HOMER

ODYSSEY VI

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THE SIXTH BOOK

OF

HOMER'S ODYSSEY

EDITED FOR THE USE OF SCHOOLS

BY

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TO

MY FATHER AND MOTHER,

THIS LITTLE BOOK

IS GRATEFULLY AND AFFECTIONATELY

INSCRIBED.

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PREFACE.

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

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

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

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

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

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

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March 11, 1895.
INTRODUCTION.

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

Επτ' ὅλεις διερήσουσιν περὶ ἔλεον Ὄμηρου
Σμύρνα, Ῥόδος, Κολόφων, Σαλαμίν, Ἰος, Ἀργος, Ἀθῆναι.

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

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

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

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

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

The Story of the Odyssey (I.–VI.).

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

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

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

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

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

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

ὡς ὁ μὲν ἐνθα καθεύδε πολύτλας δίος 'Οδυσσέως ὑπνῷ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη βη ὅ' ἐς Φαίηκαυ ἀνδρῶν δημόν τε πόλιν τε, οὗ πρὶν μὲν ποτ' ἐναὶον ἐν εὐρυχόρῳ Τπερείᾳ, ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορέωντων, οὗ σφαιροίς συνέσκευτο, βήπι δὲ φέρτεροι ἦσαν. ἐνθὲν ἀναστῆσας ἀγε Ναυσίθοος θεοειδῆς, εἴσεν δὲ Σχερίη, ἐκάς ἀνδρῶν ἀλφηστάων, ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους, καὶ υπὸς ποίησε θεῶν, καὶ ἐδάσσατ' ἀροῦρας. 5

ἀλλ' ὁ μὲν ἡδη κηρὶ δαμείς Ἀιδώσδε βεβήκειν, Ἀλκίνοος δὲ τὸτ' ἢρχε, θεῶν ἀπὸ μήδεα εἴδώς. τοῦ μὲν ἐβη πρὸς δῶμα θεᾶ, γλαυκώτις Ἀθήνῃ, νόστον Ὀδυσσῆι μεγαλήτορι μητιώσα.

βη δ' ἵμεν ἐς θάλαμον πολυδαίδαλον, δ' ἐνι κούρη κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὄμοιήν, Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο, παρὶ δὲ δὕ' ἀμφίπολοι, χαρίτων ἀπὸ κάλλος ἔχουσαι, σταθμοῖν ἐκάτερθε, θύραι δ' ἐπέκειντο φαειναὶ.
Η δ’ ἀνέμου ὡς πνοή ἐπέσουτο δέμνια κοῦρης,
στῇ δ’ ἄρ’ υπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν,
εἰδομένη κοῦρη ναυσικλειτῶν Δύμαντος,
η οἱ ὀμηλικὴ μὲν ἔνν, κεχάριστο δὲ θυμῷ.
τῇ μιν ἐεισαμένη προσέφη γλαυκώπις Ἀθήνη.
“Ναυσικάα, τί νῦ σ’ ἄδε μεθήμονα γείνατο μήτηρ;
εἴματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἔστιν ἣνα χρή καλὰ μὲν αὐτὴν
ἐνυπνοίαν, τὰ δὲ τοῖς παρασχεῖν, οἳ κέ σ’ ἄγωνται·
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβάλνει
ἐσθλή, χαίρονσιν δὲ πατήρ καὶ πότνια μήτηρ.
アルバム ἐνεμεν πλυνεύοισαι ἀμ’ ἄοι φαινομένην·
καὶ τοι ἐγὼ συνέριθος ἄμ’ ἐψομαι, ὅφρα τάχιστα
ἐντύνεια, ἐπεὶ οὗ τοι ἐτι δὴν παρθένος ἐσσεαι·
ηδὴ γάρ σε μνῶνται ἀριστῆς κατὰ δῆμον
πάντων Φαιήκων, οἳ τοι γένος ἔστι καὶ αὐτῆ.
アルバム ἀγ’ ἐπότρυνον πατέρα κλυτον ἥωθι πρὸ
ἡμιόνους καὶ ἀμάξων ἐφοπλίσαι, η κεν ἄγγισιν
ξωστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὅδ’ αὐτῆ πολὺ κάλλιον ἧ πόδεσιν
ἐρχοῦσαν· πολλὸν γὰρ ἀπὸ πλυνοὶ εἰσὶ πόλην.”
ἡ μὲν ἄρ’ ὡς εἴποις ἀπέβη γλαυκώπις Ἀθήνη
Οὐλυμπόν’, ὅθ’ φασὶ θεόν ἔδος ἀσφαλὲς αἰεὶ
ἐμμεναι. οὔτ’ ἀνέμοις τινάσσεται οὔτε ποτ’ ὀμβρῳ
dεύται οὔτε χιών ἐπιπλύνναι, ἀλλὰ μᾶλ’ αἴθρῃ
πέπταται ἀνέφελος, λευκὴ δ’ ἐπιδέδρομεν αὐγῇ·
tῶ ἐνι τέρπονται μάκαρες θεοὶ ἦματα πάντα.
ἐνθ’ ἀπέβη γλαυκώπις, ἐπεὶ διεπεφράδε κοῦρη.
αὐτίκα δ' Ἡώς ἦλθεν ἐὕθροιν, ἡ μὲν ἔγειρεν Ἕναυικάαν ἐὕπεπλον· ἀφαρ δ' ἀπεθαύμασ' ὀνειρον, βῆ δ' ἰέναι διὰ δόμαθ', ἵν' ἀγγείλειει τοκεῦσιν, 50
πατρὶ φίλω καὶ μητρὶ· κιχήσατο δ' ἐνδον ἐόντας. ἡ μὲν ἐπ' ἐσχάρη ἦστο σὺν ἀμφιπώλοσι γυναιξίν ἥλακατα στρωφῶ· ἀλιπόρφυρα· τῷ δὲ θύραξ ἐρχομένῳ εὕμβλητο μετὰ κλειτὸς βασιλῆς ἐς βουλὴν, ἵνα μν κάλεων Φαίηκες ἄγανοι. 55
ἡ δὲ μάλ' ἀγχὺ στάσα φίλων πατέρα προσέειπεν· "πάππα φίλ', ὦκ ἄν δὴ μοι ἐφοπλίσσειας ἀπήνην υψηλὴν εὐκυκλω, ἵνα κλυτὰ εἴματ' ἀγομαι ἐς ποταμὸν πλυνέουσα, τά μοι ἰερυπωμένα κεῖται; καὶ δὲ σοὶ αὐτῷ έοικε μετὰ πρώτοις ἐόντα 60
βουλᾶς βουλεύειν καθαρὰ χροὶ εἴματ' ἔχοντα. πέντε δὲ τοι φίλοι υἱὲς ἐνὶ μεγάροις γεγάσιν, οἱ δ' ὁπυπνοτες, τρεῖς δ' ἧθεοι θάλεθοντες· οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχουτε ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμὴ φρενὶ πάντα μέμηλεν." 65
ὡς ἐφατ' αἴδετο γὰρ θαλερὸν γάμον ἐξονομῆναι πατρὶ φίλῳ. δ' δὲ πάντα νόει καὶ ἀμείβετο μῦθῳ· "οὕτε τοι ἡμιόνων φθονέω, τέκος, οὕτε τευ ἄλλουν. ἔρχευ, ἀτάρ τοι διμῶς ἐφοπλίσσουσιν ἀπήνην υψηλὴν εὐκυκλων, ὑπερτερῆ γράφων." 70
ὡς εἴπων δμώσσων ἐκέκλετο, τοῖ δὲ πίθουσο. οἱ μὲν ἄρ' ἐκτὸς ἀμαξάν ἐὕφροχον ἡμιονεῖν ὀπλεον, ἡμιόνους θ' ὑπαγον ξευζαν θ' ὑπ' ἀπήνη· κούρη δ' έκ θαλάμου σφενεν ἐστήτα φαεινην. καὶ τὴν μὲν κατέθηκεν ἐνεξεστω ἐπ' ἀπήνη, 75
μήτηρ δ’ ἐν κίστῃ ἐτίθει μενοεικέ’ ἐδωδὴν παντοίην, ἐν δ’ ὤψα τίθει, ἐν δ’ οἶνον ἔχειν ἅσκῳ ἐν αἰγείῳ· κούρη δ’ ἐπεβήσετ’ ἀπήνης. δῶκεν δὲ χρυσῆ ἐν ληκύθῳ ύγρὸν ἔλατον, εἰώς χυτλῶσατο σὺν ἀμφιπόλοισι γυναῖξιν. 

η δὲ ἔλαβεν μάστιγα καὶ ἰώα συγαλόεντα, 

μάστιγεν δ’ ἐλάαν· κανακή δ’ ἦν ἁμιόνουν. 

αἰ δ’ ἀμοτον ταῦτον, φέρον δ’ ἐσθήτα καὶ αὐτὴν, 

οὐκ οἷν, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἀλλαί. 

αἰ δ’ ὅτε δὴ ποταμὸν ῥόον περικαλλε’ ἱκοντο, 

ἐνθ’ ἦ τοι πλυνοὶ ἦσαν ἐπητεναι, πολὺ δ’ ὕδωρ καλὸν ὑπεκπρόρεεν μάλα περ ῥυπόωντα καθὴραι, 

ἐνθ’ αἰ γ’ ἁμιόνουσ μὲν ὑπεκπροέλυσαν ἀπήνης. 

καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα 

τρώγειν ἀγρωστίν μελιηδέα· ταῖ δ’ ἀπ’ ἀπήνης 

εἵματα χερσίν ἐλοντο καὶ ἐσφόρεον μέλαν ὕδωρ, 

στείβον δ’ ἐν βόθροις θοῶς ἔριδα προφέρουσαι. 

αὐτὰρ ἐπεὶ πλῦναν τε κάθηραν τε ῥύπα πάντα, 

ἐξείης πέτασαν παρὰ θῖν ἁλός, ἣ χι μάλιστα 

λάγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 

αἰ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ’ ἐλαίῳ 

dεῖπνον ἐπεὶ θ’ ἐλοντο παρ’ ὄχθουσιν ποταμοίο, 

εἵματα δ’ ἰέλλιοι μένου τερσήμεναι αὐγῇ. 

αὐτὰρ ἐπεὶ σῖτον τάρφθεν δμωαὶ τε καὶ αὐτῇ, 

σφαίρῃ ταὶ δ’ ἀρ’ ἐπαιξου ἀπὸ κρῆδεμμα βαλοῦσαι. 

τῆς δὲ Ναυσικάα λευκόλευνος ἡρχετο μολῆς. 

οἷ’ δ’ Ἄρτεμις εἶσι κατ’ οὐρεα ἰοχέαιρα, 

ἡ κατὰ Θηύγετον περιμήκετον ἡ Ἐρύμανθον,
τερπομένη κάπροις καὶ ὁκείησ ἐλάφοισιν.

τῇ δὲ θ' ἄμα νύμφαι, κοῦραὶ Διὸς αἰγυπτιοῦ,
ἀγρονόμου παῖζουσι, γέγηθε δὲ τε φρένα Δητῶ·
πασάων δ' ὑπὲρ ἦ γε κάρη ἔχει ἦδε μέτωπα,
ὅτι τ' ἀργυρώτη τέλεται, καλαὶ δὲ τε πᾶσαι·
ὡς ἦ γ' ἄμφιπολοισι μετέπρεπε παρθένος ἄδμης.

ἀλλ' ὅτε δὴ ἄρ' ἐμέλλε πάλιν οἰκόνδε νέεσθαι
ζεύξασ' ἡμίόνοις πτύξασά τε εἴματα καλά,
ἔνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκώτης Ἀθηῆ,κ' ὡς 'Οδυσσεὺς ἔγροιτο ἵδοι τ' ἐνώπιδα κοῦρην,
Ἦ οἱ Φαίηκων ἀνδρῶν πόλιν ἤγησαίτο.

σφαῖραν ἐπετ' ἐρρίψε μετ' ἄμφιπολον βασίλεια·
ἄμφιπολόν μὲν ἅμαρτε, βαθείῃ δ' ἔμβαλε δίνη·
αἱ δ' ἐπὶ μακρὸν ἄνυσαν· ὁ δ' ἔγρετο δῖος 'Οδυσσεὺς,
ἐξόμενος δ' ἀρμαίνε κατὰ φρένα καὶ κατὰ θυμὸν·
"ὡς οἱ ἐγὼ, τέων αὐτὲ βροτῶν ἐς γαϊαν ἰκάνω;
Ἦ ὅ' οἱ γ' ὑβρισταὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι,
Heroes φιλόξεινοι καὶ σφίν νόος ἑστὶ θεουδή.
ὡς τε με κουράων ἄμφιήλυθε θῆλυς ἀυτή·
[νυμφάω, αἱ ἔχουσ' ὀρέων αἰπτεινά κάρηνα
καὶ πηγάς ποταμῶν καὶ πίσεα ποιήνετα.]
Ἦ νῦ που ἀνθρώπων εἰμὶ σχεδὸν αἰδηνέτων.

ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσωμαι ἥδε ἦδωμαι."

ὡς εἰπὼν θάμνων ὑπεδύσετο δῖος 'Οδυσσεὺς,
ἐκ πυκνῆς δ' ὑλῆς πτώρθον κλάσε χειρὶ παχεῖν
φύλλων, ὡς ὑσαίτο περὶ χροὶ μήδεα φωτός.
βῆ δ' ἵμεν ὡς τε λέων ὀρεστρόφος ἀλκή πεποιθῶς,
ὡς τ' εἴσ' ύδευνος καὶ ἀήμενος, ἐν δὲ οἱ ὀσσε
δαλεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἡ ὀλέσσιν ἥ· μετ' ἀγροτέρας ἐλάφους· κέλεται δὲ ἐ γαστήρ μῆλων πειρήσοντα καὶ ἐς πυκνὸν δόμον ἐλθεῖν· ὁς 'Οδυσσεὺς κούρησιν ἐυπλοκάμοισιν ἐμελλεν μίξεθαι γυμνὸς περ ἑών· χρειώ γὰρ ἵκανεν.

σμερδαλέος δ' αὐτήσι φάνη κεκακώμενος ἅλμη, τρέσσαν δ' ἀλλυδίς ἄλλη ἐπ' ἡμόνας προυχούσας. οὕη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἕθηνθάρσος ἐνί φρεσὶ θήκε καὶ ἐκ δέος εἶλετο γυίων. 

στῇ δ' ἄντα σχομένη· δ' ἐνε ἐμπήρηξεν 'Οδυσσεύς, ἡ γούνων λίσσοιτο λαβών ἐνώπιδα κούρην, ἡ αὐτῶς ἐπέεσσιν ἀποστάδα μειλίχιοισιν λίσσοιτ', εἰ δεῖξει πόλιν καὶ εἴματα δολή. 

ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἴναι, λίσσεσθαι ἐπέεσσιν ἀποστάδα μειλίχιοισιν, μὴ οἱ γούνα λαβόντι χολόσαιτο φρένα κούρη. αὐτίκα μειλίχιοι καὶ κερδαλέον φάτω μῦθον.

"γουνοῦμαι σε, ἀνασσα· θεὸς νῦ τις, ἡ βροτός ἐσσι; εἰ μὲν τις θεός ἐσσι, τοὶ ὑσρανὲν εὑρὼν ἐξουσιν,

'Αρτέμιδι σε ἐγώ γε, Δίὸς κούρη μεγάλοιο, εἶδος τε μέγεθος τε φυὴν τ' ἀγχιστα έλικώ· εἰ δὲ τις ἐσσι βροτῶν, οἱ ἐπὶ χθονὶ ναιετάουσιν, τρῖς μάκαρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ, τρῖς μάκαρες δὲ κασιγγητοι· μάλα πού σφισι θυμὸς 

αἰὲν εὐφροσύνησιν ἱαίνεται εἶνεκα σείο, λευσσόντων τοιόνδε θάλος χρόνων εἰσοιχεύσαν. κεῖνος δ' αὖ περὶ κήρι μακάρτατος ἐξοχοῦ ἄλλων, ὃς κέ σ' ἐέδνοισι βρίσας οἰκόνυ' ἀγάγηται.
οὐ γὰρ πώ τοιόντε ἵδον βροτὸν ὀφθαλμοῖσιν,
oú' 'ándr' 'óute γυναῖκα· σέβας μ' ἔχει εἰσορώντα.
Δήλω δὴ ποτε τοίον Ἀπόλλωνος παρὰ βωμῷ
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
ἡλθον γὰρ καὶ κεῖσε, πολὺς δὲ μοι ἐσπετο λαὸς,
τὴν ὄδον ἢ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι.
ὡς δ' αὐτῶς καὶ κεῖνο ἱδὼν ἑτεθήπεα θυμῷ
δὴν, ἐπεὶ οὐ πῶ τοῖον ἀνήλυθεν ἐκ δόρυ γαῖς,
ὡς σὲ, γύναι, ἀγαμαί τε τέθητά τε, δείδα δ' αἰνῶς
γοῦνων ἀφασθαί· χαλεπὸν δὲ με πένθος ἰκάνει.
χθιζὸς ἐεικοστῷ φύγον ἥματι οἴνοπα πόντον·
tόφρα δὲ μ' αἰεὶ κύμα φόρει κραυναῖ τε θύελλαι
νήσου ἀπ' 'Ωγυγίης νῦν δ' ἐνθάδε κάμβαλε δαίμων,
ὀφρ' ἐτι ποιν καὶ τῆδε πάθω κακῶν· οὐ γὰρ ὁίω
παύσεσθ', ἅλλ' ἐτι πολλὰ θεοὶ τελέουσι πάροιθεν.
ἀλλὰ, ἀνασσ', ἐλέαρε· σὲ γὰρ κακὰ πολλὰ μογήσας
ἐς πρώτην ἱκόμην, τῶν δ' ἄλλων ὦ τινα οἶδα
ἀνθρώπων οἱ τῆνδε πόλιν καὶ γαῖαν ἔχουσιν.
ἀστυ δὲ μοι δεῖξον, δός δὲ πάκος ἀμφιβαλέσθαι,
εἰ τὶ που εἴλυμα σπείρων ἔχες ἐνθάδ' ιουνα.
σοι δὲ θεοὶ τόσα δοῦεν ὡσά φρεσὶ σῆσι μενοινὰς,
ἀνδρα τε καὶ οἶκον, καὶ ὀμοφροσύνῃ ὀπάσειν
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρείσσου καὶ ἄρειον,
ἡ οὗ' ὀμοφρονεόυτε νοήμασιν οἰκον ἐχθτον
ἀνὴρ ἢδὲ γυνή· πόλλ' ἄλγεα δυσμενέσσων,
χάρματα δ' εὐμενέτῃς, μάλιστα δὲ τ' ἑκλυνον αὐτοῖ.'

τὸν δ' αὖ Ναυσικάα λευκόλενος ἀντίον ἦδα·
"ξεῖν', ἑπεὶ οὔτε κακῷ οὔτ' ἀφρονι φωτὶ ἔοικας·
Zeus δ' αὐτὸς νέμει ὀλβον Ὀλύμπιος ἀνθρώποις, ἐσθλοῖς ἦδε κακοῖς, ὅπως ἔθελησιν, ἐκάστῳ· καὶ ποὺ σοὶ τάδ' ἔδωκε, σὲ δὲ χρῆ τετλάμεν ἐμπροσθεὶς νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαίαν ἰκάνεις, οὔτ' οὖν ἐσθήτος δευήσαι οὔτε τευ ἄλλου ὑπ' ἐπεόχ' ἱκέτην ταλαπείριον ἀντιάσαντα. ἀστὺ δὲ τοι δείξω, ἐρέω δὲ τοι οὖνομα λαῶν. Φαίηκες μὲν τήνδε πόλιν καὶ γαίαν ἔχουσιν, εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήττορος Ἀλκινόοιο, τοῦ δ' ἐκ Φαίηκων ἐχεται κάρτος τε βή τε.

ἡ ῥα καὶ ἀμφιπόλοισιν ἐνυπλοκάμοισι κέλευσεν· ὁ στήτε μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδούσαι; ἡ μὴ ποὺ τινα δυσμενέων φάσθ' ἐμμεναι ἀνδρῶν; οὐκ ἔσθ' οὕτος ἀνήρ διερὸς βροτός, οὐδὲ γένηται, ὡς κεν Φαίηκων ἀνδρῶν ἐς γαίαν ἱκητι δημοτῆτα φέρων· μάλα γὰρ φίλοι ἄθανάτοιοι. οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ, ἔσχατοι, οὐδὲ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει, τοῦ νῦν χρῆ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἄπαντες ξεινοὶ τε πτωχοὶ τε, δόσις δ' ὀλίγῃ τε φίλῃ τε. ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε, λούσατε τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπασ ἐστ' ἀνέμοιο."

ὡς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν, καὶ δ' ἄρ' Ὁδυσσῆ', εἰσαν ἐπὶ σκέπασ, ὡς ἐκέλευσεν Ναυσικάα, θυγάτηρ μεγαλήττορος Ἀλκινόοιο· πάρ δ' ἄρα οἱ φῶρος τε χυτῶνα τε εἴματ' ἔθηκαν, δῶκαν δὲ χρυσῆ ἐν ληκύθῳ ύγρὸν ἐλαιον,
Ημώνου δ' ἀρα μιν λούσθαι ποταμοῦ ῥόησιν. δὴ ὑπὸ τὸτ' ἀμφιπόλοισι μετηύδα δίος 'Οδυσσεὺς:

"ἀμφιπόλοι, στῆθ' οὕτω ἀπόπροθεν, ὥφρ' ἔγῳ αὐτὸς ἀλμην ὄμουν ἀπολούσομαι, ἀμφὶ δ' ἑλαῖῳ χρίσομαι. ἡ γὰρ δηρὸν ἀπὸ χροὸς ἐστὶν ἀλοιφή. ἀντὴν δ' οὐκ ἂν ἐγὼ γε λοέσομαι. αἰδέομαι γὰρ γυμνοῦσθαί κούρφησι ἐυπλοκάμοισι μετελθὼν."

ὡς ἐφαθ', αἰ δ' ἀπάνευθεν ἵσαν, εἴπον δ' ἀρα κούρη. αὐτάρ ὥ ἐκ ποταμοῦ χρόα νίζετο δίος 'Οδυσσεὺς ἀλμην, ἢ οἴ νότα καὶ εὐρέας ἀμπεχεν ὄμους,

ἐκ κεφαλῆς δ' ἐσμηχείν ἄλος χυόν ἀτρυγέτοιο.

αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λιπ' ἀλείφεν, ἀμφὶ δὲ εἴματα ἐςσαθ', ἀ οἴ πόρε παρθένοις ἄδμης, τὸν μὲν Ἄθηναίῃ θήκεν Δίὸς ἐκγεγανία

μείζονα τ' εἰσιδεύει καὶ πάσσονα, καὶ δὲ κάρητος οὐλας ἦκε κόμας, ὑκινθινῳ ἂνθεὶ ὄμοιας.

ὡς δ' ὅτε τὶς χρυσὸν περικεύεται ἀργύρῳ ἀνὴρ ἱδρις, δῡ Ἡραίατος δεῦαι καὶ Πάλλας Ἄθηνη τέχνην παντοὶην, χαρίεντα δὲ ἔργα τελείει,

ὡς ἀρα τῷ κατέχενε χάριν κεφαλῆ τε καὶ ὄμοις.

ἐξετ' ἐπεὶ τ' ἀπάνευθε κιώδ ἐπὶ θίνα θαλάσσης, κάλλει καὶ χάρισι στῆλβων. θηεῖτο δὲ κούρη.

δὴ ὑπὸ τὸτ' ἀμφιπόλοισιν ἐυπλοκάμοισι μετηύδα.

"κλῦτε μεν, ἀμφιπόλοι λευκόλενοι, ὅφρα τι εἴπω. οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμποὺν ἐχουσιν,

Φαιήκεσο' ὅδ' ἀνὴρ ἐπιμισγεῖται ἀντιθεοίσιν. πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι, νῦν δὲ θεοῖς ἔοικε, τοι ὀυρανὸν εὐρύν ἐχουσιν.
αἰ γὰρ ἐμοὶ τοιῶσδε πόσις κεκλημένος εἶη
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245
ἀλλὰ δότ', ἀμφίπολοι, ξεύνῳ βρῶσιν τε πόσιν τε."
ὡς ἐφαθ', αἱ δ' ἀρα τῆς μάλα μὲν κλῦν ἥδε πίθοντο,
pάρ δ' ἄρ' Ὀδυσσῆι ἐθεσαν βρῶσιν τε πόσιν τε. 250
ἥ τοι ὁ πίνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς
ἀρπαλέως. δηρὸν γὰρ ἐδητύος ἦν ἀπαστος.
αὐτὰρ Ναυσίκαα λευκόλενος ἄλλ' ἐνόησεν.
εἰματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,
ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἣν δ' ἔβη αὐτή,
ἀτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαξεν.
"ὀρσεο δὴ νῦν, ξεῦνε, πόλινδ' ἕμεν, ὥφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαίφρονος, ἐνθα σε φημὶ
pάντων Φαἰήκων εἰδησέμεν ὅσοι ἄριστοι.
ἀλλὰ μάλ' ὀδ' ἐρδεῖν, δοκεέως δὲ μοι ὅυκ ἀπινύσσειν.
ὀφρ' ἀν μὲν κ' ἁγροὺς ἵομεν καὶ ἔργ' ἀνθρώπων,
tόφρα σὺν ἀμφιπόλουσι μεθ' ἡμιόνους καὶ ἀμαξαν 260
καρπαλίμως ἔρχεσθαί. ἐγὼ δ' ὄδον ἡγεμονεύσω.
αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν, ἥν πέρι πύργος
ὑψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόλης,
λεπτῇ δ' εἰσίθημῃ νῆες δ' ὄδον ἀμφίέλισσαι
eιρύαιν. πάσιν γὰρ ἐπιστικόν ἐστιν ἐκάστῳ.
ἐνθα δὲ τέ σφ' ἁγορὴ καλὸν ποσιδήμον ἀμφίς,
ρυτοῖσιν λάεσσι κατωρυχέσσα' ἀραμυῖα.
ἐνθα δὲ νηῶν ὀπλα μελαινάων ἀλέγουσιν,
πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἐρετμά.
οὐ γὰρ Φαἰήκεσσι μέλει βίος οὐδὲ φαρέτρη,
ἀλλ' ἰστοὶ καὶ ἐρετμὰ νεῶν καὶ νῆες ἐίσαι,
 Homer's Odyssey VI.

δοι αγαλλόμενοι πολυην περόωσι θάλασσαν.

των ἀλεείων φήμιν ἀδευκέα, μὴ τις ὀπίσω
μωμενὴ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον:
καὶ νῦ τις ὅδ' εἴπησε κακώτερος ἀντιβολήσας·

τὸς δ' οδὲ Ναυσικάρ ἔπεται καλὸς τε μέγας τε
ζεῖνος; ποῦ δὲ μιν εὑρε; πόσις νῦ ὦ ἔσσεται αὐτὴ.

ἡ τινὰ ποιν πλαγχθέντα κομίσσατο ἦς ἀπὸ νηὸς
ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὗ τινεῖ ἐγγύθεν εἰσίν·

ἡ τὸς ὧν εὐξαμένη πολυάρητος θεὸς ἦλθεν

οὐφανόθεν καταβάς, εἴει δὲ μιν ἡματα πάντα.

βέλτερον, εἰ καυτή περ ἐποιχομένη πόσιν ἐδρεν

ἀλλοθεν· ἡ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον

Φαιήκας, τοῖ μιν μνώνται πολείς τε καὶ ἐσθλοί.'

ὡς ἔρεουσιν, ἐμοὶ δὲ κ' οὐνείδεα ταῦτα γένοιτο.

καὶ δ' ἀλλη νεμεσώ, ἣ τις τοιαύτα γε ἰέξοι,

ἡ τ' ἀεκτὶ φίλων, πατρὸς καὶ μητρὸς ἐόντων,

ἀνδράσι μίσηταν πρίν γ' ἁμφάδιοι γάμον ἐλθεῖν.

ξείνε, οὐ δ' ὅκ' ἐμέθεν ξυνίει ἐπος, ὅφρα τάχιστα

πομπῆς καὶ νόςτοι τύχης παρὰ πατρὸς ἐμοίο.

δήεις ἀγλαδὸν ἀλσος ὧν ἡμής ἀγχι κελεύθου

αἰγείρων· ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμῶν.

ἐνθα δὲ πατρὸς ἐμοὶ τέμενος τεθαλυία τ' ἀλώῃ,

τόσον ἀπὸ πτόλιος ὄσον τε γέγων ψηςας.

ἐνθα καθεξόμενος μεῖναι χρόνον, εἰς δ' κεν ἡμεῖς

ἀστυδε ἐξομεν καὶ ἕκωμεθα δώματα πατρὸς.

αὐτὰρ ἐπὶν ἡμέας ἐπὶ ποτὶ δώματ' ἀφίθαι,

καὶ τότε Φαιήκας μὲν ἐς πόλιν ἦδ' ἔρεεσθαι

δώματα πατρὸς ἐμοὶ μεγαλητορος Ἀλκινώοιο.
ρέια δ' ἀρίγνωτ' ἐστί, καὶ ἂν πᾶς ἡγήσαιτο
νῆπιος· οὐ μὲν γὰρ τι ἐοικότα τοῖς τετυκταί
dόματα Φαεήκων, οἷος δόμος Ἀλκινόοιο
ήρωσ. ἀλλ' ὅποτ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή,
ὅκα μάλα μεγάρου διελθέμεν, ὦφρ' ἂν ἴκηαι
μητέρ' ἐμήν· ἡ δ' ἡσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
ἡλάκατα στρωφῶ· ἀλιπόρφυρα, θαύμα ἰδέσθαι,
kίου κεκλιμένην· δμωαὶ δὲ οἱ 'ειατ' ὀπισθεν.
ἐνθα δὲ πατρὸς ἐμοίῳ θρόνος ποτικεκλιται αὐτῆ,
τῷ ὃ γε οἰνοποτάζει ἐφήμενος ἄθάνατος ἄου.
τὸν παραμειψάμενος μητρὸς περὶ γούνασι χεῖρας
βάλλειν ἠμετέρης, ἵνα νόστιμον ἥμαρ ἰδηαί
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐς.
[εἰ κέν τοι κείνῃ γε φίλα φρονέγγο' ἐνὶ θυμῷ,
ἐλπωρῇ τοι ἐπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἰκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαίαν.]
ὡς ἀρα φωνήσασ' ἰμασεν μάστιγι φαείνη
ἡμίονους· αἱ δ' ὅκα λίπον ποταμοίο βέθθρα.
αἱ δ' ἐν μὲν τρώχων, ἐν δὲ πλίσσοντο πόδεσσιν·
ἡ δὲ μάλ' ἤνίξενεν, ὅπως ἀμ' ἐποίατο πεζῷ
ἀμφίπολοι τ' 'Οδυσσεύς τε, νόω δ' ἐπέβαλλεν ἴμα-
σθλην.
δύστο τ' ἡέλιος καὶ τοῦ κλυτοῦ ἄλσος ἱκοντο
ἱρὸν 'Αθηναῖς, ἐν' ἀρ' ἐξετο δῖοσ 'Οδυσσεύς.
αὐτίκ' ἐπειτ' ἡράτο Δίος κούρη μεγάλοιο·
"κλῆθι μεν, αἰγιόχου Δίος τέκος, ἀτρυτώην·
νῦν δ' ἔπερ μεν ἄκουσουν, ἐπεὶ πάρος οὐ ποτ' ἄκου-
σις
ραιομένου, ὅτε μ’ ἔρραε κλυτὸς ἐννοοῦγαιος.
δῶς μ’ ἐς Φαίηκας φίλον ἐλθεῖν ἡδ’ ἐλεεινόν.’’

ὡς ἐφατ’ εὐχόμενος, τοῦ δ’ ἐκλυε Παλλᾶς Ἀθήνη.
αὐτῷ δ’ οὐ πω φαίνετ’ ἐναντίη· αἴδετο γάρ ὑπο
πατροκασίγυντον, δ’ ἐπιζαφελῶς μενέαινεν
ἀντιθέῳ Ὀδυσσῆι πάρος ἢν γαῖαν ἱκέσθαι.

THE END
NOTES.

BOOK VI.

ΟΔΥΣΣΕΙΑΣ Ζ, "the Ζ of the Odyssey," more fully expressed by Τὸ τῆς 'Οδυσσείας Ζ Γράμμα or 'Η τῆς 'Οδυσσείας Ζ Ῥαψωδία. The term γράμμα is used with reference to the numbering of the books of the Iliad and the Odyssey by the letters of the alphabet; the term Ῥαψωδία refers to the amount of the poems recited by a rhapsodist.

Aristarchus (B.C. 222–150), the greatest ancient editor of Homer, first divided the poems each into twenty-four books. Before his time special parts of the poems were referred to by the contents of such parts, and the titles of these parts were called ἐπιγραφαι; e.g. the ἐπιγραφή of the VI Odyssey, is Ὁδυσσείως ἀφιξίς εἰς Φαίακας.

Besides this prosaic ἐπιγραφή, the books also had metrical titles, that of this book being

Ζήτα δὲ Ναυσικάα κομίσ᾽ ἐν Χέρει ᾽Οδυσσήα.

1–47. ATHENA APPEARS IN A DREAM TO NAUSIKAA.

1. ὦς, thus, dem. adv., is to be carefully distinguished from ὡς, as, relat. adv.—ὁ is dem. pron. he. The article very rarely appears as such in Homer, but is generally a dem. pronoun, the following noun being appositive; § 937; H. § 653.—ἐνθεᾳ, there;
NOTES.

i.e. under the olive-shrubs as described at the end of Book V (474–493). — καθεύδε: impf. = dormiebat, denotes the continuance of the action; for the form, see § 544. — πολύτλας: a standing epithet used only of Odysseus.

2. ἣπιμένος: ἣπιμένος = worn out, a word of doubtful origin, probably from ἄραω, which applies well to καμάτῳ, and whence we can readily supply, by zeugma, overcome, for ἣπιμ. Cf. Od. 14. 318, αἰθρῷ καὶ καμάτῳ δεδημένον, and Hor. Od. iii. 4. 11, Ludo fatigatunque somno. — αὐτάρ: only epic, is always prepositive, and here corresponds emphatically to μέν; cf. II. 1. 51 and 127.

3. βὴ = ἐβη: the augment is often omitted in Homer. — ὑ' = ὕα, is enclitic, and epic for ὕα, and is always postpositive. — ἐς, Ionic and old Attic for eis. — Φαίηκων is attributive apposition to ἄνδρῶν; cf. ὦ ἄνδρες δικασταί, ὦ ἄνδρες στρατηγοι. — τέ...τέ (|=que...que), is less emphatic than καὶ...καὶ.

4. πρὶν ποτὲ = antea quidem, in by-gone days. — μέν, continued in l. 7, which, however, is loosely added instead of being joined by an adversative conjunction; this is called Adversative Asyndeton. — εὐρυχόρῳ: the second element may be either from χορός, referring to the wide dancing-places of the cities, or from χώρος, meaning simply with wide plains; it is usually applied to cities with wide dancing-places, where the dances of the gods were performed. — 'Ὑπέρεια, Highland, is regarded by some as meaning placed high in the North, by others as containing mountains; most likely the latter, as the Cyclops were believed to dwell in the mountain caves of Sicily, so that the Phaiakians probably dwelt in the valleys. 'Ὑπέρεια, like Σχερία, etc., is probably a pure creation of the poet’s mind.

5. ἄγχου = prope.

6. σφέας = σφᾶς, and scanned with synizesis. — στινέσκοντο: iterative imperf., from στινόμαι, who kept plundering; § 778; H. § 493. Compare this imperf. denoting the repetition of the past action with καθεύδε, l. 1, denoting the past action as uninterrupted. — βηγῇ δὲ, for (lit. and) they were mightier in strength; gives the cause of στινέσκοντο. This use of coördination (parataxis) instead
of subordination (hypotaxis) belongs to an earlier and simpler stage of language than that seen in the more complicated Latin and English. — βιήφι: dat. of Respect; the ending -φι represents a gen. or dat., either sing. or plur. — φέρτεροι: a long final syllable is often shortened before a following vowel; more rarely is a long vowel or diphthong shortened before a vowel in the same word.

7. ἀναστήσας, lit. having made them stand up.— ἄγε = ἒγε; see note on βή, l. 3. The continued action denoted by ἐγε is brought to a conclusion by the aor. εἶσεν. A.-H. — Ναυσ-θοος, 'quick with ships,' a name probably chosen with reference to the method of removal, as Scheria is regarded as an island.

8. This verse is spondaic; that is, it has a spondee in the fifth foot. — έισεν, he established them, aor. of ἵσω. — Σχερῆ: poetic dat. of place, which, while often used in Homer, especially with proper names, is not very common. Some editors read δ' ἐν. According to 204, Scheria was an island, which was later identified with Corcyra; see Thuc. i. 25 and iii. 70. Some regard it as probably derived from σχέρος, and meaning "continuous coast-line." — ἐκάς = procul. — ἀλφηστάων: ἐων always becomes one syllable by synesesis, ἐων never. — ἀλφησταί, hard-working (ἀλφάω, 'to acquire'), the industrious, busy men, in contrast with θεοὶ ἰέται ζῶντες (deos securum agere aevum, Hor. S. i. 5. 101), who know nothing of the toil and trouble of life. A.-H.

9. This verse is dactylic; i.e. it has a dactyl in every foot save the last. — ἄμφι is adverbial. — τεῖχος: in building a city, the first thing to be done is to mark out the wall. Cf. Verg. Aen. vii. 157, Ipse humili designat moenia fossa. — ἐλασσε: aor. of ἐλαῶ = ἐλαύνω. "In the figure employed the wall is regarded as a creature to be driven." M. — πόλει, for the city; § 1165; H. § 767. — ἐδελματο: aor. of δέμω. The Homeric student never has to make any elisions, for it is all done for him. There is no hiatus here, for ὁλος originally began with the digamma, and this was ἐδελματο φολκους. There are many traces of the digamma in Homer.

10. νηος ποιήσε. This phrase has caused many to think that every city of Homer had its temple, but in reality only a few are mentioned. The Greeks usually worshipped in groves and at
altars. νηύς, from νῆς, Attic νᾶς, later νές, by metathesis quantitatis. — ἐδάσσατο: aor. of δατέωμαι. In Homer’s time such forms were spelt either with double σ or with a single σ, and the poet was at liberty to choose the form suited to his needs.—καὶ: the repetition of the connective gives fullness, and is called polysyndeton, the opposite of asyndeton; cf. l. 4.

11. “But he had already met his doom.” — ἠδη refers to a time prior to our story.—Ἄιδως: sc. δῆμων. For this use of δὲ appended to the gen., cf. the Lat. ad Vestae, and Od. 1. 83, δυνὲ δῆμων. 'Ἄιδης in Homer is always the name of a person. The entrance to the house of Hades was across the Ocean-stream, at the limits of the earth, where the Cimmerians dwell. Thither went Odysseus from Circe’s island to consult the spirit of Teiresias of Thebes.—βεβήκειν: the ν is due to the following 'Ἀλκίνοος to avoid the hiatus.

12. 'Ἀλκίνοος, stout-hearted. All other names of the Phaiakians refer to sea-affairs; cf. Nausithoos, l. 7.—τότ’, then; i.e. when Odysseus was in Scheria.—ἡρξε = regnabat; see note on καθεδε, l. 1.—θεών...εἰδός, “trained in wisdom by the gods.”—ἀπο: the accent is due to the position of ἀπό after its noun, which is called “Anastrophe”; § 116; H. § 109.

13. τοῦ, of this man; cf. δ, l. 1.—γλαυκώπις 'Αθήνη: this apposition of the special name to the previously-mentioned general name is not uncommon in Homer. Cf. II. 2. 144 f., μακρὰ θαλάσσης πόντου 'Ικαρίω, and Goldsmith, Traveller, 170, “But man and steel, the soldier and his sword.” — γλαυκώπις: epithet used only of Athene.

14. 'Ὀδυσσῆι: a final short vowel is sometimes lengthened before a single liquid; H. § 93 D.—μητρίωσα: pres. act. part. from μητρίω, planning; § 784, 2. a; H. § 409 D.

15. βή δ’ ἵμεν, she hastened to go, a frequent expression in Homer, the ἵμεν (= ἵμεναι, l. 50) denoting purpose. GMT. § 772 b.—θάλαμον, bed-chamber, in the back part of the house, called γυναικοκύτως, where the women’s apartments were placed, probably in the upper story; cf. II. 2. 514, ὑπερφών εἰσαναβᾶσα. — πολυδαλδαλον, richly wrought. For a description of the palace, see Od. 7.
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83–97. — ἔνι: see note on ἀπο, l. 12. — κούρη = Attic κόρη, o and e often being lengthened to ύν and eu in Homer. ἦ after ρ also occurs in δέρη, neck.

16. κομάτ’ = ἐκομάτο; cf. καθεύδε, l. 1. — ἀθανάτης (= ἀθανάταις) agrees with ἑαὐς, and is dat. after ὀμοληγ. In 151, when Odysseus first beholds Nausikaa, he likens her to Artemis, for which this line prepares the way. — φυῆ καὶ εἶδος, in form and beauty, acc. of Specification; § 1058; H. 718 b. φυῆ refers to the harmonious and symmetrical proportions of the figure, and may denote either slenderness, as here, or massiveness, as II. 2. 58, εἰδὸς τε μέγεθος τε φυῆ τ’ ἀγχιστα ἐφ’κεν, where the likeness is to Nestor. εἶδος means beauty of face.

17. Ναυσικάα: her first appearance is marked by the prominent place in the verse. — μεγαλήτωρ: Vergil’s magnanimus.

18. παρ’ = παρά, with apocope of the a; § 53; H. § 84 D; is here adverbial. — ἀμφίπολοι is always feminine, as θεράπων is always masculine. “Kings and queens always appear accompanied by servants, usually two.” A.-H. — χαρίτων . . . ἔχουσαι, “dow¬ered with beauty by the Graces,” which, however, was inferior to Nausikaa’s beauty, a gift of the gods; cf. 106–109. In Homer, there is no definite number of Graces. In II. 14. 276, one, Pasithea, is named; and in II. 5. 338, they are represented as having worked the πέπλος of Aphrodite.

19. σταθμοῖν ἐκάτερθεν, on either side at the door-posts; they slept there for the purpose of guarding the entrance to the maiden’s room. The long ultima of σταθμοῖν is another trace of the digamma in ζεκάτερθεν; cf. l. 9. — θύραι (δικλίδες, double-folding, Od. 2. 345) were two leaves, turning upon pivots, one of which was in the lintel, the other in the threshold. — ἐπέκεντο, pluperf. pass., were shut; i.e. they had been shut, and still remained so. ἐπέκεντο literally means lay upon the door-posts, which, in view of the construction of the θύραι, could only happen when shut. ἐπίκειμαι is used as passive of ἐπιτιθῆμι, the opposite of ἀνακλίνειν, to open; Od. 11. 525. — φαειναλ, shining; i.e. they were so highly polished.

20. ἡ 8’, but she. — ἄνεμον ως πνοή, like a breath of wind; that is, she entered the room in spite of the closed doors. She
went through the keyhole, παρὰ κληίδος ἱμάντα, Od. 5. 802. — ἐπισ- 
συτο, pluperf. pass. of ἐπισεῦ. ι, μ, ν, ρ, and σ are often found 
doubled in Homer, contrary to Attic usage. — δέμνια, couch, usually 
found only in the plural. The δέμνια were covered with ῥήγεα; 
i.e. woolen blankets, or perhaps a sort of mattress. Sometimes 
κωτα, hides, were placed under the ῥήγεα and other blankets (τάπη 
es) for the purpose of softening the couch; they were covered with 
linen sheets. As covering for the body the κλαίνα was used, and 
sometimes woolen blankets were made for this purpose.

21. στη... κεφαλής, stood at her head. This is the standing 
expression for denoting the position of a god or dream when 
addressing a person lying down. Cf. Verg. Aen. iv. 702, devolat 
et supra caput astitit. — μυν = αὐτήν, is Ionic, used in all genders, 
but never in the plural. — πρός μύθους ἔεπεν always has the 
personal acc., which is governed by the πρός in προσέεπεν. Α.-Η. 
The separation of πρός from its verb is called Tmesis.

23. ὀμιλικὴ = ὀμηλίξ, a companion; Lat. aequalis. ὀμιλικὴ is 
an abstract noun, and the use of abstract for concrete lends beauty 
and vigor to the sentence. — κεχάριστο, was dear.

24. μυν is governed by προσέφη, not by ἐεισαμένη.

25. τι νό, how, pray? — μεθήμονα γείνατο μήτηρ represents the 
negligence of the maiden as an inborn characteristic, and there- 
fore is more forcible than the simple, "Why are you?" M.

26. τοι: ethical dat.; § 1171; H. § 770. "τοι is repeated in μοι, 
l. 59." Merriam. — ἀκηδέα is predicative, σιγαλόεντα is appositive. 
σιγαλόεντα is a standing epithet; that is, it is applied to the normal 
state of the object, regardless of what its state may be at the time of 
speaking. "The ships are swift even when they are drawn up on 
land." "The heaven is starry even in broad daylight." Seymour. 
In speaking of the πέπλος taken by Hekabe as a gift to Athene, 
Homer says ἀστῆρ δ' ὃς ἀτέλαμμεν, Il. 6. 295.

27. γάμος: the marriage ceremonies consisted of a bounteous 
feast, given to the relatives and friends of the bride by her father, 
and there were music and dancing at the feast. Towards dark the 
bridegroom conducted his bride to his home, and the procession 
moved along, accompanied by the wedding-song and the sound of
the flute. Behind the procession walked the mother of the bride, with the torches kindled at her paternal hearth; and on arrival at the bridegroom’s house, the young couple were received by his mother, also with burning torches in her hand. — σχεδόν ἔστιν, is near, Lat. instat. — ἵνα = ἐν φ, Lat. ubi. — καλά: sc. εἵματα.

28. τὰ δέ, and others, corresponding to καλὰ μὲν as if it were καλὰ δέ, or as if τὰ μὲν went before. κέ = Attic ἀν. — οἱ κέ σ’ ἀγωνται: subj. of Anticipation in the conditional relative sentence; § 1343; H. § 916. The reference is to the bridal procession, for whom, as a scholiast tells us, it was customary for the bride to prepare garments.

29. έκ τοῦτων, therefrom; i.e. from the wearing and giving of fine clothes. — τοι, ethical dat., “you know.” — φάτις, repute. — ἀνθρώπους ἀναβαίνει, goes forth among men; cf. Od. 8. 74, κλέος οὐρανὸν εὐρύν ἰκανεν. φάτις is here slightly personified as Vergil’s famous Fama (Aen. iv. 173 foll.). For an instance of complete personification, cf. Π. 2. 93, 94, μετὰ δὲ σφισὶν δοσα δεδήνειν | ὀτρύνουσ’ λέναι, Δίος ἄγγελος. Personification renders the abstract concrete, and thereby lends greater vividness to the description.

30. ἐσθλῆ occupies the prominent place in the verse, and is therefore to receive special emphasis. — χαλαροσίν δέ: a good example of a paratactic sentence denoting result. Cf. Π. 1. 9, 'Ο γὰρ βασιλῆι χολοβείς | νοῦσον ἀνὰ στρατὸν ἄρσε κακῆν, ὀλέκνοτο δέ λαοί, where δέ is to be rendered so that as here. Cf. note, l. 6. — πότνια is simply a title of honor, and is used in addressing both immortals and mortals.

31. ἀλλ’ ἤμεν, Well, then, let us go. ἤμεν is hortatory subjunctive, and is an example of the subjunctive with “short vowel”; § 780. 1; H. 373 D. — πλυνέουσαι: a circumstantial participle denoting the purpose of ἤμεν. — ἀμί’ ἡοὶ φαινομένηφιν: an expression of frequent occurrence in Homer, and similar expressions occur throughout the language; cf. ἃμα τῇ ἡμέρᾳ (Xen. An. ii. 1, 2), and ἄμα ἠλὼ ἄνατέλλωτι (Xen. An. ii. 1, 3).

32. καὶ, also, belongs to ἐγώ.

33. ἐντόνεια: aor. subj. with synizesis, as ἔσοει. Notice the rhyme in the two words. — ἐτί, because δῆν = δῇν.
35. πάντων Φαϊκών belongs to ἀδιστῆς. — ἄθι = ἐν οἷς, as ubi = in quibus, Among whom also thou wast born; literally, Among whom also to thee is thy family. — τοις αὐτῇ: this use of the enclitic forms along with the proper case of αὐτός is frequent in Homer. By many scholars this line has been bracketed as spurious, on the ground that it is weak and pointless to tell Nausikaa that she is a Phaiakian; but Dr. Merriam has shown that it is an example of that wonderful painting in the background for which Homer is so justly famous. By these simple words the poet gives us an idea of the state of affairs in the house of Alkinoos in regard to his daughter’s marriage; how distasteful the suitors are to her; how greatly the family long for her to contract a marriage with one her equal in rank, and how eagerly they look forward to the consummation of this, although separated from the rest of the world and having no communication with it. It paves the way to Nausikaa's secret wish that Odysseus may remain in Phaiakia and become her husband; also to the beautiful lines in which she pictures the suppositions of the gossiping public, and the astounding offer of Nausikaa’s hand to Odysseus by Alkinoos himself (Od. 7. 313). It is by just such simplicity that the poet unfolds his story, and lets in a flood of light upon the reader.

36. ἀγ' = ἀγε, imperat. of ἀγω, has almost become an adverb, and like φέρε or ἔθι, come! may be used as a particle of exhortation, with either the sing. or plur. Cf. II. 2. 331, ἄγε μιμήτε πάντες. — ἡμὼ πρό, in the morning early. πρό is adverbial, and has no effect upon ἡμῶ, which is a dat. of time.

37. ἔφοβλίσαι. It is not meant that Alkinoos should harness the mules to the wagon, but that he should have it done, the verb being used in a causative sense. Cf. Κύρος τὸν παράδεισον ἔξεκοψεν (Xen. An. i. 4. 10). — ἦ κεν ἄγγιων, which should carry = so as to carry. This is a relative clause of purpose = ἦ ἄξει in prose; cf. Lat. currum qui vehere queat, and see § 1443.

38. ἴσαστρά. What these were is not exactly clear. By some they are regarded as simply girdles, but A.-H. say they were probably garments for men corresponding to the πέπλος of women. They were evidently made of some wash-material. — πέπλους. The
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πέπλος was a large, full robe worn by women, often made of the finest material and adorned with the richest patterns. It was worn over the common dress, and fell in graceful folds about the body. Famous was the πέπλος of Athene, which was richly embroidered with mythological subjects, and carried like the sail of a galley in the public procession at the Panathenaia.—ρήγ̣εα were colored rugs or woolen blankets used generally as covering for the bed (see note, l. 20), but sometimes as coverings for seats or as garments like the φάρος.

39. καὶ δέ... κάλλιον, and, also, for thyself, it is much more seemly so. καὶ δέ is epic, the words being regularly separated in Attic. This gives another reason why they should take the mules and cart. —πόδεσσαύν: epic for ποστὶν = πειεγ'; cf. πέξιον, 319.

40. ἀπό, far from, belongs to εἰς.—πλυνόι, laundry-pits, were probably pits dug in the earth, and connected with the streams by troughs, and the clothes were washed by being treaded (cf. 92). The pits used by the Trojans were of stone and beautiful; καλοὶ λαύνει, II. 22. 153. —πόληνος = πόλεως.

41. ἣ μὲν, she, as in l. 1. μὲν corresponds to δέ, l. 48.

42. φασὶ, "as Od. 3. 84, of oral tradition, without any idea of uncertainty." Α.-Η. —αἰεί belongs with ἄσφαλες. Scholars have objected to lines 42–47 on the ground that they are inconsistent with the description of Olympus given in the Iliad (1. 420), which is there called ἀγάνυφος, etc.; and in such passages the Chorizontes founded their belief that the poems were by different authors. There is certainly inconsistency, but it is not material, and such inconsistencies may be found in all tales in which fairyland enters to any large extent, because it is almost impossible for man to live wholly outside of the real world. Perfection is unnatural. Inconsistencies of like moment are found in Vergil, Dante, Shakspere, Milton, and many novelists. While the two descriptions are inconsistent with each other, they are wholly consistent with the character of the poems in which each is found. In the Iliad, where wars and angry contests abound both among gods and men, the rugged and rough appearance of Olympus (which, in Homer, is always the Thessalian mountain) is but the natural view of the
poet; while in the Odyssey, where wars and angry contests have passed away, the peaceful, joyous abode of the gods is seen. This episode, containing the only full description of Olympus, is very artistically interwoven here, as intimating the future quiet among the gods and the final triumph of Odysseus. Lucretius (3. 18–22) has translated the passage:

Apparet Divum numen sedesque quietae,
quas neque concutienti venti, neque nubila nimbris
aspergunt, neque nix acri concreta pruina
cana cadens violat semperque innubilus aether
integit, et large diffuso lumine rident.

43. οὗτ’ ἀνέμοισι: explanatory asyndeton. This omission of connectives occurs much oftener in Homer than in later Greek.—ποτ’ belongs to all three clauses.

44. μᾶλα qualifies ἀνέφελος, wholly cloudless, a separation of the adverb from its word, which is not at all infrequent.

45. πέπταται, “is outspread,” as a garment. Cf. 94, where πέτασαν is used for spreading out the newly-washed clothes along the beach.—ἀνέφελος, with long ā. Heaven and Earth were supposed to be separated by clouds with self-opening gates, guarded by Hours, and through these gates the gods passed on their journeys between heaven and earth; cf. Il. 8. 393–395. Very amusing is the scene in the Birds of Aristophanes (see 1494–1551), in which, a city being built in the clouds, all savours arising from sacrifices on earth are interrupted, and the gods are being starved out.—λευκή, bright, in its original sense; cf. Lat. lux.—ἐπεδέδρομεν, “plays over,” “the Perfect, as πέπταται, of a continuous result.” A.-H.

46. τῷ ἔν, there. τῷ is demonstrative; cf. note, l. 1, and for ἔν, see note on ἀπο, l. 12.—ηματα πάντα, “all their days.” Cf. omnes annos, Hor. Od. ii. 9. 14; Verg. Aen. i. 74.

47. ἐνθα, thither.—ἐπελ, when. Notice the similarity in construction of ἐπελ and Lat. ubi.—diεπέϕραδε, sec. aor. redupl. of διαφράζω.
48-84. Nausikaa obtains permission from her Father, and starts for the Laundry-pits.

48. Ἡώς, Eos, Lat. Aurora, the goddess of morn, daughter of Hyperion and Theia, wife of Tithonos, and mother of Zephyros, Notos, Euros, and Boreas. It was thought that she arose every morning from the bed of Tithonos and mounted with her swift-footed colts into the sky, in order to bring light into the world. — μιν refers to κούρη, and Ναυσικάαυ is explanatory apposition.

49. ἀφαρ, forthwith, stands at the head of a sentence when followed by δὲ, but otherwise it follows one or more words. — ἀπεθαύμασε, she marvelled greatly. ἀπο is intensive; cf. de in de-mirror. — ὄνειρον, dream. Dreams were thought to come through two gates, one of ivory and the other of horn. Through the ivory gate came false dreams, through the gate of horn true dreams. Cf. Od. 19. 562-567:

 δοιαὶ γὰρ τε πύλαι ἀμενηνῶν εἰσίν ὄνειρων
 αἱ μὲν γὰρ κεράσσον τετεῦχαται, αἱ δ᾽ ἐλέφαντις.
 τῶν οὐ μὲν κ᾽ ἐλθον διὰ πρωσων ἐλέφαντος,
 οὐ ὅ τέλεφαρονται ἐπε᾽ ἀκράντα φέροντες.
 οὐ δὲ διὰ ἔστὼν κεραυν ἐλθον θύραζε
 οὐ ὅ τ᾽ ἑτύμα κρανύνου βροτῶν ὅτε κέν τις ἴδηται;

and Verg. Aen. vi. 893-896:

Sunt geminae Somni portae quarum altera fertur
 cornea, qua veris facitis datur exitus Umbris;
 altera candenti perfecta nitens elephanto
 sed falsa ad caelum mittunt insomnia Manes.

Lucian (Vera Historia, 2. 33), however, says there are four gates. It was also believed that true dreams came after midnight. Cf. Mosch. 1. 2:

 νυκτὸς οτε τρίτατον λάχος ἱσταται, ἐγγύθι δ᾽ Ἡώς,
 ἐστε καὶ ἀπρεκέων ποίμανται ἔθνος ὄνειρων;

and Hor. Sat. i. 10. 33:

Post medium noctem visus, cum somnia vera.
50. βῆ δ' ἐναι: see 1. 3 and 1. 15. ἐναι is also sometimes read here, but ἐναι accords with the best Mss. — ἥγελεικε, opt. in a final sentence of Design after a past tense. Cf. ὑφα ἐνίνει, l. 33, and note carefully the difference from the Latin. In Greek, the sequence is of moods and not of tenses, the subjunctive being used after primary, and either the subjunctive or optative after historical tenses.

51. πατρι... μητρι, explanatory apposition to τοκευσι; cf. l. 48. — φιλο = suo, her, a frequent use of φιλο in Homer. An adjective belonging to two or more words commonly precedes them all and agrees with the first, though it sometimes stands after the first. — ἐνδον, within; i.e. ἐν τῷ μεγάρῳ. The μέγαρον, or hall of the men, was the chief room of the palace, and was a large room resting on columns. It is called shady (σκιέως), perhaps in comparison with the airy πρόδομος, as the light entered only through windows at the sides or an opening in the ceiling, which also served to let out smoke. The floor was of stone, and the walls were covered with large pieces of polished metal. — ἐόντας: sc. αὐτοῦ. ἐόντας is supplementary participle. Cf. Lat. "nacta autem est intus existentes."

52. ἦ μέν: i.e. her mother, in contrast with τῷ δέ, l. 50, her father. — ἐν ἐσχάρῃ, by the hearth. The ἐσχάρα was below the opening of the ceiling in the μέγαρον, and upon it a fire was kept continually ablaze, often for light rather than heat. Here were placed the seats of honor. — ηστο, impf. of ἦμαι. The simple form is mostly poetic, κάθημαι being used in model prose. — γυναιξίν: see note, l. 3.

53. ἱλάκατα "are the threads in the process of twisting between the fingers of the right hand from the wool on the distaff (ἡλακάτη) held in the left." Mer. — αλιπόρφυρα: probably the Phoenician purple from the juice of the trumpet-snail (murex). — θυραῖ έρχομένω, just going out doors.
54. ξύμβλητο, 2 aor. mid. = συνέβάλετο, with metathesis and syncope. — μετά, to. — βασιλής (βασιλέας), twelve princes, same as γέροντες, elders, who form the council of the king and are the aristocracy of Scheria. Cf. elders of Moab with princes of Moab, Num. 22. 7, 8.

55. βουλήν: this was the council of princes, which always considered beforehand the measures which were put before the general assembly of the people or ἄγορά. — ἔνα, whither; cf. ένθα, l. 47. Cf. this use of ἔνα with that in lines 50 and 58. — μην = αὐτῶν. — κάλεον (ἐκάλονν), imperf. as pluperf., because the summons was looked upon as incomplete until the appearance of the person summoned. Α.-Η.

56. μάλ' ἀγχὶ στᾶσα, standing very close, a strong expression, emphasizing the affectionate relationship existing between father and daughter.

57. οὐκ ἀν δή, could you not, please? — ἐφόπλισσειας, potential optative in a begging question; § 1329; Η. § 872. — ἀπήνη, like ἀμαξα, seems to have been a four-wheeled wagon, used for carrying people and goods.

58. ἀγώμαι: in final and object clauses, the subjunctive is usually found after potential optatives or after optatives in a protasis referring to the future. See GMT. § 180.

59. πλώνεως: see l. 31. — τά, relative; the forms of the article beginning with τ are often so used.

60. καλ δέ, and, further; see l. 39. — μετά, with dat. is poetic for the Attic μετά and gen. — ἐόντα: observe the transition from the dat. to the acc., a frequent construction in Greek, the particle agreeing with the omitted subj. acc. rather than with the expressed dat. object. Cf. Xen. An. i. 2. 1, καλ ξενίφ τῷ Ἀρκάδι ἱκειν παραγγέλλει λαβόντα τοὺς ἄλλους. See § 928. 1.

61. βουλᾶς βουλεύειν, to hold councils. This is called the Figura Etymologica, and is quite common in Homer; cf διήν δαίτα (II. 9. 70), μιθον μιθείσθην (Od. 3. 140), ξείνως ξεινίζειν (Od. 3. 355). βουλᾶς is cognate acc. — χρόν, on your body; locative. Α.-Η. — ἔξοντα: note the rhyming with ἐόντα. "This passage is characteristic of woman’s craft, which wishes to conceal the real ground." Α.-Η.
62. τοι, dat. of possession. — ἐν μεγάροις, at home, the plural μέγαρα denoting the whole house. — γεγάσειν = εἰσεῖν; cf. nati sunt.

63. οἱ δύ(ο), partitive apposition to ătēs. Cf. Caes. B. G. i. 53. 4, Duæ filiae altera occisa, altera capta est. The article may be used with the numeral when a part of the number is to be distinguished. Cf. Od. 3. 299; Thuc. i. 10. 2, καὶ τοις Πελοποννήσου τῶν πέντε τὰς δύο μολπὰς νέμονται. — τρεῖς: the same young men who are mentioned in Od. 8. 118 f. as taking part in the gymnastic sport, Halios, Klytoneos, and Laodamas. For the meeting with Odysseus it was necessary that Nausikaa should have men's clothing with her; cf. 28 with 62. Faesi. — ᾧθέος: a. youth, come to manhood, but not yet married, answering to the feminine παρθένος.

64. οἱ δὲ refers only to the last three, since the wash of the married sons would be cared for by their wives. A.-H. — ἔχοντες, wearing.

65. ἐς χορόν, to the dance. Nothing is definitely known of the character of the dance in Homeric times, save that it was used on joyous occasions, and was accompanied by music and probably by measured steps and gesticulation. — τά is demonstrative, and belongs to πάντα, all this.

66. αἰτθετο γάρ: gives the cause of her silence about her own affairs, and is a natural characteristic of her maiden modesty. — θαλερόν, blooming; i.e. in the bloom of youth. Cf. Dryden's Alexander's Feast:

The lovely Thais by his side
Sate like a blooming eastern bride
In flower of youth and beauty's pride.

67. ὁ δέ, but he. — νόει, "understood it all." Cf. Il. 1. 338, αὐτάρ ὁ ἔγνω ᾧσιν ἐν ἑρεῖ φωνήσει τε, said of Achilles when the heralds came from Agamemnon to demand Briseis and were standing speechless before him. — ἀμείβετο μῦθω, answered. Cf. Od. 12, 278, στυγερφо μ' ἀμείβετο μῦθω, and Lat. "respondebat sermone."

68. τεῦ ἄλλων = τινὸς ἄλλον, the Ionic having τεῦ for του, secondary form of τινὸς, eu often corresponding to Attic ov.
69. ερχεύ = ερχού; cf. Od. 17. 22, ἀλλ᾽ ερχεύ, inferential asyndeton. A.-H. — ἀτάρ: cf. note, l. 2; here marks the transition to another thought. — δυμαῖς: properly slaves taken in war, and then used for slaves generally.

70. ὑπερτερή, "with a rack above"; i.e. with a large chest above for the reception of a greater quantity of the goods to be transported. A.-H. Others regard this simply as the wagon-box, since it is always described as of rectangular shape and made of wood.—ἀραρυίαν, fitted, perf. part. fem. of ἀρηρῶς, from ἀραρίσκω.

71. ἐκέκλετο, redupl. 2 aor. of κλέω, which is equivalent to καλέω + κελεύω. — τοῖ δέ, and they. τοῖ and ταί are both demonstrative and relative, and are the epic and Doric plurals of οί and αἱ.

72. οἱ μέν, in contrast with κοῦρη δέ, l. 74. — ἑκτός, without; i.e. before the door on the street. A.-H.

73. ὀπλεον, were getting ready. This is a poetic word for the usual ὀπλίζω, and is found only here. It contains an easily supplied zeugma, and is equivalent to they dragged out and proceeded to get ready. — ὑπαγον, they led under; i.e. under the yoke. The imperfect is used because the action was not looked upon as finished until the yoking took place, and because the animals were probably not brought simultaneously, but one followed the other. — ζεῦξαι, aor., because now the action is completed and no longer looked upon in its continuance. The yoke (ξυγόν), made of ash, maple, or beech-wood, was fastened to the pole (πυμός) by means of a long strap (ξυγδεσμον), and the pole was inserted firmly in the axle. The yoke was fastened on the animal by means of straps passing under the neck.

75. τὴν μὲν, it; i.e. the clothing. — κατέθηκεν, she put down. Note the force of the preposition, and compare ἐτέθη, l. 77. — ἐπ' ἀπῆνη: the dative is here used to emphasize the result of the motion. Cf. ἐν κλητῇ (l. 76), ἄσκος ἐν αἰγελῷ (l. 78), and Liv. i. 58. 11, (Lucretia) cultrum in corde defigit. Cf. this use of the dative with Od. 1. 146, κήρυκες μὲν ὑδωρ ἐπὶ χεῖρας ἔχεων, where there can be no result of motion. The position of the preposition between substantive and adjective is common in the poets, but rare in prose, save with ἐνεκα. It is common in Latin, both in prose and in poetry.

77. ἐν is adverbial. — δψον: cooked meat, or meat opposed to bread and other provisions; then relish, from being eaten with bread; and finally rich fare, dainties. — οἴνον: from this it seems that wine-drinking was common among the women of that time. The wine was always mixed with water, the mixture generally containing more water than wine, and the mixture of half with half (ἰσον ἑσω) was very unusual. The drinking of unmixed wine (ἄκρατον) was considered barbarous. — ἔχεων, aor. of χέω.

78. ἄσκος ἐν αἰγελῷ: see note on ἐπ' ἀπῆνη, l. 75. The ἄσκος was a leather bottle, usually a goat-skin, the raw side of which was kept outside, the seams being tightly sewed and pitched, and the neck closed by binding with a cord. The ἄσκος is still in use in the East and in Southern Europe, and is used both for transporting and for storing wine and oil. — ἐπεβήσητο, Ionic aor. mid. of ἐπιβάλλω, a form always used by Homer instead of ἐπεβησάμην.

79. ληκυθός, oil-flask, a narrow-necked vessel with a handle. Many have been found in tombs, where they were placed in the coffin with the dead. — ύγρόν, "limpid"; i.e. the oil flowed freely. Cf. Od. 4. 458, ύγρόν υδωρ, and Il. 5. 902, 903, γάλα λευκόν . . . ύγρόν ἐμ.

80. εἰς, in order that, properly until, but here final; GMT. § 614. 2. — χυτλῶσαῖτο means both bathing and anointing.
NOTES.

81. σιγαλόεντα, shining, in reference to the highly-polished state of the leather. σιγαλεντα belongs to ἡνλα.

82. μᾶστηξεν δ' ἐλάναν, and she lashed them to make them go. ἐλάναν, infin. of purpose from ἐλάω = ἐλαύνω, out of ἐλα-νυ-ω. — ἠμιόνουν, by the two mules; the gen. is causal.

83. τανύοντο, pulled, lit. stretched themselves. — φέρον δ': chiastically placed to τανύοντο and paratactic = φέρονσαι. φέρον is oftener said of two-wheeled wagons, the weight of which rested more on the tongue, and therefore also upon the shoulders. A.-H. φέρον = they bore, but ἦγον = they dragged, which is the more usual word. — αὐτήν: of the person in contrast with the thing; cf. ll. 1. 4, αὐτοῦ δὲ ἐλώρια τεῦχε κύνεσιν. Cf. ἰψε, which has a like distinctive character with αὐτὸς, and is often used to contrast persons with things, as riders with their horses, sailors with their ships, a master with his household, the inhabitants of a town with the town, etc.

84. ἡμα τῇ γε: explanatory asyndeton. We should naturally expect a γάρ, but its omission lends animation to the description. — κίνον: i.e. on foot; cf. l. 319, πεδί. — ἄλλαι, also, too. This use of ἄλλος in the predicate is found in both prose and poetry, and was imitated in Latin. Cf. Eo missa plaustra iumentaque alia, Liv. iv. 41. 8.

85-126. The Washing and Ball-play of the Maidens.

Their Shouts awaken Odysseus.

85. αἱ δ' ὅτε δῆ, when now they came. — περικαλλε': observe the strengthening force of πελ, and compare per in perfacilis, permultus, pergratus, etc. — ίκοντο: cf. note on ἰκελ, l. 47.

86. ἔνθε', where. — ἴτοι and δὲ correspond with each other as μὲν and δὲ. A.-H. — πολύ, in abundance, used predicatively. — δ' = for, is causal. Cf. note on δὲ, l. 6.

87. ὑπεκπρόπεεν, "flowed from below (ὑπέκ), passed on (πρό), and ran out again." ὑπεκπρόπεεν, as hist. present, is read here by some editors. — μαλὰ περ, however, as an adverb of enhancement likequamvis. περ belongs to ὅντωντα, and its regular position is
after its participle, but it sometimes combines with an adverb. Cf. II. 15. 604, "Εγενείν Ἐκτορα Πριαμίδην μᾶλα περ μεμαώτα. — καθη- 

88. ἐνθ', then, apodosis to δέ, l. 85. — ὑπεκπροέλυσαν: they loosed the mules from under (ὑπέκ), and sent them forth (πρό) to graze.

89. τὰς μέν, them; i.e. ἡμιόνους. — σεῦν, aor. ind. of σεῦω, like ἔχεαν from χέω.

90. τρώγειν, inf. of purpose; cf. ἐλάαν, l. 82.

91. μέλαν, dark. This may be due either to the shade thrown on the water or to impregnation by some mineral substance.

92. θοώς belongs to προφέρουσαί.

93. The aorist with ἐπεί, as in Lat. with ubi, postquam, etc., is translated like the pluperfect.


95. ποτὶ, upon, is Doric for πρὸς, and is often found in Homer.— ἀποπλύνεσκε, kept washing clean. In the idea of the waves washing the pebbles clean, there must needs lie some notion of motion, as the waves must dash against the pebbles to cleanse them, and hence ποτὶ χέρσον, pregnant after ἀπο-

96. λοεσσάμεναι, from λοεω, the old and Homeric form of λοεω, of which two stems appear, λοε- and λοεε, the former giving λου- and the latter λοε by dropping the f. — λιπ' : found only in this form, and explained by some as λιπα, adverb = unctuously, and by others as a dat. = λιπαϊ, the generic name followed by ἐλαίῳ, the specific name.

97. δείπνον, during the historic period, was the chief meal of the day, our dinner, and was usually taken about sunset. ἀκράτισμα was breakfast, and ἀριστον was luncheon, taken about midday. But in Homer's time, the ἀριστον was breakfast, δείπνον was dinner, and δόρπον was supper. Cf. Aesch. Fr. 168, ἀριστα, δείπνα, δόρπα θ' αἴρεσθαι τρίτα. — ἐπείτα refers to the temporal participle, but is grammatically connected with the leading verb.— ἐλόντο: cf. ἐλόντο, l. 91.
NOTES.

98. εἰμάτα, subj. accus. of τερπημεναί. For this rare construction after μένω, cf. II. 1. 422, μένων δ' ἔπι ἐπερον ἐλθεῖν, and Aesch. Eum. 677, μένω δ' ἀκούσαι.

99. αὐτή: see note, l. 83.

100. δ' ἄρα, "in apodosis to ἐπελ." A.-H. — ἐπανιζόν, "began to play." — κρήδεμνα: these were a sort of veil with flaps hanging down on the sides, and these flaps could be thrown over the face so as to cover it entirely; hence they were cast off, as the flaps would have greatly interfered with the sport.

101. τῆς = ταῖς, for them; § 1167. — λευκόλενος: an epithet denoting rare beauty. Cf. πχεε λευκώ, II. 5. 314. — μολπης, sport, combined with dancing and singing, with which the throwing and catching of the ball kept time.

102. οὖν δ' Ἀρτέμις introduces one of the famous Homeric similes, imitated by Vergil, but with diminished effect, for his comparison is unreal. Here we have a maiden among her maidens in a lonely woodland scene compared with a goddess in like situation; but in Vergil, Dido, surrounded by her counsellors and warriors, as she walks in state through the city, is compared with Diana, as she leads the dances among her mountain-nymphs. Moreover, Dido is motherless, but Nausikaa has a mother to rejoice in her beauty as Leto in that of Artemis. Thus Vergil is compelled to omit line 108, the most beautiful of the entire passage. See Gell. ix. 9. 12 ff. Verg. Aen. i. 498–504:

Qualis in Eurotae ripis aut per iuga Cynthia
exercet Diana choros, quam mille secutae
hinc atque hinc glomerantur Oreades; illa pharetam
fert humero, gradiensque deas supereminet omnes:
Latonae tacitum pertinent gaudia pectus;
talis erat Dido, talem se laeta ferebat
per mediros, instans operi regnisque futuris.

Which, in turn, has been imitated by Spenser, Faery Queene, ii.3.31:

Such as Diana by the sandy shore
Of swift Eurotas or on Cynthus greene,
Where all the nymphs have her unwares forlore,
Wandreth alone with bow and arrow keene
To seeke her game.
—εἰσι has here a present meaning, not its usual idea of futurity; cf. l. 131. —ιοχέαιρα (ιός + χέω) is a standing epithet of Artemis.

103. "Τηνύγετον and Ἐρύμανθον, the long mountain ridges of the Lakonian Taygetos and Arcadian Erymanthos, are two hunting-grounds, through the rich valleys of which Artemis roams after game." A.-H.

104. ὧκεῖς = ὧκελαίς, dat. plur. from ὧκός. Homer rarely uses the plural in -ais.

105. τῇ; her. Homer often uses the article as a demonstrative or a personal pronoun; cf. lines 13, 24, 41, 52. —νυμφαὶ: these were daughters of Zeus, as the rain-god, and playmates of Artemis. They were goddesses of the lower rank, and were named according to the places to which they were attached, such as Νηρηδὲς, sea-nymphs; Ναϊάδὲς, spring-nymphs; 'Ορεστιάδὲς, mountain-nymphs; Δρυδὲς, tree-nymphs, etc. They were not immortal.

106. ἄγρονόμοι, woodland; cf. Π. 20. 8 ff., αἱ τ’ ἀλσα καλὰ νέμονται καὶ πηγάς ποταμῶν καὶ πίσεα ποιήντα. —Δητώ: the sympathetic love of the mother, introduced as watching her daughter, raises the comparison beyond its immediate purpose, and presents a touching life-like picture. A.-H. It is a beautiful and artistic way of telling the simple devotion that exists in the household. Cf. also lines 57, 68, 69.

107. ὑπέρ belongs to ἔχω. —μέτωπα: μέτωπον is properly the space between the eyes, then the forehead, which, being the most prominent part, is used in the plural to denote the whole face. Cf. μέγαρα, l. 62, used for the whole house.

108. καλαὶ δὲ τε πᾶσαι, though all are beautiful. For their beauty, see l. 18, Χαρίτων ἄπο κάλλος ἔχουσαι.

109. ὁς corresponds with οἷς, l. 102, for which we should expect τοῖς, as τοῖς is the regular correlative of οἷς. —μετέπρεπε — excellebat.

110. ἐμελλε, was thinking of. The yoking of the mules and the folding and packing of the clothes does not take place till l. 252, and the game of ball is not yet over. —νέεσθαι has a future sense like εἴμαι.
111. ἐνύφασα: this participle and πτύξασα are subordinate to νέσθαι, not to ἐμελλε.

112. ἀλλ᾽ ἐνόησε: a frequent formula, thought of other things; i.e. conceived a new plan. See Od. 2. 382.

113. ὁ, that, final. — ἐγροίτο, from ἐγελπώ.


115. ἐπείτα, thereupon, as a result of ἀλλ᾽ ἐνόησε. — μετ᾽ ἀμφίπολον, to one of the attendants. — βασίλεια, princess. Cf. βασίλειος used of a prince, l. 54, and Vergil’s regina sacerdos referring to Ili, Aen. i. 273.

116. ἀμφίπολον: § 1099; H. § 739. — ἀμαρτε: observe the chiasitic position with ἔρρησε, and the expressively emphatic asyndeton. The subject of ἀμαρτε is Ναυσικα, not σφαῖρα, and the same is true of ἐμβαλε. — δινη: see note, l. 75.

117. αἰ δὲ: Nausikaa and her maids. — επὶ, thereat, adv. — μακρόν, “far, so that the loud cry is measured by the eye, as it were.” A.-H.

118. ἔκομενος, sitting up; i.e. Odysseus was lying down, and he rose to a sitting posture. Cf. Il. 2. 42, ἔκετο δ᾽ ὀρθωβελ. — ὤρμαινε, etc., offers another example of the beautiful way in which Homer allows the action of the poem to develop itself. It is a far more artistic method than that of introducing some one to tell us what will enable us to understand the future action, as was done later by the dramatists in their prologues, especially by Euripides.

119. ὁ μοι ἐγὼ = ὁ μοι ἐγὼ δεῖλος ἐλμ. Cf. Od. 5. 299. For μοι, see l. 26. — τέων = τίνων. “By these questions, and l. 172, it is not presupposed that Leukothea has designated the land of the Phaiakians as the end of his journey, ‘ὅθεν τοι μοιρ ἐστίν ἀλύκαι.’” A.-H. — ἰκάνω and ἰκω have in Homer, as ἦκω and οἰχομαί in Attic, a perfect meaning.

120. “The general question-word in Homer is ἦ or ἑ, but in a double question (Attic πότερον... ἦ = utrum... an) we have ἦ or ἑ in the first member, ἦ or ἑ in the second.” A.-H. to Od. 1. 175. — ὑβρισταὶ and ἀγριοι are used in reference to his treatment by the Cyclops and Laistrygonians, while φιλόξενοι (l. 121) refers
to the Phaiakians. — οὖδὲ = καὶ οὐ, so that οὐ throws its force upon δικαίοι, οὖ δικαίοι, litotes, being more emphatic than ἄδικοι. In Attic prose καὶ οὐ is always used after an affirmative.

121. Observe the chiasm in these two lines:

\[ \text{ψηφιστάτε τε καὶ ἄγριοι οὖδὲ δικαίοι} \]

\[ \text{φιλόξεινοι . . . . νόος θεοῦ.} \]

122. ὡς τε, a particle of comparison, as usual in Homer; GMT. § 585. — κουράων, of maids; i.e. proceeding from maids. Cf. Od. 4. 45, ὡς τε γὰρ ἥλιον αὐγήν τελευ ἧ σελήνης.—θῆλυς, womanly; i.e. delicate. θῆλυς is often used in poetry as feminine.

123. Verses 123 and 124 are bracketed by the best editors, as being improperly transferred from II. 20. 8, 9, and 58, since after 119 ff. Odysseus can no longer doubt whether the voices come from maidens or nymphs. A.-H.

125. ἦ νῦ ποι, surely now, I ween.—σχέδον: cf. l. 5.

126. ἄγε: cf. l. 36. — ἄυτος = ἴπς, myself.—πειρήσομαι, parallel with the subjunctive ἰδωμαι.

127. θάμνων, from under the thicket; i.e. where Odysseus had lain down and covered himself with the leaves which he found under the two olive trees, one wild and the other tame, but both growing from the same root. Cf. the opposite in Od. 5. 481, οὐς ὑπ᾽ 'Οδυσσεύς δύσετ'.

129. ρύσαιτο: cf. l. 113; used elsewhere of defensive weapons, cover. πτόρθον is subject, and its position is denoted by περὶ χρόνι. — μῆδα φωτός, the nakedness of man. Exposure of the person was then, as now, regarded with repugnance, and it was not until later that the practice of stripping entirely in gymnastic contests was introduced. Mr. Gladstone says this is "one of the most careful, and yet most simple and unaffected examples of true modesty contained in the whole circle of literature."

130. This simile has excited much comment. Mure regards it as "mock heroic," which, he says, pervades the whole Phaiakian episode, and characterizes it as a parody on the twelfth book of the Iliad, where Sarpedon, about to storm the Greek intrench-
ments, is compared to a lion (lines 299–301). On the other side, Hayman regards it as representing the forlorn desperation of the hero, heedless whom or what he may meet, as the hungry lion endures wind and rain; and that the effect produced upon the maidens by Odysseus is the effect produced upon the animals by the lion, the constancy of Nausikaa not being included in the simile. After Merriam. — ὅς τε: cf. 122. — ἀλκή: metaplastic dat. of ἀλκή.


132. δαλεταί: singular because ὅσε is conceived as a neut. plur., as ὅσε φαευά, Il. 13. 435; but Homer usually combines ὅσε with either the dual or plural. — ἰερεχήταε, with the dat., goes among the cattle or sheep, which are imagined in a farmyard, as Od. 1. 134, 6. 222, but 123, ἰέτα with acc., after, in order to hunt.” A.-H.


134. πειρήσοντα: the participle is not coördinate, but agrees with ἐ, and denotes the purpose of ἐλθεῖν. — καλ, even.

135. ὡμελλεν, was impelled; i.e. χρεώ γάρ ἢκανεν.

136. μίξεσθαι, to approach. — περ throws its force upon ἐὼν; cf. l. 87. Polygnotos represented this meeting in a painting, which was in existence in the Propylaia at Athens at the time of Pausanias (I. 22). — ἢκανεν: sc. μν. Cf. 169, χαλεπὸν δέ μὲ πένθος ἢκανε.

137. Observe the onomatopoeic effect of this line, its harshness of sound corresponding to the outward appearance of Odysseus. — κεκακαμένος, because befouled, giving the cause of σμερδαλέος φάνη.

138. τρέσσαν, they fled in fear. — ἄλλωδις ἄλη = alia alio. ἄλλωδις is epic for ἄλλωσε. — ἐπ’ ἱόνας προσχύσας, “over the stretching sands,” because Odysseus was up in the woods, and they naturally fled away from him and ran along the shore.

139. μένε, stood still. — τῇ, her. See note, l. 131.

140. ἐνὶ φρεσὶ: cf. note, l. 75. — ἐκ belongs to ἐλετο. Cf. ἀπὸ . . . βαλοῦσαι, l. 100.

141. στῇ δ’ ἀντα σχομένη, facing him she stood; i.e. she waited to meet him. A beautiful instance of maidenly purity and
innocence, which are exhibited by her fearlessness. — μερμήριζεν, and Odysseus doubted. Cf. note on ὑφαίνει, l. 118.

142. ἦ... ἦ = utrum... an. See note, l. 120. — γοὔνων, with λαβὼν. This was the common position of the suppliant. Cf. ll. 1. 407, where Achilles, begging his mother, Thetis, to beseech Zeus in his behalf, says λαβὲ γοὔνων, and l. 500 f., where Thetis is beseeching Zeus, with her left hand on his knees and her right under his chin.

143. αὖτως, thus, just as he is, more nearly defined by ἀποσταδά. 144. εἰ, if haply that, a condition in which the protasis involves its own apodosis. See GMT. § 488. — εἵματα δεῖη is perhaps suggested by Odysseus's seeing the clothes spread out on the beach. This line has been bracketed by many editors as unsuited to the context, since Odysseus's fear was not what he should say, but how he should say it.

145. δεόσσατο κέρδον εἶναι, it seemed (to be) better. Cf. Verg. Aen. iv. 287, Haec alternanti potior sententia visa est.

147. μή, for fear lest. — λαβόντι, if he should clasp, a cond. partic. — γούνα: cf. γοὔνων, l. 142. — φέρεα: cf. γέγηθε φέρεα, l. 106.

148. κερδαλέων, shrewd, not necessarily implying any underhand way, but taking its color from the manner in which the shrewdness is shown.

149. γονοῦμαι σε, I am your suppliant. The original meaning of γονοῦμαι, to clasp another's knees, is extended to supplicate. Cf. Od. 4. 433. — ἀνασσα, princess. Only here and l. 175 used of a mortal, and here used because his first thought is that she is a goddess. — "θεὸς νῦ τίς, thou art, indeed, a goddess; then follows with ἦ, or, the question as Od. 21. 193." A.-H. Compare Verg. Aen. i. 327–334:

O—quam te memorem, virgo? namque haud tibi vultus mortalis, nec vox hominem sonat: O dea certe;
an Phoebi soror? An Nympharum sanguinis una?
sis felix, nostrumque leves, quaececumque, laborem,
et, quo sub caelo tandem, quibus orbis in oris
iactemur doceas; ignari hominumque locorumque
erramus vento hue vastis et fluctibus acti;
multa tibi ante oras nostra cadet hostia dextra.
And Spenser’s imitation, Faery Queene, ii. 3. 33:

O goddesse (for such I thee take to bee),
For nether doth thy face terrestriall shew,
Nor thy voice sound mortall.

150. τολ, “of those who.” A gen. plur. must often be supplied before a relative clause referring to a whole class of persons or things, for such a relative clause is only a substitute for the genitive case. Cf. Od. 16. 183; also Od. 4. 177, 613. Cf. also l. 153.

151. ’Αρτέμιδι: “The last of three short syllables is always lengthened in the arsis of a principal caesura before a consonant.” A.-H. to Od. 3. 230. — σε ἐγώ: the hiatus is somewhat harsh, but is found elsewhere. Cf. σάλε δνερε, Π. 2. 8; τοιόσοδε ἑών, Π. 3. 46.

152. See note on l. 16.

154. τρὶς μάκαρες: cf. Felices ter, Hor. Od. i. 13. 17; Od. 5. 360; and Verg. Aen. i. 94, Ο τερτυε quaterque beati. — σοι γέ: “The admiration with which Odysseus sees the beautiful apparition is shown by the emphasis given to this ethical dative through γέ.” A.-H. Cf. Aeneas’s address to Dido, Verg. Aen. i. 605, 606:

Quae te tam laeta tulerunt
Saecula? qui tanti talem genuere parentes?

155. μάλα ποῦ, for surely, I ween. The asyndeton is causal.

156. εὐφροσύνησιν, with great pleasure. The plural of abstract nouns for the concrete is quite common in Homer. Cf. l. 23, and see H. § 636. — λαῖνεται, grows warm. λαίνω is the opposite of ἄργεω. — εἶνεκα = ἐνεκα, usually stands after its gen., as causa in Latin.

157. λευσσόντων, when they see. We should expect the dative here agreeing with σφισι, but the participle is attracted into the genitive to agree with an omitted σφων, or is dependent upon θυμός and represents a stage in the development of the genitive absolute. Cf. Od. 9. 257, ὅς ἐφαθ’ ἡμῖν δ’ αὐτε κατεκλάσθη φιλον ἦτορ | δεισάντων, etc. — εἶσοιχεύσαν, fem., to agree with σε supplied from σειο and θάλος is appositive to σε.

158. περὶ κῆρι, exceedingly in heart; is an adverbial enhancement of μακάρτατος, περὶ being an adverb and κῆρι a dat. of place. — ἅλλων = πάντων. The superlative combined with ἅλλων is a
common Greek construction, and arose from a mixture of the comparative with ἀλλαίων and the superlative with πάντων. Cf. Tac. Agric. 34, ceterorum Britannorum fugacissimi, and Milton's famous lines, Paradise Lost, 4. 323:

Adam the goodliest man of men since born
His sons; the fairest of her daughters Eve.

159. ἐνδονεὶ βρίσας, prevailing with gifts. ἐνδοι are the gifts from the bridegroom to the father of the bride, and consisted chiefly of cattle. — σε is governed by ἄγαγχαι. — ἄγαγχαι: cf. note on l. 28.

160. τοιόνδε ιδον: there is no real hiatus, because ιδον = εἶδον. — ὀφθαλμοίζων: apparently pleonastic, but really adds vividness. Cf. Isa. 6. 10, "Lest they see with their eyes, and hear with their ears, and understand with their heart."

162. Δήλω: see note, l. 8. A palm-tree was shown on the island in later times as that which Odysseus saw, and under which Apollo and Artemis were born. — δή ποτε, once; i.e. on the way to Troy. See 164.

163. ἔρνος, a shoot or scion, as a symbol of youthful slimness and beauty, is not used by Homer like θάλος, a branch of a tree, in the sense of a child. ἔρνος properly means springing up independently; and Delos (Pind. Fr. 58. 2) is called an ἔρνος, because it sprang up out of the sea. Its use here again emphasizes Nausikaa's beauty. — ἀνεφχόμενον, springing up. Therefore it could not have been the palm under which Apollo and Artemis were born, as νέον and ἀνεφχόμενον show that it was just springing up at the time that Odysseus saw it.

165. τὴν δόδον, "on that journey," cognate acc. with ἡλθον; § 1057; Η. 715 b. — ἦ, "where." — μελένε: cf. l. 135. — κακά κήδεα, "refers to his wanderings." Α.-Η.

166. ας δ' αὐτῶς, and just, always in this form and at the head of the verse; it was later written ὁσαυτῶς. — ἐτεθήπεα, pluperf., like impf., from root ΘΑΙΠ. For the form see § 683. 1; Η. § 458 D.

167. ἐκ belongs to γαλης, the separation from which is unusual. — δόρον = δενδρον.
168. ὦς, as, correlative of ὦς δ' αὐτῶς. — σέ, object only of ἄγαμαι, for τέθημα is intransitive. — γύναι: cf. with lines 149, 175. γυνή, in the voc., is a term of high respect. Cf. John 2. 4.
169. δέ = yet, concessive parataxis. Cf. note, l. 6.
170. χθυπός, predicate adjective, where we should use an adverb. Cf. πεξολ, l. 319, and Hor. Ep. i. 6. 20, Vespertinus pete tectum. § 926; H. § 619.
171. φόρει agrees with κῦμα, but belongs also with θελλαί. Cf. Verg. Aen. i. 375:

Nos Troia antiqua . . . diversa per aequora vectos
forte sua Libycis tempestas appulit oris.

172. ἀπ': not accented on account of the elision. — κάμβαλε = κάββαλε = κάτβαλε for κατέβαλε.
173. πάθω: in final clauses, after a past tense, either the subj. or opt. is allowed, and the subj. here naturally follows κάμβαλε, which has the force of a perfect tense. — οὐ belongs to παύσεσθ', though best translated with ὅω.
174. παύσεσθ': the subject is κακόν, to be supplied. — πολλά agrees with κακά, to be supplied from κακόν. — τέλέουσι is future. When contract verbs drop σ of the future, the present and future tenses are identical in form.
175. ἄνασσ' takes up the same mode of address as when he supposed the maiden a goddess; cf. lines 149, 168. — σε is emphasized both by separation from ἐς πρῶτην and by its position at the head of the sentence; construe ἐς σὲ πρῶτην.
177. τῆνδε πόλιν, the city here. ὅδε and οὗτος are often used in a local sense. No mention has been made of a city, but that one is nigh is a natural supposition because he sees the maidens at play.
178. ἀστυ is the city in reference to its dwellings, while πόλις refers to the community or body of citizens. There is probably no appreciable difference, save when the two words are joined together.
179. εὐλυμα σπέρων, some wrapper for your linen, a very modest request.
180. τόσα δόσα, all that. — δοιέν, optative of a wish; § 1507; H. § 870.
NOTES.

182. οὗ μὲν γὰρ: sc. ἐστὶ. — κρεῖσσον καὶ ἄρειον are used substantively; "κρεῖσσον strong against δυσμενέσσιν, ἄρειον happy among εὖμενέτησι." 

183. η ὅθ' (= ὅτε) is explanatory of τοῦ γέ, and we have a mixing of the two constructions after comparatives. Cf. Il. 15. 509, οὗ τις τοῦδε νὸς καὶ μὴτις ἄμεινων, | ἣ μῖξαι. Cf. also Lys. 2. 73, and Cic. de Orat. 1. 169, Quid hoc fieri turpius . . . potest quam eum in minimis tenuissimisque rebus ita labi. — ἔχητον, sub. in a cond. rel. sentence, with ἄν omitted.

184. πόλλ' = πολλά, the change of accent being due to the elision; § 120; H. § 107. — ἄλγεα is in apposition to the preceding sentence, and is in the accusative. Notice the anaphorical arrangement of the opposed thoughts, and compare this with the chiastic position in l. 178.

185. μάλιστα δὲ τι ἐκλυον αὐτοί, But they themselves know this best. ἐκλυον, gnomical aorist, and therefore rendered like a present tense; § 1292; H. § 840.

187. ἐπεὶ has no apodosis expressed; there is a break in the thought at the close of this line, and when again taken up (l. 191) it is in a different form. — κακῶ, common.

188. αὐτός, himself alone. — ὀλβον, fortune, but generally riches.

189. ἐσθλοῖς ἥδε κακοῖσιν, to high and low. — ἐκάστῳ, appositive.

190. τὰς', this; i.e. his sorry plight and misfortune. — σὲ δὲ corresponds anaphorically to σοι. For the thought, cf. Verg. Aen. v. 710:

Quidquid erit, superanda omnis fortuna ferendo est;

and Hor. Od. i. 24. 19, 20:

Durum; sed levius fit patientia,
Quidquid corrigere est nefas;

and Chaucer (Knightes Tale, 1086):

Take al in pacience.
Oure prisoun, for it may non othir be;
Fortune hath geven us this adversite.
. . . . . . . . . .
We most endure it; this is the schort and pleyn.
NOTES.

191. νῦν δὲ takes up the thought after the digression; cf. l. 172.
192. οὔτ' οὖν ... οὖτε, neither certainly ... nor.
193. ὧν, dependent upon τῷ γὰρ εἶναι or some such verb, to be supplied from the negative οὐ δευνήσει. Translate, Which it is right a much-tried suppliant, meeting any one, should not lack.

194. Note here again the chiasic position of the object and verb, and the anaphoric placing of δὲ τοί in both clauses.
197. τοῦ δ' ἐκ, And on him depend. This use of ἐκ is unusual. Cf. Od. 11. 346, 'Ἀλκινόου δ' ἐκ τοῦτος' ἐχεται ἔργον τε ἕπος τε. — ἐχεται, sing., because κάρτος τε βλη τε form but one thought.

198–251. NAUSIKAA bids her SERVANTS supply ODYSSEUS with FOOD and CLOTHING.

198. ἦ ἰα, "she spoke accordingly." — κέλευσεν, "called to."
199. στήτε μοι, stop, I pray you. μοι is ethical dat.; cf. l. 26. — ἰδούσαι, causal.
200. ἦ μή ποῦ ... φασθ', Surely you don't think, ... do you? ἦ μή = Attic μῶν or ἀρα μή, and always expects the answer No. Here such an answer is expected for two reasons: (1) μάλα γὰρ φίλοι ἄθανάτωσιν, l. 203; and (2) οἰκέομεν δ' ἀπάνευθε το ἑπιμισγεταὶ ἄλλος, lines 204, 205.
201. οὐκ ἐσθ' ... γένηται, That man exists not as a living mortal nor ever shall be born. — οὖτος is indefinite, and introduces the following relative sentence, ὃς κεν ... ἵκηται. — γένηται has the force of a fut. ind., as is shown by the negative οὐδὲ, a frequent use of the subj. in Homer; § 1355; H. § 868.
202. Ψαλικών "is emphatic, and is used consciously instead of the pronoun." Α.-Η. — ἵκηται: notice the rhyme-like ending with γένηται, and cf. l. 331.
204. πολυκλύστω ἐν πόντῳ, in the loud-surging sea; one of the arguments used for Scheria being an island; cf. note, l. 8.
205. ἔσχατοι, "remotest of men"; i.e. at the end of the world, and opposite to the Aegyptians, who are also called ἔσχατοι ἀνδρῶν, Od. 1. 23. It is emphasized by its position in the verse. — ἄμμι = ἦμιν.
206. ὰδε, but this man. ὰδε is local, and is accompanied by a gesture or motion of the hand pointing toward Odysseus.

207. τὸν is relative. — πρὸς Διὸς, under the protection of Zeus.

208. δόσις δ` ὀλίγη τε φιλη τε, And a gift, however small, is welcome. The expression is proverbial. Cf. II. 1. 167:

σοι τὸ γέρας πολὺ μεῖζον, ἐγὼ δ` ὀλίγον τε φιλον τε ἔρχομεν εἰσὶν ἐπὶ νῆας.

209. = 246.

210. ἐπὶ, besides, adverbial.

211. ἄλληλησι κέλευσαν, called to each other. This "is a happy picturesque touch; it shows each, uneasy under reproof, endeavoring slyly to throw the blame on her fellow, and it indicates that flight had scattered them." Hayman.

212. ἐπὶ σκέπας, (taking) him to a place of shelter. ἐπὶ is pregnant; § 1225; II. § 788. Cf. 1. 95.

214. πάρ: this separation by conjunctions is very frequent. — ἄρα, also. — εἰματα, as garments, predicative apposition, corresponding to the predicative dative (dat. of purpose or end) in Latin, which is not found in Greek.

215. = 79.

216. μίν, subj. acc. of λοῦσθαι. — ῥοῆσιν denotes the means as well as place, and hence the omission of the preposition.

217. δὴ ὑμᾶς τὸτ`, forthwith then. δὴ can stand at the head of the sentence only in the expressions δὴ τὸτε = tum vero, and δὴ γάρ = iam enim, both which turns are epic.

218. οὖτω, thus, implying that they had already withdrawn or were now doing so. Cf. Vergil's procul, o procul este, though in a different connection. See Aen. vi. 258. — ὁφρ = while. — αὐτός = ipse, by myself.

219. ἀμφί, adverbial, giving an idea of thoroughness.

220. ἐστίν, with δηρᾶν, acquires the sense of a perfect; cf. the use of πάλαι, and of iam, iam dumum, etc., in Latin. Cf. Shak. Ham. iii. 1. 91, "How does your honour for this many a day?"

221. ἀντην = coram, before your eyes. — γε emphasizes ἐγώ, I at least, no matter what another may do. — λοέσσομαι, future with ἄν, instead of the more usual κεν.
222. κούρη is a term of higher respect than ἀμφίπολος, and by its use Odysseus ingratiates himself into the favor of the attendants.

223. ἔσαν = ἱσαν.

224. ἐκ ποταμοῦ, "with water from the river." The usual method of bathing (cf. Od. 10.361) was to sit in the bath-tub and pour water down over the body from a large tripod lying near. — νιξετο takes the double acc. after the analogy of verbs of depriving, etc.

225. ἀμπέχεν: § 95. 4; H. § 73 d.

227. πάντα: sc. χρόνα. — λίπ’: see note, l. 96. — ἀλευψεν is generally used of anointing another, and seems to be put here only for metrical reasons.

228. ἀμφί belongs to ἱσσαθ’.

229. τὸν μέν begins the apodosis to ἐπεὶ δὴ in l. 227. — Δίὸς ἐκγεγαυλα: cf. Vergil’s nate dea, Aen. i. 582.

231. οὐλας, crisp, curling. — ὀακυνθίνῳ ἀνθεί: the likeness to the hyacinth lies in the fulness and bushy appearance rather than in the color. According to Mr. Gladstone, there are only three similes of color in Homer.

233. Τῆς Ἐφαιμοτος as the worker in metal, and Athene as the mother of all arts, are properly connected here.

234. χαριέντα δὲ, a paratactic sentence of result. — τελεῖει: sc. ἄνὴρ out of l. 232.

235. κεφαλῇ τε καὶ ὁμοί, partitive apposition to τῷ; § 917; H. § 625 c. Cf. Verg. Aen. i. 589:

Namque ipsa decoram
caesariem nato genetrix lumenque iuventae
purpureum et laetos oculis adflarat honores;
and Dryden, Britannia Rediviva, 132, 133:

For she herself had made his countenance bright,
Breathed honour on his eyes and her own purple light.

236. ἀπάνευθε κιών: i.e. in order not to force himself upon the maiden and her attendants.

239. μεῦ, dependent upon κλαύτε; § 1102; H. § 742. Cf. l. 324.

240. οὐ...ἀέκητι, litotes. Cf. Verg. Aen. ii. 777:

Non sine numine divom;

and 1. 387:

Quisquis es, hand, credo, invisus caelestibus auras
vitales carpis, Tyriam qui adveneres urbem.

242. πρόσθεν, just now.—δῆ, I assure you ——

244. αὐ γάρ, Would that = Lat. utinam.—τοιόσοδε = τοίός εῶν
οἷς ἐστὶ.

245. ἔνθάδε ναυετάων, appositive to τοιόσοδε.—οἷ occupies an emphatic place in the chief arsis of the verse, and refers to Odysseus himself rather than to the indefinite τοιόσοδε άδοι, aor. opt. of ἄνδανω, denoting the wish as one still attainable.

246. = 209.

247. μάλα, very willingly.

248. πάρ, apocope; § 53; H. § 84.—Ὀδυσσή: the final ι is lengthened by the weight of the arsis and caesura.

249. Ἡ τοι corresponds to αὐτάρ in l. 251.—δίος Ὄδυσσεύς: cf. l. 1.

250. ἄρπαλέως, emphatic by its position; cf. ἐσθλή, l. 30.—δηρόν gives the imperf. the force of a pluperf. Cf. l. 220.—δητόσ: § 1140; H. 753 c. Odysseus had been without food for three or four days. On the eighteenth day after leaving Ogygia his raft was wrecked by Poseidon; he floated about for two days, landing on the twentieth day; he slept until the next day, when he was aroused by the maidens in their ball-play.

251–315. Preparations for Return to the City. Nausikaa directs Odysseus to enter alone.

251. Cf. 110, 112.

253. ἄν = ἄνα; cf. l. 248.
255. ὅρσεω, aor. imperat. of ὅρσὴμην, with the same meaning as ὅρσο (imperat. of ἀρμην). For the form see H. § 428 D, b. This form with σ is called a *mixed* aorist; cf. § 777. 8. — ἵππον: see note, l. 15.

257. Φακήκων, part. gen., dependent upon the relative pronoun.

258. ἐρδεῖν, infin. for imperat.; § 1536; H. § 957. — δέ, for.

259. ἰν and κε in the same clause are found several times in Homer simply to enhance the thought; ἰν is never doubled, and κε rarely. — ἀγροῦς, poetical terminal acc. ἀγροῦς denotes the land, cultivated or not, while ἐργα denotes the farms. Cf. the phrase, Od. 10. 98, οὐτε βοῶν οὔτε ἄνδρων ... ἐργα; Verg. Georg. i. 118, hominumque boumque labores, and Aen. ii. 306, sata laeta boumque labores.

260. μεθ', behind.


262. ἐπῆν has its apodosis in l. 291, the construction being forgotten on account of the interrupting description. — πόλις; § 1132; H. § 751. — ἐπιβήσκειν, aor. subj.; § 788. 2; H. § 444 D. — περί: see note, l. 12. — πῦργος = paries. For the description, cf. Od. 7. 44 f., τεῖχεα μακρά | ὑψηλά, σκολοπέσαν ἀρηρότα, ταῦμα ἰδέθαι.

264. λεπτὴ δ' εἰσίθημι is the low, narrow strip of land connecting the city with the mainland. The ships were drawn up here for convenience, because the front was probably rugged and steep, and the place of mooring must needs be low and sheltered, and because the Homeric ships were always drawn up on land. — ἀμφιέλισσαι, "curved."

265. εἰρύσται, "line." — ἐπίστιον, from ἐπί + στῆναι, standing-place. According to the scholiasts, there was also a covering over the ships. — ἐκάστῳ: cf. l. 189.

266. ἀγορῆ, place of assembly. It was the usual resort of men in Homeric times, as later, whether there was public business to be transacted or not. — Ποσίδήμον, a place sacred to Poseidon, and probably with an altar. — ἀμφίς, usually postpositive as here.
NOTES.

267. ἰηύτοισιν λάεσσι κατωρυχέσσο', with hauled stones imbedded in the earth, which probably served as seats.

268. εἴνα, there. — ὄπλα, tackleing, a general term which is afterwards more narrowly defined by πελοματα and σπείρα.

269. σπείρα: the a is lengthened by the weight of the arsis and caesura; cf. l. 248. — ἀποξύνουσιν, trim; i.e. make taper. The picture is very vivid.

271. εἰσαί refers to the symmetrical beauty and stately appearance of the ships.

273. τάν, of these; i.e. the people in the ἄγορα, by which the princess would have to pass on her way home. — μὴ, dependent upon a verb of fearing or some such idea in the princess's mind.

274. μωμεῦσθη, blame. This betrays the consciousness of love, for Nausikaa had already conceived a passion for Odysseus, and her natural maidenly modesty wished to hide from the coarse gaze of others what she herself most desired in her heart.

275. νῦ, perhaps. — εἰπησό, may say; § 1355; H. § 868. The lines 275–289 were rejected by the ancient commentators as being inconsistent with the character of the princess; but the condition of woman in the later time would hardly admit the appreciation of the simplicity and naturalness of the earlier period.

276. τίς δ' ὅσε... ξείνος; Who is this tall and handsome stranger that —? ὅσε is local, as in 206, and is accompanied by a gesture.

277. ποῦ δὲ μὴν εὖρε; Where was she so fortunate as to find him? εὑρίσκω means to find what one seeks, and is the proper word for the people, since they are aware that the royal family have been seeking a husband for Nausikaa in foreign lands, as they were unwilling for her to marry beneath her station in life. — νῦ: see l. 275. — οἱ αὐτῆ, for herself, and for none other.

278. ποῦ, doubtless.

280. πολυάρητος is predicative, and emphasizes εὐξαμένη. A.-H.

281. ήματα πάντα: see l. 46.

282. βέλτερον, 'Tis better so; i.e. than not marrying at all, since she refuses to wed a Phaiakian. — καυτῆ = καὶ αὐτῆ, denotes the bitter scorn for the act contained in ἐποιχομένη, since she had, in thus doing, transgressed all bounds of maidenly reserve.
NOTES.

283. ἀλλοθεν is emphatic from its position. — τούσδε, here; cf. l. 206.

285. ὁσ ἐρέουσιν sums up all that has been said from l. 275.

286. καὶ δὲ: see l. 39. — νεμεσῶ = an opt. with ἄν in Attic.
— ἡπζον is irregular for the subj., a usage found chiefly in Homer (GMT. § 554), the regular sequence being seen in μισογηταί, l. 288.

287. πατρὸς ... ἐπτων defines φίλων more narrowly. Cf. note, l. 13.

289. σὺ δὲ: this position of δὲ is regularly assumed when the vocative precedes, and occurs very frequently in tragedy. — ὃκα, quickly; i.e. attentively, for evening draws nigh, and she must hasten home. Some editors read here ὁδὲ = “just as I say it.”


292. αἰγείρων belongs with ἄλσος, as does also Ἄθηνης. For this double genitive, cf. Soph. Ant. 1204, 1205, πρὸς λιθόστρωτων κόρης | νυμφεῖον Ἀιδών κοῖλον εἶσεβαίνομεν. The αἰγεῖρος was probably the black poplar, though some have thought it the white or even aspen. — εὖ and ἀμφὶ are adverbial. — λειμῶν: sc. ἐστὶν.

293. τέμενος, here the royal park, is also used of a place set apart and sacred to the gods. Thucydides (iii. 70. 5) says that the park of Alkinoos was shown even in his day by the Kerkyraians.

294. βοήσας = ὁ βοήσας.


296. ἐλθώμεν = venerimus. “The aorist subjunctive may be translated by our future perfect or perfect, when the context shows that it refers to time preceding that of the leading verb.” GMT. § 90, end. — δῶματα, in prose, would require a preposition.

297. ἐλπὴ, think.

300. καὶ, even, a paratactic sentence of result. Translate, so that. — ἡγήσατο, potential optative.

301. τοίχι refers to δῶματα, l. 299, and is dat. after ἐνκότα.

302. ὁλος δόμος = δτι τοιὸς δόμος, etc. Translate, “Since so goodly is the house of Alkinoos, the hero.”
303. ἰρῶς: the shortening of a long vowel within a word is found several times. — δόμου refers to the whole house, of which the special part is mentioned later in αὐλή, a method which brings the picture more vividly before our eyes, as the house strikes our view before any individual part.

304. μάλα belongs with ὅκα. — μεγάρω: see l. 51; at the farther end of the house was the ἐσχάρα, and hence διελθέμεν. 

305. μητέρ' = ὡς μητέρ'. — ἐν πυρὸς αὐγῇ, “in the fire-light.”

306. See note on 53. — ἰδέσθαι, to see.

307. κλόνι κεκλιμένη means that the κλισίη or κλισμός, upon which she was sitting, rested against the pillar, for Arete is spoken of as being seated. — οἱ belongs with δύω αλ, not with δύω ἄν; cf. 131.

308. αὐτῇ: sc. κλόν = the same pillar, so that they were near each other.

309. τῷ, upon which, belongs with ἐφίμενος.

311. ἰμητέρης: after coming to the house, the maiden uses the household word, ἰμητέρης including her brothers.

312. χαίρων belongs to ἥγαι.

313–315 are wanting in some manuscripts, and are regarded as spurious by the best editors. They belong to Od. 7. 75–77.

314. ἐλπωρή: as in Latin, expressions of hope, etc., regularly require the fut. inf., but the present and aorist are sometimes found.

315. ἐς belongs also to ὀἶκον εὐκτίμενον.


316. φαεινὴ probably means that the handle was highly polished; cf. 81.


320. νόφ, with judgment.
321. τε... καλ: translate the second member by a subordinate sentence with *when*; cf. l. 6.

322. ἄρα, accordingly, referring to Nausikaa's injunctions, l. 295.

325. νῦν δή πέρ, now then at last.

326. δῆτε... ἐννοοῦσαιος is explanatory apposition of ἰαυομένοιν, and shows what a vivid impression was then made upon Odysseus by the terrors and dangers through which he passed and the great suffering entailed. ἐννοοῦσαιος = Poseidon.

327. Priam uses these same words when about to go to Achilles to beg Hector's body. See II. 24. 309.

329. αἰδετο refers to the respect due from the younger to the elder. Cf. II. 8. 204, οἴοθ' ὡς πρεσβυτέρους ἐρωτειν ἀλευ ἐπονται.

330. ὁ δὲ introduces a paratactic causal sentence.

331. πάρος = πρὶν.
VOCABULARY.

A

'Αγάλλω, ágalw, ἡγηλα, glorify; mid. delight, exalt, 272.

άγαμαι, ἡγασάμην, ἡγάσθην, admire, 168.

άγαυος, ἄ, ὑν [阍 γαφ or γαυ, glad], illustrious, 55.

άγγέλλω, ἄγγελω, ἡγγείλα, ἡγγελκα, ἡγγείλμαι, ἡγγέλθην, report, announce, 50.

άγε [άγω, drive], properly imper. of ἄγω, but used adverbially, quick! come! 36, 126.

άγλαος, ἄ, ὑν, shining, bright; sunny, 291.

άγορη, ἕς, ἕ [άγειρω, collect], any assembly; place of meeting; market-place, 266.

άγριος, α, ὑν [άγριος, field], wild; savage, 120.

άγρο-νόμος, ὑν [άγριος, field + άν. ν. allot], rural, wild, 106.

άγριος, ὑν [άγριος, drive], field, land, 259.

άγροτερος, α, ὑν [άγριος, field], wild, 133.

άγρωστις, ἦς ἃ [άγριος, field], field-grass, 90.

άγχυ, adv. [άχ-, άγχ-, squeeze], near, close to, hard by, 56, 291.

άγχιστα, adv. superl. of άγχυ, nearest, 152.

άγχου, adv. [άγχυ, near], near, 5.

άγω, ἤξω, ἠγαγον, ἡχα, ἡγαί, ἡχθην [άγμε, drive], lead, bring, drive; lead, 7; carry, 37, 58; attend, 28; conduct as a bride, 159.

ά-δευκής, ἐς, slanderous, 273.

ά-δήμης, ἤτος, ὅ, ἁ [ά priv. not + άδμε, tame], unwedded, 109, 228.

άδω, 2 aor. opt. of άνδανω.

άδελ, αδέλ, αδέν, adv. [άδφ-, ever], always, ever, 42, 64, 156, 177.

ά-ευκέλιος, α, ὑν, ill-looking, 242.

ά-ἐκπτι, adv. [έκ-, ék-, move], against the will of, 240, 287.

άμι, ἄμενος [άφ- for ἀφ-, blow, breathe], blow; be beaten by the wind, 131.

ά-θανατος, ἥ, ὑν [ά priv. not + άθαν-, θημ-, die], immortal, 16, 203, 309.

'Αθηναίη, ἦς, ἅ [άθ-, άνθ-, bloom], Athene, Lat. Minerva, goddess of mental power and of wis-
dom, of warlike prowess, and of skill in the arts of life. She sprang fully-armed from the head of Zeus. Her favorite bird was the owl, and the olive-tree was sacred to her. She was the protecting goddess of Athens, and was said to have founded the court of Areopagus, and to have cast the deciding vote in favor of Orestes. 229, 322.

'Αθήνη, ης, ἥ, another form of 'Αθηναίη, 2, 13, 24, 41, 112, 139, 283, 291, 328.

al, Dor. form of εl, cond. conj. if; al γάρ, O that, would that, 244.

αλγεῖος, η, ον [αλξ, goat], of or belonging to a goat, 78.

αλγαρός, ον, ἥ, black poplar, 292.

αλγι-όχος, ον [αλγίς, shield + σεχ-, have], Aegis-holding, epithet of Zeus, 105, 324.

αλγή, ης, ἥ, light of the sun, daylight, radiance, 45.

αλδέομαι, αλδέωμαι, ἰδεσάμην, ἰδέομαι, ἰδεσθήν [αἰδώς, shame], feel shame, 221; shrink from, 66; regard, 329.

'Αλθης, ον, εο, αο, also gen. 'Αίδος, ὦ [ἀ priv. not + ἤφιο-, see], Hades, Lat. Pluto, god of the lower world, was the son of Kronos and Rhea, and brother of Zeus, 11.

αλέλ, αλέν, see αέλ.

αλθηνή, ης, ἥ [ἀλθ-, burn, shine], clear sky, fair weather, 44.

αλνώς, adv. [αινός, terrible], terribly; exceedingly, 168.

αισθεινός, ὤ, ον [αινύς, high], high, steep, precipitous, 123.

αιρέω, αἰρήσω, ἐλθον, ἔρηκα, ἔρημαι, ἔρηθην [ἀερ-, ἐλ-, take], take, 91, 140.

ἄ-κηδής, ες [ἀ priv. not + καδ-, care], careless; neglected, 26.

ἀκούω, ἀκούσμαι, ἰκουσά, ἀκῆκοα, ἰκούσθην [ἀκω-, hear], hear, 325.

ἀλαόμαι, ἀλῆθην, to wander, rove, lose one's way, 206.

ἀλγως, εος, τό, pain, grief, distress, 184.

ἀλέγω [ἀλγω, pain], to trouble oneself; to take care of, 268.

ἀλείνω [ἀλέη, an avoiding], to avoid, shun, 273.

ἀλείφω, ἀλείψω, ἀλεύψα, ἀλληφα, ἀλλίμμαι, ἀλείφθην [ἀλπ-, oil], to anoint with oil, to oil the skin, 227.


ἀλκή, ης, ἥ, with metaphlastic dat. ἀλκί [ἄλκ-, ἀρκ-, keep off], defense; strength, 130.

ἀλκί, see ἀλκή.

Ἀλκι-νος, ον, ὦ, son of Nausithoos, king of the Phaiakians in Scheria, husband of Arete, and father of Nausikaa, Laodamos, Helios, and Klutoneos, 12, 139, 196, 213, 299, 302.

ἀλλά, adv. conj. [ἀλλος, another], but, on the contrary, 11, 36, 110, 126, 174, 175, 206, 209,
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246, 256, 271, 303; ἀλλὰ μᾶλα, only, 258.

ἀλλ-ήλοιν, anv, onv, one another, 211, 216.

ἀλλοθεν, adv. [ἄλλος, another], elsewhere, from abroad, 283.

ἄλλος, ἦ, ὁ [ἕλ-, other], another, 286; other, 112, 158, 176, 205, 251; else, 68, 192; too, besides, 84; one...another, 138.

ἄλλωσις, adv. [ἄλλος, another], to another place; with ἄλλος, one here, one there, 138.

ἄλμη, ἦς, ἦ [ἄλς, sea], sea-water, brine, 137, 219, 225.

ἀλοιφή, ἦς, ἦ [ἀλειφῶ, anoint], fat; ointment, 220.

ἄλς, ἄλος, ὁ, grain of salt; ἦ, the briny deep; sea, 94, 226.

ἄλσος, εος, ὅ, a grove, usually containing an altar, and sacred to some divinity, 291, 321.

ἀλπηστής, οὐ, ὁ [ἀλφάνω, work], hard-working, 8.

ἀλωγή, ἦς, ἦ [ἥρὲ-, ἁλ-, roll, grind], threshing-floor; vineyard or orchard, 293.

ἀλώμενος, see ἄλωμαι.

ἄμα, adv. [ἄμ-, ὁμ-, together], at once, at the same time, 32, 319; prep. with, 84, 105; at the same time with, 31.

ἀμαξα, ἦς, ἦ [ἀμα, together + ἄγ-, drive], a carriage, heavy wagon, 37, 260.

ἀμαρτάνω, ἀμαρτήσωμαι, ἡμαρτω, ἡμάρτησα, ἡμάρτησαι, ἡμάρτηθην, [ἄμερ-, waste away], to miss, 116.

ἄμειβω, ἀμείβω, ἀμείβομαι, ἡμείλα-μην [μέρ-, ματ-, move, push], alternate, change; mid. answer, 67.

ἄμμι, see ἄμεις.

ἄμοτον, adv. [ἄμοτος, steady], unceasingly, steadily, 83.

ἄμη-ἔχω, to cover, lie thick upon, 225.

ἄμ-φάδιος, ἄ, ὁ, open, publicly declared, 288.

(ἄμφ-ἔρχομαι), only 2 aor. ἄμφ- ἔλινθε, surround, come to; sound near, 122.

ἄμφι, adv. around, 9, 219, 202.

ἄμφι-βάλλω, throw around, put on, 178.

ἄμφι-ἐλισσά, ἦ [ἄμφι, around + ἐλισσώ, turn], curved at both ends, 264.

ἄμφι-ἐνυμμι, to put on, 228.

ἄμφι-πολος, οὐ, ἦ [ἀμφι, around + ἰπερ-, be in motion, be], a female attendant, 18, 52, 80, 84, 109, 115, 116, 198, 199, 217, 218, 238, 239, 246, 260, 320.

ἄμφις, adv. about, around, 266.

ἄν, epic κε, κεν, adv.; a postpositive particle with no exact equivalent in English. It is used: 1. in condit. rel. and in temp. protases, where ἄν unites with εἰ (ἐάν, ἄν, ἦν) and with the relatives, 259, 303, 304; 2. in the apodosis, 300; 3. with fut. ind., 221; 4. with opt. in a polite question, 57.

ἄνα-βαίνω, go up; arise, go abroad (among men), 29; mount, 253.
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άνασσα, ης, ἡ [ἀνάξ, lord, ruler], mistress, queen, princess, 149, 175.

άνδάνω, 2 aor. ἄδων [ὅ ἄδ-, please], please, delight, 245.


άν-έρξομαι, go up; shoot up, 163, 167.

ά-νέφελος, ου, unclouded, 45.

άνήρ, έρος, ορ ἄνδρος, ὁ, man, 3, 5, 8, 114, 161, 200, 201, 202, 232, 241, 279, 288; husband, 181, 184.

άνθος, εος, τό [ὅ ἄθ-, ἄνθ-, bloom], blossom, flower, 231.

άνθρωπος, ου, ὁ [ἀνήρ, man + ὄψ, face], mankind, the world, 188; man, 29, 125, 177, 259.

άν-ιστημι, to make stand up; transfer, 7.

άντα, adv. [ὅ ἀντ-, against], opposite; in the presence of, before, 141.

άντην, adv. [ἀντα, before], over against; in the presence of, openly, 221.

άντιάω, ἀντίασω, ἡντιάσα [ὁ ἀντ-, against], meet; fall in with by chance, 193.

άντι-βολέω [ἀντί, against + βάλλω, throw], come in the way of, meet accidentally, 275.

άντι-θεος, ης, ου, god-like, equal to the gods, 241, 331.

άντιον, adv. [ἀντίος, opposite], in opposition; ἀντίον η̣δα, answered, 186.

άνωγα, epic perf. with pres. sense command, bid, 216.

ἀπάνευθε(ν), adv. afar off, away; apart, 204, 223, 236.

ἄ-πᾶς, ἄσα, an, entire, all, 20.

ἄ-παστος, ου [ἄ priv. not + ἀπα-, πατ-, nourish, feed], not having eaten, without food, 250.

ἀπηνή, ης, ἡ, a four-wheeled wagon, 57, 69, 73, 75, 78, 88, 90, 253.

ἀ-πινύσσω [ἀ priv. not + πινύτος, wise], to lack understanding, 258.

ἀπό, prep. with gen. from, out, away, 12, 18, 90, 172, 278; far from, 40, 220, 294.

ἀπο-βαίνω, go away, 41, 47.

ἀπο-βάλλω, throw off, 100.

ἀπο-θαυμάζω [θαύμα, wonder], marvel much at, wonder at, 49.

Ἡ Ἀπόλλων, ὦνος, ὁ, son of Zeus and Leto, brother of Artemis, and, like her, causing death. He was god of the sun and of light, and replaced Hyperion of the former dynasty. He was god also of music, poetry, youth, and prophecy, and was guardian of the flocks and herds. He is portrayed with flowing hair, and as being ever young. The laurel was sacred to him, upon which he conferred everlasting life, because of his love for Daphne, who was said to have been changed into a laurel-tree, 162.
**VOCABULARY.**

άπο-λυω, wash off; mid. bathe, 219.

άπ-οξυω, aor. inf. ἀποξύηαι, bring to a point, make taper, 269.

άπο-πλύω, iter. imp. ἀποπλύνεισκε, to wash clean, 95.

άπο-προβεν, adv. far away, 218.

άπο-σταδα, adv. [ἀφιστημ, stand away], standing far away, 143, 146.

άπτω, ἀψω, ἡφια, ἰμμαί, ἰθηθην, fasten; lay hold of, 169.

ἄρα, postpositive particle implying connection, written ἄρα before consonants; ἄρα is enclitic. It denotes an inference from what precedes, now, then, now then, therefore, accordingly, no doubt, indeed, certainly, etc., 3, 21, 41, 72, 100, 110, 120, 145, 198, 212, 214, 216, 217, 223, 235, 238, 247, 248, 252, 316, 322. Sometimes joined with causal conjunctions, γάρ ἄρα, 329.

ἄραμαι, ἄρασμαι, ἰρασάμην, ἰράμαι, pray to, 323.

ἄραρισκο, ἱρσα, ἰρθην; 2 perf. ἄραρα, 2 aor. ἱραρον [ί/1 ἄρα- fit], fit together; fit, 70; construct, 267.

ἄραρυζα, perf. part. of ἄραρισκω.

ἄργυρος, ov, ὁ[ί/άργ-, bright], silver, 232.

ἄρειων, ov [ί/άρ-, fit], used as comp. of ἀγαθός, fitter, better, 182.

ἀρήμενος, η, ov, overcome, burdened, 2.

ἀρί-γνωτος, η, ov [ί/γνω-, perceive], easy to be known, 108, 300.

ἄριστεύς, έως (ής) [ί/1 ἄρ-, fit], the best; usually pl. chiefs, princes, 34.

ἄριστος, η, ov [ί/άρ-, fit], used as superl. of ἀγαθός, best, bravest, first, noblest, 257.

ἄρουρα, as [ί/2 ἄρ-, plough], tilled or arable land; farm, 10.

ἀρπαλέως, adv. [ἀρπαλέος, greedy], greedily, 250.

"Ἀρτεμις, άδος, η, daughter of Zeus and Leto, and sister of Apollo; causing the death of women, as Apollo of men. She was goddess of the chase, and identified with the Roman Diana, 102, 151.

ἄρχω, ἄρχω, ἱρξα, (ἱρξα), ἱργμαί, ἵρχθην, begin, 101; rule, 12.

ἀσκός, ου, ὁ, a skin made into a bag or leather bottle, usually a goat-skin; the raw side of the skin was placed inwards, the seams tightly sewed and pitched, and the neck was closed by binding with a cord, 78.

ἀστυ, εως, τό, a town or city, 178, 194; ἀστυνῆ = in urbem, citywards, 296.

ἀσφαλής, ές [ί/σφαλ-, waver], fast, firm, steady, 42.

ἀτάρ, also αὐτάρ, adversat. conj. but, and; always first in the sentence introducing an objection or self-correction, 69.
VOCABULARY.

ά-τιμάζω, ἄω, etc. [ά priv. not + ἱν-, honor], dishonor, disdain, treat with disrespect, 283.

ά-τρόπετος, ὁ [ά priv. not + τρόω, wear out], unwasting, restless, 226.

Ἀτριτώνης, ἐς, ἦ [ά priv. not + τρόω, wear out], The Unwearied, Nameless, epithet of Pallas Athene, 324.

ἀδ, adv., postpositive, of temporal relations, sometimes adversative and preceded by δὲ; again, in turn, moreover, on the other hand, also, 158, 186.

ἀγη, ἔς, ἦ, bright light, radiance, 98, 305.

ἀδάω, imp. ἔδω [ἀ ἤ-, ἤ-, breathe], speak; ἄντον ἔδα, answered, 186.

ἀδήις, ἐς, ἔ, speaking with human voice, 125.

ἀλή, ἔς, ἦ, court-yard; it was before the house, surrounded with outbuildings, and contained the altar of Zeus Ἐρμής in its centre, so that it was both the meeting-place of the family and the cattle-yard. It had two doors; one, the house-door, the other through the ἀθύνοσ into the πρόδομος.

ἀντάρ, adver. conj., always first in the sentence and used to introduce a contrast; but, however, yet, besides, 2, 93, 99, 132, 224, 227, 251, 262, 297; cf. ἀπάρ.

ἀς-τε, adv. on each occasion; but, further, moreover, 112; now, 119; cf. αὐ.

ἀνη, ἔς, ἔ [ἀ ἤ-, ἤ-, breathe], shout, 122.

ἀνίκα, adv. forthwith, on the spot, immediately, 48, 148, 323.

ἀντόθι, adv. on the spot; there, 245.

ἀνός, ἦ, ὁν, intens. pron. self, 27, 35, 39, 60, 83, 99, 126, 185, 188, 218, 253; same, 308; in the oblique cases without the art. it serves as the 3d pers. pron., 137, 177, 282, 329.

ἀντος, adv. thus; just as he is, 143; ὁς ἀντος, just as, 166.

ἀσο, aor. ἀσω or ήσω [ἀ ἤ-, ἤ-, breathe], call aloud, shout, 117.

ἀφαρ, adv. straightway, forthwith, at once, 49; usually at the head of the sentence with δὲ following, but without δὲ it is postpositive; cf. ἀνίκα.

ἀφ-ικνεόμαι, ἐ-κνομαι, ἐ-γκαι, 2 aor. ἐ-κβαν [ἀ ἤκ-, reach], come to, reach, 297.

ἀ-φρων, ὁν, gen. -ονο [ἀ priv. not + φρήν, mind], senseless, 187.

B

βαθύς, εἰα, ὑ, high, deep, 116.

βάλω, βόσμαι, -βην, βέβηκα [ἀ βα-, go, come], go, set out, 3, 11, 13; with the inf. start, 15, 50, 130.

βάλλω, βάλω, ἐβαλον, βέβληκα, βέβλημαι, ἐβλήθην [ἀ βα-, throw], throw, stretch out, 311.
VOCABULARY.

βασίλεια, as, ἦ [βασίλευς, king], queen, princess, 115.
βασίλευς, ἐως, ὁ (ἥς), leader of the people, king; prince, lord, 54.
βέλτερος, a, on = βελτίων [βόλ-, will, choose], poet. comp. of ἄγαθός, preferable, better, 282.
βιά, ἄς, ἦ (-ῆ, ης), force, strength, 197; βιηφι, in strength, 6.
βιός, ov, ὁ, bow, 270.
βοάβ, βοίσομαι, ἐβοησα [βοή-, cry, bellow], shout, call, 294.
βόθρος, ov, ὁ, hole, pit, 92.
βουλέω, βουλεύω, etc. [βόλ-, will, choose], take counsel, deliberate, 61.
βουλή, ἄς, ἦ [βόλ-, will, choose], will; plan, 61; assembly, 55; βουλᾶς βουλεύων, hold councils.
βοῦς, βόος, ὁ or ἦ [βοή-, cry, bellow], cow, ox, 132.
βρίθω, βρίσω, εβρίσα, εβερίθα, be heavy; prevail, 159.
βρῶσις, ἐως, ἦ [βόρ-, βρό-, swallow], food, 209, 246, 248.
βωμός, οὕ, ὁ [βα-, go, come], any raised place; altar, 162.

Γ

γαία, as (ης), ἦ, earth; country, land, 119, 167, 177, 191, 195, 202, 315, 331.
γάμος, ov, ὁ, marriage, 26, 66, 288.
γάρ, caus. conj. postpositive [γέ + ἄρα], for, usually gives the cause, reason, explanation, or confirmation of a statement following or preceding the clause with γάρ; sometimes it must be translated by indeed, certainly, now, then, namely, for example, 66, 136, 139, 160, 164, 173, 175, 182, 203, 207, 250, 265, 270, 301; γάρ τοι, for surely, 29; ἦ γάρ, for truly, 220; γάρ δή, for, of a truth, 242; at γάρ, O that ! 244; γάρ ἡ, for, certainly, 329.

γαστήρ, τρόπος (ἔπος), ἦ, belly, 133.
γέ, intensive particle, postpositive and enclitic, throws its force upon the preceding word or emphasizes the clause introduced by that word; it is often untranslatable, and sometimes, like Latin quidem, it means yet, at least, nevertheless, indeed, even, certainly, 84, 88, 107, 109, 120, 151, 154, 182, 190, 221, 236, 288, 309, 313.

γεγαίνω, perf. ind. of γεγνώσαι.

γέγνηθε, perf. ind. of γηθέω.

γέγονα, 2 perf. as pres. make one's self heard; δοσον τε γέγονε βοησας, as far as one shouting can be heard.

γείνωμαι, ἐγείναμην [γέν-, bear], be born; aor. bear, 25.

γένος, eos, τὸ [γέν-, bear], family, 35.

γηθέω, perf. γέγνηθα (as pres.) [γέγον-, γαφ-, glad], rejoice, make glad, 106.
γίγνομαι, γένησομαι, ἐγενήμην, γένοναι or γεγένημαι [√ γεν-, bear], be born, 201; be, 62, 285.

γλαυκ-όπτεις, ἴδος, ἰ, bright-eyed, gleaming-eyed, used only of Athene, 13, 24, 41, 112.

γόνος, γόνατος, τό, gen. plur. γόνων, knee, 142, 147, 169, 320.

γονιά, etc., see γόνυ.

γονομαι, only pres. and imperf. [√ γόνυ, knee], supplicate, 149.

γυνή, γυναῖκος, ἰ [√ γεν-, bear], woman; designating sex, female, woman, 52, 80, 161, 168.

Δ

δ’ = δέ, and = δή before α, 158.

1 ΔΑ-, an old root, learn, Lat. disco, has a causal sense in the redupl. 2 aor. δέδαι, taught, 233.

δαιμών, ους, δ, divinity, god, 172.

δαιφρον, ους [√ δα-, learn + φρήν, mind], prudent, wise, 256.

δαίω [√ δα-, burn], kindle; pass. blaze like fire, 132.

δαμάζω, ἐδαμάσθην, ἐδαμάσαμην, ep. 2 aor. ἐδάμην, part. δαμεῖς [√ δαμ-, tame], tame; κυρί δαμεῖς, having met his doom, 11.

διαφορά, ἐδα(σ)σάμην [√ 2 δα-, divide], divide, divide among themselves, 10.

δέ, conj. postpos. but, 20, 67, etc.; the adversative force is often weakened and δέ becomes simply and, 48, 49, 50, etc.; it may also be rendered by however, yet, further, to be sure, now, while, and occasionally it may be omitted in translation, 8, 9, 18, 19, etc.; μέν is often found in the foregoing clause to show that δέ is to follow, and μέν ... δέ = while ... yet, both ... and.

δέατο, imperf., he seemed, me-thought he was, 242.

δέαν, see ΔΑ.

δέια, see δείδω.

δείδω, δείσομαι, ἐδείσα, δέδοκα and δέδα [√ δε-], fear, be afraid, 168.

δεικνύμι, δείξω, ἐδείξα, δείειχα, δε-δειγμαί, ἐδείχθην [√ 1 δακ-, show], show, 144, 178, 194.

δειπνον, ου, τό [√ δα-, feed], dinner, the chief meal of the day, the time for it varying with the fashion, but it was generally taken towards evening, 97.

δείπνων, ου, τό [√ δεμ-, build], usually plur. bedstead or mattress; bed, 20.

δείμω, ἐδειμάμην [√ δεμ-, build], build, 9.

δείος, δείων, τό [√ δε-, fear], fear, 140.

δείω, δείειαί, drench, moisten; be wet, 44.

δείω, epic of δέω, usually mid. δειομαι, fut. 2 pers. sing. δει-σει, want, 192.
δή, intens. part. post. emphasizes the word to which it belongs and which it usually immediately follows; it is variously rendered by now, just now, indeed, surely, especially, truly, exactly, accordingly; sometimes by you know, you see, I assure you, and often its force can be shown only by the tone of the voice, 57, 165, 255; δὲ δή, when now, 85, 110; δή ποτε, once, once upon a time, 162; δή ρα τότε, forthwith, then, 217, 238; ἐπεὶ δή, when indeed, 227; γὰρ δή, for surely, 242; νῦν δή, now, 325.

διιότης, ἠτος, ἡ [δήος, hostile], battle, slaughter; with φέρω, to offer harm, 203.

Δήλος, ου, ἡ, Delos, one of the Cyclades, the birthplace of Apollo and Artemis and sacred to them; it is also called Ὄρτυλα. It was said to have floated about, till Zeus bound it with adamantine chains that it might receive Leto.

δήμος, ου, ὁ [δήμος, people], the commons, community; land, 3, 34, 274, 283.

δήν, adv. [δήν, long], long; οὕτων ἐτι δήν, not much longer, 33, 167.

δερός, α, ὁν [δήν, long], long, too long; δὴρον (sc. χρόνον), as adv. for a long time, all too long, 220, 250.

δήω, only pres. with fut. sense [δήων, learn], find, meet with, 291.

διά, prep. with gen. or acc. through; with acc., 50.

δια-φράξω, διαφράζειν, redup. 2 aor. admonish, 47.

δῶμι, δῶσω, ἐδώκα, δέδωκα, δέ-

δομαί, ἐδόθην [δῶ-, give], give, 79, 144, 178, 180, 190, 209, 215, 246, 327.

διερός, α, ὃν [διε-, fear], living, alive, 201.

δι-ἐρχόμαι, to pass through, 304.

δίκαιος, α, ου [δίκ-, show], just, equitable; civilized, 120.

δίνη, ἦς, ἥ, an eddy, 116.

δίνεις, ἐσσα, ἐν [δίνη, eddy], eddy-

ing, whirling, 89.

δίος, α, ου [δι-, shine], divine, noble, royal, 1, 117, 127, 217, 224, 249, 322.

δμωῆ, ἤς, ἡ [δμων, tame], properly, a female slave taken in war; a female slave, 99, 307.

δμώς, ὥς, ὁ [δμων, tame], properly, a slave taken in war; a slave, 69, 71.

δοάς-στατο, Hom. aor. form = Att. ἐδοξε, it seemed, 145; cf. δέατο.

δοκέω, δοξώ, ἐδοξά, ἐδοξομαί, ἐδόχ-

θην [δικ-, seem], seem, 258.

δόμος, ου, ὁ [δομω, build], building; house, 302; sheep-fold, 134; rooms, 303.

δόρυ, δόρατος, τό, a stem, a tree, 167.

δόσις, εως, ἡ [δό-, give], a gift, 208.
Δύμας, αυτός, ὁ, Dymas, a Phaiakian, a famous seaman, and father of Nausikaa's girl friend whose likeness Athene took when appearing to Nausikaa in a dream, 22.

δύω, δύων, εἶδος, δέδυκα, δέδομαι, εἶδθην, 2 aor. ἔδων; ep. aor. ἔδωσον, mid. cause to sink; set (of the sun), 321.

δύο (δύω), δύον, two, 18, 63.

δύστηνων, ὁ, wretched, miserable, unfortunate.

δῶμα, ατόμο, τό [δέμω, build], house, 13, 50, 256, 296, 297, 299, 302.

Ε

ἐγγύθεν, adv. [ἐγγύς, near], near, 279.

ἐγέρω, ἐγερόμαι, ἡγεμόν, ἡγέργορα, ἐγγέργειμαι, ἡγέρθην, arouse, wake up, 48; pass. 2 aor. mid. ἡγέρθην and 2 perf. are intrans. awake, 113, 117.

ἐγώ, ἐγών, I, 32, 57, 119, 126, 151, 164, 165, 171, 196, 199, 205, 218, 221, 239, 242, 244, 258, 261, 289, 295, 297, 324, 327.

ἐδάσσατο, see δατέομαι.

ἐδέματο, see δέμω.

ἐδητύς, ὁ, ἔ [ἐδέ-, eat], food, 250.

ἐδνον, ov, τό, usu. pl. wedding-gifts, 159.

ἐδος, ἐος, τό [ἔδ-, set], sitting-place, seat, 42.

ἐδωδή, ἢς, ἦ [ἔδ-, eat], food, 76.

ἐδενα, see ἐδνον.

ἐεκοστόν, see ἐεκοστόν.

ἐεσαμενή, see εἰσα.

ἐξω, εἶσα [ἔδ-, set], set down, place, settle, 8, mid. take a seat, sit, 118, 236, 322.

ἐν = ἁν, see εἰμί.

ἐθέλω, ἐθελήσω, ἡθελησα, ἡθεληκα, wish, desire, 64, 189.

εἰ, cond. conj. [perh. old case form of the relat.] used with ind. in simple cond. 150, 153, 179, 312; with opt. in less vivid fut. 144; with κε+subj. in more vivid fut. 313; εἰ καί, although, 312.

(εἴδω,) no pres. act., ὁρῶ being used [μὴ ὁρῶ, see, know], see, look, observe; 1. mid. pres. εἴδομαι, εἴδομενος, being like, 22; 2. aor. (εἴ)εισάμην, εἰσαμένη, being like, 24; 3. fut. inf. εἴηστεμένη, will see, 257; 4. perf. οἶδα, know, 176; μηδεμία εἴδος, trained in wisdom, 12; 5. aor. εἴδων, perceive; see, 160; εἴδωμαι, 126, 311; εἴδων, 166, 199; εἴδοι, 113; εἴδεναι, 314; εἴδοθαι, 306.

εἴδος, εος, τό [ἔδ-, see], outward form or appearance; beauty, 16, 152.

(ἐ)ἐικοστός, ὁ, ov, ord. adj. the twentieth, 170.

ἐκκω, ἐκώ, ἐκακα, resemble, be like, 87, 243, 293; ἐκκε, impers. it is seemly, proper, 60; ἐκότα, like, 301.
είλων, see αἰρέω.
εἶλυμα, atos, τὸ [φελ-, φαλ-, fold], a wrapper, 179.
εἶμα, atos, τὸ [√2 ἐς-, ἑς-, clothe], a garment; clothes, clothing, 26, 58, 61, 64, 91, 111, 144, 214, 228, 252.
εἰμι, imperf. ἤ or ἤν [√-ν, go], go, 50, 102, 131, 179, 223; inf. ἵμεν, 15, 130, 255, 298; subj. ἵμεν, 25, 35, usually with a future sense.
εἶνεκα, see εἴνεκα.
εἶπον, 2 aor. [√ peça-, say], say, speak, tell, 223, 239, 275; with μᾶθον, 21; εἰπὼν, 41, 71, 127.
εἰρύται, see εἴρω.
εἰρω, pres. only in epic, ἐρω, εἰρηκα, εἰρημαι, ἐρρήθην [√1 ἐρ-, say!, say], 285; mention, tell, 194; ask for, 298.
εἰς, prep. with acc., ἐς Ionic, into, to, 3, 15, 134, 202, 298, 315, 327; εἰς δὲ κεν + subj. until, 295.
εἴσα, aor. of ἔις.
εἰσ-εἴδον, 2 aor. of εἰσοράω.
εἰσ-θῆμι [εἰσεἰμι, go in], entrance, 264.
εἰσκω, only pres. and imperf. [ἐκω, be like], to liken, compare to, 152.
εἰσ-οἰχνέω, go in, enter, aor. εἰσο-χνέσαν, 157.
εἰς-οράω, -ὁμοι, ἐφράκα, or ἐφράκα, ἐφράμαι, or ὑμαι, φθην, 2 aor. εἰδὼν, look upon; see, 161; behold, 230.
εἰσος, εἰση, εἰσον, alike, equal; trim, 271.
εἰς-φορέω, carry into, 91.
εἰώς, see εἴως.
ἐκ, before vowels ἐκ, prep. with gen. out of, forth, from, 74, 167; in consequence of, 29; upon, 197; by means of, 224; away from, 226.
ἐκάς, adv. far from, 8.
ἐκαστός, η, ov, each one, each, 189, 265.
ἐκάτερθε, adv. [ἐκάτερος, each of two], on both sides, 19, 263.
ἐκ-γλύνομαι, spring from, ἐκγεγανή, sprung from, 229.
ἐκεῖνος and κεῖνος, η, ov, dem. pron. that; it is often used as a pers. pron. he, she, it, etc., 158, 166, 313.
ἐκέκλετο, see κέλομαι.
ἐκτός, adv. [ἐξ, out of], outside, 72.
ἐλάαν, inf. of ἐλὰω.
ἐλασσε, see ἐλάω.
ἐλαφος, ον, ο or η, stag, hind, deer, 104, 132.
ἐλάω for ἐλαίνω, ἐλώ, ἐλάλακα, ἐλάλαμαι, ἡλάθην, drive; ἐλασσε, lay out, 9; ἐλάαν, start, 82.
ἐλεαίρω, imperf. ἐλέαρε [ἐλέω, pity], pity, take pity on, 175.
VOCABULARY.

éleivós, ἤ, ov [ἔλεος, pity], pitiable; pitied, 327.

élon for ἔλον, from ἀλέω.

élpw, cause to hope, mid. ἐλπομαί [clarsimp-, hope], hope, expect, 297.

élpwṓrē, ἂ, ἃ [clarsimp-, hope], hope, 312.

ἐμβάλλω, [ἐν, in + βάλλω, throw], throw in, 116.

ἐμμεναι = ἐναι.

ἐμοῦ = ἐμοῦ.

ἐμός, ἤ, ὧν [pron. stem ἐμ-, I], my, mine, 65, 256, 290, 293, 299, 305, 308.

ἐμπησ, adv. notwithstanding, nevertheless, 190.

ἐν, ἐν, in. 1. adv. therein, 77, 131, 292; 2. prep. with dat. in, sometimes in anastrophe or in tmesis, 15, 46, 62, 78, 79, 92, 140, 204, 210, 215, 305.

ἐν-ἀντίος, ἂ, ov [ἀντί, against], opposite; visible, face to face, 329.

ἐνδον, adv. [ἐν, in], within, in the house, 51.

ἐνεκα, εἰνεκα, adv. on account of, 156.

ἐνδα, adv. of place or time [ἐν, in], 1. place, there, 1, 266, 268, 293, 295; thither, 47; where, 86, 256; here, 308; 2. temporal, then, 88, 112.

ἐνθάδε, adv. [ἐν, in], hither, 179, 206; here, 172, 245.

ἐνθεν, adv. [ἐν, in], thence, 7.

ἐννοσ-γαίως, ov, ὦ [ἐν, in + ὁδέω, push + γαία, land], earth-shaker, epithet of Poseidon, because it was thought that he caused earthquakes, 326.

ἐννύμι, ἐσω, ἐσσα, ἐσσάμην, ἐσμαί or ἐμαί [√2 ἐς-, ρες-, clothe], put on, wear, 28.

ἐν-τιθημι, place or put in, 77.

ἐν-τόνω, adorn one's self; mid. ἐντυνει, get ready, 33.

ἐξ-αιρέω, take away, 140.

ἐξεἰς, adv. [ἐκ, ἐκ-, ἐξ-, ἐχ-, have], one after another, in order, 94.

ἐξονομάζω [ἐξ, out of + ὄνομάζω, name], pronounce a name; always with ἔπος ἐφαρ', he spoke the word and uttered it aloud, 254.

ἐξονομαίνω, aor. inf. ἐξονομήναι [ἐξ, out of + ὄνομα, name], name, speak out, tell, 66.

ἐξοξός, ov [ἐξέχω, hold out], distinguished among; neut. as adv. exceedingly; with ἀλλων, above others, 158.

ἐῴκαι, see ἐκώ.

ἐπελ, conj.: 1. temporal, when, 47, 93, 99, 227; 2. causal, since, 33, 167, 191, 325; because, 187; for, 279.

ἐπετα, adv. [ἐπά, then], then, afterward, 97, 314, 323; thereupon, 115.

ἐπέους = ἐπέοιχε, perf. of ἐπελκώ, it is seemly, 193.

ἐπ-ηετανός, ἤ, ὧν, abundant, ample; in abundance, 86.

ἐπήν, conj. [ἐπελ, when + ἄν], when, after, 262, 297.

ἐπὶ, adv. and prep.: 1. adv. thereat, 117; besides, 210; 2.
VOCABULARY.

a. with acc. to, toward, 138, 212; along, 236; b. with dat. in, 75; upon, 153; near, by, 305; c. with the gen. upon, in, 253.

ἐπι-βαίνω, go upon; get into, 78; ἐπιβείομεν (subj.), approach, 262.

ἐπι-βάλλω, ply the whip, 320.

ἐπι-βείομεν, see ἐπιβαίνω.

ἐπι-δέδρομε, see ἐπιτρέχω.

ἐπι-ζαφελώς, adv. vehemently, furiously, 330.

ἐπι-κευμα (used as pass. of ἐπι-τίθημι), be closed, 19.

ἐπι-μισομαι, have dealings with, 205; draw nigh to, 241.

ἐπι-πελναιμαι, come near, 44.

ἐπι-σεύω, sweep over, 20.

ἐπι-στιν, ou [ἐπὶ, upon + ἑστ-, place], the place where the ships stand when drawn up; the mooring-place, 265.

ἐπι-τρέχω, ὃραμοίμαι, ἔδραμον, δεδράμηκα, δεδράμημαι, run upon; spread over, 45.

ἐπι-οἴχομαι, ὀιχήσομαι, ἐξώκα or φωκα, go towards; go abroad, 282.

ἐποις, eos, τὸ [ἐπι, upon + ἑσε-, say], that which is spoken; a word, 143, 146, 254, 289.

ἐπι-οτρύνω, stir up, excite; urge, 36.

ἐπω, usually mid. ἐπομαι, ἐφομαι, ἐπάθημυν [ἐπι-, follow], go, follow, accompany, 32, 164, 276, 319.

ἐργον, ou, τὸ [ἐργ-, work], work; works of skill, 234; farm, 259.

ἐρδω (ἐρξω, ἔρξα) [ἐφερ-, work], do, 258.

ἐρετμόν, ou, τὸ [ἐρ-, move with oars], oar, 269, 271.

ἐρέω, see ἐρω.

ἐρίς, ἰδος, ἰ, strife, quarrel; ἐρίνα προφέρουσαι, displaying rivalry = in emulation, 92.

ἐρνος, eos, τὸ, a young sprout, shout, 163.

Ἐρύμανθος, ou, ὁ, a mountain in Arcadia, 103.

ἐρυω, mid. ἐρυμαι, guard; be drawn up along; line, 265.

ἐρχομαι, ἐλέσομαι, ἐλήλυθα, ἥθον, go, 40, 54, 65, 69, 327; come, 134, 280, 288.

ἐς, Ionic and epic for  ἔλς.

ἐσθής, ἠτος, ἢ [ἐσθ-, ἐστ-, clothe], clothes, clothing, 78, 83, 192.

ἐσθλός, ἢ, ὅν [ἐσθ-, be, live], glorious, brave; good, 30, 189; noble, 182, 284.

ἐσθω, imperfect ἐσθον [ἐσ-, eat], eat, 249.

ἐσπετο, see ἐπω.

ἐσσαθ', see ἐννυμι.

ἐσ-φορέω, see ἐλσ-φορέω.

ἐσχάρη, ἦς, ἢ, a portable hearth or basin of coals; hearth, 52, 305.

ἐσχατος, η, ou [ἐσ-, out of], extreme, furthest, uttermost, 205.

ἐτέθηπα, see τέθηπα.

ἐτι, adv. still, yet: 1. temporal, 173; 2. as word of enhancement, 33, 174.

ἐδ, adv. [ἐδος, good, well], well, skillfully, carefully, 318.
**Vocabulary.**

**Εὐ-θρόνος, οὐ, with beautiful throne, well-throned, 48.**

**Εὐ-κτιμένος, η, οὐ [Εὐ, well + κτῖς, build], well-built, stately, 315.**

**Εὐ-κυκλός, οὐ, well-rounded; well-wheeled, 58, 70.**

**Εὐ-μενέτης, οὖ, οὐ [Εὐ, well + μένος, will], well-wisher; friend, 185.**

**Εὐ-ξεστός, η, οὐ, well-planed; well-polished, 75.**

**Εὐ-πεπλως, οὐ, with beautiful mantle; beautifully robed, 49.**

**Εὐ-πλόκαμος, οὐ, adorned with beautiful tresses; fair-haired, 135, 198, 222, 238.**

**Εὐρίσκω, εὐρήσω, ηορον, ηῷρηκα, ηῷρημαι, ηῷρέθην, +ορν, 277, 282.**

**Εὐρύς, εἰά, οὐ, broad, wide, 150, 225, 243.**

**Εὐρύ-χορος, οὐ, with broad places, roony, spacious, 4.**

**Εὐ-τροχός, οὐ, well-wheeled, with good wheels, 72.**

**Εὐ-φροσύνη, ἐς, ἦ [Εὐφρων, joyous], mirth, merriment; pleasure, 150.**

**Εὐχωμαι, εὐχωμαι, εὐξάμην or ηξά-μην, declare a wish; pray, 280.**

**Εὐ-ώπις, ιδος, ἦ [Εὐ, well + οἶς, face], fair-eyed, bright-eyed, 113, 142.**

**Εφημαί, perf. pass. used as pres. [ἔπι, upon + ἣμαι, sit], be seated, sit, 309.**

**Εφοπλίζω, ὀπλίζω, ὀπλίζομαι, ὀπλισθήν [ἔπι, upon + ὀπλίζω, prepare], equip, get ready, 37, 57, 69.**

**Εχουν, see χέω.**

**Εξώ, εξω and σχῆσω, ἐσχον, ἐσχη-κα, ἐσχημαί [σχέ-, have], hold, have, possess, 150, 164, 177, 179, 183, 195, 240, 243, 281, 293; κάλλος ἔχονσαι, dowered with beauty, 18; haunt, 123; inhabit, 177, 195; depend on, 197; στη σχομένη, stood still, 141; σέβας μ᾽ ἔχει, I am amazed, 161; ἔχων, with, 61, 64.**

**Εῳς, conj. as long as, while; final conj. that, in order that, 80.**

**Ζ**

**ζεύγνυμι, ζεύξω, ζεύζα, ζευγμαί, ζεύχθην ορ ζεύγν [ζύγ-, join], join, yoke, 73, 111, 252.**

**Ζεὺς, Δίς, ο, Lat. Iuppiter, father and king of gods and men, son of Kronos and Rhea, husband of Hera; was god of the heavens and controlled the powers of nature, especially thunder and lightning. He was believed to preside over the destiny of man, to send good and evil upon the earth, and to hold guard over justice and the laws. Zeus was worshipped throughout Greece, but especially at Olympia, where his most celebrated temple was situated, in which was the famous statue by Phidias, 105, 152, 188, 207, 229, 323, 324.**

**ζωτρον, οὐ, τὸ [ζώνυμω, gird], a girdle, belt, 38.**
VOCABULARY

H

1 ἢ, disj. conj. or, 103, 132, 133; in ind. double questions ἢ (:both)
   ... ἢ (:both), whether ... or, 142, 143.

2 ἢ (:both), comp. conj. than, 39, 139.

1 ἢ, prepositive part. of asseveration, in truth, certainly, to be
   sure, really, 280; ἢ γάρ, yes, to be sure, 220, 283; ἢ τοι, surely
   86, 249.

2 ἢ (:both), interro. part. 120, 125, 149, 200.

3 ἢ, said, aor. of a defective verb; it always follows a passage in
   Oratio Recta, and is followed by (ὃ) καὶ, 198.

ἡγεμονεύω [ἡγεμόν, guide], lead the way, 261.

ἡγεόμαι, ἡγήσομαι, ἡγησάμην, ἡγη-
   μαι, ἡγήθην [ὡ ἄγ-, lead, drive],
   guide, lead, show the way, 114, 300.

ὥς, coörd. conj. and, also, 107,
   126, 184, 189, 247, 298, 327.

ὥς, already, 11, 34.

ἡ, see ἐμι.

ἡ, see 2 ἢ.

ἥλιος, οὖ, ὁ, the sun, 97, 321.

ἥθεος, οὖ, ὁ, an unmarried youth,
   63.

ἥων, ὄνος, ὁ, seashore, beach, 138.

ἡκέ, from ἤμω.

ἡλάκατα, ὕδ, τά, the wool on the
   distaff, 53, 306.

ἡμαι, imperf. ἤμην [ὡ ἄδ-, sit], sit,
   52, 305, 307.

ἡμαρ, ἄτος, τῆ, day, 170; ἡματα
   πάντα, always, forever, 46, 281;
   νόστημον ἡμαρ, the day of one's
   return, 311.

ἡμεῖς, we, plur. of ἕγω.

ἡμέτερος, ἄ, ὁν [ἡμεῖς, we], our,
   191, 311.

ἡμενός, ἄ, ὁν [ἡμο-, half-ass],
   belonging to a mule; with ἀμαξα,
   a mule-cart, 72.

ἡμιονος, οὖ, ἢ [ἡμι-, half + ὄνος,
   ass], a half-ass, mule, 37, 68,
   73, 82, 88, 252, 260, 317.

ἡνία, ὅν, τά, reins, 81.

ἡνοχεύω, σω [ἡνοχος, one who
   holds the reins], hold the reins;
   drive, 319.

ἡνωγον, imp., see ἄνωγα.

ἡράτο, see ἀράτω.

ἡρως, ὄνος, ὁ, warrior, hero; it is
   a title of honor and given not
   only to fighting men, but also
   to those who have nothing to
   do with war, 303.

ἡσθε, see ἕσθω.

ἡδα, see αὐδάω.

"Ἡφαιστός, οὖ, ὁ, Lat. Vulcanus,
   Vulcan, son of Zeus and Hera,
   was lame from his birth; the
   god of fire and master of all
   the arts wrought by the aid of
   fire, especially of working in
   metal; he is the maker of
   thrones, the scepter of Zeus,
   the Aegis, the arms of Achilles
   and of all works in metal,
   233.

ἡχί, adv. where, 94.

ἡώθι, ep. dat. of ἡώς.
VOCABULARY.

ήώς, οὐς, ἡ, daybreak, dawn; ἡοὶ φαίνομένης, at dawn of day, 31; ἡώθι πρῶ, in the morning early, 36.

Ἡώς, οὖς, ἡ, Lat. Aurora, Εδώ, wife of Tithonos, and mother of Memnon, 48.

θ′ = τε.

θάλαμος, οὖ, ὁ, room, chamber, 15, 74.

θάλασσα, ἅ, ἡ, the sea, 95, 236, 272.

θαλέθων, οὖτος [part. of θάλλω, bloom], blooming, 63.

θαλερός, ά, οὖ [θάλλω, bloom], blooming, glad, 66.

θάλλω, perf. part. τεθηλώς, τεθαλίνα [νθάλ-, bloom], bloom, be fruitful, 293.

θάλος, εος, τό [νθάλ-, bloom], a shoot; blossom, 157.

θάμνος, οὖ, ὁ, a bush, shrub, 127.

θάρσος, εος, τό [θαρός, bold], boldness, courage, 140.

θαύμα, ατός, τό [θέα, sight], wonder, 306.

θεά, άς, ἡ, a goddess, 13, 112.

θεοειδής, εἰ, godlike, as beautiful as the gods, 7.

θεός, οὖ, ὁ, a god, 10, 11, 42, 46, 149, 150, 174, 180, 240, 243, 280.

θεούδης, εἰ, [θεός, god + δι-, fear], god-fearing, pious, 121.

θεόμαι, imperfect. θεόητο[θέα, sight], gaze at; behold, 237.

θῆλυς (θήλεια), θηλυ [νθα-, θη-, nurse], womanly; gentle, delicate, 122.

θῆς, θίνδος, δ., a heap, shore, 94, 236.

θοώς, adv. [θοός, quick], quickly, 92.

θρόνος, οὖ, ὁ, a seat, chair; the θρόνος was a large arm-chair with a high back and a foot-stool, and cushions were laid upon the seat, and carpets spread over both back and seat. In private dwellings the θρόνος was the seat of honor of the master, and in temples it was the throne of the god. Those in private houses were usually made of wood and were often adorned with metal; those of the gods were made of marble, 308.

θυγάτηρ, τρός, ἡ, daughter, 17, 139, 196, 213.

θύελλα, ἅ, ἡ [θῳ, rage], tempest, storm, 171.

θύμος, οὖ, ὁ [νθύ-, rage], the principle of life, feeling and thought; heart, 23, 118, 155, 166, 313.

θύραξ, adv. [θύρας, doors + δε, thither], to the door; out of the door, 53.

θύρα, ἄς (η, ἅ), ἡ, gate, door, 19.

I

ταλνω, usu. pass. melt, grow warm, 156.

τῆς, εος, ἡ [ντιδ-, see, know], skillful, skilled, 233.
Kalóς]

VOCABULARY.

ημι, ἑσω, ἡκα, -εικα, -ειμαι, -ειθν, make go, send; with κατά in tmesis, let loose (the hair), 231.

ικάνω, imperf. ικάνον [√fικ-, reach], arrive at, reach, come, 119, 136, 191, 206; come upon, 169.

ικέτης, ον, ὀ [√fικ-, reach], a supplicant, 193.

ικω, mid. ικομα [√fικ-, reach], reach, come, 85, 176, 202, 296; 304, 314, 321, 331.

ιμάσθη, ἃ, ἢ [ιμᾶς, lash], lash, whip, 320.

ιμάσω, aor. ιμασα [ιμᾶς, lash], to lash, whip, 316.

ιμεν(αι), pres. inf. of ειμι.

ινα, 1. adv. of time, when, 27; 2. adv. of place, whither, 55; where, 322; 3. final conj. to, in order to, 50, 58, 311.

το-χέιρα, as, ἡ, arrow-pourer, arrow-shooting, 102.

τός, (ά), ὄν, sacred, 322.

ιστημι, στησω, εστησα, εστην, εστηκα, εστημαι, εστηθην [√στα-, stand, place], make stand; intr. in pass. and in 2 aor., both perfects and pluperfects act., stand, 20, 56, 141, 199, 211, 218.

ιστός, ον, ὀ [ιστημι, place], anything set upright, a mast, 271.

Kalóς, ἡ, ὄν, bad, 189, comp. κακότερος, a malicious person, 275; κακά κήδεα, trouble, 165; as a noun, an evil, 173, 175; common, 187.

Kalóς, perf. pass. part. κεκακωμένος [Kalóς, bad], befouled, 137.

Kallós, καλός, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην [√καλ-, call], call, summon, 55; pass. be called, 244.

Kallós, καλός, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην [√καλ-, call], beauty, 18, 237.

Kalóς, ἡ, ὄν, beautiful, 27, 108,
Vocabulary.

111, 252, 263, 266, 276; clear, 87; comp. κάλλιον, better, 39.

κάματος, ou, o [κάμων, toil], toil, weariness, 2.

κάμβαλε from καταβάλλω.

καναχή, ἱ, ἦ [√καν-, sound], sound, rattle, 82.

κάπρος, ou, o, wild-boar, boar, 104.

κάρη, ητος, τό, head, 107, 230.

κάρηνον, ou, τό [κάρη, head], head, summit, 123.

καρπαλίμως, adv. [καρπάλιμος, swift], swiftly, quickly, 261, 312.

κάρτος, see κράτος.

κασίγνητος, ou, o [κάσις, brother + γίγνομαι, be born], brother (born of the same mother), 155.

κατά (also καδ', κατ', καθ' and καμ'), prep. with gen. and acc. down, down from; 1. with gen. down from, 230; 2. with acc. down, 102, 103; among, 34, 274, 283; κατά φρένα και κατά θυμόν, in mind and heart, 118.

καταβαίνω, go down, descend, 281.

καταβάλλω, cast down, cast, 172.

κατα-θήμι, place, lay down, 75.

κατα-χέω, pour down upon, cast upon, 235.

κατωρύξ, ύχος [κατορύσσω, dig down], dug in; κατωρύξεος', as if from κατωρύξης, imbedded in the earth, 267.

καυτή = καλ αύτή, 282.

κέ, κέν, κ', like ἄν in use, but always enclitic; it is very com-

mon in relat. clauses 28, 37, 159, 202; in apodosis 285; after ei 313; with ἄν 259.

κείμαι, κέσομαι, imperf. ἐκείμην [√κε-, lie], lie, 26, 59.

κείσε, adv. there, 164.

κεκόθωσι, see κεθώ.

κέλευθος, ou, ἦ, path, way, 291.

κελεύω, κελεύσω, κέλευσα, κέλευσαθν [√κελ-, call], order, command, direct, bid, 198, 211, 212.

κέλομαι, 2 aor. mid. ἐκεκλόμην [√κελ-, call], urge on, 133; command, 71.

κερδαλέος, ἄ, ou [κέρδος, gain], shrewd, 148.

κερδίων, ou, gen. ὁνος [κέρδος, gain], comp., no pos. in use; more profitable, better, 145.

κεθώ, κεθὺς, κέκενθα [√κυθ-, hide], hide, cover; receive, 304.

κεφαλή, ἱ, ἦ [√κεφ-, cover], head, 21, 225, 235.

κεχάριστο, see χαρίσαι.

κήδος, εος, τό [√κάδ-, care], trouble, sorrow, 165.

κήρ, κηρός, ἦ [√κερ-, kill], fate, doom, 11.

κήρ, ὁς, τό, heart; περὶ κήρι, exceedingly in heart, 158.

κυττή, ης, ἦ, a box, chest, 76.

κυχάνω, aor. κυχάσατο, overtake, find, 51.

κλώ, (ἐ)κλόν [√κλ-, go], go, 84, 236.

κλών, ὁνος, ἦ or ὁ, pillar, 307.

κλάω, ἐκλάσα, κέκλασμαι, ἐκλάσθην, break, 128.
κλειτός, ἡ, ὁν [κλείω, celebrate], renowned, famous, 54.
κλίνω, κλίνώ, ἐκλίνα, κέκλιμαι, ἐκλίθην, 2 aor. pass. ἐκλίθην [ὥ κλί-, lean], incline; lean, rest upon, 307.
κλυτός, ἡ, ὁν [ὥ κλί-, hear], heard; famous, 321; renowned, 36; glorious, 326; splendid, 58.
κλύω, imperfect. ἐκλύνον [ὥ κλί-, hear], hear, 185, 239, 247, 324, 328.
κομμάω, ἐκομμησα, ἐκομμήθην [κε- μαί, lie], lay to rest; pass. sleep, 16.
κομέω, tend, take care of, 207.
κόμη, ἵ, ὁ, hair of the head; in plur. locks, 231.
κομίζω, κομίω, etc., aor. mid. (ἐ)κομίζωσατο [κομέω, take care of], take care of, save, rescue, 278.
κούρη, ἵ, ἣ [ὥ κερ-, cut off], young girl, maiden, 15, 20, 47, 74, 78, 113, 122, 135, 142, 147, 222, 223, 237; daughter, 22, 105, 151, 323.
κραίπνος, ἱ, ᾧν [ὥ καπ-, κραπ-, swift], swift, rushing; violent, 171.
κρατερόνυξ, υχος, ὁ, ἢ [κρατερός, strong + δνυξ, hoof], strong-hoofed, 253.
κράτος, εος, τὸ [ὥ κρα-, do, make], might, power, 197.
κρείσσων, ου, gen. ονος [ кудα-, do, make], comp. of κρατός; mightier, stronger; better, 182.
κρήδημον, ου, ὁ [κάρα, head + δεω, bind], head-band, a sort of veil with hanging flaps that could be thrown over the face so as to cover it entirely, 100.
κρήνη, ἵ, ἢ, well, spring; fountain, 201.
Κύκλωψ, ὁπος, ὁ [κύκλος, round + ὄψ, eye], a Cyclops; i.e. Round-eyed. The Cyclopes were a race of giants, given to cannibalism, and dwelling in caves under the summits of mountains on an island later identified with Sicily. They are savages and know none of the arts of civilization, do not live in cities, and fear neither gods nor men. Hesiod names three: Brontes, Steropes and Arges. The later poets represent them as using the caverns of Mount Aetna for their smithy, and all smiths are regarded as their descendants. The Cyclopes who built the walls of Mykenae were said to be of Thrakian origin. 5.
κύμα, τός, τὸ [κόω, swell], anything swollen; a wave, billow, 171.

Λ

λάας, gen. λάος, ὁ, stone, 267.
λαίγξ, γγος, ἵ [λαας, stone], a small stone, a pebble, 95.
λαμβάνω, λήψοιμαι, ἔλαβον, ἐληφα, ἐλημμαι, ἐλήφθην [ὥ λαβ-, take], take, 81, 147; take hold of, 142.
λάος, οὖ, ὁ, people, 194; troop, army, 164.
VOCABULARY.

λειμὼν, ὄνος, ὁ [λείβω, pour, flow], a meadow, holm, 292.

λεῖπω, λείψω, ἐλιπον, λέλοιπα, λειμμαὶ, ἐλείφθην, leave, 317.

λεπτός, ἦν, by [λέπω, peel], peeled; narrow, 264.

λευκός, ἦν, ὁ [νυκ-, light, shine], light, bright, shining, 45.

λευκόλευς, η, οὖν [λευκός, bright + ὀλέυς, arm], white-armed, 101, 186, 239, 251.

λεύσω, [νυκ-, light, shine], see clearly, behold, watch, 157.

λέων, ὄντος, ὁ, lion, 130.

λήκυθος, οὖ, ῥ, an oil-flask, oil-bottle, 79, 215.

Δητό, ὡς, ἦν, Leto; Lat. Latona, daughter of Koios and Phoibe and mother of Apollo and Artemis by Zeus. It was said that she was driven by Hera from place to place when she was looking for a spot where she could rear her twins. Passing through Lykia on her journey, she was denied a drink of water by the inhabitants, who leapt into the pool and stirred up the mud, so that the water was unfit for drinking. Becoming angry, she begged heaven that they might never leave the pools. Her prayer was answered, and from continuous living in the pools, their bodies and features gradually changed to suit such a life and they became frogs. 106.

λιμήν, ἐνος, ὁ [νυ-, flow], harbour, 263.

λιπα, adv. [cf. ἀλειφω, anoint], unctuously; with oil, 96, 227.

λισσομαι, beseech, pray, 142, 144, 146.

λοισάμεναι, see λούω.

λοῦω, aor. part. mid. λοισάμενος [νυ-, λο-, λου-, wash], wash, bathe, 96, 210, 216, 221, 227.

Μ

μ' = με.

μάκαρ, ἀπός, ὁ [νυκ-, make large], superl. μακάριστος, blessed, 46; happy, fortunate, 154, 155, 158.

μακρόν, adv. [μακρός, long], far; aloud, 117.

μάλα, adv. comp. μάλλον, superl. μαλατά, very, very much, exceedingly, 44, 56, 87, 94, 155, 185, 203, 247, 274, 304, 312; μάλ' ὧδε, just as follows, carefully, 319.

μάλιστα, see μάλα.

μάλλον, see μάλα.

μαστιξ, aor. (ἐ)μάστιξα [μαστίξ, whip], whip, lash, 82.

μάστιξ, ἵγος, ἦν, a whip, scourge, 81, 316.

μεγαλήτωρ, ὦς [μεγας, large + ἤτωρ, heart], great-hearted, 14, 17, 196, 213, 299.

μέγαρον, ὐς, τό, a large room, hall, 304; ἐν μεγάροις, at home, 62.

μέγας, μεγάλη, μέγα [νυγ-, great], comp. μεγίζων, superl. μέγιστος, large, great, 230; mighty, 151, 323; tall, 276.
μέγεθος, εος, το [μέγας, great], greatness; height, 152.
μεθήμον, ου, gen. ονος [μεθημι, let loose], careless, remiss, 25.
μελεκχος(a), or [μελέσω], sweeten, gentle, winning, 143, 146, 147.
μελάς, Αυα, αυ, dark, 91; black, 268.
μελιθης, ές [μελη, honey + ήδος, sweet], honey-sweet, 90.
μέλλω, μελλήσω, εμέλλησα [√ μελ-, mind], be about to, be going, 165; intend, 110; be compelled, 135.
μέλει, μελήσει, εμέλησε, μεμέλησε, μεμήλευ, 2 perf. [√ μελ-, mind], it concerns, 270; distress, 65.
μέμηλευ, 2 perf. of μελει.
μέν, postpos. conj. used to distinguish the word or clause to which it belongs from something that follows and usually answered by δέ; it may sometimes be translated indeed, truly, on the one hand, or it may be left untranslated, when its presence is shown by stress of voice; 23, 26, 27, 116, 150, 154, 195; with ὅς, etc., 4, 11, 13, 41, 52, 72, 75, 89, 229; ον μέν γάρ, 182, 301; μέν ... αντάρ, 1.
μενελάνω, imperf. μενελαίνε [μένος, will], desire eagerly; be angry, 330.
μενελεκτής, ές [μένος, will + εἰκός, like], suited to the desires; satisfying, 76.
μενουνάω, μενουνάς [μένος, will], seek, desire, 180.
μένω, μενῶ, έμενα, μεμένηκα [√ μα-, think], wait, 98, 295; stay, 139.
μερμήριξος, μερμηρίξα, aor. [μέρ- μερος, full of care], be full of care; ponder, doubt, 141.
μετά, prep. 1. with dat. among, with, 60; 2. with acc. unto, 54; to, 115; after, 133; behind, 260.
μετα-πρέπω, πρέψω, έπρεψα, to be prominent among, 109.
μετ-αυτάω, speak among; address, 217, 238.
μετ-ἐρχομαι, come or go among, 132, 222.
μέτ-οπον, ου, το [μετά, between + άψ, eye], the space between the eyes; forehead, brow, 107.
μέν = έμοι, from εγώ.
μη, not, used in both dependent and independent clauses; 1. as adv., 200; 2. as final conj., that not, lest, 147, 273.
μήδος, εος, το [μέδω, think on], plan, counsel; wisdom, 12.
μήδος, εος, τό, only plural, nakedness, 129.
μήλων, ου, τό, a domestic animal; a sheep or a goat; fold, 134.
μήτηρ, τρός (τέρος), ἡ [√ μα-, μη-, measure, make], mother, 25, 30, 51, 76, 154, 287, 305, 310.
μητιάω, pres. part. μητιώσωσα [μητίς, plan], deliberate; devise, 14.
μητιώσα, from μητιάω.
μέγειρι, μέξω, έμειξα, μέμηγαι, έμεχθηνα and έμιγνην [√ μεγ-, mix], mix, meet; approach, 136; associate with, 288.
μιμω, only pres. [μένω, wait], wait, stay, 245.
μὴ, encl. Ion. acc. sing. (never plur.) of 3 pers. pron. αὐτῶν, αὐτήν, αὐτό, him, her, it, 20, 24, 48.
μέγας, see μεγαμι.
μάκμαι, woo, court, 34, 284.
μογέω, aor. ἐμφάνησα [μόγος, toil], toil, labor; suffer, 175.
μολπῆ, ἡ [μέλπω, sing], play, sport, 101.
μῦθος, ov, ὁ, speech; word, 21, 67, 148.
μωμεύω, pres. subj. μωμεὺ, reproach, blame, 274.

N

ναυτάω [ναῦω, dwell], dwell in, inhabit, live, 153, 245.

ναῦω, dwell, live, 4.
ναῦς, νεῶ, ἡ, ship; ships were of two kinds: the merchantman, broad and spacious, and the man-of-war, long and narrow; both had rudders and were provided with ladders; they also had a foredeck and a balustrade running along the side of the ship; the mast was supported by two stays, and the sail was attached to a yard secured by braces. The ships were curved at each end. 264, 268, 271, 278.

Naυσι-θνος, ov, ὁ, the son of Poseidon and Periboia, and father of Alkinoos. He colonized the Phaiakians in Scheria. 7.


ναυς-κλεῖτος, ἡ, ὅν, renowned for ships; famous seaman, 22.
ναῦω, flow, 292.

νεμέλαω (νεμεῖᾳ) [√ νεμ-, divide, allot], feel just resentment; be wroth; censure, 286.
νέμω, νεμό, ἡνίμα, νενεμηκα, νενέμμαι, ἡνεμῆθην [√ νεμ-, divide, allot], distribute, dispense, 188.
νέμαι [√ νε-, go], go or come; go back, return, 110.

νεῦ-πλυτος, ov [νέος, new + πλύω, wash], newly-washed, 64.
νέος, νέα, νεόν, new, fresh; young, 163.

νήσος, ov (for νᾶς = Att. νεώς), ὁ, dwelling of a god, temple, 10.
νῆων, gen. plur. of ναῦς.
νήπιος, ᾧ, ov, infant; child, 301.
νήσιος, ov, ἡ [ναῦς, ship], island, 172.

νῆω, νῆω, ἐναψα, νένεμμαι [√ νη-, wash], wash; wash off from, 224.

νοεῖ, ἱσε, etc. [√ γνο-, perceive], perceive, observe, see, 163; understand, 66; ἀλλὰ νοεῖ, form other or different plans, 112, 251.

νόημα, ἄτος, τὸ [ νοεῖ, perceive], that which is thought; disposition, 183.

νόος, ov, ὁ [ √ γνο-, perceive], mind, sense; disposition, 121; νω, with judgment, skillfully, 320.
νόστιμος, ou [νόστος, return], belonging to return; with ἡμαρ, day of one's return, 311.
νόστος ou, ὃ [νόστος, return], return home, return, 14, 290.
νύμφη, ἕ, bride; nymph, a goddess of subordinate rank, 105, 123.
νύν, adv. now, 207, 255; νῦν δὲ (= nunc autem), but now, 172, 191, 243; νῦν δῆ, just now, 325.
νῶτον, ou, τῷ, the back, 225.

Ξ

ξεῖνος, ou, ὃ, stranger, 187, 208, 209, 246, 255, 277, 289.
ξύμβλητο, see συμβάλλω.
ξυνεί, see συνέημ.

Ο

ὁ, ἕ, τῷ, definite article, the; 1. as dem. or pers. pron. used substantively; this, he, she, it, they; 4, 11, 13, 20, 24, 28, 46, 52, 53, 56, 64, 65, 67, 71, 72, 75, 81, 83, 84, 85, 88, 89, 90, 96, 100, 101, 105, 107, 109, 120, 139, 182, 186, 190, 197, 211, 223, 229, 235, 247, 249, 273, 284, 305, 309, 310, 317, 318, 319, 321, 328, 330. 2. as a relat. pron. the forms beginning with τ; 6, 37, 48, 59, 114, 150, 243. 3. with a subst. in app. 1, 4, 117, 141. 4. with a numeral, 63. 5. with ἄλλος, 176.
ὁδε, ἤδε, τὸδε, dem. pron. [ὁ + ὅτε], this, refers to what is near and is more emphatic than ὁδός; sometimes used in a local sense, here, yonder; 206, 241, 276, 283.
ὁδός, ὃ, ἕ [ὑπείραγ-, go], journey, 165; way, 261, 264.
Ὀδυσσέας, ἔως, ὃ, Odysseus, Ulysses, Lat. Ulixes, hero of the Odyssey, king of Ithaka, son of Laertes and Antikleia, husband of Penelope, and father of Telemachos; he was shrewd and wise, a good orator and always able to find his way out of danger by stratagem and was, consequently, frequently sent on embassies. 1, 14, 113, 117, 127, 135, 141, 212, 217, 244, 248, 249, 254, 320, 322, 331.
ὁθ(ε), adv. [ὁς, who], where, 35, 42, 210.
ὁῖ, dat. of ὅ.  
oῆδα, see (ἐδῶ).
οἰκέω, οἰκῆσω, etc. [ὑπείραγ-, reach], inhabit, dwell in, 204.
οἰκόνε, adv. [οἰκός, house], home, Lat. domum, 110, 159.
οἰκός, ou, ὃ [ὑπείραγ-, reach], a house, 9, 315; home, 181, 183.
οἶνος-ποτήριον [οἶνος, wine + ποτήριον, drink], quaff wine, 309.
οἶνος, ou, ὃ, wine; it was always mixed with water before drinking, 77.
וֹתְס, אוּז, [וֹז, wine + ὄς, face, look], wine-colored; wine-dark, 170.

ח'וצס, צ, או, alone, 84, 139.

ח'וצס, פ, או, rel. pron. such as, 102; = δτι τοίος, because such, 302.

ח'בוס, ב, או, and ח, sheep, 132.

ח'ות = Αττ. όνομαι, όνυσμαι, ρήθνυ, think, 173.

ח'לפאס, או, , happiness, fortune, 188.

ח'ליפס, צ, או, few; little, small, 208.

'ח'ליפוס, צ, ]'ח'ליפוס, Olym- pus], Olympian, dwelling on Olympus, of Olympus, 188.

'ח'ליפוס, צ, Olym, a mountain on the Makedonian frontier of Thessaly. It was regarded as the seat of the gods, and in the Iliad was always distinct from אוּראב, heaven, but this distinction is less marked in the Odyssey. On its height was the house of Zeus, while in the dells below were situated the houses of the other gods. In the Iliad its peaks are covered with snow, but in the Odyssey neither rain nor snow ever comes nigh, nor is it beat by the winds. Hither the gods were summoned to feasts. 42, 240.

ח'םיבוס, צ, , rain, 43.

ח'מיבוס, צ, (צ, י), י [ח'ומ, together + י'לָך, of the same age], sameness of age; companion, 23.
VOCABULARY.

ὁρνύμι, ὄρσω, ὄρσα, 2 p. ὄρωρα, 2 aor. ὀρφύμην [ὀρ-, arouse], rouse; mid. rise, 255.

ὁρος, ὕσ, ῥό, mountain, 102, 123. ὀρσεο, aor. imperat. of ὀρνύμι.

ὁς, Ὡ, ὁ, relat. pron. who, which, what, that, 4, 6, 23, 48, 123, 131, 153, 165, 177, 225, 228, 233, 240, 272, 287; cond. rel. 28, 37, 159, 202; before the prep. 15, 262; εἰς ὁ κεν, 295.

ὁς, Ὁ, ὃς, poss. adj. one's own; his, hers, its, 278, 331.

ὁσος, Ὅ, ὅν (ὁσον, 294), rel. pron. as great as, as much as, as many as; as, 182, 257; ὅσον, as far as, 294.

ὁσε, τῷ, neut. dual, eyes, 131.

ὁστίς, ὅτις, ὅτί, rel. pron. ὁς, who + τίς, any], whoever, whichever, any one who, anything which; who, which, 286.

ὁτε, rel. adv. when, 326; ὅτε ὅ, when at length, 35, 110; ὁ ὅ ὅτε, as when, 232.

ὁτρύνω, imperf. ὁτρύννω, aor. ὁτρύνα, urge on, encourage, 254.

οὐ, ὀν, neg. adv. not, 33, 173, 176, 182, 201, 240, 250, 270, 279, 301, 325; ὀνπώ, not yet, 160, 167, 329; in independ. sentences with ἄν + fut. ind. 221; with ἄν + opt. 57.

οὐ, ὁ, ἐ [pron. stem ἐ for σφἐ], he, she, it; 23, 114, 131, 133, 145, 147, 214, 225, 228, 246, 280, 307.

οὐδέ, neg. conj. [οὐ, not + δέ, strengthening], and not, but not, nor, 201, 205, 270.

οὐλος, ὦ, ὀν, woolen; bushy, thick, crisp, 231.

Οὐλυμπος, see Ὀλυμπος.

οὖ, post-post. part. of inference; therefore, then, so, of course, at any rate, 192.

οὖνομα, see ὄνομα.

οὖς, see under ὄς.

οὐράνοθεν, adv. [οὐράνος, heaven], from heaven, 281.

οὐράνος, ὦ, ὥ, heaven, 150, 243.

οὐρέος, gen. of ὄρος.

οὐτέ, neg. conj.[οὐ, not + τέ, and], and not, neither, nor; οὐτέ ... οὐτέ, neither ... nor, 68, 161, 187, 192; οὐτέ ... οὐτέ ... οὐτέ, 43 and 44.

οὐτος, αὐτῆ, τοῦτο, dem. pron. this, 29, 201, 285.

οὐτω(ς), adv. [οὐτος, this], thus, so, 218.

ὅφθαλμός, οὐ, ὥ [ὅπτ-, see], eye, 160.

ὁφρα, conj. while, 218, 239, 259; final, that, in order that, 32, 173, 255, 289, 304; with ἄν, 259, 304.

ὅχη, ὗς, a height; shore or bank of a river, 97.

ὁψον, οὖ, τῷ, cooked meat, relish; dainties, 77.

Π

πάθω, aor. subj. of πάσχω.

πακ, παίξεια, ἐπαίσα, πέπαικα, πέπαισμα [παις, child], sport, play, 100, 106.
παῖς, παιδός, ὁ, ἥ, child; boy, girl, 300.
πάλιν, adv. back, back again, 110.
Παλλάς, ἄδος, Pallas, epithet of Athene, in Homer, always with Ἀθήνη or Ἀθηναίη, though in later Greek it was used alone; the ancients explained it from πάλλω, to brandish, because she carried a spear and the Aegis. 233, 328.
παντότοις, ἃ, οὖν [πᾶς, all], of all sorts, of every kind, 76, 234.
πάππα, voc. of πάππας, father, papa, 57.
παρ' = παρά.
παρά, prep. apoc. παρ-; 1. with gen. from beside, 290; 2. with dat. beside, with, by, 97, 162, 248; 3. with acc. along, beside, 89, 94; 4. adv. near, by, 18, 215.
παραμείβω, -ψω [παρά, beside + αμείβω, change], change; mid. pass by, 310.
παρα-σχέμεν, aor. inf. of παρέχω.
παρ-έχω [παρά, beside + έχω, hold], hold beside; furnish, 28.
παρθένος, οὖ, ἡ, a maid, maiden, 33, 100, 328.
πάροιθεν, adv. of time, before that, ere that, 174.
πάρος, adv. of time, formerly, 325; conj. with inf. before, 331.
πάσονα = παχλονα, comp. of παχύς.
πάσχω, πελομαι, ἐπάθον, πέπονθα [√στα-, draw], suffer, undergo, 173.
πατήρ, τόπος (τέρος), ὁ, father, 30, 36, 51, 67, 154, 255, 287, 290, 293, 296, 299, 308.
πατρίς, έδος, ἡ [πατήρ, father], of one's fathers; with γαῖα, fatherland, 315.
πατρο-κασιγνήτως, οὖ, ὁ [πατήρ, father + κασιγνήτως, brother], a father's brother, 330.
παῦω, παῦω, ἐπαυσά, πέπαυκα, πέπαυμαι, ἐπαύθην [√πα-, stop], make stop; mid. stop; cease, 174.
παχύς, εἰς, ὧ, comp. πάσον = παχλών; superl. πάχυτος, thick, strong, 128; stout, 230.
πεδός, ἡ, οὖ [√πεδ-, tread], on foot, 319.
πεθώ, πελώ, ἐπείσα, πέπεικα, 2 pf. πέπονθα, πέπεισμαι, ἐπείσθην, 2 aor. ἐπέθων [√πιθ-, trust], persuade; trust, 130; mid. obey, 71, 247.
πειράω, πειράσω, ἐπειράσα, πεπειράκα, πεπειράμα, ἐπειράθην [√περ-, press through], usually mid. attempt; make trial, 126, 134.
πείσμα, ατός, τὸ [√πειθ-, bind], a ship's cable, cable, 269.
πέλω and πελομαι, be, 108.
πέμπω, πέμψω, ἐπεμψα, πέπομφα, πέπεμμαι, ἐπέμψθην, send; conduct, 255.
πένθος, εος, τὸ [√στα-, draw], grief, sorrow, woe, 169.
πέντε, num. adj. five, 62.
Vocabulary.

πέτλος, ov, ὅ, any woven cloth used for a covering; a large, full robe for women, often made of the finest stuff and adorned with the richest patterns; it was worn over the common dress and fell in graceful folds about the body; it corresponded to the men's ἵματιον or χλαίνα; famous was the πέτλος of Athene, which was embroidered with mythological subjects and carried like the sail of a galley in the public procession at the Panathenaia, 38.

πετταται, from πετάννυμι.

πέρ, encl. part. postpos. and intens.: very much, however much, altogether; with a participle its force is concessive; although, 87, 136; νῦν δὴ πέρ, now then, at all events, 325; et πέρ, although, even though, 282.

περάω, περάσω, ἐπεράσα, πεπέρακα [√περ-, press through], pass through; cross, 272.

περι, prep. 1. with dat. round, 129, 310; 2. with acc. round, 262; 3. adv. περὶ κῆρι, exceedingly in heart.

περι-καλλής, ἔς [περι, very + κάλ-λος, beauty], very beautiful, 85.

περιμήκετος, ov[περι, very + μήκος, height], very lofty, 103.

περι-χέω, pour over, spread or lay over, 232.

περόσσα, 3 plur. pres. of περάω. πεταννύμμα, πετῶ, ἐπέτασα, πεπ-τάμα, ἐπετάσθην, spread out, 45, 94.

πηγή, ἦς, ἤ, fountain-head, spring, source, 124.

πτομαι, ἐπιον, πεπωκα, -πε-τομαι, -ἐπιθύμην [√πο-, drink], drink, 249.

πόσεα, τά [πτω, drink], meadows, 124.

πλαγχθέντα, see πλάζω.

πλάζω, aor. ἐπλάγχθην [πλαγ-, strike], make wander; drive from one’s course, 278.

πλάσομαι, to cross the legs in trotting; trot, 318.

πλυνός, οὐ, ὁ [πλύνω, wash], a pit or trough for washing clothes, 40, 86.

πλύνω, πλυνῶ, ἐπλύνα, πέπλυμαι, ἐπλύθην [√πλυ-, πλε-, wash], wash, 31, 59, 93.

πνοή, see πνοή.

πνοή, ἢς, ἥ [πνέω, breathe], breath, 20.

ποιέω, ποιήσω, etc., do, make, 10.

ποιήσας, ἐσσα, ἐν [ποά, grass], grassy, rich in grass, 124.

πολιός, ἄ, ἄν, gray, hoary, 272.

πόλις, ἔως, ἦ [√πλα-, fill], city, 3, 9, 40, 114, 144, 177, 191, 195, 255, 262, 263, 294, 298.

πολυ-ἀρητος, ov [πολῦ, much + ἀρόματι, desire], much-wished-for, much desired, 280.

πολυ-δαίδαλος, ov, richly-wrought, 15.

πολῦ-κλύστος, ov [πολῦ, much + κλύζω, dash against], much-dashing, loudly-surgeing, 204.
πολύς, πολλή, πολύ [μικροί, fill], much, many, 86, 164, 174, 175, 184, 284; nom. plur. πολεῖς, 284; πολλὸν, adv. far, 40; πολύ, adv. much, far, 38.
πολύ-τλάς, ἄντος, ὁ [πολύ, much + τήρω, endure], much-enduring, long-tried, 1, 249.
πομπή, ἥ, ἥ [πέμπω, send], escort, conduct, 290.
πόντος, οῦ, ὁ, the sea, 170, 204. (πόρω), aor. (ε)ποροῦν, give, 228.
πόσε, adv. whither, 199.
Ποσείδημον, οῦ, τὸ [Ποσείδων, Poseidon], place sacred to Poseidon, 266.
πόσις, ὅς, ἡ [πό-, drink], drink, 209, 246, 248.
πόσις, ὅς, ὁ [πό-, master], husband, 244, 277, 282.
ποταμός, οὖ, ὁ, a river, stream, 59, 85, 89, 124, 213, 216, 224, 317.
πότε, adv. of time, when? ποτέ, encl. once, 4, 43, 162, 325.
ποτι and ποτι-, see πρόσ and προσ-.
ποτικέκλειται, see προσκλειν.
πότνια, ἅς, ἡ [πόσις, husband], revered, honored, a title of honor used in addressing women and goddesses, 30, 154.
ποῦ; where? 277; ποῦ, encl. somewhere, anywhere, 125, 155, 173, 179, 200; doubtless, 278.
ποὺς, ποὺς, ὁ [πεδ-, tread], foot, 39, 318.
πρόν, 1. temp. conj. [πρό, before], before, 288; 2. adv. πρόν ποτε, formerly, 4.
πρό, adv. before; ἡδον πρό, in the morning early.
προ-ἐχω, hold before; put forward; stretch, 138.
πρός, prep. 1. with gen. in the eyes of, under the care of, 207; 2. with acc. to, 13, 256; ποτι, upon, 95.
προσ-εἰπον, address, 21, 56.
πρόσθεν, adv. [πρός, before], in front of, before; just now, 242.
προσ-κλίνω, lean upon, place near, 308.
πρός-φημι, aor. προσ-έφην, speak to, address, 24.
προκούσας, part. of προέχω.
προ-φέρω, bear away; with ἐρίδα, display rivalry = in emulation.
πρώτος, ἦ, οὐ [πρό, before], first, 60, 176.
πτόλις, see πτόλις.
πτόρθος, οὗ, ὁ, a young branch, a sapling, 128.
πτύσσω, aor. part. πτύσσα, fold together, 111, 252.
πτώχος, οὗ, ὁ [πτώχω, bend, beg], a beggar, 208.
πυκνός, ἡ, ὅν [πύκνος, with clenched fist], close-packed, firm; thick, dense, 128; guarded, 134.
πυρ, πυρός, τὸ, fire, 305.
πύργος, οὗ, ὁ, a tower; rampart, 262.
πό, encl. yet, see οὐ.
VOCABULARY.

σφεῖς, σφεῖσις, they, 6, 121, 155, 266.

σιτός, οὐ, ὁ, grain; esp. wheat; food, 99.

σκέπτας, αος, τὸ [σκέπω, cover], a covering, shelter, 210, 212.

σμερδαλέος, ἀ, οὐ, fearful, terrible, 137.

σμήχω, imperf. ἕσμηχον, wipe off, cleanse, 226.

σός, σή, σῶν [σοῦ, thou], thy, thine, 180, 315.

σπείρων, οὐ, τὸ, a cover, garment, 179; sail, 269.

σταθμός, οὐ, ὁ [στα-, place, stand], a stable; a door-post, 19.

στείβω, ἐστείψα, ἐστιβμαί [ἕστιβ-, tread], tread; wash clothes by treading on them, 93.

στίλβω [ἕστιλβ-, shine], glitter, gleam, 237.

στρωφάω, part. στρωφῶσα [στρέφω, turn], keep turning, spin, 53, 306.

σῦ, thou, 289; σείο, 156; τολ, 26, 32, 35, 62, 68, 69, 194, 314; σολ 27, 39, 154, 180, 190; with ἀντί, 60; σέ, 25, 28, 34, 149, 161, 159, 175, 190, 255, 256.

συμ-βάλλω [σοῦ, with + βάλλω, throw], sync. aor. ἐμψαλτο, throw together; meet, 54.

σύν, prep. with dat. with, along with, 52, 80, 260.

συν-ἔρθος, οὐ, ὁ and ἦ, fellow-worker, 32.

συν-τημί, send together; hear, hearken unto, 289.

σφαίρα, ἂς (ἢ, ἦ), ἡ, ball, 100, 115.

σείμα, οὐ, ἡ, οὖ, a ragged garment, rag, 178.

σεία, adv. easily, 108, 300.

σέβας, τό, only n. a. and v., astonishment, awe; σέβας μ' ἔχει, I am amazed, 161.

σέιο = σοῦ, gen. of σοῦ.

σεύω, aor. ἐσεύω, perf. ἐσεύμαι, drive, let loose, 89.

σιγαλόεις, ἐσος, εν, glossy, glittering, 26, 38, 81.

σίνομαι, iterat. imperf. σίνοσκοντο, seize, despoil, 6.
VOCABULARY.

σφι, dat. of ὁφεῖς.

σχεδόν, adv. [τεχ-, hold], near, hard-by, 27, 125.

Σχερλά, ἂς (η, ης), ἦ, Scheria, the land of the Phaiakians, identified with Kerkyra, but it probably existed only in the poet's mind. 8.

"T

τ'=τέ.

tαλαπειρίος, or [τλήναι, endure + πέφα, trial], enduring trials, much-tried, 193.

tανύω [υταν-, τα-, τεν-, stretch], stretch; pass. strain, exert oneself, 83.

tάρφθεν, see τέρπω.

tάχιστα, adv. [neut. acc. pl. superl. of ταχύς, swift], most quickly, as soon as possible, soon, 32, 289.

tαχύς, εῖα, ὑ, quick, speedy, swift. τέ, copul. conj. encl. and; it is usually postpos. ἰ. alone=Lat. -que, 108, 111, 113, 117, 210; τέ...τέ, 3, 73, 93, 168, 197, 208, 209, 214, 246, 247, 254, 276, 323; τέ...τέ...τέ 152; τέ καί 99, 120, 181, 211, 235; τέ...καί 191, 330; τέ...κάι...καί 38, 315; δέ τέ, 105, 106, 108, 185, 266; with pron. particles, etc., 122, 130, 131.

tεθαλω, from θαλλώ.

tεθητα, perf. with pluperf. ἑτεθηπεα, be astonished; marvel, 166, 168.

tεῖχος, eos, τό [τεκ-, bear, beget], child, 68, 324.

tέκος, eos, τό [τεκ-, bear, beget], child, 68, 324.

τελέω, τελώ, ἐτελεσα, τετελεκα, τετελεσμα, ἐτελεσθην [τέλος, end], finish; fulfill, accomplish, 174; fashion, 234.

τέμενος, eos, τό [τέμνω, cut], land marked off and set apart as property of a king or sacred to a god; a park, 293.

τέρπω, τέρψω, ἐτέρψα, ἐτέρφθην, 2 aor. pass. τάρφθεν [υτερτ-, τραπ-, enjoy], refresh, delight, rejoice, 46, 99, 104.

τέρσομαι, 2 aor. inf. pass. τερσύμεναι [υτερς-, dry], become or be dry, 98.

tετλάμεν, from τλάω.

τέτυκται, perf. pass. of τεῦχω.

τεῦ, τευ=τίνος, τινός, from τίλς, τίς.

τεῦχω, τεύξω, ἐτευξα, τέτυμαι [τακ-, form, prepare], work, make; build, 301.

τέχνη, ης, ἦ [υτακ-, form, prepare], skill, art, 234.

τέων = τίνων.

τηλεδαπός, ἦ, ὑν [τήλε, afar], from a far country, strange, foreign, 279.

τηλόθεν, adv. [τηλόν, afar], from afar, 312.

Τηυ-γετον, ou, τό, Taigetos, a mountain range lying between Laconia and Messenia, and about 7800 feet in height. In it is the highest peak in the Peloppennesos, which, it was said, could be viewed in its
whole extent from the summit. 103.

τίθημι, θήσω, ἐθήκα, τέθεικα, τέθεμαι, ἐτέθην [√θε-, put], put, set, place, 76, 77, 140, 214, 248, 249, 252.

τινάσσω, pres. pass. τινάσσεσαι, brandish, shake, 43.


tis, ti, gen. τινός, indef. pron. encl. some, any, 149, 150, 179, 206, 232, 279, 280; as a subst. somebody, anybody, something, anything, 67, 153, 179, 192, 200, 205, 239, 273, 275, 278; as adv. οὔτε, by no means, not at all, 301.

(τλάω), τλήσομαι, τέτληκα, ἐτλην [ταλ-, endure], suffer, undergo, endure, 190.

τόλ, nom. plur. masc. See ὁ.

τόλ = σόλ, from σύ.

tol, encl. part. strengthens an assertion; I assure you, truly, indeed, no doubt, etc., 27, 33; with ἦ, 86, 249.

τούσδε, ἀδε, ὄνδε [τοῦσ + -δε], of this kind, such as this, such, 157, 160, 244.

τοῖος, τοῖά, τοῖον, of such a kind, such, 162, 167.

τοῖοτός, ὁ, ov, dem. pron. of such a kind, such, 286.

τοκεύς, ὕψος, ὁ [√τεκ-, beget], father; in Homer always dual or plur., parents, 50.

τόσος, ὁ, ov, dem. pron. so great, so many; τόσα, δῶσα, all that, 180; so far, 294.

τότε, adv. of time, at that time, then, 12, 298; ἤ δε τότε, forthwith, then, 217, 288.

τόφρα, adv. of time, so long, 171.

τρεῖς, τρία, num. adj. three, 63.

τρέω, ἔτρεσα, tremble; flee for fear, 138.

τρίς, adv. [τρεῖς, three], thrice, three times, 154, 155.

τρώγω, τρῶξομαι, τέτρωγμαι, ἐτραγον, feed upon, browse, 90.

τρωχάω, imperf. τρωχῶν [τρέχω, run], run; gallop, 318.

τυχάνω, τεύξομαι, ἐτυχον, τετυχηκα [√τακ-, form, prepare], hit, obtain, 290.

Υ

ὑακίνθινος, η, ον [ὑάκινθος, hyacinth], hyacinthine-colored, dark-colored, black, 231.

ὑβριστής, οῦ, ὁ [ὑβρίζω, insult], a violent, wicked person, 120.


ὑδωρ, ὑδάτος, τῶ, water, 86, 91.

ὑίος, υἱόθ, ὁ, son, 62.

ὑλή, υἱόθ, ό, wood, forest, copse, 128.

ὑπ-άγω [ὑπό, under + ἄγω, lead], bring or lead under, 73.

ὑπ-εκ-προ-λόω, λόσω, etc., loose from under; unyoke and let go, 88.

ὑπ-εκ-προ-ρέω, ρέσομαι or ρυθσο-μαι, ἐρρήνυ, flow forth from under, 87.
VOCABULARY.

υπέρ, prep. with gen. over, at, 21, 107.

Ὑπέρεια, ἂς, ἤ, The Highland, ancient abode of the Phaiakians near the Cyclopes. 4.

ὑπερ-έχω, overtop, 107.

ὑπερηνορέων, ovros, ὃ [ὑπέρ, over+ ἴνορήν, manliness], exceedingly manly; always in a bad sense, tyrannical, overbearing, 5.

ὑπερτερία, ἂς (ἡ, ης), ἤ [ὑπέρτερος, better], upper part or body of a wagon, 70.

ὑπερφίλας, ov, overbearing, arrogant, insolent, 274.

ὑπνος, ov, ὃ, sleep, 2.

ὕπο, prep. with dat. under, 73.

ὕπο-δύομαι, δύομαι, ἐδυόμην, 2 aor. act. ἐδυν, perf. ἐδυκά, go under; emerge from, 127.

ὑψηλός, ἢ, ὄν [ὑπέρ, over], high, lofty, 58, 70, 263.

ὦ, οὐσω, οὐσα, οὐσμαί, ὀσθήν, send rain; οὐμενος, drenched with rain, 131.

Φ

φαινός, ἢ, ὄν [φα-, shine], gleaming, radiant, shining, 19, 74, 316.

Φαίνης, οὐ, οἱ, Phaiakians, inhabitants of Scheria (supposed to be Kerkyra, now Corfu), dear to the gods, and enjoying a life of perpetual ease and pleasure. They were famous for seamanship, wealth, and hospitality, and were accused to escort their guests home with their swift ships, which were said to possess intelligence and to move of their own accord. In former times they dwelt in Hypereia near the Cyclopes, whence they were moved by Nausithoos, whose son Alkinoos afterward became king. 3, 35, 55, 114, 195, 197, 202, 241, 257, 270, 280, 298, 302, 327.

φαίνω, φανῶ, ἐφήνα, πέφαγκα and πέφηνα, πέφασμα, ἐφάνην and ἐφάνην [φα-, shine], bring to light; appear, seem, 137, 329; ἵνα φαινομένῳν, at dawn of day, 31.

φαρέτρα, ἂς (ἡ, ης), ἤ [φέρω, bear], a quiver. The quiver was supported by a strap passing over the right shoulder across the breast, and behind the back, so that it rested on the left hip. 270.

φάρος, εος, ῥό [φέρω, bear], a large piece of cloth; mantle, robe. The φάρος was, like the χλαῖνα, a large rectangular blanket like a mantle, thrown loosely over the body as a sort of cloak, and caught over the shoulder by a clasp, which was often very handsome. It was without sleeves, and corresponded to the Roman toga. 214.

φάτις, εως, ἤ [φα-, shine], report, reputation, 29.
VOCABULARY.

φέρτερος, ἄ, ov, braver, stronger, 6.
φέρω, οἶνω, ἡγείμαι and ἡγείκον, ἐνίγμα, ἐνίγματι, ἡμέρην [φέρω-, bear], bear, bring, carry, 74, 83; διοικήτα φέρω, to offer harm, 203.

φεύω, φεῦξομαι and φεῦξομαι, ἐφύνων, πέφευγα [φύγ-, shun], flee, 170, 199.

φημί, φήσω, ἐφησα [φά, shine], say, 42, 200, 254, 256; impf. φάτο, 148; ὑπ' ἐφαθ', 66, 211, 233, 247, 327.

φημις, ὢν, ἕ [φά-, shine], rumor, 273.

φθονέω, φθονήσω, ἐφθονίσα, ἐφθονίθην [φθόνος, envy], to envy, grudge, 68.

φί.ν(v), an old case-ending; cf. βία, 6, and φαινομένην, 31.

φιλόξενος, see φιλόξενος.

φιλό-ξένος, ὁν [φίλος, friend + ξένος, stranger], loving strangers, hospitable, 121.

φίλος, ὦν, loved, dear, 51, 56, 57, 62, 67, 203, 208, 327; one's own servants, relatives, etc., 314; friend, 287; φίλα φθονέω, be kindly disposed, 313; welcomed, 327.

φοίνιξ, ὑκος, ἔ, date-palm, 163.

φορέω, φορήσω, ἐφορήσα, πεφορήσα, πεφορήμαι, ἐφορήθην [φερώ, bear], bear, carry, 171.

φρήν, φρενός, ἕ, the midriff; mind, 65, 106, 118, 140, 147, 180.

φρονέω, φρονήσω, ἐφρόνησα, πεφρόνησα [φρήν, mind], have understanding, be wise, reflect, 145; with φίλα, be kindly disposed, 313.

φυῆ, ᾳς, ἔ [φῶ, bring forth], growth, stature, 16, 152.

φύλλον, ὀν, τά, a leaf, 129.

φωνέω, ἐφώνησα [φωνή, voice], raise the voice, speak aloud, 316.

φῶς, φωτός, ὁ [φῶ, bring forth], man, 129, 187, 199.

X

χαίρω, χαίρησος, κεχάρηκα, κεχάρημαι and κέχαρμαι, ἐχάρην [χαρ-, enjoy], rejoice, be glad, 30, 312.

χαλεπός, ὡς, hard to bear, painful, grievous, 169.

χαρίεις, εσσα, εν [χαρ-, enjoy], charming, lovely, graceful, 234.

χαρίζομαι, χαρίζημαι, ἐχαρισάμην, κεχάρισαι [χαρ-, enjoy], show kindness, gratify; κεχάριστο, was dear, 23.

χάρις, ἵτος, ἕ [χαρ-, enjoy], love, favor; grace, charms, 235, 237.

Χάριτες, ὁν, at [χαρ-, enjoy], The Graces. In Homer there is no definite number, but they are more than three. He regards them as handmaidens of Aphrodite. Later there were three Graces, — Euphrosyne, Aglaia, and Thalia. They presided over the banquet, the dance, and all social pleasures, and also the elegant arts. 18.
VOCABULARY.

χάρμα, aros, τó [√χαρ-, enjoy], joy, 185.
χελ, χερός, ἡ [√χερ-, take, grasp], hand, 91, 128, 310.
χέρσος, οὐ, ἡ, land, shore, 95.
χθιός, ἡ, ὁν [χθές, yesterday], of yesterday, 170.
χθών, ὁνός, ὁ, the earth, ground; ἐπὶ χθονι, upon the earth, 153.
χυτῶν, ὰνος, ὁ, undergarment, chitón. The chitón was used by both men and women, and was worn next to the skin. It was an oblong piece of cloth thrown around the body, so that the arm was put through a hole in the closed side, and the ends of the open side were fastened over the opposite shoulder by means of a clasp. The chitón, therefore, was open on this side. It was fastened around the hips by a girdle, and by pulling it through this it could be shortened. It sometimes had sleeves covering the whole arm or shorter. At Athens the men wore a short, sleeveless chitón made of wool, which was said to be the sign of a freeman; but those of the women were made of linen and reached to the feet. The chitón was often handsome and sometimes of a brilliant hue. 214.
χιόν, ὠνός, ἡ, snow, 44.
χιόνος, οὐ, ὁ, any light substance; foam, 226.
χιλόω, ἐχόλωσα [χόλος, angry], make angry; be angry, be offended, 147.
χρεώ, οὕς, ἡ [χρέος, need], want, need, 137.
χρή = χρεὸν, need, necessity; sc. εστί, there is need; it is necessary, must, 27, 190, 207.
χρίω, χρήσω, ἐχρίσα, κέχριτ(ο)μαι, ἐκρίσθην, touch lightly; rub, anoint, 96, 220.
χρόνος, οὖ, ὁ, time, 295.
χρύσος, η, οὖ [χρυσός, gold], golden, of gold, 79, 215.
χρυσός, οὗ, ὁ, gold, 232.
χρῶς, ῥωτός and χρῶς, ὁ, the skin; body, 61, 129, 220, 224.
χυτλώω, aor. opt. mid. χυτλόωσαιρο [χύτλων, fluid], bathe and anoint oneself, 80.

ὧ, interj. alas! Ἀλ! 119.
'Ογυγία, ἄς (η, ης), ἡ, Ogygia, a mythical island in the Mediterranean Sea, the abode of Kalypso, where Odysseus was detained. By the ancients it was identified with Gaude, now Gozzo, a small island near Malta. 172.
ὦδε, adv. [ὦδε, this], so, thus, 25, 39, 258.
ὦκα, adv. [ὦκός, quick], quickly, 289, 304, 317.
VOCABULARY.

[...]

ωκύς, ωκεία, ωκό [va-k-, quick], swift, quick, fleet, 104.

ωμός, ov, ὀ, the upper arm, shoulder, 219, 225, 235.

ως, rel. adv. of manner, as, 20, 130, 168, 232, 309; final conj. that, in order that, 113, 129.

ως, adv. thus, so, 1, 41, 66, 71, 109, 127, 135, 145, 166, 223, 235.
WORD-GROUPS.

1. áν-, á-, privative = not.
   á-δεικνύω, slanderous, 273.
   á-δυμής, unwedded, 109.
   á-ἐκποίῆ, against the will of, 240.
   á-θάνατος, immortal, 16.
   'Αιθής, The Invisible, Hades, 11.
   á-κηδής, careless, 26.
   á-νέφελος, unclouded, 45.
   á-παστος, not having eaten, 250.
   á-πινύσσω, to lack understanding, 258.
   á-σφαλής, immovable, steadfast, 42.
   á-τιμάζω, dishonor, 283.
   á-τρύγετος, unwasting, 226.
   'Α-τρυπτώνη, The Tameless, 324.
   á-φρων, senseless, 187.

2. ράγ-, drive, lead.
   ῥάγε, come, 36.
   ῥάγοι, drive, lead, 7.
   ῥάγος, field, place where cattle are driven, 259.
   ῥάγιος, wild, 120.
   ἀγρόνομος, rural, 106.
   ἀγρότης, wild, 133.
   ἀγρωστής, field-grass, 90.
   ἀμ-ἀξ, wagon, 37.
   ἀγορᾶ, assembly, 266.

3. ςάF-, Fα-, blow.
   ςήμε, blow, 131.
   ἀνδαω, speak, 186.
   ἀνδῆς, speaking with human voice, 125.
   ἀνοήσ, shout, 122.
   ἀνω, call aloud, 117.

4. ράθ-, ράθ-, bloom.
   'Αθηναίη, 229.
   'Αθήνη, 13.
   ἀνθός, blossom, 231.

5. ραίρ-, ἡλ-, take.
   ἀπέρω, take, 91.
   ἐξαπέρω, take away, 140.

6. ράκ-, swift.
   ράκα, quickly, 289.
   ῥάκος, swift, quick, 104.

7. ἀλγός, pain, 184.
   ἀλέγω, trouble one’s self, 268.
8. ἀλκ-, ἀρκ, strength.  ἀλκη, strength, 130.  ἀλκι-νοος, strong in mind, 12.

9. ἄλλος, other, 112.  ἄλλο-ήλου, one another, 211.  ἄλλο-θεν, elsewhere, 283.  ἄλλωδς, to another place, 138.  ἄλλα, but, 11.

10. ἄλι-, sea.  ἄλις, sea, 94.  ἄλι-πόρφυρος, sea-purple, 53.  ἄλμη, brine, 137.

11. ἄμμ-, ὁμ-, together.  ἄμμα, together, 32.  ὁμηλίκια, sameness, 23.  ὁμοίος, same, 16.  ὁμοφρονέω, be of one mind, 183.  ὁμοφροςύνη, unity of mind, 183.

12. ἀμφι, round, about, 9.  ἀμφ-έχω, hold around, cover, 225.  ἀμφ-άδιος, open, 288.  ἀμφ-ἐρχομαι, go around, 122.  ἀμφ-βάλλω, throw around, 178.  ἀμφ-ελισσα, curved at both ends, 264.  ἀμφ-ἐννύμι, put on, 228.  ἀμφιπόλος, female attendant, 18.  ἀμφίς, around, 266.

13. ἀνά, up.  ἀνα-βαίνω, go up, 29.  ἀν-ἐρχομαι, go up, 163.  ἀν-ιστημι, make stand up, 7.


16. ἀπό, away, from, off, 12.  ἀπο-βαίνω, go away, 41.  ἀπο-βάλλω, throw away, 100.  ἀπο-θαυμάζω, marvel at, 49.  ἀπο-λουω, wash off, 219.  ἀπο-ζύω, make taper, 269.  ἀπο-προθεν, far away, 218.  ἀπο-στάδα, standing far away, 143.  ἀφ-ικνέομαι, reach, 297.

17. ἂρ-, fit.  ἂραρτικῶς, fit, 70.  ἂρειων, fitter, 182.  ἂριστεὺς, the fittest, chief, 34.  ἂριστος, fittest, best, 257.

18. αὖ, again, moreover, 158.  αὖ-τάρ, but, however, 2.  αὖ-τε, but, furthermore, 112.
19. αὐτός, self, same, 27.
    αὐτόθι, in this place, 245.
    αὖτως, in the very manner, 143.

20. ἥβα-, go.
    βαίνω, go, 3.
    ἀνα-βαίνω, go up, 29.
    ἀπο-βαίνω, go away, 41.
    κατα-βαίνω, go down, 281.
    βωμός, altar, 162.

21. ἥβαλ-, cast, throw.
    βάλλω, throw, 311.
    ἀμφι-βάλλω, throw around, 178.
    ἀπο-βάλλω, throw away, 100.
    κατα-βάλλω, thrown down, 172.
    συμ-βάλλω, throw together, 54.

22. ἅχ-, ἄγχ-, near.
    ἄγχα, near, 56.
    ἄγχου, near, 5.

23. ἥβο-, cry out.
    βοῦς, bull, ox, cry (bellower), 132.
    βοάω, cry out, 294.

24. ἥβολ-, will, wish.
    βουλ-ή, will, plan, 61.
    βουλ-εύ-ω, plan, 61.
    βέλτερος, better (more wished), 282.

25. βασιλεύς, king, 54.
    βασίλεια, queen, 115.

26. γεν-, beget.
    γεννάω, be born, 25.
    γένος, birth, 35.
    γίγνομαι, be born, 201.
    ἐκ-γίγνομαι, be born from, 229.
    γυνῆ, woman, 52.
    κασίγνητος, born of the same mother, 155.
    πατρο-κασίγνητος, a father's brother, 330.

27. γαῖα, land, 119.
    ἐννοσόγαιος, land shaker, 326.

28. ἥγα-, γαφ-, glad.
    ἀγαύς, illustrious, 55.
    γηθέω, rejoice, 106.

29. γόνυ, knee, 142.
    γούνουμαι, bend the knee, supplicate, 149.

30. γυμνός, naked, 136.
    γυμνώ, lay off one's clothes (be naked), 222.

31. γνω-, know.
    ἄρι-γνωτος, known, 108.
    νοεω, perceive, 66.
    νόμμα, disposition, 183.
    νός, mind, 121.
    ονόμα, name, 194.

32. δα-, learn.
    διδάσκει, taught, 233.
    δίω, find, 291.
33. √2 δα-, divide, share.
   δατέομαι, divide, 10.
   δήμος, divided land, community, 3.

34. √δαμ-, tame.
   δαμάζω, tame, 11.
   ἀ-δήμης, untamed, unwedded, 109.
   δμώη, female slave, 99.
   δμῶς, male slave, 69.

35. √δφι-, fear.
   δείδω, fear, 169.
   δέος, fear, 140.
   διερός, living, alive, 201.
   θεουδής, god-fearing, 121.

36. √δακ-, show, teach.
   δείκνυμι, show, 144.
   δικαιός, just, 120.

37. √δεμ-, build.
   δέμω, build, 9.
   δέμνιον, bedstead, 20.
   δόμα, house, 13.
   δόμος, house, 134.

38. διά, through, 50.
   δια-φράζω, admonish, 47.
   δι-ερχομαι, go through, 304.

39. √δύ-φι-, long.
   δήν, long, 33.
   δηρός, long, 220.

40. √δο-, give.
   διδώμι, give, 79.
   δόσις, gift, 208.

41. √ἐδ-, eat.
   ἐδητύς, food, 250.
   ἐδωδή, food, 76.
   ἐσθω, eat, 249.

42. √ἐδ-, sit.
   ἐδος, seat, 42.
   ἐξω, set, 8.
   καθίζω, sit down, 212.

43. ἐν, in, 15.
   ἐντίθημι, put in, 77.
   ἐγχεω, pour in, 77.
   ἐμβάλλω, throw in, 116.
   ἐν-αντίος, opposite, 329.
   ἐνδον, within, 51.
   ἐνθα, there, 1.
   ἐνθάδε, thither, 179.
   ἐνθεν, thence, 7.
   ἐν-νοο-γαίος, shaker of the earth, 326.
   ἐννυμι, put on, 28.
   ἐντύνω, adorn one's self, 33.

44. εἰς, into, 3.
   εἰς-οπάω, look into, 161.
   εἰς-οιννεώ, go into, 157.
   εἰς-φορέω, bring into, 91.
   εἰς-θημι, entrance, 264.

45. ἐκ, or ἐξ, from, out of, 29.
   ἐκ-γίνομαι, be born from, 229.
   ἐξαιρέω, take out, 140.
   ἐξονομάξω, pronounce a name aloud, 254.
   ἐξονομαίνω, speak out, 66.
   ὑπεκ-προλύω, loose from under, 88.
WORD-GROUPS.

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\[ \text{ἔπεκτρο-ρέω, flow from under, 87.} \]
\[ \text{ἐκτός, outside, 72.} \]
\[ \text{ἐκαστός, each, 189.} \]
\[ \text{ἐκάτερθε, on both sides, 19.} \]
\[ \text{ἐσχατός, furthest, 205.} \]

46. \text{ἐλεος, pity.} 
\[ \text{ἐλειφω, take pity on, 175.} \]
\[ \text{ἐλεεινός, pitiable, 327.} \]

47. \text{ἐπί, upon, 75.} 
\[ \text{ἐπι-βαλω, go upon, 262.} \]
\[ \text{ἐπι-βάλλω, throw upon, 320.} \]
\[ \text{ἐπι-τρέχω, run upon, 45.} \]
\[ \text{ἐπι-ζαφέλως, vehemently, 330.} \]
\[ \text{ἐπι-κεμαί, be closed, lie upon, 19.} \]
\[ \text{ἐπι-μίσο-γομαί, draw nigh, 205.} \]
\[ \text{ἐπι-πληναμαί, come near, 44.} \]
\[ \text{ἐπι-σεύω, sweep upon, 20.} \]
\[ \text{ἐπι-στενον, standing-place, 265.} \]
\[ \text{ἐπι-οίχομαί, go upon, 282.} \]
\[ \text{ἐπ-οτρύνω, stir up, 36.} \]
\[ \text{ἐφημαί, sit upon, 309.} \]
\[ \text{ἐφοπλίζω, get ready, 37.} \]

48. \text{ἐρχομαί, go, 40.} 
\[ \text{ἀνέρχομαί, go up, 163.} \]
\[ \text{(ἀμφίερχομαί), go around, 122.} \]

49. \[ \sqrt[1]{\text{ἐσ-}, be, live, true, good.} \]
\[ \text{ἐσθλός, noble, 30.} \]
\[ \text{ἐυ, well, 318.} \]
\[ \text{ἐυ-θρόνος, well-throned, 48.} \]
\[ \text{ἐυ-κτιμενος, well-built, 315.} \]
\[ \text{ἐυ-κυκλος, well-wheeled, 58.} \]
\[ \text{ἐυ-μενέτης, well-wisher, 185.} \]
\[ \text{ἐυ-ζεστος, well-polished, 75.} \]
\[ \text{ἐυ-πεπλος, well-robbed, 49.} \]
\[ \text{ἐυ-πλόκαμος, fair-haired, 135.} \]
\[ \text{ἐυ-τροχος, well-wheeled, 72.} \]
\[ \text{ἐυ-φροσύνη, mirth, 156.} \]
\[ \text{ἐυ-ώπις, fair-eyed, 113.} \]

50. \[ \sqrt[2]{\text{ἐς-}, Feς-, clothe.} \]
\[ \text{ἐμα, garment, 26.} \]
\[ \text{ἐννύμι, clothe, 28.} \]
\[ \text{ἀμφι-ἐννύμι, clothe, 228.} \]
\[ \text{ἐσθής, clothing, 74.} \]

51. \[ \sqrt[1]{\text{ἐχ-}, hold, have.} \]
\[ \text{ἐχω, have, 18.} \]
\[ \text{ἀμπ-ἐχω, hold around, 225.} \]
\[ \text{ἀγι-οχος, aegis-holding, 324.} \]
\[ \text{ἐχοχος, held out, distinguished, 154.} \]
\[ \text{ἐξελης, in order, 94.} \]
\[ \text{ἡνιοχεύω, hold the reins, 319.} \]

52. \text{ευρός, broad, 150.} 
\[ \text{ευρύχωρος, spacious, 4.} \]

53. \[ \sqrt[2]{\text{Εφργ-, work.} \]
\[ \text{ἐφργον, work, 234.} \]
\[ \text{ἐφδω, do, work, 258.} \]
\[ \text{ἐφεω, do, work, 286.} \]

54. \[ \sqrt[1]{\text{Επ-, say.} \]
\[ \text{ἐπον, said, 41.} \]
\[ \text{ἐπός, word, thing said, 143.} \]

55. \[ \sqrt[2]{\text{Εϕω-}, hope.} \]
\[ \text{ἐλπώ, hope, 297.} \]
\[ \text{ἐλπωρή, hope, 314.} \]
56. √Fed-, see, know.
   (eιδω), see.
   oída, know, 12.
   eίδος, beauty, appearance, 16.
   eἰσειδόν, saw into, 161.
   θεο-ειδής, god-like, 7.
   Κοίτις, knowing, 233.

57. √Fic-, come.
    ικάνω, come, 119.
    ικέτης, a comer, suppliant, 193.
    ικώ, come, 85.
    οἰκέω, (come to), inhabit, 204.
    οίκος, house (that to which one comes), 9.

58. ἡμι-, half.
    ἡμι-ονος, half ass, mule, 37.
    ἡμιόνεος, of a mule, 72.

59. ἡνία, reins, 81.
    ἡνιοχεύω, to hold the reins, 319.

60. √θαλ-, bloom.
    θάλλω, bloom, 293.
    θαλέθων, blooming, 63.
    θαλέρος, blooming, 66.
    θάλος, bloom, 157.

61. √θε-, put, place.
    τίθημι, place, put, 76.
    ἐντίθημι, put in, 77.

62. θέα-, sight.
    θηέομαι, gaze at, 237.
    θαύμα, wonder (something gazed at), 306.
    ἀπο-θαυμάζω, marvel at, 49.

63. θεός, god, 10.
    θέα, goddess, 13.
    θεο-ειδής, godlike, 7.
    θεούδης, god-fearing, 121.

64. √θυ-, rush.
    θύελλα, storm, 171.
    θύμος, the animating principle; heart, wrath, 23.

65. √ι-, go.
    εἰμι, go, 15.
    εἰσ-θημη, entrance, going into, 264.

66. ἐμι, send, 231.
    μεθήμην, letting loose, careless, 25.
    συντημι, send together, 289.

67. ἵμας, strap, thong.
    ἵμασθλη, lash, 230.
    ἵμασσω, to lash, 316.

68. καθαρός, clean, 61.
    καθαρώ, to cleanse, 87.

69. κείμαι, lie.
    ἐπι-κείμαι, lie upon, 19.
    κοιμάω, lay to rest, 16.

70. καλός, beautiful, 27.
    κάλλος, beauty, 18.
    περικαλλής, very beautiful, 85.

71. κάρη, head, 107.
    κάρηνον, head, summit, 123.
    κρήδεμνον, veil, 100.
72. \( \sqrt{\text{k}} \ell-, \) set in motion.
  \( \kappa\ell\omicron\mu\alpha\upsilon, \) urge, 133.
  \( \kappa\ell\epsilon\upsilon\omega, \) order, 198.

73. \( \kappa\epsilon\rho\delta\sigma\sigma, \) gain.
  \( \kappa\epsilon\rho\delta\alpha\ell\epsilon\sigma\sigma, \) shrewd, 148.
  \( \kappa\epsilon\rho\delta\tau\omega\nu, \) more profitable, 145.

74. \( \kappa\alpha\tau\alpha-, \) down.
  \( \kappa\alpha\tau\alpha-\beta\alpha\ell\omega, \) go down, 281.
  \( \kappa\alpha\tau\alpha-\beta\alpha\ell\lambda\omega, \) throw down, 172.
  \( \kappa\alpha\tau\alpha-\chi\epsilon\omega, \) pour down, 235.
  \( \kappa\alpha\tau\omega\rho\upsilon\zeta, \) dug down, 267.

75. \( \sqrt{\text{k}}\lambda\upsilon-, \) hear.
  \( \kappa\lambda\upsilon\omega, \) hear, 185.
  \( \kappa\lambda\nu\tau\omicron\sigma, \) famous, 36.
  \( \kappa\lambda\nu\tau\omicron\sigma, \) famous, 54.
  \( \nu\alpha\upsilon\upsilon\kappa-\kappa\lambda\nu\tau\omicron\sigma, \) famed for ships, 22.

76. \( \kappa\omicron\mu\epsilon\omicron\omega, \) take care of, 207.
  \( \kappa\omicron\mu\upsilon\zeta\omega, \) take care of, 278.

77. \( \sqrt{\text{k}}\kappa\rho\alpha-, \) do, make.
  \( \kappa\rho\alpha\tau\rho\alpha\nu\upsilon\zeta, \) strong-hoofed, 253.
  \( \kappa\rho\alpha\tau\omicron\sigma, \) might, 197.
  \( \kappa\rho\epsilon\upsilon\sigma\sigma\sigma\nu, \) mightier, 182.

78. \( \kappa\upsilon\kappa\rho\nu\sigma, \) circle.
  \( \epsilon\upsilon\kappa\kappa\kappa\rho\nu\sigma, \) well-wheeled, 58.
  \( \kappa\upsilon\kappa\lambda\rho\upsilon\varsigma, \) Round-eyed, 5.

79. \( \lambda\alpha\alpha\varsigma, \) stone, 267.
  \( \lambda\alpha\iota\gamma\zeta, \) pebble, 95.

80. \( \sqrt{\text{l}}\lambda\nu-, \) shine.
  \( \lambda\epsilon\upsilon\kappa\omicron\sigma, \) shining, 45.
  \( \lambda\epsilon\upsilon\kappa\alpha\lambda\epsilon\nu\omicron\sigma, \) white-armed, 101.

81. \( \sqrt{\text{m}}\alpha-, \) think.
  \( \mu\epsilon\nu\alpha\lambda\nu\omega, \) desire eagerly, 330.
  \( \mu\nu\omega\kappa\epsilon\kappa\sigma, \) suited to the desire, 76.
  \( \mu\nu\omega\nu\alpha\nu\omega, \) desire, 180.
  \( \mu\epsilon\nu\omega, \) wait for, 98.
  \( \mu\mu\nu\omega, \) wait for, 245.
  \( \epsilon\upsilon\mu\nu\epsilon\upsilon\nu \eta\nu\sigma, \) well-wisher, 185.
  \( \delta\upsilon\mu\nu\epsilon\nu\nu\sigma\varsigma, \) bearing ill-will, 184.

82. \( \mu\alpha\sigma\tau\iota\gamma\zeta, \) whip, 81.
  \( \mu\alpha\sigma\tau\iota\zeta\omega, \) whip, 82.

83. \( \sqrt{\text{m}}\epsilon\gamma-, \) great.
  \( \mu\gamma\alpha\lambda\nu\tau\omicron\rho\omicron, \) great-hearted, 14.
  \( \mu\gamma\alpha\varsigma, \) great, 151.
  \( \mu\gamma\epsilon\theta\omicron\sigma, \) greatness, 152.

84. \( \sqrt{\text{m}}\epsilon\mu\ell-, \) mind, regard.
  \( \mu\epsilon\ell\epsilon\iota, \) it is care, 65.
  \( \mu\epsilon\ell\omega, \) intend, 110.

85. \( \sqrt{\text{m}}\epsilon\rho-, \) miss, waste away.
  \( \alpha\mu\ar\tau\tau\alpha\nu\omega, \) miss, 116.
  \( \beta\rho\omicron\tau\omicron\sigma, \) mortal, 119.

86. \( \mu\epsilon\tau\alpha-, \) with, 54.
  \( \mu\eta\theta\omicron\mu\omicron\nu, \) careless, 25.
  \( \mu\epsilon\tau-\pi\rho\epsilon\tau\omicron\omega, \) be prominent among, 109.
  \( \mu\epsilon\tau-\alpha\nu\delta\alpha\omega, \) speak among, 217.
  \( \mu\epsilon\tau-\epsilon\rho\chi\omicron\mu\omicron\alpha\iota, \) go among, 132.
  \( \mu\epsilon\tau-\omega\pi\omicron\nu, \) space between the eyes, 107.

87. \( \nu\alpha\upsilon\sigma, \) ship, 264.
  \( \nu\omega, \) flow, 292.
  \( \text{Nau} \text{v} \text{i}-\text{th} \text{o} \text{o} \text{s}, \) quick with ships, 7.
WORD-GROUPS.

ναυσι-κλειτός, famous for ships, 22.
νῆσος, island, 172.

88. ἵνεμ-, allot.
νέμω, distribute, 188.
νεμεσάω, feel just resentment, 286.

89. ἵνεσ-, 90.
νέομαι, go back, 110.
νόστιμος, longing to return, 311.
νόστος, return, 14.

90. οἶνος, wine, 77.
oinopotάξω, quaff wine, 309.
oiνψ, wine-dark, 170.

91. ὄρος, mountain, 102.
ὁμετ-τροφός, mountain-bred, 130.

92. οὐρανός, heaven, 150.
oυρανόθεν, from heaven, 281.

93. ἵνάπ-, see.
ὁπθαλμός, eye, 160.
Κύκλωψ, Round-eyed, 5.
oινψ, wine-dark, 170.
ἀνθρώπος, man, 29.
eὐ-ώπτεις, fair-eyed, 113.
μέτ-ωπόν, space between the eyes, 107.

94. παῖς, child, 300.
παλξω, play, 100.

95. παρά, from beside, 97.
παρ-αμελῆς, change, 310.
παρέξω, hold beside, 28.

96. πᾶς, all, 35.
παντοτός, of every kind, 76.
ἀπας, all, 207.

97. πατήρ, father, 30.
pατρίς, fatherland, 315.
pατροκαλιγήνητος, a father's brother, 330.

98. ἵπτ-, master.
pόσις, husband, 244.
pότνια, revered, 30.

99. ἵπδ-, tread.
pεξός, on foot, 319.
pούς, foot, 39.

100. ἵπερ-, press through.
pεράω, go through, 272.
pειράω, attempt, 126.
tαλαπελρός, much-tried, 193.

101. περί, round, 129.
pερικαλλής, very beautiful, 85.
pεριμήκετος, very lofty, 103.
pερι-χέω, pour around, 232.

102. πλύνος, a pit for washing, 40.
pλύνω, wash, 31.
νεό-πλυτός, newly-washed, 64.
103. ἰπλα-, fill.
   πολύς, much, 86.
   πολυάρητος, much desired, 280.
   πολυ-δαίδαλος, much-wrought, 15.
   πολυ-κλαυστός, much dash-
   ing, 204.
   πολυ-τλάς, much-enduring, 1.

104. πέμπω, send, 255.
   πομπή, sending, escort, 290.

105. ἰπο-, drink.
   πίνω, drink, 249.
   πόσις, a drink, 209.
   οἶνοποτάξω, quaff wine, 309.

106. προ-, before, 36.
   πρίν, before, 288.
   προέχω, hold before, 138.
   πρώτος, first, 60.
   ὑπεκπρολύω, loose out from
   under, 88.
   ὑπεκπρορέω, flow out from
   under, 87.

107. πρός, to, at, by, 13.
   προσεἶπον, speak to, 21.
   πρόσθεν, before, 242.
   προσκλίνω, lean upon, 308.
   πρόσ-φιμι, speak to, 24.
   προσ-φέρω, bring to, 92.

108. ἰφρακ-, cover.
   Φράκος, ragged garment,
   178.
   Φρήγος, covering, 38.

109. ἰέω, flow.
   ἰέθηρον, stream, 317.
   ἰοα, stream, 216.

110. ἰύπα, filth, 93.
    ἰυπάω, be filthy, 59.

111. ἰσεπ-, follow.
    ὀπλον, tool, 268.
    ὀπλέω, get ready, 73.

112. ἰστα-, draw, stretch.
    πάσχω, suffer, 173.
    πένθος, sorrow, 169.

113. ἰστα-, stand, set.
    ἵστημι, place, 20.
    ἴστος, anything set upright,
    271.
    σταθμός, a stable, 19.

114. σὺν, with, together, 52.
    συμβάλλω, throw together,
    54.
    συντήμι, throw together, 289.

115. ἱτακ-, beget, hit, prepare.
    τυγχάνω, hit, obtain, 290.
    τέκος; child, 68.
    τοκεύς, parent, 50.
    τεῦχω, work, make, 301.
    τέχνη, art, 234.

116. τηλε-, far.
    τηλεδαπός, foreign, 279.
    τηλόθεν, from afar, 312.

117. ἰτλα-, endure.
    πολυ-τλάς, much-tried, 1.
118. ὑπέρ, over.
ὑπερέχω, overtop, 107.
ὑπερηνορέων, over-manly, 5.
ὑψηλός, lofty, 56.

119. ὑπό, under, 73.
ὑπάγω, lead under, 73.
ὑπεκπρολέω, loose out from under, 88.
ὑπεκπροπέω, flow out from under, 87.
ὑποδύομαι, go down under, 127.

120. √1 φα-, shine.
φαινός, radiant, 19.
φαίνω, bring to light, 137.
φημι, say, 42.
φήμις, rumor, 273.
φάτις, report, 29.

121. √φερ-, bring.
φέρω, bring, 74.
φαρέτρα, quiver, 270.
φάρος, robe, 214.

122. φίλος, friend, 51.
φιλόξενος, hospitable, 121.

123. φρήν, mind, 65.
ἄφρων, without mind, 187.
δαίφων, prudent, wise, 256.
φρονέω, be wise, 145.
όμοφρονέω, be of one mind, 185.
όμοφροσύνη, concord, 181.

124. φύω, bring forth.
φυή, growth, 16.
φώς, man, 129.

125. √χαρ-, glad.
χαίρω, be glad, 30.
χαρίεις, charming, 234.
χαριτομαι, gratify, 23.
χάρις, favor, 235.
Χάριτες, Graces, 18.
χάρμα, joy, 185.

126. χρεός, need.
χρεώ, want, need, 136.
χρή, need, necessity, 27.

127. χρύσος, gold, 232.
χρύσεος, of gold, 79.
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