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To the Committee on Graduate Study:

I submit herewith a thesis by Miss Mary Ruth Chiles, "The Flora of Homer". I recommend that this thesis be accepted for nine quarter hours of credit in fulfillment of the requirements for the degree of Master of Arts.

David R Lee

Major Professor.

At the request of the Committee on Graduate Study, I have read this thesis and recommend its acceptance.

Andrew Hoster

O. F. Fisler

Accepted by the Committee

R M Stamer

Chairman

THE FLORA OF HOMER

A THESIS

Submitted to the Graduate Committee

of the

University of Tennessee

in

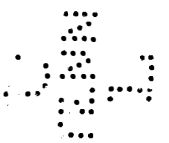
Partial Fulfillment of the Requirements

for the degree of

Master of Arts

MARY RUTH CHILES

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χάριν οἶδα τῷ

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INTRODUCTION

The object of this thesis is to present as clearly as is possible a picture of the flora of Greece in the Homeric age as depicted by the poet Homer in his immortal epics, the Iliad and the Odyssey.

The writer of this paper being a lover of nature and the out-of-doors and also a nature instructor in Girl Scout camps, the subject holds for her a deep interest which she hopes it will also hold for the reader.

Throughout the paper the writer has tried to give a logical and clear reason for each identification of Homer's species of flora. The authorities quoted the most have been Leonard Whibley from his A Companion to Greek Studies, Stephan Fellner from his die homerische flora and Liddell and Scott's Greek-English Lexicon. The references to the Greek have been verified by Gehring's, Index Homericus.

The Aeneid of Vergil has been used as a means of comparison between the epics. It is interesting to note that Homer mentions in his epics fifty-one species of flora and Vergil in his epic mentions thirty-four species. The identification of Vergil's flora has been obtained in the main from Sandy's Companion to Latin Studies.

A comparative table of the appearances of specimens of flora in the Iliad and Odyssey with the appearances in the Homeric Hymns and the works of Hesiod has been made which reveals several interesting facts. There appear only three species which are found in the Iliad, the Odyssey, the Homeric Hymns and the works of Hesiod. In the Homeric Hymns there are found four species which are found in the Iliad and the Odyssey and not in the works of Hesiod, four which are found in the Iliad and not in the Odyssey or in Hesiod, four which are found in the Odyssey and not in the Iliad or Hesiod, and four which are found only in the Homeric Hymns. In the works of Hesiod there appear four species which are found in the Iliad and the Odyssey but not in the Homeric Hymns, two found in the Iliad but not in the Odyssey or Hymns, one found in the Odyssey and Hymns but not in the Iliad, none found in the Odyssey and not in the Iliad or the Hymns, none in the Hymns but not in the Iliad or Odyssey and five found in Hesiod alone. There are nine species which appear in the Iliad alone and thirteen which appear in the Odyssey alone.

Likewise a comparative table of the appearances of specimens of flora in the Eclogues, Georgics, Aeneid, and Minor Poems of Vergil has been made which also reveals several interesting facts. There are ten species which are found in the Eclogues alone, twenty in the

Georgics alone, three in the Aeneid alone, and sixteen in the Minor Poems alone. There are sixteen species which are found in all four works. Eight specimens are found in the Eclogues and Georgics and not in the others, and one in the Eclogues and Minor Poems and not in the others. There are five specimens which are found in the Georgics and Aeneid and not in the Eclogues and Minor Poems, and six found in the Georgics and Minor Poems but not in the others. There are three which are found in all but the Eclogues, five in all but the Aeneid and four in all but the Minor Poems.

Throughout the paper the Greek texts used are the Iliad by David B. Monro and Thomas W. Allen and the Odyssey by Thomas W. Allen. The translations used were, the Iliad by Andrew Lang, Walter Leaf and Ernest Myers, the Odyssey by S. H. Butcher and Andrew Lang. The Greek text and translation of the Homeric Hymns and the works of Hesiod used are by Hugh G. Evelyn-White. The Latin text used and translations of the works of Vergil are those by H. R. Fairclough. Translations of the works of other authors are indicated in the footnotes.

A distinction has been observed in the Latin words used between the forms used by Vergil and the forms used by other writers. The forms used by Vergil are spaced, those by other writers are underscored.

The botanical formulae have been verified as much as was possible by Gray's Manual of Botany and Post's Flora of Syria, Sinai and Palestine.

The author is very much indebted to the Library of the University of Chicago for allowing her the use of Post's Flora of Syria, Sinai and Palestine.

HOMERIC TREES AND SHRUBS

Homer mentions nineteen different trees in the Iliad and Odyssey. These are almost evenly divided between the two poems with thirteen different kinds in the Iliad and fourteen different kinds in the Odyssey.

Δρῦς

The most important Homeric tree was the oak. Two words were used for oak, δρῦς and φηγός.[1] Of these words δρῦς is used seventeen times. For the most part it stands for tree in general, as δρυτόμας oak-cutter (Il.xi.96;xvi.633;xxiii.315) stands for wood-cutter, and δρυμά oak-grove (Il.xi.181) stands for thicket.

The oak was a favorite in comparisons, e.g.;

ἤριπε δ' ὡς ὅτε τις δρυς ἤριπεν
"and he fell as an oak falls" (Il.xiii.389).

ὡς δ' ὅθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξεριπῃ δρῦς πρόρριζος
"and even as when an oak falls uprooted by the stroke of father Zeus" (Il.xiv.414)

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1. Il.xiii.389;xiv.414;xvi.482;xxii.126;xxiii.328; xviii.558;xii.132;xiv.398;xi.494;xxiii.118; Od.xiv.425;xix.163;xii.357;xiv.12,328;xix.297 ix.186;xxi.43.
2. The translations into English are, of the Iliad that by Lang, Leaf and Myers; of the Odyssey that by Butcher and Lang; of Vergil that by H.R.Fairclough.

ἕστασαν ὡς ὅτε τε δρύες ουρεσιν ὑψικάρηνοι

"these twain stood in front of the lofty gates like high-crested <u>oak</u> trees"(Il.xiii.132)

The δρῦς grew in the hills (Il.xiii.389; xii.482;xii.132;xi.494) and is definitely mentioned as growing on the spurs of Mt. Ida (Il.xxii.118).

The oak tree is described as οὔρεσιν, <u>high-crested</u> (Il.xii.132): ὑψικόμους <u>high-foliaged</u> (Il.xxiii.118); and ῥίζησιν μεγάλῃσι διηνεκέεσσι, <u>with roots great and strong</u> (Il.xii.132).

The wood of this tree was put to various uses. It was used for ship's-timbers:

ἤριπε δ' ὡς ὅτε τις δρῦς ἠρίπεν ἢ ἀχερωΐς,
ἠὲ πίτυς βλωθρή, τήν τ' οὔρεσιν τέκτονες ἄνδρες
ἐξέταμον πελέκεσσι νεηκέσι νῆιον εἶναι.

"and he fell as an <u>oak</u> falls or a poplar or tall pine tree that craftsmen have felled on the hills with new whetted axes to be <u>a ship's timber</u>". (Il.xiii.389)

A swineherd killed a bull for sacrifice with a billet of oak:

κόψε δ' ἀναστὰς σχίζῃ δρυός, ἣν λίπε κείων.

"Then he stood erect and smote the boar with a billet of oak which he had left in the cleaving." (Od.xiv.425)

Odysseus' companions substituted oak leaves for barley meal in a sacrifice because they had no barley:

φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο
οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός

"plucking the fresh leaves from an oak of leafy boughs, for they had no white barley on board the decked ship". (Od.xii.357)

The oak at Dodona was a famous oak but it is mentioned expressly only once in Homer and then in the Odyssey. Odysseus disguised on his return to Ithaca tells the swineherd Eumaeus that he heard that Odysseus had gone to Dodona to learn the advice of Zeus from the high leafy oak tree of the god in what manner he should return home:

τὸν ῥ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο
ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι
ὅππως νοστήσοι Ἰθάκης ἐς πίονα δῆμον
ἤδη δὴν ἀπεών, ἢ ἀμφαδὸν ἦε κρυφηδόν

"He had gone, he said, to Dodona to hear the counsel of Zeus from the high leafy oak tree of the god, how he should return to the fat land of Ithaca after long absence, whether openly or by stealth." (Od.xiv.328)

The Quercus robor of Europe and of the adjoining portion of Asia has been taken to be the same tree as Homer's δρῦς.[1]

Φηγός

The other name for oak is φηγός. It is mentioned nine times in the Iliad but is not mentioned in the Odyssey.[2] It has been variously defined. It has been taken to be the Valonia oak

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1. Pickering, Chronological History of Plants, p. 100.
2. Il.v.693,838;vi.237;vii.22,60;ix.354;xi.170;xvi.767; xxi.549.

(Quercus aegilops L.), an oak common in Syria and Palestine, but not in the United States.[1] The site of Alexander Troas, a place on the sea coast S.W. of Troy near the scene of the Trojan war, is, at the present time, covered with a dense forest of Valonia oaks. The tree is a common one throughout Greece.[2] This oak is the loftiest of oaks. It bears the bitterest and worst of acorns. Thes e are used in tanning and form an important article of commerce.[3]

Some have interpreted φηγός as beech,[4] but this interpretation has been generally considered erroneous. The Homeric tree bore edible acorns and the name φηγός was probably first applied to the acorns and thence passed to the tree itself. In Homer βάλανος was the name for acorn (Od.x.241), and the name "Valonia" derives from this. The Pythian oracular utterance after the death of Lycurgus, prohibiting the Spartans from warring against the Arcadians called the latter βαλανηφάγοι. According to Galen they continued to feed on acorns when all the other Greeks were using cereals.[5]

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1. Whibley, Companion to Greek Studies, p. 53.
2. Schliemann, Troja, p. 341.
3. Seymour, Life in the Homeric Age, p. 340.
4. Kontopoulos
5. Whibley, op.cit., p. 53.

This φηγός was not the Latin f a g u s, beech.

The Latin word comes from the Greek φαγεῖν , to eat.[1]

The φηγός was sacred to Zeus:

καδ δ'ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
ἑζέσθην ὄρνισιν ἐοικότες αἰγυπιοῖσι
φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο
ἀνδράσι τερπόμενοι.

"and Athene withal and Apollo of the silver bow, in likeness of vulture birds, sate them upon a tall oak holy to aegis-bearing father Zeus, rejoicing in their warriors." (Il.vii.60)

One such oak grew by the Skaian gates at Troy and was a meeting place for the warriors:

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγόν ἵκανεν

"Now when Hector came to the Skaian gates and the oak tree" (Il.vi.237)

ἀλλήλοισι δὲ τώ γε συνατέσθην παρὰ φηγῷ

"So the twain met each other by the oak tree" (Il.vii.22)

This oak also grew in the dells of a mountain as one of the trees shaken in the storm of the East wind and the South wind:

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1. Gray, New Manual of Botany, p. 337.

Ὡς δ' Εὖρός τε Νότος τ' ἐριδαίνετον ἀλλήλοιιν
οὔρεος ἐν βήσσῃς βαθέην πελεμίζεμεν ὕλην
φηγόν τε μελίην τε τανύφλοιόν τε κράνειαν
οἵ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
ἠχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων
ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
δῄους, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο.

"and as the East wind and the South contend with one another in shaking a deep wood in the dells of a mountain, shaking beech and ash and smooth barked cornel tree, that clash against each other their long branches with marvellous din, and a noise of boughs broken, so the Trojans and Achaians were leaping on each other and slaying nor had either side any thought of ruinous flight."
(Il.xvi.767)

Its wood is referred to only as used in the axle of the chariot of Athene:

μέγα δ' ἔβραχε φήγινος ἄξων
βριθοσύνῃ

"The oaken axle creaked loud with its burden."
(Il.v.838)

Vergil gave the oak three names, r o b o r, a e s c u l u s, and q u e r c u s. R o b o r was applied to any kind of hard wood, as the olive, and the oak itself, "a n t i q u o r o b o r e q u e r c u s".[1] A e s c u l u s now is the botanical family name of the horse-chestnut or buckeye family. It is considered

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1. Sandys, Companion to Latin Studies, p. 67.

to have been the ancient name for some oak or other mast-bearing tree.[1] This genus is not now found in Syria, Palestine or Sinai.[2] Q u e r c u s now is the botanical family name for the oak family, having come down to us from classical times.[3]

It was observed in early days that the oak was struck by lightning more than any other tree. Therefore the ancients believed that Zeus launched his thunder-bolts at this tree whenever he was displeased, because this tree was stronger and worthier to receive the blows.[4]

In Homer δρῦς, oak, is opposed to πίτυς and πεύκης, pine and fir, and thus is recognized the distinction between the broad and the needle-leaved trees. Homer mentions three of the latter.

Ἐλάτης

The silver fir, ἐλάτης, (Abies picea) is mentioned eleven times.[5] The Myrmidons made a hut for their king out of fir:

τὴν Μυρμιδόνες ποίησαν ἄνακτι
δοῦρ' ἐλάτης κέρσαντες

"which the Myrmidons made for their king
and hewed therefore timber of fir" (Il.xxiv.450)

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1. Gray, New Manual of Botany, p. 559.
2. Post, Flora of Palestine, Syria and Sinai, p. 912.
3. Gray, op.cit., p. 338
4. Skinner, Myths and Legends of Flowers etc., p. 194.
5. Il.xxiv.450;xiv.287;vii.5;v.560;od.v.239;xii.172; Il.iv.145;vi.702;xxiii.369.

Oars were made of fir and in some cases the word

stands for the oar itself:

ἀνστάντες δ' ἕταροι νεὸς ἱστιὰ μηρύσαντο,
καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ βάλον, οἱ δ' ἐπ' ἐρετμὰ
ἑζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάτῃσιν.

"Then my company rose up and drew in the ship's sails, and stowed them in the hold of the ship while they sat at the oars, and whitened the water with their polished pine blade."(Od.xii.172)

The masts of Telemachus' ship were of fir:

ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ πρότονοισιν ἔδησαν
ἔλκον δ' ἱστιὰ λευκὰ εὐστρέπτοισι βοείοις.

"So they raised the mast of fir tree and set it in the hole of the cross plank, and made it fast with forestays, and hauled up the white sails with twisted ropes of oxhide."(Od.ii.424)

The roof and crossbeams of Odysseus' house were of

fir:

ἔμπης μοι τοῖχοι μεγάρων καλαί τε μεσόδμαι
εἰλάτιναί τε δοκοὶ καὶ κίονες ὑψόσ' ἔχοντες
φαίνονθ' ὀφθαλμοῖς ὡς εἰ πυρὸς αἰθομένοιο.

"Meseems, at least, that the walls of the hall and the fair main beams of the roof and the cross beams of fir and the pillars that run aloft, are bright as it were with flaming fire." (Od.xix.38)

The bolt on the door of Peleus' hut was of fir:

θύρη δ' ἔκε μοῦνος ἐπιβλὴς
εἰλάτινος

"And the door was barred by a single bolt of fir."(Il.xxiv.454)

The ἐλάτης grew, according to Homer, on Mt.Ida (Il.xiv.287),and on the border of Calypso's isle (Od.v.239),and in the hills (Il.iii.390;xvi.483),and about the cave of the Cyclops (Od.ix.186).

In Vergil the fir, a b i e s, was used in ship-building, and was also the material of which the Trojan horse was constructed:

> furit immissis Volcanus habenis
> transtra per et remos et pictas abiete puppis
> "With free rein Vulcan riots amid the thwarts
> and oars and hulls of painted pine."(Aen.v.663)

> instar montis equum divina Palladia arte
> aedificant sectaque intexunt abiete costas
> "build by Pallas divine art a horse of mountainous
> bulk and interweave its ribs with planks of
> fir". (Aen.ii.16)

πεύκης

The fir πεύκης is mentioned twice, both times in the Iliad and both times with the oak. It is said to be the most important conifer of Greece.[1]

A mysterious stump stood on the plain at Troy where the Achaians were holding their games after the funeral of Patroklos. Nestor pointed it out as a mark in the races. It was either of δρῦς or πεύκης It had not decayed in the rain. It may have been the monument of ancient men(Il.xxiii.328). This shows that δρῦς wood and πεύκης wood were considered very durable.

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1. Liddell and Scott, Greek-English Lexicon, p. 557.

Some scholars believe that πεύκης corresponds to the Latin p i n u s, pine, and others say it corresponds to the Latin p i c e a, pitch pine.[1]

πίτυς and πεύκης have also been taken to mean Corsican pine (Pinus Laricio).[2]

Πίτυς

πίτυς, meaning pine, is mentioned three times. It grew in the hills and was used in ship-building:

ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν ἢ ἀκερωΐς
ἢὲ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
ἐξετάμον πελέκεσσι νεήκεσι νῆιον εἶναι.

"And he fell as an oak falls or a poplar tree or a tall pine that craftsmen have felled on the hills with new whetted axes to be a ship's timber." (Il.xiii.390)

It also grew around the cave of the Cyclops (Od.ix.186).

This was the Pinus pinea L. of the wooded shores of the Mediterranean.[3]

Vergil's use of the pine, p i n u s, is similar to Homer's. Vergil mentions that it grew on Ida and Erymanthus:

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1. Whibley, Companion to Greek Studies, p. 54.
2. Ibid.
3. Ibid.

ut quondam cava concidit aut Erymantho
aut Ida in magna radicibus eruta pinus.
"as at times falls on Erymanthus or
mighty Ida a hollow pine uptorn by the
roots" (Aen.v.449)

It was used for torches and in ship-building:

..... sed pondere pinus
tarda tenet.....
'but held back by his pine's slow bulk"
(Aen.v.153)

..... flagrantem fervida pinum
sustinet.....
"The infuriate queen uplifts the blazing
brand of pine". (Aen.vii.397)

From Greece it was introduced into Italy.[1]

The name p i n u s came from the word meaning raft, because its wood was used for boats and floats by primitive people, since the wood was easy to cut. Therefore the Greeks held it sacred to Poseidon.[2]

The botanical name for the pine is the classical Latin pinus.[3]

Μελίη

The manna ash μελίη is mentioned seventeen times.[4] The tree itself is mentioned only twice, once in the simile of the ash tree smitten by the axe of bronze (Il.xiii.178), and the other time among the trees shaken by the battle between the East Wind and

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1. Sandys, Companion to Latin Studies, p. 69.
2. Skinner, Myths and Legends of Flowers etc., p. 217.
3. Gray, New Manual of Botany, p. 63.
4. Il.xiii.178;xx.277;xxii.328,385;xvi.143,767;xix.390; Od.xiv.281;xxii.259,276.

the South (Il.xvi.767). In both cases it grew on a mountain, e.g:

ἢ τ' ὄρεος κορυφῇ

"on the crest of a far seen hill" (Il.xiii.178)

οὔρεος ἐν βήσσῃς βαθέην πελεμίζεμεν ὕλην

"in a deep wood in the dells of a mountain" (Il.xvi.767)

Vergil mentions the ash, f r a x i n u s, only twice in the Aeneid and both times as trees cut down in the forest (Aen.vi.181;xi.136). Vergil also says that the ash grows on mountains.

Hesiod says that the third or brazen race of men was created by Zeus out of ash trees, so hard was the wood.[1] Hesychius speaks of the "fruit of the ash, the race of men".[2] Phoronius according to Greek legend was born of the ash.

The English word "ash" was derived from the Norse aska, meaning man, for it was from a twig of this tree, crooked like an arm, that Odin fashioned the first of our race.[3] The mighty ash tree, Yggdrasie, was supposed to support the whole universe.[4]

The rest of the references to the ash apply to the spear. Achilles used an ashen spear" the Pelian ash which Chiron gave to his dear father from the top of

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1. Works and Days 145.
2. Thisleton-Dyer, Folk Lore of Plants, p. 21.
3. Skinner, Myths and Legends of Flowers etc., p.54.
4. Gayley, Classic Myths in English Literature, p. 374.

Pelion to be the death of warriors". Strange to say, the ash is not to be found on Mt. Pelion at the present day.[1]

The adjective ashen is used thirteen times also[2] and each time it describes the spear. The ash is the only wood spoken of as material forspears. Its wood was tough and lasting. In modern times it is preferred to all other woods for small tool handles, tennis rackets, baseball bats, and agricultural implements. Its names of "husbandman's tree" and "martial ash" indicate its importance in the industries and arts of battle. Cupid's arrows were made of the ash.

The botanical term for ash is fraxinus, the classical Latin name for the ash, thought to be derived from Φράξυς, a separation,[3] from the facility with which the wood splits.

The epithet " of good ashen spear" εὐμμελίης is mentioned five times.[4] Most of these times it refers to "Priam and the folk of Priam" and once to Euphorbos, son of Panthoos (Il.xvii.59).

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1. Seymour, Life in the Homeric Age, p. 342
2. Il.xx.272;v.655,666,694;vi.65;xiii.596;xvi.114,814; xxi.172,178;xxii.293;xix.361;xiii.715.
3. Gray, New Manual of Botany, p. 650.
4. Il.iv.47,165;vi.449;viii.552;xvii.59;Od.iii.400.

Homer mentions five fruit trees, apple, fig, olive, pear, pomegranate and possibly mulberry.

Ἔλαιης

Of these the olive ἐλαίη Olea sylvestris, is mentioned most. It is used twice in the Iliad and fourteen times in the Odysses. Olive oil is mentioned twenty-four times.

The fall of Euphorbus (Il.xvii.53) is likened to the fall of an olive sapling in full bloom growing where it has sufficient water, which is suddenly uprooted by a blast of wind and stretched on the ground.

οἷον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
χώρῳ ἐν οἰοπόλῳ, ὅθ' ἅλις ἀναβέβροχεν ὕδωρ,
καλὸν τηλεθάον.

An olive tree grew at the head of the harbor of Phorcys (Od.xiii.346), and olives grew in Laertes' garden and in Alcinous' garden. Olives are not pictured in the Shield of Achilles with the vine and grain. Because the Homeric Greeks gave the wild olive a name of their own it has been inferred that it was known to them. But since neither Homer nor Hesiod relates any use for it as food, some scholars have thought that the cultivated olive was not known in Greece a thousand years

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1. Il.xiii.612;xvii.53;Od.v.477;vii.116;ix.320,378, 382;xi.590;xiii.102,122,346,372;xxiii.190,195, 204;xxiv.246;v.236.
Il.ii.754;x.577;xiv.171;xviii.350,596;xxii.186; xxiv.587;xxiii.281;Od.xi.339;vii.107;iii.466; iv.49,252;vi.96,219;viii.364,454;x.364,450; xviii.88;xix.505;xxiii.154;xxiv.366;vi.79.

2. Seymour, Life in the Homeric Age, p. 133.

B.C. holding that the climate of Greece was not favorable for the development of the wild to the cultivated variety.[1] But the olive is represented on a fragment of a silver vase at Mycenae[2] and is used as a motive for decoration for frescoes and vase paintings at Cnossus. Olive stones were found in the rubbish of ancient houses at Mycenae and a jar of olive stones was found at Tiryns and an oil press was discovered at Thera.[3]

The olive leaf was brought to Noah:

> "And the dove came to him in the evening and lo, in her mouth was an olive leaf pluckt off; so Noah knew that the waters were abated from off the earth." Gen.viii.11.

The tree grew in Palestine and in the neighboring countries in the time of Moses:

> "And thou shalt command the children of Israel, that they bring thee pure olive oil beaten for the light to cause the lamp to burn always." Ex.xxvii.20.

It was cultivated in Cyrene in the days of Theophrastus (372?-287 B.C.) and in Thebes at Egypt in the days of Pliny (23-79 A.D.). Since, it has disappeared from the latter place. In the Fayoum there are olive trees older than the Muslim conquest. In the days of Pliny a tree

1. Seymour, Life in the Homeric Age, p. 133.
2. Tsountas and Manatt, The Mycenaean Age, p. 212.
3. Ibid., p. 79.

attributed to the time of Argus was standing at Argos. The olive had reached Gaul and Spain before the time of Pliny.[1]

Homer's olive grew by the sea (Od.xiii.102) and in gardens (Od.xxiv.246).

It had white flowers ἄνθει λευκῷ (Il.xvii.53) and long leaves, τανυφύλλος (Od.xiii.102). Its wood was used as an axe shaft:

ὁ δ' ὑπ' ἀσπίδος εἵλετο καλὴν
ἀξίνην εὐχάλκον, ἐλαίνῳ ἀμφὶ τελέκκῳ
μακρῷ ἐυξέστῳ.

"And he, under his shield, clutched his goodly axe of fine bronze, with long and polished shaft of olive wood" (Il.xiii.612)

It was with a bar of glven olive wood that Odysseus put out the eye of Polyphemus:

οἱ μὲν μοχλὸν ἑλόντες ἐλαίνον, ὀξὺν ἐπ' ἄκρῳ
ὀφθαλμῷ ἐνερείσαν.

"For their part they seized the bar of olive wood that was sharpened at the point and thrust it into his eyes." (Od.ix.378)

Odysseus' bedstead was of olive wood:

καὶ τότ' ἔπειτ' ἀπέκοψα κόμην τανυφύλλου ἐλαίης,
κορμὸν δ' ἐκ ῥίζης προταμὼν ἀμφέξεσα χαλκῷ
εὖ καὶ ἐπισταμένως, καὶ ἐπὶ σταθμὴν ἴθυνα
ἑρμῖν ἀσκήσας, τέτρηνα δὲ πάντα τερέτῳ

"Next I sheared off all the light wood of the long-leaved olive, and rough hewed the trunk upwards from the root and smoothed it around with the adze and so fashioned it into the bed post and I bored it all with the auger." (Od.xxiii.195)

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1. Pickering, Chronological History of Plants, p. 73.

It was sacred ἱερή (Od xiii.372) but to no one particular god. The olive was the gift of Athena to Athens but Homer does not mention the olive as sacred to Athena any more than he mentions the laurel as sacred to Apollo or the vine to Dionysus.

Olive oil was used as an unguent. Frequently it was perfumed. The oil with which Aphrodite anointed the body of Patroklos was called rosy ῥοδόεντι (Il.xxiii.186) and that of Odysseus was fragrant. This use of perfumed oil seems to have been learned by the Greeks from the Phoenicians from whom the Children of Israel also took it.[1] Possibly the Homeric Greeks imported it. They also used olive oil in dressing cloth:

> καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον
> "And the soft olive oil drops off that linen so closely is it woven" (Od.vii.167)

Vergil speaks of the olive, oliva, only as a victor's crown and a sign of peace:

> pacifera quae manu ramum praetendit olivae
> "stretching in his hand a branch of peaceful olive" (Aen.vii.116)

The Latin name is derived from the Greek.

The olive is cultivated all through Syria and Palestine for its fruit. It was domesticated earlier in Syria than in Greece and the Mycenaeans seemed to have

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1. Seymour, Life in the Homeric Age, p. 336.
2. Post, Flora of Syria, Palestine and Sinai, p. 521.

learned its cultivation from the Semites.[1] From Greece it went the round of the Mediterranean, past Cyrene and Magna Graecia. It began to be cultivated in Italy in the first century B. C. It spread widely in North Africa. At the time of the Arab conquest there was a forest of olives right along the coast from Tripoli to Tangiers.[2]

ἐρινεὸς and σῦκον

The fig, thought the chief fruit of Greece in modern times, is referred to in Homer only eleven times and never as food.[3] There were two kinds of fig trees ἐρινεὸς and σῦκον. The ἐρινεὸς was the wild fig or oleaster. The σῦκον was the cultivated fig.

There was a wild fig outside the Skaian gates (Il.vi.433). A cultivated fig was in Alcinous' garden (Od.vii.116) and in Laertes' garden (Od.xxiv.246) and was also one of the trees used to punish Tantalus in Hades (Od.ix.590).

The wild fig ἐρινεὸς was used as the hand rails of a chariot. Its fruit was worthless:

ὁ δ' ἐρινεὸν ὀξέι χαλκῷ
Τάμνε νέους ἄρπηκας, ἵν' ἅρματος ἀντυγες εἶεν

"He was cutting with keen bronze young shoots of the wild fig to be the handrails of a chariot"

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1. Tsountas and Manatt, The Mycenaean Age, p. 350.
2. Zimmern, The Greek Commonwealth, p. 51.
3. Il.vi.433;xi.167;xxi.37;xxii.145;Od.xii.103,432. Od.vii.116;121;xi.590;xxiv.246,341;

The cultivated fig σῦκον came from Asia not earlier than Archilochus (714-676 B.C.) according to some authorities.[1]

Homer mentions it as bearing two crops a year.

The fig is referred to in the opening chapters of Genesis. The clothes of Adam and Eve were of fig leaves:

> "And the eyes of them both were opened and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." Gen.iii.7.

The fig was not as important in Greece as among the Semites who considered the ideal state of comfort "to live under one's own vine and fig tree".[2]

As a parody on Homer's χρυσοπέδιλος golden sandaled, has come συκοπέδιλος from σῦκον and πέδιλος with sandals of fig, meaning worth nothing.[3]

Vergil does not mention the fig in his Aeneid.

Μῆλον

The apple is referred to five times.[4] It was one of the trees uprooted by the Calydonian boar (Il.ix.542). It grew in Alcinous' garden and in Laertes garden and was one of the fruits above Tantalus in Hades. All of these passages in which the apple occurs are said to be of comparatively late composition.[5]

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1. Whibley, Companion to Greek Studies, p. 62.
2. Seymour, Life in the Homeric Age, p. 339.
3. Liddell and Scott, Greek-English Lexicon, abd., p.661.
4. Il.ix.542;Od.vii,120,115;xi.589;xxiv.340.
5. Whibley, op.cit.,p.67.

What the characteristics were of the apple of Homer's time is not known. It may have been the crab-apple. The crabapple is the father of the race of apples. There are over one thousand varieties of apples, the direct descendants of the crab-apple, in the United States and over two thousand varieties in Europe.

The climate of Greece was too warm for apples and pears. Some have thought that the epithet μήλοψ apple faced,[1] (Od.v.104) referred to the golden color of the quince.

The word μῆλον is also thought to mean fruit trees in general.

The apple is a native of the shores of the Black Sea and was naturalized along the Mediterranean.[2]

Homer says the apple ripens at the time the olive blossoms (Od.vii.115) and at the time the grape ripens (Od.vii.120) and had bright fruit:

> ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
> ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι
> συκέαί τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
>
> "and there grow tall trees blossoming, pear trees, and pomegranates, and apple trees with bright fruit, and sweet figs and olives in their bloom". (Od.vii.115)

Vergil mentions the apple only once in the Aeneid and then means fruit in general.

Apples are well known in Greek mythology. An apple caused the Trojan war.

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1. Seymour, Life in the Homeric Age, p. 339.
2. Whibley, Companion to Greek Studies, p. 67.

At the wedding of Peleus and Thetis, Eris, angered at not being invited, threw among the guests a golden apple. The apple was inscribed,"For the fairest". Hera, Athene, and Aphrodite claimed it. Zeus let Paris,the son of Priam, decide the matter. He decided in favor of Aphrodite. Thereby he incurred the wrath of her rivals which culminated in the Trojan war.[1]

The modern Greek name for apple is the same that Homer used.[2]

ῥοιή

The pomegranate, ῥοιή . Punica granatum L., is used twice by Homer, and both times in the Odyssey. It grew in Alcinoos' garden and above Tantalus, but it is not mentioned in Laertes' garden.

It was of Asiatic origin, a genuinely Phoenician tree[3] and a native of Persia. It seems to have reached Greece through Syria.[4]

It was sacred to Adonis. Aphrodite, herself, was said to have planted it in Cyprus. The original pomegranate was claimed by Bacchus because it had been a nymph whom he changed into a tree and whose blossoms he shaped like a crown so as to fulfill the prophecy that this nymph would wear one.[5]

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1. Gayley, Classic Myths in English Literature, p. 277.
2. Kontopoulos, English-Greek Lexicon, p. 33.
3. Tozer, History of Ancient Geography, p. 40.
4. Seymour, Life in the Homeric Age, p. 340.
5. Skinner, Myths and Legends of Flowers etc., p. 328.

Vergil does not mention the pomegranate. It is supposed to have come to the Mediterranean from W.Asia, to Italy from Carthage, whence its name p u n i c u s m a l u s.[1]

It was longed for by the Israelites in the Desert:

> "And wherefore have ye made us to come up out of Egypt to bring us unto this evil place? it is noplace of seed, or of fig or of vines, or of pomegranate; neither is there any water to drink."
> Numb.xx.5.

In the time of Pliny and Columella the best pomegranates grew around Carthage.[2]

Ὄγχνη

Cultivated pears, Ὄγχνη , Pyrus amygdalformis, are spoken of six times, and only in the Odyssey.[3] They grew in Alcinous' garden and in Laertes' garden and above Tantalus in Hades.

The pear is an European or Asiatic tree. It is not nativeto America. In Europe, Italy and France lead in its production. In Greece it grew first in Euboea.

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1. Sandys, Companion to Latin Studies, p. 75.
2. Pickering, Chronological History of Plants, p. 41.
3. Od.vii.115,xi.589;xxiv.234,247,340.

The wild pear, ἀχερδος, is referred to once. It furnished branches to make a hedge.

ῥυ τοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδῳ

"And coped it with a fence of white thorn" (Od.xiv.10).

It has been identified as the Crataegus Oxyeantha, hawthorn or white thorn or hedge thorn, of Europe and the adjoining portion of Asia. It has been regarded as very ancient. When Tiryns founded the city bearing his name, Periaesus, his brother, dedicated in the city an image of Juno made of this wood, the wild pear. On the capture of the city by the Argives this image was removed to the temple near Mycenae where it continued extant in the days of Pausanias.[1]

Vergil does not mention the pear in the Aeneid.

Μορὸς

Homer's claim to a knowledge of the mulberry rests on his adjective, μορόεντα which he uses twice, once in describing a pair of earrings and again in describing the chain of Eurydamas.[2] These have been taken as "gleaming" and "amber" and "mulberry-like". Scholars incline to the latter interpretation.[3]

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1. Pickering, Chronological History of Plants, p.121.
2. Il.xiv.183; Od. xviii. 298.
3. Seymour, Life in the Homeric Age, p.340.

The black mulberry is a native of the Caspian and found its way west through Syria.[1]

In Syria the black mulberry is cultivated for its berries, the white mulberry for its leaves which are food for silkworms.[2]

The botanical name for mulberry is morus from the Greek name μορὸς.[3]

Of all these fruit trees Homer does not expressly mention even one as used for dood. This seems rather strange when one considers that the Homeric Greeks lived so close to nature.

Homer mentioned three fragrant wooded trees, the cedar, the cypress and the sandal-wood.

Κέδρος

The cedar and sandal-wood are mentioned once each. They were burned on Calypso's hearth.

πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὀδμὴ
κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ἀδώδει
δαιομένων.

"And on the hearth there was a great fire burning, and from afar through the isle was smelt the fragrance of cleft cedar blazing and of sandal-wood. (Od.v,60).

Homer's cedar, κέδρος, is not the Cedar of Lebanon but a tree of the genus Juniper.[4] Theophrastus

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1. Whibley, Companion to Greek Studies. p. 62.
2. Post, Flora of Syria, Palestine and Sinai. p.729.
3. Gray, New Manual of Botany. p. 347.
4. Juniper is the name of a genus that includes not only shrubs but large trees such as the cedar. See Century Cyclopaedia. Article "Juniper".

used the word both for the pinus cedrus of Syria and for the juniper (Juniperus Oxycedrus) which grows freely on the shores of the Mediterranean and is still called κέδρος in Greece.[1]

Homer's κέδρος is also identified as Juniperus excelsa M.B. It is a tree of N. Asia. In Syria it is used for ship-building. If the Homeric Greeks had known the Cedar of Lebanon they would have called it πεύκης p i c e a, fir.[2]

Homer does not mention the citron but the Greeks supposed that it was borne by the κέδρος . Its fruits were imported into Greece and were not eaten but were used to keep the moths out of clothes. In Latin it was called c i t r u s and returned to Greece as κίτριον.[3]

Vergil says that Circe also burnt cedar, c e d r u s but for light. Its wood was fragrant. Images of ancestors were made of it. It also was really a juniper.[4]

The modern name for cedar comes from the Latin c e d r u s and that from the Greek κέδρος.

θύον

The sandal-wood, θύον, θυία, or θυά, was a tree with resinous sweet-scented wood. It may have been the

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1. Liddell and Scott, Greek-English Lexicon, p. 791.
2. Whibley, Companion to Greek Studies, p. 55.
3. Ibid, p. 62.
4. Sandys, Companion to Latin Studies, p. 69.

arbor vitae which includes several kinds of cedar.[1]

Fellner identifies it with the mastic tree Pistacia lentiscus.[2] The Greek name for mastic is μάστιχη.

It also has been understood to mean the prickly cedar (Juniperus Oxycedrus). The modern Greek name of the prickly cedar is ὀξυκέδρος. It is a shrub with fragrant wood, useless except for fuel.[3]

Theophrastus observed the Juniperus Oxycedrus in Syria used for ship-building. Pliny saw it used in Egypt for the same purpose. The galley of Ptolemy IV. was in part built of it.[4]

Κυπάρισσος

The cypress, κυπάρισσος, Cupressus sempervirens, is mentioned twice, both times in the Odyssey.

It grew about Calypso's cave (Od.v.64). The pillar of Odysseus' house was of cypress wood.

κλινάμενος σταθμῷ κυπαρισσίνῳ

"leaning against a pillar of cypress wood". (Od.xvii.340)

Its primitive home was in the highlands of Afghanistan and from there it migrated to Persia and afterwards to Syria and the coast of the Mediterranean.

In Persia its spiral shape won for it a sacred character as a symbol of fire worship.[5] It was exported

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1. Merry and Riddell. Homer's Odyssey, v.1.p.216.
2. Fellner, die homerische Flora, p. 25.
3. Whibley, Companion to Greek Studies. p. 55.
4. Pickering, Chronological History of Plants, p. 128.
5. Tozer, History of Ancient Geography. p. 40.

from Crete where it was thought to be native.[1]

It was used in ship-building and for chests and coffins because it is particularly durable in contact with the ground. Dr. Schliemann in his excavations of the First Sepulchre at Mycenae found a piece of cypress wood nine inches long and four and a half inches wide which had apparently been on a pyre but had not been touched by the fire.[2]

Vergil uses the cypress as a funeral emblem.

Cyparissos was a boy much liked by Apollo. but he lavished his love on a stag. One day he killed the stag in play. He begged the gods to let him mourn forever. So Apollo changed him to a cypress tree.[3] Ceres plugged the crater of Aetna with a cypress tree and thus imprisoned Vulcan at his forge beneath the mountain.[4]

The English word cypress is derived from the Greek κυπάρισσος.

Κλήθρη

At Calypso's isle along with the cypress grew the alder Κλήθρη . The alder is mentioned only twice. It grew around Calypso's cave and on the border of her isle (Od.v,64,239). It has been identified with the Alnus glutinosa.

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1. Whibley, Companion to Greek Studies, p. 55.
2. Schliemann, Mycenae, p. 352.
3. Skinner, Myths and Legends of Flowers, etc, p. 99.
4. Ibid.

The alder's place of growth in Homer shows its liking for damp places. Perhaps in Homer's time the saying "where the alder blooms there's bound to be water" was just as true as now.

The modern Greek names for alder are αἴγειρος, κλήθρη or σκλήθρη. [1]

Vergil does not mention the alder in the Aeneid.

The botanical name for alder is alnus, [2] the ancient Latin name.

Αἴγειρος

Around Calypso's cave also grew the poplar. The black poplar, αἴγειρος, is mentioned eight times, the silver poplar, ἀχερωίς, twice. [3]

Simoeisios smitten by Ajax fell as a poplar:

ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἴγειρος ὥς,
ἥ ῥά τ' ἐν εἰαμενῇ ἕλεος μεγάλοιο πεφύκει
λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι.
"And he fell to the ground in the dust like a poplar tree that hath grown up smooth in the lowland of a great marsh and its branches grow upon the top thereof". (Il.iv,482).

It grew in a marsh (Il.iv,482) and in the groves of Proserpine:

ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,
ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,
μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι,

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1. Kontoponlos, English-Greek Lexicon, p. 19.
2. Gray, New Manual of Botany, p. 536.
3. αἴγειρος Il.iv,482; Od.v,64; 239; vi,292; vii,106; ix,141; x,510; xvii, 208.
ἀχερωίς Il.xiii,389; xvi, 482.

"But when thou hast now sailed in thy ship across the stream Oceanos where is a waste shore and the groves of Proserpine, even tall poplar trees and willows that shed their fruit before the season". (Od.x, 510).

A grove of poplars stood near the city of the Phaeacians (Od,vi,292) and about the cave on the island opposite the country of the Cyclops (Od,ix,141).

The leaves of the poplar tree moved easily:

οἷά τε φύλλα μακεδνῆς αἰγείροιο

"restless as the leaves of the tall poplar tree". (Od.vii, 106).

This αἴγειρος has been translated as black poplar (Populus nigra) and as the aspen, (Populus tremula) Literally its name means "wool trees" from the fluffy seeds.[1]

Ἀχερωΐς

The silver poplar, ἀχερωΐς, is named in two identical passages describing the fall of a warrior:

ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωΐς,
ἢὲ πίτυς βλωθρή, τήν τ' οὐρείοιν τέκτονες ἄνδρες
ἐξέταμον πελέκεσσι νεηκέσι νῆιον εἶναι.

"And he fell as an oak falls on a poplar or tall pine tree that craftsmen have felled on the hills with new whetted axes, to be a ship's timber". (Od,xiii,389; xvi,482).

Vergil says the poplar was sacred to Hercules because once when bitten by a snake he found a remedy for the poison in its leaves. (Aen. viii, 276).

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1. Whibley. Companion to Greek Studies, p. 54.

Πτελέα

Homer mentions the πτελέα , elm, three times, all in the Iliad.

Elms grew around the Scamander river and were burnt in fire:

καίοντο πτελέαι τε καὶ ἰτέαι ἠδὲ μυρίκαι,
καίετο δε λωτός τε ἰδὲ θρύον κύπειρον,
Τὰ περὶ καλὰ ῥέεθρα ἅλις ποταμοῖο πεφύκει.

"Elms burnt and willow-trees and tamarisks, and lotos burnt and rush and galingale, which round the fair streams of the river grew in multitude". (Il.xxi,350).

Elms were planted by the mountain nymphs about the grave of Andromache's father:

περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.

"And all about were elm trees planted by the mountain nymphs, daughters of aegis-bearing Zeus". (Il. vi, 419).

Achilles struggling in the Scamander river with the Trojans seized an elm which was uprooted and with it damned the stream:

ὁ δὲ πτελέην ἕλε χερσὶν
εὐφυέα μεγάλην. ἡ δ' ἐκ ῥίζέων ἐριπόντα
κρημνὸν ἅπαντα διῶσεν, ἔπεσχε δὲ καλὰ ῥέεθρα
ὀζοισιν πυκινοῖσι, γεφύρωσεν δέ μιν αὐτὸν
εἴσω πᾶσ' ἐριπουσ'.

"Then he grasped a tall fair grown elm, and it fell uprooted and tore away all the bank and reached over the fair river bed with its thick shoots, and stemmed the River himself falling all within him". (Il. xxi, 242).

The Homeric πτελέα has been identified as the Ulmus glabra, the species characteristic of S. Europe and W. Asia.[1]

Vergil says the elm was the home of false dreams.

> In medio ramos annosaque bracchia pandit
> ulmus opaca, ingens, quam sedem Somnia volgo
> vana tenere ferunt, foliisque sub omnibus haerent.
> "In the midst an elm shadowy and vast,
> spreads her boughs and aged arms, the
> home which men say false dreams hold in
> throngs under every leaf". (Aen.vi,283).

Its principal use in ancient Rome was for training vines for which it was planted in rows. In modern Italy it has been replaced by the white mulberry.[2]

In classic legend the elm was a creation of Orpheus. When he had returned from Hades after his attempt to release Eurydice, he resorted to music for his consolation. The listening earth took new life and a grove of elms sprang into being. These elms formed a temple in whose shade Orpheus often meditated and played on his lyre while he remained on earth.[3]

Φοίνιξ

The palm, Phoenix dactylifera, φοίνιξ, is mentioned by Homer once only and that in the Odyssey. A palm grew by the altar of Apollo at Delos.

> Δήλῳ δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
> φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα.
> "Yet in Delos I saw a goodly thing; a young
> sapling of a palm tree springing by the
> altar of Apollo". (Od.vi,163).

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1. Whibley, Companion to Greek Studies, p. 54.
2. Sandys, Companion to Latin Studies, p. 68.
3. Skinner, Myths and Legends of Flowers etc. p.107.

The palm is a native from the Euphrates to N. Africa.[1] On the northern Mediterranean shores its fruit does not ripen.

This specimen at Delos was held as the earliest specimen that was known in Greece. Eurípides called it the "first-born" palm". Cicero said it was still known in his day but it had disappeared by the time of Pausanias.[2]

The palm may have come from Hindustan beyond the Persian Gulf.[3] It was found by the Israelites at Elim in the Desert.

> "And they came to Elim, where were twelve wells of water and three score and ten palm trees; and they encamped there by the water". Ex.15. 27.

In a tomb at Mycenae Dr. Schliemann found along with many other funeral emblems twelve gold ornaments. Each of these had engraved on it two stags reposing upon branches of a date palm tree. The palm tree was a favorite design used in the handles of mirrors.[4]

Vergil uses the palm as the badge of victory:

> cunoti adsint meritaeque exspectent praemia palmae
> "let all appear and look for the palm, the prize of victory". (Aen.v.70).

Πλάτανus

The plane tree, πλάτανus, is mentioned twice, both times in the Iliad. It grew about the spring at Aulis where the Achaians were gathering to set out for

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1. Whibley, Companion to Greek Studies, p. 63.
2. Tozer, History of Ancient Geography, p. 39.
3. Pickering, Chronological History of Plants, p. 16.
4. Tsountas and Manatt, The Mycenaean Age, p. 88.

Troy. A snake came out of the spring and devoured a nest of sparrows in the plane tree. This was the portent which showed the length of the Trojan war.

The plane tree (Platanus Orientalis L.) came to Greece from foreign parts. Agamemnon is reputed to have first planted it at Delphi.[1] This tree was the most beautiful of the trees imported into Greece. It came from the interior of Asia and passed to Greece through Asia Minor where it acquired remarkable growth.[2] In Greece it was often planted.[3] From there it was introduced into Italy and planted by the Romans in their gardens for shade.[4]

This Homeric plane tree is not the same as the plane tree found in America. The American tree is a hybrid but from the same stock as the Homeric plane tree.

Vergil does not mention the plane tree in the Aeneid.

The botanical name comes from πλάτυς broad, referring to its broad leaves.[5]

Μυρίκης

The tamarisk, μυρίκης, is also a tree mentioned only in the Iliad. It is referred to five times. A tamarisk grew on the plain and horses would stumble over it :

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1. Pickering, Chronological History of Plants, p. 157.
2. Tozer, History of Ancient Geography, p. 40.
3. Whibley, Companion to Greek Studies, p. 54.
4. Sandys, Companion to Latin Studies, p. 63.
5. Gray, New Manual of Botany, p. 454.

Ἵπποι γάρ οἱ ἀτυζομένω πεδίοιο
ὀξω ἐνι βλαφθέντε μυρικίνῳ,
"For his horses took flight across the plain
and stumbling on a tamarisk bough " (Il.vi.39).

On a tamarisk Odysseus hung the armor of Dolon whom he killed in a night expedition:

Ὣς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἕθεν ὑψόσ' ἀείρας
θῆκεν ἀνὰ μυρίκην,
"So spake he aloud and lifted from him the
spoils on high, and set them on a tamarisk
bush". (Il.x.466).

Achilles leaned his spear against a clump of tamarisks when he leaped into the Scamander to slay the Trojans who were struggling in the eddies of the stream:

Αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
κεκλιμένον μυρίκῃσιν,
"Then the seed of Zeus left behind him his spear
upon the bank, leant against tamarisk bushes"
(Il.xxi.18).

Tamarisks grew by the Scamander (Il.xxi.350).

According to Herodotus at Callatebus in Lydia men manufactured honey from the tamarisk and wheat, somewhat as Vermont farmers make "maple honey" from the sap of the maple tree.[1]

Homer's tamarisk was the Tamarix gallica L.[2] Today these spread from the banks of the Scamander in thick copses. At the end of April the young shoots make conspicuous patches of dull red.[3]

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1. Seymour, Life in the Homeric Age, p. 215, note.
2. Kontopoulos, Greek-English Lexicon, p.215.
3. Leaf, Troy, a Study in Homeric Geography, p. 10.

Dr. Schliemann says that in his travels;

> "We sometimes see in the Egyptian Desert the trunk of an old tree ornamented with old rags; each pilgrim who passes adding a rag to it. These are the tokens of thanksgiving for deliverance from the dangers of the journey. A very remarkable specimen of such a tree is a tamarisk called 'Ounim-ash-sharamat' (the Mother of Rags) between Dar-el-Deida-Suez."[1]

Homer mention four shrubs. These were used for various things. One furnished food for swine, another yoke for horses, another thatching for a cave, and the other a substitute for rope.

Κράνειαν

The cornel, Κράνειαν, furnished food for swine. It is used twice, once in the Iliad and once in the Odysses. It was one of the trees shaken in the dells of the mountain by the East Wind and the South Wind (Il.xvi.767). Circe gave Odysseus' companions the fruit of the cornel toe eat after she had changed them into swine:

τοῖσι δὲ Κίρκη
πάρ ῥ' ἄκυλον βάλανόν τ' ἔβαλεν καρπόν τε κρανείης
ἔδμεναι, οἷα σύες ῥαμαιευνάδες αἰὲν ἔδουσιν.

"And Circe flung them acorns and mast and fruit of the cornel tree to eat, whereon wallowing swine do always batten." (Od.x.242).

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1. Schliemann, Troja, p. 326.

The only description Homer gave it was ταυύφλοιον smooth-barked, (Il.xvi.767).

Homer's cornel was the Cornus Mascula L.[1] It is a native of the lands extending from the Peloponnesus to Constantinople and of middle Europe. It grows wild in these regions and is also planted in gardens. It also grows wild in India.[2] Its wood was used for spear-shafts and bows.

Vergil uses the cornel for spear-shafts and for food, e.g.:

sonitum dat stridula cornus
"The whistling cornel shaft sings" (Aen.xii.267).

victum infelicem, bacas lapidosaque corna
"a sorry living, berries and stony cornels"
(Aen.iii.649).

The botanical name cornus is taken from "cornu" a horn, from the hardness of the wood.[3]

Πύξος

The box was the wood of which the yoke for Priam's mules was made. It is mentioned only once.[4]

The tree is reputed not to grew in Greece because it likes a colder climate. Theophrastus said it grew on the Thessalian Olympus. He also said it was not abundant on Cytonia in Bithynia.[5] The finest specimens were found in Corsica.

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1. Thibley, Companion to Greek Studies. p. 62.
2. Pickering, Chronological History of Plants, p. 171.
3. Gray, New Manual of Botany, p. 633.
4. Il.xxiv.269.
5. Tozer, History of Ancient Geography, p. 201

Vergil speaks of the boxwood as material for a top and a jewel casket and as a flute. He said it grew on Mt.Ida:

> stupet inscia supra impubesque manus, mirata volubile buxum .....
> "The puzzled childish throng hang over it in wonder, marvelling at the whirling boxwood." (Aen.vii.382).

> inclusum buxo aut Oricia terebintho lucet ebur
> "or as ivory gleams skillfully laid in boxwood or Orician terebinth" (Aen.x.136).

The box was regarded with apprehension by the ancients because it resembled the myrtle. They feared that if it were mistaken for the myrtle in the rites of Venus, the goddess would revenge herself by destroying their virility.[1]

The Romans were fond of ornamenting their gardens with box shrubs clipped by the aid of the "topiarius" since the box lends itself readily to this treatment.[2] Its wood was used for mule yokes and writing tablets.[3]

Boxwood was precious stuff to be carved and inlaid with ivory for jewel caskets.[4] The Turks planted it in cemeteries. Until lately it was the custom in England to cast a sprig of it into the grave at burials.[5]

The modern Greek name for the box is the same that Homer used, πύξος.[6]

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1. Skinner, Myths and Legends of Flowers etc., p. 67.
2. Sandys, Companion to Latin Studies, p. 69.
3. Whibley, Companion to Greek Studies, p. 55.
4. Skinner, op.cit., p.67.
5. Ibid.
6. Kontopoulos.

Δάφνη

The laurel, δάφνη , Laurus nobilis L., is mentioned only once in the Odyssey. The cave of the Cyclops was roofed over with laurels:

ἀλλ' ὅτε δὴ τὸν χῶρον, ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἴδομεν, ἄγχι θαλάσσης,
ὑψηλόν, δάφνῃσι κατηρεφὲς.

"Now when we had come to the land that lies hard by, we saw a cave on the border near the sea, lofty and roofed over with laurels."
(Od.ix.183).

The laurel was sacred to Apollo but Homer does not say so. It was sacred to Apollo for the reason that it was a maiden whom he loved and pursued. Just as he was about to catch her, she was changed into a laurel tree.[1]

The most ancient temple of Apollo was supposed to have been made of laurel and the boughs were brought from the laurel in the Vale of Tempe.[2]

It was prized by the Greeks as an averter of ill. From this practice it became the badge of victory. Generals sent messages to their emperors in laurel leaves. If the laurel was put under a rhymster's pillow he became a poet. If he read poems in a university he was crowndd with laurel leaves and berries. From this practice comes the word "baccalaureate" which means laurel berry. As a student was supposed to keep close

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1. Gayley, Classic Myths in English Literature, p. 112.
2. Pausanias, Description of Greece, x.5.9.

to his books and give no thought to matrimony the word "bachelor" came to be applied to an unmarried man.[1]

The laurel wood was used as a fire-drill in producing sacrificial fire. The priestess at the oracle before she took her seat on the tripod to utter the will of the god.[2]

Vergil says in the Aeneid that a laurel grew by the altar in the house of Priam. The Laurentes got their name from the sacred laurel which grew in the midst of the palace of Latinus. In the Blessed Groves was a grove of laurels.

Laurus is the botanical name for the European laurel. The American laurel bears the botanical name of Kalmia, so named for Peter Kalm, a pupil of Linnaeus who travelled in America about the middle of the eighteenth century and afterwards was professor at Abo.[3] Of all the American plants he liked the American laurel the best. When he returned he took some of the plants to Europe and introduced them on many a fine estate.[4]

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1. Skinner, Myths and Legends of Flowers etc., p. 147.
2. Encyclopaedia Britannica, vol.vii., p.174.
3. Gray, New Manual of Botany, p. 633.
4. National Geographic Society, Book of Wild Flowers, p.113.

ἰτέη

Homer has two names for willow, ἰτέη and λύγη. ἰτέη is used twice, once in the Iliad and once in the Odyssey.[1]

The ἰτέη willow grew on the Trojan plain near the Scamander river and was burnt in the fire:

καίοντο πτελέαι τε καὶ ἰτέαι ἠδὲ μυρῖκαι,
καίετο δὲ λωτός τε ἰδὲ θρύον ἠδὲ κύπειρον,
τὰ περὶ καλὰ ῥέεθρα ἅλις ποταμοῖο πεφύκει.

"Elms burnt and willow trees and tamarisks and lotos burnt and the rush and galingale which round the fair streams of the river grew in multitude." (Il.xxi.350.)

They also grew on the shore in the land of Hades:

ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς
ἔνθ' ἀκτή τε λάχεια καὶ ἄλσεα Περσεφονείης,
μακραί τ' αἰγείροι καὶ ἰτέαι ὠλεσικάρποι,
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ,
αὐτὸς δ' εἰς Ἀΐδεω ἰέναι δόμον εὐρώεντα.

"But when thou hast now sailed in thy ship across the stream Oceanus, where is a waste shore and the groves of Proserpine, even tall poplar trees and willows that shed their fruit before the season, there beach thy ship by deep eddying Oceanus, but go thyself to the dank house of Hades." (Od.x.510).

Odysseus formed a bulwark for his barge out of w willow withes:

φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυίνῃσι
κύματος εἶλαρ ἔμεν.

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1. Il.xxi.350;Od.x.510.

"And he fenced it with wattled osier within
from stem to stern, to be a bulwark against
the wave." (Od.v.256).

ῥῖπεσσι is another word for willow which is known only in the plural.

There were two kinds of ἰτέη in ancient Greece, the μέλαιναι ἰτέαι[1] (Salix amplexicaulis) and the λεύκη ἰτέη (Salix alba L.). The latter is a strictly European plant and was introduced into America from there.

Homer called willows, ἰτέαι, ὠλεσικάρποι because they were supposed to shed their seeds prematurely.

Primitive shields and baskets were made from willows.

Vergil does not mention the willow in the Aeneid.

The botanical name salix is the classical name for the willow which is said to be derived from the Celtic "sal," near, and "lis," water.[2]

Αὐγή

The word λύγη occurs three times. Achilles once bound Isos and Antiphos on the spurs of Mt. Ida with willows:

ὥ ποτ' Ἀχιλλεὺς
Ἴδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι,
ποιμαίνοντ' ἐπ' ἔεσσι λαβών, καὶ ἔλυσεν ἀποίνων.

"These twain did Achilles on the spurs of
Ida once bind with fresh withes, taking
them as they herded the sheep, and he
ransomed them fro a price"?(Il.xi.105).

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1. Whibley, Companion to Greek Studies, p. 54.
2. Gray, New Manual of Botany, p. 320.

When Odysseus' companions were making their escape from the cave of the Cyclops, Odysseus bound them beneath the bellies of sheep by means of willows:

τοὺς ἀκέων συνέεργον ἐυστρεφέεσσι λύγοισι,
τῆς ἔπι κύκλωψ εὗδε πέλωρ, ἀθεμίστια εἰδώς,
σύντρεις αἰνύμενος.

"Quietly I lashed them together with twisted withes, whereon the Cyclops slept, that lawless monster." (Od.ix.427).

Odysseus tied together with willow the feet of the great deer he had killed on Calypso's isle:

αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,
πεῖσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

"Next I broke withes and willow twigs and wove me a rope a fathom in length well twisted from end to end, and bound together the feet of the black sheep," (Od.x.156).

The λύγη was the chaste tree or vitus agnus castus.[1] It abounds along the water courses in Greece and Syria.[2]

The willow was one of the trees whose branches were carried at the feast of the tabernacles:

"And ye shall take you on the first day the branches of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook; and ye shall rejoice before the Lord your God of days."
Lev.xxiii.40.

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1. Thibley, Companion to Greek Studies, p. 55.
2. Pickering, Chronological History of Plants, p. 144.

HOMERIC PLANTS.

Among the group which the English dictionary defines as "plants" eleven specimens are found in Homer.

Ἀσφόδελος

One of these, the asphodel, (Asphodelus remosus) is an extremely interesting Greek plant. Homer mentions it only three times.[1] It is described as growing on the "Meads of Asphodel" in Hades.

The asphodel is a genus of the lily family (Liliaceae). There are seven species of asphodel in the Mediterranean region where they are chiefly native. The plants are hardy herbaceous perennials with narrow tufted radical leaves and an elongated stem bearing a handsome spike of white or yellow flowers.[2] In the spring the flower has grace and beauty, but in the late autumn its tall dry stalk is barren and dreary. We cannot be quite sure whether Homer thought the "Meads of Asphodel" cheerful or dismal.

The asphodel is the most famous of Greek flowers which are connected with the dead and the underworld. It was often connected with Persephone who wore a garland of it. It still grows in neglected cemeteries in Greece and

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1. Od.xi,539, 573; xxiv 13.
2. Encyclopaedia Britannica, Vol.11,p,550.

it is the most conspicuous feature in Greek meadows and waste fields.[1] It is thought to have been planted over graves by the ancients as food for the shades.

The white asphodel is the emblem of life, and the angel of life is often represented as bearing a branch of its pure white blooms.[2]

Hesiod says the bulb formed a part of a very frugal diet.[3] It was eaten by the poorer Greeks. It was a favorite food of Pythagoras. Hesiod himself is said to have lived upon it. It was thought good enough for the shades.[4] Homer does not mention the fact of its being eaten, but he does mention the ἀνθερίκος. The ἀνθερίκος was the flower stalk. Homer's word ἀνθερίκος has been translated as "ears of corn".

The asphodel was supposed to be a remedy for poisonous snake bite and a charm against sorcery. It was fatal to mice, but was preservative against disease for pigs. A plant of the same family as the American asphodel and which grew in meadows in Scotland caused a dissolution of the bones of the cattle that ate it.[5]

The Libyan nomads made their huts out of asphodel stalks.[6]

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1. Seymour, Life in the Homeric Age. p. 325.
2. cf. Longfellow, the Two Angels.
3. Works and Days, 41.
4. Whibley, Companion to Greek Studies, p. 58.
5. Correspondence with Linnaeus, p. 442.
6. Encyclopaedia Britannica, II. p. 550.

In the United States there are two species of similar appearance and habitat as the Greek asphodel. One of these, the American bog asphodel. (Narthecium Americanum) grows in the New Jersey pine barrens. The other, the estern bog asphodel, (Narthecium californicum) grows in the coast ranges of California and Oregon.[1]

The botanical name narthecium is an anagram of "antherieum" from ἀνθέρικος supposed to have been the asphodel.[2]

The word asphodel is common in poetry in all ages, but it does not always mean the same flower.

When Homer refers to the asphodel, he meant the flower connected with death. When Pope says

"By those happy souls that dwell
In yellow meads of asphodel".

he refers to the same belief but he means the cheerful yellow daffodil. The word daffodil is another form of the word asphodel.

Ὑάκινθος

The hyacinth, ὑάκινθος , appears three times.[3] It was one of the plants forming a couch for Zeus and Hera on Mt. Ida, and Odysseus' hair was likened to a hyacinth.

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1. Gray, New Manual of Botany, p. 282.
2. Ibid.
3. Il. xiv, 348, Od, vi, 231; xxiii, 158.

καὶ δὲ κάρηνος
οὐλας ἧκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.

"And from his head caused deep curling
locks to flow like the hyacinth flower."
(Od.vi,231).

Homer possibly had only a slight acquaintance with the rose, the lily and the hyacinth. This was due either to their general neglect in his age, or to their being comparative strangers in Greece.[1]

The ὑάκινθος of Homer was not the so-called "hyacinth" of America. W. Leaf found a Scilla bifolia L Star hyacinth, on Mt.Ida. Col. Prain, Director of Kew Gardens, wrote about the flower Leaf sent him,

"The squill is no doubt the Scilla bifolia in the wide sense and we should have put it down without hesitation as the form treated by Bossier as a distinct species S. nivalis which Mr. Baker treats only as a marked variety of S. bifolia (S.bifolia var. nivalis Baker) if it was not that, as a rule, nivalis has only a few flowers." [2]

Leaf believed this plant to be the same as Homer's ὑάκινθος. Schliemann in his excavations at Troy found some cluster hyacinths or grape hyacinths (Muscari racemosus L.). These were held by Prof.Theodor von Heldreich to be decidedly identical with Homer's ὑάκινθος.[3]

In the fifth century Codex of Dioscorides at Vienna, the figure represented the Anatolian Scilla cornua Red.[4]

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1. Seymour, Life in the Homeric Age, p. 342.
2. Leaf, Troy, a Study in Homeric Geography, p.111,n.
3. Schliemann, Troja, p. 335.
4. Shibley, Companion to Greek Studies, p. 57.

There was, therefore, a continuous tradition that the ὑάκινθος ἄγριος [1], Theophrastus, was a blue scilla.

As early as Columella, no great harm was done by giving the name to the nearly allied Hyacinthus orientalis L. This is our garden plant of Syrian origin.[2]

The Hyacinthus cult transferred the name to the blue larkspur. (Delphinium Ajacis). This was called ὑάκινθος σπάρτος by Theophrastus. By poetic fancy the petals were thought to be marked with AI. Theocritus called it γράπτα. [3]

Hyacinthus was a boy much loved by Apollo. One day as the two were playing quoits, a quoit thrown by Apollo bounced on a stone and hitting Hyacinthus, killed him. Apollo was greatly grieved and turned the boy into a flower, the hyacinth. Its petals were marked AI AI which means woe woe.[4]

The Latin h y a c i n t h u s, taken from the Greek word, has also troubled commentators much. It has been interpreted as the Martagon Lily. It was a lily. Ovid makes this fact clear in

> flos oriter formamque capit quam lilia, si non purpureus color his, argenteus esset in lilia.

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1. Whibley, Companion to Greek Studies, p. 57.
2. Ibid.
3. Ibid.
4. Gayley, Classic Myths in English Literature, p.93.

Columella following Vergil calls it "ferrugineus hyacinthus" which agrees with the dusky red color of the Martagon Lily. The petals were marked with the seeming ai, ai.[1]

Besides commemorating Hyacinthus it was also supposed to commemorate Ajax. It commemorates Ajax from the legend following: When Ajax and Ulysses contended for the armor of Achilles, the Greeks awarded it to Ulysses. Ajax on hearing this decision slew himself. From the spot where his blood touched the ground, this flower sprang up. It bore as was fancied on its petals the letters ai, ai, the first letters in his name.[2]

Κρόκος

The crocus, Κρόκος , was also one of the flowers which formed a couch for Zeus and Hera on Gargarus. It is mentioned only in this connection. (Il.xiv,348).

This Κρόκος has generally been conceded to be the Crocus gargaricus, the golden-flowered species of the plant. Sophocles, however, identified it as the one known now as C. Oliveri, and Euripides identified it as the C. chrysanthus.[3]

Prof. P. Aschersen, participating in Schliemann's excavations at Troy, made a memorandum of the different

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1. Sandys, Companion to Latin Studies, p. 70.
2. Gayley, Classic Myths in English Literature, p. 309.
3. Whibley, Companion to Greek Studies, p. 57.

species of crocus which he found on Gargarus, the highest peak of Mt.Ida. His memorandum is as follows:

Crocus blossoming in spring
1. C. gargaricus, Herb, (yellow)
2. C. biflorus, Mill, var. nubeginus (Herb) Baker
3. C. candidus, Clarke (white)

Crocus blossoming in September or October
4. C. autumnalis, Webb (probably blue) [1]

The crocus gargaricus is to be found on all the high mountains of Greece and of Asia Minor.[2]

The epithet κροκόπεπλου saffron robed, is applied to the Dawn four times.[3] No mention is made of any other goddess or of any mortal wearing this color. In Pindar's time (522-442 B.C.), on the other hand, this color was thought to have been the royal color in the heroic age.[4]

The dye was obtained from the orange colored styles and stigma of the Crocus sativus, this is a pale purple flower.[5] The dye may have been imported from the Phoenicians. The crocus is found depicted in works of art in the palace at Cnossus, Crete.[6] The air of Roman theatres was made fragrant with the costly perfume of this plant.[7]

The spring crocus was so named by Theophrastus. He applied the Greek word κρόκος, thread, to its stigma.

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1. Schliemann, Troja, p. 335.
2. Ibid.
3. Il,viii,1; xix, 1; xxiii,227; xxix, 695;
4. Seymour, Life in the Homeric Age. p. 324.
5. Whibley, Companion to Greek Studies, p. 66.
6. Seymour, op. cit. p.324.
7. Pickering, Chronological History of Plants, p. 115.

A tradition, old in Theophrastus's time, had it that the crocus sprang from the warmth of Zeus's body on the bank where he had lain with Hera on Mt.Ida. Still another tradition had it that the crocus was the child Κρόκος. He was accidentally killed by a quoit which Mercury threw. His body was dipped in celestial dew and changed into a flower. Our spring crocus came, according to an ancient myth, from some drops of the elixir of life that Medea prepared for the aged Aeson.[1]

Λωτός

The lotus, λωτός, is another word of many meanings.[2] It is used eight times by Homer.

The name λωτός is applied to at least five different kinds of plants.

1. There was the Greek lotus, or trefoil on which horses are said to have fed;

2. There was the Cyrenean lotus or jujube, an African shrub whose fruit was eaten by certain tribes on the Mediterranean coast.

3. There was the Egyptian lotus, the Bride of the Nile.

4. And then there was the lotus tree growing in Africa which was distinguished by its hard black wood. This wood was used in making flutes. From this use the word λωτός came to be used poetically for a flute.[3]

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1. Skinner, Myths and Legends of Flowers, etc. p.96.
2. Il.xxi,351; xiv, 348; ii,776; Od.iv,603; ix,93,94,97,102.
3. Liddell and Scott, Greek-English Lexicon, p.911.

5. Finally there was a lotus tree, Diospyrus lotus which grew in Italy. It had a short stem with polished bark. Its luxuriant branches were trained upon houses. Its berries were red and bitter-tasting.

The λωτός[1], Greek lotus or trefoil, is mentioned four times. According to Sprengel it is the Lotus corniculatus of Linnaeus.[2] Another interpretation makes it the Trifolium fragiferum L.[3] Still another identification makes it the Trifolium melilotus L.[4] Prof. Theodor von Heldreich gave it the same interpretation as Sprengel.[5]

The Lotus corniculatus L. is also known as "Bird's foot trefoil". This plant grows in the dry meadows of Europe and the adjoining portion of Asia. It is eaten by horses in the vicinity of Sparta.[6]

The Trifolium fragiferum L. is a plant especially common in the middle and upper mountain regions of the Mediterranean district of Syria.[7]

Whatever the λωτός was, botanically speaking, it served as fodder for horses. It is spoken of as not abundant in Ithaca (Od.iv,603) which was a "land for goats rather than for horses".

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1. Il.ii,776; xiv,348; xxi,351; Od.iv,603.
2. Merry and Riddell, Odyssey, v.1,p.189.
3. Whibley, Companion to Greek Studies, p. 61.
4. Autenreith, Homeric Dictionary, p. 199;
5. Schliemann, Troja, p. 335.
6. Gray, New Manual of Botany, p. 511.
7. Post, Flora of Palestine Syria and Sinai, p.240.

The λωτός of the Λωτοφάγοι was a "honey-sweet fruit' which was said to make the partaker of it forget his native land.[1] The Λωτοφάγοι are mentioned four times. The fruit they ate has also been interpreted variously.

Herodotus describes it as follows:

> ὁ δὲ τοῦ λωτοῦ ἐστι μέγαθος ὅσον τε τῆς σχίνου, γλυκύτητα δὲ τοῦ φοίνικος τῷ καρπῷ προσεί κελος. ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ λωτοφάγοι καὶ οἶνον.
>
> "They subsist only on the fruit of the lotus; and the fruit of the lotus is equal in size to the mastic berry and in sweetness it resembles the fruit of the palm tree. The Lotophagi make wine also from the fruit". 2.

Modern travellers state that at the present time the fruit is used for food on the north coast of Africa and far inland, especially in Tunis and Tripoli.[3] In these parts it is called jujube. Polybius describes it fully:

> "The lotus is not a large tree but it is rough and thorny and has a green leaf like the rhamnus, a little longer and broader. The fruit is white like myrtle-berries when they are come to perfection; but, as it grows, it becomes purple in color, and in size about equal to round olives and has a very small stone. When it is ripe they gather it and some of it they pound up with groats of spelt and store in vessels for their slaves; and the rest they also preserve for the free inhabitants after taking out the stones and use it for food. It tastes like a fig or a date, but is

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1. Od.ix.84,91,96; xxiii, 311.
2. Herodotus, trs. by Henry Cary, p.207; Hdt.4,177.
3. Merry and Riddell, Odyssey, vi, p. 362.

> superior to them in aroma. A wine is made of it also by steeping it in water and crushing it, sweet and pleasant to the taste, like good meal; and they drink it without mixing it with water. It will not keep, however, more than ten days and they therefore only make it in small quantities as they want it. Vinegar is also made out of it." [1]

Theophrastus distinguishes the Cyrenaic lotus from that the Lotophagi used. That of the Lotophagi was γλυκύς, ἡδύς καὶ σίνης.[2] It grew in such abundance in Cyrene that the army of Ophellas on its march to Carthage subsisted on it for some days.[3]

Mungo Park mentions a tree existing in the interior of Africa whose fruit was called by the negroes "Tomberrig". The natives dried the fruit, pounded it and made it into sweet cakes.[4]

Miguel tried to identify the Homeric lotus with the dudaim (whose English equivalent is mandrake), the plant which Reuben brought to his mother Leah.[5]

> "And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said, Therefore he shall lie with thee tonight for thy son's mandrakes". Gen. 30. 14.

Of the Egyptian, "Bride of the Nile" lotus, there were at least three varieties. (I) There was one

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1. Polybius 12.2; Tozer, History of Ancient Geography, p,28.
2. Hist. Plant. 4, 3.
3. Merry and Riddell, Odyssey, v,1,p,362.
4. Ibid.
5. Ibid.

variety which had large white flowers. It was dried in the sun and its pith pounded for bread. The root which was the shape and size of an apple was also eaten. This variety was the Nymphaea Lotus.
(2) There was a variety which had rose coloured flowers. This was the Nymphaea Nelumbo.
(3) Then there was the variety with blue flowers. This was the Nelumbium Speciosum.[1]

The Egyptian "Bride of the Nile" was, in Greek legend, a lovely nymph who was deserted by Alcides. She flung herself into the river and was drowned.

The filament of the flower of this species is deemed astringent and cooling. These filaments are used in the treatment of burns. A sherbet made from them is given to smallpox patients as a refrigerant. The rhizomes, stalks and seeds are eaten by the Hindus.[2] The Egyptians sowed its seeds by first enclosing them in clay and then throwing them in the water. Many believe that from this custom this plant is referred to in Ecclesiastes xi,1. "Cast thy bread upon the water; for thou shalt find it after many days".[3]

Pliny identified the lotus which was used for flutes with the λωτὸς τῶν λωτοφάγων. . It was also

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1. Liddell and Scott, Greek-English Lexicon, p. 911.
2. National Geographic Society, Book of Wild Flowers, p. 213.
3. Lounsberry, Wild Flowers, p. 54.

Identified as the Nettle tree, Celtis australis L.[1]

What the nature of the lotus that grew on the banks of the Scamander is not clearly known.

Ῥόδον

The rose was always a great favorite with the Greeks but Homer mentions it only in the epithet ῥοδοδάκτυλος rosy-fingered, which applies to the Dawn, and ῥοδόεις rose-sweet, applied to oil.

The ῥοδόεις oil with which Aphrodite anointed the body of the slain Hector clearly refers to the perfume. Very probably it was introduced from the Orient. We may compare it with the "attar of roses" which is now prepared not far away from the Troad.[2] The manufacture of rose-oil may be due to the ancient belief that oil of roses was powerful as an antiseptic. In the days of Theophrastus the roses yielding the sweetest and most fragrant oil came from Cyrene.[3]

The Greek ῥόδη and ῥόδον is of Asiatic origin. Its botanical name is Rosa centifolia and its common name is Cabbage Rose. The name is a loan word from the Semitic. It was first mentioned in Archiloghus (714-676 BC).

The Cabbage rose came from Persia and reached Italy through Greece. The practice of wearing roses was

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1. Whibley, Companion to Greek Studies, p. 54.
2. Seymour, Life in the Homeric age, p. 216.
3. Pickering, Chronological History of Plants, p.150.
4. Whibley, op. cit. p. 56.

borrowed from the East.[1]

The rose was the flower of Venus. It was consecrated to the Muses.

Its medicinal use goes back to the first discovery of the flower. Mulo was a maid who gave daily offerings of flowers to Venus. Once an ugly tumor on her chin threatened to ruin her beauty. Venus appeared to her in a dream and told her to apply some of the roses from her altar to the spot. The girl did this and the cure was so effective that when King Cyrus saw her he was smitten by her beauty and obtained her as a wife.[2]

In one legend the rose was created by Cybele and nourished by the nectar of the gods. In another Cupid hurrying to a meeting of the gods on Olympus with a vase of nectar, was heedless of his footing and stumbled and spilled the nectar. Where it touched the earth the rose grew up.[3]

The Greeks admitted the rose to all their entertainments in wreaths and perfume. They imagined that its odor prevented intoxication.[4]

Dryden also used the epithet "rosy-fingered".

"The rosy-fingered morn appears
And from her mantle shakes the tears".

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1. Sandys, Companion to Latin Studies, p. 82.
2. Skinner, Myths and Legends of flowers, etc. p.235.
3. Ibid. p. 243.
4. Anacreon, Ode V and Ode LIII.

Λείριον

The lily, strange as it may seem, is mentioned but twice and that in two similes. The Trojan elders were

τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσι.

"like grasshoppers that sit in a forest upon a tree and utter their lilylike voices. (Il.iii,152).

This epithet λειριόεσσαν, lilylike, as transferred to sound seems to mean "smooth and clear". Likewise the Latin a r g u t u s is applied to "clear out" form and "shrill" sound. M. Leaf says the epithet may have reference to the acute creaking sound produced in long-leaved plants like the lily when they are moved by the wind.[1]

The other passage in which the lily occurs is one in which Hector derides as soft the skin of Telamonian Ajax.

ἐν δὲ σὺ τοῖσι πεφήσεαι, αἴ κε ταλάσσῃς
μεῖναι ἐμὸν δόρυ μακρόν, ὅ τοι χρόα λειριόεντα
δάψει.

"and thou among them shalt be slain, if thou hast the heart to await my long spear which shall rend thy lily skin". (Il.xiii,830)

The ancient Greek lily was called κρίνον λεύκον and λείριον. It was the Lilium candidum L. It was of oriental origin. It is found represented on a vase of pre-Mycenean age. The name was probably a loan word from the Semitic.[2]

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1. Leaf, A Companion to the Iliad. p. 93.
2. Whibley, Companion to Greek Studies, p. 57.

Pliny describes it as:

"one of the tallest flowers, sometimes three cubits high, its neck always bending under a head distinguished for whiteness, the narrow base expanding gradually with lips around turned backwards from central saffron borne on thread". 1

Ἀκάνθας

The thistle, ἀκάνθας , though not a fragrant plant in Homer was later much used by the Greeks as a design for soulpture. Homer mentions it once. It was borne along the plain by the wind:

ὡς δ' ὅτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας
ἄμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλῃσιν ἔχονται
ὡς τὴν ἄμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα.

"And as the North wind in harvest time sweeps the thistle down along the plain and close the tufts cling each to other even so the winds bare the raft hither and thither along the main". (Od. v. 328).

This ἀκάνθας was the Acanthus mollis or Bear's Foot.[2] This plant is said to have suggested to Callimachus the idea of the Corinthian column.[3]

According to Dioscorides this plant grew in gardens and stony and moist places. Its leaves were smooth and incised.[4] Its flowers were white.

Pausanias found it growing in the enclosure of the temple to Venus at Sicyon. The leaves of this one had the shape of an oak leaf and were burned along with

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1. Pickering, Chronological History of Plants. p. 130.
2. Whibley, Companion to Greek Studies. p. 67.
3. Pickering, op. cit. p. 302.

the offerings. The plant has not been observed in Greece by modern travellers. It was discovered in the year in which the temple of Minerva at Tegas in Arcadia was destroyed by fire. This temple was rebuilt by Scopas after the Corinthian order invented by Callimachus.[1]

Κύπειρον

Among the field plants is found the κύπειρον. This was a fragrant marsh grass. The Greek word is translated by several names. galingale, spear-reed, and cyper-grass. It is mentioned twice.[2] It is the pseudo-cyperus of Pliny.[3] Fellner identifies it with the Cyperus longus L. which is the ordinary species in Greece and is known in modern Greek by the name κύπειρον.[4]

Greek unguents were oil as a basis thickened by some powdered material such as the root tubers of the κύπειρος. The κύπειρος used for unguents is the Cyperus longus L.[5] This latter kind of an unguent was produced chiefly in the Cyclades.

Κρόμυον

The onion, κρόμυον, allium cepa L. was used as a relish for drink in Nestor's tent:

ἡ σφωιν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
καλὴν κυανόπεζαν εὔξοον, αὐτὰρ ἐπ'αὐτῆς
χάλκειον κάνεον, ἐπὶ δὲ κρόμυον ποτῷ ὄψον,
ἠδὲ μέλι χλωρόν, παρὰ δ'ἀλφίτου ἱερὸν ἀκτήν,

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1. Pickering, Chronological History of Plants. p. 302.
2. Il. xxi. 351; Od.iv.603.
3. Merry and Riddell, Odyssey. v. 1. p. 189.
4. Fellner, die homerische Flora. p. 49.
5. Whibley, Companion to Greek Studies. p. 68.

"First she drew before them a fair table, polished well with feet of cyanus, and thereon a vessel of bronze, with onion for relish to the drink and pale honey and the sacred grain of barley".(Il.xi.630)

Penelope compared the smoothly fitted and finished cloak of Odysseus to the dried skin of an onion:

τὸν δὲ χιτῶν ἐνόησα περὶ χροὶ σιγαλόεντι,
οἷόν τε κρομύοιο λοπὸν κάτα ἰσχαλέοιο.

"Moreover I marked the shining doublet about his body like the gleam over the skin of a dried onion so smooth it was and glistening as the sun". (Od. xix. 233).

In later times onions were disdained at symposia as suited to the taste of sailors rather than of princes. The punguent flavor of the onion has always in historical times been enjoyed by the people as a whole in southern Europe.[1]

Onions were largely grown at Megara. From there came the name Μεγάρεα δάκρυα, Crocodile tears.[2] The onion was much cultivated for food in Egypt. There it was held to be sacred in oaths by the priests in the days of Pliny.[3]

Κύαμος και ἐρέβινθος

Two other vegetables, beans and peas, are used once together in a simile comparing an arrow which was shot at Menelaus and fell off. The arrow is likened to

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1. Seymour, Life in the Homeric Age, p. 214.
2. Whibley, Companion to Greek Studies, p. 64.
3. Sandys, Companion to Latin Studies, p. 80.

beans and peas flying before the wind or shovel on a great threshing floor.

ὡς δ' ὅτ' ἀπὸ πλάτεος πυθμὴν μεγάλην κατ' ἀλωὴν
θρῴσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι,
πνοιῇ ὕπο λιγυρῇ καὶ λικμητῆρος ἐρωῇ,
ὡς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
πολλὸν ἀποπλαγχθεὶς ἑκὰς ἔπτατο πικρὸς οἰστός.

"Even as from a broad shovel in a great threshing floor, fly the black-skinned beans and pulse, before the whistling wind, and the stress of the winnower's shovel, even so from the corselet of renowned Menelaus flew glancing aside the bitter arrow". (Il. xiii. 589).

Beans were eaten in various ways in ancient Greece. They were roasted (κύαμοι ... ἐν πυρὶ φρύξει) or boiled.[1] Green or immature beans especially were boiled.

The bean was allowed to ripen and was dried. This is evident from the passage in which the word occurs.

It may have been treated like grain and bruised or ground before it was prepared directly for use as food.[2]

Many beliefs center around the bean. Ceres in doing good to man would not include it in her gifts because she considered it unworthy. The priests and priestesses of the oracles would not eat of it for fear it would ruin their vision by clouding it. Cicero would have nothing to do with it because it corrputed the blood and inflamed the passions

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1. Whibley, Companion to Greek Studies, p. 66.
2. Seymour, Life in the Homeric Age, p. 325.
3. Skinner, Myths and Legends of Flowers, etc, p. 61.

Pythagoras spread among the Egyptians the belief that on leaving their bodies certain souls became beans. Believing his teachings that the bean was half human the Pythagoreans would not eat it. One day he was pursued by his enemies because they believed him to be a magician. In his flight he came to a bean field. He recognized in the plants only fellow souls that he could not trample. Therefore he stood still and allowed himself to be killed by his enemies.[1]

The name κύαμος of Homer was in later generations transferred to a different plant. Homer's κύαμος may be the Cicer arientum L. of the Mediterranean countries.[2] Fellner identifies it as the Vicia faba[3] and in the same passage he speaks of the ἐρέβινθος, chickpease or pulse.

Hehn identified the ἐρέβινθος with πίσος, agreeing with Plato who made the same identification. From Theophrastus on, the identification was considered certain.[4] Fellner, however, identifies the ἐρέβινθος with the Cicer arientum L.

In his excavations at Troy, Dr. Schliemann found in a jar at Hissarlik no less than 440 pounds of these peas. Some of his workmen lived for some time upon them.

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1. Skinner, Myths and Legends of Flowers, etc, p. 62.
2. Pickering, Chronological History of Plants, p. 183.
3. Fellner, die homerische Flora, p. 65.
4. Whibley, Companion to Greek Studies, p. 60.

They might conceivably have been stored up there against a siege of Troy earlier than that recorded by Homer.[1]

Λίνον

Homer does not mention the flax plant, though its product, linen, is mentioned often.

Sarpedon warned Hector against falling into any trap of the Achaians:

μή πως, ὡς ἀψῖσι λίνοι ἁλόντε παναγρου,
ἀνδράσι δυσμενεέσσιν ἕλωρ καὶ κύρμα γένησθε.

"Only take care lest as though tangled
in the meshes of all ensnaring flax
ye be made unto your foemen a prey
and a spoil". (Il. v. 487).

We see that linen was used for fish nets, and for fish lines in

ὡς ὅτε τις φώς
πέτρη ἐπι προβλῆτι καθήμενος ἱερὸν ἰχθύν
ἐκ πόντοιο θύραζε λίνῳ καὶ ἤνοπι χαλκῷ.

"as when a man sits on a jutting rock and
drags a sacred fish forth from the sea
with line and glittering hook of bronze".
(Il. xvi. 408).

A linen cloth was spread over a chair and a linen rug under a chair before the chair was occupied:

αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λῖτα πετάσσας
καλὸν δαιδάλεον. ὑπὸ δὲ θρῆνυς ποσὶν ἧεν.

"and he led the goddess and seated her on a
goodly carven chair, and spread a linen cloth
thereunder, and beneath was a footstool for
the feet". (Od. i. 130).

Poseidon spread a linen cloth over a god's chariot as he put it away:

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1. The Sea Kings of Crete, p. 227.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος
ἅρματα δ' ἀμβωμοῖσι τίθει, κατὰ λῖτα πετάσσας.

"For him also the noble Shaker of Earth
unyoked the steeds and set the car upon
the stand and spread a cloth thereover". (Il. viii 441)

Linen was used in bedclothes:

αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὡς ἐκέλευσε,
κώεά τε ῥήγεά τε λινοῖό τε λεπτὸν ἄωτον

"and they obeyed and spread a couch as
he ordained, fleeces and rugs, and fine
flock of linen." (Il. ix. 661).

Odysseus was wrapped in linen when he was left on the shore of the harbor of Phoroys:

οἱ δ' ἐκ νηὸς βάντες εὐζύγου ἠπειρόνδε
πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
αὐτῷ σύν τε λίνῳ καὶ ῥήγεϊ σιγαλόεντι

"Then they alighted from the benched ship
upon land and first they lifted Odysseus
from out the hollow ship, all as he was in the
sheet of linen and the bright rug".
(Od. xiii. 118).

The body of Patroklos was wrapped in linen before it was burnt:

ἐν λεχέεσσι δὲ θέντες ἑανῷ λιτὶ κάλυψαν
ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρει λευκῷ

"and laid him on a bier and covered him
with soft cloth from head to foot, and
thereover a white robe".
(Il. xviii. 352).

and the urn containing his ashes was covered with a linen cloth:

Κλαίοντες δ' ἑτάροιο ἐνηέος ὀστέα λευκὰ
ἀάλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,
ἐν κλισίῃσι δὲ θεντες ἑανῷ λιτὶ κάλυψαν.
"Then with lamentation they gathered up the white bones of their comrade into a golden urn and double-folded fat and placed the urn in the hut and covered it with a linen veil". (Il. xxiii. 254).

The thread of destiny spun by the Fates was of linen:

ἔνθα δ' ἔπειτα
πείσεται ὅσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
"afterwards he shall suffer whatsoever things Fate spun for him with her thread, at his beginning, when his mother bare him".
(Il.xx,128; xxiv.210); Od.vii.198).

Telamonian Ajax and Amphios wore linen corselets:

ὀλίγος μεν ἔην, λινοθώρηξ
"small was he with linen corselet".
(Il. ii, 529).

καὶ Ἄμφιος λινοθώρηξ
"and Amphios of the linen corselet".
(Il.ii, 830).

Linen clothes were regarded as a luxury.

When Helen went to view the battle she covered her face in shining linen:

αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὁρμᾶτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα
"Forthwith she veiled her face in shining linen and hastened from the chamber letting fall a round tear".
(Il. iii. 141).

The word χιτῶν meaning tunic is supposed to have come from the Phoenician kitonet which means linen. This indicates that the Greeks obtained their knowledge

of linen and its uses from the Phoenicians. The Phoenicians are thought to have learned it from the Egyptians through the Jews. The Homeric Greeks may have imported their linen from Phoenicia but Homer does not mention this.[1]

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1. Seymour, Life in the Homeric Age, p. 329.

HOMERIC GRAINS AND GRASSES.

Earth was called the "grain-giver" ζείδωρος ἄρουρα (Il. ii. 548)

Under the head of "grains" arise several difficulties as to whether Homer meant by each word a particular kind of grain or whether he meant it collectively.

Agamemnon swayed the assembly of the Achaians:

ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύῃ ἀσταχύεσσι,
ὣς τῶν πᾶσ' ἀγορὴ κινήθη.

"and even as when the west wind cometh to stir a deep cornfield with violent blast and the ears blow down, so was all the assembly stirred". (Il. ii. 147).

These words βαθὺ λήιον, may be translated as "with deep waving grain" or "fruitful" or as a "deep cornfield". Distinction should be made between the European use of the word "corn", meaning wheat and other grains, and the American use of the word "corn" meaning maize. Maize is a purely American plant.

The fillies borne by the mares of Erichthonius after Boreas became enamoured of them would run on the topmost ripened ἀνθερίκος and not break it.

αἱ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πώλους.
αἱ δ' ὅτε μὲν σκιρτῷεν ἐπὶ ζείδωρον ἄρουραν
ἄκρον ἐπ' ἀνθερίκων καρπὸν θέον οὐδὲ κατέκλων.

"They then having conceived bare twelve fillies. These when they bounded over Earth the grain-giver would run upon the topmost ripened ears of corn and break them not". (Il. xx. 227).

ἀνθερίκος usually means the stalk of the asphodel but in this place it is translated as "ears of corn" or "ears of grain".

Ἦια

The Greeks carried ἦια when they went on a journey. ἦια occours six times in the Odyssey and only once in the Iliad.[1] It is variously interpreted as "grain", "corn", "bread", or "provisions".

Σῖτος

The word σῖτος is used fourteen times in the Iliad and fifty-three times in the Odyssey.[2]

In Il.xix.44, its meaning is "food"; in Il.ix.706, "meat; in Il.xxiv.129, "a meal"; in Il.xxix.602, "supper"; in Il.xxiv.641, "bread"; in Il.viii.507, "corn"; It meant "wheaten bread" such as was served in Odysseus' house:

σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα
"and a grave dame bare wheaten bread"(Od.i.139.)

To Circe it was a mess in which she put her harmful drugs:

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1. Od.ii.289, 410; iv. 363;ix,212;xii.329;v.266;Il.xiii.103.
2. Il.xix.44,163,306;ix.89;xix.161;xxiv.129,602,613,619,641; viii.507;ix.216;xxiv.625.
   Od.xiii.244;xvii.533;xxii.21;ix.87;x.58;xxiv.489;iv.60; vi.99;ix.9;xiv.46,456;xv.334;xvii.412,418,457;xx.137, 313,378;x.235,290,375;xx.130;xxiv.395;i.139,147;iii.479; iv.55,623,746;v.165;vii.175,265,295;viii.222;ix.89; x.101,371;xii.19,327;xiii.69;xiv.449,455;xv.138;xvi.51, 83,110;xvii.94,259,335,558;xviii.360;xix.61;xx.254.

τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ
"She will mix thee a potion and cast drugs into the mess." (Od.x.290).

In its various translations it means a staple food. What was not σῖτος was regarded as ὄψον ,dessert.

Κρῖ

Κρῖ (κριθή) was by far the most important of the Homeric grains. It was recognized as the oldest of grains. Therefore it was chiefly used in sacrifice.

The word κρῖθή , barley occurs only three times.[1] The word κρῖ occurs six times.[2] κρῖ is the Epic shortened form for κριθή . The word κρῖ is declined only in the nominative and accusative.[3]

Barley is called white, κρῖ λεύκον (Il.viii.564) and 'broad-growing'. This has been taken as indicating the variety with six rows of kernels on the ears.[4] Commentators compare Vergil's Eclogues 5.36. g r a n d i a h o r d e a with this epithet εὐφυές . In Vergil the epithet is rhetorical and expresses the contrast between great efforts and small results.[5]

The word ἀλφῖτα , barley meal, occurs fifteen times.[6] This word in the singular referred to the bearded barley. In the plural it referred to barley meal or groats.

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1. Il.xi.69; Od.ix.110; xix.112.
2. Il.viii.564;xx.496;v.196;Od.iv.604,41;xii.358.
3. Liddell and Scott, Greek-English Lexicon, p.845.
4. Seymour, Life in the Homeric Age, p.328.
5. Merry and Riddell, Odyssey, v. i. p.189.
6. Il.xi,631,640;xviii.560.ii.355;xiv.429;i.290,354; x.234,520;xi.28;xiv.77;xx.108;119;i.380.xix.197.

It is constantly associated with the Greek wheat.

The sacrificial barley was οὐλοχύτας. This was coarsely-ground barley prepared in a primitive fashion that survived in ritual. The sacrifice began by washing the hands and sprinkling the οὐλοχύτας. Then the head of the house prayed and cast a look from the head of the victim into the fire.

γέρων δ' ἱππηλάτα Νέστωρ
χέρνιβα τ' οὐλοχύτας τε κατάρχετο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων

"And the old man Nestor, driver of chariots, performed the first rite of the washing of hands and sprinkling of the meal and he prayed instantly to Athene as he began the rite casting into the fire the look from the head of the victim" (Od.iii.440).

After this was completed the victim was struck in the neck and the head lifted up. This was a symbolical was of expressing the offering to the higher gods. When the victim was dead the body was cut up. The pieces cut from the thigh were wrapped in two layers of fat and raw flesh. Then they were burnt on cleft wood and the old man of the house poured over the burning red wine, while the younger men stood by holding five-pronged forks in their hands. When the thighs were completely comsumed, the family ate the rest.[1]

Barley with one row of grains on the ear was called ζειά. This has been taken to be spelt which is

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1. Od.iii.440-460.

a coarse wheat. It was used as fodder for horses. It occurs only twice.[1]

In the Odyssey the word ζειά is used for spelt. It occurs twice and only as fodder for horses.

Barley has always been more common in Greece than wheat. In 328 B.C., according to an Eleusinian inscription, about ten times as much barley as wheat was raised in Attica.[2]

Πυρός

πυρός, wheat, is mentioned nine times, three times in the Iliad and six times in the Odyssey.[3] Wheat-bearing, πυροφώρον, is used four times.[4] In the Catalogue of Ships is given the name Pyrasus, a Thessalien village, which is called the sacred field of Demeter. This appelation indicates that wheat was grown in that region.

Wheat grow for the Cyclops without being sown or planted:

κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
ἱκόμεθ', οἵ ῥα θεοῖσι περὶ ποιθότες ἀθανάτοισιν
οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
πυροὶ καὶ κρῖθαί τε δ' ἀμπελοι, αἵ τε φέρουσιν
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.

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1. Il.v.196; viii.564.
2. Seymour, Life in the Homeric Age. p.328.
3. Il.viii.188;x.569;xi.69;Od. xix.556,553;xx.109;iv.604; ix.110;xix.112.
4. Il.xxi.602;xii.314;xiv.123;iii.495.

"And we came to the land of the Cyclops, a froward and lawless folk, who trusting to the deathless gods plant not aught with their hands neither plow; but, behold, all these things spring for them in plenty, unsown and untilled, wheat, and barley, and vines, which bear great clusters of the juice of the grape, and the rain of Zeus gives them increase."(Od.ix.110).

It was called μελιηδής honey-sweet:

ὅθι περ Διομήδεος ἵπποι
ἑστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες

"where the swift horses of Diomedes stood eating honey-sweet wheat" (Il.x.569).

It was also called μελίφρονα honey-hearted:

ἣν μάλα πολλὴν
Ἀνδρομάχη θυγάτηρ μεγαλήτορος Ἠετίωνος
ὑμῖν πὰρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
οἶνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι.

"even the abundance that Andromache, great-hearted Eetion's daughter, set before you of honey-hearted wheat and mingled wine to drink at the heart's bidding" (Il.viii.188).

It is the food of geese in the Odyssey and the food of horses in the Iliad.

In a country where the king maintained justice the gods gave rich harvests of wheat as a blessing (Il.xix.110).

The Homeric Greeks knew three kinds of wheat. All were of Asiatic origin.

(1) Wheat, κατ' ἐξοχήν, πυρός, (Triticum vulgare L.). This plant has played a larger part in the destiny of man than any other plant.

There were two kinds of wheat, winter wheat, χειμόσπυρος σίλιγνις , and spring wheat, τρίμηνος and σικάνιος . The winter wheat was of Roman origin. The successive stages by which the wheat was made available for food have been preserved in words. The primitive practice was to rub the grain, χίδρα , from the ear, ἀθήρ , by hand. Then it was roasted, an Eastern practice which still survives.

ἄλειατα , wheat groats, were produced through the use of a mortar. κρίμνον , a barley meal, was ground by a mill. It was eaten as porridge. Flour, σεμίδαλις , was the finest wheaten flour. From flour, by means of "bolting" was separated bran, πίτυρον . This was made into bran-bread, πιτυρίας , a food of little nutriment. From σεμίδαλις was also made a paste for mending books. Bread in various forms was a later development and was never the food of the populace.[1]

(2) Rice wheat, ὄλυρα δικόκκος (ζειά) (Triticum dicoccum), played an important role in antiquity but was little grown later. In Germany however it was grown for the manufacture of starch. This is now recognized as the Latin f a r . In Egypt it was an important cereal. There it was made into a fine flour. A gold quality of this flour was produced in Megara. That of Thessaly

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1. Shibley, Companion to Greek Studies, pp. 58-59.

was inferior.

(3) One-grained wheat, Τίφη ἁπλή ζειά (Triticum monococcum L.) once cultivated in Greece is little cultivated anywhere at the present day but grows wild from the Sahara to Mesopotamia. It was cultivated in Switzerland during the Stone Age. It was the Kussenmith of the Old Testament, erroneously translated "spelt". Dr. Schliemann found it at Troy.[1]

Ποίη

As far as grass is concerned in the Iliad and Odyssey ποίη was grass. When Zeus and Hera slept on the crest of Gargaros, Earth made for them a bed of

νεοθηλέα ποίην
λωτόν θ' ἑρσήεντα ἰδὲ κρόκον ἠδ' ὑάκινθον

"fresh new grass and dewy lotus and crocus and hyacinth". (Il.xiv.347).

When Odysseus escaped from the cave of the Cyclops under the belly of the ram, he urged the beast on by reminding him of the grass which lay outside. (Od.ix.449)

Again, when Odysseus in disguise meets Eumaeus, he told Emaeus that if the two were to have a contest in cutting grass, he himself would win. (Od.xviii.368).

When Zeus called an assembly of all the gods, even the nymphs that haunt the grassy water meadows came. (Il.xx.9).

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1. Whibley, Companion to Greek Studies, p.58-59.

οὔτε τις οὖν ποταμῶν ἀπέην νόσφ' Ὠκεανοῖο
οὔτ' ἄρα νυμφάων, αἵ τ' ἄλσεα καλὰ νέμονται,
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.

"There was no river came not up, save only Ocean, nor any nymph, of all that haunt fair thickets and springs of rivers and grassy water-meadows." (Il.xx.9.).

Nausicaa washed her clothes in the grassy water meadows:

ὡς τέ με κουράων ἀμφήλυθε θῆλυς αὐτή,
νυμφάων, αἵ' ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.

"How shrill a cry of maidens rings round me of the nymphs that hold the steep hill-tops and the river springs and the grassy water-meadows." (Od.vi.124).

Lions sought pasture in grassy hollows (Od.xvii.128).

In the Catalogue of Ships is mentioned Pteilos, a harbor town in Thessaly, Πτελεὸν λεχέ ποίην, "couched in grass" (Il.ii.697).

Asopus, a river flowing east through the southern part of Boeotia, made its bed in grass (Il.iv.383).

Haliartos, and ancient town in Boeotia, was a "grassy" place (Il.ii.503).

Dulichium was rich in wheat and grass (Od.xvi.396).

Hire, a town of Agamemnon in Messene, was also grassy (Il.ix.150). Grass growing near a place was an indication that that place was a prosperous one.

Δόναξ

The reed, δόναξ, is used three times and each time it means a different thing. It was the shaft of an arrow (Il.xi.134). It was a young shoot of tamarisk:

> συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους
>
> "gathering together reeds and luxuriant shoots of tamarisk" (Il.x.467).

It was one of the plants which Odysseys tells Eumaeus he crouched in outside the walls of Troy:

> ἀλλ' ὅτε δὴ ῥ' ἱκόμεσθα ποτὶ πτόλιν αἰπύ τε τεῖχος
> ἡμεῖς μὲν περὶ ἄστυ κατὰ ῥωπήια πυκνά
> ἆν δόνακας καὶ ἕλος
>
> "Now when we had come to the city and the steep wall, we lay about the citadel in the thick brushwood, crouching under our arms among the reeds" (Od.xiv.474).

The δόναξ has been identified as the Arundo Donax L., pole reed or reed arrow. The plant was of W.Asiatic origin and was introduced into the Mediterranean countries in early times. It was also used for flutes.[1]

The Asopus River ran through deep rushes (Il.iv.383).

The rush, θρύον, was one of the plants which grew along the banks of the Scamander (Il.xxi.351).

Odysseus fell in the reeds, σχοῖνῳ, beside the river in the land of Alcinous (Od.v.463).

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1. Whibley, Companion to Greek Studies, p. 67.

HOMERIC VINES AND HERBS.

Homer mentions two vines. Both were connected with drinking. The one furnished the fruit for the drink and the other furnished the bowl out of which the drink was drunk.

The Homeric Greeks made large use of wine as part of their diet. Therefore we may expect much mention to be made of the grape. Vitis vinifera L. Grapes grew wild on the island of the Cyclops (Od.ix.110). Cultivated grapes twined about the entrance to Calypso's cave (Od.v.69). Grapes were represented in all stages of ripening in Laertes' garden (Od.xxiv.343) and Alcinous' garden (Od.vii.121). On the Shield of Achilles Hephaestus wrought a vintage scene. Young people bear baskets of the ripe fruit, keeping time with their feet while a boy sings a harvest song to the accompainment of a lyre. In this scene the vines are supported by props, each by itself, as in modern Greece.

Homer hints at nothing of the tradition that the grape was introduced into Greece from another land. The Greeks may have learned the fermentation of the fruit from the Semites but by Homer's time the Greeks had forgotten all about this source. The Italians received their wine from Greece.[1]

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1. Seymour, Life in the Homeric Age, p. 338.

Homer says the Phaeacians cured raisins (Od.vii.123). At the present time during the months of August and September a scene similar to that depicted by Homer may be seen at Corinth. Not much is heard of raisins in later Greece. Plato does not mention them among natural articles of food.[1]

Κισσύβιον

Homer refers to the fact that the country people had bowls of ivy in which they mixed wine:

Κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο

"holding in my hands an ivy bowl of dark wine" (Od.ix.346).

Such bowls are mentioned three times in the Odyssey.[2]

The Greek word for ivy is κίσσος. Just what is meant by Κισσύβιον is uncertain. It seems improbable that ivy in the sense which we use it today would furnish wood for a bowl. This word Κισσύβιον has also been taken to refer to the decoration of the bowl by ivy leaves carved on it.[3] The ivy plant was sacred to Dionysus and his thyrsus was wreathed with ivy. Ivy was also once believed to prevent drunkenness.

Homer names four herbs. One was used for food, two for drugs and one for a dye.

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1. Seymour, Life in the Homeric Age, p. 214.
2. Od.ix.346;xvi.52;iv.78.
3. Liddell and Scott, Greek-English Lexicon.

Σέλινον

Parsley, together with clover (λωτός), is the food for the horses of Achilles (Il.ii.776). Parsley grows along with the violet in the meadows on Calypso's isle (Od.v.72). It was used in the wreaths for conquerors in the Nemean and Isthmian games. Hercules chose it as his first garland. Linus adorned his own head with it.[1] On the other hand, it was used as the chief herb for decorating graves. Plutarch also tells a story of Temoleon who went up a hill from whose top he might get a view of the army and strength of the Carthaginians. On the way up he met a number of mules laden with parsley. His soldiers conceived this to be of ill-omen and immediately were thrown into confusion.[2]

From the custom of adorning graves with the σέλινον came the saying about a dangerously sick man, δεῖσθαι σέλινου **he has need of nothing but parsley**, which is to say, he is a dead man and ready for the grave.[3]

Ἴον

The violet, ἴον , grew along with the parsley in the meadows on Calypso's isle (Od.v.72). The sea and the sheep of Polyphemus were violet-colored (Od.xi.107).

The ἰοειδής of the sea and os Polyphemus' sheep did not refer to the same violet as the ἴον of Calypso's isle. That may have been a pansy. The sea and sheep were simply meant to be black or dark.

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1. Skinner, Myths and Legends of Flowers etc., p. 117.
2. Potter, Greece, p. 569.
3. Ibid.

Achilles set up a prize of ἰόεντα ,i.e.violet colored, iron for the archers:

Αὐτὰρ ὁ τοξευτῆσι τίθει ἰόεντα σίδηρον.

"Then for the archers he set a prize of dark iron" (Il.xxiii.850).

The violet of Calypso's isle was the ordinary blue scented violet. It was the ἴον μέλαν distinguished from the λεύκον ἴόν , Viola canina L. If it is read σιόν instead of ἴον it can be interpreted as the Sium nodiflorum [1] This is a marsh plant which grows freely in Greece.

Homer speaks of Helen spinning with violet-colored wool:

τόν ῥά οἱ ἀμφίπολος Φυλὼ παρέθηκε φέρουσα
νήματος ἀσκὴν τοῖο βεβυσμένον. αὐτὰρ ὑπ' αὐτῷ
ἠλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα.

"This it was that the handmaid Phylo bare and set beside her, filled with dressed yarn, and across it was laid a distaff charged with wool of violet blue." (Od.iv.135).

Μήκων

Gorgythios when shot by Teukros bowed his head like a poppy:

μήκων δ' ὡς ἑτέρωσε κάρη βάλεν, ἥ τ' ἐνὶ κήπῳ
καρπῷ βριθομένη νοτίῃσί τε εἰαρινῇσιν,
ὡς ἑτέρωσ' ἤμυσε κάρη πήληκι βαρυνθέν.

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1. Merry and Riddell, Odyssey v.I.p.217.

"Even as in a garden a poppy droopeth its head aside being heavy with fruit and the showers of spring, so bowed he aside his head laden with his helm." (Il.viii.306).

Again Penelos lifted up the head of Ilioneus whom he had slain, like a poppy head:

Πηνελέως δε ἐρυσσάμενος ξίφος ὀξύ
αὐχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμᾶζε
αὐτῇ σὺν πήληκι κάρη. ἔτι δ' ὄβριμον ἔγχος
ἦεν ἐν ὀφθαλμῷ. ὁ δὲ φὴ κώδειαν ἀνασχών
πέφραδέ τε Τρώεσσι καὶ εὐχόμενος ἔπος ηὔδα.

"And Peneleol, drawing forth his sharp sword, smote him on the middle of the neck, and smote off even to the ground the head with the helmet, and still the strong spear stood in the eye, and lifting it up like a poppy head, he showed it to the Trojans and spoke his boastful words." (Il.xiv.499).

The poppy grew in gardens. It is said to have been cultivated for its oil as well as for its beauty.[1]

The μήκων is said to be the opium poppy, Papaver somniferum L. of Mediterranean origin and is probably the solitary gift of its flora to the East. It is a native of Western Asia. It was cultivated for its seeds which were used as food. Doubtless it was discovered early that the juice of the whole plant was soporific. The collection of the drug from the incised poppy heads dates back only from about the commencement of the Christian era. Its use was spread to the East by the Arabs through the Persians who substituted it for forbidden wine.[2]

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1. Seymour, Life in the Homeric Age, p.325.
2. Whibley, Companion to Greek Studies, p.66.

It is said that the drug which was given to Helen by Polydamia in Egypt was a kind of opium (Od.iv.22) Its effects were similar to those of opium.[1]

Μῶλυ

The moly, μῶλυ, is the most Homeric of Homeric plants. It is named only once. It was a magic herb which Hermes gave Odysseus as an antidote to Circe's drugs and spells having black root and white flowers. It was a plant of the divinites and could not be easily dug by mortals (Od.x.305).

Ὣς ἄρα φωνήσας πόρε φάρμακον ἀργειφόντης
ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.
ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἰκέλον ἄνθος.
μῶλυ δέ μιν καλέουσι θεοί. χαλεπὸν δέ τ' ὀρύσσειν
ἀνδράσι γε θνητοῖσι. θεοὶ δέ τε πάντα δύνανται.

"Therewith the slayer of Argos gave me the plant that he had plucked from the ground, and he showed me the growth thereof. It was black at the root, but the flower was like to milk. Moly the gods call it, but it is hard for mortal men to dig; howbeit with the gods all things are possible." (Od.x.305).

The word μῶλυ is of no obvious Greek derivation.[2]

"Commentators go through the usual routine in dealing with the word. They either 1) allegorize its meaning altogether as Eustathius does, making it symbolize the general instructions given to Odysseus to resist sorcery;

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1. Seymour, Life in the Homeric age, p. 413.
2. Ibid. p. 326.

or 2) they regard it as a fanciful creation of the poet's brain which seems far the most natural solution; or 3) they attempt to identify it with some known plant".[1]

Hippocrates and Galen identified the μῶλυας the wild rue, ἀγρίον πήγανον . Others have it the Hellebore.[2] Still others believe it to be the common snowdrop.[3]

Theophrastus stated that the Greeks identified the Homeric plant with one which grew in Arcadia, which had a bulb like an onion. leaves like a squill and was used πρὸς τε τὰ ἀλεξιφάρμακα καὶ τὰς μαγείας (for an antidote and for the practice of magic) but could be dug up without difficulty.[4]

The allium victoriale is a plant which grows in Europe and the adjoining portion of Asia.[5]

The Hellebore from earliest times has been considered an antidote for madness. This seems particularly suited to the way Homer used it.[6] The word "Hellebore" is an ancient name of unknown meaning. The plant is a native of Europe.[7]

The snowdrop grows on Mt. Parnassus. It is also called snowberry, waxberry and egg plant. Its botanical name is Galanthus nivalis L.

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1. Merry and Riddell, Odyssey, v.i.,p.423.
2. Ibid.
3. Skinner, Myths and Legends of Flowers etc., p. 116.
4. Whibley, Companion to Greek Studies, p. 65.
5. Pickering, Chronological History of Plants, p. 246.
6. Merry and Riddell, op.cit., p. 423.
7. Gray, Manual of Botany, p. 405.

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Comparative Table of Appearance of Flora
in Homer, Homeric Hymns and Hesiod
with English Equivalent

Iliad	Odyssey	Homeric Hymns	Hesiod
		ἀγαλλίδας (iris)	
αἴγειρος (poplar)	αἴγειρος (poplar)		αἴγειρος (poplar)
	ἄκανθας (thistle)		
	ἄλεια τα (wheat)		
ἄλφιτα (barley)	ἄλφιτα (barley)	ἄλφιτα (barley)	
ἀνθερίκων (ears of corn)			
	ἀσφόδελος (asphodel)	ἀσφόδελος (asphodel)	ἀσφόδελος (asphodel)

Ἰλιάd	Odyssey	Homeric Hymns	Hesiod
ἀχερωίς (silver poplar)			
		γλήχωνι (mint)	
βότρυες (grapes)			
			δάφνης (olive)
	δάφνης (laurel)	δαφνης (laurel)	δάφνης (laurel)
δοναξ (reed)			
δρῦς (oak)	δρῦς (oak)	δρῦς (oak)	δρῦς (oak)
	ἐλαία (olive)	ἐλαία (olive)	
ἐλαίνεος (of olive wood)	ἐλαίνεος (of olive wood)		
ἐλάτη (fir)	ἐλάτη (fir)	ἐλάτη (fir)	ἐλάτη (fir)
ἐρέβινθοι (pulse)			
ἐρινεός (wild fig)	ἐρινεός (wild fig)		ἐρινεός (wild fig)
εὐμμελίης (of good ashen spear)	εὐμμελίης (of good ashen spear)		

Iliad	Odyssey	Homeric Hymns	Hesiod
	ζειά (spelt)		
ζείδωρος (grain-giving)			ζείδωρος (grain-giving)
	ἤια (corn)		
	θύον (sandal-wood)		
	ἴον (violet)	ἴον (violet)	
ἰτέη (willow)	ἰτέη (willow)		
καρπός (grain)	καρπός (grain)		
	κέδρος (cedar)		
		κισσός (ivy)	
	κισσύβιον (of ivy wood)		
	κλήθρη (alder)		
κράνειαν (cornel)	κράνειαν (cornel)	κράνειαν (cornel)	
κρῖ (barley)	κρῖ (barley)		

Iliad	Odyssey	Homeric Hymns	Hesiod
κριθή (barley)	κριθή (barley)	κριθή (barley)	
κρόκος (croeus)		κρόκος (croeus)	κρόκος (croeus)
κροκο - - - (saffron)			κρόκον (saffron)
κρόμυον (onion)	κρόμυον (onion)		
κύαμος (bean)			
	κυπάρισσος (cypress)		
κύπειρον (galingale)	κύπειρον (galingale)	κύπειρον (galingale)	
κώδειαν (poppy-head)			
		λείριον (lily)	
λειριόεντα (lily-like)			λειριόεσσαν (lily-like)
λεχεποίη (grassy)			
λήϊον (corn-field)			
λίνον (linen)	λίνον (linen)		

Ἰλιάδ	Odyssey	Homeric Hymns	Hesiod
	λύγη (vitex agnus castus)		
λωτεῶντα (grassy)			
λωτός (clover)	λωτός (clover)		
λωτός (lotus)	λωτός (lotus)	λωτός (lotus)	
	Λωτοφάγοι (Lotus-eaters)		
			μαλάχη (mallow)
μελίη (ash-tree)	μελίη (ash-tree)		μέλιαν (ash-tree)
μῆλον (apple)	μῆλον (apple)		μῆλον (apple)
μήκων (poppy)			
μορόεντα (mulberry-like)	μορόεντα (mulberry-like)		
μυρίκη (tamarisk)	μυρίκη (tamarisk)		
		μυροινοειδήν (myrtle-like)	
	μῶλυ (moly)		

Ἰλιάς	Odyssey	Homeric Hymns	Hesiod
			νάρθηξ (fennel)
		νάρκισσος (narcissus)	
	ὄγχνη (pear)		
ὄλυρα (spelt)			
	οὐλαί (barley)		
πεύκης (fir)		πεύκης (fir)	πεύκης (fir)
πλάτανος (plane-tree)			
ποιήεντα (grassy)	ποιήεντα (grassy)		
ποίη (grass)	ποίη (grass)		
πυροφόρος (wheat-bearing)	πυροφόρος (wheat-bearing)	πυροφόρος (wheat-bearing)	
			πρίνινος (holm-oak)
πτελέα (elm)			πτελέα (elm)
πυξίνος (boxwood)			

Iliad	Odyssey	Homeric Hymns	Hesiod
πυρός (wheat)	πυρός (wheat)		
	ῥοδοδάκτυλος (rosy-fingered)		ῥοδοδάκτυλος (rosy-fingered)
ῥοδόεις (rosy)			
		ῥοδόπηχυς (rosy-armed)	ῥόδόπηχυς (rosy-armed)
	ῥοιαί (pomegranate)	ῥοιαί (pomegranate)	
σέλινον (parsley)	σέλινον (parsley)		
			σκόλυμος (artichoke)
			στάχυες (corn-ears)
	σταφυλή (grape-clusters)		
	σῦκον (fig)		
ὑάκινθος (hyacinth)	ὑάκινθος (hyacinth)	ὑάκινθος (hyacinth)	
φηγός (oak)			
	φοίνιξ (palm)	φοίνιξ (palm)	

Comparative Table of Appearance of Flora in Vergil's Eclogues, Georgics, Aeneid and Minor Poems with English equivalent

Eclogues	Georgics	Aeneid	Minor Poems
Abies (fir)	Abies (fir)	Abies (fir)	
Acanthus (acanthus)	Acanthus (acanthus)	Acanthus (acanthus)	Acanthus (acanthus)
		Acernus (maple)	
Alnus (alder)	Alnus (alder)		Alnus (alder)
			Amaranth (amaranth)
		Amaracus (marjoram)	
	Amellus (amellus)		

Eclogues	Georgics	Aeneid	Minor Poems
Anethum (fennel)			Anethum (fennel)
Arbutus (arbutus)	Arbutus (arbutus)		Arbutus (arbutus)
Arista (corn)	Arista (corn)	Arista (corn)	Arista (corn)
Arvis (corn)	Arvis (corn)	Arvis (corn)	
Avena (oats)	Avena (oats)	Avena (oats)	Avena (oats)
Baccar (foxglove)			
	Balsama (balsam)		
			Betae (beets)
			Bocchus (bocchus)
	Bumastus (vine of Rhodes)		Bumastus bumastus
	Buxus (box)	Buxus (box)	Buxus (box)
			Caepa (onion)
Casia (cassia)	Casia (cassia)		Casia (cassia)

Eclogues	Georgics	Aeneid	Minor Poems
	Cedrus (cedar)	Cedrus (cedar)	
Castanea (chestnut)	Castanea (chestnut)		Castanea (chestnut)
Carduus (thistle)	Carduus (thistle)		
	Cerinthas (honey wort)		
	Centaureum (centaury)		
	Cerais (cherries)		
			Chrysanthus (marigold)
	Cornum (cornel)	Cornum (cornel)	
Corticibus (cork)	Corticibus (cork)		
Corylus (hazel)	Corylus (hazel)		
Croceo (saffron)	Croceo (saffron)	Croceo (saffron)	Croceo (saffron)
	Crocus (crocus)	Crocus (crocus)	Crocus (crocus)
	Cucumis (gourd)		Cucumis (gourd)

Eclogues	Georgics	Aeneid	Minor Poems
Cupressus (cypress)	Cupressus (cypress)	Cupressus (cypress)	Cupressus (cypress)
Cytisus (clover)	Cytisus (clover)		
Edera (ivy)	Edera (ivy)		Edera (ivy)
			Eruca (colewort)
			Factua (lettuce)
	Faenilia (hay)		
Fagus (beech)	Fagus (beech)		Fagus (beech)
	Far (corn)		
	Far (spelt)	Far (spelt)	
Fraxineus (ashen)	Fraxineus (ashen)	Fraxineus (ashen)	
	Frumentis (corn)		
	Galbaneus (gum)		
	Genista (broom)		

Eclogues	Georgics	Aeneid	Minor Poems
Hibiscus (mallow)			
	Holus (cabbage)		
Hordeum (barley)	Hordeum (barley)		
Hyacinthus (hyacinth)	Hyacinthus (hyacinth)	Hyacinthus (hyacinth)	Hyacinthus (hyacinth)
Ilex (holm oak)	Ilex (holm oak)	Ilex (holm oak)	Ilex (holm oak)
	Intibia (endive)		Intibia (endive)
			Inula (elecampane)
Iuniperus (juniper)			
Laurus (laurel)	Laurus (laurel)	Laurus (laurel)	Laurus (laurel)
	Legumen (pulse)		
Ligustrum (privet)			
Lilium (lily)	Lilium (lily)	Lilium (lily)	Lilium (lily)
		Lineus (linen)	

Eclogues	Georgics	Aeneid	Minor Poems
Lolium (darnel)	Lolium (darnel)		
	Lotos (lotus)		Lotos (lotus)
	Lupinus (vetch)		
Mala (quince)			
Mala (apple)	Mala (apple)		Mala (apple)
	Mali (citron tree)		
			Malva (mallow)
Myrica (tamarisk)			
Myrtus (myrtle)	Myrtus (myrtle)	Myrtus (myrtle)	Myrtus (myrtle)
			Narcissus (narcissus)
			Nasturtium (nasturtium)
	Nucis (walnut)		
	Nux (almond)		

Eclogues	Georgics	Aeneid	Minor Poems
	Oleaster (oleaster)	Oleaster (oleaster)	
Oliva (olive)	Oliva (olive)	Oliva (olive)	Oliva (olive)
Palma (palm)	Palma (palm)	Palma (palm)	Palma (palm)
Papaver (poppy)	Papaver (poppy)	Papaver (poppy)	Papaver (poppy)
	Pelusiacus lentis (Egyptian lentil)		
	Picea (pitch-pine)	Picea (pitch-pine)	
Pinus (pine)	Pinus (pine)	Pinus (pine)	Pinus (pine)
Pirus (pear)	Pirus (pear)		
Poma (apple)	Poma (apple)	Poma (apple)	Poma (apple)
Populus (poplar)	Populus (poplar)	Populus (poplar)	Populus (poplar)
			Porrum capiti (leek)
			Porrum sectile (chives)
Pruna (plum)	Pruna (plum)		Pruna (plum)

Eclogues	Georgics	Aeneid	Minor Poems
Puniceis (Celtic reed)			
Quercus (oak)	Quercus (oak)	Quercus (oak)	Quercus (oak)
			Rhododaphne (oleander)
Rosetis (rose)			
Rudenti (bean)			
			Rumex (sorrel)
			Rutam (rue)
			Sabina herba (savin)
Salix (willow)	Salix (willow)		Salix (willow)
Segestes (corn)	Segestes (corn)		Segestes (corn)
	Siler (osier)		
	Sulcus (clover)	Sulcus (clover)	Sulcus (clover)
Taxus (yew)	Taxus (yew)		

Eclogues	Georgics	Aeneid	Minor Poems
Thymum (thyme)	Thymum (thyme)	Thymum (thyme)	
	Tilia (linden)		
	Tinus (laurel)		Tinus (laurel)
	Triticeus (wheat)		
Ulmus (elm)	Ulmus (elm)	Ulmus (elm)	
Vaccinia (hyacinth)			
Verbena (vervain)	Verbena (vervain)	Verbena (vervain)	
	Viciam (vetch)		
Viola (violet)	Viola (violet)	Viola (violet)	Viola (violet)
	Viscum (mistletoe)	Viscum (mistletoe)	

Synoptical Index of Flora of Homer

Name	Thesis Page	Habitat	Qualities and Uses to Which Put	Figures of Speech Similes, Metaphors, etc.
αἴγειρος (poplar)	28	in the lowland of a great marsh (Il. IV. 482) around Calypso's cave (Od. V. 64) on the border of Calypso's isle (Od. V. 239) in the grove around Alcinous' home (Od. VI. 292) around the cave of the Cyclops (Od. IX. 141) along the stream of Ocean (Od. X. 510)	as fellloe for a goodly Chariot (Il. IV. 482) might lightly float (Od. [illegible]) restless leaves (Od VII. 106)	Il. IV. 482 fall of a warrior Od. VII. 106 restless leaves ep. to the Phaeacian maidens
ἄκανθος (thistle)	58		close the tufts cling each to other (Od. V. 328)	Od. V. 328 raft sailing on the sea
ἀσφόδελος (asphodel)	43	mead of asphodel in Hades (Od. XI. 539)		
ἄχερδις (white thorn)	23		fence of white thorn around the court-yard of the Swineherd, Eumaeus (Od. XIV. 10)	

Name	Thesis Page	Habitat	Qualities and Uses to Which Put	Figures of Speech Similes, Metaphors, etc.
ἀχερωΐς (silver poplar)	24	on the hills (Il. XIII. 389)	Ship's timbers (Il. XIII.389)	Il. XIII. 189; XVI. 482 fall of a warrior
δάφνη (laurel)	38		roof for the cave of the Cyclops (Od. IX. 183)	
δόναξ (reed)	76	around the citadel of Troy (Od. XIV.474)	Shaft of an arrow (Il. XI.584)	
δρῦς (oak)	1	in the hills (Il. XII.132) spurs of Ida (Il. XXIII. 118) around the court of the Cyclops (Od. IX.186) Dodona (Od. XIV. 328)	high-crested forever abide the wind and rain firm fixed with roots great and strong (Il. XII.132) decayeth not in the rain (Il. XXIII. 328) Ship's Timber (Il. XIII.389) substitute for barley (Od. XII.367) fence stakes (Od. XIV. 425) threshhold of Odysseus' treasure chamber (Od. XXI. 43)	Il. XI. 494- swollen river Il. XIII.389- fall of a warrior Il. XIV. 398, 414- roar of wind Il. XVI. 482- fall of warrior Il. XXII. 126- speech of young boy and girl
ἐλαίη (olive)	14	where water springeth plenteously (Il. XVII. 63) in Alcinous' garden (Od. VII. 116) above Tantalus in Hades (Od. XI. 590) at the head of the harbor of Phorcys (Od. XIII. 100) within the inner court of Odysseus' house (Od. XXIII. 190) in Laertes' garden (Od. XXIV. 246)	white blossoms (Il. XVII. 53) long-leaved (Od. XXIII. 190) axe-handle (Il. XIII.612) bed-post (Od. XXIII. 190)	Il. XVII.53 fall of Euphorbos

Name	Thesis Page	Habitat	Qualities and Uses to Which Put	Figures of Speech Similes, Metaphors, etc
Ἐλάτης (Silver-fir)	7	on Mt Ida (Il. xiv. 287) on the border of Calypso's isle (Od. v. 239)	oars (Il. viii. 5) hut of the king of the Myrmidons (Il. xxiv. 450) bolt on a door (Il. xxiv. 454) mast of a ship (Od. ii. 424) roof of a house (Od. xix. 38)	Il. v. 560 fall of warriors
ἐρέβινθοι (pulse)	60			Il. xiii. 589 (flight of an arrow
ἔρινεός (wild fig)	18	near Troy (Il. xxii. 146) above Charybdis (Od. xii. 103)	hand rails of a chariot (Il. xxi. 39)	
θύον (sandal wood)	25		burned on Calypso's hearth (Od. v. 60)	
ἴον (violet)	78	in meadows on Calypso's isle (Od. v. 72)		
ἰτέη (willow)	40	around the Scamander (Il. xxi. 350) along the stream Ocean (Od. x. 510)	shed their fruit before season (Od. x. 510)	
κέδρος (cedar)	24		fragrant (Od. v. 60) burned on Calypso's hearth	
κισσύβιον (of ivy wood)	78		bowls (Od. ix. 346)	
κλήθρη (alder)	27	around Calypso's cave (Od. v. 64) on the border of Calypso's isle (Od. v. 239)		

Name	Thesis Page	Habitat	Qualities and Uses to Which Put	Figures of Speech Similes, Metaphors, etc
Κράνειαν (cornel)	35	in a deep wood in the dells of a mountain (Il. xvi. 767)	fruit for swine to eat (Od. x. 242)	Il. xvi. 767 battle of the winds
Κρῖ (barley)	69	in meadows at Sparta (Od. iv. 604)	food for horses (Il. v. 196) in sacrifice (Od. xii. 358)	
Κριθή (barley)	69	in the land of the Cyclops (Od. ix. 110)		Il. xi. 69 fight of warriors
Κρόκον (Crocus)	67	on Mt Ida (Il. xiv. 348)		
Κρόμυον (onion)	59		relish to the drink (Il. xi. 630) Smoothskin (Od. xix. 232)	Od. xix. 232 Odysseus' cloak
Κύαμοι (beans)	60		black skinned (Il. xiii. 589)	Il. xiii. 589 flight of an arrow
Κύπειρον (galingale)	59	around the Scamander (Il. xxi. 351) in the meadows at Sparta (Od. iv. 603)		
Κώδειαν (poppy head)	80			Il. xiv. 499 head of a fallen warrior
λειριόεντα (Liry-like)	67			Il. xiii. 830 skin of Ajax
λειριόεσσαν (Liry-like)	57			Il. iii. 152 voices of the Trojan elders
λεχεποίη (grassy)	74	Pteleos (Il. ii. 697) Asopus river (Il. iv. 382)		

Name	Thesis Page	Habitat	Qualities and Uses to Which Put	Figures of Speech Similes, Metaphors, etc.
λήιον (cornfield)	67			Il. 11.147 stirring of assembly of wind storm
λίνον (linen)	63		fish nets (Il. v. 487) bed cover (Il. ix. 661) fish line (Il. xvi. 408)	Il. v. 487 trap Il. xvi. 408 catching of a warrior Il. xx. 128 thread of Fate
λύγη (chaste tree)	41		binding (Il. xi. 105) woven bulwark (Od. x. 166)	
λωτήεντα (grassy)	50			Il. xii. 289 stones thrown in battle of snowflakes falling
λωτός (clover)	50	on Mt Ida beneath Zeus and Hera (Il. xiv. 348) along the Scamander (Il. xxi. 351) at Sparta (Od. iv. 603)	fodder for horses (Il. ii. 776)	
λωτός (lotus)	50	in the land of the Lotus eaters (Od. ix. 93)	made the partaker forget his native land (Od. ix. 93)	
μελίη (ash)	11	on the crest of a far-seen hill (Il. xiii. 178) in a deep wood in the dells of a mountain (Il. xvi. 767)	delicate foliage (Il. xiii. 178) Pelian spear (Il. xvi. 143)	Il. xiii. 178 fall of Teukros Il. xvi. 767 battle of storm of winds
μῆλον (apple)	19	in the court of Alcinous (Od. vii. 115) above Tantalus (Od. xi. 589) in Laertes' garden (Od. xxiv. 340)	bright fruit (Od. xi. 589)	

Name	Thesis Page	Habitat	Qualities and Uses to Which Put	Figures of Speech Similes, Metaphors, etc.
μήκων (poppy)	80			Il. VIII. 306 fall of a stricken warrior's head
μορόεντα (mulberry-like)	25			Il. XIV. 183; Od. XVIII. 298 earrings
μυρίκης (tamarisk)	33	Trojan plain (Il. VI. 391) along the Scamander (Il. XXI. 350)		
μῶλυ (moly)	82		black root, milk-white flowers, hard for mortals to dig (Od. X. 305) antidote against Circe's charms	
ὄγχνη (pear)	22	in Alcinous' garden (Od. VII. 115) above Tantalus (Od. XI. 589) in Laertes' garden (Od. XXIV. 234)		
ὀλύρας (Spelt)	73	around Lycaon's hall (Il. V. 196) Trojan plain (Il. VIII. 560)	fodder for horses (Il. V. 196)	
πεύκης (fir)	7		decayeth not in the rain (Il. XXIII. 323)	Il. XI. 494 charge of Ajax of brimming river
πλατάνους (Plane tree)	32	above the spring at Aulis (Il. II. 307)		
ποίη (grass)	74	on Mt Ida (Il. XIV. 347)		Od. XVIII. 372 proposed contest between Odysseus and Eumaeus

Name	Thesis Page	Habitat	Qualities and Uses to Which Put	Figures of Speech Similes, Metaphors, etc
πολύ πυρος (wheat-bearing)	71	Argos (Il. xv. 372) Ortygia (Od. xv. 406) Dulichium (Od. xvi. 396)		
πυροφόρος (wheat-bearing)	71	banks of Xanthos (Il. xii. 314) Trojan plain (Il. xxi. 602)		
πτελέα (elm)	30	around the grave of Andromache's father (Il. vi. 418) on the banks of the Scamander (Il. xxi. 242)		
πύξινον (of boxwood)	36		yoke for Priam's mules (Il. xxiv. 269)	
ῥοδοδάκτυλος (rosy-fingered)	55			Od. ii. 1 Dawn
ῥοδόεις (rosy)	55		scented oil (Il. xxiii. 186)	
ῥοιή (pomegranate)	21	in Alcinous' garden (Od. vii. 115) above Tantalus (Od. xi. 589)		
σέλινον (parsley)	79		fodder for horses (Il. ii. 776)	
στάφυλησι (grape-clusters)	77	around Calypso's cave (Od. v. 69) in Alcinous' garden (Od. vii. 121) land of the Cyclops (Od. ix. 111)		

Name	Thesis Page	Habitat	Qualities and Uses to Which Put	Figures of Speech Similes, Metaphors, etc
οὖκον (fig)	19	in Alcinous' garden (Od. VII. 116) above Tantalus (Od. XI. 590) in Laertes' garden (Od. XXIV. 246)		
ὑάκινθος (hyacinth)	45	on Mt Ida (Il. XIV. 348)		Od. VI. 231 Odysseus' hair
φηγός (oak)	1	by the Skaian gates (Il. VI. 237)	of acq.s. bearing Zeus (Il. V. 693) axle (Il. V. 838)	Il. VI. 767 battle between winds

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