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BOOKS XI. & XII.

WITH NOTES,

AND A

LITERAL TRANSLATION.

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# HOMER'S ODYSSEY,

BOOKS XI, XII.

FROM THE TEXT OF LOEWE,

WITH ENGLISH NOTES,

AND A

LITERAL TRANSLATION,

BY P. J. F. GANTILLON, B.A.

*Late Scholar of St John's College, and Editor of "Cambridge Examination Papers  
in Algebra and Trigonometry, &c."*

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## P R E F A C E .

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In putting forth this Edition of a portion of the Odyssey it has been the object of the Editor, to explain, to the best of his ability, such difficulties as seemed to him most likely to be met with by readers not familiar with the dialectic and other peculiarities of Homer. The parsing of all the more difficult words has, therefore, been carefully attended to: such information, however, as could be obtained by an attentive reading of the Greek Grammar,—*nocturnâ versanda manu, versanda diurnâ*—has been purposely avoided, as the Editor would desire his Notes to be not a substitute for, but a companion to and assistant in, an accurate knowledge of so important a subject. In the Irregular Verbs copious reference has been made to Buttmann's invaluable Catalogue of Irregular Greek Verbs: (London, 1844) the Lexilogus and Larger Greek Grammar (Ed. 1841.) of the same author have been copiously used, as well as the Grammar by Jelf. The Prefatory matter, though necessarily, in so brief a sketch, imperfect, will, it is hoped, convey some useful information. The text used has been that of Loewe.

*St John's College, March, 1853.*

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APPENDIX

LIFE AND WRITINGS OF JAMES

The following is a list of the works of James...  
1. The first work is a collection of his letters...  
2. The second work is a collection of his...  
3. The third work is a collection of his...  
4. The fourth work is a collection of his...  
5. The fifth work is a collection of his...  
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95. The ninety-fifth work is a collection of his...  
96. The ninety-sixth work is a collection of his...  
97. The ninety-seventh work is a collection of his...  
98. The ninety-eighth work is a collection of his...  
99. The ninety-ninth work is a collection of his...  
100. The hundredth work is a collection of his...

## LIFE AND WRITINGS OF HOMER.

THE three great questions are,

1. Who, or what was Homer ?
2. What was his date ?
3. What his compositions ?

§ 1. As regards (1), it had been the universal belief of antiquity that Homer was a single individual, whose birth was claimed by seven cities, Smýrna, Chiós, Colóphōn, Salāmis, Rhodós, Argós, Athēns, the claims of Smyrna and Chios being the most plausible. From his descriptions of the scenery of Mæonia and the neighbourhood, some have supposed him to have been an Ionian: others, from the character of his mythology especially, contend that he was an European Greek. It is generally concluded, however, that he was the writer of divers unconnected lays on the subject of the Trojan war; but whether really named Homer, or so called from his uniting (ὁμοῦ ἀπειν) these lays, is not determined. Grote (Hist. of Greece, II. 178.) thinks that he was no single individual but the divine or heroic father of the Homeridæ, a poetic guild of Chios, and that to him, as such, is ascribed the authorship of poems composed by members of the guild.

§ 2. As regards (2) the dates assigned vary from 1184 to 684 B. C., that given by Herod. (II. 53.) being 884. The great point is whether he is to be placed *before* or *after* the *Ionian migration*. (1044 B. C.). The latter opinion is generally advanced, but against this we may urge, (a) If he did not live

till 150 years after the death of the heroes, how could their exploits have been commemorated? ( $\beta$ ) There was a stirring active time between the Asiatic settlements in Greece and the fall of Troy, and the exploits achieved therein were in no way inferior to those described in Homer. A poet living soon after the time might be expected to say something of them, but we find nothing in Homer. Grote (*ut supr.* II. 181.), thinks that the true date is between 850 and 776.

§ 3. Having established the fact of *the existence of a Homer*, (for even this has been doubted), we naturally enquire, what poems are Homeric?

We find attributed to him besides the Iliad and Odyssey, ( $\alpha$ ) Thirty-four Hymns, ( $\beta$ ) A mock-heroic Batrachomyomachia, or Battle between Frogs and Mice, ( $\gamma$ ) Some minor pieces, such as Epigrams. The Hymns were προοίμια or preludes which the bards always sang in honour of the gods before delivering their Compositions on other subjects. Thucyd. (III. 104.) quotes the Hymn to the Delian Apollo as by Homer himself: from the mention, in the hymn to Hermes, (v. 51.) of the seven-stringed lyre which we know to have been the invention of Terpander, it cannot have been composed before the thirtieth Olympiad. (661.) ( $\beta$ ) This was most likely the composition of Pigres, brother of Artemisia, queen of Halicarnassus, (B. C. 480.) to whom is also attributed the Margites, a satire on a man who ‘πῶλλ’ ἠπίστατο ἔργα, κακῶς δ’ ἠπίστατο πάντα.

§ 4. Connected with the controversy on the Homeric Poems there are several interesting points, among which are:

(1) Was the art of writing known to the heroes of the Iliad?

(2) What good service did Pisistratus do, in connection with Homer’s poems, to future ages?

(3) Who were the most eminent critics on Homer?

§ 5. As regards (1) we have testimony to the contrary: ( $\alpha$ ) *direct* from Josephus c. Apion. I. 2. He says that poetry διαμνημονευομένη ἐκ τῶν ἀσμάτων ὕστερον (posterior to the times of Homer) συνετέθη. ( $\beta$ ) from the Poems. ( $\alpha$ ) Il. VII. 175. Ajax recognises his lot by the mark that he had made on it: had his name been written, the herald would have read it at once. ( $\beta$ ) Il. VI. 168. γράψας ἐν πίνακι πτυκτῶ θυμόφθορα πολλὰ. These were conventional marks between Prætus and his son-in-law. ( $\gamma$ ) Odys. VIII. 163. We find here a man on board ship



who is described as *φόρον μνήμων*, who has to recollect the cargo, without a list. This may be, however, one who has to take care of it, without recollecting every individual article. We may conclude that the Poems were preserved for a long time unwritten.

§ 6. (2) We find, in Cicero de Orat. III. 34. ‘Pisistratus primus Homeri libros, confusas antea, sic *disposuisse* dicitur, at nunc habemus.’ This would be about 600 B. C. The services rendered by him seem to have been, (1) the encouragement and regulation of their public recital, (2) the collection and arrangement of them in their present form. He is said to have had as coadjutors four poets Onomacritus, Zopyrus, Orpheus, Concylus. Nothing is said, in any of the passages that give Pisistratus this credit, of *his* having *first* committed them to writing, though this is asserted by some: indeed the expression *libros* could hardly have applied to a collection of unwritten and unconnected songs. Moreover, we know that commentaries were written on Homer by two contemporaries of Pisistratus, Xenophanes of Colophon, and Theagenes of Rhegium, and a written commentary on a work itself unwritten, is surely a thing unheard of.

§ 7. (3) The most eminent ancient critics on Homer were Zenodotus (B. C. 280); Aristarchus; Aristophanes of Byzantium, (264) the inventor of accents; Crates (157); Zoilus. A party of critics were called ‘Οι Χωρίζοντες (*The Separatists*) from their assigning the Iliad and Odyssey to different authors: the chief were Xenon, and Hellanicus.

#### *On Homer's Odyssey.*

§ 1. The first writer that mentions the Iliad and Odyssey as distinct productions of Homer is Herodotus (II. 116.). The great question concerning the latter is whether it is of the same antiquity as the Iliad or the production of a later age. The question has never been settled and probably never will be: it seems, however, probable that the Odyssey was by the same author as the Iliad, though of a later date. The latest writers on the subject, Mure, and Grote, adopt this view.

#### *On the XIth Book of the Odyssey.*

§ 2. The latter part of this Book, (vv. 568—629) was pro-

nounced spurious by the critic Aristarchus, and with good reason; for whereas Ulysses elsewhere is represented as *enticing* the dead from their abode, *here* we find him in the midst of them. Cf. xxiv. 13. (See Muller's Hist. of Gk. Literature, p. 60.) Porson (on Eur. Or. 5.) pronounces the passage relative to Tantalus spurious: his punishment is described differently by different authors, some make a rock to be hanging over him, as Euripides in the passage referred to: some blend the two legends. Mure (Hist. of Language, &c. of Greece, II. p. 184.) says that the omission of the disputed episode would spoil the symmetry of the arrangement of Book XI.; and, again, if it be rejected, Ulysses will have been spending nearly the whole of his time with the ghosts of some thirteen women in whom he had no personal interest.

This Eleventh Book has been parodied by Lucian in the piece, current under his name, entitled 'Μένιππος ἢ Νεκρομαντεία,' of which the following is a brief abstract.

Menippus, after ludicrously quoting divers Iambics, tells his friend Philonides that he had determined to go down to Hades, having learnt the way from a disciple and successor of Zoroaster, and ask Teiresias, ἄτε μάντεως καὶ σοφοῦ, τίς ἐστὶν ὁ ἄριστος βίος,' as he found that the preaching and practice of the philosophers whom he had consulted on this subject, were widely different. At Babylon he finds a magician, who, after performing several mystic rites, goes with him across the Euphrates into a lonely, marshy, place, where the same ceremonies are gone through as are described by Ulysses in the beginning of this Book. On arriving down below they are kindly received by Charon, who takes Menippus to be Hercules from his having a lion's skin on. They see the tribunal of Minos, and other *notabilia* of the place, among others Ulysses, who is described as *λάλος νεκρός*, in company with Socrates, Palamede, and Nestor. At length, after hearing a decree that the souls of rich men are to be sent back to earth, and remain in the bodies of asses for 250,000 years, as a punishment for their insolence, Menippus asks Teiresias ποιὸν τίνα ἡγείται τὸν ἄριστον βίον. The sage, after some demur, tells him that ὁ τῶν ἰδιωτῶν ἄριστος καὶ σωφρονέστερος, as being free from absurd philosophical speculations, ambitious schemes, and quibbling sophistical disputations. Having heard this, Menippus finds his way back to earth through the temple of Trophonius at Lebadeia in Bœotia.

See Lucian, Tauchnitz Edit. vol. I. pp. 224—239.

*On the Dialect, &c. of Homer.*

§ 1. The dialect of Homer partakes of the Attic, Ionic, Doric, and Æolic, the Ionic, as being his native, and at the same time the best adapted to Heroic poetry, being the predominant. The characteristics of the Ionic are its softness, its fondness for accumulating vowels, and its comparative freedom from contractions, of all of which we find frequent instances in the Homeric poems. The following sketch will give, it is hoped, some idea of the variety of Homer's language.

The peculiarity of each of the dialects employed by him will then be seen:—

(1) *Attic.* (a) *Contraction*, as τοῦπος for τό ἔπος: οἱ πλείονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους: (contracted forms of the comparative): ῥήγνυσι (Il. xvii. 751.) for ῥηγνύασιν. (β) Rejection of the η in the optative, ἄλλοι δε διακρωθεῖτε τάχιστα. (Il. iii. 102.)

(2) *Ionic.* (a) *Resolution of Contractions*, as in the participles, such as φρονέοντες: peculiar to Homer is the insertion of ο before the inflexions of contracted verbs, as κερηκομόωντες, δεικανόωντο, μητιώωντες, δκρίοωντο, ἐφεψιοῶντα. (β) *Softened forms* of the 3. Plur. Perfect and Plufl. Passive, as ἀγγέρεται, for ἀγγεργται which would be regularly formed from ἀγγεργμαι; τετράφαται for τέτραπνται, similarly formed from τέτραμμαι. The Attics get rid, as is well known, of the inharmonious forms in —νται and —ντο, by using the auxiliary verb and the Passive Participle; among other forms anomalously resolved may be mentioned ἐρηρέδαται for ἐρήρειδνται, (Odys. vii. 86); ἐρράδαται for ἔρραδνται is regular. (γ) *Omission of the Augment*, as in δῶκε, βῆ, &c. The suffixes φι, φιν are also peculiar to this dialect.

The Ionians are very fond of *iterative* forms of the Impft. and Aorists: to denote the *repetition of an act*, (as xi. 240. πωλέσκετο), in—σκον and—σκόμην. They are formed by adding —σκον and —σκόμην, generally with ε, instead of —ον to the *tense-root* of the Impft. and Aor. 2, and —ασκον, instead of —α to that of Aor. 1: as τύπτ-εσκον, τύψ-ασκον, τυπτ-εσκόμην, τυψ-ασκόμην. See Jelf Gk. Gr. § 183.

(3) *Doric.* The usage of δῶ for δῶμα, and elliptical forms generally: αο for ου, as Τελαμωνιάδαο. ευ for ου as ὄτευ for ὄτου.

(4) *Æolic.* Syncopated forms of compounds as καθδραθέτην for κατεδραθέτην, ἕββάλλειν, (Il. xix. 80.) for ἕποβάλλειν. (From

*Maittaire* on the Greek Dialects. Seager's Edn.) See also Buttm. Gk. Gr. pp. 181. seq.

Every attentive reader of Homer must have been struck (1) by the number of Syncopated Epic Aorists, (2) the accumulation of particles.

(1). The Syncopated Aor. Pass. having a consonant before their termination, (*ἔλεκτο*), are derived from the simple root of the verb, and, when this theme is the usual one, distinguish themselves from the *imperf.* and the *moods* of the *present* by this syncope only, on account of which they agree with the *perf.* and *plupf.* pass. *without the reduplication*: with these tenses they *may be compared* but *must not be confounded*. Buttm. Gk. Gr. p. 226.

The principle will be evident by a few examples. Thus

Pres. Ind.	Aor. Act.	Aor. Middle.	Plupfct. Pass.	Syncop. Aor.
λέγω	ἔλεγον	ἐλεγόμην	ἐλελέγμην	ἐλέγμην.
μῖγνυμι	ἔμιγον	ἐμιγόμην	ἐμεμίγμην	ἐμίγμην.
πάλλω	ἔπαλον (?)	ἐπαλόμην	ἐπεπάλμην	ἐπάλμην.
δέχομαι		ἐδέχομην	ἐδέδεγμην	ἐδέγμην.

(2.) Among the numerous particles we may mention (a) ἄρα, (β) δέ, (γ) τοι.

(a) ἄρα is an *illative* particle, in a greater or less degree, that is to say, it is introduced when there is any conclusion or semblance thereto in the sentence. Donaldson, (*New Cratylus*. § 192. Edn. 2.) says that ἄρα signifies distance, or progression to any other step in the argument, which is the idea of an inference. The rendering of *Τρῶες ἄρα* 'The Trojans—God help them,' was not so far off the truth as it would appear.

Thus in xi. 1, 2, *ρα*, and *αρ*, intimate *two successive* stages of preparation for the voyage to Hades; Cf. 247. Buttm's Gk. Gr. p. 431, gives the meanings (1) *consequently*; (2) *conformably to nature or good matters = rite*; (3) *by chance*.

(β) δέ. This particle is far from having a constant *adversative* power, that is, it does not always signify 'but, on the other hand', in opposition to some statement that has gone before: in very many instances it serves but to announce something *new*, where we should use *and*, or no *conjunction* at all. In the old language δέ served for other *conjunctions*, especially γάρ: attention must therefore be paid to the context, to know which of the three principal significations *and*, *but*, *for*, it has in a given sentence. In the same way that μέν is really the neuter of μεις, (*one*) μία, so δέ signifies in the *second* (δύο, δεῦρο,) *place*. See Buttm. Gk. Gr. p. 424. Donalds. *New Crat.* §§ 154, 156.

(γ) τοι, properly an old dative (τῷ), is a demonstrative

adverb, and serves to strengthen an affirmation. We also find *τοι* for *σοι*, which some render 'at your service', which will suit some passages, as xi. 252, *αὐτὰρ ἐγὼ τοι εἶμι ποσειδάων ἐροσίχθων*.

*On the Digamma.*

This letter which plays so conspicuous a part in the scanning of the Homeric Poems, was an ancient letter, occupying the sixth place, of the Greek alphabet, and so called from its form resembling that of two gammas placed one on the other (F): its ancient name was Bau or Vau: from having been retained by the Æolians longer than any other tribe of Greece, it is called the Æolic Digamma, though we are expressly told, by the grammarian Tryphon, that it was prefixed by the Ionians, Dorians, Laconians, and Bæotians as well as the Æolians. The pronunciation, from a joke of Cicero, Ep. ad. Att. ix. 9. § 4, *Tuum Digamma*, (a book containing an account of sums lent, and marked with F, the initial letter of Fænus) *videram*, seems to have been similar to that of F, though the combined sound of FWH seems to give it more exactly. Its presence in the Homeric poetry is inferred from the following facts: "A certain number of words, beginning with a vowel, the principal of which are οὐ, οἶ, εἶ, εἶδω, εοῖκα, εἰπεῖν, ἀναξ, Ἰλιον, οἶνος, οἶκος, ἔργον, ἴσος, ἕκαστος, and their derivatives, so frequently have in Homer the *hiatus* before them, (an effect produced by a word beginning with a vowel, whether with the soft or hard breathing, following a word ending with a vowel), that on omitting them it seldom occurs. These very words, comparatively with others, have rarely an apostrophus before them, so that we must conclude that there was something in the beginning of these words by which both the apostrophus and the shortening of the vowels was prevented, and the hiatus removed. Moreover, short vowels with a consonant, (as in Od. x. 369, *οὐτιν ἐγὼ πύματων ἔδομαι*), often become long before these words, exclusively of the *cæsura*; so that it has been conjectured that in Homer's mouth all these words had this aspiration." (Butm. Gk. Gr. § 6. Obs. 3.) The fact of words being found in Homer sometimes with, sometimes without the digamma, probably arose from the letter being *actually in use* in the Æolic parts of Asia Minor, but *obsolete, though still recognized*, in the other; and Homer, from being acquainted with the language in both these forms,

used either as best suited his verse. (Jelf Gk. Gr. § 8.) The Digamma may be traced in the middle of words as in εὐαδε (ἔFαδε), Κανάξαις. (κατ-Fάξαις). For a few instances of the force of the Digamma, the following lines may be taken :

XI. 279. ὦ Fᾶχεῖ σχομένη, τῶ δ' ἄλγεα κάλλιπ' ὀπίσσω.

289. τῶ Fεδίδου ὅς μὴ Fέλικας βοῦς εἰρυμετώπους.

233. αἰ δε προμηστῖναι | Fέπήισαν, ἠδὲ Fεκάστη.

A list of digammated words, more complete than that given above, will be found in Jelf Gk. Gr. § 16. 2.

### On the Scansion of Homer.

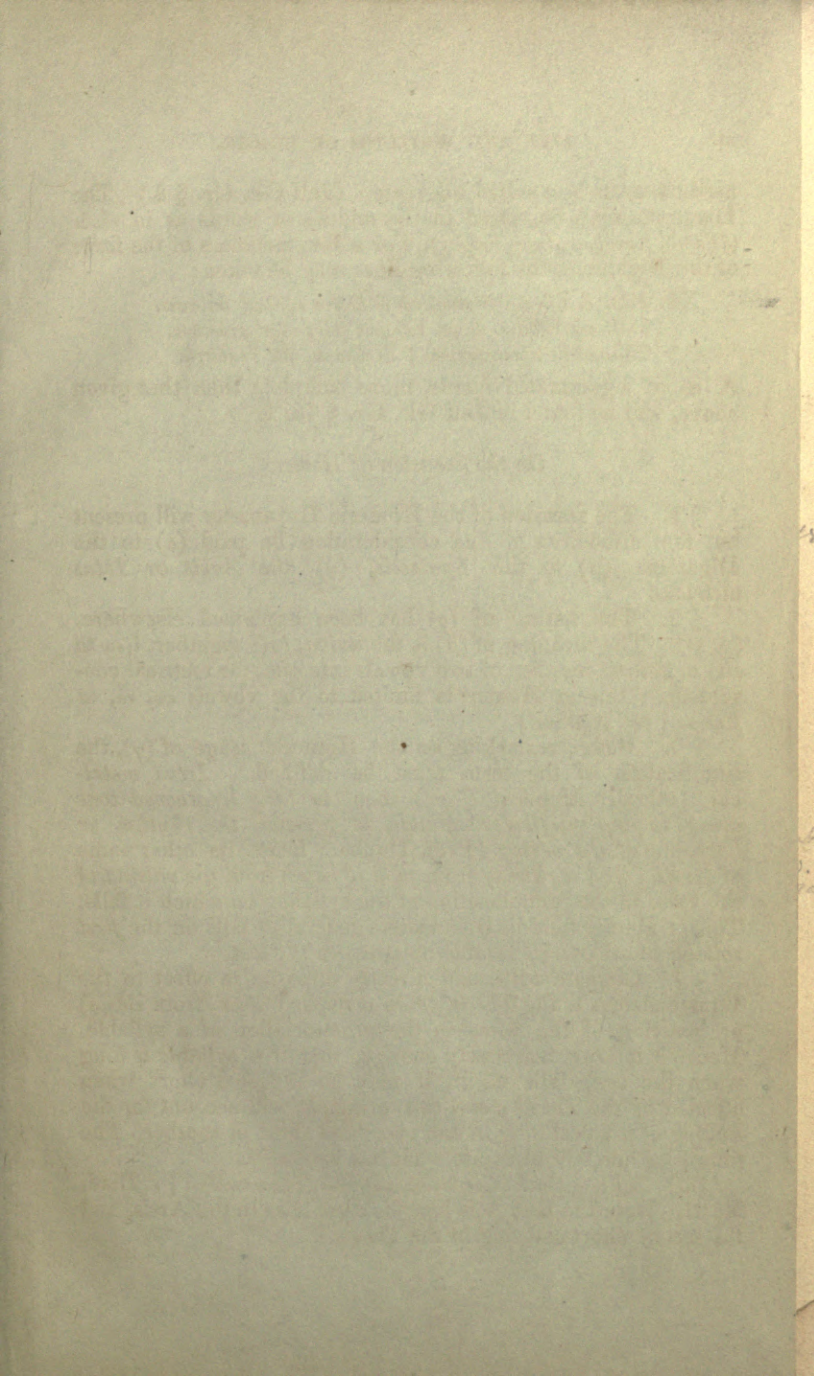
§ 1. The scansion of the Homeric Hexameter will present but few difficulties if due consideration be paid (α) to the Digamma, (β) to the *Synizesis*, (γ) the *Arsis* or *Ictus metricus*.

§ 2. The nature of (α) has been explained elsewhere. (p. xi). The meaning of (β) is the *union*, (σύν together, ἕξειν to sit) or *falling together* of two vowels into one, for metrical convenience; this in Homer is limited to the vowels εω, εα, as Πηληια | δεῶ Ἀχιλῆος | .

§ 3. Before remarking on the Homeric usage of (γ), the signification of the term must be defined. *Ictus metricus*, (literally *Metrical Blow*) then, is 'the lengthened tone given to any particular syllable, to preserve the rhythm or harmony of the verse'; (Prof. Dunbar) hence its other name of *Arsis*, (ἄρσις a raising from αἶρω to raise) from the raising of the voice in the pronunciation of the syllables on which it falls. This in Homer (and in Hexameters generally) falls on the *first syllable* of a foot: in Iambic measure on the *last*.

§ 4. Cognate with, and directly opposite in effect to the *Ictus metricus* is the *Thesis*, (θέσις a putting down, from τιθημι) or lowering of the voice in the pronunciation of a syllable. Hence it follows, reasonably enough, that if a syllable is long when the *arsis* falls on it, it may be expected short when affected by the *Thesis*; and this principle will account for the finding of a vowel long in one place and short in another. The following line will illustrate what has been said.

(α.) ᾠᾶρες, ᾶ | ρες, βροτολογέ, μαιφόνε, τειχεσιπλήτα | . Iliad. V. 31. Here the first A is long because it is in the *Arsis*, and the second short as being in the *Thesis*.



LUTE Furthermore, to provide  
as it has not much food

to grow to flourish  
abundance of leaves

from food



## ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ. Λ.

5

“ Αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,  
 Νῆα μὲν ἄρ’ ἀμπρωτον ἐρύσσαμεν εἰς ἄλα διαν, <sup>ἀμπρ. ἀπὸ πρῶτου</sup> <sup>εἰς ἄλα διαν</sup>  
 Ἐν δ’ ἰσθὸν τιθέμεσθα καὶ ἰστία νῆϊ μελαίῃ, <sup>ἰσθμὸς ἢ ἀσπίς</sup> <sup>εἰς τὴν νῆα</sup>  
 Ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ  
 Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.  
 Ἡμῖν δ’ αὖ μετόπισθε νεὸς κvanoπρώροιο  
 Ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,  
 Κίρκη εὐπλόκαμος, δειωὴ θεὸς, αὐδήεσσα.

1. Αὐτὰρ ἐπεὶ. *But when &c.* We find in Book X. that Ulysses, after remaining, with his companions, for a whole year (τελεσφόρον εἰς ἑμμαντόν. v. 467) in the house of Circe, is ordered by her to go εἰς Αἶδαο δόμους (v. 491) to consult, for directions as to his homeward course, the shade of Tiresias. The Book finishes with the account of their leaving Circe, and making their way to the beach, and the narrative, which, it must be remembered, is being given by Ul. in Books IX—XII. before Alcinous and the Phœacian court, is taken up at the beginning of the present Book by αὐτὰρ ἐπεὶ κ. τ. λ.

4. τὰ μῆλα. *The sheep.* Ul. is ordered by C. (x. 524. seqq.) to sacrifice sheep to Tiresias, Hades and Persephone: we also find (x. 572.) that a ram and sheep had been left by C. as a special sacrifice to T. (see v. 524.) by the ship’s side.

4. ἐβήσαμεν. *The 1st. Aor. of βαίνω is always transitive: the 2nd. always intransitive, cf. Iliad i. 438. ἐκ δ’ ἑκατόμβην βῆσαν... ἐκ δὲ Χρυσῆς νηὸς βῆ.*

5. ἀχνύμενοι. *Because they could not go straight home.*

7. Ἴκμενος is syncopated 2. Aor. Part. from ἰκνέουαι to come, and so is ‘a following breeze,’ (Lat. *secundus* fr. *sequor*).

— ἴει. 3 sing. imp. ind. act. (borrowed fr. ἴω) fr. ἴημι, *I send.* ἴω, Impft. ἴεον, ἴουν: ἴεες, ἴεις; ἴεε, ἴει. See Buttm. Catal. p. 115.

8. αὐδήεσσα. This is ‘gifted with human voice’ (αὐδή): it is applied in the *Odys.* to Calypso (xii. 449.) and Circe, as beings, really goddesses, but living on earth and using human speech. Nitzsch, (*Odys.* x. 136.) thinks that there was an old form οὐλήεσσα (baneful), and on this account I have rendered it, ‘powerful with her spells.’

Ἡμεῖς δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 Ἡμεθα· τὴν δ' ἀνεμός τε κυβερνήτης τ' ἴθυεν. *disceat* 10  
 Τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης.  
 Δύσετό τ' ἥελιος; σκιάωντό τε πᾶσαι ἀγυαί·  
 Ἡ δ' ἐς *disceat* πείραθ' ἴκανε βαθυρρόου Ὠκεανοῖο. *πειραθ* 15  
 Ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,  
 Ἡέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοῦς 15  
 Ἡέλιος φαέθων καταδέρκεται ἀκτίνεσσι,  
 Οὐθ' ὀπότην ἀν στείλῃσι πρὸς οὐρανὸν ἀστερόεντα,  
 Οὐθ' ὄτ' ἀν ἀψ ἐπὶ γαίαν ἀπ' οὐρανόθεν προτράπηται, *ant. subj.*  
 Ἄλλ' ἐπὶ νύξ ὀλοῇ τέταται δειλοῖσι βροτοῖσι.  
 Νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20  
 Εἰλόμεθ'· αὐτοὶ δ' αὐτε παρὰ ῥόον Ὠκεανοῖο  
 Ἡιομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.  
 “Ἔνθ' ἱερῆια μὲν Περιμήδης Εὐρύλοχός τε  
 Ἔσχον· ἐγὼ δ' ἄορ ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 Βόθρον ὄρουξ' ὄσσου τε πυγούσιον ἔνθα καὶ ἔνθα, 25  
 Ἄμφ' αὐτῷ δὲ χοῆν χερόμην πᾶσιν νεκέεσσι,  
 Πρῶτα μελικρήτῳ, μετέπειτα δὲ ἠδέϊ οἴνῳ,  
 Τὸ τρίτον αὐθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον. *peasant-bailey*

11. τέτατο. (for ἐτέτατο) 3. sing. plurft. pass. fr. *τείνω* (to stretch), *τενῶ*, *τέτακα*, *τέταμαι*, *ἐτετάμην*.

14. Κιμμερίων. Whereabouts this was is not determined: we find that the abodes of the C. are placed by some in the neighbourhood of the Lake Avernus in Campania; (whence, be it remembered, Virgil, *Æn.* vi. 235. seqq. makes Æneas descend to Hades;) and that a nation of the name dwelt around the Bospotus Cimmericus, (*St. of Yeni Kale*) a narrow passage connecting the Palus Mæotis (*Sea of Azov.*) with the Pontus Euxinus (*Black Sea*); traces of the name are found in the country called *Crimea*.

See Dict. of Geog. s. vv. Cimmerii, Bosporus. (p. 421) and Arrowsmith's Eton. Geog. pp. 656, 267.

22. ἦομεν. 1. plur. imperf. ind. fr. *εἶμι* (*I will go*). Homeric for ἦμεν. See Butt. Catal. p. 87.

24. ἄορ (*ἀείρω*; to suspend) = a } hanger: *μάχαιρα* a large knife, o } dirk: *ξίφος* a long sword. }

25. *πυγούσιον* fr. *πυγῶν* the elbow.

27. *μελικρήτον* (fr. *μέλι* honey, *κεράννυμι* to mix.) is a mixture of honey and milk offered to the souls of the dead and to the infernal Gods. In Eur. *Orest.* 115 we find *μελίκρατα γάλακτος*.

Ἰνδικί generally means street of a town

Ἰνδικός τε πόδις τε town and country

Ἰνδικὸν ἔθνος

a cow kept for fattening after it would be being

1 aor. mid. of λίσσομαι

λίσειω, λίσσειω, ήνεεκα, λήηνεεκα

δέειν τέμνω

ούτάζω κατ'αν. παρ. for ουτασμενος

αεγς αέγω κατ'αν. παρ. αεγω

βεβηω κατ'αν. παρ. βεβηω

θεις εἶπεῖν

εκοτεῖνω κατ'αν. παρ. εκοτενω

εχθρ 1 aor εχθηω

by presently with adverbs of time

by τοτε at length then

use is to turn it into English  
to write in English

Eustathius says εἰ οἱ παλαιοὶ  
did away with this passage

in the famous references he says  
So with εχθηω see later

Eustathius was Archdeacon of Thessalonica  
lived during latter half of 12 Century. wrote  
commentary on Il. and Od. compiled from  
Hesiod's poems which have in now complete

Πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,  
 Ἐλθὼν εἰς Ἰθάκην, στείραν βούν, ἢ τις ἀρίστη, 30  
 ῥέξειν ἐν μεγάροισι, πυρὴν τ' ἐμπλησμένον ἔσθλῶν,  
 Τειρεσίη δ' ἀπάνευθεν οἷν ἱερευσέμεν οἶῶ *οἶον*  
 Παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισιν. *in the presence of the gods*  
 Τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,  
 Ἐλλισάμην, τὰ δὲ μῆλα λαβῶν ἀπεδειροτόμησα 35  
 Ἐς βόθρον, ῥέε δ' αἶμα κελαινεφές· αἱ δ' ἀγέροντο  
 Ψυχαὶ ὑπὲξ Ἐρέβους νεκύων κατατεθνηώτων.  
 [Νύμφαι τ' ἠῖθεοί τε, πολύτλητοί τε γέροντες,  
 Παρθενικαὶ τ' ἀταλαί, νεοπευθέα θυμὸν ἔχουσαι,  
 Πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείρῃσιν, 40  
 Ἄνδρες ἀρηίφατοι, βεβρωτώμενα τεύχε' ἔχοντες·  
 Οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος  
 Θεοσπεσίη λαχῆ· ἐμὲ δὲ χλωρὸν δέος ἦρει.] *impf. was saying*  
 Δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 Μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα *hklon* *with an intransitive* *verb* *κατέκειτο* *45*  
 Δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,  
 Ἴφθίμω τ' Αἰδῆ καὶ ἐπαινῇ Περσεφονείῃ· *Pluto & Perseph.*  
 Αὐτὸς δὲ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ  
 Ἥμην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα

29. γουνούμην—I bent my knees to. (γόνυ a knee): we must understand ὑποσχόμενος before ῥέξειν. Ἐλθὼν is in the nom. because the subject of it, and ῥέξειν is the same.

36. ἀγέροντο. 3. plur. Aor. 2. mid. (Epic) from ἀγείρω. See Butt. Catal. p. 3. N. B. v. v. 37—43. are supposed to be spurious.

40. οὐτάμενοι. poet. syncop. 2. Aor. pass. part. from οὐτάω to wound. See L. and S. s. v.

41. Ἀρηίφατοι. from Ἄρης war, and φάτος, an adj. formed from the root ΦΑ. of the obsolete φένω to kill.

46. κατακείαι. 1. Aor. Inf. Act. from κατακαίω. fut. καίσω, Ep. 1. Aor. ἔκηα, inf. κακκείαι (κατακείαι) and κακκῆαι (inf. 74.) See Butt. Catal. p. 139.

48. Αἰδῆ. This is the Pluto of the Roman poets.

— ἐπαινή. This is the epithet of Perseph. when mentioned with Pluto: elsewhere she is styled ἀγανή. Butt. (Lexil. s. v. αἶνος. § 5) thinks that ἐπ' αἰνή (to dread P. besides) should be the reading: he also would have ἐπαινος.

49. εἶων. 1. sing. impft. ind. act. from εἶω to suffer. εἶω, impft. εἶαον. εἶων.

Αἵματος ἄσσον ἵμεν πρὶν Τειρεσίαο πυθέσθαι. 50

“Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἑταίρου·

Οὐ γὰρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυδοείης· *with an immen-  
shall I understand*

Σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς *over*

Ἄκλαντον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγεν. *part. partic.*

Τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 55

Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“Ἑλπήνορ, πῶς ἦλθες ὑπὸ ζῳφον ἡερόεντα;

Ἐφθης πεζὸς ἐὼν ἢ ἐγὼ σὺν νητὶ μελαίην·

“Ὡς ἐφάμην, ὃ δὲ μ’ οἰμώζας ἡμείβετο μύθῳ· *highly*

“[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ·] 60

Ἄσέ με δαίμονος αἴσα κακῆ καὶ ἀθέσφατος οἴνος· *2. sing. pres. part. pass.*

Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα *part. pass. pres. of καταλέγω*

Ἀσφορον καταβῆναι ἰὼν ἐς κλίμακα μακρῆν, *coming to the*

Ἄλλὰ κατανικρὺ τέγεος πέσον· ἐκ δὲ μοι αὐχὴν *fall the roof of the house, from the roof*

Ἀστραγάλων ἐάγη, ψυχὴ δ’ Αἰδῶσδε κατῆλθεν. 65 *— ἐνός ὁ*

Νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,

Πρὸς τ’ ἀλόχου καὶ πατρὸς, ὃ σ’ ἔτρεφε τυτθὸν ἐόντα,

50. ἄσσον. Comp. of ἀγχι near.

52. πω. See x. 551. seqq. for an account of his death, and xii. 10. seqq. for his burial.

56. προσηύδων is 1. sing. imp. ind. act. from προσανύδω to speak to, ἀνύδω: ἠύδαον, ἠύδων.

58. ἐφθης. 2. sing. 2. Aor. of φθάνω to anticipate. The ἦ is found after ἐφθης because ἐφθης=πρότερον ἦλθες. Jelf, (Gk. Gr. 694. obs. 2.) says The comparison implied in φθάνω is sometimes expressed by ἦ.

61. ἄσέ. 1. Aor. act. from ἄω, contr. for ἄωα to hurt.

— ἀθέσφατος (a not, θεός a God, φημί to tell)=such as even a God could not describe.

62. καταλέγμενος. pres. part. pass. (or midd.) for καταλεγόμενος from καταλέγω, to lay down, to put to bed:

only the pass. or midd. is used in this sense. Buttm. (Lexil. s. v. λέγειν ad fin) supposes (on the analogy of λέχος a bed, λέχω a woman in child-bed,) a form λέχω, in the sense of ‘to lay down.’

65. ἐάγη. 3. sing. 2. aor. ind. pass. from ἄγνυμι (R. ἄγω) to break. ἄγω, ἔαγον, ἐάγην.

— Αἰδῶσδε. This word is compounded of the gen. case of ἄις, another form of Αἰδῆς, and δε the accusative suffix signifying motion to a place: οἴκημα or some similar word must be supplied before the gen. Αἰδῶσ.

67. τῶν ὄπιθεν. The preposition πρὸς belongs to both the genitives though only put with the last. Cf. Eur. Hec. 146. ἀλλ’ ἴθι ναοὺς ἴθι πρὸς βωμοῦς.

Keimian is supposed to be obliged to drink  
the blood before he could rest even  
with mortals.

200 for 2000 1 are from 2000 wheat  
οὐκ ἐρίονα ἀποεὶν καὶ ἀβῶντα  
I had not thought to go down backwards  
as a number to go going down a ladder  
κλίμαξ οὐκ ἔστιν, κλίμαξ κλίμαξ ἵκεν  
πρὸς τὸν οὐρανόν πρὸς τὸν οὐρανόν

the  
ing  
with  
the  
ing

μύρις with πέννημα some of which

χέω, but χέωμαι. How did ΑΑ<sup>ε</sup>χ<sup>ε</sup>  
In Chin exclusively a sav. εχ<sup>ε</sup>  
also εχ<sup>ε</sup>οδ πανελλην  
part ΚΕΧ<sup>ε</sup>Κα

To show, not also to throw up, faith  
in making a substantial ground.



Τηλεμάχου θ', ὄν μῦνον ἐνὶ μεγάροισιν ἔλειπες·

Οἶδα γὰρ ὡς ἐνθένδε κίων δόμον ἐξ Ἀΐδαο

Νῆσον ἐς Αἰαΐην σχήσεις εὐεργέα νῆα· 70

Ἔνθα σ' ἔπειτα, ἀναξ, <sup>ἀδύνα</sup> κέλομαι μνήσασθαι ἐμεῖο.

Μή μ' ἄκλαντον ἄθαπτον ἰὼν ὄπιθεν καταλείπεις,

Νοσφισθεῖς, μή τοί τι θεῶν μήνυμα γένωμαι,

Ἄλλά με κακῆαι σὺν τεύχεσιν, ἄσσα μοι ἔστιν, <sup>ἄ, τεύχεα</sup>

Σῆμά τέ μοι χεῦαι πολίης ἐπὶ θινὶ θαλάσσης, 75

Ἄνδρὸς δυστήνοιο, καὶ ἔσσομένοισι πυθέσθαι· <sup>to learn my fate by asking</sup>

Ταῦτά τέ μοι τελέσαι, πῆξαι τ' ἐπὶ τύμβῳ ἐρετμόν,

Τῷ καὶ ζωὸς ἔρροσον ἐὼν μετ' ἐμοῖς ἐτάροισιν·

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘Ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’ 80

“Νῶϊ μὲν ὡς ἐπέεσσιν ἀμειβομένῳ στρυγεροῖσιν

Ἡμεθ', ἐγὼ μὲν ἀνευθεν ἐφ' αἵματι φάσγανον ἰσχων,

Εἶδωλον δ' ἐτέρωθεν ἑταίρου πόλλ' ἀγόρευεν·

Ἦλθε δ' ἐπὶ ψυχῇ μητρὸς κατατεθνηυῖης,

Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, 85

Τῆν ζωὴν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.

Τῆν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·

Ἄλλ' οὐδ' ὡς εἶων προτέρην, <sup>in earnest weeping, weeping with a thick flow of tears</sup> πυκινόν περ ἀχεύων,

Αἵματος ἄσσον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.

“Ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο, 90

69. κίων. Of this verb only the pres. and imperf. are found: the ind. pres. rarely occurs; (κίεις. Aesch. Choeph. 680.) κίοιμι and κίων are in frequent use in Homer and the other poets. Butt. Catal. p. 148.

74. σὺν τεύχεσιν. Similarly Ajax begs (Soph. Aj. 577.) τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.

— ἄσσα: for ἄτινα: ἄσσα = τινα.  
75. χεῦαι. Epic. aor. 1. Inf. Act. fr. χέω to pour. Butt. Catal. p. 264.

77. ἐρετμόν. In the same way (Æn. vi. 232.) ‘pius Aeneas ingenti mole sepulchrum, Imponit, suaque arma viro (Misenus), remumque tubamque.’

90. Θηβ. Τειρ. Τ. was the son of Everes (Theoc. XXIV. 70.) of Thebes in Boeotia: was blind from his seventh year: divers causes are given: (1) for having revealed to men the will of the gods: (2) for having seen Athena bathing, on which she blinded him by sprinkling his face with water; but,

Χρῦσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπεν·

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ.]

Τίπτ’ αὐτ’, ὦ δύστηνε, λιπὼν φάος ἡελιοιο

Ἥλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;

Ἄλλ’ ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὄξυ, 95

Αἵματος ὄφρα πῖω καὶ τοι νημερτέα εἴπω.’

“Ὡς φάτ’, ἐγὼ δ’ ἀναχασσάμενος ξίφος ἀργυρόηλον

Κουλεῶ ἔγκατέπηξ’· ὁ δ’ ἐπεὶ πῖεν αἶμα κελαινὸν,

Καὶ τότε δῆ μ’ ἐπέεσσι προσηύδα μάντις ἀμύμων·

‘Νόστον διζῆσαι μελιηδέα, φαίδιμ’ Ὀδυσσεῦ· 100

Τὸν δέ τοι ἀργαλέον θῆσει θεός· οὐ γὰρ ὄτω

Δῆσειν ἐννοσίγαιον, ὃ τοι κότον ἐνθετο θυμῶ,

Χωόμενος ὅτι οἱ υἱὸν φίλον ἐξάλωσας.

Ἄλλ’ ἔτι μὲν κε καὶ ὡς κακά περ πάσχοντες ἴκοισθε,

Αἰ κ’ ἐθέλης σὸν θυμὸν ἐρυκακείην καὶ ἐταίρων, 105

Ὀπότε κε πρῶτον πελάσῃς, εὐεργέα νῆα

Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,

Βοσκομένας δ’ εὔρητε βόας καὶ ἴφια μῆλα

afterwards, gave him the golden staff that we have here mentioned, by the help of which he could walk as safely as if he had eyesight: (3) for having decided (*lite jocosā*. Ovid. Ibis. 265.) contrary to the opinion of Hera, that men had more enjoyments than women in the married state. See, for (2) Callim. Lav. Pall. 75. seqq.: for (3) Ov. Met. III. 315. seqq., and Dict. Biog. s. v.

96. αἵματος. This is the *partitive genitive*, as is common after verbs of eating and drinking. See Jelf. Gk. Gr. § 537.

101. ὄτω. This is the active form of the middle *οἶμαι* I think; it is only used in the present. Buttm. Catal. p. 184.

102. ἐννοσίγαιον. This (derived from *ἐννοσις*, a shaking, and *γῆ*, the earth), is an epithet of Poseidon: other, from a similar attribute, are *γαιήοχος* (earth-holder), and *ἐνοσιχθών* (earth-shaker). Cf. Hdt. VII. 129. Ὅστις νομίζει Ποσειδέωνα τὴν γῆν σείειν καὶ τὰ δειστεῶτα ὑπὸ σεισμῶ τοῦ θεοῦ τούτου ἔργα εἶναι.

103. υἱὸν φίλον. Polyphemus, the son of Pos: by Thoosa: he seized Ulysses and his companions, when driven on his coast, and devoured daily two of them. Ulysses made him drunk, put his one eye out, and escaped. See Lib. ix. 215—566, more particularly 371—398.

107. Θρινακία. This is Sicily from its three promontories (*τρία ἄκρα*) Lilybaeum (w), Pachynus (s), Pelorus (E).

νῆ ἀμαετακω

ἦδος is a nail in Homer also, a kind  
of fastening

ἠέρον, δέχομαι, ἀνὴρ ἠέρον, ἠέρον

ἐεῦκω γεν. ἡεῦκᾶκος to restrain

μα  
sen h  
with too

ἠέρον  
escape

fastening

ο ἠέρον

u

εἰς  
to check

ἡεῦκα  
Fast to  
it.

u.  
am  
u. jam  
1007

aus  
1391  
uoch vo  
flani

ἀναστασία

Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακουέι,<sup>ἡεαφρον</sup>  
 Τὰς εἰ μὲν κ' ἀσνέας ἐάας νόστου τε μέδῃαι,<sup>ἀνε μινδρὸς ὅτ</sup> 110  
 Καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκοισθε·<sup>ἀφαιρ μὲ τ' ὄφρα</sup>

Εἰ δέ κε σῦνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον  
 Νῆτε τε καὶ ἐτάροις· αὐτὸς δ' εἰ πέρ κεν ἀλύξῃς,<sup>ἀδνοκω ὄφρα</sup>  
 Ὅψε κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἐταίρους,<sup>εἰ 2 μῆ</sup>  
 Νηὸς ἐπ' ἀλλοτρίης· ὄψῃς δ' ἐν πῆματα οἴκῳ,<sup>ἡε, shall have pests</sup> 115

Ἄνδρας ὑπερφιάλους, οἳ τοι βίοντον κατέδουσι  
 Μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.<sup>μῖνος πρὸς αὐτοῦ</sup>  
 Ἄλλ' ἦτοι κείνων γε βίας ἀποτίσσει ἐλθῶν·<sup>α βίαι, fut</sup>  
 Αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι  
 Κτείνῃς ἢ ἐ δόλω ἢ ἀμφαδὸν ὀξείῃ χαλκῷ, 120

Ἐρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἔρετμον,<sup>ἡελεφρονὸν οἶον</sup>  
 Εἰς ὃ κε τοὺς ἀφίκηαι οἷ οὐκ ἴσασι θάλασσαν  
 Ἄνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσι·  
 Οὐδ' ἄρα τοῖ γ' ἴσασι νέας φοινικοπαρήους,<sup>ἡελεφρονὸν οἶον</sup>  
 Οὐδ' εὐήρε' ἔρετμὰ, τὰ τε πτερὰ νηυσὶ πέλονται. 125

Σῆμα δέ τοι ἐρέω μάλ' ἀριφραδέες, οὐδέ σε λήσει.  
 Ὅπποτε κεν δὴ τοι ξυμβλήμενος ἄλλος ὀδίτης  
 Φῆῃ ἀθηρηλοιογὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,<sup>ἡελεφρονὸν οἶον</sup>

114. νεῖαι. 2. sing. (Epic.) pres. ind. from νέομαι, *I return*: always with a future signification. Buttm. Catal. p. 181.

115. νηὸς. The Phœacians gave him a ship. See XIII. 19.

— ὄψῃς. 2. sing. pres. from ὄψω: (*I find*) it always has a future signification: we also find ὄψομεν, ὄψετε. See Buttm. Catal. p. 56.

116. ὑπερφ. This regular epithet of the suitors is equivalent to ὑπερφύης; from which Buttm. (Lexil. s. v.) derived it: another derivation is ὑπέρ, βία.

— κατέδουσι. 3. plur. pres. ind. from κατέδω, the root of κατεσθίω,

and from which its future κατέδομαι is borrowed. Buttm. Catal. p. 108.

120. ἔρχεσθαι. Before this μέμνησο must be supplied, the subject being Ulysses. See Jelf. Gr. Gr. §. 671.

125. πτέρα. Cf. Eur. Iph. Taur. 1346. Σκάφος ταρσῶ καθῆρει πίτυλον ἔπτερωμένον. AEn. VI. 19. *Remigium alarum*.

127. ξυμβλήμενος. 2. aor. (Epic) pass. from συμβάλλω: 2. aor. act. ξυνέβλην, pass. ξυμβλήμην. Buttm. Catal. p. 39.

128. ἀθηρηλ. from ἀθήρ, *an ear of corn*, λοιογός *a consumer*. The shovel was of the same shape as an oar. See Dict. of Antiq. s. v. *Pala*.

Καὶ τότε δὴ γαίῃ πῆξας εὐήρες ἐρετμὸν,  
 'Ρέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130

'Αρνεῖον ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,  
 Οἴκαδ' ἀποστελεῖν, ἔρδειν θ' ἱερὰς ἐκατόμβας  
 'Αθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,  
 Πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῶ  
 'Αβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφυη 135

Γῆρα· ὑπο λιπαρῶ ἀρημένον· ἀμφὶ δὲ λαοὶ  
 "Ολβιοὶ ἔσσονται· τὰ δέ τοι νημερτέα εἴρω.'

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

'Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί·  
 'Αλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον. 140

Μητρὸς τῆνδ' ὀρώω ψυχὴν κατατεθνηυῖης·

'Ἡ δ' ἀκέουσα ἦσται σχεδὸν αἵματος, οὐδ' ἐὼν υἱὸν

"Ἐτλη ἔσαντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.

Εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἔοντα; 145

“Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

'Ρηϊδίον τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω.

"Ον τινα μὲν κεν ἑᾶς νεκῶν κατατεθνηῶτων

Αἵματος ἄσσον ἴμεν, ὁ δέ τοι νημερτές ἐνίψει·

“Ὡι δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἴσω ὀπίσσω.'

130. Πος. By offering to Pos: he would teach the people the worship of him, and so still farther soften his wrath.

134. ἐξ ἁλός. The old interpretation is that he should die a quiet (ἀβληχρός) death on land: a more recent interpretation, ("proposed by οἱ νεώτεροι." Scholiast in h. l.), is "something from the sea will kill you," which is contrary to the meaning of ἀβληχρός. There is a legend that Telegonus, the son of Ulysses and Circe, unconsciously killed his father with a spear, the point of which was made from a κεντρόν of the fish τρυγών (a kind of roach). See, with re-

gard to this subject, Æsch. Fragm. 255. (Ed. Paley).

135. πέφυη. 3. sing. 2. Aor. subj. from φένω: 2. aor. ind. ἔφενον, πέφενον, πέφνον.

136. ἀρημένος. This = βεβλαμμένος, the derivation being uncertain.

139. ἐπέκλωσαν. 3. plur. 1. aor. ind. act. of ἐπικλώω to spin, and, hence, to assign to: the word is not used of the Fates only, but of all powers that influence men's fortunes.

140. ἐπιφθ. The construction of φθονεῖν and its compounds, is a dative of the person, and a genitive of the object envied: in this case φθονεῖν αἵματος τινι.

The expenses de is like an appended  
 - words in lineas barbaras in

1030  
 - barbas  
 - imp  
 - ales

imp  
 - imp

2 λόγ  
 φ6 η λή  
 7 λ 7 θ η ν

Wattman had a theory that Homer was mistaken  
 about  $\alpha\epsilon\epsilon\omega$ , taking it for its own  
 a principle, but he says it is  $\alpha\kappa\eta\gamma$   
 spirits had a difficulty in recognizing a man.

$\tau\lambda\omega$  never was but.  $\tau\acute{\epsilon}\tau\lambda\eta\kappa\alpha$

Int.  $\tau\lambda\eta\sigma\sigma\mu\epsilon\alpha$

hor.  $\acute{\epsilon}\tau\lambda\eta\nu$

think to understand, even line

$\alpha\epsilon\epsilon\omega$   $\alpha\epsilon\omega$   $\eta\eta\epsilon\gamma\kappa\alpha$ ,  $\eta\eta\epsilon\tau\kappa\omega\upsilon$

$\eta\eta\epsilon\tau\kappa\alpha\epsilon$

can a inf.  $\tau\omega\sigma\alpha$  to do anything

ω

of for  
193,  
able,  
after  
than

These may have led some Messing on to E 30v  
Cotta all the same (with a small stop)  
The stones had the property of flitting  
about, and, i. of in very to likely saying  
for one of them

S. 20. 10

Teo~~o~~er ju~~u~~ry  
Teo~~o~~er de to~~o~~ry

ll. 161. 162 N.H. o~~u~~té - o~~u~~té <sup>not been - 20. 10</sup>

them, meaning is wrong

o~~u~~te - o~~u~~te is written - not

δάμω, δαμάω, ἐδάμασα,  
δέδμηκα, δέδμησα  
ἐδηθηθην and ἐδαμην

k~~h~~e tate

k~~h~~e heart 1000. 4. 1. 1. 1. 1.



- “Ὡς φαμένη, ψυχὴ μὲν ἔβη δόμον Ἄϊδος εἴσω 150  
 Τειρεσίαιο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν  
 Αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ  
 Ἦλυθε καὶ πῖεν αἶμα κελαινεφές· αὐτίκα δ' ἔγνω,  
 Καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 ‘Τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα 155  
 Ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωῶισιν ὀράσθαι.  
 [Μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,  
 Ὠκεανὸς μὲν πρῶτα, τὸν οὐ πως ἔστι περῆσαι  
 Πεζῶν ἐόντ', ἢ μή τις ἔχη εὐεργέα νῆα.]  
 Ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις 160  
 Νηϊ τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πώ ἦλθες  
 Εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;  
 “Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘Μῆτερ ἐμῆ, <sup>νεεπίτι</sup> χρειώ με κατήγαγεν εἰς Ἄϊδαο 165  
 Ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο·  
 Οὐ γάρ πώ σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πώ αμῆς  
 Γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζῶν, <sup>ΑΗ οἰζῶν</sup>  
 Ἐξ οὐ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δίῳ  
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.  
 Ἴαλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον· 170  
 Τίς νύ σε κῆρ ἐδάμασσε ταυηλεγέος θανάτοιο;  
 Ἦ δολιχὴ νοῦσος, ἢ Ἄρτεμις ἰοχέαιρα

165. ψυχῇ. This is in the dative as *χράσμαι* in the middle signifies *to use*. Thuc. (i. 126.) uses *χραιόμενος*, absolutely, for ‘*to consult*.’ Compare the Latin *uti oraculo*. *χράω* is ‘*to give an oracle: χράσμαι to get an oracle given to oneself*’, and, therefore, *to consult it*.

171. ταυηλ. From *ταναός* long, and *λέγω* *to lay to sleep*.

— νύ epic for νῦν.

172. ἦ, *whether? ἢ or*. The meaning is, ‘*hast thou died suddenly?*’ Homer attributes the sudden deaths of men to Apollo, of women to Artemis. Cf. iii. 279. Κυβερνήτην. Φοῖβος Ἀπόλλων οἷς ἀγανοῖς βελέεσσιν. κατέπεφνεν, and Iliad. vi. 428. xxiv. 758. sq. She had really strangled herself on hearing a report of her son's death.

— ἰοχέαιρα. From *ἰός*, *an arrow*, and *χέω* *to scatter*.

Οἷς ἀγανοῖς βελέεσσιν ἐποιομένη κατέπεφνεν ;  
 Εἰπέ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,  
 ἥ ἔτι πὰρ κείνοισιν ἐμὸν γέρας, ἢέ τις ἦδη 175  
 Ἄνδρῶν ἄλλος ἔχει, ἐμέ δ' οὐκέτι φασὶ νέεσθαι.  
 Εἰπέ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,  
 ἥ με μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,  
 ἥ ἦδη μιν ἔγηνεν Ἀχαιῶν ὅς τις ἄριστος.  
 “Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ 180  
 Καὶ λίην κέλιη γε μένει τετληῖσι θυμῷ  
 Σοῖσιν ἐνὶ μεγάροισιν οἷζυραὶ δέ οἱ αἰεὶ  
 Φθίνουσιν νύκτες τε καὶ ἡμέματα δακρυχεοῦση.  
 Σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος  
 Τηλέμαχος τεμένεα νέμεται καὶ δαίτας ἔϊσας 185  
 Δαίνονται, ἃς ἐπέοικε δικασπόλου ἄνδρ' ἀλεγύνει.  
 Πάντες γὰρ καλέουσι· πατὴρ δὲ σὸς αὐτόθι μέμνει  
 Ἄγρῳ, οὐδὲ πόλυδε κατέρχεται· οὐδέ οἱ εὐναὶ  
 Δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,  
 Ἄλλ' ὃ γε χεῖμα μὲν εὔδει, ὅθι δμῶες, ἐνὶ οἴκῳ, 190  
 Ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροὶ εἴματα εἶται.  
 Αὐτὰρ ἐπὶν ἔλθοσι θέρος τεθαλυῖά τ' ὀπώρη,  
 Πάντη οἱ κατὰ γονυὸν ἀλωῆς οἰνοπέδοιο

184. ἔκηλος. (See Butt. Lex. s. v.) signifies quiet, as free from care or anxiety.

185. τεμένη. τ. (from τέμνω to cut) signifies 'a piece of land set apart for a particular purpose': hence 'land dedicated to a god.'

— εἶσας. This epithet is applied in Homer (1) to ἀσπίς, a shield, (2) δαίς, a meal, (3) νῆες, ships, (4) φρήν the mind: in (1) it signifies a 'shield having its rim everywhere equi-distant from the centre' and, therefore, quite round. Iliad, XII. 294: in (2) either equally-shared, or one to which each guest brings an equal share, the for-

mer being the more frequent usage: in (3) lying even in the water, III. 10. in (4) equable, Lat. mens æqua XIV. 178.

189. σιγαλοῖς is from σιάλος fat, hence rich, like the Latin pinguis.

190. χεῖμα. The accusative of duration of time.

191. ἔϊται. 3 sing. p. ind. pass. from ἔννυμι (root ἔω) I put on. ἔσω, P. pass. εἶμαι. Butt. Catal. p. 95.

192. τεθαλυῖα. Epic. part. perf. fem. from θάλλω, I germinate, (for which Homer uses θηλέω), τέθηλα. Butt. Catal. p. 123.

partaker of the epel basket  
for all invite him

Αεδαροκοδοσιγη  
green chief was δεκαο τοδος 21γη

ow unles  
what

μπε  
9η  
17005  
the leaf  
eye  
yeos  
ate

κλήνω, κλήνω, ἐκλήνω

par. part κέκλήμεθα

1st ἐκλήθητε

δέξω (adithawut form of δέξω, δέξομαι)

1st. δεξήσω only in later writers

part ηὔξατο & imperat ηὔξου

Φύλλων <sup>α τὴν φωνήν</sup> κεκλιμένων χθαμαλαὶ βεβλήσονται εὐναί.  
 "Ενθ' ὃ γε κείτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195

Σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.

Οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον· τ ε λ τ ι ω

Οὐτ' ἔμεγ' ἐν μεγάροισιν εὐσκοπὸς ἰοχαιρα ἰὸς χέω ο χαιεω

Οἷς ἀγανοῖς βελέεσσι ἐποιχομένη κατέπεφνεν, = ἰαε 73

Οὐτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἧ τε μάλιστα 200

Τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμὸν·

'Αλλά με σὸς τε πόθος σά τε μῆδεα, φαίδιμ' Ὀδυσσεῦ,

Σὴ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα·

"Ὡς ἔφατ'· αὐτὰρ ἔγωγ' ἔθελον, φρεσὶ μέμμηρίζας, μον μεσ

Μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖς. 205

Τρὶς μὲν ἐφαρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,

Τρὶς δέ μοι ἐκ χειρῶν σκίῃ εἴκελον ἧ καὶ ὄνειρά

'Ἐπτατ'· ἐμοὶ δ' ἄχος ὄξυ γενέσκειτο κηρόθι μᾶλλον, κ η ρ ο θ ι

Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων· πτεροεντα

'Μῆτερ ἐμῆ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210

'Οφρα καὶ εἰν' Αἴδαο φίλας περὶ χεῖρε βαλόντε

197. ἐπεσπον. 2 aor. act. from ἐφέπω.

201. ἐξείλετο. 3 sing. 2 aor. midd. from ἐξαιρέω: the aorist denotes the repetition of the action: 'it has wrested before now, and still wrests:' this use is called the *consuetudinal* use of the aorist. The Latin perfect is similarly used: e. g. Hor. Od. III. 3. 2. Raro..scelestum *Deseruit* pede *Pœna* claudo.

202. σὸς πόθος. The pronoun here is used *objectively*, in the same way that σὸς πόθος might be rendered in Latin by *desiderium tuum*.

203. ἀπηύρα. 3 sing. impt. ind. act. from ἀπαυράω to take away. ἀπαυραω, impft. ἀπηυράων-ρων,-υρας υρας,-υραε,-υρα. See Buttm. Lexil. s. v. and Catal. p. 34.

205. ἀνώγει is 3rd sing. plupft. of

ἀνωγα, <sup>an</sup> ~~στε~~ old perfect, with the signification of the present and = *I order*: of the prest. we find ἀνωγας, ἀνωγε, ἀνωγμεν. We also find in Homer (Π. IV. 287.) and Her. (VII. 104.) the forms ἀνώγει and ἀνώγετον as of the present indicative. Buttm. Catal. p. 27. says that ἀνωγα is, like οἶδα, an old perfect, although the tracing of its connection with the present may be difficult.

208. ἐπτατο. 3rd sing. impf. from πέταμαι another form of πέτομαι *I fly*, and syncop. for ἐπέτατο. See Buttm. Catal. p. 206.

— γενέσκειτο. 3 sing. 2 aor. from γίγνομαι, Ionic for ἐγένετο.

211. βαλόντε. In this and the following line we may notice the conjunction of φίλας with χεῖρε, and of ἀμφοτέρω and βαλόντε with τεταρπόμεσθα; the dual notion, as not requiring to be

<sup>λέυος λέος, γάϊα</sup>  
 Ἄμφοτέρω κρυεροῦ τεταρπόμεσθα γόοιο; <sup>2 aor. subj. middle. Iliad.</sup>

Ἦ τί μοι εἶδωλον τοῦ ἀγαυῆ Περσεφόνεια <sup>ἀγαυή</sup>

Ἔτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;

“Ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215

“ὦ μοι, τέκνον ἐμὸν, <sup>ἀγαυή</sup> περὶ πάντων κάμμορε φωτῶν,

οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,

Ἄλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε κέν τε θάνωσιν·

οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,

Ἄλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθμομένοιο 220

Δαμνᾶ, ἐπεὶ κε πρῶτα λίπη λευκ' ὀστέα θυμὸς,

Ψυχὴ δ' ἤντ' ὄνειρος ἀποπταμένη πεπότῃται.

Ἄλλὰ φώσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα

Ἴσθ', ἵνα καὶ μετόπισθε τεῆ εἵπησθα γυναικί·

“Νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβόμεθ', αἰ δὲ γυναῖκες 225

Ἠλυθον, (ἔτρυνεν γὰρ ἀγαυῆ Περσεφόνεια)

Ὅσοι ἀριστῶν ἄλοχοι ἔσαν ἠδὲ θύγατραι.

Αἰ δ' ἀμφ' αἶμα κελαιὸν ἀολλέες ἠγερέοντο,

αὐτὰρ ἐγὼ βούλευον ὄπως ἐρέοιμι ἐκάστην,

Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230

Σπασσάμενος τανυῆκες ἀορ παχείος παρὰ μηροῦ

οὐκ εἶων πῖεϊν ἅμα πάσας αἶμα κελαιόν.

Αἰ δὲ προμνηστῖναι ἐπήϊσαν, ἠδὲ ἐκάστη

distinctly marked, being merged in the plural of which it is a modification. See Jelf. Gr. Gr. §. 387. 2. Cf. Eur. Phoen. 69. τῷ δὲ ζυμβάντ' ἔταξαν.

212. τεταρπόμεσθα. 1. plur. 2. aor. subj. middle (Epic) of τέρπω I delight: the verb has three passive aorists in the Epic language, viz. ἐτέρφθην, ἐτάρπην, ἐταρπόμεν: the word in the text is the reduplicated form for ταρπωμεθα. Butt. Catal. p. 236.

— As to the genitive following τεταρπ. See Jelf Gk. Gr. § 540. where we find this as the regular con-

struction after verbs of being satisfied, or satisfying. Cf. Iliad. ix. 705. τεταρπόμενοι φίλον ἦτορ σίτου καὶ οἴνου.

216. κάμμορε for κατὰ-μορε = one subject to destiny, and therefore, ill-fated. The word never occurs in the Iliad.

217. ἀπαφ. Has future — ησω; aor. 2 ἤπαφον.

231. τανυῆκ. From ταναός long, and ἀκῆ a point.

233. προμνηστ. From πρό before, and μένω to wait = 'each waiting for the one before': according to others from πρόμος (front) μένω.

τετορομα has three variants in Epic.

(1) ἐτέεαογρ (Od. 6.131)

(2) ἐτάεργρ has. in inf. τεταζυρε  
and conj. τετακειω  
= τεταειω

(3) redupl. through all the moods τεταεκοίγρ

has. in Hom. who now and then has

ἐτεεψάργρ. conj. τεταειω. τεταειω

is = vic it has the F

ταχus has ταχelos for conj. in N. 7.

but in the Classics it is ταχοειω

ἑεαμαι, ἑεα<sup>ful van</sup>σθωμαι, ἑεασθην

αισιν ἑεασθην

ἑεασθην ἑεασθην

κεκοσθης is dat in roman greek

def. van  
OTC

ἑεασθην

ἑεασθην  
in her  
ἑεασθην  
ἑεασθην

ἑεασθην  
παιδ  
ἑεασθην



<sup>κρίναι</sup> Ὀν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέειω<sup>ερέειω ἰ.σ. αὐ. εἰσὶν</sup> ἀπάσας. <sup>mid = act</sup>

“Ἐνθ' ἦτοι πρώτην Τυρῶ ἴδον εὐπατέριαν, 235

Ἡ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,

Φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο· <sup>μῶμος</sup>

Ἡ ποταμοῦ ἠράσσατ' Ἐνιπήος θείοιο, <sup>an askein</sup>

Ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἦσιν, <sup>seeds, waters mountains</sup>

Καὶ ῥ' ἐπ' Ἐνιπήος πωλέσκετο καλὰ ῥέεθρα. 240

Τῷ δ' ἄρ' εἰσάμενος γαιήοχος ἐννοσίγαιος <sup>book impf</sup>

Ἐν προχῆος ποταμοῦ παρελέξατο διηγεῖτο· <sup>having, possibly himself taken him</sup>

Πορφύρεον δ' ἄρα κῦμα περιστάθη, οὐρεῖ ἴσον, <sup>1 aor. impf</sup>

Κυρτωθὲν, κρῦψεν δὲ θεὸν θνητὴν τε γυναῖκα. <sup>οὐρεῖν ἵσος τ</sup>

[Λῦσε δὲ παρθενήν ζώνην, κατὰ δ' ὕπνου ἔχευεν.] 245

Αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,

Ἐν τ' ἄρα οἱ φῦ χεῖρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν· <sup>3 imp. 2 aor.</sup>

Ἐχαῖρε, γύναι, φιλότῃ· περιπλομένου δ' ἐνιαυτοῦ <sup>and speaks to her</sup>

Τέξεται ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφῶλιος εὔναι <sup>family</sup>

Ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀπιταλλέμεναι τε. 250

Νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μῆδ' ὀνομήνης· <sup>εἰσάμειν</sup>

Αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·

235—237. *Salmoneus* was the father of Tyro by Alcidice, the daughter of Aleus. For presuming to imitate the thunder and lightning of Zeus, he was killed by him. See *Aeneid*. vi. 585. seqq.

*Cretheus* was the son of *Aeolus* and *Enarete*, and said to be the founder of the town *Iolcus* in Thessaly, the birth-place of *Jason*.

237. *Ἐνιπήος*. The *Enipeus* here meant was in *Elis* near *Salmones*: there was also another river of the same name (now *Gura*) in Thessaly.

240. *πωλέσκετο*. 3. sing. impf. ind. (for *ἐπωλείτο*) from *πωλέομαι* to *havent*.

241. *εἰσάμενος*. 1 aor. part. mid. from *εἶδομαι* *I am like to*. See *Buttm.* *Catal* p. 79.

247. *φῦ*. 3 sing. 2 aor. (for *ἔφν*) from *φύω* *I beget*, of which the 2 aor. *ἔφν* is *intransitive* and signifies *I am*. The meaning is that the god grasped her hand so earnestly as to be almost *fixed* to and become part of it.

248. *περιπλόμενος*. Epic. part. pres. from *περιπέλομαι*, sync. for *περιπέλ*.

249. *ἀποφῶλιος*. From *ἀπό* *with-out* and *ῥέλος*, *profit*,—*ωλιος* being, as in *ἀνεμῶλιος*, a mere termination.

250. *τοὺς*. This agrees with *παῖδας* to be understood from *τέκνα*. The construction is an instance of the figure termed *σχῆμα πρὸς τὸ σημαίνον*. Cf. *Eur. Hec.* 33. *κάτεσχε πᾶν στρατεύμ' Ἑλληνικόν, πρὸς οἶκον εὐθύοντα*.

“Ὡς εἰπὼν ὑπὸ πόντου ἐδύσετο κυμαίνοντα,  
 Ἢ δ' ὑποκυσαμένη Πελλὴν τέκε καὶ Νηλῆα,  
 Τῷ κρατερῷ θεράποντε Διὸς μέγαλοιο γενέσθην, 255  
 Ἀμφοτέρω· Πελλῆς μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ  
 Ναίε πολὺρῆνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι. *epithet of Nylos*  
 Τοὺς δ' ἐτέρους Κρηθῆϊ τέκεν βασιλεία γυναικῶν, *Always*  
 Αἴσουνά τ' ἠδὲ Φέρητ' Ἀμυθῶνά θ' ἱπιοχάρμην.

“Τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα, 260  
 Ἢ δὴ καὶ Διὸς εὐχετ' ἐν ἀγκοῖνησιν ἰαῦσαι,  
 Καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιονά τε Ζῆθόν τε,  
 Οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο, *κτλ. 3. 1. 1. 1.*  
*see with 255*  
 Πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
 Ναίεμεν εὐρύχορον Θήβην, κρατερῷ περ ἔοντε. 265

“Τὴν δὲ μετ' Ἀλκμήηνην ἴδον, Ἀμφιτρώωνος ἀκοίτιν,

254. ὑποκυσ. 1 aor. part. mid. of ὑποκίω to get with child; only used in the middle.

— Pelias was the sender of Jason for the fleece, and was cut to pieces by his own daughters, to be by this means, according to the promise of Medea, restored to life. He was the father of Alcestis.

257. πολυρ. From πολλὸς much, ῥήν a lamb.

259. ἱπιοχάρμην. From ἵππος a horse and χάρμη a battle.

260. Antiope, according to other accounts, was the daughter of Nycteus and Polyxo: she was made mad by Dionysus in requital for the vengeance taken by her sons on Dirce: in time she was cured and married by Phocus the grand-son of Sisypheus. Euripides wrote a tragedy on her story, of which we find some fragments.

262. Amphion is said to have built Thebes by playing on his lyre, the gift of Hermes, the music of which

caused the stones to move to the place where they were wanted and then fit themselves so as to form the wall. (Hor. Od. III. 11. 1.). His mother having been ill-treated by Dirce,—the second wife of Lycus, by whom Antiope is said to have been carried away from Sicyon, whither she had fled through fear of her father,—with the assistance of his brother he tied her to a bull which dragged her about till she was killed. Of Zethus, who derived his name ὅτι ἡ μήτηρ αὐτοῦ ἐξήτει εὐμαρῶς τεκεῖν αὐτόν, (See Eur. Fragm. Antiope. 1.) nothing in particular is found. See allusions to the pair in Hor. Ep. I. 18. 41. Ad. Pison. 394., and an account, Dict. of Biog. s. vv. Amphion, Antiope.

263. Thebes was in Bœotia: the names of the gates were Πύλαι Προϊτίδες, Ἡλεκτραι, Νηίται, Ὀγκαίδες, Βορραῖαι, Ὀμολοῖδες, Κρηναῖαι, See Porson on Phœn. 1150.

Iolikos in Thessaly where Jason was born.

Pylos on the western coast of Peloponnesus  
south of Elis which is in the northwest

Ἐξ as a consequence  
the city of seven-gated Thebes

more  
eye  
series

In story as to limbs limbs would be in use.  
it would be explained by saying  
Kald was understood, but this is not  
ερελίζω, ίδω, ερελίζω because

It can off spoils was det.

So like sleep was acc.

πελογοετω in this one instance has this  
diminution but usually it is derived from ελογοετω  
to love

Verbs in τος and τος

πελογοετω this is told one

like Latin part in des

δρανοετω from ηυερεω

part. τερεω ηυε, 3 pers τερεω

See Oedipus Rex and Oed. Col.

Oedipus his father fears that his son  
will destroy him and gives him to a shepherd  
who brings him by the feet to a true  
lone his home. He kills his father  
on the road. Afterwards he succeeds the  
king's wife and marries the queen of  
the country who was his mother.

Antigone was his daughter

<sup>bold spirited lion-headed</sup>  
 Ἦ ρ' Ἡρακλῆα θρασυμέμονα θυμολέοντα

αο. ημελ  
 γένετο  
 Γέλνατ', ἐν ἀγκοινησι Διὸς μεγάλοιο μιγείσα·

καὶ Μεγάρην Κρείοντος ὑπερθύμοιο θύγατρα,  
 Τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρῆς. 270

“Μητέρα τ' Οἰδιπόδαο ἴδου, καλὴν Ἐπικάστην,

Ἦ μέγα ἔργον ἔρεξεν αἰδρεΐησι νόοιο

Γημαμένη ᾧ υἱεῖ ὁ δ' ὄν πατέρ' ἐξεναρίζας

Γῆμεν ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισι.

Ἄλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275

Καδμείων ἦρασσε θεῶν ὄλοαὶς διὰ βουλᾶς·

Ἦ δ' ἔβη εἰς Ἀἴδαο πυλάρταο κρατεροῦ,

Ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῦ μελάθρου,

Ἦ αἰχέι σχομένη τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω

Πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν. 280

“Καὶ Χλωρίω εἶδον περικαλλέα, τὴν ποτε Νηλεὺς

Γῆμεν ἐὼν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,

267. *Θρασυμεμν.* from *θράσος* bold, μένος strength.

271. *Οἶδ.* This is strictly the patronymic from *Ἰοδῆπος*, but poetically used, though only in the genitive, by Homer and Hesiod, for *Οἶδ.* himself.

— *Ἐπικάστην.* More commonly *Jocaste*, the daughter of *Meneceus* and wife of *Laius*.

272. *αἰδρεΐησι*, from *ἀ* not and *εἰδέναι* to know.

273. *γαμείσθμι*, of the woman, *γαμείν* of the man: but see *Eur. Med.* 606. *τι ὀρώσα; μῶν γαμοῦσαι καὶ προδοῦσά σε;* (*Medea loq.*) where the apparent exception is explained by *understanding Medea to ask whether she is to turn man and marry Jason, &c.*

274. *ἀνάπυστα*, from *ἀνά*, and *πυθάνουαι*, to enquire.

275. *πολυηράτῳ*, from *πολὺς* much, and *ἄραομαι* to curse.

277. *πυλάρταο*, from *πύλη* a door, *ἄρω* to fasten = properly, a gate-fastener.

278. *ἀψαμένη.* 1 aor. part. mid. from *ἄπτω* to fasten, apply; the mid. signifies to get fastened, or, to fasten for herself.

— *μελάθρου*, is the beam that supports the ceiling, from *μέλας* black, the beam being blackened by the smoke of the fire. Cf. *atrium* from *ater*.

279. *σχομένη.* 2. aor. part. mid. from *ἔχω* to hold. For the usage of the mid. for the pass.: cf. *Eur. Hipp.*

27. *Φαίδρα καρδίαν κρέττοχετο* Ἐρωτι.

— *κάλλιπε* from *κατέλιπε*.

280. *Ἐρινύες.* These beings, whose name is derived (1) from *ἐρινύειν* to be slow; (cf. *Hor. III. 2. ad fin. Pede Pæna claudo.*) (2) from *ἐρινύειν* an old word = to hunt; (3) from *ἐρευνᾶν* to investigate, are, like the *Furiæ* of the Romans, the personifications of curses pronounced on a criminal. They were worshipped at Athens and Colonus. See *Dict. of Biog. s. v. Eumenides.*

The lines pursue the perpetration of human evil crimes.

Ἄρτα νεώτατον  
 Ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,

Ἄμφιον Ὅς ποτ' ἐν Ὀρχομενῷ Μινητῷ ἴφι ἀνασσειν

Ἡ δὲ Πύλου βασιλευε, τέκεν δὲ οἱ ἀγλαὰ τέκνα, 285

Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.

Τοῖσι δ' ἐπ' ἰφθίμην Πηρῷ τέκε, θαῦμα βροτοῖσιν,

Τὴν πάντες μύοντο περικτίται· οὐδέ τι Νηλεὺς

Τῷ ἐδίδου ὄς μὴ ἔλικας βόας εὐρυμετώπους

Ἐκ Φυλάκης ἐλάσειε βίης Ἴφικληίης 290

Ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων

Ἐξέλααν χαλεπὴ δὲ θεοῦ κατὰ μοῖρ' ἐπέδησεν

Δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροῖωται.

Ἄλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο

Ἄψ περιτελλομένου ἔτεος, καὶ ἐπήλυθον ὦραι, 295

Καὶ τότε δὴ μιν ἔλυσε βίη Ἴφικληίη

Θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

283. Ὀπλοτάτην. This is derived from ἔπομαι to follow. See Butt. Lex. s. v. ὑπερφιάλος. Note at end.

286. ἀγέρωχον. This word in Homer signifies something honourable, in later writings something bad. Buttm. (Lex. s. v.) derives it from ἀ (= ἄγαν) and γερῶχος, (γέρας ραῖη, ἔχω).

288. ἐμύοντο. 3 Plur. Imp. mid. from μύομαι, to woo.

— περικτίται. From περι, around, and κτίω to people.

290. ἐλάσειε. This = to plunder. Cf. Il. I. 154, οὐ πάποτ' ἐμὰς βοῦς ἤλασαν.

— βίης Ἴφικληίης. This is a common poetical periphrasis for 'the mighty Iphicles.' (cf. Violentia Turni. Æn. XII. 45.) if any farther mention of Iphicles had been made, we should find him spoken of in the masculine, the Greeks, after having expressed a person by a circumlocution, always returning as soon as possible to the person itself. See Porson on Hec. 293, and *infra* 601.

vv. 291—297. The μάντις was Melampus. His brother Bias being a suitor for Pero, he undertook to procure the oxen, though he knew that he should be kept in prison for a year (which explains vv. 293 sqq.): things turned out as he expected: by using his prophetic powers,—which he had shown by demanding to be let out from the building in which he was confined, knowing it to be about to fall,—for the benefit of Iphicles he was released, and received the oxen. Iphicles was desirous of a son, upon which Melampus, on the suggestion of a vulture, told him to drink in water for ten days the rust of a knife with which Phylacus had once accidentally cut his son: he accordingly became father of Podarces. See Dict. of Biog. s. v. In allusion to the taking of the oxen we find in Theocr. III. 43. Τὰν ἀγελὰν χά μάντις ἀπ' Ὀθρονος ἄγε Μελάμπους ἐς Πύλον· ἃ δὲ Βίαντος ἐν ἀγκοῖμησιν ἐκλίθη, Μάτηρ ἃ χαρίεσσα περίφρονος Ἀλφεισιβοίας.

the *Cheloneus* in the *Asia*  
another in *Baotia*

ἑκκοτῶν

The runner here, the letter *ω* to  
bear arms were called ἑκκοτῶν  
and the ~~ἑκκοτῶν~~ <sup>ἑκκοτῶν</sup> came to mean ~~ἑκκοτῶν~~

from *μῆτα* and *ωψ*

for  
ἑκκοτῶν  
ent.

ἑκκοτῶν

ἑκκοτῶν

ἑκκοτῶν  
ἑκκοτῶν  
ἑκκοτῶν  
ἑκκοτῶν

Amp  
Chon  
uel.

Tire  
Mto  
pues i  
row  
Ela u  
Lhian  
in part  
Wial

Mik

μακρος μωσων μακροτος  
as to length, as to breadth see.

ἡ κελεύει γν



“Καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν,  
 “Ἡ ῥ’ ὑπὸ Τυνδαρέῳ κρατερόφρουε γέλματο παῖδε,  
 Κάστορά θ’ ἰππόδαμον καὶ πύξ ἀγαθόν Πολυδεύκεα, 300

Τοὺς ἄμφω ζῶους κατέχει φυσίζοος αἶα’

Οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες

“Ἄλλοτε μὲν ζῶουσ’ ἑτερήμεροι, ἄλλοτε δ’ αὖτε

Τεθνᾶσιν’ τιμὴν δὲ λελόγχασ ἴσα θεοῖσιν.

“Τὴν δὲ μετ’ Ἴφιμέδειαν Ἀλωῆος παράκοιτιν 305

Εἶσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,

Καὶ ῥ’ ἔτεκεν δύο παῖδε, μινυθαδίῳ δὲ γενέσθην,

“Ὅτ’ ἂν τ’ ἀντίθεον, τηλεκλειτόν τ’ Ἐφιάτην,

Ὅς δὴ μηκίστους θρέψε ξείδαρος ἀρουρα ἄρουρα

Καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὀρίωνα· 310

Ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν

Εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργιοι.

Οἷ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ

Φυλόπιδα στήσειν πολυαῖκος πολέμοιο.

301. φυσίς. From φύω to produce, ζῶη life.

— Castor and Pollux had plundered the cattle of the sons of Aphareus, for which there broke out a war, in which Castor was killed by Idas. Pollux prayed to Zeus to be allowed to die with him, on which he was allowed either to live as Zeus's immortal son in Olympus, or to share his brother's fate, and to live, alternately one day in Hades, and another in Heaven. Cf. *Æn.* vi. 121. Si fratrem Pollux alternā morte redemit, Itque reditque viam toties. See Dict. of Biog. s. v. *Dioscuri*.

307. Of these two sons of Iphicles, we find in *Il.* v. 385 sqq. that they put Ares in chains, and kept him imprisoned 13 months, till Hermes, on being informed of it by Eriboea, released him. They were killed at Naxos, by Artemis running between them in the form of a stag, at which

they both shot at once, and so were killed. (See Pind. *Pyth.* iv. 88. Dissen.) As a punishment for their presumption, they were, in Hades, tied to a pillar with serpents, with their faces turned away from each other, and were perpetually tormented by the shrieks of an owl. See Dict. of Biog. s. v. *Alocidæ*.

308. τηλεκλειτόν. From τῆλε far, and κλεός glory.

309. μηκίστους. Superlative of μακρός, the comparative being μάσσων.

310. Orion was a very handsome hunter of Hyria in Bœotia.

311. ἐννεωροι, from ἐννεά nine, and ἔωρα a season: in v. 312. ἐννεορ, is from ὄργυιā a fathom.

313. ἀπειλήτην. 3 dual impft. from ἀπειλέω to threaten. Epic for ἡπειλείτην.

314. πολυαῖκος, from πολὺς much, and αἴσσω to rush.

*επιτελεσασαυσε*

[“Οσσαν ἐπ’ Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ’ Ὀσση  
 Πήλιον εἰνοσίφυλλον, ἔν’ οὐρανὸς ἀμπατὸς εἶη.] 316  
 Καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἤβης μέτρον ἴκουτο·  
 Ἄλλ’ ὄλεσεν Διὸς υἱὸς, ὃν ἠΰκομος τέκε Λητώ,  
 Ἄμφοτέρῳ, πρὶν σφῶϊν ὑπὸ κροτάφοισιν ἰούλους 320  
 Ἀνθήσαι, πυκάσαι τε γένυς εὐανθεῖ λάχνη.  
 “Φαίδρην τε Πρόκριν τε ἶδον καλήν τ’ Ἀριάδην,  
 Κούρην Μίνως ὀλοόφρονος, ἣν ποτε Θησεὺς  
 Ἐκ Κρήτης ἐς γονῶν Ἀθηνάων ἱεράων  
 Ἦγε μὲν, οὐδ’ ἀπόνητο· παρὸς δέ μιν Ἄρτεμις ἕκτα 325  
 Δίη ἐν ἀμφιρῦτῃ Διονύσου μαρτυρήσιν.

315. μέμασαν. 3. plur. 2. pft. from μάω, *I desire*, 2. pft. μέμαα.

— The mountains here mentioned were on the east coast of Thessaly: Pelion being the most Southern. Virgil (*Georgic* i. 282) says ‘Ter sunt conati imponere Pelio *Ossam*,... atque *Ossa* frondosam involvere *Olympum*,’ giving them in an opposite order: this arrangement, say some critics, is not so good as Homer’s, because, as Pelion is the least, and Olympus the greatest of the mountains, it would represent a pyramid resting on its point. Virgil enumerates them in the order in which he would naturally see them in his journey from Athens upwards. (See Butler’s *Geog.* p. 155. *Sec. Edit.*)

316. εἰνοσίφυλλον, from ἐνοσις *a shading*, φύλλα *leaves*.

318. Διὸς υἱός. Apollo; but see on v. 307.

321. Phædra was the daughter of Minos, sister of Ariadne, wife of Theseus, and step-mother of Hippolytus, for whom she entertained an incestuous passion which he refused to gratify, and was, consequently, on her calumniating him to Theseus, destroyed by Poseidon sending a wild bull to frighten his horses. Phædra, on his innocence being told to Theseus

by Artemis, made away with herself. Her story is the subject of the Hippolytus of Euripides.

321. Procris was the wife of Cephalus, who, to try her fidelity, was changed into a stranger by Eos, in which guise he won her love, whereupon she fled to Artemis, who gave her a certain spear which was never to miss its mark; her husband, to whom she became reconciled, accidentally killed her with it. See *Dict. of Biog.* s. v. *Cephalus*.

— Ariadne fled with Theseus from Crete: she was accused by Dionysus of having polluted his temple at Naxos. Her story is exquisitely described in *Catullus* LXIV. 52—265.

324. ἦγε. “*Thought of leading her.*” The force of the impft. is fully seen here.

— ἀπόνητο. Epic 3 sing. 2. aor. mid. of ἀποίνημι (*to profit from*), fut. ἀνήσομαι, aor. 2 ἀνήμην,—ησο,—ητο.

— ἕκτα. 3 sing. Epic 2. aor. from κτείνω *I kill*: Homeric aor. ἕκταν,—ασ,—α.

325. Δίη. Dia was the old name for Naxos.

— ἀμφιρῦτῃ, from ἀμφὶ *around*, ρεῖν *to flow*.

γενυς is cont. from γενυας  
from ing is γενυος to

κτείνω, κτενῶ, ἔκτεινω, ἔκτεινον

Hm. part ἔκτεινον

ἔκτεινον ἔκτεινον  
inf. 2sg. κταίνε

εε

but see κταίνε

for. 2nd. α. κταίνε

part κτας a part κταίνε  
1st. 2nd. ἔκτεινον 3rd. ἔκτεινον  
1st. 2nd. ἔκτεινον

All the characters mentioned in this  
book are to be found in 6th Bk. of David

δεχομαι παρην δεδεγμα  
διε δεξομαι

λογισμ  
εκ' αυτου του τοκου

Buttmann says αμβροτος  
is connected with ποκος late  
sometimes with ποετος

N.B. the negative α is only a  
contraction of ερεο

καλέω to  
omit, deject,  
Calen.

“Μαίράν τε Κλυμένην τε ἴδον στυγερὴν τ’ Ἐριφύλην,

Ἐχρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα. *hunc ad.*

Πάσας δ’ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὀνομήνω,

Ὅστας ἠρώων ἀλόχους ἴδον ἠδὲ θύγατρας·

Πρὶν γάρ κεν καὶ νύξ φθιτ’ <sup>immortal, never sleeping</sup> ἄμβροτος· ἀλλὰ καὶ ὦρη 330

Εὐδew, ἢ ἐπὶ νῆα <sup>night</sup> θοῆν ἐλθόντ’ ἐς ἐταίρους

Ἐκείνου· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.”

Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,

Κληθμῷ δ’ ἔσχοτο κατὰ μέγαρα σκίοντα.

Τοῖσι δ’ Ἀρήτη λευκώλενος ἤρχετο μύθων· *ὠδὲν* 335

“Φαίηκες, πῶς ὕμμιν ἀνήρ, ὅδε φαίνεται εἶναι

Εἰδός τε μέγεθός τε <sup>gentle</sup> ἰδὲ φρένας ἔνδον <sup>mean</sup> εἴσας; *the same animo*

Ξείνος δ’ αὐτ’ ἐμός ἐστιν, ἕκαστος δ’ ἔμμορε τιμῆς· *μεμορε*

Τῷ μὴ <sup>in haste</sup> ἐπειγόμενοι <sup>the same</sup> ἀποπέμπετε, μηδὲ τὰ δῶρα <sup>the same</sup> *μεμφομε*

Οὕτω <sup>the same</sup> χρητίζοντι κολουετέ· πολλὰ γὰρ ὕμμιν *340*

Κτήματ’ ἐνὶ <sup>the same</sup> μεγάρουσι θεῶν *LOT ης fem.* ἰότητι κέονται.”

326. Mæra was the daughter of Proetus and Anteia.

— Clymene was the daughter of Iphis.

— Eriphyle was the wife of the good Amphiaræus, who had sworn to abide by her decision in certain cases: she received from Polynices the fatal necklace of Harmonia, which brought woe to all that possessed it, with which she bribed her husband to go to the siege of Thebes. Her son Alcmaeon murdered her at the instigation of his father. See Dict. s. vv. *Harmonia*, *Amphiaræus*.

327. φίλου ἀνδρὸς is the genitive of price.

330. φθίτο. 3 sing. 2. aor. opt. mid. from φθίω *to perish*. Buttm. Catal. p. 256.

— νύξ. Night and sleep have the epithet ἄμβροτος as being the gifts of the gods.

332. μελήσει. The constructions of μέλει are (1) the dative of the person feeling the care, and the genitive of

the object cared for, as μέλει μοι τοῦδε: (2) the dative of the person, and nominative of the object, as μέλει μοι τοῦτο.

333. Ulysses, after telling Alcinoüs and his court who he was, (ix. 19) relates his labours, dangers, and sufferings up to this point: the narrative being given in the evening (viii. 415.), he thinks that it is time to stop.

338. ἔμμορε. 2. pft. for μέμορε, of μείρομαι, *to share*.

— τιμῆς is the *partitive genitive*.

339. τῷ. This is the dative singular neuter from ὁ, ἡ, τὸ, and = *therefore*.

— ἐπειγόμενοι. prest. part. mid. of ἐπειγώ *to hurry others on*: in the middle, ‘to hurry myself on,’ and, hence, ‘to press on.’

341. κέονται. 3 plur. pres. ind. pass. from κέω *to lay*, the root of κείμαι *I am laid*, and, therefore, *I lie*. See Butt. Catal. p. 142.

Τοῖσι δὲ καὶ μετέειπε γέρων ἦρωσ Ἐχένηος <sup>also here Echeneus was once by her</sup>  
 [Ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν] <sup>the earliest born</sup>  
 “ὦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ’ ἀπὸ δόξης <sup>of the Phaeacians</sup>  
 Μυθεῖται βασιλεία περίφρων’ ἀλλὰ πίθεσθε. <sup>the matter</sup> 345  
 Ἀλκινόου δ’ ἐκ τοῦδ’ ἔχεται ἔργον τε ἔπος τε.”

Τὰν δ’ αὐτ’ Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
 “Τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἔγωγε  
 Ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·  
 Ζεῖνος δὲ τλήτω, μάλα περ νόστοιο χατίζω, 350  
 Ἔμψης οὖν ἐπιμείναι ἐς αὔριον, εἰς ὃ κε πᾶσαν  
 Δωτίνην τελέσω· πομπή δ’ ἀνδρεςσι μελήσει  
 Πᾶσι, μάλιστα δ’ ἐμοί· τοῦ γὰρ κράτος ἔστ’ ἐνὶ δῆμῳ.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, 355  
 Εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ’ αὐτόθι μίμνειν,  
 Πομπήν τ’ ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοίτε,  
 Καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἶη,  
 Πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατρίδ’ ἰκέσθαι·  
 Καί κ’ αἰδιότερος καὶ φίλτερος ἀνδράσιμ εἶην 360  
 Πᾶσιν, ὅσοι μ’ Ἰθάκῃνδε ἰδοίλατο νοστήσαντα.”

Τὸν δ’ αὐτ’ Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
 “ὦ Ὀδυσσεῦ, <sup>in the next breath</sup> τὸ μὲν οὐ τί σ’ εἴσκομεν εἰσορόωντες,  
 Ἡπεροπήν τ’ ἔμεν καὶ ἐπὶ κλοπον, οἶά τε πολλοὺς  
 Βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους, 365

346. ἐκ τοῦδε. I cannot agree with the interpretation “here” given to ἐκ τοῦδε, making it agree with Alcinoüs. The queen could propose, it rested with the king to assent to the proposal or not.

352. εἴσκομεν = εἰς ὃ κε = εἰς ὃ ἄν = εἰς ἄν.

355. ἀριδείκετε. From ἀρί very, and δείκνυμι to point out: cf. the Latin *digito monstrari*.

358. κέρδιον. A neut. comparative formed, as κύδιστος (v. 397) from κύδος *glory*, from κέρδος *gain*.

359. πλειοτέρῃ. Comparative of πλειός, the Ionic for πλέος *full*.

363. εἴσκομεν. This word, = ‘to make, or think like,’ occurs only in present and impf.

365. πολυσπερέας. From πολλός *much*, σπεῖρω to *disperse*.

with

the  
rose  
leaves

the  
rose

the  
rose  
leaves  
leaves

|||

If you understand

KCCWR

Opus, feminine line delicate

11/11  
1878  
10



*Ζεῦ τῶν το ποῦτ το γὰρ ἐν ἰσθμῷ*

Ψεύδεια τ' ἀρτύνοντας ὄθεν κέ τις οὐδὲ ἴδοιτο·

Σοὶ δ' ἐπι μὲν μορφῇ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί,

Μῦθον δ', ὡς ὄτ' ἀοιδὸς, ἐπισταμένως κατέλεξας,

Πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.

Ἄλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον, 370

Εἴ τις ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἄμ' αὐτῶ

Ἴλιον εἰς ἄμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.

Νῦξ δ' ἦδε μάλα μακρῆ, ἀθέσφατος· οὐδέ πω ὦρη

Εὐδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.

Καί κεν ἐς ἠῶ δῖαν ἀνασχοίμην, ὅτε μοι σὺ 375

Τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,

Ὀρη μὲν πολέων μύθων, ὦρη δὲ καὶ ὕπνου·

Εἴ δ' ἔτ' ἀκουόμεναί γε λιλαίαι, οὐκ ἂν ἔγωγε 380

Τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,

Κηδέ' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,

Οἳ Τρώων μὲν ὑπεξέφυγον στονοοῦσσαν αὐτῆν,

Ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

“ Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη 385

Ἄγνῃ Περσεφόνεια γυναικῶν θηλυτεράων,

Ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο

Ἀχρυμένη· περὶ δ' ἄλλαι ἀγγέραθ', ὅσσαι ἄμ' αὐτῶ

367. μορφῇ = *grace*, like the Latin *species*. Cic. de Orat. II. 72, § 294. Adhibere in dicendo *speciem*. Quintil. v. 14 (ad fin.) Locuples et *speciosa* vult esse eloquentia.

— ἐπι and ἐνι are for ἔπεστι and ἐνεσιν.

371. ἄμ' αὐτῶ... εἰς ἄμα. 'The first ἄμα refers to time, the second to place.' Ernesti.

384. The γυνὴ κακῆ is certainly

*Cine*  
Helen, the authoress-in-chief of all the misfortunes that befel the Trojans.

385. The narrative is here resumed from v. 332, as if no interruption had occurred.

388. ἀγγέρατο. 3. plur. plupfct. pass. from ἀγείρω to collect, Ionic for ἡγερμένοι ἦσαν. ἀγείρω, fut. ἀγερῶ. pft. ἡγερκα, p. pass. ἡγερμαι. Plupfct. ἡγέρμην, with the reduplication ἀγγέρμην, —σο, —το, | —μεθον, —σθην, —

Οἴκῳ ἐν Αἰγίσθῳ θάνον καὶ πότμον ἐπέσπον.

Ἔγνω δ' αἰψ' ἐμέ κείνος, ἐπεὶ πλεῦν αἷμα κελαινόν. 390

Κλαῖε δ' ὃ γε λιγέως, θαλεροῦν κατὰ δάκρυν εἴβων, *φοβῆσαι*

Πιτνὰς εἰς ἐμέ χεῖρας, ὀρέξασθαι μενεαίνων. *ἀείβων*

Ἄλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος, οὐδέ τι κίκυς, *κείω*

Οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσω. *ΚΑΡΜΕΤΑ*

Τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395

Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

Τίς νύ σε κῆρ ἐδάμασσε ταηλεγέος θανάτοιο; *ἡ κ' ἔτελες αὐτῷ  
το κ' ἔτελες heart*

Ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,

Ἵρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν; 400

Ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου *ἐξέλειω  
το κ' ἔτελες*

Βοῦς περιταμνόμενον ἦδ' οἰῶν πῶεα καλὰ, *laud as a sheep*

Ἦέ περὶ πτόλιος μαχεούμενον ἦδὲ γυναικῶν;'

“Ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Ἰδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ, 405

Οὐτ' ἔμεγ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,

Ἵρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν,

Οὐτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,

Ἄλλά μοι Αἰγισθος τεύξας θανάτόν τε μόρον τε

Ἔκτα σὺν οὐλομένῃ ἀλόχῳ, οἰκόνδε καλέσσας, 410

σθην, | —μεθα, —σθε, ἀγήγεροντο, from which the form in the text is derived: the form with ἦσαν was adopted as of being less harsh sound than the regular 3rd plural. See 'On the Dialect of Homer.'

392. πιτνὰς. Pres. part. of πιτνῆμι another form of πίπτω to fall.

397. Ἄτρεΐδῃ. Agamemnon was really the son of Pleisthenes, and grandson of Atreus, in whose house he was educated after the death of his father.

400. Ἵρσας. 1. aor. part. act. of ἔρηνμι (R. ὄρω) to arouse. ὄρω, ὄρσω, ὄρσα, ὄρσον, —ω, —αίμι, —αι, —ας.

400. ἀμέγαρτον. From ἀνοί and μεγάριω to annoy: hence anything unpleasant. See Buttm. Lex. s. v.

402. οἰῶν. From οἶς a sheep, which is thus declined: οἶς, οἶδος, οἶλ, οἶν, οἶς, | οἶε, οἶοιν, | οἶες, οἶῶν, οἶσι, οἶας, (οἶς.).

— πῶεα. From πῶν a flock.

410. ἔκτα. See on v. 324.

— οἰκόνδε. See 380. οἴκῳ ἐν Αἰγίσθῳ.

*πιτνῆμι is the present*

deived from κλίνω and αίνω says Schwyzer

κλαίω fut. κλαύσομαι, κέκλαυ

δένω, δέξω, ὡσεκα

δέρομαι, ὡσερόμην, ὡσεξάμην

ὡσεεῖχεται  
ὡσεεῖχάτο

to stretch out  
the hand etc.

δαίω, εδάμω<sup>zan.</sup>, δεδμῆκα, δεδμῆμαι,

εδμῆθην<sup>zan.</sup>, εδάμην<sup>zan.</sup>,

δαός

δαός

δαός

δαός

δαός

δαός

δαός

δαός

τετραμε

ισο. επιτινα

fut. τετρας

ἡ πατέρα, ἐκδομένη, προσδοκῶν

ἢ  
εὐδνος a feast to which each  
man contributed his share

ἢ  
εὐλαπίνον a banquet given by  
the host

joint entertainment and host's own sumptuous feast

προς μ. ἢ α / ἢ (with dat)

dat ob

acc. towards

Δειπνίσσας, ὡς τίς τε κατέκτανε βούν ἐπὶ φάτῃ.

Ἐὼς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἐταῖροι.

Νωλεμέως κτείνοντο, σύες ὡς ἀργιόδοντες,

Οἷ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο

Ἡ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυῖη.

Ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,

Μουνᾶξ κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμινῃ·

Ἄλλά κε κείνα μάλιστα ἰδῶν ὀλοφύραο θυμῷ,

Ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας

Κεῖμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θύεν.

Οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς

Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις

Ἄμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

Βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἢ δὲ κυνῶπις

Νοσφίσαι', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἄϊδαο

Χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρείσαι.

close my eyes  
with my hands?

close of the chin

411. κατέκτανε. See on v. 201.

412. ἄλλοι signifies besides. Cf. Thuc. iv. 19. Διδόντες εἰρήνην καὶ ξυμμαχίαν καὶ ἄλλην φιλίαν πολλήν.

413. νωλεμέως. From νω = ἀνα without, and λέπω to desist.

415. γάμος. A marriage-feast, like τάφος = a funeral-feast.

— ἐράνος. (Derived according to Athenæus 362. E. ἀπὸ τοῦ συνερᾶν to love (ἐρᾶν) in concert = a feast to which each guest contributed, in Latin *cæna collatiicia*.)

— εἰλαπίνῃ = a feast given by a single host. The distinction is found in Odys. i. 225. (Athena finds the suitors feasting, and says) τίς δαίς; ..εἰλαπίνῃ ἢε γάμος; ἐπεὶ οὐκ ἐράνος τάδε γ' ἐστίν.

— τεθαλυῖη. See on v. 192.

420. κρητῆρ. (κεράννυμι to mix) was the large bowl in which the wine

was mixed with water before being passed round to the guests.

422. Κασσάνδρης. She was the daughter of Priam and Hecuba, and was gifted with the power of prophecy: her predictions, however, were never believed. She was Agamemnon's concubine and had two sons, Teledamus, and Pelops, by him, who were put to death by Ægisthus. See Dict. of Biog. s. v.

423, 4. The meaning is, I apprehend, Clytemnestra wished to kill Cassandra over the body of Agamemnon, as an additional piece of spite, but he would not suffer it.

425. ἔτλη bears the following significations: to dare in spite of (1) danger, (2) shame, (3) pride, (4) pain of mind, (5) pity. Monk on Eur. Alc. 285. This belongs to (3). See v. 143, which belongs to (4).

<sup>Andy</sup>  
 ᾠς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός,

[Ἡ τις δὴ τοιαῦτα <sup>μετὰ</sup> φρεσὶν ἔργα βάλῃται.]

Οἶον δὴ καὶ κείνη ἐμήσατο ἔργον αἰκές, <sup>120. ἡμὶν δὲ ἔξοχα καὶ τὸ θέλλουσαν</sup> αἰεταῖον <sup>ἢ μὴ βούλη</sup>  
 Κουριδίῳ τεύξασα πόσει φόνον ἦτοι ἔφην γε 430

Ἄσπασιος παιδεσσω ἰδὲ δμώεσσω ἐμοῖσιν

Οἴκαδ' ἐλεύσεσθαι ἢ δ' ἔξοχα λυγρὰ ἰδυῖα <sup>νεύει ἀπὸ ἀπὸ τοῦ οἴου</sup>

Οἷ τε κατ' αἰσχος ἔχευε καὶ ἔσσομένησιν ὀπίσσω.

Θηλυτέρησι γυναιξί, καὶ ἦ κ' εὐεργὸς ἔησιν.

“ᾠς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον” 435

ᾠ πόποι, ἦ μάλα δὴ γόνον Ἄτρεός εὐρύοπα Ζεὺς

Ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς <sup>ἔχθαι</sup>

Ἐξ ἀρχῆς Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,

Σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.

“ᾠς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπεν” 440

Ἐπὶ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἦπιος εἶναι

Μὴ οἱ μῦθον ἅπαντα πιφασκέμεν, ὅν κ' εὖ εἰδῆς,

Ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

Ἄλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός.

Λίην γὰρ πινυτή τε, καὶ εὖ φρεσὶ μῆδεα οἶδεν,

445

Κούρη Ἰκαρίοιο περίφρων Πηνελόπεια.

Ἡ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς

Ἐρχόμενοι πόλεμόνδε· παῖς δὲ οἱ ἦν ἐπὶ μαζῶ,

Νήπιος, ὃς <sup>ἢ τὴν Πηνελόπειαν</sup> πον νῦν γε μετ' ἀνδρῶν ἴζει ἀριθμῶ,

Ὀλβιος ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθὼν,

450

Καὶ κέῖνος πατέρα προσπύξεται, ἦ θέμις ἐστίν.

427. κύντερον. A neuter comparative formed from κύων a dog.

430. κουριδίω. For the significance see Butt. Lex. s. v.

431. ἔφην ἀσπασίος ἐλεύσεσθαι. See on v. 29.

436. ᾠ πόποι. This is an exclamation of anger, surprise, or pain as here, and = Latin *parā!*

441. τῶ. See v. 339.

— εἶναι. See v. 120.

Βαδδωα. ~~παρ.~~ To lay up, to hearse  
as thoughts in the mind

Buttman says Koveidiv does not mean  
youthful but lawful. The notion being  
set from virgin purity as being ~~old~~ rights.

addressed him in reply

HEV SE

VH EKOS

copie  
- over  
mine

the  
copying

lot

vous

vous

voye

voye

whether you have it any more being above anywhere  
(toy)

πλοιο  
elements

εοτ & μ ε ν would be int. post

the man  
example  
the man  
the man

smithy

smithy  
smithy



Ἦ δ' ἐμὴ οὐδέ περ υἱος ἐνιπλησθῆναι ἄκοιτις  
 Ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.  
 [Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν  
 Κρύβδην, μηδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαίαν 455

*μενεω* Νῆα κατισχέμεναι, ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]  
 Ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 Εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο,  
 Ἦ που ἐν Ὀρχομενῶ ἢ ἐν Πύλῳ ἡμαθόεντι  
 Ἦ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460  
 Οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δίος Ὀρέστis·

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

Ἄτρείδῃ, τί με ταῦτα διείρσαι; οὐδέ τι οἶδα,  
 Ζώει ὃ γ' ἢ τέθνηκε· κακὸν δ' ἀνεμῶλια βάξειν.  
*did εσομαι to make one express*

“Νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465

*but for εστ, η καὶ μεν* Ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·  
 Ἦλθε δ' ἐπὶ φυγῇ Πηληϊάδew Ἀχιλλῆος  
 Καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
 Αἰαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε  
 Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 470

Ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο,  
 Καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,  
 Σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσειαι ἔργον;

*Why with you plan some thing broken exp...*

452. ἐνιπλησθῆναι. 1 aor. inf. pass. from ἐμπίπλημι to fill, fut. πλήσω, pft. πέπληκα, p. pass. πέπλησμαι, 1 aor. ἐπλήσθην.

— υἱος. Genitive from υἷς, another form of υἱός a son.

453. πέφνε. See on v. 135.

464. ἀνεμῶλια. From ἀνεμος a

wind,—ὄλιος being a termination only, as in v. 249.

— βάξειν is nearly always used of foolish or insolent language. Esch. S. c. Th. 483. ὧς ὑπέραυχα βάζουσιν ἐπὶ πτόλει. See infra 511.

471. Ἀιακίδαο. Æacus was the grandfather of Achilles.

474. μήσειαι. 2 sing. fut. of μῆδομαι to plan.

Πῶς ἔτλης Ἄϊδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475

Ἄφραδέες ναίουσι, βροτῶν εἶδωλα καμόντων;

“Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

“ὦ Ἀχιλεῦ Πηλέος υἱέ, μέγα φέρτατ’ Ἀχαιῶν,

Ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλήν

Εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἰκοίμην· 480

Οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς

Γῆς ἐπέβην, ἀλλ’ ἀλὲν ἔχω κακά· σείο δ’, Ἀχιλλεῦ,

Οὗ τις ἀνὴρ προπάροιθε μακάρτατος οὐτ’ ἄρ’ ὀπίσσω·

Πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν τίω τοιαύτω

Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485

Ἐνθάδ’ ἐὼν τῷ μή τι θανῶν ἀκαχίζεν, Ἀχιλλεῦ·

“Ὡς ἐφάμην, ὃ δέ μ’ <sup>ἡμιθέος τελευτῆς</sup> αὐτίκ’ ἀμειβόμενος προσέειπεν·

Ἐμὲ δὲ μὴ μοι θάνατ’ ἐπιπέσειν <sup>ἡ ἐπιπέσειν</sup> παραυδά, φαίδιμ’ Ὀδυσσεῦ.

Βουλοίμην κ’ ἐπάρουρος ἐὼν θητεύμεν ἄλλω,

Ἄνδρ’ ἀκλήρω, ᾧ μὴ βίωτος πολλὸς εἴη, ἡ βίωτος 490

Ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

Ἄλλ’ ἄγε μοι τοῦ παιδὸς ἀγαθοῦ μῦθον ἐνίσπε,

Ἢ ἔπετ’ ἐς πόλεμον πρόμος ἔμμεναι, ἧὲ καὶ οὐκί.

Εἰπέ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι, ἡ ἐν ἐκείνῳ

Ἢ ἔτ’ ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495

476. καμόντες. (2 aor. part. of κέμνω I labour) =, according to Buttm. Lex. s. v. the weary, the weak; we find, however, κεκημηκότες for the dead in Æsch. Suppl. 158. and κεκημηώτες in Thuc. III. 59.

478. Πηλέος must be read as a dissyllable.

— φέρτατος is the superlative of φέρης good, which however, is not found.

483. μακάρτατος. Is superlative for comparative from μάκαρ blessed.

488. παραυδά = to speak of by the way, incidentally, lightly.

489. ἐπάρουρος = from ἐπί on, ἀρούρα the soil, in Latin ascriptus gleba.

— θητεύμεν = to be a θῆς or serf. 490. Before ἧ we must supply μάλλον, according to the common usage, as in θέλω τύχης σταλαγμῶν ἢ φρενῶν πίθων.

492. The son was Pyrrhus or Neoptolemus.

— ἐνίσπε. 2 aor. imp. of ἐνέπω to say: aor. 2 ind. ἐνίσπων.

495. πόλεσιν. Dat. plur. masc. for πολλοῖσιν, formed regularly from πολλός.

This word may refer to the loose shale on  
the side of the rock.

ΚΕΧΤΩΝ to have the appearance

Thrown rather as a seat behind ~~the~~ by  
another to fill the ground.

ΚΙΔΥΕΟΣ inheritance

Achilles was the head of the Myrmidon law

in  
the  
with  
the  
from

is a  
the  
as be  
and

or  
a

Attie in Thessaly Phthiotis

etc, Scyros to help.

οτοϋεω to come to detect Latē  
here, to cause another to fear  
next with indolence Keep him out of our  
hands

Scyros north of Euboea  
when we would take counsel we did so  
rather implies an habitual action

- +kw Iou form for habitual action

ε of dat ins never elided in Homer  
a long syllable before a vowel becomes that

Q. 512 Kαε is short

Ἡ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,  
 Οὔνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.

Οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο, *rays*  
 Τοῖος ἐὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ

Πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν. *warding off* 500

Εἰ τοιόσδ' ἔλθοιμι μίνυνθα περ ἐς πατέρος δῶ, *nom; for ὄνομα ἡλικίας*  
 Τῶ κέ τεω στύξαιμι μένος καὶ χεῖρας ἀάπτους, *not to be touched with*

Οἱ κείνον βιώνονται ἐέργουσίν τ' ἀπὸ τιμῆς. *είερονουν*

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον”

“Ἦτοι μὲν Πηλῆος ἀμύμονος οὔ τι πέπυσμαι, 505

Αὐτὰρ τοι παιδὸς *at his side* γε Νεοπτολέμοιο φίλοιο  
 Πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις”

Αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἔστην

Ἦγαγον ἐκ Σκύρου μετ' εὐκνήμιδας Ἀχαιοῦς. *at the side of the ship*

Ἦτοι ὄτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510 *κ' νηπιὸς ἀπὸ*

Αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μῦθων. *at the bow for, ἡμάρτανε*

Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.

Αὐτὰρ ὄτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῶ, *καὶ ἐν ἄμα*

Οὔ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ *in fight*

Ἄλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἴκων, 515 *yielding*

500. ἀμύνων. This verb takes the *accusative of the object* warded off, the *dative of the person* from whom it is warded; *either of these is often omitted*. See Arnold on Thuc. i. 42.

501. δῶ. By apocope for δῶμα.

502. τεω = τιω.

— στύξαιμι. 1 aor. opt. act. of *στυγέω* to hate. *Στυγέω* = *στύγος ποιεῖν* to cause to be hateful.

— ἀάπτους, from *d* not and *ἄπτομαι* to touch, = *that may not be touched*.

503. τεω—οι. The individual is put first, and then the class to which he belongs: the contrary is more usual. Cf. II. XIX. 260. ἀνθρώπους

τίνονται, ὅτις κ' ἐπιόρκον ὁμόσση. See Jelf Gk.Gr. § 819.

— ἐέργουσιν. *είργειν* = to shut out from, *excludo*; *είργειν* = to shut into, *includeo*.

512. νικάσκομεν—οἶω. See on v. 212.

513. χαλκός. Is used of *anything of metal*, particularly arms: hence we find in Pind. Pyth. III. 48. (Dissen.) *πόλιος*, the distinguishing epithet of iron, applied to it.

514. πληθυί. Ionic for *πλήθει*, from *πληθύς*.

515. προθέεσκε. 3 sing. imp. of *προθέω* to run before, Ionic for *προέθει*.

Πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δηϊοτήτι. *δὲ δαίμων*

Πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

Ἵσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,

Ἄλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,

Ἴρω Ἐυρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι 520

Κήτειοι κτείνοντο γυνάων εἵνεκα δῶρων.

Κεῖνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.

Αὐτὰρ ὄτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειὸς,

Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,

[Ἡμὲν ἀνακλῖναι πυκνῶν λόχων ἢδ' ἐπιθεῖναι,] 525

Ἐνθ' ἄλλοι Δαναῶν ἠγήτορες ἠδὲ μέδοντες

Δάκρῳ τ' ὠμόργυντο, τρέμον θ' ὑπὸ γυῖα ἐκάστου·

Κεῖνον δ' οὐ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν

Οὐτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν

Δάκρῳ ὀμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530

Ἰππόθεν ἐξέμεναι, ξίφειος δ' ἐπεμαλετο κώπη

Καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοῖνα·

518. ὅσσον = ὅτι τοσοῦτον. Cf. Hdt. i. 31. ἐμακάριζον τὴν μήτερα, οἷων τέκνων ἐκύρησε. See Jelf's Gk. Gr. 804. 9.

519. κατενήρατο. 1 aor. mid. of καταναίρομαι to slay.

520. Eurypylus was the son of Astyoche, the daughter, or sister, of Priam, who, by the gift of a golden vine, (v. 521.) induced her to send him to the war. His father Telephus, on the Greeks having invaded Mysia, of which he was king, was wounded by Achilles: for a long time he could not be cured, till at length, the oracle having declared that Troy would not be taken without him, the rust from the spear with which he had been wounded healed him. From him the saying τηλεφεία τραύματα arose. See Dict. of Biog. s. v.

521. Κήτειοι. These were probably a nation of Mysia, living on the banks of the Cetius.

523. Ἴππον. This is the celebrated wooden horse by which, according to tradition, Troy was taken. Epeius is mentioned in *Æn.* ii. 264. as *doli fabricator*. The heroes inside were, on the same authority, Thessander, Sthenelus, Ulysses, Acamas, Thoas, Neoptolemus, Machaon, Menelaus, and Epeus.

524. ἐτέταλτο. 3 sing. plup. pass. of τέλλω to order.

525. ἀνακλῖναι, ἐπιθεῖναι, are respectively to *draw back*, and *close the trap-door* of the horse.

527. ὀμορξ. 3 plur. 1 aor. mid. of ὀμορξνυμι: to *wipe*. ὀμορξω, ὀμορξα.

531. κώπη is the *handle* (1) of an *oar*, (2) a *sword*, (3) a *key*. XXI. 7. (4) a *torch*.

waste

= α<sup>2</sup> π<sub>2</sub>

2 part

- group

How was the faintest I believe

ὁμοετρομε 1 an mid. ὁμοεξάμετρο  
τετραμετρο δέκαμετρο  
The limits of each lettered under line

επταμετρο ~~επταμετρο~~ ὁμοεξάμετρο ὁμοεξάμετρο  
επταμετρο

ΤΟΥ ΥΠΟΥΧΟΥ  
ΕΠΙΤΡΟΠΟΥ  
ΤΗΣ ΜΕΤΡΗΣΕΩΣ  
ΤΗΣ ΜΕΤΡΗΣΕΩΣ

ΤΕΤΡΑΜΕΤΡΟΙ ΕΠΕΤΑΜΕΤΡΟΙ

Phthia was the country of Aeneas

εὐχόμενος ἄνθρωπος.

εὐχόμενος to strive does not equal εὐχόμενος  
εὐχόμενος regular word in Attic Greek for going to school  
or to receive some  
continually to the  
path.

εὐχόμενος ἄνθρωπος. I placed

so that εὐχόμενος is that for εὐχόμενος

Aeneas son of Pelion king of Iolania

The Trojans were advised when by Hecuba  
to declare which of the two had done them  
most damage to them in the war, for Venus  
had given off the arms of Achilles to be presented  
to the crown of the Greeks.

out of cities  
was adv.  
to be in an

εὐχόμενος  
to be in an  
to be in an



Ἄλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέραμεν αἰπῆν,  
 Μοῖραν καὶ γέρας ἔσθλον ἔχων ἐπὶ νηὸς ἔβαιων  
 Ἀσκηθῆς, οὐτ' ἄρ βεβλημένος ὄξεί χερσὶν  
 Οὐτ' αὐτοσχεδίην οὐτασμένους, οἶά τε πολλὰ  
 Γίνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαινεται Ἄρης.

“Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο  
 Φοῖτα μακρὰ βιβῶσα κατ' ἀσφοδελὸν λειμώνῃ,  
 Γηθοσύνη ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.

“Αἱ δ' ἄλλαι ψυχαὶ νεκῶν κατατεθνηώτων  
 Ἔστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἐκάστη.  
 Οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο  
 Νόσφιν ἀφροστήκει, κεχολωμένη εἵνεκα νίκης  
 Τὴν μιν ἐγὼ νίκησα δικάζομενος παρὰ νηυσὶν  
 Τέχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ,  
 Παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

Ἦς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω·  
 Τοῖν γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευεν,  
 Αἴανθ', ὃς πέρι μὲν εἶδος πέρι δ' ἔργα τέτυκτο  
 Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
 Τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχλοῖσιν  
 Ἄϊαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες  
 Οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων

536. αὐτοσχεδίην. This = αὐτοσχεδέσθην, in a close fight.

539. ἀσφοδελόν. This is a plant of the lily kind, planted about graves: the shades are popularly said to haunt a meadow in which it grew thickly.

540. ὃ = διὰ τοῦτο ὅτι.

543. Ajax and Ulysess had contended for the armour of Achilles, and Agamemnon, by the advice of Athena,

awarded the price to the latter. See Ovid. Met. xiii. 1—398.

548. ὡς ὄφελον = how I ought. The different methods of expressing a wish in Greek are, εἰ, εἴθε, ὡς, πῶς ἂν with the optative, or εἴθ' ὄφελον, ὡς ὄφ, ὄφ alone, with the infinitive.

549. κεφαλὴν = a man. cf. Hor. Od. i. 24. Quis desiderio sit pudor aut modus, Tam cari capitis?

554. λήσεσθαι. Fut. of λανθάνω to forget.

καὶ  
 διεπέρασεν  
 to lay waste

then at length

διακέρσθω  
 her - εσω  
 lefty

λίπος = αἰκίος

in close combat

as for the with hand

ἐπιμειγνυμένη

τευχέων  
 τυγχάνω

550  
 ἢ κείνη ἢ ἐκείνη

ἢ κείνη ἢ ἐκείνη  
 hence to be

Οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισιν 555

Τοῖος γάρ σφω πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ  
Ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο

Ἀχινύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος  
Αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν

Ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν. 560

Ἄλλ' ἄγε δεῦρο, ἄναξ, ἕν' ἔπος καὶ μῦθον ἀκούσης  
Ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν·

“Ὡς ἐφάμην, ὁ δὲ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας  
Ψυχὰς εἰς Ἐρεβος νεκῶν κατατεθνηῶτων.

Ἐυθα χ' ὁμῶς προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν· 565

Ἄλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισιν  
Τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηῶτων.

“Ἐνθ' ἦτοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,  
Χρῦσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσι,

Ἡμενον· οἱ δὲ μιν ἀμφὶ δίκας εἶροντο ἄνακτα, 570

Ἡμενοι ἑσταότες τε κατ' εὐρυπυλῆς Ἀΐδος δῶ.

“Τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα  
Θῆρας ὁμοῦ εἰλεύντα κατ' ἀσφοδελὸν λεμῶνα,

Τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι  
Χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγῆς. 575

“Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,

Κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κείτο πέλεθρα,

Γῦπε δὲ μιν ἐκάτερθε παρημένω ἦπαρ ἔκειρον,

Δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνητο χερσίν·

560. τεῖν. Doric for σοι.

568. Minos, the legendary lawgiver of Crete, gave, with Rhadamanthus and Aeacus, laws to the dead in Hades.

573. εἰλεύντα: Ion for εἰλοῦντα. cf. Hor. Od. ii. 13. ad. fin. Nec curat Orion leones Aut timidos agitare lyncas.

574. οἰοπόλοισιν. from οἶος solitary.

575. ἀαγῆς. from a not, ἀγνυμι to break.

577. πέλεθρον, always used by Homer as a square measure, is adopted as the rendering of *jugerum*, an acre, though not exactly equivalent to it.

579. δέρτρον (δέρω to flay) is the skin that wraps the bowels. Lat. *omentum*.

— Cf. Hor. Od. III. 4. ad fin. Incontinentis nec Tityi jecur | Relinquit ales, nequitiae additus custos.

αλετριτης one who uses a spear

ἐκ ἐνδως τῶν ἐκ ἐλυσσω

ἔγχευ and ἔργε

mid

vw  
Dy upo  
titul  
mit.

d W  
Woh

TW

TW

right  
hand

ἐλκέω part. pres. of ἐλκω to draw

ἐσταώς part. of ἕστα pres. of ἵστημι

standing in a lake

κερος κελαίω to come up to  
στευτο part. pres. of ἑστευετο 3 sing. incho.  
of ἵστα στευομαι = ἵσταμαι  
ἀπολευκομένην part. pres. of ἀλευομαι  
2 aor. mid.

ἕψω part. pres. of ἕψω to heat  
ἵθω to push forward, μάσσομαι to chew  
ῥιπτάσκον part. pres. of ῥιπτάσκειν  
to rub

ῥιπτάσκον part. pres. of ῥιπτάσκειν  
When it was a the point of top of  
over the summit

ῥάσ  
ῥάσ  
ῥάσ  
ῥάσ

ῥάων  
ῥάεσσι

ῥάσσι part. pres. of ῥάσσειν to rub

Λητώ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν, 580  
 Πυθῶδ' ἔρχομένην διὰ καλλιχόρου Πανοπήος.

“Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,  
 Ἔσταότ' ἐν λίμνῃ ἢ δὲ προσέπλαζε γενεῖω.

Στεῦτο δὲ διψᾶων, πῖεῖν δ' οὐκ εἶχεν ἐλέσθαι. 585

Ἄσσοι γὰρ κύψει ὁ γέρων πῖεῖν μενεαίνων, 585

Τοσσάχ' ὕδωρ ἀπολέσκει ἀναβροχέν, ἀμφὶ δὲ ποσσὶν

Γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.

Δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χεε καρπὸν, 590

Ὀγχυαί, καὶ ροαί, καὶ μηλαί ἀγλαοκαρποί,

Συκέαι τε γλυκεραί, καὶ ἐλαίαι τηλεθώσαι. 590

Τῶν ὁπότ' ἰθύσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι,

Τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκίοεντα.

“Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,

Λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

\*Ἦτοι ὁ μὲν σκληριπτόμενος χερσὶν τε ποσσὶν τε

Λᾶαν ἄνω ὤθεσκε ποτὶ λόφον ἄλλ' ὅτε μέλλοι

Ἄκρον ὑπερβαλέει, τότ' ἀποστρέψασκε κραταῖς.

Αὐτίς ἔπειτα πέδονδε κυλινδετο λᾶας ἀναιδῆς.

Αὐτὰρ ὁ γ' ἄψ ὤσασκε τιταινόμενος, κατὰ δ' ἰδρῶς

581. καλλιχόρου. = with beautiful (καλὸς) dancing-places (χοροί).

582. Tantalus was punished either (1) for revealing the counsels of the gods, or (2) for cooking and serving up his son Pelops, or (3) for robbing the table of the gods.

584. στεῦμαι. 3 sing. Impft. of στεῦμαι which is connected with ἴστημι.

586. ἀναβροχέν. 2 Aor. Part. Pass. from ἀναβρόχω to swallow up.

587. καταζήν. lengthened form of κατέζαινε, impft. of καταζαίνω to drag.

588. ὑψιπέτηλα. from ὑψί on high, πέτομαι to soar.

588. κατακ. from κατὰ downwards, κρὰς the head.

591. μάσασθαι. 1 Aor. Inf. mid. of μάω to touch.

593. Sisyphus' punishment is ascribed to divers causes, fraud and cruelty being the predominant.

594. ἀμφ. sc. χερσίν.

596, 598. The slow spondaic, and quick dactylic movements in these lines admirably represent the ascent and descent of the stone. Similar to them are Virgil's Quadrupedante putrem sonitu quatit ungula campum (of a gallop of horses, Æneid viii. 596.) and Illi inter sese magnâ vi brachia tollunt! (of the Cyclops, Georgic iv. 174.)

<sup>Quot</sup> Ἐρῶρεν ἐκ μελέων, <sup>intrans.</sup> κούη δ' ἐκ κρατὸς ὀρώρει. 600

“ Τὸν δὲ μετ' εἰσενόησα βίην Ἑρακληΐην,  
Εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσιν  
Τέρπεται ἐν θαλῆς καὶ ἔχει καλλίσφυρον Ἑβην.

[Παῖδα Διὸς μέγαλοιο καὶ Ἑρῆς χρυσοπεδίλου.]  
Ἄμφι δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὧς, 605

Πάντοσ' ἀτυζομένων· ὁ δ', ἐρεμνῆ νυκτὶ εὐκίως,  
Γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρήφι οἴστρον,  
Δεινὸν παπταίνων, αἰεὶ βαλέοντι εὐκίως.

Σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσι <sup>αιων</sup> ἀορτήρ  
Χρῦσεος ἦν τελαμών, ἵνα θέσκελα <sup>αιων</sup> ἔργα τέτυκτο, 610

Ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,  
Ἑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.  
Μὴ τεχνησάμενος μῆδ' ἄλλο τι τεχνήσαιο,

Ὅς κείνων τελαμῶνα ἐὴν <sup>αιων</sup> ἐγκάτθετο τέχνη. 615

Ἐγὼ δ' αὐτίκα κείνος, ἐπεὶ ἴδεν ὀφθαλμοῖσιν,  
Καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·  
Ἐδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,

Ἄδειλ', ἧ τινα καὶ σὺ κακὸν μόρον ἠηγήάζεις, 620

Ὅν περ ἐγὼν ὀχέεσκον ὑπ' ἀγὰς ἠελίοιο.

Ζητὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἴζυν 620

Εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ <sup>αιων</sup> χεῖροισι φωτὶ 620

Δεδμημένῃ, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.

600. ὀρώρει. 3 sing. Plupft. of ὀρνημι.

601. See on v. 290, for βίη. Ἑρ.

607. γυμνὸν. taken out of the case.

610. τέτυκτο. 3 sing. Plupft. pass. for ἐτέτευκτο from τεύχω to work.

613. In this line the two negatives make the wish stronger. cf. iv. 684 μή μνηστεύσαντες μῆδ' ἄλλοθ' ὀμιλήσαντες | Ὑστάτα καὶ πύματα νῦν ἐνθαδε δειπνήσειαν. Divers editors and Translators of this passage utterly

disregard the absence of the article before τεχν; and render μὴ τεχνήσαιο as if it were οὐκ ἂν τεχνήσαιο!

619. ὀχέεσκον. Epic. impft. of ὀχέω to have.

621. ἀπειρεσίην. from a not, and πείρας a boundary.

— χεῖρ. Eurystheus.

622. δεδμημένῃ. Plupft. Pass. of δαμάω to subdue.

Termination  $\epsilon\omega$  you and dot sing. and plu.

κεῖτος see of κείω

κεῖτος now strength

~~take me instantly in act to show~~

σπουδον the antler

κεῖτος a thoe

κεῖτος to perfectness or serenity

When one instantly in the act to show  
work work

When wonderful workmanship was displayed

of  
In any he who has fashioned that  
best by his craft never fashion  
may this besides

οἶον  $\omega\epsilon\omega$

mid to speak to oneself  
Iac. ἀναείω

ΕΥΟ  
Iac.  
7450

Plutarch says this line was  
put in by Pissistratus  
with more than mortal deed

applied  
in itself

κλεις  
κλειος  
κλειδα, κλειν

κλειδες  
κλειδας, κλεις

97

Ion. κλεις  
κλειος  
κλειδα



Καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον  
 Φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἄεθλον.

Τὸν μὲν ἐγὼν ἀνένεικα καὶ ἤγαγον ἐξ Ἀΐδαο· 625  
 Ἑρμείας δέ μ' ἔπεμψεν ἰδέ γλαυκῶπις Ἀθήνη·

“Ὡς εἰπὼν ὁ μὲν αὐτὶς ἔβη δόμον Ἀΐδος εἴσω,  
 Αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι  
 Ἀνδρῶν ἠρώων οἳ δὴ τὸ πρόσθεν ὄλουτο.

Καί νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ· 630  
 [Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα.]

Ἄλλα πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν  
 Ἥχῃ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἦρει,  
 Μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου  
 Ἐξ Ἀΐδεω πέμψειεν ἀγανὴ Περσεφόνηα. 635

Αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἑταίρους  
 Αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 Οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

Τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κύμα ῥόοιο,  
 Πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος. 640

623. The 11th of the 12 labours of Hercules was the bringing of Cerberus from Hades.

634. These words are a periphrasis for Gorgon, a monstrous figure. The three Gorgons, Stheino, Euryale, and

Medusa were monstrous beings, the head of Medusa changing all that looked at it into stones.

367. The ship was fastened to the shore by these stern-cables.

## ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ. Μ.

"Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὀκεανοῖο  
 Νηῦς, ἀπὸ δ' ἔκετο κύμα θαλάσσης εὐρυπόροιο  
 Νῆσόν τ' Αἰαίην, ὅθι τ' ἠοῦς ἠριγενείης  
 Οἰκία καὶ <sup>pleasant house, village</sup> χοροὶ εἰσι καὶ ἀντολαὶ ἠελίοιο, *lands*  
 Νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, 5  
 Ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ <sup>beach</sup> ῥηγμῖνι θαλάσσης. *in the surf*  
 Ἔνθα δ' ἀποβρίζαντες ἐμείναμεν ἡῶ διαν.  
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς, *with rosy step*  
 Δὴ τότε ἔγων ἐτάρους προΐειν ἐς δώματα Κίρκης  
 Οἰσέμεναι νεκρὸν Ἑλπήνορα τεθνηῶτα. 10  
 Φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ, *beach*  
 Θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.  
 Αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,  
 Τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες

9. προΐειν. This is an anomalous form of the imperfect of προΐημι *I send forward*: προΐημι, Impt. προΐεον, —ίον: another form is προΐην. The form in the text is found in IX. 88: x. 100. See Buttm. Catal. p. 116.

10. οἰσέμεναι. Ionic fut. for οἴσειν, of φέρω *I bear*.

13. ἐκάη. 3 sing. 2. aor. pass. from καίω *I burn*.

14. χεύαντες. 1. aor. part. act. from χέω *I heap*. χέω, fut. χέσω and χέω; 1. aor. ἔχεα, ἔχουσα, and (Epic) ἔχενα. Buttm. Catal. p. 265.

— τύμβον. Cf. *Iliad* XVI. 456. ὄφρα ἐ ταρχύσωσι κασίγνητοὶ τε ἔται τε | τύμβω τε στήλῃ τε, τὸ γὰρ γέρας ἐστὶ θανόντων. For the story of Elpenor, see XI. 51—80.

2 ἀκκρομα with acc. to arrive at

is of

ἄνω (son) fem  
ἄνω ἄνω  
ἄνω ἄνω  
ἄνω ἄνω

ἀκροβίβω to sleep enough, to sleep till quite refreshed  
we slept soundly and awakened the halibut  
with rosy toes! unlocking the east morning

ἀκροβίβω pointed  
ἀκροβίβω to break  
ἀκροβίβω next. to project

Each his own task

ἑαπτω to stick together  
from a diastema contraction

δαω to distribute

made the last two and set down result  
to κρῶσελεδεκτο pho. perf. δερω

ἑξεεεεω to inquire after

ἑβω defective

ιδεω to plus it

Πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν.

15

“Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν” οὐδ’ ἄρα Κίρκην

Ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ’ ὤκα

Ἦλθ’ ἐντυναμένη· ἅμα δ’ ἀμφίπολοι φέρουσ’ αὐτῇ

Σίτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.

20

Ἡ δ’ ἐν μέσσω σταῖσα μετηύδα δία θεάων·

20

Ἐσχέτλιοι, οἳ ζῶντες ὑπήλθετε δῶμ’ Ἀΐδαο,

Διοσθανέες, ὅτε τ’ ἄλλοι ἅπαξ θνήσκουσ’ ἄνθρωποι.

Ἄλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον

Αὔθι πανημέριοι· ἅμα δ’ ἠοῦ φαινομένηφιν

Πλεύσεσθ’· αὐτὰρ ἐγὼ δεῖξω ὁδὸν ἠδὲ ἕκαστα.

25

Σημανέω, ἵνα μὴ τι κακοῦρραφίη ἀλεγειῶν *causing anguish*

Ἡ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες·

“Ὡς ἔφαθ’, ἡμῖν δ’ αὐτ’ ἐπεπιθέτο θυμὸς ἀγήνωρ.

Ὡς τότε μὲν πρόπαν ἡμαρ, ἐς ἥλιον καταδύντα,

Ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθην ἠδύ·

30

Ἡμος δ’ ἥλιος κατέδυνε καὶ ἐπὶ κνέφας ἦλθεν,

*inexpressible*

Οἳ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,

Ἡ δ’ ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἔταίρων

Εἰσέ τε καὶ προσέλεκτο, καὶ ἐξερέειεν ἕκαστα·

Αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.

35

Καὶ τότε δὴ μ’ ἐπέεσσι προσηύδα πότνια Κίρκη·

Ἐταῦτα μὲν οὕτω πάντα πεπειράνται, σὺ δ’ ἄκουσον

Ὡς τοι ἐγὼν ἐρέω· μνήσει δέ σε καὶ θεὸς αὐτός·

16. διείπομεν. 1. plur. Impft. of διέπω to manage.

19. κρέα. Accus. plur. of κρέας flesh, for κρέατα.

26. κακοῦρραφίη. From κακὸν mischief, and ῥάπτω to sew, hence, to contrive, devise.

27. ἢ ἀλὸς. See on XI. 67.

30. ἄσπετος. From ἀ νοί, εἰπεῖν to describe = such as cannot be described for greatness.

32. The idea of motion in παρὰ πρυμνήσια is observable.

34. εἶσε. 3 sing. 1. aor. ind. act. from the root Εω. εἶσα is a defective verb signifying to seat or place.

— προσέλεκτο. 3 sing. syncop. 2 aor. mid. from προσλέγω to lay to sleep by: 2. aor. mid. ἐλεγόμην, ἐλέγμην. See on XI. 62.

Σειρήνας μὲν πρῶτον ἀφίξεις, αἶ ρά τε πάντας  
 Ἀνθρώπους θέλγουσιν, ὃ τίς σφέας εἰσαφίκηται. <sup>whom you know</sup> 40  
 Ὅς τις αἰδρεῖη πελάση καὶ φθόγγον ἀκούση  
 Σειρήνων, τῷ δ' οὐ τι γυνή καὶ νήπια τέκνα  
 Οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυται, <sup>means children</sup>  
 Ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν αἰδοῖη, <sup>in mind</sup>  
 Ἥμεναι ἐν λειμῶνι πολὺς δ' ἄμφ' ὄστεόφιν θῖς 45  
 Ἀνδρῶν πυθομένων, περὶ δὲ ῥῖνοι μινύθουσιν.  
 Ἀλλὰ παρεξέλααν, ἐπὶ δ' οὐατ' ἀλεῖναι ἑταίρων  
 Κηρὸν δεψήσας μελιθδέα, μή τις ἀκούση <sup>2. pres. pres. part.</sup>  
 Τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἶ κ' ἐθέλησθα, <sup>for</sup>  
 Δησάντων σ' ἐν νηὶ θοῆ χειράς τε πόδας τε 50  
 Ὅρθον ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,  
 Ὅφρα κε τερπόμενος ὄπ' ἀκούης Σειρήνοῦιν.  
 Εἰ δέ κε λίσσῃαι ἑτάρους λῦσαί τε κελεύης,  
 Οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων.

39. Σειρήνας. Of these 'monstra maris' (Ov. Ar. Am. III. 311.) there were two, or, according to others, three: on being surpassed in music by Orpheus, when the Argonauts were passing their island, they threw themselves into the sea and were changed into rocks. Their birth, &c. will be found in Apoll. Rhod. IV. 803. sqq.

45. ὄστεόφιν. This suffix φιν is annexed to substantives both in the singular and plural, always without any change in the root: it expresses the relation of no other case but the genitive (as here), or dative. A preposition is sometimes added, as ἐξ εὐνήφι θορεῖν. Jelf's Gk. Gr. §. 82.

47. ἐλάαν. Epic future of ἐλαύνω to drive, for ἐλάν. For the infinitive. See on XI. 121.

50. δησάντων. 3. plur. imper. 1. aor. act. of δέω to bind, for δεσάτωσαν: ἔδησα, δῆσον, — ατω; — ατον — ατων; — ατε, ατωσαν and — ατων.

— σε χείρας. The accusatives are

the parts bound, and put to define the action more accurately. See Jelf's Gk. Gr. § 545, 5.

51. ἰστοπέδῃ. This was most likely a piece of wood to which the mast was bound, one of the παραστάται usually found on board of triremes. See Dict. of Antiqq. s. v. Navis. p. 789. (Sec. Edit.)

— αὐτοῦ is the mast: ἰστοπέδῃ = πέδῃ ἰστοῦ the mast-band, so αὐτοῦ agrees with ἰστοῦ.

— πείρατα from πείρατ' a rope.

— ἀνήφθω. 3 sing. perfect imper. pass. from ἀνάπτω to fasten up: ἀνάπτω, ἄψω, ἦφα, ἦμαι: imperatīve ἦψο ἦφθω.

54. δεόντων. 3 plur. pres. Imp. of δέω to bind, for δείτωσαν. δέω, pres. imp. δέε, δέι; δεέτω, δείτω; δέετον, δείτον; δέωμεν. δέετε, δείτε; δεέτωσαν, δείτωσαν, and δεόντων. On the form, see Jelf's Gk. Gr. § 196. Obs. 3. The reason for there being different tenses in vv. 50, 54, is as follows:

At no return of his to his home shall his  
wife and children ~~stand~~ come up to him  
and rejoice

πυθω πυθω επυθα

Πυθω, πυθω, το

δεψέω to make soft by working  
with the hand

thrust against the meat

δυσάπτω

and δεοπτω

Not even the birds although enjoying  
the noise of love can escape the  
dangers of their work

TCCW Columbus

The stars of course become visible  
after sunset, they would get nearer  
and nearer to the light every night



'Αὐτὰρ ἐπὶν δὴ τὰς γε παρεξέλασσωσιν ἑταῖροι, 55  
 'Ενθα τοι οὐκέτ' ἔπειτα <sup>uninterruptedly</sup> διηνεκέως ἀγορευσὼ <sup>distinctly declare</sup>  
 'Οπποτέρῃ <sup>affectionately</sup> δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς  
 Ουμῶ βουλεύειν ἔρέω δέ τοι ἀμφοτέρωθεν.  
 'Ευθεν μὲν γὰρ πέτραι <sup>surrounding</sup> ἐπηρεφέες, <sup>rather</sup> προτὶ δ' αὐτὰς  
 Κῦμα μέγα ροχθεὶ <sup>rather</sup> κνανωπίδος 'Αμφιτρίτης· <sup>wife of Poseidon</sup> 60  
 Πλαγκτὰς δ' ἦτοι τὰς γε θεοὶ μάκαρες καλέουσιν.  
 Τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται, οὐδὲ πέλειαι  
 Τρήρωνες, ταὶ τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,  
 'Αλλά τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη·  
 'Αλλ' ἄλλην ἐνίσσι πατὴρ ἐναρίθμιον εἶναι. 65  
 Τῇ δ' οὐ πῶ τις νηῦς φύγεν ἀνδρῶν, ἢ τις ἴκηται,  
 'Αλλά θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν

δησάντων = let them bind thee once for all: δεόντων = let them continue to bind thee till beyond hearing of the Scirens.

56. διηνεκέως, from διὰ throughout, and ἡνεγκα the aor. of φέρω I last, = continuously, and, hence, in the case of directions, distinctly.

59. ἐπηρεφέες, from ἐπί over, and ἐρέφω to cover.

61. πλαγκταί, from πλάζω to cause to wander, = cliffs that are made to wander, and, therefore, = wandering cliffs. The author of the Odyssey has here introduced, to exaggerate the danger, the legend of the Symplegades, or 'striking (σύν, πλίσσω) rocks.' This notion seems to have been prevalent among the later Greeks, as we find in Herodot. iv. 85. Δαρείος ἐπλεε ἐπὶ τὰς κνανέας καλενόμενας, τὰς πρότερον πλαγκτὰς Ἑλληνέας φασὶ εἶναι. The Symplegades, whether islands or rocks, were at the Northern entrance of the Thracian Bosphorus, (Channel of Constantinople).

62. ποτητὰ, from ποτᾶσθαι to fly, like ἔρπετά (creeping things), from ἔρπεω to creep.

63. τρήρωνες. Literally, 'tremblers,' from τρέω to tremble.

64. λῖς. This is the old Epic shortened form for λισσὴ smooth.

65. The meaning of vv. 62—65 was first discovered, we are told by Athenæus xi. 80. p. 490. Dind., by a woman named Mæro of Byzantium: she said that the πέλειαι were not doves, but the Pleiades: by signifying to men the approach of the different seasons, they bid them prepare for gathering in the produce of the earth, whence offerings (ἀμβροσίην) are made to Zeus. As to the application of τρήρωνες to them, he says that that is quite correct, as the Pleiades keep a careful look out for Orion, who pursued them, according to the legend, in Bœotia. As to one being constantly missing, that is explained by the Pleiades not being all seen together from the immense height of the cliffs on their setting: their number being made complete by Zeus is explained by their rising. In number they were seven, but only six were visible. See Ovid. Fast. iv. 169. sqq. Dict. of Biog. s. v. and Löwe on this passage. ?

Κύμαθ' ἄλδος φορέουσι πυρός τ' ὀλοοῖο θύελλαι.

Οἷη δὴ κέλιη γε παρέπλω ποντοπόρος νηῦς

'Αργῶ πασιμέλουσα, παρ' Αἰήταο πλέουσα.

70

Καί νύ κε τὴν ἔνθ' ὤκα βάλεν μεγάλας ποτὶ πέτρας,

'Αλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἴήσων.

ἌΟΙ δὲ δὺω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει

'Οξεῖη κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκεν

Κυανέη· τὸ μὲν οὐ ποτ' ἔρωεῖ, οὐδέ ποτ' αἴθρη

75

Κείνου ἔχει κορυφῆν, οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ.

Οὐδέ κεν ἀμβάλῃ βροτὸς ἀνὴρ, οὐ καταβαίη,

Οὐδ' εἰ οἱ χεῖρές τε εἰκόσι καὶ πόδες εἶεν

Πέτρῃ γὰρ λῖς ἐστί, περιξοστή ἔικυῖα.

Μέσσω δ' ἐν σκοπέλω ἐστὶ σπέος ἡεροειδὲς,

Πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἄν ὑμεῖς

80

68. πυρός θύελλαι. 'Probably thunderstorms.' L. and S. s. v. θύελλα. The same expression is found, of the same rocks, in Apoll. Rhod. iv. 788.

70. πασιμέλουσα = an interest to (μέλουσα) all, and, therefore, well known to all. Cf. ix. 19, πᾶσι δόλοισιν ἀνθρώποισι μέλω.

— Aetes was king of Colchis, whither the Argo sailed. The Argo escaped, it would thus appear, on her voyage home.

71. βάλεν. The subject seems to be κύμα understood.

72. The escape of the Argo through the *Symplegades* is described in Apoll. Rhod. ii. 549—610. Athena is there represented as the guardian-goddess of the vessel. These rocks are described in iv. 939. sqq.

73. οἱ δὲ. This in opposition to ἔσθην μὲν, in v. 59.

N. B. πέτρα = a ridge of rock, and σκόπελος a rock.

75. τὸ μὲν. The neuter pronoun is here joined with a fem. substantive as a general idea of mist is expressed by νεφέλη. See Jelf's Gk. Gr. § 381. Obs. 2.

— ἔρωεῖ. This verb is followed by a genitive. See Jelf's Gk. Gr.

§. 531. In derivation it is connected with ῥέω. In Theocr. xiii. 74. we find it with an accusative, and in xxvi. 174. as a transitive verb.

81. ζόφος = darkness; in Homer used for the west: cf. ix. 26. κειταῖ πρὸς ζόφον, αἱ δὲ πρὸς Ἥῳ τ' Ἡελίου τε.

— ἧ περ, sc. ὕδωρ.

— ἄν—ἰθύνετε. Boethe, I suppose from thinking the passage hopeless, reads ἄρ': he takes ἰθύνετε as the impf. indicative, and understands the passage 'by which way, on going to Hades, you steered, &c.' Matthiæ (Gk. Gr. § 599. c. edit. 5.) says that ἰθύνετε may be the old form of the subjunctive, and quotes, in illustration, Il. i. 184. τὴν μὲν ἐγὼ...πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηίδα καλλιπάρηον, where κ' ἄγω = ἄξω. Jelf's (Gk. Gr. § 415, 424, ζ.) says 'the conjunctive expresses something future, the realization of which is expected from the present position of circumstances, and ἄν is sometimes in Homer joined with it when the future event is to be expressly marked as depending on a condition.' From the nature of the case ἄν cannot be joined with an imperative, as an absolute command

ταρακτώω to sail fast

but for the two weeks, our ~~de~~

harvest time

βέτος course

περιζώνω to polish all round

the boat  
detailed

we

helped

of her  
last

ἰθύνετε, αἶν going with future is *imminent*  
whereby you will have to direct

Swiftly

λάσκω, λακύνω, ἔλακον, λέλακα *to yield*  
not even if he who let ~~it~~ her when *apod*  
σκούω *is probable not*

in Claude Lorraine's pictures whenever there  
is a rock it is Scylla

Νῆα παρὰ γλαφυρὴν ἰθύνετε, φαδιμὶ Ὀδυσσεῦ,

Οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνήρ

Τόξῳ οἰστεύσας κοῖλον σπέος εἰσαφίκοιτο.

\*Ενθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα.

Τῆς ἦτοι φωνὴ μὲν ὄση σκύλακος νεογιλῆς

Γίνυται, αὐτῇ δ' αὐτε πέλωρ κακόν' οὐδέ κέ τίς μιν

Γηθήσειεν ἰδῶν, οὐδ' εἰ θεὸς ἀντιάσειεν.

Τῆς ἦτοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι, *deformed*

Ἐξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη

Σμερδαλέῃ κεφαλῇ, ἐν δὲ τριστοιχοὶ ὀδόντες

Πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.

Μέσση μὲν τε κατὰ σπέλους κοῖλοιο δέδουκεν,

\*Ἐξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,

Ἐπι' αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα,

Δελφίνας τε κύνας τε, καὶ εἴ ποθι μείζον ἔλησιν

Κῆτος, ἃ μυρία βόσκει ἀγαστόνος Ἀμφιτρίτη.

Τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται

Παρφυγείειν σὺν νηὶ φέρει δέ τε κρατὶ ἐκάστῳ

*καὶ ἄρα οὐχ εἶναι*

excludes the notion of a conditional (Jelf, 424, c.) I am inclined to prefer Jelf's explanation, as Ulysses' sailing near the rock at all was conditional to his preferring that side to the other where the *πλαγκταὶ* were. Judgment peritiores.

81. ἡμεῖς. Ὀδυσσεῦ. A plural predicate addressed to many persons, is joined with one of the persons so addressed in the vocative singular, this person being considered as the chief among them. Jelf's Gk. Gr. 390. 2. β. Cf. Æneid IX. 525. *Vos* (the Muses) *O Calliope*, precor, *adspirate* canentis.

83. αἰζήσιος = αἰζήσιος, is the Homeric epithet of youths fit for war or the chase.

85. Σκύλλη. Scylla, according to one legend, was changed from a nymph by Circe, out of jealousy: the lower part of her person was also re-

presented as being like the tail of a serpent, and surrounded by dogs; hence 'Scylla latrans infimā inguinum parte.' Catull. LX. 2.

— λελακυῖα. Epic for λεληκυῖα, pft. of λάσκω to sound.

86. νεογιλῆς = νεός: properly 'young and still sucking.'

88. ἀντιάσειεν. The radical meaning (ἀντι) is 'to come or go towards,' with the dative of a casual or chance, the genitive of an intentional, meeting. In Iliad I. 31. we find ἐμὸν λέχος ἀντιώσασαν, where it signifies to prepare as a servant. See Buttm. Lex. s. v.

89. ἄωροι from ἀ νοί, and ὤρη season; hence, strictly, out of season.

97. ἀγαστόνος from ἄγαν exceedingly, στένω to roar.

98. ἀκήριοι from ἀ not and κήρ fate.

*coming or enjoying the mouth of the cavern was so high up the rock*

*85*

*recently been*

*α*

*deformed α*

*90*

*is buried, enveloped*

*95*

*seeking all wounds*

*95*

*with each of her heads!*

Φῶτ' ἐξαρπάξασα νεὸς κvanoπρώροιο. 100

Ἐπεὶ δ' ἔτερον σκοπέλου χθαμαλώτερον ὄψει, Ὀδυσσεύ,  
Πλησίον ἀλλήλων καὶ κεν διοϊστεύσειας.

Τῷ δ' ἐν ἔρινός ἐστι μέγας, φύλλοισι τεθηλώς·

Τῷ δ' ὑπὸ δία Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.

Τρὶς μὲν γάρ τ' ἀνήσιν ἐπ' ἤματι, τρὶς δ' ἀναρροιβδεῖ 105

Δεινόν· μὴ σύ γε <sup>these</sup> κείθι τύχοις, ὅτε ροιβδήσειεν·

Οὐ γάρ κεν ῥύσαιτό σ' ὑπέκ κακοῦ οὐδ' Ἐνοσίχθων.

Ἄλλα μάλα Σκύλλης σκοπέλῳ πεπλημένος ὄκα

Νῆα παρεξελάαν, ἐπεὶ πολὺ φέρτερόν ἐστιν

Ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

“Ὡς ἔφατ'· αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

Ἐἶ δ', ἄγε δὴ μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπε,

Εἴ πως τῆν ὄλοην μὲν ὑπεκπροφύγοιμι Χάρυβδιν,

Τῆν δέ κ' ἀμυναίμην, ὅτε μοι σίνουτό γ' ἐταίρους.’

“Ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο δία θεάων 115

Ἐσχέτλιε, καὶ δ' αὖ τοι πολεμηῖα ἔργα μέμηλεν *H. perf. of μέλω*

Καὶ πόνος· οὐδὲ θεοῖσιν ὑπέιξεαι ἀθανάτοισιν;

Ἢ δέ τοι οὐ θνητὴ ἀλλ' ἀθάνατον κακόν ἐστιν,

Δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν.

Οὐδέ τις ἔστ' ἀλκῆ· <sup>escape</sup>φυγέειν κάρτιστον ἀπ' αὐτῆς. 120

Ἦν γὰρ <sup>scylla</sup>δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,

Δεῖδω μὴ σ' ἐξαῦτις ἐφορμηθεῖσα κίχησιν

Τόσσησιν κεφαλῆσι, τόσους δ' ἐκ φώτας ἔληται.

102. ἀλλήλων is in the plural, as the two rocks were near each other.

104. Charybdis is described as a daughter of Poseidon, and who stole the oxen from Heracles, till hurled by the thunderbolt of Zeus into the sea. [It may be worth remarking that the line 'Incidit in Scyllam cupiens vitare Charybdim,' as it should be quoted, is from the Alexandreis (v. 301.) a

poem on Darius by Philippe Gualtier, a poet of the 13th century. See 'Notes and Queries,' II. 85.]

108. πεπλημένος. Perf. part. pass. of πελάζω (R. πλάω) to draw near. See Buttm. Catal. s. v.

110. ποθήμεναι. Ionic for ποθεῖν, infinitive of ποθέω to regret the loss of, desiderare.

ὑπο ἡ αὐτῆς clandestine hint.

ΑΗ. μεμέλγα

ὑπέκω to yield

κορυς a helmet

ερασημα to provoke, impel.

κιχάνω impart ἐκίχον <sup>21</sup> παρ. ἐκίχον

him for with all his leads and  
carry off a man for each

Sylla would not attack  
on them and give advice  
him to call on Critias after  
this to avoid a second

Pelous Pachynus

Hyperion in οὐρανός and Vη

ἀποκίζω to send to reside  
ἐξορίσθαι in a foreign  
country

ἀπώκεισθαι <sup>to have</sup> ἀπώκεισθαι <sup>to part</sup>

ἀδύσκειω, ἀλύξω, ἠλύξα  
to escape

ἐκπεύσειν from sepulchre

ἐκπεύσειν from ἐκπεύσειν



Ἄλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταίην  
Μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν 125

Ἡ μιν <sup>θευσιζήσον</sup> <sup>νεστηριμιν</sup> ἔπειτ' ἀποπανσεῖ ἐς ὕστερον ὀρμηθῆναι.

“Θριωακίην δ' ἐς νῆσον ἀφίξειαι· ἔνθα δὲ πολλαὶ  
Βόσκοντ' ἠελίοιο βόες καὶ ἴφια μῆλα,  
Ἐπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πάεα καλὰ,  
Πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν, 130

Οὐδέ ποτε φθινύθουσι· θεαὶ δ' ἐπιποιμένες εἰσὶν,  
Νύμφαι ἐϋπλίκαμοι, Φαέθουσά τε Λαμπετή τε,  
Ἄς τέκεν ἠελίῳ Ὑπερίου διὰ Νέαира.

Τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ  
Θριωακίην ἐς νῆσον ἀπόκισε τηλόθι ναίειν, 135

Μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.

Τὰς εἰ μὲν κ' ἀσιπέας ἐάσας νόστου τε μέδῃαι,  
Ἡ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·  
Εἰ δέ κε σίνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον  
Νητὲ καὶ ἐτάροις· αὐτὸς δ', εἴ πέρ κεν ἀλύξῃς, 140

Ὅψ' ἐ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἐταίρους·”

“Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν ἠώς.

Ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων  
Αὐτὰρ ἐγὼν ἐπὶ νῆα κιῶν ὄτρυνον ἐταίρους  
Αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι. 145

Οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

[Ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτου ἐρετμοῖς.]

Ἡμῖν δ' αὖ κατόπισθε νεὸς κνανοπρώροιο

Ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,

124. Something equivalent to 'resist not' must be supplied before ἄλλ'.

129. οἰῶν. See on XI. 402.

134. This is an instance of ὕστερον πρότερον, the idea, which should be

last, being put first, as the more important of the two. Jelf's Gk. Gr. § 904. 4.

141. νεῖαι. See on XI. 114.

143. ἀπέστιχε. 3 sing. 2 aor. of ἀποστείχω, I go away.

Κίρκη εὐπλόκαμος, δευῆ θεὸς αὐδήεσσα. 150

Αὐτίκα δ' ὄπλα ἕκαστα ποιησάμενοι κατὰ νῆα

Ἕμεθα· τὴν δ' ἀνεμὸς τε κυβερνήτης τ' ἴθυνεν.

Δῆ τότ' ἐγὼν ἐτάροισι μετηῦδων ἀχρύνεμος κῆρ·

᾿Ω φίλοι, οὐ γὰρ χρὴ ἓνα ἴδμεναι, οὐδὲ δὴ οἴους, *or two only*

Θέσφαθ' ἄ μοι Κίρκη μυθήσατο, δῖα θεάων· 155

Ἄλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν

Ἦ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.

Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν *divinely inspiring*

Φθόγγον ἀλεύασθαι καὶ λειμῶν ἀνθεμόεντα.

Οἶον ἔμ' ἠνώγειν ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῶ 160

Δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,

᾿Ορθὸν ἐν ἰστοπέδῃ, ἐκ' δ' αὐτοῦ πείρατ' ἀνήφθω. *3. sing. part. imper. pass.*

Εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,

᾿Υμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν. *1st pres.*

“Ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον· 165

Τόφρα δὲ καρπαλίμως ἐξέικετο νηὺς εὐεργῆς *efficient*

Νῆσον Σειρήνοϊν· ἔπειγε γὰρ οὖρος ἀπήμων. *here answering the words εὐεργῆς*

Αὐτίκ' ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη *was to blow*

Ἐπλετο νηνεμῆ, κοίμησε δὲ κύματα δαίμων.

Ἀστάντες δ' ἔταροι νεὸς ἰστία μῆρῦσαντο, 170

Καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἐρετμὰ

Ἐξόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιw.

Αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῶ

Τυτθὰ διατμήξας χερσὶ στιβαρῆσι πλέξον.

154. ἴδμεναι. 2. pft. inf. of εἶδω I know, Epic for εἰδέναι.

157. ἀλευάμενοι. 1. aor. part. from ἀλέομαι or ἀλεύομαι I avoid. This is the regular aor. part. without the σ. Butt. Catal. p. 15.

— φύγοιμεν. This is in a different mood from θάνωμεν in the preceding line, as the idea contained in it is

posterior to that in θάνωμεν. Cf. II. v. 567. περὶ γὰρ δέε ποιμένι λαῶν, μή τι πάθῃ μέγα δέ σφας ἀποσφήλειε πόνοιο, and Eur. Hec. 1138. sqq. See Jelf's Gk. Gr. § 809.

173. τροχός, = orbis, is 'anything round': here a ball or cake. Cf. XXI.

178. ἐκ δὲ στίατος (fat) ἐνευκε μέγαν τροχόν.

and now  
when he had washed each at his  
own part of the blessing

for ἰδέειν 2 acc. int.

ἄλλοτε ἄμην in gen. 1 acc. for ἡλευράσθη  
from ἄλλοτε to advert, wait  
to avoid

οψί ~~to~~ voice  
προς ~~to~~  
ὅτι  
ὅτι

κατακατακλιῖς du. acc. κατακλιῖς to match  
unharming, hence favourable, positions

ind. acc. mostly in act. tense followed up

ἐάντη the pine-needle ζεστός polished

κῆρ κῆρος heart  
κῆρ κῆρὸς fate au κῆρα  
κῆρὸς wax

τέοχος a running τέοχος a wheel  
circular a wheel

ἰαίρω fut κρῖ 1 aor. ἰόρην. 2<sup>a</sup> aor. ἰάρην. 1 aor. ἰάρομαι  
to soften or melt

ἰαίρω imperf. 2 aor. ἰέροντο

Joining them with my eyebrows

Αἶψα δ' ζαίνετο κηρὸς, ἐπεὶ κέλετο μεγάλη ἴς  
 Ἑλλίου τ' αὐγῇ Ὑπεριονίδαο ἀνακτος·  
 Ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα.  
 Οἱ δ' ἐν νητὶ μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε  
 Ὅρθον ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτου·  
 Αὐτοὶ δ' ἐζόμενοι πολὴν ἄλα τύπτου ἐρετμοῖς. 180  
 Ἄλλ' ὅτε τόσσον ἀπῆμεν ὅσον τε γέγωνε βοήσας,  
 Ῥίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς  
 Ἐγγύθεν ὀρτυμένη, λιγυρῆν δ' ἔντυνον αἰοιδῆν·  
 Δεῦρ' ἄγ' ἰὼν, πολύαι' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
 Νῆα κατὰστησον, ἵνα νωϊτέρην ὄπ' ἀκούσῃς. 185  
 Οὐ γάρ πώ τις τῆδε παρήλασε νητὶ μελαίνῃ  
 Πρίν γ' ἡμέων μελίγηρην ἀπὸ στομάτων ὄπ' ἀκούσαι,  
 Ἄλλ' ὅ γε τερψάμενος νεῖται καὶ πλείουα εἰδώς.  
 Ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρέῃ  
 Ἀργεῖοι Τρῳᾶές τε θεῶν ἰότητι μόγησαν· 190  
 Ἴδμεν δ' ὅσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.  
 Ὡς φάσαν ἰεῖσαι ὅσα κάλλιμον· αὐτὰρ ἐμὸν κῆρ  
 Ἦθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἐταίρους  
 Ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.  
 Αὐτίκα δ' ἀυστάντες Περιμήδης Εὐρύλοχός τε 195  
 Πλειοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πιάζον.  
 Αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα  
 Φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,  
 Αἶψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἐταῖροι,

181. γέγωνε. 3 sing. of γέγωνα, I call aloud, a perfect with pres. signification: τις is understood before it, and the perfect is in the consuetudinal use.

182. ὠκύαλος from ὠκός swift, ἕλσ the sea.

184. πολυαίως, from πολὺς much,

αἶνος a story, = one about whom there are many stories = fabulosus.

190. ἐρίηρες, from ἐρί very, ἄρω to fit, = fitting exactly, and hence, trusty, brave. The forms ἐρίηρες and the accusative—as are Epic varieties for—οι and οὐς. See Jelf's Gk. Gr. § 130. Obs. 3.

175.

would have it

both head and

180

swift on the

table, clear

185

190

many-voiced

p. Book

195

I should see

the text

“Ον σφιν ἐπ’ ὤσιν ἄλειψ’, ἐμέ τ’ ἐκ δεσμῶν ἀνέλυσαν.

“Ἄλλ’ ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ’ ἔπειτα 201

Καπνὸν καὶ μέγα κῦμα ἴδον καὶ δούπον ἄκουσα.

Τῶν δ’ ἄρα δεισάντων ἐκ χειρῶν ἔπτατ’ ἔρετμὰ,

Βόμβησαν δ’ ἄρα πάντα κατὰ ῥόον· ἔσχετο δ’ αὐτοῦ *ελευσίνης*

Νηῦς, ἐπεὶ οὐκέτ’ ἔρετμὰ προήκεα χερσὶν ἔπειγον. *July* 205

Αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὠτρυνον ἑταίρους

Μειλιχίοις ἐπέεσσι παρασταδὸν ἀνδρα ἕκαστον·

“ὦ φίλοι, οὐ γάρ πῶ τι κακῶν ἀδαήμενός εἰμεν·

Οὐ μὲν δὴ τόδε μείζον ἔπι κακὸν ἢ ὅτε Κύκλωψ *ἔπεσσι*

Εἶλει ἐνὶ σπηΐ γλαφυρῷ κρατερῆφι βίηφι·

210

Ἄλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε

Ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι οἴω.

Νῦν δ’ ἄγεθ’, ὡς ἂν ἐγὼν εἶπω, πειθόμεθα πάντες.

Ἵμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν *deep water*

Τύπτετε κληίδεσσιν ἐφήμενοι, αἶ κέ ποθι Ζεὺς *that sea*

215

Δῶή τόνδε γ’ ὄλεθρον ὑπεκφυγείει καὶ ἀλύξαι·

Σοὶ δὲ, κυβερνήθ’, ὠδ’ ἐπιτέλλομαι· ἄλλ’ ἐνὶ θυμῷ

Βάλλειν, ἐπεὶ νηὸς γλαφυρῆς οἰήϊα *wind, man*

Τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε *keep off*

Νῆα, σὺ δὲ σκοπέλων ἐπιμαίεο, μὴ σε λάθῃσιν

220

Κεῖσ’ ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα·

“ὦς ἐφάμην, οἱ δ’ ὠκα ἐμοῖς ἐπέεσσι πίθοντο.

Σκύλλην δ’ οὐκέτ’ ἐμυθεόμην, ἀπρηκτον ἀνίην,

Μὴ πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι

Εἰρσεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.

225

205. προήκης from πρὸ in front, ἀκή a point.

208. ἀδαήμενος, from ἀ not, and ΔΑΩ to learn.

221. βάλησθα. Epic for βαλῆς.

223. ἀπρηκτος, from ἀ not, and

πράσσω to do, = something against which one can do nothing, like ἀμήχανος.

225. πυκάς. Ulysses wished to keep ἐκτὸς καπνοῦ (v. 219.), but, if the crew did not pull, however the pilot steered, it would not save them.

The best mistake Latham has made in the whole course of lectures

possessing of the whirlpool

ΕΤΙ' ΑΥΤΟΥ ΤΟΥ ΤΟΠΟΥ

unversed in any kind of ill

This is no lesser evil awaiting us than when the Cyclops

I think <sup>somehow</sup> that you will call these things to mind

do you scan the rocks lest Scylla be. <sup>not as in the</sup>  
as Latham says <sup>trans.</sup>

I did not at all speak of Scylla Latham!

ἄπο δ' ἔγωγε περὶ τοῦτο  
ἀπερηκτος ἦν περὶ τοῦτο

unmanageably  
impracticable? HK

No, a thing is impracticable when it cannot be carried into effect. <sup>intractable</sup>  
would better express the <sup>intractable</sup>  
carrying under death the <sup>HK</sup> 2<sup>nd</sup> thought  
of HK

εἰθεῖν ἀβ  
ἐν ἅλλ  
χεῖρα  
either  
from ab  
in all  
χαιρα

ἔδεδ' ἐν μῶν ἰθ. ἰθ of δεχομε

ἄθεῖν to decay

ἔζεμεν to vomit forth

ἔρανοενῶν to boil up with a loud  
noise

ἔρανα or Italian side

from  
14 for  
de  
rad.

cent.  
cush  
of d. i



Καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγειωῆς  
 Λαυθανόμην, ἐπεὶ οὔτι μ' ἀνώγει θωρήσσεσθαι  
 Αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα, καὶ δύο δοῦρε  
 Μάκρ' ἐν χερσὶν ἐλὼν, εἰς ἴκρια νηὸς ἔβαινον  
 Πρώρης· ἔνθεν γάρ μιν ἐδέγγην <sup>over edge</sup> πρῶτα φανείσθαι  
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.  
 Οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὄσσε  
 Πάντη παπταίνουσι πρὸς ἠεροειδέα πέτρην.

230

*only found  
in dual*

Ἡμεῖς μὲν <sup>sailors up</sup> στεινωπὸν ἀνεπλόομεν γοόωντες·

Ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδι  
 Δειὼν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.

235

Ἦτοι ὄτ' ἐξεμέσειε, λέβης ὡς ἐν πυρὶ πολλῶ,  
 Πᾶσ' ἀνεμορμηρεσκε <sup>Caldon</sup> κυκωμένη· ὑψόσε δ' ἄχνη

*foam*

Ἀκροῖσι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.

Ἄλλ' ὄτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ,

240

Πᾶσ' ἔντοσθε φάνεσκε <sup>Caldon</sup> κυκωμένη, ἀμφὶ δὲ πέτρῃ

Δειὼν ἐβεβρύχειν, ὑπένερθε δὲ γαῖα φάνεσκεν  
 Ψάμμω <sup>19th</sup> κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.

Ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·

Τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους

245

Ἐξ ἔλεθ', οἳ χερσὶν τε βίηφι τε φέρτατοι ἦσαν.

Σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἐταίρους

Ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν

*and at the  
same time  
following  
my companion  
with my*

226. ἐφημοσύνης, from ἐφήμι to send on = to enjoin. Cf. Æsch. P. V. 3. ἐπιστολὰς ἄς σοι πατὴρ ἐφέϊτο. For the advice, see vv. 115. sq.

229. ἴκρια is the bulwark (see infra 414. κάππεσ' ἀπ' ἰκριόφιν), which was the only protection for the sailors, as the Homeric ships were without decks, ἀφρακτοί. Thucyd. I. 14). See Dict. of Antiq. s. v. Ἰανίσι. p. 784.

230. ἐδέγγην. 1 sing. syncop. 2. aor. from δέχομαι. See Buttm. Catal. p. 63.

232. ὄσσε. This is a neuter dual noun, of which neither the sing. nor plur. really occur, though forms, such as ὄσσων, ὄσσοις, are found, as if from ὄ or τὸ ὄσσοσ.

237. ἐξεμέσειε. 3. sing. 1 aor. opt. from ἐξεμέω I vomit up.

240. ἀναβρόξειε. See on XI. 585.

‘Υψόσ’ ἀειρομένων ἐμέ δὲ φθέγγοντο καλεῦντες  
 Ἐξουομακλήδην, τότε γ’ ὕστατον, ἀχρῦμένοι κῆρ. 250

Ὡς δ’ ὅτ’ ἐπὶ <sup>to the last time</sup> προβολῷ ἀλιεύς περιμῆκεϊ <sup>hook at a cast</sup> ῥάβδῳ  
 Ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων

Ἔς πόντον <sup>living in the field</sup> προτήσι βοὸς κέρας ἀγραύλοιο, <sup>adv. lit. out of doors</sup>  
 Ἀσπαίροντα δ’ ἔπειτα λαβῶν ἔρριψε θύραζε,

Ὡς οἱ γ’ ἀσπαίροντες αἰείροντο προτὶ πέτρας· 255

Αὐτοῦ δ’ εἰνὶ θύρησι κατήσθιε κεκληγῶτας,  
 Χείρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ <sup>in the dreadful struggle?</sup> δηϊοτήτι.

Οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσιν

Πάντων, ὅσ’ ἐμόγησα πόρους ἀλὸς ἐξερεεῖων. <sup>in hauling out</sup>

“ Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδι 260

Σκύλλην τ’, αὐτὶκ’ ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον

Ἰκόμεθ’ ἔνθα δ’ ἔσαν καλαὶ βόες εὐρυμέτωποι,

Πολλὰ δὲ ἴφια μῆλ’ Ὑπερίονος ἠελίοιο.

Δὴ τότε ἔγων ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ

Μυκηθμοῦ τ’ ἤκουσα βοῶν <sup>αὐλιζομενάων</sup> 265

Οἴων τε βληχῆν· καὶ μοι ἔπος ἔμπεσε θυμῷ

Μάντιος ἀλαοῦ, Θηβαίου Τειρεσίαο,

Κίρκης τ’ Αἰαίης, οἱ μοι μάλα πόλλ’ ἐπέτελλον

Νῆσον ἀλεύασθαι τερψιμβρότου ἠελίοιο.

Δὴ τότε ἔγων ἐτάροισι μετηύδων ἀχρῦμενος κῆρ· 270

‘ Κέκλυτέ με μύθων, κακά περ πάσχοντες ἐταῖροι,

Ὅφρ’ ὑμῶν εἴπω μαντήϊα Τειρεσίαο

Κίρκης τ’ Αἰαίης, οἱ μοι μάλα πόλλ’ ἐπέτελλον

252. εἶδατα, from εἶδαρ food.

253. βοὸς κέρας ἀγραύλοιο. The hooks were attached to a piece of horn, which again was fastened to the line, in order to prevent the fish from biting the line. Cf. Iliad XXIV. 80.

ἢ δὲ μολυβδαίνῃ ἰκέλῃ ἐς βυσσὸν ὄρουσεν | ἦτε κατ’ ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα | ἔρχεται ὠμῶσ τῆσιν ἐπ’ ἰχθύσι κῆρα φέρουσα.

256. θύρασε = to—without = to—out of the water = to land.

εξ, ονομα, καλεω

calling me by my name

κετ. κετ. τ κλάζω

κετ κλάγξω

κετ κεκλήγα

κετ  
κετ

αυλίζομαι κετ. ηύλομαι  
to be in a stall or stable

κετ  
αομιχ  
+ ηλω  
ηλω

κλαύω κλαύομαι κέκλαυμαι  
ακέκλαυμαι

εκλάυομαι

περὶ εὐτοῦ there remains to you strength

ἄδ' εὖ just ἤδη καὶ 1st. opt ἄδ' ἔσται  
to be satisfied, tired with etc.

κοῖν' τοῦ ἐπιβόησαι  
τεύχομαι pass. to be paid  
τετεύχοναι, ἐτεύχον, τέτυκμαι

1st. part pass. of ἄποπαύω just ἄγξαι  
to mislead pass. to wander from

δυσᾶντος blowing unfavorably δυσ, ἀγρι

ραίω to dash in pieces

ἢ  
αὐτως

just as you are  
no better reason mentions  
and so vainly

βοῶν

Νῆσον ἀλεύσθαι τερψιμβρότου ἡελλιοῦ·

Ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον. 275

Ἄλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν·

“Ὡς ἐφάμην, τοῖσι δὲ κατεκλάσθη φίλον ἦτορ. *Amant & hinc  
was crew*

Αὐτίκα δ' Εὐρύλοχος στυγερῶ μ' ἠμείβετο μύθῳ·

Ἐσχέτλιός εἰς, Ὀδυσσεῦ· πὲρι τοι μένος, οὐδὲ τι γυῖα  
Κάμνεις· ἦ ρά νυ σοίγε σιδήρεα πάντα τέτυκται, 280

Ὅς ῥ' ἐτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνω

Οὐκ εἶας γαίης ἐπιβήμεναι, ἔνθα κεν αὔτε

Νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπου, *υποβλ. 2 αορ. ὁρ*

Ἄλλ' αὐτῶς <sup>υποβλ.</sup> διὰ νύκτα θοῆν ἀλαλήσθαι ἀνωγας, *part of λαομικ  
infut ἡλώμ  
1 αο. ἡλώθ*

Νήσου ἀποπλαγχθέντας, ἐν ἡεροειδεῖ πόντῳ. 285

Ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,

Γίγνονται· πῆ κέν τις ὑπεκφύγοι αἰπὸν ὄλεθρον,

Ἦν πως ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,

Ἢ Νότου ἢ Ζεφύροιο δυσσαέος, οἳ τε μάλιστα

Νῆα διαρραίουσι, θεῶν ἀέκητι ἀνάκτων· 290

Ἄλλ' ἦτοι νῦν μὲν πειθόμεθα νυκτὶ μελαίνῃ,

Δόρπον θ' ὄπλισόμεσθα θοῇ παρὰ νηὲ μένουτες·

Ἢὼθεν δ' ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ·

“Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.

277. φίλον. This adjective is used in Homer and the early poets of anything that is one's own, as life, limbs, &c. cf. infra 331 φίλας ὅ τι χεῖρας ἴκοιτο.

281. ἀδηκότας. Perfect. part. of αἰέω to satiate, and hence to loathe: it here signifies 'loathing any farther toil.'

— ὕπνω. Cf. Hor. Od. 3. 4. 11. Ludo fatigatumque somno. In a similar way valetudo = ill-health. Suet. Vit. Aug. 43. Corruptus valetudine.

283. λαρός. In Homer always of taste: in Theocr. xxv. 105. of milk.

283. τετυκοίμεθα. 1. plur. Epic. 2. aor. mid. from τεύχω to make. See Buttm. Catal. p. 239.

— δόρπος is properly 'the evening meal,' δείπνον being the mid-day, ἄριστον the morning: here it is 'a meal,' generally.

284. θοῆν. Buttm. (Lex. s. v. § 10.) renders this by 'quick and fearful:' it also means, of course, 'swiftly passing.'

— αὐτῶς = οὕτως, αὐτῶς = μάτην. 290. ἀέκητι from ἀ, not, ἐκῶν willing.

293. ἐνήσομεν, fut. of ἐν—ίημι to send in.

Καὶ τότε δὴ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων· 295  
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἐϋρύλοχ', ἧ μάλα δὴ με βιάζετε, μῦνον ἔοντα.

Ἄλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον,  
Εἴ κέ τιw' ἠὲ βοῶν ἀγέλην ἠὲ πῶῦ μέγ' οἴωv  
Εὔρωμεν, μὴ πού τις ἀτασθαλίησι κακῆσιw *rusticus* 300

Ἡ βοῦν ἠὲ τι μῆλον ἀποκτάνη· ἀλλὰ ἔκηλοι

Ἔσθίετε βρώμην τὴν ἀθανάτη πόρε Κίρκη·

“Ὡς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνον ὡς ἐκέλευον.

Αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελευτήσαν τε τὸν ὄρκον,  
Στήσαμεν ἐν λιμένι γλαφυρῶ εὐεργέα νῆα 305

Ἄγχ' ὕδατος γλυκεροῦ, καὶ ἔξαπέβησαν ἑταῖροι

Νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, *3. plur. plus. 2. aor. mid of ἐξίμι*

Μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταῖρους,

Ὅς ἐφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 310

Κλαιόντεσσι δὲ τοῖσιw ἐπήλυθε νηδύμος ὕπνος.

Ἡμος δὲ <sup>α. 70.</sup> τρία νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,

Ἦρσεν ἐπὶ <sup>α. 70.</sup> ζαῖν ἄνεμον <sup>α. 70.</sup> νεφεληγερέτα Ζεὺς

Λαίλαπι θεσπεσίη, σὺν δὲ νεφέεσσι κάλυψεν

Γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. 315

Ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠὼς,

Νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·

295. ὅ = ὅτι *that*. Jelf's Gk. Gr. § 800.

303. ἀπώμνον is 'they took an oath against touching them.' Cf. X. 345. (Ulysses wishes Circe to promise to do him no harm) ἧ δ' αὐτίκ' ἀπώμνονεν.

305. στήσαμεν. The present, imperf. future, aor. 1. of ἵστημι are transitive, and signify *I place, I was for placing, I will place, I placed*, respectively; the perf. plurif. aor. 2.

are intransitive, and signify *I stand, I was standing, I stood*, respectively.

308. ἐξ ἔρον ἔντο. ἔξεντο is 3. plur. 2. aor. middle of ἐξίμι: ἵμι, aor. 2. act. ἦν (not used in sing.): 2. aor. mid. ἔμην, ἔσο, ἔτο, | ἔμεθον, ἔσθην, | ἔμεθα, ἔσθε, ἔντο. See Buttm. Catal. p. 116.

— ἔρον. accusative sing. of ἔρος, the poetical form of Ἔρως *love*.

313. ζαῖν, from ζά *very*, ἄω *to blow*. N.B. ἦν in v. 325. is from ἄημι.

παρω to furnish provide  
 imperf. of ἔπαρον to wear to  
 to promise or ratify

ΕΔΥΤΟΣ  
 ἅ Ionic form of ἔδεσσα

ἔπειω to collect for νεαετηγρεεετης

ἔρω pres. imper. = ἔρωμι to wish

fut. ἔρω

1st aor. ἔρωα

perf. ἔρωα also ἔρωα 1st aor.

~~ἔρωα~~

pl. perf. ἔρωσεν

ἀρεῶν to keep off

mid. to keep oneself off from  
anything, to restrain self.

ἡλιῶν provisions for a journey

ἡ. ἡλιῶν ἅπ. ἡλιῶν impart. of ἐπιπέδ.



Ση. ποσὴ τοῦ ΘΩΚΟΣ, Θωκός

Θωκός ω λω

Ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἠδὲ θώοκοι.

Καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ μῦθον ἔειπον·

ἜΩ φίλοι, ἐν γὰρ νητὶ θοῇ βρώσις τε πόσις τε 320

Ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μὴ τι πάθωμεν·

Δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,

Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει·

ἜΩς ἐφάμην, τοῖσιν δ' ἐπεπίθετο θυμὸς ἀγῆνωρ.

Μῆνα δὲ πάντ' ἀλληκτος <sup>ἢ νῆπι μῆνα</sup> ἄη Νότος, οὐδέ τις ἄλλος 325

Γίγνεται ἔπειτ' ἀνέμων εἰ μὴ Εὐρὸς τε Νότος τε.

Οἱ δ' εἴως μὲν σῆτον ἔχον καὶ οἶνον ἐρυθρὸν,

Τόφρα βοῶν ἀπέχοντο λιλαϊόμενοι βιότιοι.

Ἄλλ' ὅτε δὴ νηὸς ἐξεφθίω <sup>ἢ λυτ. φεθ. κωδ.</sup> ἦια πάντα,

ἐκφθίνω

το δεικνῶ  
το δεικνῶ

Καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330

Ἰχθῦς ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἴκοιτο,

[Γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός.]

Δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν

Εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.

ἰσοι ὄφτ.

Ἄλλ' ὅτε δὴ διὰ νήσου ἰὼν ἦλυξα ἑταίρους, 335

Χεῖρας νηψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,

Ἡρώμην πάντεσσι θεοῖς οἳ Ὀλυμπον ἔχουσιν·

Οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.

Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλήσ·

Ἐκέκλυτέ μεν μύθων, κακὰ περ πάσχοντες ἑταῖροι. 340

Πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,

Λιμῶ δ' οἴκτιστον θανείειν καὶ πότμον ἐπισπεῖν.

327. εἴως. Ionic for ἔως as long as.

329. ἐξεφθίτο. 3 sing. plup. pass. from ἐκφθίνω to consume out: φθίνω, φθίνω, ἐφθικα, ἐφθίμαι, ἐφθίμην.

— ἦια, from εἶμι I will go = provisions for the way = viatica.

331. ἰχθῦς ὄρνιθάς τε. This is either in apposition with ἄγρην, and

explanatory of it, or ἄγρην ἐφέπεσκον = ἤγρευον.

334. φήνειε. 3 sing. 1. aor. opt. act. from φαίνω to show. [N.B. φαίνομαι = to show oneself, and, hence, to appear.] φαίνω, φανᾶ, ἐφηναι, φῆνον, φήνω, φῆναιμι or φήνεια, φήναις or φηνείας, φῆναι or φήνειε.

Ἄλλ' ἄγετ', ἡελίοιο βοῶν ἐλάσαντες ἀρίστας  
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὴν ἔχουσιν.  
 Εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαίαν, 345  
 Αἰψά κεν ἡελίῳ Ὑπερίου πίονα νηὸν  
 Τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἔσθλα.  
 Εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων  
 Νῆ' ἐθέλη ὀλέσαι, ἐπὶ δ' ἔσπονται θεοὶ ἄλλοι,  
 Βούλομ' ἅπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350  
 Ἡ δὲ θὰ στρεύγεσθαι ἔων ἐν νήσῳ ἐρήμῃ.  
 "Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
 Αὐτίκα δ' ἡελίοιο βοῶν ἐλάσαντες ἀρίστας  
 Ἐγγύθεν, (οὐ γὰρ τῆλε νεὸς κυανοπρώροιο  
 Βοσκέσκουθ' ἔλικες καλαὶ βόες εὐρυμέτωποι,) 355  
 Τὰς δὲ περιόττησαντο καὶ εὐχετόωντο θεοῖσιν,  
 Φύλλα δρέψάμενοι τέρενα δρυὸς ὑψικόμοιο.  
 Οὐ γὰρ ἔχον κρί λευκὸν ἐνστέλμον ἐπὶ νηὸς.  
 Αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ ἔσφαξαν καὶ ἔδειραν, *hilt and flay*  
 Μηρούς τ' ἐξέταμον κατὰ τε κύλισσιν ἐκάλυψαν 360  
 Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 Οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοισι ἱεροῖσιν,  
 Ἄλλ' ὕδατι σπένδοντες ἐπώπτω ἔγκατα πάντα. *hails*  
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,

346. κε-τεύξομεν. See Jelf's Gk. Gr. 855. Obs. 5.

347. θεῖμεν. 1. plur. 2. aor. opt. act. from τίθημι *I place*. The mood is different here, as the idea of placing the offerings is subsequent to that of building the temple.

348. ὀρθοκραιράων. From ὀρθός *straight*, κραιρά = κέρας *a horn*.

349. ἔσπονται. 2 Aor. subj. from ἐφ-ἔπομαι *to follow on*.

— ἐθέλω, *to wish*, with an idea of intention; βούλομαι *to wish*, after deliberation.

350. χανῶν, 2. aor. part. act. from

χανῶναι *I open my mouth*, = having opened my mouth and so swallowed water = by drowning.

— ἦ. Understand μάλλον.

— στρεύγεσθαι, from στραγγεῖν *a drop*, = to have one's strength squeezed drop by drop.

361. δίπτυχα. 'Having made it double,' that is, having laid a coat of fat on it, to make it burn better. L. & S. s. v.

364. ἐπάσαντο. 3. plur. 1. aor. mid. from πατέομαι, *I eat or taste*. (N. B. ἐπάσάμην = *I got*, from πάομαι *I get*: ἐπάσάμην *I ate*.) πατέο-

to the  
of  
οεβ  
this  
out  
my  
word

εο5

Χκνδ'νω, εαρ. ε'χ'κ'δον,

kest κεχανδα

εεκ υεω

Int χεισομα

to appear  
to attend to

not far from the dark bows of the vessel

The head was always sprinkled with wine

εαρ ε'δαεον

See Geit. of Ant.  
Ant. Tacitium

ε'ροκτω to roast

They roasted as well

πεῖω, περῶ, πέκκεκα

πρωτ. πέκορα

εσσι. εκπερον ιασ. εκπεια ὀπίσσω

θς. πενθερα

Periplus of Hydrunt, beyond Colchis  
the most eastern country Homer  
was acquainted with. It was  
west of the Black Sea.  
Odysseus was supposed to blow into the  
Black Sea  
περω θρω

περωμα m. I pray myself, I get myself  
paid,  
I average.

Μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελόισιν ἔπειραν. 365

“Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος,

Βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.

Ἄλλ' ὅτε δὴ σχεδὸν ἦα κίων νεὸς ἀμφιελίσσης,

Καὶ τότε με κίσης ἀμφήλυθεν ἠδὺς αὐτμή.

Οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνουν·

‘Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν εἶοντες,

Ἦ με μάλ' εἰς ἀτην κοιμήσατε νηλεῖ ὕπνῳ,

Οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.’

“Ὠκέα δ' ἠελίῳ Ὑπερίονι ἄγγελος ἦλθεν,

Λαμπετὴ τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς.

Αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·

‘Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν εἶοντες,

Τίσαι δὴ ἐτάρους Λαερτιάδῳ Ὀδυσῆος,

Οἳ μιν βοῦς ἔκτειναν ὑπέρβιον, ἧσιν ἔγωγε

Χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,

Ἦδ' ὀπὸτ' ἀψ' ἐπὶ γαίαν ἀπ' οὐρανόθεν προτραποίμην.

Εἰ δέ μοι οὐ τίσσοσι βοῶν ἐπιεικέ' ἀμοιβῆν,

Δύσομαι εἰς Ἀἴδαο καὶ ἐν νεκέεσσι φαείνω.’

μαί = to eat when cooked. τρώγειν to eat raw. Hdt. II. 37. τοὺς γενομένους (κνάμους) οὔτε τρώγουσιν οὔτε ἐψοντες πατέονται οἱ Αἰγύπτιοι.

365. μίστυλλον, to mince. To this line alludes Martial, Epig. I. 51. Si tibi Mistyllus coquus, Æmiliane, vocatur, | Dicatur quare non Taratalla mihi?

366. ἐξέσσυτο. 3. sing. plup. pass. from ἐκσεύω I drive out: σεύω = I drive, σεύομαι = I drive myself, = I hasten: p. pass. ἐσσυμαι = I am put in motion; plft. ἐσσυμένη = I was put in motion, = I hurried. This tense coinciding in form with the syncop. aor. has always the sense of an aorist. Buttm. Catal. p. 225.

368. ἀμφιελίσσης. This = rowed on both sides (ἀμφω, ἐλίσσω); or, ac-

ording to some, ‘swaying on both sides.’

369. ἠδὺς αὐτμή. ‘Adjectives in us are of the common gender in the poets, as θῆλυς νεολαία. Theocr. XVIII. 24.’ Buttm. Gk. Gr. § 62. Obs. 1.

370. γεγώνουν = ἐγεγώνουν. See on v. 181. μέτα. This is used to show that he made the gods partners of his troubles.

373. Οἱ δ'. ‘Δὲ serves for other conjunctions, particularly γάρ.’ Butt. Gk. Gr. p. 424.

375. ὃ. See on v. 295.

— ἔκταμεν. 1. plur. 2. aor. from κτάω the root of κτείνω, I kill.

378. τίσαι. Before this εἶχομαι must be supplied.

383. δύσομαι and φαείνω are in the present tense, which expresses the

much like the first

βββ δτ  
ἐκσεύω  
to drive  
out

γεγώνουν 370  
to grow  
soured

νη ελεος  
planned

son for des

p. 9m

son for δύσομαι

“Τὸν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 ‘Ἡέλι’, ἦτοι μὲν σὺ μετ’ ἀθανάτοισι φάεινε 385

Καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·  
 Τῶν δέ κ’ ἐγὼ τάχα νῆα θοῖν ἀργῆτι κεραυνῶ  
 Τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.’

“Ταῦτα δ’ ἐγὼν ἤκουσα Καλυψοῦς ἠῦκόμοιο·  
 ‘Ἡ δ’ ἔφη Ἑρμείαιο διακτόρου αὐτῆ ἀκούσαι. 390

“Αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
 Νείκεον ἄλλοθεν ἄλλον ἐπιστάδον, οὐδέ τι μῆχος  
 Εὐρέμεναι δυνάμεσθα· βόες δ’ ἀπετέθνησαν ἦδη. *impert.*

Τοῖσιν δ’ αὐτίκ’ ἔπειτα θεοὶ τέραα προύφαινον·  
 Εἰρπον μὲν ῥῖνοι, κρέα δ’ ἀμφ’ ὄβελοῖς ἐμεμύκει, 395

Ὀπταλέα τε καὶ ὠμά· βοῶν δ’ ὡς γίγνετο φωνή.

“Ἐξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρήρηες ἑταῖροι

Δαίνυντ’ ἠελίοιο βοῶν ἐλάσαντες ἀρίστας·

Ἄλλ’ ὅτε δὴ ἔβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,  
 Καὶ τότ’ ἔπειτ’ ἄνεμος μὲν ἐπαύσατο λαίλαπι θυῶν, 400

Ἡμεῖς δ’ αἰψ’ ἀναβάντες ἐνήκαμεν εὐρέϊ πόντῳ,

Ἴστον στησάμενοι ἀνά θ’ ἰστία λεύκ’ ἐρύσαντες.

Ἄλλ’ ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη

earnestness of the intention of Helios. Cf. *Æsch. P. V. σκῆπτρον τίμας τ’ ἀπουλάται*. Hence in oracles we find this tense used. See *Hdt. VII. 140.* and *Jelf’s Gk. Gr. § 397. b.*

— *δύσομαι* is a verb of present signification, formed from *δύω* to sink: *φαεῖνω* is, similarly, formed from aor. 2. *ἔφαον* of *φάω* the root of *φαίνω*. See *Buttm. Catal. p. 250.*

386. *ζεῖδωρος*. See on XI. 386.

388. *κεάσαιμι*. 1. aor. opt. act. of *κεάζω* to split, whence the adjective *ἐνκέατος* easily-split.

— *οἶνοψ*, from *οἶνος* wine, and *ᾠψ*, an appearance.

389. *ἤκουσα*. With verbs of hear-

ing, the genitive is used of the source whence the thing heard proceeds. *Jelf’s Gk. Gr. 487. 1.*

390. *διακτόρος*, either (1) from *δα* — *ἄγω* to carry throughout, or, (2) from *διήκω* (whence *διάκονος* and our *Deacon*) to go through.

— *αὐτή*. See on XI. 30.

392. *ἐπιστάδον*. This is derived by L. and S. from *ἐπίσταμαι* I know, and so = *knowingly*, in which sense we find *ἐπισταμένως* (v. 307.) may it not be from ἐπὶ, ἔσταναι to stand up?

394. *τέραα*. Accusative plur. of *τέρας* a sign or wonder, from *τέρατα*.

395. *ἐμέμυκει*. 3 sing. plup. (Epic) of *μυκάομαι* to lorn.

over the pain-producing globe

VELKÉW to shovel, to wrap

DELVA to distribute

DELVOPAR to distribute to our selves  
to patch

100. of Egyptian tobacco

ΕΙΛΕΛΙΣΩ to which



Φαίνεταιο γαίῳν ἄλλ' οὐρανὸς ἠδὲ θάλασσα,  
 Δῆ τότε κυανέην νεφέλεν ἔστησε Κρουίων 405  
 Νηὸς ὕπερ γλαφυρῆς, ἠχλυσε δὲ <sup>he came down</sup> πόντος ὑπ' αὐτῆς.  
 Ἴδ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἴψα γὰρ ἦλθεν  
 Κεκληγῶς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,  
 Ἴστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα  
 Ἀμφοτέρους· ἴστος δ' ὀπίσω πέσειν, ὄπλα τε πάντα 410  
 Εἰς ἄντλον κατέχυνθ'. ὁ δ' ἄρα πρύμνη ἐνὶ νηϊ  
 Πληῆξε κυβερνήτεω κεφαλῆν, σὺν δ' ὄστ' ἄραξεν  
 Πάντ' ἀμυδὸς <sup>at the same time</sup> κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρι ἐοικῶς  
 Κάππεσ' ἀπ' ἰκρίοφιν, λίπε δ' ὄστ' ἄρα θυμὸς ἀγήνωρ.  
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηϊ κεραυνόν· 415  
 Ἴδ' ἔλελιχθη <sup>was split</sup> πᾶσα Διὸς πληγείσα κεραυνῶ,  
 Ἐν δὲ <sup>split her</sup> θεεῖον πλήτο· πέσον δ' ἐκ νηὸς ἑταῖροι.

406. ἠχλυσε from ἀχλὺς a mist.

407. ἔθει. 3 sing. impft. indic. from θέω I run: fut. θεσομαι. N.B. Six verbs. in έω take εν in the future or some derivative, viz. θέω, νέω I swim, πλέω I sail, πνέω I breathe, ρέω I flow, χέω I pour. Butt. Catal. p. 125.

408. κεληγῶς. Perf. part. act. from κλάζω I scream, fut. κλάγξω, pft. κέκλαγα and κέκληγα, with the same meaning as the present. Butt. Catal. p. 149.

409. προτόνους. These, from πρό forwards, in front, τείνω to stretch, were two ropes from the mainmast to the two ends of a ship, and serving to raise, lower, and stay the mast. In later times the πρότονος was the rope from the mainmast to the prow, and the same as our 'mainstay.' See Dict. of Antiq. s. v. Navis. pp. 783. 790.

410. ὄπλα. This, like the Latin arma, (Æn. V. 15. Colligere arma (reef the sails) jubet.) signifies a ship's tackling, especially the cordage, cable, &c.

411. ἄντλος (1) the hold where the bilge-water settles, Lat. scutina: (2) the bilge-water itself: the sea.

411. κατέχυντο. 3. plur. (note ὄπλα —έχυντο) syncop. 2. aor. pass. from καταχέω τό pour down. χέω, κέχυκα, κέχυνμαι, whence ἐκεχύμην, which is syncop. into ἐχύμην. Butt. Catal. p. 265.

— The reason for the verb being in the plural, whereas generally 'neutra pluralia gaudent verbo singulari,' is that the notion of all the tackling, expressed by the collective ὄπλα, coming down together, was in the mind of the writer. Sometimes the plural is used by non-Attic poets for the sake of the metre. II. II. 135. δοῦρα σέσηπε νεῶν καὶ σπάρτα λελυνται. Jelf's Gk. Gr. 385, a, and Obs. 2.

413. ἀρνευτήρ, from ἀρνός a lamb, =, properly, one who frisks like a lamb, and hence, (1) a tumbler, Iliad xvi. 742, (2) a diver.

414. ἴκρια. See on v. 229. ἀγήνωρ, from ἄγαν very, ἀνῆρ a man, = very manly.

417. ἐν—πλήτο, for ἐνεπλήτο, 3rd sing. syncop. 2. aor. pass. from ἐμπιπλημι (to fill). R. πλέω, πλήσω, πέπληκα, πέπλημαι. ἐπεπλήμην, ἐπλήμην.

Οἱ δὲ κορώησι<sup>ιν φράσσει</sup>ν ἴκελοι περὶ νῆα μέλαιναν  
Κύμασι<sup>ιν φράσσει</sup>ν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.

“Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων ὄφρ' ἀπὸ τοίχους 420  
Λῦσε κλύδων<sup>εργασίας</sup> τρόπιος· τὴν δὲ ψιλὴν<sup>πλοῦν</sup> φέρε κῆμα. *dismantled*

Ἐκ δὲ οἱ ἱστόν ἄραξε ποτὶ τρόπιω· αὐτὰρ ἐπ' αὐτῷ  
Ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχῶς.

Τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιω ἠδὲ καὶ ἱστὸν,  
Ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425

“Ἐνθ' ἦτοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,  
Ἦλθε δ' ἐπὶ Νότος ὄκα, φέρων ἐμῷ ἄλγεα θυμῷ,  
Ἵφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδι.

Παννύχιος φερόμην, ἅμα δ' ἠελίω ἀνιόντι  
Ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδι. 430

Ἢ μὲν ἀνεῤῥόιβδησε θαλάσσης ἀλμυρὸν ὕδωρ·  
Αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔριωδὸν ὑψόσ' ἀερεθεῖς,  
Τῷ προσφῦς ἐχόμενῳ ὡς νυκτερίσ· οὐδέ πη εἶχον  
Οὔτε στηριξάι ποσὶν ἔμπεδον· οὔτ' ἐπιβῆναι·

419. ἀποαίνυτο. The pres. and impft. only of ἀποαίνυμαι I take from, are found.

420. τοίχους. τοίχους in the singular = the wall of a house: in the plural, the sides of a ship. Theocr. XXII. 12. ἀνέροῦσαν δ' ἄρα τοίχους ἀμφοτέρους. Thuc. VII. 36. ἀντήριδας (beams to stand a shock) ὑπέτειναν πρὸς τοὺς τοίχους.

421. ψιλὸς = literally, rubbed bare, hence bare, stript: here it is 'apart from the sides.'

423. ἐπίτονος, from ἐπὶ on to, τείνω to stretch, = a rope or cord by which anything is kept tight; especially a halyard (haul-yard) by which the yard is kept in its place on the mast. The word is really an adjective, ἱμάς (a rope) being understood.

— ῥινοῖο. This is the genitive of the material of which the rope was made. Jelf. § 538.

423. τετευχῶς. Perf. part. from τεύχω I make: the active participle is used in a passive sense like ἐάλωκα, and ἐάλων.

428. ἀναμ = to measure up, and hence, to remeasure. Cf. Hdt. II. 109. ἔπεμπε τοὺς ἐπισκεψομένους καὶ ἀναμετρήσοντας ὕψι ἐλάσσων ὁ χώρος γέγονε.

432. ἐριωδός. See supra 103.

— ἀερεθεῖς. 1. aor. part. pass. of αἶρω, to raise, of which 1. aor. ind. pass. = ἠέρθην.

433. προσφύς. 2 aor. part. of προσφύω. See on XI. 247.

— νυκτερίσ = a night (νύξ) bird, generally: hence a bat. He clung by his hands and feet.

434. στηριξάι. The aor. act. has here the force of the middle. Cf. Iliad XXI. 242. οὐδὲ πόδεσσιν εἶχε στηριξασθαι.

the most fitted into the reel

measure over again, retrace

power

71  
ηεε θην ιαν. παρ. οτ 2619ω

197 & Review  
Laying Joe

① 7x2 save a string      100 of input  
and then let himself be borne

blip.

200  
but  
A 200

ἀπο αἰείω

ῥίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι 435

Μακροί τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.

Νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὄπισσω

Ἴστον καὶ τρόπιον αὐτίς· ἐελδομένω δέ μοι ἦλθον

᾽Οψ'. ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη

Κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440

Τῆμος δὴ τά γε δοῦρα Χαρύβιδιος ἐξεφαάνθη.

ιασ. βαν.

Ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,

Μέσσω δ' ἐνδοῦπησα παρέξ περιμήκεα δοῦρα,

τοῦτον νίφωσι

Ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῆσιν.

Σκύλλην δ' οὐκέτ' ἔασε πατῆρ ἀνδρῶν τε θεῶν τε 445

Εἰσιδέειν οὐ γὰρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

“Ἐνθεν δ' ἐννήμαρ φερόμην, δεκάτη δέ με νυκτὶ

Νῆσον ἐς ᾽Αγυγίην πέλασαν θεοί, ἔνθα Καλυψῶ

Ναίει ἐϋπλόκαμος, δεινὴ θεός, αὐδήεσσα,

Ἦ μ' ἐφίλει τ' ἐκόμει τε· τί τοι τάδε μυθολογεύω; 450

Ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ

Σοί τε καὶ ἰφθίμη ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν

Αὐτίς ἀριζήλως εἰρημένα μυθολογεύειν.”

435. ἀπήωρος is an older form of ἀπήωρος (αἰείω). and = ‘hanging on high.’

437. νωλεμέως. See on XI. 413.

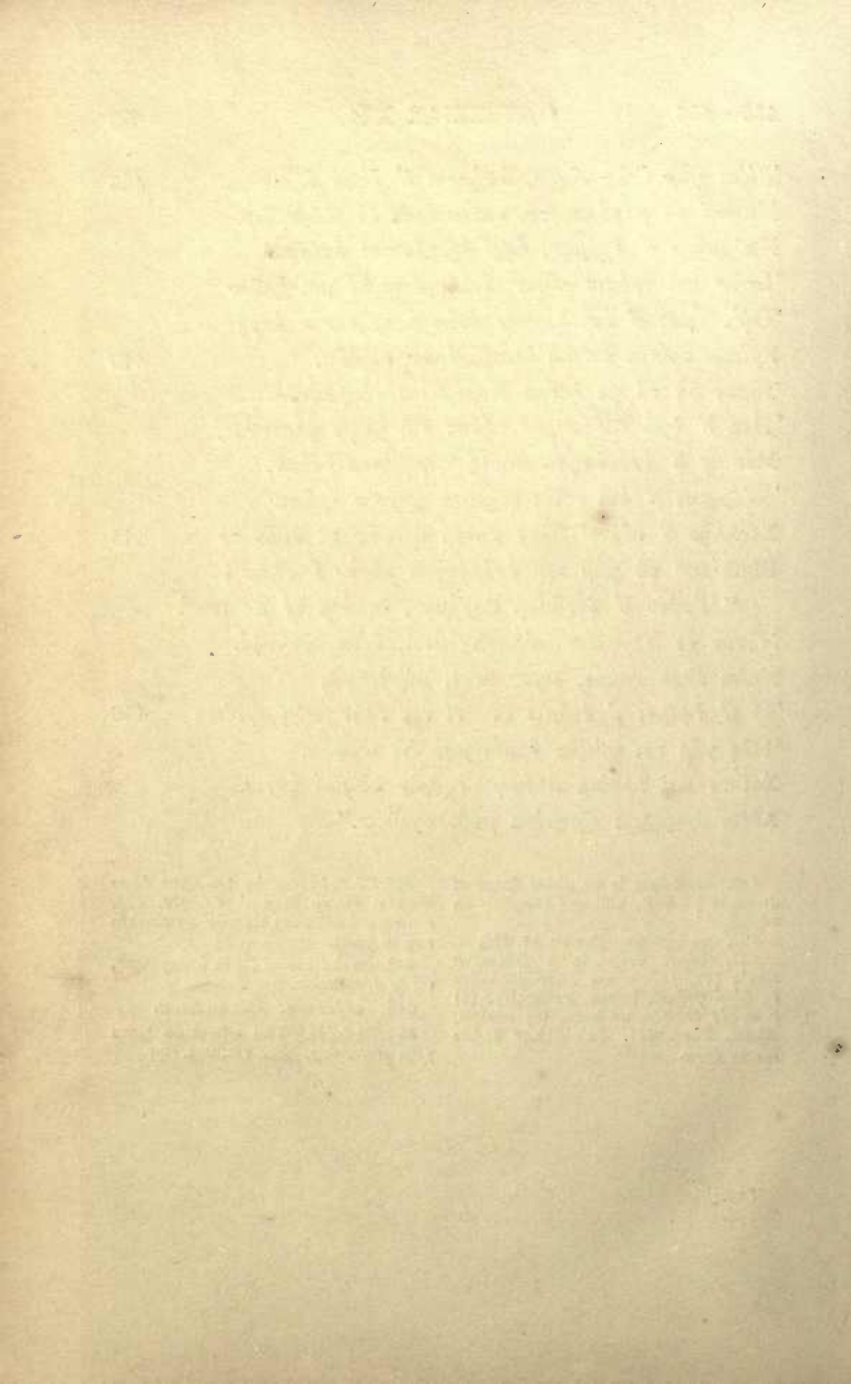
441. δόρυ. δοῦρα is ‘a stem of a tree’; (VI. 167. οὐκω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης), hence, generally, (1) a ship’s timber, as here, (2) a ship, Æsch. Pers. 411. ἐπ’ ἄλλην ἄλλος ἴθυνεν δόρυ.

443. ἐνδοῦπησα, is, ‘to come down with a heavy sound.’ Cf. xv. 479. ἀντλω δ' ἐνδοῦπησε πεσοῦσ' ὡς εἰναλίη κῆξ (a gull).

448. πελάζειν = (1) to bring near, (2) to draw near.

449. αὐδήεσσα. See on XI. 8.

450. χθιζός. The adjective from χθὲς yesterday. See VII. 244. sqq.



# TRANSLATION.

## BOOK XI.

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BUT when we had gone down to the ship and to the sea, first of all we hauled the vessel to the divine sea, and then we got the mast and sails put on board the black ship; then we took the sheep, and put them on board, and then we proceeded to embark ourselves, in sorrow, pouring down floods of tears (a big tear). Then again to us in the rear of the black-prowed ship, the fair-haired Circe, a dread goddess, powerful with her spells, sent a favourable, sail-filling breeze, a good companion. Then we took our seats, having severally got our tackle in order in the vessel: Meanwhile the breeze and the pilot kept her straight in her course, and her sails as she passed over the sea, were kept stretched all day: then the sun set, and all the streets began to be over-shadowed. *no sun in these days*

At length she came to the end of the deeply-flowing ocean: there are the people and realm of the Cimmerians, enveloped in mist and clouds, and the bright sun never looks down on them with his beams, neither when on his way to the starry firmament, nor when he turns himself back from heaven to earth: but dreadful night always lowers (is stretched) over the wretched race. There we landed and moored the vessel, and we got the sheep taken out: then we ourselves began to walk by the side of ocean's stream until we came to the place that Circe told us of. There Perimedes and Eurylochus held the victims, while I, having drawn a sharp hanger from my thigh, dug a trench, about a cubit's length from end to end; then in (about) it I poured a libation to all the dead, first of (with) honey-and-milk, next of (with) sweet wine, and thirdly, of (with) water; and on it I sprinkled white meal: and I made many prayers to the helpless forms (heads) of the dead, *promising*, on having arrived at Ithaca, to sacrifice at my palace a barren cow, the best I could (which was the best) and fill the

pile with rich *offerings*: also to sacrifice to Teiresias by himself alone a completely-black ram, such a one as is the best among my sheep. So when I had entreated them, the nations of the dead, by vows and supplications, then I took the sheep, and cut  
 35 off their heads into the trench, and the blackblood began to flow: then there assembled from below out of ( $\Upsilon\pi\epsilon\zeta$ ) Erebus spirits of the departed dead: [brides, and young men, and old men bent with care (having endured much), and delicate maidens, with heart but newly steeped in sorrow: many, too,  
 40 slain by iron-tipped spears, heroes slain in war, with blood-stained armour on: they, in great numbers, kept flitting, one from one quarter *and another from another*, to the trench, making (with) a terrible din: *meanwhile* pale fear was seizing me]. Then at length I *hurriedly* bade (having hurried I bade) my companions to skin and burn entirely the sheep that  
 45 were lying as I knew ( $\delta\eta$ ) slain with the ruthless steel, and, furthermore, to pray to the gods, viz. to mighty Hades, and dread Persephone: while I, having drawn a keen sword from my thigh, sat me down, and continued to prevent the helpless forms (heads) of the dead, from coming nearer to the blood, before I  
 50 had enquired of Teiresias. Now the first spirit that came was that of my comrade Elpenor, for he had not yet been buried, *and laid* in (under) the broad (with broad roads) earth: for we had left his body, unwept and unburied, in the house of Circe, since another toilsome occupation was pressing on us. On  
 55 seeing him I wept, and pitied him in my heart, and I addressed him and spoke winged words. "Elpenor," said I, "how is it that thou hast come to the region of (to under) murky darkness? Hast thou come thither, being on foot, more quickly than I with my black ship?"

Thus I spoke: then he, having groaned, addressed me in reply (in a word): 'O Son of Laertes, descendant from Zeus,  
 60 *Odysseus skilled in plots, the fatal decree of a god, and a very large draught of wine ruined me. For being asleep in the house of Circe, I did not recollect that I was going down, on coming to the (a) steep stair-case, and so I fell all the way (completely,  $\acute{\alpha}\nu\tau\iota\kappa\upsilon\upsilon$ ), down from the roof, and my neck got (was)*  
 65 *broken out of the socket, and my spirit went down to Hades. So now I entreat thee in the names of those that are away, and not present, in the name of thy wife and thy father who reared thee when little, and Telemachus whom alone thou leavedst in thy house. For I know that on moving hence out of the house of Hades thou wilt direct thy well-made ship to the island of*  
 70 *Æœa; there and then, O king, I adjure thee to remember me: on leaving, I beseech thee not to leave me behind unwept and unburied, having separated thyself from me, lest I become to thee a source of anger from the gods: but I adjure thee to bury me with my armour on, such as I have, and heap up for me a*  
 75 *monument, on the sand of the hoary sea, to the memory of an*



unfortunate man and for posterity to observe. This *I beg* thee to do for me, and to fasten on my tomb the oar with which I used to row when alive, and when (being) with my companions."

Thus he spoke: then I, addressing him, said, 'All this of a surety, (τοι) O unfortunate one, will I complete and do. 80

In this way we two were sitting, answering each other in sorrowful words: I, on one side holding the sword over the blood, while on the other side of it the shade of my companion kept talking much.

At length there came up the shade of my departed mother,—the daughter of the lion-hearted Antolycus, Anticleia,—whom I 85 had left alive behind me, on going to sacred Troy. I wept for her on seeing her, and pitied her in my heart: but still (thus), though deeply grieving, I continued to prevent her from coming nearer to the blood until (before) I had enquired of Teiresias.

Then there came the spirit of Teiresias of Thebes, with a 90 golden sceptre in his hand, and he recognized and addressed me: O son of Laertes, descendant of Zeus, wily Odysseus, why, O unhappy man, having left the light of the sun, hast thou come *hither*, to see the dead and *this* dreary region? Come, retire from the trench, and withdraw thy keen sword that I may drink 95 of the blood, and declare to thee the truth.

Thus he spoke; so I, having retired, fastened my silver-hilted sword down into (ἐγκαρ.) the scabbard: then, after he had tasted the black blood, at length the blameless prophet spoke to me in words: 'Thou art desirous of an easy (honey-sweet) return, O glorious Odysseus, but, of a surety (τοι) a god will 100 make it troublesome to thee, for I do not expect that thou wilt escape the Earth-shaker, who has got wrath against thee stored up in his heart being angry because that thou didst blind his beloved son. But still, even though he is angry (thus), ye will arrive, though suffering ill, if thou takest care to restrain the appetite of thyself and comrades, when first thou bringest 105 thy well-made ship near to the island Thrinacia, having escaped the dark-coloured sea, and when ye find the cows and rich sheep of the sun, who surveys everything and listens to all, feeding. These if thou leavest unhurt and proceedest on (attendest to) thy return, then ye will reach Ithaca, 110 though in ill plight; but if thou hurtest them, then I portend destruction to thee, thy ship and thy comrades: and if thou dost escape thyself, thou returnest after a long time (late), miserably, having lost all thy companions, on board of a strange ship: and thou wilt find pests in thy house, arrogant men, who are 115 devouring thy substance, as they woo thy god-like wife, and offer her marriage-gifts: but of a surety wilt thou avenge their violence on having returned. But when thou shalt have killed the suitors in thy palace, either by cunning or openly with the sharp steel, then *remember* to set out, having taken 120

a well-made oar, until thou comest to those men who know not the sea, nor will eat meat seasoned (mixed) with salt: neither do they know red-prowed ships, nor skilfully-made oars, that are  
 125 as wings to ships. Now I will give thee a very clear direction, and it shall not escape thee: when another way-farer, having met thee, shall say that thou hast a winnowing-shovel on thy dazzling shoulder, then, having fixed in the ground thy well-made oar, and having offered goodly sacrifices to king Poseidon, a ram,  
 130 a bull, and a boar the mounter of sows, remember to return homewards, and to offer holy hecatombs to the immortal gods, that dwell in (have) the broad heaven, to all carefully (*μάλα*) in order: then there shall come to thee not from (apart from *ἐξ*) the  
 135 the sea, a very easy death, such as shall subdue (slay) thee when worn out by easy old age: thy people, too, shall be happy about thee: of a surety this that I am telling thee is true. (I am telling thee these things true.)

Thus he spoke, but I addressed him in reply. Teiresias, no doubt the gods themselves have ordained this: but come now,  
 140 tell me this, and accurately explain it: I see here the spirit of my departed mother: now she is sitting in silence near the blood, and has not ventured to look her own son straight in the face, nor to speak to him: tell me, O prince, how she may recognize me and know that I am ~~he~~ (may recognize me that am ~~he~~). *a murked, has an ori being*

Thus I spoke, then he immediately addressed me in reply. I will easily give thee a reason (tell thee an easy word) and put it in thy heart: whomsoever of the departed dead thou sufferest to go near (nearer) the blood, the same, be assured (*τοί*), will speak to thee plainly: but to whomsoever thou grudgest it, the same will go back again. Thus having spoken, the shade of king  
 150 Teiresias went down to within the abode of Hades, since he had made an end of declaring (*κατέλεξεν*) Oracles.

But I remained there steadfastly until my mother had come up and had drunk the black blood: then she knew me immediately, and, compassionating me, spoke winged words to me:

My son, said she, how hast thou, being alive, come to under  
 155 the murky *abode* of darkness, for it is hard for these *scenes* to be seen by the living. - For between earth and this (in the middle) are great rivers and mighty streams. Oceanus first, which it is by no means possible to pass on foot, unless one have a well-made ship. Hast thou really (*ὄη*) in thy wanderings for a long  
 160 time from Troy, with thy ship and companions, come hither? And hast thou not yet gone to Ithaca, and hast thou not seen thy wife at home?

Thus she spoke, then I addressed her in reply: 'Mother mine, it is necessity that has brought me down to *the abode* of  
 165 Hades, to consult the shade of the Theban Teiresias. For I have not yet been near to the land of Achæa, nor have I yet set foot in

(on) my country, but I have been wandering, constantly in anxiety, (having sorrow), ever since at the very first I followed the divine Agamemnon to Ilium, famed for its horses, that I might do battle with the Trojans. But come, tell me this and accurately detail it to me; what fate of death that produces a long sleep has laid thee low? Is it a long disease? Or has arrow-scattering Artemis been pursuing thee and slain thee with her gentle darts? Tell to me, moreover ( $\delta\acute{\epsilon}$ ) of my father and son whom I left behind, whether still among them (the inhabitants of Ithaca) respect for me remains, or has some one else got my due (got it), while they say that I shall return no more. 170

Tell me, too, of the purpose and feelings of my wedded wife, whether she is remaining with her son, and keeping everything safe, or whether she is already married to the best of the Achæans (whoever is best of the Achæans has already married her). 175

Thus I spoke: then she, my revered mother, immediately replied: Even with a very resolute heart remaineth she in thy palace: but miserably do her nights and days constantly pass away, shedding tears as she does. But no one has yet thy honourable dignity, but Telemachus continues to till thy lands in peace and to ~~distribute meals equally~~, such as become a law-giver to prepare, for all call on him for it. But thy father remains there in the country, and does not come down to the city: nor is his bed a couch, and bedding, and blankets and rich coverlets, but in winter he sleeps where do the house-servants (servants in the house), in the ashes near the fire, and he is clad in mean attire on his person. But when heat comes and blooming fruit-time, a bed on the ground of fallen leaves is made by him any where (everywhere) in the vineyard (planted part of a vine-producing plot of ground): there he lies in sorrow, while great grief is preying on (increasing at) his heart, lamenting thy fate, and sorrowful old age is coming on. Thus I also perished and met my fate, and the skilful archeress, the arrow-scattering goddess, did not pursue me and slay me with her gentle darts: nor, again, has there come upon me any disease, which particularly wrenches (has wrenched) the life from one's limbs by melancholy anxiety: but it is thy loss, and my thoughts about thee, and my softness of heart for thee, O glorious Odysseus, that have been taking from me my dear life. 180 185 190 195

Thus she spoke: meanwhile (but) I was desirous, being troubled in mind, to grasp the shade of my departed mother: thrice I made the attempt, and my mind was prompting me to seize her, but thrice she slipped (flew) from my hands like a shadow or even a dream: meanwhile deep (sharp) anguish arose more *violently* at my heart: so I addressed her and spoke to her winged words: 'Mother mine, why waitest thou not for me when desirous to grasp thee, that even in *the abode* of Hades, we two, having thrown our loving arms (hands) around *each other* may take our fill of chilling lamentation. Has dread Persephone 200 210

been sending this image to me that I may lament and groan the more?

Thus spoke I: then my revered mother immediately ad-  
 215 dressed me: Alas, my child, ill-fated above all mortals,  
 Persephone, the daughter of Zeus, is not at all deceiving thee,  
 but this is the law with mortals when once they are dead: for  
 their muscles have no longer flesh and bones *attached to them*,  
 220 but the mighty force of blazing fire consumes (subdues) them,  
 when once life leaves the white bones: the soul, meanwhile,  
 flying away, makes its escape like a dream. But do thou  
 struggle to the light of day as quickly as possible: remember  
 (know), however, all these things, that thou mayest afterwards  
 tell them to thy wife.

We two kept thus answering each other in words: mean-  
 225 while the women kept coming on—for dread Persephone kept  
 urging them—as many wives and daughters as there were of  
 noble heroes. Then they began to gather in crowds about the  
 black blood. So I began to consider how I might question  
 them individually: and the following appeared to me in my  
 230 mind to be the best plan: having drawn my keen-edged  
 sword from my broad thigh, I suffered them not to drink the  
 black blood all at once: so they came up one after the  
 other, and each declared her birth; and I questioned all of  
 them.

235 There then I saw first Tyro, the daughter of a noble sire,  
 who said that she was the offspring of the blameless Salmoneus,  
 and professed to be wife of Cretheus the Son of Æolus: she had  
 loved a river-god, the divine Enipeus, who flows (sends *its*  
*water*) fairest on to the earth: and she used to go and wander  
 240 by the fair streams of the Enipeus. So the earth-holding  
 Ennosigæus, having likened himself to him, slept with her  
 at the mouth of the eddying river: then a purple wave rose  
 around them, like a mountain, arched, and concealed the god  
 and the maid of earth, [and he loosed her virgin zone and  
 245 shed sleep over her.] But when the god had finished his  
 amorous play, then he placed his hand in hers (grew into her  
 hand) and spoke words, and addressed her. Maiden, rejoice in  
 thy love: for, as the year rolls round, thou shalt bring forth  
 noble children, since the beds of the immortals are not  
 unproductive: do thou *take good heed* to tend and nurse thy  
 250 sons. Now, go hence, and restrain thyself, and name it to no  
 one, but I am, be assured (*τοι*), the earth-shaking Poseidon.

Thus having spoken he dived under the billowing sea: she, however, having become pregnant, gave birth to Pelias  
 255 and Neleus: they two became mighty servants of great Zeus: Pelias lived, rich in flocks, in wide Iolcus: the other in sandy Pylos. Now the queen of women bore the *following* others to Peleus, viz. Æson, and Pheres, and Amythaon the fighter in chariots.

Next after her I saw Antiope, the daughter of Asopus, who 260  
 also boasted that she had slept in the arms of Zeus: and in due  
 time (*ρᾶ*) she brought forth two sons, Amphion and Zethus, who  
 first founded and surrounded with towers the town (seat) of  
 seven-gated Thebes: for, strong though they were, they were  
 not able to live in broad Thebes without its being fortified. 265

Next after her I saw Alcmena, the wife of Amphitryon, who  
 bore the bold-spirited, lion-hearted, Heracles, after having slept  
 (been mixed) in the arms of mighty Zeus: also Megara, the  
 daughter of highminded Creon, whom the son of Amphitryon,  
 in might always unconquered, (un-worn) had *to wife*. I also 270  
 saw the mother of Œdipus, the fair Epicasta, who committed a  
 dreadful sin in ignorance of heart, by having married her son:  
 now he married her, after having slain his own father: But the  
 gods soon made *their guilt* notorious among men. But he,  
*continually* suffering sorrow, continued to reign in Thebes the  
 accursed city of the Cadmeians, by the fatal will of the gods: 275  
 she went down to the *abode* of Hades, a stern guardian, having  
 hung a noose on high (a high noose) from a lofty beam, under  
 the influence of (having been held by) her grief: while to him  
 she left behind very many woes, such as furies in vengeance of a  
 mother's wrongs, (the furies of a mother) bring about. 280

I also saw the very beautiful Chloris, whom formerly  
 Neleus married for her beauty, after he had given her countless  
 bridal presents, the youngest daughter of Amphion the son of  
 Iasus, who once ruled powerfully in Minyan Orchomenos: and  
 she became queen of Pylos, and bore to him noble children,  
 Nestor, and Chromius, and Periclymenus the highminded. 285  
 After them, too, she bore the noble Pero, a wonder among  
 mortals, whom all the neighbours wooed: but Neleus was not for  
 giving her at all to any one unless (him who did not) he drove  
 from Phylace the oxen, broad-faced and difficult of access, and  
 with crooked horns, of the mighty Iphicles: now these a blame- 290  
 less prophet alone undertook to drive: but a hard, heaven-sent  
 fate (fate of a god) detained him, and tight bonds, and rustic  
 herdsmen. But when at length the months and the days were  
 accomplished, as a year rolled round again, and the seasons had  
 come back, then at length the mighty Iphicles dismissed him, 295  
 after he had given all his prophecies: so was the will of Zeus  
 accomplished.

I saw Leda also, the wife of Tyndarus, who bore, by Tyndarus,  
 two noble-hearted boys, Castor the horse-tamer, and Polydeuces  
 skilled in boxing (good with the fists): both of these, though 300  
 alive, the fertile (life-giving) earth contains. For they, having  
 honour from Zeus even under the earth, live and die a day in  
 turn: (at one time are alive, on alternate days; at another are  
 dead): for they have obtained honour equally with the gods.

Next after her I saw Iphimedeia, the wife of Aloeus, who 305  
 said that she had been embraced by Poseidon, and in due time

(*ῥα*) she bore two sons, but they proved *but* shortlived, the god-like Otus and the farfamed Ephialtes, who were by far the tallest that the fertile (grain-giving) earth nurtured, (whom by far the tallest &c.), and by far the most beautiful, next, at least, after  
 310 the famed Orion. For they were *but* nine years old and nine cubits in breadth, and in height they were nine fathoms: ( $9 \times \frac{3}{2} = 13\frac{1}{2}$ , feet broad, and  $9 \times 6 = 54$ , feet high). They also threatened to raise against the immortals in Olympus a contention of direful war: (war with many shocks): they purposed to  
 315 pile Ossa on Olympus, and again on Ossa leafy Pelion, that the heaven might be accessible: and they would have accomplished *their wishes* had they arrived at the *full* measure of manhood: but the sun of Zeus, whom the fair-haired Leto bore, destroyed them both, before that to them under their temples the down had bloomed and thickly covered their cheeks with a fairly-  
 320 sprouting growth.

I saw Phœdra too, and Procris, and the fair Ariadne, daughter of the savage-hearted Minos, whom in days of yore Theseus thought to take as his wife from Crete to the soil of sacred Athens, but had no joy of it: for Artemis slew her first in sea-  
 325 girt Dia, on the accusation of Dionysus. I saw Mœra, too, and Clymene, and the hateful Eriphyle who received a valuable golden ornament for her husband. But I could neither tell nor name all of the wives and daughters of heroes that I saw, for  
 330 ambrosial night would wane first: but it is full (*καί*) time for me to be sleeping, either having gone to my swift ship and comrades, or here: but the escorting of me shall be a care to you and the gods.

Thus he spoke: then they all became still and silent (still in silence), and were filled with rapture throughout the shadowy palaces: at length the white-armed Arete began speech to  
 335 them.

‘Phœacians, how does this man appear to you to be, in form and stature and inward good sense (mind equal within)? besides, he is my guest: moreover each of you has shared the honour *of his company*: therefore send him not away in haste, nor stint your gifts to him when in so great need: for by the will of the gods there are stored (lying) many possessions by you in  
 340 your houses!

The aged hero Echenëus, who was by far (*δῆ*) the most advanced in years of the Phœacians, also addressed (spoke among) them. ‘O friends, of a truth what the very prudent queen is speaking to us is not far from the mark nor otherwise than we expect, (is not speaking to us away from the mark nor from our opinion of her), so comply with her advice: but from this point, the carrying out of the proposal rests with  
 346 Alcinous, (from this the work and word clings to A).

Him then, in return, Alcinous answered and addressed:

'This word shall so be, if at least I am alive and reign over the Phœaciens, lovers of the oar. But let our guest make up his mind, though exceedingly desirous of a return, yet (*ἔμπης*) after all 350 (*οὐν*) to remain farther to the morrow, until I shall have completed all my present: his escort shall be a care to all the people, but most of all to me, for of that the power lies with (is in) the people.

Him then in reply the wily Odysseus addressed. Powerful Alcinous, most renowned of all the people, even if ye were to bid me stay here for a year, and were to prepare me an escort, and were to offer me noble presents, most certainly would I consent (wish it), and it would be much more advantageous for me to return to my dear native land with a fuller hand *than my people could expect*, and I should be more respected by and dearer to all the people that saw me on my having returned to Ithaca. 360

Him then again Alcinous answered and addressed: Odysseus, as far as that goes, (*τὸ μὲν*) we by no means deem thee, on seeing thee, to be a deceiver and a false knave, like as the black earth feeds many men, and dispersed far and wide, framers, too, of lies 365 on points in which (whence) one cannot detect them: thou hast *the gift of graceful language*, and good sense in thee: furthermore like (as when) a bard thou hast cleverly detailed thy story, the mournful woes of all the Argives and thyself *in particular*. But come now, tell me this also, and unhesitatingly detail it, whether thou didst see (in Hades) any of thy godlike companions who at the same time as thyself followed thee to the same place, to Troy, and there met their fate. Now this night is very long, *yea* of infinite length, and it is not yet time to be sleeping in the palace, so do thou tell to me thy godlike adventures: even to divine morning could I stay, on thy consenting (when thou mayest consent) to tell me of thy troubles in my palace. Him then in 375 reply the wily Odysseus addressed: Glorious Alcinous, most famous of all the people, there is time for many words, and also time for sleep, so if thou art really (*γέ*) desirous of hearing more, I will not grudge to tell thee other narratives even more piteous than these, woes of my companions, who perished, alas (*δῆ*), 380 afterwards, who escaped from the deadly fray (battle-cry) of the Trojans, but perished on their return, by the will of a wicked woman. But when holy Persephone had dispersed the shades of the women to different places by different ways, then there 385 came up the shade of Agamemnon, the grandson of Atreus, in sorrow: the rest also were gathered around, as many as had fallen with him in the house of Ægisthus, and had met their fate. Then he knew me very quickly, when he had drunk the black blood: so he began to weep aloud (shrilly), dropping down 390 a big tear, and falling into my arms, desiring to embrace me: but *he could not*, for there was no longer in him any firm strength nor vigour at all, such as there formerly used to be in his supple

395 limbs. On seeing him I wept, and pitied him in my heart, and I addressed him and spoke winged words to him.

O most glorious grandson of Atreus, king of men, Agamemnon, what fate of death that brings a long sleep has subdued thee? did Poseidon subdue thee by sea, (in ships) having raised a  
400 terrible gale of boisterous winds? or did foe-men slay thee on land, while plundering (cutting down) oxen or goodly flocks of sheep, or fighting for a town and its women?

Thus I spoke, then he immediately addressed me in reply; O  
405 son of Laertes, descended from Zeus, crafty Odysseus: neither did Poseidon subdue me on board ship, by having raised a violent gale of boisterous winds, nor did foe-men destroy me on land, but Ægisthus, having devised fatal death (death and fate) to me, killed me with the consent of (with) my accursed wife, after  
410 having invited me to his house, and having feasted me, just as one kills an ox in his stall. Thus I died by a most pitiable death, while around me my companions, as well as myself (*ἄλλοι*), were being murdered one after the other (without pause), like white-toothed pigs, that *are slain in the house* of a wealthy and very powerful man, either at a marriage-feast, or a club-  
415 feast, or an abundant banquet. Thou hast before now seen the death of many men, being slain in single combat (singly), or in mighty fray, but if thou hadst seen what I have been telling thee (those things) thou wouldst have sorrowed deeply in heart, how we fell (were lying) in the palace about the bowl and the loaded  
420 tables, while all the floor was reeking with blood. But the most pitiful cry I heard was that of Cassandra, the daughter of Priam, whom the crafty Clytæmnestra wished to slay with (around) me, but I, raising my hands, when on the ground, clasped them, in death, round my sword: the shameless woman, however withdrew,  
425 and, even when going down to the abode of Hades, had not the heart to close my eyes with her hands and to shut my mouth. Thus *we see that* there is nothing fiercer nor more hardened than a woman, such a one at least as plots such deeds in her heart, as the cruel fate (unseemly deed) which even she devised for me, having conspired for (contrived) the murder of (to) her lawful  
430 husband: assuredly I fancied that I should come home welcome to my children and servants: but she, from her fatal skill in (by knowing) exceedingly deadly things has brought (poured) disgrace on herself and all the female sex hereafter, even to one that is well-disposed.

435 Thus he spoke: but I said to him in answer. Ah me! of a surety wide-seeing Zeus has been violently hating from the beginning the seed of Atreus owing to the doings of a woman! on Helen's account many of us have been perishing, while for thee Clytemnestra prepared a plot when far away.

440 Thus I spoke, then he immediately addressed me in reply: therefore do thou, even thou, remember not to be *too* yielding to a woman, and be careful never to tell her all thy purpose, that

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thou knowest well thyself, but tell one part, and let the other be secret. But not to thee, Odysseus, shall death come by a woman's hand, (from a woman) for the daughter of Icarus, the discreet Penelope, is very prudent and her inward thoughts are good. (knows well counsels in her mind). Assuredly we left her, on going to the war, a young wife : and at her bosom was her baby boy, who is now, doubtless, sitting among (in the number of) the men, in happiness : of a surety will his fond father see him on his return, and he will fold his father to his arms as is right. But my wife did not even suffer me to feast my eyes on my son (be filled in my eyes of my son), but slew me, even me, (*καίδυρόν*) before *I had seen him*. Now another thing will I tell thee, and do thou cast it in thy mind : in secret, and not openly, direct thy ship to thy dear native land : since there is no longer confidence in women. But come now, tell me this and unhesitatingly declare it : whether ye hear at all of my son as yet alive, either, perhaps, in Orchomenos, or in sandy Pylos, or, perhaps, with Menelaus in Broad Sparta, for the divine Orestes is alive and on earth and not yet dead : (is not yet dead on earth.).

Thus he spoke : but I said to him in reply : O grandson of Atreus, why continuest thou to ask me these *questions* ? For I know not at all whether he is living or is dead : and it is bad to talk to no purpose. (vain words).

Thus we two answering each other in mournful language, stood in sorrow, pouring down *many* a big tear.

Next there came up the soul of Achilles the son of Peleus, and of Patroclus, and of the blameless Antilochus, and of Ajax, who was the best in look and person, next to the blameless son of Peleus, of all the other Greeks. Then the shade of the swift-footed descendant of Æacus knew me, and in a mournful tone spoke winged words to me :

'O son of Laertes, descendant of Zeus, Odysseus skilled in wiles, rash one, why wilt thou be planning a greater deed in thy heart? How hast thou dared to come down to Hades, where dwell the senseless dead, ghosts of mortals after having rested from their labours, (having laboured *καμόντων*).

Thus he spoke, but I said to him in reply, 'O Achilles, son of Peleus, greatly the best of the Achæans, I came down to consult (for consultation of) Teiresias, *to see* if he would tell me any plan that I might arrive at craggy Ithaca : for I have not yet come near to the Achæan, nor I have yet set foot on my own, land, but I am always suffering evils : but than thee, O Achilles, no man formerly was happier, nor, as it seems (*ἀρα*) *is there* now (afterwards) : for formerly, when alive, we Argives used to honour thee equally with the gods, *and* now again, here below, (being here) thou hast great authority over the dead ; therefore, grieve not thyself at all at being dead, O Achilles.

Thus I spoke : then he immediately said to me, in reply :

Make no light mention of death at any rate ( $\gamma\epsilon$ ) to me, I beg, ( $\delta\eta$ ) noble Odysseus, I could wish rather to be attached to the soil *as a serf*, and be the slave of any one, with a man of no inheritance, to whom there might not be much livelihood, than  
 490 rule over all the departed dead. But come now, tell me tidings of my noble son, whether he went (followed) to the war, to be a chief there, or not. Tell to me also whatever thou hast learnt of the blameless Peleus, whether he still has honour among many  
 495 Myrmidons, or whether *men* dishonour him in Hellas and Pthia, because old age is coming over him as to his hands and feet. For, being such as I am, I am not *able to be* such a helper beneath the rays of the sun, as *I was, when* formerly in broad Troy, I slew the bravest of the people, warding them off from  
 500 the Argives. O that I could go as strong as I was then ( $\rho\acute{o}\iota\sigma\sigma\delta\epsilon$ ), though but for a brief space, to my father's house, then would I make my courage and my stalwart (unapproachable) arms hateful to many a one, *to all* that are doing him violence and are keeping him out of honour.

Thus he spoke, but I said to him in reply; Verily of the  
 505 blameless Peleus I have learned nothing: but of thy dear son Neoptolemus, I will tell thee the whole truth as thou biddest me; for I myself took him on board a hollow, equally-balanced ship from Scyros, to join (to among) the well-greaved Greeks. Of a truth whenever we were meditating plans about the city of  
 510 Troy, he used always to speak first, and failed not of his opinions: the godlike Nestor and myself alone excelled him. But when in the plain of the Trojans we began to fight with the steel, he never used to stay in the crowd of men, nor in the ranks, but used always to be running far before, excelling all in  
 515 courage, (yielding in his courage to none). Many heroes, too, he slew in fierce conflict, but all I could neither mention nor name, for he killed so great an host, while defending the Argives: but in particular ( $\omicron\iota\omicron\nu$ ) he slew with the sword the son of Telephus, the hero Eurypylus: many too of his companions, Ceteian men, were slain around him, on account of presents  
 520 made to a woman. He was the handsomest man that I saw, (him I saw most handsome) after the divine Memnon. But when we, the bravest of the Argives, were preparing to go into the horse, which Epeius had made, and all *the preparations* had been enjoined on me, either to open the cunningly-devised piece of  
 525 craft ( $\lambda\acute{o}\chi\omicron\nu$ ) or to close it, thereupon other leaders and rulers of the Greeks began to wipe away their tears, and to tremble, one and all, ( $\acute{\epsilon}\kappa\acute{\alpha}\sigma\tau\omicron\nu$ ) in (under) their limbs, but him I never at all saw with my eyes, either pale in his goodly face, or having wiped a  
 530 tear from his cheeks: moreover he kept entreating me very much to go out from the horse, and grasped the hilt of his sword, and his spear, headed with brass, and continued to meditate mischief for the Trojans: but when at length we had thoroughly sacked the lofty city of Priam, with his share of the

spoil and in honour he went on board of the ship unscathed, neither, as we might have expected, (*ἄρ*) stricken with the sharp steel, nor wounded in a hand to hand fight, as often occurs in war, for Ares rages indiscriminately. 535

Thus I spoke; then the shade of the swift-footed grandson of Æacus began to walk, taking long strides, up and down the asphodel meadow, rejoicing because I had been saying that his son had been distinguished. 540

Meanwhile the rest of the shades of the departed dead were standing in sorrow, and related their sorrows one by one. But the shade of Ajax, the son of Telamon, kept standing away from us, alone, being enraged on account of the victory, in which I had conquered him, on being tried near the ships, about the armour of Achilles: his venerable mother laid them before the assembly, and the children of the Trojans, and Pallas Athena were the judges (judged). How truly (*ὦς δῆ*) do I wish (how really ought I not) that I had not conquered in that struggle, for on account of them (the arms) the earth received so great a head, even Ajax, who in form, and deeds of might, was made above [excelled] the other Greeks, after the blameless son of Peleus. Him I addressed with soothing words. 545

Ajax, son of blameless Telamon, even in death wast thou not, then, disposed to forget thy anger at me, on account of the loss of the armour? But the gods have made them a woe to the Argives. For thou, so great a tower of strength, didst destroy thyself for them: we Achæans, one and all, [*διαμπερές*] sorrow for thy loss as much as for [equally with] the head of Achilles, the son of Peleus: no one else is to blame, but Zeus has vehemently hated the army of the warrior Greeks, and has laid fate on thee: but come hither, O chief, that thou mayest listen to word and speech of mine: nay, subdue thy wrath and very violent passion. 550

Thus I spoke: but he answered me nothing, but went to join the other shades, to the Erebus of the departed dead: There he would perhaps have addressed me, though angry, or I perhaps him, but a desire in my heart wished me to see the shades of the other departed dead. 555

There then I saw Minos, the noble son of Zeus, with a golden sceptre, and giving laws to the dead seated: while they around were detailing their cases to him their lord, both sitting and standing, in the broad-gated abode of Hades. Next after him I saw the great Orion, collecting in the asphodel meadow wild animals together, that he had slain himself in the lonely mountains, having in his hands a club studded all over with brass, always unbroken. 575

I also saw Tityus, the son of very-glorious Gæa, lying on the ground: now he extended over nine acres; and two vultures sitting by him one on each side, kept gnawing his liver, piercing even to his vitals, while he made no attempt to repel them with his hands, for he attempted violence to Leto,

the glorious bed-partner of Zeus, when coming to Pytho through  
580 fair Panopeus.

Moreover I saw Tantalus, undergoing (having) hard suffering, and standing in a lake: now it kept coming up to his chin: and he stood there thirsting, but was not able to get to drink: 585 for as often as the old man bent down, desirous to drink, so often the water vanished, having been swallowed up, and around his feet the black earth appeared, for a god kept parching it. Lofty trees, too, pears, and pomegranates, and appletrees with glorious fruit, and sweet figs and blooming olives, kept 590 waving fruit down from top to bottom. But as often as the old man kept stretching forward to get them grasped in his hands, the wind tossed them to the misty clouds.

Moreover I saw Sisyphus, undergoing violent torments, raising a huge stone with both his hands. He, pushing against 595 it with hands and feet, was endeavouring to drive the stone to the top of a hill: but when it was just going to surmount the top, then it constantly turned back violently, and then the shameless stone went rolling to the plain. While he, straining himself, kept trying to push it back again, while sweat was streaming from his limbs, and the dust rose over (from) his 600 head.

Next after him I saw the mighty Hercules, an image: but he enjoys himself with the immortal gods at feasts, and has *to wife* the fair-angled Hebe, the daughter of mighty Zeus, and golden-sandalled Hera. Now around him there was a noise of the dead as of birds, flitting every whither: while he, like dark 605 night, having *in his hands* an uncovered bow, and an arrow at the string, kept looking sternly around, always like to one about to shoot. Around his breast, *forming* a noble band, was a baldrick of gold, where excellent workmanship had been shown (excellent deeds had been wrought), bears and wild boars, and fierce lions, and frays, and battles, and murders, and slaughterings of men: may he that has put together that belt by his skill, now that he has made it, never make one single thing more. Then he immediately knew me, when he had 610 seen me with his eyes, and, compassionating me, spoke winged words to me. O son of Laertes, descendant of Zeus, Odysseus skilled in wiles, O wretched one, surely thou art leading a wretched life of destiny, such as I had beneath the sun's rays. I was the son of Zeus, the son of Cronos, but I had trouble 620 without end, for I was made subject to a man much worse *than myself*, and he laid on me severe labours, and once sent me hither to fetch the dog, for he did not think that any labour could be harder to me than that. I brought it up *to earth* and carried it from out of Hades, for Hermes and blue-eyed Athena protected me.

625 Thus having spoken, he went again to within the abode of Hades. But I remained there stedfastly, *to see* if there would

come any other of the heroes who had died in days gone by. And, indeed, I should perhaps have seen men of the former days, whom I wished to see. Theseus and Peirithous, the glorious children of the gods. But before *they came* the tribes of the dead began to assemble in crowds, with a terrific din; meanwhile pale fear seized me lest dread Persephone should send at me from out of Hades, the Gorgon head of the dread monster. Then immediately, going to my ship, I bade my companions go on board themselves, and loosen the stern-cables. So they quickly went on board and sat down on the benches. Her (the ship) then the wave of the stream bore down the river of Ocean; *then* at first rowing, and next a favourable breeze. 630 635

## BOOK XII.

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BUT when the ship had left the stream of the river of Ocean, and had come out of it (*ἀπὸ δ' ἕκετο*) to the wave of the wide-pathed sea, and to the island of *Æaea*, where are the abodes and dancing places of *Eos*, daughter of the morning, and the risings of the sun; having landed there we moored the ship on the  
5 sands, and we got out ourselves on the shore of the sea, and there having taken sleep after our toils (*ἀποβρ.*) we waited for the divine morning.

But when the rosy-fingered *Eos*, daughter of the morning, appeared, then I sent forward my companions to the house of *Circe* to bring the dead body of *Elpenor*, (to bring *Elpenor* a  
10 dead body). So having quickly cut logs where the cliffs on the shore (topmost shore) projected most, we buried him in sorrow, pouring down a big tear. But when the corpse had been burnt, and *also* the armour of the dead, having piled up a mound, and having set a stone thereupon, we fastened on the top of the  
15 mound a well-made oar. We *thus* had been engaged in all our *preparations*; meanwhile, as it appeared (*οὐ δε ἀρα*) we did not escape the notice of *Circe* as having come up from *Hades*, but very quickly she came, having got herself ready, while servants with her brought corn, and much meat and sparkling red wine. Then she, the divine goddess, (divine of goddesses) stood in the  
20 midst and spoke among us.

O daring band, seeing that (who) ye have gone under the abode of *Hades* alive: twice are ye to die, whereas (*ἄτε τ'*) other men die (*but*) once. But come, eat food and drink wine here all day: then with the appearing of the dawn, ye shall sail; but I will inform you of (show you) the way, and will point out  
25 everything: that by no means, by mournful want of skill ye may be pained, by having suffered woe either on sea or land.

Thus she spoke: so our noble heart complied with her.

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
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