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Homeric *Hapax legomena* and other infrequent words

Powell, James Thomas, Jr., Ph.D.

Yale University, 1988

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Homeric Hapax Legomena
and Other Infrequent Words

A Dissertation
Presented to the Faculty of the Graduate School
of
Yale University
in Candidacy for the Degree of
Doctor of Philosophy

by
James Thomas Powell, Jr.

December 1988

Abstract

Homeric Hapax Legomena and Other Infrequent Words

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Yale University

1988

The dissertation has two purposes: first to provide a collection of material that may be useful for pursuing the question of the composition of the Homeric poems; and second to conduct a preliminary analysis of part of this material.

Part I gives a list, in sequential order, of the Homeric hapax legomena, along with information on metrical shape, context, and other occurrences in early Greek epic. All the words whose meaning is in doubt are noted, and in several instances new proposals are advanced (e.g. πρόκροσσοι).

Part II examines the following word types: 1. agent nouns in -τηρ, τωρ, and -της; 2. abstract nouns in -τυς, -σύνη, and -ίη; 3. adjectives in -εις and -μων; 4. compound adjectives (particularly three-member compounds); 5. adverbs in -δην, -δα, and -δον; and 6. participial forms in -έων. In each case the goal is to identify words which are non-traditional and non-formulaic. The features used to identify such words are large concentrations of infrequent words within a particular word type (e.g. 10 of 18 nouns in -τυς are hapax), peculiarities of formation (e.g. έμπυριβήτης, δενδρήεις, δειδήμων), isolation of the word within the language as a whole (e.g. 7 of the

13 three-member compounds occur nowhere else in Greek, and most of the others in contexts which suggest borrowing from Homer; the TLG data base has been used to determine other attestations), and occurrence in striking contexts (rich in unusual vocabulary are, e.g., the speeches of Achilles in book A, and the speeches of Poseidon). The discussion starts from the hapaxes, but includes as well other related infrequent words. A good number of the words considered are likely to be new creations of the poet (e.g. *δυσαρπιστοτόκεια*, *ἄδαημονίη*, *θυμηγέρεων*); many others must have had some currency, but could not have been used often enough to enter into formulaic patterns.

In many other cases, particularly in similes and descriptions, the words must be from the poet's everyday vocabulary. This group is considered in a brief excursus on contexts.

Three appendices provide supporting evidence: 1. Homeric *dis legomena* (a sequential listing); 2. Hapax compound verbs (these are not included on the list in Part I; the number of occurrences of the simplex and a concordance of other compounds are given); 3. Catalogue of speakers and speeches (a complete account of direct speech in Homer, with an indication of which speeches contain hapaxes, and how many).

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Abbreviations

- AH** Friedrich Matz and Hans-Gunter Buchholz, eds. Archaeologia Homerica: Die Denkmäler und das frühgriechische Epos. Göttingen, 1967- .
- BCH** Bulletin de Correspondance Hellénique. Paris, 1877- .
- Bechtel Lex.** Friedrich Bechtel. Lexilogus zu Homer. Etymologie und Stammbildung homerischer Wörter. Halle, 1914 (reprinted Hildesheim, 1964).
- Chantraine DE** Pierre Chantraine. Dictionnaire étymologique de la langue grecque. Paris, 1968-80.
- Chantraine Formation** Pierre Chantraine. La Formation des noms en grec ancien. Paris, 1933.
- Chantraine GH** Pierre Chantraine. Grammaire homérique. Volume I: Phonétique et morphologie. Paris, 1942. Volume II: Syntaxe. Paris, 1963.
- CA** J.U. Powell, ed. Collectanea Alexandrina. Oxford, 1925.
- CMG** Corpus Medicorum Graecorum. Leipzig and Berlin, 1908- .
- Cunliffe** Richard J. Cunliffe. A Lexicon of the Homeric Dialect. London, 1924 (reprinted Norman, Oklahoma, 1963).
- Diels-Kranz** Hermann Diels and Walther Kranz, eds. Die Fragmente der Vorsokratiker. Two volumes. Seventh edition. Berlin, 1954.
- Ebeling** H. Ebeling. Lexicon Homericum. Two volumes. Leipzig, 1880-85.
- EGF** G. Kinkel, ed. Epicorum Graecorum Fragmenta. Leipzig, 1877.
- FGrH** F. Jacoby, ed. Die Fragmente der griechischen Historiker. Three volumes in fifteen. Leiden, 1926-58.
- Frisk GEW** Hjalmar Frisk. Griechisches etymologisches Wörterbuch. Three volumes. Heidelberg, 1960-72.
- Heubeck** Alfred Heubeck, ed. Omero: Odissea. Text, Italian translation, and commentary. Six

volumes (I: S. West; II: J. Hainsworth; III: A. Heubeck; IV: A. Hoekstra; V: J. Russo; VI: M. Fernández-Galiano). 1981-86.

- IEG M.L. West, ed. Iambi et Elegi Graeci. Two volumes. Oxford, 1971.
- Kinkel G. Kinkel, ed. Epicorum Graecorum Fragmenta. Leipzig, 1877.
- Kirk I G.S. Kirk, ed. The Iliad: A Commentary. Volume I: books 1-4. Cambridge, 1985.
- Leaf Walter Leaf. The Iliad. Text and commentary. Two volumes. Second edition. London, 1900-02 (reprinted Amsterdam, 1971).
- Leumann HW Manu Leumann. Homerische Wörter. Basel, 1950.
- LfgRE H.-J. Mette et al., eds. Lexikon des früh-griechischen Epos. Göttingen, 1955- .
- LSJ H.G. Liddell, R. Scott, and H.S. Jones. A Greek-English Lexicon. Ninth edition, with supplement. Oxford, 1968.
- PCG R. Kassel and C. Austin, eds. Poetae Comici Graeci. Berlin, 1983- .
- PG J.-P. Migne, ed. Patrologiae Cursus Completus. Series Graeca. 161 volumes. Paris, 1857-66.
- PLF Edgar Lobel and D.L. Page, eds. Poetarum Lesbiorum Fragmenta. Oxford, 1955.
- PMG D.L. Page, ed. Poetae Melici Graeci. Oxford, 1962.
- Risch Ernst Risch. Wortbildung der homerischen Sprache. Second edition. Berlin, 1974.
- Schwyzler GG Eduard Schwyzler. Griechische Grammatik. Vol.I: Lautlehre, Wortbildung, Flexion. Munich, 1934. Vol.II (with Albert Debrunner): Syntax und syntaktische Stilistik. Munich 1950.
- SH H. Lloyd-Jones and P. Parsons, eds. Supplementum Hellenisticum. Berlin, 1983.
- Shipp G.P. Shipp. Studies in the Language of Homer. Second edition. Cambridge, 1972.
- SLG D. Page, ed. Supplementum Lyricis Graecis. Oxford, 1974.

- TrGF Bruno Snell, ed. Tragicorum Graecorum Fragmenta. Four volumes published. Göttingen, 1971-85.
- West Op. M.L. West. Hesiod: Works and Days. Text and commentary. Oxford, 1978.
- West Th. M.L. West. Hesiod: Theogony. Text and commentary. Oxford, 1966.

Other abbreviations and signs:

- N narrative
 S speech
 des. description
 dig. digression
 sim. simile
 S [] the number in brackets indicates the total number
 of lines in the speech
 " the words so indicated belong to a single unit
 (same speech, same simile, etc.)
 > the word recurs in early Greek epic

Homer is universally allowed to have had the greatest invention of any writer whatever.

-Alexander Pope

Studies of Homeric diction, and the related inquiry into the poems' composition, have centered in recent decades primarily on the repeated elements in the language.¹ The large stock of formulae has been thoroughly investigated, beginning from the pioneering studies of Milman Parry, and continuing with the important work of, among others, J.B. Hainsworth and A. Hoekstra;² there has emerged a widely accepted conception of Homer as an oral poet, composing his poems by the use of a large stock of inherited, repeated phrases.³ And, now that many of the overstatements of Parry and his immediate successors have been qualified,⁴ it is possible generally to accept this.

But I believe that it is still possible to introduce some further refinement into this conception, and in such a way as would give to Homer a greater measure of inventiveness than is sometimes allowed: thus my epigraph. If Parry arrived at his conception of Homer as a traditional, formulaic poet by concentrating on the elements in the diction that are constantly repeated, we may be able to reach some conclusions about Homer as a non-traditional, non-formulaic poet by looking at the elements which are not repeated. The evidence is abundant. Close to a third of Homer's vocabulary is non-repeating, and so, since the essence of the formula is repetition, by definition, non-formulaic. It is the modest aim of this dis-

sertation to identify some places where the diction is likely to be innovatory: at the extreme this will mean new coinages; but it will include also words which have simply not been used frequently enough to become established in formular patterns. As well there will be words newly introduced into the epic diction from the poet's everyday vocabulary.

Part I is concerned primarily with assembling basic material from which to start; Part II is directed to its evaluation. The discussion there necessarily deals largely with minutiae: I do not see that progress in the area is otherwise possible. I have had to be selective. The rare word is rare by contrast with the common; the use in Homer must be evaluated against the background of usage in the rest of the corpus: the danger was lest the investigation turn into a general history of the Greek vocabulary. I have tried to select groups of words which are interesting in themselves and, one would hope, paradigmatic for other groups. In examining the words I particularly look for large concentrations of infrequent forms within a particular word type, peculiarities of formation, and isolation of the word within the language as a whole; and I pay constant attention to the context, always looking for places where the diction may possibly be non-traditional. In short, I try here to focus attention on what has until recently been the neglected part of the diction. What is presented I hope may serve as a

preliminary study to a more accurate and comprehensive theory of the poems' composition.

That the time is ripe for a reappraisal is shown by the appearance in recent years of several works which focus on infrequent words. Most important is Michael Kumpf's Four Indices of the Homeric Hapax Legomena (Hildesheim 1984), which provides now a convenient, and accurate, compendium of material.⁵ Among critical studies, three in particular may be mentioned. The first is G.P. Goold's "The Nature of Homeric Composition", Illinois Classical Studies 2 (1977) 1-34. Although this is a general essay on the composition of the poems, and the remarks on hapaxes (pp. 31-32) are quite brief, the article was important for recalling scholarly interest to the Homeric hapaxes, and for suggesting how such a large body of material could fit into a general theory of composition. Much more restricted in scope, and correspondingly more generous in detail, is an article by M. Pope, "A Nonce-Word in the Iliad", CQ 35 (1985) 1-8. Pope tries to establish that the vivid hapax παναώριος (Ω 540) was coined by the poet for the one particular context. In the course of the paper he establishes an important principle, that if a word is only once attested in the whole corpus - if it is what I will be calling an absolute hapax - then it is very possible that the word was a new formation. This will obviously not always be the case; the word may be an isolated archaic survival, or just a

poorly attested form, but the possibility should in each instance be considered.

Finally may be noted a recent article by N.J. Richardson, "The Individuality of Homer's Language", in Homer: Beyond Oral Poetry, edited by J.M. Bremer, I. de Jong, and J. Kalff (Amsterdam 1987), pp. 165-83. This is a survey of the infrequent vocabulary of book X; his conclusion, with which I agree completely, may be quoted (p. 183): "What we have seen of his technique in the passages considered here... suggests a greater awareness of the force of the individual word than some have suspected. As to new coinage of language, it would be paradoxical if the bard who was called ὁ ποιητής, 'the maker', were not found to be also the creator of new words".

The list of hapax legomena in Part I was compiled in the first instance from the Index Homericus of August Gehring (Leipzig 1891). Gehring used the text of J. La Roche as the basis for his index. Since it seemed desirable to have the Oxford texts of Monro and Allen (Iliad) and Allen (Odyssey) as the basis for the present inquiry, I have adapted Gehring's readings wherever necessary.

What will appear on a list of an author's hapaxes is determined by how the term hapax is defined.⁶ The final purpose behind my compilation was to assemble a body of material which would be of interest in pursuing the question of the composition of the poems. Accordingly I have not included the following: hapax comparative and super-

lative adjective forms, if the positive form also appears (and vice versa)⁷; adverb forms, if the adjective appears⁸; various alternate forms which involve mainly (regular) metrical adaptations⁹; and compound verbs when the simplex appears, since in Homer these will normally be felt simply as another occurrence of the simplex with adverbial modifier. But I do provide a list of these in Appendix 2, along with the information necessary for their evaluation, that is, frequencies for the simplex and other compound forms. Also not included on the list are proper names.¹⁰

The list is arranged in running order. This allows consideration of the density of hapaxes in particular passages; for an alphabetical listing the reader may return to Gehring or consult Kumpf's index. The words are listed as they appear in the text, not in dictionary lemma form. The second column provides metrical information; the third, an indication of the context. The two principal divisions are Speech and Narrative; other categories are simile, description, and digression. The fourth column gives a definition of the word. For the most part, these are intended as compact commentaries on the word formations, and so sacrifice elegance to clarity. Notes are appended to the words when there is doubt about the meaning. These notes try at least to identify the problem and point to relevant bibliography, and, at best, to provide what I believe to be the correct

solution.

Words which are marked at the far left with the sign > recur outside of Homer in early epic literature (Hesiod, the Homeric Hymns, and the fragments of the epic cycle); citations for these, and indications of any formulaic connection, are given in a concordance at the end of Part I.

Immediately after the list are tables which provide a conspectus of line numbers for the various books, numbers of hapaxes, and proportions, along with figures for compounds and dis legomena. A second table gives a summary of metrical types.

Note that there is provided in the Appendices, besides the list of compound verbs, a catalogue of the Homeric dis legomena, and, because in the discussion of Part II constant reference is made to hapaxes in direct speech, a comprehensive catalogue of Homeric speakers and speeches.

Finally I should point out that statements in Part II about occurrences of words in the corpus of Greek authors are based on searches of the corpus as constituted in the TLG data base (disk C); these searches are made using the Ibycus computer system.

Part I

The Homeric hapax legomena

| | | | | | |
|---|------|----------------|---------|----------|---|
| A | 4 | ἐλώρια | ~4-~ | Proem | spoil |
| | 45 | ἀμφηρεφέα | ~4-~5- | N | covered over on both sides |
| | >61 | λοιμός | 5-~ | S [9] | plague |
| | >75 | ἐκατηβελέταο | ~4-~5-~ | S [10] | striking from afar ¹² |
| | 99 | ἀνάποινον | ~3-~ | S [8] | without ransom |
| | 106 | κρήγυον | 5-~ | S [15] | good ¹³ |
| | >119 | ἀγέραστος | ~3-~ | " | without a gift of honor |
| | 122 | φιλοκτεανώτατε | ~4-~5-~ | S [8] | greatest lover of possessions |
| | 126 | παλίλλογα | ~4-~ | " | gathered back |
| | 128 | τριπλή | 1-~ | " | threefold |
| | - | τετραπλή | 2-~3- | " | fourfold |
| | >155 | βωτιανείρη | 5-~6-~ | S [23] | nurturing men |
| | >156 | μεταξύ | ~6-~ | " | between |
| | 159 | κυνῶπα | ~6-~ | " | dog-faced |
| | >166 | δασμός | 5-~ | " | division |
| | 205 | ὑπεροπλίησι | ~2-~3-~ | S [4] | insolence ¹⁴ |
| | 216 | σφῶϊτερον | 2-~3- | S [3] | of you two |
| | 225 | οἰνοβαρές | 1-~2- | S [20] | heavy with wine ¹⁵ |
| | 231 | δημοβόρος | 1-~2- | " | devourer of the people ¹⁶ |
| | 235 | τομήν | ~4- | " des. | stump |
| | >237 | φλοιόν | ~3- | " " | bark of a tree |
| | >248 | ἠδυεπής | 1-~2- | N | having sweet speech |
| | >292 | ὑποβλήδην | ~2-~3- | S intro. | interrupting |
| | 335 | ἐπαίτιοι | ~4-~ | S [11] | responsible, guilty |
| | 402 | ἐκατόγχειρον | ~2-~3- | S [48] | having a hundred hands |
| | >434 | ἱστοδόκη | 2-~3- | N | mast-holder ¹⁷ |
| | 449 | χερνίψαντο | 1-~2-~ | N | washed the hands, |

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| | | | as part of a sacrificial ritual |
| 518 | ἐχθοδοπήσαι | 4-5 | S [10] to hate |
| >526 | παλινάγρετον | 4 | " revocable |
| > | - ἀπατηλόν | 6 | " deceitful |
| >540 | δολομήτα | 3 | S [4] of crafty mind |
| 575 | κολφόν | 3 | S [11] loud squabble ¹⁸ |
| B >33 | λήθη | 6 | S [12] forgetfulness |
| 89 | βοτρυδόν | 1-2 | sim. in the form of a grape cluster |
| >93 | ἰλαδόν | 1 | " in crowds |
| 106 | πολύαρνι | 5 | des. having many lambs |
| 135 | σπάρτα | 5 | S [32] rope ¹⁹ |
| >148 | ἄσταχύεσσιν | 5-6 | sim. ear of grain |
| 153 | οὐρούς | 1 | N trenches, along which ships are dragged into the sea |
| 204 | πολυκοιρανίη | 3-4 | S [7] the fact that there are many rulers |
| 212 | ἀμετροεπής | 4-5 | des. [10] having unmeasured speech |
| - | ἐκολῶα | 6 | " made an unseemly (squawking) noise ²⁰ |
| 213 | ἄκοσμα | 4 | " without order ²¹ |
| 215 | γελοῖϊον | 4 | " funny |
| 217 | φολκός | 1 | " bandy-legged ? ²² |
| 219 | φοξός | 1 | " pointed ²³ |
| - | ψεδνή | 4 | " sparse |
| 275 | ἐπεσβόλον | 4 | S [6] throwing words about |
| >289 | νεαροί | 4 | S [49] young sim. |
| 293 | πολυζύγω | 4 | " having many benches |
| 303 | πρώϊζ' (α) | 3 | " the day before yesterday |
| 325 | ὄψιμον | 1 | " late, slow |

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| - | ὄψιτέλεστον | 2-3-3-3 | " | late of fulfilment |
| 372 | συμφράδμονες | 4-3-3 | S [24] | counsellors |
| 386 | παυσωλή | 2-3-3 | " | respite |
| 399 | κάπνισσαν | 1-2-2 | N | made smoke |
| 425 | ἀφύλλοισιν | 4-5-5 | N | without leaves |
| >448 | παγχρύσει | 4-3-3 | des. [3] | all golden |
| 463 | κλαγγηδόν | 1-2-2 | sim. | with a loud sharp noise |
| >470 | ποιμνήϊον | 4-3-3 | sim. | belonging to a flock |
| >483 | ἐκπρεπέ' (α) | 1-3-3 | sim. | outstanding |
| Catalogue of Ships | | | | |
| 497 | πολύκνημον | 4-5-5 | | having many mountain-spurs |
| >526 | ἔμπλην | 3-3 | " | close by |
| 543 | ὄρεκτῆσιν | 4-5-5 | " | stretched out |
| 550 | ἰλάονται | 6-6 | " | propitiate |
| 588 | προθυμίησι | 4-5-5 | " | zeal |
| >592 | ἐύκτιτον | 5-3-3 | " | well-built |
| 599 | πηρόν | 4-4 | " dig. | maimed (?) ²⁴ |
| 600 | κιθαριστύν | 6-6 | " " | art of playing the cithara |
| 635 | ἀντιπέραι' (α) | 4-5-5 | " | the land opposite |
| 649 | ἑκατόμπολιν | 4-4-4 | " | having a hundred cities |
| 668 | καταφυλαδόν | 4-4-4 | " dig. | by tribes |
| 700 | ἀμφιδρυφής | 2-3-3 | " dig. | torn on both sides |
| 701 | ἡμιτελής | 2-3-3 | " " | half-finished |
| 723 | μοχθίζοντα | 2-3-3 | " dig. | suffering |
| - | ῥόδρου | 6-6 | " " | water-snake |
| 729 | κλωμακόεσσαν | 5-6-6 | " | rocky ²⁵ |
| >751 | ἰμερτόν | 2-3-3 | " | desired |
| 765 | ὄτριχας | 1-3-3 | " des. | having the same coat |
| - | οἰέτεας | 2-3-3 | " " | having the same years (i.e. of the same |

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| - σταφύλη | ~4 - | " " | age) |
| 776 ἐλεόθρεπτον | ~4 --5 - | " " | lead plumb-line |
| 792 ποδωκείησι | ~4 --5 ~ | N dig. | nurtured by the marsh |
| 806 πολιήτας | ~6 -- | S [11] | swiftness of foot |
| 814 πολυσκάρθμοιο | ~4 --5 ~ | des. | citizens |
| | | | much-springing |
| | | | Catalogue of Trojans |
| 867 βαρβαροφώνων | 5 ~ ~6 -- | | speaking a foreign |
| | | | language |
| 868 ἀκριτόφυλλον | 5 ~ ~6 -- | " | having indistin- |
| | | | guishable foliage |
| Γ 11 κλέπτη | ~4 - | sim. | thief |
| 13 ἀελλής | ~6 -- | " | close-packed, dense ²⁶ |
| 33 παλινόρσος | ~5 ~ | sim. | backwards ²⁷ |
| 35 ὄχρος | ~4 - | " | paleness |
| 40 ἄγονος | ~3 - | S [19] | unborn ²⁸ |
| - ἄγαμος | ~5 - | " | unmarried |
| 42 ὑπόψιον | ~5 ~ | " | looked at from beneath |
| | | | (sc. the brows), in |
| | | | contempt ²⁹ |
| >48 εὐειδέ' (α) | ~5 -- | " | having a comely aspect |
| 56 θειδήμονες | ~4 ~ | " | timid, fearful |
| >63 ἀτάρβητος | ~4 --5 - | S [17] | fearless |
| | | sim. | |
| >64 ἔρατά | ~3 - | " | lovely |
| >151 τεττίγεσσι | 2 --3 ~ | sim. | cicadas |
| 182 μοιρηγενές | ~4 ~ | S [9] | favored by Μοῖρα at |
| | | | one's birth |
| - ὀλβιόδαιμον | 5 ~ ~6 -- | " | having a prosperous |
| | | | δαίμων |
| >185 αἰολοπώλους | 5 ~ ~6 -- | " | having fast-moving |
| | | | horses |
| 197 πηγεσιμάλλω | 5 ~ ~6 -- | S [7] | having thick fleece |
| | | sim. | |

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| 215 | ἀφαρμαρτοεπής | ~2-~3- | S [21] | speaking amiss |
| 220 | ζάκστον | ~3- | " | very angry |
| 344 | διαμετρητῶ | ~4-~5- | N | measured out |
| 363 | διατρυφέν | ~4-~5 | " | broken in pieces |
| 371 | πολύκεστος | ~3-~4 | " | having much embroidery |
| 387 | εἰροκόμφ | 1-~2- | N | working wool |
| 412 | μωμήσονται | 2-~3-~4 | S [14] | will blame |
| 453 | ἐκεύθανον | ~4-~5 | N | they sought to hide |
| Δ 6 | παραβλήδην | ~4-~5- | S intro. | deceitfully ? ³⁰ |
| 27 | μόγφ | ~4- | S [5] | toil |
| 38 | ἔρισμα | ~3-~4 | S [19] | cause of quarrel |
| 77 | σπινθήρες | ~5-~6 | sim. | sparks |
| 105 | ἰξάλου | 5-~6 | des. | ? ³¹ |
| 107 | προδοκῆσι | ~6-~7 | " | lurking-place |
| 109 | έκκαϊδεκάδωρα | ~4-~5-~6-~7 | " | sixteen palms long |
| 110 | κεραοξόος | ~4-~5-~6 | " | polishing horn |
| 117 | ἀβλήτα | 1-~2- | N | not thrown |
| 125 | λίγξε | 1-~2 | " | gave a sharp sound |
| 126 | ὄξυβελής | 1-~2-~3- | " | having a sharp arrow ³² |
| >137 | ἔρυμα | ~4-~5 | N | means of defense ³³ |
| 157 | πάτησαν | ~6-~7 | S [28] | walked |
| 171 | πολυδίψιον | ~4-~5-~6 | " | having much thirst, very dry |
| 218 | ἐκμυζήσας | ~2-~3- | N | having sucked out |
| 235 | ψευδέσσι | ~3-~4 | S [6] | lies ³⁴ |
| 242 | σέβεισθε | ~6-~7 | S [8] | you feel shame |
| 248 | εὖπρυμνοι | 2-~3- | " | having a good stern |
| 262 | δαιτρόν | 1-~2 | S [8] | portion |
| >277 | πίσσα | 6-~7 | sim. | pitch |
| 324 | αἰχμάσσουσι | 2-~3-~4 | S [8] | will wield the spear |
| 372 | πτωσκαζέμεν | ~5-~6 | S [31] | to hide oneself dig. |
| 381 | παραίσια | ~4-~5 | " " | of ill omen |
| >383 | βαθύσχοινον | ~4-~5- | " " | having deep, i.e. tall, rushes |

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| 412 | τέττα | 1 ⁻ | S [7] | 'good sir!' |
| >426 | κορυφοῦται | ⁻ 3 ⁻ | sim. | rises to a crest |
| 433 | πολυπάμονος | ⁻ 4 ⁻ | sim. | having many possessions |
| 437 | θρόος | [⁴] ⁻ | N | noise of many voices |
| - | γῆρυς | 6 ⁻ | " | voice |
| 453 | μισγάγκειαν | ⁻ 2 ⁻ 3 ⁻ | sim. | place where two valleys join their streams |
| 468 | πλευρά | 1 ⁻ | N | side of the body |
| 485 | άρματοπηγός | 2 ⁻ ⁻ 3 ⁻ | sim. | building chariots |
| >487 | ἄζομένη | 2 ⁻ ⁻ 3 ⁻ | " | drying |
| 492 | βουβῶνα | ⁻ 3 ⁻ | N | groin |
| 533 | ἄκρόκομοι | 2 ⁻ ⁻ 3 ⁻ | N | having hair (only) on the peak (of the head) |
| 540 | ἄβλητος | 2 ⁻ 3 ⁻ | N | not hit (by missiles) |
| - | ἀνούτατος | ⁻ 4 ⁻ | " | unwounded |
| E 2 | ἔκδηλος | 4 ⁻ 5 ⁻ | N | clearly visible, conspicuous |
| 19 | μεταμάζιον | ⁻ 4 ⁻ | N | between the breasts |
| 36 | ἡϊόεντι | 4 ⁻ ⁻ 5 ⁻ | N | with sandy banks ³⁵ |
| 49 | αἶμονα | 5 ⁻ | N | ? ³⁶ |
| 54 | ἐκηβολία | ⁻ 2 ⁻ ⁻ 3 ⁻ | " | skill in hitting from afar ³⁷ |
| 63 | ἀρχεκάκους | 1 ⁻ ⁻ 2 ⁻ | " | beginning mischief ³⁸ |
| 80 | μεταδρομάδην | ⁻ 4 ⁻ ⁻ 5 ⁻ | N | running after |
| 85 | ποτέροισι | ⁻ 5 ⁻ | N | which of two |
| 126 | σακέσπαλος | ⁻ 4 ⁻ | S [9] | wielding a shield |
| >158 | χηρωσταί | 2 ⁻ 3 ⁻ | N | heirs of a vacant inheritance ³⁹ |
| >162 | πόρτιος | 1 ⁻ | sim. | calf |
| 191 | κοθήεις | ⁻ 6 ⁻ | S [37] | full of wrath |
| 194 | νεοτευχέες | ⁻ 4 ⁻ | " des. | newly fashioned |
| 253 | γενναῖον | ⁻ 3 ⁻ | S [22] | true to one's (noble) stock |

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| 315 | πτύγμ' (α) | 5 - | N | fold |
| 339 | θέναρος | ~3 - | N | palm of the hand |
| 342 | ἀναίμονες | ~2 ~ ~ | com. | having no blood |
| 407 | δηναίος | -3 ~ | S [34] | long-lived ⁴⁰ |
| 408 | παππάζουσιν | 5 ~ ~ 6 ~ | " | call one papa |
| 417 | κατηπιόωντο | ~4 ~ ~ 5 ~ | N | were assuaged, remedied |
| >487 | ἀψίσι | -3 ~ | S [21] | mesh of a net sim. |
| - | πανάγρου | ~6 ~ | " " | catching all |
| 500 | λικμώντων | 2 ~ ~ 3 ~ | sim. | winnowing |
| 502 | ἀχυρμιαί | ~4 ~ ~ | " | heap of chaff |
| 586 | βρεχμόν | -5 ~ | N | forehead |
| >587 | ἀμάθοιο | ~ ~ 5 ~ | " | sand |
| 597 | ἀπάλαμνος | ~ ~ 3 ~ | sim. | having no hands, i.e. unable to help or defend himself ⁴¹ |
| 613 | πολυκτήμων | ~2 ~ ~ 3 ~ | N dig. | having many posses- sions |
| > - | πολυλήϊος | ~ ~ 4 ~ ~ | " " | having extensive crops, or crop-lands ⁴² |
| 614 | ἐπικουρήσουντα | ~ ~ 2 ~ ~ 3 ~ | " " | being an ally, helper |
| 623 | ἀμφίβασιν | 2 ~ ~ ~ 3 ~ | N | a going around, defense |
| >682 | δείμα | 1 ~ ~ | N | fear |
| 707 | αἰολομίτρην | 5 ~ ~ ~ 6 ~ | N | having a shimmering girdle ⁴³ |
| 723 | ὀκτάκνημα | 2 ~ ~ 3 ~ ~ | des. | having eight spokes |
| 758 | ὄσσάτιον | 1 ~ ~ ~ 2 ~ | S [7] | how much |
| >778 | ἴθμαθ' (α) | 5 ~ ~ | sim. | step, gait |
| >785 | χαλκεοφώνω | 5 ~ ~ ~ 6 ~ | S intro. | having a brazen voice |
| 838 | φήγινος | 5 ~ ~ ~ | N des. | made of oak |
| >865 | καύματος | 1 ~ ~ ~ | sim. | heat |
| 876 | ἀήσυλα | ~4 ~ ~ ~ | S [16] | evil (?) ⁴⁴ |
| 882 | μαργαίνειν | 1 ~ ~ ~ 2 ~ | " | to be in a fury |
| 886 | νεκάδεσιν | ~ ~ 6 ~ ~ | " | heap of corpses |

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| 887 | τυπήσι | ~6-- | " | blows |
| >894 | ἐννεσίησιν | 5--~6-- | S [10] | suggestion, insti- gation |
| 902 | ὀπός | ~2- | sim. | fig-juice |
| Z 19 | ὑφηνίοχος | ~2--~3- | N. | charioteer |
| 24 | σκότιον | ~4- | " dig. | belonging to the darkness, hidden |
| 39 | μυρικίνῳ | ~4--~ | " | of the tamarisk |
| 114 | βουλευτήσι | 2--~3-- | S [5] | councillors |
| 134 | θύσθλα | 1-- | S [21] | cultic implements |
| 135 | βουπλήγι | -3-- | " " | of Dionysus a device for strik- ing an ox ⁴⁵ |
| >139 | τυφλόν | 2-- | " " | blind |
| 169 | πτυκτῶ | -4- | S [67] | folded |
| >181 | χίμαιρα | ~6-- | " " | dig. she-goat |
| >193 | βασιληίδος | ~4--~ | " " | royal |
| 236 | ἐννεαβοίων | 5--~6-- | N | worth nine head of cattle |
| 248 | τέγροι | ~3- | des. | roofed ⁴⁶ |
| 251 | ἠπιόδωρος | 2--~3-- | " | having soothing gifts |
| >266 | ἀνίπτοισιν | ~2--~3- | S [22] | unwashed |
| 285 | ἀτέρπου | ~3-- | " | having no delight |
| 300 | ἱέρειαν | ~6-- | N | priestess |
| >301 | ὄλολυγῆ | ~2-- | " | a (ritualistic) loud cry ⁴⁷ |
| >305 | ῥυσίπτολι | -4--~ | S [6] | protecting the city |
| >358 | ἀοίδιμοι | ~4--~ | S [15] | worthy to be sung of, notorious |
| 397 | ὑποπλακίη | ~2--~3- | N dig. | beneath Mt. Placus |
| 400 | ἀταλάφρονα | ~4--~ | " | having a tender mind ⁴⁸ |

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| >420 | ὄρεστιάδες | ~2-~3- | S [33] | of the mountains |
| 434 | ἐπίδρομον | ~4-~ | " | that may be overrun |
| 465 | ἐλκηθμοῖο | 4-~5-~ | S [25] | a being dragged away |
| 469 | ἵππιοχαίτην | 5-~6-- | N | having horse-hair |
| 483 | κηώδεϊ | ~4-~ | " | fragrant ⁴⁹ |
| H 41 | χαλκοκνήμιδες | ~4-~5-~ | S [5] | having bronze greaves ⁵⁰ |
| 64 | μελάνει | ~4- | sim. | becomes black |
| >71 | εὐπυργον | ~5-~ | S [25] | having good towers |
| >76 | ἐπιμάρτυρος | ~5-~ | " | a witness for |
| 96 | ἀπειλητῆρες | ~2-~3-~ | S [7] | threateners, blust- erers |
| 97 | αἰνόθεν | 5-~ | " | very terribly ⁵¹ |
| 221 | σκυτοτόμων | 1-~2- | des. | leather-cutter |
| 262 | τμήδην | 1-~ | N | with cutting |
| 267 | ἐπομφάλιον | ~2-~3- | " | upon the naval, boss (adv.) |
| - | περιήχησεν | ~4-~5- | " | rang round about |
| 270 | μυλοειδέϊ | ~5-~ | " | having the likeness of a millstone |
| 302 | ἄρθμήσαντε | 5-~6-- | S [15] | being united |
| 310 | ἄελπτέοντες | ~4-~5- | N | having no hope |
| 332 | κυκλήσομεν | ~4-~ | S [17] | let us wheel |
| 384 | ἤπύτα | 5-~ | S intro. | loud-voiced |
| 433 | ἄμφιλύκη | 5-~6- | N | around the time of light, dawn |
| 449 | ἐτειχίσσαντο | ~2-~3-~ | S [8] | built a wall |
| 466 | βουφόνεον | 1-~2- | N | slaughtered oxen |
| 475 | ἀνδραπόδεσσι | 2-~3-~ | " | captives |
| Θ 84 | κρανίω | 1-~ | N | crown of the head, skull ⁵² |
| 131 | σήκασθεν | 2-~3- | N | were shut up |

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| 178 ούδενόσωρα | 2-3-3 | S [11] | worthy of no consideration |
| >181 μνημοσύνη | 1-2-2 | " | remembering |
| 197 αὐτονυχί | 1-2-2 | S [13] | in the same night |
| 209 ἀπτοεπές | 2-3-3 | S [3] | speaking the unspeakable |
| 230 κενεαυχέες | 4-4-4 | S [17] | idle boaster |
| >250 πανομφαίω | 2-3-3 | des. | who sends all prophetic voices |
| 289 πρεσβήϊον | 4-4-4 | S [11] | gift of honor |
| 297 τανυγλώχινας | 4-5-5 | S [7] | having long barbs ⁵³ |
| 299 λυσσητήρα | 5-6-6 | " | one that is raging mad |
| 306 μήκων | 1-1-1 | sim. | poppy |
| 307 νοτίησι | 4-4-4 | " | moisture, rain |
| 328 νάρκησε | 4-4-4 | N | grew numb |
| 361 ἀπερωεύς | 6-6-6 | S [23] | thwarting |
| 488 τρίλλιστος | 3-3-3 | N | thrice prayed for |
| 508 μέσφ' (α) | [3]- | S [45] | until |
| >518 πολιοκροτάφους | 4-4-5-5 | " | having grey temples |
| 519 θεοδμήτων | 4-5-5 | " | built by a god |
| 524 υγιής | 4-4-4 | " | healthy, sound |
| 527 κηρεσσιφορήτους | 5-5-6-6 | " | borne by the Κῆρες (agents of death) |
| 556 νήνεμος | 5-5-5 | sim. | without wind |
| 7 κορθύεται | 1-2-2 | sim. | is heaped up, rises to a crest |
| - φύκος | 5-5-5 | " | seaweed |
| 11 κλήδην | 1-1-1 | N | calling (sc. by name) |
| 63 ἀφρήτωρ | 1-2-2 | S [26] | having no phratry ⁵⁴ |
| - ἀνέστιος | 4-4-4 | " | having no hearth |
| 73 ὑποδεξίη | 3-4-4 | " | hospitality |
| 158 ἀδάμαστος | 6-6-6 | S [47] | unconquerable, inflexible |

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| 164 | ὄνοστά | ~3 ~ | S [10] | to be blamed |
| 180 | δενδίλλων | 1 ~2 ~ | N | casting a glance |
| 203 | ζωρότερον | 1 ~ ~2 ~ | S [3] | purer |
| | - κέραιε | ~3 ~ | " | mix |
| 206 | κρεῖον | ~3 ~ | N | meat-block |
| 208 | ῥάχιν | ~4 ~ | " | chine |
| >213 | ἀνθρακιήν | 1 ~ ~2 ~ | " | heap of glowing coals |
| 214 | κρατευτάων | ~4 ~ ~5 ~ | " | supporting stones for roasting spits ⁵⁵ |
| 220 | θυηλάς | ~6 ~ | " | offerings sacrificed in the fire ⁵⁶ |
| 230 | δοιῆ | ~3 ~ | S [82] | doubt |
| 241 | κόρυμβα | ~6 ~ | " | the high projecting parts ⁵⁷ |
| 256 | φιλοφροσύνη | ~4 ~ ~ ~5 ~ | " | friendliness |
| 311 | τρύζητε | ~3 ~ | S [122] | make a low murmuring sound |
| 323 | ἀπτῆσι | ~3 ~ | " sim. | unfledged |
| 337 | δεῖ | 3 ~ | " | it is necessary |
| 343 | δουρικτήτην | ~4 ~ ~5 ~ | " | acquired by the spear |
| 362 | εὐπλοίην | 2 ~ ~3 ~ | " | a good voyage |
| >373 | κύνεος | ~ ~3 ~ | " | belonging to, char- acteristic of, a dog ⁵⁸ |
| 378 | καρός | [5] ~ ~ | " | ? ⁵⁹ |
| 379 | εἰκοσάκις | 4 ~ ~ ~5 ~ | " | twenty times |
| 383 | ἑκατόμυλοι | ~ ~2 ~ ~ ~ | " | having a hundred gates |
| 404 | ἀφήτορος | ~4 ~ ~ ~ | " | who sends forth ⁶⁰ |
| 443 | ῥητήρ' (α) | ~3 ~ | S [172] | speaker |
| 456 | ἐπαράς | ~6 ~ | " | curses |
| 457 | καταχθόνιος | ~2 ~ ~ ~3 ~ | " | beneath the earth |
| 461 | πατροφόνος | 2 ~ ~ ~3 ~ | " | slaying a father ⁶¹ |

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| 470 | εἰνάνυχες | 1--~2- | " | nine nights long |
| 491 | ἀποβλύζων | ~2--3- | " | spiriting out |
| 503 | ῥυσαί | -3- | " | wrinkled |
| - | παραβλῶπες | ~4--5- | " | looking askance ⁶² |
| 505 | σθεναρή | ~~3- | " | strong |
| 526 | δωρητοί | 1--2- | " | open to gifts |
| 534 | θαλύσια | ~4--~ | " | offering of first fruits |
| >539 | χλούνην | -3- | " | ῥῆ3 |
| 544 | θηρήτορας | -4--~ | " | hunter |
| >563 | ἄλκυόνος | 2--~3- | " | a kind of seabird ⁶⁴ |
| 579 | πεντηκοντόγυον | 1--2--~3- | " | having fifty measures of land |
| >582 | ὑψηρέφεις | -4--~5- | " | high-roofed |
| >593 | ἀμαθύνει | ~~6-- | " | turns into dust |
| 601 | ἐνταῦθα | 1--2- | " | in that direction |
| 640 | ὑπώροφιοι | ~4--~5- | S [19] | under the roof |
| 679 | πιμπλάνεται | 1--~2- | S [16] | is filled |
| K | 8 πευκεδανοῖο | 5--~6-- | sim. | piercing, sharp |
| | 10 νειόθεν | 1--~ | " | from the bottom |
| >20 | ἀλεξίκακος | ~2--~3- | N | warding off evil |
| 65 | ἀβροτάξομεν | ~~4--~ | S [7] | miss |
| 94 | ἀλαλύκτημαι | ~~3--4- | S [15] | am in anguish |
| 96 | δραίνεις | -3- | " | desire to do |
| 106 | μοχθήσειν | 2--3- | S [16] | will suffer |
| 134 | ἐκταδίην | 2--~3- | N | outstretched |
| 153 | σαυρωτήρος | 2--3-- | N | a (lizard-like?) spike at the butt-end of the spear ⁶⁵ |
| 173 | ξυροῦ | [4]~ | S [8] | razor |
| - | ἀκμῆς | 6-- | " | edge |
| 182 | ἐγρηγορτί | -2--3- | N | awake |
| 183 | δυσωρήσωνται | ~4--5-- | sim. | keep painful watch |
| 216 | ὑπόρρηνον | ~2--3- | S [14] | having a lamb |

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| | | | | beneath |
| 226 | βράσων | -3- | S [7] | shorter ⁶⁶ |
| 258 | ἄφαλον | ~3- | des. | having no φάλος ⁶⁷ |
| | - ἄλλοφον | 4-~ | " | having no crest |
| | - καταίτιξ | ~6-- | " | a kind of helmet |
| >265 | πίλος | 5-~ | " | felt |
| 274 | ἔρωδιόν | ~4-~ | N | heron |
| 357 | δουρηνεκές | -4-~ | N | at the distance of a spear's cast |
| | - ἔλασσον | ~6-- | " | less |
| 361 | κεμάδ' (α) | [1]~ | sim. | young hind |
| 375 | βαμβαίνων | 1--2- | N | chattering with the teeth ⁶⁸ |
| > | - ἄραβος | ~3- | " | noise, chattering |
| 431 | ἰππόμαχοι | 2-~3- | S [19] | fighting on horse- back |
| 459 | λυκέην | ~2- | N | wolf-skin |
| 460 | ληϊτιδι | -4-~ | " | who dispenses the spoil |
| 466 | δέελον | ~4- | N | clearly visible |
| >473 | τριστοιχί | 1--2- | N | in three rows |
| 475 | ἐπιδιφριάδος | ~2-~3- | " | the body of a chariot ⁶⁹ |
| 485 | ἄσημάντοισιν | ~4--5-~ | sim. | undirected, un- guarded |
| 493 | ἀήθεσσον | ~4--5- | N | are unaccustomed |
| >502 | ροίζησεν | 1--2- | " | whistled |
| >557 | δωρήσαιτ' (ο) | 2--3- | S [9] | gave |
| 562 | διοπτήρα | ~2--3- | " | spy |
| Λ >11 | ὄρθι' (α) | 1-~ | N | shrilly |
| >24 | οἶμοι | 3-~ | des. | stripes ⁷⁰ |
| 36 | βλοσυρῶπις | ~4-- | " | with fearful look |
| 40 | ἀμφιστρεφέες | -2-~3- | " | ? ⁷¹ |
| >54 | μυδαλέας | 2-~3- | N | wet |

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| >62 οὔλιος | 5 - - - | sim. | deadly |
| 67 ἀμητήρες | 2 - - 3 - - | sim. | reapers |
| 88 ἄδος | ~ 4 - | sim. | satiety |
| 105 μόσχοισι | - 5 - - | dig. | young shoots |
| >147 ὄλμον | 1 - - | sim. | mortar ⁷² |
| 155 ἀξύλωι | 4 - - - | sim. | having much dry wood ⁷³ |
| >156 εἰλυφών | 2 - - ~ 3 - | " | rolling along |
| 160 κροτάλιζον | ~ ~ 3 - - | N | made a rattling noise |
| 183 πιδηέσσης | 5 - - 6 - - | N | having many springs |
| >224 μητροπάτωρ | 1 - - ~ 2 - | dig. | mother's father |
| 237 μόλιβος | ~ ~ 4 - | sim. | lead |
| 249 πρεσβυγενής | 1 - - ~ 2 - | N | eldest born |
| >271 ὠδίνας | - 5 - - | sim. | pains |
| 282 ἄφρεον | 1 - - | N | foamed |
| 297 ὑπεραεῖ | ~ ~ 4 - - - | sim. | blowing hard ⁷⁴ |
| 307 τρόφι | [²] ~ - | sim. | swollen |
| 353 τρίπτυχος | 1 - - - | N | thrice-folded (with three layers) |
| 371 ἀνδροκμήτω | - 4 - - 5 - | N | built by man |
| 385 τοξότα | 1 - - - | S [11] | archer |
| - παρθενοπίπα | 5 - - ~ 6 - - | " | who stares at maidens |
| 393 ἀμφίδρυφοι | - 4 - - - | " | torn on both sides |
| 424 πρότμησιν | - 3 - - | N | navel ⁷⁵ |
| 439 κατακαίριον | ~ ~ 5 - - - | N | ? ⁷⁶ |
| 480 νέμεϊ | ~ ~ 2 - | sim. | grove |
| 495 ἀφυσγετόν | ~ 4 - - - | sim. | mud, debris ⁷⁷ |
| 558 ὄνος | ~ 2 - | sim. | ass |
| 559 νωθής | 1 - - | " | who does not move ⁷⁸ |
| 564 πολυηγερέες | ~ ~ 4 - - ~ 5 - | " | gathered in great numbers ⁷⁹ |
| 569 ὀδεύειν | ~ 6 - - | N | to travel |
| 629 κυανόπεζαν | 2 - - ~ 3 - - | N | having feet of blue enamel |
| 635 νεμέθοντο | ~ ~ 3 - - | des. | were feeding |

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| 637 | ἀμογητί | ~5~ | " | without toil |
| 639 | κνή | [⁵] | " | scraped |
| 640 | κνήστι | 1~ | " | grater |
| 642 | πολυκαγκέα | ~5~ | N | much-parching |
| 672 | βοηλασίη | ~2~3~ | S [148] | cattle-driving |
| 674 | ρύσι' (α) | 1~ | " | that which one takes, reprisals |
| 685 | λίγαινον | ~3~ | " | cried out in a clear voice |
| 694 | ὑπερηφανέοντες | ~2~3~ | " | overweening |
| >716 | ἔννυχος | 1~ | " | during the night |
| 754 | σπιδέος | ~5~ | " | vast, broad ⁸⁰ |
| 845 | περιπευκές | ~3~ | N | very sharp |
| M 11 | ἀπόρρητος | ~4~5~ | dig. | undestroyed |
| >23 | ἡμιθέων | 4~5~ | " | half-divine |
| 26 | άλιπλοα | ~4~ | " | floating in the sea |
| 51 | χρεμέτιζον | ~5~ | N | neighed |
| 87 | πένταχα | 1~ | N | five-fold |
| >109 | ἄμωμήτοιο | ~4~5~ | N | blameless |
| >132 | ὑψικάρῃνοι | 5~6~ | sim. | high-topped |
| >133 | ὑειόν | 4~ | " | rain |
| 148 | δοχμώ | 1~ | sim. | slantwise |
| 151 | κόμπει | 2~ | " | resounds |
| 161 | μυλάκεσσι | ~3~ | N | millstones |
| 164 | φιλοψευδής | ~4~5~ | S [9] | loving lies |
| >208 | ὄφιν | 6~ | N | serpent |
| 247 | μαχήμων | ~6~ | S [20] | valiant |
| 259 | ἐμόχλεον | ~4~ | N | lifted |
| 269 | μεσήεις | ~6~ | S [8] | in the middle |
| 280 | νιφέμεν | 1~ | sim. | to snow ⁸¹ |
| 283 | λωτοῦντα | ~3~ | " | covered with lotus |
| >287 | πωτῶντο | ~5~ | " | flew |
| 295 | ἐξήλατον | ~4~ | N | hammered out |
| 393 | ὅμως | ~4~ | N | all the same, none- theless |

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|------|-------------|--------|--------|--|
| 422 | ἐπιξύνω | ~4--5- | sim. | common |
| 433 | χερνήτις | -5-- | sim. | she who spins with the hand |
| 451 | πόκον | [4]~ | sim. | unworked sheep's wool |
| 459 | θαιρούς | -4- | N | hinges |
| 463 | ὑπόπια | ~4-- | sim. | face (the part be- neath the eyes) |
| N >6 | γλακτοφάγων | 1--~2- | N | feeding on milk |
| >27 | ἄταλλε | ~4-- | " | behaved like a child, played |
| 28 | κευθμῶν | -3- | " | hiding-places |
| 31 | ἐύσκαρθμοι | ~4--5- | " | well-springing |
| 36 | πέδας | ~4- | " | fetters |
| 41 | ἄβρομοι | 1--~ | N | shouting with |
| - | αὐίαχοι | 2--~3- | " | joining in a shout ^{s 2} |
| 53 | λυσσώδης | 2--3- | S [12] | mad ^{s 3} |
| 62 | ὠκύπτερος | -4--~ | sim. | having swift wings |
| 64 | ὄρνεον | 5--~ | " | bird |
| 102 | φυζακινῆς | 1--~2- | S [30] | fleeing |
| | | | sim. | |
| 137 | ὄλοοίτροχος | ~4--~ | sim. | boulder |
| 142 | ἰσόπεδον | 1--~2- | " | level ground |
| 171 | πολυῖππου | ~4-- | N | having many horses |
| 204 | σφαιρηδόν | -3-- | N | like a sphere |
| >212 | ἰγνύην | 2--3- | N | the ham of the leg |
| 237 | συμφερτή | 1--2- | S [7] | united |
| 281 | μετοκλάζει | ~2--3- | S [20] | changes his squatting position from one leg to the other |
| 285 | ἐπειδάν | ~2-- | " | whenever |
| 299 | ἄταρβής | ~6-- | sim. | fearless |

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| 300 | ταλάφρονα | ~4-~ | " | having an enduring spirit |
| 314 | τοξοσύνη | 1-~2- | S [16] | bowmanship |
| 325 | αὐτοσταδίη | -2-~3- | " | a fight standing, remaining in the same place |
| 342 | νεοσμῆκτων | ~3-~4- | N | newly wiped, furbished |
| 359 | ἐπαλλάξαντες | ~2-~3-~ | N | ? ^{s4} |
| 361 | μεσαιπόλιος | ~2-~3- | " | grey up to the mid-point |
| 369 | ὑποσχεσίησι | ~4-~5-~ | dig. | promise |
| 382 | ἐεδνωταί | ~4-~5- | S [9] | those who give a woman in marriage in exchange for bride-gifts ^{s5} |
| 516 | βάδην | ~2- | N | step by step |
| >521 | βριήπυος | ~4-~ | N | loud-shouting |
| 546 | φλέβα | [4]~ | N | blood vessel |
| 551 | περισταδόν | ~4-~ | " | standing around |
| 562 | ἀμενήνωσεν | ~4-~5- | N | weakened |
| 564 | σκῶλος | -5- | sim. | stake |
| - | πυρίκαυστος | ~6-- | " | burned in the fire |
| 572 | ἰλλάσιν | 1-~ | sim. | twisted cords |
| 584 | ὁμαρτήδην | ~2-~3- | N | acting at the same time |
| 588 | πτυόφιν | ~4- | sim. | with the winnowing-fan |
| 589 | κύαμοι | ~3- | " | beans |
| - | μελανόχροες | ~4-~ | " | having a dark complexion |
| - | ἐρέβινθοι | ~6-- | " | chick-peas |
| 590 | λικμητήρος | 4-~5-~ | " | winnower |
| 600 | σφενδόνη | 1-~ | N | sling |
| 612 | πελέκκῳ | ~6-- | N | axe-handle |
| 624 | ἐριβρεμέτω | ~2-~3- | S [20] | loud-thundering |
| 654 | σκώληξ | -5- | sim. | worm |

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| >685 | έλκεχίτωνες | 5--6-- | N | dragging the tunic |
| 686 | φαιδιμόεντες | 4--5-- | " | radiant |
| >736 | στέφανος | --4- | S [22] | that which encir- cles |
| 761 | ἀνολέθρους | --6-- | N | not destroyed |
| 793 | ἀμοιβοί | --6-- | N | replacements, sub- stitutes |
| 798 | παφλάζοντα | 2--3-- | sim. | boiling |
| 799 | φαληριόωντα | --2--3-- | " | being white |
| 824 | ἀμαρτοεπές | --2--3- | S [9] | missing the (right) words |
| ζ 35 | προκρόσσας | 2--3- | N | ᾤσῃ |
| 37 | ὀψείοντες | 2--3-- | N | wishing to see |
| 78 | ἄβρότη | --2- | S [17] | immortal |
| 110 | ματεύσομεν | --4-- | S [23] | will seek |
| 142 | σιφλώσειε | 5--6-- | S [8] | may he maim |
| >164 | χροιῆ | -2- | N | surface of the body, skin |
| >168 | κρυπτῆ | -3- | des. | hidden |
| >172 | ἔδανῶ | --3- | " | ᾤσῃ |
| > - | τεθυωμένον | --5-- | " | perfumed |
| 176 | πεξαμένη | 1--2- | " | combing |
| > - | πλοκάμους | --4- | " | braids of hair |
| 180 | ἐνετῆσι | --3-- | " | pins ⁸⁸ |
| >182 | ἐυτρήτοισι | --4--5-- | " | well-pierced |
| > - | λοβοῖσι | --6-- | " | lobes of the ear |
| 209 | ὄμωθῆναι | --4--5- | S [13] | to be united |
| 214 | κεστόν | 5-- | N | stitched |
| 249 | ἐπίνυσσεν | --5-- | S [20] | prodded ⁸⁹ |
| >257 | ῥιπτάζων | 1--2- | " | tossing |
| >258 | ζήτει | 1-- | " | seeks |
| 259 | δμήτειρα | -3-- | " | she who breaks, tames |
| >261 | ἀποθύμια | --5-- | " | apart from, not ac- cording to, the spirit |

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| >279 | ὑποταρταρίους | ~2-~3- | N | down in Tartarus ⁹⁰ |
| 291 | χαλκίδα | 1-~ | des. | a kind of bird ⁹¹ |
| - | κύμινδιν | ~6-- | " | a kind of bird |
| 307 | πρυμνωρείη | ~3-~4- | S [11] | the foot of a mountain |
| >347 | νεοθηλέα | ~5-~ | des. | newly sprouting |
| >348 | κρόκον | [4]~ | " | crocus |
| > | ὑάκινθον | ~6-- | " | hyacinth |
| 351 | στιλπναί | ~4- | " | shining, sparkling |
| 372 | παναίθησιν | ~4-~5- | S [14] | all-flaming |
| 376 | μενέχαρμος | ~3-~ | " | who abides in battle |
| >396 | βρόμος | [4]~ | sim. | a loud noise |
| 413 | στρόμβον | 1-~ | sim. | that which is turned round, top |
| 465 | συνεοχμῶ | ~6-- | N | joining |
| 499 | κώδειαν | ~5-~ | sim. | poppy-head |
| 509 | ἀνδράγρι' (α) | ~5-~ | invoca- tion | spoils from (con- quered) heroes |
| 0 | 14 κακότεχνος | ~3-~ | S [20] | having bad devices, cunning |
| . | 104 ἀφρονέοντες | 5-~6-- | S [9] | being mindless |
| >153 | θυόεν | ~4- | N | having incense, per- fume; fragrant |
| 159 | ψευδάγγελος | ~5-~ | S [10] | announcing lies, false messenger ⁹² |
| 186 | ὀμότιμον | ~2-~ | S [15] | having like honor |
| 209 | ἰσόμορον | 2-~3- | S [12] | having equal portion |
| 228 | ἀνιδρωτί | ~4-~5- | S [15] | without sweating (i.e. without effort) |
| 238 | φασσοφόνω | 2-~3- | sim. | slaying woodpigeons |
| 309 | ἀμφιδάσειαν | 2-~3-~ | des. | shaggy round about |
| 320 | ἐνώπα | ~3-~ | " | to one's face |
| 360 | φαλαγγηδόν | ~4-~5- | N | in military ranks |
| >364 | ἄθύρων | ~6-- | sim. | playing |
| >389 | κολλήεντα | 2-~3-~ | N | firmly assembled |

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| 394 ἀκέσματ' (α) | ~2 ~ | N | remedies |
| >412 σοφίης | ~3 ~ | sim. | skill |
| >453 κροτέοντες | ~3 ~ | N | making to rattle |
| 469 νεόστροφον | ~4 ~ ~ | S [4] | newly twisted |
| 470 πρώϊον | 1 ~ ~ | " | early |
| 505 ἔμβασδόν | 1 ~ ~ | S [12] | stepping upon, go- ing by foot |
| 607 ἀφλοισμός | 1 ~ ~2 ~ | N | foam, froth |
| 635 ὁμοστιχάει | ~2 ~ ~3 ~ | sim. | walks together with |
| 653 εἰσωποί | 1 ~ ~2 ~ | N | within ⁹³ |
| 678 βλήτροισι | ~3 ~ | des. | devices for holding together ⁹⁴ |
| - δυοκαλεικοσί- πηχυ | ~4 ~ ~5 ~ ~6 ~ | " | having a length of twenty-two cubits |
| 679 κελητίζειν | ~4 ~ ~5 ~ | sim. | to ride on horse-back |
| ε82 λαοφόρον | 1 ~ ~ ~2 ~ | " | bearing people |
| 709 αἰκάς | 2 ~ ~3 ~ | N | rapid motion, onset |
| >713 μελάνδετα | ~4 ~ ~ | " | bound with black ⁹⁵ |
| 717 ἄφλαστον | 1 ~ ~2 ~ | " | the ornamental device of the ship's stern |
| >729 ἑπταπόδην | 2 ~ ~ ~3 ~ | N | having a length of seven feet |
| >741 μειλιχίη | 4 ~ ~ ~5 ~ | S [9] | softness, slackness |
| 744 κηλείω | 2 ~ ~3 ~ | N | burning |
| Π >31 αἰναρέτη | 1 ~ ~ ~2 ~ | S [25] | having excellence which is terrible |
| >34 γλαυκή | ~4 ~ | " | gleaming |
| 106 φάλαρ' (α) | [1] ~ ~ | N | some part of a helmet ⁹⁶ |
| 117 κόλον | ~4 ~ | " | without horns |
| >159 φοινόν | 6 ~ ~ | sim. | red |
| 160 ἀγεληδόν | ~2 ~ ~ | " | in herds |
| 161 λάψοντες | 1 ~ ~2 ~ | " | lap with the tongue |
| 178 ἀναφανδόν | ~2 ~ ~ | N dig. | openly |
| 224 ἀνεμοσκεπέων | ~3 ~ ~ ~4 ~ | des. | having a protection |

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| | | | from the wind; pro- tecting against the wind |
| 235 | ὑποφῆται | ~3~ | S [16] interpreter (one who speaks beneath [sc. the god's prompting]) |
| - | ἀνιπτόποδες | ~4~5- | " having unwashed feet |
| - | χαμαιεῦναι | ~6- | " having one's bed on the ground |
| >260 | εἰνοδίους | 1~2- | sim. in the road |
| - | ἐριδμαίνωσιν | ~4~5- | " rouse to strife, irri- tate, provoke |
| 294 | ἥμιδαής | 1~2- | N half-burned |
| 298 | στεροπηγερῆτα | ~5~6- | sim. who gathers the light- ning |
| 304 | προτροπάδην | 1~2- | N turned round forwards, headlong |
| 314 | σκέλος | [4]~ | N leg |
| 319 | αὐτοσχεδὰ | ~5~ | " in the immediate vicinity ⁹⁷ |
| >357 | δυσκελάδου | 1~2- | N ill-sounding |
| 379 | ἀνακυμβαλίζον | ~5~6- | N made a noise like that produced by cymbals ⁹⁸ |
| >387 | σκολιάς | ~4- | sim. crooked |
| 392 | ἐπικάρ | ~3- | " headlong ⁹⁹ |
| 419 | ἀμιτροχίτωνας | ~4~5- | N having a chiton with- out a mitra ¹⁰⁰ |
| >459 | ψιάδας | ~4- | N drops |
| 470 | κρίκε | [3]~ | N creaked |
| >519 | βαρύθει | ~4- | S [13] is weighed down |
| >589 | ταναιοῖο | ~5- | sim. long |
| 638 | φράδμων | ~3- | N wise, prudent |
| 642 | βρομέωσι | ~3~ | sim. make a buzzing noise |
| - | περιγλαγέας | ~4~5- | " having milk all round |
| - | πέλλας | 6- | " milk-pails |

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| 713 | δίζε | 1-- | N | was of two minds, ir- resolute |
| 747 | τήθεα | 5--- | S [6] | sim. a kind of sea animal ¹⁰¹ |
| > - | διφῶν | 6-- | " " | probing for, poking into ¹⁰² |
| >748 | δυσπέμφελος | -5--- | " " | tempestuous ¹⁰³ |
| 767 | τανύφλοιον | -4--5- | sim. | having thin bark ¹⁰⁴ |
| 792 | στρεφεδίνηθεν | --4--5- | N | were whirled around |
| 825 | πίδακος | 1--- | sim. | spring |
| P | 4 πόρτακι | 5--- | sim. | calf |
| | 5 πρωτοτόκος | 1---2- | " | who has brought forth her first-born |
| | - κινυρή | --3- | " | ? ¹⁰⁵ |
| 38 | κατάπαυμα | --5-- | S [9] | means of stopping |
| 42 | ἀδήριτος | -2--- | " | not fought through |
| 52 | πλοχμοί | 1-- | N | curling locks or braids |
| | - ἐσφήκωντο | 5--6-- | " | were bound together like a wasp ¹⁰⁶ |
| 54 | ἀναβέβροχεν | --5--- | sim. | has moistened |
| 56 | βρύει | [4]-- | " | swells, teams with |
| 75 | ἀκίχητα | --5-- | S [7] | not to be reached |
| >112 | παχνοῦται | 1--2- | sim. | is frozen |
| 136 | ἐπισκύνιον | -2---3- | sim. | skin of the brows |
| 143 | φύξηλιν | -5-- | S [27] | runaway, coward |
| 192 | πολυδακρύου | --4--- | N | having many tears, much lamented |
| 272 | μίσηεν | 1--2- | N | hated |
| 330 | ὑπερδέα | -4--- | S [6] | very fearful ¹⁰⁷ |
| 392 | ἰκμάς | 3-- | sim. | moisture |
| 476 | δμησιν | -5- | S [6] | taming, breaking |
| 524 | νηδυίοισι | 1--2-- | N | entrails |
| 549 | δυσθαλπέος | -4--- | sim. | warming with diffi- culty |
| 577 | εἰλαπιναστής | 5---6-- | N dig. | feaster |

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|------|----------------------|-------------|--------|---|
| >588 | μαλακός | 1 - - - | S [5] | soft, effeminate |
| 599 | ἐπιλίγδην | ~2 - -3 - | N | grazing upon |
| 670 | ἐνηείης | ~2 - -3 - | S [4] | kindness, gentleness |
| 677 | ἀμφικόμῳ | 2 - ~3 - | sim. | having foliage round about |
| 720 | ὁμόνυμοι | ~4 - ~ - | S [6] | having the same name |
| 722 | ἀγκάζοντο | 5 - -6 - - | N | lifted in the arms |
| >757 | σμικρῆσι | -3 - - | sim. | small |
| Σ 54 | δυσαριστοτό- κεια | ~5 - ~6 - - | S [13] | unfortunate hero's mother ¹⁰⁸ |
| 77 | ἀεκήλια | ~5 - ~ - | S [5] | unworthy, intoler- able ¹⁰⁹ |
| 100 | δῆσεν | 3 - - | S [29] | lacked, needed ¹¹⁰ |
| 114 | ὀλετήρα | ~5 - - | " | destroyer |
| 168 | κρύβδα | 1 - - | N | in hidden fashion |
| 211 | πυρσοί | 1 - - | sim. | torches |
| 219 | σάλπιγξ | 6 - - | sim. | trumpet |
| 236 | φέρτρῳ | -3 - | N | stretcher, litter |
| 301 | καταδημοβορήσαι | ~5 - ~6 - - | S [25] | for consuming by the people |
| 319 | σκύμνους | -3 - | sim. | an animal's young |
| > - | ἐλαφηβόλος | ~4 - ~ - | " | who shoots deer |
| 370 | μεταπρεπέ' (α) | ~4 - ~ - | N | distinguished among |
| >382 | λιπαροκρήδεμνος | ~5 - -6 - - | N | having a shining headband |
| 400 | χάλκεον | -4 - - | S [16] | worked in bronze |
| >401 | πόρπας | 1 - - | " | brooches ¹¹¹ |
| > - | ἑλικας | ~4 - - | " | spirals |
| > - | κάλυκας | ~5 - - | " | a kind of woman's ornament |
| 410 | αἶητον | -5 - - | N | ? ¹¹² |
| >470 | χοάνοισιν | ~3 - - | des. | crucibles |
| 471 | εὐπρηστον | -3 - - | " | well-blowing |
| 477 | ραιστήρα | 1 - -2 - | " | hammer |
| | | | | Shield of Achilles |

| | | | | |
|------|--------------|---------------|--------|---------------------------------------|
| 480 | τρίπλακα | 1 - - - | | threefold |
| >485 | τείρα | 2 - - - | " | heavenly signs, stars |
| >493 | ύμέναιος | ~ ~ 5 - - | " | wedding song |
| >494 | ὄρχηστῆρες | 2 - - 3 - - | " | dancers |
| >500 | μηδέν | 5 - - | " | nothing |
| 505 | ἤεροφώνων | 5 - - ~ 6 - - | " | sounding in the air, loud |
| 519 | ὑπολίζονες | ~ ~ 5 - - - | " | smaller ¹¹³ |
| 521 | βοτοῖσιν | ~ 6 - - | " | grazing animals |
| >529 | μηλοβοτῆρας | 5 - - ~ 6 - - | " | sheep-pasturers |
| 531 | εἰράων | 1 - - 2 - - | " | speaking-places ¹¹⁴ |
| >536 | ἄουτον | ~ 6 - - | " | unwounded |
| >538 | δαφοινεόν | ~ 4 - - - | " | very red |
| 543 | ζεύγεα | 1 - - - | " | yokes of animals |
| - | ἐλάστρεον | ~ 4 - - - | " | drove |
| >551 | δρεπάνας | ~ ~ 4 - - | " | sickles |
| >553 | ἐλλεδανοῖσι | 4 - - ~ 5 - - | " | bands for binding sheaves of grain |
| 555 | δραγμαέοντες | 2 - - 3 - - | " | gathering together |
| >562 | βότρυες | 5 - - - | " | bunches of grapes |
| >563 | κάμαξι | ~ 3 - - | " | vine-poles |
| 566 | φορῆες | ~ 3 - - | " | bearers |
| >570 | κιθάριζε | ~ ~ 3 - - | " | played the cithara |
| > - | λίνον | ~ 4 - - | " | the Linus song ¹¹⁵ |
| 571 | λεπταλέη | 1 - - ~ 2 - - | " | delicate, fine |
| 572 | ἰυγμῶ | 2 - - 3 - - | " | a shouting |
| 576 | ρόδανόν | ~ ~ 5 - - | " | pliant, waving (?) ¹¹⁶ |
| - | δονακῆα | ~ ~ 6 - - | " | thicket of reeds |
| 580 | ἐρύγμηλον | ~ 2 - - 3 - - | " | bellowing |
| 590 | ποιίκιλλε | ~ 3 - - | " | worked in various colors |
| >593 | ἀλφεισίβοιαι | 5 - - ~ 6 - - | " | earning cattle |
| >601 | κεραμεύς | ~ ~ 3 - - | " sim. | potter |
| T 25 | χαλκοτύπους | 4 - - ~ 5 - - | S [7] | bronze-struck |

| | | | | |
|------|-----------------|----------|--------|--------------------------------------|
| >44 | δοτήρες | ~6-- | N | givers |
| 107 | ψευστήσεις | 1--2- | S [67] | you will be a liar |
| 118 | ἡλιτόμηνον | 4--~5-- | " | missing the (right) month |
| 126 | λιπαροπλοκάμοιο | ~5--~6-- | " | having shining locks |
| 149 | κλοτοπέειν | ~4-- | S [8] | to engage in empty talk |
| 150 | ἄρεκτον | ~6-- | " | undone |
| 188 | ἐπιορκήσω | ~2--3- | S [13] | will swear falsely |
| 201 | μεταπαυσωλή | ~3--4- | S [16] | pause in between |
| >223 | ἄμητος | 1--2- | S [22] | reaping |
| 263 | ἀπροτίμαστος | 2--~3-- | S [8] | untouched |
| 268 | βόσιν | [3]~ | N | fodder |
| 294 | κηδείους | 1--2- | S [14] | worthy of care, dear |
| 325 | ρίγεδανῆς | 2--~3- | S [23] | horrible, terrible |
| >350 | ἄρπη | -2- | sim. | a kind of bird of prey ¹⁷ |
| > - | λιγυφώνω | ~6-- | " | having a clear, loud voice |
| 361 | κραταιγύαλοι | ~3--~4- | N. | having strong γύαλα ¹⁸ |
| 393 | χαλινοῦς | ~6-- | des. | horse's bit |
| 411 | βραδυτήτι | ~4-- | S [10] | slowness |
| - | νωχελίη | 5--~6- | " | sluggishness |
| Y 14 | νηκούστησε | 1--2-- | N | did not hear |
| >39 | ἄκερσεκόμης | ~2--~3- | N | not cutting the hair |
| 67 | ἔναντα | ~3-- | N | opposite |
| 72 | σῶκος | -4- | " | strong ? ¹⁹ |
| >142 | ὀμήγουριν | ~5--~ | S [11] | assembly |
| 145 | ἀμφίχυτον | 2--~3- | N | poured round about |
| 157 | κάρκαιρε | -4-- | N | resounded |
| 166 | ἀτίζων | ~6-- | sim. | not honoring, not heeding |
| >172 | γλαυκιδίων | 1--~2- | " | glaring |
| 193 | ληϊάδας | 1--~2- | S [21] | captive |

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|------|----------------|--------------|--------|---|
| 204 | πρόκλυτ' (α) | 1 - - | S [59] | heard before |
| 218 | ὑπωρείας | ~2 - -3 - | " | (sc. the parts) at the foot of a mountain |
| 221 | τρισχίλιαι | -2 - - - | " | thrice thousand |
| >227 | ἀνθερίκων | 2 - - -3 - | " | stalks ¹²⁰ |
| 247 | ἑκατόζυγος | ~4 - - - | " | having a hundred benches |
| 302 | μόριμον | ~4 - | S [16] | fixed by destiny |
| 303 | ἄσπερμος | 2 - -3 - | " | having no seed, offspring |
| 332 | ἀτέοντα | -5 - - | S [8] | being blinded (af- flicted with ἄτη) |
| 396 | ἀλεξητήρα | ~2 - -3 - - | N | warder off, defender |
| 467 | γλυκύθυμος | ~3 - - | N | having a sweet spirit |
| - | ἀγανόφρων | ~6 - - | " | having a gentle mind |
| 483 | σφονδυλίων | 1 - - -2 - | N | vertebrae of the neck |
| >492 | εἰλυφάζει | 5 - -6 - - | sim. | makes to turn, roll |
| Φ 12 | ἀκρίδες | 4 - - - | sim. | grasshoppers |
| >38 | ῥρηκας | -3 - - | dig. | offshoots |
| 39 | ἀνώϊστον | ~2 - -3 - | " | unforeseen, unex- pected |
| 87 | αἰπήεσαν | 2 - -3 - - | S [23] | lofty |
| 111 | δείλη | 4 - - | S [15] | afternoon |
| 123 | ἀπολιχμήσονται | ~2 - -3 - - | S [14] | will lick off |
| 141 | εὐρυρέεθρος | 5 - - -6 - - | N dig. | having a broad stream |
| 155 | δολιχεγχείας | ~4 - - - | S [8] | having long spears |
| 163 | περιδέξιος | ~5 - - - | N | dexterous round about, ambidextrous |
| 166 | ἐπιγράβδη | ~4 - -5 - | " | grazing |
| 169 | ἰθυπτίωνα | -5 - -5 - - | " | straight-flying |
| 172 | μεσσοπαγές | 1 - - -2 - | " | fixed up to the |

| | | | | |
|------|----------------|------------|--------|---|
| >195 | βαθυρρείταιο | ~2--3-- | S [16] | middle having a deep stream |
| 197 | φρείατα | 4-- | " | wells |
| 204 | ἐπινεφρίδιον | ~4--~5- | N | upon the kidneys |
| >232 | σκιάση | ~4- | S [4] | shades |
| 249 | ἄκροκελαινιόων | 1--~2--~3- | N | growing black on the surface |
| 257 | ὄχετηγός | ~3-- | sim. | drawing by a canal |
| 259 | μάκελλαν | ~2-- | " | mattock |
| - | ἄμάρης | ~4- | " | trench |
| 260 | ψηφίδες | ~5-- | " | small pebbles |
| 261 | ὄχλεῦνται | 1--2- | " | are disturbed, jostled |
| 262 | προαλεῖ | ~3- | " | sloping |
| >317 | νειόθι | 5-- | S [16] | at the bottom |
| 318 | ἰλύος | 2--3- | " | mud |
| 319 | χέραδος | ~5- | " | detritus |
| 321 | ἄσιν | ~4- | " | alluvial deposit |
| 323 | τυμβοχόης | 2--~3- | " | the pouring forth, construction, of a mound |
| 337 | φλέγμα | 1-- | S [11] | fire |
| 346 | νεοαρδέ' (α) | ~5-- | sim. | newly watered |
| 347 | ἐθειρή | ~6-- | " | tends ¹²¹ |
| 351 | θύρον | [4]~ | N | reed, rush |
| 361 | ἔφλυε | 4-- | N | boiled |
| 363 | μελδόμενος | 2--~3- | sim. | making to melt |
| - | ἀπαλοτρεφέος | ~4--~5- | " | tenderly, softly, nurtured |
| >364 | ἀμβολάδην | 2--~3- | " | spiriting up |
| 388 | σάλπιγξεν | 2--3- | N | trumpeted |
| >392 | ρίνοτόρος | 1--~2- | " | piercing hides (i.e., shields) |
| 395 | ἄητον | ~2-- | S [6] | ? ¹²² |
| 397 | πανόψιον | ~4-- | " | all-seen |
| 437 | ἀμαχητί | ~6-- | S [25] | not taking part in |

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|------|-------------------|-------------------|--------|--|
| 441 | ἄνοον | υ υ 3 - | " | battle having no mind, understanding |
| >445 | ῥητῶ | - 3 - | " | stated |
| >450 | πολυγηθείες | υ υ 5 - - - | " | much-cheering |
| >465 | ζαφλεγέες | 1 - - υ 2 - | S [6] | very fiery |
| >483 | τοξοφόρω | 1 - - υ 2 - | S [8] | bearing a bow |
| 495 | χηραμόν | 1 - - - | sim. | cleft |
| 499 | πληκτίζεσθ' (αι)υ | - - 2 - | S [4] | to fight, bandy blows |
| 541 | καρχαλέοι | 2 - - υ 3 - | N | rough ^{1 2 3} |
| >567 | κατεναντίον | υ υ 5 - - - | S [18] | opposite |
| 575 | ύλαγμόν | υ 5 - - | sim. | barking |
| 592 | νεοτεύκτου | υ υ 4 - - | N | newly fashioned |
| >598 | ήσύχιον | 1 - - υ 2 - | " | tranquil |
| X 31 | πυρετόν | υ υ 4 - | sim. | fever |
| >51 | ὄνομάκλυτος | υ υ 5 - - - | S [39] | of famous name |
| 69 | θυραωρός | υ υ 6 - - | " | watcher of the door |
| 70 | ἀλύσσουντες | υ 4 - - 5 - | " | being maddened |
| 72 | ἄρηϊκταμένω | 1 - - 2 - - υ 3 - | " | slain by Ares |
| 83 | λαθηκηδέα | υ υ 4 - - - | S [8] | causing forgetful- ness of care |
| >132 | κορυθαίκι | υ υ 4 - - 5 - | N | shaking the helmet |
| >146 | ἄμαξιτόν | υ 4 - - - | N | wagon-traversable, wagon path |
| 154 | λαΐνεοι | 2 - - υ 3 - | des. | of stone |
| 192 | ἀνιχνεύων | υ 2 - - 3 - | sim. | following on the tracks |
| 225 | χαλκογλώχινος | - 4 - - 5 - - | N | having a point of bronze |
| >244 | φειδωλή | 2 - - 3 - | S [8] | a sparing, stinting |
| 261 | συνημοσύνας | υ 4 - - υ 5 - | S [12] | agreements |
| >263 | ὀμόφρονα | υ 4 - - - | sim. | having like mind |
| >281 | ἄρτιεπής | 2 - - υ 3 - | S [10] | fitting together words |
| 294 | λευκάσπιδα | - 4 - - - | N | having a white shield |

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|------|-------------------|-------|--------|---|
| >301 | ἀλέη | ~2- | S [9] | escape, possibility of flight |
| 319 | εὐήκεος | -4~ | sim. | well-pointed |
| 328 | ἀσφάραγον | 2~3- | N | a part of the neck, windpipe |
| 336 | ἀϊκῶς | ~3- | S [6] | in unseemly fashion |
| 349 | εἰκοσινήριτ' (α)χ | ~5~ | S [10] | twenty-fold ^{1 2 4} |
| 371 | ἀνουτητί | ~4~5- | N | not wounding |
| 397 | πτέρνης | -3- | N | heel |
| >411 | ὄφρυέσσα | 2~3~ | sim. | set on the brow of a hill |
| 441 | θρόνα | [4]~ | des. | (embroidered) flowers |
| >460 | μαινάδι | 5~ | sim. | mad woman |
| 467 | ἐκάπυσσε | ~6-- | N | breathed forth |
| 469 | ἄμπυκα | 1~ | " | head-band ^{1 2 5} |
| - | κεκρύφαλον | 2~3- | " | (some kind of) cap |
| - | ἀναδέσμην | ~6-- | " | fastening-band |
| 476 | ἀμβλήδην | 1--2- | " | lifting up the voice |
| 489 | ἀπουρίσσουσιν | ~4~5~ | S [38] | ? ^{1 2 6} |
| 490 | παναφήλικα | ~4~ | " | altogether apart from contemporaries |
| 495 | ὑπερόην | ~4-- | " | palate |
| 496 | ἀμφιθαλής | 2~3- | " | ? ^{1 2 7} |
| - | δαϊτύος | 4~ | " | feast |
| 502 | νηπιαχέων | 5~6-- | " | being childish |
| ψ 30 | ὀρέχθειον | ~4~ | N | ? ^{1 2 8} |
| 34 | κοτυλήρυτον | ~4~ | " | to be drawn, gathered in cups |
| 91 | σορός | [4]~ | S [24] | funerary urn |
| 102 | συμπλατάγησεν | 2~3~ | N | made a noise by strik- ing together |
| 116 | ἄναντα | ~2~ | N | uphill |
| - | κάταντα | ~3~ | " | downhill |
| - | πάραντα | ~4~ | " | sideways |
| - | δόχμια | 5~ | " | obliquely |

| | | | | |
|------|-------------------------|-----------------------|--------|---|
| 126 | ἡρίον | 4 - - - | " | barrow |
| 132 | παραιβάται | - 4 - - - | " | who mounts up beside, fellow combatant |
| 147 | ἔνορχα | - 3 - - | S [8] | having the testicles within, uncastrated |
| 160 | κήδεος | 1 - - - | S [5] | cared for, loved |
| 164 | ἑκατόμπεδον | - - 4 - - - | N | having the length of a hundred feet |
| 169 | δρατά | [4] - - | " | flayed |
| 186 | ῥοδόεντι | - - 4 - - | N | rosy, perfumed with the rose |
| 191 | σκήλει' (ε) | 1 - - | " | dry up |
| >226 | ἑωσφόρος | 2 - - - | N | bringing the dawn |
| 264 | δυωκαλεικοσί- μετρον | - 4 - - 5 - - - 6 - - | des. | holding twenty-two measures |
| 266 | βρέφος | [3] - - | " | an animal's young |
| 270 | ἀπύρωτον | - - 5 - - | " | unfired, not exposed to fire |
| 311 | ἀφάρτεροι | - 4 - - - | S [43] | fleeter |
| 321 | πλανόωνται | - - 3 - - | " | wander |
| 330 | ξυνοχῆσιν | - - 2 - - | " | joinings |
| - | ἵππόδρομος | - 5 - - - | " | a space to be run over by horses |
| 337 | κένσαι | 1 - - | " | to goad |
| 396 | θρυλίχθη | 1 - - 2 - | N | was broken |
| 413 | ἀποκηδήσαντε | - - 2 - - 3 - - | S [14] | being careless, remiss |
| 420 | ῥωχμός | 1 - - | N | break, fissure |
| 421 | βάθυνε | - 4 - - | " | deepened |
| 422 | ἀματροχιάς | - 4 - - - 5 - | " | a running together |
| 426 | ἵππάζεαι | - 4 - - - | S [3] | drive horses |
| 431 | κατωμαδίοιο | - 4 - - - 5 - - | sim. | from the shoulder |
| 455 | περίτροχον | - 4 - - - | N | turning round, circular |
| >458 | αὐγάζομαι | - 4 - - - | S [16] | cast a glance upon, see |
| 479 | λαβραγόρην | 1 - - - 2 - | S [8] | speaking furiously, |

| | | | | |
|------|--------------|----------|--------|--|
| 481 | εὐληρα | -5-- | " | boldly reins |
| 483 | κακοφραδέες | ~4--~ | S [5] | having bad thoughts, senseless |
| 505 | άρματροχιή | ~4--~5- | N | chariot-track, rut |
| 520 | οὐραῖαι | 1--2- | " | of the tail |
| 523 | δίσκουρα | -5-- | " | the discus's limit, i.e., at the distance of a discus's cast |
| 531 | ἤκιστος | 1--2- | " | gentlest, slowest |
| >536 | λοῖσθος | 1-- | S [3] | last |
| 561 | χεῦμα | 3-- | S [5] | that which is poured, stream |
| >583 | ράδινήν | ~3- | S [16] | pliant |
| >598 | σταχύεσσιν | ~5-- | sim. | ears of grain |
| 599 | ἀλδήσκοντος | 2--3-- | " | growing |
| 604 | νεοίη | ~6-- | S [10] | youthful thought- lessness |
| 622 | ἄκοντιστύν | ~2--3- | S [6] | casting the javelin |
| 669 | πυγμῆ | 1-- | S [9] | fist-fight |
| 688 | χρόμαδος | ~3- | N | a cracking noise |
| 693 | φυκίοεντι | 2--~3-- | sim. | full of seaweed |
| 702 | ἐμπυριβήτην | 5--~6-- | des. | stepping on (to be placed on) the fire |
| 703 | δωδεκάβοιον | ~2--~3-- | " | having the value of twelve head of cattle |
| 705 | τεσσαράβοιον | 5--~6-- | " | having the value of four head of cattle |
| 726 | κώληπα | -3-- | N | 'limb-binder', hollow of the knee |
| 762 | πηνίον | 1--~ | sim. | spool ¹²⁹ |
| - | μίτον | [4]~ | " | thread of the warp ¹³⁰ |
| 791 | ᾠμογέροντα | 1--~2-- | S [6] | old but vigorous |
| 806 | ἐνδίνων | 2--3- | S [9] | the internal parts |
| 826 | αὐτοχόωνον | 5--~6-- | N | γ ¹³¹ |
| 845 | καλαύροπα | ~4--~ | " sim. | shepherd's crook |

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| 850 | τοξευτῆσι | 2-3-- | N | archers |
| - | ἰόεντα | 5-- | " | violety, dark-colored |
| 855 | τοξεύειν | 1-2-- | " | to shoot the bow |
| 886 | ῥήμονες | 4--- | N | hurlers |
| 891 | ῥήμασιν | 4--- | S [5] | that which is hurled |
| Ω >30 | μαχλοσύνην | 4---5- | N | lasciviousness |
| 44 | ἔλεον | 3-- | S [22] | pity |
| 80 | μολυβδαίνη | 2-3-- | sim. | lead sink |
| - | βύσσον | 5-- | " | depth of the sea |
| >93 | κάλυμμ' (α) | 4-- | N | covering, veil |
| >94 | ἔσθος | 6-- | " | garment |
| 163 | ἐντυπᾶς | 1--- | N | lying wrapt up in his mantle so closely 'as to show the con- tour of his limbs' ¹³² |
| 192 | κέδρινον | 1--- | des. | of cedar-wood |
| - | γλήνεα | 4--- | " | laughing adornments, baubles |
| 211 | ἀργίποδας | 1---2- | S [16] | having swift feet |
| 214 | κακιζόμενον | 4---5- | " | showing oneself a coward |
| 228 | ἐπιθήματα | 4--- | N | things put upon, lids |
| 253 | κατηφόνες | 4--- | S [12] | who cause disgrace |
| 261 | ψεύσται | 1-- | " | liars |
| - | χοροϊτυπίησιν | 4---5-- | " | beating (the ground) in choral dancing |
| 262 | ἀρπακτῆρες | 5--6-- | " | seizer, robber |
| 269 | πύξινον | 1--- | des. | made of box-wood |
| - | οἰήκεσιν | 4--5-- | " | rings for the yoke ¹³³ |
| 270 | ζυγόδεσμον | 3-- | " | yoke-thong |
| 272 | πέζη | 1-- | " | foot (end) |
| - | κρίκον | [4]-- | " | ring |
| - | ἔστορι | 5--- | " | peg |
| 274 | γλωχίνα | 5-- | " | projecting point |
| 277 | ἐντεσιεργούς | 5---6-- | " | working in harness |

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|------|---------------|-----------------|--------|--|
| 304 | χέρνιβον | 1 - - - | N | basin |
| >316 | μόρφνον | 1 - - | N | dark ¹³⁴ |
| | - περκνόν | - 5 - | " | the name of a kind of eagle ¹³⁵ |
| 347 | αἰσυμνητήρι | - 4 - - 5 - - | N | ruler |
| 354 | φραδέος | - - 4 - | S [4] | thoughtful, understanding |
| 375 | όδοιπόρον | - 4 - - - | S [5] | wayfarer |
| 376 | αἶσιον | 1 - - - | " | auspicious |
| 420 | μιαρός | - - 3 - | S [13] | soiled, impure |
| 451 | ὄροφον | - - 3 - | des. | covering, roof (of reed) |
| 453 | ἐπιβλής | - 6 - - | " | bar, bolt |
| 488 | περιναιέται | - - 4 - - - | S [21] | dwellers around, neighbors |
| 496 | ἐννεακαίδεκα | 1 - - - 2 - - - | " | nineteen |
| 506 | παιδοφόνιοιο | 2 - - - 3 - - | " | slaying children |
| >531 | λωβητόν | - 5 - - | S [34] | ill-treated, abused |
| 532 | βούβρωστις | - 3 - - | " | that which bites cattle ¹³⁶ |
| 540 | πανάωριον | - - 4 - - - | " | untimely in all things ¹³⁷ |
| 577 | καλήτορα | - 4 - - - | N | crier |
| 657 | ποσσημαρ | 1 - - 2 - - | S [9] | for how many days |
| 701 | ἀστυβοώτην | 5 - - - 6 - - | N | shouting through the city |
| >721 | θήρωνων | 1 - - | N | dirges |
| | - ἐξάρχους | 2 - - 3 - - | " | beginners |
| >753 | ἀμιχθαλόεσσαν | - 5 - - - 6 - - | S [12] | hazy ? ¹³⁸ |
| 757 | πρόσφατος | 4 - - - | " | nearly (i.e. just now) slain |

| | | | | | |
|---|------|--------------|-------|--------|--|
| α | 10 | ἀμόθεν | ~2- | Proem | from some point |
| | >56 | αἰμυλίοισι | 4~5~ | S [18] | flattering, cunning |
| | 107 | πεσσοῖσι | 1--2- | N | stones for use in a board-game |
| | 128 | δουροδόκης | 1~2- | N | that which receives spears, spear-stand |
| | 177 | ἐπίστροφος | ~4~ | S [20] | turning toward, dealing with |
| | 320 | ἀνοπαῖα | ~3~ | N | up toward the ceiling vent, upwards ¹³⁹ |
| | 328 | ὑπερωϊόθεν | ~2~3- | N | from the upper room |
| | 369 | βοητύς | ~6- | S [13] | shout |
| | >438 | γραίης | ~3- | N | old woman |
| | > - | πυκιμηδέος | ~4~ | " | having compact thoughts, shrewd |
| β | 16 | κυφός | 3~ | N | bent over |
| | >53 | ἐεδνώσαιτο | ~4~5~ | S [40] | dower |
| | 75 | πρόβασιν | ~6- | " | that which steps forward, cattle |
| | >86 | μῶμον | 5~ | S [44] | blame, reproach |
| | 193 | ἀσχάλλης | 2~3- | S [30] | be distressed, angry |
| | >236 | βίαια | ~3~ | S [13] | violent |
| | 292 | ἐθειλοντῆρας | ~2~3- | S [26] | those who are willing, ready |
| | 319 | ἐπήβολος | ~4~ | S [11] | having reached to, equipped with |
| | 338 | νητός | ~3- | des. | heaped up |
| | 344 | κληῖσταί | 1--2- | " | that can be closed |
| | 355 | μυληφάτου | ~4~ | S [12] | mill-crushed |
| | 366 | ἀλλογνώτω | ~4~5- | S [8] | arising elsewhere, foreign |
| γ | 7 | πεντηκόσιοι | ~4~5- | N. | five hundred |
| | 81 | ὑπονηΐου | ~4~ | S [23] | beneath Mt. Neion ¹⁴⁰ |

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|------|----------------|---------|--------|--|
| 115 | πεντάετες | 2-~3- | S [98] | for five years |
| - | έξάετες | 4-~5- | " | for six years |
| >169 | πλόον | [4]~ | " | sailing, sea-voyage |
| 274 | ύφάσματα | ~4-~ | S [75] | that which is woven |
| 283 | κυβερνήσαι | ~2-~3- | " | to steer |
| 299 | κυανοπρωρείους | ~5-~6-- | " | having a dark prow |
| 322 | αυτόετες | 1-~2- | " | in the same year |
| 348 | άνείμονος | ~4-~ | S [10] | having no clothing |
| - | πενιχροῦ | ~6-- | " | poor |
| 425 | χρυσοχόον | 2-~3- | S [12] | who pours gold, gold-smith |
| >434 | σφῦραν | -3- | N. | hammer |
| 441 | οὐλάς | 6-- | " | barley-groats |
| 444 | ἀμνίον | 2-~ | " | receptacle for use in a sacrifice |
| 450 | αὐχενίους | 1-~2- | " | belonging to the neck |
| 463 | ἀκροπόρους | 2-~3- | " | piercing with the point |
| >495 | πυρηφόρον | -4-~ | N | bearing wheat |
| δ 36 | θοινηθῆναι | 5--6-- | S [6] | to feast |
| 92 | ἀνωϊστί | ~2-~3- | S [35] | unknown, unexpectedly, surprisingly |
| 131 | ὑπόκυκλον | ~5-~ | des. | having wheels beneath |
| 134 | βεβυσμένον | ~4-~ | " | stuffed full |
| 159 | ἐπεσβολίας | ~4-~5- | S [12] | casting of speech, hastiness or uninvited speech |
| 182 | ἀνόστιμον | ~4-~ | S [14] | not returning |
| 194 | μεταδόρπιος | ~4-~ | S [13] | during the meal ¹⁴¹ |
| 221 | νηπενθές | 1-~2- | N des. | free from grief ¹⁴² |
| - | ἄχολον | ~3- | " " | banishing anger |
| - | ἐπίληθον | ~5-~ | " " | causing to forget |
| >227 | μητιόεντα | 5-~6-- | " | wise |
| 248 | δέκτη | 1-~ | S [30] | receiver, beggar ¹⁴³ |
| 249 | ἄβάκησαν | ~6-- | " | were speechless ¹⁴⁴ |
| 278 | ὄνομακλήδην | ~2-~3- | S [24] | calling by name |
| 317 | κληηδόνα | -4-~ | S [16] | news |

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|------|----------------|-----------|-------------|---------------------------------|
| 361 | άλιαέες | ~4 ~ ~ | Proteus | blowing on the sea |
| | | | story [260] | |
| 386 | ύποδμός | ~6 -- | " | servant |
| 404 | νέποδες | ~4 - | " | offspring |
| 412 | πεμπάσσεται | -4 ~ ~ | " | count by fives, count |
| 418 | έρπετά | 1 ~ ~ | " | that which creeps |
| >423 | χαλέπτει | ~6 -- | " | torments, oppresses |
| 438 | διαγλάψασ' (α) | ~4 ~ ~5 - | " | having scraped out |
| 442 | άλιοτρεφέων | ~3 ~ ~4 - | " | nurtured in the sea |
| 508 | τρύφος | [4] ~ ~ | " | that which is broken off |
| 565 | βιοτή | ~4 - | " | life |
| 604 | εὐρυφνές | 4 ~ ~5 - | S [15] | broad-growing |
| >607 | εὐλείμων | -6 -- | " | having goodly meadows |
| 623 | καλλικρήδεμνοι | -4 ~ ~5 ~ | N | having a beautiful head-band |
| >644 | θῆτες | 1 -- | S [6] | wage-earners |
| 788 | ἄσιτος | ~2 ~ | N | having no food, fasting |
| 809 | κνώσσουσ' (α) | -3 - | S intro. | sleeping |
| - | ὄνειρείησι | ~4 ~ ~5 ~ | " | belonging to dreams |
| 847 | ἀμφίδυμοι | 1 ~ ~2 - | des. | double |
| ε | 51 λάρψ | ~4 - | sim. | sea-gull |
| | 53 ἀγρώσων | 2 ~ ~3 - | " | hunting, catching |
| >60 | κέδρου | 1 -- | des. | juniper-tree |
| - | εὐκεάτοιο | 2 ~ ~3 ~ | " | well split, easy to split |
| | - θύου | ~4 - | " | a fragrant-wooded tree |
| 64 | κυπάρισσος | ~6 -- | " | cypress |
| 66 | σκῶπες | 1 -- | " | owls |
| - | τανύγλωσσοι | ~4 ~ ~5 - | " | having a long tongue |
| 69 | ἡμερίς | 1 ~ ~ | " | cultivated vine |
| 72 | ἴου | [4] ~ ~ | " | violet |

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|------|---------------|---------|--------|---|
| 79 | ἀγνώτες | 2--3- | com. | unknown |
| 118 | ζηλήμονες | -4-- | S [27] | envious |
| 191 | ἐλεήμων | --6-- | S [10] | compassionate |
| 222 | ταλαπενθέα | --5-- | S [10] | enduring grief |
| 236 | στειλειόν | 1--2- | des. | axe-haft |
| 239 | οὐρανομήκης | 5--6-- | " | heaven high |
| 244 | πελέκκησεν | -4--5- | " | worked with an axe |
| >248 | γόμφοισιν | 1--2- | " | wooden pegs |
| 249 | ἔδαφος | --3- | " | bottom |
| 250 | τεκτοσυνάων | 5--6-- | " | carpenter's art |
| 252 | σταμίνεσσι | --6-- | " | ship's ribs ? ¹⁴⁵ |
| 253 | ἐπηγκενίδεσσι | -4--5-- | " | joining-planks, gun- wale |
| 256 | ρίπεσσι | -3-- | " | wicker-work |
| - | οἰσυῖνησι | 5--6-- | " | of osier |
| 260 | ὑπέρας | --2- | " | braces |
| - | κάλους | -3- | " | halyards |
| 296 | αἰθρηγενέτης | -3--4- | N | born in the clear sky ¹⁴⁶ |
| >306 | τετράκις | 4-- | S [14] | four times |
| 319 | ὑπόβρυχα | -2-- | N | under water |
| 328 | ἄκάνθας | -6-- | sim. | thistle; thorn-bush |
| >337 | ποτῆ | -4- | N | flight |
| 359 | φύξιμον | 5-- | S [9] | suitable for escape |
| 368 | ἦῖων | --4- | sim. | chaff |
| - | θημῶνα | -5-- | " | heap |
| 371 | κέληθ' | -4- | sim. | riding-horse |
| 402 | ξερόν | [4]-- | N | dry land ¹⁴⁷ |
| >404 | ὄχοί | [4]-- | des. | that which carries, port |
| - | ἐπιωγαί | --6-- | " | sheltering places (breakers) |
| 408 | ἀελπέα | -4-- | S [16] | unhoped for |
| 410 | ἔκβασις | 1-- | " | a stepping out, way out |
| 412 | ρόθιον | --3- | " | roaring |

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|-------|---------------|-----------------|--------|---|
| 413 | ἀγχιβαθής | 1 - - - 2 - | " | deep near the shore |
| 415 | λίθακι | - - 5 - | " | stony |
| >432 | πούλυποδος | 2 - - - 3 - | sim. | octopus |
| > - | θαλάμης | - - 4 - | " | den, hiding-place |
| 433 | κοτυληδονόφιν | - - 2 - - - 3 - | " | with the tentacles' (cup-like) suckers |
| >445 | πολύλλιστον | - 4 - - 5 - | S [6] | much prayed for |
| 455 | ῥῥδεε | 1 - - - | N | swelled |
| >456 | ἄπνευστος | 4 - - 5 - | " | breathless |
| 463 | σχοίνω | 1 - - | " | rush |
| 466 | δυσκηδέα | - 4 - - - | S [9] | having great troubles |
| 468 | ὀλιγηπελίας | - - 2 - - - 3 - | " | weakness |
| >469 | αὔρη | 1 - - | " | breeze |
| 472 | ῥίγος | 1 - - | " | cold |
| >477 | ὁμόθεν | - - 2 - | des. | from the same place |
| - | φυλίας | - - 5 - | " | a kind of tree ¹⁴⁸ |
| 481 | ἐπαμοιβαδίας | - - 4 - - - | " | alternately |
| 488 | σποδιή | - - 4 - | sim. | heap of ashes |
| >490 | σπέρμα | 1 - - | " | seed |
| - | σώζων | - 3 - | " | saving |
| - | αὔη | 6 - - | " | take a light |
| 493 | δυσπονέος | 1 - - - 2 - | N | toilsome |
| ζ >22 | ναυσικλειτοῖο | - 4 - - 5 - - | N | famed for ships |
| 32 | συνέριθος | - - 3 - - | S [16] | fellow-worker |
| 38 | ζῶστρα | 1 - - | " | belt, girdle |
| 45 | ἀνέφελος | 2 - - - 3 - | des. | having no clouds |
| 57 | πάππα | 1 - - | S [9] | papa |
| 64 | νεόπλυτα | - 4 - - - | " | newly washed |
| 70 | ὑπερτερία | - 4 - - - 5 - | S [3] | the upper part (body), of a wagon |
| 76 | κίστη | - 3 - | N | basket |
| 80 | χυτλώσαιτο | 2 - - 3 - - | " | anoint oneself |
| 90 | τρώγειν | 1 - - | N | to know, graze |
| - | ἄγρωστιν | 2 - - 3 - | " | a kind of field grass |
| 93 | ῥύπα | [5] - - | " | dirty things |

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| 106 | ἀγρονόμοι | 1 - - - 2 - | sim. | dwelling in the country |
| >128 | πτόρθον | - 4 - | N | branch |
| 179 | εἴλυμα | 2 - - - | S [37] | wrapper, covering |
| 185 | εὐμενέτησι | 2 - - - 3 - - | " | well-disposed |
| 226 | ἔσμηχεν | - 3 - - | N | scraped, rubbed |
| - | χνόον | [4] - - | " | that which is scraped off |
| 242 | δέατ' (ο) | [5] - - | S [8] | seemed |
| 264 | εἰσίθμη | 2 - - 3 - | S [61] | entrance |
| | | | des. | |
| 265 | ἐπίστιον | - 4 - - - | " " | a standing place for ships ¹⁴⁹ |
| >274 | μωμεύη | 1 - - 2 - | " | blame |
| 318 | πλίσσοντο | - 5 - - | N | strode |
| η >20 | κάλπιν | 5 - - | N | water-jug |
| 64 | ἄκουρον | - 2 - - | S [30] | having no son |
| >90 | ὑπερθύριον | - 3 - - - 4 - | des. | the part over the door, lintel |
| >104 | ἀλετρεύουσι | - 2 - - 3 - - | " | grind |
| > - | μήλοπα | 5 - - - | " | having the aspect of an apple, yellow |
| 105 | ὑφώσι | - - 3 - - | " | weave |
| >106 | μακεδνής | - 4 - - | " | tall |
| 107 | καιροσέων | 1 - - - 2 - | " | closely woven |
| 118 | ἐπετήσιος | - - 4 - - - | " | annual |
| 123 | θειλόπεδον | 3 - - - 4 - | " | drying place ¹⁵⁰ |
| - | λευρῶ | - 5 - | " | level |
| >125 | ὄμφακες | 5 - - - | " | unripe grapes |
| 126 | ὑποπερκάζουσιν | - - 5 - - 6 - - | " | become dark beneath |
| 127 | κοσμηταί | 2 - - 3 - | " | well-ordered |
| 212 | ἰσωσαίμην | 5 - - 6 - - | S [18] | am rendered equal |
| 221 | ληθάνει | 1 - - - | " | causes forgetfulness |
| 283 | θυμηγερέων | - 3 - - - 4 - | S [57] | gathering the breath |
| 307 | δύσζηλοι | 1 - - 2 - | S [5] | jealous |

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|----------------------|---------------|---------------|--------|---|
| θ 35 | πρωτόπλοον | 1 - - - 2 - | S [20] | sailing for the first time |
| 99 | συνήορος | - 4 - - - | S [7] | connected with |
| >108 | θαυμανέοντες | 5 - - - 6 - - | N | being about to admire |
| 164 | άρπαλέων | 2 - - - 3 - | S [6] | pleasant, agreeable |
| - | άθλητήρι | 4 - - 5 - - | " | participant in games |
| 168 | άγορητύν | - - 6 - - | S [20] | ability in speaking |
| 185 | θυμοδακής | 1 - - - 2 - | " | biting the spirit |
| 188 | έδίσκεον | - 4 - - - | N | threw the discus |
| >207 | πλήν | [3] - | S [32] | except |
| 246 | πυγμαχοι | 2 - - - | S [20] | fighting with the fist |
| - | παλαισταί | - 6 - - | " | wrestlers |
| 249 | έξημοιβά | 2 - - 3 - - | " | for changing |
| >253 | ναυτιλίη | 1 - - - 2 - | " | seamanship |
| 258 | αίσυμνήται | 1 - - 2 - - | N | umpires in the games |
| 260 | εϋρυαν | - 5 - - | " | broadened |
| >265 | μαρμαρυγας | 1 - - - 2 - | " | flashing, sparkling |
| Ares-Aphrodite [101] | | | | |
| 271 | μιγαζομένους | - 4 - - - 5 - | N | being united |
| 273 | χαλκεώνα | - 3 - - | " | forge |
| 294 | άγριοφώνους | 5 - - - 6 - - | S [3] | having a wild, coarse voice |
| 320 | έχέθυμος | - - 6 - - | S [15] | restraining the spirit |
| >325 | δωτήρες | - 5 - - | N | givers |
| 332 | μοιχάγρι' (α) | - 5 - - | S [4] | penalty for adultery |
| >335 | δώτορ | 5 - - | S [3] | giver |
| 345 | κλυτοεργόν | - - 3 - - | N | having famed works |
| 351 | έγγύαι | 4 - - - | S [4] | securities, pledges |
| - | έγγυάασθαι | 5 - - - 6 - - | " | to take up a pledge |
| 379 | έπελήκεον | - - 5 - - - | N | cheered, cried out in approval ¹⁵¹ |
| 404 | νεοπρίστου | - 4 - - 5 - | S [5] | newly sawn |
| >429 | ύμνον | 5 - - | S [9] | poem, hymn |
| 449 | αυτόδιον | 1 - - - 2 - | N | straightway |

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|------|--------------|---------|--------|------------------------------|
| 456 | οίνοποτήρας | 5-4-6-- | N | wine-drinkers |
| >480 | ἔμποροι | 2--- | S [5] | taking part in |
| 529 | εἴρερον | 1--- | sim. | slavery |
| 552 | ἄνωνυμος | 4--- | S [51] | having no name |
| 557 | κυβερνητῆρες | 4--5-- | " | helmsmen |
| ι 25 | πανυπερτάτη | 4--- | des. | altogether highest |
| >27 | κουροτρόφος | 4--- | " | nurturing youths |
| 70 | ἐπικάρσιαι | 4--- | N | sideways |
| 84 | ἄνθινον | 4--- | N | belonging to flowers |
| >117 | ἀποτηλοῦ | 6-- | des. | at a great distance |
| 120 | κυνηγέται | 4--- | " | drivers of dogs, huntsmen |
| >122 | ποίμνησιν | 2--3- | " | flocks |
| > - | ἄροτοισιν | 6-- | " | ploughing |
| 124 | χηρεύει | 2--3- | " | is without |
| >131 | ῥια | 5--- | " | seasonable |
| >133 | ύδρηλοι | 1--2- | " | watery |
| 156 | δολιχάλους | 6-- | N | having a long socket |
| >183 | δάφνησι | 3-- | des. | laurel |
| 191 | σιτοφάγῳ | 2--3- | " | eating grain |
| >205 | ἄκηράσιον | 2--3- | des. | unharmed, i.e. un- mixed |
| 221 | πρόγονοι | 4- | des. | born before, earlier |
| > - | μέτασσαι | 6-- | " | those born after, later |
| 223 | γαυλοί | 1-- | " | milk-pails |
| - | σκαφίδες | 3- | " | bowls |
| 239 | τράγους | 3- | N | he-goats |
| 270 | ἐπιτιμήτωρ | 2--3- | S [13] | avenger |
| 293 | μυελόεντα | 5-4-6-- | N | full of marrow |
| >295 | ἀμηχανίη | 4--5- | " | want of plan, device |
| 321 | ἀυανθέν | 1--2- | des. | dried |
| 322 | ἔεικοσόροιο | 4--5-- | " | having twenty oars |
| 324 | πάχος | [4]-- | " | thickness |
| 327 | ὀμαλόν | 2- | " | even |
| - | ἑθόωσα | 5-- | " | sharpened |

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| | 328 | ἐπυράκτεον | ~3~ | " | | fired, hardened in the fire |
| | >372 | ἀποδοχμώσας | ~2~3- | N | | having turned aslant |
| | 374 | ψωμοί | 1-- | " | | pieces, morsels |
| | >375 | σποδοῦ | [4]~ | " | | embers |
| | 384 | τρυπῶ | -4- | sim. | | bores through |
| | 385 | τρυπάνω | 1~ | " | | borer |
| | 387 | πυριήκεα | ~4~ | " | | having a point burned in the fire |
| | 392 | βάπτη | -4- | sim. | | dips |
| | 393 | φαρμάσσω | 1--2- | " | | treating with a potion, i.e. tempering |
| | 394 | σίζ' (ε) | 2- | " | | hissed |
| | 416 | ψηλαφῶν | 2~3- | N | | groping about |
| | 425 | δασύμαλλοι | ~6-- | " | | having thick fleece |
| | 439 | ἀνήμελκτοι | ~4--5- | " | | unmilked |
| | 445 | λάχνω | 1-- | " | | wool |
| | 456 | ποτιφωνήεις | ~4--5- | S [14] | | capable of addressing |
| | >464 | τανάυποδα | ~4~ | N | | having slender feet ¹⁵² |
| | 486 | πλημυρίς | 1~ | " | | flood |
| | 487 | κοντόν | 6-- | " | | pole |
| | >491 | δίς | [2]- | " | | twice |
| | 503 | ἀλαωτύν | ~6-- | S [4] | | blinding |
| κ | 3 | πλωτῆ | 1~ | N | | floating |
| | 10 | κνισῆεν | 1--2- | des. | | full of the steam and odor of fat |
| | 20 | βυκτάων | 2--3- | N | | blowing strongly or howling |
| | 23 | μέρμιθι | -5-- | " | | cord |
| | 30 | πυρπολέοντας | 2~3~ | " | | tending a fire |
| | >38 | τίμιος | 5~ | S [8] | | honored |
| | 79 | ματίη | ~3- | N | | vain attempt |
| | 90 | εἴσοδος | 5~ | des. | | entrance |
| | 121 | ἀνδραχθέσι | -4~ | N | | loading a man, as heavy as a man can carry |

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| 122 | κόναβος | ~4- | " | a resounding sound |
| >137 | αὐτοκασιγνήτη | 1-~2-~3- | N | own, full sister |
| 158 | ὑψίκερων | 2-~3- | " | having lofty horns |
| 161 | ἄκνηστιν | 4-~5- | " | spine, backbone ¹⁵³ |
| 169 | καταλοφάδεια | ~2-~3-~ | " | hanging down from the neck ¹⁵⁴ |
| >195 | ἄπειριτος | ~4-~ | S [9] | which cannot be gone around, boundless |
| 200 | ἀνδροφάγοιο | 5-~6-~ | N | eating men |
| 217 | μειλίγματα | ~5-~ | sim. | things which soothe, appease the hunger |
| 238 | ἔέργυ | ~6-~ | N | shut in |
| 242 | ἄκυλον | ~2- | " | acorn |
| 303 | φύσιν | [4]~ | des. | nature, natural quality |
| 305 | μῶλυ | 1-~ | " | moly ¹⁵⁵ |
| 329 | ἄκλήητος | ~4-~5- | S [11] | not to be enchanted |
| 410 | πόριες | ~4- | sim. | calves |
| 463 | ἄθυμοι | ~6-~ | S [10] | having no spirit |
| 510 | ὠλεσίκαρποι | 5-~6-~ | S [37] | losing its fruits |
| 515 | ξύνεσις | ~3- | " | casting, coming together |
| >526 | εὐχῆσι | ~3-~ | " | prayers |
| 555 | ψύχεος | 1-~ | N | cold |
| λ | | | | |
| 11 | ποντοπορούσης | 5-~6-~ | N | passing over the sea |
| 38 | πολύτλητοι | ~4-~5- | des. | having endured much |
| 39 | νεοπενθέα | ~4-~ | " | having new, fresh grief |
| 41 | βεβρωτά | ~4-~ | " | smeared with blood |
| 201 | τηκεδόνι | 1-~2- | S [23] | melting, putrefaction |
| Catalogue of heroines | | | | |
| 244 | κυρτωθέν | 1-~2- | " | bowed, curved |
| 246 | φιλοτήσια | ~5-~ | " | belonging to love |
| >257 | πολύρρηνος | ~2-~3- | " | having many sheep |
| 264 | πύργωσαν | 1-~2- | " | fortified |
| - | ἄπύργωτον | ~4-~5- | " | unfortified |
| 274 | ἀνάπυστα | ~3-~ | " | well-known |
| 288 | περικτίται | ~4-~ | " | those who dwell around, |

| | | | | |
|------|---------------|---------------|--------|---|
| | | | | neighbors |
| 303 | ἐτερήμεροι | υ υ4 υ υ υ | " | on alternate days |
| 312 | εὖρος | 1 υ υ | " | breadth |
| | - ἐννεόργυιοι | 5 υ υ υ6 υ υ | " | having a length of nine fathoms |
| 319 | ιούλους | υ6 υ υ | " | first growth of the beard |
| 320 | ἀνθήσαι | 1 υ υ υ2 υ | " | bloom |
| | - εὐανθεί | υ5 υ υ υ | " | having a goodly flower |
| >325 | μαρτυρίησι | 5 υ υ υ6 υ υ | " | testimony |
| 364 | ἠπεροπήα | 1 υ υ υ2 υ υ | S [14] | deceiver |
| >393 | κίγκυς | 6 υ υ | N | strength |
| >437 | γυναικείας | υ4 υ υ υ5 υ | S [4] | belonging to a woman |
| 489 | ἐπάρουρος | υ υ3 υ υ | S [16] | upon the soil, earth |
| >490 | ἀκλήρω | 2 υ υ υ3 υ | " | having no portion |
| 498 | ἐπαρωγός | υ υ3 υ υ | " | helper |
| 529 | ὠχρήσαντα | υ2 υ υ υ3 υ | S [33] | turning pale |
| | | | | Underworld punishments |
| 575 | ἀαγές | υ6 υ υ | | unbreakable |
| 579 | δέρτρον | 1 υ υ | " | membrane enclosing the bowels |
| >581 | καλλιχόρου | 4 υ υ υ5 υ | " | having beautiful dancing-places |
| 584 | διψάων | 2 υ υ υ3 υ | " | thirsting |
| 587 | καταζήνασκε | υ4 υ υ υ5 υ υ | " | repeatedly dried up |
| 597 | κραταιίς | υ6 υ υ | " | ? ¹⁵⁶ |
| >604 | χρυσοπεδίλου | 5 υ υ υ6 υ υ | " | having golden san- dals ¹⁵⁷ |
| >611 | χαροποί | υ υ5 υ | " | having eyes which flash the joy of battle ? ¹⁵⁸ |
| μ 4 | ἀντολαί | 4 υ υ υ | N | risings |
| 22 | δισθανέες | 1 υ υ υ2 υ | S [7] | twice dead, dying twice |
| 48 | δεψήσας | 2 υ υ υ3 υ | S [74] | having made soft by kneading |
| 60 | κυανώπιδος | υ υ4 υ υ υ | " | having eyes of cyanos, |

| | | | | |
|------|----------------|--------|--------|---------------------------------------|
| | | | | dark-blue |
| 62 | ποτητά | ~3-- | " | flying things, birds |
| 79 | περιξεστή | ~4--5- | " | polished round about |
| 86 | νεογιλῆς | ~6-- | " | new-born |
| 89 | ἄωροι | ~6-- | " | γ ¹⁵⁹ |
| 91 | τρίστοιχοι | -5-- | " | in three rows |
| >97 | ἀγάστονος | ~4--- | " | loud-roaring |
| 119 | μαχητόν | ~6-- | S [26] | to be fought with |
| 124 | σφοδρῶς | -3- | " | violently |
| | - βωστρεῖν | -5- | " | to call upon |
| 131 | ἐπιποιμένεις | ~5--- | " | shepherds |
| 135 | ἀπόκισε | ~4--- | " | caused to dwell away from home |
| >170 | μηρύσαντο | 5--6-- | N | drew, furled |
| >187 | μελίγηρυν | ~3-- | S [8] | having a honied voice |
| 205 | προήκεα | ~4--- | N | having a point on the forward part |
| 230 | πρόρης | 1-- | " | prow |
| >231 | πετραίην | 2--3- | " | of rock, having to do with rock |
| 243 | ψάμμω | 1-- | " | sand |
| 251 | προβόλω | ~3- | sim. | that which projects |
| 266 | βληχῆν | -3- | N | bleating |
| >272 | μαντήϊα | ~4--- | S [6] | oracle, prophetic warning |
| >286 | δηλήματα | -5--- | S [15] | cause of destruction |
| >357 | δρεψάμενοι | 2--~3- | N | having plucked |
| 421 | κλύδων | ~2- | N | wave |
| 423 | ἐπίτονος | 1--~2- | " | back-stay |
| 435 | ἀπήωροι | ~4--5- | " | lifted up apart, high |
| ν | 14 ἀνδρακάς | 1--- | S [12] | man by man |
| | 31 πανῆμαρ | ~6-- | sim. | all day |
| | 78 ἀνερρίπτουν | ~4--5- | N | cast up |
| | 81 τετράοροι | ~4--- | sim. | yoked four together |
| | 93 φαάντατος | ~4--- | N | very brilliant |

| | | | | |
|------|---------------|---------|----------|---|
| 99 | σκεπόωσι | ~3-- | des. | protect, cover, ward off |
| 106 | τιθαιβώσσοισι | ~4--5-- | " | store up honey ¹⁶⁰ |
| >109 | ἀενάοντα | 2--~3-- | " | ever-flowing ¹⁶¹ |
| 110 | καταιβαταί | ~4-- | " | for going down |
| 111 | θεώτεραι | ~4-- | " | belonging to the gods |
| 142 | ἀτιμίησιν | ~4--5-- | S [6] | dishonor |
| 194 | ἄλλοειδέα | 2--~3-- | des. | having a different form ¹⁶² |
| 195 | ἄτραπιτοί | 1--~2-- | " | paths |
| - | πάνορμοι | ~6-- | " | always (or altogether) suitable for anchoring |
| 213 | ἱκετήσιος | ~4-- | S [17] | of suppliants |
| 222 | ἐπιβώτορι | ~5-- | des. | shepherd |
| 223 | παναπάλῳ | 1--~2-- | " | all-tender |
| 224 | λώπην | 6-- | " | covering, cloak |
| 243 | λυπρή | ~3-- | S [13] | wretched |
| 246 | βούβοτος | 4-- | " | grazed by cattle |
| 255 | πολυκερδέα | ~5-- | S intro. | having many tricks |
| >262 | στερέσαι | ~3-- | S [31] | to deprive of |
| >265 | θεράπευον | ~6-- | " | acted as attendant, served |
| 280 | μνήστις | 2-- | " | remembering |
| 295 | κλοπίων | ~3-- | S [20] | thievish, deceptive |
| 332 | ἄγχινοος | 4--~5-- | S [22] | having the mind close, ready; clever |
| 339 | ἀπίστεον | ~4-- | " | doubted |
| 421 | ἐνθύμιος | ~5-- | S [8] | in the mind |
| 422 | πόμπευον | ~3-- | " | conducted |
| 435 | μεμορυγμένα | ~5-- | N | soiled |
| ξ 10 | ἐθρίγκωσεν | 4--~5-- | des. | put a coping on |
| - | ἄχέρδῳ | ~6-- | " | wild pear |
| 15 | ἐρχατόωντο | 5--~6-- | " | were shut in |
| 16 | τοκάδες | ~3-- | " | which bring forth, bear young |

| | | | | |
|------|--------------|----------|---------|--|
| 24 | εὐχροές | ~4--- | " | having a goodly complexion |
| 34 | σκῦτος | -4- | N | skin, hide |
| 50 | ἰονθάδος | ~4--- | N | shaggy |
| 63 | εὐθυμος | -5~ | S [16] | having a goodly spirit |
| 73 | χοίρων | 6-- | N | young pigs |
| 81 | χοίρε' (α) | 1~ | S [29] | belonging to swine, pork |
| 98 | ξυνεείκοσι | ~5--- | " | twenty together |
| 112 | σκύφος | [4]~ | N | a kind of cup ¹⁶³ |
| >157 | πενίη | ~3- | S [16] | poverty |
| 202 | ὠνητή | 4--5- | S [168] | bought |
| 203 | ἰθαγενέεσσιν | ~4--~5-- | " | having legitimate birth ¹⁶⁴ |
| 211 | πολυκλήρων | ~4--5- | " | having a large portion of land |
| 213 | φυγοπτόλεμος | ~2--~3- | " | fleeing battle |
| 217 | ρήξηνορίην | ~2--~3- | " | the ability to break through (the opposed) men |
| 223 | οἰκωφελίη | ~2--~3- | " | increase of the household |
| 226 | καταριγηλά | ~4--5-- | " | horrible |
| 230 | εἰνάκις | 1~ | " | nine times |
| 255 | ἄνουσοι | ~6-- | " | having no sickness |
| 257 | πεμπταῖοι | 1--2- | " | on the fifth day |
| 318 | αἴθρω | 1-- | " | coldness ¹⁶⁵ |
| 350 | ἐφόλκαιον | ~2--3- | " | lading-plank ? ¹⁶⁶ |
| >353 | δρίος | [3]~ | " | thicket |
| > - | πολυανθέος | ~5--- | " | having many flowers |
| 372 | ἀπότροπος | ~4--- | S [29] | turned away |
| 393 | ρήτρην | -3- | S [10] | agreement |
| 434 | ἑπταχα | 2~ | N | in seven parts |
| - | διεμοιράτο | ~4--5-- | " | apportioned |
| 446 | ἄργματα | 2~ | " | first offerings |
| >457 | σκοτομήνιος | ~4--- | N | having a dark moon |

| | | | | |
|-------|---------------|----------|--------|-------------------------------------|
| 458 | ἔφυδρος | ~6-- | " | having rain thereupon |
| >466 | ἄρητον | -5-- | S [45] | unspoken |
| 467 | ἀνέκραγον | ~4--- | " | lifted up a cry |
| 476 | πηγυλίας | 1--- | " | icy |
| - | πάχνη | 6-- | " | hoar-frost |
| 481 | ρίγωσέμεν | -5--- | " | to be cold |
| 489 | οἰοχίτων' (α) | 1---2- | " | having a tunic only |
| 502 | φάε | [3]~ | " | shone |
| 521 | ἀμοιβάς | ~6-- | N | for a change |
| 529 | ἀλεξάνεμον | ~4---5- | N | warding off the wind |
| 530 | νάκην | ~2- | " | animal skin |
| 533 | ἰωγή | ~6-- | N | shelter |
| o 162 | ἥμερον | 1--- | N | tame |
| >234 | δασπλήτις | -5-- | N | ? 167 |
| >239 | τόθι | [3]~ | " | there |
| >273 | ἔμφυλον | 1---2- | S [7] | in the tribe |
| 321 | δρηστοσύνη | 1---2- | S [18] | service |
| 322 | δανά | 5-- | " | suitable for a torch, dry |
| 330 | ὑποδρηστήρες | ~4---5-- | S [14] | those who do under one, servants |
| 343 | πλαγκτοσύνης | 1---2- | S [10] | wandering |
| 397 | ἀνακτορήσιν | ~4---5-- | S [95] | belonging to the mas- ter |
| >404 | τροπαί | [4]~ | " des. | points where a turn is made |
| 405 | περιπληθής | ~2---3- | " " | having a crowd around, very full |
| 406 | εὖβοτος | 1--- | " " | having good pasture ¹⁶⁸ |
| > - | εὖμηλος | 2---3- | " " | having a good supply of sheep |
| - | οἰνοπληθής | -4---5- | " " | having an abundance of wine |
| 407 | πείνη | 1-- | " " | hunger |
| 419 | πολυπαίπαλοι | ~4--- | " | very crafty ¹⁶⁹ |

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|---|------|---------------|-------------------|--------|---|
| | 426 | ρύδόν | [4] ~ ~ | " | flowingly, abundantly |
| | 427 | ληΐστορες | - 5 - ~ ~ | " | pirates |
| | 448 | ὑποχείριος | ~ ~ 5 - ~ ~ | " | under the hand |
| | 449 | ἐπίβαθρον | ~ ~ 3 - ~ | " | boarding fee, fare |
| | 456 | ἐμπολόωντο | 5 - ~ ~ 6 - ~ | " | acquire by trade |
| | >470 | ἄεσιφροσύνησι | ~ ~ 5 - ~ ~ 6 - ~ | " | mental folly ¹⁷⁰ |
| | 479 | κῆξ | [6] ~ | " sim. | a kind of sea-bird ¹⁷¹ |
| | 504 | βοτῆρας | ~ 6 - ~ | S [5] | shepherds |
| | 506 | ὄδοιπόριον | ~ 4 - ~ ~ 5 - | " | that which belongs to a traveller, reward for the journey |
| π | 9 | γνώριμος | 2 - ~ ~ | S [3] | known |
| | 28 | ἐπιδημεύεις | ~ ~ 2 - ~ ~ 3 - | S [7] | dwell in the town |
| | 111 | ἀνηνύστω | ~ 4 - ~ ~ 5 - | S [21] | not to be completed |
| | >148 | αὐτάγρετα | ~ 4 - ~ ~ | S [7] | to be taken by one-self, on one's own |
| | 159 | ἀντίθυρον | 2 - ~ ~ 3 - | N | that which is opposite the door |
| | 163 | κνυζηθμῶ | 1 - ~ ~ 2 - | " | whining |
| | 175 | μελαγχροϊής | ~ 2 - ~ ~ 3 - | N | having a dark complexion |
| | 176 | γενειάδες | ~ 4 - ~ ~ | " | beard |
| | 218 | ἄγρόται | 1 - ~ ~ | sim. | country men |
| | 253 | δαιτροσυνάων | 5 - ~ ~ 6 - ~ | S [17] | art of carving meat |
| | 255 | πολύπικρα | ~ ~ 2 - ~ | " | very bitterly |
| | 263 | ἐπαμύντορε | ~ ~ 4 - ~ ~ | S [3] | defender ¹⁷² |
| | 310 | χαλιφροσύναι | ~ 4 - ~ ~ 5 - | S [12] | thoughtlessness |
| | 374 | ἐπιστήμων | ~ 3 - ~ ~ 4 - | S [29] | knowing |
| | 376 | ὀμηγυρίσασθαι | ~ 4 - ~ ~ 5 - ~ | " | to assemble |
| | 389 | θυμηδέ' (α) | - 5 - ~ | " | pleasing the spirit |
| | 427 | ἄρθμιοι | 5 - ~ ~ | S [16] | united |
| | >454 | ἐνιαύσιον | ~ ~ 4 - ~ ~ | N | of one year |
| | 468 | ὠμήρησε | 1 - ~ ~ 2 - ~ | S [11] | encountered ¹⁷³ |
| ρ | >23 | ἄλέη | ~ ~ 5 - | S [9] | heat of the sun |

| | | | | |
|------|---------------|----------|----------|---|
| 112 | χρόνιον | ~3- | S [42] | after a long time sim. |
| 170 | δείπνηστος | -3-- | N | meal-time |
| 196 | ἄρισφαλέ' (α) | ~4--- | S [4] | very slippery |
| 208 | ὑδατοτρεφέων | ~4---5- | des. | nurtured by the water |
| 218 | ὥς (ad) | ψ- | S [16] | to ¹⁷⁴ |
| 221 | φλιῆσι | -3-- | " | doorposts |
| - | θλίψεται | 5--- | " | will press ¹⁷⁵ |
| 222 | ἄκόλους | ~3- | " | morsels |
| 224 | σηκοκόρον | 1---2- | " | one who cleans stables |
| - | θαλλόν | -4- | " | shoot, foliage |
| 237 | ἄμφουδίς | -5-- | N | by both ears ¹⁷⁶ |
| 240 | κρηναῖαι | 2---3- | S [7] | belonging to a spring |
| >295 | πρόκας | [4]~ | N | fallow-deer |
| 296 | ἀπόθεστος | ~3-- | " | wished away, de- spised ¹⁷⁷ |
| 299 | κοπήσοντες | 5--6-- | " | manuring |
| 300 | κυνοραιστέων | ~6-- | " | destroyers of dogs, i.e. ticks |
| >317 | κνώδαλον | 1--- | S [12] | wild beast |
| >- | ἵχνεσι | 4--- | " | tracks |
| 340 | κυπαρισσίνω | ~4--- | N | of cypress-wood |
| 451 | ἐπίσχεσις | ~4--- | S [7] | holding back |
| 455 | ἐπιστάτη | ~4--- | S [4] | one who stands by, suppliant |
| 467 | εὐπλείην | ~2---3- | S intro. | well-filled |
| >487 | εὐνομίην | 4---5- | S [5] | good order |
| 502 | ἀχρημοσύνη | ~4---5- | S [6] | a lack of means, poverty |
| >546 | ἄτελής | ~3- | S [7] | having no completion |
| 599 | δειλελήσας | 5---6-- | S [3] | having taken a late afternoon meal |
| σ | 1 πανδήμιος | ~4--- | N | belonging to the whole people |
| >11 | ἐπιλλίζουσιν | ~4---5-- | S [4] | make a sign to with |

| | | | | |
|------|---------------|------|--------|--|
| | | | | the eyes |
| >22 | ήσυχίη | 2-3- | S [10] | quiet, calm |
| 27 | καμινοῖ | 2- | S [6] | sim. who tends the oven fire |
| 29 | ληϊβοτείρης | 5-6- | " sim. | devourer of the crops |
| 33 | πανθυμαδόν | 4- | N | with all one's spirit |
| | - ὀκριόντων | 5-6- | " | engaged in pointed con- verse, quarrelled |
| 37 | τερπωλήν | 2-3- | S [4] | delight |
| 41 | κακοείμονας | 4- | N | having poor clothing |
| 54 | κακοεργός | 3- | S [6] | doing evil |
| 190 | κλινητήρι | 3- | N | couch |
| 191 | θησαίατ' (ο) | 5- | " | gaze upon, admire |
| 201 | αἰνοπαθῆ | 2-3- | S [5] | suffering evil |
| 224 | ῥυστακτύος | 4- | S [11] | dragging |
| 294 | ἔυγνάμπτοις | 4-5- | des. | well-bent |
| 300 | ἴσθμιον | 1- | " | that which belongs to the neck, necklace ¹⁷⁸ |
| 315 | στροφαλίζετε | 4- | S [7] | turn round, twist |
| >316 | πέικετε | 5- | " | card |
| >329 | λέσχην | 3- | S [10] | resting-place |
| 336 | φορύξας | 4- | " | having besmeared |
| 342 | ταρβοσύνη | 1-2- | N | fear |
| 353 | ἄθεεῖ | 2- | S [5] | without a god |
| >368 | δρέπανον | 3- | S [21] | sickle |
| 373 | ἤλικες | 1- | " | contemporaries |
| | - ἰσοφόροι | 2-3- | " | pulling equally |
| 374 | βῶλος | 5- | " | clod |
| τ 28 | χοίνικος | 1- | S [2] | choenix, day's ration |
| 34 | λύχνον | 2- | N | portable lamp |
| 58 | προσφυέ' (α) | 1- | des. | grown to, attached to |
| 62 | ὑπερμενέοντες | 4-5- | N | exceedingly mighty |
| 92 | ἀναμάξεις | 6- | S [5] | will rub off, wipe out |
| 111 | εὐδικίας | 1-2- | S [16] | upright dealings sim. |

| | | | | |
|------|---------------|---------|-----------|---|
| 114 | εὐηγεσίης | -2---3- | " " | good leadership |
| 122 | δακρυπλώειν | ~2--3- | " | to swim with tears |
| >173 | περίρρυτος | ~4--- | S [38] | flowed around, surrounded by water |
| >177 | τριχάϊκες | ~3--4- | " | shaking the hair, whose hair flies all about ¹⁷⁹ |
| 179 | δαριστής | ~6-- | " | confident |
| 228 | ἐλλόν | 6-- | S [28] | fawn |
| | | | des. | |
| 233 | λοπόν | ~4- | " " | peel |
| - | ἰσχαλέοιο | 5---6-- | " " | dried |
| 246 | γυρός | 1-- | " des. | rounded |
| - | μελανόχρους | ~4--- | " " | having a dark complexion |
| > - | οὐλοκάρηνος | 5---6-- | " " | having a woolly head |
| >282 | ἀπήμαντον | ~2--3- | S [46] | unharmed |
| 284 | ἀγυρτάζειν | ~2--3- | " | to collect |
| 319 | θαλπιάων | 2---3- | S [26] | being warm |
| >327 | ἀυσταλέος | ~2---3- | " | dry, dusty, squalid |
| 341 | κοίτη | 6-- | S [13] | couch |
| 343 | ἐπιήρανα | ~5--- | " | agreeable |
| 352 | εὐφραδέως | 2---3- | S [11] | in well-minded fashion |
| 396 | κλεπτοσύνη | 1---2- | N | thievery |
| 410 | μητρῷον | ~4--- | " (S [7]) | belonging to a mother |
| 439 | λόχη | ~3- | " | animal's lair |
| >446 | λοφιήν | ~3- | " | back bristles |
| 457 | ἐπαοιδῆ | ~4-- | " | incantation |
| 465 | θηρεύοντ' (α) | 2--3- | " | hunted |
| 469 | κανάχησε | ~5-- | N | clattered, resounded |
| >517 | μελεδῶνα | ~3-- | S [45] | cares |
| 518 | χλωρηΐς | ~5-- | " sim. | having to do with green ¹⁸⁰ |
| > - | ἀηδών | ~6-- | " " | nightingale |
| >545 | βροτέη | ~3- | " | human, mortal |
| 553 | πύελον | 4--- | " | trough |

| | | | | |
|---|--------------------|----------|--------|--|
| | >568 ἐντεῦθεν | -3-- | S [22] | thence |
| | 574 δρυόχους | --4- | " | that which supports planks, props ¹⁸¹ |
| υ | 6 ἐγρηγορών | -2---3- | N | being awake |
| | >16 ἀγαιομένου | -4---5- | sim. | being indignant |
| | 23 πείση | -3- | N | obedience |
| | >27 αἰόλλη | 1--2- | sim. | places in rapid mo- tion |
| | 48 ἐξαναφανδόν | 5---6-- | S [9] | openly |
| | >68 ὀρφαναί | 1--- | S [30] | orphaned |
| | 76 ἀμμορίην | 2---3- | " | portionlessness, ill luck |
| | 105 ἀλετρίς | -6-- | N | she who grinds |
| | 108 ἀλείατα | -4--- | " | meal of grain |
| | 109 ἄλεσαν | -6-- | " | ground |
| | 132 ἐμπλήγδην | 1--2- | S [5] | ? ¹⁸² |
| | 149 κορήσατε | -4--- | S [8] | sweep |
| | 187 πορθμῆες | 1--2- | N | ferry-men |
| | 195 δυόσσι | --3-- | S [6] | plunge in misery |
| | >204 ἴδιον | 1--- | S [27] | sweated |
| | 212 ὑποσταχύοιτο | -2---3-- | " | yield increase, like an ear of grain |
| | 302 σαρδάνιον | 1---2- | N | bitterly ¹⁸³ |
| | 333 δῆλον | 3-- | S [16] | manifest |
| | 348 αἰμοφόρυκτα | 1---2-- | N | spattered with blood |
| | 376 κακοξεινώτερος | -4--5--- | S [8] | having rather bad guests |
| | 377 ἐπίμαστον | --5-- | " | sought out ¹⁸⁴ |
| | 387 ἄντηστιν | 2--3- | N | part of the chamber: that which is over against (?) ¹⁸⁵ |
| φ | 26 ἐπίιστορα | --5--- | dig. | one who knows ¹⁸⁶ |
| | 35 ξεινοσύνης | 2---3- | " | hospitality |
| | - προσκηδέος | -4--- | " | careful ¹⁸⁷ |

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|------|-------------|---------|--------|---|
| 43 | δρύϊνον | ~3- | N | made of oak-wood |
| 54 | γωνυτῶ | 2--3- | " | bow-case ¹⁸⁸ |
| 61 | ὄγκιον | 4--- | " | chest for holding iron and the like ¹⁸⁹ |
| 71 | ἐπισχεσίην | ~4---5- | S [12] | a thing held out, pretext |
| 111 | μύνησι | -3-- | S [16] | pretexts |
| 112 | τανυστύος | ~4--- | " | stretching |
| 122 | ἔναξε | ~3-- | N | pressed |
| >123 | εὐκόσμως | -2-- | " | in a well-ordered way |
| 146 | μυχοίτατος | ~2--- | " | innermost |
| 151 | ἀτρίπτους | 1--2- | " | unrubbed, unhardened |
| 284 | ἀκομιστίη | ~5--6- | S [10] | absence of care |
| 291 | ρήσιος | 4--- | S [23] | speech, discourse |
| 294 | χανδόν | 3-- | " | gapingly |
| 306 | ἐπητύος | ~4--- | " | goodwill, kindness |
| 334 | εὐπηγής | -6-- | S [12] | well-compacted |
| 349 | καθάπαξ | ~2- | S [10] | once for all |
| 363 | πλαγκτέ | 1-- | S [4] | wandering |
| >365 | ιλήκησι | 2--3-- | " | be propitious |
| 391 | βύβλινον | 1--- | N | made of papyrus |
| 395 | ἴπες | 2-- | N | wood-worms |
| 397 | θητηήρ | 2--3- | S [4] | gazer, admirer |
| 402 | ὀνήσιος | ~4--- | S [2] | profit, advantage |
| 407 | κόλλοπι | 5--- | sim. | peg |
| > - | χορδήν | 6-- | " | gut string |
| 422 | στειλειῆς | 2--3- | N | axe-handle |
| χ 10 | ἄμφωτον | 2--3- | N | having an ear on both sides, two-handled |
| 21 | φορύνετο | ~4--- | " | sullied |
| 84 | περιρρηδής | ~4--5- | " | sprawling ¹⁹⁰ |
| 104 | τετευχῆσθαι | ~4--5- | S [4] | to be armed |
| 130 | ἐφορμή | ~6-- | des. | attack, assault |
| 143 | ῥῶγας | -5- | N | cracks, narrow pas- sages |

| | | | | | |
|------|------------------|----------|------|------|---|
| 184 | ἄζη | 6-- | " | des. | ῥ ¹⁹¹ |
| >185 | κουρίζων | 4--5- | " | " | being a young man |
| 186 | ράφαί | ~4- | " | " | seams |
| 188 | κουρίξ | 1-- | " | | by the hair |
| >198 | ἡνίκ' (α) | 5-- | S | [5] | when |
| 249 | εὔγματα | 5-- | S | [7] | boasts |
| 278 | λίγδην | 1-- | N | | grazing |
| 287 | φιλοκέρτομε | ~4-- | S | [5] | who loves banter, jeering |
| 298 | ὀροφῆς | ~3- | N | | covering, roof |
| 300 | οἴστρος | 3-- | N | | gadfly |
| 330 | ἄλυσκανε | ~4-- | N | | sought to escape |
| 335 | έρκειου | 1--2- | " | | belonging to the court |
| 347 | αὐτοδίδακτος | 1--~2-- | S | [10] | self-taught ¹⁹² |
| 368 | περισθενέων | ~2--~3- | S | [4] | very strong |
| 374 | κακοεργίης | ~2--3- | S | [6] | evil-doing |
| 382 | ὑποκλοπέοιτο | ~2--~3-- | N | | hide oneself |
| 386 | δικτύω | 1-- | sim. | | fishing-net |
| - | πολυωπῶ | ~4-- | " | | having many meshes |
| 423 | ξαίνειν | -3- | S | [10] | to card |
| - | δουλοσύνην | 4--~5- | " | | slavery |
| 455 | λίστροισιν | 1--2- | N | | spades |
| 468 | κίχλαι | -3- | sim. | | thrushes |
| ψ | 3 ὑπερικταίνοντο | ~5--6-- | N | | hobbled along beneath ¹⁹³ |
| 13 | χαλιφρονέοντα | ~2--~3-- | S | [14] | being light-minded |
| 46 | κραταίπεδον | ~4-- | S | [18] | having firm ground |
| 94 | ἐνωπαδίως | ~4--~5- | N | | to one's face |
| 97 | δύσμητερ | -3-- | S | [7] | ill-mother |
| >134 | φιλοπαίγμονος | ~4-- | S | [11] | who love play |
| 167 | ἀτέραμνον | ~2-- | S | [7] | admitting no soften- ing, inexorable |
| 191 | ἀκμηνός | 1--2- | S | [22] | at its peak |
| 196 | κορμόν | 1-- | " | des. | tree-trunk |

| | | | | | |
|---|------|--------------|-------|--------|---|
| | 243 | περάτη | ~3- | N | furthest part |
| | >296 | θεσμόν | 5~ | N | position ¹⁹⁴ |
| | 321 | πολυμηχανίην | ~5~6- | N | resourcefulness |
| | >358 | ἐπαύλους | ~6- | S [16] | that which is beside the αὐλή, a kind of pen ¹⁹⁵ |
| ω | 8 | ὄρμαθοῦ | 1~ | sim. | chain |
| | 83 | τηλεφανής | 2~3- | S [62] | manifest from a dis- tance |
| | 208 | κλίσιον | ~5- | des. | outbuildings |
| | 209 | σιτέσκοντο | 2~3~ | " | were accustomed to eat |
| | 227 | λιστρεύοντα | 1~2~ | des. | digging around |
| | 229 | γραπτῦς | ~5- | " | scratchings |
| | 230 | χειρῖδας | 1~2- | " | coverings for the hands |
| | - | βάτων | ~4- | " | brambles |
| | 242 | ἀμφελάχαινε | 5~6-- | " | dug round |
| | 244 | ἀδαημονίη | ~3~4- | S [36] | ignorance |
| | 250 | αὐχμείς | ~3- | " | are dry, dirty |
| | >251 | ἀεργίης | ~2~3- | " | inactivity |
| | 252 | δούλειον | ~3~ | " | belonging to a slave |
| | 261 | ἀρτίφρων | 2~3- | " | fitting together the thoughts, intelligent |
| | 279 | εἰδαλίμας | 2~3- | " | comely |
| | 288 | πόστον | 1~ | S [21] | which in a series |
| | 342 | διατρύγιος | ~4~5- | S [14] | continuously produc- tive ¹⁹⁶ |
| | >402 | οὔλε | 1~ | S [6] | <u>salve</u> |
| | 416 | μυχμῶ | 1~ | N | moaning |
| | 432 | κατηφῆες | ~4~ | S [12] | downcast, dishonored |
| | 437 | περαιωθέντες | ~4~5~ | " | having crossed over |
| | 485 | ἔκλησιν | 1~2- | S [9] | a forgetting |
| | 528 | ἀνόστους | ~6- | N | having no return |

Summary numerical tables

Iliad

| <u>Book</u> | <u>Lines</u> | <u>Hapaxes</u> | <u>Proportion</u> | <u>Compounds</u> | <u>Dis legomena</u> |
|---------------|--------------|----------------|-------------------|------------------|---------------------|
| A | 611 | 32 | 19.1 | 9 | 30 |
| B | 877 | 55 | 15.9 | 15 | 72 |
| Γ | 461 | 24 | 19.2 | 10 | 22 |
| Δ | 544 | 37 | 14.7 | 6 | 37 |
| E | 909 | 45 | 20.2 | 19 | 62 |
| Z | 529 | 26 | 20.3 | 9 | 21 |
| H | 482 | 19 | 25.4 | 2 | 22 |
| Θ | 565 | 22 | 25.7 | 5 | 29 |
| I | 713 | 49 | 14.6 | 14 | 52 |
| K | 579 | 36 | 16.1 | 10 | 23 |
| Λ | 848 | 47 | 18.0 | 16 | 41 |
| M | 471 | 26 | 18.1 | 4 | 29 |
| N | 837 | 54 | 15.5 | 13 | 44 |
| Ξ | 522 | 36 | 14.5 | 10 | 29 |
| Ο | 746 | 32 | 23.3 | 9 | 53 |
| Π | 867 | 39 | 22.2 | 7 | 41 |
| P | 761 | 28 | 27.1 | 9 | 31 |
| Σ | 617 | 51 | 12.1 | 15 | 35 |
| T | 424 | 20 | 21.2 | 6 | 23 |
| Υ | 503 | 23 | 21.9 | 5 | 22 |
| Φ | 611 | 53 | 11.5 | 15 | 31 |
| X | 515 | 37 | 13.9 | 8 | 31 |
| Ψ | 897 | 66 | 13.6 | 18 | 76 |
| Ω | 804 | 47 | 17.1 | 8 | 62 |
| 15,693 | | 904 | 17.4 | 242 | 918 |

Odyssey

| <u>Book</u> | <u>Lines</u> | <u>Hapaxes</u> | <u>Proportion</u> | <u>Compounds</u> | <u>Dis Legomena</u> |
|-------------|--------------|----------------|-------------------|------------------|---------------------|
| α | 444 | 10 | 44.4 | 9 | 16 |
| β | 434 | 12 | 36.2 | 6 | 21 |
| γ | 497 | 18 | 27.6 | 7 | 20 |
| δ | 847 | 33 | 25.7 | 12 | 53 |
| ε | 493 | 62 | 8.0 | 14 | 43 |
| ζ | 331 | 23 | 14.4 | 8 | 21 |
| η | 347 | 18 | 19.3 | 7 | 19 |
| θ | 586 | 35 | 16.7 | 12 | 42 |
| ι | 566 | 48 | 11.8 | 8 | 54 |
| κ | 574 | 28 | 20.5 | 11 | 36 |
| λ | 640 | 34 | 18.8 | 8 | 45 |
| μ | 453 | 29 | 15.6 | 15 | 32 |
| ν | 440 | 30 | 14.7 | 2 | 25 |
| ξ | 533 | 45 | 11.8 | 5 | 38 |
| ο | 557 | 25 | 22.3 | 8 | 26 |
| π | 481 | 19 | 25.3 | 4 | 23 |
| ρ | 606 | 27 | 22.4 | 13 | 40 |
| σ | 428 | 26 | 16.5 | 6 | 42 |
| τ | 604 | 38 | 15.9 | 9 | 45 |
| υ | 394 | 22 | 17.9 | 7 | 20 |
| φ | 434 | 28 | 15.5 | 3 | 22 |
| χ | 501 | 28 | 17.9 | 12 | 24 |
| ψ | 372 | 13 | 28.6 | 2 | 25 |
| ω | 548 | 23 | 23.8 | 6 | 30 |
| <hr/> | | | | | |
| | 12,110 | 674 | 18.0 | 194 | 762 |
| <hr/> | | | | | |
| | 27,803 | 1578 | 17.6 | 436 | 1680/840 |

Summary of metrical types

| | <u>Il.</u> | <u>Od.</u> | | <u>Il.</u> | <u>Od.</u> |
|----------------------|------------|------------|----------------------|------------|------------|
| 1 - ~ | 17 | 13 | 2 - ~ | 1 | 3 |
| 1 - ~ ~ | 32 | 25 | 2 - ~ ~ | 2 | 7 |
| 1 - - | 21 | 18 | 2 - - | 1 | 0 |
| 1 - ~ ~ 2 - | 41 | 26 | 2 - ~ ~ 3 - | 32 | 20 |
| 1 - - 2 - | 33 | 26 | 2 - - 3 - | 23 | 24 |
| 1 - ~ ~ 2 - ~ | 1 | 2 | 2 - ~ ~ 3 - ~ | 12 | 4 |
| 1 - - 2 - ~ | 3 | 2 | 2 - - 3 - ~ | 16 | 4 |
| 1 - ~ ~ 2 - ~ ~ | 1 | 0 | [²] ~ ~ | 1 | 0 |
| 1 - ~ ~ 2 - - | 0 | 1 | [²] - | 0 | 1 |
| 1 - - 2 - - | 0 | 1 | ~ ~ 3 - | 23 | 20 |
| 1 - ~ ~ 2 - ~ ~ 3 - | 1 | 0 | - 3 - | 17 | 16 |
| 1 - - 2 - ~ ~ 3 - | 2 | 0 | ~ ~ 3 - ~ | 22 | 14 |
| 1 - ~ ~ 2 - - 3 - | 0 | 1 | - 3 - ~ | 20 | 13 |
| [¹] ~ ~ | 2 | 0 | ~ ~ 3 - ~ ~ | 0 | 1 |
| ~ ~ 2 - | 4 | 7 | ~ ~ 3 - ~ ~ 4 - | 2 | 2 |
| - 2 - | 2 | 0 | ~ ~ 3 - - 4 - | 2 | 0 |
| ~ ~ 2 - ~ | 4 | 2 | - 3 - ~ ~ 4 - | 0 | 1 |
| ~ ~ 2 - ~ ~ | 1 | 0 | - 3 - - 4 - | 2 | 0 |
| ~ ~ 2 - - | 1 | 0 | ~ 3 - | 0 | 2 |
| - 2 - ~ ~ | 1 | 0 | ~ 3 - ~ | 12 | 3 |
| - 2 - - | 0 | 1 | ~ 3 - ~ ~ 4 - | 1 | 1 |
| ~ ~ 2 - ~ ~ 3 - | 2 | 3 | ~ 3 - - 4 - | 2 | 2 |
| ~ ~ 2 - - 3 - | 2 | 6 | 3 - | 1 | 0 |
| - 2 - ~ ~ 3 - | 3 | 3 | 3 - ~ | 4 | 4 |
| - 2 - - 3 - | 3 | 1 | 3 - ~ ~ 4 - | 0 | 1 |
| ~ ~ 2 - ~ ~ 3 - ~ | 1 | 1 | [³] ~ ~ | 2 | 3 |
| ~ ~ 2 - - 3 - ~ | 4 | 0 | [³] - | 2 | 1 |
| ~ 2 - | 3 | 2 | ~ ~ 4 - | 22 | 9 |
| ~ 2 - ~ | 4 | 2 | - 4 - | 9 | 5 |
| ~ 2 - ~ ~ | 2 | 2 | ~ ~ 4 - ~ | 3 | 0 |
| ~ 2 - - | 1 | 1 | - 4 - ~ | 2 | 0 |
| ~ 2 - ~ ~ 3 - | 14 | 5 | ~ ~ 4 - ~ ~ | 27 | 24 |
| ~ 2 - - 3 - | 17 | 11 | ~ ~ 4 - - | 5 | 2 |
| ~ 2 - - 3 - ~ | 2 | 4 | - 4 - ~ ~ | 20 | 15 |
| 2 - | 0 | 1 | - 4 - - | 1 | 0 |

| | | | | | |
|---|----|----|--------------------------------------|----|----|
| $\sim\sim 4 \sim\sim 5 \sim$ | 4 | 1 | $\sim\sim 5 \sim\sim$ | 16 | 5 |
| $\sim\sim 4 \sim\sim 5 \sim$ | 6 | 1 | $\sim 5 \sim\sim$ | 17 | 14 |
| $\sim 4 \sim\sim 5 \sim$ | 3 | 2 | $\sim\sim 5 \sim\sim\sim$ | 14 | 12 |
| $\sim 4 \sim\sim 5 \sim$ | 2 | 2 | $\sim 5 \sim\sim\sim$ | 5 | 6 |
| $\sim\sim 4 \sim\sim 5 \sim\sim$ | 1 | 0 | $\sim\sim 5 \sim\sim\sim 6 \sim$ | 1 | 1 |
| $\sim 4 \sim\sim 5 \sim\sim$ | 1 | 0 | $\sim\sim 5 \sim\sim 6 \sim$ | 0 | 1 |
| $\sim 4 \sim\sim 5 \sim\sim$ | 3 | 2 | $\sim\sim 5 \sim\sim\sim 6 \sim\sim$ | 4 | 1 |
| $\sim 4 \sim$ | 10 | 7 | $\sim\sim 5 \sim\sim 6 \sim\sim$ | 1 | 3 |
| $\sim 4 \sim\sim$ | 4 | 0 | $\sim 5 \sim\sim\sim 6 \sim\sim$ | 1 | 0 |
| $\sim 4 \sim\sim\sim$ | 47 | 42 | $\sim 5 \sim\sim 6 \sim\sim$ | 1 | 0 |
| $\sim 4 \sim\sim$ | 0 | 2 | $\sim 5 \sim\sim$ | 1 | 0 |
| $\sim 4 \sim\sim\sim 5 \sim$ | 9 | 11 | $\sim 5 \sim\sim\sim$ | 3 | 0 |
| $\sim 4 \sim\sim 5 \sim$ | 25 | 18 | $\sim 5 \sim\sim\sim 6 \sim\sim$ | 1 | 0 |
| $\sim 4 \sim\sim\sim 5 \sim\sim$ | 5 | 6 | $5 \sim$ | 1 | 1 |
| $\sim 4 \sim\sim 5 \sim\sim$ | 10 | 11 | $5 \sim\sim$ | 9 | 8 |
| $\sim 4 \sim\sim\sim 5 \sim\sim\sim$ | 1 | 0 | $5 \sim\sim\sim$ | 16 | 11 |
| $\sim 4 \sim\sim 5 \sim\sim\sim$ | 0 | 1 | $5 \sim\sim\sim 6 \sim$ | 2 | 0 |
| $\sim 4 \sim\sim 5 \sim\sim\sim 6 \sim\sim$ | 2 | 0 | $5 \sim\sim\sim 6 \sim\sim$ | 29 | 24 |
| $4 \sim\sim\sim$ | 12 | 9 | $5 \sim\sim 6 \sim\sim$ | 9 | 5 |
| $4 \sim\sim$ | 1 | 0 | $[5] \sim\sim$ | 1 | 2 |
| $4 \sim\sim\sim 5 \sim$ | 6 | 7 | $[5] \sim$ | 1 | 0 |
| $4 \sim\sim 5 \sim$ | 1 | 4 | $\sim\sim 6 \sim$ | 0 | 1 |
| $4 \sim\sim\sim 5 \sim\sim$ | 6 | 1 | $\sim\sim 6 \sim\sim$ | 24 | 17 |
| $4 \sim\sim 5 \sim\sim$ | 3 | 2 | $\sim 6 \sim\sim$ | 0 | 2 |
| $[4] \sim\sim$ | 14 | 13 | $\sim 6 \sim\sim$ | 32 | 28 |
| $\sim\sim 5 \sim$ | 5 | 5 | $6 \sim\sim$ | 11 | 11 |
| $\sim 5 \sim$ | 5 | 4 | $[6] \sim$ | 0 | 1 |

Homeric hapaxes which recur in early Greek epic

Abbreviations and symbols:

| | |
|---------|---|
| Th. | <u>Theogony</u> |
| Op. | <u>Works and Days</u> |
| Scu. | <u>Shield of Heracles</u> |
| frg. | Hesiodic fragments (Merkelbach and West; a few of the fragments, primarily 10a, are in the OCT appendix 'Fragmenta Nova') |
| h. Cer. | <u>Hymn to Demeter</u> (Homeric Hymn 2) |
| h. Ap. | <u>Hymn to Apollo</u> (Homeric Hymn 3) |
| h. Mer. | <u>Hymn to Hermes</u> (Homeric Hymn 4) |
| h. Ven. | <u>Hymn to Aphrodite</u> (Homeric Hymn 5) |
| h. | Homeric Hymns 1 and 6-33 |
| Cypr. | fragments from the <u>Cypria</u> |
| p.n. | proper name |
| = | repeated line |
| ≡ | nearly repeated line |
| * | formulaic connection |
| (*) | tenuous formulaic connection |

| | | | |
|-------------|---|-----|---|
| ἀγαιομαί | υ | 16 | Op. 333, frg. 211.4. |
| ἀγαστονος | μ | 97 | frg. 31.6, *h. Ap. 94. |
| ἀγέραστος | Α | 119 | Th. 395. |
| ἀενάων | ν | 109 | Op. 550. |
| ἀεργίη | ω | 251 | Op. 311. |
| ἀεσιφροσύνη | ο | 470 | Th. 502. |
| ἄζω | Δ | 487 | Th. 99 (?), Op. 587, Scu. 397. |
| ἄηδών | τ | 518 | Op. 203. |
| ἄθύρω | Ο | 364 | h. Mer. 152 485, h. 19.15. |
| αἰμύλιος | α | 56 | *Th. 890, *Op. 78 *789, *h. Mer. 317. |
| αἰναρέτης | Π | 31 | cf. frg. 10a.31 (Αἰναρέτη). |
| αἰόλλω | υ | 27 | Scu. 399. |
| αἰολόπωλος | Γ | 185 | *h. Ven. 137. |
| ἄκερσεκόμης | Υ | 39 | *frg. 60.3 *171.8, *h. Ap. 134. |
| ἄκηράσιος | ι | 205 | h. Mer. 72. |
| ἄκληρος | λ | 490 | h. Ven. 123. |
| ἄλέη | Χ | 301 | Op. 545. |
| ἄλεξίκακος | Κ | 20 | Op. 123 (v.l.; cf. West <u>Op.</u> , pp. 181-82). |
| ἄλετρεύω | η | 104 | =frg. 337. |
| ἄλκυών | Ι | 563 | frg. 10a.91. |
| ἄλφειβοῖος | Σ | 593 | *h. Ven. 119. |
| ἄμαθος | Ε | 587 | h. Ap. 439. |
| ἄμαθύνω | Ι | 593 | h. Mer. 140. |
| ἄμαξιτός | Χ | 146 | h. Cer. 177. |
| ἄμβολάδην | Φ | 364 | h. Mer. 426. |
| ἄμητος | Τ | 223 | Op. 384 575. |
| ἄμηχανίη | ι | 295 | Op. 496. |
| ἄμιχθαλόεις | Ω | 753 | *h. Ap. 36. |
| ἄμώμητος | Μ | 109 | Scu. 102, frg. 204.44, h. 33.3. |

| | | |
|---------------|-------|--|
| ἀνθήριξ | Υ 227 | =frg. 62.1. |
| ἀνθέω | λ 320 | Op. 227 582, h. Ap. 139, h. Mer. 87, h. 1.8. |
| ἀνθρακική | Ι 213 | h. Mer. 140 238. |
| ἀνιπτος | Ζ 266 | *Op. 725 740. |
| ἀοίδιμος | Ζ 358 | h. Ap. 299. |
| ἄουτος | Σ 536 | =Scu. 157. |
| ἄπατηλός | Α 526 | h. 8.13. |
| ἄπειριτος | κ 195 | *Th. 109 878, Scu. 204, h. Ven. 120. |
| ἄπήμαντος | τ 282 | Th. 955, frg. 229.7. |
| ἄπνευστος | ε 456 | cf. Th. 797 (ἀνα-). |
| ἄποθύμιος | Ξ 261 | Op. 710. |
| ἄποτηλοῦ | ι 117 | h. Cer. 344. |
| ἄραβος | Κ 375 | *Scu. 404. |
| ἄροτος | ι 122 | Op. 384 450 458 460 467 616. |
| ἄρπη | Τ 350 | cf. Th. 175 179, Op. 573. |
| ἄρρητος | ξ 466 | Op. 4. |
| ἄρτιεπής | Χ 281 | cf. Th. 29. |
| ἄσταχυς | Β 148 | h. Cer. 454 456. |
| ἄτάλλω | Ν 27 | Op. 131, h. Mer. 400 (cf. West <u>Op.</u> , p. 184). |
| ἄτάρβητος | Γ 63 | Scu. 110. |
| ἄτελής | ρ 546 | h. Cer. 481. |
| αὐγάζομαι | ψ 458 | Op. 478. |
| αὔρη | ε 469 | Th. 872, Op. 670, h. Mer. 147. |
| ἄυσταλέος | τ 327 | Scu. 265. |
| αὐτάγρετος | π 148 | h. Mer. 474 489. |
| αὐτοκασιγνήτη | κ 137 | frg. 280.18, h. 27.3, h. 31.5. |
| ἄψις | Ε 487 | Op. 426 (?; cf. <u>Lfgre</u> I 1788-90). |
| βαθυρρείτης | Φ 195 | *Th. 265. |
| βαθύσχοινος | Δ 383 | h. 9.3. |
| βαρύθω | Π 519 | *Op. 215. |
| βασιληίς | Ζ 193 | *Th. 462 *892. |
| βίαιος | β 236 | h. 8.17. |
| βότρυς | Σ 562 | Op. 611, *Scu. 294, h. 7.40. |
| βριήπυος | Ν 521 | *frg. 10a.69. |
| βρόμος | Ξ 396 | h. Mer. 452, h. 14.3, 26.10. |
| βρότεος | τ 545 | Op. 416, frg. 204.128, h. Ven. 47. |
| βωτιάνειρα | Α 155 | frg. 165.16, h. Ap. 363, h. Ven. 265. |
| γλακτοφάγος | Ν 6 | frg. 151 (p.n.). |
| γλαυκιάω | Υ 172 | Scu. 430. |
| γλαυκός | Π 34 | Th. 440. |
| γόμφος | ε 248 | Op. 431. |
| γραίη | α 438 | Th. 270 271. |
| γυναικειός | λ 437 | Op. 753 (cf. frg. 194 in Solmsen's OCT edition). |
| δασμός | Α 166 | Th. 425, h. Cer. 86. |
| δασπλήτης | ο 234 | =frg. 280.9. |
| δάφνη | ι 183 | Th. 30, Op. 435, h. Ap. 396, h. Mer. 109, h. 26.9. |
| δαφοινεός | Σ 538 | =Scu. 159. |
| δείμα | Ε 682 | h. Cer. 293. |
| δήλημα | μ 286 | h. Ap. 364. |
| δίς | ι 491 | Op. 401 711, frg. 150.28, 10a.104. |

| | | |
|--------------|-------|--|
| διφάω | Π 747 | Op. 374. |
| δολομήτης | A 540 | (*)h. Mer. 405. |
| δοτήρ | T 44 | Scu. 131, h. 8.9. |
| ἀπο-δοχμός | ι 372 | Scu. 389, h. Mer. 146. |
| δρεπάνη | Σ 551 | *Scu. 292. |
| δρέπανον | σ 368 | Th. 162. |
| δρέπω | μ 357 | Th. 31, Op. 611 (ἀπο-), h. Cer. 425 429. |
| δρίος | ξ 353 | Op. 530. |
| δυσκέλαδος | Π 357 | Op. 196. |
| δυσπέμφελος | Π 748 | Th. 440, Op. 618 722. |
| δωρέομαι | K 557 | Op. 82. |
| δωτήρ | θ 325 | *Th. 46 *111 *633 *664. |
| δώτωρ | θ 335 | *h. 18.12, *h. 29.8. |
| έδανός | Ξ 172 | =h. Ven. 63. |
| έεδνόομαι | β 53 | frg. 190.5, 200.7, 280.14,17. |
| είλυφάζω | Υ 492 | Scu. 275, [=frg. 406]. |
| είλυφάω | Λ 156 | Th. 692. |
| είνόδιος | Π 260 | frg. 23a.26. |
| είραι | Σ 531 | Th. 804. |
| έκατηβελέτης | A 75 | *Sc. 100, h. Ap. 157. |
| έκπρεπής | B 483 | h. 32.16. |
| έλαφηβόλος | Σ 319 | frg. 23a.21, h. 27.2. |
| έλιξ | Σ 401 | Scu. 295, h. Ven. 87 =163. |
| έλκεχίτων | N 685 | *h. Ap. 147. |
| έλλεδανός | Σ 553 | *Scu. 291, *h. Cer. 456. |
| έμμορος | θ 480 | *Th. 414 *426, *Op. 347, *h. Ven. 37. |
| έμπλην | B 526 | Scu. 372. |
| έμφυλος | ο 273 | cf. frg. 190.2 (-ιος). |
| ένιαύσιος | π 454 | Op. 449. |
| έννεσίη | E 894 | Th. 494, h. Cer. 30. |
| έννουχος | Λ 716 | h. Mer. 284. |
| έντεϋθεν | τ 568 | h. Mer. 558. |
| έπαυλος | ψ 358 | frg. 66.1. |
| έπιλλίζω | σ 11 | h. Mer. 387. |
| έπιμάρτυρος | H 76 | =frg. 75.17, 195.20. |
| έπταπόδης | O 729 | Op. 424. |
| έρατός | Γ 64 | Th. 65 70 78 259 353 355 879 970 1009 1018, frg. 64.17, 235.3, h. Ap. 380 477 515, h. Mer. 153 421 423 426 455. |
| έρυμα | Δ 137 | *Op. 536. |
| έσθος | Ω 94 | h. 31.13. |
| εύειδής | Γ 48 | Th. 250 354, frg. 252.4, 10a.24,34, 59. |
| εύκοσμος | φ 123 | Op. 628. |
| έύκτιτος | B 592 | frg. 129.10, 211.5, =h. Ap. 423. |
| εύλείμων | δ 607 | frg. 240.1, (*)h. Ap. 529. |
| εύμηλος | ο 406 | h. Ap. 54. |
| εύνομίη | ρ 487 | Th. 902, h. 30.11. |
| εύπυργος | H 71 | Scu. 270. |
| έύτρητος | Ξ 182 | Th. 863. |
| εύχή | κ 526 | Th. 419, frg. 321. |
| έωσφόρος | ψ 226 | Th. 381. |
| ζαφλεγής | Φ 465 | h. 8.8. |

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| ζητέω | Ζ | 258 | h. Mer. 22. |
| ήδουεπής | A | 248 | h. 21.4, 32.2, cf. Th. 965 1021, frg. 1.1. |
| ήμίθεος | M | 23 | Op. 160, frg. 204.100, *h. 31.19, 32.19. |
| ήνικά | χ | 198 | h. Ap. 308. |
| ήσυχίη | σ | 22 | h. Mer. 356. |
| ήσύχιος | Φ | 598 | h. Mer. 438. |
| θαλάμη | ε | 432 | h. Ap. 77. |
| θαυμαίνω | θ | 108 | h. Ven. 84. |
| θεραπεύω | ν | 265 | Op. 135, h. Ap. 390. |
| θεσμός | ψ | 296 | h. 8.16. |
| θής | δ | 644 | Op. 602. |
| θρήνος | Ω | 721 | h. 19.18. |
| θύοεις | Ο | 153 | h. Cer. 97 318 490. |
| θύω | Ξ | 172 | h. Ap. 184, =h. Ven. 63, Cypr. 4.7. |
| ίγνύη | N | 212 | cf. h. Mer. 212. |
| ίδίω | υ | 204 | frg. 165.4. |
| ϊθμα | E | 778 | =h. Ap. 114. |
| ϊλαδόν | B | 93 | Op. 287. |
| ϊλήκω | φ | 365 | h. Ap. 165. |
| ϊμερτός | B | 751 | Th. 577, h. Cer. 417, h. Mer. 510, h. 10.2,3. |
| ϊσώ | η | 212 | Scu. 263. |
| ϊστοδόκη | A | 434 | =h. Ap. 504. |
| ϊχνος | ρ | 317 | Op. 680, h. Mer. 76 218 220 342 351. |
| καλλιχορος | λ | 581 | h. Cer. 272 (p.n.), h. 15.2. |
| κάλπικ | η | 20 | h. Cer. 107. |
| κάλυμμα | Ω | 93 | h. Cer. 42. |
| κάλυξ | Σ | 401 | h. Cer. 427, h. Ven. 87 =163. |
| κάμαξ | Σ | 563 | *Scu. 299. |
| κατεναντίος | Φ | 567 | Scu. 73. |
| καῦμα | E | 865 | Th. 700 844, Op. 415 588. |
| κέδρος | ε | 60 | frg. 270. |
| κεραμεύς | Σ | 601 | Op. 25, frg. 302.1, 302.12. |
| κιθαρίζω | Σ | 570 | *Scu. 202, h. Ap. 201 515, h. Mer. 17 423 425 433 455 475 476 510, h. Ven. 80. |
| κῆκυς | λ | 393 | *h. Ven. 237. |
| κνώδαλον | ρ | 317 | Th. 582, h. Mer. 188. |
| κολλήεις | Ο | 389 | Scu. 309. |
| κορυθαίξ | Χ | 132 | *frg. 185.15. |
| κορυφόω | Δ | 426 | Op. 106 (ἐκ-). |
| κουρίζω | χ | 185 | Th. 347. |
| κουροτρόφος | ι | 27 | Th. 450 452, Op. 228. |
| κρόκος | Ξ | 348 | h. Cer. 6 426 428, *h. 19.25. |
| κροτέω | Ο | 453 | Scu. 308 (ἐπι-), *h. Ap. 234. |
| κρυπτός | Ξ | 168 | frg. 16.7, 10a.97. |
| κυανῶπις | μ | 60 | frg. 23a.27, 25.14, 169*.1. |
| κύνεος | ι | 373 | Op. 67. |
| λέσχη | σ | 329 | Op. 493 501. |
| λήθη | B | 33 | Th. 227 (p.n.). |
| λιγύφωνος | T | 350 | Th. 275 518, h. Mer. 478. |
| λίνος | Σ | 570 | frg. 305.1,4 (p.n.). |
| λιπαροκρήδεμνος | Σ | 382 | frg. 244.17, h. Cer. 25 438 459. |

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| λοβός | Ξ 182 | *h. 6.8. |
| λοιμός | Α 61 | Op. 243. |
| λοῖσθος | Ψ 536 | Th. 921, frg. 23a.27. |
| λοφιή | Τ 446 | (*)Scu. 391. |
| λωβητός | Ω 531 | Scu. 366. |
| μαινάς | Χ 460 | h. Cer. 386. |
| μακεδνός | η 106 | frg. 25.13. |
| μαλθακός | Ρ 588 | frg. 239.4, h. 30.15. |
| μαντήϊον | μ 272 | frg. 240.9. |
| μαρμαρυγή | θ 265 | *h. Ap. 203. |
| μαρτυρίη | λ 325 | Op. 282. |
| μαχλοσύνη | Ω 30 | frg. 132. |
| μειλιχίη | Ο 741 | Th. 92 206. |
| μελάνδετος | Ο 713 | Scu. 221. |
| μελεδώνη | τ 517 | Op. 66, cf. h. Ap. 532, h. Mer. 447. |
| μελίγηρυς | μ 187 | h. Ap. 519, h. 19.18. |
| μεταξύ | Α 156 | h. Mer. 159. |
| μέτασσαι | ι 221 | cf. h. Mer. 125. |
| μηδέν | Σ 500 | Op. 395, Scu. 98, h. Ap. 338. |
| μηλοβοτήρ | Σ 529 | h. Mer. 286. |
| μήλοψ | η 104 | =frg. 337. |
| μηρύομαι | μ 170 | Op. 538. |
| μητιόεις | δ 227 | Th. 286 457, Op. 51 273 769, h. Ap. 344, h. 24.5. |
| μητροπάτωρ | Κ 224 | cf. frg. 217A.3. |
| μνημοσύνη | θ 181 | Th. 54 135 915, h. Mer. 429. |
| μόρφνος | Ω 316 | Scu. 134. |
| μυδαλέος | Λ 54 | Op. 556, Scu. 270. |
| μωμύω | ζ 274 | Op. 756. |
| μῶμος | β 86 | Th. 214 (p.n.). |
| ναυσικλειτός | ζ 22 | h. Ap. 31 219 . |
| ναυτιλίη | θ 253 | Op. 618 642 649. |
| νεαρός | Β 289 | frg. 357.2. |
| νειόθι | Φ 317 | Th. 567. |
| νεοθηλής | Ξ 347 | Th. 576, h. Mer. 82, h. 30.13. |
| οἶμος | Λ 24 | Op. 290, h. Mer. 451. |
| ὄλμος | Λ 147 | Op. 423. |
| ὄλολυγή | Ζ 301 | h. Ven. 19. |
| ὀμήγυρις | Υ 142 | *h. Cer. 484, *h. Ap. 187, *h. Mer. 332. |
| ὀμηρέω | π 468 | Th. 39. |
| ὀμόθεν | ε 477 | Op. 108, h. Ven. 135. |
| ὀμόφρων | Χ 263 | Th. 60, *h. Cer. 434, h. Mer. 195 *391. |
| ὄμφαξ | η 125 | Scu. 399. |
| ὄνομάκλυτος | Χ 51 | h. Mer. 58, cf. h. Ven. 111 146. |
| ὄρεστιάς | Ζ 420 | *h. 19.19. |
| ὄρθιος | Λ 11 | Op. 290, h. Cer. 20 432. |
| ὄρπηξ | Φ 38 | Op. 468. |
| ὄρφανός | υ 68 | Op. 330. |
| ὄρχηστήρ | Σ 494 | frg. 123.3/ 10a.19. |
| ὄυλιος | Λ 62 | Scu. 192 441, frg. 10a.69. |
| ὄυλοκάρηνος | τ 246 | h. Mer. 137. |
| ὄυλω | ω 402 | =h. Ap. 466. |
| ὄφικς | Μ 208 | Th. 299 322 334 825, Scu. 161, |

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| | | frg. 33a.17, 204.136. |
| ὄφρυοεις | X 411 | frg. 204.48. |
| ὄχος | ε 404 | h. Cer. 19. |
| παγχρύσεος | B 448 | Th. 335, h. 9.4, 27.5. |
| παλιναγρετος | A 526 | Scu. 93. |
| πανομφαίος | Θ 250 | frg. 150.12. |
| παχνόω | P 112 | Op. 360. |
| πείκω | σ 316 | Op. 775. |
| πενίη | ξ 157 | Th. 593, Op. 497 638 717. |
| περίρρυτος | τ 173 | Th. 193 290. |
| πετραίος | μ 231 | Th. 357 (p.n.), Op. 589, Scu. 185 (p.n.). |
| πίλος | K 265 | Op. 542 546. |
| πίσσα | Δ 277 | frg. 270.1. |
| πλήν | θ 207 | Scu. 74. |
| πλόκαμος | ζ 176 | h. 24.3. |
| πλόος | γ 169 | Op. 630 665 678 682. |
| ποιμνή | ι 122 | Th. 446. |
| ποιμνήϊος | B 470 | Op. 787. |
| πολιοκρόταφος | Θ 518 | Op. 181. |
| πολυανθής | ξ 353 | h. 19.17. |
| πολυγηθής | Φ 450 | Th. 941, Op. 614, frg. 70.6. |
| πολυλήϊος | E 613 | frg. 240.1, h. Mer. 171. |
| πολύλλιστος | ε 445 | h. Cer. 28, h. Ap. 347. |
| πολύρρην | λ 257 | (*)frg. 240.3. |
| πόρπη | Σ 401 | =h. Ven. 163. |
| πόρτις | E 162 | h. Cer. 174. |
| ποτή | ε 337 | h. Mer. 544. |
| πουλύπους | ε 432 | h. Ap. 77. |
| πρόξ | ρ 295 | cf. h. Ven. 71 (προκάς). |
| πτόρθος | ζ 128 | Op. 421. |
| πυκιμηδής | α 438 | h. Cer. 153. |
| πυρηφόρος | γ 495 | *h. Ap. 228. |
| πωτάομαι | M 287 | h. Ap. 442, h. 30.4. |
| ράδινός | ψ 583 | Th. 195, h. Cer. 183. |
| ρήτός | Φ 445 | Op. 4. |
| ρίνοτόρος | Φ 392 | *Th. 934. |
| ριπτάζω | Ξ 257 | h. Mer. 279. |
| ροιζέω | K 502 | Th. 835. |
| ρυσίπτολις | Z 305 | cf. (έρυσι-) h. 11.1, 28.3. |
| σκιάζω | Φ 232 | Th. 716, Op. 613. |
| σκολιός | Π 387 | Op. 7 194 219 (*)221 250 258 262 264. |
| σκοτομήνιος | ξ 457 | frg. 66.5. |
| σμικρός | P 757 | Op. 360 361 (bis), h. Ven. 115. |
| σοφίη | O 412 | frg. 306, h. Mer. 483 511. |
| σπέρμα | ε 490 | Op. 446 471 781, frg. 43a.54, h. Cer. 307 353. |
| σποδός | ι 375 | h. Mer. 238. |
| στάχυς | ψ 598 | Op. 473, Scu. 290. |
| στερέω | ν 262 | Op. 211. |
| στέφανος | N 736 | Th. 576, frg. 251a.7 (p.n.), h. 7.42, 32.6, Cypr. 5.2. |
| σφῦρα | γ 434 | Op. 425. |
| ταναός | Π 589 | h. Cer. 454. |

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| ταναύπους | ι | 464 | *h. Ap. 304, *h. Mer. 232. |
| τείρα | Σ | 485 | h. 8.7. |
| τετράκις | ε | 306 | (*)frg. 211.7. |
| τέττιξ | Γ | 151 | Op. 582, Scu. 393. |
| τίμιος | κ | 38 | frg. 240.7, h. Ap. 483, h. Mer. 528, h. Ven. 142. |
| τόθι | ο | 239 | h. Ap. 244, h. 19.25. |
| τοξοφόρος | Φ | 483 | h. Ap. 13 126. |
| τριστοιχί | Κ | 473 | Th. 727. |
| τριχάϊξ | τ | 177 | frg. 233. |
| τροπή | ο | 404 | Op. 479 *564 *663. |
| τυφλός | Ζ | 139 | h. Ap. 172. |
| ύάκινθος | Ξ | 348 | frg. 171.6 (p.n.), *h. Cer. 7 *426, *h. 19.25. |
| ύδρηλός | ι | 133 | h. Ap. 41. |
| ύετός | Μ | 133 | Op. 545. |
| ύμέναιος | Σ | 493 | *Scu. 274. |
| ύμνος | Θ | 429 | Op. 657 662, frg. 357.2, h. Ap. 161, h. Ven. 294, h. 9.9, h. 18.11. |
| ύπερθύριον | η | 90 | Scu. 271. |
| ύποβλήδην | Α | 292 | h. Mer. 415. |
| ύποταρτάριος | Ξ | 279 | Th. 851. |
| ύψηρεφής | Ι | 582 | *h. Mer. 23. |
| ύψικάρηνος | Μ | 132 | *h. Ven. 264. |
| φειδωλή | Χ | 244 | cf. Op. 720 (adj.). |
| φιλοπαίγμων | ψ | 134 | frg. 123.3/ 10a.19. |
| φλοιός | Α | 237 | h. Ven. 271. |
| φοινός | Π | 159 | h. Ap. 362. |
| χαλέπτω | δ | 423 | Op. 5. |
| χαλκεόφωνος | Ε | 785 | Th. 311. |
| χαροπός | λ | 611 | *Th. 321, *Scu. 177, h. Mer. 194 *569, *h. Ven. 70, *h. 14.4. |
| χηρωσταί | Ε | 158 | Th. 607. |
| χίμαιρα | Ζ | 181 | Th. 322, cf. (p.n.) Th. 319, frg. 43a.87, h. Ap. 368. |
| χλούνης | Ι | 539 | *Scu. 168 *177. |
| χόανος | Σ | 470 | Th. 863. |
| χορδή | Φ | 407 | h. Mer. 51. |
| χροιή | Ξ | 164 | frg. 43a.73. |
| χρυσοπέδιλος | λ | 604 | *Th. 454 =952, =frg. 25.29, =229.9. |
| ψιάς | Π | 459 | *Scu. 384. |
| ώδις | Λ | 271 | [frg. 403], h. Ap. 92. |
| ώριος | ι | 131 | *Op. 392 394 422 492 543 697. |

Part II

1.1.1. We may begin our examination of various word types which show marked concentration of hapaxes with the agent nouns in -τηρ, -τωρ, and -της. There are in Homer fifty-one nouns in -τηρ of which twenty-three appear only once: Η 96 ἀπειλητήρες, Θ 299 λυσσητήρα, Ι 443 ῥητήρ', Κ 153 σαυρωτήρος, Κ 562 διοπτήρα, Λ 67 ἀμητήρες, Ν 590 λικμητήρος, Σ 114 ὀλετήρα, Σ 477 ῥαισστήρα, Σ 494 ὄρχηστῆρες, Σ 529 μηλοβοτήρας, Τ 44 δοτήρες, Υ 396 ἀλεξητήρα, Ω 262 ἀρπακτήρες, β 292 ἐθειλοντήρας, θ 164 ἀθλητήρι, θ 325 δωτήρες, θ 456 οἰνοποτήρας, θ 557 κυβερνητήρες, ο 330 ὑποδρηστήρες, ο 504 βοτήρας, σ 190 κλιντήρι, φ 397 θηγήρ. Of the rest, eight occur 2x (ἀμαλλοδετήρ, ἀπολυμαντήρ, ἀροτήρ, ἐπακτήρ, ὀμοκλητήρ, ὀπτήρ, πρηκτήρ, and ῥυτήρ 'protector'), nine occur 3x, one occurs 4x, three occur 5x, ἰητήρ 6x, θηρητήρ 8x, ζωστήρ 17x, κρητήρ 39x, and μνηστήρες 232x.

1.1.2. Since normally -τηρ nouns are restricted to simplex forms,¹⁹⁷ the most striking among these are the compound formations: οἰνοποτήρας, μηλοβοτήρας, and, with its two occurrences in contiguous lines, Σ 553 554, ἀμαλλοδετήρες. a. οἰνοποτήρας, 'wine-bibbers', recurs in Greek only at AP 5.206(205).5: ἡ φίλερως Σατύρη δὲ τὸν ἔσπερον οἰνοποτήρων. This is a poem by Leonidas of

Tarentum (Gow and Page, Hellenistic Epigrams, XLIII, p. 121) which in its eight lines has the following five absolute hapaxes: τανυήλικες (cf. various Homeric hapaxes in τανυ-), ταχυχειλείς, αύλοδόκην (cf. Homeric hapax ιστοδόκη), συριστήρα (i.e. another -τηρ noun), and πανεπ-όρφνιος (a three-membered hapax: cf. below, section 7.2.c.); all of these are likely to be new coinages.¹⁹⁸ οίνοποτήρ will then fit in nicely either as a fresh re-coinage or a loan from Homer, where, because of the aberrant form and the isolation of the word, it is also quite likely to be a nonce-formation.

The source is evident. In three places Homer has the word οίνοποτάζω: Υ 84 ἄς Τρώων βασιλεῦσιν ὑπίσχεο οἰνοποτάζων; ζ 309 τῷ ὃ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὤς; and υ 262 ἐνταυθοῖ νῦν ἦσο μετ' ἀνδράσιν οἰνοποτάζων. This verb is a denominative to the noun οἰνοπότης¹⁹⁹ which is first attested in Anacreon 455 (PMG, p. 219): καὶ οἰνοπότης καὶ/ οἰνοπότις γυνή, and which is the expected form for a compound agent noun. The last half of υ 262 provides a possible model for the new formation: if μετ' ἀνδράσιν οἰνοποτάζων (or, older, ἀνδράσι φοινοποτάζων) was a regular phrase in the poet's repertory, he could, with minimal adaptation and at the same time maintaining the shape of the adonic segment which the participle provided, produce ἄνδρας μέτα οἰνοποτήρας. The accusative plural of οἰνοπότης, of course, would be οἰνοπότας, a choriamb instead of an adonic. The poet gener-

ates the anomalous form through adaptation of the verbal phrase. In all likelihood it was fashioned for this one place and not a regular part of his formular diction: the phrase occurs only here although there would be many places in the Odyssey where 'in amongst the men, the wine-drinkers' could have been useful. Further, book θ shows a striking concentration of -τηρ words. Of the nine -τηρ hapaxes in the Odyssey, four are in θ, to which may be added from the *dis legomena*, πρηκτῆρες in line 162. This is a phenomenon that can be paralleled repeatedly;²⁰⁰ it means simply that in composing this part of the poem the -τηρ formant was more present to the poet's consciousness than at other times.

b. The same thing happens again in Σ: of the fourteen -τηρ hapaxes in the Iliad, four occur there (another at Γ 44), along with ἀμαλλοδετῆρες 553 554, ἀροτῆρες 542 (also ψ 835), and κυβιστητῆρε 605 (also Π 750 δ 18). The compound μηλοβοτῆρες (Σ 529) is again elsewhere infrequent, though less isolated than οἰνοποτῆρες: it recurs in h. Mer. 286 and in Apollonius Rhodius, in a developed simile, at 2.130: Ὡς δὲ μελισσᾶων σμῆνος μέγα μηλοβοτῆρες/ ἢ ἐ μελισσοκόμοι πέτρῃ ἔνι καπνιόωσιν; and 2.165: [ἠέλιος] ἐκ περάτων ἀνιών, ἤγειρε δὲ μηλοβοτῆρας. As regularly with Apollonius the likelihood of direct borrowing of unusual words in Homer is great. The closest parallel for the word in Homer is κ 85: τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων; cf. ι 336: μῆλα νομεύων#, h.

19.32: μήλ' ἐνόμειεν#. It is conceivable, if no more than that, that in the vicinity of so many other -τηρ words, the poet coined the vivid μηλοβοτῆρας to serve as accusative plural to the straightforward μήλα νομεύων (for μήλα νομεύοντας).

c. Σ 553 is a line remarkable for its sound: ἄλλα δ' ἄμαλλοδετῆρες ἐν ἔλλεδανοῖσι δέοντο (notice ἄλλα -αλλο- ἔλλε-; -δετῆρες/ δέοντο; δ'ἄ- -δε- -δα- δε-). ἔλλεδανοῖσι occurs only here in Homer; it recurs at h. Cer. 456 βρισέμεν ἄσταχύων, τὰ δ' ἐν ἔλλεδανοῖσι δεδέσθαι, and Scutum 291 οἱ δ' ἄρ' ἐν ἔλλεδανοῖσι δέον καὶ ἔπιτνον ἄδωήν. The phrase ἐν ἔλλεδανοῖσι δε- may therefore be counted as a formula. If however the generally proposed etymology (cf. Chantraine DE s.v. ἔλλεδανοί) which connects it with (f)ειλέω is accepted, then, since the digamma is not observed in ἐν ἔλλεδανοῖσι, the formula must be a recent one. It should be noted as well that the -εδανος suffix is rare in Homer.²⁰¹ As for ἄμαλλοδετῆρες, LSJ lists otherwise only Aretaeus περὶ αἰτιῶν καὶ σημείων χρονίων παθῶν 2.13 (Hude, CMG, vol. 2, p. 86, 4,6); the normal compound form ἄμαλλοδέτης occurs at Theocritus 10.44 and AP 10.16.²⁰² We have then a line carefully composed to show marked balance and assonance, with two rare words, one having an aberrant form - and so not likely to be an everyday word or technical term, but a poetical word for an everyday occupation - the other in what must be a newly created formula. Since the two halves of the

line are tautologous, comprehension is not impeded in spite of the novelty of the diction; and to insure that the hearer is not left behind, the vivid word is repeated in the next line.

d. The other compounds are less striking: *όμοκλή-τηρ* M 273 ψ 452 is a deverbative to *όμοκλάω*, itself from *όμοκλή*.²⁰³ *διοπτήρα* K 562 with a preverb as a first member is straightforward (cf. K 451 *ήε διοπτεύσων ή εναντίβιον πολεμίξων*); and the simplex *όπτήρας* also occurs, in a repeated line, ξ 261 = ρ 430.

1.1.3. Beside these compounds there are several other aberrant *-τηρ* forms of various kinds. a. *έθειλοντήρας* in β 292 is peculiar in that it is formed on a participial stem.²⁰⁴ The word does not recur in Greek; the metrical position, from the first short of the first foot to the penthemimerai caesura, is a slot fairly productive of hapaxes - fifteen in the *Odyssey* and ten in the *Iliad*.²⁰⁵ The word then may be a new coinage; but if so, it is a fairly prosaic one. The synonymous *έθειλοντής* occurs frequently in classical prose²⁰⁶ (as do the adverbs *έθειλοντηδόν* and *έθειλοντήν*), and the poet may simply be varying that here. The tone of the whole passage is in no way elevated: "I will immediately collect through the town volunteer companions. There are many ships in sea-girt Ithaca, new and old" (293b-94 are repeated from α 394b-95; 291-92a are not formulaic).

b. *δωτήρες* θ 325 is surprising because of the grade of

the root. cf. Risch 13c, p. 29: "Die Wurzel zeigt bei den Nomina auf -τήρ im allgemeinen Schwundstufe, bei denen auf -τωρ Vollstufe, z.B. βοτήρ - βώτωρ, ἀλκτήρ - Ἄλεκτωρ, δοτήρες VE Γ 44 - δῶτορ ἑάων VE Θ 335". δωτήρες then is a mix between the two. Note that it occurs in θ where, as noted above, there is a concentration of -τηρ forms. In this instance though we should hesitate necessarily to assign the new form to the poet. In the first place, δῶτορ ἑάων is used of Hermes in a full-line vocative phrase: Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων (θ 335). In such lines with ornamental epithets attached to the names of gods, the diction can be expected to be conservative: in this very line both διάκτορε and ἑάων are more or less unclear, and probably archaic survivals.²⁰⁷ The shift required to get δωτήρες is very small and it allows a plural form a half-foot longer with minimal change: δῶτορ ἑάων/ δωτήρες ἑάων, where *δῶτορες ἑάων would require significant rearrangement, and *δοτήρες ἑάων would cause violation of Hermann's Bridge.²⁰⁸ The resulting phrase θεοὶ δωτήρες ἑάων is a favorite in the Theogony (4x), and it may have been, in this restricted phrase, part of the common formulaic stock.

c. Also unusual for the stem form is γ 396 ἀλεξητήρα 'one who wards off'. The normal word is ἀλκτήρ (5x). Related is the verb ἀλέξω; so the word family shows both a two-syllable stem with sigma extension and a root form without the extension, ἀλεξ-/ἀλκ-.²⁰⁹ The verb's future

appears with an eta extension, ἀλεξ-η-σω (Attic ἀλέξομαι), and it is on this extended stem that the alternate agent noun has been constructed. If ἀλκτήρ was the normal epic form, ἀλεξήτηρ may be a reflection of current Ionic speech: we also find in Ionic prose ἀλέξησις 'warding off, defence' (in Herodotus [9.18] and Hippocrates [Ep. 16]), ἀλέξημα 'defence' (Hippocrates, Mul. 2.212), and ἀλεξητήριον 'remedy' (Hippocrates Acut. 54). The new form also involves an extension of meaning. ἀλκτήρ in its three occurrences is followed by ἀρῆς, 'warder-off of the curse'; the verb is often followed by κακὸν ἦμαρ. In γ 396 ἐσθλὸν ἀλεξητήρα μάχης, Ἀντήνορος υἱόν, the meaning must be not that he wards off the battle but that he is a protector in battle. As for a formular model, there are various phrases which may have contributed to the formation: the uses of ἀλκτήρ, ζ 485 ἀρῆς ἀλκτήρα λιπέσθαι #, σ 100 ἀρῆς ἀλκτήρα γενέσθαι #, σ 213 ἄρεω ἀλκτήρες ἴκωνται; ξ 531 and φ 340 δ' ὄξυν ἄκοντα, κυνῶν ἀλκτήρα καὶ ἀνδρῶν (here the usage sounds almost parodistic) will have established the accusative singular as the normal form. There are then lines of a generally comparable shape, i.e. 1. ἐσθλόν, 2. in battle, 3. formal name: Δ 458 ἐσθλὸν ἐνὶ προμάχοισι θαλυσιάδην Ἐχέπωλον; Ρ 590 ἐσθλὸν ἐνὶ προμάχοισι Ποδῆν υἱὸν Ἡετίωνος. Finally there are forms of ἀλέξω of comparable shape (and, indeed, meaning): Ζ 109 Τρωσὶν ἀλεξήσουντα κατελθέμεν, ὡς ἐλέλιχθεν; Λ 428 τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φώς; cf.

also θ 365, γ 346.

d. Several other words are variously notable. i. Beside two examples of ὀρχηστής (Π 617 Ω 261), which is the common word in later Greek, appears ὀρχηστήρες Σ 494. This form also appears in Hes. frg. 123.3, twice in Nonnus, once in Oppian. The occurrence here may be without significance; but it may again be the predilection of book Σ for -τηρ forms. Neither of the ὀρχηστής occurrences is formulaic, and in fact Ω 261 contains two hapaxes, ψεύσται, yoked with ὀρχησταί, and the vivid χοροϊτυπίησιν. ii. We have the same situation again with κυβερνητήρες θ 557 (cf. above for concentration in θ), beside κυβερνητής, which occurs nine times in Homer, a proportion which corresponds more or less to that between the two forms in later Greek. iii. Also in θ, line 164 (a line which contains as well the hapax ἀρπαλέων), is ἀθλητήρι. ἀθλητής is not attested in Homer, but is the common word later. iv. In I 443 we find ῥητήρ' instead of the common ῥήτωρ: this is the famous line of Phoenix's, μύθων τε ῥητήρ' ἔμεναι πρηκτῆρά τε ἔργων, where, given the rigidly chiasmic order, the poet obviously used ῥητήρ for the assonance with πρηκτῆρ.²¹⁰ v. Note finally the absolute hapax λικμητήρος N 590 (in a simile with five hapaxes), along with the semantically related and almost equally rare ἀμητήρες Λ 67.

1.2.1. Agent nouns in -τωρ are less common (and less striking) than those in -τηρ, a situation representative

of the language as a whole.²¹¹ Besides a good number of proper names, like Ἔκτωρ and Νέστωρ,²¹² there are in Homer twenty-one -τωρ nouns, of which ten are hapax: | 404 ἀφήτορος, | 544 θηρήτορας, Ω 272 ἔστορι, Ω 577 καλήτορα, Θ 335 δῶτορ, ι 270 ἐπιτιμήτωρ, ν 222 ἐπιβώτορι, ο 427 ληίστορες, π 263 ἐπαμύντορε, φ 26 ἐπίστορα. Those of two occurrences are ἠλέκτωρ Ζ 513 = Τ 398, ἴστωρ Σ 501 ψ 486, κέντωρ Δ 391 Ε 102, πανδαμάτωρ Ω 5 ι 373; of three occurrences βώτορες Μ 302 ξ 102 ρ 200, ἐπιβήτωρ λ 131 = ψ 278 σ 263; κοσμήτωρ 4x, σημάντωρ 5x, ἀμύντωρ 7x, μήστωρ 17x, ἠγήτωρ 41x.

1.2.2. Of the four hapax examples in the *Iliad*, a. ἔστορι occurs in the elaborate technical description of the yoking of Priam's wagon (cf. Excursus 2.). b. ἀφήτορος, in | 404, since it is referring to a god (οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔεργει, / Φοίβου Ἀπόλλωνος) might be regarded as a traditional epithet. On the other hand, this is not an opaque form like διάκτορος (cf. section 1.1.3.b) but a straightforward formation to ἀφίημι; and it does not stand bound beside the god's name, but is in a different line. The metrical slot is one of the most productive for hapaxes - forty-seven in the *Iliad*, forty-two in the *Odyssey*.²¹³ And it appears in one of Achilles's impassioned outbursts: 'my life is not worth losing for all the wealth of Priam or all that the stone threshold of the one who sends forth shuts within - Phoebus Apollo'. The word is listed in *LSJ* as recurring only in

the Greek Anthology Appendix, 6.149.7 (Cougny, III, p. 494): αὐτίκ', ἐρημαῖος δὲ λελείπεται οὐδὸς ἀφήτωρ. The combination with οὐδὸς makes Homeric borrowing likely. Accordingly it is tempting to see in ἀφήτορος a Homeric coinage.

c. It is interesting then, in the light of what we saw above about concentration of -τηρ forms in θ and Σ, that θηρήτορας occurs not many lines further, in Phoenix's Meleager narration. θηρητήρ occurs eight times, all in the Iliad (but not, it seems, in any coherent system). The accusative plural of that is θηρητήρας: it is reasonable in this case that the poet (with the example of ἀφήτωρ fresh in mind?) employed (invented?) the alternate form to give metrical flexibility: beside θηρήτορας ἄνδρας ~~~#, compare M 170 # ἄνδρας θηρητήρας (and φ 574 # ἄνδρὸς θηρητήρος), the one useful at line beginning, the other at the penthemimeral caesura.²¹⁴ d. καλήτορα Ω 577, which is an absolute hapax, is surprising again for the form of the stem.²¹⁵ In later Greek we find κλητήρ (e.g. Aeschylus Supp. 622) and κλήτωρ (inscriptions, Teos iv B.C. etc.). κλήτορα would be a usable form; καλήτορα gives the desirable metrical shape ~⁴~.

1.2.3. Among the -τωρ hapaxes in the Odyssey, θ 335 δῶτορ has been discussed above (section 1.1.3.b) with δοτήρ. The noticeable thing about the others is that four of the five have the preverb ἐπι-. a. The absolute hapax ἐπιβώτορι, ν 222, is discussed by Leumann HW, p. 92. As

often he explains the formation from a reinterpretation of a fixed phrase: behind ἐπιβουκόλος (Odyssey 6x), with its apparently superfluous ἐπι-, could stand something like βοῶν ἔπι βουκόλος ἀνήρ (βουκόλος ἀνήρ # ψ 845). After the remodelled ἐπιβουκόλος could then be formed ἐπιβώτορι in ν 222 (cf. βώτορας/-ες ἄνδρας/-ες M 302, ξ 102, ρ 200). As a source for the ἐπι- forms, this, or something like it, seems plausible; however, as can be seen from the following forms, by the time of the composition of the Odyssey, the addition of the preverb had apparently become simply a way to get an alternate, extended form. b. Most striking is this series of lines, in an exchange between Odysseus and Telemachus:

π 256 ἀλλὰ σύ γ', εἰ δύνασάι τιν' ἀμύντορα μερμηρίζαι
 π 261 ἀρκέσει, ἦέ τιν' ἄλλον ἀμύντορα μερμηρίζω
 π 263 ἐσθλώ τοι τούτω γ' ἐπαμύντορε, τοὺς ἀγορεύεις

where the last is completely synonymous with the other two, but allows the word to begin one short earlier, at the penthemimeral caesura, instead of at the trochaic.

c. The same thing applies to φ 26 ἐπίστορα, cf. ἴστωρ, Σ 501 and ψ 486.

d. Different is the absolute hapax ἐπιτιμήτωρ ι 270. This time the simplex is nowhere attested, and so the word probably derives from the compound verb ἐπιτιμάω. This is not attested in Homer but does appear later in Herodotus, as well as the Attic prose writers. For example, Herodotus 6.39: Μιλτιάδης δὲ ἀπικόμενος ἐς τὴν

Χερσόνησον εἶχε κατ' οἴκους, τὸν ἀδελφεὸν Στησαγόρεα
 δηλαδή ἐπιτιμέων, where the meaning is simply 'honoring'.
 The context of ἐπιτιμήτωρ indicates that the agent noun
 has a more developed meaning (and so is a recent or new
 coinage?); Odysseus speaks, as a suppliant, to Polyphemus
 (ι 269-71): ἀλλ' αἰδεῖο, φέριστε, θεούς· ἰκέται δέ τοί
 εἶμεν./ Ζεὺς δ' ἐπιτιμήτωρ ἰκετῶν τε ξείνων τε, / -
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ. Here the
 sense is apparently not simply 'honorer', but 'one who
 exacts punishment for, avenger'. It is interesting to
 compare ν 213-14 (Odysseus, in his ignorance that he is
 in fact back in Ithaca, fulminates against the Phaeacians):
 Ζεὺς σφεας τεῖσαιτο ἰκετήσιος, ὅς τε καὶ ἄλλους/
 ἀνθρώπους ἐφορᾷ καὶ τείνυται, ὅς τις ἀμάρτη. The general
 idea, of Zeus as protector and avenger of the mistreated,
 is the same; and it may be noted that ἰκετήσιος is also a
 hapax.

1.3.1. Nouns in -της are much more common in Homer
 than those in -τηρ and -τωρ (ninety words, exclusive of
 proper names); in later Greek, while -τηρ and -τωρ words
 generally survived as archaisms (or were coined), -της
 was a freely used formant.²¹⁶ Correspondingly there are in
 this category fewer striking forms. I will concentrate on
 three groups which are of some interest: formations in
 -έτης (section 1.3.2), selected absolute hapaxes (section
 1.3.3), and certain words which may have been colloquial
 (section 1.3.4). First, a listing of the hapaxes: ἀγρόται

π 218, άστυβοώτην Ω 701, αΐθηρηγενέτης ε 296, αΐσυμνήται θ 258, βαθυρρείταιο Φ 195, βουλευτήσι Ζ 114, δέκτη δ 248, δολομήτα Α 540, έεδνωταΐ Ν 382, εΐλαπιναστής Ρ 577, έκατηβελέταιο Α 75, έμπυριβήτην Ψ 702, έπιστάτη ρ 455, έριβρεμέτω Ν 624, εϋμενέτησι ζ 185, κλέπτη Γ 11, κρατευτάων Ι 214, κυνηγέται ι 120, κυνοραιστέων ρ 300, παλαισταΐ θ 246, παραιβάται ψ 132, περικτίται λ 288, περιναΐται Ω 488, πολιήτας Β 806, τοξότα Λ 385, ύποφήται Π 235, χηρωσταΐ Ε 158, ψεύσται Ω 261. Of two occurrences: άκαλαρρείταιο (Η 422 = τ 434), άκοντιστής, άλείτης, άργεστής, άσπιδιώτης, έπητής, έυρρείτης, ήπεροπευτά (Γ 39 = Ν 769), κορυνήτης, μετανάστης, όρχηστής, παρακοΐτης, πολυβούται (Ι 154 = 296), προΐκτης, τειχεσιπλήτα (Ε 31 = 455), τρώκτης, ύπηνήτη (Ω 348 = κ 279), ώκυπέτα (Θ 42 = Ν 24).

1.3.2. According to Risch (14b, p. 32), the origin of the -έτης forms is apparently from θεών (-οΐς) αΐειγενετών (-ησι). These are largely artificial forms which provide metrically lengthened alternatives. a. Α 75 έκατηβελέταιο is a good example. The common epithet of Apollo is έκατηβόλος (7x), beside which is also the short form έκατος (4x, always genitive singular). Not attested is *έκατηβελής, the form which must stand behind the -έτης form. With these forms we can set up a formular concordance, as is were, for 'Apollo' in the genitive:

Έκάτοιο # 2x

᾿Απόλλωνος έκάτοιο # 2x

έκατηβόλου Ἄπολλωνος # 4x

Ἄπολλωνος έκατηβελέταο ἄνακτος # 1x

It seems reasonable that the addition of -έτης was a traditional way for the bards to fashion alternate forms; whether or not the particular ones we see in Homer were first coined by him or were in common currency is impossible to decide finally. έκατηβελέτης recurs in h. Ap. 157 (used absolutely) and Scutum 100 (where, by the substitution of Φοίβου at the beginning of the line for the μῆνιν of A 75, there is produced a whole line genitive singular phrase), and this may argue for the latter. In either case, it may be pointed out that the weightier term is used appropriately in its context: Chryses relates to the assembled Greeks the cause of Apollo's wrath, and, in his solemn introduction, he names the god with the phrase that fills the whole line after μῆνιν, itself obviously a crucial term.

b. έριβρεμέτω (N 624) is again an epithet of a god, this time Zeus. It is especially interesting because it is a metrical doublet of έριγδούπου: cf. O 293 Ζηνός έριγδούπου πρόμος ἴσταται ᾧδε μενοινῶν (the formula appears in a modified form in M 235 and E 672). The immediate source of έριβρεμέτης is the epithet ύπιβρεμέτης, which appears invariably in the phrase # Ζεὺς ύπιβρεμέτης (6x, always nominative). It is possible that neither Ζηνός έριγδούπου nor Ζηνός έριβρεμέτω is a traditional phrase. The relevant table in Parry shows that this slot, from

the beginning of the line to the caesura, is simply not used frequently enough with the genitive for particular phrases to have become fixed.²¹⁷ On only two occasions did the poet face this situation; once he used the word ἐρίγδουπος, taking it out of what was its normal use, the fixed formula ἐρίγδουπος πόσις Ἥρης # (7x). On the present occasion he adapted another traditional nominative phrase, # Ζεὺς ὑψιβρεμέτης. There are two small points that may strengthen the idea that this was the composer's innovation. First, there is the context: οὐδέ τι θυμῶ/ Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδείσατε μῆνιν/ ξεινίου, ὅς τέ ποτ' ὕμμι διαφθέρσει πόλιν αἰπήν. The subject is Zeus, protector of guests, just as in ἐπιτιμήτωρ, which was discussed above as an innovation. Second, the verb βρέμω, with its compounds ἐμβρέμω and ἐπιβρέμω, occurs 5x in Homer, but always in similes (B 210 Δ 425 Ξ 399 [which also contains the hapax βρόμος] O 627 P 739), and Shipp's work has established that the language of the similes is generally the most recent, and least traditional, part of the diction.

c. i. With Φ 195 βαθυρρείταο we have a situation exactly like ἐκατηβελέταο, that is, ἐκατηβόλος : ἐκατηβελέτης = βαθύρροος : βαθυρρείτης (< *βαθυρρεέτης).²¹⁸ βαθύρροος occurs five times, four of these in the phrase βαθυρρόου Ὀκεανοῖο # (Ξ 311 Η 422 = τ 434 λ 13); the other occurrence is, like βαθυρρείταο, in book Φ, line 8: ἐς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίην. In Φ 195 the

epithet's normal position has been taken by μέγα σθένος (μέγα σθένος Ἰκεανοῖο #, also Σ 607); the ornamental epithet must stand in the first half of the line, and the -εταο ending allows accommodation before the caesura.

ii. Closely related is the dis legomenon ἀκαλαρρείταο: H 422 = τ 434 ἐξ ἀκαλαρρείταο βαθυρρόου Ἰκεανοῖο. ἀκαλάρρος is attested at Orph. A. 1187, εἰ μὴ ἐπ' ἔσχατιαῖς ἀκαλαρρόου Ἰκεανοῖο, a line in harmony with Homeric usage. Bechtel's observation (Lex., p. 23) is important: "Das Wort ἀκαλός ist in der lebendigen Rede ausgestorben. Im Zusammenhange begegnet es nur noch ein einziges Mal, in der Beschreibung des Flusses Παρθένιος, die dem Hesiod zugeschrieben wird (Fragm. 242 Rz.): ὡς ἀκαλὰ προρέων ὡς ἄβρῆ παρθένος εἴσι". If the word was a poetic (archaic) survival, this may serve to indicate that the -ροος/-ρεέτης alternation is also archaic.

iii. In a final example, the thematic, sigmatic, and extended forms are all attested: ἑύρροος (2x), ἑυρρεής (genitive ἑυρρεῖος < ἑυρρεέος; 5x), ἑυρρεΐτης (< ἑυρρεέτης, 2x). This time the lengthened form is not used for a shift to the first half of the line; all forms of this set begin after the third foot trochaic caesura. The various lengths are used to accommodate various final segments:

Φ 130 οὐδ' ὑμῖν ποταμός περ ἑύρροος ἀργυροδίνης

H 329 τῶν νῦν αἶμα κελαινὸν ἑύρροον ἀμφὶ Σκάμανδρον

Z 508 = O 265 εἰθὼς λούεσθαι ἑυρρεέος ποταμοῖο

Ξ 433 = Φ 1 = Ω 692

Ἄλλ' ὅτε δὴ πόρον Ἴξον ἑυρρείος ποταμοῖο

Z 34 ναίε δὲ Σατυριόεντος ἑυρρείταο παρ' ὄχθας

Ξ 257 πεμπταῖοι δ' Αἴγυπτον ἑυρρείτην ἰκόμεσθα

This is the sort of systematic structure that is generally regarded as a mark of traditional composition.

d. Ω 488 περιναιέται, which is surprising because the -έτης has been added directly to the present stem and not to the νασ- root (cf. μετανάστης | 648 Π 59), is explained by Leumann (*HW*, p. 184) as a back formation to περιναιετάω (4x, in the *Odyssey*). The word recurs only at A.R. 4.470. It is a synonym with the archaic περικτίται,²¹⁹ attested in Homer only at λ 288 (but also taken up by Apollonius, 2.450). This form, along with the common word for 'dwellers around', περικτιόνες, can be analyzed as a formular system, with all forms beginning after the third foot trochaic caesura:

λ 288 3~ περικτίται οὐδέ τι Νηλεὺς

P 220 3~ περικτιόνων ἐπικούρων

Σ 212 Τ 104 109 3~ περικτιόνεσσιν ~~~

β 65 3~ περικτίονας ἀνθρώπους

Note in the last the metrical anomaly (-ας must be scanned long), indicative of formular adaptation. This system emphasizes the special position of περιναιέται, standing as it does after the penthemimeral caesura.

e. αἰθρηγενέτης in ε 296 (καὶ βορέης αἰθρηγενέτης, μέγα κῶμα κυλίνδων) is of interest only as an absolute

hapax. Since *genx is a laryngeal-final root, the word may be analyzed this time as αἰθηρη-γενέ-της. There is precedent for the form in αἰειγενέτης, which is common, although it only occurs in the plural, and only in the formula θεῶν/-οῖς αἰειγενετάων/-ησι. αἰθηρηγενέτης may be regarded as a formular alternate to αἰθηρηγενής, attested twice, O 171 = T 358 ψυχρὴ ὑπὸ ῥιπῆς αἰθηρηγενέος Βορέαο.²²⁰

f. εὐμενέτης ζ 185 is one more example of the -ετης/-ης variation, although this time εὐμενής is not attested in Homer (common from Pindar onward). Its opposite, δυσμενής, is, however, common, and in fact occurs in the line preceding: ζ 184-85 πόλλ' ἄλγεα δυσμενέεσσι/ χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί. If the poet needed a metrically useful dative plural for εὐμενής he could have employed εὐμενέεσσι (this form is in fact restored by van Leeuwen);²²¹ but perhaps to avoid excessive jingle, he resorted to this εὐμενέτησι, unattested in later literature.²²²

1.3.3. Several absolute hapaxes may be briefly noted.

a. ἔεδνωταί N 382, beside ἔεδνόομαι β 53 and ἔδνα which is common (and given the subject matter), may well have been an everyday word, whose infrequency of attestation is due to chance.

b. More striking is the compound ἐμπυριβήτην ψ 702. Both parts of the compound are surprising: the normal compositional form to βαίνω is -βατης. Kretschmer lists

only five other forms in -βητης, all, except for διαβήτης, rare words; on the other hand, there are about ninety in -βατης.²²³ The first part is no less strange, since we have not a case form but a preposition with its case (the phrase ἐν πυρί is common in Homer: for example, 3x in the formula ἐν πυρὶ κηλέω #). Risch (80a, p. 220) says laconically, "Singular ist ἐμπυριβήτης", and it would be hard to find a parallel. The context is interesting. This is the narrative of the games, and we have Achilles here apportioning the prizes for the wrestling event. In line 701 there is the rare abstract in -σύνη (cf. sec. 3.2.2. below) παλαιμοσύνης (otherwise in Homer only θ 103, cf. θ 126 παλαιμοσύνης; rare in later Greek); in lines 703 and 705 are the hapaxes δωδεκάβοιον and τεσσαράβοιον, both absolute hapaxes in Greek. In line 702 itself, # τῷ μὲν νικήσαντι is nearly repeated at Γ 138 (τῷ δέ κε νικήσαντι); μέγαν τρίποδ' is the one occurrence of the formula in this inverted form, beside τρίποδα μέγαν 5x (the one can start from the trochaic caesura, the other from the penthemimeral). The compound then fills the adonic segment: note that there are thirty-eight hapaxes in this slot in the Iliad, twenty-nine in the Odyssey.²²⁴ These points combine to indicate that ἐμπυριβήτην is likely to be a fairly bold coinage for this one passage.

c. Interesting, if less clearly a new coinage, is ἄστυβοώτην. Again both parts deserve attention. The lat-

ter part is clearly derivative from βοάω; so we may, at least theoretically, construct an original form *ἄστυβοήτην, which contracted to *ἄστυβώτην and then was subjected to diectasis, giving ἄστυβοώτην.²²⁵ According to Leaf (II, p. 586), this is the only example in Homer of -οω- arising from -οη-. The simplex βοήτης occurs, once, in Hippocrates; there are apparently no other compounds.²²⁶ As for the ἄστυ- part, there are no other common noun derivatives in Homer. It is, however, used in an interesting series of proper names. The frequent one is Ἄστυάναξ; but there are five others²²⁷ which are infrequent, historically unattested, and "speaking names", names which are accordingly good candidates for coinages: Ἄστυ-ἄλος, 'City-nurturer', Z 29 (in a list of slain Trojans; not otherwise attested); Ἄστυνοός, 'Who thinks about the city', E 144 (list of slain Trojans) and O 455 (Trojan by-stander; attested in Apollodorus [3.14.3] and Pausanias [10.26.4]); Ἄστυ-όχεια B 658 (genealogy of Tlepolemos), Ἄστυ-όχη, 'Protectress of the city', B 513 (in the Catalogue, genealogy of Ascalaphus; attested in Pausanias [9.37.7], Apollodorus [2.7.6, etc.], etc.); Ἄστυ-πυλός, 'City-gates (?)',²²⁸ φ 209 (list of slain Paionians; not otherwise attested). Striking is the isolation of these names and their occurrence in lists of disposable characters. This compositional element was then employed in the vivid compound ἄστυβοώτην. It is interesting to note that just above, at Ω 577, there is

another absolute hapax, also an epithet of κήρυκα, and with the same meaning, καλήτορα, which was discussed above (section 1.2.2.d).

1.3.4. The final group of -της words which shows a concentration of hapaxes is Risch's section 14cα, pp. 33-34. His judgment on these may be quoted: "Es sind offenbar volkstümliche Wörter, welche der ion. Volkssprache, die wie das Att. später überhaupt -τήρ durch -της ersetzt hat, angehören. Ausgangspunkt vielleicht ikέτης". Most of the words he groups here are unremarkable and the most that can be said is that we may have here reflections of everyday speech. Here is a list of the words, their Homeric occurrences, and an indication of their later history:

| | |
|------------|---|
| ἀλείτης | Γ 28 υ 121; A.R. |
| βύκτης | κ 20; Lyc. 738 756 |
| δέκτης | δ 248 only (disputed line; cf. note 143) |
| ἐπιστάτης | ρ 455; here only meaning 'suppliant'; very common later meaning 'commander' |
| ἠπεροπευτά | Γ 39 = N 769; <u>h. Mer.</u> 282 |
| κλέπτης | Γ 11; common |
| προΐκτης | ρ 352 449 only |
| σίντης | Υ 165 Λ 481 Π 353; Nic., Opp. |
| τρώκτης | ξ 289 ο 416; Com. Adesp. 606, ²²⁹ Philostr. <u>Her.</u> 1.660.21 |
| ὑβριστής | 5x; common |
| ψεύστης | Ω 261; common |

So we have here a mixture of words common (κλέπτης, ψεύστης, ύβριστής, έπιστάτης) and peculiar (δέκτης, προύκτης, σίντης, άλείτης, βύκτης). The one that stands out on the list is ήπεροπευτά. The repeated line is striking: Δύσπαρι, είδος άριστε, γυναιμανές, ήπεροπευτά. Both δύσπαρι and γυναιμανές occur in Greek only in this line. In Homer there are two other affective δυσ- vocatives, both hapax: δύσμητερ ψ 97 (marking Telemachus's exasperation at Penelope's hesitancy; taken up by Lyc. [1174] and Nonn. [46.194]) and δυσ-αριστοτόκεια Σ 54 (in Thetis's lament over Achilles; it is an absolute hapax and certainly a coinage²³⁰). είδος άριστ- is a formula, which recurs at P 142 η 57, and in the form θυγατρών είδος άριστην #, it appears at B 715 Γ 124 Z 252 N 365 N 378. γυναιμανές is surprising for the form of the first member: the compositional form for γυνή is normally γυναικο-, and in later Greek γυναικομανής is in fact used. (Note that there is no problem metrically with using this form in a hexameter line.) According to Frisk (GEW I, p. 334) the γυναι- form is after the analogy of compounds in παλαι-, ίθαι-, etc. Compounds in -μανης (from μαίνομαι) are not rare, though this is apparently the only Homeric example. The form does recur in h. 1.17: 'ίληθ' είραφιώτα γυναιμανές· οί δέ σ' άοιδοί. The last word in the line, ήπεροπευτά, conveniently fills the adonic segment. It is a lengthened form to another hapax, ήπεροπεύς λ 364. The related verb ήπεροπεύω is used 7x; it is restricted to early epic,

recurring only at Hes. Op. 55. It is a vivid word, always in direct speech, often in an emphatic position at beginning or end of the speech; the attestations are only in the adonic segment. The etymology is unclear; it could be colloquial or a loan word (cf. Chantraine DE).

2.1. We may next turn to the abstract nouns in -τύς. These have been frequently discussed in examinations of Homeric vocabulary; and it has long been recognized that in general the Odyssey shows an increase in the frequency of abstracts.²³¹ This will be in part a reflection of the different subject matter; still the difference is great enough that it is not unreasonable to see here a genuine development, a later stage, in the epic language.²³² It will be convenient to give here at the outset a complete account of the Homeric use of the -τύς group, again with an indication of the later usage:

| | | |
|------------|---|--|
| ἀγορητύς | θ | 168; absolute hapax |
| ἄκοντιστύς | ψ | 622; absolute hapax |
| ἄλαωτύς | ι | 503; absolute hapax |
| βοητύς | α | 369; absolute hapax |
| βρωτύς | Τ | 205 σ 407; Philoxenus 2.38; ²³³ <u>AP</u> 11.371 ²³⁴ |
| γραπτύς | ω | 229; A.R. 4.279 (meaning 'writings') |
| δαιτύς | Χ | 496; absolute hapax |
| ἔδητύς | | 29x (21x in the repeated line αὐτὰρ ἐπεὶ πόσιος καὶ ἔδητύος ἐξ ἔρον ἔντο; 2x more in the formula πόσιος καὶ ἔδητύος; 5x in the formula |

| | | |
|------------|--------|--|
| | ἔδητύς | ἡδὲ ποτήτος #; not attested later) |
| ἔλεητύς | ξ | 82 ρ 451; not attested later |
| ἔπητύς | φ | 306; absolute hapax |
| κιθαριστύς | Β | 600; Phanocles 1.21 ²³⁵ |
| κλιτύς | Π | 390 ε 470; Sophocles, <u>Ant.</u> 1145, <u>Tr.</u> 271; Limenius 2 ²³⁶ |
| μνηστύς | β | 199 π 294 τ 13; not attested later |
| ἄριστύς | Ν | 291 ζ 216 Ρ 228; title of Theocr. 27 ²³⁷ |
| ὄρχηστύς | Ν | 731, 5x <u>Odyssey</u> ; Euripides <u>Cyc.</u> 171 |
| ὄτρυντύς | Τ | 234 235; Antimachus 91 ²³⁸ |
| ῥυστακτύς | σ | 224; absolute hapax |
| τανυστύς | φ | 112; absolute hapax |

To summarize, there are eighteen nouns; ten of these are Homeric hapaxes (three in the Iliad, seven in the Odyssey), of which eight are absolute hapaxes (the two others could easily be Homeric borrowings or reminiscences); six more of the eighteen appear two or three times (none is in current use later), one appears six times, and ἔδητύς is "common", but for special reasons. Counts for total occurrences of -τύς forms (apart from ἔδητύς) are eleven for the Iliad, twenty for the Odyssey.

2.2. The -τύς suffix was an inherited formant: it is attested also in Indo-Iranian and Germanic.²³⁹ The forms represent deverbative nomina actionis. They are a small group in the language as a whole, with the Homeric examples the most important part. It is difficult to avoid the conclusion that many of these are nonce-formations.

Theoretically they could be ancient survivals; but then the concentration in the Odyssey and in parts considered "recent" becomes difficult. Or they could be current words which chanced to appear only once; but then the paucity of non-Homeric attestations becomes a problem. With this much as background, we may look more closely at the individual occurrences.

2.3. We may start with the less frequent Iliadic examples. a. κῑθαριστός B 600 is a straightforward derivative of κῑθαρίζω, which is itself attested in Homer only at Σ 570, in the section of the Shield of Achilles which pictures the vineyard: in its twelve lines, 561-72, there are seven hapaxes. Interestingly the passage in B is the digression on the bard Thamyris. The passage also contains the peculiar word πῑρὸν (cf. note 24): αἰ δὲ [Μοῦσαι] χολωσάμεναι πῑρὸν θέσαν, αὐτὰρ ἀοιδὴν/ θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κῑθαριστόν. From the same semantic field is ἀκοντιστός in Ψ 622. This time the verb, ἀκοντίζω, is common (29x Iliad, 7x Odyssey) and there is as well the derivative ἀκοντιστής (Π 328 σ 262). The context is a short honorific speech of Achilles to Nestor.

b. A bit different is another absolute hapax, δαιτύος X 496. Conceivably it could be a straight deverbative to δαίνυμι; but that would involve (unusual) derivation from a primary verb. In the presence of Homeric δαίς and δαίτη (genitives δαιτός and δαίτης) and after the analogy of

ἔδητύος, the poet may have formed a new genitive δαιτύ-
 ος.²⁴⁰ The line - τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέ-
 λιξε - occurs in Andromache's lament, in the section
 where she is vividly imagining the treatment of the
 orphaned son. The line contains the curious hapax ἀμφιθα-
 λῆς (cf. note 127), and in fact within ten lines there
 are five hapaxes. Still δαιτύς apparently had some
 currency, because we have a derivative from it in Homer,
 δαιτυμών, which occurs nine times (all in the Odyssey).

c. Here we may also take up the two words of repeated
 occurrence which are confined to the Iliad. ὀαριστύς
 occurs at N 291 Ἔ 216 P 228. Porzig (p. 181) suggests
 that this is the oldest form of the group, because of its
 repeated use and because it already shows in meaning a
 metaphorical extension. The word group starts from ὄαρ
 'wife', from which is formed the denominative ὀαρίζω 'to
 have wifely dealings with'; whence the deverbative ὀαρισ-
 τύς 'dealings appropriate to a wife'. This literal mean-
 ing appears in Ἔ 216, in the scene of the deception of
 Zeus by Hera (a scene rich in hapaxes), specifically of
 Hera's girdle: ἔνθ' ἔνι μὲν φιλότης, ἐν δ' ἕμερος, ἐν δ'
ὀαριστύς. In the other two occurrences there has been a
 transferal to a martial context: N 291 πρόσσω ἰεμένοιο
 μετὰ προμάχων ὀαριστύν (speech of Idomeneus), P 228 ἦε
 σωθήτω· ἦ γὰρ πολέμου ὀαριστύς (speech of Hector).

d. The two occurrences of ὀτρυντύς appear in conti-
 guous lines, T 234-35: λαῶν ὀτρυντύν ποτιδέγμενος ἰσχανα-

ἄσθω· / ἦδε γὰρ ὄτρυντύς κακὸν ἔσσεται ὅς κε λίπηται. That this word, with its emphatic repetition, is a coinage for this passage is perhaps made likelier by the three-fold use of ὄτρύνω in the preceding speeches: in line 69 (Achilles to Agamemnon): ὄτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιοῦς; 156 (Odysseus to Achilles) [μή] νήστιας ὄτρυνε προτὶ Ἰλίου νῆας Ἀχαιῶν; 205 (Achilles to Agamemnon) ὑμεῖς δ' ἐς βρωτῶν ὄτρύνετον· ἦ τ' ἄν ἔγωγε / νῦν μὲν ἀνώγοιμι πολεμίζειν νῆας Ἀχαιῶν (note the use here of βρωτῶν). And then the deliberation about what they are to do is capped by Odysseus's ὄτρυντύς. The word is otherwise attested only indirectly. cf. Scholia bT ad T 233-34 (Erbse IV, p. 621): ἔστι δὲ ἡ λέξις Ἀντιμάχειος (fr. 88 W<yss>). καὶ Ἐρατοσθένης χαίρει ταῖς τοιαύταις ἐκφοραῖς· "πολλὴ ἀντιμαχηστύς" (fr. 31 Powell) [CA]. B. Wyss, in his edition of Antimachus, discusses generally Antimachus's apparent fondness for -τύς forms,²⁴¹ and it is interesting that a Homeric imitator should hit on this formant as a way to make his vocabulary more Homeric. This has to be the case or Eratosthenes's reported witicism is pointless: what he said was that Smith in his compositions had many (or at least a few striking) words like friendship, judgeship, wifeship, enemyship, words which we may pleasantly refer to as Smithships.

2.4. Turning next to the more numerous examples in the Odyssey, all of which are absolute hapaxes, α. βοητύς (α 369) is a derivative from βοάω. The noun βοή is common

(46x Iliad, 16x Odyssey). Benveniste (Noms d'agent, p. 70) tries to establish a distinction in meaning between the two, 'shout' for βοή (nomen rei actae), 'shouting' for βοητός (nomen actionis). This may well be correct for the basic meaning of the words, but it will not be the case that when the poet wanted to say 'shout' he used βοή, and when 'shouting', βοητός, since βοή is used in various places where the meaning must be 'shouting' (cf. Cunliffe). The context here is a speech of Telemachus to the suitors: context and isolation suggest coinage. Another deverbative from an α-contract verb is ἀγορητύν θ 168. The semantic field is that of κισαριστός and ἀκοντιστός discussed above.

It is interesting now to look back over these last four examples together. Against the claim that these are nonce-formations it might be objected that, however the Homeric poems were composed, they were obviously performed orally and as such had to be immediately comprehensible; therefore a priori new coinages are unlikely. What is striking in these four is that they all are in co-ordinate clause constructions; that is, in a sentence like "not a nor b nor c", where c contains the possible coinage: the semantic range of c is already strictly circumscribed by the parallelism with a and b. The poet can therefore introduce his innovation without risk of puzzling his hearers. Thus in B 599-600, 'the Muses took away his divinely sweet art of song and made him forget

-----': the number of things that will fit the blank is very limited and this allows κίθαριστύν to be easily understood. Likewise ψ 621-23: οὐ γὰρ πύξ γε μαχήσεαι, οὐδὲ παλαίσεις, / οὐδ' ἔτ' ἀκοντιστύν ἐσδύσεαι, οὐδὲ πόδεσσι / θεύσεαι; α 369-70: νῦν μὲν δαινύμενοι τερπόμεθα, μηδὲ βοητὺς / ἔστω (less striking, but the coinage is less bold); θ 167-68: οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν / ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν (this line is then developed in the lines following).

b. i. ἀλαωτύν ι 503, in a speech of Odysseus to Polyphemus, is this time a derivative from an o-contract verb, ἀλαώω, a word common in Homer.²⁴² ii. ῥυστακτύος in σ 224 is likely to be a fairly vivid word. Penelope is chastizing Telemachus for permitting outrage to the stranger: πῶς νῦν, εἴ τι ξείνος ἐν ἡμετέροισι δόμοισιν / ἤμενος ὄδε πάθοι ῥυστακτύος ἐξ ἀλεγεινῆς; σοὶ κ' αἴσχος λώβη τε μετ' ἀνθρώποισι πέλοιτο. The originating verb ῥυστάζω is itself a powerful form; cf. Chantraine DE s.v. ἐρύω: "Certains dérivés ont pu comporter un sigma inorganique (cf. ῥυστήρ chez Phot.). Il a été créé, en tout cas, un dénominatif expressif ῥυστάζω 'trainer en tout sens, maltraiter'". It is attested only at Ω 755 (Hecuba's lament: Achilles dragged Hector many times around the tumulus) and π 109 = υ 319 (Odysseus's sorrow at seeing strangers mistreated and his serving women dragged about). iii. τανυστύος φ 112 provides a situation analogous to that of ὀτρυντύς discussed above, where the

abstract caps a series of uses of the originating verb. In line 75 we have ἐντανύση, in 92 ἐντανύεσθαι, in 97 ἐντανύειν. This is also another example of co-ordinate clauses: ἀλλ' ἄγε μὴ μύνησι παρέλκετε μηδ' ἔτι τόξου/ δηρὸν ἀποτρῶσθε τανυστύος, ὄφρα ἴδωμεν.

c. i. With ἐπητύος φ 306 we apparently have an analogical extension of the -τυς suffix. The adjective ἐπητής occurs twice in Homer, ν 332 and σ 128. Analysis and etymology are unclear (cf. Frisk GEW I, p. 535). According to Porzig,²⁴³ the analogy is after pairs like ὄρχησ-τής/ ὄρχηστύς, ἀγορητής/ ἀγορητύς, ἀκοντιστής/ ἀκοντιστύς (though it should be noted that these are obvious agent nouns) with influence semantically from ἐλεητύς. ii. γραπτύς ω 229 occurs in the description of Laertes's tending of the garden. There are several hapaxes here caused by the unusual context - λιστρεύοντα, χειρῖδας, βάτων. Likelier than that γραπτύς 'scratchings' is a technical word on a par with these is that it is one more simple deverbative, perhaps a nonce-formation, at least a rare, non-colloquial word.

2.5. Finally a few words may be said about the two "common" words in this category. a. ὄρχηστύς is interesting metrically. The synonymous ὄρχηθμός appears in N 637 θ 263 ψ 134 145 298, always in the genitive ὄρχηθμοῖο and always at the end of the line (except ψ 298, where it is before the trochaic caesura). Nominative (α 152), dative (θ 253 ρ 605), and accusative (N 731 α 421 = σ 304) are

provided by ὄρχηστύς, which itself does not appear in the genitive. Why this happens is hard to say, since the forms of ὄρχηθμός would scan the same as the ὄρχηστύς forms. b. As noted above the frequency of ἔδητύς is caused by the repetition 21x (7x Iliad, 14x Odyssey) of the line αὐτὰρ ἐπεὶ πόσιος καὶ ἔδητύος ἐξ ἔρον ἔντο, along with derivative formulae. This could be a traditional line; but what has now been seen about the -τύς forms may incline one to the more cautious position that it was simply a useful line in this poet's repertory.

3.1.1. With the words in -σύνη we again have a striking group of words, displaying characteristics that increase the probability that we are dealing with new coinages, or, at least, with non-formulaic, non-traditional vocabulary. In the first place, the group is fairly small and the individual words are fairly infrequent. There are thirty-two words altogether in the category, with a distribution that runs thus: sixteen words are hapax (ο 470 ἄεσιφροσύνησι, ρ 502 ἀχρημοσύνη, π 253 δαιτροσυνάων, χ 423 δουλοσύνη, ο 321 δρηστοσύνη, τ 396 κλεπτοσύνη, Ω 30 μαχλοσύνη, Θ 181 μνημοσύνη, φ 35 ξεινοσύνης, ο 343 πλαγκτοσύνης, Χ 261 συνημοσύνας, σ 342 ταρβοσύνη, ε 250 τεκτοσυνάων, Ν 314 τοξοσύνη, Ι 256 φιλοφροσύνη, π 310 χαλιφροσύναι), nine occur 2x (Ω 772 λ 203 ἀγανοφροσύνη, Ε 839 Μ 460 βριθοσύνη, Ν 29 Φ 310 γηθοσύνη, Τ 97 112 δολοφροσύνη, ε 437 τ 22 ἐπιφροσύνη, Ν 108 121 μεθημοσύνη, ζ

181 ο 198 ὁμοφροσύνη, ψ 13 30 σκοφροσύνη, Ο 412 π 233 ὑποθημοσύνη), four occur 3x (ἄφροσύνη, ἐπημοσύνη, κερδοσύνη, παλαιμοσύνη), one occurs 4x (μαντοσύνη), one 5x (ἐυφροσύνη), and one 7x (ἵπποσύνη). As noted with the earlier groups of abstracts, the Odyssey shows a greater frequency of occurrence than the Iliad: of the hapaxes, eleven are in the Odyssey, five in the Iliad; and figures for total occurrences of all the words show 34 for the Odyssey, 28 for the Iliad. A second distinguishing characteristic is that, with a few marked exceptions, the words tend to be isolated; later attestations are generally infrequent, and what does occur is often demonstrably Homeric imitation. The simplest explanation for the two characteristics together is that we are dealing with poetic innovations. This is a point that will be pursued in detail in the discussion of the individual words which follows; but it should be noted that throughout the history of the language, -σύνη was used for new, generally poetic, coinages.²⁴⁴

3.1.2. The most comprehensive treatment of the suffix is Urs Wyss, Die Wörter auf -σύνη in ihrer historischen Entwicklung (Diss. Zurich, 1954). The origin of the suffix had been explained as an inherited formant.²⁴⁵ Wyss however (cf. particularly pp. 72-75) argues reasonably that it is a development within Greek, starting from the adjective θάρσυνος, and if this is so, it may not be necessary to assume that any of the phrases involved are

among the oldest elements of the epic; and in fact it will often be clear that we are dealing with some of the most recent abstract formations.²⁴⁶

3.1.3. Wyss divides the Homeric material into four groups. The first consists of the nine words in -φροσύνη. These obviously are derivatives of adjectives in -φρων, though, it must be noted, the derivation is apparently artificial and analogical, since by normal sound changes the addition of the suffix to the o-grade of the stem should result in *-φρουσυνη, or, to the zero-grade, *-φρασυνη.²⁴⁷ But the interesting feature of this group is that in spite of this apparently poetic origin, the group contains words which had a very great currency in later Greek: in particular, σωφροσύνη (σαο- in Homer), φιλοφροσύνη, and ὁμοφροσύνη. It seems likely, as Wyss suggests, that, being ethical terms, these entered the mainstream of the language through their use by the Sophists, who in their turn would have taken them, directly or by analogy, from Homer and the elegists.²⁴⁸ Yet in Homer the words still appear to be of considerable freshness and force.

3.1.3.1.a. φιλοφροσύνη | 256 occurs in Odysseus's speech in the Embassy, in the critical section (lines 252-60) which introduces the catalogue of Agamemnon's proposed gifts of reparation, a section whose function clearly is to dispose Achilles favorably toward reconciliation. Odysseus seeks to gain his end by repeating the words which Peleus purportedly spoke when he sent

Achilles off to Troy: "My son, Athena and Hera will give you might, if they wish, but do you restrain your proud spirit in your breast: φιλοφροσύνη γὰρ ἀμείνων; desist from ill-contriving strife, that both old and young of the Argives may honor you more", where the maxim forms the centerpiece of the exhortation, flanked by parallel urgings to restraint.

b. σαοφροσύνη occurs twice (ψ 13 30), but its status is really no different from the hapaxes since its two occurrences are within twenty lines and in paired speeches. Eurycleia has come to rouse Penelope from her sleep so she may go and greet the now triumphant Odysseus. But Penelope is reluctant to believe that he has returned (lines 10-14):

τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 "μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἳ τε δύνανται
 ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἔοντα,
 καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν·
 οἳ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμη ἦσθα.

Penelope's standing epithet is περίφρων, 'prudent, of good sense'. πολυμήτις Odysseus has now employed all his craft to defeat the suitors; περίφρων Penelope must now employ her prudence to the full so as to decide whether she can acknowledge the man who has come as her husband, or does prudence dictate his rejection as an impostor. Her initial response is caution and she, as it were, takes it out on Eurycleia; but the concentration in these lines of words derived from φρήν reveal her as fully aware that all depends now on the proper use of her

judgment. "Dear nurse," she says, " the gods made you foolish, who are able to make a person senseless even though he is very sensible, and they mount the trifling-minded upon discretion." The last line, line 13, is very striking:²⁴⁹ χαλιφρονέοντα (cf. sec. 9.2.b.) is also a Homeric (and absolute) hapax, in a family of words that includes yet another hapax, χαλιφροσύνη π 310, which will be discussed later in this section. Next, the verb is used with a fairly bold metaphorical meaning: ἐπιβαίνω normally is intransitive and means simply 'to mount upon'; but in the future and aorist it can have a transitive meaning (cf. I 546 πολλοὺς δὲ πυρῆς ἐπέβησ'), as it does here, but, with the genitive an abstract, used metaphorically. This can be paralleled in Homer only at θ 285 τὸν καὶ τηλόθ' ἔοντα ἔυκλείης ἐπίβησον.²⁵⁰ It is probable then that the force of the Greek is even stronger than the translation given above. The unusual words and bold construction are accommodated in the discourse with the same sort of rhetorical structuring as was observed earlier: the meaning of a more unusual term is prepared for by a more transparent one. Here lines 12 and 13 are opposites, so that once the poet has said "the gods can confound the prudent and..." the basic meaning of the next line is narrowly circumscribed. The abstract is then taken up by Eurycleia in her response, where she tries to assure Penelope that Odysseus has in fact returned (lines 29-31):

Τηλέμαχος δ' ἄρα μιν πάλαι ἦδεεν ἔνδον ἔοντα,

ἀλλὰ σαοφροσύνησι νοήματα πατρὸς ἔκευθεν,
 ὄφρ' ἀνδρῶν τείσαιτο βίην ὑπερηνορέοντων.

Through the use of her own word *σαοφροσύνη*, Eurycleia can indicate to Penelope that the part of true prudence (as displayed by Telemachus) is acceptance of the stranger and a falling in with his plans.

c. *ὀμοφροσύνη* ζ 181 ο 198 is less striking than *φιλοφροσύνη* and *σαοφροσύνη*, but a few observations may be made. The originating adjective *ὀμόφρων* is attested only once, X 263. This is the climactic encounter between Achilles and Hector. The poet had Hector address Achilles, and what he says serves both structural purposes in foreshadowing the course of events in the rest of the poem and allows for contrasting characterizations of the two figures. Hector proposes to Achilles that the victor not mutilate the corpse (understand, Hector is the sort of figure who would think of this, and mutilation of his corpse lies ahead in the narrative); but Achilles, of course, will not hear of this (lines 261-65):

Ἔκτορ μή μοι ἄλαστε συνημοσύνας ἀγόρευε·
 ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
 οὐδὲ λύκοι τε καὶ ἄρνες ὀμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσι διαμπερές ἀλλήλοισιν,
 ὥς οὐκ ἔστ' ἐμέ καὶ σέ φιλήμεναι...

It is very interesting that in the first line we find the striking *συνημοσύνη* (to be discussed below), one of the only five *-σύνη* hapaxes in the *Iliad*. Then, it is in a simile that *ὀμόφρονα* appears, where, as had been noted, untraditional vocabulary is common. Finally, though the meaning of *ὀμόφρονα* is fairly transparent, the next line

provides a negative gloss.

The derivative verb ὁμοφρονέω also occurs only twice, ι 456 and ζ 183. It is one of a fairly short series of denominatives in Homer from -φρων adjectives, most of which are infrequent: ἀλλοφρονέω (ψ 698 κ 374), ἀφρονέω (hapax 0 104), δολοφρονέω (8x), ἔυφρονέω (9x, all in the same repeated line ὅς σφιν ἔυφρονέων ἀγορήσατο, καὶ μετέειπεν), χαλιφρονέω (ψ 13). (For further discussion of these, cf. sec. 9.) What is immediately noticeable about all these words is their almost complete restriction to participial forms, as, for example, χαλιφρονέοντα, which was noticed above in the discussion of σαοφροσύνη; that is, we are not to understand these compounds as being in common use, but rather the attested forms, with their convenient dactylic shape, are creations of the epic verse. The one exception to the participial restriction is the use of ὁμοφρονέω in ι 456; the blinded Polyphemus speaks to his favorite ram: εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο... "If you would be of like mind and endowed with speech", which line, besides the peculiarity of the verb in a finite form,²⁵¹ also has in ποτιφωνήεις an absolute hapax, of rather unusual form.²⁵² It is a safe guess therefore that ὁμόφρων and ὁμοφρονέω are non-traditional elements in the diction; with this as background we may turn to their congener, ὁμοφροσύνη.

I have reserved the second occurrence of ὁμοφρονέω

for discussion here since it appears only two lines after one of the occurrences of the abstract. The passage is in book ζ, at the end of Odysseus's initial speech of supplication to Nausikaa. Arrived in this idyllic land, he, naked and overwhelmed, seeks to ingratiate himself with the young (marriageable) woman; to prove himself a civilized man deserving her protection, he has as his peroration this gnomic praise of domestic harmony (lines 180-85):

σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῆσι μενοινᾶς,
 ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ὀπάσειαν
 ἔσθλην· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
 ἢ ὄθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
 ἀνὴρ ἢ δὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί.

The verb here, in its natural participial form, is less striking than the use in book ι; still the combination with the infrequent abstract does give the passage rhetorical force, sufficient, at least, as the sequel shows, to get Nausikaa to do exactly what Odysseus wants. The other occurrence of the abstract is fairly colorless. In conversation with Peisistratus, Telemachus says (ο 198):

ἦδε δ' ὁδὸς καὶ μᾶλλον ὁμοφροσύνησιν ἐνήσει.

d. The two occurrences of ἐπιφροσύνη, similarly colorless, may be noted here.²⁵³ In τ 22 Eurycleia addresses Telemachus: αἴ γὰρ δὴ ποτε, τέκνον, ἐπιφροσύνας ἀνέλοιο/οἴκου κήδεσθαι; in ε the swimming Odysseus is struggling to escape from the sea (lines 436-37): ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀδυσσεύς,/ εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη: about these lines it may be noted that

they follow immediately on a simile (432-35) which contains three hapaxes; also it should be noted that it is more unusual to find -σύνη forms outside of speeches than within (counting all occurrences of hapax and dis legomena words, the proportion is nine without to twenty-four within).

3.1.3.2. We may next turn to those words in -φροσυνη which are more isolated in the language as a whole, and we may begin with α. ἀεσιφροσύνη ο 470.²⁵⁴ The originating adjective ἀεσίφρων appears three times in Homer, γ 138, ψ 603, and φ 302. Both words recur in Greek (apart from Eustathius and the lexicographers) only in Hesiod, the abstract at Th. 502, the adjective at Op. 315 335 646. The use of the adjective is apparently formulaic. γ 183 and ψ 603 are similar: ἔμπεδος οὐδ' ἀεσίφρων and παρήγορος οὐδ' ἀεσίφρων (the former in a speech of Achilles, the latter, a speech of Menelaos); in φ 302 there is the phrase ἀεσίφρονι θυμῷ, which then is repeated three times in the accusative in the Works and Days. The passage in φ is of particular interest because of the obviously self-conscious etymologizing: ὁ δὲ φρεσὶν ἦσιν ἀασθεῖς/ ἦεν ἦν ἄτην ὀχέων ἀεσίφρονι θυμῷ; that is, this is not merely an ornamental adjective, but one whose meaning is fully felt.

The abstract appears in the long, vivid speech of Eumaeus, which relates his abduction from his fatherland. In this speech of ninety-five lines there are fifteen

hapaxes. Eumaeus begins his story with an elaborately wrought description (lines 403-406; the hapaxes are underlined):

νήσός τις Συρίη κικλήσκειται, εἴ που ἀκούεις,
 Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἠελίοιο,
 οὐ τι περιπληθῆς λίην τόσον, ἀλλ' ἀγαθὴ μὲν,
 εὐβοτος εὐμηλος, οἶνοπληθῆς πολύπυρος.
 πείνη δ' οὐ ποτε δῆμον ἐσέρχεται...

Six hapaxes in four lines is quite striking, and line 406 in particular stands out, composed as it is wholly of descriptive adjectives, of which the first three are hapax,²⁵⁵ and of these οἶνοπληθῆς is an absolute hapax.²⁵⁶ Another sign that these may be freshly crafted lines lies in the meaning of εὐβοτος (cf. note 168), which in form should mean 'having good pasture', but here in tandem with εὐμηλος seems to require a reinterpretation to 'having good cattle'. With so striking an introduction it is not surprising that Eumaeus should mark the point where his folly brought the loss of so beautiful a land with the vivid abstract ἀεσιφροσύνησι. As noted above, the word recurs in Greek only at Theogony 502. The metrical shape of the word dictates that it appear in this position in the line;²⁵⁷ but beyond that there is no formulaic or contextual connection between the two passages. It is not inconceivable, given the multiple appearance of ἀεσίφρων in both authors and the apparent ease with which -σύνη forms were generated,²⁵⁸ that the two attestations are independent coinages.

b. Semantically close is χαλιφροσύναι π 310. I have

already had occasion briefly to notice the related χαλιφρονέοντα (cf. sections 3.1.3.b. and c.). The adjective χαλίφρων occurs twice only (both times in speeches, of Menelaos and Penelope), δ 371 and τ 530, lines which show a rather loose formalic connection:

νήπιός εἰς, ὦ ξείνε, λίην τόσον ἠδὲ χαλίφρων.

παῖς δ' ἐμός εἶς ἔην ἔτι νήπιος ἠδὲ χαλίφρων.

The "a and b" structure may again betray the presence of an unusual word. (νήπιος 'young, childish' occurs 71x in the two poems.) The abstract occurs in the passage where Odysseus and Telemachus plan the removal of the arms. Odysseus has urged his son to be a trusty helper - εἰ ἐτεόν γ' ἐμός ἐσσι καὶ αἵματος ἡμετέροιο (line 300).

Telemachus responds (lines 309-10):

ὦ πάτερ, ἦ τοι ἐμόν θυμόν καὶ ἔπειτά γ', οὔω,
γνώσεαι· οὐ μὲν γάρ τι χαλιφροσύνη γέ μ' ἔχουσιν.

Once again the hapax is prepared for in the preceding line: "O father, indeed, you will know, I think, my spirit even then" - that is, I am a courageous person; and the γάρ clause follows inevitably: "for not at all does thoughtlessness possess me". The word does not recur anywhere in Greek: a probable coinage.

c. δολοφροσύνη occurs twice, Γ 97 112, but, as with σαοφροσύνη, the proximity of the two occurrences makes this really no different from a hapax. The adjective *δολόφρων, which would be the obvious source of the abstract, is this time not attested. But as Wyss points

out (p. 20), in any case the form we would expect is $\delta\omicron\lambda\iota\acute{\omicron}\phi\rho\omega\nu$ (and so $*\delta\omicron\lambda\iota\omicron\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$: metrically just as possible), since needed is a form of the adjective for use in the possessive compound; and in fact this form is attested at Aeschylus Choephoroi 947.²⁵⁹ We do have in Homer though $\delta\omicron\lambda\omicron\phi\rho\omicron\nu\acute{\epsilon}\omega\nu$ in the series noted above (sec. 3.1.c.) of participial $-\phi\rho\omicron\nu\acute{\epsilon}\omega$ forms. In that series only $\acute{\epsilon}\upsilon\phi\rho\omicron\nu\acute{\epsilon}\omega\nu$ and (its near opposite) $\delta\omicron\lambda\omicron\phi\rho\omicron\nu\acute{\epsilon}\omega\nu$ have multiple occurrences. The circumstances of their use are similar: $\acute{\epsilon}\upsilon\phi\rho\omicron\nu\acute{\epsilon}\omega\nu$ appears only in a single speech introductory line.²⁶⁰ Two of the occurrences of $\delta\omicron\lambda\omicron\phi\rho\omicron\nu\acute{\epsilon}\omega\nu$ stand apart, being used within direct speech: Helen says to Aphrodite (Γ 405) $\tau\omicron\upsilon\acute{\nu}\epsilon\kappa\alpha$ $\delta\grave{\eta}$ $\nu\acute{\upsilon}\nu$ $\delta\epsilon\acute{\upsilon}\rho\omicron$ $\delta\omicron\lambda\omicron\phi\rho\omicron\nu\acute{\epsilon}\omicron\upsilon\sigma\alpha$ $\pi\alpha\rho\acute{\epsilon}\sigma\tau\eta\varsigma$, and Odysseus says to Circe (κ 339) $\alpha\acute{\upsilon}\tau\omicron\nu$ δ' $\acute{\epsilon}\nu\theta\acute{\alpha}\delta'$ $\acute{\epsilon}\chi\omicron\upsilon\sigma\alpha$ $\delta\omicron\lambda\omicron\phi\rho\omicron\nu\acute{\epsilon}\omicron\upsilon\sigma\alpha$ $\kappa\epsilon\lambda\epsilon\acute{\upsilon}\epsilon\iota\varsigma$, with a juxtaposition of participles that may be judged inelegant. But the six other occurrences are once again in speech introductory lines: σ 51 = ϕ 274 $\tau\omicron\iota\acute{\iota}\varsigma$ $\delta\grave{\epsilon}$ $\delta\omicron\lambda\omicron\phi\rho\omicron\nu\acute{\epsilon}\omega\nu$ $\mu\epsilon\tau\acute{\epsilon}\phi\eta$ $\pi\omicron\lambda\acute{\upsilon}\mu\eta\tau\iota\varsigma$ $\acute{\omicron}$ $\delta\acute{\upsilon}\sigma\sigma\epsilon\upsilon\varsigma$, and ξ 197 = 300 = 329 = τ 106 $\tau\grave{\eta}\nu/\tau\omicron\nu$ $\delta\grave{\epsilon}$ $\delta\omicron\lambda\omicron\phi\rho\omicron\nu\acute{\epsilon}\omicron\upsilon\sigma\alpha$ $\pi\rho\omicron\sigma\eta\acute{\upsilon}\delta\alpha$ $\pi\acute{\omicron}\tau\eta\nu\iota\alpha$ $\text{''}\eta\rho\eta$. The form, instead of $\delta\omicron\lambda\iota\omicron-$, must be felt as a verbal governing compound, which will be possible once $\phi\rho\omicron\nu\acute{\epsilon}\omega$ had arisen as an independent verb from division of $\acute{\epsilon}\upsilon\phi\rho\omicron\nu\acute{\epsilon}\omega$.²⁶¹ The parallel use of $\delta\omicron\lambda\omicron\phi\rho\omicron\nu\acute{\epsilon}\omega$ and $\acute{\epsilon}\upsilon\phi\rho\omicron\nu\acute{\epsilon}\omega$ will then allow the analogical proportion $\acute{\epsilon}\upsilon\phi\rho\omicron\nu\acute{\epsilon}\omega\nu$: $\acute{\epsilon}\upsilon\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$ = $\delta\omicron\lambda\omicron\phi\rho\omicron\nu\acute{\epsilon}\omega\nu$: x ; x = $\delta\omicron\lambda\omicron\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$. And it is obviously significant that the abstract's two occurrences appear in

close proximity to an occurrence of *δολοφρονέων*: Agamemnon seeks to exculpate himself before Achilles and the assembled Greeks through reflection on the power of Ate, in the form of a paradigmatic account of Zeus's deception by Hera's trickery. The opening lines of the account give us the first occurrence (lines 96-97): ἀλλ' ἄρα καὶ τὸν/ Ἥρη θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησεν...; at 106 comes the participle, τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη; and then in the next line after the speech thus introduced, (line 112) ὡς ἔφατο· Ζεὺς δ' οὐ τι δολοφροσύνην ἐνόησεν... In early literature the word recurs only at *h. Mer.* 361 (with no formulaic connection); otherwise in Greek it appears only in late epic, where Homeric imitation is probable.²⁶²

d. Finally in this group we may notice *ἀγανοφροσύνη* (Ω 772 λ 203) along with *ἀγανόφρων* (Υ 467). The words show several of the features we have now seen repeatedly with this word group. If we begin with the adjective: the passage is a battle narrative, and as Achilles kills indiscriminately, one Trojans thinks to be spared by pleading for mercy (lines 466-68):

νήπιος, οὐδὲ τὸ ἤδη ὃ οὐ πείσεσθαι ἔμελλεν·
οὐ γάρ τι γλυκύθυμος ἀνήρ ἦν οὐδ' ἀγανόφρων,
ἀλλὰ μάλ' ἐμμεμαώς.

It is interesting to note that this plangent passage, which so clearly characterizes Achilles and prepares for his coming inexorability, is a self-contained unit which

begins (line 463, at the caesura) with an abrupt ὁ μὲν; the narrative proper then recommences (line 467, at the caesura) with another abrupt ὁ μὲν.²⁶³ In the lines quoted, γλυκύθυμος is also a vivid and perhaps colloquially derived hapax.²⁶⁴ We again have the fullness of expression that has now been seen repeatedly with the unusual vocabulary: "fool: he did not know that he was not going to persuade him, for the man was not ---" and then the two vivid words, followed by a negative gloss, ἀλλὰ μάλ' ἔμμεμαώς, "but quite fierce".²⁶⁵

The abstract appears first at Ω 772 in the closing lament of Helen over the dead Hector: Never did I hear a harsh word from you, and if ever another chided me, "you used to restrain him, persuading him through words" - and then the thought, already complete, is extended in the next line with the pleonastic pair of datives, picking up from the dative ἐπέεσσι - σῆ τ' ἀγανοφροσύνη καὶ σοῖς ἀγανοῖς ἐπέεσσι. The second occurrence, λ 203, is again in a pathetic context, the meeting in the Underworld between Odysseus and his mother: Odysseus has asked her how she died. In her response she first formally rejects in paired lines the possibilities he has suggested; and then in a final pair gives the true cause (lines 202-3):

ἀλλά με σός τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,
σῆ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.

Once again we see use of abstracts at a climactic point, fullness of expression, and careful rhetorical structur-

ing to accommodate infrequent words.²⁶⁶ The word is very rare in later Greek, appearing only once, in an anonymous epigram in the Greek Anthology,²⁶⁷ and in two poems of Gregory of Nazianzus.²⁶⁸

3.2. The second main division of -σύνη words comprises the forms in -μοσυνη, words which in the first instance should be derivatives of adjectives in -ημων.²⁶⁹ Just as with the forms in -φροσυνη, the morphology requires that these be secondary, poetic formations.²⁷⁰ There are seven words in the category, all infrequent: three are hapax (Χ 261 συνημοσύνη, Θ 181 μνημοσύνη, ρ 502 ἀχρημοσύνη, to which may be added Ν 108 121 μεθημοσύνη), one occurs twice (Ο 412 π 233 ὑποθημοσύνη), and two occur three times (Ρ 697 μ 226 π 340 ἐφημοσύνη, Ψ 701 θ 103 126 παλαι(σ)μοσύνη).

3.2.1. We may begin with μεθημοσύνη. The adjective μεθήμων, 'remiss', appears only twice, Β 241 and ζ 25. The word is a derivative of the common μεθήμι, whose participle occurs once with this same meaning 'remiss', Ν 229 ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθειέντα ἴδῃαι. The adjective's occurrence in Β appears in Thersites's abusive speech (lines 241-42):²⁷¹

ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων.
ἦ γὰρ ἄν Ἀτρεΐδῃ νῦν ὕστατα λωβήσαιο.

These are the speech's concluding lines, intended by Thersites to give a final crushing blow to Agamemnon. The structure of line 241 is the 'not a but b' form which we

have seen; 242 then is the familiar dependent explanatory clause. It apparently involves a significant repetition. This line is repeated from A 232, spoken there by Achilles in the quarrel with Agamemnon. The use here may serve to mark the presumptuousness of Thersites: what he says may be true, but he is the wrong person to say it. A traditional oralist would presumably regard such cross-referencing as impossible; but these are the only two occurrences of the line; the distance between them is small; and λωβέομαι is otherwise used in Homer only once (N 623).²⁷²

The second occurrence of the adjective, ζ 25, is less striking, though it may be significant that this is the first line of a speech. Athena speaks to Nausikaa: Ναυσικάα, τί νύ σ' ὄδε μεθήμονα γείνατο μήτηρ; in opposition to the opprobrious adjective the rest of the speech unfolds what she must do in order not to be remiss. μεθήμων recurs in Greek apparently only in the Carmina Anacreontea, 56.17 (West 58.17).

The abstract, which formally should be a derivative of μεθήμων, occurs only twice, N 108 121, both in the hortatory speech of Poseidon to the dispirited Greeks (lines 95-124). It is a rousing call to action, and what is immediately striking is the insistent use of the verb μεθίημι: 97 μεθήσετε, 114 μεθιέμεναι, 116 μεθίετε, 118 μεθείη.²⁷³ The phenomenon has been observed above (sec. 3.2.c.) with the appearance of δολοφροσύνη beside δολο-

φρονέων; and since the word recurs nowhere else in Greek, it is not unreasonable to think that it was coined for use here, to allow special point to Poseidon's exhortation. The first μεθήσετε is programmatic for the speech as a whole; the insistent sequence of uses is started by the first use of the abstract in 108 - ἡγεμόνος κακότητι μεθημοσύνησι τε λαῶν, a line notable for the balanced chiasmus - followed by the further verb forms; and then the whole is capped by the second use of the abstract in 121.

3.2.2. Once a constellation of forms line μεθήμι/ μεθήμων/ μεθημοσύνη was established, it apparently became possible to form abstracts directly from the verb, without any intervening adjective.²⁷⁴ This seems to be the case with the next three forms which we may consider, συνημοσύνη, ἐφημοσύνη, and ὑποθημοσύνη. a. συνήμων is attested only once, in A.R. 4.1210; since the only occurrences of the abstract outside Homer are also in Apollonius,²⁷⁵ it may be tempting this time to see the adjective as formed after the abstract. The verb συνίημι normally in Homer means 'to hear, or heed'; but there is one place, N 381, where, used in the middle, it means 'come to an agreement'.²⁷⁶ The abstract occurs in the first line of a speech of Achilles to Hector, X 261: "Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε. This is the speech whose significance was noted earlier, section 3.1.c., in the discussion of the hapax ὁμόφρονα (line

263).

b. *ἐφήμων is not attested in the language; ὑποθήμων, only in Hesychius. The abstracts are better established, and semantically less weighty than the words we have seen so far. It is interesting, for example, that the three occurrences of ἐφημοσύνη all are in narrative. P 697 is typical: ἀλλ' οὐδ' ὄς Μενελάου ἐφημοσύνης ἀμέλησε - "he (Antilochus) did not even so disregard Menelaos's command". From a functional viewpoint we could conjecture that the word is simply a metrical alternate to the older ἐφετμή. It is not surprising then to find the word used also in h. Ven. 213, and in classical poets (Pindar P. 6.20, Sophocles Ph. 1144).

The two occurrences of ὑποθημοσύνη occur in the repeated phrase ὑποθημοσύνησιν Ἀθήνης #. The simple and commonly applicable meaning of the phrase might argue for its general utility; that is, it might be regarded as belonging to a shared stock of formulae. But it may be noted that the first occurrence, O 412, is in a simile drawn from skilled manufacture (where unusual vocabulary is common, cf. Excursus l.c.), and in the same line with the hapax σοφίης. The occurrence in the Odyssey, π 233, is in a prosaic speech of Odysseus's to Telemachus. Since so many things in the Odyssey are in fact prompted by Athena, that the phrase recurs only a single time may make it more probable than not that we are not dealing with a traditional formula. The word is used in later

Greek, but infrequently.²⁷⁷

c. To turn then to the last three words in this category: ἀχρημοσύνη ρ 502 is a simple derivative to ἀχρήμων, which, while not attested in Homer, does appear in later Greek (Solon 13.41, Pindar frg. 218, Euripides Med. 461). The use, in a speech of Penelope, is not especially pointed (lines 501-02: ξείνός τις δύστηνος ἀλητεύει κατὰ δῶμα/ ἀνέρας αἰτίζων· ἀχρημοσύνη γὰρ ἀνώγει); but it should be noted that the word recurs in Greek only at Theognis 156, where the poet needed a synonym for πενίην used in 155 (Μήποτέ τοι πενίην θυμοφθόρον ἀνδρὶ χαλεφθεῖς/ μηδ' ἀχρημοσύνην οὐλομένην πρόφερε).

Direct derivation from the verb is again possible for παλαι(σ)μοσύνη,²⁷⁸ since παλαίω is a common verb, attested four times in Homer (twice in the vicinity, ψ 621 733, and then δ 343 ρ 134), while there is only indirect evidence for an adjective *παλαί(σ)μων.²⁷⁹ The first occurrence of the abstract, ψ 702, is in a narrative passage that is notable for its concentration of hapaxes: 702 ἐμπυριβήτην (cf. sec. 1.3.3.b. above), 703 δυωδεκάβοιον, and 705 τεσσαράβοιον. But the phrase παλαισμοσύνης ἀλεγείνης is formulaic with μ 226 ἐφημοσύνης ἀλεγείνης; the number of wrestling contexts in the two poems is small; and the word does appear in the elegists.²⁸⁰ So it seems that the word, while clearly a poetic term, was in common use.

The same may be said for the last word in the category, μνημοσύνη θ 181: μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω. This is in a speech of Hector to the Trojans, and as Leaf indicates (I, p. 344), the word with γενέσθω forms a sort of elevated periphrasis for μέμνημαι.²⁸¹ But the word is then fairly well attested later; personified Μνημοσύνη, of course, is very common right from Hesiod (Th. 54, 135, 915; cf. West Th., p. 174). As a simple abstract it is rarer, but again appears in the elegists (Xenophanes 1.20 and Critias 6.11).

3.3.1. The third main group of -σύνη words contains abstracts formed for the most part from substantives, and, in meaning, marking an activity or social position.²⁸² We may consider these in two groups, one consisting of words largely found in the Iliad and marking a skilled activity (ἵπποσύνη, τοξοσύνη, μαντοσύνη), the other of mostly Odyssean words, marking general activities or social position (δουλοσύνη, δρηστοσύνη, δαιτροσύνη, κλεπτοσύνη, τεκτοσύνη, ξεινοσύνη, πλαγκτοσύνη, μαχλοσύνη). a. ἵπποσύνη is the commonest word in the group, occurring seven times (Δ 303 Λ 503 Π 776 = ω 40 Π 809 ψ 289 307), and used in such a way as to suggest that it is a traditional expression: first, the occurrences of the word are spread with some evenness throughout the poem and appear in narrative as well as in speech. Then, the word is used in various formulaic ways: in two instances, Λ 503 and Π 809, the word is employed in a

simple, repeated formula, # ἔγχεΐ θ' ἵπποσύνη. With Π 809-09, ὄς ἡλικίην ἐκέκαστο/ ἔγχεΐ θ' ἵπποσύνη τε, can be compared ψ 289, ὄς ἵπποσύνη ἐκέκαστο, in the narrative of the games. (We will see below this phrase serving apparently as a model for other -σύνη phrases.) The generalized lines Π 775-76:

μαρναμένων ἀμφ' αὐτόν· ὃ δ' ἐν στροφάλιγγι κονίης
κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

are repeated in the Odyssey (the one occurrence of ἵπποσύνη there) at ω 39-40. This, interestingly, is in the speech in the Second Nekyia spoken by the shade of Agamemnon to the shade of Achilles. The two occurrences of ἵπποσύνη in direct speech belong to the Gerenian horseman Nestor (Δ 303 and ψ 307). Clearly it is a poetic word (normal prose words would be ἵππασία, ἵππική, ἵππεία) and we find it otherwise only twice, but in fairly early contexts: in an oracle in Herodotus (7.141, line 8, where, however, the meaning is not 'horsemanship' but 'horse, i.e. cavalry'); and in an epigram attributed to Simonides in the Greek Anthology (7.254), which, while not as early as that, still seems to belong to the late fifth century (cf. IG² 946).

b. Closely related semantically are παλαιμοσύνη, discussed in the preceding section, and τοξοσύνη N 314. Although there does not appear to be quite what we could call formular adaptation, there is an obvious similarity between, say, ὄς ἡλικίην ἐκέκαστο/ ἔγχεΐ θ' ἵπποσύνη (Π

809) and ὄς ἄριστος Ἄχαιῶν/ τοξοσύνη. The context is a speech of Idomeneus, which contains also the hapax αὐτοσταδίη. Since there are many contexts in martial epic narrative where 'bowmanship' would be a usable term, it is quite possible that the term was in general use. But it is plainly a poetic word (prose τοξική),²⁸³ and fairly rare: there are several occurrences in late epic, and one in the lyrics of Euripides's Andromache (1194), a play in which a certain epic coloring would not be out of place.²⁸⁴ μαντοσύνη (A 72 B 832 = Λ 330 ι 509) may also be grouped here,²⁸⁵ and the characteristics of these words summarized thus: they show sufficient attestation in the poems to make it likely that they were in current use, but not to such a degree as to have formed developed formulaic systems. This is confirmed by their only occasional use in later writers; but the questionable morphology of the individual words indicates that they were poetic terms, formed analogically.

3.3.2. We may next consider together the group of words which show the following common features: 1. they are mostly formed on nouns marking an agent; the abstract then marks the activity; 2. the words cluster in the latter part of the Odyssey; 3. they are largely isolated, that is, there will be the one occurrence in Homer, and then nothing later; the originating noun is generally quite common; 4. the usages are not terribly vivid or pointed, not obviously coined for a particular context,

though sometimes the passage may fall into a category, for example digressions, where unusual vocabulary is expected. What we have here I imagine is this: these cannot be long-standing traditional words, or they would be attested elsewhere (and the morphology is against it). Rather we seem to have come to a point where formation (and re-formation) of abstracts for activities is very simple, and it is easily imaginable that many more words like these could have been heard in the contemporary epic poetry.

a. The one word which is really common outside Homer, and which may therefore have precipitated many of the others, is δουλοσύνη χ 423.²⁸⁶ The context is a speech of Eurycleia, and in the line in questions - εἶριά τε ξαίνειν καὶ δουλοσύνην ἀνέχεσθαι - ξαίνειν is also hapax; but note that both εἶρια and ξαίνειν are common prose words. b. Semantically related is δρηστοσύνη ο 321. It is a derivative of δρηστής, first attested in Archilochus (IEG 119.1). Shipp calls attention to the δρα- word group, noting that it is a coherent group of restricted usage, and perhaps a latecomer to epic diction.²⁸⁷ The word is otherwise attested apparently only in a funerary inscription of the Roman period.²⁸⁸ c. δαιτροσυνάων π 253 is also semantically close, and again is part of a small, restricted word family. δαιτρός 'carver', with the rare agent suffix -τρος (cf. Chantraine DE, s.v. δαίομαι), occurs three times (α 141 = δ 57 ρ 331); δαιτρόν 'por-

tion' is hapax (Δ 262); the verbs δαιτρεύω and δαίω are more common. The abstract is an absolute hapax, and likely to be a recent, or new, coinage, within a family that is archaic (cf. Chantraine, loc. cit.), after such phrases as θ 263 δαήμονες ὀρχηθμοῖο. Shipp (p. 342) stigmatizes the context as "the 'pedantic' counting up of the suitors". It may not be too fanciful to compare the Catalogue of Ships or lists of slain heroes in the Iliad. Often there we will find unusual vocabulary in the background vignettes which diversify and embellish the lists: perhaps part of the bards' artistry in such passages was just such embellishment, and Telemachus's little catalogue may be the same thing on a smaller scale, where the two lines on the attendants (252-53) are appended to the citation of Ithacan suitors.

d. κλεπτοσύνη τ 396 appears in the digression on Odysseus's scar: ὄς ἀνθρώπους ἐκέκαστο/ κλεπτοσύνη θ' ὄρκῳ τε, which is clearly modelled on Π 808-09, ὄς ἡλικίην ἐκέκαστο/ ἔγχεύ θ' ἵπποσύνη. The noun from which it derives, κλέπτῃς, is also hapax, and appears in a simile (Γ 11). The abstract is otherwise only rarely attested, and only in late writers.²⁸⁹ e. ξεινοσύνη φ 35 is derivative from the common ξείνος (< ξένφος); the normal abstract is ξενίη, which occurs twice in Homer ω 286 314, with neglect of the digamma; a *ξεινίη, with its cretic form would require metrical lengthening,²⁹⁰ and the poet found it more convenient to employ (or perhaps coin)

the novel term ξεινοσύνη (cf. Shipp, p. 197). The context is the Iphitos digression; line 35 also contains the hapax προσκηδέος, and in line 26 is the peculiar ἐπίιστορα. f. The context of τεκτοσυνάων ε 250 is interesting: this is the description of the building of Odysseus's raft, where in 28 lines there are 12 hapaxes, mostly technical terms like γόμφος. This might suggest that τεκτοσύνη is the same, except that the term is only attested otherwise, and rarely, in markedly poetic passages.²⁹¹

g. A bit different is πλαγκτοσύνης ο 343 which is formed not on a noun, but on the verbal adjective of πλάζω, πλαγκτός, which is itself a Homeric hapax, φ 363, with a meaning that is metaphorical: the anonymous someone says to Eumaeus as he gives the bow to Odysseus: "Where pray are you bearing the curved bow, wretched swineherd, o man wandering (sc. in your wits)". It is perhaps worth noting that the abstract occurs in a gnomic statement - "there is not anything worse for mortals than the state of wandering" (cf. Shipp, p. 342). It is attested otherwise only twice in Nonnus. h. Also standing rather by itself is μαχλοσύνην Ω 30, derived from the adjective μάχλος, which is not attested in Homer, but does appear in Hesiod, Op. 586; the abstract also occurs in Hesiod frg. 132 (no formulaic connection) and then shows up again in Herodotus (4.154), and so was probably in current use. Leaf (II, p. 539), following the ancient

commentators, has objections to the word, and indeed to the whole passage; but (following the sensible comment of LSJ²⁹²) it can be regarded as a particularly apt word for the context, explaining the anger of the gods against the Trojans arising from Paris's folly.

3.4. The final group of -σύνη words consists of a small number of words most of which mark a state of mind, and are derived from nouns or verbs. There is only one hapax in the group, and the discussion here may be accordingly brief. The relevant evidence may be most conveniently presented in tabular form (bare figures indicate the number of occurrences in Homer, with the Iliad/Odyssey distribution in parentheses; for forms unattested in Homer, the first attested occurrence is given):

| | | | |
|-------------|------------------|------------------|--------------|
| γηθέω | γῆθος | γηθοσύνη | γηθόσυνος |
| 38x (23/15) | Epicur. frg. 423 | N 29 Φ 390 | 7x (5/2) |
| ταρβέω | τάρβος | ταρβοσύνη | ταρβόσυνος |
| 24x (20/4) | Ω 152=181 | σ 342 | Aes. Th. 240 |
| --- | κέρδος | κερδοσύνη | --- |
| | 16x (4/11) | Χ 247 δ 251 ξ 31 | |
| βρίθω | βρῖθος | βριθοσύνη | --- |
| 18x (12/6) | Eur. Tro. 1050 | E 839 M 460 | |

Porzig conjectures that the abstracts in -σύνη arose as simple extended forms to the s-stem neuters.²⁹³ This may be so; but it is immediately observable how rare, except for κέρδος (which is much more common in the Odyssey than

in the Iliad), these postulated originating forms are, while the verbs are quite common (and notice that they are well established already in the Iliad, where they appear mostly in narrative, typically in such formulaic lines as Z 212, "Ὡς φάτο, γήθησεν δὲ βοῆν ἄγαθὸς Διομήδης). In the second place, a possible derivation for the whole -σύνη system is from the adjectival γηθόσυνος: γηθόσυνος κῆρ is an established phrase (the five Iliadic occurrences of the word are all here); something like γηθοσύνη φρήν could allow reinterpretation of the word as a noun, and from that the suffix could spread.²⁹⁴ If this is so, there is obviously no reason to assume early use of γῆθος or to try to take it into account in analogical extensions; then, instead of derivation from the equally rare τάρβος, a proportion could be set up γηθοσύνη : γηθέω = x : ταρβέω; x = ταρβοσύνη.²⁹⁵ The same would hold for βριθοσύνη; and only with κερδοσύνη would we have to invoke direct derivation from the noun. ταρβοσύνη recurs otherwise apparently only in a late inscription, whose language is markedly Homeric.²⁹⁶

4.1. The next group of words to consider comprises the abstracts in -ίη.²⁹⁷ Some of the characteristics which we saw with words in -σύνη will recur here: there are many words in the category which are hapax, or at least infrequent; their numbers show some increase from Iliad to Odyssey; a good number are either absolute

hapaxes, or very rare in the later language; and sometimes the words are quite vivid and seem to be employed for special point and with particular consideration to context. But there are differences as well. The -σύνη words form a fairly small group, and it was possible to give a more or less complete account of their use in Homer (and Wyss's book, which covers the whole language, runs to only eighty pages). In -τη by contrast we have one of the most productive suffixes in the language; and if we then take into account the adjectives in -ιος/ -ίη/ -ίον (since in origin the -τη forms arise as substantivations of such adjectives) we are presented with a huge body of evidence.²⁹⁸ In Homer there are about 125 adjectives in -ιος, along with another 85 or so words formed from proper nouns.²⁹⁹ Of the noun forms, there are 45 in -ίον, and 68 in -τη, in which latter category 39 are hapax, and 8 dis legomena.

These numbers alone allow us to predict with some confidence how the pattern of occurrences should look: first there should be a good number of words which are very common, used in all kinds of Greek at all periods. But then the numbers also indicate that the forms were very easy to generate, and we should expect frequent nonce formations; whether or not any one of these has particular point will then depend on the context. With this by way of introduction we may turn to the individual -τη hapaxes in Homer. I propose to divide the material

into groups based on the type of originating word; that is, derivatives from nouns, from adjectives, and from verbs. One final group will be comprised of the forms in -σίη.

4.1.1. Least interesting for present purposes are the derivatives from nouns, since several of these are quite common, and the meaning quite concrete. a. ἀγγελίη, from ἄγγελος, occurs 32x; σκοπιή (which once, θ 302, means 'a looking out', but usually has the concrete meaning 'look-out place'), from σκοπός, 17x; θεοπροπίη, from θεοπρόπος, 7x. b. ἡλικίη occurs only twice, Π 808 and Χ 419. The latter passage is from Priam's passionate outburst at Hector's death; the former is of some interest, since the word there has its less frequent meaning as a collective, 'contemporaries', and appears in the same digressive comment on Euphorbos which was noted above as containing ἵπποσύνη (808-09: Πανθοῦδης Εὐφορβος, ὃς ἡλικίην ἐκεκαστο/ ἔγχεῖ θ' ἵπποσύνη). c. The only hapax terms here are μαρτυρίη λ 325, νοτίη θ 307, and ζεφυρίη η 119. μαρτυρίη occurs also in Hesiod, *Op.* 282,³⁰⁰ and is not uncommon in later Greek. It may be worth noting that the context is the Catalogue of Women, where the concentration of hapaxes does increase (14 in 97 lines); and this line contains the only Homeric occurrence of Δίη. νοτίησι occurs in the memorable simile of the poppy head, lines 306-08 (μήκων is also hapax):

μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἧ τ' ἐνὶ κήπῳ
καρπῷ βριθομένη νοτίησί τε εἰαρινῆσιν,

ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυυθέν.³⁰¹

As Leaf notes (I, p. 353), the next occurrence of the word is in Aristotle, HA 551 a 3.³⁰² Semantically related is Ζεφυρίη η 119, and again this is interesting for the context: this is one of the most elaborate set pieces in the Odyssey, the description of Alcinoos's house, which is given just before Odysseus enters and which, through its rich elaboration, establishes the house as a suitable setting for the great narrative that will begin in book ι. In the description's 46 lines, there are 13 hapaxes; twenty of the lines are on the garden, and within ten of these lines are concentrated ten hapaxes, among them Ζεφυρίη.³⁰³ The word is an absolute hapax; ζέφυρος occurs 23x in Homer; ζεφύριος (normally a two-termination adjective) is apparently first attested in Aristotle, HA 560 a 6.

4.2.1. Many more nouns in Homer are derived from adjectives, and most frequently from adjectives which are compound. Altogether from such compound adjectives there are 25 -ιη derivatives in Homer, of which 18 are hapax. We may first look briefly at the words of multiple occurrence, and then at the hapaxes first in the Iliad, and then (with a noticeable increase in number) at those in the Odyssey. a. The one word which is common is ἀτασθαλίη, which appears 11x (2x/9x), in several formulaic expressions. None of the others is at all frequent: five appear two or three times. παρηγορίαί, with the very

concrete meaning 'side-traces' occurs twice, both times in narrative (Π 152 θ 87).³⁰⁴ πυγμαχίη occurs twice, ψ 653 665, in the narrative of the games; the adjective πύγμαχος appears only once in Homer, at θ 246. This ψ/θ distribution recalls that of παλαιμοσύνη noted above (ψ 701 θ 103 126), and again must in part be contextually dictated; but it may be noted that Homer also has, once, the word which is common later for boxing, πύγμα, ψ 669, in Epeios's boasting speech; and πυγμαχίη by contrast may be felt as the more poetic form.³⁰⁵ νηνεμίη appears three times, E 523 ε 392 μ 169. The two Odyssean occurrences are in narrative, and in the repeated line and a half καὶ τότε [αὐτίκ'] ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη/ ἔπλετο νηνεμίη.³⁰⁶ The occurrence in the Iliad is of interest as appearing in a simile, as does the originating adjective (also hapax) νήνεμος, θ 556.

ἀγνοροίη appears three times, I 700 M 46 X 457. The use in M is once again in a simile; the other two are in speeches. The pacing of the end of book X is very carefully contrived: there is the interchange of speeches between Hektor and Achilles, the death of Hector and Achilles's speech of triumph (378-94), followed immediately by the laments of Priam (416-28) and Hecabe (431-36). But then the pace is slowed: Andromache was not on the wall watching, but (a model of womanly ἀρετή) was within, spinning and preparing her husband's bath. She hears the wailing in the distance, and in a short

speech (the one which contains ἀγνορίη) expresses her foreboding. The book then closes with her collapse, when she sees the dead Hector being dragged by Achilles's horses (five hapaxes); and with her final lament (six hapaxes), which is almost exactly twice as long as the speeches of Priam and Hecabe together.³⁰⁷ So it is clear that the short preliminary speech has been carefully planned; and while its vocabulary is generally straightforward, the abstract does seem to be an emphatic word, especially since, when modified by ἀλεγεινῆς, the resulting phrase is impressive in sound: ἀγνορίης ἀλεγεινῆς.

The third occurrence, l 700, is also in a speech, this time of Diomedes. The embassy has failed in its mission of reconciliation with Achilles; Diomedes expresses his wish that the Greeks had never made entreaty to Achilles:

Ἄτρεΐδη κύδιστε ἄναξ ἀνδρῶν Ἀγάμεμνον
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα
 μυρία δῶρα διδοῦς· ὃ δ' ἀγῆνωρ ἔστι καὶ ἄλλως·
 νῦν αἴ μιν πολὺ μᾶλλον ἀγνορίησιν ἐνῆκας.

What is interesting here is that the term is being used pejoratively; likewise ἀγῆνωρ in the line before the abstract. The adjective occurs 43x in Homer; in the *Iliad* it is mostly a term of praise, except here and perhaps at Φ 443, in a speech of Poseidon (a speech with four hapaxes in 25 lines), specifically in a digression on his service to Laomedon. It may be noted that there is no formulaic connection among the three uses. The abstract recurs only in the Anthology and in the epic imitators.

Without an occurrence of the adjective in Homer is καμμονίη, X 257 ψ 661, which is revealed as Aeolic by the apocopation and assimilation in the preverb (from *κατα-μον-ίη; for -μον- cf. μένω).³⁰⁸ Both occurrences are in the repeated phrase δώη καμμονίην, with similar preceding phrases: αἴ κεν ἐμοὶ Ζεὺς and ᾗ δέ κ' Ἀπόλλων; so we may want to see here a traditional phrase. The word recurs only in the Planudean Anthology, 221.4, and SH 962.14 (=P.Oxy. 2884), an unidentified papyrus fragment in elegiacs.³⁰⁹

b. We may next look at the Iliadic hapaxes formed from compound adjectives. There are four words to consider here, and they cluster in the first quarter of the poem: A 205 ὑπεροπλήσι, B 204 πολυκοιρανίη, B 588 προθυμίησι, and E 54 ἐκηβολίαι. *i.* ὑπεροπλήσι appears in the short and vigorous³¹⁰ speech of Achilles to Athena at her surprising advent. The frequency of hapaxes in Achilles's speeches in the first book is striking (17 in 126 lines), and many of them are very vivid words. ὑπεροπλήη is likely to be one of them: the adjective ὑπέροπλος occurs only twice, both times in the phrase ὑπέροπλον ἔειπες: O 185 ὦ πόποι, ἦ ῥ' ἄγαθός πέρ ἐὼν ὑπέροπλον ἔειπεν, and P 170 Γλαῦκε, τίη δὲ σὺ τοῖος ἐὼν ὑπέροπλον ἔειπες. The first is in a speech of Poseidon, whose speeches, as we have seen, regularly show concentrations of unusual vocabulary (the next line contains the hapax ὁμότιμον); there are also four occurrences in Hesiod, but without any formu-

laic connection.³¹¹ The abstract is infrequent in later Greek. There is a classical use, Sophocles Ant. 130, if, with Jebb and Dawe (and most editors), we accept the emendation there of Vauvilliers (manuscripts ὑπεροπτίας, ὑπερόπτας; cf. Jebb's edition for a thesaurus of conjectures). Otherwise the word appears in Theocritus (25.139),³¹² and Rhianus (1.12), who was a Homeric scholar and whose language, at least in the one surviving hexameter piece, is very Homeric.³¹³

ii. κοίρανος and κοιρανέω are common in Homer; πολυκοίρανος is attested in Greek only once, Aeschylus frg. 238 (TrGF III, p. 345): κύδιστ' Ἀχαιῶν Ἀτρέως πολυκοίρανε μάνθανέ μου παῖ. The context of the abstract, B 204, is the minatory speech of Odysseus to whomever of the people he sees running away, a speech which leads up to the Thersites episode (with it frequent hapaxes). The last lines of the speech have come under fire from various commentators, which may perhaps be taken as an indication that we are dealing with a non-traditional, freshly crafted passage.³¹⁴ Kirk I, p. 137 suggests that in οὐκ ἄγαθόν πολυκοιρανίη we have "perhaps a traditional poetic epigram suitable for several different kinds of occasion". This may, of course, be true; but when the word next appears, in Aristotle, the phrase is not quoted as an old saw, but as something said by Homer (Pol. 1292 a 13: "Ὅμηρος δὲ ποίαν λέγει οὐκ ἄγαθόν εἶναι πολυκοιρανίην; the Homeric line is quoted verbatim, Metaph. 1076 a

4). I count then thirty-eight repetitions of the phrase in later writings, but always they are direct quotations of the Homeric line, or the author states 'as Homer says', or, commonly, 'as Aristotle says' (many of the occurrences are from the late commentators on Aristotle). The only occurrences of the word outside this group are one in Rhianus 1.10, and one in the Sibylline Oracles 5.112. The evidence suggests that Homer coined lines here which gave canonical expression to a common Greek sentiment.

iii. ἐκηβολία E 54 occurs in a digression, the background vignette on Scamandrios, one of Menelaos's victims.³¹⁵ I have indicated in notes 12 and 37 the difficulties with ἐκη-: in origin it must come from ἐκάς, but was apparently reinterpreted to derive from ἐκών. But when Shipp says that here ἐκηβολία is used "in the mistaken sense of 'far-shooting'", that is probably exaggerated, since already for Homer ἐκήβολος can mean 'far-shooting'. In any case it is possible to understand the abstract with a very generalized meaning (as LSJ does), 'skill in archery'.³¹⁶

iv. The three words we have considered so far in this section have been more or less isolated in Greek. By contrast is the fourth example, προθυμία, which is very common in classical verse and prose. So is the originating adjective πρόθυμος, although, interestingly, that is not attested in Homer. The notable thing here is the context:

this is the Catalogue of Ships, in a slight digression which gives Menelaos's motivation for going to war.³¹⁷

v. In the latter part of the *Iliad*, T 411, is the one appearance of *νωχελίη*. This is the supernatural speech of Xanthos to Achilles. He disclaims responsibility for Patroclus's death (lines 411-12):

οὐδὲ γὰρ ἡμετέρῃ βραδυτήτι τε νωχελίη τε

Τρῶες ἀπ' ὅμοιιν Πατρόκλου τεύχε' ἔλοντο.

βραδυτήτι is also hapax. It might seem that this time we have an archaic formula. Note the following: 1. *βραδυτής* is one of the rare examples of an abstract in *-τητ-* with oxytone accentuation, an inherited Indo-European type.³¹⁸ 2. *νωχελίη* is etymologically opaque.³¹⁹ 3. The meaning of the line is quite generalized, and, one would think, quite useful in numerous contexts of exculpation (it is not specifically equine). But there are considerations on the other side as well that might suggest that the phrase is innovatory: 1. Porzig (*Die Namen für Satz-inhalte*, p. 248) believes that *βραδυτής* is not archaic but archaizing. According to him, a *nomen qualitatis* from an adjective in *-υς* will be formed with *-ος* (cf. *τάχυς τάχος*), while *-τητ-* will be restricted to thematic adjectives. *ταχυτής* (ψ 740 and ρ 318) would then have arisen by analogy with *βραδυτής* as its opposite.³²⁰ 2. We also have in these lines the fullness of expression which we have often seen in connection with novel vocabulary: notice the pairing of the nouns, and the repetition οὐδέ

... οὐδὲ γὰρ. νοχελίη recurs only in very late authors; but νοχελής appears in Sophocles (?), Euripides, and Hippocrates.³²¹

c. The next group to consider comprises the Odyssean examples of these -ιη derivatives from compound adjectives. There are thirteen words here, and it is again striking that just as with the abstracts in -σύνη the majority of these (eleven of the thirteen) cluster in the last half of the poem. Some of these words are common in later Greek; others are absolute or near absolute hapaxes. We may begin with the latter. i. Two of the rarest, ῥηξηνορίη ξ 217 and οἰκωφελίη ξ 223, occur together in the long fictitious narrative that Odysseus delivers to Eumaeus. In 168 lines there are fourteen hapaxes. ῥηξήνωρ is used five times in Homer (four in the Iliad, once in the Odyssey), always as an epithet of Achilles, always in the medial formula Ἄχιλλῆος/-ι/-α ῥηξήνωρος/-ι/-α. (But the word is also used once, η 64, as a proper name, in the genealogy of Alcinoos and Arete, in order to give Alcinoos, Smart, a complementary brother, Strong.) The use in the formula, and the form of the word itself, indicate its antiquity.³²² In the speech in book ξ, the disguised Odysseus wants to impress upon his host that he is an important man, even a great warrior; and so, in a passage particularly rich in adventurous language,³²³ he takes an epithet from the best of the Achaeans and applies it to himself in the abstract. As often the 'a

and b' rhetorical structure is used to accommodate the new term: ἦ μὲν δὴ θάρσος μοι Ἄρης τ' ἔδосαν καὶ Ἀθήνη/ καὶ ῥηξηνορίην. The word does not recur in Greek.

οἰκωφελίη occurs just six lines later. Apparently this is a derivative of οἰκωφελής, although that word is not attested until Dio Cassius 56.7 (a speech of Augustus to the unmarried men). But the word is also used as a proper name, which takes it back at least to the fourth century,³²⁴ and in any case, the type is old. Already in Mycenaean we have νωφελέα 'unfit for service'.³²⁵ There are fourteen -ωφελής compounds in the language, and while most of them are only attested in late authors, this ἀνωφελής is common in classical Greek (Xenophanes 3.1; Aes., Soph., Th., Pl., etc.), as is δημωφελής. For innovation within this traditional pattern we can pretty confidently point to Bacchylides's βροτωφελής, 12.191, which is nowhere else attested. The abstract οἰκωφελίη itself may well be an innovation: 1. there is the proximity to ῥηξηνορίη; 2. the scansion of the line does not allow observance of the initial digamma;³²⁶ and 3. the form is apparently somewhat irregular as a derivative from an s-stem: expected (but useless for dactylic meter) would be -είη.³²⁷

ii. Also rare later are ἄμμορίην υ 76 and ἀκομιστίη φ 284. ἄμμορος occurs four times in Homer, twice in the repeated line Σ 489 = ε 275, οἷη δ' ἄμμορος ἔστι λοετρῶν Ὀκεανοῖο, where it has its basic meaning 'without part

in'. In its other two occurrences the meaning has been specialized in malam partem to 'ill-fated'. Interestingly, one of these is in Andromache's first speech, Z 408, the other in Helen's final lament over the body of Hector, Ω 773. It is on this extended meaning that the abstract is formed. This occurs in the despairing prayer of Penelope to Artemis, in the extended digression (or it can be called a simile) on the daughters of Pandareus. The word apparently recurs in Greek only twice, in the Anthology.³²⁸

ἀκομιστίη must derive from ἀκόμιστος, though that is first attested in Sophocles, Ichneutae 143 (TrGF IV, p. 285). The common member of this word family, of course, is κομίζω (32x in Homer). The context of the abstract is the short speech of Odysseus in which he asks to have a turn with the bow (lines 281-84):

ἀλλ' ἄγ' ἐμοὶ δότε τόξον ἐύξοον, ὄφρα μεθ' ὑμῖν
χειρῶν καὶ σθένεος πειρήσομαι, ἢ μοι ἔτ' ἐστὶν
ἴς, οἷή πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν,
ἢ ἤδη μοι ὄλεσεν ἄλη τ' ἀκομιστίη τε.

Note that this is the last line of the speech; and the structure is typical, 'either x or (its opposite) y, y = a and (its synonym) b (where b is hapax)'. The word is very rare otherwise.³²⁹

iii. Perhaps the most peculiar of all among this group of words is ἀδαημονίη ω 244. The phrase οὐκ ἀδαημονίη σ' ἔχει earns Kirk's censure as "anti-traditional".³³⁰ Part of Kirk's objection lies in the use of an abstract as subject to ἔχει; but it is not hard to find parallels for

that, though it turns out that the best parallels are passages which themselves employ hapaxes. For example, π 310 χαλιφροσύνα γέ μ' ἔχουσιν (cf. sec. 3.1.3.2.b); X 458 was discussed earlier in this section as containing ἀγνηνορία (in Andromache's preliminary speech): καὶ δὴ μιν καταπαύσῃ ἀγνηνορίας ἀλεγεινῆς, / ἥ μιν ἔχεσκ'. Most interesting of all is ι 294-95: ἡμεῖς δὲ κλαίοντες ἀνεσ- χέθομεν Διὶ χειῖρας, / σκέτλια ἔργ' ὀρόωντες· ἀμηχανία δ' ἔχε θυμόν. This of course is from Odysseus's narrative where he tells how the Cyclops devoured his men like a lion. The hapax ἀμηχανία is a straightforward derivative to the common ἀμήχανος (10x), and is itself likely to have been in current use: we find it in Hesiod, Op. 496 (personified according to West's text), and it is frequent in Theognis (9x). Once this phrase, or one like it, is established, ἀδαημονία σ' ἔχει becomes easy - novel vocabulary within a traditional pattern.

But there is as well a second objection in the form of the word itself. Obviously ἀδαημονία must be classified as a derivative of ἀδαήμων. But all other -μων adjectives make abstract derivatives in -σύνη, as we saw in the preceding section. A number of scholars therefore would accept the less well attested variant reading ἀδαη-μοσύνη.³³¹ Both words are absolute hapaxes,³³² and for the present purposes it is unimportant which is the correct reading: in either case we obviously have an unusual and probably novel expression. (But I may at least regis-

ter my opinion that ἀδαημονίη is likelier to be correct:
 1. the parallel with ἀμηχανίη δ' ἔχε is striking; 2.
 -σύνη forms are common enough in epic to serve as one of
 its distinguishing features; there would be no pressure
 then to alter an *ἀδαημοσύνη to a form with the more
 familiar -ιη suffix. But the leveling force of analogy
 could have shifted an original -μονίη to the regular
 -μοσύνη. If ἀδαημονίη is correct, it must, I suppose,
 remain an open question whether the poet felt that the
 irregularity of formation gave the idea he wished to
 express additional force.)

iv. Having mentioned ἀμηχανίη, we may note next the
 related πολυμηχανίην ψ 321. πολυμήχανος is even more
 common than ἀμήχανος: it occurs 24x, but 22 of those
 occurrences are in the whole line vocative formula
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ. Different are
 only ω 192 ὄλβιε Λαέρταο πάϊ, πολυμήχαν' Ὀδυσσεῦ, where
 there is particular point in the wife-slain Agamemnon
 calling Odysseus, who is most fortunate of men in his
 wife, ὄλβιε; and α 205. The abstract appears in the
 summary narration of Odysseus to Penelope (indirectly
 reported); the language of this section is, as one would
 expect, very simple: the reduction of four books to
 thirty lines leaves little room for innovatory diction.
 But it is true that the abstract is yoked with δόλον (καὶ
 Κίρκης κατέλεξε δόλον πολυμηχανίην τε); and it might be
 argued that in a narrative to his wife there is good

reason to emphasize that aspect of his relation with Circe. The word is striking enough to be censured by Page (The Homeric Odyssey, p. 103) as "a singularly unsuccessful novelty". The word recurs in Greek only rarely, and even when it does, not in such a way as to suggest current use.³³³

Page's great objection to the form is all the more surprising when we remark in the near vicinity *κακοεργίης* χ 374 and *ἀεργίης* ω 251, both of which are fairly common in later Greek. *κακοεργίη* is a derivative of a word which is itself hapax in Homer *κακοεργός*, σ 54. That word appears in a short speech of Odysseus to the suitors (lines 53-54): *ἀλλά με γαστήρ/ ὀτρύνει κακοεργός, ἵνα πληγῆσι δαμείω*. Although he does not comment on this passage, Shipp in other contexts marks this kind of comment as 'late'.³³⁴ The abstract also appears in a speech of Odysseus, addressed to the herald Medon, after the slaughter of the suitors (lines 372-74):

θάρσει, ἐπεὶ δὴ σ' οὖτος ἐρύσατο καὶ ἐσάωσεν,
ὄφρα γνῶς κατὰ θυμόν, ἀτὰρ εἵπησθα καὶ ἄλλω,
ὡς κακοεργίης εὐεργεσίη μέγ' ἀμείνων.

Shipp also frequently finds unusual features in such "moralizing lines" (cf. p. 355); and the yoking with *εὐεργεσίη* is interesting: these -σιη abstracts will be the subject of the next major section. Both *κακοεργός* and *κακοεργία* (at least in the contracted form) are quite common in later prose; so what we may be seeing here is not so much poetic innovation as the impinging of every-

day speech on the epic diction, in contexts where this is not at all surprising.

Related is ἀεργίης ω 251, in the same speech that contains ἀδαημονίη (there are a total of six hapaxes in the speech's thirty-six lines). ἀεργός occurs twice, l 320 (Achilles's great speech, in a typically resonant line, κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνήρ ὃ τε πολλὰ ἔοργός) and τ 27. The abstract appears also in Hesiod (Op. 311: no formulaic connection) and is not uncommon later (in the contracted form ἀργία).

v. Finally in this group are three ethical terms, ἀτιμίησιν ν 142, εὐνομίην ρ 487, and εὐδικίας τ 111. The first occurs in a short speech of Zeus in which he seeks to placate a seemingly dishonored Poseidon (lines 141-42):

οὐ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἶη
πρεσβύτατον καὶ ἄριστον ἀτιμίησιν ἰάλλειν.

The unusualness of the phrase ἀτιμίησιν ἰάλλειν has frequently been noted by commentators.³³⁵ ἰάλλω is a fairly common verb in Homer (both Iliad and Odyssey), with a basic meaning of 'to cast, put forth'. The meaning here though must be 'to assail', a meaning without parallel in Homer - or elsewhere, since the verb falls out of use in later Greek. Conceivably this meaning could have arisen from a usage such as ι 288 ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἰάλλε, "he (the Cyclops) cast his hands upon the companions, i.e. he attacked them".³³⁶ But in any case,

as often the unusual has been prepared for by the usual: οὐ τί σ' ἄτιμάζουσι θεοί is as simple as prose (ἄτιμάζω occurs 17x in Homer), and then this is expanded with the following clause, which is added using δέ for γάρ.³³⁷ As for the originating adjective ἄτιμος, given the central position of 'honor' in heroic society and the preoccupation with not losing it, we might expect the privative adjective to be common. In fact it occurs only four times in Homer, in a fairly coherent group, and in ways that suggest that it is a very powerful term: 1. A 170-71 οὐδέ σ' οὔω/ ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν. This is the last line of a book A speech of Achilles, in the quarrel with Agamemnon (there are four hapaxes in twenty-three lines). 2. A 515-16 ὄφρ' ἐὺ εἰδέω/ ὅσσον ἐγὼ μετὰ πᾶσιν ἄτιμοτάτη θεός εἰμι: this is the last line of a short speech of Achilles's mother, in book A, addressed to Zeus; 3. Π 90 ἄτιμότερον δέ με θήσεις: again the speaker is Achilles, in the speech of instruction to Patroclus; 4. the last example stands apart, π 431, in a speech of Penelope: τοῦ νῦν οἴκεν ἄτιμον ἔδεις. If the abstract built on this adjective was not a traditional epic term but a novelty in Homeric diction, still it soon is clearly established as a current term. It recurs in Tyrtaeus 10.10, and is common in classical literature.

Common also is εὐνομίη. Neither νόμος nor εὐνομος occurs in Homer; but with other occurrences of the abstract in early verse (Th. 902, personified, and h.

30.11) and with frequent occurrences of all three words in later literature, it is likely that in the Homeric passage we have a reflection of contemporary usage. The concept is one of great importance for the period, and West (Th., p. 407) can speak of εὐνομίη as a "political catchword" for the period of Tyrtaeus.³³⁸ The context of the Homeric occurrence is a scene in the banqueting hall. After a particularly insolent speech from Antinoos, the poet, in order to introduce a measure of dramatic tension and, as the denouement approaches, to place the ethical issues involved firmly before us, has the anonymous τις rebuke his insolence, closing with what Shipp would call the "moralizing" lines, "the gods visit men in disguise, ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες".

Semantically, and formally, related is εὐδικίας τ 111; but this word differs in never having gained the currency of εὐνομίην.³³⁹ The less frequent word appears in the more striking context. τ 107 ff. is a speech of Odysseus to Penelope. No man, he says, would reproach you, for your fame reaches to the broad heaven; and then follows the simile of the good king, a simile remarkable in that its relevance to the immediate context is limited while its importance for the poem as a whole, a poem whose goal is the reestablishment of domestic and civil order, is very great; and it is obviously shrewd artistic strategy which has the theme stated here, before the recognition, by the one who in due course will do the

reestablishing.³⁴⁰ The passage has also the hapax εὐηγεσίας, which will be discussed with the -σιη forms in the following main division. At the end of the speech, line 122, is the remarkable verb δακρυπλῶειν.

4.2.2. All the forms in -ιη which we have examined so far have been derivatives of compound adjectives. A smaller, and less interesting, group is comprised of derivatives from simple adjectives. There are only eight words altogether in the category: several are frequent; several have a meaning that is fairly concrete. ἀγλαΐη and ἔσχατιή are the best established: ἀγλαΐη appears 2x in the Iliad, 5x in the Odyssey, beside about 70 occurrences of the adjective ἀγλαός. Figures for ἔσχατιή are 4x, 11x; ἔσχατος 4x. Less frequent is ἀρμονίη. The word must derive from an unattested *ἄρμων.³⁴¹ The -ιη form occurs three times (X 255, ε 248 361), and the contexts are worth noting: the first is in the speech of Hector to Achilles proposing restrained treatment of the corpse, a speech we noted earlier as containing καμμονίην (257). The word is used here with the otherwise unexampled (but easily derived) meaning 'covenant, agreement'. The more concrete meaning, 'means of joining, band', appears in the two passages in the Odyssey. The first of these is one of the poem's extended descriptions most remarkable for unusual vocabulary, namely, that of the building of Odysseus's raft: in twenty-seven lines appear twelve hapaxes. In the line in question, ἀρμονίησιν is parallel

with one of these hapaxes, γόμφοισιν (γόμφοισιν δ' ἄρα τήν γε καὶ ἄρμονίησιν ἄρασσευ). The meaning is the same in the connected passage, ε 361, in the speech where Odysseus deliberates on abandoning the raft. Since ἄρμονίη appears in later Greek as a technical term, in writers like Herodotus and Hippocrates, it is likely that as with many of the words in the description, an everyday word has found its way into the epic diction.

This must also be the case with what is perhaps the most striking word in this group, σοφίη 0 412. The word - like the adjective σοφός, which is wholly unattested in Homer - is so common elsewhere in Greek, including the other early authors,³⁴² that one would almost consider deliberate suppression in Homer. When it does appear, it is not surprising that the context is a simile; and it is a simile that we have already noted as containing one of the two occurrences of ὑποθημοσύνη (lines 411-12): ὅς ῥά τε πάσης/ εὖ εἰδῆ σοφίης ὑποθημοσύνησιν Ἀθήνης.

Brief notice will serve for the other words in the group: ἥσυχίη σ 22 is hardly less frequent in later Greek than σοφίη, and the word must have been in common use. ἥσυχος is unattested in Homer (cf. Hes. Th. 763, Op. 119); but ἥσύχιος does occur one time, ψ 598, in a battle narrative. μελιχίη, like σοφίη, occurs in book 0, line 741, which is interesting as the last line of a speech. The beleaguered Ajax tries to rouse his companions: no retreat is there, safety lies only in fighting, τῶ ἐν

χερσὶ φόως, οὐ μειλιχίη πολέμοιο. μείλιχος appears in Homer 4x; μειλίχιος 27x. Finally are two names for things, ὑπερώη (X 495), 'palate', and ὑπερτερίη (ζ 70), 'body of a chariot'. The former is from Andromache's lament, a speech we have noted repeatedly now, and in particular these are the lines on the fate of the orphan (494-96):

τῶν δ' ἔλεψάντων κοτύλην τις τυτθὸν ἐπέσχε·
 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνε.
 τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξε

ἀμφιθαλῆς and δαιτύος are also hapax. ὑπερτερίη (Alcinoos to Nausicaa) may well be another technical term: it recurs in Plato's Theaetetus (207a) in a list of the parts of a wagon: ἀλλ' ἀγαπῶμεν ἄν ἐρωτηθέντες ὅτι ἐστὶν ἄμαξα, εἰ ἔχοιμεν εἰπεῖν τροχοί, ἄξων, ὑπερτερία, ἄντυγες, ζυγόν (though note that this is an emendation; mss ὑπερτηρία, ὑπερτήρια).

4.3. Risch groups together a small number of words in -ιη which seem closely connected with verbs, or are even directly derived from them. i. This includes such words as θαλίη, | 143 = 285 λ 603, and πενίη, ξ 157 (connected with θάλλω and πένομαι), words which are later quite common. πενίη, which also appears several times in Hesiod, may be yet another example of an everyday word newly introduced to the epic diction. The context here is a speech of Odysseus to Eumaeus; the last part is a pastiche:

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἄϊδαο πύλῃσι = | 312
 γίνεται, ὃς πενίη εἴκων ἀπατήλια βάζει. b = ξ 127 b
 ἴστω νῦν Ζεὺς πρῶτα θεῶν ξενίη τε τράπεζα = ρ 155-56,

υ 230-31
= τ 304-07

ιστίη τ' Ὀδυσῆος ἀμύμονος, ἦν ἀφικάνω.
ἧ μὲν τοι τάδε πάντα τελείεται ὡς ἀγορεύω.
τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένοιο,
οἴκαδε νοστήσας, καὶ τείσεται, ὅς τις ἐκείνου
ἐνθάδ' ἀτιμάζει ἄλοχον καὶ φαίδιμον υἷόν."

The repetition from Achilles's great speech is particularly striking. On a traditional oralist view there could not, presumably, be any particular significance in the repetition: the line was simply a means of saying "I do not like x". But the lines appears only in these two places (although 'gates of hell' is an established phrase: cf. E 646 and ψ 71), and Achilles's speech is as memorable as anything in the *Iliad*. It may well be that the second hero is allowed to echo the first hero, though with a slight modulation by way of πενίη - the new word - from a pure heroic to a more domestic mode.

ii. The other words in the group are much more isolated. The words in question are κακορραφίη (O 16 β 236 μ 26), κερτομία (Υ 202 = 433 υ 263), ἄρματροχιή (ψ 505), ἄματροχιή (ψ 422), χοροϊτυπία (Ω 261), and ὀλιγηπελίη (ε 468). Most of these are clearly poetic terms. κακορραφίη may have been fairly well established. Two of its occurrences are in the repeated phrase κακορραφίης/-η ἀλεγεινῆς/η (O 16 and μ 26), and the verbal phrase, of which this is the substantivized form, occurs three times: Σ 367 κακὰ ῥάψαι (speech of Hera), γ 118 κακὰ ῥάπτομεν (speech of Nestor), and κακὰ ῥάπτειν (speech of Penelope). But a couple of points may be noted: the occur-

rence in book O is in the third line of a speech of Zeus to Hera, the first line of which has the hapax κακότεχνος (a word which is very rare elsewhere); and in β 236 - ἔρδειν ἔργα βίαια κακορραφίησι νόοιο - βίαια is also hapax. κακορραφίη recurs in Greek only three times, twice in Gregory of Nazianzen (PG 37.894.12, 1265.3: the latter in the Homeric formula κακορραφίην τ' ἀλεγεινήν!) and once in a hexameter quotation from Theodotus in Eusebius.³⁴³

κερτομίη also occurs three times in Homer, and is also quite rare otherwise. Two of the occurrences are in the repeated line γ 202 = 433: ἡμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι; the third is υ 263. All three are from speeches; the first is the most interesting. Aeneas speaks little in the Iliad, only six speeches for a total of 103 lines. γ 200-58 is the one among these that is extensive, and, interestingly, it contains five hapaxes. κερτομίη, though, is much less isolated in Homer than κακορραφίη: the verb κερτομέω occurs 11x, often in its participial form (cf. e.g. π 744 # τὸν δ' ἐπικερτομέων); and there is also the -ιος adjective. The phrase κερτομίοις ἐπέεσσι occurs three times (Δ 6 E 419 ω 240), and the word is used as a substantive three more times (A 539 ι 474 υ 177; cf. e.g. A 539: αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα). The accusative plural of that would be κερτόμια, which, with its run of three shorts, could only be used with elision or before a double consonant.

To avoid that the poet employed the abstract form κερτομίας. The form recurs in Greek only twice, in Apollonius Rhodius, 3.792 and 4.1727, once in the traditional accusative plural, once extended to use in the nominative singular.

iii. Turning next to the Homeric hapaxes: we first have a pair of words in the narrative of the games, άματροχιή ψ 422 and άρματροχιή ψ 505. The verbal connection here is with a phrase which we find in ο 451, άματροχόωντα, which could conceivably be written as a compound (so Porphyrius, cf. Allen's apparatus ad loc.), comparable to Ο 635 όμοστιχάει. άματροχιή is a true abstract, meaning 'a coming together'. άρματροχιή however means not 'the running of a chariot' but 'where the chariot has run, i.e. chariot track', and this may have been an everyday word (τροχιή 'wheel-track' appears in the lexicographers).³⁴⁴ χοροϊτυπίαι Ω 261 appears in a very interesting passage: Priam in grief at the loss of Hector reproaches his other sons (lines 260-62):

τοὺς μὲν ἀπώλεσ' Ἄρης, τὰ δ' ἐλέγχεα πάντα λέλειπται
 ψεῦσταί τ' ὄρχησταί τε χοροϊτυπίησιν ἄριστοι
 ἄρνῶν ἢ δ' ἐρίφων ἐπιδήμιοι ἄρπακτῆρες.

ψεῦσται and ἄρπακτῆρες are also hapax; ὄρχηστής occurs only twice. The speech is composed as an a-b-c-b-a ring. The lines quoted are the b prime part; in the answering b section is the absolute hapax κατηφόνες. In formation the closest word in Homer is another hapax χαλκοτύπους Τ 25 (a verbal governing compound, with passive meaning,

'wounds struck, i.e. caused, by bronze': elsewhere in Greek it has an active meaning). χοροϊτυπία recurs infrequently; the one notable occurrence is Panyassis 12.15, in a laudatio vini (lines 14-15): ἐν μὲν γὰρ θαλίης ἰλαρὸν μέρος ἀγλαΐης τε, / ἐν δὲ χοροϊτυπίης, ἐν δ' ἰμερτῆς φιλότητος (note the two -ιης forms in 14).³⁴⁵

The final example is probably a new formation. ὀλιγηπελίη ε 468 is virtually an absolute hapax.³⁴⁶ The context is a short speech of Odysseus, which in nine lines contains four hapaxes (the end of book ε in general is rich in hapaxes). Beside the abstract stand four occurrences of ὀλιγηπελέων, 0 24 245 ε 457 τ 356. This is itself an artificial form, one of the series of participial forms affected by the epic poets for their convenient metrical shape. They were formed, at least in the first instance, from s-stem adjectives (cf. e.g. δυσμενής/ δυσμενέων).³⁴⁷ That there is an occurrence of ὀλιγηπελέων in ε 457 - κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἶνός ἴκανε - just eleven lines before the abstract is striking, and obviously provides an immediate model for the new form.

4.4. The final main group of words to consider here comprises forms in -σιη.³⁴⁸ The origin of these is different from the words we have considered so far; but again most of these are abstracts, so it is convenient to include them here.³⁴⁹ The words in question are the following: ἀνδροκτασίη (6x), ὑπερβασίη (7x), εἰρεσίη (κ

78 λ 640 μ 225), εὐεργεσίη (χ 235 374), ἀμφασίη (P 695 = δ 704), ἐξεσίη (Ω 235 φ 20), συνθεεσίη (B 339 E 319), ἐννεσίαι (E 894), ὑποδεξίη (I 73), βοηλασίη (Λ 672), ὑποσχεσίη (N 369), ἐπισχεσίη (φ 71), and εὐηγεσίη (τ 114). i. ἀνδροκτασίη and ὑπερβασίη are fairly well established, and so lie outside our discussion. Note only that they clearly are epic terms, recurring only in Hesiod and (rarely) in the lyrics of tragedy. ii. εἶρεσίη is peculiar as the only uncompounded form in the list. The word is in current use in classical Greek, but still with the first syllable in εἶ-, a metrically lengthened form, which indicates that the term was taken over from epic diction. Wyatt in his discussion of the word (Metrical Lengthening, pp. 44-47) argues that the form in fact arose from a reanalysis of a normally formed compound. The development which he suggests is this: ὑπηρεσίη → ὑπ' ἥρεσίη → ὑπ' ἥρεσίης (in order to give ὑπό its more normal case) → ὑπ' εἶρεσίης. This seems plausible; but clearly it is the sort of innovation that could have been introduced at about any point in the development of the epic diction. The probability is small that it was a Homeric innovation.

iii. Also common in later Greek is εὐεργεσίη; note that the two occurrences in Homer are both in book χ, and that the second one (as we noted earlier) is joined with the hapax κακοεργίης (line 374): ὡς κακοεργίης εὐεργεσίη μέγ' ἀμείνων. Again it is likely, given their frequency later

on, that we have here words from everyday speech.³⁵⁰

iv. ἀμφασίη occurs twice in Homer, but the two are in a repeated line (P 695 = δ 704): δὴν δέ μιν ἀμφασίη ἐπέων λάβε, τὼ δέ οἱ ἕσσε... This is clearly a poetic form for ἀφασία (a form metrically unsuitable for dactylic verse), which appears first in Euripides, Helen 549. The ἀμ- form is variously explained: Chantraine (GH I, p. 99) regards it as simply a mark of the metrical lengthening, a position criticized by Wyatt (op. cit., p. 81): "Why would -μ- be chosen to represent the length of this syllable, when it was not used for ἀπάλαμος and -ν- not used for ἀθάνατος?" He proposes instead that we regard the ἀμ- as having come into use for the epic poet as a negative prefix from reinterpretation of ἀ-μβροσίη to ἀμ-βροσίη. He sets up a proportion thus:

$$\begin{aligned} & \betaροτός : \text{ἀμβροτος} : \text{ἀμβροσίη} = \\ & (\text{παλαί})\text{φατος} : * \text{ἀμφατος} : \text{ἀμφασίη} \end{aligned}$$

But as with εἶρεσίη it is impossible to say whether this was a recent innovation or a traditional form. On the one hand it only appears twice in Homer, and in a repeated pair of lines (P 696-96 = δ 704-05). But on the other, it would certainly seem that 'speechlessness' would be a generally useful term in epic narrative; the occurrences in Homer do not appear in direct speech, as do almost all the forms in this class that are clearly innovatory; and the word does recur in a fragment of Eumelus, 9.1: τὸν δ' ἔλεν ἀμφασίη ῥιπῆ στιβαροῖο σόλοιο.³⁵¹ Finally, the word

appears with some frequency in later dactylic verse.³⁵²

v. We may next note a group of three words connected with -μι verbs, words which appear fairly well established in the diction: συνθεσίη (συντίθημι), ἐννεσίαι (ἐν-ίημι), and ἐξεσίην (ἐξίημι). In B 339 we find συνθεσίαι, in a speech of Nestor, paired with the common ὄρκια - τῆ δὴ συνθεσίαι τε καὶ ὄρκια βήσεται ἡμῖν. The vocabulary of the speech is generally unremarkable; and it is no surprise that the second occurrence, E 319, is in narrative. The word appears ten times in Apollonius Rhodius, and elsewhere in dactylic verse.³⁵³ ἐννεσίησι occurs only once in Homer (E 894), but, since it also occurs at Hesiod Th. 494, h. Cer. 30, and Empedocles 22.9, it is apparently an established word. All four of these occurrences are in the dative plural; the later uses of the word (wholly poetic³⁵⁴) continue the restriction with hardly an exception.³⁵⁵ It seems likely then that ἐννεσίησι was a normal form for 'orders' in the dative plural, beside occurrences of ἐφετμή and ἐφημοσύνη in forms other than dative plural.

Also connected with ἴημι is ἐξεσίην, which occurs twice in Homer, but is much rarer than ἐννεσίησι otherwise. The contexts of the two occurrences are similar: both are in digressions having to do with a valued object. In book Ω, Priam is collecting the ransom for Hector's body. The narrative as often signals importance by expanding detail. Here it lingers over a cup (lines

234-36):

ἐκ δὲ δέπας περικαλλές, ὃ οἱ θρηῆκες πόρον ἄνδρες
ἔξεσίην ἔλθόντι μέγα κτέρας· οὐδέ νυ τοῦ περ
 φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ...

The same device is employed in book φ: Penelope goes to get the bow, and we are made conscious of its coming central significance by the twenty-eight line "digression" on Iphitos (the passage contains three hapaxes).³⁵⁶ That these are carefully contrived passages is clear; how common in early Greek ἔξεσίη was must remain uncertain. In later Greek it recurs infrequently.³⁵⁷

vi. Three of the remaining five words are absolute hapaxes. ὑποδεξίη | 73 is one of these. In meaning it is the equivalent of the common prose word ὑποδόχη. The corresponding verb, ὑποδέχομαι, is common in Homer (18x). Four of these occurrences are in the formula τὸν δ' οὐχ ὑποδέχομαι αὐτίς, and this may have contributed to the formation of the abstract. It may be noted that the agent noun δέκτης is also a Homeric hapax, δ 248. The context of ὑποδεξίη is of some interest. The word occurs in a speech of Nestor, which contains also, in line 63, the hapaxes ἀφρήτωρ and ἀνέστιος.

Also in a speech, of Hector this time, is βοηλασίη Λ 672. This word is part of a series of compounds in -ηλασίη (Kretschmer lists twenty-two of them), which in the first instance are derivatives from compounds in -της. βοηλάτης is not attested in Homer, but does appear in Sophocles (Ichn. 117, as an agent noun), Aeschylus

(Supp. 307, as an adjective), and Pindar (O. 13.19), a frequency which makes it likely that the term was not new in the classical period, and quite possible that it was already current for Homer. If βοηλάτης is not attested in Homer, we do find the well established ἵππηλάτης (in the only metrically usable form, ἵππηλάτα); ἵππηλασίη appears twice, as an adjective (in the repeated line H 340 = 439). It therefore possible that these words provided the immediate model for our hapax βοηλασίη.³⁵⁸

ὑποσχεσίη, N 369, seems little more than a metrical alternate to ὑπόσχεσις (B 286 349 κ 483), though it does appear in a brief digression (a background vignette on a slain Trojan) and is led up to by ὑπέσχετο in 366 and ὑπο- ἔσχετο in 368. It recurs in Apollonius (2x) and Callimachus. ἐπισχεσίη, φ 71, which is an absolute hapax, is more complicated: ἐπίσχεσις is itself hapax in Homer (ρ 451) and means 'a holding back, hesitation' (speech of Antinoos); with this meaning the word recurs in Thucydides (2.18). The verb ἐπέχω has a comparable meaning in Homer at φ 186. ἐπισχεσίη however has the more obvious meaning 'a putting forward'; and there are numerous uses of ἐπέχω that could be adduced as parallel. It appears then that the two abstracts are independent this time, that ἐπίσχεσις was a current term, and that ἐπισχεσίη, because of the close connection with the verb and its status as an absolute hapax, quite possibly was a new formation.

Finally, there is one more absolute hapax, εὐηγεσίη τ 114, which was noted above in the discussion of εὐδικί-ας, as occurring in the very striking simile of the good king. For the form, we may note the frequency of ἡγέομαι in Homer, and compare κυν-ηγέται, which is another hapax, ι 120. Once again, given the isolation of the word, it is reasonable to take this as a new formation in a carefully wrought passage.

5.1. All the forms which we have concentrated on up to this point have been nouns. We may now turn to several groups of adjectives: first, those in -εις, a brief section on forms in -μων, and then, in the next main section, various kinds of compounds. The -εις adjectives are of interest for several reasons. First, the suffix is well attested in Mycenaean, but has completely fallen out of everyday use by the historical period (except for the archaic χαρίεις), and instead has become entirely a poetic formant.³⁵⁹ The shift apparently had taken place already by Homer's time: the few -εις forms in Hippocrates, that is, in early Ionic, - πινόεις, σησαμόεις, ὀπή-εις, τοκήεσσα - can be referred to poetic coloring.³⁶⁰ According to Kretschmer's Index there are 381 -εις words in the language. Homer has 78 examples, and a total of 538 occurrences. It is beyond doubt that many of these are long established terms: πτερόεις is the most obvious example, with 129 occurrences, mostly in the formula ἔπεα

πτερόεντα, in speech introductory lines, a place where traditional vocabulary is expected. But many other of the words as well are fairly common, and often appear in formulae.³⁶¹ There is also the fact that, in contrast to the increase of abstracts from Iliad to Odyssey, the distribution of -εις forms is uniform for the two poems (311 occurrences in the Iliad, 227 in the Odyssey), and, again by contrast with the abstracts, there is no overall tendency toward concentration in direct speech.

So we may conclude that many of the words were traditional. But it is quite clear that later poets freely invented new -εις words: in Sophocles for example we find κυκλόεις (OT 161: lyric) for the prosaic κυκλικός, ὀλόεις (Tr. 521: lyric) for ὀλοός, μηχανόεις (Ant. 365: lyric) for μηχανικός, all words which are absolute, or near absolute, hapaxes.³⁶² It is therefore only reasonable to assume that at least some of the Homeric examples are new, or at least non-traditional words. Twenty-one of the seventy-eight examples are hapax, and another eighteen are dis legomena. A good number of these are absolute hapaxes; many are peculiar in formation. For the purposes of examination I propose to group the material in the following way: forms in -ήεις, regular and artificial; forms in -όεις, regular and artificial; forms in -ώεις; and opaque forms. In general (though not always) we will find the regular forms well attested, and the artificial ones isolated.

5.2. The regular -ήεις forms are built on -ᾠ-stem nouns, as ὕλη 'wood', ὕληεις 'woody'. I give a list here of the straightforward forms in order to provide a background for the aberrant forms in the next section; to allow some context, the originating noun, with its number of occurrences, is also given:³⁶³

| | | | |
|----------|-------------|----------|-------|
| αἶγληεις | 3x | αἶγλη | 5x |
| αὐδήεις | 7x | αὐδή | 21x |
| δινήεις | 13x | δίνη | 7x |
| ἔρσήεις | Ξ 348 Ω 757 | ἔρσαι | ι 222 |
| ἔερσήεις | Ω 419 | ἔερση | 5x |
| ἦχήεις | A 157 δ 72 | ἦχή | 11x |
| θυήεις | 3x | τὸ θύος | 3x |
| κνισῆεν | κ 10 | κνίση | 16x |
| κωπήεις | 3x | κώπη | 7x |
| λαχνήεις | 4x | λάχνη | 3x |
| πετρήεις | 5x | πέτρη | 60x |
| ποιήεις | 8x | ποίη | 5x |
| τελήεις | 8x | τὸ τέλος | 32x |
| τεχνήεις | η 110 θ 297 | τέχνη | 8x |
| τιμήεις | 7x | τίμη | 37x |
| ὕληεις | 16x | ὕλη | 47x |

Since ἔερσήεις and ἔρσήεις should be counted together as three occurrences of one word, the only hapax here is κνισῆεν. It appears in the description of Aeolus's house and domestic arrangements; the word recurs twice in Pindar (O. 7.80 and I. 4.66/3.84), which may indicate either

that it was in common currency among the poets, or, since κνήσα occurs also in Pindar, N. 11.7, that the adjective could be readily generated. Among the *dis legomena*, clearly in current use was ἡχήμεντα: the formula in δ 72, κὰδ δώματα ἡχήμεντα, recurs in h. Cer. 107, and, slightly shifted, in Hesiod Th. 767, δόμοι ἡχήμεντες; and there are a good number of occurrences in the later poets. In A 157 the word is applied to the sea: οὔρεά τε σκιδόμεντα θάλασσά τε ἡχήμεσσα. Since this is a book A speech of Achilles, with hapaxes all around (155 βωτιανείρη, 156 μεταξύ, 159 κυνώπα) and with typically Achillean balance and resonance in the line, it is conceivable that a traditional epithet has been removed from its normal phrase and here used to make a new formula.

The occurrence of τεχνήεις at θ 297 is in Demodocus's narrative, where it serves as a simple epithet to δεσμοί. More striking is the occurrence in η 110: in the first place, the form is contracted (ὥς δὲ γυναῖκες/ ἰστῶν τεχνήσσαι, < τεχνήεσσαι). The peculiar καιροσέων (read καιρουσέων), which we will consider below, occurs just before, in line 107. And the context is a significant one: this is the description of Alcinoos's house and grounds which we noted earlier as being particularly rich in unusual vocabulary. There is another early attestation in a fifth century inscription, SEG 1.424.

5.2.2. These then are the normal -ήεις forms. Beside them are a good number of artificial forms, that is,

forms in -ήεις not built on -ᾱ-stems. Immediately apparent is the shift in frequency: all of the words we will consider here are hapax or dis legomena. Three groups can be distinguished: a. simple aberrant forms; b. forms which are metrical alternates to normal adjectives; and c. words which show a close connection with a verb.

a. δενδρήεις (α 51 ι 200) is a good example of an aberrant form: to δένδρεον (15x in Homer) we might expect an adjective *δενδρεόεις (cf. ῥόδον ῥοδόεις, λείριον λειριόεις).³⁶⁴ Instead of this is the artificial δενδρήεις, perhaps formed under the influence of ὕληεις (semantically close, and both used to modify islands). The first occurrence, α 51, is in a speech of Athena, which also contains the hapax αἰμυλίοισι in line 56. She is describing Calypso's island; Shipp, p. 315, comments: "Lines 50-7 contrast so violently with the surrounding context that something must have happened here". The second occurrence is in Odysseus's narrative of the Polyphemus episode; specifically, this part is a digression, a background vignette on the origin of the powerful wine. It also contains the hapax ἀκηράσιον in line 205. δενδρήεις recurs only in the Homeric imitators.³⁶⁵

πιδηέσης, Λ 183, is of interest in that we apparently have to do with the creation of a new form within an established formular system. The word is an epithet of Mt. Ida: "Ἴδης ἐν κορυφῆσι καθέζετο πιδηέσης. Mt. Ida has a status like that of the principal gods and heroes;

that is, it must have turned up frequently in epic narrative and so would have had opportunity to become associated with particular epithets in particular positions. And this in fact is what we find in Homer: without an epithet it occurs 17x; the adverbial form ἴδηθεν appears 7x; and then with an epithet we have a system that could be set forth thus:

| | | |
|--|------------------|----------------------|
| ἴδης ὑψηλῆς | | Ξ 293 (N) |
| | πολυπίδακος ἴδης | Ξ 157 (N), 307 (S), |
| | | Υ 59 (N), 218 (S), |
| | | Ψ 117 (N) |
| ἴδην δ' ἴκανεν πολυπίδακα μητέρα θηρῶν | Θ 47 (N), | Ξ 283 (N), 0 151 (N) |
| ἴδης ἐν κορυφῆσι | | Ξ 332 (S), 0 5 (N) |
| ἴδης ἐν κορυφῆσι πολυπτύχου | | Χ 171 (S) |
| ἴδης ἐν κνημοῖσι πολυπτύχου ὑληέσσης | | Φ 449 (S) |
| ἴδης ἐν κορυφῆσι καθέζετο πιδηέσσης | | Λ 183 (N) |

What we have then are two well-established formulae:

πολυπίδακος ἴδης # for the genitive, and the corresponding accusative # ἴδην...πολυπίδακα, always in the same repeated line. Note that of the eight occurrences involved, six are in narrative (and, for what it is worth, on the two occasions when the formulae are taken up in direct speech, both lines involved contain hapaxes: Ξ 307 πρυμνωρεΐη and Υ 218 ὑπωρείας). Standing by itself is the simple # ἴδης ὑψηλῆς. There is then the series, mostly in direct speech and less well established, starting with ἴδης ἐν κορυφῆσι which can be expanded to bucolic diaeresis or to line end. With such a formulaic system behind him, we can imagine the poet wanting to adapt the common πολυπίδακος ἴδης to another genitive form with ἴδης beginning the line. Risch (56c, p. 153) has pointed out

that the -εις adjectives frequently are equivalents of possessive compounds in πολυ- (cf. πολυηχής - ἡχήεις) and so could provide a normal possibility for such an adaptation. But the form that this has taken is surprising: the originating noun is πῖδαξ πίδακος, attested once in Homer, Π 825 (in a simile). We will see below that the normal way for the poets to handle consonant stems was with the addition of the suffix -όεις. What we expect then here is πιδακόεις (cf. φοῖνιξ φοίνικ-ος - φοινικό-εις), which, in the required form πιδακοέσσης, would scan as an adonic segment, just as needed, and which is in fact attested in Euripides, Andromache 116 (elegiacs),³⁶⁶ and in hexameter lines of a Hegesinus quoted by Pausanias.³⁶⁷ Instead of this form the poet employed, or perhaps coined, the aberrant form πιδηέσσης, which is nowhere else attested. It is possible that this was done under the influence of ὕληέσσης in line Φ 449 (or a line like it). Interestingly, Φ 449 is in a speech of Poseidon, specifically the digression on service to Laomedon, a speech which in twenty-four lines has four hapaxes; so it may be that in this ὕληέσσης we already have an innovatory use.³⁶⁸

Another artificial form also used as an epithet is βαθυδινήεις, Φ 15 and 603. This time the form has arisen from a simple cross between βαθυδίνης (6x in Homer, 5x in the formula ποταμός βαθυδίνης) and δινῆεις (13x in Homer: cf. # Ζάνθου δινῆεντος 3x, # Ζάνθου δινῆεντα Φ 21, and

ζάνθω ἐπὶ δινήεντι E 479). The first occurrence, Φ 15, is in the apodosis of a simile, ὧς ὑπ' Ἀχιλλῆος ζάνθου βαθυδινήεντος, and this context may make it slightly more probable than not that this was not a traditional form. The second occurrence is an epithet of the same river with its other name (Φ 603): τρέψας πὰρ ποταμὸν βαθυδινήεντα Σκάμανδρον.³⁶⁹

b. From such a pair as βαθυδίνης – βαθυδινήεις arose for the poets the possibility of using -ήεις to make alternate forms to current adjectives (cf. Risch 56e, p. 154). There are three of these to be considered here: αἰπήεσσαν Φ 87, φοινῆεις M 202 = 220, and μεσήεις M 269.

i. αἰπήεσσαν is an alternate for αἰπεῖα (the feminine occurs 4x in Homer, the masculine and neuter, about 50x) or, perhaps more probably, for αἰπήν, which occurs five times in this form, always as an epithet of πόλις. The context of αἰπήεσσαν is the supplicatory speech of Lycaon to Achilles. Line 87 is in the digression on his genealogy: Πήδασον αἰπήεσσαν [city name plus epithet] ἔχων ἐπὶ Σατυριόεντι. It is perhaps not coincidental that the line contains also another -εις form in Σατυριόεις.³⁷⁰ The word is used often enough in the later dactylic poets to suggest that it had a more general currency in early poetry than this one place.³⁷¹

ii. The Homeric poems contain a number of forms derived from the adjective φοινός 'red': that word is itself hapax in Homer (Π 159), as is the derivative φοίνιος

'red' in σ 97; φοῦνιξ is another derivative (cf. Chantraine DE s.v. 1 φοῦνιξ) and is used as an adjective meaning 'bay', ψ 454, or as a noun meaning 'red dye', Δ 141, etc. To this word is formed yet another adjective meaning 'red', φοινικόεις (4x). And then finally, formed from the original adjective, and apparently with the same meaning, is φοινήεις, M 202 = 220. None of these words is very common; but on the face of it, the evidence suggests that φοινικόεις was an established form: in K 133, ξ 500, and φ 118, all narrative, it appears in the formula χλαῖναν... φοινικόεσαν. By contrast, the single occurrence of φοινός is in a simile, and φοῦνιξ, in the only place where it means 'red', is in a description. The context of φοινήεις is also tell-tale (lines 200-02 = 218-20):

ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν
αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων
φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον...

Shipp has shown that portents, like similes, show marked concentrations of unusual features. On a cursory examination, I find the following hapaxes in portents: θ 250 πανομφαίῳ, K 274 ἐρωδιόν, Λ 54 μυδαλέας, M 208 ὄφιν, Π 459 ψιάδας, ο 162 ἡμερον, υ 105 ff. ἀλετρὶς ἀλείατα ἄλεσαν, υ 348 αἰμοφόρυκτα. It is not then surprising to find the unusual, artificial form here. The word recurs only in Moschus (2.58) and Nicander (Th. 158).³⁷²

iii. The third example appears also in book M, line 269: ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις/ ὅς τε

χειριότερος... The Ajaxes are exhorting the Achaeans; the rhetorical structure is such that the middle term could be in any degree aberrant and the meaning would still be transparent. μέσος is quite common in Homer (c. 140x), though apparently never with exactly this shade of meaning. Risch (56e, p. 154) suggests that it was formed "als Gegensatz zu τιμήεις".

c. The third group of artificial -ήεις forms comprises words which seem to have a closer connection with a verb. αὐδήεις (7x) was a regular derivative to αὐδή (21x); but αὐδάω was extremely common (c. 310x) and the adjective could have come to be felt as derived from the verb (cf. Risch 56d, p. 154). i. After such a pattern has apparently arisen, for example, ποτιφωνήεις ι 459; that is, we may set up a proportion αὐδάω : αὐδήεις = προσφωνέω : x, x = προσ-/ποτιφωνήεις. This one was made easier by the fact that φωνή was common in Homer (26x) and φωνήεις, while not attested there, must have been in use (cf. Hesiod, Th. 584; the word is common in classical Greek). The context is the address of Polyphemus to his favorite ram: εἶδῃ ὁμοφρονέοις ποτιφωνήεις τε γένοιο. This is a line which we have noted previously (sec. 3.1.3.1.c.) for the striking ὁμοφρονέοις (the only example in the -εων group of a word used in a finite form). ποτιφωνήεις is an absolute hapax.

ii. κολλήεντα 0 389 appears in a descriptive passage (385-89) closely attached to a simile (381-84). κολλάω

does not appear in Homer (first in Pindar) but is implied by the verbal adjective κολλητός, which occurs 10x, most often as an epithet of 'chariot': cf. # κολλητόν προτὶ δίφρον T 395, and ἄρμασι κολλητοῖσι # 4x. It is possible that we should set up some such proportion as τιμήεις : τιμητός = x : κολλητός, x = κολλήεις. But we may want to entertain the possibility that the formation is more normal: κόλλα 'glue' is attested in Herodotus (2.86) and Hippocrates (Art. 33) and, in spite of its absence in Homer, may have been the source for κολλήεντα. The adjective recurs once in Hesiod, Scutum 309 (# ἄρματα κολλήεντ'), and once in Nonnus, 39.84 = O 389.

iii. κοτήεις E 191 is virtually an absolute hapax (the form is discussed by Apollonius Dyscolus, 189.11-12). κότος appears 7x in Homer, and the normal adjective form to that would be κοτόεις; but that form is attested only in Apollonius Dyscolus (loc. cit.) and the Etymologicum Magnum (34.57). Cunliffe, s.v. κοτήεις, suggests derivation from a postulated s-stem *κότος, i.e. *κοτέσ-φεντ- (cf. τελήεις). But if that gives κοτήεις a regular development, it is at the expense of assuming an unattested form. We are left then with artificial formation from the verb κοτέω, which occurs 21x. This is made almost certain by the fact that one of the verb's occurrences is just before the occurrence of κοτήεις, in line 177, and the formulation of the two lines is very similar: 177 εἰ μή τις θεός ἐστι κοτεσσάμενος Τρώεσσιν; 191 ἔμπης δ' οὐκ

ἑδάμασσα· θεός νύ τίς ἐστὶ κοτήεις. The context here is a speech of Pandarus; it contains also, in line 194, the hapax νεοτευχέες.

iv. Among the dis legomena, a situation similar to that of κολλήεις arises with τολμήεις K 205 ρ 284: this could be a straightforward derivative from τολμή. But that is not attested in Homer (in the form τόλμα it is fairly common in Attic and tragedy), while τολμάω appears 12x. It may be that the aorist participle, τολμήσας, with the same metrical shape as the adjective, was a contributing force. Both occurrences of the adjective are in direct speech (K 205 a speech of Nestor, ρ 284, of Odysseus); the word recurs in Pindar, P. 4.89 (epic coloring in the Argonautica narrative?).

v. The vivid epithet ἀλιμυρήεις occurs at φ 190 and ε 460. Both times it is an epithet of ποταμός. The first is in a speech of Achilles (which also contains in line 195 the hapax βαθυρρείταο): τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλιμυρηέντων. The second occurs in the narrative at the end of book ε, a passage which was noted above as showing a marked concentration of unusual vocabulary. Lines 459-60 read:

καὶ τότε δὴ κρήδεμνον ἀπὸ ἕο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήεντα μεθῆκεν...

Occurrences in a speech of Achilles or in the latter part of ε may often signal untraditional diction. Here however, it seems quite possible that the ornamental epi-

that is in fact a traditional term. The only word that it can derive from is *μύρω*. In Homer that appears only in the middle, and only with the specialized meaning 'to shed tears, to weep'. But apparently the original meaning was 'to flow' (cf. *πλημυρίς*). This we find in Hesiod, Scutum 132 (the one occurrence of the word in the active: *δάκρυσσι μῦρον*) and in the later dactylic poets (Lycophron 982, A.R. 2.372). Clearly the adjective has been formed to this basic meaning and not to that current in Homer. And it may be, given the semantics, that there was influence from *βαθυδινήεις*. Indeed it is noticeable that the two are metrical doublets, with initial consonant/vowel alternation. We may again look at the lines in question:

- Φ 15 ὦς ὑπ' Ἀχιλλῆος Ζάνθου βαθυδινήεντος
 Φ 190 τὼ κρείσσων μὲν Ζεὺς ποταμῶν άλιμυρήεντων,
 Φ 603 τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον
 ε 460 καὶ τὸ μὲν ἐς ποταμὸν άλιμυρήεντα μεθῆκεν.

We may even tax the *Odyssey* poet with making the wrong choice: *βαθυ-* would have made for a smoother versification, avoiding the need for doubling of the final *ν* of *ποταμόν*.

So the terms may have been traditional, but probably never very common. *άλιμυρήεις* recurs once in Apollonius Rhodius (2.936), and in a Hellenistic word list preserved on a papyrus fragment, SH 991, col. iii. 50. This is a list of about 125 compound adjectives. The fragment was originally edited by E.G. Turner (The Hibeh Papyri, Part

II [London 1955]) and one comment of his, p. 2, may be noted: "More than thirty of the words in this list - that is, one in four, are unknown to our lexica. There is no reason to think of them as not drawn from existing literature, but invented for a special occasion" - a good reminder of the ease with which Greek formed new compounds.

vi. Finally in this group is $\acute{\upsilon}\psi\iota\pi\epsilon\tau\acute{\eta}\epsilon\iota\varsigma$, in the repeated line χ 308 = ω 538. Again we must balance probabilities as to whether or not the term is traditional. The formula # $\alpha\acute{\iota}\epsilon\tau\acute{o}\varsigma \acute{\upsilon}\psi\iota\pi\epsilon\tau\acute{\eta}\varsigma$ occurs four times (M 201 = 219 N 822 ν 243), but in each instance the eagle in question is a portent. The artificial form (connected with the verb $\acute{\pi}\acute{\epsilon}\tau\omicron\mu\alpha\iota$, which is quite common, 65x) allows the formula to appear in line final position: $\omicron\acute{\iota}\mu\eta\sigma\epsilon\nu \delta\acute{\epsilon} \acute{\alpha}\lambda\epsilon\iota\varsigma \acute{\omega} \tau' \alpha\acute{\iota}\epsilon\tau\acute{o}\varsigma \acute{\upsilon}\psi\iota\pi\epsilon\tau\acute{\eta}\epsilon\iota\varsigma$; but the context again gives pause: χ 308-11 is a developed simile. Perhaps we should see in the simple 'like a high-flying eagle' - all that appears in ω 538 - a traditional phrase, which in the Iliad passage has been expanded.

5.3. We may next examine in the same way the forms in $-\acute{o}\epsilon\iota\varsigma$, starting, for perspective, with normal forms and then looking at the artificial and contracted forms.

5.3.1. Here, again in tabular form, are the straightforward $-\acute{o}\epsilon\iota\varsigma$ forms. When the originating noun is not attested in Homer, the earliest, or at least an early, attestation is given in parentheses:

| | | | |
|------------------------|-------------|--------------------------------|--|
| αἰθαλόεις | 4x | (αἶθαλος | Hp. <u>Mul.</u> 1.91; Eur. <u>Hec.</u> 911) |
| ἄμπελόεις | 4x | ἄμπελος | 3x |
| βροτόεις | 9x | βρότος | 5x |
| δακρυόεις | 18x | δάκρυον | 13x+ |
| δολόεις | 3x | δόλος | 42x |
| ἤμαθόεις | 12x | ἄμαθος | E 587 |
| ἤνεμόεις | 13x | ἄνεμος | c. 105x |
| θυσανόεις | 3x | θύσανος | B 448 Z 181 |
| ἱμερόεις | 10x | ἵμερος | 18x |
| ἰόεντα | ψ 850 | ἶον | ε 72 |
| καιρουσσέων | η 107 | καῖρος | -- |
| λειριόεντα Γ 152 N 830 | | (λείριον ? <u>h. Cer.</u> 427) | |
| λωτοῦντα | M 283 | λωτός | 8x |
| μορόεντα Z 183=σ 298 | | (μόρον ? <u>Aes. frg.</u> 264) | |
| μυελόεντα | ι 293 | μυελός | 4x |
| ὄμφαλόεις | 13x | ὄμφαλός | 8x |
| πτερόεις | 129x | πτερόν | 10x |
| ρόδόεντι | ψ 186 | (ρόδον | <u>h. Cer.</u> 6) |
| στονόεις | 11x | στόνος | 7x |
| ψολόεις | ψ 330 ω 539 | (ψόλος | <u>Aes. frg.</u> 24) |

a. Of the hapaxes here, particularly interesting is *ι. ροδόεντι* since the word is attested in Mycenaean, and is used there, as it is in Homer, as an epithet of oil.³⁷³ If we did not have the Mycenaean evidence, would I be trying to claim the word as innovatory? Probably not. In the first place the context is narrative: Achilles has

said to the shade of Patroclus that he will give Hector's body to the dogs to mangle (lines ψ 185-87):

ἀλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ Ἄφροδίτη
ἤματα καὶ νύκτας, ῥοδόεντι δὲ χρίεν ἔλαιον
ἄμβροσίῳ, ἵνα μὴ μιν ἀποδρύφοι ἐλκυστάζων.

Secondly, the word is attested later, frequently in the later dactylic poets - Theocritus 2x, the Greek Anthology 3x, Nonnus 24x, Orphica de lapidibus 504 - but in other poetry as well: Bacchylides Dithyrambs 16.34, Euripides IA 1297 (lyric), and Mesomedes (a.d. 2) frg. 2.8. Both of these facts would, by the criteria that we have been using, be indications that the word was in current use; and this time the Mycenaean evidence proves this to be the case. But it may be noted that the word has shifted from a very prosaic term - the Mycenaean occurrences are in the Pylos inventories - to a purely poetical one.

ii. Beside ῥοδόεντι are two more hapaxes formed from flower names, ἰόεντα ψ 850 and λωτοῦντα M 283. ἰόεντα, in the same book as ῥοδόεντι, also occurs in narrative. But it is in a line which contains also the hapax τοξευτήσιν, and just below, in line 855, the one occurrence of τοξεύειν. The originating noun is hapax, ε 72, and appears in the elaborate description of Calypso's island given just before Hermes's arrival: there are eight hapaxes in twenty lines. ἰοειδής occurs three times, always as an epithet of πόντος. ἰόεις recurs several times in Greek, most significantly in the Phoronis frg. 2, in the Homeric formula ἰόεντα σίδηρον #. It appears also in one of the

fragments of Ibycus, SLG S221.8, ἰόεντα μέ[λανα, and then twice in the later dactylic poets (Nicander Alex. 171 and Quintus Smyrnaeus 6.48 (ἰόεντι σιδήρῳ). (Ἰόεσσα is the name of a courtesan in Lucian, Dialogi meretricii 12.) So while clearly much less well established than ῥοδόεις, ἰόεις may have been a traditional term used to give a metrical alternate to ἰοειδής.

iii. But with the third of these terms we get circumstances that make that much less likely. λωτοῦντα M 283 1. is an absolute hapax, the third -εις absolute hapax within eight hundred lines (πιδηέσσης Λ 183, μεσήεις M 283; a fourth will be φαιδιμόεντες N 686); 2. appears in a simile (along with νιφέμεν 280 and ποτῶντο 287); and 3. with the peculiar καιρουσέων η 107 is the only example of contraction of an -οεις form (λωτοῦντα < *λωτο-φεντα).³⁷⁴ It is interesting as well that the three occurrences in the Iliad of λωτός are all in lines that contain hapaxes: Β 776 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον; Ζ 348 λωτὸν θ' ἐρσήεντα ἰδὲ κρόκον ἠδ' ὑάκινθον (this is the remarkable passage on the flowering of the earth at the love-making of Zeus and Hera: four hapaxes in five lines; note also the occurrence in that line of ἐρσήεντα); Φ 351 καίετο δὲ λωτός τε ἰδὲ θρύον ἠδὲ κύπειρον. We may safely conclude then that λωτοῦντα was not a traditional term, and that it may well have been a new formation.

καιρουσέων η 107 is not derived from a plant name,

but since it shows the same unusual contraction as λω-τοῦντα it may be considered here. It is generally agreed that the transmitted form καιροσέων is impossible and that καιρουσσέων (three syllables) should be read (cf. Heubeck II, p. 228). The form is then easy to explain. LSJ defines ὁ καῖρος as the "row of thrums in the loom, to which the threads of the warp are attached, ravel" and cites Aelius Dionysius, Fr. 400. The -εις adjective to this will be καιρό-εις, feminine genitive plural καιροεσσέων. This then contracted (to avoid the cretic) to καιρουσσέων. The context is one we have noted several times, the description of Alcinoo's house. In the four lines 104-07 there are five hapaxes. The word appears only here; given the context it is easy to regard the word as introduced into the epic diction from the everyday vocabulary of handicraft.

iv. A few remarks may be added about two semantically related dis legomena. λειριόεντα Γ 152 N 830 appears to be a derivative of λειρίον 'lily', although that may be in appearance only.³⁷⁵ In any case, since it recurs in Hesiod, Th. 41, in the same formula as Γ 152 (ὄπι λειριοέσση), it is likely to have been a traditional term.

μορόεντα occurs only in the repeated line ζ 183 = σ 298. The line is used as a modifying expansion of ἔρματα 'earrings': τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή. This sounds like a traditional piece of poetical amplifi-

cation, especially since the two adjectives, which occur in Greek only in this line, are of dubious derivation. I have included *μορόεις* here as derived from *μόρον* 'mulberry' (a plant name along with the other flower names), and this is the most common modern explanation (cf. Chantraine *DE* s.v. *μορόεις*). But there are other possibilities (cf. Leaf II, p. 79) and the ancient commentators were apparently quite in the dark. Similarly opaque is *τρίγληνα*. *LSJ* gives a list of proposals. Conceivably then the line was an old survival: *έρματα* too occurs only in these two places, but if 'ear-rings' were ever mentioned elsewhere in epic poetry we might expect that the line recurred there. It may however be noted that the passage in *ζ* shows a very heavy concentration of hapaxes. This is the scene of Hera's adorning, and there are seven hapaxes in twelve lines, two of them in the line preceding the one we have been considering (line 182: *ἐν δ' ἄρα ἔρματα ἦκεν ἐυτρήτοισι λοβοῖσι*), and it may just be worth noting that there is an *-εις* adjective in line 170 - *ἀπὸ χροὸς ἱμερόεντος*.

5.3.2.a. When we turn to the forms that must be classified as artificial it is immediately apparent that the situation here is somewhat different from what it was with the artificial *-ήεις* words. Several of those in *-όεις* are in fact fairly common. But the explanation is obvious: the *-όεις* suffix had become for the poets a regular means of forming adjectives to consonant stems.

Note then the following regular irregularities:

| | | | |
|--------------|-------|--------------------------|---------|
| αἵματ-όεις | 19x | τὸ αἷμα αἵματ-ος | c. 115x |
| ἄστερ-όεις | 13x | ὁ ἀστήρ ἀστέρ-ος | 13x |
| ἦερ-όεις | 9x | ἡ ἄηρ ἦέρ-ος | 29x |
| ἰχθυ-όεις | 15x | ὁ ἰχθύς ἰχθύ-ος | 18x |
| νίφ-όεις | 4x | (τὴν νίφ-α Hes. Op. 535) | |
| ὄφρυ-όεσσα | X 411 | ὁ ὄφρυσ ὄφρύ-ος | 20x |
| φοινικ-όεσσα | 4x | ὁ φοῖνιξ φοίνικ-ος | 7x |

The frequencies speak for themselves. Only ὄφρυόεσσα is hapax. As epithet to a proper name, Ἰλῖος, it could be traditional. The word recurs in Hesiod frg. 204.48 (the Catalogue of Women): καὶ μέγαρα σκίοεντα καὶ ὄφρυόεντα Κόρινθον; and that formula recurs in an oracle quoted in Herodotus (5.92 β 3): Πειρήνην οἰκεῖτε καὶ ὄφρυόεντα Κόρινθον. But the following points may be noted: 1. it would have been possible to adapt the common line end formula Ἰλῖον ἠνεμόεσσαν to # Ἰλῖος ἠνεμόεσσα; 2. the context is striking: the passage appears just before Priam's lament over the fallen Hector. The city is filled with wailing (lines X 410-11):

τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὡς εἰ ἅπασα

Ἰλῖος ὄφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.

The lines could be classified either as a simile or as an authorial comment, and in both unusual vocabulary would be common (cf. Shipp, p. 310).

b. With these out of the way, the artificial forms that are left are for the most part infrequent. We may

consider these in three groups: i. simple aberrant forms; ii. -λόεις forms; and iii. -όεις forms beside simple adjectives.

i. Simple aberrant forms are these:

| | | | |
|-----------|------------|--------------------------------------|-------------|
| ἄνθεμόεις | 6x | τὸ ἄνθος ἄνθεος | 6x |
| ἡϊόεντι | E 36 | ἡ ἡϊών ἡϊόνος | 12x |
| θύόεν | O 185 | τὸ θύος θύεος | 3x |
| κρυόεις | E 740 2 | (τὸ κρύος κρύεος Hes. <u>Op.</u> 494 | |
| ὄκρυόεις | E 344 64 | " | |
| σκιόεις | 15x | ἡ σκίη σκιῆς | κ 495 λ 207 |

ἄνθεμόεις is on this list because of the hypothesis of Risch (56f, p. 154) and Leumann (HW, pp. 249 ff.) that the form is derivative to ἄνθος, under the influence of ἡνεμόεντα. From the resulting ἄνθεμόεντα was then derived ἄνθεμον. But that word is frequent in early literature, and the development suggested is open to question;³⁷⁶ regular derivation from ἄνθεμον to ἄνθεμόεις is much simpler. And with six occurrences it would fit better into the pattern of distribution which we have seen, though that cannot be pressed since σκιόεις is clearly an artificial form that has become well established.

b. In note 35 I have indicated some of the difficulties with ἡϊόεντι and have pointed out that the external evidence favors the traditional connection with ἡϊών. From what we have seen so far we might expect an adjective from an n-stem to be in the form *ἡιονόεντι. But that form, with three consecutive internal shorts, is

unusable in dactylic verse. λωτοῦντα, with contraction, is one of the best candidates for an innovatory form that we have seen so far. If the poet had been creating a new adjective to ἡΐων perhaps he would have essayed *ἡΐονοῦντι, and ἡΐόεντι may have been an earlier attempt at accommodation, although in any case there does not appear to be another example in this category of loss of a whole syllable. The word is used as an epithet of Σκάμανδρος (line E 36: τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡΐόεντι Σκαμάνδρῳ), like the artificial βαθυδινηείς which we noted earlier.

c. The other forms here comprise a coherent group: θυόεν and (ὄ)κρυόεις are both derivatives from s-stems; comparing τέλος τελήεις we would expect θυήεις and *(ὄ)κρυήεις. And in fact θυήεις is used in Homer 3x (Θ 48 Ψ 148 θ 363). It may be that the creation of the artificial form was helped by the existence of θυ-ώδης (3x in Homer). The context is narrative; θυόεις recurs three times in the Hymn to Demeter in the formula Ἐλευσῖνος θυοέσσης, and there are several occurrences in Pindar and Euripides. *(ὄ)κρυήεις is not attested, and we have only the artificial forms in -όεις. It recurs in Hesiod, Th. 936, and Pindar, I. 1.37, and, if strictly a poetic term, must have been in current use. But the variety of use in Homer is interesting:

E 740 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκῆ...
 | 2 θεσπεσίη ἔχε φύζα φόβου κρυόεντος ἑταίρη...

Z 344 δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης....

I 63 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος

64 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.

The contexts are generally striking: E 740 is in a description of the aegis; I 2 is in narrative, but leads directly into a simile. I 64 is in a speech of Nestor, and the preceding line has the hapaxes ἀφρήτωρ and ἀνέστιος (this speech was noted earlier as containing the abstract ὑποδεξίη). And then in Z 344 in a speech of Helen to Priam the word is removed from its natural martial context and applied vividly to Helen herself.

ii. -ιόεις forms:

| | | | |
|------------|-------------|------------------------------------|---------|
| μητιόεντα | δ 227 | ἡ μήτις μήτι-ος | 37x |
| ὀκριόεις | 5x | (ὄκρις ὄκρι-ος Hp. <u>Art.</u> 14) | |
| τειχιόεσσα | B 559 646 | τὸ τεῖχος τείχε-ος | c. 115x |
| τερμιόεις | Π 803 τ 242 | (τέρμις ? | Hsch.) |
| φυκιόεις | ψ 693 | τὸ φύκος φύκε-ος | I 7 |

It was noted earlier that χαρίεις is the one -εις adjective which passed into everyday use. It is archaic in formation in that the suffix is added directly to the stem. The other i-stems are somehow modified. Some of the ones listed here are straightforward and could have been included above on the list of regular irregularities: in ὀκριόεις we have the same use of the suffix -όεις that we saw used with the consonant stems. Likewise μητιόεντα: the word is certainly traditional. There are seven other occurrences in the early epic (cf. Part I), but always as

an epithet of Zeus. But it does appear that in book δ the epithet is being used in a novel way. This is the scene where Helen prepares the draught of forgetfulness. It starts with lines 220-21

αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,
νηπενθές τ' ἄγολόν τε, κακῶν ἐπίληθον ἀπάντων.

Line 221 is one of the rare lines with three hapaxes.

There is then a statement on the effects of drinking the wine, and this is closed, in simple ring formation, with line 227, τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα.

τερμιόεις is probably also simple. In Hesychius we find τέρμις· πούς, which may be understood in the sense of 'border'. And the term is attested in Mycenaean, along with an adjectival form termid-wen, -wen-te, wen-ta.³⁷⁷ In book Π the word is used in narrative as an epithet of ἄσπις; in book τ the context is a speech of Odysseus. The formula used there, τερμιόεντα χιτῶνα, recurs in Hesiod, Op. 537.

τὸ τεῖχος 'city-wall' occurs about 115x in Homer; τὸ τειχίον 'wall of a house' occurs twice, π 165 = 343. If τειχιόεις were derived from the latter, the formation would be perfectly regular; but as Risch points out, 56a, p. 152, the semantics indicate connection with τεῖχος. The word is used twice in the Catalogue of Ships as an epithet of a city.³⁷⁸ This would mean that -ιόεις has now become yet another possible extended suffix. And this is apparently the case with φυκ-ιόεντι ψ 693, 'sea-weedy'.

It is interesting that the most artificial word in the group appears in a simile (lines 692-93):

ὡς δ' ὄθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθὺς
θίν' ἐν φυκλιόεντι, μέλαν δέ ἐ κῦμα κάλυπεν...

The originating noun φύκος is also hapax, l 7, and also appears in a simile. The adjective recurs in Theocritus (2x), Nicander (1x), and Nonnus (3x).³⁷⁹

iii. -όεις forms beside simple adjectives:

| | | | |
|--------------|-------------|----------|---------|
| ἀργινόεις | B 647 656 | *ἀργινός | -- |
| ὄξυόεις | 11x | ὄξύς | c. 145x |
| τροφόεντα | O 621 γ 290 | τρόφι | Λ 307 |
| φαιδιμόεντες | N 686 | φαίδιμος | 70x |

Just as with the -ήεις forms, -όεις could be used to give extended forms to simple adjectives. The clearest example is ὄξυ-όεντα. All of its occurrences except one (ζ 443 δουρὶ μετάλμενος ὄξυόεντι #) are in the formula ἔγχει/ἔγχεα ὄξυόεντι/ὄξυόεντα, eight times at the end of the line, twice at the beginning; that is, the artificial form is not an independent, freely used word, but was at some point coined for, and is virtually restricted to, one common formula.

The two occurrences of ἀργινόεντα appear as epithets in the Catalogue (cf. τειχιόεις above); in later Greek the word appears as the proper name Ἀργινοῦσαι, which may imply current use of the adjective.³⁸⁰ τροφόεντα occurs twice, in a repeated phrase:

O 621 κύματά τε τροφόεντα, τὰ τε προσερεύεται αὐτήν.

γ 290 κύματά τε τροφέοντα πελώρια, Ἴσα ὄρεσσιν.

It may be a traditional formula; but the following points should be noted: 1. the occurrence in book 0 is in a simile; 2. the text at γ 290 is open to question: other possible readings are τροφέοντα and τροφέοντο (cf. the apparatus in Allen and Monro's edition); 3. the adjective occurs only here in Greek; 4. the originating adjective τροφίς is also hapax in Homer, Λ 307, and also occurs in a simile (the word recurs in Herodotus, 4.9); 5. the form is more artificial than the others in the group, since the expected form *τροφιόεντα is ruled out metrically.

φαιδιμόεντες N 686, beside seventy occurrences of φαίδιμος, is an absolute hapax. The context is narrative (lines 685-86):

Ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἐλκεχίτωνες

Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόεντες Ἐπειοὶ...

Note that ἐλκεχίτωνες is also hapax, and that this is the only place in Homer where the Ionians are mentioned by name (the formula recurs in h. Ap. 147). The passage has been frequently impugned by analysts, which we may take to signal, as often, not that we should excise the lines, but that we may well have to do here with non-traditional or innovatory composition.³⁸¹

5.4. Forms in -ώεις are infrequent:

| | | |
|---------|-----------|--------------------------------|
| εὐρώεις | 4x | (ὁ εὐρώς εὐρώτος Theognis 452) |
| κητώεις | B 581=δ 1 | ? |
| κηώεις | 4x | *κῆφος ? |

ὠτώεις ψ 263 513 τὸ οὔς ὠτός; in Homer οὔας
οὔατος 25x

a. εὐρώς εὐρῶτος is the normal classical declension. But if Chantraine (DE s.v. εὐρώς) is correct that the word is originally an s-stem (like γέλως) then presumably εὐρώεις could be a normal formation. b. κητώεις was unclear to the ancients, as it is to us. It appears in the formula κοίλην Λακεδαίμονα κητώεσσαν in the two lines B 581 and δ 1 and nowhere else; it may well be an old formula. For a recent discussion, cf. Sarah P. Morris, "Hollow Lakedaimon", HSCP 88 (1984) 1-11. c. κηώεις may have arisen from some such analogy as θυήεις : θυώδης = x : κηώδης (Z 483), x = κηώεις. If, as Chantraine proposes (DE s.v. κηώδης), we assume as the originating form a neuter *κῆφος (from the aorist infinitive κῆ(φ)αι), then we might (cf. τέλος - τελήεις) expect *κηήεις, which could have been shifted to κηώεις under the influence of κηώδης. d. For ὠτώεντα cf. Leaf II, p. 490: "The correct form is doubtless οὔατόεντα, as Heyne conjectured". That οὔατόεις is an older form is no doubt true, and is a simple -όεις adjective to a consonant stem. But the ὠτώεις form is also what appears in Hesiod (Op. 657), and with other -ώεις forms clearly established in Homer, we should hesitate to change the transmitted form.³⁸² The word appears in the repeated phrase τρίποδ' ὠτώεντα (ψ 264 513, Op. 657) which sounds traditional. But note in ψ 264 the absolute hapax δυωκαικεικοσίμετρον.

5.5. Finally there is a small group of words in -εις grouped together by Risch (56f, p. 155) as having unclear etymology: ἀμφιγυήεις 11x, ἀμιχθαλόεσσαυ Ω 753, κλωμακόεσσαυ Β 729, παιπαλόεις 14x, and σιγαλόεις 22x. All of these epithets are likely to be traditional terms, including the hapax formations. Line Ω 753 reads: ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαυ. That formula recurs in h. Ap. 36. Λῆμνος appears 14x in Homer, 9x without an epithet, twice modified by ἡγαθέην (~~~~), once by ἐυκτίμενην (~~~~~), once by ἀμιχθαλόεσσαυ (~~~~~), and once by ἐυκτίμενον ποτόλιεθρον (~~~~~). About κλωμακόεσσαυ there may be slightly more doubt whether it is a traditional term: 1. it is an absolute hapax; 2. it occurs in the Catalogue of Ships, where -εις forms cluster, and where accordingly there are numerous models for a new formation; 3. if Lycophron's κλώμαξ κλώμακος is related to but not derived from the Homeric adjective, we could assume a perfectly straightforward derivation (cf. φοῖνιξ - φοινικέεις).

6.1. Another group of adjectives which has a large number of hapaxes is that of the -μων formations.³⁸³ The group comprises thirty-two words, with the following distribution: sixteen hapax, eight dis, two 3x, three 4x, one 5x, one 19x, and one 115x. Another detailed discussion after that of the -εις adjectives would involve needless redundancy. It should suffice here to give in

tabular form a simple statement of the evidence; and then can follow a few comments on the most striking forms.

6.2. This is an alphabetical listing of all the -μων adjectives in Homer. After the word and its number of occurrences is given, first, citations and an indication of context for each, and, second, enough information on non-Homeric occurrences to give some idea of the position of the word in the language as a whole. For the hapaxes this information is fairly exhaustive; for words of multiple occurrence, representative.

ἀδαήμων 4x

E 634, S (Tlepolemus); N 811, S (Ajax); μ 208, S (Odysseus); ρ 283, S (Odysseus).

Hdt. 8.65.2; Matro Parodiarum Fragmenta 6; Ps.-Phocylides 86.

αἶμων 1x

E 49, N (as epithet, Σκαμάνδριον, αἶμονα θήρης).

Eur. Hec. 90 (cf. Part I).

ἀκτήμων 2x

| 126 = 268, S (Agamemnon/Odysseus).

Theoc. 16.33; Plu. Sol. 14; Demophilus Sententiae 16 (vel Sententiae Pythagoreorum); Ps.-Alexander Aphrodisiensis Problemata 1.89.

ἀλήμων 2x

ρ 376, S (Antinoos); τ 74, S (Odysseus).

AP 9.25 (Gow and Page, Hellenistic Epigrams, Leonidas CI, p. 138).

ἄλιτήμων 2x

Ω 157 = 186, S (Zeus/Iris).

Call. Dian. 123; A.R. 4.1057; Nonn. D. 44,72, St. John 16.29; AP 7.614.9; Gregory of Nazianzen PG 60.617.9, 61.1251.6.

ἀμύμων 115x

Hes. Th. 264 654; Pin. O. 10.27; Kaibel Epigrammata 451 (ἀμύμωνσιν); Hermippus 82 (PCG V, no. 77).

ἀναίμων 1x

E 342, digression (wounding of Aphrodite).

Ion Trag. 36; Plu. 2.692e (Quaestiones convivales).

ἀνειμόν 1x

γ 348, S (Nestor): the line contains also πενιχροῦ.

Call. Aet. 7.9; Philo Judaeus De somniis 1.99.2, de specialibus legibus 1.83.4; Eusebius, Praeparatio evangelica 8.14.26.5; Gregory of Nazianzen PG 62.1490.9; Nonn. D. 5.307, 12.377, 35.107, 47.281.

ἀνοήμων 3x

β 270 ÷ 278, S (Athena); ρ 273, S (Eumaeus).

Democritus 197, 199, 200, 201, 202, 204, 205, 206.

ἀπήμων 19x

A 415, S; M 80, speech closing line; N 744, S; 748 (= M 80), speech closing; 761, N (with ἀνολέθρους); ζ 164, N (Hera's adorning); δ 487, S; 519, S; ε 40, S; 268, N; = η 266, S; θ 566, S; κ 551, S; μ 167, S; ν 39, S; 138, S; 174, S; ο 436, S; σ 260, S.

common in verse (Pin., Aes., Eur., Oppian); a few occurrences in prose (Hdt. 1.42.2, 4.179.2; Pl. Phdr. 248c).

βητάρμων 2x

θ 250, S (Alcinoos): with 246 πυγμαῖοι, παλαισταί, 253 ναυτιλίη; 383, S (Odysseus).

Manetho 2.335; Nonn. 20x.

δαήμων 5x

Ο 411, simile: with σοφίης and ὑποθημοσύνησιν (dis); ψ 671, S (Epeios); θ 159, S (Euryalos); 263, N: with 258 αἰσυμνήται, 260 εὔρυναν, 265 μαρμαρυγᾶς; cf. 250 βητάρμονες; π 253, S (Telemachus): with δαίτροσυνάων.

Democritus 197; Xen. Cyr. 1.2.12 (superlative); several

times in late prose (Arrian, Themistius, Eunapius, Procopius).

δειδήμων 1x

Γ 56, S (Hector): five hapaxes in nineteen lines.

Nonn. D. 14.321, 15.199, 16.244, 32.255.

δηλήμων 4x

Ω 33, S (Apollo); σ 85, S (Antinoos); 116, S (τῆς);
φ 308, S (Antinoos).

Soph. frg. 730c.19; Hdt. 2.74, 3.109.3; Julian

Orationes 2.87a; Nonn. D. 21.110, 40.178; Gregory
of Nazianzen 10x.

ελεήμων 1x

ε 191, S (Calypso).

Ar. Pax 425; Dem. 21.101; Lys. 24.7; Arist. HA 608 b 8;
common in the Septuagint and New Testament.

ἐπιστήμων 1x

π 374, S (Antinoos): with 376 ὀμπηγυρίσασθαι.
common in prose and verse.

ζηλήμων 1x

ε 118, S (Calypso).

Call. Dian. 30; Moschus Europa 77; AP 5x; Oppian C.
3.191; Quintus Smyrnaeus 3x; Nonn. 45x; Musaeus
36,37; Gregory of Nazianzen 5x.

ἦμων 1x

ψ 886, N (games).

absolute hapax (cf. Plutarch 2.675a, Quaestiones Convi-
vales).

θρασυμέμων 2x

Ε 639, S (digression on Heracles): with ἀδάημονι 634;
λ 267, Catalogue of Women (also on Heracles).

Bacchylides 5.69 (of Meleager).

κακοεῖμων 1x

σ 41, N (fight between Iros and Odysseus).

Ps.-Lucian Philopatris 21.4; Hesychius s.v. λιναγερ-
τουμένη.

μαχήμων 1x

- M 247, S (Hector).
AP 2.1.214 (Christodorus), 4.3b.22; Nonn. 27x.
 μεθήμων 2x
 B 241, S (Thersites); ζ 25, S (Athena).
Anacreontea 56.17 (West Anacreontea, no. 58).
 μνήμων 2x
 θ 163, S (Euryalos): with 164 ἀρπαλέων and ἀθλητήρι
 cf. 159 δαήμονι); φ 95, S (Antinoos).
 common.
 νοήμων 3x
 β 282, S (Athena): cf. 270 ἀνοήμων; ÷ γ 133, S (Nestor);
 ν 209, S (Odysseus).
 Hdt. 3.34.3; Lucian Philopseudes 34; Kaibel Epigrammata
 907.5 (A.D. IV); Eusebius Myndius (A.D. IV) 20.
ὄλβιοδαίμων 1x
 Γ 182, S (Priam): with μοιρηγενές (absolute hapax).
 absolute hapax.
πολυκτήμων 1x
 E 613, N (background vignette): with πολυλήϊος and
 614 ἐπικουρήσοντα.
 Soph. Ant. 842; Eur. Ion 581 (578-81 del. Diggle);
 Vettius Valens 5x; Alexander Aphrodisiensis In
Aristotelis topicorum libros 6x; Dio Cassius 2x;
 Clemens Alexandrinus 3x; Origenes 3x; Eusebius
Praeparatio evangelica 6.11.58.7; Gregorius Nysse-
 nus 2x; also in Sopater Rhetor, Synesius, and Euse-
 bius Myndius (59).
πολυπάμων 1x
 Δ 433, simile.
 cf. Oracula Sibyllina 2.342 πολυπάμμονος; and note
 Πολυπημονίδαο ω 305).
πολυτλήμων 2x
 H 152, S (Nestor); σ 319, S (Odysseus).
 Ar. Pax 236.
συμφράδμων 1x
 B 372, S (Agamemnon).

Call. Aet. 75.28; A.R. frg. 8; AP 9.365; Naumachius
(epicus) ap. Stobaeum 4.23.7; Posidonius ap. Galen,
5.400; Tryphiodorus 112; Gregory of Nazianzen 3x.

τλήμων 4x

E 670, N (epithet of Odysseus's θυμός); K 231 498, N
(epithet of Odysseus); Φ 430, S (Athena).

common.

φιλοπαίμων 1x

(Note: von der Mühl reads πολυπαίμωνος, which would
be an absolute hapax.)

ψ 134, S (Odysseus).

Hes. frg. 123.3 = 10a.19 in Solmsen Opera Hesiodi,
Fragmenta Selecta; Ar. Ra. 333 (lyr.); Arist. HA
629 b 11; AP 2.1.360 (Christodorus), 7.222.3 (Gow
and Page, Garland of Philip, Philodemus XXVI, p.
367), 11.32.1 (ibid., Honestus VIII, p. 272),
14.116.5; Nonn. 14x; Orphica 2x; Anacreontea 2 B.3
(West 3.3), 40.2 (West 42.3); Plutarch 709b
(Quaestiones convivales); BCH 50.240; Themistius
Orationes 24.301c; Libanius Declamationes 30.68;
also in Aristophanes Grammaticus and Damascius.

φράδμων 1x

Π 638, N (between two similes).

Oracle ap. Hdt. 3.57; Orphica frg. 233; AP 14.82.2
(and cf. 9.743.3 [Gow and Page, Hellenistic
Epigrams, Theodoridas XVII, p. 195]: φράδμων as
proper name); Gregory of Nazianzen 3x.

6.3. One striking feature of the group as a whole is
the concentration of occurrences in direct speech: 57 out
of a total of 74 occurrences (leaving aside ἀμύμων) are
there, as opposed to 11 in narrative (two in a repeated
line for closing a speech, two in similes, two in digres-
sions). This should indicate that, whether traditional or
not, these were vivid forms. a. The possessive compounds

of the type ἀπήμων seem the most straightforward. These include ἀκτήμων, and its opposite πολυκτήμων, along with the synonymous πολυπάμων,³⁸⁴ ἀναίμων, ἀνείμων, and the related κακοείμων. Except for πολυπάμων all of these, if not in current use, would be easy to form: κτήμα occurs 60x, αἶμα 117x, εἶμα 80x.

The most striking among the possessive compounds is ὀλβιοδαίμων, though this one is quite different from the others since it is not formed from a -μα neuter. There are about thirty -δαίμων compounds in the language; this is the only Homeric example. It occurs in the first line of a speech of Priam, in a line-filling vocative phrase: ὦ μάκαρ Ἄτρεΐδη, μοιρηγενές, ὀλβιόδαιμον. Haraxes are frequent in such affective opening vocative lines: cf. A 122 Ἄτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων (absolute harax); A 225 οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο; Γ 39 = N 769 Δύσπαρι, εἶδος ἄριστε, γυναιμανές ἠπεροπευτά; Η 96 ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκετ' Ἀχαιοί; Λ 386 τοξότα, λωβητήρ, κέρφ ἀγλαέ, παρθενοπίπα (π. absolute harax); N 824 Αἴαν ἀμαρτοεπές, βουγάϊε, ποῖον ἔειπες. Many of these are likely to be vivid coinages.

b. i. Among the deverbative forms perhaps the most striking is δειδήμων, which, like ὀλβιοδαίμων, occurs in book Γ, line 56. The form is artificial, since we must analyze it as δειδ-ήμων, with the η taken over with the suffix from normal formations. The context is a speech of

Hector, the first time in the poem that he speaks. This speech is obviously contrived to make a strong impression; it introduces Hector to us as the brave defender with Paris as foil. There are five hapaxes here, a number equalled among Hector's speeches only by the one at θ 497-541 (which is twice as long). δειδήμων is virtually an absolute hapax (cf. above); the frequent use of otherwise rare -μων forms is a mannerism of Nonnus's. ii. Also artificial is ζηλ-ήμων ε 118. In early epic from this word family we have only ζήλος Op. 195 (and Ζήλον Th. 384), ζηλοσύνη h. Ap. 100, ζηλοῦ Op. 23, ζηλώσει Op. 312, and ζηλώσαι h. Cer. 168 223. The word occurs in the first line of a speech of Calypso - Σχέτλιοί ἐστε, θεοί, ζηλήμονες ἔξοχον ἄλλων - which is reminiscent of the vocative phrases noted above. The word is frequent in the late dactylic poets, though clearly a purely poetic term.

iii. ἀλιτήμων may count as a Homeric hapax, Ω 157 = 186, and is very infrequent later. The originating verb is (ἀλιταίνω) ἤλιτον, which occurs 7x in Homer. Note especially δ 807: οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι. That form, which could be described as an athematic present, is probably a perfect with recessive (Aeolic) accent,³⁸⁵ and could provide an immediate model for the adjectival form. The structure of the line is interesting: οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων. It may be that a new term has been employed in the third member of the tricolon.³⁸⁶ iv. ἀλήμων is noticeable for

its isolation: only one later occurrence, in the Anthology. The originating verb ἀλάομαι occurs 47x, mostly in the Odyssey; ἀλη-θείς appears in ξ 380 and π 205. The form is straightforward, and even if infrequent should have been immediately intelligible. It may be noticed however that in both Homeric occurrences the word is coupled with the common, and nearly synonymous, πτωχός (lines ρ 376-77):

ἦ οὐχ ἄλις ἡμιν ἀλήμονές εἰσι καὶ ἄλλοι,
πτωχοὶ ἀνιηροί, δαιτῶν ἀπολυμαντήρες;

(line τ 74):

τοιοῦτοι πτωχοὶ καὶ ἀλήμονες ἄνδρες ἔασι.

v. Similarly isolated is μαχήμων M 247 (only two other occurrences, in the Anthology). μάχομαι and μαχέομαι are both quite common, and the latter shows a number of forms with -η- extension. The rhetorical structure of the line is again of the form 'neither a nor b': οὐ γάρ τοι κραδίη μενεδήϊος οὐδέ μαχήμων (though μενεδήϊος is itself only a dis legomenon: it recurs at N 228). vi. I have discussed μεθήμων above, with the -σύνη forms (cf. μεθημοσύνη). Likewise derived from ἴημι is the absolute hapax ἦμων ψ 886. In function the word is close to ἀλαήμων, that is, both are almost agent nouns ('wanderer', 'thrower'): cf. ἦμονες ἄνδρες ἀνέσταν and ἀλήμονες ἄνδρες ἔασι (τ 74). Note that in line 891 is the related absolute hapax ἦμα.

7.1 Having established with the $-\epsilon\iota\varsigma$ and $-\mu\omega\nu$ forms that innovatory diction is possible with adjectives in Homer, we may next turn to the group in which new formations would a priori be most expected, that is, compound adjectives. Compound adjectives are a pervasive feature of Greek poetic diction. It is, I think, no exaggeration to say that any classical Greek poet could provide us with a long list of compounds adjectives among which a good number would be absolute hapaxes. This will be the case most obviously with a poet of the grand style like Aeschylus³⁸⁷ or Pindar.³⁸⁸ But even a poet of simpler diction like Bacchylides could provide us with examples.³⁸⁹ On the face of it then it would be surprising if this source of poetic meaning were closed to Homer. There are compounds adjectives by the hundreds in Homer; and, of course, many of these were traditional, and some of them were among the most traditional elements of the diction. The difficulty that faces us here is that even the hapax compounds - over three hundred of them - are pervasive: many of them are in striking contexts, but many as well occur in otherwise straightforward narrative. It becomes accordingly more difficult to determine with confidence what is innovatory and what merely poorly attested.

One group, that of the three-membered compounds, does stand apart. Such compounds are always rare in the language, and the ones we find in Homer are generally

quite isolated and in contexts that are striking. It seems expedient then to concentrate here on these forms, with the idea that if innovation can be demonstrated for these adjectives, it should be easier for us to accept innovation among the simple compounds. Section 7.3. will comprise a list of these.

7.2. The following words are the three-member compounds in Homer: A 99 ἀνάποινον, B 212 ἀμετροεπής, B 246 τ 560 ἀκριτόμυθος, B 868 ἀκριτόφυλλον, Γ 215 ἀφαρμαρτοεπής, Z 400 ἀταλάφρονα, Θ 209 ἀπτοεπές, Π 235 ἀνιπτόποδες, Π 419 ἀμιτροχίτωνας, Σ 54 δυσαριστοτόκεια, Υ 39 ἀκερσεκόμης, Χ 490 παναφήλικα, Ψ 703 δυωδεκάβοιον, Ω 255 493 πανάποτμος, Ω 540 πανάωριον. a. Two of these, ἀνάποινον and δυωδεκάβοιον, may be disposed of first: although in form these are three-member compounds (ἀνάποινον < *ἀν-απο-ποινον; δυω-δεκα-βοιον), they must be felt as simple compounds because of the cohesion of two of the members. The noun ἄποινα occurs 27x in Homer, and its origin in *ἀπο-ποινα may already have been lost sight of. Likewise δυώδεκα (8x in Homer) will be felt as a single word. Still, these may be new terms. Both are absolute hapaxes;³⁹⁰ the contexts of both are interesting. ἀνάποινον appears in a short speech of Calchas. The poet could conceivably have used the fairly well established νήποινον (8x), but the use of the new term allows a rhetorically stronger line: ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην (cf. I 63 ἀφρήτωρ ἀθέμιστος ἀνέστιλος ἔστιν

ἐκεῖνος...).

δυωδεκάβοιον is one of a series of infrequent -βοιος compounds in Homer: there are also ἀλφεισίβοιαι (Σ 593), ἑικοσάβοιος (α 431 χ 57), ἑκατόμβοιος (3x), ἐννεαβοίων (Ζ 236), and τεσσαράβοιον Ψ 705. We find about seven more later in the language.³⁹¹ None of these words is common; but it is possible that ἑκατόμβοιος, beside the common ἑκατόμβη (38x in Homer), provided the model for the rest. The context of δυωδεκάβοιος is the narrative of the games, and specifically, a description of a prize tripod. There are three absolute hapaxes within four lines:

τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τῶν Ἀχαιοί·
 ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκε,
 πολλὰ δ' ἐπίστατο ἔργα, τῶν δὲ ἐ τεσσαράβοιον.

b. Several of the three-member compounds have as their first member an alpha privative. i. The description of Thersites has been noted as a passage rich in hapaxes (lines 212-13):

θερσίτης δ' ἔτι μούνος ἀμετροεπής ἐκολώα,
 ὃς ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἤδη...

(Also in the passage are 215 γελοῖον, 217 φολκός, 219 φόξος and ψέδνη.) Note that the relative clause in line 213 is explicative to the hapax adjective. The word is one of a series of -επής compounds in Homer, which all are hapax, appear in striking contexts, and are generally isolated:

ἀμαρτοεπές N 824; S (Hector to Ajax): opening-line

vocative; otherwise in an unidentified elegiac poet quoted in Clemens Alexandrinus, Paedagogus 2.2.28.

ἀπτοεπής θ 209: cf. below.

ἀρτιεπής χ 281; S (Hector to Achilles); Pindar O. 6.61, I. 5.46: and cf. Hes. Th. 29 ἀρτιέπειαι.

ἀφαρτοεπής Γ 215: cf. below.

ἠδυεπής Α 248; dig. (introduction of Nestor, lines 247-52); Pindar, Soph., etc.: cf. Hes. Th. ἠδυνέπειαι.

There are then about twenty more of these in the language, many of them likewise isolated (cf. for example θελιεπής Bacchylides 14.48, and εύρησιεπής Pindar O. 9.80). ἀμετροεπής itself recurs once in Quintus Smyrnaeus (5.239: Αἴαν ἀμετροεπής, cf. N 824) and three times in late prose.³⁹²

ii. In this same group is ἀπτο-επής θ 209. There is a general, if not unanimous, consensus that this form rests on *ἀ-φεπτο-φεπής, literally 'with words not to be spoken'.³⁹³ If this form is in fact restored, the abnormal hiatus after Ἥρη is avoided, and the resulting sense is excellent: Hera (as usual) is angry at Zeus, and says to Poseidon (lines 205-06),

εἴ περ γάρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἀρωγοί,
Τρῶας ἀπόσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
αὐτοῦ κ' ἔνθ' ἀκάχοιτο καθήμενος οἶος ἐν ἰδῆ.

Poseidon is grieved at her words (μέγ' ὀχθήσας), and responds (line 209): Ἥρη ἀπτοεπής, ποῖον τὸν μῦθον ἔειπες, where the second half of the line is almost a gloss on the epithet. Chantraine in his discussions of the word

(DE s.v. ἄπτος and GH I, p. 33) seems to believe that the word is old, and that it has been reinterpreted here as though deriving from ἄπτω (the reading ἀπτοεπής is also transmitted). But this is not necessary: the meaning would be less good, and the reinterperetation, if it took place, may just as well be post-Homeric. (For ἄπτος, cf. Bechtel Lex.) It is worth emphasizing that the speaker is Poseidon. We have several times now noted innovatory diction in his speeches. The word is an absolute hapax.

iii. ἀκριτόφυλλον occurs only at B 868, in the Catalogue of the Trojans: οὔ Μίλητον ἔχον φθιρῶν τ' ὄρος ἀκριτόφυλλον. In the preceding line is the infrequent βαρβαροφώνων: Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφώνων. Chantaine (DE s.v. φύλλον) notes that there are about a hundred compounds in the language in -φυλλος. In Homer we have also ἀφύλλοισιν (B 425), εἰνοσίφυλλος (B 632 ι 22 λ 316), and τανύφυλλος (ν 102 346 ψ 190 195). The first half of the compound is used again in ἀκριτόμυθος. This word occurs twice, first in B 246, the opening-line vocative in Odysseus's response to Thersites's insolent speech: θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής. The second occurrence (with the meaning perhaps somewhat strained) is in the first line of a speech of Penelope, τ 560: ξείν', ἧ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι. The simple compounds ἄκριτος occurs 10x (cf. B 796: ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοι εἰσιν).³⁹⁴

iv. In book Π appear two more of these compounds,

ἀνιπτόποδες in 235 and ἀμιτροχίτωνας in 419. As with ἀκριτό-φυλλος, the first half of ἀνιπτό-ποδες is also used in Homer as a simple compound (hapax, Z 266: χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον); and compounds in -πους are common. The context is a prayer of Achilles to Zeus. The mention of the Σελλοί (only here in Homer) brings with it one of the rare lines with three hapaxes (lines 234-35): ἀμφὶ δὲ Σελλοὶ/ σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες γαμαλιεύναι. All three words are attested elsewhere, although infrequently,³⁹⁵ and they may have been in use in sacral language.

ἀμιτροχίτωνας Π 419 recurs only once in Greek, Nonnus D. 42.439. It appears to function in Homer as a simple ornamental epithet (lines 419-21):

Σαρπηδὼν δ' ὡς οὔν ἴδ' ἀμιτροχίτωνας ἑταίρους
 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας,
 κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν...

As such we might expect it to be a traditional term, except for the fact that the Lycians are named frequently (49x), and so apparently there would be numerous opportunities for the word to be used if it had any kind of currency. It is part of a series of -χίτων adjectives, which are mostly hapax: ἐλκεχίτωνες (N 685, epithet of the Ionians), and οἰοχίτων' (ξ 489, speech of Odysseus); and then χαλκοχίτων which, with 33 occurrences, is the well-established form and a likely model for the others. It appears mostly in the terminal formula Ἀχαιῶν χαλκο-

χιτώνων (25x), but cf. K 287: τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε
γαλκοχίτωνας Ἀγαιούς. That or a line like it could be a
 model for Σαρπηδῶν δ' ὡς οὖν ἴδ' ἀμιτροχίτωνας ἐταίρους.
 As for the first part of the compound, μήτηρ itself oc-
 curs in Homer only four times; but we do find another
 simple compound αἰολομήτην (hapax, E 707; for this form
 cf. αἰολοπόλους Γ 185, and the dis legomenon αἰολοθώρηξ Δ
 489 Π 173).

vi. ἀκερσεκόμησ γ 39 is used as an epithet of Apollo:
 Φοῖβος ἀκερσεκόμησ ἦδ' Ἄρτεμις ἰοχέαιρα. As such we
 should expect the term to be traditional. It recurs a
 number of times in later Greek (including Hesiod and the
Hymn to Apollo), and it is always used as an epithet of
 Apollo;³⁹⁶ this in itself is probably sufficient to
 indicate that the word was in current use. But there are
 some things to consider that may indicate that the word
 was not of any great antiquity. 1. The position of the
 formula in the line is interesting: Parry's table 'Noun-
 epithet formulae of gods and heroes in the nominative
 case' (The Making of Homeric Verse, p. 39) shows that the
 slot in the line from the beginning to the caesura was
 the least used of the principal types. All the best
 established formulae are in the second half of the line,
 and only six of the eleven characters listed have a for-
 mula for this position. 2. The form of the compound is
 odd. The other forms which we have considered have been
 straightforward (possessive) compounds, built with nouns

and adjectives. Here we have a verbal governing compound, which makes the alpha privative peculiar (cf. LfggrE I 408), and the internal -ε- anomalous. We should except for the τερψίμβροτος type, *ἀκερσικόμης.³⁹⁷ 3. Apollo is one of the major divine figures in the epics. But it is worth remembering that he was a relative newcomer to the Greek pantheon.³⁹⁸ This must not be pressed, but it may at least dispose us to see beside the young god a young epithet.³⁹⁹

c. Two of the three-member compounds have παν- as their first member, παναφήλικα X 490 and παναώριον Ω 540. But I need say very little about these: both are striking enough to have received considerable attention, and the discussions of them are copious and adequate. For παναφήλιξ, cf. P. Colaclidès, "Créativité dans un vers d'Homère", Symbolae Osloenses 56 (1981) 7-11; and for παναώριος, the important article by M. Pope, "A Nonce-word in the Iliad", CQ 35 (1985) 1-8. It should suffice here to restate the principal points which mark these words are innovatory. 1. The words show παν- in its later intensifying function (cf. Leumann HW, p. 101). 2. They are isolated in the language. παναφήλιξ is an absolute hapax; ἀφήλιξ is fairly common, but with the quite different meaning 'old' (cf. h. Cer. 140, Hdt. 3.14, etc.). παναώριος recurs only once, AP 5.286.3 (Paulus Silentarius, who is demonstrably influenced by Homer [cf. "Ἐκφρασις 617]). The closely related πανάποτμος, Ω 255 493, is no-

where else attested. 3. The contexts are striking: παναφή-λιξ is in Andromache's lament, in the description of the fate of the orphaned child, a passage we have repeatedly noted for its unusual diction. πανάωριος is in a speech of Achilles; πανάποτμος both times occurs in speeches of Priam. The first, the bitter words of reproach to his surviving sons, is the more striking, with the hapaxes 253 κατηφόνες, 261 ψεύσται and χοροϊτυπήσιν, and 262 ἀρπακτῆρες. The second is the speech which closes with the powerful παιδοφόνοιο.

d. Remaining are the absolute hapaxes ἀφαρμαρτοεπής Γ 215 and δυσαριστοτόκεια Σ 54. ἀφαρμαρτοεπής was noted above with the other -επής forms. As we noted there the simple ἀμαρτοεπής (a regularly formed verbal governing compound) is hapax and occurs as a vocative in the opening line of a speech. The compound verb ἀφαρμαρτάνω is fairly common in Homer (13x), and, after this, the preverb could easily be used to give a strengthened form of the adjective. The word appears in the speech of Antenor in the Teichoscopia, where he tells how he hosted Menelaos and Odysseus. His narrative is quite extensive, but there is apparently good reason for this, and for the vivid word. We are still in the preliminary stage of the poem as a whole, even though we have now reached the third book; it is quite clear that one of the major aspects of Homeric artistry is careful preparation: actions seem natural and inevitable because they have been

prepared for ahead of time. Book Γ opens with Menelaos and Paris confronting one another. Paris retreats and is chided by Hector (we noted earlier the importance of this speech, 182-190), and then the duel between Paris and Menelaos is arranged. But first, in order to flesh out his characters a bit more, the poet employs the device of the Teichoscopia.⁴⁰⁰ Menelaos we have heard very little about; but Odysseus has been prominent in books A and B (in A he takes the offering to Chryses; in B he handles Thersites and as a good counsellor is a foil for Agamemnon). The poet combines the two in Antenor's speech, and so by the junction we quickly know quite a lot about Menelaos. He was a big, powerful man, Antenor tells, and not one that gabbled on (lines 213-15):

ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
παῦρα μὲν ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
οὐδ' ἀφάρτοεπής· ἦ καὶ γένει ὕστερος ἦεν.

Note the 'not a nor b' structure. The powerful adjective, probably a new coinage (cf. LfggrE I 1693), clearly contributes to the characterization.

Finally, we have one of the finest Homeric compounds. Thetis, cognisant of her son's sorrow, addresses her sister Nereids (lines 54-60):

ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια,
ἦ τ' ἐπεὶ ἄρ τέκον υἷὸν ἀμύμονά τε κρατερόν τε
ἔξοχον ἥρώων· ὃ δ' ἀνέδραμεν ἔρνεϊ Ἴσος·
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνῶ ἀλωῆς
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
Τρῳασὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αἴτις
οἴκαδε νοστήσαντα δόμον Πηληϊῶν εἴσω.

The structure is a clear pointer that the word is a new

formation: lines 55-60 are an extended gloss on the adjective (with the somewhat confused syntax probably employed for purposes of characterization).⁴⁰¹ There are a number of *δυσ-* compounds in Homer of which several are hapax: *δυσαής* (5x), *δυσάμμορος* (4x), *δύσζηλος* (η 307), *δυσηλεγής* (Υ 154 χ 325), *δυσηχής* (10x), *δυσθαλπέος* (P 549), *δυσκελάδου* (Π 357), *δυσκηδέα* (ε 466, absolute hapax), *δυσκλέα* (B 115 = I 22), *δυσμενής* (32x), *δύσμητερ* (ψ 97), *δύσμορος* (8x), *Δύσπαρι* (Γ 39 = N 769), *δυσπονέος* (ε 493, absolute hapax), *δύστηνος* (22x), *δυσχείμερος* (B 750 Π 234), *δυσώνυμος* (3x); cf. also *δυσμενέων* (3x) and *δυσωρήσωται* (K 183). Of these the closest parallels are *δύσμητερ*, which occurs in an opening line vocative in a speech of Telemachus to his mother, and appears otherwise in Greek only in fairly certain Homeric imitations;⁴⁰² and the equally affective *Δύσπαρι*, in Hector's first speech (line 39 *Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά*), which also was probably coined for that line.⁴⁰³ One concluding observation on this group: all the occurrences of all the three-member compounds which we have been looking at in this section have been from the *Iliad* (with the exception of τ 560 *ἀκριτόμυθοι*), and this is one clear indication of the difference in stylistic level between the two poems: the bold coinages would be out of place in the quieter diction of the *Odyssey*.

7.3. Having established the existence of innovatory diction among these three-member compounds, I append here

a list of hapax simple compounds. I have tried to make this a summary of the most interesting forms; that is, not all hapaxes that could have been included are here (about three-quarters of the total), but I have included some of the *dis legomena* where the forms are interesting and the occurrences not widely separated, and as well some proper names, particularly speaking names from lists. Note as well that some of the hapaxes are adjectives which have been substantivized. The words are divided according to the following scheme (adapted from Risch): I. Possessive compounds: A. General, B. With a preposition as the first member, C. With a number as the first member; II. Governing compounds: A. Prepositional governing compounds, B. Verbal governing compounds, 1. With the verb as first member, 2. With the verb as second member; III. Determinative compounds: a. With an adjective in the second member, b. With a noun in the second member. Often it is difficult to assign a word definitely to a place in this schematization: accordingly this should be regarded not as a final list but as convenient groupings preliminary to further investigation. To assist such an investigation, I provide a certain amount of basic information: the third column gives a brief indication of context (and where most striking, notice of other hapaxes in the area); and for words which have no other citation in LSJ, I have adopted Kumpf's device of a plus sign to the left of the word.

I. Possessive Compounds

| A. General | | |
|-----------------|--------------|--|
| ἀγανόφρων | Υ 467 | N (νήπιος comment; with γλυκυθύμος) |
| (Ἄγασθένης) | Β 624 | Catalogue of Ships |
| ἄγριοφώνους | Θ 294 | S (Ares) |
| +ἄελλής | Γ 13 | sim. |
| ἄθυμοι | κ 463 | S (Circe) |
| +αἰναρέτη | Π 31 | S (Patroklos) |
| αἰολομίτρην | Ε 707 | N |
| αἰολοπόλους | Γ 185 | S (Priam) |
| ἄκοσμα | Β 213 | des. |
| ἄκρόκομοι | Δ 533 | N |
| ἀναίμονες | Ε 342 | dig. |
| +ἀνάποινον | Α 99 | S (Calchas) |
| ἀνέφελος | ζ 45 | des. |
| ἀνόστους | ω 528 | N |
| ἀνώνυμος | Θ 552 | S (Alcinoos) |
| ἄξύλῳ | Λ 155 | sim. |
| ἄπνευστος | ε 456 | N |
| ἄργιποδας | Ω 211 | S (Hecuba) |
| ἄσπερμος | Υ 303 | S (Poseidon) |
| +ἄφρήτωρ | Ι 63 | S (Nestor) |
| + (βαθύλειμος) | Ι 151=293 | S (Agamemnon/Odysseus) |
| βαθυλήϊος v.l. | Σ 550 | Shield of Achilles |
| +βλοσυρῶπις | Λ 36 | des. |
| δασύμαλλοι | ι 425 | Odysseus's narrative |
| +δολιχεγχείας | Φ 155 | S (Asteropaios) |
| + (Ἐτεοκληείης) | Δ 386 | S (Agamemnon) |
| εὐβοτος | ο 406 | S (Eumaeus): des. (with <u>εὔμηλος</u> and <u>οἶνοπληθής</u>) |
| εὐήκεος | Χ 319 | sim. |
| εὐθυμος | ξ 63 | S (Eumaeus) |
| (Εὔιππον) | Π 417 | N |
| εὐλείμων | δ 607 | S (Telemachus) |
| εὔμηλος | ο 406 | S (Eumaeus): des. (with <u>εὐβοτος</u> and <u>οἶνοπληθής</u>) |
| εὔπρυμνοι | Δ 248 | S (Agamemnon) |
| (ἐύτριχες) | Ψ 13 301 351 | N |
| +εὐχροές | ξ 24 | N |
| (εὐώπιδα) | ζ 113 142 | N |
| ζάκοτον | Γ 220 | S (Antenor) |
| ἠδυσπέης | Α 248 | N |
| ἠεροφώνων | Σ 505 | Shield of Achilles |
| +ἱππιοχαίτην | Ζ 469 | N |
| κακοείμονας | σ 41 | N |
| κακοξινώτερος | υ 376 | S (τις) |
| κακότεχνος | Ο 14 | S (Zeus) |
| καλλικρήδεμνοι | δ 623 | N |
| καλλιχόρου | λ 581 | Underworld |
| (κερδαλέοφρων) | Α 149 Δ 339 | S (Achilles, Agamemnon) |
| κλυτοεργός | Θ 345 | N |

| | | | | |
|-----------------|---|---------|-------|---|
| (Κλυτόνης) | θ | 119 | 123 | N |
| +κραταιγύαλοι | Τ | 361 | | N |
| +κυανόπεζαν | Λ | 629 | | N |
| +κυανοπρωρείους | γ | 299 | | S (Nestor) |
| κυανώπιδος | μ | 60 | | S (Circe) |
| +κυνῶπα | Α | 159 | | S (Achilles) |
| λευκάσπιδα | Χ | 294 | | N |
| λιγυφώνω | Τ | 350 | | sim. |
| (λινοθώρηξ) | Β | 529 | 830 | Catalogue of Ships |
| λιπαροκρήδεμνος | Σ | 382 | | N |
| λιπαροπλοκάμοιο | Τ | 126 | | S (Agamemnon: Ate narrative) |
| (Λυκόφρονα) | Ο | 430 | | N |
| (Μελάμποδος) | ο | 225 | | dig. |
| μελανόχρους | τ | 246 | | des. (with <u>γυρός</u> and <u>οὐλοκάρηνος</u>) |
| μελανόχροες | Ν | 589 | | sim. (with <u>κύαμοι</u> and <u>ἐρέβινθοι</u>) |
| +μελαγχροϊής | π | 175 | | des. |
| μεσαιπόλιος | Ν | 361 | | N |
| μυλοειδέϊ | Η | 270 | | N |
| νεοπενθέα | λ | 39 | | des. |
| νήνεμος | θ | 556 | | sim. |
| νηπενθής | δ | 221 | | N (with <u>ἄγολον</u> and <u>ἐπίληθον</u>) |
| οϊέτεας | Β | 765 | | des. (with <u>ᾠτριχας</u> and <u>σταφύλη</u>) |
| +οϊνοπληθής | ο | 406 | | S (Eumaeus): des. (with <u>εὐβοτος</u> and <u>εὐμηλος</u>) |
| ὄξυβελής | Δ | 126 | | N |
| ᾠτριχας | Β | 765 | | des. (with <u>οϊέτεας</u> and <u>σταφύλη</u>) |
| οὐδενόσωρα (?) | θ | 178 | | S (Hector) |
| οὐλοκάρηνος | τ | 246 | | des. (with <u>γυρός</u> and <u>μελανόχρους</u>) |
| οὐρανομήκης | ε | 239 | | des. |
| παλίνορρος | Γ | 33 | | sim. |
| πολυανθέος | ξ | 353 | | S (Odysseus) |
| +πολύαρνι | Β | 106 | | des. |
| (πολυβοῦται) | Ι | 154=296 | | S (Agamemnon/Odysseus) |
| πολυδίψιον | Δ | 171 | | S (Agamemnon) |
| πολυζύγω | Β | 293 | | S (Odysseus) |
| πολυῖππου | Ν | 171 | | N |
| πολυκλήρων | ξ | 211 | | S (Odysseus) |
| πολύκνημον | Β | 497 | | Catalogue of Ships |
| πολυκτήμων | Ε | 693 | | dig. |
| πολυλήϊος | Ε | 613 | | dig. |
| +(Πολυνήου) | θ | 114 | | N (cf. Κλυτόνης θ 119) |
| (Πολύξεινος) | Β | 623 | | Catalogue of Ships |
| πολυπαίπαλοι | ο | 419 | | S (Eumaeus) |
| +πολυπάμονος | Δ | 433 | | sim. |
| (πολύρρηνης) | Ι | 154=296 | | S (Agamemnon/Odysseus) |
| πολύρρηνος | λ | 257 | | dig. |
| πυκμηδέος | α | 438 | | N |
| +πυριήκεα | ι | 387 | | sim. |
| (σαόφρων) | Φ | 462 | δ 158 | S (Apollo, Peisistratus) |
| +τανύγλωσσοι | ε | 66 | | des. |

| | | |
|----------------|-------|---|
| τανυγλόχινας | Θ 297 | S (Teucer) |
| +ύπόρρηνον | K 216 | S (Nestor) |
| ύψηρεφέος | I 582 | S (Phoenix) |
| ύψικάρηνοι | M 132 | sim. |
| ύψικερων | κ 158 | Odysseus's narrative |
| χαλκεοφώνω | E 785 | N |
| +χαλκογλόχινος | X 225 | N |
| +χαλκοκνήμιδες | H 41 | S (Apollo) |
| χαμαιεύναι | Π 235 | S (Achilles, with <u>ύποφήται</u> and <u>άνιπτόποδες</u>) |
| χρυσοπεδίλου | λ 604 | dig. |
| ώκύπερος | N 62 | sim. |

B. With a preposition as the first member

| | | |
|--------------|-------|----------------------|
| άγχίνοος | ν 332 | S (Athena) |
| άμφιθαλής | X 496 | S (Andromache) |
| άμφικόμφ | P 677 | sim. |
| άμφωτον | χ 10 | des. |
| ένορχα | ψ 147 | S (Achilles) |
| ένφυδρος | ξ 458 | N |
| +περιγλαγέας | Π 642 | sim. |
| +περιπευκές | Λ 845 | N |
| περιπληθής | ο 405 | S (Eumaeus): des. |
| +περισθενέων | χ 368 | S (Medon) |
| +προήκα | μ 205 | Odysseus's narrative |
| προκρόσσας | ζ 35 | N |
| (Πρόνοον) | Π 399 | N |
| προσκηδέος | φ 35 | dig. |
| +ύπόρρηνον | K 216 | S (Nestor) |

C. With a number as the first member

| | | |
|-------------------|-----------|--------------------|
| +δυωδεκάβοιον | ψ 703 | des. |
| +δυωκαιεικοσί- | | |
| μετρον | ψ 264 | des. |
| +δυωκαιεικοσίπηχυ | Ο 678 | des. |
| είκοσόροσ | ι 322 | des./sim. |
| +είκοσινήριτ' | X 349 | S (Achilles) |
| +είνάνυχεσ | I 470 | S (Phoenix) |
| +έκατόγχειρον | A 412 | S (Achilles) |
| +έκατόζυγοσ | Υ 247 | S (Aeneas) |
| έκατόμπεδον | ψ 164 | N |
| έκατόμπολιν | B 649 | Catalogue of Ships |
| έκατόμπυλοι | I 383 | S (Achilles) |
| +έκκαιδεκάδωρα | Δ 109 | des. |
| έννεαβοίων | Z 236 | N |
| (έξέτε') | ψ 266 655 | des. |
| έπταπόδην | Ο 729 | N |
| (Έπτάποροσ) | M 20 | N |
| οιοχίτων' | ξ 489 | S (Odysseus) |
| +όκτάκνημα | E 723 | des. |
| πεντάετεσ | γ 115 | S (Nestor) |
| πεντηκοντόγουον | I 579 | S (Phoenix) |
| +τεσσαράβοιον | ψ 705 | des. |
| τετράρορι | ν 81 | sim. |
| τετραπλή | A 128 | S (Achilles) |

τριπλή

A 128

S (Achilles)

II. A. Prepositional Governing Compounds

| | | | |
|---------------|---|---------|------------------------------|
| ἀγχιβαθής | ε | 413 | S (Odysseus) |
| ἀμφιλύκη | Η | 433 | N |
| ἀντίθυρον | Π | 159 | N |
| ἀντιπέραι' | Β | 635 | Catalogue of Ships |
| ἀποθύμια | Ξ | 261 | S (Hypnos) |
| ἔγγυαι | Θ | 351 | S (Hephaistos) |
| εἰνοδίους | Π | 260 | sim. |
| εἰσωποί (?) | Ο | 653 | N |
| +ἔμποροι | Θ | 480 | S (Odysseus) |
| ἔμφυλον | ο | 273 | S (Theoclymenos) |
| ἐνθύμιος | ν | 421 | S (Athena) |
| ἔννυχος | Λ | 716 | S (Nestor) |
| +ἐπάρουρος | λ | 489 | S (Shade of Achilles) |
| ἐπετήσιος | η | 118 | des. |
| (ἐπίκριον) | ε | 254 318 | des., N |
| +ἐπινεφρίδιον | Φ | 204 | N |
| ἐπισκύνιον | Ρ | 136 | sim. |
| ἐπομφάλιον | Η | 267 | N |
| (ἔφαλος) | Β | 538 584 | Catalogue of Ships |
| κατακαίριον | Λ | 439 | N |
| +καταλοφάδεια | κ | 169 | N |
| καταχθόνιος | Ι | 457 | S (Phoenix) |
| κατωμαδίσιον | Ψ | 431 | sim. |
| μεταδόρπιος | δ | 194 | S (Peisistratus) |
| μεταμάζιον | Ε | 19 | N |
| παράισια | Δ | 381 | S (Agamemnon) |
| ὑπερθύριον | η | 90 | des. |
| +ὑπονηΐου | γ | 81 | S (Telemachus) |
| ὑποπλακίη | Ζ | 397 | dig. |
| ὑποταρταρίους | Ξ | 279 | N |
| ὑποχείριος | ο | 448 | S (Eumaeus/Phoenician woman) |
| ὑπόψιον | Γ | 42 | S (Hector) |
| ὑπώπια | Μ | 463 | sim. |
| ὑπωρείας | Υ | 218 | S (Aeneas) |
| ὑπωρόφιοι | Ι | 640 | S (Ajax) |

C. Verbal Governing compounds**1. With the verb as the first member**

| | | | |
|-------------------|---|-----|--------------------|
| ἀκερσεκόμης | Υ | 39 | N |
| + (Ἰαλεγηνορίδαο) | Ξ | 503 | S (Peneleos) |
| ἄλεξάνεμον | ξ | 529 | N |
| ἄλεξίκακος | Κ | 20 | N |
| ἄλφεισίβοιαι | Σ | 593 | Shield of Achilles |
| ἄμαρτοεπές | Ν | 824 | S (Hector) |
| + (ἸΑναβησίνεως) | Θ | 113 | N (list) |
| (ἸΑρσινόου) | Λ | 626 | dig. |
| ἄρτιεπής | Χ | 281 | S (Hector) |
| ἄρτίφρων | ω | 261 | S (Odysseus) |
| ἄρχεκάκους | Ε | 63 | dig. |

| | | |
|-----------------|-----------|------------------------------|
| ἀταλάφρονα | Z 400 | N |
| +ἀφαρμαρτοεπής | Γ 215 | S (Antenor) |
| (βητάρμονες) | θ 250 383 | S (Alcinoos, Odysseus) |
| (Βιήνορα) | Λ 92 | N |
| βωτιανείρη | Α 155 | S (Achilles) |
| + (Δεισήνορα) | Ρ 217 | N (list) |
| έλκεχίτωνες | Ν 685 | N |
| +έντεσιεργούς | Ω 277 | des. |
| (Ἐρύαλον) | Π 411 | N |
| (Εὐχήνωρ) | Ν 663 | dig. |
| +ἐχέθυμος | θ 320 | S (Hephaistos) |
| (Ἐχεκλῆος) | Π 189 | dig. |
| (Ἐχέμμουνα) | Ε 160 | N |
| ἠλιτόμηνον | Τ 118 | S (Agamemnon: Ate narrative) |
| λαθικηδέα | Χ 83 | S (Hecuba) |
| (Λύσανδρον) | Λ 491 | N (list) |
| +μενέχαρμος | Ζ 376 | S (Hypnos) |
| μισγάγκειαν | Δ 453 | sim. |
| + (ἽΟχησίου) | Ε 843 | N |
| +πηγεσιμάλλω | Γ 197 | S (Priam)/sim. |
| ῥυσίπτολι | Ζ 305 | S (Theano) |
| + (Ταλαιμένεος) | Β 865 | Catalogue of Trojans |
| ταλαπενθέα | ε 222 | S (Odysseus) |
| ταλάφρονα | Ν 300 | N |
| (τερψιμβρότου) | μ 269=274 | S (Odysseus) |
| (Φείδιππος) | Β 678 | Catalogue of Ships |
| (Φέρεκλον) | Ε 59 | N |
| + (Φιλητορίδην) | Υ 457 | N |
| φιλοκέρτομε | χ 287 | S (Philoitios) |
| +φιλοκτεανώτατε | Α 122 | S (Achilles) |
| φιλοπαίγμονος | ψ 134 | S (Odysseus) |
| φιλοψευδής | Μ 164 | S (Asios) |
| ώλεσικάρποι | κ 510 | S (Circe)/des. |

2. With the verb as the second member

| | | |
|---------------|-----------|----------------------|
| ἄβλητα | Δ 117 | N |
| ἄβρομοι | Ν 41 | N |
| ἄγαμος | Γ 40 | S (Hector) |
| ἄγαστονος | μ 97 | Odysseus's narrative |
| (ἸΑγαστροφον) | Λ 338 373 | N |
| ἄγνώτες | ε 79 | N |
| ἄγρονόμοι | ζ 106 | N |
| +ἄελπέα | ε 408 | S (Odysseus) |
| αίμοφόρυκτα | υ 348 | N |
| ἄκροπόρους | γ 463 | N |
| +ἄλιαέες | δ 361 | S (Menelaos) |
| +ἄλιотреφέων | δ 442 | S (Menelaos) |
| ἄλίπλοα | Μ 26 | dig. |
| +ἄλλογνώτω | β 366 | S (Eurycleia) |
| ἄμφηρεφέα | Α 45 | N |
| ἄμφιδρυφής | Β 700 | dig. |
| +ἄμφιδρυφοι | Λ 393 | S (Diomedes) |
| + (ἸΑμφιθή) | Σ 42 | N (list) |
| +ἄνδροκμήτω | Λ 371 | N |
| ἄνδροφάγοιο | κ 200 | Odysseus's narrative |

| | | |
|------------------------------|--------------------|--|
| +άνεμοσκεπέων (Ἄντίφονον) | Π 224 Ω 250 | des. N (list) |
| +ἀπήωροι | μ 435 | des. |
| ἀπότροπος | ξ 372 | S (Eumaeus) |
| ἀπτήσι | ι 323 | S (Achilles)/sim. |
| +ἀρηϊκταμένω | χ 72 | S (Priam) |
| +ἀρισφαλέ' | ρ 196 | S (Odysseus) |
| ἀρματοπηγός (ἀσκοπος) | Δ 465 Ω 157=186 | sim. S (Zeus/Iris) |
| + (Ἄστυαλον) | Ζ 29 | N (list) |
| (Ἄστυόχη) | Β 513 | Catalogue of Ships/dig. |
| αὐΐαχοι | Ν 41 | N |
| αὐτάγρετα | π 148 | S (Telemachus) |
| αὐτοδίδακτος | χ 347 | S (Phemius) |
| + (Αὐτοφόνοιο) | Δ 395 | S (Agamemnon):dig. |
| βούβοτος | ν 246 | S (Athena)/des. |
| +βριήπιος | Ν 521 | N |
| γλακτοφάγων (Δηϊκόωντα) | Ν 6 Ε 534 | N N |
| (Δηϊόχον) | Ο 341 | N |
| δημοβόρος (Δημοκόωντα) | Α 231 Δ 499 | S (Achilles) N |
| (Δημούχον) | Υ 457 | N |
| +διατρύγιος | ω 342 | des. |
| +δισθανέες | μ 22 | S (Circe) |
| δουρικτητήν | ι 343 | S (Achilles) |
| δρυόχους | τ 574 | N/sim. |
| δυσθαλπέος | Ρ 549 | sim. |
| εἰροκόμφ | Γ 387 | N/sim. |
| έκατηβελέταο | Α 75 | S (Calchas) |
| έλαφηβόλος | Σ 319 | sim. |
| έλεόθρεπτον | Β 776 | N |
| +έντεσιεργούς | Ω 277 | des. |
| έξάρχους | Ω 721 | N |
| έξημοιβά | θ 249 | S (Alcinoos) |
| έπαρωγός | λ 498 | S (Shade of Achilles) |
| έπεσβόλον | Β 275 | S (τις) |
| έπήβολος | β 319 | S (Telemachus) |
| έπίδρομον | Ζ 434 | S (Andromache) |
| έπίληθον | δ 221 | des. (with <u>νηπενθέες</u> and <u>ἄγολον</u>) |
| έπίτονος | μ 423 | Odysseus's narrative |
| έριβρεμέτεω | Ν 624 | S (Menelaos) |
| έύσκαρθμοι | Ν 31 | N |
| έωσφόρος | ψ 226 | N |
| ζαφλεγέες | Φ 465 | S (Apollo) |
| ήμιδαής | Π 294 | N |
| θεοδμήτων | Θ 519 | S (Hector) |
| θυμοδακής | θ 185 | S (Odysseus) |
| +θυραωρός | Χ 69 | S (Priam) |
| ιθαγενέεσσιν (Ἰππημολγῶν) | ξ 203 Ν 5 | S (Odysseus) N |
| (Ἰπποδάμαντα) | Υ 401 | N |
| (Ἰπποκόωντα) | Κ 518 | N |
| ιππόμαχοι | Κ 431 | S (Dolon) |

| | | | |
|------------------|---|---------|------------------------------------|
| ἰσοφόροι | σ | 373 | S (Odysseus) |
| κεραξός | Δ | 110 | des. |
| +κηρεσσιφορήτους | Θ | 527 | S (Hector) |
| +κορυθαΐκι | Χ | 132 | N/sim. |
| κοτυλήρυτον | Ψ | 34 | N |
| κουροτρόφος | ι | 27 | S (Odysseus)/des. |
| (Κυμοδόκη) | Σ | 39 | N (list) |
| (Κυμοθόη) | Σ | 41 | N (list) |
| +λαβραγόρην | Ψ | 479 | S (Oilean Ajax) |
| λαοφόρον | Ο | 682 | sim. |
| μελάνδετα | Ο | 713 | N |
| (Μηδεσικάστην) | Ν | 173 | dig. |
| μυληφάτου | β | 355 | S (Telemachus) |
| (ναύμαχος) | Ο | 389 677 | des., N |
| (νεήλυδες) | Κ | 434 558 | S (Dolon, Odysseus) |
| +νεόστροφον | Ο | 469 | S (Teucer) |
| νεοτεύκτου | Φ | 592 | N |
| όδοιπόρον | Ω | 375 | S (Priam) |
| όχετηγός | Φ | 257 | sim. |
| όψιτέλεστον | Β | 325 | S (Odysseus) |
| παιδοφόνοιο | Ω | 506 | S (Priam) |
| +παλίλλογα | Α | 126 | S (Achilles) |
| παλινάγρετον | Α | 526 | S (Zeus) |
| πανάγρου | Ε | 487 | S (Sarpedon) |
| + (Πάνδοκον) | Λ | 490 | N (list) |
| (παραπλήγας) | ε | 418=440 | S (Odysseus), N |
| παραβλώπες | Ι | 503 | S (Phoenix: Allegory of the Litai) |
| +παρθενοπίπα | Λ | 385 | S (Diomedes) |
| πατροφόνος | Ι | 461 | S (Phoenix) |
| περικτίται | λ | 288 | dig. (Catalogue of Women) |
| περίρρυτος | τ | 173 | S (Odysseus) |
| περίτροχον | Ψ | 455 | des. |
| πολύλλιστον | ε | 445 | S (Odysseus) |
| πολυσκάρθμοιο | Β | 814 | dig. |
| προβόλφ | μ | 251 | sim. |
| πρόγονοι | ι | 221 | des. |
| (Πρόθοος) | Β | 756 758 | Catalogue of Ships |
| προσφύε | τ | 58 | N |
| πρωτόπλοον | θ | 35 | S (Alcinoos) |
| πρωτοτόκος | Ρ | 5 | sim. |
| πυγμάχοι | θ | 246 | S (Alcinoos) |
| πυρηφόρον | γ | 495 | N |
| πυρίκαυστος | Ν | 564 | sim. |
| (Πυριφλεγέθων) | κ | 513 | S (Circe) |
| ρίνοτόρος | Φ | 392 | N |
| σακέσπαλος | Ε | 126 | S (Athena) |
| +σηκοκόρον | ρ | 224 | S (Melantheus) |
| σιτοφάγφ | ι | 191 | Odysseus's narrative |
| σκυτοτόμων | Η | 221 | dig. |
| συνήορος | θ | 99 | S (Alcinoos) |
| τετράοροι | ν | 81 | sim. |
| τηλεφανής | ω | 83 | S (Shade of Agamemnon) |
| τοξοφόρφ | Φ | 483 | S (Hera) |
| +τρίπλακα | Σ | 480 | Shield of Achilles |

| | | |
|----------------|-----------|---|
| τριχάϊκες | τ 177 | S (Odysseus) |
| +ύδατοτρεφέων | ρ 208 | des. |
| (ύλοτόμοι) | ψ 114 123 | N |
| υπόβρυχα | ε 319 | N |
| φασσοφόνω | ο 238 | sim. |
| +(Φυλομέδουσα) | η 10 | dig. |
| χαλκοτύπους | τ 25 | S (Achilles) |
| χαμαιεύναι | π 235 | S (Achilles; with <u>υποφήται</u> and <u>άνιπτόποδες</u>) |
| (Χερσιδάμαντα) | λ 423 | N (list) |
| χλούνην | ι 539 | S (Phoenix) |
| (<*χλο-εύνης) | | |
| (Χρυσόθεμις) | ι 145=287 | S (Agamemnon/Odysseus) |
| χρυσοχόον | γ 425 | S (Nestor) |
| +(Ὠκύαλος) | θ 111 | N (list) |

III. Determinative Compounds

A. With an adjective in the second member

| | | |
|---------------|------------|-------------------|
| δυσπέμφελος | π 748 | S (Patroklos) |
| ἔκδηλος | ε 2 | N |
| ἐπαίτιοι | α 335 | S (Achilles) |
| μεσαιπόλιος | ν 361 | N |
| παγχρύσει | β 448 | des. |
| (πάμπρωτος) | η 324=ι 93 | N |
| +παναίθησιν | ζ 372 | S (Hypnos) |
| παναπάλω | ν 223 | des./sim. |
| +(πανάποτμος) | ω 255 493 | S (Priam) |
| +παναφήλικα | χ 490 | S (Andromache) |
| πανυπερτάτη | ι 25 | S (Odysseus)/des. |
| περιδέξιος | φ 163 | N |
| +πολύπικρα | π 255 | S (Telemachus) |

B. With a noun in the second member (nouns)

| | | |
|------------------|------------|-------------------------|
| +[*Ἴριος] Ἴαιρος | σ 73 | S (τις) |
| (ἄκρόπολιν) | θ 494 504 | S (Odysseus), N |
| αὐτοκασιγνήτη | κ 137 | Odysseus's narrative |
| +δυσαριστοτόκεια | ς 54 | S (Thetis) |
| δύσμητερ | ψ 97 | S (Telemachus) |
| Δύσπαρι | γ 39=ν 769 | S (Hector) |
| ἐπαύλους | ψ 358 | S (Odysseus) |
| +ἐπιβώτορι | ν 222 | des./sim. |
| ἐπιστορα | φ 26 | dig. |
| ἐπιμάρτυρος | η 76 | S (Hector) |
| +ἐπιποιμένες | μ 131 | des. |
| (Ἐτεόκρητες) | τ 176 | S (Odysseus) |
| ἡμιθέων | μ 23 | dig. |
| θειλόπεδον | η 123 | des. |
| ἰσόπεδον | ν 142 | sim. |
| +κραταίπεδον | ψ 46 | S (Eurycleia) |
| (κυνάμυια) | φ 394 421 | S (Ares, Hera) |
| +μετάγγελος | ψ 199 | N |
| μητροπάτωρ | λ 224 | dig. |
| (Πανέλληνας) | β 530 | Catalogue of Ships/dig. |

| | | | |
|--------------|---|-----|----------------|
| συνέριθος | ζ | 32 | S (Athena) |
| ὑποδμῶς | δ | 386 | S (Menelaos) |
| ὑποδρηστῆρες | ο | 330 | S (Eumaeus) |
| ὑφηνίοχος | Ζ | 19 | N |
| ψευδάγγελος | Ω | 159 | S (Zeus) |
| ᾠμογέροντα | ψ | 791 | S (Antilochus) |

8.1. Adverbs constitute the smallest of the major groups of hapaxes in Homer. Altogether there are less than a hundred of them. However, in some of the types a remarkable number of the forms are hapax. The most interesting are the forms in *-δην*, *-δα*, and *-δον*. Obviously we cannot expect an adverb to have the significance of, say, an outstanding compound adjective like *δυσαριστοτόκεια*. But because so many of these *-δην/-δα/-δον* adverbs are hapax, and indeed often absolute hapaxes, it seems worthwhile to give a tabular survey of all the Homeric forms. The table in section 8.2. following is comprised of an alphabetical listing of all the forms in Homer, with the number of occurrences of each. To the right is the originating form, with its number of occurrences. The second line gives citations and an indication of context; the third line, a summary of later use. As with the *-μων* adjectives, I have tried to make this exhaustive for the hapaxes (and for some of the other infrequent words which seem particularly interesting) and representative for the more common words.

Apparently these suffixes were used in the first instance to form adverbs on verbal stems which marked an accompanying action.⁴⁰⁴ A simple example would be *ἐπιστάδον*. One of its occurrences is in line ν 54: *Ποντόνοος δὲ*

μελίφρονα οἶνον ἐκίρνα, / νόμησεν δ' ἄρα πᾶσιν ἐπισταδόν;
 "Pontonoos mixed the wine, and dealt is out to all,
standing beside them". But the -δον suffix, in contrast
 to -δα and -δην, can also be added to nouns. For example,
 we find a series which marks action in a group: ἰλαδόν,
 ὀμιλαδόν, πυργηδόν, φαλαγγηδόν. This use has been largely
 extended in Homer, and there are as well peculiar forms
 like καταφυλαδόν, κατωμαδόν, and πανθυμαδόν.

Given the number of hapaxes and the frequency of
 occurrence of the originating forms, it seems likely that
 these adverbs were easy to form, and at least some of the
 absolutes should be nonce-formations (these are the abso-
 lute hapaxes: ἀμβλήδην, αὐτοσχεδά, ἐμπλήγδην, ἐξαναφαν-
 δόν, κλήδην, λίγδην, ὀμαρτήδην, πανθυμαδόν, τμήδην; and
 note that, among the dis legomena, otherwise unattested
 are ἀνασταδόν, ἀποσταδά, ὀνομακλήδην). In the later lan-
 guage, we rarely find this kind of adverb in Attic. There
 are some attestations in Ionian and Koine;⁴⁰⁵ but most
 frequently the words appear in the Homeric imitators.

There are 52 of these forms in Homer, with the fol-
 lowing distribution: 32 are hapax, 10 dis, 3 3x, 4 4x, 1
 6x (ἀμφαδόν), 1 8x (αὐτοσχεδόν), 1 70x (σχεδόν). This
 gives a total of 91 occurrences (leaving aside σχεδόν).
 Of this total 7 are in similes, 6 in speech introductory
 lines, 37 in direct speech, and 41 in narrative, that is,
 there is a fairly uniform distribution; for the hapaxes,
 the figures are, 4 in sim., 3 in speech intro., 7 in s,

and 18 in N.

ἄδην 4x [ἄω 15x]

E 203, S (Pandarus): dig.; N 315, S (Idomeneus); T
423, S (Achilles); ε 290, S (Poseidon).

common

ἀμβλήδην 1x [ἀναβάλλω 4x]

X 476, speech introductory line.

absolute hapax.

ἀμβολάδην 1x [ἀναβάλλω 4x]

Φ 364, sim.: with 363 μελδόμενος and ἀπαλοτρεφέος.

Hdt. 4.181.4; AP 10.70; h. Merc. 426; Pin. N. 10.33.

ἀμφαδά 1x [ἀναφαίνω 9x]

τ 391, Narrative of the scar.

A.R. 3.615.

ἀμφαδόν 6x [ἀναφαίνω 9x]

H 243, S; I 370, S; α 296, S; λ 120, S; ξ 330, S; =
τ 299, S.

Ion Trag. TrGF I, no. 41b; A.R. 5x; Aratus Phaen. 64
95; etc. (Q.S., Nonn., Orph., AP, Greg. Naz.).

ἀνασταδόν 2x [ἀνίστημι c. 80x]

I 671, N; Ψ 469, S (Idomeneus).

nowhere else attested.

ἀναφανδά 3x [ἀναφαίνω 9x]

γ 221 222, S (Nestor); λ 455, S (Agamemnon).

A.R. 4.84.

ἀναφανδόν 1x [ἀναφαίνω 9x]

Π 178, N (background vignette).

Hdt. 2.35.3, 46.4; Plato Prt. 348 e; etc.

ἀποσταδά 2x [ἀφίστημι c. 80x]

ζ 143 146, N.

nowhere else attested.

ἀποσταδόν 1x [ἀφίστημι c. 80x]

Ο 556, S (Hector).

Orpian H. 3.500, 4.137.

αὐτοσχεδά 1x cf. αὐτοσχεδόν

Π 319, N.

absolute hapax.

αὐτοσχεδόν 8x [αὐτο- σχεδόν < ἔχω common]

H 273 N 496 = 526 O 386 708 746 P 530 χ 293, all N.

Aratus Phaen. 901, A.R. 1.12, 3.148.

βάδην 1x [βαίνω common]

N 516, N.

common.

βοτρυδόν 1x [βότρυς Σ 562]

B 89, sim.

Arist. frg. 334; Theophrastus HP 3.16.4; Lucian Piscator 42 (Homeric quote); Oppian H. 1.550; Himerius Oratio 28.1; Geoponica 15.2.29.

διακριδόν 2x [διακρίνω 18x]

M 103, N; O 108, S (Hera).

common, in a variety of meanings, (Hdt. 4.53, etc.).

ἐμβαδόν 1x [ἐμβαίνω 9x]

O 505, S (Ajax).

Pausanias 10.20.8.

ἐμπλήγδην 1x [ἐμ-/ἐνι-πλήσσω 3x]

υ 132, S (Telemachus).

absolute hapax.

ἐξαναφανδόν 1x [ἐξ- ἀναφανδόν (ἐξαναφαίνω Man. 2.153)]

υ 48, S (Athena).

absolute hapax.

ἐξονομακλήδην 1x [ἐξ- ὄνομα καλέω common]

μ 250, Odysseus's narrative.

Critias IEG 6.7.

ἐπιγράβδην 1x [ἐπιγράφω 5x]

Φ 166, N: with 163 περιδέξιλος, 169 ἰθυπτίωνα, 172 μεσσοπαγές.

Orphica De lapidibus 365; Q.S. 10.238.

ἐπιλίγδην 1x [ἐπι- λίζω ? cf. Eust. 1926.37]

P 599, N.

Lucian Nigrinus 36.12.

ἐπισταδόν 4x [ἐφίστημι 19x]

- μ 392, *Odysseus's narrative*; ν 54, N; π 453, N; σ 425, N.
A.R. 1.293, 2.84, 4.1687.
- ἐπιστροφάδην** 4x [ἐπιστρέφω Γ 370 (ἐπίστροφος
α 177)]
Κ 483, N; = ω 184, S (*Amphimedon*); Φ 20, N; = χ 308, N.
h. Merc. 210; Oppian C. 1.79; late prose.
- ἐπιτροχάδην** 2x [ἐπιτρέχω 13x]
Γ 213, S (*Antenor*): with 215 ἀφαρτοεπής; σ 26, S
(*Iros*): with 27 καμινοῖ and 29 ληϊβοτείρης.
Dionysius of Halicarnassus De Thucydide 10 (834), 14
(841); De Thucydidis idiomatibus 2 (790); *Photius*
Bibliotheca 34.7a.12, 81.64a.5.
- ἱλαδόν** 1x [(ἴλη *Pin. N.* 5.38; *Hdt.* 1.73.3;
etc.)]
B 93, sim.
Hesiod Op. 287 (frequently quoted by later writers:
cf., e.g., *Plato Rep.* 364 c); *Hdt.* 1.172.1; A.R.
4.240; Q.S. 10x; *Appian BC* 2.10.63; *Gregory of*
Nazianzen Christus Patiens 2321.
- καταφυλαδόν** 1x [κατα- φύλον 20x]
B 668, dig.
Oppian H. 3.644.
- κατωμαδόν** 2x [κατα- ὄμος c. 155x (cf. *κατωμα-*
δίολο ψ 431)]
O 352, N; ψ 500, N.
A.R. 2.679; *Josephus AJ* 5.305.4; BCH 50.529 (*elegiacs*,
a.d. II); AP 2.1.140 308 (*Christodorus*); *Gregory*
of Nazianzen PG 60.884.9; *Synesius Epistulae* 66.45.
- κλαγγηδόν** 1x [κλαγγή 7x]
B 463, sim.
Aratus Phaen. 1021; *Lucian Piscator* 42 (*Homeric quota-*
tion; cf. above on *βοτρυδόν*); Q.S. 3.590, 11.116;
Adamantius Judaeus, Phys. 2.42.11.
- κλήδην** 1x [καλέω 124x]
I 11, N.
absolute hapax.

- κρύβδα 1x [κρύπτω 23x]
 Σ 168, N.
 Aes. Ch. 177; Pin. P. 4.114.
- κρύβδην 2x [κρύπτω 23x]
 λ 455, S (Agamemnon): with ἀναφανδά; π 153, S (Telemachus).
 fairly common, prose (Hp., Pl., Arist.) and verse (Pin., Ar.).
- κρυφηδόν 2x [κρύπτω 23x]
 ξ 330, S (Odysseus); = τ 299, S (Odysseus): with ἀμφιδόν.
 Q.S. 1.752, 3.68, 14.60.
- λίγδην 1x cf. ἐπιλίγδην
 χ 278, N.
 absolute hapax.
- μεταδρομάδην 1x [μετα-τρέχω 41x]
 (μετατρέχω Phryn. Com. 9)
 E 80, N.
 A.R. 1.755; Oppian H. 4.509.
- μίγδα 2x [μίσγω c. 90x]
 θ 437, N; ω 77, S (Agamemnon).
h. Cer. 426; Alcaeus 70 (Bergk): omitted LPF; Call.
Aet. 177.18; SH 259.18; Q.S. 4x; Galen De antidotis 14.38.11.
- όμαρτήδην 1x [όμαρτέω 4x]
 N 584, N.
 absolute hapax.
- όμιλαδόν 3x [όμιλος 90x]
 M 3, N; O 277, sim.; = P 730, sim.
 A.R. 4x; Aratus Phaen. 1078; Moschus Europa 35; Nicander Alex. 518; etc. (Nonn., Opp., Orph., Q.S.).
- όνομακλήδην 2x [όνομα καλέω common]
 X 415, speech introductory line; δ 278, S (Menelaos).
 nowhere else attested.
- πανθυμαδόν 1x [παν-θυμός common]
 σ 33, N: with όκριόωντο (and cf. 26 έπιτροχάδην).

- absolute hapax.
- παραβλήδην 1x [παραβάλλω 1 322]
 Δ 6, speech introductory line.
 A.R. 8x; Aratus Phaen. 535; Oppian H. 2.113; Q.S.
 5.237; Nonn. St. John 16.92.
- παρακλιδόν 2x [παρακλίνω ψ 424 υ 301]
 δ 348, S (Menelaos); = ρ 139, S (Telemachus).
h. Ven. 182; A.R. 3x; Nonn. 6x; Orphica A. 559; Phi-
 lon ap. Eusebius Praep. Evang. 9.20.1.12.
- παρασταδόν 4x [παρίστημι common]
 Ο 22, S (Zeus); κ 173, Odysseus's narrative; 547,
 speech introductory line; = μ 207.
 Thgn. 473; Aes. Ch. 983; Theoc. 25.103 (Gow: περισταδόν).
- περισταδόν 1x [περίστημι 7x]
 N 551, N.
 fairly common (Hdt., E., Theoc., Call., etc.).
- προτροπάδην 1x [προτρέπω 4x]
 Π 304, N.
 fairly common (Pin., Pl., etc.).
- πυργηδόν 3x [πύργος 44x]
 M 43, sim.; N 152, S (Hector); Ο 618, N.
 Aretaeus IV.13 (SD 2.13); Dionysius of Halicarnassus AR
 6.33.2; Nonn. D. 17.335, 32.76, 36.164.
- ρύδόν 1x [ρέω 62x]
 ο 426, S (Eumaeus).
 Callimachus Hec. 366.1; SH 287.3
- σφαιρηδόν 1x [σφαίρα 4x]
 N 204, N.
 Aratus Phaen. 531; Oppian H. 2.364; Nonn. 4x; Orphica
Hymns 4.3: AP 6.45 (Gow and Page, Hellenistic
Epigrams, Anonymous XLIII, p. 209), 10.80.3; Hero-
 dotus Medicus ap. Oribasius 8.7.3 (CMG 6.1.1., p.
 261); Philo Judaeus De sacrificiis Abelis et Caini
 95.5; Vettius Valens 7.2 (Kroll 270.24); Clemens
 Alex. Stromata 5.11.68.1.
- σχεδόν 70x [ἔχω common]

common.

τμήδην 1x [τμήγω Λ 146 Π 374, τάμνω
common]

H 262, N.

absolute hapax.

ὑποβλήδην 1x [ὑποβάλλω Τ 80 κ 353]

A 292, speech introductory line.

h. Merc. 415; A.R. 1.699, 3.400; Q.S. 2.147; Coluthus
146; Manetho 6.292.

φαλαγγιδόν 1x [φάλαγξ 34x]

O 360, N.

Polybius 3.115.12, Polyaeus 7.44.2; Onos. 21.6

γανδόν 1x [χαίνω 9x]

φ 294, S (Antinoos).

fairly common (Call., Nic., Opp., late prose).

9.1. The category of verbs presents on the whole far fewer interesting forms than that of nouns or adjectives. There are only about 250 hapax forms, and many of these are words which in later Greek are quite common.⁴⁰⁶ One group that does stand out and that may be considered briefly here are the forms in -εων. Formally we must classify these as participial verb forms, but in function they serve as alternate extended adjectives. There are nineteen of these in Homer, of which ten are hapax (four absolute): ἀελπτέοντες H 310, ἀκέων 18x, ἀλλοφρονέων ψ 698 κ 374, ἀτέοντα Υ 332, ἀφρονέοντες O 104, δολοφρονέων 8x, δυσμενέων 3x, θεοπροπέων 3x, θυμηγερέων η 283, οἰνοβαρείων 3x, ὀλιγηπελέων 4x, ὀλιγοδρανέων 3x, περισθενέων χ 368, ποντοπορούσης λ 11, πυρπολέοντας κ 30, ὑπερηνορέοντες 14x, ὑπερφανέοντες Λ 694, ὑπερμενέοντες τ 62,

χαλιφρονέοντα ψ 13.

9.2.a. The most straightforward of these are the forms which constitute extended forms to -s-stem nouns. The process must be traditional; many of the forms must be new. i. To start with a simple example: *δυσμενής* occurs 32x; the poets took the stem of this and added the -εων ending from participles, in order to get the differently shaped *δυσμενέων*. This occurs three times in Homer. One thing that it allows is use of the word now in the nominative singular (impossible for the cretic *δυσμενής*); as a nominative plural it gives the attractive shape of an adonic segment. Interestingly all three occurrences of the extended form are in speeches of Telemachus, two of them in contiguous lines. In book β he addresses the assembled Ithacans (lines 71-73):

τείρεσθ', εἰ μή πού τι πατήρ ἐμός ἐσθλός Ὀδυσσεύς
δυσμενέων κάκ' ἔρεξεν ἑϋκνήμιδας Ἀχαιοῦς,
 τῶν μ' ἀποτεινύμενοι κακὰ ῥέζετε δυσμενέοντες...

The second half of line 73 is repeated in υ 314 (the speech to Ktesippos). The word recurs apparently only in Apollonius Rhodius 3.352. ii. *ὑπερμενής* occurs 14x, while *ὑπερμενέοντες* τ 62 is virtually an absolute hapax.⁴⁰⁷ The genitive plural formula *ὑπερμενέων βασιλῆων* # accounts for four of the simple adjective's occurrences, and may have contributed to the creation of the new form. The context is an otherwise unremarkable piece of narrative (the serving women clean up the banqueting hall). iii. The adjective *περισθενής* does not occur in Homer, and is

rare elsewhere (only Pindar N. 3.16 and frg. 131b.1, and A.R. 1.543); but the closely related ἐρισθενής occurs 4x, and εὐρυσθενής 3x (there are about twenty -σθενής compounds in the language). περισθενέων χ 368 is an absolute hapax; the form again allows the word to be used in the nominative singular. Odysseus has finished the slaughter of the suitors. Telemachus says that the herald Medon ought to be spared. Medon overhears, jumps from his hiding place, and says (lines 367-68):

ὦ φίλ', ἐγὼ μὲν ὄδ' εἶμι, σὺ δ' ἴσχεο· εἶπε δὲ πατρί,
μή με περισθενέων δηλήσεται ὄξέϊ χαλκῶ. . .

b. Another straightforward group with several members comprises the forms in -φρονέων, which we considered earlier in conjunction with the -σύνη derivatives. i. The most common word in the group is δολοφρονέων. δολόφρων is only rarely attested, and in late authors, so it may be that δολοφρονέων arose analogically from εὐφρονέων or the like. It occurs 8x in Homer (Γ 405, speech of Helen; Ξ 197 = 300 = 329 = Τ 106, speech introductory line; κ 339, speech of Odysseus; σ 51 = φ 274, speech introductory line), and also in Hesiod (Th. 550, speech closing line) and Archilochus (93, IEG 184), and so is fairly well established, though restricted in usage. ii. ἄλλοφρονέω occurs first in the narrative of the games, ψ 698, between a simile (lines 692-94) and the description of the prize tripod which we noted earlier as containing three absolute hapaxes (ἐμπυριβήτην 702, δωδεκάβοιον

703, τεσσαράβοιον 705); the second occurrence is in Odysseus's narrative, κ 374: ἀλλ' ἤμην ἀλλοφρονέων κακὰ δ' ὄσσετο θυμός (note the proximity to δολοφρονέουσα in line 339).⁴⁰⁸ The word does appear in later Greek, in prose as well as verse, and in finite forms; so it probably had a general currency.⁴⁰⁹ ἀλλόφρων is first attested in Manetho.

iii. We then have two hapax forms, ἀφρονέοντες Θ 104 and χαλιφρονέοντα ψ 13. ἄφρων is common in Homer, with fifteen occurrences in a variety of usages. The extended form appears in the first line of a speech of Hera: νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες, and there are a few occurrences in later Greek.⁴¹⁰ More striking, and more isolated, is χαλιφρονέοντα. The originating adjective χαλίφρων occurs only twice (δ 371, speech of Eidothea; τ 530, speech of Penelope); I have discussed the extended form at some length above (sec. 3.1.3.2.b.), and may recapitulate here. The context is the opening of a speech of Penelope, after she has been informed by Eurycleia that Odysseus has returned. The lines contain several interesting features (lines 11-13):

μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἳ τε δύνανται
ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἔοντα,
καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν...

Note, 1. the fact that line 13 is the inverse in meaning of line 12; 2. the combination with the *dis legomenon* σαοφροσύνης; 3. the striking metaphor in ἐπέβησαν. Since the word is also an absolute hapax, it may well be a new

coinage here.

c. A third group consists of derivatives from thematic forms. i. From Odysseus's narrative we have πυρπολέοντες, κ 30, and ποντοπορούσης, λ 11, both of which are likely to have been in current use. The former is apparently a derivative to πυρπόλος, though that is only first attested in Euripides, Supp. 640.⁴¹¹ πυρπολέω is fairly common in later prose and verse. ποντοπόρος occurs 19x in Homer; it is interesting that the poet could in fact have used that word in this passage: τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπόροιο (cf. ξ 295 ο 284). Instead we have the participial form, the use of which is even more surprising in that it requires contraction (ποντοπορούσης < *ποντοπορεούσης). The form may be taken over from everyday speech (cf. Shipp, p. 10). It recurs in late Greek, in the Septuagint and Plutarch, Quintus and the AP. ii. From ἄελπτος (not in Homer, but cf. Hes. frg. 204.95, h. Cer. 219, h. Ap. 219) is derived ἀελπτέοντες Η 310, in a fairly straightforward piece of narrative. Note that the middle syllable must be read with synezesis, so the form is probably not very old; note also that in this word family ἀελπής is likewise hapax in Homer, ε 408. ἀελπτέοντες recurs in Hdt. 7.168 in what Leaf (I, p. 319) calls an imitation of Homer.

d. Finally we may note a group whose forms are more arbitrary. i. ὑπερηφανέοντες Λ 694 appears in a speech of Nestor, as an epithet of the Ἐπειοί: ταῦθ' ὑπερηφανέον-

τες Ἐπειοὶ χαλκοχίτωνες, / ἡμέας ὑβρίζοντες, ἀτάσθαλα
μηχανόωντο. The word is clearly related semantically to
ὑπερηνορέοντες (14x in Homer; from ὑπερήνωρ, which occurs
in Homer twice, but as a proper name: cf. Hes. Th. 995),
and may be influenced by it in formation. ὑπερήφανος is
not attested in Homer, but does appear in Hesiod, Th.
149, and with some frequency elsewhere. The simple expla-
nation of the participial form is to take it is a deriva-
tive to that, just like the forms in the preceding sec-
tion. The adjective, however, is itself etymologically
obscure, and alternate explanations have been advanced.
Most notably there is a complex one by Leumann HW, p.
117: if we start with εὐηφενής 'wealthy' (Λ 427 Ψ 81), an
analogical form with intensified meaning, *ὑπερηφενής
'over-rich, haughty', could be created beside it. Then,
after the δυσμενής/δυσμενέων pattern, a new form *ὑπερ-
ηφενέων could be created, which then, by popular etymolo-
gical connection with -φανης forms, was remodeled to
ὑπερηφανέων. From this by a reverse formation was created
ὑπερήφανος. It is perhaps the stage *ὑπερηφενέων →
ὑπερηφανέων that is open to question: if εὐηφενής was in
use, there should not have been any difficulty in under-
standing *ὑπερηφενέων, and so no pressure to shift the
form. The rhetorical structure of Nestor's lines may
indicate that the form was innovatory. Observe how line
695 twice repeats the idea of the participle using common
words: first there is another participle, ὑβρίζοντες (9x

in Homer), and then the main verb ἀτάσθαλα (17x) μηχανό-ωντο. It may be best then to accept ὑπερήφανος as an expressive, opaque form, and to have the participle as a straightforward, but probably new, derivative. The word is not used in classical Greek, but is fairly common in late prose (Septuagint, Polybius, Josephus, etc.).

ii. ἀτέοντα in Y 332 is also a difficult form. Poseidon speaks to Aeneas (lines 332-33): Αἰνεΐα, τίς σ' ὦδε θεῶν ἀτέοντα κελεύει/ ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι... The context seems to dictate a derivation from ἄτη, so that we may translate, "O Aeneas, who of the gods bids you, acting in an infatuated fashion, to fight against Achilles". This however forces us 1. to assume that the formation is arbitrary: the denominative we expect to ἄτη is ἀτάομαι, which in fact is fairly common in tragedy; and 2. since the initial α of ἄτη is always long,⁴¹² we are again forced to read the form with synesis. If these two points indicate that the form is novel, this is only reinforced by the evidence of the context: the speaker is Poseidon (repeatedly we have seen innovatory diction in his speeches) and the Aeneas episode has often been regarded as among the late additions to the poem (cf. Shipp, p. 304). The word recurs once in Herodotus, 7.223.4, also as a participle (ἀπεδείκνυντο ῥώμης ὅσον εἶχον μέγιστον ἐς τοὺς βαρβάρους, παραχρεώμενοί τε καὶ ἀτέοντες), and once in Callimachus, frg. 633, in a finite form (Μουσέων †κενὸς† ἀνήρ ἀτέει: cf.

Pfeiffer ad loc.).

iii. Finally we have a clearly artificial form in θυμηγερέων η 283. This is in a speech of Odysseus, in lines where he describes to the Phaeacians his escape from the river (283-84): ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἄμβροσίη νύξ/ ἦλυθ', "I fell from the river, gathering my breath". Behind this form lies, on the one hand, the phrase θυμὸς ἀγέρθη, which occurs 4x (Δ 152 X 475 ÷ ε 458 ÷ ω 349); on the other hand are two -ηγερέης adjectives in Homer, ὀμηγερέης (10x) and πολυηγερέες (Λ 564). Since both of these are passive, it may also be that we should adduce νεφεληγερέτα (36x) and its modified form στεροπηγερέτα (Π 298, in a simile). θυμηγερέων is an absolute hapax.

Excursus on contexts

Throughout our discussion of the various types of hapaxes we have made constant reference to contexts. In particular I have had much to say about speeches, and I provide, in Appendix 3, a complete account of speakers and speeches in Homer. It seems expedient here to make a few summary remarks about some other contexts in which hapaxes are frequent, but which have received less attention so far. Specifically I would like to look at three groups: 1. similes, 2. descriptions, and 3. passages without hapaxes.

1. Similes.

a. The exact figure for the number of similes in Homer and the number of lines involved will depend on what precisely we decide to include, specifically, how many of the brief comparisons, and how many lines of the 'apodosis' (also called the 'so-satz'). I have not found it possible to be completely consistent: I did not want to eliminate brief similes that contain interesting vocabulary, nor did I want to clutter up the list with instances like E 299 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὡς ἀλκὴ πεποιθώς. As for the apodosis, I have tried to isolate what seems a single, complete unit of composition. The following then is a fairly complete list of the similes in Homer; similes which contain hapaxes are underlined and the number of hapaxes is indicated with a superscript numeral.

A 47 359 B 87-93² 144-46 147-49¹ 209-10 289¹ 337-38
 394-97 455-58 459-66¹ 468 469-73¹ 474-76 480-83¹ 780-85
 Γ 2-7 10-14² 23-27 33-37² 60-63¹ 151-53¹ 196-98¹ 222
 Δ 75-78¹ 130-31 141-47 243-46 275-82¹ 422-27¹ 433-38³
452-56¹ 462 482-89² E 5-7 87-94 136-43 161-64¹ 487²
499-504² 522-27 554-60 597-600¹ 770-72 778¹ 782-83

864-67¹ 902-04¹ Z 146-49 506-14 H 4-7 63-66¹ 208-09
 235-36 θ 306-08² 338-41 555-61¹ | 4-8² 14-15 323-25¹
 K 5-10² 183-87¹ 360-64¹ 485-87¹ ∧ 27-28 62-64¹ 67-71¹
86-90¹ 113-21 147¹ 155-61³ 172-77 237¹ 269-72¹ 292-95
297-98¹ 305-09¹ 324-26 414-20 473-84¹ 485 492-96¹ 548-57
558-65³ M 40 41-50 132-36² 146-52² 156-60 167-72 278-87³
 293 299-308 375 385 421-24¹ 433-36¹ 451-53¹ 463¹ N 62-65²
102-06¹ 137-45² 178-81 198-202 242-45 298-305² 330 334-38
 389-93 470 471-76 492-94 531 564² 571-73¹ 588-92⁵ 654¹
 703-08 754 795-801² Z 16-20 185 394-400¹ 413¹ 414-18¹ O
 80-83 170-72 237-38¹ 263-69 271-77 323-26 362-66¹ 381-84
410-13¹ 579-82 586-90 605-06 618-22 623-29 630-37¹
679-86² 690-93 Π 7-11 59 156-66³ 212-17 259-67² 297-302¹
352-57¹ 364-66 384-93² 406-09 428-30 482-85 487-91 582-85
589-92¹ 633-35 641-44³ 745-50³ 752-54 756-61 765-71¹
823-28¹ P 4-6³ 20-23 51 53-60² 61-69 109-13¹ 133-37¹
 157-58 263-66 281-85 389-95¹ 434-36 460 520-24¹ 547-52¹
 570-73 657-65 674-80¹ 725-30 737-41 742-46 747-52 755-59¹
 Σ 56 57 161-64 207-14¹ 219-21¹ 318-23² 600-01¹ T 17 350²
357-61¹ 375-79 Y 51 164-75² 252-53 403-06 444 490-93¹
 495-99 φ 12-16¹ 22-26 252-54 257-63⁵ 282-83 346-49²
362-65³ 493-96¹ 522-25 573-80¹ X 22-24 26-32¹ 93-96 125
 139-43 162-65 189-93¹ 199-201 262-65¹ 308-11 317-20¹
410-11¹ 460¹ ψ 222-24 431-33¹ 455 598-600² 692-94¹ 712-13
760-63² 845-47¹ Ω 41-45¹ 80-82² 480-83

α 308 δ 45 245 335-40 413 791-93 ε 51-54² 328-30¹ 368-70²
371¹ 394-98 432-35³ 488-91⁴ ζ 102-09¹ 130-36 162-69
 232-35 η 36 106¹ θ 523-31¹ ι 314 384-88³ 391-94³ κ
216-19¹ 410-17¹ λ 368 411 μ 237 251-55¹ 433 ν 31-35¹
81-84¹ ο 479¹ π 17-21 216-19¹ 500 ρ 111-13¹ 126-31 518-21
 σ 27¹ 29¹ τ 109-14² 205-09 233-34² 494 518-24² υ 14-16¹
25-28¹ φ 48-49 406-09² 411 χ 299-301¹ 302-08 384-89²
 402-06 468-71¹ ψ 158 159-62 233-39 ω 6-9¹

1261 lines, 216 hapaxes; proportion: 5.8.

b. The following is an alphabetical listing of the hapaxes in the similes:

ἀγαιομένου υ 16, ἀγεληδόν Π 160, ἀγρονόμοι ζ 106, ἀγρόται π 218, ἀγρώσων ε 53, ἄδος Λ 88, ἀελλής Γ 13, ἀζομένη Δ 487, ἀηδών τ 518, ἀθύρων Ο 364, αἰόλλη υ 27, ἀκάνθας ε 328, ἀκρίδες Φ 12, ἀλδήσκοντος Ψ 599, ἀμάρης Φ 259, ἀμβολάδην Φ 364, ἀμητήρες Λ 67, ἀμφικόμφ Ρ 677, ἀναβέβροχεν Ρ 54, ἀνιχνεύων Χ 192, ἀξύλω Λ 155, ἀπάλαμνος Ε 597, ἀπαλοτρεφέος Φ 363, ἀπτῆσι Ι 323, ἀρματοπηγός Δ 485, ἄρπη Τ 350, ἀσημάντοισιν Κ 485, ἀσταχέσσειν Β 148, ἀταρβής Ν 299, ἀτάρβητος Γ 63, ἀτίζων Υ 166, αὔη ε 490, ἀφυσγετόν Λ 495, ἀχυρμιαί Ε 502, ἀψῖσι Ε 487,

βάπτη ι 392, βοτρυδόν Β 89, βρομέωσι Π 642, βρόμος Ζ 396, βρύει Ρ 56, βυσσόν Ω 80,

γλαυκιών Υ 172,

δικτύω χ 386, διφῶν Π 747, δοχμώ Μ 148, δυσθαλπέος Ρ 549, δυσπέμφελος Π 748, δυσωρήσονται Κ 183,

ἐθειρή Φ 347, εἰλυφάζει Υ 492, εἰλυφών Λ 156, εἰνοδί-
οις Π 260, εἴρeron θ 529, ἐκπρεπέ' Β 483, ἐλαφηβόλος Σ 319, ἐπικάρ Π 392, ἐπιξύνω Μ 422, ἐπισκύνιον Ρ 136, ἐρέ-
βινθοι Ν 589, ἐριδμαίνωσιν Π 260, εὐδικίας τ 111, εὐηγε-
σίης τ 114, εὐήκεος Χ 319,

ἦϊων ε 368,

θαλάμης ε 432, θημῶνα ε 368,

ἴθμαθ' Ε 778, ἰκμάς Ρ 392, ἰλαδόν Β 93, ἰλλάσιν Ν 572, ἰσόπεδον Ν 142, ἰσχαλέοιο τ 233,

καλαύροπα Ψ 845, καμινοῖ σ 27, κατωμαδίοιο Ψ 431, καύματος Ε 865, κέληθ' ε 371, κελητίζειν Ο 679, κεμάδ' Κ 361, κεραμεύς Σ 601, κήξ ο 479, κινυρή Ρ 5, κίχλαι χ 468, κλαγγηδόν Β 463, κλέπτη Γ 11, κόλλοπι φ 407, κόμπει Μ 151, κορθύεται Ι 7, κορυφοῦται Δ 426, κοτυληδονόφιν ε 433, κύαμοι Ν 589, κώδειαν Ζ 499,

λαοφόρον Ο 682, λάρω ε 51, λάψοντες Π 161, ληῖβοτείρης σ 29, λιγυφώνω Τ 350, λικμώντων Ε 500, λικμητήρος Ν 590, λοπόν τ 233, λωτοῦντα Μ 283,

μαινάδι Χ 460, μάκελλαν Φ 259, μειλίγματα κ 217, μελανόχρους Ν 589, μελάνει Η 64, μελδόμενος Φ 363, μήκων Θ 306, μισγάγκειαν Δ 453, μίτον Ψ 762, μόλιβος Λ 237, μολυβδαίνη Ω 80,

νειόθεν Κ 10, νέμεϊ Λ 480, νεοαρδέ' Φ 346, νήνεμος Θ 556, νιφέμεν Μ 280, νοτίησι Θ 307, νωθής Λ 559,

οἷστρος χ 300, ὄλμον Λ 147, ὄλοοίτροχος Ν 137, ὁμοστιχάει Ο 635, ὁμόφρονα Χ 263, ὄνος Λ 558, ὀπός Ε 902, ὀρμαθοῦ ω 8, ὀρνεον Ν 64, οὔλιος Λ 62, ὀφρυόεσσα Χ 411, ὀχετηγός Φ 257, ὀχλεῦνται Φ 261,

παλίνορσος Γ 33, πανάγρου Ε 487, πανήμαρ ν 31, παφλάζοντα Ν 798, παχνοῦται Ρ 112, πέλλας Π 642, περιγλαγέας Π 642, πευκεδανοῖο Κ 8, πηγεσιμάλλω Γ 197, πηνίον Ψ 762, πίδακος Π 825, πίσσα Δ 277, ποιμνήϊον Β 470, πόκον Μ 451, πολυηγερέες Λ 564, πολυπάμονος Δ 433, πολυωπῶ χ 386, πόριες κ 410, πόρτακι Ρ 4, πόρτιος Ε 162, πουλύποδος ε 432, προαλεῖ Φ 262, προβόλω μ 251, πρωτοτόκος Ρ 5, πτυόφιν Ν 588, πυρετόν Χ 31, πυριήκεα ι 387, πυρίκαυστος Ν 564, πυρσοί Σ 211, πωτῶντο Μ 287,

σάλπιγξ Σ 219, σίζ' ι 394, σκολιάς Π 387, σκύμνους Σ 319, σκῶληξ Ν 654, σκῶλος Ν 564, σμικρῆσι Ρ 757, σοφίης Ο 412, σπέρμα ε 490, σπινθήρες Δ 77, σποδιῆ ε 488, σταχύεσσιν Ψ 598, στεροπηγερέτα Π 298, στρόμβον Ζ 413, σώζων ε 490,

ταλάφρονα Ν 300, ταναοῖο Π 589, τανύφλοιοι Π 767, τετράρορι ν 81, τεττίγεσσιν Γ 151, τήθεα Π 747, τρόφι Λ 307, τρυπάνω ι 385, τρυπῶ ι 384,

υετόν Μ 133, ύλαγμόν Φ 575, ύπεραεῖ Λ 297, ύπόπια Μ 463, ύψικάρηνοι Μ 132,

φαληριόωντα Ν 799, φαρμάσσων ι 393, φασσοφόνω Ο 238, φοινόν Π 159, φυζακινῆς Ν 102, φυκιόεντι Ψ 693, φύκος Ι 7, χερνήτις Μ 433, χηραμόν Φ 495, χλωρηῖς τ 518, χορδήν φ 407, χρόνιον ρ 112,

ψηφῖδες Φ 260,

ὠδῖνας Λ 271, ὠκύπτερος Ν 62, ὠχρος Γ 35.

c.i. Only a small number of these words fall in any of the categories that we have discussed. The reason is clear: for the most part these are from the vocabulary of everyday life. One of the principal results of Shipp's study is that the similes show greater concentrations of late features than the rest of the text; the vocabulary too indicates that the poet was not constantly drawing on a long tradition of simile composition, but was using the world around him and his everyday vocabulary.⁴¹³ Consider the following partial groupings (many of the words are very common in later Greek, often not in poetry but rather in prose such as Aristotle's scientific treatises or Theophrastus):

Plants and Agriculture:

ἀκάνθας 'thistle' ε 328; ἐρέβινθοι 'chick-peas' N 589; κύαμοι 'beans' N 589; μήκων 'poppy' Θ 306; κώδειαν 'poppy-head' Ξ 499; φῦκος 'sea-weed' Ι 7;

ἄσταχύεσσιν 'ear of grain' Β 148; σταχύεσσιν 'ear of grain' Υ 598;

βοτρυδόν 'in the form of a grape cluster' Β 89; λωτοῦντα 'full of the lotus plant' Μ 283; φυκιόεντι 'full of seaweed' Ψ 693;

ἄχυρμιαί 'heaps of chaff' Ε 502; ἡΐων 'chaff' ε 368; θημῶνα 'heap' ε 368; λοπόν 'peel' τ 233;

ἄμάρης 'trench' Φ 259; ἀφυσγετόν 'mud, debris' Λ 495; ἐθείρη 'tends' Φ 347; μάκελλαν 'mattock' Φ 259; νεοαρδέ 'newly watered' Φ 346; ὄλοοίτροχος 'boulder' Ν 137; ὄχετηγός 'drawing by a canal' Φ 257; πτυόφιν 'winnowing-fan' Ν 588; σκῶλος πυρίκαυστος 'a stake burned in fire' Ν 564; ψηφίδες 'small pebbles' Φ 260;

ἀμητῆρες 'reapers' Λ 67; λικμητῆρος 'winnowing' Ν 590; κάματος 'heat' Ε 865; νιφέμεν 'to snow' Μ 280; νοτίησι 'shower' Θ 307; ὑετόν 'rain' Μ 133;

ἀξύλω 'having much dry wood' Λ 155; ἰσόπεδον 'level ground' Ν 142; μισγάγκειαν 'place where two valleys join their streams' Δ 453; νέμει 'wooded pasture' Λ 480; χηρα-

μόν 'cleft' Φ 495; πίδακος 'spring' Π 825;

Animals and husbandry:

ἄκρίδες 'grasshoppers' Φ 12; ἀηδών 'nightingale' τ 518; ἄρπη 'a kind of bird of prey' Γ 350; κέληθ' 'riding-horse' ε 371; κελητίζειν 'to ride on horse-back' Ο 679; κίχλαι 'thrushes' χ 468; οἴστρος 'gadfly' χ 300; ὄνος 'ass' Λ 558; πουλύποδος 'octopus' ε 432; σκώληξ 'worm' Ν 654; τεττίγεσσιν 'cicadas' Γ 151;

ἄγεληδόν 'in herds' Π 160 κεμάδ' 'young hind' Κ 361; ὄρνεον 'bird' Ν 64; πόριες 'calf' κ 410; πόρτακι 'calf' Ρ 4; πόρτιος 'calf' Ε 162; σκύμνους 'an animal's young' Σ 319;

ἄπτῆσι 'unfledged' Ι 323; θαλάμης 'animal's lair' ε 432; ἴθμαθ' 'gait' Ε 778; κοτυληδονόφιν 'suckers on an octopus's tentacles' ε 433; ὑλαγμόν 'barking' Φ 575;

ἄγρόται 'country men' π 218; ἰλλάσιν 'twisted cords' Ν 572; καλαύροπα 'shepherd's crook' Ψ 845; ὀπός 'fig-juice (for curdling milk)' Ε 902; πέλλας 'milk-pails' Π 642; περιγλαγέας 'full of milk' Π 642; ποιμνήτιον 'belonging to a flock' Β 470; τετράοροι 'yoked four together' ν 81;

Domestic economy and everyday life:

ὄλμον 'mortar' Λ 147; τρυπάνω 'borer' ι 385; πίσσα 'pitch' Δ 277;

δικτύψ 'fishing-net' χ 386; μολυβδαίνη 'lead sink' Ω 80; πολυωπῶ 'having many meshes' χ 386;

ἄρματοπηγός 'building chariots' Δ 485; κεραμεύς 'potter' Σ 601;

ἱκμάς 'moisture (of leather)' Ρ 392;

μίτον 'thread of the warp' Ψ 762; πῆνιον 'spool' Ψ 762; πόκον 'unworked wool' Μ 451; χερνήτις 'a woman who spins' Μ 433;

σάλπιγξ 'trumpet' Σ 219; κόλλοπι 'peg' φ 407; χορδήν 'gut string' φ 407;

στρόμβον 'top' Ζ 413;

πυρσοί 'torches' Σ 211; πύρετον 'fever' Χ 31; σπέρμα (πυρός) 'seed' ε 490; σποδιῆ 'heap of ashes' ε 488;

σπινθήρες 'spark' Δ 77;
 εἴρερον 'slavery' θ 529.

c.ii. Another way to approach the material is to group the similes by subject matter, and to see whether any of the groups show greater concentrations of hapaxes. Such groupings have been presented several times in published work.⁴¹⁴ The most comprehensive that I have found is E.G. Wilkins, "A Classification of the Similes of Homer", Classical Weekly 13 (1920) 147-50, 154-59.⁴¹⁵ As we should expect, similes with, say, lions, which are very frequent and no doubt long established, show a low concentration of hapaxes. By Wilkins' reckoning these account for 38 similes, 170 lines, with 11 hapaxes: proportion 15.5. But when we move away from such a common vehicle, the proportion drops significantly. I note a couple of examples: in what Wilkins calls 'household activities and industries' (IV.C) we find a proportion of 3.0. This involves these similes: E 902-04, M 433-38, Ψ 760-64, Φ 362-65, μ 237, and ν 25-30. In the section 'agriculture' (IV.D.2), there is a proportion again of 3.0. The similes are θ 124, ν 31-35, N 703-08, Λ 67-71, N 588-92, E 499-505, Υ 495-502, Φ 257-64. Clearly, as with the epithets to proper names, frequent repetition allowed patterns of diction to form; but with the very diverse subject matter that was not often repeated, there is no reason to assume that that was the case. Thus the large number of hapaxes.

2. Descriptions

'Description' is a more difficult category to pin down than simile. There are numerous passages which could be classified either as description or as narrative (concentrating for the moment on some physical object). It has not seemed practicable to compile a complete list of descriptions in Homer; the following is simply an alphabetical arrangement of the words designated 'description'

on the main list in Part I.

ἀενάοντα ν 109, ἄζη χ 184, ἀκηράσιον ι 205, ἀκμηνός ψ 191, ἄκοσμα Β 213, ἀλετρεύουσι η 104, ἄλλοειδέα ν 194, ἄλλοφον Κ 258, ἀμετροεπής Β 212, ἀμογητί Λ 637, ἀμφιδάσειαν Ο 309, ἀμφίδυμοι δ 847, ἀμφελάχαινε ω 242, ἀμφιστρεφές Λ 40, ἀνεμοσκεπέων Π 224, ἀνέφελος ζ 45, ἀποτηλοῦ ι 117, ἀπύρωτον ψ 270, ἀρότοισιν ι 122, ἀτραπιτοί ν 195, αὐανθέν ι 321, ἄφαλον Κ 258, ἀχέρδω ξ 10, ἄχολον δ 221,

βάτων ω 230, βλήτροισι Ο 678, βλοσυρῶπις Λ 36, βρέφος ψ 266, βεβρωμένα λ 41, βεβυσμένον δ 134,

γαυλοί ι 223, γελοῖον Β 215, γλήνεα Ω 192, γλωχίνα Ω 274, γόμφοισιν ε 248, γραπτῦς ω 229, γυρός τ 246,

δάφνησι ι 183, διατρύγιος ω 342, δυωδεκάβοιον ψ 703, δυωκαιεικοσίμετρον ψ 264, δυωκαιεικοσίπηχυ Ο 678,

έδανῶ Ζ 172, ἔδαφος ε 249, ἔεικοσόροιο ι 322, εἰσίθημη ζ 264, εἴσοδος κ 90, ἐκκαιδεκάδωρα Δ 109, ἐλλόν τ 228, ἔμπυριβήτην ψ 702, ἐνετῆσι Ζ 180, ἐντεσιεργούς Ω 277, ἐνώπα Ο 320, ἐπαμοιβαδῖς ε 481, ἐπετήσιος η 118, ἐπηγκενίδεοισι ε 253, ἐπιβλής Ω 453, ἐπιβώτορι ν 222, ἐπίληθον δ 221, ἐπίστιον ζ 265, ἐπιωγαί ε 404, ἐρχατόωντο ξ 15, ἔστορι Ω 272, εὔβοτος ο 406, εὐγνάμπτοις σ 294, εὐκεάτοιο ε 60, εὐμηλος ο 406, εὐπρηστον Σ 471, ἐυτρήτοισι Ζ 182, ἐυχροές ξ 24,

ζυγόδεσμον Ω 270,

ἡμερίς ε 69,

θειλόπεδον η 123, θεώτεραι ν 111, ἐθώσσα ι 327, ἐθρίγκωσεν ξ 10, θρόνα Χ 441, θύου ε 60, τεθυωμένον Ζ 172,

ιξάλου Δ 105, ἴου ε 72, ἴσθμιον σ 300, ἰσχαλέοιο τ 233,

καιροσέων η 107, κάλους ε 260, καταιβαταί ν 110, καταἰτυξ Κ 258, κέδρινον Ω 192, κέδρου ε 60, κεραξός Δ 110, κληῖσταί β 344, κλίσιον ω 208, κνή Λ 639, κνήστι Λ 640, κνισῆεν κ 10, ἐκολῶα Β 212, κοσμηταί η 127, κουρίζων χ 185, κουροτρόφος ι 27, κρίκον Ω 272, κρόκον Ζ 348, κρυπτῆ Ζ 168, κύμινδιν Ζ 291, κυνηγέται ι 120, κυπάρισσος

ε 64,

λαΐνεοι Χ 154, λευρῶ η 123, λιστρεύοντα ω 227, λοβοῖσι
Ξ 182, λοπόν τ 233, λώπην ν 224,

μακεδνῆς η 106, μελανόχροος τ 246, μέτασσαι ι 221,
μήλοπα η 104, μητιόεντα δ 227, μῶλυ κ 305,

νεμέθοντο Λ 635, νεοθηλέα Ξ 347, νεοπενθέα λ 39, νεο-
τευχέες Ε 194, νηπενθές δ 221, νητός β 338,

οϊέτεας Β 765, οϊήκεσσιν Ω 269, οἷμοι Λ 24, οἶνοπληθῆς
ο 406, οἰσυΐησι ε 256, ὀκτάκνημα Ε 723, ὀμαλόν ι 327,
ὀμόθεν ε 477, ὄμφακες η 125, ὄροφον Ω 451, ὄτριχας Β 765,
οὔλοκάρηνος τ 246, οὔρανομήκης ε 239, ὄχοί ε 404,

παγχρύσει Β 448, παναπάλῳ ν 223, πανομφαίῳ Θ 250,
πάνορμοι ν 195, πανυπερτάτη ι 25, πάχος ι 324, πέζη Ω
272, πείνη ο 407, πελέκκησεν ε 244, πεξαμένη Ξ 176, περι-
πληθῆς ο 405, πῖλος Κ 265, πλοκάμους Ξ 176, ποιμνησιν ι
122, πολύαρνι Β 106, πολυσκάρημοιο Β 814, πολύτλητοι λ
38, πρόγονοι ι 221, προδοκῆσι Δ 107, προσφυέ' τ 58, πύξι-
νον Ω 269, ἐπυράκτεον ι 328,

ῥαιστῆρα Σ 477, ῥαφαί χ 186, ῥίπεσσι ε 256,

σιτέσκοντο ω 209, σιτοφάγῳ ι 191, σκαφίδες ι 223,
σκεπόωσι ν 99, σκυτοτόμων Η 221, σκῶπες ε 66, σταμίνεσσι
ε 252, σταφύλη Β 765, στειλειόν ε 236, στιλπναί Ξ 351,

τανύγλωσσοι ε 66, τέγεοι Ζ 248, τεκτοσυνάων ε 250,
τεσσαράβοιον ψ 705, τιθαιβώσσουσι ν 106, τοκάδες ξ 16,
τομήν Α 235, τροπαί ο 404,

ύακινθον Ξ 348, ύδατοτρεφέων ρ 208, ύδρηλοί ι 133,
ύπέρας ε 260, ύπερθύριον η 90, ύπόκυκλον δ 131, ύποπερ-
κάζουσιν η 126, ύφόωσι η 105,

φήγινος Ε 838, φλοιόν Α 237, φολκός Β 217, φοξός Β
219, φυλῆς ε 477, φύσιν κ 303,

χαλκίδα Ξ 291, χαλινούς Τ 393, χειρίδας ω 230, χηρεύει
ι 124, χοάνοισιν Σ 470,

ψεδνή Β 219,

ῶρια ι 131.

Appendix: Naxaxes from the Shield of Achilles (Σ):

ἄλφεσίβοιαι 593, ἄουτον 536, βοτοῖσιν 521, βότρυες

562, δαφοινέον 538, δονακῆα 576, δραγμαεύοντες 555, δρεπάνας 551, εἰράων 531, ἐλάστρεον 543, ἐλλεδανοῖσι 553, ἐρύγμηλον 580, ζεύγεα 543, ἥεροφώνων 505, ἰυγμῶ 572, κάμαξι 563, κεραμεύς 601, κιθάριζε 570, λεπταλέη 571, λίνον 570, μηδέν 500, μηλοβοτῆρας 529, ὄρχηστῆρες 494, ποίκιλλε 590, ῥοδανόν 576, τείρεα 485, τρίπλακα 480, ὑμέναιος 493, ὑπολίζονες 519, φορήες 566.

To a large extent these are, as with the similes, words from everyday vocabulary. This is pre-eminently the case with the largest description of all, the Shield of Achilles. But we see it elsewhere as well. A few examples. The description of Alcinoos's domestic establishment in book η has 12 hapaxes in 40 lines, all of which would be at home in a Homeric simile: ἀλετρεύουσι 'grind grain'; ἐπετήσιος 'throughout the year (of fruit)'; θειλόπεδον 'drying spot for grapes'; καιροσέων 'close-woven'; κοσμηταί 'well-ordered (of a bed of herbs)'; λευρῶ 'level'; μακεδνῆς 'tall (of a tree)'; μήλοπα 'apple-colored'; ὄμφακες 'unripe grapes'; ὑπερθύριον 'door lintel'; ὑποπερκάζουσιν 'darken (of grapes)'; ὑφώσι 'weave'. In book ε Odysseus builds his raft (11 hapaxes in 30 lines): γόμφοισιν 'peg, bolt'; ἔδαφος 'ship's bottom'; ἐπηγκενίδεσσι 'joining-planks'; κάλους 'halyards'; οἰσυῖνησι 'of osier'; οὐρανομήκης 'heaven-high'; πελέκκησεν 'fashioned with an axe'; ῥίπεσσι 'wicker-work'; σταμίνεσσι 'ship's ribs'; στειλειόν 'axe-handle'; τεκτοσυνάων 'craftsmanship'; ὑπέρας 'braces'. In book Ω is the yoking of Priam's wagon (8 hapaxes in 8 lines): γλωχίνα 'projecting point'; ἐντεσιεργούς 'working in harness'; ἔστορι 'peg'; ζυγόδεσμον 'yoke-thong'; κρίκον 'ring'; οἰήκεσσι 'rings for the yoke'; πέζη 'foot'; πύξινον 'made of box-wood'.

3. Passages without hapaxes

Finally one might wonder about the places where hapaxes do not occur. The following is a catalogue of

passages of sixty lines or more without a hapax. Super-script numerals give the number of lines involved.⁴¹⁶

A 336-401⁶⁶ 450-517⁶⁸ 576- B 32⁶⁸ Γ 221-343¹²³ E 254-314⁶¹ 343-406⁶⁴ 418-86⁶⁹ 503-85⁸³ 624-81⁶⁰ Z 40-113⁷⁴
484- H 40⁸⁶ 98-220¹²³ 476- Θ 83⁹⁰ 362-487¹²⁶ I 74-157⁸⁴
K 275-356⁸² Λ 496-557⁶² 755-844⁹⁰ M 296-392⁹⁷ N 383-515¹³³
O 15-103⁸⁹ 239-308⁷⁰ 506-606¹⁰¹ Π 35-105⁷¹ 520-88⁶⁹ 643-712⁷⁰ P 193-271⁷⁹ 331-91⁶¹ 393-475⁸³ 600-69⁷⁰ Σ 237-300⁶⁴
T 45-106⁶² Υ 73-141⁶⁹ 333-95⁶³ 397-466⁷⁰ Ω 95-162⁶⁸
578-656⁷⁹

α 178-319¹⁴² 370-437⁶⁸ β 87-192¹⁰⁶ 367- γ 67³ 8-80⁷³
170-273¹⁰⁴ 349-424⁷⁶ δ 443-507⁶⁵ 645-787¹⁴³ ε 119-90⁷²
η 128-211⁸⁴ 221-82⁶¹ 308- θ 34⁷⁴ 36-98⁶³ ι 504- κ 2⁶⁵
330-409⁸⁰ λ 42-200¹⁵⁹ μ 287-356⁷⁰ 358-420⁶³ ν 340-420⁸¹
ξ 258-317⁶⁰ ο 1-161¹⁶¹ 163-233⁷¹ π 29-110⁸² 311-73⁶³
ρ 24-111⁸⁸ σ 55-189¹³⁵ 225-293⁶⁹ 374- τ 27⁸² υ 213-301⁸⁹
φ 152-283¹³² ω 9-82⁷⁴ 84-207¹²⁴

The most obvious reason that a passage would be without hapaxes is a concentration of repeated lines. I give here figures for the fourteen passages of a hundred lines or more (based on the indications in van Leeuwen's editions), along with a note on the context (as a standard we may use Achilles's long speech in book I: of 122 lines, 21 are repeated wholly, 15 in part):

1. ο 1-161, 161 lines: 43 whole lines repeated, parts of 35 other lines repeated (the return of Telemachus);
2. λ 42-200, 159: 63, 32 (Nekyia: covers the beginning, conversation with Teiresias and Odysseus's mother);
3. δ 645-787, 143: 37, 19 (the suitors learn that Telemachus has made his voyage; likewise Penelope, her lament);
4. α 178-319, 142: 45, 13 (colloquy between Telemachus and the disguised Athena);
5. φ 152-283, 132: 41, 16 (the suitors try to string the bow; Odysseus reveals himself to Eumaeus);
6. σ 55-189, 135: 35, 25 (the fight between Iros and

the disguised Odysseus; his warning to Amphinomos; Penelope decides to appear before the suitors);

7. N 383-515, 133: 34, 31 (battle scenes, centering on Idomeneus);

8. Θ 362-487, 126: 55, 20 (Athena and Hera consider helping the Greeks, but are stopped by Zeus; assembly of the gods);

9. H 98-220, 125: 17, 28 (Hector issues a challenge; preparations for a duel);

10. ω 84-207, 124: 38, 20 (Second Nekyia);

11. Γ 221-343, 123: 39, 17 (Teichoscopia; preparations for the duel);

12. β 87-192, 106: 32, 14 (Ithacan assembly);

13. γ 170-273, 104: 11, 11 (Nestor and Telemachus);

14. O 506-606, 101: 17, 19 (Battle scenes, punctuated by hortatory speeches from the principals).

Afterword

The function of the poet is the communication of meaning. A good poet is distinguished from a bad poet because he can communicate new meaning, greater meaning, truer meaning. This he does for the most part by combining in new ways existing words and phrases, but also, especially in so flexible a language as Greek, by the creation of new words. Homer was the poet for the Greeks; for many he is so still. To deny to him innovatory diction as a source of meaning is perverse. In the preceding sections I have tried to point to some places where we can, I think, see most clearly the maker at work. I have not tried here to develop a comprehensive theory of Homeric composition. When such a theory is developed, it must account for οἰνοπότηρ and ἄστυβοώτης, κιθαριστός and χαλιφροσύνη, δυσαριστοτόκεια and πανάωριος, and the whole series of infrequent Homeric words.

Notes

¹ The history of Homeric scholarship has been surveyed frequently. The following general treatments may be noted: J.A. Davison, "The Homeric Question", in A Companion to Homer, edited by A. Wace and F. Stubbings (London 1962); A. Lesky, Homeros (Stuttgart 1967: offprint of his article in Supplement-Band XI of Pauly-Wissowa); E.R. Dodds, "Homer", in Fifty Years (and Twelve) of Classical Scholarship, edited by M. Platnauer (Oxford 1968); the preface of Adam Parry to The Making of Homeric Verse, the collected words of Milman Parry, (Oxford 1971); A. Heubeck, Die homerische Frage (Darmstadt 1974); H. Clarke, Homer's Readers: A Historical Introduction to the Iliad and the Odyssey (Newark 1981); H. Lloyd-Jones, "Remarks on the Homeric Question", in History and Imagination, Essays in honour of H.R. Trevor-Roper, edited by H. Lloyd-Jones, V. Pearl, and B. Worden (London 1981).

² cf. J.B. Hainsworth, The Flexibility of the Homeric Formula (Oxford 1968), and A. Hoekstra, Homeric Modifications of Formulaic Prototypes (Amsterdam 1965).

³ For a survey of research on Homer as Oral Poet, in the context of Oral Poetry generally, cf. J.M. Foley, Oral-Formulaic Theory and Research (New York 1985).

⁴ In this connection, I would point particularly to M. Pope, "The Parry-Lord Theory of Homeric Composition", Acta Classica 6 (1963) 1-21.

⁵ The book is a revised and expanded version of part of the author's unpublished work, The Homeric Hapax Legomena and Their Literary Use by Later Authors, Especially Euripides and Apollonius Rhodius (dissertation, The Ohio State University, 1974). Chapters 1 and 2 of this, with the introduction to the Four Indices, give an ample survey of the use of the hapaxes in antiquity and in modern studies; accordingly I have not felt it necessary to go

back over this ground.

My own list was compiled before the appearance of Kumpf's book. There is in fact a yet older compilation, still useful, L. Friedländer, Zwei homerische Wörterverzeichnisse (Leipzig 1860).

⁶ cf. Frederick E. Greenspahn, Hapax Legomena in Biblical Hebrew (Chico, California, 1984), pp. 17 ff.

⁷ ἀφαυροῦ Η 235, ἀφαυρότερος 2x, ἀφαυρότατος 2x; βάθιστον Θ 14, βάθυσ 36x; ἐκαστάτω Κ 113, ἐκάς 19x, ἐκαστέρω η 321; ἰθύντατα Σ 508, ἰθύς adj. 1x, adv. 44x; κέρδιστος Ζ 153, κέρδιον 31x; κύντατον Κ 503, κύντερον 4x; οἰκτρός Λ 242, οἰκτρότερος λ 381, οἰκτρότατος λ 421 οἰκτρά 4x; ὀλίγιστος Τ 223, ὀλίγος 40x; πᾶχιστος Π 314, παχύς 26x, πάσων 5x; πιότατον Ι 577, πίων 46x; ρίγιστα, Ε 873, ρίγιον 5x; ὠκυμορώτατος Α 505, ὠκύμορος 8x; ἀνιηρέστερον β 190, ἀνιηρόν 2x; ἐκαστέρω η 321, cf. ἐκαστάτω above; μάσσον Θ 203, μακρός 122x; πλειοτέρη λ 359, πλείος 13x; ῥήιστη δ 565, ῥήιτεροι Σ 258, Ω 243.

⁸ ἐπιζάφελος Ι 525, εὐκλειῶς Χ 110, θεσπεσίως Ο 637, λειμωνόθεν Ω 451, λευγαλέως Ν 723, ὀπποτέρωθεν Ξ 59, οὐρανόθι Γ 3, δαίτηθεν κ 216, δημόθεν τ 197, ἐκάστοθι γ 8, ἐκεῖθι ρ 10, ἔκτοσε ξ 177, εὐνήθεν υ 124, θέοθεν π 447, θύρηθ' (ι) ξ 352, ὁμόθεν ε 477, πέδοθεν ν 295, τεχνηέντως ε 270.

⁹ ἐερσήεις Ω 419, ἐρσήεις 3x; ἐτάρη Δ 441, the only feminine form, ἔταρος/ ἐταῖρος is common; ἐτεά Υ 255, only substantival use, ἐτεόν 20x; εὐτειχέα Π 57, εὐτείχεος 6x; θράσος Ξ 416, θάρσος 12x; κέρωνται Δ 260, κεράννυμι common; νεμεσητός Λ 649, νεμεσσητός 7x; ὄρκιον Δ 158, plural ὄρκια 29x; ἀρφάσις Ξ 217, παραίφασις 2x; πολεμιστῆ Χ 132, πολεμιστής 14x; πρόσσοθεν Ψ 533, πρόσθεν 42x; σαώτερος Α 32, otherwise σόος; τέρσηνε Π 529, τέρσεται etc. 6x; φαλακούς Ω 566, φύλαξ 9x; αἴγειον ι 196, αἴγειος 4x; ἄνεω ψ 93, ἄνεφ 7x; ἦνυτο ε 243, ἀνύω 10x; δίπτυχον ν 224, δίπτυχα 4x; εἵργουσι ψ 72, ἔργω common; ἔρσαι ι 222, ἐέρση 5x; ἐρίοιο δ 124, εἵριον 4x; ἦσατο ι

353, cf. ἄσμενος 5x; θήϊον χ 493, θέειον 6x; θυμήρες κ 362, θυμαρής 3x; κενά χ 249, κεινός 4x, κενεός 3x; κέων η 342, κείω 4x; μελίνου ρ 339, μείλινος 13x; ὄνειρατ' υ 87, ὄνειρον δ 841; ὄνειρος 21x; πλέον υ 355, πλείος 12x; πνέει ε 469, πνείω common; τέμνειν γ 175, τάμνω common.

¹⁰ Though some, particularly the speaking names in lists of minor characters - slain opponents, for example - are promising for further investigation.

¹¹ Note that the numbers refer simply to the six feet of the line: I do not use the system of E. O'Neill, YCS 8 (1942) 103-78, which numbers the half-feet, one through twelve: for the present purposes this would be unnecessarily cumbersome.

¹² cf. LfggrE II 504 (s.v. ἐκηβόλος) and Chantraine GH I, p. 149. There is little doubt that the word was understood thus by the poet; but the etymology is disputed. The first element may in fact rest on *φεκα-, cf. ἔκων, 'hitting in accordance with his will'.

¹³ The meaning 'good' is derived from the context; the word is rare, though it does occur in the Hippocratic treatise Coan Prognoses 31 (cf. Kirk I, p. 64). In later Greek it was used in the sense of 'true' (Theocr. 20. 19; AP), by a misunderstanding of the Homeric passage, according to Leumann HW, pp. 33-34 (and so already LSJ). The etymology is unknown; Risch 67c, p. 182, reports a suggestion of Schwyzer's (Gl. 12 [1923] 18ff.), 'having head and hands', but rejects it on the grounds of the infrequency of this kind of compound (Dvandva) in Greek.

¹⁴ For the plural, cf. Chantraine GH II, p. 31: "L'emploi du pluriel exprime la variété des aspects de la notion abstraite". Such plurals are common, generally and among hapaxes: cf. B 588 792, etc.

¹⁵ cf. ι 374 οἰνοβαρείων, γ 139 οἴνω βεβαρηότες, τ 122 βεβαρηότα με φρένας οἴνω. But οἰνοβαρές is a normal formation, cf. Risch 30a, pp. 73-74.

¹⁶ i.e. 'of their goods'. Leaf I, p. 21 translates

'devourer of the common stock' and, for this meaning of δῆμος, points to B 547, A 704, Σ 301.

¹⁷ A 434 = h. Ap. 504; for the correspondence, cf. Kirk I, p. 99. For details of this "crutch which received the mast when it was struck", cf. J.S. Morrison and R.T. Williams, Greek Oared Ships, 900-322 B.C. (Cambridge 1968), pp. 52-53.

¹⁸ The word is apparently a derivative of ὁ κολοῖός, 'crow' (cf. Risch 41d, p. 119, and Chantraine DE s.v. κολοῖός); 'squawking' would perhaps get the right nuance.

¹⁹ Leaf I, p. 58, in support of the meaning 'thongs used to bind the timbers together', quotes Varro (ap. Gell. xvii.3): Liburni plerasque naves loris suebant: Graeci magis cannabo et stupa, ceterisque sativis rebus, a quibus σπάρτα appellabant.

²⁰ The word is a denominative verb to κολοῖός; cf. hapax κολφόν A 575.

²¹ LfggrE I 423, distinguishes between ἄκοσμα referring to the disagreeable effect of Thersites's speech, and οὐ κατὰ κόσμον in the next line, referring to the inappropriateness of his speaking at all.

²² The word occurs only here in Greek. Etymology and meaning are unknown. Apollonius Sophista 164, 17: τῶν ἄπαξ εἰρημένων. ἔστι δὲ οἶον φολκός, ὁ τὰ φάη εἰλκυσμένος, οἶον στραβός. Scholia A (Erbse I, p. 229): ἔστι δὲ φολκός ὁ τὰ φάη εἰλκυσμένος, ὃ ἔστιν ἐστραμμένος. Eustathius 206, 18 (van der Valk I, p. 314): "Ἐστι δὲ φολκός μὲν ὁ στραβός, ὁ τὰ φάη, τουτέστι τοὺς ὀφθαλμούς, μὴ ὀρθὰ ἔχων ἀλλὰ ἐστραμμένα καὶ παρειλκυσμένα τῆς κατὰ φύσιν ὀρθότητος. The ancient tradition is fairly unanimous in this explanation, but it is unanimously rejected by modern scholars. Proposals start from Buttmann's observation (Lexilogus, p. 536) that the description moves up the body: LSJ (with Buttmann and Leaf) 'bandy-legged'; Kirk I, p. 139 (with Chantraine, DE s.v. φόλκος, tentatively) 'dragging the feet (or one foot)'. Non

liquet.

²³ Apollonius Sophista 164, 19: καὶ τοῦτο τῶν ἄπαξ εἰρημένων. σημαίνει δὲ τὸν ὄξυκέφαλον.

²⁴ Scholia A (Erbse I, pp. 311-12): πηρόν θέσαν: ὅτι πηρόν οὐ τυφλὸν ἴαπεδέξαντο οἱ νεώτεροι, ἀλλὰ τῆς ῥῥῥῥ πηρόν· τί γὰρ ἦν αὐτῷ βλαβερόν κίθαρωδῷ ὄντι, εἰ τῶν ὀφθαλμῶν ἐστηρήθη; μᾶλλον γὰρ προσεκτικὸς ἂν ἐγένετο τῆ φωνασκίᾳ. This observation is generally accepted, ruling out a meaning of 'blind'. The context demands something like 'maimed', but it is not possible to be more exact.

²⁵ Leaf I, p. 104: "Der. and reading are alike uncertain." Kirk I, p. 234: "ITHOME is κλωμακόεσσαν, a word understood as meaning 'rocky' by Lycophron 653." Their tentativeness is justified by the absence of attestation elsewhere; one thing, however, in favor of the traditional view 'rocky' is the fact that Lycophron's κλωμαξ 'crag' neatly fits into a series of -κ-stem words referring to rocks and the like: μύλαξ, λίθαξ, etc. (cf. Risch 59, p. 162).

²⁶ Apollonius Sophista 9, 27: ἄελλα ἢ τοῦ ἀνέμου συστροφή, ἀπὸ τοῦ ἄειν, ὃ ἐστὶ πνέειν. καὶ ὁ κονιορτὸς ἀελλώδης, ἀελλῆς, οἶον ἂν τις ἀπὸ τῶν ἀελλῶν γένοιτο· "ὡς ὅτι τῶν ὑπὸ ποσσὶ κονίσαλος ὄρνυτ' ἀελλῆς." But etymologically a connection of ἀελλῆς nom. sg. with ἄελλα 'storm' is not possible; the connection is likely to be with ἀολλής, a common Homeric word (always plural, 18x Il., 12x Od.) 'all together'; this form rests on *ἄ-φολ-νης < *ἄ-φλ-νης, with Aeolic treatment of the syllabic sonant *l̥, and equally Aeolic treatment of -λν- (cf. H. Rix, Historische Grammatik des Griechischen [Darmstadt 1976], pp. 65-67), with the same root as in εἰλέω 'to press' (Chantraine DE εἰλέω 1, distinct from εἰλέω 2 'make turn'; and so to be rejected is LSJ's 'eddyng'). The ἄ- can be either prothetic or, more likely, ἄ-/ἄ-copulative (Risch 77a, p. 216; Chantraine GH I, p. 183). This explanation also accounts for Ionic ἄλης: *ἄ-φλ-νης >

*ά-φαλνής > *ά-ᾤλης > ἄλής. The difference in metrical shape explains the common use of the Aeolic form.

ἄελλής, then, will be formed unusually with the e-grade instead of zero-grade, perhaps under the influence of ἄελλα 'storm'. Were the two word groups felt as related by the poet? cf. B 293-94: ὄν περ ἄελλα/ χειμέ-
ρια εἰλέωσιν: figura etymologica?

²⁷ Probably a derivative of ὄρρος, but connected by popular etymology with ὄρνυμι, and so acceptable to epic "Vornehmheit", cf. J. Wackernagel, Sprachliche Untersuchungen zu Homer (Göttingen 1916), pp. 224-26.

²⁸ Leaf I, p. 122 (and Kirk I, p. 271 following him) brings up the possibility of a meaning 'childless'; but it does not fit the context so well, and is not in accord with Homeric usage elsewhere: the other -γονος compounds are ὀψί-γονος, ἔκ-γονος, Λάο-γονος, πρό-γονος, πρωτό-γονος, all passive in meaning; for active meaning, cf. πρωτο-τόκος, μογοσ-τόκος. When Augustus (reported by Suetonius) uses the word with reference to Julia, where the meaning is 'childless', what we may have is something pointed out by M. Kumpf, The Homeric Hapax Legomena and their Literary Use by Later Authors, Dissertation, Ohio State University, 1974, p. 105, namely, the self-conscious, recherché use of Homeric hapaxes by late writers with intentional variation of meaning.

²⁹ There is a variant ἐπόπιον, a case for which can be made (cf. Bechtel, Lex. p. 135), but probably not a compelling one: ὑπόπιος is, as it were, an adjectival form with passive meaning to the common ὑπόδρα ἰδών (cf. also Q.S. 13.289: ἀμφιχάνη· δεινὸν γὰρ ὑπόπιον ἔμμεναι ἄλλων).

³⁰ So LSJ. cf. Apollonius Sophista 128, 5: παραβλήδην οἶον ἀπατήδην, ὃ ἐστὶν ἐξαπατητικῶς, παραλογιστικῶς· παραβάλλειν γὰρ τὸ ἀπατᾶν ἔλεγον. τῶν ἄπαξ εἰρημένων. So Kirk, I, p. 331-32: "'deviously'...There is no exact Homeric parallel for this meaning, which was disputed by some in antiquity, but 'with sidelong glance' was a com-

mon later usage and the middle παραβάλλεσθαι = 'deceive' occurs in Herodotus and Thucydides".

παραβάλλω occurs 2x in the middle in Herodotus; 7.10 θ: 'Ἄλλ' εἰ δὴ δεῖ γε πάντως ἐπὶ τοὺς ἄνδρας τούτους στρατεύεσθαι, φέρε, βασιλεὺς μὲν αὐτὸς ἐν ἡθεσι τοῖσι Περσέων μενέτω, ἡμέων δὲ ἀμφοτέρων παραβαλλομένων τὰ τέκνα στρατηλάτεε αὐτὸς σὺ ἐπιλεξάμενός τε ἄνδρας τοὺς ἐθέλεις καὶ λαβὼν στρατιήν ὀκόσην τινὰ βούλει: "If it is altogether necessary to wage war against these men, come, let the king himself remain in the home of the Persians, but with us both risking our children (putting them forward as surety)..."; 1,108 "Ἀρπαγε, πρῆγμα τὸ ἄν τοι προσθέω, μηδαμῶς παραχρήση, μηδὲ ἐμέ τε παραβάλη καὶ ἄλλους ἐλόμενος ἐξ ὑστέρης σοὶ αὐτῷ περιπέσης. Astyages gives orders to his faithful servant Harpagus to destroy Mandane's new-born child, the child whom the dream-interpretors foretold would rule in Astyages's place. μηδὲ ἐμέ παραβάλη could mean "do not deceive me" or it could mean (in line with the passage in book 7) "do not endanger me (sc. by not destroying the child) and do not work your own destruction later, having taken up with others" (note in support of the latter the parallelism between παραβάλη and περιπέσης).

This sense of 'risking' is in line with the single occurrence of παραβάλλω in Homer, I 321-22 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῶι, / αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν (in Achilles's impassioned response to Odysseus in the embassy): "and it does not profit me at all, when I suffer pains in spirit, always risking my life in fighting". (cf. Cunliffe, s.v. παραβάλλω, 'to set down [a stake] beside others or by the side of an umpire; hence, to set at hazard, risk.')

With this background, and remembering the relationship between, e.g., ἀμβλήδην 'lifting up the voice' (X 476: ἀμβλήδην γοόωσα μετὰ Τρωϊῆσιν ἔειπεν) and ἀναβάλλεσθαι 'to strike up, begin (to sing)' (α 155: ἦ τοι ὁ

φορμίζων ἀνεβάλλετο καλὸν ἀεΐδειν), παραβλήδην becomes clearer. Lines Δ 5-6 read: αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην/ κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων, "straightway the son of Cronos sought to provoke Hera with teasing words, speaking -----;" [continuing in paraphrase] 'Menelaus has two helpers, Hera and Athena, but they like just to sit off at a distance and watch, while Aphrodite is constantly at Paris's side to save him'. It is only at this point that anything 'devious', as opposed to teasing, enters Zeus's speech, when he asks whether they should make peace. Therefore παραβλήδην should be taken with its immediate context, in accordance with normal usage of παραβάλλεσθαι, to mean (in Leaf's formulation, I, p. 155) "by way of risking himself" ('drawing her fire' in modern metaphor), i.e. wilfully tempting her to retort upon himself; hence provokingly". For older bibliography, cf. Ebeling II, p. 134, s.v. παραβλήδην.

³¹ Scholia T (Erbse I, p. 465): ἰξάλου αἰγός: ὄνομα ἡλικίας· ἢ τὸν ἐπὶ ἄλας ἰκνούμενον (ψωριῶ γάρ) μετὰ ἴλοιμόντ· ἢ ἀφηγούμενον ἄλλων· ἢ τὸν εἰς τὰς ἰξύας ἐρχόμενον, ὃ ἐστὶ κήλωνα· ἢ τὸν τομίαν (οἱ γὰρ τέλειοι διωκόμενοι ἐντρίβονται τοὺς ὄρχεις [this explanation, surprisingly taken up by Frisk, GEW I, p. 728, is refuted by Chantraine, DE, p. 465])· ἢ τὸν εἰς πᾶν ὕψος ἰκέσθαι δυνάμενον, ὅθεν καὶ ἡ αἰγίλιψ πέτρα. In the face of this farrago, it is safe to conclude that the true meaning of the word was unknown to the ancient commentators, and that they had recourse to popular etymologies. Kirk I, p. 341, follows them with his exempli gratia translation 'full-grown'.

A likelier, if not absolutely certain, explanation may lie in another direction. First, as Leaf I, p. 162, states, it is not clear from the context whether the word is an adjective or a noun. With ἰξάλος αἶξ compare the series ἴρηξ κίρκος (ν 86-87), σὺς κάπρος (E 783 = H 257,

P 21), σῦς σίαλος (I 208, ξ 41 81, ρ 181 = υ 251), where both words of the pair are nouns, with one (so goes the usual explanation) more general, the other, specific; ἰξάλος fits into this series all the better in that often one of the pair is an obscure word. On ἴρηξ, e.g., cf. D.W. Thompson, A Glossary of Greek Birds (London 1936), p. 114, s.v. ἰέραξ: "the etymology is quite obscure, and the word is non-Hellenic". Σίαλος is also labelled etymologically "obscure" by Chantraine, DE.

ἴξαλος is not completely isolated in Greek: there is also the apparent derivative ἡ ἰξαλή 'goat's skin', which is attested in Hippocrates (Fract. 29: ἰξαλήν δὲ χρή ὑποπετάσθαι) and Pollux (4.118). In connection with this word, Bechtel (Lex., p. 178) adduces three other variant forms (from Hesychius, ἰσσέλα· διφθέρα; ἰτθέλαν· διφθέραν; from Pollux 7.211, τὰς δὲ διφθέρας καλοῦσι καὶ ἰττέλας) and concludes from these that the word is a loan-word from Asia Minor: "Bei der Wiedergabe karischer Wörter schwanken die Griechen, ob sie ξ, ΣΣ oder ΤΤ schreiben sollen; alle diese Schreibungen sind Versuche das dem griechischen Alphabet fremde Zeichen Sampi zu umgehen" (cf. also Schwyzer GG I, p. 61).

We have established then that it is reasonable to include ἰξάλος in the noun/noun group where one member is less than clear. From the derivative we may infer the meaning; compare pairs of words like these: κύων κυνός 'dog' : ἡ κυνέη 'dogskin (sc. helmet)' = λύκος 'wolf' : ἡ λυκέη 'wolfskin' (K 459) = ἴξαλος '?' : ἡ ἰξαλή (contracted from *ἰξαλέη). Clearly we must fill in the blank with something like 'some kind of goat'.

Of course, even if this is the true meaning, it is possible that Homer, like his Hellenistic imitators, had lost sight of it and understood it as 'full-grown' or 'bounding' or whatever (cf. Kirk, loc. cit., and his references to Gow and Page, Hellenistic Epigrams, vol. II [Cambridge 1965], p. 342), but this is not necessary

and the ἴρηξ κίρκος parallels tell against it.

³² The meaning here is slightly strained. The word is a possessive compound to βέλος 'that which is thrown, arrow' (Risch 68e, p. 185), so 'having a sharp arrow'. This fits better with the other early attestations: Empedocles 40 (Diels-Kranz I, p. 329) "Ἥλιος ὀξυβελῆς ἦδ' ἰλάειρα Σελήνη, 'the sharp-arrowed sun'; and *ibid.* 83 (p. 341) αὐτὰρ ἐχίνοις/ ὀξυβελεῖς χαῖται νότοις ἐπιπεφρίκασι 'the porcupines' sharp-arrowed quills'. In the Homeric passage there is inconcinnity, 'darts having sharp arrows', or the compound is attenuated to merely 'sharp'.

³³ Leaf I, p. 164-65, with Aristophanes and Zenodotus, prefers to read ἔλυμα 'wrap, covering', as a *lectio difficilior*.

³⁴ The OCT's ψευδέσσι is almost certainly wrong. -ής, -ές adjectives are normally compounds, not simplex forms. The only exception in Homer besides this ψευδέσσι is φραδής Ω 354, which can be accounted for as a back-formation to ἀφραδής, cf. Risch 31f, p. 80. I say almost certainly, because this could be used also as an explanation of ψευδέσσι. A simple solution, however, advanced by Hermappias among the ancient scholars (cf. Leaf I, p. 171), is to write ψεύδεσσι, from the noun ψεῦδος. Leumann *HW* pp. 136-37, following P. Maas, prefers to write it with the preceding word in the line as a compound, ἐπιψευδέσσι 'lying, deceitful'.

³⁵ Thus Chantraine, *DE* s.v. ἠϊόεις. Uncertain are *LSJ* ("Epic word of doubtful meaning") and Leaf (I, p. 197 "a word of quite unknown signification, occurring in this place only"). The external evidence is this: in Hesychius (*Latte* II, p. 276), ἠϊόεντι· ἠϊόνας ἔχοντι γρ. ἠ ἰοειδεῖ. καλὰς ἔχων ἠϊόνας (E 36) r. *EM* 423, 7-10: ἠϊόεις: Ὀ καλὰς ἠϊόνας ἔχων· οἶον, ἐπὶ ἠϊόεντι Σκαμάνδρῳ. Τουτέστιν ἐπὶ τῷ αἰγιαλούς καὶ ὄχθας ἔχοντι ποταμῷ. Παρὰ τῆς ἠϊόνης γενικῆς γίνεται ἠϊονόεις· καὶ κατὰ συγκοπήν, ἠϊόεις; and an alternate explanation 423, 12-16, "Ἡ παρὰ τὰ ἄνεθ

εἴρηται, (παρὰ γὰρ τοῖς ποταμοῖς ἄνθη εἰσί· καὶ γὰρ ἰονοβόστρυχος εἴρηται·) ὡσερ θύον θυόεις, θυόεν νέφος, οὕτως καὶ παρὰ τὸ Ἴον γίνεται ἰόεις· καὶ πλεονασμῶ τοῦ Η, ὡς εἶδει ἠεῖδει, γίνεται ἠῖόεις, ὁ ἴα ἔχων, Σκάμανδρος. These two explanations likewise in Eustathius (van der Valk II, p. 17). In Homeric imitators, Q.S. 1.283 Βράγχου τ' ἄγκεα μακρὰ καὶ ἠιόεντα Πάνορμον, and 5.298-99 χήνεσιν ἢ γεράνοισιν ἑοικότες, οἷς <τ'> ἐπορούση/ αἰετὸς ἠιόεν πεδίουν κάτα βοσκομένοισιν· LSJ suggests for the latter a connection with ἠῖα 'provisions for a journey', and so something like 'nurturing' (thus Chantraine, DE); but since geese and cranes are water birds the original connection with rivers, however attenuated, is unlikely to have been lost; perhaps 'watery'. LSJ also cites a passage from Marcellus Sidetes (second century A.D.) in which ἠῖόεις is an epithet of the fish κόλλουρος, translating 'haunting the shores' (E. Heitsch, ed., Die griechischen Dichterfragmente der römischen Kaiserzeit II [Göttingen 1964], p. 17 [63.22]).

³⁶ Chantraine DE s.v. αἴμων: "de sens inconnu"; LfggrE I 311: "Die Bedeutung...nicht genauer fassbar". Risch 22aβ, p. 52 ventures "αἴμονα θήρης VE E 49 (etwa falsch zerlegt aus *θηρησ-αἴμονα, ursprünglich von Jagdhunden?? vgl. κύνε εἰδότε θήρης VE K 360)". The word recurs in Euripides, Hecuba 90: εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἴμονι χαλᾶ/ σφαζομέναν (a passage bracketed by Diggle), where the meaning is apparently 'bloody'. The sequence of letters which comprise the word αἴμων also appears in Aeschylus, Suppliants 847, part of the single most corrupt passage in that author (Page in his edition writes: "825-902 foedissime depravati; hic illic versus sani [847 not among them]...apparent rari nantes in gurgite vasto". For a discussion of the passage, cf. H.F. Johansen and E.W. Whittle, Aeschylus: The Suppliants, III, pp. 187-88.) Apparently the word is to be connected with various proper and placenames; in Homer we have Αἴμων, Αἰμονίδης,

Ἄνδραίμων, Ἄνδραϊμονίδης, Εὐαίμων, Εὐαϊμονίδης, Πολυαιμονίδης. For these, cf. Hans von Kamptz, Homerische Personennamen (Göttingen 1982), pp. 81-2, 163, 178, 237, particularly pp. 81-2 where, because of the semantic difficulties (not perhaps insuperable) of connecting Εὐ-, Πολυ-, Ἄνδρ-αίμων with αἷμα 'blood', he makes the connection with this αἷμονα, and takes it to mean 'eager for', attaching it to the same root as in ἕμερος, *ais-/is- (?). Also connected, the Thessalian people Αἷμονες and the alternate name of Thessaly, Αἷμονία. The ancient tradition (EM 251,13), αἷμονα = δαίμονα = δαήμονα, is impossible.

³⁷ So Lfgre II 503, referring to H. Trümper, Kriegerische Fachausdrücke im Griechischen Epos (Freiburg 1950), p. 114, who asserts that this is a formation which arose when the original meaning of ἐκηβόλος 'shooting at will' (cf. note 12 above) had been lost sight of; but not impossible here is a meaning 'skill in shooting as he will'.

³⁸ Lfgre I 1369 states that the exact meaning is uncertain and offers as possibilities (translating their German) 'with which the mischief took its beginning', or 'beginning and cause of the mischief', or 'which (first) made a beginning with hostile activity'. But perhaps this is overly subtle.

³⁹ Thus West Th., p. 334 (commenting on lines 605-7: ὁ δ' οὐ βιότου γ' ἐπιδευῆς/ ζῶει, ἀποφθιμένου δὲ διὰ ζῶν δατέονται/ χηρωσταί). West continues in his commentary: "[These] are the more distant relatives who would claim the property if there was no direct issue." The word recurs only in Hesychius, and in Q.S. 8.298-99: δόμον δέ οἱ ἔργα τε πάντα/ χηρωσταὶ μετόπισθεν ἀποφθιμένοιο δάσαντο, patently derivative from the Hesiod passage.

⁴⁰ The meaning is clear; the formation less so. There are two possibilities: 1. *δην-αιφ-ος, a possessive compound with the second member "a thematic doublet of

αίων 'lifetime'; so Chantraine DE s.v. δῆν, following Bechtel, Lex., p. 99; 2. or a simplex δην-αῖός, with suffix analogically after παλαιός (normal derivative of πάλαι); so, more convincingly, Risch 45c, pp. 126-27.

⁴¹ cf. the directly related ἀπάλαμος in Hes. Op. 20: ἦ τε καὶ ἀπάλαμόν περ ὅμως ἐπὶ ἔργον ἔγειρεν. There is discussion of the word in D. Page, Sappho and Alcaeus (Oxford 1955), p. 315 (specifically on ἀπάλαμον in Alcaeus Z 37).

⁴² On the basis of Homeric usage of λήϊον 'unharvested crop' (B 147, Λ 560, Ψ 599, ι 134) the compound should mean the former; but its other early attestation, Hes. frg. 240.1: ἔστι τις Ἑλλοπίη πολυλήϊος ἥδ' εὐλείμων, with its marked parallelism between πολυλήϊος and εὐλείμων 'with goodly meadows', points to the latter.

⁴³ The μίτρα was probably a piece of metal defensive armor, and so 'shimmering' is an apt modifier. For a very detailed discussion, cf. Hugo Brandenburg, "Μίτρα, ζωστήρ und ζῶμα", in AH E, Kriegswesen (Göttingen 1977), pp. 119-43, especially the conclusions on pp. 142-43.

⁴⁴ The context demands some such meaning. The word has been frequently discussed, but never fully elucidated; details and bibliography in LfggrE I 191-92.

⁴⁵ βουπλήξ is a straightforward verbal governing compound, with the second member from the root seen in πλήσσω. The exact purpose of the implement is a matter of inference: the animal could be struck either to prod it along or to kill it. All discussions of the word therefore deliberate between 'goad' and 'pole-ax' (Scholia T [Erbse II, p. 154]: βουπλήγι: μάστιγι ἢ πελέκει). Which of the two the poet had in mind with the phrase θεινόμεναι βουπλήγι (and so how intense he imagined possession by Dionysos to be) becomes clearer from examination of the other Homeric uses of θείνω. The majority of these point to 'strike with deadly intent': in χ 443 Telemachus is ordered to destroy the false women servants, θεινέμεν-

ναί ξίφεσιν τανυήκεσιν, εἰς ὃ κε πασέων/ ψυχὰς ἐξαφέλησθε; in the Doloneia, Diomedes slays Rhesus's men (K 483-84): τῶν δὲ στόνος ὄρνυτ' ἀεικῆς/ ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι γαῖα (note also, in illustration of the synonymity between θείνω and πλήσσω, that line 489 re-states Diomedes's action with substitution of the verb: ὄν τινα Τυδεΐδης ἄορι πλήξειε παραστάς...). These lines are repeated at Φ 20-21. In Υ 481-82, Achilles wreaks carnage: ὁ δὲ φασγάνωι αὐχένα θεινας/ τῆλ' αὐτῆι πῆληκι κάρη βάλε. In ι 458-59 Polyphemus threatens what he would do to Outis if he could find him: τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη/ θεινομένου ῥαίοιτο. For another scene of killing, cf. Π 338-39.

On the other hand, in σ 63, Telemachus promises the beggar protection against interference in his fight with Iros: μή τιν' Ἀχαιῶν/ δείδιθ', ἐπεὶ πλεόνεσσι μαχήσεται ὅς κέ σε θείνη. Here the meaning could be simply 'push around'. In Α 587-88 and Φ 491 the word is applied to a goddess, so there can be no question of literal killing. And finally, without any negative meaning, Automedon urges on his (beloved) horses: Ρ 430-31, πολλὰ μὲν ἄρ μάστιγι θεῆι ἐπεμαίετο θείνων,/ πολλὰ δὲ μελιχίοισι προσηύδα, πολλὰ δ' ἄρειῆι.

But the preponderance of the evidence is in favor of a lethal meaning; and this is further strengthened by recalling that the aorist of θείνω is ἐπέφνον (with related -φονος forms) which has been specialized in meaning exclusively to 'to kill'. The relation between the two forms is masked, of course, by the different developments of labio-velar before front and back vowels. But it will not be accidental that in the line before θεινόμεναι βουπλήγι the agent is expressed ὑπ' ἀνδροφόνοιο Λυκούργου. Possession by Dionysus is like being felled by a mighty axe.

⁴⁶ The exact meaning is unclear. The form is aberrant (τέγεος to an s-stem, instead of *τέγειος, cf. ἔρκος/

έρκειλος; Schwyzer *GG* I, pp. 467-68). The word recurs in Greek apparently only once, Empedocles frg. 142 (Diels-Kranz I, p. 369) τὸν δ' οὔτ' ἄρ τε Διὸς τέγχοι δόμοι αἰγ<ιόχοι>/ οὔ>τε ποτ' Ἀΐδεω δέ<χετ' ἦδ' οἰ->κτ<ρ>ῆς τέγος <αὐ>δ<ῆς. Diels-Kranz translates: "Diesen nimmt also weder der überdachte Palast des ägishaltenden Zeus auf...". The ancient commentators, followed by *LSJ*, understood it to mean 'at or near the roof'. Apollonius Sophista 150, 25: τέγχοι ὑπερῶοι, 'upper-story chambers'. Scholia bT (Erbse II, p. 175): τέγχοι <θάλαμοι>: ὑπερῶοι ἐπὶ τοῦ τέγους ῥκοδομημένοι. Eustathius embroiders upon this (van der Valk II, p. 301, and cf. his note ad loc.).

However, this is unlikely to be true, or, if it is true, the locution becomes eccentric. There are in Homer a very limited number of ways a θάλαμος can be described. It can either be fragrant (κηώεις, Z 288 = Ω 191 = ο 99, Γ 382; εὐώδης, Γ 382; and θυώδης, δ 121) or one of two things can be said about its construction: either that it is built well and skilfully (πολύκμητος, δ 718; πολυδαίδαλος, ζ 15; πυκινός, ψ 229; πύκα ποιητός, α 436; ἐύπηκτος, ψ 41; ἐυσταθής, ψ 178) or that it has a high roof (ὑψηρεφής, ι 582; ὑψόροφος, Γ 423, Ω 317, β 337; ὑψηλός, π 285). Outside of this scheme stands only the colorless νέος of P 36. It is reasonable then that τέγχοι will be felt as a part of this system, with a meaning 'roofed', to be taken *in bonam partem* (cf. similar pregnant meaning in the hapaxes Γ 182 μοιρήγενες, and Z 358 ἀοίδιμοι), that is, 'well-roofed'. In a Mediterranean climate this will be not so much a roof which will keep the rain out, as a high one, which will allow the heat to rise. (Alternately, but less in accord with the other modifiers, the roof could be good because it is flat and provides a place for sleeping; thus Leaf I, p. 276. In support could be adduced the Elpenor episode, κ 552-60, where the young man goes out onto the roof looking for a cool place to sleep.)

Finally it should be noted that in any case the θάλαμος here, ἔνδοθεν αὐλῆς, is likely to designate a free-standing structure, like the one belonging to Telemachus, α 425-26: ὅθι οἱ θάλαμος περικαλλέος αὐλῆς/ ὑψηλὸς δέδμητο, περισκέπτωι ἐνὶ γόρῳ.

⁴⁷ cf. E.R. Dodds, Euripides: Bacchae, second edition (Oxford 1960), p. 66 (ad ver. 24): "The ὀλολυγή is the women's ritual cry of triumph or thanksgiving." He continues with a discussion of the word's use in later literature.

⁴⁸ LfggrE I 1473: "genaue Bedeutung unsicher". There are two options: accept the first member as from ἀταλός, with the compositional -α by analogy and so forego, in the absence of an etymology for ἀταλός, an exact determination of the meaning of the compound, or follow the "sharfsinnige aber etwas verwickelte" (so Frisk GEW I, p. 176, s.v. ἀταλός) hypothesis of Leumann, HW, pp. 139-41, according to which the whole system had as its starting point a ταλα- compound, which was then made negative and mistakenly divided.

⁴⁹ Ruhnken uses the word in his emendation of the corrupt passage h. Cer. 13 (†κῶδιστ' ὀδμηῆ† πᾶς δ' οὐρανὸς εὐρύς ὑπερθε): κηῶδει δ' ὀδμηῆ πᾶς τ'. This is reported by Richardson, Homeric Hymn to Demeter (Oxford 1974), p. 96, but he does not accept the emendation (cf. his commentary, p. 146).

⁵⁰ Leaf I, p. 302: "The change of ἐϋ- into χαλκο-sacrifices archaeology to metrical purism." This is overstated. cf. H.W. Catling "Beinschienen", in AH E, Kriegswesen (Göttingen 1977), pp. 143-61, especially pp. 144-45.

⁵¹ The context demands this as the meaning of the phrase αἰνόθεν αἰνώς. The origin of the phrase, however, is debated (cf. principally Leumann HW, pp. 258-61, and Michel Lejeune, Les adverbres grecs en -θεν [Bordeaux 1939], pp. 89-91).

⁵² cf. A.J. Nussbaum, Head and Horn in Indo-European (Berlin 1986), p. 165, for the formation.

⁵³ Thus Leaf I, p. 353, correctly, against LSJ's 'with long point', if by that the dictionary is thinking of the end of the arrow. The simplex occurs only once in Homer, Ω 274, in the technical description of the yoking of the wagon, with the meaning 'tongue'. Like γλωττα the word is a derivative of γλωχεσ 'beard of the ear of grain', and means literally 'that which is pointed' (Frisk GEW I, p. 316). That the reference here is to the pointed barbs of the arrowhead is shown by the related epithet τριγλώχισ, which appears in E 393 (ὀιστῶ τριγλώχινι#) and Λ 507 (#ἰῶ τριγλώχινι). It obviously makes no sense for an arrow to have three points, but it will perform its function all the better with three (long) barbs. These barbs are mentioned specifically twice in Homer: in Δ 214 when an arrow is withdrawn from a ζωστήρ, the barbs are broken back: τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι. If it had reached its target, the barbs would rend the flesh when the arrow was removed. In Δ 151 the wounded Menelaus revives when he sees that the barbs remain outside: ὡς δὲ ἴδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντος, / ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.

⁵⁴ The word is discussed in great detail in Lfgre I 1717-18, where there is also a full bibliography.

⁵⁵ For the archaeological evidence, cf. Gerda Bruns, Küchenwesen und Mahlzeiten, AH Q (Göttingen 1970), pp. 32-33 and 48 (the latter with a discussion of this whole scene).

⁵⁶ There is no real doubt that this is the meaning. The word is an -ηλος derivative (cf. Risch 39c, p. 109) to θύω 'to burn' (or perhaps to θύος, cf. Chantraine DE, s.v. 2 θύω); Leaf I, p. 388 mentions the possibility that 'that which is burned' is incense, but this is made improbable by the expectations raised by the typical scene. cf. W. Arend, Die typischen Scenen bei Homer (Berlin

1933), p. 69, note 1: "Den späten Gästen setzt Achill Fleisch von früher geschlachteten Tieren vor; so muss die Fleischbereitung anders dargestellt werden (nur I 210 ~ B 428, I 212a ~ B 427 erinnern an das Schema). Mit besonderer Anschaulichkeit ist das Feuer gezeichnet (206, 211-213). Das fehlende Opfer wird durch die Einfügung 218-220 nachgeholt."

⁵⁷ For the formation, cf. A.J. Nussbaum, Head and Horn in Indo-european, p. 226; for a discussion of ship parts, cf. D. Gray, "Schiffe bei Homer", in AH G (Göttingen 1974), Seewesen, pp. 92-114, esp. p. 105.

⁵⁸ The substantivized form ἡ κυνέη 'helmet (originally made of dog-skin)' occurs 27x in Homer.

⁵⁹ The flood of Achilles's eloquence is here rushing with sufficient power and directness to make his general meaning quite plain: "Agamemnon's gifts are hateful to me, and I honor him -----." We will not be far off the mark if we supply "not at all"; but exactly how he expresses the sentiment is unclear. Elsewhere in Homer, "x does not honor y" is always expressed simply οὐ τι τίει or οὐδὲν τίει (cf. ν 144, I 238, ν 129, χ 425 370, N 461, χ 414, ψ 65, A 244 412, Π 274). In only one other place is there any variation from this, and the speaker is again, not coincidentally, Achilles: A 353-54 (his prayer to Thetis): τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι/ Ζεὺς ὑπιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτεισεν, "not even a little does he honor me".

Since the word καρός does not recur in Greek it is unlikely that the ancient commentators had anything to go on except the line before us. Their speculations are generally unhelpful (Leaf I, p. 398 more severely calls them "worthless"); but perhaps deserving consideration is the presumed connection with Κήρ (Apollonius Sophista 97, 11: καρὸς αἴση καρὸς μοίρα, οἶον θανάτου μοίρα), which would give the meaning, "I honor him like death". Frisk GEW I, p. 791 reports with disapproval that this position

was held by Schwyzer. It is however notable that the only other phrase in Homer that has a comparable shape is Ω 428, ἐν θανάτοιο περ αἴση #. Further, line 378, at the beginning of what can be regarded as a major section of the speech (cf. D. Lohmann, Die Komposition der Reden in der Ilias [Berlin 1970], p. 241), harks back to the beginning of Achilles's speech: line 312 there reads, ἐχθρὸς γὰρ μοι κείνος ὁμῶς Ἀΐδαο πύλησιν, with which can be compared the line in question, ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴση. If we accept the connection with Κήρ, we may paraphrase (312) "I hate that man like death...", (378) "I hate his gifts and honor him like death...". Etymologically this may be impossible; but popular etymology could already by Homer's time have brought about re-interpretation.

The current opinio communis (represented by Chantraine, DE s.v. καρός) assumes connection with κείρω, the noun κάρ καρός meaning 'a (small) piece cut off'. The verse in A with τύθειον might lend additional support to this. Frisk GEW I, p. 790 suggests connection with κάρ 'louse' (?).

° As an epithet of Apollo this might seem at first glance to be simply a synonym for ἐκήβολος, and so it is understood by LSJ, which translates 'archer'. Cogent, however, seems the objection of Lfgre (I 1704) that arrows (Apollo's peculiar attribute) are never used as the object of ἀφίημι. It is always something that is properly cast from the hand. Ebeling I, p. 209 lists as possible objects ἔγχος, κεραυνός, δίσκος, σόλος, αἰγανέη, βέλος, and ἄκων. The form of the epithet, of course, is a transparent agent noun in -τωρ to ἀφίημι; so the question is simply, if not arrows, what is Apollo sending forth? Possibilities mentioned by Lfgre are colonists, oracles, runners in a race, eagles, and evils. Since the line deals with Apollo's temple at Delphi, the first two are perhaps the most plausible.

⁶¹ Just as the Meleager story is told in such a way as to make it immediately exemplary for Achilles, so it seems Phoenix talks about himself paradigmatically. This has been argued in an article by Ruth Scodel, "The Autobiography of Phoenix: Iliad 9.444-95", AJP 103 (1982) 128-36. Lines 458-61 do not appear in the manuscripts, but are reported by Plutarch, de aud. poet. 8, with the comment Ἀρίσταρχος ἐξείλε ταῦτα τὰ ἔπη φοβηθείς. Because the lines make the parallel between Achilles and Phoenix more exact, it is tempting to regard them as genuine.

⁶² LSJ translates 'looking askance, squinting', which one might think are two different things. On the surface, the latter seems likelier, since that gives a third disfiguring physical characteristic beside 'lame' and 'wrinkled'; and Chantraine (DE s.v. βλέπω) in fact translates 'qui louche'. However in this Allegory of the Prayers, Leaf is clearly right (I, pp. 407-8) that the adjectives are transferred from the offender to the Prayers: "χολαί, because of his reluctance to go to ask pardon...; ῥυσαί, from his face wrinkled with the mental struggle; παραβλῶπες ὀφθαλμῶ, because he dares not look in the face him whom he has wronged." This makes better sense, and is in any case closer to the literal meaning 'looking beside'.

⁶³ The ancient explanations are very diverse, which probably means that the true meaning was lost early on. These discussions are summarized by Chantraine DE s.v. χλούνης; he himself (based on a passage in Aristotle, HA 578a-b: Τῶν δ' ἄρρένων καὶ ἄγρίων οἱ τομῖαι μείζους γίνονται καὶ χαλεπώτεροι, ὥσπερ καὶ Ὀμηρος ἐποίησεν ἠρέψεν ἔπι χλούνην σὺν ἄγριον· οὐδὲ ἐόκει θηρί γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι". [Aristotle's citation is a conflation with ι 190-91, with ἠρέψεν for ὄρσεν and θηρί for ἀνδρί.] chooses 'castrated'; Risch 75a, p. 210, derives it from *χλοεύνης 'lying in the grass', comparing χαμαιεῦναι. Chantraine's objection to the contraction this

involves is not, perhaps, insuperable.

⁶⁴ cf. Thompson, A Glossary of Greek Birds, pp. 46-51.

⁶⁵ cf. Trümpy, Kriegerische Fachausdrücke, pp. 58-59, and O. Höckmann, "Lanze und Speer", in AH E, Kriegswesen (Göttingen 1980), p. 315.

⁶⁶ The discussion of this word centers on whether it is a comparative of βραδύς or βραχύς. Stephanus (s.v. βραχύς, II 403) writes: "Homericum Βράσσων, de quo vide s.v. Βραδύς, dubitabant grammatici nonnulli a βραδύς an βραχύς derivandum esset, inani subtilitate, quum βραδύς in Homericis carminibus saepenumero [3x actually, which is perhaps closer to nonnumquam], βραχύς nusquam reperitur". And Lfgre II 92 prefers to take it from βραδύς. But surely Leaf's observation (I, p. 441) that *βραδ-γων will give βράζων and *βραχ-γων, βράσσων puts the matter beyond question (for the morphology, cf. H. Rix, Historische Grammatik des Griechischen, p. 91; also Schwyzer GG I, p. 538). Although derivation from βραδύς would give a simple meaning, still the second half of the line, λεπτή δέ τε μῆτις, shows that the poet is speaking in bold metaphor. Compared with 'a mind peeled smooth (?)', 'shorter mind, i.e. one that does not reach so far' (so Leaf) is relatively straightforward. (The closest parallel given by LSJ - and it is not very close - is Josephus AJ 12.-4.1: οὗτος ὁ Ὀνίας βραχύς ἦν τὴν διάνοιαν καὶ χρημάτων ἥπτων, 'this Onias was narrow-minded and a slave to money'.) Note that the only occurrence in Homer of ἔλασσον (no occurrence of ἔλαχύς) is in this book, K 357.

⁶⁷ cf. J. Borchhardt, "Helme", in AH E, Kriegswesen (Göttingen 1977), p. 73, for this whole description.

⁶⁸ Both Lfgre (II 37) and Leaf (I, p. 451) present as alternatives 'stagger' (from βάλνω) and 'stammer' (intensive reduplication). Leaf continues: "Both interpretations were recognized in antiquity, and there is no ground but the taste of the individual for deciding between them." But perhaps it is not quite so indetermi-

nate as that. First, we may ask, what physical manifestations are otherwise associated with ταρβέω in Homer? Usually, none: the word most often stands alone. But in φ 288 it is associated with trembling (Πηλεΐδη μήτ' ἄρ τι λίην τρέε μήτε τι τάρβει). And there is an interesting passage at N 279-85, where Idomeneus gives a vividly contrasting picture of the brave man and the coward:

τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλη,
οὐδέ οἱ ἀτρέμας ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός,
ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει,
ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει
κῆρας ὀιομένωι, πάταγος δέ τε γίγνεται ὀδόντων.
τοῦ δ' ἀγαθοῦ οὔτ' ἄρ τρέπεται χρῶς οὔτε τι λίην
ταρβεῖ...

The coward turns pale, his breathing is irregular, he shifts from one leg to the other, his heart flutters, and his teeth chatter. Probably that is what is happening in K 375 (though here it may be a vocalized chattering: cf. the word's usage in later authors). Βαμβαίνω is a vivid onomatopoeic word, and as not infrequently happens, the idea is elaborated in the phrase which follows: ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων. It is also easy to see that the interpretation 'staggered' could have arisen by popular etymological connection with βαίνω.

* Presumably this is what LSJ means by 'breastwork', and this is likelier than simply 'railing' or the like, favored by Chantraine DE s.v. δίφρος (the form, of course, is a derivative of the prepositional governing compound ἐπιδίφριος, 'upon the chariot'). J. Wiesner (in AH F, Fahren und Reiten [Göttingen 1968], p. 15) writes: "Einmal begegnen wir dem Ausdruck ἐπιδίφριας (X [i.e. K] 475). Auch er dürfte das ganze Gefüge auf der Achse bezeichnen... Die ἐπιδίφριας kann am oberen Rand durchbrochen sein oder ein Geländer haben, da die Rosse des Rhesos mit den Leinen daran angebunden waren, ἐξ ἐπιδίφριάδος πυμάτης ἰμῶσιν δέδεντο (X 475)." We can then translate 'from the upper-most part of the chariot-body', which makes better sense than 'the upper-most part of the

rim'.

⁷⁰ Literally 'path', for which meaning cf. h. Mer. 451 and Hes. Op. 290.

⁷¹ The word is a verbal governing compound to στρέφω, meaning 'turned round'. It does not recur in Greek. There are two possibilities for what exactly the poet intended. The heads could be conceived as turning around each other, that is, intertwined (so Chantraine DE s.v. στρέφω [Dérivés, A.7], Lfgre I 689, and Leaf I, p. 471) or as turning round in different directions (so LSJ). In support of the former could be adduced the usage of the only other -στρεφής compound in Homer, ἐυστρεφής, which always means 'well-twisted into a compact strand' (cf. N 599 and 716 of sheep's wool, ξ 346 of a ship's cable, φ 408 of a lyre-string, O 463 of a bow-string, and ι 427 of withies). Particularly interesting is the passage κ 167-68: πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφές ἀμφοτέρωθεν/ πλεζάμενος συνέδησα πόδας δεινοῖο πελώρου: "and having plaited back and forth (side to side, across and across) the rope [so as to be] well-twisted - about a fathom's length - he bound the feet of the terrible beast." (I follow Merry and Riddell [Homer's Odyssey (Oxford 1876) I, p. 409] here in taking ἀμφοτέρωθεν with the participle. For a similar collocation of verb, participle, and adverb, cf. φ 407-8: ῥηϊδίως ἐτάνυσσε νέφω περι κόλλοπι χορδήν,/ ἄψας ἀμφοτέρωθεν ἐυστρεφές ἔντερον οἴος.) Ἀμφιστρεφής could then be regarded as a compact expression for ἐυστρεφής ἀμφοτέρωθεν πλεχθείς.

In favor of a meaning 'turning all ways': first it may be noted that while necks can very well be intertwined, it is harder to conceive how heads can be; and the line states specifically that the heads were ἀμφιστρεφές but that they grew from one neck: κεφαλαὶ δέ οἱ ἦσαν/ τρεῖς ἀμφιστρεφές, ἐνὸς αὐχένος ἐκπεφυυῖαι. Secondly, this brief description of the baldric follows immediately on that of the Gorgon-adorned shield: the

poet may have been influenced by an iconography which gave the Gorgon bristling snakes for hair. cf. illustration number 7, p. 51, in H. Borchhardt, "Frühe griechische Schildformen", in AH E, Kriegswesen (Göttingen 1977).

⁷² To be precise, 'a (longish) section of a tree trunk which may be rolled about [thus the derivation *φόλ-μος, cf. *φείλω < *φελ-γω, 'turn'] and then set up on end to provide a flat surface for use as a mortar'. Thus correctly L.R. Palmer, "Mortar and Lathe", Eranos 44 (1946) 54-56, against LSJ 'a round smooth stone'. Note therefore that it is the headless, handless body that is sent rolling, not the head.

⁷³ Thus Bechtel (Lex., p. 47), almost certainly correctly. He observes that ξύλον is never used in Homer of living wood (most often of wood used in building fires; its epithets are αῦος, κάγκανος, δανός, descriptive, not defining); and that the context requires something that will give a big fire. Taking the ἄ- as copulative gives the necessary meaning, 'having much dry wood'. LSJ's 'with no timber cut from it' is harder. Other possibilities are given in detail in LfgreE I 974-75.

⁷⁴ Is the prefix local (so Leaf I, p. 487 and Cunliffe) or intensive (as translated here, following LSJ)? The other ὑπερ- adjectives in Homer are ὑπέρβιος, ὑπερδεής, ὑπέρθυμος, ὑπερκύδας, ὑπερμενέων, ὑπερμενής, ὑπέροπλος (?), ὑπερφίαλος, in all of which the meaning is intensive. The only argument for local would be to claim that -αης adjectives are felt as very close to ἄημι, and then to note that in compound verbs, unlike the adjectives, the local sense is regular (though the meaning will then be not so much 'blowing above' as 'blowing over, across').

⁷⁵ Correctly explained, against LSJ, by, e.g., Frisk GEW II, p. 603-4.

⁷⁶ Text and meaning difficult. Allen reads: γνῶ δ' Ὀδυσσεὺς ὃ οἱ οὐ τι τέλος κατακαίριον ἦλθεν [ap. crit.

τέλος Ar. (σχεδὸν ἅπασαι) A Ge: βέλος Zen. cet.]. Leaf follows the vulgate in reading βέλος, and writes the compound divisim: γνῶ δ' Ὀδυσσεὺς ὅ οἱ οὐ τι βέλος κατὰ καίριον ἦλθεν. We are faced, then, with two choices: between τέλος and βέλος, and between κατακαίριον and κατὰ καίριον. To begin with the first, two questions present themselves: 1. how does the use here compare with the use of τέλος elsewhere in Homer? and 2. how did Aristarchus arrive at his reading? The answer to the first is, not very well. The word occurs 29x in Homer; 12 of these occurrences are in the phrase τέλος θανάτοιο, variously arranged and positioned (Γ 309, Ε 553, Ι 411, Ι 416, Λ 451, Ν 602, Π 502, Π 855, Χ 361, ε 326, ρ 476, ω 124). In none of the other occurrences is the reference ever to death. In eight of these other places there is a defining dependent genitive (of war Γ 291, Π 630, Υ 101; of words Ι 56, Π 83; of wages Φ 450; of marriage υ 74; of return χ 323). In the remaining, there is no modifier (Β 122 refers to war; Κ 56 has the meaning 'military post', and is, not significantly, called ἱερόν; this meaning also at Κ 470; Σ 378 refers to Hephaestus's handiwork; Τ 107 to speech; Υ 369 likewise; ι 5 to marriage; ρ 496 to prayers). τέλος κατακαίριον thus is doubly anomalous: it involves a reference of τέλος to death without the inclusion of θανάτοιο, and it shows an unexampled attributive adjective.

If this is sufficient to cast doubt on the reading τέλος, Leaf I, p. 496 has a probable explanation for how it arose: "It seems that Aristarchus laid too much weight on his canon that βέλος could never be used of a weapon used with a thrust; it is only natural that the word should be applied generically to the spear, which was sometimes cast and sometimes held in the hand, without reference to the particular case in question." I do not find another passage in Homer where βέλος is so used; but the extended meaning does occur in later Greek (LSJ cites

Ar. Ach. 345, S. Aj. 658, E. El. 1159).

For the other choice, that concerning κατακαίριον, we have already noted that an attributive adjective with τέλος would be surprising. If the reading is βέλος, the case for κατακαίριον is not much better. Of the 44 nom./acc. occurrences of βέλος, twenty times it is modified by an adjective: ὠκύ 9x, ὀξύ 4x, and infrequently ἔχεπευκές, κακόν, κρατερόν, περιπευκές, ἰθύ, θοόν - none of which has anything like the semantic weight of a presumed κατακαίριον. If it should be suggested that the word is here predicative, parallels can be adduced, but always involving the word ἄλιον (6x).

There is further a serious objection to the form κατακαίριον itself apart from any connection with βέλος: the lexicons say that it is equivalent to καίριος, in the sense 'fatal'. But in fact, though καίριος occurs only three times in Homer, in none of these is it an epithet meaning 'fatal', but always a substantive meaning 'the fatal place': Θ 83-84, ἄκρην κακ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων/ κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστίν; Θ 325-26: ὅθι κληῖς ἀποέργει/ αὐχένα τε στῆθος τε, μάλιστα δὲ καίριόν ἐστίν; Δ 185: οὐκ ἐν καίριῳ ὀξύ πάγη βέλος, ἀλλὰ πάροιθεν. The significance of the last is obvious. If we will follow normal usage, κατὰ καίριον is much more natural. The confusion arises because -ιος forms are very common both as simple derivatives to substantives and as prepositional governing compounds: cf. χθόνιος/ καταχθόνιος (Risch 40a and b, pp. 112-13).

I conclude that the vulgate text is correct, and that κατακαίριον is not a Homeric hapax. (Elsewhere it is attested only at AP 9.227 [Gow and Page, The Garland of Philip (Cambridge 1968), Bianor 8.5, p. 188], where the meaning is 'luckily'.)

⁷⁷ The context requires something like this, but the exact meaning is beyond reach. The possibilities are set forth in Lfgre I 1731.

⁷⁸ Both Chantraine (DE s.v. νωθής) and Frisk (GEW II, pp. 330-31) analyse the word as a compound (obviously correct: cf. note 38 above): the first member is ν(ε)-, the second, either from ὄθομαι, 'who cares for nothing', or ὠθέω, 'who does not allow himself to be driven from his place'. It is a small consideration, since the poet of the simile may simply be thinking of an animal that does not move, but it would be more in line with the situation in the text - Ajax is stubborn, not indifferent - if the compound derives from ὠθέω.

⁷⁹ This is more in line with other πολυ- compounds than Cunliffe's 'gathered together from many quarters', in which he follows Scholia T (Erbse III, p. 231) ἐκ πολλῶν ἀγερθέντες.

⁸⁰ Text and meaning uncertain. Either σπιδέος or ἀσπιδέος (with copulative ἀ-) is defensible. The context, as well as what little comparative evidence there is (most conveniently collected in Frisk GEW II, p. 766), points to a meaning 'broad', though certainty is impossible.

Leumann's explanation (HW, pp. 58-60) is not convincing. As often, he uses a mis-/ re-interpretation of one passage to account for another difficult one. In this instance he points to Π 772 ff.: πολλὰ δὲ Κεβριόνην ἀμφ' ὄξέα δοῦρ' ἐπεπήγει/ ἰοί τε πτερόεντες ἀπὸ νευρῆφι θορόν-τες,/ πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν/ μαρναμένων ἀμφ' αὐτόν. Someone faced with these lines did not/ could not/ would not believe that the spears and arrows were planted in the ground while the rocks went against the shields: obviously all three missiles should have the same goal. Therefore the line must read μεγάλα σπίδας, where τὸ σπίδας = 'the ground'; the person who believes this can then compose Λ 754, διὰ σπιδέος πεδί-οιο, 'through the earth's plain' (for the form of the genitive cf. τὸ οὔδας οὔδεος).

The objection to this is the strain it places on the meaning of the verb ἐστυφέλιξαν. The word occurs 16x in

Homer. Examination of the passages shows it to mean not simply 'to strike', but 'to strike with intent to drive away, to strike/treat spitefully'. Most frequently the object is a person (H 261, M 405, Π 703, Φ 512, Χ 496, π 108, ρ 234, σ 416, υ 318 324; cf. A 581, Σ 158, Φ 380); the two other occurrences have things as direct objects, Λ 305, clouds, in a simile, and E 437: τρῖς δέ οἱ ἔστυ-φέλιξε φαεινὴν ἄσπίδ' Ἀπόλλων. Shields and clouds can be shoved around; the ground cannot.

⁸¹ The spelling should be corrected to νεΐφεμεν: cf. Chantraine DE s.v. νεΐφει, and GH I, p. 13.

⁸² This is obviously the meaning, as with ἄβρομοι, and any attempt to make the ἄ- into a privative will be misguided. Apollonius Sophista 3, 12 points to Γ 2, Τρῶες μὲν κλάγγη τ' ἐνόπῃ τ' ἴσαν, ὄρνιθες ὡς, to illustrate Trojan noisiness; and the poet has just compared them to a fire or storm, obviously loud things: cf. ζ 396 ff., οὔτε πυρὸς τόσσοι γε ποτὶ βρόμος αἰθομένοιο/ οὔρεος ἐν βήσσης... ὄσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνή; and N 795: οἱ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλη, / ἦ ρά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἴσι πέδονδε, / θεσπεσίω δ' ὀμάδω ἀλὶ μίσηται.

⁸³ In later Greek -ωδης adjectives are quite common (P. Kretschmer, Rückläufiges Wörterbuch der griechischen Sprache [Göttingen 1944], lists almost 1200 of them) and the element becomes simply an adjective-forming suffix (cf. Schwyzer GG I, p. 426). In origin the connection is with *ὄδος 'smell', just as -ειδής adjectives are connected with εἶδος 'appearance' (ibid., p. 418). The two are confused when -ειδης adjectives are built on thematic stems; cf. e.g. πυργώδης (Soph. Tr. 273) from *πυργοειδης. The contraction renders the forms indistinguishable. In the passage here, the basic meaning is clearly 'mad'; but it may be worth asking, in order to determine how vivid the conception is, how the compound was felt.

There are three possibilities: 1. -ωδης already had weakened merely to the adjective-forming suffix (so Shipp, p. 281); 2. the word was formed from *λυσσο-ειδης 'like one raging' (so LSJ); 3. it was formed from λυσσ(ο)-ωδης 'smelling of madness'. The first is certainly possible, though this would be the only such word in Homer. Against the second may be objected the difficulty of the contraction. Perhaps the only thing with which to compare it in Homer is the hapax ν 194 ἄλλοειδέα < ἄλλο-φειδέα, where -οει- is scanned together as a single syllable by synizesis (cf. Chantraine GH I, p. 38). It must be noted, however, that the cretic of the uncontracted form makes it unusable unless there is metrical adaptation.

Most promising is the third possibility. The morphology is now easy, and it fits in neatly with the other Homeric -ωδης forms: εὐώδης, θυώδης, and κηώδης (this last an expressive hapax, Z 483, of Andromache's κόλπος). All three of these mean literally 'fragrant', and λυσσώδης therefore stands somewhat apart. But English can say 'reeking of madness', and there is no reason not to allow the vivid meaning to Homer, in a line which also contains the brief simile φλογὶ εἴκελος.

⁸⁴ A difficult word. LSJ explains "crossing, i.e. tying, the rope-end of balanced war"; Cunliffe: "to pass and repass (a rope) over the two parties in a strife so as to knit them inseparably together"; Leaf II, p. 29: "the two gods knotted the rope of strife and war and drew it tight for both sides"; LfgreE I 535: "les dieux...serrent sur les deux partis le noeud de la lutte brutale". This explanation goes back to the ancient commentators; cf. Apollonius Sophista 70, 26: ἐπαλλάξαντες ἐπιπλέξαντες, ἐξαμματίσαντες. Although this gives the poet a very powerful metaphor, it is not, I think, the correct explanation.

The best discussion of this passage is in an article

by G. Björck, "Πείραρ", in Mélanges Boisacq I, pp. 143-48 (Annuaire de l'institut de philologie et d'histoire orientales et slaves 5 [1937]). As the title implies, the article is a detailed discussion of the word πείραρ and its meanings. Björck demonstrates conclusively that the basic meaning of the word is 'end, extremity', that any other meaning is an extension of this, and that, importantly for our purposes, the word never need mean 'rope'. Chantraine (DE, s.v. πείραρ) can reinforce this by comparative evidence: "Il faut poser *per-wr qui permet d'évoquer immédiatement skr. párvan- n. 'noeud, jointure, section': ces significations se rattachent aisément à celle de 'terme'". This eliminates the translations of Cunliffe and Leaf; and when Leaf points to H 101-102 in support of the metaphorical rendering, we can see that that passage - αὐτὰρ ὑπερθε/ νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν - need only mean, 'but, above, the ends of victory [i.e. the decision about victory] are held by the immortal gods'.

LSJ realizes that the word cannot simply mean 'rope'; but, by trying to keep up the metaphor, it runs into semantic difficulties because of the singular. In knot-making we expect two rope-ends or two ropes; with one rope-end you are limited to knotting it back on itself, and it becomes hard to see what the poet is getting at with his knotted rope. Further, the plural would scan exactly the same way as the singular - πείρατ' - and would be more in line with normal Homeric usage: the singular πείραρ occurs only three times (ε 289, Σ 501, and here) against nineteen times for the plural. And it is interesting to compare a passage where 'rope-ends' are indeed meant: μ 51 = 162 = 179: ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, "let the rope-ends be attached to the mast".

For this reason I think we should look for a meaning in a different direction. Björck makes an important ob-

servation about this passage (p. 146): "Je le soupçonne de n'être qu'une amplification laborieuse de phrases fréquentes du type εἰ δὲ θεός περ ἴσον τείνειεν πολέμου τέλος... (Υ 100 s.) et ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνουσσε Κρονίων (Λ 336, cf. Μ 436, Π 662 etc.)". With a little development this gives us our answer. Observe first lines Ζ 389 δὴ ῥα τότ' αἰνοτάτην ἔριδα πολέμοιο τάνυσσαν, and Π 662 κάππεσον, εὔτ' ἔριδα κρατερὴν ἐτάνουσσε Κρονίων. Clearly 'strife' is an expected thing for the gods to stretch out over men. Note further: in note 76 above I discussed the use of τέλος with a dependent genitive, where it can be observed that the phrase as a whole becomes a periphrasis for the simple noun (appositional genitives); so τέλος θανάτοιο 'end of death' is equivalent to simple θάνατος. Πείραρ 'end' can obviously serve as a synonym to τέλος. Therefore, in the lines before us, ἔριδος καὶ πολέμοιο πείραρ naturally will mean simply ἔριδα καὶ πόλεμον; and it is quite likely, in spite of word order, that normal usage would dictate close connection with τάνυσσαν.

If we now look again at Λ 336 (quoted above), we can practically draw up parallel columns with Ν 358-59:

| | |
|-----------|-------------------------------------|
| ἔνθα | δ' |
| σφιν | ἐπ' ἀμφοτέροισι |
| κατὰ ἴσα | ? |
| μάχην | ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο |
| ἐτάνουσσε | τάνυσσαν |
| Κρονίων | τοῖ |

The only thing from Ν 358-59 we have not used is ἐπάλληξαντες, but in fact it fits quite well in the third slot. κατὰ ἴσα means 'on equal terms, for both sides equally', and that is, I think, what the participle amounts to, 'doing it alternately, causing war for both sides'.

This is, after all, simply to bring the word in line with its natural meaning. J. Irigoin (Lfgre, loc. cit.)

suggests derivation from the infrequent ἐπαλλάξ. The earliest attested occurrence of this word is Hippocrates Nat. Mul. 5 (Littré 7, p. 318):...ἔπειτα ξυνδῆσαι αὐτῆς τὰ σκέλεα ἐπαλλάξ, καὶ ἔῤῥην ἡμέρην καὶ νύκτα οὕτω. Here the meaning is indeed 'crossed'; but cf. Diodorus Siculus 19.30: Ἐπεὶ δὲ σύνεγγυς ἀλλήλων ἐγένετο τὰ στρατόπεδα καὶ τὸ σύσσημον ἦρθη παρ' ἀμφοτέροις, ἐπηλάλαξαν μὲν αἱ δυνάμεις ἐπαλλάξ πλεονάκις, ἐσήμηναν δ' οἱ σαλπικταὶ τὸ πολεμικόν, where it means 'alternately' (perhaps worth remarking is the proximity of the phrase παρ' ἀμφοτέροις). The word is a synonym with the more frequent ἐναλλάξ. Of this word's early uses, important is Pindar N. 10.55: μεταμειβόμενοι δ' ἐναλλάξ ἀμέραν τὰν μὲν παρὰ πατρὶ φίλω/ Δὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις θεράπνας/ πότμον ἀμπιπλάντες ὁμοῖον, "(the Dioskouroi) in alternation spend one day beside their own father Zeus, and another beneath the earth". Moving to the derivative verb itself, there is the conspicuous example in Euripides Heracl. 836: ποὺς ἐπαλλαχθεὶς ποδὶ, "foot pressed against, crossed over foot". But most of the occurrences listed in LSJ are from prose writers, fourth century and after; cf. e.g. Xenophon Cyn. 5. 20: ὅτε δὲ καὶ οὐκ ἀκούσαντες, ἀλλὰ δόξαντες ἢ πεισθέντες ὑφ' αὐτῶν παρὰ τὰ αὐτά, διὰ τῶν αὐτῶν ἐπαλλάττοντες ἄλματα, ἐμποιοῦντες ἴχνεσιν ἴχνη, ἀποχωροῦσι. E.C. Marchant, the Loeb translator, renders, "some fancy or conviction prompts them to jump hither and thither past and through the same objects" - that is, they make leaps now in one place, now in another.

This rendering of ἐπαλλάξαντες by 'alternately' was already recognized as a possibility by Leaf (loc. cit.), but rejected because "we should require the pres. part. in place of the aor.". This is not compelling. cf. D. Monro, A Grammar of the Homeric Dialect (Oxford 1891), p. 66: "The Participle of the Aor. is sometimes used to express exact coincidence with the action of the prin-

cipal Verb... This is especially found with Verbs expressing the manner (tone, gesture, &c.) with which a thing is said or done [with various examples cited, q.v.]".

To summarize this much, I may paraphrase: "and they stretched out now against one side, now against the other - against both of them - the end, goal of mighty strife and equal battle". But what about line 360: ἄρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. Does not this talk of 'unbreakable and not to be loosed' prove that the preceding lines have been about ropes and knots? I think not. In the first place, a priori considerations are against it: Homer's is an additive style; τάνυσσαν marks the end of a thought unit and should be complete in itself. What follows may modify what precedes but should not be essential for the correct understanding of it. Secondly, ἄρηκτόν τ' ἄλυτόν is a phrase on the poet's mind - or at least it recurs only one other time in Homer, just above at N 37. There it is used very appropriately of πέδας 'fetters'. Here, to round out his expanded version of the 'they stretched out war' locution, the poet may have employed the formula where it fits less neatly. If 'an end of strife unbreakable' is judged too harsh, it might be possible to take the neuter adjectives not in agreement with πείραρ but rather with the whole idea expressed in the preceding lines: "they stretched out war - an action admitting of no alteration, which loosed the knees of many".

⁸⁵ Thus Lfgre II 402; but as M. Schmidt notes there, other interpretations are possible, q.v.

⁸⁶ A difficult word (the essentials for a correct explanation were set forth already by H. Diels, Doxographi Graeci [Berlin 1874], p. 523). LSJ translates: 'ranged in rows or ranks'; Cunliffe: 'row after row, in rows or ranks'; Leaf II, p. 67: "προκρόσσας can have only one meaning here, in rows or ranks, one behind another; the

αἰγιαλός in the narrowest sense not being able to hold all the ships, they are drawn up on to the land as opposed to the beach. The only difficulty in the interpretation of the word is caused by attempts to explain it from the far more obscure κρόσσας πύργων in M 258".

But this is not really convincing. Obviously, drawing ships on to the beach was a regular activity, a somewhat strenuous manoeuvre perhaps, but with no tides in the Mediterranean, it would have been necessary to pull the ship only a short distance out of the water to get a firm mooring. However, whatever the historical realities, Homer's imagination pictured big ships, capable of carrying scores of men; in one place (Υ 247) he indulges in the epithet ἑκατόζυγος 'having a hundred benches'. The idea of dozens of these being dragged over land into serried ranks is implausible. As for Leaf's second point, I think the opposite is true, that προκρόσσας becomes clear only when κρόσσαι is explained; it would require very strong arguments not to connect the two: they occur in the poem in fairly close proximity - books M and Ζ - and referentially in the same sphere, κρόσσαι of the wall around the ships, πρόκροσσαι of the ships themselves.




Leaf has been misled by a passage in Herodotus, 7.188 (one of the two occurrences in Herodotus of πρόκροσσοι): αἱ μὲν δὴ πρῶται τῶν νεῶν ὄρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἔοντος οὐ μεγάλου πρόκροσσαι ὄρμεον τὸ ἐς πόντον καὶ ἐπὶ ὀκτὼ νέας. The meaning here, without question, is 'in ranks', and this clinches it for Leaf. In fact, I believe Herodotus's use here rests on a misunderstanding of the Homeric passage - and a willful misunderstanding at that: in his other use, 4.152, Herodotus shows that he understands quite well the word's true meaning. There can be no doubt that at 7.188 Herodotus is imitating Ζ 30-35: the passage comes just after the great catalogue (epic

device) of Xerxes's forces. In significant juxtaposition, a large part of that overweening force is destroyed by a storm. Homeric reminiscence raises the discourse to the appropriately elevated level. To Homer's τὰς γὰρ πρώτας πεδίουνδε εἴρυσαν corresponds αἱ μὲν δὴ πρῶται τῶν νεῶν ὄρμεον πρὸς γῆ; to οὐδ' εὐρύς περ ἐὼν...αἰγιαλὸς corresponds ἄτε γὰρ τοῦ αἰγιαλοῦ ἐόντος οὐ μεγάλου; and then πρόκροσσαι in both: three correspondences in the same order put the matter beyond question. At the very least this must make us hesitate to accept the passage in Herodotus as an independent witness to the word's meaning. Strictly speaking, it only tells us what he thought the word meant in Homer. If it can be shown that the other occurrences of the word group (including the Homeric passage) form a coherent whole, then we can set aside his interpretation as a misunderstanding.

As I stated above, the first task is to understand κρόσσαι. It only occurs three times in Greek: 1. M 256-60: τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίηφι/ ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον./ κρόσσας μὲν πύργων ἔρουον, καὶ ἔρειπον ἐπάλξεις,/ στήλας τε προβλήτας ἐμόχλεον, ἄς ἄρ' Ἀχαιοὶ/ πρώτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 2. M 443-45: ἴθυσαν δ' ἐπὶ τεῖχος ἀολλέες· οἱ μὲν ἔπειτα/ κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,/ Ἔκτωρ δ' ἀρπάξας λᾶαν φέρειν,... 3. Hdt. 2.125.1: ἐποιήθη δὲ ᾧδε αὕτη ἡ πυραμὶς, ἀναβαθμῶν τρόπον, τὰς μετεξέτεροι κρόσσας, οἱ δὲ βωμίδας ὀνομάζουσι.

Before looking more closely at these, we need to examine the construction of the Homeric wall. The Greeks build it at H 436-41: ποτὶ δ' αὐτὸν [i.e. τύμβον] τεῖχος ἔδειμαν/ πύργους δ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν./ ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,/ ὄφρα δι' αὐτῶν ἰππηλασίῃ ὁδὸς εἴη./ ἔκτοσθεν δὲ βαθείαν ἐπ' αὐτῶ τάφρον ὄρυξαν,/ εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν. The core conception then is a wall (probably, given the speed with which it was constructed, of earth; when

at M 178 it is called λάϊνος, this can be referred to poetic hyperbole), with gates and a ditch in front (toward Troy); appurtenances include stakes in the ditch to impede advancing attackers, external supporting pillars, probably of stone (the στῆλαι of M 259), and on the top of the wall, structures from behind which the defenders may attack the enemy (it is not clear to me if this is what πύργους in H 437 refers to, or if that is just a second reference to the whole structure of the wall; in any case the ἐπάλξεις must refer to such structures). This is straightforward and true to life. Thucydides's account of the building of the wall at Delion, 4.90.1-3, makes an interesting comparison.

If we accept, as economy of hypothesis demands, that the three uses quoted above form a coherent group, and if we translate the Herodotus passage "this pyramid was built in this way, after the manner of stairs, which some call κρόσσας, others [apparently] steps of an altar", then we may ask, what can κρόσσας in Homer refer to such that there can be a connection with something that goes  ? Notice how carefully line M 258 is composed: the nearly synonymous verbs are yoked together in the middle of the chiasmus in anaphora; and so κρόσσας and ἐπάλξεις naturally form a pair. We know that ἐπάλξεις are what the defender shields himself behind, and what an attacker will want to pull out of the way (cf. A.W. Lawrence, Greek Aims in Fortification [Oxford 1979] p. 356: "The singular could also be applied to an individual merlon or comparably upstanding piece of walling upon the parapet's continuous base, which stopped at roughly half the height of a man".) Κρόσσαι must be something of the same sort. Facing the wall, one might expect the series of breastworks to look , a pattern at all periods common in western Europe. It is however known that Assyrian breastworks often took the form  (cf. illustrations in A.T. Olmstead, History of Assyria,

[New York 1923], p. 230, and Julian Reade, Assyrian Sculpture, [British Museum 1983], p. 49; W. Burkert's recent book Die orientalisierende Epoche in der griechischen Religion und Literatur [Heidelberg 1984] puts beyond doubt the importance of near-eastern influences for Homer). This fits perfectly. We might translate κρόσσαι, then, with something like 'saw-teeth': in M 258, the attacking Trojans tried to pull down the wall's "saw-teeth"; someone who saw the pyramid's jagged profile rising against the sky called the ascending courses "saw-teeth"; and at M 444 we may translate, "they sought to mount up to the 'saw-teeth' [sc. in order to break them off, disable the defenders, and breach the wall]".

Etymologically there is not much to say. Frisk GEW II, p. 25: "Seit Bezzenberger BB 12, 239 und Trautmann Balt.-slav. Wb. 139 wird κρόσσαι aus *κροκ-γαι mit einigen baltisch-slavischen Wörtern für 'Stange, Stock, Dachsparren' verbunden, z.B. lit. krākė 'Stock, Stab' (formal = κρόσσα), krėklas 'Dachsparren', russ. krókva 'Stange, Knebel, Dachsparren' (alter u-Stamm)". If this etymology and the explanation above are both true, the point of contact will be the (more or less sharpened) point.

Πρόκροσσοι is a possessive compound (cf. Risch 69a, p. 188) to κρόσσαι, meaning then 'having saw-teeth before, with projecting saw-teeth, serrated'. It occurs in extant Greek seven times (apart from the Homeric commentators):

1. Σ 33-36: οὐδὲ γὰρ οὐδ' εὐρύς περ ἔων ἐδυνήσατο πάσας/ αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί·/ τῷ ῥα προκροσ-
σας ἔρυσαν, καὶ πλήσαν ἀπάσης/ ἡϊόνος στόμα μακρόν, ὅσον
συνεέργαθον ἄκραι.

2. Hdt. 7.188: quoted above.

3. Hdt. 4.152.4: οἱ δὲ Σάμιοι τὴν δεκάτην τῶν ἐπικερδίων ἐξελόντες ἔξ τάλαντα ἐποίησαντο χαλκήλιον κρητήρος Ἀργολικοῦ τρόπον· περίξ δὲ αὐτὸ γρυπῶν κεφαλαὶ πρόκροσσοί εἶσι.

4. Oppian H. 4.605-6: οὐδ' ἐπὶ χεῖρα βάλοι· περὶ γὰρ

φρίσσοι κελαιναί/ πρόκροσαι πυκινῆσιν ὑπὸ σταλίκεσσιν ἄκανθαί.

5. Theophrastus de sensibus 79 (H. Diels, Doxographi Graeci, p. 523): καὶ πάλιν ὅσα λευκὰ τῶν τραχέων· ἐκ μεγάλων γὰρ εἶναι ταῦτα καὶ τὰς συνδέσεις οὐ περιφερεῖς, ἀλλὰ 'πρόκροσας' καὶ τῶν σχημάτων τὰς μορφὰς ἀγνυμένας, ὡπερ ἡ ἀνάβασις καὶ τὰ πρὸ τῶν τειχῶν ἔχει χόματα· τοιοῦτον γὰρ ὄν ἄσκιον εἶναι καὶ οὐ κωλύεσθαι τὸ λαμπρόν.

6. Agathocles 4, apud Athenaeus Deipn. 1.54.14 (C. Müller, Fragmenta Historicorum Graecorum 4, p. 289; FGrH, 3B, #472, frg. 6 [p. 432]): Καὶ οἱ Κυζικηνοὶ ἐξορμήσαντες ἐπ' αὐτὸν ἐβοηδρόμουν, πρόκροσοι φερόμενοι ἐπὶ τὸν κίνδυνον.

7. Pollux Onomasticon, Bethe 2, p. 66: τὰ δὲ περίνησα πρόκροσσόν ἐστὶ περίβλημα, ἔχον τὰ νήματα ἐξηρτημένα.

I have given reasons above for setting aside Herodotus 7.188. For Agathocles cf. FGrH 3B, Commentary, pp. 372-74: he wrote a local history of Cyzicus, perhaps in the Ionian dialect, around the middle of the third century B.C. He was interested in matters Homeric: his name is mentioned in the Scholia B to A 591, Schol. Eust. Hom. Il. ζ 398, and Scholia A Hom. Il. ζ 239 (these form fragments 9-11 in Jacoby's collection). The sentence just before the one quoted above (the two together comprise the extant remains of his περὶ κυζίκου) is worth quoting as well: ὁ δ' [the usurping tyrant Pytharchus] εἰς ὕβριν καὶ ἄνοιαν προελθὼν τυραννεῖν ἐπέχειρησε τῆς πατρίδος, στρατιὰν συναγαγὼν. Then follows: "And the men of Cyzicus set out and ran with a cry against him, borne in ranks against the danger". This is clearly the natural meaning of πρόκροσοι here; however, in the case of a writer who pursued Homeric studies, and who, we may reasonably infer, was influenced by Herodotus (he writes in Ionic in the third century; he colors his statement by emphasis on ὕβρις) it will not be rash to regard his use here as dependent on the Herodotean use at 7.188, and, perhaps,

learned discussion of ζ 35.

The other attestations are straightforward. In Hdt. 4.152, the Samians construct a huge ceremonial cauldron; the encircling ornamentation consists of griffins' heads. If a griffin is imagined more or less like a lion, whose head viewed from above is roughly triangular, with a broad base at the back, narrowing to a point at the snout, a continuous series of outward facing heads will give a 'serrated edge, one with projecting points'. In Opp. H. 4.606, the Loeb translator, A.W. Mair renders: "Even so no one would readily touch the Sargues nor lay a hand upon them, for their dark spines bristle about them with close-set jutting points"; that is, the Sargues' dorsal fin is like the edge of a saw (cf. D. Thompson, A Glossary of Greek Fishes, p. 227). Theophr. de sen. 79 preserves πρόκροσσαί as a gloss from Democritus: cf. Diels-Kranz 2, p. 122. The meaning is obscure but apparently there is a contrast between curved and angular (step-like) joinings. Pollux 7.52 may be rendered: "fringed robes are garments with a serrated edge and depending tassels".

Accordingly I translate ζ 30 ff. thus: "for behold far apart from the battle were drawn the ships upon the beach of the grey sea; for they drew these first toward the plain and then constructed a wall beside the sterns. And the strand was not even able to contain all the ships [beaching them in the normal way] for it was not broad, and the people were crowded together; accordingly then they dragged the ships into a continuous series where their pointed sterns made a saw-tooth configuration, and they filled the long cavity of the entire sea-side, all that the projecting headlands enclosed".

⁸⁷ The meaning is unknown. Not impossible is M. Lejeune's proposal (BSL 58 [1963] 81-84, cited in Chantraine DE s.v. ἐδανός) to derive it from *swe-d-, giving a meaning 'one's own'. Of the ancient interpretations,

worth mentioning is εὐώδης (Scholia T, Erbse III, p. 598). Even if, as Chantraine states, this will not give a true etymology, it may be what the poet understood, since this could be an instance where the relative clause which follows - "which perfumed she had by her" - is explanatory of the unusual word (for other examples, cf. W.B. Stanford, Ambiguity in Greek Literature [Oxford 1939], pp. 98-99).

⁸⁸ This is the probable meaning, though exactly what kind of fastening devices they are is debatable (attested only here and the derivative passage Call. frg. 253). cf. E. Bielefeld, AH C, Schmuck (Göttingen 1968), pp. 6-8.

⁸⁹ Thus O. Szemerényi, Syncope in Greek and Indo-European (Naples 1964), p. 64. Szemerényi gives a lucid discussion of this word (pp. 58-65) and demonstrates persuasively that we do not here have the word πιnúσσω 'make prudent', but rather a compound ἐπι-νύσσω 'push on'. In the course of this he shows that the basic meaning of νύσσω is not 'pierce' but 'hit, strike, push, etc.' (p. 64). He paraphrases, (p. 62) "you have prodded me (to do) another thing (other things) before now and I have very nearly paid very dearly for obeying you". The one thing that makes this questionable is the fact that the negative ἀπιnúσσειν 'to have no intellectual power' is attested three times in Homer (O 10 ε 342 ζ 258).

⁹⁰ Thus West on Hes. Th. 851 (Τιτῆνές θ' ὑποταρτάριοι Κρόνον ἀμφὶς ἐόντες), p. 391, where he notes, following Scholia bT, that there is nothing 'beneath Tartarus' (as LSJ translates).

⁹¹ Species unidentified. The word looks like an -ις derivative (Motionsfeminin) to χαλκός (cf. Risch 51c, p. 143), but that may be fortuitous. The word appears in one of the double-name lines - "the gods call it χαλκίδα, men, κύμινδιν" - where the possibility of pre-Greek or loan words is great. In κύμινδιν the possibility becomes certainty because of the tell-tale -νδ- (cf. Chantraine DE, s.v. κύμινδιν, with bibliography). The ancient tes-

timonia is collected by D. Thompson, A Glossary of Greek Birds (London 1936), pp. 186-87, s.v. κύμινδης.

⁹² Originally a verbal governing compound: cf. E. Risch, "Griechische Determinativkomposita", IF 59 (1944/49), p. 43.

⁹³ The description here is somewhat difficult to visualize. The lines read Εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι/ νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο. It is clear that the Greeks are in retreat, and that the poet is imagining the setting as having a sequence of wall, intervening space, ships, camp, and sea. (Why not the more natural sequence, wall-space-camp-ships-sea? Presumably because the poet wants to use the firing of the ships - the Greeks' only means of escape - as a vivid symbol of Trojan triumph; yet for the Greeks all this is actually only a minor setback, and so their camp, where Achilles is sulking, must be kept out of the way and intact.) The easiest interpretation is to take περὶ δ' ἔσχεθον ἄκραι νῆες not as a further stage in retreat, but as explanatory of εἰσωποὶ δ' ἐγένοντο νεῶν. In that phrase, just as ἄκραι χεῖρες means 'the tips of the hands' and ἄκροι πόδες 'the ends of the feet' so ἄκραι νῆες should mean 'the extremities of the ships, front and back' (so Leaf II, p. 146) and not, as is sometimes rendered, 'the outer ships'. The preverb περὶ could be taken as purely adverbial, 'round about'; and ἔσχεθον could have a transitive ('held sc. them') or intransitive ('stood') meaning. Alternatively, we may compare the later use of the compound περιέχω, assume a case of "tmesis", and translate 'surround'. In any event, the phrase will mean that the Greeks are, at this point in their retreat, in amongst the ships. This, then, we may assume, is also the meaning of εἰσωποὶ νεῶν.

In origin, εἰσωποί looks like a thematized, univerbation of the phrase εἰς ὄψα 'to the face'; it might therefore be thought that the adjective's natural meaning should be 'before, looking toward'. In fact, though the

word is rare (LSJ lists only three later occurrences), in none of its uses does it have this meaning. In Aratus Phaen. 79 and 122 the meaning is 'visible'; Apollonius Rhodius 2.750-51 is interesting: τῆ ῥ' οἴγ' αὐτίκα νῆα διέξ Ἀχερουσίδος ἄκρης/ εἰσωποί, ἀνέμοιο νέον λήγοντος, ἔκελσαν: the sailors escape from the storm into Nisaea, the port of Megara, "there these straightway through the Acherusian promontory, as the wind was just abating, beached the ship εἰσωποί." The natural meaning here, as in the Homeric passage (direct borrowing?), is 'within' (contra G. Mooney, The Argonautica of Apollonius Rhodius [Dublin 1912], p. 195, who translates 'straight forward'; in favor of 'within', F. Vian in the Budé edition of Apollonius [Paris 1974] I, p. 212: "Ici le poète veut dire que les héros pénètrent à l'intérieur du fleuve [cf. v. 901]; les scholies paraphrasent ἐσώτεροι γινόμενοι et εἰς αὐτόν".)

We may now ask how the form acquired this meaning. Leaf's comparative evidence (loc. cit.) in support of the meaning 'within' is in fact not entirely compelling. He points to the synonymy of στενωπός and στενός as supporting equivalence of εἰσω and εἰσωποί. But στενωπός is a straightforward possessive compound from στενός and ὀπή 'opening, hole'; the compound, 'having a narrow opening', is typically used in Homer as an epithet of ὁδός (for the formation, cf. Risch 63b, p. 172). Likewise πολυωπός (hapax χ 386) is used of a net 'having many meshes'. Rather, what we apparently have with εἰσωποί is an early (perhaps surprisingly early) example of the use of -ωπος as merely an adjective-forming suffix. C.D. Buck and W. Petersen, A Reverse Index of Greek Nouns and Adjectives (Chicago 1949), p. 390, gives a brief discussion (with a collection of examples), from which may be quoted the following: "Among compounds of the form -ωπος we may note χρῦσ-ωπός 'with golden face' of the sun in Euripides, opposed to Plut. Sull. 6, where it is merely 'gold-

colored'. Similarly πυρ-ωπός 'with fiery face' is merely 'fiery' when used of the lightning in Aes. Pr. 667".

⁹⁴ This is the obvious general meaning; but it is difficult to be more specific. The word looks like a derivative of βάλλω, with -τρον, a suffix regularly used to mark tools and the like (cf. Risch 18b, p. 42). But semantically this creates problems: cf. pairs like τέρετρον 'borer'/ τείρω 'I bore'; κέντρον 'goad'/ κεντέω 'I prick'; accordingly, to βάλλω 'I throw', βλήτρον should mean 'thrower'. How to get from 'thrower' to 'fastener' is difficult to see. The word does not recur in ancient Greek, but is, Chantraine notes (DE s.v. βάλλω) the word in Modern Greek for 'bolt'.

⁹⁵ cf. Trümpy, Kriegerische Fachausdrücke, p. 62. It is most reasonable, especially in juxtaposition with κοπή-εντα, to take μελάνδετα as referring to the handle. Trümpy says that the hilt originally would have been formed from an encircling band.

⁹⁶ Certainty about the formation of φάλαρα (and its relation to φάλος) and about its precise meaning is, given our ignorance about details of the helmet's construction, impossible, cf. J. Borchhardt, "Helme", in AH E, Kriegswesen (Göttingen 1977), p. 73, and Trümpy, Kriegerische Fachausdrücke, p. 44.

⁹⁷ Thus Lfgre I 1676, q.v. for a discussion of the force of αὐτο- (concludes that here it is probably analogical after αὐτοσταδίη).

⁹⁸ Thus Lfgre I 777 ("the empty wagons were drawn on by the horses and knock against things all around, thereby producing a noise like that of castanets"), persuasively, against the idea held by LSJ, Chantraine DE s.v. κύμβα, Leaf II, p. 182, that the noise came from the overturning of the chariots. Schwyzer GG II, p. 440 lists various ἀνα- verbs in Homer which mark a loud noise: ἀνέβρεχε, ἀνακράζω, ἀναστενάχω.

⁹⁹ The word is exhaustively discussed by Nussbaum, Head

and Horn in *Indo-european*, pp. 75-94, 261-66 (contra B. Forssman's ingenious proposal [*Glotta* 45 (1967) 1 ff.] to view it as a development of ἐπι-καταρέουσαι).

¹⁰⁰ For the μίτρα cf. H. Brandenburg, "Mitra", in *AH E, Kriegswesen* (Göttingen 1977), pp. 120 and 124.

¹⁰¹ The species is uncertain; for a discussion cf. D. Thompson, *A Glossary of Greek Fishes*, pp. 261-62.

¹⁰² Thus West *Op.*, p. 250.

¹⁰³ Exact etymology is unknown; but the word may be connected with πέμφιξ 'breath, blast' (cf. Aes. frg. 195.3-4 [*TrGF* III, p. 314]: μή σ' ἀναρπάση/ δυσχειμέρω πέμφιγι συστρέψας ἄφνω), and the basic meaning 'hard blowing'; or connecting it more closely with the apparently related πομφός 'blister' and πομφόλυξ 'bubble', a meaning 'nastily bubbling' (so West *Th.*, p. 287). There is then no reason for *LfgreE*'s colorless 'unpleasant', presumably so rendered to accommodate *Op.* 722, where the word is used of someone who does not behave properly at a δαίς. But here we may assume a metaphorical meaning ('don't be stormy at a well-attended feast') or, with Chantraine *DE* s.v. δυσπέμφελος, assume a shift in meaning due to popular etymological connection with πέμπω ('don't give your guests a bad send-off'[?]).

¹⁰⁴ Thus Frisk *GEW* II, p. 852, correctly against *LSJ*'s 'with long-stretched bark', since the κράνεια, the cornelian cherry, is a small tree or shrub; cf. τανύ-σφυρος (Hes. *Th.* 364, *h. Cer.* 2 and 77) 'having slender ankles'. The development we see in, e.g., τανύπτερον (Hes. *Th.* 523) comes from a more direct attachment to the verb τανύω.

¹⁰⁵ Exact meaning unclear. The ancient tradition understood it as 'lamenting': Apollonius Sophista 99, 28: κινυρή οἰκτρά; Scholia A (Erbse IV, p. 329): πρωτοτόκος κινυρή: <κινυρή> ἢ οἰκτρόφωνος· κινύρεσθαι γὰρ τὸ θρηνεῖν; *EM* 514, 19: Κινυρή: Ὀδυρτική, θρηνητική. The words recurs, with this meaning, at A.R. 4.605: μύρονται κινυρὸν μέλεαι

γούν; and Nonn. D. 38.95: Ἠλιάδες κινυροῖσιν ἔτι στενάχουσι πετήλοις. The denominative κινύρομαι is commoner; it appears in classical Greek at Ar. Eg. 11 and Aes. frg. 47a.804 (TrGF III, p. 171: θάρσει δὴ· τί κινύρη[<ι>];) with the meaning 'to lament, weep', and so regularly in later Greek; also at Aes. Sept. 122-23: διὰ δέ τοι γενύων ἰππίων/ κινύρονται φόνον χαλινοί, which LSJ translates 'ring murderously' (G. Hutchinson, Aeschylus: Septem contra Thebas [Oxford 1985], pp. 66-67, is noncommittal). It does not seem impossibly bold in Aeschylus to understand this in line with the other occurrences as a compressed metaphor: 'the bridles lament death', i.e. 'the bridles give forth a crashing noise portending lamentable deaths'.

Leumann HW, pp. 242-43 differs. He thinks that to translate κινυρή in P 5 as 'lamenting' implies that the calf is dead. Since the calf is not dead, then κινυρή must mean something else. The context allows most easily 'threatening' and he sees Sept. 123 as supporting this. The later uses of κινύρομαι where lamentation is certain arise from misunderstanding of the Homeric passage. This is not convincing. The unanimity of the ancient explanations and uses (complete unanimity if what is stated above about Sept. 123 is correct) is impressive; and cows after giving birth do make a lowing noise over their newborn which to human ears can sound mournful. It seems best, therefore, to retain the traditional interpretation, and translate 'lowing plaintively'.

¹⁰⁶ Since a wasp has a narrow waist, something elongated that is constricted in the middle can be said to be 'wasped'. The line reads: πλοχμοί θ', οἷ χρυσῶ τε καὶ ἀργύρῳ ἐσφήκωντο. It is harder to see how individual locks could be drawn out and bound with gold and silver than to understand πλοχμοί (a derivative of πλέκω: cf. Chantraine Formation, p. 138) in its literal sense of 'braid'. For a general discussion, cf. S. Marinatos, "Das

Haupthaar", in AH B, Haar- und Barttracht (Göttingen 1967), pp. 2-3.

¹⁰⁷ The word is often emended, and the passage as a whole is difficult. M. Willcock, e.g., (The Iliad of Homer: Books XIII-XXIV [London 1984], p. 259) writes: "The speech of Apollo is a little unclear. He means, 'How could you emulate famous heroes, who have fought to the bitter end to defend their city even when a god was against them, when you do not try particularly hard when Zeus is on your side?'" The passage is elliptical, but may perhaps be made clearer than this.

As a preliminary point, note that the situation here has the Trojans in near retreat; after Apollo's speech, they are again in pursuit of the Greeks. Clearly the content of that speech contains something to make the cowardly men turn round.

We may start with the word ὑπερδέα itself. The ancient interpretations are summarized both in LSJ and in Leaf II, p. 239. One of these connected the word with δέος, and gave it a meaning 'above all fear', another connected it with δέομαι, meaning 'very wanting, inferior'. Neither, I think, is true (the semantics are against them), though a case might be made for the latter. A popular emendation is ὑπὲρ Δία (Leaf loc. cit. ascribes it to E. Brock). In support of this is the fact that the one other similar use of ὑπὲρ which can be adduced appears only four lines before, ὑπὲρ θεόν, supported in turn by the expected phrase (though the insertion of the genitive is atypical) in 321, ὑπὲρ Διὸς αἴσαν. But as Willock notes (loc. cit.) the emendation is "very bold" and the way we must understand the resulting phrase "improbable". If we can get along without it, we should.

Ἵπερδέης does not stand entirely alone in Homeric vocabulary. There are also ἀδέης (H 117 θ 423 φ 481 τ 91) and θεουδής (< *θεοδφής < *θεοδφεής; ζ121 θ 576 ι 176 ν 202 τ 109 τ 364), and one would naturally link

ὑπερδέης with these two - as indeed the first interpretation noted above does; but its explanation of the first half of the compound is wrong. I observed in note 74 above that in adjectival ὑπερ- compounds in Homer, ὑπερ- always has an intensive meaning. So if ἀδέης means 'not fearing' (originally a possessive compound reinterpreted as a verbal governing compound; cf. Risch 31g, p. 81) and θεουδής 'god-fearing', then ὑπερδέα will mean 'excessively fearing' (the form is for *ὑπερδέεα by hyphaeresis, cf. Chantraine GH I, p. 74). As additional evidence for this connection may be noted a very close parallel to ὑπερδέα δῆμον ἔχοντα# in τ 364, θεουδέα θυμὸν ἔχοντα#.

Without looking at the context, this is what the word ought to mean. But it is, I think, exactly what the context requires. If we take the ὡς in 328 with its full relative sense, and in 331 take the δέ as apodotic (cf. J. Denniston, The Greek Particles, second edition, [Oxford 1954], p. 178: "(i) Relative protasis. Most of the examples [sc. of apodotic δέ] are from Homer and Herodotus. The apodosis normally opens with a demonstrative (ὁ, οὗτος), or personal pronoun" [emphasis added].) and change the OCT's semicolon in 330 to a comma, we may translate thus: "Aeneas, how is it you [men] would protect lofty Ilion [when it is] even beyond [i.e. contrary to the will of] the god? [i.e. why do you retreat?] Verily as I saw other heroes trusting in their strength and might and courage and numbers although their people were terrified [so] for us indeed [having the same confidence in spite of our troops' apparent cowardly retreat] Zeus desires victory rather than for the Greeks, but you yourselves tremble and do not fight". The crucial thing is to understand the δέ as apodotic; this sets the meaning for the ὡς clause (which is now clearly a hortatory paradigm), and the ellipse follows quite naturally.

¹⁰⁸ cf. E. Risch, "Griechische Determinativkomposita", IF 59 (1944/49), pp. 9 and 24.

¹⁰⁹ Thus Chantraine DE s.v. ἀεκήλιος. This assumes a remodelling of ἀεικέλιος, perhaps under the influence of ἔκηλος. This is more reasonable than, with LfgreE I 171, to see ἀεκήλια as a direct formation to ἔκηλος: in Homer that word always means 'at one's ease, at peace', so it would be difficult to get the proposed meaning 'unwished, undesired'.

¹¹⁰ The form is suspect. In Homer the normal forms are δεύομαι ἐδεύησα. Proposed emendations are listed by Leaf II, p. 276. It is, however, perhaps worth noting that the one other surprising form to this verb, the impersonal δεῖ, also appears in a speech of Achilles (I 337) and that it is not impossible to take δῆσεν here (as LfgreE II 260 has seen) likewise as an impersonal, 'there was need for me to become'.

¹¹¹ For discussion, cf. E. Bielefeld, AH C, Schmuck (Göttingen 1968), p. 6-8 (also on ἔλικας and κάλυκας).

¹¹² E. Risch (LfgreE I 193) writes of ἄητος and αἴητος: "Zwei adi. (?) unbekannter Bed. und Herkunft: Φ 395... Σ 410 ... Am wahrscheinlichsten ist Zusammenhang mit ἄημι (cf. θυμὸς ἄητο Φ 386)".

¹¹³ It is almost certain that the text actually should read ὕπ' ὀλίζονες, for the following reasons: 1. In the compound, ὕπ- must have a diminutive meaning, that is, 'the people were a little smaller'; but this can be paralleled nowhere else in Homer. 2. cf. Scu. 258-60, Κλωθὸ καὶ Λάχεσις σφιν ἐφέεστασαν· ἦ μὲν ὑφήσσων, / "Ἄτροπος οὐ τι πέλεν μεγάλη θεός, ἀλλ' ἄρα ἦ γε / τῶν γε μὲν ἀλλάων προφερέης τ' ἦν πρεσβυτάτη τε; ὑφήσσων means 'a little smaller' and is generally believed to depend on the Homeric passage and so to support the compound, either as original or as an early variant; but Scu. 258-63 are bracketed by Solmsen as an interpolation, and so are of questionable value as a witness for the early text of Homer. 3. The compound ὕπειμι occurs twice in Homer (I 204, Λ 681; the latter in the third plural imperfect).

Another occurrence "in tmesis" is unobjectionable. 4. In this physical description of the shield, we want to be told not so much that the people are something or other, but that they are somewhere on the shield's surface, and this is what ὑπ' ὀλίζονες does.

¹¹⁴ cf. Hes. Th. 804: †εἰρέας ἀθανάτων οἱ Ὀλύμπια δώματ' ἔχουσι. app. crit. ad loc.: εἰρέας Pak: εἶρας ἔς Hermann: εἶραις Ruhnken: εἶρας Heyne. The word is traditionally linked with εἶρω εἶρηκα, and I have translated it so; but this may simply be popular etymology, and some have felt it semantically difficult: cf., e.g., J. van Leeuwen, Homeri Iliadis Carmina (Leiden 1895), p. 514: "εἰράων.. Dubiae originis vocem...Ar. interpretabatur ἀγοράς; expectamus tamen vocem locum tectum significantem".

¹¹⁵ This is probably some kind of working song; cf. M. Wegner, AH U, Musik und Tanz (Göttingen 1968), p. 32.

¹¹⁶ Text and meaning uncertain. cf. Chantraine DE s.v. ῥαδινός.

¹¹⁷ The possibilities for etymology and exact meaning are laid out in great detail in Lfgre I 1349, but certainty is impossible; cf. also D. Thompson, A Glossary of Greek Birds, pp. 55-56, s.v. ἄρπη.

¹¹⁸ The γύαλα are probably the arching metal plates which comprise the armor for the upper body. This is the explanation of Trümper, Kriegerische Fachausdrücke, pp. 11-13; cf. also H.W. Catling, "Panzer", in AH E, Kriegswesen (Göttingen 1977), pp. 76 ff.

¹¹⁹ Epithets for the gods are often etymologically unclear. In this line, for example, σῶκος is coupled with the enigmatic ἐριούνιος, Hermes's regular epithet. The prudent course then may well be to admit ignorance. If we venture on an explanation, the most plausible is that of Bechtel, Lex., p. 306. He compares first the use of the apparently denominative σωκέω in Aes. Eum. 36 and Soph. El. 119, which has the meaning 'to be strong'. Secondly,

he notes the occurrence of the proper name Σῶκος in Λ 427 and 456. This name can be understood as a short form to a name whose first member is Σαφο-, and whose second member begins with a κ: *Σαφοκράτης fits the requirements nicely. The proper name is transferred to use as an epithet, with the weakened meaning 'strong', and the denominative is formed from that. cf. also H. von Kamptz, Homerische Personennamen (Göttingen 1982), p. 233.

¹²⁰ cf. Hes. frg. 62: (of the runner Iphicles) ἄκρον ἐπ' ἀνθερίκων καρπὸν θέεν οὐδὲ κατέκλα, / ἄλλ' ἐπὶ πυραμίνων ἀθέρων δρομάσκει πόδεσσιν / καὶ οὐ σινέσκετο καρπὸν. The precise meaning is not clear. The Hesiod passage seems to be intentionally explanatory: line one is almost identical to Υ 227 (direct borrowing?); line two elaborates the first half of line one, and line three, the second half, so that ἄκρον ἐπ' ἀνθερίκων καρπὸν = ἐπὶ πυραμίνων ἀθέρων, θέεν = δρομάσκει πόδεσσιν, and οὐδὲ κατέκλα = καὶ οὐ σινέσκετο καρπὸν. Therefore if 'upon wheaten beards' glosses 'upon the topmost fruit ἀνθερίκων', since it does not make sense to speak of the 'fruit of the beard' we apparently must understand it to refer to the ear as a whole. And this is the meaning given by LSJ.

However, two points may be objected against this (cf. LfggrE I 871-72). First, if it is not possible to equate ἀθήρ and ἀνθέριξ, and if accordingly we must infer the meaning from the Hesiod passage, we may equally well imagine a meaning 'the topmost fruit of the stalk'. In connection with this, it may be noted that in later Greek the word ἀνθέρικος is used (cf. Hdt. 4,190) to mean 'asphodel-stalk', and indeed, Leaf II, p. 365 would understand that word here.

It is probably not possible to decide finally between the two. The Homeric passage is very carefully structured, giving a twofold description of the magic horses. Lines 226-27 are balanced by 228-29. If the elements are lined up it is clear that 'upon the topmost

fruit ἀνθερίκων 'is coordinate with 'upon the surface of the surf ἀλὸς πολιοῖο'. 'Of the grey sea' is a general, ornamental phrase, but either 'ears' or 'stalks' could be viewed as parallel. Non liquet.

¹²¹ The meaning can only be inferred from the context. The word does not recur in Greek; ἐθείρεται in Orph. Arg. 929 is a derivative of ἔθειραι 'hair'. cf. Hesychius (Latte II, p. 21) ἐθείρη· ἐπιμελείας ἀξίωση, which is what one would expect.

¹²² cf. note 112 above, on Σ 410 αἴητον.

¹²³ καρχαλέος is an artificial form, made by a cross between κάρχαρος 'jagged, harsh', and καρφαλέος 'dry' (cf. Frisk GEW I, p. 796). It is attested otherwise only in the late epic poets, and to seek a meaning less broad than 'harsh and dry' is perhaps misguided. But two points may be noted. καρφαλέος occurs twice in Homer, N 409 and ε 369, and enters into a series of poetic words in -αλέος with related meaning: ἰσχαλέος (τ 233), ἀζαλέος (H 239, Λ 494, Υ 491, ι 234), ἀυσταλέος (τ 327), ὀπταλέος (Δ 345, μ 396, π 50); and their opposite μυδαλέος (Λ 54) (cf. Risch 36, p. 104). The -αλέος suffix is an obscure formation (cf. Chantraine Formation, p. 255) and there are categories other than that of words meaning 'dry'; but obviously it is quite easy to regard καρχαλέος as an expressive remodelling in the series.

On the other hand, although κάρχαρος does not appear in Homer, there is the vivid compound καρχαρόδους 'having jagged teeth', used as an epithet of dogs in K 360 and N 198. It is may be more natural to make the connection here, and to allow the poet the vivid metaphor. As English can speak of a 'raspy' throat, so the men may be 'jagged, rough' with thirst.

¹²⁴ There can be no doubt that this is the meaning, in spite of the hesitation of Lfgre II 427. The line reads οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα; the speaker is Achilles and the context is his rejection of

Hector's entreaty. The form is slightly anomalous: the second member -ηριτος shows, with compositional lengthening, the root that we see in ἄρι-θμός 'count' and in the compound νήριτος 'countless' (cf. Risch 19e, p. 46). The first member is obviously the numeral 'twenty', and the peculiarity is the unparalleled use of the movable -ν inside the compound. The reason however is simple: this line was composed on the model of another line spoken by Achilles in another context of rejection of entreaty, I 379: οὐδ' εἶ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη (the parallel between the two passages extends beyond the one line: the rhetorical structuring is identical). There we have the very natural pairing of δεκάκις and εἰκοσάκις. In X 349 the poet needed an "extended" form of εἰκοσάκις to accommodate the short word ἄποινα. The artificial 'twenty-counted' with -ν to avoid hiatus was his solution.

¹²⁵ For discussion of this description - the meaning of all three hapaxes in 469 is generally clear but particularly debatable - cf. E. Bielefeld, AH C, Schmuck (Göttingen 1968), pp. 2-3.

¹²⁶ The manuscripts offer two readings: ἀπουρήσουσι and ἀπουρίσσουσι. Both can be defended: ἀπουρήσουσι will be a fairly straightforward future to ἀπηύρων. Analysis of this defective verb system starts from the root aorist ἀπηύρω, a form with long augment resting on *ἀπ-η-φρω (cf. Lfgre I 1020). This was then reinterpreted as an imperfect third singular to an α-contract verb, which then allowed the creation of new first singular and third plural forms, ἀπηύρων. After the pattern of τιμάω ἐτίμων τιμήσω could be formed *ἀπουράω ἀπηύρων ἀπουρήσω. Therefore ἀπουρήσουσι, 'they will remove'.

But ἀπουρίσσουσι is also possible. This will be a form of the denominative made from οὔρος 'boundary, boundary stone', Attic ὄρος, namely ἀπουρίζω, Attic ἀφορίζω. (For the very common suffix -ιζω cf. Risch 110, pp. 298-

99.) The word is common in Attic; its future there is contract, ἀφοριοῦμαι. But we may compare in Homer a series like ξείνος ξεινίζω ξεινίσσομεν (η 190); so that it is not difficult to accept οὔρος (ἀπ-)ουρίζω (ἀπ-)ουρίσω. As for the meaning in this case, there are two possibilities: it is simple enough to take the word in its later meaning 'mark off by boundaries', and translate with LSJ 'others will mark off the boundaries of his fields, i.e. take them away from him'. But it is interesting that only fifty or so lines further, at ψ 26, there is the hapax compound ἀφοπλίζοντο - οἱ δ' ἔντε' ἀφοπλίζοντο ἕκαστος/ χάλκεα μαρμαίροντα. This is another -ίζω denominative, this time to ὄπλον. If the preverb here has its full force, 'they de-arm their armor, i.e. take it off', it may be possible to take X 489 to mean 'they will de-bound their fields, i.e. will take away the boundary markers', and by implication will take them for themselves. The phrase then is the reverse of the 'putting down markers' which we see in φ 405: [λίθον] τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης.

¹²⁷ Later use of the word, with which this passage is in harmony, indicates that the meaning is 'one with both parents living'. But the form appears to be a possessive compound, 'having a θάλος on both sides'; and θάλος means 'scion, offspring', so Bechtel, Lex., p. 41 is surely right when he says that it is "unverständlich" how the current meaning arose. cf. the detailed discussion by Erbse in Lfgre I 676-77, supplemented now by A.F. Garvie, Aeschylus: Choephoroi (Oxford 1986), p. 149 (ad vv. 394-95: καὶ πότ' ἄν ἀμφιθαλῆς/ Ζεὺς ἐπὶ χεῖρα βάλοι).

¹²⁸ The meaning is unclear. The most detailed modern discussion is M. van der Valk, Researches on the Text and Scholia of the Iliad I (Leiden 1963), pp. 267-71. The ancient explanations are conveniently collected by Chantraine DE s.v. ὀρέχθεω, as well as Leaf II, p. 473. These are basically three: 1. Eustathius 1285.63 (van der Valk

IV, p. 676): οἱ δὲ παλαιοὶ φασὶ καὶ ὅτι τὸ "ὀρέχθεον" ἀντὶ τοῦ ἀναιρούμενοι ὠρέγοντο ἦτοι ἐξετείνοντο, καὶ κατὰ τὸν ποιητὴν εἰπεῖν, τανύοντο ἀναιρούμενοι. 2. *ibid.* ἢ καὶ ἄλλως· ὀρέχθεον ἦτοι διεκόπτοντο. 3. Scholia bT (Erbse V, p. 371): ἄλλως· ὀρέχθεος: κατὰ μίμησιν ἤχου τραχέος πεποιήται τὸ ῥῆμα, ἀντὶ τοῦ ἔστενον ἀναιρούμενοι. The diversity of explanation implies that the true meaning was unknown, and that the commentators were deducing the meaning from the context. In fact in this instance the context is such as to make this a promising approach. The word occurs in what is a very common typical scene, the sacrificial killing of animals. As is well established, how much detail is given in a typical scene will vary; but the sequence of what is included is fixed. If we could fit our passage into the 'offering' schema, it might be possible to infer what should be happening where ὀρέχθεον appears. W. Arend, Die typischen Scenen bei Homer, p. 68, links this passage with θ 548 ff., A 315 ff., B 306, Λ 727, and I 466. The last of these (from Phoenix's speech) is the closest: πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς/ ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῆ/ εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο. With this cf. ψ 30-33: πολλοὶ μὲν βόες ἄργοι ὀρέχθεον ἀμφὶ σιδήρω/ σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἴγες·/ πολλοὶ δ' ἄργιόδοντες ὕες, θαλέθοντες ἀλοιφῆ,/ εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο. The comparison is, perhaps, inconclusive, but it may still allow some inferences. At least on this basis it is possible to reject the meaning 'bellowed' (number 3 above). Neither here nor in any other offering scene is it said that the animals made a noise (μηκάδες in ψ 31 is of course a generalizing ornamental epithet, and so quite different). No doubt they did, but it had no part in the schematized reality of the typical scene.

It would be possible to take ὀρέχθεον σφαζόμενοι as a pleonastic expression (in the passive) for ἔσφαζον;

this is what the second explanation above does. In that case there is no obvious etymology.

But the likeliest account seems to me to be this: imagine that the poet wanted to inflate slightly the scene at l. 466. The proprieties of the typical scene forbade the introduction of wholly novel elements, but he could very easily double an element already there. We need only follow the first explanation given in Eustathius, and we can have in ὀρέχθειον a synonym to τανύοντο two lines below. Less certain but possible is to extend the parallel to the phrase ἀμφὶ σιδήρῳ. This is generally taken to mean 'around the knife'. But we may compare a phrase like A 465 = B 428 ἀμφ' ὀβελοῖσιν ἔπειραν, and translate 'they were slaughtered and stretched out around the iron (sc. spit)'.¹²⁹

Also in favor of this understanding of ὀρέχθειον is the fact that now a reasonable etymology is possible. To ὀρέγομαι 'stretch' we may posit a perfect *ὄρεχθα (ὄρεγμαί in Hippocrates), after which was formed a new present ὀρεχθέω (cf. Chantraine DE s.v. ὀρεχθέω).

The later use of the word is difficult to assess, and of questionable value in understanding the Homeric passage. It appears in A.R. 1.275, Theocr. 11.43, Opp. H. 2.583, Nic. Al. 340; for these cf. van der Valk, loc. cit. There is also an occurrence at Aristophanes Nubes 1368; van der Valk believes that since it is spoken there by the peasant Strepsiades it must be an everyday Attic word and an independent witness to the word's meaning. This is not convincing: this part of the play is very 'literary', the line with ὀρεχθεῖν follows on two lines of Aeschylean grandeur, and accordingly this is not the place to draw conclusions about colloquial speech.

¹²⁹ For discussion of this obscure passage, cf. H. Blümner, Technologie und Terminologie der Gewerbe und Künste I, second edition (Leipzig 1912), pp. 152 ff.

¹³⁰ cf. Blümner, op. cit., pp. 141 ff.

¹³¹ The exact meaning is apparently not recoverable. The context clearly indicates that we have to do with a lump of iron, small enough to be used in a (heroic) throwing contest, large enough and malleable enough to serve a farm's iron needs for five years. The form clearly rests on *αὐτοχόανος (cf. Chantraine GH I, p. 82), which has gone through a sequence of metrical lengthening, contraction, and diectasis. χόανος 'crucible' occurs once in Homer, Σ 470. There are twelve αὐτο- compounds in Homer, eight of them hapaxes; the exact force of αὐτο- is often difficult to determine. Presumably here it is a determinative compound. Possible meanings are listed in R.J. Forbes, "Metalle", in AH K, Bergbau, Steinbruchtätigkeit und Hüttenwesen (Göttingen 1967), p. 31: 'firmly cast', 'smelted for the first time', 'rudely cast', 'self-smelted'. The last is closest to what on the face of it the compound should mean; and the suggestion of H. Lorimer, Homer and the Monuments (London 1950), p. 118 that the quoit is a meteorite - "A meteorite may consist of virtually pure metal and so might reasonably be described as 'self-smelted'; it might well have been the plaything of a king who perhaps valued it for its supernatural origin" - is attractive, in spite of Forbes's metallurgical objections.

¹³² Thus LSJ, after the Scholia. The word is much discussed (cf. Erbse V, pp. 547-48; detailed treatment Lfgre II 610). Risch's '(in den Mantel) geschlagen (?)' (128a, p. 365) is a likely alternative. cf. as well now J.T. Hooker, "έντυπός", Die Sprache 25 (1979) 174-75.

¹³³ This and the next five words are technical terms employed in the detailed description of the yoking of Priam's wagon. What I give are no more than possible meanings. For a full discussion (with bibliography and schematic drawings) cf. J. Wiesner, "Fahren", in AH F, Fahren und Reiten (Göttingen 1968), pp. 7-9.

¹³⁴ Likely, but not certain. Instead of an adjective,

it could be a substantive (in apposition), as it is in Scu. 134 (αὐτὰρ ὀπισθε/ μόρφνοι φλεγύαο καλυπτόμενοι πτερύγεσσιν), Arist. HA ix. 618 b 5, and Lycophron 838. For the accentuation, cf. Chantraine DE s.v. μόρφνος; for the species, D. Thompson, A Glossary of Greek Birds, p. 204; for etymological speculation, starting both from 'dark' and otherwise, Frisk GEW II, p. 258.

¹³⁵ Same uncertainties as with μόρφνος. The word appears to be a substantivized adjective, with original meaning 'dappled, spotted with dark' (cf. Leaf II, p. 559); cf. Thompson, op. cit., p. 248.

¹³⁶ Apparently a vivid name for a kind of large fly. The word is then used metaphorically here for 'a persistent source of great distress'. It is discussed in detail, with bibliography, in Chantraine DE s.v. βου-, and Lfgre II 78.

¹³⁷ Thus M. Pope, "A Nonce-word in the Iliad", CQ 35 (1985) 1-8.

¹³⁸ Chantraine, DE s.v. ἀμιχθαλόεις, writes: "C'est le type même de l'épithète homériques dont ni le sens ni l'étymologie ne peuvent être tirés au clair". Leumann HW, p. 214, note 8, gives a summary of modern attempts at elucidation (attached to a list of similarly obscure words).

¹³⁹ The word is much discussed; summaries in Lfgre I 911 and Heubeck I, p. 230. The translation given here follows the explanation of Bechtel, Lex., p. 46, who takes it from ἀνά τῆ ὀπῆ. This has the advantage of accommodating the apparently related forms Ἀνόπαια, Hdt. 7. 216, the 'Upwards' path, and ἀνόπαιον, Empedocles 51 (καρπαλίμως δ' ἀνόπαιον), where the point is that fire is borne 'upwards' (cf. Diels-Kranz, p. 332).

¹⁴⁰ Heubeck I, p. 286, q.v., expresses reservations, perhaps justified, about defining the word thus.

¹⁴¹ The force of μετα- was debated already in antiquity: cf. Scholia (Dindorf, p. 193. 8-10): μετὰ τὸ δεῖπνον. ἦ

οὕτως, οὐκ ἄρέσκει μοι θρηνεῖν μετὰ τὸ δεῖπνον. V. Ἄλ-
 λως. μεταδόρπιος, δεῖπνον ὄρα, ἤγουν ἐν τῷ δεῖπνῳ· καὶ
 μεταδήμιος, ἔνδημος. ὁ ἐν δήμῳ ὢν. MS Barnes. In the
 other occurrences cited by LSJ (Pi. Fr. 124.2, AP 12.250,
 Pl. Crit. 115c) the meaning is 'after dinner'. Heubeck I,
 p. 336 prefers that here, but wrongly: besides the analogy
 cited by the scholia, we may compare the use of the verb
 μεταδαινύμαι: σ 48 αἰεὶ δ' αὔθ' ἡμῖν μεταδαίσεται, οὐδέ
 τιν' ἄλλον (for what it is worth, with the same metrical
 shape and position); X 498 μεταδαινύται ἡμῖν#; and ψ 207
μεταδαίσομαι ἱρῶν#, in all of which the meaning is 'dine
with'. There is then no predisposition to take μετα- to
 mean 'after'; and what Menelaus says at 212-13 is against
 it: ἡμεῖς δὲ κλαυθμὸν μὲν ἔασομεν, ὅς πρὶν ἐτύχθη, /
δόρπου δ' ἐξαὔτις μνησώμεθα, i.e., in effect, 'let us
 continue our meal'.

¹⁴² Considered abstractly the form of the compound re-
 quires this meaning (cf. A.C. Moorhouse, Studies in the
 Greek Negatives [Cardiff 1959], p. 52). But the context
 demands an extension of meaning from 'wine free from
 grief' to 'wine that frees from grief'. The same transfer
 is to be observed in the word which follows, ἄχολον,
 'having no bile, anger → banishing anger'.

¹⁴³ Heubeck I, p. 342 prefers to read Δέκτη and to re-
 gard lines 247-48 as an interpolation, a doublet of the
 preceding line, inserted "per aggiungere un ulteriore
 particolare derivato dalla Μικρὰ Ἰλιάς". This is neither
 necessary nor convincing. The two lines are in a sense
 excisable as a doublet; but doubling is a pervasive fea-
 ture of the Odyssey, and we may admire the narrative skill
 which here early on emphasizes a theme which will prove
 so important, that of Odysseus's disguises. Also objected
 to the lines is a supposed inconsistency between οἰκῆϊ
 'slave' in 245 and δέκτη 'beggar'. This may be met by
 the explanation of Lfgre II 243, that δέκτη is an inten-
 sifying word, something like 'a beggared slave, i.e. a

particularly wretched one'.

¹⁴⁴ The word is presumably to be connected with ἀβάκην in Sappho 120 (ἀβάκην τὰν φρέν' ἔχω) and ἀβακιζομένων in Anacr. 65. The obvious etymological connection is with βάζω, and in all three passages a satisfactory metaphorical sense is possible. However the close parallelism in the Homeric passage - οἱ δ' ἀβάκησαν πάντες· ἐγὼ δέ μιν οἷον ἀνέγνω - is striking enough to arouse suspicion that the βάζω connection is wrong, and that we have a forceful but etymologically opaque word meaning 'they did not recognize him'.

¹⁴⁵ For a discussion of the technical terms involved in this construction of Odysseus's boat (raft?), cf. L. Casson, Ships and Seamanship in the Ancient World (Princeton 1971), pp. 217-19; D. Gray, AH G, Seewesen (Göttingen 1974), pp. 109-14; and (older but still valuable) Appendix I, "The Homeric Ship", in W. Merry and J. Riddell, Homer's Odyssey (Oxford 1876), pp. 533-45.

¹⁴⁶ Or 'producing the clear sky'? (thus Lfgre I 301). Either is possible. According to Kretschmer's index there are nine -γενέτης forms in the language; since they are generally vivid words with one or two attestations, they give the impression of being nonce formations. Most often the meaning is passive, and we may compare, perhaps decisively, the common Homeric epithet of the gods αἰετιγενέτης. On the other hand, though it is late, cf. Orph. H. 20.5 (Quandt, p. 19): ἀστραπαῖον Δία, παγγενέτην ['all-engendering'], βασιλῆα μέγιστον.

¹⁴⁷ Or 'shore'? 'Dry land' assumes that the word is actually a form of ξηρός, with metrical shortening (examples are collected in Chantraine GH I, p. 107). For a meaning 'shore', we may compare (with LSJ) the gloss in Hesychius (Schmidt 4, p. 118): σχερός· ἀκτή, αἰγιαλός, with metathesis of the consonants. The word occurs otherwise only in passages dependent on the Homeric passage (A.R. 3.322, AP 6.304.1, Nic. Th. 704).

¹⁴⁸ The species is uncertain; the evidence is collected in Ebeling II, p. 455.

¹⁴⁹ The context requires something like this; but the form of the compound is not certain. Discussions deliberate between ἐστία and ἴστημι as the source for the second member, with the latter generally given preference. But cf. D. Gray, AH G, Seewesen (Göttingen 1974), pp. 102-3: "Aristarchs Erklärung von ἐπίστιον als jonische Form wird allgemein abgelehnt, weil Homer die Form ἐφέστιος hat, aber die grosse Ähnlichkeit zwischen Scherie und einer jonischen Küstenstadt...macht einen Neo-Jonizismus in diesem Zusammenhang sehr wahrscheinlich".

¹⁵⁰ The reading is debated; the meaning the same in either case. All the MSS give θειλόπεδον, but many discussions of the passage incline to read θ' εἰλόπεδον, since this allows direct etymological connection with εἶλη 'the sun's heat': cf. Leumann HW, p. 44; for the force of the resulting τε, cf. C. Ruijgh, Autour de τε épique (Amsterdam 1971), p. 755. Against changing the text is Heubeck II, p. 229.

¹⁵¹ Thus A.J. Nussbaum, per litteras.

¹⁵² The word here is used as an epithet of sheep. It makes more sense to compare words like τανύσφυρον 'having slender ankles' (cf. note 178 above) and τανύφλοιοι 'having thin bark' (Π 767), than to translate, with LSJ, 'stretching the feet, long-striding', which is not particularly apt for sheep.

¹⁵³ The original reading may have been κατὰ κνήστιν. ἄκνηστιν will then have arisen by a false division; alternatively the α- could be prothetic. cf. Leumann HW, p. 49.

¹⁵⁴ For a discussion of the form and meaning, cf. A. Heubeck, "καταλοφαδία (Odyssee κ 169)", Ziva Antika 24 (1974) 37-41.

¹⁵⁵ For a discussion, with bibliography, of this "fabulous herb", cf. Heubeck III, p. 241.

¹⁵⁶ The formation and meaning are uncertain. cf. Scholia (Dindorf, p. 524): τότ' ἀποστρέψασκε κραταιίς] ὁ μὲν Ἀρίσταρχος καὶ Ἡρωδιανὸς ὀξυτόνως κατὰ συστολήν, ὡς λικριφίς, ἀμφοδίς, ἐπιρρηματικῶς, ὁ δὲ Ἀσκαλωνίτης τὸ πλήρες κραταιὰ ἴς, ὅσον ἰσχυρὰ δύναμις. ᾧ ἐπέισθη καὶ ἡ συνήθεια. ἡ κραταιὰ δύναμις τοῦ λίθου, ὃ ἔστι τὸ βάρος. B. H. Q.; Hesychius (Latte II, p. 526): Κράταιϊς· προπαροξυτονεῖται, τὸ κύριον ὄνομα τῆς μητρὸς τῆς Σκύλλης τὸ δὲ προπερισπώμενόν ἐστιν ἐπὶ τοῦ Σισύφου προσηγορικόν.

Aristarchus's suggestion to take it as an adverb will not do for two reasons. First, -ις is not an adverb-forming suffix; rather, there are simply some adverbs in Homer which end in -ις. These include words like ἄχρις, μέχρις, ἀμφίς (Risch 126a, p. 356), where forms without the sigma extension exist as well. As for Aristarchus's examples, λικρι-φι-ς shows a combination of two suffixes; and ἀμφοδίς is obscure (ibid. 128a, p. 365). Even if we wanted to consider an analogical extension (ἄχρι-ς → ἄχρ-ις), there is, in the second place, a difficulty in taking the word as an adverb at all. Presumably this would require an intransitive meaning for ἀποστρέψασκε - 'then it powerfully (?) turned aside'. But in the six other occurrences of the word in Homer (K 355, O 62, X 197, γ 162, χ 173, χ 190) the meaning is always transitive. X 197-98 is representative: τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθᾶς/ πρὸς πεδίον, 'he was there before him and turned him back toward the plain'.

This fact leads us to expect a noun as subject; and so we may perhaps consider Ascalonites's κραταιὰ ἴς, that is, presumably, κραταί' ἴς. This is attractive in several ways: for one, it gives the required meaning, 'the mighty force'. Secondly, there is a possible model (only a couple of hundred lines further) at μ 175: ἐπεὶ κέλετο μεγάλη ἴς#. One could claim that in order to get a phrase synonymous but metrically one unit shorter, the poet resorted to this κραταί' ἴς. In four out of twenty occur-

rences of nominative ἴς it appears in line final position. The neglect of the digamma is not an insuperable objection: in these twenty occurrences, the digamma is needed 11x; it is possible (with removal of preceding movable nu) 3x; in four places it is impossible to determine. There are, however, two places (P 739, Φ 356) where it cannot be restored, and this is a sufficient precedent for λ 597.

The only difficulty is with the adjective. κραταιός is an alternate form for κρατύς, κρατερός. The normal feminine is κραταιή (which always appears in Homer in the formula μοῖρα κραταιή#), and elision of eta is impossible. This difficulty could be removed if we assume that we have in κραται' an earlier form of the feminine, with a short alpha. cf. Risch 30a, p. 74: "Zu πλατύς = ai. pr̥thú- (< *pl̥t̥z̥ú-) ist das alte Femininum Πλάταια = ai. pr̥thivī 'Erde', eig. 'die Breite' (< *pl̥t̥z̥ui̯?) im Namen eines alten Kultortes der Erdgöttin erhalten (vgl. Paus. 9.3); danach wohl zu κρατύς: μοῖρα κραταιή (statt *-αιά) VE 9mal Il. (nachträglich ist κραταιός gebildet worden)". If this is reasonable, we may in fact have in κράται' ἴς an archaizing phrase, with an old form of the adjective beside neglected digamma.

If this is not reasonable, the only other possible solution (the interpretation of Hesychius is obviously untenable) is to see in κραταιός a kind of abstract noun, a Motionsfemininum, like νυκτερίς (νύκτερος), ἡμερίς (ἡμερος), κορωνίς (κορωνός), cf. Risch 51d, p. 144; and to assume a meaning 'the quality of strongness, i.e. weight (?)'.

One final possibility is to note that κραταιός κραταιός fits in with pairs like θεῦρος θεούρις, where the -ις form is simply a feminine adjective. Scylla's mother, μ 124, is named Κράταιϊν. Putting these two facts together, it is possible here (with Heubeck III, p. 305) to write Κραταιίς and translate '(the She-demon) Strength

turned it aside'. (cf. also H. von Kamptz, Homerische Personennamen [Göttingen 1982], p. 152.)

¹⁵⁷ λ 604 = Hes. Th. 952 = frg. 25.29 = 229.9. For the possibility that the line was interpolated into Homer, cf. M.J. Apthorp, The Manuscript Evidence for Interpolation in Homer (Heidelberg 1980), p. 26.

¹⁵⁸ The meaning I give follows the explanation of Bechtel, Lex., p. 332; but, as is hardly surprising in an epithet of an animal, the etymology is uncertain, and Bechtel's account remains only a good possibility. For bibliography, cf. Chantraine DE s.v. χαροπός.

¹⁵⁹ Etymology and meaning unknown already in antiquity. The attempts at explanation ancient and modern are conveniently collected in Lfgre I 1791-92. Less unlikely than most is Bechtel's 'having no calf' (α- privative + ὄρη, cf. Latin *sūra*; Lex., p. 80). It should however be noted that at the end of this book, μ 435, again in a description of things pertaining to Scylla and Charybdis, there is the hapax ἀπήωροι. That word is usually connected with ἀείρω: the η then is from compositional lengthening, the ω from metrical lengthening; cf. Lfgre I 1022). Whether or not the two words are in fact etymologically connected, it seems quite possible that they were connected in the poet's mind, with a meaning for ἄωροι perhaps 'uplifted'.

¹⁶⁰ The context requires something like this; but the etymology and exact meaning are uncertain. cf. Frisk GEW II, p. 896.

¹⁶¹ The form has been frequently discussed; cf. Lfgre I 177, and Heubeck IV, p. 171.

¹⁶² Because of the double synzeesis, especially in -οει-, the form has been questioned: cf. Chantraine GH I, pp. 38 and 56. Heubeck IV, p. 175 proposes to read ἄλλοειδέ' ἐφαίνετο; this gets a commoner caesura, and avoids the -εα synzeesis, but does nothing for the -οει-. Lfgre I 544 reads ἄλλοῦδέα, cf. ἀιδέε Scu. 477 (so also Risch

31, p. 84). Still, the text may be correct as it stands: compounds in -ειδής are extremely common (according to Chantraine DE s.v. εἶδος, five or six hundred in the language), including in Homer εὐειδής and θεοειδής. ἄλλοειδής, with an internal cretic, can only be used with metrical adaptation: the convenience of the word may have outweighed for the poet the harshness of the synzeesis.

¹⁶³ For discussion cf. G. Bruns, AH Q, Küchenwesen und Mahlzeiten (Göttingen 1970), p. 35.

¹⁶⁴ This must be the meaning, but spelling and etymology are debated. The first part of the compound could be ἰθα- (ancient grammarians) or ἰθαλ- (MSS). The former will rest (with metrical lengthening) on a presumed *ἰ-θα 'here', and the meaning of the compound will be 'having indigenous birth, —> having legitimate birth'. If the correct reading is ἰθαλ-, there are two choices: the starting point could again have been ἰθα-; this was then remodelled to ἰθαλ- after the analogy of χάμαι or καταί-/κατα- (thus Risch 77b, p. 217). Or the connection could be not with ἰθα- but with ἰθαρός (cf. μιάρός μιαι-φόνος), and the meaning would be 'having a happy birth, —> having a legitimate birth'. The matter is most conveniently summarized in Chantraine DE s.v. ἰθαλιγενής; cf. also the detailed discussion in Bechtel Lex., pp. 172-75.

¹⁶⁵ Thus, tentatively, but in all likelihood correctly, LfggrE I 301-2, q.v.

¹⁶⁶ The word occurs only here; the exact meaning, not surprisingly for a ship part, is uncertain. For the definition I give, cf. D. Monro, Homer's Odyssey, Books XIII-XXIV (Oxford 1901), p. 36: "ἐφόλκαιον is probably a 'lading plank', to take in (ἐφέλκεσθαι) cargo". So also Heubeck IV, p. 222, with full discussion. For a different view (following Eustathius, the word means 'rudder') cf. D. Gray, AH G, Seewesen (Göttingen 1974), pp. 102, 104, and 147.

¹⁶⁷ Since the word is an epithet of a divinity and oc-

curs rarely, it is not surprising that the meaning is unknown. Obviously, applied to an Erinys (and to Charybdis by Simonides, to Hecate by Theocritus) it will be something along the lines of 'terrible'; and it seems reasonable to connect the second member with πελάζω. But δασ- remains obscure. cf. discussion, with bibliography, in Frisk GEW I, pp. 350-51, as well as Chantraine DE s.v. δασπλήτις.

¹⁶⁸ This is what the formation should mean; the context suggests a re-interpretation to 'having good cattle', cf. Heubeck IV, p. 265.

¹⁶⁹ cf. Leumann HW, pp. 236-41, and Bechtel Lex., p. 265. The word is apparently a derivative of παιπάλη, 'meal', but the semantic development is obscure.

¹⁷⁰ Homer also has the adjective ἀσιφρων (Υ 183, Ψ 603, φ 302). Chantraine argues persuasively (DE s.v. ἄω) that the original forms were ἀσιφρων ἀσιφροσύνη. Apart from the excellent meaning that this gives (compound type τερψίμβροτος), this can be supported by readings from the lexicographers (Apollonius Sophista 2, 7: ἀσιφρων; Hesychius [Latte I, p. 4]: ἀσιφρονι) and by φ 301-2: ὁ δὲ φρεσὶν ἦσιν ἀσθεῖς/ ἦεν ἦν ἄτην ὀχέων ἀσιφρονι [or ἀσιφρονι?] θυμῷ; and 297: ὁ δ' ἐπεὶ φρένας ἄσεν οἴνω. The spelling ἀσι- could have arisen from popular etymological connection with ἄημι. Besides Chantraine, loc. cit., cf. Lfgre I 4-5 (s.v. ἀσιφρων).

¹⁷¹ cf. D. Thompson, A Glossary of Greek Birds, p. 133 (s.v. καύαξ): "The Homeric passage suggests vividly the Tern's quiet drop or dart into the water, and the Scholiast's comparison with a Swallow supports the identification".

¹⁷² For the force of ἐπι-, cf. Lfgre II 624.

¹⁷³ cf. Hes. Th. 39: φωνῆ ὀμηρεῦσαι, τῶν δ' ἀκάματος ῥέει αὐδή. West Th., p. 170: "In Od. 16. 468, ὀμήρησε may mean simply 'met' (cf. 333), or 'told the same story'".

¹⁷⁴ Heubeck V, p. 168 argues that the text should be changed to ἐς, since ὡς is known (mainly) from Attic authors. Likewise W. Stanford, *The Odyssey of Homer*, vol. 2, (London 1965), p. 287: "I am inclined to think that ὡς τὸν is an Attic corruption of an original ἐς τὸν, eliminated, perhaps, by the influence of Plato's and Aristotle's citation of the line with ὡς τὸν". (The references are Plato, Lysis 214A, and Aristotle, Rhetoric I 1371 b.) This is not convincing. It is generally admitted that the line is proverbial; either Homer coined the proverb, or it had an independent existence. If he coined it, there was no motive for the later writers to change what he had made: for them both ἐς and ὡς could serve as ad. If it had an independent existence, the poet heard it in a particular form, since proverbs are bound phrases. It may be that Aristotle in the passage noted is a witness for the natural shape (he does not claim to quote Homer here, but just says ...ὄθεν καὶ αἱ παροιμίαι εἴρηνται... "ὡς [ad, non sicut] αἰεὶ τὸν ὁμοῖον"), and this should be the form in which the poet heard it. Since the metrics are the same, he had no motive to change it. In fact there is even a positive motive to keep it: the poet is here obviously much concerned with assonance and repetition (lines 217-18): νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἤγηλάζει, / ὡς αἰεὶ τὸν ὁμοῖον ἔγει θεὸς ὡς τὸν ὁμοῖον. Note also that ὡς is not exclusively Attic: Hdt. 2, 121 ε: ἐσελθόντα δὲ ὡς τοῦ βασιλέος τὴν θυγατέρα; Hippocrates Nat. Puer. 17 (Littré 7, p. 496): ἔρχεται ἐν αὐτέῃ ἕκαστον τὸ ὁμοῖον ὡς τὸ ὁμοῖον, τὸ πυκνὸν ὡς τὸ πυκνὸν, τὸ ἀραιὸν ὡς τὸ ἀραιὸν, τὸ ὑγρὸν ὡς τὸ ὑγρὸν.

One piece of evidence could tell against this: Callimachus 178. 9-10 (Pfeiffer I, p. 151): οὐκ ἐπιτάξ, ἀλλ' αἴνος Ὀμηρικός, αἰὲν ὁμοῖον / ὡς θεός, οὐ ψευδής, ἐς τὸν ὁμοῖον ἔγει. Perhaps this could be taken as a change to avoid undesirable repetition at the beginning of the two parts of the pentameter.

¹⁷⁵ Heubeck V, p. 169, q.v., (with bibliography) favors reading φλίψεται (well-attested and reported thus in Apollonius Sophista).

¹⁷⁶ This is the probable meaning, certain if ἀμφουδῖς has replaced an original *ἀμφωδῖς (< *ἀμφ-ωφα-δῖς). Discussion and bibliography in Chantraine DE s.v. ἀμφουδῖς, Heubeck V, p. 171, Lfgre I 700.

¹⁷⁷ This is the usual explanation (cf. LSJ), analyzing the word as ἀπό-θεστος, cf. θέσασθαι, πολύθεστος (Call.), ἄθεστος (Hsch.). Leumann HW, p. 64-65 prefers to analyze it as ἀ-πόθεστος 'nicht sehnsüchtig vermisst'. This is criticized in Lfgre I 1091-92: this form is isolated (to ποθέω the verbal adjective should be -ποθητος), and (contra Heubeck V, p. 176) it is semantically less satisfactory; 'unlonged for, for which a yearning [from afar] is not felt' is less good than the vigorous 'wished away'. It should also be noted that the juxtaposition with the compound ἀπ-οιχομένοιο favors an analysis of ἀπό-θεστος.

¹⁷⁸ cf. E. Bielefeld, AH C, Schmuck (Göttingen 1968), p. 5.

¹⁷⁹ The morphology (analyze τριχ-ἄτκες, cf. θρίξ and ἀίσσω; as κορυθ-ἄτκος) requires this as the original meaning. It is possible, however, that the word had already been re-interpreted to τριχα-φικες 'in three tribes'. Or it may have been Hesiod who first applied popular etymology to the ornamental epithet he could not understand; cf. frg. 233 (the only other occurrence of the word): πάντες δὲ τριχάϊκες καλέονται/ οὔνεκα τρισσὴν γαῖαν ἐκὰς πάτρης ἐδάσαντο. For discussion and bibliography, cf. Chantraine DE s.v. τριχάϊκες.

¹⁸⁰ Since the nightingale is not in fact itself green, commentators generally interpret this is to mean 'amid green foliage'. cf. D. Thompson, A Glossary of Greek Birds, p. 17.

¹⁸¹ For discussion of the meaning cf. D. Gray, AH G,

Seewesen (Göttingen 1974), pp. 114-15.

¹⁸² The form is obviously a -δην adverb (cf. Risch 128b, p. 365) to the verb ἐμ-πλήσσω. But the meaning is variously interpreted. LSJ: 'madly, rashly (or mightily, or capriciously)'; similarly Heubeck V, p. 270. The ancient tradition is more uniform. Apollonius Sophista 67, 28: ἐμπλήγηδην ἐμπληκτικῶς, οὐ μετὰ κρίσεως. ἐν δὲ τῷ Υ τῆς Ὀδυσσεΐας ὑπομνήματι ὁ Ἀρίσταρχος εὐμεταβόλως ['changeably']. Scholia (Dindorf, p. 689, 25): ἐμπλήγηδην] ἐμπληκτικῶς ἢ ἀκρίτως καὶ ὡς ἂν τύχη ἐμπελάζουσα τοῖς πράγμασι. V. Eustathius 1886.18 (Leipzig edition, vol. II, p. 230) Ἐμπλήγηδην δὲ κατὰ τοὺς παλαιοὺς τὸ ἀκρίτως παρὰ τὸ ἐμπελάζειν ἢ ἐμπλήσσειν ἤτοι ἐμπίπτειν ὅπως ἂν καὶ τύχοι τοῖς πράγμασι. This approach is basically sound, and can be supported by the use in Homer of the verb ἐνιπλήσσω (ἐμπλήσσω does not appear). In its three occurrences it always means 'to fall into, get entangled in', in M 72 and O 344 of the ditch, in χ 469 of birds in a snare. Its adverbial derivative then will mean 'just as she happened on them, without conscious thought and consideration of the just claims of each, capriciously'.

¹⁸³ Etymology and exact meaning are unknown. cf. Chantraine DE s.v. σαρδάνιον, and Heubeck V, p. 278.

¹⁸⁴ Thus LSJ. This assumes an analysis ἐπί-μασ-τος, verbal adjective to ἐπιμαΐομαι (compare ἐπ-ακ-τός). This is probably correct, though the word seems to be used here sarcastically: 'Telemachus, no one else has worse guests than you: such a one do you have in this man - an exquisite wanderer, a real find'. For a similar sarcastic comment from an indefinite observer, cf. φ 402. Other views are summarized in Heubeck V, pp. 282-83.

¹⁸⁵ The issue is probably irresolvable; for discussion cf. Lfgre I 928; H. Lorimer, Homer and the Monuments (London 1950), p. 415.

¹⁸⁶ For the force of ἐπι- cf. E. Risch, "Griechische Determinativkomposita", IF 59 (1944/49), p. 22.

¹⁸⁷ **LSJ**: "bringing into alliance or kindred, ξεινοσύνη Od. 21. 35: but perh. kindly, as in A.R. 3.588". I think the latter is more likely to be correct. This is the way the Scholia take it (Dindorf p. 697, 15): προσκηδέος] τῆς ποιούσης κηδεμονικῶς ἔχειν πρὸς ἀλλήλους. V. κηδεμονικῆς φιλίας. κήδονται γὰρ ἀλλήλων οἱ φίλοι καὶ ξένοι. B. This can be supported from Homeric usage. There are three other -κήδης compounds: λαθικηδής 'causing forgetfulness of cares' (X 83), πολυκηδής 'having many cares' (ι 37, ψ 351), and ἀκηδής, which occurs eight times, with various nuances (cf. Cunliffe s.v.); its basic meaning is 'having no care', i.e. either 'neglectful' (ρ 319) or 'neglected', the commonest meaning in the *Odyssey* (ζ 26, τ 18, υ 130). υ 130 is particularly interesting: μαῖα φίλη, πῶς ξεινον ἐτιμήσασθ' ἐνὶ οἴκῳ/ εὐνῇ καὶ σίτῳ, ἧ αὐτως κεῖται ἀκηδής; It obviously makes sense to try to bring προσκηδής into line with these. What υ 130 (note the close proximity to φ 35) suggests with its ξεινον/ ἀκηδής is that the poet is using προσκηδής as the latter word's antonym. We may understand it then as a possessive compound meaning 'having care towards, attentive'. I do not think there is any difficulty in taking the preverb with this meaning. Although common enough in compound verbs, in adjectives Homer has otherwise only πρόσφατος (Ω 757) and προσφυής (τ 58) - both hapaxes (note as well ποτιδόρπιος ι 234, 249 and ποτιφωνήεις ι 456). The force of προσ- in the former is problematic; but in the latter it means 'attached to, growing against', which is a sufficiently close parallel.

As **LSJ** notes the passage in Apollonius will now be in concord (3.588): Ἑρμείαν, ὡς κεν προσκηδέος ἀντιάσει-εν, 'that he [Phrixus] might meet with a kindly host' (thus Mooney ad loc., p. 256). **LSJ**'s first suggestion presumably comes from linking the Homeric usage too closely with its occurrence in Herodotus, 8.136.1: ἅμα μὲν ὅτι οἱ προσκηδέες οἱ Πέρσαι ἦσαν, 'because the Per-

sians were his relatives'. But this will obviously be a secondary meaning - his 'loved ones', as it were - and need not be taken into consideration for the Homeric passage.

¹⁸⁸ This is a metal-covered bow-case; the perceived inconsistency between this and the quiver with which Odysseus is later equipped has caused the line to be suspected. cf. H. Lorimer, Homer and the Monuments (London 1950), p. 292: "It [Odysseus's bow] is not Scythian, despite the Scythian γωρυτός, metal-cased (φαινώς), with which it is incongruously equipped in φ 54, an inorganic line and an indubitable interpolation". Similarly Heubeck VI, pp. xv-xvi. But note the restrained judgment in Lfgre II 192: "The fame of Scyth. archery, its connection with Her. in saga, and the lack or metr. intractability of a Gr. synon. (τοξοθήκη sch. Ar. Thesm. 1209) may together or singly have caused the poet to use γ. for Od.'s bow-case despite discrepancies".

¹⁸⁹ cf. S. Laser, AH P, Hausrat (Göttingen 1968), p. 70.

¹⁹⁰ Etymology and exact meaning are unclear. For discussion, cf. Heubeck VI, pp. 217-18.

¹⁹¹ This is obviously something that accrues to a σάκος in the course of time which spoils its pristine condition. It is generally understood as 'dust' or 'mould', the former by etymological connection with ἄζω ἄζαλέος etc., the latter by inference from the text. The phrase is peculiar: παλάσσω occurs 15x in Homer, except for here always in battle scenes where someone or something is being spattered with one of four liquids - blood, gore, brains, or sweat. Since 'drenched with dryness' is difficult to accept, the connection with ἄζω becomes dubious. No other etymology is apparent, and we are left with inference from the context. cf. Heubeck VI, p. 231 and Lfgre I 183.

¹⁹² This is the obvious surface meaning. For its implications cf. Heubeck VI, p. 255, Lfgre I 1619-20; and

bibliography in G. Walsh, The Varieties of Enchantment (Chapel Hill 1984), p. 137.

¹⁹³ Thus LSJ (cf. Aristarchus ἄγαν ἐπάλλοντο) but this is only possibly true. The word is generally analyzed as ὑπερ-ικταίνοντο and connected with ἵκταρ 'near' (cf. Chantraine DE s.v. 1 ἵκταρ, and Frisk GEW I, p. 718). But it is difficult to see how the semantics work. Almost all the verbs in Homer compounded with ὑπερ- express literal motion over and across - ὑπεράλλομαι, ὑπερβαίνω, ὑπερθεύσκω. (The one exception is ὑπεροπλίζομαι, which is a denominative to ὑπέροπλος: in adjectives the preverb often has a qualitative meaning [cf. note 74 above].) Either then we should drop the 'beneath' and imagine something like 'the feet passed (?) across', or (what is not very promising) consider analyzing it as a denominative. If we do retain 'beneath', then the word should perhaps be analyzed as ὑπερ-ικταίνομαι. Non liquet.

¹⁹⁴ cf. h. 8. 16: δὸς μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμοσι θεσμοῖς, in which passage the word is used with its common meaning of 'law'. This has sometimes been seen in the Homeric passage as well - probably wrongly, since it would be difficult to find a parallel for an abstract term as object to ἰκνέομαι. The closest is perhaps λ 317 ἦβης μέτρον ἵκοντο, but there it is a matter of an easy metaphor.

¹⁹⁵ cf. W. Richter, AH H, Die Landwirtschaft im homerischen Zeitalter (Göttingen 1968), p. 30.

¹⁹⁶ Probable meaning; cf. W. Richter, op. cit., pp. 145-46 (this includes a summary of the diverse ancient interpretations).

¹⁹⁷ cf. Chantraine Formation, p. 323.

¹⁹⁸ cf. Gow and Page, Hellenistic Epigrams II, p. 353-54. The following translations are suggested there: ταχυ-ήλικες, 'superannuated' (with unique temporal use of ταχυ-); ταχυχειλεῖς, 'on which the lips move swiftly'; πανεπόρφνιος, 'watching far into the night'. The other

two are transparent: αὐλοδόκην, 'flute-holder' (i.e. case for a flute); συριστήρα, 'player on the pipe'.

¹⁹⁹ cf. Risch 109b, p. 297.

²⁰⁰ For individual words, cf. J.A. Scott, "Homeric Words Used in a Single Book", CJ 27 (1931-32) 203-204; for phrases, B. Hainsworth, "Phrase-clusters in Homer", in Studies in Greek, Italic, and Indo-European Linguistics offered to L.R. Palmer (Innsbruck 1976), pp. 83-86.

²⁰¹ cf. Risch 38, p. 106.

²⁰² For Theocritus's aversion to -τηρ nouns, cf. A.S.F. Gow, Theocritus II (Cambridge 1950), p. 204.

²⁰³ cf. Risch 13d, p. 30.

²⁰⁴ cf. Chantraine Formation, p. 322; and Schwyzer GG I, p. 481: "ἐθελοντήρας β 292 ist Augenblicksprodukt für -οντας nach -τήρ".

²⁰⁵ α 328 ὑπερωϊόθεν, β 292 ἐθελοντήρας, δ 278 ὀνομακλήδην, ε 433 κοτυληδονόφιν, ε 468 ὀλιγηπελίας, ι 270 ἐπιτιμήτωρ, ι 372 ἀποδοχμώσας, λ 529 ὠχρήσαντα, ξ 217 ῥήξηνορίην, ξ 223 οἰκωφελίη, π 28 ἐπιδημεύεις, τ 114 εὐηγεσίης, υ 6 ἐγρηγορών, χ 374 κακοεργίης, Α 402 ἐκατόγχειρον, Β 215 ἀφαμαρτοεπής, Δ 218 ἐκμυζήσας, Δ 453 μισγάγκειαν, Κ 182 ἐγρηγορτί, Κ 475 ἐπιδιφριάδος, Λ 40 ἀμφιστρεφέες, Ν 325 αὐτοσταδίη, Ξ 279 ὑποταρταρίους, Τ 188 ἐπιορκήσω.

²⁰⁶ e.g. 10x in Herodotus, 4x in Thucydides; for the form, cf. Schwyzer GG II, p. 175.

²⁰⁷ cf. Chantraine DE s.v. διάκτορος: "Sens originel ignoré depuis longtemps" (further bibliography is listed there); for ἑάων, cf. Frisk GEW I, pp. 594-95, and, in particular, Shipp, p. 18.

²⁰⁸ cf. M.L. West, Greek Metre (Oxford 1982), pp. 37-38.

²⁰⁹ cf. Frisk GEW I, p. 69.

²¹⁰ The latter is a Homeric dis legomenon, with the other occurrence in book θ, line 162: ἀρχὸς ναυτῶν οὔ τε πρηκτῆρες ἔασι. That line may have contributed to the formation of θ 557: οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασι.

²¹¹ cf. Chantraine Formation, p. 321: "D'une manière générale le suffixe -τήρ- est plus usuel, le suffixe -τορ- plus rare et moins longtemps productif".

²¹² cf. H. von Kamptz, Homerische Personennamen, pp. 171-72.

²¹³ Α 4 ἐλώρια, Α 126 παλίλλογα, Α 335 ἐπαίτιοι, Β 215 γελοΐιον, Β 275 ἐπεσβόλον, Β 293 πολυζύγω, Γ 363 δια-
 τρυφέν, Γ 453 ἐκεύθανον, Δ 381 παραΐσια, Δ 540 ἀνούτατος, Ε 126 σακέσπαλος, Ε 502 ἀχυρμιαί, Ε 876 ἀήσυλα, Ζ 39
 μυρικίνω, Ζ 358 ἀοΐδιμοι, Ζ 434 ἐπίδρομον, Ι 63 ἀνέσ-
 τιος, Ι 404 ἀφήτορος, Ι 534 θαλύσια, Κ 274 ἐρωδιόν, Λ 495
 ἀφουσγετόν, Μ 26 ἀλιπλόα, Μ 259 ἐμόχλεον, Μ 463 ὑπόπια, Ν
 300 ταλάφρονα, Ν 521 βριήπυος, Ν 551 περισταδόν, Ξ 110
 ματεύσομεν, Ο 469 νεόστροφον, Ο 713 μελάνδετα, Ρ 330
 ὑπερδέα, Ρ 720 ὁμώνυμοι Σ 370 μεταπρεπέ', Σ 538 δαφοινε-
 όν, Σ 543 ἐλάστρεον, Φ 397 πανόψιον, Χ 146 ἀμαξιτόν, Χ
 263 ὁμόφρονα, Ψ 30 ὀρέχθεον, Ψ 132 παραιβάται, Ψ 311
 ἀφάρτεροι, Ψ 455 περίτροχον, Ψ 483 κακοφραδές, Ψ 845
 καλαύροπα, Ω 253 κατηφόνες, Ω 577 καλήτορα, α 177 ἐπί-
 στροφος, β 319 ἐπήβολος, β 355 μυληφάτου, γ 274 ὑφάσμα-
 τα, γ 348 ἀνείμονος, δ 134 βεβυσμένον, δ 182 ἀνόστιμον, ε
 408 ἀελπέα, ζ 64 νεόπλυτα, ζ 265 ἐπίστιον, θ 99 συνήορος,
 θ 188 ἐδίσκεον, θ 552 ἀνώνυμος, ι 120 κυνηγέται, ι 464
 ταναύποδα, κ 195 ἀπείριτος, λ 288 περικτίται, μ 97 ἀγασ-
 τονος, μ 135 ἀπῶκισε, μ 205 προήκεα, ν 93 φαάντατος, ν
 110 καταιβαταί, ν 111 θεώτεραι, ν 339 ἀπίστεον, ξ 24
 εὐχροές, ξ 50 ἰονθάδος, ξ 372 ἀπότροπος, ξ 467 ἀνέκραγον,
 π 176 γενειάδες, ρ 196 ἀρισφαλέ', ρ 451 ἐπίσχεσις, ρ 455
 ἐπιστάτη, τ 173 περίρρυτος, υ 108 ἀλείατα, υ 149 κορή-
 σατε, φ 112 τανυστύος, φ 306 ἐπητύος, φ 402 ὀνήσιος, χ 21
 φορύνετο, χ 330 ἀλύσκανε, ψ 46 κραταίπεδον, ω 432
 κατηφέες.

²¹⁴ For a statement of the basic principles involved in such modification, cf. J.B. Hainsworth, The Flexibility of the Homeric Formula (Oxford 1968), p. 61.

²¹⁵ cf. Chantraine Formation, p. 323: "Le vocalisme

radical est généralement long:...βώτωρ s'oppose à βοτήρ, δώτωρ à δοτήρ, etc....; - καλήτωρ qui est attesté une fois en Ω 577 représente un compromis entre καλε- et κλη-. Une forme comme *καλετορα ne serait du reste pas entrée dans l'hexamètre dactylique"; also Schwyzer GG I, p. 531, note 7.

²¹⁶ cf. Chantraine Formation, pp. 310 and 321.

²¹⁷ M. Parry, The Making of Homeric Verse (Oxford 1971), p. 57: of the eleven gods and heroes he considers, eight have names of a metrical shape which would allow use in this position. Only two however are so used: Φοίβου Ἀπόλλωνος (4x), and the two phrases for Zeus here under consideration. By contrast, for the slot from trochaic caesura to line end, five names would allow use - and all are used, repeatedly.

²¹⁸ cf. Risch 14b, p. 32.

²¹⁹ cf. Heubeck III, p. 283.

²²⁰ Βορέης occurs 25x, 17x without an epithet, 8x with: there is no developed system.

²²¹ J. van Leeuwen, Homeri Odysseae Carmina (Leiden 1895), p. 139: "εὐμενέεσσι vHerwerden] -νέτησι mss. forma inaudita; adi. redit h. xxi 7 (δυσμενής passim)".

²²² For ὠκυπέτω, Θ 42 = N 24, cf. Risch 14b, p. 33; κυνηγέται ι 120 is common in later Greek, and not of particular interest in Homer; but cf. H.A. Paraskeuades, The Use of Synonyms in Homeric Formulaic Diction, p. 119.

²²³ Rückläufiges Wörterbuch der griechischen Sprache, pp. 266-67, 269: διαβήτης 'compass', Ar. Nu. 178, Av. 1003, Pl. Phlb. 56b, etc.; ἐπιβήτης, Orph. Fr. 353 (cf. ἐπιβήτωρ); πυριβήτης, Arat. 983 (clearly coined after Homer: τρίποδος πυριβήτεω # < ψ 702 τρίποδ' ἔμπυριβήτην #; note that this is the only occurrence in Aratus of τρίπους); καρκινοβήτης 'walking like a crab', Aristonymus 2 (Kock, Comicorum Atticorum Fragmenta I, p. 668: comic coinage? The line reads in full, ὃ γέ τοι Σικελὸς ταῖς βεμβραφύαις προσέοικεν ὁ καρκινοβήτης, where βεμβραφύαις 'a dish of

μεμβράδες (anchovies) and ἀφύαι (small fish)' is apparently also an absolute hapax).

²²⁴ A 155 βωτιανείρη, B 148 ἀσταχέσσειν, B 729 κλωμακόεσσαν, B 867 βαρβαροφώνων, B 868 ἀκριτόφυλλον, Γ 182 ὀλβιόδαιμον, Γ 185 αἰολοπώλους, Γ 197 πηγεσιμάλλω, E 408 παππάζουσιν, E 707 αἰολομίτρην, E 785 χαλκεοφώνω, E 894 ἐννεσίησιν, Z 236 ἐννεαβοίων, Z 469 ἵππιοχαίτην, H 302 ἀρθμήσαντε, Θ 299 λυσσητήρα, Κ 8 πευκεδανοῖο, Λ 183 πιδηέσσης, Λ 385 παρθενοπίπα, Μ 132 ὑψικάρηνοι, Ν 685 ἔλκεχίτωνες, Ξ 142 σιφλώσειε, Ο 104 ἀφρονέοντες, Ρ 52 ἐσφήκωντο, Ρ 577 εἰλαπιναστής, Ρ 722 ἀγκάζοντο, Σ 505 ἡεροφώνων, Σ 529 μηλοβοτήρας Σ 593 ἀλφεισίβοιαι, Υ 492 εἰλυφάζει, Φ 141 εὐρυρέεθρος, Χ 502 νηπιαχέων, Ψ 702 ἐμπυριβήτην, Ψ 705 τεσσαράβοιον, Ψ 826 αὐτοχώνων, Ω 262 ἀρπακτῆρες, Ω 277 ἐντεσιεργούς, Ω 701 ἀστυβοώτην, δ 36 θοινηθῆναι, δ 227 μητιόεντα, ε 239 οὐρανομήκης, ε 250 τεκτοσυνάων, ε 256 οἰσυῖνησι, η 212 ἰσωσαίμην, θ 108 θαυμανέοντες, θ 294 ἀγριοφώνους, θ 351 ἐγγυάσθαι, θ 456 οἰνοποτήρας, ι 293 μυελόεντα, κ 200 ἀνδροφάγοιο, κ 510 ὠλεσίκαρποι, λ 11 ποντοπορούσης, λ 312 ἐννεόργυιοι, λ 325 μαρτυρίησι, λ 604 χρυσοπεδίλου, μ 170 μηρύσαντο, ξ 15 ἐρχατόωντο, ο 456 ἐμπολόωντο, π 253 δαιτροσυνάων, ρ 299 κοπρήσοντες, ρ 599 δειελιήσας, σ 29 ληϊβοτείρης, σ 33 ὀκρίωντο, τ 233 ἰσχαλέοιο, τ 246 οὐλοκάρηνος, υ 48 ἔξαναφανδόν, ω 242 ἀμφελάχαινε.

For general comments on innovation in this slot, cf. K. Witte, Zur homerischen Sprache (Darmstadt 1972), pp. 84 ff.

²²⁵ cf. Chantraine GH I, p. 82.

²²⁶ There is the curiosity πολυβοώτης: Carmen Naupactium, 2 (EGF, p. 199): 'Ἄλλ' ὃ μὲν οὖν ἐπὶ θινὶ θαλάσσης εὐρυπόροιο/ οἰκία ναιετάσκει πολύρρην, πουλυβοώτης, which is clearly modelled on I 154 = 296 ἐν δ' ἄνδρες ναιούσι πολύρρηνες πολυβοῦται; so that πουλυβοώτης has to mean 'rich in oxen'.

²²⁷ cf. H. von Kamptz, Homerische Personennamen, pp. 184-

85, and W. Pape & G. Benseler, Wörterbuch der griechischen Eigennamen (Braunschweig 1911), vol. I, pp. 165-66.

²²⁸ cf. H. von Kamptz, *op. cit.*, p. 91.

²²⁹ Kock, Comicorum Atticorum Fragmenta III, p. 517.

²³⁰ cf. M. Edwards, "Some Stylistic Notes on Iliad XVIII", AJP 89 (1968) 266. cf. section 7.2.d.

²³¹ cf. P. Cauer, Grundfragen der Homerkritik (Leipzig 1923), pp. 437-41.

²³² cf. W. Porzig, Die Namen für Satzinhalte im Griechischen und im Indogermanischen (Berlin 1942), pp. 179-80. The most recent large scale study of diachronic development in epic diction is R. Janko's Homer, Hesiod and the Hymns (Cambridge 1982); but he does not take abstracts as a category for investigation.

²³³ PMG, p. 437 ('Δεῖπνον'): ἤμεν ἔφασχ' ἀπαλόν,/ κήγων ἐφάμαν· ὅτε δ' ἤδη/ βρωτύος ἠδὲ ποτᾶ-/ τος ἐς κόρον ἦμεν ἐταῖροι.

²³⁴ Μή με κάλει δίσκων ἐπιύστορα λιμοφορήων,/ βρωτύν μοι φορέων τήν κολοκυνθιάδα. Notice that the first line contains the Homeric hapax ἐπιύστορα (φ 26: μεγάλων ἐπιύστορα ἔργων), which makes the likelihood of Homeric borrowing that much stronger.

²³⁵ CA, p. 107: Ἐκ κείνου μολπαί τε καὶ ἡμερτὴ κλιθαριστύς/ νῆσον ἔχει, πασέων δ' ἐστὶν ἀοιδοτάτη.

²³⁶ CA, p. 149: [Ἰ]τ' ἐπὶ τηλέσκοπον τάν[δ]ε Πα[ρνασί]αν [φιλόχορον]/ δικόρυφον κλειτύν, ὕμνων κ[ατά]ρχ[ετε] δ' ἐμῶν. cf. Soph. Ant. 1144-45: Παρνασίαν ὑπὲρ κλιτύν.

²³⁷ cf. A.S.F. Gow, Theocritus II, p. 485: "The current title Ὀαριστύς is presumably derived from Il. 14. 216 (Aphrodite's girdle).... It is quite appropriate to the poem in its present state, but it is found only in Iunt. and Cal. [early printed editions: cf. vol. I, p. xlv] (the two mss, C and D, which contain the poem being without a heading), and it is almost certainly a late invention".

²³⁸ EGF, p. 303; cf. also B. Wyss, Antimachi Colophonii

Reliquiae (Berlin 1936), p. 45 (#88).

²³⁹ cf. Chantraine Formation, p. 290.

²⁴⁰ Thus Chantraine GH I, p. 96; cf. Porzig, Die Namen für Satzinhalte, p. 183.

²⁴¹ Antimachi Colophonii Reliquiae, p. xxxiii ("De Antimachi elocutione").

²⁴² Heubeck III, p. 215 refers to ἀλαωτός as a "deverbatio arcaizzante".

²⁴³ Namen für Satzinhalte, p. 183.

²⁴⁴ cf. C.D. Buck and W. Petersen, A Reverse Index of Greek Nouns and Adjectives (Chicago 1949), p. 289.

Sophocles may serve as an example. He uses -σύνη words infrequently: there are altogether seven occurrences of six words, all in lyric passages. Of these, not uncommon in the language as a whole are ἀφροσύνη (Ant. 383, OC 1230) and ἐφημοσύνη (Ph. 1144); λημοσύνη (for the common λήθη [cf. Ph. 878], Ant. 151: τῶν νῦν θέσθαι λημοσύναν) occurs elsewhere only in Hesiod, Th. 55. The construction with τίθημι is paralleled in the closing anapaests of the Trachiniae; lines 1264-67 are worth quoting: "Αἰρετ', ὀπαδοί, μεγάλην μὲν ἐμοὶ/ τούτων θέμενοι συγγνωμοσύνην,/ μεγάλην δὲ θεῶν ἀγνωμοσύνην/ εἰδότες ἔργων τῶν πρασσομένων, about which several observations may be made: almost certainly συγγνωμοσύνη is a coinage here. It is not otherwise attested, and was probably fashioned as an elevated synonym for the common συγγνώμη, to be used in the equally elevated periphrasis with θέμενοι; this gives as well striking homoioteleuton with the somewhat more frequent ἀγνωμοσύνην of the next line (cf. P.E. Easterling, ed., Sophocles: Trachiniae [Cambridge 1982], pp. 230-31). σκαιοσύνη (OC 1213, the beginning of the third stasimon) - unattested elsewhere, beside common σκαιοσύνη, cf. Ant. 1028 - is another likely coinage.

²⁴⁵ cf. Chantraine Formation, p. 210 and Risch 55, p. 150; the latter gives older bibliography.

²⁴⁶ cf. Porzig, Die Namen für Satzinhalte, p. 220: "Da

sich alle hier in Betracht kommenden adjektivischen h-Stämme ausser τέκτων als jüngere Bildungen darstellen, ist es sicher, dass wir uns mit den von ihnen abgeleiteten Wörtern auf -σύνη in der jüngsten Schicht der Nomina qualitatis befinden".

²⁴⁷ cf. Wyss, Die Wörter auf -σύνη, p. 20.

²⁴⁸ cf. Wyss, op. cit. p. 61. Particularly interesting is the frequency of occurrence in the fragments of Democritus: πολυφροσύνη Diels-Kranz 40 (II, p. 155); ἀφροσύνη 40 (p. 155) and 254 (p. 196); ὁμοφροσύνη 186 (p. 183); σωφροσύνη 208 (p. 187) and 210 (p. 188); note also ὀρθοσύνη 40 (p. 166), ἀγνωμοσύνη 175 (p. 180), ἀδημοσύνη 212 (p. 188), κακοφραδοσύνη 273 (p. 201), κακοπραγμοσύνη 297 (p. 207). Also of importance are Critias, φιλοφροσύνη, Σωφροσύνη, μεγαλοφροσύνη; and Empedocles, φιλοφροσύνη 3x.

²⁴⁹ καί τε is the one thing in the line that is not surprising: connective καί with epic τε is regular; cf. C.J. Ruijgh, Autour de τε epique (Amsterdam 1971), p. 765.

²⁵⁰ It may be noted, for what it is worth, that there are only two other examples of this transitive use of ἐπιβαίνω in Homer, and that they are both in θ: 129-30 ὄν ῥα τόθ' ἵππων/ ὠκυπόδων ἐπέβησε, and 196-97 Ἀχαιοὺς/ αὐτονοχὶ νηῶν ἐπιβησέμεν ὠκείων.

²⁵¹ The later history of the word largely maintains the Homeric pattern. Herodotus uses it four times, three times in a participial form (8.3 πολέμου ὁμοφρονέοντος, 8.75 ἀλλήλοισι ὁμοφρονέουσι, 9.2 Ἕλληνας ὁμοφρονέοντας) and only once otherwise, as an infinitive (7.229 παρεόνσφι τούτων τὰ ἕτερα ποιέειν οὐκ ἐθελήσαι ὁμοφρονέειν). LSJ then lists only two other occurrences, both participial: Xenophon Hellenica 7.5.7 ἐν δὲ τῇ διατριβῇ αὐτοῦ ταύτη συνῆσαν πάντες οἱ ὁμοφρονούντες εἰς τὴν Μαντίνειαν, and Aristotle Ath. Pol. 14.3 ὁμοφρονήσαντες οἱ περὶ τὸν Μεγακλέα.

²⁵² cf. Heubeck III, p. 212: "costruito in modo insolito

direttamente sul formulare προσεφώνεε, forse sul modello di φωνή : φωνήεις (Esiodo, Theog. 584), oppure αὐδή : αὐδήεις (Il. XIX 407, detto ugualmente di una bestia...).

²⁵³ The word is less common in later Greek than the other three words in this group. In early literature it recurs at Hesiod Th. 658 (in a speech of Cotus; cf. Wyss, Die Wörter auf -σύνη, p. 29: "Für ἐπιπροσύνη Th. 658 erfordert der Zusammenhang die Bedeutung "Freundlichkeit, Güte" [bei Homer "Klugheit"]", which variation in meaning would not be surprising if the word was infrequent) and Theognis 1100; then twice in A.R. (3.659, 4.1115), once in Aratus (762), seven times in Oppian's Haliutica; it then becomes somewhat more common in late prose, being particularly affected by Philo Judaeus, who has twenty of the forty total occurrences in the corpus.

The originating adjective ἐπίφρων occurs only four times in Homer: γ 128 π 242 τ 326 ψ 12. The last of these was noted above in the discussion of σαοφροσύνη.

²⁵⁴ cf. note 170, for the difficulties in form involved with this word, and the probable spelling in ἄσσι-.

²⁵⁵ There are thirteen lines in the two poems which contain three hapaxes; almost always these appear in descriptions or similes: B 765 (des.), K 258 (des.), N 589 (sim.), Π 235 (S, Achilles), Π 642 (sim.), Σ 401 (S, Hephaistos; the passage is virtually a des.), X 469 (N), Ω 272 (des.), δ 642 (sim.), ε 60 (des.), ε 490 (sim.), ο 406 (des.), τ 246 (des.).

²⁵⁶ cf. Chantraine DE s.v. πίμπλημι: "...plus de 30 adj. composés en -πληθής: εἶνο- (Hom.), περι- (Hom.)... παμπληθής (ion.-att.), etc.: sauf ce dernier, ces composés sont rares, souvent des hapax poétiques."

²⁵⁷ cf. Eugene O'Neill, Jr., "The Localization of Metrical Word-types in the Greek Hexameter", YCS 8 (1942) 150.

²⁵⁸ For apparent Hesiodic originality in this category, note particularly Op. 469-73:

ὁ δὲ τυτθὸς ὄπισθε

δμῶος ἔχων μακέλην πόνον ὀρνίθεσσι τιθείη
σπέρμα κατακρύπτων· εὐθημοσύνη γὰρ ἀρίστη
θητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη.

Ἰδέ κεν ἀδροσύνη στάχυες νεύοιεν ἔραζε...

εὐθημοσύνη is not uncommon in later Greek (attested, e.g. in Xenophon, Cyp. 8.5.7 [three times]); but κακοθημοσύνη and ἀδροσύνη are both absolute hapaxes, and very likely coinages, κακοθημοσύνη obviously so, as an opposite to εὐθημοσύνη: cf. West Op., ad loc., p. 278; and for the peculiarity already of the form εὐθημοσύνη, cf. Wyss, Die Wörter auf -σύνη, p. 29.

²⁵⁹ Combined apparently with an expository relative clause: ἔμολε δ' ἔ μὲλει κρυπταδίου μάχας/ δολιόφρων Ποινά... The text is disputed, cf. A.F. Garvie, Aeschylus: Choephoroi, ad loc., pp. 308-9: "...Reading ἔ..., 'P. has come, who has a care for secret battle'. This is the most satisfactory solution, with δολιόφρων summing up the sense of the relative clause. Ποινά is to be thought of as the Erinyes... and δολιόφρων (perhaps an adaptation of the Homeric δολόμητις, applied at Od. 1.300 etc. to Aegisthus) recalls βυσσόφρων Ἴρινύς at 651".

²⁶⁰ ὅς σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν, with reference to more or less venerable figures: Kalchas (A 73), Nestor (A 253 B 78 H 326 I 95), Odysseus (B 283), Priam (H 367), Thoas (O 285), Polydamas (Σ 285).

²⁶¹ cf. Risch 111b, p. 309. This is perhaps the source of the δολο- in the hapax δολομήτην A 540 (absolute hapax) and δολόμητις; the latter is common, but quite restricted in its use: it occurs 6x, but three of those are in the repeated line Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; two more are still in the Telemachia and still in the same formula, γ 250 and δ 525 Αἴγισθος δολόμητιν; once only, λ 422, is there an extension, to Aegisthus's paramour: Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις. It is probably formed after πολύμητις and the like.

²⁶² cf. A.R. 4.687 (the Argonauts come to Circe's house:

τοὺς δ' ἄμ' ἔπεσθαι, / χειρὶ καταρρέξασα, δολοφροσυνησιν ἄνωγεν - the first half of the line is a clear Homeric echo, cf. A 361 etc.; the second half, more significantly, echoes κ 339, where Odysseus says to Circe, δολοφρονέουσα κελεύεις; for further Homeric echoes in the passage, cf. M. Campbell, Echoes and Imitations of Early Epic in Apollonius Rhodius (Leiden 1981), p. 74; Q.S. 5.210 645, 7.275, 12.27; Nonnus 20.290, 48.685; Christodorus, in the Greek Anthology, 2.1.175 (from his descriptive poem on the statues in the Baths of Zeuxippus in Constantinople; the lines in question, 171-75, are on Odysseus). There is one prose attestation, Athanasius, Vita sanctae Syncreticae, PG 28.1536.28.

²⁶³ cf. Leaf ad loc. (II, p. 379): "From ὁ μὲν to ἐμμεμάως (468) is a passage open to serious suspicion on internal grounds. The description of Achilles in the poet's own words in 467b is wholly alien to the Epic style; and γλυκύθυμος is a strange compound [cf. the following note], as γλυκός is always used of things which give pleasure (song, sleep, etc.), and never of the mind itself, 'gentle' or 'kindly'. It looks as though the five lines were an expansion of 468-69". This is perceptive in recognizing the shift of tone and identifying the probable source; but wrongheaded in its implied denial that this could be the work of the Epic poet.

²⁶⁴ cf. LfggrE II 165 s.v. γλυκύθυμος: "ein entspr. Gebr. von γλυκός von Pers. ('lieb, mild') fehlt im fgrE (Umgspr.); γ. hier sarkast. Komm. zur Naivität von Ach.s Opfer, sachl. synom. mit ἀγανόφρων, das als der normalere Ausdr. (vgl. auch ἀγανοφροσύνη) wohl epex. ist". But ἀγανόφρων is more normal only in that it involves no extended meaning of either of its compositional members; both adjectives, though hapax, are common types. -φρων forms have now been discussed; of -θυμος compounds Homer has ἄ-, μεγα-, ἔχε-, καρτερο-, ὑπερ-, and εὐ-. This is the only γλυκυ- compound in Homer, but there are (accord-

ing to Chantraine DE s.v. γλυκύς) about thirty in the language (among them Sappho's notable γλυκύπικρος, PLF 130).

²⁶⁵ The word has been used just before of Achilles, line 442 (also 284), although, it must be noted, there the verb has its basic meaning of 'to be eager', and here - influenced by line 467? - the meaning has been specialized.

²⁶⁶ Commentators differ on the interpretation of the lines: in σός πόθος, the possessive adjective must stand for an objective genitive, desiderium tui. Are σά and σή then the same, or simple possessives - that is, do the μήδεα and ἀγανοφροσύνη belong to Odysseus or Anticleia? (cf. W. Stanford, The Odyssey of Homer, vol. 1, pp. 388-89 [Anticleia] and W. Merry and J. Riddell, Homer's Odyssey, p. 457 [Odyssey].) If we want to make the usage here most parallel with the passages already examined - ἀγανόφρων of Achilles, ἀγανοφροσύνη of Hector - then it will refer to Odysseus; and, at the cost of strict parallelism among the possessives, this seems preferable. (The use of μήδεα, I think, is not decisive one way or the other, but does make this interpretation more probable than not: the word occurs 19x, 17x referring to men, once to Penelope [λ 445], once to Eurycleia [τ 353].) Merry and Riddell render: "Longing for thee, that is, for thy loving counsels and thy tender ways".

²⁶⁷ 9.511.2: a three line hexameter poem. Its vocabulary includes also the Homeric δαιδάλλω and θυμήρες.

²⁶⁸ AP 8.16.2. and PG 37.755.10.

²⁶⁹ These adjectives will be discussed as a group in section 6.; but it may be noted here that out of a total of 38 words in -ημων, 16 are hapax, and 10 more dis legomena.

²⁷⁰ cf. U. Wyss, Die Wörter auf -σύνη, p. 21.

²⁷¹ It may be noted that while the speech itself is free of hapaxes, and indeed other dis legomena, the lines

which introduce the speech, the detailed description of Thersites's physical appearance, show a very high concentration of hapaxes, seven in eight lines.

²⁷² The line before the couplet quoted, 240, is also repeated verbatim from a speech by Achilles in A (line 356), but in this case that is not the only place where it appears: it is repeated by Thetis, A 507, and then is used again in part at I 111. This line then - especially with its more generalized meaning - is likelier to deserve the status of a formula.

²⁷³ Although μεθήμι is a fairly common verb, this really is an unusual concentration. The other occurrences are spread more evenly: A 283 Γ 414 Δ 234 240 351 516 Z 330 523 K 121 499 Λ 841 M 268 409 N 229 234 Ξ 364 O 138 553 716 Π 762 P 418 529 Υ 361 Φ 72 177 Ψ 435 Ω 48 α 77 δ 372 ε 460 471 ο 212 π 377 φ 126 377.

²⁷⁴ cf. Risch 55b, p. 150. I say "like" μεθήμι etc. since the evidence of book N would suggest that, in spite of the attestation of μεθήμων, μεθημοσύνη itself was formed directly from μεθήμι.

²⁷⁵ 1.300 and 3.1105: the former, συνημοσύνησιν Ἀθήνης is clearly a derivative, a cross between συνημοσύνη and the Homeric phrase ὑποθημοσύνησιν Ἀθήνης O 412 π 233, to be discussed below. cf. M. Campbell, Echoes and Imitations, pp. 6 and 1. 3.1105 is apparently based on the passage in X: cf. ibid., p. 59, and M. Gillies, ed., Apollonius Rhodius: The Argonautica, Book III (Cambridge 1928), p. 110. LSJ lists the word as a variant in Theognis 284, for φιλημοσύνη. Neither Young nor West prints it, nor do they make any note of it.

²⁷⁶ cf. U. Wyss, Die Wörter auf -σύνη, p. 22.

²⁷⁷ Xenophon Mem. 1.3.7.3, 5x in A.R., and then a half dozen or so occurrences in late writers.

²⁷⁸ The Oxford text prints the form with the internal sigma at ψ 701 and θ 103, without at θ 126. In all three places παλαισμοσύνη is the generally transmitted form. On

θ 103 Eustathius asserts that Aristarchus read παλαιμοσύνη, 1587.40 (Leipzig I, p. 285); cf. also 1543.32 (ibid. p. 228): καὶ ἡ παλαιμοσύνη, παλαιμοσύνη γραφομένη εὐρίσκεται παρὰ τοῖς παλαιοῖς; and 1325.1 (van der Valk IV, p. 818, with his note ad loc.: παλαιμοσύνη probably a conjecture of Aristarchus; cf. A. Ludwich, Aristarchs Homerische Textkritik I (Leipzig 1884), p. 492; further, generally, in M. van der Valk, Textual Criticism of the Odyssey (Leiden 1949), pp. 174 ff.). I treat it as three occurrences of the same word.

²⁷⁹ First in the name of the sea-god Παλαίμων (Euripides IT 271, etc.; also used as a title of Heracles, Lycophron Alex. 663 [cf. W. Roscher, Ausführliches Lexikon der griechischen und römischen Mythologie (Leipzig 1897-1902), III.1, 1255 ff., esp. 1257: "Der Name Palaimon ist höchst selten und mutet mehr wie ein Epitheton als wie ein Eigenname an."]), and in Pindar's παλαιμονέω (P. 2.61).

²⁸⁰ Tyrtaeus 9.2 (IEG 12.20) and Xenophanes 2.16; cf. also ps.-Simonides 149, in the Planudean Anthology 2.2, a poem to be dated after the second quarter of the fifth century (cf. R. Aubreton, ed., Anthologie de Planude [Paris 1980], p. 229).

²⁸¹ The adjective μνήμων occurs only twice in Homer, θ 163 and φ 95, both in speeches; and it may be noted that θ 164 contains the two hapaxes ἀρπαλέων and ἀθλητήρι.

²⁸² cf. U. Wyss, Die Wörter auf -σύνη, p. 26.

²⁸³ Wyss, op. cit., pp. 25-26 questions the morphology of both ἵπποσύνη and τοξοσύνη: "Schwierig ist die Frage nach der Morphologie von ἵπποσύνη: nimmt man ein Suffix -σύνη an, so wäre ἵπποσύνη eigentlich von ἵππος 'Pferd' abgeleitet. Dieser Erklärung widerspricht die Bedeutung von ἵπποσύνη, denn es wird nicht vom Pferd, sondern von demjenigen, der mit Pferden zu tun hat, dem ἵππότης (hom. nur ἵππότα und ἵπποτάδης) oder ἵππεύς, etwas ausgesagt". This strengthens the assumption that these are poetic

(analogical) formations.

²⁸⁴ The play also has the only classical occurrence of the Homeric hapax τεκτοσύνη, at line 1015; also δουλοσύνη, line 110 (one of three occurrences in Euripides; also in lyric at Hec. 448 and Ph. 192), and the adjective μαντόσυνον, 1032.

²⁸⁵ The following basic points may be made about μαντοσύνη. In form the word must be a derivative of μάντις, attested 17x in Homer; the -ο- must then be analogical (cf. U. Wyss, Die Wörter auf -σύνη, p. 24). There is a formular connection with ἵπποσύνη in the phrase ι 509 ὄς μαντοσύνη ἐκέκαστο (in a speech of Polyphemus). For a word of this group, there are a good number of other attestations. Most significantly, one in Hesiod frg. 36.14 (the Catalogue of Women), and one in Empedocles 112.10 (Diels-Kranz I, p. 355); once in Pindar (Ol. 6.66, one of the rare occurrences not in hexameter verse: the meter is dactylo-epitrite); the word is a favorite with A.R. (14x); and there are then a dozen or so occurrences in late Epic and in the Greek Anthology. The one prose use is in Lucian's de Astrologia, for parodistic purposes (cf. the Loeb edition, vol. V, p. 347).

²⁸⁶ Heubeck VI, p. 268 is inclined to read δουλοσύνης ἀνέχεσθαι (or ἀπέχεσθαι) and to translate "astenersi dal concubinaggio"; but the objections raised there against the meaning of ἀνέχεσθαι as traditionally understood, 'endure', do not appear cogent (cf. e.g. A 586); and 'endure slavery' - a general expression - makes a better pair with εἴρια ξάινειν 'card wool' (with the whole line explicative to ἐργάζεσθαι in 422) than the mention of the women's specific fault. Note that the phrase is repeated in Herodotus, 1.169: Οὔτοι μὲν νυν ἰώνων μούνοι τὴν δουλοσύνην οὐκ ἀνεχόμενοι ἐξέλιπον τὰς πατρίδας. So we may keep the rendering 'slavery'. cf. further, with bibliography, LfggrE II 342.

²⁸⁷ cf. p. 194: "I leave it an open question whether the

word is to be regarded as a mark of lateness in its contexts in the Odyssey. It is perhaps rather a question of type of context merely, where household chores are mentioned, unless, indeed, such details are themselves indicative of lateness". Note that the only three occurrences of δράω in Homer cluster around the abstract, ο 317 324 333.

²⁸⁸ IG 1310 = G. Kaibel, Epigrammata Graeca, no. 121 (Δμῶις δρηστοσύνησι κεκασμένη; the choice of the verb is interesting in the light of Π 808-09, ι 509).

²⁸⁹ The earliest is in Philodemus, de Pietate 37 (i.e. first century B.C.).

²⁹⁰ cf. Heubeck V, p. 155; such lengthening would be possible: cf. W.F. Wyatt, Metrical Lengthening in Homer (Rome 1969), p. 164.

²⁹¹ Euripides And. 1015 (cf. above for τοξοσύνη in 1194), and AP 7.159 (Gow and Page, Hellenistic Epigrams, Nischarchus III, pp. 148-49) in an explicitly Homeric statement: τεκτοσύνη δ' ἐπέων πολυίστων θεῖος Ὀμηρος; otherwise twice in Q.S., and once in Lucian (de Astrologia, the same work with the use of μαντοσύνη, cf. above).

²⁹² s.v. μαχλοσύνη: "rejected by Aristarchus as a word peculiar to women, but used of Paris as effeminate".

²⁹³ Die Namen für Satzinhalte, p. 226: "Schliesslich fällt eine kleine Gruppe von homerischen Wörtern auf -σύνη auf, die nicht zu einem Adjektivum gehören, sondern wie Erweiterungen bedeutungsgleicher Abstrakta (meist s-Stämme) aussehen. Das einmalige ταρβοσύνη σ 342 unterscheidet sich in der Bedeutung nicht von τάρβος Ω 152 ~ 181; κερδοσύνη wird in derselben Weise verwendet wie öfters κέρδος, vgl. ψ 515 κέρδεσιν mit Χ 247 δ 251 ξ 31 κερδοσύνη, s. auch ν 299. Dazu darf man wohl auch βριθοσύνη (E 839, M 460) zählen, das nicht unmittelbar von βριθός abgeleitet, sondern aus βριθός erweitert sein wird".

²⁹⁴ cf. Porzig, op. cit., p. 227; U. Wyss, Die Wörter

auf -σύνη, p. 73; Risch, 55, p. 150.

²⁹⁵ I do not see that there is any direct imitation in σ of any of the passages which contain the verb; but for a general similarity of sentence structure and word placement, cf. Υ 378-80: "Ὡς ἔφαθ'", "Ἐκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν/ ταρβήσας, ὄτ' ἄκουσε θεοῦ ὄπα φωνήσαντος.

²⁹⁶ Ancient Greek Inscriptions in the British Museum, 1004. cf. the following (which, however, give only the first two lines, and thereby omit the part with ταρβοσύνη): CIG 3626; Kaibel, Epigrammata Graeca 1080.

²⁹⁷ For general treatment of the suffix in the language, cf. Chantraine Formation, pp. 78-92. For the grouping of the material in this section, I have followed Risch 41, pp. 115 ff.

²⁹⁸ cf. C.D. Buck and W. Petersen, A Reverse Index of Greek Nouns and Adjectives, p. 120; on the introductory listing, p. xv, they indicate c. 12,000 entries for words in -ιος and -ιον; and c. 7500 for words in -ια/-ιη and -ια combined (although, of course, the origin of the latter form is different). The only other categories with comparable numbers are -τος/-τον (9700+), -κος/-κον (c. 7200), and -ης -ες (c. 6000).

²⁹⁹ 41 of the words from common nouns are hapax. It may be convenient to give a list of these here. I include in parentheses a few dis legomena where the occurrences are not widely separated: αἴσιος Ω 376, ἀνακτόριος ο 397, ἀνέστιος Ι 63, ἀποθύμιος Ζ 261, ἄρθμιος π 427, αὐτόδιον θ 449, αὐχένιος γ 450, γελοῖος Β 215, διατρύγιος ω 342, δόχμια Ψ 115, εἰνόδιος Π 260, ἐνθύμιος ν 421, ἐννεόργυιός λ 312, ἐπαίτιος Α 335, (ἐπιδίφριος ο 51 75), ἐπομφάλιος Η 267, κατακαίριος Λ 439, καταχθόνιος Ι 457, κλόπιος ν 295, μεταδόρπιος δ 194, μεταμάζιος Ε 19, (ὀλέθριος Τ 294 409), ὄρθιος Λ 62, ὄσσάτιος Ε 758, πανάωριος Ω 540, πανδήμιος σ 1, παραίσιος Δ 381, πεντηκοντόργυιός Ι 579, (πτολιπόρθιος ι 504 530), ρόθιος ε 412, σαρδάνιος υ 302, σκολιός Π 387, σκότιος Ζ 24, σκοτομήνιος ξ 457, τίμιος κ 38, τρισχίλιοι

Υ 221, ὑποπλάκιος Ζ 397, ὑποταρτάριος Ξ 279, ὑποχείριος ο 448, ὑπωρόφιος ι 640, φοίνιος σ 97, χρόνιος ρ 112, ὄριος ι 131.

³⁰⁰ There is no formulaic connection. It may be noted however that in both places the form is dative plural in -ησι: throughout this section we will see words being used preferably, and sometimes exclusively, in this form.

³⁰¹ Shipp, p. 264, notes also βριθομένη for βρίθουσα; cf. Ebeling I, p. 240 (s.v. βρίθω): "med. praes. part. βριθομένη θ 307 eodem sensu quo activum". The word occurs otherwise in Homer 17x, all active.

³⁰² But the Loeb editor, A.L. Peck, writes νότια (comparing 542 b 29) 'south winds', presumably to get a better match with εὐδία 'fair weather' (ὅταν εὐδία καὶ νοτια γένηται). But the word does occur in Theophrastus, HP 7.14.1.

³⁰³ cf. Part I for a listing; many of them are simply names for things not mentioned elsewhere - typical in descriptions; but note in the preceding line ἐπετήσιος. This is one of a small group of interesting hapax forms in -ήσιος (cf. Risch 44b, p. 125): λ 246 φιλοτήσια (in the Catalogue of Women); ν 213 ἰκετήσιος (# Ζεὺς σφεας τεῖσαιτο ἰκετήσιος) which is apparently an artificial form (cf. Heubeck IV, p. 176: "creazione audace"; and Chantraine Formation, p. 41: "un arrangement de ἰκέσιος"; the word recurs only in Nonnus); and this ἐπετήσιος, from ἔτος, but attested this time in Thucydides (2.80; though it may be noted that most manuscripts give ἐπ' ἔτησιω). Formally related but semantically different is the common τὰ πρυμνήσια.

Note also that η 119 is a στίχος ἀκέφαλος. For a list of these, cf. Merry and Riddell, Homer's Odyssey, p. 53.

³⁰⁴ There are as well four occurrences of παρήγορος. cf. Leumann HW, pp. 222-31.

³⁰⁵ It occurs otherwise twice in Pindar (OL. 11.12, N.

6.25; Pindar also has πύγμα twice, Ol. 7.16 and 10.67), and in the long fragment of Pratinas (PMG 708.8), the language of which is marked by extravagance (cf. Cambridge History of Greek Literature, p. 242, with bibliography).

³⁰⁶ Note that Cunliffe takes this as an adjective modifying γαλήνη, which would be possible. But the following points are against it: 1. An adjective νηνέμιος is otherwise unattested; the adjective in use is νήνεμος. 2. In E 523 the word is clearly a noun, and so it seems best to make the uses here uniform with that, as does LSJ, s.v. νηνεμία: "the generic and specific words being in apposition".

³⁰⁷ Note that Andromache only speaks four times in the Iliad, Z 407-39, the two speeches here, and Ω 725-35: it is interesting that in the final book the lamentations over Hector's ransomed body are in reversed order (typical for archaic composition), with Andromache beginning, followed by Hecabe and, in last position, Helen (Priam is not needed this time since he has been central to the action throughout the book).

³⁰⁸ cf. Schwyzer GG I, p. 407, and Trümpy, Kriegerische Fachausdrücke, p. 201.

³⁰⁹ LSJ lists for κατάμονος only inscriptional occurrences (SIG 141.8, Corc. Nigr. iv. B.C.; IG 5(1).1432.16, Messene, i. B.C.; SIG 563.8, Aetol., from Teos, iii. B.C. - all decrees); and then the word is frequent in Polybius (7x).

³¹⁰ cf. Leaf I, p. 19: "The various difficulties in this short speech, and the disrespectful tone, strongly contrasting with 216-8, suggest that 201-5 may be a later addition". The "difficulties" are particularly in the syntax: ἄν with the subjunctive in an emphatic future occurs only here and X 505 (which, interestingly, is in Andromache's lament at Hector's death), cf. D.B. Monro, A Grammar of the Homeric Dialect (Oxford 1891), p. 252;

Leaf is also troubled by the metrical lengthening of -ι-; but that is common in this category of words: cf. Risch 41b, pp. 116-17, note 103.

³¹¹ Th. 516 619 670; frg. 43a.59.

³¹² With some shift of meaning; cf. Gow, Theocritus II, p. 455: "elsewhere a bad quality..., perhaps denotes here aggressiveness rather than size or courage, but this poet uses the adj. with no unfavorable connotation at 152..."

³¹³ Basic facts about Rhianus may be found in Gow and Page, Hellenistic Epigrams II, p. 503. The text of fragment 1 is in CA, pp. 10-11, a fragment which also contains in line 10 the rare Homeric hapax πολυκοιρανίη, which will be discussed next. For the sake of completeness I may mention that there are only four other occurrences of ὑπεροπλίη, all in Gregory of Nazianzen, PG 37.419.7, 613.6, 676.11, 1277.3 - always dative plural, always in the same position in the line, twice in the Homeric phrase ἦσι ὑπεροπλίησι.

³¹⁴ cf. Shipp, p. 232: "The didactic verses (at the end of a speech) 204-6 have the monstrous βᾶστλείη, which answers | 99 βουλεύησι, also ἀγκυλομήτεω and the isolated compound πολυκοιρανίη". The Oxford text reads βουλεύησι from | 99 (cf. Dio Chrysostom 1.11); Leaf I, p. 63 brackets the line (as would Willcock in his edition, I, p. 200). Kirk I, p. 137 sees in the retention of σφίσι and the resulting vagueness a usage "very much in the oral style"; though if clarity is a principal oral virtue we might expect a good oral poet to be able to avoid the awkwardness.

³¹⁵ For various irregularities in the language, cf. Shipp, p. 246.

³¹⁶ cf. Trümpy, Kriegerische Fachausdrücke, p. 114. Whether such a generalized meaning could be used to argue the lateness of the form is doubtful. Porzig's idea that the word is used ironically is worth noting (Namen für

Satzinhalte, p. 204): "Ironisch gemeint ist die Bildung ἐκηβολία E 54: nur scherzhaft konnte man den erfolgreichen Jäger Skamandrios, der bei Artemis selbst das Weidwerk gelernt hatte, einen ἐκηβόλος nennen; aber jetzt Menelaos gegenüber helfen ihm seine ἐκηβολία nichts mehr".

³¹⁷ cf. also Kirk I, p. 214: "ἦσι προθυμίησι πεποισθῶς is a slightly strained application, not found elsewhere, of the formula-pattern -ησι/ -ηφι πεποισθῶς| (4x Il.)".

³¹⁸ cf. Risch 54, pp. 149-50; and Schwyzler GG I, p. 382.

³¹⁹ cf. Chantraine DE s.v. νωχελής: "Et.: Inconnue. Le mot semble couvrir un champ sémantique presque identique à celui de νωθής [which, incidentally, is also a Homeric hapax, Λ 559, in a simile] et semble également ionien. Bechtel, Lexilogus s.u. l'analyse en préf. négatif ὀ- et χελ-. Mais cela ne donne pas d'étymologie. Hypothèses sans valeur chez Boisacq, et Walde-Pokorny 2,698. Il ne serait pas meilleur d'évoquer κέλλω et ὀκέλλω, avec préfixe négatif et aspiration expressive (?)".

³²⁰ So also LfggrE II 92, s.v. βραδυτής: "Langsamkeit, ep. Neubildung, rief das Opp. ταχυτής neben älterem τάχος hervor (βράδος erst später)".

³²¹ νωχελίη: Iamblichus (a.d. iii-iv) De vita Pythagorica 15.65, 25.114; Vettius Valens (a.d. ii) Anthologiarum libri 2.6; Orphica frg. 286; Paulus Aegineta (a.d. vii) 4.57.10.11. νωχελής: Euripides Or. 800; Hippocrates Mul. 1.78; the attestation that used to be cited as Sophocles frg. 142.19 is now generally reassigned to Euripides (Telephus): cf. C. Austin, Nova Fragmenta Euripidea, no. 149 (pp. 81-82); TrGF IV, p. 163; and for extended discussion, E.W. Handley and J. Rea, The Telephus of Euripides, BICS Supplement 5 (London 1957).

³²² cf. Chantraine DE s.v. ἀνήρ: "Le mot ἀνήρ figure aussi au second terme de composés. Les composés les plus anciens, et les seuls qui soient attestés comme appellatifs chez Hom. sont en -ήνωρ, une trentaine d'exemples,

tous poétiques; chez Hom. p. ex. ἀγαπήνωρ, ἀγ-, ἀν-, εὐ-, ῥηξ-, φθεις-".

³²³ Hapaxes πολυκλήρων 311, φυγοπόλεμος 313, οἰκωφελίη 323; and note the bold metaphor in καλάμην.

³²⁴ cf. F. Bechtel, Die historischen Personennamen des Griechischen bis zur Kaiserzeit (Halle 1917), p. 344; for other names in -ωφελης, cf. pp. 354-55.

³²⁵ cf. J. Chadwick and L. Baumbach, "The Mycenaean Greek Vocabulary", Glotta 41 (1963) 231, s.v. ὄφελος: "no-pe-re-a² PY Sa 790+ (neut. pl.); dual no-pe-re-e PY Sa 794; descr. of wheels: nōphelea (= ἀνωφελῆ) 'unfit for service'".

³²⁶ cf. Chantraine GH I, p. 121.

³²⁷ cf. Leumann HW, p. 121.

³²⁸ Once in a very uninteresting epigram, 9.786; once in a poem of Crinagoras, a lament over Corinth reinhabited by Romans: 9.284 (cf. Gow and Page, The Garland of Philip I, Crinagoras XXXVIII, p. 220).

³²⁹ Themistius Περὶ φιλίας 274.a.4 (Downey and Norman, II, p. 63). LSJ lists also Maximus of Tyre 34.2; but in Hobein's Teubner edition (p. 336, his no. 28) the word has been emended to ἀκοιμιστίαι 'insomniae'. But occurrences of Homeric vocabulary in Maximus would certainly not be surprising: cf. J.F. Kindstrand, Homer in der Zweiten Sophistik (Uppsala 1973), p. 56.

³³⁰ G.S. Kirk, The Songs of Homer (Cambridge 1962), p. 250.

³³¹ Notably H. Erbse, Beiträge zum Verständnis der Odyssee (Berlin 1972), p. 205; and Lfgre I 136: the latter gives a list of the manuscripts in which the reading appears; note also that it is given by Apollonius Sophista 8, 25.

³³² Some discussions point out that Apollonius Rhodius has δαημοσύνη, with the implication that that was formed from a Homeric ἀδαημοσύνη; but that is not a safe conclusion, since Apollonius also has δαήμων.

³³³ Once in the Hippocratic corpus, Epistulae 17, line 204 (Littré, ed., IX, p. 368, in a sort of catalogue of -ιη forms: Ταῦθ' ὁ ἐμὸς γέλωσ, ἄφρονες ἄνθρωποι, πονηρίης δίκας ἐκτίνοντες, φιλαργυρίης, ἀπληστίης, ἔχθρης, ἐνέδρης, ἐπιβουλίης, βασκανίης, ἀργαλέον ἐξειπεῖν πολυμηχανίην κακῶν...; and once in Plutarch, in the Moralia, Apophthegmata Laconica 233.E.4: διὸ καὶ Λύσανδρος ἐρωτώμενος, ὅπως ὁ Χάρων ἐνίκησεν αὐτόν, 'τῆ πολυμηχανίᾳ' εἶπε; once in Manetho, once in Adamantius Judaeus.

³³⁴ cf. e.g., p. 342 (ad o 343-45): "The complaint about the belly is typical of late taste".

³³⁵ cf. LfggrE I 1499; and Heubeck IV, p. 173.

³³⁶ For further apparently innovatory use of the verb, cf. Hesiod Th. 269, with West's note ad loc., p. 243.

³³⁷ cf. J. Denniston, The Greek Particles, p. 169.

³³⁸ For extensive discussion, cf. M. Ostwald, Nomos and the Beginnings of the Athenian Democracy (Oxford 1969), pp. 62 ff., esp. p. 63 for the difference in meaning between the Homeric passage and the other early uses.

³³⁹ ISJ lists the following uses: 1. A.R. 4.343; 2. IG 3. 1151 (a.d. 180-92: Μάρκελλος, πινυτήης σύντροφος εὐδικίης); 3. Kaibel Epiagrammata Graeca 915 (after a.d. 380: ὃς εὐδικίησι ἀγανῆσι/ σῶσε Πανελλήνων σώματα καὶ πόλιας); 4. BCH 50.444 (A. Plassart, "Inscriptions de Thespies", BCH 50 (1926) 383-462; set up, to the Muses, by Vettius Agorius Praetextatus, "nourri des Muses, curieux de philosophie, désireux de voir éditer correctement les grands écrivains classiques..." - late a.d. iv); 5. Philodemus Περὶ τοῦ καθ' Ὀμηρον ἀγαθοῦ βασιλέως, p. 43 O. (Olivieri, p. 43: just after εὐδικίη Philodemus quotes lines τ 112); 6. Philo Judaeus, three times (always joined with other words of similar formation): de Som. 2.41.1 (Cohn and Wendland III, p. 265), ὁ δὲ εἰρήνης ἐρῶν εὐνομίας, εὐδικίας, ἀτυφίας, ἰσότητος; de Praem. 107.5 (V, p. 360); Legatio 90.2 (VI, p. 172); 7. Plutarch, three times: de Alex. m. for. 332.A.8 (Nachstädt II.2, p.

89); ad principem iner. 780.F.7 (Fowler, p. 58: quotation of the Homeric passage) and ibid. 781.F.11.

εὐδικος occurs only in a late inscription, published in BCH 23.302 (the language is Homeric: cf. the formula ἔρμα πόλῃος in the first line; and line 7, εὐδικον [sic] εὐέρκτην ἀγανόφρονα μελιχόθυμον). However, as a proper name Εὐδικος is not uncommon; cf. e.g. Xenophon Hell. 5.4.39.

To summarize: use of the abstract is restricted to Homer τ 111, late verse inscriptions (apparently influenced by Homer), and a handful of fairly late prose occurrences, none of which, except perhaps Plutarch de Alex. m. for. 332.A.8, would indicate that the word was in current use.

³⁴⁰ For the thematic importance of the simile, cf. C. Moulton, Similes in the Homeric Poems (Göttingen 1977), pp. 145-53, esp. p. 150.

³⁴¹ cf. Chantraine DE s.v. ἄρμα: "Le suffixe *mn que l'on pose pour ἄρμα se retrouve avec un vocalisme o dans un composé comme βητάρμων..., le nom propre Ἄρμων, et le patronymique Ἄρμονίδης (Il. 5,60)... Le dérivé important est ἄρμονία 'cheville, joint' dans la charpente, la maçonnerie, etc."

³⁴² cf. the list in Part I; supplemented for other early literature by West Op., p. 319.

³⁴³ Praeparatio Evangelica 9.22.3.14. The work is Theodotus's Περὶ Ἰουδαίων; cf. the edition of E.H. Gifford, Eusebius: Praeparatio Evangelica IV, p. 307: "Theodotus is mentioned again 458 b 7 among those who had written concerning the Jews. His verses show an intimate knowledge of Homer, and are by no means devoid of poetic merit".

³⁴⁴ The later history of the words is confused. ἄρματροχιή recurs in Philo Judaeus (1.312; Cohn and Wendland II, p. 110), Lucian ? (Demosthenis Encomium 23; but M. Macleod, Luciani Opera, III, p. 272 reads ἄρματοτροχιᾶς; and it may be noted here that LSJ puts all these occurrences

under a lemma ἀρματοτροχιή and has no lemma ἀρματοροχιή), Aelian ? (Varia Historia 2.27; R. Hercher, Claudii Aeliani Varia Historia, p. 30 reads ἀρματοτροχιάς), and Q.S. (4.516; but mss also give ἀρματοροχιάς, cf. F. Vian, Quintus de Smyrne: La suite d'Homère I, p. 156). ἀρματοροχιή recurs in Manetho 4.108; and then in three other places, where the meaning apparently is that of ἀρματοροχιή: Callimachus frg. 135 (Pfeiffer 383.10), Nicander Th. 263, and in the Hippiatrica 87 (Oder and Hoppe, Corpus Hippiatricorum Graecorum I, p. 315). On the Callimachus passage, Pfeiffer (Callimachus I, p. 309) writes: "Callimachus imitatus Homeri versum ψ 505 vocabuli formam e ψ 422 hausit; qua de causa hoc fecerit, non perspicimus". For further discussion, cf. G. Giangrande, "Interpretationen hellenistischer Dichter", Hermes 97 (1968) 448-52.

³⁴⁵ Also Gregory of Nazianzen, PG 37.616.7, 1547.4; and Oppian Hal. 1.469.

³⁴⁶ It recurs in the Sibylline Oracles, 5.474, though even there the reading rests on an emendation: cf. J. Geffcken, Die Oracula Sibyllina, p. 127.

³⁴⁷ cf. Leumann HW, p. 116, note 83. Further discussion in sec. 9.

³⁴⁸ For the history and later development of the forms, cf. Chantraine Formation, pp. 83 ff.

³⁴⁹ I omit from the discussion the following: αἰμασιή 'wall of stones', ἀμβροσίη 'ambrosia', κλισίη 'hut', and πρασιή 'bed of herbs'.

³⁵⁰ cf. Shipp, p. 355.

³⁵¹ At least this is so if we can believe the scholiast on A.R. 3.1372 (Eumelus 9.1-5 = A.R. 3.1372-76): οὗτος καὶ οἱ ἐξῆς στίχοι εἰλημμένοι εἰσὶ παρ' Εὐμήλου, παρ' ᾧ φησι Μήδεια πρὸς Ἴδμονα. But that the lines were borrowed verbatim is perhaps doubtful.

³⁵² A.R. 6x (most interesting is 3.284: τὴν δ' ἀμφασίη λάβε θυμόν #), Bion frg. 13.1 (A.S.F. Gow, ed., Bucolici Graeci, frg. 1.1, p. 159), Q.S. 4x, Orphica 1x; Greek

Anthology 2.1.249 (Christodorus), 5.255.5.

³⁵³ CA Epica adespota 3.13, p. 77, Nonnus 5x, Orphica 2x; Posidippus (epigrammatist) ap. Athenaeus 10.412e.

³⁵⁴ If nothing else did, the form of the first syllable would show that this is a poetic term: cf. Wyatt, Metrical Lengthening, p. 94.

³⁵⁵ The following references are all dative plural unless otherwise indicated: Callimachus h. 3.108; A.R. 12x (1x genitive plural); Q.S. 24x; Orphica, Arg. 5x; AP 4x (1x dative singular); etc. This pattern may be used to argue against the proposed restoration ἐνν]εσίηι in Hesiod frg. 204.64 (cf. Merkelbach and West, Fragmenta Hesiodica, p. 100: "παρὰ]ιφασίη (Crönert) melius vestigiis convenit, ἐνν]εσίηι (Klouček) sensui").

³⁵⁶ For a sympathetic general discussion of digressions, cf. N. Austin, "The Function of Digressions in the Iliad", GRBS 7 (1966) 295-312.

³⁵⁷ Callimachus Aetia 82.4: ἐ]ξεσίαι πολε. [; and AP 9.385 (Stephanus's twenty-four line summary of the Iliad): Ἐξεσία δ' Ἀχιλλῆος ἀπειθέος ἐστὶν ἰῶτα.

³⁵⁸ The word is rare elsewhere. With the meaning as in Homer it apparently recurs only in Plutarch, Theseus 30.2.5. Plutarch here is relating the origin of the friendship between Peirithoos and Theseus. He prefaces his account thus: τὴν δὲ πρὸς Πειρίθουν φιλίαν τοῦτον τὸν τρόπον αὐτῷ γενέσθαι λέγουσι. In the preceding section he names Euripides and Aeschylus as sources; so it is quite possible that the use of βοηλασία here is taken over from a poetic source. With a meaning 'cattle-droves' it recurs in AP 7.626 (Gow and Page, The Garland of Philip, Anonymous epigrams 1, p. 386; their comment on the poem (II, p. 419) is interesting: "The theme is original, the phrasing ambitious; here and there it is hard to tell whether we have to deal with a corrupt text or an over-strained style". One manifestation of such a style could be the deliberate reinterpretation of a rare

Homeric word. cf. also Heliodorůš, Aeth. 10.31.3.2.

³⁵⁹ cf. M. Lejeune, "Études de philologie mycénienne: III Les adjectifs mycéniens à suffixe -went-", Revue des études anciennes 60 (1958) 5-26. It may be well to quote his conclusions about the use of the suffix in Mycenaean (p. 10): "Les données mycéniennes appartiennent, en effet, à une époque: - où l'usage des dérivés en -φεντ- est encore courant dans la langue de tous les jours, à en juger par les inventaires de Cnossos, de Pylos et de Mycènes; - où la voyelle thématique n'est pas encore insérée avant -φεντ- dans les dérivés de noms de la troisième déclinaison; - où, en revanche, le vocalisme suffixal ε du masculin-neuter (-φεντ-) a déjà été étendu au féminin (-φεσσα)".

³⁶⁰ cf. C.D. Buck, "Studies in Greek Noun-Formation: Dental Terminations II.3", CP 16 (1921) 368.

³⁶¹ The precise figures are the following; the first figure is the number of occurrences, the second, the number of words with that number of occurrences: 1-21, 2-18, 3-6, 4-7, 5-2, 6-1, 7-2, 8-2, 9-2, 10-1, 11-3, 12-1, 13-4, 14-1, 15-2, 16-2, 18-1, 19-1, 22-1, 129-1.

³⁶² The prize though goes to Nicander: he has 110 -εις forms, 58 of which are found nowhere else (figures taken from Buck-Petersen, A Reverse Index of Greek Nouns and Adjectives, p. 460).

³⁶³ Included on the list as normal are derivatives from -s-stems as well. According to Risch 56a, p. 152 -ήεις can be a direct result of *-εσφεντ-ς. But cf. Schwyzer GG I, p. 527: "Alt ist χαρί-φεντ- (gegenüber χαριτόεις Anacr. nach Hdn. zu fr. 44 D.); dagegen enthalten hom. τεληέσσας θυήεις (nur diese Formen) nicht *-εσφεντ-, sondern sind aus τέλειος θυόεις umgebildet".

³⁶⁴ There would be no metrical difficulty with this. Was there some objection to the sequence of vowels -εοε-? Kretschmer lists with such only σιδηρεόεις, attested once, CA Epica Adespota, 9 ix 12: [τ]ήν δὲ σιδηρεόεσσι

βρόχ[οις.

³⁶⁵ Theocritus 25.30 (Gow, Theocritus II, p. 446, points out that the poet is here imitating ζ 121; that other distinctly Homeric vocabulary is employed is not surprising); Orph. L. 236; Opp. H. 4.270; Jul. Mis. 352a.

³⁶⁶ πρὸς τόδ' ἄγαλμα θεᾶς ἰκέτις περὶ χεῖρε βαλοῦσα/τάκομαι ὡς πετρίνα πιδακόεσσα λιβάς. cf. the remark of P.T. Stevens, Euripides: Andromache (Oxford 1971), p. 109: "Here the epithet πιδακόεσσα would recall the familiar πολυπίδακος "Ιδης".

³⁶⁷ 9.29.1: "Ἀσκλην, ἧ θ' Ἐλικῶνος ἔχει πόδα πιδακό-εντα. Pausanias introduces the lines thus: Ἥγησίνους... ἐν τῇ Ἀτθίδι ἐποίησεν... cf. J.G. Frazer, Pausanias: Description of Greece (London 1898) V, p. 149: "This poem is not mentioned by any other ancient writer". Pausanias says as well that he is taking the lines from a quotation in Callipus of Corinth, who is for us equally obscure.

³⁶⁸ This I believe is the correct explanation; but it should be noted that an alternative would be to assume the existence of a noun *πίδη, to which πιδήεις would of course be a regular formation. Although not attested, it may be implied by πιδάω in Aristotle. cf. Leaf I, p. 481; and Chantraine DE s.v. πίδαξ.

³⁶⁹ Σκάμανδρος occurs twelve times in Homer, seven without an epithet, five with; and in each case the epithet is different: E 36 ἐπ' ἠϊόεντι Σκαμάνδρω # (note the -εις adjective; the word is hapax); H 329 ἐϋρροον ἄμφι Σκάμανδρον #; Φ 223 # ἔσται ταῦτα Σκάμανδρε διοτρεφές; Φ 603 βαθυδινήεντα Σκάμανδρον #; Χ 148 Σκαμάνδρου δινήεντος.

³⁷⁰ The word occurs also at Z 34 and ζ 445. There are altogether seven proper names in -εις in Homer, with a total of twenty occurrences. Three of these are hapax: Κυπαρισσήεντα B 519, Γονόεσσα B 573, and Θρυόεσσα Λ 711.

³⁷¹ AP 2x; A.R. 2x; Euphorion 1x (SH 418.15); Gregory of Nazianzen 2x; Q.S. 3x. But note that almost all of these are in the feminine accusative singular, like the Homeric

example.

I should point out that here again an alternate explanation is possible: if we accept τελήεις as a normal formation to τέλος (cf. note 363 above: τελήεις < *τελεσ-φεντ-ς) then it may be possible to have αἰπήεις coming from *αἰπεσ-φεντ-ς. The noun αἶπος 'height' is first attested in Aeschylus. But we will see that with μεσήεις (from μέσος) analogy has to be the explanation, and, given the attestation in Homer of αἰπός but not αἶπος, it seems simpler to invoke that here as well.

³⁷² It seems to me just possible that the explanation is in fact more complicated than simple substitution of φοιννήεντα for φοιννήν: 1. It is well established that in later Greek φοινός φοίνιος are regularly confused with φόνιος (cf. Chantraine DE s.v. φοινός: "...Après la disparition des labio-vélaires, entre l'époque mycénienne et Homère, les groupes de *χώνος et de *φόνος seraient devenus homophones, d'où la confusion sémantique qui règne p.-é. chez Homère et sûrement après lui dans les emplois de φοινός, φοίνιος et de φόνιος". 2. To an adjective in -ήεις we would want a noun in -η. φονή 'gore' appears twice in Homer, K 521 and O 633. K 521 reads: ἄνδρας τ' ἄσπαίροντας ἐν ἀργαλέησι φονῆσιν. M 202-03 read: φοιννήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον/ ζῶν ἔτ' ἄσπαίροντα. Note the proximity of the two passages (ἄσπαίρω occurs otherwise at Γ 293 N 443 571 573 θ 526 μ 254 255 τ 229 231 χ 473). It may be then that in φοιννήεντα we have a cross between φοινός and φονή, and that the poet really was thinking of the twitching snake in the eagle's talons as 'bloodied'. And if this is the case, it makes it that much likelier that the word is a new creation.

³⁷³ cf. J. Chadwick and L. Baumbach, "The Mycenaean Greek Vocabulary", p. 243; and particularly M. Lejeune, "Études de philologie mycénienne", p. 17: "On y trouve, notamment, des adjectifs en -φεν indiquant quel parfum a été

donné à l'huile en y faisant macérer diverses plantes aromatiques".

³⁷⁴ It should be noted that some editors prefer to read, with mss. support, λωτεῦντα; cf. Leaf I, p. 545: "λωτεῦντα (= λωτέοντα, from λωτέω?) and λωτοῦντα (= λωτόεντα) are equally suspicious forms, but cannot be corrected without violence...". λωτέω is attested only in Zonaras and Hesychius.

³⁷⁵ For a discussion of the derivation and semantics cf. Rory B. Egan, "Λειριόεις κτλ. in Homer and Elsewhere", Glotta 63 (1985) 14-24. cf. also West Th., p. 171.

³⁷⁶ cf. C.J. Ruijgh, L'Élément achéen dans la langue épique (Assen 1957), pp. 102-03.

³⁷⁷ cf. J. Chadwick and L. Baumbach, "The Mycenaean Greek Vocabulary", p. 248.

³⁷⁸ B 559 Τίρυνθά τε τειχιόεσσαν #; 646 Γόρτυνά τε τειχιόεσσαν #. The word recurs once, in Nonnus.

-εις forms are common in the Catalogue, especially as an adonic segment: 496 πετρήεσσαν #, 519 πετρήεσσαν #, 561 τειχιόεσσαν #, 581 κητώεσσαν #, 593 Κυπαρισσήεντα, 606 ἠνεμόεσσαν ~~~ #, 640 πετρήεσσαν #, 646 τειχιόεσσαν #, 647 ἀργινόεντα ~~~ #, 656 ἀργινόεντα ~~~ #, 695 ἀνθεμόεντα #, 729 κλωμακόεσσαν #.

³⁷⁹ But note that there is a form φυκίον attested from Hipponax, IEG 75.2, 115.10, which if assumed for Homer could provide straightforward derivation.

³⁸⁰ For the form, cf. Chantraine DE s.v. ἀργός: "...L'adj. ἀργινόεις... semble une formation métrique sur *ἀργινός issu d'un thème ἀργι- (cf. les composés), comme πυκινός de πυκι-; l'emploi de Ἀργινοῦσαι dans le grec postérieur étonne cependant".

³⁸¹ cf. Leaf II, p. 2: "But from 673 to 794 all is confusion. The account of the forces arrayed in the centre is clearly post-Homeric, and shews marked signs of Attic influence..."; cf. also Shipp, pp. 282-83.

³⁸² cf. West Op., p. 321 (on line 657): "ὠτώεντα: this

is also the Homeric form, whereas Sim. 631, Antim. 91, Call. fr. 1.31 use οὐατόεις (but ὀτώεις Call. fr. 756)".

³⁸³ cf. Chantraine Formation, pp. 170 ff.; and esp. Risch 22aß p. 52: "Die Adjektiva stehen in enger Verbindung mit den Neutra auf -μα. Dabei können wir zwei Gruppen unterscheiden: 1. Gewöhnliche Komposita mit Neutra auf -μα im Hinterglied... 2. Deverbative Simplicia und Komposita, bes. in der Od., meist in der Bedeutung 'verständlich, kundig'... Es ist wahrscheinlich, dass diese Gruppe nicht direkte Fortsetzung der idg. deverbativen -men- Maskulina ist (ai. dāmán- 'Geber' usw.), sondern dass sie sich aus den Komposita mit -μα- Neutra entwickelt hat...".

³⁸⁴ The long $\bar{\alpha}$ makes this a peculiar form: cf. Chantraine GH I, p. 19 and Shipp, pp. 16-17.

³⁸⁵ cf. Chantraine GH I, pp. 190 and 421.

³⁸⁶ For another tricolon involving hapaxes, cf. | 63 ἄφρητωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος (speech of Nestor); for other examples in later literature, cf. Stevens, Euripides: Andromache, p. 156, and E. Fraenkel, Aeschylus: Agamemnon (Oxford 1950) II, p. 217 ("The figure is one which invites imitation.").

³⁸⁷ cf. W.B. Stanford, Aeschylus in His Style (Dublin 1942), pp. 61-66.

³⁸⁸ cf. W. Schmid and O. Stählin, Geschichte der Griechischen Literatur (Munich 1929) I.i, p. 610.

³⁸⁹ cf. John P. Barron, "Bakchylides, Theseus and a Woolly Cloak", BICS 27 (1980) 5 (note 6).

³⁹⁰ δωδεκάβοιον appears in the same papyrus list that was noted above as containing ἀλιμυρήεσσα: SH 991, col. 4, 80. Note also that, according to LSJ, δωδεκάβοιος occurs as an epithet of θυσία at IGRom. 4.555.

³⁹¹ For the Homeric words LSJ lists the following occurrences:

ἀλφεισίβοιος: h. Ven. 119 (same formula as Homer: παρθένοι ἄ.); Aes. Supp. 855; Alexander Aetolus (elegia-

cus) CA 3.8; as proper name, Soph. frg. 880.
 εἰκοσάβολος: here only (but cf. below on δεκάβολος).
 ἑκατόμβολος (as τὰ ἑκατόμβοια ἱερά): SIG 6.36 (Delph.
 V B.C.), 82.6 (Delph., V B.C.), BCH 29.243 (Delos), IG
 5(2).142 (Tegea), Str. 8.4.11.
 ἐννεάβολος: Elegiaca Adespota CA 1.3.
 τεσσαράβολος: absolute hapax.

The other words in the language are these:

ἀντίβολος: Soph. frg. 405.
 δεκάβολος: Plu. Thes. 25 (ἀπ' ἐκείνου δέ φασι τὸ ἑκα-
 τόμβολον καὶ τὸ δεκάβολον ὀνομασθῆναι); Poll. 2 (leg.
 9). 61, from a law attributed to Draco (but Bethe
 [Pollucis Onomasticon (Leipzig 1931) II, p. 163]
 reads: καὶ μὴν κὰν τοῖς Δράκοντος νόμοις ἔστιν ἀπο-
 τίνειν εἰκοσάβολον. app. ad loc.: εἰκοσάβολον cf Hom χ
 57 δεκάβολον F).
 ἐπτάβολος: Soph. Ajax 576.
 ἰσόβολος: Hsch., s.v. ἀντίβολον.
 μυριόβολος: AP 9.237 (Gow and Page, Garland of Philip,
 Erusius II, p. 246).
 πρωτόβολος: inscription at Delphi (Fouilles de Delphes
 III (2).63).
 ὤμοβόϊος: SEG 3.147.

³⁹² Philo Judaeus, De mutatione nominum 251.3 and De
somniis 2.260.5 (the latter in a sentence with κολφῶν and
 ἀκόσμος); and Ps.-Ignatius of Antioch, Epistulae Spuriae
 11.9.4.4.

³⁹³ The explanation originated with Wackernagel; cf.
 also Bechtel Lex., s.v. ἄπτος, Leaf I, p. 347, Shipp, p.
 21, LfggrE I 1117 (with reservations).

³⁹⁴ For a highly poetic appreciation of ἀκριτόφυλλος,
 cf. P. Vivante, The Epithets of Homer (New Haven 1982),
 p. 125: "The color of plants is submerged in efflores-
 cence just as that of man-made objects is in the radiance
 of their material... Especially suggestive is εἰνοσίφυλ-
 λος 'leaf-shaking', of mountains.. and even more so ἀκρι-

τόφυλλος ... 'with leaves indistinguishably blending'. These suggest the infinite shades of shimmering green on a mountain slope".

³⁹⁵ ὑποφήτης: Theoc. 16.29, 17.115, 22.116; A.R. 1.1311; late prose - ἀνιπτόποδες: Eubulus 139.1 (PCG V, no. 137): οὔτοι ἀνιπτόποδες χαμαιευνάδες ἀερίοικοι; Nonn. D. 40.285, 43.212, St. John 1.73; BCH 7.276 (a.d. iii) - χαμαιεῦναι: Empedocles 127; Max. Tyr. 24.8 (Hobein 18.8); cf. χαμαιευνάδος κ 243.

³⁹⁶ Hes. frg. 60.3, 171.8; h. Ap. 134; Pindar P. 3.14, L. 1.7, frg. Paian. 52k.45; oracle ap. Diodorus Siculus 8.29.1.9; elegiac inscription on a statue base, reported by Pausanias 5.22.3.6 (καὶ δὴ καὶ ἐλεγείον γράμμασιν ἔστιν ἀργαίοις ὑπὸ τοῦ διὸς τοῖς ποσὶ); AP 2.1.266 (Christodorus), 9.525.2; Mesodes frg. 2.6; Nonn. D. 10.207; Gregory of Nazianzen PG 61.1364.12; Philostratus Heroicus 1.725.26; Synesius Sermo de dono astrolabi 3.27.

³⁹⁷ cf. Chantraine DE s.v. κείρω, which suggests influence from περσε-πολις, and also Lfgre I 408, which compares Περσε-φόνεια.

³⁹⁸ cf. W. Burkert, Greek Religion (Cambridge [Mass.], 1985), p. 144: "The diffusion of the Apollo cult is already complete at the time when our written sources begin, about 700. In the epics, Apollo is one of the most important gods. In spite of this, the impression remains that Apollo is not only a youthful god, but also a young god for the Greeks. There is no clear evidence for him in Linear B...".

³⁹⁹ Attempts have been made to correlate the pictorial evidence and the epithet. cf. J.P. Fink, "Φοῖβος ἀκερσεκόμης", Philologus 93 (1938) 404-06, and Lfgre loc. cit. The argument is that the epithet must have arisen when the fashion was to wear the hair short, else why distinguish the long hair. Since, the argument continues, we can see a shift in hair style at the end of the seventh century, the epithet must have arisen after that. This is

interesting if true, but to my mind it seems weak. The Achaeans are regularly referred to as κάρη κομόωντες: long hair in the epics, as in antiquity generally, is a feature of gods and noblemen (cf. S. Marinatos, Haar- und Baartracht, AH B, p. 3); and in any case, if the prime intent of the epithet is to mark Apollo as an ever youthful god, surely it could have arisen at any period.

⁴⁰⁰ cf. E.T. Owen, The Story of the Iliad (New York 1947), pp. 34-35.

⁴⁰¹ cf. Leaf II, p. 273, and C. Ruijgh, Autour de τε épique, p. 411.

⁴⁰² Lycophron 1175-76 ᾧ μήτηρ, ᾧ δύσμητερ, οὐδὲ σὸν κλέος/ ἄπυστον ἔσται (?), and Nonnus D. 46.194 μήτηρ ἐμή, δύσμητερ, ἀπηνέος ἴσχεο λύσσης (certain Homeric borrowing).

The parallel between δυσκριστοτόκεια and δύσμητερ has been often adduced; cf. e.g. M. Edwards, "Some Stylistic Notes on Iliad XVIII", AJP 89 (1968) 266.

⁴⁰³ The word recurs only in Lucian, Dialogues of the Dead 19.1, between Protesilaus and Paris; note also there the Homeric hapax ἡμιτελής, clearly borrowed from Homer.

⁴⁰⁴ cf. Risch 128b, p. 365; Chantraine GH I, p. 248; Schwyzer GG I, p. 626.

⁴⁰⁵ cf. Chantraine, loc. cit.

⁴⁰⁶ As a sample category (one where we might expect secondary forms to occur with some frequency) we may note briefly the verbs in -έω (other than the participial forms which will be discussed in this section): altogether there are about 210 -έω verbs in Homer, of which 45 are hapax, that is, one in four (cf. the frequency of about one in three for the vocabulary as a whole). The hapaxes are the following: ἀβάκησαν δ 249, ἀλαλύκτημαι κ 94, ἄλεσσαν υ 109, ἀνερρίπτουν ν 78, ἀνθήσαι λ 320, ἀπίσ-τεον ν 339, ἀρθμήσαντε Η 302, αὐχμεῖς ω 250, ἄφρεον Λ 282, βουφόνεον Η 466, βρομέωσι Π 642, βωστρεῖν μ 124, δεψήσας μ 48, ἐδίσκεον θ 188, δυσωρήσωνται κ 183, δωρή-

σαιτ' K 557, ἐπικουρήσοντα E 614, ἐπελήκεον θ 379, ἐπιορκήσω T 188, ἐχθοδοπήσαι A 518, ζήτει Z 258, κανάχησε τ 469, κόμπει M 151, κοπήσοντες ρ 299, κορήσατε υ 149, κροτέοντες O 453, κυκλήσομεν Η 332, μίσησεν Ρ 272, μοχθήσειν K 106, ἐμόχλεον M 259, μωμήσονται Γ 412, νηκούστησε Υ 14, ᾧδεε ε 454, ὠμήρησε π 468, ὀρέχθεον Ψ 30, ὀχλεῦνται Φ 261, πάτησαν Δ 157, περιήχησεν Η 267, ἐπυράκτεον ι 328, ῥοίζησεν K 502, σιτέσκοντο ω 209, στερέσαι ν 262, συμπλατάγησεν Ψ 102, ὑποκλοπέοιτο χ 382, ὠχρήσαντα λ 529.

Note that this includes such verbs which later are quite common as ἀνθέω, ἀπιστέω, ἐπικουρέω, ἐπιορκέω, ζητέω, κροτέω, κυκλέω, μισέω, μοχθέω, πατέω (mostly verse), and στερέω; fairly frequent are ἀλέω, ἀναρριπτέω, αὐχμέω, βωστρέω, δισκέω, δωρέω, κομπέω, μωμέομαι (also μωμάομαι), οἰδέω, ὀρεχθέω (verse), ὀχλέω, περιηχέω, ῥοιζέω, σιτέω. But there are a few isolated forms as well. Most striking are βουφόνεον (H 466, typical scene narrative; cf. Leaf I, p. 329 and Lfgre II 91 for discussion; derived from βουφόνος, cf. h. Merc. 436), δυσωρήσονται (K 183, simile; cf. Shipp, p. 194: "δυσωρέω is the only example in Il. of a verb compounded with δυσ-"). Note that in the Odyssey there is only the participial δυσμενέων (3x), which, as an extension of δυσμενής, is quite different; for the form of the word [δυσωρήσονται is generally the transmitted form; Apollonius Sophista gives δυσωρήσωσιν], cf. Leaf I, p. 438), and ἐχθοδοπήσαι (A 518, first line of a speech of Zeus; denominative to the rare ἐχθοδοπός; cf. Chantraine DE s.v. ἔχθος). Also absolute hapaxes are ἀβάκησαν, ἀλαλύκτημαι, ἐπελήκεον, ἐμόχλεον, and νηκούστησε.

⁴⁰⁷ I find otherwise only Gregory of Nazianzen PG 61. 1000.12.

⁴⁰⁸ For a discussion of the form of the word and the semantics of the two passages, cf. Chantraine DE s.v. ἄλλος.

⁴⁰⁹ Hdt. 5.85 ἀλλοφρονήσαι; Hp. De morbis 2.16.7 ἀλλοφρονέει; Arist. Metaph. 1009 b 30 (Homeric reminiscence);

Theoc. 22.129.

⁴¹⁰ Hp. De morbis 2.54.2 ἀφρονέει; AP 10.66; Q.S. 3.112.

⁴¹¹ But cf. Chantraine DE s.v. πέλομαι: "Il est difficile de trancher si le verbe est dénominatif ou si les formes nominales sont des dérivés inverses du verbe: on a ainsi πυρ-πολέω... à côté de πυρ-πόλος".

⁴¹² For the alleged short α in Archilochus 73 (IEG 127), cf. Lfgre I 1494, and IEG, p. 50; contra, Leumann HW, p. 215, note 10.

⁴¹³ For an opposite approach, cf. W.C. Scott, The Oral Nature of the Homeric Simile (Leiden 1974). In my opinion, he asserts more than demonstrates the similes' oral nature (= traditional nature), and pays insufficient attention to the linguistic evidence. The work remains a useful collection of material.

⁴¹⁴ That by D.J.N. Lee, The Similes of the Iliad and the Odyssey Compared (Melbourne 1964), pp. 65-73, is useful as a quick overview of the great range of subject matter employed by the poet. By his reckoning there is 1 category with 47 examples (lions), 1-29 (birds), 1-23 (cattle), 1-22 (wind/wave), 1-21 (dogs), 1-20 (fire) 1-13 (deer), 1-12 (boars), 1-11 (gods), 4-10, 2-9, 4-8, 3-7, 3-6, 4-5, 2-4, 8-3, 16-2, 42-1.

⁴¹⁵ I give here my calculation of the number of lines and similes in each of her main categories. Her list is longer than my own since she tries to include every brief comparison. I have divided the categories into: short similes, long similes, and a total of the two, and give for each of the three divisions: number of similes, number of lines, and number of hapaxes (with a proportion lines/hapaxes in parentheses). For the subdivisions I give only the proportion for the long similes:

I. Similes drawn from natural phenomena:

69 35 2 (17.5), 63 335 50 (6.7), 132 370 52 (7.1)

A. the phenomena of the heavens: 5.8; B. atmospheric phenomena: 5.6; C. fire phenomena: 8.2; D. water

- phenomena: 7.5; E. terrestrial phenomena: 12.0;
- II. Similes drawn from the vegetable world:
 8 4 1 (4.0), 19 61 13 (4.7), 27 65 14 (4.6)
 A. the growth of a young plant: -; B. leaves: 7.0; C. a grain field swayed by the wind: 3.0; D. flowers: 2.5; E. trees: 6.0; F. an onion: 0.5;
- III. Similes drawn from the animal world:
 39 20 3 (6.7), 125 680 87 (7.8), 164 700 90 (7.8)
 A. the cuttlefish: 1.3; B. the earthworm: -; C. the spiders' webs: -; D. insects: 4.9; E. fish: -; F. snake: -; G. birds: 5.2; H. mammals: 10.6;
- IV. Similes drawn from human beings, their relations, activities, and experiences:
 32 16.5 4 (4.1), 73 333 62 (5.4), 105 350 66 (5.3)
 A. men, women, and children: 5.4; B. family experiences: 10.8; C. household activities and industries: 3.0; D. other industries: 4.6; E. riding: 4.0; F. the chase: -; G. subjective experiences: -; H. miscellaneous activities and experiences: 3.6;
- V. Similes drawn from the objects and materials of civilized life:
 13 6.5 5 (1.3), 10 28 6 (4.7), 23 34.5 11 (3.1)
 A. tower: -; B. parts of a house: -; C. parts of a ship: 1.5; D. miscellaneous objects: 6.0;
- VI. Similes likening human being to the gods:
 37 18.5 0, 8 22 5 (4.4), 45 40.5 5 (8.1)
 A. the gods in general: -; B. specific gods: 4.2.
- ⁴¹⁶ To extend the catalogue downwards: there are 84 passages of 40-49 lines without hapax, 41 of 50-59.

Appendices

1. Dis legomena.

The list gives all words in Homer of two occurrences, according to the Index Homericus of August Gehring. As in the hapax list, the order is sequential and proper names are ignored. When it is a matter of a repeated line, the two citations are joined with an equal sign.

2. Compound verbs.

The list gives all Homeric hapaxes which are compound verbs, as well as hapax uncompounded verbs where there are also compounds. The compilation is from Gehring, and the order is sequential. In the information on the right, the first figure is the total number of occurrences of the simplex; next is a concordance of other compounds formed on the same verb, with numbers of occurrences for each. If any of these are themselves hapax, the citation is given, and the form is underlined.

3. Catalogue of speakers and speeches.

This gives an account of all direct speech in the two poems, arranged by speaker. The sigla used are explained at the beginning of the list.

| | | | | | |
|---------|-----|----------------|---------|-----|---------------------------|
| A 51 Δ | 129 | ἐχεπευκές | B 353 φ | 141 | ἐπιδέξι' |
| A 63 E | 149 | ὄνειροπόλον | B 356=B | 590 | ὀρμήματα |
| A 66 Ω | 34 | τελείων | B 380 Ω | 655 | ἀνάβλησις |
| A 69 Z | 76 | οἰωνοπόλων | B 392 K | 549 | μιμνάζειν |
| A 85 Z | 438 | θεοπρόπιον | B 398 ψ | 212 | ὀρέοντο |
| A 99 ξ | 317 | ἀπριάτην | B 407 γ | 415 | ἔκτον |
| A 104 δ | 662 | λαμπετόωντι | B 448 ζ | 181 | θύσανοι |
| A 124 ψ | 809 | ξυνήϊα | B 449 ψ | 436 | ἐυπλεκέες |
| A 142 ο | 28 | ἐπιτηδές | B 450 E | 803 | παιφάσσουσα |
| A 149 Δ | 339 | κερδαλεόφρον | B 460=O | 692 | κύκνων, δουλιχοδείρων |
| A 157 δ | 72 | ἠχήεσσα | B 462 B | 315 | ποτῶνται |
| A 171 π | 431 | ἄτιμος | B 470 N | 104 | ἠλάσκουσιν |
| A 187 γ | 120 | ὀμοιωθήμεναι | B 471=Π | 643 | γλάγος |
| A 223 β | 243 | ἀταρτηροῖς | B 480 Π | 487 | ἀγέληφι |
| A 236 ε | 73 | ἀναθηλήσει | B 502 B | 582 | πολυτρήρωνα |
| A 236 φ | 455 | ἔλεψε | B 507 B | 537 | πολυστάφυλον |
| A 238 λ | 186 | δικασπόλοι | B 529 B | 830 | λινοθώρηξ |
| A 268 B | 743 | φηρσίιν | B 537 B | 507 | πολυστάφυλον |
| A 268 ι | 155 | ὄρεσκῶοισι | B 538 B | 584 | ἔφαλον |
| A 313 A | 314 | ἀπολυμαίνεσθαι | B 554 Π | 167 | ἀσπιδιώτας |
| A 314 A | 313 | ἀπελυμαίνοντο | B 559 B | 646 | τειχιόεσσαν |
| A 314 ζ | 171 | λύματα | B 568=B | 652 | ὀγδώκοντα |
| A 342 X | 5 | ὄλοιῆσι | B 581 δ | 1 | κητώεσσαν |
| A 420 Σ | 186 | ἀγάννιφον | B 582 B | 502 | πολυτρήρωνα |
| A 463 γ | 460 | πεμπώβολα | B 584 B | 538 | ἔφαλον |
| A 473 X | 391 | παιήονα | B 590=B | 356 | ὀρμήματα |
| A 482 β | 428 | στείρη | B 602 τ | 174 | ἐνενήκοντα |
| A 527 Δ | 175 | ἀτελεύτητον | B 614 ε | 67 | θαλάσσια |
| A 542 Z | 161 | κρυπτάδια | B 637 ι | 125 | μιλτοπάρηοι |
| A 591 O | 23 | τεταγών | B 640 B | 697 | ἀγχίαλον |
| B 43 ζ | 185 | νηγάτεον | B 646 B | 559 | τειχιόεσσαν |
| B 56 ξ | 495 | ἐνύπνιον | B 647 B | 656 | ἀργινόεντα |
| B 115=ι | 22 | δυσκλέα | B 652=B | 568 | ὀγδώκοντα |
| B 129 Λ | 395 | πλέας | B 656 B | 647 | ἀργινόεντα |
| B 148 ο | 293 | ἐπαγιζών | B 662 Π | 717 | μήτρωα |
| B 202 μ | 65 | ἐναρίθμος | B 697 B | 640 | ἀγχίαλον |
| B 241 ζ | 25 | μεθήμων | B 697 Δ | 383 | λεχεποίην |
| B 246 τ | 560 | ἀκριτόμυθε | B 703=B | 726 | ἄναρχοι |
| B 248 M | 270 | χερειότερον | B 726=B | 703 | ἄναρχοι |
| B 264 μ | 439 | ἀγορήθεν | B 743 A | 268 | Φήρας |
| B 267 ψ | 716 | σμῶδιξ | B 750 Π | 234 | δυσχείμερον |
| B 269 σ | 163 | ἀχρεῖον | B 776 ε | 72 | σέλινον |
| B 295 θ | 266 | εἴνατος | B 804 λ | 365 | πολυσπερέων |
| B 307 B | 310 | πλατανίστω | B 830 B | 529 | λινοθώρηξ |
| B 310 B | 307 | πλατάνιστον | B 845 M | 30 | ἀγάρροος |
| B 311 ι | 323 | νεοσσοί | B 848 K | 428 | ἀγκυλοτόξους |
| B 312 τ | 520 | πετάλοις | Γ 16 Υ | 376 | προμάχιζεν |
| B 313=B | 327 | ἐνάτη | Γ 17 K | 29 | παρδαλέην |
| B 315 B | 462 | ἀμφιποτάτο | Γ 28 υ | 121 | ἀλείτην |
| B 327=B | 313 | ἐνάτη | Γ 39=N | 769 | γυναίμανές, ἠπεροπευτά |
| B 339 E | 319 | συνθεσίαι | Γ 149 Λ | 372 | δημογέροντες |
| B 341=Δ | 159 | σπονδαί | Γ 152 N | 830 | λειριόεσσαν |
| B 344 Γ | 219 | ἀστεμφέα | Γ 170 Γ | 211 | γεραρόν |
| B 345 E | 200 | ἄρχευ' | | | |
| B 347 δ | 544 | ἄνυσις | | | |

| | | | |
|-------------|---------------|-------------|----------------------------|
| Γ 172 Ω 770 | έκυρέ | E 102 Δ 391 | κέντορες |
| Γ 189 Ζ 186 | ἀντιάνειραι | E 137 ι 443 | εἰροπόκοις |
| Γ 194 Ψ 427 | εὐρύτερος | E 149 Α 63 | ὄνειροπόλοιο |
| Γ 196 Ν 492 | κτίλος | E 194 Ω 267 | πρωτοπαγεῖς |
| Γ 211 Γ 170 | γεραρώτερος | E 195 Κ 473 | δίζυγες |
| Γ 213 σ 26 | ἐπιτροχάδην | E 196 Θ 564 | ὀλύρας |
| Γ 214 β 200 | πολύμυθος | E 200 Β 345 | ἀρχεύειν |
| Γ 219 Β 344 | ἀστεμφές | E 202 Λ 562 | φορβῆς |
| Γ 219 κ 282 | αἰδρεῖ | E 208 π 245 | ἀτρεκές |
| Γ 363 ι 71 | τετραχθά | E 255 Υ 155 | ὀκνεῖω |
| Γ 385 Σ 25 | νεκταρέου | E 260 π 282 | πολύβουλος |
| Γ 409 δ 12 | δούλην | E 319 Β 339 | συνθεσιῶν |
| Γ 416 ι 277 | ἔχθεα | E 340 Ε 416 | ἰχώρ |
| Γ 442 Ζ 294 | ἔρως | E 354 Σ 548 | μελαίνετο |
| Δ 7 Ε 511 | ἀρηγόνες | E 374=Φ 510 | ἐνωπῆ |
| Δ 20=Θ 457 | ἐπέμυξαν | E 387 Ι 469 | κεράμω |
| Δ 66=Δ 71 | ὑπερκύδαντας | E 387 ω 340 | τρισκαίδεκα |
| Δ 71=Δ 66 | ὑπερκύδαντας | E 393 Λ 507 | τριγλώχινι |
| Δ 101=Δ 119 | Λυκηγενεῖ | E 394 Ο 217 | ἀνήκεστον |
| Δ 119=Δ 101 | Λυκηγενεῖ | E 403 Χ 418 | ὄβριμοεργός |
| Δ 124 ρ 209 | κυκλοτερές | E 416 Ε 340 | ἰχῶ |
| Δ 129 Α 51 | ἐχεπευκές | E 448 Ε 512 | ἀδύτω |
| Δ 147 Φ 243 | εὐφυέες | E 453=Μ 426 | λαισήϊα |
| Δ 151 Δ 214 | ὄγκους | E 455=Ε 31 | τειχεσιπλήτα |
| Δ 159=Β 341 | σπονδαί | E 486 Ι 327 | ᾠρεσσι |
| Δ 175 Α 527 | ἀτελευτήτω | E 509 Ο 256 | χρυσασόρου |
| Δ 212 Ρ 392 | κυκλός | E 511 Δ 7 | ἀρηγών |
| Δ 214 Δ 151 | ὄγκοι | E 512 Ε 448 | ἀδύτοιο |
| Δ 227 Π 506 | φυσιόωντας | E 523 τ 205 | ἀκροπόλοισιν |
| Δ 242 Ω 239 | ἐλεγχέες | E 555 Ο 606 | τάρφεσιν |
| Δ 277 Ω 94 | μελάντερον | E 586 Ο 536 | κύμβαχος |
| Δ 316 φ 310 | κουροτέροισι | E 598 Η 133 | ὠκυρόφ |
| Δ 339 Α 149 | κερδαλεόφρον | E 639 λ 267 | θρασυμέμνονα |
| Δ 342=Μ 316 | καυστείρης | E 642 Ρ 36 | χῆρωςε |
| Δ 347 τ 461 | φίλως | E 644 Λ 823 | ἄλκαρ |
| Δ 359 π 203 | περιώσιον | E 724 Δ 486 | ἴτυς |
| Δ 383 Β 697 | λεχεποίην | E 726 Ψ 339 | πλήμναι |
| Δ 390 Ψ 770 | ἐπίρροθος | E 730 Τ 393 | λέπαδνα |
| Δ 391 Ε 102 | κέντορες | E 740 Ι 2 | κρυόεσσα |
| Δ 406 λ 263 | ἐπταπύλοιο | E 743=Λ 41 | ἀμφίφαλον, τετραφάληρον |
| Δ 438 Κ 420 | πολύκλητοι | E 745=Θ 389 | φλόγεα |
| Δ 448=Θ 62 | χαλκεοθωρήκων | E 747=Θ 391 | ὄβριμοπάτρη |
| Δ 454 Π 390 | χαράδρης | E 752=Θ 396 | κεντρηνεκέας |
| Δ 472 ξ 512 | ἐδνοπάλιζεν | E 772 Ψ 27 | ὑψηχέες |
| Δ 478=Ρ 302 | θρέπτρα | E 778 Λ 634 | πελειάσιν |
| Δ 483 Ο 631 | εἰαμενῆ | E 801 γ 296 | μικρός |
| Δ 486 Ε 724 | ἴτυν | E 803 Β 450 | ἐκπαιφάσσειν |
| Δ 489 Π 173 | αἰολοθώρηξ | E 831 Ε 889 | ἀλλοπρόσαλλον |
| Δ 522 Ι 568 | ἀπηλοίησεν | E 832 Ω 500 | πρῶην |
| Δ 526=Φ 181 | χολάδες | E 836 ξ 485 | ἐμμαπέως |
| Δ 528 Υ 486 | πνεύμονι | E 839 Μ 460 | βριθοσύνη |
| Ε 31=Ε 455 | τειχεσιπλήτα | E 860=Ξ 148 | ἐννεάχιλοι, δεκάχιλοι |
| Ε 48 Ω 436 | ἔσύλευον | E 889 δ 719 | μινύριζε |
| Ε 67 Ν 652 | κύστιν | | |
| Ε 73 Ζ 495 | ἰνίον | | |

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|---------|-------|---------------|-----------|-------|---------------------------|
| E 889 | E 831 | ἀλλοπρόσαλλε | Θ 158 | Θ 89 | ἰωχμόν |
| E 892 | Ω 708 | ἀάσχετον | Θ 223=Λ | 6 | μεσσάτω |
| E 898 | Ο 225 | ἐνέρτερος | Θ 232 | β 431 | ἐπιστεφέας |
| Z 34 | ξ 257 | ἐυρρείταο | Θ 233 | ι 383 | διηκοσίων |
| Z 60 | Υ 303 | ἄφαντοι | Θ 247=Ω | 315 | τελειότατον |
| Z 76 | Α 69 | οἰωνοπόλων | Θ 266 | Β 295 | εἶνατος |
| Z 148 | τ 519 | ἔαρος | Θ 285 | ξ 402 | ἐυκλείης |
| Z 161 | Α 542 | κρυπταδίη | Θ 342=Λ | 178 | ὀπίστατον |
| Z 167 | Z 417 | σεβάσσατο | Θ 363 | ι 430 | σώεσκον |
| Z 170 | θ 582 | πενθερῶ | Θ 389=E | 745 | φλόγεα |
| Z 186 | Γ 189 | ἀντιανείρας | Θ 391=E | 747 | ὄβριμοπάτρη |
| Z 289 | ο 105 | παμποίκιλα | Θ 396=E | 752 | κεντρηνεκέας |
| Z 294 | ο 107 | ποικίλμασιν | Θ 398=Λ | 185 | χρυσόπτερον |
| Z 319=Θ | 494 | ἐνδεκάπηχυ | Θ 434 | δ 40 | κάπησιν |
| Z 320=Θ | 495 | πόρκης | Θ 437 | ω 77 | μίγδ' |
| Z 344 | ι 64 | ὄκρυοέσσης | Θ 457=Δ | 20 | ἐπέμυξαν |
| Z 401 | θ 174 | ἀλίγκιον | Θ 494=Z | 319 | ἐνδεκάπηχυ |
| Z 417 | Z 167 | σεβάσσατο | Θ 495=Z | 320 | πόρκης |
| Z 430=Θ | 156 | παρακοίτης | Θ 558=Π | 300 | νάπαι |
| Z 434 | λ 316 | ἀμβατός | Θ 564 | Ε 196 | ὀλύρας |
| Z 438 | Α 85 | θεοπρυπίων | ι 2 | Ε 740 | κρυόεντος |
| Z 506=Ο | 263 | ἀκοστήσας | ι 2 | ρ 271 | ἐταίρη |
| Z 507=Ο | 264 | κροαίνων | ι 3 | Τ 367 | ἀτλήτω |
| Z 513 | Τ 398 | ἤλέκτωρ | ι 22=Β | 115 | δυσκλέα |
| H 9 | Η 138 | κορυνήτης | ι 32 | η 294 | ἀφραδέοντι |
| H 39 | Η 226 | οἰόθεν | ι 64 | Z 344 | ὄκρυόεντος |
| H 133 | Ε 598 | ὠκυρόφ | ι 93=Η | 324 | πάμπρωτος |
| H 138 | Η 9 | κορυνήτην | ι 125=ι | 267 | ἀλήϊος |
| H 141 | Η 143 | κορύνη | ι 126=ι | 268 | ἀκτήμων |
| H 143 | Η 141 | κορύνη | ι 147 | ι 289 | μείλια |
| H 152 | σ 319 | πολυτλήμων | ι 151=ι | 293 | βαθύλειμον |
| H 155 | λ 309 | μήκιστον | ι 154=ι | 296 | πολύρρηνες, πολυβοῦται |
| H 171 | ι 331 | πεπάλασθε | ι 165 | ρ 386 | κλητούς |
| H 198 | Π 359 | ἰδρείη | ι 212 | ψ 228 | ἐμαράνθη |
| H 198 | θ 179 | νήϊδα | ι 215 | ξ 432 | ἐλεοῖσιν |
| H 212 | Ο 608 | βλοσυροῖσι | ι 232 | χ 470 | αὔλιν |
| H 226 | Η 39 | οἰόθεν | ι 250 | χ 481 | ἄκος |
| H 324=ι | 93 | πάμπρωτος | * ι 268=ι | 126 | ἀκτήμων |
| H 329 | Φ 130 | ἐῦρροον | ι 289 | ι 147 | μείλια |
| H 340=Η | 439 | ἰππηλασίη | ι 293=ι | 151 | βαθύλειμον |
| H 422 | τ 434 | ἀκαλαρρείταο | ι 296=ι | 154 | πολύρρηνες, πολυβοῦται |
| H 424 | Υ 186 | χαλεπῶς | ι 309 | α 373 | ἀπηλεγέως |
| H 439=Η | 340 | ἰππηλασίη | ι 320 | τ 27 | ἄεργός |
| H 453 | Υ 217 | πολίσαμεν | ι 323 | Β 311 | νεοσοῖσι |
| H 453 | Ο 30 | ἀθλήσαντε | ι 327 | Ε 486 | ὄάρων |
| H 457 | Μ 458 | ἀφαυρότερος | ι 379 | Χ 349 | δεκάκις |
| Θ 14 | μ 94 | βέρεθρον | ι 383 | Θ 233 | διηκόσιοι |
| Θ 26 | ψ 369 | μετήορα | ι 406 | ι 408 | ληϊστοί |
| Θ 41 | Ν 23 | χαλκόποδ' | ι 408 | ι 406 | λειιστή |
| Θ 42=Ν | 24 | ὠκυπέτα | ι 411 | Ζ 21 | διχθαδίας |
| Θ 62=Δ | 448 | χαλκεοθωρήκων | ι 443 | θ 162 | πρηκτῆρα |
| Θ 87 | Π 152 | παρηορίας | ι 449 | ο 58 | καλλικόμοιο |
| Θ 89 | Θ 158 | ἰωχμόν | ι 469 | Ε 387 | κεράμων |
| Θ 104 | θ 311 | ἠπεδανός | | | |
| Θ 156=Z | 430 | παρακοίτας | | | |

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|---|-------|-----|----------------------------|---------------|-------|-------|---------|--------------|----------------|
| I | 476 | σ | 102 | έρκιον | Λ | 306 | Φ | 334 | ἀργεστῶ |
| I | 505 | θ | 310 | ἄρτίπος | Λ | 324 | Ο | 136 | κυδοίμεον |
| I | 516 | ζ | 330 | ἐπιζαφελῶς | Λ | 325 | Μ | 41 | θηρευτῆσι |
| I | 522 | φ | 424 | ἐλέγξης | Λ | 372 | Γ | 149 | δημογέροντος |
| I | 526 | Ν | 726 | παράρρητοι | Λ | 394 | Σ | 329 | ἐρεύθων |
| I | 554 | Ι | 646 | οἰδάνει | Λ | 395 | Β | 129 | πλέες |
| I | 568 | Δ | 522 | ἄλοία | Λ | 427 | Ψ | 81 | εὐηφενέος |
| I | 571 | Τ | 87 | ἤεροφοῖτις | Λ | 480 | Υ | 278 | σκιερῶ |
| I | 577 | γ | 89 | ὀππόθι | Λ | 494 | Ψ | 328 | πεύκας |
| I | 594 | γ | 154 | βαθυζώνους | Λ | 507 | Ε | 393 | τριγλώχινι |
| I | 636 | μ | 325 | ἄλληκτον | Λ | 536=Υ | 501 | ὀπλέων | |
| I | 646 | Ι | 554 | οἰδάνεται | Λ | 551=Ρ | 660 | ἐρατίζων | |
| I | 647 | Ω | 767 | ἄσύφηλον | Λ | 554=Ρ | 663 | δεταί | |
| I | 648=Π | 59 | μετανάστην | Λ | 562 | Ε | 202 | φορβῆς | |
| I | 653 | Χ | 411 | σμῦξαι | Λ | 630 | Τ | 233 | κρόμουον |
| I | 671 | Ψ | 469 | ἀνασταδόν | Λ | 634 | Ε | 778 | πελειάδες |
| K | 7 | δ | 566 | νιφετόν | Λ | 679 | ξ | 101 | συβόσια |
| K | 29 | Γ | 17 | παρδαλέη | Λ | 726 | δ | 450 | ἔνδιοι |
| K | 41 | Ν | 343 | θρασυκάρδιος | Λ | 774 | Ω | 640 | χόρτω |
| K | 69 | ψ | 174 | μεγαλίζεο | Λ | 787 | Ο | 204 | πρεσβύτερος |
| K | 155 | ε | 281 | ρίνον | Λ | 793=Ο | 404 | παραίφασις | |
| K | 159 | κ | 548 | ἄωτεις | Λ | 811 | Τ | 47 | σκάζων |
| K | 205 | ρ | 284 | τολμήεντι | Λ | 811 | Ψ | 715 | νότιος |
| K | 324 | λ | 344 | δόξης | Λ | 823 | Ε | 644 | ἄλκαρ |
| K | 331 | Σ | 133 | ἀγλαΐειῖσθαι | Λ | 832 | Ν | 6 | δικαιότατος |
| K | 335 | Κ | 458 | κτιδέην | Μ | 22 | π | 296 | βοάγρια |
| K | 360 | Ν | 198 | καρχαρόδοντε | Μ | 24 | Ν | 337 | ὁμόσε |
| K | 388 | Ρ | 252 | διασκοπιᾶσθαι | Μ | 26 | ι | 74 | συνεχές |
| K | 420 | Δ | 438 | πολύκλητοι | Μ | 28 | Ψ | 255 | θεμείλια |
| K | 421 | η | 125 | ἐπιτραπέουσι | Μ | 30 | Β | 845 | ἀγάρροον |
| K | 428 | Β | 848 | ἀγκυλότοξοι | Μ | 41 | Λ | 325 | θηρευτῆσι |
| K | 434 | Κ | 558 | νεήλυδες | Μ | 103 | Ο | 108 | διακριδόν |
| K | 437 | σ | 196 | λευκότεροι | Μ | 147 | Ν | 472 | κολοσυρτόν |
| K | 458 | Κ | 335 | κτιδέην | Μ | 167 | Π | 259 | σφήκες |
| K | 473 | Ε | 195 | δίζυγες | Μ | 202=Μ | 220 | φοινῆεντα | |
| K | 499 | Ο | 680 | ἤειρεν | Μ | 220=Μ | 202 | φοινῆεντα | |
| K | 521 | Ο | 633 | φονῆσιν | Μ | 237 | Τ | 350 | τανυπτερύγεσσι |
| K | 549 | Β | 392 | μιμνάζειν | Μ | 247 | Ν | 228 | μενεδήϊος |
| K | 558 | Κ | 434 | νεήλυδες | Μ | 258 | Μ | 444 | κρόσσας |
| Λ | 6=θ | 223 | μεσσάτω | Μ | 265 | Ν | 125 | κελευτιόωντ' | |
| Λ | 27 | Ρ | 547 | ἴρισσιν | Μ | 270 | Β | 248 | χειριότερος |
| Λ | 41=Ε | 743 | ἀμφίφαλον, τετραφάληρον | Μ | 273 | Ψ | 452 | ὁμοκλητῆρος | |
| Λ | 69 | Σ | 552 | δράγματα | Μ | 316=Δ | 342 | καυστείρης | |
| Λ | 95 | Π | 739 | μετώπιον | Μ | 318 | δ | 728 | ἄκλεές |
| Λ | 102 | ξ | 202 | γνήσιον | Μ | 371 | Λ | 257 | ὄπατρος |
| Λ | 105 | μ | 54 | δίδη | Μ | 381 | Ψ | 451 | ὑπέρτατος |
| Λ | 137 | Φ | 98 | ἄμείλικτον | Μ | 384 | Χ | 315 | τετράφαλον |
| Λ | 157 | Ξ | 415 | πρόρριζοι | Μ | 421 | Φ | 405 | οὔροισι |
| Λ | 178=θ | 342 | ὀπίστατον | Μ | 426=Ε | 453 | λαισήϊα | | |
| Λ | 185=θ | 398 | χρυσόπτερον | Μ | 435 | Ω | 607 | ἰσάζουσ' | |
| Λ | 251 | Ο | 541 | εὐράξ | Μ | 444 | Μ | 258 | κροσσῶν |
| Λ | 256 | Ο | 625 | ἀνεμοτρεφές | Μ | 456 | ξ | 513 | ἐπημοιβοί |
| Λ | 257 | Μ | 371 | ὄπατρον | Μ | 458 | Η | 457 | ἀφαυρότερον |
| Λ | 269 | ι | 415 | ὠδίνουσαν | Μ | 460 | Ε | 839 | βριθοσύνη |
| | | | | | Ν | 4 | Ξ | 227 | ἵπποπόλων |

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|---|-------|-------|-----|---------------------------|---|-------|---|-----|----------------|
| N | 6 | Λ | 832 | δικαιοτάτων | Ξ | 227 | N | 4 | ίπποπόλων |
| N | 23 | Θ | 41 | χαλκόποδ' | Ξ | 287 | ζ | 103 | περιμήκετον |
| N | 24=Θ | | 42 | ώκυπέτα | Ξ | 288 | Ξ | 373 | μακροτάτη |
| N | 29 | Φ | 390 | γηθοσύνη | Ξ | 294 | Γ | 442 | έρως |
| N | 59 | Ω | 247 | σκηπανίφ | Ξ | 305 | Ξ | 206 | δηρόν |
| N | 104 | B | 470 | ήλάσκουσαι | Ξ | 308 | υ | 98 | τραφερήν |
| N | 108 | N | 121 | μεθημοσύνησι | Ξ | 348 | Ω | 757 | έρσηεντα |
| N | 121 | N | 108 | μεθημοσύνη | Ξ | 359 | σ | 201 | κώμα |
| N | 125 | M | 265 | κελευτιόων | Ξ | 373 | Ξ | 288 | μακρότατ' |
| N | 143 | Ω | 128 | μέχρι | Ξ | 403 | ψ | 580 | ιθύ |
| N | 158 | θ | 201 | κούφα | Ξ | 415 | Λ | 157 | πρόρριζος |
| N | 158 | N | 806 | προποδίζων | Ξ | 427 | ψ | 70 | ἀκήδεσεν |
| N | 198 | K | 360 | καρχαροδόντων | Ξ | 463 | τ | 451 | λικριφίς |
| N | 228 | M | 247 | μενεδήϊος | Ξ | 484 | N | 414 | ἄτιτος |
| N | 337 | M | 24 | όμόσ' | Ξ | 493 | P | 47 | θέμεθλα |
| N | 339 | χ | 297 | φθισίμβροτος | Ξ | 495 | E | 73 | ίνιου |
| N | 340 | τ | 18 | ἄμερδεν | Ο | 11 | υ | 110 | ἄφαιυρότατος |
| N | 343 | K | 41 | θρασυκάρδιος | Ο | 23 | A | 591 | τεταγών |
| N | 374 | θ | 487 | αίνιζομ' | Ο | 25 | P | 741 | ἄζηχής |
| N | 389=Π | | 482 | ἄχερωίς | Ο | 30 | H | 453 | ἄθλήσαντα |
| N | 391=Π | | 484 | νεήκεσι | Ο | 38 | ε | 186 | δεινότατος |
| N | 393=Π | | 486 | δεδραγμένος | Ο | 39 | μ | 185 | νωϊτερον |
| N | 414 | Ξ | 484 | ἄτιτος | Ο | 108 | M | 103 | διακριδόν |
| N | 441 | P | 295 | ἔρεικόμενος | Ο | 121 | δ | 698 | ἀργαλεώτερος |
| N | 456 | Ω | 335 | ἔταρίσσαιτο | Ο | 136 | Λ | 324 | κυδοιμήσων |
| N | 472 | M | 147 | κολοσυρτόν | Ο | 144 | ψ | 199 | μετάγγελος |
| N | 477 | P | 481 | βοηθόον | Ο | 162=Ο | | 178 | ἄλογήσει |
| N | 492 | Γ | 196 | κτίλον | Ο | 171=Τ | | 358 | αἰθρηγενέος |
| N | 493 | κ | 411 | βοτάνης | Ο | 178=Ο | | 162 | ἄλογήσεις |
| N | 539 | Σ | 536 | νεουτάτου | Ο | 185 | P | 170 | ὑπέροπλον |
| N | 612 | Ο | 711 | ἄξίνην | Ο | 188 | Υ | 61 | ἐνέροισιν |
| N | 652 | E | 67 | κύστιν | Ο | 204 | Λ | 787 | πρεσβυτέροισιν |
| N | 669 | β | 192 | θωήν | Ο | 217 | E | 394 | ἀνήκεστος |
| N | 707 | σ | 375 | ῶλκα | Ο | 225 | E | 898 | ἐνέρτεροι |
| N | 726 | Ι | 526 | παραρρητοῖσι | Ο | 236=Π | | 676 | ἀνηκούστησεν |
| N | 769=Γ | | 39 | γυναιμανές, ἠπεροπευτά | Ο | 256 | E | 509 | χρυσάορον |
| N | 796 | λ | 598 | πέδον (δε) | Ο | 263=Z | | 506 | ἄκοστήσας |
| N | 806 | N | 158 | προποδίζων | Ο | 264=Z | | 507 | κροαίνων |
| N | 819 | Ο | 570 | θάσσονας | Ο | 273 | ε | 470 | δάσκιος |
| N | 823 | Π | 70 | θάρσυνος | Ο | 352 | ψ | 500 | κατωμαδόν |
| N | 824 | σ | 79 | βουγάϊε | Ο | 354 | Π | 370 | ἔρυσάρματας |
| N | 830 | Γ | 152 | λειριόεντα | Ο | 357 | Φ | 245 | γεφύρωσεν |
| Ξ | 21 | Ι | 411 | διχθάδι' | Ο | 365 | Υ | 152 | ἦϊε |
| Ξ | 73 | Υ | 42 | κυδάνει | Ο | 389 | Ο | 677 | ναύμαχα |
| Ξ | 86 | ψ | 445 | νεότητος | Ο | 391 | X | 439 | ἔκτοθι |
| Ξ | 124 | ψ | 550 | πρόβατ' | Ο | 393 | α | 56 | λόγοις |
| * | Ξ | 148=E | 860 | δεκάχιλοι | Ο | 404=Λ | | 793 | παραίφασις |
| Ξ | 171 | A | 314 | λύματα | Ο | 412 | π | 233 | ὑποθημοσύνησιν |
| Ξ | 181 | B | 448 | θυσάνοις | Ο | 479 | χ | 122 | τετραθέλυμον |
| Ξ | 182 | σ | 297 | ἔρματα | Ο | 512 | μ | 351 | στρεύεσθαι |
| Ξ | 183=σ | | 298 | τρίγληνα, μορόεντα | Ο | 513 | Υ | 436 | χειροτέροισιν |
| Ξ | 185 | B | 43 | νηγατέφ | Ο | 536 | E | 586 | κύμβαχον |
| Ξ | 206 | Ξ | 305 | δηρόν | Ο | 541 | Λ | 251 | εὐράξ |
| | | | | | Ο | 570 | N | 819 | θάσσων |
| | | | | | Ο | 598 | δ | 690 | ἐξαισίον |

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| O 606 E 555 | τάρφεσιν | P 47 Z 493 | θέμεθλα |
| O 608 H 212 | βλοσυρήσιν | P 66 ο 162 | ιύζουσιν |
| O 621 γ 290 | τροφόεντα | P 135 τ 435 | ἐπακτῆρες |
| O 625 Λ 256 | ἀνεμοτρεφές | P 136 ψ 91 | κάτω |
| O 631 Δ 483 | εἰαμενή | P 158 ω 515 | δῆριν |
| O 633 K 521 | φονῆσιν | P 170 O 185 | ὑπέροπλον |
| O 677 O 389 | ναύμαχον | P 252 K 388 | διασκοπιᾶσθαι |
| O 680 K 499 | συναεῖρεται | P 295 N 441 | ἦρικε |
| O 683 ζ 42 | ἀσφαλές | P 302=Δ 478 | θρέπτρα |
| O 687=O 732 | σμερδνόν | P 330 ψ 639 | πλήθει |
| O 692=B 460 | κύκνων, δουλιχοδείρων | P 390 σ 240 | μεθούσαν |
| O 711 N 612 | ἄξινησι | P 392 Δ 212 | κυκλός' |
| O 732=O 687 | σμερδνόν | P 440 T 406 | ζεύγλης |
| Π 28 κ 276 | πολυφάρμακοι | P 469 ξ 509 | νηκερδέα |
| Π 59=I 648 | μετανάστην | P 481 N 477 | βοηθόον |
| Π 70 N 823 | θάρσυνος | P 520 μ 83 | αἰζήτιος |
| Π 152 θ 87 | παρηορίησιν | P 547 Λ 27 | Ἴριν |
| Π 159 σ 97 | φοινόν | P 622 Υ 171 | μάστιε |
| Π 167 Β 554 | ἀσπιδιώτας | P 660=Λ 551 | ἐρατίζων |
| Π 173 Δ 489 | αἰολοθώρηξ | P 663=Λ 554 | δεταί |
| Π 185 ω 10 | ἀκάκητα | P 676 Χ 310 | πτώξ |
| Π 234 Β 750 | δυσχειμέρου | P 695 δ 704 | ἀμφασίη |
| Π 259 M 167 | σφήκεσιν | P 723 π 432 | μεγάλως |
| Π 300=θ 558 | νάπαι | P 738 φ 14 | ἐξαίφυης |
| Π 315 Π 324 | μυών | P 741 O 25 | ἄζηχῆς |
| Π 324 Π 315 | μυώνων | P 743 ξ 1 | ἄταρπόν |
| Π 328 σ 262 | ἀκοντισταί | P 755 Π 583 | ψαρῶν |
| Π 359 H 198 | ἰδρεΐη | P 755 Π 583 | κολοιῶν |
| Π 361 ι 315 | ροίζον | P 756 P 759 | οὔλον |
| Π 370 O 354 | έρυσάρματες | P 759 P 756 | οὔλον |
| Π 390 ε 470 | κλιτῦς | Σ 25 Γ 385 | νεκταρέφ |
| Π 390 Δ 454 | χαράδραι | Σ 25 ψ 251 | τέφρη |
| Π 395 ε 27 | παλιμπετές | Σ 124 Ω 79 | στοναχῆσαι |
| Π 435 α 23 | διχθά | Σ 133 K 331 | ἐπαγλαίεισθαι |
| Π 468 Υ 403 | ἄϊσθων | Σ 186 A 420 | ἀγάννιφον |
| Π 482=N 389 | ἄχερωΐς | Σ 258 Ω 243 | ρήϊτεροι |
| Π 484=N 391 | νεήκεσι | Σ 329 Λ 394 | ἐρεῦσαι |
| Π 486=N 393 | δεδραγμένος | Σ 348 θ 437 | γάστρην |
| Π 487 Β 480 | ἀγέληφι | Σ 399 υ 65 | ἄψορρόου |
| Π 506 Δ 227 | φυσιόωντας | Σ 407 θ 462 | ζώαγρια |
| Π 548 λ 588 | κρήθεν | Σ 413 Ω 795 | λάρνακ' |
| Π 583 P 755 | κολοιούς | Σ 418 η 20 | νεήνισιν |
| Π 583 P 755 | ψήρας | Σ 470 ψ 218 | ἐφύσων |
| Π 617 Ω 261 | ὄρχηστήν | Σ 477 γ 434 | πυράγρην |
| * Π 676=O 236 | ἀνηκούστησεν | Σ 479 ψ 200 | δαιδάλλων |
| Π 717 Β 662 | μήτρως | Σ 486 ε 272 | Πληϊάδας |
| Π 739 Λ 95 | μετώπιον | Σ 501 ψ 486 | ἴστορι |
| Π 752 φ 252 | οἶμα | Σ 506 σ 310 | ἄμοιβηδῖς |
| Π 756 θ 76 | δηρινθήτην | Σ 521 ν 247 | ἄρδμός |
| Π 767 κ 242 | κράνειαν | Σ 536 N 539 | νεοῦτατον |
| Π 779 ι 58 | βουλυτόν (δε) | Σ 542 ε 127 | τρίπολον |
| Π 803 τ 242 | τερμιόεσσα | Σ 542 ψ 835 | ἄροτῆρες |
| Π 808 Χ 419 | ἠλικίην | Σ 548 E 354 | μελαίνετ' |
| P 36 E 642 | χήρωςας | Σ 548 ι 108 | ἄρηρομένη |
| | | Σ 550 π 401 | βασιλήϊον |

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| Σ 550 | Σ 560 | ἔριθοι | Φ 14 | P 738 | ἔξαίφνης |
| Σ 552 | Λ 69 | δράγματα | Φ 15 | Φ 603 | βαθυδινήεντος |
| Σ 553 | Σ 554 | ἀμαλλοδετήρες | Φ 95 | Ω 47 | ὁμογαστριος |
| Σ 554 | Σ 553 | ἀμαλλοδετήρες | Φ 98 | Λ 137 | ἀμείλικτου |
| Σ 555 | Χ 503 | ἀγκαλίδεσσι | Φ 130 | Η 329 | ἔυρρος |
| Σ 560 | Σ 550 | ἔριθοισιν | Φ 146 | Φ 301 | δαίκτημένων |
| Σ 565 | ρ 234 | ἀταρπιτός | Φ 181=Δ | 526 | χολάδες |
| Σ 566 | η 124 | τρυγόφεν | Φ 190 | ε 460 | ἄλιμυρηέντων |
| Σ 572 | κ 412 | σκαίροντες | Φ 203 | Φ 353 | ἐγγέλυες |
| Σ 575 | μ 265 | μυκτηθῶ | Φ 234 | ψ 230 | οἴδματι |
| T 47 | Λ 811 | σκάζοντε | Φ 243 | Δ 147 | εὐφύεα |
| T 87 | Ι 571 | ἤεροφοίτις | Φ 245 | Ο 357 | γεφύρωσεν |
| T 97 | T 112 | δολοφροσύνης | Φ 252 | Π 752 | οἴματ' |
| T 112 | T 97 | δολοφρασύνην | Φ 301 | Φ 146 | δαίκτημένων |
| T 193 | T 248 | κούρητας | Φ 334 | Λ 306 | ἀργεστάο |
| T 205 | σ 407 | βρωτύν | Φ 350 | κ 510 | ἰτέαι |
| T 222 | ξ 214 | καλάμην | Φ 351 | δ 603 | κύπειρον |
| T 227 | δ 642 | πότε | Φ 353 | Φ 203 | ἐγγέλυες |
| T 234 | T 235 | ὄτρυντύν | Φ 357 | Φ 488 | ἀντιφερίζειν |
| T 235 | T 234 | ὄτρυντύς | Φ 364 | σ 308 | κάγκανα |
| T 248 | T 193 | κούρητες | Φ 390 | N 29 | γηθοσύνη |
| T 262 | T 302 | πρόφασιν | Φ 394 | Φ 421 | κυνάμυια |
| T 294 | T 409 | ὀλέθριον | Φ 405 | M 421 | οὔρον |
| T 302 | T 262 | πρόφασιν | Φ 407 | λ 577 | πέλεθρα |
| T 350 | M 237 | τανυπτέρυγι | Φ 421 | Φ 394 | κυνάμυια |
| T 358=O | 171 | αἰθηρηγενέος | Φ 455 | A 236 | ἀπολεψέμεν |
| T 367 | Ι 3 | ἄτλητον | Φ 462 | δ 158 | σαόφρονα |
| T 374 | ψ 455 | μήνης | Φ 488 | Φ 357 | ἀντιφερίζεις |
| T 393 | E 730 | λέπαδν' | Φ 510=E | 374 | ἐνωπή |
| T 398 | Z 513 | ἠλέκτωρ | Φ 530 | Ω 681 | πυλαωρούς |
| T 400 | α 30 | τηλεκλυτά | Φ 603 | Φ 15 | βαθυδινήεντα |
| T 406 | P 440 | ζεύγλης | X 5 | A 342 | ὄλοιή |
| T 409 | T 294 | ὀλέθριον | X 15 | δ 442 | ὀλοώτατε |
| Y 9 | ζ 124 | πίσεια | X 44 | ι 524 | εὐνιν |
| Y 34 | θ 322 | ἔριούνης | X 87 | ζ 157 | θάλος |
| Y 42 | ζ 73 | κύδανον | X 93 | X 95 | χειῆ |
| Y 61 | Ο 188 | ἐνέρων | X 93 | κ 212 | ὀρέστερος |
| Y 152 | Ο 365 | ἦϊε | X 95 | X 93 | χειῆ |
| Y 155 | E 255 | ὄκνεον | X 152 | ξ 477 | κρυστάλλω |
| Y 171 | P 622 | μαστίεται | X 257 | ψ 661 | καμμονίην |
| Y 186 | H 424 | χαλεπῶς | X 270 | ψ 287 | ὑπάλυξις |
| Y 207 | δ 404 | ἀλοσύδνης | X 287 | α 164 | ἐλαφρότερος |
| Y 216 | λ 263 | κτίσσε | X 293 | π 342 | κατηφήσας |
| Y 217 | H 453 | πεπόλιστο | X 308 | ω 538 | ὑψιπετήεις |
| Y 226 | Y 228 | σκιρτῶεν | X 310 | υ 14 | ἀμαλήν |
| Y 228 | Y 226 | σκιρτῶεν | X 310 | P 676 | πτῶκα |
| Y 275 | Y 276 | λεπτότατος | X 315 | M 384 | τετραφάλω |
| Y 276 | Y 275 | λεπτοτάτη | X 325 | Ω 642 | λαυκανίην |
| Y 303 | Z 60 | ἄφαντος | X 349 | Ι 379 | δεκάκις |
| Y 376 | Γ 16 | προμάχιζε | X 358 | λ 73 | μήνιμα |
| Y 403 | Π 468 | ἄϊσθε | X 391 | A 473 | παιήονα |
| Y 436 | Ο 513 | χειρότερος | X 409 | X 447 | κωκυτῶ |
| Y 470 | ψ 774 | ὀλισθεν | X 411 | Ι 653 | σμούχοιτο |
| Y 486 | Δ 528 | πνεύμονι v.l. | X 415 | μ 250 | ἔξονομακλήδην |
| Y 501=Λ | 536 | ὀπλέων | X 418 | E 403 | ὀβριμοεργόν |

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| X 419 | Π 808 | ήλικίην | ψ 515 | ψ 406 | τάχει |
| X 439 | Ο 391 | έκτοθι | ψ 527 | ψ 382 | άμφήριστον |
| X 447 | Χ 409 | κωκυτοῦ | ψ 530 | ψ 310 | βάρδιστοι |
| X 451 | Ω 770 | έκυρής | ψ 550 | Ξ 124 | πρόβατ' |
| X 465 | Ω 417 | άκηδέστωσ | ψ 580 | Ξ 403 | ιθειά |
| X 482 | ω 204 | κεύθεσι | ψ 616 | ψ 270 | άμφίθετος |
| X 503 | Σ 555 | άγκαλίδεσσι | ψ 635 | θ 206 | πάλη |
| ψ 27 | Ε 772 | ύψηχέας | ψ 639 | Ρ 330 | πλήθει |
| ψ 70 | Ξ 427 | άκήδεις | ψ 641 | τ 227 | δίδυμοι |
| ψ 74 | λ 571 | εύρυπυλές | ψ 653 | ψ 665 | πυγμαχίης |
| ψ 81 | Λ 427 | εύηφενέων | ψ 655 | ψ 266 | έξέτε' |
| ψ 114 | ψ 123 | ύλοτόμους | ψ 661 | Χ 257 | καμμονίην |
| ψ 115 | ψ 335 | εύπλέκτους | ψ 665 | ψ 653 | πυγμαχίης |
| ψ 123 | ψ 114 | ύλοτόμοι | ψ 674 | ψ 163 | κηδεμόνες |
| ψ 163 | ψ 674 | κηδεμόνες | ψ 698 | κ 374 | άλλοφρονέοντα |
| ψ 187 | Ω 21 | έλκυστάζων | ψ 715 | Λ 811 | νότιος |
| ψ 199 | Ο 144 | μετάγγελος | ψ 716 | Β 267 | σώδιγγες |
| ψ 212 | Β 398 | όρέοντο | ψ 740 | ρ 315 | ταχυτήτος |
| ψ 218 | Σ 470 | φυσῶντες | ψ 751 | ψ 796 | ήμιτάλαντον |
| ψ 223 | η 65 | νυμφίου | ψ 751 | ψ 785 | λοισθήι' |
| ψ 228 | ι 212 | έμαραίνετο | ψ 757=ψ | 358 | μεταστοιχί |
| ψ 230 | φ 234 | οϊδματι | ψ 765 | γ 289 | αυτμένα |
| ψ 238=Ω | 792 | όπόσσον | ψ 770 | Δ 390 | έπίρροθος |
| ψ 251 | Σ 25 | τέφρη | ψ 774 | Υ 470 | όλισθε |
| ψ 255 | ε 249 | τορνώσαντο | ψ 785 | ψ 751 | λοισθήιον |
| ψ 255 | Μ 28 | θεμείλια | ψ 796 | ψ 751 | ήμιτάλαντον |
| ψ 264 | ψ 513 | ώτῶεντα | ψ 809 | Α 124 | ξυνήια |
| ψ 266 | ψ 655 | έξέτε' | ψ 835 | Σ 542 | άροτήρ |
| ψ 270 | ψ 616 | άμφίθετον | Ω 5 | ι 373 | πανδαμάτωρ |
| ψ 310 | ψ 530 | βάρδιστοι | Ω 19 | υ 308 | άεικείην |
| ψ 328 | Λ 494 | πεύκης | Ω 21 | ψ 187 | έλκυστάζων |
| ψ 335 | ψ 115 | εύπλέκτω | Ω 34 | Α 66 | τελείων |
| ψ 339 | Ε 726 | πλήμνη | Ω 47 | Φ 95 | όμογάστριον |
| ψ 358=ψ | 757 | μεταστοιχί | Ω 58 | δ 89 | θήσατο |
| ψ 369 | θ 26 | μετήορα | Ω 65 | Ω 592 | άποσκύδμαινε |
| ψ 382 | ψ 527 | άμφήριστον | Ω 79 | Σ 124 | έπεστονάχησε |
| ψ 387 | ψ 430 | κέντροιο | Ω 94 | Δ 277 | μελάντερον |
| ψ 388 | τ 565 | έλεφηράμενος | Ω 124 | π 2 | άριστον |
| ψ 406 | ψ 515 | τάχος | Ω 128 | Ν 143 | μέχρις |
| ψ 427 | Γ 194 | εύρυτέρη | Ω 152=Ω | 181 | τάρβος |
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| ψ 436 | Β 449 | εύπλεκέας | | | άλιτήμων |
| ψ 445 | Ξ 86 | νεότητος | Ω 181=Ω | 152 | τάρβος |
| ψ 451 | Μ 381 | ύπέρτατος | Ω 186=Ω | 157 | άσκοπος, |
| ψ 452 | Μ 273 | όμοκλητήρος | | | άλιτήμων |
| ψ 455 | Τ 374 | μήνη | Ω 202 | ν 299 | έκλε' |
| ψ 459 | ψ 480 | παροίτεροι | Ω 218 | α 199 | κατερύκανε |
| ψ 469 | ι 671 | άνασταδόν | Ω 228 | ο 104 | φωριαμών |
| ψ 473 | σ 321 | αισχρῶς | Ω 230 | ω 276 | άπλοΐδας |
| ψ 474 | ψ 478 | λαβρεύεαι | Ω 235 | φ 20 | έξεσίην |
| ψ 478 | ψ 474 | λαβρεύεαι | Ω 239 | Δ 242 | έλεγχέες |
| ψ 480 | ψ 459 | παροίτεραι | Ω 243 | Σ 258 | ρήϊτεροι |
| ψ 486 | Σ 501 | ϊστορα | Ω 247 | Ν 59 | σκηπανίω |
| ψ 500 | Ο 352 | κατωμαδόν | Ω 255 | Ω 493 | πανάποτμος |
| ψ 513 | ψ 264 | ώτῶεντα | Ω 257 | λ 259 | ίππιохάρμην |

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| Ω 261 Π 617 | ὄρχησταί | α 1 κ 330 | πολύτροπον |
| Ω 267 Ε 194 | πρωτοπαγέα | α 23 Π 435 | διχθά |
| Ω 270 λ 311 | έννεάπηχυ | α 30 Τ 400 | τηλεκλυτός |
| Ω 315=Θ 247 | τελειότατον | α 51 ι 200 | δενδρήεσσα |
| Ω 324 ι 242 | τετράκυκλον | α 56 Ο 393 | λόγοισι |
| Ω 335 Ν 456 | έταιρίσσαι | α 116 υ 225 | σκέδασιν |
| Ω 348 κ 279 | ύπηνήτη | α 152 φ 430 | ἀναθήματα |
| Ω 388 υ 140 | ἀπότμου | α 164 Χ 287 | ἐλαφρότεροι |
| Ω 417 Χ 465 | ἀκηδέστως | α 193 λ 193 | οἰνοπέδοιο |
| Ω 420 Ω 637 | μέμυκεν | α 199 Ω 218 | ἐρυκανόωσ' |
| Ω 436 Ε 48 | συλεύειν | α 226 λ 415 | ἔρανος |
| Ω 453 ξ 11 | σταυροῖσιν | α 373 Ι 309 | ἀπηλεγέως |
| Ω 493 Ω 255 | πανάποτμος | α 376=β 141 | λωΐτερον |
| Ω 500 Ε 832 | πρώην | α 379=β 144 | παλίντιτα |
| Ω 535 σ 6 | γενετῆς | α 380=β 145 | νήποινοι |
| Ω 539 δ 755 | γονή | α 431 χ 57 | ἔεικοσάβοια |
| Ω 544 λ 596 | ἄνω | β 26 μ 318 | θώκος |
| Ω 592 Ω 65 | σκυδμαινέμεν | β 81 ω 438 | οἴκτος |
| Ω 607 Μ 435 | ἰσάσκετο | β 119 τ 542 | ἐυπλοκαμίδες |
| Ω 621 κ 85 | ἄργυφον | β 141=α 376 | λωΐτερον |
| Ω 637 Ω 420 | μύσαν | β 144=α 379 | παλίντιτα |
| Ω 640 Λ 774 | χόρτοισι | β 145=α 380 | νήποινοι |
| Ω 642 Χ 325 | λαυκανίης | β 150 χ 376 | πολύφημον |
| Ω 655 Β 380 | ἀνάβλησις | β 192 Ν 669 | θωήν |
| Ω 655 ι 421 | λύσιος | β 200 Γ 214 | πολύμυθον |
| Ω 681 Φ 530 | πυλαωρούς | β 237 χ 37 | βιαίως |
| Ω 708 Ε 892 | ἀάσχετον | β 243 Α 223 | ἀταρτηρέ |
| Ω 722 ω 61 | ἐθρήνεον | β 243 ξ 464 | ἦλεέ |
| Ω 757 Ζ 348 | ἐρσήεις | β 282 λ 476 | ἄφραδέων |
| Ω 767 Ι 647 | ἄσύφηλον | β 319 ω 300 | ἔμπορος |
| Ω 770 Χ 451 | ἐκυρή | β 346 ψ 77 | πολυῖδρεΐησιν |
| Ω 770 Γ 172 | ἐκυρός | β 354=β 380 | ἐυρραφέεσσι |
| Ω 772 λ 203 | ἄγανοφροσύνη | β 380=β 354 | ἐυρραφέεσσι |
| Ω 792=ψ 238 | ὀπόσσον | β 426=ο 291 | ἐυστρέπτοισι, |
| Ω 795 Σ 413 | λάρνακα | | βοεῦσιν |
| | | β 428 Α 482 | στείρη |
| | | β 431 Θ 232 | ἐπιστεφέας |
| | | γ 16 π 306 | ὄπου |
| | | γ 88 γ 184 | ἀπευθέα |
| | | γ 89 Ι 577 | ὀππόθ' |
| | | γ 120 Α 187 | ὀμοιωθήμεναι |
| | | γ 139 τ 122 | βεβαρηότες |
| | | γ 154 Ι 594 | βαθυζώνους |
| | | γ 184 γ 88 | ἀπευθής |
| | | γ 195 δ 672 | ἐπισμυγερώς |
| | | γ 244 δ 258 | φρόνιν |
| | | γ 289 ψ 765 | αὐτμένα |
| | | γ 290 Ο 621 | τροφόεντα |
| | | γ 296 Ε 801 | μικρός |
| | | γ 316=ο 13 | τηῦσίην |
| | | γ 350 ω 255 | μαλακῶς |
| | | γ 372 π 217 | φήνη |
| | | γ 380 π 184 | ἴληθι |
| | | γ 415 Β 407 | ἔκτος |
| | | γ 433 σ 328 | χαλκήϊα |

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| γ | 434 | Σ | 477 | πυράγρην | ε | 27 | Π | 395 | παλιμπετές |
| γ | 460 | A | 463 | πεμπώβολα | ε | 33 | η | 264 | πολυδέσμου |
| δ | 1 | B | 581 | κητώεσσαν | ε | 35=τ | | 279 | ἀγχίθειοι |
| δ | 12 | Γ | 409 | δούλης | ε | 60 | ι | 210 | ὀδώδει |
| δ | 40 | Θ | 434 | κάπησι | ε | 61 | κ | 227 | ἄοιδιάουσ' |
| δ | 41 | δ | 604 | ζειάς | ε | 64 | ε | 239 | κλήθηρη |
| δ | 72 | A | 157 | ἤχηεντα | ε | 65 | χ | 468 | τανυσίπτεροι |
| δ | 89 | Ω | 58 | θῆσθαι | ε | 67 | B | 614 | θαλάσσια |
| δ | 135 | ι | 426 | ἰοδνεφές, εἶρος | ε | 72 | B | 776 | σελίνου |
| δ | 158 | Φ | 462 | σαόφρων | ε | 73 | A | 236 | θήλεον |
| δ | 223 | φ | 85 | ἐφημέριος | ε | 98 | τ | 269 | νημερτέως |
| δ | 258 | γ | 244 | φρόνιν | ε | 127 | Σ | 542 | τριπόλω |
| δ | 262 | ω | 115 | κειῖσε | ε | 186 | Ο | 38 | δεινότατος |
| δ | 336=ρ | | 127 | νεηγενέας, γαλαθηνούς | ε | 231=κ | | 544 | ἰξυῖ |
| δ | 348=ρ | | 139 | παρακλιδόν | ε | 237 | ι | 391 | σκέπαρνον |
| δ | 368 | μ | 95 | ἰχθυάασκον | ε | 239 | ε | 64 | κλήθηρη |
| δ | 369=μ | | 332 | ἀγκίστροισιν | ε | 240 | σ | 309 | περίκηλα |
| δ | 371 | τ | 530 | χαλίφρων | ε | 246 | ψ | 198 | τέρετρα |
| δ | 404 | Υ | 207 | ἀλοσύδνης | ε | 249 | ψ | 255 | τορνώσεται |
| δ | 419 | δ | 459 | ἀστεμφέως | ε | 250 | ι | 323 | φορτίδος |
| δ | 437 | χ | 363 | νεόδαρτα | ε | 254 | ε | 318 | ἐπίκριον |
| δ | 442 | X | 15 | ὀλώωτατος | ε | 267 | ι | 213 | κωρύκω |
| δ | 447 | θ | 29 | ῥοίην | ε | 272 | Σ | 486 | Πλητιάδας |
| δ | 450 | Λ | 726 | ἐνδιος | ε | 281 | K | 155 | ρίνόν |
| δ | 459 | δ | 419 | ἀστεμφέως | ε | 299 | ε | 465 | μήκιστα |
| δ | 535=λ | | 411 | δειπνίσσας | ε | 318 | ε | 254 | ἐπίκριον |
| δ | 544 | B | 347 | ἄνυσιν | ε | 337 | ε | 353 | αἰθυίη |
| δ | 566 | K | 7 | νιφετός | ε | 353 | ε | 337 | αἰθυίη |
| δ | 603 | Φ | 351 | κύπειρον | ε | 402 | μ | 60 | ρόχθει |
| δ | 604 | δ | 41 | ζειαί | ε | 405 | ε | 411 | πάγοι |
| δ | 606 | ν | 246 | αἰγίβοτος | ε | 411 | ε | 405 | πάγοι |
| δ | 607 | ν | 242 | ἰπήλατος | ε | 418=ε | | 440 | παραπλήγας |
| δ | 614=ο | | 114 | τιμηέστατον | ε | 430 | ι | 485 | παλιρρόθιον |
| δ | 622 | ν | 19 | εὐήνορα | ε | 433 | ζ | 95 | λάϊγγες |
| δ | 642 | T | 227 | πότ' | ε | 437 | τ | 22 | ἐπιφροσύνην |
| δ | 662 | A | 104 | λαμπετόωντι | ε | 440=ε | | 418 | παραπλήγας |
| δ | 671=ο | | 29 | πορθμῶ | ε | 441 | ρ | 206 | καλλιρόοιο |
| δ | 672 | γ | 195 | ἐπισμυγερώς | ε | 456 | κ | 378 | ἄναυδος |
| δ | 672 | ξ | 246 | ναυτίλλεται | ε | 460 | Φ | 190 | ἀλιμυρήεντα |
| δ | 684 | σ | 277 | μνηστεύσαντες | ε | 465 | ε | 299 | μήκιστα |
| δ | 690 | Ο | 598 | ἐξάισιον | ε | 467 | ρ | 25 | στίβη |
| δ | 698 | Ο | 121 | ἀργαλεώτερον | ε | 470 | Π | 390 | κλιτύν |
| δ | 704 | P | 695 | ἀμφασίη | ε | 470 | Ο | 273 | δάσκιον |
| δ | 719 | E | 889 | μινύριζον | ζ | 25 | B | 241 | μεθήμονα |
| δ | 728 | M | 318 | ἀκλέα | ζ | 42 | Ο | 683 | ἀσφαλές |
| δ | 755 | Ω | 539 | γονήν | ζ | 79=ζ | | 215 | ληκύθω |
| δ | 782=θ | | 53 | τροποῖς, δερματίνοισι | ζ | 95 | ε | 433 | λάϊγγας |
| δ | 785 | θ | 55 | νοτίφ | ζ | 103 | Ξ | 287 | περιμήκετον |
| δ | 794=σ | | 189 | ἄψεα | ζ | 113 | ζ | 142 | εὐώπιδα |
| δ | 824=δ | | 835 | ἄμαυρόν | ζ | 124 | Υ | 9 | πίσεα |
| δ | 835=δ | | 824 | ἄμαυρόν | ζ | 142 | ζ | 113 | εὐώπιδα |
| δ | 846 | κ | 141 | ναύλοχοι | ζ | 157 | X | 87 | θάλος |
| | | | | | ζ | 158 | λ | 483 | μακάρτατος |
| | | | | | ζ | 181 | ο | 198 | ὄμοφροσύνην |
| | | | | | ζ | 183 | ι | 456 | ὄμοφρονέοντε |

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| ζ 201 ι 43 | διερός | θ 322 Υ 34 | ἐριούνης |
| ζ 215=ζ 79 | ληκύθω | θ 329 τ 114 | ἄρετῆ |
| ζ 231=ψ 158 | ὑακινθίνω | θ 353 λ 479 | χρέος |
| ζ 250 ξ 110 | ἄρπαλέως | θ 371 λ 417 | μουνάξ |
| ζ 267 ξ 10 | ῥυτοῖσιν | θ 383 θ 250 | βητάρμονας |
| ζ 267 ι 185 | κατωρυχέεσσ' | θ 437 Σ 348 | γάστρην |
| ζ 269 ι 326 | ἄποξύνουσιν | θ 462 Σ 407 | ζωάγρι' |
| ζ 280 τ 404 | πολυάρητος | θ 487 Ν 374 | αἰνίζομ' |
| ζ 330 ι 516 | ἐπιζαφελῶς | θ 493 θ 512 | δουρατέου |
| η 8 ψ 293 | θαλαμηπόλος | θ 494 θ 504 | ἄκρόπολιν |
| η 20 Σ 418 | νεήνιδι | θ 504 θ 494 | ἄκρόπολιν |
| η 65 ψ 223 | νυμφίον | θ 512 θ 493 | δουράτεον |
| η 87 ρ 267 | θριγκός | θ 515 λ 531 | ἰππόθεν |
| η 110 θ 297 | τεχνήσσαι | θ 582 Ζ 170 | πενθερός |
| η 113 σ 374 | τετράγυος | ι 37 ψ 351 | πολυκηδέ' |
| η 115=λ 589 | ροιαί, | ι 43 ζ 201 | διερω |
| | ἀγλαόκαρποι | ι 58 Π 779 | βουλυτόν (δε) |
| η 121 2x | σύκον | ι 71 Γ 363 | τετραχθά |
| η 122 ω 221 | πολύκαρπος | ι 74 Μ 26 | συνεχές |
| η 122 ν 163 | ἐρρίζωται | ι 108 Σ 548 | ἄρόωσιν |
| η 124 Σ 566 | τρυγώωσιν | ι 109 ι 123 | ἄσπαρτα, |
| η 125 Κ 421 | τραπέουσι | | ἀνήροτα |
| η 127 ω 247 | πρασιαί | ι 111=ι 358 | ἐριστάφυλον |
| η 127 ω 341 | ὄρχον | ι 114 λ 569 | θεμιστεύει |
| η 264 ε 33 | πολυδέσμου | ι 116 κ 509 | λάχεια |
| η 294 ι 32 | ἀφραδέουσιν | ι 123 ι 109 | ἄσπαρτος, |
| η 328 ν 78 | πηδῶ | | ἀνήροτος |
| θ 20=σ 195 | μακρότερον | ι 125 Β 637 | μιλτοπάρησι |
| θ 29 δ 447 | ἠοίων | ι 155 Α 268 | ὄρεσκῶους |
| θ 53=δ 782 | τροποῖς, | ι 185 ζ 267 | κατωρυχέεσσι |
| | δερματίνοισι | ι 200 α 51 | δενδρήεντι |
| θ 55 δ 785 | νοτίω | ι 203 ω 275 | πανάργυρον |
| θ 76 Π 756 | δηρίσαντο | ι 210 ε 60 | ὀδώδει |
| θ 103 θ 128 | ἄλμασιν | ι 213 ε 267 | κωρύκω |
| θ 128 θ 103 | ἄλματι | ι 222 ρ 225 | ὀρῶ |
| θ 161 υ 382 | πολυκληῖδι | ι 234 ι 249 | ποτιδόρπιον |
| θ 162 ι 443 | πρηκτῆρες | ι 242 Ω 324 | τετράκυκλοι |
| θ 163 ξ 296 | φόρτου | ι 249 ι 234 | ποτιδόρπιον |
| θ 163 φ 95 | μνήμων | ι 277 Γ 416 | ἔχθος |
| θ 163 ο 445 | ὀδαίων | ι 315 Π 361 | ροίζω |
| θ 170 λ 367 | μορφῆν | ι 320 ι 394 | ἐλαΐνεον |
| θ 174 Ζ 401 | ἀλίγκιος | ι 323 ε 250 | φορτίδος |
| θ 179 Η 198 | νῆϊς | ι 326 ζ 269 | ἀποξύναι |
| θ 187 ψ 191 | πάχετον | ι 331 Η 171 | πεπαλάσθαι |
| θ 201 Ν 158 | κουφότερον | ι 358=ι 111 | ἐριστάφυλον |
| θ 206 ψ 635 | πάλη | ι 373 Ω 5 | πανδαμάτωρ |
| θ 236 υ 392 | ἄχάριστα | ι 373 τ 480 | φάρυγος |
| θ 250 θ 383 | βητάρμονες | ι 390 ι 440 | σφαραγεῦντο |
| θ 275 κ 4 | ἄρρήκτους | ι 391 ε 237 | σκέπαρνον |
| θ 278 ψ 198 | ἐρμίσιν | ι 394 ι 320 | ἐλαΐνέω |
| θ 280 π 35 | ἄράχνια | ι 415 Λ 269 | ὠδίνων |
| θ 293 ν 46 | μεταδήμιος | ι 421 Ω 655 | λύσιν |
| θ 297 η 110 | τεχνήεντες | ι 425 ξ 530 | ἐυτρεφές |
| θ 310 ι 505 | ἄρτίπος | ι 426 δ 135 | ἰοδνεφές, |
| θ 311 θ 104 | ἠπεδανός | | εἶρος |

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| ι 430 | Θ 363 | σώντες | λ 124=ψ 271 | φοινικοπαρήους |
| ι 440 | ι 390 | σφαραγεῦντο | λ 128=ψ 275 | ἄθηρηλοιγόν |
| ι 443 | E 137 | εἰροπόκων | λ 186 A 238 | δικασπόλον |
| ι 447 | ι 461 | κριέ | λ 193 α 193 | οἶνοπέδοιο |
| ι 456 | ζ 183 | ὄμοφρονέοις | λ 203 Ω 772 | ἀγαναφροσύνη |
| ι 461 | ι 447 | κριόν | λ 207 κ 495 | σκιῆ |
| ι 485 | ε 430 | παλιρρόθιον | λ 233 φ 230 | προμνηστῖναι |
| ι 486 | ι 542 | θέμωσε | λ 259 Ω 257 | ἵππιοχάρμην |
| ι 504 | ι 530 | πτολιπόρθιον | λ 263 Υ 216 | ἔκτισαν |
| ι 515 | φ 131 | ἄκιγκυς | λ 263 Δ 406 | ἐπταπύλοιο |
| ι 524 | X 44 | εὔνιν | λ 267 E 639 | θρασυμέμνονα |
| ι 530 | ι 504 | πτολίπορθον | λ 278 χ 472 | βρόχον |
| ι 542 | ι 486 | θέμωσε | λ 309 Η 155 | μηκίστους |
| κ 4 | θ 275 | ἄρρηκτον | λ 311 Ω 270 | ἐννεαπήχες |
| κ 85 | Ω 621 | ἄργυφα | λ 316 Z 434 | ἄμβατός |
| κ 107 | ο 295 | καλλιρέεθρον | λ 334=ν 2 | κηληθμῶ |
| κ 117 | χ 306 | φυγῆ | λ 344 K 324 | δόξης |
| κ 131 | μ 59 | ἐπηρέφας | λ 365 B 804 | πολυσπερέας |
| κ 141 | δ 846 | ναύλοχον | λ 367 θ 170 | μορφή |
| κ 171 | κ 180 | θηρίον | λ 411=δ 535 | δειπνίσσας |
| κ 180 | κ 171 | θηρίον | λ 415 α 226 | ἐράνω |
| κ 212 | X 93 | ὀρέστεροι | λ 417 θ 371 | μουνάξ |
| κ 227 | ε 61 | ἄοιδιάει | λ 455 π 153 | κρύβδην |
| κ 242 | ν 409 | βάλανον | λ 476 β 282 | ἄφραδέες |
| κ 242 | Π 767 | κρανείης | λ 479 θ 353 | χρέος |
| κ 243 | ξ 15 | χαμαιευνάδες | λ 483 ζ 158 | μακάρτατος |
| κ 259 | υ 79 | ἄιστώθησαν | λ 521 ο 247 | γυναίων |
| κ 276 | Π 28 | πολυφαρμάκου | λ 531 θ 515 | ἵππόθεν |
| κ 278 | ξ 524 | νεηνίη | λ 569 ι 114 | θεμιστεύοντα |
| κ 279 | Ω 348 | ὑπηνήτη | λ 571 ψ 74 | εὐρυφυλές |
| κ 282 | Γ 219 | ἄιδρις | λ 577 φ 407 | πέλεθρα |
| κ 283 | ν 367 | κευθμῶνας | λ 588 Π 548 | κρήθεν |
| κ 301 | κ 341 | ἀνήνορα | λ 589=η 115 | ροιαί, |
| κ 330 | α 1 | πολύτροπος | | ἀγλαόκαρποι |
| κ 341 | κ 301 | ἀνήνορα | λ 594 φ 405 | βαστάζοντα |
| κ 349 | τ 345 | δρήστειραι | λ 595 ρ 196 | σκηριπτόμενος |
| κ 374 | ψ 698 | ἄλλοφρονέων | λ 596 Ω 544 | ἄνω |
| κ 378 | ε 456 | ἀναύδω | λ 598 N 796 | πέδον (δε) |
| κ 411 | N 493 | βοτάνης | λ 618 ρ 217 | ἡγηλάζεις |
| κ 412 | Σ 572 | σκαίρουσιν | μ 22 μ 350 | ἄπαξ |
| κ 495 | λ 207 | σκιαί | μ 54 Λ 105 | διδέντων |
| κ 509 | ι 116 | λάχεια | μ 59 κ 131 | ἐπηρέφες |
| κ 510 | Φ 350 | ἰτέαι | μ 60 ε 402 | ροχθεῖ |
| κ 516 | ο 257 | πέλας | μ 64 μ 79 | λίς |
| κ 517=λ | 25 | πυγούσιον | μ 65 B 202 | ἐναρίθμιον |
| κ 518=λ | 26 | χοήν | μ 69 ν 111 | κείνη |
| κ 519=λ | 27 | μελικρήτω | μ 79 μ 64 | λίς |
| κ 544=ε | 231 | ἰξυῖ | μ 83 P 520 | αἰζήϊος |
| κ 548 | K 159 | ἄωτεῖτε | μ 94 Θ 14 | βερέθρου |
| λ 7=μ | 149 | πλησίσιον | μ 95 δ 368 | ἰχθυάξ |
| λ 25=κ | 517 | πυγούσιον | μ 98 ψ 328 | ἄκήριοι |
| λ 26=κ | 518 | χοήν | μ 137=λ 110 | ἄσινέας |
| λ 27=κ | 519 | μελικρήτω | μ 149=λ 7 | πλησίσιον |
| λ 73 | X 358 | μήνιμα | μ 185 O 39 | νωϊτέρην |
| λ 110=μ | 137 | ἄσινέας | μ 250 X 415 | ἐξονομακλήδην |

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|---|-------|-----|--------------|--------------|-----|-------|-----|-------------------------|--------------|
| μ | 265 | Σ | 575 | μκκηθμοῦ | ξ | 166 | ξ | 152 | εὐαγγέλιον |
| μ | 265 | ξ | 412 | ἀυλιζομενάων | ξ | 182 | ν | 239 | νώνυμον |
| μ | 269=μ | 274 | τερψιμβρότου | μ | 202 | Λ | 102 | γνήσιοι | |
| μ | 274=μ | 269 | τερψιμβρότου | μ | 214 | Τ | 222 | καλάμην | |
| μ | 318 | β | 26 | θόωκοι | μ | 246 | δ | 672 | ναυτίλλεσθαι |
| μ | 325 | ι | 636 | ἄλληκτος | μ | 257 | Ζ | 34 | ἐυρείτην |
| μ | 330 | χ | 306 | ἄγρην | μ | 261=ρ | 430 | ὀπτήρας | |
| μ | 332=δ | 369 | ἀγκίστροισιν | μ | 289 | ο | 416 | τρώκτης | |
| μ | 350 | μ | 22 | ἄπαξ | μ | 296 | θ | 163 | φόρτον |
| μ | 351 | Ο | 512 | στρεύγεσθαι | μ | 304=μ | 406 | ἤχλυσε | |
| μ | 406=ξ | 304 | ἤχλυσε | μ | 317 | Α | 99 | ἄπριάτην | |
| μ | 411 | ο | 479 | ἄντλον | μ | 330=τ | 299 | κρυφήδόν | |
| μ | 433 | ω | 6 | νυκτερίς | μ | 402 | Θ | 285 | ἐυκλείη |
| μ | 439 | Β | 264 | ἀγορήθεν | μ | 412 | μ | 265 | ἀυλιζομενάων |
| μ | 450 | μ | 453 | μυθολογέω | μ | 432 | ι | 215 | ἐλεοῖσιν |
| μ | 453 | μ | 450 | μυθολογέειν | μ | 464 | β | 243 | ἠλεός |
| ν | 2=λ | 334 | κηληθμῶ | μ | 477 | Χ | 152 | κρύσταλλος | |
| ν | 15 | ρ | 413 | προικός | μ | 485 | Ε | 836 | ἐμμαπέως |
| ν | 19 | δ | 622 | εὐήνορα | μ | 495 | Β | 56 | ἐνύπνιον |
| ν | 46 | θ | 293 | μεταδήμιον | μ | 509 | Ρ | 469 | νηκερδές |
| ν | 74 | ν | 80 | νήγρετον | μ | 512 | Δ | 472 | δνοπαλίξεις |
| ν | 78 | η | 328 | πηδῶ | μ | 513 | Μ | 456 | ἐπημοιβοί |
| ν | 80 | ν | 74 | νήγρετος | μ | 524 | κ | 278 | νεηνίαι |
| ν | 87 | φ | 188 | ὀμαρτήσειεν | μ | 530 | ι | 425 | ἐυτρεφέος |
| ν | 111 | μ | 69 | κείνη | ο | 13=γ | 316 | τηῦσίην | |
| ν | 116 | ρ | 288 | ἐυζύγου | ο | 28 | Α | 142 | ἐπιτηδές |
| ν | 163 | η | 122 | ἐρρίζωσεν | ο | 29=δ | 671 | πορθμῶ | |
| ν | 239 | ξ | 182 | νώνυμος | ο | 51 | ο | 75 | ἐπιδίφρια |
| ν | 242 | δ | 607 | ἰπήλατος | ο | 58 | ι | 449 | καλλικόμοιο |
| ν | 246 | δ | 606 | αἰγίβοτος | ο | 75 | ο | 51 | ἐπιδίφρια |
| ν | 247 | Σ | 521 | ἄρδομί | ο | 104 | Ω | 228 | φωριαμοῖσιν |
| ν | 268 | ο | 428 | ἀγρόθεν | ο | 105 | Ζ | 289 | παμποίκιλοι |
| ν | 299 | Ω | 202 | κλέομαι | ο | 107 | Ζ | 294 | ποικίλμασιν |
| ν | 332 | σ | 128 | ἐπητής | ο | 114=δ | 614 | τιμηέστατον | |
| ν | 367 | κ | 283 | κευθμῶνας | ο | 162 | Ρ | 66 | ἰύζοντες |
| ν | 398=ν | 430 | κάρψω | ο | 198 | ζ | 181 | ὀμοφροσύνησιν | |
| ν | 399 | υ | 206 | λαῖφος | ο | 247 | λ | 521 | γυναίων |
| ν | 401=ν | 433 | κνυζώσω | ο | 257 | κ | 516 | πέλας | |
| ν | 409 | κ | 242 | βάλανον | ο | 291=β | 426 | ἐυστρέπτοισι, βοεῦσι | |
| ν | 430=ν | 398 | κάρψε | ο | 293 | Β | 148 | ἐπαγιζόντα | |
| ν | 433=ν | 401 | κνυζώσεν | ο | 295 | κ | 107 | καλλιρέεθρον | |
| ξ | 1 | Ρ | 743 | ἄταρπόν | ο | 369 | σ | 361 | ὑποδήματα |
| ξ | 10 | ζ | 267 | ῥυτοῖσιν | ο | 416 | ξ | 289 | τρῶκται |
| ξ | 11 | Ω | 453 | σταυρούς | ο | 428 | ν | 268 | ἀγρόθεν |
| ξ | 15 | κ | 243 | χαμαιευνάδες | ο | 445 | θ | 163 | ὀδαίων |
| ξ | 29 | π | 4 | ὕλακόμωροι | ο | 459 | ψ | 82 | πολύϊδρις |
| ξ | 36 | ψ | 193 | λιθάδεσσιν | ο | 479 | μ | 411 | ἄντλω |
| ξ | 49 | ξ | 51 | δασείας | ο | 514 | ο | 546 | ξενίων |
| ξ | 51 | π | 35 | ἐνεύναιον | ο | 546 | ο | 514 | ξενίων |
| ξ | 51 | ξ | 49 | δασύ | π | 2 | Ω | 124 | ἄριστον |
| ξ | 82 | ρ | 451 | ἐλεητύν | π | 4 | ξ | 29 | ὕλακόμωροι |
| ξ | 101 | Λ | 679 | συβόσια | π | 35 | ξ | 51 | ἐνευναίων |
| ξ | 110 | ζ | 250 | ἀρπαλέως | π | 35 | θ | 280 | ἀράχνια |
| ξ | 152 | ξ | 166 | εὐαγγέλιον | π | 65 | ρ | 516 | ἀποδράς |
| ξ | 161=τ | 306 | λυκάβαντος | | | | | | |

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|-------------|---------------------------|-------------|-----------------------|
| π 101 τ 84 | ἐλπίδος | ρ 541 ρ 545 | ἑπταρεν |
| π 153 λ 455 | κρύβδην | ρ 545 ρ 541 | ἐπέπταρε |
| π 165=π 343 | τειχίον | ρ 572 τ 506 | ἄσσοτέρω |
| π 184 γ 380 | ἴληθ' | σ 6 Ω 535 | γενετῆς |
| π 203 Δ 359 | περιώσιον | σ 26 ρ 219 | μολοβρός |
| π 217 γ 372 | φῆναι | σ 26 Γ 213 | ἐπιτροχάδην |
| π 233 Ο 412 | ὑποθημοσύνησιν | σ 57 τ 88 | ἄτασθάλλων |
| π 245 Ε 208 | ἄτρεκές | σ 73 ω 462 | ἐπίσπαστον |
| π 282 Ε 260 | πολύβουλος | σ 74 ρ 225 | ἐπιγουνίδα |
| π 292=τ 11 | οἰνωθέντες | σ 79 Ν 824 | βουγάϊε |
| π 296 Μ 22 | βοάγρια | σ 97 Π 159 | φοίνιον |
| π 306 γ 16 | όπου | σ 99 χ 88 | λακτίζων |
| π 342 Χ 293 | κατήφησαν | σ 102 Ι 476 | ἐρκίον |
| π 343=π 165 | τειχίον | σ 117=υ 120 | κλεηδόνι |
| π 401 Σ 550 | βασιλήϊον | σ 120 ρ 343 | ἄρτους |
| π 423 χ 412 | όσιη | σ 128 ν 332 | ἐπητῆ |
| π 431 Α 171 | ἄτιμον | σ 163 Β 269 | ἄχρειον |
| π 432 Ρ 723 | μεγάλως | σ 189=δ 794 | ἄψεα |
| ρ 25 ε 467 | στίβη | σ 195=θ 20 | μακροτέρην |
| ρ 127=δ 336 | νεγενέας, γαλαθηνούς | σ 196 Κ 437 | λευκοτέρην |
| ρ 139=δ 348 | παρακλιδόν | σ 196 τ 564 | πριστοῦ |
| ρ 187 ρ 223 | ρύτῆρα | σ 201 Ζ 359 | κῶμ' |
| ρ 196 λ 595 | σκηρίπτεσθ' | σ 240 Ρ 390 | μεθύοντι |
| ρ 206 ε 441 | καλλίροον | σ 256=τ 129 | ἄχομαι |
| ρ 209 Δ 124 | κυκλοτερές | σ 262 Π 328 | ἄκοντιστάς |
| ρ 217 λ 618 | ἡγηλάζει | σ 277 δ 684 | μνηστεύειν |
| ρ 219 σ 26 | μολοβρόν | σ 297 Ζ 182 | ἔρματα |
| ρ 220=ρ 377 | ἀνιηρόν, ἀπολυμαντῆρα | σ 298=Ζ 183 | τρίγληνα, μορόεντα |
| ρ 223 ρ 187 | ρύτῆρα | σ 308 Φ 364 | κάγκανα |
| ρ 225 ι 222 | όρόν | σ 309 ε 240 | περίκηλα |
| ρ 225 σ 74 | ἐπιγουνίδα | σ 310 Σ 506 | ἄμοιβηδῖς |
| ρ 231 σ 394 | σφέλα | σ 319 Η 152 | πολυτλήμων |
| ρ 234 Σ 565 | ἄταρπιτοῦ | σ 321 Ψ 473 | αἰσχρῶς |
| ρ 267 η 87 | θριγκοῖσι | σ 327 τ 68 | τάλαν |
| ρ 271 Ι 2 | ἐταίρην | σ 328 γ 433 | χαλκήϊον |
| ρ 284 Κ 205 | τολμήεις | σ 340 χ 298 | διεπτοίησε |
| ρ 288 ρ 310 | ἔνεκεν | σ 359 ω 224 | αἱμασιὰς |
| ρ 288 ν 116 | ἐύζυγοι | σ 361 ο 369 | ὑποδήματα |
| ρ 310 ρ 288 | ἔνεκεν | σ 368 φ 6 | εὐκαμπές |
| ρ 315 Ψ 740 | ταχυτῆτα | σ 374 η 113 | τετράγυον |
| ρ 343 σ 120 | ἄρτον | σ 375 Ν 707 | ῶλκα |
| ρ 343 ω 118 | οὔλον | σ 378=χ 102 | πάγχαλκον |
| ρ 352 ρ 449 | προῖκτη | σ 394 ρ 231 | σφέλας |
| ρ 376 τ 74 | ἄλήμονες | σ 407 Τ 205 | βρωτύν |
| ρ 377=ρ 220 | ἀνιηροί, ἀπολυμαντῆρες | τ 11=π 292 | οἰνωθέντες |
| ρ 383 τ 135 | δημιοεργοί | τ 18 Ν 340 | ἄμέρδει |
| ρ 386 Ι 165 | κλητοί | τ 22 ε 437 | ἐπιφροσύνας |
| ρ 413 ν 15 | προϊκός | τ 27 Ι 320 | ἄεργόν |
| ρ 430=ξ 261 | όπτῆρας | τ 68 σ 327 | τάλαν |
| ρ 449 ρ 352 | προῖκτης | τ 74 ρ 376 | ἄλήμονες |
| ρ 451 ξ 82 | ἐλεητός | τ 84 π 101 | ἐλπίδος |
| ρ 516 π 65 | ἀποδράς | τ 88 σ 57 | ἄτασθάλλουσ' |
| | | τ 114 θ 329 | ἄρετῶσι |
| | | τ 122 γ 139 | βεβαρηότα |

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|---------|-----|--------------|---------|-----|-------------------|
| τ 129=σ | 256 | ἄχομαι | φ 6 σ | 368 | εὐκαμπέα |
| τ 135 ρ | 383 | δημιοεργοί | φ 20 Ω | 235 | ἐξεσίην |
| τ 174 Β | 602 | ἐννήκοντα | φ 21 ω | 338 | παιδνός |
| τ 203 χ | 31 | ἴσκε | φ 75=τ | 577 | ῥηΐτατ' |
| τ 205 Ε | 523 | ἄκροπόλοισιν | φ 85 δ | 223 | ἐφημέρια |
| τ 227 ψ | 641 | διδύμοισι | φ 95 θ | 163 | μνήμων |
| τ 229 τ | 230 | λάων | φ 131 ι | 515 | ἄκιγκυς |
| τ 230 τ | 229 | λάε | φ 141 Β | 353 | ἐπιδέξια |
| τ 233 Λ | 630 | κρομούιο | φ 178=φ | 183 | στέατος |
| τ 242 Π | 803 | τερμιόεντα | φ 183=φ | 178 | στέατος |
| τ 269 ε | 98 | νημερτέως | φ 188 ν | 87 | ὀμαρτήσαντες |
| τ 279=ε | 35 | ἄγχίθεοι | φ 230 λ | 233 | προμνηστῖνοι |
| τ 299=ξ | 330 | κρυφηδόν | φ 258 υ | 156 | έορτή |
| τ 306=ξ | 161 | λυκάβαντος | φ 289 ψ | 214 | ἀγαπῶς |
| τ 343 τ | 504 | ποδάνιπτρα | φ 295 φ | 303 | Κένταυρον |
| τ 345 κ | 349 | δρήστειραι | φ 303 φ | 295 | Κενταύροισι |
| τ 351=ω | 268 | φιλίων | φ 310 Δ | 316 | κουροτέροισι |
| τ 404 ζ | 280 | πολυάρητος | φ 400 υ | 379 | ἔμπαιος |
| τ 434 Η | 422 | ἀκαλαρρείταο | φ 405 λ | 594 | ἐβάστασε |
| τ 435 Ρ | 135 | ἐπακτῆρες | φ 411 χ | 240 | χελιδόνι |
| τ 451 ζ | 463 | λικριφίς | φ 424 ι | 522 | ἐλέγχει |
| τ 461 Δ | 347 | φίλην | φ 430 α | 152 | ἀναθήματα |
| τ 480 ι | 373 | φάρυγος | χ 31 τ | 203 | ἴσκειν |
| τ 504 τ | 343 | ποδάνιπτρα | χ 37 β | 237 | βιαίως |
| τ 506 ρ | 572 | ἄσσοτέρω | χ 57 α | 431 | ἔεικοσάβοιον |
| τ 512 ψ | 249 | ἄμέτρητον | χ 77 χ | 133 | ᾠκιστα |
| τ 519 Ζ | 148 | ἔαρος | χ 88 σ | 99 | λακτίζων |
| τ 520 Β | 312 | πετάλοισι | χ 102=σ | 378 | πάγχαλκον |
| τ 530 δ | 371 | χαλίφρων | χ 122 Ο | 479 | τετραθέλυμνον |
| τ 542 β | 119 | εὐπλοκαμίδες | χ 128 χ | 137 | λαύρην |
| τ 547 υ | 90 | ὑπαρ | χ 133 χ | 77 | ᾠκιστα |
| τ 560 Β | 246 | ἄκριτόμυθοι | χ 137 χ | 128 | λαύρης |
| τ 564 σ | 196 | πριστοῦ | χ 235 χ | 374 | εὐεργεσίας |
| τ 565 ψ | 388 | ἐλεφαίρονται | χ 240 φ | 411 | χελιδόνι |
| τ 577=φ | 75 | ῥηΐτατ' | χ 297 Ν | 339 | φθισίμβροτον |
| υ 2 υ | 142 | ἀδέψητον | χ 298 σ | 340 | ἐπτοίηθεν |
| υ 14 Χ | 310 | ἀμαλήσι | χ 306 κ | 117 | φυγή |
| υ 57 ψ | 343 | λυσιμελής | χ 306 μ | 330 | ἄγρη |
| υ 65 Σ | 399 | ἄψορρόου | χ 363 δ | 437 | νεόδαρτον |
| υ 79 κ | 259 | ἄιστώσειαν | χ 374 χ | 235 | εὐεργεσίη |
| υ 90 τ | 547 | ὑπαρ | χ 376 β | 150 | πολύφημος |
| υ 98 Ζ | 308 | τραφερήν | χ 412 π | 423 | όσίη |
| υ 110 Ο | 11 | ἄφαυροτάτη | χ 468 ε | 65 | τανυσίπτεροι |
| υ 120=σ | 117 | κλεηδόνι | χ 470 ι | 232 | αὖλιν |
| υ 121 Γ | 28 | ἄλείτας | χ 472 λ | 278 | βρόχοι |
| υ 140 Ω | 388 | ἄποτμος | χ 481 ι | 250 | ἄκος |
| υ 142 υ | 2 | ἄδεψήτω | ψ 13 ψ | 30 | σαοφροσύνης |
| υ 156 φ | 258 | έορτή | ψ 30 ψ | 13 | σαοφροσύνησι |
| υ 206 ν | 399 | λαίφε' | ψ 77 β | 346 | πολυϊδρείησι v.1. |
| υ 225 α | 116 | σκέδασιν | ψ 77 ω | 167 | πολυκερδείησι |
| υ 278 Λ | 480 | σκιερόν | ψ 82 ο | 459 | πολύϊδριν |
| υ 308 Ω | 19 | ἄεικείας | ψ 91 Ρ | 136 | κάτω |
| υ 379 φ | 400 | ἔμπαιον | ψ 158=ζ | 231 | ὑακινθίνω |
| υ 382 θ | 161 | πολυκληΐδι | ψ 174 Κ | 69 | μεγαλίζομαι |
| υ 392 θ | 236 | ἄχάριστερον | ψ 184 ψ | 204 | ἄλλοσε |

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|---------|-----|----------------|----------------|
| ψ 191 | θ | 187 | πάχετος |
| ψ 193 | ξ | 36 | λιθάδεσσι |
| ψ 198 | θ | 278 | έρμιν' |
| ψ 198 | ε | 246 | τερέτρω |
| ψ 200 | Σ | 479 | δαιδάλλων |
| ψ 204 | ψ | 184 | ἄλλοσε |
| ψ 214 | φ | 289 | ἀγάπησα |
| ψ 249 | τ | 512 | ἀμέτρητος |
| ψ 271=λ | 124 | φοινικοπαρήους | |
| ψ 275=λ | 128 | ἄθηρηλοιγόν | |
| ψ 287 | Χ | 270 | ὑπάλυξιν |
| ψ 293 | η | 8 | θαλαμηπόλος |
| ψ 328 | μ | 98 | ἄκῆριοι |
| ψ 330 | ω | 539 | ψολόεντι |
| ψ 343 | υ | 57 | λυσιμελής |
| ψ 351 | ι | 37 | πολυκηδέα |
| ω 6 | μ | 433 | νυκτερίδες |
| ω 10 | Π | 185 | ἄκάκητα |
| ω 61 | Ω | 722 | θρήνεον |
| ω 77 | Θ | 437 | μίγδα |
| ω 115 | δ | 262 | κεῖσε |
| ω 118 | ρ | 343 | οὔλω |
| ω 167 | ψ | 77 | πολυκερδείησιν |
| ω 204 | Χ | 482 | κεύθεσι |
| ω 221 | η | 122 | πολυκάρπου |
| ω 224 | σ | 359 | αἱμασιάς |
| ω 228 | ω | 229 | ῥαπτόν |
| ω 229 | ω | 228 | ῥαπτάς |
| ω 247 | η | 127 | πρασιή |
| ω 255 | γ | 350 | μαλακῶς |
| ω 268=τ | 351 | φιλίων | |
| ω 275 | ι | 203 | πανάργυρον |
| ω 276 | Ω | 230 | ἀπλοΐδας |
| ω 286 | ω | 314 | ξενίη |
| ω 300 | β | 319 | ἔμπορος |
| ω 314 | ω | 286 | ξενίη |
| ω 338 | φ | 21 | παιδνός |
| ω 340 | Ε | 387 | τρισκαίδεκα |
| ω 341 | η | 127 | ὄρχους |
| ω 386 | ω | 395 | ἐπεχειρέον |
| ω 395 | ω | 386 | ἐπεχειρήσειν |
| ω 438 | β | 81 | οἶκτος |
| ω 462 | σ | 73 | ἐπίσπαστον |
| ω 515 | Ρ | 158 | δῆριν |
| ω 538 | Χ | 308 | ὑψιπετήεις |
| ω 539 | ψ | 330 | ψολόεντα |

Addenda:

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|---|-------|-----|------------|
| Ι | 267=Ι | 125 | ἄλήϊος |
| Ξ | 148=Ε | 860 | ἐννεάχιλοι |
| Π | 643=Β | 471 | γλάγος |

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| A | 81 καταπέψη, 95 ἀπεδέξατ' | 7x. 77x; ἀνα- 2x; ἐξ- N 710; παρ- Z 178; ποτι- 15x; ὑπο- 18x. |
| | 113 προβέβουλα | 34x. |
| | 126 ἐπαγείρειν | 64x; ἀμφ- Σ 37; ἐσ- 3x; συν- 6x. |
| | 140 μεταφρασόμεσθα | 110x; ἀμ- τ 391; δια- 4x; ἐπι- 8x; περι- α 76; συμ- 5x. |
| | 236 ἀναθηλήσει | θήλεον ε 73. |
| | 236 ἔλεψε | ἀπο- Φ 455. |
| | 269 μεθομίλεον | 24x. |
| | 434 ὑφέντες | σ. 180x; ἀν- 39x; ἀποπρο- 3x; ἀφ- 24x; ἐν- 17x; ἐξ- 2x; ἐξαν- Σ 471; ἐπιπρο- 6x; ἐσ- γ 470; ἐφ- 34x; καθ- 3x; μεθ- 38x; παρ- ψ 868; προ- 65x; συν- 17x; ὑπερ- θ 198. |
| B | 85 ἐπανεόστησαν | σ. 450x; ἀμφ- 4x; ἀν- 82x; ἀνθ- 3x; ἀφ- 13x; δι- 7x; ἐξυπ- Β 267; ἐφ- 19x; καθ- 3x; μεθ- 2x; παρ- 90x; περι- 7x; προ- Δ 156; συν- ζ 96; ὑφ- 19x. |
| | 153 ἐξεκάθειρον | 10x. |
| | 234 ἐπιβασκέμεν | 6x; παρ- Λ 104. |
| | 267 ἐξυπανεόστη | cf. on Β 85 ἐπανεόστησαν. |
| | 312 ὑποπεπτηῶτες | 5x; κατα- 2x; ποτι- ν 98. |
| | 315 ἀμφιποτάτο | ποτῶνται Β 462. |
| | 316 ἀμφιαχυῖαν | 37x; ἐπ- 5x. |
| | 426 ἀμπεύραντες | 23x. |
| | 450 παιφάσσουσα | ἐκ- Ε 803. |
| | 462 ποτῶνται | ἀμφι- Β 315. |
| | 463 προκαθιζόντων | 34x; ἐσ- N 285; ἐφ- 3x; καθ- 32x; μετ- π 362; παρ- δ 311. |
| | 691 διαπορθήσας | 3x. |
| | 753 συμμίσγεται | 82x; ἀνα- 2x; ἐπι- 4x; μετα- 2x; προ- ι 452. |
| | 781 ὑπεστενάχιζε | 13x; ἀν- Κ 9; περι- 2x. |
| | 806 ἐξηγεῖσθω | 47x. |
| Γ | 12 ἐπιλεύσει | 13x. |
| | 31 κατεπλήγη | 44x; δια- 2x; ἐκ- 2x; ἐνι- 3x; ἐπι- 4x. |
| | 79 ἐπετοξάζοντο | 7x. |
| | 126 ἐνέπασσεν | 8x. |
| | 315 διεμέτρεον | μετρήσαντες γ 179; ἀνα- μ 428. |
| | 370 ἐπιστρέψας | 26x; ἀνα- 2x; ἀπο- 7x; ἐν- Ε 306; ἐξ- Ρ 58; μετα- 11x; περι- 2x; ὑπο- 7x. |
| | 406 ἀπόεικε | 36x; ὑπο- 10x. |
| | 448 κατεύνασθην | 6x; παρ- γ 37. |
| | 450 ἐσαθρήσειεν | 5x. |
| | 459 ἔκδοτε | σ. 485x; ἀπο- 11x; ἐπι- 4x; περι- 2x. |
| Δ | 154 ἐπεστενάχοντο | 41x; ἀνα- 3x. |
| | 156 προστήσας | cf. on Β 85 ἐπανεόστησαν. |
| | 183 ἐπιθαρόνων | 13x. |
| | 223 βρίζοντα | ἀπο- 2x. |
| | 332 συνορινόμεναι | 48x. |
| | 522 ἀπηλοίησεν | ἀλοία ι 568. |
| E | 12 ἀποκριθέντε | 35x; δια- 18x; ὑπο- 6x. |

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| 105 | ἀπορνούμενον | c. 235x; ἐν- 5x; ἐπ- 11x; ὑπ- ω 62. |
| 113 | ἀνηκόντιζε | 35x. |
| 216 | διακλάσας | 2x; ἐνι- 2x; κατα- 9x. |
| 295 | παρέτρεσαν | 16x; δια- 2x; περι- Λ 676; ὑπο- 4x. |
| 306 | ἐνστρέφεται | cf. on Γ 370 ἐπιστρέψας. |
| 335 | ἐπορεξάμενος | 38x. |
| 390 | ἐξήγγειλεν | 27x; ἀπ- 9x; ἐπ- δ 775. |
| - | ἐξέκλεψεν | 6x. |
| 417 | ἄλθετο | ἀπ- 2x (Θ 405 419). |
| 425 | καταμύξατο | 2x. |
| 502 | ὑπολευκαίνονται | λευκαίνον μ 172. |
| 526 | διασκιδνάσιν | 10x; ἀπο- ψ 4. |
| 725 | προσαρηρότα | 70x; ἐν- ε 236; ἐπ- 3x. |
| 763 | ἀποδίωμαι | 14x; ἐν- Σ 584. |
| 777 | ἀνέτειλε | 7x; ἐπι- 55x; περι- 5x. |
| 803 | ἐκπαιφάσσειν | παιφάσσουσα Β 450. |
| 885 | ὑπήνεικαν | c. 375x; ἀνα- 2x; ἀντι- 4x; ἀπο- 6x; ἐκ- 17x; ἐπι- 3x; ἐσ- 2x; κατ- Χ 425; προ- 10x; συμ- 2x; ὑπεκ- 4x. |
| Z | 902 συνέπηξεν | 35x; ἐγκατ- λ 98; κατα- 4x. |
| 17 | ὑπαντιάσας | 16x. |
| 78 | ἐγκέκλιται | 42x; ἀνα- 10x; ἀπο- τ 556; ἐπι- Μ 121; κατα- κ 165; μετα- Λ 509; παρα- 2x; προσ- 3x; ὑπ- ε 463. |
| 148 | ἐπιγίγνεται | c. 310x; ἐν- 4x; ἐκ- 15x; παρ- ρ 173; περι- 3x; προ- Σ 525. |
| 160 | ἐπεμήνατο | 23x. |
| 178 | παρεδέξατο | 77x; ἀνα- 2x; ἀπ- Α 95; ἐξ- Ν 710; ποτι- 15x; ὑπο- 18x. |
| 265 | ἀπογυιώσης | 2x (Θ 402 416). |
| 322 | ἀφώντα | ἀμφ- 7x. |
| 329 | ἀμφιδέδηε | 24x. |
| 393 | διεξίμεναι | c. 550x; ἀν- 20x; ἀπ- 11x; εἰσ- 2x; εἰσαν- Η 423; ἐξ- 6x; ἐπ- 14x; κατ- 9x; μετ- 4x; συν- 9x; παρ- 2x; προσ- 7x. |
| H | 423 εἰσανιών | cf. on Z 393 διεξίμεναι. |
| | 438 ἐνεποίεον | c. 80x. |
| Θ | 8 διακέρσαι | 21x; ἀπ- ψ 141; ἐπ- Π 394; κατα- 3x. |
| | 97 ἐσάκουσε | c. 180x; ἐπ- 12x; ὑπ- 3x. |
| | 189 ἐγκεράσασα | 15x. |
| | 311 παρέσφηλεν | 2x; ἀπο- 2x. |
| | 348 ἀμφιπεριστρώφα | 7x; ἀνα- φ 394; ἐπι- ρ 486. |
| I | 109 ἀπεμυθεόμην | 60x; παρα- 3x; ποτι- λ 143. |
| | 171 ἐυφημήσαι | ἐπ- 2x (Α 22 376). |
| | 322 παραβαλλόμενος | c. 475x; ἀμφι- 6x; ἀνα- 4x; ἀπο- 2x; ἐκ- 12x; ἐμ- 40x; ἐπι- 4x; κατα- 7x; παρακατα- 2x; περι- 4x; προ- 7x; προσ- 3x; συμ- 19x; ὑπο- 2x; ὑπερ- 4x. 13x; ἐν- 2x. |
| | 336 παριαύων | 8x. |
| | 368 ἐφυβρίζων | 8x; μετα- 2x. |
| | 381 ποτινίσεται | 3x; εἰσ- 2x. |
| | 384 ἐξοιχνεύσι | 2x. |
| | 446 ἀποξύσας | 2x. |
| | 452 προμιγῆναι | 82x; ἀνα- 2x; ἐπι- 4x; μετα- 2x; |

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| | 454 ἐπεκέκλετ' | συμ- Β 753. c. 95x. |
| | 490 κατέδευσας | 14x. |
| | 500 παρατρωπῶσ' | 5x; ἀπο- 4x. |
| | 568 ἄλοία | ἀπ- Δ 522. |
| | 582 ἐπεμβεβαώς | c. 405x; ἀμφι- 10x; ἀμ- 8x, ἀνα- 36x; ἀπο- 38x; δια- 3x; εἰς- 10x; εἰσανα- 13x; ἐκ- 9x; ἐκδια- Κ 198; ἐμ- 8x; ἐξανα- Ω 97; ἐξαπ- μ 306; ἐπι- 58x; ἐσκατα- ω 222; κατ- 29x; μετα- θ 492; παρα- 2x; περι- 6x; προ- 4x; προσ- 9x; ὑπερ- 7x; ὑπερκατα- 2x (N 50 87). |
| K | 9 ἀναστενάχιζ' | 13x; περι- 2x; ὑπ- Β 781. |
| | 197 συμμητιάασθαι | 11x. |
| | 198 ἐκδιαβάντες | cf. on I 582 ἐπεμβεβαώς. |
| | 331 ἀγλαΐεισθαι | ἐπ- Σ 133. |
| | 347 προτιειλεῖν | 8x. |
| | 421 ἐπιτραπέουσι | τραπέουσι η 125. |
| | 432 διεξερέεσθε | 13x; ἐξ- 13x. |
| | 451 διοπτρεύσων | ἐπ- π 140. |
| | 467 συμμάρψας | 16x; κατα- 3x. |
| | 499 ἦειρεν | συν- Ο 680. |
| Λ | 40 ἐκπεφυῖλαι | 37x; ἐν- 3x; περι- 4x; προσ- 2x. |
| | 74 παρετύγχανε | 34x. |
| | 100 περιίδυσε | c. 110x; ἀνα- 7x; ἀπο- 3x; ἐν- 2x; ἐκ- 4x; ἐξανα- 2x; ἐσ- ψ 622; κατα- 43x; παρα- ψ 416; ὑπο- 7x; ὑπεξανα- N 352. |
| | 104 παρέβασκε | 6x; ἐπι- Β 234. |
| | 236 ἔτορε | ἀνα- 2x. |
| | 266 ἀνήνοθεν | ἐπ- 3x; cf. ἐνήνοθεν ρ 270. |
| | 298 καθαλλομένη | 28x; ἐσ- 4x; ἐξ- 4x; ἐφ- 12x; κατεφ- 2x; μεθ- 6x; ὑπερ- 2x. |
| | 379 ἀμπήδησε | 3x. |
| | 458 ἀνέσσυτο | 57x; ἀπο- 5x; δια- 6x; ἐκ- 5x; ἐπι- 42x; κατα- Φ 382; μετα- 3x. |
| | 509 μετακλιθέντος | cf. on Z 78 ἐγκέκλιται. |
| | 569 προέεργε | 18x; ἀν- 3x; ἀπο- 3x; δι- Μ 424; συν- 3x. |
| | 604 ἔκμολεν | 7x; κατα- π 466; παρα- 2x; προ- 9x. |
| | 628 ἐπιπροΐηλε | 25x; ἐπι- γ 49; προ- 4x. |
| | 676 περίτρεσαν | 16x; δια- 2x; παρα- Ε 295; ὑπο- 4x. |
| | 713 ἀμφεστρατόωντο | 2x. |
| | 764 μετακλαύσεσθαι | c. 80x. |
| M | 121 ἐπικεκλιμένας | cf. on Z 78 ἐγκέκλιται. |
| | 122 ἀναπεπταμένας | 22x. |
| | 277 προβοῶντε | 24x; ἐπι- 3x. |
| | 424 διέεργον | 18x; ἀν- 3x; ἀπο- 3x; προ- Λ 569; συν- 3x. |
| N | 113 ἀπητίμησε | 17x. |
| | 140 ἀναθρῶσκων | 25x; ἀπο- 3x; ἐκ- 3x; ἐν- 4x; ἐπι- 3x; ἐσ- 2x; προ- 3x; ὑπερ- 4x. |
| | 145 ἐνέκυρσε | 4x; συγ- ψ 435. |
| | 189 ἀφαρπάξαι | 15x; ἀν- 8x; δι- Π 355; ἐξ- 4x. |

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| 285 | ἐσίζηται | 34x; ἐφ- 3x; καθ- 32x; <u>μετ- π 362</u> ; <u>παρ- δ 311</u> ; <u>προκαθ- Β 463</u> . |
| 352 | ὑπεξαναδύς | cf. οη Λ 100 περίδυσε. |
| 460 | ἐπεμήνιε | 8x; ἀπο- 5x. |
| 574 | ἀνεσπάσαστ' | 15x; ἐκ- 2x. |
| 597 | παρακρεμάσας | 5x; <u>ἀγ- α 440</u> ; <u>ἀπ- ψ 879</u> . |
| 613 | ἐφίκοντο | σ. 290x; ἀφ- 52x; δι- 2x; εἰσαφ- 10x; ἐξ- 6x; καθ- 2x. |
| 689 | προλελεγμένοι | 32x; ἀνα- 2x; δια- 5x; κατα- 59x; συν- 3x. |
| 710 | ἐξεδέχοντο | 77x; ἀνα- 2x; <u>ἀπ- Α 95</u> ; <u>παρ- Ζ 178</u> ; ποτι- 15x; ὑπο- 18x. |
| Ζ | 722 συνεκλόνεον | 18x; <u>ὑπο- Φ 556</u> . |
| | 18 προκυλίνδεται | 22x; ἐκ- 2x; προπρο- 2x. |
| | 96 συνεσταότος | cf. οη Β 85 ἐπανέστησαν |
| | 99 ἐπιρρέπη | 2x. |
| | 101 ἀποπαπτανέουσιν | 26x. |
| | 316 περιπροχυθείς | σ. 150x; ἀμφι- 7x; δια- 4x; ἐκ- 9x; ἐν- 2x; ἐπι- 11x; ἐσ- 2x; κατα- 18x; περι- 9x; προ- 4x; συν- 7x; ὑπο- 2x. 14x; <u>ἀν- ζ 436</u> ; ἐσ- 3x; <u>κατα- λ 16</u> ; προσ- 3x. |
| | 344 διαδράκοι | 3x; ἐξ- 4x. |
| | 360 παρήπαφεν | 14x; <u>δια- ζ 344</u> ; ἐσ- 3x; <u>κατα- λ 16</u> ; προσ- 3x. |
| | 436 ἀνέδρακεν | <u>ἐμέων Ο 11</u> ; ἐξ- 2x. |
| | 437 ἀπέμεσεν | 66x; ἀν- 6x; ἐξ- 3x; ἐφ- 4x; παρ- 2x. |
| Ο | 477 ὕφελκε | <u>ἀπ- ζ 437</u> ; ἐξ- 2x. |
| | 11 ἐμέων | σ. 140x; <u>ἐν- δ 272</u> ; ἐφ- 2x; καθ- 36x; <u>μεθ- α 118</u> ; παρ- 15x. |
| | 106 ἀφήμενος | 43x; <u>ὑπ- ο 275</u> . |
| | 180 ὑπεξαλέασθαι | σ. 100x; <u>ἐπι- ξ 228</u> . |
| | 401 ποτιτερπέτω | 25x. |
| | 410 ἐξιθύνει | 8x. |
| | 621 προσερεύεται | 12x; ἀπο- 3x; <u>ἐν- ε 488</u> ; κατα- 6x. |
| | 626 ὑπεκρύφθη | 3x; <u>ἐπι- Ρ 739</u> . |
| | 627 ἐμβρέμεται | <u>ἤειρεν Κ 499</u> . |
| | 680 συναείρεται | 28x; κατ- 2x; συν- 3x. |
| Π | 78 περιάγνυται | 7x. |
| | 91 ἐπαγαλλόμενος | 6x; <u>μετ- δ 261</u> . |
| | 163 περιστένεται | 66x; ἀν- 6x; <u>ἀπ- Φ 563</u> ; ἐπ- 3x. |
| | 341 παρηέρθη | 15x; ἀν- 8x; <u>ἀφ- Ν 189</u> ; ἐξ- 4x. |
| | 355 διαρπάζουσιν | 21x; <u>ἀπ- ψ 141</u> ; <u>δια- Θ 8</u> ; κατα- 3x. |
| | 394 ἐπέκερσε | 11x; <u>ἐξ- ψ 468</u> ; ὑπ- 3x. |
| | 723 ἀπερωήσειας | cf. οη Γ 370 ἐπιστρέψας. |
| Ρ | 58 ἐξέστρεψε | σ. 100x; <u>ἀν- Ρ 550</u> ; ἀπο- 12x; κατα- 10x. |
| | 373 μεταπαυόμενοι | 9x; προτι- 5x. |
| | 381 ἐπιουσομένω | 36x; ἀν- 2x; <u>ἀπ- λ 95</u> ; <u>ἐξ- μ 94</u> ; κατ- 4x; παρ- 2x; ὑπ- 7x. |
| | 465 ἐπίσχειν | 23x. |
| | 533 ὑποταρβήσαντες | σ. 100x; ἀπο- 12x; κατα- 10x; <u>μετα- Ρ 373</u> . |
| | 550 ἀνέπαυσεν | 23x; ἀπο- 6x. |
| | 650 ἐπέλαμψε | 10x. |
| | 694 κατέστυγε | |

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| | 739 | ἐπιβρέμει | 3x; <u>ἐμ- 0 627.</u> |
| Σ | 25 | ἀμφίζανε | 3x; <u>ἐν- Υ 11</u> ; ἐφ- 2x; <u>καθ- ε 3.</u> |
| | 34 | ἀπαμήσειε | 5x; <u>δι- 2x</u> ; <u>ἐπ- ε 482</u> ; <u>κατ- Ω 165.</u> |
| | 37 | ἀμφαγέροντο | 64x; <u>ἐπ- Α 126</u> ; ἐσ- 3x; <u>συν- 6x.</u> |
| | 109 | καταλειβομένοιο | 20x; <u>ἀπο- η 107</u> ; <u>ἐπ- γ 341.</u> |
| | 124 | στοναχήσαι | <u>ἐπ- Ω 79.</u> |
| | 133 | ἐπαγλαϊεῖσθαι | <u>ἀγλαϊεῖσθαι Κ 331.</u> |
| | 224 | τρόπεον | <u>παρα- δ 465</u> ; <u>περι- 2x.</u> |
| | 322 | ἐξεύροι | c. 80x; ἐφ- 9x. |
| | 379 | προσέκειτο | c. 195x; <u>ἐγ- Χ 513</u> ; ἐπι- 2x; <u>κατα- 8x</u> ; παρα- 4x; <u>περι- 3x</u> ; <u>προ- 14x.</u> |
| | 471 | ἐξανιεῖσαι | cf. on Α 434 ὑφέντες. |
| | 502 | ἐπήπυον | 4x. |
| | 513 | ὑπεθωρήσσοντο | 42x. |
| | 525 | προγένοντο | c. 310x; ἐν- 4x; ἐκ- 15x; <u>ἐπι- Ζ 148</u> ; <u>παρ- ρ 173</u> ; <u>περι- 3x.</u> |
| | 571 | ρήσσοντες | ἐπι- 2x. |
| | 584 | ἐνδῖεσαν | 14x; <u>ἀπο- Ε 763.</u> |
| Τ | 26 | ἐγγείνωνται | 37x. |
| | 83 | ἐνδείξομαι | 28x. |
| | 183 | ἀπαρέσσασθαι | 10x. |
| | 357 | ἐκποτέονται | 3x. |
| | 385 | ἐφαρμόσειε | 4x. |
| | - | ἐντρέχοι | 9x; ἀνα- 8x; <u>δια- 2x</u> ; ἐπι- 13x; <u>παρα- 3x</u> ; <u>περι- Χ 369</u> ; <u>συν- 2x</u> ; ὑπο- 2x. |
| Υ | 11 | ἐνίζανον | 3x; <u>ἀμφ- Σ 25</u> ; ἐφ- 2x; <u>καθ- ε 3.</u> |
| | 190 | μετατροπαλίζεο | ἐν- 4x. |
| | 342 | ἐξιδεν | c. 555x; <u>εἰσ- c. 80x</u> ; <u>εἰσαν- 2x</u> ; <u>ἐκκατ- 2x</u> ; <u>ἐφ- 13x</u> ; <u>καθ- 2x</u> ; <u>προ- 5x.</u> |
| | 483 | ἔκπαλθ' | 25x; ἀνα- 14x. |
| | 490 | ἀναμαιμάει | 6x; <u>περι- μ 95.</u> |
| Φ | 168 | ἐνεστήρικτο | 5x. |
| | 234 | ἀπαΐξας | 61x; ἀν- 23x; ἐπ- 30x; <u>μετ- 4x</u> ; <u>παρ- 4x</u> ; <u>προσ- 3x</u> ; ὑπ- 2x. |
| | 244 | διῶσεν | 43x; <u>ἀν- ο 553</u> ; ἀπ- 22x. |
| | 271 | ὑπέρεπτε | 6x. |
| | 347 | ἀγξηράνη | ἐξ- 2x (Φ 345 348). |
| | 381 | κατέσβεσε | 8x. |
| | 382 | κατέσσυτο | cf. on Λ 458 ἀνέσσυτο. |
| | 408 | ἀμφαράβησε | 10x. |
| | 412 | ἐξαποτίνοις | 40x; ἀπο- 6x. |
| | 455 | ἀπολεψέμεν | <u>ἔλεψε Α 236.</u> |
| | 494 | εἰσέπτατο | 51x; ἀπο- 2x; <u>δια- 3x</u> ; ἐπι- 4x; <u>ὑπερ- 4x.</u> |
| | 502 | συναίνυτο | 13x; ἀπ- 7x; ἐξ- 3x. |
| | 535 | ἐπανθέμεναι | c. 380x; ἀμφι- 2x; <u>ἀνα- Χ 100</u> ; ἀπο- 4x; <u>ἐγκατα- 4x</u> ; <u>ἐκ- ψ 179</u> ; ἐν- 15x; ἐπι- 32x; <u>κατα- 49x</u> ; <u>μετ- σ 402</u> ; <u>παρα- 30x</u> ; <u>περι- γ 205</u> ; <u>προ- 4x</u> ; <u>προσ- ι 305</u> ; <u>συν- 13x</u> ; ὑπο- 10x. 18x; <u>συν- Ν 722.</u> |
| | 556 | ὑποκλονέεσθαι | cf. on Π 341 παρηέρθη. |
| | 563 | ἀπαιρόμενον | cf. on Φ 535 ἐπανθέμεναι. |
| Χ | 100 | ἀναθήσει | c. 165x; ἐκ- 17x; <u>παρ- μ 99</u> ; <u>παρεκπρο- ψ 314</u> ; <u>προ- 6x</u> ; <u>ὑπεκ- 15x</u> ; <u>ὑπεκπρο-</u> |
| | 200 | ὑποφεύγειν | |

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| | 369 | περίδραμον | 4x. |
| | 389 | καταλήθοντ' | cf. on T 385 ἐντρέχοι. |
| | 425 | κατοίσεται | 30x; ἐπι- 2x. |
| | 491 | ὑπεμνήμυκε | cf. on E 885 ὑπήνεικαν. |
| | 512 | καταφλέξω | 5x. |
| | 513 | ἐγκείσεται | 2x; ἐπι- 2x. |
| ψ | 4 | ἀποσκίδνασθαι | cf. on Σ 379 προσέκειτο. |
| | 26 | ἀφοπλίζοντο | 10x; <u>δια- E 526.</u> |
| | 79 | ἀμφέχανε | 24x; ἐπι- 11x; <u>ὑπερ- ρ 268.</u> |
| | 141 | ἀπεκείρατο | 8x. |
| | 292 | ὑπεξεσάωσεν | 21x; <u>δια- θ 8;</u> <u>ἐπ- Π 394;</u> κατα- 3x. |
| | 314 | παρεκπροφύγησιν | 56x; ἐκ- 2x. |
| | 328 | καταπύθεται | cf. on X 200 ὑποφεύγειν. |
| | 395 | περιδρύφθη | 4x. |
| | 416 | παραδύμεναι | 3x; ἀπο- 4x. |
| | 435 | συγκύρσειαν | cf. on Λ 100 περιδύσε. |
| | 468 | ἐξηρώησαν | 4x; <u>ἐν- N 145.</u> |
| | 593 | ἐπαιτήσειας | 11x; <u>ἀπ- Π 723;</u> ὑπ- 3x. |
| | 622 | ἐσδύσειαι | 14x; ἐξ- 4x. |
| | 691 | ὑπήριπε | cf. on Λ 100 περιδύσε. |
| | 697 | πτύοντα | 36x; ἀν- 5x; ἐξ- 3x; κατ- 2x. |
| 731 | γνάμψεν | <u>ἐξ- ε 322;</u> ἀπο- 2x. | |
| 868 | παρείθη | ἀνα- 4x; ἐπι- 5x; <u>περι- ι 80.</u> | |
| 879 | ἀπεκρέμασεν | cf. on A 434 ὑφέντες. | |
| Ω | 65 | ἀποσκύδμαινε | 5x; <u>ἀγ- α 440;</u> <u>παρα- N 597.</u> |
| | 79 | ἐπεστονάχησε | <u>σκυδμαινέμεν Ω 592.</u> |
| | 97 | ἐξαναβάσαι | <u>στοναγήσαι Σ 124.</u> |
| | 110 | προτιάπτω | cf. on I 582 ἐπεμβεβαώς. |
| | 165 | καταμήσατο | 39x; ἀν- 6x; ἐξ- 4x; ἐφ- 10x; καθ- 11x. |
| | 218 | κατερύκανε | 5x; <u>ἀπ- Σ 34;</u> δι- 2x; <u>ἐπ- ε 482.</u> |
| | 428 | ἀπομνήσαντο | <u>ἐρυκανόωσ' α 199.</u> |
| | 592 | σκυδμαινέμεν | c. 110x; <u>ἀν- γ 211;</u> ἐπι- 4x; ὑπο- 2x. |
| | | | <u>ἀπο- Ω 65.</u> |
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| α | 76 | περιφραζόμεθα | cf. on A 140 μεταφρασόμεσθα. |
| | 118 | μεθήμενος | c. 140x; <u>ἀφ- Ο 106;</u> <u>ἐν- δ 272;</u> ἐφ- 2x; καθ- 36x; παρ- 15x. |
| | 199 | ἐρυκανόωσ' | <u>κατ- Ω 218.</u> |
| | 252 | ἐπαλαστήσασα | 2x. |
| | 351 | ἐπικλείουσ' | 2x. |
| | 352 | ἀμφιπέληται | c. 110x; ἐπι- 2x; περι- 4x. |
| | 437 | ἔκδυνε | 22x; <u>ἀπ- γ 364;</u> ἐν- 3x; <u>ἐξαπ- ε 372.</u> |
| | 440 | ἀγκρεμάσασα | 5x; <u>ἀπ- ψ 879;</u> <u>παρα- N 597.</u> |
| | 441 | ἐπέρυσσε | c. 135x; <u>εἰσ- μ 317;</u> ἐξ- 13x; κατ- 4x; προ- 2x. |
| | | | 20x. |
| β | 52 | ἀπερρίγασι | c. 165x; ἀπ- c. 65x; <u>ἐξ- ρ 597;</u> |
| | 64 | διόλωλε | ἐξαπ- 3x. |
| | 78 | ἀπαιτίζοντες | 10x. |
| | 271 | ἐνέστακται | 3x. |
| | 323 | ἐπελώβευον | 2x (ψ 15 26). |
| γ | 400 | ἐκπροκαλεσσαμένη | c. 110x; ἐκ- 3x; προ- 7x; συν- 2x. |
| | 179 | μετρήσαντες | <u>ἀνα- μ 428;</u> <u>δι- Γ 315.</u> |
| | 205 | περιθεῖεν | cf. on Φ 535 ἐπανθέμεναι. |

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| | 211 ἀνέμνησας | σ. 110x; <u>ἀπ- Ω 428</u> ; ἐπι- 4x; ὑπο- 2x. |
| | 341 ἐπέλειβον | 20x; <u>ἀπο- η 107</u> ; <u>κατα- Σ 109</u> . |
| | 408 ἀποστίλβοντες | 3x. |
| | 443 ἐπικόπων | 18x; <u>ἀν- φ 47</u> ; ἀπο- 6x. |
| | 445 κατάρχατο | σ. 130x; ἀπ- 2x; ἐξ- 10x; ἐπ- 7x; <u>ὑπ- ω 286</u> . |
| δ | 222 καταβρόξειεν | ἀνα- 2x. |
| | 251 ἀνηρώτων | 5x. |
| | 261 μετέστενον | 6x; <u>περι- Π 163</u> . |
| | 272 ἐνήμεθα | σ. 140x; <u>ἀφ- Ο 106</u> ; ἐφ- 2x; καθ- 36x; <u>μεθ- α 110</u> ; παρ- 15x. |
| | 277 περίστειξας | 11x; ἀπο- 5x; <u>προσ- υ 73</u> . |
| | 311 παρίζεν | 34x; <u>ἐσ- Ν 285</u> ; ἐφ- 3x; καθ- 32x; <u>μετ- π 362</u> ; <u>προκαθ- Β 463</u> . |
| | 396 προδαείς | 24x. |
| | 437 ἐπεμήδετο | 34x. |
| | 465 παρατροπέων | <u>τρόπεον Σ 224</u> ; περι- 2x. |
| | 507 ἔσχισεν | δια- 2x. |
| | 775 ἐπαγγείλησι | 27x; ἀπ- 9x; <u>ἐξ- Ε 390</u> . |
| | 820 ἀμφιτρομέω | 9x; <u>περι- σ 77</u> ; ὑπο- 2x. |
| ε | 3 καθίζανον | 3x; <u>ἀμφ- Σ 25</u> ; <u>ἐν- Υ 11</u> ; ἐφ- 2x. |
| | 73 θήλεον | <u>ἀνα- Α 236</u> . |
| | 146 ἐποπίζεο | 4x. |
| | 236 ἐναρηρός | 70x; ἐπ- 3x; <u>προσ- Ε 725</u> . |
| | 286 μετεβούλευσαν | 33x. |
| | 303 περιστέφει | 2x; <u>ἀμφιπερι- θ 175</u> ; ἐπι- 5x. |
| | 310 ἐπέρριψαν | 17x; ἀνα- 2x; ἀπο- 2x; <u>δια- τ 575</u> . |
| | 322 ἐξέπτυσεν | <u>πτύοντα ψ 697</u> ; ἀπο- 2x. |
| | 372 ἐξαπέδυνε | 22x; <u>ἀπ- γ 364</u> ; <u>ἐκ- α 437</u> ; ἐν- 3x. |
| | 417 παρανήξομαι | 9x. |
| | 455 κήκιε | ἀνα- 3x. |
| | 463 ὑπεκλίνθη | cf. οη Z 78 ἐγκέκλιται. |
| | 482 ἐπαμήσατο | 5x; <u>ἀπ- Σ 34</u> ; δι- 2x; <u>κατ- Ω 165</u> . |
| | 488 ἐνέκρυψε | 12x; ἀπο- 3x; κατα- 6x; <u>ὑπ- Ο 626</u> . |
| ζ | 44 ἐπιπίλναται | 2x; <u>προσ- ν 95</u> . |
| | 49 ἀπεθαύμασ' | 24x. |
| | 87 ὑπεκπρορέει | 51x; ἐπι- 2x; κατα- 2x; <u>περι- ι 388</u> ; προ- 7x. |
| | 88 ὑπεκπροέλυσαν | σ. 135x; ἀνα- 6x; ἀπο- 8x; <u>ἐκ- κ 286</u> ; <u>ἐξανα- 2x</u> ; κατα- 3x; ὑπο- 6x. |
| | 95 ἀποπλύνεσκε | 6x. |
| | 219 ἀπολούσομαι | 33x. |
| | 225 ἄμπεχεν | σ. 760x; ἀν- 63x; <u>ἀντι- γ 74</u> ; ἀπ- 19x; δι- 3x; ἐπ- 14x; κατ- 19x; παρ- 16x; περι- 2x; προ- 9x; συν- 4x; ὑπερ- 10x; ὑπο- 27x (including all ὑποσχ- and ὑποεσχ- forms). |
| η | 310 παραμειψάμενος | σ. 170x; ἀπ- σ. 115x; ἐπ- 2x. |
| | 107 ἀπολείβεται | 20x; <u>ἐπ- γ 341</u> ; <u>κατα- Σ 109</u> . |
| | 125 τραπέουσι | <u>ἐπι- Κ 421</u> . |
| | 164 ἐπικρῆσαι | 3x. |
| | 198 νήσαντο | ἐπι- 2x. |
| | 232 ἀπεκόσμεον | 12x; δια- 3x; <u>ἐγ- ο 218</u> ; κατα- 2x. |
| | 270 ξυνέσεσθαι | 1000+; ἀπ- 20x; ἐν- σ. 90x; ἐξ- 3x; ἐπ- 7x; μετ- 13x; παρ- 42x; περι- |

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| | | 2x; <u>ύπ-</u> 2x. |
| | 326 ἀπήνυσαν | 5x; <u>δι-</u> ρ 517; <u>ἐξ-</u> 3x. |
| θ | 14 ἐπιπλαγχθείς | 24x; <u>ἀπο-</u> 7x; <u>παρα-</u> 4x; <u>προσ-</u> 3x. |
| | 137 συνέρρηκται | 48x; <u>ἀνα-</u> 3x; <u>ἀπο-</u> 3x; <u>ἐκ-</u> 2x; <u>ὑπο-</u> 2x. |
| | 175 ἀμφιπεριστέφεται | 2x; <u>ἐπι-</u> 5x; <u>περι-</u> ε 303. |
| | 198 ὑπερήσει | cf. on A 434 <u>ὑφέντες</u> . |
| | 376 μεθέλεσκε | c. 415x; <u>ἀν-</u> 17x; <u>ἀφ-</u> 21x; <u>ἐξ-</u> 25x; <u>ἐξαφ-</u> γ 444; <u>καθ-</u> 7x; <u>συν-</u> 2x; <u>ἀποπρο-</u> ρ 457. |
| | 447 ἐπήρτυε | 6x. |
| | 475 ἀποπροταμών | 50x; <u>ἀπο-</u> 2x; <u>ἐκ-</u> 12x; <u>περι-</u> 2x; <u>προ-</u> 3x. |
| | 492 μετάβηθι | cf. on I 582 ἐπεμβεβαώς |
| | 515 ἐκπρολιπόντες | c. 170x; <u>ἀπο-</u> 3x; <u>κατα-</u> 30x; <u>προ-</u> 6x; <u>ὑπο-</u> 8x. |
| | 523 ἀμφιπεσοῦσα | c. 175x; <u>ἀπο-</u> 2x; <u>ἐκ-</u> 16x; <u>ἐν-</u> 17x; <u>κατα-</u> 21x; <u>προ-</u> 2x. |
| | 529 εἰσανάγουσι | c. 300x (+ c. 200 in ἄγε!); <u>ἀν-</u> 14x; <u>ἀπ-</u> 7x; <u>δι-</u> υ 187; <u>εἰσ-</u> 12x; <u>ἐξ-</u> 17x; <u>ἐπ-</u> 2x; <u>κατ-</u> 11x; <u>προσ-</u> ρ 446; <u>συν-</u> 9x; <u>ὑπ-</u> 5x; <u>ὑπεξ-</u> σ 147. |
| | 547 ἐπιψαύη | 4x. |
| ι | 80 περιγνάμποντα | <u>γνάμψεν</u> ψ 731; <u>ἀνα-</u> 4x; <u>ἐπι-</u> 6x. |
| | 142 κατεπλέομεν | 24x; <u>ἀνα-</u> 2x; <u>ἐπι-</u> 5x. |
| | 223 ἐνάμελγεν | 5x. |
| | 285 προσπελάσας | 45x. |
| | 305 προσέθηκεν | cf. on φ 535 ἐπανθέμεναι. |
| | 383 ἐνέρεισαν | 32x; <u>ἐπ-</u> 3x. |
| | 385 ὑποσσείουσιν | 13x; <u>ἐπι-</u> 2x; <u>περι-</u> 2x. |
| | 388 περίρρεε | 51x; <u>ἐπι-</u> 2x; <u>κατα-</u> 2x; <u>προ-</u> 7x; <u>ὑπεκπρο-</u> ζ 87. |
| κ | 19 ἐκδείρας | 10x. |
| | 24 παραπνεύσει' | c. 100x; <u>ἀνα-</u> 11x; <u>ἀπο-</u> 4x; <u>ἐμ-</u> 15x (including ἐμπνύ- forms); <u>ἐπι-</u> 3x. |
| | 104 καταγίνεον | 6x. |
| | 165 κατακλίνας | cf. on Z 78 ἐγκέκλιται. |
| | 192 ἀννεῖται | c. 90x; <u>ἀπο-</u> 20x. |
| | 213 κατέθελεξεν | 23x. |
| | 227 ἀμφιμέμυκεν | 8x. |
| | 286 ἐκλύσομαι | cf. on ζ 88 ὑπεκπροέλυσαν. |
| | 301 ἀπογυμνωθέντα | 8x. |
| | 392 προσάλειφεν | 10x. |
| | 413 ἀμφιθέουσι | c. 80x; <u>προ-</u> 3x; <u>συν-</u> υ 245; <u>ὑπεκπρο-</u> 3x. |
| λ | 16 καταδέρκεται | 14x; <u>ἀν-</u> ξ 436; <u>δια-</u> ξ 344; <u>ἐσ-</u> 3x; <u>προσ-</u> 3x. |
| | 95 ἀποχάζεο | 33x; <u>ἀνα-</u> 15x. |
| | - ἄπισχε | cf. on P 465 ἐπίσχειν. |
| | 98 ἐγκατέπηξ' | 35x; <u>κατα-</u> 4x; <u>συν-</u> E 902. |
| | 143 προτιμυθήσασθαί | 60x; <u>ἀπ-</u> I 109; <u>παρα-</u> 3x. |
| | 149 ἐπιφθονέοις | 9x. |
| | 234 ἐξαγόρευεν | 166x. |
| | 519 κατενήρατο | 18x. |
| μ | 34 προσέλεκτο | 23x; <u>κατα-</u> 10; <u>παρα-</u> 7x; <u>παρκατα-</u> 2x. |
| | 69 παρέπλω | 2x; <u>ἀπ-</u> ξ 339; <u>ἐπι-</u> 3x. |

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| 72 | παρέπεμψεν | 94x; ἀπο- 24x; ἐκ- 6x; προ- 4x. | |
| 94 | ἐξίσχει | cf. on P 465 ἐπίσχειν. | |
| 95 | περιμαιμώσα | 6x; ἀνα- Υ 490. | |
| 99 | παρφυγείειν | cf. on X 200 ὑποφεύγειν. | |
| 106 | ῥοιβδήσειεν | ἀνα- 4x. | |
| 172 | λεύκαινον | ὑπο- E 502. | |
| 221 | ἐξορμήσασα | 41x; ἀφ- 3x; ἐφ- 17x; μεθ- 2x. | |
| 238 | ἀναμορμύρεσκε | 3x. | |
| 306 | ἐξαπέβησαν | cf. on I 582 ἐπεμβεβαώς. | |
| 317 | εἰσερύσαντες | c. 135x; ἐξ- 13x; ἐπ- α 441; κατ- 4x; προ- 2x. | |
| 363 | ἐπώπτων | 17x. | |
| 428 | ἀναμετρήσαιμι | μετρήσαντες γ 179; δι- Γ 315. | |
| 436 | κατεσκίαιον | 7x. | |
| ν | 95 | προσεπίλνατο | 2x; ἐπι- ζ 44. |
| | 98 | ποτιπεπτηυῖαι | 5x; κατα- 2x; ὑπο- Β 312. |
| ξ | 12 | ἀμφικεάσσας | 11x. |
| | 37 | διεδηλήσαντο | 16x. |
| | 95 | ἐξαφύοντες | 19x; δι- 2x; ἐπ- τ 388. |
| | 228 | ἐπιτέρπεται | c. 100x; ποτι- Ο 401. |
| | 339 | ἀπέπλω | 2x; ἐπι- 3x; παρ- μ 69. |
| ο | 18 | ἐξώφελλεν | 13x. |
| | 81 | ὑποζεύξω | 22x. |
| | 218 | ἐγκοσμεῖτε | 12x; ἀπ- η 232; δια- 3x; κατα- 2x. |
| | 275 | ὑπαλευάμενος | 43x; ὑπεξ- Ο 180. |
| | 317 | δρώοιμι | παρα- ο 324; ὑπο- ο 333. |
| | 324 | παραδρώωσι | δρώοιμι ο 317; ὑπο- ο 333. |
| | 333 | ὑποδρώωσιν | δρώοιμι ο 317; παρα- ο 324. |
| | 553 | ἀνώσαντες | 43x; δι- Φ 244; ἀπ- 22x. |
| π | 140 | ἐποπτεύεσκε | δι- Κ 451. |
| | 362 | μεταΐζειν | 34x; ἐσ- Ν 285; ἐφ- 3x; καθ- 32x; παρ- δ 311; προκαθ- Β 463. |
| | 387 | ἀφανδάνει | 26x; ἐπι- 9x. |
| | 466 | καταβλώσκοντα | 7x; ἐκ- Λ 604; παρα- 2x; προ- 9x. |
| ρ | 173 | παρεγίγνεται | c. 310x; ἐγ- 4x; ἐκ- 15x; ἐπι- Ζ 148; περι- 3x; προ- Σ 525. |
| | 211 | ἐπιρρέζεσκον | c. 100x; κατα- 8x. |
| | 232 | ἀποτρίψουσι | 3x; δια- 7x. |
| | 266 | ἐπήσκηται | 12x. |
| | 268 | ὑπεροπλίσσαιτο | 24x; ἀφ- ψ 26; ἐπι- 11x. |
| | 409 | ὑπέφηνε | c. 150x; ἀνα- 9x; δια- 3x; ἐκ- 5x; περι- 2x; προ- 9x. |
| | 446 | προσήγαγε | cf. on θ 529 εἰσανάγουσι. |
| | 457 | ἀποπροελών | cf. on θ 376 μεθέλεσκε. |
| | 486 | ἐπιστρωφῶσι | 7x; ἀμφιπερι- θ 348; ἀνα- φ 394. |
| | 517 | διήνυσεν | 5x; ἀπ- η 326; ἐξ- 3x. |
| | 541 | ἔπταρεν | ἐπ- ρ 545. |
| | 545 | ἐπέπταρε | ἔπταρεν ρ 541. |
| | 597 | ἐξολέσειε | c. 165x; ἀπ- c. 65x; ἐξαπ- 3x. |
| σ | 77 | περιτρομέοντο | 9x; ἀμφι- ς 820; ὑπο- 2x. |
| | 100 | ἐκθανον | c. 135x; ἀπο- 4x; κατα- 25x. |
| | 147 | ὑπεξαγάγοι | cf. on θ 529 εἰσανάγουσι. |
| | 327 | ἐκπεπαταγμένος | 3x. |
| | 340 | διεπτοίησε | ἐπτοίηθεν γ 298. |
| | 402 | μετέθηκε | cf. on φ 535 ἐπανθήμεναι. |

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| τ | 230 | ἀπάγχων | ἄγγε Γ 371. |
| | 342 | ἀνέμεινα | σ. 185x; ἐπι- 6x; παρα- 3x; ὑπο- 9x. |
| | 372 | καθεψιόωνται | 2x; ἐφ- 2x. |
| | 385 | ἐπιφρονέουσ' | σ. 105x. |
| | 387 | ἐξαπένιζεν | 7x; ἀπο- 2x. |
| | 388 | ἐπήφυσεν | 19x; δι- 2x; ἐξ- ξ 95. |
| | 391 | ἀμφράσσαίτο | cf. on A 140 μεταφρασόμεσθα. |
| | 556 | ἀποκλίναντ' | cf. on Z 78 ἐγκέκλιται. |
| | 575 | διαρρίπτασκειν | 17x; ἀνα- 2x; ἀπο- 2x; ἐπ- ε 310. |
| υ | 73 | προσέστιχε | 11x; ἀπο- 5x; περι- δ 277. |
| | 139 | ὑποστορέσαι | 20x; κατα- 2x. |
| | 143 | ἔδραθ' | κατα- 5x; παρα- 2x. |
| | 152 | ἀμφιμάσασθε | 3x; ἐπι- 15x; ἐσ- 2x. |
| | 187 | διήγαγον | cf. on θ 529 εἰσανάγουσι. |
| | 245 | συνθεύσεται | σ. 80x; ἀμφι- κ 413; προ- 3x; ὑπεκπρο- 3x. |
| | 257 | καθίδρυε | 6x. |
| φ | 47 | ἀνέκοπτεν | 18x; ἀπ- 6x; ἐπι- γ 443. |
| | 391 | ἐπέδησε | 57x; ἐκ- 2x; ἐν- 4x; κατα- 14x; συν- 3x. |
| | 394 | ἀναστρωφῶν | 7x; ἀμφιπερι- θ 348; ἐπι- ρ 486. |
| χ | 37 | παρευνάζεσθε | 6x; κατ- Γ 448. |
| | 38 | ὑπεμνάσθε | 24x. |
| | 49 | ἐπίηλεν | 25x; ἐπιπρο- Λ 628; προ- 4x. |
| | 74 | ἀντίσχεσθε | cf. on ζ 225 ἄμπεχεν. |
| | 223 | πολεύειν | ἀμφι- 5x. |
| | 298 | ἐπτοίηθεν | δι- σ 340. |
| | 348 | παραείδειν | 40x. |
| | 364 | ἀπέδυνε | 22x; ἐκ- α 437; ἐν- 3x; ἐξαπ- ε 372. |
| | 444 | ἐξαφέλησθε | cf. on θ 376 μεθέλεσκε. |
| | 467 | ἐπεντανύσας | 53x; ἐν- 17x; ἐκ- 4x. |
| | 470 | ἐσιέμεναι | cf. on A 434 ὑφέντες. |
| | 494 | διεθειώσεν | 2x. |
| ψ | 179 | ἐκθειῖσαι | cf. on φ 535 ἐπανθήμεναι. |
| | 196 | ἀμφέξεσα | 5x. |
| ω | 62 | ὑπόρορε | σ. 235x; ἀπ- Ε 105; ἐν- 5x; ἐπ- 11x. |
| | 222 | ἐσκαταβαίνων | cf. on ι 582 ἐπεμβεβαώς. |
| | 252 | ἐπιπρέπει | 3x; μετα- 14x. |
| | 286 | ὑπάρξει | σ. 130x; ἀπ- 2x; ἐξ- 10x; ἐπ- 7x; κατ- γ 445. |
| | 293 | περιστείλασα | 10x. |
| | 394 | ἀπεκλελάθεσθε | 65x; ἐκ- 6x; ἐπι- 4x. |

[] marks speech reported by someone else, including fictitious speech.

{ } marks speech yet further removed (as in Demodocus's narrative).

* marks speaker disguised as someone else.

+ marks characters who have speeches in both poems.

Underlining marks speeches which contain hapax legomena.

Superscript numerals indicate the number of hapaxes in the speech.

The sequence of numbers after the names gives totals for number of speeches, number of lines, and number of hapaxes.

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