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HOMER’S ODYSSEY

BOOK IX

WITH A COMMENTARY

BY

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Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσεύς.

"Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν, ἢτοι μὲν τόδε καλὸν ἀκούεμεν ἑστὶν ἀοιδοῦ τοιοῦτοι οἶος ὄσ' ἐστὶ, θεοῖς ἐναλίγκιοι αἴθην.

5 οὐ γὰρ ἔγωγε τί φημὶ τέλος χαριέστερον εἶναι ἡ ὅτ' ἐὐφροσύνη μὲν ἔχῃ κἀτα δῆμον ἄπαντα, δαιμονίους δ' ἀνὰ δῶματ' ἀκούαξωνται ἀοιδοῦ ἡμενοὶ ἔξειν, παρὰ δὲ πλήθωσι τράπεζαι σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητίδος ἀφύσσων

10 οἰνοχόος φορέσῃ καὶ ἐγχεῖῃ δεπάεσσιν: τοῦτό τί μοι κάλλιστον ἐνὶ φρεσίν εἰδεται εἶναι. σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐπετράπητο στούνοεντα εἰρεσθ', ὦφρ' ἐτὶ μᾶλλον ὀδυρόμενος στεναχίξω. τί πρῶτον τοι ἐπειτα, τί δ' ὑστάτοιον καταλέξω; 15 κῆδε' ἐπεί μοι πολλὰ δόσαι θεοὶ Οὐρανίωνες.

νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ύμεῖς.
εἶδετ', ἐγὼ δ' ἄν ἔπειτα φυγὼν ὑπὸ νηλεῖς ἃμαρ ὑμῖν ξείνοις ἔω καὶ ἀπόπροθι δόματα ναίων. εἰμ' Ὄδυσσεύς Λαερτίαδης, ὅσ πᾶσι δόλοισιν ἀνθρώποις μέλος, καὶ μεν κλέος οὐρανὸν ἵκει. ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ, Νῆριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι πολλαὶ ναιετάουσι μάλα σχεδὸν ἄλληληςιν, Δουλίχιον τε Σάμη τε καὶ ὑλήσσα Ζάκυνθος· αὐτῇ δὲ χαμαλῇ παινυπερτάτη εἰν ἀλλ' κεῖται πρὸς ξόφων—αἱ δὲ τ' ἀνευθεῖ πρὸς ἦω τ' ἡλιοῦν τε— τρηχεί, ἀλλ' ἀγαθῇ κουροτρόφος· οὗτοι ἐγὼ γαῖς δύναμαι γλυκερῶτερον ἄλλο ἱδέσθαι. ἢ μὲν μ' αὐτὸν ἔρυκε Καλυψό, δία θεᾶν, ἐν σπέσιι γλαφυροίσι, λιλαιομένη πόσιν εἶναι· ὡς δ' αὐτώς Κίρκη κατερήτυνεν ἐν μεγάροισιν. Αἰαῖη δολόεσσα, λιλαιομένη πόσιν εἶναι· ἀλλ' ἐμὸν οὕποτε θυμὸν ἐνι στήθεσσιν ἔπειθον. ὡς οὐδὲν γλύκιον ἢς πατρίδος οὐδὲ τοκῆων γίγνεται, εἴπερ καὶ τις ἀπόπροθι πίναα οἶκον γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων. εἰ δ' ἀγε τοι καὶ νόστον ἐμὸν πολυκηδὲ' ἐνίσπω, ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἴοντι.

'Ἰλιώθεν με φέρουν ἄνεμος Κικόνεσσι πέλασσεν, 'Ισμάρφ· ἐνθα δ' ἐγὼ πόλιν ἐπραθον, ὠλεσα δ' αὐτοὺς· ἐκ πόλιοι δ' ἀλόχους καὶ κτήματα πολλαὶ λαβόντες δασσάμεθ', ὡς μή τις μοι ἀτεμβόμενος κίοι ἱσης. ἐνθ' ἦτοι μεν ἐγὼ διερφ' ποδὶ φευγέμεν ἡμέας.
Od. 9.

ODYSSEUS.

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ηνώγεα, τολ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.

4.5 ἐνθα δὲ πολλὸν μὲν μὲθυ πίνετο, πολλὰ δὲ μῆλα ἑσφαξὼν παρὰ θίνα καὶ εἰλίποδας ἐλικας βοῦς.

τόφρα δ' ἀρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγό-

νευν,

οἴ σφιν γείτονες ἦσαν ἁμα πλέονες καὶ ἀρείους ἡπιειρον ναύντες, ἐπιστάμενοι μὲν ἀφ' ὑπ' ὁπων

50 ἀνδράσι μάρνασθαι καὶ θ' χρὴ πεζὸν ἐόντα.

ἡλθον ἐπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὄρη, ἥριοι· τότε δὴ ᾗς κακῇ Διώς αἴσα παρέστη ἥμων αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.

στησάμενοι δ' ἐμάχοντο μάχην παρὰ νῆσον θοῦσιν,

55 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείσιν.

ὄφρα μὲν ἡ' ἡν καὶ ἀξιτο ῥεόν ἡμαρ,

τόφρα δ' ἀλεξόμενοι μένομεν πλέονας περ ἐόντας· ἥμως δ' Ἡλιος μετενίσσετο βουλυτόνδε,

καὶ τότε δὴ Κίκονες κλίναν δαμάσαντες .Ἀχαιοὺς.

60 ἐξ δ' ἀφ' ἐκάστης νηὸς εὐκυκήμιδες ἐταίροι

ὁλουθ'. οἴ δ' ἀλλοι φύγομεν θάνατον τε μόρον τε.

"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἡτορ,

ἀσμενοὶ ἐκ θανάτῳ, φίλους ὀλέσαντες ἑταίρους.

οὐδ' ἀρα μοι προτέρω νῆς κιὸν ἀμφιέλισσαι,

65 πρὶν τινα τῶν δειλῶν ἑτάρων τρις ἐκαστον ἀδίσαι,

οἱ θάνον ἐν πεδίῳ Κικόνων ὑπὸ δηοθέντες.

ηνυαὶ δ' ἐπώροσ' ἀνεμον Βορέην νεφεληγερέτα Ζεὺς

λαλαπτειθεσίη, σὺν δὲ νεφέεσσι κάλυψεν

γαλαν ὅμοι καὶ πόντον· ὑράφρει δ' οὐρανόθεν νυξ.

70 αἱ μὲν ἐπειτ' ἐφέρουτ' ἑπικάρσται, ἱστία δὲ σφιν.
τριχθά τε καὶ τετραχθὰ διέσχισεν ἵς ἀνέμοιο. 
καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὀλέθρον, 
αὐτὰς δὲ ἐσσυμένωσ προερέσσαμεν ἦπειρόνδε. 
ἐνθα δὐῳ νύκτας δύο τ᾿ ἧματα συνεχὲς αἰεὶ 
κεὶμεθ᾿, ὅμοι καμάτῳ τε καὶ ἄλγεσι θυμῶν ἔδοπτες. 75 
ἀλλ᾿ ὅτε δὴ τρίτον ἡμαρ ἐυπλόκαμος τέλεσ᾿ Ἡῶς, 
iosis στησάμενοι ἀνὰ θ᾿ ἱστία λεύκ᾿ ἐρύσαντες 
ἡμεθα· τὰς δ᾿ ἀνεμός τε κυβερνητὰ τ᾿ ἱθνου.
καὶ νῦ κεν ἀσκηθῆς ἴκόμην ἐς πατρίδα γαῖαν, 
ἀλλὰ με κύμα ρόος τε περιγνάμπτοντα Μάλειαν 80 
καὶ Βορέης ἀπέσωσε, παρέπλαγξεν ὃ Ἐν Κυθήρων. 
"Ενθεν δ᾿ ἐνυήμαρ φερόμην ὄλοος ἀνέμοιος 
πόντου ἐπ᾿ ἱχθύσεντα· ἀτὰρ δεκάτη ἐπέβημεν 
γαῖης Δωτοφάγων, οὔτ᾿ ἀνθίνον ἔδαρ ἔδουσιν. 
ἐνθα δ᾿ ἐπ᾿ ἡπείρου βὴμεν καὶ ἀφυσσάμεθ᾿ ὕδωρ, 85 
ἀγα δὲ δειπνον ἐλοντο θῆς παρὰ νησίων ἐταῖροι. 
αὐτὰρ ἐπεὶ σιτοῖ τ᾿ ἐπασσάμεθ᾿ ἢδε ποτῆτος, 
δὴ τὸ τ᾿ ἐγὼν ἐτάρους προίειν πεῦθεσθαί ἱόντας, 
οὔτε ἀνέρες εἰεν ἐπὶ χθονὶ σιτον ἔδοπτες, 
ἀνδρε δὺῳ κρίνας, τρίτατον κήρυχ᾿ ἅμ᾿ ὀπάσας. 90 
oi δ᾿ αἰϑ᾿ οἰχόμενοι μίγεν ἀνδράσι Δωτοφάγοισιν· 
oῦδ᾿ ἀρα Δωτοφάγοι μήδονθ᾿ ἐταροίσιν ὀλέθροι 
ἡμετέροις, ἀλλὰ σφὶ δόσαν λωτοῖ πάσασθαί. 
tῶν δ᾿ ὅστις λωτοῖ φάγοι μελιθεία καρπού, 
οὐκἐτ᾿ ἀπαγγεῖλαι πάλιν ἦθελεν οὐδὲ νέεσθαι, 95 
ἀλλ᾿ αὐτοῦ βούλοντο μετ᾿ ἀνδράσι Δωτοφάγοισιν 
λωτῶν ἐρεπτόμενοι μενέμεν νόστον τε λαθέσθαι. 
τοὺς μὲν ἑγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
νησὶ δ' ενι γλαφυρῆσιν ύπὸ ξυγὰ δῆσα ἐρύσσας.

100 αὐτὰρ τοὺς ἄλλους κελόμην ἐρήπας ἐταῖρους κτερχομένους νηῶν ἐπιβαινέμεν ὁκείαν, 
μή πώς τις λωτοῖο φαγὼν νόστου λάθηταί. 
οἱ δ' αἰὲρ εἰσβαινον καὶ ἐπὶ κλησὶ καθίζουν, 
ἐξής δ' ἐξόμενοι πολιήν ἀλα τύπτων ἑρέμωσ.

105 Ὕνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 
Κυκλώπων δ' ἐς γαίαν ύπερφιάλων ἀθεμίστων ἰκόμεθ', 
οἱ ρα θεοὶ πεποιθότες ἀθανάτοισιν 
οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσιν, 
ἀλλὰ τᾶ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,

110 τυρνοὶ καὶ κριθαὶ ἥ' ἀμπελοὶ, αὔτε φέρουσιν 
οίνον ἑρυτάφυλλον, καὶ σφιν Διὸς ὁμβροὺς ἀξεῖν. 
τοίσιν δ' οὔτ' ἀγοραί βουληφόροι οὔτε θέμιστες, 
ἀλλ' οἴγ' ὑψηλῶν ὅρεων ναιοῦσι κάρηνα 
ἐν σπέσσι γλαφυροῦσι, θεμιστεὺε δὲ ἐκαστος

115 παῖδων ἥ' ἀλόχων, οὔδ' ἀλλήλων ἀλέγουσιν. 

Νήσος ἐπείτα λάχεια παρέκ κλιμένοις τεταύνσται, 
γαῖας Κυκλώπων οὔτε σχεδὸν οὔτ' ἀριστηλοῦ, 
ὑλήσσο' ἐν δ' αἰγες ἀπειρέσιαι γεγάσιν 
ἀγριαὶ. οὔ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,

120 οὔτε μιν εἰσοιχεύεις κυνηγέται, οὔτε καθ' ὕλην 
ἀλγεα πάσχουσιν κορυφὰς ὅρεων ἑφέποντες. 
οὔτ' ἀρα ποίμνησιν καταίσχεται οὔτ' ἄρότουσιν, 
ἀλλ' ἦγ' ἄσπαρτος καὶ ἀνήροτος ἢματα πάντα 
ἀνδρῶν χηρευεῖ, βόσκει δὲ τε μηκάδας αἰγας.

125 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρρημοι, 
οὔτ' ἀνδρεὶς νηῶν ἐνι τέκτονες, οὔ κε κάμοιεν
νήσος έυσσέλμους, αὐτ' κεν τελέοιεν ἑκαστα ἀστε' ἐπ' ἀνθρώπων ἰκνεύμεναι, οἶδα τε πολλὰ ἀνδρεῖς ἐπ' ἄλληλους νησιέν περώσι θάλασσαν· οὗ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμῳντο.

οὐ μὲν γὰρ τι κακῆ γε, φέροι δὲ κεν ὁρία πάντα· εὖ μὲν γὰρ λειμῶνες ἄλος πολυώνο παρ' ὀχθας ὑδρηλοὶ μαλακοὶ μάλα κ' ἄφθιτοι ἄμπελοι εἰεν. εὖ δ' ἀροσις λεῖθ· μάλα κευ βαθὺ λήιον αἰεὶ εἰς ὁρας ἀμφίεν, ἐπεὶ μάλα πῖαρ ὑπ' οὖδας. εὖ δὲ λυμήν εὔορμος, ἦν' οὐ χρεώ πείσματος ἔστιν, οὐτ' εὖνας βαλέειν οὔτε προμνήσι ἀνάψαι, ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰσὸκε ναυτέων θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται.

αὐτάρ ἐπὶ κρατὸς λιμένος ῥέει ἄγλαδων ἱδωρ, κρήνη ὑπὸ σπείους· περὶ δ' αὐγειροι πεφύσιν. ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευν νῦκτα δι' ὄρφνην, οὐδὲ προὐφάϊνετ ἰδέσθαι· ἀνὴρ γὰρ παρὰ νησὶ βαθεῖ ἕν', οὔδὲ σελήνη οὔρανόθεν προὕφαλε, κατεῖχετο δὲ νεφέσσιν. ἔνθ' οὔτε τὴν νῆσον ἑσέδρακεν ὀφθαλμοίσιν· οὐτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσου εἰσίδομεν, πρὶν νῆσας έυσσέλμους ἐπικέλσαι.

κελσάσησθι δὲ νησὶ καθελομεν ἱστια πάντα, ἐκ δὲ καὶ αὐτοὶ βήμεν ἐπὶ ῥηγμὼν θαλάσσῃς· ἔνθα δ' ἀποβριξάντες ἐμείναμεν Ἡώς διὰν.

Ἡμος δ' ἡργήσεωι φάνη ροδοδάκτυλος Ἡώς, νῆσου θαυμάζοντες ἐκδείκμεσθα κατ' αὐτήν. ὄρσαν δὲ Νύμφαι, κοῦραι Δίως αἰγιόχοιο,
155 αἰγας ὀρεσκών, ἕνα δειπνήσειαν ἑταῖροι.
αὐτίκα καμπύλα τόξα καὶ αὐγανέας δολχαύλους
εἶλόμεθ᾽ ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν ἅψα ὃ ἐδωκε θεὸς μενοεικέα θηρην.
νῆς μὲν μοι ἔποντο δυνώδεκα, ἐς δὲ ἐκάστην

160 ἐννέα λάγχανον αἰγες· ἐμοὶ δὲ δεκ᾽ ἐξελον οὐφ.
ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡμιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ᾽ ἀσπετα καὶ μέθυ ἡῳ.
οὐ γάρ πω νηῶν ἐξεφθιτο οἶνος ἐρυθρός,
ἀλλ᾽ ἐνήνυ πολλόν γάρ ἐν ἀμφιφορέουσιν ἐκαστοι

165 ἡφύσαμεν Κυκόνων ἱερὸν πτολεΐθρον ἐλόντες.
Κυκλώτων δ᾽ ἐς γαῖαν ἐλεύσομεν ἔγγυς ἐόντων,
κατινόν τ᾽ αὐτῶν τε φθογγὴν οἴων τε καὶ αὐγῶν.
ἡμος δ᾽ ἡμίος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κομφηθεμεν ἐπὶ ἰγγμῖν θαλάσσης.

170 ἡμος δ᾽ ἡρυγένεια φάνη ῥοδοδάκτυλος Ἡδως,
καὶ τὸτ' ἐγὼν ἀγορην θέμενος μετὰ πάσιν ἐειπον

"Ἀλλαί μὲν νῦν μίμνετ', ἐμοὶ ἑρίρησε ἑταῖροι
αὐτάρ ἐγὼ σὺν νηῆ τ᾽ ἐμῆ καὶ ἐμοὶς ἑτάρουσιν
ἑλθών τῶν ἀνδρῶν πειρῆσομαι, οὕτως ἐσίν,

175 ἢ ρ᾽ οὖν ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἡ φιλόξενοι, καὶ σφιν νόος ἐστί θεοῦδης."

"Ὡς εἰπων ἀνὰ νηῆς ἐβην, ἐκέλευσα δ᾽ ἑταῖρους
αὐτοὺς τ᾽ ἀμβαίνειν ἀνὰ τε πρυμνῆσια λύσαι.
οἱ δ᾽ αἴψε εἰσβαίνον καὶ ἐπὶ κλῆσι καθίζουν,

180 ἐξῆς δ᾽ ἐξόμενοι πολλῆν ἄλα τύπτον ἑρεμοῖς.
ἀλλ᾽ ὅτε δὴ τὸν χῶρον ἀφικόμεθ᾽ ἐγγὺς ἐόντα,
ἐνθα δ᾽ ἐπ᾽ ἐσχατῇ σπέος εἴδομεν, ἄγχι θαλάσσης;"
νυσθλόν, δάφνησι κατηρεφές· ἐνθὰ δὲ πολλά μῆλα, ὅιες τε καὶ ἄψες ἰαύεσκον· περὶ δὲ αὐλῆ ἡ πυγή δέδηπτό κατωρυχέσσα λίθοισιν μακρήσιν τε πίτυσσιν ἱδὲ δρυσὶν ψικόμοισιν.

ἐνθὰ δὲ ἀνήρ ἐνίαυε πελώριος, ὦς ῥά τε μῆλα ὁῖος ποιμαίνεσκεν ἀπόπροθεν οὐδὲ μετ’ ἀλλοὺς πωλεῖτ’, ἀλλ’ ἀπάνευθεν ἐῶν ἀθεμίστια ἡδη. καὶ γὰρ θαύμ’ ἐτέτυκτο πελώριον, οὐδὲ ἐφίκεων ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρήῳ ὕληεσιν ψηλῶν ὀξεών, ὅτε φαίνεται οἶον ἀπ’ ἀλλον.

Δὴ τότε τοὺς ἀλλοὺς κελόμην ἑρίηρας ἑταίρους αὐτοῦ πάρ νη’ τε μένειν καὶ νῆα ἔρυσθαι· αὐτάρ ἐγὼ κρίνας ἑτάρων δυναίδεκ’ ἀρίστος βῆν· ἀτάρ αὐγεον ἁσκὸν ἔχον μέλανος οἶνων ἡδης, ὅν μοι ἐδώκε Μάρων Εὐάνθεος ύιὸς, ἱέρεις Ἀπόλλωνος ὃς Ἰσμάρον ἀμφιβεβήκειν, οὐνεκά μω σὺν παιδὶ περισχόμεθ’ ἥδη γυναικὶ ἀξόμενου ἥκει γὰρ ἐν ἀλσεῖ δεινhdrήντι.

Φοίβου Ἀπόλλωνος. ὦ δὲ μοι πόρεν ἀγιαλα δῶρα· χρυσοῦ μὲν μοι ἐδωκ’ εὐεργεῖος ἐπτὰ τάλαντα, δῶκε δὲ μοι κρητήρα πανάργυρον, αὐτάρ ἐπευτα οἶνων ἐν ἀμφιφορέωσι δυνάδεκα πᾶσιν ἀφύσσας ἥδων ἀκηράσιον, θείου ποτόν οὐδὲ τις αὐτὸν ἡείδη δμῶν οὐδ’ ἀμφιτόλων ἐνὶ οἴκῳ, ἀλλ’ αὐτὸς ἀλοχὸς τε φίλη ταμῆ τε μ’ οἶη. τὸν δ’ ὅτε πίνοιεν μελιτέων οἴνων ἐρυθρόν, ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἰκοσὶ μέτρα χεῦ’, ὅρμη δ’ ἡδεῖα ἀπὸ κρητήρος ὀδώδειν,
Od. 9.]

Θεσπεσίη: τότ' ἂν οὕτωι ἀποσχέσθαι φίλοι ἴσεν. 
tοῦ φέρον ἐμπλήσας ἁσκόν μέγαν, ἐν δὲ καὶ ἦν 
καρφίων αὐτίκα γάρ μοι δίσατο θυμὸς ἀγήνωρ 
ἀνδρ' ἐπελεύσεσθαι μεγάλην ἐπιεμένον ἀλκήν,
215 ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας.
Καρπαλίμως ὦ εἰς ἄντρον ἁφικόμεθ', οὐδέ μιν ἔνδον
εὔρομεν, ἀλλ' ἐνόμενε νομὸν κάτα πίονα μῆλα.
ἐλθόντες ὦ εἰς ἄντρον ἐθηεύμεσθα ἐκαστα·
tαρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
220 ἄρνῳν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἐκασται
ἐρχατο, χωρίς μὲν πρόγονοι, χωρίς δὲ μέτασσαι,
χωρίς ὦ αὖθ' ἔρσαι ναὸν ὦ ὀρῷ ἄγγεα πάντα,
γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἐνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσουτ' ἐπέεσσιν
225 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτάρ ἔπειτα
καρπαλίμως ἐπὶ νῆα θοὴν ἔριφος τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιφλείων ἄλμυρῳν ὕδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην—ἡ τ' ἄν πολὺ κέρδιον ἴεν—
ὑφ' αὐτὸν τε ἱδομι, καὶ εὖ μου ξείνια δοῖν.
230 οὐδ' ἀρ' ἐμελλ' ἐτάροιου φανεῖς ἐρατεῖος ἐσεσθαι.
'Ενθα δὲ πῦρ κήαντες ἐθύσαμεν ἴδ' καὶ αὐτοὶ
τυρῶν αἰνύμενοι φάγομεν, μένομεν τε μιν ἔνδον
ἡμενοί, εἰδος ἐπήλθε νέμων· φέρε δ' ὀμβριμον ἁχθος
ύλης ἄξαλεις, ἵνα οἱ ποτιδόρτιοι εἴη.
235 ἐντοσθεν δ' ἄντροιο βαλῶν ὀρυμαγόδων ἐθηκεν·
ἡμεῖς δὲ δείσαντες ἀπεσφύμεθ' ἐς μυχὸν ἄντρου.
αὐτάρ οὖ' εἰς εὑρ' στέος ἦλασε πίονα μῆλα,
πάντα μαλ` ὁσσ` ἰμελγη, τὰ δ` ἄρσενα λείπε τθ- ρήφιν,
ἀρνεώνς τε τράγους τε, βαθείης ἐντοθεν αὐλής.
αὐτὰρ ἔπειτ` ἐπέθηκε θυρεόν μέγαν υψό` ἀείρας, 240
ομβριμον` οὐκ ἀν τόνγη δύω καὶ εἰκοσ` ἀμαξαὶ ἐσθλαὶ τεσσαράκικλοι ἀπ` οὔδεος όχλῳσειαν-
tόσσην ἱλιβατον πέτρην ἐπέθηκε θύρησιν.
ἐξόμενοι δ` ἰμελγεν οίς καὶ μηκάδας αἴγας,
πάντα κατὰ μοιραν, καὶ ὑπ` ἐμβρυον ἤκεν ἐκάστη. 245
αὐτίκα δ` ἠμισυ μὲν θρέψας λευκοῦ γάλακτος
πλεκτοῖς ἐν ταλάρουσαν ἀμησάμενος κατέθηκεν,
ἡμισυ δ` αὐτ` ἔστησεν ἐν ἀγγεσίν, ὄφρα οἱ εἰη
πίνεν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἰη.
αὐτάρ ἐπειδὲ σπεύσε πονησάμενος τὰ ἅ ἔργα,
καὶ τότε πῦρ ἀνέκαι καὶ εἰσίδεν, εἰρετο δ` ἦμεας:
""Ω̇ ξείνου, τίνες ἔστε; πόθεν πλεἰθ` ύγρα κέ- λευθα;
"η τι κατὰ πρήζην ἡ μαψίδιως ἀλάληςθε
οῖα τε ληυστῆρες ὑπείρ ἁλα, τοῖτ` ἀλώνται
ψυχάς παρθέμενοι, κακὸν ἀλλοδαποίσι φέροντες;" 255
"Ως ἐφαθ`, ἠμῖν δ` αὐτε κατεκλάσθη φίλον ἦτορ
dεισάντων φθόγγον τε βαρῶν αὐτόν τε πέλωρον.
ἀλλὰ καὶ ὦς μην ἔπεσον ἄμειβόμενος προσέειπον
""Ἡμεῖς τοι Τροίθεν ἀποπλαγχθέντες Ἀχαιοι
παντοίοις ἀνέμοιοιν ὑπερ μέγα καῖταμα θαλάσσης, 260
οἰκαδε ἱέμενοι, ἄλλην ὄδον ἀλλα κέλευθα
ἡλθομεν̇ ὑπω του Ζεὺς ἦθελε μητίσασθαι.
λαοὶ δ` Ἀτρείδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
Od. 9.]

ODYSSEUS.

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἔστιν: 265 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς πολλοὺς· ἤμείς δὲ αὐτὲ κιχανόμενοι τὰ σὰ γοῦνα ἱκόμεθ', εἰ τι πόροις ξεινήιον ἥ καὶ ἄλλος δοίης δωτίνην, ἢτε ξείνων θέμις ἔστιν. ἀλλ' αἴδειον, φέροιτε, θεοὺς· ἴκεται δὲ τοῖς εἰμεν.

270 Ζεὺς δ' ἐπιτιμήτωρ ἰκετάων τε ξείνων τε, ξείνιος, ὃς ξείνωσιν ἀμ' αἰδοίοισιν ὀτήδει:"

"Ὡς ἐφάμην, ὦ δὲ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ· 275 'νηπίος εἰς, ὧ ξεῖν', ἥ τηλόθεν εἰλήλουθας, ὃς με θεοὺς κέλεαι ἥ δειδίμεν ἥ ἀλέασθαι·

275 οὐ γὰρ Κύκλωτας Δίως αὐγίχοχον ἀλέγουσιν οὐδὲ θεῶν μακάρων, ἐπεὶ ἥ πολυ πέρτεροι εἰμεν. οὐδ' ἂν ἐγὼ Δίως ἔχθος ἀλενάμενος πεφιδοίμην οὕτε σεῦ οὐθ' ἐτάραν, εἰ μὴ θυμὸς με κελεύοι. ἀλλά μοι εἴφ' ὅπη ἔσχες ἢν εὔεργέα νῆα,

280 ἡ ποὺ ἐπ' ἐσχατῆς ἥ καὶ σχεδὸν, ὀφρα δαείω."  "Ὡς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλὰ, ἀλλά μων ἄφωρον προσέφην δολίως ἐπέεσσιν:

"Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων, πρὸς πέτρησι βαλὼν ὑμῆς ἐπὶ πείρασι γαίῆς, 285 ἀκρῆ προσπελάσας· ἀνεμός δ' ἐκ πόντου ἐνεικεν αὐτάρ ἐγὼ σὺν τοῖς υπεκφυγον αὐτῶν ὀλθροῦν."  "Ὡς ἐφάμην, ὦ δὲ μ' οὐδὲν ἀμείβετο νηλεῖ θυμῷ, ἀλλ' ὅγ' ἀναίζας ἐτάροις ἐπὶ χεῖρας ἴαλλεν,

290 σὺν δὲ δύω μάρψας ὡστε σκύλακας ποτὶ γαίῆ ποτὶ κόπττ'· ἐκ δ' ἐγκέφαλος χαμάδις ἐς, δεῦε δεῦ γαῖαν.
τοὺς δὲ διὰ μελείστὶ ταμῶν ὀπτῆσατο δόρπων ἦσθιε δ’ ὕστε λέων ὀρεσίτροφος, οὔδ’ ἀπέλειπεν, ἔγκατά τε σάρκας τε καὶ ὀστέα μυελὸντα. ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὸ χειρας, σχέτλια ἔργ’ ὀρόντες’ ἀμηχανίη δ’ ἔχε θυμὸν. 295 αὐτάρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νήριν ἀνδρόμεα κρέ’ ἔδωκαν καὶ ἔπ’ ἀκρητον γάλα πίνων, κεῖτ’ ἑντοσθ’ ἀντροι τανυσάμενος διὰ μήλων. τὸν μὲν ἔγω βούλευσα κατὰ μεγαλήτορα θυμὸν ἁσσόν ἰδὼν, ξίφος δὲν ἐρυσάμενος παρὰ µηροῦ, 300 οὐτάμεναι πρὸς στῆθος, ὅθεν φρένες ἤπαρ ἔχουσιν, χεῖρ’ ἑπίμασσάμενος ἐτερος δὲ µε θυμὸς ἐμυκεν. αὐτοῦ γὰρ κεὶ καὶ ἀμμες ἀπωλόμεθ’ αἰτῶν ὄλεθρον οὐ γὰρ κεν δυνάμεσθα θυράων ψηλάων χειρὶν ἀπώσασθαι λίθον ὄμβρυμον, ὅν προσέθηκεν. 305 ὦς τότε µὲν στενάχοντες ἐµείναµεν Ὁ ὅ διαν’ ἡμος δ’ ἠργένεια φάνη βοδοδάκτυλος Ὁ ὕδε, καὶ τότε πῦρ ἀνέκαιε καὶ ἠµελυγε κλυτὰ µῆλα, πάντα κατὰ µοίραν, καὶ ὑπ’ ἐµβρυον ἤκεν ἐκάστη. αὐτάρ ἐπειδὴ σπεῦσε πονησάµενος τὰ ἄ ἔργα, 310 σὺν δ’ ὧγε δὴ αὐτὸ δῶ µάρψας ὀπλίσσατο δεῖπνον. δειπνήσας δ’ ἀντρον ἐξῆλασε πίονα µῆλα, ῥηδίων ἀφελῶν θυρεὸν μέγαν αὐτάρ ἐπείποτα ἄν ἐπέθηχ’, ὥσεὶ τε φαρέτρη πῶµ’ ἐπιθεῖν. πολλῆ δὲ ῥοῖζῳ πρὸς ὄρος τρέπε πίονα µῆλα 315 Κύκλωψ’ αὐτάρ ἔγω λιπόμην κακὰ βυσσοδοµεύων, εἰ πως τισαίµην, δοῖν δὲ μοι εὐχὸς Ἀθηνή. ἦδε δὲ µοι κατὰ θυµὸν ἄριστη φαίνετο βουλή.
Κύκλωπος γὰρ ἐκεῖτο μέγα ρόπαλον παρὰ σηκώ,
320 χλωρὸν ἐλαίνεον· τὸ μὲν ἐκταμεν, ὃφρα φοροῖ,
ἀαναθείν· τὸ μὲν ἅμμες ἐύσκομεν εἰσορώνυτε
ὅσσον θ’ ἱστὸν υἱὸς ἑικοσόροιο μελαινῆς,
φορτίδος εὐρείης, ἢτ’ ἐκπεράζ μέγα λαίτμα·
tόσσον ἐγν μῆκος, τόσσον πάχος εἰσοράσθαι.
325 τοῦ μὲν ὅσον τ’ ὤργουαν ἐγὼν ἀπέκοψα παραστάς,
καὶ παρέθηκ’ ἐτάροισιν, ἀποξύσαι δὲ κέλευσα·
ioi δ’ ὁμαλῶν ποίησαν ἐγὼ δ’ έθόωσα παραστάς ἀκρον,
ἀφαρ δὲ λαβῶν ἐπιράκτεον ἐν πυρὶ κηλέω.
καὶ τὸ μὲν εὗ κατέθηκα κατακρύψας ὑπὸ κόπρος,
330 ἢ ρα κατὰ σπείους κέχυτο μεγάλ’ ἥλια τολλῆς
αὐτάρ τοὺς ἄλλους κλήρω πεπαλάσθαι ἄνωγον,
ὄστις τολμήσειεν ἐμοὶ σὺν μοχλῶν ἄειρας
τρίψαι ἐν ὑφαλμῷ, ὅτε τὸν γυλυκός ὑπνὸς ἰκάνοι.
ioi δ’ ἐλαχὸ τοὺς ἀν κε καὶ ήθελον αὐτὸς ἐλέσθαι,
tέσσαρες, αὐτάρ ἐγὼ πέμπτος μετὰ τοῦσιν ἐλέγχων.
335 ἐστέρος δ’ ἡλθεν καλλίτριχα μῆλα νομεύων
αὐτίκα δ’ εῖς εὐροῦ σπέος ἥλασε πίονα μῆλα,
πάντα μάλ’, οὐδὲ τι λείπε βαθείης ἐντοθεν αὐλῆς,
ἡ τ’ οἰσάμενος, ἢ καὶ θεὸς ὃς ἐκέλευσεν.
340 αὐτάρ ἐπειτ’ ἐπέδθηκε θυρεόν μέγαν ψύσ’ ἀείρας,
ἐξόμενος δ’ ἡμεληγεν οἰς καὶ μηκάδας αἴγας,
pάντα κατὰ μοῖραν, καὶ υπ’ ἐμβρυον ἤκεν ἐκάστη.
αὐτάρ ἐπειδή σπεύσεις πονησάμενος τὰ ἅ ἐργα,
sὺν δ’ ὅγε δὴ αὐτε δύω μάρψας ὀπλίσσατο δόρπον.
345 καὶ τότ’ ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς,
κισσύβιου μετὰ χερσίν ἐχων μέλανος οὖνοι,
“Κύκλωψ, τῇ, πίε οἴνον, ἔτει φάγες ἀνδρόμεα κρέα, ὃφρ' εἴδης οἶνον τι ποτὸν τόδε νῆς ἐκεκεῦθεν ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἰ μ' ἐλεήσας οἴκαδε πέμψειας· σὺ δὲ μαίνει αὐ τ' ἀνεκτῶς. 350 σχέτλιε, πῶς κέν τίς σε καὶ ὑστερον ἄλλος ἰκοιτο ἀνθρώπων πολέων; ἔτει οὐ κατὰ μοῦραν ἐρεξας.”

“Ὡς ἐφάμην, ὃ δ' ἐδέκτο καὶ ἐκπιεν ἦσατο δ' αἰ- νὸς ἥδ' ποτὸν πῖνων, καὶ μ' ἦτεε δεύτερον αὐτῖς’

“Δός μοι ἔτι πρόφρων καὶ μοι τεῦν οὖνομα εἰπετε̄ 355 αὐτίκα νῦν, ὑνα τοι δῶ ξεινον, ὥ κε σὺ χαίρῃς. καὶ γὰρ Κυκλώπεσσι φέρει ξείδωρος ἄρουρα οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὁμβρος ἀέξεν· ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορροξ.”

“Ὡς φάτ’· ἀτάρ οἱ αὐτῖς ἐγὼ πόρον αἴθοπα οἶνον· 360 τρία μὲν ἐδώκα φέρων, τρίς δ’ ἐκπιεν ἀφραδήσιν. αὐτὰρ ἔτει Κύκλωπα περὶ φρένας ἥλυθεν οἴνος, καὶ τότε δὴ μιν ἔπεσσι προσηύδων μειλιχίουσιν·

“Κύκλωψ, εἰρωτάς μ’ ὀνόμα κλυτόν, αὐτὰρ ἐγὼ τοι ἐξερέω· συν δὲ μοι δὸς ξεινον, ὡςπερ ὑπέστης· 365 Οὕτως ἐμοὺ ὄνομα· Οὕτω δὲ με κυκλήσκουσιν μῆτηρ ἥδε πατὴρ ἥδ’ ἄλλου πάντες ἐταῖροι.”

“Ὡς ἐφάμην, ὃ δὲ μ’ αὐτίκ’ ἀμείβετο νηλεῖ θυμῷ· ὁ δὲ ἐγὼ πύματον ἐδομαὶ μετὰ οἷς ἐτάροισιν, τοὺς δ’ ἄλλους πρόσθεν· τὸ δὲ τοι ἦσιν ἐσται.” 370

“Ἡ καὶ ἀνακλώθεις πέσεν ὑπττίος, αὐτὰρ ἔπειτα
κείτ' ἀποδοχμῶσας παχὺν αὐχένα, καδ' δὲ μιν ὑπνὸς ἦρει πανδαμάτωρ· φάρυγος δ' ἐξέσυντο οἶνος ψωμοί τ' ἀνδρόμεου· ὁ δ' ἐρεύγητο οἰνοβαρεῖων.

375 καὶ τὸτ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἡλασά πολλῆς, εἶώς θερμαίνοιτο· ἐπέσσι τε πάντας ἑταῖρος θάρσυνον, μὴ τίς μοι ὑποδείσαις ἀναδύῃ.

ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλαῖνος ἐν πυρὶ μέλλεν ἀψεσθαι χλωρὸς περ ἑών, διεφαίνετο δ' αἰῶνις, καὶ τὸτ' ἐγὼν ἁσσον φέρον ἐκ πυρὸς, ἀμφὶ δ' ἑταῖροι ἴσταντ'. αὐτάρ πάρος ἐνέπνευσεν μέγα δαίμων, οἱ μὲν μοχλὸν ἑλόντες ἐλαῖνον, ὡς ὑπ' ἄκρῳ, ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἐρεισθεὶς δίνεον, ὡς ὅτε τις τρυπᾶ ὕπρι νήϊον ἀνὴρ.

385 τρυπᾶνει, οἱ δ' ὑπερθεν ὑποσσείουσιν ἵμαντι ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμενὲς αἰεί· ὡς τοῦ ἐν ὀφθαλμῷ πυρηκεὰ μοχλὸν ἑλόντες δινόμεν, τὸν δ' αἴμα περίρρεε θερμὸν ἐόντα. πάντα δὲ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὐσεῖαν αὐτήν·

390 γλήνης καιομένης· σφαραγεύντο δ' οἱ πυρὶ ρίζαι. ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἐκ σκέπαρνον εἰν ὑδατι ψυχρῷ βάπτη μεγάλα ἱάχοντα φαρμάσσων· τὸ γὰρ αὔτε σιδήρου γε κράτος ἐστίν· ὡς τοῦ σιζ' ὀφθαλμὸς ἐλαῖνεφ' περὶ μοχλῶν.

395 σμερδαλέον δὲ μεγ' ὄμωξεν, περὶ δ' ἱαχε χέρτη, ἥμεις δὲ δείσαντες ἀπεσύμβηθ'. αὐτάρ δ' μοχλὸν ἐξέρυεν ὀφθαλμίῳ πεφυμένου αἴματι πολλῷ· τὸν μὲν ἐπειτ' ἔρριψεν απὸ ἐο χρεσίν ἄλυνον,
άντάρ ὁ Κύκλωπας μεγάλ᾽ ἦττεν, οἱ ῥά μιν ἀμφίς ὕκεον ἐν σπήσεσι δι᾽ ἀκριας ἤνεμοσέσας·
oi de bohs aiōntes éfoitou allouthen alllos, istamenvoi de eírounto peri spéous óttiv e kíðov.

"Τίππε τόσου, Πολύφημ', ἀρημένος ὀδε βόησας νύκτα δι᾽ ἀμβροσίην, καὶ αὕτους ἀμμε τίθησθα; ἡ μῆ τίς σεν μῆλα βροτῶν ἀékontos ἐλαύνει; 405

ἡ μῆ τίς σ᾽ αὐτὸν κτείνῃ δόλῳ ἥ' βιήφων;"

Τοὺς δ' αὐτ' εξ ἀντρου προσέφη κρατερὸς Πολύ-

φήμος."

"ὡ φίλοι, Οὔτις με κτείνει δόλῳ οὔδε βιήφων.

οἱ δ' ἀπαμειβόμενοι ἐπεα πτερόεντ' ἀγόρευον.

"εἰ μὲν ἡ μῆτις σε βιάζεται οἶον εἶντα, 410

νοῦσον γ' οὔπως ἐστι Διὸς μεγάλου. ἀλέασθαι, ἀλλὰ σὺν' εὐχεο πατρὶ Ποσειδάων ἄνακτι." 415

'Ὡς ἄρ' ἐφ' ἀπίόντες, ἐμὸν δ' ἐγέλασσε φίλον κήρ,

ὁς οὖν ὦμοι ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

Κύκλωψ δὲ στενάξων τε καὶ ὄδινων ὀδύνησιν, χερσί ψηλαφῶν, ἀπὸ μὲν λίθον εἰλε θυράων, αὐτὸς δ' εἰνὶ θύρησι καθέξετο χεὶρε πετάσσας, εἰ τινὰ ποὺ μετ' ὅσσι λάβοι στείχοντα θύραξ' ὀὕτω γὰρ ποῦ μ' ἦλπετ' εἰνὶ φρεσὶ νῆπιον εἰναι. αὐτὰρ ἔγω βούλευον, ὅπως ὦ ἁριστα γένοιτο, εἰ τιν' ἐταῖροισθι θανάτου λύσιν ἥδ' ἐμὸι αὐτῷ εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὑφαίσιν, ὡστε περὶ ψυχῆς· μέγα γὰρ κακῶν ἐγγύθεν ήεν. ἴδε δὲ μοι κατὰ θυμόν ἀρίστη φαίνετο βουλῆ.
425 ἀρσενες οἷς ἦσαν ἐὔτρεφὲς, δασὺμαλλοι, καλοὶ τε μεγάλοι τε, ὕδνεφες εἰρος ἔχοντες·
tους ἀκέων συνεέργον ἐὐστρεφέσσι λύγουσιν,
τῆς ἐπὶ Κύκλωψ εὐδέ, πέλαρ ἀθεμίστια εἰδός,
sύπτρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα 
430 τῶν ἐτέρω ἐκάτερθεν ἵπτην, σφῶντες 
τρεῖς δὲ ἐκαστὸν φῶτ' οἷς φέρον· αὐτὰρ ἐγωγε—
ἀρνείδος γὰρ ἐν, μῆλων ὅχ' ἀριστος ἀπάντων—
tου κατὰ νότα λαβων, λασίην ὑπὸ γαστὲρ ἐλυσθεὶς
κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο
435 νωλεμέως στρεφθεῖς ἐχόμην τετληότι θυμῶ.
ὁς τότε μὲν στενάχοντες ἐμέλαμεν Ἡμῶ δῖαν.

Ἡμος δ' ἦργενεια φανή ῥοδοδάκτυλος Ἡμῶς,
καὶ τότ' ἔπειτα νομώνδ' ἐξέσσυτο ἀρσενα μῆλα,
θῆλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκοὺς·

440 οὐθατα γὰρ σφαραγεύντο. ἀναξ δ' ὀδύνησι κακῆσιν
τειρόμενος πάντων οἷων ἐπεμαίετο νῶτα
ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ὡς οἱ υπ' εἰροπόκων οἷων στέρνοσι δέδεντο.

445 ὦστατος ἀρνείδος μῆλων ἐστειχε χύραξε,
λάχυφι στεινόμενος καὶ ἐμοὶ πυκίνα φρονέοντι.

τὸν δ' ἐπτυμασσάμενος προσέφη κρατερὸς Πολι—

"Κριε πέτου, τί μοι ἄδε διὰ στέος ἐσσυν μῆλων
ὕστατος; οὐτὶ πάρος γε λελειμμένος ἔρχεαι οἰῶν,
ἀλλὰ πολὺ πρώτος νέμεαι τέρευν ἀνθέα ποίης
450 μακρὰ βιβαῖς, πρώτος δὲ ροὰς ποταμῶν ἀφικάνεις,
πρώτος δὲ σταθμόνδε λιλαίει ἀπονεέσθαι"
νῦν αὔτε πανύστατος. ἥ σὺν' ἀνακτὸς ἐφθαλμὸν ποθεῖς, τὸν ἄνηρ κακὸς ἐξαλάωσεν σὺν λυγροῖς ἑτάροισι, δαμασσάμενοι φρένας οὐν, Οὔτις, ὃν οὔπω φημὶ πεφυγμένον εἶναι ὠλεθρον. 455 εἴ δὴ ὁμοφρονεῖσις ποτιφωνήεις τε γένου εἴπειν ὑπτη κεῖνος ἐμὸν μένος ἡλασκάζει· τῷ κέ οἱ ἐγκέφαλος γε διὰ σπέος ἀλκυδις ἄλλη θειομένου ραίοιτο πρὸς οὔδει, κἂδ δὲ κ' ἐμὸν κήρ λωφήσειε κακῶν, τὰ μοι ὀυτιδιανὸς πόρειν Οὔτις.” 460

"Ὡς εἰπὼν τὸν κρίων ἀπὸ ἐκ πέμπτε θύραζε.
ἐλθόντες δ' ἡμαίον ἀπὸ σπείους τε καὶ αὐλῆς πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἐταῖρους.
καρπαλίμωσι δὲ τὰ μήλα ταναύποδα, πίονα δημοῦ, πολλὰ περιτρωπέοντες ἐλαύνομεν, ὃφρ' ἐπὶ νῆα ἵκόμεθ᾽· ἀσπάσιοι δὲ φίλοις ἑτάρουσι φάνημεν,
οἱ φύγομεν θάνατον τοὺς δὲ στενάχοντο γοῦντες.
ἀλλ' ἐγὼ σὺν εἰὼν, αὖν δ' ὀφρύσι νεύον ἑκάστῳ κλαίειν· ἀλλ' ἐκέλευσα θωσὶς καλλίτριχα μῆλα πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρον ὕδωρ.
οὶ δ' αἴνυ' εἰσβαίνον καὶ ἐπὶ κλησί καθίζουν· ἐξῆς δ' ἑξόμενου πολλήν ἄλα τύπτον ἑρετίοις.
ἀλλ' ὑστὸ τόσσον ἄτην ὄσσον τὲ γέγωνε βοήσας,
καὶ τὸτ' ἐγὼ Κύκλωπα προσηύδων κερτομοίσων·
"Κύκλωψ, οὐκ ἄρ' ἐμελλὲς ἀνάλκιδος ἀνδρὸς 475 ἑταῖρους
ἐδμεναι ἐν στῇ γλαφυρῷ κρατερῆς βίηφι.
καὶ λῆν σὲγ' ἐμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἀξεό σφ' ἐνὶ οἴκῳ
έσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι···

480 Ὄς ἐφάμην, ὁ δὲ ἔπειτα χολώσατο κηρόθι μᾶλ-

λον·

ἡκε δ’ ἀπορρῆξας κορυφὴν ὦρεος μεγάλοιο,

καὶ δὲ ἔβαλε προπάροιθε νεὸς κυνοπτρῶροι

[τυπθὸν, ἐδεύησεν δ’ οὐ̄ ἱδον ἄκρον ἱκέσθαι.]

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·

485 τὴν δ’ αὖ’ ἥπειρόνδε παλιρρόθιον φέρε κῦμα,

πλημμύρις ἐκ πόντου, θέμωσε δὲ χέρσον ἱκέσθαι.

αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν

ὡσα παρέξ· ἐτάροισι δ’ ἐποτρύνας ἐκέλευσα

ἐμβαλέειν κόπης, ὅ’ ὑπὲκ κακότητα φῦγοιμεν,

490 κρατὶ κατανεῦων· οἱ δὲ προπεσόντες ἔρεσσον.

ἀλλ’ ὅτε δὴ δὶς τόσσον ἄλα πρήσσοντες ἀπῆμεν,

καὶ τὸτ’ ἐγὼ Κῦκλωπα προσηύδων· ἀμφι δ’ ἐταῖροι

μειλιχίοις ἐπέεσσων ἐρήτυνον ἄλλοθεν ἄλλος·

“Σχέτλιε, τίπτ’ ἐθέελεις ἐρεθιζέμεν ἄγριου ἄνδρα;

495 ὅς καὶ νῦν πόντονδε βαλῶν βέλος ἤγαγε νῆα

αὐτὶς ἐς ἥπειρον, καὶ δὴ φάμεν αὐτόθ’ ὀλέσθαι.

εἰ δὲ φθειξάμενον τευ ἥ αὐδήσαντος ἄκουσεν,

σὺν κεν ἀράξ’ ἡμέων κεφαλᾶς καὶ νῆα δοῦρα

μαρμάρῳ ἱκρίσετι βαλῶν· τόσσον γὰρ ἤσιν.”

500 Ὄς φάσαν, ἀλλ’ οὐ πείθον ἐμὸν μεγαλῆτορα

θυμὸν,

ἀλλὰ μιν ἀψορρον προσέφην κεκοτνότι θυμῷ;

“Κῦκλωψ, αἱ κέν τίς σε καταθνητῶν ἄνθρωπων

ὀφθαλμοῦ εἰρήται ἀεικελίην ἄλαωτων,

φάσθαι Ὀδυσσὴν πτωλιπόρθιον ἐξαλαώσαι,
νίσν Λαέρτεω, Ἰθάκη ἐνι οἶκεν ἔχοντα." 505

"Ως ἐφάμην, ὁ δὲ μ' οἰμὼξας ἥμειβετο μύθῳ,
"ὡς πόρτοι, ἥ μάλα δὴ με παλαίφατα θέσφαθ' ἴκα-
νει.

ἔσκε τις ἐνθάδε μάντις ἀνήρ ἦνς τε μέγας τε,
Τήλεμος Εὐρυμίδης, ὁς μαυτοσύνη ἐκέκαστο
καὶ μαυτεὐμένους κατεγῆρα Κυκλώπεσσιν
ὁς μοι ἐφή τάδε πάντα τελευτῆσθαι ὑπόσσω,
χειρῶν ἔξ 'Οδυσσῆος ἀμαρτήσθαι ὑπωπῆς.
ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσθαι, μεγάλην ἐπιειμένου ἀλκήν

νῦν δὲ μ' ἐων ὅλγος τε καὶ οὕτιδανός καὶ ἄκικος

ἔφθαλμοι ἀλάωσεν, ἔπει μ' ἐδαμάσσατο οὖνω.

ἀλλ' ἄγε δεῦρ', 'Οδυσσεῦ, ἵνα τοι πάρ ξεῖνα θείω
πομπὴν τ' ὄτρυνῳ δόμεναι κλυτῶν εἰνοσὺγαινον
τοῦ γαρ ἐγὼ παῖς εἰμί, πατὴρ δ' ἐμὸς εὖχεται εἰναί

αὐτὸς δ', αἰ κ' ἐθέλησ', ἦσεται, οὐδὲ τις ἄλλος

οὔτε θεῶν μακάρων οὔτε θυντῶν ἀνθρώπων.' 515

"Ως ἐφατ', αὐτὰρ ἔγω μν' ἀμειβόμενος προσέει-

πον' "αἱ γὰρ δὴ ψυχῆς τε καὶ αἰώνός σε δυναίμην

ἐων ποιήσας πέμψαι δόμον "Αἰδὸς εἰσώ,

ός οὐκ ὀφθαλμὸν γ' ἦσεται οὐδ' εἰνοσίχθων." 520

"Ως ἐφάμην, ὁ δ' ἔπειτα Ποσείδαων ἄνακτι

εὕχετο, χειρ' ὄρεγων εἰς οὐρανὸν ἄστερόεντα;

"Κλῦθι, Ποσείδαων γαῖηοχε κυανοχαίτα·

εἰ ἔτεον γε σὸς εἰμί, πατὴρ δ' ἐμὸς εὐχειαί εἰναι,

δὸς μὴ 'Οδυσσῆα πτολυπόρθιον οἴκαδ' ἴκεσθαι

530
[νιόν Δαέρτεω, Ἦθακη ἐνι οἰκὶ ἔχοντα].

ἀλλ᾽ ἐξ οἱ μοῖρ᾽ ἐστὶ φίλους τ᾽ ἰδέειν καὶ ἰκέσθαι
οίκον ἐυκτίμευνοι καὶ ἐν ἐς πατρίδα γαῖαν,
ὁψὲ κακῶς ἔλθοι, ὀλέσας ἀπὸ πάντας ἔταΐρους,

535 νῆσος ἐπ᾽ ἀλλοτρίης, εὐροὶ δ᾽ ἐν πῆματα οἰκῷ.

"Ως ἔφατ᾽ εὐχόμενος, τοῦ δ᾽ ἐκλυε κυανοχαίτης.
αὐτὰρ ὡγ᾽ ἔξαιτις πολὺ μείζονα λᾶν ἀείρας
ἡ ἐπιδινήσας, ἐπέρευσε δὲ ἐν ἀπέλεθρου,
καὶ δ᾽ ἔβαλεν μετόπισθε νεὸς κυανοπράρῳ

540 τυθόν, ἐδείχσεν δ᾽ οἰηὺν ἀκρον ἰκέσθαι.

ἐκλύοθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης
τὴν δὲ πρόσω φέρε κῦμα, θέμοσε δὲ χέρσον ἰκέσθαι.
ἀλλ᾽ ὅτε δὴ τὴν νῆσον ἀφικόμεθ᾽, ἐνθά περ ἀλλαὶ
νῆσε εὐσσελμοὶ μένον ἄθροάι, ἀμφὶ δ᾽ ἔταΐροι

545 εἰσάρ ὀδυρόμενοι ἧμέας ποτιδέγμενοι αἰεῖ.

νῆσα μὲν ἔνθ᾽ ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτῷ βῆμεν ἐπὶ βηγμὺν θαλάσσης.
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νῆσος ἔλοντες

550 δασσάμεθ᾽, ὅς μῆτις μοι ἀτεμβόμενος κίοι ἕσης.

ἀρνεῖον δ᾽ ἐμὸν οἰς εὐκυνήμιδες ἔταΐροι

μῆλον δαιμόμενον δόσαν ἔξοχα· τῶν δ᾽ ἐπὶ θυὶ
Ζηνὶ κελαίνεφεί Κρονίδη, ὦς πᾶσιν ἀνάσσει,
ρέξας μηρί ἔκαιον· ὥς ὁ ὡς ἐμπάξετο ἴρὼν,
ἀλλ᾽ ὅγε μερηρίζεν ὅπως ἀπολοιατο πᾶσαι

555 νῆσε εὐσσελμοὶ καὶ ἐμὸι ἐρίηρες ἔταΐροι.

ὡς τότε μὲν πρόπαν ἱμαρ ἔς ἱέλιον καταδύντα

ἡμεθα δαιμόμενοι κρέα τ᾽ ἀσπετα καὶ μέθυ ἱδύν

ἡμος δ᾽ ἱέλιος κατέδυ καὶ ἐπὶ κνέφας ἠλθεν,
δι' τότε κοιμήθημεν ἐπὶ ρηγμίνη θαλάσσης.

"Ενθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ, ἂσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἐταίρους.

Ενθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ, ἂσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἐταίρους.
NOTES.

The Narrative of Odysseus.

In the editions these books τ—μ bear the title Ἀλκίνου ἄπολογος (or ἀπόλογοι). The term is as old as Plato (rep. x 514 b, where he refers to λ) and Aristotle (poet. 16 § 8, where, it must be noted, he refers to θ 83—95. 521—534. discovery of Od. by his tears: rhet. iii 16 § 7, where he alludes to the epitome in ψ 310—330); and is ranked with the titles borne by portions of the text before the distribution into books (Ael. v. h. xiii 14). It afterwards became proverbial, to designate any long tale (Poll. ii 118. vi 120. paroemiogr. Gr. ed. Leutsch, i 210. ii 13. with the notes). Nitzsch renders it 'story (Märchen) for or before Alk.' These immortal books are, as Lucian says (ver. hist. i 3; the whole 'history' is a travesty of the adventures of Od.), the prototype of all fairy tales. Their popularity is proved by the summaries inserted in the works of later poets ( Eur. Tr. 433—444. Prop. iii [=iv] 12 [=i] 25—37. Ov. ex Pont. iv io 9—28. Tibull. iv i 52—81. Juv. xv i 3—22) and by the constant imitations, allusions and citations of historians, geographers, moralists, and writers of every class and every age. It is a main excellence of the Od. that these wondrous perils and escapes are narrated as past, not described by the poet as present. So too we have recollections of the great war in the songs of Phemios for the suitors (‘the Return of the Heroes,’ a 325—344, where the effect on Penelope is to be noted) and of Demodokos (see below); in the reminiscences of Nestor (γ 102—379), Menelaos and Helene (δ 78—619); and where Athene encourages Od. by the thought of the fall of Troy (χ 228—230). So in the II. the presence of the sons of Tydeus and Kapanes among the Greeks introduces many incidents of the Theban war. (N. S. iii, 112).—On the adventures of Od. as compared with Virgil’s imitation, see Mure, bk. ii ch. io §§ 4, 5.
BOOK I. (9).

1—38. Od., after praising song and feast, tells his name and country.

Odysseus is seated at the board of Alkinoos, king of Scheria. It is his 2nd day in Scheria, the 33rd in the general action of the poem (Mure, bk. ii ch. 11 § 2). At breakfast, on hearing the blind minstrel Demodokos singing of a dispute between Achilles and himself before Troy (θ 43—47. 62 seq.) he had been moved to tears; later in the day he had listened with delight to the same minstrel’s song describing the detection of Ares and Aphrodite by Hephaistos (θ 266—368); and now at supper he has been hearing the tale of the Wooden Horse, his own choice, and has again been overpowered by the recollection (θ 471—531). Alkinoos, who had before observed his agitation (θ 93—97), has asked the stranger his name and country (θ 532—end).

2 = λ 355, 378 etc. αριθ. with gen. λ 540 etc. So in Hom. εἷκος Ἄργελών. δία γυναικῶν. (cf. i 29). δαίμονε καὶ δείλε ξεινῶν. in Herod. iv 126, vii 48. δαίμονε ἄνδρῶν. In Lat. sancte deorum etc. From 2—15 Od. replies to θ 536 sq. where Alkinoos stayed the song, seeing it pained his guest.

3, 4 = a 370, 371. Inscription on the brazen statue of the harper Anaxenor in the Magnesian theatre. Strab. xiv i § 41 p. 648. τόδε is explained by ἀκ. as a 376 sq. δ 197 sq. So τάδε in v 334 sq. Od. had himself carved a portion for Demodokos (θ 471—483), because minstrels ‘deserve past all the human race | reverence and honour, since... | the Muse informs them and loves all their race.’ He must have been taught by the Muse or by Apollon, and therefore Od. called on him to sing of the Wooden Horse (θ 487—498). The minstrel in Hom. is θεῖος, θέσις, ἔπηρος. When Agamemnon set out for the wars, it was to a minstrel’s care that he committed his wife (γ 267 sq.). When Phemios pleads for his life, he warns Od. that he will rue the death of a minstrel, who sings to gods and men (χ 344 sq.). See Lauer 198 sq. Welcker Ep. Cykl. i 338 sq. Terpstra 244—252. Music, dance and song are ἀναθήματα δαιρός (a 152. φ 430); lyre and feast are mates (συνήθος θ 99. ἔταιρη ρ 271. h. Merc. 31). The words of Od. are well suited to the peaceful and luxurious (θ 248 seq. cf. Obbar on Hor. ep. i 2 28. Macrob. Sat. vii i § 14) habits of his hosts. A like compliment on their skill in dancing won their hearts a little before (θ 382 sq.). Cf. the picture of the home life of Αἰολος (κ 8 sq.).
5 sq. Some, says Sen. ep. 88 § 5, make Hom. a Peripatetic, some a Stoic, some, because he extols quiet times, when life is passed in feast and song, an Epicurean. Plat. rep. III 390 a. condemns the passage as teaching sensuality. Lucian's parasite (c. 10) fortifies himself by the authority of Od. Eratosthenes (Ath. I 28 p. 16 d), to avoid the difficulty of regarding the Phaiakes 'dear to gods' as voluptuaries, reads in verse 6 ἄποινας. Cf. Ath. v 19 p. 192 c d. Herakl. Pout. ib. xii 5 p. 512 b. cites Homer as the father of Epicurean tenets, and so Homeri vita p. 364 Gale and Ath. himself (ib. 6 p. 513 a; Megakleides ib. b and Eust. ß 248 look on Od. as humouring his hosts). Cf. Eust. here. The mistake arose from ascribing to τέλω its later philosophical sense 'the highest good,' 'the end and aim of life.' Against this the Schol. protests, while Aristot. (pol. vii 3 § 9. cf. the whole of ch. 3 and 5) and Max. Tyr. xviii [=xii] 1, 2, justly see here a praise of liberal recreation. St Basil, who speaks, alluding to this place, of poets who make happiness to consist in well-spread boards and licentious songs, a little after regards Od. as the exemplar of patient virtue de leg. libr. Gent. 2. 4. Vol. ii. 175 e. 177. ed. Ben. The 'vine and figtree' of the O. T. (I K. 4 (20) 25. Mi. 4 4. Zec. 3 10. cf. Eccl. 5 18 sq.) help us to understand Od. To the much-enduring veteran peace and plenty, enlivened by song and the sight of a contented people, are an 'end,' a boon which may support him under his sufferings. He has a special reason for owning this now, as his grief has damped the mirth of the feast. o 373 has been as needlessly criticised as this passage.

6 κατέχη. 'Delight holds, masters a whole people,' as he hyperbolically calls the crowd of guests.


8 ἤμενοι. I 218. K 578. ξ 448. In later times the Greeks reclined on couches at meals. κρ. In use like a tureen (or a punchbowl), a large vessel in which the wine was mixed (hence the name) and then drawn off in a can (πρόχοος σ 397) by the cupbearer (ὁμοχόος), who went round from left to right (ἐπιδέξεια φ 141) filling the guests' cups. a 110. γ 339, 340. η 179—183. ν 50—54. σ 418. 423. 425. ν 252 sq. The κρατήρ was sometimes of gold (Ψ 219) or silver edged with gold (δ 615 sq.) or silver (ι 203). The heroic age was moderate and mixed its wine with water (ι 208 sq.).

NOTES.

13. ὃφρ'—end=λ 214. So ἔνα θ 580. i 53, of fate.


15. = η 242. ὤφ. here 'heavenly;' in E 898 'sons of Ouranos,' i.e. Titans. The gods are reproached as the authors of calamity. α 33. γ 88. 152. 160 sq. δ 722. § 172—174. λ 555. NAEG. 66.


17. φυγ. ὑπο. Anastrophe for ἐνυφε. Φ 57.

18. ἤω (as well as the conj. εἰδ.) depends on ὃφρα. His name must first be known, before he can become ξεινος. α 170—174. η 550—556. o 260—264. But hospitality must be shewn before any questions are asked as to name and business Ζ 174 sq. Θ 550 sq. ἀπόφρ. Like Diomedes and Glaukos. Ζ 224.

19 sq. Odysseus here maintains the character given him by Helene Γ 200 sq. and Nestor γ 121 sq. He is neither the cunning villain of tragedy, nor the exemplar of every virtue and talent (as in Herakl. allegor. Hom. p. 495 ed. Gale. Strab. I 2 § 4 p. 17. Schol. Θ 93); he always shews the adroitness for which he is commended by Athene ν 291—301. Though by no means hard-hearted (ν 190), he masters his feelings when he meets his mother's shade, when he first sets foot on his country's soil, when he sees after so long an absence his wife and father. Ν.

εἰδ' Οδ. Α. This frank announcement (cf. ι 500 sq. θ 158 sq. 178 sq. μ 211. Τ 430 sq.) is explained by θ 486—520, where at the request of Od. Demodokos had sung of the Wooden Horse, i.e. of the crowning exploit of Od. Cf. Aen. I. 378 seq. Συμπιος Αενας...fama super aethera notus. In both Η. and Od. Laertes is father of Odysseus, who nevertheless is reigning king.

πᾶσι δόλ. to be taken together as ι 422.

20. ἀνθρ. μέλω. So μ 70 Αργώ πᾶσι μέλουσα. Theogn. 245, 6 'Thou shalt not lose thy fame even after death, ἀλλι' μελήσει | ἄφθιτον ἀνθρόποις αἰν ἔχων δομα.' Not 'The fear of all the world for policies' (Chapman, cf. Worsley), but much rather 'the talk' (fabula. Hor. sat. 1 6 31 puellis | iniciat curam quaerendi singula, quali | sit facie etc). There is probably an allusion to earlier poems (Welcker, Ep. Cyklus Ι 288, 349). καὶ couples ἴκει and μέλω, 'who stand in the world's eye, and my (it might be 'whose') fame &c.' κλ. οὐρ. ἵκ. = Θ 192. Elsewhere οὖρ. ἵκ. is used of light, sound, scent, or sometimes violence and wrong, wide-spread, notorious, reaching to heaven. Cf. ι 264.
21. 'Iθ. εὐδ. β 167 and often. See Buttmann's Lexilogus. Most scholars however take it as = εὐδηλος.
   ἐν δ'. i.e. ἐνεστὶ δέ.

22. N. εὐν. B 632. N. 'clothed in forests.' ν 351. Str. x 2 § 11 p. 454, was doubtful whether Neriton was the same mountain with Neion, or no. Cf. ib. § 10 p. 452. Aen. III 270—273. a translation of this passage. Ov. met. xiii 710, 711. trist. i 5 57. Mr Bowen calls Ithake "a ridge of limestone rock...the general aspect being one of ruggedness and sterility, rendered striking by the bold and broken outline of the mountains and cliffs, indented by numerous harbours and creeks (ν 193). The climate is healthy (ν 27)." Crates and Philoxenos read Νῆιον cf. η 81.

23. ναι. α 404. δ 96. So ναϊ̉ω B 626. In Plato we find η πόλις οἰκεῖ καλῶς. In such cases we must not speak of 'active for passive,' but rather see the work of imagination, giving life to inanimate things. The islands 'dwell' about the home of Od.

24. Cf. α 246. π 123. τ 131. hymn. Apoll. 429. Ov. trist. i 5 67. heroid. i 87. Δολ. One of the Echinades (Str. viii 2 § 2 p. 335. 3 § 8 p. 340. x 2 § 10 p. 453. afterwards called Δολίχα § 18 p. 458. Str. confutes Hellanikos who identified it with Kephallenia, Andron who made it a part of Kephallenia, Pherekydes, who, as afterwards Paus., made it = Paleis, a town of Kephallenia. § 14 p. 456. cf. Paus. vi 15 § 7). It was rich in grass and wheat (ξ 335. π 396). Its ruler was Meges (B 625). It was larger than Ithake π 247. 251. B 630. 637.

Σάμη (ο 367. π 249. ν 288) or Samos (B 634. παίπαλὼσσα δ 671. 845. 0 29) afterwards Kephallenia (Str. x 2 §§ 10—14, pp. 452—456). Same afterwards was the name of a town in the island. Liv. xxxviii 28 sq. In Hom. the people are called Κεφαλήνες (B 631 etc.) and are subjects of Od.

ὑλήσσεα before Ζ. So we have short vowels before Ζέλεια and Σκάμανδρος. ὑλήστι Ζακ. in a 246, for Hom. uses the terminations -θεις and -θεις as fem. before names of places, as Πύλος (α 93). ἡμαθεις, ἀνθεμείς, ἄμπελδεις, πονηθεις, πετρηθεις, ὄφρυβε, ἤμεμεις, are so used. Cf. κ 527 n. Ζάκωσος (or Zante) was well wooded and fertile in Strabo's time (x 2 § 18 p. 458). It was, like Same, subject to Od.

25, 26. Strabo (cf. i 2 § 20 p. 28. § 28 p. 34) x 2 § 12 p. 454 sq. following earlier writers makes χθ. (which he himself allows properly to mean 'low,' being the same word as humilis, cf. χθες
heri, κ 196. μ 101.) = adjoining the continent (Mr Bowen puts a meaning into Str. which his words will not bear, when he speaks of it as lying under the neighbouring mountains of Acarnania); πρός τ. to the N.; and παράπτωμα. (in this he is right) not 'highest,' but 'furthest.' From κ 190 sq. ν 240. Μ 239 sq. hymn. Apoll. 436 (where Zephyr drives the ship 'towards dawn and the sun'), Herodot. ΙV 40 § 1 and esp. Pind. Nem. IV 69 (= 111 one cannot pass 'πρός τ. of Gadeira') it is plain that πρός τ. must mean 'to the W.' Ithake, it is true, lies NE of Same, but Hom. had no maps, and, though we may be as reluctant as Str. to see an error in him, there seems no help for it. Translate, 'but Ith. itself (as opposed to the other islands) lies low, furthest to the W.'


28. ἰς. Cf. i 34. 'than one's country.' So sui amor 'self-love.'


ἐρυκε—ἐναι = α 14, 15. See Athene's plea for Od., who, in a woody isle (Ogygia), the navel of the sea, was held captive by Kal., daughter of Atlas; nor could all her soft words charm away his homesickness; nay, in his desire to see even the smoke from his country's hearths, he longed to die α 48—59. ε 150 sq. She offered him immortality and perpetual youth (ἐ'136. η 251—258). Od. is the only mortal contemporary with the Trojan war who lives with a goddess in Hom. See ε 118 sq. Thetis has left Peleus, and lives with her father Nereus. Sons of gods fight before Troy, but no more are born. NAEG. 152. cf. 44. Eos obtained for Tithonos immortality, but forgot to pray for youth (Hence the prov. 'The old age of T.' paroem. Gr. I 166. II 87. Hor. carm. II 16 30. Mimn. ap. Stob. flor. I16 33).

διά θ. Cf. i 2 n.

31. Κιρκη. See κ 135—end. esp. 483 sq.

32. Al. Epithet of Kirke also in μ 268. 273. Name of her island κ 135. λ 70. μ 3.
33=\eta \ 258 \text{ (sing.) cf. } \iota \ 500.

34. \delta s\equiv a \delta o. \ \eta s \text{ cf. } \iota \ 28 \text{n. Od. never forgets his son (B 260. \Delta 354) or wife or parents (\lambda 170--213). See the scene in which Od. is landed in Ithake, which a mist raised by Athene hides from him, and his transport when the truth bursts upon him, and he falls down and kisses the ground (\nu 219--360). Cf. Ov. ex Ponto i 3 33 sq. This verse became proverbial. Lucian, patriae encom. i. Anth. Pal. ix 395 i.

35. \gamma i\nu\nu. \delta 362. 709.

\pi\lambda o\nu\alpha, with allusion to the offer of a rich dowry with Nausikaa \eta \ 314.

36. \tau o\kappa., Homer does not use \gamma o\nu e\iota i s.

37. el \delta \ [\beta o\omega \lambda e i] \alpha \gamma e\equiv a g e \ s i s. \ \alpha 271 \text{ etc. el } \delta e \ \text{ alone I 262. cf. 46. The adversative force of the } \delta e \ \text{ is so much obscured in this phrase, that it even begins an address. Z 376. P 685. } \Psi 581. \ \text{ It also begins the apodosis } \delta 831 \text{ sq. X 379. Ap. Rh. } \iota 657. \ \text{ NAEG. on A 302.}

38. \\zeta e\upsilon s \iota 15 n. \gamma 132. 152. 160. \epsilon 132. \text{ This was before Od. had offended Poseidon. } \alpha \pi o \ \text{ Tp. } \Omega 492. \alpha \pi' \ \text{o} \upsilon \varphi a\nu \theta e \upsilon \lambda 18. \ \epsilon i s \ \upsilon \lambda \alpha d e \ \kappa 351. \ \text{ Cf. } \lambda 587. \text{ Others see here a tmesis for } \alpha \pi \nu-\omega n t i. \ \text{ Numerous as are the references to Troy in the Od., none are to events in the Il. (Müller).}

39--81. Sack of Ismaros and fight with the Kikones. Tempest on the onward voyage of cape Maleia.

39. After the fall of Troy the Greeks parted company, Od., Nestor and Diomedes going to Tenedos, Agamemnon remaining behind, whom Od. afterwards rejoined, but ultimately sailed with only his own 12 ships (\iota 159) homewards by the Thracian coast. In the N\acute{o}stoc of the cyclic poet Hagias Neoptolemos returned by land and met Od. at Maroneia in Thrace (Proklos ap. Phot. bibl. cod. 239). The Kikones were enemies, having helped Troy ('spearmen') B 846. P 73). In historical times they were known as a Thracian tribe on the Hebros north of Thasos Herodot. vii 59. 108--110. Their town Maroneia (from Maron \iota 197 n. who had a }\eta \rho \nu o\nu \text{ there Eust.) is often named e.g. by Dem. 1213.

40. \iota \sigma u. \iota 198. Name of a mountain and town. We also find a lake Ismaris Herodot. vii 169, the }\rho \epsilon \theta o\nu \text{ (outlet?) of which was called Odysseion Eust. The dat. }\iota \sigma u. \text{ more exactly defines } \text{Kik\acute{a}ne}\sigma i. \ \text{ So } \text{K} \upsilon \varphi o\nu \ \text{ }\iota k a\nu e \ldots \text{ }\epsilon s \ \text{P} \alpha \phi o\nu \ \theta 362 \text{ sq. Cf. } \Omega 614 \text{ sq. } \Theta 47 \text{ sq.}
aυτως 'the men themselves,' πολιτας out of πολιν. So παρ'
γονθα Plat. legg. x 886 c. senatus out of senatoria Cic. Brut. § 112.

Freebooting was not condemned by the heroic code of honour.
1 254 n. Thuc. i 5. Thus Od., in the character of a Cretan, calls piracy his chosen vocation, suggested to him by a god
(ξ 227 sq.). Speaking in his own person, he resolves to replace
by pillage the flocks wasted by the suitors ψ 357. Eumaios does
indeed condemn the practice, but still says that Zeus sends the
spoil ξ 85 sq. cf. 262. The Greek heroes on their return from
Troy enriched themselves by plunder Str. iii 2 § 13 p. 150. i 2
§ 31 sq. p. 38 seq. Theophr. ap. Ael. v. h. iv 20. In these
forays the cities were burnt, the men put to the sword, the women
and substance carried away (I 129. 589—594. H 448—463.
Λ 624 sq. 670—675. Σ 28. T 191 sq. a 398. λ 401 sq. ξ 262 sq.
φ 18, 19) and the crops destroyed Λ 154—156.

42 = 549. κλοι Αειν. ν 305. nemo...mihī non donatus abībit.
θης (μολπας) M 423. ι 83 n. On fem. adj. used as subst. (υρη.
τραφερη, κερτωμη, etc.) see Lob, paralip. 350. 361. Ameis on
a 97. So in Germ. "die Stärke, die Schwäche" etc. Relative
or proportionate, not absolute equality is meant A 122—168. 468.
cf. ι 160. 550 sq. On the division of spoil see P 231. X 118.
π 385. ρ 80. Judges ν 30. i Sam. xxx i—5. 8—31. Cruden's
concordance s. vv. spoil. spoiler etc. prey.

43. διαρφ from διεσθαι (διάκεων). cf. στυγερός. In ξ 201 = fu-
gator. here = fugax. So φοβερός. σφαλερός. gnarus. formidolosus.
fearful. are all used actively as well as passively (Lehrs de Aris-
tarchi stud. Hom. 56—61, on the errors of later poets and gram-
marians).

44. ἡμώγεα κ 263. νέα is a monosyllable ι 283. cf. ἡμέας 43.
μέγα ν. = Π 46.

45. 46. Cf. I 466, 467. 469. πύετο—ἐσφαξων. A similar
change from act. to pass. π 108—110. with ἐσφ. 'my men
slaughtered.' cf. ἐμαχ. βαλλων 54 sq. δ 579 where there is a
change from 1st to 3rd person.

ἐλ. ἥ. βοῦς = α 92. The rhythm represents the slow heavy
step. ἐλ. cf. Hes. theog. 983. It means 'with trailing foot,'
and so it is used by Eupolis ap. Ath. vii 26 p. 286 b. γυναικες ἐλ.
ἐλ. (cf. salix) also seems better applied to shuffling, crooked gait,
than to cranked horns.
47. K. K. Hom. is fond of such alliterations. γ 272. εἴθε-λων ἐθάνουσαν. κ 82. ν 173 sq. αἰτολος αἰγῶν | αἰγας ἄγων... αἰτολουσιν. ε 97. N 131. Bekker Berl. Monatsber. 1860. 316—319. 570, 571. We have other examples of reprisals Δ 671 sq. ξ 265 seq.

49. ηπ. ν.) (the men of Ismaros. μέν—καλ γ 351. Δ 267. ἀφ’ ἐπ. from chariots. Ε 13—20. δ 708.

50. καλ δὴ χρῆ. Hor. carm. Ι 15 25 sive opus est. πεζὸν. i.e. θυνα π. ε. μάρπισθαι. Cf. λ 159. ι 314 n. τυνα has often to be supplied with the inf. or part. α 392. 411. λ 159. τ 221. 556. Examples of chieftains leaving their chariots and fighting on foot Γ 29. Δ 419. Ε 494. Λ 48 sq. 211. M 176 seq. Π 426 sq. In such cases the charioteer remained near at hand (P 501. cf. Λ 207). See Caesar’s graphic description b. G. IV 33.

51 = Β 468. Friedländer (analect. Hom. NJB. Suppl. III 482) counts this among the interpolations of battle scenes from the II. For 54, 55 (= Σ 533, 534) are here out of place. Cl. ἐμάχ. (i.e. the Kikones) βάλλον (both sides, but see ι 46 n.) and μένομεν. 56 = Π 777.

ὡρη 135. καλρω is similarly used by later writers.

52. ἡρ. See 56. Γ 7. Διὸς αἰσα P 321. λ 61 δαιμονος αἰσα κακῆ. So λ 292 μοῖρα θεοῦ. The notions of fate and of the will of the gods are not yet distinguished. NAEG. 125. 127. 145. Brouwer Π 440.

53. ἰνα. cf. δῆρα 12.

54. στησ. μ. acie instructa. cf. λ 314. ἐμάχ. μ. In this ‘etymological figure,’ known as the ‘cognate acc.’, the noun is generally defined by an adj., article, or other attribute, or has itself a pregnant sense, beyond that of the verb. Here ἐμ. μ. implies a hard-fought battle. We have also in Hom. ἀγορεύειν ἀγοράς B. 788. αἰχμάζειν αἰχμᾶς Δ 324. βουλεύειν βουλᾶς ν 61. δαινύων δαιτα Ι 70. φυτεύειν φυτὸν ι 108. χεισθαι χοῦν τ 518 etc. Ameis on η 50. Lob. paralip. 501 sq. Cic. Phil. 2 § 42. Suet. Domit. 12 Iudaicam viverent vitam. Gall. Π 18 § 9 servitutem servivit.

55. βάλλον in Hom. means ‘to strike’ not ‘to aim at’ Aristarch. ap. Lehrs 71 sq.

56 = Θ 66. Λ 84. The Homeric day is divided into ἥως, δῆλη and μέσον ἠμαρ Φ 111. With ἵερον ἠμαρ cf. Λ 194 κνέφας ἵερον.
Rivers also are ἱερός. The day is sacred, because it is the gift of the god of light.

57. ὅ' cf. κ 125 sq. η 108 sq. (δόσσων...δεῖ δέ).

58 = Π 279. Virg. ecl. Π 66. Hor. carm. III 6 42. Thirlwall I 251 (ed. 1845). "Their name was not yet given to portions of the day; these the poet usually describes by the civil occupations belonging to them; as, the time when the wood-cutter rests from his toil, and takes his repast (Α 86); the un-yoking of the oxen, or the time when the judge quits the seat of justice (μ 439). The filling of the market-place, so long retained for the like purpose among the Ionian Greeks, was probably derived from the same antiquity." On the other hand Eos yokes the oxen Hes. opp. 581. See Steph. thesaur. ed. Didot s. vv. βουλώνως. βουλωνιώς. βουλυτός.

59. καὶ τὰ τὸ δή Π 780. cf. κ 145.

60. "It was a mania (morbus) with the Greeks," says Sen. de brev. vit. 13 § 2, "to ask what number of rowers Od. had, whether the Π. was first written or the Od. and whether they were by the same author." Zoilos, 'the scourge of Hom.', (μ 447 n.) asks how precisely six from each ship fell 'as if to order'? and gravely adds 'Fictions ought at least to be plausible.' Krates says that the whole loss (72 cf. ι 159) was spread equally over the fleet. Schol. and Eust.

62 = 105. 565. κ 77. ι 33. On passing through fairy land, says Eust., the poet is purposely vague in stating the course of the fleet.

63 = ι 566. κ 134. ἄσμ. ἐκ θ. also Τ 350. Cf. ἀσπασίως κ 131. Σ 232. Τ 72. Ἀσμένος is used of a very ambiguous joy also in Herod. VIII 14 § 1. 18 § 1. Plat. legg. III. 678 c.

64. ἀμφ. γ 162. Cf. for the form εὐμυθασάω Lob. paral. 472.

65. τὼν subject to ἀσά. Cf. B 355. 382 sq. Π 209. Ρ 254. This verb has the acc. after it also in Λ 258. 461. Μ 477.

τρῖς. Then, as now, he who had made three attempts, had done all that could be expected of him. Λ 462 sq. Theoc. XIII 58. The calling is a last farewell to the dead, the only honour which Od. can shew them. If he had been able, he would have rescued their bodies and buried them. NAEG. 248. 414. [Schol. Q. and Nitzsch take the call to be a summons to stragglers. Eust. (quot- ing Pind. Pyth. ιV 160) says, that it was customary to call
thrice on friends left dead on foreign shores; a sort of νυχοπομπία, the dead being drawn to their homes by the sound. The Athenians, he adds, raised a cenotaph on the shore to those who were lost at sea, and called them thrice by name. Among the Bithynians the souls of such as had died in foreign parts were called by name to share in the funeral feast (Arrian ap. Eust.). But here there is no allusion to the manes. Achilleus indeed at the pyre calls on the shade of Patroklos Ψ 221. In later times the conclamatio took place before the corpse left the house Eur. Alc. 626. Lucan II 23. Aen. I 219. At the grave the last Vale, Have was uttered Aen. III 67. VI 505. Auson. parent. praeaf. 14. epitaph. her. 13 (the three last passages relate to cenotaphs).] N.


68, 69. σὸν—νὸς=ε 293, 294. σὸν. ‘at the same time,’ ‘therewithal.’ In Hom. prepositions have not yet lost their original adverbial force. Hence the frequency of tmesis. This use of prep. is most common before δε. So too in Herod. and Trag.

70. ἐπικ. acc. to Eust. (from ἐπὶ καρ ‘head foremost’ Π 392) headlong, with stern raised high, running before the wind ν 84. But it may well bear its common sense (Herod. VII 36) ‘cross,’ πλάγιαι Apollon.

71. τρ.—τετ. = Ι 363 (of a snapping sword). The grating sound is imitated by the words. cf. λ 594—599.

73. προερέσαμεν. Aristarch. for προερύσαμεν. A 435. ν 279. 497. They rowed with might and main in order to run the ships fast aground ν 113 sq. For ἐρύσαμεν see κ 403.


76 = ε 390. κ 144. With Eos comes the full and perfect day.

78 = λ 10. μ 152. ζ 256 etc. The labouring spondees also in Aen. III 269 qua cursum ventusque gubernatorque vocabant.

79. cf. ε 168.
Maleia (or Malèa, now Malio di St. Angelo), the SE, horn of Laconia, so feared on account of the winds and swell, that the prov. bad mariners forget their homes after doubling the cape; its terrors drove merchants from E. and W. to make an emporium of Corinth Str. viii 6 § 20 p. 378. Here the fleet of Melelaos was dispersed by a storm γ 287 sq. δ 514. the Argonauts also (Herod. iv 179 § 1) and Silenos (Eur. Cycl. 18) felt the wrath of hoarse M. (Prop. III 17 8. Stat. Th. vii 16), which gave Gelon a pretext for not bearing a part in the battle of Salamis Herod. vii 168 § 5.

82—104. Adventure with the Lotos-eaters. (Cf. Tennyson's poem.)


83. δέκατη ἡμέρα understood out of ἐννήμαρ. κ 81. η 268. The article is prefixed or not as metre requires B 329. ξ 241.

84. Λωτ. Many nations were named from their chief or peculiar diet; thus from milk (N 6. Str. vii 3 §§ 2. 6. 7 where he quotes Aeschyl. IX 4 § 5. XII 3 § 26. pp. 296. 298. 300. 302. 311. 553), from fish (Herod. III 19 sq.), from roots, seeds, flesh, locusts, elephants, ostriches, turtles (Str. XVI 4 §§ 9—14. pp. 771—773), from millet (Xen. anab. vii 5 § 12. See more in Hooge-veen dictionarium analog. Camb. 1800. p. 281).

The lesser Syrtis (gulf of Cabes in Tunis) was called Loto-phagitis; at its E. extremity lay the island Meninx (also called Lotophagitis or isle of the L. now Jervba), where was an altar of Od. and where the lotos abounded (Str. XVII 3 § 17 p. 834. cf. III 4 § 3 p. 157). Hence Polyb. (ib. I 2 § 17 p. 25) placed the L. of Hom. there, saying that we must not seek them far from Maleia, since foul (ὁλοῦ) winds would not drive Od. in a straight course, and if (as some thought, e. g. Artemidoros Str. III 4 § 3 p. 157. XVII 3 § 8 p. 829) the L. lay beyond the pillars of Hera- kles, Od. must have made 2500 stadia a day. Herod. iv 177 places the L. on the mainland. Thus it is certain that there was a people of the name in Libya, whither Boreas would drive Od. (as Jason Herod. iv 179 § 1) from Maleia.

87. ἐπασ. cf. i 93 ἐπάσαμην (or ἐπασο-) from πατέσαι
NOTES.

88—90 = κ 100—102. προ. κ 100. μ. 9.

89. ἐπὶ χ. etc. θ 222. κ 101. cf. ἵ 191. Men, who eat ἀροτρίζον καρπὴν (L 142. Φ 465) or Διμυῆτερος ἀκτῆν (N 322. Φ 76) are thereby distinguished at once from the gods (E 341. ε 196—199) and from beasts (ὦμησταί).

90. vv. 94, 95 suppose a greater number than three; and a simple reconnoitring party (which was numerous, as we see in the stories of Polyphemos and Kirke) is turned into a formal embassy (κ 102, where the verse is in its proper place).

92. cf. Sil. ἸII 311 lotos nimis hospita.

93. Artemidoros l. l. speaks of the lotos as a grass and root, which served for drink as well as meat in a dry and thirsty land. Herod. IV 177 calls it the sole food of the people, a fruit of the size of the mastich berry, and in taste very like a date. Polyb. XII 2, who had seen it, says (ap. Ath. XIV 561 d): “the tree is dwarf, rough and prickly, with a green leaf like the rhamnus. The fruit at first resembles the white myrtle berries, afterwards it turns purple, and attains the size of the round olives; the kernel is very small. When ripe, the fruit is gathered; part is beaten up with groats and preserved in jars for the slaves’ consumption; part, after picking out the kernel, they store up for the use of free men. In flavour it resembles figs or dates, and has a sweeter scent than either. Wine too (so also Herod. l. l.) is made of it, after it has been steeped in water and crushed, of an agreeable taste, like good mead. This wine they drink without water and make vinegar of it; it will not keep more than ten days.” Plin. h. n. ἸΙΙ 17 (32) § 104 sq. (after Theophr. h. pl. IV 3): “the tree grows to the size of a pear, though Nepos Cornelius says it is dwarf. The leaves are jagged, like those of the ilex. The fruit is of the size of a bean, and of a saffron colour... Armies are said to have subsisted upon it in their march through Africa etc.” Shaw’s Travels (2nd ed.) 143. “The lotus arbore of the ancients appears to be the same plant with the Seedra of the Arabs. This shrub, which is very common in the Jereede and other parts of Barbary, has the leaves, prickles, flower and fruit of the ziziphus or jujeb; only with this difference that the fruit is here round, smaller and more luscious. This fruit is still in great repute, tastes something like gingerbread, and is sold in the markets all over the southern districts of these kingdoms.”
94 sq. Hence the moral applications of the story Plat. rep. 560c (see the Schol.) cl. 559 d. e. Lucian de merc. cond. 8.

95, 96. ηθ. βοϊν. They had not the will..., but they wished.

96. βοϊν. pl. after the collective ὅστις. O 731. v 188. χ 315. μετ' ἄνδρ. more closely defines αὐτοῦ. i 29 n. κ 96. 271. 511.

97. Xenophon, haranguing the Ten Thousand (anab. III 2 § 25) "I fear that, if we once learn to live in indolence and abundance, and to consort with the fair and tall women and maidens of the Medes and Persians, we shall like the lotos-eaters forget our homeward march." λαθέσθαι (cf. o 322). Ov. ex Pont. iv 10 19.

99. ὑπὸ τοῦ to be taken with ἐρύγοςας.

102. λαθηται. conj. after a final particle, even when the principal verb is in a historical tense. So regularly in Thuc. Cf. θ 580. κ 24. X 282.

103, 104 = δ 579 sq. τ 179 sq. 471 sq. 563 sq. λ 638. μ 146 sq.

105—151. Manners of the Kyklopes; landing on the isle of goats.

105 = 62. Od. passes into fairy land; hence there is no indication of wind or course. Eratosthenes (ap. Str. i 2 § 19 p. 26) "Hom. seems to place the wanderings of Od. in the west, and the more distant the scene, the more numerous the marvels become."

106. Κυκλ. The K. of Hom. and Hes. have in common the one eye in the forehead, gigantic stature and gigantic strength, but in other points they differ, though confounded in later times. In Hes. th. 139 sq. 501 sq. they are three in number, sons of Earth and Heaven, allies of Zeus and forgers of his bolts. In Hom. they are a pastoral race, one of whom at least is son of Poseidon (i 412) and all are akin to the gods (η 206); the Phaiakes their former neighbours were driven out by them from Hypereia (§ 4 seq.). The ungainly wooer of Galateia (Theocr. vi. xi. Ov. met. xiii 738 sq.) is more true to the Homeric type than the smiths or architects who afterwards ranked as Kyklopes. The scene of this, as of most adventures of Od., was in later times sought in Sicily Thuc. vi 2 § 1; near Etna Eur. Cycl. 20 sq. 114 sq. 297 sq. (compare the whole play); Str. i 2 § 9 p. 20. ib. §§ 10 fin. 11 p. 21 (the Kyklopes borrowed from the one-eyed Arimaspians of Skythian history); Cic. Verr. v § 146. Cf. de divin. ii § 43. in Lipara Callim. Dian. 46—85. Eust. applies vv. 107—113 to the anchorites of his own day.
Od. 9.

NOTES.

ἐς γαῖαν by anticipation. One crew reaches the land of the Kyklopes 181 sq. All land 142 on the isle of goats which is described 116 sq.

ὑπερφ. There seems no reason for distinguishing (with Aristarchos, Lehrs 152. 183) the character of the other Kyklopes from that of Polyphemos. The state of life is the patriarchal, each family lives for itself, careless of others 114, 115. Even the Laistrygones and Kimmerians have a more settled polity κ 114. λ 14. The only parallel in Hom. is the Nomad tribe of the Hippemolgoi N 5. elsewhere the Troglytai.

ἀδεμ. ι 112 n. 189. 215. ρ 363.

107. πττ. Not with pious trust, but careless confidence, looking to Nature (cf. 111) for spontaneous sustenance, without labour on their own part. See Eust. ‘All men need the gods’ γ 48. The very Kyklopes must submit to disease sent from Zeus ι 411. and yet they reck not of him or the other gods, ‘for we are far stronger,’ says Polyphemos ι 274 sq.

108. φυτ. φυτ. ι 54 n. 84. The land of the K. proverbially happy, like Egypt and Arabia. Eust. ‘Plough and plant,’ ‘sow and plant,’ ‘plough and dig’ (Aristoph. Plut. 525) of the culture of corn and vines.

ἀρώσιν. This form is usually found only in verbs in -δω. yet see δηνῶν Σ 195. cf. Ν 675. δ 226.


110. π. κρ. The chief crops of Greece Herod. ι 36 § 2. σέρος ‘corn’ stands for wheat, as with us.

111 = 358. Διὸς δύμβρος Hes. opp. 626. 676. Cf. Μ 25. 279 sq. Π 385. δ 477. ν 457. Ζεύς δύμβρος, νέτος, νεφεληγερήτης (ι 67). Later writers still say Zeús (or ὁ θεὸς) νευ, βρωντῷ etc.
NOTES.


δέξει supply οἶνον or αὐτόν. Change from relative to demonstrative construction.

112—115. The K. are also without civil polity, without public assemblies, without established usage or judicial sentence. cf. i 215. Λ 807 sq. where the assembly and judgement seat and altars of the gods are in close vicinity. The cannibal nomads (Ἀνδροφόραγοι Ηερόδ. ιV 106) in like manner were strangers to law and justice. The dispensers of justice (ἀνδρεῖς δικαστῶλ Μ 238 sq.) receive the θέμιστες from Zeus, who avenges their perversion Π 386 sq. cf. Β 205. Ι 98 sq. Π 403. Themis orders the assemblies of gods (Τ 4) and men Β 68 sq. The patriarchal stage of society, where each family lives in isolated independence, is called the Κυκλοπικ by Plat. legg. III 680 a sq. Aristot. pol. Ι 1 § 7. eth. X 10 § 13. Cf. Philostr. imagg. Π 18 § 1. Ευρ. Cycl. 120.

113 sq. These verses prepare us for the loneliness of Polyphemos which is necessary for what follows.

115. παίδ. on the gen. cf. Λ 285 n.

116. λάχεια. here and κ 509 there is a v. l. δλάχ. which Zenodotos adopted. Nitzsch (cl. λάχυν) makes it = bushy, overgrown with brushwood ) (130. See Λοβ. pathol. 177 n. 10.

117. οὕτε σχ. οὔτ' ἀπ. also in orac. ap. Πλut. vit. Hom. c. 4. So Eur. Hel. 1577 sq. ‘neither far nor near.’ Cf. κ 94. The unused resources of the island are a fresh proof of the savageness of the neighbouring K. They have no navigation or commerce.

120—124. Rejected by Nitzsch (not. ad loc. and Sagenpoezie 174), because of the words πολύνη (for Homeric πῶν) ἄροτοι (where we should have expected a concrete term) and esp. κωνήγεται, for which Hom. uses θηρητήρεσ. ἐπακτήρεσ. ἐλαφηβόλοι ἄνδρεῖς. ἄγρυται. Other suspicious words are Ο 412 σοφίης. Τ 61 τέχνη. Λ 565. Μ 393 δμωσ.


123. ημ. πάν. Θ 468.

125. πάρα i. e. πάρειαι cf. ἔνι 126. μιλτ. B 632. ‘all vessels were anciently μιλτηλόφες’ Ηερόδ. III 58 § 2. For other colours cf. Ι 539. Λ 124. Red dye for ivory (Δ 141), for the crest of a helmet O 538. On the partiality to this colour in early times
Herod. iv 189 § 2. 191 § 1. 194. Plin. h. n. xxxiii 7 (38) § 115. Friedreich 332. This is a good example of a standing epithet. ‘He does not mean that they have ships of other colours’ Eust.

126. ν. τ. Like Od. himself ε 234 sq. οἱ κε κάμ. cf. ε 142 οἱ κεν μν πέμποιεν.

128. οἵα τε πολλά. τ 254. These words properly agree with the acc. contained in the verb. πολλά περδόσι—‘make many voyages.’ Madvig Gr. Synt. § 27. Lat. Gr. § 229. Zumpt § 385. This being understood, it is more convenient to translate ‘as men often cross the sea.’ On the commerce of the time cf. θ 162—164. τ 253 n. λ 122 n.

130. οἱ, i.e. the τέκτονες. καί. “not only would they have built ships, but they would also by their toil have made the island ἐύκτ.” For the elliptical form of the conditional sentence cf. τ 303, 304. ν 205 sq.


133. αὐθό. ‘unfailing.’ η 117.


135. εἰς ὅρ. ‘by the time the seasons came round,’ ‘in season’ κ 469. An Attic curse ‘May so-and-so not come εἰς ὅρ.’ Eust.

πιαρ. Buttmann’s explanation (πιαρ subst.) is generally accepted both here and in h. Apoll. 60. ἐπειλ οὗ τοι πιαρ ὑπ’ οὖδας. μάλα, as above, is to be taken with the whole clause, as in Γ 25. Κ 108. Ρ 67. 399. ‘For in very truth fatness lies under the surface.’ On ὑπὸ with acc. cf. Herod. Π 124 § 3 τῶν ὑπὸ γῆν οἰκημάτων. 127 § 2 οὔτε γὰρ ὑπεστὶ οἰκήματα ὑπὸ γῆν.

136. πείζμ. Blomf. gloss. ΑEsc. Pers. 117. gen. term, explained by the following infinitives of purpose. § 269.

137. Cf. A 436=0 498. Αen. Ι 168 sq. hic fessas non vincula naves | ulla tenent, unco non alligat ancora morsu.

ἐν. ξ 77. Ap. Rh. ιv 1713. Quint. Smyrn. xii 346. graphic term for the stones let down by a rope from the prow, which keep the ship at rest, while the stern-cables (πρυμν. β 418. τ 178.)
NOTES.

_ATH. Xv i 2 p. 672 c) are fastened to a tree or rock (κ 96. 127 cf. v 77 πείσμα δ’ ἔλυσεν ἀπὸ τρητοῦ λίθου, where a perforated stone is specially provided for the purpose on the quay in Scheria).

138. Cf. § 295. μεῖναι χρεώς ἐστίν. 'all that is necessary is to remain etc.' ἐπικέλασαι like appellere alone without acc. cf. i 148, i 49.

139. Cf. o 339. o 43.
140. ἀγλ. γ 429. Φ 345.

142. The imperfects resume the narrative, cf. 107. A god must have guided their course (κ 141) because of the darkness when mortal eye could not see to steer. Other special providences i 154. 158. κ 157. So Priamos was led Ω 374. 445. Cf. Z 108. 128. Ψ 405. 782. NAEG. 65. 167.

143. προοφ. 'nor was there light for us to see.'

144. Plut. de primo frigido ix 3 p. 948 quotes this passage to shew that ἀηρ ancients meant 'darkness.' In accordance with later usage Plut. reads βαθύς. Cf. the mist which shrouded the combatants about the body of Patroklos P 643 sq.

147. οὐτε not οὐδὲ, because an οὐτε is to be supplied before τὴν νῆσον. So λ 483. X 265. οὖν with second member also λ 200; elsewhere with first α 414. β 200. The rhythm imitates the gathering swell and sudden break of the wave cf. λ 595 sq.


151 = μ 7. Cf. τ 50. 342. τ 662.

152—215. Hunt and feast on the isle of goats; Od. crosses with his ship to the land of the Kyklopes, and goes into the cave of Polyphemos.

152. Occurs 38 times β 1. etc. ἁραδ. from the broad streaks of rosy light which are shot up into the Grecian sky at day-break. Ἐος also rosy-armed (h. Hom. xxxi 6) Aen. vii 25 Aurora in rosee fulgebat lutea bigis. Cf. i 307 n.

153. νήστ. depends on θανυ. and κατ’ αὐτ. is to be taken with οὖν. cf. π 63.

154. νυμφαῖ. Ζ 420. Like Artemis, their mistress, the rural (ἀγρονύμοι) Nymphs at once preserve the game and aid the sportsman § 105. 123. Cf. κ 350 n. The special providence as
155. αἱγ. occur amongst other game ρ 295.

156. αὐτ. Asyndeton as § 148. B 442. Δ 5. 69. 105 etc.

τόξα. Od. was inferior as an archer only to Philoktetes θ 215 seq. He proved his fatal skill upon the suitors cf. φ 11—41, 314 sq. 393 sq. χ 116 sq.

αιγ. from αἴσω, like αἰχμή. (Düntzer compares, for the form, λευκανή.) It was also used in athletic games δ 626. ρ 168. B 774. δόλ. cf. ρ 297.

157. διακοσμ. tmesis B 655.

159. δυνάδ. B 637.

160. ἐννεα. Hom. is partial to this number Eust. λαγχ. 334. Ψ 78. ἐξ. pl. Α 627. η 10. τ 550 sq. The aor. means they had 'set apart.' The chieftains had the lion's share of spoil I 130. λ 534. ξ 232. Eur. Andr. 15. Herod. Π 168 § 1. On the frankness with which Od. mentions this prerogative cf. τ 21 n. θ 202 sq. Ψ 667 sq.

161, 162 = 556 sq. κ 183 sq. 476 sq. χ 29 sq.

163. ἐξέφθ. cf. οὐρανῶδ ἐξαπόλωλε ν 357. ε 39. Α 125. ἐρυθ. ε 165.


165. Κικ. τ 39—66. ιερων τ 198. Athens, Troy (α 2), Thebes, Zeleia are all 'sacred' in Hom.

167. φθογγῆρ taken by zeugma with ἐλεύσσ. cf. κτύπων
"NOTES."

\[\text{Od. i.}\]

ὅδε ὁ πόρος Άσχ. vii c. Th. 100. Löb. rhemat. 329 sq. 'on the confusion of terms relating to the senses.' So with πνεύμηνοι by ἔνωσιν is joined ν 312. cf. Θ 506 sq.

168—170 = 558 sq. κ 185 sq. cf. A 475 sq.

171 = κ 188. cf. μ 319. See Antenor's description of the speeches of Od., how he stood with downcast eyes and staff unmoved, so that one would have taken him for a passionate man or a fool, until his words came forth like the winter snows; then no man alive could vie with him. Τ 216 sq. See also the account of the assembly B 86 sq.; and the manner in which Od. controlled it, winning the nobles by fair words, cowing the multitude by hard blows B 188 sq. and his set speech B 272 sq. Other assemblies A 12 sq. β 6 sq. where (26 sq.) it is noticed as exceptional that no assembly had been held in Ithake during the absence of Od. Alkinoos called an assembly in order to provide Od. with a ship for his return θ 5 sq.

172. ἐμωλ. nom. as ι 555. Ψ 6.

173 = A 183. ἐμ. ἐτ. my ship's crew. He could no longer trust others, and his prowess only could cope with the Kyklops Eust.

175, 176 = 120 sq. ι 201 sq. cf. θ 575 sq. See also πνεῦμης ουμαι ζ 126, where Od. first wakes in Scheria.

The verses shew that (1) justice and civilisation, (2) hospitality and piety, are inseparably connected in Hom. For (1) see Hes. opp. 275 [δίκη] (βίτη]. Plat. Gorg. 516 c (the just are ἡμεροι, as Hom. said, cf. rep. 486 b.) Cheiron is δικαίωτατος Κενταύρων (A 831) as opposed to the savage violence of his fellows: for (2) cf. ι 270 n. ξ 389. 402 sq. ρ 485 sq. Χ 39. ΝΑΕΓ. 228. 297. The coincidence of the spheres of morality and piety is also clear from τ 108 sq. (θεοῦ—εὐδίκαια). The meaning of ὑβρισται is best seen from the conduct of the suitors, the punishment of whose ὑβρίς (see Damm s. vv. ὑβρίς. ὑβρίζειν) is the climax of the Od. On θεοῦ see Buttm. Lexil.

177. cf. ο 547. ἀνά ν. ε. 'climbed up the vessel's side.' ἐπί ν. ε. simply 'stepped on board ship.' Herm. opusc. ν 38.

178 = 562. λ 637. μ 145. ο 548. The cables are loosed before they get on board, but the more important operation is put first. cf. ι 533 n.

179, 180 = 103 sq.

181. cf. 166.

184. μῆλα, gen. term for goats as well as sheep. τ 237 sq. ξ 105 sq. Κ 485 sq. λαύσκει. they were driven home at night, but during the day they were at pasture (188. 217. 315) with certain exceptions 220.

185. The solitary Kyklops (188, 189. 410) dwells in a solitary cave, enclosed by a wall formed of blocks of stone imbedded in the earth, with trees growing amidst and above them. His isolation is necessary for the success of the plot of Od. and helps to explain his ferocity. For the same reasons he has no dog (Eust.) 'Grammarians delight in ΜΙΝ and ΣΦΙΝ and in investigating whether the Kyklops had dogs' Philipp. epigr. XLIII 5 sq.) κατὰρφ. ξ 267. Everything belonging to the giant is 'tall' or 'vast' 183. 185. 233. 240. 296. 304. 319. Here is the first hint of 'Kyklopian' walls Eur. Iph. A. 1500. Verses 185, 186 rhyme. So A 224 sq. Θ 51 sq. Ω 723 sq.

187. ἀνήρ. First named 403.

189. πῶλ, frequentative from πέλασθαι. ἀθ. ἡδη. In Hom. εἰδέναι with acc. (esp. of neut. pl. adj.) denotes not mere knowledge but the temper and moral character in general. Knowledge and power (kennen and können, 'I ken' and 'I can'), theory and practice are as yet regarded as one. See α 428. β 231. γ 244. 277 (φιλα εἰδότες ἄλληλοιον). δ 460. 696. ε 182. θ 584. λ 432. etc. B 213. esp. Ω 41 λέων δ᾽ ὡς ἀγρία οἴδεν. AMEIS. With ἀθέμα. cf. 106. 112. 215. We say 'who, being of lawless mood, lived apart?' the Greeks invert the part. and ind. See δράτοι, φρονεῖτο μείζον ἡ κατ᾽ ἀνήρ ἑών. Soph. Ant. 764. cf. i 235. κ 229. N.

191. σιτ. only here. cf. i 89 n. ῥω etc. the same simile κ 113. N 754. Pind. Isthm. v 32. Callim. h. Dian. 52. Aen. ix 67. xii 699 sq. cf. iii 619. Milton P. L. iv 987. Demetr. Phaler. c. 52 notes the skill with which Hom. leads up to the climax. 'a peak of high mountains, when seen alone.'

192. οὖν ἀπ᾽ 'apart from' φ 364. T 329. ἀπὸ alone in this sense α 49. 203. ε 350. ξ 220. κ 49. λ 344.

193. cf. 100.

194 = Κ 444. cf. ξ 260. ρ 429. αὐτῶ etc. i 29 n ἔρ. cf. Buttm. lexil.
196. αἰγ. ἀσκ. Wineskins also Γ 247. § 78. μέλ. 346. gen. of contents β 340. γ 51. 391. ε 265. Here follows a digression; the thread of the story is taken up 212.

197. Eur. Cycl. 141. Satyrus ap. Müller Fragm. hist. Gr. III 165, where Maron is son of Dionysos. In Schol. Ap. Rh. III 997 Euanthes is son of Dionysos and Ariadne. In Hes. fr. 57 Göttl. Maron is son of Oinopion and grandson of Dionysos; in Nonn. xiv 99 son of Silenos. With the name Euanthes, elsewhere an epithet of Dionysos, cf. 210, and the significant pedigrees φ 144. ω 305. Maron is a comrade of Dionysos in Ath. i 60 p. 33 d, Philostr. imag. i 18 § 1. of Osiris in Diod. i 18. Many centuries after he used to appear to the Thracian vine-dressers, young and delicate, redolent of wine, tending their vines Philostr. her. 3 § 16. He often occurs in Nonn. see Koechly’s ind. This one example may shew how later writers dealt with Homeric persons. Neither here, nor in the vineyard of Alkinoos, nor in the vintage scene on the Shield of Achilles, do we find Dionysos; hence he cannot have been the god of wine to Hom.

198. ἰρεύς. Every temple had its priest, who served a single god, and offered sacrifices, prayers (ἀργίαρ Α 11. Ε 78, where the priest is ‘reverenced by the people like a god’ as also Π 604 sq.) and intercessions (Α 450 sq. Z 305 sq). His continual commerce with the gods made him their friend (A 381); hence the reverence due to him (i 199. A 21 sq.), and the rescue of his sons by his patron god (E 23. Ο 521). That priests were often wealthy appears from i 202 sq. A 13. Ε 9. hymn. Apoll. 477—485. They were not a caste, nor had they the exclusive right of offering sacrifice. NAEG. 200. Friedreich 445 sq.


199. παιδ. Aristarchus for παιοι. prob. collective, like ‘wife and child’ ‘Weib und Kind.’

200. ἀφ. Alkibiades released captive priests without ransom (Plut. 29); Alexander on taking Thebes spared the priests with ‘the house of Pindarus’ (Plut. 11); the Athenians left the priest of Olympian Zeus in charge of the temple at Syracuse Paus. x 28 3 § 6. K. F. Herm. gottesd. Alterth. § 35 6.

ἀλ. Sacred groves, of Athene ζ 291. 321. of Apollo (with altar) ν 278. of Persephone κ 509 sq. of Poseidon Β 506. of the
nymphs (with altar) 208 sq. Descriptions in Paus. i 21 § 9. IX 24 § 4. Xen. anab. v 3 § 12. Soph. Oed. Col. 16 sq. The name was poetically extended to sacred precincts even though bare of wood (ψιλάδ Str. x 2 § 33 p. 412). Hom. also speaks often of the τέμενος or glebe. At Elateia the priests dwelt in the temple of Athene Paus. x 34 4 § 7.

202. εὐεργ. ω 274. 7 talents in bars also ω 274. Rhein. Mus. 1861. 100. A talent cannot have been a very large sum: it would not purchase two fat oxen Ψ 751 sq.

203. κρ. i 9 n.

204. πᾶσιν. πάντες or πάντα with numerals. ω. 60 Μοῦσαι ὁ ἔννεα πᾶσαι 'the 9 Muses all.' Mosch. 1 6 ἐν εἰκοσι πᾶσι μάθοις νῦν 'among a full score.' δυσδέκα πάντες etc. μ. 89. σ. 293. τ. 578. ν. 107. χ. 424. So here 'not less than 12,' 'a full dozen.' Others take πάντες with numerals in Hom. as=the later οἱ πάντες 'in all;' but the passages quoted will not bear that sense. Cf. § 103. Σ 373.

205. On this potent wine cf. Ath. 1 47 p. 26 a. b. Clearchos ib. 51 p. 28 e. Plin. h. n. xiv 4 (6) §§ 53, 54 'mead was first made by Aristaeus in Thrace (cf. μελινήδεα ι 208);' Mucianus says that Thracian wine is mixed in the proportion of one part of wine to 80 of water; the wine is dark and fragrant (i 196. 210) and thickens with age.' Eur. Cycl. 141. Ismarian wine is celebrated by Archil. ap. Ath. 1 56 p. 30 f. georg. Π. 37. A jester undertook if led blindfold through Maroneia, to say exactly where he was. On the experiment being tried, he declared that he was over against the tavern;—the town being made up of taverns Ath. viii 44 p. 351 e. The Greeks before Troy brought wine (I 72) from Thrace, and Thracian cups were in repute (Ω 335).

αὐτῶν. without emphasis θ 347.

206. γείων. X. 280. δ.μ. men. ἀμφ. maids.

208. τῶν, cf. Π 346. 611. P 527. e 68 sq. πῖνοτεν. either 'he and his wife' or as 46.

209. ἀνά. γ. 390. κ. 235. Σ. 562. Ω. 529. not distributive. cf. δ. 41 ἀνά δὲ κρῆ λευκῶν ἐμεξαν. 'he filled one cup with water and poured it on 20 measures (twenty times the quantity) of water.' The early (not the later) Greeks used to pour in the water first Ath. xi 18 p. 782 a. b. In Hippocr. de morbis iii ad fin. one part of Thasian wine is to be given in 25 of water. Such strong wine was needful to overcome the Kyklopes.

212. ἐν—κωρ. ε 266. υ 252. Hom. often combines with tmesis a partial epanalepsis, repeating only the prep. instead of the whole compound I 207 sq. Ψ 798 sq. ἤα elsewhere ἥα (—he or — he).

213. ὅϊς. i 339.

214. ἀνδρ. subj. to ἔπελ. cf. 233. ἐπιεμ. i 514 Η 164, etc. Τ 381. So δύσεων or δύσεω ἄλ. Ι 231. Τ 36. cf. περιθειναί γ 205. ἀμφιβαλεῖν Ρ 742. See Cruden's concordance s. vv. clothe. clothed, put on. Ps. xciii 1. Is. li 9.

215. cf. Ι 106. 112. Ares also Ε 761 οὕτω αὔδε θέμιστα.

216—286. Interior of the cavern; return of the Kyklops; his domestic labours and parley with Od.

216. αὔδε. 'neque tamen' η 81.

219. βριθ. with gen. o 334. with dat. Π 474. Cheese occurs δ 88. (κ 234. υ 69. where it is mixed with wine and honey and barley meal. cf. Α 639 where goat-cheese is grated over the mixture.)

221. μέτ. only here 'the mid-born,' formed from μετὰ on the analogy of ἐπισαίης. περισοῦς.'Αμφισσα. 'Αντισσα. Lob. pathol. 143. With χωρὶς μὲν—χωρὶς δὲ cf. γ 109 sq.

222. ἐρσαί. cf. δρόσως Aesch. Αγ. 138 with Blomf. Gloss. and ψάκαλον (from ψακάς a drop), both for the newly dropt young of animals.

223. οκ. a round wooden vessel Αθ. ΧΙ 101 p. 499 η.φ.

224. πρώτ. 'at once' corresponds to ἀλλ᾽ ἐγώ 228, not to ἐπετα. 'they kept entreating me (impf. as λ 530) to take of the cheeses and be gone, and then after that to set sail with kids and lambs etc.' An example of the heroes' love of plunder ι 40 η.

228=E 201. Χ 103. Od. is as ready to confess his own foolhardiness, as to blame (ι 44) that of his men Ι 492 sq. μ 194 sq. cf. Plut. moral. p. 544. The mutinous Eurylochos reminds his comrades of this folly of their leader Κ 437.

229. ξειν. 267. 365. 370. Eust. sees here a hint to Alkinoos. cf. Λ 339 sq. η.δ depends on πειρώμενος to be supplied with οὐ πιθήμην cf. δ 317.

231. έθυσ. First to pour a libation to father Zeus and the other immortals, and then to drink themselves, was the rule of the heroes Ζ 259 sq. Achilleus orders Patroklos to make a burnt offering (θυσαι) to the gods before a meal, whereupon Patroklos casts into the fire θυηλάς I 219. Eumaios also offers ἀργυματα ξ 446. Ath. v 7 p. 179 b sq. draws a lesson for his own age from these passages. Cf. 222. 261. The comrades of Od. will not, even when about to eat of the sacrilegiously slaughtered oxen of Helios, neglect the customary offering, but supply the want of meal by leaves, of wine by water μ 356 sq.

In Hom. θυσαι = the later θυμιάσαι; the later θυσαι (= σφαξαί) is in Hom. called ἔρθεων Aristarch. ap. Lehrs 92. Porph. de abst. ι 59. On the piety of Od. to which the impiety of Polyphemos serves as a foil, cf. α 60—67.

εἰς i.e. ἐῶς. cf. βελόμεν.

234. τορίδ. cf. 251. 'for—i.e. wherewith to dress and to have light to eat—his supper.' Of milk i 249. Of water Ap. Rh. i 1209. Cf. καταθύμιοι. μεταθύμιοι. ὑποχεῖριοι. ἐπιδίφριοι. ἐφε- στίοι.


237. cf. 337. μῆλα 184. later = πρόβατα Ath. IX 29 p. 382 e. (goats in Arat. 1072. Hobbes 'his flock, all that was milk.'


239. Rumpf's conj. ἐντοθεν (here and 338) 'gives the easiest constr. ἐκτ. must be adv. and βαθ. αὐλ. be gen. of place cf. δ 678. E 310. Λ 356. φ 108.

240 sq. He hoists aloft a stone which 22 stout wagons (i.e. as we say '22-wagon-power') could not heave from its bed. Hektor lightly lifts a stone which two strong men of the poet's day could not stir M 445 sq. cf. E 303. T 247. 285. The number 22 in hyperbole also 0 678. Ψ 264. cf. μ 78. Ν 260. X 349.

NOTES.

245. Theocr. ix 3 μόσχως βωσιν υφέντες. ib. xxv 104. μύβρον afterwards = fetus, as our embryo. πάντα δ 783. θ 54. ε 309. 324.

246. θρ. 'to curdle' 'to make solid,' is the original meaning of τρέφω ξ 477 (of ice). The process of curdling by means of ὀπός (fig-tree juice) in E 902 sq. Theocr. xxv 106.

247. cf. 219. ἀμ. he gathered the curds and pressed them with his hands into cheeses. δύμα οἱ ἐν with inf. of purpose. a 262. ξ 193 sq. χ 116. Plat. Phaedr. 229 a. b.

250 = 310. 343. σπεύδει πονησ. On the analogy of ἵνα μὴ λάθητε ἐξαπατηθέντες 'that you may not be deceived unawares.' Madvig Gr. Synt. § 183 2. οὐκ ἄν φθάνοις λέγων; 'say at once.' τὰ δ ἔργα. cf. β 97.

251. καλ. τ 171. λ 494.

252—255 = γ 71—74. h. Apoll. 452—455. Aristarch. thought this question unlikely to be put to Telemachos (Schol. γ l. c.) and shews (λ 279) that the Kyklops knew of ships, and understood Greek; his pupil Aristoph. thought that Nestor was more likely to have heard of pirates than Polyphemos. To Thuc. i 5 (cf. Sext. Emp. Pyrrh. hyp. iii 214, and esp. Philostr. vit. Apoll. ii 29 § 1, where the Indian king says 'the ancients used to ask those who landed on their coasts, whether they were pirates; so universal did they esteem the practice, however heinous it might be'), who cites this as a proof of the prevalence of piracy, Aristarch. opposes a distinction between the earlier (=λαφυρα-γωγεῖν of spoils taken in war, cl. λαφυριδί 'Ἀθραίνῃ K 460) and later senses of ληφεσθαι. On the forays of Od. cf. a 398. φ 38—41. and on early freebooting in general i 40 n. γ 106. Τ 193. Σ. 28. h. Cer. 125. h. Bacch. 6 sq. Herod. ii 152 § 3. iii 39 § 3. 47. Justin xliii 3 § 5. The Phoenicians were notorious pirates ρ 288 sq. ξ 414—483; also the Taphians (ξ 452. o 427. π 426), Thesprotians (ξ 335 sq.) Cretans (ξ 230 sq. 290 sq. ρ 425). See Welcker, ep. Cyclus ii 28. Grote (ed. 1862) I 481. Brouwer i 110. Another question often put to strangers a 170—173. Cf. N. S. 153, 154.

252. πλεῖν has acc. in Hom. only in this phrase, but εἰπι πόντον or εἰνι πόντος.

253. κατά. γ 106. λ 479. πρήξων. The chief traders in the heroic age (α 184. θ 161 sq.) were Phoenicians (Movers ii. abth. 2. c. 3—6. ν 372. o 415 sq. 455 sq. see esp. the account of the
Phoenician bazaar in Argos and of the rape of Io in Herod. i 11, Taphians (a 183) Cretans, Lemnians. Corinth was already wealthy B 570. cf. NAEG. 307 sq. Pierson 'on navigation and commerce in the Homeric age' Rhein. Mus. 1861. 82—114. The principal articles of commerce were slaves, metals, in bars or wrought, ornaments and rich apparel, esp. of purple dye, incense, ivory, drugs and poisons, wine, skins, oxen, horses, mules, and the produce of the fields. cf. ι 323.

255. 'and are content to set their lives at stake | so they may mischief do to other men.' Hobbes. ψυχ. so also X 161. 257. 325. ι 423. For παρθ. cf. β 237. and παραβαλλόμενοι ι 322.

256. κατεκλ. etc.=κ 198 (with the reference to the Kyklops 200) 496. 566. μ 277.


φθόγγ. βαρ. Hence his name.


261. δάλλην δδ. δ. κ. parallel, a stronger form of δάλλων δαλλη.

262. Conjectural interpretations of the will of the gods often introduced by ποιεῖν. ζ 173. 190. λ 139. ζ 119. 227. ρ 484. On the belief itself cf. ι 15 n. 38 n.

263. εἰς. εἰν. occurs (in different numbers and persons) 33 times α 180. γ 362.

264. 'Whose fame under heaven’ (i.e. over the whole earth) ‘is now the greatest.’ Cf. K 212. The dispute between Achilles and Od. was the subject of a popular lay in Scheria θ 74. the Wooden Horse was also known there θ 489—520. so that the gods, says Alkinoos, planned the sufferings of the Greeks, in order to supply matter for song θ 578 sq. Cf. ι 19 sq. μ 189 sq.

267. εἴτε etc. ι 229. κ 147.

268. δ. δ. ι 54 n. ητε. γ 45. δ 691. The assimilation of the pronoun, when subject of the verb, to the gender of the predicate, is usual both in Gr. and Lat. ζ 59. 130. Thus Plat.
 NOTES.

Phaedr. 245 o toáto πηγή, kal ἀρχή γενέσεως is translated by Cic. Tusc. 1 § 53 hic fons, hoc principium est movendi. See Zumpt § 372. Madv. Gr. synt. § 98 a. B 73. ω 285, δ τοῦ κέν ο' εὗ δώροισιν ἀμείβομενοι ἀπέπεμψεν | καὶ ξενίη γαθῆ; ἡ γὰρ θέμις, ὀστὶς ὑπάρχῃ. The other constr. Λ 779 ξεινία τ' εὗ παρε-θηκεν, ἀτε ξεινίων θέμις ἑστιν. Cf. λ 218 n. On the presents given to guests cf. α 310—313. Θ 389—415. Λ 339. 352. ν 10—15. 41. 67 sq. ο 83—85. ω 271 sq. which last passage shews the lavish generosity of the time; so too δ 589 sq. 613 sq. ο 117—131. The treasures in the house of Menelaos were in great part presents brought from Egyptian Thebes and Sidon δ 81. 90. 125—132. ο 117 sq. Od. received from the Phaiakes what more than made up to him for the prizes he had lost ν 135—138. He speaks as frankly of his readiness to receive, as he does here, also λ 358 sq. τ 272 sq. 283 sq. 293 sq. More in Friedreich 229—238. NAEG. 31. 227. 296—301. 336. Pauly s. v. Hospitium. The cruel parody (ι 356. 370. cf. 365) on these hospitable gifts by the Kyklops is speedily followed by desired vengeance.


270. Cf. ι 175 sq. § 121. 207 'now comes this wanderer—let us treat him well; | all strangers and all poor by Zeus are sent, | and love can make a little gift excel.' Strangers anticipate ill treatment (hostis originally = ξεινός). ν 229 sq. Ilos refused to supply Od. with poison for fear of the gods α 263. The Η. and Od. both set forth the vengeance which overtakes the guest who abuses the confidence of his host, in the punishment which awaited Paris (Ν 620 sq.) and overtook the suitors (π 422 sq. ρ 457. 475. σ 141—150) proving to Eumaios the existence of the gods ω 351. Kindness to the stranger is enjoined in the name of God Deut. x 18 sq. Ps. cxlvi 9. Hebr. xiii 2. The hospitality of the monastic orders in a like state of society rested on the same sanction.

Aen. I 735. The gods visit men in the likeness of guests ρ 483—487. Brouwer II 513. Cf. the legends of Lycaon (Apollod. III 8 1 § 4. Paus. VIII 2 § 4) and Tantalos, and of the destruction of Helike (by Poseidon, avenging the murder of certain suppliants, Paus. VII 24, *locus classicus*) on the one hand; and on the other the rewards conferred on Phaon (Ael. v. h. xii 18. Palaeph. 49) and Philemon and Baucis Ov. met. VIII 620 sq. Mark the repetition of the word ξείνων. ἵοι. ὀιον. 273. cf. 287.

274 sq. A new trait of barbarism; the Kyklopes are godless.

276. ἐπελ ἦ etc. μ 109. ἦ μᾶλα and ἦ πολύ frequent. Bekker, Berl. Monatsber. 1860. 457. πολύ φ. ἐλσω ἔσω was commonly said of the gods. ε 170. χ 289. Τ 135. 368. Φ 264. Yet, when assured of a god's support, Herakles, Diomedes, Hektor, Menelaos do not shrink from encountering other gods. Brouwer II 516 sq. As here the Kyklopes, so the brigands subdued by Herakles and Theseus scouted all humanity and justice as the offspring of fear Plut. Thes. 6. Hom. knows no other religion than the Greek, even among the Kyklopes τ 411. 518 sq. 528 sq.

279. The Kyklopes knew of ships, though they had none 125. ἐσχ. κ 91. ι 70. Herod. VI 95 § 2. ἦν used like φέρων. ἄγων. ἐλθῶν. λαβῶν. Lob. Soph. Aj. 57.

281. ἐἴδ. π. Knowledge in Hom. is experience, knowledge of the world. Od. says Τ 219 'I was born before him and know more' (the same even said of Zeus as compared with Poseidon Ν 355). cf. α 1—3. β 188. On the ready invention of Od. cf. the compliment paid to him by Athene ν 291 sq. and Mure bk. II ch. 11 § 7. τ 203. NAEG. 229.

282. cf. 501.

283. νέα by synizesis one long syllable τ 44 n. 347. δ 757. λ 185. Ν 144. ἑναο. cf. τ 518. See the authors in Grote (ed. 1862) I 329 sq. who uphold or deny the attribution of earthquakes to the direct agency of Poseidon. Hence he is σεισμίσθων, κυνηγό γῆς h. Hom. XXI 2. Pind. Isthm. III 37. cf. Aristoph. nubb. 566. He so shook the earth, that Aides feared that his dark realms might be laid bare Τ 57 sq. The Spartans during an earthquake sang a paean to Poseidon Xen. Hell. IV 7 § 4. cf. Paus. IV 24 § 6. Ael. v. h. VI 7. He was specially honoured in places subject to
earthquakes (Apameia Str. xii 8 § 18 p. 579) and in the islands which were thought to have been thrown up by earthquakes Callim. Del. 30—35. Orph. Arg. 1285—90. Moles were offered to him according to the old reading in Cornut. 22. See also Gell. ii 28. Amm. Marc. xvii 7 § 12. Sen. qu. nat. vi 23 § 4. He is author of shipwrecks δ 500 sq. ε 282 sq. ψ 234 sq.

285. cf. 486. ἐρ. 'bore away the wreck.'

287—352. Three meals of the Kyklopes; plot of Odysseus.


289, 290. On the harshness of the sound of these verses, and its purpose, see Dionys. de comp. 15.

291. διαταμ. Tmesis. μὲλ. Ω 409.

292. ξέων. Many similes are borrowed from the lion in Hom. The camels of Xerxes were seized by lions in Thrace and Macedonia (Herod. vii 124 sq. who says that lions were found in the mountainous region between the Nestos in Thrace and the Acheloos in Akarnania. So Aristot. h. a. vi 31. viii 28. See Sir G. C. Lewis in 'Notes and Queries' 2d ser. viii 81—84. ix 57—59. xi 310.)

oῦδ' ἄρ. parenthetic, ἐγκατα etc. depending on ἐσθιε. So Ν 476 sq. (awaited, oῦδ' ὑπεξώρει, | Alveian.) Λ 350.

The Laistrygones in Hom. are also cannibals. Skythian cannibals occur in Herod. iv 18 § 3. 100 § 2. 106; Irish in Str. iv 5 § 4 p. 201. Diod. v 32 § 3; others in Aethiopia and India. Pauly s. v. Androphagoi. Steph. Thes. s. vν. ἀνδροφάγοι. ἀνδρο-ποφάγοι.

294. ἄνεος. i 526. Α 450. Σ 318. Friedreich 437. Lasaulx 153, 154. cf. χειρῶν ὑπτίαματα. palmae supinae. tendens ad sidera palmas. Need drives men to pray i 412. δ 433. Ζ 115. Ω 369. P 46. 498; it is their last resource Α 35. a 378. NAEG. 212. 216. Cf. the instances of divine retribution in Brouwer ii 469. As ξέινος Zeus is addressed also by Menelaos and Alkinoos Σ 351. ν 51 sq.

297. ἐπιπίνεων. 'to drink after eating.' Xen. Cyr. vi 2 § 27 sq.

298. διὰ μ. 'amidst' κ 391. μ 206. 335. Ath. vii 3 p. 276 δ makes it = διὰ τῶν τῶν μ.
299. cf. τ. 480. λ. 531. 591. κελφ’ i.e. κελφλ. ‘seizing him with my hand.’ Nitzsch supplies εἴφος.

303. θ. acc. as α. 166. Φ. 133. elsewhere dat. instr. γ. 87. δ. 489.

305. cf. 240.


309, 310 = 245. 250.


315. ἤδη. By the cry σίντα or σίντα Eur. Cycl. 49. Theocr. iv. 46. The fem. is Ionic Eust. who compares ἢ λαμβάς.


317. τις. sc. Κύκλωπα. Vengeance from the gods γ. 205 sq. NAÉG. 64.


ῥόπ. the proper weapon of a giant. σηκφ. τ. 219.

320. χλ. 379.


301. Certain ‘precisians’ (οἱ ἄκριβεστεροί) read ἐκσπασέν, deeming it more worthy of the giant to tear up the tree Eust.

322. ὄσον shortened relative sentence by attraction for τὸσον ἐλών ὄσος το ἐστὶν ἱστός. cf. 325. κ. 113. 167. λ. 25. Compare the assimilation of ὅσον in Attic Greek (ὁφ. σοι ἀνδρί. µῆ δετῶν οἴων δεῖ).

ἐκ. 20 was the usual number of a crew (α. 280. β. 212. δ. 669. 778. A. 309), except in ships of war, which carried from 50 to 120 men B. 510. 719. Π. 170. Thuc. i. 10.

323. φορτ. θ. 161 sq. ξ. 295 sq. εὐρ. ε. 250. Ships of burden
were 'round' [στρογγύλαι. rotundae] (ships of war [μακραί. longae].

324. ἐν sc. ὅπαλον. μήκ. acc. as λ 312.

325. δοσον etc. 322 n. δργ. k 167. λ 312.

326. ἀποξ. Buttm. lexil. This word (not ἀποξώναι, which occurs in Lucian, dial. marin. II 2) is required by the sense.


330. κατὰ στ. μ 93. μεγάλα occurs 26 times with verbs denoting a sound. Here some take it with κέχυτο 'had been plentifully dropt;' but it is rather (cf. 395) a second exaggeration of πολλή, 'in exceeding great abundance.' On ἡλιθα see Lob. pathol. 366.

331. πεταλάσθαι (as if from παλάξω) Aristarch. here and H 171 (κλήρω νῦν πετάλασθε διαμπερές, ὅσ κε λαξχου), reserving the form πεταλάχθαι for παλάσθεν in the sense of to 'besprinkle.' Men are said to be 'shaken' in Hom., just as they are now said to be 'drawn.' In Hom. the lots are shaken in a helmet, until the requisite number have leapt out; so in Russia (Graefe ap. N.) marked coins are shaken in a hat, and the first which is thrown out is carried round, until some one recognizes it as his. See the description H 171 sq. 185 sq. and cf. k 206 sq. ξ 209. Τ 316 —325. O 191 (where Zeus and his brothers divide the universe by lot). Ψ 352 sq. 861 sq. Ω 400.

332. The collective ὅστις after the pl. cf. 96.

333. Hence it appears that Polyphemos had but one eye. In art he has sometimes 3 (one in the forehead), sometimes 2, sometimes 1.


καὶ with αὐτός. cf. P 277. Τ 29. Eust. notes the twofold happiness of the chance; the best are chosen, and not only so, but also escape when the Kyklops takes two of the survivors for supper.


337. cf. 237.

338. cf. 239 n.

NOTES.

sive divinitus sive aliqua conjectura. Cf. NAEG. 69. 151. On the form of the sentence, passing from part. to ind. cf. η 263. Φ 49 sq. τῶν...ἐνόψε...γυμνὸν, ἄτερ κόρυφός τε καὶ ἀσπιδός, οὐδ' ἔχειν ἐγχος. Polyphemos may have forebode the loss of his flocks from some marauders; the god's bidding is inferred from the exact adaptation of the precaution of Polyphemos to the necessities of Od.

340—344=240. 244 sq. 250. 311.

344. One of the two was Antiphos β 19. Cf. Mure, Vol. i Append. D ad fin.

346. κισσ. Used for mixing wine by Eumaios ξ 78. τ 52. A wooden vessel, with two handles, adorned with carvings of ivy leaves etc. in Theocr. i 27. where Fritzsche says that it is still used in the Ionian islands (under the name κισσοβίς) as a milk-bowl. Ath. xi 4 p. 461 d. e. 53 p. 477. 63 p. 481 e (copied by Macrobr. v 21 § 11 sq.) cites several guesses of later authors, to whom the name was plainly unfamiliar, who assume that the κισσ. was made of ivy wood. Ath. himself says it must have been large, or the Kyklops would not have been overcome so soon by it; but adds, the wine was very strong, and Pol. had been a milk-drinker. See Döderlein, Gloss. § 285 sq. Rumpf Beiträge zur hom. Worterklärung (Giessen, 1850), cited by Ameis. μελ. οῦν. Cf. 196.

347. This verse (with Πρωτέα for Κύκλα.) was used by Alexander of Macedon Phot. Bibl. 148 a 5 Bekk. Hierokles (Suidas s. v.), an Alexandrine philosopher, being severely scourged in court, and streaming with blood, caught some drops in his hand, and dashed them in the judge's face, saying Κύκλωψ etc.

τῇ. ε 346. always with another imper. without a conjunction to couple them.

348. οἶδ' τι. κ 45. ν 377.

349. λοβ. Eust. 'as to a god' cf. i 276. A libation was poured to 'welcome the coming and speed the parting guest' ν 39. 50 sq. ο 149, and this seems to be all that is meant here.

εἰ 'to see whether' δ 317.

ἐλ. Pity in Hom. Φ 74. Ω 45. ξ 82. Often joined with reverence (αιών) Damm s. vv. εἶλευνός. εἴλεω. NAEG. 339.

350. cf. Θ 355. οὐκέτ'. β 63.

352. πολ. 'of men, many as they are.'
353—412. The Kyklops is blinded in his drunken sleep. His cry for help.

353. ησ. with part. θ 353.

354. δεύτ. αὑτ. γ 161.

355. A grim parody on the practice of asking the stranger’s name before giving ξελων. i 18 n. 268 n. 370. 517.

357. Cf. δ 229.

358=111. A common prayer at Athens ‘Rain, rain, dear Zeus, on the fields of the Athenians’ Antonin. v § 7. with Gataker. The Roman matrons in time of drought used to walk in procession barefoot, with dishevelled hair, to the Capitol, praying Jupiter to send rain Petron. 44, where Burm. gives a figure of Jupiter pluvius from the column of Antonine. Isocr. xi 13. Paus. viii 38 § 4.

359. τόδε. cf. μ 75. ἀμβ. Aristarch. ap. Lehrs 193 distinguished ambrosia as the solid food from nectar, the drink, of the gods. Cf. μ 62. The two are named together T 38. 347-353. ε 199. The gods are not eternal; they must eat and drink ‘immortality.’ See Buttm. lexil. Friedreich 612; λ 603 n. Heyne, excurs. 9 on Α.

ἀπορ. κ 514. Compare ‘Ausbruch’ the name of a Hungarian wine.


362. cf. 454. περιήλα. with acc. of part in apposition to acc. of whole Κ 139. κ 161. σ 331. This so-called σχήμα καθ’ ὅλων καὶ μέρος also in dat. B 451. Α 111. On φρέν. cf. 454. τ 122. φ 297.

363. καὶ τότε δῆ. 59. cf. 380.

364. cf. 20.

365. cf. 356.

366. Οὔτος. Cf. 408 sq. Eur. Cycl. 549 sq. 672 sq. Aristoph. vesp. 184 sq. Lucian dial. marin. 2. Theocr. in Anth. Pal. xv 21 i or Bekker’s anecd. 734 calls Penelope ‘wife of Outis.’ The name (Suid. s. v. Menage on Diog. vii 82. Steph. Thes. s. v. col. 2423) was transferred to a class of sophisms, e.g. ‘If a man is at Athens, he is not at Megara; but a man is at Athens; ergo there is not a man at Megara.’ A pupil of Aristarchos, Ptolemaios Pindarion (Suid. s. v.) wrote a special treatise on ‘Outis in Hom.’
Od. 9.] NOTES.

367. Cf. θ 550 sq.

368 = 272.

369. In the mouth of Od. Οδτώ is followed by a consonant; in the mouth of Pol. it would sound like οδτώ. If Od. had told his true name, he would have been eaten first 3512. 'The gift of the Kyklopes' prov. of a graceless boon Lucian catapl. 14. Plut. quaeest. conv. VIII § 3 § 3. Demetr. de eloc. 130. Greg. Naz. orat. ν 39 (1 174 ed. Ben.) says that Julian had done him and Basil 'a Kyklopean honour,' reserving them as the last victims of persecution. Cic. Phil. II § 5 has a like prov. 'robbers' kindness, who count it a great favour if they do not take your life.'

370. Cf. 365.

371. ὑπ. The posture most convenient for Od.


374. οἴνοβ. Cf. Prop. II 33 32. Tibull. iv 1 57. Dioscorides in his 'Homerical institutions' (ap. Ath. i 18 p. 10 e sq. or fragm. hist. Graec. II 195 Müll.) cites the defeat of the giant overcome with wine as a proof of the poet's desire to inculcate virtue. Οἰνοβαφές (A 225) is a bitter taunt. cf. γ 139. 335 sq. κ 552 sq. ξ 464 sq. τ 122. For the most part none are drunkards but such barbarians as the centaur Eurytion (φ 293 sq.) or such vagrants as Iros σ 2 sq. Even the suitors only occasionally drink to excess τ 11 sq. cf. α 150. ρ 605. NAEG. 356 sq. Thirlwall (ed. 1845) I 202—204.

375. ὑπό with gen. as ε 346. λ 52. Γ 372.


380. καλ τότε. 363 n.


NOTES.

384. τρυπ. opt. as ἐφυμ π 85. ἐφι κ 12. δόρ. νη. O 410.

385. τρυπ. an auger )( the smaller τέρμπτον 'a gimlet' worked by a single man ε 240.

ιμ. with ε also α 442. δ 802 etc. with ζ. Θ 544. Ψ 364 etc.
Cf. λ 122 n. One workman presses on the top of the borer to steady it and force it down. Round the shaft is wound a thong, the ends of which are alternately drawn in different directions by two other workmen, and so the borer is made to revolve.

390. Hobbes 'and all his eyestrings with the fire did strut.' ἀμφί as in γ 429.


πελ. a large double axe for felling trees N 391 [sometimes, like the δζίνη, used in battle O 711] (σκ. a hatchet ε 234—237. Axes are given as prizes in the games Ψ 851.

So μακρὰ βοῶν. δέξα κεκληγώς.

λάχωντα agrees in gender with πελεκυν the remoter, but more important, noun. So Ο 269. 344.

393. τό. i.e. βάπτειν etc. cf. Ι 706. Ν 484. Τ 161. αὔτε. Iron is the strength of a man Γ 62; tempering again (in its turn) is the strength of iron. So αὔτε Α 404. Ψ. 756. On the tempering of iron see Plut. de def. orac. 47.


395. σμ. μέγα. cf. Λ 10. also σμερδών βοῶν. δεινὸν ζεβράχε. cognate acc. = μεγάλην σμερδαλέην οἰμογῆν φιμ. See Aen. iii 672.

398. ἀπὸ ἔδ. 461. φ 136. 163. χερσίν ἀλ. 'raging with his hands;' throwing them wildly about.
NOTES.

400. ἀκρ. 113. κ 281. ξ 2.

403. τίπτε τόσον. Cf. A 64.

404. ἀμβρ. λ 330 n.

405. ἤ μή. § 200. 'numquis.'


This verse is the motto of Polyaen. strat. 1 pr. § 4. "Homer bids us use stratagems against the enemy, and not resort to force until they fail."

408. 366 sq. Pol. means 'by craft and not by force.' So οὐδὲ Ν 344. They understand him to say (after οὐτὶς) 'not by craft nor yet by force.' Norgate 'No-One by subtlety is killing me, | not any one by force.'

410. Nitzsch and Mure bk. II c. 14 § 17 find a pun in μήτρις (μήτις), but this is doubtful.

411. Cf. 107 n. 275 sq. π 447. ω 29. Internal disorders were regarded as incurable by human art ε 395; hence they are tedious and wasting λ 172. 200. Ν 667. 670. Ν. Cf. NAEG. 67.

412. Hence Aristarch. (Lehrs 183) inferred that Polyphemos alone of the Kyklopes was godless. See the prayer 526 sq. The sons of Poseidon are wild like their sire (Eust. p. 1622 40 sq. Gell. xv 21), e.g. Alebion, Amykos, Antaios, Bousiris, Halirrhotios, Kerkyon, Kyknos, the Laistrygones, Orion, Otos and Ephialtes, Sinis. Patroklos, upbraiding Achilles with his relentless wrath, calls him son of the sea Π 34. Cf. Brouwer 1 109. Welcker Π 678. Cic. n. d. 1 § 63. infr. 519 sq. n.

413—479. How Odysseus escapes from the cavern, and mocks the Kyklopes.

414. μ. a. Κ 19.

418. εἰ. 229—267.

419. οὔτω with νήπιον.

423. ὡστε 'utpote' Σ 518.


427. Cf. 443. 463.

ἀκέων. Buttm. lexil.
NOTES.


429. σύντρεις. cf. ξ 98 ξυνεῖκος.


434. ἀώτ. Buttm. lexil. gen. after ἐχύμυν.

435. νολ. μ 437. from a root ἅλεμος, 'imperishably,' 'unceasingly' etc. Düntzer.


439. μέω. properly said of goats, βληχάσθαι of sheep Eust.

440. οὐθατα same root as ubera and udders. cf. verbum word; barba beard, for the change of labial and dental.

σφαρ. 'were strutting.' pl. verb after neut. So ι 109. 222. κ 223. λ 125. 341. 527. μ 411. See Krüger, Gr. gr. pt. Π 63 2 n. 1.

ἀναξ. 452. δ 87. ρ 320.

443. ωι. dat. ethicus.

444. Observe the labouring spondees.

447. Cf. Cic. Tusc. v § 115. A touch of natural kindness in the lonely giant, who characteristically feels for his brute companions, 'like for like.' So Hektor, Achilleus and Antilochos address their horses Θ 185 sq. Τ 400 sq. Ψ 402 sq. So Philoctetes, on leaving his solitude, bids farewell to his bow and his game Soph. Ph. 1128 sq. 1146 sq.

448. πάροι with pres. δ 810. ε 88. 'Thou dost not at other times'; 'it is not thy wont.' Cf. the use of πάλαι, dudum (and in the Silver Age olim).

449. Bell-wether in Ν 492 sq.

450. μ. β. Very differently applied λ 539. Γ 22. Η 213 etc.


452. ν. α. π. (ἐσστ). Cf. σ 146 μάλα δὲ σχεδόν.

453. The horses of Achilleus wept for Patroklos P 426 sq.

454. Cf. 516.

455. πεφ. with acc. Ζ 488. Χ 219. with gen. α 18.

456. On the attribution of speech to animals see Appendix.
457. εἰπ. inf. of purpose.
458 sq. οἱ...θεωμένου. i 257 n.
459. καταλωφήσειε. κατὰ also appears as καγ, κάκ, κάμ, κάν, κάπ, κάρ.
460. οὔτε. Οὔτες. Hobbes 'Noman nothing worth.' Cf. the reply 475.
461. ἀπὸ ἐν. 398.
462. ἐλθόντες. On the nom. cf. Π 211. Κ 224. ῾μ 73 n. σ 95. ω 483 sq. Matthiä Gr. gr. § 562 1. Herod. viii 83 § i καὶ οἱ...ποιησάμενοι, προηγόρευ...Θεμιστοκλέης. The verbs in 463=ἐλπίσεως.
463. ὑπ'. η 5. i 141. So sub and ὑπὸ in composition denote 'from under.'
465. πολλὰ cogn. acc. περιτρ. B 295. either 'often turning round' to see if Pol. were in pursuit, or (Nitzsch) 'often doubling' to baffle him.
466. τοὺς δὲ. the others, whom Pol. had devoured.
στεν. mark the tense.
468. ἄναψεν[(καταν, 490. with inf. as Π 252. Cf. μ 194. π 164. φ 129. 431. Χ 205. Or the inf. may depend on οὐκ εἶων, in which case ἀνὰ δ' ὀφρ. etc. is parenthetic.
471, 472=103, 104.
473'=ε 400. cf. § 294. μ 181. ἀπῄν ἡγ. With inf. or part. τίς or τίνα has often to be supplied. Hes. opp. 12 τίνι μὲν κεν ἐπανήσειε νοῆσα. Weleker on Theogn. 164. γεγωνε always denotes an audible, distinct cry.
474. καὶ τότε. 380. κερτ. neut. adj. used as subst. ν 177. So οὐκεδελοι. μειλιχλοι.
475. cf. 230. οὐκ with ἀνάλκ. cf. 453, 460. On ἔμελλες with pres. inf. cf. α 232. σ 138. τ 94. "He could have been no weakling, whose comrades thou attest up."
477. καὶ λίπην vel nimis occurs 11 times at the beginning of a verse α 46 etc. cf. καὶ κάρτα Soph. Oed. Col. 65. "Even to the utmost should thy evil deeds overtake thee."
478 sq. cf. 175 n. 270 n. Exod. xxii 21 sq. Menelaos prays to Zeus to avenge him of Alexandros Π 350—354. cf. ν 213 sq. ξ 83. The 'other gods' in general accord with Zeus;
if not, he can carry through his will in spite of them all Δ 29. Θ 5 sq. ε 103 sq.

480—542. Polyphemos hurls a block of stone after the ship of Odysseus; his parley with Od., prayer to Poseidon, and second throw.

481. Maecenas (in Sen. suasor, i p. 8 Elzev.) thought this tumid, but Virgil’s imitation (Aen. x 127) grand without being improbable. Polyphemos throws a rock at Akis (Damm. s. v. χερμάδιον. T 285 sq. cf. κ 121).

482—484. cf. 539—541. κυανοπρώρου. πρώη, like πρυμνή properly (e.g. μ 230) an adj. (πρόερος πρώρος. cf. χλοερός χλωρός and the superl. πρόστος πρώτος). Bekker, Berl. Monatsber. 1860, 321.

On κυανοπρ. cf. γ 299. κ 127 etc. and caerulea puppis Aen. v 819. cf. vi 410.

483 = 540, where it is in place, as the stone there falls short of the ship. Here, says Eust., the verse is marked with a star (because of its excellence) and with an obelos (because it is out of place); below it has a star only.


488, 489 = κ 128 sq. ἐποτρ. ἐκ. The actions are simultaneous. β 422. ο 217.

489. ἐμβ. κ. = incumbere remis.

490. cf. 468. 497. κατάν. cf. 291.

491. δις τόσσον. Yet he was before (473) barely within earshot. But Od. had a clear, strong voice (Τ 221) and a great distance was needful in order to baffle the utmost efforts (ι 538) of the giant.


492. καὶ. 251. προσηύδων of the attempt; but aor. 501.

493. cf. αὐνόθεν αὐνῶς. οἶδθεν οἷος.

494. Addressed by Phokion (Plut. Ph. 17 init.) to Demothenes, who never ceased to provoke Alexander on his march to Thebes.

496. καὶ δῆ. Α 161. Δ 180. κ 30. χ 249. ‘And already we gave ourselves up for lost then and there.’
497. φθ. aυδ. 'calling or speaking.'


500. cf. 228. μεγ. θ. like βδας βουκολευν. οἴνων οινοχοευν. Eust. 501. dψ. 282. It refers to 492, where Od. was interrupted.

504. Cf. 19 sq. Vengeance incomplete, unless the culprit knows from whom and why it comes Aristot. rhet. Π 3 § 16.

φάσθαι. inf. in commands α 291 sq. λ 441 sq. Τ 335. 338.


508. The μάντες in Homer has no 'fine frenzy,' like the Sibyl or Pythia. His art is the interpretation of the will of Zeus (Θ 250 πανομοφαῖος cf. Λ 53. Μ 209. Π 459. Ω 310 sq.) or of his spokesman Apollon (Amphiaraos the seer is dear to Zeus and Apollon ο 244. 252. 526 sq. cf. θ 79. Λ 72. 86 sq. 385. Ι 405). Homer knows the oracles of Zeus at Dodona (ξ 327 sq. τ 296 sq. Π 233 sq.) and of Apollon at Delphoi (Θ 79 sq. I 405). As here the seer had grown old in the practice of his craft, so it is a recognized profession, ranking with those of the physician, shipwright and minstrel (all δημοκρατικος ρ 383 sq.) and is subdivided into two (three?) branches, the exposition (1) of dreams (2) of signs and of birds [and (3) of sacrifices?] 1. Λ 62 sq. δεινοσοφία, see an example ρ 535 sq. 555 sq.; 2. Α 69 οἰωνοσοφία. cf. Ν 70. α 202. 3 ω 221 θεουκόν. Kalchas, who knew 'past, present and future,' (Α 70) predicts the duration of the Trojan war (Β 322 sq.), Halitherses (β 158 sq.) and Theoklymenos (ρ 151 sq.) the return of Od.; and Penelope often consults seers (α 415 sq.). Throughout the poems, however Agamemnon may rail against Kalchas, or the suitors (β 178 sq. ν 360) against the other seers, however Hektor may appeal from the omens of Polydamas to 'the one best omen, fighting for his country' (Μ 217 sq. 231 sq. 243), still the prophecies never fail. See κ 492. Friedreich 450—460. NAEG. 188. Pauly s. v. divinatio. Lob. Aglaoph. 260—270. Nitzsch h. l. Str. xvi 2 § 38 sq. p. 762.

Χήσ τε μέγας τε. Β 653. Γ 167. 226. Ε 628. Ζ 8. Α 221. Τ 457. Ψ 664. ι 513 n.

509. Telemos also in Theocr. vi 23. Ov. met. xiii 770 sq.

512. So Kirke had been warned of the coming of Od. κ 330. So in the Italian epopee the giants and magicians live in constant dread of some hero, fated to subdue them.
513. cf. 508 n. μέγαν κ. κ. Beauty and lofty stature are inseparably connected for the Greeks, e.g. in the gods and heroes, a 301. γ 199. ε 217. κ 152. 276. κ 396. λ 337. ν 289. o 418. π 158. σ 219. 249. ω 374. B 58. Σ 518. Φ 108. So of Xerxes Herod. vii 187 § 4. Paus. viiii 1 § 4 thinks that Pelasgos was chosen king for his stature and beauty.

514. Cf. 214.

515. Aristot. poet. 22 § 13 notes that the verse would be spoilt by changing the terms for their common equivalents νίν δέ μ’ εὖν μικρὸς τε καὶ ἀσθενικὸς καὶ ἁειός. δλ. like πολὺς (e.g. πολὺς ἐκεῖνος) of magnitude as well as of multitude. Thus it is an epithet of a fish, a table, a wave.

516. cf. 454.

517. παπαθελεῖω ξείνα. 356 n.

518. εἴνοσ. cf. 283 n. In all other words ἐν is lengthened into εἰν (cf. ἐς ἐλς). Bekker, Berl. Monatsber. 1860, 96, leaves ἐνν- to words derived from ἐμνέα.


520. Orion, another son of Poseidon, also blinded (for doing violence to Oinopion's wife or daughter) when overcome with wine, rekindled his sight by the rays of the eastern sun Eratosth. catast. 32. Serv. Aen. x 763. Apollod. 1 4 3 § 3 sq. Lucian de oeco 28 sq. Poseidon was indeed worshipped as 'the healer' at Tenos, but that was not his proper function. Cf. on the intrusion of gods into one another's spheres λ 7 n. NAEG. 97.


522. ψ. κ. αι. Π 453. NAEG. 381.


Poseidon could not save from Charybdis μ 107, nor could the gods avert death at the fated hour γ 236 sq. It is true, Athenê chides Telemachos for saying of some promised boon, that it was too great to expect even of the gods (γ 228 sq.) and Aias is punished for boasting that his escape from shipwreck was effected in spite of the gods δ 502 sq. Yet Nitzsch is mistaken when he ascribes the wrath of Pos., taking vengeance for his son's blindness (a 69. λ 103. ν 343), to indignation at this proud boast. Cf. like speeches of Achilles, Τ 358 sq. where he implies that what Ares or Athene could do, he could do himself, and Φ 130 sq. in
disparagement of the river-god Xanthos. Nowhere, not even in the curse which follows, is Od. charged with blaspheming the majesty of Pos. Cf. NAEG. 26. 35. 351.

526. cf. 412.


528. cf. γ 55. This prayer is of the fixed type: i. an invocation of the god by some title of honour; ii. the ground of the claim, introduced by εἰ; iii. the petition itself. See A 39 sq. NAEG. 214—217.

529. cf. π 300. Achilleus prays to his mother A 351; and Glaukos complains that Zeus has ceased to defend his son Sarpedon II 522. It was as son-in-law of Zeus, not for superior merit, that Menelaos was assigned a place in the Elysian plain δ 562—569.

530. See the curses of Amyntor I 453. and of the mother of Meleagros I 566. Lasaulx 'On Curses among Greeks and Romans ' 164 sq.

δός like da in prayers γ 60. § 327.

531 = 505 and wanting here in the best MSS.

532—535. Meister (in 'Philologus' viii 4) thinks these verses an interpolation from ε 41, 42 = II 4, II 5 (the message from Zeus to Kalypso cf. § 314 sq.), and λ II 4, II 5 (the prediction of Teiresias) with μ 141 (prediction of Kirke).

As here Poseidon cannot control fate, so (ε 286 sq.) his power to harm Od. ceases when Od. has once landed in Scheria, and Leukothea tells Od. (ε 341 sq.) that, however much Poseidon might hate him, he could not take his life; nay Zeus himself laments his inability to save Sarpedon II 433. 441. cf. γ 236 sq.

As here Pol. gives his father the option between two answers to his prayer, so (Η 202 sq.) the Greeks beg Zeus to grant the victory to Aias, or, if he also loves Hektor, to give equal glory to both. Cf. Aen. iv 612 sq.

532. cf. κ 473.

535. δόλα. that of the Phaiakes ν 95 sq.

536. Zeus can hear even silent prayers (Η 195), and Apollon can hear prayer wheresoever uttered Η 515. The gods hear even what is not addressed to them δ 505. Θ 198. Σ 35. In singular contrast with this knowledge is the ignorance elsewhere imputed to them μ 374 n. Σ 184 sq. 404. NAEG. 22. 24.
NOTES. [Od. 1.

Poseidon could not debar Od. from Ithake, because Zeus had promised that he should return home (ν 126 sq.) ; all that remained was to fulfil the second petition of Polyphemos. Yet even this would only partially have been fulfilled, if the crew of Od. had not fixed their own doom irrevocably by their sacrilegious repast on the oxen of the Sun λ 101 sq. Poseidon’s wrath is further described a 21 sq. e 282 sq. 339 sq. 366—379. 423. 446. τ 326—331. Nitzsch pp. xiv—xxi. cf. λ 133 n.

537, 538. cf. 481. H 268 sq.


542. cf. 485 sq. Mark the rhythm. χέρσον, the isle of goats.

543—566. Return to isle of goats (116 sq.); onward voyage.

546, 547=μ 5, 6. 546. cf. δ 426. 547=ι 150.

548. Agathokles, tyrant of Syracuse, when asked by the men of Korkyra why he ravaged their land, replied ‘Because your fathers entertained Od.’ So to the Ithakans, complaining that his soldiers robbed their flocks, ‘Your king, when he came to us, not only took the sheep, but blinded the shepherd to boot’ (Plut. moral. pp. 176. 557).

549=42.

550. The ram which had borne Od. 432 sq. On this reserved prize cf. 160 n. Α 166 sq. I 138 sq. 330 sq. Portions of spoil (ἀκροβίνα) were offered to the gods, either directly, or when converted into tripods Herod. viii 82. Thuc. i 132. Paus. Π 18 § 7 sq.

551. μ. δ. gen. abs. Sacrifices before setting out I 357 sq. γ 159 sq.

553. μὴρ. γ 456. μ 364. The rejection of the sacrifice is known by the event. cf. γ 160.

554. cf. 15. 38. ὁγε after ὁ δ’ 288. κ 214. So the subject is repeated after τός μ 188. σ 142; after the noun τ 422. Α 320.

556—566=161 sq. 168 sq. 488. 178 sq. 62 sq.
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