτουσιν, ἐπεὶ σφίνοι ἐγγύθευν εἰμῖν, ὡς περ Κύκλωπες τε καὶ ἀγία φύλα Γιγάντων.

Τὸν δ' ἀπαραβιβόμενον προσέφη πολύμητις Ὀδυσσεώς 'Ἀλκίνω', ἄλλα τὶ τοι μελέτω φρεσίν' οὐ γὰρ ἔγω γε ἀθανάτους ἐκοι, τοῦ οὐρανοῦ εὐρύν ἑξούσιον, οὗ δέμασ οὐδὲ φυλήν, ἀλλὰ θυντοῦσι βροτοις' ὡς τινας ὑμεῖς ἵστη μάλιστ' ὅχεντας ἤπων ἀνθρώπων, τοῖς κεν ἐν ἄλγεσιν ἑσωσίμην.


and his sudden revelation in their presence, that suggested this conjecture to Alcinous; see Od. 6. 249 foll. The line occurs in a different connection II. 6. 128.

201. For the thought, cp. Catull. Pel. et Thet. ad fin. 'praesentem naneque ante domos invisere castas | heroum et sese mortali ostendere coetu | caeli colae, nondum spreti pietate, solebant .. | sed postquam .. | quare nec tales dignantur visere coetus, | nec se contigi patiuntur lumine claro.'

πάρος is used with present tense, as in Od. 4. 811, etc.

204. εἰ δ' ἄρα, 'and if a traveller should meet them on his lonely way, they make no concealment.' That is, they appear not only in public at our sacrifices, but privately as well.

205. κατακρύπτουσιν = 'dissimulating,' as in Od. 4. 257 ἄλλῳ δ' αὐτὸν φατὶ κατακρύπτων ἤπως.

ἐγγύθευν is generally taken here as 'near-related,' like ἔγγυθευ Od. 5. 35; 19. 279; h. Hom. Ven. 201. Welcker (die Phαηακ. Rhein. Mus. 1833, p. 219) seems to take ἐγγύθευν here in its usual sense of 'neighbouring to,' as though the Phaeacians lived in a sort of celestial country, like the Hyperboreans; and this accords well with Nietzsche's remark, that those distant nations who seemed to dwell on the confines of the world are represented as especial favourites of the gods. So Poseidon visits the Aethiopians (Od. 1), who are called ἑσχατοὺς ἀνθρώπων, and Herodotus (3. 106) says, αἰ δ' ἑσχατοι καὶ τῆς οἰκείας τὰ κάλλιστα ἐλαχιστα. See Plat. Phileb. 16. C 06 μὲν παλαί κριτίτειν ἡμῶν καὶ ἐγγυτέρας τείνων ἀλατέων. But, on the other hand, Hesiod describes the Giants and the Cyclopes, who are here mentioned as a parallel case to the Phaeacians, as children of Earth, and Acusilus and Alcmeon assign the same descent to the Phaeacians. With the use of ἐγγύθευν to express near relationship compare the use of σχεδόν in Od. 10. 441 καὶ πωρ περ ἐλοδι γήλα σχεδόν.

208. ἄλλο τι τοι μελέτα, i.e. 'turn your thoughts to something else;' meaning that there was no such ground for anxiety as Alcinous surmised.

211. οὗς τινα. With the form of sentence cp. Od. 1. 219 ὀναπομνημονας γένετο θυγατρὸς ἀνθρώπων, τοῦ μ' ἐκ φαύνειν θεών. Here the words are equivalent to 'quosqueoque nostis homini praeceter aereumam tolerantes, illis me accipere possent.'

With ἵστη, ὅχεντας compare ἤπαν .. ἔφη Od. 23. 29, and with ἐν ἄλγεσιν
καὶ δ' ἐτί κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησάμην, δοσα γε δὴ ἐξάμαντα θεών ἱστηθη λόγησα, ἀλλ' ἐμὲ μὲν δορπῆσαι ἦσσατε κηθδRecovered text begins here...
οί μὲν κακκέλοντες ἐβαν οἰκώνε έκαστος,
αὐτὰρ δὲ ἐν μεγάρῳ ὑπελείπετο δίος 'Οδυσσεύς,
πάρ δὲ οἱ 'Αρίητι τε καὶ 'Ἀλκινόος θεοειδῆς
ήμθην ἀμφίσπολοι δ' ἀπεκδόμενον ἔντεα δαιτός,
τοισιν δ' 'Αρίητι λευκάλενος ἤρχετο μῦσαν
ἔγγο γὰρ φάρος τε χιτώνα τε εἰματ' ἱδούσα
καλά, τὰ γ' αὐτή τεῦξε σὺν ἀμφίπτολοις γυναιξί.
καὶ μιν φωνῆσα ἐπέα περὶστα προσηθαὶ:
' Ἑκίνη, τὸ μὲν σε πρῶτον ἔγγον εἰρήσομαι αὐτῇ
τὶς πάθεν εἰς ἀνδρῶν; τίς τοι τάδε εἰματ' ἐδοκεν;
οὐ δὲ φῆς ἐπὶ ποῦντον ἀλόμενος ἐνθὰδ' ἱκέσαι;
Τὴν δ' ἀπαμείβομενος προσεφή πολύμητις 'Οδυσσεύς 240
ἀργαλέων, βασιλεία, διηνεκέως ἀγορεύεισιν.

232. ἀπεκδόμενον] See critical note on sup. 174. 239. φῆς] τὸ φῆς ἐν τῷ ἐνεστῶτι (present) μὲν κατὰ ναράδοςιν ὤντο υς καὶ ὑπό τοῦ ἱστα ἤγορετα... ἐν δὲ περιπασθῇ ἰητο τοῦ ἱατα ἤγορετα καὶ ἀντὶ τοῦ ἐφες λαμβάνεται Eustath. ad loc., similarly Schol. P. Q. φῆς is the preferable reading here and in Od. 14. 117; II. 5. 473; and φῆς in Od. i. 391; II. 4. 351; 14. 365; 17. 174. La Roche, H. T. 375.

former passage it may be an interpolation; perhaps we may consider that, during the intervening conversation, the guests have remained with the cups in their hands.

232. ἔντεα is used here of implements or apparatus; compare Virgil’s phrase "Cerelia arma" Aen. 1. 181. ἔντεα is also used (H. Hom. Apoll. 489) for the tackling of a ship, as frequently ὕπα. 437. "The common rendering of this line is, 'this will be the first thing I shall ask thee.' But it fails to give the full emphasis due to αὐτή. Rather the meaning is, 'I will begin (the conversation) by asking thee this.' The use of πρῶτον to introduce the act of one, who, as we say, 'takes the initiative,' is not rare. Cp. Od. 2. 39 πρῶτον ἔπαινα γήρωνα καθητόμενον προσθείει, describing the speech of Telemachus, in which, though Aegeus had already spoken, the young prince was the first to make the debate personal between him and the chiefs. Similarly, Od. 9.

224 ἐνθ' ἐμὲ μὴ πρῶτος ἔταροι λοιπον' ἐπέσω, i.e. 'before ever I thought about it myself;' cp. also II. 9. 34 ἀλίκην μὲν μοι πρῶτον ὑνείδους ἐν δα-
νοις (doubtless referring to II. 4. 370), where πρῶτον ἐν. seems equivalent to ἠρέκτων ὑνείδους. In II. 24. 557, ἔπει με πρῶτον λαμβάνει... ἔσω, the meaning is, 'since thou hast begun kindly relations in allowing me to live.' The words of Arete in the present passage are put into the mouth of Penelope, Od. 19. 104, where she is left alone with Odys-
seus, after the retirement of the company (for the presence of the old attendant need not be reckoned), and the render-
ing suggested above is even more appropriate there. Cp. Virgil’s phrase, 'dictis occupat ulter.'

239. φῆς (see crit. note) = 'nonne dicebas,' with reference to sup. 154.

241. ἀργαλέων. Cp. Virg. Aen. 2. 3 infandum regina iubes renovare dolorem.'

διηνεκέως, from stem ἔνεκ, as in ἤνεκα (cp. τοθρεκῆς, κεντρεκῆς), is properly used of that which 'moves,' or 'is carried' right through, and so is closely analogous in etymology and meaning to the Lat. per-fer-uis. Translate here, 'at full length.'
καὶ δὲ, ἐπεὶ μοι πολλὰ ὄσαν θεοὶ ὁμολιώνετο, 
tούτο δὲ τοι ἑρῶ με ἀνείρεια ἢ δὲ μεταλλάξ.
'Ομηρίη τις νήσος ἀπόρροθεν εἰν ἀλλ' κεῖται,
ἐνθά μὲν Ἀτλαντος θυγάτηρ, δολόσωσα Καλυψῶ,

245 ναίει ἐπιλοκαμος, δεινὴ θεὸς· οὐδὲ τις αὐτῇ
μισεῖται οὔτε θεῶν οὔτε θυητῶν ἀνθρώπων.

ἀλλ' ἐμὴν δύναμιν ἐφόσον ἤγαγε δαίμονο
οἶον, ἐπεὶ μοι νήμα θοῦν ἀγρήτη κεραυμ.

Zeus, έλασσες ἐκέασσε μέσῳ ἐνὶ οὐνοι πῶντη.

[ἐνθ' ἄλοι μὲν πάντες ἀνέφθιθεν ἐσθλὰ ἐπαιροὶ,
αὐτὰ καὶ τρόπιν ἀγκάς ἐλών νεὸς ἀμφιλισθης
ἐνήμαρ φερμύπιν δεκάτη δὲ με νυκτὶ μελανή
νήσον ἐσ' Ὀμηρίην πέλασαν θεοί, ἐνθά Καλυψῶ


ναίει ἐπιλοκαμος, δεινὴ θεὸς, ἢ με λαβοῦσα

ἐνδικέως ἐφίλει τε καὶ ἔτρεβεν ἢδε ἐφακε

250. [ἐλασσες] Al. ἐλασσες, perhaps the reading of Zenodotus. ἐκεασσε, διχὸν Schol. P. This implies two readings, namely ἐκέασσε and ἐκέασσε. 251–258.] ἑθοτούχα δὲ αὐτοῖς ἦ' ἔσερον γὰρ τοῦτα ἦγεται (12. 447–453) εἰ δὲ προειρήτο, ὁπαν ἄν ἐναλλιλγήτε Schol. H. P. Buttm. refers this remark to vv. 251–258. The most suspicious lines are vv. 254, 255, as being the mere repetition of what Odysseus had just said. ἀνέφθιθεν] Al. ἀνέφθιθον. Et Mag. quotes ἀνέφθιθον, ἀπὸ τοῦ ἀνοφρίου.

242. ὁμολιώνετο. Curtius (G. E. p. 569) maintains that the termination here is merely amplificative, and that ὁμολιώνετο stands in the same relation to ὁμολογόντων that ἀολόν does to ἀοῖον, κοινότης καὶ κοινότης, πόρον to πόροι. See note on ἔρημος Od. 1. 18. In II. 5. 898 ὁμολιώνετο seems to be used as a true patronymic of the Titans, as 'sons of Uranus;' though Næglsbach (Hom. Theol. 74 foll.) interprets even that passage of the gods of Olympus. Aristarchus notices a difference between ὁμολιώνετο and ὁμολόγου, remarking, on II. 15. 225, ἄνεργοις ἂν καὶ ὀμολιώνεται καὶ ὀμολόγους καὶ Τιτώνοι τοῖς περὶ Κρόνων θεοῖς (Lehr, Aristarch. 191.) Here, however, the reference is unmistakably to the gods of heaven.

245. δολόσωσα. This epithet, which represents Odysseus' experience of Calypso, rather than her currently received character, means not 'treacherous' or 'false,' but only 'sly,' or scheming to keep him for her husband.

247. μισεῖται. That 'no one associates with her' is only a way of describing her lonely home ἀπόρροθεν εἰν ἀλλ'. Cp. Od. 6. 205 of the Phaeacians, οἰκείτοι μὲ δέσποινα παλαιότερην ἐν πότῃ | φηματι, οὔτε τις ἄλλοι βροτῶν ἐκμειούσης άλοι.

248. Join ἐφέσων with ἰγνας, 'brought me to be her guest,' εἰ τὴν ὀλικαν αὐτής ἐπιεικοδομήθην Schol. V. Cp. Od. 23. 55 ἤλθε μοι αὐτῶσ ἐφήσων. 251. ἔθνος takes up the moment of the shipwreck.

255. λαβοῦσα is an unusual word in such a connection: we should expect ἱνδορμάτημα, or κομισσαμένη. But, probably, it implies that Calypso made him stay.

256. ἐνδικέως. See note on ἐδεικε Od. 4. 489. Various etymologies have been proposed of the word; e.g. from ἐνδείκνυμι, or from ἐν-δικος in
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θήσειν ἀθάνατον καὶ ἄγγερων ἡματα πάντα·
ἀλλ' ἔμδον οὗ ποτε θυμόν ἐνι στήθεσιν ἐπείδειν.]
ἐνθα μὲν ἐπτάτες μένον ἐμπέδον, εἴματα δ' αἰεὶ
δάκρυσι δεύσκον, τά μοι ἀμβροτα δῶκε Καλνυφώ·
ἀλλ' ὥτε δὴ ὠγδόν μοι ἐπιπλήμενον ἔτος ἤλθε,
καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέσσαι
Ζηνώδ' ὑπ' ἀγγελής, ή καὶ νόον ἐτράπετ' αὐτῆς.
pέμπτε δ' ἐπὶ σχεδής πολυδέμου, πολλὰ δ' ἰδοκε,
σιτόν καὶ μεθίς ἡδο, καὶ ἀμβροτα εἴματα ἔσσεν,
ἀφρόν δὲ προέκειν ἀπήμονα τε λιαρόν τε.
ἐπτά δὲ καὶ δέκα μὲν πλέον ἡματα ποντοπορέων,
δόκτοκαιδεκάτη δ' ἐφάνῃ δρα σκίδευτα
γαίας ὑψετής, γηθῆναι δὲ μοι φιλιν ἵππο
δυστρόφρον' ἡ γὰρ ἐμέλλων ἄτι ἧμονεθείσαι δι' ἱερά
πολλῇ, τὴν μοι ἐπώρει Ποσειδαίων ἐνοσίχων,
ὅς καὶ ἐφορμήσας ἀνέμους κατέδησε κέλευθα,

261. ὠγδόν] Dindorf conjectures ὠγδόνω, which Bekk. adopts, the initial vowel making a synizesis with ὄ, as Od. 12. 399. In the reading in the text ὠγδόν must be scanned as a disyllable. 260. ὑμετέρης] The reading approved by Schol. P. Al. φαινον. 272. κέλευθα] Ameis and La Roche κέλευθον, Nauck reads κέλευθα. See note below.

the sense of 'penetrating,' 'going thoroughly through.' It is simpler to suppose a root δεκω or δεκω, the variation between o and u being caused by the influence of Acolic: so that ἐκάκος will be nearly equivalent to κατά δέκα, dec-enter. See Curtius, G. E. 589. But this so-called Aeolic change is open to some doubt here.

259. ἐμπέδον, 'continuously.' πέδον or πεδίον, 'solid ground,' gives this meaning to ἐμπέδον by a process similar to that by which durare, in the sense of 'lasting,' comes from durus. Bekker remarks that ἐμπέδον stands here before a word beginning with a p, and suggests ἐμπεδά, comparing Od. 19. 113 τίκτεσι β' ἐμπέδα μῆλα. But it may be doubted whether ἐμπεδά does not there mean either 'strong young ones,' or 'young that come to maturity.'

272. κέλευθα. See J. E. Ellenct (Bemer. über Hom. Sprachgebr. Königab. 1863), who draws a dis-

tinction between κέλευθα and κέλευθος or κέλευθοι. The singular κέλευθος is, he says, a single definite 'way,' or 'path'—Lat. via; and κέλευθοι = vias, e.g. II. 3. 406 θεοι δ' ἀνέμους κέλευθον, II. 304 οὖδ' ἀν πεν χέζιζε κέλευθον, 13. 390 κολέουσι δι' ἁβερ κέλευθον, compare also Od. 4. 680; 1. 195. So too in the plural, II. 13. 335 ἡματι τῷ ὅτε τῇ πλείστῃ κόσιν ἀμφὶ κέλευθος, 10. 66 πολλὰ γὰρ ἀνα ὄτατρον εἰς κέλευθοι, Od. 10. 86 ἵγγος γὰρ νυκτὸς τῷ καὶ ἡματι εἰς κέλευθοι. In these three passages κέλευθοι signifies, just as the singular κέλευθος, certain definite directions or paths. But κέλευθα is properly used, where (as in air or sea) the path conceived of is an indefinite one; or where only progress through a certain space is meant. Thus II. 14. 17; 15. 630 ἀνέμους ληψον λαϊφρα κέλευθα, Od. 3. 177 ἱχνεύετα κέλευθα, Od. 24. 10 ἔσσεται, 20. ὅρα ἴρετα, and often ἄγα κέλευθα. Ellenct con-
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uter in δὲ θάλασσαν ἄθεσφατον, ὁδὸι τι κύμα
eis ἐπὶ σχεδὸς ἀδινὰ στενάκοντα φέρεσθαι.

τὴν μὲν ἑπειτα θύελλα διεσκέδασ' αὐτὰρ ἐγὼ γε 275

νηχόμενος τὸς λαῖτμα διήμαγον, ὄφρα με γαῖῃ

ἀμέτρη ἐπέλασε φέρων ἀνέμος τε καὶ ύδωρ.

ἐνθα κὲ ῧ ἐκβαίνοντα βιχθατο κὺμ ἐπὶ χέρσου,

πέτρης πρὸς μεγάλῃς βαλῶν καὶ ἀτερπεὶ χώρῳ

ἀλλ' ἀναχασάμενος νῆχον πάλιν, εἰς ἐπήλθον

ἐς ποταμῶν, τῇ δὴ μοι ἑἰς ὁρὸς ἀριστος,

λεῖος πετράων, καὶ ἐπὶ σκέπασ ἦν ἀνέμου.

ἐκ δὲ ἐπεσον θυμηγέρεω, ἐπὶ δ' ἀμβροσίη νῦξ

ἡλθ' ἐγὼ δ' ἀπάνευθε δυστείους ποταμοῖο

ἐκβας ἐν θάμνοις κατέδραβον, ἀμφὶ δὲ φύλλα 285

273. ὦδ' τι] Nitzsch odh' ἔπι.

trasts especially Od. 5. 383 ἐν τοὺς ἄλλους ἄρχοντας κατέφερε κελεύθους. with 10. 20 ἐνθα δὲ δυστείους ἄρχοντας κατέφερε κέλευθος, because in the former passage the word ἄλλου implies that each wind has its own κέλευθος, which are there opposed to the κέλευθος of Boreas, whereas in the latter, κέλευθος is quite general, meaning the 'outgoings' of the winds collectively. The distinction of form is evidently not the mere consequence of metrical exigency; nor does the difference of meaning lie between singular and plural; for cp. Soph. Trach. 130 of the regular orbit of the Bear, ἀρτος στροφάδις κέλευθος, Apoll. Rhod. 1. 500 ἀπὴ στηρναὶ τὲ καὶ ἄθλευντα κέλευθοι. But there is no need in the present passage to write with Amelis and La Roche κέλευθων, for Odysseus means nothing more than 'my progress:' his way home was, in his conception, uncertain and trackless. For an attempt to distinguish ὦδεις and κέλευθος see note on Od. 4. 389.

With the accusative here after κατέβησεν cp. Od. 14. 61 ἐν γὰρ τοῦ τε θεοῦ κατὰ χάριν ἐδοξασα. Another construction appears in Od. 4. 380, 409 ἐν τις μ. ἐσώτερον πελάρι καὶ ἔδει κέλευθος. 273. ἄθεσφατον. Apollon. Lex. 13. 5 interprets this by the words πολὺν οὖν ὁδὸι ἐνθ' ἑδεις φατίνεων εἰς τὸ κέλευθος. Düntz. on Od. 20. 211 regards the prothetic a as intensive, so making ἄθεσφατον identical with θεσφατορ. 274 π. This, though introduced as a co-ordinate clause, really gives the result of the raising of this tremendous sea, 'so that the wave suffered me not,' etc.

276. τὸς λαῖτμα, 'yonder gulf.' He points in the direction of the sea. Λαῖτμα is the object of διήμαγον, and νηχόμενος is added as giving the means by which he made his way through it.

278. βεβαυτό...ος, 'would have crushed me as I climbed out upon the shore.' The aorist giving the completed meaning of βιώσας. For ἐκβάλεσα in this sense see Od. 5. 415.

279. καὶ is epexegetic, 'against the huge rocks, that ugly spot.' Cp. Aesch. P. V. 31 ἄθρω τὴν ἀπεστησὲν φριστοστεια στίχον.

283. ἐκ δ' ἐπεσον, a pregnant phrase ὑ' and coming out of the water I sank down, rallying my spirit;' this doubtless means by deep gasps for breath. The result of this effort is described Od. 5. 458 ἐν φρίστω δυσμοὶ ἀγρίβοι. Cp. Apollon. Lex. 13. 5 ἔδοτο δὲ συνάγον καὶ ἀνακράτωυσον τὴν ψυχὴν.

285. ἐκβας, sc. from the ravine in which the river ran; cp. Od. 5. 462 ἐκ ποταμῶν λεασθεῖς.
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data=

εὐθα μὲν ἐν φίλλοισι, φίλοις τετινόμην Ἡτορ, εἰςδον πανούχοι καὶ ἐπὶ ἣν καὶ μέσον ἦμαρ
δύστο τ’ ἠλιός, καὶ μὲ γλυκὸς ὑπὸνος ἀνήκει.

289. δύστο; Eustath. 1580. 17 'Ἄρσταρχος οὖν γράφει δύστο, ἀλλὰ δείλετο, ὃ
ἐστιν ἐκ δῦσιν ἀνάλοχον. Et. Mag. 290. ὁ ἐχρή δείλετο, ἐκ δείλεως ἠτρόπος ἠμέρα
γάρ ἦν ητί. Similarly Schol. H. P. ' δείλετο est coniectura Aristarchi, qui ut
discrepantiam tollerent veterem scripturam immutare non dubitavit. Si δείλετο
librorum fide niteretur certe Aristarchus eos excitare hoc loco non praetermississet'
La Roche, ad loc.

286. ἰφυσώμην. This is the process
described Od. 5. 487 χόνιν ἐ ἐμετεστάτο

μοῖοι. In both passages, words are
applied to leaves that are proper to
liquids; compare φιλλομοῖο.

Lexil. s. v. δείλη, urges the authority
of δείλετο because, he says, had Aris-
tarchus not received it from earlier times,
he would have been inventing (con-
trary to his character) from conjecture
a verb of which elsewhere no traces
exist; and, moreover, he would have
succeeded in establishing this invention
as a rival to the authentic reading
(since Eustath. has it in his text, and
some of the Scholia refer to it alone).
Had the form existed previous to
criticism, it must have been the
original reading; for while δύστο,
as being more common, might spring
from δείλετο, the converse could not
happen. Grammatically, Buttm. de-
fends δείλετο on the analogy of ἠλμωτο,
ἄνεσεν, etc. Finally, following
Eustath., he draws attention to the
agreement produced by this reading
between the division of the day as here
given, and II. 21. 111 ἑσσεται ἡ ἡφαῖ
δείλη ἡ μέσον ἦμαρ.
As a further
argument for δείλετο it is urged that
δύστο involves a difficulty which
dείλετο relieves. If δύστο be read, it
seems to make sunset synchronise with
the waking of Odysseus; while in the
account of the same day, given in Od.
6, many things are transacted after his
waking,—e. g. his interview with Nauni-
cca, his bathing, his eating, and then
the progress, at a foot's pace, towards
the town; after which, as he halts
outside the town, comes sunset, de-
scribed in the same words (6. 321),
δύστοτ’ ἠλιός, καὶ τοι τάλαντ ἄλας
θεωτότ. 'Nay,' says Buttm., 'even this
second point of time still falls so early
in the day that Athena finds it neces-
sary to make Odysseus, who is going
from thence into the town, invisible.'
It is then argued that the substitu-
tion of δείλετο gives an earlier time of
day, and removes the difficulty. But
the fact is, that in Homer δείλη is as
much tied (etymology apart) to 'sun-
set,' as δύστο is. For we find with
δύστο an adjunct, σκοίνωτο τε πάσαι
ἀναία, which refers not to the lengthen-
ing shadows of evening, but to the actual
shades of night; on the other hand,
the usage of δείλετο, in Od. 6. 321
quoted above, shows the necessity of
giving it a good deal of latitude on
this side sunset; and, again, in Od.
8. 417 the time which it denotes is
succeeded by transactions which would
seem to require daylight. But if we
turn to δείλη, we find it used with the
very same range and the very same
restrictions. It is not tied to sunset by
II. 21. 111 (quoted above), nor by Od.
17. 599 δείλεσα, nor by lb. 606
δείλην ἦμαρ, but it is tied by II. 21.
233 εἰς ὃ κεῖν ἐλθεί | δείλεοι, ὥρα δῶον,
σκῆλον τ’ ἀκραυγὸν ἄρωμα, where (to
borrow what Buttm. has proved under
ἡμέρας) δείλεοι must express time,
and that time is identified here with
sunset. In post-Homeric usage, as
Buttm. has shown, δείλη meant several
different times, and had a range of
signification which can only be under-
stood on the hypothesis of a prospecti-
ve reference to sunset. δείλη is not
the period before sunset, but is itself
inclusive of sunset, the succeeding
period to which is ἐστιν Od. 18. 506.
Thus it would seem that nothing was
really gained by the substitution of
δείλετο for δύστο, inasmuch as both
words refer alike to sunset. But there

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This verse seems to come in awkwardly. We have in 6. 193, 14. 511, II. 10. 551 ἀνέσπαστα concluding the line and the sense; so that ἱππεύματι may have been added here to keep out an elliptical construction, and a common-place is then used to complete the line.

is another consideration which perhaps allows δείλετο a further latitude; and that is its tense; δείλετο is an aorist, δείλετο an imperfect. For this grammatical reason then, and for this alone, the difficulty is a little eased by reading δείλετο. But too much stress must not be laid on this, as we have seen that even δόσεται is used with latitude. A solution is offered in conclusion, which, as it will apply to δόσεται, will apply a fortiori to δείλετο. We have seen from II. 21. 111 that the day was divided into three periods, each of which, though consisting of several hours, was named from its characteristic moment; and, loosely, the name of any of these periods might apply to any moment within it. II. 8. 66, ὅπως μὲν ἡ αὐτὴ ἐν καὶ δέλτερο ὦραν Ἰάμπρα, illustrates this with regard to the first period, showing that all the time before the midday period was included in Ἰάμπρα. Similarly our text designates all the time after the midday period as δήμας ὄρ δείλη. The designation of a period by its concluding moment is illustrated by our transference of the word μεσό to midday from μεσόν = 3 o'clock or ninth hour; the link being that the whole period between 12 and 3 o'clock was so designated. This extension of the meaning of δείλη is quite consistent with the subsequent division of the period into δέλτη μεσία and δείλη ὄρα. Ηδ. 7. 167; 8. 6; Thuc. 3. 74. 7 8. 26. But, perhaps, instead of seeking exactness of interpretation, it is wiser to remember a tendency in Epic poetry to use formulas with a certain carelessness, as soon as they become formulas: as, e.g. θοῖν ἢ καὶ μετέπειρε used where only two persons are present.

293. ἱππεύματι is described as a sort of metathesis for ἱμπρέπειν. Compare ἔρισαν and ἐρισόμενες, ἔβραυν and διἐβραύνων, ἐπράπων and πέθων. The insertion of β is analogous to the process which produces μεσόμενα from μεσόν. Curtius maintains the old etymology of ἰμπρέπειν from ἴμπρα and root μερ, as in μεριμνά, μερ-μορ. Others refer it to a different root μερ, Skt. smar, meaning 'to think of,' 'to remember.' Cpr. μερ-κιρείζω and Lat. mis-mor; so that the original meaning would be 'let slip from the mind.' G. Meyer, Gr. Gr. § 25. Anmerk. treating ἱμπρέπεις as one of the rare (Aeolic?) examples of ρα instead of pa repeating the sonant liquid — so that ἱμπρέπεις comes from a stem *ιμπραίμοιον.

293. ἐν is scanned long, as ἔλπιος has the digamma. For ἀντιπάντα see Od. 6. 103.

294. ἱππεύματι. Probably this form is an aorist. It is a difficult question to decide between this and the future, as ἰμπρέπει can be used with either tense indiscriminately; as, e.g. ἔλπηται ἔλπειν II. 15. 288, ἔλπειον ἐπορίζειν 16. 282, ὡς ὅπως ἐλπούτω ἔγεται ἔλπειν Od. 3. 319. ἔλπειν ἐκ φρεσκό ζήμαν Od. 21. 158. If ἱππεύματι be thus taken for an aorist we shall compare it with ἱππεύμενον (ἀφοῦ, ἀφθαρσία, imperat. ἰππεύμενον, ἤππεύμενον, etc. On the other hand, the future (which would give an identical form) may be compared with II. 12. 261 ἔλπωτο δὲ τεῖχος ἰππεύμεν. Od. 3. 375 ὡς ἠτέκνη λακόν καὶ ἀνακτί τοιοῦτον. In Schol. H. P. Q. V. ἱππεύματι is interpreted by the aor. ἱππαζεῖν, and Eustath., writing ἱππεύματι, seems to lean towards the future.

295. ἐπιθένα, used in Homer of ὄνομα, ἱππαζεῖν, κατανικός, is variously rendered, e.g. Hesych. interprets it, in its use with ὄνομα, by μέλας (τυρώδης) ἰππαζεῖν. Probably the common meaning is 'fiery-looking,' equally well used of the brilliant colour of wine, the
καὶ λοῦσ’ ἐν ποταμῷ, καὶ μοι τάδε εἶμαι ἑδοκε. ταῦτα τοι ἀχνύμενος περ ἀληθεῖν κατέλεξα·
Τὸν δ’ αὐτ’ Ἀλκίνοος ἀπαμείβετο φώνησιν τ’ ἔξειν, ἦ τοι μὲν τοῦτο γ’ ἐναισίμων οὐκ ἐνόσιν παῖς ἔμη, οὐδεκά σ’ ὧδε τι μετ’ ἀμφιπόλιοι γυναικίν 300 ἤγεν ἐς ἥμετερον, ὥσ’ ἀρ’ πρῶτην ἱκέτευσας.
Τὸν δ’ ἀπαμείβομενον προσέφη πολλύμητις Ὄδυσσεύς· ἠρως, μὴ μοι τονεκ’ ἀμύμονα νεῖκε σε κοβρν’ ἦ μὲν γὰρ μ’ ἐκέλευε σὺν ἀμφιπόλιοι ἐπεσθαῖ· ἀλλ’ ἐγὼ οὖν ἑθέλων δείσαις αἰσχυνύμενος τε, μὴ ποι καὶ σοὶ θυμὸς ἐπισκόποντα αἰδώλιν· δύσχειλοι γὰρ τ’ εἰμὲν ἐπί λιθον φῶλ’ ἀνθρώπων.’
Τὸν δ’ αὐτ’ Ἀλκίνοος ἀπαμείβετο φώνησιν τ’ ἔξειν, οὗ μοι τοιοῦτον ἑνὶ στήθεσαν φίλων κήρι, μανθέουσι κεχολόσεθ’ ἀμείνω δ’ ἀοιμα πάντα, α’ γὰρ, Ζεῦ τ' ἀπείρεκα καὶ Ἀθηναία καὶ Ἀπολλόνιον.

301 ἦ ἥμετερον ἠμετέρων. Ἀττικῶν δὲ τ’ ἀχέμεν ἐκ διδασκαλίαν Schol. Ἡ. Ρ. See on Od. 2, 55. 311-316.] τούτι ζ’ Ἀρισταρχος διστάζει Ὄμηρον εἶδοι. εἰ δ’ καὶ Ὄμηροι, εἰσεύθεντον διεκνόμηθαν φησί, τῶν γὰρ ἀρνών τῶν ἄδικα μηνεικείτα αὐτῷ τὴν δυνατέα, καὶ οὐ προσπερνύμενον ἀλλὰ λαπόρον ἔληξει. Lehrs, Aristarch. p. 359, interprete εἰ καὶ Ὄμηροι καί ἠτίμηται quod a consuetudine sermonis et antiquitatis Homericæ abhorrebat.

flashing surface of metal, or the gleam of fire showing through smoke. 327. ἀληθέσθη, ‘as the truth,’ prediccative to τάστα. 301. σ’ ἀρ’ πρῶτης τ’ ἱκέτευσας. This clause really gives the reason why it was wrong in her not to think of bringing Odysseus; ‘for it was to her first thou didst make thy supplication.’ See on sup. 53, and cp. Π. 460, 61.

305. Eustath. characterises, with charming simplicity, the account that Odysseus gives of himself and Nausicaa: καὶ ἦν ἄν ἐμπίνεται ἄνθρωπος ὁ Ὀδυσσέας, ὅτε ἐν καρφί ποτήρεσεν καὶ ὅ σερράς. δείσας. Duntz. supposes that ἐμπίσκοπος describes the exhibition of anger by the wrinkling of the brow, ἑπισκόποι, comparing σινδ. μάλα, σινδ. ἁρανόμοι. 306. ἠμετέρων takes up ἐπεσθαί, ‘should you catch sight of me following her.’ 307. δύσχειλοι (ζ’), ‘quick to anger,’ ‘touchy.’ For the constructio ad sensum Nitzsch compares φυλακαί γυναικών . . . σύμφωνοι Ἑσ. Θεογ. 593; where however there is a variant σύμφοροι.

309. οὗ μοι τοιοῦτον . . . κῆρι, μανθέουσι κεχολόσεθαι, cp. ἡμεῖς δ’ οὐ τῶν ταῦτα διμνημένοι Od. 2, 60, and note there. The infinitive explains τοιοῦτον. 310. ἀμείνω αἰσχρῶς πάντα, ‘fair measure in all things is best;’ cp. sup. 51 ἀραστάλεις ἀνήρ . . . αἰσχρῶν . . . τεθέα, Od. 17. 578 καίν δ’ αἰθοῦ δέλησθαι: it will never do for a mendicant to be shy.’ See also Soph. Antig. 1327 βρισχέται γὰρ προστάτα τῶν παιδών καί. 311. α’ γὰρ . . . ἀγάμεν. The most perfect parallel to this construction is
τοίοις ἐών οἶος ἐστὶν, τὰ τε φρονεῖν καὶ ἐγὼ περ., παῖδα τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέσσαται ἀδὴ μένων οἶκον δὲ κ' ἐγὼ καὶ κτήματα δοίην, εἰς κ' ἐθέλων γε μένοις ἀδέκοντα δὲ σ' οὗ τίς ἑρέξει

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Φατήκων μη τούτω φιλόν Διί πατρί γένοιτο. πομπὴν δ' ἐσ τὸν ἐγὼ τεκμαίρομαι, δορού ἐν εἰδής, αὐριον ἐς τίμιος δὲ σοὶ μὲν δεδμμένοις ὑπὸν λέξει, οἱ δ' ἐλάοσι παλύθην, δορο ἐν ἴκη

314. οἶκον δ' κ' Ηermann, Opusc. iv. 161 de partic. ἀν', maintains that instead of the common reading δ' τ' we must adopt δ' κ'. Bekker accepts the alteration, which has the further corroboration of a reading αὐραω in a MS. at Breslau, and La Roche and Nauck agree. 318. αὐραω Ξ] Most modern editors since Nietzsche concur in this punctuation. But the majority of MSS. divide the verse at αὐραω. So Schol. P. ἐσ τίμιος δὲ, μέχρι τούτου: and Schol. P. T. ἐν ἱστι τὸ τίμιος τὸ δὲ ἐς τὸ δὲ καὶ ἐς τίμιος ταύτων δηλαδήν. So Eustath. 319. ἐλάοσι] Schol. P. gives both ἐλάοσι and ἐλάοισι.
7. Ὅ∆ΥΣΣΕΙΑΣ Ἡ.

πατρίδα σήν καὶ ἄῳμα, καὶ εἰ ποῦ τοῦ φίλον ἔστιν,
εἰ περ καὶ μᾶλα πολλὰν ἐκαστέρω ἐστι Ἒυβοίης,
τὴν περ τηλοτάτω φᾶς ἔμεμναι νεός εἰ διότα τοῖς
λαῶν ἁμέροιο, ὅτε τε ἔλαυν Ῥάδαμάνθουν
ἥγουν ἐποφύμενον Τιτυνόν, Γαϊήνοι υἱόν,
καὶ μὲν οἱ ἐνθὸ ἤλθον, καὶ ἄτερ καμάτοιο τέλεσαν
ἥματι τῷ αὐτῷ καὶ ἀπήνυσαν ὁκαὶ ὀπίσω.
εἰδοφίεσι δὲ καὶ αὐτὸς ἐνὶ φρεσίν δοσον ἄριστα
νίτες ἐμαί καὶ κούροι ἀναρρίθειν ὄλα πηδαί.

"Ομι λάτον, γηθήσεσθε δὲ πολύτλας δίος Ὅνυσσεος,
ἐνύχρομένοι δ' ἀρα ἐπεν ἔσον τ' ἐφατ' ἐκ τ' ὅμαζον'
'Ζεύ πάτερ, αἴδθ' διασ εἰπε τελευτήσεις ἄπαντα
'Αλκινοος' τοῦ μέν κεν ἐπὶ 'εἰδοφίον ἄρουραν
ἀσβεστόν κλέος εἴη, ἵσω δέ κε πατρίδ' ἵκομην'.

"Οσι μὲν τοιαῦτα πρὸς ἀληθοὺς ἀγόρευνον,
κέκλειτο δ' 'Ἀρίηθ' λευκώλενος ἀμφιτόλιοι
dεμ' ὑπ' αἴδουσι θέμεναι καὶ ῥήγεα καλὰ
πορφύρα ἐμβαλλέων, στορέας τ' ἐφύπερθε τάπητας,
χαλάνες τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.

326. ἀπήνυσαν] A gloss in M. gives ἀπήγαγον, which appears also in the lemma of Schol. H. P. with interpretation in P. ἤγουν ἐγκατῴκησαν. 330. In Schol. E. two different readings are preserved in the latter half of this line, διεν πρὸς δε μεγα-
λήτορα θυμόν and εἰδοφθαν, δειν τοῖς νήφοιν.

II. 7. 6, 'they will row thee through the
calm sea.'
323. Ῥάδαμανθοῦ, Aceol. Ῥάδαμανθοῦ,
is represented to us, Od. 4. 564, as
living in Elysium, while Tityos, son of
Gaia, appears in Od. 11. 576 as suffering
in Hades for his audacities committed
in Phocis. There seems no clue to the
early form of legend commemorated
here. It is just possible to imagine
that Scheria was not far from Elysium,
so that the Phaeacian sailors were at
hand to carry Rhadamanthus from thence
on his visit to Tityos. But the
object of the visit is equally obscure.
Eustath. attempts a solution, saying, Ῥ
Ῥάδαμανθοῦ ἐπὶ θέαν τοῦ Ῥατοῦ ἀληθί
πλάτηται, ἣ διὰ τοίς του μεγάθεους, ἥ
καὶ ἐνα δίκαιο διά κατὰ τὴν ἱστορίαν
σφορίζει αὐτῶν.
324. Γαϊήνοι. With this use of the
adjective cp. Ποιητῶν ὑίον Od. 3. 190.
325. τελεσάν... ἀπήνυσαν. The
meaning of the words is almost identical.
Perhaps τελεσάν regards more the ac-
complishment of the journey, and ὄ-
προς the arrival at the destined goal, as
the addition of ἀπήνυσα suggests.
326. ἀπηνυσάτ' αὐτό, 'on that very
day,' the expression being nearly iden-
tical with the Attic use of ὅ ἀπῆρντο.
328. πη δάοι, 'with the oar-blade;' cp
πηδάλιον. Perhaps the word is con-
nected with πηδάω, because the oar-
blade seems to spring from the water
at the end of the stroke; we may
compare διὰ χρων παραπτωμένα θρό-
σκεν πλάτα Soph. O. C. 716.
332. ἐκ... ἄρουραν, 'would be spread
throughout the world,' i.e. by the
praise which Odysseus would accord
him in his gratitude.
ai δ’ ἵσαν ἐκ μεγάρου δάος μετὰ χερσίν ἔχουσαι.
αὐτὰρ ἔπει στόρεσαι πυκνῶν λέγοις ἐγκονόεουσαι,
ἀπρονον 'Οδυσσῆα παριστάμεναι ἐπέεσσαι.
"Ὅροο κέων, ὧ ξείνε' πεποίηται δὲ τοι εὑνή.'
ὡς φάν' τῷ δ' ἄσπαστών ἐλεσσον κοιμηθήναι.
ὡς ὃ μὲν ἐνθά καθεύδε πολύτλας διὸς 'Οδυσσεΐδος
τρητοῖς ἐν λεχέεσσιν ὑπ' αἴθουσθε ἐριδοῦπτες
'Αλκίνοος δ' ἄρα λέκτο μυχῷ δόμου υψηλοῖο,
πᾶρ δὲ γυνὴ δέσποινα λέχος πόρανε καὶ εὐφήν.

347. πόρανε] γρ. πόρανει ἐν ταῖς 'Αριστάρχου Schol. P.

340. στόρεσαι takes up the process described in the foregoing lines.
λέγοις is the 'bedstead,' firmly framed together.
ἐγκονόεουσαι is found only in the fem.
ΟΔΥΣΕΙΑΣ Θ.

Οδυσσέως σύστασις πρὸς Φαίακας.

'Ήμος δ' ἠργόνεια φάνη μοδόδακτυλος 'Ηῶς, ὄρνυτ' ἀρ' ἐξ οὐνής ἱερὸν μένος 'Αλκινόου, ἀν δ' ἔρα διογενὴς ἁρτο πτολύπορος Ὀδυσσεύς, τοίσιν δ' ἠγεμόνει ἱερὸν μένος 'Αλκινόου Φαῖκον ἄγορηνδ', ἣ σφιν παρὰ νησί τέτυκτο. ἐλθόντες δὲ καθιζόν ἐπὶ ξεστοίοι λίθους πλησίον' ἢ δ' ἀνά δατο μετάξετο Παλλᾶς Ἀθήνη, εἰδομένη κήρυκι δαίφρονος 'Αλκινόου, νόστον Ὀδυσσῆι μεγαλήτορι μητιώσα, καὶ ὅτα ἑκάστοι φωτὶ παρισταμένη φάτο μύθον

'Δεὺς' ἄγε, Φαῖκοις ἡγήτορες ἢδὲ μέδουτες, εἰς ἄγορην λέναι, ὅφρα ξείνοια πύθησθε, δὺ νέων Ἀλκινόου δαίφρονος ἱκετό δῶμα πόλτω τεπιπλαγχθείς, δέμας ἀθανάτωσιν όμοίοις.'

9.] After this verse, Cod. Vindob. 56 inserts ἡ λαῶς μὲν ἄγων' ἄγορηνδ' ἵναι Φαῖκας.

3. πτολύπορος (πτολύπορος Od. 9. 504, 530). This epithet is in the Odyssey used only of Odysseus, Od. 16. 442 ; (II. 2. 278), with special reference to the craft by which he enabled the Greeks to take Ilium. Elsewhere it is used in a more general sense as an epithet of Ares, II. 20. 152; of Enyo, II. 5. 353; of Achilles, II. 15. 77; of Oileus, II. 2. 748; of Otrynteus, II. 20. 384. Cp. Od. 1. 1.

6. λίθου. Cp. II. 18. 407 foll. λαὸς δ' εἰν ἄγορῃ ἱερὸν ἀθόροι. ὅ περ γέροντες, | ἔστε' ἐπὶ ξεστοίι λίθους ἱερῳ ἐν κύκλῳ. The process of fixing these solid stone seats is described in Od. 6. 267.

7. πλῆσιον, 'near together.'

11. Δεύτ' ἄγε. Notice the use of the formula ἄγε with the plural number, as in Od. 2. 212, 253, etc. Nitzsch compares οὐ μοι, τί φαιδόμεσθα τῶν λίθων, ὡς ἐρμότα; Aristoph. Acharn. 319. We may take λέναι in the next line as the imperative use of the infinitive.

12. ξείνοια, 'about the stranger.' So Λάμπας πιθέσαβι II. 17. 102.
8. ΟΔΥΣΣΕΙΑΣ Θ.

"Ὡς εἶπονδ᾽ ὠρυνε μένος καὶ θυμὸν ἐκάστου. 15
καρπαλίμοις δ᾽ ἐμπλήτῳ βροτῶν ἄγορα ὁ τε καὶ ἔδραι ἄγρομένων· πολλοὶ δ᾽ ἀρα θησαυρὶ ἁδόντες νῦν Λαέρταο δαθρόνα, τῷ δ᾽ ἄρ᾽ Αθήνη
θεσπεσιν κατέχειε χάριν κεφαλῇ τε καὶ ὁμον, καὶ μὴ μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20
ὅς κεν Φαῖκεσσι φίλοι πάντεσσι γένοιτο δεινός τ᾽ αἰδοίδος τε, καὶ ἐκτελέσειν ἀδέλθους
πολλοὺς, τοὺς Φαίκες ἐπειρήσατο" Οὐδοῦχος.
aυτὰρ ἔσει β' ἠγερθεν ἀμιγγερέες τ᾽ ἐγένοντο,
tοῖν δ᾽ Ἁλκίνους ἀγορῆσατο καὶ μετέειπε· 25

15. καὶ θυμὸν ἐκάστου] Bekk. reads here, on the suggestion of Bentley, θυμὸν τε ἐκάστου, because of the initial f in ἐκάστος. 33. πολλοὺς] διέσει Ζερό-
δотος, οὐ γὰρ πολλὸς ἐπέλεξεν ἐν Φαικίη, ἀλλ' ἐπέλεξεν μένον Schol. H. Q.
"Kéklynte, Phai̱κ’kou̱n ηγή̱τ”̱o̱ṟe̱s ἢ̱ḏé̱ mé̱ḏó̱ṉte̱s, δ’̱h’̱ṯ’̱ ρ’̱t’̱ me̱ θυμ’̱ḏs é̱ṉ ς’̱ṯ’̱ẖ’̱se̱s̱i̱ κελεύ̱e̱i̱, ζεί̱ν̱os ô̱’̱, οὐ̱κ̱ οἴ̱δ̱’̱ τ’̱ ίς’̱s, ἀλ’̱ό̱μ’̱ε̱ṉos ʿk’̱ṯ’̱ e̱μ’̱ḏ’̱, ἦ̱ ρ’̱δ̱ ἤ̱δ̱’̱ο̱ι̱ς ἢ̱ ἐσπε̱ρ’̱ί̱ω̱ν̱ ἀνθρ’̱ό̱π’̱o̱ṉ πομπ’̱ẖ’̱ δ’̱ οτ’̱ρ’̱ν’̱ε̱i̱, κα’̱i Λ”̱S”̱e̱t”̱e̱i̱ ἐμ’̱π̱e’̱ḏο̱ν εἶ̱ṉa̱i̱.

ἡμεῖς δ’̱, ὡς τὸ πάρος περ,’̱ ἐποτρυν’̱ω̱μ’̱ε̱βα πομπ’̱ẖ’̱.
οὐ̱δ’̱ ὅ’̱ρ̱ο̱ δ’̱ τις ἄλλος, ὅτις κ’̱ ἐμ’̱ά ὅ̱μ’̱αθ’̱ ἢ̱κ’̱τ’̱α̱i̱, ἐνθ’̱δ’̱ ὄν’̱ρ̱ο̱μ’̱ε̱ν̱ο̱ δ’̱ρ’̱ό̱ς μὲ̱νε̱ι̱ εἴ̱ν’̱ε̱κα πομπ’̱ẖ’̱.

ἀλλ’̱ ἀγε ν’̱ν’̱α μελα̱π’̱ν’̱α ἐρ’̱ψ’̱ο̱μ’̱ε̱ν εἰ̱ς ἀλ’̱α δι’̱α̱ν̱ πρωτόπλοο̱ν, κού̱ρ’̱ω̱ δ’̱ δ’̱ό̱ν̱ κα’̱i̱ πεντ’̱ήκ’̱ο̱ντα κρι̱ν’̱ά̱θ’̱ω̱ν κατ’̱α δή̱μ’̱ο̱ς, ὅ̱σ’̱ο̱ πάρ’̱ος εἰ̱ς̱ν̱ ἀρι̱σ’̱το.”

35. κού̱ρ’̱ο̱] A few MSS. mistaking the voice of κρι̱ν’̱ά̱θ’̱ω̱ν wrote κού̱ρ’̱ο̱.

anticipated subject of the next clause; and in τὸν μὲν πειράμα τάχ’̱α δ’̱ ἕ̱ρ’̱ται ύ̱πον Ἀχ’̱ιαι̱ Ι. 2. 1. 93, if the verse is genuine, the accusative may depend solely on ἕ̱ρ’̱ται.

29. ἦ̱ δ’̱. These two clauses serve as an expansion of ὅ’̱ς τ’̱ις, ‘whoever he may be, whether he be come from the men of the East or,’ etc. Compare οὐ̱δ’̱ οἶ̱δ’̱ τ’̱ις σ’̱φ’̱ρα ὅμοιος ὅτ’̱οις ἐστ’̱ι τά βραζ’̱α, ἢ̱ ἐ’̱τ’̱ θ’̱ό̱ις. Compare τῷ χαῖρεν ηε’̱τ’̱μ’̱ε̱μ’̱α Ἰ. 2. 2. 253, οὐ̱κ ἂν γράφ’̱ε̱ν ἄνθρω̱πος μετ’̱α’̱ς, ἢ̱ μὲ̱ν’̱έ τ’̱ρακ’̱ε̱τ’̱α πψ’̱ε̱ι’̱ με’̱ν’̱ε’̱ τ’̱ Ά’̱χ’̱ιαι̱ Ι. 5. 8. For this geographical use of πρώ̱τ’̱ος with the genitive cp. Od. 21. 347 ὅ̱σσοι ν’̱ήμ’̱ασ’̱ λο’̱γ’̱ο̱ι’̱ς πρὸ̱σ’̱ θ’̱λ’̱ω̱ν, ‘off Ellis.’ Ἡ̱ ἱστορ’̱ι’̱α’̱. On the sense of the words, cp. Schol. Q. ο’̱υ̱τ’̱ος δ’̱ ο’̱ι̱ παλ’̱αι̱ο̱ν ἐρ’̱μ’̱ε̱ζ’̱ον ἐ’̱ς δ’̱δ’̱ω̱ν κα’̱i̱ ἀνατ’̱ο̱λ’̱ε̱ν τ’̱α κοι̱ρ’̱ι’̱α, ὅ̱τ’̱ θ’̱ρ’̱τ’̱ ἅ̱δ’̱μ’̱ον ὑπ’̱ θ’̱έρ’̱ος οὐ̱δ’̱ ο’̱ι̱ ν’̱ήμ’̱ος (Od. 10. 190).

30. ἐμ’̱π’̱ε̱δ̱ο̱ν εἶ̱ν’̱α. That is, ‘that it should be assured.’ ἐμ’̱π’̱ε̱δ̱ο̱ν, of a boon which has been promised, has the same ambiguity which the English word ‘certain’ has, similarly used. The boon is prospectively certain, when it is promised; which is the application of ‘certain’ here: it is retrospectively certain, when the promise holds good still, or when the promise is fulfilled. But cp. Ι. 2. 302 μυσ’̱ο̱δ’̱ος δ’̱ ο’̱ι̱ δρ’̱ε̱ας ἐςτ’̱ος, and Buttm. Lexiλ. § 28.

31. πάρ’̱ος, here as in inf. 36, and Od. 4. 627, in its regular idiomatic use for wont or custom.

32. οὐ̱δ’̱ γὰ’̱ρ οὐ̱δ’̱, see on Od. 3. 27. The second οὐ̱δ’̱ determines the negation to a particular part of the sentence, namely, ἄλλος τ’̱ις.

35. πρωτόπλοο̱ν, ‘for her first voyage.’ The ship has never been to sea before.

κού̱ρ’̱ο. The use of the dual here is not idiomatic but irrational; it is, of course, due to the effect of ὅ̱ωρ ἀμ’̱πτ’̱ε̱δ’̱ οὐ̱δ’̱, but there such rivers only are specified as come down from two sides into a valley and thus are naturally parted into two groups. In II. 9. 182, 193, 196 τ’̱α δ’̱ β’̱ά’̱τ’̱ρ’̱α, etc., there is a loose use of the dual, as the personages alluded to are Ajax, Odys’̱se’̱s, Phoenix, and two heralds; yet even there it serves to mark off the two leading figures, Ajax and Odys’̱se’̱s, from the rest, cp. Od. 9. 90.

36. κρι̱ν’̱άθ’̱ω̱ν. The Schol. P. interprets this passively ἐπελε’̱χθ’̱ω̱ν κατ’̱α γατ’̱ο̱τ’̱ε̱ν, but the voice is middle, and has an indefinite plural subject unexpressed, as ἑκ’̱τ’̱ο̱ν Od. 4. 314, where see note. Tr. ʿLet people choose,’ meaning ʿlet us choose.’ Homer never uses the termination in ὀδ’̱σσαν.

38. ἔκβο’̱τ’̱ε, ‘leave the ship again,’ see Od. 4. 785, and Appendix i. § 9.
8. ΟΔΥΣΣΕΙΑΣ Θ.

ημέτερον' ἐλθότες· ἔγω δ' εὖ πάσιν παρέξω.
κουροσίν τεν ταύτ' ἐπιτέλλομαι· αὐτάρ οἱ ἄλλοι
σκηπτοῦσιν βασιλῆς ἐμὸς πρὸς δόματα καλὰ
ἐρχεσθ', ὅφρα ἔξων ἐνι μεγάρουι φιλέωμεν
μηδὲ τις ἄρνεσθαι καλέσασθε δὲ θείον αἰθῶν,
Δημόδοκον τῷ γὰρ ρᾷ θεὸς περὶ δῶκεν αἰωθὴν
τέρπειν, ὅπη θυμὸς ἐπιτρώνσῃ αἰθίδων.

"Ὅς ἄρα φωνήσας ἡγήσαστο, τοι δ' ἄμ' ἐποντο
σκηπτοῦσιν κηρὺς δὲ μετέχετο θείον αἰθῶν.
κουρό δὲ κρινθέντε δῶν καὶ πεντέκοντα
βήτην, ὡς ἐκέλευσ', ἐπὶ θιν' ἄλος ἄτρυγέτοιο.
αὐτὰρ ἐπεί β' ἐπὶ νῆα κατήλυσθαν ἠδὲ θάλασσαν,
νῆα μὲν οἱ γε μέλαιναν ἄλος βελόναδε ἔρωσαν,
ἐν δ' ἑστὸν τ' ἑτίθεντο καὶ ἱστία νῆι μελαίνη,
ἵρυταντο δ' ἐρετμα τροποῖ ἐν διεραινοῖσι,
πάντα κατὰ μοῖραν ἀνὰ δ' ἱστία λευκὰ πέτασαν.
ἔφευ δ' ἐν νοτίᾳ τῆς γ' ἀρμισαν· αὐτὰρ ἐπείτα
βάν β' ἔμεν Ἀλκινόοι δαίφρονος ἐσ μέγα δῶμα,
πλήντο δ' ἄρ' αἰθουσαὶ τε καὶ ἔρκεαι καὶ δόμοι ἄνδρῶν

45. τέρπειν] Αl. τερπεῖν. Eustath. quotes both readings. 49. ἐπὶ πιν' ἄλος
ἀτρυγέτοιο] τρ. ιερὸν μενον Ἀλκινοοι Σχολ. Μ. 55. εὐνοῦ] See on Od. 4.
785 Ἀριστοφάνης νοσών Σχολ. Η. ὃς sedes glossae Hisychianae ἐνοδοῖς,
ἀγνωσθεὶς. Nimirum pro εὐνοῦ Aristophanes legethe ἐνοδόης, quod male alii
divellebant. Butt.
apartments of the house. The Schol. H. joined ἄμαυρον, interpreting the words by οἱ ἄμφερες, but this is wrong.

61. ἀμφί Θ᾽ ἑτὼν. This expresses the ‘preparation,’ between the playing of the animal and getting it ready for table. So ἅμανεαν κρα. II. 11. 776, βοῶν II. 18. 559.

62. ἐρίπος. The prefix ἐρ, which some identify with ἐρπ, perhaps from ἐρπ-ναιο, merely strengthens the sense of the word. ἐρίπος is referred by Curtius to a root ναρ, ‘to choose;’ compare also Ἓρα, ἑπι-ναραι. This form from the a declension occurs only here, and inf. 471, and Od. 1. 349. We find ἐρίπος in II. 4. 206. It is common in the metaphastic form ἐριστεῖς and ἐριστεῖς. The epithet may be rendered ‘worthy.’

63. ἄμφαιαμυνέαν υμῶν ἄμφαιαμυνέαν. Curtius, p. 574, finds that for the Homeric ἄμφαιαμυνέαν, FINDS writes ἄμφαιαμυνέας, the two forms being referable to ἄμφαιαμυνέας. The root is μερ, ‘to apportion.’ Taking expertum facere as the original sense of ἔμερηπιον, we must, says Curtius, in those cases where, by itself, it means ‘to blinding,’ refer it to a different root, sc. μερ, ‘to be bright,’ and so we may compare it with ἄμαυρον.

These words remind us of ‘blind Thamyris and blind Maenades,’ and of our own poet who in these words parallels their lot with his own. The author of the Hymn to Apollo gives as the description of himself, τυφλοί ἄμφαιαμυνέας, ἀτέφλητοι Χιμών, which lines seems to be the foundation of the tradition of the blindness of Homer, in the first place; and, secondarily, of the tradition which takes the description of Demodocus in the text to be intended by the poet for himself.

63. αὐτοῦ, a pronominal adverb, particularly used by οἴκος κεφαλῆς. The use of αὐτοῦ followed by a closer epexegeesis is very common, e. p. αὐτοῦ τῷ ἔτοι ἔτοι Od. 2. 317, αὐτοῦ παρ ἔτοι Od. 16. 74, αὐτοῦ ἐν ἐκχειρί Od. 10. 95, αὐτοῦ μετ ἄμφαιαν Od. 9. 95, αὐτοῦ ἐν ἀπάτῃ Od. 1. 315, αὐτοῦ ἐπιστρέφειν νῦν Od. II. 11. 741, αὐτοῦ προσπάθεια ὑπόκειν Od. 16. 344, αὐτοῦ ἐνακα Od. II. 8. 207; see Aulin, de Epexegeti, p. 16. ἐπιστρέφεις, ‘signified to him [that he had put it there] so that he might reach it with his hands.’ The action of φάεω (of which ἐπιστρέφεις is redup. nor.) probably means here that he found Demodocus’ hand to the place where the harp was hanging; it does not necessarily imply that he told him
κῆρυ: πάρ δ' ἔτιθεν κάνεν καλήν τε πρατεῖαν, πάρ δὲ δέπασ ὁνόμα, πείν ὅτε θυμὸς ἀνάγοι, οὐ δ' ἐπὶ ὑμεῖς ἐτοίμα προκείμενα χεῖρας Ἰαλλον. αὐτὰρ ἐπεὶ πῶς καὶ ἐδητῆσας εἴ ἐρον ἐντο, μοῦδ' ἀρ' ἀνήκειν αἰεὶ δέχεμαι κλέα ἀνδρῶν, οἷμης τῆς τὸ γὰρ κλέος ὑμῶν ἐφέν ἰκανέ, νεῖκος Ὀδυσσέως καὶ Πηλείδων Ἀχιλῆος,

73. ἀνήκειν γράφεται ἀνήκειν Schol. E. ἀνήκειν] τὸ δὲ ὅμοιο, οἷ μὲν μετὰ τοῦ ἀνδρῶν συντάσσουσιν ὅμη ἀνήκειν ὅμοιο,] κάλλος δὲ στίχοι εἰς τὸ ἀνδρῶν Eustath.

it was there; see Lehrs, Aristarch. p. 8 'φαύλως, quae auct. est "dicato," sed "indico."' Cp. Apoll. Lex. ad perf. πᾶς, πέρας ἐναρκήν, τοῦ Ἀρ- σάρας συγγραφεύσεσθαι ὅτι τὸ φάσον οἰδεστὸ ἐπὶ τοῦ εἰκόνος τάσσεται. Ψηφ. quod recte et subtiliter Aristarchus observavit, φαύλως significat indicare. Minime obstat Od. 1. 273 (μέδον πέφοβα πάναι), hoc dictum est fere ut εἴναι πάντας παράσκευας II. 23. 131. Rectissime hymn, Ven. 128 concinnum vocabulum cum synonymo διακόνειαν, αὐτὸν ἐπι δύ δεξί, καὶ ἐφρασσε. Nec (inf. 142) αὐτὸν νῦν προκλαντοι ἤν και πέφοβα μένον, ubi annotatur omne Ἀρσάρας ὧν ἐποδότος ὃ τῶν Ἀριστο- φάνης ἑπίσταται τοῦτον τοῦ στίχου, vocabuli significatione absconita, sed hand dubia liberat versus in mellioribus MSS. Nam (ne de Aristophane dicam) Zenodotus certe ad vim vocis ne attendant quidem.'

73. κλέα ἀνδρῶν. So in II. 9. 186 foll. Achilles is found with his lyre, τῇ δ' ἐν τῷ θυμῷ ἐπηρείη, αἰεὶ δ' ἀρ' κλέα ἀνδρῶν. These 'stories,' which were sung by the heroes themselves at the period represented by the Iliad, are in the Odyssey the property of the professional minstrel.

74. ὅμοιος, 'strain;' literally, 'way' of song. The word is always used of song, however independent it stands; εἰς ὅμοιος μὲν ἔδεσε. On its particular meaning see Mure, Lit. of Anc. Greece, vol. I. 170, note. 'With Homer ὅμοιοι means all poetry or song, Epic or Lyric; ὅτα μὲν ἐπί μιθολογίαν ἀριστοκρατίαν ὑπονομεῖ πώς ἔτι τὸ μῆ κληρύνει Ἀ- χιλῆος ἐμφάνει τὸν Ἀχιλλιον τὸν Ἀριστοκράτον ἐν Τενηδί, δ' ἐν ἐπικάιον μετάίων συνεδρεῖ δὲ τούτῳ ἐπὶ τὸ μῆ κληρύνει.' And Plu- tarch, Moral. p. 74 A δ' ἐν Σοφοκλεῖ τῶν Ἀριστοκράτων Ὀδυσσέως ὁ
δός ποτὲ δηρίσαντο θεῶν ἐν δαίτι θαλείᾳ
ἐκπάγλοις ἐπέεσσιν, ἀναξ δὲ ἀνδρῶν Ἀγαμέμνων
χαίρε νόρ, δὴ ἀριστοὶ Ἀχαίων δηρίσαντο.
δός γὰρ οἱ χρείων μυθήσατο Φοίβος Ἀπόλλων
Πυθῆν ἐν ἡγαθείᾳ, δὴ ὑπέρβη λάινον οὐδὲν
χορηγόμενος τὸτε γὰρ ἐπὶ κυλίνδετο πύρματος ἁρχῆ
Τραωὶ τε καὶ Δαναοὶς Δίδως μεγάλου διὰ βουλᾶς.

78. ὅροι οὐκ εἰδόθεν ἀπὸ περικλυτὼν; αὐτὰρ Ὀδυσσεύς
παρφήρεσιν μέγα φάρος ἐλῶν χερσί στυβάρησεν
κακὸς κεφαλῆς ἐλύσεσθε, καλυπτεὶ δὲ καλὰ πρόσωπα
ἀδετῶ άγαρ Φανῆκας ὑπὸ ὑφρόν τις ἀδρυνει λεῖβων.

78. οὐκ εἰδόθεν ἀπὸ περικλυτὼν; αὐτὰρ Ὀδυσσεύς
παρφήρεσιν μέγα φάρος ἐλῶν χερσί στυβάρησεν
κακὸς κεφαλῆς ἐλύσεσθε, καλυπτεὶ δὲ καλὰ πρόσωπα
ἀδετῶ άγαρ Φανῆκας ὑπὸ ὑφρόν τις ἀδρυνει λεῖβων.

77. ἐκπάγλοις, i.e. which dismayed the bystanders by their fierceness, 'but Agamemnon rejoiced.'
78. νόρ, i.e. secretly.
80. Ποιόν was the oldest name of the place in Phoci where Apollo's oracle was established. In h. Hom. Ap. 362 foll. the name was derived from πυθήσθαι because of the 'rotting' carcass of the Python which lay there, ἤσταυρον νῦν πῦθεν εἰ χρῆσις βασιλεία ἢ εἰ νῦν ποιόν κυλίσκεται. Others derive it from πυθήσθαι, where the quantity of the vowel suggests a difficulty. Δίδων was properly the name of the people; the word first occurs h. Hom. 28. 14 Δίδων ἐσ πιαν δῆμον. Voss (says Nitzsch) dates it from about B.C. 620.

O. Müller would explain λάινον οὐδὲν of a subterranean treasure-house, see the description of the building of the temple by Trophonius, h. Hom. Ap. 295 foll., from which Nitzsch dissents.

81. τότε, 'then;' namely, when Agamemnon consulted the oracle. The war with Troy was just beginning, the κακὸς προκύμα ἦν just rolling on (κυλίνδετο), soon to sweep so many lives away. The story appears in a different shape on the authority of Demetrius Phalerus (quoted by Schol. E. H. M. Q. R. on Od. 3. 267, Μοῖρας δὲ τῷ Ὀδυσσεῖ ἐλῶν ἐν Δέλφοις τὸν θεὸν ἄρτετο περὶ τῆς μελλοντος ἐκστασεις ἐς Ἰλίον στρατείας.

82. κακὸς κεφαλῆς ἐλύσεσθε. The φάρος, a square piece of cloth, was put on so as to cover the left arm and shoulder. The right arm was bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

87. οὖτε λήξειν, 'each time he stopped.' For this iterative force of the optative with οὐτε or a relative pronoun cp. Od. 11. 584 foll., 591 foll.; 12. 237-241; Π. 1. 489 foll. At every pause in the story Odysseus poured a thank-offering to the gods, in remembrance of their constant care of him.
8. ΟΔΥΣΕΙΑΣ Θ.

δάκρυ διμορέξαμενος κεφαλῆς ἀπὸ φάρος ἔλεσκε,
καὶ δέπας ἀμφικύππελλον ἔδων σπείσασκε θεῶν
αὐτὰρ ὅτι ἂν ἄρχοιτο καὶ ὑπνεῖαν ἀδέθεν
Φαίηκοι οἱ ἀριστοί, ἐπεὶ τέρποντ’ ἐπέδειον,
ἀψ ὦθεσεν κατὰ κράτα καλυψάμενον γοῦνακεν.
ἐνθ’ ἄλλους μὲν πάντας ἐλάθανεν δάκτρια λείβων,
Ἀλκίνοος δὲ μιν οἷος ἐπεφάσασε· ἦδὲ ἐνήσεν
ἡμενος ἀγχ’ αὐτῶ, βαρὺ δὲ στενάχοντος ἄκουσεν.
ἀλγά δε Φαίηκεσεν φιληρέτμοιο μετηέδα

'Κέκλυτε, Φαίηκεσιν ἡγήτορες ἢδὲ μέδουτες·
ἥδη μὲν δαιτὸς κεκορήμεθα θυμόν εἰσὶν
φόρμιγγος θ’, ἡ δαιτε συνήρος ἐστιν νεαλαίῃ
νῦν δὲ ἐξελθομεν καὶ ἀειθῶν πειρηθῶμεν
πάντων, ὡς ἄ χ’ ἐξεῖν ἐνίσπη ἡδον ποίοισιν,
οίκαδε νοστήςας, ὄσον περιγινώθηθ’ ἄλλων
πῦξ τε παλαιμοσύνη τε καὶ ἀλμασιν ἢδὲ πόδεσιν.'

"Ως ἄρᾳ φωνήσας ἡγήσατο, τοι δ’ ἄρι ἐποντο.
καδ’ δ’ ἐκ πασσαλόφι κρείμασεν φόρμιγγα λίγειαν,
Δημοδόκου δ’ ἔλε χείρα καὶ ἐξαγεν’ ἐκ μεγάροιο
κηρυξ’ ἄρχε δὲ τῷ αὐτήν ὄδιν ἢν περ’ οἱ ἄλλοι
Φαίηκοι οἱ δριστοί, ἀδέθλια θανμανεῖτες.

92. ἄψ] ὁ Αριστοφάνης ἀψ’ ὁ Οδυσσέας γράφει Schol. H. 98. δαιτός] This is the reading of Aristarchus: others inverted the position of δαιτός and θυμόν Schol. H. 99. βαλείς] Eustath. remarks that some wrote ἕταιρη for βαλείς. It seems more likely that ἕταιρη was a gloss upon συνήροι from Od. 17. 271. 103. παλαιμοσύνη] Al. palaimoseun. ἀπεικόνισα τῆς σίγου ὡς τὸν Ἀριστοφάνην Eustath., who adduces the analogous form Παλαιμών. 105.] See on sup. 67. Here Schol. H. gives on κρείμασεν the words οὕτως αἱ Ἀριστοφάνης.

99. συνήροιος = linked with; ’ στε. ἐν
δὲ τῇ φόρμιγγῇ ἡ ἡγήσει ἢν ἄρᾳ δαιτ’ θεῶν
ποίησεν ἐσταίρην Od. 17. 271.
107. ἄρχε ... ἄλλα = praebat illi
eam ipsam viam quam ceteri ibant. ’For
ἀντίος, signifying ‘the same,’ cp. Od. 10.
263 τῶν δ’ ἂν ἠγείρα αὐτῶν ὅδον ἐν
αγαθοῖς. 16. 138 αὐτῶν ὁδὸν ... ἑλειθ. 11.
12. 225 ἐξανασμέθ’ αὐτὰ κέλεσθαι.
Cp. Soph. Ant. 929 ἕτε τῶν αὐτῶν
ἀνίμων αὐτοῖς φοίτησε μετὰ τῆς ἡ γ’ ἐξοφιλεί,
where however it is possible that αὐτῶν
[τι ἄντα] tacitly borrows the article
from the preceding τῶν αὐτῶν.
108. ἄδηλω means here the ‘games,’
i.e. the tests of prowess. So in Od. 21.
4 the bow and axe-heads, by which the
manhood of the suitors was to be tested,
are called ἄδηλυ καὶ φώνα ἄρχη, cp. 24.
169. In Od. 21. 117 the signification of
the word is uncertain: Telemachus,
in alluding to this trial of strength,
speaks of himself as ἄοι τ’ ἄργη πατρός
ἀδήλω ἡλι α’ ανελεῖθαι, where some
render the words, ‘to lift up the tests,’
ts. the instruments of the trial—bow
and axe-heads (cp. πελέκαι ... ἄναρη-
σεοθα ὧν Od. 21. 261); and others take
βὰν δ’ ἴμεν εἰς ἀγορὴν, ἀμα δ’ ἔστετο πουλὺς ὄμιλος, μυρίων ἄν δ’ ἵσταντο νεὸι πολλοὶ τε καὶ ἑσθοί., 110

δότο μὲν Ἀκρόνεως τε καὶ Ὀκύαλος καὶ Ἐλατρεύς Ἕλεως τε Προφερεὺς τε καὶ Ἀγγίαλος καὶ Ἐκτευμεῖν
Ποντέως τε Προφερεὺς τε, Ἐδων, Ἀναβησίων τε Ἐθανάτου τε, Ἀμφίαλος θ’, ύδας Πολυνήν Τεκτονίδαοι
ἀν δὲ καὶ Ἐυρύαλος βροτολογίῳ ἵσος Ἀρηὶ
Ναυβολίδης, ὃς ἀριστος ἦν ἔδος τε δέμας τε πάντων Φαινίκων μετ’ ἀμύμωνα Λαοδάμαντα.

116. Ναυβολίδης] The common reading is Ναυβολίδης θ’, which La Roche rightly alters on the authority of Cod. Venet. 613; remarking, 'Solo patris nomine Homerus homines obscure appellare non solet, sed tantum eos qui auditoribus alìunde erant noti, quales sunt Πηλείδης, Ἀτρείδης, Τεκτονίδης, Μυκονίας, allì, quod
ad Naubolidem minime pertinent ... in delendo θ’ praerierunt me Bekk. 2. et
Grashof. Nauck adopts this reading.

them in the commoner sense of ‘carrying off the prize’; cp. ἀθλομα το’ ἀνακιντέτει II. 23. 736. This is very likely
the original meaning, as it is the usual one, of the word; cp. ἄθλωμα νοσσαίον ἐρατο II. 9. 124, ἄθλωμα ἰσόκιτον ἱδ. 127. And the apparent confusion be-
tween the contest and the prize is not peculiar to Homer, but we see it in
such a common idiom as ὀλίγμα ναῦαι. In Latin, too, ‘certamen’ bears
a double meaning, i.e. generally of the contest, and occasionally of the prize,
as, apparently, Ov. Met. 13. 129 ‘τατι certaminis heres’; so, too, ‘palma.’
stands usually for the prize and sometimes for the winner, as ‘iam tertia
palma Diories’ Aen. 5. 339.

As we have μύρα, μῆρα and μυρίῳ with doubtful differences of signification,
so we find ἀθλομᾶ, ἄθλωμα ἄθλωκ (ἄθλος), and ἄθλωσ (ἄθλος) with a like uncertainty.
ἄθλωμα in Od. 11. 548, and ἄθλωμα often
(as, e.g. II. 23. 259) have the meaning
of ‘prize;’ while in Od. 24. 89 ἄθλω
seems to stand for ‘contest.’ This
double meaning is not found with
ἄθλωμα (ἄθλος), which uniformly signi-
fies ‘contest’ or ‘toil.’ The gender of
ἄθλωσ inf. 160 is still uncertain, for
though the addition of οἶα τε there
might seem to imply the neuter, yet
such phrases as κτίσμα ὑπατον (οἶα τε
ἡ ἡμέρα ὧν οἴμοι ἔθνεας (Od. 14. 63)
show that οἶα τε may be used quite ad-
verbially; cp. Od. 3. 73; 9. 128; 11.

536, so that ἄθλωμα may well be the
gentive from ἄθλωσ (ἄθλος). The Schol.
Harl. on Od. 4. 242 draws the distinction
thus, ὁ ἄθλωσ ἄρεσκεως μόνον ὁ ἄθλωσ, το ἄθλωμα δι καὶ το ἐπίθεος καὶ το
ἀγών. On the line inf. 160, see Lehrs,
Aristarch. p. 149, note, who quotes, as
a parallel, II. 7. 238 ἄθλος ἀθλεῖν .
το μοι ἐστὶ καὶ το ἐπίθεος καὶ το
ἀγών, ἀλλ’ ἐπίθεος το μοι ἐστὶν καὶ το
σημανίου, ὡς το νεῦρον δὲ μαίν . το μοι
νοτο (Od. 12. 74), showing that it is not
to be supposed that Aristarchus con-
formed ἄθλωσ and ἄθλωμα. See the
note generally for the post-Homeric
use of the words. The etymology is
extremely uncertain. Curtius considers
the θ as a mere prefix, ἄ-θλω-θ, and
would refer the θ to the same root
as Lat. vid(ē)ns, as in vadāri. Bergk,
Rhein. Mus. 1864, p. 603, proposes to
connect ἄθλωσ (as if ἄρθου) with
ἄρθρο.

111. Almost all Phaeacian names
are taken from circumstances of sea-
faring life, with the exception of Alci-
neus, Arete, Laodamus, Polybus, and
Rhexenor. Προφερεύ is properly the
‘look-out man’ who passes the word
to the steersman; yet it probably has no
such special significance here, but, like
Poneus; and Пροφερεύ, is derived from
hazards from sea-terms. The etym-
ology of Ναυβολίδης would seem to
be βόλς, a plummet for sounding.
8. ΟΔΥΣΣΕΙΑΣ Θ.

ἀν δ’ ἦσαν τρεῖς παίδες ἀμύμωνος Ἀλκινώοιο, Λαιόδαμας θ’ Ἀλίσι τε καὶ ἀντίδεος Κλυτόνης’ οἱ δ’ ἦ τοι πρῶτον μὲν ἐπειρήσαντο πάοεσιν, τοῖς δ’ ἀπὸ νύσσης τέτατο δρόμος, οἱ δ’ ἀμά πάντες καρπαλίμος ἐπέτοντο κοίνωνες πεδίον. τῶν δὲ θείων ὑ’ ἁρίστος ἕνν’ Κλυτόνης ἀμύμων ὁσσον τ’ ἐν νεῖον ὠνὸν πέλει ήμίονων, τὸσον ὑπεκροθέων λαοὺς ἱεθ’, οἱ δ’ ἐλπίσοντο. οἱ δὲ παλαίμοσύνης ἀλεγεινής πειρήσαντο τῇ δ’ αὐτ’ Εὐρύδαλος ἀπεκάινυτο πάντας ἁρίστους. ἀλματι δ’ Ἀμφίλαδος πάντων προφερέσατο ἕνν’ διάςκο δ’ αὖ πάντων πολὺ φέρτατο ἕνν’ Ἑλατρέως, ποῦ δ’ αὖ Λαοδάμας, ἀγάθος παῖς Ἀλκινώοιο, αὐτάρ ἐπειδὴ πάντες ἐτέρφηθησαν φρέν’ ἄλθεοι, τοῖς ἀρ’ Λαοδάμας μετέφη παῖς Ἀλκινώοιο.

‘Δεϋτε, φίλοι, τὸν ἔξιον ἔρωμεθα εἰ τιν’ ἄλθον

121. ἀπὸ τοῦ νύσσης, ἀπὸ τῆς ἀρτεμίδας Schol. B. Q. i.e. from the starting line; exactly equivalent to our word, ‘the scratch,’ cp. νύσσω. It seems impossible to take δρόμουs of the ‘course;’ it rather is ‘the running was kept up at full speed.’ Cp. τῶν ἐπὶ τοιαύτῃ τέτατο II. 12. 430, τέτατο κρατηρή δεσμαίς II. 17. 543, and especially II. 23. 373 ἀλλ’ ὁτ’ ἑνὶ πηγαίνον τέλεσθαι δρόμους ἀκέται ἐπιτοι | ὅπλη ἐνὶ ἀλόκοτῃ, πάντα δ’ ἁρίστη γε ἐκάστον | φαίνεται, ἀρφ’ ἑπεται τόδε δρόμος, ὡς τ’ ἑπεται | αἱ Φοινικαῖα πο-

122. παθῶ, local genitive, ‘over the plain.’ So we have παθῶ joined with such verbs as δεισάθαι, ἰκνα, ἐπεισέσθαι, ἐρχεθαι, θεῖον, ἀπόγεσθαι, διακέθαι, ἀλείπον, ἀποκορονεῖ, ἐκεῖον, etc.

123. ὡσσον, ἡμίονων. Parallel with this passage is II. 10. 351 ἀλλ’ ὁτ’ ἑνὶ ἐπὶ ἀλέα ὁσσὸν τ’ ἐπὶ οἴκῳ εἴλθαι | ἡμίονων αἱ γέρα τε βαζόν προφερέσατο | ἐστο τε ἐκεῖον καὶ παρίσταντο τοῖς ἐρόταρα, etc. From this it has been inferred that οἴκῳ ἡμίονων signify the distance by which mules are in advance of oxen at the end of a furrow, having begun abreast of them. But in II. 25.

431 we have, as another measure of distance by which one competitor outstrips another, ὡσσον οἴκῳ κα-

124. παθῶ, local genitive, ‘over the plain.’ So we have παθῶ joined with such verbs as δεισάθαι, ἰκνα, ἐπεισέσθαι, ἐρχεθαι, θεῖον, ἀπόγεσθαι, διακέθαι, ἀλείπον, ἀποκορονεῖ, ἐκεῖον, etc.

125. ὑπεκροθέων, ‘slipping forward in advance.’ This is parallel to the use of ἐφέρειν in II. 23. 373. 758 quoted above.

126. Λαοὺς ἱεθ’, reached the crowd of people, who were standing at the νύσσα to watch the runners coming back down the second lap of the διανά. See on Od. 4.

127. ἀπεκάινυτο. See on Od. 4.
8. ὍΔΥΣΣΕΙΑΣ θ.

οἶδὲ τε καὶ δεδάνης φυὴν γε μὲν ὦ κακὸς ἔστι, μηρὸσ τε κυμάς τε καὶ ἄμφω χεῖρας ὑπερθεν αὐχένα τε στιβαρῶν μέγα τε σέδων ouser δε τὴ ἱβης δείεται, ἀλλὰ κακοίς συνέρρηκται πολέεσσαν, οὗ γὰρ ἑγὼ γε τί φημι κακότερον ἀλλο ταλάςθες ἄνδρα γε συγχείει, εἰ καὶ μᾶλα καρπερὸς εἶν.

Τὸν δ᾽ αὖ Εὐρύσαλος ἀπαμείβει φῶνησεν τε

'Λαοδάμα, μᾶλα τοῦτο ἔπος καὶ μοῖραν ἔεις, αὐτὸς νῦν προκάλεσσαι λῶν καὶ πέφραδε μῦθον.

Αὐτάρ ἔπει τὸ γ᾽ ἄκουσα ἁγάθος παῖς Ἀλκινόοι, στῇ ἢ ἔς μέσον λῶν καὶ 'Οδυσσήα προσέεισεν

'Δεῦρ ἄγε καὶ οὐ, ξείων πάτερ, πειρήσαι ἀέθλων, εἰ τινὰ που δεδάνης εἰκε δὲ σ᾽ ἱμέναι αέθλων, οὗ μὲν γὰρ μεῖζον κλέος ἀνέρος φόρα κ᾽ ἔησιν, ἢ δ᾽ τι ποσιν τε μέγι καὶ χειριν ἔησιν.

ἀλλ᾽ ἄγε πειρήσαι, σκέδασον δ᾽ ἀπὸ κηδέα θυμοῦ

σοι δ᾽ ὀδοὶ οὐκείη δηρόν ἀπέστειλεν, ἀλλὰ τοι ἦδη

143. αὕτου νῦν] See note on text, sup. 68, ὁπὸ 'Ἀρίσταρχος, ὁπὸ 'Ἀριστοφάνης, ὁπὸ Ζηρόδοτος ἔποιησεν τούτον τὸν στίχον Schol. H. ὁπὸς ὁ στίχος ἐν ταῖς Ἀριστοφάνειας ὁ φέρεται ibid. 144. στῇ γς ὁς Schol. M.

134. οἶδὲ τε καὶ δεδάνης, so Od. 4. 493 ἱμέναι οἴδα δαίμων. If these words are not actual synonyms, the combination may mean, 'knows by having learned.' Ameis quotes Plaut. Trin. 850 "quem ego nescio neque novi."

135. ὑπερθέν, a fixed quasi epithet of χεῖρας, as attached to the upper part of the trunk. Cp. Π. 5. 159 ὡς θέρων ἄλωσαν, πόλας καὶ χεῖρας ὑπερθέν, Π. 13. 75. μιμῶς χεῖρον ἄλωσαν καὶ χεῖρας ὑπερθέν, Od. 12. 248; 22. 173. 406, and so, doubtless, Aesch. Ag. 1594 τα μὲν ποδήρα καὶ χειρῶν ἀρῶν κτῆσας ἐθυμετῶ ἄνωθεν, taking ἄνωθεν with κτένος χειρῶν. Conversely we have μηροὶ εὐφέρεις κνήματι χ̣ ἔδει σφραγὶ καὶ ὑπένερθεν Π. 4. 145. κεφαλή τε πρὸς τὰ τὰ νέφον τοὺς ὁδ. 30. 352.

136. μέγα τε σέδων. Here μέγα is strictly an epitheton orman —'his greatness of strength.' Some take this clause as if it were the summing up of the foregoing details, but it is simpler to couple it directly with φυὴν, and to regard μηρὸσ τε καὶ στιβαρῶν as an appositional epexegeesis of φυην. The athletic form of Odysseus is similarly described Od. 18. 67 φυὴν δὲ μηρὸν καὶ μακρὸν τὸ μεγάλον τε, φάερ πε οἱ τὸ ἱμέναι χρονον, στήθει οὐ κατοιχοί τε βασιλείας.

In what follows, οἴδα . . . δένειαν, the meaning is, 'he is not past the prime of life;' συνέρρηκται means 'he is broken down.'

139. συνέρρηκταί, 'to unstring,' 'weaken,' is generally used of the mind, as II. 9. 612 ὅμων συγχ., Π. 13. 808 νῦν. Here it is used of the body. Livius Andronicus, in his translation of this line, renders συγχείως by 'macerare.'

143. πέφραδε μῦθον, 'make known thy will.' See crit. note.

146. ἐσκαε — par est.' This is the primitive praise of γαμοστηρον. The common form of the infinitive is ἱμένων, but ἱμέν occurs also inf. 213 and Π. 11. 719.

147. ἄφαρ κ᾽ ἔρισαν, 'as long as he lives.' So ἥσαν Od. 2. 119, ἐστοι 1. 289.

150. δὲ is here the paratactical equi-
νησος τε κατείρυσθαι καὶ ἐπαρτέει εἰσὶν ἐστάροι.

Τὸν δ’ ἀπαμειβόμενο προοειφή πολυμθίς Ὀδύσσεως·

᾿Λαοδίμα, τί με ταῦτα κελεύετε κερτομέοντες;

κῆδεα μοι καὶ μᾶλλον ἐνὶ φρεσίν ἢ περ ἁθλοῦ,

ὅς πρὶν μὲν μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμβύησα,

νῦν δέ μεθύομαι ἁγόρῃ νόστοιο χατιζοῦν ἡμαι,

Λισσαμένους βασιλῆα τε πάντα τε δῆμον. 155

Τὸν δ’ αὖτ’ Εὐρύναλος ἀπαμειβηκε νείκεσε τ’ ἀντήν;

ὡς γὰρ σ’ οὐδὲ, ἔεινε, δα.NewRequest. cough or ψωλ. σ’ οὐδὲ, ἔεινε, δα.NewRequest. cough or ψωλ.

ἀδελμον οίᾳ πολυκλητὶς θαμμάς,

ἀρχὸς ναυτῶν οί’ τε πρηκτῆρες ἐσοι,

valent to γὰρ. It introduces a reason for throwing off all care.

δῶση, as νομῆ elsewhere = the home-

ward voyage.

154. καὶ μᾶλλον. This combination does not express any higher degree of
precedence: καὶ is the emphatic addition often prefixed to adverbs of intensity, as
καὶ μᾶλα καλὸν Od. 1. 318.

156. μεθ’ ἀνθέρη ἄγορῃ. in the

midst of your assembly. The preposition

with the dative generally is used

with plurals, but here with a collective

noun, as in μεθ’ ἀνθρῶν ἀρμῷ Od. 11.

449.

158. ἄντην, ‘to the face.’

159. οὕ . . οὐδέ. See on Od. 3. 28.

The repetition of οὕ points the force of

the negative to the single word δημοῦ.

In γὰρ we have a sneering reference to

the confession in l. 154.

160. ἀδελμον, ὀλαὶ τε. See note on sup. 108.

161. Transl. ‘But to such an one

as plies with a many-bench’d ship,

captain of a crew that are traders,

and is either in charge of a freight

or vigilant over a home-cargo of

greedily gotten gains; no athlete’s

mould is thine.’

162-164. For πρηκτῆρες cp. Od.

3. 72 καὶ πρηκτή. It is quite needless
to adopt Cobet’s conjecture πρῃκτην. In

φορτον τε . . καὶ οἱ conjunctions are
disjunctive. Compare for similar

instances Π. 15. 273 τὸν μὲν τ’ ἡλίατος

πέτρη καὶ βάςκιον ἐλη ἐφύσατο, ib. 634

δ’ τοι θ’ μὲν πράγματα καὶ ἐσταίροι

βλέπων | ἀλλ’ ἐστιν ἐκδηλοῦν, and see Od.

2. 374. φορτόσι is the freight which a

merchant takes out with him, to ex-

change for the δῆμοι which he wishes to

bring back: this meaning will be very

appropriate to δῆμοι, which properly

means that which is connected with the

object of, a voyage. Eustath. merely

interprets the word by ἔφοβα, which

would mean the necessaries for the

journey. The signification of home-
cargo is further established by Od. 15.

415 foll., where the Phoenicians are

represented as landing on the Syrian isle,

with a rich cargo, μωρ’ ἄγοντες ἀδῆμεντα

416; they abide there a whole year 455,

getting together a cargo, ἁν’ δαῦδοι

445, till the ship was landed ἡγεῖτο

457. According to this rendering κρῆδον

θ’ ἀρτ. makes the natural epexegesis to

δάῦδοι, the profit gained by the home-
cargo. On φορτόν μυῆμαν cp. Wolf,

Proll. in Homer, § 89 ‘nullus usus scripti

in rebus domesticis et mercatura’; with

note, ibid. ‘At Odys. θ. 163 in navi

commemoratur φορτόν μυῆμαν. Jam

conferat aliquid, si poterit, Romanos

hominres a memoria. Nos antiquum

nsum sequimur Odys. φ. 95. Nesci

curamus Eustathii explic., δ’ γραμμα-

τείᾳ ἦτο δ’ ἁπαξγάματον ἅ δαῦδαν

καὶ δαῦδοι, λογιστῆ, ἐπιμελητῆς.

Tametsi haec satī produnt veterum

Interpp, sententiam. Ceterum riderent

si hoc legentur institores et propolae.
nousi. Ex quo ordine ego ipse ali- 
quando audivi mulierem quandam illi-
tratissimam nec cetera valentem ingen-
num, cum enumerationem faceret 
merciun, quas variis in oppidis con-
ditas habert, adeo longam ut fortasse 
cum μημήμων Φοινικίων naxis certare 
potisset? Nitzsch reminds us of the 
political meaning of μημήμων and its 
compounds, quoting Aristot. Pol. 7. 
8. 7 καλοιστάναι δὲ λεομυρήμονα και 
ἐπιστάται καὶ μημήμων καὶ τούτοις ἄλλα 
όρθωμα αὐτογόγο. The Amphidiphyonic 
λεομυρήμονα were those who 'had 
charge of the religious ceremonies 
connected with the League. 
μημήμων is to keep in mind not necessarily a 
thing past, but sometimes a thing 
present; II. 23. 351 para δὲ σωσίαν ἑλεῖν . . . δὲ μεμερήτω δρόμων καὶ 
lαβέοιν ἀνασυνάκτο. According to Curtius, αἰσ-
μηνήτης, i.e. αἰσομηνήτης, contains the 
same root.

167. οὕτως, 'so true is it that;'
like Lat. adeo, e.g. Liv. 27. 9. 1 'adeo 
ex parvis saepe magnum momenta 
erum pendent,' ib. 5. 38. 4 'adeo non 
fortuna modo sed ratio etiam cum 
barbaris stabat.' χρίσεω is some-
times taken as a predicate, with each 
of the substantives in the following 
line, 'so true it is that the gods give 
not in perfection to all men, either form 
or mind or eloquence;' but a com-
parison of II. 4. 320; 13. 729 foll., 
seems to settle the general meaning as 
equivalent to οὗ πάντα πάντες χρίσ-
enta διδοῦσιν. Cp. Liv. 22. 51. 1 'non 
omnia nimium eldem dili dedere.'

170. μορφήν . . . στέφει. Two doubts 
may arise about this construction; 
whether μορφήν is accusativus objecti, 
or a quasi-alterative accusative; and 
whether ἐστι is a remoter object or 
an instrumental. On the first point 
we are led to the conclusion that 
μορφήν is the quasi-alterative accusative, 
'puts a crown of grace upon;' as if 
στέφει were equivalent to περικήρφα. 
For, inf. 175, χάρις ἀμφιστηρετέα is 
the same construction converted into 
the passive; such too is the ordinary 
construction with στέφει as in II. 18. 
209 ἀμφί δὲ οὗ καρδίας νέφες ἐστείρε 
διὰ 
θεοῦ, and with similar words, e.g. 
inf. 569 δρος πάλει ἀμφικελέων. As 
to the second point, it might seem 
doubtful if στέφει can govern a dative 
of the remote object, as Nitzsch gives 
it, 'puts grace upon his words,' and 
the alternative might suggest itself, 
'puts grace upon him by means of 
his words;' yet this rendering if ap-
piled to 175 would be forced in the 
extreme; besides which, there is in 
ἐστι fer se no idea of grace or elo-
quence, and again, an unexpressed 
dative commodi (of) would be awk-
ward. Therefore we must prefer to 
make ἐστι a dative of remoter object, 
but at the same time to regard στέφει 
as standing for περικήρφα, an abbre-
viation which would be softened by 
ἀμφιστηρετέα following. Cp. Od.
8. ΟΔΥΣΣΕΙΑΣ Θ.

terpymenoi leuvstonous, o d' avphiastos agoritei, aiodai melichy, meta de prepei agromenvain, erchomenon d' anan astu theon av eisofraom. allo o d' aub eidos men aligios abanatouin, all' ou ol' xaries amfipieristefetai epesousin, avs kai souj eidos men aripripes, souj kenv alloj oude theos teuei, vnoj o d' apofallos esai. 

orfados moi thumon eni sthebessin filioin

175. amfipieristefetai]. Perhaps better written with amphi separate, see Lehrs, Aristarch. 398.

10. 410 ou d' ou't av anaphelen poirei, amfisobouni metreis ou eme keina, dizekousi, etxhono, avthei, etxhono governs emi in virtue of amfisoboun preceding. So again eisai governs the accusative of a person addressed, as equivalent to proosesin, though no prooesin be near, e.g. II. 17. 651 eti etoi tou' d' elias eite boh avagion Menelaoun. Compare for the sense of our passage Od. 11. 367 sou o d' etei men morphi eintos.

ol d' av eiropemvenon. This is one of those sentences in which the clauses are divided and counterchanged: see on Od. 4. 192; so that ol de ti'. leusosoun forms one clause with aiodoi melizy, and o d' avphiastos agoritei join's on with meti de prepei eiropemvenon. This interpretation, in which Nitsch agrees, is satisfactorily borne out by the parallel passage in Hes. Theog. 81 outhei timateis deixeis koi pros magelou, o d' avphiastos agoritein | aiodo te kai meti nekios epistamienos katerasa... erchomenon d' avs astu theou av lalakonta | aiodo melizy, meti de prepei eiropemvenon. It is also required by the natural meaning of aiodoi melizy, which is, 'with submissive reverence:' for aiodos does not take the meaning of dignity; the nearest approach to which is found in h. Hom. Cer. 214 eti tou prepei daimon aiodo kai chrésis, ou el' per te themostoullon basileon. The other way is to remove the comma after agoritei and to translate aiodoi melizy 'with winning modesty.'

171. Of avphiastos agoritei, 'his address goes surely on to its point,' we have Socrates' interpretation, Xen. Mem. 4. 6. 15, where, after mentioning how Socrates' method (dias ton milistos omoiologwmenen) eirpeon ton thymo ton avphiaston eina logos), carried persuasion with it, Xenophon adds, etoi de kai 'Oimaro to' Oinomaioi avtheiai to avphiasto rhexma eina, ou didas auton ousta dia twn daskalwn tois avtheios avgin tois logos. This avphiastin is something better than fluency; and the Homeric gauge of oratory was far too true to make fluency the highest meed of praise. Cp. II. 3. 213 foll.

176. avlois... teuei, i.e. 'change it,' &c. for the better; If, that is, he had to produce another specimen. Cp. Od. 20. 211 von o avai men gignontai deisovoun, oude keno allo | enadi g' hestnartoxe toe avnoi ephimerestoun, II. 14. 55: ou d. teia g' etoi to teuei, oude keno allo | Znei dehaphemetis autou parathtetai. So also, as a possible interpretation of Od. 11. 515: kevophrismenon mpr' allo trikephastio. i.e. "change the pattern."

177. avpofallos. The derivation of this word is most uncertain; it is commonly compounded of avs-ello, when others refer it to a root phi, "to blow," or to apofasein, 'to cheat.' Auteirith proposes to refer the latter part of the word to the same root as phiw and phos, so as to mean, 'grown out of shape.'

178. ovanas moi thumon. The asyndeton is significant. Odysseus has been carried by his warmth to the extreme limits of the freedom which as a stranger he would wish to allow himself, and he hastens to excuse himself to the company. The asyndeton expresses his anxiety to make amends.
and to resume the demeanour of courtesy.

179. νήμα, 'untrained,' as Π. 7. 198. In the next line μυθία describes the somewhat artificial and pompous manner in which the suggestion was expressed, 'I am not untrained in contexts, as thy high flown imputation runs, but I knew I was for prowess among the first, when I was sure of my mettle and strength of hand.'

181. Η ρά καὶ αὐτῷ φάρει ἀναίζεις λάβε δίσκον μείζονα καὶ πάχετον, στιβαρότερον οὐκ ὀλίγον περ

182. ἕχομαι] The Etym. Mag. gives, with evident reference to this passage, ᾧ ἔχομαι τὸ λυπόμαι νῦν ὧ ᾧ ἔχομαι παρόντη, πλειανῷ τοῦ θ ἔχομαι. Κρ. Οδ. 18. 256; 19. 129.

185. Η ρά καὶ αὐτῷ φάρει ἀναίζεις λάβε δίσκον μείζονα καὶ πάχετον, στιβαρότερον οὐκ ὀλίγον περ

54 αὐτῷ γαρ τούτῳ, Π. 8. 250 αὐτόν δὲν ἔχεσθαι, 9. 542 αὐτὸν βίβου καὶ αὐτοὶ ἄνθεαι, 8. 24 αὐτῇ γαῖραι αὐτῇ το αὐτῇ αὐτῇ τῇ θάλασσῃ, 20. 482 αὐτῷ ηλικα. Sometimes the preposition σὺν is added as well, as αὐτῷ σὺν φορμίγγι Π. 9. 194; cp. also Π. 11. 449; Od. 13. 118.

187. πάχετον. In Π. 23. 191 we have βάμονοι πάχετον ἆν ἡ ὃς κρίνω, where the Schol. suggests that πάχετον is the accusative of a nenter noun, 'in thickness,' on the strength of which Both would write πάχετον here. But on the present passage the Schol. and Et. Mag. consider πάχετον as a syncopated form of παχύτερον, thus assimilating the word to μείζονα. It is better to regard it however as of the positive degree, a collateral form of παχύν, analogous in formation to περιμήκος.

The difficulty which this interpretation leaves is the presence of an adjective in the positive degree between two comparatives. μείζονα however is not coordinate with στιβαρότερον, to which alone ἄνθρωπος belongs; it simply means, 'greater' than those among which it lay; μέγας was not necessary because the others were of uniform size. The δίσκος (ἀυτός, 'to throw') seems generally, as here, to have been made of stone; the σῶλος (οπ. Π. 23. 826) of iron, brass, or wood; but the descriptions of the two instruments do not harmonise. See Nitsche, ad loc. The Phaeacians had already thrown their δίσκου, and Elateus had won.
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η οὖρον Φαίηκος ἐδίσκων ἄλλης
τὸν ῥα περιστρέφας ἥκε στιμβρῆς ἀπὸ χειρός,
βόβησθεν δὲ λύθος κατὰ δ’ ἐπιτῆξαν ποτὶ γαῖῃ
Φαίηκος διαλεχὼριτοι, ναυικέλιτοι ἄνδρεσ,
λαος ὑπὸ ῥηψῆς δ’ ὑπέρπτατο σήματα πάντων
βίμφα θεῶν ἀπὸ χειρός ἔθηκε δὲ τέρματ᾽ Ἀθηνὴ
ἄνδρε δέμας ἐκυκλ., ἐπο μ’ ἐφατ’ ἐκ’ ἄναμαζε.

190

Καὶ κ’ ἄλας τοι, ἦλευκε, διακρίνει τὸ σήμα
ἀμφαφών ἔπει οὐ τ’ μεμυγμένον ἐστίν ἄμφος,
ἀλλὰ πολὺ πρῶτον οὐ δὲ θάρσει τόνδε γ’ ἄδελθον
οὐ τις Φαίηκος τόδε γ’ ἔξεται οὐδ’ ὑπερήπη.

195

Ὡς φάτο, γνηθῆςεν δὲ πολύτλας διὸς ‘Οδυσσεύς,
χαῖρον ὀνειξί’ ἐταίρον ἐνίηα λευσ’ ἐν ἄγων.

200


189. περιστρέφας, ‘with one whirl.’
Cp. II. 19. 130 ὁς ἰόνιν ἔρριθεν ἄπ’ ὀμφανὸς ἀμφαφέασ Χειρὶ περιστρέφας.
191. There is an intentional sarcasm in the high-sounding epithets applied to the Phaeacians in contrast with their abject terror at the whis of the quoit. Cp. for a similar case of irony, II. 5. 862 τὸν ζωναὶ ἐφερ’ Ἀρης, ἄτος πολέμωσι.
192. σήματα, ‘marks,’ were, very likely, pegs stuck in the ground to mark the distance at which each quoit fell, the quoit itself being taken up.
193. ἴθηκε is interpreted by II. 23. 358 ἴθηκε δὲ τέρματ᾽ Ἀχιλλεύς.
τέρματα are the various distances at which each quoit falls, so that the σήματα register the τέρματα.
194. κ’ ἄλας, . . . διακρίνει, ‘even a blind man could distinguish.’ So Od. 6. 300 καὶ ὁ πάν ἰσόμετος.
195. The meaning of δίμμα is the mass of marks that showed where the other quoits had fallen, and as the Phaeacians were fairly matched against one another, the marks were tolerably close together.

197. θάρσει τόνδε γ’ ἄδελθον, ’be of
good heart as to this trial of strength
at any rate.’ ἄδελθον is an accusative of reference with ἄρας; as μη μοι ἄρας τὸν γ’ ζώλον τῇ παραθεῖ Od. 11. 488.
198. τόδε γε. Adopting the reading of Aristarchus (see crit. note) we may suppose τόδε to refer back to σήμα, or, more likely, to be a nester, referring generally to λύθος or δίκων or whatever was thrown. So νεῖλε δὲ μιν ἀμφαφεῖαι τοῦ μὲν ὑπ’ ἔρημον Od. 13. 75. If τὸν γ’ οτ’ τόδε’ be read, the reference to λύθος or δίκων is of course clear.

ὑπερήπῃ, ‘throw beyond it.’
200. ἐνίηα, always used of close friends.
Cp. II. 17. 204 τοῦ δ’ ἦταν ἐπίρημος ἐνίηα τε παραθεῖ τε. Benley supposes the word to have been originally ἐνιήης and so to be connected with ἐνίηης. Curtis is inclined to support Dintzer in referring it to root αφ’ seen in ἀφ’, ‘to understand’ or ‘listen to,’ others again would derive it from root ταφ’, ‘to blow’ or ‘breathe’ as if the meaning of the epithet came from the metaphor of a favorable wind.
καὶ τῶτε κοινῷτερον μετεφώνεε Φαιήκεαν

'Toúton νῦν ἄφικεσθε, νεοὶ τάχα δ' ὅστερον ἄλλον ἤτειν ἢ τοῦτον ὅμοιοι ἢ ἐτι μᾶσσον.

τῶν δ' ἄλλων ὅτινα κραδήθη τυμὸς τε κελεύει, δεύρ' ἀγε πειρήθητο, ἐπεὶ μ' ἐχολώσατε λήν, ἡ πυξ' ἢ πάλη ἢ καὶ ποσίν, οὕ τι μεγαίρου, πάντων Φαιήκων πλήν γ' αὐτοῦ Λαοδάμαντον.

ἐξεῖνοι γάρ μοι δ' ἐστί τίς ἁν φιλέοντι μάχοιτο;

ἀφρόν δὴ κεινός γε καὶ ὀσύτινας πέλει ἀνήρ, ὃς τις ἐξενοθόκα ἐρίδα προφέρηται ἑθλών

δήμοι ἐν ἄλλοτιπρ' ἐς δ' αὐτοῦ πάντα κολούει,

τῶν δ' ἄλλων οὐ πέρ τιν ἀναίνομαι οὐδ' ἀθερίον,

ἄλλ' ἐθέλον ἱδμεν καὶ πειρηθήμεναι ἀντιν.


That the word means 'kind' or 'true' admits of no doubt.

ἐν ἄγωνι, 'in the lists;' so inf. 260 καλὸν δ' εἴρηνον ἄγων. ἄγων, like ἄγορα, means primarily nothing more than 'assembly,' from ἀγω, compare λόγο το δ' ἄγων II. 24. 1, and see Lehr, Aristarch. p. 149 'Αγων ἑνεργησεν προ ἄγων, συμμαργαθ. II. 8. 298 θέων ἄγων, coll. 16. 500; 18. 376 διεις ἄγων. De νεων ἄγων cp. II. 16. 239. 500.'

201. κοινῷτερον, 'more gaily;' hither-to his countenance had worn an anxious look, cp. sup. 149, now he challenges them to beat him in a second throw.

202. τάχα δ' ὅστερον, here τάχα is 'presently,' and δόστερον is not equivalent to διετέρον, nor is it an adjective joined with ἄλλον, but an adverb expressing a point of time: it goes however closely with ἄλλον, cp. g. 351 καὶ δόστερον ἄλλοι ἴκατο | ἀνθρόπων.

203. τοσσουτον, 'as far,' neuter adverb, parallel with μᾶσσον = 'further still.'

204. τῶν δ' ἄλλων refers proleptically to an exception first mentioned in ν. 207 πληρ' γ' αὐτοῦ Λαοδάμαντον. The words τῶν ἄλλων here are repeated there in the phrase πάντων Φαιήκων.

Of the five (Od. 6. 62) sons of Alcmenus, three (8. 118), probably the unmarried ones, were aspirants in these games;

Odyssens declines 'only Laodamas,' emphasizing the 'only' by αὐτοῦ. Laodamas stood prominently before him as having (sup. 145) on the part of the Phaeacians delivered the challenge. If then guestship were a good reason for not entering the lists even with Laodamas, who was the challenger, it would be understood to bar the other two.

205. ἡ καὶ ποσίν, the reason for the qualifying addition of καὶ before ποσίν is given inf. 230.

208. τις ἄν... μάχοιτο; 'Who would care to strive with his entertainer?' For a similar tone of question introduced by the optative with ἄν see Od. 4. 443.

209. ὀπτιδανόν = 'good for nothing,' 'profittless,' whether to others or to one's own self. Here in the latter sense, as explained by the words (211) το δ' αὐτοῦ πάντα κολούει, 'he cuts short all his own welfare.'


211. κολούει. (κόλο, 'docked,' 'shortened') is further connected with κυλλόν and, perhaps, according to Curt. with κερω.

213. ήδειν, see on sup. 146. 'But
I am ready to make his acquaintance, and to match myself against him. The unexpressed object to ἄμφες is found in τῶν ἄλλων τινα, sup. καὶ λέγων, γράφει τάχα.

214. πάντα, 'thoroughly well skilled am I;' οὐ κακός is a litotes to express positive excellence.

216. Rapidity and accuracy in shooting are what Odysseus claims for himself. For, though he was surrounded by comrades, all of them engaged in shooting at the enemy, he would be the first (πρῶτος) to pick off his man, singling him out in the midst of a close throng.


218. τοξαξιότατο is used with personal gen. as Od. 22. 27. Cp. Soph. Αφ. 154 τῶν γὰρ μεγάλων ψυχῶν λέον.

219. The bow, as Nitzsch observes, was used by Philoctetes as his battle-arm, whereas Odysseus used it only in contests of skill, or exceptationally in the fight, so that Philoctetes might well be expected to surpass him. Cp. Il. 2. 710.

222. οὗτον ἔδωκεν, 'men,' as distinguished from gods, who feed on ambrosia, and from wild beasts, and perhaps from ogres and the like who are uncivilized and plant no corn. Compare ἄρωμα καρπὸν ἔδωκεν Il. 6. 143, ὃς θυητός τι εἶναι καὶ ἔδωκεν Δημή-
τὸ ρὰ καὶ αὐς ἐθανεν μέγας Ἐίρυτος, οὐδ’ ἐπὶ γῆρας ἐκεῖ ἐνὶ μεγάρους: χολοσάμενος γὰρ Ἱππόλατον ἐκτανεν, οὐκεκαὶ μὴ προκαλίζειτο τοξάζεσθαι. 

δειοῖ δ’ ἀκοντίζω διόν οὐκ ἄλλος τις ὄστῳ. οἷοισι δεδίκου ᾧ θεύ τις με παρέλθη 

Φαιήκων λήπεν γὰρ δεικτέως ἐδαμάσθην κύμασιν ἐν πολλοῖς, ἑπεὶ οὐ κομιδὴ κατὰ νῆα ἕξεν ἑπτανάος τῇ μοι φίλα γυῖα λέλυνται.

"Ως ἔφαβ’, οἱ δ’ ἐρα πάντες ἁκὴν ἐγένοντο σιοπήν: Ἀλκίνοος δὲ μὲν οἰος ἀμειβόμενος προσέειπε, 

‘Ξεῖν’, ἑπεὶ οὐκ ἀχάριστα μεθ’ ἡμῖν ταῦτ’ ἀγορέεις, ἀλλ’ ἑθέλεις ἀρετήν σὴν φαινέμεν, ἥ τοι ὅπηδεν, χωδέμενοι ὑπ’ οὗτοι ἀνήρ ἐν ἀγώνι παραστᾶς

232, 233.] Bekk. omits the words between ἑπεὶ οὐ and ἑπτανάος.

226. αὐς ἔθανεν, cp. II 6. 130 οὖθ’ γὰρ οὖθ’ Ἑρώτας οὐδ’ ἐμπεσεν Ἐκλεόρρυγον | δὴν ἦν, δὲ μαθεισόν ἐπουρανοικίως ἐρείζετο. 

229. ἀκοντίζω extended to διόστῳ forms a zeugma. 

διόν οὖκ, ι. e. ‘farther than.’ 

230. οἰοσικ used adverbially = ‘only.’ 

ποσίν is here used for ‘racing,’ as γόνα (225) for archery. 

233. κομιδὴ, ‘I had not sufficient provision on shipboard.’ But perhaps κομιδὴ means more generally ‘comfort,’ including supply of food under it; cp. II. 8. 180; 23. 411, where κομιδὴ is used of the feeding and tending of horses, Od. 14. 124, where it is used of men, and Od. 24. 245, where it signifies the ‘care’ taken of a garden. We might then translate, ‘I had no constant comfort on shipboard.’ Odysseus is referring to the period preceding his actual shipwreck, during which time want of food and comfort had so reduced him, that when he had to swim for his life, he was all the more ‘sorely spent in many waters.’ But seeing that the ship was properly provisioned before starting, Od. 5. 265 foll., there seems to be something wrong here. Perhaps he means that his shipwreck had shortened his enjoyment of the good things on board, and had consigned him to the tender mercies of the κύματα πολλά. 

The Schol. E. Q. T. has a strange note on the passage—ἐπὶν κύμασιν ἤριστα τὴν ναυμαγίαν προσβελεῖ διὸ τὰ ἑπεὶ οὐ κομιδὴ κατὰ νῆα τὸν θεοχαλοσιάν ἐκάλεσε βλάπθην. But this fact he had betrayed—if he ever meant to conceal it—already, Od. 7. 270. 

236, ἑπεὶ is answered by no grammatical apodosis (cp. Od. 3. 103), but the virtual apodosis begins inf. 241 ἀλλ’ ἐρε. 

237. ἀλλ’ ἐπίσης, ‘but art willing to let us see thy prowess which keep thee company.’ Two clauses depend with equal closeness upon ἐπίσης, the one giving a reason, χωδέμενος,. νείκεσθε, and the other a consequence (not a purpose) ἄν ἤν, κ.τ.λ., ‘in such manner that no one would think slightlyly of thee,’ for the willingness had already passed into act, and the specimen of prowess there given was not to be gainsaid. Somewhat similar is II. 14. 91 μένον δ’ ὁ καὶ τῆς ἐναντίον ἄγατον ἄποιγον ἀπὸ τοῦ τις ἐπίστατο κ.τ.λ. Others, as Bothe, would render ἄν ἄν., ὅπετο, ‘quamadmodum nemo virtutem tuam vituperaverit qui,’ etc., making the words describe the method of the chiding (νείκεσθε). So apparently Eustath., κρίομετα μὲν γὰρ τις ἐναντίον τοῦ Ὀδυσσεία καθά καὶ τὸ Λαοδάμων οὐ μήροις ἑκείνος ἄνθρωπος καὶ ὁ φρεσκὸς ἀριτα βάζων.
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νείκεσεν, ὥσ ἀν σὴν ἄρετὴν βροτὸς ὦ τὶς ὄνοιο ὦ τὶς ἐπίστατο ώσι φρεσόν ἄρτια βάζειν

ἀλλὰ ἄν ϊὼν ἐμέθεν ἐνυνίε ἐπος, ὡφρα καὶ ἄλλος εἰπὺς ἥρων, ὅτε κεν σοῖς ἐν μεγάροις
dιαμιῆς παρὰ ἄλλο όμοιο καὶ σοι κεῖσας, ἡμετέρης ἄρετής μεμνημένος, οἷα καὶ ἥρων
Zeus ἐπὶ ἔργα πίθους διαμπερᾶς ἐξετι πατρῶν.
oὐ γὰρ πυγμάχοι εἰμῖ χαμοῦνοι ωὸς παλαιοῖα,
ἀλλὰ ποιεὶ κρατινός θέομεν καὶ νηρῶν ἀριστοί,

240. ἐπιστανό). Schol. V. gives in lemma ἐπιστανό, probably a later reading metri graia. 241. ἄλλος γὰρ ἔδωκεν Schol. P.

240. ἄριστα βάζεσ, 'to speak with sound judgment.' ἄρτια is equivalent to santer, and hence is either 'sound' as here, or 'sincere' as in Od. 19. 248 ὥσι οἱ φρεσοὶ ἄρια βάζεσ. The final vowel of ἐπιστανό is lengthened in an a diaeresis before the digamma.


244. οἷα ὀ πατρών, 'what prowess Zeus bestoweth on us, from our fathers' times right on.' This use of ἐπὶ with the dative may be illustrated by Od. 13. 60 θήρας καὶ βάρνας τὰ τὰ ἐπὶ ἄνθρωποι πέλανοι, 8. 554 ἐπὶ πάσι πίθους τὰς ἄνθρακες ὅποια. But most appropriate to the sense is Od. 14. 247 αὐτὰ ἐμὲ τὰ χάλκι ἔσσα τὰ ποιεῖν ὑπὲρ φρεσοὶ δίκαιοι καὶ ἄλλοις ἄριστοι ἐπίσταται ἄριστοι. Nitsche considers that the idea which the following description is intended to convey is that of a people devoted to peace. So the Schol. τὸν κινητὸν βλέμ βροτὸς διὰ τῶν ποιεῖν τῶν θεῶν.

But there is a certain degree of luxury in it all, which was a common theme of the Sophists. Heracleides of Pontus is quoted by Schol. H. Q. on Od. 13. 119, as giving a very severe estimate of the character of the Phaeacians, whose one quality, according to him, was an absorbing selfishness, συναιδᾶτο γὰρ ἄριστοι φιλοσιδόντων καὶ ἀφελαντικόν τρόπον, καὶ δεδουλαὶ μὴ τις αὐτοῦ ἄλλος ἐπελεύθων ἐκθαλ ἀπὸ τὴς χάρας, δυο ταῖς ὑπο-

κρίνασαι, φιλοειδεῖν ταῦτα πρὸς τοὺς πατρῶταις ταχεῖαν τὰς ἀπόσωμαν πρὸς τοὺς ἐλθότας π. Φ. Λ. We have of course a reflection of this feeling in Horace's 'pinguis Phaeacum' Ep. 1. 15. 24; and (ib. 2. 28–31) Alcinoïque | in cute curanda plus acque operata iun
eventus, | cui pulcrum fuit in medios dormire dies, et | ad strepitum citharæ cessatum duere curam. Bothe, in defending the genuineness of the passage which has been called in question, gives a very sensible view of the conditions of Phaeacian life: 'terræ illi beatam incolentes, tutique ab hostium incurs
ionibus, nihil habent quod serio agent praeter rem nauticaum, eamque ipsam facilimentam. Igitur tempus epulis continuus transigint, citharoedos requirunt, saltationes delectantur; denique mollis vestitus gaudent, balneisque et somno
vel, si mavis, amori operam dant. Tales profecto describere Phaeaces debuit poeta si modo sibi constare voluit, cum praestemtiam famam de illis acceptam antiquissimam referat, necque eos exemplar nobis virtutis ac temperantiae exponat . . . . Apace ignis Catones qui luxum seriöris temporis hisce verbi commendari 'putant.'

247. ἄριστο, supply αἷμα from the preceding line. Here the omission of the substantive verb occurs in a clause coupled to a preceding one containing a finite verb. Cr. Od. 7. 89 σταῦμα δ' ἄργορον ἐν γυαλί τοι ἐστάσαν ὀδώρ, | ἄργο-

ρεις δ' ἀφ' [= ἄνθρωπος] ὑπερθυρίουν. 20. 208 τέθυνε καὶ εὐν Αἴδων δύσατος, Π. 16. 768 αἱ τὰ πρὸς ἄλλης ἐμαυλὸν ταυτη-

κεις ἄνω | ἄμφηθεν εἰσαρχή, πάταγος δ' τε ἄγγελον, 17. 688 ὑμᾶ τεθανατί
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αἰεὶ δ' ἡμῖν δαῖς τε φιλὴ κιθάρις τε χοροὶ τε
eἰματὰ τ' ἐξημοίβα λοετρὰ τε θερμὰ καὶ εύναι,
ἀλλ' ἀγε, ὣς χ' ὁ ξεῖνος ἐνίππη οἷοι φίλοισιν,
iκάδε νοστήσας, δοσον περιγνήσας' ἄλλων
ναυτιλίᾳ καὶ ποστὶ καὶ ὀρχηστῷ καὶ ἄοιδῇ.
Δημοδόκῳ δὲ τις ἄπθα κὶών φώρημαν λίγειαν
οἰστῆν, ὧν ποὺ κεῖται ἐν ἡμετέρῳ δομοῖσιν.'

'Ως ἔφατ' Ἀλκίνωος θεοεκέλος, ὁρτό ἐκ κήρυξ
οἰων φώρημαν γλαφυρὴν δόμου ἐκ βασιλῆς.
αὐτέμνηται δὲ κριτὶ ἐνέα πάντες ἁνέσταν
dήμοι, οὐ κατ' ἄγωνας ἐν πρήσσεοσκον ἐκαστα,

250. παίσατε[ ἐντελῶς διὰ τὸ μέττον 'Αττικῶς δὲ ἀντὶ τοῦ παίσατε Schol. Q.
τιθοῦσαν παίσατσι εἰπέν, οὐ παίσαν Schol. H. Q. The lemma of E. has also
παίσαντε. La Roche quotes from Cram. An. Ox. 4. 419, 8 to the effect that παίζει
is the regular future of παίζω.

κυλίθοιν | ἐνία δὲ Θράοίν. For the
omission of εἰμι cp. Π. 20. 434; 21. 108; 432; Od. 18. 64; of ἔστιν Π. 2. 210; 8. 423; Od. 4. 205; 18. 116; of
eἰμίν, Π. 2. 205; 9. 225; Od. 2. 60; 6. 203; of ἔστε, Π. 1. 335; 7. 281; Od.
10. 463; of ἔστε, Π. 1. 404; 3. 214; Od.
7. 87, 90; 12. 235; of ἔσται, Π. 2. 217; 4. 90; 11. 692; of ἔσται, Π. 1. 547;
5. 481; Od. 15. 394; of ἐστει, Π. 18. 375.

249. ἐξημοίβα, 'changes of raiment.'
The force of ἐξ implies that they are
worn successively. Cp. ἐντελουμένης ἐντελ.
νες Od. 14. 513.

ἐνώτι need mean nothing more than
plenty of sleep in warm and comfortable
beds; though the notion of φῶλτος καὶ
eἰμὶ may be included; cp. also Od. 17. 249. Eustath. seems to lean to this,
saying, ἄνου ἄνω τῆς ἄνω κατώτερος, ἀλλά
cαι τῆς πλεούς, εἰ χρΗ σφηκῶς φέονα τὸ
σφηκῶν [τὸ ἄνωμον].

250. ἐξημοίβανες. πάρα τὸ ἐν ἄνωμο-
νία τοῖς βαίνειν Schol. B.

251. παίσατε, from παίζει, as Od.
6. 106; 23. 147. There was a v. l.
παίσατε, see crit. note, and Schol. V.
interprets παίσατε by παίσατε, as if
referring it to παίζει. This dance of
the Phaeacians was figured on the throne
of the Amynaclean Apollo by Bathycles
of Magnesia, whose date is placed by

Thiersch in Ol. 29, and by Sillig, with
greater probability, in Ol. 40. Compare
καὶ παίσασι γεωργίαν ἐν τῷ ἐχθρῷ
καὶ ἄνω τὸ ἄνωμον Pausan. 3. 18. 7.
Even the later of the two dates assigned
would be evidence that the Homeric
poems were popularly known before the
Pelisstratidane recension, and that
the Odyssey then contained the episode
of the Phaeacians.

252. οἶκωμένης, not exactly 'um-
pires,' but regulators of games, 'masters
of the lists.' They were ὅμιοι, public
officers, not servants attached to the
king's household: distinguished from
other public officers (such as the public
ἀνωμένω, called in Od. 19. 135 ἄνω-
μενοι, cp. Od. 1. 109) by the designation
οἶκατ 'έκαστο, where the tense πρή-
ςεοσκον shows that their regular duties,
and not only what they did on this partic-
sular occasion, are meant. The Schol.
derives the word from ὅμοιον and νέμων.
Curtius, with greater probability, gives
οἰκε-μη-τη-τη-ν, from ὅμοιον and root μην,
'one who thinks about, or attends to, the
rights of the competitors.' The ν is in
accordance with Aeolic usage; compare
ὁμήμια and ὅμημα. Didier, seeks to
connect the latter part of the word with
ὑμέν ιν. On the οἶκωμένης or οἰκε-
τη τη 
φιλεῖν of the Aeolians, Ionians, and
Mitylenes, see Aristot. Pol. 3. 10.
λείηναν δὲ χορὸν, καλὸν δ' εὖριναν ἄγωνα. 260
κήρυξ δ' ἐγγύθειν ἡλθε φέρουν φόρμιγγα Λύγειαν
Δημοδόκα. ο δ' ἐπειτα κτ' ἐς μέγος. ἄμφι δὲ κοῦροι
πραβήσαι ἵσταντο, δαύμονες ἀρχήθημοι,
πέπληγον δὲ χορὸν θείον ποσίν, αὐτάρ 'Οδυσσεὺς
μαρμαρύας θέεισκε ποδῶν, θαύμαξε δὲ θυμό.

Αὐτάρ ὁ φορμίζων ἀνεβάλλετο καλὸν δείκτουν ἄμφ'
'Αρεσ φιλότητος ἐωστεφάνου τ' Ἀφροδίτης,

260. χορὸς here is the ground on which they danced, as again in 264; ἄγων, the ring of spectators, as already in 200, 238. It is called καλὸς either from its commodious size, or from its diversified and animated look.

264. πέπληγον. Cp. Virg. Aen. 6. 644. 'pars pedibus plaudunt choreas,' 267. As to the question of the genuineness of this Lay of the Net of Hephaestus, repugnance to the low morality of the Lay would influence ancient critics and scholiasts to reject it as an interpolation. Yet we may infer that Aristarchus, Rhianus, and Herodian accepted it, from their having commented on it, as we know by their interpretations and readings. of 288, 299, 307, 354, and 355, while no mention has been made of their rejecting it. And Apion, as we know from the reference in the Schol. on Aristoph. Pax 788, maintained it πρὸς τοὺς ἀδητοὺς. (He was contemporary with Tiberius and Claudius.) Ancient criticism then on the whole acknowledges the genuineness of the Lay. In the next place it cannot be denied that, the theme once taken for granted, the manner in which the tale is told is worthy of Homer. As Mr. Gladstone says, "The general character of the colouring, diction, and incident is Homeric enough." And (as he argues at length) the low morality of the tale is owing to the fact that the heroes of it are gods and not men. Indelicacy in Homer is reserved for legends of the gods, in agreement with ‘the tendency which the Pagan religion already powerfully showed, to become itself the primitive corrupter of morality, or, to speak perhaps more accurately, to afford the medium through which the forces of evil and the downward inclination would principally act for the purpose of depraving it.’ In support of this, ‘in the Iliad there appear to be but two passages which can fairly be termed indelicate. One is the account of the proceeding of Juno, with the accompanying speech of Jupiter, II. 14. 312-328 and 346-353... The other passage is that which in a few words contains the sensual advice given by Thetis, as a mother, to her son Achilles, in his grief, by way of comfort, II. 24. 130... Homer would have put no such language as this into the mouth of one of his matrons.’ In addition, the affinity of the lay to Homeric mythology is strengthened by the ‘undesigned coincidence,’ that it gives point to the otherwise unexplained trait mentioned II. 21. 416 τῶν δ’ ἰ’ Ἀρρήν ἐς χειρὸς ἀλώνας Δᾶν θυετόρ’ Ἀφροδίτη. Lastly, the lay fits perfectly into the place in which it stands. It occasions no interruption nor discord. It is appreciably in harmony with Phaecian light-heartedness. The more serious contests have already been relieved by the skilled grace of the dancers, and the minstrel who sang the grave lay of Odysseus’ variance with Achilles must tune his lyre to a merrier theme. And whereas thrice that day his art comes into requisition, of his serious lays—the first and last—we are satisfied merely to be told the subject; but in that vein which is most characteristic of the Phaeacians, we crave and we are gratified with an actual specimen of his minstrelsy. What is to be said on the other side? It is true, in the first place, that the minstrel has been fetched for the purpose of playing to the dancers; just as in the χορὸς on the shield of Achilles, II. 18. 590-606 μετὰ δὲ ως μεκέτερο θείος δώδε | φορμίζων,

Od. 1. 421 οδὸς ἐς ὀρχήστρον τε καὶ ημερό-
ὁς τὰ πρῶτα μίγνησαν ἐν Ἡφαιστοῖο δόμοις λάθρῃ πολλὰ δὲ ἔδωκε, λέοις δὲ ἠσχυνε καὶ εὐνὺν Ἡφαιστοῖο ἀνάκτος. ἄφαρ δέ οἱ ἄγγελοι ἠλθέν

"Ἡλίος, δὲ σὺ ἐνόψει μιαζομένους φιλότητι.

Ἡφαιστός δ' ὅσ' ὦν θυμαλγεία μύθων ἐκοινεῖ, 
βῆ ὅ' ἐμεν ἐς χαλκέων, κακὰ φρεσὶ βυσσοδομευοῦν,


ἐσαν δαίδηρ | τρέφεσθοι οὖν τέρποντο, Ἑς. Scnt. Herc. 280–282 αἱ δ᾽ ἐνα ὁμουσίων ἄνων χρόνιν ἑρμήνευσα. | ἔσον δ᾽ αὐτὴ πληροῦσθαι: ἕως ὀλόξον, | τοῖς μὲν αὐτὸ παυσάτε ὑπὸ ἄρχοντες καὶ ἀδόδη 
κ. τ. λ.: and this lay is a voluntary and superadded contribution to the hilarity of the day. It is true also that as to the mythology, 'there is something rather more marked in the personal agency of the Sun than the poems elsewhere present; and undoubtedly Apollo is made to assume a tone wholly singular and unsupported by what is told of him in the rest of the poems (335). It is true too that Odysseus, in inviting Demodocus to his third lay, passes over all this in silence, whilst he alludes to the first and previous one (486);—for the reason, no doubt, that the first was kindred in subject to the one which he wished to elicit. This is all that can be said against the lay, and it is not much. Arguments from verbal peculiarities can be raised here; but so they can upon any book of the Odyssey, and they have no real weight: such are (267) the rarity of ἄφαρ with the genitive; the similarity of the beginning to the opening of the Hymn to Dionysus: the title Ἡλίος (271) for the sun, appearing elsewhere in the form Ἡλίους; the use of the uncommon word μικροῦσθαι, and lastly, the designation of the gods (325, 335) as δυτικῆς ἡών (cp. Il. 24. 528). When all has been said we must submit to be ruled by the consideration that the lay as a whole, and in the place where it stands, is not unworthy of Homer nor unlike him. (Several of the above remarks have been taken from Gladstone, Homer and the Homeric Age, vol. 2. pp. 467–464, and Welecker’s Kleine Schriften, vol. 2. p. 32.)

ἄφαρ only here and in Il. 16. 825 joined with the genitive; but compare τὸ θέρμαμος Od. 4. 820. "Ἀφροδίτη", Schol. H. O. T. Ἕλων ἢ "Ὀμορός ὦν οἴδαι Ἡφαιστόν Ἀφροδίτη αὐτοκεῖτω, ἥρωτι δὲ αὐτῶν συμ- βιοῦσα Αἰμηλόκος δὲ τῇ ἰδίᾳ μυθῳδίᾳ. This Charis (Il. 18. 382) is by Hesiod (Theog. 945) called Aglaia; and we must frankly acknowledge the existence of separate myths about the partner of Hephaestus. This difference is one upon which the Chorizontes establish an argument as to the long period which separates the composition of the Odyssey from that of the Iliad. But Nitzsch remarks, very pertinently, that the same idea lies at the bottom of both forms of the legend, viz. the union of a goddess of grace with the god who was the representative of the highest development of art.

269. πολλὰ δ' ἔδωκε. Schol. B. strangely anticipates the story by rendering this, 'ὁ ἄρης μικράγγεις ἔδωκε πολλὰ. The reference is rather to the presents given by Ares to Aphrodite to win her consent.

270. ἄφαρ. With this word begins the direct narration of the story; the preceding clauses are under the government of ὅτι.

271. "Ἡλίος." The same form occurs in Hymn. 31. 1. Curius, comparing the Cretan form of the word, viz. ἄβλειος, with the Laconian ἄβάφρ, i.e. ἄφαρ or ἄβωθ, proposes to refer ἄβλειος to root ἄβα, 'burn.' From ἄβωθ comes Lat. 'aurena' (aurora), and the Roman gentile name 'Aurélius' (Aurélius), on which Paul. Dian. says, Epit. 23 'Aureliam familiam ex Sabiniis oriundam a Sole dictam putant, quod ei publice a populo Romano datus sit locus in quo sacra face rent Soli qui ex hoc Auselli dicebantur.'
ἐν δ' ἔθετ' ἄκμοβδέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς ἀρρήκτους ἀλυτοὺς, ὅφρ' ἐμπεδόν αὐθ' μένοιεν. αὐτὰρ ἐπει δὴ τεῦξε δόλων κεχολομένοις Ἀρει, βῆ β' ἴμεν ἐς θάλαμον, ὃθε οἱ φίλα δέμνι ἐκεῖτο, ἀμφὶ δ' ἀρ' ἵμμιν χέε δέσματα κύκλῳ ἀπάντῃ πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέκυντο, ἥστρ' ἄραχνια λεπτὰ, τά γ' οὖ κέ τις οὐδὲ ἐδούτο, οὐδὲ θεών μακάρων· περὶ γαρ δολόντα τέτυκτο. αὐτὰρ ἐπει δὴ πάντα δόλων περὶ δέμνια χέεν ἐσατ' ἴμεν ἐς Ἀήμον, ἐμπέμιν οἰκτίλοιρον, ἢ οἱ γαῖαις πολυ ψηλότη ἐσκέν ἀπασέων, οὐδ' ἀλασκοπινὴν ἔχε χρυσήνος Ἄρης.


275. αὖθ' μένουν, 'might bide where they were,' sc. Ares and Aphrodite; unless we make δεσμοῖ τοῦ μένουν.
276. δόλων, 'snare' or 'trap:' applied in this sense to the wooden horse, inf. 494; to bait for fishes, Od. 12. 252, and to a mouse-trap, Batrach. 116.
278. ἤμπων (éta), properly 'supports,' here = 'bed-posts.'
χέε, 'dropped,' and inf. ἐβεκέκυντο, expressgraphically the subtle and pliable nature of the net. The verb χέε suggests the same set of ideas as the adjective ψηλός, as in Pind. Pyth. 1. 9 ἀετός . ἤγιον νῦν των αὐραί.
279. καθυπερθέ μελαθρόφιν, the second and more explicit word is the epegeesis of the first. A similar form of epegeesis is found in Od. 4. 348 ὅπως ἐν ἑτῶν τι | ἀλλα παρέξ ἔσων μαρακλιδόν, Π. 2. 668 τρεῖχα . ὑπῆρεν καταφυλαχόν. μέλαιθρον is the roof-beam or rafter, as Schol. T. κυρίαν τὸ μέσων τῆς στέγης ἐδού τὸ ἐπικρον. He derives it from μέλαι because it became blackened by the smoke. See on Od. II. 278.
280. τά . ἐδούτο, for this particular repetition of the negative, Nittsch compares Ar. Ach. 1079 ὅπως δὲν μὴν ἰκναία μὲ μὴν ἵμπισαί; But οὐδὲ here = neque, the chains could not so much as be seen.
281. ἑορν ἐνετίν . δολόντα, 'exceeding cunning.'
282. πάντα, probably adverbial, 'completely,' as sup. 214.
283. ἵμεν ἴμεν, 'made show of going.' So Ovid, on the same subject, A. A. 2. 579, 'singit iter Lemnon.' Lemnos was the island where Hephaestus walked after his fall from heaven, II. 1. 590, where he was received by the Sintians, called inf. 294 ἄργωφοις. They were originally (Strabo 12. 3. 20) a Thracian people, and were called in later times Σαμηνοί. From II. 14. 230, 281 we infer that Ἀήμον was the name of the city as well as of the island, and that it belonged to the Thoas of Argonautic fame. In the Schol. to Apoll. Rhod. 1. 604 Lemnos is called ἡσολιθις, referring to the towns Myrina and Hephaestia. The soil of Lemnos is thoroughly volcanic, and there was a burning-mountain in it called Moschyllos. The Sintians, as their connection with Hephaestus would suggest, seem to have been smiths by trade; and there was an import of metals to the island, II. 7. 467 νῆτε δ' ἐν Ἀήμον παρακατασταθεὶς ὀλὼν ἅγιοι . . . ἄνθ' ἄρ' οἴνοις κόμωντες ᾿Αχαιοῖ, | ἄλλοι μὲν χαλυψ., ἄλλοι δ' αἰθωνικοί σιδήρως.
285. ἀλασκοπινῆ, 'kept no blind man's watch.' So Düntzer, 'non caccis
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ὡς ἠδὲν "Ἡφαιστόν κλυτοτέχνην νόσφι κήντα" ἃς θ' Ἰμνεὶ πρὸς δῶμα περικλυτοῦ 'Ἡφαιστοῦ, ἵσχανὸν φιλότητον ἐτυστέφανον Κυθερῆς. ἦ δὲ νέον παρὰ πατρὸς ἐρυθενέος Κρόνιωνος ἐρχομένη καὶ ἐφ' ἐνε' ἢ ὁ δ' εἰςον δώματος ἢει, 290 ἐν τ' ἄρα οἱ φῦ χειρὶ ἐποι ἢπατ' ἢ ἦ δ' ὄνομαζε.'

'Δεῦρο, φίλη, λέκτρονε τραπείομεν εὐνηθέντει οὐ γὰρ θ' "Ἡφαιστος μετάθημις, ἀλλά ποῖον ὅθεν οὐχέταν εἰ Λήμνον μετὰ Σύνιας ἄγριοφόνους.' 295

"Ος φάτο, τῷ δ' ἀσπαστὸν ἐλείσατο κοιμηθήναι.

τῷ δ' ἐς δέμνα βάντε κατέδραθον ἄμφι δὲ δεσμοὶ τεγνητες ἔχωντο πολύφρονος 'Ἡφαιστοῦ, οὐδὲ τι κινήσας μελέν ἢν οὖδ' ἀναιείραι, καὶ τότε δὴ γίγνοσκον, ὅτ' οὐκέτι φυκτὰ πέλοντο.

most MSS. La Roche gives ἀλαὶς σκοπηθῇ as the reading of Aristarchus. ἀλαὶς σκοπηθῇ seems to have been the reading of Zenodotus. Nauck proposes ἀλῶν σκοπηθῇ. 288. ἵσχανὸν A reading ἵσχανον is quoted in Et. Mag. p. 478. 46, etc. Κυθερῆς γρ' Ἀφροδίτῃ Schol. P. 292. φιλὴν Al. γόνα. εὐνε'θετε The MSS. vary between the dual and plural. La Roche gives the decision in favour of the former. 294. ἄγριοφόνους 'Huc Porsonus Apollonius et Hesychii ἀρετοφάνους referebat' Bekk. 299. πέλοντο) 'Ριανὸς πέλον[το] γράφει Schol. H.

οὐκετὶ φυκτὰ πέλοντο. The phrase λέκτρονε εὐνηθέντει is then equivalent in construction to θοῦκανα μαθη[ᾶν] Οד. 5. 3. But some commentators, referring τραπείομεν to τράων, joined it directly to λέκτρονε. Bekker, with Ameis, puts a colon after λέκτρονε, taking it in close connection with δεῦρο. Ameis compares Musaeus 248 δεῦρῳ μοὶ εἰς φαλῆνα.

288. ἵσχανόν, 'eager for;' lit. 'clinging to.' So II. 23. 300 μέγα δρόμων ἵσχανόνων.

292. τραπείομεν. The 2nd aor. subjunct. pass. of τρέω. The change from τρα- to τρέω- being the same as from καρδία to κραδία. For the termination see note on ἐνθεάμενον Od. 6. 262. This was the interpretation of Schol. H., Apoll. Lex. and Hesych. According to which λέκτρονε is to be joined with εὐνηθέντει, uniformly with II. 3. 441 ἀλλ' ἂγε δὴ φιλότητι τραπείομεν εὐνηθέντει. The phrase λέκτρονε εὐνηθέντει is then equivalent in construction to θοῦκανα μαθη[ᾶν] Οδ. 5. 3. But some commentators, referring τραπείομεν to τράων, joined it directly to λέκτρονε. Bekker, with Ameis, puts a colon after λέκτρονε, taking it in close connection with δεῦρο. Ameis compares Musaeus 248 δεῦρῳ μοὶ εἰς φαλῆνα.

294. Σύνιας, see sup. 283. ἄγριοφόνους is equivalent to βαρβαρόφανοι Οδ. 2. 867.

299. δὲ' οὐκέτι φυκτὰ πέλοντο, 'when there was no more chance of escape.' Cp. ἵνα οὐκέτι ἀνικότα πέλοντα Οδ. 30. 223. The emphasis thrown on τότε δή seems to declare for the reading ἔττε, but many modern editors prefer ἔττε, i. e. ἔττε τέ, comparing Od. 3. 166; 12. 295.

With φυκτὰ in the sense of an abstract noun = 'escape' cp. ἵνα = 'equality,' Od. 2. 203, ἀριστα = 'success,' Od. 3. 139. The reading (see crit. note) πέλοντο for πέλοντο perhaps
8. ΟΔΥΣΣΕΙΑΣ Θ.

ἀγχύμολον δὲ σφ' ἥλθε περικλυτός ἄμφιγυνησις,
αὖτις ὑποστρέφας, πρὶν Ἀθήνον γαῖαν ἱκέσαθαι.
'Ἡλίος γὰρ οἱ σκοπητὶς ἔχεν εἰπὲ τε μῦδον.
[βῆ δ' ἔμεναι πρὸς δόμα, φίλον τετημένον ἦτορ']
ἐστὶ δ' ἐν προθρίσαι, χόλος δὲ μν ἀγριος ἦρει,
σμερδαλέον δ' ἔσθησε, γέγωνε τε πάσι θεοῖς.
'Ζεύ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν εὖντες,
δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἑπιεικτὰ ἰδοθεῦ,
ὡς ἐμὲ χαλόν ἑόντα Δίος θυγάτηρ 'Αφροδίτη
αἰὲν ἀτίμαξε, φιλέει δ' ἀιδηλὸν 'Ἀρης,
οὐνεξ' ὁ μὲν καλὸς τε και ἀρτιός, αὐτὰρ ἐγὼ γε
ἡπεδανδὸς γενόμην αὐτὸρ οὐ τι μοι αἴτιος ἄλλος,

303.] Omitted in most MSS, and evidently borrowed from Od. 2. 298.

307. γελαστά] The reading of the MSS. and of Aristarchus and Herodian. ἐργα ἀγέλαστα
Apoll. Lex.; Et. Mag. 224. 47; Eustath. which Nauck follows.
310. ἀρτιος]

300. ἄμφιγυνησις. This epithet is commonly rendered 'lame of both feet,' from γυνός, γυνώ.
Hephaestus was lame from his birth, II. 18. 397; cp. κυλλοστολῶν ιβ. 371, and χαλέον ὑπὸ
δὲ κυνήμα ῥόμων ὅμοιοι ιβ. 411. But, inasmuch as the word is generally found in connection with κλατός, or περικλυτός, or κλειστόγειρη, it has been
proposed to attach the sense to it of ambidexter, i.e. having a strong effective arm on either side, 'Hephaestus of the two stout arms;' in which case it will be referred to γυνώ.

305. γέγωνε, imperf. tense; cp. II. 14. 409; 24. 793. See Monro, H. G. § 27.

307. ἔργα γελαστά (see crit. note),
'deeds of mockery;' or, perhaps, 'deeds to raise your laughter,' as inf. 326. But this is hardly the tone of indignation which we should expect, nor does it so well suit ὁδ' ἐσινατά, which means 'unyielding,' and so 'hard,'
'cruel,' like σκέλεσις. Cp. μὲν οὖν ἐπιείκενον ΙΙ. 5. 892, σφαϊρας 8. 32, πέταλον
16. 549.

309. ἀδήπης is generally taken as
meaning in Homer 'annihilating,'
'making unseen,' φανεροῖς, distinct from the
later signification, 'unseen,' 'invisible' (ἀ-δεῖον). It is used as an
epithet of fire II. 2. 455; of ἄργα ΙΙ. 8. 872 (with v. 1. σφαῖρα ἄργα); of Athena, as a term of abuse applied to her by Ares, II. 5. 880; of Ares himself, here and II. 5. 897; of Melanthius, Od. 22. 165; and of ἀκόλουθος ὑποστῆραν Ι. 16. 29; on most of which passages the Scholl. interpret by ἄδηπης. Savelberg (Zeitschr. fü.
Gymn. 1865) regards ἀδήπης as a
compound of δέος or δικς (Skt. aṭē), an
intensive prefix, and δέος, δικᾶ, so
that the meaning would be 'fiercely burning.' The form δέος for δικς is found,
according to Savelberg, in δι-δίκρος, ἀδίκος. Düntzer, on the present pas-
sage, connects the latter part of the compound with δηλόμαι. Others at-
tempt to combine in the word two meanings derivable from a-δίκειον, mak-
ing the Homeric signification to be 'that on which one cannot look,' because
it is too horrible; and 'that on which one cannot look,' because it is 'invisible,' the common meaning in later authors.

310. ἀρτιος. With the termination
ep. ἄλλωσι II. 8. 409. It is notice-
able that in the composition ο is
dropped, as the word is equivalent to ἀρτιός τοὺς ποδάς. See Monro, H. G. 124 b.

311. ἠπεδανόν, 'weakly;' a word of
uncertain derivation.
8. ΟΔΥΣΣΕΙΑΣ Θ.

ἀλλὰ τοκῆς δῶα, τὸ μὴ γείνασθαι σφελλων.
ἀλλ' ὄψεσθ' ἵνα τὸ γε καθεύδετον ἐν φιλότητι,
εἰς ἐμ' δὲμια βάντες· ἐγὼ δ' ὀρθῶν ἀκάχημα.
οὐ μὲν σφες ἐστ' ἐσοπὰ μικρά γε κειμένοι οὗτω,
καὶ μᾶλα περὶ φιλέοντε· τὰχ' οὐκ ἐθελήσετον ἄμφω
eδειν· ἀλλὰ σφαες δόλως καὶ δεσμὸς ἔροξει,
eἰς δὲ κέ μοι μᾶλα πάντα παθὴ ἀποδώσει ἔδενα,
δοσα οἱ ἐγνωσία καυσάδος εἰνεκα κούρης,
οὐδεκα οἱ καλὴς θυγάτηρ, ἀτάρ οὐκ ἔξεισμος.

"Ος ἐφαθ' ὁ δ' ἀγέρωντο θεοὶ ποτὶ χαλκοβατεὶς δῶ.
"Ἱλθὲ Ποσειδάων γαῖης, ἦλθ᾽ ἐριῶνης
"Ἐρμεῖας, ἦλθεν δὲ ἀναξ ἐκάρχως Ἀπόλλων.
"θηλθεραι δὲ θεῖα μένον αἴδηι οἶκοι ἐκάστη,
"ἔσταν δ' ἐν προβάροις θεοί, δωτήρες εἴων

312. γείνασθαι] τὸ γενέσθαι [ἢ], διὰ τὸ δ' Ὁχλ. Η. Αἰ. γὰνεσθαι. 318. ἀδώσωι] So most MSS., but a few read ἀδώσων with Schol. A. on II. i. 129, which La Roche and Nauck adopt. 325. ἐδώ] Apparently a gen. plur. neut. from ἐδώ, but subject to a variable breathing, as ἐδώ (for which Zenodotus wrote τὸδω). Buttm. thinks that the rough breathing is a corruption from the smooth, but Lehrs reserves the smooth breathing for those forms in which u follows e, according to the rule given (lex de spir. ad Ammon.) τὸ ἐν οἴνοις, ὅτι διανύσσω, ὅτι τὸν ἐν ὑ-

312. τὸ... δὲκαθαρθεί 'qui utinam me nunquam gessisset.'
313. He says that when they find out how they have been entrapped, they will not care to lie there one moment longer (μικρῶν γε), in spite of their mutual fondness; before long (τὰχα) they will have no fancy for lying abed and asleep, and would be glad to get away, ἀλλὰ σφαι, etc.
317. σφαί, dual acc., see note on Od. 4. 62.
318. ἀποδόσαι. The balance of MSS. authority is in favour of ἀποδώσατε, but it should be noted that ἐν δὲκα naturally is followed in Homer by the subjunctive, as in II. 2. 332; 5. 406, etc. In II. 3. 409 ἐν δὲκα... ὄντος, and II. 31. 123 ἐν δὲκα... τίνες, the verbs are probably not futures of the indicative but the regular short forms of aorist subjunctive.
320. ἔξεισμος is generally taken as the equivalent of ἔξωφορος Od. 4. 111, etc., meaning 'prudent.' But it is against Homeric usage to make ἐμοὺς expressive of the 'moral sense,' the constant meaning of it being 'heart,' or 'affections.' Therefore ἔξεισμος may be taken as 'having warm feeling;' and so obs. ... ἔξεισμος will be 'heartless.' Were it not for the use of the compound ἔξωφορον, we should prefer to render ἔξεισμος 'quae cupiditatem cohibet,' agreeably with the interpretation of Schol. B. ἐροτηθῶσα ἐξαιτοῦ καὶ ἐκθυμίας. And perhaps the later compounds ἔχερῄς Aesch. Ag. 149, and ἔχερῄς may serve to confirm this meaning.
322. ἐριῶνῆς (�新-νήμες) is only used in this form here and in II. 20. 34. The usual word is ἐριῶνης.
323. ἐκάρχως is generally taken as equivalent to ὁμβλόσ, 'working,' i.e. shooting 'from afar.' Others compare it with the Lat. aurumnum, from őns and őrgem.
324. θηλθεραι, see on Od. 11. 386. "ἀλθεὶ = 'out of shame.'
325. ἐδώ (see crit. note) seems to be gen. plur. from οἰνοὶ, ἵπποι, with
δοσεῖτος δὲ ἀρ' ἐνδόρτο γέλως μακάρεσσι θεοίσι
tέχνας εἰσορῶσι πολύφρονον Ἡφαίστειον.

ʿΟὐκ ἄρετὰ κακὰ ἔργα: κιχάνει τοι βραδὸς ὁκὼν,
όσ' καὶ νῦν Ἡφαίστεος ἐδὸν βραδὸς εἶδεν Ἦρη
ωκύτατον περ ἐότα θεῶν οἱ Ὀλυμπον ἔχουσι
χαλᾶς ἐδών, τέχνης: τὸ καὶ μακάγρι ὀφέλεια.

Ὡς οἱ μὲν τοιάτα πρὸς ἀλλήλους ἄγρέων
Ἐρμήν δὲ προσέειπεν ἄναξ, Δίας οἳς, Ἀπόλλων

Ἐρμής, Δίας οἳς, διάκτορε, δότορ ἔδων,
ἡ ρά κεν ἐν δεσμοῖς ἐθέλοις κρατηροῖς πιεσθέλ
εἴθεν ἐν λέκτρωσι παρὰ χρυσῇ Ἀφροδίτη.

Τὸν δ' ἢμείβετ' ἐπείτα διάκτορος ἀργεῖφωντος
'ατ γάρ τοῦτο γένοιτο, ἄναξ ἐκατηβλ' Ἀπόλλων
δεσμὸλ μὲν τρίς τόσοι ἀπείρονες ἀμφίς ἔχοιεν,
ὑμεῖς δ' εἰσορῶστε θεό πάσας τε θεᾶναι,
ἀυτὰρ ἐγὼν εἴθωμι παρὰ χρυσῇ Ἀφροδίτῃ.

Ὡς ἔφετ', ἐν δὲ γέλως ὅπ' ἀθανάτους θεοίσιν.
οὔδε Ποσειδάνων γέλως ἔχε, λίσσετο δ' αἰεὶ


variable breathing. We should expect the word to come from a neuter plural τὰ ἔδων, the gender seeming settled by II. 24. 528 εἶδον... βάρων οὐδ' ἄλοιπα κακῶν, ἀλλὰ ἐδώμ. But ἐδώ would give a gen. δῶν. Döderl. prefers to make it a feminine gen. in the usual form of the 1st declension, supplying δῶσων from διώσως. Here translate, 'givers of blessings.'

328. ἔδων, aorist, 'with a glance at.' This line occurs in II. 3. 271; Od. 10. 37, etc. ἕδωσιν must be taken substantively.


339. αἵ γάρ τοῦτο. Not only γένοιτο, but ἔχοιεν, εἰσορῶστε, and εἴθωμι are all governed by αἵ γάρ.

τοῦτο γένοιτο expresses in advance, and in skeleton as it were, what is developed in the succeeding clause. In this particular case, τοῦτο γένοιτο chiefly points onwards to τοῖς... εἴθωμι. The previous words δεσμὸλ... θεᾶναι being undesirable circumstances, which would not properly be wished for by themselves, but only for the sake of τοῖς εἴθωμι.

340. The words δεσμὸλ μὲν are answered by αἵτωρ ἔγων.

344. οὐδὲ Ποσειδάνων. Here οὐδὲ has the force of its separate constituents οὐδὲ οὐδ'. Analogous to this are II. 5. 138 οὐδὲν... δὲ τοῦ τούτου... χρωσὶν μὲν τ᾽... οὐδὲ δαμάσει, and 24. 25 ἄλλοι μὲν πᾶσιν ἡμῖν, οὐδὲν ποτ'
8. ΟΔΥΣΣΕΙΑΣ Θ. 339

"Ηφαιστόν κλυτοερύγων δώπως λύσειν "Άρη." 345
καὶ μὴν φανήσας ἐπει τερόεντα προσήθει,
'Αλόσων' ἐγώ δὲ τοι αὐτόν ὑποθεμαι, ὡς σὺ κελεύεις,
tίσειν άψιμα πάντα μετ' ἀθανάτους θεοίσιν.

Τὸν δ' αὐτε προσεέπει περικλυτὸς ἀμφιγινεῖς·
μὴ με, Ποσείδιαν γαῖσθε, ταῦτα κέλευε
δειλά τοι δειλῶν γε καὶ ἐγγυότες ἐγγυνάσσαβαι.
pῶς δὲν ἐγώ σε δέοισι μετ' ἀθανάτους θεοίσιν,
εἴ κεν Ἀρης οἴχουστο χρέος καὶ δεσμὸν ἀλύβασ.
Τὸν δ' αὐτο προσεέπει Ποσείδιδαν ἐνοίχθενον·

"Ἡφαίστων, εἶ πέρ γάρ κεν Ἀρής χρείας ἤπατελεῖς,
οἴχηται φεύγων, αὐτός τοι ἐγώ τάδε τίσω.
Τὸν δ' ἠμείβετ' ἐπείστα περικλυτὸς ἀμφιγινεῖς·
'οὐκ ἐστ' ὀδὴ ἐοικε τεῦν ἄρνησασθαί.'

352. δέομ. The interpretation ἐφίσκωμ μ of Schol. V. points to a reading δέομ, which implies the omission of σε, or the insertion of it between σε and ἐν. In Schol. H. M. Q. T. V. we find δ ἐν Ἀρίσταρχος τῶν ἐδεικτίουμ [γράφει], for which we must substitute ἐν τοῖς ἐδεικτίουμ, or suppose, with La Roche, that ἐδεικτίουμ is not the reading but the explanation of Aristarchus. It should be noticed that H. and M. omit [γράφει]. The lemma of E. gives τῶν ἐν ἡγῇ σε, φέρωσε, μετ' ἀθανάτους δέομα; 353. δεσμόν] Πορσονάς de H. ad vers. 353. "Schol. χρέως καὶ χρείας. Ἀρίσταρχος δὲ δεσμόν γρ. sc. pro δεσμόν" Buttm. Here Q. reads δεσμόν. La Roche remarks that probably this Schol. refers neither to 353 nor 355, but to 359, giving δεσμὸν as the Aristarchean reading for the v. 1. δεσμόν.

"Ηρη, in which passage however it is in correlation with μὲν. Poseidon is represented as the most venerable of the gods of Olympus, next to Zeus; he was besides uncle to Ares. 347. αὐτόν...πίνον, 'that be himself shall pay all just requital in public presence of all the gods.'

351. δειλά. Nitzsch maintains that in Homer δειλά must signify 'poor' and 'weak,' and so follows one interpretation of the Schol. (ὑπὲρ τῶν δειλῶν καὶ ἀθρόεις ἐγγίσας δειλά καὶ ἀυτάλ καὶ μὴν δυνάμενα, δὲ μὴ δυναμένα τῶν τοιούτων ἐνεχθέν τις ἀθώματα δὲ ἀθίνασιν.) This makes δειλά refer to Hephaestus. 'Even the surety that a weak man gets is but a weak security to hold in hand,' this with direct reference to the next line πῶς σε δέομ; but the combination of δειλά with σύνταγμα in ll. 1. 293 suggests that we may give the meaning of 'sorry,' 'wretched' to δειλάς, and then follow the alternative interpretation of the Schol. (ὑπὲρ τῶν δειλῶν καὶ ἀθρόεις ἐγγίσας δεῖλα καὶ αὑτάλ καὶ μὴν δυνάμενα, δὲ μὴ δυναμένα τῶν τοιούτων ἐνεχθέν τις ἀθώματα δὲ ἀθώμασιν.) Translate then, 'Even surety for a sorry fellow is a sorry thing to hold in hand.' Cp. Eustath. ἐγγόν ἐν ν διδόιν ἐγγανάζει δ ὅ λαμβάναν. So Hephaestus asks, 'If Ares, who is a slippery fellow, refuse to pay, what is the good of your promise? I cannot put you in chains till the debt is paid.' Poseidon answers, 'In case of Ares not choosing to pay, I will pay myself.' δέομα means really 'put thee in chains,' and must not be diluted to some such meaning as 'keep a hold on thee.' Apoll. and Hesych, give δεσμεύμα (see crit. note). 352. χρέως 'engagement.' So μυκτήρα supra sup. 332.

358. οὐκ...τείκε, 'non licet neque delect.
8. ΟΔΥΣΣΕΙΑΣ Θ.

"Ος εἵτων δεσμῶν ἄνει μένος Ἰφαλοτοῖο,
tῶ δ' ἑρεί ὡς δεσμοῖο λόθεν, κρατερῶν περ ἑόντως,
αὐτίκα ἀναίζαντε ὁ μὲν Ὄρηκηνδε βεβήκει,
οἱ δ' ἀρα Κύπρον Ἰκανε ὕλαιμμεθάς Ἀφροδίτη,
ἐσ Πάφον· ἐνθα δὲ οἱ τέμενος βεβούς τε θυνεῖς.
ἐνθα δὲ μὴν χρίτες λόθαν καὶ χρίζαν ἐκλαίε
ἀμβρότη, οἷα θεοὶ ἐπενήνυθεν αὐτοῖν ἑόντας,
ἀμφὶ δὲ εἰματα ἑλλάν ἑπάτω, βαθύμα ιδέοθα.

Ταῦτι ἅρ ἀυῖδος δείξει περικλυτὸς· αὐτὰρ Ὀδυσσεῖς
τέρπει ἐνεφρεῖν ἐαυτῶν ἀκοῦσαι ἡ δὲ καὶ ἄλλοι
Φαίηκες δολικήρετροι, ναυνίκλυτοι άνδρες.

Ἀλκίνοος δ' Ἀλιον καὶ Λαοδάμαντα κέλευσε
μοινὰς ὀρχήσασθαι, ἐπεὶ σφωσιν οὖς τις ἱπρίζεν.
ὁ δ' ἑπεὶ οὐν σφαίραν καλὴν μετὰ χερῶν ἔλυσεν,
pορφυρῆν, τὴν σφυν Πόλυβοις ποίησο δαιμόνιον,
τὴν ἔτεροι βάπτασκε πολὺ νέφεα σκιῶντα.

361. ἀναίζαντε ὁ μὲν... οἵ δ' ἀρα.
For this construction of a nominatival participle followed by a distribution of the subject cp. Od. 19. 230 ὁ δὲ χρόνος κόντας ὁ μὲν λαὸς νεβρῶν ἀνάγχων; aítrα δ' ἑπειργάς μεμάκα ἠπαύτερον πόδες, 24. 243 δραμα ποτὲ ταύροτε ὁ μὲν... ἡμῶν τ' ἀπ', ll. 12. 400 τὸν θ' Ἀλας καὶ Τέφρος ἐμαχησάτω, ὁ μὲν... Αἰγας δὲ. Similar are ll. 2. 211; 10. 224. An analogous construction without the participle is found Od. 7. 129 ἐν δὲ δῶ ἐκαίρωσ, ὁ μὲν... ὁ δ' ἑπεράσκει, cp. Od. 12. 73.

362. φιλομμεθῆς. The doubling of μ represents the absorption of α, as the original form of the word is φιλομεθῆς from Skt. root sm, as in smi-ta-m, 'ες smile.' In Hes. Theog. 200 the form φιλομμεθᾶ (ὅτι μοίς ἧτοφαν-
αθή) is given, but the line is rightly rejected by Gaisford.


365. ἐπενήνυθεν. La Roche, Hom. Stud. 68. 16, adopts the results of Buttmann's criticism, Lex. 130 foll., which refers ἐπενήνυθεν to a theme ἐνθα ἐνθά, with the meaning 'is laid upon.' Curtius, G. E. p. 226, refers ἐνθα-νύθαι and ἐνθα-νύθαι to the same
root (?αθ) as ἐνθα-νύθαι. Ameis, ad loc., derives ἐνθα-νύθαι, with its sister compounds κατ-ενθα-νύθαι and ταρ-ενθα-νύθαι (the latter an Alexandrine form), from an obsolete δρ-θω belonging to a root ανεव, 'to shine.' Translate, '[such divine splendors] as deck (or 'as cover') the everliving gods.' oka is not used merely adverbially, but takes up generally the idea suggested by the emphatic epithet ἀμβρότη. Others take oka as equivalent to 'in such manner as' (cp. Od. 9. 128; 11. 364), and make ἐπενήνυθεν the subject to ἔπενθηκε, 'it is shed over' the gods.

372. σφαίραν. A good deal of information about the ball-play of the ancients is collected in Athen. 1. 25, and more in Pollux, Onomast. 9. 7. The game here described, where the ball is tossed up and caught before the leapers reach the ground, was called Ἐσφαρία. Eustath. ad loc.

374. τὴν ἑρας. Here begins the apodosis to ἐνεφρεῖν. The antithesis to ἑρας is δ' ἀρα.
8. ΟΔΥΣΣΕΙΑΣ Θ.

ιδονεῖς ὅπισώ· ὁ δ' ἀπὸ χθόνος ὑψό· ἀρείες
ρηθάνω συβίλησκε, πάρος ποσῶν οἴδας ἰκέσαι.
αὐτὰρ ἐπεί δὴ σφαιρῆν ἄν ἱδον πειρήσαντο,
ἀρχείσθην δὴ ἐστὶ ποτὶ χθόνι πολυβοτείρη
tαρφε' ἀμειβόμενοι κοιροὶ δ' ἐπελήκευς ἄλλοι
ἐστῶτες κατ' ἄγωνα, πολὺς δ' ὑπὸ κόμπων ὀράρει.
δὴ τὸν ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσέως.
'Αλκίνων κρείον, πάντων ἀριστείκετε λαὸν,
ἡμὲν ἀπελήγος βιτάρμονας εἶναι ἀρίστους,
ἀ' ἄρ' ἐτοίμα τύπτοιο σέβας μ' ἕξει εἰσορῶντα.
'Ως φάτο, γνήθησαν δ' ἱερὸν μένος Ἀλκίνοοφ,
αἴγα δὲ Φαίηκεσσί τυλίχριμοι μετηῆβα
'Κέκλυτε, Φαίηκους ἡγήτορες ἥδε μέδουντες.

377. ἄν· ἱδον] οἱ παλαῖοι ἄν ἐν μέρος λόγων λαμβάνοντο [sc. ἁνδοῦν as an adverb.]
Al. ἐπετέρει. κόμπωσ] γρ. δοῦνος Schol. F.

375. ἀρείες. The player who was about to catch the ball leaped up (ἀρέθην) to meet it in the air. Eustath.
ἀναπήθονα καὶ ἔτι μετέρας ἄν μεταλάβατε.
377. ἄν· ἱδον. Both Eustath. and the Scholl. seem to have doubted whether to write ἁνδοῦν as an adverb, or two
words as in the text. In Od. 4. 434 τά
σων ἄν· ἱδον must mean 'for every enter-
prise;' and many commentators assign the
meaning of ὅραν to ἱδον in the present
passage, comparing the phrase ἄν· ἱδον with ἄν· ἐποτοῖς, ἄν· τάχος, and rendering 'with might and main.' But
after the description of the special kind of
ball-play where the ball was thrown into the air, it seems more natural to take ἄν· ἱδον as meaning 'straight upwards:' and the translation fits in very well
with the passage generally quoted as
corroborating the other interpretation,
viz. II. 21. 303 πρὸς ἱδον ἀλαστόντος ἄν· ἱδον, which is at least as likely to be
'adverso flumine,' 'up stream,' as 'vigorously' or 'eagerly.'
379. ταρφε' ἀμειβόμενα, 'with fre-
cquent change,' sc. from side to side. This introduces a new feature in the
ball-play. The ball was no longer only
thrown up and caught, but the
players began dancing, and as they
danced, the ball flew from one to the
other, all in time to the music. When
Nausicaa plays ball with her maidens,
throwing it from one to the other, the
amusement is described as μολή
Od. 6. 101, ἀμβλεθεία is used in a
similar sense of a voltigeur leaping
from the back of one horse to another,
ἀνή ἐστι ποτὲ καλλίτισσα ἐν ἱερῷ, ἀν ἐ 
ἐκεῖ ἀμφοῖν ἄρμαλας ἀκόλου ὡλοὶ ἐν ἄλλον ἀμφετέραν. The adj. ταρφε' does not occur in the sig. in Homer,
but ταρφός is found in Aesch. S. c. T. 535.
ἐπέλήκομεν, an imper. from ἐπι-
λήκω, the present in w formed through ἀλήκας from root ἀλα-είν, which Curtius
connects with Lat. 'loqu.' Here it is
rightly interpreted by Schol. T. as ἐπεκρότων, 'beat time,' lit. 'made a
noise in accompaniment,' that the
noise was made with the feet is infered
from the words πολὺς δ' ὑπὸ κόμπων ὀράρει.
383. ἀπελήγος, Schol. ἑκατόθεν, cp.
II. 23. 872. ἀπελάλω is used in a similar
sense, II. 14. 479; 20. 83.
384. ἄν· ἱδον τυττυκτο, 'and lo!
thy words are fulfilled.' ἐτῶμος is from
the same root as ἐτῶς and ἐτία. Cp.
II. 14. 53. ἄν· τοῦτά γ' ἐτῶμα πεπε-
χαται. With the tense τυττυκτο comp-
pare ἐγέρετα Od. 1. 225, and inf. 571.
ο ξείνος μάλα μοι δοκεῖε πεπνυμένος εἶναι. ἀλλ' ἄγε οἱ δώμεν ξεινήσιν, ὡς ἐπιστείκες.

δῶδεκά γὰρ κατὰ δῆμον ἀριστερὰς βασιλῆς ἀρχοί κράνουσι, τρισκαίδεκας δ' ἐγὼ αὐτῶν τῶν οἱ ἐκαστος φάρος ἐπιλυνέω ἣδὲ χιτώνα καὶ χρυσοί τάλαντον ἐνείκατο τιμήνος.

ἀλα δὲ πάντα φέρομεν ἀνάλλα, δῷρ' ἐνι χερσί ξείνος ἔχων ἐπὶ δόρινον ἣ χαῖρων ἐνι θυμῷ.

Εὐρύαλος δὲ ἐ αὐτῶν ἀρεσκάθω ἐπέεσσε καὶ δώρῳ, ἐπεὶ οὗ τι ἐποι κατὰ μοῖραν ἑξείσεν.

"Ως ἔφαθ', οἱ δ' ἀρα πάντες ἐπήνεον ἡδ' ἐκέλευον, δώρα δ' ἄρι οἰς ἔμεναι πρόσεσαν κήρυκα ἐκαστος.

τὸν δ' αὐτ' Εὐρύαλος ἀπαμείβετο φόντοι τε'

'Ἀλκίνοε κρεῖν, πάντων ἀριστείκετε λαῶν, τούτῳ ἐγὼ τὸν ξείνον ἀρέσοιμαι, ὡς σὺ κελεύεις.

δῶσω οἱ τὸδ' ἀντρ παγχάλκεων, οὗ ἐπὶ κόπη ἀργυρᾶ, κολεῦν δὲ νεοπρίστον ἑλέφαντο

390. δῶδεκά] δῆδα Schol. V. Al. δωδάες, probably to avoid hiatus. 404. κολεῦν Schol. H. and lemma of V. give κουλεῦν [? κολεῦν].

390. δῶδεκά γὰρ. Schol. Ε. Ο. δῆλον ὑπε- τε τούτων ἵππων ὑπερασπετί τις ἑτον, ἴχθει δ' ἐν αὐτῶν δ' Ἀλκίνων. In Od. 1. 394 there are said to be πολλοὶ βασιλεῖς in Ithaca; the word signifying, as here, dependent princes. Others compare the constitution of Phæacia with the twelve districts under the central authority of one king, as established by Theseus at Athens.

393. τάλαντον. Only here in the singular. The word signifies some definite amount 'weighed out,' and we may suppose it to have been not very large, as in II. 23. 269 two talents of gold represent the fourth prize in a horse race.

396. ταῦτα. This refers to Odysseus; the combined form of the reflexive pronoun ταῦτα is unknown to Homer. The emphasis is on ταῦτα, meaning fully, 'him in his personal feelings,' while the full meaning of ἀριστεράω is 'get him to be reconciled to himself,' the last words representing the force of the middle voice. Düntzer, followed by Nauck, would read αὐτὸς here, which gives a good meaning but is not necessary.

397. οὗ τι ἐποι, literally, 'he spoke no right word;' virtually equivalent to, 'the word he spoke was by no means right.' Similarly, Od. 14. 509 ὁδῇ τι παρὰ μοῖραν ἑπείρον ἑξείσεω τεῖευς. No doubt the phrase in Hdt. 5. 50 ὁδῆν λόγον ἐπιείκει λέγεσι is imitated from the Homeric expression.

398. οἱ τὸδ' ἐκέλευον. ἐκέλευον, i.e. the chieftains to whom the proposal was made, as the next line shows, not the whole assembled company. Similarly where the same line occurs, Od. 7. 226, ἐκέλευον means 'gave their voices for it;' κελεύον may be used either in reference to what is to be carried out by others, or (as here) to what is to be carried out by joint action. The form is varied in II. 4. 380 οἱ τῷ ἐκέλον δόμεσαι καὶ ἑπεῖρον ἐκκελευον.

404. κολεῦν, subject to ἀμφιδίνω- νηται. Cr. II. 23. 560 ὥρισκα...φ' πέρα χείμα φαίνετο κασπίτερον | ἀμφι-
άμφιδεδώνται. πολέως δὲ οἱ ἄξιοι ἔσται.

"Ὡς εἰπὼν ἐν χερὶ τίθει ἡκόπος ἀργυρόηλην, καὶ μιν φωνῆσας ἔσεσαν περίδεινα προσηθῆδα, Χαίρε, πάτερ ὁ ἔλεες ἔτοσ δ᾽ εἰ πέρ τι βεβατκαί δείνυν, ἄφαρ τὸ φέσον ἀναπάξασαι ἀδελλαί. 

σοι δὲ θεοὶ ἄλοχον τ᾽ ἰδεῖεν καὶ πατρίδ᾽ ἱκέσαι 

δοίεν, ἔπει δὴ δῆθα φίλοι ἀπο πήματα πάσχεις." 

Τὸν δ᾽ ἀπαμειβομένους προσέφη πολύμητις Ὀδυσσεύς; 

καὶ σι, φίλοι, μᾶλλα χαίρε, θεοὶ δὲ τοι ἅλβα δοίεν,

δεδώνται, II. 11. 30 ἐν κούκλων ἁλών ἀργυρῶν, and sup. 175 χαίρε ἀμφιδεδώσας ἐπούσας, ἀμφιδεδώνται, ἐπούσας ἐπι, cf. Od. 19. 96 ἀναλαγόν κλάματος, of a chair, where the meaning is somewhat different, referring to the rounded legs.

νεοπρίστου ἔλφαντος. Homer is acquainted with ivory, but not with the elephant that produces it. Cp. Pausanias 1. 4 ἐλέφαντας γάρ (sc. ivory) ὅσα μὲν ἐν ἑρήμῳ καὶ ἀνθρώπων χρείας, εἰσόν ἐν παλαιοὶ δήλον πάντες ἐπιστεύειν: αὐτά δὲ τὰ ἁμερικά, πρὸς ἡ διαβολὴ Μακεδόνας ἐπὶ 

τὴν Ἀσίαν, ὡσεὶ ἡμάκειας ἀρχῆν, πλὴν Ἰδρῶν τὰ αὐτῶν καὶ Ἀλκικῶν καὶ δοῦν παραλόγωροι τοῦτοι. δολεῖς δὲ καὶ Ὀμηροῖς, ὅσα βασιλεύτων κλίναν μὲν καὶ εἰς τους εὐθυμοστράτους αὐτῶν ἔλφαντας ἐπούσας ποιοτικῶς ἔθεισαν, δηλαδή ἐλφάντων μητρὶς οὐδεμίας ἐπούσατο, διδασκόμενοι δὲ καὶ πεπονθῶν λαμπρισ 

νεοκλοικήν ἐν πολὺ γε πρόϊσιν, ἐμοί δοκεῖν, ἡ Πυματίου τὰ ἀνθρώπων καὶ ᾿αρδέων μάχαις.

The names for ivory and the elephant do not seem to be common to Sanskrit and Greek. Solomon's fleet is recorded to have gone to Ophir (perhaps at the mouth of the Indus), and to have brought back among other treasures ivory, the name for which appears in Hebrew as ישן קדום, the latter word being probably copied from the Sanskrit iska. See Max Müller, Lect. on Languages, vol. i. chap. 4. 73; and material for a scabbard (as in the present passage); for a key, Od. 21. 7; for the ornamentation of reins, II. 5. 583; for a couch, Od. 19. 96; of a bedstead, Od. 23. 200; of the headgear of a horse, dyed or painted red, II. 4. 141. It is not necessary to suppose, with some commentators, that the Greeks could only have had access to fossil ivory; it is far more likely that the Phoenician traders brought it into Greek ports from the East; unless indeed we find it difficult to suppose that they could have brought such monstrous teeth for sale, without spreading the story about the huge beast that carried them.

405. πολεος ... ἔσται. This is sometimes taken to mean simply 'he shall find it a thing of price;' which is likely enough, as men in those days did not hesitate to estimate presents by their actual value. Or, perhaps, Eurypalus means to say that the gift will amply make up for the afront: thus ἄξιος is not prospective but retrospective, meaning not 'shall be worth much to him,' potentially or actually; but 'shall compensate him for much,' for much injury sustained, and so, for the injury sustained from me, be it small or great.

408. πάτερ ὁ ἔλεες. With this arrangement of words cp. ἔρεθος ὁ 

φανερώτατον Soph. Aj. 395, ἦξειντες ὁ 

φίλαι Eur. Or. 1246, and even Plato, Euthyd. 271 θαυμάς ὁ Κρίτων, 

where, however, Stallb. reads θαυμάσεια, 

ὁ Κρίτων. Cp. also Od. 4. 20.

409. φέρον... ἀδελλαί. Cp. Hor 

Od. i. 26. 1 'Tristiam et metus | tradam protervis imare Creticum | portare ventis,' Apoll. Rhod. i. 1334 ἀλλα ἀνδρος ἐς ἀλμάς ἐς ἀλμάς, Theocr. 

22. 167 ἵππον ταλαδε πολεικα τι θ' εἰς ἅνεω φέρον κόμα | πολυχ έχον' ἀνί- 

μομο. 

430. Cp. sup. 243. When did 

Alicinus first find out that Odysseus had a wife? In Od. 7. 372 his great desire was to give him Nausicaa to wife,
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μηδὲ τὶ τοι ἐξίφος γε ποιθη μετόπισθε γένοιτο τοῦτον, ὃ δὴ μοι δῶκας, ἀρεσκάμενος ἐπέεσσιν’. Ἡ βα καὶ ἀμφὶ ἁμοις θέτο ἐξίφος ἀργυρόηλον.

dοῦτο τ᾽ ἡλίος, καὶ τῷ κλυτᾷ δῶρα παρῆν· καὶ τὰ γ’ ἐσ Ἀλκινόου φέρων κῆρυκες ἀγανοί· δεξάμενοι δ’ ἀρα παῖδες ἀμύμονος Ἀλκινοίου μητρὶ παρ’ αἰδίοι ἐθέσαν περικάλλεα δῶρα, τοῦτον δ’ ἴγεμόνευ λεοντόν μένος Ἀλκινοίου, ἐλθόντες δὲ καθίζοντ ἐν ὑψηλοῖς θρόνοις.

δὴ βα τὸν Ἀρήτην προσέφη μένος Ἀλκινοίοι.

’Δεῦρο, γύναι, φέρε χειλὸν ἀρτρεπετ’, ἢ τις ἀρίστη ἐν δ’ αὐτή θέσ φάρος ἐνυπνεῖς ἡδὲ χιτώνα.

ἀμφὶ δὲ οἱ πυρὶ χαλκοῦ ἱήνατε, θέρμετε δ’ ὑδρα, ὥρα λοεσάμενος τε ἰδών τ’ εὖ κείμενα πάντα δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ’ ἑνεικαν, δαιτὶ τε τέρπησατ καὶ αὐθής ὑμνὸν ἄκοινον.

415. ἐν δ’ αὐτῆ] Bekk. (Hom. Blätt. 273) seems justified in reading here, as in 441, αὐτῆ for αὐτή. The Schol. B. Q. gives καὶ αὐτὴ δὲ πρόσφερε τὸ φάρος, pointing thereby a contrast between the action of the queen on her part, and that of the chieftains. Fasi, Nauck, and Hentze-Ameis adopt Bekker’s reading, but La Roche retains αὐτή in the first passage. 420. ὑμνὸν] Bothe, followed by Nauck, needlessly reads οἶμων, because ὑμνὸν is ἀπαξ ὑπό.

417. This means that by sunset all his presents had come in. The day which is described here as closing in is the one which begins with the opening line of the present book. But after this the absorbing interest of Odysseus’ stories keeps all the household and guests up till the time given in Od. 13.

With παρῆν cp. Π. ι. 313 καὶ ποτὲ τοι τρίς τόσσα πολέσατα ἄγλαδ σῶρα.

421. τοῦτον δέ. This makes a contrast to the group of the heralds, Arete and her sons; while they were busy with the stowage of the presents, Alcinous led the way for the others (i.e. for Odysseus and the Phaeacian chieftains) to seats of honour in the house.

425. If αὐτῆ be read (see crit. note) the meaning will be—besides the gifts of others do thou put in as thine own gift, etc. So inf. 441.

426. ἀμφὶ ἱήνατε. The Schol. B. joins ἀμφὶ οἱ, interpreting it ἐνυπα αὐτῶ, ‘for him,’ which is impossible. Nitzsch joins ἀμφὶ with ἱήνατε, which will not apply to v. 434. It can only go with πυρὶ, meaning ‘warm for him a cauldron over the fire,’ ἀμφὶ referring specially to the legs of the tripod which bestride the fire. Cp. the imitation in Soph. Α. 1404 τὸ δ’ ἐβιβάσαν πρίσαν ἀμφὶνυπαν...θείοι. Here the τριπός is stand and cauldron in one, see 437.

429. ὑμνὸς. This word occurs only here in the Odyssey, and nowhere in the Iliad. Curtius regards it as equivalent to ἄφθωνos from φθεῖν, as in φθαίνει, with which he might have compared the Hesiodic βάτειν ἄφθων. E. Burnouf, Litt. Grecque, vol. I. p. 41, remarks, ‘Quand les populations aryennes quittèrent tour à tour le centre asiatique, elles emportèrent avec elles les antiquies usages qui furent communs à tous les peuples de cette
καὶ οἱ ἔγω τὰ τὸ θ᾽ ἄλεισον ἐμὸν περικαλλές ὑπάσσων,
χρύσεος, δόρρ᾽ ἐμέθευν μεμημένοι ήματα πάντα
σπένδῃ ἐνι μεγάρῳ Δι᾽ ἀλλοιον τε θεοῖν. 430

'Ως ἔφατ, 'Αρήτη δὲ μετὰ δαμήθην εἶδεν
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅτι τάχιστα,
αὗτ᾽ ἴδε λεοτρόχον τρίποδ᾽ ἔστασαν ἐν πυρὶ κηλέρφ,
ἐν δ᾽ ἄρ᾽ ὕδωρ ἔσχαι, ὅπο δὲ θύλα δαῖον ἔσωσαι,
γάστρην μὲν τρίποδος πῦρ ἀμφετε, θέρμετο δ᾽ ὕδαιρ.
τόφρα δ᾽ ἄρ᾽ 'Αρήτη ξείνῳ περικαλλέα χηλὸν
ἐξέφερεν θαλάμου, τίθει δ᾽ ἐνὶ κάλλιμα δῶρα,
ἐσθίτα χρυσὸν τε, τα ὁ Φαίηκες ἔδωκαν.
ἐν δ᾽ αὕτη φάρος θήκαν καλὸν τε χιτῶνα,
καὶ μνήμησαν ἐπεα περάειντα προστήματα.

'Aὐτὸς νῦν ἵππον πῳμα, θωὸς δ᾽ ἐπὶ δεσμὸν ἵλλον,
μὴ τίς τοι καθ᾽ ὅδον δηλήσεται, ὡποῦ ἄν αὔτε

race: it is en as un qui se retrouve à l'origine de toutes leurs traditions;
c'est celui de sacrifier dans le feu, et
d'accompagner par un chant cette
cérémonie sacrée. Ce chant, mesuré et
rythmé, c'est l'hymne, ἄριστον, mot qui
en grec n'a pas de signification énumé-
logique, mais qui, sous sa forme sanscrit
sūma, signifie la bonne ou la belle
pensée, c'est-à-dire, l'expression de
la pensée par excellence. La présence
de ce mot dans la langue grecque
la plus ancienne prouve que les
Aryas de l'Occin composaient des
hymnes avant le départ des migrations
qui peuplèrent la Grèce comme de
celles qui conquièrent l'Indus et le
Gange."

For the conjunction of διαὶ...
ἀκοιῶν see Eustath. Ῥή γὰρ ἀκοι
διαὶ τε τρίποδα καὶ δούλη ἡ δὲ ποιήθη
carnifero κατὰ περίφορον ἐγχύματι.
435- λεοτρόχον, 'for filling the
bath.'
436. ἐν δί., ὅπο δί., both adverbial
"with in" and "below."
441. See on sup. 425.
443. δῶμα, 'look to the lid.' In
a similar sense ἐν δ᾽ τε τῆς ἄμφοις ἀμφὸς
ὁδὸν πολέμου μελέσαν 2. 384; and,
as an exact parallel, Theoc. 15. 2 ὅπο
5. 1 'antecesserat Statius, ut prandium
nobilis vidaret.'
δεσμόν. The famous knot of Gordius,
which Alexander cut with his sword, is
always spoken of by Plutarch as δεσ-
μός (Vit. Alex. 18). Dintzer quotes
Herodot. 3. 123, referring to the secur-
ing of lārvas with a knot (κοπτάκομα).
The fastening of a wine-jar seems to
have been by means of a string (ἐφθ-
δεμών Od. 3. 393).
αὐτὸς is emphatic in the line: Ariste
leaves him to do the tying for him-
self.
444. δηλήσεται, sc. the contents of
the box: 'should spoil them for thee.'
ὀποῦ ἄρ᾽ αὕτε. There seems no
reason why ἄρ᾽ should not here sig-
nify 'by and by,' the meaning coming
out of the antithesis to the present cir-
cumstances that ἄρ᾽ naturally suggests.
Cp. ἐν μὲν ἄρ᾽ ἐπεδάμενα 11. 5. 232,
ὃ ἄρ᾽ ἄρ᾽ νεκρά 7. 335, ἐν δὲ κεκ
αὐτὴ θεός ἔσωσι 9. 135. But most mo-
dern commentators have preferred to
render ἄρ᾽ 'again,' and to import into
the passage a new meaning from this
interpretation. See Lex. Homerica.
Ebeling, s. v., where ἄρ᾽ is here inter-
preted by 'rusus,' 'denno,' 'ut dormi-
visti cum ab Aeolis insula navigates.
Videtur enim recte Köchly (De Odys.
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εὐδησθα γλυκὸν ὑπὸν ἵδον ἐν νηι μελαινήν.

Ἀυτὰρ ἔπει τὸ γ’ ἄκουσε πολύτλας δίος Ὀδυσσέως, αὐτίκ’ ἐπήρθεν πάμα, θοῶς  δ’ ἐπὶ δεσμὸν ὅλε ποικλῶν, δὴν ποτὲ μὲν δέδας φρεσὶ πάτνα Κίρκης, αὐτὶδεν  δ’ ἄρα μὲν ταμίη λούσασθαι ἀνώγει ἐς  β’ ἀσάμενον βάνθ’· ὁ δ’ ἄρ’ ἀσπασίως ἔδε υμιᾷ θερμά λοετρ’, ἔπει οὖ τε κομιζόμενος γε θάμιζεν, ἐπεὶ δὴ λίπε δόμα Καλυμνὸς ἔκυκμοι 

τόφρα δὲ οἱ κομιδὴ γε θεῷ ὡς ἔμπεδον ἦν. 

τὸν δ’ ἔπει σοῦ δωμαλ λούσαν καὶ χρίσαν ἐλαίῳ, ἀμφὶ δὲ μὲν χλαίναν καλὴν βάλλων ἢδε χιτῶνα, ἐκ β’ ἀσαμίληθον βᾶς ἀνδρας μέτα οἰνοποτήρας 

ἡς. Ναυσικάδα δὲ θεῶν ἀπὸ κάλλος ἔχουσα στὴ βα παρὰ σταθμὸν τέγεος πύκκα ποιητοῖο, θαμίζετεν δ’ Ὀδυσσῆα ἐν ὀφθαλμοῖς ὀμίσα, καὶ μὲν φανήσαντ’ ἔπει πτερνεῖν προσρῆδα: 

'Χαίρε, ξείν', ἱνα καὶ ποτ’ ἵδον ἐν πατρίδι γαλήν

Carm. 1. 31) statuisse haec transposita esse atque post apolosos legenda esse, scire igitur Arten quae nos Od. 10. 31 demum legimus; cf. W. Ribbeck, neue Jahrb. 91. 311. Etiam Antonium (Rhein. Mus. 19. 440) offenderat quod haec Aeol. utrem respicere videntur. 'But it is far simpler to take it of the contrast between them and now—the sort of thought we mean to express when we say 'this time to-morrow we shall be crossing the sea,' 

ἔδοσε, the factitive reduplicated aorist, like ἐσελαίην, λελαίην, 'made him learn it in his mind.' What she taught him was the particular complicated (ποιμάλων) knot in which to tie the fastening.

ἀυτὸδος, 'straightway,' like the Lat. 'e vestigio.' Observe that in compound the initial aspirate of ὅδε is dropped. Cp. ἀντήλαιος, Κράκτεινος, ἀνυλᾶτην, etc. This may possibly be due to Aeolic origin.

οὐ τὸ θάμιζεν, 'he was not about to be so cared for;' this is a λίτατες. 

θαμίζετε σοιν in Greek; as Plat. Rep. 328 Δ η Κώματες, διὸ θαμίζεις ἦμιν

καταβαίνων εἰς τὸν Πειραιᾶ, but also absolutely, as Soph. O. C. 672 ἄνδρον... 

θαμίζουσα μάλιστα. 

ἐπεὶ δὴ ὡς = ex quo. See Od. 4. 13.

τόφρα δὲ, 'but all that time,' sc. the whole period of his sojourn with Calypso. 

θεῷ ὡς. This accords with the style in which Calypso had treated him. She had promised ἄρεις ἀδάντον καὶ ἄγῂρε ἑμιατα πάντα. For the idea of the uninterrupted comfort which the gods were supposed to enjoy cp. the phrase Od. 6. 309 ὡς ἐν οἶνοποτήρι ἐφήμενον ἀδάντον ἐς. This reference to the promise of Calypso is made by Schol. B.

The sense of ἐμπεδος is 'constant,' as we say, 'regular;' cp. Isai. 33. 16 'Bread shall be given him, his water shall be sure'

Χαίρε, ξείν', ἱνα, 'may it be well with thee, stranger, in order that,' etc. She wishes him well for his own sake, but the wish is quickened by affection (Od. 6. 240), which now takes the form of a hope that she may live in his memory as his benefactress. The trait
8. ΟΔΥΣΣΕΙΑΣ Θ. 347

μνήσῃ ἐμεί, ὅτι μοι πρότη ζωάγρι ὀφέλεις.

Τὴν δ' ἀπαμείβομενος προσέφη πολύμητις 'Οδυσσέως
'Ναυσικά, βόγατερ μεγαλήτερος Ἀλκινοοῦ,
οὐτῶ νῦν Ζεὺς θείη, ἐργυδούπος πώςις Ἑρης,
οίκαδὲ τ' ἐλθέμεναι καὶ νόστιμον ἄμαρ ἰδέσθαι:
τῷ κέν τοι καὶ κεῖτε θεό δὲ εὐχετοφόμην
αιε ὡματα πάντα, σὺ γάρ μ' ἐβιώσασα, κούρη.

'Ἡ βα, καὶ ἐς ὀφρόν Ὑς παρ’ Ἀλκινοον βασιλῆα.
οἶ δ' ἦδη μοίρας τ’ ἐνεμον κερδοντό τε ὁνον.

κήρυξ δ' ἐγγύθεν ἢλθεν ἄγων ἐρήμων αἰοίδων,
Ἀμφιδοκον λαοίς τετμένου εἰσε δ' ἀρ' αὐτὸν
μέσσον δαιμονίων, πρὸς κίονα μακρῶν ἐρείσας.

δὴ τότε κήρυκα προσέφη πολύμητις 'Οδυσσέως,
νῶτον ἀποπροταμὸν, ἐπὶ δὲ πλεῖον ἐλέειπτο,
ἀργίδοντος χός, θαλερή δ' ἢν ἀμφίς ἀλουφή.

'Κήρυξ, τῇ δῇ, τοῦτο πόρε κρέας, δόφρα φάγησι,

verifies in one particular way a favourite saying of the later Greeks, e.g. Arist.
Eth. Nic. 9. 7 τοὺς ἐναρχηγάσαντες
βολέοντας εἶναι τοὺς παθόσας ὡς κομοῦ-
μένους τὰς χάριτας.

452. Ζωάγρια, as Nitzsch reminds us, bears quite a different sense in the
Ilad, as Π. 18. 407, where it signifies
the price paid to a conqueror for
sparing the life of a defeated foeman;
here it is the debt of gratitude for
having saved life by timely interven-
tion. But 'the life of life' will ex-
press both meanings.

455. οὕτω means, 'even as thou wish-
est,' referring to ν. 461: the infinitives
ἐλθέμεναι (sc. μοι) and ἰδέσθαι form an
epexegesis to this.

457. τῷ, 'in that case;' sc. should I
succeed in returning home.

καὶ καθὼς, 'even there;' an exact an-
swer to the words of Nausicaa, sup. 461
καὶ ποιavage λείπαν πατριδα γοιρ.

458. ἰδέσθαι, 'didst give me my
life;' more graphic than the Schol. εἰς
tὸν βίον ἐλθέμενα, though with nearly
the same meaning. In the Greek of
Plato we find both ἰδανίσωσαμι and
ἰδανίσωσαμι with a transitive force.

472. λαοίς τετμένον. The words
probably stand as an interpretation of
the name Demo-docus.

475. νῶτον, which had been served
to him as a mark of honour. This line
and the next are instances of interlaced
clauses, since ἀργίδοντος δὲ connects
itself with προσπροταμόν, and again
θαλερῆς ὡς . . . ἀλουφῆ with ἐπὶ δὲ πλεῖον
ἀλλαπτο. Odysseus cuts off from the
chime a portion first for Demodocus:
'howbeit the portion remaining upon'
the chime, after cutting that off 'was
still larger, and on either side of the
chime was rich fat.' The words ἐπὶ . . .
ἀλλαπτο are intended to show the ex-
cellence of the chime in the way of size;
and θαλερῆς . . . ἀλουφῆ in the way of fat-
ness. It is not intended to satisfy us
that Odysseus still had enough supper
left for himself.

477. τῇ. See on Od. 5. 346. Here
again the clauses are interlaced, for καὶ
μὲν προσπροτάμωμι connects itself with
δόφρα φάγησι, δόφρα governing προσπρο-
τάμωμι as well. Odysseus, in saying,
'that I may do homage to him, though
sad at heart,' alludes chiefly to the tears
which had been drawn from him by the
first lay of Demodocus (84), and
perhaps also partly to the anxiety
which his deferred departure was causing him, for Alcinous had promised that he should go that very day (7. 317).

483. η σφέγι. "Απόλλων. Cp. Hes. Theog. 94 ἐκ γὰρ Μασσών καὶ θηρίῳ "Απόλλωνος ἔρως ἄμβος ἱππὸν ἑλέα φίλου καὶ κυρίωτατα, καὶ τὸν θρόνον τις τρωτος καὶ ἀπόλλωνος τοῦκατὰ κόσμουν 'Αχαιῶν οἶτον ἐλέεεις, ὅπερ έρξαν τ' ἐπαθόν τε καὶ ὅσονέμογησαν 'Αχαιοῖ, ὅσ τε ποι ἡ ἀτότο παρεών ἡ ἄλλοι ἄκουσας. ἀλλ' ἀγν' ἡ μετάβηθι καὶ ἱππὸν κόσμων ἀκόουσαν

491. ἡ αὐτὰς γράφεται καὶ ἡ αὐτίκα, ἀντὶ τοῦ καθά Schol. H.

generally referred to ὀσω, on the analogy that connects fers with fores, while others derive it from the interjection of. The next line is a description of this ὀσω. Bekker, without MSS. authority, rejects v. 490, and Dümtert both regards ἐρξαν, as followed by ἐπαθόν and ἐμόγησαν, suspicious, and objects to the repetition in Ἀχαιῶν.

491. With ἄλλοι supply παρεώς out of παρεών preceding.

492. μετάβητι, 'pass over:' i.e. 'change the theme.' The theme from which he is to change must be interpreted, from the lines immediately preceding, to be not the Lay of Ares and Aphrodite, but the first (75), namely the νείκου οὕδετοι. The one would relate to the beginning, the other to the end, of the ten years' siege. The subjects here mentioned would be included within the range of the later Μισαδ' ᾿Ωδεί, from which according to Aristot. de Poet, the following tragedies were composed:—"Οὐκ ἔσκεσαν κρώς, Φιλωτητή, Νεκτάλεμος, Εὐρυτάλβα, Πτωκεία, Δο- καυας, ᾿Ωινον περίς, 'Απόλλων, Σίμων, Τρομαῖς.

Ἱππὸν κόσμων means literally the 'preparation' or 'outfit' of the horse; i.e. the 'stratagem.' The mechanist
δουρατέως, τὸν Ἐπειδὸς ἐποίησεν σὺν Ἀδηνῆ, ὃν ποτ' ἐσ ἀκρόπολιν ἄλοχον ἤγαγε διὸς Ὀδυσσεῖς, ἄνδρῶν ἐμπλήσας οἱ β' Ἀιολόν ἐξαλάβατον. αὖ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξῃς, αὖτις ἐγὼ πάσιν μυθήσομαι ἀνθρώποισιν ὃς ἄρα τοῦ πρόφρον θεὸς ὁποῖοι πάσιν ἁθίνην

"Ὡς φαῖν', ὃ δ' ὅρμηθεις θεοῦ ἡρχήτορο, φαίνει δ' ἁθίνην, ἐνδον ἑλώ ὃς οἱ μὲν ἐνεσολμόν ἐπὶ νηῶν ἐπίθεται ἀπέπλειον, πῦρ ἐν κλείσιν βελόνες, Ἀργείαι, τοι δ' ἡ ἀγαλματον ἀμφότερον ἀνοχήν Ψυχήν ἐταί ἐν Τρώων ἀγοραῖς κεκαλυμμένοι ἰπποὶ, αὐτοὶ γὰρ μὲν Τρῶες ἐς ἀκρόπολιν ἐρώτησαν, ὁδὸν μὲν ἐστῆκεν, τοι δ' ἀκρίτα πολλ' ἠγορευον


was assisted by Athena, as the goddess of handicraft, cp. II. 15. 411 τέκτων . . . ὃς μὲ τε πάσιν | εἰς εἰδὴ σοφίας ὑποθετο- 

494. ἡγάγε. Schol. T. διὰ τοῦτο καὶ πτωτογράφοι ο Ὀδυσσεῖς τὸ μὲν γὰρ κατασκεύασα Ἐπειδὸς καὶ Ἀθήρας Ήτη, τὰ δὲ ἐγχειρήματα Ὀδυσσείων. Kockly, Diss. 2. 19, speaks of the phrase ἐς ἀκρόπολιν ἤγαγε, as 'pessine ex v. 504 detortum,' and ἀνδρῶν ἐμπλήσας as 'paene ridiculum, si quidem 9. 209, 212; 18. 45 me- 

495. Ἑλῶν. See on this word Oscar Meyer, Quaest. Hom. Bonn 1868, who connects Ἑλῶν with Sikt. nile,' a for- 

500. ἐνδον ἑλῶ. 'Having taken it up at that point [which tells] how.' Cpr. Plat. Rep. 459 E ἀκολουθοῦν δὴ καὶ λέγων ἑνώτερον ἀναμεμελθῆτε. See also on Od. 1. 10 s. v. ἄμβλεβεν.

501. ἀπέπλειον, 'they were sailing away,' but only went as far as Tenedos. 

502. τοι δ' ἐνδον ἑλῶ. 'while those others (an- 

503. ἥγαγε, as the next line shows, is 

504. ὅρμηθεις θεοῦ, 'stirred by the 

505. ἀγοραῖς, as the next line shows, is 

506. ἔπεισεν, 'by force he spoke.' Cp. Schol. 539 ἔφορο. The Schol.

507. ἀξιομαθέασθι. The second rendering, 

persons contradicting each other. Virgil's description of this very debate—
Aen. 2. 39 'Scinditur incertum studia
contrairos vulgus'—unites two of these meanings: incertum expressing
the 'want of decision,' and studia con-
traria the 'different views.' ἀπόσπασμα
corresponds rather to the last;—the
contradiction between the views of dif-
f erent speakers.
506. αὐτῶν, sc. τῶν ἵππων.
ἀνάθημα, 'was finding favour.' Only one
of the three was ultimately decided on.
σφαλαί... ἀπόσπασμα. See on Od. 10.
507. κολλὸν δόρυ. Virg. Aen. 7. 360
'cavum robur.'
508. ἐν' ἀκραίᾳ. The Aeropolis of
Ilion (Pergamos) presented a rocky
carapace on the side of the Sea-
mander (Menderê). ἐν' ἀκραίᾳ is rightly
interpreted by Schol. B. ἐν ἐρήμῳ,
the highest point of the ridge now called
Bunbaschi. Join ἀπόσπασμα ἐν' ἀκραίᾳ
and cp. Od. 3. 171.
509. ἢ... ἐπὶ, 'or to let it stand as
a grand offering, so as to be a propitiation
of the gods.' Dintzer quotes from
the epitome of Arctinus, οὐ δέ λειπον
αὐτῶν ἔρασα δεῖ τῇ Ἀθήνῃ ἀναθημα-
ται.
510. τῇ περ. Cr. II. 8. 415 δόθη γὰρ
ἡμᾶς ἅλωσεν Κρόνος πᾶσι τελείαν περ. Π. 9.
310 ἢ περ ἡ φρονίμια καὶ ἡ τετελεσμένην
ἐστιν. These passages show that τῇ
περ may be taken quite adverbially,
without any grammatical reference to
βουλή. Transl. 'The very way in which things
were fated in the end to be ac-
complished.'
511. ἀμφικαλύψῃ. So δόμος ἀμφι-
καλύψῃ Od. 4. 618. The mood, where
the optative might be expected, repro-
duces, as far as possible, the actual
wording of the oracle.
512. ὃς, i.e. ὃς, 'wherein.'
520... ήπειραν, 'did after
all conquer.' καὶ ἐπὶ συνάνασσα συμφωνίαρι
and not being a hyperbaton for ἐπὶ συνάνασσα καὶ
νυκτερίᾳ.
512. Ἀθήνην. This preposition
is never used in Homer with the
8. ΟΔΥΣΕΙΑΣ Θ.

Ταύτ' ἃρ' ἄδιδες δειδε περικλυτός· αὐτὰρ 'Οδυσσέως τήκετο, δάκρυ δὲ ἔδεεν ὅπω βλεφάροις παρειάς. ὡς δὲ γυνὴ κλαίγασι φίλον πόσιν ἁμφίσεοῦσα, ὃς τε ἔχε ἐκράζετο πόλιοι λαῶν τε πέσησι, ἢ στει καὶ τεκέσσιν ἀμώνων νηλεᾶς ἦμαρ·

ἡ μὲν τὸν θνήσκοντα καὶ ἀσταύροντα ἴδουσα ἄμφοι αὐτῷ χυμένη λίγα κωκῦε· οἷς ὃς τε ἐπισῆθε κόπτοντες δούρησει μετάφρεον ἢδὲ καὶ ὁμοὺς εἰρεφον εἰσανάγουσι πόλιν τε ἔχεμεν καὶ διζών·

τῆς δὲ ἐλευνοτάτῳ ἀγεί φιλιόθυνου παρειαλ·

οἷς 'Οδύσσεως ἐλευνὸν ὑπ' ὀφρώις δάκρυνον εἶβεν.

ἔνθ' ἄλλως μὲν πάντας ἐλάνθανε δάκρυα λείβων, 'Αλκίνωος δὲ μιν ὁδοφράσατ' ἢδ' ἑνόσεν, ἡμένοις ἄχχ αὐτοῦ, βαρὸν ὃς στενάχοντος ἀκουσέν.

αἴγα δὲ Φαίηκεσα φιληρέτησοι μετῆθα·

' Κέκλυτε, Φαιήκος ἡγήτορες ἢδὲ μέδοντες,


genitive, to express cause or agency. But it is commonly used with the accusative, as in II. 1. 73; 10. 497; 15. 41, 71; Od. 8. 82; 11. 376, 382, 437; 13. 121; 19. 154, 533. These places do not show the later distinction between by means of and by reason of. Schol. T. rationalizes on this line, interpreting δὲ 'Ἀθήνην as δια τὴν οἷαν φόρον καὶ παραφύλλην.

533. ἁμφίσεοῦσα should be joined with πῶλον, as parallel to ἄμφοι αὐτῷ χυμένη, where however the dative is used, as ἁμφί δὲ οἷς ἄνασος χύτα II. 13. 544; but ἁμφίχεις may be used with accusative of the object, as θεία δὲ μίν ἁμφίχεις ὄρη II. 2. 41, ἁμφί δὲ μίν ἄνασος χύτα II. 16. 41.

536. τῷ, 'him'; not to be joined closely with the participle as in Attic Greek.

527. οἷς, sc. the enemy.

529. ἁφέρον, 'slavery,' is connected with ἰφερ, from root ιφι, whence ιφικα, and is to be compared with Lat. servus from sero (servis). The word does not occur elsewhere in Homer, though the idea exists in the Iliad, with respect (for instance) to the daughter of Chryses, II. 1. 29; but the circumstances described here suggest customs more barbarous than we find in Homer; so that the passage is not free from suspicion. With the construction compare ἀλευρόνων ὑπ' ἀλευρόν Od. 6. 91. Here ἀλευρόν may mean 'take on shipboard,' but the use of ἀλευροβάινων Od. 2. 172, etc., suggests the taking up with them into the captured citadel.

530. Τις...ταρια. We may render ἀλευνοτάτῳ 'most pitiful.' ἀλευνὸν as applied to δάκρυνον is not otiose: it characterizes the tears as springing from feeling; whereas such tears as those shed by Thersites in physical pain would not be ἀλευνότατον. 531-532. ἐλευν...λειβόν. The latter is the true form of the word according to its etymology; the dropping of the initial Λ being metri gratia. Compare λαυφόρος...αἰγυρός. See Lobeck path, el. 1. 108; Curt. G. E. 439.
Δημόδοκος δ' ἢ δῆ δεχθέω φόρμιγγα λύγειαν
οὐ γάρ πως πάντεσσι χαριζόμενος τά' ἀδελφὲς.
ἐξ ὅδε δορπαμέν τε καὶ ἄφορε θείος άδοίκος,
ἐκ τοῦ δ' ὁ πικ πάσατ' ῥυοκοῦ γάιον
ὁ ἥλειον: μάλα ποῦ μν ἄχοι φρένας ἀμφιβάλεσεν.
ἀλλ' ἀγ' ὁ μὲν σεχέθεω, ὅτι ἄρμος τεραμέθια πάντες
ζευνόδοκοι καὶ ἥλειον, ἔτει πολὺ κάλλιον οὕτως:
εἰνεκα γὰρ ἥλειον τά' αἰδιοῦτ' τέτικταί,
πομπή καὶ φίλια δῶρα, τά' οἱ δἰδομέν φιλέοντε.
ἀντὶ καλυγήτου ἥλειον θ' ἱκέτης τε τέτικταί
ἀνέρι, ὅτι ι' ἱλιγγον περ ἐπιψαυὴ πραπίδεσσει.
τῷ νῦν μηδὲ σὲ κεῖθε νοματ' κερδάλεων
ὅτι κέ σ' εἶραμαι φάσθαι δὲ σὲ κάλλιον ἑστιν.
εἰπ' ὅνομ' ὅτι σὲ κεῖθε κάλλεον μήτηρ τε πατήρ τε,
ἀλλ' θ' οἱ κατὰ δᾶστι καὶ οἱ περιαίτικασιν.


537. σευθέω, 'hush.' Cp. Od. 4. 284.
539. δορπαμέν τε καὶ ἄφορε, this is equivalent to saying 'since the bard was moved to sing as we sat at supper.' Commentators differ as to the tense of the intranrs. ἄφορε, but it certainly should be taken as an aorist, and δορπαμέν for the unaugmented imperfect. The objection to take ἄφορε as a perfect (which some maintain) is that the normal form of the perf. is ἄφορ-σ-α, with the regular strong form of the root.
540. ἐκ τοῦ βί, for the rules that regulate the position of βί in Homer see on Od. 6. 99. La Roche and Nauck read ἐκ τοῦ βί.
544. τῶδε, 'what we see here,' described by φωμήν and φίλα δῶρα. It was not improper to include φωμή in the present circumstances, as they were celebrating a farewell supper, at which the keepsakes were presented: so that this is, as it were, the first act of the φωμή.
546. ἄντι, 'as good as,' cp. Il. 21. 75 ἄντι τοι ἅπει λέταν. So Aristarchus rightly interprets ἄντι τωσ' ἀμαζόνας by ἄντι τωσ' ἀμαζόνας and not ἀπάντι τωσ' ἀμαζόνας. See Lehrs, Aristarchus 114.
547. ἐπισαύρω. This is commonly rendered, 'who has even but a little range with his wits;' compare εἰ' ἄλγημα περ ἐπισαύρω Il. 11. 391. But there is no objection to joining ἐπισαύρω with πραπίδεσσει in the sense of 'got close to wisdom.' Though ἐπισαύρω is not elsewhere used in Homer, we have ἐπίσαυροι used probably with a dative in Il. 13. 133, and certainly in Pind. Pyth. 9. 120 οὐάσισι σέκλειον, like δρουγίας θυγαμεν Pyth. 4. 296. Cp. also Quint. Smyrn. 8. 349 δου οἱ ἕρωτα νέρον ηθικής ἐρμηνεία, ἐρμηνεία τεραμέθια.
548. τῆς, 'wherefore,' because thou art treated with such brotherly kindness.
550. καθα, 'yonder.' A general way of referring to the home of Odysseus, which Alcinous did not yet know by name.
551. οἱ κατὰ δᾶσα. Here of is the relative, subject to else, to be supplied from περιαίτικασιν, as Od. 4. 834 οἱ δορπαμέθικε, καὶ άλλοι [εἰς] Λευκαί δώρας. The phrase with the article οἱ κατὰ δᾶσα is post-Homeric.
8. ΟΔΥΣΣΕΙΑΣ Θ.

οὐ μὲν γάρ τις πάμπαν ἀνώνυμον ἄστρ' ἀνδρόπον, οὐ κακός οὖδὲ μὲν ἐσθλὸς, ἐπὶν τὰ πρῶτα γένηται, ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.

εἰτὲ δὲ μοι γαίῶν τε τεθνι δήμον τε πόλει τε, δοῦρα σε τῇ πέμπτας τιτυκυκμέναι φρεσί νῆς.

οὐ γάρ Φαῖηκσεν κυβερνήτηρες ἔσαιν, οὐδὲ τι πηδάλι' ἐστ', τα τ' ἄλλαι νῆς ἐξουσιν' ἀλλ' αὐτά λογα νομάτα καὶ φρένας ἄνδρον, καὶ πάντων Ἡμασι καὶ βίων ἄγρον ἄνδρόπον, καὶ λαΐτημα τάχιον' ἄλος ἐκπερώσατο ἡρί καὶ κεφέλη κεκαλυμμέναι οὐδὲ ποτὲ σφιν οὔτε τι πηνανθήναι ἐπὶ δεῖον οὐ' ἀπολέσθαι.

ἀλλὰ τὸδ' ὁς ποτὲ πατρὸς ἐγὼν εἰπόντος ἄκουσα Ναυσιδέου, ὃς ἐφασκε Ποσειδάων' ἀγάσασθαι ἥμιν, οὐκεκα μοι ἀπὶκομένες εἰμὲν ἀπάντων.

φῇ ποτὲ Φαῖηεων ἄνδρον ἐβεργεύεν νῆα ἐκ ποπῆς ἀνιούσαν ἐν ἱεροδεῖ πόντω μαίεμεναι, μέγα δ' ἡμῖν ὅροι πόλει ἀμφικαλύψειν.

δς ἀγράνιν ὁ γέρων τα δε κεν θεὸς ἢ τελέσειν, ἢ κ' αὐτέλεστ' εἰς, δς οἱ φιλον ἐπλετο θυματίν, ἄλλα ἄγε μοι τόδε εἴπε καὶ ἀτρικέως κατάλεγον, ὅππῃ ἀπεπλάγηθης τε καὶ ἃς τινας ἑκεο χώρας ἀνθρώπων, αὐτοῦς τε πολλὰς τ' εὖ παντοῦσαν, ἣμεν δοὺς χαλεποὶ τε καὶ ἄγριοι ὀσὸς δίκαιο, οἱ τε φιλέξεων, καὶ σφιν νῦν ἐστὶ θεουδή.

εἴπε δ' δ' τ' κλαίεις καὶ ἀδύρει καὶ ἐνδοθ' εὐμήρι Ἀργείων Δαναών ἡ' ἱλίου ὄτον ἄκοιν.

τὸν δ' θεοὶ μὲν τεῦχαν, ἐπεκλώσαντο δ' ἐλεθρών ἀνθρώποις, ἵνα γοι καὶ ἔσομένοιναι αὐτὸν.

Ἡ τίς τοι καὶ ποῖς ἀπῄβητο τ' ἱλίῳ πρὸ ἐσθλὸς ἑών, γαμβρὸς ἢ πενθερός, οἱ τε μάλιστα
κήδιστοι τελέθουσι μεθ' αἵμα τε καὶ γένος αὐτῶν; ἡ τίς ποι καὶ έταιροι ἄνηρ κεχαρισμένα εἰδός,
ἐσθλός; ἐπει οὐ τέν καὶ κασιγνήτου σορεών

γλυκεται δς κεν έταιροι ἑών πεπνυμένα εἰδή.

583. αὐτῶν] Al. ἀνδρῶν, probably a gloss. 586. πεπνυμένα] γρ. κεχαρισμένα

Schol. H.

II. 8. 331 ἀλλὰ θὼν περίθη καὶ οἵ σάκος δυσκελληνές. The meaning of Poseidon's threat is not that he will crush the city by hurling some mountain upon it, but that he will pen them in with a mountain-wall, and so cut off their access to the water, and put an end to their seafaring life.

571. ἐπιλέγοντο. The tense may be explained as expressing a culminating point = 'has come to be,' see Monro, H. G. § 78. Compare τίς δικαιο, τίς δὲ διμόλος διέπλετο; Od. 1. 225. 'The truism is not unlike the dictum of Teiresias, 'aut erit aut non,' in Horace.


575. ἦμαν . . δίκαιον forms the contrast to οἱ τε φιλέξεων.

577. δ' τί = 'why,' 'for what reason,' Od. 19. 464.

578. Ἀργείων Δαναών. The phrase Ἀργείη Ἑλίνη suggests that Ἀργείων here is an epithet, referring to the home of the Δαναώς. The expression δέκαρον Ἀργος has suggested to K. O. Müller to connect Δαναώς with Δανός, 'dry;' while others assign a meaning directly contrary to Δαναώς, as if from δα, 'very' (as in δαίμων) and να. -να, 'to flow.' Gladstone would make Δαναώς the epithet and Ἀργείως the noun. Bekker prefers ἡρώων Δαναώων.

581. πηνδαία (perhaps from πεν-πάμας) seems limited to connections by marriage, who are 'nearest to one after one's own blood-relations.'

582. γαμβρὸς connected with γαμβῶ, and πενθερός, perhaps, with a root πενθ - 'bind,' seen in πενθω.

583. αὐτῶν, 'ipsorum hominum,' with reference generally to all those who have experience of the difference between 'connections' and 'relations.'

584. κεχαρισμένα εἰδός, 'with fond heart;' cp. II. 24. 661 δὲ εἰ μοι ἀλλ' Ἀχιλεί, κεχαρισμένα θείη, i.e. 'would do a kindliness.'

585. κερείων. See on Od. 5. 211.
'Αλκίνου ἄπολογοι. Κυκλώπεια.

Τὸν δ' ἀπαρείβομενος προσεόθη πολύμητις 'Οδυσσεύς.

'Αλκίνος κρείων, πάντων ἀριθμεῖτε λαῶν...

ἡ τοι μὲν τὸν καλὸν ἀκούμεν ἐστὶν ἀοίδῳ ποιητήν ὁ δὲ ἐστὶ, θεοὶ ἐναλλαγίας αὐθήν.

οὐ γὰρ ἐγὼ γέ τι φημί τέλος χαριστέρον εἶναι

ἡ δὲ ἐνφροσύνη μὲν ἐχεῖ κακῶτης ἄμετα,

5·8. Ἔρασμος ὑπὲρ γεγραμμένων φημῶν ὑπὲρ ἑαυτοῦ τοῦ τελεσθῆναι κακῶτης ἄμετας...

εἰ δὲ τέλος ἐνφροσύνη μὲν ἐχεῖ κακῶτης ἄμετας, τὸ λαὸς ἰδιαίτερον τοι ἐστιν ἐν τῇ Ναυμαχίᾳ ἡ Αθηναὶ.

6. Eustath. also quotes this variant of Eratosthenes, but with reading ὑπὲρ ἑαυτοῦ τοῦ τελεσθῆναι κακῶτης ἄμετας, the last word being evidently an error of transcription.

1. The narrative of Odysseus, contained in bb. 9–12, was called, as early as the time of Plato, 'Αλκίνου ἄπολογος or ἄπολογοι, i.e. 'the story told to Alcinous.' Plato quotes the title in Rep. 614 B, where he introduces the myth of Er the Armenian—a story like the Νέκυα in Od. 11—'as being not Aristophanes, ἄπολογος, άλλ' ἄλλει μὲν ἀνάλογος. Aristotle also uses the same phrase in Rhet. 3. 16. 7, and Poet. 16. 5; though, as Mayor remarks, his reference is rather to b. 8. vv. 83–95, and 521–534. The time of the action of this book is the evening of the second day after the arrival in Scheria.

The words of Odysseus from vv. 1–15 refer back to what Alcinous had said in b. 8. 536 foll. At v. 16 he complies with the request in 8. 550 εἰς ἐνομα.

3. 4. ἔτι... αὐθήν. These lines are repeated from Od. 1. 370, 1.

5. τέλος implies 'realisation' or 'con-summation.' It means rather the 'highest perfection' of a thing than the 'end,' as we see from the phrase ἐκεῖ τέλος Ἡλέον Od. 5. 390; cp. also τέλος γὰρ Od. 30. 74, τέλος θανάτων, etc. In a similar sense τέλος is used, as in τελευτάτων πετερίων II. 8. 247, of most decisive augury. In the later language of philosophy, πᾶ τέλος, like the Lat. 'finis honorum,' came to mean the 'chief good.' But τέλος does not imply so much as that here, as Schol. Q. V. remarks, οὐ παντὸς ἀλλ' ἐπεξεργάζεται τέλος εἰρήμεν ἀλλ' συμποσίου τινός. Plato, Rep. 390 B, censures the whole passage for its sensual tone; and so Lucian, Parasit. c. 10; but Eustath. says rightly that Odysseus is not here propounding a philosophy, but only chiming in with the opinion expressed by his host in 8. 248.

6. ἐχεὶ κακὸν ἄμετα. It would seem as if the direct object to ἐχεῖ was.
9.  ΟΔΥΣΣΕΙΑΣ 1.

οῦν ἡμοῖον ἡμεῖς ἡμέρος ἡμέρος ἡμέρος
καὶ ἡμέρος ἡμέρος ἡμέρος ἡμέρος ἡμέρος.

10. τί γὰρ τοιαύτα καλλίστον ἐνεπικύρωσε πάντως, τί γὰρ τοιαύτα καλλίστον ἐνεπικύρωσε πάντως, τί γὰρ τοιαύτα καλλίστον ἐνεπικύρωσε πάντως.

11. τί γὰρ τοιαύτα καλλίστον ἐνεπικύρωσε πάντως, τί γὰρ τοιαύτα καλλίστον ἐνεπικύρωσε πάντως, τί γὰρ τοιαύτα καλλίστον ἐνεπικύρωσε πάντως.

14. τὸ πρῶτον τοῦτο So with the best MSS. Others, τι or τι ἐπέτυχε.

14. τὶ πρῶτον τοῦ. There is no need to read with a few MSS. τὶ πρῶτον, τὶ ἐπέτυχε, for the word ἐπέτυχε merely introduces a new stage in the action (see note on Od. 1. 65), 'What shall I tell thee "then" first?" In the next line, the emphasis lies on τοῦτο. It is the multitude of the sorrows he has had which makes it hard for him to know in what order to recount them.

17. εἰσερχεται and (18) ἐσται are both subjunctives after ὅροις.

19. εἰς Ὀδυσσέα. Virgil imitates this in Aen. 1. 378 'Sum pius Aeneas, fama super aetheras notus.'

21. Θάνατος τε κατανικηθεὶς ἐν Ὑδάκαν. For the interpretation of this passage see Appendix on Ithaca.
9. ΟΔΥΣΣΕΙΑΣ 1.

22. Νήρτον] According to Eustath. and Schol. H. Q, the reading Νήσον was preferred by Crates and Philoxenus. [Ο νησιοματζιον την Οδύσσειαν. 24. Σάμος] Apollodorus wrote here and in Od. 1. 216 Σάμος. Aristarchus Σάμοι. The verse is wanting in the majority of MSS., nor is it quoted in Eustath. It is probably interpolated from Od. 1. 15. Wolf rejected the line and most modern editors follow him. vv. 34–36 are marked with an obelus in Ambros. Q. and one or two other MSS, a view which Nitsch accepts, followed by Bekker. See Kochly, diss. ii. de Od. rem consummavit demum Senecbuschius in "Aristonicis," p. 13, dicens "athetetas a versu 29 ad versum 36 patuisse certissimum est, ita ut versum 28 ής γαῖας δύναμαι subiungatur versus 37, ei δ' ἂν τοι καὶ νόστον." The recurrence of τοίχων in vv. 34, 36, and the pronoun of the gnomic form of v. 34 by the addition of γέρησα π. τ. l. makes vv. 35, 36 at least suspicious. There is a similar break of a gnomic phrase in Od. 7. 54, where however no suspicion is suggested by the MSS. or commentators, except by Nauck.

24. Ηλίθσιαν Σάκουνθος. See note on Od. 1. 246, where also we have ἡλίθσιαν Εκάνθησσα and not διήλεγον. Similarly ἡμιοβόλεσ is used as an adjective of two terminations in fifteen places, ἡμιοβόλεσ in II. 2. 561, ποιήσας ib. 503, the reason being probably merely metrical; see note on Od. 4. 406.

37. κουροτρόφος, generally rendered 'nurse of young heroes,' like Ἐκτενείς, an epitaph of Pthisia, II. 1. 155. But the translation of κουροτρόφος will be modified by the special meaning assigned to κοῦρος, and if we take κοῦρος simply to mean a 'youth,' the compounded adjective may be compared with μαθηρόφος, a Sophoclean epithet for θάλα, O. C. 701. κουροτρόφος is also used of Latona, mother of Artemis and Apollo, in Theocr. 18. 50.

28. ής γαῖας, 'one's own land;' so inf. 34. On this the Schol. remarks οὖν εἰσὶν 'ἐμὴς' ἡν καθολικότερος γένηται ὁ λόγος. For this use of the possessive or reflexive pronoun with other persons than the third cp. the v. 1. δύμασιν οἷον Od. 1. 402 note. This freedom of usage is illustrated by the formation of the person-endings of the passive voice of the Lat. verb, if we hold that amor = amo-ae.


31. ὡς δ' αὐτῶ, the regular collocation in Homer for the later ὡς αὐτῶν ὃς.

32. Αἶαι. The island where Circe lived is also called Αἶαι in Od. 10. 135.
9. ΟΔΥΣΣΕΙΑΣ I.

ος ουδεν γλυκιων ζης πατρίδος ουδε τοκηων γλυγεται, ει περ και τις αποπροθε πιωνα οικον γαην εν ἀλλοδαπῃ ναείς απανευθε τοκηων.

ει δ' αγε τοι και νυστον εμων πολυκριδε' ενυπω, δι μοι Ζεων εφηκεν απε Τροιθεν ιντι.

'Ηλιδένε με φερον άνεμος Κικόνεσι πέλασσεν,

'Ισμαρρ' ενθα δ' εγω πολιν επραθον, άλεσα δ' αυτος εκ πολιων δ' ἄλχους και κτήματα πολλα λαβόντες δασσαμεθ', ὡς μη τις μοι ατεμβάμενος κιοι ίης.

ἐνθ' η τοι μεν εγω διερ̄ φοδι σενεμενεν ήμεας ἰνώγεα, τοι δε μέγα νήπιοι ουκ ἑπίδοτο.

ἐνθα δε πολλων μεν μεθυ πνετο, πολλα δε μηλα εσφαγων παρα διων και ελισποδας έλλες βούς.

τόφρα δ' αρ' οιχήμενοι Κικόνες Κικόνεσι γεγώνεν, οι σφι γείτονες ήσαν άμα πλενες και άρειων ήπειρον ναλοντες, επιστάμενω μεν αφ' ιππων

34. ἐσω = adeo. A general sentiment, the result of the special instances that precede, is thus introduced by ἐσω in Od. 11. 427 δι ουκ αισχνερον και κυντερον ἄλλο γνωμόν, similarly with ὲσω in Od. 8. 167.

37. ενθά δ' αγε. See note on Od. 1. 276.

ἐνισσων is the subjunctive, as in II. 22. 381 ενθα δ' αγεν' ἀμφι πολλων σων τευχών πειρήμων. More commonly ενθά δ' αγε is followed by the imperative, but cp. Od. 21. 217; 24. 337; 38. ἀπε Τροιθεν. So ἐνθα σφαιρωθεν Od. 11. 18.

39. Κικόνεσι. The Cicones, called αἰχμαται II. 2. 846, lived on the south coast of Thrace, between the rivers Hebrus and Lissus. In historical times they are found on the Hebrus, Hdt. 7. 57, 110. Ismarus, their town, lay at the foot of a mountain of the same name. Cognate with this word, Ismarus, is the name of the priest Maron, inf. 197, and Maroneia, the late name of the Ciconian city, near Lake Ismaris, Hdt. 7. 169. For the dative Τεμάρφη, in apposition with, and more closely defining, Κικόνεσι cp. Od. 8. 352 Κύψων ιας, ἐσ Πάφων. The Thracians were allies of Troy (II. 2. 846), which accounts for the burning of their city by a Greek hero.


42. μη της μοι, 'that no one, as far as I could help it, should go away deprived of a fair share;' for της see on Od. 1. 97. For the use of μοι in the sense given in the translation, like the later ιμοι γ' ένεια, cp. Plato, Rep. 343 A, where Thrasymachus expresses a doubt whether Socrates has a nurse (τινήθ) to look after him, because he is left in such a state of driffling ignorance, σων τοι έφη, κοροεβατα τεφρα και ουκ ανοικτει δελμονε, δε γι αυτη ουδε πράβατα ουδε πομάνα γεγώνεναι, where αυτη means 'for aught she teaches you.' Cp. ib. 391 D; Thesetet. 143 E.

43. διαφη. See on Od. 6. 201.

46. άφαδον, sc. ολ' έναιρου, who are the subject to εκθεσσαν sup. So we find inf. 54 δεσγνατο.

47. Κικόνες Κικόνεσι. See Od. 1. 313; 3. 272; 10. 82; 20. 173.

49. άησαιν, i.e. 'inland,' contrasted with the Cicones of Ismarus, who were παραβελάσιαι.

αφ' ιππων, not 'from horseback,' but 'from the war-chariot.' Similarly
9. ὍΔΥΣΣΕΙΑΣ Ἐ.

ἀνδρασί μάραναςαι καὶ ὅθι χρῆ πέζων ἑόντα.

ἥλθον ἐπειθ’ ὅσα φῶλλα καὶ ἄνθεα γίγνεται ὄψιν,

ὕριοι τότε ὅθ’ ἐκαὶ Δίὸς αἰεὶς παρέστη

ἡμῖν αἰνόμαρινοι, ἐν ἁγίεια πολλὰ πάθοιμι.

στησάμενοι δ’ ἐμάχωτο μάχην παρὰ νυσί θοβός,

βάλλον δ’ ἀλλήλως καλκηρεῖν εἰγεῖσιν.

δόρα μὲν ἵςος ἵναι αὔδετο νεκρῶν ἱμαρ,

τόφα δ’ ἀλεξομενοι μένοι μεῖν πλέονάς περ ἑόντας.

ἵμος δ’ ἱέλιος μετενίσσετο βουλυτῶν.

58. μετενίσσετο Eustath. mentions μετενίσσετο and μετενίσσετο as other forms.

ἠπαν ἐπιθύμει Od. 18. 263. The sentence is in a concentrated form. Written out fully it would run, ἐπιστάμενοι μὲν ἀφ’ ἅπαν ἀνδρασί μάρασσαι, ἐπιστάμενοι δὲ ἔκειν πεῖζο μάρασσαι ὅθι χρῆ τινα πεῖζον ἑόντα μάρασσαι. For an antithesis given by μὲν .. καὶ compare Ι. 11. 267 κακτοστοι μὲν ἐσάω καὶ καρτιστοι ἐμάχωτο.

50. With πεῖζον [sc. τινα] ἑόντα compare Od. 11. 159; 19. 211. The natural arrangement would have been to make the words ὅθι χρῆ parenthetical, and write πεῖζον ἑόντες, as the parallel to ἀφ’ ἅπαν, but the force of χρῆ seems to break up the sentence, and to introduce the accusatal construction. They know then 'how to fight from the chariot, and how to fight on foot in that part of the battle where one ought to do so.'

Mayor collects instances of heroes having to leave their chariots and fight afoot; viz. II. 3. 20; 4. 419; 5. 594; 11. 48. 211; 12. 170; 16. 426. Compare also Caesar de Bell. Gall. 4. 33.

51. ἄρης, 'in their season.' Cp. inf. 135; Od. 17. 176.

52. ἡμέρας, 'in the morning.' Some connect this with ἄρης as referring to the morning mists; others to ἅρη, which stands to ἄρη-ποιοι as αὐτῶς to ἄρη-έω.

54. στησάμενοι.. μάχην (II. 18. 533), 'having set the battle in array.' Cp. 1 Sam. 17. 2. So φλόγιδα στήρων Od. 11. 314, στήρασθαι πολέμουs Hdt. 7. 9. 175, 236. It seems better to adopt this construction, for although ἐμάχωτο μάχην may be joined, as in II. 15. 414 (compare also II. 12. 175; 15. 673, both lines of doubtful authority), στησάμενοι can hardly stand alone, for its use is uniformly transitive; compare στήρασθαι κρατῆσαι Od. 2. 431, II. 6. 528, ἱστόν II. 1. 480, inf. 97, ἄγειν ἡ. Hom. Ap. 150. But it is still better to make μάχην the object both of the participle and the verb, as inf. κλίνεις διαμαντεῖς ἄχοις. The full subject to ἐμάχωτο and βάλλον includes both the Cicones and the men of Odysseus; this explains ἀλλήλως. In πάθοιμεν the reference is limited to Odysseus and his men only; as also in μένοιμεν.

58. μετενίσσετο. The preposition expresses the changed course of the sun after he has passed the zenith: up to this point his course is regarded as a rise (ἀὔω ἱμαρ); afterwards it is regarded as a descent; cp. Od. 11. 18; 12. 381. The Sun-God is a charioteer, τῶν ἅυιν ὁφάντων ἀφράστων Soph. Aj. 845, and at the end of the day’s work he unyokes his steeds, as the ploughman unyokes his oxen.

βουλυτῶς, sc. καιρός, is ‘the time for unyoking oxen.’ Cp. ‘Sol ubi... inga demeret | bobus fatigatis’ Hor. Od. 3. 6. 42. In Homer only the adverbial compound βουλυτῶνε is found, here and II. 16. 779. Before the division of the day into hours we find frequent instances of these graphic phrases to denote particular portions of time. Thus, in II. 11. 84 foll., the Trojans and Greeks are represented as contending all the morning with varying success, ἵμος δὲ δραμέις περ ἄνη τόπος τῆσατο διέτην, | ἄλοι ἄλοι βάραντο | φάλλαγγας. Again, in Od. 12. 439, the planks that had been sucked down the
καὶ τότε δὴ Κίκωνες κλίναν δαμάσαντες Ἀχαιοὺς, εἰς δ’ ἀφ’ ἐκάστης νῆσος ἐνυκνημίδες ἑταῖροι ἄλονθ’: οἱ δ’ ἅλλοι φῶγοιν θάνατόν τε μόρον τε.

"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἅτορ, ἄσμενοι ἐκ βανάτω, φίλους ἀλεξαντες ἑταῖρους. οὐδ’ ἄρα μοι προτέρω νῆς κινὸν ἀμφιέλισσαι, πρὶν τινα τῶν δειλῶν ἑταρών τρις ἐκαστὸν ἄνθια, οἱ θάναν ἐν πεδίῳ Κικώνων ὑπὸ ὀρθώντες.

νησὶ δ’ ἑπώρα ἀνεμών Βορέην νεφέληγερέτα Ζεὺς λαλαπες θεσπεσί, σὺν δὲ νεφεσοι κάλυψε γαίαν ὄροι καὶ πόντον’ ἀρώμες δ’ οὐρανόθεν νῦξ, αἱ μὲν ἐπειτ’ ἐφέροντ’ ἐπικράσιαι, ἱστία δὲ σφιν

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whirlpool re-appear at supper-time, ήμως δ’ ἐπὶ δόρον ἀνὴρ ἄφορετος ἁνέπτομεν . . . τῆς δὲ τὰ γε δορὰ Χαράκεις ἐρέφανθ᾽. One such phrase, πληθυσμός ἄγορας, continued in use in far later times. Milton uses a similar expression in 'Comus'.

'Two such I saw, what time the labour'd ox
In his loose traces from the furrow came,

And the swink'd hedger at his supper sat.'

The corresponding phrase for morning is given by Hesiod, Opp. 581 ὑς . . . πολλόνοι εἰς ἱππαλαθίαν τίθενον.

60. ἵππος ἔκαστος. Crates interprets this to mean nothing more than seventy-two in all; there were twelve ships (inf. 159), which would give an average of six from each ship. Zolotas, called Ὀμφαμάντης, was offended at the suspicious symmetry involved in giving exactly six to each ship.

63. ἄσμοιν ἐκ βανάτοι, repeated inf. 506, 'glad to have escaped death.' The full expression is given in II. 20. 350 φέγγον ἄσμον ἐκ βανάτοι.

64. οὐδ’ ἄρα μοι προτέρω, 'yet, for all that' (ἄρα, see Od. 1. 346). 'I let not my ships sail on, till we had thrice called to each one of our poor comrades.'

65. The subject to ἄνθια is τινα, expressing, distributively, all the remainder of the crews. For a similar use of τινα compare II. 2. 355 πρὶν τινα τὴν Τρόμον ἄληχεν κατασσωμηθηναι. The Ambrose Schol. says, ἄρχον ἐδοὺ ἕνω τῶν ἐπὶ ἐκάστης ἀνεμών τῶν νῆσοι ἵππων ἐκ τῶν ἄνακελτων τοῦτο ἐγένετο ἑνώ, καὶ τὸ ἄπαθεν ἐν τῷ πεδίῳ, προάδει. Enstatius, addis, ἐδοὺ καὶ ἐνα μὴ τῶν καὶ ἐπιμαχόμενοι διὰ τῶν πολεμίων καταλεκάδην ἐκαί, καὶ τοῦτο μὲν Ὀμφαμάντης. But this interpretation is condemned by the words of θάναν ἐν πεδίῳ. Nietzsche is careful to distinguish the τρία ἄνθια from 'valediction', —the 'verba novissima' of Aen. 6. 231; but it is difficult not to regard it as a similar religious act, though possibly less formal. The interpretation of Schol. H. suits the passage well, τῶν ἀπολεμών ἐν ἐκάστη γῆ τῆς πόλεως κατελάνθοντο ἀνεμών ἐπικατάλοντο ἀποκάλυσαν τις τῶν θεάων πατρίδαι, καὶ ἔδωκαν κατὰ τὸν αὐτὸν πρὸς τὸν ολοκλήνον.

70. ἐπικάρσιαι. Enstatius, interprets this 'head downwards,' of ships plunging their bows in the seas as they run before the wind, comparing the word with ἐπικώρ, II. 6. 302 χαράδρα . . . μεγάλα στενάχων βλέψας | εἰ δρῶν ἐπικώρ (προερχομενος). An analogous form is ἐπικάρων. Nietzsche prefers the interpretation of Apollon. Lex. πλάγια. = 'oblique.' Compare the expression ἐπικάρων τῶν Πλοίων of ships moored at an angle to the Euxine, Hdt. 7. 36; and the word ἐπικαρών, 'athwart,' Thuc. 6. 99. The ships are regarded as drifting on with the wind abeam. The radical meaning of ῥάροιον in these compounds is, according to Düntzer,


9. ΟΔΥΣΣΕΙΑΣ Ι.

τριχθά τε καὶ τετραχθά διέσχισεν ὑς ἀνέμου.
καὶ τὰ μὲν ἐς νῆσας κάθεμεν, δείσαντες ὄλεθρον,
αὐτάς δὲ ἐσομένοις προέρχομαι ἤπειρόνδε.
ἔνθα δῶρ νῦκτα δύο τῇ ἡμέρᾳ συνέχεσαι αἰεὶ
κείμεθα, ὡμοῖο καμάτῳ τε καὶ ἄλγεσι θυμῶν ἔδωρτε.

75 ἀλλ' ὑπὲρ δὴ τρίτων ἦμαρ ἐνπλόκαμος τέλεσ' ἱοῦ,
ισοῦσις αὐτοίμοιν αὖ ἑσπερία λεού· ἐρυσάντες
ἡμεῖς: τὰς δ' ἄνεμος τε κυβερνήτα τ' ἱδρόν.
καί νῦ κεν ἁσκήθης ἰκώμην ἐς πατρίδα γαίαν,
ἀλλὰ μὲ κύμα ῥός τε περιγλαυμοῦσα Μάλεαν
curr. kal.
καὶ Βορέης ἀπόκειτο, παρέπλαγχεν δὲ Κυθήρων.

"Ενθεν δ' ἐνήμαρ φερόμην ὀλοῖς ἄνεμοις ἀλληλεονεῖα"

73. προέρχομαι] According to Eustath., this is the reading of Aristarchus for the common προέρχομαι. So also Schol. M. The meaning of 'rowing,' or even 'pushing on' to land, could not come out of προέρχομαι. 74. συνέχεσι] Eustath., remarking on the lengthening of the initial syllable, states that some preferred to write συνεχεῖς, 'doubling the consonant as in ἐνέσπε.' See note on text.

'squared,' or 'crooked,' compare κύρας, κυρότες.

74. συνεχές. The quantity of the first syllable in συνεχές and σάρξ, Od. 19. 113, is long, because εἰς originally had initial σ, cp. ἐξα, ἐγχορ. 75. θύμων ἐδώρτε, cp. Cicero, Tusc. Disp. 3. 36 'ipsa sum cor edens.' See also Od. 10. 143, 379; II. 6. 202. In Od. 16. 92 we find καταδάπετοι ἡμῶν, and in II. 24. 129 σὺν ἑαυτῷ κράδης. 76. ἁσκήθης, according to Döderl. equivalent to ἄσκαστος, from ἄς and σκάμ. Others refer it to Skt. root kśa. Compare our 'un-seathed.'

80. Μάλεαν, see on Od. 3. 287; 4. 514. The proverb, 'After doubting Malea forget your hope,' quoted by Strabo (8. 218.), points to the dangers of the sea off that cape. Compare also 'formidatam Maleacum caput' Stat. Theb. 2. 32.

The north-west wind caught Odysseus as he was doubling Malea, and drifted him past Cythera (Cerigo): he had intended to pass between the cape and the island. The same thing befell Jason with his Argonauts, Hdt. 4. 179 καὶ μὲν ὄλυνθα εὐελπίδθαι κατὰ Μάλεαν ὑπολαβὲιν ἄνεμον βοΐνην καὶ ἀποφέρειν αὐτὸν πρὸς τὴν Λιβόνην. It is an obvious conjecture that the Lotophagi occupied some place on or off the north coast of Africa, but the locality intended was, even in ancient times, a subject of doubt. Herodotus joins the Lotophagi with other African tribes, as the Namaones, Garamantes, and Gindanes, and places them in the neighbourhood of the Syrtis, Hdt. 4. 177 ἐκείνῃ δὲ πρόχεοναν ἐν τῶν πόλεων τούτων τῶν Γυδώνων νέο-
μοντα Ἀσταφόγα. Pliny, N. H. 5. 44, says, 'in intimo sinu (Syrtidis maioris) fuit ora Lotophagon,' and similarly Mela, de situ orb. 1. 7. Scylax, in his Peripl. § 110 ed. Müll., is very distinct, ὑπὲρ δὲ ἐς τὴν Σύρτιδα παραχώθη Ἀ-

bous Ἀσταφόγαν ἔθαν μέχρι τοῦ ἀπο-
ματος τὴν ῥήμα της Σύρτιδος οὗτοι λατρο-
χρώσατο εῖναι καὶ ποτά. Strabo, 17. 3.
17, puts them in the island of Meninx (Gerbi or Zerbi), τὴν δὲ Μενήγα νομι-
ζομένων εἶναι τὴν τῶν Ἀσταφώναν ἄγα-

νη, τὴν δὲ 'Ομήρου λεγομένην καὶ δει-

αντία τοιαύτα σύμβαλε καὶ βαρύτερα Οὐσό-

σαν καὶ αὐτὸν ὁ καρπός, νόλα γὰρ ὅτα ἐντὸ

δήμον ἐν πάντῃ τοῦ καλώτερον λατόν. The island of Meninx was called by Ptolemy Ἀσταφάγης. The general result of the various views is to place the Lotus-eaters' land somewhere near the little Syrtis.
πόντων ἐπὶ ἰχθύδεα: αὐτὰ δεκάτη ἐπέβημεν
gαίης Λαοτφάγων, οἱ τ' ἄνθινοι εἰδαρ ἔδωσιν.
ἐνθα δ' ἐν τῇ ἡπεῖρῳ βῆμεν καὶ ἀφοφασμὲθ' ὑδῷ,
85 αἷγα δὲ δείπνοι έξωτο θάντα παρά νυνίων ἑταῖροι.
αὐτὰρ ἐπεὶ σίοτοι τε πασσάμεθ' ἢδε ποτήτως,
δὴ τὸν ἐγών ἑταύρου προίεν πεθέσθαι ἱόντας
οἱ τινες ἄνερες εἰεν ἐπὶ χαριν σίοτον ἐδωτες,
ἀνδρε δῶς ἐρμας, τρίτατον κάρμα' ἀμ' ὑπάσσας,
οἱ δ' αἵῃ σιοχομεν μηγεν ἀνδράσι Λαοτφάγωιν
89 οὐδ' ἀρα Λαοτφάγοι μηδον' ἑταοςιν ὀλεθρον
ἡμέτεροι, ἀλλὰ σφί δόσαν λαοτον πάσασθαι.
τῶν δ' ὦ τις λαοτοί φάγωι μελιθέα καρπῶν,

83. ἰχθύδεα: ἄρα] So Bekk. and most modern editors (supported by several MSS.), instead of the common ἰχθύδεα: αὐτὰρ, because αὐτὰρ is not used in Homer with its first syllable in thesis. For the hiatus cp. Od. 8. 215, 216. 89, 90 Ameis, Anh. ad loc., remarks that v. 90 is placed in the oldest and best MSS., and in Eustath., before v. 89. He supposes it to have been interpolated in its present place from Od. 10. 102, before the twelfth century, and he rejects it as being irreconcilable with vv. 94, 95 (which imply the presence of more than three people), and as being foreign to Homeric usage, which does not represent such a reconnaissance in the shape of a formal embassy.

84. ἄνθινος, 'vegetable.' Böthe suggests ἀκανθον from Polybius' description of the Lotus shrub, δένδον τοῦ μέγα, τραχύ, διακουδόν (Polyb. 12. 2).
89. ἐπὶ χαριν σίοτον ἐδωτες, used here merely to characterize human beings, as in II. 5. 347, where the expression serves to draw the distinction between gods and men.

94. Λαοτός is not to be confused with the grass of that name, II. 2. 775; Od. 4. 602; II. 14. 348. Hdt. 4. 177 describes the Lotus as follows, ὑ δὲ τοῦ λαοτοῦ καρπαὶ δοῦμεν μεγαθ' ὑδών τῇ χαριν (mastic-berry), γνωστοτερα δ' ὑπο τον φιότηκα τῷ καρπῷ (the date) προσεδέλλον ποσίντα δ' ὑπὸ τοῦ καρπου τοῦτου οἱ Λαοτφάγοι καὶ οἶνον. With γνωστατερα we may compare the expression μεληθεία καρπῶν here. Modern travellers state that the fruit is used at the present day for food, on the north coast of Africa and far inland, and in these parts it is called Jujuba. Polybius gives a further description of the shrub (12. 2. ed. Bekk.), ἐστι δὲ το δένδρον οὐ μέγα, τραχύ, διακουδόν, ἐχει δὲ φύλλον

χλαράν, παραπλησίον τῷ βάμφῳ, μικρῆ
βαθύτερον καὶ πλαστύτερον. ὑ δὲ καρπός
ταῖς μν ᾐχαρίας ὕστη τῇ τῷ χρόνῳ
t καὶ τῷ χρόνῳ τούτου μεγεθείς χαριν
ταῖς τετελεσμέναις. αἱδαμήσιοι δὲ τοῦ μν
χρόνοι γέγονατο φοινικάσι, τῷ δὲ μεγε
θείς ταῖς γογγύλαις ἐλαίαι παραπλησίον,
πυρήνα δ' ἔχει τελέως μικρόν, ἐστι δὲ
t τῷ βρασμο παραπλησίον σκόρα καὶ φοινικο
βαλάνω, τῇ δ' ἐκάθει δελτίον. Theophrastus, Hist. Plant. 4. 3, distinguishes the Cyrenaic Lotus from that used by the Lotophagi; the latter was ἠλικία, ἡδον καὶ δοσίς, and grew in such abundance in those parts, that the army of Ophellas on its march to Carthage subsisted on Lotus alone for some days. Mungo Park mentions the existence of a tree in the interior of Africa, the fruit of which was called by the negroes Temberg, which they dried, pounded, and made into sweet cakes. Miquel (Hom. Flor. 19) seeks to identify the Lotus of Homer with the dudaim ("mandrakes" in Eng. vers.) which Reuben brought to his mother Leah, Gen. 30. 14.
9. ΟΔΥΣΣΕΙΑΣ Ι.

οὐκέτ’ ἀπαγγέλατ πάλιν ἥθελεν οὖδὲ νέεσθαι,
ἀλλ’ αὐτὸν βούλοντο μετ’ ἀνδράσι λατοφάγοις
λατὸν ἔρρησμενοι μενέμεν νόστου τε λαβέσθαι.
τῶν μὲν ἐγών ἐπὶ νῆσα ἄγων κλαίοντας ἀνάκη,
νησοὶ δ’ ἐνι γλαφυρῆς ὑπὸ δύνα ὤάσα ἐρέσσαι.
ἀυτὰ τῶν ἄλλων κελώμην ἐρήμας ἐτάφρους
σπερχωμένους νησῶν ἐπίβαινες ὁκείας,
μὴ πάσα τε λωτοῦτο φαγῶν νόστου λάβηται.
οὶ δ’ αἷς ἐξίβαινον καὶ ἐπὶ κλησὶ καθίζον,
ἐξής δ’ ἐξίμενοι πολλὶν ἀλα τόπων ἐρετήσωι.
‘Ἐνδεῖ δὲ προτέρῳ πλοῦν εἰκαγήμην ἤτορ,
Κυκλάσαν δ’ ἐς γαῖαν ὑπερμαλῶν ἀθεμίστων,

105. μὴ πῶς So most editions since Bekk. ii. See note on text, and Amels, Anh. ad loc.

96. βούλοντο...μενόμεν, ‘would rather remain,’ cp. Il. 1. 117, and Od. 3. 124.
97. ἔρρησμεν. The word is used elsewhere of brutes feeding, Il. 2. 776; 5. 196. Here it is used of men, as is χωράζεσθαι sometimes, because they are eating, or as it were ‘browsing’ on, ἄνθρωπον εἶδο. The connection of ἔρρησμεν with ἔρεττασι implies a ravenous way of eating; so a river is said κοινὴ ἔρρησται ποδῶν Il. 21. 271.
98. τοὺς μὲν, ‘them I proceeded to bring away foreboding to the ships, weeping; and in the hollow ships, dragging them under the thwarts, I made them fast.’
99. νησιών ἐνὶ forms an antithesis to ἐπὶ νῆσα. I took them to the ships, and ‘when I had got them there,’ etc.

The space ὅπου ἦν was esteemed a secure place; Odyssey stows there the presents given him by Alcinous, Od. 13. 21, and treasures are hidden there; cp. Eur. Cycl. 144 ἐν ἀλμάσιν νεκρὸν ἔριτρι.
102. μὴ πῶς must be read here instead of μὴ πώ. We find μὴ πῶ
used in Homer twenty-five times with optative and subjunctive moods; μὴ πῶ only four times, Il. 17. 422; 18. 174; Od. 22. 431; 32. 593; and in each case with an imperative. For the use of the subjunctive after a past tense (κελώμην...λάβηται) cp. Il. 9. 98 ζεῦν ἐγγαμάληξε σκόπητρον τ’ ἤδη κῆμαι, ιόν αὐθεὶ βουλεύοντα, and Od. 8. 579.
106. Κύκλοπες. Hesiod, or his interpolator, Theog. 144, makes this name mean ‘round-eyed,’ as if from ἄνθλος and ἅ. It is impossible to suppose, with Götting, that the name contains an allusion to the round walls and buildings of the so-called ‘Cyclopean’ architecture. If we accept the derivation from κύκλος or κυκλὼν we may see in the word some connection with a nature-myth; the round central eye symbolising the sun or eye of the universe. Döderl. proposes to derive κύκλως by a sort of reduplication from κλέπτων and κλάσαι, and to make the name of a race of robbers or brigands. The Homeric Cyclopes must be carefully distinguished from the Hesiodic (Theog. 139 foll.). Hesiod represents them as children of Uranos and Gaea, who fashion the thunderbolts for Zeus at their forge. They symbolise the powers of fire, and their home is placed in or on Mount Aetna. The Homeric Cyclopes are regarded by some com-
mentators as personifying the wild and turbulent forces of the sea. This belief is supported by the fact that Polyphemus is presented to us as a son of Poseidon by the daughter of Phorcys; but Preller (Griech. Mythol. vol. 1. p. 513) carries this notion much too far, when he seeks in the αἴγες ἀνεφέρεται (118) an allusion to the leaping waves (cp. ἐν αὐτῷ ἐδέστη, etc.). The ancients generally placed the home of the Cyclopes in Sicily (Thuc. 6. 3), and in the neighbourhood of Aetna; while modern commentators have located them on the south or west coast of the island. But, surely, throughout these books we are in a wonder-land, which we shall look in vain for on the map.

107. θεοί πεντάρτες. Comparing this statement with inf. 275 οὐ γὰρ Κύκλοπες δίδει αἴγες ἀλέγοντων ὑπὸ δικαίων μακάρων, it is evident that there is no notion of devoutness here implied, but a simple and careless confidence in the bounty of nature, saving them all trouble for maintenance. Cr. Eur. Cycl. 333 ἢ γὰρ ξάνθη, κἂν θελή ἢ μὴ θελή; τί πεντάσα ποτὲ τάμα πιάνει βότα, and the account given by Herodotus of the Scythians (4. 16) νομάδες ὑδά Σκύθων νέμονται, οὔτε τι στρεφέτες οὐδὲν οὔτε δρᾶτες.

111. σαφώς. ἄλλους sc. αἰγῶν, 'makes it grow for them.'

114. θεμισταῖοι, 'is lord and master over.' Cr. Aristot. Eth. Nic. 10. 10. 13, where he is speaking of the freedom that law does not reach, καὶ οὐκ ἔκαστος ὡς βούλεται κυκλοτάτον τεθησίσεις παῖδον ἤδε ἄλογον. The reading ἄλογον there is remarkable as a ν. I.; probably the common reading ἄλογος does not intentionally express the notion of polygamy, but is assimilated in number and sound to παῖδαν. Cr. also Arist. Pol. 1. 2. 5 πάσα γὰρ σκόις βασιλεῖται τώπος τοῦ πρεσβύτατος... καὶ τοῦτο ἔστω δ λέγει 'Ομνος 'ἴπτεται δε ἔκαστος παῖδαν ἤδε ἄλογον.' Plato, de Legg. 680, quotes this description of the Cyclopes as an illustration of the earliest form of family government, in which men were πατροκριταί καὶ βασιλεῖα παιδῶν δικαιοτάτην βασιλεύς. There is a sort of irony in describing the Cyclopes as knowing no βέβησε, but βέβησεν ἔκαστος. Laws imply Society: the Cyclopes are a law to themselves.

116. ἀλήθεια, 'now,' merely marking the transition from one part of the description to another.

111. ἀλήθεια [Ἀλήθεια] is distinctly stated to have been that of Zenodotus, which probably implies that Aristarchus adopted the ν. I. ἀλήθεια, in which he is followed by Enstat. Apoll. Lex. Hom. and Etym. Magn. Ἀλήθεια is referred by the Scholl. to Ἀλήθεια, and interpreted by ἐθέγεω.
9. ΟΔΥΣΣΕΙΑΣ Ι.

γαίς, Κυκλόπων, οὔτε σχεδὸν οὔτε ἀποτηλοῦ, ὅλησεν ἐν δ' αἴγες ἀπειρέσαι γεγόναν ἄγριας οὐ μὲν γὰρ πάτος ἀνδρῶν ἀπερίκει, σοὶ μὴν οὐδὲ μὲν εἰσογνεῦσι κυνηγέται, οὐ τε καθ' ὅλον ἀλακεία πάσχοισι κορυφῶν ὀρέων ἐφέσποντες, οὔτ' ἄρα ποιμνῆσιν καταφέεται οὔτ' ἀρότοις, ἀλλ' ἦ γ' ἀσπαρτος καὶ ἀνήρωτος ἡματα πάντα ἀνδρῶν χρεῖεθε, βοῦκει δὲ τε μηκὸς αἰγὸς.

οὐ γὰρ Κυκλόπεσσι νέες πάρα μικτόπαρροι, ρεκέτουσι.

and εἶδαι. Nitzsch understands it to mean 'rough,' that is, 'overgrown with bushwood and scrub,' connecting it with such words as ἄληγε and λάκας, and λακέρας. Nic. Alex. t. 369, or λακεῖον ibid. 581; but against this we have ἀροῦς λείψ Inf. 134. Dödersl. refers the word to the root λείς, and understands by it 'lowly.' But it is very doubtful if the ε could change to ο. The reading ἄλεξε (ἄλεξε) the Schol. translates by βραχεῖα, which some commentators (Heydem. Etym. Magn. 558, 10) find incompatible with the idea of length suggested by τεταύνοιναι. Perhaps Döderlein's rendering might reconcile the two interpretations if βραχεῖα be an antithesis not so much to μακρά as to φυλῆ; cf. Od. 10. 509. Bekk. reads ἄλεξε here, and so does Hanmeister in his. Hom. Λπ. 197 τέρως μὲν ἄν' αἴχρη μεταμέταττον, σὺν ἄλεξε, ἀλλὰ μᾶλλα μεγάλα τε θεδῶν, spoken of Artemis; here there seems a distinct contrast between ἄλεξηα and μεγάλη. Those who endeavour to localise all this scene in Sicily look for the island in some one of the Aegeai Insulae off Cape Lilybaeum. Cluver decides for one of them, viz. Aegusa, as satisfying the Homeric description. The comma is best placed after συκλόσιν, though some editors put it after τεταύνοιναι, so making the genitive depend upon the adverbs σχεδὸν and ἀποτηλοῦ.

120. άλησεν νῦν, 'enter it,' sc. τῆσαν.

τεταύνοιναι is used only in this passage, the general words in Homer for huntsmen being θυρημής and ἐπακτῆρες, cp. II. 17. 135.

122. ἀράτοσιν, 'with tillage,' used by a zeugma with καταφέεται. The plural ἀράτοσιν may be explained by such Homeric usages as τεταύνοιναι, Od. 5. 250, for 'carpentry,' ἐπωνομα, etc. καταδοξείς, a poetical form for καταξείς = 'is occupied,' filled.' So Π. 16. 79 οἱ δ' ἐλαντοῖ πάντως εὐφέβων κτéseων.

125. μικτόπαρροι. The same epithet is given to the ships of Odysseus, Π. 2. 637. Cp. Π. 3. 58 to δὲ πολαιν ἁπαναῖα αἰνεῖν θεῶν μικτόπαρρος. Probably μῖκτος is cinnaeb, an ore of mercury from which vermilion is made; it must have been one of the oldest pigments in use as the cinnaeb mines of Almaden in Spain are said to have been worked nearly 2500 years. We find also as epithets of ships καμβάς καρπούρροι Inf. 539, and φανακοκόηρροι Od. 11. 124. Here μικτόπαρροι is used only as a standing epithet, and does not imply that the Cyclopes had ships, though not red oars. Translate, 'For the Cyclopes have no red prowed ships by themselves, nor are any men in their country shipwrights, who might make them strong' benched ships, which should perform all their purpose, travelling to the cities of men, as oftentimes men cross the sea in ships to visit one another—craftsmen, who would have wrought their island also into a fair settlement.' We find καμβάς used as a direct transitive with the sense of 'making' only in the acrost; as μικτούμα κήμον Π. 4. 187, πέλεων Π. 5. 735; Od. 15. 105, ἄθλια Π. 18. 614, ἵππον (wooden horse) Od. 11. 523, Λέκων Od. 23. 189. In four passages the combination τεῦχοι occurs with accusative (Π. 2. 101; 7. 220; 8. 195; 19. 368), in which cases τεῦχες is the governing verb. The verb καμβάνει is common in this sense in the later Epicists, as Apoll.
not expressed, but alluded to instead, under its constituent parts: 'when joy possesses [a people] through all its individuals.' Such an interpretation might be paralleled by the phrases θυαματών κατὰ δῶμα Od. 4. 44, τόφρα γάρ ἂν κατὰ ἄστυ τοποτευκόμενα μέσο Od. 2. 77. Others take ἐκατά κατὰ as a mere inversion for κατάἐκατ, as in φυγάν ὑπὸ νηλέως ἱμαρ, but the simplest way is to render ἐκατά, 'holds' or 'regins,' intrasubjectively, as in Eur. I. A. 10 σκαλ' ἑκένων | τόθε κατ' Εὔρικον ἔχουσα.

11. τοῦτό τι, lit. 'this thing in a sort of way.' This is no hyperbaton for τοῦτο καλλιστόν τι φαίνεται εἴναι, but a qualification of the general tone of the assertion by the addition of τι, as in such combinations as σχέδιον τι, πάν τι. Cr. II. 21, 101 τόφρα τι μοι παραδόθην εἰς φρεσκὰ φιλτρὸν ἤτο | Τράκων, II. 9, 197 ἢ μάλα χρεώ. Nietzsche compares Hdt. 4, 52 ποὺ ὅτε τι εὔσας παρῆ. 12. σοὶ Β' ἔμα, 'but thin heart is set on asking me about my woeful troubles.'

13. ἐστὶ μᾶλλον. As he would do in renewing the memory of the κήδεα στοιχεῖα.

14. τι πρῶτον τοι. There is no need to read with a few MSS. τι πρῶτον, τι δ’ ἐπειτα, for the word ἐπειτα merely introduces a new stage in the action (see note on Od. 1, 65); 'What shall I tell thee 'then' first?' In the next line, the emphasis lies on πολλά. It is the multitude of the sorrows he has had which makes it hard for him to know in what order to recount them.

17. εἰδέναι and (18) οὕτω are both subjunctives after ὄφρα.

19. εὖ Ὀδυσσέας. Virgil imitates this in Aen. 1. 379 'Sum pius Aeneas, fama super acthera notus.'

21. Ἡδέν εὐδείελον. For the interpretation of this passage see Appendix on Ithaca.
9. ΟΔΥΣΣΕΙΑΣ Ι.

Νήπιον εἰνοσφύλλον ἀριστεῖτε τῷ ἂρφι δὲ νήσοι πολλαί ναυτάνθοι μάλα σχεδὸν ἄλληλοι.

Δουλείην τε Σάμη τε καὶ ὑλήμασα Ζάκυνθος.

ἀυτὴ δὲ χαμάλη χανυμετάτη εἰν ἀλλ' ἐκτιάτ

πρὸς γόρχοιν, αἱ δὲ τ' ἀνεπεδ πρὸς ἡὸ τ' ἑλίον τε,

τρητεί, ἀλλ’ ἀγάθη κουροτρόφος’ οὖ τοι ἐγὼ γε

ἡ γοιης δύναμαι γραμμάτερον ἀλλο ἱδυσθαι,

ἡ μὲν μ’ αὐτόθ’ ἐρυκε Καλυψό, δία θεῶν,

[ἐν σπεσι χαλαφωρι, λιλαιομένη πόστιν εἰναί]οι

δὲ αὐτός Κηρή κατερπητεν ἐν μεγάρουσιν

Ἀλαι δολόθεσα, λαλαιομένη πόστιν εἰναι.

ἀλλ’ ἐμοὶ οὖ νυμον ἐνι στήθεσαι ἐπείθουν.

22. Νήπιον] According to Eustath. and Schol. H. Q. the reading Νήπιον was preferred by Crates and Philozenus [ὦ πομήνατισσων τῷ Οδυσσέαν]. 24. Ζάκυνθος] Apollodoros wrote here and in Od. 1. 246 Ζάκυνθος. Aristarchus Ζάκυνθος. 30.] The verse is wanting in the majority of MSS.; nor is it quoted in Eustath. It is probably interpolated from Od. 1. 15. Wolf rejected the line and most modern editors follow him. vv. 34–36 are marked with an obelus in Ambros. Q. and one or two other MSS., a view which Nitsch accepts, followed by Bekker. See Kiechly, diss. ii. de Od. 1. rem consummavit demum Senebushius in “Aristonicésis,” p. 13, dicens “‘a thètesin a versu 29 ad versum 36 patuisse certissimum est, ita ut versu

28 ἡ γοιης δύναμαι subiuagatur versus 37, ei δ’ ἄρι τοι καὶ νόστου.” The recurrence of τοσιον in vv. 34, 36, and the matter of the gnomic form of v. 34 by the addition of γίγνεται τ. πλ. makes vv. 35, 36 at least suspicious. There is a similar break of a gnomic phrase in Od. 7. 52, where however no suspicion is suggested by the MSS., or commentators, except by Nauck.

24. ζάκυνθος Ζάκυνθος. See note on Od. 1. 246, where also we have ζάκυνθος. 27. кουροτρόφος, generally rendered ‘nurse of young heroes,’ like βοηθήσαμε, an epithet of Pithia, II. 1. 185. But the translation of кουροτρόφος will be modified by the special meaning assigned to Κωπης, and if we take Κωπη

28. ἡ γοιης, ‘one’s own land,’ so inf. 34. On this the Schol. remarks οιν είπεν ἦμι ἵνα καθολικάτερος γένηται ὁ λόγος. For this use of the possessive or reflexive pronoun with other persons than the third cp. the v. I. δύμασιν οὔων Od. 1. 403 note. This freedom of usage is illustrated by the formation of the person-endings of the passive voice of the Lat. verb, if we hold that amor = amo-ns.


31. ὡ δ’ αὐτός, the regular colloca- tion in Homer for the later δοκός ὡδί.

32. Αλαίη. The island where Circe lived is also called Αλαίη in Od. 10. 135.
9. ὙΔΥΣΕΙΑΣ 1.

ὁς οὖδὲν γλύκιον ἢς πατρίδος οὖδὲ τοκῆς γίγνεται, εἰ περ καὶ τις ἀπόρροθι πίονα οἶκον γαίη ἐν ἄλλοισιν ναὶς ἀπάνευθε τοκῆς.

εἰ δ’ ἀγε τοι καὶ νῦστων ἐμὸν πολυκηθῆ ἐνιστο, δὸν μοι Ζεὺς ἐφηγήσθη ἀπὸ Τροϊῆν ἱεροτ.

'Λιθένει μὲ φέρον ἄνεμος Кίκωνσι πέλασσιν, ἑσμάραφ' ἑνθα δ’ ἐγὼ πόλην ἐπραβον, ἀλεσα δ’ αὐτοῦ ἐκ πολίοι δ’ άλχιους καὶ κτήματα πολλὰ λαβόντες δασσάμεθ’, ὡς μή τίς μοι αὔτεμβομενον κιοδ’ ἱεροτ.

ἐνθ’ ἦ τοι μὲν ἐγὼ διερό ποδὶ φευγόμεν ἡμέας ἡνώγεα, τοὶ δὲ μέγα νῆπιοι οὐκ ἐπίδοντο.

ἐνθα δὲ πολλῶν μὲν μέθυ πίνετο, πολλὰ δὲ μὴλα ἐσφαβον παρὰ δίνα καὶ εἰλεγόδας Ελίκας βοῦς.

τὸφρα δ’ ἄρ’ οἰόμενοι Кίκωνες Кίκωνσι γεγάνεν, οἱ σφιν γείτονες ἤσαν ἀμα πλέονες καὶ ἄρειοις ἥπειροι ναόντες, ἐπιστάμενοι μὲν αὖ ἰσπων

34. ἐκ - adeo. A general sentiment, the result of the special instances that precede, is thus introduced by δι’ in Od. 11. 417 δι’ οὐκ αὐτότερον καὶ αὐτότερον ἄλογο γενωμένοι, similarly with οὕτως in Od. 8. 167.

37. οὕτω δ’ ἄγε. See note on Od. 1. 276.

ἐνιστο is the subjunctive, as in II. 22. 381 εἰ δ’ ἄγε’ ἀμφί πολλὰ σὺν ταύχεαι περιβάλομεν. More commonly εἰ δ’ ἄγε is followed by the imperative, but cp. Od. 21. 217; 24. 337.

38. ἄρα Τροϊῆνεν. So δ’ οὐφαρδέν Od. 11. 18.

39. Κίκωνσι. The Cicones, called αἰχματαί II. 2. 846, lived on the south coast of Thrace, between the rivers Hebrus and Lissus. In historical times they are found on the Hebrus, Hdt. 7. 110. Iasmaris, their town, lay at the foot of a mountain of the same name. Cognate with this word, Iasmars, is the name of the priest Maron, inf. 197, and Maroneis, the late name of the Ciconian city, near Lake Iasmatis, Hdt. 7. 169. For the dative ἄλχαρφ, in apposition with, and more closely defining, Κίκωνσι cp. Od. 8. 352 Κύρον Ιασαμ’. Ιαύρον. The Thracians were allies of Troy (II. 2. 846), which accounts for the burning of their city by a Greek hero.


42. μή τίς μοι, 'that no one, as far as I could help it, should go away deprived of a fair share;' for ἵπποι see on Od. 1. 97. For the use of μοι in the sense given in the translation, like the later ἵπποι γ’ ἄνθρωπα, cp. Plato, Rep. 343 A, where Thrasymachus expresses a doubt whether Socrates has a nurse (τίθη) to look after him, because he is left in such a state of drivelling ignorance, δι’ τοῦ ἔτη, ἀρα, κομίζατα περιφρα τι οὐκ ἀπομίσθη διέμενοι, δι’ ἃς αὐτή ὀδύ πρόβατα ὀδύ ποιμένα γεγονότες, where αὐτή means 'for aught she teaches you.' Cp. ib. 391 D; Theaetet. 143 E.

43. ἰσπώ. See on Od. 6. 201.

46. ισφαξαν, sc. οἰ ἱπποι, who are the subject to ἐπιθυμητο sup. So we find inf. 54 ἵπποντο.

47. Κίκωνες Κίκωνσι. See Od. 1. 313; 3. 272; 10. 82; 20. 173.

49. ισπώρα, i.e. 'inland,' contrasted with the Cicones of Iasmatis, who were παραβάλασσαν.

ἄρ’ ἰσπώρα, not 'from horseback,' but 'from the war-chariot.' Similarly
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ἀνδράσι μάρμασθαι καὶ ὅθι χρῆ πεζὸν ἕντα. 50

ἔθλον ἐπείθ᾽ ὅσα φόλλα καὶ ἄνθεα γίγνεται ἄρη,

ἡροῖον τότε ὅθι ὅλα ἡ βασῆ Δίδς αἷσα παρέστη

ὁμίν αἰνομαρίσειν, ἵν᾽ ἁγεῖα πολλὰ πάθοιμεν.

στησάμενι δ᾽ ἐμάχητο μάχην παρὰ νυνὶ θοῤῥα,

βάλλον δ᾽ ἀλλήλους χαλκήρεαν ἐγχείσειν.

δόρα μὲν ἰδοὺ ἱν καὶ ἀξίοπυρόν ἡμαρ,

τόφρα δ᾽ ἀλεξάμενου μενομῖν πλέονά περ ἕντας

ἡμοὶ δ᾽ ἕλιος μετενώσατο βουλυτόνδε.

58. μετενώσατο] Eustath. mentions μετενώσετο and μετενώσετο as other forms.

ἐπιπέδους Od. 18. 263. The sentence is in a concentrated form. Written out fully it would run, ἐπιστάμενοι μὲν ἄψιν ἀνδράσι μάρμασθαι, ἐπιστάμενοι δὲ ἐκεῖ πεζὸν μάρμασθαι ὅθι χρῆ τινα πεζὸν ἕντα μάρμασθαι. For an antithesis given by μὲν ... καὶ compare Ι. 1. 367 καρπίστων μὲν ἔσω καὶ καρπίστων ἐμάχητο.

50. With πεζὸν [sc. τινὰ] ἕντα compare Od. 11. 159; 19. 221. The more natural arrangement would have been to make the words ὅθι χρῆ parenthetical, and write πεζὸν ἕντα, as the parallel to ὅψιν, but the force of χρῆ seems to break up the sentence, and to introduce the accusatorial construction. They know then how to fight from the chariot, and how to fight on foot in that part of the battle where one ought to do so.

Mayor collects instances of heroes having to leave their chariots and fight afoot; viz. ΙΙ. 3. 29; 4. 419; 5. 594; 11. 48; 211; 12. 176; 16. 426. Compare also Caesar de Bell. Gall. 4. 33.

51. ἐπη. 'in their season.' Cp. inf. 135; Od. 17. 176.

52. ἡμῖν, 'in the morning.' Some connect this with ἄψιν as referring to the morning mists; others to ἄφαρ, which stands to ἤ- in-πειαν as ἁ- to δ- ἴο-.

54. στηρισάμενοι μάχην (ΙΙ. 18. 533), 'having set the battle in array.' Κβρ. 1 Sam. 17. 2. Θεοὶ φωλάδες στήσασι Od. 11. 314, στήσασιν πάλιν μοι Hdt. 7. 9. 175; 236. It seems better to adopt this construction, for although ἐμάχητο μάχην may be joined, as in ΙΙ. 15. 414 (compare also ΙΙ. 12. 175; 15. 673, both lines of doubtful authority), στηρισάμενοι can hardly stand alone, for its use is uniformly transitive; compare στηρισάσασαν κρητήρας Od. 3. 431, ΙΙ. 6. 538, ἱοτόν ΙΙ. 1. 480, ἴνῳ ῥ. Hom. Ap. 150. But it is still better to make μάχην the object both of the participle and the verb, as inf. κλίνων διάσαστεν Ἀχαιοῖς. The full subject to ἐμάχητο and βάλλον includes both the Cicones and the men of Odysseus; this explains ἀλλήλους. In πάθοιμεν the reference is limited to Odysseus and his men only; as also in μένοιμεν.

58. μετενώσετο. The preposition expresses the changed course of the sun after he has passed the zenith: up to this point his course is regarded as a rise (ἀξίοπυρον); afterwards it is regarded as a descent; cp. Od. 11. 18; 12. 381. The Sun-God is a charioter, τὸν αἰὴν ὕπαρκνον διορηταῖν Soph. Αي. 845, and at the end of the day's work he unyokes his steeds, as the ploughman unyokes his oxen.

βουλυτός, sc. σαρός, is 'the time for unyoking oxen.' Cp. 'Sol ubi ... iuga demeret | bobus fatigatis' Hor. Od. 3. 6. 42. In Homer only the adverbial compound βουλυτόνδε is found, here and ΙΙ. 16. 779. Before the division of the day into hours we find frequent instances of these graphic phrases to denote particular portions of time. Thus, in II. 11. 84 foll., the Trojans and Greeks are represented as contending all the morning with varying success, ἡμοὶ δὲ ὤριμοι περ ἄνθρωπον ἐνείπον, | ... τίμως ... θάνατο φαλάγγας. Again, in Od. 12. 439, the planks that had been sunk down the
whirlpool re-appear at supper-time, ἤμως δ' ἐπὶ δώροιν ἀλήθεια ἀφορισθέν μοιοτίτως | ... τίμιον δή ταῦτα Χαρίδων ἐξεφανίζη. One such phrase, πληθυνὼς ἀγώραις, continued in use in later times. Milton uses a similar expression in 'Comus'—

‘Two such I saw, what time the labour'd ox
In his loose traces from the furrow came,
And the swink'd hedger at his supper sat.’

The corresponding phrase for morning is given by Hesiod, Ὀ. 581 ἢδος, ... πολλοίς ἐπὶ γυαλί βουφοῦ τάφουν.

60. καὶ ἄθροισι. Crates interprets this to mean nothing more than seventy-two in all; there were twelve ships (inf. 159), which would give an average of six from each ship. Zonius, called Ὀμορομάτις, was offended at the suspicious symmetry involved in giving exactly six to each ship.

63. ἄθροις ἐκ θανάτου, repeated inf. 566, ‘glad to have escaped death.’ The full expression is given in Il. 20. 350 φόρος ἄθροις ἐκ θανάτου.

64. οὕτω δ' ἂρα μοι προτέρω, ‘yet, for all that’ (ἀρα, see Od. i. 346), ‘I let not my ships sail on, till we had thrice called to each one of our poor comrades.’

65. The subject to ἄδεια is τὸν, expressing, distributively, all the remainder of the crews. For a similar use of τὸν compare Il. 2. 355 πρὸς τὴν πόλιν αὐξῆται κατασκοπήθηναι. The Ambrose Schol. says, ἄρχαίον ἔθει ἄρα τῶν ἐπὶ ζών θησαυρόν τῶν ἔθει τοῦ ἀπολτόν. τῷ τῶν ἀναπολτόν. τῷ τοῦ ἀρχαίον ἔθει, τῷ τοῦ ἀρχαίον ἔθει ἐπεμφατικόν τῶν πολεμίων καταπελτήθη ἐκεῖ, καὶ τούτο μὲν ὄριοιρο ἄρχαίον. But this interpretation is condemned by the words of ἄδειαν ἐπὶ πεδίον. Nitzsch is careful to distinguish the τὸν ἄδειαν from ‘valedictio,—the “verba novissima” of Aen. 6. 231; but it is difficult not to regard it as a similar religious act, though possibly less formal. The interpretation of Schol. H. suits the passage well, τῶν ἀπολτόν ἐπιθυμεῖν ζών ἕ γε γιὰν εὐχαί τοι ἐπικατάλοιπον ἀποσπάσατες ὑμεῖς ἐπὶ τοῦ κατείπαν παθητικά, καὶ ἐδόξασι κατάγας ἀνθρώπον πρὸς τῶν οἰκεῖων.

70. ἐπικαρδιάν. Eustath. interprets this ‘head downwards,’ of ships plunging their bows in the seas as they ran run before the wind, comparing the word with ἐπικώπη, Il. 6. 392 χαράδρω . μεγάλα στηθάνυμεν βέους | ήξ ὄρεων ἐπικώπη (‘praecepta’). An analogous form is ἐπικώπη. Nitzsch prefers the interpretation of Apoll. Lex. σιλάγης = ‘oblique.’ Compare the expression ἐπικώπησι τοῦ Ποστίου of ships moored at an angle to the Euxine, Hdt. 7. 36; and the word ἐγνώρισι, ‘athwart,’ Thuc. 6. 99. The ships are regarded as drifting on with the wind abreast. The radical meaning of κάραν in these compounds is, according to Düntzer,
According to Eustath., this is the reading of Aristarchus for the common προφέρομαι. So also Schol. M. The meaning of 'rowing,' or even 'pushing on,' to land, could not come out of προφέρειν. 74. συγχέοις Eustath., remarking on the lengthening of the initial syllable, states that some preferred to write συγχέοις, 'doubling the consonant as in ἐνίνεοι.' See note on text.

'curved' or 'crooked,' compare εἴρας, κυράς.

74. συγχέοις. The quantity of the first syllable in συγχέοις and πάρχει, Od. 19. 117, is long, because ἔξω originally had initial σ, cp. ἔξω, ἔτωχον.

75. θυμόν ἔδοντες, cp. Cicero, Tusc. Disp. 3. 25 'ipse suum cor edens.' See also Od. 10. 143, 379; II. 6. 202. In Od. 16. 92 we find καταδείκτες ἦσον, and in II. 24. 129 ἦν ἐκαταρακτίζει. 75. ἀκύφηδης, according to Döderlein, equivalent to ἄκακος, from ἄ and σκάκων. Others refer it to Skt. root ksl. Compare our 'un-seathed.'

80. Μάλεαι, see on Od. 3. 287; 4. 514. The proverb, 'After doubling Malea forget your home,' quoted by Strabo (8. 218), points to the dangers of the sea off that cape. Compare also 'formidatum Maleae caput' Stat. Theb. 2. 33.

The north-west wind caught Odysseus as he was doubling Malea, and drifted him past Cythera (Cerigo): he had intended to pass between the cape and the island. The same thing befell Jason with his Argonauts, Hdt. 4. 179 καὶ μν ὅλως γενέσθαι κατὰ Μάλεαν ἵππολαβένις ἄνεμον βορέιν καὶ ἀποφείον ἀνέλει πρὸ τῆς Λιβύης. It is an obvious conjecture that the Lotophagi occupied some place on or off the north coast of Africa, but the locality intended was, even in ancient times, a subject of doubt. Herodotus joins the Lotophagi with other African tribes, as the Nasamones, Garamantes, and Gindanes, and places them in the neighbourhood of the Syres, Hdt. 4. 177 ἅτι ἡ ἐκείνη περίχώδους ἐστὶ τῶν Πύλων τοιῶν τῶν Γαρδάνων νεκρωταίος Λυτρόφαμος. Pliny, N. H. 5. 44, says, 'in intimo sinus (Syrtidis maioris) fuit ora Lotophogon,' and similarly Mela, sic domo orbis. 7. 7. Scylax, in his Peripl. § 110 ed. Müll., is very distinct, τά δὲ ἐν τῇ Σύρτιδι ποιμανθέντες Αἰγύπτιον λατρεύοντα ἐν οὗτοι τοῖς Σύρτιοις ἄνω θαυμάζεται εἰσθαν καὶ ποιεῖ. Strabo, 17. 3. 17, puts them in the island of Meninx (Gerbi or Zerbri), τὴν δὲ Μήνιν λατρεύοντα καὶ τῶν Αὐθλοφάμων γῆν, τὴν δὲ Ὄμηρον λεγομένην καὶ διεκκομένα των σφηκόλα καὶ βορέως Ὀδυσσέας καὶ ἄνεμον ἄνελείν. πολύ γὰρ λατρεύοντα τὸ δήλον ἐν αὐτῷ τὸ καλοῦμεν τῶν ἄνθετον. The island of Meninx was called by Ptolemy Λυτροφάμας. The general result of the various views is to place the Lotus-eaters' land somewhere near the little Syrtis.
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πότον εν' ιχθυόντα: αὐτὰρ δεκάτη ἑρέβημεν
γαῖς οἰστοφάγοι, οί τ᾽ ἄνθινον εἰδαρ ἔδωσεν. νεκρὸ
ἐνθα δ᾽ ἐπὶ ἣπειρόν βῆμεν καὶ ἄφυσαμθ᾽ ἐδορ, ἄν
dρας δὲ δείπνων ξύλων δορὰ παρὰ νηὺσιν ἐταίρω.
αὐτὰρ ἐπεὶ σῖτοι τὰ πασσάμεθ᾽ ἣδε ποτῆσω,
dὴ τῶν ἐγών ἐτάρων προῖαν πεῦθεσθαι ἰὼντα
οἱ τυχὲς ἄνερες εἶπεν ἐπὶ χθονί σῖτον ἐδοντες,
ἄνδρες δὲ κυνῖς, τρίτατοι κάρυχ᾽ ἀμφοὰς. ἀνδρῶν
οἱ δ᾽ αὐτὸς οἰχύμενοι μίγεν ἄνδρατι οἰστοφάγοιν
οὐδ᾽ ἀρα οἰστοφάγοι μηδὸν ἐτάρωσιν ὄλεθρον
ἡμέτεροι, ἀλλὰ σφι δόσαν λωτοῖ τάσσομαι. (πὸ εἰς τὸ)
τῶν δ᾽ ὡς τις λωτοῖ φάγοι μελιθέα καρπῶν,

83. ἰχθυόντα: ἀνὰ] So Bekk. and most modern editors (supported by several MSS., instead of the common ἰχθυόντα: αὐτὰρ, because αὐτὰρ is not used in Homer with its first syllable in thesis. For the hiatus cp. Od. 8. 215, 216. 89, 90] Ameis, Anh. ad loc., remarks that v. 90 is placed in the oldest and best MSS., and in Eustath., before v. 89. He supposes it to have been interpolated in its present place from Od. 10. 102, before the twelfth century, and he rejects it as being irreconcilable with vv. 94, 95 (which imply the presence of more than three people), and as being foreign to Homeric usage, which does not represent such a reconnaissance in the shape of a formal embassy.

84. ἄνθινον, 'vegetable.' Bothe suggests ἀκάνθινον from Polybius' description of the Lotus shrub, δένδρον οὗ μέγα, τραχύ, ἀκανθῶδες (Polyb. 12. 2).

89. ἄνδρων σῖτον ἐδοντες, used here merely to characterise human beings, as in II. 5. 347, where the expression serves to draw the distinction between gods and men.

94. This λωτός is not to be confounded with the grass of that name, II. 2. 775; Od. 4. 663; II. 14. 348. Hdt. 4. 177 describes the Lotus as follows, ὁ δὲ τοῦ λωτοῦ καρπὸς ἄττις μέγας δεόν τῆς σχῖνου (mastic-berry), γλυκύτταρα δὲ τοῦ φοινικοῦ τῷ καρπῷ (the date) προσέκολος
ποιεῖται δὲ ἐκ τοῦ καρποῦ τούτου οἱ οἰστοφάγοι καὶ οἶνον. With γλυκύτταρα we may compare the expression μελιθέα καρπῶν here. Modern travellers state that the fruit is used at the present day for food, on the north coast of Africa and far inland, and in these parts it is called Jujuba. Polybius gives a further description of the shrub (12. 2. ed. Bekk.), ἄττις δὲ τὸ δένδρον οὗ μέγα, τραχύ, ἀκανθῶδες, ἐχεῖ δὲ φύλλων
χλαροῦ, παραπληθεῖον τῷ θάλαμῳ, μεριμνῆ
βαθύτερον καὶ πλατύτερον. ὁ δὲ καρπὸς
taς μὲν ἄρξας δρόμοι ἐστὶ τῇ τε χρύσῳ
cαὶ τῷ μεγάθω τῆς λευκᾶς μορφῇ ταῖς
tεκέλευσάνας. ἀκάνθινον δὲ τὸ μὲν
χρώματα γίγνεται φαυκεῖον, τῷ δὲ μεγά
θεὶ τῶν γουγκλαίων θαλάσσης παραπλήσιον.
πυρήνη δὲ ἐχεῖ τέλεως μετέχειν, ἐστὶ δὲ
tὸ βρώμα παραπληθεῖας σύκον καὶ φοινικό-
βαλάψα, τῇ δ᾽ εὐθείᾳ βελτίων. Theophrastus, Hist. Plant. 4. 3, distinguishes the Cyrenaic Lotus from that used by the Lotophagi; the latter was γλυκεῖς, ἄττις καὶ αὐνῆς, and grew in such abundance in those parts, that the army of Ophellas on its march to Carthage subsisted on Lotus alone for some days. Mungo Park mentions the existence of a tree in the interior of Africa, the fruit of which was called by the negroes Tomberug, which they dried, pounded, and made into sweet cakes. Miquel (Hom. Flor. 19) seeks to identify the Lotus of Homer with the δωδαίμ (‘mandrakes’ in Eng. vers.) which Reuben brought to his mother Leah, Gen. 30. 14.
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οὐκέτ’ ἀπαγγέλατι πάλιν ἠθέλεν οὔδε νέεσθαι,
ἀλλ’ αὐτῷ βούλοντο μετ’ ἀνδρᾶσι λυτοφάγοις
λωτῶν ἐρπτόμενοι μερεῖν νόστον τε λάβοσθαι. read
τοὺς μὲν ἔγον ἑπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
νυμφὶ δ’ ἐν γλαφυρίσαι ὑπὸ δυνά, δησα ἔρροσθαι. 100
αὐτῷ τοὺς ἄλλους κάλονν ἐρπότα ἑταῖρας
στερχομένους νηῶν ἐπιβαίνεμεν ὀκείαι, μὴ
πός τις λωτὸς φαγὼν νόστοι λάβηται.
οἱ δ’ αὐτῷ εἰσβαίνον καὶ ἑπὶ κλησι καθιζόν,
ἐξῆς δ’ ἐξόμενοι πολίην ἀλα τύπτων ἐρτμοῖς.

"Ενθεν δὲ προτέρω πλέομεν ἀκακήμενοι ἤτορ.

Κυκλώπων δ’ ἐς γαίαν ὑπερφιάλων ἀδεμίστων,

105

102. μὴ πώς] So most editions since Belk. ii. See note on text, and Ameis, Anhl. ad loc.

96. βούλοντο...μενίμνων, 'would rather remain;' cp. Il. 1. 117, and Od. 3. 124.

97. ἐρπτόμενον. The word is used elsewhere of brutes feeding, Il. 2. 770; 5. 166. Here it is used of men, as is χορτάζεσθαι sometimes, because they are eating, or as it were 'browsing' on, ἀνύφιν εἴδεφ. The connection of ἐρπτόμενον with ἐρπτόν implies a ravenous way of eating; so a river is said κατὰ ἐρπτόν πολὺν Il. 31. 271.

Notice here the contrast between present and aorist in μενίμνων and λαβοῦσα, the latter implying the instant abandonment of all thought of return, the former the continuous sojourn in the Lotus-eaters' land.

98. τοὺς μὲν] them I proceeded to bring away forcibly to the ships, weeping; and in the hollow ships, dragging them under the thwarts, I made them fast.'

99. νησοῖν εἰν forms an antithesis to ἐπὶ νῆας. I took them to the ships, and 'when I had got them there,' etc.

The space ὑπὸ δυνά was esteemed a secure place; Odyssey shows there the presents given him by Alcinous, Od. 13. 21, and treasures are hidden there; cp. Eur. Cycl. 144 ἐν σαλβασιν νῶι ἔτοι.

102. μὴ πώς must be read here instead of μὴ πώ. We find μὴ πώς used in Homer twenty-five times with optative and subjunctive moods; μὴ πώ only four times, Il. 17. 422; 18. 134; Od. 22. 431; 23. 59; and in each case with an imperative. For the use of the subjunctive after a past tense (καλὸν...λάβηται) cp. Il. 9. 98 ζεῦς ἐγγαλέει σκηνήν τ’ ἄριστα μίσουσα, ἵνα ὁριστι βουκεύσετι, and Od. 8. 579.

106. Κύκλωπες. Hesiod, or his interpolator, Theog. 149, makes this name mean 'round-eyed,' as if from κύκλος and ἀφ. It is impossible to suppose, with Göttling, that the name contains an allusion to the round walls and buildings of the so-called 'Cyclopean' architecture. If we accept the derivation from κύκλος or κυκλώμα we may see in the word some connection with a nature-myth; the round central eye symbolising the sun or eye of the universe. Döderl. proposes to derive ἀφαλφ by a sort of reduplication from ἀκλέβεν and ἀλφ, and to make the name of a race of robbers or brigands. The Homeric Cyclopes must be carefully distinguished from the Hesiodic (Theog. 139 folk.). Hesiod represents them as children of Uranos and Gaea, who fashion the thunderbolts for Zeus at their forge. They symbolise the powers of fire, and their home is placed in or on Mount Aetna. The Homeric Cyclopes are regarded by some com-
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ικόμεθ', οι ὡς θεοίσι πεποίθησες άθανάτουσιν οὔτε φυτεύουσιν χερσίν φωτόν οὔτε ἄρωσιν, ἀλλὰ τά γ' άσπαρτα καὶ ἀφρολάτρια πάντα φύονται, πυρωλ καὶ κρύπτω ή' ἀμπέλοι, αἳ τε φέροντο οἴνον ἑριστάφυλλον, καὶ καφαν Δίος ὁμόρος ἀξεῖν, τοῖσιν δ' οὔτε ἀγοραὶ βοηθήσουσι οὔτε θέμοισιν, ἀλλ' οἳ άγ' ὕψηλοι ὁρῶν ναύσουν κάρφα ἐν σπέσσι γλαφυρωί, φθειροῦντες δὲ ἕκαστος παῖδων ή' ἀλόχων οὐδ' ἀλλήλων ἀλέγονται.

Νήσος ἐπείτα λάχεια παρέκ λεμένος τετάννασται

115. ἀλόχων[115] In Aristot. Eth. Nic. 10. 10 the line is quoted with ἀλόχων, but ἀλόχων is given id. Polit. 1. 2. 116. λάχεια] Σημείωσα, τὴν βραχείαν, τράφον διὰ τὸ εἶναι λάχεια Schol. Π. Q. See note on text; and references in Le Riche’s ed. Nauck quotes Λάχεια from Polybius, Sard. in Rhet. Gr. vol. 8. p. 616. 5. We may suppose from the special mention of Zenodotus, that λάχεια was the reading of Aristarchus.

mentators as personifying the wild and turbulent forces of the sea. This belief is supported by the fact that Polyphenus is presented to us as a son of Poseidon by the daughter of Phorkys; but Pfeiffer (Griech. Mythol. vol. 1. p. 513) carries this notion much too far, when he seeks in the αἱγές ἀνθρώπεια (118) an allusion to the leaping waves (cf. ἐν-αγ-γέων, etc.). The ancients generally placed the home of the Cyclopes in Sicily (Thuc. 6. 2), and in the neighbourhood of Aetna; while modern commentators have located them on the south or west coast of the island. But, surely, throughout these books we are in a wonder-land, which we shall look in vain for on the map.

107. θεοῖς πεποίθησες. Comparing this statement with inf. 275 ὡς γὰρ Κώλαιπες Δίος αἴγιχον ἀλέγοντας ἀνδρέονας, it is evident that there is no notion of devoutness here implied, but a simple and careless confidence in the bounty of nature, saving them all trouble for maintenance. Cp. Εὐρ. Cyc. 333 ἡ γὰρ ἀθάνατος, ἐνὶ τῷ μὲν ἔλθῃ, τῷ γὰρ τῶν τῶν ναυστέρων ναύστερα, and the account given by Herodotus of the Scythians (4. 19) νομάδες ἢδ' Σκηθία νέμονται, οὔτε τι σπέρματος οὐδὲν αὐτῷ ἀρόντες.

111. σφαν... αἴξει, sc. σφαν, 'makes it grow for them.'
114. θεμιστεύει, 'is lord and master over.' Cp. Aristot. Eth. 10. 10. 13, where he is speaking of the freedom that law does not reach, καὶ γ' ἐκαστος ὡς βοηθεῖται κυκλοτομεῖν θεμιστεύειν παιδών ἢ' ἀλόχων. The reading ἀλόχων there is remarkable as a v. l.; probably the common reading ἀλόχων does not intentionally express the notion of polygamy, but is assimilated in number and sound to παιδῶν. Cp. also Arist. Pol. i. 2, § 7 πᾶσα γὰρ οἰκία βασιλείαι ται ἡν τοις προσβοάτου... καὶ τοις ἑτοῖν δ' λέγει ὁμολογεῖν 'θεμιστεύει δὲ ἐκαστος παιδών ἢ' ἀλόχων.' Plato, de Legg. 680, quotes this description of the Cyclopes as an allusion to the earliest form of family government, in which men were patroonomoumenoi kai basileoivn paiadoitn basileutin men. There is a sort of irony in describing the Cyclopes as knowing no themes to, but themes to Ekatost. Laws imply Society, the Cyclopes are a law to themselves.

116. ἔτσι, 'now,' merely marking the transition from one part of the description to another.

Λάχεια. The reading ἔτσι' λάχεια [λάχεια] is distinctly stated to have been that of Zenodotus, which probably implies that Aristarchus adopted the v. l. λάχεια, in which he is followed by Eustath. Apoll. Lex. Hon. and Etym. Magn. Λάχεια is referred by the Scholl. to λάχεια, and interpreted by έλγων.
γαίης Κυκλάτων, οὔτε σχεδοῦ οὔτε ἀποτηλοῦ.

υλῆσακε έν δ' ἁγεις ἀπειρέσαι γεγοναίν

άγοιαν οὐ μέν γάρ πάτος ἀνθρώπων ἀπερούκει,

οὐδε μεν εἰσοιχεύει κυνηγεῖται, οἷς τε καθ' ὧν

ἄλεγε πάσχομιν κορυφᾶς ἄρων ἐφέτων,

οὗτος ἀρα ποιῆσαι κατασχέται οὔτε ἁρώτων,

ἀλλ' ή γ' ἀσπαρτός καὶ ἀνήρως ἡματα πάντα

ἀνδρῶν χαρέων, βούκει δὲ τε μηκάδας ἄγιας.

οὐ γάρ Κυκλάτωποι νεῖς πάρα μιλτοπάρμοι, ρέθλη

and εὔσκαρος. Nitzsch understands it to mean 'rough,' that is, 'overgrown with brushwood and scrub,' connecting it with such words as λάσχη and λάκχανος, and λαυφλόνιος Nic. Alex. 1. 269, or λαυφεύς ibid. 581; but against this we have ἀρόσις λείρ inf. 134. Döderl. refers the word to the root λαχ, and understands by it 'lowly.' But it is very doubtful if the could change to ο. The reading λάγχα (λαχάς) the Schol. translates by βραχία, which some commentators (Heuschr. Etym. Magn. 558. 10) find incompatible with the idea of length suggested by τετάνυνται. Perhaps Döderlein's rendering might reconcile the two interpretations if βραχία be an antithesis not so much to μορφας as to ὀφρή: cp. Od. 10. 509. Bekk. reads λάγχανε here, and so does Baumeister in h. Hom. Ap. 107 τῆς μὲν ἄρα λαχάνος μεταλάμπεται, ἀπ' λαγχανα, ἢ ἀλλ' μάλα μεγάλη τε ἱδών, spoken of Artemis; here there seems a distinct contrast between λάγχανα and μεγάλα. Those who endeavour to localise all this scene in Sicily look for the island in some one of the Aegates Insulae off Cape Lilybaeum. Cluver decides for one of them, viz. Largusa, as satisfying the Homeric description. The comma is best placed after Κυκλάτων, though some editors put it after τετάνυνται, so making the genitive depend upon the adverbs σκεθοῦν and ἀποτηλοῦ.

τετάνυνται

120. εὔσκαρος: ἢ μν, 'enter it,' sc. οὖν.

κυνηγῆτα is used only in this passage, the general words in Homer for huntsmen being ἄθροισθης and ἐπακτῆς, cp. II. 17. 155.

122. ἀπόστοιοι, 'with tillage,' used by a zeugma with κατασχέται. The plural ἁρώτων may be explained by such Homeric usages as τεθαυκοῦν, Od. 5. 250, for 'carpentry,' ἐπαύνοι, etc. κατασχέται, a poetical form for κατὶ

χεῖναι = 'is occupied,' 'filled.' So II. 16. 79 of δ' ἀλάσθηεν | παῦ τεῦόν κατέ-

κησιν.

125. μιλτοπάρμοι. The same epithet is given to the ships of Odysseus, II. 2. 537. Cp. Hdt. 3. 58 το δ' θείου δια-

σα ἀλήθειαν μεταφράσει. Probably μιλτοπάρμοι is cinnabar, an ore of mercury from which vermilion is made; it must have been one of the oldest pigments in use as the cinnabar mines of Almaden in Spain are said to have been worked nearly 2,500 years. We find also as epithets of ships κυκλόπόρου inf. 559, and φοινοξισιόρος Od. 11. 124. Here μιλτοπάρμοι is used only as a standing epithet, and does not imply that the Cyclopes had ships, though not red ones. Translate, 'For the Cyclopes have no red-prowed ships by them, nor are any men in their country shipwrights, who might make them strong-benced ships, which should perform all their purpose, travelling to the cities of men, as oftentimes men cross the sea in ships to visit one another—craftsmen, who would have wrought their island also into a fair settlement.' We find καμένα used as a direct transitive with the sense of 'making' only in the aorist: as μιλτρην καμήν II. 4. 187, πέλαγον II. 5. 725; Od. 15. 105, ἀλάθη II. 18. 614. ἔτον (wooden horse) Od. 11. 523, λέχος Od. 23. 180. In four passages the combination κήμε

τεύχων occurs with accusative (II. 2. 101; 7. 220; 8. 105; 19. 568), in which cases τεύχειν is the governing verb. The verb καμένει is common in this sense in the later Epicists, as Apoll.
9. ΟΔΥΣΣΕΙΑΣ Ι.

οὐδ’ ἄνδρες νηών ἐνι τέκτωνες, (ο’κε κάροιεν νήσας ἐνσείμαις, α’ῦ κεν τελεοιεν ἐκαστα ἀστέ’ ἐπ’ ἄνθρωπων ικνείμεναι, οἳ τε πολλά ἄνδρες ἐπ’ ἄλληνοις νήσοιν περάωσι θάλασσαν’) ο’κε σφιν καὶ νήσον εὐκτιμείνην ἐκάμαντο.

130

οὐ μὲν γὰρ τι κακῇ γε, φέρω δέ κεν ὠρια πάντα. εἶν μὲν γὰρ λειμαίνεις ἀλὸς πολιοῦ παρ’ ὅδας ὑδρηθοὶ μαλακοὶ μάλα κ’ ἁθεθοὶ ἀμπελοὶ εἰεῖν.

135

ἐν δ’ ἀροις λεῖπ᾽ μάλα κεν βασὶ λήσον αἰεί εἰς ὀρας ἀμφεῖν, ἐπεὶ μᾶλα πιὰρ ὑπ’ οὔδας.

ἐν δὲ λιμὴν εὕρομε, ἵν’ οὖ θερόν πειλαμάς ἑστιν, οὗτ’ εὐδίκες βαλέειν οὔτε προμνήσι αἰάναι.

135. ἀμφεῖν] γρ. ἀμφεῖν Schol. Ἰ. ‘Voluit aut ἀμφεῖν vel ἄμφεῖν’ Dind. ἵν’ οὔδας] γρ. ἵν’ οὔδας Schol. Ἰ. In lemma, ἵν’ οὔδας is given.


138. οὐδ᾽ τε πολλά, as in Od. 8. 160; 11. 536. Very similar is the use of οὐδ᾽ τε by itself, Od. 3. 73, etc., or simply οὐδ᾽ Od. 8. 365. The construction is a sort of cognate or adverbial accusative with the verb, as in such phrases as τῶν ἱλαιρὸν Od. 10. 75, τῶν ἱλαρον Od. 5. 215.

130. εὐκτιμεῖνην (cp. Od. 24. 226 εὐκτιμὲνην ὧν ἄλογον) is used predicatively with εἰκάμαντο. We must take καὶ closely with νῆσον, for the sentence implies that the craftsmen would have directed their work, partly towards building ships, and also (καὶ) towards cultivating the island.

131. ἄρων. This is explained in the words of Xenophon, Oecon. 16. 5 ὅσαν τιν ό πολτὶ ἐν ταῖς ὁρᾶσι ἅγαθα παρέχοντα, ἰ. ὡς. ‘in due season.’

132. πολιοῦ. See note on Od. 4. 460.

ὁδας is used only here of the sea; generally it means river-banks.

134. ἀροις λεῖπ’, ‘smooth ploughing land.’ So in II. 9. 579 we have a description of a τέμνον . τὸ μὲν ἡμῖν ὀλυστήρω, ἢ ἡμῖν δὲ φυλάν ἀροιν πελίου ταμεύσαι. Mayor compares arado from Citz. Phil. 2. 101, and Milton’s use of the word ‘tilth.’

αιεί εἰς ὀρας, to be taken closely together; the latter clause being qualifying of the former—‘always, as the seasons come.’

135. ἐνεὶ μᾶλα πιὰρ ὑπ’ οὔδας, ‘since very rich soil spreads below the surface.’ For ὑπ’ with the accusative in such a signification cp. ὑπ’ αὐτῆς Od. 2. 181, ὑπ’ ἵππον ἴλλον τιν Od. 5. 217, ύπε τὸ ὄρος οἰκεύματα ὑπ’ ἵππον ἱδὼν Ἡτ. 2. 127. See also Od. 22. 362; 24. 253. Some take πιὰρ as an adjective agreeing with οὔδας, regarding it as a neuter to πιὸν, of which the irregular feminine is πιὸμα. In this case it would be necessary to write ὑπ’ ὄρος. But it is better to follow Buttm, in making πιὰρ a substantive, as βουλ’ ἐκ πιὰρ ἱλασθειν Od. 11. 550. Cp. h. Hom. Ap. 60 ἐνεὶ ὁ τοῦ πιὰρ ὑπ’ οὔδας.

136. πειλῶν. According to the Schol. ἀνάγκην σχοινίον ὣς πειλῆται ἄρα τεῖν. The derivation, according to Curtius, is found in the Skt. root bحدh’, whence bحدh-nd-m, ‘flecto,’ ‘ligo,’ and Gk. πειλ-ερέω. But Schol. is so far right that πειλῶν is properly the δροιγαν σχοινίον, for it is generally employed as an equivalent for πρυμνήσια. Cp. Od. 13. 77 πειλῶν δ’ ἔλασαν ἄνδρα τρεπονότα λίθον. Here it is used for mooring-tackle generally, subdivided into the cable from the bows fastened to the eölai, and the πρυμνήσια between the stern and the shore.
9. ΟΔΥΣΕΙΑΣ I.

ἀλλ’ ἐπικέλσαται μενεῖαι χρόνων εἰς ὁ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεῦσσοιν ἀτέαι.

ἀυτὰρ ἐπὶ κρατός λείμνωσι βέει ἄγλαδν ὕδωρ,
κρήνη ὑπὸ σπείρων̣ περὶ δ’ ἀειγεροὶ πεφάσιν.

ἐνθα κατεπλέομεν, καὶ τις θεὸς ἔγεμόνευν

νύκτα δ’ ὀρφαίην, οὐδὲ προφαίνετ’ ἰδέσθαι:

ἀγρῖ ἀρὰ περὶ νυσίλ βαθῆ: ἦν, οὐδὲ σελήνη

οὐχαρόθιν προφαίνει, κατεχέτο ἐν νεφέςσοιν.

ἐνθ’ οὖ τῆς τῆς νύσιν ἐσέδρακεν ὀθαλμοῖσιν

οὐτ’ οὖν κύματα μακρὰ κυλίνδομεν προτὶ χέρσον

εἰσίομεν, πρὸς νύσα ἐνυσθέλουσι ἐπικέλσαι.

κελπασάρτῃ δὲ νυσί, καθελομεν οἰστία πάντα,

ἐνθα καὶ αὐτὸι βῆμεν ἐπὶ λῃσίνιν θάλάσσῃς.

ἐνθα δ’ ἀποβρίζαντες ἐμείναμεν Ἡμὸι διὰν.

144. παρ’] So Schol. H. instead of the usual reading πορά, also Eustath., and several MSS. It seems to have been the I. of Aristarchus. See Ameis, Anh. ad loc. 147. οὖ’ οὖν] See note on text. Dind. and La Roche read οὖδ’. Cp. Od. 11. 483.

138. μενεῖαι. From the negative οὖν χρώμ έστι, we must supply the corresponding affirmative χρώμ έστιν: 'it is possible,' or rather 'all that is needful is.' Cp. Od. 18. 145 ὑπὸ σπείρων] φλάνων καὶ πατρίδοις αἰτή· ὁ ὑποκείμενος, μάλα δὲ σχεδόν, 60 ναὶ καὶ φημι. Cp. Od. 19. ὑπὸ κρατός, Schol. τῆς ἀγρίης, 'the head of the harbour.' See Od. 13. 102.

141. τὸν σπείρων, 'forth from under.' For τὸν in this sense with genitive cp. Od. 4. 30; 5. 320; 7. 5, etc.; also in composition, as οὖνοιν ἐπεδόντο Od. 6. 127. For the form see note on 5. 68.

143. ὀρφαίην, according to Curtius connected with ὀρφεῖς and ὀρφεῖος, and, perhaps, with ἔρως. It is not a standing epithet of νῆς, but refers specially to this misty night.

προφαίνετο, used impersonally; 'nor was there light enough to see,' and thus they needed the gods' guidance.

In a similar sense φαίνω is used, as Od. 18. 307 λαμπτήρας ἱστοσών ἐφαρμοῦσε. Also προφαίνω, 'gave forth light,' inf. 145, but in Od. 12. 394 used transitively, προφαίνων τίραν. Cp. Aen. 3. 585 foll.

147. οὖ’ οὖν κύματα. It is easy to alter οὖτε to οὖδε on the ground that οὖτε is usually the correlative of another ο.onNext. But the reading may well be retained on the ground that an οὖτε is implied, though not expressed, before νύσιν, i.e. οὖτε νύσιν οὐτε κύματα.

So Od. 11. 483 οὖ τῆς ἄνθρωποι μακράστατοι οὖτε ἄρ’ ἀπίστως. Πρ. 22. 265 οὐ οὖν έστι’ ἔμε καὶ σέ φιλήμενα, οὐτε τι νῦν | ὑπερέσονται.

149. κελπασάρτῃ νυσί. We should more naturally expect a genitive absolute, but the case here used is a sort of dativus commodi, as if he had said 'the ships had their sails taken down by us.' Cp. Hdt. 4. 134 ἀπεκλεισαὶ δὲ τοὺς Σκύθας λαγός εἰς τὸ μέσον διῆξε. For a similar dative with καταβαίνειν cp. Πρ. 11. 453 οὐ μὲν οὐ γε πατήρ καὶ πότον μίθηρ | οἴοι καθαρθήσοντο βαθύντι περ.

151. ἀποβρίζαντες, 'having fallen asleep.' Βρίζω, connected with βρίθων and βρός, is properly to be 'heavy with sleep.' Cp. Theocr. Ep. 21 θαρ-
9. ΟΔΥΣΣΕΙΑΣ Ι.

"Ἡμος δ' ἡργάσεια φάνη ροδοδάκτυλος Ἡώς, νῆσον θαυμάζοντες ἐδίνεμεσθα κατ' αὐτὴν. ἀφηταν δὲ νύμφαι, κούραι Δίως αἰγιόχοι, αἰγας ὀρεσκοῦσι, ἵνα δειπνήσειν ἑταῖροι. αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους εἴλομεθ' ἐκ νηών, διὰ ἃ τρίχα κοσμηθέντες βάλλομεν αἴγας δ' ἔδωκε θεὸς μενοεικέα θῆρην. νῆς μὲν μοι ἔποντο δυνάμεικα, ἐσ' ἐκάστην ἐνέπει λάγχανον αἴγας ἔμοι δὲ δεκ' ἐξελον ὅρ. ὡς τότε μὲν πρόσπον ἡμαρ ἐς ἡμέλιον καταδύντα ἡμεθα δαινύμενοι ρέα τ' ἁσπεττα καὶ μέθυ ἡδύ, οὐ γὰρ πιὸ νηών ἐξεφθούσαν ὅποιος ἐρυθρός, ἀλλ' ἐνέπφη πολλῶν γάρ ἐν ἀμφιφορέσσι ἐκαστοι ἡφύσαμεν Κύκλων ιερῶν πτολέμηρον ἐλάντες. Κυκλώσων δ' ἐς γαῖαν ἐξεδόσαμεν ἐγγύες ἑόρτων,

159. ὡς ἐκάστην] Ameis reads ἐν δὲ ἐκάστην with Harl. and some other MSS. See note on text. 160. αἰγας] Cod. Vind. 56 reads αἴγας. See note on text.

σέων καθίζει κάνο κάλαμα ἀπὸ βρέκες. So Opp. Cymeg. 3. 511, on the wakefulness of hares: οὐ ποτε γὰρ δὴ ἦν ἄλογα ἐν ὑποβρίζοντες ἐλόντα.

153. ἐνεδώρμια, 'reamed;' cp. Od. 16. 63 θηρίῳ δὲ πολλὰ βρέκες ἐν ἄνω προῆραν | πλατύμενον. With the verb καὶ ταύτην is to be closely taken, ταύτην serving to contrast the island itself with the shore and the water.

155. ἄρακος. In the first half of the compound the true form of the neuter stem is preserved, as in ἐπεσβάλλοις, σακησμέλαις, etc.

156. δολιχαύλωιος. The ἄλλος was a metal furlie or collar by which the spear-head was attached to the shaft; cp. Il. 17. 297 ἐγκέφαλοι δὲ παρὰ ἄλλοιν ἀνθραμένοι εἰς ἀρτηλίον. The epithet only means that the spear was 'long;' the emphasis lies on δολιχοῖς, the other part of the word merely gives a feature common to all spears. See note on δολιχοῖς ἄρητενος Od. 4. 418.

157. ἱπποὶ δὲ κοσμουθέντες.

160. λάγχανον, a solitary instance in Homer of λαγχάνων meaning 'to fall by lot.' If we read αἴγας with Vind.
καπνὸν τ’ αὐτῶν τε φθογγὴν οἶνων τέ καὶ αἴγων. ἦμος δ’ ἥλιος κατέδω καὶ ἔτε κνέφας ἤλθε, δὴ τότε κοιμήθησον ἐπὶ ῥηγμῖν θαλάσσης. ἦμος δ’ ἥριγενεα φάνη ῥοδοδάκτυλος Ἡδός, καὶ τότ’ ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἐπινέον.

"Ἄλλοι μὲν νῦν μίμετ’, ἐμοὶ ἑρίηρες ἑταίρων αὐτῶρ ἐγὼ σὺν νή’ τ’ ἐμῇ καὶ ἐμοῖς ἑταρουσιν ἐλθὼν τῶν ἀνδρῶν πειρήσομαι, οἴ τινες εἰσίν, ἡ ὢν’ οὐδὲν ὑδρόκειτο τε καὶ ἁγιών οὐδὲ δίκαιοι, ἢ φιλάξειν, καὶ σφιν νῦν ἐστὶ θεωδής.’

"Οἱ εἰσὶν ἀνά νῦν ἐβην, ἐκεῖνος δ’ ἑταίρων αὐτῶν τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λύσαι. οἴ δ’ αὐτός εἰσβαίνων καὶ ἐπὶ κλησί Καθίζων, ἐξῆς δ’ ἐξομοιοὶ πολιήν ἅλα τύπτην ἵπποις, ἀλλ’ ὅτε δὴ τῷ χώρῳ αἵμακομεθ’ ἐγγύς ἔοιντα, ἔνθα δ’ ἐπ’ ἐσχάτῃ σπέος εἴδομεν, ἀγχιαθάλασσης, ὑφημένεν, βάφματι κατηρεφές ἔνθα δὲ πολλὰ μῆλα, δῖες τε καὶ αἴγες, λαύσκον περὶ δ’ αὐλή 167. ἀὐτῶν refers to the Cyclopes in contrast to the flocks. The meaning of the addition ἔγγυς ἔοιντων is that they judged of the nearness of the land by being able to hear voices and see the smoke.

φθογγὴν is joined with ὑδώρωμεν by a sort of zeugma. Cp. Aesch. S. c. T. 160 ὑπὸ ὑδώρα, P. V. 21 ὑπὸ ψωγῆς ὑπὸ τοῦ μορφῆς βρωτῶν ὑπει. Mayor refers to Lobeck, Rhemat. 329 foll., for illustrations of this sort of confusion in the use of words relating to the bodily senses.

177. ἀνά νῦν ἐβην. See on Od. 2. 416.

178. πρυμνήσια λύσαι, used here merely as a formula for starting; for in this instance the ships were not moored, but beached; cp. 149 sup. 182. ἔνθα δὲ introduces the apodosis.

For ἔγγυς see inf. 280.

184. μῆλα, the lesser cattle, including sheep and goats. The etymological connection of the word is very uncertain. It may be connected with μαλάκος in the sense of 'soft' or 'woolly,' a notion which suggests a further reference to μαλάκα. If we might compare the word with μαλάκα, 'bright' (compare μῆλον καρπῶν [?] Od. 7. 144), we should have an etymology which would equally suit μῆλον, 'the apple' or 'bright-cheeked fruit,' and ἄργυρα μῆλα, the 'bright white flocks.' J. Grimm refers μῆλα = 'the lesser cattle' to the same root as μηλά' η, i.e. "were housed at night;"
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υψηλή δέδημτο καταφυγέοις λίθοις
μακρισίν τε πλυσισιν ἕδε δρυσιν υψηλόμοισιν.
ἐνθα δ’ ἄνυ χίναις πελάριοι, ὃς ρα τε μῆλα
οἷος πουμάνεσκεν ἀπόπροβεν’ οὔδε μετ’ ἄλλων
πολεῖτ’, ἀλλ’ ἀπάνευθεν ἔως ἀθεμίστα ἤϑη.
καὶ γὰρ θαῦμ’ ἐτέτυκτο πελάριοι, οὔδε ἐφεκε
ἄνηρ γε σιτοφάγοι, ἀλλ’ μίῳ ὠλὴν ἠλεητὶ
υψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ’ ἄλλων.

182. δέδημτο] οἶον τ’ Ἀρισταρχος. δ’ δὲ τ’ Ἀριστοφάνης, Βέκθης Schol. Η. Nanck would read εἴκοσιο. 192. δ’ τε Beck., with Fasi, follows the common reading, which makes δ’ τε a conjunction. Wolf, with several MSS, wrote δ’ τε, ‘quod quidem,’ which Ameis, La Roche, and Nanck follow.

in the day-time they were out at pasture.

ἀλλ’. The cave penetrated back into the interior of the cliff, but round the mouth of it was a yard (ἀλλ’), surrounded by high stone walls of 'Cyclopean' architecture, and along the walls a row of trees. See on Od. 6. 267. The ἀλλ’ seems to have had a huge door, as well as the δύτρον, but cp. inf. 239. The trees had been, as it were, worked into the wall, the stonework being brought close up to the standing trunks. The massive stone architecture of early Greece was, probably in allusion to this passage, attributed to the Cyclopes. Fausanias (2. 16), speaking of the ruins of Mycenae, and especially the Lion-gate there, says, 'They affirm that these were the work of the Cyclopes, who also made for Proetus the walls of Tiryns.' See Eurip. I. A. 153 ἔνει Κυκλώπων ἑαυτῆς χειρῶν, on which Strabo (8. 6) says that the Cyclopes accompanied Proetus on his return from Asia, and that he taught τὴν Τίρυνθα διὰ Κυκλώπων ὥστε ἐν τούτοις ἔναν κοιλεθάντο δι’ ἀστρογχιροῦν, τριφορ- μεῶνοι ἐν τῷ τήρητα [7], ὅπερ δὲ μετα- πεμπτοι εἰς Λαδίας. καὶ ἵππων τὰ σπήλαια τὰ περὶ τὴν Ναυπλίαν καὶ τὰ ἐν αὐτοῖς ἄργα τοῦτον ἑπάνυμα ἦσσι. And even a later and more elaborate kind of masonry still kept the same appellation. Cp. Eur. Herc. Fœr. 14 Ἀργεία τάχη καὶ Κυκλώπων πόλεις, ib. 944 τὰ Κυκλώπων βάθρα | φοινίκες κατὶ καὶ τὰς ἱερομεζέιας. Cp. also Eur. I. T. 845; Troad. 1087; Elect. 1158; Orest. 965; 188, οἷον — ἀπόπροβεν — οὔδε μετ’ ἄλλων πολεῖτ—ἀπάνευθεν ἔως—are merely so many repetitions to emphasise the idea of the isolated unsociable life of the monster.

189. ἀθεμίστα ἤϑη. Sometimes we find ἤϑα used with the genitive when the notion of experience is present, e. g. τῶν εἰδών Ιο. II. 13. 263, τοποθετημένων Od. 5. 250, in such a connection generally with the addition of ὑ ἢ οὐδέ. Where knowledge (scientia) rather than experience is implied, an accusative commonly follows, as in the phrase μηδένα ἢ πεπνυμένα μηδένα εἰδών, ἄνω εἰδῶν Od. 2. 38; 9. 215; πολλά τε πολλά τε εἰδῶν Od. 2. 188; 7. 157; 24. 51. Often the neuter plural of an adjective is used with εἰδῶν to express the character or disposition, and to imply consequently the habits and practice. This usage with the participle, as e. g. κατὰ Ιο. Ιδία Od. 1. 428, ἀναπόθεν Ιδία 11. 432, φίλα εἰδῶν 3. 277, ἀστρογχιροῦν εἰδῶν 4. 460, ἀφθορά εἰδῶν 14. 288, is peculiar to the Odyssey. The use of the neuter adjective with the finite verb, as here, is also found in II. 5. 326; 13. 207; 16. 73; 24. 41; Od. 13. 405. It is like the later use of the adjective with φιλά τε, which is actually found in II. 6. 162 ἀγαθά φιλόνους = 'with right mind,' different in sense from ἀγαθὰ φιλόνους in Od. 1. 43. Here we may translate 'of lawless mood;' or, following the language of the Psalms, 'with his mind set upon unrighteousness.'

192. δ’ τε. It seems better to read, with Wolf, δ’ τε φαινέται = 'quod quidem appareat,' than δ’ τε = 'quum.' Cp.
9. ΟΔΥΣΣΕΙΑ Ι.  

Δὴ τότε τοῦς ἄλλους κελδὴν ἐρήμους ἑταῖρους αὐτοῦ παρ νην τε μένειν καὶ νην ἐρυσθαί: αὐτὰρ ἐγὼ κρίνας ἑταίρων δυναίδεκ τριστῶν βὴν, ἀτὰρ ἁγεύς ἁκον ἔχον μέλανος οἴνου, ἀδεός, δι' ἐμον ἑδοκε Μάρων, Ἐδάνθεος νῦς, ἱερὸς Ἀπόλλωνος, ὁ Ἰσμαρὸν ἀμφιβιβήκει, οὐνεκά μιν σὺν παιδὶ περισχομέθη ἣδε γνωκὶ ἄξιμον ζείες γὰρ ἐν ὄσπει δενδρηντὶ Φοῖβον Ἀπόλλωνος. ὁ δὲ μοι πόρεν ἀγαλλάς δώρας χρυσὸν μὲν μοι δῶκεν εὐεργεῖον ἕπτὰ τάλαντα, 190. σὺν παιδὶ σὺν παιδὶ, Ἀρισταρχὸς καὶ Ἀριστοφάνης Ἀριστοφάνης Σχολ. Η. Ἀλ. σύν παιδὶ.

Schol. Q. πλείστως δὲ παραβολὴ συνεκτεῖται τοῦ μεγάλου αὐτοῦ, διὰ καὶ ὁρκεῖ αὖτρον ἐκαίνεις ὡς ὑπερβάλλοντα παρὰ τοῦ Δίου μέγαθος, καὶ οὐδὲ ὁρκεῖ ἀλλὰ ἀλλὰ μιν ἐκλείπει, ὃ καὶ ὁρκεῖ νὰ ὑπερβάλεται καὶ τοῦτο ἐλείπει τοῦτο δὲ ἤτω ὑπερβάλεται.

197. Μάρων is called son of Dionysus in Eur. Cyc. 141. According to the Schol. on Apoll. Rhod. 3. 996, it is Kuantha who is son of Dionysus and Ariadne.

198. ἀμφιβηβηκε, 'used to protect,' cp. II. 1. 37 ὑπὸ Πατήρα ἀμφιβηβηκε. It is not necessary to force ἀμφιβηβηκε here into the sense of a present tense, or to read, with Nitschl, ἀμφιβηβηκε. The tense refers back to the time before the destruction of Iasmenus. For as a god could not resist the αὐτογον of fate, he would desert a city when the sentence of its doom had gone forth. Cp. Aesch. S. c. T. 218 ἀλὰ σὺν θεοῖς τοῦ τῆς διοίκησις πόλιος ἐκλείπειν λόγον. See also Virg. Aen. 2. 351; Tac. Hist. 5. 13 'Apertae delubri fores et audita maior humana vox excedere dea.' Plin. N. H. 28. 2. 4 'In oppugnationibus ante omnibus solition a Romanis sacerdotibus evocarci deum cius in tutela id oppidum esset.' The notion of protection in ἀμφιβηβηκε comes through that of 'walking round it,' 'patrolling,' etc.; especially of a hero protecting a corpse or a wounded friend on the battle-field. In this sense it is commonly used with a personal dative, as II. 17. 4 ἀμφι β' ἀπ' αὐτοῦ βαῖν', ὁ δὲ τις περὶ πόρταν μὴν προτοτούκος κυνηγηθῇ, cp. II. 5. 399; 14. 477; 17. 359. In the same sense we have the substantive ἀμφίβαθος II. 5. 623, and περιβαίνεις ib. 21 etc. The latter word is a good illustration of περισχομέθη in the next line, which means literally, 'hold ourselves round,' used with a personal genitive in II. 1. 393 ἀλὰ σὺ, εἰ δύνασαι γε, περισχοει παιδὶ δέον.

202. τάλαντα. The same word is used in Homer for scales and weights; nor must we suppose here that τάλαντον is anything more than a definite weight: 'rerum mutatione omnis fere tunc temporis mercaturia constat, ex pondere aestimabantur omnis, nec signatis numeros indigebant. Bourn numero maius vel minus rei pretium definiebat: eadem ratione metalla aestimata sunt (II. 2. 449; 6. 236), auri quoque talenta saepius collaudata H., de quibus in diversa abierunt viri docti. Quae quidem talenta nec signata nec proprie ita dictam monetamuisse maxime fere sententia. In auro argento allisive metallis ponderandis proprius fuit talenti usus, qua voce generalium pretium sive pondus, quibuscumque tandem rebus, lobus potentissimum alivae pecudie solvendum seu adpendendum significarent' Terpstra, Hom. Antt. 99 foll. We can form very little idea of the value of gold in Homeric times. In II. 6. 235, gold arms, as bartered against bronze, are represented by the value of 100 oxen against 9, which would make gold worth 11½ times the value of bronze. In II. 23. 757 the lowest prize in a foot race is half a talent of gold. The chief-
tains of Phaeacia give Odysseus a cloak and shirt each, and one talent of gold, Od. 8. 392; the reward given by Aegeus to the sentinel was two talents, Od. 4. 527; the two talents of gold in the law court represented on the shield of Achilles (Il. 18. 507) may have been either a prize or a deposit. Two talents are the fourth prize in the chariot races, Il. 23. 269; and among the conciliatory offerings from Agamemnon to Achilles ten talents of gold are mentioned, Il. 9. 122, and the same amount as part of the ransom given by Priam for Hector’s body, Il. 24. 232, and as a portion of the gifts of the Aegean Polybus to Menelaus. But no real approach can be made towards the valuation of the talent of gold in early times. The utmost we can say is that possibly, from a comparison of Il. 23. 269, 750, 805, we may gather that the worth of an ox was two talents of gold. But this value must have varied infinitely according to the relative scarcity of oxen or gold; see Buchholz, Hom. Real. vol. 2. p. 300 foll.

204. δωδεκα πᾶσιν. See on Od. 5. 244.

205. αἰμφιόλων, always used in Homer of female servants. The duties of αἴμφιολοι comprised spinning and weaving, Il. 6. 38: Od. 1. 267; 7. 28: attendance at meals (especially to pour water over the diners’ hands), Od. 1. 136, etc., and general household work, Il. 22. 442; Od. 7. 232. They commonly accompanied the lady of the house or her daughter, Od. 1. 331; 6. 84, etc. The corresponding male servants are the θεράπατες.

206. ἡμιδα] La Roche would write ἡμίδα, following Eustath. (who quotes it as found in τοις παλαιοῖς ἀρχάγοροι), Hesych. and four MSS.
ἄγριον, οὔτε δίκας εὐ εἰδότα οὔτε θέμιστας. 215
Καρπαλίμως δὲ εἰς ἀντρον ἀφικόμεθ', οὑδὲ μὲν ἐνδόν
ἐφορομέν, ἀλλ' ἐνόμευε νομὸν κάτα πίνα κήλα.
ἐλθόντες δ' εἰς ἄντρον ἐσθημεόμεθα ἐκαστα-
ταροῖ μὲν τυρών βριθῶν, στεῖνοντο δὲ σηκοῖ
ἀρνῶν ἡδ' ἐρίφων διακεκριμέναι δὲ ἐκατα
ἐρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὐθ' ἔρσαι ναίον δ' ὅρφῳ ἄγγει πάντα,
γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοὺς ἐνάμελγεν.
ἐνθ' ἐμὲ μὲν πρῶτοι' ἔσται λίσσαιν ἐπεόσοι
τυρών αἰνιμένους λέναι πάλιν, αὐτὰρ ἔπειτα
καρπαλίμως ἐπὶ νη ὅθην ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαται ἐπιπλεῖν ἀλμυρὸν ὅσωρ·
ἄλλ' ἐγὼ οὐ πιθόμην, ἢ τ' ἀν πολὺ κέρδιον ἔθεν,
ὅρφος αὐτὸν τε ἴδομί, καὶ εἶ μοι ἐξείνα δοῖς.

216. οὐδὲ μὲν ἐνδόν] γρ. οὐδὲ των ἐνδόν Schol. H. 222. ναίον] Ἀριστορχος
οὖδ' ἄρ' ἐμέλλῃ ἑτάροις φανεῖσ ἐρατεῖνος ἔσσεθαι, ἐν δὲ πῦρ κῆντες θύσαμεν ἥδε καὶ αὐτοὶ τυρών αἰνόμενοι φάγομεν, μένομέν τε μίν ἐνδον ἥμενοι, εἰς ἐπὶ λθὲ νέμων φέρε δ' ὄβριμον ἀχθος ὑλῆς ἀγαλής, ἢν οἱ ποτιόδρομοι εἶν. ἐντοσθένθ' δ' ἄντροικ βαλκάν ὄμμαγγιον ἐθηκεν.  

231. κῆντες] This is apparently the reading of Aristarchus. Eustath. states that εἰ instead of η is the reading in the majority of MSS. But Spitzm., Exc. xxv. on II. writes η, which has been almost uniformly followed in modern editions. Veitch, Irreg. G. V. s. v. κεία, remarks that the MSS. of Homer agree in giving the noun ἀγαλή, and κῆνται (opt.) without any variant, but vary between η and εἰ in inf., κῆναι on κεία, ημέναι κ. π. and κείαι (subjunctive), κήνειν and κείαν, etc. In Soph. El. 757 the MSS. gave κaveled, Triclin. κείαντες, which Hermes. harmonised with Attic use by writing κῆνες.  

232. ποτιόδρομοι] ἐνοι δὲ ἐροσούντες γραφοῦσιν Schol. H. 'Quid scribunt?' asks Dindorf, and La Roche suggests ποτὶ δόρῃν in two words.  

235. εἰσοδήμα] So Eustath. for common reading εἰσοδέθη, which is sense. Cp. inf. 267 λειόμεθ' εἰ τι πῶρος σεινήμον, Od. 10. 147 ἄρπων εἰ περατεύν, εἰ παν ἄργα πως. Similarly with εἰ κατακριτος εἰς οἴμα ταὶ καὶ στρατευόμενον αἰ ν' έθηλοι.  

230. οὖδ' ἄρ' ἐμέλλη, 'yet, as it fell out, he was not going to be a joy to my comrades, when he showed himself.'  

For οὖδ' ἄρα in a similar sense compare Ππ. 1. 320 τοῦ δ' εὑρον παρὰ τε κλοότοι καὶ τῇ μελαίνῃ | ἤμενοι οὖδ' ἄρα τοῖς γε ἰδον γῆθησαν Ἀχιλέως.  

231. θυσαμεν, i.e. an offering to the gods of part of the chesees, before they began to take them for themselves, cp. Od. 13. 222 of Tellemachus διὰ άθικην υπὸ πόρω προσήμη. Comparing this with ib. 258 we find θυσαμεν interpreted by αἰνέομαι. Similarly Od. 14. 446 ἄρκαι αἴχοι θεοί, and Ππ. 9. 219 θεοί δὲ θύσαι ἄνεις | Πάτρακνων διὸ εὐαιρέσας δ' ἐν πυρὶ βαλλει θυσίας. This agrees with the remark of the Schol. Τ. μέλλοντες έχειν προτέρον θυσαμεν. Lehrs (de Aristarch. Stud. 82) gives as a rule 4 θείων μυστικάν απο Αθηναίον διετάθεται άθικον ὄνομα ἄρκαι αἴχοι τοῖς τεθυσαμενεῖς, εἰ θυσαμεν εἰς προτέρον ἡμεῖς διδάσκωσιν πλην Ὥμος αἰνέομαι τοῖς διαμάχοις. Cp. θυσαμεν της τοῦ Όθόνας, καὶ προτέρον ἐν τῷ Κράκατοι οἰκείοι ένδοβα πῦρ κηκάητε θυσαμενεὶς, ἤδε καὶ αὐτοὶ τοῖς άθηικοῖς φάγομεν.' The later Epicists did not maintain this accurate usage, as e.g. we have in Apoll. Rhod. 1. 420; 2. 156 θυρία used of slaughtered victims, joined with the word μέλαν, the proper term for sacrificing. For a similar make-shift sacrifice, where water and not wine was used for the libation, and leaves were substituted for the μελαίνῃς of men, see inf. 12. 356 foll.  

232. ποτιόδρομοι, that it might serve him [for light] at supper,' ἐν έχθρο πρὸς φανεροὶ δεικνύοι Schol. H. Cp. εἰ κατα δόρῃν Od. 18. 44. For a similar use of a compound adjective Nitzsch compares καταθύμησιν Ππ. 17. 201, μετάθύμησιν Od. 4. 194, μεταθύμησιν Od. 8. 293. The fuel seems only to have been used by the Cyclops to give light, as in Od. 18. 307 we find κρέβασις fed with billets of wood, αὐτίκα λαμπτήσας τᾶς λοσανας εἰς μεγάροις, δὲ σφαίρακας περὶ δὲ έξελα κόμανα θήκαν κ. τ.λ. There is no allusion here to the use of fire for cooking; as, under ordinary circumstances, the Cyclops seems only to have eaten cheese and drunk milk. In the 'Cyclops' of Euripides however the monster is represented as feeding on the sheep which he pastured, γάλακτοι καὶ τροφαὶ καὶ μῆλαν Βοῦς (122), and as hunting with dogs, θηραί ἤκτων κοῦν (130), and as keeping horned cattle as well as sheep and goats; for Silenus offers to Odysseus βοῦς γάλα (135).  

235. The Cyclops just enters the cave
and throws down therein his bundle of firewood (ἐντοθὲν ἀντροιο); he then steps outside again and drives the ewes and she goats into the cave, leaving the rams and he goats outside in the courtyard. Thus we can give a consistent picture by adopting the conjecture of H. Rumpf, ἐντοθὲν ἀλῆς, instead of ἐκτοθὲν. To make any sense of ἐκτοθὲν we must either, with Dünzter, regard ἀλῆς as synonymous with σπέος, or, with Dölde, take ἐκτοθὲν as nothing more than an epexegeesis of ἄθροιος, in which case βαθείης ἀλῆς must be treated as a local genitive, equivalent to 'in the court.' See Monro, Η. G. § 149, who seems to favour this, quoting ἅλῆς ἐκτοθὲν, Od. 4. 678. The form ἐντοθὲν for the ordinary ἐκτοθὲν is given in Cramer. An. Ox. 177. 31; Bekk. An. 945. 22.

420. θυρεῦν, dissyll., is used in later Greek for 'a shield.' In Iliad. 2. 96 a broad board is called θυρα.

241. ἀμαξι.. ὀχλίσσειαν. Probably a hyperbolical parody of the proverbial expression in II. 12. 447 τῶν δ' ὁδ εὖ δ' ἄνειρο δημον ἄρατον ἐκ ἀμαξιν ἀν' ὀδόον ὀχλίσσειαν. It seems to be something intentionally comical in the grave circumstantiality of the exact number twenty-two, and in the form of the expression; for it is not possible to conceive twenty-two waggons working together to lift a weight, and ὀχλίσσειαν can hardly express the sort of work done by a waggon, however accurately the word may be used for 'pushing' or 'heaving' a weight upon a waggon. In II. 13. 260 twenty-one is the number used to express a 'good many' spears; in II. 15. 678 a very long spear is ὀψακαλεικοσπέτυχη, in II. 23. 264 a huge tripod is ὀψακαλεικοσπέτυχη. Cp. also II. 22. 349 δεκαῖα τε καὶ ἐκενσιμέντα ἀσωπα, and Od. 12. 78. From this passage may come the expression quoted in Bekk. Anecd. 24 ἔμπλατα χρήματα, i.e. μεγάλα δ' ἄρα νῦν ἄμαξαν ὁκέων ὄντων ἱπποτῶν ἡ ὑποτύγχανος, cp. Xen. Anab. 4. 2. 3; Hell. 2. 4. 27.

243. ἱλιβατον. The use of the word here as an epithet of a stone block is conclusive against the etymology given by Apoll. Lex. Hom. ἱλιος and βαίνεις, i.e. ἴσος δ' ἵλος μοῦν ἔσπειρες. More likely is the derivation maintained by Buttm. on the suggestion of the Schol., ἵππως τινά αὐταίνειν τῆς βάσιος, which would make the word nearly equivalent to δόβατος. Others connect it with λέπισ, root λεπ in the sense of 'smooth,' 'sheer,' like λεπτός. In H. Hom. Ven. 268 it is used as an epithet of pine-trees, but the line is suspicious.

345. τάπτα κατὰ ματρέν. Cp. inf. 309, 342; Od. 4. 783; 8. 54. ἐμβριον is used here of the young after birth, and not in the later sense of 'embryo,' so in Virg. Ecl. 3. 30 'binos
9. ΩΔΥΣΣΕΙΑΣ I.

άιτικά δ' ἡμισὺ μὲν θρέψεις λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροις ἀμησάμενοι κατέθηκεν,
ἡμισὺ δ' αὐτὴ ἔστησεν ἐν ἄγγεσῳ, ὅφειρα οἱ εἰς
πίνειν αἰνημένῳ καὶ οὐ ποτιθόρπιον εἶν,
αὐτὰρ ἐπεὶ δὴ σπεύδας πονηράμενος τὰ ἄ ἔργα,
καὶ τὸ τὸ πῦρ ἄνεκατε καὶ εἴσιδον, εἰρετό δ' ἡμέας.

'Ω ξέωνι, τίνες ἔστε; πόθεν πλεῖον ὑπάρ κέλευθα;
η τι κατὰ πρήξιν ἢ μαφιδίων ἀλάληθε
οἰα τε ληστήρει ὑπείρ ἀλα, τοῖ τ' ἀλώντοις
ψυχαῖς παρθένους, κακῶν ἀλλοδαποῦς φέροντες;

'Ως ἐραθ', ἡμῖν δ' αὐτὲ κατεκλάθη ἡμῖν ἢτορ
deisάντων φθόγγον τε βαρόν αὐτῶν τε πέλωρον.
ἀλλα καὶ ὡς μην ἔπεσαν ἀμειβόμενος προσέειτον.

Ἡμεῖς τοι Τρόλλην ἀποπλαγχθέντες 'Αχαιοὶ
παντοῦσι ἀνέμοισιν ὑπὲρ μέγα λαίτμα θαλάσσης,
οἴκαδε ἱερονίω, ἄλην ὅδων, ἄλλα κέλευθα.

247. ταλάροισιν ἀμησάμενοι] Schol. E., the lemma has πονηράμενος μετέθηκεν,
and the interpretation gives γράφεται ἀμησάμενοι. 252-255] =Od. 3. 71-74, where
see crit. note. 254. τοῖ τ' ἀλώνται] γρ. μηχανωται Schol. H. P.

alit ubere fetus.' Join ὅπλα ἢκεν, as
Theocr. 25. 104 ὑπάρ φλαῖς ὑπὸ μητρῶν ἤκεν, Colum. 7. 4. 'agui summit-
tuntur nitricibus.'

246. θρέψας, 'having curdled half
the white milk, he set it down in wicker
baskets, having collected it together.'
With θρέψας in the sense of 'having
thickened,' cp. τρέψας κύμα II. 11. 307.
In Homeric times milk was curdled by
stirring in the juice of the wild fig-tree,
ὡς II. 5. 902. The later name for
'tremet' was πνευμα, or, in Doric, τόμος
Theocr. 7. 16.

247. ἀμησάμενοι. See on Od. 5.
482.

250. αὐτὰρ ἐπι δὴ. If we throw
the emphasis on σπεύδος, we may render
'but when, having busied himself, he
had despatched these works of his.'
For σπεύδον with objective accusative
see II. 13. 235; Od. 19. 137, and with
tά τ' ἔργα cp. τῶν ἔρμω γάμων Od. 2.
97. But it seems more likely that the
important word is πονηράμενος, fre-
quently used with an accusative, as in
II. 9. 348; 18. 380; 23. 245; Od. 15.
222, etc.; and σπεύδας comes in with
the same sort of adverbial force that
τσεχάων or αὐσαίων give to a sentence.
Translate, 'after he had quickly per-
formed what he had to do.' Cp. Od.
10. 249 ἀγαθόσωμεθ' ἦςταν ἐν
our surprise.'

251. πῦρ ἄνεκα. The fire that
Odysseus and his companions had
lighted, sup. 231, had, of course, been
extinguished or suffered to smoulder,
which would better suit with ἀνέκα
252-255. See on Od. 3. 71-74.
256. ἄλην... δεισάτων. See on Od.
6. 152. Eustath. calls this construction
ἐναλλατη ἀπὸ δοτικὴ εἰς γενεικήν.

261. ἄλην... δοῦν, ἄλλα κέλευθα.
This repetition of ἄληον is generally
taken as giving a sense like ἀλλόν;
ἄλην inf. 428, and so taking up ἀνε-
πλαγχαῖντες=\'on various ways and
various wanderings.' But it seems
simpler, following the interpretation
of Schol. Q. (εἰ παραλλῆλα τὸ αὐτὸν τὰ
γάρ διὸ ἔν ἁμαρτανοι, to take the
words as only meaning, 'a different
route and a different journey,' sc. from
9. ΟΔΥΣΣΕΙΑΣ Ι.

1. ἢλθομεν ὡστὸν που Ζέας ἠθελε μητύσασθαι. λαοὶ δ᾿ Ἀργείδεω Ἀγαμέμνονος εὐχόμεθ᾽ εἶναι, τοῦ δὴ νῦν γε μέγιστον ὑπομένουν κλέος ἑστι· τόσην γὰρ διέπετο πόλιν καὶ ἀπώλεσε λαὸς πολλοὺς; ἡμεῖς δ᾿ αὕτε κικῳδόμουν τὰ σὰ γοῦνα ἐκοῆθ᾽, εἰ τι πόρους ἐξενήσον ἥ καὶ ἄλλος δοῖς διώτινον, ὥς τε ἐξεῖνυ βῆμα ἐστίν.

2. ἂν ἀδιέξοδον, δὲ μὴ δυνατοὶ ᾧμεθε νηλεῖ θυμὸν ἐνπῖσ έις, ὧς εἰς, ἡ τῆλοθεν εἰλήλουθα, ὡς με θεοῦ κέλει αὕτε δείδησθαι ἀλλαθοῦν τοῦ γάρ Κύκλωπες Δίως αἰγίδοχου ἀλέγοντας.

271. On this line Köchly (Disc. Od. ii.) says, ‘Satis probabiliter Bekkerus ad imum marginem relegavit, qui versus et post antecedentem Ζεὺς δ᾿ ἐπιτιμήτωρ ικετῶν τε εἰσὶν τας μιρίθη λαγουμ, nec obscurae orœgum est quippe detorcta ex μὴ 165 [181] τοι καὶ Διὶ τησακρησι | στελεκει, δε τοι ἐκησθαν αὐτὶ αἰδολοῦν ἀπήδει.’

the homeward direction. The use of ἀλλος would then be a sort of euphemism for ‘unfortunate’;’ cp. II. 23. 144; and perhaps ἔτερος in Od. 1. 234. A similar meaning attaches to the Lat. ‘seus,’ in such phrases as ‘si seus acciderit’ Cic. Fam. 6. 21. 2, etc.

262. μητύσασθαι. This aor. and the fut. μητύσαμαι II. 3. 416, are found as from a pres. μητύσαμι, a poetical form of μητύσαμ. Similarly we have δηρίσαμαι Od. 8. 70, and δηρίσανθε ib. 78, pointing to δηρίσαι and δηρίσαμαι respectively.

264. μέγιστον stands as predicate; ‘his fame, far as the heaven covers, is the greatest.’

266. ἡμεῖς δ᾿ αὕτε, an antithesis to Agamemnon.

τὰ σὰ γοῦνα must be immediately governed by ἱκάρυα, on the analogy of τὰ σὰ γοῦνα ἱκάρυα Od. 3. 92, and κικῳδόμουν may be rendered ‘thus visiting thee,’ as in II. 19. 289 νῦν δὲ σε τεθριχναὶ κικῳδόμουν.

267. ἐξεῖνυς πορεῖν is the most general expression for the bestowal of hospitality, δωτίνη is a more specific addition. The relative ἦ τε, which refers to both, is attracted to the gender of θῆμι, cp. Od. 24. 285 τῷ ἐν σὲ ἐν δώρωσιν ἁριαιδόμενου ἀπεσεμένε | καὶ ἐξεῖνυ ὀραθῇ ἦ γὰρ χῆμα, with II. 11. 779 εἰσὶν τῇ εὐ πορῆθην δὲ τε ἐξεῖνυ βῆμα ἐστί. For θῆμι used in the sense of regular custom, like δική, cp. II. 9. 134 ἀ θῆμι αὐθάρασις πελεῖ.

271. αἰδολοῦν. This merely means that all guests are ‘revered,’ ποια guests, and does not refer to the particular character of any individuals.

275. οὐ γάρ Κύκλωπες. This is inconsistent with what the Cyclopes acknowledged about the power of Zeus, inf. 40; and with Polyphemus’ boast that Poseidon was his father. But as a piece of impious boasting, such inconsistency is quite true to nature. On this braggadocio of Polyphemus the Schol. remarks, τὸ θωον ἄρρητα θαυμὸν ὃ Polyphemos κοῦν ποιεῖν ὀτι γάρ οἱ θάλας Κύκλωπες οὐδὲ ἠν δῶσι, φησι, τοῦτον θ᾽ ὧν παῖ ἐστι Δίως μνήμων ἀλλασθῆ.‘ Cp. Eur. Cyd. 320 Ζηνός θ᾽ κηρύχαρον οὐ φυίσασθαι, έξει, οὐδ᾽ οὖν ὧτι Ζεὺς ἔστι ἐμὸν κρέασιν θεῖο.
οὔδ' ἔσχος ἀκράτων, ἔτει ἡ πολύς φήστεροι εἰμεν. 
οὔθ' ἀν ἐγὼ Δίως ἔχος ἀλευμένος περιδοίμην 
οὔτε σεύ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει. 
ἀλλὰ μοι εἰς ὁπῃ ἔσχες ἰὼν εὐεργέα νῦν, 
ἡ ποῦ ἐν' ἐσχατίς ἢ καὶ σχέδω, ὄφρα δαίμον."

"ὢς φάτο πειράζων, ἔμε δ' οὐ λάθεν εἰδότα πολλά, 
ἀλλὰ μὲν ἄψορον προσέφην δολίου ἐπέέχοι."

'Νέα μὲν μοι κατέλεξε Ποσειδάνων ἐνοσίχθων, 
πρὸς πέτρησι βαλὼν ὄμης ἐπὶ πείρατι γαῖης, 
ἀκρη προσπελάσασ' ἄνεμος δ' ἐκ πόλων ἐνεκεν'

αὐτὰρ ἐγώ σὺν τοίσδε ὑπεκφυγὼν αἰτῶν διέθρων."

"ὢς ἐφάμην, ὁ δὲ μ' οὖδὲν ἀμείβετο νηλεί θυμῷ, 
ἀλλ' ὅ γ' ἀναίγχα ἐτάρως ἐπὶ χείρας ἅλλα, 
σὺν δὲ δῶα μάργας ὡς τε σκῦλας ποτὲ γαῖη 
κοπτ': ἐκ δ' ἐγκέφαλος χαμάδις μέε, δεῦ δὲ γαῖαιν."

276. ἐπι [7] See La Roche, Textkrit. 167, who shows that the older grammarians so wrote instead of ἐπι. Most modern editors adopt the separate form. Others, as Dind., Baumllein, and Döderl, write ἐπι on the analogy of ἐν from ῳ. 283. Νέα μὲν μοι ἄποστος Ἀριστάρχος Schol. H. Νέα is pronounced as one syllable. Several MSS. give νηᾳ, which would imply μη' ἄμην or νηᾳ ἄμην. See Eustath. ad loc. νηᾳ μὲν μοι, ἀκάπνευτον ἔχει πῶσα ἑν καταρχῇ στίχου, καταλο- 
γείμενον ἀντὶ σπονδείων.

279. ἐπι. 'Tell me where you moored your ship when you came here.' For ἔχειν νηᾳ in this sense cp. Od. 10. 91; Hdt. 6. 95. 
The use of the participle ἔσχος merely as a graphic addition may be paralleled by similar usage in Attic, as δονὺς καὶ' 
αὐτῶν υβριν ἐκτίθησι' ὧν Soph. Al. 304.
280. βαλώ, subjunctive, see Monro, 
H. G., Append. C.
281. εἰδότα πολλά, cp. the epithet 
πολύμνης. He means, 'with my know-
ledge of the world.'
282. ἄψορον. The Schol. strangely 
interprets as οὐχ ἀκράτως ἀλλ' ὑσποθυ-
μμών, το ἀκαύλων τῆς ἀμφίας. It 
only means, 'I answered him back,' as 
in inf. 501.
283. Νέα. See crit. note. For two 
short syllables coalescing into one long 
cp. ἐγκερεθήθη διήν. 4. 757, φυγέτα 
sup. 44, τεμένετα Od. 11. 185, and μὲ 
δὲ διε-
λευτόσθην. 11. 12. 144.

285. If we join ἄνεμος ἐκ πόλων we 
may compare it with πλημμὺς ἐκ 
πότου inf. 486. Others join φόρον ἐκ 
pόλων, 'brought in from the open sea,' i.e. they were driven on a lee-
shore, which explains the reason of their coming at all to the land of the 
Cyclopes.

288. Join ἐπι... ἅλλα and σὺν...
συμμάργα δῶοι ἐφοφας ἐναίρον τῶν 
ἄμων ρυθμί τίνι, τὸν μὲν λέβητον ἐς 
κύτως καλελάτων, | τὸν δ' ἀδέματος 
ἀρπάσας ἀκρον ποδίς, | παιαν πρὸς ἄξιον 
δυνχα νεφραλον λήθω, | ἐγκέφαλον δείρ-
ρωμαι. The cooking is a later refine-
ment, not found in the Homeric story. 
Macrobius, 5. 13, referring to Virgil's 
treatment of the scene in Aen. 3. 623, 
says 'Narrationem facti nudam et 
brevem Maro posuit; contra Homerum 
φαθος miscuit, et dolore narrandi invi-
diam crudelitatis acquavit.'
τοὺς δὲ διὰ μελεῖστι ταμῶν ὀψιλότατο δόρην
ἡσθε δ' ὃς τε λέων ὄρεστορφος, οὐδ' ἀπέλειπεν,
ἐγκατὰ τε σάρκας τε καὶ ὀστέα μυκένες.
ἡμεῖς δὲ κλαοῦστε ἀνεπεχέομεν Διὸ χεῖρας,
σχέτλια ἔργ' ὁρῶντες' ἀμηχανίη δ' ἔσχε θυμόν.
αὐτὰρ ἐπεὶ Κύκλως μεγάλην ἐμπλήσατο νηόν
ἀνθρώπων κρε' ἔδωκαν καὶ ἔπ' ἀκριτον γάλα πίνων,
κεῖτ' ἐντοσθ' ἀντροί τανυσάμενοι διὰ μῆλων.
τὸν μὲν ἔγια βουλεύσα κατὰ μεγαλήτορα θυμὸν
ἀσσόν Ἰων', κέφαλος οὖδ' ἐνυσάμενος παρὰ μηροῖ,
οὔτάμενε πρὸς στήθος, δὴθ φρένες ἦπαρ ἐχοῦν,
χεῖρ' ἐπιμασάμενος· ἔτερος δὲ με θυμὸς ἐρυκεν.

αὐτοὶ γὰρ κε καὶ ἄμμες ἀπαλλομεθ᾽ αἰτήτων ὀλεθροῦ, οὐ γάρ κεν δυνάμεσθα θυράων ψηλάων χερῶν ἀπόσασθαι λίθων ὀβριμοῦ, δν προσέθηκεν. ὡς τότε μὲν στενάχοντες ἐμέναμεν Ἡὼ διὰν. 305

Ἡμοί δ᾽ ἡργεῖνα ταῦτα ὑποθάλακτος Ὑὼς, καὶ τότε πῦρ ἀνέκατε καὶ ἡμεῖς ἱκλῦτα μῆλα, πάντα κατὰ μοῖραν, καὶ ὕπ᾽ ἐμβρυον ἤκεν ἐκάστῃ. αὐτὰρ ἐπεί ἐγὼ σπέντε ποησάμενος τὰ ἄργα, σὺν δ᾽ ὦ γε ἐγὼ αὐτὲ δύω μάρφας ἀπόλισαστο δείπνον. 310
dειπνῆσας δ᾽ ἀντρον ἐξήλασε πίνακα μῆλα, ῥημιῶς ἄφελων θυράων μέγαν αὐτὰρ ἐπείτα ἄψ ἐπέδειξ᾽, ὡς οἴ τε φαρέττῃ πῶς ἐπιθείεν. πολλῇ δὲ ροήν πρὸς ὅρος τρέπε πίνακα μῆλα 315

Κύκλωσιν αὐτὰρ ἔγον λίπος καὶ βυσσοδομεέων, εἰ πως τισάμην, δοῦν δὲ μοι εὐχαὶ Ἀθηνῆ. ἦδε δὲ μοι κατὰ θυμὸν ἀρίστη φαινετο βουλῆ. Κύκλωσσος γὰρ ἐκεῖτο μέγας ῥόπαλον παρὰ σκῆ, 318

311. δὴ αὖτε] So most modern editors since Bekk. for the commoner δ᾽ αὖτε.

For the synopsis see on Od. 10. 281.

hoc ēum alloquin tum imprimis in tenebris vel cæcitate tangendo et contrectando fieri solet.'

θυμές, here in its most concrete sense, 'a second thought.' The Schol. T. interprets it here by λογομοί, but the word signifies not so much the result of calculation, as 'impulse,' as may be seen in such expressions as ἐλέεται δὲ φερομένος.

καὶ ἄμμες, i. e. 'we as well as he;' assassins and victim together.

With ἀπολίσθαι ὀλεθροῦ compare Od. 1. 166.

304. δυνάμεσθα (imperf.) κεν is used here almost with the force of a pluperf.; so, sup. 211 τὸν ὀν τοῦ ἀποσχοινά διὰ τῶν ἔρεν. But there is a shade of difference between δυνάμεσθα κεν and ἀπολίσθα κε, above; the former denoting an abiding condition, the latter a single fact.

308. κλύτα μῆλα, so in Soph. A. 375 κλύτα αἰτώλα. Eustath. is probably right in rendering κλύτα as 'fine,' 'famous'—ἡ διὰ τὸ πλῆθος, ἡ διὰ τὸ κολλατ.

προκάθι: ἡ διὰ τὴν πόλην—here there seems to be no authority for the use of κλύτα in the sense of 'noisy,' which some attach to it, though there would be no difficulty in getting such a meaning from the root κλαυ.

313. οἷς τε οἷς is found with the optative in Il. 2. 780; Od. 10. 420; with the subjunctive in Il. 9. 481; with the participle in Il. 5. 374: 24. 328.

ἐπιθεί, the subject to the verb is unexpressed, as in such phrases as τὸ sperma ἀπο τούτα τὸ γένος βοήσας inf. 473, οἰκήμενοι τῶν χώρων ὅτιν τί περ όνομασθάλει Od. 21. 142, ὡς δὲ κὲν ἕθη τοῦ τῆς μένος καὶ χειρὸς ὄντο τούτων 11. 13. 287, ὡς δ᾽ ἐν ἀνέερο οὐ δύναται φεύγοντα δίωκεν Il. 22. 199.

318. κολλάθη ροῖσα, 'with frequent whistle.' ροῖσα (connected with ῥόδος) is equivalent to the κελτα of Eur. Cyc. 49; or σίτα, as in Theocr. 4. 46 σίτη ἂν Κυλλάθα πολὺ τῶν λαφών.

319. Κύκλωσσος γὰρ. Here γὰρ merely forms the introduction to the main sentence, which begins with τοῦ
χλωρόν ἑλάτευν τὸ μὲν ἐκταμέν, ὃφρα φοροῖ
αὐανθεν. τὸ μὲν ἀμμες ἐσκομένει εἰσορώντες
όσσον θ' ἱστον νῆος ἑικοσούροιο μελανής,
φορτίδος εὐρήθη, ἢ τ' ἐκπεράσα μέγα λαῖτμα·
tόσσον ἐν' ἐκακός, τόσσον πάχος εἰσφορᾶται,
τὸν μὲν ὅσσον τ' ὑργιαν ἐγών ἀπέκοψα παραστάσας,
καὶ παρέθηχ' ἑταρώσων, ἀπόζωναι δ' ἐκέλευσα·
οἱ δ' ὁμαλῶν ποίησαν ἐγώ δ' ἐδώσα παραστά
ἀκρον, ἀφαρ δὲ λαβὼν ἐπιράκετεν ἐν πυρὶ κηλεύ.
καὶ τὸ μὲν εὐ κατεθῆκα κατακράφησα ὑπὸ κύρω,

320 ἐκταςα] Eustath. τὸ δὲ ἐκταμεν, οἱ ἀριβότεροι ἐκπατερα γράφοντον. ἐρχν
γὰρ φασι τὸν τηλεκοντὸν Κόλραπτα καὶ αὐτοπροντον ἐπισάζατι τὸ φοῦν. 326. ἀπό
ἔβα] Buttm. Lexil. would read here, but needlessly, ἀπόζω, and most modern
editors follow him. But cp. Schol. P. ἀπόζωναι ἀπελεύσασα τὸ ἄρα καὶ ὡς
ἀριστέρως καὶ σὺν μάζα ταῦτα καλοῦν Schol. T. So Preller for δὲ μᾶλλον καλοῦν.
329. οὐδὲ κύρω] Ἀρσενοφάνης, οὐδὲ κύρων Schol. H. So Eustath. οὐδὲ κύρων
τῶν γράφομεν 'Αττικήσων.

μὲν ὅσσον τ' inf. 325. For a similar pause
compare II. 2. 503, where the words
πολλοὶ γὰρ κατὰ ὅσσον lead up to τοῖν
ἐπανατα ἁρχή σαμαικώντα in v. 505.
320. τὸ μὲν. This is repeated as τὸ
μὲν in 321, and as τοῦ μὲν in 325, the
repetition of μὲν seeming to keep the
attention alive to the preparatory
circumstances.

ἐκταςα (i.e. ἐκταμεν) is used of
felling trees, as αὐγεμεν II. 4. 485, κηνο
II. 3. 62.
321. ὅσσον θ' ἱστον, cp. inf. 325
δοὺ τ' ὑργιαν. This is a brachy-
logical attraction for τόσσον ἐδιο
θος θ' ἱστον ἱστα. So in Od. 10. 112
τίνι δὲ γνωσάει ἐπιών δοὺ τ' ἔριοι
κορφῆς. Compare also Od. 11. 25.
Milton has imitated this simile in his
description of Satan's spear,
'To which the tallest pine,
Hewn on Norwegian hills to be the mast
Of some great Ammirel, were but a
wand.'
It is doubtful whether any limb of an
olive could have been found long enough
and straight enough to make such a staff
for the Cyclops; and some have there-
fore proposed to read ἑλατεύον for
ἑλάσων, but this would only introduce
the new physical difficulty, that fresh
pine-wood blazes instead of smouldering
or becoming charred in the fire.
Cp. also inf. 304.
In ἑκοσο-όροσ we have the root -ερ,
as in ἱρίσσω. It more often appears as
-ηρ as in τρι-ηρη.
324. μίκος and πάχος are accusatives
qualifying τόσσον.
325. ὅργαν (in Attic ὄργαν) is from
stem ὅργει—seen in English 'reach.' It
properly denotes the space between
the finger-tips when the arms are 'extend-
ed.' The 'foot,' the 'cubit,' and the
'ell' are instances of measures derived
from the human body. The 'fathom'
is the same length as the ὄργαν, and is
got at in the same way; but the word
is applied to the length of line or thread
(seal, faden) that can be held with the
furthest stretch of the two arms.
326. ἀποξώνω. With this reading
(see crit. note) compare Eur. Cycl. 436
ἀκρέμου ἑλάται . . . δυ σάλον τῷ ἐκ-
πούθους ἄκρον | ἐπ τῷ καθάρον.
The Homeric picture is spoiled by the
substitution of ἀκρέμοι for βόλοναρ.
327. ἥθωσα, 'I sharpened it.' His
men did the rougher part of the work,
making the wood generally smooth
and taper, while Odysseus gives the shape
of the point. If θῶον come from the
same root as θοῦον and θεῖο, we must
look for the point of contact in the idea
of 'sharp,' which signifies 'quick' as well
as 'pointed.' But θῶον may belong to
another root altogether. Eustath. says
θῶον καὶ δέον συνώνημα εἰσε θῶον δὲ, τὸ
μὴ ἴπλάω τοιχί, ἀλλὰ τὸ τρειτικὸν ἐν τῷ
ἀκρον, ὁμοιώμα ἔχον.
9. ΟΔΥΣΣΕΙΑ I.

330. μεγάλ'] See note below. 331. πεπαλάσθαι] So Aristarchus (see Schol. H. M.) and Herodian (cp. II. 7. 171 πεπαλάσθη), and most modern editors. Düntzer retains πεπαλάχθη with MSS. See note. 333. ε' ὑφαλμῷ] ε' ὑφαλμῷ Ὄριστορχος Schol. M.

330. κατά στέλος, 'adown the cave,' that is, from the mouth to the inmost part, so in Od. 12. 93 we have κατά στέλος δέθουσα. See note on Od. 2. 337.

If μεγάλ’ [a] be the right meaning it must be taken adverbially with κέχυτο; but it seems an unnecessary addition to ἥλιος πολλή. An easy change would be to write κατά στέλος μεγάλου κέχυτον’, or, with Ahrens, κατά στέλος κέχυτο μέγα. μεγάλα is used twenty-seven times adverbially in Homer, and is almost invariably joined with verbs expressing sound, as ἤχειν, εἰνειν, δρόμειν, στενάχειν, εὐχεῖνα, ἀνάινειν, οἰ κλαίειν. There are only two exceptions to this usage, μεγάλ’ ἀσθίαν ἐυσυφαλέαν II. 16. 774; and καθέν μεγάλα στέρματα παράστη Ι. 13. 282, where the tumultuous thumping of the heart contains a notion of sound no less than of movement. Such a consistent usage makes the employment of μεγάλα here very suspicious.

331. πεπαλάσθαι. Cp. Schol. on II. 7. 171 στέλλον Ἀριστορχος καὶ Ἐρμηνείας διὰ τοῦ στέλπτε τῷ στέλπτε τῷ στέλπτε. Similarly Schol. H. here and Eustath. 1631. 14. If the reading be right, it must be referred to παλάξας or some such form of παλάςαμα, or if it be still taken from παλάσθαι we must notice the peculiarity in following στ rather than a κ for the characteristic letter of the verb; cp. πεπαλάμηρ (II. 24. 642) from παλάμαι. Ahrens regards πεπαλάσθαι as a reduplic. sor. from παλάμαι with the substitution of a for κ. Transl. 'I bade them cast lots among themselves.' πάλλειν is used properly of the ἄφθον shaken in the helmet; here it is transferred per metonymiam to those who shake the pebbles. Cp. Soph. El. 709 στάττοις δ' ἔν αὐτοὺς οἷς τεταγμένοι βραδήν | κλῆρον [κληρον] ἔπηλαν.

332. ἢμιον σύν. For instances of σύν following its case see Od. 13. 303; 14. 296; 15. 410.

334. τοῖς ἐν κα. For this combination see on Od. 5. 361. In this passage ἐν is taken up, as it were, by the pronoun, leaving κα to qualify the verb.

καὶ adds an emphasis to ἥλιον = those whom I should have liked to choose, even if there had been no decision by lot.


338. ἐπόδειν. Rumpf's conjecture for ἐποδεῖν. See on sup. 239.

339. τι δισάμενος, 'having some foreboding,' or 'suspicion.'
OΔΥΣΣΕΙΑΣ I.

πάντα κατὰ μοίραν, καὶ ύπ’ ἐμβρυών ἦκεν ἐκάστη.
αυτὰρ ἐπεὶ δὴ σπεύδεσε πονηραμένος τὰ ἄργα,
σὺν δ’ γε δὴ αὐτὲ δέω μάρα ἀσ ὀπλίσσατο δόρπων.
καὶ τῷ ἑωφίῳ Κύκλωπα προσηθῶν ἄχι χαζο παραστάς,
κισσόβιον μετὰ χεραν ἔχων μέλανοσ ὅνοιο.

'Κύκλωψ, τή, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
δορόμησο οὖν τι ποτὸν τὸδε νηὺς ἐκεκείθει
ἡμετέρῃ, σοι δ’ αὖ λοιβὴν φέρον, ἐλ’ ἑλέσσας
οἴκαςε κῆρυξες εὐδ’ ἀνεκτῶς.

χέτελε, πῶς κέν τίς σε καὶ ὅστερον ἄλλος ἰκώτο
ἀνθρώπων πολέων; ἐπεὶ οὖ κατὰ μοίραν ἔρεξας.

'Ως ἐφάμην, ὅ δὲ δέκτο καὶ ἐκπέμπω ἱσατο δ’ αἰῶν
ἡδ’ ποτὸν πίνων, καὶ μ’ ἠτείνει δεότερον αὐτίς.

'Αδος μοι ἐτί πρόφρον, καὶ μοι τεῦν οὖνομα εἰπὲ
αὐτίκα νῦν, ἵνα τοῖ δώ λείψων, ὃ κε σὺ χαίρῃς.

καὶ γὰρ Κυκλώπεσσι φέρει [εἰδόσαρο] ἄρουρα


346. κισσόβιον. In Eur. Cycl. 383 we have σκύφος κισσοῦ, and in Od. 14.
78 κισσόβιον is used for a milking-pail.
In Theoc. 1. 27 it stands for a
drinking-cup, and is called σκύφος, ib. 143; but the description Theoc. gives
of the wreath of ivy carven round its lip
seems to suggest the meaning of ' deco-
rated with ivy,' rather than made of
ivy wood.' Fritzsche, on Theoc. 1,
states that κισσόβιος is a common name
for a milking-pail at the present day in
the Ionian islands: and he quotes from
Ampelius, 4. 13 'Sami in templo Iuno
nis est scyphus fatus ex herba.' On the
whole we may suppose that ivy-wood
was originally the material that gave
its name to κισσόβιον, but that after-
wards κισσόβιον was used generally for
a wooden cup or bowl.

349. σοι... λοιβήν. Eustath. describes
the expression as καλαπεντικόν, ἐν γε
ὀλὲς δὲ εἴνων ἄρον ἀλλ’ ἐν τῷ λοιβήν
φησιν τῶν οἶνον προφέρειν. Others ex-
plain it to refer to the hope of receiving
hospitality, as though Odysseus would
say, 'I brought the wine that I might
use it to pour a libation with, when I
should be entertained at thy hospitable
board.' But the commencement of
the sentence with the emphatic σοι is deci-
sive in favour of the former interpreta-
tion. The grosser the flattery the
deeper the irony: but, doubtless, it was
not too strong for a savage who had
described himself as superior to the
μάκαρες Θεοί.

εἰ μ’ ὑλέσσας... πέμψας, 'in the
hope that thou mightest pity me and
send me home.' For such a use of εἰ
see on sup. 229.

352. ἀνθρώπων πολέων, 'of the mul-
titudes of men.' The force in πολέως
is, that the more numerous men are,
the greater chance there is of a visitor to
the Cyclops: but how many soever there
may be, such an inhospitable reception
of Odysseus will keep all others at a
distance.

353. ἱσατό, from ἴσασθαι. The aorist
commonly in use is ἰσάμην. The use of
ἀλών is not confined to expressions of
horror; but it is used with such verbs as
φιλεῖν, λουκεῖν, τρέψεθαν.

357. καὶ γὰρ. The καὶ emphasises
Κυκλώπεσσι. 'They know what good
οίνον ἐριστάφυλον, καὶ σφιν Δίως ὄμβρος ἀέξει ἀλλὰ τῶν ἀμβροσίας καὶ νεκταρώς ἐστιν ἀπορροφεῖ. Ως φάτι: ἀτάρ οἱ αὐτίς ἐγὼ πόρον αἴθωπα οίνον τρίς μὲν ἐδωκα φέρων, τρίς δ' ἐκπιεν ἀφραδήσιν. αὐτάρ ἔτει Κύκλωπα περὶ φρένας ἦλθεν οίνος, καὶ τότε δὴ μιν ἐπέσει προσηύδων μελιχιώσα. 'Κύκλωπς, εἰρωτάς μ' ὄνομα κλιτόν; αὐτάρ ἐγὼ τοι ἐξέρων σὺ δὲ μοι δὸς ἥεινον, δ' ἐπὶ ὑπόστησι. Οὐτίς ἐμόλ γ' ὄνομα. Οὔτιν δὲ με κικλήσκουσι μήτηρ ἧδε πατήρ ἡδ' ἀλλοι πάντες ἑταῖροι. Ως ἐφάμην, δ' δὲ μ' αὐτίκ' ἀμείβετο νηλεὶ θυμόν. Οὔτιν ἐγὼ πῦματον ἐδομαι μετὰ οὔς ἑτάρουι, τοῦ δ' ἄλλους πρόσθεν τὸ δ' τοι ἥεινον ἐσται. 'Ἡ καὶ ἀνακλίνεις πέσεν ὑπίττος, αὐτάρ ἐπέιτα κεῖτ' ἀποδοξώσας παχύν αὐχένα, καὶ δ' μιν ὕπνοι ἤρει πανδαμάτωρ φάρυγος δ' ἐξέσυντο οἴνος ψωμιὶ τ' ἄνδρόμεου: δ' ἐρεύγετο οἶνοβαρεῖον.

360. 'Ως φάτι: ἀτάρ οἱ] So most modern edd. The common reading was δὲ ἐφάμην: αὐτάρ οἱ οὔτίς, for which might be substituted αὐτάρ ἐγὼ οὔτις (as Bæk.). The change is made because of generally has the initial digamma; but it makes a new difficulty, because of is not usually treated as a long syllable in thesis. 365. ὄνομα] The caesura may be supposed to make a syllable of doubtful quantity allowable here, and the pause in the sense would tell the same way. A few MSS. read ὄνομι ἰστ'.

wine is, but this is something quite out of the way.

365. For the use of τῶν after οἶνος see note on Od. 12. 75. ἀπορροφέ. Properly a part broken off from another, used in Homer of a stream which is a 'branch' of the Styx. II. 2. 755; Od. 10. 514. The adjective ἀπορρόφητης, 'abrupt,' is found as an epithet of ἄεταί in Od. 13. 98.

362. Join πωλ... ἤλθουν, and take Κύκλωπα as the direct object of the compound verb, and φέρων as the epexegetic accusative of nearer definition. Cp. II. 10. 139 τὸν δ' αἴθα πωλ φέρων ἦλθον λαῷ. Euripides uses a similar expression (Alc. 758) ἀτρήμαυ' αὐτῶν ἀμφιβάσας φαλὸν ὑπον.

366. οἴνομα. The hiatus and lengthening of the final syllable depend mainly on the pause in the sense. But cp. inf. 392; Il. 5. 576; 8. 556. The form ὄνων is intentionally made different from the ordinary accusative from οἶνος, because it is used as a proper name.

369. πῦματον... μετὰ οὗ ἑτάρους. This is not equivalent to 'last, after his companions,' but rather 'last, in the list of his companions,' the regular use of μετ' with dative.

372. ἀποδοξώσας, 'drooping.' His head droops over towards one shoulder. Schol. παλάκωσα. Cp. Virg. Aen. 3. 631 'Cervicum inflexam posuit, iacuereque per antrum | immensus, saniea eructans ac frusta cruento | per somnum commixta mero.'

374. δ' ἐρεύγετο. A paratactic clause, giving the reason for this voiding
καὶ τὸτ ἔγω τὸν μοχλὸν ὑπὸ σποδοῦ ἣλασα πολλῆς, εἰώς θερμαίωτον ἐπεσοὶ τε πάντας ἐταῖρους θάρασσον, μὴ τίς μοι ὑποδείγεις ἀναδόῃ. ἄλλα δὲ τῇ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν ἀφεσθαί, χλαρός περ ἐκα, διεφαίνετο δ' αἰνῶς, καὶ τῷ ἑγών ἄσων φέρων ἐκ πυρὸς, ἀμφὶ δ' ἐταῖροι ἰσταντ'. αὐτὰρ θάρσος ἐνέπνευσον μεγά δαιμόν, οἱ μὲν μοχλῶν ἐλοῦτες ἐλάινον, οἵ δ' ἐπὶ ἄκρον, ὀφθαλμὸν ἐνέρειον ἐγὼ δ' ἐφύπερθεν ἀπρεθεὶς δίνευν, ὡς δὲ τὸν τρυπὸν δόρυν νήμων ἀνὴρ τρυπάνῳ, οἱ δὲ τ' ἐνέρθην ὑποσείοντον ἱμάντι 386


of ἀνδρόμεα κρῆς. In Eur. Cycl. 591 Odysseus says, τῷ δ' ὑπὸ παρεμένον· τὰς ἐν ἀναδόες φάργος ὠθήσεν κρῆς. 375. ὅπως σποδοῦ ἢλασα, 'I drave it under the ashes.' For this use of ὅπως with genitive compare ἐνθέατο ὅπως ξυνοῦ Od. 11. 52, ὅπως ἀνεκρῖνως ἔκβαλτο ὅξυς II. 3. 372. Cp. Od. 5. 345, 373. 377. ἀναδόῃ. Editions previous to Bekk. generally concurred in writing ἀναδόῃ. But ἀναδόῃ is for ἀναδόῃ as δῦν in Od. 18. 348; 20. 286: similarly we have ἔδυμεν in II. 16. 99 for the optative.

379. ἀφεσθαί, 'to catch.' The middle voice gives a sort of animation to the expression, the passive is elsewhere found, as ἐφύπερθεν τοῖς ἄνθρωποι ὶδτα. 1. 19, ἀφεθέν τῇ μικραίᾳ δοῦς Thuc. 4. 100. Here however the stave was not consumed, but only glazed with red heat; so we have ἀφεσθαί and ἀφετερος to express 'red-hot.'

383. The common reading ἀπρεθεὶς merely reproduces the same notion that is already in ἐφύπερθεν, that he stands above it as a shipwright stands on a baulk of timber and uses the drill to make a hole in the wood at his feet. But the reading of two important MSS. is ἵεροπεθεὶς, which is said to have been preferred by Aristarchus. This would signify 'throwing my weight upon it,' as a man presses with his body upon the stock of a drill as it turns round. Transl. 'just as when a man bores ship-
timber with a borer, while his mates at the lower end keep it spinning with a strap which they hold at either end; and the drill runs continuously.' The ἰδέα here serves the same purpose as the string of the bow,' used in working an ordinary drill. The strap made one turn round the shaft or barrel of the borer, so that by pulling at each end of it alternately the borer was made to revolve a turn or two, first in one direction and then in another. We are not, of course, to suppose that there was any such apparatus attached to this μοχλός, the particulars belonging to the simile of the ἄνθρωπον only. What Odysseus means to say is, that the work they were engaged in, and their various attitudes, resembled those of a ship-carpenter and his men using the drill. Euripides copies it exactly, Cycl. 460 ναυπηγόντον δ' ὡς εἴ τε ἀναδόες ἀνήρ | διπλοῖν χαλάνων τρύπανον κατελείπει. It is usual to describe τρυπακ as a form of the optative, viz. contracted from τρυπάκι (τρύπω). It must however be remarked that δ' ὡς εἴ is nowhere else used in a simile with the optative; which mood is always introduced under such circumstances by δ' ὡς εἴ. Either then we must treat τρυπακ as a peculiarity of usage, or else accept the reading of Draco (de Metr. 86 36), τρυπακ. Ameis proposes the participle τρυπάκι, and supplies, from the foregoing words, ἵεροπεθεὶς δι' αὐτα to complete the sentence.

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άψαμενον ἐκατέρθε, τὸ δὲ τρέχει ἐμμένει αἰεί· ὡς τοῦ ἐν ὀφθαλμῷ πυρήνηκα μοχλῶν ἐλώντες δινόμενη, τὸν δ’ αἷμα περίρρεε θερμὸν ἑώτα, πάντα δὲ οἱ βλέφαροι ἀμφί καὶ ὀφρώσα ἐσυνε ἀντικαθιστήριον κατομένες σφαραγεῦντο δὲ οἱ πυρὶ μίας, ὡς δ’ ὁ ἄνδρ καλκεῦν πέλεκυν μέγαν ἥ σκέπαρνον εἰν ὅθεν ψυχρόν βάπτῃ μεγάλα λάχυντα φαρμάσατο τὸ γὰρ αὐτὲ σιδήρου γε κρατός ἐστὶν ὡς τοῦ σίζ’ ὀφθαλμὸς ἠλαίνει περὶ μοχλῷς. σμεράλδον δὲ μέγ. φινωτι, περὶ δ’ ἱασθε πέτρη, ἥμεις δὲ σκεπάσματε ἀποσειμέθη’ αὐτὰρ ὁ μοχλὸν ἐξέρρυον ὀφθαλμὸν πεφυμένον αἵματι πολλῷ. 


387. ἐλώνει goes directly with σκεπάτοιον, ‘clavum arreptum torquebamus.’

388. The reading ἱασθε, which would make σκεπάσματε agree with αἵμα, though accepted by Nitzsch and Bekk., is merely a conjecture. Nitzsch indeed compares II. 3. 61, where ἔλεος is used of an axe: but ἔλεος ἀλλὰ διὰ ὅπως, ‘makes its way through a plank,’ gives no analogy to the use of λάχυντα, absolutely, to signify rotatory motion; though ὁ τοῦτο λούσας might be quoted as an instance of ἐλών used of motion in general. Nitzsch characterises θερμὸν κάτω as meaningless (nichtig); but, surely, it is quite the reverse; for the especial thought is the intense heat of the end of the stake, which was so hot as actually to hiss, when plunged in the blood and juices of the eyeball.

389. ἀμφὶ is to be taken adverbially with κάτω, ‘round about,’ as in Od. 3. 429 ἔθαν τε κάτω τ’ ἀμφὶ καὶ ὄργανον ὁλόμενον ὁδόν. ἔωσ and Lat. ‘uro’ both belong to Skt. root uṣ,

392. λάχυντα agrees in gender with πέλεκυν only, ἥ σκέπαρνον being thrown in, as it were, parenthetically.

393. τὸ γὰρ, ἐκ μαρμάρου. Here, the hot bar answers to the iron, and the water to the eye. With ἁλῶν compare θερμὸν ποιήσας ἰσχις Soph. Aj. 651. The word θερμή was afterwards used in the sense of ‘temper,’ as βαρφίναν ἀμφὶ καὶ ὄργανον λαμπρὸν ἐφαπτόν ἀλήθειν ἐξουσίαν Aristot. Pol. 4 (7). 14. The emphatic antithesis suggested by τὸ γὰρ αὕτη σιδήρου γε κρατός ἐστὶν seems to imply that while iron is vastly strengthened by such ‘tempering,’ the Cyclops’ eye was destroyed by the corresponding process.

398. ἔπειτ’ ἐρρίσῃν ἁλῶν, to describe
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αὐτὰρ ὁ Κύκλωπας μεγάλ’ ἦπεν, οὐδὲ μιν ἀμφῖς
φηκεν ἐν σπῆσι δι’ ἄκρις ἁνεμοῖσας,
οὐ δὲ βοής ἄνωτες ἐφοίτων ἀλλοθεν ἀλλος,
ιστάμενοι δ’ ἐποντο περὶ σπέος ὅτι ἐκ οἴνου

‘Τίππε τόσον, Πολύφημ’, ἀρημένος δ’ ἐβόησα
νόκτα δι’ ἀμβροσίαν, καὶ ἄπνων ἀμμε τίθησα;
ἣ μή τίς σει μηλα βροτῶν ἀέκοντος ἐλαύνει;
ἣ μή τίς σ’ αὐτῶν κτεὶνει δόλῳ ἢ βεβημίν;

Τοῦς δ’ αὐτ’ εἰς ἄντρου προσέφυς κρατερὸς Πολύφημος’
‘ὁ φίλοι, οὐτίς με κτεινεῖ δόλῳ, οὐδὲ βεβημίν.’

Οἱ δ’ ἀπαμειβόμενοι ἔπεα πτερὸν ἐγρήνον’
εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔντα,
νοῦσον γ’ οὖ πῶς ἔστι Δίως μεγάλων ἀλέασθαι,
ἄλλα σὺ γ’ εὔχεο πατρὶ Ποσειδάεων ἀνακτίν.’

‘Ὡς ἀρ’ ἐφαν ἀπίωντες, ἐμὸν δ’ ἐγέλασε πόλιν κήρ,
ὡς δυνο’ ἔχαπτησεν ἐμὸν καὶ μήτις ἀμώμων.
Κύκλωπ φέτε στενάκων τοῖς καὶ ὀδύνων ὀδύνης,
χερῶν ψυλῆφῶν, ἀπὸ μὲν λίθον εἰλε θυράνων,

other MSS. Earlier editions and Dind. read κτείνη.

402. Ιστάμενοι. ‘And taking their stand round the cave they asked what
ailed him, ‘What is this great hurt of thine, Polyphemus, that thou hast thus
cried out?’’ Tίππε τόσον is thus best joined with ἀρημένος, and δεῖ with
ἐβόησας.

405. ῥόδα βεβημίν. The ambiguity in
the word ῥόδα involves a similar ambiguity in ῥόδα. The Cyclopes
understand the words to mean, ‘neither by craft nor by violence;’ but Poly-
phemus intended to signify, ‘he is slaying me by craft, and not by violence.’ The
ambiguity might be rendered thus, ‘It is no man’s craft, no violence that is murdering me.’ The
Cyclopes regard ῥόδα as equivalent to οὖ τις, as may be seen by their quoting

it in the form μή τις in v. 410. It is
difficult not to suppose that a pun is
intended between μή τίς σε βιάζεται and
μήτις ἀμώμων, for the Cyclopes has been
over-reached by the μήτις of the εὔχεο
or οἴνου.

410. οἶνον οὖν, that is, ‘defence-
less in having no neighbours to help
you.’

411. νοῦσον ἄλασθαι. See on Od.
5. 395 for the views of the ancients
about diseases; and for the general
sentiment cp. Od. 16. 447 θείδεν δ’ ὀὖν ἐρχ’ ἄλασθαι. The genitive, Δίως,
expressing the source, is like ἀνέμων κύμα Od. 13. 99. Their meaning prob-
able was that they thought he had
gone hopelessly mad.

415. ὀδύνων ὀδύνης, ‘in agones of
anguish.’ Here the πορίχησις is, of
course, intentional.

416. ψυλῆφῶ, according to Döderl,
from an adjetival form ψῆλες (from
αὐτὸς δ᾿ εἰνε θύρατι καθέστε χείρ πετάσας,
εἰ τινά ποιν μετ᾿ δεσι ήβαιν ουσίν θύρας
οὐ τοῦ γάρ ποῦ μὴ ἡλπέτ᾽ ἐν φρεσὶ ἅπινον εἶναι.
αὐτάρ ἐγὼ βούθεων, ὅπως δι᾿ ἁρίστα γένοιτο,
εἰ τινα ἐτάρροιν βανάτων λόγων ἡδ᾿ ἐμοῖ αὐτὰ
εὐδομήν: πάντας δὲ ὀδοὺς καὶ μῆτιν ὑφαινον,
ὡς τέ περὶ ψυχῆς μέγα γὰρ κακῶν ἐγγούθεν ἦν.
ἡδε τέ μοι κατὰ θυμὸν ἁρίστῃ φαίνετο βουλή.
ἀρέσεις διές ἡσαν ἑντρέφεσι, δασύμαλλοι,
καθό τε μεγάλοι τε, ἵδνεφθας ἐδρο ἐχοντες
τοῦτον ἁκέον σωνέργον ἑντρέφεσθαι λύγους,
τῇ ἐπὶ Κύκλωψ ἐδὲ πέλωρ, ἀθείοστα εἰδὼς,
σύντρεσ αἰνήμενος: ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,

425. διὲς [Ἀρίσταρχος ὁ] Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τῆς Βιβλίου, διότι ἐκ τοῦ Βιβλίου των τε τοῦ Σχελος, Β. Ἡ. Κ. Ἀμείρι εὐθύγραμμα τοῦ ἐπικαίρου τجرى في平原地形。
τὸ δ’ ἐτέρῳ ἐκάτερθεν ἦτην σῶοιτες ἐταίρους.

τρεῖς δὲ ἐκαστὸν φῶς διε φέρον αὐτὰρ ἐγὼ γε, ἀρνείδος γὰρ ἦν, μῆλων δ’ ἄροστος ἀπάντων,

τῇ κατὰ νοτα λαβὼν, λάσθην ὑπὸ γαστέρ’ ἐλυσθεὶς

κείμην αὐτὰρ χερῶν ἀδότῳ θεσπεσίοι

νολεμέως στρεφθεὶς ἐξόμην τετλῆσθι θυμῷ.

ὡς τότε μὲν στενάχοντες ἐμείναρεν Ἡδὰ διὰν.

Ἡμός δ’ ἤργειενα φάνη δοδοδάκτυλος Ἡδος,

καὶ τῶν ἕπειτα νομον’ ἐξέσυντο ἁρσενα μήλα,

θήλειαι δ’ ἐμέμηκοι ἀνήμελκαι περὶ σηκοῦς

οὐθέτα γὰρ σφαράγιντο. ἀναζ δ’ ὄδυνης κακῇς

τειρόμενος πάντων ὃν ἐπεμαίετο νότα

ἀρθῶν ἐστάσοντο τὸ δὲ νῆπιος οὐκ ἐνήςεν,

ὡς οἷ τ’ ἐποπόκων ὅποι στέρνοις δέθεντο.

ὑστατὸς ἀρνείδος μῆλων ἑστείχε βύραξε,

λάχυς στεινόμενος καὶ ἐμὶ πυκνὰ φρονέωτι.
τὸν δὲ ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος.
־ Κριὲ πέσον, τι μοι ὁδὲ διὰ σπέος ἐσον πόλων ὑστατος; οὐ τι πάρος γε λελειμένος ἐρχεῖαι οἶων,
ἀλλὰ πόλυ πρῶτος νέμεα τέρεν ἀνθεὰ ποιής
μακρὰ βιβάς, πρῶτος δὲ ῥοϊς ποσαμῶν ἀφικάνεις,
πρῶτος δὲ σταθμύνθε λιλαίεις ἀπονέεσθαι
ἐπέριοις νῦν αὐτὲ πανόστατος, ὡς τὰ ἀνακτὸς
ὄφθαλμον ποθεῖς, τὸν ἀνήρ κακὸς ἐξαλώσει
σὺν λυγρῶς ἔταρσει, δαμασσάμενος φρένας οἴων,
ὦτις, ὃν οὐ πό ἕμι πεφυμένον εἶναι ὀλθρον.
ei δὲ ὁμοφρονεῖς ποτιφωνήσει τε γένοιο

λάχυς λασπίστα. οὶ δὲ παλαιοὶ φασὶ κάλλιον ἐντούδα λάχυς κατὰ Ἱορδανίων.
455. ὀλθρον] Two MSS. give ὀλθρον, which Eustath. prefers. See note on Od. 1.
18 γρ. ἔμεκρον ὀλθρον Schol. H. P. 456. ποτιφωνήσει] Three MSS. give ποτι

οί, which Nietzsche approves. But οί is not the nominative plural, referring to the comrades of Odysseus, but a dative referring to the Cyclops. It is a true dative ethicus, and is nearly equivalent in force to 'all unknown to him.' The enclitic, in this reading, throws back its accent on οί. See note on sup. 42 ποτι μοι ἀγαθάμενος κινῶ εἰς.

454. λάχυς στεινόμενος, 'cumbered by his wool and me,' that is, 'by me sticking to his wool,' for the weight of the wool itself does not properly enter into the description. Thus we may take λάχυς καὶ ἐμὶ as a species of hendiadys; cp. Od. 19. 396 ἀκτοσύνη θ' ὑπερ τε. But the particular combination is no doubt chosen to give a comic touch to the whole. The unexpected addition of ὑστατος after λάχυς would be described in later Greek as a true εὐφόμια παρὰ προσωπεῖαν.

447. Κριὲ πέσον. The word used for 'ram' in the Iliad is ἀτλος, κρις is probably connected with κριας. Eustath. remarks that we are reminded by this scene of Hector (II. 8. 185), Achilles (II. 19. 400), and Antilochus (II. 23. 402) talking with their horses. Cicero (Tusc. Disp. 5. 115) fails to understand this natural craving on the part of the Cyclops for sympathy in his distress even from an animal, and notes how 'Polyphemum Homerum cum immemam ferumque finxisset, cum ariete etiam colloquenmem facit, eisque laudare fortunas, quod qua vellet ingredi posset, et quae vellet attingere. Recte hic quidem. Nihil enim erat ipse Cyclops quam aries ille praedestiner.' But Cicero's entire description of the scene is so unlike the Homeric picture, that we must either suppose that he had forgotten the original, or that he was confusing the story in Homer with the later account, perhaps, of some tragedian.

448. λελειμένοις ... οἰῶν, 'distanced by the sheep.' Compare τὸ χρόνον ὅ ἔθελεν ἀμέλεμον Ἀμφιλόχου | λεύκωτον II. 23. 132. So too, κριας παλαιών οὐ μακρὰ λελειμένοι Aesch. P. V. 857.

With the use of the present tense ἐρχεῖαι after πάρος cp. πάρος πόλεω Od. 4. 817, and 5. 88.

450. μακρὰ βιβάς. This graphically describes the proud bearing generally noticeable in the animal that is the leader of a herd or flock.

451. ἀπονέοσθαι. For the lengthening of the initial a see note on Od. 12. 422.

455. πεφυμένοις εἶναι ὀλθρον. See note on Od. 1. 20.

456. ei δὲ ὁμοφρονεῖς, 'couldest thou feel as I do, and get the gift of
εἰτείν ὁππ' κεῖνος ἐμὸν μένον ἡλασκάζει·
tῶ κέ οἱ ἐγκάφολος γέ διὰ σπέος ἄλλως ἄλλη
θειομένου βαίνο οτρό οὔδει, καὶ δὲ κ' ἐμὸν κήρ
λαφήσει κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὐτις.

"Ως εἴπων τὸν κριῶν ἀπὸ ἐοὶ πέμπε θύραξ.
ἐλθοντες δ' ἡβαίον ἀπὸ σπείνους τε καὶ αὐλής
πρῶτος ὅπλ' ἄρνειον λυμήν, ὑπέλυσε δ' ἐτάροιουs.
καρπάλίμου δ' τὰ μῆλα ταναύποδα, πίνα ἄμμος,
πολλὰ περιτροπέοντες ἔλασανεμέν, ὅφερ' ἐπὶ νίμ
ἱκὼμεθ' ἀσπάσιοι δὐδ' φίλοις ἐτάροιοι φάνημεν,
οἱ φύγομεν τάνατον τοὺς δὲ στενάκηντο γοῦντες.

φωνής, which Ahrens adopts. Göbel, de epith. in -ας desin., writes ποτή, φωνής, an unusual rhythm.


speech, so as to tell me where that man is skulking from my wrath, then should his brain, as he was smitten, be dashed all abroad on the ground, and my heart should be eased from the trouble which good-for-nothing No-man gave me.' There is a grim sort of reference in πόρεν to the word that was used, sup. 369, of Odysseus handing the wine to the Cyclopes.

ποτηρωνήμες is a word the composition of which suggests a difficulty; the general rule being that Homeric adjectives in -ας are derived from nouns substantive, as ἄμφαλο-ε, ἀρδη-ε. There appears to be an exception to this general rule in ἄξιωσε, which seems to point to ἄξιος. But we may follow Bekker in referring ἄξιωσε to ἄξιος or ἄξυος, and so make it equivalent to ἄξιος. But there is no synthetic compound of ποτή and φωνή from which ποτηρωνήμες can be formed; and a similar irregularity appears in the words ἄθανάτης, from ἄθαντις and ἄθη, or ἄμφωνημε, from ἀμφώ and τοῦ. For other readings see crit. note.

457. ἡλασκάζει is used, in II. 18. 381, in the intransitive sense of ‘wander.’ Hermann would read ἡλ-

σάζει for ἡλασκάζει. But the two meanings meet in the notion of ‘dodging.’

459. For θειομένου after ξε see on Od. 6. 157.

462. ἡλασκάζει. λυμήν, ὑπέλυσε. The plural ἡλασκάζει seems to prepare us for ἄλωμα, instead of which two verbs are substituted as giving a more exact description. A similar use of a plural nominative subdivided into two singulars is found in Od. 12. 73; 10. 124.

463. ὅπλ' ἄρνειον =‘from under the sheep.’ Cp. ὅπλ' ἄρνειον λύων θημόνων Od. 7. 5.

464. ταναύποδα, i.e. ταναύποδα, the u representing the digamma. So we find ἄφοι for ἄφως (χώς), ἄφορον, καλαήροφ, and, notably, ταλάριον = ταλα-ήροι-ς, i.e. ταλά-ήροι-ς. See Curt. G. E. 466 foll.

δημῶς, ‘fat,’ is connected by Weber with δαίω, as if the sacrificial fat for burning, but against this meaning we have the fact that δημός is used for the fat of human beings as well as of animals.

465. περιτροπέοντες. On the analogy of περιτροπεῖον ἐκανόνος we might construe this ‘oft turning round,’ viz. to see if the Cyclopes were in pursuit. We should certainly rather expect to find a middle voice used, like ἐντροπαλαίτσθαι II. 6. 496; so that it is preferable to render περιτροπέοντες here ‘driving in,’ sc. into a compact flock, for the purpose of taking them down to the ship. Cp. βοῦς περιτρομόμενον Od. 11. 402; 24. 112. Fäss compares Apoll. Rhod. Arg. 2. 143 ἄπο δ' ἄσπετα μῆλα περιτροπάθην ἐκάνοντο | ἕρωσι. We find περιτροπεῖον in the sense of ‘deceiving’ in h. Hom. Merv. 542.
9. ΟΔΥΣΣΕΙΑΣ Ι.

ἀλλ' ἐγὼ οὐκ έίσων, ἀνά δὲ ὄφροιν νεόν ἐκάστῳ, κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα πόλιν ἐν νηλ βάλοντας ἐπιπλείν ἄλμυρον ὅδωρ. 470
οἱ δ' ἀλη' ἐσβαίνον καὶ ἑπὶ κλητι καθίζον
ἐξῆς δ' ἐξέμενοι πολίν ἁλα τύπτων ἐρέμως.
ἀλλ' ὥτε τόσον ἀπῆν δασον τῇ γέγαιν βοσῆς,
καὶ τότ' ἐγὼ Κύκλωπα προσηθῶν κερτομίως:
'Κύκλωψ, οὐκ ἄρ' ἐμελλέσσαι ἀνάλκιδος ἀνδρὸς ἑταῖρος 475
ἐδμενά ἐν σπῆ γλαφρῷ κρατήριβί βίην.
καὶ λίθω σὲ γ' ἐμελλε κικήσεθαι κακά ἑργα,
σχέτι', ἐπεὶ ξείνους οὐχ ἄξεσ σῷ ἐνὶ ὀκρῳ
ἐσθέμεναι τῷ σε Ζεώς τίσατο καὶ θεοὶ ἄλλοι.
'Ως εἴσημήν, δ' ἠπείτα χολώσατο κηρόθι μάλλον 480
ἂκε δ' ἀπορρήσας κορυφῆν ὅρεος μεγάλου,
καὶ δ' ἔβαλε προπάροιρθε νεός κυνοτρόφοιο
[τυθόν, ἐδεύσων δ' οἴην ἄκρον ἒκέθικα].

483. οὐτοὶ δ' στίχοι συντάσσεται ἀνδροῦ στίχου ἀγχομένου 'πλημμερής' (inf. 485) Schol. M. ἀναρία ἐχει μετά δῆλου Eustath. Editors since Wolf have either bracketed or expunged the line. See note below.

468. Join ἀνά-νεον, i.e. I signalled my refusal. The proper meaning of ἀνά
νεψων is to express dissent or refusal by throwing back the head, opposed to κατανεών, the corresponding gesture of
assent or permission by nodding and bowing the head. ἀνανεών may be
used absolutely, or with κατα. II. 32.
205. or, as here, with ὄφροιν, the ex-
pression of disapproval being also
exhibited in the knitting of the brow
or closing of the eyes: cp. Ar. Lysist.
τι μοι μιατί κάνανετε;
469. κλαιον is directly governed by
οὐκ ἐλών, the words ἀνά... ἐκάστῳ being
parenthetical, as οἴδ' ἄνεψαν sup. 302.
470. βαλόται. A hasty action sug-
gestive of hurry. In Od. 11. 4, where
there is no such haste implied, we have
the more deliberate ἐν δὲ τὰ μῆλα λα-
βάντες ἐβάλομεν.
474. κερτομιούσι (κεῖρος) is used
here and in ll. 1. 539 as a substantive; cp.
μελικιουσιν ll. 4. 236, and ὀνει-
δείοσιν ll. 22. 497.

475. οὐκ ἄρ' ἐμελλές. The negative
attaches closely to ἀνάλκιδος, which
is the emphatic word in the sentence.
The words are equivalent to οὐκ ἀρα
ἀναλής ἢν ἀνήρ ὁ ἑταῖρος ἐδεράν
ἐμελλές, 'He was no weakening whose
comrades thou wast minded to eat:'
ἐμελλές refers back to v. 308, when the
Cyclops first began his horrid butchery.
ἀρα = 'as you see,' introducing the
illustration.
477. καὶ λίθω, 'to the very uttermost.'
Cp. καὶ μᾶλα Od. 1. 318 etc., καὶ κάρτα
Soph. O. C. 65.
478. σφ ἐνὶ ὀκρῷ, thereby specially
violating the rites of hospitality.
483. τυθόν... ἐκέθικα. This line
cannot be read here, though it is appro-
priate enough in v. 540. A stone that
fell προσπάραυτο νέος would not go near
the οἴην. Probably the missile passed
clean over the ship and fell before her
bows; as it appears, from v. 489 foll.,
that the stern was the part toward the
shore.
9. ὌΔΥΣΣΕΙΑΣ I.

ἐκλύθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης:

τὴν δ’ αἰϑὴ ἄπειρωθεν παλιρρόθεν φέρε κύμα,

πλημμυρίς ἐκ πύνταοι, θέμωσε δὲ χέρσου ἱκέσθαι.

αὐτάρ ἐγὼ χείρεσιν λαβὼν περιμήκεα κοινῶν

ἀσα παρέξ’ ἐτάρωσι δ’ ἐποτρώναι ἐκέλευσα

ἐμβαλέων κάπης, ὧν ὑπ’ ἐκ κακότιτα φύγομεν,

κρατὶ κατανέϰουν ὁ ὅ ὄο προπεσάντες ἔρεσον,

ἀλλ’ ὅτε δὴ δὴς τόσον ἅλα πρήσουντες ἀπῆμεν,

καὶ τὸν’ ἐγὼ Κύκλοτα προσήδων’ ἀρμῷ δ’ ἔταιριν.

485. τὴν δ’ αἰϑή’], τὴν δ’ ὄη, οὖν τὸν Schol. H. Does this mean οὖν Αἱρπαρχεῖος? 489. ὃν’ ἐκ. Wolf wrote ὧν’ ἐκ in II., but Spitzn. and subsequent edd. ὑπ’ ἐκ. La Roche here, with four MSS, ὧν’ ἐκ. See on Od. 3. 175. 491. πρήσουντες] πλήσουσινε Ἰανεῖος Schol. H. Q.

485. τὴν δ’ αἰϑή’, “and the back-

washing wave carried her swiftly to

land (a surge setting in from the sea),

and drave her to approach the strand.”

παλιρρόθεν is here used of a wave

that draws in to shore; in Od. 5. 430 it

is the under-tow of the surf that carries

the swimmer out to sea. But the epig-

thesis is correct in both passages, for

the wave “carries back” to the place from

which escape is being sought.

486. πλημμυρίς (πλάθω), interpreted by

Apollon. as ὅμηρα τῆς βαλκάςης, is not

the flood-tide as distinguished from the

ebb, but the swell from the fall of the

stone, setting shoreward. It is a common

expedient to bring a floating stick to

the bank by throwing stones beyond the

stick; and this was the effect of the

great stone hurled by the Cyclops.

θέμωσε. Schol. V. δὲ καὶ Ἀἱ-

ρπαρχεῖος ἐγείρει δὲ τῇ χείρᾳ. Καλλι-

στράτοις δὲ ἀντί τοῦ ἐποίησε, παρὰ τὸ

θεῖναι, παραγάγον. Ἀλλαο. ἐπέργασεν,

ἐδάδατο. Schol. B. derives the word

from θείας, i.e. τὸ νόμος καὶ ἡ ἀνίγης,

but, ultimately, the word must be re-


1396 εἰς δὲ γῆν πάλαι κλάδων παλιρροίων

γῆς ναῦν.

488. ὅσα παρέξ. This means some-

thing more than pushed her ‘off’ or

‘out’; it implies also the process of

‘punting’ the ship someway ‘along’

the shore. Perhaps the word ‘away,

might be general enough. Π αντοῖος

(Lat. ‘contus’) be connected with

τέω, it must be a pole sharp at the point,

489. ἐμβαλέων κάπης. This is taken

as the equivalent of the Lat. ‘incum-

bere remis.’ According to this render-

ing we have to supply some word like

χαρά or ὶνα, or else to treat ἐμβ.

as a sort of reflexive verb, of which

latter use we find no example in Homer.

Perhaps we ought to interpret the

phrase as meaning, ‘to dash into [the

sea] with our oars,’ comparing the dative

with 젋 νην καταγρόμεσθα Od.

10. 140, or χείριν ἀναπαχομέων II. 23.

686.

490. κρατὶ, for no one dared to utter

a sound while they were still within

range of the Cyclops’ missiles.

491. δὲ τὸ σῶμα. This must mean

twice as far as the distance given in

sup. 473. The design of Odysseus is

to row out of range; but the expression

introduces an inconsistency, for to be

out of range of shot must be to be out

of hearing, if the first position (473) is

described as δοσον τὲ γέγονεν βοήσας.

But that they were not out of hearing is

implied by the intention of Odysseus to

address the giant, καὶ τὸν ἐγὼ Κ προ-

ηθόνων, and we have no right to add

to the picture by supposing that the

Cyclops had come down to the water’s

edge, or was even wading in the sea.

Ἀλλὰ πρήσουσιν is analogous to ἐκέ-

λευθοῦν πρήσουσι Od. 13. 83; the commoner

construction being πρήσουσιν ὀδο Od. 3.

476. This usage is imitated in the later

epicstes, as ὅποιοι διήγερσαι μήλαιν

εἰόρ Quint. Smyrn. 1. 4. 404.

492. προσηδόνων. The passage 491–
9. ΟΔΥΣΣΕΙΑΣ Ι.

μειλιχίους ἐπέέσσαν ἔρητον ἄλλοθεν ἄλλον
'Σχέτλει, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὅς καὶ νῦν πάντοτε βαλὼν βέλος ἤγαγε νῆα
αὐτὸς ἐς ἤπειρον, καὶ δὴ φάμεν αὐτῷ Όλέθαι,
eἰ δὲ φθεγγαμένον τεν ἢ αὐθήναντος ἄκουσε,
σὺν κεν ἄρας ἡμέων κεφάλὰς καὶ νῆα δοθρὰ
μαρμάρῳ ὀρκίσετί βαλῶν τόσον γὰρ ἦσον.

'Ως φάσαν, ἄλλ' οὐ πείθον ἐμὸν μεγαλύτερα θυμῶν,
ἀλλὰ μὲν ἄγροφος προσέφην κεκοπητός θυμῷ
'Κύκλωψ, αἱ κέν τις σε καταθνῆται ἀνδρόπων
ὁφθαλμὸν εἴρηται ἀεικελῆν ἄλαστον,
φάσθαι Ὠδυσσήα πτολυπόρθιον ἐξαλᾶσαι,
νῦν Λαέρτεω, Ἰθάκη ἐν οἰκὶ ἔχοντα.

'Ως ἐφάμ臀, ὅ δὲ μ' ὀμόγεια ἠμείβετο μῦθον
ἄντις τόποι, ἢ μάλα δὴ με παλαιήφατα θέσαθα Ικάνει,
ἔσθε τις ἐνθάδε μάντις ἄνηρ ἡς τε μέγας τε
Τήλεμος Εὐρυμίδης, ὃς μαντεύων ἐκέκαστο
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν.

499. ὀρκίσετί | ἐχοντα | in two MSS.

501 seems to be parenthetical, and the οἰκονομία of 491 is resumed by the προσέφησιν of 501. It does not seem according to Homeric usage to press a sense of attempted action into the imperfect προσέφησιν. Cp. Od. 14. 485.

496. φάμεν .. ἄλεθαι. With this use of the norist after verbs of expectation or prediction see on φῆμι τελευτήσαν Ὀδ. 2. 171.

497. φθεγγαμένος expresses any shout or cry; ὀλεθαι is narrower, and implies the use of articulate words.

499. μαρμάρος, from root μαρ, as μαρμαρος. Seiler quotes from Montbel: 'Ici marmaros et quelquesfois πέτρος marmaros (11. 16. 735) n'est autre chose qu'une pierre blanche comme nos cailloux ou brillante, comme la roche nommee mica.'

τοσον γὰρ ἦσον, 'so far he slings.'

500. ἔφθαρον. See on sup. 282. He addresses him here 'again;' for his first address is given in v. 474.

504. φάσθαι = 'dic.' Alluding to this passage, in which Odysseus reveals his name to the Cyclops, Aristotle (Rhet. ii. 3. 16) remarks that vengeance is incomplete till the guilty one knows for what cause and by whose hands it has been inflicted.


509. Τήλεμος. Cp. Thesm. 6. 23; and Od. Metam. 13. 771 'Telemus Eurymidis, quem nulla estellarat ales, | terribilem Polyphemum adit: lumenque quod unum | fronte geris media rapit tibi, dixit, Ulixes.'

510. μαντεύομενος κατεγήρα. For μαντεία was a regular profession, the μάντειοι being reckoned as public servants (Ἰερομοναχ. Od. 17. 383) along with the ἱερεῖς, ἱερός κακῶν, and τίτσων δούρων. The μάντεια could interpret the present and predict the future either by the study of the flight of birds, or other
9. ΩΔΥΣΣΕΙΑΣ Ι. 395

ός μου ἐθῇ τάδε πάντα τελευτησεθαι ὑπόσα, χειρών εἴ 'Οδυσσός ἀμαρτήσεθαι ὑποπή. ἀλλ' αἰεὶ τίνα φώτα μέγαν καὶ καλὸν ἐδέγμην ἐνθαδ' ἐλεύσεθαι, μεγάλην ἐπειμένον ἀλήννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννννν

515

ἀλλ' ἀγεί δείρ', 'Οδυσσευ, ἴνα τοῖ πάρ χείναι θείον, πομπῆν τ' ὀτρίνω δόμεναι κλυτον ἐννοσίγαιον τὸν γὰρ ἐγὼ παῖς εἰμι, πατήρ δ' ἐμὸς εὐχτείσαι εἰμαι. αὐτῶς δ', α' κ' ἐθέλησ', ἤσσεται, οὔδέ τις ἄλλος οὔτε θεῖον μακάρων οὔτε θυητῶν ἀνθρώπων.

520

'Ός εἴλατ', αὐτάρ ἐγὼ μιν ἀμειβόμενον προσεῖπον· 'αἱ γὰρ δὴ ψυχῆς τε καὶ αἰώνοις σε δυναίμην εὐνὶν ποίησας πέμψαι δόμον "Αἴδος εἶσο, ὡς οὖν ὀφθαλμόν γ' ἤσσεται οὖδ' ἐννοσίγανον.

525


augural sigils (οἰνοπόλεως Π. 1. 69), or by dreams (ἀνευρόσλος Π. 1. 63), or possibly by the smoke of the sacrifices, if this meaning can be got from θυσίας Od. 21. 145; Π. 24. 221.

Κυκλωτέουν may be taken with μαντεύομενον = 'for the Cyclopes;' but its position in the line rather suggests that the meaning is local: he passed his life and reached old age among the Cyclopes.

512. χειρών ἐξ', 'that I should lose my sight at the hands of Odysseus,' Cpr. φιλοθήκη τοι ἄδω Π. 2. 669.

This use of ἀμαρτάνειν is not found elsewhere in Homer, and Döderlein needlessly proposes ἀμφοθανεθαι, from ἀμφοθανεθαι. The phrase is common enough in the Tragedians, as Eur. Alcest. 342 τοιαδ' ἀμαρτάναντι συγγέιν. The compound ἀμφοθανεθαι is used in Homer nearly in this sense, as σεῖν ἀμφοθαρφονέρι Π. 6. 411, φιλον ἐνο πατρὸς ἀμαρτών Π. 22. 505.

515. ἀκίνω. In Od. 11. 393 we find the substantive ἀκίνω, which may belong to the same root as κινώ, and would then denote strength as exhibited in 'movement.'

518. πομπῆν τ' ὀτρίνω. These words

make a sort of Homeric formula, as in Od. 7. 151; 8. 30; 11. 357. It seems therefore better to take them closely together, and to regard δόμεναι κλυτον ἐννοσίγαιον as an epexegetical clause defining πομπῆν. Similarly in Od. 7. 151 we have αὐτὰρ ἐμὸ ποτήρι ὄρνησεν—πατρὶ λεισθαί θάνατον, 'hasten on with the preparations for my return—that I may reach home all the sooner.' So we may render here, 'and let me make speedy preparation for your return—that the famous Earthshaker may grant you one.'

523. α' γὰρ. 'Would that I were able, having robed thee of life and being, to send thee within the house of Hades, as certainly as Poseidon himself shall never heal thine eye!'

525. With οὖν... οὔδε cp. Od. 8. 176, 380. For οὖ introducing an illustrative comparison into the expression of a wish cp. Od. 17. 253 α' γὰρ θηλῆς δόλων ἐγὼ ἀργυρότοξος Ἀπόλλων | . . . οὖ Ὀδυσσῆ γ' ἀπεικότο ζύπτωμον ἡμαρ. The form is clearer when εὖτο is introduced into the first clause, as εἶ ὁ πάντ' ἐβάλε να ἤμερη ἤδη να καθόν φῆρες Ἀργείωσι Π. 13. 825 foll.
9. ὙΔΥΣΕΙΑΣ Ι.

"Ὡς ἐφάμην, ὁ δ' ἐπείτα Ποσείδαον ἀνακτὶ εὐχέτο, χείρ' ὅργανοι εἰς οὐρανὸν ἀστερόμενα· Ἐλθεὶ, Ποσείδαον γαιήσε, κυνοχαῖτα· εἰ ἔτεων γε σὺς εἰμί, πατήρ ὁ ἐμὸς εὐχεῖ δἐν, ὡς ὑ' Ὀδυσσῆα πτολεύρθιον οἶκα' ἰκέσαι 

[ὡν λαέρτεω, ἵθακη ἐν οἰκί' ἐχοντα]. ἄλλ' εἰ οἱ μοῦρ' ἐστὶ φίλους τ' ἴδεεν καὶ ἰκέσαι οἰκον εὐκτίμειον καὶ ἐν ἐς πατρίδα γαϊν, ὣψε κακός ἔλθοι, ἀλέας ἀπ' πάντας ἐταύρους, νηὸς ἐπ' ἀλλοτρίς, εὐροὶ δ' ἐν πήματα οἰκφ'· Ὡς ἐβαζ' εὐχόμενος, τοῦ δ' ἐκλυν κυνοχαῖτης· αὐτάρ ἕ γ' ἐξαυτὺς πολὺ μείζονα λάαν ἀείρας ἢκ' ἐπιδινήσας, ἀπερέεισε δὲ ἤν ἀπέλεβον, καὶ δ' ἐβαλεν μετόπισθε νεὸς κυανοπρόφορον τυτθόν, ἰδεύσεσθε δ' οἰχὼν ἀκριν ἰκέσαι.

531.] Since Wolf this line has been bracketed by nearly all editors, as being wanting in twelve MSS, and in the text of Eustath.: cp. also Macrobiat, Sat. 5. 12. 6. 539. μετόπισθε] ἔπραμφε Schol. M. and a few MSS. See on sup. 483.

527. χείρ', i.e. χείρε.
ἀστερόμενα is a good instance of a standing epithet, for the occurrences described here are taking place in the daytime.
535. νηὸς ἐπ' ἀλλοτρίς, that is, the Phaeacian ship on board of which Odysseus was brought home.
εὑροὶ δ' ἐν πήματα οἰκφ'. For this unusual position of the preposition see on Od. 6. 167.
538. ἢκ' ἐπιδινήσας, 'he whirled it round and flung it, and put into it [see the effort] vast strength.' Said of Ajax Il. 7. 269.
For ἀπερέεισε compare Schol. B. L. συνεπεδαχεν δὸν τὸ ὑώμα τῇ βολῇ καὶ πάση δυνάμει ἔχραστο. The word is used without a direct object expressed in Il. 5. 856 ἀπέρεεσε εἰς κεννώνα, the ἔχραστο may easily be supplied from the foregoing words.
539. There are two ways of punctuating here. We may either put a stop after τυτθόν, which will then qualify μετόπισθε, as τυτθόν ὑώμον Il. 5. 443 (Aristarch.); or we may put a stop after κυανοπρόφορον, so that τυτθόν may go with ἰδεύσεσθε, like τυτθόν ἄρμυτε Il. 17. 609. In the latter case, δὲ will stand as the third word in the sentence, which is only allowable when the first two words have a very close connection together. See crit. note on Od. 6. 100. If then we join τυτθόν ἰδεύσεσθε δὲ we must treat τυτθόν as making a sort of close combination with ἰδεύσεσθε, and this is the decision of Eustath. and the older commentators generally. The other way of punctuating is supported by Il. 10. 345 παρεξελεφθεὶν πεθοῦν | τυτθόν, and Il. 13. 184 ἡλεύστα τὰ λάκκαν ἔχρασι | τυτθόν, in both of which passages a clause follows introduced by δὲ. This seems the preferable way. - For the use of ἰδεύσεσθε (= ἐδείξας) without any qualifying adverb Bekk. quotes Aleiph. 3. 5. 3 ἰδέως μικρὸν περιεχόμειν, Translate, 'And he threw it down a little a stern of the dark-prowed ship, but he failed to reach the end of the steering-paddle.'
540. οἶχων (οἶξα) is properly the handle which turns the paddle or πυθόμεν.
9. ΟΔΥΣΣΕΙΑΣ Ι.

ἐκλώθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης· τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἵκέσθαι. ἀλλ' διὰ δὴ τὴν νῆσον ἀφικόμεθ', ἐνθα περ ἄλλαυ νῆς ἕσσε σελμοι μένον ἀθροία, ἀμφὶ δ' ἑταῖροι εἰατ' ὄδυρόμενοι, ἡμέας ποτιδέγημεν αἰει, νῆα μὲν ἐνθ' ἐλθόντες ἐκέλασαμεν ἐν ψαμάθουσιν, ἐκ δὲ καὶ αὐτοὶ βήμεν ἐπὶ βηγμῶν θαλάσσης. μὴλα δὲ Κύκλωπος γλαφυρῆς ἐκ νῆς ἐλάντες δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης. ἀρνειν δ' ἐμοὶ οὔφ ἐκνημίδες ἑταῖροι μιλῶν δαιμόμενων δόσαν ἔσχατα τὸν δ' ἐπὶ θυί Ζηνὶ κελαινεφέι Κρονίδη, δς πᾶσιν ἀνάσοι, ἰέσας μηρ' ἔκαιν' δ' οὐκ ἐμπάξετο ἱρών, ἀλλ' δ' γε μερηρίζεν ὅπως ἀπολοιατό πᾶσαι νῆς ἐνσελμοι καὶ ἐμοὶ ἐρῆμες ἑταῖροι. ὡς τότε μὲν πρόπαν Ἰμαρ ἐς ἧλιον καταδύντα ἰμεθα δαιμόμενοι κρέα τ' ἀσπετα καὶ μέθυ ἢδ' ἢμος δ' ἡλίος κατέδυ καὶ ἐπὶ κνέφας ἡλθε, δὴ τότε κοιμήθημεν ἐπὶ βηγμῶν θαλάσσης. ἢμος δ' ἤργειναι φάνη ροδοδάκτυλος Ἰδως, δὴ τότ' ἐγὼν ἑτάρουσιν ἐποτρύνας ἐκείλουσα αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι. οὶ δ' ἄιψ' εἰσβαίνων καὶ ἐπὶ κλησὶ καθίζων, ἐξῆς δ' ἐξόμενοι πολιήν ἄλα τύπτων ἑρετοῖς. Ἐνθὲν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, ἄσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἑταῖρους.

544. ἀλλ' δὲ γε 7 ρ. ἀλλ' ᾧ πο Schol. H. δ' γε with majority of MSS, Bekk., and La Roche. See Ameis, Anh. ad loc.

542. χέρσον. This describes the shore of the island mentioned in sup. 116; whereas χέρσος in sup. 486 is the shore of the main land where the Cyclopes lived.

543. ἀλλ' δὲ. The apodosis to this protasis is introduced by νῆα μὲν in v. 546. So in Od. 12. 1-5 

545. ἔτωι. 550. ἀρνών. That is the particular 'ram,' by means of which I had escaped. 553. ἐμπάξετο. Zeus refused to notice these offerings because the prayer of Polyphemus had been heard, and would be answered.
The names Aeolus (Διόμη) and Hippo-
tades (Ἱππόταδης) both describe the rapid
movement of the wind; the latter of the
two names recalls Βορέας ἄμυς (Soph. Ant. 985). There were three
mythological personages called Aeolus:
(1) a son of Poseidon; (2) a son of
Hellen, alluded to in the words Ἐρμής
Ἀεολίς (Od. 11. 227); and (3) the
present Aeolus, son of Hippotas by
Melanippe. Not till the time of the
Alexandines is Aeolus spoken of as a
god; he appears here only as φίλος ἄμυνος θύους, and as keeper of the
winds by order of Zeus (v. 21).

2. εἰς πλώς (from πλῶ, a form of
πλῶσις, was variously interpreted by
the older commentators, Aristarchus
explained it by φαρύτην οἷν περιφορομένη
Scho. H.M., εἰς περιφορήν οἰκείατέρων
γάρ φορὰ μὴ ἔρρωσθαι τῶν ἄνεμων
νήσων. This sense of ‘floating’ is by far
the simplest and the most picturesque;
and we may compare the words of
Findar about Delos (‘erratica Delos’
Ov. Met. 6. 323), ἥν γάρ τὸ πάρομε
φορήτα συμπάθεσιν παντοταπέρας τ᾽ ἄνει-
μον δεξαίον (Frag. 58). The words of
Herodotus also, in describing the island
of Chemnis in the lake near the city of
Buto, leave no doubt about the mean-
ing commonly assigned to πλώσις. He
says, λέγεται ἣ’ Ἀρεωτήν ἔστη αὐτῇ ἡ
νήσος πλώσις αὐτῶς μὲν ἄργον οὔτε
πλέονος οὔτε κυμάτησιν ὤγον, τίθησα δὲ
ἀκολούθω εἰς νήσος ἀλήθεως ἡπὶ πλάτην.
The scepticism that Herodotus ex-
τοῦ καὶ δόθηκα παιδὶς ἐνὶ μεγάροις γεγάδοις, εἰς μὲν δυνατέρες, εἰς δὲ νίκες ἴνα ὄντων.

5 τῶν οὖν υγιετέρας πόρου πιάζων εἶναι ἀκοίνης. οἰ δὲ αἰεὶ παρὰ πατρὶ πάλιν καὶ μητέρι κεδυῖ 
δαινύναι: παρὰ δὲ σφιν ὀνείατα μυρία κείνη, 

κυνηγὴν δὲ τὸ δώμα περιστεναχίζεται αὐλή  


presses about the fact serves to bring out more strongly the unmistakable sense of πλωτός, which is in regular use in later Greek as an epithet of fish and other aquatic creatures. Of course it seems to increase the wonder that so solid an isle, with its sheer cliff and brazen wall, should be afloat on the waters, and Crates therefore seeks to escape this difficulty by taking πλωτή to mean 'accessible to ships,' η προσ-

πλωτεμένη ἐν' ἀνδρώνων, and to this interpretation Nitzsch inclines, considering the word as nearly equivalent to ἄμελοβαθής Od. 5. 413. Similar interpretations are quoted by Schol. T., as e.g. ἐν πλωτοὶ ὄσαν τότοις, or προσφυματὴν ἄλλ· ὡς ἄμελοβάθους. But such a description of island, instead of being accessible to ships, would be harbourless and dangerous. May not the whole story of the floating island with its precipitous sides be a poetical reproduction of the story of some Phoeni-
cian sailors, who had voyaged far enough to the north to fall in with an iceberg? The sheer face of ice and the glittering summit seem to be perfectly described by the words χάλκεων πείχος καὶ 

λιοντες ἀνάδερμοι πέτρη.  

5. καὶ δόθηκα παιδὶς. These words take up ἢνα τὸ ἄναψεν Ἀεολος,  'Aeolus, lived there, and there are twelve children besides in his halls.' γεγάδοις means no more than εἴσοι, as in Od. 6. 62; 5. 357; 19. 279; II. 4. 325. Accor-
ding to Schol. H. Q. 'Aeolus had to 

wife Telepatra τῷ Διαστρηγόνων ᾧ Δια-

στρηγόνων:) and the same authority tells 
us that the allegorising interpreters made 'Aeolus symbolise the year, and saw as his six sons the six sterner and colder months of the year, and in his six daughters the warmer and sunnier months. On the marriage between these brothers and sisters the Schol.
"Δύσσειας Κ.

ηματε· νύκτας δ' αύτε παρ' αίδοις ἀλόχοιν εὐδονοῦ' ἐν τε τάπησι καὶ ἐν τρητοῖς λέξεσιν καὶ μὲν τῶν ἐκώμενα πύλην καὶ δόματα καλά.

μὴν δὲ πάντα φίλει με καὶ ἔφερεν τὸν ἐκαστά,

"Ἰλιον Ἀργείων τε νέας καὶ νύστον Ἀχαιῶν

αὐτὰρ ἔγω τῷ πάντα κατὰ μοῖραν κατέλεξα.

ἀλλ' ὅστε δὴ καὶ ἐγών ὅδον ὑστεν ἥδ' ἐκέλευον

πεμπέμεν, οὗτο τι κείνος ἀνήγατο, τεῦχε δὲ πομπῆν.

δώκε δὲ μ' ἐκδείρας ἁσκὸν βοὸς ἐννεάφωροι,


17. καὶ ἐγών . . . ὑστεν, 'when I also began to ask': that is, 'I in my turn,' after Aeculos had finished his questionings.

ὅδον here is equivalent to 'leave to depart.' The protasis introduced by ἀλλ' ὅστε δὴ finds its apodosis in οὗτο τι κείνος ἀνήγατο.

19. δώκε δὲ μ'] ἐκδείρας. See crit. note. 'And he gave me a bag of the skin of an ox that he had flayed;' ἁσκὸν βοὸς goes closely together = 'a skin-bag of an ox,' and ἐκδείρας has no immediate connection with δώκε in point of time, but merely tells how he had got such a bag. Nietzsche quotes a similar sentence from Lucian, Amor. 34 σκέπτεσα δεηθέντες ἀνθρώπων νῦν, θυρία δειπνήσατε, ἡμερήσατο.

ἐννεάφωροι is commonly taken to mean 'nine years old,' from ἐννέα and ἄφρο or perhaps ἀφρο, which is quoted as equivalent to ἐκαστά. This epithet is generally supposed only to imply full-growth, ἐννέα being taken for a conventional amount representing maturity, perhaps as being a triple of the number three. But Aristotle, Hist. An. 6. 27, says, διαμάζει δὲ μάλατα (δ' βοὺς) παντατετά ἄν., did καὶ Ὀμηρὸν φασι.
10. ΟΔΥΣΣΕΙΑΣ Κ.

εὔνα δὲ βυκτάων ἀνέμων κατέδεσε κέλευθ᾽
κεῖνον γὰρ τοῖμην ἀνέμων ποίησε Κρονῶν,
ἠμὲν παυέμεναι ἥδ᾽ ὅρνυμεν ἐν κ᾽ ἑθέλησι.

νηλ ὥ ἑλπρόφαρφι κατέδει μέρυσθι φαεινὴ
ἀργυρῆ, ὅπερ μὴ τι παραπνεύσῃ ὀλίγων περ᾽
ἀυτῶν ἐμοὶ πνεύσῃ Ζεφύρον προῆκεν ἀνήρ,
ὁφρα ἄρει νήσας τε καὶ αὐτοῦς οὐδ᾽ ἄρ᾽ ἐμελλόν
ἐκτελείνν αὐτῶν γὰρ ἀπολόγου ἀφραδίσχων.


πεποιήκαν τινὶ ἄθικ τοῖσι ποίησαν Αἰθάρεα ποντατηρίων (Od. 18. 419; 19. 420), καὶ τὸ ἦλιον ἐννφωρος ἐνπαι
σάθαι γὰρ ταῦτα. Καὶ εἴη ἐννφωρος καὶ ποντατηρίως, ἐν ταὐτί καὶ τὸ τὸ μὲν ἔστωτε ἑννφωρος, εἶναι ἐν ταὐτί
μὲν ἐστιν ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑννφωρος, εἰς τὸ τὸ δὲ ἄτοι τὸ τὸ ἔστωτε ἑν

The description of the Aloadae, in Od. 11. 311, seems conclusive; ἐννφωροι γὰρ τοῖς για καὶ εὐνεσθῆκες ἦσαν | εἴρος, ἀτὰρ μίκεια γα...ἐννφωροὶ, for it is impossible to disregard the intentional parallelism between the three epithets. The word ἐννφωρος is also used, Od. 19. 179, as descriptive of Minos, ἐννφωρος βασιλεύς, Διῶς μεγάλου λατρείας, but Schol. V. is uncertain as to the sense in which it is used—οἴ μὲν οί δε ἐννφα ἐννφα ἐννφα ἐννφα ἐννφα ἐννφα ἐννφα ἐννφα ἐννφα ἐν

On a general examination of all the passages, we must adopt one of these lines of interpretation; either (1) to must suppose the original meaning of the word to have been ‘nine-years-old,’ and the derived meaning therefrom ‘of full maturity;’ or (2) we must take ὀρθρία as ‘season,’ some division of the year, but not the whole year; or (3) we must divide the word into ἔννφωρος, taking -ωρος as a mere termination, as in πάρωρος, and throwing all the emphasis upon the syllable -ωρ, i.e. -φα, as in τάφος, τιθελεον. A modification of this etymology is suggested by Weber, who proposes to compound ἐννφώρος of ἐν and ὀρασί (i.e. ἐν ὄρασι, compare ὀρασί), as ἐννφωρος of ἐν and ὀρασί. Both lines of interpretation converge more or less in the meaning of ‘full strength,’ one representing the strength of maturity, the other of youth. The former of the two interpretations is preferable.

21. With τοῖμην ἀνέμων compare τοῖμην πολέμου 11. 4. 84. Aculus is not in Homer the King of the Winds, as represented by Virgil, Aen. 1. 56, 66; he is only the manager of them by permission of Zeus; and we find Pallas, Calypso, Circe, and others possessed of the power to send a favouring wind when they pleased.

22. ἀφραδίση (connected with μυρωμαί) ἀργυρείς. This implies a somewhat advanced stage of metallurgy, as the silver is here represented as drawn into a fine wire, probably fine enough to plait into an actual silver cord, that could tie the neck of the leather bag so tight that not a breath of wind could slip past the fastening.

27. αὐτῶν, i. e. ἡμῶν αὐτῶν, as αὐτῶν
10. ΟΔΥΣΣΕΙΑΣ Κ.

'Εννιήμαρ μὲν ὄμοι πλέομεν νύκτας τε καὶ ἥμαρ,
tῇ δεκάτῃ δὲ ἤδη ἀνεφαίνετο πατρίς ἄρουρα, καὶ δὴ πυρπολόγησα ἐλεύσομεν ἐγγὺς ἕωτες.

Ἐνθ' ἐμὲ μὲν γλυκὺς ὅπως ἔπηλυθε κεκρήμωτα:
αἰεὶ γὰρ πόδα νηπὸς ἐνώμων, οὐδὲ τῷ ἄλλῳ
dῶχ' ἐτάρων, ἵνα βάσσον ἱκοίμηθα πατρίδα γαίας
οἱ δ' ἐταροὶ ἐπέσασι πρὸς ἄλληλους ἀγόρευν,
καὶ μ' ἐφασαν χρυσὸν τε καὶ ἄργυρον ὅκαθ' ἔγερθαι,

δῶρα παρ' Αἴδλου μεγαλήτερος 'Ἰπποτάδως
ἀδὲ δὲ τις εἰποκεν ἱδὼν ἐς πλησίον ἄλλων


above = ἢμας, but the pronoun there stands also to mark the contrast between the crews and their ships.

28. ὄμοι, to be taken closely with νύκτας, for they sailed ‘day and night alike,’ instead of only voyaging by day and running for a harbour or beaching the ship every night, as was the usual custom. We may notice the contrast here between the tenses in νν. 28, 29, and 30, and the aorist in ν. 31.

30. πυρπολώντας. Cp. II. 19, 375 ὃς ἐν ὕπον ἐν τῷ νέμεσιν κοῦρῳ μοιραῖσθαι φαζεῖ; | καυσόμην πυρός, τὸ δὲ κόπισα ὄροι ἀναμφοῦτα ἐσταθήμ & ὄλοι τοῖς ὅσι ἐθόλοντας ἑκάστα | τόντων ἐν' ἰσθιοῦσαν φιλῶν ἀνάπνευμα φύσεως. An allusion is generally made to the watchfires of the shepherds; but here, as the day has dawned, it is better to suppose that the ship had been sighted and the fire lighted to guide her in; or else that it was merely a fire for some purpose on the farm, and was introduced into the picture to show how near they had come to their home.

32. πόδα νηπὸς ἐνώμων, ‘I was ever managing the sheet of my ship.’ The πόδει (see Appendix) are two ropes, at the two lower corners of the sail, which were used to draw the sail to one side or the other, according to the set of the wind. Here only one is mentioned, because, as the ship is running before the wind, the sail remains nearly at the same angle; and all that Odyssseus had to do was just so to trim his sail, as to make the most of his wind (compare ὃνα βάσανον ἱκοίμεθα), and perhaps to be on his guard against a possible squall. Cp. Soph. Ant. 715 ὅτι χαλά ἐγκρατῇ πῦλα | τεῖνα ἐπέλεις 
μηδὲν, ἢπιος κάτω | στρέψα το λακνών 
σελημαν νιαλλάτας.
The School on this passage gives a double interpretation of πόδα, either (1) the rope that pulls round the sail-yard, τοῦ μετα-

γηνυχίαν τοῦ κέφαλος κάλλως, or (2) the rubber itself, sc. πτηχίλον. The use of νωμᾶν may seem to support this interpretation, as we have οἶνοι νωμᾶν in Od. 12, 218, and ὀφίης νωμᾶς ἀσχ. S. c. T. 3; but it is doubtful whether νωμᾶς ever bears this meaning.

36. Αἴδλου. Here we may suppose that the o is lengthened in thisis, by the effect of the liquid λ; see Spitzm. de vers. heroic. 83 foll. Ahrens (Hom. Form. lehr.) would write Αἴδλου. Cp. Ἑλλοῦ (Ἕλλο) προσάρχει II. 15. 66, ἀνιψίου (ἀνηύσιο) κατεμάνω II. 15. 554, ἄρχειν (ἄρχεσ) πρόσθε II. 22. 313. Such a form of the genitive would amend the awkward rhythm in χαλαθῇ δ' Ὑς ἀθρόν (ἡμοῖο) φιμι Od. 14. 239. See note on Od. 1. 70, and cp. Monro, H. C. § 98.

37. πλησίον, used as a substantive, as Od. 8. 328. Compare the common use of ἀθάνατοι, θυγατήριοι and aἰδώς Od. 15. 373, γιάμμοι Od. 16. 9. Theogn. 221 611, uses ὡς πλησίον.
"Ω πότις, ὡς ὅδε πάσι φίλος καὶ τίμιος ἐστὶν ἀνθρώποις, ὡτόν τε πόλιν καὶ γαῖαν ἔκτισεν. πολλὰ μὲν ἐκ Τροίης ἀγεταὶ κειμήλια καλὰ ληψίς: ἦμεις δ' αὕτη ὁμὴν ὄν̄ο ἐκτελεσάντες οἴκονε διασύμβεβα κενεῖς σὺν χείρας ἔχοντες, καὶ νῦν οἱ τὰδ' ἐδώκε μεριδίονοι φιλότητι Ἀύλος. ἀλλ' ἄγε βάσσον ἰδομέθα ὅτι ταῦτ' ἐστὶν, διὸς τις χρυσὸς τε καὶ ἀργυρός ἀσκό ἐνεστὶν.'

"Ως ἐφασαν, βουλή δὲ κακὴ νίκησεν ἐταίρων ἀσκόν μὲν λυτων, ἀνέμου δ' ἐκ πάντες ὅρωσαν, τοὺς δ' αὐτήν ἀρπάξασα πέρειν πόντυσχε βύσσα κλάηται, γαῖας ἀπὸ πατρίδος' αὐτὰρ ἐγὼ γε ἐγρομένου κατὰ θυμὸν ἀμύμωνα μεριμνῆσαι ἢ πεσῶν ἐκ νῆος ἀποφθήβην ἐνὶ πύντω, ἢ ἀκέων τλαίνη καὶ ἔτι ζωοῖς μετείχην, ἀλλ' ἐγὼ καὶ ἔμεινα, καλυφαμένου δ' ἐνὶ νηλι κείμην' αἱ δ' ἐφέροντο κακὴ ἀνέμοιο θυέλλῃ αὖτις ἐπ' Ἀλολήνῃ νήσου, στενάχοντο δ' ἐταίρων,

"Ενθα δ' ἐπ' ἦπερον βήμεν καὶ ἀφυσσαρέον ὄδωρ, αὐταὶ δὲ δειπνόν ἔλαυνθα τὸ ὄρος παρὰ νηθείν ἐταίρων.


40. Τροίης is properly an adjective = T. γαῖαι, 'from the land of Troy.' Aristarchus took Τροίης (in dieresis) as agreeing with ληψίς, which is really a material or partitive genitive with κειμήλια.

42. σὺν seems to mean 'all of us together,' or 'along with us.' Others join συν-ἔχουντε, as though it meant 'holding our hands together, empty.' i.e. with the palms resting on each other, because there was nothing between them.

45. δόντων τις. Here τις serves to give an indefinite notion of quantity. A similar 'general' notion of quality is given by δύο τις Od. 9. 348. Cp. πολλός τις II. 7. 136.

46. νίκησεν, 'carried the day.' Cp. Od. 18. 424 ἐσι τὰ χείλενα ἐκά, Soph.

41. ἀποφθήμην, as opat., as φθίνον Od. 11. 330, θαύματο Od. 18. 238, δαιμόνι (Thiersch, δαιμόνι οὖν) II. 24. 665. See on ἀνάθη κατ' Οδ. 9. 377. 53. καλυφάμενος, signifying abandonment to grief. Cp. Od. 8. 91.

56. ἦπερον here means nothing more than the coast of the Aeolian isle; cp. Od. 1. 162; 5. 56. Odysseus must be considered to have led the way in the ship which he himself was steering, t.e. there were several ships together, as we gather from Od. 9. 544. The same conclusion is pointed to by the use of ἐν Od. 54 and inf. 57.
αὐτῶν ἐπεὶ σιτοῖον τ' ἐπασάμεθ' ἥδε ποτῖτος, 
δῆ τὸν ἐγὼ κήρυκά τ' ὀπασάμενος καὶ ἐταῖρον, 
βῆν εἰς Ἀϊδὸν κλάτα δόματα· τὸν δ' ἐκήθαν 
δαιμόνιον παρὰ ἕ τ' ἀλόχω καὶ δος τέκεσσιν. 
ἐξέδωκε δ' ἐς δόμα παρὰ σταθμοῦν ἐπὶ ὁδόν 
ἐξείμηθ'· οἳ δ' ἀνὰ θυμὸν ἐθάμβεον εκ τ' ἔρευνον·
'Πῶς ἥλθες, 'Οδυσσε; τὸς τού καθὼς ἔχρας δαίμων; 
ἡ μὲν σ' ἐνδικέων ἀπεσέπομεν, ὅφρ' ἐν ἱκα 
παριδὰ σὴν καὶ δῶμα, καὶ εἶ ποῦ τοι φιλὸν ἔστην·
"Ὡς φάσαν αὐτῶν ἐγὼ μετεφώνειν ἀχύμηνοι κήρ
ἀσαν μ' ἑταροὶ τε καθὼς πρὸς τοιαὶ τε ὑπὸν 
σχετιώς. ἀλλ' ἀκέσασθε, φιλοι δύναμις γὰρ ἐν ὑμῖν."
"Ὡς ἐφάμεν μαλακοίς καθαπτόμενοι ἐπέσεσαν· 
οἴ δ' ἀνεφ' ἐγένοντο πατὴρ δ' ἡμεῖς θέτο μοῦθ'.
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72. ἔρρε, as Schol. P. μετὰ φόβοις ἀναχάρᾳ. The force of θάνατος is ‘as speedily as possible,’ i.e. literally, ‘more quickly’ than your present mood seems to imply.

81. Λάμος. Fasi notes the two names, Ἀντιφάτης (φόνων, πέφερα) and Λάμος (λαμῶν, λαμβ.) as the double title of the murderous king of the land: with the latter name we may further compare Λαμία, the child-devouring ogress. Λαιστρυγόνεις may be compounded of the intensive λαί and τρέχειν or τρέχειν, ‘to devour.’ Cp. Λα-μαχος, Λαμυρως, Λαμβρός. Some commentators have taken Λαμός as the name of the town, comparing with Λάμον αἰών πολιολοβον the expression Ἰμβον πόλει Ι. 5. 642. But Lamus, as the proper name of the king, is used by Cicero, ad Att. 2. 13. 2; Ovid, Met. 14. 233; Horace, Od. 3. 17. 1; and Sil. Ital. 8. 531. The Schol. too adopt the same view, describing Lamus as a son of Poseidon. We may also take Τηλεπόλις as the actual name of the town, and Λαιστρυγονήν as the geographical epithet; cp. Od. 23. 318. The signification of Τηλεπόλις depends upon the meaning assigned to τρέχειν; the etymology of the first part of the two words being the same. See note on Od. 4. 11, where it is urged that τρέχοντος meant ‘big-grown;’ and similarly τηλεπόλις is ‘big-gated.’ There is no reason for accepting the refinements of modern commentators, who picture for us a town with a straight street through it, and gates at either end, ‘far apart.’ All that we have here is a town with ‘big gates,’ on an appropriate scale for those who were once driven out of all Greece inf. 120 and, we may add, big enough to let the in-coming and out-going herds pass abreast. The next point to examine is the meaning of ποιμα and ποιμήν. It is not necessary that we should understand ποιμήν always to signify ‘shepherd;’ though we accept this as its usual meaning, as in II. 5. 137; 12. 451; 13. 493; 16. 354; Od. 4. 87; but it is frequently used of the
herdsman generally, without any allusion to sheep; and such expressions as θηλέτυλον, ποιμαίνω, χειρόμενον ποιμών here as ‘herdsman,’ understanding by the former the herdsman, by the latter the shepherd. The scene is evening. A herdsman, driving out before him his kine, meets in the gateway a shepherd driving in his flock. As they pass, the shepherd halts (ἲπτας, connected with εἰπε) the herdsman, who answers with his greeting (ἐπικεφηνία). Thus far then we may translate, ‘on the seventh day we reached the lofty city of Lamos, the Laestrygonian Telephus, where a herdsman, as he drives in his flock, halts an (out-coming) herdsman; and he, as he drives forth his herd, answers him.’ Thus far all is simple; except that we have to account for the surprising fact that though it is nightfall and the shepherd are coming home, yet at the same moment the kine are coming out to pasture. And so, says the poet, ‘a man who could do without sleep might earn there two sets of wages; one for minding cattle, and another for feeding white sheep.’ The Schol., who lay the scene in Sicily, suggest an absurd interpretation. They maintain that the swarms of gad-flies there made it dangerous for the cattle to feed except after sundown; while the sheep, being protected by their woolly fleeces, could pasture during the day. Therefore, if any man could spend his days as a shepherd and his nights as a herdsman, he could earn wages in both capacities; and this would be all the easier, for (said they) the pasturages, or rather ‘the ways to the pasturages for the day and night feeding are near the city’ (ἐγγύς γάρ...κλεινον). Cr. Schol. 

B. H. πάντω λάγει ὑπὸ κυνότος μὲν βουκολίαν διὰ τῶν μύσας...διὰ τὸν ἰερέα. Δίωστα οὖν τις καὶ λειμάζονις δύο μασθοῖς, ἐνεκτῇ τῇ ἡμέρᾳ καὶ τῇ νυκτὸς αὐτοὶ ἐγγύς εἰσὶ καὶ σύν πόρφεροι, ὥστε, in other words, αἱ ἡμεριναὶ καὶ αἱ νυκτεριναὶ ρομαῖ ἐγγύς εἰσὶ τῆς πόλεως, or, as Eustath., adds, αἱ εἰς ἀυξήθαι δοῦλοι. This interpretation is nothing more than a simple invention to explain the meaning of the text. But the right line had been already touched by Crates, whose explanation is thus quoted by Schol. Η.: Κράτης βραχείας αὐτῷ ὑποκείμενος τις νυκτᾶς, καὶ γὰρ ψηφον οὕτως εἶναι περὶ τῆς κυνότος τοῦ δρακόντος (sc. the constellation), περὶ δὲ ἀρατοὶ φησί: ‘κεῖνη που κεφαλή τῇ νυκτῆσιν Ĥηχωὶ πέρα ἄκρα | μίσσονται διότι τε καὶ αὐτολάλημα.’ 

The whole sentence may be rendered, ‘There a man who took no sleep might have earned two sets of wages, one by minding cattle, the other by pasturing white sheep; for the outgoings of night and day are close together.’ Hardly has Night stepped forth upon the scene, when Day reappears too; and so we may suppose that the interval of darkness between the two periods of light is actually inappreciable. Thus a man who has had his flock at pasture from morning till just the fall of evening, brings it home before the darkness sets in; but as he enters the city-gate with his flock, he meets his fellow driving out his herd of oxen to pasture, for already daylight is beginning again—the evening twilight is melting into the dawn. The notion then strikes the poet, that if a man should take no sleep he might play the part both of the εὐσελὼν and of the ἐφελὼν. He would bring home his sheep, change them for a herd of oxen and be off again to pasture without delay, thus earning wages in the double capacity of neitherd and shepherd. An interesting question is raised by this description of Laestrygonia. How far was Homer acquainted with the existence of land to the far north? We have suggested (see sup. v. 3) that the description of the isle of Aeolus is an attempt to represent an iceberg, of which the poet may have heard through some Phoenician sailors, who had sailed up beyond the coast of Britain. And we have seen
how Welcker (Klein. Schrift. 2. 14; see ou Od. 5. 34; 8. 563) finds in the Phaeacians, who transported Odysseus across the sea in their ship, the reproduction of the Northern legend of the Ferrymen of the Dead. Now the story of the Laestrygonian herdsmen seems certainly to point to the phenomenon of the short nights and midnight sun of high latitudes. But the story changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connection with the North in his mind. And naturally so—for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting-point being the east. The extreme western point in this course was to him like the νίσσα, or turning-post, in the ἄρμα (see II. 23. 327 foll.), and when the sun has reached this westernmost point, he naturally begins κάνει διάπων θάτερον κάλον τάλιν. The city of Telepylus lies just at this point, so that the momentary passage of the sun round the νίσσα (στήλη, μετά) is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to show that it is incorrect from first to last; that it virtually makes the sun appear to travel from East to West, and then from West to East—and so on. But we are after all only dealing with a fairy story, and not examining a system of cosmogony: we are listening to a tale of marvel from the wonder-land of the West, where the nights are reduced to a mere nothing, for the sun has scarce disappeared before he appears again. This notion of the sun turning round when he has finished his course seems to be alluded to in Od. 15. 424 νῦνδο τις Σκόρη...Οὐρνιγή καθιερέθην τῷ τροπαὶ Ἡλείω, on which Seiler remarks (Hom. Lex. s. v. τροπαῖ) that it is the description of a place situated in the furthest west: and Autenrieth (Wörterb. s. v.) translates τροπαί as 'the change of direction, when at evening the sun turns round his car eastward.' See note on Αἰαή and ἄρτολα Od. 12. 3. 4. This view seems to find additional support from a passage in Hesiod (Theog. 746 foll.). He describes the place where Atlas is supporting the heavens on his head and shoulders—a place notoriously in the west;—and there, says Hesiod, Νέξ τε και Ἡμέρα ἄτοσον δύσα | ἀλλήλα ἀπάθεια, though the rest of the description does not tally.

The words of Tacitus in the Agricola, c. 12, are well known, 'nox extrema Britanniae parte brevis, ut finem et initium lucis exiguos discrimine interinosca.'

88. τετυχήσα. Eustath. seems to force the meaning of this word when he says, καὶ τίχην ἐπὶ καὶ οὐκ ἐξ ἑπιτεχνήσεως. The usage of it seems to be very much like that of τίτυκτω, or τίτυτκε, cp. Od. 9. 190. In II. 17. 748 we have the description of a headland, πρῶτον...πελεύδιον διαπρόσων τετυχήσας, = 'lying' or 'set' right across the plain. See Curt. Gk. Etym. p. 57 for an account of the root τακ with byforms τακ and τακ, showing an identical origin for the Greek words τετυρίν, τυγχαίν, and τετυχεῖν. The addition of διαμεταφέρει is intended to show that this wall of cliff was quite continuous from one side to the other.

90. ἄρα, according to Aristarch.
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ἐνθ' οἷ' εἰσώ πάντες ἔχον νέας ἀμφιελλόσας.
ai μὲν ἄρ' ἐντοσθεν λιμένοι κοίλου δέδεντο
πλησίας οὖ μὲν γὰρ ποτ' ἄειστο κύμα 'γ' ἐν αὐτῷ,
oυτὲ μεγ' οὖτ' ὅλιγον, λευκὴ δ' ἦν ἀμφὶ γαληνή.
aὐτὰρ ἔγον ὅσοι σχέδον ἔξω νήα μέλαιναν,
ἀυτοῦ ἐπ' ἑσχατία, πέτρης ἐκ πεῖσματα δῆσας
ἐστὶν δὲ σκοπῆι ἐσεπαλαθεσαν ἀνέλθων.
ἐνθα μὲν οὐτὲ βοῶν οὐτ' ἀνδρῶν φαίνετο ἔργα,
καπνὸν δ' οὖν ὅρωμεν ἀπὸ χοδοὺς ἄισσοντα.

δὴ τὸν ἔγον ἐτάρους προεῖν πεῦθεσθαι ἱώτας
οἱ τινες ἄνερες εἶνεν ἐπὶ χοδοὶ σίτον ἐδοντες,
ἀνδρέ δύο κρίνας, τρίτατον κήρυχ ἀμ' ὅπασας.
oi δ' ἵσεν ἐκβάντες λειὴν ὄδων, ἦν ἀραία
ἀντι' ἀφ' ὑψηλών ὄρεων καταγίνεον ὅλην.
κούρρη δὲ ξύμβλητο πρὸ ἀστεος ύδρευόντης,

θυγατέρ' ἱσθίμη Λαιστρυγόνος 'Ἀντιφάταο.

ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
'Ἀρτακήν' ἐνθὲν γὰρ ὄδωρ προτ' ἀτυ ἕφεσκον.

103. ἦ περὶ τινὶ πειθαίνω γράφοντι ἦν ἄμαςά. On ἄμας cp. Eustath. 1156 etc., ψιλόσιν οἱ παλαιοί.

and Herod. should be written ἄρα, for which Bekk. ii. gives ἄρα. The derivation is uncertain. Herod. (Et. Mag.) connects it with βοῦς, and others refer it to ἄφη (damnum). Döderl. groups it with άρμηςοις and ἄρασσω, as if it meant 'broken away till only a small portion was left.'

Eustath. says on the whole description, ἵνα στενών τῆς κατὰ τῶν λυμένα εἰσάγων τῶν πολύν ὑλεθρον τῶν του 'Οδυσσείας νῦν πιθανολογεί' οἷς εἰχὸν γὰρ δεικτοῦ τῆς στενώτητος.

91. ἐνθ' οἷ', 'there they all steered.' 
Cp. Od. 3. 182; II. 8. 139. These words form the apodosis to ἐνθ' ἐπεί sup. 87.

93. πλησίας, sc. 'near to one another.'
95. αὐτάρ ἔγον, athith. to αἰ μὲν ἄρ', 'but I alone moored my black ship outside the harbour, there at its outermost edge, having made fast my hawser from a rock.' (join ἐνθ' ἐσχατάς).

96. ἐνθ' ἐσχατάθη is added as a nearer description of αὐτοῦ, so inf. 271 αὐτοῦ τῷ ὄντι χάραφ. 
Cp. Od. 8. 68.

97. Cp. Aen. i. 180 'Aeneas scopulum interea conscendit, et ommem | prospectum late pelago petit.' As the Laestrygones, like the Cyclopes, were only graziers, there would be no ploughed land (βοῶν ἔργα), and no vineyards or gardens (ἀρμηςοις ἄρα), but the smoke showed that the land was inhabited.

103. λειὴ ὄδως is a road cleared for use, by felling trees, levelling, etc. (cp. II. 15. 261 κέλευθον λειανόν), so as to make it an ἄματος II. 22. 146.

ἐκβάνται keeps its ordinary meaning of 'disembarking,' i.e. 'after they had left the ships they came to this road.'
In h. Hom. Cer. 105 the daughters of Celeus appear ἐχρύμεναι μεθ' ὀδωρ εὕρητον, ἄφρα φέρον χαλαρίᾳ φίλα πρὸς δώματα πατρός.

108. Ἀρτακήν. There appears to have been a fountain Artacia near
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οἱ δὲ παριστάμενοι προσεφώνειν, ἐκ τ’ ἐρέοντο
ὅσ τις τῶν εἰτ ἐπικελεῖσαν οἷον ἀνάσσοι.

ἡ δὲ μᾶλθα στροφος ἐπέφραδεν ὡφερεῖσας δῶν.
οἱ δ’ ἐπεὶ ἐισήλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
ἐδρόν ὅσην τ’ ὅρεος κορυφῆ, κατὰ δ’ ἐστυγα ἀυτήν.

ἡ δ’ αὐτὴ ἐξ ἀγορᾶς ἐκάλει κλυτῶν Ἄντιφατῆ, ὅπερ πόλιν ὅσ ὅτα τοῖσιν ἐμὴσατο λυγρῶν ὀλέθρων. 115
ἀυτῷ δ’ ἐκέφρασεν ἑτέρω ὑπόλογον δειπνον
tὸ δὲ δ’ ἀξιόντη φυγῇ ἐπὶ νῆας ἱκέσθην.
ἀυτῷ δ’ τεῖχε βοὴν διὰ ἄστεος’ οἱ δ’ ἀέοντες
φολίῳ ἔφθασοι Λαιοπρύγων ἄλλοθεν ἄλλος,
μυρίοι, οὐκ ἀνδρεσσίν ἑοκότες, ἀλλὰ Γίγασιν,
οἱ δ’ ἀπ’ ἀρτοῦ πετρών ἀνδραχθεῖν χερμαδίοισι
βάλλον ἀφαρ δὲ κακός κόναβος κατὰ νῆας ὀρφεῖ

110. οἶον] τὸ δὲ οἶον Ἀριστεροὶ διὰ τοῦ τ’, καὶ τοῖσιν ἀνάσσοι, ἀντὶ τοῦ τίτου
Schol. II. So Eustath. La Roche with the majority of MSS. reads οἶον. See note below.

Cyzicus, alluded to by Alcaeus, and other poets who dealt with the tale of the Argonauts. See Apoll. Rhod. Argon. 1. 995-997. The story of Circe (inf.) presents several remarkable similarities to the Argonautic legend of Medea.

110. οἶον ἀνάσσοι. See crit. note. If we adopt the v. I. τοῖσιν we must suppose that it stands for τοίσιν, as τῶν for τίσων. Or if we read τῶν instead of τοῖσιν we may take τοῖσιν as demonstrative parallel with τῶν, and render 'who was king of them, and ruled over them.' If we read οἴαν we must translate, 'asked who was king of this folk, and over whom did he reign,' the question then being a double one, demanding the names both of king and people. For δὲ in an indirect question after δὲ τις εἰπ. Od. 17. 353 γνώρι
θ’ ἐπὶ τινὲς εἴσαι ἑναίμαθοι, οἱ τ’ ἀδείμ-
στοι. See also II. 9. 392 ἐλάσσων ὅσ τις ἡ τὸ τ’ ἑπίσκεψι καὶ διὶ βασιλεύσι ἐστιν, II. 15. 664 ἤποι σκότων καὶ ὁ καταπεθανέσθαι.

112. τὴν δὲ γυναίκα. Here begins the apodosis.

113. τῇ. For this form of attraction see on Od. 9. 322.

κατὰ δ’ ἐστυγαν, 'they were aghast at her.' στυγαῖ is used for the horror

felt by the gods at the sight of Tartarus. II. 20. 65; the dreads inspired
by Hector. II. 7. 112. The Schol. renders στυγαῖ by καταπλησθείσης and ἀδικοίως. The present στυγαῖ is formed from this aorist. There is also a causative aorist in use, compare τοῦ τερ πνεύματα μένοι Od. 11. 503.

114. The Laestrygone, as having a king, and an agora, are more advanced in the externals of civilization than the Cyclopes. The name of the king may be Ἀντιφατής, giving as genitive Ἀντι-
φάτας, v. 106; or Ἀντιφάτα, from which would come the accusative Ἀντι-
φάτη. Eustath. quotes the two forms, Γηρυνοψις and Γηρυνοεις.

118. τεῖχε βοὴν, 'raised a hue and cry.'

121. ἀπὸ πετρῶν, i.e. from the tops of the cliffs that commanded the harbour. The stones which the Laestrygones used as missiles were each a load for an ordinary man, θέοι ἄνδροις. οἱ τοῦ ἀλλοῦ ἀνδράς ἐπαχθήν ἄρ άνθρωπον ἄποχίτατα Eustath.

122. The snapping sounds of κα-κο-μα in immediate sequence, and the repetition of ο in the following line, are intentionally introduced as descriptive of this crushing volley of stones.
άνδραν τ' ὀλυμμένον νῦν θ' ἄμα ἀγνωμενάων ἰχθύος δ' ὑπὶ πείροντες αὐτέρπεα δαίτα φέροντο, ὃφ' ὦ τοὺς ἄλοκον ζυμένον πολυβενθέος ἄντος, τόφρα δ' ἐγὼ ἔχοισ ὡς ἐρυσόμενος παρὰ μηρόν τῷ ἄπε πείσματ' ἐκοπά νεὸν κυναπρόφιον. ἀλα ε' ἐμοῖς ἐτάρασεν ἐποτρύνας ἐκέλευστ' ἐμβαλλεῖν κάπης, ὃν Ἵν' ἐκ κακότητα φύγοιμεν οἱ δ' ἅλα πάντες ἀνέρριψαν, δεῖναντες ὀλέθρον, ἀστασίας δ' ἐς πόντον ἐπηρεῖες φύγε πέτασ φῆς ἐμῆ' αὐτάρ αἰ ἅλλοι ἀπολλεῖς αὐτόθ' ὄλοντο.

"Εν σου δὲ προτέρα πλέομεν ἀκαχήμενοι ἱτορ, ἄσμενοι ἔκ θανάτων, φίλους ὀλέσαντες ἐτάραος, Αἰαίθνη δ' ἐς νήσον ἀθρόκεμος'. ἐνθα δ' ἐναι...

124. ἰχθύος δ' ὑπὶ πείροντες Ἀριστοφάνης ἰχθύος δ' ὑπὶ πείροντες [ἐς πείροντες]. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Λαέρτιος οὐδὲν ἐπιστήμη. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. Σχολ ᾠνίας ἰχθύος δ' ὑπὶ πείροντες. 125. Πείρασι Πειρέντος Ἀριστοφάνης Πείρασι Πειρέντος [Πειρέντος]. Σχολ Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πείρασι Πειρέντος Πειρέντος Πείρασι Πειρέντος Πειρέντος Πείρασι Πειρέντος Πειρέντος Πείρασι Πειρέντος Πειρέντος Πειρέντος Πειρέντος Πειρέντος Πειρέντος Πειρέντος Πειρέντος Πειρέντος Πειρέντος Πειρέντος Πειρέντος Πειρέ

124. See crit. note. ‘Harpooning them like fish, they carried them off (φέροντο) for a gruesome meal.’ The ships had been broken up and the men thrown into the water, where, as they floated, they were speared by the Laestrygones, τραύματα ἢ τοὺς ἑτέρους ἀνέφερμένους ὅργινον Εὐσθα. 125. ταφέ δὲ is the apodosis to ἄρα. οἶο ιαρά Λαστρυγόνες, τοὺς τοὺς τούς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὺς τοὐ...
136. αὐθέσσα] Ἀριστοτέλης, αὐθέσσα Schol. H. So altered by Dind, from Ἀρισταρχος; but from Scholl, on Od. 5. 334 we should suppose that Aristotle wrote αὐθέσσα. See crit. note and comment. on Od. 5. 1. c. 140. νη[ Cod. H. and a few other MSS. give νη].

where Odysseus, on his return from the land of Hades, finds himself once more at the Aeacian isle, ὄθεν "Ἡλίου ἡγεμόνις ἡ οἰλάδα καὶ χεροί ἐστι καὶ δύναμις Ηλλαδος." See note there.

A mythological explanation of the difficulty suggests that in the Odyssey, as we have it, there are two forms of the story of Circe; one which connects her with the East, the other with the West, the former myth probably belonging to the Argonautic legend. The ancient name of Coldias was Aea (Hdt. 1. 21 7-193, 197), and the king of the country was Aetes, his daughter being Medea, the famous sorceress. The genealogy followed in the Odyssey makes Circe sister of Aetes, and daughter of Helios by Perse, an Oceanid. Hesiod gives the same account, only substituting Perses for Perse, and adding that Aetes became father of Medea by Idia (the cunning woman). Other forms of the story make Circe daughter of Hyperion and Αἵρεω (Orph. Arg. 1137), or of Aetoces and Hecate (Diod. Sic. 4. 45). Another set of legends again gives Circe a home in the West. Hesiod (Theog. 1011 foll.) represents her as having borne to Odysseus two sons, Άγριοσ and Αὐτόν, unless for Άγριος we ought to read Τραίνος (see Guthl. ad loc.). There is little doubt, indeed, that the passage is spurious; it is however useful as pointing to an early transference of Circe to Italy and the cities of Magna Graecia. So Euripides (Iph. 438) speaks of Άγριοσ Κρής, see also Apoll. Rhod. 3. 200; 4. 559. Under this aspect Circe appears with new family relations. She is a wife of Zeus, and mother of Faunus (Nonnus, 13. 300), who is himself father of Latinus (Aen. 7. 47). She bears to

Odysseus a third son, Telegonos (Hes. Theog. 1014), who is the founder of Praeneste and Tusculum (Hor. Od. 3. 25. 8; Or. Fast. 3. 92; 4. 71). Circe's home is now placed at Cape Circeum, near Circeii (Monte Circeello), ὧν γείων ταλάπτης τε καὶ ἐλεαι. . . ἔχει δὲ καὶ πολίξιον καὶ Κίρης ἱερόν, δείπνουσι δὲ καὶ φαλάκρη τινὸς φασιν 'Οδυσσείων Strab. 5. 3. 6. p. 355. Cp. Cic. de Nat. Deor. 3. 19; Virg. Aen. 3. 385; Strab. 9. 395; Pausan. 5. 19. 7. It will be noticed that all the pedigrees make Circe a daughter of the Sun. Perhaps too we see in the statement that Perse or Perses was an Oceanid the first hint of a connection between Circe and the West. This confusion between West and East would seem to have been early felt, and a story was invented to account for the transference of the scene. Circe is represented (Diod. Sic. 4. 45) as having passed from East to West in the chariot of the Sun. The name Circe has been variously interpreted. In Suid. and Etym. M. it is referred to κερας, because she is represented as a 'weaver', inf. 222. Another derivation connects the name with κεράνυμι (κέρνω), because she 'mixes' the magic potion.

138. φασιν μέραντοι (like φθινό-μέραντοι Od. 22. 297, and later forms, as κλεί-μέρας, ἀ-μέρας) shows the connection of μέραντοι with the root μορ. By the insertion of Β, μορατος (μορατος) becomes μέραντος, and the initial μ falling off leaves the ordinary form μέραντοι.

140. νη] κατηγαγώμενον, 'we put in with our ship' (opp. ἀναγέννησαι). We find καταγήγητο used absolutely of the ships themselves, as ἡς Ἕρανσον | ἐνύχυς καταγήγητο Od. 3. 177. Ἰδία- κηρὺδε κατήγητο νη[σι] εὐφρήνις Od. 16,
10. ΟΔΥΣΣΕΙΑΣ Κ.

νάθλοχον ἐς λιμένα, καὶ τις θέως ἡγεμόνευεν.  412
ἐνθα τὸν ἐκβάντες δύο τ’ ἡματα καὶ δύο νόκτας
κεῖμεθ’, ὅμω καμάτα τε καὶ ἀλγεσι θυμῶν ἔδωντες.
ἀλλ’ ὅτε δὴ τρίτον ήμαρ ἐπιπλάκαμος τέλεον Ἦδω,
καὶ τὸν ἐγών ἐμὸν ἐγχος ἐλῶν καὶ φάσγανον ὄχθ’
καρπαλίμως παρὰ νηῶς ἀνήιον ἐς περιοινη,  145
εἰ πως ἔργα ἰδοιμ βρωτῶν ἐνοπῆν τε πυνθοίμην.
ἔστην δὲ σκοπηὴν ἐς παιπαλέστην ἀνελιθὼ,
καὶ μοι ἔείσατο καπνὸς ἀπὸ χθοῦνς εὐροδεῖς,
Κρίκης ἐν μεγάροις διὰ δρυμα πυκνα καὶ ὅλην.  150
μερμήριζα δ’ ἐπειτα κατὰ φρένα καὶ κατὰ θυμῶν
ἐλθεῖν ἢδὲ πυνθοῖς, ἐπεὶ ἱδων αἴθσας καπνὸν.
ἀλλ’ ὅτε δὲ μοι φρονέωτι δοάσατο κέρδιον εἰναι,
πρὸτ’ ἐλθοῦν εἰς νηὰ βὸην καὶ διὰν θαλάσσης
δείπνων ἐταῖροισι δόμεναι προέμεν τε πυνθοῖς.  155
ἀλλ’ ὅτε δὴ σχεδὸν ἦν κιῶν νεὸς ἀμφελοκος,
καὶ τότε τίς με θεῶν ὀλοφόρατο μοῦνον ἐόντα,
ἄρ μα ὑψικερων ἡλαφον μέγαν εἰς ὀθὸν αὐτὴν
χεῖν; ὁ μὲν ποταμόνδε καθιῆν ἐν νομοὶ ὕλης

156. ἡ ἤ] Not ἡ, as Schol. B.

322; or of the crew as they put in to
harbour, as ol δ’ ἱδων κατάγεστο Od. 3. 10.
Here νῆ (for which Harl. reads νῆ) is
a true instrumental dative; cp. Od. 4.8
ἐπειτα καὶ ἁμαρ πέμε νεός. They
keep silence (σιωπήθη), as Eustath. says,
οὶ περβοηθείαν διὰ τὸ τῶν Κυκλάτων καὶ
tὸ τῶν Λιαιτριγών κακοῖς.

151. μεμήριζα (from μέμηρος II. 8. 453; 10. 289, etc.) is not connected
with the root μρ, from which μέρος and
μέρομοι come, but with root μρ or μρν.
Skt. smar, (Lat. me-mor), signi-
fying ‘care’ or ‘thought.’ That the
former of the two derivations was
generally accepted, may be inferred
from the existence of such Latin phrases
as ‘animum dividere,’ ‘animum curae
divorse talhunt,’ but see Curt. G. E.
p. 296. The common construction in
Homer with μεμήριζω is with δε or
ὀγις or with ἤ...ἡ. Here and inf. 438,
and Od. 24. 235, it is followed by the
infin. only.

152. αἰθοῦα καπνόν. This probably
means ‘fire-lit’ smoke, reflecting the
colour of the flame below, and so,
shining with a ruddy glow, δια δρυμα
πυκνα καὶ ὅλην. The word is used as
an epithet of χαλκος II. 4. 495, etc., and
of ὄλων Od. 12. 19, where the adjective
is further defined by the addition of
ἐρυθρός. In Eurip. Suppl. 1019 it is
used as an epithet of φλαγμός and in
Bacch. 594 of λαμβά, but, perhaps,
the best parallel to the expression here
is in Soph. Antig. 1126 στροφ λαγνις,
which seems to describe the mingled
flame and smoke of the torches in the
Bacchanal procession. In a very dif-
ferent connection, we have a descrip-
tion of mingled flame and smoke, Virg.
Aen. 8. 354 ‘glomerate sub antro |
fumiferam noctem, commixtis igne
tenebris.’

158. εἰς δὴν αὐτὴν, ‘just on my
path;’ so ll. 13. 615 ὑπὸ λόφον αὐτῶν.
159. ἐκ νομοῦ ὕλης, ‘from his pasture
in the wood." νομοῦ is local here, as in II. 2. 475, and ὅλης is epegeitical.

160. πῶμενος is fut. part.

δὴ γὰρ μὲν ἔχειν μὲν ἑλλοιο. 160
tὸν δὲ ἐγὼ ἐκβαίνωτα κατ᾽ ἀκινητὶν μέσα νῶτα πλῆξα: τὸ δὲ ἀντικρὸ δόρυ χάλκεου ἐξεπέρησε, καθά δὲ ἐπεσ’ ἐν κοινῷ μακιῶν, ἄπα δὲ ἐπτατο θυμός, τὸ δὲ ἐγὼ ἐμβαίνων δόρυ χάλκεου ἐξ ἀτειλῆς εἰρυπαζῆν τὸ μὲν αὐθὶ κατακλάνας ἐπὶ γαῖαν ἐλασ’. αὐτὰρ ἐγὼ σπασάμην ῥοπάς τε λύγους τε, πεῖρα αὐτοῦ, δὴ, διόν τ’ ὅργιαν, ἑυστρεφεῖς ἀμφιτέρωθεν πλεξάμενος συνέδησα πόδας δεινοῦ πελώρου, βῆν δὲ καταλοφάδεα φέρων ἐπὶ νῆα μείλαναν,

165 166. 167. 168. πῶμενος is fut. part.

δὴ γὰρ μὲν, 'for sorely the sun's power oppressed him.'

ἔχειν is here used with μένος, on the analogy of ὅτινος ἔχειν τινὰ II. 2. 2; or φέλα II. 9. 2; λύσατα II. 21. 542. Some take δὴ (see crit note) in a temporal sense here = 'already,' as though intended to express that the sun was hot, though it was yet early.

161. τὸν δὲ ἐγὼ. 'Now, as he came forth I smote him on the spine, in the middle of the back.'

μέσα νώτα is epegeitical to ἀκινητὸς, which is probably connected with root ἀκή, as in ἀκήνα, cp. 'spine' and σπίνα. Schol. H. Q. and Hesych. would compound it of a priv. and ἀκινητοῦ, because the middle of the back is the place which an animal cannot scratch!)

162. τὸ δὲ ἐδέρει, lit. 'it, so the spear.' So Od. 5. 68 ἄ δε ζήμερον ἧδισκω, etc.

163. μακών, ονοματοπ., found only in the 2nd aor. and perf. μάκη, μακανία, and later form ἡμέρας (see Monro, H. G. § 27). The full phrase used here is found in II. 16. 469 of a horse, and in Od. 19. 454 of a boar mortally wounded. In Od. 18. 98 it is used of Iphus the beggar, with an intentionally comic effect. The tense seems to express a single loud cry.

164. Odysseus steps upon the creature's body, to enable him to apply more force in pulling out the spear, which he then lays on the ground in order that he may have his hands free, and leaves it there.

165. ἑπάτην ὅργιαν, seconOd. 9. 322, ἀμφιτέρωθεν, as meaning 'starting from both ends, or sides,' may be used loosely to express the whole extent of the rope, as sup. 88 πέτρα τετήρηκε διαμετείρα ἀμφιτέρωθος, or Od. 7. 113 περὶ δ’ ἐραυ ἑλπίσατο ἀμφιτέρωθος. It seems better however to join it closely with πλεξάμενος, regarding the rope as consisting of two strands, which passed alternately from one side to the other in the process of plaiting. Translate, 'across and across;' ἑυστρεφεῖς will then be taken predicatively with πλεξάμενος, 'till it was well twisted.'

169. καταλοφάδεα, properly an accusat. plur. used adverbially, formed from κατά and λοφός, as καταμαθῆναι (II. 23. 421) from κατά and ἀμφός. The adverbial καταμαθῆναι Curtius takes as a later form (II. 15. 352). Translate, 'carrying it on my neck I went to the ship, leaning on my spear, for it was no way possible (οὐ χωρὶς ἄλλον) to carry it on the shoulder with one hand, for it was a huge beast.'
170. ἔγχει ἐρειδόμενος, ἐπειδὲ οὗ πῶς ἦν ἐπ' ἀλον
χείρι φέρειν ἐτέρη; μᾶλλα γὰρ μέγα θηρίου ἦν.
καὶ δ' ἔβαλον προπάρασθε νέος, ἀνέγειρα δ' ἑταῖρος
μελιχίοις ἐπέθησε παραστάθην ἄνδρα ἐκαστὸν:

175. "Ω φίλοι, οὗ γὰρ πῶς καταδυσθείθ', ἀνίμυνης εἰπὲ,
eis 'Αἰθαν δόμους, πρὶν μόρσιμον ἰμαρ ἐπέλθῃ.
ἀλλ' ἔγχετ', δορ' ἐν νηθ' θην βρώσει τε πόσις τε,
μηνόσμεθα βρώμης μηδὲ τρυχομέθεα λιμφ.'

178. "Εσ ἐφάμην, οὗ δ' ἁκα ἐμοῖς ἐπέεσσε πίθοντος
ἐκ δὲ καλυψάμενοι παρὰ θυ' ἀλὸς ἀτρυγίτοιο
θηρήσαντ' ἑλαφοὶ μᾶλλα γὰρ μέγα θηρίου ἦν.
αὐτὰρ ἐπεὶ τάρπησαν ὄρμωνοι ὀρφαλμοῖς,
χεῖρας νυφάμενοι τείχοιν' ἐρυκυδέα δαίτα.

180. ὥς τότε μὲν πρόταν ἠμαρ ἐς ἡλίουν καταδύντα
ἡμιθα δαίμωνοι κράστ' ἄσπετα καὶ μέθυν ἥδω
ἡμοῖς δ' ἡλίους κατέδυ καὶ ἐπὶ κρέιφος ἠλθε,
δὴ τότε κοιμήθημεν ἐπὶ ἱγμῖνιν θαλάσσῃς.
ἡμοῖς δ' ἱριγενεὰ φάνη δοδοδάκτυλος 'Ἡδος,
καὶ τότ' ἐγὼν ἄγορην θέμενον μετὰ πάσιν ἐειπόν'

185. [ἡμ] ἂριστοφάνης δὲ οὐφασ εἰχών [τίχών]. 
εἰχών also in lemma of Schol. V. 
178. ἂν] δαις ἐκατωτοί εἶναι τοῦ ἴμαρποστ. διὸ ἐν τοι ἕδε οὐσαν φέρεται Schol. 
H. T. For οὐσαν we must suppose that οὔθαν or perhaps οὐ πῶς was written. 
188. μετὰ πάσιν ἐειπόν] Ὑφανοῦ, μετὰ μοῦν ἐειπόν Schol. H. 

The four feet are tied together with the πέδα, and Odysseus puts his head through the loop thus formed, so that the stag's body rests on his neck, the feet hanging down in front. The Schol. supposes him to lean with both hands on his spear-shaft, but it is more likely that he holds the spear in his right, and steadies the legs of the stag with his left.

171. In later usage χεῖρ ἐτέρα signifies the 'left hand,' as in the phrase οὗ τῷ ἐτέρᾳ ληστῶν Plat. Soph. 226 A; cp. II. 118. 477.

173. ἀνδρὰ ἐκαστὸν reproduces, in a distributive form, the collective plural ἑταῖρος. See inf. 307.

175. πρίν . . ἑπίλθη. Ameis gives five other instances of πρίν used with the subjunctive, without δὲ or ὥς, noticing that the use always follows a negative, Od. 13. 336; 17. 9; II. 18. 135. 190; 24. 781.

176, ὁ φάρα, 'so long as.'

179. ἐκ δὲ καλυψάτως. They had muffled up their heads in their despair, like Odysseus, sup. 53. Cp. Od. 8. 85.

182. χεῖρας νυφάμενοι. This represents properly an act of ritual; it is used here because each meal that was taken was really regarded as a sacrificial feast in which the gods were the first sharers.
"[Κέκλυτε μεν μίθων, κακά περ πάσχοντες ἑταῖροι] ὁ φίλοι, οὐ γὰρ τῇ ἱδρυῖν ὅτι ζῷος οὐδ' ὅτι ἡδονὲ, οὐδ' ὅτι ἡδίος φασίμπροτος εἰδ' ὑπ' γαίαν οὐδ' ὅτι ἄννειται. Ἀλλὰ φραζόμεθα βάσσον εἰ τις ἐτ' ἐσταί μῆτις ἐγὼ δ' οὐκ ὁμοίοι εἶναι, εἰδὸν γὰρ σκοπήν ἐς παύτασσον ἁνελθὼν νῆσου, τὴν πέρι πόντος ἀπείροιτο ἑστεφάνωται· αὕτη δὲ χθαμαλῆ κεῖται καπνῶν δ' ἐνὶ μέσῃ ἔδρακον ὀβραλμοῖς διὰ ὀρμὰ πυκνὰ καὶ ὀλυν.'

"Ὡς ἑφάμην, τοίς δὲ κατεκλάθην φίλοι ἦτορ μνησαμένοις ἔργων Λαυστρυγώνος Ἀντιφάταο

189.] Καλλιόπτρακος φάσην ὡς ὕψος του ὅ στίχος προτέτακται ἀγνοοῦντος τῷ Ὠμηροῦν θέαν, ὃς θέλει ἄρχοντα ἐνῷ τοῦ γὰρ Ῥεχ. II. See Ῥεχ. on Eur. Phoeb. 886, with Cobet's note.

189. See crit. note. It is quite contrary to Homeric custom to have a double opening to a speech, as κέκλυτε and ὁ φίλοι.

190. This line has created a great deal of difficulty to the commentators. How could any one, who had spoken such words in νν. 185, 187 as ἡδίοις κατίζων καὶ φέρῃ ἡδον, express his ignorance in ν. 190 of the position of East and West? Crates and Strabo would say that ξῷος meant rather North than West; and that one might well be uncertain of the exact whereabouts of this point. But such a solution is rendered impossible by the epegegepsis οὐδ' ὅτι... ἄνειται. The Scholl. suggest that the hero is aghast at the circumstances in which he finds himself (ἐνυφασθὼν), or, apparently, that his wanderings have brought him to a point where all ordinary phenomena are reversed or confused (ἐπετοπισμὴν φάσεται ἡ πλῆν τοῦ 'Ο.). Uckert thinks that the last few days had been so cloudy, that it had been impossible, as it were, to 'take an observation.' But surely the sentence expresses merely in a general way that he is quite ignorant of his locality. ἡδον and ζῷος represent a sort of exhaustive 'dichotomy' of the world: cp. Od. 1, 23; 8, 29: 13, 240, 241. All that Odysseus means to say is that he has not the least idea where they are; the words from οὐδ' ὅτι ἡδίοις to ἄνειται having no more specific meaning than to expand ἡδον and ζῷος. In II. 12, 229 Hector wishes to say that he reckons nothing of the flight of augural birds, no matter in what direction they fly, εἴτ' ἐνὶ ἔδρακον τοις πρῶτοι ήδον ἔδρακον τις, εἴτ' ἐνὶ ἀμφίερον τοις πρῶτοι ζῷον ζῷον ἐστεφάνωται, the general sense of this and the other passages being that the world is roughly divided between East and West, no particular notice being taken of North and South. Compare the idiomatic use of the French 's'orienter.'

195. ἑστεφάνωται. Only the perf. and pluperf. pass. of ἑστεφάνομαι are used in Homer, as e.g. II. 5, 739; 11, 36. Cp. also H. Hom. Ven. 120 ἀμφὶ δ' ὄμολο... ἑστεφάνωται. So here the island is 'ringed' or 'girt' by the infinite sea. Once the verb is used with a sort of object accusative, in the description of the shield of Achilles, whereon are represented the 'constellations,' ταῖρε, τὰ ὄμολα ἑστεφάνωται, 'which the firmament has set as a border to itself.' The radical notion in the verb is to 'press close,' and so 'closely surround.' See note on Od. 1, 148, and cp. στέμματα πυκνόθεν Hdt. 7, 197, πᾶνα τρόμον κραίνει εἰς πυκνόθεν Eur. Troad. 353.

μεγαλητρός. Cp. inf. 207. We may either take this as a sort of standing epithet, not pressing the meaning too closely, or else render 'stout-hearted,' implying great courage. But μεγαλήτρως may also mean 'arrogant,' 'haughty;' just as in 2 Tim. 3.4 the English version gives 'high-minded,' as the translation of τετυφμένον, which suggests a similar rendering here. Eurymedon the king of the Giants is called μεγαλήτρως in Od. 7. 58. The headstrong temper of Agamemnon is also called θυμος μεγαλήτρως in II. 9. 109.

202. With άλλα' ου γάρ ερ. II. 7. 242
205. άλλ' ου γάρ σ' έθλα βαλείς, Od. 14. 355. πρήξας, lit. 'no effect;' i.e. no good. So πρήξα Οδ. 16. 88.

207. ή δ' έθορη. The lots were pebbles, ψφορι, which were shaken in a helmet. The pebble that leaped out (έθορη, here and II. 23. 353, δροσινί) II. 3. 325) first decided the lot. Cp. Soph. Aj. 1282 ου δραπέτην τών κλήρων ει μοσόν καθελ, | ιγράις δραπέτις ἐθόρη, ἀλλα' ει κλήρον ἢν έθορη πρώτος ἄλμα κωμώι.

210. Τετυφμένα έστωσιν λάεσαν.

211. περισκέπτο. As they had descended from the σκοτή, and the island is described as being χαμαλή, this phrase must mean 'open ground,' either a 'clearing' in the wood, or, as ἐν βόσσον suggests, at the meeting or crossing of valleys, which would give a view in several directions. Cp. Od. 1. 426; 14. 63; and 5. 476 ἐν πεπρομέκοις. Döderl. referring the word to σκεπές and σείεια rather than to σκέπωρα, renders it 'sheltered.'

It is difficult to decide whether μυν refers to δώματα or to Κίρης. There is no passage in Homer quite decisive for the use of μυ in the plural; for in II. 12. 285 μυ refers not to μυδίως (ib. 278), but to the general χώρα, as the number κέντρα (284) shows. Similarly, in Od. 17. 268, often quoted in favour of the plural use, the words οδὲ ἐν τίς μυν ἄνδρα ἐπιτρεπέσθαι make no direct reference to δώματα (ib. 284.), but rather to αὐλή (266). On the other hand, it does not appear from the picture given in the present passage that the beasts surrounded Circe, inasmuch as she was still within, and certainly we have μυ used in all numbers and genders, and in the Alexandrine writers μυ is undeniably used in the plural; e.g. Apoll. Rhod. Arg. 2. 8 καὶ τότε δη προτε ρήμα κόλωμ, χρείω μυν ἱέρον χείλε | κατατηρή, οἷ' τ' εἴη, where μυ refers to the same subject as οἱ. Still, it seems better to give μυ a general reference to Circe, sc. 'in attendance
τοὺς αὐτὴν κατέθελεν, ἔτει κακὰ φάρμακ᾽ ἔδωκεν. οὐδὲ οἱ’ ἄφρησθήσαν ἐν’ ἄνδράσιν, ἀλλ᾽ ἄρα τοῖς ὑπὲρ ἡμῶν μακρῆσι περισσαῖντος ἀνέσταν. ὅς δ᾽ ὦ τα ἀμφί ἀνακτὰ κύνες δαιμόθεν ἰόντα σαίνων: ἀλεὶ γὰρ τε φέρει μειλέγματα θυμοῦ ὃς τοὺς ἀμφὶ λύκου κρατεράν χων ἢ δὲ λέοντες σαίνον τοῖς δ᾽ ἔδεισαν, ἔτει ἰδον αἰνᾶ πέλαρα. ἔσται δ᾽ ἐν προβορίοις θεᾶς καλλιπολάκουοι, 220


upon her,' whether near her house or about her person. In Apoll. Rhod. Arg. 4. 672 foll. the beasts are described as following Circe, ἡ τε σάρα | ἐν στάθμοιν δείκτουεν σώματι. With this account of Circe's sorcery should be compared the story of Beder and Giauhaire in the 'Arabian Nights,' where King Beder as he lands on Queen Labe's shores is met by a troop of horses, camels, mules, asses, and cows, who try by every possible gesture to warn him away from the place. Beder learns by and by that they had once been princes and nobles, to whom Queen Labe had granted her short-lived favours, and when she had grown tired of her lovers she had changed them into beasts.

213. κατέθελεν, 'charmed.' The Scholl. offer two interpretations of this word: either πρῶτον καὶ ἡμῖν ψιθυρίζει, or ἐν ἄνθρωποις εἰς φιάζω λέοντες μετέβαλε. The former interpretation has the authority of Scaliger, on Virg. Aen. 7. 19, where he remarks, 'Homerus feras agrestes medicamibus circutaris, Virgilius homines in ferarum speciem conversos depingit.' And it might further be said that the words ὄφθ' ἀφριτήσαν especially direct attention to the loss of their natural fierceness. On the other hand, θύλαγος is certainly used, inf. 591, to describe that process of sorcery which ends with Circe's words ἔρχοντο ἐνυποφοντε (310). Eurylochus too (433) evidently looked upon the wolves and the lions quite as much as the creations of Circe's witcheries as the swine, for he says ἐκεῖ ἄναστας σῶμα ὃς ἴν ἅλκωσιν ποιήσαμα καὶ λέειν. The epithet κακὰ as applied to φάρμακα here, contrasted with φάρμακα ἔθαλον as the antidote (392), tends to strengthen our preference for the latter interpretation. Ovid, Met. 14. 255, lays more stress again on the tameness of the creatures, 'Mille lupi mista que lupis ursaeque leaque que occurru fecere metum, sed nulla timenda, nullaque erat nostro factura in corpore vulnus.'

215. ἀνέσταν does not only mean that they got up from lying on the ground, but that they actually stood on their hind legs like fawning dogs.

216. ἀναγ signifies only the master of the house, as in Od. 9. 452, etc.

217. μαλαγματα θυμοῦ, 'tit-bits to appease their appetite.' So in II. 1. 2. 468 ὁδέ τι θυμόν ἱδείτω διά τοῦ ἔργου, ib. 4. 263 πεῖν ὅτε θυμός ἀνάγω, Od. 17. 603 πλήσασθαι θυμόν ἑδεῖτο ἵνα κορυφήσῃ.

219. ἔδεισαν seems to be the better reading for the common ἔδεισαν, the ἔ being lengthened before δι᾽ or δι', the original form of the root.

220. ἐν προβορίοις (see crit. note) seems to mean 'at the door of the courtyard.' 'Res ipsa illud postulare videtur, ut anlæ portæ occluas fuerint, non domus foret. Usus Graecorum si non Homericæ acetatis, at heroicæ acetatis, qualem tragici poetæ describunt, idem comprobant. Ut unum afferam exemplum e multis, cf. Aesch.
Kíρκης δ' ἔνδον ἄκοινιν ἀείδούσης ὑπὶ καλῇ,
ιστὸν ἐποιχομένην μέγαν ἄμβροτον, ὥσα θεάων
λεπτὰ τε καὶ χαριντα καὶ ἀγάλα ἔργα πέλονται.
τοῖν δὲ μύθων ἤρχε Πολίτης, ὄρχαμος ἀνδρῶν,
δὲ μοι κήδιστος ἐτάρων ἦν κεντότατος τε

"Ω φλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἰστὸν
calóν αἰοίδαι, δάπεδον δ' ἄπαν ἀμφιμέμπονες,
ἡ θεάς ἢ γνών ἀλλὰ φθεγγομένα βάσσον."  

"Ως ἐπὶ ἐφώνησεν, τοί δ' ἐφθέγγοντο καλεύτες,
ξ' αἰσθεῖσθαι θύρας ἀπείρων φανείνας
καὶ κάλεσε οἱ δ' ἄμα πάντες ἀδρέντοις ἐπιστεῖ.
Εὐρύλοχος δ' ὑπέμεινεν, ὄσομεν ὅλον εἶναι.
εἰσαν δ' εἰσαγάγουσα κατὰ κλισσοῦ τε ἁρώνων τε,
ἐν δὲ σφιν τυρών τε καὶ χαλφά καὶ μέλη χλωρόν
ὁνορ Πραμμῆος ἀκόκα: ἀνέμυσα δὲ στηρ

ϕάρμακα λόγρ', ἵνα πάγχῃ λαθοῖατο πατρίδος αἰγῆς.
ἀυτὰ ἐπεὶ δῶκεν τε καὶ ἔκπον, αὐτὰ' ἐπιτη


225. κήδιστος: . κηδυνάτοτα τε, a sort of παραφωμα. Transl. 'nearest and dearest.' Cr. II. 9. 642 κήδιστος τ' ἐμέναι καὶ φιλήσθαι.

227. ἀμφιμέμπονες, 'rings' or 'echoes round.' μασόμενa is used in Homer, not only of the noise made by cattle, but of the cracking of hinges, II. 5. 749, and of the ringing blow of a javelin on a shield, II. 20. 260.

229. ἐφθέγγοντες καλεύτες, i.e., they lifted up their voices to call her.

234. ἵνα, ἵκων. This mess, which must have been somewhat of the consistency of porridge, and therefore called here σίνος, is not a regular article of food. but a sort of stimulant, where special strengthening or refreshment was required. So in II. 11. 624 foll. Hecamede makes a σίνειον for Nestor and Maahoon, leaving out however the honey, which is an ingredient here. Pramnian wine was called so, according to some ancient authorities, from Mount Pramnon or Pramne in the island of Icaria; others suppose it to have come from the neighbourhood of Ephesus or Smyrna. Atheneaus (1. 28-30) quotes a fragment from the comician Ephippos, φιλω τε Πράμως οὖν Ἀδεώς, and from Demetrius of Troesen, οὖν δὲ πίνων οἷς καίων Πράμως, od. Σιώ, εὐχε Θεοῖον, od. Πτερόφεα, the latter passage seeming to decide on a local meaning for the epithet. It is probable that πράμως, though originally a local name, came to signify a particular quality of grape-vine, as we speak now of a 'Black-Hamburg.' Galen describes the Pramnian wine as οὖς τας ἑσθαν ἑσταμένους μίλλας καὶ αὐτής and this quality may have suggested the derivation proposed by Eustath. and others, from πράμαμει, because of its power of 'keeping' a long time.
10. ΟΔΥΣΣΕΙΑΣ Κ. 419

ῥάπεδο πεπληγνία κατά συφεοίσιν ἐέργυν.
οἱ δὲ σύνων μὲν ἔχων κεφαλὰς φωνὴν τε τρίχας τε καὶ δέμας, αὐτὰρ νοῦς ἦν ἐμπεδός ὡς τὸ πάρος περ.
δὸς οἱ μὲν κλαιόντες ἐέργατον τοὺς δὲ Κῆρη
πάρ' ἄκουν βαλλαντινὸ τῇ ἐβαλεν καρπὸν τὸ κρανεῖς ἐδέμναι, οἱ σὺς χαμαίενανάδει αἰὲν ἐδούναν.

Εὐρύλοχος δ' ἄφῃ ήλθῃ δοῦν ἐπὶ νηα μέλαιναν,
ἀγγελθν ἐτάρων ἐρέων καὶ ἀδενκέα πόμων.
οὐδὲ τι ἐκφάσθαι δύνατο ἐποῦ, ἔμενος περ,
κήρ ἄχει μεγάλω βεβολήμην' ἐν δὲ οἱ ὅσο
δακρύσαν χίουλαν, γὸνον δ' ὁλεοὺ θυμός.

καὶ μὲν πάντες ἀγαπάμεθ' ἐξερεώντες,

240. καὶ δέμας] Σημύδοτος, καὶ πόδας, γράφει Schol. H. Perhaps we should read here autóρ ἐφι νοῦς ἐμπεδός, as νοῦς is not found contracted in Homer. Cr. I. 11. 813. 242. Ἀρίστορχος οὐ οἴκε τῶν στιχῶν. δὲ Καλλιάρτας ἄνν' αὐτοῦ ἁγοράς

238. κατά and ἐρέων must be joined closely together, συφεοίσιν being a purely local dative. The form ἐρέων, which supposes a present ἐρέω, is found only here.

With the form πεπληγνία see cp. τετραψία, τετραψία, βεβολήμη, πεφρώχω, τετρύγη, and see Mono, H. G. § 26. 3.

240. ἐμπεδός. It may be asked whether Circe's sorcery had been perfectly successful. She gave them φόρμαν λεῖρη τ' ἀν πόσιν λαβώντοι στριβή

242. ἀνύλος is probably the berry of the ilex, according to Flinny, N. H. 16. 8. 'Hicis glans utinaria brevior et gracillior quam Homerus acylon appellat, eoque nomine a glande distinguital. The word may be connected

with Skt. ape, 'to eat,' as aes-culus with ed-orce, or it may be the same word as 'oak,' 'Elis.'

The βαλλαντινὸ is the fruit of the ἄργας. The cornel (εἰδάναι) is mentioned by Columella, along with the oak, beechn, etc., as giving good food for swine.

248. γὸνον δ' ὁλεοὺ θυμός seems to mean, 'the thought of his heart was to cry aloud;' but no sound came to his lips, only the tears stood in his eyes. The picture is given more fully in Od. 20. 249, where it is said of the suitors, filled with uneasy forebodings, ὅτε δ' ὧρα ἀφθανὼν δακρύσαν πιμπλακτο, γὸνο

249. ἀγαπάμεθ' ἐξερεώντες, lit.

'should show surprise in our questioning.' But as in στόμα συμπεράνων Od. 9. 250, the finite verb really plays the part of a descriptive adverb, viz. 'he completed [his business] with despatch,'
καὶ τότε τῶν ἄλλων ἑτάρων κατέλεξεν ἀλέθρον.

"Оιμέν, ὡς ἐκέλευς ἀνὰ δρυμὰ, φαθίμι 'Οδυσσεῦς, ἐθρομεῖς ἐν βῆσορρι τετυγμένα δόματα καλὰ [ἐξαυτοῦν λάσσεις, περισκέπτῃ ἐνὶ χόρρῃ]. ἐνθα δὲ τίς μέγαν ἱστόν ἐποιχομένη λέγ᾽ αἰσθάνει ἡ θεός ἢ γυνὴ; τοῖς δ᾽ ἐφθηγμένοι καλεῦτες.

ἡ δ᾽ αἰλή ἐξελθοῦσα θύρας οἴξε φαείναις καὶ κάλει· οἱ δ᾽ ἁμα πάντες ἀπεθάνειν ἐποντο, αὐτάρ ἐγὼν ὑπέμεινα, διατάμενος ὅλον εἶναι, οἱ δ᾽ ἁμα ἀιστάθησαν ἄλλης, οὐδὲ τίς αὐτῶν ἐξεφάνη· δηροὶ δὲ καθήμενος ἐκοπίασαν.'

"Ως ἐφαί, αὐτάρ ἐγὼ περὶ μὲν ἥλιος ἀργυρῆλαν ὁμοῖοι βαλόμην, μέγα χέλκεον, ἀμφὶ δὲ τόξα· τῶν δ᾽ ἁλ ἠρώγεα αὐτῶν ὡδὶν ἤγησασθαι, αὐτάρ δ᾽ γ᾽ ἀμφωτέρησαι λαβῶν ἐλλοιστο τοιοῦν [καὶ μ᾽ ἀλὸφυρμένος ἔπεα περιδεντα προσηυδα].

"Μή μ᾽ ἀγε κεῖσ' ἄεκοντα, διοτρεφές, ἀλλὰ λίπ᾽ αὐτῶ· οἶδα γὰρ ὅσ' ὡθ᾽ αὐτῶς ἑλεύσεαι οὗτος τοῦ ἄλλον ἀδὲις σῶν ἑτάρων· ἀλλὰ ἔδω τοίδεις θάσσον.

265. ἑομέν... ἐθρομεῖς. It is simplest to explain this as a broken utterance of the excited messenger. Cfr. Long. de Subl. 19 φίλει τῆς ἀγονίας ἔμφασαν, ἀμα καὶ ἠμοιδικότης καὶ συνδικοκρασής.

259. οἶδ᾽ ἡμί' 'αυτῶς πάλιν ἑστοιν, ἄλλης, άλήτης αὐτῶ· οἶδα γὰρ ὅσ' ἀράτος ἑλεύσας οὗτος τοῦ ἄλλου ἀδεις σῶν ἑτάρων· ἀλλὰ ἔδω τοίδεις θάσσον.'

so here, 'we questioned him with amazement.'

251. ἱμέν... ἐθρομεῖς. It is simplest to explain this as a broken utterance of the excited messenger. Cfr. Long. de Subl. 19 φίλει τῆς ἀγονίας ἔμφασαν, ἀμα καὶ ἠμοιδικότης καὶ συνδικοκρασής.

259. οἶδ᾽ ἡμί' 'αυτῶς πάλιν ἑστοιν, ἄλλης, άλήτης αὐτῶ· οἶδα γὰρ ὅσ' ἀράτος ἑλεύσας οὗτος τοῦ ἄλλου ἀδεις σῶν ἑτάρων· ἀλλὰ ἔδω τοίδεις θάσσον.'


αὐτῆν ἑδὶν, not like ὡδὶ ἀλήτης of sup. 158, but as in Od. 8. 107 αὐτῆν ἑδὶν ἦν περ ὅλον, equivalent to τῇν αὐτῆν in later Greek.

268. σῶν ἑτάρων. It is not likely that any one would have hesitated to render this by 'toorum sodalium,' had not Schol. H. written σῶν 'Ἀρώταρασιν ἀρτό τοῦ ὅδων. According to this we should have to translate, 'for I know that neither wilt thou thyself return
safe [anticipating ὅων from ὅων,] nor wilt thou bring back safe [ὅως] any other of our comrades.' Perhaps Aristarchus did not approve of ὅως = 'torum' in the mouth of Eurylochus, because the ταύροι were as much comrades to him as to Odysseus. But, after all, it seems a pedantic distinction to draw, and it is decidedly preferable to render ὅως by 'torum,' as indeed its position suggests: cp. ΙΙ. 11. 572 ὅων ὄχεων ἑπήθησαν. Notice the use of ἄλλος in contrast to ἄυτός, and cp. Od. 5. 105.

269. κακός ἰμαρ, the day of evil.' So νόστιμον, δουλιαίον, ἀναγνώσας ἰμαρ.
273. ἔπεστο. For this use of the aorist cp. Od. 1. 225; 2. 364, etc.
275. ἱππάς, as belonging to Circe. So her house is called ἱππα δώματα inf. 426, etc.
277. χρυσόφρατος. The βάδος of Hermes is only a plain wand in Homeric times. The 'caduceus' with the two serpents winding round it is a later invention. Cp. ΙΙ. 24. 350 foll.
279. ὑπηνύμης is one who has hair growing on the ὑπήνυμη, but commentators are not unanimous as to what part this may be. If Beney is right in connecting it with root ar, 'breathe,' it should be the spot where the breath falls. lit. 'under the breathing,' which would suit an interpretation given by Hesych., ὑπήνυμ ὁ ἐστὶ ὑπὲρ τῶν μίων τόσο, viz. the upper lip on which the moustachio grows. And certainly the hair usually shows itself there first. This view would fall in well with the words of Lucian de Sacrific. ΙΙ. 11. p. 76 ὅων ὅδι ὅπου ἔδοτες ὀνακελτόνοι γενείτην μὲν τὸν Δία, πάντα ὧδι τῶν Ἀπόλλων, καὶ τῶν Ἀρμὸν ὑπηνύμην. Cp. Virg. Aen. 9. 181 'ora puér prima signans intonsa juventa.' As Odysseus seems to recognise him at once, it is not unlikely that some characteristic style had been already assigned in painting or sculpture to the principal gods and goddesses.
282. οἶδ, 'yonder.
ἐνι Κίρης, sc. δώματα.
283. ἔρχεται (perf. from stem ΔΕΡΥ-) has the final consonant of the stem aspirated before -ται, as in τριτάται, ἄρωτεται (ἄρων), διετήται (διεκ-)
284. οὖ - ἄυτόν, emphatic. 'Art thou
αὐτὸν νοστήσειν, μενεῖες δὲ σὺ γ΄ ἐνθα περ ἄλλοι. 285
ἀλλ᾽ ἄγε δὴ σε κακῶν ἐκλύσομαι ἢδὲ σαφῶς
τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δόματα Κίρκης
ἔρχει, δ' κέν τοι κρατὸς ἀλάκησιν κακῶν ἡμαρ.
πάντα δὲ τοι ἐρέω ὅλοφια δήνεα Κίρκης.

τεύξει τοι κυκέω, βαλέει δ' ἐνί φάρμακα σίτω
ἀλλ᾽ οὐδ᾽ ὃς θέλξαι σε δυνῆσεται σὺ γὰρ ἐάσει
φάρμακον ἐσθλὸν, δ τοι δόσω, ἐρέω δὲ ἐκατα.
οπότε κεν Κίρκης ἐλάσῃ περιμήκει τάβδορ,
δὴ τότε σὺ σέφος δὲξ ἐρυσαύμενον παρὰ μηροῦ
Κίρκη ἑπαξεῖ δό σε κτάμεναι μενεάινων. 295

ἡ δ᾽ σ᾽ ὑποδεικάσα κελῆσται εὐνηθήναι
ἐνθα σὺ μηκέτι ἐπειτὰ ἀπανήσασθαι θεοῦ εὔνην,
ὅφρα τοι τά λόσι θ᾽ ἐτάρους αὐτῶν τε κομίσῃ
ἀλλὰ κέλεσθαι μιν μακάρων μέγαν ὅρκων ὁμόσαι
μὴ τί τοι αὐτῷ πῆμα κακῶν βουλευσέμενον ἄλλο,
μὴ σ᾽ ἀπογυμνωθέντα κακῶν καὶ ἀνήφορα θεί.'

*Ως ἀρα φωνήσας πόρε φάρμακον ἀργεσφύτης
ἐκ γαίης ἐρῶσας, καὶ μοι φῶςιν αὐτοῦ ἐδείξε.

ῥίζη μὲν μέλαν ἔσκε, γαλακτὶ δὲ εἰκελον ἄνδος

288. ἀλάκησιν] So most modern edd. since Wolf, instead of ἀλάλησιν, which is read by Eustath. and several MSS. The rest of La Roche's MSS. give ἀλάλησιν without the τε ἐφελεντεύων, on which he remarks, ' haud scio an ἀλαλήσιν genuina sit lectio, nullus enim codex ἀλάλησιν habet.' 290. ἵνα So Bekker for τε. See note. 300. μὴ τί τοι] So La Roche, adding ' dedi cum libris optimis,' and Eustath. Al. σο. 301. θεῖ[ (or θεῖ)] The reading of the MSS, for which Bekk. ii. and La Roche give θη, as the reading of Aristarchus.

going to rescue thy comrades? Why,
I tell thee thou wilt never come back
thysel.'

288. κρατός, ' from thy head,' so II. 23. 348 σὺν ἔσθ᾽ δε σῆ γι' ψανε καταλή
ἄναλάκει. Τhe root ἀλα forms a later present ἀλέξα, to which this aor. is
referred.

290. The intervention of the strong
word φάρμακα between τε and σίτω
inclines us to read, with Bekker, τε for
τε, and thus to make a true tmesis
(allowable with a disyllabic preposition)
σίτωβαλέει. Others make σίτω a local
native epexegetical of the adverb τε.
So on Od. 9. 212.

295. ἐπεριστ. Infinitive with im-
peratival force, as ἀπανήσασθαι 297.
κέλεσθαι 290.

298. αὐτῶν τε, sc. 'et teipsum.' Cr.
inf. 339.

301. ἀπογυμνωθέντα is interpreted by
the Schol. to mean 'without his sword,'
quoting γυμνόν ἄτερ κύριον τε καὶ
ἀσώτος 11. 21. 50. But it is really
'when stripped,' in the simpler sense
suggested by κυριόν. 303. φῶς, used only here, is in-
tended to describe the external charac-
teristics, as the epexegetis of the next
line shows, and as the word ἐπεριστ
confirms. The word φῶς is used here
like the more common φη. The Schol.
interprets by τὸ ἑος.
μῶλον δὲ μίν καλέσων θεοί: χαλεπόν δὲ τ' ὀρύσσεων ἀνδράσις γε θυνητοῖς: θεοί δὲ τε πάντα δύνανται.

'Ερμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν ὁ Ὀλυμπόν νήσου ἀν' όληθεσαν, ἐγὼ δ' ἐς δώματα Κήρυς ἤμα' πολλὰ δὲ μοι κραδίη πόρφυρε κίοντι. ἡ ἔστην δ' εἰνὶ θύρησι θεᾶς καλλιπλοκάμῳ ἐνθα στὰς ἐβόησα, θεᾶ δὲ μεν εἰκλαυν αὐθής, ἡ δ' αἰθ' ἐξελέφθηθα θύρας ὅτες φαινάς

306. δύνασται] The best MSS. give Ἰσαυ, but Schol. H. alters to δύνασται. It is difficult to decide the best reading: Ἰσαυ may be a reminiscence of Od. 4. 379; and δύνασται a gloss suggested by χαλεπόν. On the whole δύνασται seems more satisfactory.

305. μῶλον (perhaps connected with melos, μάλαχε, melos, etc.) is an unknown plant. Commentators go through the usual routine in dealing with the word, either (1) allegorising its meaning altogether, as Eustath., does, and making it symbolise the general instructions given to Odysseus to resist sorcery; or (2) regarding it as a fanciful creation of the poet, which seems far the most natural solution; or (3) attempting to identify it with some known plant. Theophrastus, Hist. Plant. 9. 15, says, τὸ δὲ μῶλον πέρι φυκῶν καὶ ἐν τῇ Κάληρ ἀβάς εἶναι, καὶ ἄραμον δ' ὁ Ομήρος Κήρυς, τίν μὲν βίον ἔχων στρογγύλων, προσερμέφη κρομμυό, τὸ δὲ φύλλων ἄβαμον αὐτῆς χρῆσαι δὲ αὐτῷ πρὸς τα τὰ ἀλεξοφύλακα καὶ τὰς μακελείς, οὐ μὴν ὄρυστοι γε εἶναι χαλεποί, ὡς ὁ Ομήρος φησι. The 'moly' of Theophrastus is identified by Sprengel with the Allium aflatum. Other botanists suppose it to be the Allium victoriale. The Schol. P., citing Hippocrates and Galen, will have it to be the wild rue (ἀβάς θηρ. φαρμάκων).

If one may hazard a further conjecture, the white flower and the dark root seem to suggest Hellebore; which, from the earliest times, has been regarded as a potent antidote for madness; and therefore seems peculiarly suitable here.

καλέσων θεοί. In several passages in Homer a double name is given for some object, a name used by the gods and a name used by men. Thus, in II. 1. 403 we have βράφας and ἄγαλας as the two titles of a giant; Betaeus and σῆμα Μυρίνης as the two names for a knoll, II. 2. 813; χαλεπόν and κυμάδις for the same bird, II. 14. 291, and Χάμελος and Σαμαρακός to designate the same river, II. 20. 74. The name in use among men is not always quoted, as e.g. here, and in Od. 12. 61, where the gods are said to call the 'wandering rocks' Παγανταί, (where see note). Some interpret this as referring to an earlier and later stage of the language, as Göttling, who goes so far as to suppose the names given by the gods to be remnants of Pelasgic language. It is simpler to suppose that the 'divine' name is the one used by the poets in contrast to the ordinary word used in common life. Here the μῶλον naturally has no 'human' name; as the plant was unknown to men. See especially Lobeck, Aglaoph. 858-863. Monro, on II. 1. 493, says, 'where two names are given, it will be found that the divine name is the one that has the clearer meaning.' But this seems doubtful. It is uncertain whether χαλεπόν merely means as Schol. Q. gives it, χαλεπόν ὄρυστειν ἐν τῇ γῇ καὶ εὐρίσκει τὴν ἐπὶ τοῦ φαρμάκου, which suits better with theoι δὲ τε πάντα δύνανται, or whether it possibly refers to any dangerous quality in the plant, χαλέπα δὲ αὐτῶν ἐξελέφθην τῷ τέλει τῇ μίζῃ ὀνειρον ἐπιφέρειν τοῦ ἀναστήσετι. Cp. Od. 33. 184 χαλεπόν δὲ ποτὶ ἐπικαίρια καὶ μᾶλ' ἐπισταμένην ὅτι μή τε κακόν ἑλώνθῳ | μαλέων ἐνίκαιον τὴν ἄλλα ἐνί χωρίῳ, and Od. 11. 116 χαλεπόν δὲ τάδε ζωόν ὀρθάδωρ, where the meaning seems to lie between difficulty and danger.
καὶ κάλεσαι αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἢτορ. 315 εἰσε δὲ μ’ εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῦς, καλοῦ δαιδαλέων ὑπὸ δὲ θρήνος ποίον ἦν—

τεῦξε δὲ μοι κυκέω χρυσέφ δέσπαι, δόρα πίσω, 320 ἐν δὲ τὸ φαρμακον ἦκε, κακὰ φρονέουσα ἐνι θυμοῦ, αὐτὰρ ἐπεὶ διόκει τε καὶ ἔκπτων οὐδὲ μ’ ἐθέλεξε, ὀβάδη πεπληγνία ἐπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαζεν

‘Ἐρχοὶ νῦν συνεδυόθε, μετ’ ἄλλων λέγο ἑταῖρων.’

δος φάτ’, ἐγὼ δ’ ἀδρ ἐδρ ἐνυσσάμενος παρὰ μηροῦ 325 Κῆρη ἐπήξα τὸς τε κτάμεναι μενεαίνων.

ἡ δὲ μέγα λάχοσα ὑπέδραμε καὶ λάβε γούσων, καὶ μ’ ὀλοφυρομένη ἑπεα περιενετα προσηῦδα

‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκής; 330 θαυμᾶ μ’ ἔχει οὐ οὐ τι πιὸν τάδε φάρμακ’ ἐθέλχησε.

οὐδὲ γὰρ οὐδὲ τις ἄλλος ἀνήρ τάδε φάρμακ’ ἀνέτλη, δὲ κε πῖ τὴ καὶ πρῶτον ἀμελεσέται ἔρκος ὀδὸντων.

336. δὲν[α] So, and not δὲν, according to La Roche, on the ground that the iota subscriptum was never used in Homer with a short α. Other instances are γῆρα Od. 11. 136, ὠδαν Od. 21. 246; II. 8. 563, κῆραν II. 11. 385. 330. λέγοι στὸν ἀκριβεσθανταν παλαβα πο λέγοι Schol. Ἡ. Al. λέγοι[ο] or λέγοι. 334. καὶ μ’ ὀλοφυρομένη ἀμαρτοφάντη, καὶ με λισσαμένη, καὶ ἐκεῖν ὦν ἔχαρι ἡ γραφή Schol. Ἡ. So also Eustath. Nitschz suggests μελισσομένη, Nauck καὶ δὲ με λισσαμένη. But the metre might follow the analogy of πολλά λισσαμένη II. 5. 358, etc. 336. ὅτα] Bekk. with Nauck and Cobet, Var. Lect. p. 108, reads πῶς for ὅτα, as written above in the text of Vindob. 133 and Cod. Harl. But ὅτα may well stand, as being more full of meaning than δὲν, suggesting not only the fact but the manner.

330. ἔρχεοι...λέγοι. Asyneton of imperatives, as Od. 17. 539 ἔρχεοι, διδοῦ καλέσον. λέγοι is the imperative of the non-thematic aorist from root λέξι; the same form is found in Il. 24. 650, but λέγει in Il. 9. 617. So ὄρος in Od. 7. 342, but ὄρος in Od. 6. 255.

335. τι πόθεν; see on Od. 1. 170.

336. ἑκάστη μ’ ἔχει οὐκ. π. ο. is analogous to θαυμάζομεν οὖν ἐπίκηρη, so that there is no need to change with Bekk. ὁτε to τοὺς. And the hiatus in the second foot between ἔχει and ἔχει may be paralleled by II. 6. 126 σφ θάρεσθι δ’ ἐμειναι.

Join ὅτα τι with ἔκεισθηρα. 337. οὐδ’ ἄρ αἴτε. See on Od. 3. 27. ἐπίκηρη. This is a good illustration of the way in which a succession of past experiences gives its meaning to the so-called ‘gnomic aorist.’

338. δε κα πῖ. Eustath comments well on this sentence. τὸ δὲ ἀμελεῖται [aor. subjunct.] ἔρχον ὀδόντων περίφορος ἐστὶ τοῦ πῖ, πεῖται δὲ καὶ κατὰ σχῆμα προμηστώτων, τοῦ γὰρ πιὸν προτερεῖ τὸ ἀμελεῖται ἔρχον ὀδόντων. ἔχει δὲ τι καὶ ἀμελεῖται ὁ λόγος, λέγει δὲ αὐτίς ἀνεῖλη τὰ φάρμακα δὲ αἰνι καὶ αὐτὸν ἀμελεῖται ἀργοὺ παρέλθετο τὸς ὀδόντας, ἀπόθεσεν τοῦ ὀδὸν κοινοῦ. It would simplify the construction if we could take ἀμελεῖται transitive, 'lets them pass:' but, comparing Il. 9. 409 ἔκα τκ ἔν α [ὑπόκοι] ἀμελεῖται ἔρχον ὀδόντων, there seems no choice but to make φάρμακα the subject.
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[σοι δέ τις ἐν στήθεσιν ἄκηλητος νόος ἑστίν.]

ἡ σοῦ γ’ Ὅδυσσεός ἐσσι πολύτροπος, δι τε μοι αἰεὶ
φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀγγέλφυτης,
ἐκ Τροίης ἀνίόντα θάγ σὺν νη μελαίῃ.
ἀλλ’ ἄγε δὴ κολεφὸς μὲν ἄρα θέο, νύν δ’ ἔπειτα
eὐνής ἡμετέρης ἐπιβεβομέν, ὅφρα μηγέντε
εὐνή καὶ φιλότητι πεπολθομέν ἀλλήλοισιν;

"Ως ἐφα"’ αὐτάρ ἐγὼ μιν ἀμειβόμενοι προσεῖπον.
‘ὁ Κίρκη, πῶς γὰρ με κέλει σοι ἥπτιοι εἶναι,
ἡ μοι σῶς μὲν ἔθικας ἐνι μεγάροισιν ἔταφρος,
αὐτὸν δ’ ἐνθάδ’ ἐχουσα δολοφρονέουσα κελευεῖς
ἐς ἀλαμβάν ν τ’ ἱέναι καὶ σῆς ἐπιβήμεναι εὐνής,
ὅφρα με γυμνουθεντα κακὸν καὶ ἄνηφορα δεῖσ.
οὐδ’ ἄν ἐγὼ γ’ ἐθέλοιμεν τεῖς ἐπιβήμεναι εὐνής,
εἰ μὴ μοι τλαίτες γε, θεῖα, μέγαν ὄρκον ὁμοῖα
μὴ τί μοι αὐτῷ πῦρα κακὸν βουλευσέμεν ἄλλο.

"Ως ἐφάμην, ἢ δ’ αὐτίκ’ ἀπόωμουν ὅς ἐκέλευον.
αὐτάρ ἔπει ρ’ ὁμοῦ τε τελεύτην τε τῶν ὄρκον,
καὶ τὸτ’ ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνής.
‘Αμφίπολοι δ’ ὅρα τῶς μὲν ἐνι μεγάροισι πένοντο

339. The grounds of objection against this line are given in Schol. H. Q. καὶ μὴ καὶ τῶν ἄλλων 'νοῦς ἰ ἐμνιδὲν ὡς τὸ πάρο τερ,’ so that it was superfluous for Circe to say of Odysseus that he had νόος ἄκηλητος. But the difficulty is more apparent than real; she means that he had that strong and stubborn mind which was generally proof against sorcery. She does not know that he carries an amulet to protect him.

334. ἡμετέρης, used proleptically.

335. ἐπιβεβομέν, see note on Od. 6. 262.

336. πεπολθομέν, subjunctive of perfect ἐπισθά. See Veitch, p. 433.

337. πῶς γὰρ; ‘Why, how?’ cp. Od. 19. 325. Probably the use of γὰρ in such interrogative sentences implies really an unexpressed protasis, as e.g. here, ‘you are expecting too much of me.’ We find a similar phrase with the protasis given in full in Od. 16. 69 foll. ἐκεῖνος, ἢ μᾶλα τοῦτο ἐστὶ θυμαλιότερον ἄνεκτο τὸ γὰρ δὴ τὸν εἰσιν ἐγὼν ὄσοι ὅμοιοι ὅμοιοι

338. The contrast intended would naturally be expressed by ἔταφρος μὲν σοῦ ἔθικας ἐνι δ’ αὐτῶν κελεύεις κ.τ.λ. For a similar loose opposition introduced by μὲν and δ’ cp. II. 4. 133 νεφεὶ μὲν μαζὶ τάλασσῃ, τότε δ’ σβήσ-

339. the note in text. 'Versus apertissimae ex Γ' 63 ὅσι σοι ἐν στήθεσιν αὐτάρκος ὡς ἔστι, uno adjectivo novato conficite' Köchly, Diss. ii. 334. ἐπιβεβομένα) La Roche ἐπιβήμενοι, as in Od. 6. 362 (Textkrit. 408). 348 foll.] 'Versus .. num iam antiquorum suspicionem
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tέσσαρες, αἱ οἱ δάμα κατὰ δρήσειας ἔσαν.
γέγονεν δ' ἄρα ταῖ γ' ἐκ τε κρήνεων ἀπὸ τ' ἀλέαν
ἐκ θ' ἱερῶν ποταμών, οἱ τ' εἰς ἀλάδε προέσυζον,
tάων ἡ μὲν ἐβαλλε ἥρωνος ἐνὶ πήγεα καλὰ,
πορφόρα θανυπέρθ', ὑπένευρε δ' ἱόδ' ὑπεβάλαν
ἡ δ' ἐτέρῃ προτάραυσα ἥρωνον ἐτύταυν τραπέζας
ἀργυρεῖας, ἐπὶ δὲ σφὶ τίδει χρύσεια κάνεια;
ἡ δὲ τρίτῇ κρητήρι μελίφρονα οίνου ἔλειν
ἡδόν ἐν ἁργυρεῖ, νέμε δὲ χρύσεια κυπελλαν·
ἡ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
πολλῶν ὑπὸ τρ氅ῳ μεγάλῳ λαῖνετο δ' ὕδωρ.
aὐτάρ ἐπεὶ δὴ ζέστεν ὕδωρ ἐνὶ ἣνει χαλκῷ,

moucrin, ambigi potest, quin recte nostro poetae abjadicauerint Nitzschius dubitari nequit, ut nec Bekkerum nec Ameisium ei obscuratum esse mirer. Sed hi quidem siue reiciuntur siue retinentur, illud quidem certum est neniam notissimam vv. 368—372, quae primum δ 52—56 posita fuit, nec male a recentiorum rhapsodiariarum concluditur Nitzschius a. 136—140, π 172—176, o 135—139, o 91—92 mutuata est, hic quidem ineptissimae inferri Circes aedibus, in quibus modo iv ancillas cenam apparantes vidimus. Itaque non dubito quin ν versus, qui in aliquid cod. non legitur, a recentioribus certatim damnati etiam ab Alexandrinis aut obelo notato aut adeo "ne scripti quidem" fuerint, cuitis rei hand scio an aliquid indicii in eo insit quod in scholiis statim ad ν. 362 ad ν. 374 transitur, nulla interstitorum mentione facta. Kölchly, Diss. ii. p. 10. 381. ἐν τ' εἰς ἀλάδε] ὀστε γραφεὶ χιονόδοτος. 'Ἀρισταρχος
δε εἰς ἀλα, δεύτερον δε λατνην δ' εἰς Schol. H. Q. ' This is very enigmatical. The δε in δεύτερον apparently belongs to the preceding ἀλα, thus settling the point
that Aristarchus wrote εἰς ἀλάδε, but whether we should read ὀδε γραφεὶ χιονοδ. (' does not admit them ') as Nitzsch suggests, or of τξ, is most uncertain. Possibly ὀστα should be read for ὀστε, anyhow Zenodotus seems to have omitted εἰς, and we seem to want some phrase like περιοδο χε ὂ εἰς.

350-1. These verses look much like a later addition (see crit. note), for the present γέγονεν is very awkward, and the words read like a description of Naiads, Dryads, and Nereids. With γέγονεν Ameis compares such presents as πόλυται Od. 5. 79, φαίνετα Od. 16. 161, χρέσταν Od. 18. 194, as expressing certain general customs of the gods: but the cases are hardly parallel. The four maidens possibly be intended to symbolise the seasons, and would as such be appropriate attendants on Circe, the daughter of the Sun, as Scholl. B. Q. V. suggest: οἱ δ' ἀλήγοροι. Κύριην μὲν λέγοντα τῶν ἑαυτῶν, τέσσαρα δὲ περαστικά τὰ ὄρα. According to this idea, we have Spring spreading her carpet of grass and flowers; Summer bringing her store of fruit and corn; Autumn supplying her wine; and Winter lighting the fire on the hearth. 351. εἰς ἀλάδε. Compare ἀντὶ Τροίθαν Od. 9. 38, ὑδότε πρὸ Od. 5. 469. 352. ἄλα. See on Od. 1. 120. 354. τραπέζας. Not several tables,— one for meats, another for drinks,—as Eustath. interprets; but a τραπέζα to each ἥρων. See on Od. 1. 112. 355. ἤιοφ is a word of most uncertain derivation. If, with the ancients, we compound it of δ and φ, to make it mean 'dazzling' or 'blinding', we may compare II. 13. 340 δοσε δ' ἀμφοθέν [ αὐτῆ γαλαξίᾳ κοὐθῶν ἀπὸ λαμπρο-

μενῶν]. Modern philologists suggest a root τινι, from τα, θα, 'to shine,' or refer the word to Skt. γας, 'to burn,' as if ἤιοφ passed through a form θα-
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ἐσ ἡ ἀσάμινθον ἔσασα λός ἐκ τρίποδος μεγάλοιο, 
θυμήρας κεράζεσα κατὰ κρατός τε καὶ ὄμων, 
ὄφρα μοι ἐκ κάματων θυμοφόβαρων εἰδέτο γυών, 
αὐτὰρ ἐπὶ λούσεν τε καὶ ἔχρισεν λίν᾽ ἐλαῖῳ, 
ἀμφί δὲ με χλαίναν καλὴν βάλεν ἢδε χίτώνα, 
εἰσε δὲ μ᾽ εἰςαγαγοῦσα ἐπὶ θρόνον ἄργυρον, 
καλόν δαιδάλεον ὑπὸ δὲ θρῆνος ποσὶν ἤν.  

[χέρωβα δ᾿ ἀμφίστολος προχῶρ ἐπέχενε φέρονσα 
καλῆς, χρυσέται, ύπερ ἄργυρεοι λέβητιος, 
νύσσαθαί μπαρά δὲ ξεσην ἐτάνυσε τράπεζαν. 
σίτου δ᾿ αἴδηθε ταμῇ παρέθηκε φέρονσα, 
εἴδατα πόλλ᾽ ἐπιθέεσα, χαριζομενὴ παρέθηναν]  
ἐνεύμεναι δ᾿ ἐκέλευξεν ἐμφ᾽ δ᾽ οὐχ ἤδεαν θυμῷ, 
ἀλλ᾽ ἡμῖν ἀλλοφρονέως, κακὰ δ᾽ ὅστετο θυμὸς.

Κίρκη δ᾽ ὣς ἐνόησεν ἔμ᾽ ἡμενον οὐδ᾽ ἐπὶ σίτῳ 
χεῖρας ἀκάλλοντα, κρατέρων δὲ με πένθος ἐχοντα, 
ἀγχὶ παρισταμένη ἔπεα περάεντα προσηθάδα:  
‘Πάθ᾽ ὦτῶσ, Ὀδυσσεί, καὶ ἄρ᾽ ἔζεαι ἰσος ἀναύδων, 
θυμῶν ἔδων, βρώμης δ᾽ οὐχ ἄπτεαι οὐδὲ ποτήτος; 
ἡ τινά που δόλον ἄλλον ἀδειαν οὐδὲ τί σε χρή 
δειδίμεν ἡδη γάρ τοι ἀπόμοσα καρτέρων δρόκον.’  

368–372.] See crit. note on sup. 348. La Roche regards the lines as not older than the thirteenth century, since they were unknown to Eustath. and are not commented on by the Scholl. 374. ἀλλοφρονέων] τινὰ τῶν ἀντιγράφων, ἀλλὰ  
φρονέων Eustath. ὅστετο] Schol. N. gives φέτο in lemma, but adds ὅτι καὶ ὅστετο.  
376. κρατέρων] γρ. καὶ στηγερίῳ, δ καὶ καρτέρων Schol. H. N. 377. ἀχὶ παριστα-
μένη] ἀγχεῖ δ᾽ ἑσαμένη Schol. H. 380. οὐδὲ τί] So Wolf and most modern 
edd. for οὐδ᾽ τί, which Nitsch still prefers.

νοτ. Dünzter proposes to connect it with root ἄρ, ‘to complete,’ as in ἄω, ἄνω. 361. ἔσασα, sc. ἔσασα. 
λῶσ᾽, she washed me [with water] out of a great cauldron, over head and 
shoulders, after she had mixed it to my 
taste, οὐ πάντων τι ζων, ἀλλὰ δηλαδὴ 
ἐσάσαν. 363. Here θυμήρας is used predica-
tively with κεράζεσα. It is doubted 
whether θυμήρας is identical with θυμάρθῃς (II. 9. 336; Od. 23. 232, etc.), the 
accent seeming to contradict it. It is 
more likely that θυμάρθῃς is to be referred 
to stem ἄρ, and that θυμήρας is only an 
adjectival form from θυμῷ. 366. ὅστε 
81. Here begins the 
apodosis to ὅστε 364. 
374. ἀλλοφρονέων. He means, ‘with 
his thoughts elsewhere;’ cp. II. 23. 
698. 378. ἦκα. Buttman and Ahrens 
deny the existence of a present ἦκα 
instead of ἦκα, and require us here 
to read ἦκα from ἦκα, the aorist. 
If ἦκα be retained it is better to scan 
it as a disyllable, because of the initial ἦ in ἦκα.
"Ως ἔφατ', αὐτὰρ ἐγὼ μὲν ἀμειβόμενον προσέειπον ἀδιάκριτα τὸν Ἰρίκη, τίς γάρ κεν ἄνηρ, ὡς ἐναλόμος εἶπι, πρὶν τιληθῇ πασχασθαι ἐγκυίας ὡδὲ ποτήριος, πρὶν λύσαθ' ἔταρους καὶ ἐν ὄφθαλμοισιν ἰδέσθαι; ἀλλ' εἰ δὴ πρὸφρασα σειε ἐφέμε νενεφερεῖ τις ἀμφιθέος, ἵνα ὄφθαλμοισιν ἰδωμί ἐρέθαις ἔταρους.'

"Ως ἐφάμην, Κύρη ποί' δὲ δὲ ἐκ μεγάρου βεβήκει ῥάβδου ἔχοντ' ἐν χειρὶ, θύρας δ' ἀνέφε ζε συφείων, ἐκ δ' ἐλασάν σιαλοίσαι έκικάται ἐννεφρούσιν.

οἱ μὲν ἐπείρ' ἐστησάν ἐνατίοι, ἡ δ' δὲ αὐτῶν ἐχομενή προσάλειφεν ἐκάστῳ φάρμακον ἀλλο. τῶν δ' εἰ μὲν μέλεων τρίχες ἐρρεον, ὡς πρὶν ἐφύσε φάρμακον οὐλόμενον, τὸ σφιν πόρε πότης Κυρή δ' ἄψ ἐγένοτο νεώτεροι ὥς πᾶρος ἦσαν καὶ πολλ' καλλίωνες καὶ μείζονες εἰσοράσαθαι.

ἐγνωσάν δ' ἐμὲ κεῖνοι, ἐφ' ὑμί' ἐν χερσίν ἐκαστος. πάσιν δ' ἴμερεσι ὑπέδυ γόος, ἀμφί δὲ δῶμα σμερθαλευν κονβάζει, θεά δ' ἐλειαρε καὶ αὐτῆ.

385. λύσασθ' Schol. H. quotes this as the reading of Aristarchus, which seems to imply a variant λύσαμ' δ'. 393. τῶν δ' Ἀριστοφάνης, τοῖς d' Schol. H. 394. πότην Κύρην] γα. δὴ θεῖαν Schol. H. 395. ἀφ' The reading of Aristarchus. Al. αὖ'. 399. κονβάζε] So La Roche restores from the majority of MSS. Al. κανέις.'

383. Τοι ἐναλόμου with τέλοθῃ.
384. The former πρὶν is only preparatory to the second. Translate. 'Why, what man who was right-minded could have the heart to taste meat and drink before that he had rescued his comrades?'
385. Notice the difference between the voice of λύσασθα, by which Odysseus describes his own act, and λύσων, as applied to Circe.
386. πρὸφρασα, 'in earnest.' See on Od. 5. 161.
390. ἐκάστων, see on sup. 10.
393. Ovid goes into details here, Met. 14. 393 foll. 'Enigmur, saetaque cadent, bifidosque reliquit | rima pedes, reudent humeri, et subiecta lacertis | brachia sunt. flentem flentes ampleximur ipsi, | haeremusque ducis collo.'
397. ἔφιν... ἰκαστος. For this distributive singular after a plural verb compare ἐβαν... ἰκαστος Od. 1. 424, αἰκαστοσ... ἰκαστοσ 2. 252; 3. 390, etc. A somewhat different usage, τοι δὲ καθίζον... ἰκαστος, is found in Od. 13. 76.
398. ἴμερεσι... γόος. The epithet may be rendered by 'longing' or 'yearning.' We have κρυπός γόος in Od. 4. 103, ἀλρόδ γόος 11. 23. 10; but this describes the tenderer feeling produced by the ἵμερος γόος Od. 4. 113, which is called γλυκόν ἵμεροι Od. 22. 200. The regular construction of ὑπόθεμα is with the personal accusative, but it is used here with an ethicalative, as Soph. Phil. 1111 ἀλλὰ μοι ἄκοσα | κρυπτά τ' ἐν ἀλεηρμο ὑπέδυ φρνός. Seiler quotes as instances of εἰσάηναι or εἰσαρχεῖσαν τινι Soph. O. C. 372; Eur. I. A. 1580; Hdt. 1. 24. 3. 14; Plato, Pol. 330 D; Phaed. 59 A. But in Eur. Med. 57 διοθ' ἵμερος μ' ὑφήλα.
10. ΟΔΥΣΣΕΙΑΣ Κ.

400 ἡ δὲ μευ ἀγχὶ στάσα προσήδυα διὰ θεῶν

Διογενῆ Λαερτίαδη, πολυμήχαν’ Ὀδυσσεῖ, ἔρχεται νῦν ἐπὶ νῆα θοῦν καὶ θῶνα θαλάσσης.

νῆα μὲν ἢ πᾶ ἐκτιμῶν ὑμῖν ἐπίστευε, κτήματα δὲ ἐν σπήλαιοι πελάσσατε ὅπλα τε πάντα:

ἀυτὸς δ’ ἀψ ἴεναι καὶ ἄγειν ἐρήμας ἐταῖρους.

405 Ὡς ἔφατ’, αὐτὰρ ἐμοὶ γ’ ἐπετείθητο θυμὸς ἀγνώρω, βὴν δὲ ἴεναι ἐπὶ νῆα θοῦν καὶ θῶνα θαλάσσης,

ἐφ’ ἐπεί ἐπὶ νῆα θοῦν ἐρήμας ἐταῖρους ὀφετ’ ὀλοφυρομένους, θαλερόν κατὰ δάκρυ χέντας.

410 ὥς δ’ ὄρ’ ἂν ἄγραυλοι πόρεις περὶ βοῶν ἀγελαίας, ἐμβουσάς ἐς κόπρον, ἐπὶ βοῶν βοτάνης κορόσωνται, πάντα ἀμα σκαίροσιν ἐναντίαι’ ὤδ’ ἔτι σηκὸν ῥάχουσ’, ἀλλ’ ἀδινὸν μικόμεναι ἀμφίθεωσι

μητέρας’ ὡς ἔμε κεῖνοι, ἐπεὶ ἴδον ὄφθαλμοι,

404. ἐν σπήλαιοι πελάσσατε. This, or ἐν σπήλαιοι, is the reading of all MSS. But Schol. Π. gives as a variant ὅτι σπήλαιοι, which La Roche supposes to point to the reading of Aristarchus. Nauck would write σπήλαιοι. See note on text. 405. ἀψ’ ἔτι] Al. ὀφεὶ νῆ.

404. ἐν σπήλαιοι πελάσσατε. La Roche adopts the reading σπήλαιοι without the preposition, on the ground that πελάσσατε is joined in Homer with the simple dative, which is indeed true, if we except ἀδινὸν πελάσσατε Od. 40., 440., and Od. 7. 254. But the common reading seems required here by the sense, ‘bring them to—and stow them in—the grottos,’ the whole expression being a similar construction to ἐς βρόνους ἱζοραίας. The phrase is illustrated by H. Hom. Merc. 523 μηδ’ ὄρ’ θεμπλάζειν ποινὰ ὄμορ.

ἄνθρωποι are the movable parts of the ship’s tackle.

405. ἀψ’ ἴεναι, i.e. ‘come back again.’

410. ἄγραυλοι, ‘in the fold-yard,’ ἄγνωστo itself is used much in this sense by Eumaeus, Od. 16. 27; where he complains to Telemachus that he οὐ .. θάμ’ ἄγραυλον ἔνεπτει σάλας ναμόν ἔδαμεν, οὐ’ ἐν ἐκπολίσεω, where he intends a contrast between the buildings of the homestead and the houses in the town.

πόριοι (from πορίο, more commonly πορίς, but see Eur. Bacch. 737), connected with root πορ, as in πόρος, and Lat. pæris, and perhaps porðiós.

412. The indicative σκαἱρον (for which Bkk. ii. conjectures σκαϊρον) is a real anacoluthon, oμ’ ἔν ὄν being always followed by the subjunctive. But the construction is broken by the introduction of the parenthetical clause, and σκαϊρον begins as it were a principal sentence. The cows have been out in a drove (ἀγελαῖας) to pasture, and when they return to the fold-yard (κόπρος, lit. =‘the mixen’), the calves which have remained at the farm, penned up, welcome them with frisking and lowing.

413. ἀδινὸν must be joined not (as Diintz.) with ἀμφίθεοι, but with μικόμενα, on the analogy of ἀδινὸν or ἀδινὰ στεναχίου, ἀλαεῖν, etc.

414. ἦς ἔμε ἐξύμπτο. Bkk. ii. puts no comma at κεῖνοι, but makes ἔμε to be governed by ἵδον. But it is better to stop off ἔμε ἴδον ὄφθαλμοι, making ἔμε governed by ἐξύμπτο, either as an equivalent to χύμνον ἱκτορ, cp. La
10. ὙΔΥΣΕΙΛΑ Κ.

δακρύετες ἔχυντο· δόκησε δ' ἁρα σφόδρα 
δε ἔμεν ὡς εἰ πατρὶδ' ἱκώτατο καὶ πόλιν αὐτὴν 
τρηχεύσῃ ἵθακης, ἵνα τ' ἔστατον ἥδ' ἐγένοντο 
καὶ μ' ὀλοφυρέοντε ἔπεα πτέρυγα προσθόδων

' Σοι μὲν νοσθήσαντι, διστρεφές, ὡς ἑχάρημεν, 
ὡς εἰ τ' εἰς ξῆθαν ἀφίκοιματα πατρίδα γαίαν

ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεγον ἀλέθρων.'

'Ως ἔφεσα, αὐτὰρ ἕγω προσφέρην μαλακοῖς ἑπέεσον

'νη ἡμὲν ἄρ πάμπρατον ἐρύσομεν ἕσπερόντε, 
κτήματα δὲ στήσομεν πελάσομεν ὅπλα τε πάντα· 
αὐτοὶ δ' ἄρονονθ' ἐμοὶ ἀμα πάντες ἑπισταθαι, 

ὀφρα Ἰθηθ' ἐτάρων λειοῦ ἐν δώμασε Κύρης 

πίνοντας καὶ ἔδοντας ἐπὶ πτέρυγαν γὰρ ἐχοῦσιν.'

'Ως ἑφαμὲν, οἱ δ' ὁκα ἐμοὶ ἑπέεσοι πίθυντον 

Εὐρύλοχος δὲ μοι ὁδὸς ἱρίκανε πάντας ἐτάρων

[καὶ σφασα φωνῆσα ἐπεα πτέρυγα προσθόδα]

'Α δειλοὶ, ποῦ ἦμεν; τι κακὼν ἱμείρετε τοῦτων,

Κύρης ἐς μέγαρον καταβήμεναι, ἱ κεν ἀπαντάς

430. 416. πόλιν αὐτήν] πόλιν αὐτήν Ἀρισταρχος Schol. H. With the exception of Cod. Aug. all MSS. read αὐτοῖν. 425. ὀφράσθην... ἑπισταθαι] So Bekk, with best MSS., instead of the common ἔρωσθην ἐμοὶ ἀμα πάντες ἑπισταθαι, in which the use of ἐμοὶ after ὀφράσθην is very strange. The variant ἔστατον for ἑπισταθαι is a mere itacism, says La Roche. 439. ἑφαμέν] For this ἐφαμέν Be. La Roche reads with three MSS. ἑφάμεν, a form occurring nine times in Homer. Nauck adopts it. 430.] Wanting in most MSS. The Schol. H. does not know it, but writes λέγειν
to λέγων.

Roche, Hom. Stud. § 60. 4, or, better, as retaining something of the force of the preposition in ἀμβλέψων, and so = ἀμφίθυνον, cp. ἀμφίθυνος καταίρει ἐσθίον Od. 16. 314, θεία δὲ μυὸν ἀμφίησι' ὀμφή II. 2. 41. To make δακρύετες ἔχυντο mean no more than 'in lacrimas effusis sunt' gives no sort of antithesis to ἐκάρυσαν ἐναντίαν. Further, εἰτε ἰδοὺ ἄρθρα μοιοί stands as a set phrase, in Od. 2. 155: 3. 373: 11. 615: 23. 91. 'They threw themselves upon me weeping.'

But ἔμε is really determined by the position in which it stands with regard to μιτράς, as though ἔμε also was to be governed by ἄμφιθυνον, for which, by a necessary change of scene, ἔχυντο is substituted.

1415. δόκησε δ', 'and their feeling seemed to be just as if.'

419. σοι... νοσθήσαντι... ἑχάρημεν. With this construction cp. τώ... χαίρει νοσθ MHz Od. 19. 463. χάρι ξὴρ ἡμὶ οἱ προσίτι Ι. 5. 682; cp. II. 24. 706.

423. ἐρύσομεν and πελάσομεν are probably the aorist subjunctive.

431. ποῦ ἦμεν; 'Whither are we going?' Cp. τοὺς φείγετε; Od. 6. 199.

433. καταβήμεναι, an appositional infinitive, exepetheitical of κακῶν τούτων. With καταβήμεναι εἰ μέγαρον we may compare καταβῆναι τών Od. 4. 246, καταβῇν Δίος δόμων II. 8. 375, κατα-

βαίνειν θάλασσαι Od. 2. 337. It would seem that there is therefore no need to press the force of κατά in such passages anymore than in καθέλαθα or καταλθέν.
10. ΟΔΥΣΣΕΙΑΣ Κ. 431

η σος ἐς λύκους ποιήσεται ἐς λέοντας,
oi κεν οἱ μέγα δῶρα φυλάσσομεν καὶ ἀνάγκη,
ος περ Κύκλωπ έρξεν, οτε οἱ μέσασθαν ἱκόντο
احتمالοι ἔταροι, εὖν δ' οἱ βρασός εἶπεν. 'Οδυσσεύς,
τοῦτον γὰρ καὶ κείμεν αὐτοκράταρου ὄλοντο.

'Ως ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσκὶ μεριμναζά,
σπασάμενος τανύκκες ἄρθρα παχέος παρὰ μηρόθν,
τῷ οἱ ἀποτελέσας κεφαλὴν οὐδάπεξε πελάγεις,
καὶ πηγὴ περ ἔνοτε μάλα σχέδουν ἀλλὰ μ' ἐταϊρὸς
μειλιχυοῖς ἐπέπεσον ἐρήτοις ἄλλοθεν ἄλλος.

'Διογένες, τοῦτον μὲν ἐὰν ὁμοίως, εἰ σοὶ κελεύεις,
αὐτοῦ πάρ νη τε μένειν καὶ νη ἔρνοναι

437. καὶ κείμεν] La Roche gives this as the reading of Aristarchus, instead of the crisis in the MSS. δείκτον. 440. ἀποτελείται] A variant given by Eustath. for the Vulg. διασχίζεται. La Roche gives the former as the reading of Aristarchus, and credits Zenodorus with ἀποτελείται.

Some however think that καταβήμανα here reminds us that Circe’s house was in βιοσφειρα, into which one must descend from the ἄμμος over which Odysseus had to walk. This is possible enough, but Eustath., is merely fanciful when he says, ἰστειόπορον, ὡς ἅπερ ἔφη εἰς ὅσον καταβήματα διὰ τῶν ἱππιζώσον ὀλίβρον.

434. οὐ κεν, as being the direct relative to σοὶ and λέοντας, would naturally take a verb in 3rd pers. plur., but as Eurylochus means by θετοῦτος 'all of us,' there is no difficulty in attracting the verb into the 1st pers. Transl. 'So that we should have perseverance to keep Circe's great house for her.'

The word φυλάσσομεν is interpreted by the Schol. τηροῦμεν. οὔτε φυλάσσον τὸ δῶρα, ἄλλα τὸ ἄντε εἴη εἴρη. The phrase 'keep the house' presents the same ambiguity; cp. δῶρα φυλάσσον Od. 5. 208. It is better however to understand that the swine and the lions are forced to keep ward at the house of the sorceress, like the gold and silver dogs at the palace of Alcinous, which were posted on either side of the door, δῶρα φυλασσόμεναι Od. 7. 93. Cp. the Latin phrase 'servare domum.'

435. διὸ περ Κύκλωπ ἔρξεν. Eustath. finds great fault with this: ἄδιανότιστον ἐστιν, οὐ τὰρ δὴ τού καὶ οὗ Κυκλώπ μετέβλεψε τοὺς πέρι τοῦ 'Οδυσσεία εἰπ φυλάσσε τοῦ κατ' αὐτῶν στρατίων ἀλλ' ἱππιζώσατο καὶ αὐξάνει. But the reference to the Cyclops is to illustrate especially καὶ ἀνάγκη, though the construction is quite broken. Eurylochus remembers how his comrades had entered the dwelling of the Cyclops, and had been kept fast prisoners therein. ἔρξε οὗ here is from ἔργον (pened us up) as in Od. 14. 411, and not from ἔρξαι.

437. τοῦτον γὰρ. The participle takes up and explains βρασός. 'Foolhardy, I say, for it was through his infatuation, etc.'

440. τῷ οἷο, 'therewith having struck off his head to dash it to the ground, kinsmen though he were to me, very near.'

441. τηροῦσα is probably a connection by marriage, like 'affinity.'

443. αὐτῷ κείμενος, i.e. 'if thou wilt consent to that.'

444. ἱπποῦ, 'to protect,' 'guard.' In later times the practice sometimes was to enclose the ships in a stockade (σταυροῦ), see Thuc. 7. 25.
10. ΟΔΥΣΕΙΑΣ Κ.

μήν δ’ ἥγεμόνει λεπά πρὸς δόματα Κίρκης. 445

*Ως φάρμενοι παρὰ νήσῳ ἄνηθοι ἰδὲ βαλάσσης.
οὔδε μὲν Εὐρύδοχος κοιλὴ παρὰ νηὴ λίθειπτο,
ἀλλ’ ἐπετ’ ἓδεισεν γὰρ ἐμὴν ἔκπαιγλον ἐνυπὴν.

Τόφρα δὲ τοὺς ἄλλους ἑτάρους εἰς δόμασι Κίρκης
ἐνδυκέας λοῦκεν τε καὶ ἱχρείςει λέπ’ ἔλαιφ.
ἀμφὶ δ’ ἄρα χαλάνας οὐλᾶς βάλεν ἢδὲ χειτῶνας
dαιμόμενος ὃ εἰ δόματα ἐφεύρομεν εἰς μεγάροιον.
οὶ δ’ ἐπεὶ ἀλλόλους εἶδον φράσαντό τ’ ἑσάντα,
κλαῖον ὀδύρμενοι, περὶ δὲ στεναχίζετο δόμα.

ἡ δὲ μεν ἄγχι στάσα προσυφόδα διὰ θεᾶν

‘[Διογενῆς Λαερτιάδης, πολυμήχαν’ Ὀδυσσεῦς.]
μηκέτι νὺν θαλαρόν γέων ἄρνυτε’ οἴδα καὶ αὐτὴ
ἡμῶν δ’ ἐν πόντῳ πάθετ’ ἄγχεα ἱχθυόεττι,
ἡδ’ δ’ ἀνάροιοι ἀνήρες ἐνδηλίοσαν ἐπὶ χέρου.
ἀλλ’ ἄγαν ἐσθιέτε βρῶμην καὶ πίνετε οὖν,
εἰς δ’ κεν αὐτὶς θυμῶν ἐνὶ στήθεσι λάβητε,
oὸν ὅτε πρώτητον ἔλειπετε πατρίδα γαῖαν
tρηχείς ’θάκης’ νὺν δ’ ἁσκέλες καὶ ἀθυμοί,
αἰεὶ ἄλης χαλεπῆς ῥεμνημένοι οὐδὲ ποθ’ ἡμῖν
θυμῶν ἐν εὔφροσύνῃ, ἐπεὶ ἡ μᾶλα πολλὰ πέποθε.” 455

453. φράσαντό τ’ ἱσάντα] This variant (unice vera lectio, Buttm.) is preserved
in Schol. H., and implied in the gloss ἱσάντα. The MSS. give φράσαντο τι
πάντα. 456.] Bracketed by Wolf and later edd. as wanting in the majority of
MSS. and in Eustath. The objection against the passage was that the address to
Odysseus was followed by the plural imperative. But it may well stand, for
Odysseus shows, by using ἡμῖν in v. 456, that he feels himself included in the
address. 457. βαλαρόν] ἀριστοφάνης, στυγνῶν γέων, καὶ οὐδ’ ἁρμαὶ ἡ γραφή

453. φράσαντό τ’ ἱσάντα, ’recognised one another face to face.’ So
ἱσάντα ἰδεῖν Od. 11. 143, etc.
457. βαλαρόν, καθ’ ὁμοίωτητα τοῦ
θαλαρόν δάκρη, τὸ ἀναποτον καὶ ἀεὶ
παῖσαι Eustath. Cr. also βαλαρῆ φωνῆ
Od. 4. 705.
463. ἁσκέλες. Here in its primary
physical sense, from σκέλλαμ, ’dry.’ They
are represented as ‘withered,’ or perhaps rather, ‘weakened,’ as the good
condition at least of the first batch of
visitors had been renewed since their
restoration to human shape. With ἁσ-
κέλες compare the use of ἀποστάσεος, as
contrasted with one who has been duly
washed and anointed, Od. 19. 327.
465. πέποθε. Eustath. says Ἀριστοφά
χος πέποσθ’ γραφεῖ, διερ ὁσὶ εἵπτορος.
Probably the reading should be adopted,
but not the interpretation of Eustath.
The normal form in Homer would be
from an original πι-παθ-τε (ποτ’ πι-παθ-
τε), for the strong form of the root
and the vowel a are not found in the
1st and 2nd pers. plur. till later). Then
"Ως ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπεθετο θυμὸς ἄγνωρ. ἐνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐναντίαν ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθον ἡδὺ ἀλλ' ὅτε δὴ α' ἐναντίος ἔην, περὶ δ' ἑτραπον ἄραι,
[μηνων φθινότων, περὶ δ' ἡματα μακρὰ τελέσθη.] καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρήμες ἑταίροις:
'Δαιμόνι, ἡδη νῦν μιμήσεις πατρίδος αἴτη,
εἰ τοι θέοφατόν ἔστι σαφεύναι καὶ ἵκεσθαι οἶκον ἐνεκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.'
["Ως ἔφαν, αὐτάρ ἐμοὶ γ' ἐπεπεθετο θυμὸς ἄγνωρ. δ' τότε μὲν πρόπαν ἦμαρ ἐς ἡλιον καταδύνα 
ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθον ἡδ. ἠμος δ' ἡλιον κατέδυ καὶ ἐπὶ κνήφας ἠλθεν,
οἱ μὲν κομψάντο κατὰ μέγαρα σκιέντα.]
Αὐτάρ ἐγω Κήρης ἐπιβάς περικαλλέος εὐνής
gοῦνων ἐλλιτάνευσα, θεά δὲ μεν ἐκλυειν αὐθής
[καὶ μιν φωνάσας ἐπεα περθεντα προσηῦνων']
'Ω Κήρη, τέλεσον μοι ὑπόσχεσιν ἣν περ ὑπέστης.'

470. This line has been rejected by modern edd. since Wolf, because it is wanting in the best MSS. [as in the places where it recurs, Od. 19. 153; 24. 143] and in Eustath. 475-479. These verses are wanting in three MSS. and in Eustath. In the Harl. they are only on the margin. Wolf rejected them, and most modern edd. concur. Perhaps they were inserted as a stop-gap; the transition from 474 to 480 being decidedly abrupt. We should expect an answer from Odysseus to the remonstrance made by his comrades. 482. This verse, which is wanting in three MSS. and in Eustath., has been generally rejected since Bekk.

πέπαθε may become πέπισθε, 1st by assimilation πέπισθε, and then by disimililation. The three forms of the root are πεπόθ, ποθό, and the weak form παθό, but not ποθό. The form of the participle πεπαθηγή occurs in Od. 17. 555.
469. ἐναντίος ἦν, 'a year was past:' so ἐναντίος ἦτο Od. 2. 89.
περά, ἑτραπον means ' returned on their course,' so as to begin the circuit of a new year; cp. περπαλούνν ώναι τον Od. 1. 16, different from ἐναντίον ἄραι in Od. 2. 107.
470. This line is probably borrowed from Hes. Theog. 59, where ωλαδ is read for μακρά. The ' long days that come circling round ' must be the days of spring, as in Od. 18. 307 ὅορ ἐν γαρ ἐναντίον ὅτε τ' ἡμεθα μακρὰ πειλούται.

10. ΟΔΥΣΣΕΙΑΣ Κ. 433

472. Βασίλεια always implies that the man is ' possessed,' or under the influence of something superhuman, whether the influence be bad or good. Thus it is used when a man's behaviour, or intentions, or powers are such as to excite marvel. See Od. 4.

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the doings of a whole year unrecorded, there was plenty of opportunity for the promise to have been made.

We should expect either μόνον or ἔταρον, but μόνον standing so near the verb is more like an ethical dative, while ἔταρον is in more close connection with θυμός. The change of cases in Od. 9. 256 shows a similar principle, ήδη δυνατόν ὁ φίλον ἄρος, διερχόμενοι, δότε πολύ γένεια:

The name Persephone (εἰμί) was also written θερεφόρη, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from φέρω, ἀφέω, καὶ ἀφέω (Euseb.), or from φέρω, φέρω, φέρο. According to Plato, Cratyl. 404, this name was avoided as too awful, and the title θερεφόρη, or θερεφόρη, preferred, which was thought to have an allusion to some sort of sacred dove.

The epithet of Persephone is used five times in Homer, e.g. II. 9. 457, ἔταρον τε πατρόχων καὶ θερεφόρης Περσεφόνης, ib. 569, ἂνὴρ καὶ θερεφόρης Π., in the present passage, inf. 534; and Od. 11. 47. In every instance the epithet belongs to Persephone as the companion of Hades. Some regard the word as meaning 'praise-worthy' (like ἀφιμωρία or ἀμώρια, which are other epithets of Persephone), supposing that it may be another form of ἀφεμωρία, or a direct verbal adjective from ἀφεμωρία with change of accent. Thus we have the substantive ἀφεμωρία, and the adjective ἀφεμωρικός (Od. 11. 530), ὅφεις καὶ φόβως, κῆρος καὶ κεφαλή, and so, possibly, ἄφεις καὶ ἄφως.

But in this inseparable connection with Hades, Persephone is likely to have a more terrible title than this, and thus it is preferable to take ἐφαυρή from an adjective compounded of ἐφι and αὐρῆς (fearful); or with Buttm. to write καὶ ἐφι αὐρῆς, 'and besides,' and along with him ' (sc. Hades),... awful' Persephone. In later Greek, e.g. Tryphiodorus, the epithet is used wrongly in the sense of 'landabils,' and applied to Deidameia. The name Persephôna (εἰμί) was also written θερεφόφι, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from φέρω, ἀφέω, καὶ ἀφέω (Euseb.), or from φέρω, φέρω, φερο. (Eustath.). Cp. Orph. H. 29. 16 θερεφόφια, or θερεφόφια, or θερεφόφια. According to Plato, Cratyl. 404, this name was avoided as too awful, and the title θερεφόφια, or θερεφόφια, preferred, which was thought to have an allusion to some sort of sacred dove.

Thyrsus belongs to the Thesan cycle of legend. Different stories were current as to the cause of his blindness, some referring it to the anger of Athena, others to that of Hera. Zeus is represented as having given him the power of prophecy and length of days as compensation for his blindness. After the war of the Epigoni, he died (as the story goes) near Haliartus, and his tomb was shown there in the time of Pausanias (7. 3. 1: 9. 18. 4). There was an oracle of Teiresias in Orcho-

Men's. His name either comes im-

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10. ΘΕΡΕΦΟΡΗΣ Κ.

οἱκάδε περιψέμεναι: θυμός δὲ μοι ἐσπεύται ἥδη,

ἡδ᾽ ἄλλων ἐτάρον, οὐ μεν φθινύσσοι φίλον κἂρ

ἀμφ᾽ ἐμ᾽ ὀφθαλμών, διότι σὺ γε νόσφι γένεια.

'Ως ἐφαυρή, ἣ δ᾽ αὐτῆς ἀμείβετο δία θεῶν

Διογενῆς Λαμπρίαδης, πολυμήχανος Ὅδυσσεύ,

μηκέτι νῦν ἄρκτοις ἐμὸν ἐνὶ μέμνετε οίκρον

ἄλλς ἄλλην χρή πρὸτον ὅδων τελέσαι καὶ ἱκέσθαι

eis Ἁίδου δόμους καὶ ἐπαυγής Περσεφονείς,

ψυξὶ χρησμόμενος Θεβαίον Τειρεσίαν,

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486. ἄμφ᾽ ἀμφ᾽, local, 'lamenting

487. ἄφθαρτος, 'and besides,' and along with him ' (sc. Hades),... awful' Persephone. In later Greek, e.g. Tryphiodorus, the epithet is used wrongly in the sense of 'landabils,' and applied to Deidameia. The name Persephôna (εἰμί) was also written θερεφόφι, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from φέρω, ἀφέω, καὶ ἀφέω (Euseb.), or from φέρω, φέρω, φερο. (Eustath.). Cp. Orph. H. 29. 16 θερεφόφια, or θερεφόφια, or θερεφόφια. According to Plato, Cratyl. 404, this name was avoided as too awful, and the title θερεφόφια, or θερεφόφια, preferred, which was thought to have an allusion to some sort of sacred dove.

491. ἐφαυρή, This epithet of Persephone is used five times in Homer, e.g. II. 9. 457, ἄλλος τε πατρόχων καὶ θερεφόφιας Περσεφόνης, ib. 569, ἂνὴρ καὶ θερεφόρης Π., in the present passage, inf. 534; and Od. 11. 47. In every instance the epithet belongs to Persephone as the companion of Hades. Some regard the word as meaning 'praise-worthy' (like ἀφιμωρία or ἀμώρια, which are other epithets of Persephone), supposing that it may be another form of ἀφεμωρία, or a direct verbal adjective from ἀφεμωρία with change of accent. Thus we have the substantive ἀφεμωρία, and the adjective ἀφεμωρικός (Od. 11. 530), ὅφεις καὶ φόβως, κῆρος καὶ κεφαλή, and so, possibly, ἄφεις καὶ ἄφως.

492. Thyrsus belongs to the Thesan cycle of legend. Different stories were current as to the cause of his blindness, some referring it to the anger of Athena, others to that of Hera. Zeus is represented as having given him the power of prophecy and length of days as compensation for his blindness. After the war of the Epigoni, he died (as the story goes) near Haliartus, and his tomb was shown there in the time of Pausanias (7. 3. 1: 9. 18. 4). There was an oracle of Teiresias in Orcho-

Men's. His name either comes im-
"Ως ἔφας", αὐτάρ ἐμοί γε κατεκλάθη φίλον ἦτορ κλαῖον δὲ ἐν λεχέεσσι καθήμενοι, οὐδὲ τι θυμὸς ἦθελ έτι ζωειν καὶ ορᾶν φῶς ἡλίου.
αὐτάρ ἐπεὶ κλαῖον τε κυλινδόμενος τ' ἐκορέοθην, και τότε δὴ μιν ἔπεσαν ἀμείβομενοι προσέειπον·
"Ω Κύρη, τίς γὰρ ταῦταν ὄδων ἤγεμονεύει; εἰς Ἀιδος δ' οὗ πώ τις ἀφίκετο νηλελαίην;"
"Ως ἔφαμεν, ἢ δ' αὐτίκ' ἀμείβετο δία θεῶν 'Διογενεῖ Λασρίᾳδη, πολυμήχαν 'Οδυσσευ, μὴ τι τοι ἤγεμόνοι γε ποθῆ παρά νηλελαίην θεῶν, ιστὸν δὲ στῆσας ἀνὰ δ' ἰστία λευκά πετάσας ἤσθαι· τὴν δὲ κέ τοι πνοιή Βορέαο φέρρησιν. ἀλλ' ὅπωτ' ἄν δὴ νηλελαίῃ 'Οκεανοὶ περίητης,"

493. μάρττος] This is the reading of Cod. Venet. Marc. 613, which is followed by almost all modern edd. The other MSS. give μάρτιος, which may be retained if we adopt Alurens' reading ἄλαον for ἄλαον. See note on Αἰδών sup. 36. With the form μάρττος cp. πόλης Od. i. 185. 495. τοι δὲ] Plato, quoting this line Rep. 386 D, reads τοι δὲ. 502. εἰς 'Αιδος δ'] The reading 'Αιδος δ' adopted by Fäsi, on slight authority, is no real analogy to eis ἄλαθε, as 'Αιδος ('κτίς) it is always a name and not a place in Homer, and after a question introduced by γὰρ it is usual to begin the next clause with δὲ or ἄλας, as Ὀ. 10. 383, 386; 14. 115, 117; 19. 325, 328.

mediately from τέρα, as implying the 'interpreter of portents,' or else from its derivative τέρα, the 'signs of heaven,' or 'constellations.'
494. τῷ καλ., 'to whom even after his death did Persephone grant sense, for him alone of all men to have wisdom.'
495. όπω is attracted from the usual accusatal construction with the infinitive into the same dative as ἔρω. The rest of the dead flit like shadows: as Cicero translates, 'solum sapere, ceteros umbrarum vagari modo.' De Div. 1. 40. Plato, Rep. 386 D, comments on this line as giving a false picture of the underworld. The dead, according to this view, are not invisible but unsubstantial, as Virgil describes them, Aen. 6. 292, 'tenues sine corpore vitae, cava sub imagine formae.' It was a special privilege to retain, as did Teiresias, even the φάναι. Cp. II. 23. 103, of the shade of Patroclus, ἢ δέ τις ἐστι καὶ εἰς 'Αιδος δύομει | φάναι καὶ εἰδωλον, ἀτάρ φάναι οἷς ἐνί πάμαν.
505. παρά νηλελαίην seems to go best with μελόσθα, as though Odysseus might be hanging about the ship, waiting for a pilot.
507. κε φέρῃς, 'will carry.' The subjunctive implies that such is the intention, as it were, of Boreas.
508. 'Οκεανός. We may suppose that, according to Homer's idea, the earth (whether he regarded it as a flat plain, or had some notion of its globular shape) is roughly circular, the various lands being more or less closely grouped round a central sea. The whole is surrounded by a ring of water, which he
ένθε ἀκτῇ τε λάχεια καὶ ἀλκέος Περσεφονείς,
μακραὶ τ’ ἀλγεύρῳ καὶ ἱπταί ὀλεσίαρνος,
νηὰ μὲν αὐτὸν κέλσαι ἐπ’ Ῥήκανὸν βαθυνήν,
καλεὶς ἄκταινος, καὶ τὸν θεάν Βασιλεύαν ἀλάτον ἀδύτων τῆς Περσε-
φονῆς τὸ τέμενος Schol. B. H. Q. T. ἀλάτοτη Schol. V. 510

καλεῖς ἄκταινος, καὶ τὸν θεάν Βασιλεύαν ἀδύτων τῆς Περσε-
φονῆς τὸ τέμενος Schol. B. H. Q. T. ἀλάτοτη Schol. V.

509. λάχεια | ὡς δεῖ γράφειν ἐλάχεια, ὡς γὰρ εἰκόνος ἀλάτων ἀδύτων τῆς Περσε-
φονῆς τὸ τέμενος Schol. B. H. Q. T. ἀλάτοτη Schol. V.

καλεῖς ἄκταινος, καὶ τὸν θεάν Βασιλεύαν ἀδύτων τῆς Περσε-
φονῆς τὸ τέμενος Schol. B. H. Q. T. ἀλάτοτη Schol. V.

510. ἀλάτος. See on Od. 9. 116.

510. ἀλάτος. See on Od. 9. 116.

511. κάτα. This imperatival in-

finitive forms the apodosis to the sentence beginning ἀλλ’ ἄντον ἄν. The

words ἀλλ’ ἄντον are exephegetic of αὐτοῦ. In Od. 11. 20 foll., where the

injunctions of Circe are being carried out, Odysseus and his comrades, after

beaching their ship and disembarking, proceed some distance along the ocean-

stream, till they reach χάρας ἄντον ἄν. Kippe, but no such definite directions

are given in the present book.
10. ΟΔΥΣΣΕΙΑΣ Κ.

αὐτὸς δ' εἰς Ἀδεώ ἴναι δόμον εὑρόντα.

ἔνθα μὲν εἰς 'Αχέροντα Πυρφλεγέθαν τε θέους
Κώκυτος θ', δ' ἐκ Στιγμὸς ὑδάτως ἐστὶν ἀπορρόφη
πέτρη τε ζύνεσις τε δῶο ποταμόν ἑριδωπόν

512. 'Αδεώ . . . δόμον. It is not easy to realise the Homeric conception of the kingdom of Hades. In a general way it would seem as if the place of the departed was to be regarded as subterranean; such phrases as θαύμα δύναμιν Π. 6, 421, γαῖαν ὑπὸ στυγῆρον φυκεῖσθαι Οδ. 20, 81. The house of Hades is distinctly placed ὑπὸ κεφάλας γάιης in Π. 22, 482; Οδ. 24, 204; and the soul of Patroclus when it leaves the body κατὰ θαύμα ἄτονον παντός | ἤξετο πτερνώμα. But the voyage that Odysseus makes at the bidding of Circe puts a very different picture before us. He steers a south-west course from Circe’s isle (10, 507), crosses the ocean-stream, to the shore where stand the groves of Persephone, and moves along some way till he comes to the place Circe had told him of (11, ad init.). Here we have no account of any descent into subterranean gloom, but a description of the people and city of the Cimmerians, who seem to have lived, as one might say, beyond the west, as the fabled Hyperboreans beyond the north. The word Cimmerians is intended to be suggestive; and some have found an etymology for it in χιμήρας, others, as Voss, in the Phoenician καςαιρ or ἱμείμερ. As in the case of the Laestrygones, we may suppose that in the endless night that lies upon the Cimmerians, uncheered by a single ray of sunlight, we have an allusion to the gloomy winter months of northern latitudes; the scene being again transferred from north to west. Here Odysseus digs his pit and waits for the souls of the dead to come up and taste the blood. But he is still on the earth’s surface. He has indeed come ὑπὸ ξέφων ἄρποντα, but there is not a word of his descent into the κεφάλας γάιης like that of Hercules, or Orpheus, or Peirithous. There are, no doubt, inconsistencies in b. 11, which make it seem occasionally as if the whole of the nether world was visible to Odysseus’ eyes; yet he never steps upon the meadow of asphodel, never comes into the presence of Persephone; but he takes his departure somewhat suddenly at last, in fear that she might send up some ghastly spectre from beneath, to petrify him with horror.

513. ἔνθα must really mean ‘at the entrance to the house of Hades.’
eis 'Αχέροντα. Pausanias (1, 17) thinks that the scenery of the Homeric νέκταρ is taken from the Acherausian lake in Thespotia, with its rivers Acheron and Cocytus. The truth may lie just the other way; and the rivers may have got their names from the national poetry. But there can be no doubt that the natural scenery of Greece is reproduced in the description of Hades. The gloomy valley, and the plunge that the Arcadian Styx made over its rocks; the gorge of the Acherson near Suli, the subterranean channels that drained a lake or swallowed a river, suggest the picture given here; just as the scenery at Baiae, the laurel-plantations, and the grand palaces at Rome re-appear in Virgil’s more artificial description. But the Styx is the great river of the nether-world; originally, we may suppose, the only one. This passage which introduces the ‘river of Miseries’ (‘Αχέρων ἔγει δροταῖα πορθμέων Πινδ. Ψ. 130), the ‘river of Howling’ (πολυτέμνον Ἀδαι δόμοι Theogn. 214), and the ‘river of Flaming Fire’ (an evident reminiscence of the lava-stream), is probably a later invention.

Πυρφλεγέθαν τε θέους Κώκυτος θ'. When the plural verb stands between substantives of the singular number, the grammarians call the figure σταμάτα 'Ἀλκμαῖος, as Eustath. says, διὰ τὸ τὸ 'Ἀλκμάνα κατακόρων αὐτῷ κρύονα. We have too few remains of Alcman to enable us to criticise this statement, but one instance of a similar construction occurs in the fragments we possess, Καστόρ ιδιῶν τῆλον ἐκατήριος Πολυδεύης. Other instances in Homer are Π. 5, 774; Οδ. 14, 316.

515. πέτρη τε. The construction is loose. The literal rendering is 'there
is a rock and a confluence of two roaring rivers.' This probably means that the Coecythus and Pithylegthon run at a higher level than the Acheron, and that just at the place where their two currents join, there is a ledge of rock over which their united waters plunge into the Acheron.

βόθρον ὁράζει ὅσον τε πυγοῦσιν ἐνά, καὶ ἔνα, άμφι αὐτῷ δὶ χορὸν χεισθαι πάσων νεκρῶσι, πρῶτα μελικρίτω, μετέπειτα δὲ ἤδεις οὖν, τὸ τρίτον αὖθι ὑδατί ἐπὶ δ' ἄφριτα λευκὰ παλώνει, πολλὰ δὲ γονοῦσαι νεκών ἀμηνηνά κάρνα, 520

is a rock and a confluence of two roaring rivers.' This probably means that the Coecythus and Pithylegthon run at a higher level than the Acheron, and that just at the place where their two currents join, there is a ledge of rock over which their united waters plunge into the Acheron.

έρωτιμων seems to point to the noise of a cataract, and the πέτρη may possibly be a mass of rock just parting the falls of the two rivers. In the second νέκτα (Od. 24. 31 f.) Hermes is represented as conducting the souls of the slain suitors to the meadow of asphodel; their path lying πρὸ τε 

ένεσθαν τε ὅλαι καὶ λευκὰ πάλαι καὶ δημος ὄλενο

It is possible that λευκὸς πέτρη contains an allusion to the rock mentioned here, and it may have been so called from being 'white' amid the constant foam, or wet and glistening in the spray. For a description of the Styx see on Od. 5. 185. It is not easy to understand how the Coecythus is a 'branch' of the Styx. In Il. 2. 751 the river Tityresios is called Ξυνίτης ἄσπορος, and is said to fall into the Penes, but not to mix with its waters, ἀλλὰ τὲ 

καθούσαν ἐνυπρείτε θηλαγ.

517. θόρον...ένδα, 'dig a pit a cubit's length this way and that,' i.e. in length and breadth. For δονον τε see on Od. 9. 322. The use of the βόθρον, in lieu of the βωμός, was common in the cult of the gods of the nether world. So Lucian, Necyromat. 9; speaking of an oracle of the dead at Babylon, says, Βόθρον τε ὁμαζύμα καὶ τὰ μάλα ἑνόμαξαν καὶ τὸ αἷμα περὶ τῶν ἁποτίσομεν. Such oracles of the dead (κοινομνετεῖς, φυρομνεῖς) were especially common in places where clefts in the ground, dark tarns of unknown depth, hot springs, or mephitic exhalations seemed to suggest a means of passage to or from the under-world.

One of the oldest was near the Achelousian lake in Thespolia (Pausan. 1. 17. 5; Hdt. 5. 92); another was in the Arcadian Phigalea (Pausan. 3. 17. 8); a third near Cape Taenarus, πάρ χειμῶν 'Αλίσα στόμα, Ταύρινον ἢ τεράν ἁλάν (Pind. Pyth. 4. 44). The Italian and Asiatic Greeks had two such oracles at Cumae and Heraean. Pausanias speaks of the rites performed before a descent into the cave of Trophonius in Lebadea, in words that recall the present passage (Pans. 9. 39) ἐν δὲ τῇ πιστῇ ἀκάτεροι ἐκαστὸς ἐν ταῦτῃ κρυόν θύειν ὡς βόθρον.

518. χορὸν χεισθαι. This is the proper term for a drink-offering to the dead, οἰκεῖον ἃς καὶ χορὸ νῦν ἢ χορὸν ἢ συνουθή ἢ λαβῇ. (But see Soph. Elect. 53.) So Aesch. Cho. 15 χορὸν νεκρῶν μελαγματα, Πτ. 87, 97, τόρα, 109, Soph. Ant. 431 χοίροι πίεων στήφεων, etc.

519. μελαγματα is a mixture of honey and milk, so Eur. Orest. 115 μελαγματα γάλακτων, cp. I. T. 159 χοίρος μέλλων ερατίρι τε τῶν φιδεμένων | ἀμφίε- 

ναίς ἐν νάυσιν | ἑρκίας τε αἰσθήσεως μέγας | Βίβλου τε οἰμήρας λαθή | ἐφαίνεται τε πόσιμα μελαγμάτα. The whole process described is an offering of the ordinary supports of life to the dead, a superstition that made it common to place food near or in the graves of the departed, or to bury with them their arms or treasures for use in another world, or as here (v. 523) to pile the pyre with costly things.

521. ἄμενην, probably compounded of δ', μένω = 'powerless,' which suits well with the description given of the dead by Anticlea, Od. 11. 217 foll. and with the thin and 'squealing' voice that characterises them (cp. τρίζεων). Döderlein prefers to compound ἄμενην of δ' and μένω, as describing one 'who fleeth as a shadow and never continues in one stay.' But this meaning seems incompatible with the use of the word as
10. ὍΔΥΣΣΕΙΑΣ Κ. 439

ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἣ τις ἄριστη,
βέβειν ἐν μεγάροις πυρῆν τ' ἐμπλησέμεν ἔσβλῶν,
Τειρεσίη δ' ἀπάνευθεν διὸ λευκωσέμεν οὐφρ
παμμέλαι', δὲ μῆλους μεταπρέπει υμετέροις.

ἀυτὰρ ἐπὶν εὐχήν λίσῃ κλυτὰ ἕθνα νεκρῶν,
ἐν' δὲ ἄρειν βεβεῖν βῆλῶν τε μέλαιναν
eis Ἐρέβων στρέψας, αὐτὸς δ' ἀπονόσφη τραπέσθαι
λέμενος ποταμοῦ βοῶν ἔνθα δὲ πολλαὶ

ψυχαῖ ἐλεύσονται νεκρῶν κατατεθηκών,

ἢ τὸ τῆς ἐπειδ' ἐτάρσιον ἐποτρύναι καὶ ἀνόδαι
μῆλα, θα δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,

532. κατάκειτ' δὲ] See note below. κατάκειτ' is found in Cod. Venet. Marc. 456, and κατάκειται in Cod. Stutt. Other MSS. κατέκειτ'.

an epithet of a wounded man, ἄμνηρδος ἐν χαλκοῖς νυμφῆι II. 5. 887. Eurip. speaks of νεκρῶν ἄμμηρδος ἐν θηλαμ Troad. 193; and Sophocl. (Aj. 890) uses it of the crazed Ajax, where Schneidewin renders, 'wandering,' 'restless.' See Od. 19. 562.

532. ἐλθὼν. this line introduces the very words of the vow implied in γονοῦσθαι.

στείραν. Schol. ἄγων γὰρ καὶ στείρα τὰ τῶν νεκρῶν.

533. ἑταλῶν. Eustath. numbers under this, μάλιστα, ὕδη, χαλαίνα, δὴ καὶ τοιαύτα τινα ἐπιέμενα κατ' ἄθος ταῖς νεκράσισ πυρᾶς. See II. 23. 165 foll., where a description is given of the contents of the pyre of Patroclus.

534. ἀπάνευθεν, i.e. at a different spot, in order that the offering in his honor should not be confounded with the general offering to the νεκρῶν ἄμμηρδα κόρηρα.

535. παμμέλαια. White victims were offered to the gods of the upper, and black to the gods of the nether, world. Cp. Virg. Aen. 6. 251 foll.

536. κλυτα. because most of the personages about to be described are heroes or famous women, so that the word is something more here than a mere 'epitheton ornans.'

537. βῆλαι. For this form of the feminine see on Od. 5. 497.

538. εἰς Ἐρέβων στρέψας, 'turning them towards Erebos;' that is, bending their necks downwards, the usual custom in sacrificing to the gods below; whereas in sacrificing to the gods of heaven the contrary was the practice. The words ἀναφέρειν II. 1. 459, and ἀναλειν Od. 3. 452, describe this drawing back of the creature's neck, which forced it to look up to the skies, and also exposed its throat to the sacrificial knife. Meanwhile Odysseus is to turn away (ἀπονόσφη τραπέζοις), as though to prevent him witnessing the mysterious coming of the gods to taste of the blood (cp. Od. 5. 530).

539. λέμενος, 'moving towards the current of the (Ocean)-stream.' Odysseus is supposed to be standing on the ἀντή on the further side of Ὠκεανός, facing the western darkness: now he is bidden to turn away towards the stream and so to face the living world. Thus the words form an epexegeisis to ἀπονόσφη. Dr. Hayman quotes Soph. O. C. 490; Theocr. 24. 94; Virg. Ecl. 8. 103; Aen. 6. 324.

530. νεκρών καταστθηκῶν. A similar pleonasm is found in νεκρῶν κατασταθήσοι Od. 11. 491. Cp. νῆσος ἄμφιρρότη Od. 1. 50.

532. κατάκειτ'. It is quite necessary to adopt this reading; see crit. note. κατάκειτ'[o] is right in point of tense in Od. 11. 45, and the reading must have been transferred thence to the present passage. The only possible way of rendering κατάκειτ' would be the sheep
δείρατας κατακήιαι, ἐπείξασθαί δὲ θεοίσιν,
ἰσθιμῷ τ᾽ Ἀἰδὴ καὶ ἐπαινῇ Περσεφονέῃ,
ἀυτὸ δὲ ξίφος ἰξὺ ἐρυσσάμενος παρὰ μηροῦ
ἠθαί, μηδὲ ἐὰν νεκών ἀμενὴν κάρνην
ἀματος ἄσσον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.
ἐνα τοι αὐτίκα μάντις ἐλεύσεται, ὀρχαμε λαῶν,
δὲ κέν τοι ἐπίησον ὄδων καὶ μέτρα κέλευθουν
νότον θ', ὅσ ἐπὶ πότων ἐλέβοσει ἱχθυδετα.'

"Ὡς ἔρατ', αὐτίκα δὲ χρυσόδρονος ἦλυθεν Ἡνός.
ἀμφὶ δὲ τε χαλαίναν τε χιτώνα τε εἴματα ἔσσεν
αὐτὴ δ' ἀργύφεον φάρος μέγα ἐνυτο νύμφη,
λεπίδον καὶ χαρίεν, περὶ δὲ ἡμὴν βάλετ' ἐξὶ
καλὴν χρυσείην, κεφαλῆς δ' ἐπέθηκε καλύτηρην.

αὐτὰρ ἐγὼ διὰ δῶματ' ἱδὼν ἄρτουν ἐταῖρον
μελικοῖοι ἐπέσσοι παρασταθὸν ἄνδρα ἐκαστον:

'Μηκέτι νῦν εὐθόντες ἀπειτεῖ γυλκὸν ὑπόνων,
ἀλλ' ἵμεν δ' ἴδε γὰρ μοι ἐνεφράζει πότινα Κίρκην.'

"Ὡς ἐφάμην, τοίσιν δ' ἐπεπεθέτο θυμὸς ἄγγιναρ.

οὐδὲ μὲν οὐδ' ἐνεπὶ περ ἀπήμονας ἤγον ἐταῖροι.

545. ἐσθήτου ἰσταρισθεὶς Aristarchus; Od. 5. 232. 549. ἐνεφράζει πότινα] Codd. Vind. 56 and 5 read θέβατα for πότινα, which Beckk. would adopt, as φαῦσι commonly has a direct object. But cp. Il. 23. 138.

which 'were lying there,' after the process described in 538: but this can hardly be justified. For the elision of eu compare inf. 533; Od. 17. 533; II. 11. 117 etc.

533. ἐστάραν, though referring to ἐστάραν, is drawn into the accusative by the influence of the infinitive. The Schol. on Il. 1. 541 says, ἢ δὲ φάοις συνήθεις ἀνδροκῆς ἐς αἰγαπτὴν ἐρχοθα. Ameis quotes as parallel passages, Od. 1. 90; 6. 60; 8. 508; 14. 195; 16. 466; 23. 211; Il. 1. 541; 4. 341; 6. 529; 14. 162; 15. 58. See also inf. 565.

543. ὑπόστα, 'for clothing,' in opposition with χαλαίνας τε χιτώνα τε.

546. ὑπά διὸ θάλασσα. Odysseus was probably sleeping in the μυγός Od. 3. 402, and his comrades in the αἰθώνα, so that he would have to pass down the whole length of the palace to join them.

548. ἀντετείρα .. ὑπόνων. It seems as if ἀνατείρα must be connected with root ἀφ, as ἁμα, ἐλον, and the reduplicated verb λαὼν (λάφων). This is a natural idea enough 'breathing sleep's [deep] breath.' But the rendering of Schol. V. etc. ἀπαιθεῖτε τοῖς ἄνδροις, like 'carghere somnus,' presupposes that ἀνατείρα is derived immediately from ἀνατορίω, and that 'flower' is the primary sense of this noun. We may either suppose that ἀνατορίω belongs to a different set of words, perhaps to Skt. avi, A. H. O. auri, Lat. avis; or, if parallel with ἀνατείρα and derived from root ἀφ, that it signifies light downy particles that can be blown away: cp. Lat. fluscos from fae. See Od. 1. 443.

549. ἐσθήτου, i.e. 'given her directions,' (φαῦσι).

551. οὐδὲ μὲν οὐδὲ = ἀλ' οὐ μὴν οὐδὲ, 'but not even thence could I carry off my comrades unharmed.'
10. ΟΔΥΣΣΕΙΑΣ Κ.

'Ελπίζων δέ τις ἐσκε νεότατος, ὡστε τι λήν
ἀλκιμός ἐν πολέμῳ ὡστε φρειν ἤσιν ἄρηρώς,
ὅτι μοι ἅνευθ' ἑτάρων ἱεροῖς ἐν δώμασι Κίρκης,
ψύχεος ἤμελην, κατελέξατο οἰνοβαρέων
κιννυμένων δ' ἑτάρων ἰδανυ καὶ δοῦτον ἀκούσας
ἐξαιπύσης ἀνόρουσε καὶ ἐκλάθειο φρειν ἤσιν
ἀφορρον καταβήναι ιόν ἐς κλίμακα μακρήν,
ἀλλὰ καταντηρῆ τέγεος πέσεν' ἐκ δὲ οἱ αὐχὴν
ἀστραγάλων ἕγη, ψυχή δ' 'Αιδώδε δε καθῆθεν.

ἐρχομένουι δὲ τοῖς ἤγου μετὰ μύθον ἐστον
'Φάσθε νῦ που οἰκοῦνδε φίλην ἐς πατρίδα γαίαν
ἐρχεσθῆ' ἄλλην δ' ἦμιν ὄδων τεκμήρατο Κίρκη
eis 'Αἰδαο δήμου καὶ ἐπαίνης Περσεφονέης,
ψυχῆ χρησμένους Θηβαίου Τερεσίαο.

'Ός ἐφάμην, τοίς δὲ κατεκλάσθη φίλον ἤτορ,
ἐξόμενοι δὲ κατ' αὐθί γεων τὰ ἀνθρώπου τε χαίται
ἀλλ' οὐ γάρ τις πρήξεις ἐγίγνετο μυρομένοισιν.

'Αλλ' ὅτε δὲ β' ἐπὶ νήμα θαλαμήν καὶ θινα
ὑμενα ἀχνύμενοι, θελερὸν κατὰ δάκρυν χέοντες,
τόφρα δ' ἄρ' οἰχομένη Κύρκη παρὰ νη μελανήν
ἀρνείδω κατέδησεν διὸν θηλῶν τε μελαιαν,
ῥείνα παρεξέλθοσα' τίς ἄν θεϊν οὐκ ἐθέλοντα

567. κατ' αὐθίνι So La Roche, with Schol. on ll. 13. 633. Al. κατ' αὐθίνι. So κατ' αὐθίνι, αἰ γαρ τοῦτο Od. 21, 90, ταρ' αὐθί, αἰ γαρ τοῦτο II. 23, 163.

553. φρειν...ἀπρήσω, 'steady in mind,' like the later φρεινήσω.

558. The important clause is ἤν ἐς κλίμακα μακρήν, he forgot that this was the only way in which to descend safely from the flat roof, where he had been lying to cool himself. Instead of this καταντηρηριον τέγεος πέσεν. Eustath. describes his position in ἡνταύρω ἀνοι κεκυμένοι διὰ τὸ τὰ δύσματα μη κερασμώτα\nἑναι, ἂλλ' ὥσποι καὶ νῦν ὡς εἰκοσ μερα\nχού ἄν τοῖς δοκοῖς (trabibus) ἓλη ἐνα\ντάται, ὡς ἑκτενών τὴν στέγην χρῆσιμον\nἕναι πρὸς τὸ ἐγκομασθαι.

ἀφορρον only means 'back again,' after having mounted the roof.

559. ἐκ...ἀστραγάλων ἕγη, i.e. ἐξ ἑγη, 'wrenched out of its vertebrae.'
So, without ἁστραγάλων, II. 11, 175 ἐκ δὲ οἱ αὐχήν ἐας, of a lion breaking the neck of a cow.

560. Φάσθε νῦ που, 'Ye deem, I\ntrow.'

563. For the construction of ἥμιν... χρησμένου see supra. 533.

573. ῥείνα παρεξέλθοσα, 'having easily slipped past us.' The apodosis begins at τόφρα δ', and οἰχομένη
"οφθαλμοίσιν ἰδοὺς ἡ ἐνθ' ἡ ἐνθ' ἡ ἐνθ' κίνητα;

means 'having withdrawn from us;' the method of her withdrawal is given in the words μείων. Then she tethers the ram and the ewe by the side of the ship, to be ready for the sacrifice.

574. ἡ ἐνθ' ἡ ἐνθ', 'backward or forward,' 'to and fro,' 'in or out.' A phrase to express 'at any time,' or 'in any place.' The gods are visible and invisible at pleasure, cp. Od. 16. 161 ὥσ' γὰρ τοῖς πάντεσσι θεοῖς φαίνεται ἐναργεῖς, Π. 1. 198 ὅσ' φαινόμενοι, τῶν δ' ἄλλων ὅσ' τις ὄρατο.
ΟΔΥΣΣΕΙΑΣ Λ.

ΝΕΚΥΙΑ.

Αὐτὰρ ἔπειρ ὑπὶ νῆα κατήλθομεν ἣδε θάλασσαν, νῆα μὲν ἄρ πάμπρωτον ἐρύσαμεν εἰς ἄλα διαν, ἐν δὲ ἵστον τιθέμεσθα καὶ ἱστία νηι μελαίνη, ἐν δὲ τὰ μῆλα λαβόντες ἐβῆσαμεν, ἄν δὲ καὶ αὐτὸι βαῖνομεν ἄνυμοι, θαλεὶν κατὰ δάκρυ χέοντες. 5 ἡμῖν δ᾽ αὖ μετόπισθε νεὸς κυανοτρόφῳ ἐκμενον οὖρον ιει πλησίον, ἔσθλον ἔταρον, Κίρκη ἐνπλάκαμος, δεινή θέδα αὐθήσασι.

ἡμεῖς δ᾽ ὅπλα ἐκαστα πονησάμενοι κατὰ νῆα ἡμεθα: τὴν δ᾽ ἄνεμός τε κυβερνήτης τ᾽ ἵθυνε, τῆς δὲ πανημερίης τέταθ᾽ ἱστία ποντοποροῦσις: δῶσετό τ᾽ ἥελιος, σκίσωντο τε πᾶσαι ἀγνιαί.

'Ἡ δ᾽ ἐσ πειραθ᾽ ἤκανε βαθυρρόθ 'Οκεανοῦ.

1. κατῆλθομεν, the regular word for coming from inland to the coast, as Od. 1. 303. The antithesis is δρέασι as in Od. 10. 274, 446. 4. τὰ μῆλα, 'those sheep,' already spoken of in Od. 10. 572. 5. ἐβῆσαμεν, 'we put them aboard,' =ἐλεβεβάσασιν Schol. 5. ἄνυμοι. Their sorrow was caused by the dreadful journey in prospect. 9. ὅπλα, 'and we, after we had set in order the tackling throughout the ship,' etc. The process is described in Od. 2. 423 foll. With πονησάμενοι cp. Od. 9. 250. 11. τῆς δὲ, 'and all the day long, as she fared over the sea, her sails were filled,' lit. 'stretched tight.' πανημερίης, which agrees with τῆς (στροφῆς), belongs adverbially to the whole sentence, as in II. 17. 384 τοῖς δ᾽ πανημερίοις ἔρριπος μέγα νὲοις ὁρᾶμαι. This use is common with adjectives indicative of time, as Od. 2. 434 παρτοῖς μὲν β᾽ ἡ γε καὶ ἦν κείρε κέλευον, Od. 2. 357 ἐσέριοι . . . αἱρήσομαι, Od. 9. 52 ἥλθον . . . ἥριοι, Od. 2. 262 κεῖσας . . . κλυσε, Od. 2. 104 ἡματὴ ὑφαίνεισιν, II. 21. 37 ἐνέχυοι προμολὼν. Notice the dactylic rhythm of the line descriptive of the ship dancing over the waves. 13. πειραθ᾽ . . . 'Οκεανοῦ, 'Ocean's bounding-line.' 'Οκεανοῦ is almost a material genitive here, like ἑρεσ κεισαίτηρον II. 18. 564; for the expression does not mean 'Ocean's furthest marge,' but, the 'boundary formed by Ocean' to the land of the living. Cp.
11. ΟΔΥΣΣΕΙΑΣ Λ.

ένθα δὲ Κιμμερίων ἄνδρῶν δῆμος τε πόλις τε,
ἥρι καὶ νεφέλη κεκαλυμένοι· οὐδὲ ποτ’ αὐτῶς
Ḥέλιος φαέθων καταδέρκεται ἀκίνεσιν,
οὐθ’ ὁπότ’ ἂν στείχοι πρὸς οὐρανὸν ἀστερῷτα,
οὐθ’ ὅτ’ ἂν ἄψ ἐπὶ γαῖαν ἀπ’ οὐρανοῦν προτράπηται,
ἀλλ’ ἐπὶ νῦξ ὁληθὰ τέταται δειλότις βροτοῖς.

νῦν μὲν ἔνθ’ ἐλθόντες ἐκέλεσμεν, ἐκ δὲ τὰ μῆλα
εἶλεμθ’· αὐτοὶ δ’ αὐτὲ πάρα βρῶν Ἡμεκεῖνῳ
ζῷμεν, δρ’ ἐς χώρον ἀφικόμεθ’ ἐν φράσει Κίρκη.

οὐὶ δὲ Κερέυρων ὡς Κρήτην Schol. P. V. Eustath. quotes the same variants,
and Aristoph. Ran. 187 has Κερεύρων. The Et. Mag. adds Κερεύρων.
16. καταδέρκεται] So Aristoph. and Aristarch. according to Schol. H. ἢπείρουσα is the reading
of MSS. here and in Hes. Theog. 760, where the same line occurs.

II. 8. 478 νέατά πεῖρατα . . γαῖης καὶ
πότνυοι, ἵν’ ἤκακος το Κρόνος τι |
ἡμῶι οὐθ’ αὐθή τεράτων Ὡμάπο |
τήρουν οὐθ’ ἄκροι βαθὺ δὲ τε |
Τέρατων ἀμφί, Πλ. 14. 300 ἔχει ἑρῳ |
διομήνα πολυφορίαν πέρατα γαῖης. |
Πειραῖον τε, θεῶν γένεσιν, καὶ μητέρα |
Τηφὼν.

14. Κιμμερίων. These Cimmerians are not to be identified with the histori- |
cal people of that name (Hdt. 1. 15). They merely represent the land |
of darkness, and the description of their sunless life may contain a hint of |
the long dark winters of northern latitudes. This may have suggested the reading |
(see crit. note) χιμηρίων, of which possibly Κιμμερίων is only a slightly |
altered form.

15. κεκαλυμένοι is assimilated in |
number and gender to Κιμμερίων, im- |
plied in the words Κ. δῆμος τε πόλις |
τε. The use of the words δῆμος and |
pόλις gives a sort of reality to the |
narration; but it is difficult to conceive |
of social life going on in a country |
overshadowed by perpetual night. So |
Schol. B. V. asks πῶς οὖν ἦσαν; |
16. καταδέρκεται. Aesch. in de- |
scribing αἰ θηρίων, whom he locates |
in the πεδία Κισιρής, probably in the |
far West, says, δυθ’ ἄκροι προσδέρ- |
κεται | ἄπτεται οὐθ’ ή πώς ἄρεις μῆνη ποιή |
P. V. 796.

18. ἐπ’ οὐρανοῦν. See on Od. 5. |
459.

προτρέπωσθαι is used of forward |
movement in II. 5. 700 οὗτοι ποτ’ προ- |
τρέποντο μελανιδίων ἕπ’ νῆαν. As simi- |
lar descriptions of the movement of |
the sun we find ἐν οὐρανῶν ἑωραμέον Od. |
3. 1. οὐρανῶν ἑωραμέον Od. 7. 423. |
ἰναι οἰς οὐρανῶν Od. 12. 380, or |
simply ἑωραμέον Od. 1. 24. The highest |
point of the sun’s course is μέσος |
οὐρανῶν Od. 4. 400, from which he |
descends as here, ἐπὶ γαῖαι, and then |
ἐν’ ὑπὸ γαῖαι Od. 10. 191, ready to |
rise again in the morning, viz. ἑωράχον |
γαῖην II. 11. 735.

22. χώρον... ἐν φράσει Κίρκη. Circe |
had directed him to make for the |
groves of Persephone, and to beach |
his ship upon the ἄρη λάξεια on the |
other side of the Ocean-stream at |
that particular point (Od. 10. 508 foll.). |
In the present passage we hear nothing |
farther of the ἄρη and the ἄλσος, |
but the notice of the Cimmerians and |
their gloomy land is introduced instead. |
In bk. io, Circe speaks of the confluen- |
ces of the rivers and the rock over which |
their waters fall: here we have no |
further allusion to them. Odysseus is |
only described as going with his com- |
rades (παρὰ βρῶν) ‘along the side of |
the Ocean-stream,’ till he reached the |
place indicated by Circe. φράσει, ac- |
counting to the rule of Aristarchus, |
refers not to her actual words, but |
generally to the signs and marks given, |
by which the spot may be known.
"Ενθ' ἐρημία μὲν Περιμήδης Εὐρήλοχος τε ἔσχον ἐγὼ δ' ἀδρ ἄξων ἐρυσάμενος παρὰ μηροῦ βόθρων ὑψτὶ διακοπὴν τε πυγοῦσιν ἐνθα καὶ ἐνθα, ἀμφ' αὐτῷ δ' χοίρα κεφάλη πάσων νεκρὰς, πρῶτα μελικρήτῳ, μετέπειτα δὲ ἤδει οἶνῳ, τὸ τρίτον αὖθι ὕδατι ἐπὶ δ' ἀλκίτα λευκά πάλινον, πολλὰ δὲ γυνοῦμνη νεκρῶν ἀμενίνα κάρηνα, ἐλθὼν εἰς Ἰθάκην οὐείραν βοῦν, ἢ τις ἀρίστη, ἰ' ἐπει Μεγάροις λυτήσι τε ἐθνεα νεκρῶν ἐλιστῶμεν, τά δ' μήλα λαβὼν ἀπεδειπνόμησα ἐπὶ βόθρουν, ἰ' ἐδέ αἰμα κελανεφές αἰ δ' ἀγέροντο γυναῖ ὕπ' ἐ' Ἐρεθίνες νεκρῶν κατατεθηκών, [νύμφαι τ' ἠθεώ τε πολύληπτοι τε γέροντες


23. Perimedes and Eurylochus are the two most important of the companions of Odysseus: see Od. 11. 103; 10. 205.

24. ἔσχον, 'set,' or 'held fast,' the victims which had been brought so as to make them ready for sacrifice.

35. The apodosis seems, by comparison with Od. 10. 527, to begin at τά δ' μήλα, otherwise the change of scene more naturally suggests its commencement at αἰ δ' ἀγέροντο. We may parallel ἀπεδειπνόμησα ἐπὶ βόθρουν by εἰς Ἐρεθίνες στρέφας 10. 528, where see note. 'Translate, 'I cut their throats over the pit;' the preposition εἰς seems to include the notion of the heads being cut down in the direction of the pit, and of the blood from the throats flowing into it. Cp. II. 23. 147 μῆλ' ἐφθασαν εἰς πυγᾶς.

38–43. These verses were rejected by the Alexandrine critics, Οὶ ὑπὸ παρὰ Σπυρίδων καὶ Ἀργοταύρας ἄδνυστοῦ ὑπὸ νόμωμον πρὸς τὰ ἔξω. οὗ γὰρ με- μνημέαμεν παραγγέλλοντα αἰ ψυχαῖς νῦν δ' ὡς οὖν νῦμφαι, ἦθενες, γέροντες, παρῆλ- λενι. καὶ ἄλλοις εὐδι τὰ τραύματά ἐπὶ τῶν εἶδόλων ὄραται. θεον ἐρατη, τίν' ἐν τῷ σὲ κηρ ἑδίμασε; τῶν Ἀγαμήμονα [Inf. 398] Schol. H. Q., and similarly Schol. V. Eustath. too says, ἵναν ὅποι δ' ὄντα τὸ μήλων ἑορμάκα ἐγὼ ὑπὸ ἐξερεύναν οἱ πολιάοι. But, says Eustath., those who sought to solve the difficulty (οἱ λοιποὶ) answered the first objection, (viz. that really the shades came up separately) by describing the whole scene as an 'anticipated summary' (προαναφερα- λαίως); and replied to the second one, that the shades did appear in the very same condition which characterised them when alive—Orion is seen with his club, still hunting; Agamemnon with the comrades who fell round him; Ajax with his haughty mien. So it is but natural that brides should be recognisable by their nuptial dress, and warriors by their armour and their wounds. Wolf rejected the lines as a later interpolation, and while D. Mombel and Bothe advocate their retention, the latest editors, Becker, Diirter, and Ameiss bracket them, but Nauck retains them in his text. The reasons for rejection seem hardly conclusive; but if the description of the
mixed multitude be really incompatible
with the narrative that follows, we may
perhaps save the lines, by transferring
them (with Bepk. Grie. Lit. iii 692)
to the end of the book, and making
them follow directly upon v. 632 ἄλλα
πρὸς τῷ θεοῖ τῇ ἀγάπῃ μεραὶ περίοντον,
ημέτερο ἡ ἱδέα τοῦ κ.τ.λ... τὴν θεωρεῖν
λαχθή ή θευρεῖν, ἡ προ θαλασσαῖ τούτων
μηλα, τὰ δῆ κατέκειτ' οὐφαγμένα νηλέι χαλκῷ,
διέραντας κατακόης ἐπευκαταχθαὶ δὲ θεών,
κυσθέω τ' 'Αἰδη καὶ ἐπαινῇ Περσεφόνης
αὐτὸς δὲ ἔξος δὲν ἐφοσσάμενος παρὰ μνημῶν

before our eyes a picture of the maidens
with all the passionate expression of sorrow—dishevelled hair and streaming
eyes. This is the meaning of the words
of the Schol. to νόμος ἐχωμαι τό πάθος
ἀπὸ τοῦ παθοῦσα, and is better than
the alternative interpretation ἔν τῇ νεότητι
παθοῦσας.

40. οὐτάμενοι. See on Od. 4. 807.
Aristarchus and Herodian both decide
in favour of the proparoxytone accent,
considering the form to be the present
46. 4. τὸ δὲ οὐτάμενοι καὶ ἐλθάμενοι
ὁ Ῥωμαίως οὐ φθαὶ κατὰ πάθος γέγονε,
σταθαι προπαράξενον καὶ τοῦ σώματος
καὶ ἐλθάμενοι, ἀλλ' ἀνευτός ἐκ τῶν
tῶν τῆς οὐτάμεν τοῦ καιλίστεournament. εἰλεὶ δὲ
ἐνεστώτες (present), ἐν ἑτέρῳ, ἑταμας,
ὑπάρχοντες. Pamphilus is said to have
written these words paroxytone, as if
perfect passive participles syncopated.
But οὐτάμενοι is better described as a
participle of the non-thematic aorist of
the middle voice with passive significa
cion: similar forms being the infinitives
οὐτάμενοι II. 5. 132, and οὐτάμενοι Od. 9.
301; 19. 419. οὐτάμενοι is thus par
tlel to κατατακτέονοι Od. 16. 106;
compare ἐντό τοῦ OD. I. 300, and κατατακτά
Od. 10. 295. Such aorist participles
have almost a purely adjectival force,
as φησιοοί II. 8. 359, ἐλθάμενοι Od. 4.
807, ὁμώνους Od. 2. 33, ὑπάρχοντες II. 2.
501, etc.

43. There seems no reason why
Odysseus should be seized with panic,
unless at the weird sound of the cries
raised by the shades. In v. 633 (see
note above on vv. 38-43) there is a
good ground for terror.
11. ΟΔΥΣΣΕΙΑΣ Α.

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ημην, ουδ' ειςων νεκρων αμενηνα καρηνα
αματος άσον ίμεν, πρων Τειρεσιαο πυθεναι.

Προτη δε ψυχη Έλπινορος ήλθεν εταίρους
ου γαρ πε τεταπτο υπο χυνος ευροθεϊσης.

52-54.] ει δεποραινται νυν περι του θανατου αυτου, πως ιζησι δισταζουν φορι τως

51. The episode of Elpenor has given great offence to commentators, and the genuineness of the passage is open to doubt. As Ad. Hermann remarks (De x. iam Odys. Rhapsodia, Götting, 1833), ‘Mirum est quod unius socius sortibus atque animae tantae partes tribununt, cum ceterorum quos Ulixes perdidit nulla mentio fiat.’ And Lauer (Quaest. Hom. i. 291) puts the fact more strongly, remarking that the interview with Teiresias, the great purpose for which Odysseus visited the kingdom of Hades, is needlessly delayed by the colloquy with a man who is described (10. 552) as νεκταιον ουδε τι λεγει. Αλητος εν παλμυν ουδε φρενιν γενον αρηποι. Again, we gather from v. 53 that Odysseus knew of the fact and mode of Elpenor’s death, and that hot haste alone forbade the delay of burial. How then does Odysseus ask him ποις θλεν; It may be said that the gist of the question is, ‘How didst thou come so quickly?’ But Elpenor’s answer implies that he understood the question to apply to the circumstances of his death. The claim for burial urged by Elpenor— μη τοι τε θεους μηνη γεγοναι—is a post-Homeric refinement. The gods are not represented as taking offence at the sight of an unburied corpse (cp. Antig. 1064 foll.); for the passage quoted from ii. 22, 338 foll. does not refer to the denial of burial to Hector, but to the indignities perpetrated on his corpse. Again (v. 69 foll.), the knowledge that Elpenor shows of the issue of Odysseus’ voyage is unaccountable. Where did he learn the revelations made by Circe to Odysseus? Eustath. suggests, it is Elpenor speaks μαρτινων, and Nietzsche attempts to weaken the force of ἄσοι (69) into an expression of strong belief, comparing Od. 10. 265; 14. 263; ii. 4. 162. As to the request which Elpenor prefers to Odysseus, that he may have a cairn surmounted by his car to mark the place of his burial, Eustath. says, not

amiss, ἕρα δι καλο ουν εν Αδωνο φρενιν ἄρρηθεν δ’ Έλπινορος, ου μενον δι καλαμων περι εντελων οξίων, ἀλλα καλ δι καλον χρήσιον γιζει το τύμβου χάμα εις δαι τρίτης βαθάντας κα την ἄσκει πα τον ἐρικτον ἀναστήθαιον, for no one would see it in the remote Aeacian isle. On the whole it seems difficult to accept the passage as genuine. It is probably a later addition belonging to a period when the νεκρα was recited as a separate rhapsody, and when there were temptations to enlarge and develop the original story. The interpolator seems to have designedly made the beginning and the end of the episode tally in form with the beginning and the end of the scene between Odysseus and Anticlea; cp. v. 51 with 84, and 48-50 with 51, 82. Lauer (I p. 19) gives a list of the sources from which he supposes the lines forming this episode have been ‘collecti et quasi corrasii,’—v. 51 = vv. 84, 90; v. 55 = v. 87; 56 = 305; 57, 58 = 155 foll.; 59 = Od. 9. 506; 60 = 92, 405, 473, 617, etc.; 63, 64, 65 = Od. 10. 558 foll.; 66 = ll. 15, 685; 67 = ll. 1. 435; 72 = ll. 23, 386; 73 = ll. 23, 358; 76 = Od. 3. 204, 21. 255, 24. 433; 77 = Od. 12. 15; 79 = 138, 163, 425, 452, 477, 504; 81 = 465, cp. 225; 82 = cp. 48 foll.; 83 = cp. Od. 21, 368, 22. 211.

51. Πρώτη. Elpenor’s ghost is represented as appearing first, because not being buried he was unable to pass right within the gates of Hades and take his place among the rest of the departed. Cp. ll. 23, 71, where the ghost of Patroclus beseeches Achilles, ὅπως με ὑμνημαηα περικο σαρκος, ἅτε αμενηνα τοι ταξιστα, πιτη λ’ Άδωνε λεγομενων, τη ρα αγροτο, ξυφατο, εϊθαλα καρμον, ουδη με ποι μισκασαν υπερ τοι μενην ενων, αλλ’ αυτον αλλαξας τοι εϋφαντες Άδων δει. Cp. Plutarch. Symp. 9. Q. 5. των τοι ημών ξυρος εν κενοι κατονομεν σι μεν άλπινορος, οποσ καταμεγχηνε τοι εν ιδον δε το με τιμαθησαι τον νεκρον δοθησεν εν μεθωριον πληντατι. See also crit. note on vv. 53-54.
οὖν γὰρ ἐν Κύρκης μεγάρῳ κατελήκομεν ἡμεῖς ἀκλαύτων καὶ ἀθαντῶν, ἐπεὶ πόνος ἄλος ἔπειγε. τὸν μὲν ἔγω διάκρυσα ἵδον ἠλεησά τε θυμῷ, καὶ μὲν φωνῆσας ἤπασα πυρεθεντα προσηθῶν·

'Ελπίνορ, πῶς ἠλθες ὑπὸ ζόφων ἡπερέντα; ἐφης περὸς ἵδον ἣ ἐγὼ σὺν νηλι μελαῖν.

'Ως ἐφάμην, ὅ δε μ' οἰμώζας ἥμείστε μόδιον· ['Διογενῆς Λαερτίαδη, πολυμήχανον' Ὅδυσσεῦ.]

ἀσέ με δαιμόνοις ἀσά κακὴ καὶ ἀθέσφατος ὁδὸς· Κύρκης δ' ἐν μεγάρῳ καταλήγημεν οὐκ ἐνόσα ἄφουρον καταβάθησαι ἵδον ἐς κλίμακα μακρὴν, ἀλλὰ κατανικὶ τέγεος πέσων· εκ δὲ μοι αἰχήν ἀπροϊκῶν ἀγαθὴ, ψυχὴ δ' "Αἰδώσει καθῆλθε. νῦν δὲ σε τῶν οὐδὲν γονάζομαι, οὐ παρεῦκων,

ὁλθεὶσ ἐπὶ ὕφειρ', διὰ δ' Καλλίστρατος ἄνειτε, εἰ μὴ δρα φράοι δι', οὐκ ἡσυχία ταῦτα ἔβαλον διὰ τὸ περὶ ἄλλα ἀγγελεῖναι Σχολ. Η. Κ. Γαρ. La Roche, comparing the notice of Aristonicus on Il. 23. 73, infers that Aristarchus rejected these two lines as well. 58. ἡμὶ τάς τάπ χρ. Σχολ. Η. The MSS. with two exceptions give οἶχον. Nitzsch, Amels, and Dünitz. adopt οἶχον. 60.] Wanting in the majority of MSS, and, since Wolf, bracketed in all modern editions as inconsistent with οἰμώζας.

53. σῶμα, always used of the dead body in Homer. Cp. Lehrs, Aristarch. p. 80. 58. ἔφης... Ἰ., 'Thou hast been quicker coming afoot than I with my dark ship.' For the construction cp. Il. 23. 444, φάσεται τεῦχος τέκνης καὶ βοῦν καρπῶν | ἢ ὑμῖν. With the singular naive of these words we may compare what Telemachus in the island of Ithaca says to his guest. Od. 1. 173 οὐ μὲν γὰρ τι σε πείσω ὑμιν ἵππον ἱλισθήσαι. The Schol. is careful to remark that the address is not to be understood as banter (οὐκ ἦστι περπομας | ὁ λόγος), but rather the expression of astonishment that there was any quicker means of transit to the realm of Hades than he himself had enjoyed, οὐρίκ χρησάμενοι πολλῆς. The Scholl. further ask how it is that none of the men who fell fighting with the Laestrygones or who were eaten by Cyclops, come forward to meet their captain. And the reason suggested is that they were not hanging about the gates of Hades, as was Elpenor, οὗτοι γὰρ, εἰ καὶ ἄδισ-

μοι, ἀλλ' οὐν ἐνδῷφοιν. Nor is this explanation absurd, for the greatly supposed disadvantage of being unburied was the being left visible in the upper-world after death. Now to have been eaten by the monster Cyclopes secured at any rate the advantage of being hidden away from sight. Cp. Strabo 11. 517 ἄρτας παραβάλλεσθαι τρεφο-

μίνιν κοινὸν ἐνιτέθη πρὸς τούτο ὦς ἐκφασάτο καλοῦσαι, Antig. 1081 δανὶς 

σπαρέγματι | ἡ κόινα καθῆσαι. Elect. 1487 κτανίων πρόβης | ταφοῦν ὄν τῶν 

ἐλείς ἐς τοὺς τυχόντας. أب. Σ. Ὑ. Τ. 1003 πεπτοῦν τῶν ὄν δανιῶν δασεὶς | 

tαφοῦν | ἀγρίων τοπίτιμοι λαβεῖν. En-

nui. 141 'Vulturus in silvis miserrim mandebat homonem, | heu quam crudeli condebit membra sepulcro,' Lucr. 5. 993 'Viva videns vivo sepeliri viscera busto.' Vultures are similarly called by Gorgias ἔμοικοι τάφοις. 61. δαιμόνοι, quite vaguely, 'some [evil] power,' and not with any allusion to Circe. 66. τῶν ὄντων. This use of the article comes very near to its force in
πρὸς τ’ ἀλόχον καὶ πατρὸς, ὡς ἐπρεφε τυτθῶν ἐόντα, Τηλεμάχου θ’, ὃν μοῦν ἐνὶ μεγάροισιν ἔλειπεν; οἴον γὰρ ὡς ἐνέβευε κινῶν ὄμοιν ἐξ Ἀἴδου νήσου ἐν Αλαίνην σχῆσεις εὐφρέγε νῆσα· ἐνθα σ’ ἐπείτα, ἄναξ, κέλναι μνήσασθαι ἕμειον μὴ ἁλκαντος, ἄθλον, ἰῶν ὦτιεν καταλείπεις, νοσφοσθεις, μὴ τοῖς θεοῖς μὴν μνήμαι γενόμαι, ἀλλά με κακκιάς σὺν τεύχεας, ἀσάσα μοι ἔστιν, ὁμία τέ μοι χεῖναι πολιής ἐπὶ τινὶ θαλάσσης, ἄνδρος διστήνου, καὶ ἐσοφόμιοις πυθόμας ταῦτα τέ μοι τελέσαι πῆγαι τ’ ἐπὶ τύμβῳ ἐρετμὸν, τῷ καὶ ἡκοῖς ἔρεσσον ἐδὼ μὲτ’ ἐρόν ἐστάροις, ὁμε ἐφατ’, αὐτάρ ἐγώ μιν ἀμειβόμενος προσέειπον.


Later Greek. We may compare with it II. 9. 524 τῶν πρόσον ὑπευθυμέθη ἀλλά άνδρων, ib. 558 δὲ κάρστους ἐπιχειρον γένετ’ άνδρῶν τῶν τότε, Od. 21. 220 κτιμάθ’ ὑπόκασα τοι ἔστι, τὰ τ’ ἐνέβοι καὶ τὰ διήρην. Here τῶν δίκαιων is rightly interpreted by the Schol. τῶν καταλειμμένων αἰκία.

The words οἰς παρείπων are added as exegesis of οἴοθεν, and must be compared with II. 15. 662 foll. ἐπὶ δὲ μηδέποτε ἔκαστος ταῖλον οὕτω άλόχον καὶ κτισμα ὧδε τοιχών, ὑπὸν δὲν ἔφασιν, καὶ θανατοφθέκας τῶν υπὲρ ἀνθέκα οὕτω γυμνώθηκαν οἰς παρείπων. For the use of the simple genitive to express the thing or person to which the appeal refers cp. Od. 2. 68. In the next line the construction with πρός is used, as in Od. 13. 324.

68. τοῖς μοῦνν. See note on Od. 2. 365. 69. οἰδα. See note on sup. 51. 72. καταλείπειν, infin. with imperative force.

73. νοσφοσθεις defines the direction of ἐπικλείνεις, in the preceding verse. Transl. 'turning away from me,' with the idea of desertion, as in inf. 425; Od. 4. 263; 19. 339; 21. 77; h. Hom. Cer. 92. For the feeling expressed by Elpenor see on 51 sup.

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74. σὺν τεύχεας, cp. Soph. Aj. 577 τὰ δ’ ἀλλα τεύξχο καὶ ἐμα τεύχεας, Π. 6. 418 μὲν κατέσκε αὑν ἐνεκεὶ δοκαλλασ. See too Il. 23. 171 foll., where not only the arms of the dead, but his costliest treasures are laid upon the funeral pile, the idea being that in this way the dead would be able to regain the use of them in another world. The mound was to be topped with the oar which Elpenor had used when alive, and being on the shore the mound would be visible to all who went by: who however must have been few indeed off the solitary coasts of the Aegean isle. Nitzsch quotes an epitaph of Sappho (from Palat. Anthol. 7. 505) on Pelagon the fisherman: τῷ γραφέ Παλαγισαν πατρί ἐκθείς τεθειος καύρων καὶ κάτων, μνήμας κακοτοι, and notices (from Aristot. Polit. 7. 3) a custom among the Iberians to plant on the grave of the dead man a row of spears equal in number to the foemen who had been slain by him.

76. ἀνδρός διστήνου, instead of assimilating these words to the case of μοι, the poet uses the genitive as if in direct dependence upon σέρα. With ἐσοφόμιοις πυθόμας see on Od. 3. 204.
11. ΟΔΥΣΣΕΙΑΣ Λ.

‘ταυτά τοι, ὃ δόστην, τελευτήσω τε καὶ ἔρω.’ 80

Νῦν μὲν δὲ ἔπεσον ἀμειβομένῳ στυγεροῖς ἡμέθ’, ἐγὼ μὲν ἀνευθέν ἐφ’ αἵματι φάσαγον ἰσχύων, εἰδὼλον δ’ ἐτέρῳθεν ἐταῖρον πάλλ’ ἀγρίενων.

’Ἡλθε δ’ ἐπὶ ψυχῆ μητρὸς κατατεθηνήσης, Αὐτολίκου θυγάτηρ μεγαλητόρος Ἀντικλεία, τὴν ζωὴν κατέλειπον ἰῶν εἰς ἃ’ ἰδον ἱρήν.

τὴν μὲν ἐγὼ δάκρυσα ἵδιον ἑλέησα τε θυμῷ ἀλλ’ οὖν’ ὃς ἔσων προτέρην, πυκνῶν περὶ ἄχεων, αἵματος ἄσσον ἱμεν, πρὶν Τειρεσία χιθάσαι.

83. ἀγρίενων τινὲς εὐαίσθητοι ἀγρόενων (corr. for ἀγρίενων Buttm.) Schol. H. ἀγρίενων MSS. The participle seems a later assimilation to ἰσχύων.

80. On this line Lauer (Quaest. Hom. p. 18) remarks, ‘His vero ab Elpenore dictis quale responsum probabile est Ulixem dedisse? Longe aliud profecto aique id quod versus octogesimo continetur. Dicit enim brevius et nimis abrupte: τούτα τοι, ὃ δόστην, τελευτήσω τε καὶ ἐρώ. Quod ideo ab Ulice factum videtur ut quam celerrime inuitium illum hominem dimittart. Sed clarum est eum qui hos versus fecerit recte sensisse pro gravitate narrationis fere majus spatium esse consumptum. Itaque proferat ut ad id ipsum. Quod nervus est Νεκταώς et summa, veniat.’


82. ἡμεθα, ‘we bided there.’ It does not seem that the posture of sitting is necessarily implied in ἡμεθα. Ameis (Anh. II. 2. 235) quotes Od. 2. 255; 3. 186, 263; 4. 101; 8. 506; 10. 260, 536; 11. 82, 142; 13. 407; 14. 41; 18. 224; 20. 221; 21. 100, 425; II. 1. 134. 505; 2. 255; 3. 134; 4. 412; 15. 10, 740; 18. 509; 24. 543, as instances of this usage. Probably Odysseus was standing. ‘We stayed there, I apart from him holding my sword over the blood (in the pit), and on the other side the soul of my comrade was telling his long story.’ Others join ἀνευθέν with ἰσχύων, meaning ‘holding out far,’ i.e. at arms length; but this destroys the parallelism with ἀτέρωθεν. Odysseus stands at the side of the pit nearest to the land of the living, and holds his sword out over the blood. Elpenor does not seem to have required to drink the blood before he could remember or speak. Not having been buried, he had not passed into the full condition of the νεκτὴν ἀμήρητην καθάρρα.

85. Αὐτόλικος, son of Hermes by Chione or Philon, lived on Parnassus with his sons, and is described (Od. 19. 395) as one who, by the teaching of Hermes, ἀνθρώπαν ἐκέφαλον ἄκτισαν οἰκονομίαν θ᾽ ὅρων τε. He is described (Od. 19. 403 foll.) as having given the name of Odysseus to his grandson, and in II. 10. 366 foll. as having stolen the cup of Amynor, πυκνὸν δόμον ἀκτιστήρα. Anticlea speaks of herself (inf. 201) as having died of yearning for her absent son, ἄχει τοῦ παῖδος ἀκτιστοτοῦ νεκτείρα ἀμηρήτην ἄκτισαν ἡγίασθαι Od. 15. 358. A later story records ὅτι ουκ ἦν ἄκτισαν, Ἀμνελίου γένους μητρὸς τοῦ ἄκτισαν τῶν θέων Ὀδυσσείαν, cp. Hygin. fab. 243.

88. οὖν’ ὃς is explained by the words πυκνον περ ἄχεών. The characteristic prudence of Odysseus in sacrificing feelings to interest is very noticeable here. Eustath. moralises on it, δι’ ἄδιασκελείας δ’ ἂν οὐκ ἀποτύχασα τῶν θέλειν τὰ συμφέρειν κλέπτει τὸν πατέρα Ὀδυσσεία ὁδηγεῖσαν μὲν τὴν τῆς μητρὸς φανερῶς καὶ πυκνῶν ἄχεων, μὴ ἔλθε τοῦ δ’ ἄκτισαν αἰτείναι οὔ ἐν αὐτῆ. πρὶν Τειρεσίαν πυθέσαι.

With προτέρην followed by πρὶν cp. πρὶν ... πρὶν II. 1. 97, etc., παρος ... πρὶν Od. 2. 127.
II. ODYSSEIAE A.

"Ἡθει δ᾽ ἐπὶ ψυχὴ Θηβαίου Τειρεσίου,
χρύσου ταῦτα σκιττροῦ έχων, ἐμὲ δ᾽ ἔγνω καὶ προσεύκτησε·
[Διογενες Λαερτίαδη, πολυμήχανον 'Οδυσσεύ,]
tίττ' αὐτ', ὁ δὖστρυς, αἵατων φαέως ἡλίου ἠλυθε, ὅφρα ἰδὴ νέκυνα καὶ ἀτερπή χόρον;
ἀλλ' ἀποχάζοι βέβιον, ἀπιχεῖ δὲ φάσαναν δύο,
αἵατας ὅφρα πῖο καὶ τοι τημερεῖα εἰσι).

"Ὦς φάτ', ἐγὼ δ᾽ ἀνακασάμενος ἐχόμως ἀργυρώθλουν
couλεφ ἐγκατέτης", ὁ δ᾽ ἐπεί πιέν αἵα κελαινῶν,
καὶ τότε δὴ μ᾽ ἐπέεσεν προσηόδα μάντις ἀμύμων.

93. ἔτασε Schol. II.

92. Only found in Eustath., Codd. Ven. 486, 613 and Ed. Rom. Most modern editors since Wolf bracket it. Its retention or omission is important as bearing on the question as to the power of Teiresias to recognise Odysseus without tasting the blood.

90. ψυχή... ἔχων, a similar 'construction ad sensum,' as sup. 34. ὅτε... ἔθεσε νεκρῶν. Cp. Od. 16. 476 μεῖδεν δ᾽ ἐρήμως Τηρεμάκου; εἰ πατέρων ὀφθαλμῶν ἠθέν. Such a 'golden-studded staff' (χρυσεμός ἔλαιος πεπρο-

91. τειρεσίου II. 1. 246) was the badge of office. It was carried by kings, II. 1.

91. 234; Od. 3. 412; by priests and prophets, II. 1. 15, and lere; by heralds, II. 7. 277; 18. 505, and by judges, II. 18. 505; inf. 509.

91. τειρεσίου. See on ι. 492.

91. ἔθεσε δῆ ρᾶθ. For this use of the subjunctive after historical tense see note on Od. 10. 65. Cp. Od. 3. 15 πάντων ἐπέδωσε φόρα πῦρα, Π. 5. 127 ἀράχων... ἄπε ὀφθαλμῶν ἔλαιο... δορὶ ἐκ γαστρόσωμος. So in Attic Greek Ἀθηναῖοι τὰ πλοῖα κατεισαυροῦν ἐν μη κύρος δεδημ. Χέρ. Anab. 1. 4. 18, Ἀρσενίδος ἐν ἑπείδειοι... τοῦ ἀλαγος ἐκπλεῦσαι ὅπως ἂν πλέουξε δ᾽ ἀπὸς ἄνθροπος θυσία. In Attic Greek the construction is common; but in Homer it is exceptional.

91. 0δυσσεύσεις calls (Od. 7. 279) the inhospitable beach on which he was dashed by the waves στέρης χόρος, here it is used of the 'joyless realms' of the shades, like Ovid's 'inamomnia regna' Met. 10. 15.

95. αἵατας ὅφρα πῖο. Teiresias had received the special privilege ὑπὲρ πενιασθα, in contradistinction to the rest of the shades. His ψυχάτικα were still ἐμπέθαν. Now Elpenor made no request, and showed no need, to drink of the blood in the pit; see on sup. 82. And Teiresias had no need of the blood to enable him to resume his powers of mind and memory; though it would seem to have been necessary for the other shades, as in the case of Anticleia (inf. 153), who ἤλθεν καὶ πιέν αἵα κελαινώ, αὐτίκα δ᾽ ἔγνω. Teiresias recognises Odysseus and addresses him before he drinks of the blood, therefore it was not the drinking that gave him either the power of recognition or of holding communication. The blood was carved by him as a gratification, and the pouring of it into the pit was the exact antithesis to the offering of the bloody sacrifice on the raised altar to the gods of heaven. The blood was a welcome drink-offering to the dead; their peculiarly appropriate libation (χοῖρ). Compare the words of Neoptolemus at the sacrifice of Polyxena, ὥς πειράστω οὐκ ἄρα μὲν ὑπέρ τοῦ ἀγαθοῦ λόγου, ἀλλὰ ἐκ τῶν μέλαν κόρης ἀκραίφυς αἵα. The Schol. on ν. 37 says that the ψυχαί come up to the blood, like flies to honey, ὧν ρωίς νομίσαν αὐτό ἔκβησαν. Eustath. puts it well, ὁ Τειρεσίας εἴ καὶ ρωίζῃ πρὸ τοῦ πιέν, ἄλλῳ εἰς

89. καὶ τότε δὴ, ἀποδώσεις ἐπὶ.
'Νῦν δὲ τὲν ἄγαλον θήσει θεός· οὔ γὰρ οἷον λήσειν ἐννοοῦναι, δὲ τοῖς κότοις ἐνθεόθεν, χῶθενος οὖσι τις οὐ ἄν διὰ λευκάσως.

ἀλλ' ἐν τὲ μὲν καὶ δὲς κακά περὶ πάσχοντες Ικουσθεῖ
αἰ κ' ἴθης σὺν θυμῷ ἐρυκακείν καὶ ἐταῖρων,

ὑπότε κε πρῶτον πελάσης εὐεργεία νῆα
Θερακίῆ νήσῳ, προφυγὼν ιοιδεία πάντων,
Βοσκομένας δ' ἐρύθη ἤβας καὶ ἔφαι μῆλα.
'Ἡλίου, δὲ πάντ' ἔφορα καὶ πάντ' ἔπακουε.

τάς εἶ μὲν κ' ἀσίνας ἐάς γνώσου τε μέδησαι,
καὶ κεῖν ἐτι εἰς Ἰθάκην κακά περὶ πάσχοντες Ικουσθεῖ.

αἰ δὲ σὺνίας, τότε τοι τεκμαῖρομὲν διέθρον
νηπίτεστε καὶ ἐταῖροις· αὐτὸς δ' εἰ πέρ κεν ἀλλέξῃ,

δύχας κακῶς νεῖα, ὀλέσας ἀπὸ πάντας ἐταῖρους,

νησὶς ἐν ἀλλοτρίῃς διέεις δ' ἐν ἐπιματα οἴκῳ.


100. δίζησι. With the form δίζησι, from which the σ of the 2nd pers. is omitted, cp. Βόλθηνα II. 5. 284, μέμησι τι II. 21. 442.

101. λήσεως. The subject probably is σε = 'that thou wilt escape the notice of.' Cp. inf. 128 φης ἵνα.

δ', 'in that he hath stored up wrath in his heart against thee.' Cp. Od. 2. 116. In II. 14. 50 we have Ἀχαῖοι ἐν τούῤῥοι βαλλόντοι τοῖς χόλοι.

304. ἄλλα...καί εἰ, 'but still for all that ye may yet come home (ισοφθήι κα. sc. εἰ θεωρήθη, suggested by νῦν) if only thou dost choose to restrain thy desire and that of thy comrades.'

105. With σοὶ parallel to ἐταῖροι cp. Od. 19. 514 ἐς τ' ἤμα ἐργ' ὀρόσως καὶ ἀμφιβάλτων.

107. Θερακίη, see on 12. 127.

108. ἐρύθη is still in the government of ἐπίθωτος κα. 'You may see your homes again if you can restrain yourselves, when you land on Thrinacia and when you find the grazing herds.'

109. πάντ' ἔφορον, cp. Schol. Ω. ποταμαῖνε δὲν οὐκ ἀν τις ἄδεας τοιοῦτον ἔδοξε διάλειον.

111. καὶ κεῖν ἐν'. For a similar introduction of the apodosis by καί, after a conditional sentence, cp. inf. 358; II. 5. 899.

113. αὐτὸς is emphatic in antithesis to ἐταῖροις.

114. νεῖσα, 2nd sing. from νεῖσα, with future signification, cp. Od. 12. 188.

115. δήμα...κατίδους. The visit of Odysseus to the shades falls at the end of the third year after the taking of Troy. Now the words in Od. 2. 106 foll. make it evident that the misconduct of the suitors, which lasted till Odysseus reached home, did not begin more than four years before his arrival, that is to say it may have shown itself first in the seventh year after the end of the war. But Teiresias speaks as if the outrages in the house of Odysseus were already going on, unless we can persuade ourselves that the tense of δήμα colours the whole passage, and throws the force of a future upon κατίδους. Another way of disposing of the difficulty is to treat κατίδους as a sort of prophetic present. But a
αὐτοῖο ἔσπερίζοντος, οὗ τοι τοι παῖσον κατέδωκεν μνάσει τοιοῦτον ἄλοχον καὶ ἔδωκε διδόντες. ἀλλ` ἢ τοι κεῖον γε βίας ἀποκέφαλεν ἐλθὼν αὐτὰρ ἐπίνει μνηστήρας ἐνι μεγάροις τειχών κτείνης ἥ διάλος ἢ ἀμφαδὸν ὅξει χαλκῷ, ἔρχεσθαι δὴ ἐπείτα, λαβῶν εὐθὺς ἐρετικῶν, εἰς δὲ τοῦσ ἀφίκαται οὗ ὁ θάλασσαν


comparison of vv. 184-189, and 449, shows a further inaccuracy: for Tele- machus is spoken of as a grown man, which he may have been at the time of his father’s return; but which he was not seven years earlier. This is noticed by Schol. on Od. 2. 313 ἦν δὲ ἐν κέδοις ἡ, to which is added, τὸν οὗτος σημειοῦσα Ἀριστοφάνης, ὁ ἑκατόν ἑνήκην ἔρει: οὐ χωρὶς ἐπιγείους ὁμοιούς ἐκθέοι. τοῦτο δὲ πρὸ τοῦ ἐν τῇ Νεκρῷ, ὅτι δεῖ εἶναι ‘ο τοι παῖσον κατέδωκεν’ ὃν ‘κατέ-
δωκε’.

But, as La Roche remarks, Aristarchus must have read κατέδωκεν, as may be gathered from the Schol. of Aristonicus on this passage, ὅτι οὐκ ἐκθέοισαν ὁ χρόνος ἔτι τοῦ ‘οὖν το 
megállo ψφείν’ (II. 4. 161, where Zezodotus wrote τίθεοι), οὐ τὰς ἄρτας ὁμοιοῖς συνεχόμενοι εἰς τὸν οὐκ Ὀδύσσεαν.

For the collocation δῆμος δὲ ἐν πήματα οἶκῳ see on Od. 6. 167, crit. note.

120. κτείνης is the subjunctive of 1st aor.

120. What is the meaning of the concluding part of Teiresias’ speech? Eustath. says, λεξιγράμμα τοιοῦτο τοι οὐκ ἔοικεν καὶ δυσεξήγγησεν, but still we seem to see what is, or, at least, what ought to be its meaning.

The commands laid upon Odysseus are evidently serious; they cannot be neglected. When in Od. 23. 248 foll. he shows that he must tear himself away from Penelope again, he explains to her that ‘a necessity is laid upon him,’ he has a last ordeal to undergo and a last journey to make. As the wrath of Poseidon was the prime cause of his dangers and trials, so a final reconciliation with him must be the

prelude to the peaceful close of his life. He must make his way to some spot far inland, perhaps in the heart of the great continent that lay over against Ithaca; and when he finds by the prophet’s test that he has reached a people to whom the very existence of the sea, and, still more, the name of Poseidon is unknown—there, in that most unlikely place, he shall publish the name of the ruler of the ocean, and offer sacrifices in his honour, leaving his oar planted there as a standing memorial. Then,—that last labour performed,—he must return home again and make oblations to all the gods in heaven. After that the terrible sea shall work him no more mischief, but far away from the sight and sound of it, he shall spend a happy and an honoured old age, and then shall come the ‘Passing of Odysseus’ by a calm and painless death. Penelope, when this prophecy is recounted to her, evidently understands something like this as its meaning, saying (Od. 23. 286) εἴ μὲν δὴ γέρας γε τεθεὶ τινί τελείων ὀρείων, ἐλθοῦν τοῖς ἐπέκα τοῖς ὁπλίσιν ἔσκοποι.

The difficulty that disturbs this interpretation is the description given of the circumstances of the death which awaits him, 134 foll., where see notes.

121. ἔρχεσθαι, as ἀποστείχειν inf. 132, has the force of an imperative.

122. εἴ τοι ἐμεῖς θάλασσαν. The ancients understood by these words the Epiroths or Thesprotians, who certainly seem to answer very badly to this description. Probably the tradition only means to imply that Odysseus went as far inland as possible on the
continent nearest to Ithaca. If not to know the sea implies not using salt, it is evident that salt was, as a rule, made by evaporating sea-water, and was not dug from mines. Perhaps this is also pointed to in the plural ἀλείας, as meaning 'salt-grains' or crystals, rather than lump or block salt, cp. Π. 9. 214. We need not trouble ourselves to speculate whether any particular people is intended by this description; still less, to puzzle about the barbarous names of places suggested by οἱ παλαιοὶ, and quoted by Eustath. as Βουνίχας and Κέλεαν. We may be content to accept his interpretation of the purpose of this strange journey, ἣν ἐσήλει τιμῆς Ποσειδῶν ἰδρύματι ἐν νόμων οἷς ὁ φίλεις αὐτῶν δωμά. Sallust, Bell. Jug. 89, speaking of the Numidians, says, 'plerumque lacte et satura carne vescebantur, et neque salem neque alia irritamenta gulae quarebant.'

128. ἀδηρίκειτοι. The proof that this country had been reached would be an unmistakable one. The complete ignorance of the sea would be shown by a traveller meeting Odysseus and mistaking the oar that he was carrying, for a winnowing shovel. Nor, under such circumstances, would the mistake be absurd; both may fairly be called παλαι, as Eustath. says, πλάτη θυλασία ἐκτεύχεσθαι τοῦ ἐπετροί̄ν, χερσαία δὲ τοῦ πτεροῦ. Sophocles copies this in his Θεοδοσίου ἔκκλησι (see inf. on 134), but gives the word in a somewhat different form, (Frag. 404 Πλ. i.), δόμου ἀθυράβρατον ὄργανον φι-
134. ἐξ ἄλος ἐξαλων Πτολεμ. Ασκαλών. διαλήκη ἡ ἀνάγνωσις, καὶ ἐξαλων προπαρομοιώσας ἀντὶ τοῦ ἑως καὶ πόρω τῆς βαλάσσης, καὶ ἐξ ἄλος διηρηματικαὶ, διὸ τὸ τῆς τρευγνὸς πίντρου, ὡς ὁ Πελεγόνως ἀνέβη ἐκ τῆς ἤχητος Σχολ. Μ. Ν. Β. Βινδ. 56.

134. ἐξ ἄλος. Interpreters seem almost unanimous in rendering this, 'far away from the sea.' So Eustath. el καὶ δυστυχώς, ὁ Ὄδυσσευς, κατὰ βαλάσσα, ἄλος θάνατος σου ὦκ ἐν αὐτῷ ἐστιν ἄλος ἐως αὐτής. To establish this, passages are quoted like Od. 15. 272 ἐκ πατρίδος, 'far from my country' (but here the context supplies the word ἤλθον); Od. 16. 288 ἐν καναπεὶ κατῆκε, 'I stowed it away from the smoke;' II. 8. 273 ὅσον ἐν φυγῇ ἄνω αὐτοῦ τὸν τούτον ἔργον, 'outside the ships;' II. 14. 119 ἐμφανή δημοτῶς ἐν βεβερίᾳ, 'out of the range of darts.' To which we may add Hdt. 2. 142 τετράδας ἤλεγκον ἐξ ἄλος τοῦ ἤλεγκον αὐτοῦ, 'out of his usual quarter.' But a difficulty was early felt about the meaning, and Ptolemy of Ascalon read ἐξαλος,  ὦκ ηλεγκτικόν καὶ ὦ ταλάσσιον, the Scholi. quoting as a parallel ἔνοιος = 'deprived of life.' This evidently shows that they felt how unnatural it was to render ἐξ ἄλος, 'far away from the sea,' especially when used in connection with ἄνευστα. Unless for some very special reason, anyone would translate this, 'will come upon you out of the sea.' Just as ἐκ Πόλου ἐλαμβάνοντο Od. 15. 42; II. 1. 163; or ἐλλοθέρ' ἐξ ἄλος γαίης Od. 16. 18; or ἐκ Δικτίου II. 5. 945; ἐξ ἄστος λειστοῦ II. 18. 207; or, more exactly, ἄπειρον; ἐξ ἄλος ἤλεγκ ἄπειρον II. 20. 14. And this so completely falls in with the later legends 'about the death of Odysseus, that it seems impossible to reject the view that we have in this prophecy of Teireas a post-Homeric interpolation. So Lauer, (Hom. Quast. p. 50) speaking of the whole passage, says, 'tandum aestet ut poetae sint eiusdem qui fabulam de Ulyxe patriam appennine composserunt, ut nonnisi ea potuerit aetate exoriri, qua, cum fabula illa de Telegono conformata esset, hanc rapsoild studenterum cum illa de Ulixis erroribus compluse.' Now, the Cyclic epic called 'Telegonia' was ascribed by Proclus and the general tradition of the ancients to Eugammon of Cyrene (506 B.C.); but he is said to have pirated his poem from a 'Thesprotis,' written several centuries earlier by the mythic poet Musaeus. The plot of the Telegenia, (and, we may suppose, of the Thesprotis) makes Odysseus come into Thesprotia, and espouse Callidice, the queen of that country. This will account for the view that the Thesprotians are intended by the men, of οἴκος ἄνω τοις βαλάσσαι—strange description of a people possessing a considerable coastline. On the death of Callicide the (story proceeds) Odysseus returns to Ithaca. About the same, 'Telegonus, son of Odysseus by Circe, wandering in search of his father, lands on Ithaca and ravages the coast, and Odysseus attacking the invaders falls by the hand of his son. Later forms of the story, however, are careful to introduce the fact that death must come to Odysseus 'out of the sea'; and this is interwoven with the story about Telegonus, the son being represented as having wounded his father with a spear tipped with the bone of a sea-fish, called τρευγνον. This legend must have formed the plot of a lost play of Sophocles called 'Ὀδυσσέας ἀνασκάφης,' and Parthenius (Eratom. 3) quotes from the Eurylochos of the same poet the line τρευγνον ἄλος ἄνευστας. In the Ψυγμαγοι of Aeschylus, the story reappears in a most absurd form, ἑρωδός (a heron) γαρ ἑλεγκτὸς ποταμέως | ὁ φούς σε πλήθη, νησίδος χελώμασιν, | ἐν ἡ ἄθροιν ποινῶν βοσκήματος | αἰθήρ παλαιόν δέμα καὶ τρευγνόν. Some current form of this story cannot but be alluded to in our passage, unless we can persuade ourselves that all the stories about 'death coming from the sea' are only refinements upon a misconception of ἐξ ἄλος. In favour of the interpretation, 'far away from the sea,' emphasis is laid upon the words ἀβληθρός, 'mild,' and λιπαρός, which through the idea of 'fat and well-living,' takes the meaning of 'comfortable.' To this it may be answered that ἀβληθρός in Homer has far more the notion of 'weak' or 'exhausted,' than 'mild.'; cp. II. 5.
άθληχρος μάλα τοίοις ἐλεύσοται, δε κε σε πέφη
gήραι ὑπὸ λιπαρὸ ἀρμένον' ἀμφὶ δὲ λαοὶ
dlβιοι ἔσονται τὰ δὲ του νημερτέα εἴρω.
'*Ως ἐφαμ', αὐτὰρ ἐγὼ μιν ἀμειβόμενον προσέειπον
'Teiresiā, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
μετρὸς τὴν' ὅρω ψυχήν κατατεθυνηθῆναι'
ἡ δ' ἀκέανος ἦταν σχεδὸν αἵματος, οὐδ' ἐδών νίδων
ἐτλὴ ἐσάντα ἰδείν ὁδή προτιμοῦσασθαι.
εἰπὲ, ἀναξ, πῶς κέν με ἀναγνοῖ τὸν ἐώτα;

136. ἀμφὶ δὲ λαιο[] ἀμφὶ δ' ἐταῖορ Εὐσταθ.
"Ως ἐφάμην, ὦ δὲ μ’ αὐτίκ’ ἀμείβομενος προσέειπεν. ῥηδῖδιν τοῦ ἐπος ἐρέω καὶ ἐνὶ φρεσὶ θεῷν δόν τινα μὲν κεν ἑς νεκών καταπληθήσων ἀματος ἀσον ἔμεν, ὦ δὲ τοι νημερτὲς εὑνήπει. δὲ κ’ ἐπιφθονέοις, ὦ δὲ τοι πάλιν ἔσιν ὑπάσω." Ός φαμένη ψυχῇ μὲν ἐβη δόμον 'Αιδος ἐίσω Τειρεόμεα ἀνάκτος, ἐπεὶ κατὰ Θέσφαρ' ἔλεγεν, αὐτάρ ἐγών αὐτοῦ μένον ἐμπεδόν, ὡφ’ ἐπὶ μήπῃ ἡλυθε καὶ πίεν αἰμα κελανεφέες’ αὐτίκα δ’ ἐγνῶ, καὶ μ’ ὀλοφυρμένη ἐπεα περεύεντα προσγήδα.

Τέκνον ἐμὸν, πῶς ἡλθης ὑπὸ ζῷον ἤρρευντα ζῳοῦ εἶν; χαλεπὸν δὲ τάδε ζωοῦν ὀρᾶσθαι, μέσον γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ἑθῆρα,·


146. ἤρρευντο. ἐπος means a 'simple rule,' for holding or refusing communication with the dead.
147. δν τινα μεν, whosoever of the departed dead thou mayest suffer to draw near the blood, he shall tell thee what is true; but to whomsoever thou mayest refuse it, he will go back again.
148. For this use of δ δι in introducing the apodosis cp. II. 2. 188-9 δν τινα μεν ... κελεφ. | ταν δ’ ἀγαλοὶ ἔγεισαν ἐμπυροποιεσθε. Od. 12. 41 δν τινα ἀκόποι ... το δ’ οὐ δι γενη ... παραταται ν.λ.
149. ἐπιφθονοῖς. It seems simpler to write the subjunctive in exact parallelism with ἐς, but if (see crit. note) we decide in favour of ἐπιφθονοῖς, it must be taken to mark a degree further from probable occurrence than the subjunctive. So Herm. de legg. subtil. serm. Hom. 1. 19 'colloqui enim Ulixes cum umbirs cupiebat, quasieratque non quomodo eas arceret sed quomodo perduceret ad colloquendum.' Cp. Od. 12. 345. 349 ἀφυκεμέθη... τῆδε, marking a remoter and nearer contingency; Od. 14. 183 ἀλήφ... φέρεις, and Od. 22. 444 ἐκφεδήθη... ἕπελάθωμαι. With πάλιν... ὑποσιν cp. δ’ αὑτίς, ἄς πάλιν, etc.

147-159. The lines were rejected by the Alexandrian critics; the reason of the objection being implied in the mutilated Schol. V. το γάρ ἐξθα, μέσον ἔκα- νον γελαίον δὲ καὶ πεζον ένοτα. The difficulty is rather this: Anticlea mar-vels to see her living son in the kingdom of death; so that πῶς ἡλθης; is almost exclamatory. Whereas the three discredited lines emphasize the interrogatory force of πῶς, as though Anticlea were questioning her son about the method of his coming, and were dealing with the difficulties of the route. In accordance with this idea, then, we have the description of the intervening rivers, introduced by γάρ, to explain in what the difficulty consists; and the allusion to the ship, as a tentative answer to πῶς ἡλθης; In itself the naiveté of πεζον ένοτα (Eustath. ένοτα) is not un-Ho-meric: cp. Od. 1. 173 οὐ μὲν γὰρ τι σε πεζον διομαι έτηθάδ’ (sc. to Ithaca) ἐκ-θα. In Od. 10. 502 the direct contrary of this line is asserted, els 'Αιδος δ’ οὐ πῶ της ἄφεστο νη μελανής. The words μὲν πρώτα would lead us to believe that a description of the ποταμοὶ and ἑθῆρα was intended to follow: but nothing more is said about them.
'Οκεανός μὲν πρῶτα, τὸν οὖς ἐστὶ περιήγησαι πεζῶν ἑώτ', ἵνα μὴ τις ἔχῃ εὐεργεία νῦν.

η νῦν δὴ Τροίηθεν ἀλώμενος ἐνδαδ' ικάνεις νηὶ τε καὶ ἐτάραυσι πολῶν χρόνων; οὐδὲ πὼ ἡλθες εἰς Ίθακὴν, οὐδ' εἶδες ἐνι μεγαροῦσι γυναῖκα;

'Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενον προσεῖπον' 'μήτερ ἐμὴ, χρείω με κατηγαγεν εἰς Ἀιδαο ψυχῇ χρησάμενον Θηβαίον Τειρεσίαο'.

οὗ γάρ ποι σχεδοὶ ἡλθον 'Ἀχαιόδος, οὐδὲ ποι ἀμής γῆς ἐπέβην, ἀλλ' αἰεὶ ἔχων ἀλάλημα ἄδων, εἴς οὗ τὰ πρῶτα ἐποίην Ἀγαμέμνονι διὸ

'Ἰλιον εἰς εὐπωλων, ἵνα Τρώωσι σαμαῖμην.

ἀλλ' ἄγε μοι τὸ δέ εἰπὲ καὶ ἄτρεκέως κατέλεξον' τὶς νῦ σε κήρ ἐδάμασσε τανηλεγέος θανάτοιο; ἥ δολικῆ ἁνοῦσ; ἡ Ἀρτεμίς ιοκείαιρα ὦς ἀγανοίς βεβελεσσιν ἐποχομεθέντες κατέσπεψεν; εἰπὲ δὲ μοι πατρός τε καὶ νῖεος, δι' κατέλειπον,


οὑ καταλείπον Schol. H.

161. νηὲ τε καὶ ἐτάραως. This is not an omission of σὼν, but a regular dative of the instrument, the ship and the rowers being the means by which one comes on one's journey. Nitzsch would prefer to read νηὶ τε σὼν θ' ἐτάραως, but ἐτάραως is drawn into the same construction as νηὲ, and, indeed, we have an instrumental dative of the person in II. 21. 45 ἔνδεια τ' ἡμᾶτος δυον ἐτρεπτὸ οἷος φίλοις, compared with φρέα περίδομον φόρμη γεγένη II. 9, 186. Cp. also Od. 4. 8 ἐπτυκοι καὶ ἄραμαι πέμεν νῆσθαι, and note on Od. 10. 140.

Join ἀλώμενος with πολὼν χρόνων, as Virg. Aen. 6. 532 ' pelagine venis errori-

bus actus?' 160. 'Ἀχαιόδος, sc. γῆ, so Τρωι Od. 10. 332. Not only has he not been home, but he has not even been near Achaean.

ἀμῆς, 'our' land; i. e. 'thine and mine,' for he is speaking to his mother. Most modern editors write ἄμος with the rough breathing, following the rule of Apollon. de pron. There seems to have been much uncertainty about the word, whether it stood for ἁμέτρος or ἀμής. In II. 6, 414 Andromache laments the death of πατρὸς ἀμῆς, which might seem to support the latter view; but in v. 421 foll. she mentions her brothers as included in the slaughter. Herodian remarks on the passage, ἁμέτρος φιλός ἀντὶ τοῦ ἀμῆς, ὥδ' καὶ ἀντίκρητος φιλός ἄριστον. We have ἄμοις as the corresponding form of the 2nd pers., as πόλιν ὑμῆν II. 5, 489.

171. κήρ .. θανάτου is the special form of death that comes to each one, in contrast with μοῖρα ροίμη. Cp. II. 12. 326 ἔπει σφετασαίν θανάτου | μοῖραι, and Od. 12. 343 νάστες ..

θανάτου.

174. εἰπέν πατρός, in Od. 15. 347 εἰπέν πέρ ἀναφ. The construction with the simple genitive is analogous.
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η ἐτι πάρ κείνους ἐμὸν γέρας, ἵνα τις ἤγη
ἀνδρῶν ἄλλος ἔχει, ἐμὴ δὲ οὐκέτι φασί νέεσθαι.
ἐἰπὲ δὲ μοι μενοτής ἀλόχου βουλήν τε νόον τε,
ἣ μένει παρὰ παιδὶ καὶ ἑμπέθα πάντα φιλάσσει,
ἣ ἡδη μιν ἔγγυμεν Ἀχαϊῶν ὑμῖν ἔριστος.

"Οὐ εἴφαμη, ἣ δ' ἀυτίκ' ἀμείβετο πότνια μήτηρ'

καὶ λίθην κείνη γε μένει τετλήσθη θυμὸ
σοιῶν ἐνι μεγάρους" ὑμεραὶ δὲ οἱ αἰεὶ
θίνουσιν νύκτες τε καὶ ἡματα δάκρυ χεύσῃ,
οὖν δ' οὐ πώ τις ἐχεὶ καλὸν γέρας, ἀλλὰ ἐκῆλοι
Τηλέμαχος τεμένεα νέμεται καὶ δαίτας ἔσαι
δαίνυται, ὅς ἐπεοίκε δικαστεῖόν ἀνδρὶ ἀλεγόνεων

175.] After φιλάσσει a few MSS. add ἤτησιν ἐμὸν δυνάσ τε καὶ ὑφέρεθε μέγα
悝ς, | εὑρίτω' τ' ἀλομένην πόσον δήμοντε φήμην (Od. 19, 526, 7). 185. τεμένεα]
So La Roche with most edd. since Bekk., for τεμένειν. The Scholl. seem con-
tradictory, τονοῦμεν τὸ ὄνομα δαιμόνος ἐξεφυλάθ. Η. Q. Αριστοτέχνε τεμένα

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To that with πουνάσθαι and ἀσκός,
Cp. ἄγγελόν ἐτάρων Οδ. 10, 245,
Soph. Trach. 1122 τῆς μητρός ἡμῶν τῆς
ἐρήμη φράσων.

181. καὶ λίθην, like καὶ μάλα, 'in very
truth.'

Besides the phrase τετλήσθη θυμὸ,
which occurs nine times in the Odyssey,
but not in the Iliad, we find καθά τηληγμάθας Οδ. 20, 23.

184. γάρος. 'Télémaques is living in
undisturbed possession (ἐξολε) of
the crown-lands (τεμένα), and feasts
on the fairly-portioned feasts, which it
is meet that a man who dispenses
justice should enjoy (ἀλεγόνεον, see
below), for all invite him.' Téléma-
ches is represented as acting king in
his father's absence. Or, if we must
press the fact that at this period,
Télémaques could not have been more
than fourteen years old, it will be
possible to say that he already takes
his part in the feasts, which it is
the privilege of a king, as dispenser of
justice, to enjoy. He is admitted to
some of the royal honours.

186. For δικαστέων see Ι. i. 238,
and cp. Callim. h. in Ιον. 3 δικαστέων
ὑποθέοσα. The γάφοντες might col-
lectively be called δικαστέων, the king
especially so, as head of the βουλή.

See Buchholz. Hom. Real. vol. 2nd,
part 1, § 3. This invitation to public
banquets was a regular part of the royal
prerogatives, which are summed up in Ι.
12. 310 foll., where Sarpedon says to
Glæucus, Γάιως, τῇ δ' ναίτι τετμήμεσα
μάλιστα | ἐδρὸς τ' εἰρεθαῖν τε δεὶ παῖδοι
δεσπάκανεν | ἐν λυχνί, πάντες δὲ θεος ὑπὸ
εἰρωνοεσμένα; | καὶ τέμενας κερύσσεσα, etc.
The description given by Anticlea of
the state of things in Iliaca shows
that she must have died before the
suitors began their molestation of
Penelope; otherwise she could not
have said, Τηλέμαχος ἐκῆλος νέμεται
tεμένα.

ἀλεγόνεον. Seiler points out that
here ἀλεγόνεον has the force of
'taking interest in,' 'busying oneself
about;' not in the sense, generally
assigned, of preparing the meal, but of
partaking of it. He compares μεθη-
σσαι δαίτας Οδ. 20. 249, μεμνήσθαι ποιός
καὶ ἐβδοτός Ι. 19. 231, μεμηράσθαι δόρουν
Οδ. 4. 213, etc. The same meaning is
found in ἄλλος δ' ἀλεγόνετε δαιτάς Ι. 1. 374,
etc., and not ἀλεγόνετε δαίτας Ι. 3. 38,
where the Schol. gives εἰτρεπίζετε,
unnecessarily. This view of ἀλεγόνεον
renders Nitzsch's proposed
alteration for καλίος (see crit. note)
needless.
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πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτὸθε μέρει ἀγρῷ, οὐδὲ πῶλλυ διατερχεῖαι οὐδὲ οἴ εὐναὶ δέμια καὶ χλαίναι καὶ ρήγεα σιγάλβεντα, ἀλλ' ὁ γε χείμα μὲν εἴδει ὃθι διὰσε ἐνὶ οἴκῳ ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χρόο εἴματα εἴτε αὐτὰρ ἐπὶν ἐλθεῖσι θέρους τεθαλαῖα τ' ὀπώρη, πάντη οἱ κατὰ γούνδων ἀλώης οἰσοπέδου φύλλους κεκλιμένοις χαμαλαὶ βεβληταὶ εὐναὶ. ἐνθ' ὁ γε κεῖτ' ἀχέων, μέγα δὲ φρεσκάλ οὖνθος ἐδεί 

190 σὸν νόστον ποθέων χαλεπῶν ὃ ἐπὶ γῆρας ἔκαει. οὐσὶν γὰρ καὶ εὐδον ἀληρην καὶ πότων ἐπέστων οὐτ' ἐμὲ γ' ἐν μεγάρουσιν ἐνοσκούσοι ἱοχείαιρα ὅτε ἀγανοὶ βελέσσων ἐποιχομένη κατέπεφεν, ὅστε τις ὅπι οὐοὶ νοῦσος ἐπῆλυθεν, ἣ τε μάλιστα 

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τηκέδων στυγνηρὴ μέλεκον ἐξείλετο θυμὸν ἀλλὰ μὲ σὸς τὸ πόδιος σά τα μῆδεα, φαίδμυ 'Οδυσσεῦ,


187. αὐτὸθε, explained by the epexegetes δικραίρων.

188. εἴτε, ὁ, 'nor has he for bedding (εὐναῖ as predicative) couches and cloaks and bright-coloured rugs, but in winter time he sleeps where the servants sleep in the house, in the dust near the fire, and sorry clothes has he got on his back.'

190. ἀλλά, as εἴτε. Od. 19. 72, is referred to pres. ἐννυμα, root ἐν. Larter is represented as having no βάλλων of his own, or as not caring to use it.

192. For ἔκαει, as the latter part of the summer, see Od. 5. 328; 12. 76.

194. βεβληταὶ εὐναὶ. The low bed of leaves strown on the ground is contrasted with the δίμαυ of sup. 189.

195. πότων ἐδεί, so in Od. 17. 489. ἐδείϊν is used of cherishing or fostering sorrow. μέγα is to be taken predicatively with ἐδείϊν.

196. εἴτε, adverbial, 'while old age cometh on him besides;' i. e. to add to his other discomforts; the clause is in parataxis. So ἄγοι, πότων, ἐδεῖτε με Od. 2. 41, etc.

197. εἴτε, i. e. σὸν νόστον ποθέων.


202. ἀλλὰ μὲ, 'But longing for thee, and [for] thy counsels and [for] thy tenderness robbed me of sweet life.'

11. ΟΔΥΣΣΕΙΑΣ Λ.

σή τ᾽ ἀγανοφροσύνη μελημέδε αυτοῦ ἀπήρα.

"Ως ἐφατ', ἀντὰρ ἑγὼ γ' ἐθελον φρεσι μερπηξας
μητρὸς ἐμῆς ψυχῆς ἐλέεως κατατεθυναυς.

τρὶς μὲν ἐφορμηθησα, ἐλέεως τε με υμὸς ἀνόγει,
τρὶς δὲ μοι ἐκ χειρῶν σκηνὴ ἐκελον ᾧ καὶ ὄνειρο
ἐπτατ' ἐμοὶ δ' ἄχος ὤγη γενέσκετο κηράθη μᾶλλον,
καὶ μιν φωνήσας ἔπετα πετρόετα προσήδον

"Μὴτερ ἐμή, τί νῦ μ' οὖ μίνεις ἐλέειν μεμαῶτα,
ὁφρα καὶ εἰν Ἄλαιο φίλας περὶ χειρε βαλωτε ἄμφωτερα κρενοῦτο τεταρπάμεσα γύοιο;

Ἢ τί μοι εἰδῶλον τὸδ' ἅγανη Περσηφόνεια

207. ἔκελον] γρ. ἐκελή, ᾧ ψυχῆ Schol. H. Bekk. ἐκελόν σκην, metri grat., because ἐκελον takes initial 

Apoloq. 20 E, Sallust, Jug. 14 'in me inuria despecti estis,' to which add Ter. HauPOS. 2. 3. 66 'desidero id fieri tuo.'

σὰ τε μῆδα must not be rendered, as by Bothe, ' tua curae,' for μῆδα has as its regular meaning 'counsels,' 'devices,' etc. and is thus coupled with 

βολαι in II. 2. 340. The word πόθος gives, as it were, the keynote to the whole sentence, and μῆδα and ἀγανοφροσύνῃ are added as details of what she missed most. 'Longing for thee, that is, for thy loving counsels and thy tender ways.' When Helen is raising the lament over Hector's body, she recalls how he protected her from reproaches—εἰ τὸ μὲ καὶ ἄλλον ἐν μεγάροις ἐντούς | ὁ νῦ ἔν τῇ ἑπέσι παραπραφείον κατέτει χαῖρε | σῆ τ᾽ ἀγανοφροσύνῃ καὶ σοὶ ἀγάνας ἔπεισε II. 22. 768.

206. τρίς μὲν, cp. Virg. Aen. 2. 792 'Ter conatus igitur dare brevitas circum ; ter frustra comprensos manum effugit imago. | per levibus ventis volucrique simillima somno.'

207. ἐκελον is probably best taken adverbially, as ἐνον inf. 557 ; 14. 203 ; though Nitsch speaks of it as 'almost substantival.' If it be not taken adverbially, it might better be referred to the usage which sometimes introduces a neuter adjective, in some opposition to a preceding noun in a different gender. See note on Od. 12. 74.

208. γενεσκετο, iterative aorist, ap-

propriate to τρίς. Each disappointed effort brought its sorrow.

211. περι χειρε βαλωτε (joint περι-βαλωτε), 'with a loving embrace,' Notice the mixture of dual and plural. In II. 23. 97 we have μὴν ὡδὲ περὶ ἄμφωτα 

τεταρπαμεσα γύοιο, which is the only passage where χείρας, χεῖρα, or χειρες is omitted; cp. Od. 4. 454; 7. 142; 21. 212; 23. 208; 24. 347. The omission of the direct object enables ἄμφωτα to be used directly with a personal object, as, probably, ἄμφωτα ἔνθεο Od. 16. 214 Τρῆμας θεόν | ἄμφωτον διπλον ἔλθε σάρα ὅρησε, Od. 22. 498 ά μήν δρ ἄμφω 

ταρπαμεσα γύοιο. In the present passage ἄμφωτα stands as the equivalent of the reciprocal ἄλλοιν in II. 23. 98 (quoted above), and therefore is in close connection with the participle, although grammatically the subject of τεταρπαμεσα. ἄμφωτα γύοιο (II. 23. 10; 24. 513; Od. 19. 213, 251) is 'to take one's fill of lamentation.' Seller quotes Ov. Trist. 4. 3. 37 'est quaedam flere voluptas.'

213. εἰδῶλον is best represented by our word 'phantom.' It is used almost identically with ψυχῆ, as the immaterial ghost that remains when the body is dead, and the θυμὸς extinguished. But it implies more than the notion of ψυχῆ, first, as conveying specially the idea of something unreal and illusive, and secondly, as presenting a visible though unsubstantial copy of the person whom
it represents. Thus it is coupled with ψυχαί in Il. 23. 71; Od. 24. 14 ψυχαί εἴδωλα καμάτων, and in Il. 23. 104 the apparition of Patroclus is called ψυχὴ καὶ εἴδωλον, while inf. 475 we even have νεκρόν . . . βροτῶν εἴδωλα καμάτων. The seer Theoclymenus, Od. 30. 355, when he holds the prophetic vision of the suitors passing to their doom, cries, εἴδωλον δὲ πελών πρόθυρον, κλείς δὲ καὶ αὐτὸν | ιεύμιν Ἐρέβοις ὑπὸ οὐραρ. But the strongest passage for deciding the use of the word, as meaning the unreal and phantom image, is inf. 601 ἱππαρχός Ίππαρχος Πρακτική | εἴδωλον, αὐτῶς δὲ μετ' ἱππαρχῶν το θεόν | τέρτηται, where the contrast between εἴδωλον and αὐτὸς is vividly brought out. In exact harmony with this view we have the phantom of Aeneas, which Apollo fashioned to delude the Greeks, called εἴδωλον, αὐτῶς γὰρ Αἰνεία Ίππαρχος καὶ θεόν τεῦχος τοιούτου Il. 5. 449; and when Athena sends a warning dream to Penelope, in the form of her friend Iphathime, we read εἴδωλον πονῆσε, δέμα τε ἐντό θυσίας Od. 4. 796, called ib. 824. 835 εἴδωλον ἀμαρτῷ. This notion of εἴδωλον has many points in common with the Lucretian simulacra.

216. περὶ πάντων. See on Od. 1. 235; κάμαρον, Od. 2. 351.

218. αὐτὰ δεῖξε ὑπὲρ βροτῶν, 'this is the way with mortals.' Cp. Od. 4. 691.

The reading διὰ κεῖ τε θάνατοι may be supposed to be a later assimilation to the number of βροτῶν, but the combination κεῖ τε is suspicious. For the change from plural to singular cp. Od. 5. 120 θαλασσαὶ ἄγασθε . . . ή τε τε νοερεῖς, 13. 120 τοιούτης μὲν πάσης βροτῶν δεῖ κεῖ τι νοερα. See also II. 20. 454. The singular is also more appropriate, as it suggests the special instance of Anticlea herself. For the resumption of the plural cp. Od. 9. 96 διὰ τε φαγοῦ . . . οὐκ ἔθελεν . . . ἀλλὰ βούλοτο. 219. ἔχοντως, 'hold together.' Not unlike is φίλοις ἔστατο ἔχοντα Od. 9. 301. Cp. δοκεῖ δὲ ἄκοσκελεν ἔχεις | εἴχος ἐνημεροβοι, sc. νῖλα, Il. 12. 455, θύρην δ' ἔχει μοῦνος ἑκάτερη Il. 24. 455.

221. θυμὸς . . . ψυχή. The etymology of θυμὸς, root θυμ, as in θύμα, θυμός, is the Skt. chhā, seen in chhāma, 'smoke.' Lat. 'fumes.' Plat. Cratyl. 419, speaks of θυμὸς ἀνέτρεψεν τὴν θύμαν καὶ θεύσα ἐκ τῆς ψυχῆς. The connection of ψυχή with root θυμ, θυμ, signifying 'to blow,' suggests its identity of meaning with anima and spiritus. The general meaning of θυμὸς is 'feeling,' temper, 'affection,' or 'desire,' the seat of it is in στήθος Od. 23. 215, or ἐν φρεει. It is often used for vital principle or vital powers; so we have θυμὸν ἀλάσσας, ἀρείασα, ἀπαβέβαιος, ἀμαρτωλός τε ψυχῆς, etc.; and, as here, θυμὸν ἀνέτρεψεν. Generally it is applied to men, but we also find it used for the life of animals, as in Il. 3. 294; 12. 150. We have ψυχή coupled with θυμὸς in Il. 11. 334, and frequently with μένος.

With the phrase λέγει . . . θυμὸν ψυχῆς we may compare τῶν ἐνθ' ἐνθ' ψυχῆς, used of swooning, Il. 2. 596; of death,
ψυχή δ' ἦντ' ὑνειρος ἀποταμένη πεπότηται.
ἀλλά φῶσος τάχιστα λιλαιε' ταῦτα δὲ πάντα ἵσθ', ἵνα καὶ μετισσωθ' τέτ' εἴησθα γυναίκι.'

Νῦν μὲν δ' ἐπεέσσεσθ' ἀμειβόμεθ', αἱ δ' γυναίκες ἡλυθον, ὄτρυγεν γὰρ ἀγαλή Περσεφώνεα,
ὅσαὶ ἀριστήν ἄλοχοι ἐσαν ἥδ' θυγατρεῖς,
αἱ δ' ἀμφ' αἴμα κελανὸν ἄλλης ἱγερίθνουτο,
αὐτὰρ ἐγὼ βούλεων ὅπως ἔροιμι ἐκάστην.

ἡδὲ δὲ μοι κατὰ θυμόν ἀρίστη φαίνετο βουλῆ
σπασσάμενοι τανύκες ὅρο παχέος παρὰ μηροῦ
οὐκ εἶον πιείειν ἅμα πάσας αἴμα κελανοῦν.

in Od. 14. 426. Life, as expressed by ψυχή, is a separable principle. When the body dies, the ψυχή may escape by the mouth, II. 9. 409; or through a wound, II. 14. 518. The ψυχή, when separated from the body, finds its natural home in the realm of Hades. It is in the fact of having an existence of its own, separate from the body, that ψυχή is characteristically distinguished from θυμός, which is considered to be extinguished with the death of the body; though in II. 7. 131 we find θυμὸν ἀπὸ μελῶν ἄροι θυμοῦ · Ἀδών ἔστω. The disembodied ψυχή, though unsubstantial, might preserve exactly the form and lineaments of the body which it had occupied, II. 23. 65 foll. See note on ἔθιδον sup. 213. In this passage we may render θυμὸς 'life,' and ψυχή 'soul.'

223. πεπότηται. The sense here has the force of a continuous condition = 'hovers to and fro.' So πεπότηται II. 2. 90, δικάσται II. 12. 147. Nitzsch prefers to regard it as equivalent to οἰκτάται, and illustrates the sense by Virgil's 'fuge fere,' Georg. 1. 330.

224. ἀλλὰ φῶσος. His mother ends her words by bidding him press forward to regain the light of the upper world again, and 'bear in mind' (λέγει), she says, 'all these things, that thou mayest hereafter tell them to thy wife.' We may interpret the last words of Anticlea's speech as expressive of nothing more than a kindly feeling towards Penelope: as Eustath., πρὸς ἐνδεξὼν θηλαδῆ φίλαις.

225. The next hundred lines or so are taken up with a catalogue of noble ladies, mothers and daughters of heroes. It will be noticed (if we omit vv. 321—325, of very questionable authenticity) that all the characters are taken from legends of the Minyans and Thebans, seeming thus to point to a Boeotian origin of the passage. Lauer (Hom. Quaest. p. 70 foll.) claims a Boeotian author for the whole of the 11th book; thinking that the entire story of the visit of Odysseus to Hades belongs most appropriately to a country that was singularly devoted to the worship of Hades and Persephone; and where so many oracles of the dead (περιγραμματεύεται) were established. He reminds us that there were oracles of Amphiaraurus in Thebes; of Teiresias at the springs of Tilphoas; of Trophonius at Lebadea; and at Coronea there was said to be an opening into the nether-world. Whether we go as far as Lauer in assigning the whole book to Boeotian authorship, we can hardly help accepting his arguments for the nationality of the present passage, especially when he reminds us that the Boeotians had a peculiar fondness in grouping together lists of noble women, as illustrated by the Ποιαῖ, or πατάλαγος γυναικῶν, of Hesiod. And we may remark that the πατάλαγος ποιαῖ in II. 2 was known by the distinctive title Βοιωτία. Cp. Od. 15. 325 foll.

226. ποιόν does not point to the form of the intended questions, but to the possibility of putting them.
aὶ δὲ προμνηστῶν ἐπῆσον, ἴδὲ ἐκάστῃ ὅν γόνων ἐξαγόρευσεν ἐγὼ δὲ ἐρέευν ἀπάσας.

"Ενθ’ ἦ τοι πρώτην Τυρω Ἰδων εὐπατέρειαν,
ἡ φατὸ Σαλμωνῆος ἀμύμονος ἐγκονος εἶναι,
φῆ δὲ Κρηθῆος γυνὴ ἔμενεν Αιαλίδας
ἡ ποταμοῦ ἡράσατο, 'Ενπηθεν θεοῖς,
δὲ πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἤπι,
καὶ ρ’ ἐπὶ 'Ενπηθεν πολέοκετο καλὰ ἰδέα.

τῷ δὲ ἀρ᾽ ἐεισάμενοι γαῖηνεκος ἐννοοῦναίας
ἐν προχὼς ποταμοῦ παρελέγατο δινήστοις
πορφύρεοι δὲ ἀρὰ κύμα περιστάθη, οὐδὲ ἰδον,
κυριακὴν, κράγεν δὲ θεῶν ὑπητὴν τε γυναίκα.

233. ἤδη] τὸ δὲ, ἴδὲ, 'Ἀρισταρχος ψαλοὶ καὶ οἱ ἄλλοι Schol. H. 236. ἀμύμονος]
tίνες ἀγαθιλῶν πράγματοι Schol. H. See on Od. 1. 29.

233. προμνηστῶν, 'one before another,' or, as we say, 'one after another.' Eustath. supposes the word to be equivalent to προμνηστῶι (or, acc. to Buttm. προμνηστῶιν), i. e. μία μένοντα τὴν ἄλλην. It is more probably a lengthened form of πρῶμοι, analogous in structure to ἄγγοςτυν from ἄγγος. Cp. Od. 21. 230 προμνηστῶι διάδοτε, μὰρ ὅμα πάντε, where the meaning is sufficiently explained.

235. Τυρω. Cp. Schol. H. T. ταῦτην ἐπιστῶιν υἱὸν παλιθείλοι φαίνει διὰ τὴν λευκότητα, the name no doubt coming from τυρός, and meaning 'fair-faccd,' lit. 'curd white.' She was the daughter of the Thessalian Salmoenus and wife of Crethusus, the founder of Iolcus. By Poseidon she became mother of Pelias and Neleus; by her husband Crethusus, of Aeas, Phereus, and Amython. Crethusus was brother to Salmoenus, both being sons of Aeolus by Laodice; so that, like Arge, Tyro married her uncle. Salmoenus, who originally lived in Thessaly, migrated afterwards to Elis, where he built a city Salmoone. The river Enipeus rises in Mount Othrys in Thessaly, and, after receiving the waters of the Apidanus, falls into the Peneus; but as Salmoenus had two homes, one in Thessaly and the other in Elis so we find the name of the river on which his Elean city, Sal-
11. ΟΔΥΣΣΕΙΑΣ Λ.

[Λύσε δὲ παρθενήν ζώνην, κατὰ δὲ ὅπον ἔχειν.]

αὐτὰρ ἐπεὶ β’ ἐτέλεσε θεὸς φιλότησιον ἔργα,
ἐν τ’ ἁρα οἱ φῦ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὁνόματε.

Χαϊρε, γυναῖ, φιλότητι, περιπλομένου δ’ ἑνιαυτοῦ
tέξεις ἄγλα ἡκένα, ἐπεὶ οὐκ ἀποφαλίοι εἶναι
ἀθανάτων· σὺ δὲ τοὺς κομέεις ἀτιαλλήλευναι τε,

νῦν δ’ ἔρχειν πρὸς δῶμα, καὶ Ἰάκχοι μηδ’ ὄνομήν·
αὐτὰρ ἔγω τοῖς ἔλμο Ποσειδῶν ἐνοσίχθων.

"Ως εἰπὼν ὑπὸ πῶντον ἐδύσετο κυμαῖντα.

ἡ δ’ ὑποκουσαμένη Πελίνη τέκε καὶ Νηλία,

245. Ἀθετεῖται. πρὸς τί γὰρ ἐρώτη ὁ ἑκούσιον βουλομένη μνήμη κατέχειν ὅπον; Σφηδώτος δὲ ἀγροῦ τῶν στίχον. Eustath., has the line, and all MSS. Modern editors, except La Roche, bracket it. 249. τί εἰς ὁμορρίας Ἀρισταρχος. Σφηδώτου δὲ κακός τέχεια Schol. H. τί εἰς is the reading of the MSS. and Eustath., but Bekk., Dind., and Nauck adopt τί εἰς. La Roche adds, 'Aristarcheas lectio potior est, media enim forma Homerus nonnisi de patre aut de ambobus parentibus utitur.' ἀποφαλίοι] τινε τ’ ἀνεμόλοι εἶναἰ γραφουσιν. οὐκ ἐν Schol. H.

—'the hollow ocean ridges.' Eustath. expresses it neatly, τὸ δὲ κυριακὸν κύμα ὁπὸ ἐξ θαλαμων ὄροφον ἱσχεῖται. Cp. II. 21. 239.

245. λύσε δι. The Schol. A. speaks of Tyro as already wife of Creteus, so that ἀπερθενήν ζώνην would be incorrect. The expression does not occur elsewhere in Homer. For the objection raised to the latter half of the verse see crit. note. Dr. Hayman suggests that the sleep might have been intended to give the god an opportunity of resuming his own form, but the clause in parataxis, is more likely equivalent to κατὰ...χειρὶ ὅπον. He compares, however, h. Hom. Ven. 171 foll., where Aphrodite, as she rises from the bed of Anchises, Ἀχιλλεύς μὲν ἐν γυρισάν ὅπον ἔχειν, and then resumes her immortal shape, and reveals herself to her lover.

248. χαϊρε, intended as a blessing, 'Be happy in this love.'

περιπλομένου. Eustath. συμπληρωμένου οὐ μὴν καὶ πεπλομένου βῆκα. Cp. Aul. Gell. N. A. 3. 16 'Quod si ita est neque ultra decimum mensem sentura multierum protolli potest, quaeri oportet cur Homerus scripsisset, Neptunum divisse puelle ab se recens compressae, χαῖρε...τίτενι—sed Favorinus

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mihi ait περιπλομένου οὕπον τούτῳ non confecto esse anno sed affecto. In qua re usus est verbo non vulgaris significationis; affecta enim, (sicut M. Cicero et veterum elegantissimi locuti sunt) ea proprie dicebantur, quae non ad finem ipsum sed proxime finem progressa productave sunt.' But it is not impossible to render v. 4 of the year coming to its close, if we take it as the short year of ten months. Cp. Virg. Ecl. 4. 61 'matri longa decem tulerunt fastidia mensenses.'

249. εἴσαι, 'embraces.' For ἀποφαλίοι cp. Od. 8. 177. Autenrieth connects it here with φῶς and φῶς, and so makes it mean 'without offspring.'

250. ἀτιαλλήλου, (with imperative force), is a reduplicated form of ἅδαλλος. See on ἅδαλον sup. 39. The gender of φῶς is assimilated to the idea of 'sons,' implied in τίνα.

251. Ἰάκχεο, 'restrain thyself,' sc. from speaking. 'Cp. Od. 22. 356 Ἰάκχεο, μηδε τι τούτον αἰναῖτων οὔτε χαλέψ, Π. 1. 214 στ Ἰάκχεο.

254. ὑποκουσαμένη 'having conceived, so the uncompounded form ἅναι οὖν' II. 19. 117. The root υς is seen in Skt. υς, ρου-ς-μ-ς = 'tumere,' Lat. cu-mu-lus, etc.
11. ΟΔΥΣΣΕΙΑ Λ.

τῶ κρατερῶ θεράποντε Δίως μεγάλου γενέσθην

άμφοτέρω Πελίτης μὲν ἐν εὐσυχώρῳ Ιαωλκῷ

ναίε πολύρρηνος, ὁ δ’ ἄρ’ ἐν Πιλίῳ ἦμαθεντι.

τοῦ δ’ ἐτέρους Κρηθιῆι τέκεν βασίλεια γυναικῶν.

Ἀλωνᾶ τ’ ἤδε Φέρης Ἄμφοσχόνα θ’ ἰπποκάμη.

Τὴν δὲ μετ’ Ἀντίπην ἱδον, Ἀσωποῦ θύγατρα.

255. θεράποντε Δίως, ἰ.ε. 'kings;' as θεράποντες 'Arps are 'warriors,' and θεράποντες Μισσίσών, 'singers.'

256. εὐρυχρόμ., cp. Od. 4. 635. 

257. Πολύρρηνος, epic form of Ἰαωλκός, a town in the Thessalian Magnesia, the capital city of the Arcadians, and the rendezvous of the Argonauts.

257. πολύρρηνος, epic form of πολύρρην (πολύρρηνος ii. 9. 154). We must suppose the true form to be πολύ-

ςφραγίζω, from φραγίζω, metathesis for φραγίζω, 'sheep.'

259. ἰπποκάμης = 'fighting from the war chariot.'

After the death of Cretheus, Pelias refused any share in the kingdom to his half-brother Aeson, expelled his brother Neleus, and made himself king in Iolcos. He then sent Jason, Aeson's son, to Colchis on the dangerous quest of the golden fleece, fearing that he might claim his royal rights. For an account of Neleus see on Od. 3. 4 foll. Aeson was murdered by Pelias during Jason's absence; Pheres, father of Admetus, founded the town of Pherae in Thessaly, Od. 4. 795; ii. 2. 713. Amythaon was father by Iod cone of Bias and Melampus: see inf. 288; Od. 15. 225 foll.

260. Ἀντίπην. Here again we have Boeotian legend; the Asopus flowing between the territories of Thebes and Plataeae. Homer calls the river (Π. 4. 383) βασιλικοῦς λεγενθήν. Amphinon and Zethus, the two sons of Antiope by Zeus, are represented here as the first builders and fortifiers of Thebes. This is an earlier account than the common story of the foundation of Thebes by Cadmus. The Scholl. attempt to reconcile the two forms of the legend, by representing Eurymachus, king of the Phlegyæae, as having sacked the newly settled town after the death of Amphin and Zethus, so that Cadmus had to found it anew. But Apollodorus, following the other logographers, places Cadmus first, and introduces Amphin and Zethus at a later point in the series, representing them as having built the lower city of Thebes at the foot of the citadel Cadmeia. So Pausan. 9. 5. 6 τὴν πόλιν τὴν κάτω προφήσασα τῷ Καθεω. To this later stage of the legend belong the stories of Lycur, Diore, and Nycteus, in connection with Antiope, and of the walls of Thebes rising to the sound of Amphin's lyre. Grote notices on this legend that the logographers, having by their connecting artifices, opened a vacant place for it in the descending series of Theban myths, 'have proceeded in a way not usual with them. For whereas they are generally fond of multiplying entities, and supposing different historical personages of the same name, in order to introduce an apparent smoothness in the chronology—they have here blended into one person Amphin the son of Antiope, and Amphin the father of Chloris (inf. 285), who seem clearly distinguished from each other in the Odyssey,' vol. i. cap. 14. The analogy of the Theban Amphin and Zethus to the Lacedaemonian Dioscuri is worth notice. Euripides (Phoenix. 606) calls them τοια λεγενθάναι, and in Aristoph. (Ach. 906) the Boeotian swears τῇ τῷ σώ, where see Bergk., 'Iurat per Amphonem et Zethum tanquam Thebanus. Cum Lacon ali-

quis aut Lacena iurat τῷ τῷ σώ intellegit Castorem et Polluceom.' Later
11. ΟΔΥΣΣΕΙΑΣ Λ.

ἡ δὴ καὶ Δίὸς εὗχετ' ἐν ἀγκούνησιν οἰδαί, 
καὶ θέκες δύο παιδ', Ἀμφιώνα τε Ζηλὸν τε, 
οἴ πρῶτοι Θῆβης ἔδος ἐκτίσαν ἐπταπύλοιο, 
πύργωσαν τ', ἐπεὶ οὐ μὲν ἀπόρωστϊν γ' ἐδύνατο 
ναίεμεν εὐφόροιν Θῆβην, κρατερῶ περ ἑντε. 265

Τὴν δὲ μετ' Ἀλκμήνην ἱδον, Ἀμφιτρώνως ἄκοιτων, 
ἡ δὲ Ἡρακλῆς θρασυμέμονα νυμφίλειν 
γείνατ' ἐν ἀγκούνησι Δίος μεγάλοιο μυγέως 
καὶ Μεγάρης, Κρεοίντος υπερθύμου θύγατρα, 
τὴν ἐκείν Ἀμφιτρώνων νῦς μένος αἰεν ἄτειρῆς. 270
Μητέρα τ' Ὀδυςόδαι ἱδον, καλὴν Ἔπικαστήν,

264. οὐ μὲν] Ἀριστοφάνης οὐ μὲν Schol. H.

mythology regarded Zethus as the son of Epopeus, and therefore mortal and inferior to Amphion the son of Zeus. Similarly in the case of Castor and Polydectes, of Iphicles and Hercules, the former in each pair was the inferior mortal of human parentage. 261. καὶ Δίας, her boast was that she had a lover higher than Poseidon himself, even Zeus. Compare Ἑρμῆς γὰρ τοῦ ἄνδρου ἐν ἄγκολησιν λαῖνει, the words of Aphrodite to Hera, II. 14. 213.

263. Θῆβης ἱδον, as Θήβης ἱδον Od. 13. 344; Ὀδυςόδαι ἱδον Π. 24. 144. Cp. Π. 4. 406. A fenced city was needed as a protection against the wild tribes living round Thebes. For the form Θῆβης, later Θῆβαι, compare Μυκήνη Μυκήνας, Ἀθήνη Αθηνα. 266. Ἀλκμήνη was the daughter of Electryon, king of Messene. The common form of the legend represents Zeus as having visited her in the likeness of her husband, so that she was pregnant of two sons at once, of Hercules by Zeus and of Iphicles by Amphitryon. Thus Hercules is called by Catullus, (68. 112) 'falsiparent Amphitryoniades.' 267. θρασυμέμονα, epithet of Hercules here and in II. 5. 699, was generally regarded as equivalent to ἐς θρασίας μένει. It is rather θρασίας μεγαδας, as if θρασιμνύιμος, where μεν =root ma, or, more directly, from μῆμον.

θυμολίνοντα is used of Odysseus Od. 4. 724, 814. 269. Μεγάρη was the first wife of Hercules. Creon her father, king of Thebes, bestowed her hand upon Hercules for his gallant defeat of Erginus, king of Orchomenus, who had laid Thebes under tribute. She bore several children to Hercules, but, in a paroxysm of madness inspired by Hera, she slew them and their mother (παῖδας φονεύτας καὶ δόμαρτα Eur. H. F. 1015). This Creon is not identical with the brother-in-law of Oedipus. 270. ἄτειρης (ἀ, τείρο, τερ) = 'sturdy,' Litt. 'unwearied.' Cp. ἱράνθης πέλεειν ἐς ἄτειρης II. 3. 69. The epithet is used of χαλκῆς II. 5. 292; of a voice, II. 13. 45, etc.; of persons, II. 15. 697.

271. The story of Oedipus, as related here, appears in its simplest and probably earliest form. The incest and the parricide, and Epicaste's suicide are the only events recorded. Perhaps the marriage with Epicaste (in later times Iocaste) may be taken as implying the legend of the Sphinx and the solving of her riddle. But a real divergence is apparent in the words ἄφαρ...ἄνθρωποι, which can have no other meaning than that the union had but just taken place, when its incestuous nature was revealed, and that Epicaste, instead of living many years in wedlock with Oedipus and bearing children to him, at once put an end to her life;
while Oedipus still continued king at Thebes, though haunted by the avengers of his mother's wrong. No allusion is made to his self-inflicted blindness, nor of his wandering to Athens to find a grave; and it is not unlikely that the connection of the king of Thebes with Theseus was the later invention of an Attic poet or rhapsodist. Indeed, Homer makes it evident (II. 83. 679) that Oedipus died at Thebes, and that his funeral games were held there. The manner of his death is not recorded, but the expression δεδουμένος ὁδόν ὄλιθος has been supposed to imply that he fell in war, or, at any rate, by violence; for it seems too artificial to interpret it of his sudden fall from prosperity. The Attic tragedians represent the discovery of his relationship to his mother as long deferred, and his four children as all born to him by Jocasta. But Grote (vol. i. chap. 14) reminds us that the 'ancient epic called Oedipodia, treading more closely in the footsteps of Homer, represented him as having after her death married a second wife Euryganeia, by whom the four children were born to him; and that the painter Onatas adopted this story in preference to that of Sophocles.' See Paus. 9. 5. 5. In the old narrative of the Cyclical Thebes, Oedipus does not appear to be described as blind; nor, as far as can be known, is the blindness mentioned in the narrative of Phercydes (Schol. Eur. Phoen. 52), though it forms part of the narrative of Hellenicus (ib.).

Oλιθόδοος. This form occurs in ll. 23. 679; Hesiod, Opp. et Di. 163; cp. Pind. Pyth. 4. 263. If the nom. ὁδόν ὄλιθος exists, it may be compared with ἡπατέσις ll. 15. 719. This universally received account makes the name of Oedipus a reminiscence of his exposure on Cithaeron, when his 'feet were swollen' with the cords that bound them; 'forata ferro gesseras vestigia, tumore nactus nomen et vitio pedum' Senec. Oed. 812. It is more likely that the story formed round the name, and was suggested by the apparent etymology. No allusion is made to the circumstance in Homer; and Döderlein, n. 964, seeks to derive the name simply from ὄλιθος, as it were 'tumidus ira,' regarding ὅλιθος as a mere termination. Schmeidelein (Einl. zum Oed. Tyr. s. 55), with greater probability, refers the word to ὅλιθος, as in the Greek, 'par excellence the insipiens sapiens;' cp. O. T. 397 ὁ μύθος ἐβίων ὁλιθόν, where the jingle can hardly be unintentional.

'Εκκαδόη, from root ἄδη, as in κακαιοει, meaning 'brightness.'

272. μέγα ἔργων, see on Od. 3. 261. It is interesting to see how μέγας gets the bad sense of 'monstrous,' through the instinctive feeling in the Greek mind of the connection between moderation and propriety. See Od. 12. 373.

274. ἄφαρ has variously been connected with root ἄρ, as in ἀδιψὸς or ἄφω, or with Skt. सो. The older commentators referred it to ἄτω or to ἄπω and ἄρα, Hartung to ἄδη and ἄρα. It is important to settle the meaning here, for one of the main features of the story depends upon it, as Schol. B. saw, interpreting it οὐκ ἔδωκεν ἄφως ἐν νόοι ποτὲ ἔχει πίθα; all ἀξιόρρητος. We know however that if we keep to the old form of the story, the Scholiasts' difficulty disappears. Now the Et. Mag. gives four shades of meaning to ἄφω, viz. τὸ ταχύς, καὶ τὸ πράξεως καὶ παραχρήμα, καὶ τὸ αλφιδόν, καὶ τὸ βράδυ, but the adverbs used by the parapr., by the Scholl., and by Apollon., to interpret ἄφω, are generally ταχύς, εὐθύς, ἐνδυχόμενος, and Schol. B. L. V. on ll. 1. 349 says, ἄφως δὲ καὶ τὸ ἐνεύρετα. The last remark is valuable, as it seems to hit the real point in the use of ἄφω, which is to express immediate sequence upon what has gone before. In ll. 23. 311 we have ἵπποι ἄφαρεσσα, an adjective, perhaps of comparative degree, from ἄφω, the Scholl. and Ap. rendering the word

ἀνάπνοα is the adjective from ἀναπνήοναι, α ἄναπνοοι αὐτῶν ἀνα-

πνεύμα Hdt. 6. 128, 'he enquired closely into.' The transition of meaning from 'enquired into' to 'well-known' is easy. It seems to imply that the gods made no special revelation, but secured the discovery of the deed by stimulating men's curiosity, and setting them on the right track of enquiry.

275. πολυπράτο. Perhaps a contrast is here intended between the 'loveliness' of Thebes and the 'misery' of the king who reigned there.

Join θεῶν διὰ βουλάς with ἄλγεα πάσχων, and for this use of διὰ with the accusative cp. Od. 8. 520, 13. 121; 19. 154.

277. πυλάρτης, 'the warden,' is used of Hades, here and in II. 8. 367; 13. 415. Apion interprets ὡ τοῦ τοιῶν πυλαρτήνιον. It is rather ὡ τοῦ τοῖς ἄραρίστως ἔχων, as πυλαὶ . . πύλα στιθαρών ἀραρίστων II. 12. 454, etc.

278. ἄφαρμον, 'having fastened high a noose from the lofty beam;' αἰτῶν has here its simple physical meaning, and stands predicatively with ἄραμον, the words ὄφι ὄφι. μελ. being added as epegeesis; cp. γυμνόν ἄτερ κόρους τοῦ καὶ σαφῆς II. 21. 50. As Ἡφαιστεος, Od. 8. 279, let down his fine nets over the bed where Ares and Aphrodite lay (κόπησει τῶν μελαθρῶν ἐκείνων), so here Epicaste makes fast the rope ὄφι ὄφι μελαθρῶν. This long rafter, which went across from wall to wall, carried the weight of the roof. Athens, in the form of a swallow, sits ἄτα μεγάρῳ μελαθρῷ, and the eagle in Penelope's dream perches ἐν πρόσω πλαγίῳ μελαθρῷ, which may be the free end that came through the wall to the outside.

279. μελαθρῶν was also used more widely, in the senses in which we use 'roof,' as μελαθρῶν ὑπελείφει Od. 18. 150, φίλαται ἄρνας ἕπεξ ὑπελέιψε μελαθρῷ II. 9. 204. The ethical meaning attached to it is seen in the words ἀδελσαι μελαθρῶν II. 9. 640.

280. With ὡ ἀχει σχεμήν it seems most natural to compare such usages as ἄσθαμα ἐχασαί II. 15. 10, and to assign a passive force to the aor. mid. σχεμίη, making it mean 'held fast by,' 'absorbed in,' her own sorrow. Cp. κηρηθμῷ δ' ἐγκεκριτ. 334. The Schol. interprets by κατασκεύασσια.

280. ἐρώτες. See on Od. 2. 135. 281. Χλώρης. Chloris, daughter of Amphion, king of the Minyan Orchos-

menus, was married to Neles king of Pylos, and was mother by him of three sons and one fair daughter Pero, whose hand was to be bestowed upon the man who could succeed in bringing from Phylace the cows of Iphicles. There was a noble prophet who undertook the task, but he was caught and imprisoned for a year by Iphicles, who then set him free as a reward for his prophetic revelations. This is the whole of the story as it stands here; but it reappears in a somewhat different form, or at any rate with additional details, in Od. 15. 235 foll. When theoclymenus is first introduced upon the scene, the descendant of Melampus, who is the μοῦτα ἀρχήν of the present passage, Melampus, according to this version, had once lived in Pylos, but had sought a new home; for, while he was prisoner in the house of Phylacus,
Neleus had seized and kept his possessions. He had fallen into the hands of Phylacus while attempting to carry off his cows, the price demanded by Neleus for the hand of Pero; but at last he succeeded in bringing away the cows to Pylos, when he avenged himself on Neleus, handed the lady he had won to his brother (Bias), and went to be a great chief in among the Argives, where he married, and begot among other children Oeicles, who was father of Amphiaraurus. The steps in the genealogy may be represented thus:—

Salmonesus Iasus

Tyro Amphion

Amythaon Neleus = Chloris

Melampus Bias = Pero

Antiphanes Mantius

Oeicles Polyeleides

Amphiaraurus Theoclymenus.

The story is briefly summed up by Propertius, Eleg. 2. 4. 17 foll.

'Turpis perpessus vates est vincula Melampus,
Cognitus Iphicli surripuisse boves.
Quem non lucra, magis Pero formosa
cœgit,
Mox Amythaonia nupta futura domo.'

283. 'Αμφιόνος. This Amphion, son of Iasus, is distinct from the Theban Amphion; but a later form of the story identified the two, and represented Chloris as daughter of Amphi- o by Niobe, and the only one of the children whom the gods spared.

284. Ὁρχομενη. This ancient Boeotian city, at the influx of the Cephissus into the Copic lake, was the capital of the kingdom of the Minya, which called after their eponymous king Minyas, who built the famous treasure-house at Orchomenus. The legends speak of a Minyan Orchomenus in Thessaly, and Nitzsch prefers to regard the city here spoken of as Thessalian, comparing II. 2. 511; 9. 381. If the question could be decided it would make but little difference to the story, as the Minyae are represented as having immigrated from Thessaly into Boeotia, and if there were two Minyan cities called Orchomenus, they would be inhabited by the same people. There was an Arcadian Orchomenus, II. 2. 605. For the discrepancies of Orchomenian genealogy see Grose’s Greece, vol. 1. chap. 6.

285. ὡ δὲ Πιλων βασιλέως. The regular use of βασιλείως is as an intransitive verb; compare βασιλείως ἐν Ἰλακ. Od. 1. 401, κατὰ δήμων 22. 53, ὑπὸ Πλάκων II. 6. 425. This inclines us to take Πιλων as a purely local genitive, and not in government with the verb. In Od. 7. 59 we find Γέγοντος βασι- λείως, where the dative is ethical. Translate, ‘she was queen in Pylos, and bare the king noble children;’ so μαρία δὲ βασιλείως ὑπὸ Πλάκων II. 6. 425. It was her marriage with Neleus that made her queen, so that of readily refers to βασιλείη implied in βασιλείως. The former clause would naturally be participial, as ὣ δὲ Πιλων βασιλείως γημαρίης, τικαν ὅ, etc., but it is here put as an independent sentence. Neleus had twelve sons in all (II. 11. 653 foll.), but all except Nestor were slain by Heracles.

286. ἄγγελως. This word has
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τούσι δ’ ἐπ’ ἱφθιμνή Πηρὼ τέκε, θαῦμα βροτοῖν, τὴν πάντες μνάωντο περικύται τοῦ ἄρη διε διὸ ἥλικας βδας εὐρυμετάπους ἐκ Φυλάκης ἐλάσεις βης 'Ἰφικλησίς 290 ἄργαλεας· τὰς δ’ οἶδο ὑπέσχετο μάντις ἀμύων ἐξελάνω χαλεπῇ δὲ θεοῦ κατὰ μοῖρα πέδησε, δεσμοὶ τ’ ἄργαλεοι καὶ βουκόλοι ἁγρωίται, ἀλλ’ ὦτε δὴ μηνεν τε καὶ ἡμέραι ἐξετελεύτῳ ἄν περιτελλόμενον ἔτεος καὶ ἐπτίλυθον ὀραί, καὶ τότε δὴ μὴ ἔλυσε βη 'Ἰφικλησίη, θέσφατα πάντ’ εἰσώντα· Δίὸς δ’ ἐτελεῖτο βουλή.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέων παράκοιτιν,

288. οὐδ’ ὄρα] 'Ἀρίσταρχος, οὐδ’ ὄρα Schol. H. The common reading is oūd’ ti.

thoroughly exercised the ingenuity of etymologists. Aristonicus and the older commentators regarded it as equivalent to γεράνοιος. Hesych. and Et. Mag. διὰ τὸ αἰγρέων ὅχλον τούτην τὴν τροφήν. Modern philologists have proposed αἰγρέων — ἤχον — 'currus colligeret,' αἰγρεων— ἄχος, etc., etc. Buttm. and Lobeck, not unnaturally, despaired of any derivation being discoverable.

287. Join τοὺς with ἔπι, 'besides these.'

289. τῷ, not πῷ, for the enclitic cannot well begin a verse. For the use of the demonstrative to prepare for a relative sentence compare τάν ἄν πάντος ἐκείνων Od. 2. 119, γαμέσθαι | τῷ δὲ τοῦ πατήρ ἐκεῖνος Od. 2. 114, τῷ δόμον δὲ . . . ἐσών II. 18. 508.

290. δεσμοὶ, Notice the tense, 'was not ready to give;' 'was not for giving,' compare ἵμαθος τὸν παρ’ οἷς ἱκτιστῶσι τὴν αὐλήν Hdt. 1. 68.

291. Αἰγράλεια represents a sort of 'oratio obliqua' implied in the former clause, ' nisi abegisset.'

292. Ιφικλησίης, cp. Od. 2. 409. Iphicles or Iphicles was son of Phylacus, living in Phylace on Mount Othrys in the Thessalian Phthiotis. Phylacus seems to have stolen these kine from Tyro, mother of Neleus (v. 235); and Iphicles was now keeping them guarded by savage herdsmen, and, as later legends added, by a furious watch-dog. The story of the imprisonment of Melampus may have come from the ideas suggested by the words Φύλακος and Φυλάκη.

293. With ἄργαλεας supply ἀλάσαι from ἀλάσει, 'hard' or 'dangerous' to drive away, as being so well guarded.

294. Εὐστάθ. interprets this of a special prediction made by him, πέρι παιδοφολιας μαντευόμενοι τῷ Ἰφικλῆ (ἡ γὰρ ἐσχῆ), καὶ περιτελλόμενοι θεοῦ. The Schol. V. refers it to the fact of the prophet having foretold the fate that would befall him on this enterprise, ἐλθο, ὥστε δὴ μᾶτιν, δὴ ἀλάσαι εἰςαυτήν. Melampus was supposed by the later logographers to understand the language of all animals; and many stories are told about his questioning of the birds, and his listening to the talk of the worms as they bored through the beam of his chamber.

The phrase Δίως δ’ ἐτελεῖτο βουλή appears in II. 1. 5.

295. Λήδην. This passage, if it be genuine, makes a break in the list of Boeotian or Thessalian legends. Leda (whose name may be identical with lāde, 'wife,' found in Lycean inscriptions: compare the name of the
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η β' ὑπὸ Τυνδαρέω φρατέρφορω γείνατο παίδε, Κάστορα β' ἰππόδαμον καὶ πυὸ ἀγαθὸν Πολυδέωκε, τοὺς ἄμφω ἀνάπτε κατέχει φωικῶς ἄλα ὁ καὶ νεῖθεν γῆς τιμὴν πρὸς Ζηνὸς ἐξοντες ἄλλοτε μὲν ἄνων ἀτέρημεροι, ἄλλοτε δ' αὖτε τεθράσω τιμὴν δὲ λελέγχασιν ἢν θεώς.

304. λελέγχασιν] The MSS. all give this form, notwithstanding the unusual shortening of the penult. Eustath. adopts the reading, remarking how το λελέγχασιν σωτήλει τὸ παραληγόμενον, but suggests that it might be written σωτὴρ ἔκθειμυς τῆς ληγοφυστικὴς, sc. λελέγχασι, which Wolf writes in his text. See on Od. 7. 114.

Carian island, Ἀδῆς) is described as a daughter of the Aetolian king Thesius. Tyndareus (from the same stem as the β' τυνδαρέως ἰππόδαμον καὶ πυὸ ἀγαθὸν Πολυδέωκε) was a prince of Sparta. Driven hence by his brothers, he found a home with Thesius and married his daughter. Leda became the mother of four children, Castor and Polydeuces, Helen and Clytaemnestra; but the parentage is variously given. Castor and Polydeuces are both called sons of Tyndareus, while their sister Helen is called a daughter of Zeus, II. 3. 436; Od. 4. 189, 219, 568; and Clytaemnestra, again, a child of Tyndareus, Od. 24. 199. In the Homeric hymns (17 and 33) the two sons are called both Δ' ἰππόδαμον καὶ Τυνδαρέως, and later forms of the story refine upon this, making Clytaemnestra and Castor the offspring of Tyndareus, and Helen and Polydeuces of Zeus. Thus Castor appears as a mortal, and Polydeuces as an immortal; but when Castor falls in the fight with the Acharnians, Polydeuces gives up half his immortality, sharing it on alternate days with his brother Castor. Cp. Pind. Nem. 10. 55 μεταμιγδόμενοι δ' ἐναλλὰς ἀμέσα τὰν μὲν παρὰ πατρὶ φάλην ἰππόδαμον καὶ τὰν δ' ἐν τῷ κενὴς γίς ἐν γαλάζοις θεράπεως (where their grave was shown), πῶς ἀμε- πλαστὴν ἀμοῖνοι, ib. Pyth. 11. 63 το μὲν παρὰ ἀμαρτησία θεράπεως δ' ὀλ- πευτάσαν ἐδώον Ὀλύμπου.

This story would seem to connect the Dioscuri with some myth representing the alternation of light and darkness, Welcker (Gr. G. 1. 606 foll.) identifying them with the morning and evening star; cp. Stat. Silv. 4. 6. 15 foll., where Castor is used for Lucifer. The epithets λελέγχασιν, σωτηρίαν Pind. Pyth. 1. 66; Ol. 3. 39, and the expression ἕνως μεμάρθηται Eur. I. A. 1154, cannot but refer to these legends: θεός Soph. Aj. 673. But if the ἐπιγραφή is so necessary to connect them with such myths, it is remarkable that it finds no place in the Iliad, where Helen describes them (3. 243) as 'dead and buried' in Lacedaemon before the Trojan war began. Müller (Dor. 2. 10. § 8) thinks that we have the worship of some ancient Peloponnesian deities blended with the heroic honours of the human Tyndaridae; the former attributes in process of time superseding the latter. See Dict. Biogr. and Myth. S. v. 300. Κάστορος, from root καθ-, as ἐπι-, διάστησι sup. For the meaning of Πολυδέωκες see on ἔδωνες Od. 4. 489.

301. τοὺς ἄμφως. Cp. II. 3. 243 τοὺς δ' ἄνω τοὺς κατέχουν φωικῶς ἄλα ἐν λακε- δαιμονίοι ἄδριφων παρὰ πατρὶ γαῖαν. For the phrase γαῖαν or αἵαν εὐριμάκος cp. Od. 13. 427; 15. 31; II. 16. 629, where the expression has the regular meaning of being dead and buried. It is difficult to reconcile this with ζωῆι, unless we apply a sort of oxymoron to the effect that though dead, buried, and νεώθεν γαῖας, they are 'alive' to a certain extent, the extent being limited by the words of καὶ... τεθράσι. Nitzsch proposes to read ἀμφικρασίαν, to which the following line would form the exepegesis. But only by straining the interpretation is it possible to harmonise the form of the story in the Iliad with that in the Odyssey.

304. λελέγχασιν. See crit. note. For the quantity of the σ see Od. 7. 114 on φεβέας, and cp. Monro, H. G. §§ 5, 7. Among other points which
Τὴν δὲ μετ᾽ Ἰφιμεδείαν, Ἀλεωῆς παράκοιτων, εἰσίδων, ἢ δὴ βάσικε Ποσείδαών μιγῆναι, καὶ ρ' ἐτεκεν δύο παῖδε, μινυθαδίω δὲ γενέσθην, Ὄτων τ' ἀντίθεσιν τηλεκείτον τ' Ἐφιάλτην, οὐδ' ἢ μηκύστους θρέψει ξέδωρος ἀρουρα καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὀρίωνα: ἐννόωροι γὰρ τοῖς γε καὶ ἐνεονήχεις ἤσαν ἔφρος, ἀτὰρ μῆκος γε γενέσθην ἐννεόργυιοι.
οἴ ρὰ καὶ ἀθανάτους ἀπειλήτην ἐν Ὀλύμπῳ

suggest a late origin for the whole passage we may note that τὴν Τιτυλίανον παράκοιτου (sup.) seems to be a use of the demonstrative pronoun, or article, that is quite post-Homeric. We might quote θάμμων τῶν ὑφήμων II. 2. 595 as the nearest parallel; but not δ᾽ Ἰφιάλου πᾶς (as Krüger) II. 13. 698, for δ᾽ there is the emphatic demonstrative, referring back to δὲ μὲν, ib. 694. 

305. Ἰφιμεδία was daughter of Triops, king of Thessaly. Aloeus, her uncle and husband, is described as son of Poseidon by Canace daughter of Aeolus. Iphimeadeia alleged "(φάσκε, as sup. 236 φάσα, and 261 ἐφέρο) that she was mother of Otus and Ephialtes by Poseidon; the common form of legend reappearing, as in the story of Tyro, Antiope, Alcmena, and Leda.

307. μινυθαδίω is explained by vv. 318-320; with the form of adjective compare κρωταδίως, βεκχάδιως, αφρίδιως. The name Aloeus is from ἀλος. He is the 'man of the threshing-floor,' and his son Otus (ἐθέω) tramples the corn from the husk, while Ephialtes (ἐμπε-ἀλα, Eustath. quoting the reading Ἐπιάλτης, see La Roche ad loc.) tosses it up for the wind to winnow it. Others connect Ephialtes with ἐπι-ἀλλομα, making the name descriptive of the leaping upon the grapes in the wine-press. Anyhow, the names commemorate the early glories of agriculture—a fact further pointed to by the words θρέψει ξέδωρος ἀρουρα. The size of these giant children of the soil reminds us of the μηγενής Τίτυς, ὦ ἐν' ἔννοια εἰς τὸ πεῖλαμα, inf. 577. Otus and Ephialtes are represented in the Iliad (5. 385 foll.), as having imprisoned Ares for thirteen months ἀλατέον, in κεράμω, on which Schol. D. remarks, τοὺς Ἀλαωεάνας φασὶ κατασφάλει τῶν πόλεων καὶ τὰς ἐν αὐτὸν παρακεφάλας, καὶ ἐν εἰρήνῃ ποιήσατο βιοτεκνεῖ τοὺς ἀνθρώπους.

311. ἐννόωροι, see on Od. 10. 19. It is hardly possible to attach any other meaning to it here than ‘at nine years of age,’ because of the word ἐννοα-πήξες. This rendering will also fall in with μινυθαδίω γενέσθην. The meaning of γὰρ refers back to μηκύστους in v. 309; the words from καὶ πολὺ ... Ὀρίωνα being parenthetical.

313. With the form ἀπειλήτης, cp. ὑμαρτήτης (v. 1. ὑμαρτήτης) II. 13. 384; συγκατήτης, συκήτης, προσωπήτης, φωτήτης, and seen Monro, H. G. § 19, who classes these as forms of non-thermic contracted verbs.

314. With φυλόμεα (elsewhere φυλόμενος) στηριγμοι compare ἐμοὶ στηρίζω Od. 16. 292; 19. 11. φύλωμα (often used in the Iliad, but found in the Odyssey only here and in 16. 268; 24. 475) is referred to some to φυλὸν only, the rest of the word being terminational. Curtius proposes to connect -ονι with root ot = 'work,' as in Περελ-οπεια and Lat. op-us; but the common etymology gives φυλο-οφ in the sense of the 'battle cry of the hosts' or the 'slogan yell of gathering clans.' With this last view we might compare the use of βοθ and δυτή.
"Οσαν ἐπ’ Οὐλίμπω ὁμάσαν θέμεν, αὐτὰρ ἐπ’ "Οσαν 315
Πήλιον εἰνοσίφυλλον, ἐν οὐρανός ἀμβατός εἰη.
καὶ νῦ κεν ἔξετέλεσαν, εἶ ἢ ἐξ ἰσομέτρων ἱκοντο-
ἀλλ’ ἀλεσθεν Δίος νῦ, ὃν ἥκιστος τέκε Λεοντιοῦ
ἀμφοτέρω, πρὶν σφών ὑπὸ κροτάφωριν λούλους
ἀνθήσαι πυκνάται τε γένες εὐανθεὶ λάχνης.
320
Φαύδην τε Πρόκρων τε ἵδον καλὴν τ’ Ἀριάδνην,
315, 316.] ἀδετοίντα δὲ ἀδύνατο (sc. by Aristarchus) Schol. V. ἀδετοίτων
πρὸς τιναν Eustath.

315, 316. See crit. note. Eustath. remarks upon the passage that these lines are rejected, εἶ καὶ οἱ λαυκαῖ (the professed elucidators) φασίν ὅτι ἡ μεταγραφή ἐπὶ τὸ ἄδετον, οὐ μὴν ἐπιτρέπει, that is to say, they felt the difficulty of supposing the circumstances to have taken place, and so laid all the stress upon μέμασαν, as though the Aloidae had had the will but not the power to achieve. The objection felt by Aristarchus no doubt was how to reconcile Ἰν Οὐλίμπῳ of v. 313 with Ἰν Οὐλίμπῳ μέμασαν θέμεν. In one verse Olympus is the scene of the fight; in the other, the gods are far above Olympus, which must itself be used as only the first step in a gigantic staircase, by which they might be reached. Eustath. might say on v. 315 ἵπποι χαλεποί Οὐλίμπῳ οἱ ὀφράς, but Aristarchus laid it down as a rule (Lehrs, Aristarch. 175) that Ἰν Οὐλίμπῳ in Homer was always the mountain of that name. Nitzsch objects to the explanation suggested by Lehrs (p. 176); but if the two lines are to be retained, it is the best that can be offered: Ἰν Οὐλίμπῳ ascendant Aloidae; tum Dii illos fugientes in altiora caeli effugint; quae caeli altiora ut et ipsi ascendere possint... montes superstrenere molinentur. It is very likely that the two lines are a later interpolation from some Γραμματομαχία. The legends about the wars of gods and giants are not found in Homer, but are already developed in the Hesiodic epic. The presumptuous pride of the Aloidae in attempting to scale the skies has its prototype in the building of the tower on the plain of Shinar, ‘whose top should reach unto heaven.’
318. Δίος νῦ. In Pind. Pyth. 4. 88 they are represented as slain by Artemis in Naxos.
319. οὐλών, 'whiskers.' Cf. Xen. Conviv. 4. 23 τούτοι τε οὐλως παρά το ἄγα σαφέστως. Curtius regards the initial ι as a weakened reduplication, comparing λαών, οὐλών and Οἰλώ, names of Demeter, lepōs and ὀφές, λάχη for λιθη.
320. πυκνάται. It is better, keeping λούλου still as the subject, to render 'and covered their cheeks with sprouting down;' others make γένες the subject, and treat πυκνάται as intransitive. We might expect εὐανθεί λάχνης, which would remove all difficulty.
321. Φαύδην. The three names that follow belong to Attic legend, and thus the continuity of Thessalian and Boeotic story is again broken. Vv. 321-325 are probably a later interpolation, and, like other passages that allude to Athenian legend, they may belong to the date of the Peisistratian recension. Phaedra was daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. Her tragical fate was caused by her guilty passion for her step-son Hippolytus.

Procris was daughter of Erechtheus, king of Athens, and wife of Cephalus. The story of her fate takes many different forms; but Cephalus generally appears as a young hunter, carried off by Æsc for his beauty, ἄδημοιοις θεὸιν ἀναπτομενοὶ. The legends about the heavens and the moon are not found in Homer, but are already developed in the Hesiodic epic. The presumptuous pride of the Aloidae in attempting to scale the skies has its prototype in the building of the tower on the plain of Shinar, ‘whose top should reach unto heaven.’
κούρην Μίνωος ἀλόδφρονος, ἂν ποτε Ὄησες ἐκ Κρήτης ἐς γυναῖν Ἀθηνάιων λεβάν ἣν μὲν, οὐδ' ἀπόνητον πάρος δὲ μιν Ἀρτέμις ἔκτα Δή ἐν ἄρμιστῇ Διονύσου μαρτυρίσαι.

Μαϊράν τε Κλαμένην τε ἱδών στυγερῆν ὑ' Ἐρμύλην,

324. ἄπόνητον τε ἱδών ἐταίτεσαν γρ. Scho. H. ἔκτα] 'Ἀριστοφάνης ἐσχε Schol. H. Eustath. gives both readings. Probably ἐσχε is the original reading, found in Vind. 5. 50, 56, Ven. 613, with variant ἔκτα.

(see Peller, Grk. Myth. 2. 145 foll.). She was famed, as Eustath. says, ad loc., εἰ τοῦ ἄρηρι, καὶ παρομία ἐς αὐτής φύρεται τὸ Πρόκριδος ἱδῶν, i.e. a dart that never misses its aim. Cp. Eurip. Ion 1155, of the full moon, κόλπος ἐς παρομιάς ἐς τοῖς μέσοις ἐς ἄρηρις.

The story goes on that Εσως tempted Cephalus to test his wife's fidelity, and when it was found wanting, she fled to Crete, where she joined the huntress Artemis. Coming back to her lord, she brought with her the famous dart and gave it to him for his own use. The last scene of her life describes her as following Cephalus to the woods, suspicious that he visited some paramour here. As she tried to hide herself in a thicket, she saw something moving, and shot the unerring dart only too truly. Procris falls by her own weapon. If we are to carry out the idea of Procris as the moon, we must think of her faint and pale, dying before the darts of the rising day. See Ov. Met. 7. 692 foll.

But the name ἔρηρι given to the mother of Cephalus makes it likely that the abduction of Cephalus by Εσως has some connection with the morning-rays absorbing the dew.

Ariadne, i.e. Ἀράγης (a form of the name actually found on a vase), cp. Hesych, ἄραγης ἄρηρις, may be intended to represent a personification of the fertile powers of the soil. She was the daughter of Minos and Pasiphae, and gave her lover Theseus the clue by which to thread the labyrinth and slay the Minotaur.

322. Minos is here called ἀλόδφρονος, 'evil-hearted,' perhaps in remembrance of the cruel tribute he had laid upon Athens. In this form of the story Theseus 'was carrying Ariadne off from Crete to the soil of sacred Athens, but he did not have his joy of her; for, ere that, Artemis slew her in sea-girt Dia, on the information of Dionysus.' The Dia mentioned here is the little island, now Standia, just off Heracleon, on the north coast of Crete. Theseus would pass the island in sailing for Athens. This is different from the common account, which represents Ariadne as deserted by Theseus in Dia (Naxos), and taken to wife by Dionysus. What are the μαρτυρίαι? Some suppose that Dionysus informed Theseus that Theseus had lain with Ariadne in her sacred grove in Dia; or that Ariadne had been promised to Dionysus, but had surrendered herself to a mortal lover.

324. With οὐδ' ἄπόνητον, 'he had no joy of her,' cp. Od. 16. 120; 17. 293. Elsewhere ἄπόνητου is found with a genitive, as ἄρηρις II. 11. 703, τιμῆς Od. 24. 30, ἡμῶν II. 17. 25.

If ἐσχε (see crit. note) be read for ἔκτα, we can hardly render it, with Eustath. ἐσχες θανάτος, but rather 'stopped her,' i.e. let her go no further with Theseus.

325. The form Διονύσου occurs only here; the regular form in Iliad and Odyssey being Δίωνυσος, II. 6. 132, 135; 14. 325; Od. 24. 74. In the hymns, the orthography Διωνύσος is common. In Hesiod, Sent. Hym. 420. Διωνύσος occurs (but Athen. 10. 428 cites the line as from the μεγάλαν 'Βοῖαν'); also in Theocr. 17. 112; Theogn. 976; Callim. h. 6. 72; Pind. Ol. 13. 25; frag. 5. 104.

326. With Maera, Clymene, and Erphyle the story returns to Boeotian legend, the continuity of which we supposed to have been broken by the interpolation of later rhapsodists or editors. Maera, says PherCydes, ap. Schol., was ἡ Ποιότου θυγατέρα καὶ Ἀντές, κακλείς διαπρεπεστάτης, ταύτης
11. ΟΔΥΣΣΕΙΑΣ Λ.

ἡ χρυσῶν φίλου ἄνδρὸς ἔδειξα τιμήτων.
πάσας δ' οὐκ ἂν ἐγὼ μυθόσωμαι οὐδ' ὄνομήν,
δοσάς ἥρων ἄλγχους ἵδων ἣδε ἑγαράτρας;
πρὶν γάρ κεν καὶ νός φθίν᾽ ἄμβροσας. ἀλλὰ καὶ ἄρη
εὐθέων, ἢ ἐπὶ νήα θοῦν ἐλθὼν᾽ εἰς ἑταῖρος
ἢ αὐτῶν πομπὴ δὲ θεοὶ υἱῶν τε μελήσιε;

*Ως ἐφαθ’, οι δ' ἄρα πάντες ἀκὴν ἐγένετο σωφή,
κηλιθμῷ δ' ἐξοχοντο κατὰ μέγαρα σκιέντα.
τοῖσιν δ' 'Ἀρήτη λευκόλενος ἱρχετο μύθων'

330. φθίν] φθεῖν' Schol. B. Q.

ιραθείς ζείτ ἀφρικεῖται ἐν αὐτῇ καὶ
λαγθάνων δοξάζετε γενέμαν
τίτην δοχρον τὸ δομά παῦσα, δο Θόβας
μετ' Ἀμφιραύος καὶ ἄρθρῳ οἰαίεζεν. She is
represented as having been a nymph of Artemis and
having been slain by the goddess for her amour with Zeus.
The name Maiapa is probably connected with the root μαρ, and
means 'brilliant.'

Clymene was a daughter of Minyas, wife of Phylacus,
and mother of Iphicles. Her name is common in
Minyan legend; there is a Clymene, daughter of a Minyas and
mother of Atalanta; an Eteoclymene, a Pericle-
mene, in the same family; and a Clymeneus, king of the
Minyae.

Eriphyle was wife of Amphaiarous of Argos,
but her story is closely connected
with Theban legend; for Amphaiarous,
though desirous of taking no part in the
expedition to Thebes, which he knew
would prove fatal to him, was overpersuaded
by his wife Eriphyle, who had
been bribed with the gift of a golden
necklace by Polynices. Amphaiarous
was on the point of being slain in the
war, when Zeus clave the ground asunder
with his thunderbolt, and engulfed
Amphaiarous with his chariot and horses.
There was an oracle of Amphaiarous
established near Thebes, but afterwards
removed to the neighbourhood of
Oropus: cp. Od. 15. 244. The whole
story was narrated in one of the Cyclic
epics called 'Amphaiarous κλαζομ., which,
according to current tradition, was
composed in Boeotia by Homer himself.

327. φίλου ἄνδρός. With this geni-
tive of price cp. Γλαίκων . . . πρὸς Δωμή-

11. ODYSSAEIAS A.

477

' Φάιηκες, πῶς ὃμιν ἀνήρ ὄδε φαίνεται εἶναι
ei'dós τε μέγεθος τε Ἰδὲ φρένας ἐνδον ἐίσας;
ἐξεινος δ' αὐτ' ἐμὸς ἐστιν, ἐκαστος δ' ἐμὸρε τιμής:
tῷ μη ἐπεγέγοιμοι ἀποιέπετο, μηδὲ τὰ δώρα
οὔτω χρησίων κολούετε' πολλὰ γὰρ ὑμῖν
κτήματ' ἐνι μεγάροις θεῶν ἱστη κέοντα,'
Τοῦτο δὲ καὶ μετέέιπε γέρων ἤρως Ἑξέκενος,
[ὅς δὴ Φαίηκων ἀνδρῶν προγενέστερος ἦν]
'Ο Φίλοι, οὐ μᾶν ἡμῖν ἀπὸ σκοποῦ οὖθ' ἀπὸ δόξης

343. Wanting in some of the best MSS, as Harl. Ven. 613, etc., but found in others and in Eustath. The Cod. Aug. adds καὶ μέθοδος ἐκαστον πολλαί τε πολλά

336. πῶς ἐὰν is used like the later πῶς ἦλθεν; 'How seemeth he to stand
in your eyes?' For the combination cp. II. 11. 838 πῶς κεν ἐς τίδα ἔργα;
II. 14. 333 πῶς ἐκα.
337. ἐκαστος. If with Ahrens we refer ἐστιν to root ἐλε, we can render here 'good,' 'seemly,' or the like. If we regard ἐστιν as equivalent to ἔσθια, from ἔστιν, we must render 'fair,' i. e. well-balanced, like the τῆς ἔσω, with 'equal curves,' or 'on even keel.' It can hardly be, as Schol., τὸς ἀνθολογῶς τῷ σῶματι.
338. The words δ' αὐτὲ mark the transition to a new thought. Aretae seems to find a satisfactory answer to her question in the approving looks of the Phaeacians; so she proceeds—
'Now, he is my guest;' 'mine, especially because he made his first appeal to me; but each one of you has a share in the honour' of entertaining him and treating him well. 'Wherefore, be not in too great haste to send him off, nor curtail the number of your presents for one who needs them so sorely.'

339. ἐκαστος δ' ἐμὸρε τιμής is best explained by II. 11. 189, where the partition of the world between the gods is thus described, πρὸς γάρ τ' ἐκ Κρόνου ἐβδόμον ἄριστον ὅποι τὰ τέσσαρα. 'Εντι, τε καὶ ἐγὼ, τρίτον τ' Ἀθηναίοι, ἐνεργοὶς ἀνάσσεις, τ' ῥηθαὶ δὲ πάντα ὑδάται, ἐκαστὸς δ' ἐμὸρε τιμής. Cp. also II. 1. 278.
340. Kolouste (κόλος, κυλλός, and, perhaps, κύρω) does not refer to any possible withdrawal of gifts already promised; but to the limitation of the gifts to a smaller number than would be given, should Odysseus tarry a little longer: cp. ὡδ' αὐτῶν πάντα κολούει Od. 8. 211. With ἐξεινος ἐμὸς compare Od. 7. 142. Eustath. joins ὡδ' with κολούετε, as if ὡδ' resumed the particular ἐπεγέγοιμοι, but it seems far better to couple it with χρησίων, and make the expression directly antithetical to πολλά ὑμῖν κτήματα.

341. ἀπὸ σκοποῦ. In Homer σκοποῦ is generally used of a 'watcher' or 'spy;' but in Od. 22. 6 of a mark at which an archer shoots; and this must be the meaning to be assigned to it here, viz. 'wide of the mark.' So ἀπὸ σκοποῦ ἐφοίτευσεν, εἰρήναθι Plat. Theaet. 179 C. Xen. Symp. 2. 10, and παρὰ σκοποῦ Pind. O. 15. 94.

342. ἀπὸ δόξης is interpreted by the Schol. as οὐ ὡτον ὄλε ἐχομεν περὶ τοὺς
ἐξων διαθέσεως, i. e. not at variance with our own ideas; Eustath. takes it to mean, 'not at variance with our expectation' of what she would do; ἐπειξοδιόμενος τὴν ἡμεδρία τοῦ περὶ τοὺς
ἐξων διάκρισαν. The latter meaning of 'what one expects' seems settled by II. 10. 324 σοὶ δ' ἐγὼ υπὸ δὲιον σκοποῦ ἐκεῖομαι, οὖδ' ἀπὸ δόξης. In later Greek the phrase reappears in the form πορὰ δόξαν.
μυθεύται βασιλεία περίφρουν ἀλλὰ πλέοσθε.

345 Ἀλκινόου δ᾽ ἐκ τοῦθ' ἔχεται ἔργον τε ἔπος τε.

Τὸν δ᾽ αὐτ᾽ Ἀλκινόου ἀπαμείβετο φῶνσέν τε.

τούτο μὲν οὐτὸ δὴ ἦσται ἔπος, αἴ κεν ἐγὼ γε

ζωδια Φαίηκεσσι' φιληρήτρασι παύσαν

ξείνοις δὲ τλήτω, μάλα περ νόστοιο χατίζων,

ἐμπὶς σὸν ἐπιμεῖναι ἐς αὔριον, εἰς δὲ κε πᾶσαν

δοτίνην τελέσον πομπὴ δ᾽ ἀνδρεσὶ μελησὶ

πᾶσι, μάλιστα δ᾽ ἔμοι τοῦ γὰρ κράτος ἐστὶ ἐνὶ δήμῳ.

Τὸν δ᾽ ἀπαμειβόμενος προσέφερα πολύμητι Ὀδυσσεύς.

350 Ἀλκινόου κρείσιν, πάντων ἀριθμέκετε λαῶν,

εἶ με καὶ εἰς ἐνιαυτὸν ἀνώγοις αὑτόθι μέμνειν,

πομπὴν τ᾽ ὑπόνοιτε καὶ ἀγλαὰ δῷρα διδοῖτε,

καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἰὴ,

πλειότερη σοῦ χειρὶ φλῆν ἐς πατρίδι ἱκέσθαι,

καὶ κ᾽ αἰδοίνητες καὶ φιλέρος ἀνδρασίν εἶν

πᾶσιν, δοὺ μ᾽ ἰδάκηνθε ἱδιατὸ νοστήσαντα.

Τὸν δ᾽ αὐτ᾽ Ἀλκινόου ἀπαμείβετο φῶνσέν τε.

ἀδ σ᾽ Ὀδυσσεύ, τὸ μὲν οὖ τι σ᾽ ἐσκονεν εἰσορθοῖτε

357. τοµήν τ᾽ ὑπόνοιτε] γρ. τοµή δ᾽ ὑπόνοιτο Schol. H. 359.] Ἀριστοφάνης

πλειότρητον χερῶ Schol. H. Perhaps it should be πλειότερον σοῦ.

346. Ἀλκινόου δ᾽, 'but on Alcino-

ous here depends both promise and performance.' Compare for ἔργον τε ἐποὶ τοῦ Od. 2. 372. See also Od. 6. 197.

348. τοῦτο, sc. this.suggestion of Arête

(to increase the number of the presents, and keep their guest a little longer) shall

so be fulfilled 'as sure as I am alive and reigning': the emphasis is on ζωδια.

350. ξείνοις δὲ, 'but let our guest

make up his mind (Od. r. 353), though

deply desiring his return, to abide here

notwithstanding.'

351. ἐμπὶς resumes the adversative

force of περ with the participle: see

generally on Od. 2. 199. The use of

σὸν with ἐμπὶς here is like the ordinary

combination of δ᾽ σὸν or γεὺν.

πομπὴ should be taken in a pre-

dicative sense with τελέσον, as its em-

phatic position suggests.

357. With the sentence τοµήν τ᾽...

δαινέω (still in the government

of σε, and adding a further qualifi-

cation to the main conditional clause)

cp. Od. 4. 97, 98; 8. 340-342.

358. καὶ κα τὸ. Here, as in sup.

111, the apoposis is introduced by καὶ.

' I should indeed like this better,' viz.

πλειότρητον σοῦ χειρὶ λειτοῦν, for it was a

bad thing to return ξαπων οὖν ξῆρας

ἐξοφθε Od. 10. 42.

360. καὶ κα᾽ introduces a second ad-

vantage he would thus secure.

363. τὸ μὲν merely anticipates the

following words, sc. ἐπιστροφὴ τ᾽ ἐμπὶς.

'This in truth we do not judge thee

when we look upon thee, viz. to be a

deceiver and cheat; even as dark earth

breeds many men broadcast framing lies

out of things which one can never bring

to proof of sight.'
11. ὍΔΥΣΣΕΙΑΣ Λ.

ἡπεροτήπα τ' ἔμεν καὶ ἐπίκλησον, οὐ τ' πολλοὺς
βόσκει γαλα μέλαινα πολυσπερέας ἀνδρώπων
ψευδεά τ' ἀρτύνοντας, οἴνην κ' τις οὐδὲ ἓδωτο
σοι δ' ἐπὶ μὲν μορφή ἐπέει, ἐνὶ δὲ φρένες ἐσθλαί,
μύθον δ' ὅς δ' αὖδος ἐπισταμένον κατέλεξα,
πάντων τ' Ἀργείων ὑπὸ τ' αὐτοῦ κήδεα λυγρά.
ἀλλ' ἄγε μοι τὸ ἐπεί καὶ ἀρχέκεος κατέλεξον,
εἰ τινὰς ἀντίδεων ἐτάρων ἔδει, ὥς τοι αὖτῳ
"Ἤλων εὼς ἅμ' ἐποντο καὶ αὐτοῦ πότιμον ἐπέστοιτο,
νυὲ δ' ἱδὲ μάλα μακρὴ ἄθεσφατος' οὐδὲ πω ὥρη.

364. πολλοὺς ἄνων ἵστατον ὁ δ' Ἀρισταρχὸς πολλοὺς Schol. H. This imperfect citation probably means that Zenodotus wrote πολλά (see Od. 9. 128). Dintzer, on the other hand, assigns πολλά to Aristarchus.

365. πολυσπερέας must be regarded as a descriptive epexegeesis of πολλοὺς (see crit. note); cp. II. 2. 304 ἄλλης ἄλλας γλώσσας πολυσπερέας ἀνθρώπων, Virg. Aen. 1. 602 (gens) magnum quae sparsa per orbem, etc. Eustath. seems to give the sense rightly when he says, τὸ δὲ οὐ περὶ πολλοῦ δύναται ποτε μὴ κωλύσοντο τοῦ μέτρου φράσεως ὑπὸς πολλοῦ.

366. Nitzsch interprets δεῖκν µνείς, κ.τ.λ. by ' mendacities componentes usque ad inde quis mendacia sa esse neutiquam amplius sentiat,' i.e. carrying their invention to a pitch of perfection, at which no one can detect them. This is identical with the words of Schol. B. T. δεῖκν µνείς οὐδὲ διασπασθέντειν οὐδὲ πραδότο δεὶς ψευδή. But we must remember that Odysseus has just been entertaining his hosts with stories of marvel in the land of Hades, where no mortals could go and test the truth of his narration. He is like the bold asserter about the sources of the Nile, of whom Herodotus (2. 25) says, δὲ δὲ λέξας ἐστὶν διαφέρει τὸν τῶν ἀργείων οὔς ἐντὸ εἰδοχον. Not that Alcinous intends to throw discredit on his adventures, but he seems secretly to remind him of the doubtful veracity of some travellers' tales. According to this, δεῖκν δὲ τὸ κεῖτο might exactly be interpreted by ἐὰν εὐελέγητον, cp. Thucyd. 1. 21; 5. 83. Curtius suggests that the etymology of ἱπποτήπεις the Skt. apara = 'otherwise,' 'different,' and root F s = 'speak.' For the Homeric constructions with ἔπανα cp. Od. 9. 321; also II. 13. 446 ἂρα δὲ τοῖς ἄμων ἄμων εἰναι | τρεῖς ἐνὸς ἄμων παράσικε, and 21. 332 ἢντα σίδην τῆς | Πάνων δείκνυτα μάχη διακομην εἰναι. The common construction, of course, is ἔπεισεν τινὰ τι.

368. δ' ἄρος δ' αὖθις. This short form of comparison implies the repetition of κατέλεξα from κατέλεξα. Ameis quotes as parallel instances Od. 5. 281; 19. 494; II. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219; 23. 712.

369. πάντων Ἀργείων. As a matter of fact Odysseus did not tell the story of 'all the Argives.' Eustath. notices the difficulty, and proposes to treat it as a similar inaccuracy to ἄλλων περιθὸμων πάντων Od. 8. 100, where see note. But by Ἀργείων Alcinous possibly intends to refer to the men whom Odysseus brought with him from Troy: cp. Od. 1. 61; 2. 173. ἀντίδεως ἐταξοῦ (cp. inf. 382) will then be limited to chieftains of the Greek host.

371. ἂρα αὖτῷ . . . ἂρα ἐποντο = 'qui tecum ipsa simul profecti sunt,' the first ἄρα meaning only 'accompaniment,' the second, coincidence in point of time.

373. νυὲ δ' Ἔδει, 'and the night before us (ἡς) is long.' To Odysseus, in his desire to go to bed, the night seemed far spent, and little time enough left for sleep. Alcinous, in his eagerness to hear more, would fain think it quite early still: he says, in a playful strain, that there is a 'vast' portion of
the night still left. This is the simple meaning, and is better than the refine-
ment of Eustath., φιλόσεβον ἦν ὥς καὶ τερατῶν τοιαύτης ἔρος. It looks as if
Alcinous intended to parody the words of Odysseus in sup. 330.

374. ἐγένετο 'go on recounting.'
375. καὶ ἦν ἡ ἡμέρα 'even till morn.'
376. ἀνασχοληθηκαί is used here absolutely, like the vernacular 'I could hold on.' In Od.
4. 595 it is found with a participle.
378. τῆς τοῖς, with the use of the mood cp. Od. 5. 189, and 13. 391.
379. ἄριστα μὲν. The words εἰ δι' ἐν ἀκούσθησαι show plainly enough that
the emphasis lies in the words ἄριστα δι' ἐν ἄριστῳ. Odysseus thinks that now is
the time for sleep; but he is not unwilling to make a sacrifice.

381. καὶ τοῖς καὶ οἰκτρότερα = 'his vel fribiliora.'
382. μετόπισθεν, of time 'afterwards; when they had left Troy.
383. ἄναψε, more often used in Iliad
than by Odyssey for 'battle.' Cp. the use of εἰς and ἄφθινος.
384. καὶ οὗν ἄρρητα can only refer
to Clytaemnestra, considering the illustrative story that is immediately told. Eustath. does indeed suggest that ἀρχί-

281. ἀγορεύειν] So most MSS. Ameis, with Eustath. and Cod. H. prim. man.,
renda ἀγορεύειν. 385. ἄλλη] οὖν τ' Ἀρισταρχος, Ἀριστοφάνης δὲ ἄλλα ταύτα φασι Ἀρισ.
386. ἄνη] τιν δὲ τῶν ἀναγράφων αἱ τε Περσεφόνη γηψάφων Ευσταθ. 385. αὐτάρ ἐνείκει σαντες τοὺς ἀναγράφων αἱ τε Περσεφόνη γηψάφων Ευσταθ. 386. ἄνη] ὑπερήφανος ἐράτος φιλή ἀναγράφων αἱ τε Περσεφόνη γηψάφων Ευσταθ.
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ηθεν δ' ἐπὶ ψυχῇ Ἁγαμέμνονος Ἀτρεΐδαι
ἀχνυμένη περὶ δ' ἄλλα ἀγγέραθ', δοσοὶ ἀμ' αὐτῷ
οἶχον ἐν Αἴγισθοι θάνον καὶ πότον ἐπέστον.
ἔγνω δ' ἄθρο' ἐμὲ κείνοι, ἐπεὶ πλέον ἄλμα κελαινὼν
κλαίει δ' ἄγεῖν, θαλαμῶν κατὰ δάκρυσιν ἐβαν',
πιτνᾶς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεάλινον'
ἀλλ' οὐ γὰρ οἱ ἐν ἓν ἵν ἐν ἐμπέδοις οὐδὲ τί κίκυς,
οἵ περὶ πάρος ἄκουν ἔνι γναμπτούσι μέλεσσι,
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησαι τε θυμῷ,
καὶ μὴν φωνῆσαι ἔπει πτερίστεν προσηύδων'

‘Ἀτρείδη κύδιστε, ἄναξ ἄνδροι, Ἀγάμερον,
tίς νῦ σε κηρ ἐδάμασσε ταυτελγέσος θανάτωι;
ἡ γὰρ ἐν νέσσει Ποσειδίας ἐδάμασσεν
ὄρος ἄργαλέων ἄνεμοι ἀμέγαρτον ἄμυνῃ,
ὦ ο' ἄνάριοι ἄνδρες ἐδηλήσαν' ἐπὶ χέρους
βοῦς περιταμιύμενον ἥδ' οἶον πόσα καλά,
ὅτε περὶ πτόλιος μαχεύμενον ἥδε γυναικῶν’;

388. δοσοὶ] for MSS. δοσι. 390-403.] ἥθεν ἄρα σημεῖον ἠμ' Ἀριστοφάνους, ἢς ἂν
τῶν εἰρησμάτων μενοεκθέτεις Schol. II. 400. ἄργαλας] Ἀριστοφάνης, λεν-
γαλίων Schol. II.

388. ἀγγέλοντο, 'congregatae erant,'
from ἄγγελος.
392. πινάκας, from πίνακας, related to
πετάναμα, as σαίνας to σκέδασμι,
κεφάλη to κεφάλην. The participle
πετανόμενον is not merely co-ordinated
with πινάκας, but it gives the reason for
that action, sc. 'because he desired to
reach me.'
393. ἀλλ' [ο'κ ἵππῳ] οὐ γὰρ, etc.,
as Od. 10. 203; 14. 355.
κύκος, found only here, and h. Hom.
Ven. 238, is probably connected with
κῦκος and πίνακα. and Lat. cius and cico, and
therefore combines the idea of movement
with that of power.
394. γναμπτοῦσι μέλεσιν, as in Od.
13. 398; 21. 283; II. 11. 669; 24. 369,
signifies 'supple;' here contrasting the
limbs of the living with the stiffness
and starkness of the dead.
400. ἀμέγαρτον. See Buttm. Lexil.
5. v. μεγαλόρο.
402. περιταμιύμενον, as Schol. ἄλλα-
νοντα περιταμιύμενον, 'boves interci-
pentem et abigentem.' Cp. h. Hom.
Mer. 73. τῶν τῶν Μακάδος υἱὸς . . .
πετανόμενον ἄγλος ἀπετάμενον βοῦς
ἐρμύκους, πλαοῦσα δ' ἄλλος, II. 18.
537 διὰ τῆς ἐεικοτοῦ τάξιν ἀρχιβ' ἐβαν
ἀγλάος. We may render 'making a
raid upon;' but the full picture is of a
band of marauders surrounding a number
of oxen and cutting them off from
the main herd.
403. μαχεύμενον. Curtius (p. 293,
Gk. Et.) remarks that the epic presents
μαχώμενοι and μαχεύμενοι must be re-
ferred to a theme μαχαί, just as τειλὼ
and τειλείω imply a theme τέλεσ.
We find a present participle μαχεύμενος
Od. 17. 471, and the form μαχεύμενος
may be a metathesis quantitatis of this.
In II. 1. 272 μαχαίντοϊ appears as present
optat. Monro, H. G. § 54, thinks that
probably μαχεύμενοι should be written,
with -ω for -ο. The passage may
either signify 'fighting on behalf of
one's city and its women,' cp. II. 16.
496 foll.; 17. 147, or 'fighting to take

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11. Ὅς ἐφάμην, ὁ δὲ μ' αὐτὲ διογενεῖς Λαερτιάδης, πολυμήχανι Ὄδυσσει, οὕτ' ἔμε γ' ἐν νῆσσι Ποσειδάου ἐδάμασσον, ὅρασιν ἀργαλέων ἀνέμων ἀμέγαρτον ἄντρα, οὐτ' ἀνάργρων ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου, ἀλλὰ μοι Ἀθηνάοις τεῦξας θάνατόν τε τοῦ μέρους τε ἐκτα σὺν οὐλομένη ἀλόχρῳ, οἰκώνδε καλέσας, δειπνίσας, ὡς τὶς τε κατέκτανε βοῦν ἐπὶ φάτην. ὡς θάνον οἰκτίστῳ θανάτῳ περὶ δ' ἄλλου ἐταῖρου νολεμέως κτείνοντο, στὸς ὡς ἀργιώντες, οἶ δ' ἐν ἄφνειον ἄνδρος μέγα δυναμένου ἡ γάμφο τ' ἐράμω τ' ἐπιλαμὴν τεθαλυκή. 

415 ὅρασιν μὲν πολέων φόνῳ ἄνδρων ἀντεβίσας, μοναξεῖ τεινομένων καὶ ἐνι κρατερῇ υἱότητι ἄλλα κε κείνα μᾶλλον ἰδὼν ἀλοφύραο θυμῷ, ὡς ἀμφί κρητηρά τραπέζως τε πληθοῦσας κείμεθ' ἐνι μεγάρο, δάπεδον δ' ἀπαν ἀματι θύεν. 

420 οἰκτροτάτην δ' ἦκοσα ὑπὰ Πριάμου θυγατρός, Κασσάνδρης, τὴν κτένες Κλυταιμήστρη δολόμητις ἀμφὶ ἐμοί· αὐτὰρ ἐγὼ ποτὲ γαῖᾳ χείρας αἰτών.

407.] Omitted in the majority of MSS. 416. ἀντεβίσας] οἴκων Ἠρώνοις Schol. H., implying that there was a variant; probably ἀντεβίσας, as some MSS.

a city and carry off its women,' as II. 18. 265. The latter interpretation is commended, by the allusion to the foray on the cattle.

406. Ἀθηνά. The Homeric version makes Aegisthus the murderer, and the scene of the murder a banquet. Aeschylus and Euripides represent Agamemnon as slain by Clytaemnestra in the bath. But at any rate, even here Clytaemnestra is the accomplice, as σὺν οὐλομένη ἀλόχρῳ shows.

411. δειπνίσας, the asyndeton is intentional, befitting the outbreak of indignation and sorrow.

414. ηῶτα for omission of the verb cp. II. 8. 306 μήκος δ' ἰερῶς κάρη βάλειν, ὡς ἐντ' ιδίον | καρπῆς βραβευμένην νοτιὰς τε εἰσεῖρετο, and II. 16. 406 foll. ἐν... ἄνδρος, sc. οἰκών.

416. ἀντεβίσας, 'didst encounter,' or 'wast present at.' Generally the verb is construed with the genitive, as Od. 4. 547; [frequently with dative of the person, as II. 7. 114; 11. 809; Od. 7. 16, but very rarely with dative of the thing. Compare τόφη... ἀντεβίσας Od. 24. 87.

417. μονάξε = 'in single fight.'

418. Τοῦτο ἀλφαύρα ἐπὶ θυμῷ, 'misery is esses animo.'

κεῖνo anticipates what follows, namely, ὡς ἀμφὶ... θύειν: this last word is commonly used of the violence of winds and waves, as Od. 12. 400, 408, 436; 13. 85; II. 21. 324; 23. 230. Here we may render 'swam,' or 'babbled.'

421. οἰκτροτάτων is used here with predicative force: 'but saddest of all that I heard was the voice of Priam's daughter.'

423. ἀμφὶ... ἐμοί. Eustath. gives as
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βάλλων ἀποθνήσκων περὶ φασάγαν' ἣ δὲ κυνάπις νοσῆσαι', οἷδὲ μοι ἔτην ὄντι περ ἐλ 'Αἰδαοχαρέι καὶ ὀφθαλμοὺς ἔλεενν σὺν τε σῶμι ἐρέεισαι.

ἂν οὐκ αἰνήτερον καὶ κόντερον ἄλλο γυναῖκος [ἡ τίς δὴ τοιαῦτα μετὰ φρεσίν ἐργά βαλλει;]
οἶν δὴ καὶ κείνη ἐμῆσατο ἐργόν ἀείκες,
κουρίδου τεύξασα πόσει φόνον. ἡ τοι ἔφην γε
ἀπάσιοι πάιδεσσιν ἰδίῳ δράσεσιν ἐμοίῳ
οἰκαθ ἐλεύσονται, ἵδ' ἔξοχα λυγρὰ ἰδία
οἴ τε καὶ ἀλογὸς ἔχειν καὶ ἐσοφρενήσων ὁπίσω
θηλυτέρησι γυναιξί, καὶ ἢ κ' εὐεργός ἔσον.'

"Ως ἐφατ', αὕτω ἐγώ μν ἀμειβόμενος προσέπισον
ἀ νῦν ἡγάμα δὸ γόνων 'Ατρέως ἑυρόσπα Ζεὺς
ἐκτάγλως ἠχθερε γυναικείας διὰ βουτας
ἔξ ἄρχης' Ἐλένης μὲν ἀπωλόμεθ' εἶνεκα πολλοῦ,
σοὶ δὲ Κλυταιμνήστρῃ ὀδὸν ἤρτυν ὑλῆθ' ἐωτί.'

"Ως ἐφάμην, ὅ δὲ μ' αὕτη ἀμειβόμενος προσέπισε
τὸ νῦν μὴ ποτε καὶ σὺ γυναῖκε περ ἤπιοι εἰναι
μὴ δ' οἱ μῦθαν ἀπαντα πιθανεῖκεν, ὅπ' εἰδή,
ἀλλὰ τὸ μὲν φάσαι, τὸ δ' καὶ κεκρυμμένον εἰναι.

435-440.] δεισικετοῦντο παρ' Ἀριστοφάνει Schol. H. The obelus is marked against 435-442 in Cod. Marc. Důntzer would represent vv. 441-443 also as rejected by Aristarchus, and La Roche extends the objection of Aristophanes to the whole passage 435-443. 442.] ταῖς, μὲν οὖν, μαίας Schol. H.

430. κουρίδου seems to refer to κουρός, not in the sense of 'youth,' but of 'free-born,' 'gentle.' So that κουρίδου τὸς ᾠκοδὸμος δάκχος (Od. 19. 266; 24. 196; II. 1. 114; 15. 40) implies the honourable relation between husband and wife of the same high social station. Compare especially the words of Briesis, recalling the promise of Patroclus, II. 19. 197 ἄλλα μ' ἔφασας Ἀχιλλῆος θείοι | κουρίδην δάκχον δηθεὶς, ἐσίν γ' ἐν ρηνοὶ | ἵππης, διαύων δὲ γάμον μετὰ Μορφιδώτιοι, where the contrast is evidently intended between the condition of the κουρίδῆς and the 'lady-wife.'

432. ἦ τοι ἔφην γε, 'verily, I did think,' as Od. 14. 176. It will be noticed that he studiously avoids mentioning his wife as one of those who would be glad to welcome him.

433. ἦ δ' ἔξοχα, 'but she, having her heart set upon monstrous wickedness, hath poured shame upon herself, and upon all the sex of women that shall hereafter be born, yes, even upon her who is honest.'

433. of is used here emphatically as the reflexive pronoun; generally in this sense expressed by the combination ἵππης ἄλλως, as in Od. 4. 38; II. 13. 495. Join κανῶ... ἔσομαι, used with a personal dative, as in Od. 2. 12; 14. 38; 22. 453.

434. For the omission of the antecedent before καὶ ἦ cp. Od. 2. 26. 437. διὰ βουλας, cp. Od. 8. 520; 13. 121; 19. 154, for this use of διὰ with the accusative expressing a mediate agent or instrument. Here Ζεὺς made the intrigues of Helen and of Clytaemnestra as the means of working out his enmity.

436. ἦ δ' ἄρης, 'of old,' Od. 1. 188.

442. τοῖς, 'wherefore,' introducing the inference drawn from the conclusion at which Agamemnon had arrived, viz., that all women were false. By νῦν he contrasts the 'present case' of Odysseus with the incidents quoted from the past. Join γυναίκη τε, 'even thy wife.' The infinitives ἔμοι, πιθανεῖκε, φάσαι, and κεκρυμμένον εἰναι have all an imperative force.

442. μῦθον is used generally for 'all that is in thy mind,' as II. 1. 545 Ἡμεῖς, μὴ δὲ πάντας ἰμοῖς ἐμπληκά μῦθον ἐδήσατε.

443. ἅλλα τὸ μὲν, 'but something
αλλ' οὖ σοί γ', 'Οδυσεῦ, φόνος ἔσσεται ἕκ γε γυναικός:
λίθν γὰρ πινυτὴ τε καὶ εὖ φρεσὶ μῆδα οἴδε κοῦρη Ἰκαρίωι, περίφρων Πηνελόπεια,
ὁ μὲν μῦρφον γε νέην κατελείπομεν ἤμείς ἐρχόμενοι πόλεμονδε' παῖς δὲ οἱ ἦν ἐπὶ μαχο
νῦτιος, δὲ πον νῦν γε μετ' ἄνδρῶν ἵζει ἄριστος, ἀλλιότερο' ἢ γὰρ τὸν γε πατίρον φίλον ὑπὲρται ἐλθαν,
καὶ κεῖνος πατέρα προσποτύζεται, ἢ θέμις ἐστίν.
ἡ δ' ἐμὴ οὖδὲ περ ὑπὸ ἔννυπηθηναι ἄκοιτος ὀφθαλμοῦσιν ἔσσει' πάρος δὲ με πέφρει καὶ αὐτῶν.
[ἀλλο δὲ τοι ἱρέω, σὺ δ' ἐνὶ φρεσὶ βάλλει φῆμον ἄριστον κρυφθην, μηθ' ἀναφαντᾶ, φίλην ἐς πατρίδα γαίαν ὑπὶ κατισχέμεναι ἐπεὶ ὑφετὶ πιστὰ γυναιξίν.]
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἄτρεκεὼς κατάλεγον,
εἰ πον ἑτὶ ξύνοντος ἀκούετε παιδὸς ἐμοῖ.

447. ἤμείς. Cp. the words assigned to Agamemnon Od. 24. 115 foll. ὁ δὲ μῦρφον ἐπὶ κείσαν κατῆλθον ὑμέτερον δώ,
ὄρτον 'Οδυσσα, σὺν ἀντίθερον Μενε
λαρν,' ἢ λεύκῃ ἐμὶ ἐπταθαῖν;
452. ἡ δ' ἐμὴ seems to be inten
tionally separated from ἀκούετε to produce a sort of painful emphasis. She not only gave him no loving welcome, but did not suffer him even to have his joy in meeting with his son (οὖδὲ περ
νῦσ).
The Scholion on this line in the Harl. MS, which is rather to be re
tered to vv. 454-456 (see crit. note), is evidently the expression of a feeling that, after such praise of Penelope, Agamemnon cannot consistently re
commend Odysseus to be so suspicious of her.
With ὑπὸ ἔννυπηθηναι ἀοφλωλ

452.] οὐ δὲ οὖν ἐφέροντο ἐν τοῖς πλείστοις, ὡς μαχόμενοι τοῖς προσκεκίμενοι Schol.
H, 'Annotatio loco alieno posita spectat fortasse ad v. 454-456 Dind.; and so La Roche and Nauck. See note below.

453. Join τέτοιος μὲ καὶ αὐτὸν = 'mem-
tetisporum interficic.'
456. πιστις, 'trustworthiness.' For a similar use of neuter plurals compare ἡμιτις = 'recompense' Od. 2. 201. 'escape' Od. 8. 300. With the sentiment cp. Hesiod, Opp. 375 ὑπὶ δὲ γυναικα πίστις, πίστις' ὑ μὲ νη-
τροι.
458. ἀκούετε refers to Odysseus and his companions, who on their travels might have heard of the lost Orestes. It is implied in v. 453 that Orestes was away from Mycenae when Agamemnon returned, so that the father's murder took place during the son's absence. It is best to take πον in a local sense closely with ξύνοντος, 'alive anywhere,' this 'anywhere' being further subdivided into the places suggested by Agamemnon as the possible scene of his sojourn. There seems no particular reason why these places are chosen, except as repre-
senting a refuge at a considerable distance from Mycenae. There is no


486 11. ΟΔΥΣΣΕΙΑΣ Α.

ἡ που ἐν 'Ὀρχομενῷ, ἢ ἐν Πύλον ἠμαθέντι,
ἡ που πάρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείᾳ
οὐ γὰρ παρ’ ἑσυχεῖν ἐπὶ χθονὶ δίος 'Ὀρέστης.’

"Ως ἔφατ', αὐτὰρ ἔγα μον ἀμειβόμενος προσέειπον
‘Ἀτρεΐδη, τί με ταύτα διείρει; οὐδὲ τι οἶδα,
ζώει δ ή ἑσυχεῖ κακῶν δ’ ἀνεμώλα βάζειν.’

Νωὶ μὲν δὲ ἐπέεσσιν ἀμειβόμενα στυγγεούσιν
ἔσταμεν ἀχνύμενοι, θαλερόν κατὰ δάκρυ χέοντες.

ξάθε δ’ ἐπὶ ψυχή Πηληπάδεω 'Αξιλῆος
cαι Πατροκλῆς καὶ ἀμύμονοι 'Ἀντιλόχου
Αλαντός θ’, δ’ ἀρίστου ἐν τι ἐιδὸς τε δέμας τε
τῶν ἄλλων Δαναών μετ’ ἄμυμονα Πηλείωνα.

ἐγὼ δὲ ψυχὴ μὲ ποδόκειοι Αἰακίδαι,
καὶ ρ’ ὀλοφρομένη ἔπεα περίκειντα προσηύδα.
‘Διογενὲς Λαερτιάδη, πολυμήχανον 'Οδυσσεῦ,
sχέτλε, τίτπ’ ἐτι μείζον ἐνι ψεῖς ὠνθαὶ ἔργον;

πάς ἐτίς 'Αἰδοσθε κατελθέμεν, ἐναὶ τε νεκροὶ
ἀφράδες ναίσυι, βροτῶν ἐιδώλα καμάνων.’

461. ἀφενείται διὰ τὸ ἐσπηθ. εἰ ὑά τι ἐπίπνου τοῦ ἐπὶ τινήμεν, ὡς τι ἐρωτᾷ ἡ
νυν ἐτι ὢντος ἀκοῦσε; Schol. H. This Schol. is assigned to v. 458 in Dindl.
οὐ γὰρ πω μοῦ γάρ του, αἱ Ἀριστάρχον Schol. H. 476. ἀφράδες] γρ. ἀφράδες
Schol. T.

clue given as to whether the Boeotian
or Arcadian Orichomenus is intended; and we are surprised to have no
allusion to Phocis or to Athens; see
on Od. 3. 307. Agamemnon takes
for granted that his son is not dead;
or they would have met among the
shades.

424. κακῶν 84. All that Odysseus
means is that he has no certain know-
ledge on the point; and so he will not
waste time by talking.

467. 'Αξιλῆος. The friendship of
these heroes is resumed in the under-
world. Patroclus is the dearest com-
rade of Achilles, and cp. II. 73. 555
μεῖθαν δὲ πολεάρην δίος 'Αξιλῆος
χαίρων 'Ἀντιλόχου, δι’ αἰ ψεῖς δὲν
ἀναίρετο. See also Od. 4. 187; 24. 78.
No allusion is made in this second
scene to the drinking of the blood by
the shades.

474. τίνα' ἐτί, 'What still mightier
fest wilt thou devise?' sc. than this
adventurous descent to Hades. He
means, Surely this must be the crow-
ing enterprise of all! With σχέτλα
in the sense of 'daring' or, almost,'fool-hardy,' cp. od. 9. 351, 478, etc.

476. ἀφράδες, see on Od. 10. 495.
Note that ἀφράδες goes predicatively
with ναίσυι.

καμάνων, we have in καμίστος an
euphemistic equivalent for ἁπλίκειον. It
has been variously interpreted, some
rendering it as 'defuncti laboribus,'
others, as Buttm. and Nitzsch, 'tired
out.' But see the remarks of Classen
on this word as an illustration of the
force of the aorist participle (Beobacht.
p. 57). His conclusions are thus
summed up by L. Schmidt (Tractand.
Syntax. Graecae ratio, Marburg. 1871,
p. 10) 'Acutissimo judicio Classenius
exposit, defunctos apud Homerus
propterae tam saepi participiis ἁπλίκειον.
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"Ως ἐφατ', αὐτόρ ἐγὼ μν ἀμειβόμενος προσεῖτον:
ὁ 'Αχιλέω, Πηλέως νῦ, μέγα φέρτατ 'Αχαίων,
ἡλθον Τειρεσίων κατὰ χρέος, εἰ τινα βουλὴν
eίποι, ὅποιον Ἰδάκην ἐσ παπαλύσασαν ἰκοῆν
οὐ γάρ πα ϑέκαν ἢ οὴν Ἀχαιίδος, οὐδὲ πο ἀμής
yiς ἐπέβην, ἀλλ' αἰεὶ ἔχω κακά: σείο δ’, Ἀχιλέω,
οὗ τι ἀνὴρ προπάροιθε μακάρτατος οὐτ’ ἄρ’ ὄπισω.
πρὶν μὲν γάρ σε ὡδ’ ἐτύμεν ἵνα θεοῖν
Ἀργείωι, νῦν αὐτε μέγα κρατεῖς νεκύσασιν
ἐνθάδ’ ἑων τῷ μή τι θανατὸν ἀκακίζειν, Ἀχιλέω.
"Ως εφάμεν, δ’ ὃς μ’ αὐτόκ’ ἀμειβόμενος προσεῖπε
μὴ δὴ μοι θανάτον γε παραβάδα, φαίδιρ’ Ὀδυσσεό.
βουλοΐμη κ’ ἐπάρουσος ἐών θετεύεσθαν ἄλλον.


et καμὼντες appellari, quia non tam de corum statu apud inferos quam de praeterito mortis momento cogitetur, τεθνόντας autem ita dici ut magis sive corporum sive in Orco exstantium animarum condice significetur... atque in universum sponte intellegitur in perfecti particio, ut quod simul cum re acta eius effectum denotet, longe ponderosius quid inesse quam in particio aorist, utpote ad solum actus momentum spectat. For other meanings of καμων see Od. 9. 127.

478. Πηλέως is here scanned as a spondee. If we read Πηλέως we must make the first syllable of νῦ short, comparing οῦδε Δηρακτός νῦ Od. 6. 130, Ποδεῖν νῦς Ηεραλόνος Ι. 17. 575. But in ΙI. 2. 566 Spitzner disallows ἱστηκὼς νῦ, asserting that νῦ is never used short unless a dactyl precedes.

479. κατά χρέος, generally rendered 'on business with,' as κατὰ πρήξιον Od. 3. 72, or 'in need of.' But perhaps, because of the frequent phrase ψυχὴ χρησαμένος, we ought to translate 'for consulting with.'

483. προσάρθει, 'in time past;' ὄπισω, 'in time to come.' With στὸν μακάρτατος see on Od. 5. 105.

485. κρατεῖς νεκύσασιν. The common construction with κρατεῖ is the genitive, as Π. 1. 79. 288; Od. 15. 274. The construction with the dative is found only here, and in Od. 16. 265. Perhaps νεκύσασι should be regarded as a local dative only, 'among the dead;' or even as an ethical dative, 'thou art mighty in the eyes of the dead.' C p. Od. 4. 509.

488. θανάτον γε catches up impatiently the word θανάτων in v. 486, 'about death, 'prithée, speak not comfortably to me!' C p. Od. 18. 178 μη ταύτα παράθε αὐτής ἐπιτίθεν περ, similarly Od. 15. 53; 16. 279. The word may be compared with παραγορεύν and παραμυθεῖν.

489. ἐπάρουσον, lit. 'on the soil;' used of a serf, who is adscriptus glebae: Θητεύμεν appears to express the condition of such a 'serf' or 'villain:' Θητεύμεν are distinguished from δηματ Ιόδ Ιόδ. 4. 644; the fact of 'working for hire' seems to mark the difference between the two. In the Solonian constitution the Θητεύμεν were commonly defined as hired labourers. Buttm. in his Lexil. refers δηματ to ὁ-ἡ-μ and θάνατο, as if implying a 'settlement on the spot;
490 ἀνδρὶ παρ’ ἀκλήρῳ, δὲ μὴ βίοτος πολὺς εἰς,
ἡ πάσιν μεκύνησε καταφθιμένουσιν ἄνασεν,
αλλ’ ἄγε μοι τοῦ παιδὸς ἄγανον μὺθον ἐνίσπες,
ἡ ἔπετ’ ἐσ’ πόλεμον πρῶμος ἔμεναι ἥ καὶ οὐκ.
ἐστὶ δὲ μοι Πηλῆς ἀμύμωνος, εἰ τί πέπνυσαι,
ἡ ἐτ’ ἔχει τιμὴν πολέσει μετὰ Μυρμιδόνεσιν,
ἡ μὲν αἰτιμάζουσιν ἀν’ Ἐλλάδα τε Φθίνῃ τε,
οὖν καὶ μιν κατὰ γῆρας ἔχει χειρᾶς τε πόδας τε.
οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ’ αὐγάς ἥλιοιο,
τοῖον ἔδων οἶδο ποτ’ ἔνι Τροής εὐρέιῃ
πέφυνον λαὸν ἄρατον, ἀμύμων Ἄργελώισιν.

495 οἱ τοιὸδε Ἕλθοιμι μίνυνθαι περ ἐς πατέρος δῶ,
τῷ κε τῷ στῦαι μένοι καὶ χειρᾶς ἀπότου,
ὁ κείνων βιῶνται ἐξηγοῦσιν τ’ ἀπ’ τιμής.

496 Ἦς ἐφατ’, αὐτὰρ ἐγὼ μὲν ἀμείβομενος προσέειπον
‘ἡ τοῦ μὲν Πηλῆς ἀμύμωνος οδ’ τι πέπνυσαι,
αὐτὰρ τοι τοι ἀμύμος γε Νεοπολέμοιο φιλοι

492. {verse} So most modern edd., since Bekker. La Roche retains ἔσωσε. 498. Σύμποτος, εὶ γὰρ ἐγὼν Schol. H. Vind. 133. 502. τῷ τι οὖν, Ἀρίσταρχος Schol. H. τίον = οὐκοίν Γl. Vindob. 50.

others to root θέ, Skt. dh, in the sense of 'doing,' i.e. 'working.' To the same root Curtius refers the Lat. familius.

490. The words ἐν̓ ἔσωσε are exegetical of ἀκλήρῳ. Plato, Rep. 386 C, would gladly expunge ἐπέρηψεν, ἐπερήψει, and similar passages from Homer, as causing groundless tears, and giving a false picture of the under-world.

491. καταφθιμένωσιν. Notice the force of this aorist participle, and compare note upon καγώτες sup. 476.

492. τοῦ παιδὸς ἀγανοῖ, 'that noble son [of mine].’ With the position of the article cp. τὸν ξεινὸν δύστορον Od. 17. 10, τὸν λαβθήτην ἐπαθόλον Π. 2. 275, τοῦ βασιλέως ἄρχοντος Π. 1. 340, τα ἄρα παύασθα Od. 9. 464, τὸ μοῦ χάλασα θάνατος ib. 378.

παιδὸς... μὺθον = 'story about my son,' as inf. 506 παιδὸς... ἀλήθεις.

494. There is nothing to guide us in the punctuation of the line; as Πηλῆς can equally well follow εἰς or πέπνυ- σαι. The rhythm seems rather to suggest the former. The general question is subdivided into η... ἐπ’... ορ.’

496. Ἐλλάδα, see Od. 1. 344. Phthia must include the neighbourhood as well as the town; see Π. 2. 683.

497. Join Ἰστρια-ἰχθ. For the double accus. μὲν... χώρας see on Od. 1. 64. 498. ἐναρωγὸς, sc. ἐλεί. In Od. 2. 181 we have ὑπ’ αὐγάς ψαλτῆς, where the accusative describes the movement in ψαλτὴς. But with ὑπ’... αὐγάς έλειμι we may compare πιάρ ὑπ’ οὖδας Od. 9. 135. We have to contrast αὐγάς ἥλιοι with the darkness of the under-world.

502. τῷ τι οὖν, 'in that case I would make bitter my might and my invincible hands to [many an] one of those who,’ etc.

With στῦαι cp. δινθάρης Od. 4. 105: but this 1 aor. tense is often causative, as in ἔθησα, ἔσωσα. Apoll. Rhod. 4. 512 παῖς στρίφω as = 'oderunt.' For the omission of antecedent before of cp. Od. 4. 177.
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πάσων ἀληθείνας μυθάσωμαι, ὡς με κελεύεις·
αὐτὸς γὰρ μὲν ἐγὼ κολῆς ἐπὶ ηῆς ἔσσης
ἡγαγὼν ἐκ Σκύρου μετ’ ἐνκυνήμιδος Ἀχαίοις·
ἡ τοῦ οὗ ἀμφί πόλιν Τροίην φραζόμεθα βουλῶς,
αἰεὶ πρῶτος ἑβαζε καὶ οὐχ ἡμάρτανε μάθων·
Νέστορ τ’ ἀντίθεσα καὶ ἐγὼ νικάσκομεν οὐκ.
αὐτάρ ὦ ἐν πεδίῳ Τρῶων μαρωνίμθε' Ἀχαίοι
οὐ ποτ’ ἐνὶ πληθυῖν μένεν ἰνδρῶν οὗτ’ ἐν ὀμίλῳ,
ἀλλὰ πολὺ προθείσκε, τὸ δὲ μένος οὐδένει εἶκον
πολλοὶς δ’, ἀνδρας ἐπέφευραν ἐν αἰνή δημιωτῆς,
πάντας δ’ οἷς ἐγὼ μυθήσομαι οὐθ’ ὀνομήνων,
ὅσον λαὸν ἐπέφευρεν ἀμών Αργείων,
ἀλλ’ ὧν του Τηλεφίδιν κατενήρατο χαλκῷ,
ἤροι Εὐρύπτολοι πολλοὶ δ’ ἀμφι αὐτὸν ἑταῖροι
Κῆτειοι κτείνετο γυναικών εἰνεκά δόρων.

502. Ἀδραμύθεν οὖσα ἑκεῖν Βιντ. 133. ‘Hoc test.

508. Νεοπτολέμις (Od. 4. 5-9) had
been brought up by his grandfather
Lycomedes in Scyros (cp. Il. 19. 326
foll.). Odysseus brought him from
Scyros to Troy, in accordance with an
oracle given by Helenus, who announced
that, without the presence of Neoptole-
mus, ‘Troy could never be taken’; cp.
Soph. Phil. 114 foll.

510. πόλις Τροίην, like πόλις Καλυ-
δώναν Il. 9. 530. It is needless to write
Τροίην adjectively (see crit. note). In
Od. 1. 2 we have Τροίης πολιοθέων.

511. εἰς ἡμάρτανε μάθων (cp. ὀφα-
ματισθεὶς and ὀφαλμοθεὶς Il. 3. 215;
13. 844) means, ‘he did not miss the
right words to say;’ i.e. did not say
the wrong ones. ‘Nestor and I alone
were his masters’ in speaking.

514. ὀμίλῳ means more than πλῆθο,
it is the actual ‘battle-broll,’ as Il. 5.
353; 10. 499, etc.

515. τὸ δὲ μίνος, ‘in that spirit of
his;’ cp. τὸν ἐκεῖν γὰμον Od. 2. 97, τὸ
ἐκφ. ὑμεῖς Od. 4. 71, τὴν σὴν ἀρμὴν Od.
2. 403, τὰ δέ τεχνὰ Il. 18. 451, τὰ δέ
ἀφλα Il. 12. 280.

520. Encymphus was son of Telephus,
king of the Mysians, by Astyoche, a
sister or daughter of Priam. He was
the last of the allies who came to the
help of the Trojans, his mother having
been persuaded to send him by the
present of a golden vine given her by
Priam.

521. The words γυναικών εἰνεκά
δόρων recur in Od. 15. 247, referring
to the story of Amphiaras and
Eriphyle. The name Κῆτειοι, to re-
present a stock of the Mysians living
κείνου δὴ κάλλιστον ἰδὸν μετὰ Μέμονα διον, αὐτὰρ ὃς ἐπὶ ἵππον κατεβαίνομεν, οὐ καὶ 'Επείδη, 'Αργείων οἱ ἄριστοι, ἐμοὶ δ᾿ ἐπὶ πάντ' ἐπέτατο, [Ἡμέν ἀνακλίναι πυκνῶν λόχων ἥδε ἐπιθεῖαι]. εὖθεν ἄλλου Δαναῶν ἥγητορες ἥδε μέδουτε δάκρυα τ' ὁμόργυντο τρέμον θ' ὑπὸ γυία ἐκόστως κείνον δ' οὐ ποτε πάμπαν ἐγὼν ἰδὸν ὀφθαλμοῖσιν οὕτω ἁρσήνατα χρῶα κάλλιμον οὕτε παρεῖ σάκκι σάκκου ὁμορράμενον· δὲ μὲ μᾶλλα πολλ' ἱκέτευν ἐπιθεῖαι, ἔξεμεναι, ἔφεσος δ᾿ ἐπιμέλειτο κάπην καὶ δόρῳ χαλκοβαρίς, κακὰ δὲ Τράχεσι μενούνα, ἀλλ' ὅτε δὴ Πρίαμοι πόλιν διεπέρασμεν αἰτήν, μοῖραν καὶ γέφαρα ἐσθλοῦ ἔχον ἐπὶ νήσος ἐβαινεν ἄσκηθες, οὐτ' ἀρ βοβλημένος ἄξει χαλκῷ οὕτω ἀυτοσχεδίην οὐτασσόμενος, οὐ τε πολλὰ δὲ ἔτοι Νικηφόρου. ἐνοι καὶ γράφοντο κίεδειο, οἱ παγγανέοι. οἱ δὲ χέριες γυναικῶν (so La Roche), ὁλον ὕπερμεναν τῶν γυναικῶν Schol. B. H. Q. Vind. 133. Cr. Eustath. 1607. 525.] Αριστορχεῖον οὐκ ὑπεὶ τῶν σίτων. οὐί [εὖν] δὲ τῶν βοσκουμένων Schol. H. But the line is in all MSS. 530.] 'Αριστορχος, ἐνθ' ἄλλοι πάντες κατὰ δύον ἢπον Ἀχαιοὶ Schol. H. 531. ἔξεμεναι [ἐμφανικώτερον τὸ ἔξεμενα Schol. H. The lemma gives ἔξεμεναι. Eustath. quotes both.

in the district of Tenthania, is said to come from the river Kēphos, an affluent of the Caicus. But there seems to have been great uncertainty about the name: cp. Strabo, 13. p. 615 ὥστε τοὺς Kēphos Ιωάννων ὁμοίως δισθαναί δεῖ, ὥστε τὸ 'γυναική εἶναι δόρων, άλλα καὶ τοιγραμμικοὶ μικρά παραβάλλοντες εὑρεσιλογοῦντο μάλλον ἢ λέον τὰ ἐφώγεσα (see crit. note). Some see in the Κέφεος the children of Heith (Gen. 10. 15), and regard them as equivalent to the Kheta of the Egyptian monuments, and the Khatti of Assyrian inscriptions—a powerful tribe originally occupying northern Syria and the lower valley of the Orontes. See Gladstone, Homeríe Synchronism, p. 166 foll. 525. The line is probably borrowed from Πτ. 5, 751 ὧν ἀνακλίναι πυκνῶν κόκος. ἡδ' ἐπιθεῖαι. But words that are appropriate with κόκος are very forced with λόχος. Besides, the line seems to give an unsatisfactory epegeesis of πάντ' ἐπήθαλτο, which appears to imply more than this one detail of duty,
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γίνεται ἐν πολέμῳ ἐπιμέλει δὲ τε μαίρεται Ἀρης.

"Ως ἐφάμην, ψυχή δὲ ποδόκεος Αἰακίδαο φοίτα μακρὰ βιβώσα κατ' ἄσφοδελὸν λειμώνα, γηθοσίνῃ δ᾽ οἱ νῦν ἐβην ἄριστείκτον εἶναι.

Αἰ 8' ἄλλας ψυχαὶ νεκύων κατατδευκότων ἐστασαν ἀχύρμεναι, εἰροντο ἰδὲ κῆδε' ἐκάστη.

οἰη 8' Αἰαῖντος ψυχή Τελαμονιάδαο


537. ἐπιμέλει, i.e. 'the war-god wreaks his rage indiscriminately.' Cp. Τρόες ὁρῶντα ἐπιμέλει Π. 11. 535, and ξύνος ἔστι Σησίλαοι Π. 18. 309, like 'Mars communitis.' C. d. Fam. 6. 4. 1; Liv. 5. 12. 1. Archil. frag. 62 ἐπίγειον γαῖρ ἐπάσαν ἄριστος' Ἀρης.

539. ἄσφοδελὸς is used adjectively with oxytone accent, as τόχος, τομὸς. It is described by Pliny, H. N. 21. 68, 'Theophrastus et fere Graeci et Pythagoras caulem anthericon, radicem vero, quae ex LXXX simul acervata bulbis constat, asphodelum nominantur, cuius genera duo faciunt. Fuit tenuiorum cibus, quem et mortorum in tumulis apponebant.' See Hesiod. Op. 41, where ἄσφοδελὸς is coupled with μαλάχη, as the representatives of frugal food, and cp. Aristoph. Plut. 544. It is a kind of squill with a large stalk and long leaves and pale blossoms. It is still found in the Greek islands, where it is used for planting on graves: the custom serving to show its ancient connection with the scenery of the under-world. No doubt the idea of planting the asphodel was to supply the dead with some simple food.

540. γηθοσίνῃ δ᾽ = 'gaudens quod.'

542. εἰροντο. The Schol. renders ἐκεῖνον τὰ μέτα τῶν ἐν ἑαυτοῖς ναυτικοῖς φαίνοντα, quoting II. 1. 573; but even there εἰροντο implies the notion of a question, as the speaker looks for a 'Yes' or 'No.' Rendcr then, with Bothe, 'seicitabantur de curis suis,' i.e. 'de ipsis qui curae ipsae erant apud superos.' But see La Roche, Hom. Stud. § 99 ii.

543. οἴη 5'. Tranl. 'Alone of them all, the soul of Ajax son of Telamon stood aloof, enragèd because of the victory which I won over him, when defending my right at the ships about the arms of Achilles. His lady-mother put them up for a [prize], and the sons of the Trojans gave the sentence, and Pallas Athena.' The action of the Iliad ends before the death of Achilles, which is however alluded to in several passages, such as Π. 22. 358; 21. 278. In Od. 24. 46 foll. there is a more circumspect allusion to the arrival of his mother Thetis, to the hero's burial, and the funeral games appointed in his honour. At this point the story is taken up by the Cyclic epics. In the Aithoneis of Arctinus there is the description of a fierce fight round the corpse of Achilles, who had fallen at the Scaean gates either by the hand of Paris guided by Apollo, or by the arrows of Apollo himself. Ajax bears away the corpse on his shoulders, while Odysseus keeps the Trojans at bay. To the prizes at the funeral games (alluded to in Od. 24) Thetis adds the possession of the arms of her son, to be granted to the doughtiest hero among the Greeks. Only Ajax and Odysseus compete for the ἀμφιτεία. But Agamemnon and the chiefstains cannot decide between their rival claims: so, on Nestor's advice, the question is referred to the Trojan captives, as to which of the two heroes had done the Trojans most harm. They answer, 'Odysseus;' and Ajax, in the bitterness of his disappointment, falls upon his sword. Leschis, in his μυρτίς Ιάδη, reproduces the story with new details. 'In order to learn the views of the Trojans on the merits of the two heroes, spies are sent to listen at the walls of Troy. They hear
two maidens talking; one of whom would give the prize for valour to Ajax, for his gallantry in carrying off the corpse of Achilles. Αῖας μὲν γὰρ ἄμφω καὶ ἑκάστην διηρυσσότοι | ήρων Πηλείδων, Ἐδέπε μείζων 'Οντιοτέρων. Βωμή φίληλο παλαιότερος. Ιδοντε μεν ἀκακίαι ἄλλος ἔνοχος Πηλείδων. Βωμή οὖν ἀκακίαι Πηλείδων. Ιδοντε μεν ἀκακίαι Πηλείδων. Βωμή οὖν ἀκακίαι ἀκακίαι Πηλείδων. Βωμή οὖν ἀκακίαι (See Scholl. Arist. Eqq. 1056.) Neither of the Cyclopes represent the Atridae as umpires in the matter; but Pindar, Nem. 7. 20 foll.; 8. 23 foll.; Isthm. 3. 53 foll.; 5. (6.) 27 foll., implies that there was some treachery at work in the decision, and Ajax himself, in the representation of him by Sophocles, distinctly states that view (Aj. 445, etc.).

545. For τὴν (sc. ἄνευ) νίκην see on Od. 6. 61.

546. ἔδειξες, 'set up, as a prize'; cp. II. 23. 262 ἔπεσεν τὰς ἀρχέν τὸν ἀντάρτικον ἄνδρα ἐνδέλευσιν | ἤκουσεν χιλίαν έπεσεν, ib. 265 τὸν δεύτερον ἰκτὸν ἔδειξαν. (547. θαύματα. The grounds on which Aristarchus rejected the line (see crit. note) are not given. But, as Nitzsch remarks, (1) the Trojan captives would be the most unlikely umpires to be chosen in a dispute between these chieftains; (2) Homer does not use such a phrase as θαύματα ἀρχομεν, but would have said κοίτης οὐκ ἦτος, as in II. 23. 175; (3) the verse is superfluous; and (4) Odysseus would scarcely have represented Athena here as the author of such a disastrous decision. 548. τοιοῦτον μὲν ἀθλήμα, 'for such a prize'; cp. ἄρρητος ἐν τῇ μεγάλῃ II. 10. 304. μεθοδοὺς ἐν τῇ μεγάλῃ II. 21. 445. This is settled by ἐννέα αὐτῶν (549) referring back to τεύχεα. 549. κατέχεσαι 'covered,' 'buried.' Note the aoristic force. 550. παρὰ μὲν, 'was superior in form and in achievements to the other Greeks.' See Od. 1. 66. 555. θεός. Here lies the emphasis. You need not visit your anger on me: it was the gods who offered these arms as a prize: which was a beginning of sorrow for the Greeks, 'for so mighty a stronghold was lost to them in thee;' cp. with this use of τίταρος, as applied to a person, Psalm 144. 2. 556. οὕτω, 'but we evermore sorrow for thee, fallen in death, as sorely as for Achilles.'
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αὐτὸς ῥυμέθα φθιμένου διαμετέρεσ’ ὀδὲ τις ἄλλος άτιος, ἀλλὰ Ζεὺς Δαναῶν στρατῶν αἰχμητάων ἐξτάγλος ἤξισκε, τεῖν δ’ ἐπὶ μοῖραν ἢδηκεν. 560

ἀλλ’ ἄγε δείπρο, ἀναξ, ἢν ἔποι καὶ μῦθον ἀκούσης ἡμέτερον δάμασων ἰδίον καὶ ἀγνώρα θυμών’.

"Ως ἐφάμη, ὅ δε μ’ ὀδέθεν ἀμεβετο, βὴ δε μετ’ ἄλλας ψυχάς εἰς ’Ερεβον νεκῶν κατατεθημάτων.

ἐνθα χ’ ὅμως προσέφη κεκολομένου, ἢ κεν ἐγὼ τόν’ 565 ἄλλα μου ἤδεικε θυμός ἐνι στήθεσι φίλουι τῶν ἄλλων ψυχάς ἰδέεις κατατεθημάτων.

”Ενι’ ἦ τοι τῆς Μίνωα ἱδον, Δίος ἀγλαῶν νῦν, 565 ὅμως αἱ πλεῖστοι περιστασίων Schol. Q. 568.] νοθείται, μέχρι τοῦ ὅπος εἶπον ὁ μὲν αὐθίς ἐνω δόμον 'Ἀδης κύων' (627) Schol. H. 'Manifestum est,

569. αἴτιος ἄλλα. Cp. Od. 8. 312 ἄτο πα τι μοι αἴτιος ἄλλοι ἄλλα τουσ δόν. The logical way of stating the sentence would be, oth tis ἄλλο αἴτιος, allā Ζεὺς αἴτιος ἡτίν δὴ ἤξισκε κ.τ.λ. Zeus was really guilty of it, because in his hatred of the Danai he laid doom on them. Cp. οἴνων ἐν Ζεὺς ἄρακ κατὰς κρόνον ἔδωκε II. 6. 357.

560. τεύχ. See on Od. 4. 619.

565. ὅμως, 'notwithstanding;' cp. II. 12. 393 ὅμως δ’ ὁ λήπθεν γάρμην. We do not find ὅμως elsewhere in Homer, but, in place of it, ἐνεμή. We do find ὅμως with the meaning 'equally,' which the Schol. reads here; though he interprets it, contrary to Homeric custom, by ἐπιστ. This use of ὅμως throws some suspicion upon the verse, which is heightened by the unusual way in which the participle κεκολομένως is connected with the verb; 'though angry, he would notwithstanding have addressed me;' and not less strange is the substantival use of κατατεθημάτων (inf. 567) without any noun such as νεκρῶν. It is indeed probable that the interpolation which Schol. H. (see crit. note) notes as extending from vv. 568-627 really begins at 565. Odysseus did not, like Aeneas, make a descent into the nether-world, but he sits at the edge of the trench, and questions the shades as they come forward and taste the blood. In the following passage however the story is told by one who is an eyewitness of what is going on in the depths of Erebus. The whole scene gives a view of mythology and of the punishment of the dead that seems to be later than Homer. Plato (Gorg. 525 D) refers to this passage, remarking that Homer has represented here τοὺς ἐν Ἀδιόν τὸν ἄλοιχαν γήρας, Τά τοὐτον καὶ Σίδη τοὺς καὶ Τίτων, and he quotes (526 D) the line that describes Minos bearing his sceptre. Cp. also Protag. 315 B. C. These references however need only show that the interpolation was an early one. La Roche (Hom. Stud. § 97. 3) is inclined to refer the whole passage to an Attic source; and traces of Athenian interpolation are found in the Iliad, as 1. 265; 2. 559-555, 558; 15. 333-383; and in the Odyssey, as 5. 121-126; 7. 80; and II. 327-325, 631. The remark of the Schol. on inf. 504, τοῦτον ὑπὸ Ὀνομακρίτου [ἐκ]νοτοῦθαν φασιν, may give the key to the whole of this interpolation. Onomacritus, Zopyrus, Orpheus, and Concylius (?) are named as the coadjuvants of Peisistratus in his recension of the Homeric poems. To such men a system of punishments in the nether-world was probably an article of belief or profession. We are reminded by Herodotus (7. 6) that Onomacritus was caught making interpolations in an oracle.

568. Minos, son of Zeus and Europa, and king in Crete (II. 13. 450 foll.), is described in Od. 19. 179 as Δίος μεγάλου
χρύσεον σκήτηρον ἔχοντα, θεμιστεύοντα νέκυσον, 570
ἡμενον. οἱ δὲ μιν ἀμφὶ δίκας εἰρήνοις ἄνακτα,
ἡμενοι ἐστάθησ τε, κατ’ εὑρυμύλες “Αιόσ δῶ.

Τὸν δὲ μετ’ Ὀρώνα πελώριον εἰσενόησα
θῆρας ὅμοιο εἰλέυνα κατ’ ἁσφαλεῖαν λειμώνα,
τῶν αὐτὸς κατέπιενεν ἐν ὀσπόλοισιν ὀρέσσα,
χεροὶ ἔχεν ῥόπαλον παγχάλκεου, αἰεὶ ἀγάι.
Καὶ Τιτύνων εἰδόν, Γαίης ἑρίκυδεος νῦν,
κεῖμενον ἐν δαπέδω, ὃ δ’ ἐπ’ ἐννέα κεῖτο πέλεθρα.


ἀισθήμα, which Plato interprets by ἀμφίφθειν καὶ μαθήτες, and Horace (Od. 1. 28. 9) reproduces by ‘lovis arcans Minos admisas.’ It is not to be understood that he is represented here as performing the office which later legends assigned to him; viz. of trying and sentencing the dead in Hades (cp. Virg. Aen. 6. 431, etc.). He only presents a shadowy counterpart of himself as he was when alive. ’Lawgiver, king, and judge in the flesh, he is also lawgiver, king, and judge in the shades. In a later mythological period, his brother Rhadamanthys (who is, according to Od. 4. 564, in Elysium) is given him as an assessor, as well as his other brother, Sarpedon or Aeacus.

560. θεμιστεύοντα = πίστιν diciem, used here with dative: but in Od. 9. 114, where the more direct idea of ‘being master of’ comes in, we have θεμιστεύοντα παιδών ὥλον ἄλοχον [αὐ]. He is represented as on his seat, while the ghosts are either sitting, as waiting their turn, or standing, as each one states his case, or asks for the judge’s decision: ‘and they all around him, the king [ἀνάκα in opposition to μέν], were questioning him of their rights.’

570. Some take εἰρήνοι, as sup. 540, to mean ‘stated their cases;’ but it is better to render, ‘de iure suo eum interrogabant’ Domm.

572. Like Minos, Orion continues his customary pursuits in Hades. A phantom hunter, he appears driving before him phantom beasts, the shadows of those which he himself (αὐτός) had once chased on the lonely hills. For the distinction between αὐτός and εἰδολον, which is brought out more strikingly in the doubtful line 604 inf., Mr. Gladstone (Homerica Synchonism, p. 261) quotes from Bansen’s Egypt the remark that, in the Book of the Dead, there is a picture representing the corpse of a dead man marching, with his soul behind it offering up prayers to the Sun-God.

573. εἴλεν describes the process of driving the creatures together into a herd, properly = ‘massing them together’ or ‘cooping them up;’ so Od. 19. 200 εἰλέες γὰρ Ὀρέσσεν ἄμφω αὐραίος = ‘coercetab.’

575. Τίτυνων is probably a reduplicative form from root τᾶν, to ‘swell’ or ‘grow big’ seen in Lat. tumer, tuber. In Od. 7. 324 Tityus is represented as being in Euboea.

577. πέλεθρα. This word is referred by Lobeck, Eleine. 1. 245, to root παλ-, as in παλ-πλη-, and rendered, ‘spatum expletum, dimensione atque descriptum,’ which suits well with ἀπὸλλακόν (ὅ σει ἐστι μετράον), and ἀπὸλλεον, ‘quod mensuram excedit.’ As a measure of length the παλαθρών was reckoned to be 100 feet (Greek); as measure of an area, 10,000 square feet; but this is a later limitation. Curtius (p. 250) quotes from Hultsch (Metrologia, 31), who connects ἀπλαθρόν with πελ- (πελάθρων) and understands it by a certain
length of ploughing-furrow, like Lat. ‘versus,’ As a mere translation we might render ‘roods.’

579. διόρην, from δυρώ, signifying properly any ‘skin’ or ‘membrane,’ is used technically for the ‘caul,’ Lat. ‘omentum’ or ‘peritoneum,’ the membrane enveloping the intestines. The Greek name was επισώulos. Apollon. Lex. 57. 13 gives as another proposed interpretation τό στόμα τοῦ γυνώ. This would necessitate our translating δύνοντες ‘plunging.’ Cp. Ov. Metam. 4. 456; Virg. Aen. 6. 595.

580. έλκης may be taken as a 1 aor. from έλκω, Epic form of ἐλκω. The MSS. give various forms, such as ϕελκης, ελκης, ήλκως, ελκως, and ἐλκως, written variously with smooth or rough breathing. La Roche decides on έλκης, as probably being the Aristarchean reading. He thinks too that the metre suggests έλκης rather than ϕελκης, as γαρ implies an initial digamma, viz. έλκης. We may render ‘laid violent hands on,’ comparing δισως τε γυναίκας | βουττόντως ἀνεκλών Od. 16. 108. Cp. also σης τε βοίς αὐτῷ τ' ἐλκημόνῳ κωθήσαν. Πιθ. 6. 465, ἐλκηθέαν τε τὕρατας Πτ. 22. 62.

581. Πιθώ, see on Od. 8. 80, and cp. Il. 2. 510. According to Pindar, Pyth. 4. 90, Tityus was slain by Artemis; but Pausanias joins Apollo with her in the act (3. 18. 15), and Hyginus (f. 55) represents him as slain by Zeus with his thunderbolt. Panopeus ‘with its fair lawns’ was near the Cepheissus on the borders of Boeotia. In Strabo’s time it was called Phatusis, and some ruins of its walls still remain. The words κυδρήν παράκοτος strike us as somewhat inappropriate to Leto; it is the distinctive title of Hera, Il. 18. 184. The Schol. H. T. raises a difficulty about the insertion of the story of Tityus thus: τώ' δ' κείμενοι ἐξήλθον; εἶ δὲ μὴ ἔξηλθε, πῶς λυμάτω; 582. Τάνταλος. Plato, Cratyl. 305, refers this name to τάλας, in the sense of ‘wretched:’ it is more likely connected with ταλ-, τάλαμος, τολμάς, meaning the ‘daring’ man. The close connection between Τάν-ταλος and τάλαμος, etc. appears in the proverb τά Τάνταλος τάλαμας ταυταλίζεται. This fact may account for the forms of the story of his punishment; one, representing him as hanging balanced over the water; another, which the Tragedians and Lyristes mainly follow, describing him with a rock hanging over his head, like the sword of Diamocles. Whether Tantalus is to be thought of as having revealed the secrets of the gods, to whose society he had been admitted, or as having stolen nectar and ambrosia from their table, at any rate there is a general agreement that his punishment came on him ‘oh scelera aniime impotentiam et superbilquentiam’ Cic. Tusc. 4. 16. 35, καταπέθανε μήνας ὠδόν οὖν ἐνδυσάθη Pind. Ol. 1. 55.

584. στείω. Eustath. says στείω ἀντί τοῦ ἱστατο, and quotes the comment of the Schol. V. έκχειται δὲ τῇ λέξι ὁ διακεκατοστὴς παρά την τοιχίαν συνήθειαν. Βut στείω is never used in Homer of ‘standing,’ and Aristarchus rightly interprets τό κατά διάσκοις διαριβήτο, στείω γὰρ ψυχῆς σημάτιον ἐκ λέξεως. Almost identical are the words of Apollon. Lex. κατά διάσκοις ἱστατο, οὖν διαριβήτο. So Meric Casaubon, quoted by Lowe, ‘Est in isto verbo (ut alibi pluribus) animi gestentitis et ali- quid cupide molientis per externos
δόσατε γὰρ κύψεις ὁ γέρων πιέειν μενεάλων,
tosstáx' ὕδωρ ἀπολέσκετ' ἀναβροχέν, ἁμφὶ δὲ ποσαλ
gaía mélauna fáneveke, katațhánaseke δὲ δαίμων.
déndrea δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπῶν,
ŏgyuai kai ροιαὶ kai mēlēai ἀγλάκαρποι
sukēai te γλυκεραὶ καὶ ἐλαίαι τηλεθῶσι·
tŏn ὥποι ἴδουει ὁ γέρων ἐπὶ χερσῆ μάσασθαι,
tas δ' ἀνεμοὶ ῥίπτασκε ποτὶ νέφεα σκιῆται.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε ἔχοντα,
lănus βαστάζοντα πελάρων ἀμφοτέρους.

586. ἀναβροχένι. Al. ἀναβροχήν, ἀναβροθέν, τινὶ δὲ καὶ διὰ τὸ ὁ γράφοντοι ἀνα-
βροχὲς Eustath. 588. κατὰ κρῆθεν] δισαλλάθαι καὶ προειρηματίαν τὸ κατὰ
κρῆθεν Schol. H. Bekk. ii. writes κατ' ἄραφην here and in 11. 548.

gestus indicatio. Hoc igitur vult poetâ
his verbis, cum fuisse Tantali seu in
pedes erecti sive alio quocunque gestu,
nt de pugilibus olim locui soliti, προβο-
λή, ut ardentissimam sitim prae se
ferret.' Cp. II. 2. 597; 3. 83; 5. 832;
535. Curtius refers στείμων to root
stac or stai, seen in σταφίς, Lat.
istantare. Dintzer, with less prob-
bility, connects it with a root σταυ, seen
in στάφια, and meaning 'call out,'
'speak.' This position Curtis attacks,
pointing out that the root σταυ in Skt.
must mean 'to praise.' If we have to
take στείμων as τητειστα, we must join
δηφων πιέεν. Transl. 'eagerly essayed
in his thirst; but he was not able to
take anything to drink withal.'

586. ἀναβροχέν, 'swallowed up.'
This is in the form of a 2 aor. partici-
ple; a late I aor. passive is used by
Lycochr. (56), καταβροχέτεις. The ac-
tive voice of a compound is found in
Od. 4. 222 καταβροχεῖς, and in 12. 240
καταβροχές, the uncompounded ἐβροῖς
occurs in Anth. 9. 1. See Buttn. Lexil.
s. v. βρῶσι. Monro, H. G. § 42.

587. φάντασκε. This iterative tense
is supposed by some to be formed from
ἐφανερ., others refer it to ἔφανεν, 2 aor.
act., with intransitive force. Anyhow,
the formation is from an aorist stem,
as εἰσ-σκε, ἐφητ-σα-σκε, ἄδικ-σκε. The
word occurs; again in 11. 11. 64, and
Hesiod. Frag. 44. 3.
καταπιθάσκε implies a present κατα-
ζώον, cp. δύονται δένδρα h. Hom.
Ven. 271, ἀγαμός ἀδρήν Π. 4. 487.
588. κατὰ κρῆθεν. This is the read-
ing of Aristarch. See crit. note. ἀπὸ
κρῆθεν is found in Hesiod, Sc. Herc. 7;
κρῆθεν being probably a syncopated
form of κρῖθην (ἀργή), cp. κρῆ-δευμοι.
Here the Schol. rightly interprets κατὰ
κεραλῆ. Bekker compares his reading
with κατ' ἄραπῃ Π. 15. 557; 22. 411, etc.
590. μάτωσακε, see on Od. 8. 374.
593. Σίσυφος. This name is explained
by Curtis as a reduplication of σισφός,
with the Aeolic substitution of ὦ for ὀ.
The appropriateness of this appellation
is suggested by 11. 6. 152 ὡτί πόλις
Ἐφρήν μικρῷ Ἀργου ἐκπόντος, | ἵππα
δὲ Σίσυφος ἰέκεν, ἀ πίθετος γείνει
ἀνδρῶν, | Σίσυφος Αἰολής. His story
was dealt with by the Greek dramatists,
Aeschylus having composed a Σίσυφος
πετροκολλήτης and a satyric drama
called Σ. δρατείνει. Another satyric
play on the same subject was ascribed
to Euripides. Sisyphus seems to have
been accepted from the earliest times as
the type of the cunning man; cp.
Pind. Ol. 13. 52 πυκνότατον παλάμαριν,
Aristoph. Acharn. 301 ῥυγών τὸς
Σίσυφον. The story of his guilt is told
in different ways. According to Ape-
lolodorus, i. 9. 3, he betrayed one of
the 'dulcia furta Iovis;' while Theognis
(703) alludes to his escape from the
prison-house of Hades, δεῖν καὶ ἂθε
πολυμερείαν ἀνέθηκεν, | πεδίου
Περσοφών αἰμωλίου λόγοι.
νοῦ τοῦ δὲ μὲν σκηνηπτῶμεν χερσὶν τε ποσὶν τε λαῖν ἀνόι ἀθεσκῇ ποτὲ λόφων ἀλλὰ ὅτε μέλλοι ἄκρον ὑπερβαλεῖν, τὸν ἀποστρέψασκε κραταῖς· αὐτὶς ἐπείτα πέδωθε κυλῶντο λᾶσα ἀναιδῆς, αὐτὰρ 67 γὰρ ὡςακε τεταυνόμενοι, κατὰ δέ ἱδρῶς ἔρρεεν ἐκ μελέων, κοινὴ δὲ ἐκ κρατός ὁρῷ. 660


596. λαῖν ἄνω. Cp. Eustath. ἐφαρμ. τῇ τοῦ χύτρας τοῦ τῆς ὀθόνεως ἔργῳ τῇ τῶν φαντάσματα ἐνεργείᾳ, δι' ἃν ἐρχόμενον τὸ στῦλον οὐκ ἔσται τρίγυκον ὁ λόφος, ἀλλ' ἐνρυθή βαίνει συνεφοροῦμεν τῇ ἐργοθή τοῦ ἐκάστου ἄλογον. ἀμιλεῖ τῷ ἑπείτα πέδωθε κυλῶντο λᾶσα ἀναιδῆς, ἀχραματοῦ ἄν καὶ διὰ τῶν ὀσῶν προχαίρισιν τῷ φράσει, τῷ ἐπείτε ὁρᾷ τῇ τῶν λόφων καταφορᾷ, Quintill. Inst. Or. 9. 4. 'Vocalium concursus cum accidit, hiat et intersitit et quasi laborat oratio.' For Lucullus' imitation of the line see Cic. Tusc. Quest. 1. 5 'Sisyphu' ex Sisymbri versa saxam sudans nitendo nec proficic hilum.'

596. ἀλλ' ὅτε, 'but ever as he was just going to topple it over the hill's crest;' this is simpler than to take ἄνω as subject to μέλλει and give an intransitive force to ὑπερβαλ-εῖν.

597. κραταίς. We may set aside the interpretation of Aristarchus, who took this as an adverb, analogous in form to λαμφρίς or ἀμφρίς. Nor is the division of κραταίς into two words by Ptolemy of Ascalon likely. It seems left to us, either to take κραταίς as some 'power' inherent in the stone; as we should say, 'the force of gravity' (cp. Schol. ad loc. ὁ κραταῖς δοκιμάζεις ὁ ἐστὶ τὸ βάρος, and Hdt. 8. 111, who uses ἀναγκαία and ἀναγκαίη with a similar semi-impersonation): or, as a 'Power' or 'Mighty One' (like δεῖμνον sup. 587), external to the stone itself. See Od. 12. 124, where Κραταίς is given as the name of the weird mother of Scylla. The form κραταῖς is related to κρατεῖν, as ἶμερα (Od. 5. 69) to ἶμερος. The interpretation of Aristarchus not only suggests a form contrary to analogy, but would require an unusual intransitive sense to be assigned to ἀποστρέψαι. The epithet ἀναιδῆς is the original of the Virgilian ἰμφώριος. Aristotle quotes the passage (Rhet. 3. 11) as a famous instance of ἰμφώρια λέγειν διὰ τῆς μετα-φορᾶς. For similar dactylic lines to express rapid motion cp. II. 5. 745; 8. 389; 13. 235; Virg. Aen. 2. 227; 3. 217; 6. 702; 8. 596; 9. 371; 11. 875; Georg. 3. 284.

600. ἐκ κρατῶν. As he thrusts forward his hands to push the stone before him, the head is necessarily brought down near to the ground, so that the dust raised by the trampling feet and moving stone seems to rise from it.

601. The circumstances of the scene change again. Not only is Heracles seen by Odysseus, as were Menos, Sisyphus, etc., but he recognises Odys- seus, accosts him, and then returns again δὼμον 'Ἀδών ἔσω, like Achilles and Ajax (sup. 539. 563). The suggestion is certainly so tempting to pass directly from ν. 563 to ν. 630, and omit all that lies between; but the excision of three lines (602-604) will really dispose of almost all the arguments that have been advanced in ancient and modern times against the genuineness of the passage about Heracles in Hades. The Schol. on Od. 11. 385 sums up the objections under four heads: (1) πῶς Ἡρακλῆς εντευξάα μένων θείως; (2) τῶν ἀνδρῶν τοῦ κάτω ἦν καὶ ἐν ὑπαρθή; (3) Ἡ 'Ἡμῆ καὶ 'Ομηρον παράθετιν, δεν καὶ οὐνομαστήν. (4) ἀπεθανοῦν δὲ αὐτῶν ἵκεν καὶ τὴν κατ' (5) μὴ πιθανῶν δὲ πῶς ἀμέλητο Νέων. Now if we are willing to extend the rejection of ν. 604 (which Schol. H. calls an interpolation of Onomaeitus) to νν. 602, 603
as well; we shall have disposed of the objection of Aristonicus on the ground of the post-Homeric tripartition of ἑδωλον, ύμα, and ψευξ, nor shall we have to accept the later story of the apotheosis of Heracles, nor of the manner with which his club. The be safely said that Homer knew nothing of the legend which recounts the apotheosis: for in II. 18. 117 it is distinctly said that οὔδε γὰρ οὔδε βίων ὕπαλλος φόγε κύκλως, and Diodor. Sicul. 4. 39 tells us, ἂν θυμίαυ πρώτοια τῶν ἄλλων ἁ πέντε κάρμας τῶν Ἡπείρων, cp. Pausan. i. 32. 4 σήμερον ἄν οἱ Μαραθώνες Ἡρακλῆς, φόγευ κάρμας Ἐλλήνων σφόν Ἡρακλῆς θεοὶ νομοθέτουν.

Such an apotheosis of heroes was a common usage of the post-heroic age, as e.g. of Achilles (Pind. Nem. 4. 49); Diomedes (Nem. 10. 7); Ajax (Nem. 4. 48); Neoptolemus (Pausan. 10. 24. 5); Hector (Pausan. 6. 18. 4); and Odysseus himself (Tzetz. ad Lyceph. 800).

Another objection of the Scholast is (4) that Heracles though a ghost should carry his weapons with him. But, surely, it is the regular Homeric usage to represent life in the under-world as a copy, more or less faithful, of the life in the world above. The ghosts retain their original stature, voice and features (II. 23. 65 foll.); they wear their own armour, and still show the wounds they had received (Od. 11. 40 foll.). Teiresias holds the golden sceptre of his office, and Heracles the characteristic weapons by which he may be recognised. The armour may be as shadowy and spectral as the wearer, but there it is; Heracles is not Heracles without it; nor Orion, Orion without his club. The objection raised to the passage, because Heracles seems to recognise Odysseus without having tasted of the blood in the pit, would apply equally well to the case of Achilles and Ajax and the rest of the ghosts, who (542) ἴσαρτον ἔδει κλάσῃ, where we have either to suppose that this preliminary is taken for granted, κατὰ τὸ συναφέμενον, or is dispensed with.

Nitzsch, ad loc., takes further exception that Odysseus offers no answer to the words addressed to him by Heracles; but it is easier to state this as an objection than to show what ought or what could have been said inomestic. Nitzsch finds a further objection in the allusion to the bringing up by Heracles of the 'dog' from Hades (inf. 623 foll.), where see notes. It may be urged that there is a peculiar propriety in the introduction of Heracles into the group of the famous dead with whom Odysseus meets in Hades, because of certain characteristic resemblances between the two heroes, both of whom are under the particular protection of Athena. There can be no doubt that the legend of the apotheosis of Heracles, though post-Homeric, is still of very early date. It would appear to have been recorded in the Οὐκλικός Ῥωμι, ascribed to Creophilus (Weleck. Episch. Cycl. 233 foll.), and it seems to be a very tenable view that the whole passage about Heracles in this 11th book is genuine, with the exception of vv. 602-604. The temptation to insert these lines, or something similar, would be a powerful influence on a rhapsodist, who might fear to offend his audience, if he seemed to leave their deified hero in the under-world. No easier means of avoiding such offence could be conceived than a simple assertion that, after all, it was only the ghost of Heracles that had its dwelling there, while the hero himself enjoyed divine honours among the gods. Probably there is not much real value in the testimony of the Scholl., that the insertion was made by critics; it may imply that it is at any rate the work of some Atie ταπεναστής. It would be imperative to ascribe the highest honours to a hero whom the Athenians (see sup.) had learned to worship as a god. See on the whole subject C. F. Lauer, Quaest. Homer. 1., cap. 2.
11. ΟΔΥΣΣΕΙΑΣ Λ.

[παίδα Δίως μεγάλοιο καὶ Ἡρὶς χρυσοπεδίλου].

ἄμφι δὲ μην κλαγή γεκόν ἤν οἰωνῶν ἃς,
πάντωσ’ ἀτυχόμενων ὡς ἔρεμω τυντὶ εὐκόως,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆρθν ὀστὸν,
δεινῶν παπταίων, αἰεὶ βαλέντι εὐκόως.

σφερδάλεος δὲ οἱ ἄμφι περὶ στήθεσιν ἀρτὴρ
χρύσεος ἢν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτοι,
ἀρκτοὶ τ’ ἀγρότεροί τε σὺς χαροποί τε λέοντες,

569. πάντως’ ἀτυχόμενων, `flying scared every way.’ Cp. ἀτυχόμενοι τεθείων of runaway horses, II. 6. 38; of routed troops, 18. 7. The cry of the ghosts seems to be imitated in the reiteration of the a.

νυκτὶ τοιών, used of a stern lowering look; not unlike to our vernacular ‘looking as black as thunder.’ It is applied to Apollo in wrath, II. 1. 47; and to Hector, II. 12. 463, who is farther described as νυκτὶ δεὲ ἀγαλλατος ὀνόματι, reminding us of the phrase ὑπόφερα ἰδὼν.

607. γυμνῶν, ‘uncased,’ sc. from its γαρμοδότος Od. 21. 54.

608. παπταίων, ‘glancing terribly round.’ If with the lexicons we regard this word as a reduplicated form of root ἱππ., seen in τῆςτο, etc., it must get its meaning from the idea of the half-timid, half-angry look of a crouching beast that is brought to bay or caught in the toils. In that sense we may perhaps compare it with δοκεόμεν, in Od. 5. 274 ἄρτος, ὡς δοκεόμεν, οἰκίων δοκεόμεν. The use of παπταίων always suggests anxiety in the look: even here there is caution blended with keen expectation expressed.

609. ἄμφι περὶ, for this combination cp. II. 2. 305; 8. 348; 17. 560; 21. 10; 23. 191; Od. 8. 175. It does not seem possible to discriminate between the force of the two words; though περὶ should add completion to the less complete sense of ἄμφι. The English use of ‘round about’ is near enough for translation. There is no reason for writing both words in one (ἀμφίπερ), as Bekker.

610. And his terrible baldric round about his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and bright-eyed lions, and battles and fights, and bloodshed and slayings of men, ἀρτηρὶ (Ἀκρὶς) and τελαμῶν (EMPLARY) both signify the ‘upholders’ or ‘carriers,’ but the position of the words suggests that τελαμῶν is here used as the more specific of the two.

611. χαροποί is commonly referred to χαρᾶ, as expressing ‘wild joy,’ but this gives no very clear idea. Perhaps it is better with Curtius to refer the first part of the word to the Skt. root ghar, ‘to glow,’ or, with Fick, the whole form to gharopy = ‘to sparkle.’

Κ k 2
because in both cases the participle following μή stands instead of a separate clause expressing a wish. We might state the whole sentence thus—μή ἄφελε μήν τούτῳ τεχνήσασθαι, τίνι δέ, μή ἄλλῳ τι τεχνήσατο. The var. lect. of Schol. H. (see above) must mean, ‘who put all his inventive power into that work.’

A similar emphatic use of the indefinite is found in Theocr. 1. 32 τί θεῶν δαιμόνια, ‘eximium et singulare in suo genere opus’ Fritzsch. ἡγηλάδεσιν seems to be used here as ἢγαν or διάγειν in later Greek. For the form we must suppose a word ἡγῆς related to ἡγέομαι as μηχανή Lucian, Jup. Trag. 33) to μηχανή. Philo uses μηχανής.

621. χερονίων, i.e. Eurystheus, son of Sthenelus, to whose service Heracles was bound, through the spiteful intrigues of Hera. See Il. 19. 97 foll., Virg. Aen. 4. 191.
καὶ ποτὲ μὴ ἐνθάδε ἐπεμψε κὼν ἄξοντι· οὐ γὰρ ἔτε ἄλλον 
φρέζετο τοῦδε γέ μοι χαλεπώτερον εἶναι ἄεδον.
τὸν μὲν ἔγων ἀνένεικα καὶ ἤγαγον ἐξ Ἀίδαοι
'Ερμεῖας δὲ μὴ ἐπεμψεν ἵδε γλαυκώπις Ἀθηνῆ.
"Ως εἰπὼν ὁ μὲν αὐτὸς ἔβη δόμον "Αἴδος εἶσαι,
αὐτὰρ ἔγων αὐτοῦ μένον ἔμπεδον, εἶ τις ἐτε ἐλθοὶ
ἀνδρῶν ἠρών, οὐ δὴ τὸ πρόσθεν διόντο.
καὶ νῦ κέτι προτέρους ἢδον ἄνερας, οὔς ἐθελὼν περ
[Θρῆσεν Πειρῆδον τε, θεῶν ἐρμικυδέα τέκνα]
ἀλλὰ πρίν ἐπὶ ἀγειρότει μυρία νεκρῶν

630 ἢχθη θεοπεσθῆ: ἐμὲ δὲ χλωρὸν δεός ἔμε,
μὴ μοι Γοργηῖνα κεφαλὴν δεινοῦ πελάρου
ἐξ "Αἴδος πέμψειεν ἀγάνη Περσεφόνεια,
αὐτικὴ ἐπειτὶ ἐπὶ νῆα κιῶν ἐκέλευον ἐταῖρον
αὐτοῦ τὰ ἄμβαίειν ἀνά τε προμνησία λύσαι,
οἱ δ' αὖ ἐσβαίων καὶ ἔπὶ κλητὸς καθίζων.

635 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κύμα βόσιο,

lated, but restored by Cobet, Εὐρυστείν' τῷ γὰρ ἴ σφι ἐκέλευες Κρονίων | πλεί-
στοιν δεξίους τηλεκλείτων ἀνθρώπων. 624. τοῦθεν γε ψαντος τοῦ Φαρέας ιμβαλεῖν
[τὰ δὲ τὸν ὘μήρου νῦκαν τὸ Θρῆσεν Πειρῆδον τε θεῶν ἐρμικυδέα τέκνα] χαρακτήρα

623. κὼν ἄξοντι'. Homer does not enumerate the labours of Heracles, nor
does he name the 'dog,' which appears
as Κῆπερος first in Hesiod, Theog. 311.
Pausanias (3. 25. 4) quoting from
Hecataeus says that there was a δεινὸς
δρασ at Taenarus, called Αἴδων κυών.
The eagles or vultures are similarly
called by Aesch. and Soph. ἄδω κύνος.
See II. 8. 368; which seems to show that
the story about Cerberus was known to
Homer, in a simple form, the name, and
the other details being a later growth.
626. ἐπεμψεν,' conducted me,' as Od.
6. 255.
630. ἢδον, as ἢδος 628.
632. ἄλλα πρὸς, 'but, ere that might
be, up gathered (ἐνὶ-δύσφερο) the count-
less tribes of dead with awful cry; and
pale fear seized me lest the dread Per-

634. δεινὸς πελάρου is in apposition
with Γοργῆς impeded in Γοργηῖν. Cr.
ἐί τ' ἐνεργὸς καὶ δυσφερὸν Od.
19. 514, δαφνί τὴν ἐνεργὴν κυκάτων
II. 3. 180, Νευτηρίη πάρα πηλὶ Πολυτυ-
νείας Βασσαλῶν II. 2. 54, τάμα δυσφίτου
καὶ Soph. O. C. 344.
639. κῦμα βόσιο, i.e. the current down
the Ocean-stream, carrying them again
towards the sea.
πρῶτα μὲν εἰρεσίγνυ, μετέπειτα δὲ κάλλιμος οὐρος.

640. εἰρεσίγνυ] τὰ πολλὰ τῶν ἀντιγράφων ἐν διαφορῇ πτῶσις [χουσαν Εσταθ. But εἰρεσίγνυ only occurs in Vind. 56 prim. man.

640. εἰρεσίγνυ. They left the realm of Hades, and fared down the Ocean-stream. Here there was no wind, perhaps because they were in an unearthly place beyond the ordinary atmosphere. So at first they went on by rowing (or 'it was rowing that took them on,' see crit. note), and then, as they got into the ordinary world again, there was fair wind. εἰρεσίγνυ, in the nominative, seems to make a better parallel with οὐρος.
2. ἀν' δ' ἵκετο = ἀφέκετο 81. This is still part of the protasis; the apodosis begins with νῆα μὲν ἄνδροι 9 ν. 5.

ἔφυσαρον, 'the great and wide sea,' as distinguished from the narrow Ocean-stream.

3. Ἀλαιν. There appears to be a real contradiction in the position here assigned to Circe's island. From b. 10 we gather that Odysseus, after his disaster that befell from the opening of the wind-bag, sailed in a N.W. direction from the isle of Aeolus towards the country of the Laestrygonians; and from thence, keeping the same direction, he reaches Aeaean, still further to the North and West. In the present passage, it looks at first sight as if Aeaean were placed in the extreme east, at the sunrising; and the description is given in the most definite language. This difficulty was rather evaded than elucidated by the ancient commentators, who generally concur in interpreting the passage, τάτα ἃς πρὸς σύγκρισιν τοῦ Ἀδον θέλει γὰρ εἰπεῖν δι' ὅτι ἐξ τοῦ Ἀδον ἐστὶν τὰ φωτεινὰ δῆλαθμαν (Schol. B.).

This interpretation, which implies, as it were, a clear defining line between the land of darkness and the land of light, is substantially adopted by Voss, Nitsch, Klausen, and others. Grotefend (Geogr. Ephem. 48 p. 266 foll.) proposes to place Aeaean in the East: but, although this view appears to have been maintained in later times, it is not found in Homer. Völcker (Homer. Geog. 31) would escape the difficulty by representing Eos here as a goddess, rather than as the physical conception of the dawn; but this leaves ἄντολαὶ Ἑλλόο unexplained. The real solution seems to lie in the fact that Homer regards the extreme West and extreme East as an almost identical point. See note on the description of the short Laestrygonian nights Od. 10. 81, where the line of Aratus, quoted in Schol. Ἁ., lays the ground of the interpretation, ἥξι ς ἀκραίμ μαύραται δύσας τὸ καὶ ἄντολαί. Mr. Gladstone has adopted the same view about Aeaean in Homeric Synchronism, p. 226 foll.

'The island of Kirke is strongly identified with the East... there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting.'

4. χοροί, 'dancing lawns;' for Eos must be supposed to have a train of nymphs, symbolising perhaps the quick-glancing rays of light. The plural ἄντολαί (cp. ἀν' ἀλλ' ἄντολαίν Hdt. 4. 8) no doubt contains an allusion to a phenomenon that could not have escaped notice, namely,
νηα μεν ένθ' ἐλθόντες ἐκέλοσαμεν ἐν ψαμάθοισιν, εκ δε καὶ αὐτοὶ βήμεν ἐπὶ ρηγμινι θαλάσσης. ἐνθα δ' ἀποβρίζαντες ἐμείναμεν Ἡώς διαν,

'Ἡμος δ' ἡργόνεια φάνη ροδοδάκτυλος Ἡώς, δη τοτ' ἐγών ἐτάρους προειν ἐς δόματα Κήρης οἰσεμέναι νεκρὸν Ἐπιφόρα τεθνητα.

φιτροῦς δ' αἴγας ταμώνες, δθ' ἀκρότατη πρόβεχ' ἀκτη, βάπτουσιν ἀχνόμενοι, θαλερῶν κατά ἀκρυ χέόντες. αὐτὰρ ἐπει νεκρός τ' ἐκαὶ καὶ τεύχεα νεκρῶθ
tύμβων χειλάται καὶ ἐπὶ στήλην ἐρώταντες πήμαμεν ἀκρότατον τύμβῳ εὐηρε ρήτωμον.

'Ἡμείς μὲν τὰ ἐκαστα διεθότομον ουδ' ᾧρα Κήρην εξ 'Αἴδαυ χειδόντες ὑλήβομεν, ἀλλὰ μελ' ὡκα ἥλθον ἐντυναμένην ἁμα δ' ἀμφίπολοι φέρον αὐτήν σιτον καὶ κρέα πολλά και αἴθων κοινὸν ἐρυθρόν.

ἡ δ' ἐν μέσῳ στάσα μετηύδα διὰ θεάν

'Σχέτλοι, οἱ ζώοντες υπήλθεντες δωρ'I Αἴδαο, δισθανέες, ὅτε τ' ἄλλου ἀπαξ θυμάκονθ' άνθρωποι.


that the sun rises at different points on the horizon according to the change of season. Cp. the expression δούλεις τε καὶ ἀνταλλα quoted above from Aratus.

10. ὀισάρωμα. For the use of the infinitive expressing the purpose of προαλοντις cp. τῶν καὶ ἀσφαλεῖτο θεί Διὶ ἀριστεροῖν II. 30. 234, παρ δὲ δῖναι ὀνομ πιεῖν Od. 8. 70, τοῦτ' ἀναγου ζωοὶ θάνατοι ἐγκακήσαει ἀνάγχεσι Od. 14. 272, ἄδημα τ' ἑκαννὸς ἀναμίκτων ἀνδρόπου Od. 4. 568.

12. βάπτομεν, imperf. 'we buried him where the beach ran out to its furthest point,' cp. τύμβων χεις.. ade τ' ἐνκρατοσ Od. 24. 80; Od. 6. 138. Similarly we have ἄκραι τῆς II. 15. 653 = 'extremus navium ordi,' ἐν σέλβι τοι χειρον h. 7. 47, ἄκραι ψινοὶς II. 17. 264.

14. ἴσωςιν, 'having dragged up a stone pillar thereon,' sc. on the ψώμα. With ἴσωςιν compare the epithet πυρός applied to large stones, Od. 6. 267.


16. τὰ ἐκαστα, 'these things severally,' so inf. 165; cp. τοῦτα ἐκαστα II. 1. 550; Od. 14. 369; 15. 487.

διεισπρον, to be distinguished from διέιστα II. 10. 425. The latter must be referred to root fes, the former to σεω, with which probably δελων is connected.


19. αἴθων. The use of the epithet in conjunction with ἀρετῆσθε settles the interpretation as 'bright' or 'sparkling.'

22. δισθανεῖς. Cp. Virg. Aen. 6. 134. δὲ should properly mean 'when other men die only once,' referring to
12. ΟΔΥΣΣΕΙΑΣ Μ.

ἀλλ’ ἄγετ᾽ ἐσθετεὶ βράχην καὶ πνευτεὶ οἶνον
ἀὕτη πανημέριοι’ ἀμα δ’ ἥοι φαινομένηφι
πλεῦσος’ αὐτὰρ ἐγώ δεῖξο ὅδον ἥδε ἐκαστα
σημανεῖν, ἵνα μή τι κακορράφη ἀλεγεῦμη
ἡ ἄλος ἢ ἐπὶ γῆς ἀλγησέτε πῆμα παθόντες.’

"Ως ἐφαθ’, ἡμῖν δ’ αὐτ’ ἐπεεἶθεν θυμὸς ἀγήναιρ.
δός τότε μὲν πρόπαι ἡμάρ ἐς ἡλίου καταδύνα
ἡμεθα δαιμόνες κρέας τ’ ἄσπετα καὶ μέθυ ἥδυ
ἤμοι δ’ ἡλίους κατέδυ καὶ ἐπὶ κνέφας ἠλθεν,
οἱ μὲν κοιμήσαντο παρὰ πρωμνήσια νῆς,
ἡ δ’ ἐμὲ χειρὸς ἅλωσα φίλων ἀπονύσσων ἐταῖρων
eἰς τε καὶ προσέλεκτο καὶ ἐξερεύναν ἐκαστα;
αὐτὰρ ἐγώ τῇ πάντα κατὰ μοϊρὰν κατέλεξα.
καὶ τότε δὴ μ’ ἐπέσεσι προσημόδα πόντια Κήρκη.
Ταύτα μὲν οὕτω πάντα πεπείρανται, σο δ’ ἄκουσον,
ὅς τοι ἐγὼν ἑρέω, μνήσει δὲ σε καὶ θεῖς αὐτὸς.

Eustath. assigns the same reading to Apollodorus. This would seem to imply
a form διαθέτει, or the existence of an adjective διαθής.

the time they had chosen for their voluntary visit to the realm of the dead. But
the temporal sense cannot be strongly pressed. As in the use of the Latin ‘cum,’
and our ‘while,’ the sense is passing into that of a logical conjunction.
26. κακορράφη, used in the plural, Od.
2. 236. Cp. κακός λάπτομεν Od. 3. 118.
27. ἢ ἄλος ἢ ἐν γῆς. Nietzsche quotes
this as the solitary instance in Homer of
a preposition that belongs to two objects
being connected only with the latter, as
though the sentence should have run ἢ ἐν ἄλος ἢ ἐν γῆς. He remarks that
this usage is admissible only when there
is some close inter-relation or intentional
contrast between the two objects; cp.
Soph. Antig. 357 ὡς μὲν κακόν ἄλος
ἔνθεσαι ἔρρισ. ib. 1176 νῦνερα πατριάς
ἡ πρός οἰκείαις χερώ; Hor. Od. 3.
25. 2 ‘quae nemorar aut quos agor in
specus?’ See Lobeck, AJ. 249. But it
is doubtful if this use with the prepo-
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we find in Pindar, Pyth. 8. 99 ὑπὸν κό-
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It seems better to take ἄλος here by itself as a local

genitive, as Ἀργείων Od. 3. 251, ἢπείρων
Od. 14. 97, ταύτης II. 5. 310; 17. 373.
ἀλγησέτε, the subjunctive, with short
vowel.
33. Join ἐν both with ἅλωσα and
ἐδω. It appears from 143, that they
were not in Círcé’s house, as she returns
thither after her interview. Probably
they were in some grotto or bower.
34. προσέλεκτο may be rendered
‘accubuit;’ but this in the sense rather
of ‘reclined at my feet,’ than ‘lay by
me.’ For, although it is night time,
there is no mention of the ἑώρ, as in
Od. 10. 334, nor is the idea of ‘lying’
quite compatible with ἐδω (root ἐδῶ=
Lat. ‘sed’). The Scholl. seem to have
found some difficulty in προσέλεκτο, for
they interpret it variably by παρέλεγέν
ταυτήν, ἐκοίμησε, and προσδιέλεξα το
προσείετο, the last explanation being of
course quite untenable, as the word
belongs to the stem λεχ, not λεγ.~
37. Ταύτα includes all the circum-
stances of the voyage to Hades.
38. μνήσει σε βούς. Cp. Od. 3. 27
ἀλλα δὲ καὶ βοίιαν ὑπόθεσκα, and Od.
12. ΟΔΥΣΕΙΑΣ Μ.

Σειρήνας μὲν πρῶτον ἄφιξει, αἲ μᾶ τε πάντας ἀνθρώπους δὲ θέλογους, δὲ τις σφέας εἰσαφίκτησα.

δὲ τις ἄμφερε πελάσῃ καὶ φθόγγον ἀκούσῃ Σειρήνας, τῷ δὲ ὁ τι γυνη καὶ νήπια τέκνα οὐκαδὲ νοστήναντε παρίσσατας οὔδε γάννυναι, ἀλλὰ τε Σειρήνας λυγρῇ δέλεοσιν αὐδῇ.

40. δὲ τις La Roche regards δὲ τις σφέας as the best established reading. See Hom. Textkrit. 413; Ameis, Anh. ad loc. The readings vary between δὲ τις σφέας, δὲ τις σφέας, and δὲ τις, the last implying δέλεον.

4. 181. No special god is here alluded to, certainly not Poseidon, as suggested by the Schol., nor Helios; but in the most general sense, 'some kindly power.' We find similar expressions in part... ὡν κε θεός τιμήν II. 17. 90, οὔτε καλὸν ἄλλον | οὔτε καλὸν τιμήν Od. 8. 177, θεός δὲ τῷ μὲν δῶσιν τῷ δ’ ἐδασ Od. 14. 444. Comparing these passages with such phrases as ἄντερ θεοίν I. 17. 337, θεοὶ καὶ θεοί I. 5. 185, σὺν θεοῖν II. 9. 49, it does not seem likely that any expression of a monothestic feeling is intended; which would ill accord with the thorough anthropomorphism of the Homeric religion.

αὐτὸς is emphatic; like Lat. ipse with the force of ultro.

39. Σειρήνας. The etymology of the name is doubtful. Some take it from σείρα, and so render it the 'enchainers,' with which we may compare the expression ἄσπας ἄροις in Aesch. Eum. 321; and Ov. A. A. 3. 317 'Monstrae maris Sirenes erant, quae voce canora quamlibet admissas detinuerent rates.' Others compare Σείρ (the sun) and Σείρας (the bright star); and others again refer to the root θων, 'to sound sweetly.' In Homer they are represented as two in number (cp. inf. 53 Σειρήνων), living on one island (157).

In later legend they appear as three or even four, living on three islets, πρῶτα τρια... ἔρημα πετρίδη, αἱ καλύτεροι Σειρήνας. Their names are differently given. Eustath. calls the Homeric Sirens 'Αγλαοερήμη καὶ Θελείνεια. When the Sirens were transferred, along with other Homeric marvels, to the coast of Italy, we find the names of Παρθένα (the Siren of Naples), Λευκα and Λευκωσία, with sundry additions to the list, such as Μολή and Θελεύνη.

Ovid follows the legend that makes them daughters of the Achelous by one of the Muses, and he describes the form in which they were commonly represented, Metam. 5. 554 'Vobis, Acheloideis, unde | pluris pedesque avium quum virginis ora geratis?' Cp. Eur. Hel. 167 πητροφόροι νεκταίοι, | περιθύνον, Χθονὶς κέρα, | Σειρήνας π.τ.λ. Claudian, when he calls the Sirens (epig. 40) 'dulcia monstra, | blandis perclara maris, | terror quoque gratus in undis,' seems to express well the general notion conveyed by this legend. The Sirens appear to personify the hidden dangers of the calm sea ('placidis bellacis ponti'), and their alluring song may represent the musical sounds of the water splashing in caves and over broken rocks. The whole idea is exactly reproduced in the stories of the Lorelei. It should be remarked here that one of the peculiar characteristics of the Sirens is their superhuman knowledge of the past and future, see inf. 189. Cp. Eur. Androm. 936 κατά κλωσα τοῦδε Σειρήνων λόγου, | σοφα, πανούργοι, τουκέας λειματών, | λεγενδόμενοι μορφή. Horace expresses the common view in his phrase, 'Vitanda est improba Siren | desidia.'

40. δὲ τις σφέας. See crit. note.

43. τῷ δὲ is the apodosis to δὲ τις, 'illī non adassit utor.' The singular παρίσταται refers to the wife alone; the children are included with her as subject to γάννυναι. For another sort of confusion cp. διότα σοισεν νεών καὶ στάρτα λάμβαναι I. 2. 135. We may further compare κοίπωρ οἰκοδίπτει διὸν καὶ καπηλεύονται | βῆνιν... παρίστασον Od. 8. 48. Kayser would read παρίστασον.
45. *πολὺς* δὲ, 'and on either side is a great heap of bones of mouldering men; and round the bones the flesh is wasting away.' There is no instance in Homer of a form in -φων standing as the genitive in dependence on another noun, though we have ἄνωθεν Od. 14. 134, ἐνευθαν Od. 2. 2. There seems however a general consent to accept *οστέων* here as convertible with *οστέω*, otherwise it is tempting, on the analogy of φθινόντες θ' ἀμφ' οστέωρα χρόν. Od. 16. 145, to join *οστράκων* πιθομένων ἀμφ' οστέων, 'mouldering round their bones;' to which the words περὶ δὲ βοών μινόθουσα would form the epexegetis, and nearer description. Monro, H. G. § 158, suggests that *οστέων* may be an instrument of material = 'a heap (is made) of bones.' Nitsch quotes Aesch. Pers. 818 δίδει δὲ νεκρῶν καὶ παραστέφων γενέτειρας φθίνοντας θεοί. By *βοών* we must understand both flesh and skin together, as in Od. 14. 133 μέλλουσι κόψεις... βοῶν ἀν' οστέωρα ἑρυθάριοι. Cp. Hes. Scut. 152 ὀστεία δὲ σφα περὶ βοών σαπισίσαις Σειρίων ἀξιλειῶν κελαίθει πέτεται ἀηρ, where ἄν φοῦν seems to be an Alexandrine form.

47. *ναρι* ἑλάν and *ἐλείφας* have both an imperatival force. Ameis extends the force to *ἐκουσέν* as well, treating αἱ *ἐθελησα* as a parenthetical sentence (II. 18. 457; 19. 147). This necessitates a colon or period after *ἐθελησα*, so that *δισθάντων* begins a new sentence; the asyndeton being similar to Od. 4. 667; inf. 429; II. 1. 179, etc. But it is simpler to begin the apodosis at *δισθάντων*, as though the order of the words had been αἱ *ἐθελησα* ἀκούσαν. Nitsch quotes an allusion to this scene from Alcman, καὶ τῶν ὡς ὀνεισίην ταλασσίφων οὔτα ἰρόν ἐκταῖρων Κίκην ἕπελεφασα... remarking that it is the earliest testimony extant to any specific scene in the Odyssey.
δόρα κε τερπήνευος δι' ἀκούσις Σειρῆνοι.
εἳ δὲ κε λίσσαν ητάρους λύσαι τε κελεύσι,
οἱ δὲ δ' ἐτ' πλεῦνεσοι τὸν ἐν δεσμοίσι διδέντων.
Αὐτὰρ ἐπὶν δὴ τὰς γε παρὰ ἠλάσασιν ηταῖροι,


χαλέψα, πείρασι τίχης (Od. 3. 432) means the smith’s tools, as the highest ‘accomplishments’ of art, or whether, with a slightly changed point of view, they are regarded as the ‘accomplish-
ers,’ cp. II. 23. 350. We may next pass to the differences apparently different.
In II. 13. 358 the action of Zeus and Poseidon, in determining the destinies of the contending hosts, is thus de-
scribed: τὸ δ' ἐκδόθη καταρρήσις καὶ δύσωνοι πολέμου | πείρας ἐπιλαλάζουσας ἐν ἀφοτοροὺς τάμπους, | ἄρρητον ὑ' ἀλώτιν τε. Here the word παρὰσει and the use of the two epithets make it cer-
tain that the deities are dragging with all their power at either end of a rope—a common trial of strength, as in the familiar game of ‘French and English,’ or its more modern form, ‘The Tug of War.’ Possibly the same idea of a rope is contained in the phrase ἀλλὰ ἐκπετόν | πείρας πείρας’ ἔχοντι ἐν ὀπίσθιον θεοῖν. At least this in-
terpretation is suggested by the graphic τρόφευσι, otherwise we might well be content to render, ‘the issues of victory.’ But this interpretation is not necessary in Τρόφεου ἄλθουσιν πείρας ἐβρήσατι II. 7. 402; 12. 79, for πείρασι retains its real meaning there, like τέλος θεοί, as may be inferred from the variant of the same expression, in Τρόφεου δὲ κῆλε ἐβρήσατι II. 2. 15. In the present passage, where Odysseus is launched to the mast, no one would pretend that πείρασι does not contain the notion of ‘ropes;’ indeed in h. Hom. Apoll. 129 we find οὗτος ἐν δεσμῷ σ' ἔργει, λυότα δὴ πείρασι τάντα. But the solution is, that πείρασι, in this usage, signifies exactly the ‘rope-ends,’ not the whole length of the rope, except by implication. This meaning is re-
markably illustrated by the technical use of ἀρχη for a ‘rope-end.’ If I think of such an end as the furthest piece of the cord, I regard it as πείρα, if I take it as the end nearest my hand, it seems to be ἀρχη. See Act. Apost. 10. 11 σαῦδε τὶ ὡς ἀρχήν μεγάλης τέσσαρων ἀρχῆς διδέμενον, where ἀρχη are not ‘corners,’ as in E.V., but ropes. So DioD. Sicul. (1. 104), speaking of the method of taking the hippopotamus with harpoons, says, ἂν τοῖς ἵπποις ποταμῶν ἀρχαῖς στρυμνᾶς ἄρχαι, μέγας ἐν πολε-
λόγῳ, and Lucian too has (t. 3. p. 83) δεσμῶν ἀρχῆς. Markland, on Eur. Hipp. 751 translates ἀρχήν ὑπελάτησε πεισμάτων ἀρχής by ‘tortas fumum extem-
mitates;’ quoting Herodot. 4. 60, where the victim is thrown to the ground by twitching the end of a rope fastened round his fore-feet, αὐτοὶ τῶν ἀρχῶν τοῦ στρεφόν καταβάλλει νῦν. Thus we have in II. 13. 358 (sup.) the gods dragging at the ends of a rope; and, here, the free ends of the cords with which Odysseus is tied are secured to the mast. No doubt πείρασι became a familiar word for ‘ropes’ generally, just as ‘end’ is used in German vernacular for a piece of rope (Luch, das Schiff, p. 29). Perhaps we may detect another familiar usage in the word ‘ore;’ cp. Livy 28. 36 ‘ορας et ancoralia praecidi-
dunt.’

For a description of the λεωπίδη see Appendix on the Ship; and with αὔφθων in cp. πείρης ἐν πειράμα δήμαρ Od. 10. 96.

54 of δὲ, the apodosito εἰ δὲ ὡς, ‘then let them bind thee in more fetters still.’

διδέντων, see crit. note, is from the form διδήμυ, from which we find the imperf. δίδνη II. 11. 105, and διδέω Xén. Anab. 5. 8. 24.

55. After leaving the Sirens, Odys-
sseus has a choice between two courses. One will take him by the Planetae (59–72); the other, between Scylla and Charybdis (73–110). Circe will not decide the choice for him, for she says, ‘at this point I will no longer tell you fully which of the twain your course shall be; but do thou consider it for thyself in thine own
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ένα τοι οὐκέτι ἐπείτα διηνεκώς ἀγορεύσω ὀπτοτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς θυμῷ βουλεύειν ἐρέω δὲ τοι ἀμφοτέρωθεν, ἐνένεν μὲν γὰρ πέτραι ἐπηρεφεῖς, προτὶ δ’ αὐτὰς κυμα μέγα δοξηὶ κυνάωπιδος 'Αμφιτρήτης'.

Πλαγκτὰς δὴ τοι τὰς γε θεοί μάκαρες καλέουσι.

heart, and I will inform thee [of the perils] both ways.' Here ἀμφοτέρωθεν is equivalent to ἀμφοτέρας τὰς ὁδοὺς, and is divided into ἐνένεν μὲν γὰρ (59), and οἱ δὲ δὼ δοκύπτειν (73). There is no antithesis between τῇ μὲν (62) and τῇ δὲ (66); the latter is only a continuation, or form of the former. The termination of ἀμφοτέρωθεν need not be too closely pressed, as we may see from the use of ἐνένεν in the next line; and cp. ἐγγῦδεν εἶναι Od. 6. 279. Though Circe professes not to decide for Odysseus, yet she evidently (vv. 66–80 foll., 108–110) intends to dissuade him from attempting to pass the Planctae.

61. Πλαγκτὰς. The regular meaning that attaches to πλαγκτός and its congers seems, in spite of Nitzsch's protest, to force upon us the interpretation here of the 'wandering' rocks. In Od. 21. 363 πλαγκτός must either be 'vagabond'; or, possibly, 'distract in mind'; and πλαγκτούν (Od. 15. 343), is the word used to describe the 'wanderings' of a beggar. Πλαγκτατος is also used (see L. and S. s.v.) as the epithet of ships, Aesch. Pers. 277; of a cloud, Eur. Suppl. 961; of the tides in the Euryipus, Anthol. P. 9. 73; of an arrow, ib. 6. 75.

So Πλαγκτατα πέτραι, like πλαγτή ῥήσος (Od. 10. 3, with note), must be the 'wandering' rocks; and it is not unlikely that we have in the name an early attempt to reproduce some sailor's story of the floating icebergs; which, with the water breaking against their sides, and their overhanging summits ever threatening to fall, exactly meet the description in vv. 59, 60. But the name may soon have lost its real meaning, or the story become half forgotten; as is suggested by the words θεοὶ μάκαρες καλέουσι. See on Od. 5. 334, 10. 305. This will account for the incongruities which appear in the later part of the description, which really are accretions that have grown round the original form of the legend. No doubt the Planctae were early identified with the Symplegades (Eur. Med. 2; Pind. Pyth. 4. 208), which are also called συνδορφοθεῖν πέτραι Eur. I. T. 421. For example, Herodotus (4. 85) says, ἔπειξεν ἐν τοῖς Εὐφρατεῖς πάντων προτερον Πλαγκτατα 'Ελληνες φασι εἶναι, and in the Peripl. Euxini (Geog. Graec. Min. ed. Didot, 422, § 90) we read αὐτὰς δὲ αἱ Κυνάκειε ἐναι δὲ λέγουσιν οἱ ποιηταὶ Πλαγκτατα πάλαι εἶναι, and in Pliny (N. H. 6. 12. 13), 'Insulae in Ponto Planctae sive Symplegades.' The danger from the Symplegades was lost they should nip the ship, as it passed between them— and this is not even alluded to here. It is the violent surf and the firestorms which destroy the ships that come near the Planctae; so that, from this point of view, they appear to be steep islets like Stromboli, rising from the midst of seething breakers, and spouting forth volcanic fires. Most modern editors prefer the interpretation 'striking' rather than 'wandering' (the root πλαγι belonging both to πλάγιος and πλάσσει); and explain it either of 'dashing together' or of the water that 'dashes' against them. The ancient commentators were equally divided. Schol. H. writes Πλαγκτατος [text planctatos] διὰ τὸ προσπλησσεθαι αὐτὰς τὰ κύματα οἱ δὲ νεότεροι πλαγιεῖτες, Πλαγκτατα ἴσησαν παρὰ πόλεμος ὕδωρ και βάθος. Crates gave as his explanation, ὅτι πλάζεται κερι αὐτὰς τὰ κύμα, and others (Schol. V.) οἱ δὲ ἅπτο τὴν Δήλου κυκλώναι καὶ φέσσωσι. Eustath. regards the name as meaning πλαζόμεναι καὶ κυκλώμεναι, and he accounts for the πυρὶ ὄλων θεία by supposing ὅτι ἐκ τῆς συγκατάφυσις καὶ πῦρ ἀποτελεῖται. But he adds, εἶ δ᾿ ἄγαν ἐκ τοῦ πλάζεως εἶναι τὰ παρηχθαί τὰς
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τῇ μὲν τ᾽ οὐδὲ ποητὰ παρέρχεται οὐδὲ πέλειαι τρῆρων, ταῖ τ᾽ ἀμβροσίην Διὸ πατρὶ φέρων,

Πιλαγμένοι, δύναντ' ἄν οὕτω Σωμαλκήδες ἄλγεσθαι καὶ αὖθαῖ. The ancients generally placed the Planctae at the north entrance of the Sicilian strait; later authorities have sought to identify them with the volcanic Liparean isles. Mr. Tozer (Lectures on the Geography of Greece, Lond. 1873) remarks (p. 67 foll.) that the Greek sailors, seeing the shifting form of the numerous islets pass them in quick succession, 'conceived of them as moving objects, and gave them the name of νῆσος, (νῆσος?) or "floating land," from νησίω, "to swim;" and from a lengthened form of the same word, νῆσος, one island in particular, Ναξος, "the swimmer," got its title. So too we find that both the Strophades off the west coast of the Peloponnesse, and the Aeolian islands to the north of Sicily, bore the earlier name of Planta: the name Strophades itself probably embodies the same conception of their shifting their position. From this, by an easy transition, arose the idea that these wandering rocks crashed together, which has taken form in the story of the Planctae, as told in the Odyssey.'

Ameis (Od. 15. 299 Anh.) finds the same meaning in θοι θεῶν, which he renders, 'die eiselden Inseln;' because to one on shipboard, the islands seem to 'run' by him, while himself appears to be stationary. But may we not seek the origin of the expression Πιλαγμένοι νῆσοι in the natural phenomena of the Mediterranean, and especially of the Greek Archipelago? The sudden appearance and subsidence of numerous islets under the action of submarine volcanoes is an occurrence not unknown there in modern days. And a popular way of describing this would be that these islets were to be seen first in one place and then in another, thus well deserving the epithet 'wandering.' The disturbance of the sea and the emission of smoke and flame attendant on their upheaval, complete the Homeric picture. In July, 1831, a mass of dust, sand, and scoriae, was thrown out of a submarine volcano about thirty miles off the coast of Sicily, opposite to Sciacca. In the beginning of August it had a circum-

ference of about a mile and a quarter, and its highest point was estimated at 170 feet above the sea. It received the name of Grahame's or Hotham's island, but before many months had passed the whole mass disappeared again below the level of the sea. A similar phenomenon was noticed not long since in the neighbourhood of Santorin.

62. τῇ μὲν τ᾽ οὖν, 'there, not even can bird pass by, no not the timorous doves that carry ambrosia for Father Zeus: but even of them the sheer rock ever steals away one [suppl. τούτῳ], and the Father sends in another one to make up the tale.' These words can have no connection with the later story of the feeding of Zeus by doves, when he was concealed in Crete from his father Cronus (Athen. 11. 89, 491 B). There is probably some allusion to the Pleiads (Od. 5. 272 and note); at whose rising in May the harvest begins (Hesiod, Opp. et Di. 381), which fact may be veiled under the story of the ambrosia.

The words ἀφαιρεῖται λις πτέρυς possibly contain the astronomical fact that of the seven Pleiads, six only are ordinarily visible; ἕναμοροι δὲ ταῦτα μετ' ἀνθρώποις ὑδώριτα, | ἢ οὐά τιν ἐνδώτα ἐν τῆς ἄφελμας ἄριστος | ηερατεῖον ἀφαίρετα εὐνόητον ζε οὔτε καλοῦν (inf. 201).

63. The epithet τρῆρων is used of doves in Il. 5. 778; 23. 853; Od. 20. 243. From its connection with τρίφι it implies the timidity that shows itself in rapid flight. In the Homeric account we hear only of the danger that the doves run in 'passing by' (παρέρχεται); nothing is said of the rocks closing upon them. Yet it is possible that in the words ἀφαιρεῖται λις πτέρυς we have a mysterious hint of the danger that later legend develops. In the account given of the passing of the Argo, the story of the dove is introduced with entirely new features. As Noah sent out the dove to try if the trees were uncovered, so Ephesimus sends one to see if the pass with the Symplegades was possible (Argon. 2. 561 foll.) ὁ δὲ ἑρχή πτερόν:
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άλλα τε καὶ τῶν αἰεὶ ἀφαιρεῖται ὅσ πέτρην,
ἀλλ’ ἄλλην ἐνίσι πατήρ ἐναρίθμου εἶναι.

τῷ β’ οὖ πώ τις νύσι φύγειν ἄνδρῶν, ἡ τις ἰκνηται,
ἀλλ’ θ’ ὀμοί πίνακάς τε νεών καὶ σώματα φωτῶν
κύμαθ’ ἄλος φορέουσι πυρὸς τ’ ὀλοῖο θύελλαι,
οἵ τι ἐκείνη γε παρέπλευ ποντοστόρος νύσι,
’Αργώ πάσι μέλουσα, παρ’ Αἴτητοι πλέουσα:
καὶ νῦ κε τῆν ἐνθ’ ὁκα βάλειν μεγάλας ποτὶ πέτρας,
ἀλλ’ ”Ηρη παρέπεμψεν, ἐπει βίλος ἦν Ἰῆσων.

Οὗ δὲ ὅσι κόπτειν ὁ μὲν οὐρανόν εὐρύν ἑκαῖνε
ὀξεῖ τις κρυφὴν, υφίλη δὲ μὲν ἀμφιβεβήκηκε
κυκνή’ τὸ μὲν ὅσ πτ’ ἐρωεί, οὔδ’ ὅσ πτ’ ἀλήθη

69. κείσαν] La Roche κείσαν, from Ed. August., to make a parallel with τῇ νῖν. 68, 69, 70. πάσι μέλουσα Schol. B. on II. 22. 51 ascribes to Aristarchus the reading παπαμέλουσα. So here, Schol. H. Q. lemm. ὃς εὐ παπαμέλουσα. Since Bekk. πάσι μέλουσα is almost uniformly accepted. See La Roche, Hom. Text. 311 f. on parathetic compounds. οἰστερεύον ἰδὲ τὸ γράφειν ‘φασίμελουσα,’ ἐτοί ἐν φάσιδι πολλάν φροντίδα ποιήσασα Schol. H. Q. Eustath.
keînou ἔχει κορυφήν ὅτι ἐν θέρει ὅτι ἐν ὑπάρχῃ ὀστᾶ τίνος ἄνθρωπος, ὀστᾶ ἐπίβασιν, ὀστᾶ ἐν Χριστίνες τε θεοκός καὶ πῶδες εἰπεῖν πέτρη γὰρ λίθοι ἐστὶ, περιβαλλοῦντες.

μέσῳ δ' ἐν σκόπελῳ ἑστὶ σπέος ἑρωείδες, πρὸς ἔφον εἰς Ἐρέβος τετραμμένων, ἦ περὶ ἄν ὄμεις νῦν παρὰ γλαυφών ἰδὼν, φαίδοι 'Οδύσσεων, ὀστᾶ κεν ἐν νῆσος γλαυφών ἀιώνιος ἄνθρωπον ὁικεῖον καταβαίνει. So also several MSS, vulg. quae catabaivēn.

77. ὀστᾶ ἐπίβασιν 'Αρίσταρχος γράφει ὀστᾶ ἐπίβασιν, τὸ ἄφατον αὐτής ὕλας παρατίθεν. Diodor. debería the meaning of cessation from the idea of power 'dispersed,' and so brought to an end. As an illustration of this we find in Plato ἐκεῖνος used as parallel to καταβαίνοι (Theaet. 183 C), and with ἐκκλίνον (Phaed. 87 D). Analogies may be found in the usages of the Latin 'suere,' 'fluerere,' 'fluxus.'

77. ἐπίβας, see crit. note. This must mean 'set foot on the top,' described as a more advanced stage of ascent than ἀνθρώπος.

78. ὀστᾶ εἰς 'no, not if.'

81. πρὸς ἔφον εἰς Ἐρέβος τετραπλωμένων. Eustath. and the Scholl. interpret this as if the latter half of the sentence were only the nearer description of the former. It seems more likely that πρὸς ἔφον gives the direction in which the mouth of the cave looks, viz. westward, while εἰς Ἐρέβος τετραμμένων implies that it is not a horizontal cavern in the cliff's face, but that its direction is 'downwards;' which seems to be implied also in μέσῳ ἔπαινοι (inf. 93).

ἡ περὶ ἄν, 'just where you will steer your hollow ship past.' For a similar use of the subjunctive with ἄν or καὶ cp. Od. 10. 507 ἐν δεύτερῃ τοι ὁμοίοις .. φημοῖ, 11. 184 ἐγὼ δέ καὶ ἄγω, 1b. 201 τὰ δέ ποτε ὁμοία ἀνίστημι. The cavern's mouth is so high up in the cliff that the strongest bowman could not reach it with his arrow.
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τὸξῳ διστεύοσα κοίλους σπέος εἰσαφκείτο.

ἔνθα δ' ἐνὶ Σκύλλην ναῦει δεινὸν λελακιῶν·

τῆς ἡ τοῦ φανῆ μὲν δοκεῖ σκύλακος οὐσικὴς

γίγνεται, αὕτη δ' αὕτη πέλαργον κακῶν· οὐδὲ κεῖ τῆς μον

γηθήσειεν ἵθων, οὔδ' εἰ θεὸς ἀντίασει.

τῆς ἡ τοῦ πόδες εἰσὶ διόδεκα πάντες ἄνθρωποι,

86-88] ἀθετοῦσι δὲ στίχοι τρεῖς: πῶς γὰρ ἡ δεινὸν λελακιῶν δύναται νεογνωτὸ

σκύλακος φανῆ ἔχειν; Schol. H. Q.

85. Σκύλλη, properly the 'render' or 'tearer.' The idea of a connection with σκύλακας is probably later; but very likely it may account for the introduction of vv. 86-88, and for the 'caerulei canes,' and 'latranta monstra' with which Scylla was surrounded, according to the descriptions in the Latin poets and others. The Scholi. H. Q. give a really graphic picture of the Homeric Scylla, θανατίσατα γὰρ

φοίνικας τῇ Σκύλλῃ πεταλὼν την θηρίων προσ

περίμενος τῷ σκόπηλῳ καὶ κοχλίωδες,

πόδας τὲ ἔχον πλεκτάνωδες. This would represent her as like some gigantic hermit-crab, with its body hidden in the shell, and its claws and head thrust out through the opening; while the long legs and necks that protrude from the mouth of the cave remind us of the stories of the monstrous polyopi or 'pieuvres,' that lie in wait in sea-caves to catch anything that comes within reach of their tentacles. Scylla and Charybdis were located by the ancients in the straits of Messina, Scylla on the Italian side, Charybdis on the Sicilian. It was afterwards attempted to identify the rock of Scylla with Scyllaeum, just opposite the Sicilian promontory of Pelorium (Capo di Faro), on the east side of which stands a little town, still called Scilla.

86. See crit. note. There is an intentionally grotesque contrast between the vast size of Scylla, and the thin, shrill, cry she utters. Although it is a horrible shriek, yet the volume (σωμα) of sound is not greater than the yelp of a puppy (σκυλάκας). The Schol. H. Q. seeks to explain this away by saying, δύναται δὲ τὸ σωμα ἀντὶ τ. τ. υ. οὔτε κεῖται, ἡμέρᾳ δὲ τὸ μέγατος, ἀλλὰ δὲ τὴν ὁμοιότητα εἶναι ἀπαθολῆ. The word νεογνως, for which we find the variants

neoglyis, neoglye, is, according to Eustath. and Etym. Mag., equivalent to νεογνωμη from νεογνωμη for νεογνης. Others compare the latter part of the word with γλάγος and γάλα, or (L. and S.) with γλαδό.

88. οὔδ' εἰ θεὸς ἀντίασει. Cp. Schol. H. Q. εἰς δρόν ἐπερβολὴς δεῖ τὸ δεῖον λαμβάνειν ὁ νουτῆς. καὶ εἰ ὁ τῶν ἰδέων·

ἔνθα δ' ἐνεταὶ καὶ ἀθάνατον περὶ ἐκείλιον

γηθήσειν ἰδιόν (O. 5. 74), καὶ εἰ τῶν

πολλῶν οὖν ὡς εἰς ἄρης δυσδείματο

μεταλθῶν (Π. 12. 127), καὶ εἰ τῶν

φθειρῶν οὖν εἰ θεὸς ἀντίπαρει, ἤτοι

ἐναντίον ἐκεῖλοι.

89, ἄνθρωπο. The etymologies and meanings assigned to this word present the widest differences. The most important seem to be these, (1) 'ugly,' from ὁρά in the sense of 'beauty,' (2) 'imperfect,' from ὁρᾶ in the sense of 'perfect maturity,' so Ameis; (3) 'fleeble,' οὗ μὴ δυνάμενον ὁρᾶν, ἀνήργη

τοί, ἀσθενείς, Scholl., Eustath., etc.; (4) 'pendulous,' πριγκύστοι ἀνὸ τοῦ ἄνθρωπος, Schol. B. cp. Lobeck. path. el. 2. 75. Another meaning, through ἄνθρωπον or ἄνθρωπαι, viz. 'fore-feet,' (5) is preferred by Nitsch, who quotes from Bekk. (Anec. i. a. E.) οἷον ἡμερῶν καὶ πλεκτοῦ

μονοὶ οὗ τῶν ἄνθρωπον ἔγον τοῖς, ἁπτάριγα, | πόδας πρώτεσθαι; οὗ δὲ φέρει ὁμοίως. But here the comic poet may be playing upon the meanings of ἄνθρωπος, with a further reference to a word ἄρης which a Schol. here gives as Ionic for καθή. To these we may add the view ascribed (6) to Aristarchus, ἀκώλους (see on καλῆ sup.) καὶ πλεκτάνωδες, and (7) that of Crates, ὑσυφιλάτους, ὁς ὀδύνει

ἄν ὁρᾶται, ἑτερολέκτε. Of these (2) and (4) seem to have most to recommend them. Curtius, Gk. Etym. p. 317 adopts (4), and certainly it carries out most graphically the picture of a
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ἐξ δὲ τε οἱ δειραὶ περιμῆκες, ἐν δὲ ἐκάστῃ σμερδαλῆ ἱεραλη, ἐν δὲ τρίστοιχοι ὀδύντες, πυκνοὶ καὶ βαμεῖς, πλεῖον μέλανος βανατοῦ. μέση μὲν τε κατὰ σπείρους κολώοι δέδυκεν, ἐξο δὲ ἐξισχεὶ κεφαλάς δεισιδο βερέβρου, αὐτοῦ δ' ἵχνη, σκόπελον περιμαμώσα, δελφίνας τε κόνας τε καὶ εἰ ποθε μείζον ἡροί κίττο, ἃ μυρία βάθκει ἀγάστων Ἀμφίτρητος. τῇ δ' οὖ πώ ποτε ναύται αἴχριοι εὐχετῶνται παραγγείλειν σὺν νητί: φέρει δὲ τε κρατί ἐκάστῳ φῶς ἑξαπάβασα νεὸς κυανοπρόφως.

Τὸν δ' ἔτερον σκόπελον χβαμαλότερον ὄψει, Ὀδυσσεύ. πλησίοις ἀλλήλων καὶ κεν διοιτεύοντες.

τῷ δ' ἐν ἐρυνοὶ ἐστι μέγας, φοῦλοις τεθηλώς.

τῷ δ' ὑπὸ διὰ Ἐρυθώδις ἀναρριβδεῖ μέλαν ὄψαρ. τρίς μὲν γὰρ τ' ἀνίσης ἐν' Ἦματι, τρὶς δ' ἀναρριβδεῖ 105


mostrous polypus (see above) with its swaying tentacles.

93. μέση, equivalent to 'waist-deep,' cp. μέσον ἔχεται. For κατὰ σπείρου see on Od. 9. 330.

94. βασιθρόν, with variant βασιθρόν, from root βρόν, as in βρόν, βι-βρό-σκω, Lat. ver-agro (and σχειρί) Skt. root gar.

95. Join παριμαμώσα...εἰ ποθε, 'questing round the rock if anywhere she may catch,' etc.

96. κόνας, 'sea-dogs,' are, according to Polyb. ap. Strabo. 1. 37, a species of sword-fish, ἤμιας or γαλατίας.

97. For the singular κήρος followed by δ' cp. Od. 4. 177; 5. 438.

98. δαρίου (ἡρ.,) 'unharmed,' here and Od. 23. 348; but δαρίου (ἡρ.,) 'lifeless' or 'heartless,' II. 11. 397; 7. 100; 13. 224.

101. Τὸν δ' ἔτερον in contrast to δ' μὲν συν. 73.

χβαμαλότερον is to be taken pre- dicatively with ὄψει.
course intended to be a connection between the ebb and flow of the tide, and the engulfing and disgorging action of the whirlpool. So Strabo (1. 2. 36) ἀνὰ γὰρ τῶν ἀμφώτερων καὶ πλημμυρίδων ἡ Χάριμβις αὐτῷ μεθύθεται, and again (1. 1. 7) ἧκεται δὲ τῆς αὐτῆς φιλοσοφομονήσεως καὶ τό μὴ ἀναλιθνὸν τὰ περὶ ταῖς πλημμυρίδων τοῦ θειανός καὶ τῶν ἀμφώτερων κ.τ.λ. But as ebb and flow occur only twice a day, a difficulty has been felt about the use of τῆς. To which it may be answered that we are still in the land of marvel, and there is a completeness about the number three that would naturally suggest itself to the poet in describing the full work of the whirlpool. But, as a matter of fact, the ebb and flow in narrow friths do not by any means follow the movement of the tide wave outside. The frequent change of the tides in the Euripus is an illustration of this, and, nearer home, we find the same phenomenon in Southampton-water. But Buchholz (Homerisch. Real. I. 272) quotes from Heller (Philologus, 15, 354) folio) to the effect that τῆς really describes with perfect accuracy the normal ebb and flow of the sea. He tabulates the results thus for a period of twenty-four hours:

<table>
<thead>
<tr>
<th>Time</th>
<th>Tide State</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 a.m.</td>
<td>Beginning of flood</td>
</tr>
<tr>
<td>6 p.m.</td>
<td>Beginning of ebb</td>
</tr>
<tr>
<td>6 a.m.</td>
<td>midnight</td>
</tr>
<tr>
<td>6 a.m.</td>
<td>noon</td>
</tr>
</tbody>
</table>

This arrangement gives the full amount of changes of direction for the day and night; if it is thought worth while to put the description to such a test. 108. ἀλλὰ μάλα, 'but be sure [Od. 4. 477; 5. 342] to near Scylla's rock with all speed and urge your ship past.' Πελατίνοι may be referred to a present πέλατος (πελάτω): the indic. πελημα, πεληθάτο are found in Anth. 5. 47. 3; Simonid. Am. 36 (Bergk). The form of non-thematic aor. is ἐπιλήμνη II. 4. 449; 8. 63, etc. 113. Notice the force of the prepositions ἐν, ἐκ, and πρὸ in ἐςκατοφύγῳ = 'secretly escape and get forward,' subterrarum evadere. Cp. Od. 20. 433; ll. 20. 147; 21. 44. 114. τὴν δυ, sc. Scylla. 116. σχέλια means something like 'irrepressible' here. The very first chance that occurs, 'he is once more thinking about deeds of war, and conflict.' Join δὴ ἀδ in synizesis.
118. *kaków* may almost be personified into 'fiend.'

120. *κάρτυστον*. There is an intentional oxymoron in the coupling of this word with *φοινίκιον*, 'the bravest course is to run away.' Compare 'Discretion is the better part of valour.'

124. *βοστρείν*, as if from *βοστην*, i.e. *βοστήν*. *Βοστήν* Lobeck. Paralip. 450. Nitzsch compares ἄηστρειων with ἄλωκ. *Κράταωκς*, mother of Scylla, is a personification (see Od. 11. 597) of the wild forces of Nature. Later legend represented Scylla as daughter of *Hecate* by *Phorcys* or *Triton*. *The School* regarding *κράταως* as an adverb, would render 'mightily entreat.'

126. For ἀφωφαίωσιν with infin. mood compare ἀφωγεύειν ἀκάπην Od. 18. 112.

127. *Θρανακινή* νήσου may be supposed to lie to the N. W. of Scylla's rock, but at no great distance from it (cp. vv. 317, 147 foll.). It belongs still to fable-land. The ancients identified it with Sicily (cp. Strabo 6. 163; Thuc. 6. 21), regarding *Θρανακινή* as equivalent to *γωνακία* (τρις, ἐκα). It is more likely that the name may be referred to *θραίνει*, a trident or three-pronged fork. And the etymology may serve to connect the island with some legend about Poseidon; perhaps that he raised the island from the sea-bed with his trident. Dintzer, comparing the words *θρᾶς* [?] and *θραμβός*, thinks that the word may mean 'wind-swept,' or 'stormy.' The island is represented as uninhabited, except by the herds of Helios and the nymphs that tended them. Gladstone (Homer, Synchronism. p. 268) quotes from Lauth, (Homer und Aegypten) to the effect that *Θρανακινή* may be identified with an island named in the Book of the Dead as belonging to the Sun-god (Ra). The Egyptian form of the name he gives as *T-Ard-nitchiu* = 'the between-prongs,' i.e. pointed rocks.

129. *ντα βοσίν* ἄγιαν. See Eustath. ad loc. *λέγει* δὲ ἄγιαν λατον. καὶ μάλιστα τὰς τῶν βοσίν, φαίνω τὸν *Ἀρμοτέλεην ἀλλυρόμενον* ἐς τὰς κατὰ δομές τῶν *θεοπαικίων* ἱμέραις. *γνησίως* πεντήκοντα πρὸς ταῖς τραχω- σιαίι, δοσὶ δὲ ἀράμβιοι τοῖς ἅπτα ἄγιαν, ἵχουσαν ἀνὰ πεντήκοντα ἑκά. διὰ οὖν γόνον αὐτῶν γένεσθαι ὁ μασαρ λέγει, οὐν θαρράς. τὸ γὰρ ἀπ' ποικὶ νῦν ταῖς τοιούταις ἱμέραις μίνα. We need not however follow Eustath. into further details, nor suppose with him that the eating of the cows was a poetical way of expressing waste of time. But he
πεντήκοντα δ’ ἐκαστ’ γόνος δ’ οὐ γίγνεται αὐτῶν, οὐδὲ ποτε φθινόθοιοι, θεαὶ δ’ ἐπιτοιμένες εἰσὶν, νῦμφαι ἐνύλκαμοι, Φαίθουσα τε Λαμπετή τε, ἄς τέκεν Ἡλιάσ Υπερίον οὐδόρια Νέαρα, τὰς μὲν ἄρα θρέψασα τεκούσα τε πότνια μήτηρ. Θρεπάκην ἐς νήσον ἀποκισε τηλόθι ναϊεν, μῆλα φιλασσόμεναι πατρώια καὶ ἔλικας βοῦς. τὰς εἰ μὲν κ’ αἰνείας νάρυ νόστου τε μέδηι, ἡ ’τ’ ἀν ἑτ’ εἰς ἱδακὴν κακὰ περ πάσχοντες ίκοισθε’ εἰ δὲ κε σίγηι, τότε τοι τεκμαίρων δέλθρον νηί τε καὶ ετάρος. αὐτοὺς δ’ εἰ πέρ’ κεν ἀλόγης, ὅψε κακῶς νεῖαι, διέσασ ἀπὸ πάντας εταίρους.’ “Ως ἐφαί, αὐτίκα δὲ χρυσόθρονος θλυθεν Ἡώς. ἡ μὲν ἐπετε’ ἀνὰ νήσον ἀπέπτιχε διὰ θεάων ρομανίτι εὐγόν ἐπὶ νήα κινὸν ἀγρυνον εταίρους αὐτῶς ’τ’ ἀμβαίνειν ἀνὰ τε προμνήσια λῦσαι. οἱ δ’ αἰγ’ εἰσβαίνουν καὶ ἐπὶ κλήσι καβίζουν. [ἐξῆς δ’ ἐξόμηνον πολὴν ἀλὰ τύπτον ἐρετμοῖς.]”

131. ἐπιτοιμένες [The reading of Aristarchus; cp. ἐπιμάθητοι, ἐπικαλρόλας, etc. Al. ἐπὶ τοιμίνες. 133.] After this line two MSS. add (in marg.) αὐτοκαυγήθη θείτις καταρκολακμοί. 140, 141.] The majority of MSS. either omit these two lines, or have them in the margin. La Roche brackets them. 147.] This verse is wanting in Harl., Vind. 133, and other MSS. Almost all editors since Wolf have bracketed it. The use of the oars was unnecessary when there was a favouring wind.

goes on to say rightly ὅτι δὲ καὶ ἵστοριαι ἀγάλας διὰς ἡμέρων ζώων ἐκλήσεις ἁρφούν δαίμονι, ἢν οὐκ ἂν περὶμεν ἀπετάσσα τινας, εἰ σὲ καὶ εἰς ἱεροις ἁπειροῦσα ἰεροῖς ἀγαμάτων, οὐκ ὀρνύνες καὶ χήεσ ταῖς τοιαύταις, καταμύληται εἰς ταῖς ἴστοριαις. Ἡρόδοτος δὲ (9, 92) ἱστορεῖ ἐν τῷ Ἰωβίῳ κόλπῳ ιερὸν εἶναι Ἡλιακὸ πρόβατα, περὶ πολλοῦ ὡστα τοῖς ἐκεῖ Ἀκκαναριάταις, ὅπερ τοῦτο τὸ ὅρμα. Gladstone (Hom. Synchr. 252) sees in this account of the cows and sheep of the Sun-god, and the awful punishment visited on those who laid hands on them, a real influence of Egyptian usage. The sheep he would connect with the ram of Ammon (Ammon-Ra); and the sanctity of the cows with the well-known worship of that animal in Egypt. In the Védic hymns the rays of the sun are spoken of as his ‘cows.’

132. The nymps ‘Bright’ and ‘Shining,’ and their mother ‘Younger,’ are fit wife and daughters for the Sun.

134. θρέψασα τεκούσα τε. For the prosthynester see on Od. 4. 208, 723; Io. 417.

135. τηλόθη, joined with ἀπψίκεις, seems to mean ‘far from’ the place of their birth. Possibly it is only a way of saying that the island lay in the far west; or we may join τηλόθι ναϊεν, so as to form the epexegeesis to the foregoing words.

143. ἀνὰ νῆσον, ‘up the island,’ i.e. away from the shore, where the scene has hitherto been laid. Cp. inf. 333, 335.
ημίν οὗ κατάσπισθε νέος κυανοπράροιον ἱκνενον οὐρον ιει πλησίον, ἐσθιον ἔταιρον, Κύρη ἐπόλκαμος, δεινή θεδς αὐθήεσα. αὕτιδα δὴ ὑπάκα ποιησάμενοι κατὰ νην ἦμεθα: τὴν δ' ἀνεμός τε κυθερνήτης τ' ἱθυν. δὴ τὸν ἐγὼν ἐτάροις μετημύδων ἀχνύμενος κήρ'.

Ο Φιλοί, οὐ γὰρ χρή ἐνα τίμειοι οὐδὲ δ' οὖνς δέσφαθ' ἐ μοι Κύρη μυθήσατο, διά θείων

ἀλλ' ἐρέα μὲν ἐγὼν, ἵνα εἰδότες ἥ κε βάνωμεν ἥ κεν ἀλεύμανοι θάνατον καὶ κήρα φόγουμεν. Σειρήνων μὲν πρῶτον ἀνάγει βεστεσμάνων φθόγγον ἀλεβασθαι καὶ λειμῶν' ἀνθεμύετα, οἷον ἴν' ἤνόγει δ' ἀκαύρημεν ἀλλά μὲ δεσμῷ δήσατ' ἐν ἀγιλεῖ, ὑπ' ἐμπεδον αὐτοθί μίμων, ὀρθῶν ἐν ἱστοπέδη, ἐκ δ' αὐτοῦ πειρατ' ἀνήφων. εἰ δὲ κε λίσσωμαι ύμες λύσα τε κελέον, ύμες δ' πλεύνεσαι τὸν' ἐν δεσμοῖς πείειν.'

156 | ἦν δειδότες. See note below. 157. φόγομεν] A few MSS. give φόγομεν, which Bekker, Fasi, and Dind. follow. 'φόγομεν scrips cum libb. melioribus' La Roche. See note below. 163, 164.] καὶ ἑνταῦθα (as well as the ἰδέσθαις of 53, 54 by Aristoph.) οἰ δὲ ἴδελεονται ἐν ἰδαίοτατοι Schol. H.

156. ἵνα εἰδότες. 'that knowing them we may either die or make our escape, having avoided death and doom.' In final sentences οὗτος, ὑς, and ὦρα, are not uncommon in Homer, but ἵνα with ἄν or κε is not found, except in the present passage. In Attic, ἵνα & ὦρα has always, or almost always, the sense of 'ubicunque.' Jelf quotes Demosth. 780. δ' ἵνα μοῦ ἀνων αὐτῷ ποντικείον, and Soph. C. C. 188 ἄργαν σοὶ, μαί, ἵνα δ' ἐνεστίνει· ἐνδιπνωτες τὸ μὲν εἴσομεν το δ' ἀκούομεν, but there the sense is not strictly final; it is, rather, 'take me to a spot where I may,' etc. ibid. 405 μοῦ δ' ἵνα αὐτῶν κρατοίν, 'to a place where you may not even,' etc. So the actual construction of this passage is best given by translating thus, 'but I will speak, in which case, when we have learned our lesson, we may either die or escape.' Monro, H. G. § 286, remarks that here κε—κεν may be due to the antithesis of the clauses (ib. § 273 n. 2). But some MSS. have ἦ δειδότας, which Nauck adopts, reading in the next line ἦν ἀλευμάνοι. 157. The reading φόγομεν should be preferred to φόγομεν, escape seeming less likely than death. Cp. Od. 4. 693 ἱεράρσεις...φίλαθη...Π. 5. 567 πάθη...λυπάθη...Ἀπ. 15. 598 ἱμαθή...Ἰεράθη...Π. 18. 308 ἥρεσι...ἴττημα...φίλαθη.

158. ἰδέσθαις is interpreted rather ambiguously by the Schol. θεία φωναγαγήμασιν. Without doubt, however, it refers to the wonderful charm of their song, and not to the revelations which they profess themselves able to make.

161. αὐτόθε is explained by the exepexesis ὥσον ἐν ἠτερνηκή. 164. πέλας, with imperatival force. With πέλας ὑπ' ἱεράμοις cp. δειν ἐν δεσμῷ as sup. 160; Π. 5. 386; Od. 15. 332. The apodosis is introduced by ὡμέλη 84.
"Ἡ τοι ἔγω τὰ ἑκατά λέγων ἔταρσοι πλάσωσκόν· τόφρα δὲ καρπαλίμως ἐξίκετο γνὺς εὐεργῆς νῆσον Σειρήνου ἔπειει γὰρ οὐρὸς ἀπῆρων. αὐτίκ’ ἐπειτ’ ἄνεμος μὲν ἐπάυσατο ἢ δὲ γαλάνῃ ἐπλετο νημεία, κοίμησε δὲ κύματα δαίμων. ἀνατάνεσ τ’ ἐταρχεῖ νόθα λοτία μηρόσαντο, καὶ τὰ μὲν ἐν νηλ’ γαλαφυρῇ βέσαν, οδ’ ἐπ’ ἐρεμεῖ ἐξίμοιον λεύκαινον ὄδωρ ξεστής ἐλάττημι. αὐτὰρ ἔγω κηροῖο μέγαν τροχὸν διέι χαλκῷ τυβῆ διατιμήσας χερσὶ ντιβαρῆσι πέζον. αἷλα δ’ ἐλαίετο κηρὸς, ἐπεὶ κέλευ τρέγαλη ἢσ’ Ἡλευ τ’ αὐγὴ Ἰπεριονίδαο ἀνάκτος εὔεις δ’ ἐτάρσοιν επ’ οἴκατα πᾶσιν ἀλεύρα, οἱ δ’ ἐν νηλ’ μ’ ἐδήσαν ὁμοὶ χειρᾶς τε πόδας τε ὀρθῶν ἐν ἱστοπέδῃ, ἐκ δ’ αὐτοῦ πείρατ’ ἀνήπτουν αὐτοὶ δ’ ἐξίμοιοι πολιήν ἅλα τύπτων ἐρεμοῖς, ἀλλ’ ὅτε τότον ἄπην δοσον τε γέγωνε βοήσας.

167. ἀπήμων] γρ. ἀμύων Schol. H. 168. ἡ δὲ δασίες (with aspirate) τὰ ἡς Schol. H. Cp. crit. note on Od. 5. 391. 170. µηρόσαντο MSS. nearly all give ἤδα. 181. ἄπην δοσον] The MSS. give ἄπημων δοσον, but clarified it was poured into a pan or bowl, the shape of which it preserved on cooling.

175. κέλευτο μεγάλη ἢς. Eustath. rightly says, ἦ τῶν ἑμῶν δηλαδὴ ντιβαρῶν χειρῶν ἦ κατὰ τὸ νεῖλε, but κέλευς is uniformly used with persons in Homer and nowhere else expresses the effect of an external force. Nitzsch would omit the next line as superfluous, because, he says, either the ‘pressing’ or the ‘warmth’ is all we want—not both. As a matter of fact, the shavings or scrapings of wax would soften far more readily when squeezed and kneaded in the full sunlight; and the mention of the hot sun suits well with γαλάζῃ νημεία. Nitzsch has a further objection to the form Ἰπεριονίδαο as un-Homeric. See on Od. 1. 8. There seems to be a conscious touch of humour in the use of such majestic language to describe the kneading of a cake of wax.

181. ἄπην . . δικόκτονος See crit.
δύμφα διώκοντες, τάς δ’ οὐ λάθεν ὠκύαλος νῆ φυς ἐγγύθεν όρνυμένη, λιγυρὴν δ’ ἐντυνον ἀκουσθήν.

'Δεύρ’ ἀγ’ ἰωκ’ πολύαιν’. Ὀδυσσεύ, μέγα κύδος Ἀχαίων, νῆα κατάστησον, ἵνα νωτῆριν δι‘ ἀκούσης. 185
οὐ γάρ πό τις τῇ διή παρῆλασε νῆ μελαίνη,
πριν γ’ ἡμέων μελέγηρν ἀπὸ στομάτων δι‘ ἀκοῦσαι,
ἀλλ’ ἴσω γε τερψάμενοι νεῖται καὶ πλείονα εἴδος.

τὸν γάρ τοι πάντα δι‘ ἐνὶ Τρόιῃ εὐρείη.

'Ἀργείῳ Τρῶς τε θεῶν ἱότητι μύησαν’ 190

τὸν δ’ ὁσα γένηται ἐπὶ χθονὶ πολυβοτείρη.’

*Ως ψάναν ἱέοιται ὅποι κάλλιμον’ αὐτὰρ ἐμὸν κηρ ἡθελ’ ἀκούεμεναι, λύσαι τ’ εκέλευν ἐταλτοῦν:

Schol. M. γρ. ἄνθηρ, and Schol. B. H. distinctally gives τὸ μὲν ἄνθηρ ἐνὶ τῷ νηῆ, τὸ δὲ διώκοντες ἐνὶ τῶν ἱετῶν. οὐ γάρ εἰρήμεν ἄνθηρ. And in another Schol., H. Q. ἄνθηρ ἴνας νῦν διʼ ἐν τῷ νηῆ, quoting a somewhat similar anaclitôn from Eurip. Phoen. 290, which is not really parallel; but the allusion shows that an anaclitôn was acknowledged here. ἄνημεν δόσον may have been an early correction to suit διώκοντες.

note. La Roche addsuces as analogous Od. 9. 462, 463; but the construction is better described as κατά τὸ σημείῳ, for διώκοντες implies the ship and her crew. So Buttm. ad Schol. 'Homerus sive reperit arma . . . διώκοντες, navem et naves tamquam synonyma cognitavit.'

182. With δύμφα διώκοντες we may supply νῆ, as we find the passive in Od. 13. 163 νῆς δύμφα διώκοντες. But διώκως is used absolutely in II. 23. 244, though with unexpressed reference to ἄρης. The apoecosins begins with τὰς 8’.

184. Cicero thus translates the passage, de Fin. 5. 18
'O deus Argolicum, quin pumpim flectisse, Uīxe,
Auribus ut nostros possis adgnoscere cantus?
Nam nemo haec unquam est transvectus carūla cursu,
Quin prius adstiterit vocum dulcedine captus;
Post variae avide satiatus pectore musis
Doctor ad patrias lapsus pervenerit oras.
Nos grave certamen belii clademque tenemus,
Græcia quam Troiae divino numine vexit;

Omniaque e latis rerum vestigia terris.'

He himself remarks that the passage illustrates men's love of knowledge: 'Mibi quidem Homerus huiusmodi quiddam vidisse videtur in illis quae de Sirenum cantibus finxit. Neque enim vocum suavitatem videntur aut novitate quadam et varietate cantandi revocare eos solitae, qui praetervehebantur, sed quia multa se scire profitebantur; ut homines ad eum saxa discendi cupiditate adhaerescerent.'

185. ναυτῆρην. The dual number, which was forgotten in τὰς 8’ and ἄνθηρον, confirms the fact that Homer speaks of two Sirens, as sup. 165.

188. Ὁ γὰρ takes up the subject implied in the negative sentence oμ’ τοῦ τις παρῆλασε.

The aorist in τερψάμενος is contrasted with ἄνθηρ, 'he has had his pleasure,' and the 'knowledge' abides with him. Similarly, we must contrast μάγγηραν, applying to one completed fact, with γίνεται, where the mood expresses a general statement, serving for all time.

Nitzsch compares ὅτεν τὸ πάλαι καὶ τὴν ἔσχατην Od. 10. 39, ὃ μὲν ἄλλας ἀνεπιμερήσεις ἦσον Od. 4. 165. Cp. also sup. 66 ὃ τις ἔσχατον.
οἱ δὲ προσεόντες ἔρεασον. αὐτίκα δὲ ἀνατάντες Περιμήδης Ἐυρώπικος τε πλείοσί μὲν ἐν δεσμοῖς δεόν μᾶλλον τε πήγον, αὐτὰρ ἐπεὶ δὴ τὰς γε παρῆλασαν, οὐδὲ ἔτ' ἐπειτὰ φθογγὺς Σειρήνων ἥκονες οὐδὲ τ' ἀοιδῆς, αἱ γ' ἀπὸ κηρῶν ἑλοντε ἐμοὶ ἔρημες ἑταῖροι, ὃν σφιν ἐπ' ὁσίων ἄλειψ', ἐμὲ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

'Ἀλλ' ὅτε δὴ τὴν νῆσον ἔλειψομεν, αὐτίκ' ἐπειτὰ καπνὸν καὶ μέγα κῦμα ἱδον καὶ δούλων ἄκουσα· τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἐπτατ᾽ ἐρεμᾶ, βομβίσαν δ' ἄρα πάντα κατὰ ροών ἔσχετο δ' αὐτῶ νησσ' ἐπεὶ οὐκέτ' ἐρεμᾶ προήκεα χερσίν ἔπειγον. 205 αὐτὰρ έγὼ δὲ νῆσος ἵδών ἄτρυνον ἑταῖρος μειλχοῖς ἐπέσεσι παραστάδων ἄνδρα ἐκατον·

'Ὡ φίλοι, ό γάρ πώ τι κακῶν ἀδαχώνες εἶμεν οὐ μὲν δὴ τόδ' μείζων ἐπὶ κακὸν ἢ ὅτε Κύκλως

200. ἐπ' ὁσίων] Eustath. πᾶσιν. 309. ἐπ' | ἐπέρχέται Schol. V. But Schol. H. Vind. 133 give in lemma ἐνε, interpreting thus, βήμα δικτιν ἐνε, ἐλευ, ἐπεὶ, ἐντ' ὅλον περίειν. ὁπλίτων ὀν. Ὀινοπόν ὄδ. 313. 314. ἐπεί οὖν πάλιν τοι ἄλλοι (II. 11. 483), ἡ ἄνθρωπος ἄλλ' τούτω ἄριστον ἀριστεῖ ἔννοι | ἕνεκον II. 7. 316). La Roche adopts ἐνε as the genuine reading, which however had been

194. νευστάξων. It was no good to speak; 'nam sociis illita cera fuit.' Ovid. A. A. 3. 313.

198. οὐδὲ τ' ἀοιδῆς. The position at the end of the sentence marks ἀοίδης as the more definite word, limiting and explaining φθογγύς.

203. õν must not be closely joined δεισάντων, according to the use of the article with the participle in Attic Greek. It is the demonstrative = 'illorum,' depending directly upon χερῶν, and δεισάντων follows as a causal addition, giving the reason for the fall of the oars; 'and from their hands, in their terror, away flew the oars and fell splash on the stream.' Cp. 546. κύμα Od. 2. 439. The oars hung at the σκαλοσ in the leathern loops (σκαλοσ Od. 4. 782), so that they did not fall overboard altogether, but dragged along at the ship's side.

206. διὰ την. Odysseus, doubtless, was at the stern; now he walks down the whole length of the ship forward, passing through the towers and addressing each man in turn.

208. Virgil imitates this in Aen. 1. 198 'O socii neque enim ignari sumus ante malorum.'

12. *ΩΔΥΣΕΙΑΣ Μ.*

eilei eni stymi ylafrwv krateirfiv bhipon"
allva kai enven emi areti boulh te vof te ekfugomev, kai touto de mhnsebau ovoi.
vin 8' agev', os an egw elpou, peithomeva pantes.
ymeis men karpsoi alls bhygiva badeian
topite klyideson efhmevoi, aie ke podi Zevs
dow tovde 'y olenrovn upokefrigein kai aldeiain
soi de, kybernv6u', dein epiteleme
all' eni thmof
balle, epei yhlos ylafrhths oitima norbos.
tounto men kavnou kal kumato ekto de kerghe
vha, so de skopelou epimaios, mi se lathron
keia efrormhassa kal es kawd amme balartha.
"Ows efaphm, o de akia emois epeses pibont.
Syllia 8' oukete emuvedomn, aprkton anin,
mh pws moi deisantos apollhzeian etairou
elresins, entos de pukazouv sfias avtois.

changed into eti and evi before the time of Eustath., and Hentze (Ameis) accepts it. Cp. Dind. Schol. ad loc. "Verbo eti hic locum esse negat Ahrens in Schneider. Philol. 4. p. 598, qui ev probat pro evi evi dictum, ut vedi, dido, phi pro vitho, didwo, phi." But these corrections fail to carry conviction. They read like attempts to escape from the unprecedented lengthening of the final vowel in evi.

210. skopelou] So most edd. since Wolf, with strong MSS. authority. But Schol. H. gives enakos skopelou, tis Sylla, needlessly, for the antithesis is between the Plagaios, and the two rocks.

210. 8' "penred us," cp. II. 18. 447; 11. 413, etc.
212. Virgil's imitation "forsan et haec olim memorina iuvabit" (Aen. 1. 203) is slightly different in meaning, as Ameis notices: Homer understands by tovde the dangers that threaten; Virgil, by "haec," the sufferings they are already enduring. Cp. Eurip. ap. Macrobi. Sat. 7. 2 8' odo tou oswnta meyhesai
twos. See also Od. 15. 398-400.
213. 8' ev elpou = evi mevne dixero.
214. bhygiva. See on Od. 4. 430.
219. touctou. Transl. "From this smoke and surf keep the ship away and get close to the cliffs, lest unwares she (yp6i) shoot off yonder, and thou bring us into trouble."
For kavnou see sup. 202. The helmsman is to give a wide berth to the Planctae, and to keep within reach of the rocks. If we read skopelou, we must include both Scylla and Charybdis; if skopelous, it is limited to Sylla skopelos inf. 430.
217. keiva forms the antithesis to skopelos (skopelou), and so designates the direction of the Planctae.
218. Sylla 8' oukete emuvedomn, 'but of Scylla I did not go on to say more.' He dared not reveal the details of the danger to his comrades; for he knew, from Circe's prediction, that he must lose at least six men by the assault of Scylla. So he contents himself with the vague allusion to skopelous (skopelou).
225. pukazouv has the sense of sheltering themselves by huddling together under the decks or benches of the ship.
καὶ τότε δῆ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς λανθανόμην, ἔτει οὗ τι μὲν ἀνόγει θαρρόσεσθαι· αὐτὰρ ἐγὼ κατάδος κλατὰ τεῦχεα καὶ δῶσε δοῦρε μάκρ’ ἐν χεροῖν ἐλῶν εἰς ἱκρα νηδος ἐβαίνων πρόφρης· ἔθεν γὰρ μὲν ἐδέγμην πρῶτα φανεῖσθαι ὕκτολην πετραίνην, ἥ μοι φέρε πη’ ἐτάροισιν. οὐδὲ περὶ ἁρπάζαι δυνάμ’ ἐκαμον δὲ μοι ὑπὲρ πάντι παπταίνοντι πρὸς ἱεροειδέα πετρην.

'Ἡμεῖς δὲ στειναπὸν ἀνέπλεομεν γοῦντες· ἔθεν γὰρ Ἐκτίλλη, ἐπερέσθι δὲ διὰ Χάρυβδις δεινὸν ἀνερροβῇσθε βαλάσας ἀλμυρὸν ὕδωρ.

η τοίς δ’ ἐξερείσει, λέβης δ’ ἐν πυρὶ πολλῷ πᾶσ’ ἀναμορμυρεῖς κυκομένη’ ὑψάει δ’ ἄχνῃ ἀκροισι σκοπέλοισιν ἐπ’ ἀμφοτέροισιν ἐπιτεπν.

239. ἀναμορμύρεσσα] The readings vary between this form and ἀναμορμύρεσσα. The preference may be given to the former on the ground that the iterative aorists are seldom found with the augment. But as exceptions to the rule may be quoted ἱσασκον (passim); ἵσσασκοντο Od. 30. 7, παρεβάσκε Od. 14. 521, παρέβασεν ΠΠ. 11. 104.

226. ἀλεγεινῆς, 'hard'; because a fighting man chafes at passive endurance.

227. λανθανόμην means 'I let myself forget,' i.e., 'disregarded.' The negative before δῶσε passes over to δωρίζεσθα, as in the phrase ἡ Πιθῆν’ ὑπ’ ἑκ ὕδη γρήγον.

229. κατάδος, used here of putting arms on one's self. So ΠΠ. 4. 222; 6. 504; but ΠΠ. 7. 103 κατεύθυντο τεῦχεα. Similarly with ἀρθοῦ ΠΠ. 22. 125; ΠΠ. 5. 343; 22. 364; and ἢθοῦ ΠΠ. 24. 498; and ἢθοῦ ΠΠ. 2. 42; 10. 21, etc.; but ἐν δ’ ἀστὸς ἠδοτο καλαίν ΠΠ. 11. 16. 230. πρόφρης. This word, like πρόγνη, is properly an adjective in agreement with ἔτος.

231. φέρε must not be rendered 'was to bring,' it is simply 'brought.' The narrator anticipates inf. 244.

232. ἐκαμον δὲ. This clause, introduced in parataxis, means 'though my eyes were wearied out as I kept gazing.'

235. ἔθεν γὰρ Ἐκτίλλην, supply ὑπ’, for the verb ἀνερροβῇσθον can go only with Charybdis.

237. ἢ τοί δ’, 'now whenever she vomited it forth, like a cauldron on a big fire, she seethed up swirling from her inmost depth (πᾶσα), and the spray fell aloft on the tops of the two cliffs, (i.e. the rock of Scylla, and the rock of Charybdis), but when she sucked back the salt sea water, she showed all down, within her swirling eddy, while around her the rock bellowed fearfully: and at the bottom the ground showed dark with sand.' When this Maelstrom was discharging its waters, they seemed to come boiling and bursting up from below, with a roar like thunder and amid clouds of spray. But when the sea was being sucked in, one might look down into the whirling gulf as into a monstrous funnel; and between its liquid sides, far below, the sea-floor was visible, cp. Tibull. 4. 1. 73

'Nec violenta suo consumpsit more Charybdis;

Vel si sublimis fluctu consurgeret

Vel si interrupto nudaret gurgite pontum.
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άλλ' δὲ ἀναβρέχεει θαλάσσης ἀλμυρὸν ὀξὺρν, πάοι' ἐντοσθε φάνεσκε κυκουμένη, ἀμφὶ δὲ πέτρη δεινὸν βεβρυχεί, ὑπένερθε δὲ γαῖα φάνεσε ψάμμῳ κυανῆ, τοὺς δὲ χλωρὸν δέος ᾤρει.

ημεῖς μὲν πρὸς τὴν ἔδομεν δεῖστας θεορών τόφρα δὲ μοι Σκύλλη κολῆς ἐκ νησὸς ἑταίρους ἐξ Ἑλθ', οἱ χερσιν τε βίβτῃ τε φέρτατο ἤσαν. σκεφάμενοι δ' ἐς νήα βοῦν ἄμα καὶ μεθ' ἑταίρους ἢδη τῶν ἐνύσῃ πόδας καὶ χειρας ὑπερθεν υψόν ἄειρομένων' ἐμε δὲ ψφείγοντο καλεύτας ἐξονομακλῆθην, τότε γ' ὅστατον, ἀπνόμενοι κήρ. ὁς δ' ἐπὶ προβάδωρ ἀλιέοις περιμήκει βάβδῳ ἵχθυον τοῖς ὄλυναι δόλον κατὰ εἴδατα βάλλων ἐς πύντον προῆνε βοῦς κέρας ἀγραύλως, ἀσπαργοντα δ' ἔπεσα λαβών ἐρριψε ὀθράζει.


421. For φάνεσκε see on Od. 11. 587. πετρ. Compare ἀμφὶ δὲ δῶμα σμερ- δαλὸν κολάς Od. 10. 399.

423. ψάμμῳ κυανῆ. Cp. Virg. Aen. 7. 31 'multa flavus harena;' but here the sand does not look 'yellow' but 'dark,' because it lies in the χρωμο Soph. Antig. 589.

424. σκεφάμενος. All eyes had been gazing towards Charybdis. Suddenly Odysseus hears a cry, turns round, gives a glance at the ship, and looks for his comrades, and catches sight of them swinging aloft in Scylla's clutches.

For this combination of ἔς with μετὰ cp. Od. 8. 294; 13. 440; 20. 146; 22. 351, 352; II. 1. 423; 4. 70; 5. 804; 17. 433.


425. ράβδῳ is here a fishing rod; not, as some suppose, a fishing spear, which would not be used for ἵχθους, nor would a fisher with a spear 'throw in food as bait.' The 'line' is not alluded to in so many words here, but is spoken of in II. 16. 406 foll. 

Δόξει . . . ὧν τις τις φῶς . . . πετρὴ ἐπὶ προβάδωρ ἀλιέοις καθήμενοι πρὸς τὸν ἰχθὺν ἐκ τῆς χαλεπῆς. In Il. 24. 80 the fishing-line is described as ending in a plummet, μαλαφδεὶς . . . ὧν καὶ ἐγκαλαύλου βοῦς κέρας ἐβεβαιῶσα, ἔφεσαν ἄσπαργον τῇ ἰχθύις κέρα φη- ροντα. This is parallel with the present passage, on which Schol. Q. says, κέρας, Ἀριστάρχος το κεράτων σφύτῃς δ' ἐντιθείς πρὸς τὸ μὴ ὑστισθήνυ ἐκ των ἰχθυῶν τῆς ὄμιας [the line of hair]. This little pipe or collar of horn protected the line just at its junction with the hook, and served the same purpose as the 'grimp,' on a trolling-line. We gather from II. 16 sup. that the ἄσπαργον itself was of χαλεπης.

424. ἀσπαργοντα, sc. ἰχθύν. The singular number implies each fish as it comes up, which is further suggested by the use of the aor. of custom ἐρ- ριψα.
δὲ οἱ γ' ἀσπαλρουτες ἀειροντο προτὶ πέτρασί
αὐτοῦ δ' εἰνὶ θύρρηι καθήσει κεκληγώτας,
χείρας ἔμοι ορέγοντες ἐν αἰεὶ δηιοτῇ,
οἴκτιστον δὴ κεῖνο ἐμοῖς ἱδον ὄφθαλμωὶ
pάντων ὅσον ἐμβίγησα πόρους ἄλος ἐξερεελὼν.

Ἀυτάρ ἐπεὶ πέτρας φόγομεν δεινὴν τε Ἐχαρβδών
Σκύλλην ἃ, αὐτίκα ἐπείτα θεοῦ ἐς ἀμύμωνα νῆσον
ικόμθη· ἐνθα δ' ἔσαν καλαὶ βδες εὐρυμέτωται,
pολλὰ δὲ ἱφα μῆλ. Ὑπερλόνως Ἡλίοιο,
δὴ τὸν' ἐγὼν ἔτι πόντηρ ἐδώ ἐν νηλ. μελαιή
μυκηθοῦ ἃ ἡκουσα βδοων αὐλίζομενάω
οἶνων τε βληχη' καὶ μοι ἐποὺ ἔπεσε θυμῷ
μάντtors ἀλαοῦ, Θηβαίου Τειρεσίαο,
Κήρκης τ' Αἰαίνη, ἢ μοι μάλα πόλλ' ἐπέτελλα
νῆσον ἀλευσσαία τερψιμβρότου Ἡλίοιο,
δὴ τὸν' ἐγὼν ἐτάροσι μεθηῶδων, ἀχνύμενος κῆρ:

"Κῆκλυτε μεν μῦθων, κακά περ πάσχοντες ἐταῖροι,
ὅφ' ύμῖν εἰπὼ μαντήμα Τειρεσίαο
Κήρκης τ' Αἰαίνη, ἢ μοι μάλα πόλλ' ἐπέτελλα
νῆσον ἀλευσσαία τερψιμβρότου Ἡλίοιο"

256. κεκληγώτας] ἦν δὲ τῶν ᾧ προπεροτάται, ἦν δὲ δὲ τῶν ἃτ, ὡς λέγοντας
Schol. H. See La Rochel, Hom. Textk. 256, who decides that κεκληγώτας is an old form used by Aristarchus in his first recension; but that he afterwards adopted κεκληγώτας, as more conformable to analogy. Eustath. has κεκληγώτας which seems to have been the common. 265. μυκηθοῦ [Bekker, from Eustath., reads μυκηθῶν, to harmonize with βληχη']. 267. μάνττος] MSS. μάντιοι. See on Od. 10. 493. 268, 273.] ἢ μοι...ἐπέτελλα, and (275) ἔφασκεν. The singular number seems to be the reading of the best MSS and is adopted by Amos and La Rochel. ἔφασεν occurs in Eustath. 269. τερψιμβρότου] γρ. τερψιμβρότου Schol. H.

256. κεκληγώτας. Whichever reading we adopt, the word is a perfect participle. If we prefer κεκληγώτας it is a thematic perfect (see Monro, H. G. § 27), and probably an Aeolic form.
257. This is more graphic than such a word as ἄδικος or ἄλος, for it implies an unavailing conflict with an overmastering power; as we speak of 'death-struggle.'
258. With the arrangement of the words compare Od. 11. 421; and II. 6. 185 κατίστην δὴ τὴν γα μάχη φέων ὑμέναν ἄθραν.

259. πόρους ἄλος ἐξερεελὼν, cp. Od. 4. 337.
265. μυκηθοῦ...βληχη'. With this variation of case Nitzch compares ἵνων γὸν ἔμπωσα καὶ στέμμαν κτύπων ἀνεβούν τα βρέχον; Eurip. Suppl. 87, οδῶν δεῖξεν ἐπονοεῖς κλίνες τὰς ψυχαίτας, οὐ παλαιῶν πατρὸς σφαγεμαχοῦ Elect. 197.

ἀλλισομενάν, 'being hosed for the night.' It was now evening, cp. inf. 283.
The cattle are penned in a yard (ἀλλή), Od. 14. 412.
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ενθα γαρ αινιγματων κακων εμεναι αμμων εφασκεν. 275 
αλλα παρεξ την νησου ελαιντε νη μελαιναν.

*Ως εφαμην, τοιοι δε κατεκλασθη φιλων ητορ. 280 
αυτικα δε Ευρυλοχος στυγερο μη ημεθετο μυθφ.

'Σχεζαλος εις, 'Οδυσει, περι τοι μενος, ουδε τι γυια 
καμνεις' η ρα νυ σοι γε σιδηρα παντα τετυκται, 285 
δε β' εταρους καματο αδηκοτας ηδε και οπωρ 
ουκ εαρς γαϊης επιβημεναι, ενθα κεν αυτα 
νησω εν αμφιτη λαρντε τετυκομεθα διαριν.

αλλ αυτω δια νυκτα θοην αδαλησθαι ανωγας, 290 
νησου αποπλαγχεντας, εν ηροειδει πυντω.

εκ νυκτων β' ανεμοι χαλεποι, δηληματα νησων, 
γηγουνται πη κεν τις υπεκφωγοι αυτων ολθερων, 
ην πως εξαπεινης ελθη ανεμοι θυελλα,

η Νησος η Ζεφυριων δυσαεις, οι τε μαλια 
νη διαρραιοσυ, θεον άκητοι ανακτων;

290. ανακτων] Ζηροθοτος ούτως. και έστων θεον Σχολ. H. 
αδαλησθαι[ So Herodian. αδαλησθαι Ptolem. Ascalon, Schol. H. Q. 290.] Ζηροθοτος γραφει 
'φιλων άκητοι ιταλοως' Schol. H.

275. κακων εμεναι, not έσενα. Our most disastrous misfortune actually lay 
there in the shape of the herds of 
Helios.

278. Ευρυλοχος. This is consistent 
with his character. See Inf. 339; Od. 
10. 410.

279. Σχεζαλος εις, 'a hard man art 
thou, beyond all measure is thy might.' 
The Schol. renders σχεζαλος 'well' by 
καρτερακοι.

280. σιδηρα 'verily, everything 
about thee is made of iron.'

281. καματο αδηκοτας ηδε και οπωρ. 
This exact combination only occurs 
here, and in Il. 10. 98, though καματο 
αδηκοτας is found in Il. 10. 312, 399. 
471. In Od. 6. 2 we have έπωυ και 
καματο αρμυνος. Translate, 'over- 
done with weariness and sleepiness 
too.'

284. ανακτων, 'just as we are;' tired, 
sleepy, and supperless.

286. εκ νυκτων, 'by night.' Perhaps 
meaning 'after the night-watches have 
set in;' for the plural of νυξ is used 

in this sense, as in Pind. Pyth. 4. 455 
αμαρ νυκτες η μεθες και ιταλος μεθες Plato 
Rep. 611 B; cp. Ar. Nub. 1 το χρημα 
των νυκτων δεου. εκ νυκτων occurs in 
this sense in Theog. 460; Aesch. Cho. 
288 μετασα εκ νυκτων φοβος, and 
Eurip. Rhes. 13. 17. It is possible 
here that the phrase implies that the 
wild winds come actually 'out of the 
darkness.'

290. θεον άκητοι ανακτων. This is the 
only passage where the 'sovereign gods' 
have the collective title άνακτων, though 
ανακτω is applied individually to Zeus, 
Apollo, Hermes, Poseidon, etc. The 
phrase reminds us of εναι μεθον Od. 1. 
34; but probably it is no more than 
a graphic expression to describe the 
wildness and waywardness of the 
winds. The south wind (Νησος) is, in Homer, 
the stormy rain-wind, which often wraps 
the mountains in mist (Il. 2. 394; 
3. 10). Its epithet δραγγυσθη (Il. 11. 
306) refers to the foam into which 
it lashes the waters; like our 'white 
squall;' though others render the word
δόρπον θ' ὀπλισμέσθα θοῇ παρὰ νηὶ μένοντες' ἥωθεν δ' ἄναβάντες ἐνήσομεν εὐρέι πόντῳ.'

"Ως ἐφαν', Εὐρύλοχος, ἔτι δ' ἤνεον ἄλλοι ἐταῖροι, καὶ τότε δὴ γέγυμνοις δ' ἢ κακὰ μήδετο δαίμων, καὶ μν φωνήσας ἐπεα περὶ δεντρο προσηώδων' Εὐρύλοχος' ἢ μάλα δὴ με βιάζετε μοῦνον ἑόντα' ἄλλα ἄγε νῦν μοι πάντες ὁμοῦσατε καρτερον ὄρκον, εἰ κέ τιν' ἢ βοῶν ἁγέλην ἢ πῶς μέγ' οἰῶν εὑρωμεν, μὴ ποῦ τις ἀπασμαλῆλια κακῆσιν ἢ βοῶν ἢ τι μῆλον ἀποκτάνη' ἀλλὰ ἔκηλοι ἐσδικε βρῶμην, τὴν ἀβανάτη πόρε Κήρκη.'

"Ως ἐφαμήν, οἱ δ' αὐτ' ἀπώμυυνον ὡς ἐκεῖνοι. αὐτὰρ ἐπεὶ βρ' ὁμοῦ σαν τε τελευτησάν τε τὸν ὄρκον, στήσαμεν ἐν λιμένι γλαυφῷ ἐνεργεά νηὰ ἄγχ' ὀδασος γλυκεροῖο, καὶ ἐξαπέβησαν ἐταῖροι νηὸς, ἐπειτα δὲ δόρπον ἐπισταμένου τετύκουτο, αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητοὺς ἐς ἐρον ἐντο, μυσάμενοι δὴ ἐπειτα φίλους ἐκλαιον ἐταῖρους, οὗ ἐφαγε Σκύλλη γλαυφῆς ἅ νηὸ ἔλουσα· κλαιώνεσσι δὲ τοῖς ἐπῆλθε νήδημος ὄπνος. ἦμος δ' τρίχα νυκτὸς ἔχην, μετὰ δ' ἀστρα βεβήκει,
ἐκεῖνον ἐπὶ ζαίην ἄνεμον νεφεληγερέτα Ζεῦς
λαλαπὶ θεσπεσία, σὺν δὲ νεφελοὶ κάλυψε
γαῖαν ὄμοι καὶ πόντον· ὀράει δ’ οὐρανόθεν νῦς.

ἡμος δ’ ἡργίνεια φάνη ροδοδάκτυλος Ἤδης,
νῆα μὲν ὀρμάσαμεν, κολοὺν σπέος εἰσερέσαντο.

ἐνθα δ’ ἔσαι Νυμφέων καλοὶ χοροὶ ἤδε θωακοῦ·
καὶ τὸν ἔγω ἄγορην θέμενος μετὰ μῦθον ἔσαν

"Ω φίλοι, ἐν γὰρ νητῇ θῷη βρῶσις τε πόσις τε
ἐστιν, τῶν δὲ βοῶν ἀπεχάμεθα, μὴ τε πάσωμεν
δεικνοῦ γὰρ θεοῦ αἴδε βόσκε καὶ ἱφα μῆλα,
'Νελιου, δεὶ πάντ᾽ ἐφορᾷ καὶ πάντ᾽ ἐπακοεί.

"Ως ἐφάμην, τούτω δ’ ἐπεπείθετο θυμὸς ἀγήμωρ.
μῆνα δὲ πάντ᾽ ἄλληκτος ἄη Νήτος, οὐδὲ τῖς ἄλλος
γίγνετ’ ἐπειτ’ ἄνεμον, εἰ μη Εὐρὸς τε Νήτος τε.

οὶ δ’ εἶναι μὲν σίτον ἔχον καὶ οἶνον ἐρυθρόν,
tόφρα βοῶν ἀπέχοντο λαλαίμουν βιότου,

ἀλλ’ ὅτε δὴ νηδὸς ἐξέφθασον ξία πάντα,

313. ὄραν ἐπὶ] An ancient variant was ὄραν δ’ ἐπὶ, δὲ introducing the apodosis. ὁμιλί τοῦ δὲ Ἀρίσταρχος γράφει, ὡς ἀνατριχιαστὴν τὴν πρόθεσιν, ἕως δὲ μετὰ τοῦ ὅπω ἀναστρέφεται Schol. H. 'ἀὴν] έδει χωρὶς τοῦ ν. ζαίη, δὲ 'ἀραὶ Ζέφορον' (Od. 2. 421). ἔστιν οὖν Αἰαλοκός τὸ μέτα τοῦ ν. καὶ έδει αὐτὸ Αἰαλοκός Βαρινεκθειά... δ’ δὲ Ἀρίσταρχος φησὶ περισσώθησι, καὶ οὗτος εἴη ἡ παράβολα περὶ ὑπόστερον. 319. μῆλον] γάρ, παύσαν Schol. H., which Ameis and La Roche adopt. C.p. Od. 9. 171. 325. ἐφ.’] The readings vary between δὴ and ἀ. See on Od. 5. 478.

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313. ᾿οραίον ἐπὶ] An ancient variant was ᾿οραίον δ’ ἐπὶ, δὲ introducing the apodosis. ᾿χωρὶς τοῦ δὲ Ἀρίσταρχος γράφει, καὶ ἀνατριχιαστὴν τὴν πρόθεσιν, ἕως δὲ μετὰ τοῦ ὅπω ἀναστρέφεται Schol. H. 'ἀὴν] έδει χωρὶς τοῦ ν. ζαίη, δὲ 'ἀραὶ Ζέφορον' (Od. 2. 421). ἔστιν οὖν Αἰαλοκός τὸ μέτα τοῦ ν. καὶ έδει αὐτὸ Αἰαλοκός Βαρινεκθειά... δ’ δὲ Ἀρίσταρχος φησὶ περισσώθησι, καὶ οὗτος εἴη ἡ παράβολα περὶ ὑπόστερον. 319. μῆλον] γάρ, παύσαν Schol. H., which Ameis and La Roche adopt. C.p. Od. 9. 171. 325. ἐφ.’] The readings vary between δὴ and ἀ. See on Od. 5. 478.

into three portions, ὀνόμασσαν, ἀλλ’ II. 31. 111. So is the night, chp. II. 10. 251 μάλα γὰρ νῦς ἄνωτα, ἵπποι δ’ ἄνω, ἕκτα δὲ δὴ προβάλλοντες, παραπλήκτες, δὲ πλέον νῦς | τῶν δυο μαραίων, τριτέτο δ’ ἐπὶ μοῖρα λείκται. Here μετά δ’ Βυθίκη means to 'cross the zenith and decline,' as meténsis od. 9. 58. Translate, 'But when it was in the third watch of the night, and the stars had southeasted.'

313. ζαίην. This form of the accusative from an adjective in -ής is quoted as an Aeolism. See Ahrens, de dial. Αεολ. 113 'accusativus singularis apud Lesbios πάντα τι βοῶν αματ, ubi vulgo terminatio a est... ut δωσινθεν, ἀβάςθ, ἀπέφηρον.' Monro, H. G. § 97, regards ζαίην, Ἀρης, καὶ Μέγας as formed directly from the com. ζαίης, Ἀρης, Μέγας on the (false) analogy of masc. nouns in -ης. 317. στενὸν πέμψασάντα, ἰεοῦ στενὸν δέσσασα, compare Κρήτην εἰσέβαλεν τετελεί γεν. Τετ. ίδιον od. 3. 191, ἔσσασσαν μῆλαν ὑδαρ od. 6. 91. 319. μετά... διανύον, sc. among his comrades assembled. 326. εἰ μη ἐπεκτ᾽, Od. 17. 383. In II. 16. 237 ὅτι μὴ ἐν τω οἴδαι σεμεσεῖσαι ἐν τῶν ἄλλοι νύμφας ἀμνομίᾳ λάθους. In II. 13. 319 we find ὅτι μη καὶ not ὅτι.

328. λαλαίμουν βιόντοι οἰκείας καὶ σερβαντας εκστασίας. This interpretation seems settled by Od. 24. 534 foll. τῶν δ’ ἄρα δεισότοιν ἐξ χεῖρων ἐνυφαί νυμφάς τε... ἐπὸς δὲ τόλμων τροπώσα, λαλαίμουν βιότο. Others render 'victim quareentes,' but they had bread and wine still left.
καὶ δὴ ἄγχην ἐφέπεσκον ἄλητεντες ἀνάγκη, 330
ἰχθύς ὁριθάς τε, φίλας δὲ τι χεῖρας ἵκοντο,
γναμπτοὺς ἀγκάστρους· ἔτειρε δὲ γαστέρα λιμός:
δὴ τὸν ἐγὼν ἀνὰ νήσου ἀπέκτιχον, δόρα θεοῦν
eὐδαιμήν, εἰ τις μοι ὰδὸν φήνει νέεσθαι,
ἀλλ' ὅτε δὴ διὰ νήσου ἕων ἤλυξα ἑταῖρον, 335
χεῖρας νυφάμενοι, δὴ ἐπὶ σκέπας ἦν ἀνέμου,
ηρώμην πάντεσσι θεῶι οἱ Ὁλυμπον ἔχουσιν
ioi δ' ἄρα μοι γλυκὸν ὑπὸν ἐπὶ βλεφάροισιν ἔχεναι.
Εὐρύλοχος δ' ἑταῖροι κακῆς εξήρχετο βουλῆς.

'Κέκλυτε μεν μεθὼν, κακά περ πάσχοντες ἑταῖροι: 340
πάντες μὲν στυγεροὶ βανατοὶ δειλοὶ δροῦσι,
λιμῷ δ' οἰκτιστὸν βανέειν καὶ πότιμον ἑπιστεῖν,
ἀλλ' ἄγετ', Ῥελλίοιο βοῶν ἐλάσσαντες ἀρίστας
ῥέξομεν ἀθανάτους, τοι ὰφανὺν εὔφων ἔχουσιν.
ei δὲ κεν εἰς Ἰδάκην ἀφικομέθα, πατρίδα γαῖαν,
αἰτφά κεν Ῥελλίῳ 'Υπερίονι πιὸνα νήν

332.] This verse is quoted as standing here in Athenaeus i. 13, but has been bracketed by Bekker and other modern editors as being interpolated from Od. 4. 369. It is not customary (though, as Eustath. says, it is possible) to catch (sea-) birds with a hook and line.

330. καὶ δὴ is still a part of the protasis introduced by δῆς δὴ. 'When the food was all consumed—and they were in quest of game—then (δῆς τότε) I went away up the island.' For καὶ δῆ so used cp. Od. 5. 409; II. 2. 125. Probably δῆ ἄγχην is to be read in synizesis as δῆ ἵβδομον inf. 399. We might scan δῆ ἄγχην, but ἄγχην is used with the initial long in Od. 22. 306. The general rule in Homer is that when a short vowel is followed by two consonants the syllable is long. For a table of exceptions see Monro, H. G. § 370. 333. Odysseus withdraws, for he was more likely to hold communion with the gods when alone. Cp. Od. 4. 367, of Eldothea, ὃ μ' ὀλο ἐρωτά ς υπερνετον νῆσοιν ἑταῖροι, and Od. 10. 377. Besides, the feeling of confidence between himself and his comrades was broken; so that he doubtless had misgivings about their loyalty which he could not utter to the gods in their presence.

338. γλυκὸν ὑπὸν. It was during his sleep that his comrades had brought trouble upon him before, by opening the wind-bags of Aeolus (Od. 10. 31). γλυκὸν serves as a fine contrast to κακῆς βουλῆς.

341. βανατοὶ are 'forms of death; elsewhere in Homer, called κιρῆς θανά-

342. οἰκτιστόν. Clarke quotes Salust, Frag. Hist. 3. 2 'fame, miserrum omnium morte, confectis.'

344. Ῥέξομεν (aor. subjunct.). The sacrifice implies a meal to be enjoyed by the worshippers.

345. οἱ δὲ κεν...ἀφικομέθα. This combination expresses a possible result, but the subjunctives θῆλη, ἔσωσαι (inf. 349) point to a result yet more probable. See sup. 157.
μηρος τ' ἔξεταμον κατὰ τε κνίση ἐκάλυψαν

διπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ἀμοβέθησαν

οὐδ' εἶχον μὲν λείψαι ἐπ' αἰθομένως λειώσιν,

ἀλλ' ἦδαι στενδόντες ἐπάπτων ἐγκατά πάντα.

αὐτὰρ ἔπει κατὰ μηρ' ἐκάθη καὶ σπλάγχνω ἐπάσαντο,

μιστυλλὸν τ' ἄρα τάλλα καὶ ἀμφὶ ὀβελοῦσιν ὑπεραν.

Καὶ τότε οἱ βλεφάροιν ἔξετσαν ὕθυμας ὑπνοι,

βῆν δ' ἵναι ἐπὶ νήα θὸν καὶ θίνα δαλάσσει.

ἀλλ' ὅτε δὴ σχέδων ἢ κιόν νεάς ἀμφιελθόση,

καὶ τότε με κνίσῃς ἀμφῆλυθεν ἡδὸς ἀμπηθ' ὄμορξας δὲ θεοῖοι μετ' ἀθανάτοιο γεγονέων

'Ζεῖ πάτερ ἦδ' ἀλλοι μάκαρες θεοὶ αἰέν ἔντεις,

ἡ με μάλι εἰς ἅτην κοιμήσατε νηλεί ὑπνό,

οὶ δ' ἠταροί μέγα ἔργον ἔμπιστάντω κέμοντες.'

'Ὅκεα δ' Ἡελίῳ ὑπερίονι ἄγγελος ἢλθε,

λαμπὲτη ταῦταπλος, δ' οἱ βδαὶ ἔκταμεν ἡμεῖς.

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435. ἡδὸν διαμήν] Schol. P. on Od. 4. 442 quotes θερμὸν: διαμήν as a parallel to ἀλλοτριάς ἵθημ. This may refer to H. Hom. Merc. 110; Hesiod Theog. 696 (cp. Schol. on II. 11. 232). Kayser, Philol. 17. 354, supposes that θερμὸς is the reading of Aristarchus here, from which La Roche dissents. Cp. θῆλος διαμήν Od. 6. 123, πολύν ἄρ' ἐκτρεπήν II. 10. 27. 375. μετ'] Bekker, Hom. Blatt. 254, conjectures μετ'; as μετ' δὲ ἔστων Od. 17. 239. 375-390.] These lines have the obelos in M., and were rejected by Aristarchus, probably, and Aristonicus; see Schol. on II. 3. 277; Od. 5. 79. We have the ground of objection given here by Schol. B. Κ. ἐναντίον τούτου τοῦ ἀλλατος; ἡμείς δὲ τούτων ἐφοροί καὶ παίρνετε ἑκαστούς,' (II. 3. 277). ἔναντι τοῦ γὰρ ἐρμῆν ἐγρώμεναι. On ὑπερίον Schol. H. says, ἐν πολλοῖς ὑπερίοις. 375. ἔκταμεν ἡμεῖς] οὖν οἱ ἀργοτάχοι οἰκουμένος Schol. H. The MSS. give ἔκταμον ἐταῖροι, from a wish to exonerate Odysseus from the blame.

435; for 360, II. 1. 460; 2. 423; for 361, οδ. 3. 458; II. 1. 461; 2. 424; for 364, 5, οδ. 3. 461, 2; for 367, οδ. 10. 407; and for 368, οδ. 10. 156.

370. ἀμφῆλυθεν is here used of scent that floats around the nostrils; in Od. 6. 122 of sound that floats around the ears. Cp. περὶ... Ἰανδήν οδ. 9. 362; II. 10. 139.

375. μετ' ἀθανάτοις. If this reading be right (see crit. note), we may take the expression as a standing formula, without pressing the meaning of the preposition too closely; for Odysseus was not in the presence of the gods; unless we suppose them to have gathered, though not in visible presence, round the sacrifice. It is too fanciful to suppose a prolepsis, as if the words could mean, 'for my prayer to find its way into the presence of.'

372. ἦς ἅτην, cp. εἰς... εἰς... τοῖς Od. 9. 103, ἐς πάντα βούλευτον οδ. 2. 379, ἐς φίλον οδ. 11. 15. 310. In later Greek ἐτι is more familiar in this sense, as ἐτι λάβων Soph. Antig. 792.

373. ὑπὲρ ὑπνό, as compared with νῆμας ὑπνοι sup., suggests a hiatus; but ὑπνοι stands properly for ὑπνος, as the Lat. somnum, sopor, and Skt. svap-na-s show.

373. μέγα ἔργον. See on Od. 11. 272. 375. ἔκταμεν, 1st plur. of σορ. ἔκταμον (στίμα); but ἔκταμεν in Od. 9. 320 is for ἔκταμον. For the force of ἡμεῖς see crit. note.
αὐτῖκα δ' ἀθανάτοις μετηῆδα χωμένος κηρ.
'Ζεῦ πάτερ ἕδ' ἄλλοι μᾶκαρες θεοὶ αἰῶν ένώτες,
tίσαι δ' ἔταργας Λαερτιάδεω 'Οδυσσος,
οὐ μεν βοῦς ἔκτειναν ὑπέρβιον, ἦσιν ἐγὼ γε
χαίρεσκον μὲν ἰδών ἐις ύπαρξάν ἀντεφέντα,
ἥδ' ὅποτ' ἄψ ἐπὶ γαῖαν ἀν' ύπαρξάνθεν προστατούμην.
eι δὲ μοι οὐ τίσουσι βοῦν ἐπεικέ' ἁμοίβην,
δύομαι εἰς 'Αἴδαο καὶ ἐν νεκύεσσι φαεῖνον.'
Τὸν δ' ἀπαμεμβένον προσέφη νεφεληγερέτα Ζεῦς.
'Ήλι', ἥ τοι μὲν σὺ μετ' ἀθανάτοις φάεινε καὶ
κτντοίοι βροτοίοι ἐπὶ ἐκβοάν ἄρουραν
τῶν δὲ κ' ἕγο τάχα νῆα θούν ἀργητί κεραυνὸ
tυτώδα βαλῶν κεάσαι μέσω εἰν οὐνοπτόντο.
Ταῦτα δ' ἔγον ἢκουσα Καλυπτού μυκόμοιο;
Ἦ δ' έφε 'Ερμείαο διακτόρων αὐτῆ ἀκούσαι,
Αὐτάρ ἐπεὶ β' ἐπὶ νῆα κατῆλυθον ήδὲ βάλασαν,
νείκεαι ἅλλοιεν ἅλλον ἐπισταβὸν, οὐδὲ τι μῆχος.

'Οδυσσεῖ δικαίος λέγῃ 'ταῦτα δ' ἔγον... ἀκούσαι,' οἴδεται γὰρ αὐτῶν Σκύλος Schol. P.
Q. on Od. 5. 79. But the ψυχέων rather rests with Calypso.

379. ὑπέρβιον is used adverbially, as in Od. 14. 92, 95.
382. Join αὐτῷ tis tisouso closely together as αὐτῶν, etc.
383. δύομαι... φαεῖνα Schol. H.
says, τὸ φαινόν ἐνευτόροι λυτον ἀτι τοῦ
μέλλουστος. It is just possible that
φαινόν is the indic. present, and that
the graphic touch given by it is 'I will
dive into Hades, and, there am I giving
light among the dead !' Cp. ἐραίδιν
μέν followed by ἐρχόμεθα Od. 2. 206.
But the Homeric usage certainly points
to a subjunctive mood here; cp. the
formula καὶ ποτε τις εἴρην Il. 6. 459;
7. 87; Od. 6. 275; ὅγα τις με βίῃ
γε λεών δέκτοτα δίηται Il. 7. 197, ὅπε
Ἰδιῶν οὐδέ Ἰδομαί Il. 1. 262, περικλατα
δῶρ' ὅνοβησθήν Il. 9. 121; and for a
subjunctive following, as here, upon a
future indicative cp. ωἴον ἔστησα οἰδή
γένηται Od. 16. 437. See Monro, H.
G. § 275, who notes this passage as
illustrating the force of the 1st pers.
of the subj., expressing what the speaker
resolves or insists upon doing. If we
could venture to take δύομαι as a sub-
junctive mood, the force of the threat
in both words would be the same.
388. Join τυτώδα closely with κεάσαι
and βαλῶν with κεάσαι.
389. See crit. note. Eustath. says
here, ἴστοιν δ' ὅτι χαίρον μὲν μῖσθον ὄ
κοιτή, ὑπέρβιον δὲ ἀποστει ἤπτετα,
ὅτι ἑώρω τὸν Ἱλίον καὶ τὸν Δία, οἷς
αὐτὸς οὐ παρεήγε, τὸν μὲν μῖσθον ὄν
ἀνατρέπετο, τὸ δ' ἀνορίμενον ἀπόθαινον
θραυστίου, λεία, ἐπιτυχεὶς 'Οδυσσείος
οὖταν. But this λέατι is surely very
suspicious, as pointing to too punctilious
a literary criticism for the period.
392. ἐπισταβόν, cp. Od. 13. 54,
means 'walking up to each one (in turn,
ἐπιστάσθαι) and then standing near
him:' so that it is equivalent to ἐνεπί-
στατόν sup. 207, but it includes the
earlier step of 'coming towards,' which
motion gives an appropriateness to
ἄλλοθεν here.
12. ΟΔΥΣΣΕΙΑΣ Μ. 533

εὑρέμεναι δυνάμεσθα. βόες δ' ἀποτέθνασαν ἡδη. 395
tοίσιν δ' αὐτίκ' ἐπείτα θεοὶ τέρας προσβαίνων·
eἴρπον μὲν βιοί, κρέα δ' ἄμφι ὀβελοῖσι μεμύκει,
ὅπταλα τε καὶ ὁμά: βοῶν δ' ὤς γλυκετο φωνή.

'Εξήμαρ μὲν ἐπείτα ἐμοὶ ἐρióπες ἐταῖροι
δαινυντ' Ἡλίοιο βοῶν ἐλάσαντες ἄριστας·
ἀλλ' ὀτε δὴ ἐβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ' ἐπείτ' ἀνέμος μὲν ἐπαύσατο λαίλαπτι θύων,
ἡμεῖς δ' αἰχ' ἀναβάτες ἐνέκαμεν εὐρέ πῶτερ,
ἰστὸν στράτευμαν ἀνά θ' ἵστα σε λεύκ' ἐρώσαντες.

'Ἀλλ' ὀτε δὴ τὴν νύν οὐκ ἐλείπομεν, οἴδε τις ἄλλη
φαῖνετο γαιῶν, ἄλλ' οὐρανὸς ἢ δὲ θάλασσα,
δὴ τότε κανεῖνε νεφέλην ἐστυσε Κρονίων

νηὸς ὑπὲρ γλαφυρῆς, ἥχυσε δὲ πῶντος ὑπ' αὐτῆς.

ἡ δ' ἐθεὶ οὐ μάλα πολλῶν ἐπὶ χρόνων αἴγα γὰρ ἦλθε
κεκληγὼς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,
ἰστὸν δὲ προτόνους ἐρρητ' ἀνέμοι θύελλα

392. ἀποτέθνασαν] So most MSS., Vulg. ἀπετέθνασαν. La Roche quotes ἀποκινή-

σασαί, ἀποκινήσασα, ἀμφιβαθέει, etc., etc., as proof that the augment is un-
necessary. 398. ἐλάσαντες] τρ. ἐλάσωτες Schol. H., and lemma of Schol. V.

392. βόες δ' ἡ. this introduces the
reason why no remedy was possible.
395. εἴρπον, i.e. 'crawled on the
ground.'
μακρα. Cmp. Enr. Troad. 430 ἠλὸς
θ' ἄγαρ βόε | αἱ σάρκα φωτόσασαν
ἡσυχίαν ποτε. ι τικρον Ὀδύσσει ἑρμῶν.

Herodotus tells of a similar marvel (9. 120) καὶ τερ τῶν φθολοσαῦτων λέγεται ἦπε Ἰρονοστίων ταρῴων ὅπων τιρᾶς γεύονται τοῦδε οἱ τόρχαι ἐπὶ τῷ
νυπρ κέμονον ἐπάλλοτον τε καὶ ἥσπορον
ὅπωσ ὑπὸ ἑραγέσει μεγάθος. Ameis
quotes Propert. 3. 13. 29 'Lamptetes
Ithacis verubus mugisse invenos.'
397. ἐρίπες, certainly inapprorpiate
here as a special epithet. We must
regard it as merely an epic formula (cp.
ἐπικήμηδες Od. 9. 550), and need not
interpret it as ironical.
399. δὴ ἐβδομον, in synizesis, as
dὴ αὕτη Od. 10. 251 and sup. 330. join
ἐπὶ θήκη, 'added thereto,' i.e. added
the seventh to the tale of six.
401. ἐνέκαμεν, see sup. 293.

404. γαιῶν, here, and in Od. 8.
284; 14. 320, an unusual plural.
Nitzsch quotes γαῖας τε πᾶσας from
Pind. Isth. 3 (4). 95 (55). Krüger
refers it to the Homeric use of the
plural to express a general or abstract
idea, as ἐπιστούσαι I. 16. 776, τεκτονόν
Od. 5. 250.
407. πολλῶν ἐπὶ χρόνων, here and in
Od. 15. 494; cp. Hesiod, Opp. 132 παὐ-
ριδιόν ἐπὶ χρόνων. 'The ship ran on for
no long time.'
409. προτόνους. Two forestays went
from the mast-head and were made
fast, one at each side of the bows.
The backstay (ἐκτόσον) stretched from
the masthead to the stern, so that the
strain on the mast was divided between
three ropes. If one προτόνος had
snapped, the remaining one together
with the backstay would have pre-
vented the mast from falling clean aft:
but both broke at once, ἀμφιστόρους
being emphatic from its position in the
verse.
άμφοτέρους: ιστός δ' ὑπὸνεν πέσεν, δειλα τε πάντα εἰς ἄντλον κατέχυνθ᾽: ὁ δ' ἄρα πρόμην ἐνι νηλεν κυβερνήτεσι σεθον, σὺν δ' ὅστε ἄραξεν πάντα ἄμφιδις κεφαλῆς: ὁ δ' ἄρα ἄρνεντήρι εἰκώδες κάππεσ' αὐτ' ἱκρίνον, λέπε δ' ὅστεα θυμὸς ἁγνημωρ. Ζεὺς δ' ἄμφιδις βράντησε καὶ ἐμβάλε νηλεν κεφαλῶν ἡ δ' ἐλελύθη πάσα Δίας πληγείσα κεραυνῷ, ἐν δὲ τεθείου πληντο πέσον 8' ἐκ νηλεν ἐταῖροι. οἱ δὲ κορανίζων ίκελοι περὶ νηλα μελαιναν κύμαισιν ἐμφορέυστο, θεὸς δ' ἀποαισνυ νόστον.

Αὐτὰρ ἔγω διὰ νηλα ἐφοίτων, ὑφ' ἀπὸ τοῖχος λύσε κλάδων τρόπιον τὴν δὲ ψυλήν φέρε κύμα. ἐκ δὲ οἱ ἵστον ἄραξεν ποτὶ τρόπιν αὐτὰρ ἐπ' αὐτῷ ἐπίπτων βεβλητο, βοδὸς μινότ τετευχὼς.

422 ἄραξεν οἱ Ἀρσενήριον καὶ αἰ τεθείου. Συρόδοτος δὲ ἐταῖρε Schol. H.

410. ἡσαλα includes all the cordage connected with the mast and yard-arm; when the mast fell a't, all this naturally tumbled in the hold or waist of the ship.

411. ὁ δ' ἄρα, sc. ἱστός.

412. ἄμφιντηρι. The ancient interpreters commonly referred this to ἄρων, as if it were identical with the expression 'skipped like rams.' Dodderel would write ἀρνεντήρι. Curtius assigns to ἄμφιντηρ the initial ἄρ, and connects it with Skt. नार्व, 'water,' Lat. arcus, nuxmator.

In ll. 12, 385. Palimns. Syr. has ὁ δ' ἄρα νευτηρι, but Bekker insists that νευνητηρ and not νευτηρ would be the necessary form. Hesych. however gives νευτηρι κολυμβητης. For a description of the action of a diver see ll. 16. 745 foll. ὁ κύκλος, η μαλ' ἄλασαν ἀνήρ, ὡς μεθεν κυμάτισι. ἦ τοὺς κατὰ τοῦρον ἐν ἐξεπερντεῖς γένοντας, | τοιοῦτοι δὲ κορασίεσιν ἄνθρωπε τῆς κόρας δοσιν, | νηλεον ἀπερσάτων, ἐξαι και ἀναπροῦκτοι ἐτά. Cp. Virg. Aen. 1. 115 'excutiunt pronusque magister | volvitur in caput.'

415. ἄμφισα, 'along with' the wind and rain: or, perhaps, ἄμφισα may correlate the κατιον that follows, 'in the same moment that he thundered, he did even smite the ship.'

417. θελον. Cp. ll. 8, 133 ἄρσεντια | δ' ἄρα δείκτον ἄρης ὑγιής κεφαλῶν ...

419. ἀρδοῖντον, see on Od. 5. 66. 419. ἀρδοῖντον, here with the ὑπο, sc. ἀρδοῖντον. So in Od. 14. 309; ll. 13. 262: but in ll. 11. 58: 15. 595: 17. 85, we have the form ἀρδοῦντον, etc. 420. δια νηλα ἐφοίτων, 'I kept pacing the length of the ship, till the surge loosened the sides from the keel, and a wave carried her along all dismantled, and snapped off her mast close at the keel, but over it (the mast) had been flung, the backstay made of ox-hide: with it I lashed both together, keel and mast.'

423. ἐπίτονος. The technical name for a hexameter beginning with a short syllable was στίχος ἀνθρακεί. As instances we have verses beginning with στίχος Od. 7. 119, with δεῖ Od. 4. 13: 8. 452: 21. 25: 24. 482: ll. 23. 2: 22. 379, with δεῖ έλπη ll. 22. 236: δεῖ δὲ διό l. 24. 154: δεῖ έλπη Od. 17. 519: έπίτο l. 5. 31, φιλε ll. 4. 155, διά ll. 11. 435, etc. etc. Compare also the
τῷ β' ἀμφω συνεέργον δεύ τρόπιν ἴδε καὶ ἱστὸν,
ἐξόμενος δ' ἐπὶ τοῖς φερόμεν ἠλλοις ἀνέμοισιν.

"Ενθ' ἤ τοι Ζέφυρος μὲν ἐπαύσατο λαλαπώ θύων,
ἠλθε δ' ἐπὶ Νότος ὁκα, φέρον ἐμφ' ἄγεα θυμῷ,
ὅρῳ ἐτὶ τὴν ἠλῶν ἀναμετρήσαμεν Χαρύβδιν.
πανίνχιοι φερόμεν, ἀμα δ' ὠρφώ ἀνίκατι
ἡλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χαρύβδιν.

ἡ μὲν ἀναφράβδησε θαλάσσις ἀλμυρὸν δῶρον'
αὐτὰρ εὖ ποτὶ μακρὸν ἐρυνεὼν ὕψος' ἅρθετος
τῷ προσφός ἔχομιν ὡς νυκτερίς' οὔδε πη ἔιχον
οὔτε στηρίζει τοσιν ἔμπεδον οὐτ' ἐπιβῆναι
ρίζαι γὰρ ἐκεῖ ἔιχον, ἀπήρωτοι δ' ἐσαν δχοι,
μακροί τε μεγάλοι τε, κατεσκίαιον δὲ Χαρύβδιν.

νολεμέος δ' ἔχομεν, δηρ' ἐξεμοίσει πόλισιν
ἰστὸν καὶ τρόπιν αὐτὸς' ἐκδηλομένα δὲ μοι ἦλθον
δψ'. ἤμοι δ' ἐπὶ δόρπον ἀνήρ ἄγορθις ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηνῶ,

τήμος δὴ τά γε δούρα Χαρύβδιος ἐξεφαύνη.

428. Χαρύβδιν] ὀλάσωσιν Apoll. Soph. 35. 25 'recte, ut opinor; quamquam
Χαρύβδιν praebent Plat. Epist. 7. p. 354 E; Plut. Dion. c. 18; Eust. in Dion.
p. 707' A. Nauck. 435. ἔιχον] άντι τού ὑψάρχων Schol. V. Al. ἦσαν or έσαν.
439-441.] τοιούτας ἐκταχθέραν οἱ στίχοι Schol. H. Q. 441. τά γε Αρισ-
tarchus τάδε Schol. H.

quantities assigned to ὄδανας, ἀδάμα-
tos, ἀνέφολος (Od. 6. 45). A verse
ending in an iambus instead of a
spondee was called στιχός μίασφος, e.g.
αἰλῶν δρών II. 12. 208. A verse, with
a short vowel used long in the middle
of the line, was called λαγαρός, e.g.
ἀστέρεισι Od. 24. 7, ἀγοράδοει II. 2.
337. See Athenaeus, 14. 632 E, who
in quoting the present line reads τετά-
νυστο instead of βέβλυτο.

τετευόμενος, the solitary instance of the
perf. active of τεῦχο in a passive sense.
Elsewhere we have τευνυμενος.
438. ἰδῷ follows directly upon
ἡλθε, the words φέρον μὲν ἄγεα θυ-
μῳ being parenthetical. 'The South
came swooping down upon me, so as
to make me retrace my course to
Charybdis.' Nitzsch compares Od.
9. 154; 10. 236, where however ἰδον
and not ἰδῷ is found, but see II. 22.
320.

ἀναμετρήσαμι is equivalent to ἀναμε-
τρήσας πλάγας Χαρύβδιν ἢμοιμεν, cp. Od.
3. 179.
439. αὐτὰρ ἐγώ, 'but I, springing
upwards towards a lofty fig-tree, held on,
clinging to it as a bat (holds): but I
could not anywhere either plant myself
firmly with my feet or mount the tree, for
the roots stretched far away [below], and
the boughs were high up out of reach.'
434. στηρίζει is used in a nenter
sense, but in II. 21. 242 we have στηρί-
ζομαι.
435. With ἔιχον compare ἄφος'
ἔχεσσε Od. 19. 38. The long vowel in
ἄφος is seen in ἄφοσ, ἀφρα, ἀλφεῖν.
Bothe would write ἄφηροι, cp. Antiphil.
439-441. The objection raised against
12. ΟΥΣΣΕΙΑΣ Μ.

ήκα δ' ἐγὼ καθοπερεθε πόδας καὶ χείρε φέρεσθαι, μέσοφ δ' ἐνδούησα παρέξ περιμήκεα δοῦρα, ἐξόμους δ' ἐπὶ τοῖς διήρεσα χερσίν ἐμῇν. ξώλην δ' οὐκέτι έκαε παθήρ ανδρῶν τε θεῶν τε εἰσιδέειν οὐ γὰρ κεν δείκφγων αἴτιν δελθρον.

"Ενθεν δ' ἐνήμαρ φέρμην, δεκάτη δὲ με νυκτὶ νῆσον ἐς 'Ομηρνήν πέλασαν θεοί, ἐνθα Καλυψὸν ναίει ἐνπόκαμος, δεινή θεῶν αὐθήσεα, ἢ μ' ἐφίλει τ' ἐκόμει 

τ' τοι τάδε μυθολογεῖν; ἢδη γὰρ τοι χθόνος ἐμυθέμην ἐνὶ ὀίκῳ σοὶ τε καὶ ἱθήμη αἰλόχου ἔχθρον δὲ μοι ἐστίν αὐτις ἀριζήλου εἰρημένα μυθολογεῖν.

445, 446.] ρυθμοῦται δύο. τ' γὰρ εἰ ἐθέν, διὸν οὖ δίστατι ὄρμαν ἡ Σκύλλα, ἀλλ' ἀντιτίμην τῷ σγκαίρι; Schol. Η. 6.

these three lines is that they are contradictory to what is said about the hours of the ebb and flow in the whirlpool. Odysseus appears to have reached Charybdis at sunrise (429), but not till evening did his timbers come up from the gulf. To this it may be added that ήμαρ δ' in Homer always stands at the beginning of a verse. The time denoted is towards evening, when a judge may be supposed to have got through his cases, and when the market-place begins to empty. Cp. μέχρι οδ ἄγορας διαλόκους Hdt. 3. 104.

ἀνέστη here is norist of custom. For κράτων, where we might naturally expect κράτους, cp. sup. 400 ἐπικάστοθε δύσων. Od. 13. 187 ἐγρέτο εἴδων.

442. πόδας καὶ χείρε. Notice the confusion of plural and dual (σύγχων), ' 1 let down hands and feet for a plunge (lit. 'so as to be carried down'), and I plumped down in the middle [of the water], beyond the long timbers.' Cp. Od. 15. 479 ἀντλῷ δ' ἐκδούηται πασῶν ὡς εἰναλίη πήγε.

445. 446. The reason given by the Schol. for the rejection of these two lines (see crit. note) is, that there was really no danger from Scylla, as she could not leave her rock. At any rate we cannot suppose that she could reach as far as Charybdis. This difficulty would be removed by understanding ἰπνει as the subject to εἰσιδέειν. Zeus pitied Odysseus, and suffered him not to set eyes on Scylla again. This view would also help us to understand how Zeus is here spoke of as the protector of Odysseus from Scylla; whereas, sup. 124, he is hidden in his extremity βοστρεφῖν Ἑπταν. Ameiss suggests that the line may have been compiled from sup. 223. Od. ο. 266; II. 16. 256, by some editor who thought it required explanation that Scylla did not get Odysseus into her clutches.

450. τ' τοι τάδε μυθολογεῖν; Here Odysseus turns and addresses Alcinous directly.

451. ρηθέν. See on Od. 7. 244 foll.

452. Join αὐτις μυθολογεῖσιν and ἀριζήλου εἰρημένα.
APPENDIX I.
THE HOMERIC SHIP.


References to letters above.


§ 1. It will be the aim of this note to give a description of the construction and appliances of the Homeric ship, as far as it can be gathered from the poems themselves, or can be explained from.
later writers. In illustrating the building of the ship in Od. 5, it seems better to treat the σχέδια as more or less like the ordinary ship in use at the time. We should remember that the description comes in the middle of a marvellous story, so that we need not suggest impossibilities by adverting to the fact that Odysseus was working single-handed; that he had not the necessary tools for building a ship; that the vessel was ready for sea in four days, etc. It is probable that the poet elaborates the idea as he proceeds, so that the details at the end of the account are out of keeping with the simplicity of the beginning. But it involves fewer incongruities to represent the σχέδια as a real ship or boat, than to describe it as a raft, or, rather, a flat-bottomed box; which is the recent view maintained by Brieger (Philolog. 29. p. 200 foll.), and accepted by Hentze, in the last edition of Amel's Odyssey, and by Autenrieth, in his Wörterb. zu den Homerischen Gedichten, (Leips. 1873). See below on § 6 ad fin.

Much assistance has been derived in writing this note from A. C. Lucht's 'Abhandlung über das Schiff der Odyssee,' Altona 1841.

§ 2. τρόπις. The first preparation for building a ship was to lay down the τρόπις or keel. This must have been a strong balk of timber, broader and flatter than the keel of a modern vessel, as the ships were often obliged to take the ground, and to be hauled up and down on the shore. Owing to this flatness of the bottom of the hull, a ship could easily be supported in a vertical position when on shore by ἔμπνα (II. 1. 486), which we may suppose to have been blocks of wood or stone, pushed underneath the hull, near to the keel. During the building of the ship, the keel lay on a row of blocks or trestles, which may have had notches cut in them for its support. At least this is the interpretation which Eustath., on Od. 19. 574, gives of δρύξους, κυρίος πάσαςα, ἐξ' ὧν στοιχύοι διατεθείματος ἐκ τρόπις ἵσταται τῶν καινουργομένων πλοίων διὰ ἱσότητα. Thus we find the phrase ἐκ δρύξους καυπηγοῖσθαι, 'to build a ship from the keel,' Polyb. 1. 38. 5; and, metaphorically, δρύξους τιθῆναι δρόματος Aristoph. Thesm. 52. But Procopius, Bell. Goth. 4. 22, understands by δρύξου the ribs of the ship, ξύλα εὐμπάματα ἐκ τῆς τρόπις ἐναρμοσθέντα, ἀπερ οἱ μὲν πουηταὶ δρύξους καλύτερα, ἐτεροὶ δὲ νομέας. The interpretation of Eustath. however suits far better with the passage in Od. 19, where the line of δρύξου illustrates perfectly the line of axes, or axe-heads, through which the arrow was to be shot.

Ahrens seeks to connect τρόπις with δρός and δόμων, but it seems far simpler to refer it to τρόπις, and to regard it as the centre-point round which the vessel sways or rocks. When Odysseus is describing to Arete
his shipwreck upon the Ogygian isle, he relates how he supported himself by clasping the keel with his arms (ἄγκας ἔλων Od. 7. 252). This gives some idea of its size; for the keel was then bare, the sides of the ship having been torn away from it (ἀπὸ τοῖχων | λύσε κλώδων τρόφοις, τὴν δὲ ψύλην φέρε κύμα Od. 12. 420).

§ 3. στείρα. From the forward end of the keel rises the 'stem,' στείρα, from στερεός and στείρος, 'firm.' It was necessarily strong and solid, as it had to take the butt ends of all the planks, and to receive the full weight of the shock when the ship was run aground. Hesych. marks the difference between the στείρα and τρόπος, by describing the latter as τὸ κατώτατον τῆς νεάς, and the former as τὸ ἐξέχων τῆς πτώματος ἐδον. Pollux (Onomast. 1. 85) says even more distinctly, μείον τῇ προεμβολῇ καὶ τῷ ἐμβόλῳ ἡ στείρα καλομένη, and (ib. 86) ὁ στόλος ἐστὶν ὑπὲρ τὴν στείραν, the meaning of στόλος being 'the beak,' ὁ τῆς νεάς ἐμβόλος, τὸ εἰς ἄξον συστραμμένον Hesych. This description of the στείρα harmonises well with Od. 2. 427 ἀμφὶ δὲ κύμα | στείρη παρφυρέων μεγάλ' ὑπὸ νῆσος λιοῦσθαι.

The position of τρόπος and στείρα, and of the rest of the woodwork of the hull may be illustrated by the accompanying sketch:—

![Sketch of a ship]

§ 4. σταμίνες. From the keel, on either side, rise the ribs, σταμίνες. The word is, probably, rightly so accented from a nominative σταμίς or σταμίν, but σταμίνας, with the short, metr. gr., is the only form found in poetry. The particular curvature of these ribs decides the shape of the ship. The one which Odysseus built was on the model of a φορίς εὕρεια, and was much broader in the beam than a ship made for speed. The etymology of σταμίνες naturally suggests 'standing' timbers; but in Etym. Mag. σταμίνες are strangely described as καταστρώματα τῆς νῆος ἐπὶ ὄν ἰστάμεθι. The interpretation given by...
the Scholl. to σταμίνασιν επιμήκεις ξύλοις καὶ στήμασις τέσσερις οσίχουσι (which is almost identical with that of Aristarchus, ὅρθα ξύλα σε στήματα ἵσκα) gives the picture most graphically; for στήμασις are the vertical threads, or ‘warp’ in the loom, and the comparison of this row of threads with the erect ribs of a skeleton ship is very intelligible. This is corroborated by the words of Pollux (1. 92), στομίνας, τὰ ξύλα ἐφ’ ὁν ἄλλα σανίδες ἐπίσκυτα, which is identical with the interpretation of Hesych.; except that he substitutes προσηλούσατα for ἐπίσκυτα, showing how the σανίδες or horizontal planks are ‘pinned’ to the ribs. With θαμεῖς σταμίνασι (Od. 5. 252) we may compare the description of Scylla’s teeth, τρίστοιχοι ἄβοται, | πυκνοὶ καὶ θαμεῖς (Od. 12. 91).

§ 5. Ἰερα. Very different etymologies have been suggested for Ἰερα, and very different interpretations given of the word. Eustath. quotes two derivations, one from ἄκρων, another from ἰκινθεῖν. Curtius, with some misgivings, connects it with ἱερός, and ἰπτομένος, thus referring it to root ἵς, and Lat. ic-ō; in which Autenrieth concurs. For the meaning it will be best to examine the passages in which the word occurs in Homer. In II. 15. 676 Ajax ἵνα καὶ ἰπτήσετο, μακρὰ μεθάσεως, and (ib. 685) ἵνα πολλὰ θωμᾶ ἱερα νηρῶν | φοίνιξ μακρὰ βαβδῆς. Odysseus, in preparing to resist Scylla, says εἰς ἱερα τὴν ἑβαιον πρὸς (Od. 12. 229). Telemachus, on his visit to Nestor (Od. 3. 353), had proposed to go down to his ship and sleep; but Nestor declares οὐ δὴν ὅτι ἵνα ἵκμοφι καταλέγεται. The falling mast in the ship of Odysseus strikes the helmsman on the head, so that he κάτακεν ἀπ’ ἵκμοφι (Od. 12. 414). When Odysseus is on his homeward voyage from Scheria, bedding is laid for him ἵνα ἐπ’ ἵκμοφις γλαφρῆς (Od. 13. 74); and, lastly, when Theoclymenus comes on board the ship of Telemachus, his host takes his spear from him καὶ τὸ γ’ ἐπ’ ἵκμοφι τάνυσεν νῆσος (Od. 15. 283); and the same spear, when he departs, is again taken up ἵνα ἐπ’ ἵκμοφι (ib. 552). Now, nothing seems more complete than to suppose that Ajax made his way from ‘deck to deck’ of the Greek ships as they lay side by side; that Odysseus mounted on the raised ‘deck’ to attack Scylla; that Telemachus, when he passed the night at his ship, lay on the ‘deck,’ as he had no cabin; that the helmsman was standing or sitting by the rudder on the ‘quarter deck,’ when the mast, as it fell a’ft, struck him; that during the calm summer night Odysseus lay on a mattress on ‘deck;’ and, that the spear of a visitor was laid down ‘on the deck’ when he came aboard, and taken up ‘off the deck’ when he left. The last passage, τάνυσεν ἐπ’ ἵκμοφις (Od. 15. 283), reminds us of Helen’s distaff laid along from edge to edge of her work-basket, ἐπ’
'αυτῇ ἡλικάτη τετάνωτο (Od. 4. 135). Supposing then ἱερὰ to be rightly rendered 'deck,' it may be asked, why is the plural always used? It would be a sufficient answer to say that a composite structure, such as the flooring of a deck, might well be represented by a plural noun, just as ἱστία stands for the sail and its accompanying rigging; ἄρματα for a chariot and its necessary appliances. But there is a further reason, viz. that the deck of the Homeric ship is not a continuous structure from stem to stern; as Thucydides reminds us, saying (1. 10) that the vessels of that period were 'not covered in,' μὴ κατάφραστα. There was a small deck at the bows (Od. 12. 230), and another at the stern (Od. 13. 75), while the waist of the ship between the two decks was open (ἅπλος Od. 12. 411). The fact of this double deck, fore and aft, naturally suggested the use of the plural noun.

The shipwright, after he had set up the σταμίνες, would proceed to erect these 'decks' by pinning the planks which formed them to the ribs; and this is the process described in Od. 5. 252 ἱερὰ δὲ στήσας, ἄραφῶν θαμίσι σταμίνες, ὁ τοίς, where ἄραφῶν is subordinated to στήσας, as showing how the erection of the decks was possible. The interpretation of Eustath. begins by stating this view very clearly (1553) ἱερὶν . . . τὸ τε ἐπὶ πρῶτης κατάστρωμα ἑφ' οὐ κυθερήτης ἐκνίται . . . καὶ τὸ ἐφέξις δὲ κατάστρωμα τῆς νησ. But he seems to have been puzzled by the phrase ἱερὰ στήσας, as if ἱστάμασι could refer to nothing but the erection of vertical timbers; so that he suggests τὰ ἐγκολία, 'the curved ribs,' as another interpretation; which would oblige us to explain σταμίνες as 'spurs' or 'stays,' to support the ribs; in which view the Scholl. Ambros. and Palat. concur, rendering ἱερὰ here by τὰ ὀρθὰ ξυλὰ ἑφ' ὅν τὰ τῆς νησίως καταστρώματα προσκήρυντο.

Grashof (Das Schiff bei Homer und Hesiod) inclines to this view; but he seems to limit the meaning of ἱερὰ to the 'bulwarks,' while Nitzsch understands by the word the whole inner lining of the ship's sides. Ameis, in his first three editions, maintained the rendering 'deck;' but Hentze, the new editor, follows Brieger (quoted above) and makes ἱερὰ the true ribs, and σταμίνες the stays of the ribs. Strong evidence in favour of regarding ἱερὰ as the flat boarding of a platform is gained from the description by Herodotus (5. 16) of the lacustrine dwellings of some of the Paeonians—ἱερὰ εἰπὶ σταυρῶν ὑψηλῶν ἐξεγιγμένα ἐν μέσῃ ἐστήκε τῇ λίμνῃ . . . τοὺς δὲ σταυρῶς τοὺς ὑποστείταις τοῖς ἱερίσι . . . τὸ μὲν κοῦ ἄρχαυ ἱερίσιοι καὶ πάντες οἱ πολιτῶς . . . κρατόν ἐκται ἐπὶ τῶν ἱερῶν καλύπθης τε ἐν ὑ διαστάται καὶ βύρως καταπεκταῖς διὰ τῶν ἱερῶν. In this passage σταυρῶς are the uprights analogous to σταμίνες, and ἱερὰ are the level platforms fixed upon them.
§ 6. ἔπηγενεῖς. The last work to be done to the hull is described by the words ἔπηγενεῖς τελεύτα (Od. 5. 253). The word is interpreted by Eustath. as σωβίς ἔπηγεμίνα, derived, according to Etym. Mag., παρὰ ἔνύγκο καὶ ἐνίκα. As the position of the vertical στήμεις was illustrated by comparing them to the warp on the loom (στήμονες); so the ἔπηγενεῖς are described by Etym. Gud. as ἀρξας τάξιν ἐπίκουσα, i.e. lying horizontally like the threads of the woof across the warp. And the epithet μακρόσω, given to them in this passage, suits very well with the interpretation in Hesych., ἀλ ἐς μύκος καθηλούμεναι σωβίδες. Thus ἔπηγενεῖς may be rendered by ‘planking.’

The formation of the word is thus given by Eustath. 1533 ἔπηγενεῖς δὲ σωβίδες ἐς πρόφας ἐς πρόμαν τεταμίνα καὶ ἔπηγεμίνα, ὅτι καὶ ἐπιμολογεῖται παρὰ γὰρ τὸ ἔπηγενεῖν ἐπεγκεῖς γίνεται, καὶ κατὰ μετάθεσιν ἐπηγεῖες, καὶ κατὰ ἐκσαρα ἔπηγενις. The reading ἐπηγενίδαις, attributed to Rhianus, points to the same meaning, and to an analogous derivation from ἐπιτεταμίνας.

It may be suggested that a simpler etymology would be to connect ἔπηγενεῖς with ἄγκος, referring to the necessary ‘bending’ of the planks, before they can take the curve of the ship, and be attached to the ribs.

We may now venture to translate the passage, Od. 5. 246 foll., as follows, ‘Then Calypso brought him borers, and he bored every piece, and fitted them one to another, and he hammered together his boat with trenails and morticings. And as big as a man, well skilled in carpentry, traces out the hull of a broad freight-ship, so big did Odysseus make his broad boat; and he worked away, setting up the decks by fitting them to the ribs standing arow, and he finished off with the long planking.’ This represents Odysseus as preparing the separate pieces, boring them with corresponding holes, and fitting some with mortice and tenon, or some simple form of ‘scarfing;’ so that a few blows of the hammer (ἀραστών), sufficient to drive home the pegs (γώμφοι) or force the joints together, soon fixed the frame-work.

A very different view of these details is given by Brieger (Philol. 1. c.), who is followed in most particulars by Buchholz (Homerische Realien, 2 vol.). He considers that the floor of the ‘raft,’ rising slightly on each side from the keel, consisted of balks of timber laid close together. To hold these timbers in position, a strip of elastic wood, say, a young sapling split longitudinally, was laid as a clamp, and pinned down to each timber by a γώμφος. These strips of wood, so pegged down, constituted the ἁρμενία. Where the timbers that thus form the ἀραστών
end, the ribs (ἐκρα, according to his view) rise erect, and to support these vertical ribs in position, ‘struts’ or ‘spurs’ are set at an angle, connecting the ἐκρα with the timbers of the ἐλαφος. These ‘struts’ are the σταμίνες. Along the top of these ἐκρα run long slips of wood, connecting them together, as the ‘balustrades’ of a staircase are connected by ‘the hand-rail.’ The accompanying sketch follows the illustration in Autenrieth’s lexicon, who adopts Brierger’s view entirely. But to maintain this view, we must give up the idea of the σχιδόν being anything like ship, or boat, or even raft. This idea of a flat-bottomed box with vertical sides, apart from its unfitness for sailing, leaves out of sight the important hint given by the word τορφώσται, Od. 5. 249, which points most distinctly to the curvature of the sides, and probably contains the same notion as the epithet ἀμφίλισσα.

§ 7. φραγμός, Ὠη. The ribs being now set up, the decks fixed to them, and the planking pegged along the sides, the edge of the vessel must have bulwarks added to it. The erection of these is described by the words (Od. 5. 256) φρῆξε δὲ μὲν βίτεται διαμέρισα ὀλυύψαν, representing a palisade of wattle work, probably smeared over with clay and pitch, going all round the ship, so as to prevent the water from sweeping the decks and washing into the hold (κύματος εἶλαρ ἔμεν). This is precisely the interpretation of Eustath., ὅ ἐκατέρωθεν.
peri τὰ χείλη τῶν πλοίων φραγμῶν. Then follow in Od. 5 the words πολλὰν ㎖ ἐπιχειρών ὅλην, which seem to be rightly interpreted by Schol. B. E. Q. T. 'he threw in much ballast,' sc. ἔξω, λίθους, ψάμμων, πρὸς τὸ μὴ εὑρίσκοντο εἶναι τοῖς πυρόμασι ἑλαφρὰν οὖσαν. But this interpretation is open to certain objections. First, the regular Homeric use of ἐπιχειρέω is not 'to pour in,' but to 'pour or spread over' (cp. Od. 4. 212; 5. 487; II. 23. 256; 24. 445; etc.); whereas we are obliged to construe ἐπιχειρῶ here with the force of ἐνθος. Second, it is surprising to find that the introduction of the ballast takes place before the ship is rolled down to the sea, the additional weight causing additional and unnecessary labour. Still, this sequence of events may be readily explained as a prosthysteron. We might meet the difficulty by rendering πολλὰν Ἰ ἐπιχειρών ὅλην by 'he laid much material thereon,' as if the words introduced a sort of expegegetic description of the thickness of the wattled bulwarks; but it is doubtful if ὅλη can be used here in its later sense of 'material.' Autenrieth takes φραγμὲς... ἰππεσσαίας to mean, 'he called between the planks with osier twigs;' using, that is, the soft and elastic withes, as we use oakum, to render the seams water-tight.

§ 8. ζυγά. Between the fore and aft decks the hold of the ship was crossed by the ζυγά. These served a double purpose: (1) to stiffen the ship by supporting the sides, τοὺς τοιούτους ζυγοὺς ζυγώοις τοῖς τῶν νεῶν τοίχων (Eustath.); and (2) to serve as rowing benches, otherwise called (as in Hdt. 1. 24) ἐδώλα, interpreted by Hesych. as τὰ τῆς νείσος ζυγά εἴρ' ἐν αὐτοῖς ἐπιστεύοντες καθίζονται. Thus the ζυγά are like the Lat. 'transstra,' or 'cross-bars,' explained by Festus as 'tigna quae ex pariete in parietem porriguntur.' The ζυγά were some distance above the floor of the ship, and the space below was regarded as suitable for safe stowage. A truant crew were put in chains there (Od. 9. 99), and the treasures which Odysseus brought from Scheria were stowed away there too (Od. 13. 20).

§ 9. κληίδες. It is difficult to decide whether the κληίδες are identical with the ζυγά, or not. The question is complicated by the ambiguity of the word κληίσις, as applied in Homer to a door: for sometimes it signifies the cross-bar that secures it, and sometimes the key by which the bolt is shot; see on Od. 1. 441. Following the former meaning we may well translate κληίδες 'thwarts,' because they, like the ζυγά, serve to lock or bind the sides of the ship together; and thus the frequent phrase ἐπὶ κληίσις καθίζων will be rendered, 'sat on the thwarts.' But in Od. 8. 37 we find δησαμένων ... ἐπί κληίσιον ἐρωμένον, on the strength of which many commentators understand by κληίδες the
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'thole-pins,' on which the oars worked, and to which they were attached by a leathern loop or strap, called τροπός (Od. 4. 782; 8. 53). When, in a moment of panic, the oars drop from the rowers' hands (Od. 12. 205) they remain suspended in these loops, and trail through the water. If we adopt this view we shall render ἐνί κλήμια καθίζειν by 'sit at the rowlocks,' making κλήμες identical with the later σκαλμοί. Cp. Eym. Mag. s.v. σκαλμός' 'perī δ διερμεῖνι κύπης πάσασαλον, Eur. I. T. 1347 ναύτας . . . ἐνι σκαλμῶν πλάτας έχοντας.

§ 10. ἄρτημα. The oars themselves (ἄρτημα or ἄρτημα) must have had a very broad blade; for the oracle of Teiresias (Od. 11. 128) shows that the shape of the oar was not unlike that of a winnowing shovel. This blade was called πηδὼν (Od. 7. 328; 13. 78), and the handle of the oar κάπη (Od. 10. 129). That the usual wood for making oars was fir we may gather from the use of ἄλατη for the oar itself in Od. 12. 172.

§ 11. άντλος. The word άντλος is well described by Elmsley on Eur. Heracl. 168, 'apud vetustissimos scriptores Graecos eam navis partem significare videtur, quae postea κολῆν natis sive κολλα appellata est. Apud Atticos άντλος potius de aqua marina quae in immam navem infuluit quam de ipso loco dicitur.'

§ 12. ιστός, ιστοπέδη, μεσόδημη. The mast, ιστός (ιστημι), was generally made of fir (Od. 2. 424), and was 'stepped' into the solid wood of the keel; so that when the mast is snapped off at its lowest point, the breakage is described as ἐκ δὲ οὖν ιστοῦ ἄραξ (κύμα) ποτὶ τρόπεως (Od. 12. 422). When Odysseus is sailing past the Sirens' coast he is described as having been lashed to the mast, while he himself stands ὁρθὸς ἐν ιστοπέδῃ. There is some uncertainty about the meaning of this last word. Referring it, doubtless, to πεθάω, Apoll. Lex. 93. 3 interprets it by ἔυλον ὁρθῶν ἀπὸ τῆς τρόπεως ὅπερ διειθέτα τὸ ιστός, while Eustath., Suid. and Hesych. concur in rendering it ὅ ἐν μέσῳ τῆς νεάδος κολοσ τόπος, ὅπερ λινία καλλίσσω, ἐς ὅ ὁ ιστός ἐπειθέται, implying a derivation from πούς. The word occurs three times, Od. 12. 51, 162, 179, and in two other passages the mast is described as reared κολῆς ιστοπέδη μεσόδημης (Od. 2. 424; 15. 289). It seems best to regard ιστοπέδη and μεσόδημη as virtually the same thing, μεσόδημη being a more graphic description of what is elsewhere called ιστοπέδη, the latter having closer reference to the mast itself, the former a more general reference to the whole ship. But the word μεσόδημη is susceptible of several interpretations, for its etymology merely points to something 'built in the middle' (μίσος-δέμηω), and thus the meaning is necessarily vague, as in such a word as ἀντιπέρη (Od. 6. 70).
great weight must be given to the epithet κοῖλος which is attached to it; this word always signifying in Homer something that encloses a space. See note on Od. 2. 424. Some light may be thrown on the meaning of μεσόδημα from its use in connection with the interior structure of a house in Od. 19. 37, where καλαὶ μεσόδηματα are interpreted by Aristarchus as τὰ μεσόστυλα. ἔπειτα δὲ τὰ μεταξὺ τῶν δοκῶν διαστήματα, cp. Eustath. 1855. i. This 'depression between two pilasters or beams,' suits perfectly well with the epithet κοῖλος. To return again to the use of μεσόδημα in the ship, we may suppose it to have been a three-sided vertical box, with the open side facing the stern; so that the mast when not in use lay altogether free from the μεσόδημα except at the extreme point of its lowest end; the whole mast extending horizontally to the stern of the ship. But when the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height. The open side could well be secured when the mast had been reared, by a pin or peg passing through two sides of the box. Precisely the same method of securing the mast may be seen at the present day on any of the barges that ply upon the Thames and Medway. This interpretation of μεσόδημα seems in every way preferable to the common one, which represents it as a cross timber with a hole in it, such as we see in light boats nowadays. To raise a heavy mast and drop it into this hole, or to remove it, when the ship was in a seaway, would have been a difficult and dangerous task. Moreover, such a timber should be called τροπίς and not κοῖλος. There is also the advantage in this view that it brings out the virtual identity of the μεσόδημα in the house and in the ship. Cp. Pseudolucian. Amor. 6 τῶν ἱστῶν ἐκ τῶν μεσοκοῖλων ἄραντες. We may be content to translate ἱστοπέδια by 'step,' and μεσόδημα by 'mast-box.'

§ 13. ἱστοδόκης. The ἱστοδόκης, mentioned in II. 1. 434, may very likely have been a fork or crutch at the stern, into which the end of the mast might drop when lowered. A similar contrivance may be seen in use to support the boom of a cutter or schooner when the vessel is in harbour.

§ 14. ἱστίων, ἑπίκρουν. The word ἱστίων, for a sail, may be connected with ἱστίς in its sense of 'mast,' or in its equally common meaning of 'web' in the loom. The plural may be compared with ἄρματα, etc., or it may have direct reference to the various strips of canvas, of
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which the sail was constructed, and which were sometimes only laced together, to admit of their separation for convenience of stowage. In Od. 5. 318; 6. 269 σπέρων is the word used for a sail. The oldest form of the sail was square, what we now call a ' lug-sail;' and it hung from the 'yard,' ἐπίκρον, which may have been so called, as Eustath. interprets, ὡς ἐπὶ τῷ ἱερῷ δὲ. But this fails to express its usual position, and it may perhaps be better referred to ἄκρον.

§ 15. πρότωνον, ἐπίτωνος. The mast was held upright by three ropes, which divided the strain between them. Two of these ropes went forward, and one abaft; this proportion being intelligible if we remember that the μεσόδημα was open towards the stern, so that the mast would be more likely to fall in that direction; but it was solid in front, so that one rope was sufficient to check its tendency to fall forward. These two 'forestays' were called πρότωνον. They were fastened from the mast-head to the bows, and had to be unfastened before the mast could be lowered. Cp. II. 1. 434 ἱστῶν ὀξωτοβοῦ πέλασαν προτώνων ὑφίντες, Od. 2. 425 ἱστῶν στῆσαν, κατὰ δὲ προτώνων ἔδησαν. That the πρότωνα were two in number is seen from Od. 12. 409 ἱστῶν δὲ προτώνων ἔρημος ἄνεμοι βύειλα ἀμφοτέρους. Cp. Schol. on Eur. I. T. 1134 προτώνων, αἱ ἀχρυσοποιεῖται δ ἱστῶς ἐξ ἐκατέρων μέρους εἰς τὴν πρόφαραν. It was partly by hauling on the 'forestays' that the mast was raised. The 'backstay,' ἐπίτωνος (Od. 12. 423), was made fast from the mast-head to the stern; so Hesych. calls it δέρμα ὑπαρκοφαίλως τῆς πτέρας. Suidas took ἐπίτωνος to mean the ring of twisted rope attached to the yard, to enable it to slip up and down the mast, διεσμεύων ὡς πρὸς τὸν ἱστόν τῷ κέρασ.

§ 16. κάλω, ὑπέρα, πόδες. In Od. 5. 260 the description of the running rigging is thus given, εἰ δὲ ὑπέρας τῶν κάλων τὸ πόδας τὰ ἐνδέσειν ἐν αὐτῷ. Of these three words κάλω may be satisfactorily identified with our 'halyards,' which, as their name implies, are used to haul up the yard (ἐπικροῖν). The older commentators are generally agreed upon this interpretation. So Schol. V. τὰ σχυνία δὲ δὲν ἀνάγεται καὶ κατάγεται ἢ κεραία, and Eustath. gives their position with still greater accuracy, τὰ ἐν μέσῳ τοῦ κέρατος ἀνάγοντα καὶ χαλῶντα τὸ ἱστίον. The κάλω probably ran through a hole high up in the mast, or through a ring, or some simple form of pulley, like the later τροχιλία. The 'braces,' ὑπέρας, are made fast to the ends of the yard-arms, their use being to trim the yard to the particular angle required by the direction of the wind. This is the interpretation given by several Scholl., τὰ δὲ ἐκ τοῦ ἄκρου ἐκατέρωθι τοῦ κέρατος δύο σχυνία δὲ δὲν μετάγεται τὸ κέρασ. The Schol. V. gives a less accurate description, τὸν ἐκ τοῦ ἄκρου τῆς ὀξούς.
The word ὀλίγον is occasionally used as identical with πηδάλιον, as in Od. 9. 483, 540. The plural ὀλίγα refers, in II. 19. 43, to several ships, but in Od. 12. 218 it is applied to one ship alone. It is probable that ὀλίγον (from ὀλεον) is really the 'handle of the steering-oar;' perhaps a peg inserted in the upper part to facilitate the turning of the blade; or, on the analogy of ὀλιγεκνος (οῖος) II. 24. 269, it may be a ring through which the shaft of the steering-oar passed, and against which it worked, as against a fulcrum. Cp. Eustath. 1533. Διαγωνάζετε δὲ φησίν, οἷσας λέγει ὦς τὰ πηδάλια ἑπιστρέφουσιν, ἐγών κακοῖς καὶ
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§ 18. εὐναί, προμνῄσκα. When a ship arrived at her destination she might be run ashore, and hauled up if the stay was to be a long one; but if she was soon to set sail again, or if the nature of the coast made it preferable, she was moored without taking the ground. Cp. Od. 15. 498 ἐκ δ' εὐνάι ἔβαλεν, κατὰ δὲ προμνῄσκα ἑθησαν. These εὐναί were blocks of stone with a rope attached to them, which were thrown out of the fore-part of the ship, thus mooring her by the bows. The constant use of the plural implies that more than one was used; perhaps a stone at each side of the bow. It may be surmised that these stone-blocks served as part of the ballast while the ship was at sea; and that when she was drawn up on shore they were placed as supports (ἐγέματα II. 1. 486) at each side of the keel.

The stern, which now faced the shore, was moored there by a cable or cables called προμνῄσκα. These may have been fastened to a tree, or projecting rock, if one stood handy. But in Od. 13. 77 we find the cable fastened to a stone pillar, evidently prepared for the purpose, πεῖσμα δ' ἔλθον αὐτὸ τριτοῦ λίθου. This method of mooring when the ship was to sail at short notice is described in other passages, as, e.g. πάσας δὲ ἐφέσυμεν εἰς δίκα δίαν, ὡς δ' ἐκ εὐναί ἀποίσαμεν II. 14. 77; or, ὄψοι δ' ἐν νοτίῳ τὴν γ' ἀρμαμέν, ὡς δ' ἔβαλεν αὐτοῖ Od. 4. 785. Comparing the last quoted passage with II. 1. 436; Od. 15. 497, it would seem that the crew could land after having set their moorings; and, as it is generally understood that small boats were not in use, we have to suppose that there were some means of warping the ship close to shore to enable the crew to disembark, and of hauling her out again to her mooring ευναί. Such a process is common along our coasts and in our harbours, where boats and fishing vessels are moored with a double rope that passes through a ring or loop in their anchor or mooring-stone, and are hauled up to shore, and out again to their moorings either from the shore, or from the boat itself.
APPENDIX II.

ON SOME VARIOUS FORMS OF THE LEGEND OF THE BLINDED CYCLOPS.

The story of an ogre blinded or slain by his intended victim is common to many countries. While the details vary, the general features of the legend remain the same, pointing to some common source in very early times. But the variations are sufficiently characteristic to make it unlikely that the different forms of the tale are copies of the Homeric account. The story appears not only in ancient Greece, but in Persia, in Turkey, in Roumania, in Finland, and in Norway.

The materials for this note are taken from J. F. Lauer, Homerische Studien, p. 319 foll. (Berlin 1851), and Wilhelm Grimm, die Sage von Polyphem, Abhandl. der Königl. Akad. der Wissenschaften, 8vo. Berlin 1857.

(1) The first legend that Grimm notices is from a Latin book called ‘Historia septem sapientum,’ by the Monk John of the Abbey of Haute Seille, in the diocese of Nancy, written between 1184 and 1212. A few years after it appears to have been translated into French verse under the title of ‘Li Romans de Dolopathos.’ The form of the story, as given by the Monk John, is as follows:—

A famous leader of a band of robbers goes with his comrades to steal the treasures of a giant. They find the giant absent from home, but he soon returns with nine others, and catches the robbers at their work. They divide the captives among them, the captain and nine of his comrades falling to the share of the giant who owns the house. He boils and eats the nine men, reserving the captain till the last because he is too thin. The giant suffers from weak eyes, and the captain, having his permission to attempt a cure, seethes together sulphur, pitch, salt, and arsenic, and pours them, when melted, into the giant’s eyes. Furious with pain, the blinded giant lays about him with his club, hoping to kill the robber-captain, who is forced to creep up a ladder and to hang all day and night by his hands from the hen-
roost. When he could hold on no longer, he hides among the sheep, and manages to slip between the legs of the giant, who was guarding the door, by covering himself with the skin of a ram, and fastening horns upon his head. The giant, in pretended admiration at his cleverness, gives him a gold ring, which, by its magical power, forces him to cry out 'Here I am!' 'Here I am!' The giant follows the sound of the cry into the forest, dashing himself against the trees, but gaining on the runaway; who, in despair, finding that he cannot pull off the ring, bites off the finger—ring and all—and so escapes.

(2) The next form of the story belongs to the Oghuzians, a mixed tribe of Turks and Tartars. It was first published by Diez in 1815, from a MS. of the thirteenth century. The title of the story is 'How Bissat slew Depé Ghóż.'

This Depé Ghöz was the son of a fairy by an Oghuzian shepherd. He was born with a single eye on the crown of the head, and in his earliest childhood gave such dangerous tokens of his native savagery, that he was driven from the house of the Khan Aruz, where he had been brought up. Then came his mother, who placed a ring on his finger, which made him arrow-proof and sword-proof. After this he lived in a cave and preyed upon the people, who could offer no resistance, as none could wound him. So they made a compact to give him for his food two men every day, and 500 sheep, with two servants to cook his victuals. Sons of families were drawn by lot to supply him, among them the sons of Aruz; the youngest son, Bissat, determines to avenge his brothers. Bissat shoots several arrows at Depé Ghöz, who thinks a fly has touched him. At last he espies Bissat, catches him up, and puts him in his leathern boot, intending to eat him at supper time. Bissat cuts his way out of the boot, comes to the sleeping giant and plunges a red hot knife into his eye, and hides among the sheep in the cave. Depé Ghöz knows he is there, and sits at the cave door to catch him as he passes. But Bissat dresses himself in a ram's skin, and when the giant clutches him he slips through, leaving the skin behind. 'Art thou free?' cries Depé Ghöz. 'My God has delivered me,' answers Bissat. Depé Ghöz offers Bissat a ring—which will make him proof against sword and arrow; but the ring returns to its master, and Bissat is only saved because it slips off his finger. Then Depé Ghöz decoys him into his treasure-house, intending to bring down the roof on his head and crush him; but Bissat calls on God, and seven doors suddenly fly open, so that Bissat escapes. 'Death cannot touch thee!' the giant exclaims. Then he tries to induce him to take up a sword that cut
through everything it touched, but once more Bissat is saved. Dépé Ghöz asks Bissat of his home and parentage. 'My home,' he answers, 'is in the south; the name of my father is "Not-to-be caught-behind;" my mother is daughter of Kyghan Aflan; I am Bissat, son of Aruz.' The giant supplicates for his life, alternating his prayers with threats; but Bissat makes him kneel down like a camel, and with the giant's own magic sword, hews off his head.

(3) The third voyage of 'Sindbad the Sailor' recounts a very similar adventure. Driven by a storm upon an island, he and his friends take refuge in a castle, which is owned by a terrible ogre, with the mouth of a camel, the ears of an elephant, and the claws of a tiger. He seizes the fattest of the company, runs a spit through him and roasts him. The next day the same horrid scene is re-enacted. On the third day Sindbad and his friends make rafts, and in the evening, while the giant sleeps after eating another man, they beat some of the spits red-hot and plunge them into his eyes, escaping to the shore and waiting for the dawn of day to launch their rafts. But at day-break the ogre comes down to the shore, guided by two other giants, and they hurl volleys of stones upon the rafts, even venturing up to their waists in the water. So all the rafts are destroyed with all the men, except the raft on which Sindbad and two of his friends escape.

(4) The following is a form of the story current in Servia: A priest and his pupil, being overtaken by night, seek shelter in a giant's cave, who had only one eye in his forehead. The mouth of the cave was closed by a block of stone that 100 men could not roll away. The giant roasts and eats the priest, inviting the lad to share the meal and promising to eat him next day. The lad sharpens a bit of wood, and when the giant sleeps pierces his eye with it. He escapes in the morning by the familiar trick of the ram's skin. The giant offers him a stick to drive his sheep with; but, as he holds out his hand for it, the stick cleaves to his finger, and the lad has to draw his knife and cut the finger off. He runs off, driving before him the flocks of the giant, who follows in pursuit. But the lad decoys him to the brink of a lake and then pushes him in and leaves him to drown.

(5) A Roumanian story tells how a father sent out his three sons with the flocks, warning them not to answer if they hear any one call. Three times a call is heard: the third time all answer, and at once a giant appears who takes the three lads and their sheep to his house. That evening he boils and eats the eldest; the next night he sups upon the second son. But the youngest, who has skimmed the fat of
his two brothers off the boiling-pot, melts it and throws it into the
giant's face, thus burning out his eyes. The giant hunts for him in
his house, but the lad deceives him as to his whereabouts by scattering
nuts in different corners. Next day he slips past the giant in a sheep's
skin, but foolishly accepts the gift of a gold ring, which cries, as soon
as he puts it on his finger, 'Here, blind-man, here!' The lad has to
cut off his finger, and throws it into the water, still crying out 'Here,
blind-man!' So the giant follows the cry, falls into the water, and
is drowned.

(6) There is an Estonian legend to the effect that one day a farm
bailiff was melting lead and casting buttons. The Devil appeared to
him, and asked him what he was doing. 'Casting eyes,' said the man.
'Cast me a good large pair,' said the Devil. Thereupon he melted
plenty of lead, and persuaded the Devil he must bind him fast, in
order to be able to put in his new eyes. 'What is your name?' the
Devil asked. 'My name is Issi (Self),' said the Devil. Then the man poured the melted lead into his eyes,
and when the Devil filled the air with his complaints, and people
asked him 'Who did it?' he could only answer 'Issi teggi' (Self
did it). And everyone laughed and said, 'Then you've only Self
to thank for it!'

(7) There is a story told by the Finns of a groom named Glypho,
who undertook to rescue three princesses imprisoned in a subterranean
cavern. He finds one of them in an iron chamber, watched by an
old demon called Kammo, who had one eye in his forehead and a
monstrous horn. His eyelid had grown so big that it overhung his
eye and he could not see the young man, who pierced his eye with
a red-hot iron, and cut off his head.

(8) Two almost identical stories are current in Russian Carelia, and
in the Harz Mountains.

The Greek legend is complete in itself, and offers some remarkable
contrasts to the other adventures of Odysseus. The character of the
hero seems to have altered for the occasion. He may show clever-
ness in Polyphemus' cave, but his old caution has forsaken him: he is
foolhardy and thoughtless. The mantle of his wisdom seems for
once to have descended on his comrades. It is they who recommend
him to take advantage of the absence of the Cyclops, and merely to
drive his herds away. But Odysseus insists on seeing him and
partaking of his hospitality. Nor is he less reckless when he
taunts the Cyclops from ship-board, and incurs new perils after his
deliverance.
The variation between the Greek story and the Romains de Dolo-
pathos is considerable. There the giant has two eyes, and the robber-
captain rescues none of his companions. The pretended cure is
a novel feature; but the night and day spent by the man hanging
from the hen-roost has a real counterpart in Odysseus holding on to
the fleece of the ram. The details of the magic rings and the stick
that cleaved to the finger are found in several of the stories, but are
not Homeric. The adventure of Sindbad and his friends on the rafts
recalls the last scene in the account of the Cyclops. The Oghuzian
story approaches the Homeric most nearly in the method of the
blinding, and in the giant having an inkling of his impending fate;
but the motive in that legend was revenge, not robbery, from the first;
and the arrow that fell on Depë Ghöz like a fly reappears in more than
one fairy-tale. The device of escaping in a sheep-skin is found in
several legends, and has something in common with the form of the
story in Homer. But the device of ἀφρίς is reproduced only in the
Estonian tale, where the farm bailiff gives his name as Issi. Grimm
quotes a similar trick in a story current in the Vorarlberg, and in
another from Hesse.

Grimm thinks that in the legends of giants with a single eye in the
forehead we have some reminiscence of Sun-worship; reminding us
of the eye of Ormuzd in the ritual of the Parsees, and of the right eye
of the Demiurge according to Egyptian beliefs, which may be com-
pared with the view that represents Odin as one-eyed. A curious
modification of such legends is found in Aeschylus, who speaks
(P. V. 794) of the ὕπαθες, as ἄναγεν κόραι | τρεῖς εὐκυρήμορφοι, κοινὸν δημο-
τῆρίας, and this joint possession of a single eye reappears in the
stories of the Northern Trolls.

Lastly, we may suppose that under these legendary tales of giants,
blinded or destroyed by men so much weaker than themselves, we
have a general representation of brute force over-matched by cunning.
Perhaps, too, such stories contain some allusion to the quiet and
hidden forces at work in the physical world, which prove themselves
to be more potent than those wilder and stormier powers, that seem
at first sight to carry all before them.
APPENDIX III.

ITHACA.

§ 1. The general results of the Homeric description of the topography of Ithaca may be summed up as follows: Ithaca is one of a numerous group of islands lying close together, among which are Dulichium, Same, and Zacynthus; it lies farthest westward of the whole group, and its shores are flat. Its physical condition is described by the epithets 'rough' (τρηχεία Od. 9. 27), and 'rocky' (κραναθ 1. 247); but the climate is invigorating (κομφοτρόφος 9. 27), and the soil is fertile (Ἰθάκης ἐσ πόλην δήμων 14. 329). When Athena describes the characteristics of the island to Odysseus, who had just landed there, ignorant of his locality, she speaks of it as a place of world-wide fame; a rugged land, and unfit for horse-driving, but by no means barren or poor, though of small extent. Plenty of corn grew there, and it was well-watered by rain and dew, and well-wooded. There were standing pools for the cattle, that never were dry, and good pasturage for goats and kine. This description harmonises well with the reasons given by Telemachus for not accepting a present of horses, 'because there is no meadow-land, nor broad runs there, any more than in the neighbouring islands;

1 ἀμφὶ δὲ νῆσοι
πολλὰς ναυτάσσου, μᾶλα σχεδὸν ἀλλήλῳς.
Δουλίχιον τε Σάμη τε καὶ ἀλήσσα Ζάκυνθος.
αὐτῇ δὲ χαμαλῇ παντυπρέτατη εἰν ἀλλ' κεῖται
πρὸς ζύφοις—οὐ δὲ τ’ ἀνεῦθι πρὸς ἀν’ τ’ ἤλιον τε . . . (Od. 9. 22 foll.)

2 Ἰσαοί δὲ μὲν μᾶλα πολλὰ . . .
ἡ τοῦ μὲν τρηχεία καὶ ὅλη ἱππηλατός ἑστὶν,
οἶδὲ λινὴ λυπηρή, ἀπάρ οὖθ’ εὔρεια τέτωνται.
ἐν μὲν γὰρ οἱ υἱῶ τοῦ θεοῦ, ἐν δὲ τε ὅλους
γίγνεται, αἰεὶ δὲ δειμμὸς ἤχει πεθαλαῖα τ’ ἱέρας.
ἀγάπητος δ’ ἀγαθὴ καὶ βούβατος ἑστὶ μὲν δὴν
παντοτῆς, ἐν δὲ ἀγάμηλ ἐπεκεντό παράστη.
τῷ τοῦ, ἦσθ’ Ἰθάκης τε καὶ ἐς Τροίην ἄριστο Ισαοῖ,
τὴν περὶ τηλοῦ φαοὶ Ἀχαιὸς ἐμφανιζει αἰθή. (13. 239 foll.)
but it is best suited for feeding goats. Yet Eumaeus, the swineherd, is represented as having charge of twelve styes, each containing fifty sows for breeding; besides which were 360 boar-pigs, some of which were brought in every day to supply the table of the suitors.

Among the principal heights in Ithaca was the striking mass (ἀρκετήρις 9. 22) of Mt. Neriton, clothed in forest (κατασκευήν ἐπὶ 13. 351; εἰσοδήμων 9. 22). Another wooded height was Neiton (1. 81), which seems to have overhung the town of Ithaca (Ἰθάκης ἐπικομήτου 3. 81); a third eminence was the ‘Raven’s rock’ (κόρακος πτέρυς 13. 408), described as being near the spring Arethusa.

At the foot of Neiton lay the harbour, or creek, Rheithron (1. 186); and another land-locked bay was called the harbour of Phorcys, formed by two projecting spurs of cliff, and so sheltered that vessels could lie therein without moorings.

At the head of the harbour of Phorcys stood a great olive tree, and near the tree a grotto, described as containing bowls, jars, and looms of stone, where the Naiades wove their sea-purple webs, while the bees stored honey for them in the hollows of the rock. Springs abounded in the grotto, which was entered by two doors—the one to the north accessible to men; the other, facing south, open only to immortals.

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1 ἐν δὲ Ἰθάκῃ οὕτω δρόμοι εὑρεῖται, οὗτα τι λειμῶνα άλγίβοτοι, καὶ μᾶλλον ἒπαθτος ἱπποβότανος. οὐ γὰρ τις νῆσος ἵππαθλος, οὐδὲ ἑδέλαιος, αὶ δ' ἂλλα πεπλατάσθαι Ἰθακῆς δὲ τα καὶ περὶ πασῶν. (Od. 4. 635 f.)
2 σύφωναί διευκαίρια πολεῖ έπ. ηλ. (14. 13 f.)
3 Φορκοῦν δὲ τις ἐστὶ λιμήν, ἅλκον γέροντος, ἐν δήμῳ Ἰθάκης. δὸν δὲ προβλῆσται ἐν αὐτῇ ἀκταί ἀποφύγει, λιμένος ποτικετίρχαι, αἰ π' ἅλκων συνενώσαι δυσάκως μετὰ κύμα ἱπτομένη. ἰπτομένη δὲ τ' ἅλκος δεσμωτοῦ μέρους νῆσε ἐκστελμοῦ, δ' ἀν δρομὸν μέτρου πελάται. (13. 96 f.)
4 αὐτὰ δὲ κρατῶν λιμένος ταρώλλολος κλαίσθαι ἀγχόδε. δ' αὐτῆς ἄστρον ἔστιν, ἱππότης, ἵππων νυμφαίων, αἱ Νηάδες καλείται. ἐν δὲ τε καρτηράται τι καὶ ἀμφοράρισι δασι λαίνω, ἐνδα ἐστὶ τηλαιεύομαι μίλλασιν. ἐν δὲ ἰστολ λάθους περιήλεγε, ἐνδας τα νυμφαὶ φάρος οοιοίσιν αἰλόφοροι, δαμάς ἰδίσαναι. ἐν δὲ ἄτατ' ανάδοται δοῦ τὸν νύμφα εἶον, αἱ μὲν πρὸς Βορέα καταματᾶν διόροκονα, αἱ δ' αὐ τροῖς Νηόν εἰοὶ θεώρας, οὐδὲ τινὲς ἄνδρες ἄνευονται, ἀλλ' ἄνθρωποι ὄδοι ἔστι. (13. 102 f.)
The town of Ithaca lay at the foot of Mt. Neiton; so that Eumaeus says, 'I will come down to the town' (εἰς δὲν κάτω 15. 505; ξέθε συβότης τρεῖς συβότης κατάγων 20. 162); and Laertes is said to go down no more to the city (οὐδὲ πέμπω κατέρχεται 11. 188). Near the town, and just where the hill-path reached the level ground, a fountain burst out from a rock, in the midst of a grove of poplars. Close above this was an altar in honour of the nymphs of the spring, where way-farers always made an offering.

Higher up was a knoll, sacred to Hermes, and commanding a view of the harbour and the town, so that Eumaeus could see from it the ship which had been sent to waylay Telemachus.

The palace of Odysseus stood in the higher part of the city, the view from it extending over the harbour and the sea. From the court of the palace Amphimemus, one of the suitors, could watch the vessel that had been despatched in pursuit of Telemachus, entering the harbour.

We gather that there was the usual place of assembly for the citizens (Od. 1. 90; 16. 361; 24. 420, etc.), its particular position being described as πρὸ δῶσος εἰρυφρῶν (Od. 24. 468).

The estate of Laertes lay outside the city. He had a house on it for his own accommodation, and a barrack for his slaves, and a well-stocked garden and vineyard.

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1 ἄλλης δὲν δὴ στείχοντες ὦδην κάτα πανόλαδους δῶσος ἵγος ἠν, καὶ ἔντοιχος ἀφίκοντο τυχήμα ταλάμοιον, ἐδειγμένοι, ἄνου ἐφειλόμενο πόλιται, τὴν πολίτην Ἰθακέας καὶ Ἡρακλέους ἂν Πολύκρονος ἁμέροις ἁμέροις αὐτῆς αὐτῆς ἐφέσον, πάντως κυνακίστης κατὰ δὲ ψυχρῶν μὲν δυσάρ ζῦδην ἐν πέτρην, βομβᾶς δὲ ἄρτον τέντων κυμάριοι, δὴ πάντες ἐκτερψίζοντο ὅθεναι. (17. 204 foll.)

2 ἡπὶ ῥήπὶ πόλιος, δὴ Ἑρμαίος λόφος ἑστὶν, ἵνα κἀκε, δὴ ἡ Ἑρμία θυεῖν ἐδόθη κατ’ ὅλος καὶ ἠλιέν ἡμέροι. (16. 471 foll.)

3 αὐτὴν δὲ Ὑδωρεῦα ἐν λιμένι τρισδέπθη τρικέφαλον ἀπαντῶν χώρον ἐν ἐλάσσα καὶ ἀπαντᾶ, sc. to the house of Eumaeus. (14. 1, 2.)

4 Ἀμφίνομος ἢ, χάρης, λιμένος πολυβασίδος ἐντός. (16. 351, 2.)

5 οὐ δὲ ἤλατ, ἐν πόλιος κατέβας, τάχα δὲ ἀγένος ἐκκαθάρισο καλὸν Ἀμφίνομος τοῦ τεττυμένον, δὲ μά νου συνέτο, ἀμφίτριης κατάτασσέν, ἤκατα μᾶλλον ἔμφραγεν. ἐνθα οὗ ἐλέος ἦσσα, καὶ, πρὸ δὴ πόλιον δὲν πάντη. (24. 205 foll.)

6 εὐ τοις κοιμήσει, εὐδή τε πέμπας, ὡς φυτῶν, ὡς σκυί, ὡς ἄρετος, ὡς μὲν λείη, ὡς δέχθη, ὡς πρασίνη τοῦ ἄνω κοιμήσει κατὰ πήπον. (24. 245 foll.)
Ithaca is represented as separated from Same (Cephallenia) by a narrow frith, across which a ferry-boat plied. In the middle of this sound was a rocky island, called Asteris, not large, but sufficient to contain two harbours and to afford concealment to a ship.

§ 2. We may now give briefly the actual facts respecting the geographical position and topography of the modern Theaki (which it is customary to identify with the Homeric Ithaca). It will be sufficient merely to state them, with the usual explanations given of the most difficult points, in order that we may have the means of determining broadly whether the Homeric description is in any way compatible with the actual features of the island.

Ithaca lies about twenty miles from the coast of Acarnania, and is separated from Cephallenia (Cephalonia) by a narrow strait about three miles across. A line drawn due N. and S. through the centre of Ithaca, will just graze the eastern coast of Leucas, and will pass through Cephallenia and Zacynthus (Zante), the latter island being almost in exactly the same parallels as Ithaca; but due south of it; the principal part of Cephallenia lying to the W. and S.W. of Ithaca. A glance at the accompanying chart of Ithaca will show that the coast is everywhere bold, and the sea round it well deserving of the Homeric epithet ἄγχυσθε.

The sketch of the entrance to the Gulf of Molo, as seen from the sea, shows that the eastern side of the island is bold and mountainous; and the western coast presents a still more lofty appearance. The length of the island from N. to S. is sixteen English miles; its greatest breadth about four. The island may be represented as a limestone ridge, divided nearly in two by the deep inlet of the Gulf of Molo, that leaves an isthmus not more than half a mile broad to

1 ἐν πορθῇ Ἰθάκης τε Σάμωι τε παιναλώσας. (Od. 4. 671.)
2 πορθῆκες δ’ ἀρα τούς τις διήγησαν. (20. 187.)
3 ἔτει δέ τις νῆσος μέσα μετὰ πετρίσσαν
κυρτόγυρος Ἰθάκης τε Σάμωι τε παιναλώσας,
'Αστερίς, ὅδε μεγάλη λιμῖνες δ’ ἐνι παύλοχοι αὐτῇ
ἀποβιβαίοι τῷ τόν τις μένοι ναυδάκτες Ἀχαιοί. (4. 844 foll.)
connect the northern and southern divisions of the island. The highest point of the ridge in the northern half rises to an elevation of 2066 feet, at AnoI (Ἀνοί); and Mt. Stefano in the south attains a height of 2135 feet; the summit of the ridge where it is narrowed in the isthmus goes by the name of Mt. Aito (Ἀιτω). Port Vathi, itself an inlet from the Gulf of Molo, is the site of the modern capital, which extends in one narrow stripe of white houses round the southern extremity of the horse-shoe port or "deep" (βαθός), whence it derives its name. Large ships can moor in perfecty safety, close to the doors of their owners. West of Port Vathi is a small bay or creek called Dexia, while to the north a rocky point protects a third indentation of the coast called Skino Bay. The channel between Cephallenia and Ithaca shows uniformly deep soundings, no trace of any shallows or reef being marked, except the rock of Deskalio, some few yards in circumference, lying near the northern end of the strait. The mountains of Ithaca are for the most part bare of timber, but there are one or two fertile valleys that run up into them. Very little corn, insufficient for the wants of the inhabitants, is grown there, the chief product being currants, of which a considerable quantity is exported. Few, if any, animals are bred there for food or for farming purposes.

§ 3. It remains now for us to see how far it is either possible or necessary to reconcile these two accounts of the island. Was Homer acquainted with Ithaca? Had he ever visited it? Is his description that of an eye-witness? Is it the reproduction and embellishment of some general hearsay?

The controversy is both old and new. It began as early as the days of Strabo, and it still divides the learned. In modern times the principal authority for the identification of the Homeric Ithaca with Theaki has been Sir William Gell, who, in his monograph upon the topography and antiquities of Ithaca (Lond. 1807) not only satisfied himself as to the general identity of the islands, but found almost all the Homeric details on the spot. Neriton was to be identified with AnoI, NeIon with Mt. Stefano; the garden of Laertes could be placed at Lefki (Ἄρεως) on the slope of Neriton; the fountain Arethusa was still flowing. The grotto and the harbour of Phorcys were discernible in Dexia Bay, and it was still possible to trace the ruins of the palace of Odysseus.

1 Murray's Handbook for Greece, p. 82.
Hercher's criticism upon the subsequent treatment of the question is severe, but scarcely unjust. ‘Gell's successors,’ he says, ‘did not feel themselves called upon to protest against his visionary views; they were rather inclined to take shame to themselves, if they failed to see anything in these localities, where he had found everything so clear and intelligible. They contented themselves with maintaining the independence of their judgment, by shifting the estate and garden of Laertes from one hill-top to another, and by substituting for Gell's grotto of the nymphs, which had disappeared, a new one “aus dem Naturalienkabinett der Insel.”’ One of the principal of these ‘successors’ was Goodisson, who in his book on the Ionian Greeks (London 1822) develops still further Gell's views, which were also approved and adopted by Kruse, in his ‘Hellas’ (Leipzig 1827). A thorough partisan of the same school was Ernst Schreiber, in the volume entitled ‘Ithaca’ (Leipzig 1829). The first reaction against this universally accepted view set in with Völcker, in his ‘Homerische Geographie,’ published at the same time as Schreiber’s book. He stoutly maintained that the Homeric description of the group of islands forming the kingdom of Odysseus could not be reconciled with facts, and that Gell's discoveries in Ithaca were nothing better than illusions. An elaborate pamphlet on the Homeric Ithaca was published in 1832 by Rühle von Lilienstern, in which Völcker's positions were warmly attacked, and solutions offered of some of the difficulties which he had stated; the intention of the volume being to corroborate the views put forward by Gell. The general results of his pamphlet were accepted, as against the views of Völcker, by R. H. Klausen (in the Zeitschr. für Alterthumswiss. 1835), who had no doubt that Homer was thoroughly familiar with Ithaca. Hercher (in the article in ‘Hermes,’ quoted above) criticises in the most caustic style the credulity of Gell and his adherents, insisting that they accepted the fact of Homer's familiarity with the island as un fait accompli, instead of honestly confronting the Homeric description with the actual topography of the island. In Hercher's view Ithaca belongs, for Homer, to the mythic realm of the western seas, and is therefore localised by him as πανυπεράτη πρὸς ζώφος (Od. 9. 25), so that any attempt to identify the Ithaca of the poem with the actual island can be nothing short of folly; nor does Hercher deal any gentler measure to his own countryman Thiersch, who was no less fortunate.

1 Hermes, vol. i. p. 263 foll.
2 Briefe über Griechenland in Morgenbl. 1832.
than Gell in discovering the actual grotto of the nymphs, though in a different spot. Dr. Schliemann is the latest visitor, and, in his 'Ithaque, La Peloponnèse, Troie,' Paris 1869, he describes, with full satisfaction to himself, his descent into the grotto of the nymphs in the cliffs of Dexia Bay; the ruins of the walls that marked the outline of the palace of Odysseus; the mountain-path traversed by Odysseus and Telemachus (Od. 24. 205 foll.), and other details. The island of Asteris he fails to identify, remarking justly that the rock of Deskalio does not satisfy the Homeric description.

Those scholars who adopt or develop the views of Gell do not however agree among themselves even in important particulars. For example, while the majority of them place Mt. Neriton in the northern half of the island, and Nefon in the south, Schliemann exactly reverses their position. The harbour of Phorcys is sometimes distinguished from, sometimes identified with, the harbour Rheithron; it is placed by one writer in Dexia Bay, by another in Port Frikes. The island of Asteris is according to some authorities the same as Deskalio; according to others, an islet now submerged: while Rühle von Lilienstern supposes it to have been Cape Dekalia, a promontory of Cephallenia that looks up the sound, and which, he thinks, may once have been an island.

§ 4. The most probable view, in our opinion, is that Homer intended to make the home of his hero in the actual island of Ithaca; but in the absence of any personal acquaintance with the scene, the poet could only draw upon such vague information as might be accessible, as to the geographical position of the place; the details being only a poet's conception of the natural scenery common to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar. We are almost of necessity driven to such a view by the decisive passage in Od. 9. 25 foll., which seems, beyond a doubt, to place Ithaca in a wrong position relatively to the other islands of the group, and to give a false impression of the appearance it presents from the sea.

Dulichium, Same, and Zacynthus are the other three islands named with Ithaca. The site of the first is unknown. Strabo (10. 2. 19) would identify it with one of the Echinades, ἀλλ' ἢ χοῦς τὰς μὲν ἰθνηρωκέν αὐτῶν ἰζη, τὰς δὲ μέλλει, πολλῆ καταφερομένη. Others have taken it to be the S.E. portion of Cephallenia, the other division being called Same, or Samos. The plain statement in Homer is that Ithaca lies πανπερτάτη πρὸς ᾿Ιώφον, 'farthest westward.' It seems quite impossible to accept Strabo's explanation (10. 2. 12) 'northward,' or.
Rühl von Liliestern's modification of the same, when he interprets ἥφος as including all to N.W. and S.W.; leaving the S. and E. for πρὸς ἵππος τοῦ ἵππος τε. These last words are so distinctly descriptive of the E. that they settle the meaning of ἥφος to be W. It seems, in order to prevent a plain contradiction between χθαμᾰλή and πανηπερτάγη, that we must join πανηπερτάγη πρὸς ἥφος (as Ameis, Fäsi, and Autenrieth) in the sense of 'extrema versus occidentem.' No exact parallel to this use of πανηπερτάγη can be found, the nearest being Π. 23. 451 ἥτο γὰρ ἐκεῖ ἐγώς ὑπέρτατος ἐν πειρικῇ, where however the elevated position of his station is also alluded to. But in sea-distances we must remember how the word ὅψοι is used to mean 'far out.'

The next difficulty lies in χθαμᾰλή (Od. 9. 25). The etymology of the word from χαμα (compare χαμαι, and, for the insertion of θ, the form χθων) puts it exactly on the same footing as the Lat. 'humilis,' from 'humus'; and the use of the word in Homer is remarkably uniform. It is used of low beds on the ground (Od. 11. 193); of a low wall (Π. 13. 683); of one rock lower (χθαμαλότερος) than another (Od. 12. 101). It occurs as an epithet of the island Αεaea (Od. 10. 194), where Odysseus mounts a commanding eminence, and sees that the coast lies 'low' all round. We have only to look at the chart, and notice the soundings close to the coast, to be convinced that the shores of Ithaca do not merit this epithet; unless we try to dilute the meaning of χθαμᾰλή so far as to make it merely describe the 'relative' lowness of the coast, as contrasted with the mountain-heights inland; which would be to rob it of all its characteristic meaning at once. Strabo's interpretation (10. 2. 12) of χθαμᾰλή as πρόσχωρος τῇ ἡπείρῳ, certainly is not contained in the word itself, though he seeks to bring the meaning out by representing Ithaca as lying under the heights of the Aecanonian mountains. The conjecture χθαμᾰλή to serve as an epithet of ἄλι, though approved by Schreiber, is not likely to find many supporters. Dr. Hayman seems to lay an unnatural stress upon ἄλι, when he says that it points the contrast between the general level of the island and its own leading feature Mt. Neriton; while Wordsworth (Pictorial Greece, p. 357), laying no stress at all upon the contrasting words, seeks to refer ἄλι ἄλι to Zacynthus; as he supposes Virgil does by the order of his enumeration of the islands (Αεaea 3. 270). But, besides the difficulty introduced by assigning no force to the adversative ἄλι, it is hard to see why Zacynthus should be particularised at all; and why (supposing the reference to be possible) the subject should again change in τῇ ἄλι ἵππος θυμομένος (Od. 9. 27).
ITHACA.

There is no islet near Ithaca which will satisfy the conditions of the Homeric 'Asteríps (see p. 558, n. 3). The existence of the islet was a matter of doubt in classical times (Strab. 10. 2. 16). The words of Strabo himself (1. 3. 18) are καὶ Ἴν 'Asterípa ἡλκαται ἢν Ἴν 'Asterípa φησίν ὁ ποιησ...νυν ὅ ἐνοικυρδίων εὐφέρει ἔχει. The identification of 'Asteríps with the rock Deskalia at the northern end of the Ithaca channel, which satisfied Gell, is given up as hopeless by Schliemann, 'La petite ile de Dascalion n'a que 99 mètres de long et 32 mètres dans sa plus grande largeur; elle consiste en un rocher plat et n'est qu'à deux mètres au-dessus de l'eau. Selon Homère, l'île d'Asteris avait un double port; Dascalion n'a pas même un enfoncement d'un mètre, et, vu la grande profondeur de la mer tout autour, il est inadmissible que de telles modifications aient pu survenir dans la topographie de l'île' (Ithaque, p. 75). Schliemann is inclined to adopt the view of Strabo, that the real Asteris has disappeared in consequence of an earthquake or of some volcanic action; but the singular uniformity of the soundings in the channel makes this supposition improbable.

The suggestion of Rühle von Lilienstern and Klausen that we must look for Asteris in Cape Dekalia (Chelia) on the east coast of Cephalonia, now joined to the mainland, is equally disproved by an examination of the chart. The soundings round the promontory seem to show that no convulsive upheaval has disturbed the line of coast, and there has certainly been no deposit of sand or shingle to join an outlying islet with the mainland.

See an elaborate résumé of the question in Buchholz (Homerische Realien, vol. 1, pp. 120 foll.) of which ample use has been made in this note for references to modern German authorities.
TABLE OF THE PRINCIPAL WORDS AND PROPER NAMES REFERRED TO IN THE NOTES ON THE TEXT.

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Αλκμήνη 9. 247.
Ἀλκμινέως 4. 824.
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Ἀλκθύνας 4. 841.
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Ἀλκμωνίως 4. 120.
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Ἀλκναμίνες 8. 300.
Ἀλκναμίνας 3. 162.
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