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TWENTIETH CENTURY TEXT-BOOKS

CLASSICAL SECTION

EDITED BY

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ANDREW FLEMING WEST, Princeton University
HOMER.

Ideal bust in the Museum of Naples. (After a photograph from the original marble.)
TWENTIETH CENTURY TEXT-BOOKS

SELECTIONS FROM HOMER'S ILIAD

WITH AN INTRODUCTION, NOTES, A SHORT HOMERIC GRAMMAR, AND A VOCABULARY

BY

ALLEN ROGERS BENNER

PROFESSOR OF GREEK IN PHILLIPS ACADEMY, ANDOVER, MASS.

NEW YORK
D. APPLETON AND COMPANY
1906
PREFACE

This edition of the Iliad includes the books commonly required for admission to American colleges, and in addition liberal selections from the remainder of the poem,—in all, the equivalent of nearly eight books. It has been long felt as a defect of Homeric study in our schools that the average student obtains no just conception of the unity of the Iliad as a work of literature and of art; this is particularly true, of course, when not over a year is given to the study of Homer and when the reading of the Iliad is not carried beyond the sixth book. This volume represents an attempt to meet the situation; it is offered with the hope that it may enable the student, in his first year's study of the Iliad, to gain a comprehensive view of the great epic, both in its plot and in its larger literary aspects. The method used in making the selections will be readily seen on examination of the following pages. The Greek text has not been disturbed by any reckless process of abbreviation; but entire books or entire episodes from single books are chosen. These are connected, wherever it has seemed necessary, by short summaries of the omitted portions. If time fails for reading the whole volume, the plan that I have employed will permit the exercise of some choice among the selections, without altogether de-
stroying the continuity of the story. The notes and grammatical helps on the selections from Books V and VI have been purposely made more complete for the benefit of any students who may not read Books II and III.

Very unusual words—chiefly such as are found *only once* in the text of Homer—are defined in foot-notes. This principle has naturally not been extended to all proper names that occur but once; these are mentioned in the foot-notes only in rare and special instances, chiefly when a difficulty about understanding or interpreting the name would confront the inexperienced student. Sometimes, too, in the case of compound words or of simple words that are common in Attic Greek, the foot-notes suggest rather than define the meanings. It is believed that these devices, which are novel in a work of this nature, will wisely save time for the student. The quantities of long vowels (\( \ddot{a}, \ddot{e}, \) and \( \ddot{u} \)) have been marked in the Grammar and in the Vocabulary.

The notes have been adapted to the practical needs of the student. They also contain material which it is hoped will prove interesting in itself and stimulative to further reading. I have, of course, examined the ancient Scholia, which have a peculiar interest on account of their antiquity and literary traditions, and I have made many excerpts from them. I have examined, too, the leading modern editions of the Iliad, and to all of them I acknowledge my indebtedness. I have found particularly useful the standard German editions, and the edition by the Dutch scholars Van Leeuwen and Da Costa, all of which are mentioned in the Bibliography (pages xxxiv, xxxv).
My text follows closely that of Dr. Paul Cauer (Leipzig, 1890–91). The principal deviations are mentioned on page xvii. To Dr. Cauer, who has kindly permitted this use of his critical text, I acknowledge my especial obligation. His contributions to the study and interpretation of Homer are of great importance, and should be better known than they appear to be by American teachers of Homer. I have several times made reference to them throughout this volume.

In the preparation of the short Grammar, which is to a considerable extent based on an independent inspection of the text, I have been particularly helped by Van Leeuwen’s *Enchiridium dictionis epicae*; nor have I neglected to consult the large Grammar of Kühner, edited by Blass and Gerth; Monro’s *Homerian Grammar*; and Goodwin’s *Syntax of the Moods and Tenses of the Greek Verb*. To both of the last-named books I give credit in the notes for suggestions or for material occasionally used.

In making the Vocabulary I have found Gehring’s *Index Homericus* invaluable; Prendergast’s *Concordance to the Iliad of Homer* has been helpful; and I have freely used the latest editions of the German school dictionaries. In particular I have constantly consulted, at every point, the large *Lexicon Homericum* of Ebeling and his associates.

Professor Wright, of the editors-in-chief, has been unfailing in his interest and in suggestions at all points of the work. Most of the proof-sheets have been read by him; and his kind criticism has helped me in numerous difficult places. I wish also to thank my colleague, Professor Charles H. Forbes, whom I have often appealed
to for counsel, and who read the larger part of the proof-sheets of the Greek text. And likewise for advice and assistance in reading several sheets of the Greek text my thanks are due to Dr. George R. Noyes, of the University of California. Several other friends have given me valuable advice at different points in the work.

The Vocabulary has been verified from the text by Mr. Arthur Stanley Pease (Harvard, 1902); to his skill and accuracy I am indebted.

    ALLEN R. BENNER.

    PHILLIPS ACADEMY,
    ANDOVER, MASS., MAY, 1903.
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INTRODUCTION TO HOMER’S ILIAD

ORIGIN AND TRANSMISSION OF THE GREEK EPIC

1. The fluent verses of the Iliad and the Odyssey mark the end of a long period of cultivation of the poetic art. The oldest memorials of this art preserved to us are, to be sure, these two epics, of which the Iliad appears to be somewhat the older. But before they were produced both their verse (dactylic hexameter) and many of their characteristic phrases doubtless existed through a long and ruder period, which may well have reached far into the second millennium B.C. Not without reason has the early home of epic poetry been sought in Greece itself, in the region north of the Peloponnesus and in the district later known as Thessaly; for from this region are evidently derived many of the fundamental and permanent names of the Iliad, such as Achilles, son of Peleus (cf. Mt. Pelion), and Mt. Olympus, seat of the gods and of the Muses. Achilles’s home was in southern Thessaly; and Mt. Olympus is situated on the borders of northern Thessaly and Macedonia. The local folk-lore of Thessaly has left its traces in many lines of the epic, among which are those that mention the Centaurs and the giants Otus and Ephialtes, who fought against the gods. Apart from this distinctly Thessalian—or northern Greek—coloring, which is capable of much further illustration, the land itself was well adapted to the conditions that formed the background of the early epic. Its broad plains, for example, were splendidly suited to horse-raising and chariot-driving; and in historical times Thessaly and Boeotia were famous for horses. The frequent use of ἵππος, ‘master of horses,’ and similar words, and the com-
mon employment of the chariot throughout the epic, point to a land of horses as the early home of epic poetry.

If the two great epics developed their primitive form on the mainland of Greece, they were early carried, at any rate, whether by colonizing Achaeans or by wandering minstrels, or, as is likely, by both, to the coast of Asia Minor. And as is indicated by their language, they came at length into the especial keeping of the "Ionic" branch of the Greek stock. Among the early seats of epic song, tradition indicates the Ionian city of Smyrna, near the confines of Aeolis; the island of Chios, off the Ionian coast; Colophon in Ionia; the island of Ios in the Aegaean sea; and Athens. All these places, and many besides, claimed to be the birthplace of Homer (Cicero, Pro Archia, 8, 19; Gellius, III, 11).

One old epigram names as the places that contended for the honor:

Σμύρνη, Χίος, Κολοφόν, Ἱδαίη, Πόλες, Ἀργος, Ἀθῆναι.

Another names:

Κύρη, Σμύρνη, Χίος, Κολοφόν, Πόλες, Ἀργος, Ἀθῆναι.

2. As the language of the epics shows many traces of what was later called the Aeolic dialect, some scholars have maintained that the primitive songs about the 'Wrath of Achilles' and other epic subjects were composed in this tongue—in other words, that the original Achaean minstrels spoke Aeolic. At any rate, the Ionian minstrels inherited and retained in the conventional epic dialect many words and many endings that did not belong to their every-day speech. Apart from this so-called Aeolic coloring (some traces of which are indicated in the notes of this edition) the poems as preserved to us represent chiefly the Old Ionic dialect; but they show a variety of forms and inflections that only a long lapse of time could produce. These differences may be regarded as the records of successive generations of bards who sang in the princely houses of the early Achaeans and Ionians.

3. The Iliad and the Odyssey probably received their coherence and their symmetry under the molding influence of the Ionian bards. The latter not only safeguarded the an-
cient formulas and traditions of epic song, but doubtless added considerable episodes to the original material. They, too, were of the number of ἀοιδοί, the Homeric minstrels who accompanied their songs with the music of the lyre. During the ninth and eighth centuries B.C. they brought epic poetry to the highest degree of perfection.

By the latter part of the eighth century B.C.—750 to 700—the Iliad must have taken on substantially its present form. This statement does not mean, however, that minor changes were not made even after that date. The interesting question that arises in this connection, as to when the Iliad was first written down, can not be answered. That writing was known in the Homeric age is no longer to be denied; but whether it was used for literary purposes, such as the preservation of popular poetry, is quite another question. It is not unreasonable to believe that the Iliad in large part, if not as a whole, lived for centuries long by oral tradition—on the lips of the minstrels. Not later, doubtless, than the sixth century B.C. it was written down as a whole in its artistic unity.

4. Of Homer, the minstrel, there exists no trustworthy account whatsoever. If a real person, as is not unlikely, he must have been the most eminent of the bards to whom the Greek epics are due, whether he came early or late in the succession. Although Herodotus (II, 53) maintained that Homer lived not more than four centuries before his own day, that is, in the ninth century B.C., there was by no means a general agreement among ancient writers on this point; for some of them believed him to have lived still earlier. The tradition that he was blind appears to rest on a line (172) of the Hymn to the Delian Apollo (anciently ascribed to Homer), in which the poet makes mention of himself as a 'blind man' who dwells on rugged Chios (τυφλὸς ἄνηφρος, οἷς ἐίναὶ Χίης ἐν παπαλόασσα). The places claiming the honor of his birth have already been enumerated (cf. 1). It is an important fact for us that the Greeks themselves believed that he was the author of epic song, Iliad and Odyssey, and much besides.
5. Athens early received the epics. Hospitable always to literature and art, the famous city welcomed the public recitation of Homer at least as early as the sixth century B.C. And as the Athenians far surpassed all the other ancient Greek states in literary culture, and in the production and dissemination of books, the Homeric text naturally was transmitted to the later world through the medium of Athens. That as a result the poems received some local coloring from the Attic dialect is beyond doubt. So a definite text of Homer came into vogue not only for purposes of public recital, but also for use in the Athenian schools. It was quoted by the Attic writers like Plato and Aristotle. And this text, practically uninfluenced by the criticism of the Alexandrians (cf. 8), appears to have survived in the "vulgate" of the mss. known to-day.

6. The Homeric bards (ἀοιδοὶ, cf. 3) vanished with the conditions that produced them. They were succeeded by a new class of men, the 'rhapsodists' (ῥαψῳδοὶ). The latter, who were no longer creators of epic song like their predecessors, merely practised the public recitation of the Iliad and the Odyssey. They were not accompanied by the lyre; but, holding a wand in the hand, they appeared especially at the great festivals such as the Attic Panathenaeae, where prizes were offered for the recitation of Homer. Their selections were called 'rhapsodies' (ῥαψῳδίαι). The Athenian law prescribed that the verses of Homer, alone of all the poets, should be recited by rhapsodists at each fifth-year celebration of the Panathenaeae (Lycurgus, In Leocratem, 102). And another ancient regulation, which apparently dated from early in the sixth century B.C. (cf. pseudo-Plato, Hipparchus, 228 B; Diogenes Laertius, I, 57), required the rhapsodists at the Panathenaeae to recite their selections from the epics in the proper sequence, and not at their own free will.

Several of the titles of the rhapsodies may still be seen at the beginning of the different books of the Iliad and the Odyssey. But the present division into books can
not be the same as the ancient arrangement in rhapsodies (cf. 8).

7. The text of the present edition follows closely that of Paul Cauer (Leipzig, 1890, 1891). His object was to reproduce a text of the sixth century B.C. as it was recited by the rhapsodists.\(^1\)

Besides some minor changes in punctuation, the principal deviations from Dr. Cauer’s text introduced into the present edition are as follows:

A 327, ἀκόντα (mss.) for ἀκόντε. A 348, ἀκόνθος(a) (mss.) for ἀκόνθος(a).
A 350, τεί ἀνάφορα (mss.) for τεί ἀνάφορα. A 518, 3 τέ for δέ. O 716, προμαθήτων for προμαθήτων. Π 483, 5 τέ for δέ. Ξ 171, Πατρόκλου (mss.) for Πατρόκλου.
Ξ 402, στή (mss.) for στή.

Some desirable readings (suggested by the writings of Dr. Cauer and others) which probably represent the original forms, but which have not been introduced into the present text, are:


8. At Alexandria in Egypt, perhaps in the third century B.C., our Iliad and Odyssey were each arranged in the twenty-four rolls of convenient size or “books” that we are acquainted with in the editions of to-day. Xenophon’s writings and those of other Greek authors were probably divided into books at the same period. The centuries just before the Christian era likewise witnessed the rise of a famous school of Homeric criticism at Alexandria, of which the chief exponents were the librarians Zenodotus (died about 260 B.C.), Aristophanes of Byzantium (about 262–185 B.C.), and his successor Aristarchus (about 220–145 B.C.).

9. Beginning with the Alexandrians, of whom the greatest was Aristarchus, and continued by later Greek scholars, a mass of Scholia (critical notes) was produced. These possess

---

\(^1\) Homerkritik, pp. 64, 99.
great value. They are in Greek; and as preserved to us, they are commonly written on the margins and occasionally between the lines of several of the mss. that contain the Homeric text also. They are found alone, apart from the text, however, in a Munich ms. (Scholia Victoriana) and in a very valuable fragment of papyrus recently discovered (Scholia on Iliad XXI in The Oxyrhynchus Papyri, part ii, pages 52–85). Much valuable material besides has been transmitted in the Commentaries of Eustathius and in ancient lexicons. The most important scholia, from which frequent quotations are made in the notes of this edition, are derived from the best ms. of the Iliad, known as Codex Venetus A (of the eleventh century of our era), which is preserved in the Library of St. Mark’s in Venice; and from the ms. in the British Museum at London known as Codex Townleyanus (of the twelfth or thirteenth century). See the Bibliography on page xxxv.

THE HOMERIC AGE

10. The Homeric Age means the period during which the Greek epics were created, not the period in which the heroes of the poems lived. The time when first the bards sang of Achilles and Agamemnon was coincident with the decadence of the so-called Mycenaean civilization. The earlier parts of the Iliad therefore contain such phrases descriptive of armor, clothing, sacrifices, and dwellings as were appropriate to the actual life of that day. And this phraseology was preserved, as a rule, in similar descriptions by poets of later generations. That is to say, the later poets of the Homeric age seem to have been careful to follow the ancient formulas of the epic style. Yet it is also true that in the midst of the traditional material the Ionian poets introduced, whether consciously or unconsciously, many traits and customs from the life of their own time. So when Homeric antiquities are studied from the text, cognizance must be taken of the fact that they are very likely influenced to some extent by the century to which specific portions of the text owe their origin.
11. It has been possible for scholars to distinguish with some exactness the development and changes of many customs, preceding and during the Homeric age.\(^1\) The hither limit is approximately the beginning of the historic age of Greece; and the customs of the latter part of the Homeric age must to some extent be interpreted by the antiquities of historic Greece, so abundantly illustrated in the monuments and literature. On the other hand, at the farther extreme of the Homeric age was the Mycenaean civilization, the works of which have in recent decades been brought to light in many places about the Mediterraneaen. They are of great value for confirming the words of the poets in many particulars and for bringing vividly before the eyes illustrations of the oldest parts of the Iliad. But it must always be borne in mind that while the Mycenaean civilization influenced the Homeric age to some extent, yet its prime (generally reckoned about 1450–1250 B.C.) was earlier than the Homeric period. The two eras show, in fact, many differences and contrasts.

Books of Reference on Pages xiii–xix

P. CAUER: Grundfragen der Homerkritik. Leipzig, 1895.
SIR R. JEBB: Homer: An Introduction to the Iliad and the Odyssey. Boston, 1894. [First printed in 1887.]

\(^1\) Cf. notes on burial customs (II 456), bronze and iron (II 34), wedding gifts, ἤθαι (X 472).
INTRODUCTION TO HOMER'S ILIAD

On the Mycenaean Age in particular the following may be consulted:


DRESS IN THE HOMERIC AGE

12. The overgarment of the Homeric man, inherited from his Indo-European ancestors, was simple in material and design. It was nothing more than a woolen shawl of rather large dimensions, known as a chlaena (χλαίνα, Fig. 1). Sometimes it was thrown about the shoulders in a single thickness (ἀπλοῦς χλαίνα); sometimes it was worn double (διπλή or διπλαξ, Fig. 2). Generally, and especially if worn double, it was fastened by a brooch (περόνη or πόρπη, Figs. 6, 7, and 8) over the shoulder as was the chlamys (χλαμύς) of classical times. While simple in design, it needed color and decoration to gratify Homeric taste; so it was dyed to shades of red (χλαίνα φοινικώσσα) or purple (χλαίνα πορφυρή) and sometimes woven in ornamental patterns. A Homeric man without his chlaena was as undressed (γυμνός) as a Greek of Xenophon's day without his himation (ἱμάτιον, Fig. 10 and Plate V), to which indeed the Homeric chlaena in a way corresponded.

13. If the Homeric man laid aside his chlaena, as he did indoors or on preparing for any vigorous exercise (cf. B 183), he still wore his chiton (χιτών). This was a garment of white linen which he had adopted from his Asiatic neighbors—the Semitic peoples. Like a long, rather
PLATE I.—THE CHARIOTEER OF DELPHI.

Bronze statue of a charioteer, dressed in the long chiton characteristic of his profession. An original work of the early fifth century B.C. Found by the French excavators at Delphi, in 1898. (After Monuments et Mémoires, etc., vol. iv, Pl. xv.)
loose gown, it quite enveloped his body, although it had but
the rudiments of sleeves (Fig. 1 and PLATES I and VIII).
On going to bed he slipped it off (α 437, ἐκδύνε) over his head,
as he slipped it on (B 42, ἐνδύε) when he arose; for it was
neither buttoned nor buckled; and since it must have had
its sides sewed up, it was
quite different in style as
well as in material from
the chlaena.

14. To make a hand-
some display on a state
occasion or at a festival
the Homeric man wore
his chiton long, reach-
ing perhaps even to his
ankles. But of course he
could not work or fight
or hunt with a cumber-
some garment dangling
below his knees. So if
need came, he tucked up
(ξ 72, συνέργε) his chi-
ton through his girdle
(ζωστήρ), shortening it
to suit him. A girdle
seems often to have been
wanting, however. And
it is not unlikely that a
special short chiton—perhaps the precursor of the familiar
classical type—was worn by youths, and also by men when
the occasion demanded, as in battle and hunting. The war-
rior, however, seems regularly to have worn a girdle; often,
too, he had this belt overlaid with metal (cf. ζωστήρ παναίολος,
Δ 186), when it became a real piece of defensive armor.

15. The word χιτών was originally limited in its use to the
sewed linen garment, borrowed like the name itself from the
Semitic. But among the classical Greeks it had a much wider application, including not only the short woolen undergarment of men, but also the chief dress of women, which in Homer's day was called *peplus* (πέπλος). And πέπλος itself, as used by the Attic poets, was generalized into 'garment' or 'clothing,' retaining its primitive signification only when applied to the Panathenaic peplus which was offered to Athene.

16. If the chiton of the Homeric man was an imported eastern garment, the question naturally presents itself as to what his ancestors wore besides the chlaena. The primitive undergarment, it is believed, was the *zoma* (ζώμα), a loin-cloth such as is seen worn by the hunters of the Mycenean dagger blade (Fig. 3). And it is not improbable that when the Homeric man went without his chiton, as he occasionally did in battle, he wore the zoma inherited from his Indo-European forefathers. At least, such a custom is suggested by some passages in the Homeric poems; and in particular, the zoma was worn by the contesting athletes at the funeral games in honor of Patroclus (Ψ 683).

17. The Homeric woman's dress was even simpler than the man's. It was the men who were first to imitate and to introduce the advanced styles of their eastern neighbors. The more conservative Homeric woman wore a single garment, corresponding to the man's chlaena, and like it an inheritance from her Indo-European ancestors. This famous dress is commonly illustrated by the monuments of classical Greece,
PLATE II.—CARYATID OF THE ERECHTHEUM AT ATHENS WEARING THE DORIC CHITON.

The garment is drawn up somewhat through the girdle, which is concealed by the fold. (After a photograph.)
in the best period, when it was known as the "Doric chiton." Forms of the garment may be seen worn by the maidens of the Parthenon frieze and by the Caryatides of the Erechtheum (Plate II). Such was essentially the Homeric peplus (πέπλος or ἱκανός). Its material, like that of the men's chlaena, was generally wool. Its pattern is shown by the accompanying sketch (Fig. 4). A large piece of woolen cloth, rectangular in shape, was folded over somewhat along the entire top hem; this fold could of course be made large or small at the pleasure of the wearer. The garment was then so adjusted about the person that the head was inserted between A B and C D. It was fastened above the shoulders in front (at A and B, as in Fig. 5) by brooches (Figs. 6, 7, and 8). The arms appeared through A C E F and B D G. The side was either left unfastened, as was the fashion with Spartan maidens, even in classical times, or drawn together with clasps.
18. While the Homeric woman often dressed in shining white raiment of linen (cf. 19), there can be no doubt that her πέπλοι were often dyed to various hues. Garments (πέπλοι) woven in many-colored patterns are expressly mentioned (Z 289 ff., ε 105 ff.); and saffron color is suggested by the

![Fig. 6.—Bronze fibula (brooch) from Mycenae.](image)

references to Dawn as saffron-robed. About her waist she wore a girdle (ζώνη); and when Homer calls her βαβύζωνος, 'deep-girdled,' he seems to mean that the girdle cut deep into the falling lines of the peplus and gave evidence of a slim waist. In a similar sense he uses τύζωνος and καλλίζωνος, 'fair-girdled.'

19. A splendid robe of linen worn occasionally by both men and women of degree was the ψάρως (φάρος). When used by men, it took the place of the chlaena. As

![Fig. 7.—Bronze fibula from Crete.](image)  ![Fig. 8.—Fibula from Hallstatt.](image)

time went on, women more and more adopted fine linen (cf. Ξ 595, δόβας) as material for dress. This was due to foreign influence, to which the Homeric man had been first to yield. The linen chiton for women, however, was not introduced at Athens until about the middle of the sixth century B.C. And then a century later there came a reaction in favor of the older and historic garment.

20. The Homeric woman was called ἀλκεσίπεπλος, 'with trailing robe,' from the fact that the back hem of the peplus
ARMS IN THE HOMERIC AGE

might trail on the ground; ταυπέπλος, ‘dressed in outstretched [either ‘long’ or ‘broad’] robe,’ with reference to the abundant material; καλλισφυρος, ‘beautiful-ankled,’ because her robe permitted her ankles to show in front; λευκαλανος, ‘white-armed,’ because her arms were not covered by the sleeveless peplus.

21. Another article of the Homeric woman’s dress was the veil (κρηδεμον or καλυτρη, Fig. 9), probably of linen. This was draped from the top of the head down over the neck and cheeks, but drawn aside from the front of the face. It fell over the shoulders behind. Like the man’s chiton, it seems to have had a Semitic origin. (Other articles of women’s head-attire are mentioned in the note on X 469.)

Books of Reference on Pages xx–xxv

F. Studniczka: Beiträge zur Geschichte der allgriechischen Tracht (the chief authority for the preceding article). Wien, 1886.

W. Helbig: Das homerische Epos aus den Denkmälern erläutert. 2d ed. Leipzig, 1897.


W. Reichel: Homerische Waffen (touches on only a few matters of dress). 2d ed. Wien, 1901.

ARMS IN THE HOMERIC AGE

22. The familiar outlines of the classical hoplite, seen in ancient vase-paintings (cf. Fig. 10 and Plate VII), illustrate but inadequately, if at all, the armor of the Homeric hero. Great changes in defensive armor seem to have been made during the long course of the Homeric age; and only when one seeks to show the latest development can the classical equipment be made illustrative.
23. The shield (ἀστικός, σάκος) that is clearly demanded in parts of the epic (e.g. Hector's, Z 116-118, and Periphetes's, O 638-646) is evidently the one seen in Mycenaean works of art, such as the dagger blade, Fig. 3. There, two types may be distinguished, both of great size. The far more common one is represented by Fig. 11. It covered a man's body from neck to ankles, and was drawn in at either side slightly above the middle, so that it presented a notched appearance.

The other type was oblong (cf. Fig. 3), and curved in contour like a semicylinder. It had square or nearly square corners, and sometimes an extension of the upper edge, as if to protect the face of the warrior.

Fig. 10.—Old man, dressed in the himation and leaning on a staff, facing a hoplite in full armor. Fifth century B.C.

(From an amphora at Andover, Mass.)
24. Such shields were made of layers (πτόχες) of ox-hide, stretched upon wooden frames (κανόνες). Over the whole there was often, if not always, a layer of metal. The pinched-in sides of the common type were apparently not due to any incisions in the leather; rather, they had their origin in an effort to bend the shield into a somewhat hollow form, the better to envelop the person. The great shield of either type was supported and carried by a strap (τελαμῶν) which passed over the left shoulder, across the back, and under the right arm of the warrior. At his pleasure, the shield could be shifted around, over the back, to permit walking and running more easily.

25. The poet sometimes calls the shield 'tower-like' (ἡὕτε πόργον, H 219, etc.), and sometimes describes it by the following adjectives: ποδηνεκής, 'reaching to the feet'; πάντοο purpos, 'on all sides fitting,' 'nicely fitting' to the warrior's figure; ἀμφιβρῶτη, 'man-protecting'; χαλκεῖ, 'bronze,' with reference to a layer of metal over the leather; φαείνη, 'shining,' in application to the polished metal exterior; τεμμόεοσα, 'bordered,' with reference to a decoration about the edge (τέρμα); and ὀμφαλόεοσα, 'bossed.'

About the last epithet a further explanation is necessary. It is observed that the two bulging halves of the common type of Mycenaean shield are connected by a high central part, where the sides are pulled in. This may be regarded as a true navel or boss (ὀμφαλός). But the word may also describe a projecting disk of metal affixed to the exterior of the round shield (cf. 26) in the center. Such metal bosses, which were designed to strengthen the shield in its most critical part, existed in very ancient times, and examples have been preserved to our day. The classical hoplite's shield, however, carried no boss, but had instead a device of one kind or another emblazoned on it (Figs. 10, 12).
26. The smaller, round shield, managed by a handle, seems to have been known to the Homeric poets also, and to be referred to in some parts of the epic. In one place, for example (T 374), the radiance of Achilles’s shield is compared to that of the moon. The evidence for the round shield in the Homeric poetry, however, is derived largely from the context, rather than from explicit statement. It must have belonged to a later culture than the Mycenaean design; and doubtless it fell heir to the treasure of epithets which epic poets had originally bestowed on its predecessor (cf. 10). Probably it was one of the every-day sights of the later Homeric poets. In fact, it is illustrated in vase-paintings of Greek origin that are believed to date from the middle of the eighth century B.C. Much earlier records of the antiquity of the round shield exist, however. Sculptures on the walls of Egyptian temples as old as the thirteenth century B.C. show a martial equipment which is certainly not Egyptian, whatever may be its origin. There the small round shield, with its handle, is to be seen borne by the people ‘from the lands of the sea’ who visited Egypt as marauders and who served in the Egyptian army as mercenaries at that early date (1300–1200 B.C.). (See the illustration in the Vocabulary, page 477.)

27. A warrior of ordinary strength could not walk or run a great distance if burdened with the heavy Mycenaean shield. One rawhide may weigh, it is said, from thirty to sixty or more pounds; and as is known (cf. 24), several rawhides sometimes went to the making of a single shield. So the chariot was much used on the battle-field as a means of conveyance for the heavy-armed warrior (cf. also 1); when it came time to fight, usually the warrior dismounted and fought afoot. Only in exceptional cases did he engage in battle from his chariot. The light-armed men, like the archers Alexander, Pandarus, and Teucer, of course did not use chariots when fighting. Mounted warriors came to the fore only in historic times. They do not figure at all in the Homeric battles.
28. Archers (Γ 16 f., Κ 333 f.), and in general the rank and file of Homeric fighters, who naturally could not afford chariots, had nevertheless some protection in place of the great shield. Such was the λαοντό, the untanned, hairy skin of an animal like the goat, wolf, panther, or lion. This was the most primitive form of shield, serving for a garment as well as for a protection against weapons. It was worn, for example, by the old hero Heracles.

29. It is in this context that the aegis (αγίς) of Zeus and of Athene (Fig. 12) may be best explained. Whatever the etymology of the word, in the fancy of the epic poets and of the ancient artists, at any rate, the aegis was a skin, a shield of defense corresponding to the λαοντό of mortals. The ὀψαλοι were 'tassels,' possibly made from the tufts of hair.
hanging over the edge of the hide. The idea of metal scales covering the surface was perhaps suggested to later generations by the conventional way of representing hair in archaic art.¹ Athenè’s aegis is commonly represented, in classical art, with a fringe of snakes in place of the Homeric tassels, and with a Gorgon’s head set in the center.

30. Perhaps, as Reichel has maintained, the greaves (κυνηγίδες) were originally leggings of cloth or leather (cf. ὄ 228 f.), designed to guard the shins against the chafing of the edge of the big shield. Therefore archers, who carried no great shields, naturally wore no leggings. Paris, for example, who had come to battle as a bowman, put on κυνηγίδες only when he prepared for the duel in heavy armor (Γ 330). Such leggings were fastened about the ankles with ankle-clasps (ἐπισφύρια) of silver (Γ 331, etc.).

According to this view, it was only in the later Homeric times, when the smaller round shield had come into use, that the κυνηγίδες were made of bronze; then, of course, they were intended for a defense against the enemy’s weapons (cf. Figs. 12 and 13, which show the classical greaves). Only once in the epic are the Achaeans called χαλκοκυνηγίδες, ‘bronze-greaved,’ and that in a part recognized on other grounds as late (H 41). The epithet ἐκκυνηγίδες, however, which is usually rendered ‘well-greaved,’ is common enough.

¹ Reichel, Homerische Waffen², p. 56; after Studniczka.
31: Our information about the earliest breastplate (θώρηξ) amounts to almost nothing; and it has even been denied that the warrior armed with the Mycenaean shield needed any or wore any at all. Yet the word for this piece of armor occurs often enough; and the familiar adjective χαλκοχιτων, 'bronze-chitoned,' probably means nothing more than χαλκεοθώρηξ (Δ 448, etc.). It is altogether not improbable that while the early Homeric heroes had no cuirass like that of Xenophon’s day, they were nevertheless familiar with some sort of primitive breastplate.

Occasionally the poet uses the word θώρηξ vaguely in the meaning ‘armor’ (cf. Δ 132 ff., Υ 414 f.); so too its kindred verb θώρησεθαι often means no more than ‘arm oneself’ (Ε 737, etc.), and often contains no distinct reference to a cuirass. Then again, in parts of the poem, θώρηξ seems to indicate a breastplate not dissimilar to that of classical times; and its bronze γύαλα, the parts that covered breast and back, are mentioned (Ε 99, Ο 530, etc.). Such lines, it must be believed, date from a period when the smaller shield as well as bronze greaves were in use. This time is to be considered as truly a part of the Homeric age, of course, as any preceding period. Homer never mentions the flaps (πτέρυγες), however, which protected the lower abdomen and hips of the classical warrior (Fig. 13, etc.); and these were doubtless unknown in the Homeric period (cf. Fig. 12).

32. There was a piece of Homeric armor—unknown in its turn to the classical age—which apparently protected the abdomen. This was the mitre (μίτρη). We must believe that it was a broad band of metal (Fig. 14), perhaps laid over and fastened to a leather belt. There is evidence that it was very primitive and that it was worn without the
breastplate. Whether it was ever actually worn in addition to the breastplate is disputed (cf. Δ 132 ff.). As the word is not of very common occurrence in Homer, and as the companions of Sarpedon are once designated as ἀμαρτοχίτων (II 419), the mitre was evidently not universally worn. It seems not to be shown in any archaic Greek vase-painting.

33. The fundamental part of the early helmet (κόρυς, κυνέγ) was regularly a leather cap that covered the brow, upper part of the temples, and the top of the head (κόρυς κροτάφος ἄρμυξ). It was held on by a strap (ἰμάς) that passed under the chin. Around the lower edge of the helmet, to give it strength, was bound a circlet of bronze (στεφάνη). Usually there was a plume of horsehair, springing either from the cone-shaped helmet itself, or from a socket. Furthermore, projections of polished horn or metal (φάλος) were sometimes set in the early helmet, their purpose apparently being to avert evil, real or imagined. In one instance (Γ 361–363) a φάλος served to receive the blow of a sword. Such horns are illustrated by Fig. 15, a helmet from the Mycenaean “Warrior Vase” (perhaps of the eighth century B.C.), and by Fig. 16, which shows a design[1] copied from a fragment of a bronze vase with figures in repoussé, found at Matrei in the Tyrol. Horned helmets appear also in the equipment of the people ‘from the lands of the sea’ represented in the Egyptian temple sculptures (1300–1200 B.C.; cf. illustration in the Vocabulary, page 477), and are illustrated elsewhere as well.[2]

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A helmet with two such horns was called ἀμφίφαλος; with two in front and two behind, τετράφαλος. A four-horned helmet was known also as τρυφάλεια (from τρυ- shortened to τρυ-, meaning ‘four,’ and φάλος). Men’s fancy seems to have seen eyes in the ends of these horns and for this reason to have called the helmet αὐλικός, ‘tube-eyed.’ As a happy illustration Reichel has compared the horns or stalks of snails, which actually carry eyes.

A more usual but certainly less reasonable conjecture about the meaning of φάλος has identified it with the later bronze ridge or comb (κώνος) observed on top of the classical helmet (Fig. 17, etc.). We may well suppose the long-existing uncertainty about the word to have arisen from the fact that when the φάλος disappeared from the Homeric helmet, its original meaning was gradually forgotten also.

The resistance of the leather cap was increased not only by the στεφάνη, but sometimes also by φάλαρα (II 106), which were probably metal bosses fastened to the leather itself. It is in this connection that κυνῆ χαλκήρης may be interpreted: a helmet fastened or strengthened with bronze. The decorative bosses seen on some later bronze helmets are probably inherited from this earlier design in which the φάλαρα served a real purpose.

34. Bronze helmets (χαλκεία κόρυς, κυνῆ πάγχαλκος) are distinctly mentioned a few times by Homer, and must be recognized as belonging to the warrior’s equipment in the latter part, at least, of the Homeric age. The helmet is even four times called χαλκοσάρμος, ‘bronze-cheeked.’ While it is not impossible to make these words fit the early Homeric helmet, it is quite probable that they belong to the later period of Homeric poetry, when bronze greaves and breastplates with the small round shield were also in use. Such a helmet may be illustrated by the so-called Corinthian type (Fig. 17).
INTRODUCTION TO HOMER'S ILIAD

A BRIEF SELECTED BIBLIOGRAPHY

[It is impracticable to mention here more than a very small number of the books valuable for the study of Homer. Reference may be made to the lists on pages xix, xx, xxxv, and xxxiv for works dealing with the Homeric Text, Antiquities, and kindred matters.]

A. Bauer: Die griechischen Kriegsallzurmer. 2d ed. München, 1893.

W. Max Müller: Asien und Europa, nach altägyptischen Denkmälern (pp. 354-386). Leipzig, 1893.

Books of Reference on Pages xxv-xxxiii


W. Helbig: Das homerische Epos aus den Denkmälern erläutert. 2d ed. Leipzig, 1887.


Some Useful Modern Editions of the Text of the Iliad


Some Editions of the Complete Text with Notes


Scholia, etc.


Books on Homeric Literature (in English)


Homeric Antiquities

To the books already mentioned in the lists on pages xix, xx, xxv, and xxxiv should be added E. Buchholz: Die homerischen Realien. 3 vols. 2 parts in each. Leipzig, 1871–1885. The most complete work of its kind, but no longer authoritative in some subjects, e.g. Homeric dress and armor.

Works on Homeric Grammar

J. van Leeuwen: Enchiridium dictionis epicæ. 2 parts. Leyden, 1892, 1894. Very radical, but suggestive and interesting. In Latin.—
INTRODUCTION TO HOMER'S ILIAD


LEXICONS, INDEXES, ETC.


TRANSLATIONS OF THE ILIAD

Into English verse by G. CHAPMAN (1st ed. 1588–1611), A. POPE (1720), W. COWPER (1791), the Earl of Derby (1864), J. S. BLACKIE (1866), W. C. BRYANT (1870), and many others.

Into English prose by A. LANG, W. LEAF, and E. MYERS (1882).

Into German hexameters by J. H. VESS (1798).

THE ART OF TRANSLATION

ΙΛΙΑΔΟΣ Α

ΔΟΙΜΟΣ. ΜΗΝΙΣ

SING, MUSE, OF ACHILLES'S WRATH, WHICH BROUGHT SORROW AND DEATH TO THE ACHAEN CAMP.

Μήνυν ἀείδε, θεά, Πηλημάδεω Ἁχιλῆος οὐλομένην, ἢ μυρί' Ἀχαιοῖς ἀλγε' ἔθηκεν, πολλάς δ' ἰφθίμους ψυχὰς Ἀιδί προτάψεν ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν οἰωνοῦσι τε δαίτα—Διὸς δ' ἐτελείετο βουλή,— 5 ἐξ οὗ δὴ τὰ πρῶτα στήτην ἐρίσαντε Ἀτρέιδης τε ἀναζ ἀδρῶν καὶ δίὸς Ἀχιλλεύς.

CHRYSES, PRIEST OF APOLLO, COMES TO THE ACHAENANS TO RANSOM HIS DAUGHTER, THE CAPTIVE AND PRIZE OF AGAMEMNON.

tὸς τ' ἄρ σφωε θεῶν ἑρίδι ξυνήκε μάχεσθαι; Ἀητοὺς καὶ Διὸς νιόσ. διὸν βασιλῆι χολωθεὶς νοῦσον ἀνὰ στρατὸν θέεν, ὀλέκοντο δὲ λαοὶ 10 οὕνεκα τὸν Χρῦσην ἄρητηρα Ἀτρέιδης. δ' γὰρ ἡλθεν ἐπὶ νήας Ἁχαιῶν λυσόμενός τε θύγατρα φέρων τ' ἀπερείς' ἀποινα, στέμματ' ἔχων εἰν χερθίν ἐκηβόλου Ἀπόλλωνος χρυσέων ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15 Ἀτρέιδα δὲ μάλιστα δύω κοσμήτορε λαῶν.

"Ἀτρέιδαι τε καὶ ἄλλου ἐυκνήμιδες Ἁχαιοί, ὑμῖν μὲν θεοὶ δοιεῖν Ὀλύμπια δώματ' ἔχοντες

4. ὀλήρια †, neuter plural, ‘booty,’ ‘prey’ (ἄλεων).
HOMER’S ILIAD

εκπέρσαι Πριάμου τόλμην, εὖ δ’ οἰκαδ’ ἵκεσθαι
παιδα δ’ ἐμοὶ λύσαι τε φίλην τά τ’ ἀποινα δέξεσθαι
ἀξόμενοι Δίος υἱὸν ἐκηβόλον ’Απόλλωνα.”

HE IS HARSHLY DISMISSED BY THE GREEK COMMANDER, AND
PRAYS APOLLO TO AVENGE HIM.

εὖθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν ’Αχαιοὶ
αἰδεῖσθαι θ’ ιερῆ καὶ ἀγλαὰ δέχθαι ἀποινα.
ἀλλ’ οὐκ Ἀτρείδη ’Αγαμέμνονι ἤνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελεν.

“μὴ σε, γέρων, κατηστῶ ἐγὼ παρὰ νησί κικεῖσ
ἡ νῦν δηθύνοντα ἢ υστερον αὐτὸς ἱόντα,
μὴ νῦ τοι οὐ χραίσμη σκητρτον καὶ στέμμα θεοί.
τὴν δ’ ἐγὼ οὐ λύσων πρὶν μιν καὶ γῆρας ἐπεισὶν
ἡμετέρῳ ἐγὼ οὐκ ἐν Ἀργεί την πάτρης,
ἰστὸν ἐποιχομένην καὶ ἐμὸν λέγῃ ἀντιάουσαν.
ἀλλ’ ἰθ’, μὴ μ’ ἐρέθυζε, σαῦτερος ὡς κέ νέπα.”

ὡς ἐφατ’, ἔδεισεν δ’ ὁ γέρων καὶ ἐπείθετο μῦθῳ.
βῆ δ’ ἀκέων παρὰ θίνα πολυφλοῖσβοιο θαλάσσῃς.
πολλὰ δ’ ἐπειτ’ ἀπάνυεθε κιλῶν ἡραθ’ ὁ γεραιός
’Απόλλωνι ἀνακτη, τὸν ὁμοῦ τε κεὶ Δητώ.

“κλώθ’ μεν, ἀργυρότατε ὡς ἁμφιβεθηκας
Κῦλλαν τε ζαθείν Τενερίῳ ἀνάσσεσες,
Σμινθέω. εἰ ποτέ τοι χαρίσητ ἐπὶ νην ἑρέφα,
ἡ εἰ δὴ ποτέ τοι κατὰ πίνα μηρὶ’ ἐκην
ταύρων ἢ δ’ αἰγῶν, τόδε μοι κρήνην ἐέλδωρ.
τίσειαν Δαναι ἐμὰ δάκρυα σοισι βέλεσσιν.”

32. σαῦτερος †, ‘more safely.’
39. Σμινθέω †, ‘Smintheus’; epithet of Apollo, ‘of the mouse’ (σμινθός, said to be Cretan for ‘mouse’). In the Troad there was a cult of this god, who was believed to protect the fields against destructive plagues of field-mice.
THE PESTILENCE

IN ANSWER TO HIS PRAYER, APOLLO SENDS DEADLY SHAFTS THROUGH THE GREEK CAMP.

ὁς ἐφατ' ἐυχόμενος· τοῦ δ' ἐκλυε Φοῖβος Ἀπόλλων.

βῆ δὲ καὶ Οὐλύμπου οἰκήμων χωμένος κῆπρ,

tοὺς ἔσεσθαι ἐχὼν ἀμφίπληθος τε φαρέτρην,

ἐκλάγαζαν δ' ἄρ' οὐστοὶ ἐπ' ὡμων χωμένων,

αὐτοῦ κυπρηθέντος· δ' δὲ ἢμε νυκτὶ ἑοικός.

ἐξετ' ἔπειτ' ἀπάνευθε νεῶν, μέτα δ' ἰὸν ἔηκεν

dευὴ δ' κλαγή γένετ' ἀργυρείῳ βιοίῳ.

ἀμφης μὲν πρῶτον ἐπιζητο καὶ κύνας ἄργους,

αὐτὰρ ἐπειτ' αὐτοίσι βέλος ἐχεσευκας ἐφιεῖς

βάλλ'· αἰεὶ δὲ πυραί νεκὼν καῖοντο θαμεῖαι.

ACHILLES CALLS AN ASSEMBLY AND PROPOSES TO APPEASE THE ANGRY GOD.

ἐννήμαρ μὲν ἀνὰ στρατὸν ἐχετο κῆλα θεοῦ,

τῇ δεκάτῃ δ' ἀγορήνιδε καλέσσατο λαὸν Ἀχιλλεῦς·

τοι γὰρ ἐπὶ φρεσί θῆκε θεὰ λευκόλενος Ἡρή·

κήδετο γὰρ Δαναῶν, ὅτι μαθησκοντας ὀρᾶτο.

οί δ' ἔπει ὅτι ἤγερθεν ὀμηρεῖς τ' ἐγένοντο,

τοισι δ' ἀνιστάμενος μετέφη πόδας ὦκνος Ἀχιλλεῦς·

"Ἀτρείδῃ, νῦν ἂμμε πάλιν πλαγχθέντας ὁίω

ἀψ ἀπονοστήσει, εἴ κεν θάνατον γε φύγοιμεν,

εἴ δ' ὅμοι πόλεμός τε δαμὰ καὶ λοιμὸς Ἀχαιοῦς.

ἀλλ' ἄγα δ' τίνα μᾶτιν ἐρείομεν ἦ ιερᾶ

ἡ καὶ οὐνερπόλον — καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἔστιν —

ὁς κ' εἴποι, ὃ τί τόσον ἐχώσατο Φοῖβος Ἀπόλλων,

εἴ τ' ἄρ' ὦ γ' εὐχωλῆς ἐπιμέμφεται εἴ θ' ἔκατομβης. 65

45. ἀμφίπληθος τ., 'covered at both ends,' 'close-covered' (ἀμφὶ and ἐπέφυ, 'cover with a roof').

61. λοιμὸς τ., 'pestilence.'
THEN THE PROPHET CALCHAS, ENcouraged BY achilles, De-
clares THE wrong COMMITTED BY AGARMEMNON. TO APPEASE
THE GOD, CHRYSEIS MUST BE RESTORED TO HER FATHER.

ἡ τοι ὁ γ' ὡς εἰπὼν κατ' ἀρ' ἔλεον. τούσα δ' ἀνέστη
Κάλχας θεσπορίδης, οἰωνοτόλων ὁχ' ἀριστος,
δε ἤδει τὰ τ' ἐόντα τὰ τ' ἐσσόμενα πρὸ τ' ἐόντα,
καὶ νήσσου ἡγήσατ' Ἀχαῖοι ἱλιον εὔσω
ἡν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων
ὁ σφιν ἐν φρονεόν ἀγορήσατο καὶ μετέειπεν.

"ὡ Ἀχιλε, κέλει με, διήφιλε, μυθήσασθαι
μὴν Ἀπόλλωνος ἐκατηβελέτασ αἰνακτος.
τοιγὰρ ἐγὼν ἐρέως οὔ δε σύνθεο καὶ μοι ὁμοσσον
ἡ μέν μοι πρόφρων ἐπεσων καὶ χερσών ἀρίσθειν.
ἡ γὰρ οἶόμαι ἄνδρα χοιλωσέμευ, δς μέγα πάντων
Ἀργείων κρατεῖ καὶ οἱ πειθοῦν Αχαίοι.
κρείσσων γὰρ βασιλείας, ὅτε χώσον ἀνδρὶ χέρης
εἰ περ γὰρ τε χόλον γε καὶ αὐτήμαρ κατατήθη,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὁφρα τελέσῃ,
ἐν στήθοις ἐσώσι. οὐ δὲ φράσασι, εἰ με σωσέως."
τον δ' ἀπαμειβόμενος προσέφη τόδος ὡς Ἀχιλ-
λείους.

"θαρσῆσας μάλα εἰπὲ θεοπρόπτων ὦ τι οἶδα
οὐ μᾶ γὰρ Ἀπόλλωνα διώφιλον, ὦ τεσύ, Κάλχαν,
εὐχόμενος Δαναοὺς θεοπροπίας ἀναφαίνεις,
οὐ τούς ἐμεὺ ξόντος καὶ ἐπὶ χθονε δερκομένοιο.
THE WRATH

σοι κούλης παρὰ νυσὶ βαρείας χείρας ἐποίσει
δυμπάτων Δαναών, οὐδ’ ἦν Ἀγαμέμνονα εἰπής,
δὲ νῦν πολλοί ἀριστος Ἀχαίων εὐχεταὶ εἰναι.”

καὶ τὸ τε ἰθάρσησε καὶ ἱππαίς μάντις ἀμύμων
“οὔτ’ ἄρ’ ὁ γ’ εὐχολής ἐπιμέμφεται οὐθ’ ἐκατόμβης,
ἀλλ’ ἔσκε ἄρητης, ὃν ἡτίμησ’ Ἀγαμέμνων
οὐδ’ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ’ ἀποινα,
τούνεκ’ ἄρ’ ἄλγε’ ἐδωκεν ἑκηβόλος ᾦ’ ἐτ’ δῶσει.
οὐδ’ ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλεκώπιδα κούρην,
ἀπριάτην ἀνάποινον, ἀγεὶν θ’ ἴερην ἐκατόμβην
ἐς Χρύσην τὸτε κέν μιν ἰλασάμενοι πεπίθοιμεν.”

STUNG BY CALCHAS’S WORDS, AGAMEMNON RELUCTANTLY CONSENTS
TO GIVE UP CHRYSEIS; BUT IN HERstead, LEST HIS DIGNITY
SUFFER ANY INJURY, HE DEMADS ANOTHER CHIEFTAIN’S PRIZE,
EITHER AJAX’S, OR ODYSSEUS’S, OR ACHILLES’S OWN.

ἡ τοι ὁ γ’ ὡς εἰπὼν κατ’ ἄρ’ ἔζητο. τούσι δ’ ἀνέστη
ἡ δὲ Ἁτρείδης εὐρ’ κρείων Ἀγαμέμνων
ἀχυμένος. μένεος δὲ μέγα φρέες ἀμφιμέλαιαν
τίμπλαν’, ὅσε δὲ οἱ πυρὶ λαμπτάοντι ἐκτην.
Κάλχαντα πρῶτιστα κάκ’ ὀσσόμενος προσέειπεν
“μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρύγυνον ἐῖπας.
αἰεὶ τοι τὰ κὰκ’ ἐστὶ φίλα φρεσὶ μαντεύσησαι,
ἔσθλον δ’ ὡστε τ’ ἰ’ πώ εἰπάς ἐπος ὡστε τέλεσσας.
καὶ νῦν εν Δαναοῖς θεοπροπεῖς ἄγορευες,
ὡς δὴ τοῦδ’ ἐνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,
οὐνεκ’ ἐγὼ κούρης Χρυσῆδος ἀγλά’ ἀποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν.

95. ἀπεδέξατ’ (ο), comp. t., ‘accepted’ (ἀπό and δέχωμαι).
99. ἀνάποινον t., ‘without ransom’ (ἀν-, § 161, and ἄποινα, l. 13).
106. τὸ κρύγυνον t., ‘the good,’ ‘what is good.’
οἶκοι ἔχειν. καὶ γὰρ ὁ Κλυταμνήστρης προβέβουλα
cουρδήσει ἄλοχο, ἐπεὶ οὐ ἔθεν ἐστι χερεῖων,
οὗ δέμας οὐδὲ φυνῖ, οὐτ' ἄρ φρένας οὐτε τὶ ἔργα. 118
ἀλλὰ καὶ ὃς ἐθέλω δόμεναι πάλιν, εἰ τὸ γ' ἁμεινὸν
βούλομ' ἐγὼ λαδν σὸν ἐμεναὶ ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτ' ἐτομάσατ', ὅφρα μὴ οἶος
'Ἀργείων ἄγεραστος ἐω, ἐπεὶ οὐδὲ ἐοικεν.
λεύστες γὰρ τὸ γε πάντες, ὅ μοι γέρας ἔρχεται 120
ἀλλη.'

tὸν δ' ἡμείσθ' ἐπείτα ποδάρκης διὸς 'Αχιλλεὺς
'Ἀτρείδη κύδιστε, φιλοκτενώτατε πάντων,
pοὺς γὰρ τοι δώσοντι γέρας μεγάθυμοι 'Ἀχαιοὶ;
οὖν ἔτι που ἦμεν ξυνήμα κείμενα πολλά,
ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν τὰ δέδασται, 128
λοιπὸς δ' οὐκ ἐπέοικε παλιάλογος ταῦτ' ἐπαγείρω
ἀλλὰ σὺ μὲν τίνδε θεῷ πρὸς αὐτὰρ 'Αχαιοὶ
tριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς
dωσι πόλιν Τροίην εὐτείχεου εξαλατάξαι.'
tὸν δ' ἀπαμειβόμενος προσέφη κρεών 'Αγα-
μέμων.

"μὴ δὴ οὕτως ἄγαθος περ ἐων, θεσείκειν' 'Αχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελύσεαι οὐδὲ με πείσεις.
ἡ ἐθέλεις, ὁφ' αὐτῶς ἐξῆς γέρας, αὐτὰρ ἐμ' αὐτῶς
ἡθαὶ δενοίμενον, κέλει δὲ με τίνδ' ἀποδοῦναι;" 130

118. προβέβουλα comp. †, 'I prefer' (πρό, βούλομαι).
119. ἄγεραστος †, 'without a gift of honor' (ἀ-, § 161, γέρας).
120. φιλοκτενώτατε †, 'most greedy of gain,' 'most covetous' (φίλος,
κτέανον = Homeric [κτέαρ], dative plural κτέασιν, Z 428, 'possession';
cf. κτάσμαι).
126. παλιάλογο †, 'collected again' (πάλιν, λέγω, 'collect').
ἐπαγείρω comp. † (ἐς and ἐγείρω, 'gather').
128. τριπλῇ † (τετραπλῇ † te; 'threelfold and fourfold.'
THE WRATH

ἀλλ’ εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται, — so that—worth
εἰ δὲ κεὶ μὴ δῶσων, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι. 

ἡ τεόν ἡ Αιαντὸς ἰὼν γέρας ἡ Ὀδυσσείος 
ἀξὼ ἐλών. δ’ δέ κεν κεχολώσεται, οὐν κεν ἰκωμαί. 
ἀλλ’ ἡ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς: 140

νῦν δ’ ἄγε ἱπα μελαιναν ἐρύσομεν εἰς ἄλα διάν,
ἐν δ’ ἐρέτας ἐπιτηδεῖς ἀγείρομεν, εἰς δ’ ἐκατόμβην 
θέιμεν, ἃν δ’ αὐτὴν Χρυσηίδα καλλικέρρον 
βήσομεν: εἰς δὲ τις ἁρχὸς ἀνὴρ βουληφόρος ἑστα, ἤ Ἀιας ἤ Ἐιδομενεύς ἤ διὸς Ὀδυσσεύς

ἡ σύ, Πηλείδη, πάνων ἐκπαγιότατ’ ἀνδρῶν,
ὁφ’ ἥμιν ἐκάρειγον ιλάσσεαι ἱερὰ ἰέζας.”

WHEREUPON ACHILLES, INCENSED AT AGAMEMNON’S AVOWED SELFISHNESS AND GREED, THREATENS TO RETURN TO PHTHIA, HIS HOME.

τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσεφή πόδας ἄκως Ἀχιλλεὺς: 150

ἄ ν μοι, ἀναιδείην ἐπειμένε, κερδαλεφθον, 
πῶς τίς τοι πρόφραν ἐπεσεν πείθνηται Ἀχαιῶν

ἡ ὁδὸν ἐλθέμενα ἢ ἀνδράσιν ἰφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρῶν ἐνεκ’ ἑλθον αἰχμητῶν

deúro μαχεσσομενον, ἑπεὶ οὐ τί μοι αἰτιοὶ εἰσιν

οὐ γὰρ πώ ποτ’ ἐμὰς βοῦς ἡλασαν οὐδὲ μὲν ἰπποὺς,

οὐδὲ χολ’ ἐν Φίθη ἐρμίβολακι βατιναείρῃ 

cαρτον ἐδηλήσαντ’, ἑπεὶ ἡ μᾶλα πολλὰ μεταξὺ 

οὐρεά τε σκιδέντα θάλασσα τε ἢχησεσα: 155

140. metafprasomeva (§ 142, 3) comp. †, ‘we will consider again’ (μετά, φράσωμαι).

155. batiaieρη †, adjective, ‘nurse of heroes’ ; see § 35.

156. metaxε †, adverb, ‘between.’
άλλα σοί, ὧ μέγ’ ἄναιδες, ἀμ’ ἐσπόμεθ’, ὀφρα σοῦ,
καίρης,
τιμὴν ἄρνυμεν Μενελάῳ σοὶ τε, κυνώπα, ἐφ’ἡγι, εἰ πρὸς Τρώων· τοὺς οὗ τι μετατρέπῃ οὐδ’ ἀλεγίζεις. 160
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὠθὸ πόλ’ ἐμὸν ἐμάνησα, δόσαν δὲ μοι ὦ Ἀχαῖων.
οὐ μὲν σοί ποτὲ ἵσον ἔχω γέρας, ὀπτῶν ᾧ Ἀχαιοὶ
Τρώων ἐκπέρσω· εὐ ναιόμενον πτολέμηθρον
ἀλλὰ τὸ μὲν πλεῖόν πολυμίκοις, πολεμοῦ ἀχρείρες ἐμαί διεποντο· ἀτὰρ ἦν ποτε δασμὸς ἵκητα,
σοὶ τὸ γέρας πολὺ μεῖζον, ἔγω δ’ ὄλυγον τε φίλον τε ἑρχομ’ ἔχων ἐπὶ νήσας, ἐπεὶ κε κάμω πολεμίζων.
νῦν δὲ εἰμὶ Θήμηδ’, ἐπεὶ ἡ πολύ φέρτερον ἐστιν
οἰκάδ’ ἵμεν σὺν κυνώπες κορωνίσων, οὐδ’ σ’ ὅω
ἐνθάδ’ ἄτιμος ἐὼν ἀφενος καὶ πλοῦτον ἀφύξειν.”

IN REPLY, AGAMEMNON REPEATS MORE DEFINITELY HIS THREAT TO TAKE ACHILLES’S PRIZE, BRISIEIS, FOR HIS OWN.

τὸν δ’ ἡμείβετ’ ἐπείτα ἄναξ ἄνδρων Ἄγαμέμνων·
“φεύγε μᾶλ’, εἰ τοι θημὸς ἑπέσουται· οὔδε σ’ ἐγὼ γε ἔστε 
λίσσομαι εινέκ’ ἐμείο μένειν· πάρ’ ἐμοί γε καὶ ἄλλως,
οἳ κ’ με τιμήσουσι, μάλιστα δ’ μητίστα Ζεὺς. 175
ἔχθιστος δ’ μοὶ ἐσοι διστρέφεων βασιλῆις.
αιε γὰρ τοι ἐρις τε φίλη πόλεμοι τε μάχαι τε.
εἰ μᾶλα καρπερός ἔσοι, θεὸς που σοὶ τὸ γ’ ἐδωκεν,
οἰκάδ’ ἵων σὺν κυνώπες σῆς καὶ σοῖς ἐτάρουσιν
Μυρμιδόνεσσιν ἀναστέη· σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω 180
οὐδ’ ὅθομαι κοτέοντος. ἀπειλήσω δ’ τοι ὀδε.”

159. κυνώπα ἃ, vocative noun, ‘dog-eyed,’ ‘hound’ (κῦνος, genitive κῦνος, and ἅπ, ‘eye,’ ‘face’; see note on l. 225, and cf. ἔἰ 180, κυνώπιδος).
166. δασμὸς ἃ, ‘distribution’ (cf. δίδασκατα, l. 125).
 Achilles's impulse to rush upon Agamemnon and even to slay him is stayed by the goddess Athena.

... ὃς φάτο· Πηλεώνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ στήθεσσι· λασίουσι διάνδικα μερμηρίζειν, ἢ δ' ἴσιον δὲ ἰέρυσάμενος παρὰ μηροῦ τοὺς μὲν ἀναστῆσεν δ' Ἀτρείδην ἐναρίζοι, ἢ' χόλον παῦσειν ἐρητύσεις θυμόν. ἦς δ' ταῦθ' ὀρμαίνει κατὰ φρένα καὶ κατὰ θυμόν, ἐλκετὸ δ' ἐκ κολεοῦ μέγα ξίφος, ἤλθε δ' Ἀθηνὴ οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκάλενος Ἡρη, ἀμφώ ὅμως θυμῷ φιλέουσά τε κηδομένη τε, στῇ δ' ὑπνειν, ξανθῆς δὲ κόμης ἔλε Πηλεώνα, οὐφε θαυμομένη· τῶν δ' ἄλλων οὐ τις ὅπατο. θάμβησεν δ' Ἀχιλλεύς, μετὰ δ' ἔτραπτε· αὐτίκα δ' ἔγων Παλλάδι Ἀθηναίην— δεινῶ δὲ οἱ ὅσσε φάνθεν— καὶ μιν φωνήσας ἔπεα πτερόντα προσῆδα·

“τίπτ' αὐτ', αἰγιόχοιο Δίως τέκος, εἰλῆλουθας; ἢ ἤλθον ἤβριν ὶδή Ἀγαμέμνονος Ἀτρείδαο; ἀλλ' ἐκ τοι ἔρεω, τὸ δὲ καὶ τελεσθαί οἴω· ἢς ὑπεροπλήσιοι τάχ' ἄν ποτε θυμὸν ὀλέσση.”

τὸν δ' αὔτε προσέειπε θεὰ γλαυκώπης Ἀθηνή· ἢλθον ἐγὼ παῦσουσα τὸ σὸν μένος, αἰ κε πίθη, μωιόγει.
οὐρανόθεν πρὸ δὲ μ’ ἴκε θεὰ λευκώλενος Ἡρη, ἀμφός ὅμως θυμῷ φιλέουσά τε κηδομένη τε. ἀλλ’ ἂγε, λήγ’ ἔριδος, μηδὲ ἕιφος ἐλκεο χειρί: 210 ἀλλ’ ἦ τοι ἐπεσων μὲν ὀνείδουν, ὡς ἔστει τερ. ὅδε γὰρ ἔξερεν, τὸ δὲ καὶ τετελεσμένον ἄσται· καὶ ποτὲ τοι τρίς τόσσα παρέστεται ἀγλαὰ δῶρα ὑβρισίο εἰνεκα τῆς· σὺ δ’ ἵσχεο, πείθεο δ’ ἡμῖν.”

τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ώκὺς Ἀχιλ· 215 λεύς·

“χρῆ μὲν σφωτερῶν γε, θεά, ἐπος εἰρύσσασθαι καὶ μάλα περ θυμῷ κεχολωμένων· ὡς γὰρ ἄμεινον, ὃς κε θεοΐς ἐπιτείθηται, μάλα τ’ ἐκλυνοι αὐτοῦ.”

ἡ, καὶ ἔπ’ ἀγυρείς κόπη σχέδε χεῖρα βαρείαν, ἄφι δ’ ἐς κουλεῖν ὅσε μέγα ἔιφος, οὐδ’ ἀπίθησεν 220 μύθῳ Ἀθηναίης. ἡ δ’ Οὐλυμπόνδε βεβηκεὶ δῶματ’ ἐς αἰγιόχοιο Δίως μετὰ δαίμονας ἄλλους.

ACHILLES SWORES A MIGHTY OATH TO HOLD ALOOF FROM BATTLE, WHILE AGAMEMNON SHALL BE DISCOMFITED AND MANY ACHAEANS SLAIN.

again Πηλείδης δ’ ἔξαιτις ἀταρτηρῶθης ἐπέσουσιν 225 with reviling-words Ἀτρείδην προσεῖπε καὶ οὐ πω λήγε χόλοιον. ἆρω 

wine bibber “οἶνοβαρές, κυνὸς ὀμματ’ ἐχων κραδὶν δ’ ἐλά· 225 ἵνα 

φοιο, oûte pôte’ es pólemon ámα λαφ’ θωρηχθῆναι oûte lókoûd’ iênav suv áριστησιν Ἀχαιῶν têglkas thumô: to de tò kûp eîdetai eînav. ἀκαλ. 

ἵ πολυ λῶμον ἔστι κατά στρατόν εὐρον Ἀχαιῶν χὶνὲ

216. σφωτερῶν †, § 118.

225. oïnôbarês †, vocative, ‘wine-bibber’ (οἶνος, ‘wine,’ and βαρός, ‘heavy’).
THE WRATH

ΝΕΣΤΟΡ, AS PEACEMAKER, TRIES TO CALM THE ANGER OF THE CHIEFS.

231. δημοβόρος †, adjective, ‘(a king) that devours the people’s goods!’
(δῆμος, ‘people’; δήμος, ‘public property’; βιβρόω, ‘devour.’) For δισειρόμενον,
construction see § 170.
235. τομῆν †, ‘stump’ (τέμων, ‘cut’).
236. ἀναθήματα comp. †, ‘shall bloom again’ (ἀνά, θάλλω, ‘bloom’
ἄλογον, ‘shoot,’ ‘scion’). Μινύεν †, ‘peeled.’
237. φλουῦν †, ‘bark.’
248. ἱδρεύς †, nominative adjective, ‘of sweet speech’ (ἵδις, ἱδός).
HE IS HARSHLY DISMISSED BY THE GREEK COMMANDER, AND PRAYS APOLLO TO AVENGE HIM.

"εὖθ' ἀλλ' μὲν πάντες ἐπενθῆσαν 'Ἀχαιοὶ αἰδεύσατε θ' ἱερὴ καὶ ἀγλαὰ δέχθαι ἄποινα:
ἀλλ' οὐκ Ἀτρέιδης Ἀγαμέμνονι ὡδανε θυμῷ,
ἀλλὰ κακῶς ἄφιει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν:
"μὴ σε, γέρων, καὶ σε, γέρων, εὐγὸ παρὰ νησὶ κιχείω
νῦν δηθύνοντα ἡ ὑστερον αὐτὸς ιὸντα,
μὴ νῦ τοι ὑπαίσμῃ σκῆπτρον καὶ στέμμα θεοῦ.
τὴν δ' ἐγὼ οὐ λύσω πρὶν μιν καὶ γήρας ἐπεισιν
ἡμέτερῳ ἐνι οἰκῷ ἐν 'Αργείᾳ την πάτρης,
ἰστὸν ἐποιχομένην καὶ ἐμὸν λέγω αὐτός ἀντιάουσαν."

ἀλλ' ἤθει, μη μ' ἐρέθιζε, σαώτερος ὡς κε νέπαι."  

ὅς ἐφατ', ἐδειξον δ' ὁ γέρων καὶ ἐπείθετο μῦθῳ.

βῇ δ' ἀκέων παρὰ θίνα πολυφλοῦσβοι θαλάσσας.

πολλὰ δ' ἐπειτ' ἀπάνυεθε κλών ἥραθ' ὁ γεραιὸς

'Ἀπόλλωνι ἀνακτί, τὸν τεκνὸν Λητῷ:

"κλυθὶ μεν, ἀργυρότοιο, ἀνθίσθην ἀμφιβέβηκας

Κίλλαν τε ζαβέην Τενεάν ὑπὸ ἀνάσσεις,

Σμινθείῳ. εἰ ποτὲ τοι χαρίειν ἐπὶ νῦν ἔρεβα,

ἡ εἰ δὴ ποτὲ τοι κατὰ πίονα μηρ' ἐκη

tαύρων ἢδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ

τύσεμαι Δαναοὶ ἐμὰ δάκρυα σοιν βέλεσσιν."

32. σαώτερος †, 'more safely.'

39. Σμινθείῳ †, 'Smintheus'; epithet of Apollo, 'of the mouse' (σμινθος, said to be Cretan for 'mouse'). In the Troad there was a cult of this god, who was believed to protect the fields against destructive plagues of field-mice.
IN ANSWER TO HIS PRAYER, APOLLO SENDS DEADLY SHAFTS THROUGH THE GREEK CAMP.

... οὐδέ καὶ ὁδόνα κατὰ καρνόν χούμενον κύριον ἐκλαγαζάν δὲ ἄρ' ὅστα ἐπὶ ὅμων χοιρόνοιο, αὐτοῦ κυμηθέντος: δ' ἐκεῖ νυκτὶ ἐοικός.

... οὔρησας μὲν πρῶτον ἔπωχετο καὶ χυμασ ἄργος, αὐτάρ ἐπειτ' αὐτοῦ βέλος ἔχεποικῆς ὀνείροις βάλλει: αἰεὶ δὲ πυραὶ νέκυων καίνεν θαμείαι.

ACHILLES CALLS AN ASSEMBLY AND PROPOSES TO APPEASE THE ANGRY GOD.

... ἐννήμαρ μὲν ἀνὰ στρατῶν ἄχετο κῆλα θεοῦ, τῇ δεκάτῃ δ' ἀγορήνυδε καλέσσατο λαῶν Ἀχιλλεὺς:

... ἅγαρ ἐπὶ φρεσὶ θηκε θεᾶ λευκόλενος Ἡρῆ κήδετο γάρ Δαμαῦν, ὥσι βύνηστονας ὀράτου.

... οἳ δ' ἐπει ὅων ἤγερθεν ὀμηρεῖες τ' ἐγένοτο, τοιαὶ δ' ἀνολάματεσ μετέφη πόδας ὥσι Ἀχιλλεὶς...

"Ἀτρέίδε, νῦν ἂμμε πάλιν πλαγχέντας óω ἅψ ἀπονοστήσειν, ἔκ κεν θάνατον γε φύγομεν, ἐδ' ὅμου πόλεμος τε δαμά καὶ λοιμὸς Ἀχαίων... ἀλλ' ἂγε δὴ τινὰ μάζων ἔρεισμεν ἦ ἠρήν ἦ καὶ ὀνυροπόλοι — καὶ γάρ τ' ὁμν' ἐκ Διός ἑστίν —, ὡσ κ' εἰποὶ, τ' τόσον ἐξώσατο Φοῖβος Ἀπόλλων, ἐδ' ἄρ' ὅ γ' εὐχλησ ἐπιμέμφεται εἰ θ' ἐκατομβησ." 65

45. ἀμφισφέρεις †, 'covered at both ends,' 'close-covered' (ἀμφί and ἐρέφω, 'cover with a roof').
61. λοιμὸς †, 'pestilence.'
ai k év pws árnōn knúshs aígōn te teleíón
bouleita antríasas ἕµίν ἀπὸ λογον ἀµύναι.

THEN THE PROPHET CALCHAS, ENCOURAGED BY ACHILLES, DE-
CLARES THE WRONG COMMITTED BY AGAMEMNON, TO APPEASE
THE GOD, CHRYSEIS MUST BE RESTORED TO HER FATHER.

η τοι ο γ' ὑς εἰπὼν κατ' ἄρ' ἔλεγο. τούσι δ' ἀνέστη
Κάλχας Θεσπορίδης, οἰωνοπόλων ὢχ' ἀριστος,
δς ἧδε τά τ' ἔοντα τα τ' ἐσσόμενα πρὸ τ' ἔοντα, τε
καὶ νήσσο' ἡγήσατ' Ἀχαιῶν Ἰλιον εἴςω
ἡν διὰ μαυτοσύνην, τὴν οἱ πόρε Φοίβος Ἀπόλλων
ὁ σφιν ἐν φρονέων ἀγορότατο καὶ μετέειπεν·
"δ' Ἀχιλῆς, κέλεαι με, διάφιλε, µυθήσασθαι
µήνων Ἀπόλλωνος ἐκατηβελέασαι ἄνακτος.

touγαρ ἐγὼν ἐρέω συ δὲ σύνθεο καὶ µοι ὠµοσσον
ἡ µὲν µοι πρόφρον ἔπεσον καὶ χερσὶν ἀρῆοιν.
ἡ γάρ οίοµαι άνδρα χολωσέµεν, ὃς µέγα πάντων
Ἀργείων κρατεῖ καὶ πείθονται Ἀχαίοι
κρέσσων γὰρ βασιλεὺς, ὃς χώσεται άνδρὶ χέρνη
εὶ περ γάρ τε χόλον γε καὶ αὐτήµαρ κατατέθη,
ἀλλὰ τε καὶ µετόπισθεν ἔχει κότων, ὀφρα τελέσθη,
ἐν στήθεσιν ἐόοιν. συ δὲ φρόνισαι, εἰ µε σαώσεις."

tὸν δ' ἀπαµείβόµενος προσέφη πόδας ὡκὺς Ἀχιλ-

λευς.

"soleteòsa mála eιπὲ θεοπρότιον ὃ τι οἶσθα
οὐ µᾶ γὰρ Ἀπόλλωνα διίφιλον, φι τε σὺ, Κάλχαν,
eυχόμενος Δαναοῖς θεοπρóσια ἀναφαινεῖς,
οὐ τις ἐµευζῶντος καὶ ἕπὶ χθονὶ δερκοµένου

75. ἐκατηβελέασαι (§ 61, 10) †, 'the far-darter.' Compare ἐκατός (I 885), ἐκατηβελός (l. 370), ἐκβελός (l. 14), ἐκερύγος (l. 147).
81. κατατέθη compound †, 'swallow'; literally 'digest' (κατά, πίειν, 'digest'; cf. Eng. peptic, pepsin).
σοί κρίλησ παρὰ νηνοι βαρειας χειρας επούσει
συμπάντων Δαναῶν, οὐδ' ἤν Ἀγαμέμνονα εἰπης,
ὅς νῦν πολλὰν ἁριστος Ἀχαϊῶν εὔχεται εἰναι.”
καὶ τότε δὴ θάρσησε καὶ ηὔδαι μάντις ἀμύων
“οὐτ' ἄρ' ὅ.γ. εὐχωλῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
ἀλλ' ἑκε' ἀρητήρος, δν ἦτιμον Ἀγαμέμνων
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπέδεξατ' ἄποινα,
τούνεκ' ἄρ' ἀλγε' ἐδωκεν ἐκηβόλος ἢδ' ἔτι δώσει.
οὐδ' ὦ γε πρὶν Δαναοῖς ἀεικέα λογὸν ἀπόσει,
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κοῦρην
ἀτριάτῃ ἀνάποινον, ἄγεν ς' ἰερὴν ἐκατόμβην
ἐς Χρύσην τότε κέν μιν ἰλασσόμενοι πεπίθομεν.”

95. ἀπεδεξατ’ (ο), comp. τ’, ‘accepted’ (ἀπό and δέχομαι).
99. ἀνάποινον τ’, ‘without ransom’ (ἀν’, § 161, and ἄπωινα, l. 13).
106. τὸ κρήγυν τ’, ‘the good,’ ‘what is good.’
οἰκοὶ ἔχειν. καὶ γὰρ ὁ Ἀχιλλὲς προβέβουλα
κοιρίδιος ἀλόχον, ἔτει οὐθὲ ἔθεν ἐστὶ χερεῖν,
οὐ δέμας οὐδὲ φυῆν, οὐτ' ἀρ φρένας ούτε τι ἔργα. 118
ἀλλὰ καὶ ὡς ἐθέλω δόμενα πάλιν, εἴ το γ' ἄμεινον
βούλομ' ἐγὼ λαῖν σῶν έμμεναι ἣ ἀπολέσθαι
αὐτὰρ ἐμοὶ γέρας αὐτίχερ' ἐτομάσατι, ὡρὰ μὴ οἶος
Ἀργεῖων ἀγέραστος ἐω, ἔτει οὐδὲ ἐοίκεν.
λεύσσετε γὰρ τὸ γε πάντες, ὃ μοι γέρας ἔρχεται 120
ἀλλὰ.

τὸν δ' ἡμείσβετ' ἐπείτα ποδάρκης δῖος Ἀχιλλεὺς:
"Ατρείδη κύδιστε, φιλοκτενώτατε πάντων,
πῶς γὰρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ;
οὐδ' ἐπὶ που ιδίμεν ξυνήμα κείμενα πολλά;
ἀλλὰ τὰ μὲν πολλών ἐξ ἐπράθωμεν, τὰ δὲδασται, 123
λαοῦς δ' οὐκ ἐπέοικε παλιόλογα ταύτ' ἐπαγείρων.
ἀλλὰ σοὶ μὲν νῦν τήνδε θεῷ πρόεις. αὐτὰρ Ἀχαιοὶ
tριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἳ κέ ποθε Ζεὺς
dῶσιν πόλιν Τροίην εὐτείχεον ἐξαλαπάσαι."

τὸν δ' ἀπαμειβόμενος προσέφη κρεών Ἀγα-

μέμνων:

"μὴ δή οὕτως ἀγαθός περ ἐων, θεοείκειλ' Ἀχιλλεῦ,
kλέπτε νόον, ἔπει οὐ παρελεύσειν οὐδὲ με πείσεις.
ἡ ἐθέλεις, ὅφρ' αὔτὸς ἓχης γέρας, αὐτὰρ ἐμ' αὐτῶς
ήσθαι δευόμενον, κέλει μὲ τήν̄ ἀποδοῦναι;

118. προβέβουλα comp. †, 'I prefer' (ἐγρ., βούλομαι).
119. ἀγέραστος †, 'without a gift of honor' (ὁ, § 161, γέρας).
120. φιλοκτενώτατε †, 'most greedy of gain,' 'most covetous' (φίλος,
κτέανον = Homeric [κτέαρ], dative plural κτέασσιν, Z 426, 'possession';
cf. κτέαμαι).
121. παλιόλογα †, 'collected again' (πάλιν, λόγος, 'collect').
122. ἢπαγείρων comp. † (ἐπὶ and ἢγείρω, 'gather').
123. τριπλῆ (†) τετραπλῆ (†) τ', 'threefold and fourfold.'
THE WRATH

ἀλλ’ εἰ μὲν δῶσον γέρας μεγάθυμοι Ἀχαίοι,
ἀρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἦσται, — ἦ σιριστώ ἐπὶ ἡ τεοὺς ἢ Ἀιάντος ἢ Ὅδυσσης ἢ ἅξω ἢ δὲ κεν κεχολῶσται, ὅν κεν ἰκωμαί
ἀλλ’ ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὕτης

WHEREUPON ACHILLES, INCENSED AT AGAMEMNON’S AVOVED SELFISHNESS AND GREED, THREATENS TO RETURN TO PHTHIA, HIS HOME.

tὸν δ’ ἄρ’ ύπόδρα ἰδὼν προσέφη πόδας ὁκὺς

Ἀχιλλεὺς:

ω μοι, ἀναιδεῖς ἐπειμένε, κερδαλεόφρον,
πῶς τίς τοι πράφρων ἐπειμώ πεῖθηται Ἀχαῖων

140. μεταφρασόμεσθα (§ 143, 3) comp. †, ‘we will consider again’

150. ὅ ὅδον ἐλθέμεναι ἢ ἄνδρας ἢ μάχεσθαι;

155. βοτιανεῖρη †, adjective, ‘nurse of heroes’; see § 35.

156. μεταξῦ †, adverb, ‘between.’
ἀλλὰ σοί, ὃ μέγ’ ἄναιδες, ἀμ’ ἐσπόμεθ’, ὃφρα σὺ,
χαίρης,
tιμήν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα, δὴ-

ἐγεῖ. 160

πρὸς Τρώων τῶν οὐ τι μετατρέπῃ οὐδ’ ἀλεγίζεις. καὶ δὴ μοι γέρας αὐτὸς ἀφαίρησθαι ἀπειλεῖς,

ἐφ’ ἔπι πόλλ’ ἐμόγγησα, δόσαν δὲ μοι ὅλες Ἀχαιῶν. 165

οὐ μὲν σοὶ ποτὲ ἵσον ἔχω γέρας, ὀππό’ Ἀχαιοὶ
Τρώων ἐκπέρσωσ’ εἴ ναμόμενον πτολίθρουν

ἀλλὰ τὸ μὲν πλεῖον πολυάκικον πολέμῳ

χεῖρες ἐμαί διέποντο· ἀτάρ ἦν ποτὲ δασμὸς ἰκηται,

σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ’ ὅλιγον τε φίλον τε

ἐρχομ’ ἔχων ἐπὶ νήσα, ἐπεὶ κε κάμω πολεμίζων.

νῦν δ’ εἰμι Φθίνυδ’, ἐπεὶ ἢ πολὺ φέρτερον ἐστιν

οἰκαὶ ἦμεν σὺν ηὐσὶ κορωνίσσων, οὐδ’ ο’ οἶω

ἐνθάδ’ ἀτίμος ἐών ἄφενος καὶ πλοῦτον ἄφυξεν.”

In reply, Agamemnon repeats more definitely his threat
to take Achilles’s prize, Briseis, for his own.

τὸν δ’ ἴμείβει’ ἐπείτα ἄναξ ἀνδρῶν Ἀγαμέμνων

“φεύγε μάλ’, εἰ τοι θυμὸς ἐπέσουται: οὔδε σ’ ἐγώ γε

λίσσομαι εἰνεκ’ ἐμείῳ μένειν. πάρ’ ἐμοὶ γε καὶ ἀλλοί,

οἱ κέ με τιμήσουν, μάλιστα δὲ μητέρα Ζεὺς.

ἐχθρότος δὲ μοὶ ἐσοὶ διοτρεφέων βασιλῆων

αιε γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε

εἰ μάλα καρτερὸς ἐστι, θέος πρού σοι τὸ γ’ ἐδὼκεν.

οἰκαὶ ἰῶν σὺν νησί τε σῆς καὶ σοῖς ἐτάραυσιν

Μυμμίδονεσσόν ἀνασοῦ· σέθεν δ’ ἐγώ οὐκ ἀλεγίζω 180

οὐδ’ ὃθομαι κοτέοντος. ἀπειλήσω δὲ τοι ὃδε.

159. κυνῶπα †, vocative noun, ‘dog-eyed,’ ‘hound’ (κῦνος, genitive κυνός, and ἴπ, ‘eye,’ ‘face’; see note on 1. 225, and cf. Γ 180, κυνόπιος).
166. δασμός †, ‘distribution’ (cf. δίδασται, l. 125).
Ἀς ἔμ᾽ ἀφαυρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηὶ τ᾽ ἐμῆ καὶ ἐμὸι ἐτάρουσιν
πέμψα, ἐγὼ δὲ κ´ ἄγω Βρισηίδα καλλιτάρησαι τὸν δὲ ἵνα κλισθητὶ τὸ σὸν γέρας, ὅφρ᾽ ἐν εἰδῆς, ὅσον φέρτερός εἰμι σέθεν, στυγῇ δὲ καὶ ἄλλος ἰσον ἐμοὶ φάσθαι καὶ ὁμοιωθήσειν ἀντὶν ὑμῶν.

ACHILLES’S IMPULSE TO RUSH UPON AGAMEMNON AND EVEN TO SLAY HIM IS STAYED BY THE GODDESS ATHENE.

...ἀς φάτοι. Πηλεώνι δ᾽ ἄχος γένετ', ἐν δὲ οἱ ἦτορ στῆθεσσιν λασίωσι διάνδικα μερμήριζεν, ἦ δὲ γε φάσγανον ὃς ἐρυσσάμενος παρὰ μηροῦν τοὺς μὲν ἀναστήσειν δ᾽ Ἄτρειδην ἐναρίζοι, ἢ χόλον παύσειν ἑρτύσει τε θυμόν.

... ὅς δὲ ταῦθ᾽ ἀρμαίε κατὰ φρένα καὶ κατὰ θυμόν, ἐλκετο δ᾽ ἐκ κολεοῦ μέγα ξίφος, ἴλθε δ᾽ Ἀθηνή οὐρανόθεν πρὸ γὰρ ἤκε θεὰ λευκώλενος Ἡρῆ, ἀμφό ὃς θυμῷ φιλέουσά τε κηδομένη τε.

...

τὴν δ᾽ ὑπίθεν, ἤανθής δὲ κόμης ἐλε Πηλεώνα, οἵῳ φαινομένῳ· τῶν δ᾽ ἄλλων οὐ τις ὅπατο.

θάμβησεν δ᾽ Ἀχιλεύς, μετὰ δ᾽ ἐτράπετ᾽. αὐτίκα δ᾽ ἔγνω Παλλάδ᾽ Ἀθηναίην — δεινὸ δὲ οἱ ὄσσε φάνθεν — καὶ μιν φωνήσας ἔπεα πτερύσετα προσσῶδα·

... "τίπτ᾽ αὐτ', αἰγιόχοιο Δίῳς τέκοις, εἰλῆλουθας; ἢ ἱνα ὑβριν Ἰθη Ἀγαμέμνονος Ἀτρέιδαο; ἀλλ᾽ ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέσθαι οἶω. ἦς ὑπεροπλήσα τάχ᾽ ἄν ποτε θυμὸν ὀλέσοι." 

... τὸν δ᾽ αὔτε προσέειπε θεὰ γλαυκῶπις Ἀθηνή· ἢλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἳ κε πίθηαι,
ACHILLES SWears A Mighty Oath To Hold ALOOF FROM BATTLE, WHILE AGAMEMNON SHALL BE DISCOMFITED AND MANY ACHAEANS SLAIN.

again Πηλείδης δ’ ἔξως ἀταρτηροῖς ἔπεσαν with reviling-words addressed 'Aτρεΐδην προσέειπε καὶ οὐ πω λήγε ἄχολοιν. did cease from wine-bibber "οἰνοβαρέσ, κυνὸς ὄμματ' ἔχων κραδήν δ’ ἐλά. 225 heart

οὔτε ποτ᾿ ἐσ πόλεμον ἀμα λαῷ θωρηχθήναι oὔτε λόχονθ’ ἔνα μν ἀριστήσεσιν Ἀχαιῶν τέτληκας θυμῷ: τὸ δ’ τῶν κ�行 εἰδεταί εἶναι. deκ.

ἤ πολὺ λάκων ἐστὶ κατὰ στρατὸν εὐρὺν Ἀχαιῶν wide.

216. σφωτερον †, § 113.
225. οἰνοβαρές †, vocative, 'wine-bibber' (ἅλος, 'wine,' and βάρος, 'heavy').
THE WRATH

Nestor, as peacemaker, tries to calm the anger of the chiefs.

As flax the Peleides, so the elder hauls nimbly.

231. δημοβόρος, adjective, 'a king that devours the people's goods.'

235. τοῦμ, 'stump.'

236. ἀναβλήτησα, comp. t., 'shall bloom again.'

240. ἱδρυτῆς, nominative adjective, 'of sweet speech.'
HOMER’S ILIAD

had persuaded εφθίασθ’, οἱ οἱ πρόσθεν ἀμα τράφεν ἦδ’ ἐγένοντο ἄρειον.

very holy εὔν Πύλων ἡγαθέρ, μετὰ δὲ τριτάτους ἀνασκεν. —

ὅσοι ἐν ψανάνω ἀγορήσατο καὶ μετέειπεν.

 wandered joyce ὥς πότοι, ἡ μέγα πένθος Ἀχαϊδα γαϊν ἰκάνει.

near ἦ κεν γρήγοραι Πρίμοις Πριμώι τε παϊδες,

all, τε Τρώες μέγα κεν κεχαροίατο θυμῷ,

οἱ σφῶν τάδε πάντα πυθοίατο μαρμαρέουν, contending

οἱ πέρι μὲν βουλῆν Δαναῶν, πέρι δ’ ἐστε μάχεσθαι.

be persuaded ἀλλὰ πίθεσθ᾽. ἀμφὶ δὲ νεατερὼ ἐστὸν ἐμείο.

ἵνα γάρ ποτ’ ἐγὼ καὶ ἀρείοις ἥ γερ ύμῶν 260

ἀνδράσιν ὁμίλησα, καὶ οὐ ποτε μ’ οἱ γ’ ἀθέριζον.

οὐ γάρ ποι τοῖνοι ἤδιον ἀνέρας οὐδὲ ἱδωμα, 265

οἶον Πειρίθον τε Δρυαντα τε πομένα λαῶν.

Καυνέα τ’ Ἑξαδίον τε καὶ ἀντίθεον Πολυκήμοιν θελικα.

[Θησέα τ’ Αἰγείδην ἐπείκελον ἀθανάτουσιν].

κάρτιστοι δὴ κεῖνοι ἐπιχθώνων τράφεν ἀνδρῶν. earthly

κάρτιστοι μὲν ἔσαν καὶ καρπιστοις ἑμάχοτα, they did fight.

φθορῶν ὀρεσκώσι, καὶ ἐκπάγως ἀπόλεσσαν.

καὶ μὲν τοῖν έγό μεθομίλεσαν ἐκ Πύλων ἐλθῶν.

καὶ μαχόμεν καὶ ἐμὶ αὐτόν ἐγό. κεῖνοι δ’ ἀν υἱ τῶν,

καὶ μὲν μουλὼν ἐμίνεν πείδοτό τε μῦθι.

καὶ μὲν τὸν στὸ ἀγαθός περ ἢν ἀποίρεο κοῦρην,

μήτε στ’ τόν ἀγαθός περ ἢν ἀποίρεο κοῦρην, 275

ἴα τ’ ἢ, ως οἱ πρώται δόσαν γέρας νῖς Ἀχαίων.

μήτε σύ, Πηλείδη, θέλ’ ἐριζέμεναι βασιλῆι ἀντιβίνην,

ἐπεὶ οὐ ποθ’ ὁμνής ἐμορε τιμῆς σκηπτούχος βασιλεύς, ὁ τε Ζεὺς κύδως ἔδωκεν. glory
Plate III.—Lapith and Centaur.

A metope of the Parthenon. Fifth century B.C.
In the British Museum, No. 307.
ei de ou karpeiros esoi thea de se geinato mhter,
all' odie festeros estin, estei pleoinesou anasosei.

'Atreidh, su de pae tedon menos autar egw ge

lisisou 'Achillei mebemeen choion, de mega pasin
erko 'Achailwn pletai polemoi kakoi.'

ton de apameibomenos proseghe kreiwn 'Agamemnon.'

"nai de taui gae, pantai, georw, kata moiraen exites: fate
all' odi anh' ethelai pera pantwn emenei allon,
pantwn mev krateen ethelai pantesai de anasosei to have power
pasi de stmaivein, a tw' ou peisoseis aiow.
ei de mhn aikhmeth ethesan theoi aiwn endes,
tounek ai protheousin oneidea muthasothei; '

ACHILLES MAKES A FINAL RETORT.

ton de ar' upoblisthoun hemibeto dios 'Achilleus:

"he gar kev deidos te kai oupidanos kaloeimh,
ei de soi pan ergon upexomai, orri kev eiphs:
allouw de taui epiteellew, m' gar emoi ge

[stima] ou gar egw ge eti soi peisoseis aiw.
all de toi erew, su de eni fressi ballceo sthsw:
cheri men ou toi egw ge makhesomai eineka kourh,
ou te soi ou te allaw, estei m' afelosethe ge dontes:
ton de allaw a moi esti ths parad' nhei melainh,

800 wab 'black'.
ton ouk an ti theous anelow ankontos emeia.

ei de ange mhn peirhsetai, ina gnwosi kai iode:
aiwai to aima kelaionon eroisou perib douri'

299. upoblisthun, adverb, 'interrupting' (eud, ballw).
CHRYSEIS STARTS ON HER HOMeward VOYAGE. THE SOLDIERS MAKE THEMSELVES CLEAN OF THE PLAGUE.

δε τω γ’ ἀντιβιοσι μαχεσσαμένω ἐπέεσσων ἀνατήτην, λύσαν δ’ ἀγορῆν παρὰ νησίων Ἀχαιῶν. 305
Πηλείδης μὲν ἐπὶ κλιστὰς καὶ νῆς εἶσας ἔρχεται σὺν τε Μενουτάδη καὶ οἱς ἐπάροσιν.
Ἀτρέδης δ’ ἀρα νῆα θοῇ ἀλαδὶ προέρρεις, ἐν δ’ ἐρέτας ἐκρινεν ἐεύκοσιν, ἐς δ’ ἐκατόμβην
βήσει θεῷ, ἀνὰ δὲ Χρυσηίδα καλλιπάρρον 

εἴσεν ἁγῶν. ἐν δ’ ἁρχὸς ἐβη πολυμήνος ὁδυσσεύς
οἳ μὲν ἐπεὶ ἀναβάντες ἐπέπλεεν ὕγρα κέλευθα,
λαοὺς δ’ Ἀτρέδης ἀπολυμαίνεσθαι ἄναγεν.
οἳ δ’ ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ’ ἔβαλλον,
ἔρδον δ’ Ἀπόλλων τεληέσσας ἐκατόμβας
ταῦρων ἡ’ αἰγῶν παρὰ θιν’ ἀλὸς ἀτρυγέτου.

κνίσῃ δ’ οὐρανὸν ἱκεν ἐλισσομένη περὶ κατνῷ.

AT THE BIDDING OF AGAMEMNON, HIS HERALDS VISIT THE LODGE OF ACHILLES AND LEAD AWAY, WITHOUT RESISTANCE, THE MAIDEN BRISEIS.

δε οἳ μὲν τὰ πένοντο κατὰ στρατόν. οὐ δ’ Ἀγα-

μέμνων

λῆγ’ ἔριδος, τὴν πρῶτον ἐπησείλησον Ἀχιλῆ, ἀλλ’ ὃς ἐν Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, ἐκ
τῶν οἳ ἐσαν κῆρυκε καὶ ωτηρῶν θεράποντε.

“ἐρχεσθον κλισίν Πηλημάδεω Ἀχιλῆος, χειρὸς ἐλῶν’ ἀγέμεν Βρυσηίδα καλλιπάρρον.
εἰ δέ κε μὴ δώρειν, ἐγὼ δέ κεν αὐτὸς ἐλωμαὶ
ἐλθὼν σὺν πλεόνεσσι’ τό οἳ καὶ ρίγων ἐσταῖ.”

818, 814. ἀπολυμαίνεσθαι, ἀπελυμαίνοντο, ‘purify oneself’ (cf. λύμαντα,
I. 814, things washed away, ‘defilements’).
Plate IV.—Achilles Giving up Briseis.

A wall painting found in the house of the "Tragic Poet" at Pompeii. Achilles (seated near the center) directs Patroclus to deliver the maiden Briseis to the heralds of Agamemnon (at the left). Behind Achilles stands his old comrade Phoenix. In the background are warriors. The costumes are Roman. (From Mau's Pompeii, by courtesy of The Macmillan Company.)
κατετελεσμένα προτεί, κρατηρον δ' ἐπὶ μῦθον ἔτελεν.

τῷ δ' ἀέκοντε βάτην παρὰ θιν' ἄλος ἀτρυγότοιο,
Μυμμάδονων δ' ἐπὶ τε κλισίας καὶ νησὶ ικέσθην.

τὸν δ' εδρον παρὰ τε κλισία καὶ νησὶ μελανή
ήμενον οὖδ' ἄρα τῷ γε ἱδὼν γῆθησεν Ἀχιλλεύς.

τῷ μέν ταρκῆσαντε καὶ αἰδομένῳ βασιλῆα
στήτην οὖδε τί μιν προσεφώνεν οὖδ' ἐρέοντο.

αὐτὰρ δ' ἔγνω βίον ἐνὶ φρεσκ' φωνήσεν τε.

“χαίρετε, κήρυκες, Δίοις ἄγγελοι ἢδὲ καὶ ἀνδρῶν,

ἀσσων ἤτ' οὐ τί μοι ὑμεῖς ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,

δ' σφωὶ προτεί βρυσθίδος εἰνεκα κοῦρης.

ἀλλ' ἀγε, διογενεῖς Πατρόκλεες, ἔξαγε κοῦρην

καὶ σφωὶ δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυρον ἔστων

πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνδρῶπων

καὶ πρὸς τοῦ βασιλῆα ἀπηνεός, εἰ ποτε δὴ αὑτὲ

χρείω ἐμείο γένηται ἀεικέα λογιγὸν ἀμύναι

τοὺς ἄλλους. ἥ γαρ δ' γ' ὀλοκλήροι φρεσκ' θυει,

οὐδὲ τι οἴδε νοῆσαι ἀμα πρόσωπω καὶ ὀπίσωσω,

ὅπως οἱ παρὰ νησὶ σόοι μαχεοῦται Ἀχαίοι.”

ὦς φάτοι: Πάτροκλος δὲ φίλω ἐπεπείθεθ' ἐταίρῳ.

ἐκ δ' ἄγαγε κλισίας Βρυσθίδα καλλιπάρρην,

δῶκε δ' ἄγειν. τῷ δ' αὐτης ἤτιν παρὰ νησὶ Ἀχαϊῶν.

ἡ δ' ἀέκουσαι ἀμα τοῖς γυνῆς κιέν.

ACHILLES SEEKS CONSOLATION IN PRAYER TO HIS GODDESS MOTHER.

αὐτὰρ Ἀχιλλεὺς

δακρύσας ἐτάρων ἀφαιρ ἔτεσο νόσσοι λιασθὲις

θιν' ἐφ' ἄλος πολίης, ὀράων ἐπὶ οἴμης πόντου,

πολλὰ δὲ μητρὶ φίλῃ ἥρματο χείρας ὀρεγνύς.
"μήτερ, ἐπεὶ μ’ ἔτεκές γε μοινωθάδιον περ ἑντα, τιμήν πέρ μοι ὀφελέον Ὅλυμπιος ἐγγυαλίξαι Ζεὺς ὑψιβρεμέτης· νῦν δ’ ὁδὲ με τυφθὼν ἐπισεν. ἢ γὰρ μ’ Ἀτρέδης εὑρή κρείων Ἀγαμέμνων ἦττημησεν· ἠλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ἄς φάτο δάκρυ χέων τοῦ δ’ ἐκλυε πότινα μήτηρ ἠμένη ἐν βέθθεσσιν ἄλος παρὰ πατρὶ γέροντι καρπαλίμως δ’ ἀνέδυ πολιής ἄλος ἤν τ’ ὀμίχλη καὶ ρα πάροιθ αὐτὸῦ καθέζετο δάκρυ χέοντος, χειρὶ τέ μιν κατέρεξεν ἔτος τ’ ἔφατ’ ἐκ τ’ ὀνόμαξεν. "τέκνον, τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος; εξαύδα, μή κεῦθε νόφ, ἰνα εἰδομεν ἀμφοῖ." HE TELLS HIS WRONGS, AND IMPLORES HER TO PERSUADE ZEUS TO BRING DISASTER ON AGAMEMNON AND HIS SOLDIERS.

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὡκὺς Ἀχιλλεύς:

"οἴσθα· τί ἢ τοι ταῦτα ἵνη τάντ’ ἀγορεύω, ψχόμεθ’ ἐς Θήβην ἱερῆν πόλιν Ἡνείων, τὴν δὲ διεπράθομεν τε καὶ ἤγομεν ἐνθάδε πάντα. καὶ τὰ μὲν εὐ δάσσαντο μετὰ σφίσσιν ὑλε Ἀχαιῶν, ἐκ δ’ ἔλον Ἀτρέδη Ἐρυτῆδα καλλιπάρρην. Ἡρύσης δ’ αὖθ’ ἱερεύς ἐκατηβόλου Ἀπόλλωνος ἠλθεθ’ θοᾶς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτῶν λυσόμενος τε θύγατρα φέρων τ’ ἀπερείπι’ ἁποια, στέμματ’ ἔχων ἐν χερσίν ἐκηβόλου Ἀπόλλωνος κρυσέω ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιών, Ἀτρείδα δὲ μάλιστα δῶν κοσμήτορε λαῶν. ἐνθ’ άλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοι αἰδεύσατε θ’ ἱερὴ καὶ ἀγιαλα δέχθαι ἁποια· ἀλλ’ οὐκ Ἀτρείδη Ἀγαμέμνονι ἠνδανε θυμῷ,
THE WRATH

"αλλὰ κακῶς αφίει, κρατερὸν δ' ἐπὶ μῶθον ἐτελλεν. χωόμενος δ' ὁ γέρων πάλιν ἄχετο. τοῖο δ' Ἀπόλλων εὐξαμένου ἦκουσεν, ἐπεὶ μᾶλα οἱ φίλοι ἦν. ἢκε δ' ἐπ' Ἀργετοῦς κακὸν βέλος· οἱ δὲ νυ λαοὶ θησάκον ἐπασσύτεροι, τὰ. δ' ἐπόχετο κῆλα θεοῦ πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαίων. ἀμμὶ δὲ μάντις εὗ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο.

αὐτὶ ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι. 'Ατρέωνα δ' ἐπετα χόλος λάβεν, αἵμα δ' ἀναστὰς ἤπειλησεν μῶθον, δ' ἰὴ τετελεσμένος ἔστιν. τὴν μὲν γὰρ σὺν νηθῇ ἐλίκωπος Ἀχαιών ἐσ Χρύσην πέμπτουσιν, ἄγουσι δὲ δῶρα ἀνακτῆτι. τὴν δὲ νέον κλωσίθεν ἐβαν κήρυκες ἁγοντες κούρην Βρισῆνος, τὴν μοι δόσαν νίες Ἀχαίων. ἀλλὰ σὺ, εἰ δύνασαι γε, περίπχεο παιδὸς ἐνος· ἐλθοῦσ' Ὀλυμπόνδε Δία λίσαι, εἰ ποτὲ δὴ τι ἦ ἐπεὶ ἄνησας κραδίην Δίως ἦ καὶ ἔργῳ. τολλάκι γὰρ σεο πατρὸς ἐνι μεγάροις ἁκούσα εἰχομένης, οὐ' ἐφησθα κελανεφεί Κρονίων οἰη ἐν θανάτουσιν αἰεικά λογγὸν ἀμύναι, ὅπποτε μνω δυνάσαι Ὀλυμπιον θέλον ἄλλοι, 'Ἡρη τ' ἤδε Ποσειδάων καὶ Παλλᾶς 'Αθήνη.

ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν, ἃχ' ἐκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον, ὃν Βριάρεων καλέουσι θεοὶ, ἀνδρὲς δὲ τε πάντες Αἰγαῖοι' δ' γὰρ αὐτὶ βίῃ οὐ πατρὸς ἀμείων.
δὲ ἡμεῖς ἑπεῖτε Θέτις κατὰ δάκρυ χέονσα:
"ὦ μοι, τέκνον ἐμόν, τι νῦ σ’ ἐτρεφον αἰνὰ τε-κοῦσα;
αἰθὸ ὠφελες παρὰ νησίν ἀδάκρυτος καὶ ἀπτήμων ἤσθαι, ἐπεῖ νῦ τοι αἰσα μίνυνθά περ, ὡ τι μᾶλα δήν.
νῦν δ’ ἄμα τ’ ὁκύμορος καὶ ὀξυρός περὶ πάντων ἔπλεος τῷ σε κακῇ αἰστή τέκνον ἐν μεγάρουσιν.
τούτῳ δέ τοι ἔρεονσα ἔποσ Δἰ τερπικεράυνῳ ἔμ’ αὐτὴ πρὸς ’Ολυμπὸν ἀγάνυφον, αἰ κε πῖθηται. ἀλλὰ σὺ μὲν νῦν νησί παρῆμενοι ὠκυπόροισιν μὴν ’Αχαιόσιν, πολέμου δ’ ἀποπαύεο πάμπαιν.
Ζεὺς γὰρ ἐς ’Ωκεανὸν μετ’ ἀμύμονας Αἰθιοπῆς χθιῶς ἔβη κατὰ δαίτα, θεοὶ δ’ ἄμα πάντες ἔποντο· ὀδιδεκάτῃ δὲ τοι αὐτὸς ἐλεύθεται Οὐλυμπόνδε, καὶ τότ’ ἔπειτά τοι ἐμὶ Δίως ποτὶ χαλκοβατὲς δῶ καὶ μν γονάσσομαι, καὶ μν πείσεσθαι ὁίω.”
ὡς ἄρα φωνήσασ’ ἀπεβήσετο· τὸν δ’ ἐλπὶ αὐτοῦ χώμενον κατὰ δυμὸν ἐνζώνοιο γυναικὸς, τὴν ρα βη ἄεκούτος ἀπηύρων.
WHILE THE DAYS PASS BEFORE THE GODS COME BACK TO OLYMPUS,
THE POET TELLS OF THE VOYAGE TO CHRYSE AND THE PROPITIATION OF APOLLO.

αὐτὰρ Ὀδυσσεὺς

ἐσ Χρύσην ἴκανεν ἄγων ἱερὴν ἐκατόμβην.
οἵ δὲ ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκουτο,
ιστία μὲν στείλαντο θέσαν δὲ ἐν νηὶ μελαίῃ,
ιστὸν δ᾽ ἱστοδόκη πέλασαν προτόνουσιν ὑφέιτες
καρπαλίμως, τὴν δὲ εἰς ὅρμον προήρεσαν ἑρεμῶις.

ἐκ δὲ εὔνας ἕβαλον, κατὰ δὲ πρωμῆς ἐδησαν
ἐκ δὲ καὶ αὐτοὶ βαίνον ἐπὶ ῥηγμῖν θαλάσσης,
ἐκ δ᾽ ἐκατόμβην βῆσαν ἑκβόλῳ Ἱπόλλωι·
ἐκ δὲ Χρυσῆς νῆς βῆ ποντοπόροιο.

τὴν μὲν ἐπειτ᾽ ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς

πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

"ὦ Χρύση, πρὸ μ᾽ ἐπέμψεν ἄναξ ἄνδρῶν Ἀγα-

μέμονον

παῖδα τε σοι ἀγέμεν Φοίβῳ θ᾽ ἱερὴν ἐκατόμβην

ρέξαι ὑπὲρ Δαναῶν, ὅφρ᾽ ἰλασόμεσθα ἄνακτα,

δς νῦν Ἀργεῖοι πολύστονα κηδεῖ ἐφῆκεν."

ὡς εἰπὼν ἐν χερσὶ τίθει, δ᾽ ἐδέξατο χαίρων

παῖδα φίλην. τοῖ δ᾽ ἀκα θεῷ κλειτὴν ἐκατόμβην

ἐξείης ἐστησαν ἐὑδητῶν περὶ βωμῶν,

χερνυσάντο δ᾽ ἐπείτα καὶ οὐλοχύτας ἄνελοντο.

τούσι τοῦ Ἐρυσῆς μεγάλ᾽ ευχέτο χείρας ἂνασχῶν.

"κλυθὶ μεν, ἄργυρότος, δς Χρύσῃ τὸ ἀμφιβέθηκας

Κύλλαν τε ζαθέναι Τενεδοῦε τε ἰφι ἀνάσσεως

ἡμὲν δὴ ποῦ ἐμεύ πάρος ἐκλύεις εὐξαμένουσον,

494. ἱστοδόκη †, 'mast-crutch' (ἱστός, δέχομαι, Ionic δέχομαι).

ἐφέτερος comp. †, 'lowering (it)' (ἐφ-ημι).

449. χερνυσάντο †, 'they washed their hands' (χελπ, ἔπτομαι, theme ἐφ, 'wash').
τίμησας μὲν ἔμε, μέγα δ' ὑψαν λαὸν Ἀχαιῶν·
ἡδ' ἔπι καὶ νῦν μοι τὸδ' ἐπικρήνην ἐέδωρ,
ἡδ' νῦν Δαναόις ἄεικεα λογίγον ἀμυνον." 455

ὡς ἐφατ' εὐχόμενος· τοὺ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτάρ ἐπεὶ β' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἐδειραν,
μηροὺς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
διπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ἔμοθέτησαν.
καὶ δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἰθόπα οἶων
λείβε· νέοι δὲ παρ' αὐτὸν ἔχων πεμπώβολα χερσίν.
αὐτάρ ἐπεὶ κατὰ μήρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἅρα τάλλα καὶ ἀμφ' ὀβελοῦσιν ἐπειραν 460
ἀπτησάν τε περιφραδέως, ἐρύσαντο τε πάντα.

αὐτάρ ἐπεὶ παύσαντο πόνον τετύκοντο τε δαῦτα,
δαίνυτ', οὐδὲ τι θυμὸς ἐδεύετο δαιῶς ἐώσης.
αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος εξ' ἔρων ἐντο,
κοῦροι μὲν κρητηράς ἐπεστέψαντο ποτοῦ,

νάμησαν δ' ἅρα πᾶσιν ἐπαρξάμενοι δεπάσεσιν
οἳ δὲ πανημέριοι μολπὴθεὶν ἰλάσκοντο
καλὸν ἀέιδοντες παϊνον κοῦροι Ἀχαιῶν,
μελποντες ἐκάργον, δ' δὲ φρένα τέρπετ' ἀκούνων.

ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἤθεν,
δὴ τότε κομήσαντο παρὰ πρωμήσια νηὸς. 475

ἡμος δ' ἥριγένεια φάνη βοδοδάκτυλος Ἡσός,
καὶ τότ' ἐπεὶ ἀνάγοντο μετὰ στρατὸν εὐρήν Ἀχαιῶν
tοῦσιν δ' ἱκμενον οὐρον ιεὶ ἐκάργος Ἀπόλλων.
οἳ δ' ἱστόν στήσαν ἀνά θ' ἱστια λευκὰ πέτασαν.
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίων, ἀμφὶ δὲ κύμα
στείρῃ πορφύρευν μεγάλ' ἱαχε νηὸς ἱούσης.

ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ἔκιντο κατὰ στρατῶν εὑρὼν Ἀχαϊῶν, νὴ μὲν οἱ γε μέλαιναν ἐπὶ ἥπερ τοῦ ἐρυσάσαν ὑψὸν ἐπὶ ψαμάθοις, ὑπὸ δὲ ἔρματα μακρὰ τάνυσαν, αὐτοὶ δὲ ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ δὲ μήνε νυσὶ παρῆκμενος ἀκυπόρουσιν διογενῆς Πηλῆος ὤσ πόδας ἡκὺ 'Ἀχιλλεὺς· οὔτε ποτὶ εἰς ἀγορὴν πωλέσκετο κυδιάνειραν οὔτε ποτὲ ἐς πόλεμον, ἀλλὰ φθινούσας ἡμῶν ἔκριναν μὲνα, ποθέσακε δὲ ἄντην τε πτόλεμόν τε.

**THE WINDS VISITS OLYMPUS AND REPEATS ACHILLES'S PRAYER.**

ἀλλὰ οὖν δὴ ἔκ τοῖο δυνατή σφένη ἡώς, καὶ τότε δὴ πρὸς Ὀλυμπὸν ἵσαν θεοῖ αἰεν ἐόντες πάντες ἄμα, Ζεὺς δὲ ἦρχε. Θέτις δὲ οὐ λήθετ' ἐφε—

τρέων

παιδὸς ἑοῦ, ἀλλὰ ἡ γ' ἀνεδύσετο κύμα θαλάσσης, ἑρείς δὲ ἀνέβη μέγαν οὐρανόν Οὐλυμποῖ τε.

εὗρεν δὲ εὑρώπτα Κρονίδην ἄτερ ἤμενον ἄλλων ἀκροτάτης κορυφῆ πολυειράδος Οὐλύμποιο.

καὶ ῥα πάροικοι αὐτοῖς καθέζοντο καὶ λάβεα γούνων σκαίη, δεξιερῆ δ' ἀρ' ὑπ' ἄνθερεών ἐλώσα λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

"Ζεῦ πάτερ, εἰ ποτὲ δῇ σὲ μετ' ἀθανάτουσιν ὄντησα ἦ ἐπεὶ ἡ ἀργυρή, τόδε μοι κρήνην ἐέλδωρ· τίμησον μοι νιόν, δος ἀκυμοράτατος ἄλλων ἐπλετ', ἀτάρ μιν νῦν γε ἁναξ ἀνδρῶν 'Ἀγαμέμνων ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. ἀλλὰ σὺ πέρ μιν τίσοιν, Ὀλύμπιε μητέρα Ζεῦ· τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὀφρ' ἀν Ἁχαιῶι νιόν ἐμὸν τίσωσιν ὄφελλωσίν τε εἰ τιμὴ."
ὁς φάτο· τὴν δ’ οὖ τι προσέφη νεφεληγερέτα Ζεῦς,
ἀλλ’ ἀκέων δὴν ἦστο. Θέτις δ’ ὃς ἦψατο γούνων,
ὡς ἔχετ’ ἐμπεφυῖα, καὶ εἴρετο δεύτερον αὐτής·
“νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἡ ἀπόειπ’, ἐπεὶ οὖ τοι ἐπὶ δέος, ὁφρ’ ἐν εἰδῶ,
ὁσον ἐγὼ μετὰ πᾶσιν ἀτιμωτάτη θεός εἰμι.”

AFTER A SHOW OF RELUCTANCE ZEUS BOWS HIS HEAD IN ASSENT.

τὴν δὲ μέγ’ ὀχθῆσας προσέφη νεφεληγερέτα Ζεῦς·
“ἡ δὴ λοίγα ἔργ’, ὃ τε μ’ ἐχθροπῆσαι ἐφήσεις
Ἡρη, ὃτ’ ἄν μ’ ἐρέθησιν ὀνειδείως ἐπέέσσων·
ἡ δὲ καὶ αὐτὸς μ’ αἰέν ἐν ἀθανάτουισι θεοῖσιν
νεικεῖ καὶ τέ με φησί μάχῃ Τρώεσσιν ἄρηγεν.
ἀλλὰ σοὶ μὲν νῦν αὐτὸς ἀπόστιχε, μὴ τι νοσῆ
Ἡρη· ἐμοί δὲ κε ταῦτα μελήσεται, ὃφρα τελέσσω.
εἰ δ’ ἀγε τοι κεφαλῆ κατανεύσομαι, ὃφρα τεποίθησι
τότο γὰρ ἕξ ἐμέθεν γε μετ’ ἀθανάτουισι μέγιστον
τέκμωρ’ οὗ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατῆλθ’
οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῆ κατανεύσω.”

ἡ, καὶ κυνέγησιν ἐπ’ ὀφρὺν νεῦσε Κρονίων·
ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρόωσαντο ἀνακτὸς
κρατῶς ἀπ’ ἀθανάτου, μέγαν δ’ ἐλέλυξεν Ὀλυμπόν.

HERE, SUSPICIOUS OF DESIGNS AGAINST HER FAVORITE GREEKS,
VEXES ZEUS WITH QUESTIONING AND DRAWS UPON HERSELF
SEVERE REBUKE.

tῶ γ’ ὃς βουλεύοντες διέτμαγεν· ἢ μὲν ἐπείτα
eἰς ἄλα ἄλτο βαθείαν ἀπ’ αἰγλήνητος Ὀλυμπόν,

518. ἐχθροπῆσαι †, ‘to incur the enmity of,’ ‘to fall out with’
(ἐχθρονός, ‘hateful,’ not found in Homer).
520. τεκμωρ †, ‘revocable’ (τεκμωρ and ἄγρεω, ‘capture,’ ‘take’).
525. ἀπατηλὸν †, ‘deceitful’ (ἀπάτη, ἀπατᾶω).
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἀμα πάντες ἀνέσταν εἷς ἐδέων σφόν πατρὸς ἐναντίον, οὐδὲ τις ἐτήλη μείναι ἐπηρχόμενον, ἀλλ' ἀντίοι ἔσταν ἀπαντες. 535 ὁς δὲ μὲν ἑνθα καθέξερ' ἐπ' θρόνον. οὐ δὲ μιν Ἦρη ἤγνοιησεν ἰδιόν, ὅτι οἱ συμφράσσατο βουλάς ἀργυρόπεξα Θέτις θυγάτηρ ἀλίου γέροντος. αὐτίκα κερτομίοις Δία Κρονίωνα προσηύδα.

"τις δ' ἂν τοι, δολομῆτα, θεῶν συμφράσσατο 540 βουλάς;

αἰεὶ τοι φίλον ἐστίν ἐμεὶ ἀπὸ νόσφων ἐόντα κρυπτάδια φρονέοντα δικαζέμεν, οὐδὲ τι πώ μοι πρόφρων τέληκας εἰπεῖν ἐπος ὅστι νοήσῃς."

τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε. "Ἦρη, μη δὴ πάντας ἐμοὺς ἐπιέλπεο μῦθους 545 εἰδήσειν. χαλεποί τοι ἔσοντ' ἀλόχω περ ἐνόης. ἀλλ' δὲν μὲν κ' ἑπιεικὲς ἀκούεμεν, οὐ τις ἐπείτα οὔτε θεῶν πρότερος τὸν γ' εἰσεῖται οὔτ' ἀνθρώπων. δὲν δὲ κ' ἑγὼν ἀπάνευθε θεῶν ἑθέλωμι νοῆσαι, μή τι σῦ ταύτα ἐκαστα διείρεο μηδὲ μετάλλα." 550

τὸν δ' ἠμείβετ' ἔπειτα βοῶπις τότινα Ἦρη: "ἀινότατε Κρονίδη, ποῖον τὸν μῦθον ἐειπε; καὶ λήν σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλω, ἀλλὰ μάλ' εὐκηλός τὰ φραζέα, ἀσο' ἐθέλησθα. νῦν δ' αἰνὼς δείδοικα κατὰ φρένα, μή σε παρεῖπη 555 ἀργυρόπεξα Θέτις θυγάτηρ ἀλίου γέροντος. ἥρηθ' γὰρ σοὶ γε παρέξετο καὶ λάβε γούνων. τῇ' σ' οίων κατανεῦσαν ἐτήτυμον, ὡς Ἀχιλῆα τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νησοῖν Ἀχαιῶν."
HOMER'S ILIAD

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς. 560
"Daemonίη, οἷεὶ μὲν ὀιδίου ὑπὲρ ηθὼν
πρῆξαι δ' ἔμπης οὔ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσται. τὸ δ' τοῦ καὶ βίγμον ἔσται.
εἰ δ' οὗτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιτείθεσο μύθῳ,
μὴ νῦ τοι οὗ χραίσμωσιν ὡς τοι θεοὶ εἶσ' ἐν 'Ολύμπῳ
ἀσσον ἵονθ', ὅτε κέν τοι ἄπτους χείρας ἐφείω." 565

HEPHAESTUS ACTS AS PEACEMAKER AMONG THE GODS.

δ' ἐφατ'. ἐδδεισεν δὲ βοῶπις πότνια Ἡρη,
καὶ β' ἀκέουσα καθήστο ἐπιγνάμψασα φίλον κήρ.
ἀχθησαν δ' ἀνὰ δῶμα Δίδοι θεοὶ Οὐρανίωνες. 570
τοῖς δ' Ἡφαιστος κλυτοπέχητης Ἡρχ' ἀγορεύειν,
μυτρὶ φίλη ἐπὶ ἡρα φέρων λευκωλένω Ἡρη.
"ἡ δ' λοίγα ἑργα τάδ' ἐσσεται οὐδ' εἴ' ἀνεκτά,
εἰ δὴ σφῶν ἑνεκα θυτῶν ἐριδαίνετον δῶδε,
ἐν δὲ θεοὶς κολόν ἐλαύνετον οὐδ' ἐπὶ δαιτὸς
ἐσθῆσας ἐσσεται ἡνδός, ἐπεὶ τὰ χερεῖσα νυκά.
μυτρὶ δ' ἐγὼ παράφημι καὶ αὐτὴν περ νοεούσῃ,
πατρὶ φίλη ἐπὶ ἡρα φέρεν Δί, ὀφρα μὴ αὐτε
νεκείσοι πατηρ, σὺν δ' ἡμῖν δαίτα ταράξῃ.
εἰ περ γάρ κ' ἐθέλησον Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίζαι — δ' γὰρ πολὺ φέρτατος ἔστιν.
ἀλλ' σὺ τὸν γ' ἐπέεσσοι καθάπτεσθαι μαλακούσιν·
αὐτή' ἐπείδ' ἢλαος Ὀλύμπιος ἐσσεται ἡμῖν." 575
ἀς ἀρ' ἐφη, καὶ ἀνατέξας δέπας ἀμφικύπελλον·
μυτρὶ φίλη ἐν χειρὶ τίθει καὶ μίν προσέειπεν.

580. ὀλυμπίον 'a brawl.'
“τέτλαθε, μήτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ, μὴ σε φίλην περ ἐουσαν ἐν ὀφθαλμοῖσιν ἰδομαι θεωμένην. τότε δ᾽ οὔ τι δυνήσομαι ἄχυρεν ἐν κραυσμείν. ἀργαλεός γὰρ Ὀλύμπιος ἀντιφέρεσθαι. ἤδη γάρ με καὶ ἄλλοι ἀλεξέμεναι μεμάλτα. ῥῦψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο. πᾶν δ᾽ ἥμαρ φερόμην, ἀμα δ᾽ ἥλιῳ καταδύντι κάππεσον ἐν Δήμῳ, ὅλγοι δ᾽ ἐτι θυμὸς ἐνηεν. ἔνθα με Σύντεις ἄνδρες ἀφαρ κομίσαντο πεσόντα.”

ὡς φάτο: μείδηςεν δὲ θεὰ λευκάλενος Ἂηρη, μειδησασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον. αὐτὰρ δ᾽ τοὺς ἀλλουσ θεοῖς ἐνδέξια πᾶσιν ὁλοκόηε γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων. ἀσβέστος δ᾽ ἁρ' ἐνώρτο γέλοιο μακάρεσι θεοῦσι, ὡς ἰδον Ἀθαναστον διὰ δίματα ποιπύοντα.

ὡς τότε μὲν πρόπαν ἕμαρ ἐς ἱελίουν καταδύντα δαίνυντ᾽, οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς ἐώσης, οὐ μὲν φόρμυγγοσ περικαλλέος, ἢν ἔχ᾽ Ἀπόλλων, Μουσάων θ᾽, εἰ ἀειδον ἀμειβόμεναι ὅπι καλῇ. αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἱελίοιο, οὐ μὲν κακκειόντες ἑβαν οἰκόνε ἐκαστος, ἧχι ἐκάστῳ δώμα περικλυτὸς ἀμφιγυγῆς Ἀθαναστος ποιήσεν ἰδυίησι πραπίδεσσαν. Ζεὺς δὲ πρὸς δὲν λέχος ἢ Ὀλύμπιος ἀστεροπτής, ἔνθα πάρος κοιμάθ', ὡτε μὲν γλυκὺς ὕπνοις ἰκάνοι. ἔνθα καθεῦδ' ἀναβάς, πάρα δὲ χρυσόθρονος Ἂηρη.
ΤΟΙΟΔΩΣ Β

ΟΝΕΙΡΟΣ

MINDFUL OF HIS PROMISE TO THETIS, ZEUS SENDS A DECEITFUL
DREAM TO AGAMEMNON, AND PROMISES THAT HE MAY STRAIGHT-
WAY TAKE THE CITY OF TROY.

"Αλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυνταὶ
eὐδον παννύχιοι, Δία δ᾽ οὐκ ἔχεν ἡδύμος ὕπνος,
ἀλλ’ ὁ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλή
τιμήσαι, ὅλοσ αἰ ὀλὲας ἐπὶ νησίν Ἀχαιῶν.
ἡδὲ δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή:
πέμψαι ἐπ᾽ Ἀτρείδη Ἀγαμέμνονι οὐλὸν "Ονειρον.
καὶ μνοφήσας ἑπεκ πτερόντα προσηύδα:

"Βᾶσι' ἰθι, οὖλος Ὁνειρε. θοὰς ἐπὶ νῆας Ἀχαιῶν
eλθὼν ἐς κλίσίην Ἀγαμέμνονος Ἀτρείδαο
πάντα μάλι ἀτρεκέως ἀγορεύεμεν, ὡς ἐπιτελλω.
θωρὶζα ἐκέλευς κάρη κομαόντας Ἀχαιῶν
παντοδή νῦν γὰρ κεν ἐλοὶ πόλων εὕρων
Τρώων. οὐ γὰρ ἐτ᾽ ἄμφις Ὀλυμπία δώματ᾽ ἔχοντες
ἀθάνατοι φράζονται. ἐπέγναμψεν γὰρ ἀπάντας
"Ἡρη λισσομένη, Τρῶεσθι δὲ κηθὲ ἐφῆπται."

THE DREAM CARRIES THE MESSAGE.

ὡς φάτο. βῆ δ᾽ ἄρ᾽ Ὁνειρος, ἐπὶ τὸν μῦθον ἄκου-
σεν,
κάρπαλώς δ᾽ ἱκανε θοὰς ἑπὶ νῆας Ἀχαιῶν.
βῆ δ᾽ ἄρ᾽ ἐπ᾽ Ἀτρείδην Ἀγαμέμνονα. τὸν δ᾽ ἐκίχανεν
eὐδοντ᾽ ἐν κλίσίῃ, περὶ δ᾽ ἄμβρόσιοι κέχυθ᾽ ὕπνος.

26
στῇ δὲ ἀρ’ ὑπὲρ κεφαλῆς Νηληψὶ νῦ ἔοικὼς
Νέστορι, τὸν ὑπὲρ μάλιστα γερόντων τῷ 'Ἀγαμέμνων
tῷ μιν ἐεισάμενος προσεφώνει θείος Ὀνειρος.
"εὕδεις, Ἀτρέος νυὲ δαΐφρους ἰπποδάμιοι;
οὐ χρῆ πανυχίον εὕδειν βουληφόρου ἄνδρα,
ὁ λαοὶ τὲ ἐπιτετράφαται καὶ τόσσα μέμηλεν.

νῦν δὲ ἐμέθεν ἓσινε ὄκα. Δίως δὲ τοι ἄγγελός εἰμι,
ὅς σεν ἀνευθεν ἐὼν μέγα κηδεῖαι ἦδε ἐλεαίρει.
θωρηξαὶ σ’ ἐκέλευσε κάρη κομάντας Ἀχαιοὺς
πανυξίην νῦν γὰρ κεν ἐλοῖς πόλιν οὐράγων
Τρώον. οὐ γὰρ ἔτ’ ἀμφὶ 'Ολυμπία δάματ’ ἔχοντες
ἀθάνατοι φράζονται ἐπέγναμψεν γὰρ ἀπαντας
"Ἡρη λισσημένη, Τρώεσσι δὲ κήδε’ ἐφήπται
ἐκ Δίως. ἀλλὰ σοὶ σῇσιν ἔχε φρεσὶ, μηδὲ σε λήθη
αἰρεῖτω, εἰτ’ ἀν σε μελίφρων ὑπνος ἀνήρ."

ON AWAKING, AGAMEMNON SUMMONS THE ELDERS OF THE
ACHAEANS TO A COUNCIL.

ὡς ἀρα φωνήσας ἀπεβήσετο· τὸν δὲ λίπ’ αὐτοῦ
tὰ φρονέων’ ἀνὰ θυμόν, ἃ ὅ’ ὦ τελέσθαι ἐμελλον.
φῆ γὰρ ὦ γ’ αἱρήσειν Πριάμου πόλιν ἡματι κείσῃ,
νηθίς, οὐδὲ τὰ ἤδει ὧ ἁε Ζεῦς μηδέτο ἔργα:
θήσειν γὰρ ἔτ’ ἐμελλεν ἐπ’ ἄλγεα τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖς διὰ κρατερὰς ύσμίνας.

ἐγρετο δ’ ἔξ’ ὑπνον, θείη δὲ μιν ἀμφέχυτ’ ὀμφῆ.
ἐξε τὸ ὀρθωθείς, μαλακὸν δ’ ἐνδιε χιτῶνα
καλὸν νηγάτευν, περὶ δ’ μέγα βάλλετο φάρος,
ποσσὶ δ’ ὑπὸ λυπαροὺσιν ἐδῆσαιτο καλὰ πέδυλα.
ἀμφὶ δ’ ἀρ’ ὦμοισιν βάλετο ἕιφος ἀργυρόηλον,

33. λήθη †, 'forgetfulness.'
ei léto de skêptrovn patrómovn, áphitovn aíei;
sún tōi ebh kata nías 'Achaiówn xalkokhitónwv.

'Hówz mén ōn búa prósebēθse to mákrovn 'Olympon
Zhn pháos érównsa kai állois ãthanátovn
autâr ð khrúkexoi ligmafóghyoi kàleusthen
khrúsewv ãgorhínde kárh kómáontas 'Achaióus.
oi mén ekhrusovn, tòi ð' ãgeíronto mál' ãka.
boulhn de prôtovn megadhíwv ïe gerónwv
Néstorê phara vti Pylougyenéos basílêsos.
tous ð ge synkaléstas tukhính ãrtúveto boulhn.

HE REPEATS HIS DREAM, AND PROPOSES TO ARM THE HOST FOR
BATTLE. FIRST, HOWEVER, HE WILL TEST THEIR SPIRIT BY
SUGGESTING AN ABANDONMENT OF THE SIEGE.

"klei te, filoi. thouos moi énúvnov ãlthen óneiros
ambréstshn diá vúkta, málosa de Néstorí dúw
eidos te mégebós te phyñ t' ághustha éfkei.
sth ð' áp' útér kefhalh kai me prós múthov éeitewn.
'evdeis, 'Atréos uie datfrovnos íppodámou;
oú chrh panwkhion evdein boulêfofron úndra,
çi laoi t' épitetragatav kaí tôsса mémphen.
vón ð' emèthon évnes ãka. Diós de to ãgeleós éim,
ós sev aneuvhen éwv méga khedeta ãd' éleaiw.
thorhzi e se kéleusse kárh kómáontas 'Achaióus
panvudh; vón gár kev élloi pólin eûrâgwn
Trówn. ou gár et' amphis 'Olymptia dámati' éxontes
áthanatof fráizontai. étpenamien gár apntas
'Hrph lýsomén, Trówesoi de khde' éphpetai
ek Diós. all' ou sthín éxe phresi. ñið o mén eipwv
vœxet' ápoptámenov, éme de glykús úpuno ánthekev.
all' áget', aí kén twóv thorhziomev úías 'Achaiówn.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσουμαί, ἡ θέμις ἔστιν, καὶ φεύγειν σὺν νησί πολυκλήσι κελεύσω· ὑμεῖς δ' ἀλλοθεν ἄλλος ἔρητευέν ἐπέεσσον.

NESTOR AGREES THAT IT IS BEST TO ARM THE ACHAЕANS.

ἡ τοι ὁ γ' ὡς εἰπὼν κατ' ἀρ' ἔλετο· τούσι δ' ἀνέστη Νέστωρ, ὃς ῥα Πύλοιον ἀναξ ἦν ἡμαθόντος. ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν. "ὁ φίλοι, Ἀργείων ἡγήτορες ἥδε μέδοντες, εἰ μέν τις τὸν ἀνειρον Ἀχαιῶν ἄλλος ἐνιστεν, ψεῦδος κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον. νῦν δ' ἰδεν ὅμηρος Ἀχαιῶν εὐχεταί εἶναι. ἀλλ' ἄγερ', αἰ κέν πως θωρήξομεν νῖοι Ἀχαιῶν."

THE COUNCIL IS DISMISSED, AND AN ASSEMBLY OF ALL THE SOLDIERS IS CONVENEED.

ὡς ἄρα φωνήσας βουλής εἴ τ' ἤρχε νέεσσαι, οἱ δ' ἐπανέστησαν πείθοντό τε ποιμέν λαῶν σκηπτούχοι βασιλῆς. ἐπεσευντο δὲ λαοὶ. ἡπτε εἶθεα εἰςι μελησάων ἀδιάλον πέτρης ἐκ γλαφυρῆς αἰεί νεόν ἐρχομενάων, βοτρυδὼν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοὺσιν, αἱ μέν τ' ἐνθα ἄλις πεποιήταται αἱ δὲ τῇ ἐνθα. ὡς τῶν ἐθεα πολλὰ νεόν ἀπο καὶ κλισιάων ἴσιον προπάροιθε βαθείνης ἐστιχάντο ἱλαδὼν εἰς ἀγορήν. μετὰ δὲ σφίσιν ὅσα δεδῆθη ὀφρύνουσι λέναι, Διὸς ἄγγελος: οἱ δ' ἀγέροντο. τετρήχει δ' ἄγορή, ὑπὸ δὲ στεναχίζετο γαῖα λαῶν ἱζόντων, ὀμαίδος δ' ἦν· ἐννέα δὲ σφεας

85. ἑπανεστησαν comp. + (ἀν-ἐστησαν with prefix ἐνι, 'thereat').
89. βοτρυδὼν ἄ, 'in clusters,' 'in swarms' (βότρυς, 'cluster' of grapes).
κήρυκες βοάοντες ἐρήτνουν, εἴ ποτ' ἀντὶς
σχοιατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
στουδῆ δ' ἔτεο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
πανσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἐστὶ σκῆπτρον ἔχων, τό μὲν Ἡφαιστος κάμε τεῦχων—
Ἡφαιστος μὲν δῶκε Δίω Κρονίωνι ἀνακτή,
αὐτάρ ἀρα Ζεὺς δῶκε διακτόρῳ ἀργείφοντι—
Ἐρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππω,
αὐτάρ ὦ αὐτε Πέλοψ δῶκ' Ἀτρέι θαμέν λαῶν—
Ἀτρέες δὲ θυήσκων ἔλιπεν πολύαρνι Θεέστῃ,
αὐτάρ ὦ αὐτε Θεέστ' Ἀγαμέμνονι λείπε φορήναι,
πολλήσων νήσουσι καὶ Ἀργεί παντὶ ἀνάσσειν.—
τῶ ὦ γ' ἐρεισάμενος ἐπε' Ἀργετουσι μετηῦδα:

IN ADDRESSING THEM AGAMEMNON SAYS NOTHING OF HIS DREAM,
BUT CARRIES INTO EFFECT HIS PLAN TO TEST THEIR COURAGE.
HE PROPOSES A RETURN HOME.

"ὡ φίλοι, ἢρωες Δαναοί, θεράπουντες Ἀρησως,
Ζεὺς μὲ μέγας Κρονίδης ἄτη ἐνέδησε βαρείᾳ
σχέτλιος, δ' πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
"Ιλιον ἐκπέραστ' εὑτείχεον ἀπονέεσθαι,
νῦν δ' κακὴν ἀπάτην βουλεύσατο καὶ με κελεύει
dυσκλέα." Ἀργος ἱκέσθαι, ἐπεὶ πολὺν ὀλεσα λαὸν.
οὔτω ποῦ Δίω μέλλει ὑπερμενεῖ φιλον εἶναι,
δ' ἢ πολλάων πολύων κατέλυσε κάρηνα
ἡ' ἐτὶ καὶ λύσει: τοῦ γὰρ κράτος ἐστὶ μέγιστον.
αἰσχὺν γὰρ τόδε γ' ἐστί καὶ ἐσομένοις πυθεσθαι,
μάτι οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἀπρηκτόν πόλεμον πολεμιζέμεν ὡδὲ μάχεσθαι
ἀνδράσι παιροτέροισι: τέλος δ' οὐ πῶ τι πέφανται.

108. πολιάρην †, cf. πολίρρηνες, I 154, 'rich in sheep.'
ei per gar k' etheloumen 'Achaioi te Trowes te
orkia piota tamosites aridhmetai en amfo,
Troves men lexasthai efestoi ossoi easin,
heikes 8' es dekades diakosmthseine 'Achaioi,
Troow 8' andra ekastoi eloymetha oinochoeine,
polla kai koptas dekades devoiato oinochoio.
toso s enw phi mi pleas emenai via 'Achaiow
Troow, oia vaisou karta ptoleia allo epikoou roi
pallow ek polow egxestaloi andres easin,
oi me mega plazoou kai ouk eioi' ethelontai
'Iliow ekteresai en vaisomenon ptoleibrou.
Eunnea dh bethasa Dios megalo emanto
kai dh doura seosthe neow kai sparta leintai,
aio dh pou hmetera t' alouch kai nuptia tekna
hath' eni megarois poidedumei: ammi de ergon
autos akraounton, ou evnaka deur' ikoimetha.
All' ageth', ws an enw eipw, pietoumeta pantes:
feugwmen sun nusoi filyn es patrida gaian.
oi gar eti Troiwn airopoemen evryagwian.

WONDERFUL AND UNEXPECTED RESULT: THE SOLDIERS TAKE HIM
AT HIS WORD AND RUSH FOR THE SHIPS.

as fato' tautoi de thumon eni stithesin orime
pasi meta plhovn, osou o ou bouly s epakousan.
kynthi 8' agarh ph' kymata makra thalassos
ptonou 'Ikarioi, ta mev 8' euvos te voites te
worop' epaixas patros Dios ek vefelaw.
ws 8' ste kynthi zeufuros baathi lymon elthw,
lambros epagizw, eti 8' hmi aostaxhesin.
ὁς τῶν πᾶσι ἀγορῇ κινήθη. τοῖς δ' ἀλαλητῶ
νῆας ἐπ' ἐσσεύντο, ποδῶν δ' ὑπένερθε κοινή ἄνω·
ἰστατ' ἀερομένη. τοῖς δ' ἀλλήλουι κέλευν
ἀπτεσθαί νηῶν ἣδ' ἐλκέμεν εἰς ἄλα διαν,
οὐροὺς τ' ἔξεκάθαρον. ἀνὴ δ' οὐρανὸν ἐκεῖν
οἰκάδε ἰεμένων. ὑπὸ δ' ἦρεον ἐρματα νηῶν.

BUT HERE, WHO WILL NOT SEE THE TROJANS THUS LEFT VICTORIOUS, SENDS ATHENE TO INTERFERE.

ἐνθὰ κεν Ἀργεότισιν ὑπέρμορα νόστος ἐτύχθη, 155
εἰ μὴ Ἀθηναιήν Ἡρη πρὸς μύθον ἔειπεν·
"ὁ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυπόνη,
οὐτω δὴ οὐκόνδε φίλην ἐς πατρίδα γαῖαν
Ἀργείοι φεῦξοντα ἐπ' εὐρέα νῦτα θαλάσσης;
καὶ δὲ κεν εὐχαλὴν Πριάμῳ καὶ Τρωσὶ λέποιεν
Ἀργετὴν Ἑλένην, ἦς εἰνεκα πολλοὶ Ἀχαῖῶν
ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἰῆς.
ἀλλ' ἢ ἢν κατὰ λαδόν Ἀχαῖων χαλκοχιτῶν,
σοῖς ἀγανοῖς ἐπέεσσον ἐρήτων ὁματα νῆῶς
μηδὲ ἐὰν νῆας ἀλαδ' ἐλκέμεν ἀμφιελίσσας."

ATHENE COMES TO ODYSSEUS AND BIDS HIM GO ABOUT AND RESTRAIN THE MEN.

ὁς ἔφατ', οὐδ' ἀπίθανε θεὰ γλανκῶπις Ἀθηνῆ.
βῆ δὲ κατ' ὄχλυμποι καρνίαν ἀίξασα,
καρπαλίμως δ' Ικανεθοῦσα ἐπὶ νῆας Ἀχαῖῶν.
ἐβρεν ἐπείσ' Ὀδυσσῆα Δῷ μῆτων ἀτάλαντον
ἐσταότ', οὐδ' ὅ γε νῆος ἐνσεῖλμοι μελαῖνης 170

158. ὀφροῦς ἃ, 'trenches' through which the keeled ships were hauled ashore and launched again. These had now become filled with dirt. (Cf. ὄρρεττον, 'dig'.)

ἐξεκάθαρον comp. ἃ, 'they cleared out' (ἐκ and καθαρεῖν, 'cleanse').
ἀπετελεῖ, ἔπει μν ἄχος κραδὴν καὶ θυμὸν ἱκανεν ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκώπις Ἀθήνη.

"διουγένες Δαερτιάδχ, πολυμήχαν Ὀδυσσεὺ, οὐτω δὴ οὐκόνδε φίλην ἐς πατρίδα γαῖαν φεύξεσθ', ἐν νήσσωι πολυκλησί πεσόντεσ; καὶ δὲ κεν εὐχωλὴν Πριάμῳ καὶ Τρωίς λύποιτε Ἀργεῖν Ἐλένην, ὡς εἰνεκὰ πολλοῖ Ἀχαιῶν ἐν Τροίᾳ ἀπόλυτῳ φίλης ἀπὸ πατρίδος αἰθ. ἀλλ' ἰδιοῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώτε, σοὶ δ' ἁγανοὶ έπέέσσων ἐρήτηνε φωτα ἐκαστῶν μηδὲ ἐν νήας ἀλάδ' ἐλκέμεν ἀμφιελίσσας."

HASTENING, ODYSSEUS RESTRAINS BOTH THE PRINCE AND THE COMMON SOLDIER. AGAIN THEY ARE GATHERED IN ASSEMBLY.

ὡς φάθ', δ' δὲ ξυνέηκε θεᾶς ὁπα φωνησάσης: βῆ δὲ θεείν, ἀπὸ δὲ χλαίναν βάλε, τὴν δ' ἐκόμισσεν κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὂπηδεί. αὐτὸς δ' Ἀτρείδεω Ἀγαμέμνονος ἀντίος· ἐλθὼν δὲξατό οἱ σκῆπτρον πατρών, ἀφθητον αἰεὶ σὺν τῷ ἔβη κατὰ νήας Ἀχαιῶν χαλκοχώτων.

ὅν τινα μέν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείς, τὸν δ' ἁγανοὶ έπέέσσων ἐρητύσασκε παραστάς: "ἄμιμοίν', οὕ σε έοικε κακὸν ὃς δειδίσεσθαι, ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλος ἰδρυε λαοῦς. ἦ γάρ πω σάφα οἴστ', οῖς νός Ἀτρείδων. νῦν μὲν τειρᾶται, τάχα δ' ἑτει υῖας Ἀχαιῶν. ἐν βουλή δ' ού πάντες ἀκούσαμεν οἶον ἔπετεν; μη τι χολωσάμενος ῥέξη κακὸν υῖας Ἀχαιῶν. θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος, τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δὲ ἐ μητίετα Ζεὺς.

ὅν δ' αὖ δῆμον τ' ἄνδρα ἰδοι βοάοτά τ' ἐφεύροι,
τὸν σκήπτρων ἐλάσσασκεν ὁμοκλήσασκεν τε μύθων:
"δαμόνι, ἀπέρας ἦσο καὶ ἄλλων μῦθον ἄκουεν, 200
οἱ σέο φέρτεροι εἰς. οὐ δ᾿ ἀπτόλεμος καὶ ἄναλκος,
οὔτε ποτ᾿ ἐν πολέμῳ ἑναρίθμησαν οὔτ᾿ ἐνὶ βουλῇ.
οὐ μὲν τως πάντες βασιλεύσωμεν ἐνθάδ᾿ Ἀχαιοὶ.
οὐκ ἀγαθὸν πολυκοιρανίη. εἰς κοίρανος ἔστω,
εἰς βασιλεὺς, ὃ ἐδώκε Κρόνου πᾶις ἀγκυλομίτεω 205
[σκήπτρων τ᾿ ἡδε θέμιστας, ἱνα σφίσι βασιλεύῃ]."

ὡς ὁ γε κοιρανεῖν δίπεπε στρατόν. οἱ δ᾿ ἄγορῆνε
dιὰ τις ἐπεσευόντο νεῶν ἀπο καὶ κλειςιῶν
ἡχῷ, ὡς τε κῦμα πολυφλοῦσβοι βαλάςσως
ἀγγαλὼ μεγάλω βρέμεται, σμαραγδεῖ τε τοὺς. 210

THERSITES, A COMMON FIGHTING MAN, DISAPPOINTED IN HIS HOPE
TO GO HOME, ABUSES AGAMEMNON TO HIS FACE.

ἄλλοι μὲν ρ᾿ ἑξοντα, ἐρήτυθεν δὲ καθ᾿ ἔδρας·
θερσίτης δ᾿ ἔτι μοῦνος ἀμετροπηθὶς ἐκολοφα,—
δι᾿ ἐπειρα φρεσὶν ἔσων ἁκοσμα τε πολλά τε ἤδει,
μᾶ∷ ἀτὰρ οὐ κατὰ κόσμον ἔριζόμεναι βασιλεύσων,
ἀλλ᾿ ὁ τί οἱ εἰςλύτο γελοῦν Ἀργεῖοισιν
ἐμμενα. ἀκοσματος δὲ ἀνὴρ ὑπὸ Ἰλιοῦ ἠθεν
cοκαντὶ ἐςν, χωλὸς δ᾿ ἔτερον πόδα. τὸ δὲ οἱ ὄμω
κυρτῶ, ἐπὶ στῆθος συνοιχωκότε. αὐτὰρ ὑπερθεν
cοκαντὶ ἐςν κεφαλὶς, ψευδὴ δ᾿ ἐπενήνυθε λάχην.

204. πολυκοιρανίη τ., 'the rule of many' (πολύς and κοίρανος, 'lord').
212. ἁμετροπηθὴς τ., 'endless talker' (ἀ- privative, µέτρον, 'measure,'

ἐκολοφα τ., 'kept on brawling' (= ἡλαυστικαλοφοῦ, cf. A 575).
213. ἁκοσμα τ., 'disorderly,' 'unseemly' (cf. κόσμον, 214).
215. γελοῦν τ., 'laughable,' 'ridiculous' (γέλας).
217. φολκὸς τ., 'bow-legged.'
219. φοξός τ., 'peaked,' limited by κεφαλὴν.
ψευδὴ τ., 'sparse' ('rubbed off,' ψῶ, 'rub').
ἐχθιστος δ' Ἀχιλῆς μάλιστ' ἦν ἦδ' Ὅδυσσ· 220
tω γὰρ νεικείσκε—τοῦτ' αὖ' Ἀγαμέμνον διῷ
ὀξέα κεκληγώς λέγ' οὐνείδεα· τοῦ δ' ἄρ' Ἀχαιοί
ἐκπάγλως κοτέντο νεμέσσηθέν τ' ἐνι θυμῷ·
αὐτάρ δ' μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθω.

"Ἀτρείδη, τεό δὴ αὖ' ἐπιμέμφεαι ἤ δὲ χατίζεις; 225
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
eἰσιν ἐνι κλισίης ἐξαίρετοι, ἃς τοι Ἀχαιοί
πρωτίστω δίδομεν, εὔτ' ἃν πτολίθων ἔλομεν.
ἡ ἐπὶ καὶ χρυσοῦ ἐπιδεύεια, ὃν κέ τις οὐσε
Τρώων ἰπποδάμων εὔ Ἰλίου υἱὸς ἄπωνα,
ὁν κεν ἐγὼ δήσας ἀγάγω ἢ ἅλλος Ἀχαίων;
ἡ γυναῖκα νέην, ἵνα μίσχει ἐν φιλότητι,
ἡν τ' αὐτὸς ἀπὸ νόσφις κατισχειν; οὔ μὲν ἑοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκήμεν ὑπὸς Ἀχαίων.
ὁ πέτονες, κάκ' ἐλέγχε, Ἀχαίδες, οὐκέτ' Ἀχαίων· 230
οἰκαδέ περ σὺν νησῷ νεώμεθα, τόνδε ἐ'] ἐὼμεν
αὐτοῦ ἐν τροθ' γέρα πεσσέμεν, ὅφρα ἴδηται,
ἡ ρά τι οἱ χήμεις προσαμύνομεν ἥ καὶ οὐκί.
ὅς καὶ νῦν Ἀχιλῆς ἐο μέγ' ἀμείνονα φῶτα
ητύμησεν· ἐλῶν γὰρ ἐχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ μᾶλ' ὅλικ Ἀχιλῆς χόλος φρεσίν, ἀλλὰ μεθήμων· 240
ἡ γὰρ ἄν, Ἀτρείδη, νῦν ὑστὰτα λωβήσαιον.

IN RETURN HE IS STERNLY REBUKED BY ODYSSEUS

ὡς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαὸν
Θερσίτης. τῷ δ' ὅκα παρίστατο δίος Ὅδυσσεύς,
καὶ μιν ὑπόδρα ἱδὼν χαλέπῳ ἤνπαιτε μῦθω· 245
"Θερσίτ' ἀκριτὸμυθε, λιγούς περ ἑών ἁγορηθής

234. κακῶν ἐπιβασκήμων (†), 'to bring into misery' (causal of ἐπιβάλλω).
ισχεο μηδ' ἔθελ' οἶδος ἐριζέμεναι βασιλεύσων.
οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον ἐμμεναὶ, ὅσοι οἱ 'Ατρείδης ὑπὸ 'Ἰλιον ἦλθον:
τῷ οὖκ ἂν βασιλῆς ἀνὰ στόμ' ἔχων ἁγορεύοις καὶ σφιν ὅνειδα τε προφέροις νόστον τε φυλάσσους.
οὐδὲ τί πω σάφα ἤδειμ, ὅποις ἐσταί τάδε ἔργα,
ἡ εὗ ἢ κακὼς νοστήσομεν ὑπὲρ 'Αχαίων.
τῷ νῦν 'Ατρείδη 'Αγαμέμνονι ποιμένι λαῶν ἤσαι ὅνειδίζων, ὅτι οἱ μάλα πολλὰ διδόσων ἦρως Δαναοί; σὺ δὲ κερτομέων ἁγορεύεις;
ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἐσται:
εἰ κ' ἐτι σ' ἀφραίνοντα κιχήσομαι ὡς νῦ περ ὅδε, μηκέτ' ἐπειτ' Ὄδυσση κάρη ἁμοσίων ἐτείη μηδ' ἐτι Υηλεμάχου πατήρ κεκλημένος εὑρή,
εἰ μὴ ἐγὼ σε λαβῶν ἀπὸ μὲν φίλα εἰματα δύσω, χλαῖναν τ' ἢδε χιτῶνα τά τ' αἰδόα ἀμφικαλύπτει,
αὐτῶν δὲ κλαίοντα θοᾶς ἐπὶ νῆας ἁφῆς δέπληγως ἄγορήθεν ἀεικέσσι πληγῆσων."

AND SOUNDLY THRASHED.

ὡς ἃρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἦδε καὶ ἁμω πλήξεν· δ' ἢ δ' ἰδνώθη, θαλερὸν δὲ οἱ ἐκφυγε δάκρυ,
σμῶδις δ' αἰματόεσσα μεταφρένου εὖ ὑπανέστη σκήπτρου ὑπὸ χρυσέου. δ' δ' ἃρ' ἐξετο τάρβησεν τε,
ἀλγήσας δ', ἀχρείων ἵδων, ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοι περ ἐπ' αὐτῷ ἢδ' γέλασσαν· ὅδε δὲ τις εἰπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ὦ πότοι, ἡ δὴ μυρί' Ὅδυσσεὺς ἐσθλὰ ἔσχης

267. ἤπανθον comp. τ (ἦν, ἄνθ, ἰστημι).
B

THE DREAM

37

νῦν δὲ τόδε μέγ. ἄριστον ἐν Ἀργείουσιν ἔρεξεν, ὡς τὸν λαβητήρα ἐπεσβόλον ἔσχ' ἀγοράων.
οὐ γὰρ μὲν πάλιν αὐτὸς ἀνήσει θυμὸς ἀγήνωρ
νεικείειν βασιλῆας ὀνειδείως ἐπέεσσοι." 275

THEN ODYSSEUS ADDRESSES THE ASSEMBLY, AND CALLS TO MIND
AN OLD PORTENT THAT CALCHAS HAD INTERPRETED. THE
ACHAEANS GREET HIS HOPEFUL WORDS WITH APPLAUSE.

ὡς φάσαν ἡ πλῆθυς. ἀνὰ δ' ὁ πτολίπορθος Ὄδυσ-
σεῦς

ἔστη σκηντρον ἐχων. πάρα δὲ γλαυκώπις Ἄθηνη
eidomēνη κήρυκι σιωπᾶν λαὸν ἀνώγει,
ὡς ἀμα οἱ πρῶτοι τε καὶ ύποταυ νῖες Ἀχαιῶν
μύθον ἀκούσειαν καὶ ἐπιφρασσάιατο βουλὴν.
ο σφυν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν.

"Ἀτρείδη, νῦν δὴ σε, ἀναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχυσιν θέμηνε μερόπεσσι βροτοῖσιν
οὐδὲ τοι ἐκτελέουσιν ὑπόχεισιν, ἢν περ ὑπέσταν
ἐνθάδ' ἐτι στείχοντε ἀπ' Ἀργεός ἱπποβότοιο,
'Ηλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

ὡς τε γὰρ ἡ παίδεις νεαροὶ χήραι τε γυναῖκες
ἀλλήλουσιν ὀδύρονται ὀικόνδε νέεσθαι.

ἡ μήν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γὰρ τῖς θ' ἐνα μῆνα μένων ἀπὸ θῆς ἀλόχου
ἀσχαλαί σὺν νη' πολυζύγῳ, ὃν περ ἄελλαι
χειμέρια εἰλέων ὀρίνομεν τε θάλασσα.

ἡμῶν δ' ἐννατός ἐστί περιτροπῶν ἐναυτὸς
ἐνθάδ' μμνώνεσθαι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς

275. ἐπεσβόλον †, 'word-flinging,' 'bold-talking,' 'impudent' (ἐπος, ἐβάλλω).
289. νεαρόν † = νέοι.
293. πολυζύγῳ †, 'many-bench' (of δ' ὁ νεωτερος bench' here).
άσχαλάειν παρὰ νησιὶ κορωνίσων ἀλλὰ καὶ ἔμης αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι. 300
tλῆτε, φίλοι, καὶ μεῦντε ἐπὶ χρόνον, ὅφρα δᾳδὰμεν, ἦ ἑτεὸν Κάλχας μαντεύεται ἧ ἑ τα δρουκ. 305
εῦ γὰρ δὴ τὸδε ἱδον εἰς φρεσίν, ἔστη δὲ πάντες μάρτυροι οὐς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι προς σὺν ἀκραίᾳ τε καὶ πρῳς ὅτι ἐσ Αὐλίδα νησὶς Ἀχαϊῶν ἀγερέθουτο κακὰ Πριμᾶμα καὶ Τραγιὶ φέρουσαι, ἤμεῖς δὲ ἀμφὶ περὶ κρήνην ἱερὸν κατὰ βωμοὺς ἔρθομεν ἀθανάτους τελησθόσας ἐκατόμβασ 310
καλῆ ὑπὸ πλατανίστῳ, ὅθεν ρέειν ἁγιαλῶν ὑδώρ, ἐνθ' ἐφάνη μέγα σήμα. δράκων ἐπὶ νότα δαφοῦς σμερδαλέος, τὸν ρ' αὐτὸς Ὁλυμπίωος ἦκε φάσσε, βωμοῦ ὑπαίξας πρός ὑ πλατανιστὸν ὄρουσεν.

ἐνθὰ δ' ἐσαν στρουθῷ νεοσσοί, νῆπια τέκνα, ὃς ἐπὶ ἀκροτάτῳ πετάλοις ὑπὸ πεπτηῶτες ὁκτώ, ἀτὰρ μῆτηρ ἐνάτη ἣν, ἦ τέκε τέκνα. ἐνθ' ὅ γε τοὺς ἔλεενα κατήσθιε τετριγώτας, μῆτηρ δ' ἀμφετοτάτο ὀδυρομένη φίλα τέκνα· τὴν δ' ἐλείξαμενος πτέρυγοι λάβεν ἀμφιαχύναν. αὐτὰρ ἐπεὶ κατὰ τέκν' ἐφαγε στρουθῷ καὶ αὐτῇ, τὸν μὲν ἀρίζηλον θῆκεν θεὸς ὅς περ ἐφηνεν· λᾶν γὰρ μιν ἔθηκε Κρόνου πάις ἀγκυλομῆτεω. ἤμεῖς δ' ἔστασες θαυμάζομεν, οἴον ἐτύχθη, ὡς οὖν δεινὰ τέλωρα θεῶν εἰσήλθ' ἐκατόμβασ. 320
Κάλχας δ' αὐτίκ' ἐπείτα θεοπροτέων ἀγόρευεν· 'τίπτ' ἄνεως ἐγένεσθε, κάρη κομάοντες Ἀχαιοὶ;

803. χθήκα τε καὶ πρωζ' (a), see note.
315. ἀμφετοτάτο comp. ἃμφι, ποδόμαι. Cf. l. 90.
316. ἀμφιαχύναν comp. ἃς she shrieked around.
ήμων μὲν τὸδ' ἐφηνε τέρας μέγα μητίετα Ζεύς,
ὁμον ὀψιτέλεστον, δὸ κλέος οὐ ποτ' ὀλεῖται.
ὡς οὕτως κατὰ τέκν' ἐφαγε στροφθοῖο καὶ αὐτήν,
ὁκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα:
ὡς ἡμεῖς τοσσαῦτ' ἔτεα πτωλεμίξομεν αὐθί,
τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνων.
κεῖνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγε μὲμνετε πάντες, ἐυκινήμεδες 'Αχαιοί,
αὐτοῦ, εἰς ὁ κεν ἀστυ μέγα Πριάμοιο ἐλώμεν.
ὡς ἐφατ'. 'Ἀργεῖοι δὲ μέγ' ἰαχον — ἀμφὶ δὲ νῆς
σμερδαλέων κονάβησαν ἀνσάντων ὑπ' 'Αχαιῶν —
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοι.

-NESTOR FOLLOWS WITH SOUND ADVICE FOR BATTLE ORDER.

tοῦτι δὲ καὶ μετέειπε Γερήνιος ἵππότα Νέστωρ.
"ὁ πότοι, ἦ δὴ παιοί ἑοκότες ἀγοράεσθε
νηπίαξ, οίς οὐ τὶ μέλει πολεμία ἔργα.
πῆ δὴ συνθεία τε καὶ ὀρκία βήσεται ἡμῖν;
ἐν πυρὶ δὴ δεύοι τε γεγοίατο μηδεά τ' ἀνδρῶν
σπουδάς τ' ἀκρητοὶ καὶ δεξιαὶ, ἃς ἐπέπιθανε.
αὐτῶς γὰρ ἐπέεσσο' ἐρίδαινοις οὐδὲ τὶ μῆχος
εὑρέμεναι δυνάμεσθα, πολύν χρόνον ἐνθάδ' εὖντες.
'Ατρείδη, οὐ δ' ἔθ' ὃς πρὶν ἔχων ἀστεμεφέα βουλὴν
ἄρχειν 'Αργεῖοι κατὰ κρατερᾶς υσμίνας.
τούσδε δ' ἐα φθινόθεν, ἔνα καὶ δύο, τοῦ κεν 'Αχαιῶν
νόσφων βουλεύων' — ἀνυσίς δ' οὐκ ἔσσεται αὐτῶν—
πρὶν "Ἀργοσ' ἱέναι, πρὶν καὶ Δίδος αἰγιόχου
γνώμεναι εἰ τε ψεῦδος ὑπόσχεσις εἰ τε καὶ οὐκί.

325. ὀψιν, ‘late.’
ἀστεμεφέαν, τὸν, ‘late of fulfilment’ (ὁψί, adverb, ‘late,’ and τελέω).
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα ἦματι τῷ, ὅτε νησίων ἐν ἄκυπτόρουσιν ἔβαινον Ἀργείωι Τρώουσι φόνον καὶ κῆρα φέροντες, ἀστράπτων ἐπιδέξι, ἐναίσιμα σήματα φαίνων. τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι, πρὶν τινα πάρ Τρώων ἀλόχρω κατακομηθήναι, τίσασθαι δ' Ἐλένης ὀρμηματά τε στοναχάς τε. εἰ δὲ τις ἐκπάγλως ἔθελει οἰκόνδε νέεσθαι, ἀππέσθω ἡς νησὶ ἐνυσσελμοὶο μελαῖνης, ὁφρα πρόσθ’ ἄλλων θάνατον καὶ πότιμον ἐπίστηρ. ἀλλὰ, ἀναξ, αὐτὸς τ' εὖ μηδεὶς πείθεο τ' ἄλλων οὔ τοι ἀποβλητον ἐπος ἔσσεται, ὅτι κεν εἰπω. κρῶν ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον, ὁς φρήτηρ φρήτρησιν ἀρήγη, φύλα δὲ φύλοις. εἰ δὲ κεν ὃς ἔρξης καὶ τοι πείθοται Ἀχαιοί, γνώσῃ ἐπείθ', ὅς θ' ἡγεμόνων κακὸς ὁς τὲ νυ λαῶν, ἦδ' ὃς κ' ἐσθλὸς ἔσσοι κατὰ σφέας γὰρ μαχέονται. γνώσῃ δ', ἣ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις ἢ ἄνδρῶν κακότητι καὶ ἀφράδιῃ πολέμου.”

AGAMEMNON COMPLIMENTS HIM FOR HIS WORDS AND THEN DIRECTS IMMEDIATE PREPARATION FOR BATTLE.

tὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· ἣ µάν αὖτ' ἀγορῇ νικᾶς, γέρου, υἱὰς Ἀχαιῶν. αἰ γὰρ, Ζεὺς τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλον, τοιοῦτοι δέκα μοι συμφράδμονες εἶν Ἀχαιῶν· τῷ κε τάχ’ ἡμύσεε πόλις Πριάμοιο ἀνακτὸς χερσὶν υφ’ ἠμετέρρησιν ἀλούσα τε περθομένη τε. ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἀλγε’ ἐδωκεν.
ος με μετ’ ἀπρήκτους ἔμιδας καὶ νείκεα βάλλει·
καὶ γὰρ ἐγών Ἀχιλεὺς τε μαχεσάμεθε εἰνεκα κούρης
ἀντίβιος ἐπέεσσαν, ἐγώ δ’ ἧρχον χαλεπαίνων.
εἰ δὲ ποτ’ ἐς γε μίαν βουλεύσομεν, οὐκετ’ ἐπείτα
Τρωτὶν ἀνάβλητος κακοῦ ἔστεται, οὐδ’ ἦβαιον. 880
νῦν δ’ ἔρχομαι ἔπε δεῖπνον, ἵνα ξυνάγωμεν "Ἀρης·
εἰ μὲν τις δόμυ θηξάσθω, εἰ δ’ ἀσπίδα θέσθω,
εἰ δὲ τὰς ἱπποὺς δεῖπνον δότω ὠκυπόθεσιν,
εἰ δὲ τὰς ἄρματας ἀμφὶς ἱδὼν πολέμου μεδέσθω,
ὡς κε πανημέριοι στυγερῷ κρινώμεθ᾽ Ἀρη.
385
οὐ γὰρ πανσωλή γε μετέστεται, οὐδ’ ἦβαιον,
εἰ μὴ νῦς ἐλθοῦσα διακρινεῖ μένος ἀνδρῶν.
ιδρῶσε μὲν τευ τελαμῶν ἀμφὶ στῆθεσθιν
ἀσπίδος ἀμφιβρότης, περὶ δ’ ἔγχει χεῖρα καμεῖται·
ιδρῶσε δὲ τευ ἱπποῦς ἐξον ἄρμα τυταῖνων. 390
ὅν δὲ κ’ ἐγών ἀπάνευθε μάχης ἐθέλοντα νοῆσω
μμνάζειν παρὰ νησὶ κορωνίσων, οὐ’ ὦ ὥπετα
άρκιον ἔστειται φυγεῖν κύνας ἦδ’ οἰωνοῦς."

THE ACHÆANS APPLAUD AND SCATTER TO THEIR HUTS. SACRIFICING AND DINING. AGAMEMNON ENTERTAINS THE CHIEFS.

ὡς ἔφατ’. Ἀργείου δὲ μέγ’ ἱαχον, ὡς ὦ τε κύμα
ἀκτῇ ἐφ’ ὑψηλῇ, ὡς κυνήγῃ νότος ἐλθών,
395
προβλήτη σκοπέλω, τὸν δ’ οὐ ποτὲ κύματα λείπει
παντοίων ἀνέμων, ὃτ’ ἀν ἐνθ’ ἢ ἐνθα γένονται.
ἀναστάντες δ’ ὀρέωντο κεδασθέντες κατὰ νῆας
κάπνισον τε κατὰ κλυσίας καὶ δεῖπνον ἐλοντο.
400
ἄλλος δ’ ἄλλω ἔρείζε θεῶν αἰειγενετάων,
εὐχόμενοι θάνατόν τε φυγεῖν καὶ μῶλον Ἀρης.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἀναξ ἀνδρῶν 'Αγαμέμνων πίονα πενταέτηρον ὑπερμενέα Κρονίων, κύκλησκεν δὲ γέροντας ἀριστῆς Παναχαίων. Νέστορα μὲν πρώτοτα καὶ 'Ἰδομενῆ ἄνακτα, αὐτὰρ ἔπειτ' Ἀιαντε δῶς καὶ Τυδέος νιόν, ἐκτὸν δ' αὖ Ὁδυνή Διὸ μῆτιν ἀτάλαντον. αὐτόματος δὲ οἱ ἦλθε βοῦν ἀγάθος Μενέλαος. ἠδὲ γὰρ κατὰ θυμον ἀδελφεῖν, ὡς ἐπονεῖτο. βοῦν δὲ περιστησάν τε καὶ οὐλοχύτας ἀνέλοντο. τοίσιν δ' εὐχόμενος μετέφη κρείων 'Αγαμέμνων.

HE PRAYS ZEUS FOR VICTORY BEFORE THE SUN SHALL SET. THE SACRIFICE AND BANQUET.

"Ζεῦ κύδιστε μέγιστε, κελανεφάς, αἰθέρι ναίων, μὴ πρὶν ἥελιον δώναι καὶ ἐπὶ κνέφας ἐλθεῖν, πρὶν με κατά πρηνές βαλέειν Πριάμου μέλαθρον αἰθαλόεν, πρῆσαι δὲ πυρὸς δηῖον θύρετρα, Ἐκτόρευν δὲ χιόνα περὶ στήθεσι δαίξαι χαλκῷ ῥωγαλέον· πολεῖς δ' ἀμφ' αὐτῶν ἕταροι πρηνεῖς ἐν κονίσσιον ὀδᾶξ λαζώιατο γαῖαν."

ὡς ἔφατ'. οὐ δ' ἄρα πώς οἱ ἐπεκραίαν Κρονίων, ἀλλ' ὁ γε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὁφελλεν. αὐτὰρ ἔπει ρ' εὔξαντο καὶ οὐλοχύτας προβάλοντο, αὐξάναν μὲν πρῶτα καὶ ἐσφαξαν καὶ ἐδειραν, μηροὺς τ' ἐξέταμον κατὰ τε κυνῆ ἐκάλυψαν διπτυχα πονήσαντες, ἐπ' αὐτῶν δ' ὁμοθέτησαν. καὶ τὰ μὲν ἄρ σχίζουσιν ἀφύλλουσιν κατέκαιου, σπλάγχνα δ' ἀρ' ἀμπείραντες ὑπείρησον Ἡφαίστου. αὐτὰρ ἐπεὶ κατὰ μηρ' ἔκαν καὶ σπλάγχνυ' ἐπάσαντο,
μύστυλλόν τ' ἀρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἐπειραν ἅπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. αὐτάρ ἐπεὶ παύσαντο πόνου τετύκοντο τε δαίτα, 430 δαιμώντ', οὐδὲ τι θυμός ἐδεύετο δαιμός εἰσης. αὐτάρ ἐπεὶ πόσιον καὶ ἐδητύος ἐξ ἔρον ἔντα, τοῖς ἀρα μύθων ἤρχε Γερήνως ἱπτότα Νέστωρ.

AT NESTOR'S SUGGESTION THE CHIEFS DISPERSE AND FORTHWITH MARSHAL THE ACHAÉANS FOR BATTLE.

"Ἄτρεώδη κύδιστε, ἀναξ ἀνδρῶν Ἀγαμέμνων, μηκέτι νῦν δῆθ' αὐθὶ λεγώμεθα μηδ' ἐτὶ δηρὸν ἀμβαλλόμεθα ἔργον, δ' δὴ θεὸς ἐγγυαλίζει. ἄλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶν λαὸν κηρύσσοντες ἄγειρότων κατὰ νῆας, ἦμεῖς δ' ἀθροί οὐδὲ κατὰ στρατὸν εὐρὺν Ἀχαιῶν ἴομεν, ὁφρα κε θάσσον ἐγείρομεν ὃξιν Ἁρηα.Χλειστος ημών εἰς οὖσαν αὐτάρ κηρύσσοντο λυγυφθόγγουσι κέλευσεν κηρύσσειν πόλεμόνδε κάρη κομάοντας Ἀχαιούς. οὐ μὲν ἐκήρυσσον, τοὶ δ' ἄγειροντο μᾶλ' ἔδα. οὐ δ' ἀμφ' Ἀτρέωνα διοπτρεφεῖς Βασιλῆς θῦνον κρύοντες, μέτα δὲ γλαυκώπις Ἀθήνη αἰγίδ' ἔχουσ' ἐρίτημν, ἀγήραυν ἀθανάτην τε τῆς ἐκατ' θύσαιν παγχρύσσει σήρεθονται πάντες ἐμπλεκόμεν ἐκατομβοῖς δὲ ἐκαστος. σὺν τῇ παφάσσοσια διέσωστό λαὸν Ἀχαιῶν ὀτρύνοσι' ἵεναί· ἐν δὲ σθένος ὅρσεν ἐκάπησεν καρδίᾳ, ἀληντός πολεμιζόμεν ὃδε μάχεσθαι.

448. παγχρύσσει τ (πᾶς and χρόνες).
450. παφάσσοσια †, 'glittering' (a.reduplicated form containing the same root as φαύνοω).
toûsî δ’ ἀφαρ πόλεμος γλυκίων γένετ’ ἥ νέεσθαι ἐν νησί γλαφυρῆς φίλην ἐς πατρίδα γαῖαν.

LIKE A FOREST ABLAZE IS THE SHEEN OF THEIR BRONZE ARMOR.

ForResult

WITH NOISE AS OF MANY FLOCKS OF BIRDS THEY GATHER—IN NUMBER COUNTERLESS AS THE LEAVES AND FLOWERS.

ForResult

LIKE SWARMS OF BUZZING FLIES, IN MULTITUDE, THEY ARRAY THEMSELVES IN THE PLAIN.

ForResult

468. κλαγγηθῶν †, adverb (cf. κλαγγῆ, A 49, etc.).

469. προκαθιζόντων comp. † (πρὸ = εἰς τὸ πρόσθεν, κατά, and Κόντων. Cf. l. 96).

470. σταθμὸν ποιμῆν (†), ‘sheepfold’ (ποιμῆ, ‘flock’).
CONSPICUOUS AMONG THEIR MARSHALS IS AGAMEMNON.

touς δ’, ὡς τ’ αἰτόλια πλατ’ αἰγῶν αἰτόλοι ἄνδρες
βεία διακρίνωσιν, ἐπεὶ κε νομῷ μυγέωσιν,
ὡς τοὺς ἡγεμόνες διεκόσμευν ἑνθα καὶ ἑνθα
ὑσμίνην’ ἱέναι, μέτα δὲ κρείων ’Ἀγαμέμνων
όμματα καὶ κεφαλὴν ἰκελος Διὸ τερτικεραύνῳ,
’Αρεὶ δὲ ζώνην, στέρνον δὲ Ποσειδάων.

Ηὕτε βοῦς ἀγέληφι μέγ’ ἐξοχὸς ἐπλετο πάντων
ταῦρος: δ γὰρ τε βόσσου μεταπρέπει ἀγρομένην
τοῖον ἄρ’ Ἀτρείδην θῆκε Ζεὺς ἡματι κεῖψι,
ἐκπρεπε’ εἶν πολλοῦτι καὶ ἐξοχὸν ἡρώεσσιν.

THEY ADVANCE LIKE FIRE. UNDER THEIR TREAD THE EARTH RE-
SOUNDS AS IF LASHED BY THE LIGHTNINGS OF ZEUS.

οἱ δ’ ἄρ’ ἵσαν, ὡς εἴ τε πυρὶ χθὼν πάσα νέμοιτο.
γαῖα δ’ ὑπεστενάχξε Διὸ ὣς τερτικεραύνῳ
κρομένη, ὅτε τ’ ἄμφι Τυφώει γαῖαν ἱμάσσῃ
eιν ’Ἀρίμοις, οἴδι φασὶ Τυφώεος ἐμμεναι εὑνάς.
ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων. μάλα δ’ ὅκα διέπρησθον πεδίου.

IRIS BRINGS TO THE TROJANS WORD OF THE COMING GREEKS.

Τρωσίν δ’ ἀγγελος ἦλθε ποδήνεμος ὅκεα Ἰρις
πάρ Διὸς αἰγίλοχοι σὺν ἀγγελίῃ ἀλεγενη.
οἱ δ’ ἀγορᾶς ἀγόρευν ἐπὶ Πριάμου θύρῃν
πάντες ὀμηγερεῖς, ἤμεν νέου ἦδε γέροντες.
ἀγχοῦ δ’ ἱσταμένη προσέφη πόδας ὅκεα Ἰρις.
εἰσατο δὲ φθογγὴν νῦ Πριάμου Πολύτη.

488. ἐκπρεπέ’ (a) Ꝍ, ‘conspicuous’ (ἐκ and πρέπει).
781. ὑπεστενάχξε comp. Ꝍ, ‘groaned beneath’ (cf. l. 784).
788. ’Ἀρίμοι Ꝍ, from ’Ἀρμα or ’Ἀρμος, a mountain or people com-
monly located in Cilicia.
δς Τρώων σκοπὸς ἦς ποδωκείσθαι πεποιθὼς
tύμβῳ ἐπ᾽ ἀκροτάτῳ Αἰσυνήται γέροντος,
δέγμενος ὑπὸ τέτοια ναῦφων ἀφορμηθεῖν Ἀχαιοῖς.
τῷ μὲν εὐσαμήνη προσεφή πόδας ἤκεα Ἰρις:

"ὅ γερον, αἰεί τοι μῆθοι φίλοι ἀκριτοὶ εἰς
ὡς ποτ᾽ ἐπ᾽ εἰρήνης· πόλεμος δ᾽ ἀλίαστος ὀρφεῖν.
ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλθουν ἀνδρῶν,
ἀλλ᾽ οὐ πώ τοιόντε τοσόντε τε λαὸν ὅπωστα·
λίγην γὰρ φύλλουσιν ἔωικότες ἢ ψαμάθουσιν
ἔρχονται πεδίου μαχεσσόμενοι προτῇ ἁστυ.

'Εκτόρ, σοὶ δὲ μάλιστ᾽ ἐπιτελλόμαι ἄδε γε ρέξαι·
pολλοὶ γὰρ κατὰ ἁστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ᾽ ἄλλων γλώσσα πολυπερέων ἀνθρώπων·
τοῖσιν ἕκαστο ἄνδρα σημαινέτω οἶς ἐπ᾽ ἄρχει,
τῶν δ᾽ ἐξηγεῖσθω, κοσμησάμενος πολιτῆς."

THEY, IN TURN, SPEEDILY ARM AND ARE MARSHALLED ON THE PLAIN.

ὡς ἐφαθ᾽. 'Εκτόρ δ᾽ οὐ τι θεᾶς ἔτος ἡγοῖσθεν,
ἀλα δ᾽ ἐλυσ᾽ ἀγορίῃ· ἐπὶ τεύχεα δ᾽ ἐσσεῦντο.
πάσαι δ᾽ ἁγίων τοῖς τύλαι, ἐκ δ᾽ ἐσσυντο λαὸς,
πεζοὶ θ᾽ ἵππησε τε· πολὺς δ᾽ ὄρμαγδὸς ὀρφεῖ.

ἐστὶ δὲ τις προπάροιβε πόλιος αἰτεῖν κολώνη
ev pedίω ἀπάνειθε, περίδρομος ἐνθα καὶ ἐνθα,
tὴν ἢ τοι ἄνδρες Βατίειαν κικλῆσκουσιν,
ἀθάνατοι δὲ τε σῆµα πολυσκάρβῳ Μυρίνης·
ἐνθα τότε Τρῶες τε διέκριθεν ἡδ᾽ ἐπίκουροι.

792. ποδωκείσθαι †, 'swiftness of foot' (τόδας ἁς).
806. ἐξηγεῖσθω comp. †, imperative, third person (ἐ and ἡγοίμαι).
πολιτῆς † = πολίτας.
814. πολυσκάρβῳ †, 'much-bounding,' 'agile' (πολύ, σκάλῳ, 'skip').
Μυρίνης †, 'Myrine,' said to have been an Amazon. Cf. Γ 189.
ΙΛΙΑΔΟΣ Γ

ΟΡΚΟΙ. ΤΕΙΧΟΣΚΟΠΙΑ. ΠΑΡΙΔΟΣ ΚΑΙ ΜΕΝΕΛΑΟΥ ΜΟΝΟΜΑΧΙΑ

THE TROJANS AND ACHAEANS APPROACH EACH OTHER.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμη ἡγεμόνεσσιν ἐκαστοι, Τρώες μὲν κλαγγὶ τ’ ἐνοπῆ τ’ ἦσαν ὅρυθες ὡς· ἦντε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό, αἰ τ’ ἐπεὶ οὐν χειμῶνα φύγον καὶ ἄθεσφατον ὄμβρον, κλαγγὴ ταῖ γε πέτονται ἐπ’ Ὄκεανοῦ ῥοάων, 5 ἀνδρᾶσιν Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι· ἥρει δ’ ἄρα ταί γε κακὴν ἐρίδα προφέρονται. οἱ δ’ ἄρ’ ἦσαν συγγὶ μένεα πνείοντες Ἀχαίοι, ἐν θυμῷ μεμαώτες ἀλεξέμεν ἀλλήλουσιν.

ηῦτ’ ορεος κορυφῆσι νότος κατέχευεν ὁμίχλην, 10 πομέσιν οὐ τὶ φίλην κλέπτη δὲ τε νυκτὸς ἀμεώων, τόσσον τὶς τ’ ἐπὶ λεύσει, ὅσον τ’ ἐπὶ λάαν ἰησιν· ὃς ἄρα τῶν ἀπὸ ποσσὶ κούσαλος χρινυ’ ἀελλῆς ἐρχομένων· μάλα δ’ ὥκα διέπρησσον πεδίῳ.

PROMINENT AMONG THE TROJANS IS ALEXANDER (PARIS).

οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλουσιν ἓστες, 15 Τρωσίων μὲν προμάχιζεν Ἀλέξανδρος θεοειδὴς παρδαλέῃ ὁμοιων ἔχων καὶ καμπύλα τόξα

3. οὐρανόθι †, see note.
6. Πυγμαίοι †, ‘Pygmies.’
11. κλέπτη †, ‘thief’ (κλέπτω).
13. ἀελλῆς †, adjective, ‘thick’ (ἄ-‘collective’ and root Fel of Felow, § 61, 14).
καὶ ἔφος· αὐτὰρ ὁ δοῦρε δύω κεκορυμένα χαλκῷ πάλλων Ἀργείων προκαλύζετο πάντας ἀριστοὺς ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτίτη. 20

τὸν δὲ ὡς οὖν ἐνόησεν ἀρηφίλος Μενέλαος ἔρχομενον προπάροιθεν ὁμίλου, μακρὰ βιβάντα, ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας, εὐρών ἢ ἔλαφον κεραίν ἢ ἄγριον άγα, πεινῶν—μάλα γάρ τε κατεσθίει, εἰ περ ἂν αὐτὸν 25 σεῦνται ταχέες τε κόνες θαλεροὶ τ' αἰζηοὶ—ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδῆ ὄφθαλμοῖς ἰδὼν· φάτο γάρ τύσεσθαι ἀλείπην. αὐτίκα δὲ ἔξ ὀχέων σὺν τεύχεσιν ἀλτὸ χαμᾶζε.

BUT AT SIGHT OF MENELAUS HE SKULKS BACK INTO THE RANKS.

τὸν δὲ ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30 ἐν προμάχουσι φανέντα, κατεπλήγη φίλον ἦτορ· ἂψ δ' ἐτάρων εἰς έθνος ἐχάζετο κῆρ' ἀλεείων.

ὡς δ' ὅτε τίς (Τετ) δράκοντα ἰδὼν παλίνορσος ἀπέστη οὔρεος ἐν βησσης, ὑπὸ τε τρόμος ἐλλαβε γυνα, ἂψ δ' ἀνεχώρησεν ἄχρος τέ μιν εἰλε παρειάς, 35 ὡς αὐτὶς καθ' ὀμίλον ἔδω Τρώων ἀγερώχων δείσας Ἀτρέως νιὸν Ἀλέξανδρος θεοειδῆς.

τὸν δ' "Εκταρ νείκεσσεν ἰδῶν αἰσχροῖς ἐπέεσσιν· WHEREUPON HE IS SCATHINGLY REPRIEVED BY HEKTOR.

"Δύστορι, εἴδος ἄριστε, γυναμανές, ἥπεροπευτά, αἰθ' ὀφελεῖς ἄγονός τ' ἐμεναι ἄγαμός τ' ἀπολέοσθαι. 40

31. κατεπλήγη (Attic κατεπλάγη) comp. †, 'he was dismayed.'
32. παλίνορσος †, adjective, 'recoiling' (πάλις, ὤρσοι); cf. ἄψ (l. 85).
33. ἄχρος †, 'pallor.'
34. ἄγονος †, 'unborn' (ἀ-privative, γάννυ). ἄγαμος †, 'unmarried' (ἀ-privative, γάμω).
καὶ κε ἄ το βουλομήμαν καὶ κεν πολὺ κέρδιον ἦν, ἣ ὑπὸ λώρης τὸ ἐμεναι καὶ ὑπόμνον ἄλλων. ὣ που καγχαλάουσι κάρη κομάοντες Ἄχαϊοι φάντασι αἵρετῆ πρόμον ἐμεναι, οὐνεκα καλῶν εἴδος ἐπ᾿ ἀλλ᾿ οὐκ ἐστὶ βίη φρεσίν οὐδὲ τις ἀλκή. ἢ τοιόσοδε ἐὼν ἐν ποντόποροις νέοσοιν πόντου ἐπιπλῶσας, ἔταρον ἐρίγρας ἀγείρας, μυχθεῖς ἀλλοδαποῖσι γυναῖκες εὐείδες ἀνήγες ἐξ ἀπίθης γαίης, νῦν ἄνδρῶν αἵμηταν; πατρί τε σῷ μέγα πῆμα πόλη τε παντὶ τε δήμῳ, δυσμενέσιν μὲν χάρμα, κατηφεὶν δὲ σοὶ αὐτῷ. οὐκ ἂν δὴ μείνεις ἀρημύλου Μενέλαον γνοῖς θ᾽ οἰνον φωτοῦ ἔχες θαλερὴν παράκοιτων. οὐκ ἂν τοι χραίμη κύθαρις τά τε δῶρ᾽ Ἀφροδίτης ἢ τε κόμη τό τε εἴδος, ὅτ᾽ ἐν κοινῷ μυγείς. ἀλλὰ μάλα Τρώας δειδήμονες ἢ τέ κεν ἦδη λάνον ἐσσο χιτῶνα κακῶν ἐνεχ᾽ ὀσσα ἐργας.”

SORELY HURT BY HIS BROTHER’S WORDS, WHICH HE ACKNOWLEDGES ARE JUST, HE PROPOSES TO SETTLE THE WAR BY A DUEL. HE WILL HIMSELF FIGHT WITH MENELAUS. HELEN AND THE TREASURES SHALL GO TO THE VICTOR.

τὸν δ᾽ αὐτὸ προσέειπεν Ἀλεξάνδρος θεοείδης. “Ἐκτῷ, ἐπεί με κατ᾽ αἰσθα ἐνείκεσας οὐδ᾽ ὑπὲρ αἰσθα, ᾧ ἐν τοι κραδίη πέλεκυς ὡς ἐστὶν ἀτειρῆς, ὅς τ᾽ ἐσιν διὰ δοῦρδος ὅπερ ἀνέρος, ὅς ρά τε τέχνη νῆον ἐκτάμνησον, ὁφέλει δ᾽ ἄνδρος ἐρωθῆν. ὡς σοὶ ἐνι στῆθεσον ἀτάρβητος νόος ἐστίν.”

43. ὑπόμνον †, ‘despised’ (ὁδό, ὑψαμμ, ὑψι, etc.).
48. εὐαδέ (ἄ), †, ‘handsome’ (εὖ, εἴδος).
55. δειδήμονες †, ‘timid,’ ‘fearful’ (δείβω).
63. ἀτάρβητος †, ‘undaunted’ (ἄ-privative and ταρβέω. Cf. Δ 331).
μή μοι δώρ' ἔρατα πρόφερε χρυσῆς 'Αφροδίτης, οὔ τοι ἀπόβλητ’ ἐστὶ θεῶν ἐρυκεῖα δῶρα, ὅσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο. νῦν αὖ, εἰ μ' ἑθέλεις πολεμιζέμεν ἢδε μάχεσθαι, ἀλλοις μὲν κάθισον Τρῶας καὶ πάντας 'Αχαιόν, αὐτάρ ἐμ' ἐν μέσῳ καὶ ἄρηφιλον Ἐνελαον συμβάλετ' ἀμφ' Ἐλένη καὶ κτῆμασι πᾶσι μάχεσθαι. ὀππότερος δὲ κε νυκήσῃ κρείσσων τε γένηται, κτήμαθ' ἐλῶν εὖ πάντα γυναῖκα τε οἰκαδ' ἀγέσθων: οἴ δ' ἄλλοις φιλότητα καὶ ὀρκία πιστὰ ταμώντες ναῦοι τε Τροίην ἐρυβώλακα, τοὶ δὲ νεόσθων Ἀργος ἐς ἱππόβοστον καὶ 'Αχαιόδα καλλιγύναια.

ἐς ἐφάθ'. Ἐκτωρ δ' αὖ ἔχαρη μέγα μῦθον ἀκούσας καὶ ὰ' ἐς μέσσον ἰὼν Τρώων ἀνέφερε φάλαγγας, μέσσον δουρός ἑλὼν: τοὶ δ' ἱδρύνθησαν ἀπαντες. τῷ δ' ἐπεσφάξατο κάρη κομάντες 'Αχαιοὶ ἱοίσιν τε τιτυσκόμενοι λάεσσι τ' ἐβαλλον. αὐτάρ δ' μακρὸν ἀνσεν ἀναξ ἀνδρῶν Ἁγαμέμνων.

"ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι 'Αχαιῶν: στείται γάρ τι ἔπος ἐρεῖς κορυθαίολος Ἐκτωρ."

HECTOR PROCLAIMS PARIS'S PROPOSAL TO THE TWO ARMIES.

ἐς ἐφάθ'. οἴ δ' ἐσχοντο μάχης ἀνεψ τ' ἐγένοτο ἐσσυμένως. Ἐκτωρ δ' μετ' ἀμφοτέρουσιν ἐείτεν.

"κέκλυτε μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί, μῦθον Ἀλεξάνδρου, τοῦ εἰνεκα νείκος ὄρωρεν. Αλλοις μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοστείρῃ.

64. ἐρατά †, 'lovely' (κραμα, 'love').

79. ἐπεσφάξατο comp. †, 'kept drawing their bows on' (ἐπι, τοξόμαυ, 'shoot with the bow').
αὐτὸν δ᾽ ἐν μέσσῳ καὶ ἀρημφιλὼν Μενέλαον
οἶοις ἀμφ᾽ Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαν.
ὀππότερος δὲ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ᾽ ἔλων ἐὰν πάντα γυναῖκα τε οὐκαδ᾽ ἀγέσθων
οἱ δ᾽ ἀλλοι φιλότητα καὶ ὀρκία πιστὰ τάμωμεν."

ὡς ἔφαθ᾽: οἳ δ᾽ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.
τούτῳ δὲ καὶ μετείπε τὸ βοὴν ἀγαθὸς Μενέλαος.

MENELAUS CONSENTS TO THE DUEL. ARRANGEMENTS FOR CONFIRMING THE AGREEMENT BY SOLEMN OATHS AND SACRIFICE.

"κέκλυτε νῦν καὶ ἐμεῖο: μάλιστα γὰρ ἄλγος ἴκανε
θυμὸν ἔμοι· φρονέω δὲ διακρινθήμεναι ἤδη
'Αργείους καὶ Τρώας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἰνεκ′ ἐμῆς ἔριδος καὶ 'Ἀλεξάνδρου ἕνεκ' ἀρχῆς.
ἡμέων δ᾽ ὀππότερφον θάνατος καὶ μοῖρα τέτυκται,
tεθναίη· ἀλλοι δὲ διακρινθεῖτε τάχιστα.
οὐστε δ᾽ ἀριν', ἔτερον λευκὸν ἐτέρην δὲ μέλαναν,
 Γῆ τε καὶ 'Ἡλίῳ. Διῦ δ᾽ ἡμεῖς οἴσομεν ἄλλον.
ἄξετε δὲ Πριάμῳ βίην, ὁφρ᾽ ὀρκία τάμνη
αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἀπιστοί,
μὴ τις ὑπερβασίη Δίως ὀρκία δηλήσῃ.
αιεί δ᾽ ὀπλοτέρων ἀνδρῶν φρένες ἱερέδονται.
οῖς δ᾽ ὁ γέρων μετέργησ, ἀμα πρόσσω καὶ ὅπισσῳ
λεύσσει, ὡς φ' ἀριστα μετ' ἀμφοτέρους γένηται."

ὡς ἔφαθ᾽: οἳ δ᾽ ἔχάρησαν Ἄχαιοι τε Τρώες τε
ἐλπόμενοι παύσεσθαι διζυροῦ πολέμωι.
καὶ ὢ ἐπούς μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ᾽ ἔβαν αὐτοὶ
teύχεα τ' ἐξεδύνοτο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἄλληλων, ὀλίγη δ᾽ ἦν ἀμφίς ἄρουρα.
Ἐκτῷ δὲ προτὶ ἀστὶ δύω κήρυκας ἔσεμπτεν
καρπαλίμως ἄρνας τε φέρεων Πρίαμον τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιος προτεί κρείων Ἀγαμέμνων
νῆας ἐπὶ γλαφυρὰς ἴέναι, ἥδ' ἄρν' ἐκέλευεν
οἰσύμεναι. ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφ.

IRIS SUMMONS HELEN TO WITNESS THE COMBAT.

"Ἰρις δ' ἀυθ' Ἐλένη λευκωλέψις ἀγγελος ἤλθεν
eἰδομένη γαλώφ, Ἀντηνορίδαο δάμαρτι,
tῆν Ἀντηνορίδης εἶχε κρείων Ἑλικάων
Λαοδίκην, Πριάμου βυγατρόν εἴδος ἄριστην.
tῆν δ' εὖρ' ἐν μεγάρῳ· ἢ δὲ μέγαν ἱστόν ὑφαίνεν
dίπλακα πορφυρήν, πολέας δ' ἐνέπασσεν ἀεθλοὺς
Τρῶν θ' ἰπποδάμων καὶ Ἀχαίων χαλκοχιτῶν,
οὐς ἔθην εἰνεκ' ἐπασχον ὑπ' Ἁρης παλαμάινων.
ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὁκέα Ἰρις·
"ἀεῦρ' ἰθ', νύμφα φίλη, ἱνα θέσκελα ἐργα ὑπαί
tῶν θ' ἰπποδάμων καὶ Ἀχαίων χαλκοχιτῶν.
οἳ πρίν ἐπ' ἀλλήλους φέρον πολύδακρων Ἀρη
ἐν πεδίῳ, ὅλοις λαλαμένοι πολέμοιο,
ὁ δ' νῦν ἐστι σιγῇ—πόλεμοσ δὲ πέπανται—
ἀσπίσι κεκλιμένοι, πάρα δ' ἐγχεια μακρὰ πέπηγεν.

WITH AWAKENING MEMORIES OF HER EARLIER LIFE, HELEN COMES
TO THE TOWER OVER THE SCAEAN GATE, WHERE PRIAM AND
HIS COUNCILORS ARE GATHERED.

ὡς εἰποῦσα θεὰ γλυκῶν ἕμβαλε θυμῷ
ἀνδρός τε προτέρου καὶ ἀστεος ἦδ' τοκήνων.

126. ἀνέτατον comp. †, imperfect, 'was weaving therein' (ἐν and

πάσσω, 'sprinkle').
ὁρμᾶτ' ἐκ θαλάμου, τέρεν κατὰ δάκρυ χέουσα, οὔκ οὐή· ἀμα τῇ γε καὶ ἀμφίπολοι δῦ ἔποντο, Αἴθρη Πιτήρης θυγάτηρ Κλυμένη τε βοῶπις.  
ἀψα δ' ἐπειθ' ἐκανον, ὅθι Σκαμάι πύλαι ἦσαν.  
οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἦδὲ Θυμοῖτην  
Δάμπον τε Κλυτίων θ' Ἰκετάονα τ' ὦζον Ἀρης  
Οὐκαλέων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
ητοὶ δημογέροντες ἐπὶ Σκαἰῆσι πύλησιν,  
γῆραι δ' πολέμοι πεπαυμένοι, ἅλλ' ἀγορηταὶ  
ἐσθοῖς, τετίγεσσιν ἐουκότες, οἱ τε καθ' ὕλην  
δευδρῷ ἐφεξόμενοι ὅπα λερίοσσαν ἰεῖσιν·  
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.  
οἳ δ' ὃς οὐν εἴδονθ' Ἑλένην ἐπὶ πύργον ἢσσαν,  
ἥκα πρὸς ἀλλήλους ἐπέα πτερὸν ἀγόρευον.  
“οὐ νέμεσις Τρώας καὶ ἐυκνήμιδας Ἀχαίοὺς  
τοῦδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἀλγεα πάσχειν·  
ἀινῶς ἀθανάτης θῆς εἰς ὡπα ἐοκεῖν.  
ἀλλὰ καὶ ὃς, τοῦτ περ ἔσοι', ἐν νηυτὶ νεέσθω  
μηδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πήμα λίποτο.”

AN IMPRESSIVE SCENE, IN WHICH HELEN TELLS PRIAM THE NAMES  
OF THE GREEK LEADERS ON THE PLAIN BEFORE THEM. FORE-  
MOST IS AGAMEMNON.

ὡς ἁρ' ἔφαν. Πρίαμος δ' Ἐλένην ἐκαλέσσατο φωνῇ·  
“δεύρο πάροιθ’ ἠλθοῦσα, φίλον τέκος, ἢζεν ἐμείο,  
ὁφρα ὅθη πρότερον τε πόσων πηούς τε φίλους τε,—  
οῦ τί μοι αἰτή ἐσοί· θεοὶ νύ μοι αἰτιώ εἰσιν,  
οἴ μοι ἐφῷρυσσαν πόλεμον πολύδακρυν Ἀχαίὼν,—  
ὡς μοι καὶ τόνδ’ ἀνδρα πελάρμων ἐξουσιεῖς,  
ὅς τοὺς δδ’ ἐστίν Ἀχαίως ἀνήρ ἦν τε μέγας τε.

151. τετίγεσσιν †, dative plural, ‘cicadas.’
THEN ODYSSEUS, AJAX, AND IDOMENEA.

δεύτερον αὖτ᾽ Ὀδυσσά αἰδῶν ἔρεειν ὁ γεραιός:
"εἰπ᾽ ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ᾽ ἔστιν."

182. μοιρηγενές †, 'child of fortune' (μοῖρα and root γεν).

185. ἀλόξους †, adjective, 'with quick steeds' (ἀλόξως, 'quick-moving,' and πῶλος, 'foal').
μείων μὲν κεφαλῆς Ὄγκων Ατρείδαο,
ευρύτερος δ’ ὁμοιών ἢδε στέρνοισιν ἰδέσθαι.
teύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτέρῃ,
αὐτὸς δὲ κτῖλος ὁς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεῖος μὲν ἔγω γε ἐίσκω πηγεσμάλλῳ,
ὅς τ’ ὀίῳ μέγα πῶν διέρχεται ἄργεννάνων.”

τὸν δ’ ἠμεῖβεν ἐπειθ’ Ἑλένη Δίδω ἐκγεγαυλα·
“οὕτως δ’ αὖ Δαυερίδοις πολύμητος Ὄδυσσεύς,
ὅς τράφη ἐν δήμῳ Ἰδαίης κραναίης περ’ ἐξύσης
eἰδὼς παντοίοις τε δόλους καὶ μῆδεα πυκνά.”

τὴν δ’ αὖτ’ Ἀντήνωρ πεπνυμένος ἄντιον ἤδα·
“δ’ γύναι, ἦ μάλα τούτο ἐπος νημερτές ἔειπε·
ἡδὴ γὰρ καὶ δευρό ποτ’ ἠλιθε διὸς Ὅδυσσεὺς
σεῦ ἑνεκ’ ἀγγελίας σὺν ἀρηφίλῳ Μενέλαῷ·
τοῦ δ’ ἔγω ἐξεύγοσα καὶ ἐν μεγάρους φίλησα,
ἀμφότεροι δὲ φυῆν ἐδάνη καὶ μῆδεα πυκνά.

ἀλλ’ ὅτε δὴ Τρώασσιν ἐν ἀγρομένουσιν ἐμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὄμοιος,
ἀμφώ δ’ ἔξομεν ἱεραράτερος ἦσεν Ὅδυσσεύς.
ἀλλ’ ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν υφανον,
ἡ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μὲν ἄλλα μάλα λυγέως, ἐπεὶ οὐ πολύμυθος
οὐ δ’ ἀφαμαρτοπηθής· ἢ καὶ γένει υἱότερος ἦν.
ἀλλ’ ὅτε δὴ πολύμητος ἀναίξειεν Ὅδυσσεύς,
στάσκεν, ὅπερ δὲ ἡπείκα κατὰ χθονὸς ὀμματα πῆξας,
σκῆπτρον δ’ οὐτ’ ὀπίσω οὗτε προπρηνῆς ἐνώμα.

197. πηγεσμάλλῳ t, ‘thick-fleeced’ (πηγός, ‘well put together,’ ‘stout,’ ‘thick,’—cf. πηγεσμ. —and μαλλός, ‘wool’).

215. ἀφαμαρτοπηθής t, adjective, ‘missing the point in speech,’ ‘given to rambling talk’ (ἀσμ. ἀμαρτάω, ἄργος).
ἀλλ' ἀστεμφὲς ἔχεσκεν, αἴδρεῖ φωτὶ ἐοικώς·
φαίης κεν ζάκοτόν τε τιν' ἐμμεναὶ ἀφρονά τ' αὐτῶς. 220
ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στῆθεος εἰη
καὶ ἐπεα νυφάδεσσυν ἐοικότα χεμερίσθων,
οὐκ ἄν ἐπειτ' 'Οδυσσῆ ἐρίσσει βροτὸς ἀλλος·
oὐ τότε γ' ὄδ' 'Οδυσσῆς ἀγασσάμεθ' εἰδος ἰδόντες."
τὸ τρίτον αὐτ' Ἀιαντα ἰδῶν ἐρέειν' ὁ γεραιός·
"τίς τ' ἄρ' ὄδ' ἀλλος 'Αχαῖος ἀνήρ ἕστι τε μέγας τε,
ἐξοχος 'Ἀργεῖων κεφαλήν τε καὶ εὔρεας ἀώμους;"
τὸν δ' Ἐλένη ταυτοπελος ἀμείβετο δία γυνακών·
"ὄντος δ' Ἀιας ἐστὶ πελάφιος, ἐρκος 'Ἀχαῖων.
Ἰδομενεύς δ' ἔτερωθεν ἐνὶ Κρήτησσι θεὸς ὃς
ἔστηκ', ἀμφὶ δὲ μιν Κρητῶν ἀγοὶ ἠγερθοῦται.
πολλάκι μιν ξείωσσεν ἀρηφιλός Μενέλαος
οικ' ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἰκοτο.
νῦν δ' ἄλλους μὲν πάντας ὅρῳ ἐλίκωσας 'Αχαῖος,
οἷς κεν ἐν γνοίνην καὶ τ' σώματα μυθησάμην·
δοὺς δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορα θ' ἵπποδαμόν καὶ πυξ ἀγαθόν Πολυδεύκη
ἀυτοκασιγνήτω, τώ μοι μία γείνατο μῆτηρ.
ἡ οὐχ ἐσπέσθην Δακεδαίμονος εξ ἐρατείνης,
ἡ δὲύρῳ μὲν ἐποιοὶ νέεσσ' ἐνι ποντιπόροισιν,
νῦν αὐτ' οὐκ ἔθελονοι μάχην καταδύμεναι ἀνδρῶν,
αισχεν δειδίστες καὶ ὑνείδεα πόλλ', ἀ μοι ἐστιν."
ὡς φάτο· τοὺς δ' ἦδη κάτεχεν φυσίζοος αἰα
ἐν Δακεδαίμονι αὕτη, φίλη ἐν πατρίδι γαίῃ.

220. ζάκοτον †, 'very wrathful,' 'very surly' (α., § 160, and κότος.
Cf. Α. 82, κότον).
240. δεύρω † = δεύρο (l. 205, etc.).
PRIAM IS SUMMONED TO DESCEND INTO THE PLAIN AND IN PERSON TO TAKE THE OATHS FOR THE TROJANS.

κήρυκες δ' ανά ἄστυ θεῶν φέρον ὄρκια πιστά, 245
ἀρνε δύω καὶ οἶνον ἐύφρονα, καρπὸν ἀροῦρης,
ἀσκῷ ἐν ἄγειῳ φέρε δὲ κρητὴρα φαεῶν
κήρυξ Ἰδαιὸς ἦδε χρύσεια κύπελλα.
ἀπρυνεὶ δὲ γέροντα παριστάμενος ἐπέέσσων·
"ὅρσεο, Δαομεδοντιάδη, καλέουσιν ἀριστοῖ· 250
Τρώων θ' ἰπποδάμων καὶ Ἀχαϊῶν χαλκοχιτῶν
ἐς πεδίον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηήφιλος Μενέλαος
μακρῆς ἐγχείρησε μαχέστοι ἀμφὶ γυναικὶ;
τῷ δὲ κε νυκήσατι γυνὴ καὶ κτήμαθ' ἔποιε, 255
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίσαιν Τροίην ἐριβώλακα, τοῖ δὲ νέονται
"Ἀργός ἐς ἰππόβοστον καὶ Ἀχαΐδα καλλυγώναια" καὶ ὁ θάρσος, ἐκέλευσε δ' ἐταῖροι
ἰπποὺς ζευγνύμεναν. τοῖ δ' ὀστράλεως ἐπῆθοντο. 260
ἀν δ' ἂρ' ἔβη Πρίαμος, κατὰ δ' ἥνα τεῦν ὦπίσσων
πάρ δὲ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ δὲ διὰ Σκαιῶν πεδίον δ' ἔχουν ὦκεάς ῥηποὺς.
ἀλλ' ὅτε δὴ δὴ ἡ ἱκόντο μετὰ Τρώας καὶ Ἀχαϊῶν,
ἐξ ῥηπῶν ἀποβάντες ἐπὶ χόνα πουλυβότειραν
ἐς μέσσον πολλῶν καὶ Ἀχαϊῶν ἐστιχάοντο. 265
ἀρνοῦτο δ' αὐτικ' ἐπεῖτα ἁναξ ἀνδρῶν Ἀγαμέμνων,
ἀν δ' Ὄδυσσευσ πολύμητις: ἀταρ κήρυκες ἀγανω̄
ὄρκια πιστὰ θεῶν σύναγον, κρητηρίδε ὦ τοῖ οἶνον
μύσγον, ἀτάρ βασιλεύσιν ὕδωρ ἐπὶ χεῖρας ἔχεναι. 270
Ἀτρέδης δὲ ἐρυσσάμενος χείρεσσι μάχαμαρν,
ἡ οἱ πάρ χίφεος μέγα κουλεὸν αἱ ἐν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαι ἀρίστοις.
τούσιν δ’ Ἀτρέϊδης μεγάλ’ εὐχετο χείρας ἀνασχῶν. 275

AFTER PRAYING TO ZEUS AND OTHER GODS TO WITNESS THE COMPACT, AGAMEMNON SACRIFICES.

“Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
’Ηέλιος θ’, ὅσ πάντ’ ἐφορᾶς καὶ πάντ’ ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
ἀνθρώπους τύνοθε, ὅτις κ’ ἐπίορκον ὁμόσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ’ ὅρκια πιστά.
εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφη,
αὐτὸς ἔπειθ’ Ἐλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ’ ἐν νῆεσσι νεώμεθα πνευτοπόρουσιν:
εἰ δ’ Κ’ Ἀλέξανδρον κτείνῃ Ξανθὸς Μενέλαος,
Τρώας ἔπειθ’ Ἐλένην καὶ κτήματα πάντ’ ἀποδοῦναι,
280
τιμὴν δ’ Ἀργείοις ἀποτυνέμεν ἢν τιν’ ἔοικεν,
ἡ τε καὶ ἐσσομένουι μετ’ ἀνθρώπους πέληται.
εἰ δ’ ἄν ἐμοὶ τιμὴν Πρίαμος Πριάμοι τε παῖδες
tίνειν οὐκ ἐθέλωσιν Ἀλεξάνδρου πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχέσομαι εἰνεκά ποινῆς
290
αὐθὶ μένων, ἦς κε τέλος πολέμου κιχείώ.”

ἡ, καὶ ἀπὸ στομάχους ἄρνων τάμε νηλεὶ χαλκῷ,
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροιτας
θυμοῦ δευμένους· ἀπὸ γὰρ μένος εἰλετο χαλκός,
οἶνον δ’ ἐκ κρητήρος ἀφυσσόμενοι δεπάεσσων
295
ἐκχεον ἦδ’ εὐχόντο θεοῖς αἰεγενέτρου.
ὡδὲ δὲ τις εἰπεσκεν Ἀχαίων τε Τρώων τε.

“Ζεῦ κύδιστε μέγιστε καὶ ἄθανατοι θεοὶ ἄλλοι,
ὅππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
THE OATHS

Ωδὲ σφ’ ἐγκέφαλος χαμάδις ρέοι ὡς οἴδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ’ ἀλλοισὶ δαμεῖεν.”

PRIAM, WHO IS UNWILLING TO BE A SPECTATOR OF THE COMBAT
IN WHICH HIS SON IS TO ENGAGE, RETURNS TO TROY.

ὡς ἐφαν’ οὐ δ’ ἁρα πῶς σφιν ἐπεκραίαυε Κρόνιων.
τοὺς δὲ Δαρδανίδης Πρίαμοσ μετὰ μῦθον ἔεπεν·
“κέκλυτέ μεν, Τρῶες καὶ ένκυνημίδες Ἀχαιοί·
ἡ τοι ἐγὼν εἰμί προτὶ "Ἰλιον ἧμερόσσαν
ἂν, ἐπει οὐ πως τλῆσον’ ἐν ὄφθαλμοις ὀράσθαι
μαρνάμενον φίλον ύιόν ἀρημφίλῳ Μενελάῳ.
Ζεὺς μὲν πον τὸ γε οἴδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀπποτέρψι θανάτου τέλος πεπρωμένον ἔστώ.”

ἡ ρά, καὶ έσ δίφρον ἄρνας θέτο ἵσόθεος φῶς,
ἄν δ’ ἄρ’ ἔβαυ’ αὐτός, κατὰ δ’ ἑνία τείνεν ὀπίσσω·
πάρ δὲ οἱ Ἀντήμωρ περικαλλέα βήσετε δίφρον.
τῷ μὲν ἄρ’ ἄψορροι προτὶ Ἰλιον ἀπονέοντο.

HECTOR AND ODYSSEUS MEASURE OFF THE GROUND AND PREPARE
TO DETERMINE BY LOT WHETHER PARIS OR MENELAUS SHALL
FIRST HURL HIS SPEAR.

"Εκτωρ δὲ Πριάμου πάις καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἐπείτα
κλήρους ἐν κυνήρα χαλκηρεὶ πάλλον ἐλόντες,
ὀππότερος δ’ ἡ πρόσθεν ἀφεῖς χάλκεου ἑγχος.
λαοὶ δ’ ἑρήσαντο, θεοῦι δὲ χεῖρας ἀνέσχον·
ἄδε δὲ δι’ εἶπεσκεν Ἀχαϊῶν τε Τρώων τε·
“Ζεὺ πάτερ, Ἶδηθεν μεδέων, κυδίστε μέγιστε,
ὀππότερος τάδε ἔργα με’ ἀμφότεροις ἔθηκεν,
τὸν δὸς ἀποφθέμενον δύναι δόμον "Αἰδος εἰσώ,
ἡμῖν δ’ αὐ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”

815. διεμέτρεον comp. † (ἄδε, μέτρον, ‘measure’).
PARIS'S LOT IS FIRST TO JUMP FROM THE HELMET. ARMING OF THE COMBATANTS.

ὡς ἀρ' ἔφαν· πάλλεν δὲ μέγας κορυθαίολος Ἑκτωρ ἀψ ὀράων, Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325
οἱ μὲν ἐπειθ' ἱζοντο κατὰ στίχας, ἥχι ἐκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἐκείνῳ· αὐτάρ ὁ γ' ἀμφ' ὁμοιωσὶν ἐδύσετο τεύχεα καλὰ δίος Ἀλέξανδρος, Ἑλένης πόσις ἕνκόμιοι. κνημίδας μὲν πρώτα περὶ κνήμησιν ἔθηκεν καλὰς, ἀργυρέωσιν ἐπισφυρίως ἀραρνίας· δεύτερον αὖ θώρηκα περὶ στῆθεσιν ἔδυνεν οὖς κασιγνήτουι Λυκάνονος, ἤμοσε δ' αὐτῷ. ἀμφι δ' ἀρ' ὁμοιωσὶν βάλετο ἔφος ἀργυρόηλον χάλκεον, αὐτάρ ἐπειτα σάκος μέγα τε στυβαρόν τε· κρατὶ δ' ἐπ' ἱφθίμῳ κυνέῃν εὐπτυχόν ἔθηκεν ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἐνεινεν· εἶλετο δ' ἄλκιμον ἔγχος, ὁ οἱ παλάμηφιν ἄρηρει. ὤς δ' αὐτῶς Μενέλαος ἄρηιος ἐντε' ἔδυνεν.

THE DUEL BEGINS. PARIS HURLS HIS SPEAR WITHOUT EFFECT.

οὶ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340
ἐς μέσσον Τρώων καὶ Ἀχαίων ἐστιχάοντο δεινὸν δερκόμενοι· θάμβος δ' ἐχεν εἰσοράοντας Τρώας θ' ἱπποδάμους καὶ ἐνκυμίδας Ἀχαίοις. καὶ ρ' ἐγγύς στήτην διαμετρητῷ ἐνὶ χώρῳ σεῖοντ' ἐγχείας, ἀλλήλουσιν κοτέοντε.

345 πρόσθε δ' Ἀλέξανδρος προτει δολιχόσκιον ἔγχος καὶ βάλεν 'Ατρέδαο κατ' ἀσπίδα πάντοσ' ἔσην.

344. διαμετρητῷ ἐπ', passive verbal of διαμετρεῖν. Cf. l. 315.
οὔ δὲ ἐρρηξέν χαλκῷ, ἀνεγνάμφθη δέ οἱ αἰχμῆ ἀσπίδος ἐνι κρατερῆ.

MENELAUS, IN TURN, IS UNSUCCESSFUL WITH BOTH SPEAR AND SWORD. THEN, SEIZING PARIS BY THE PLUME OF THE HELMET, HE TRIES TO DRAG HIM TOWARD THE ACHAEANS.

ὁ δὲ δεύτερος ὄριντο χαλκῷ

'Ατρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί.

"Ζεῦ ἄνα, δὸς τίσασθαι ὁ με πρῶτος κάκ’ ἐσχῆν,
διὸν Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερῶ δάμασσον,
όφρα τις ἐρρήγγησι καὶ ὅψινωι ἀνθρώπωι
ξευνοδόκοι κακὰ βέξαι, ὁ κεν φιλότητα παράσχῃ."

Ζή ρα, καὶ ἀμπεπαλὼν προτεὶ δολιχόσκιον ἔγχος
καὶ βάλε Πριμίδαια κατ’ ἀσπίδα πάντοσ’ ἐσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὅβριμον ἔγχος
καὶ διὰ θόρηκος πολυαιδάλον ἤρημειστο.
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος, ὁ δ’ ἐκλύνθη καὶ ἀλεύατω κῆρα μέλαιναν.

'Ατρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόπολον
πληξεὶν ἀνασχόμενος κόρυθος φαλόν. ἀμφὶ δ’ ἄρ’ αὐτῷ
τραχὰ τε καὶ τετραχὰ διατρυφὼν ἐκπεσε χειρός.

'Ατρείδης δ’ ὀμωξέν ἵδαν εἰς οὐρανὸν εὐρύν.

"Ζεῦ πάτερ, οὐ τις σειὸς θεῶν ὀλοώτερος ἄλλος.

Ζή τ’ ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος

νῦν δὲ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δὲ μοι ἔγχος

ἡχθῇ παλάμηθιν ἐτῶσιν, οὐδ’ ἐβαλὼν μην."

Ζή, καὶ ἐπαίξας κόρυθος λάβει ἱπποδασείη, ἐλκε δ’ ἐπιστρέψας μετ’ ἐκκινήμιδας Ἀχαιόυς.

363. διατρυφῶν τ., ‘shivered’ (second aorist passive participle of δια- βρύθω, ‘break in pieces’).

ἀγχε δέ μιν πολύκεστος ίμας ἀπαλὴν ὑπὸ δειρήν, ὦς οἱ ὑπ᾽ ἀνθερεῶνος ὀχεύς τέτατο τρυφαλείης.

PARIS IS RESCUED BY APHRODITE, AND IS CARRIED BY HER BACK TO HIS OWN PALACE-CHAMBER.

καὶ νῦ κεν εἰρυσσέν τε καὶ ἀσπετον ἤρατο κύδος, εἰ μὴ ἄρ᾽ ὡς νόησε Διὸς θυγάτηρ Ἀφροδίτη, ἢ οἱ ρῆξεν ἰμάντα βοῶς ἱφι κταμένοιο. 375
κεινὴ δὲ τρυφάλεια ἀμ᾽ ἐσπετο δειρὶ παχείη.

τῇ μὲν ἔπειθ᾽ ἡρως μετ᾽ εὐκυκήμιδας Ἀχαίος
ῥψ ἐπιδυνάς, κόμοιαν δ᾽ ἐρίπρος ἐταῦροι.
αὐτὰρ δ᾽ ἄφι ἐποροῦσε κατακτάμεναι μενεαῖνων
ἐγχεὶ χαλκείᾳ. τὸν δ᾽ ἐξήρπαξ Ἀφροδίτη
ῥεία μάλ᾽ ὡς τε θεός, ἐκάλυψε δ᾽ ἄρ᾽ ἥρι πολλὴ,
καὶ δ᾽ εἴσ᾽ ἐν θαλάμῳ εὐώδει κηφεῖν.
αὐτή δ᾽ αὖθ᾽ Ἑλένην καλέουσι ἵδι.

THEN APHRODITE CALLS HELEN HOME FROM THE TOWER.

τῇ δ᾽ ἐκίχανεν
πὺργῳ ἐφ᾽ ὑψηλῷ, περὶ δὲ Τρωιὶ ἄλις ἔσαν.
χειρὶ δὲ νεκταρεύων ἐανοῦ ἐτίναξε λαβοῦσα, 385
γρη δὲ μιν εἰκύνα παλαιγενεῖ προσέειπεν
εἰροκόμῳ, ὡς οἱ Δακεδαῖμοι ναιεταούσῃ
ἡσκεῖν εἰρία καλά, μάλιστα δὲ μιν φιλέσκειν.

"δεῦρ᾽ ἵδι." Ἀλέξανδρός σε καλεῖ οἷκόνδε νέεσθαι
κείμενος ἐν θαλάμῳ καὶ δινωτοῦσι λέχεσθαι 390

371. ἀγχε 〈τ., 'was choking' (imperfect of ἀγχεω).」
375. πολύκεστος 〈τ., 'richly-decorated'; literally 'much-stitched' (πολύς, κεστός, 'prick').」
387. ἀροκόμῳ 〈τ., 'wool-spinning,' 'a spinner' (ἄρος, 'wool,' κομέω, 'take care of').」
καλλεί τε στέλβων καὶ εἰμασίν, οὐδὲ κε φαίης
ἀνδρὶ μαχεσσάμενον τὸν γ’ ἐλθέμεν, ἀλλὰ χορώνδε
ἐρχεσθ’ ἥ χοροῖο νέον ἠγοντα καθίζειν.”

ὡς φάτο, τῇ δ’ ἀρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν: καὶ ὅ’ ὃς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεα τ’ ἵμερόντα καὶ ὁματα μαρμαίροντα,
θάμβησεν τ’ ἀρ’ ἐπειτὰ ἐπος τ’ ἐφατ’ ἐκ τ’ ὄνομαζεν.

INDIGNANT, SHE YET OBEYS.

“δαμονή, τί με ταύτα λιλαίει ἑπεροπεύειν;
ἡ π’ με προτέρω πολίων εὖ ναιομενάων
ἀξεις ἡ Φρυγίης ἡ Μηνυής ἔρατενής,
εἰ τίς τοι καὶ κειθὶ φίλος μερόπων ἀνθρώπων;
οὐκεκα δὴ νῦν διὸν Ἀλέξανδρον Μενέλαος
μυκήτας ἔθελε στυγηρῇ ἐμὲ οἰκαδ’ ἀγεσθαι,
τούνεκα δὴ νῦν δεύρῳ δολοφρονεύσαι παρέστη;
ἡσο παρ’ αὐτὸν ιοῦσα, θεῶν δ’ ἀπόεικε κελεύθου,
μηδ’ ἐτι σοίσι πόδεσσιν ὑποστρέψειας “Ολυμπον,
ἀλλ’ αἰεὶ περὶ κείων οἶζυε καὶ ἐ φύλασσε,
εἰς δ’ κε σ’ ἡ ἀλοχον πονήστεται ἤ δ’ γε δουλὴν.
κεῖσε δ’ ἐγὼν οὐκ εἶμι — νεμεσσητὸν δὲ κεν εἴη —
κείων ποροσυνέουσα λέχος: Τρφαὶ δὲ μ’ ὀπίσω
πᾶσαι μομησονται: ἐχω δ’ ἄχε’ ἀκριτα θυμῷ.”

τὴν δὲ χολωσαμένη προσεφώνεε δι’ Ἀφροδίτη.
“μή μ’ ἔρεθε, σχετιή, μή χωσαμένη σε μεθεὼ,
tὸς δὲ σ’ ἄπεχθήρῳ ὡς νῦν ἐκπαγ’ ἐφίλησα,
μέσσω δ’ ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν: σὺ δὲ κεν κακὸν οἰτον ὄλης.”

406. ἀπάκε comp. †, imperative, ‘withdraw from.’
412. μομησονται †, ‘will reproach’ (μομος, ‘blame’; ἀμβώρ, ‘blameless’).
ος εφας' εδδεισεν δε 'Ελενη Διος εκγανια, βη δε κατασχομενη εανφοι αργητι φαεινοι
σιγη, πασας δε Τρφας λαθεν ηρχε δε δαιμων. 420
αι δε οτ 'Αλεξανδροι δομον περικαλλε ικονο,
αμφιπολοι μεν ζεπτα θως επι εργα ταποντο,
η δε εις υψοροφον θαλαμον κε δια γυνακων.
τη δε αρα διφρον ελοισα φιλομμενη 'Αφροδιτη
αντι 'Αλεξανδροι θεα κατεθηκε φερουσα.
ενθα καθιζ 'Ελενη κουρη Διος αιγιοχου,
οσσε παλιν κλινασα, ποσιν δη μησταπε μυθω.

MEETING OF HELEN AND PARIS.

"ηνυθες εκ πολεμου; ος οφελες αυτου δελεσθαι
ανδρι δαμεις κρατερυ, δε εμος προτερος ποσις ην.
η μεν δη πριν γη ευχε αρηφιλου Μενελαου
συ τε βη και χερσι και εχηει φερτερος ειναι.
αλλ ιθι νυν προκαλεσσαι αρηφιλου Μενελαου
εξαυτις μαξεσαθαι εναντιον.
αλλα ο εγω γε παιεσθαι κελομαι μηδε ξανθο Μενελαω
αντιβιον πολεμον πολεμιζεμεν ηδε μαξεσθαι
αφραδεως, μη πως ταχυ υπο αυτου δουρι δαμης."

την δε Παρις μυθουσιν αμειβομενος προσεειπεν:
"μη με, γυναι, χαλεποισιν ονειδεσι θυμον ένιπτε.
νυν μεν γαρ Μενελαος ενικησεν συν 'Αθηνη,
κεινον δι αυτις εγω παρα γαρ θεοι εσι και ημιν.
αλλ άγε δη φιλοτιτ οτρατειομεν ευνηθεντε.
ου γαρ πω ποτε μι οδη γη ερος φρενας αμφεκα-
λιψεν,
ουδε οτε σε πρωτον Δακεδαιμονος εξ ερατεινης
επλεον άρταξας εν ποντοπόροις νέεσσιν,
νήσῳ δ' ἐν Κρανάγῃ ἐμίγην φιλότητι καὶ εὐνή; ὡς σεο νῦν ἔραμαι καὶ με γλυκὺς ἰμερος αἱρεῖ·
ἡ ρα, καὶ ἥρχε λέχοσθε κιών· ἀμα δ' εἰπετ' ἄκοιτις.

MENELAUS VAINLY SEEKS PARIS ON THE FIELD. THEN, IN BEHALF OF THE VICTOR, AGAMEMNON DEMANDS THE RESTORATION OF HELEN AND THE TREASURES.

tώ μὲν ἅρ' ἐν τρητοῖς κατεύνασθεν λεχεσσων·
'Ατρείδης δ' ἂν ὄμιλον ἐφοίτασε θηρί ἑοικώς,
eἰ ποὺ ἑσαθρήσεεν 'Αλέξανδρον θεοεύθη.
ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δείξαι 'Αλέξανδρον τότ' ἀρηφίλω Μενελάῳ
οὔ μὲν γὰρ φιλότητι γ' ἐκενθον ἂν, εἰ τις ἴδοιτο
Ἰσον γὰρ σφιν πᾶσιν ἀπῆχθετο κηρὶ μελαίνῃ.
τοῦτο δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν 'Αγαμέμνων·
"κέκλυτε μεν, Τρώες καὶ Δάρδανοι ὡδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνει' ἀρηφίλω Μενελάοι
ὑμεῖς δ' 'Ἀργείην Ἐλένην καὶ κτήμαθ' ἄμ' αὐτῇ
ἐκδοτε, καὶ τιμὴν ἄποτινέμευν ἂν τιν' ἔοικεν,
ἡ τε καὶ ἑσσομένωισι μετ' ἀνθρώποις πέληται."

ὡς ἐφατ' 'Ατρείδης, ἐπὶ δ' ἱμεον ἄλλοι 'Ἀχαιοί.

450. ἵσαθρήσεεν comp. †, 'spy out' (ἐς and ἄθρεων, 'gaze').
459. ἐκδοτε comp. † (ἐκ = 'over,' 'out of your hands,' and ἐθαμμέ).
INTRODUCTION TO THE SELECTIONS FROM E AND Z

The Trojan Pandarus treacherously shoots an arrow (in Book Δ) at Menelaus, slightly wounding him. So the truce is broken and fighting begins in good earnest. Among the Greek warriors Diomedes becomes preëminent (in Books E and Z, 1–236). Sthenelus with his chariot waits on his orders.

Aeneas and Pandarus in their chariot advance to meet Diomedes, Aeneas holding the reins; his steeds are of the famous strain that Zeus gave to Tros as recompense for Ganymedes. On the Greek side, Diomedes and Sthenelus confer about their approaching foes. Diomedes is afoot.
ΔΙΩΜΗΔΟΥΣ ΑΡΙΣΤΕΙΑ

ENCEOUNTER BETWEEN DIOMEDES AND THE TROYAN PANDARUS, SON OF LYCAON. PANDARUS IS SLAIN.

δὲς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· τὸ δὲ τάχ’ ἐγγὺθεν ἣλθον ἐλαύνοντ’ ὁκέας ἵππους. 1275 τὸν πρῶτον προσέεπε Δυκάωνος ἀγλαὸς νίός· 
“καρτέροθυμε, δαίφρων, ἀγανοῦ Τυδέου νιέ, 
ἡ μάλα σ’ οὐ βέλος ὡκ’ δαμάσσατο, πικρὸς ὀιστὸς· 
τὸν αὐτ’ ἐγχεῖῃ πειρήσομαι, αἱ κε τύχωμι.”

ἡ θά, καὶ ἀμπεπαλῶν προτεὶ δολιόχοσκοιν ἕχχος 1280 καὶ βάλε Τυδείδαιο κατ’ ἀσπίδα· τῆς δὲ διαπρο 
ἀρχὴν χαλκεῖα πταμένη θώρηκι πελάσῃ. 
τῷ δ’ ἐπὶ μακρὸν ἄνυσε Δυκάωνος ἀγλαὸς νίός· 
“βέβλημαι κενεῶνα διαμπερές, οὐδὲ σ’ οἶω 
δηρῶν ἐτ’ ἀνυχήσεσθαι: ἔμοι δὲ μέγ’ εὐχὸς ἔδωκας.” 1285 
τὸν δ’ οὐ ταρβήσας προσέφη κρατηρὸς Διομήδης· 
“ἡμβροτες οὐδ’ ἔτυχες· ἀτὰρ οὐ μὲν σφαίρ’ οἶω 
πρὶν ἀποπαύσεσθαι, πρὶν ἢ ἔτερον γε πεσόντα 
ἀματός ἄσαι Ἄρηζ ταλαύρινον πολεμιστήν.”

δὲς φάμενος προέκηκε· βέλος δ’ ἱθὺνεν ’Αθήνη 1290 
ῥίνα παρ’ ὁφθαλμόν, λευκοὺς δ’ ἐπέρησεν ὀδόντας. 
τοῦ δ’ ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς 
ἀτερής, 
ἀρχὴ δ’ ἔξεσύθη παρὰ νείατον ἀνθρεάων. 
阂πε δ’ ἐξ ἅχεων, ἀράβησε δὲ τεῦχε ἐπ’ αὐτῷ
αἰόλα παμφανάοντα, παρέτρεσαν δὲ οἱ ἵπποι ἁκύποδες· τοῦ δ᾽ αὖθι λύθη ψυχή τε μένος τε.

AENEAS SPRINGS FROM HIS CHARIOT TO GUARD THE BODY OF HIS FALLEN COMPANION; HE HIMSELF, IN TURN, IS GRIEVOUSLY WOUNDED, AND SAVED ONLY BY HIS GODDESS MOTHER, APHRODITE.

Αἰνειάς δ᾽ ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ, δείσας μή πῶς οἱ ἐρυσαίατο νεκρὸν Ἰαχαιός. ἀμφὶ δ᾽ ἂρ᾽ αὐτῷ βαίνει λέων ὑς ἀλκὶ πεποιθῶς, πρόσθε δὲ οἱ δόρυ τ᾽ ἐσχε καὶ ἀσπίδα πάντοσ᾽ ἐίσην τὸν κτάμεναι μεμαώς, ὃς τις τοῦ γ᾽ ἀντίος ξέθος, σμερδαλέα ἰάχων. ὃ δὲ χερμάδιον λάβει χείρι Τυδέης, μέγα ἔργον, ὃ οὐ δύο κ᾽ ἄνδρε φέροιεν, οἴοι νῦν βροτοὶ εἰσ᾽. ὃ δὲ μῖν ρέα πάλλε καὶ οἶος. τῷ βάλεν Αἰνειάο κατ᾽ ἵσχιόν, ἑπάθα τε μηρὸς ἵσχιψ ἐνυπρέφεται, κοτύλην δὲ τε μῖν καλέουσιν· ἐθάσσε δὲ οἱ κοτύλην, πρὸς δ᾽ ἀμφῶ ῥήξε τένοντε, ὡσε δ᾽ ἀπο ῥινὸν τρηχὺς λίθος. αὐτὰρ ο γ᾽ ἑρως ἑστη γνυξ ἐρυπῶν καὶ ἐρείστατο χειρὶ παχείᾳ γαϊῆς· ἀμφὶ δὲ ὅσσε κελαινὴ νῦξ ἐκάλυψεν. καὶ νῦ κεν ἑνθ᾽ ἀπόλοιο ἄναξ ἄνδρῶν Αἰνειάς, εἰ μὴ ἂρ᾽ ὁξὺ νόσησε Διὸς θυγάτηρ Ἄφροδίτη, μήτηρ, ἢ μῖν ὑπ᾽ Ἀγχίςῃ τέκε ἄουκολεντι· ἀμφὶ δὲ ὅν φίλον νῦν ἐχεύσατο πῆρε σε λευκῶ, πρόσθε δὲ οἱ πέταλο φαινοῦ πτύμη ἐκάλυψεν, ἔρκος ἐμεν βελέων, μὴ τις Δαναῶν ταχυπόλων χαλκοῦ ἐνὶ στῆθεσσι βαλὼν ἐκ θυμόν ἐλοιτο.
DIOMEDES WOUNDS APHRODITE, WHO IS CONSTRAINED TO ABANDON AENEAS. THEN APOLLO GUARDS HIM.

η μὲν ἔδων φίλον τίνος ὑπεξέφερεν πολέμοιον. οὐ δ᾽ ὡδός Καπανήσος ἠλήθετο συνθεσιάων τάων, ἃς ἐπέτελλε βοῶν ἁγαθός Διομήδης. 330 ἀλλ᾽ ὁ γε τοὺς μὲν ἑόσεν ἥρυκακε μόνυχας ἵππους νόσφιν ἀπὸ φλοίσβου, ἐξ ἀντυγος ἤμια τεῖνας, Αἰνείαο δ᾽ ἐπαίξας καλλίτριχας ἵππους ἐξέλασε Τρώων μετ´ ἐνυκνήμιδας Ἀχαιόυς. 325 δῶκε δὲ Δηπτύλω ἐτάρα ψίλω, δὲν περὶ πάσης τιεν ὀμηλικής, ὅτι οἱ φρεσίν ἀρτία ὑδει, νυσίν ἐπὶ γλαφυρῆσιν ἐλαυνέμεν. αὐτὰρ ὁ γ´ ἦρως ἄν ἵππων ἐπιβᾶσ ἐλαβ´ ἤμια σιγαλόεντα, αῆμα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους ἐμμεμαώς. δ δὲ Κύπρων ἐπάνκετο νηλεί χαλκῷ, 330 γιγνώσκων δ τ´ ἁνάλκις ἐνθ̣ θεὸς οὐδὲ θεάων τάων, αὖ τ´ ἀνδρῶν πόλεμον κατα κυριανέουσιν, οὐτ´ ἄρ´ Ἀθηναίη οὔτε πτολίπορθς Ἐννᾶ. ἀλλ´ οτε δὴ ρ´ εκιχανε πολύν καθ´ ὀμιλον ὅπαξων, ἐνθ´ ἐπορεύσαμενος μεγαθύμου Τυδέος υίδς 335 ἄκρην οὔτασε χεῖρα μετάλλευσος οὐεί δουρὶ ἀβληχρῆν. εἴθαρ δὲ δόρων ἁρδὸς ἀντετήρησεν ἁμβροσίον διὰ πέπλου, δὲν οἱ Χάριτες κάμον αὐτάι, πρυμνον ὑπερ θέναρος. ἰδέ δ´ ἁμβροτον αἰμα θεῶν, ἰχώρ, οἷος πέρ τε ἰδει μακάρεσσι θεοῖσιν. 340 οὐ γὰρ σῖτον ἐδονοῦ, οὺ πίνουσι αἰθοπι αἰνοντῶντευκαναίμονες εἰσ καὶ ἄθανατοι καλέονται.

335. ἐπορεύσαμεν comp. †, 'reaching forward toward.'
339. θέναρος †, genitive of (το) θέναρ, 'the hollow of the hand,' 'the palm.'
342. αἰνοτούς †, an adjective (ἀ-, negative prefix, and αἶμα, l. 339).
η δὲ μέγα ἰάχουσα ἀπὸ ἑο κάββαλεν νιόν·
καὶ τὸν μὲν μετὰ χερσίν ἐρύσατο Φοῖβος Ἀπόλλων
κυνηγή νεφέλη, μὴ τις Δαναῶν ταχυτόμω
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἐλοιτο.
τῇ δ᾽ ἐπὶ μακρὸν ἀνυστήν ἄγαθος Διομήδης·
“ἐἰκε, Δίος θύγατερ, πολέμου καὶ δημιουργοῖς.
ἡ οὖν ἄλις, ὅτι γυναῖκας ἀνάλκιδας ἢπεροπεύεις;
εἰ δὲ σὺ γάρ ἐστε πόλεμον πωλήσει, ἥ τε σι' ὧν
ῥήγησεν πόλεμόν γε, καὶ εἰ χ' ἔτερωθι πύθηαμ.”
δὲ ἐφαθ᾽. ἡ δ' ἀλύσος ἀπεβήσετο, τείρετο δ' αἰνῶς.

DIOMEDES MAKES A FRUITLESS ATTEMPT TO SLAY AENEAS, EVEN IN APOLLO'S SHIELDING ARMS.

Αἰνεία. δ' ἐπόρουσε βοην ἁγαθὸς Διομήδης
γυναικῶν δ' οἱ αὐτὸς υπείρεσα χειρὰς Ἀπόλλων·
ἀλλ' δ' γὰρ ἀρκέτα θεόν μεγαν ἄζετο, ἰετο δ' αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαν.
τρῖς μὲν ἐπειτ' ἐπόρουσε κατακτάμενα μενεάμων,
τρῖς δὲ οἱ ἐσπυρφέλτεξα φαενὴν ἀσπίδα Ἀπόλλων·
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσυντο δαίμον ἰσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἔκαργγο Ἀπόλλων·
“φράξει, Τυδείδη, καὶ χάζει μηδὲ θεοῦσιν
ἰσ' ἐθέλε φρονεῖν, ἐπεὶ οὐ ποτὲ φίλον ὁμοῦν
ἀθανάτων τε θεόν χαμαί ἐρχομένων τ' ἀνθρώπων.”
διὸ φάτο: Τυδείδης δ' ἀνεχαζέτε τυτθών ὅπισω,
μὴν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπάταρθεν ὀμίλου θῆκεν Ἀπόλλων
Περγάμῳ εἰν ἱερῷ, όθ' οἱ νηὸς γ' ἐτέτυκτο.
ἡ τοῦ τὸν Λητώ τε καὶ Ἀρτέμις ἰοχεαύρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντο τε κυδαιοῦν τε.
ΕΚΤΟΡΟΣ ΚΑΙ ΑΝΔΡΟΜΑΧΗΣ ΟΜΙΔΙΑ

WHILE THE BATTLE IS RAGING, HEKTOR RETURNS TO THE CITY. HE MEETS HIS MOTHER,

"Εκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν, ἀμφ' ἄρα μιν Τρώων ἀλοχοὶ θεῶν ἦδε θυγατρές εἰρόμεναι παῖδας τε κασιγνήτους τε ἔτος τε καὶ πόσιας. δ' δ' ἐπείτα θεοῖς εὐχεσθαι ἀνάγει πάσας ἡξείης· πολλήσι δὲ κηδε' ἐφηπτο. ἀλλ' ὅτε δὴ Πριάμωι δόμον περικαλλ' ἵκανεν, ἑστῆς αἰθούσῃς τετυγμένον — αὐτὰρ ἐν αὐτῷ πεντήκοντ' ἐνεσαν θάλαμοι ἐστοίῳ λίθῳ, πλησίοι ἀλλήλων δεδημένοι· ἐνθα δὲ παῖδες κομῶντο Πριάμωι παρὰ μυνστῆς ἀλόχουσιν. κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλής δῶδεκ' ἐσαν τέγεοι θάλαμοι ἐστοίῳ λίθῳ, πλησίοι ἀλλήλων δεδημένοι· ἐνθα δὲ γαμβροὶ κομῶντο Πριάμωι παρ' αἰδούης ἀλόχουσιν — ἐνθα οἱ ἤπιοδωροπο τεντή ἦλυθε μήτηρ Δαιόδηκην ἔσαγουσα θυγατρῶν έιδος ἀρίστην, ἐν τ' ἄρα οἱ φύς κειρὶ ἔπος τ' ἐφατ' ἐκ τ' ὁνόμαξεν·

"τέκνον, τίπτε λιπῶν πόλεμον θρασύν εἰληλουθας; ἥ μάλα δὴ τείρουσι δυσώνυμοι νῖς 'Ἀχαίων

248. τέγεος †, 'roofed' (tégos, 'roof,' Lat. tectum).
251. ἤπιοδωρος †, 'kindly giving,' 'bountiful' (ἥπιος, 'gentle,' and δώμα); cf. πολύδωρος, l. 394.
μαρναμένους περὶ ἀστι, σὲ δ’ ἐνθάδε θυμὸς ἀνήκεν ἐλθόντ’ ἐξ ἀκρῆς πόλος Διὶ χείρας ἀνασχεῖν; ἀλλὰ μὲν, ὅφρα κε τοι μελιηδέα οἶνον ἐνείκω, ὡς σπείρης Διὶ πατρὶ καὶ ἄλλοις ἄθανατοις πρῶτον, ἐπειτὰ δὲ καῦτος ὄνησει, αἰ κε πῆσθαι. ἀνδρὶ δὲ κεκμηνότι μένος μέγα οἶνος ἀέξει, ὡς τύνη κέκμηκας ἀμύνων σοῦσιν ἔτησιν.”

AND BIDS HER COLLECT THE TROJAN DAMES AND MAKE SACRIFICE AND PRAYER TO ATHENE. HE HIMSELF IS GOING IN SEARCH OF PARIS.

τὰν δ’ ἧμιεῖβεν ἐπειτὰ μέγας κορυθαίολος Ἐκτώρ. “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτερ, μή μ’ ἀπογυνώσῃς, μένεος δ’ ἄλκης τε λάθωμαι. χερσὶ δ’ ἀνύπτουσιν Διὶ λειβέμεν αἰθοπα οἶνον ἄζομαι, οὐδὲ πὴ ἐστι κελανεφεῖ Κρονίων αἴματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι. ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης ἔρχεσθι σὺν θυέσθων, ἀολλίσσασα γεραιάς. τέπλω δ’, ὅς τὸς τοι χαριέστατος ἢδὲ μέγιστος ἔστιν ἐνι μεγάρῳ καὶ τοι πολὺ φιλτᾶτος αὐτῇ, τὸν θεὸ Ἀθηναίης ἐπὶ γούνασιν ἕκκομιοι καὶ οἱ ὑποσχέσθαι δύο καὶ δέκα βοῦς ἐνι νηῷ ἣμας ἠκέστας ἰερευσάμεν, αἰ κ’ ἐλεησῇ ἀστι τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα, αἰ κεν Τυδεός νῦν ἀπόσχη Ἰλίου ὑρῆς ἄγριον αἰχμητήν, κρατερὸν μῆστωρα φόβουο. ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

265. ἀπογυνώσῃς ἐπὶ, ‘rob of the use of limbs,’ ‘unnerve’ (ἀπό and γυναῖκα, ‘limbs,’ Π 34).

266. ἀνύπτουσιν το, adjective of two endings (ἀ privative and πάσα, ‘wash’; see Λ 449).
ΗΕΚΑΒΗ ΚΑΙ ΟΙ άΛΛΟΙ ΤΡΟΙΑΝΟΙ ΜΑΤΡΟΝΟΙ ΚΑΙ ΕΤΟΣΗ ΣΑΚΡΙΣΚΑΙ ΚΑΙ ΠΡΑΤΗΡ ΧΑΙΡΕΝΗ ΣΤΗΝ ΝΑΙ "


290. Σιδωνίης τ, 'from Sidonia.'

299. Κιοσῆς τ, 'daughter of Cisses' (Κιοσῆς).

300. ίραν τ, 'priestess' (ιερός).

301. ὀλονύη τ, 'outcry.'
θήκεν 'Αθηναίης ἐπὶ γούνασιν ἤκόμοιον·
εὐχομένη δ' ἥρατο Δίως κούρη μεγάλου.
"πότιν' Ἀθηναίη, ἐρυσιτολι, διὰ θεᾶν,
ἀξον δὴ ἔγχος Διομήδεος ἢδὲ καὶ αὐτὸν
πρηνέα δός πεσέειν Σκαῖων προπάροιθε πυλάων,
ὁφρα τοι αὐτικά νῦν δύο καὶ δέκα βοῦς ἐνι νηφ
ήνις ἠκόςας ιερεύσομεν, αἰ κ' ἐλεήσῃς
ἀστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα."
ὥς ἐφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.

HECTOR COMES TO THE PALACE OF PARIS AND HELEN. FINDING
PARIS, HE REBUKES HIM FOR RETIRING FROM THE BATTLE.
PARIS SEEKS TO EXCUSE HIMSELF, AND PREPARES TO ARM
FORTHWITH.

ὡς αἱ μέν ρ' εὐχοντο Δίως κούρη μεγάλου.
'Εκτωρ δὲ πρὸς δώματ' Ἀλεξάνδρου βεβηκεί
kαλά, τά ρ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τότ' ἄριστοι
ἡσαν ἐν Τροίῃ ἐριβωλακί τέκτονες ἀνδρεῖς.
οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
ἐγγύθη τε Πριάμοι καὶ Ἕκτορος ἐν πόλει ἄκρη.
ἐνθ' Ἕκτωρ εἰσήλθε διίφιλος, ἐν δ' ἀρὰ χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυ. πάροιθε δὲ λάμπτεο δουρὸς
ἀἱμη ταλκείῃ, περὶ δὲ χρύσεος θεὲ πόρκης.
τὸν δ' εὕρ' ἐν θαλάμῳ περὶ κάλλιμα τεύχει ἐποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τοξ' ἀφάουτα.
'Ἀργετή δ' Ἐλένη μετ' ἀρὰ διμύσης γυναιξιν
ήστο καὶ ἀμφιπόλουι περικλυτὰ ἔργα κέλευεν.
τὸν δ' Ἕκτωρ νεῖκεσσεν ἰδὼν αἰσχροὶ ἐπέσεσσιν.

305. ἐρυσιτολι †, 'city-protecting' [a better reading may be ῥῳσιτολι,
noted in a scholium—i.e. ῥὁμαι, 'preserve,' and ττόλις, τόλις].
322. ἀφάουτα †, 'feeling over,' 'handling' (cf. ἄπτω, ἕφασο, Α 512).
"Δαμιόνε, οὖ μὲν καλὰ χόλον τόνδ’ ἐνθεο θυμῷ, λαοὶ μὲν φθινόθουσι περὶ πτόλιν αἰτύ τε τεῖχος μαρνάμενοι, σέο δ’ εἰνεκ’ ἀντή τε πτόλεμός τε ἀστυ τόδ’ ἀμφιδέηθε. σοῦ δ’ ἂν μαχέσαιο καὶ ἄλλῳ, ὃν τινά που μεθίεντα ἴδοις στυγεροῦ πολέμου. ἂλλ’ ἁνα, μῇ τάχα ἀστυ πυρὸς δηίοιο θέρηται.”

τὸν δ’ αὐτε προσέειπεν Ἀλέξανδρος θεοειδὴς.

"Εκτωρ, ἐπεὶ μὲ κατ’ αἰσιν ἐνείκεσας οὐδ’ ὑπὲρ αἰσιν,

τοῦνεκά τοι ἑρέω· σοὶ δὲ σύνθεο καὶ μεν ἄκουσον.

οὖ τοι ἐγὼ Τρώων τόσον χόλῳ οὐδὲ νεμέσσι

ὕμην ἐν θαλάμῳ, ἔθελον δ’ ἀχεὶ προτραπέσθαι.

νῦν δὲ με παρειποῦ’ ἀλοχος μαλακοῖς ἐπέέσσων ἀρμησ’ ἐς πόλεμον, δοκεῖε δὲ μοι ὡδε καὶ αὐτῷ λῶνον ἐσσεθαι· νίκη δ’ ἐπαμείβεται ἀνδρας.

ἀλλ’ ἄγε νῦν ἐπιμεινοῦ, ἀρήμα τεύχεα δῶν·

ἡ ἱθ’, ἐγὼ δὲ μέτεμι: κιχῆσεσθαι δὲ σ’ ὀίω.”

ὡς φάτο· τὸν δ’ οὐ τι προσέφη κορυθαίολος Ἐκτωρ.

HELEN SPEAKS TO HECTOR WITH WORDS OF REPENTANCE. HE CAN NOT LISTEN LONG, HOWEVER, BUT MUST SEEK HIS OWN WIFE TO SAY FAREWELL.

tὸν δ’ Ἐλενή μῦθοις προσφώδαι καλιχώισιν

“δαέρ ἐμείο, κυνὸς κακομηχάνου κρυνεσσῆς,

ὡς μ’ ὤβελ’ ἤματι τῷ, οτὲ με πρῶτον τέκε μῆτηρ, ὃιχεσθαι προφέρουσα κακή ἀνέμου θύελλα εἰς ὁρος ἡ εἰς κύμα πολυφλοίσβου θαλάσσης,

ἔνθα με κύμ’ ἀπόερεσε πάρος τάδε ἔργα γενέσθαι. αὐτὰρ ἐπεὶ τάδε γ’ ὡδε θεοὶ κακα τεκμήραντο,
σύνδρος ἐπειτ' ὄφελλον ἁμεῖνον εἶναι ἄκουις, ὑς ἦδει νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων. τούτω δ' οὖν ἀρ νῦν φρένες ἐμπεδοὶ οὐν' ἀρ' ὄπισσω ἐσονταί. τῷ καὶ μν ἐπαυρήσεσθαι οἶων. ἀλλ' ἀγε νῦν ἐσελθε καὶ ξεο τῶδ' ἐπὶ δίφρυ, δάερ, ἐπεὶ σὲ μάλιστα πόνους φρένας ἀμφιβεβηκέν εἰνεκ' ἐμείο κυνὸς καὶ 'Ἀλεξάνδρου ἕνεκ' ἄτης, οἷων ἐπὶ Ζεὺς θηκε κακὸν μόρον, ὡς καὶ ὄπισσω ἀνθρώπων πελώμεθ' ἀοίδιμοι ἐσομένουσιν.

τὴν δ' ἡμείβητ' ἐπειτα μέγας κορυθαίολος "Ἐκτωρ· "μή με καθίζ', Ἐλενή, φιλέουσά περ. οὐδέ με πείσεις. ἦδη γὰρ μοι θυμὸς ἐπέσονται, ὃφρ' ἐπαμύνω Τρώεσσ', οἱ μέγ' ἐμείο ποθὴν ἀπέοντος ἔχουσιν. ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός, ὡς κεν ἐμ' ἐντοσθὲν πόλιος καταμάρψῃ ἔόντα. καὶ γὰρ ἑγὼν οἰκόνδ' ἐσελεύσομαι, ὃφρα ἰδώμαι οἰκήσα ἁλοχὼν τε φίλην καὶ νῆπιον νῦν. οὐ γὰρ οἶδ', ἥ ἔτι σφιν ὑπότροπος ἤσομαι αὑτός ἢ ἦδη μ' ὑπὸ χεροὶ θεὶ δαμάσουσιν Ἀχαιῶν."

HE DOES NOT FIND HER AT HOME, BUT IS TOLD THAT SHE HAS HURRIED TO THE GREAT TOWER, WITH HER INFANT BOY AND NURSE.

ὡς ἀρα φωνῆςας ἀπέβη κορυθαίολος "Εκτωρ· αἰφα δ' ἐπειθ' ἰκανε δόμους εῦ ναιετάοντας. 370
οὐ δ' εὗρ' Ἀνδρομάχην λευκόλευν ἐν μεγάρουσιν, ἀλλ' ἡ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐπεπέλη πύργῳ ἐφέστηκε γοάουσά τε μυρομένη τε.

858. ἀοίδιμος †, 'sung of,' 'subjects of song' (cf. ἄοιδε, A 1; ἄοιδος, 'bard,' ἄοιδή, 'song').
Hastening thither, he meets her. She implores him to stay on the tower and not to risk his life on the field.

Ἡ μα γυνὴ ταμίῃ· ὃ δ' ἀπέσωτο δῶματος Ἑκτωρ τὴν αὐτὴν ὄδον αὐτὶς ἐνυκτιμένας κατ' ἀγνίασ.

Ἑκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτων, ἔστη ἐπ' οὐδὸν ἰῶν, μετὰ δὲ διμφήσων ἐείπεν·

"εἰ δ' ἀγε μοι, δημαί, νημερτέα μυθήσασθε·

πὴ ἔβη Ἀνδρομάχη λευκόλενος ἐκ μεγάρου;

ἡς πη ἐς γαλόων ἥ εἰνατέρων ἐνύπεπλων

ἡ ἐς Ἀθηναιὴς ἐξοίχεται, ἕνθα περ ἄλλα

Τρομαῖ ἐνυπόκαμοι δεινὴν θεῶν ἰλάσκονται;"

τὸν δ' αὐτ' ὀτρηρῆ ταμίῃ πρὸς μῦθον ἐείπεν·

"Ἑκτορ, ἐπεὶ μαλ' ἀνώγας ἀληθέα μυθήσασθαι·

οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων ἐνύπεπλων

οὔτ' ἐς Ἀθηναιῆς ἐξοίχεται, ἕνθα περ ἄλλα

Τρομαῖ ἐνυπόκαμοι δεινὴν θεῶν ἰλάσκονται,

ἄλλ' ἐπὶ πύργων ἔβη μέγαν Ἰλίου, οὐκετ' ἀκούσεν

τείρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαῖων.

ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἄφικάνει,

μανωμένη ἐκυῖα· φέρει δ' ἀμα παῖδα τιθῆνη.

393. διείμενα comp. † (Σδ + ἔ + ἵμηρα, § 137, 7).
397. ὑποπλακίη †, 'under Placus' (ὑπὸ and πλάκος, a spur of Mt. Ida).
ἡ οἱ ἐπειτ' ἤμησ', ἀμα δ' ἀμφίπολος κιεν αὐτῇ παῖδ' ἐπὶ κόλπῳ ἔχουσ', ἀταλάφρονα, νῆπιον αὐτῶς, ἔκτοριδὴν ἀγαπητὸν ἀλῆγκιον ἄστερι καλῷ, τὸν ἂν Ἐκτωρ καλέσσει Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι Ἀστυνάκτι· οἴοσ γὰρ ἔρυσε Ἡλίων Ἐκτωρ.

ἡ τοι δ' μὲν μείδησεν ιδὼν ἐς παῖδα σωπῆ.

'Ἀνδρομάχη δὲ οἱ ἄγχι παριστάτο δάκρυν χέουσα ἐν τ' ἄρα οἱ φῦ χειρὶ ἐπος τ' ἔφατ' ἔκ τ' ὄνομαζεν·

"δαμόνε, φθίσει σε τὸ σὸν μένος, οὐδ' ἔλεαφες παῖδά τε νηπίαχον καὶ ἐμ' ἁμμορόν, ἡ τάχα χήρῃ σεῦ ἐσομαι· τάχα γὰρ σε κατακτενέουσιν Ἀχαιοὶ πάντες ἐφορμηθέντες. ἐμοὶ δὲ κε κέρδιον εἰη σεῦ ἀφαμαρτοῦσθι χθόνα δύμεναι· οὐ γὰρ εἶ ἄλλῃ ἔσται θαλπωρή, ἐπεὶ ἀν σὺ γε πότμον ἐπίσπης, ἄλλ' ἄχε' οὐδὲ μοι ἐστὶ πατὴρ καὶ πότνια μήτηρ.

ἡ τοι γὰρ πατέρ' ἄμον ἀπέκτανε δῖος Ἀχιλλεύς, ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐν ναυετάουσαν Θῆβῃν ὑψίπτυλον· κατὰ δ' ἔκτανεν Ἡντίωνα· —

οὐ δὲ μιν ἔξεναρίζε, σεβάσσατο γὰρ τὸ γε θυμᾶ, ἄλλ' ἄρα μιν κατέκη σὺν ἐντει δαιδαλέουσιν ἃττ' ἐπὶ σήμ' ἔχειν· περὶ δὲ πτελέας ἐφύτευσαν νῦμφαι ὀρεστίάδες, κούραι Δίος αἰγόχοι. —

οὐ δὲ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν, οὐ μὲν πάντες ἰὼ κίον ἢμαι 'Αιδος εἰσώ· πάντας γὰρ κατέσφενο ποδάρκης δῖος Ἀχιλλεύς βουσών ἔτ' εἰλιπόδεσσι καὶ ἀργεννῆς οἴεσσιν. μητέρα δ', ἥ Βασίλευεν ὑπὸ Πλάκῳ ἕλησση,
τὴν ἐπεὶ ἄρ ἰδέρ ἦγαγ' ἀμ' ἄλλοις κτεάτεσσων, ἀψ ὁ γε τὴν ἀπέλυςε λαβὼν ἀπερείσι' ἀποινα, πατρός δ' ἐν μεγάρουι βάλ' Ἀρτέμις ἱσχέαρα.

"Εκτωρ, ἀτάρ σύ μοι ἔσσι πατήρ καὶ πότινα μήτηρ ἢδε κασίγνητος, σὺ δὲ μοι θαλερὸς παρακοίτης. ἂλλ' ἄγε νῦν ἐλέαρε καὶ αὐτοῦ μίμ' ἐπὶ πύργῳ, μὴ παῖδ' ὀρφανικὸν θῆς χήρην τε γυναῖκα. λαὸν δὲ στῆσον παρ’ ἐρυνεόν, ἔνθα μάλιστα ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἐπλετο τεῖχος. τρίς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι ἀμφ' Ἀιαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆ ἦδ' ἀμφ' Ἀτρέδας καὶ Τυδεός ἄλκιμον νιόν. ἦ πού τίς σφιν ἐνισπεθεὶς ἐπορποπιῶν ἐν εἰδῶς, ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνάγει."

BUT HE REFUSES TO PLAY THE PART OF A COWARD AND A SHIRK.

τὴν δ' αὐτὲ προσέειπε μέγας κορυθαίολος Ἕκτωρ.

"ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι. ἂλλα μάλ' αἰνῶς αἰδέομαι Τρώας καὶ Τρώαδας ἐλκεσιπέπλους, αἰ κε κακὸς ὅς νόσφιν ἀλυσκάζω πολέμιοι. σὺδέ με θυμὸς ἀνωγεν, ἐπεὶ μάθων ἐμμεναι ἐσθλὸς αἰεὶ καὶ πρώτοισι μετὰ Τρώουσι μάχεσθαι, ἄρνυμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ. εὖ γὰρ ἐγὼ τοῦδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν. ἐπιστον ἡμαρ, ὥστ᾽ ἀν ποτ' ὀλώλη Ἰλιος ἱρὴ καὶ Πρίμοις καὶ λαὸς ἐνμεμελίς Πριάμοιο. ἂλλ' οὐ μοι Τρῶων τόσον μέλει ἄλγος ὀπίσσω οὗτ' αὐτῆς Ἐκάβης οὖτε Πριάμοιο ἀνακτος

434. ἐπιδρομὸν †, adjective, 'to be scaled,' 'scalable' (ἐτὶ and ἐθραμον, 'ran').
οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἑσθλοὶ
ἐν κονίσσι πέσουεν ὑπ’ ἀνδράσι δυσμενέσσων,
οὐσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶνων
dακρυόεσσαν ἀγηταί, ἔλευθερον ἥμαρ ἀπούρασ.
καὶ κεν ἐν Ἄργει ἐσόου πρὸς ἀλλης ἰστὸν υφαινοίς,
καὶ κεν ὅδωρ φορέως Μεσσηίδος ἡ 'Τπερείης
πόλλ’ ἀεκαζομένη, κρατερή δ’ ἐπικείεταν ἀνάγκη.
καὶ ποτὲ τις εὑπηρσιν ἰδὼν κατὰ δάκρυ χέουσαν·
'Εκτόρος ἦδε γυνή, ὃς ἀριστεύσεκεν μάχεσθαι
Τρώων ἱπποδάμων, ὅτα 'Ἰλιον ἀμφεμάχοντο.
ὡς ποτὲ τις ἔρεεν· σοὶ δ’ αὖ νέον ἔσσεταί ἄλγος
χάτει τοιοῦτ’ ἀνδρός, ἀμύνεων δούλιον ἥμαρ.
ἀλλὰ μὲ τεθυμάτα χύτη κατὰ γαία καλύπτοι,
πρίν γ’ ἔτι σῆς τε βοῆς σοῦ θ’ ἐλκηθμοῦν πυθεῦσθαι." 460

HECTOR FONDLES HIS BOY, AND PRAYS ZEUS AND THE OTHER GODS
TO MAKE THE CHILD A MIGHTY MAN AMONG THE TROJANS.

ὡς εἶπὼν οὖ παιδὸς ὅρεξατο φαῖδιμος Ἔκτωρ.
ἂψ δ’ οἱ πάις πρὸς κόλπον ἐνζώονοι τιθήνης
ἐκλίνθη ίάχων, πατρός φίλου ὅμιν ἀτυχεῖς,
tαρβήσας χαλκὸν τα ἱδὲ λόφον ἰπποχαίτην,
δειον ἀπ’ ἀκροτάτης κόρυθος νεῦοντα νοῆσας·
ἐκ δ’ ἐγέλασε πατήρ τε φίλοις καὶ πότινα μήτηρ.
αὐτίκ’ ἀπὸ κρατός κόρυθ’ εἶλετο φαῖδιμος Ἔκτωρ
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονί παμφανάουσαν·
αὐτὰρ ὅ γ’ ὅ φίλον νιὸν ἐπεί κυσε πῆλε τε χερσίν,
ἐπεν ἐπευξάμενος Δι’ τ’ ἄλλοισίν τε θεοῖς· 470

457. Μεσσηίδος, genitive, 'Messeis,' a spring perhaps in Laconia.
'Τπερείης, genitive, 'Hypereia,' a spring in Thessaly.
465. ἐλκηθμοῦ τ’, a 'dragging away' (ἐλκῶ, 'drag away').
469. ἰπποχαίτην τ’, 'of horsehair' (ἵππος and χαίται, A 529).
“Zeů ἀλλοί τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι παῖδι ἐμὸν, ὡς καὶ ἐγώ περ, ἀριτριπέτα Τρώεσσιν, ὥδε βίην τ' ἁγαθὸν καὶ Ἰλίου ἱπανάσσειν. καὶ ποτὲ τις εἶποι 'πατρός γ' ὥδε πολλὸν ἀμείων' ἐκ πολέμου ἀνώντα. φέροι δ' ἐναρα βροτόεντα κτείνας δὴν ἄνδρα, χαρεὶ ἐκ φρένα μήτηρ.”

THE FAREWELL OF HECTOR AND ANDROMACHE.

ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν παῖδι ἐν. ἢ δ' ἄρα μὴν κηρύδει δέξατο κόλπῳ δακρυόν γελάσσασα. πόσις δ' ἔλεησε νοῆσας χειρὶ τέ μην κατέρεξεν ἐπος τ' ἔφαγ' ἐκ τ' ὀνόμαζεν. "δαιμονίῃ, μη μοι τι λήση ἀκαχίζει θυμῷ, οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἄνηρ ᾧ Αἴδι προϊάψει, μοῦραν δ' οὐ τινα φημὶ πεφυγμένον. ἐμμεναι ἄνδρων, οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὶν τὰ πρῶτα γένηται. ἀλλ' εἰς οἰκὸν ἱοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, ἰστὸν τ' ἡλικάτην τε, καὶ ἀμφιπόλοισι κέλευεν ἔργον ἐποίχεσθαι. πόλεμος δ' ἄνδρεσσι μελήσει πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῦ Ἰλίῳ ἐγγεγάσιν." ὑς ἄρα φωνήσας κόρυθ' εἰλετο φαῖδιμος Ἐκτωρ ἰππουρν: ἀλόχος δ' φίλῃ οἰκόνδε βεβήκει ἐντροπαλιξμένη, θαλερὸν κατὰ δάκρυ χέουσα. αὖμα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάντας Ἐκτωρὸς ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς ἀμφιπόλους, τῆςν δὲ γόον πάσσησιν ἐνώρεσαν. αἰ μὲν ἐτὶ ζωὸν γόον Ἐκτωρα ὡς ἐνι οἰκφ. οthenReturn γάρ μιν ἐτ' ἐφαντο ὑπότροπον ἐκ πολέμου ἱζεσθαι, προφυγόντα μένος καὶ χείρας Ἀχαιῶν.
οὐδὲ Πάρις δῆθινεν ἐν ὑσηλοῦσι δόμοισιν·
ἀλλ’ ὃ γ’ ἔπει κατέδυ κλυτὰ τεῦχεα ποικίλα χαλκῷ,
σεὔατ’ ἔπειτ’ ἀνὰ ἄστιν ποσὶ κρατυνοῖσι πεποιθῶς.

ὡς δ’ ὦτε τις στοτὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρῆξας θείη πεδίῳ κροαίνων,
εἰσώθης λούσθαι ἐυρρεῖος ποταμόιο,
κυδίαν· ὑψὸν δὲ κάρην ἔχει, ἀμφὶ δὲ χαῖται
ώμοις αἴσσονται· ὃ δ’ ἀγλαΐθη φεῖν τεῦχος,
ῥίμφα εὐ γοῦνα φέρει μετὰ τ’ ἥθεα καὶ νομὸν ἵππων· —
ὡς νῦδος Πριάμου σωτοῦ Πάρις κατὰ Περγάμου ἀκρῆς
τεῦχεσι παμφαίων ὡς τ’ ἑλέκτωρ ἐβεβήκει
καγχαλάων, ταχέες δὲ πόδες φέρον. ἀλαν’ δ’ ἔπειτα
Ἐκτορά διὸν ἐτεμεν ἄδελφεαν, εὐτ’ ἄρ’ ἐμέλλεν
στράφεσθ’ ἐκ χώρης, ὅθ’ ἰ ὀάριζε γυναικὶ
tὸν πρῶτον προσέειπεν ᾿Αλέξανδρος θεοειδῆς·
“ἡθεὶ, ἢ μάλα δὴ σε καὶ ἐσσυμένον κατερίκω
δηθύνων, οὐδ’ ἠθον ἐναίσιμον, ὡς ἐκέλευς.”

tὸν δ’ ἀπαμειβόμενος προσέφη κορυθαίολος

Ἐκτορά

“δαιμόνι, οὐκ ἂν τοι ἀνήρ, ὃ ἐναίσιμος εἶν,
ἐργον ἀτιμήσει μάχης, ἔπει ἄλκιμός ἔσοι.
ἀλλὰ ἐκὼν μεθεῖς τε καὶ οὐκ ἔθελες· τὸ δ’ ἔμον κηρ
ἀχνυταί ἐν θυμῷ, δὴ ὕπερ σέθεν αἰσχὲ ἄκοιο
πρὸς Τρώων, οἱ ἔχουσι πολὺν πόνον εἶνεκ αὐτοῦ.

ἀλλ’ ἵομεν· τὰ δ’ ὀπισθεν ἀρεσσόμεθ’, αἴ κε ποθ’ Ζεὺς
δῶῃ ἐπομανίωσι θεοῖς αἰειγενέτησιν
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροις
ἐκ Τρώης ἐλάσσαντας ἐνκυήματις ᾿Αχαιοῦς.”
INTRODUCTION TO I (BOOK NINE)

When the first day's battle is done, a day is devoted to the burial of the slain (H 381-432). Another day is occupied by the Achaeans with building a wall and moat to defend their camp (H 433-482). Then follows (on the twenty-fifth day of the poem) the second great battle described in the Iliad. This battle is wholly contained in Book Θ.

The Trojans have so far the advantage that on the evening following the battle they dare to bivouac in the plain between Ilion and the Greek camp. The Achaeans, on the other hand, are in consternation; and during the same night Agamemnon sends an embassy to Achilles, hoping that he may be reconciled and come forth to fight again.

The last lines (555-565) of Book Θ describe the Trojan camp:

As when in heaven the stars about the moon
Look beautiful, when all the winds are laid,
And every height comes out, and jutting peak
And valley, and the immeasurable heavens
Break open to their highest, and all the stars
Shine, and the shepherd gladdens in his heart:
So many a fire between the ships and stream
Of Xanthus blazed before the towers of Troy,
A thousand on the plain; and close by each
Sat fifty in the blaze of burning fire;
And eating hoary grain and pulse the steeds,
Fixt by their cars, waited the golden dawn.

—Translated by Tennyson.
ΙΛΙΑΔΟΣ I

ΠΡΕΣΒΕΙΑ ΠΡΟΣ ΑΧΙΛΛΕΑ. ΔΙΤΑΙ

DISTRESSED BY THE MISFORTUNES OF THE ACHAEANS IN BATTLE, AGAMEMNON CALLS AN ASSEMBLY.

'Ως οἱ μὲν Τρῶες φυλακᾶς ἔχον· αὐτὰρ Ὁχαιῶν θεσπεσίη ἔχε φύζα, φόβου κρυόντος ἑταῖρῃ, πένθει δ' ἀτλήτῳ βεβολήτῳ πάντες ἄριστοι. 5 ὡς δ' ἀνέμοι δύο πόντων ὀρίνετον ἰχθυόντα, βορρῆς καὶ ζέφυρος, τῷ τε Θρήκηθεν ἄητον, ἐλθόντι ἐξαπίθην· ἄμυδις δὲ τε κῦμα κελαίων κορθύεται, πολλὸν δὲ παρέξ ἀλὰ φύκος ἔχειν· ὡς ἐδαίζετο θυμὸς ἐνὶ στήθεσιν Ὁχαιῶν.

Ἀτρείδης δ' ἀχεὶ μεγάλῳ βεβολημένος ἦτορ φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων 10 κλήδην εἰς ἄγορήν κυκλησκέμεν ἀνδρα ἐκαστον, μὴ δὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοις πονεῖτο. ἦν δ' εἰν ἄγορῆ τετιθέτης· ἀν δ' Ἀγαμέμνων ἰστάτο δάκρυν χέων ὡς τε κρήνη μελάνυδρος, ἢ τε κατ' αἰγίλιτος πέτρης δυνοφερὸν χεῖν ὦδωρ· ὡς δ' βαρὺ στενάχων ἄπε' Ἀργείουσι μετηύδα·

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7. κορθύεται †, 'takes on a crest,' 'towers up' (from root καρ, seen in κάρη, 'head,' κόρυς, 'helmet').
φύκος †, 'seaweed.'
11. κλήδην †, 'by name.'
HE PROPOSES IN ALL SERIOUSNESS THAT THEY ABANDON THE TASK
OF CONQUERING TROY.

"ὁ φίλοι, Ἀργεῖῶν ἡγήτορες ἢδὲ μέδοντες,
Zeús μὲ μέγας Κρονίδης ἀτη ἐνέδησε βαρεῖθ
σχέδιος, δι τότε μέν μοι υπέσχετο καὶ κατένευσεν
Ἰλιον ἐκπέρσαντ οὐτείχεον ἀπονέσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
dυσκλέα Ἀργος ἱκέσθαι, ἔπει πολὺν ὠλεσα λαὸν.
οὕτω ποῦ Διὸ μέλλει ύπερμενεῖ ϕίλον εἶναι,
δι δὴ πολλάν πολῖων κατέλυσε κάρηνα
ηδ’ ἐτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
ἀλλ’ ἀγεθ’, ὡς ἂν ἐγὼ εἰπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νυσί φίλην ἐς πατρίδα γαῖαν·
oὐ γὰρ ἐτὶ Τροίην αἱρήσομεν ευρνάγιαν."

AFTER A LONG SILENCE DIOMEDES MAKES AN INDIGNANT REPLY.
FOR HIMSELF, HE WILL STAY TO THE END, EVEN IF ONLY
STHENELUS SHOULD REMAIN BESIDES.

ὡς ἔφασθ’ οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σωπῇ,
δὴν δ’ ἄνεψ ἱσαν τετιήντες ὑλες Ἱχαῖων.

ὁψε δὲ δὴ μετέειπτε βοην ἁγαθὸς Διομῆδης.

"Ἀτρείδη, σοὶ πρῶτα μαχέσομαι ἀφραδέοντι,
η θέμις ἐστίν, ἀναξ, ἀγορῆ· σοι δὲ μὴ τι χολῳθῆς.
ἀλκην μὲν μοι πρῶτον ὀνείδισας ἐν Δαναοῖσιν
φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταύτα δὲ πάντα
Ἰσασ’ Ἀργεῖῶν ἡμὲν νέοι ἢδὲ γέροντες.

σοὶ δὲ διάνδικα δῶκε Κρόνου πᾶις ἀγκυλομήτης
σκήπτρῳ μὲν τοῦ δῶκε τετιμῆσθαι περὶ πάντων,
ἀλκην δ’ οὗ τοῦ δῶκεν, ὦ τοι κράτος ἐστὶ μέγιστον.
δαμόνι’, οὕτω ποῦ μάλα ἐλπευ ὑλας Ἱχαῖων
ἀπτολέμους τ’ ἐμενει καὶ ἀνάλκιδας, ὡς ἄγορευεις;
ei de sou autw thumos epesuntai os te neosthai,
erekxov par tois odois, nhes de to ayghi thalasos
estais, aic tois epontoi Mukenethen malia pollai.
all alloi menouni kari komontes 'Achais,
eis o kei per Tropin diaperosume. ei de kai autoi—
feugontwn sun nynfi filin es patrida gaiain.
noi d', engw Sthenelos te, maheetasoueth, eis o ke tekumar
'Ilian eurwmen sun yar thei eilithythen.

THE ACHAENS APPLAUD HIS WORDS. NESTOR, TOO, SPEAKS IN
APPROVAL, AND URGES THAT THE LARGE ASSEMBLY BE DISMISSED
AND THE COUNCIL OF THE ELDERS BE SUMMONED TO CONSIDER
THE SITUATION.

ws efath. oic d' ara pantes epitaxon nyes 'Achais
muthon agassamenoi Diomedeos ippodamioi.
toisi d' anastamenos metefwenev iptota. Nestwv:
"Tudeith, peri men pollemo eni karteros edsoi,
kal bouli mete pantas omelikas epleon aristos.
oi tis toin muthon onossetai, ossoi 'Achais,
oi de palin ereu atar ou telos ikeo muthon.
he muin kal neos edsoi, emos de ke kai pais eih
oplotoatos genefhin atar peptumena bazeis
['Aragewn baxilhas, epei kata moirain eetimes].
all ay' engon, os seio ge'arteras eu'xoma ei
exeipto kal pantap diaxiomai. oude ke tis moi
muthon atimhsei, oude kreiwn 'Agamemnon.
[afhtrwp ademostos anestiosis estwn ekewn,
don pollemou eratai epideymiou krouentos.]
all he toin wun men peithameva nukti melainh

63. aphantwp †, 'barred from clan' (a- privative and phi'tep, 'clan,' B 382).

anestiosis †, 'homeless' (a- privative and stia, Homeric istin, 'hearth').
δῶρα τῇ ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἑκαστοί
λεξάσθων παρὰ τάφρον ὁρυκτὴν τείχεος ἐκτός.
κούροσιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἐπείτα,
'Ατρέιδη, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι·
δαίμον δαίμα γέρουσιν ἔοικε τοι, σὺ τοι ἄεικες. 70
πλειάι τοι οἴνοι κλωσία, τὸν νῆες Ἀχαϊῶν
ἠμάται Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
πᾶσα τοι ἐσθ' ὑποδεξίη, πολέσων δὲ ἀνάσσεις.
πολλῶν δ' ἀγρομένων τῷ πείσεαι, ὃς κεν ἁρίστην
βουλὴν βουλεύσῃ· μάλα δὲ χρεώ πάντας Ἀχαϊοὺς
ἐσθῆναι καὶ πυκνῆς, ὅτι δήσιν ἔγγυθι νήων
καίουσιν πυρὰ πολλά· τις ἀν τάδε γηθήσειν ἔοες
νῦς δ' ἡδ' ἢ διαρραίει στρατον ἢ σαώσει." 75
ὡς ἐφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ὡς ἐπίθυοντο.
ἐκ δὲ φυλακτῆρες σὺν τείχεσιν ἐσσεύοντο 80
ἀμφὶ τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
ἡδ' ἀμφὶ Ἀσκαλαφον καὶ Ἰάλμενον υίας Ἀρηος
ἀμφὶ τε Μηριώνην Ἀφαρηᾶ τε Δητυρόν τε
ἡδ' ἀμφὶ Κρεώντος ὑδὸν Λυκομήδεα διὸν.
ἐπὶ ἐστὶν ἠγεμόνες φυλάκων, ἐκατόν δὲ ἐκαστῷ
κοῦροι ἀμα στεῖχον δολίχ' ἐγχεα χερσίν ἔχοντες.
καὶ δὲ μέσον τάφρον καὶ τείχεος ἵζον ἰόντες·
ἐνθα δὲ πῦρ κηντο, τίθεντο δὲ δῶρα ἑκαστοί.

IN THE SMALLER COUNCIL NESTOR SPEAKS VERY PlainLY TO AGAMEMNON AND BLAMES HIM FOR ACHILLES'S WITHDRAWAL. HE PROPOSES THAT THEY TRY TO WIN HIS FAVOR AGAIN BY GIFTS AND WORDS OF KINDNESS.

'Ατρείδης δὲ γέρουνας ἀναλέας ἤγεν Ἀχαιῶν
ἐς κλωσίαν, παρὰ δὲ σφι τιθεὶ μενοεικέα δαίμα. 90

78. ὑποδεξίη τ', 'means of entertainment' (ὑπό and δέχομαι, 'receive,' 'entertain').
οι δ' ἐπ' ονείαθ' ἐτοίμα προκείμενα χειρας ἰαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος έξ ἔροιν ἐντό, τοῖς ὁ γέρων πάμπρωτος υφαινέμεν ἡρχετο μῆτιν. 
Νέστωρ, οὗ καὶ πρόσθεν ἁριστή φαίνετο βουλή. ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν. "’Ατρεΐδη κύδιστε, ἀναξ ἀνδρῶν ’Αγάμεμνον, 
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνέκα πολλῶν 
λαὸν ἐσσὶ ἀναξ καὶ τοι Ζεὺς ἐγνώλιξεν 
σκῆπτρόν τ' ἣδε θέμιστας, ἵνα σφίσι βουλεύσῃθα. 
τῷ σε χρῆ πέρι μὲν φάσθαι ἔπον ἥδ' ἐπακούσαι, 
κρητῆναι δὲ καὶ ἄλλῳ, ὅτι ἂν τινα θυμὸς ἀνώγη 
εἰσεῖν εἰς ἀγαθόν. σέο δ' ἐξεταί, ὅτι κεν ἄρχῃ 
αὐτὰρ ἐγὼν ἑρέω, ὅς μοι δοκεῖ εἶναι ἁριστά. 
οὗ γὰρ τις νόον ἄλλος ἀμείνονα τούθε νοήσει, 
οἷον ἐγὼ νοεώ ἡμὲν πάλαι ἦδ' ἐτι καὶ νῦν, 
ἐξ ἐτι τοῦ ὅτε, διογενέσ, Βρυσηίδα κούρην 
χωμένον ’Αχιλῆος ἔβης κλισιάθεν ἄπούρασ 
οὗ τι καθ’ ἢμέτερον γε νόον. μάλα γὰρ τοι ἐγὼ γε 
πόλλ’ ἀπεμιθεόμην. οὐ δὲ σῷ μεγαλήτορι θυμῷ 
εἰξας ἄνδρα φέριστον, ὅν ἀθάνατοι περ ἔτισαν, 
ἡμίπησας. ἐλὼν γὰρ ἔχεις γέρας. ἀλλ’ ἐτι καὶ νῦν 
φραξάμεσθ’, ὦς κέν μιν ἀρεσσάμενοι πεπίθωμεν 
διώρουσιν τ’ ἀγανοίσων ἐπεσσί τε μειλιχίουσιν.”

AGAMEMNON, IN REPLY, ACKNOWLEDGES HIS ERROR; AND HE EXPRESSES READINESS TO MAKE AMENDS WITH VERY AMPLE GIFTS.

τὸν δ' αὐτῷ προσέειπεν ἀναξ ἀνδρῶν ’Αγαμέμνων. "ὡ γέρον, οὗ τι ψεῦδος ἔμας ἄτας κατέλεξας. 
ἀσάμην, οὗ δ' αὐτὸς ἀναίνομαι. ἀντὶ νῦ πολλῶν

109. ἀπεμιθεόμην comp. †, ‘tried to dissuade’ (ἀπό and μιθεόμαι, A 74).
λαῶν ἐστιν ἀνήρ, ὅν τε Ζεὺς κηρὶ φιλῆσῃ·
ὦς νῦν τοῦτον ἔτιςε, δάμασσε δὲ λαῶν Ἦχαιῶν.
ἀλλ’ ἐπεὶ ἀσάμην φρεσὶ λεγαλέσῃ πιθήσας,
ἀψ ἐθέλω ἀρέσαι δόμεναι τ’ ἀπερείσι’ ἀποινα.
ὡμῖν δ’ ἐν πάντεσσι περικλυτὰ δῶρ’ ὀνομῆνὼ.
ἐπὶ ἀπύρων τρὺσον, δέκα δὲ χρυσοὶ τάλαντα,
αἰθωνας δὲ λέβηται ἐείκοσι, ὅδεκα δ’ ἵππους
πηγοῦς ἄθλοφορον, οἱ ἀέθλα ποσσὺν ἄροντο· —
οὗ κεν ἀλῆςος εἰπ ἀνήρ, ᾧ τόσσα γένοιτο,
οὔδε κεν ἀκτήμων ἐριτύμιοι χρυσοῖο,
ὁσσα μοι ἱνείκαντο ἀέθλα μώνιχε ἵπποι. —
δῶσω δ’ ἐπτὰ γυναικὰς ἁμύνονα ἕργα ἴδνιας
λεσβίδας, ἃς, ὅτε Δέσβων ἐνυκτίμενῃ ἔλεγεν αὐτός,
ἐξελόμην, ἂ γάλλει ἐνίκων φῦλα γυναικῶν.
τὰς μὲν οἱ δῶσω, μέτα δ’ ἔσσεται, ἢν τὸτ’ ἀπηύρων,
κούρη Βρισῆς· ἐπὶ δὲ μέγαν ὄρκον ὀμοῦμαι
μή ποτὲ τῆς εὐνῆς ἐπιβήμεναι ἣδε μυγῆναι,
ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἤδε γυναικῶν.
ταῦτα μὲν αὐτίκα τάντα παρέσσεται· εἰ δὲ κεν αὐτὲ
ἀστυ μέγα Πριάμου θεοί δῶσο’ ἀλαπάξαι,
γῆς ἀλίς χρυσοῦ καὶ χαλκοῦ νησάζων,
εἰσελθὼν ὅτε κεν δαπεδώμεθα ληῖδ’ Ἦχαιοι·
Τρωάδας δὲ γυναικὰς ἐείκοσιν αὐτός ἐλέσθω,
αἱ κε μετ’ Ἀργεῖῃν Ἐλένῃ κάλλισται ἐωσιν.
εἰ δὲ κεν Ἀργος ἰκούμεθ’ Ἦχαιοικὸν, ὁδόρ οὐρῆς,
γαμβρός κέν μοι ἐοι· τίσω δὲ μιν ὦσον Ὀρέστη,
ὁς μοι τηλύγετος τρέφεσαι θαλῆ ἐν πολλῇ,
τρεῖς δὲ μοι εἰσὶ θύγατρες ἐνι μεγάρῳ ἐνυπήκτῳ,
Χρυσόθεμι καὶ Λαοδίκη καὶ Ἰφιάνασσα·
τάων ἦν κ’ ἐθέλησι φίλην ἀνάεδνον ἄγεσθω
πρὸς οἶκον Πηλῆος: ἔγὼ δ’ ἐπὶ μείλια δῶσω
πολλὰ μάλ’, ὡσ’ οὐ πὼ τις ἐῇ ἐπέδωκε θυγατρί.
ἐπτὰ δ’ ὅι δῶσω εὔ ναιόμενα πτολύθρα,
Καρδάμυλην Ἐνόπην τε καὶ Ἰρήνα ποιήσαν
Φηράς τε ξαθέας ἢ δ’ Ἀνδειαν βαθύλεμον
καλὴν τ’ Αἰπειαν καὶ Πήδασον ἀμπελόεσθαν.
πᾶσαι δ’ ἐγνὺς ἄλος, νέατα Πύλου ἡμαθέντος.
ἐν δ’ ἄνδρες ναίονσι πολύρρηνες πολυβοῦται,
οἱ κέ ἐ δωτίθην σι θεῶν ὄς τιμήσουσιν
καὶ οἱ ὑπὸ σκῆπτρῳ λιπαρὰς τελέοντι σθέμοσι.
τάτα κέ οἱ τελέσαμι μεταλλήξαντι χόλοιν.
δμηθήτω — Ἀἴδης τοι ἀμείλιχος ἢδ’ ἀδάμαστος.
τούνεκα καὶ τε βροσοῦι θεῶν ἐχθιστος ἀπάντων
— καὶ μοι ὑποστήτω, ὀσσον βασιλεύτερος εἰμι
احتجاج ἢδ’ ὀσσον γενεῆ προγενέστερος εὐχομαι εἶναι.”

NESTOR IS GRATIFIED. HE THEN NOMINATES FOR ENVOYS AJAX AND ODYSSEUS; WITH THEM SHALL GO PHOENIX, TO LEAD THE WAY, AND THE TWO HERALDS, ODYS AND EURYBATES.

τὸν δ’ ἢμείβετ’ ἐπείτα Γερήνιος ἵπποτα Νέστωρ.
“Ἀτρείδη κύδιστε, ἀναξ ἄνδρῶν Ἀγάμεμνον,
δῶρα μὲν οὐκέτ’ ὄνοστα δίδοις Ἀχιλῆι ἄνακτι.
ἀλλ’ ἄγετε, κλητοὺς ὀτρύνομεν, οἱ κε τάχιστα
ἐλθοῦσ’ ἐς κλισίνα Πηλημάδων Ἀχιλῆος.
εἰ δ’ ἄγε, τοὺς ἄν ἐγὼ ἐπιώψωμαι. οἱ δ’ πιθέσθων.
Φοῖνιξ μὲν πρώτιστα διύφιλος ἡγησάσθω,
αὐτὰρ ἐπείτ’ Αἰας τε μέγας καὶ δῖος Ὁδυσσεύς
κηρύκων δ’ Ὁδίος τε καὶ Εὐρυβάτῆς ἄμ’ ἐπέσθων.

158. ἀδάμαστος †, adjective (ἀ: privative and root δαμ of δημήθων).
164. ὄνοστα †, ‘to be scorned’ (ὡνομα, ‘find fault with’).
EMBASSY TO ACHILLES—THE PRAYERS

фέρτε δὲ χερσὶν ὑδὼρ εὐφημήσαι τε κέλεσθε, ὃφρα Διὶ Κρονίδῃ ἀργῆσόμεθ', αἱ κ' ἔλεησήμ.

ὡς φάτο: τοὺς δὲ πᾶσιν ἕαδότα μῦθον ἔειπεν.

αὐτίκα κήρυκες μὲν ὑδὼρ ἐπὶ χεῖρας έχειν, κοῦροι δὲ κρητῆρας ἐπεστέφαντο ποτῶν, νόμησαν δ' ἀρα πᾶσιν ἐπαρξάμενοι δεσπάσθων.

αὐτάρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὤσον ἦθελε θυμός, ὦρμων' ἐκ κλησίς Ἄγαμέμνονος Ἀτρείδαο.

τοὺς δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ δενδίλλων ἐς ἔκαστον, Ὁδυσσῆι δὲ μάλιστα, πειρᾶν, ὡς πεπίθοιεν ἀμύμωνα Πηλείωνα.

THE ENVOYS ARE WELCOMED BY ACHILLES.

τὸ δὲ βάτην παρὰ θίνα πολυφλοίσβου θαλάσσης, πολλὰ μάλ' εὐχομένω γαιηόχψ ἐνυσσιγαώρ

ῥημίδως πεπιθἴειν μεγάλας φρένας Αἰακίδαο.

Μυρμίδόνων δ' ἐπὶ τε κλησίας καὶ νῆας ἰκέρθην.

τὸν δ' εὔρον φρένα τερπόμενον φόρμιγγι λιγεὶν

καλὴ δαιδαλέῃ, ἐπὶ δ' ἄργυρεον ζυγὸν ἦν.

τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἡηίωνος ὀλέσσας.

τῇ δ' γε θυμοῦ ἐτερπεῖν, ἀείδε δ' ἀρα κλέα ἀνδρῶν.

Πάτροκλος δὲ οἱ οἶοι ἐναντίος ἤπειροις

δέγμενοι Αἰακίδην, ὅποτε λήξειεν αἰείδων.

τῷ δὲ βάτην προτέρω, ἥγειτο δὲ δίοις Ὁδυσσεῖς,

στὰν δὲ πρόσθ' αὐτοῖο: ταφῶν δ' ἀνόροους Ἀχιλλεὺς

αὐτῇ σὺν φόρμγγι, λιπῶν ἔδος ἐνθα θάσσασεν.

ὦς δ' αὐτῶς Πάτροκλος, ἐπεὶ οἶδε φῶτας, ἀνέστη.

τῷ καὶ δεικνύμενοι προσέφη πόδας ὅκυς Ἀχιλλεύς.

171. εὐφήμησαι †, equivalent to Latin ore [or linguis] favere, that is, tacere (cf. ἐπιφήμησα, A 22).

180. δευδόλων †, present participle, perhaps 'looking meaningfully.'
πρὸς οἰκον Πηλήσος: ἐγὼ δ' ἐπὶ μείλια δῶσω πολλὰ μᾶλ', ὁσ' οὐ πώ τις ἔχε ἐπέδωκε θυγατρί.
ἐπτὰ δὲ οἱ δῶσω εὗ ναιόμενα πτολίθερα,
Καρδαμύλην Ἐνόπην τε καὶ Ἰρήν ποιήσοσαν
Φηράς τε ζαθέας ἢ' 'Ἀνθειαν βαθύλεμον καλὴν τ' Ἀἰπειαν καὶ Πηδασον ἀμπελόεσσαν.
πᾶσαι δ' ἐγγὺς ἄλος, νέαται Πύλου ἡμαθέντος.
ἐν δ' ἄνδρες ναίονοι πολυρρηνες πολυβοῦται,
οἱ κέ ἐς δωτίνησι θεῶν ὑσ τιμήσουσιν
καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσιν θέμοτας.
ταῦτα κέ οἱ τελέσαμι μεταλλήζαντι χόλου.
δμηθήτω — 'Αἰδης τοι ἀμείλιχος ἢ' ἀδάμαστος·
tοῦνεκα καὶ τε βροτοῦσι θεῶν ἐχθρόστοι ἄπάντων —
καὶ μοι ὑποστήτω, ὡςον βασιλεύτερός εἰμι
ἡδ' ὡςον γενεὴ προγενέστερος εὖχομαι εἴναι.'

NESTOR IS GRATIFIED. HE THEN NOMINATES FOR ENVOYS AJAX AND ODYSSEUS; WITH THEM SHALL GO PHOENIX, TO LEAD THE WAY, AND THE TWO HERALDS, ODIOUS AND EURYBATES.

τὸν δ' ἡμείβετ' ἐπειτα Γερήνιος ἵπποτα Νέστωρ·
"'Ἀτρείδη κόδιστε, ἀναξ ἀνδρὼν Ἀγάμεμνον,
δώρα μὲν οὐκέτι ὦνοστὰ διδόις Ἀχιλῆι ἀνακτήν
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἱ κε τάχιστα
ἐλθῶσ' ἐς κλισίνα Πηλημάδεω Ἀχιλῆος.
ἐι δ' ἄγε, τοὺς ἀν ἓγω ἐπιώομαι· οἱ δὲ πιθέσθων.
Φοίνιξ μὲν πρώτωστα δύφιλος ἡγησάσθω,
αὐτάρ ἐπειτ' Άιας τε μέγας καὶ δίος 'Οδυσσεύς·
κηρύκων δ' 'Οδίος τε καὶ Ἕρυβάτης ἀμ' ἐπέσθων.

158. ἀδάμαστος †, adjective (ἀ privative and root ἄμα of ἄμηθητω).
164. ὦνοστά †, ‘to be scorned’ (ὑνομά, ‘find fault with’).
φέρετε δὲ χερσίν ὃδωρ εὐφημῆσαι τε κέλεσθε, ὅφρα Διὸ Κρονίδη ἀρησόμεθ', αἰ κ' ἐλεήσῃ.

ὡς φάτο· τούσι δὲ πᾶσιν ἐαὐτὸν μῦθον ἔειπεν. αὐτίκα κήρυκες μὲν ὃδωρ ἐπὶ χειράς ἔχειαι, κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτόποι, νώμησαν δ' ἀρα πᾶσιν ἐπαρξάμενοι δεσπάσσων. αὐτάρ ἐπεὶ σπεισάν τ' ἐπιών θ' ὄσον ήθελε θυμός, ὁρμῶν' ἐκ κλισίης Ἀγαμέμνονος Ἀτρέιδαο. τούσι δὲ πόλλ' ἐπέτελε Γερήνιος ἱππότα Νέστωρ δενδίλλων ἐς έκαστον, 'Οδυσσήτι δὲ μάλιστα, πειράν, ὡς πεπίθοιεν ἀμύμωνα Πηλείωνα.

THE ENVOYS ARE WELCOMED BY ACHILLES.

τῶ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης, πολλὰ μάλ' εὐχομένω γαιόχω ἕννοισγαίφ
ῥημίδως πεπίθειν μεγάλας φρένας Αιακίδαο.
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην. 185
τὸν δ' εὐρον φρένα τερπόμενον φόρμιγγι λιγείη
καλῆ δαιδάλεῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἤεν·
tὴν ἀρετ' ἐξ ἐνάρων πόλιν Ἡθίωνος ὀλέσσας.
τῇ δ' γε θυμόν ἐτερπεῖν, ἀείδε δ' ἀρα κλέα ἀνδρῶν.
Πάτροκλος δὲ οἱ οἷον ἐναντίος ἦστο σιωπῆ
δέγμενος Αιακίδην, ὅποτε λήξειεν ἀείδων.

171. εὐφημῆσαι †, equivalent to Latin ore [or linguis] favere, that is, lacere (cf. ἐνεφήμησαν, A 22).
180. δενδίλλων †, present participle, perhaps 'looking meaningly.'
“χαίρετον· ἢ φίλοι ἄνδρες ικάνετον — ἢ τι μάλα χρεῶ —,
oi μοι σκυξομένη περ Ἀχαϊῶν φίλτατοι ἐστον.”
ὡς ἄρα φωνήσας προτέρω ἀγε δίοις Ἀχιλλεύς,
eἰσεν δ’ ἐν κλισμοίσι τάπησι τε πορφυρέωσιν·
αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἐόντα.
“μείζονα δὴ κρητήρα, Μενοιτίου νιέ, καθίστα,
ζωρότερον δὲ κέραιε, δέπας δ’ ἐντυνον ἐκάστῳ.
oi γὰρ φίλτατοι ἄνδρες εἰμὶ υπέασι μελάθρῳ.”

HE ENTERTAINS THEM WITH A DINNER.

ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπειθεθ’ ἐταίρῳ.
αὐτὰρ δ’ ὅ γε κρείων μέγα καβάλεν ἐν πυρὸς αὐγῆ,
ἐν δ’ ἄρα νῶτον ἑθηκ’ ὁιός καὶ πίνωνος αἰγός,
ἐν δὲ συνὸς σιάλου βάχῳ τεθαλών ἀλοφῇ.
τῷ δ’ ἔχειν Αὐτομέδων, τάμεν δ’ ἄρα δίοις Ἀχιλλεύς.
καὶ τὰ μὲν εὗ μίστυλλε καὶ ἀμφ’ ὀβελοῦσιν ἔπειρεν,
πῦρ δὲ Μενοιτίάδης δαίεν μέγα ἵσοθεος φῶς.
αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάται καὶ φλὸξ ἐμαράνθη,
ἀνθρακίην στορέσας ὀβελοῦς ἐφύπερθε τάνυσσεν,
pάσσε δ’ ἄλλος θείοι, κρατευτάων ἐπείρας.
αὐτὰρ ἐπεὶ ρ’ ὁπτήσε καὶ εἰν ἐλεόουν ἔχεουν,
Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ.

208. ἵματος, a ‘stronger’ drink (with smaller proportion of water than usual).

κῆρας ἃ, imperative (as from κηραῖος, which means the same as κηράζω).

206. κρείων ἃ, ‘dresser’ for meat (cf. κρέας, plural κρέα, l. 217).

208. βάχῳ ἃ, ‘chine.’

213. ἀνθρακίην ἃ, ‘heap of glowing coals’ (cf. ἀνθράξ, ‘charcoal,’ not found in Homer).

214. κρατευτάων ἃ, ‘props,’ very likely stones placed beside the hearth and used as supports on which the ends of the spits rested.
Vase-painting of fifth century B.C. Attic work. From an aryballus at Berlin. (1) Odysseus (\textit{\textomicron{}l\textomicron{}\upsilon{}\tau\omicron{}}) sits at the left, wearing chlamys, boots, and petasus. (2) Achilles (\textit{\alpha\chi\nu\lambda\lambda\omicron{}\nu\upsilon{}}), wrapped in a himation, sits on a stool covered with a panther skin. (3) Ajax (\textit{\alpha\iota\alpha\epsilon{}}), wearing a short chiton and himation, supports his right hand on a staff. (4) Phoenix (\textit{\phi\omicron{}\iota\nu\epsilon{}\iota{}}), wearing a long chiton, himation, and shoes, supports himself with a great staff or scepter held in the right hand. (5) The fifth figure, Diomedes (\textit{\delta\iota\omicron\mu\acute{o}\nu\acute{e}d\omicron{}}), wearing short chiton and chlamys, with petasus hanging at his neck, and grasping two spears, is not included in Homer's embassy. But the ancient artist, taking his cue from Book IX, l. 696 ff., chose to disregard any considerations of time and place and to add Diomedes as an unwilling spectator. The costumes are of course not Homeric, but classical Greek. (After \textit{Archäologische Zeitung}, 1881, Pl. 8; for description cf. columns 137-154.)
EMBASSY TO ACHILLES—THE PRAYERS

καλοῖς ἐν κανέωσιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
αιτῶς δ' αὐτίων Πην Ὀδυσσήος θέου τού ἐπώρου, θεοῦσι δὲ θύσαι ἀνόγει
Πάτροκλον ὁν ἐναίρον· ὃ δ' ἐν πυρὶ βάλλε θηλάς.
οἵ δ' ἐπ' ὄνειαθ' ἐτοῖμα προκείμενα χείρας ἰαλλον.
αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητύος ἐξ ἔρον ἑντο,
νεῦσ' Αἰας Φοίνικι· νόησε δὲ δίος Ὀδυσσεύς,
πλησάμενος δ' οἶνον δέπας δείδετ' Ἀχιλῆα·

ODYSSEUS TELLS OF THE DESPERATE STRAITS OF THE ACHAÉANS;
HE URGES ACHILLES TO LAY ASIDE HIS WRATH, AND REPEATS
AGAMEMNON’S OFFER.

"χαίρ', Ἀχιλεῦ· δαιτὸς μὲν ἔσης οὐκ ἐπιδευεῖς
ἡμὲν ἐνι κλοιῇ Ἀγαμέμνονος Ἀτρείδαο
ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
daίνυσθ'. ἄλλ' οὔ δαιτὸς ἐπήρατα ἔργα μέμηλεν,
ἄλλα λίπη μέγα πῆμα, διστρεφές, εἰσοράοντες
deίδομεν· ἐν δοιῇ δὲ σόας ἐμεν ἡ ἀπολέσθαι
νήσας ἑυσσελίμους, εἰ μὴ σὺ γε δύσει ἀλκήν.
ἐγγύς γὰρ νηών καὶ τείχεος αὖλιν ἐθεντὸ
Τρῶκης ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
κηἀμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἐτι φασίν
σχίσεσθ', ἄλλ' ἐν νησί μελαίνησιν πεσεέσθαι.
Zeús δ' σφι Κρονίδης ἐνδέξια σήματα φαίνον
ἀστράπτει. "Εκτωρ δὲ μέγα σθενεί ἱλεμεαίων
μαίνεται ἐκπάγλως, πίσυνος Δι', οὐδέ τι τί
ἀνέρας οὐδ' θεοῦ· κρατηρ' δὲ ἐ λύσσα δέδυκεν.
ἀρᾶται δ' τάχιστα φανήμεναι Ἡοὰ διάν.

220. θηλάς †, sacrificial 'offerings' of bits of flesh burnt in honor of
the gods before the feasting began (cf. δῶσα, l. 219).
230. ἐν δοιῇ †, 'in doubt.' (cf. § 108, 2).
οστίνα γὰρ νηών ἀποκοφήμεν ἄκρα κόρυμβα
αὐτὰς τ’ ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαίοις
δησέων παρὰ τῆς ὀμυνομένου ὑπὸ καπνοῦ.
ταῦτ’ αἰῶνς δείδοικα κατὰ φρένα, μή οἴ ἀπειλᾶς
ἐκτελέσωσι θεοὶ, ἢμῖν δὲ δὴ αἰσθμὸν ὡς
φθίσθαι ἐνὶ Τροίῃ ἐκάσ ’Αργεως ἵπποβότου.
ἀλλ’ ἄνα, εἰ μέμονᾶς γε καὶ ὅψὲ περ ὦν Ἀχαίων
τειρομένους ἐρύσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
αὐτῷ τοῦ μετόπισθ’ ἄχος ἔσσεται, οὐ δὲ τι μῆχος
βεκτέντος κακοῦ ἔστι’ ἄκος εὑρέμεν· ἀλλὰ πολὺ πρὶν
φράξειν, ὡς Δαναοῖσιν ἀλεξῆς εἰς κακὸν ἱμαρ.
ὡ πέπον, ἢ μὲν σοὶ γε πατήρ ἐπετέλεσε Πηλεὺς
ἡματι τῷ, ὅτε σ’ ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
‘τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἡρη
dῶσων’, αἱ κ’ ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν
ἰσχεῖν ἐν στήθεσι· φιλοφροσύνη γὰρ ἀμείων
ληγέμεναι δ’ ἔριδος κακομηχάνου, ὀφρα σε μᾶλλον
tῶσ’ Ἀργεῖων ἥμεν νέοι ἤδε γέροντες.
ὡς ἐπέτελλ’ ὁ γέρων, σὺ δὲ λήθεαι. ἀλλ’ ἐτι καὶ νῦν
παύε’, ἔα δὲ χόλον θυμαλγέα· σοὶ δ’ Ἀγαμέμνων
ἄξια δῶρα δίδωσί μεταλλήξαντι χόλοι.
εἰ δὲ, σὺ μὲν μεῦ ἄκουσιν, ἐγὼ δὲ κέ τοι καταλέξω,
ὅσα τοι ἐν κλισίγησιν ὑπέσχετο δῶρ’ Ἀγαμέμνων·
“ἐπτ’ ἀπὸρος τριπόδας, δέκα δὲ χρυσοῦ τάλαντα,
ἀιθωνας δὲ λέβητας ἐείκοσι, δῶδεκα δ’ ἱπποὺς
πηγοὺς ἀθλοφόρους, οἱ ἀθλια σοσίν ἀροντο· —

241. κόρυμβα †, ‘peaks,’ perhaps knobs, carved of wood, that decorated
the ends of the high sterns (= ἄφλαστα, O 717; for derivation cf. κορθεταί,
l. 7, and foot-note).

256. φιλοφροσύνη †, ‘kindliness’ (cf. φιλάφρων, ‘kind,’ not in Homer,
from φιλός and stem of φθῦν, A 103, etc.).
οὐ κεν ἀλήθος εἰη ἀνήρ, ὡ τόσσα γένοιτο, 
οὐδὲ κεν ἀκτήμων ἐριτίμου χρυσοῖο, 
ὅσσ’ Ἀγαμέμνονος ἵπποι ἀέθλια ποσσίων ἄροντα.— 
δώσει δ’ ἐπτὰ γυναῖκας ἀμύμονα ἐργα ἰδυίας 270 
Δεσβίδας, ἂς, ὅτε Δέσβιον ἐνυκτιμένην ἔλεες αὐτός, 
ἐξέλεθ’, αἰ τότε κάλλει ἐνίκων φῦλα γυναικῶν. 
τὰς μὲν τοι δῶσει, μέτα δ’ ἐσσεται, ἢν τότ’ ἀπηύρα, 
κοῦρῃ Βρισῆος. ἐπὶ δὲ μέγαν ὅρκον ὀμεῖται 
μὴ ποτε τῆς εὐνῆς ἐπιβήμεναι ἢδε μυγῆναι, 275 
ἡ θέμις ἐστὶν, ἂναξ, ἦ τ’ ἀνδρῶν ἦ τε γυναικῶν. 
ταῦτα μὲν αὐτίκα πάντα παρέσσεται· ἐι δὲ κεν αὕτε 
ἀστυ μέγα Πριάμου θεοὶ δῶσο’ ἀλατάξαι, 
νὴα ἄλοις χρυσοῦ καὶ χαλκοῦ νηήσασθαι, 
eἰσελθὼν ὅτε κεν δατεώμεθα ληῖδ’ Ἁχαιοί. 280 
Τριώμαδας δὲ γυναῖκας ἔείκοσιν αὐτὸς ἐλέσθαι, 
αἰ κε μετ’ Ἀργεΐθν Ἐλένην κάλλισται ἔωσιν. 
eἰ δὲ κεν Ἀργος ἰκοίμεθ’ Ἁχαικῶν, οὐθαρ ἄρούρης, 
γαμβρός κέν οἱ ἐοῖς· τίσει δὲ σε ἰσον Ἐρέστη, 
ὅσ οἱ τηλύγετοι τρέφεται θαλήν ἐν πολλῇ. 285 
τρεῖς δὲ οἱ εἰσὶ θύγατρες εἰ χεγάρῳ ἐνπῆκτῳ, 
Χρυσόθεμ; καὶ Λαδίκη καὶ Ἰφιάνασσα· 
τὰν τὴν κ’ ἑθήλησα φίλην ἀνάεδνον ἀγεσθαι 
πρὸς οἶκον Πηλῆος· δ’ δ’ αὐτ’ ἐπὶ μείλια δώσει 
τολλὰ μάλ’, ὡσο’ οὐ πώ τις ἦ ἐπέδωκε θυγατρὶ. 290 
ἐπτὰ δὲ τοι δῶσει εὖ ναιόμενα πτολίθρα, 
Καρδαμῦλην Ἐνόπην τε καὶ Ἰρῆν ποιήσασαν 
Φηρᾶς τε ζαθέας ἂν Ἀνθειαν βαβύλειμον 
καλῆν τ’ Ἀἰτειαν καὶ Πήδασον ἀμπελόσσαν. 
πᾶσαι δ’ ἐγγύς ἄλος, νέαται Πῦλον ἡμαθόντος· 
ἔν δ’ ἀνδρεῖς ναιόουσι πολύρρηνες πολυβοῦται,
οι κε σε δωτίνησι θεόν ὡς τιμήσουσιν
καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.

"ταυτά κε τοι τελέσει μεταλλήξαντι χόλοιον.
εἰ δὲ τοι Ἀτρείδῃς μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
αὐτῶς καὶ τοῦ δῶρα, σὺ δ’ ἄλλους περ Παναχαίων
τειρομένους ἔλεαιρε κατὰ στρατόν, οὐ σε θεόν ὡς
tίσουσ’, ἡ γάρ κε σφι μάλα μέγα κύδος ἁρου.

νῦν γάρ χ’ Ἐκτορ’ ἐλοΐς, ἐπεὶ ἀν μάλα τοι σχεδὸν
ἐξθαὶ
λύσθαι ἐχὼν ὀλοήν, ἐπεὶ οὐ τινα φησίν ὁμοῖον
οἱ ἐμεναὶ Δαναῶν, ὅσι ἐνθάδε νῆς ἐνεικαν.”

WITH IMPASSIONED WORDS ACHILLES INDIGNANTLY SPURNS
AGAMEMNON AND HIS OFFER OF GIFTS.

τὸν δ’ ἀπαμειβόμενος προσέφη πόθας ὡκὺς Ἀχιλλεύς·

“διογνεῖς Δαερτιάδη, πολυμήχαν’ Ὀδυσσεύ, 310
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπέων
ἡ περ δὴ φρονεῶ τε καὶ ὡς τετελεσμένον ἔσται,
ὡς μὴ μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος·
ἔξθρος γάρ μοι κεῖνος ὁμῶς ’Αἴδαο τύλησιν,
ὅσ χ’ ἔτερον μὲν κεῦθη ἐνὶ φρεσίν, ἄλλο δὲ εἴπη.
αὐτὰρ ἐγὼν ἐρέω, ὡς μοι δοκεῖ εἶναι ἄριστα.”

“οὐ’ ἐμέ γ’ Ἀτρείδην Ἀγαμέμνονα πεισέμεν οἰω 315
οὐτ’ ἄλλους Δαναόου, ἐπεί οὐκ ἀρα τις χάρις ἦν
μάρνασθαι δημίουσιν ἐπ’ ἄνδρας νωλεμέσις αἰεί·
ίση μοῖρα μένοντι καὶ εἰ μάλα τις πολεμίζοι,
ἐν δὲ ἵν τιμῆ ἡμέν κακῶς ἥδε καὶ ἑσθλός.
[κάθθαι’ ὁμῶς ὁ τ’ ἄεργος ἀνὴρ ὃ τε πολλὰ ἔοργας.] 320
οὐδὲ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῶ,
aiën ἐμὴν ψυχὴν παραβαλλόμενος πολέμιζεν.

ἀς δ' ὅρνις ἀπτῆσι νεοσσοῦσι προφέρησιν
μάστακ', ἐπεὶ κε λάβησι, κακῶς δὲ τε οἱ πέλει αὐτῇ,
ὡς καὶ ἐγὼ πολλὰς μὲν ἀὐτής νῦκτας ἱκνον, 325

ηματα δ' αἰματόεντα διέπρησσον πολέμιζον
ἀνδράσι μαραμένος ὅρων ἕνεκα σφετεράων.
δῶδεκα δὴ σὺν νησί τόλης ἀλάπας ἀνθρώπων,
πεῖς δ' ἐδεκα φημὶ κατὰ Τροίην ἐρίβωλον,

τάν ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330

ἐξελόμην, καὶ πάντα φέρουν Ἀγαμέμνον δόσκον
'Ατρείδῃ. δ' δ' ὀπισθε μένων παρὰ νησί τὸς
δεξάμενος διὰ παύρα δασάσκετο, πολλὰ δ' ἐκεσκεν.

ἀςσα δ' ἀριστήσεσθι δίδου γέρα καὶ βασιλεύσω,

τοὺς μὲν ἐμπεδὰ ἐκίει, ἐμεῦ δ' ἀπὸ μούνον 'Αχαιῶν 335

εἰλετ'. ἔχει δ' ἀλόχον θυμαρέα, τῇ παραιών

τερπέσθω. τὶ δὲ δεὶ πολεμιζόμεναι Τρώεσσιν

'Αργεῖον; τὶ δὲ λαῶν ἀνήγαγεν ἐνθάδ' ἀγείρας

'Ατρείδης; ἦ οὐχ 'Ελένης ἐνεκ' ἡμόρουο;

ἡ μοῦνοι φιλέουοι ἀλόχον οικίαν ἀνθρώπων' 340

'Ατρείδαι. ἐπεὶ ὦς τις ἀνὴρ ἀγαθός καὶ ἐχέφρων,

τὴν αὐτῆς φιλέει καὶ κήδεται, ὡς καὶ ἐγὼ τὴν

ἐκ θυμοῦ φίλεον δουρικτητήν περ ἐνυσταν.

νῦν δ', ἔπει ἐκ χειρῶν γέρας εἰλετο καὶ µ' ἀπάτησεν,

μὴ μὲν πειράτω εὐ εἰδότος — οὐδὲ µὲ πείσει —. 345

αλλ', 'Οδυσσε, σὺν σοὶ τε καὶ ἄλλους βασιλεύσω

322. παραβαλλόμενος comp. †, 'risking.'
323. ἀπτῆσι †, 'unfledged' (ἄ- privative and πέραμα).
336. παραιῶν comp. †, 'sleeping beside' (cf. ἱκνον, l. 325).
337. δε ᾳ.
343. δουρικτητήν †, adjective (cf. δουρί, nominative δόρυ, Λ 308, and ἐντολ, I 407, from ντόμαι, 'acquire').
φραζέσθω νήσσων ἀλεξέμεναι δήμων πῦρ.
η μὴν δὴ μᾶλα πολλὰ πονήσατο νόσφων ἐμεῖο,
καὶ δὴ τείχος ἐδείμε καὶ ἡλασε τόφρον ἐπ' αὐτῷ
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν.

ἀλλ' οὐδ' ὡς δύναται σθένος Ἐκτορος ἀνδροφόνοιο
ισχεῖν. ὅφρα δ' ἐγὼ μετ' Ἀχαιών πολέμιζον,
οὐκ ἐθέλεσκε μάχην ἀπὸ τείχως ὄρνυμεν Ἐκτωρ,
ἀλλ' ὅσον ἐς Σκαίαις τε πύλας καὶ φηγὼν ἰκανέν
ἐνθα ποτ' οἶνον ἔμμυνε, μόγυς δὲ μεν ἐκφυγεν ὀρμήν.

"νῦν δ', ἐπεὶ οὐκ ἐθέλω πολέμιζεμεν Ἐκτορι διώ,
αὔριον ἢρὰ Διὶ δέξας καὶ πᾶσι θεοῖσιν,

νηήσας εὖ νήας, ἐπὶ ἀλαδὲ προερύσσω —
ὁφεια, ἢν ἐθέληρθα καὶ αἰ κέν τοι τὰ μεμήλη,

ἡρ μᾶλ' Ἐλλήσποντον ἐπ' ἰχθυόντα πλεούσας

νῆας ἐμᾶς, ἐν δ' ἀνδρας ἐρεσσεμέναι μεμαώτας:

εἰ δὲ κεν εὔπλοτην δῶῃ κλυτὸς ἐννοσίγαιος,

ὁματί κεν τριτάτῳ Φθίνῃ ἐρίβωλων ἴκοῖμην.

ἔστι δὲ μοι μάλα πολλὰ, τὰ κάλλιτων ἐνθάδε ἔρρων.

ἀλλων δ' ἐνθένδε χρυσοῦν καὶ χαλκὸν ἐρυθρὸν

ἡδὲ γυναῖκας ἐνύξονσεν πολίον τε σιδηρὸν

ἀξομαι, ἀσο' ἑλαχὸν γε' γέρας δὲ μοι, ὅς περ ἐδωκεν,

αὐτοὶ ἐφυβρίζων ἐλεοτο κρείων Ἀγαμέμνων

Ἀτρείδησ. τῷ πάντ' ἄγορευμεν ὡς ἐπιτέλλω,

ἀμφαδόν, ὅφρα καὶ ἀλλοι ἐπισκύλωται Ἀχαιοί,

εἰ τινὰ που Δαναῶν ἐπὶ ἐλπεται ἐξαπατήσειν,

αἰὲν ἀναδείην ἐπιειμένος: οὐ δ' ἄν ἐμοὶ γε

362. ἓκλοτην †, 'fair voyage' (ἐδ and πλῶσ, 'voyage'; cf. also πλούσιας, l. 360).

368. ἐφυβρίζων comp. †, 'insultingly,' a participle (ἐτι and ὄβριζω, 'insult'; cf. ὄβρυν, l. 203).
τετλαιη κυνεος περ εων εις ἄπα ἰδέσθαι.
ουδε ετι οι βουλας συμφράσσομαι ουδε μεν ἐργον·
εκ γαρ δη μ’ ἀπάτησε και ἤλτεν. ου δ’ ἀν ετ’ αὕτης
ἐξαπάφωτ’ ἐπέεσσων· ἀλς δε οι. ἀλλα ἐκηλος
ἐρρετω· εκ γαρ ει φρένας εἴλετο μητίετα Ζεὺς.

“ἐχθρα δε μοι τον δώρα, τιω δε μιν εν καρδος αἰσθη.
ουδε ει μοι δεκάκις τε και εἰκοσάκις τόσα δοιη,
ὁσα τε οι νυν εστι, και ει ποθεν ἀλλα γένουτο,
ουδε οσ’ εσ’ Ὀρχομενον ποτινωστεται ουδε οσα Θήβας
Αιγυπτίας, οθι πλεῖστα δόμωι ειν κτήματα κεῖται,
αι θ’ εκατόμπτυλοι εἰσι, διηκόσιοι δ’ ἀν’ εκάστας
ἀνέρες ἐξουχενοι συν ἔπποισιν και ὀχεσφιν·
ουδε ει μοι τοσα δοιη οσα φαμαθος τε κόνις τε,
ουδε κεν ὃς ετι θυμον ἐμον πεισε’ Ἀγαμέμνων,
πριν γ’ ἀπο πᾶσαν εμοι δόμεναι θυμαλγεα λάβην.
κούρην δ’ ου γαμεων Ἀγαμέμνονος Ἀττρέιακο,
ουδε ει χρυσείη Ἀφροδίτη καλλος ἐρίζωι,
ἐργα δ’ Ἀθηναίη γλαυκωπιδί ἵσοφαρίζοι.
ουδε μιν δω γαμεων. δ’ δ’ Ἀχαιων ἄλλων ἐλεοσθω,
ὅς τις οι τ’ ἔπεοικε και δς βασιλεύτερος εστιν.
ἡν γαρ δη με σαῶσι θεοι και οἶκαδ’ ἰκωμαι,
Πηλευς θην μοι ἐπειτα γυναίκα γαμέσσεται αὐτός.
πολλαὶ Ἀχαιίδες εἰσίν ἂν Ἐλλάδα τε Φθιν ν τε

878. κόνος t, ‘shameless’ (cf. κόνοσις, A 4, κυνωτα, A 159).
878. εν καρδος ετη, ‘not a whit’; literally ‘at a shaving’s worth.’
καρδος t, genitive, perhaps a ‘clipping’ or ‘shaving’ (κείρω, ‘cut,’ ‘shear’).
879. εἰκοσάκις t, adverb (εἰκοσί).
880. ποτινωστεται comp. t, ‘enter’ (ποτι = πρός, and πόσομαι = πόσμαι.
Cf. A 32).
881. ποτινωστεται comp. t, ‘enter’ (ποτι = πρός, and πόσομαι = πόσμαι.
882. κατόμπτυλοι t, adjective (κατων and πύλαι, Γ 145. etc.).
883. ἔξευχεται comp. t (ἐξ and ὕξετα, frequentative of ὑχεῖμαι. Cf.
ἔξολχεται, Z 879).
κούραι ἀριστήων, οἱ τε πτολεῖθρα ῥύονται·
tάων ἦν κ’ ἔθελωμι φίλην ποιήσομ’ ἀκοίτων.
" ἔνθα δὲ μοι μάλα πολλὸν ἐπέσωτο θυμὸς ἀγνώρ
γῆμαντι μνηστήν ἄλοχον, ἑκυίαν ἀκοίτων,
κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς.
οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ’ ὡσα φασίν
᾿Ιλιὸν ἐκτήσθαι οὐ ναιόμενον πτολεῖθρον
tὸ πρὶν ἐπ’ εἰρήνης, πρὶν ἐλθέμεν υἷς Ἀχαίῶν,
οὐδ’ ὡσα λάνως οὐδές ἀφήτωρος ἐντὸς ἐέργει
Φοίβου Ἀπόλλωνος Πυθοὶ ἐν πετρηέσσῃ.
ληστοὶ μὲν γὰρ τε βόες καὶ ὕφαι μῆλα,
κτήτοι δὲ τρίποδες τε καὶ ἵππων ἕανθα κάρηνα·
ἀνδρός δὲ ψυχὴ πάλιν ἐλθέμεν οὔτε λείστη
οὐθ’ ἐλετή, ἐπεὶ ᾖρ κεν ἁμεῖμεται ἔρκοι ὀδόντων.
μήτηρ γὰρ τε με φησὶ θεὰ θέτις ἀγρυπτέεξα
δυσθάδιας κῆρας φερέμεν θανάτου τέλοςδε·
ei μὲν κ’ αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
ὥλετο μὲν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἐσται·
ei δὲ κεν οἰκαδ’ ἰκώμαι. ἐμὴν ἐς πατρίδα γαῖαν,
ὥλετο μοι κλέος ἐσθλὸν, ἐπὶ δηρὸν δὲ μοι αἶων
[ἐσσεται οὐδὲ κέ μ’ ὥκα τέλος θανάτου κἰχείη].
καὶ δ’ ἄν τοῖς ἀλλοισιν ἐγὼ παραμυθησάμην
οἰκαδ’ ἀποπλείειν, ἐπεὶ οὐκετὶ δὴ τέκμωρ
᾿Ιλίου αἰπείνης· μάλα γὰρ ἔθεν εὐρύσπα Ζεὺς
χεῖρα ἐγὼ ὑπερέσχε, τεθαρπήκασι δὲ λαοὶ.
" ἀλλ’ ὑμεῖς μὲν ἑντεῖ ἀριστήσουσιν Ἀχαίῶν
ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—,"
ὁφρ’ ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείων,
ὴ κέ σφιν νῆας τε σαφώ καὶ λαδὸν Ἀχαῖῶν
νησοῦν ἐπὶ γλαφυρῆς, ἐπεὶ οὐ σφισιν ἤδε γ’ ἐτοίμη
ἡν νῦν ἐφράσαντο, ἐμεῖ ἀπομηνύσαντος.
Φοίνιξ δ’ αὖθι παρ’ ἄμμι μένων κατακομμηθῆτω,
ὁφρα μοι ἐν νήσσοι φίλην ἐς πατρὶδ’ ἐπηται
αὐριον, ἦν ἐθέλησιν· ἀνάγκη δ’ οὖ τί μιν ἄξω.

AFTER A LONG SILENCE PHOENIX SPEAKS FIRST. HE REHEARSES HIS DEVOTION TO ACHILLES.

ὡς ἔφαθ’· οἰ δ’ ἀρα πάντες ἀκὴν ἐγένοντο σωπῆ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
ὁμὲ δὲ δὴ μετέειπε γέρων ἰππηλάτα Φοίνιξ
δάκρυ ἀναπήρησα· πέρι γὰρ διέ νησοῖν Ἀχαιῶν·
“εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδημ’ Ἀχιλλεῦ,
βάλλει οὐδὲ τι πάμπαν ἀμύνει νησὶ θοῦσιν
πῦρ ἐθέλεως ἀιδηλον, ἔπει χόλος ἐμπέσε θυμῷ,
πὼς ἀν ἐπει’ ἀπὸ σειῶ, φίλον τέκος, αὖθι λιπωθῆν
οἶοσ; σοὶ δὲ μ’ ἐπέπεμπε γέρων ἰππηλάτα Πηλέως
ηματι τῷ, ὅτε σ’ ἐκ Φῆθης Ἀγαμέμνονι πέμπεν
νῆπιον, οὗ πω εἰδὸθ’ ὁμοίῳ πτολέμου
οὐδ’ ἀγορέων, ἵνα τ’ ἄνδρες ἀριστεράς τελέσουν
τούτων με προσκή Διδασκάλου τάδε πάντα,
μῦθον τε ῥητήρ’ ἐμεινα πρηκτήρα τε ἔργων.
ὡς ἀν ἐπει’ ἀπὸ σειῶ, φίλον τέκος, οὐκ ἐθέλοιμ
λείπεσθ’, οὐδ’ εἰ κέν μοι ὑποσταῖ θέος αὑτὸς
γῆρας ἀποξύσας θήσει νέον ἦβαοντα,
οἶν οὗ πρῶτον λίπον Ἑλλάδα καλλιγνύαικα
φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο.”

443. ῥητήρ’ (a) †, ‘speaker’ (cf. Attic ῥήτωρ).
446. ἀποξύσας comp. †, aorist participle, ‘smooth away’ (ἀπό and ἔμα, ‘scrape,’ ‘smooth’).
[Lines 449–478 may be omitted, unless it is desirable to read the ninth book in its entirety.]

ός μοι παλλακίδος πέρι χώσατο καλλικόμου, τήν αὐτὸς φιλέσσεν, ἀτιμάζεσκε δ’ ἀκοιτων, μητέρ’ ἐμήν. ἦ δ’ αἰεν ἐμὲ λυσεόκετο γούνων παλλακίδι προμηγήναι, ἵν’ ἔχθηρειε γέροντα.

τῇ πιθόμην καὶ ἐρέξα· πατήρ δ’ ἐμὸς αὐτίκ’ ὀσθεῖς πολλὰ κατηρᾶτο, στυγερᾶς δ’ ἐπεκέκλετ’ ἐρωῦς, μὴ ποτὲ γούνασιν οἷον ἐφεσεσθαι φίλον νῦν ἔξ ἐμέθεν γεγαωτα· θεοὶ δ’ ἐτέλειον ἐπαράς Ζεὺς τε καταχθόνιος καὶ ἐπαυῃ Περσεφόνεια.

[τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὁξὶν χαλκῷ· ἀλλὰ τις ἀθανάτων παύσεν χόλον, ὃς ἰ’ ἐνι θυμῷ δήμου θῆκε φάτων καὶ ὑνείδαια πόλλ’ ἀνθρώπων, ὥς μὴ πατροφόνον μετ’ Ἀχαιόισιν καλεοίμην.]

ἐνθ’ ἐμοὶ οὐκέτι πάμπαν ἐρητύτε’ ἐν φρεσὶ θυμὸς πατρὸς χωμένῳ κατὰ μέγαρα στραφάσθαι. ἦ μὲν πολλὰ ἔται καὶ ἀνεμιοὶ ἄμφις ἐόντες αὐτοῦ λυσομενοι κατερήτουν ἐν μεγάροισιν, πολλὰ δὲ ἱφια μῆλα καὶ εἰλίποδας ἐλικας βοῦς ἔσφαζον, πολλοὶ δὲ σύς θαλέθοντες ἀλουφὶ έυόμενοι τανύντο διὰ φλογὸς Ἡφαίστου, πολλὸν δ’ ἐκ κεράμων μὲθν πώνετο τοῖο γέροντος. ἐνάνυχες δὲ μοι ἄμφ’ αὐτῷ πάρα νύκτας ιανον·

452. προμηγήναι comp. τ’, ‘to lie with . . . first’ (πρό and μέγανα).
454. ἑτακκλήτ(o) comp. τ’, ‘called upon’ (ἡτι and κλομαι).
456. ἐπαράς τ’, ‘curses’ (ἐπί and ἄρχι, ἔρχαι).
457. καταχθόνος τ’, ‘underground,’ ‘nether’ Zeus, i. e. Hades (κατά and χθόν).
461. πατροφόνος τ’, ‘parricide.’
470. ἐνάνυχες τ’, adverb, ‘for nine nights’ (ἐννέα, νύχε).
οἱ μὲν ἀμεμβόμενοι φιλακᾶς ἔχον, οὐδὲ ποτ’ ἔσβη πῦρ, ἔτερον μὲν ὑπ’ αἰθούσῃ εὐερκέος αὐλῆς, ἀλλ’ δ’ ἐν προδόμῳ πρόσθεν θαλάμοιο θυράων. ἀλλ’ ὅτε δὴ δεκάτη μοι ἐπῆλυθε νῦς ἐρεβεννη, καὶ τὸν ἔγω θαλάμοιο θύρας πυκνῶς ἀραρυίας ῥῆξας ἐξῆλθον καὶ ὑπέρθορον ἕρκιον αὐλῆς, μέια λαθὼν φιλακᾶς τ’ ἀνδρας δημφας τε γυναῖκας. φεύγων ἐπειτ’ ἀπανευθεὶ δι’ Ἐλλάδος εὐρυχόρου,

PHOENIX CONTINUES HIS SPEECH.

Φθίην δ’ ἐξικόμην ἐρυβῶλακα, μητέρα μήλων, ἐς Πηλῆα ἀναχθ’; δ’ δὲ με πρόφρων ὑπέδεκτο καὶ μ’ ἐφίλησ’, ὡς εἰ τε πατήρ δὲν παῖδα φιλήσῃ μοῦνον τηλύγετον πολλοῖσιν ἔπ’ κτεάτεσσιν, καὶ μ’ ἄφνειον ἔθηκε, πολῶν δὲ μοι ὑπασε λαόν. ναῖον δ’ ἐσχατικὴν Φθίης, Δολόπεσσιν ἀνάσσων. καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιεικέλ’ Ἀχιλλεύ, ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἔθελεσκες ἁμ’ ἄλλῳ οὐτ’ ἐσ δαίτ’ ἴεναι οὕτ’ ἐν μεγάροισι πάσασθαι, πρὶν γ’ ὅτε δὴ σ’ ἐπ’ ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας ὄψιν τ’ ἀσαμι προταμῶν καὶ οἶνον ἐπισκόμων. πολλάκι μοι κατέδεσας ἐπὶ στήθεσσι χιτῶνα οἴνου αποβλύζων ἐν νηπίᾳ ἀλεγενῆ. ἄς ἐπὶ σοι μᾶλα πόλλ’ ἐπαθὼν καὶ πόλλ’ ἐμόγησα, τὰ φρονέων, δ’ μοι οὐ τι θεοί γόνον ἐξετέλειον ἐξ’ ἐμεῦ. ἀλλὰ σὲ παῖδα, θεοίς ἐπιεικέλ’ Ἀχιλλεύ, ποιεύμη, ἵνα μοι ποτ’ αἰεκέα λοιγόν ἀμύνῃς.

490. κατέδεσας comp. τ (κατά and δεῖ). Cf. δεῖ, B 471). 491. ἀποβλύζων τ, 'spirting out.'
HE FURTHER PLEADS WITH ACHILLES TO YIELD TO THE
ENTREATIES OF THE ENVOYS.

"ἀλλ’, Ἀχιλεὺ, δάμασον θυμὸν μέγαν. οὐδὲ τί σε
χρῆ
νηλεῖς ἠτορ ἔχειν. στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
tῶν περ καὶ μεῖζων ἀρετή τιμή τε βίη τε.
καὶ μὲν τοὺς θυέσσοι καὶ εὐχωλῆς ἀγανήκον
λοβῆ τε κυνή τε παρατρωτῶς ἀνθρώποι
λισσόμενοι, ὅτε κέν τις ὑπερβήη καὶ ἀμάρτη.
καὶ γὰρ τε Διαῖ εἰσί, Δίδος κοῦραι μεγάλου,
χωλαί τε ῥυσαί τε παραβλῶπες τ’ ὀφθαλμοῖ,
αἱ βαλλαί τε καὶ μετόπισθ’ Ἀτης ἀλέγουσι κιοῦσαι.
ὅ δ’ Ἀτη σθεναρή τε καὶ ἀρτίπος, οὐνεκα πάσας
πολλὰν ὑπεκπροθεῖε, φθάνει δέ τε πᾶσαν ἐπ’ ἀλαν
βλάπτουσι ἀνθρώπους: αἱ δ’ ἔξακενται ὁπίσω.
δς μὲν τ’ αἰδέσεται κοῦρας Δίδος ἁσσον ιούσας,
τὸν δὲ μὲν ἠνησαν καὶ τ’ ἔκλυσον εὐξαμένου.
δς δὲ κ’ ἀνήηται καὶ τε στερεώς ἀποεύθη,
λίσσονται δ’ ἁρα ταῖ γε Δία Κρονίωνα κιοῦσαι
τῷ Ἀτην ἀμ’ ἐπεσθαί, ἵνα βλαφθείς ἀποτίσῃ.
ἀλλ’, Ἀχιλεὺ, πόρε καὶ σὺ Δίδος κούρησσι ἐπεσθαί
tιμήν, ἦ τ’ ἄλλων περ’ ἐπιγνάμπτει νόον ἐσθλῶν.
eἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ’ ὁπισθ’ ὄνομάζοι
Ἀτρείδης, ἀλλ’ αἰε ν ἐπιζαφεῖς χαλεπάνωι,
οὐκ ἄν ἐγώ γε σε μῆνιν ἀπορρῆματα κελοίμην
Ἀργεῖουν ἀμυνέμεναι χατέουσι περ’ ἐμπῆς

500. παρατρωτῶς (a) comp. †, ‘bring around,’ ‘win over.’
503. ρυσαί †, ‘wrinkled,’ ‘drawn together’ (ἐρωμ., ‘draw’).
παραβλῶπες † [ὁφθαλμό], ‘looking sidewise with the two eyes,’ ‘down-
cast in gaze.’
505. σθεναρή †, adjective (σθενός, l. 351).
Phoenic. then tells (lines 524–599) as a warning the story of Meleager, the Aetolian. After the famous boar-hunt, in a quarrel over the spoil, Meleager slew his mother’s brother. His mother thereupon invoked awful curses on him. In anger at her he retired to his home and refused to defend his city of Calydon, which was threatened by an enemy—the Curetes. Even when the elders of the city and the priests came, offering a great gift, he refused; nor did his mother’s prayers united with those of his father and sisters avail to move him. His personal friends, too, were repulsed. Finally, when the enemy were climbing on the towers and setting fire to the city, he yielded to the entreaties of his wife, sallied forth, and drove back the foe. For this he received no gifts and no honor. The impressive fact is that he was obliged to do finally—without honor—what he might have done before, winning gifts and homage from all the people.

[Lines 524–599 may well be omitted, if it seems desirable. They are printed in order to give the ninth book entire.]

"οὖτω καὶ τῶν πρόσθεν ἐπευθομεθα κλέα ἄνδρῶν ἡρῴων, ὅτε κέν τιν ἐπιζάφελος χόλος ἵκοι. ἵπτητοι τε πέλοντο παράρρητοι τ’ ἐπέεσσον.

525. ἐπιζάφελος, adjective, ‘vehement’ (cf. ἐπιζάφελος, l. 516).
526. ἵπτητος, verbal adjective (from ἵπτομαι, ‘give’), ‘open to gifts,’ ‘to be won by gifts.’
μέμνημαι τόθε ἔργον ἐγὼ πάλαι, οὐ τι νέον γε, ὡς ἦν· ἐν δὲ ύμῖν ἔρεω πάντεσοι φίλοισιν. Κουρήτες τ' ἐμάχοντο καὶ Αἴτωλοι μενεχάρμαι ἀμφὶ πόλιν Καλυδώνα καὶ ἄλληλους ἐνάριζον, Αἴτωλοι μὲν ἀμυνόμενοι Καλυδώνος ἔρανης, Κουρήτες δὲ διαπραθέειν μεμαώτες Ἀρη. καὶ γὰρ τούσι κακὸν χρυσόθρονος Ἀρτεμίδος ὁρσεν χωσαμένη, οἰ οὐ τι θαλύσσια γονῇ ἀλώης Οἰνέως ἔρξε. ἄλλοι δὲ θεοὶ δαύνυθ' ἐκατόμβας, οἷς δ' οὐκ ἔρρεξε Διὸς κούρη μεγάλου. — ἡ λάθετ' ἡ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ. — ἡ δὲ χολωσαμένη διὸν γένος ἰοχέαρα ὄρσεν ἐπὶ, χλούνην σὺν ἁγριον ἀργιόδοντα, ὃς κακὰ πόλλῃ ἐρδεσκεν ἑθων Οἰνής ἀλώην· πολλὰ δ' ὃ γε προθέλυσα χαμαὶ βάλε δένδρα μακρὰ αὐτήσιν ρίζῃσι καὶ αὐτοῖς ἀνθεσί μήλων. τὸν δ' ύιὼς Οἰνής ἀπέκτεινεν Μελέαγρος, πολλῶν ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας καὶ κύνας· οὐ μὲν γὰρ κε δάμη παύρουσι βροτοῖς· τόσσοις ἔην, πολλοὺς δὲ πυρῆς ἐπέβης' ἀλεγενῆς. ἡ δ' ἀμφὶ αὐτῷ θῆκε πολίν κέλαδον καὶ ἀντὶν, ἀμφὶ συὸς κεφαλῇ καὶ δέρματι λαχνήντι. Κουρήτων τε μεσηγκαὶ καὶ Αἴτωλῶν μεγαθύμων.

"ὦφρα μὲν οὖν Μελέαγρος ἀρηῆφιλος πολεμίζειν, τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο τείχεος ἐκτοσθεν μύμενοι πολείς περ ἑοντες· ἀλλ' ὅτε Ἡ Ἐρεῖα ἔδω χόλος, ὃς τε καὶ ἄλλων

534. θαλύσσα ς, 'first-fruits of the harvest' (cf. ἀλλώ, τεθαλύσσω, l. 208).
539. χλούνης ς, adjective, 'making its lair in the grass.'
544. θηρήτορας ς = ἄρηης (ἡραίω, 'hunt,' not found in Homer).
σιδάνει ἐν στήθεσιν νόον τύκα περ φρονεόντων,
 latina
 ή τοι ὁ μητρὶ φίλη Ἀλθαίη χωόμενος κῆρ
 keíto parà μηστῆ ἀλόχω καλῆ Κλεοπάτρη,
 koúρη Μαρπήςης καλλισφύρου Εὐηνύς
 "Ιδεώ θ', δς κάρτιστος ἐπιχθονίων γένετ' ἁνδρῶν
tῶν τότε, καὶ βά ἀνακτος ἐναντίον εἰλετο τόξου
 Φοίβου Ἀπόλλωνος καλλισφύρου εἰνεκα νύμφης.
 tēn δὲ τότ' ἐν μεγάρουσι πατήρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέσκον ἐπώνυμον, οὖνε' ἂρ' αὐτῆς
 μήτηρ Ἀλκυόνος πολυπενθέος οἶτον ἔχουσα
 κλαζ', ὅτε μιν ἐκάργος ἀνήρπασε Φοίβος Ἀπόλλων.
 tῆ ὅ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων,
 εἰς ἀρέων μητρὸς κεχολωμένον, ἡ βαθευῖν
 πόλλ' ἀχέουσα' ἥρατο κασιγνήτου φόνονο
collâ δὲ καὶ γαῖαι πολυφόρβῃ χερσίν ἀλοία
 κυκλῆσκουσ' Ἀἰδην καὶ ἐπαινήν Περσεφόνειαν
 πρόχνη καθεξομένη — δεύοντο δὲ δάκρυσι κόλποι —
 παιδί δόμεν θάνατον. τῆς δ' ἡροφοίτης ἐρίνας
 έκλυεν εἰς ἐρέβεσφιν, ἀμείλιχον ἡτορ ἔχουσα.
 "τῶν δὲ τάξι' ἅμφι πύλας ὀμαδος καὶ δούπος ὀράρει
 πύργων βαλλομένων. τὸν δὲ λισσωτό γέροντες
 Ἀιτωλῶν — πέμπον δὲ θεών ιερής ἄριστον —
 ἐξελθεῖν καὶ ἀμώνας, ὑποσχόμενοι μέγα δώρον
cοπιόθι πιότατον πεδίον Καλυδῶνος ἔρανης,
 ἐνθα μιν ἠνωγον τέμενος περικαλλὲς ἔλεσθαι
 πεντηκοστόγυνον, τὸ μὲν ἦμυσιν οἰνοπέδοιο

563. Ἀλκυόνος †, genitive, 'halcyon,' 'kingfisher.'
568. ἀλοὰ †, imperfect, third singular, 'smote' (cf. ἀλαύ', 'threshing-
floor'; but 'vineyard', l. 540).
579. πεντηκοστόγυνον †, adjective, 'of fifty acres' (πεντηκοστα and γῆ, a
measure of land, not found in Homer).
ἡμισὺν δὲ ψιλὴν ἀροσιν πεδίου ταμέσθαι. 580
πολλὰ δὲ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς,
oὐδοῦ ἐπεμβεβαώσ ὑψηρεφεὸς θαλάμου,
σεϊὼν κολλητὰς σανίδας, γουνούμενος νιῶν.
pολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
ἐλλισσονθ᾽ — δὲ μᾶλλον ἀναίνετο —, πολλὰ δ᾽ 585
ἐταϊροῖ,
oἵ ὁ ὁι κεδνότατοι καὶ φιλτατοὶ ἤσαν ἀπάνων.
ἀλλ᾽ οὐδ᾽ ὃς τοῦ θυμὸν ἐνὶ στήθεσσιν ἐπειθὼν,
πρὶν γ᾽ οτε δὴ θάλαμος πῦκ᾽ ἐβάλλετο, τοῖ δ᾽ ἐπὶ πῦρ-
γων
βαῦνον Κουρήτης καὶ ἐνέπρηθον μέγα ἄστυ.
καὶ τότε δὴ Μελέαγρον ἐύξωνος παράκοιτος
λίσσετ᾽ ὀδυρομένη καί ὁι κατέλεξεν ἄπαντα,
κηδείς οὐκ ἀνθρώποις πέλει, τῶν ἄστυ ἀλώῃ
ἀνδρας μὲν κτείνουσι, πόλιν δὲ τε πῦρ ἀμαθύνει,
tέκνα δὲ τ᾽ ἄλλοι ἄγονοι βαθυξώνουσι τε γυναῖκας.
τοῦ δ᾽ ὀρίνετο θυμὸς ἀκούοντος κακὰ ἐργα.
βῆ δ᾽ ιέναι, χροὶ δ᾽ ἐντεὶ ἐδύσετο παμφανάοντα.
ὅς δὲ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἤμαρ
εῖξας δ᾽ θυμῶ. τῶ δ᾽ οὐκέτι δῶρ᾽ ἐτέλεσαν
πολλὰ τε καὶ χαρίεντα, κακὸν δ᾽ ἢμυνε καὶ αὐτῶς.

HIS CLOSING PLEA.

"ἀλλὰ σὺ μή τοι ταῦτα νόει φρεσί, μηδὲ σὲ
daίμων
ἐνταῦθα τρέψεις, φίλοι: χαλεπὸν δέ κεν εἰη

582. ἐπεμβεβαώσ comp. † (ἐν, ἐν, and βαῦν). 583. ὑψηρεφεὸς †, genitive, 'high-roofed' (ὄψι, 'on high,' and ἔρέψεω, 'roof'; forms from ὑφερεφής are common).
589-590. ἀμαθύνει †, 'reduces to dust' (cf. ἄμαθος = ψάμαθος, l. 885).
601. ἐνταὐθὰ †.
νησίν καιομένης αμνεύμεν· ἀλλ᾽ ἐπὶ δόροις ἐρχομ. ἦσον γὰρ ἐν τῇ χαῖνι Ἀχαίοι·
εἰ δὲ κ᾽ ἀτερ δῶρων πόλεμον φθισήνορα δύναι,
οὔκεθ᾽ ὀμῶς τιμῆς ἑσεα, πόλεμον περ ἀλαλκῶν.”

ACHILLES IS UNMOVED, AND HE URGES PHOENIX TO REMAIN WITH HIM.

tὸν δὲ ἀπαμεθόμενος προσέφη πόδας ὡς Ὀδυσσέα. "Φοῖνιξ, ἄττα γεραῖς, δισταρεῖς, οὗ τι με ταύτης
χρεώ τιμῆς. φρονέω δὲ τετμήσθαι Διὸς αἰσθ.,
ἡ μ᾽ ἔχει παρὰ τύχης κορωνίσων, εἰς δὲ αὐτήν
ἐν στήθεσιν μένῃ καὶ μοι φίλα γούνατ᾽ ὄρῳρρ.
ἀλλο δὲ τοι ἐρέω, σὺ δ᾽ ἐνὶ φρει βάλλεο σήμως.
μὴ μοι σύνχει θυμὸν ὀδυρόμενο καὶ ἀχεύων,
'Ατρείδη ἤρωι φέρων χάριν. οὐδὲ τί σε χρή
τὸν φιλέει, ἢν μη μοι ἀπέχθησαι φιλέοντι.
καλὸν τοι σὺν ἐμοὶ τὸν κηδέμεν, ὡς κ᾽ ἐμὲ κηδή.
ἀλλομὲν ὣς εἰμι βασίλευσι καὶ ήμοι μεῖρεο τιμῆς.
οὕτω δ᾽ ἀγγελέοντι, σὺ δ᾽ αὐτόθι λέξεο μίμων
εἰνῇ ἐν μαλακῇ ἁμα δ᾽ ήδι φαινομένην
φρασσόμεθ᾽, ἢ κε νεώμεθ᾽ ἐφ᾽ ἡμέτερ ἢ κε μένωμεν.”

ἡ, καὶ Πατρόκλῳ δ᾽ ὡς ἐπ᾽ ὀφρύσι νεύσει σιωπῇ.
Φοῖνικι στορέσαι πτυκὼν λέχος, ὁφρα τάχιστα
ἐκ κλυσίς νόστοιο μεδοίατο. τοῦτι δ᾽ ἄρ᾽ Αἰας
ἀντίθεος Θελαμωνιάδης μετὰ μῶθον ἐείπεν.

AJAX, SPEAKING NOW FOR THE FIRST TIME, PROPOSES TO ODYSSEUS THAT THEY TAKE THEIR LEAVE. YET HE CAN NOT RESIST MAKING A PLEA WITH ACHILLES.

“διογενῆς Λαερτιάδη, πολυμήχαν Ὀδυσσεῦ, ἵομεν, οὐ γὰρ μοι δοκεῖ μῦθοι τελευτή
τηδεί γ᾽ ὁδῷ κρανεσθαι· ἀπαγγείλαι δὲ τάχιστα
χρὴ μῦθον Δαναοῖς καὶ οὐκ ἁγαθὸν περ ἐόντα,
οἱ ποὺ νῦν ἔσται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς ἀγριον ἐν στηθεσσὶ θέο μεγαλητορά θυμὸν σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἑταίρων τῆς, ὃ μὲν παρὰ νυσίν ἐτίμουν ἔξοχον ἄλλων, νηλῆς. καὶ μὲν τὶς τε κασιγνητοῦ φονῆς ποινὴν ἢ οὖ παιδὸς ἐδέξατο τεθηνῶτος· καὶ ῥ δὲ μὲν ἐν δήμῳ μὲνει αὐτοῦ πόλλ' ἀποτύσας, τοῦ δὲ τ' ἐρητύνει κραδίη καὶ θυμὸς ἀγήνωρ ποινὴν δεξαμένου. σοὶ δ' ἀλληκτόν τε κακόν τε θυμὸν ἐνι στηθεσσὶ θεοί θέσαν εἰνεκα κούρης οἷς· νῦν δὲ τοῖς ἑπτὰ παρίσχωμεν ἐξοχ' ἀρίστας, ἀλλα τοῖς πόλλ' ἐπὶ τῆς. σύ δ' ἴλαιον ἐνθεο θυμόν, αἰδεσσαί δὲ μέλαθρον· ὑπωρόφοι δὲ τοῖς εἴμεν πληθὺς ἐκ Δαναῶν, μέμαμεν δὲ τοῖς ἐξοχον ἄλλων κήδωστοι τ' ἔμεναι καὶ φίλτατοι, ὀσσοι Ἀχαιοὶ·

In reply, Achilles tells when, and when only, he will take thought of battle.

τὸν δ' ἀπαμείβόμενος προσέφη πόδας ὡς ὕκας Ἀχιλλεὺς: "Αἰαῖν διογενεῖς Τελαμώνω, κοίραν λαῶν, πάντα τί μοι κατὰ θυμὸν ἐεύσαλα μυθήσασθαι: ἄλλα μοι οίδανείνα κραδίη χόλω, ὅπποτ' ἐκεῖνων μυήσαμαι, ὡς μ' ἀσύφηλον ἐν Ἀργείουσι ἔρεξεν Ἀτρέδης, ὥς εἰ τιν' ἀτύμητον μετανάστην. ἄλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίῃς ἀπόφασθε· οὓ γὰρ πρὶν πολέμου μεθήσομαι αἰματόεντος, πρὶν γ' νῦν Πριάμου δαίφρωνος Ἑκτορα δίων Μυρμιδόνων ἐπὶ τε κλησίας καὶ νῆας ἱκέσθαι κτείνοιν Ἀργείος, κατὰ τε σμύξαι πυρὶ νῆας.

640. ὑπωρόφοι, t, adjective, ' under (your) roof ' (ὑπὸ and ὅροφον, ' roof ' ; cf. ὕραφον).
ἀμφὶ δὲ τῷ τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίῳ
"Εκτορά καὶ μεμαώτα: μάχης σχήσεσθαι δίω." 655

AFTER POURING LIBATIONS THE ENVOYS RETURN TO THE QUAR-
TERS OF AGAMEMNON, WHILE PHOENIX STAYS WITH ACHILLES.

ὡς ἔφαθ· οἱ δὲ ἐκαστος ἔλὼν δέπας ἄμφικύπελλον
σπεύσωντες παρὰ νῆας ἵσαν πάλιν, ἣρχε δὲ Ὀδυσσεύς.
Πάτροκλος δ’ ἐτάροισιν ἰδὲ διμψῆσι κέλευσεν
Φοίνικα πτωχὸν λέχος ὃτι τάχιστα.
αἰ δ’ ἐπιπεθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν, 660
κωκά τε ῥηγός τε λίνοι τε λεπτὸν ἀωτὸν.
ἐνθ’ ὁ γέρων κατέλεκτο καὶ Ἡότα διὰν ἐμμενεν.
αὐτάρ Ἀχιλλεὺς εὑδε μυχῆς κλισίης ἐυπήκτου
τῷ δ’ ἀρα παρκατέλεκτο γυνη, τὴν Δεσβόθεν ἤγεν,
Φόρβαντος θυγάτηρ Διομήδη καλλιπάρησος. 665
Πάτροκλος δ’ ἐτέρωθεν ἐλέξατο· πάρ δ’ ἁρα καὶ τῷ
Ἰφις ἐύζωνος, τῇ οἱ πόρε δῖος Ἀχιλλεὺς
Σκύρον ἐλὼν αἰπείαν, Ἐννήος πτολίθρον.

ODYSSEUS REPORTS THE RESULT OF THE EMBASSY.

οἱ δ’ ὅτε δὴ κλισίησιν ἐν Ἀτρείδαο γένοντο,
τοὺς μὲν ἁρα χρυσέουσι κυπέλλοις ὑλὲς Ἀχαιῶν 670
δειδέχατ’ ἄλλοθεν ἄλλος ἀνασταδὸν ἐκ τ’ ἐρέοντο·
πρῶτος δ’ ἐξερέειν ἄναξ ἄνδρων Ἀγαμέμνων.
“εἰπ’ ἄγε μ’, ὦ πολύαιν Ὀδυσσεῦ, μέγα κύδος Ἀχαιῶν,
ἡ ρ’ ἐθέλει νῆσσων ἀλεξέμεναι δῆμον πῦρ,
ἡ ἀπέειπε, χόλος δ’ ἐτ’ ἐχει μεγαλήτορα θυμον;” 675
τὸν δ’ αὑτὺ προσεέπε πολύτλας δῖος Ὀδυσσεύς.
"Ἀτρείδη κύδιστε, ἄναξ ἄνδρων Ἀγαμέμνων,
κεῖνός γ’ οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ’ ἐτι μᾶλλον
πιμπλάνεται μένεος, σὲ δ’ ἀναίνεται ἵδε σὰ δῶρα.

679. πιμπλάνεται t. passive verb; cf. πιμπλῆμι.
αὐτὸν σε φράζεσθαι ἐν Ἀργεῖοις ἄνωγεν, ὁππώσ κεν νῆας τε σαφῶς καὶ λαὸν Ἀχαίων· αὐτὸς δὲ ἤπειλησεν ἀμί ἣοι φαινομένῳς νῆας ἐυσσέλμους ἁλαδὴ ἐλκέμεν ἄμφιελίσσας. καὶ δὲ ἄν τοὺς ἄλλους ἔφη παραμυθήσασθαι οἰκαδὸ ἀποπλεῖειν, ἔπει οὐκέτι δῆτε τέκμωρ Ἰλίου αἰτενής· μάλα γὰρ ἔθεν εὐρύστα Ζεὺς χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαῖ. ὡς ἐφατ'· εἰσὶ καὶ οἴδε τάδ' εἰπέμεν, οὐ μοι ἐποντο, Αἰας καὶ κήρυκε δύω, πεπνυμένῳ ἄμφω. Φοίνιξ δὲ αὖθ' ὁ γέρων κατελέξατο· ὡς γὰρ ἀνώγει, ὅφρα οἰ ἐν νήσοι φίλην ἐς πατρίδι ἔπηται αὐριον, ἤν ἐθέλησην· ἀνάγκη δ' οὐ τί μιν ἄξει."
αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ὡς,
καρπαλίμως πρὸ νεῶν ἐχέμεν λαὸν τε καὶ ἱπποὺς
ὄτρυνων, καὶ δ' αὐτὸς ἐνὶ πρώτοις μάχεσθαι.

ὡς ἐφαθ'. οἱ δ' ἄρα πάντες ἐπήνησαν βασιλὲς
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμου.
καὶ τότε δὴ σπείραντες ἦβαν κλωσίνδε ἔκαστος,
ἐνθα δὲ κοιμήσαντο καὶ ἦπον δῶρον ἔλοντο.
INTRODUCTION TO SELECTIONS FROM O AND Π

A SYNOPSIS OF INTERVENING EVENTS, Κ TO Ο

Later in the same night on which the embassy takes place occurs the adventure with Dolon, a Trojan spy. Diomedes and Odysseus, venturing forth to secure information about the enemy, encounter Dolon, who is on a similar errand for the Trojans. From him they learn several facts, among which is the arrival of Rhesus, king of the Thracians, with his famous steeds. Dolon is slain for a dangerous spy. And a little later Rhesus and twelve of his Thracians meet death, as they sleep, at the hands of Diomedes, while Odysseus looses the horses. The story is told in Κ.

The next day (the twenty-sixth of the poem) is full of adventures and excitement, for between its dawn and dusk the third great battle of the Iliad is fought. Its incidents occupy eight successive books (Λ–Σ), the contents of which are but meagerly indicated by the ancient titles.

The subject of Λ is the "Prowess of Agamemnon," Αγαμέμνονος ἀριστελα. It is during this portion of the battle that Achilles, having his curiosity aroused by seeing Nestor's chariot bear a wounded warrior (Machaon) from the field, sends Patroclus to inquire who the man is. Nestor uses the opportunity to beg Patroclus either to urge Achilles to come forth and help the distressed Achaeans, or himself to don Achilles's armor and so to terrify the Trojans. It is not until the sixteenth book, however, that the poet tells of Patroclus's return to Achilles. And then, in the excitement
of the hour, the original errand—to discover the name of the wounded man—is forgotten.

The *Teicromaia*, the subject of M, tells of the storming of the Achaeans wall by the Trojans, who drive the Achaeans before them to the ships.

In N (*Makhe ein tais nausin*) is recounted the battle at the ships, in which Zeus, fulfilling his promise to Thetis, helps the Trojans, while Poseidon secretly assists the Greeks.

*Ele* (*Dios apateti*) tells of the “deceiving of Zeus.” Here beguiles Zeus to sleep; and Poseidon, using the chance that Here has created for him, encourages the Achaeans and turns the tide of battle. For a time the Trojans are driven back.

On Zeus’s awakening (O), the fortune of the battle changes again. Poseidon is deterred from giving further assistance to the Greeks; Zeus sends Apollo to inspirit the Trojans, who again rush furiously toward the Achaean ships. Patroclus, who has delayed in the hut of Euryypylus on his way back to Achilles, sees the dangerous onset and hastens to beg aid of Achilles. Meanwhile the Achaeans make a fierce defense; numbers fall on both sides.
Boion edei, ai de te pasai upetresan — ois to tu' Achaioi theoseioi efobethen upi' Ektori kai Dui patri pantes, de de oion epephne Miknaion Perifhtnu Koppnu filon uion, de Eurybigos anaktos aggelin oixveske bhi' Hraklheig.

tou genei' ek patros polu xeironos uion ameinwv pantois aresas, himen podas hde machei, kai vnon en pratousi Mikenaiwn etetukto.

640 os ra to tu' 'Ektori kudos upeteron egynalizev. strafeis gar metopisthein en aspidos antun

paltos, thn autous foreeske podheke', erkos akontwv.

645 tyn autous foreeske podheke', erkos akontwv.

theta' de g' eni blaphtheis pesen uppios, amphi de pithex
smerdaloein konabhsis peri krotaphiou pesontos.

'Ektwr de' ozi noste, theon de oi agxe pardesth,
sththei de' en doru pithxe. filwv de miv egunv etaivwv

650 kteis', ois de' ouk edwanto kai egvumenoi peri etaivwv

xrausmen: autoi gar maldeidisai 'Ektora dion.

THE ACHAIEANS, FORCED TO RETIRE BEHIND THEIR SHIPS, ARE
EXHORTED BY NESTOR TO MAKE A STAND.

eiswpoi de' egvoun to neou, peri' de' egxeis akrai
nhes, osai protai eirwato: tois de' epexwnto.

'Argaioi de' neou mene ekwrtisan kai anagke

655 tovwn protewn, autou de' para klisiwun eimevan
abrois, oude kedasteven ana stratou: ische gar adivas
kai deos: azxeis gar omokleous alhlois.

Nestor autre malista Gerhnuos ouros 'Achaiwn

lisseth' uper tokewn goounuemvos andra ekastnon.

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637. theoseioi †, 'wondrously,' 'mightily' (θεοσείως).
653. eiswpoi †, 'face to face with' (eis and ὅς, accusative, 'face').
"οφίλοι, ἀνέρες ἐστε καὶ αἰδόα θεόθ ἐνι θυμῷ ἀλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἐκαστὸς παίδων ἢδ' ἀλόχων καὶ κτῆσιος ἢδ' τοκῆν, ἤμεν οὖτι ξώουσι καὶ ὃ κατατεθυκάσιν.

τῶν ὑπὲρ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων ἐστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε."

AJAX, REFUSING TO DESERT THE SHIPS, OPPOSES A BOLD FRONT TO HECTOR.

ὡς εἰπὼν ἀτρυνε μένος καὶ θυμὸν ἐκάστου.

τοσι δ' ἀπ' ὀφθαλμῶν νέφων ἄχλυος ὃσεν Ἀθηνη 

θεσπέσιον· μάλα δὲ σφι φάος γένετ' ἀμφοτέρωθεν, ἦμεν πρὸς νηῶν καὶ ὁμοίω πτολέμου.

'Εκτορά δ' ἐφράσαντο βοὴν ἀγαθὸν καὶ ἐταῖρος, ἦμεν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἑμάχοντο, 

ὃδ' ὅσοι παρὰ νυσί μάχην ἑμάχοντο θησιν. 

οὐδ' ἀρ' εἰ̏ Αἴαντι μεγαλήτορι ἦνδαιε θυμῷ ἐστάμεν, ἐνθά περ ἄλλοι ἀφέστασαν ὑπὲρ 'Ἄχαιῶν· 

ἄλλ' ὃ γε νηῶν ἱκρ' ἐπόχετο μακρὰ βιβάζων, 

νῷμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμησιν, 

κολλητὸν βλητροσι, δωσκαιεικοσίπχυ.

ὡς δ' ὅτ' ἀνήρ ἵπποις κελητίζου εῦ εἰδῶς, 

ὅς τ' ἔπει ἐκ πολέων πίσυρας συναιέρται ἵππους, 

σεύας ἐκ πεδίου μέγα προτι ἄστι δεῖναι λαοφόρον καὶ ὄδον· πολέες τε ἐ θησαντο ἀνέρες ἦδὲ γυναῖκες· δ' δ' ἐμπεδον ἀσφαλὲς αἰεὶ

678. βλητροσι, τ., 'ferrules' or 'bands' to hold together the sections of the long pike.

679. καλητίζων, τ., 'to ride' (κάλας, 'race-horse').

680. συναιέρται comp. τ., aorist subjunctive, 'has hitched together.'

682. λαοφόρον τ., 'people-bearing,' 'public' (λαοδ and φέρω).
θρόσκων ἄλλος ἐπ' ἄλλον ἀμείβεται, οἷς δὲ πέτονται. ὡς Ἁίας ἐπὶ πολλὰ θοάων ἱκρινα νην 685
φοῖτα μακρὰ βιβάσ, φωνή δὲ οἱ αἰθέρ' ἵκανεν. αἰεὶ δὲ συμερδὺν βοῶν Δαναοῖς κέλευεν
νησί τε καὶ κλισίησιν ἀμυνέμεν. οὐδὲ μὲν Ἐκτωρ
μίμνεν ἐν Τρώων ὁμάδῃ πῦκα θωρηκτάων· ἀλλ' ὥς τ' ὀρνίθων πετεγνῶν αἰετὸς αἴθων 690
ἐθνὸς ἐφορμᾶτα, ποταμὸν πάρα βοσκομενάων,
χηνῶν ἡ γεράνων ἢ κύκνων δουλιχοειρῶν,
ὡς Ἐκτωρ ἔθυε τε νεὸς κυανοπρόφορον
ἀντίος αἴξας. τὸν δὲ Ζεὺς ὠσεὶ ὁπισθὲν 695
χειρὶ μάλα μεγάλῃ, ὀτρυνε δὲ λαὸν ἀμ' αὐτῷ.

IN THE MIDST OF THE FIERCE CONFLICT, NOW RESUMED, HECTOR
LAYS HOLD OF THE STERN OF PROTESILAUS'S SHIP, WHICH HE
PROPOSES TO BURN.

αὐτὸς δὲ δρμεῖα μάχη παρὰ νησίων ἐτύχθη.
φαῖς κ' ἀκμῆται καὶ ἀτειρέας ἀλλήλωσιν
ἀντεσθ' ἐν πολέμῳ· ὡς ἑσσυμένως ἐμάχοντο,
τοῦτο δὲ μαρναμένουσιν ὡς Ἥν νόσος· ἡ τοῖς Ἁχαιοῖς
οὐκ ἔφασαν φεῦξεσθαι ὑπὲκ κακοῦ ἄλλ' ὀλέεσθαι, 700
Τρωσίων δ' ἔλπητο θυμὸς ἐνὶ στήθεσιν ἐκάστου
νῆας ἐνυπρήσειν κτενεῖν θ' ἤρωας Ἁχαιοῦς.
οἳ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλωσιν.
'Εκτωρ δὲ πρυμνὴς νεὸς ἠματο ποντοπόρου
καλῆς ἀκυνάλου, ἡ Πρωτεσίλαον ἐνεικέν
ἐς Τροίην, οὐ δ' αὐτὸς ἀπήγαγε πατρίδα γαῖαν.
τοῦ περὶ δὴ περὶ νῆας Ἁχαιοί τε Τρώες τε
δῆμον ἀλλήλους αὐτοσχέδον. οὐδ' ἀρα τοῖς 705
τόξων ἀμαῖς ἀμφὶς μένον οὐδὲ τ' ἀκόντων,
Rout from the Ships

710. ἀλλ' οἱ γ' ἐγγυθεν ἱστάμενοι, ἐνα θυμὸν ἔχοντες, ὁξέσι δὴ πελέκεσσι καὶ ἄξινῃσι μάχοντο καὶ ἐξεσειν μεγάλουσι καὶ ἔχεσιν ἀμφιγύωσιν. τολλὰ δὲ φάσγανα καλὰ μελάνθετα καπηλεύοντα, ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' οὕμων ἀνδρῶν μαρναμένων βρεν δ' αἴματι γαϊα μέλανα. 715 Ἐκτωρ δὲ πρυμνήθη κατ' άλβεν, οὐ τί μεθείπει ἀφλαστον μετ' χερσίν ἔχων, Τρώων δὲ κέλευεν.

"οἰσετε πῦρ, ἀμα δ' αὐτοῖ άολλέες ὄρνυτ' αὐτήν. νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμαρ ἐδώκεν, νῆας ἔλειν, αἵ δεῦρο θεῶν ἀκητὴ μολούσαι 720 ἡμῖν πήματα τολλὰ ἥσαν, κακότητι γερόντων, οἱ μ' έθέλοντα μάχεσθαι ἐπὶ πρυμνήσι νέεσσων αὐτῶν τ' ἵσχανάσκον ἐρημύντο τε λαῶν. ἀλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύσα Ζεὺς ἡμετέρας, νῦν αὐτῶς ἐπορύνει καὶ ἀνώγει."}

Ajax bravely parries all attempts of the Trojans who, at Hector's bidding, seek to apply the fire.

725 ὡς ἐφαθ', οὐ δ' ἀρα μᾶλλον ἐπ' Ἀργετοῦσιν ὄρουσαν. Αἴας δ' οὐκέτ' ἐμμεν — βιάζετο γὰρ βελέζεσσων —, ἀλλ' ἀνεχάζετο τυτόν, οἰόμενος θανέσθαι, ὑρῆνων ἐφ' ἐπταπόδην, λίπε δ' ἱκρα νηδὸς έϊσης. ἐνθ' ἀρ' γ' ἐστήκει δεδόκημενος, ἐγχει δ' αἰεὶ 730 Τρώας ἀμμυνε νεῶν, δς τις φέροι ἀκάματον πῦρ. αἰεὶ δὲ σμερδυνόν βοῶν Δαναοῖσι κέλευεν.

713. μελάνθετα †, 'black-bound' (μέλας and δίω, 'bind'); with black hilt.
716. πρυμνήθη †, in effect a genitive of πρυμνή, 'stern.'
717. ἀφλαστον †, the decorated 'knob' that terminated the high curving stern of the Homeric ship. See i 241.
729. ἐπταπόδην †, adjective (ἐπτά and ποῦς).
730. δεδοκημένος †, 'watching.'
“ὦ φίλοι, ἦρως Δαναός, θεράπουν τοὺς Ἀρησ, ἄνερες ἔστε, φίλοι, μυήσασθε δὲ θούρδος ἄλκης. ἦν τινας φαμέν εἰναι ἀοσσηθῆρας ὀπίσσω; 735
ἡ τεῖχος ἄρεων, ὥς κ’ ἀνδράσι λογκὸν ἀμύναι; οὐ μέν τις σχεδὸν ἔστε πόλις πύργοις ἀραρία, ἢ κ’ ἀπαμυναίμεσθ’ εὐεραλκέα δῆμον ἔχοντες. ἀλλ’ ἐν γὰρ Τρώων πεδίῳ πῦκα θωρηκτάνων πόντῳ κεκλιμένοι ἐκάς ἦμεθα πατρίδος αἰής: 740
tῷ ἐν χερσὶ φάος, οὐ μελιχίη πολέμου.”
ἡ, καὶ μαμάμων ἐφε’ ἐγχεῖ οξύνετι.
ὅς τις δὲ Τρώων κούλης ἐπὶ νησὶ φέροιτο σὺν πυρὶ κηλεῖῳ χάριν Ἑκτορὸς ὀτρύναντος,
τὸν δ’ Αἰας οὐτασκε δεδεγμένος ἐγχεῖ μακρῷ. 745
dώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὔτα.

741. μελιχίη ἄ, 'mildness' (μελίχιος. Cf. Z 343, etc.).
744. κηλεῖ ϊ = κηλέω (καλέω, aorist infinitive κηλεύω, 'burn').
ΙΛΙΑΔΟΣ Π

ΠΑΤΡΟΚΛΕΙΑ

PATROCLUS RETURNS TO ACHILLES, IN TEARS. ACHILLES ASKS WHY HE WEEPS.

"Ὡς οἱ μὲν περὶ νησῶς ἐυσσέλμων μάχοντο. Πάτροκλος δ᾽ Ἀχιλῆς παρίστατο ποιμένι λαῶν δάκρυα θερμὰ χέων ὡς τε κρήνη μελάνωδρος, ἦ τε κατ᾽ αἰγίλιπος πέτρης δυνοφερὸν χέει ὕδωρ. τὸν δὲ ἱδὼν ἠκτείρε ποδάρκης δῖος Ἀχιλλεύς, καὶ μιν φωνήσας ἐπεα περόεντα προσηύδα·

"τίπτε δεδάκρυσαι, Πατρόκλε, ἡγεῖ θυρή νηπίω, ἦ θὰ ἀμα μητρὶ θέουσι ἀνελέσθαι ἀνώγη εἰανοῦ ἀπτομένη, καὶ τῷ ἐσσυμένην κατερύκει, δακρυόσσα δὲ μιν ποτδέρκεται, ὅφρ᾽ ἀνέληται· τῇ ἱκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἰβείς. ἦ τι Μυρμιδόνεσσι πυφαύσκεαι ἢ ἐμοὶ αὐτῷ; ἦ τιν᾽ ἀγγελίαν Φθίης ἦξ ἐκλυεῖται οἶος;

ζῶεν μᾶν ἐτὶ φασὶ Μενοίτιον Ἀκτορος νιῶν, ζῶεί δ᾽ Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι, τῶν κε μᾶλ' ἄμφωτέρων ἀκαχόμεθα τεθνητῶν. ἦ σὺ γ᾽ Ἀργεῖων ὀλοφύρεαι, ὡς ὀλέκουται νυσῶν ἐπὶ γλαφυρῆσιν ὑπερβασίης ἐνεκα σφῆς; ἐξαύδα, μὴ κεῦθε νῦν, ἵνα εἴδομεν ἄμφω."
τὸν δὲ βαρὺ στενάχων προσέφης, Πατρόκλεες ἵππευ·

“ἢ Ἄχιλλεῦ, Πηλῆος ὑὲ, μέγα φέρται Ἀχαιῶν, μὴ νεμέσαι τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιῶς. οὐ μὲν γὰρ δὴ πάντες, ὡσοι πάροι ἦσαν ἄριστοι, ἐν νησίν κέαται βεβλημένοι οὐτάμενοι τε· βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης, οὕτωσι τῷ Ὁδυσσεὺς διορικλύτος ἦδ' Ἀγαμέμνων, βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν ὀιστῷ. τοὺς μὲν τ' ἵπποι πολυφάρμακοι ἀμφίπεννον, ἕλκε ἀκειόμενοι· σοῦ δ' ἀμήχανος ἐπελεῖ, Ἀχιλλεῦ. μὴ ἔμε γ' οὐν οὕτος γε λάβοι χόλος, δι' οὐ φυλάσσεις,

αἰναρέτη. τί σευ ἄλλος ὄνησεται ὄψιγονός περ, αἰ κε μὴ Ἀργετοισιν ἀεικέα λοιγὸν ἁμύνης; νηλεῖς, ὡς ἄρα σοι γε πατήρ ἦν ἰππότα Πηλεύς οὐδὲ Θένις μήτηρ· γλαυκὴ δὲ σε τίκτες θάλασσα πέτρας τ' ἡλίβατοι, στὶ τοι νόος ἐστίν ἀπηνής. εἰ δὲ τινα φρεσί σήκεις θεοπροπίην ἀλεείνεις, καὶ τινὰ τοι πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, ἀλλ' ἔμε περ πρὸς ὅχ', ἀμα δ' ἄλλον λαὸν ὑπασσον Μυρμιδόνων, ἂν ποὺ τι φάος Δαναοῖς γένωμαι. δὸς δὲ μοι ὁμοίων τὰ σὰ τεῦχεα θωρηχθῆναι, αἰ κέ με σοὶ ἵσκουτε ἀπόσχυνται πολέμου Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι ὑπὲ Ἀχαιῶν

31. αἰναρέτη †, vocative, ‘disastrously brave,’ ‘woful hero’ (‘eis αἰνοῦ χρώματε τῇ ᾠτητῇ;’ eis ἄλεθρον, oúk eis σωτηρίαν, scholium).
34. γλαυκή †, ‘gleaming’ (cf. γλαυκῶτες).
Π. THE DEEDS OF PATROCLUS 125

teirómoenov óligni dé t' ánáptneusis polémoi. réia dé k' ákymhiêtes kekymhítaes ándras ánth ōsai me vroto ăstn neõn ápò kai klisiáwn." 45 
ósw fáto lýsómenos méga nýpios. ἦ γάρ ἐμελλεν 
oi aiwtó theánanw te kákon kai kíra lítésthai.

ACHILLES, AFTER DWELLING AGAIN ON THE OCCASION OF HIS WRATH, GRANTS PATROCLUS'S REQUEST. HE ADDS WORDS OF CAUTION.

tón dé méy ókhísha proséphi pódas ókws 'Achilleús:
"ó moi, diágenes Patróklees, oíon éupes.
oíte theopropíthes épuptážmav õn wmos oida,
oíte tì moi pár Zmhos épéfrade pótina múthp,
allá tó ăivó ãchos kradíh õn kai õhmuð ikáne,
oíte õh tón omoión ánth õhélhsí anérh
kai géras áv afelésthá, õ te krátei proberbíh.
áliv áchos to moi èstiv, èpi páthoun õhleia õhmô.
kóvdna, õn ára moi géras õxelou õíes 'Acháw
kousi d' èmô kteátis sa pòlin èuichéa pérkosa,
tûn áv èk xeirowèn èlesto kresw 'Agamémn
'Atreðh, ós õi twn' âtmîsth converwan.
allá tâ món protetúkhai éásovéi. ōudi' ára pws õn
ásperchés kekolóðhá ei feresiv. — õ toì ëfèn õe
ôv príh õhnuðmôns katapauvsevéi, all' õpôt' õn dh
nâh õmàs àfíkstai ánth te pòleemôs te —.
tûnh d' õmow môn èma klutâ teùchâ dûthi,
ålxe õe Mûrmidóvesi filopptolémousi máksebhai,
ei õh knâvók Trówv névós àmhibëthis
ntovn épikratéwos, ôi õe ῥêgmûin thalásshs
kekllatai, khórh thowlgh õtô môrân õxontes,
'Argeíw. Trówv dé pòlís épì pásà bëbhkev
thárðvpos, õgà èmôs kóryðos léwsóusi métwpos

70
έγγυθὶ λαμπρομένης. τάχα κεν φεύγοντες ἐναύλους
πλήσειαν νεκύων, εἰ μοι κρείων Ἀγαμέμνων
ホームページ εἰδείη. νῦν δὲ στρατὸν ἀμφιμάχονται.
οὐ γὰρ Τυθέδεω Διομήδεος ἐν παλάμησιν
μαίνεται ἐγχείη Δαναῶν ἀπὸ λογίων ἀμύναι,
οὐδὲ πὼ Ἀτρείδεω ὅπος ἐκλυον αὐθήςαντος
ἐχθρῆς ἐκ κεφαλῆς. ἀλλ' Ἑκτορος ἀνδροφόνοιο
Τρωσὶ κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῷ
πᾶν πεδίον κατέχουσι, μάχη νυκώντες Ἀχαίοὺς.
ἀλλὰ καὶ ὡς, Πάτροκλε, νεῶν ἀπὸ λογίων ἀμύνων
ἐμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένου
νῆας ἐνυπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλωνται.

"πείθει δ', ὡς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,
ὡς ἄν μοι τιμὴν μεγάλην καὶ κύδος ἀρησι
πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κοῦρην
ἀψ ἀπονάσσωσι, πῶς δ' ἀγλαὰ δῶρα πόρωσιν.
ἐκ νηῶν ἔλασας ἰέναι πάλιν. εἰ δὲ κεν αὐτῷ
dώῃ κύδος ἀρέσθαι ἐρίγιδουσι πόσις Ἡρῆς,
μὴ σὺ γ' ἀνευθεὶν ἐμεῖο λιλαίεσθαι πολεμίζειν
Τρωσὶ φιλοποτλέμοισιν — ἀτμιμότερον δὲ με θῆ-
σεις —

μηδ' ἐπαγαλλόμενοι πολέμῳ καὶ δηιοτητί,
Τρῶας ἐναιρόμενοι, προτὸ Ἴλιον ἡγεμονεύειν,
μὴ τις ἄπ' Οὐλύμπου θεῶν αἰειγενετάνων
ἐμβῆν. μάλα τοὺς γε φιλεῖ ἐκάεργος Ἀπόλλων.
ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὶ πάντας ἐν νῆσοιν
θῆς, τοὺς δὲ τ' ἐὰν πεδίον κάτα δηριάεσθαι.
[αἰ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναῖῃ καὶ Ἀπόλλον, μῆτε τις οὖν Τρώων θάνατον φύγοι ὀσοὶ ἔσων μῆτε τις Ἀργείων, νῶν δ᾿ ἐκδύθης ὀλέθηρον, ὀφρ′ οὐκ Τρώης ἱερὰ κρήδεμα λύωμεν.]

HARD PLOUGH OF AJAX, WHO WAS TRYING TO DEFEND THE SHIPS FROM FIRE.

ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον. Αἴας δ᾿ οὐκέτ᾿ ἔμμονε· βιάζετο γὰρ βελέσσων. δάμνα μὲν Ζηνός τε νόσι καὶ Τρῶους ἀγανοῖς βάλλοντες· δεινὴν δὲ περὶ κροτάφουσι φαεψη πήλιξ βαλλομένη καναχήν ἔχε, βάλλετο δ᾿ αἰεὶ κατ᾿ φάλαρ’ εὐποιήθε. δ᾿ ἀριστερὸν ἄμον ἐκαμνεν ἐμπεδον αἰεν ἔχων σάκος ἀίδολον· οὐ δὲ δύναντο ἄμφοτερον ἑπείξαι ἐρείποντες βελέσσων. αἰεὶ δ᾿ ἀργαλέως ἔχει· ἀσθματι, κἀκε δὲ οἱ ἱδρὼς πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδὲ τῇ ἔχειν ἀμπνεύσαι· πάντῃ δὲ κακῶν κακῷ ἐστήκοτο.

ἔστετε νῦν μοι, Μοῦσαι Ὀλύμπια δόματι ἔχουσαι, ὀππως δὴ πρώτον πῦρ ἐμπεσε ὑμῶν Ἀχαϊῶν. Ἑκτὼρ Αἰαντός δόρῳ μείλινον ἀγχὶ παραστὰς πλῆξ’ ἄροι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὁπίσθεν, ἀντικρὺ δ᾿ ἀπάραξε· τὸ μὲν Τελαμῶνος Αἴας πῆλ’ αὐτῶς ἐν χειρὶ κόλον δόρυ, τῆλε δ᾿ ἀπ᾿ αὐτοῦ αἰχμὴ χαλκεῖ· χαμάδις βόμβησε πεσοῦσα. γνῶ δ᾿ Αἴας κατὰ θυμὸν ἁμύμονα ρίγησεν τε ἐργα θεῶν, δ᾿ ῥα πάγχυ μάχης ἐπὶ μῆδε αἱρείν. Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βουλευτο νίκην.

106. φάλαρ(α) †, metal ‘bosses’ or ‘disks’ on the helmet. See Introduction, 83.
117. κόλον †, ‘docked,’ ‘headless.’
χάζετο δ' ἐκ βελέων· τοῦ δ' ἐμβαλον ἀκάματον πῦρ
νῆι θοῇ· τῆς δ' ἀθία κἀτ' ἀσβέστη κέχυτο φλόξ.
δὲ τὴν μὲν πρυμνὴν πῦρ ἀμφεπεν· αὐτὰρ Ἀχιλλεὺς
μηρὼ πληξάμενος Πατροκλῆα προσέειπεν· 125

ACHILLES, SEEING THE ADVANCE OF THE FIRE, URGES PATROCLUS
FORTH. THE ARMING OF THE HERO AND THE HARNESING OF
HIS FAMOUS STEEDS, LOANED BY ACHILLES.

“ὀρσεο, διογενὲς Πατρόκλεες, ἵπποκέλευθε·
λεύσσω δὴ παρὰ νηυί πυρὸς δηίοιο ἰωὴν.
μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·
δύσεο τεύχεα θάσσον, ἐγὼ δὲ κε λαὸν ἀγεῖρα.”

ὡς φάτο· Πάτροκλος δὲ κορύσσετο νῷροπι χαλκῷ. 130
κνημίδας μὲν πρῶτα περὶ κινήσεων ἔθηκεν
καλάς, ἀργυρέωσιν ἐπισφυρίως ἀραρνίας·
δεύτερον αὖ θάρηκα περὶ στήθεσσιν ἐδυνεν
ποικίλον ἀστερόεντα ποδόκεος Αἰακίδαο.
ἀμφὶ δ' ἄρ' ὁμοσὶν βάλετο ξίφος ἀργυρόπηλον
χάλκεον, αὐτὰρ ἐπείτα σάκος μέγα τε στιβαρὸν τε
κρατὶ δ' ἔπ' ἱφθίμῳ κυνέην εὐτυκτον ἔθηκεν
ἵππουριν· δεῦνον δὲ λόφος καθύπερθεν ἐνευεν.
εἴλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρει.
ἐγχος δ' οὐχ ἐλευ' οἶον ἀμύμωνος Αἰακίδαο,
βριθὺ μέγα στιβαρὸν· τὸ μὲν οὐ δύνατο ἄλλος Ἀχιλλῶν
πάλλειν, ἀλλὰ μὴν οἷος ἐπίστατο πῆλαι Ἀχιλλεὺς
Πηλιάδα μελήν, τὴν πατρὶ φίλω τάμε Χείρων
Πηλίον ἐκ κορυφῆς, φόνον ἔμμεναι ἱρώσσων.
ἵππους δ' Αὐτομέδοντα θῶος ζενγώμεν ἄνωγεν, 145
τὸν μετ' Ἀχιλλῆᾳ ῥηξήνορα τὰ μάλιστα,
πιστότατος δὲ οἱ ἔσκε μάχη ἐν μείναι ὄμοκλῆν.
τῷ δὲ καὶ Αὐτομέδων ὑπαγε ζυγὸν ὦκεᾶς ἴππους
THE DEEDS OF PATROCLUS

Ξάνθον καὶ Βαλίον, τῷ ἀμα πνοιήσαι πετέσθην, τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρτυνα Ποδάργην, βοσκομένη λεμώνι παρὰ Ρόου Ὀκεανόοι. ἔν δὲ παρηρισίσων ἀμύμονα Πήδασον ἰεῖ, τὸν ρὰ ποτ Ἔνεώνοις ἑλὼν πόλιν ἦγαγ Ἀχιλλεὺς, ὃς καὶ θυιτὸς ἐὼν ἐπεθ ἵπποις ἀθανάτους.

THE MYRMIDONS ARE ARMED.

Μυρμιδόνας δ’ ἀρ’ ἐποιχόμενος θαρήξεν Ἀχιλλεὺς πάντη ἀνὰ κλισίας σὺν τεύχεσιν. οἳ δὲ λύκοι ὡς ἀμοφάγοι, τοῦτιν τε πέρι φρεσίν ἁσπετον ἄλκη, οἳ τ’ ἐλαφον κεραϊ μέγαν οὐρεσὶ δημάσαντες δάπτουσιν. πᾶσιν δὲ παρῆλα αἵματι φοινακ’ καὶ τ’ ἀγεληδὸν ιασιν ἀπὸ κρήνης μελανύδρον. λάφυντες γλάσσησιν ἀραιήσιν μέλαν ὕδωρ ἄκρον, ἑρευγόμενοι φόνον αἵματος. ἐν δὲ τε θυμὸς στήθεσιν ἄτρομός ἐστι, περιστένεται δὲ τε γαστήρι τοῖοι Μυρμιδόνων ἡγήτορες ἢδὲ μεδοῦτες ἁμφ’ ἀγαθὸν θεράποντα ποδόκεος Λιακίδαο ῥώοντ. ἐν δ’ ἀρὰ τοῦτον ἄρησος ἱστατ’ Ἀχιλλεὺς ὅτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

ACHILLES HIMSELF EXHORTS THEM TO BATTLE.

αὐτάρ ἐπεὶ δὴ πάντας ἀμ’ ἡγεμόνεσσιν Ἀχιλλεὺς στήσεν ἐὼν κρώνας, κρατερὸν δ’ ἐπὶ μῦθον έτελεν.

“Μυρμιδόνες, μῆ τίς μοι ἀπειλάων λελαθέσθω, ἃς ἐπὶ νησὶ θοῖς αἰπειλεῖτε Τρώεσσιν

159. φωικ’ τ, ‘red’ (cf. βαφώιδες, Β 308).
160. ἀγεληδόν τ, ‘in packs’ (cf. ἀγέληπται, Β 480).
161. λάφυντες τ, ‘to lap.’
163. περιστένεται comp. τ, ‘is stuffed full’ (literally ‘is cramped all around’; cf. στένευτο, Β 34, ‘were crowded,’ and Attic στενός, ‘narrow’).
πάνθ' ὑπὸ μηνιθμόν, καὶ μ' ἡτίασθε ἔκαστος.
"σχέτλε Πηλεός νιέ, χόλω ἀρα σ' ἔτρεφε μήτηρ,
νηλεές, δὲ παρὰ νησιν ἔχεις ἀékοντας ἐταῖρους.
οἰκαδὲ περ σῦν νησὶν νεώμεθα ποντοπόροις
αὐτῖς, ἔπει ρά τοι ὡδε κακὸς χόλος ἐμπεσε θυμᾶ.
ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε: νῦν δὲ πέφανται
φυλόπιδος μέγα ἔργον, ἐξοι τὸ πρὶν γ' ἐράεσθε.
ἐνθά τις ἄλκμον ἦτορ ἔχων Τρώεσσι μαχέσθω."

ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστουν.
μᾶλλον δὲ στίχες ἀρθέν, ἔπει βασιλῆς ἁκουσαν.
ὡς δ' ὅτε τοῦχον ἀνήρ ἀράρη πυκνοῖσι λίθουσιν
δῶματος ψηλοῦ, βίας ἄνεμων ἄλεείνων,
ὡς ἄραρον κόρυθες τε καὶ ἀσπίδες ὀμφαλόεσσαι.
ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ.
ψαῦνον δ' ἰπτόκομοι κόρυθες λαμπροῖσι φάλουσιν
νεῦντων. ὡς πυκνοὶ ἐφέστασαν ἄλληλοισιν.
πάντων δὲ προπάροιθε δ' ἀνέρε θωρῆσοντο,
Πάτροκλός τε καὶ Αὐτομέδων, ἕνα θυμὸν ἔχοντες,
πρόσθεν Μυρμιδόνων πολεμιζέμεν.

THEN HE RETURNS TO HIS LODGE AND PRAYS TO ZEUS FOR THE
SAFETY OF PATROCLUS.

αὐτὰρ Ἀχιλλεὺς

βῆ Ρ' ἰμεν ἐς κλισίνην, χηλοῦ δ' ἀπο πῶμ' ἀνέφγεν
καλῆς δαιδαλῆς, τήν οἱ Θέσις ἀγυρόπεζα
θηκ' ἐπὶ νηός ἀγεσθαι, εὖ πλήσασα χιτώνων
χλαινάων τ' ἀνεμοσκεπέων ὀὐλῶν τε ταπήτων.
ἐνθά δὲ οἱ δέτας ἐσκε τετυγμένον, οὐδὲ τις άλλος
οὖτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἴθοπα οἶνον,

224. ἀνεμοσκεπέων t, 'sheltering from the wind' (ἀνέμος and σκέπα, a
'shelter').
οὔτε τέῳ σπένδεσθε θεῶν, ὅτι μὴ Διὸ πατρὶ
τό βα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεῖώ
πρῶτον, ἐπειτα δ' ἐνυψ' ύδατος καλῆσι ῥόησιν,
νύματο δ' αὐτὸς χείρας, ἀφύσσατο δ' αἰθόπα οἶνον.
ἐυχετ' ἐπειτα στὰς μέσῳ ἔρκει, λείβε δ' οἶον
οὐρανὸν εἰς ἀνιδῶν — Διὰ δ' οὐ λάθε τερπικέραυνον —

"Ζεῦ ἀνα Δωδωναῖε Πελασγικῆ, τηλόθι ναῖν,
Δωδώνης μεδέων δυσχειμέρου — ἀμφὶ δὲ Σελλοὶ
σοὶ ναίουσ' ὑποφηταὶ ἀνπτόποδες χαμαεῦναι —

ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἑκλυει εὐξαμένοιο,
τίμησας μὲν ἐμὲ, μέγα δ' ὑπα λαὸν Ἀχαιῶν.

ὦ ἐτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἑλδωρ.
αὐτὸς μὲν γὰρ ἐγὼ μενεὼ νηῶν ἐν ἀγῶνι,
ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδώνεσσιν

μάρνασθαι· τῷ κόδος ἄμα πρόες, εὐρύστα Ζεῦ,
θάρσουν δὲ οἱ ἡτορ ἐνὶ φρεσίν, ὀφρα καὶ Ἐκτωρ
εἰσάζει, ἥ ῥα καὶ οἴος ἐπίστηται πολεμίζειν

ἡμέτερος θεράπων, ἡ οἴ τὸτε χεῖρες ἄπποι
μαῖνονθ', ὑπότ' ἐγὼ περ ἰω μετὰ μῶλον Ἄρηος.

ἀυτὰρ ἐπεί κ' ἀπὸ ναυφῆς μάχην ἐνοπῆν τε δίηται,
ἀσκηθῆς μοι ἐπειτα θοὰς ἐπὶ νῆς ικοτο
τεύχεσε τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάρουσιν.

ὡς ἐφατ' εὐχομένοι· τοῦ δ' ἐκλυνε μητίετα Ζεῦσ.
of δ' ἔτερον μὲν ἔδωκε πατήρ, ἔτερον δ' ἀνένευσεν. 250
νηῶν μὲν οἱ ἀπώσασθαί πόλεμον τε μάχην τε
dῶκε, σοῦν δ' ἀνένευσε μάχης ἐξ ἀπονέσθαι.

י τοι δ' μὲν σπείσας τε καὶ εὐξάμενος Δι' πατρὶ
ἀψ κλισίην εἰσῆλθε, δέπασ δ' ἀπέθηκ' ἐνὶ χηλῷ-
ςτῇ δὲ πάροιθ' ἐλθὼν κλισίης, εἰ δ' ἦθελε θυμῷ
εἰσδείειν Τρῶν καὶ 'Αχαιῶν φύλοπιν αἰνῆν.

UNDER PATROCLUS, THE MYRMIDONS MARCH FORTH. DISMAY OF
THE TROJANS, WHO THINK THAT ACHILLES HAS RENOUNCED HIS
WRATH.

οἱ δ' άμα Πατρόκλῳ μεγαλήτορι θωρηχέντες
ἔστιχον, όφρ' ἐν Τρωσὶ μέγα φρονέοντες ὀρουσαν.
αὐτίκα δὲ σφήκεσσιν ἑοικότες ἐζεχέοντο
εἰνοδίως, οὗς παῖδες ἐριδμαίωσιν ἔθοτε
[αιεὶ κερυμέοντες ὁδῷ ἐπὶ οἴκι' ἔχοντα]
νηπίαχοι, ξυνὸν δὲ κακὸν πολέεσσι τιθεὶσιν
toισ δ' εἰ περ παρά τις τε κιών ἀνθρωπὸς ὀδίθης
κινῆσθι ἄεκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντε
πρόσω χάς πέτεται καὶ ἀμύνει οἰσὶ τέκεσσιν.

260 ἔν τοῖς Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
ἐκ νηῶν ἐχέοντο. Βοὴ δ' ἀσβεστος ὅρῳρε.
Πάτροκλος δ' ἐτάρωσιν ἐκέκλετο μακρὸν αὐσας.

"Μυρμιδόνε, ἔταροι Πηλημαδεῖ "Αχιλῆσος,
ἀνέρες ἔστε, φιλοι, μνήσασθε δὲ θοῦρδος ἀλκῆς,
ως ἃν Πηλεῖδην τιμῆσομεν, δε μέγ' ἀριστος
'Αργείῳ παρά νησί καὶ ἀγχέμαχοι θεράποντες
γνῷ δ' καὶ 'Ἀτρείδης εὐρ' κρείων 'Αγαμέμνων
ὴν ἄτην, ό τ' ἀριστον 'Αχαιῶν οὐδὲν ἐτίσειν."

260. εἰνοδίως ἃ, adjective, 'in the road' (ἐν and ὁδός. Cf. § 35).
φριδμαίωσιν ἃ, 'vex,' 'irritate' (cf. ἐρπ).
THE DEEDS OF PATROCLUS

II

PÁTROKLOΣ δε πρῶτος ἀκόντισε δούρι φαεινῷ ἀντικρυ κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο νηί παρὰ πρυμνῇ μεγαθύμου Πρωτεσιλάου, καὶ βαλὲ Πυραίχμην, δὲ Παίονας ἰπποκορυστὰς ἤγαγεν ἔξ Ἀμυδώνος ἀπ᾽ Ἀξιοῦ εὐρὺ βέοντο. τὸν βάλε δεξιόν ἄμοι. ὃ δ᾽ ὑπτίως ἐν κοίνῃς κάππεσεν οἰμώξας, ἔταροι δὲ μν ἀμφὶ φόβηθεν 
Παίονες: ἐν γὰρ Πάτροκλος φόβον ἦκεν ἀπασίν ἤγεμόνα κτείνας, δὲ ἀριστεύεσκε μάχεσθαι. ἐκ νηῶν δ᾽ ἔλασεν, κατὰ δ᾽ ἐσβέσεν αἰθόμενον πῦρ. ἴμβανς δ᾽ ἄρα νῆς λίπετ' αὐτόθι. τοὶ δ᾽ ἐφόβηθεν 
Τρῶς θεσπεσὶς ὀμάδω, Δαναὸι δ᾽ ἐπέχυντο νῆς ἀνὰ γλαφυρᾶς. ὀμάδος δ᾽ ἀλίαστος ἐτύχῃ. ὃς δ᾽ ὅτ᾽ ἁφ᾽ υψηλῆς κορυφῆς ὄρεως μεγάλου κινήσῃ πυκνῆσι νεφέλης στεροπηγερεῖτα 

294. ἴμβανς †, 'half-burnt' (ἵμω- and δαλω, 'burn').

298. στεροπηγερεῖτα †, nominative, 'gatherer of lightning' or 'waker of lightning' (στεροπῇ and ἀγείρω, 'gather,' or ἀγείρω, 'wake'; cf. ἀστεροσπηγής, A 609).
ēk t' ἐφανεν πᾶσαι σκοπιαὶ καὶ πρώονες ἄκροι καὶ νάπαι, οὐρανόθεν. δὲ ὑπεράγη ἄσπετος αἰθήρ. ὡς Δαναοὶ νῆων μὲν ἀπωσάμενοι δὴνον πῦρ τυθὸν ἀνέπνευσαν, πολέμου δ᾽ οὐ γίγνετ' ἐρωτ. οὐ γὰρ πό τι Τρῶες ἄρηφιλὼν ὑπ᾽ Ἀχαιῶν προτροπάθην φοβέοντο μελανάων ἀπὸ νηών, ἀλλ᾽ ἐτ᾽ ἀρ᾽ ἀνθίσταντο, νεῶν δ᾽ ὑπόεικον ἀνάγκη.

SARPEDON, THE ALLY OF THE TROJANS, RALLIES HIS LYCIANS AND ENGAGES WITH PATROCLOS.

Σαρπηδόν δ᾽ ὃς οὖν ἵδ᾽ ἀμυτροχίτωνας ἔταίρους χέρος ὑπὸ Πατρόκλου Μενοιτιάδαο δαμέντας, κέκλειτ' ἀρ᾽ ἀντιθέουσα καθαπτόμενος Λυκίωσιν καὶ ἀντίσω ἔγω τοῦ νὐ ἄνερος, ὅφη δαείω, ὅς τις οὐδ᾽ κρατεῖ καὶ δὴ κακὰ πολλὰ ἔοργεν Ἐρῆμως, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γοῦνατ' ἐλυσεν.”

ἡ βα, καὶ ἐξ ὅρεων σὺν τεῦχεσιν ἀλτὸ χαμᾶζε· Πάτροκλοις δ᾽ ἔτερωθεν, ἐπεὶ ἰδεῖν, ἐκθορε δίφρου. οἱ δ᾽, ὃς τ᾽ αἰγυπτιὸ χαμασώνυχες ἀγκυλοχεῖλαι πέτρη ἐφ᾽ ὕψηλη ἑγαλια κλάζοντε μάχωνται, ὡς οἱ κεκλήγοντες ἐπ᾽ ἀλλήλουσιν ὄρουσαν.

CONFERENCE OF HERE AND ZEUS OVER SARPEDON'S IMPENDING DOOM.

tous δὲ ἱδῶν ἐλέησε Κρόνου πάις ἀγκυλομήτεω, Ἡρην δὲ προσέειπε κασιγνήτην ἄλοχον τε· "ὁ μοι ἐγών, ὃ τε μοι Σαρπηδόνα φιλτατον ἀνδρῶν μοίρ᾽ ὑπὸ Πατρόκλου Μενοιτιάδαο δαμήναι.

304. προτροπάθην ἄρ᾽ 'headlong' (πρὸ and τρέω).
419. ἀμυτροχίτωνας ἄρ᾽ 'unbelted.' The Lycians, unlike other Homeric nations, seem to have worn the χιτῶν alone, without the μίτρη. On the latter see Introduction, 32.
διχθὰ δὲ μοι κραδὶ μέμονε φρεσίν ορμαίωντι, ἢ μιν ζωὸν ἐόντα μάχης ἀπὸ δακρυοέσσης θείω ἀναρτάξας Δυκίης ἐν πίονι δήμῳ, ἢ ἥδη ὑπὸ χερσὶ Ἔμνοιταδάο δαμάσσω."  

τὸν δ’ ἦμεἰβετ’ ἑπείτα βοῶπις πότινα Ἡρῆ·  
“αἰνότατε Κρονίδη, ποῖον τὸν μύθον ἔειτες;”  
ἀνδρα ὑπητὸν ἐόντα, πάλαι πεπρωμένον αἴσθη, ἄψ ἐθέλεις θανάτοιο δυσηχείου ἔξ ἀναλῦσαι; ἔργον τἀτά ὑς τοι πάντες ἐπαινεόμεν θεοὶ ἄλλοι ἄλλο δὲ τοι ἔρεω, σὺ δ’ ἐνὶ φρεσὶ βάλλει σῆμιν· ἀι · κε χων πέμψει Σαρπηδόνα ὄνδε δόμονδε,  
φράζει, μή τις ἑπείτα θεῶν ἐθέλησε καὶ ἄλλος πέμπεις διν φίλον ὑῖον ἀπὸ κρατερῆς υψηλῆς.  
πολλοὶ γὰρ περὶ ἀστυ μέγα Πριάμωι μάχονται νιέες ἀθανάτων· τοίσιν κότον αἰνῶν εὐνήσεις.  
ἀλλ’ εἰ τὸν φίλον ἄστι, τεὖτ δ’ ὀλοφύρεται ἦσορ, ἢ τοι μὲν μιν ἔασον ἐνί κρατερῆς υψηλῆς χέρσ’ ὑπὸ Πατρόκλου Μενοιταδαο δαμήναι.  
αὐτὰρ ἐπεὶ δὴ τὸν γε λίπη ψυχῆ τε καὶ αἰῶν, πέμπεις μιν Θάνατον τε φέρειν καὶ ἕδυμον "Τῆν ν,  
eἰς δ’ καὶ δὴ Δυκίης εὐρεῖςς δήμου ἰκονται.  
ἐνθα ἐ ταρχύσουσι κασίγνητοι τε ἔται τε τύμβῳ τε στήλῃ τε· τό γὰρ γέρας ἄστι θανόντων."  
ὡς ἐφαγ’ ὁδ’ ἀπίθησε πατὴρ ἄνδρῶν τε θεῶν τε· ἀιματοέσσας δι φιώδας κατέχειν ἔραζε παῖδα φίλον τιμῶν, τόν οἷς Πάτροκλος ἔμελλεν  
φόισειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

459. ψάθας †, ‘drops,’ as of dew.
FIRST THE CHARIOTEER THRASYMELUS AND THEN SARPEDON HIMSELF FALL UNDER THE SPEAR OF PATROCLUS.

αὔ δ' ὅτε δὴ σχέδον ἦσαν ἐπ' ἀλληλοιον ἰόντες, ἔνθ' ἦ τοῖς Πάτροκλοις ἀγακλειτῶν Ὀρασύμηλοι, ὅς ρ' ἦνς θεράπων Σαρπηδώνος ἦν ἀνακτός, τὸν βάλε νείαραν κατὰ γαστέρα, λύσε δὲ γυῖα. 465
Σαρπηδῶν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ δεύτερος ὀρμηθεῖς, δ' δὲ Πήδασων ὀὔτασεν ἵππον ἐγχεὶ δεξιῶν ὄμοι. δ' ἐβραχὲ θυμὸν αἴσθων, καδ' δ' ἐπεσ' ἐν κοινῆι μακῶν, ἀπὸ δ' ἐπτατο θυμός. 470
τῶ δ' διαστήτην, κρίκε δὲ ζυγόν, ἥνια δὲ σφιν σύγχυτ', ἐπεὶ δὴ κεῖτο παρήφος ἐν κοινῆι. τοῖο μὲν Αὐτομέδων δουρκλυτὸς εὔρετο τέκμωρ· ὀπασσάμενος τανύκηκε ἀορ παχέος παρὰ μηροῦ, αἴξας ἀπέκοψε παρήφον, οὐδ' ἐμάτησεν· τῶ δ' ἰθυνηθήν, ἐν δὲ ἴπτησι τάνυσθεν. 475

τῶ δ' αὖτις συνίητον ἔριδος περὶ θυμοβοροῦ. ἔνθ' αὖ Σαρπηδῶν μὲν ἀπήμβροτε δουρὶ φαεινῷ· Πατρόκλου δ' ὑπὲρ ἵμον ἀριστερὸν ἦλυθ' ἀκωκὴ ἐγχεος, οὐδ' ἐβαλ' αὐτῶν. δ' δ' ὑστερος ὄρνυτο χαλκῷ Πάτροκλος. τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός, 480 ἀλλ' ἐβαλ', ἔνθ' ἄρα τε δρένες ἔρχαται ἀμφ' ἄδινον κήρ. ἦρπε δ', ὡς ὅτε τις δρύς ἠρπεν ἦ ἄχερως ἥπε πίτυς βλαώθη, τὴν τ' οὔρεσι τέκτους ἄνδρες ἐξέταμον πελέκεσοι νείκεαι νήμων εἴναι· ὡς δ' πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθεῖς, 485
βεβρυχώς, κόνιος δεδραγμένος αἰματοεσχής. ἥπε ταύρων ἐπεφυε λέων ἀγέληψι μετελθὼν

470. κρίκε ἵ, 'creaked.'
475. ρύτηροι, 'reins (ἐρῶν, 'draw'), special meaning here.
THE DEEDS OF PATROCLUS

αἰθὼνα μεγάθυμον, ἐν εἰλιπόδεσσι βόσσαιν, ἀλετό τε στενάξαν ὑπὸ γαμφηλῆςι λέοντος, ὡς ὑπὸ Πατρόκλω Δυκίων ἀγὸς ἀσπιστάων κτεινόμενος μενέανε, φίλον δ' ὄνομηνεν ἐταύρον.

IN HIS DEATH AGONY SARPEDON CALLS ON GLAUCUS AND THE LYCIANS TO RESCUE HIS ARMOR.

"Γλαύκε πέπον, πολεμοστὰ μετ' ἀνδράσι, νῦν σε μάλα χρή αἰχμητὴν τ' ἐμεναι καὶ θαρσαλέον πολεμοστήν. νῦν τοι ἐελδέσθω πόλεμος κακὸς, εἰ θοὸς ἐσσι. πρῶτα μὲν ὄτρυνον Δυκίων ἡγήτορας ἀνδρας πάντη ἑποιχόμενοι Σαρπηδόνος ἀμφὶ μάχεσθαι. αὐτὰρ ἑπείτα καὶ αὐτὸς ἐμευ πέρι μάρναο χαλκῷ. σοὶ γὰρ ἐγὼ καὶ ἑπείτα κατηφείη καὶ οὐνείδος ἑσσομαι ἡματα πάντα διαμπερές, εἰ κέ μ' Ἀχαιοὶ τεῦχη πολάσσωσι νεῶν ἐν ἀγὼνι πεσόντα. ἀλλ' ἕχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἀπαντα." ὁς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν ὁφθαλμοὺς ρίνᾶς θ'. δ' δὲ λαξ' ἐν στήθους βαίνων ἐκ χρόδοις ἐλκε δόρυν, προτ' δὲ φρένες αὐτῷ ἐποντο. τοίῳ δ' ἀμα ψυχῆν τε καὶ ἐγχεος ἐξέρνοι' αἰχμήν. Μυρμιδόνες δ' αὐτοῦ σχέθον ἵπποις φυσίαστας, ἰεμένους φοβέσθαι, ἐπεὶ λίπεν ἄρματ' ἀνάκτων.

SARPEDON IS NEVERTHELESS STRIPPED OF HIS ARMS. HIS BODY IS RESCUED BY APOLLO, AT THE COMMAND OF ZEUS.

ὅι δ' ἄρ' ἀπ' ὄμουν Σαρπηδόνος ἐντε' ἐλοντο χάλκεα μαρμαίρουντα: τὰ μὲν κοῖλας ἐπὶ νῆς δῶκε φέρειν ἔταρουσι Μενοιτίου ἄλκιμοι νιῶς. καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεῦς.
“εἰ δ’ ἀγε νῦν, φίλε Φοῖβε, κελαυνεφές αἶμα κάθηρον ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μὲν ἔπειτα πολλὸν ἀποτρό φέρων λούσον ποταμοῦ ῥοήσων χρυσόν τ’ ἀμβροσίη, περὶ δ’ ἀμβροτα εἴματα ἔσσον. 670
πέμπτε δὲ μὲν πομποῖσιν ἀμα κραιννοίοι φέρεσθαι Ἄπνω καὶ Θανάτῳ διδυμάσσων, οἱ ῥά μὲν ἄκα
θῆσουσ’ ἐν Λυκίης εὐρείης πίονι δήμῳ,
ἐνθα δὲ ταρχύσουσι κασίγνητοι τε ἔται τε
τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.” 675
ὡς ἔφατ’· οὔδ’ ἀρα πατρὸς ἀνηκούστησεν Ἀπόλλων.
βῇ δὲ κατ’ Ἰδαίων ὄρεων ἐς φύλοπιν αἰνήν,
αὐτίκα δ’ ἐκ βελέων Σαρπηδόνα δίον ἀείρας,
pολλὸν ἀποτρό φέρων λούσεν ποταμοῦ ῥοήσων
χρυσέν τ’ ἀμβροσίη, περὶ δ’ ἀμβροτα εἴματα ἔσσεν. 680
πέμπτε δὲ μὲν πομποῖσιν ἀμα κραιννοίοι φέρεσθαι
Τηνω καὶ Θανάτῳ διδυμάσσων, οἱ ῥά μὲν ἄκα
κάτθεσαν ἐν Λυκίης εὐρείης πίονι δήμῳ.

PATOCLUS, UNMINDFUL OF ACHILLES’S WARNING, PRESSES FORWARD EVEN TO THE WALL OF TROY, WHERE HE FALLS BACK BEFORE PHOEBUS APOLLO.

Πάτροκλος δ’ ἵππουσι καὶ Αὐτομέδωντι κελεύσας
Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ’ ἀάσθη 685
νήπιοι· εἰ δὲ ἔτος Πηλημάδαο φύλαξεν,
ἡ τ’ ἀν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτου.
ἀλλ’ αἰεὶ τε Δίως κρείσσων νόος ἥν περ ἀνδρῶν·
[ὁς τε καὶ ἀλκίμον ἀνδρα φοβεῖ καὶ ἄφειλετο νίκην
ῥημίδως, ὅτε δ’ αὐτὸς ἐποτρύνει μαχέσασθαι.] 690
ὁς οἱ καὶ τότε θυμὸν ἐνι στήθεσσιν ἀνῆκεν.
ἐνθα τίνα πρῶτον, τίνα δ’ ὑστατον ἐξενάριξας,
Πατρόκλεις, ὅτε δὴ σε θεοὶ θανατόνδε κάλεσαν;
THE GOD URGES HECTOR TO SEEK AN ENCOUNTER WITH PATROCLUS.

"Εκτωρ δ' ἐν Σκαῖροι πύλης ἔχει μάνυχας ἵππους: δίζε γάρ, ἥ μάχοιτο κατὰ κλόνον αὕτης ἐλάσσας ἡ λαοῦς ἐς τείχος ὁμοκλήσεις ἀλῆναι.

taύτ' ἄρα οἱ φρονεόντι παρίστατο Φοῖβος Ἀπόλλων ἀνέρι εἰσάμενος αἰζηρό τε κρατερῷ τε Ἀσίῳ, ὃς μήτρῳ ἦν "Εκτωρος ἢπποδάμου,
αὐτοκασίγνητος Ἐκάβης νῦς δὲ Δύμαντος,
δης Φρυγίς ναέσσε ροῆς ἐπι Σαγγαρίων
τῷ μιν ἐσισάμενος προσέφη Διὸς νῦς Ἀπόλλων.

"Εκτωρ, τίπτε μάχης ἀποπανέα; οὔδε τί σε χρή.
αἰθ', ὅσον ἂσσων εἰμί, τῶσον σεο φέρτερος εἴην.
τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
ἀλλ' ἄγε Πατρόκλῳ ἔφεσε κρατερώνυχας ἵππους,
αἱ κέν πῶς μιν ἔλης, δώῃ δὲ τοι εὐχος Ἀπόλλων."

THE ENCOUNTER. HECTOR'S CHARIOTEER, CEBRIONES, IS SLAIN.

ὦς εἶπών δ' μὲν αὐτίς ἔβη θεὸς ἀμ πόνον ἄνδρῶν.
Κεβριόνη δ' ἐκέλευσε δαίρρονι φαίδημος Ἐκτωρ
ἵππους ἐς πόλεμου πεπληγέμεν. αὐτάρ Ἀπόλλων
δύσεθ' ὁμλον ἰῶν, ἐν δὲ κλόνον Ἀργείουν
ἡκε κακῶν, Τρῳτίν δὲ καὶ Ἐκτορι κῦδος ὅπαζεν.
"Ἐκτωρ δ' ἀλλος μὲν Δαναοὺς ἐα οὐδ' ἐνάριζεν,
αὐτάρ δ' Πατρόκλῳ ἔφεσε κρατερώνυχας ἵππους.
Πάτροκλος δ' ἐτέρωθεν ἅφ' ἵππων ἀλτο χαμάζε
σκαίη ἕγχος ἔχων. ἐτέρησκ δὲ λάζετο πέτρων
μάρμαρον ὁκρώντα, τὸν οἱ περὶ χειρ ἕκαλυμεν.
ἡκε δ' ἐρεισάμενος — οὔδε δὴν χάζετο φωτός —
οὐδ' ἀλίωσε βέλος. βάλε δ' Ἐκτορος ἡμιύχη
Κεβριόνη, νόθον νῦν ἄγακλησ Πριάμου,
ἵππων ἦν' ἕχοντα μετώπον ἰχτία λαῖ.
ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὔδε οἱ ἔσχεν
ὁστεόν, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν
αὐτοῦ πρόσθε ποδῶν. δ' ἀρ' ἀρμενυήρι ἐοικῶς

723. ἀπερωήσειας comp. †, 'retire from,' 'rest from' (ἀπό and ἔρωθω. Cf. ἔρως, B 179, ἔρωθ, Π 302).
κάπτεσ’ ἀπ’ εὐεργεύος δίφρου, λίπε δ’ ὀστέα θυμός.
τὸν δ’ ἐπικερτομέων προσέφησι, Πατρόκλεες ἵππεω.
"ὁ τόπος, ἡ μάλ’ ἐλαφρὸς ἀνήρ· ὡς ῥεῖα κυ- 745
βιστά.
εἰ δὴ ποι καὶ πόντῳ ἐν ἵχθυοντι γένοιτο,
πολλοὺς ἀν κορέσειν ἀνήρ ὡδε τήθεα διφών,
νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφηλος εἰη· 750
ὡς νῦν ἐν πεδίῳ ἔξ ἱππών ῥεῖα κυβιστά.
ἡ ρὰ καὶ ἐν Τρώασσι κυβιστητῆρες ἔσων.”

PATROCLUS AND HECTOR WITH THEIR FOLLOWERS FIGHT OVER
THE BODY OF CEBRIONES.

ὡς εἶπὼν ἐπὶ Κεβριώνῃ ἦρωι βεβήκει
ολμα λέοντος ἐχων, ὡς τε σταθμοὺς κεραίζων
ἐβλητο πρὸς στήθος, ἐῇ τε μιν ὠλεσεν ἄλκι· 755
ὡς ἐπὶ Κεβριώνῃ, Πατρόκλεες, ἄλογο μεμαῖως.
"Εκτωρ δ’ αὖθ’ ἐτέρωθεν ἄφ’ ἱππῶν ἄλτο χαμάζε.
τῷ περὶ Κεβριῶνα λέονθ’ ὡς δημιοθήτην,
ὡ τ’ ὀρεός κορυφῆσα περὶ κταμένης ἐλάφου,
ἀμφ’ πεινάστε, μέγα φρονεόντε μάχεσθον· 760
ὡς περὶ Κεβριῶνα δύω μυστικῶς ἀντῆς,
Πάτρουκλὸς τε Μενοιτάδης καὶ φαίδιμος ἩΕκτωρ,
ἰεὶτ’ ἀλλήλων ταμεῖαν χρόα νηλεὶ χαλκῷ.
"Εκτωρ μὲν κεφαλῆσθαι ἐπεὶ λάβειν, οὐ τι μεθείει.
Πάτρουκλὸς δ’ ἐτέρωθεν ἔχειν ποδός. οἱ δὲ δὴ ἄλλοι.
Τρώεσ καὶ Δαναοὶ σύναγον κρατερὴν υσμίνην.
ὡς δ’ εὖρος το νότος τ’ ἐρυδαίεστον ἀλλήλων 765
οὐρεός ἐν βῆσσας βαθένει πελαμειζέμεν υλήν,

747. τήθεα †, ‘oysters.’
748. δυσπέμφηλος †, ‘stormy’ [πόντος is understood as subject].
φηγόν τε μελίην τε τανύφλουν τε κράνειαν, αἱ τε πρὸς ἀλλήλας ἐβαλον τανύκεας οἴους ἡχὴ θεσπεσίη, πάταγοσ δὲ τε ἀγυμενάων· ὧς Τρώες καὶ Ἀχαιοὶ ἕπτ' ἀλλήλουσι θορόντες δὴν, οὐδ' ἐτεροι μνάστ' ὀλοοοφόβοι. πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρα πεπήγει ιοὶ τε πτερόεντες ἀπὸ νευρῆφι θορόντες, πολλὰ δὲ χερμάδια μεγάλ' ἀστίδας ἐστυφέλεξαν μαρναμένων ἀμφ' αὐτον. ὦ ὦ' ἐν στροφάλιγγι κοινής κεῖτο μέγας μεγαλωστί, λεισσεμένος ἱπποσυνάων.

THE ACHAEANS, PROVING SUPERIOR, DRAG CEBRIONES AWAY AND STRIP OFF HIS ARMOR. PATROCLUS, AFTER DEEDS OF GREAT VALOR, IS SMITTEN BY APOLLO.

ὁφρα μὲν ἡλίοις μέσον οὐρανὸν ἀμφιβεβήκει, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· ἢμος δ᾽ ἡλίος μετενίσσετο βουλτώνδε, καὶ τότε δὴ ὁ ὑπὲρ αἰσαν Ἀχαιοὶ φέρτερο ἤσαν. ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσαν Τρώων ἦς ἐνοπῆς, καὶ ἀπ' ἀμον τεύχε' ἐλοντο· Πάτροκλος δὲ Τρώσι κακὰ φρονέων ἐνόρουσεν.

τρὶς μὲν ἔπετ᾽ ἐπόρουσε θοὶ ἀτάλαντος Ἀρης, σμερδαλέα λάχων, τρὶς δ᾽ ἐννέα φώτας ἐπεφνεν. ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσωτο δαίμον Ιὼς, ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιόστοι τελευτ' ἤπτετο γὰρ τοι Φοῖβος ἐνὶ κρατηρῇ ύψμιν δεινὸς. δὲ μὲν τὸν ἑντα κατὰ κλόνον ὦκ ἐνόησεν· ἥρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν.
στὴ δὲ ὅπθεν, πλήξεν δὲ μετάφρενον εὐρέεν τ’ ὁμω χειρὶ καταπρηνεῖ: στρεφεδύνηθεν δὲ οἱ ὁσσε. 
tοῦ δ’ ἀπὸ μὲν κρατὸς κυνέη βάλε Φοῖβος Ἀπόλλων. 
ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσίν υφ’ ἵππων 
αὐλῶπις τρυφάλεια, μιᾶθησαν δὲ ἔθεραι 
αἴματι καὶ κονίσθη — πάρος γε μὲν οὐ θέμις ἦν 
ἵπποκομον πῆληκα μιᾶνεσθαι κονίσθην: 
ἀλλ’ ἀνδρὸς θείου κάρη χαρίεν τε μέτωπον 
ῥύτ’ Ἀχιλλῆος, τότε δὲ Ζεὺς Ἐκτορι δῶκεν 
ἤ κεφαλὴ φορέων: σχεδόθεν δὲ οἱ ἦν ὀλθρος. — 
πᾶν δὲ οἱ ἐν χείρεσιν ἄγη δολιχόσκιον ἕγχος, 
βριθὺ μέγα στιβαρὸν κεκορυθμένον: αὐτὰρ ἀπ’ ὁμων 
ἀστὶς σὺν τελαμῶν χαμαὶ πέσε τερμοῦσσα: 
λῦσε δὲ οἱ θώρηκα ἀναξ Δίος νῖος Ἀπόλλων.

THEN EUPHORBUS HURLS AT HIM, WHILE HE IS DAZED AND 
DISARMED.

tοῦ δ’ ἀτη φρένας εἶλε, λύθεν δ’ ὑπὸ φαίδμα γυῖα, 
στὴ δὲ ταφῶν. ὅπθεν δὲ μετάφρενον ὅξεὶ δουρὶ 
ὁμων μεσσηγὸς σχεδόθεν βάλε Δάρδανος ἀνήρ, 
Πανθότης Εὔφορβος, δὲ ἡλικίᾳ ἐκέκαστο 
ἔγχει δ’ ἱπποσύνη τε πόδεσι τε καρπαλίμωσιν: — 
καὶ γὰρ δὴ τὸτε φῶτας ἑκόσι βῆσεν ἀφ’ ἵππων, 
πρῶτ’ ἔλθων σὺν ὄχεσιν, διδασκόμενος πολέμου: — 
ὁ τοι πρῶτος ἐφήκε βέλος, Πατρόκλεες ἵππει, 
οὐ δ’ ἐδάμασα’. δὲ μὲν αὕτις ἀνέδραμε, μῦκτ’ δ’ ὀμίλῳ, 
ἐκ χρόος ἀπαξας δόρυ μείλινον. οὐδ’ ὑπέμεινεν 
Pάτροκλον γυμνόν περ’ ἑοντ’ ἐν δηιστητι. 

792. στρεφεδύνηθεν †, ‘were set whirling,’ ‘grew dizzy’ (στρέφω and 
διένω, ‘whirl’).
Πάτροκλος δὲ θεοῦ πληγῆ καὶ δουρὶ δαμασθεὶς 
ἀψ ἐτάρων εἰς ἔθνος ἐχάζετο κηρ’ ἀλεείων.

HECTOR DEALS PATROCLUS A LAST AND FATAL BLOW, WHICH HE 
FOLLOWS WITH AN EXULTING SPEECH.

"Εκτῶρ δ’ ὃς εἶδεν Πατροκλῆα μεγάθυμον 
ἀψ ἀναχαζόμενον, βεβλημένον ὃξεὶ χαλκῷ, 
ἀγχίμολόν ρὰ οἱ ἤλθε κατὰ στίχας· οὐτα δὲ δουρὶ 
νείατον ἐς κενῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν. 
δοῦπησεν δὲ πεσών· μέγα δ’ ἥκαχε λαὸν Ἀχαϊῶν. 
ὡς δ’ ὅτε σὺν ἀκάμαντα λέων ἐβυθῆσατο χάρμη, 
ὡ τ’ ὄρεος κορυφῆσι μέγα φρονέοντε μάχεσθον 
πίθακος ἀμφ’ ὁλίγης· ἔθελουσι δὲ πιέμεν ἀμφῶν 
πολλὰ δὲ τ’ ἀσθμαίνοντα λέων ἐδάμασσε βήψιν· 
ὡς πολέας πεφύγοντα Μενοιτίου ἀλκίμου υἱὸν 
Εκτῶρ Πριαμίδης σχέδον ἐγχεῖ θυμὸν ἀπηύρα. 
καὶ οἱ ἐπευχόμενος ἐπεα πτερόεντα προσηῦδα:

"Πάτροκλ’, ἃ ποιν ἐφησθα πόλιν κεραῖζεμεν ἀμην, 
Τρωάδας δὲ γυναῖκας ἐλεύθερον ἱμαρ ἀπούρας 
ἀξεῖν ἐν νήσοσι φίλην ἐς πατρίδα γαῖαν, 
νήπιε· τάων δὲ πρόσθ’ Ἐκτορος ὥκεες ἦπιο 
ποσοῦν ὄρωρέχαται πολεμιζέμεν, ἐγχεὶ δ’ αὐτὸς 
Τρωσὶ φιλοποτέλεμοι μεταπρέπω, ὅ σφιν ἀμύνω 
ἱμαρ ἀναγκαῖον· σὲ δὲ τ’ ἐνθάδε γύπες ἔδονται. 
ἀ δεῖλ’, οὐδὲ τοι ἔσθλος ἐων χραίσμησεν Ἀχιλλεύς, 
ὅς ποῦ τοι μάλα πολλὰ μένων ἐπετέλεσ’ ἵοντι· 
μὴ μοι πρὶν ἵναι, Πατρόκλεες ἵπποκέλευθε, 
νῆας ἐπὶ γλαφυρᾶς, πρὶν Ἐκτορος ἀνδροφόνου

825. πίθακος †, genitive, feminine, ‘spring’ of water.
αἴματόεντα χιτῶνα περὶ στήθεσιν δαίξαν.
ὡς ποὺ σε προσέφη· σοὶ δὲ φρένας ἄφρονι πείθεν."
The Answer of Dying Patroclus.

τὸν δὲ ὀλυγοδρανέων προσέφης, Πατρόκλεες ἵππευ·
"ήδη νῦν, Ἂκτορ, μεγάλ’ εὐχείο· σοὶ γὰρ ἐδωκεν
νῦκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἱ μὲ ἐδάμασαν
ρημίδως· αὐτοὶ γὰρ ἀπ’ ὁμών τεύχέ ἐλοντο.
τουύτοι δ’ εἰ πέρ μοι ἐείκοσιν ἀντεβόλησαν,
pάντες κ’ αὐτόθ’ ὀλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
ἀλλά με μοῦρ’ ὀλοκ καὶ Δητόος ἐκτανεν νῖος,
ἀνδρῶν δ’ Ἐὐρισκοβος· σῦ δὲ με τρίτος ἐξεναρίζεις.
ἀλλο δέ τοι ἐρεώ, σῦ δ’ ενὶ φρεσὶ βάλλεο σήσιν·
οὐ θην οὐδ’ αὐτὸς δηρὸν βή, ἀλλά τοι ἦδη
ἀγχὶ παρέστηκεν θάνατος καὶ μοῦρα κραταίη,
χερσὶ δαμέν’ Ἀχιλῆος ἀμύμονοι Αἰακίδαο."

ὡς ἄρα μιν εἰπόντα τέλος θανάτου κάλυψεν·
ψυχὴ δ’ ἐκ ῥεθέων πταμένη Ἀἰαὸς ὑπαίτηκεν,
δυν πότιμον γοαόνεσα, λυποῦσ’ ἀνδροτήτα καὶ ἠβην.
τὸν καὶ τεθυνώτα προσείπδα φαίδιμος Ἀκτωρ.
"Πατρόκλεες, τί νῦ μοι μαντεύεις αἰτῶν ὀλέθρων;
τὺς δ’ οἶδ’, εἰ κ’ Ἀχιλῆος Θέτιδος πᾶς ἕνακμοο
φθηγ’ ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι;"
The Swift Horses of Achilles Carry the Charioteer Automedon Out of Hector’s Reach.

ὡς ἄρα φωνήσας δόρυ χάλκεον εὖ ἄτειλῆς
eἰρύσε λαξ προσβὰς, τὸν δ’ ὑππον δο’ ἀπὸ δουροῦ.
αὐτίκα δὲ ξῖν δουρὶ μετ’ Ἀὐτομέδοντα βεβήκει
ἀντίθεον θεράποντα ποδόκεοι Αἰακίδαο
ιετὸ γὰρ βαλεὼν. τὸν δ’ ἐκφερὼν ὁκεῖς ἤπποι
ἀμβροτοι, οὺς Πηλῆθεθεοὶ δόςαν ἀγλαὰ δώρα.
ΙΛΙΑΔΟΣ Σ

ΟΠΛΟΠΟΙΑ

ACHILLES KNOWS NOT OF THE DEATH OF PATROCLUS. HE IS STARTLED BY THE FLEEING ACHAEOANS.

"Ως οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο. Ἀντίλοχος δ' Ἀχιλῆι πόδας ταχὺς ἄγγελος ἤλθεν. τὸν δ' εὗρε προπάροιθε νεὼν ὀρθοκραιράων, τὰ φρονέων' ἀνὰ θυμόν, ἀ δὴ τετελεσμένα ἤεν· ὀχθήσας δ' ἄρα εἶπε πρὸς δὲν μεγαλήτορα θυμόν· "ὁ μοι ἐγώ, τί τ' ἀρ' αὖτε κάρη κομάοντες Ἀχαιοὶ νησιῶν ἐπὶ κλονέονται ἀνυζόμενοι πεδίοιο; μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κίδεα θυμῶ, ἀς ποτέ μοι μήτηρ διεπέφραδε καὶ μοι ξειπνοῖ Μυρμιδόνων τὸν ἄριστον ἐτι ζώοντος ἔμειδο ομηρεῖν ὑπὸ Τρῶων λείψεων φάος ἠλίουο. ἰ μάλα δὴ τεθυνκε Μενοιτίον ἀλκίμος νίος. οχέτλος· ἵ τ' ἐκέλευον ἀπωσάμενον δὴν πύρ ἄψ ἐπὶ νήσας ἴμεν μηνο ἔκτορι ἕφι μάχεσθαι."

ANTILOCHUS BRINGS HIM THE MESSAGE. HIS INTENSE GRIEF.

ὁς δ' ταῦθ' ᾠρμαίνε κατὰ φρένα καὶ κατὰ θυμόν, τόφρα οἱ ἐγγύθεν ἠθεν ἄγανον Νέστορος νόσδ' δάκρυν θερμὰ χέων, φάτο δ' ἄγγελίνη ἀλεγεινήν. "ὁ μοι, Πηλεός νιε δαφρόνος, ἤ μάλα λυγής πεῦσαε ἀγγελίης, ἤ μη ὠθήλε γενέσθαι. κεῖται Πάτροκλος, νέκυος δε ἤ ἄμφι μάχονται γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος ἔκτωρ."

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ός φάτο· τὸν δ' ἄξεος νεφέλη ἐκάλυψε μέλαινα. ἀμφοτέρρησι δὲ χερσίν ἑλὼν κόμνι αἰθαλόσσεσαν χεύατο κὰκ κεφαλῆς, χαρίεν δ' ἦσχυνε πρόσωπον· νεκταρέω δὲ χιτώνι μέλαιν' ἀμφίζανε τέφρη. 25 αὐτὸς δ' ἐν κοινῇ μέγας μεγαλωτῇ ταυνοθείς κεῖτο, φίλροι δὲ χερσὶ κόμην ἦσχυνε δαίζων. δμωὶ δ', ἁς Ἀχιλεὺς ληίσσατο Πάτροκλός τε, θυμὸν ἀκηχεμέναι μεγάλ' ἰαχον, ἐκ δὲ θύραζε ἐδραμων ἀμφ' Ἀχιλῆα δαφρονα, χερσὶ δὲ πᾶσαι στήθεα πεπλήγωντο, λῦθεν δ' ὑπὸ γυνα ἐκάστης. 'Αντίλοχος δ' ἐτέρωθεν οἴδυρετο δάκρυα λείβων, χείρας ἔχων Ἀχιλῆος — δ' ἔστενε κυδάλιμον κηρ — δεῖδε γὰρ μὴ λαμὼν ἀπαμήσειε σιδήρῳ.

HIS MOTHER, HEARING HIM LAMENT, CRIES OUT TO HER SISTER NEREIDS.

σμερδαλέων δ' ὑμωξεν· ἀκουσε δὲ πότνια μήτηρ ἡμένη ἐν βένθεσσιν ἅλος παρὰ πατρὶ γέροντι, κάκυσεν τ' ἀρ' ἐπειτα. θεαὶ δὲ μιν ἀμφαγέροντο τάσαι, ὅσα κατὰ βένθος ἅλος Νηρηΐδες ἦσαν. ἐνθ' ἂρ' ἐν Γλαύκη τε Θάλεια τε Κυμοθόκῃ τε, Νησαίη Σπειώ τε Θόν θ' Ἀλίη τε βοῶπις Κυμοθόῃ τε καὶ Ἀκταίῃ καὶ Λιμνώρεια καὶ Μελίτῃ καὶ Ἰωρα καὶ Ἀμφιθόη καὶ Ἀγανή Δωτώ τε Πρωτῷ τε Φέρουσά τε Δυναμένη τε Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα, Δωρίς καὶ Πανόπτη καὶ ἀγακλειτή Γαλάτεια, Νημερτής τε καὶ Ἀφενδῆς καὶ Καλλιάνασσα· 35 40 45 50

25. ἀμφίζαν comp. †, 'settled upon' (ἀμφί and ἱκών = ἱκών).
34. ἀπαμήσαν comp. †, 'cut off,' 'cut' (ἀπό and ἄμας).
37. ἀμφαγέροντο comp. † (ἀμφί and ἀγέροντο, B 94).
LEAVING HER GROTTO, SHE COMES TO Achilles AND ASKS THE CAUSE OF HIS MOURNING.

...
"τέκνον, τί κλαίεις; τί δὲ σε φρένας ἵκετο πένθος; ἐξαύδα, μη κεύθε: τὰ μὲν δὴ τοι τετέλεσται. ἐκ Διός, ὡς ἄρα δὴ πρὶν γ᾽ εὐχεο χεῖρας ἀνασχών, πάντας ἑπὶ πρυμνήσων ἀλήμεναι νίας Ἀχαϊῶν σεῖ ἐπιδευμένονς, παθέειν τ’ ἀείτηλα ἔργα."

**HIS ANSWER: PATROCLUS IS DEAD; FOR REVENGE HE WILL SLAY HEKTOR.**

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὡκὺς Ἀχιλλεύς.

‚μὴτερ ἐμή, τὰ μὲν ἄρ μοι Ὥλυμπιος ἐξετέλεστεν· ἀλλὰ τί μοι τῶν ἱδοσ; ἑπεὶ φίλος ὡλεθ᾽ ἐταῖρος. 80. Πάτροκλος, τὸν ἑγὼ περὶ πάντων τίον ἑταίρων, ἵσον ἐμὴ κεφαλῆ. τὸν ἀπώλεσα, τεύχεα δ᾽ Εκτωρ δημώσας ἀπέδυσε πελάρια, θαῦμα ἰδέσσαι, καλά· τὰ μὲν Πηλῆθε θεοὶ δόσαν ἄγλα ὅσα ἑκάτεροι, ὅτε τοῦ ἐρωτοῦ ἀνέσεις ἐμβαλον εὐνή. 85. αἰθρὸ ὁφελεῖ σὺ μὲν αἴθι μετ' ἀθανάτῃς ἀλήσιον ναίειν, Πηλεῦς δὲ θνητὴν ἀγαγέσθαι ἀκούσειν. νῦν δ᾽ —, ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἰθ' παιδὸς ἀποφθεγμένοιο, τὸν οὐχ ὑποδέξεις αὕτις οἰκαδε νοστήσαντ', ἑπεὶ οὐδ᾽ ἐμε θυμὸς ἀνωγεν 90 ζώειν οὐδ᾽ ἀνδρεσσο μετέμειναι, αἴ κε μὴ Εκτωρ πρῶτον ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσῃ, Πατρόκλου δ᾽ ἐλώρα Μενοιτιάδεω ἀποστῆρ."

τὸν δ᾽ αὐτὲ προσέειπε Θήτις κατὰ δάκρυν χέουσα·

‚ἀκύμορος δὴ μοι, τέκος, ἔσσεα, οἳ ἄγορεύεις. 95
daíta κα γάρ τοι ἐπειτὰ μεθ' Ἐκτορα πότμοι ἐτοίμοις."

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77. ἀείτηλα †, 'adverse' to the desire, 'grievous' (cf. δέκων, etc.).
HIS FURTHER LAMENT. HE CARES NOT HOW SHORT HIS LIFE MAY BE, IF HE BUT ACCOMPLISH HIS REVENGE.

"Αυτικα τεθναίην, ἐπεὶ οὐκ ἄρ' ἐμελλὼν ἐταίρῳ κτεινομένῳ ἐπαμύναν: ὦ μὲν μάλα τηλόθι πάτρης ἐφθιτ', ἐμεῦ δὲ δέησεν ἀρῆς ἀλκτῆρα γενέσθαι

νῦν δ', ἐπεὶ οὖ νέομαι γε φίλην ἐς πατρίδα γαῖαν οὐδὲ τι Πατρόκλῳ γενόμην φάος οὐδ' ἐτάρουσιν τοῖς ἀλλοῖς, οἱ δὴ πολεῖς δάμεν Ἐκτορι διώ,—

ἀλλ' ἥμαi παρὰ νησιον ἔτωσιν ἄχθος ἄρούρης,

τοῖς ἑὼν οἰοι οὗ τις Ἀχαϊῶν χαλκοχιτώνων ἐν πολέμῳ: ἀγορῇ δὲ τ' ἀμείνονες εἰςι καὶ ἀλλοι. ὡς ἔρις ἢ τε θεῶν ἢ τ' ἀνθρώπων ἀπόλοιτο καὶ χόλος, ὃς τ' ἐφέσκε πολύφρονα περ χαλεπῆναι,

ἀστῆσαν ἀείξεται ἥπετε καπνός· ὡς ἔμε νῦν ἔχολωσεν ἀναξ ἀνδρῶν Ἀγαμέμνων.

ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοι περ, ἰθυμὸν ἐνὶ στήθεσθαι φίλον δαμάσαντες ἀνάγκῃ.

νῦν δ' εἰρ', ὄφρα φίλης κεφαλῆς ὀλεθήρα κιχεῖον Ἐκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὄπποτε κεν δὴ

Ζεῦς θέλη τελέσαι ἢδ' ἀθάνατοι θεοὶ ἀλλοι.

οὐδέ γὰρ οὐδὲ βίη Ὑπακλῆς φύγε κῆρα, ὃς περ φίλτατος ἐσκε Δι' Κρονίων ἀνακτε·

ἀλλ' ἐ μοῖρ' ἐδάμασσε καὶ ἄργαλεος χόλος Ἰρης. ὡς καὶ ἑγὼν, εἰ δὴ μοι ὀμοίη μοῖρα τέτυκται,
keiso', epe' ke thanw. vyn d6 kleos esblon aroimh, kai tina Trowadon kai Darvaidon bavukolpwn amfotereishon xerpi pareiaw apaalamon dakru omorxeamenv adinon stonacheisa efeirnynvoienv d', ws dh depron eyw polemuo pepanmai. 125
m6 de mu' eruke makhis filoeousa per. oude me peiseis.'

THETIS BIDS HIM NOT ENTER THE CONFLICT UNTIL SHE BRINGS HIM NEW ARMS FROM HEPHAESTUS.

ton d' homeb6' epeita thea Theis argyropoeza:
"vai dh tauna ge, teknos, ethtyma: ou kakon estin teiromenos etarosis amunemem ai'tin oletevon.
all toiv enteia kalw metat Trowesin exontai
xalkia marmaironeta. taw men korubaiolos 'Ektw
ai'tos exhon omoisn agalleita: ou de e fymi
dhron epaglaieishai, epe' phos exghven ai'ti.
all siv men mi' tw kataxuse mu'lon 'Arhos,
pri' y' eme deur' elthosan ev ophalmoisn idhai
h6thven gar neumai ami' helw anionti,
teuxhe kalal ferousa par' 'Hfaisotoo anaktos.'

ws ara phwnogasa palin trapetw ivos ehos
kai strefthia' alirsi kastignhtsi metnida:
"ymeis men vyn duthe thalasosis eurya kolpon
ophmenei te yerono' alion kai dowmatat patros,
kai oi pant' agoresiat': eyw d' eis makron 'Olympos
elmi par' 'Hfaistou klystotexhnh, ai k' ehtelesin
nieti moi dumeia klyta teuxhe pefavanonta.'

124. stonacheisa simple verb t, 'to lament' (stonach, stanos, 'sighing,' 'groaning').
138. epaglaieishai comp. t, 'will glory in' (eti and aglaia). Cf. aglados, 'shining, 'splendid,' and aglaletai, l. 182).
δς ἔφαβη. αἳ δς ὑπὸ κῦμα θαλάσσης αὐτίκη ἔδυσαν.

ἡ δς αὖ Ὄλυμπόνδε θεὰ Θήτις ἀργυρόπεζα ἦμεν, ὁφρα φίλῳ παιδὶ κλυτὰ τεῦχε ἐνείκαι.

WHILE THETIS IS ON HER JOURNEY, THE POET RESUMES THE STORY OF THE FIGHT OVER PATROCLUS’S BODY.

tὴν μὲν ἃρ’ Ὄλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαῖοι
θεσπεσίῳ ἀλαλητῷ ὑψ’ Ἐκτόρος ἀνδροφόνῳ
φεῦγοντες υἱάς τε καὶ Ἑλλησποντοῦ ἱκουτο.

οὔδε κε Πάτροκλόν περ ἐνκυμίδες Ἀχαῖοι
ἐκ βελέων ἐρύσαντο νέκυν, θεράπου Ἀχιλῆος—
αὕτις γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἱππο
Ἐκτωρ τε Πριάμου πάις, φλογὶ εἰκέλος ἀλκήν.

τρῖς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἐκτωρ
ἐλκέμεναι μεμαώς, μέγα δὲ Τρῶσσων ὀμόκλα:

τρῖς δὲ δὺ Αἰαντε, θοῦρν ἐπειμένοι ἀλκήν,
νεκροῦ ἀπεστυφελξαν. δ’ δ’ ἐμπεδοῦ, ἄλκῃ πεποιθῶς,

ἀλλοτ ἐπαξίασκε κατὰ μόθου, ἀλλοτε δ’ αὕτῃ
στάσκε μέγα ίάχων: ὑπίσω δ’ οὗ χάζετο πάμπαν.

ὡς δ’ ἀπὸ σώματος οὐ τι λέοντ’ αἰθῶνα δύνανται

ποιμένες ἄγραυλοι μέγα πεινάοντα διέσθαι,

ὡς ὁ τὸν οὐκ ἐδύναντο δῶ Αἰαντε κορυστὰ

Ἐκτορά Πριαμίδην ἀπὸ νεκροῦ δεδίξασθαι.—

καὶ νῦ κεν εἶρυσσέν τε καὶ ἄσπετον ἱράτο κῦδος,

εἰ μὴ Πηλεῖων ποδήνεμος ὡκέα Ἰρις

ἀγγελὸς ἤλθε θέους’ ἀπ’ Ὁλύμπου θωρίσσεσθαι,

κρύβδα Δίὸς ἄλλων τε θεῶν’ πρὸ γὰρ ἤκε μιν Ἡρη.

ἀγχοῦ δ’ ἵσταμεν ἐπεά περόεντα προσηῦδα:

168. κρύβδα †, 'without the knowledge of,' with genitive (κρῆτω).
“όρσεο, Πηλείδη, πάντων ἐκπαγλότατ’ ἀνδρῶν·
Πατρόκλῳ ἐπάμμυνον, οὗ εἶνεκα φύλοςις αἰνή
ἐστηκε πρὸ νεῶν. οἳ δ’ ἄλληλοις ὀλέκουσιν,
οἳ μὲν ἀμυνόμενοι νέκυος πέρι τεθνητός,
οἳ δὲ ἐρύσασθαί ποτ’ Ἰλιον ἤμεμόσσαν
Τρῶες ἐπιθύουσιν. μάλιστα δὲ φαίδιμος Ἐκτωρ
ἐλκέμεναι μέμονεν· κεφαλὴν δὲ ἐ τυμὸς ἀνάγει
πηξαί ἀνὰ σκολοπεσοί, ταμόνθ’ ἀπαλῆς ἀπὸ δειρῆς.
ἄλλ’ ἀνα, μηδ’ ἐτι κεῖσο. σέβας δὲ σε τυμὸν ἰκέσθω
Πάτροκλον Τρφήσι κυνὸν μέλπηθρα γενέσθαι.
σοι λύψη, αἳ κέν τι νέκυος ἕσχυμενος ἐλθῇ.”

τὴν δ’ ἱμεῖβετ’ ἑπετὰ ποδάρκης διὸς Ἀχιλλεύς:
“Ἰρι θεά, τίς γάρ σε θεών ἐμοὶ ἀγγελον ἤκεν’;
τὸν δ’ αὐτὲ προσέπει ποδήνεμος ὥκεα Ἰρις:
“Ἡρη με προέκει Δίος κυδρη παράκοιτις·
oὔδ’ οἶδε Κρονίδης ὑψίζους οὐδ’ τις ἄλλος
ἄθανάτων, οἳ Ὁλυμπον ἀγάνυφον ἀμφινέμοντα.”

WHEN ACHILLES REPEATS THE INJUNCTION OF THETIS, IRIS BIDS
HIM SIMPLY SHOW HIMSELF ON THE EDGE OF THE BATTLE.

τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὥκες Ἀχιλλεύς:
“πώς τ’ ἄρ’ ἰω μετὰ μῶλον; ἔχοσι δὲ τεύχε’ ἐκεῖνοι.
μήτηρ δ’ οὗ με φίλη πρὶν γ’ εἰαι θώρησθεσθαι,
πρὶν γ’ αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῦσιν ἰδωμαί.
στεῦτο γὰρ Ἡφαίστου πάρ’ οἰσέμεν ἑντεα καλά.
ἄλλου δ’ οὗ τευ οἶδα, τεῦ ἄν κλυτὰ τεύχεα δῦν,
εἰ μῆ Αἰαντός γε σάκος Τελαμωνιάδαο.
ἄλλα καὶ αὐτὸς ὅ γ’, ἐλπιμ’, ἐνὶ πρῶτοισιν ὀμιλεῖ,
ἔγχει δηιών περὶ Πατρόκλου θανόντος.”
tòn δ' αυτε προσέειπε ποδήνεμος ὡκέα Ἰρις· "εὖ νυ καὶ ἡμεῖς ἴδμεν, δ' τοι κλυτα τεύχε' ἔχονται· ἄλλ' αὐτως ἐπὶ τάφρον ἰδων Τρώεσσι φάνηθι, αἱ κέ σ' ὑποδείσαντες ἀπόρχωνται πολέμοιο Τρῶες, ἀναπνεύσσοι δ' ἄρημοι νῖες Ἀχαιῶν τειρόμενοι· ὀλίγη δὲ τ' ἀνάπνευσις πολέμοιο." 200

ATHENE PROTECTS HIM AND GIVES HIM A GLORY LIKE THE RADIANCE OF FIRE. HE GOES TO THE TRENCH AND SHOUTS.

ἡ μὲν ἅρ' ὡς εἰποῦσιν ἀπέβη πόδας ὡκέα Ἰρις. αὐτάρ' Ἀχιλλεὺς ἁρτο διύφιλος· ἀμφὶ δ' Ἄθηνη ἁμως ἰθύμων βαλ' αἰγίδα θυσσανόσσεαν, ἀμφὶ δὲ οἱ κεφαλῆ νέφος ἐστεφε διὰ θεάων χρύσεων, ἐκ δ' αὐτοῦ δαίε φλόγα παμφανάδυσαν. ὡς δ' ὅτε καπνὸς ἰδὼν εξ ἀστεος αἰθέρ' ἤκηται, τηλόθεν ἐκ νῆσου, τὴν δῆμον ἀμφιμάχωνται· οἱ δὲ πανημέριοι στυγερῷ κρύωνται Ἀρης ἀστεος ἐκ σφετέρου· ἀμα δ' ἡλίῳ καταδύνην πυροὶ τε φλεγέθουσιν ἐπτήρμοι, ὑψός δ' αὐγὴ γίγνεται ἀψόουσα, περικτοίνεοιν ἱδέοθαν, αἱ κέν πως σὺν νησίῳ ἄρης ἀλκτήρες ἰκωνται· ὡς ἂν Ἀχιλλῆς κεφαλὴς σέλας αἰθέρ' ἴκανεν. στὴ δ' ἐπὶ τάφρον ἰδὼν ἀπὸ τείχεος οἴδ' ἔσ Ἀχαῖος 210 μύσγετο· μητρὸς γὰρ πυκνὴν ἀπίζετε' ἐφετημ. ἐνθα στὰς ἦν', ἀπάτερθε δὲ Παλλὰς Ἀθήνη φθεγξατ'. ἀτάρ Τρώεσσιν εν ἀσπετον ὄροις κυδομόν. ὡς δ' ὅτ' ἀριζήλῃ φωνή, ὅτε τ' ἰαχε σάλπιγξ ἀστυ περιπλομέων δηίων ὑπο θυμοραίστεον, 220 ὡς τὸτ' ἀριζήλῃ φωνῇ γένετ' Αιακίδαο.

211. πυρσοὶ δ', 'signal-fires' (πῦρ). 219. σάλπιγξ δ', as in Attic.
Σ ΜΑΚΙΓΙΟΝ ΤΟΥ ΑΡΜΟΤΟΥ

THE TROJANS ARE ALARMED. THE ACHAEANS RESCUE THE BODY OF PATROCLUS.

οἱ δ’ ὡς οὖν ὁπα χάλκεου Ἀιακίδαο, πάσων ὀρίνθη θυμός. ἀνὰρ καλλίτριχες ἅπτον ἄψ ὁχεα τρόπεον, ὄσσαντο γὰρ ἄγεα θυμῷ· ἥνιοχοι δ’ ἐκπληγεν, ἔπει ἴδον ἀκάματον πῦρ δεινὸν ὑπὲρ κεφαλῆς μεγαβύμου Πηλείωνος δαιμόμενον. τὸ δὲ δαίε θεὰ γλαυκώπις Ἀθήνη. τρὶς μὲν ὑπὲρ τάφρον μεγάλ’ ἤρχε δῖος Ἀχιλλεύς, τρὶς δὲ κυκήθησαν Τρώας κλειτοὶ τ’ ἐπίκουροι. ἐνθα δὲ καὶ τὸν ὄλοντο δυνάβεκα φῶτες ἄριστοι ἀμφὶ σφοῖς ὀχέεσοι καὶ ἔγχεσοι. αὐτὰρ Ἀχαιοὶ ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες κάτθεσαν ἐν λεχέεσον. φίλοι δ’ ἀμφέστοι ἐταῖροι μυρόμενοι. μετὰ δὲ σφι ποδώκης εἰπεί’ Ἀχιλλεύς δάκρυα θερμά χέων, ἔπει εἰσίδε πιστὸν ἑταῖρον κείμενον ἐν φέρτρῳ, δεδαίγμενον δέξι χαλκῷ· τὸν β’ ἣ τοι μὲν ἐπεμπτε σοῖν ἵππουσι καὶ ὀχεσφιν ἐς πόλεμον, οὐ δ’ αὕτις ἐδέξατο νοστήσαντα.

Ἡλιοὶ δ’ ἀκάμαντα βουτὶς πότνια Ἡρη πέμψεν ἐπ’ Ὀκεανὸν ροὰς ἀέκοντα νέεσθαι. ἥλιοις μὲν ἔδυ, πάσαντο δὲ δἰοὶ Ἀχαιοὶ φυλόπιδος κρατηρῆς καὶ ὁμοίοι πτολέμου.

THE TROJANS IN COUNCIL: POLYDAMAS URGES THEM TO RETIRE WITHIN THE CITY WALLS, NOW THAT ACHILLES IS ROUSED.

Τρώας δ’ αὖθ’ ἐτέρωθεν ἀπὸ κρατηρῆς ύπρίνης χωρήσαντες ἐλυσαν ψ’ ἀρμασίν ὥκεας ἰππος,

286. φέρτρῳ †, ‘litter’ (φέρω).
εσ δ᾿ ἀγορὴν ἀγέροντο πάρος δόρπου μέδεσθαι. 245

όρθων δ᾿ ἐσταότων ἀγορὴ γένετ’, οὐδὲ τις ἔτη
ἐξεσθαι. πάντας γάρ ἔχε τρόμος, οὐνεκ’ Ἀχιλλεὺς
ἐξεφάνη, δὴρον δὲ μάχης ἐπέπαιν’ ἀλεγενής.

τούτοι δὲ Πουλιδάμας πεπνμένοι ἡρχ’ ἀγορεύειν
Πανθόδης: ὅ γὰρ οἷος ὁρα πρόσω καὶ ὀπίσω— 250

"Εκτορὶ δ᾿ ἦν ἑταῖρος, ἵνα δ᾿ ἐν νυκτὶ γένοντο.

ἀλλ’ δ᾿ μὲν ἁρ μύθουσι, δ᾿ δ᾿ ἐγχεὶ πολλὸν ἐνίκα—

δ᾿ σφην εὐ φρονέων ἀγορῆσατο καὶ μετέειπεν.

“ἀμφὶ μάλα φράζοσθε, φίλοι. κέλομαι γάρ ἔγω γε

ἀστυδε νῦν ἱέναι, μὴ μμνέμεν Ἡόα δίαν

ἐν πεδίῳ παρὰ υνυσίν. ἐκάς δ᾿ ἀπὸ τεῖχος εἰμεν.

ὀφρα μὲν οὖν ἀνὴρ Ἀγαμέμνονι μὴνε δίω,

τόφρα δὲ ρητέροι πολεμιζόμεν ἤσαν Ἀχαιοὶ.

χαίρεσκον γὰρ ἔγω γε θοῆς ἐπὶ υνυσίν ιαῦων,

ἐλπόμενοι νῆας αἱρησέμεν αμφιελύστας. 260

νῦν δ᾿ αἰνῶς δείδοικα ποδόκεα Πηλεώνα

οῖος κεῖνον θυμός ὑπέρβιος, οὐκ ἔθελήσει

μύμνεν ἐν πεδίῳ, ὃθι περ Τρῶες καὶ Ἀχαιοὶ

ἐν μέσῳ ἀμφότεροι μένος Ἀρης δατέονται,

ἀλλὰ περὶ πτόλιος τε μαχέσθεται ἢδὲ γυνακῶν.

ἀλλ’ ἰομεν προτὶ ἄστο: πίθεσθε μοι. ὥδε γάρ ἔσται.

νῦν μὲν νῦξ ἀπέπανασ ποδόκεα Πηλεώνα

ἀμβροσία: εἰ δ᾿ ἄμμε κυκήσεται ἐνθὰδ᾿ ἐόντας

αὐριον ὀρμηθεὶς σὺν τεῖχεσιν, εὖ νῦ τις αὐτὸν

γνώσεται. ἀσπασίως γὰρ ἀφίζεται Ἰλιον ἵρὴν,

ὅς κε φύγῃ, πολλοὺς δὲ κύνες καὶ γύπτες ἔδονται

Τρῶων. αἱ γὰρ δὴ μοι ἀπ’ οὐατος ὡδε γένοιτο.

εἰ δ᾿ ἄν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοι περ,

νῦκτα μὲν εἰν ἀγορῇ σθένος ἔζομεν, ἀστιν ὅ πύργοι
ψηλαί τε πύλαι σανίδες τ’ ἐπὶ τῆς ἀραρυῖαι
μακραί έξεστοι ἔξενυμέναι εἰρύσσονται.
πρὶν δ’ ὑπηοίοι σὺν τεύχεσι θωρηχέντες
στησόμεθ’ ἀμί πύργους: τῷ δ’ ἄλγουν, αἰ κ’ ἐθέλησιν
ἐλθὼν ἐκ νηών περὶ τεύχεος ἀμμι μάχεσθαι.
αὐτί πάλιν εἰσ’ ἐπὶ νῆσα, ἐπεὶ κ’ ἐριαύχενας ὑπον υπὸ πτόλιν ἡλασκάζων.
εἰσῶ δ’ οὐ μιν θυμὸς ἐφορμηθήναι ἡασει,
οὐδέ ποτ’ ἐκπέρσει: πρὶν μιν κύνες ἄργοι ἐδονταί.”

HECTOR GREETS THE PLAN WITH SCORN. THE TROJANS APPLAUD HIS SPEECH.

τὸν δ’ ἄρ’ ὑπόδρα ἱδὼν προσέφη κορυθαίολος
"Εκτωρ.
"Πουλιδάμαν, σοὶ μὲν οὐκέτ’ ἐμοὶ φίλα ταῦτ’ ἀγορεύεις,
δις κέλει κατὰ ἀστυ ἀλήμενα καίτις ἰόντας.
ἡ οὖ πω κεκόρησθε ἐξεμένοι έυδοθί πύργων;
πρὸ καὶ νὰ Πριάμοιο πόλιν μέροπες ἄνθρωποι
πάντες μυθέκουντο πολύχρυσον πολύχαλκον.
νῦν δὲ δὴ ἐξαπόλωλε δὸμων κειτῆλια καλά,
πολλὰ δὲ δὴ Φρυγίνην καὶ Μηνώνην ἔρατεν ἐκτῆμα
περίμεν’ ἰκεί, ἐπεὶ μέγας ὀδύσατο Ζεὺς.
νῦν δ’ ὅτε πέρ μοι ἔδωκε Κρόνου πάις ἀγκυλομήτεω
κύδος ἀρέσθ’ ἐπὶ νησι θαλάσσῃ τ’ ἔλασαι Ἀχαιοῦ,
νῆπιε, μηκέτι ταῦτα νόημαφαῖν’ ἔνι δῆμῳ.
οὐ γὰρ τις Τρώων ἐπιπείσεται: οὐ γὰρ ἐάσω.
ἀλλ’ ἄγεθ’, ὡς ἀν ἐγὼ ἐἰπὼ, πεθαμέθα πάντες.
νῦν μὲν δόρπον ἐλεύθεροι κατὰ στρατὸν ἐν τελέουσιν,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἑκαστος.
Τρώων δ’ ὅς κτεάτεσοι ὑπερφιάλως ἀνιάζει,
συλλέξας λαοῦ σι δότω καταδημοβορήσαι,
tῶν τινα βέλτερόν ἐστιν ἑπαυρέμεν ἢ περ Ἀχαῖος. 305
πρῶς δ' ὑπηρεῖς σὺν τεύχεσι θαρηχθέντες
νηνοῖν ἔπι γλαφυρῆσιν ἐγείρομεν ἄξων ``Ἀρη.
εἰ δ' ἔτεον παρὰ ναύφων ἀνέστη δίοις Ἀχιλλεύς,
ἄλγον, αἱ θέλησι τῷ ἐσσεται: οὐ μὲν ἐγὼ γε
φεύξομαι ἐκ πολέμου δυσηχέος, ἄλλα μάλ' ἄντη
στήσομαι, ἣ κε φέρησι μέγα κράτους ἢ κε φεροἴμην.
ξυνδὲς Ἑνυάλιος, καί τε κτενέοντα κατέκτα.”

ὡς γὰρ ἀγόρευ, ἐπὶ δὲ Τρώες κελάδησαν
νήπιοι: ἐκ γὰρ σφέων φρένας εἰλετο Παλλᾶς Ἀθήνη.
"Εκτορὶ μὲν γὰρ ἐπήκνησαν κακὰ μητιάοντι,
Πολυδάμαντι δ' ἄρ' οὖ τις, δς ἐσθλὴν φράξετο βουλὴν.
δορπον ἐπειθ' εἰλοντο κατὰ στρατον'

LED BY ACHILLES, THE ACHAENES MOURN PATROCLUS. ACHILLES
ANNOUNCES TO HIS MYRMIDONS THAT HE WILL NOT SET ABOUT
THE FUNERAL OF PATROCLUS UNTIL HE HAS THE HEAD AND
THE ARMOR OF HEKTOR.

αὐτὰρ Ἀχαιοὶ
παννύχιοι Πάτροκλον ἀνεστενάχοντο γοώντες. 315
τούτοι δὲ Πηλείδης ἀδινοῦ ἑξῆρχε γόοιο,
χείρας ἐπ' ἀνδροφόνους θέμενος στήθεσοι ἑταῖρον,
πυκνὰ μάλα στενάχων ὦς τε λίς ἰσυγένειος,
ὁ ρὰ θ' ὕπο σκύμνους ἐλαφηβόλος ἀρπάσῃ ἀνὴρ
ὑλῆς ἐκ πυκνῆς: δ' δὲ τ' ἄχυνται ύστερος ἑλθὼν, 320
πολλὰ δὲ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἰχν' ἐρευνῶν,

301. καταδημοβορήσαι †, 'to consume as public property' (cf. δημοβόρος, Α 281).
319. σκύμνους †, 'whelps.'
ἐλαφηβόλος [ἄνηρ] †, 'deer-shooter' (ἐλαφος, 'deer,' and βάλλω), here
generalized, 'hunter.'
ei pothei exeirai. mala gar drimovs cholos airei. wos o bary stevnochon metephonoe Murymivneion.

"aw popoi, h r' alion epest ekbalon hymatikine. tharsonov hyma Menoitin en megarouin.

fyn de oi eis 'Opoeanta periklutton vion tapexein

'Alion ekperasanta, lachanta te leidovs ai'san.

all' ou Zeus an dresei noymata pantata telentai

amfiv gar petrowtai omoiyn gaiaen eрейstai

au'tou eni Troi'he, epei ou'de eme nostonasaanta
dexein en megarouin ge'roin ispihlata Pileus

ou'de Theis mythia, all' au'tou gaia kathexein.

ven de epei ou'n, Patrokles, se' outeros eim' upo gaiaen,
oi se prin kterio, prin y' Ektoros enibadi eneikai

teuxa kai kefalh megathymou, soui fonhos:

doweka de propatroubei purh is podieirotophs

Trovon anhlai teknva, se' ehen ktemenioi xolowtheis.
tofra de moi para ynavi korownisi keistai au'tow,

amphi de se' Troi'he kai Daridanides bavukolpoi

klavontai nuktas te kai hymata dakru keounsa,

tas au'toi kamonetha b'hefi te douri te makrou,
pieira peristontete polis meropian anhroponw.

THE CORPSE OF PATROCLUS IS BATHED, ANOINTED, AND SHROUDED.

as eipovn etarousiv ekkleto di'os 'Achillevs

amphi puri sthisa triptoda megan, ofra takista

Patriklov loysteian apo broton ai'matoneata.

ou de loetropochon triptod' istasaen en puri khlia,

en de ar' idowr exheon, upo de xil aai'evon elontes.

yasthne men triptodos pur amphi pethe, thermeto de' idowr.
συλλέξας λαοῖς δότω καταδημοβορῆσαι,
tῶν τινα βέλτερόν ἐστὶν ἐπαυρέμεν ἢ περ Ἀχαιόν. 305
πρῶι δ᾽ ὑπνοίων σὺν τεύχεσι θωρηκθέντες
νηνοίν ἐπὶ γλαφυρῆσιν ἐγείρομεν ὡς Ἄρη.
eἰ δ᾽ ἔτεον παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς,
ἀλγον, αἳ κ᾽ ἔθελησι, τῷ ἔσσεται: οὐ μὲν ἐγὼ γε
φεύξομαι ἐκ πολέμου δυσηχέος, ἀλλὰ μάλι ἀντὶν
στῆσομαι, ἢ κε φέρησι μέγα κράτος ἢ κε φεροῖμην.
ξυνὸς Ἐννάλιος, καί τε κτενέοντα κατέκτα.”

ὡς Ἕκτωρ ἀγόρευ᾽, ἔπι δὲ Τρώης κελάδησαν
νήπιοι: ἐκ γὰρ σφεων φρένας εἰλετο Παλλᾶς Ἀθήνη.
Ἑκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιάοντι,
Πουλιδάμαντι δ᾽ ἁρ οὐ τις, δὲ ἐσθλὴν φράζετο βουλήν.
δόρπον ἐπειδ’ εἴλοντο κατὰ στρατόν.

LED BY ACHILLES, THE ACHAECANS MOURN PATROCLOS. ACHILLES
ANNOUNCES TO HIS MYRMIDONS THAT HE WILL NOT SET ABOUT
THE FUNERAL OF PATROCLOS UNTIL HE HAS THE HEAD AND
THE ARMOR OF HECTOR.

αὐτὰρ Ἀχαιοί
παυνύχιοι Πάτροκλον ἀνεστενάχοντο γοώντες.

315
tοῦσι δὲ Πηλείδης ἄδινον ἔξηρχε γόοιο,
χεῖρας ἐπ᾽ ἀνδροφόνων θέμενοι στήθεσιν ἑταῖρον,
πυκνὰ μάλα στενάχων ὡς τε λίς ἔγγενεοι,
ὁ ρά θ’ ὑπό σκύμνους ἐλαφηθόλος ἀρτάσῃ ἀνήρ
ύλης ἐκ πυκνῆς: δὲ τ’ ἄχυνται ὑστερος ἐλθὼν,
πολλὰ δὲ τ’ ἁγκε’ ἐπῆλθε μετ’ ἀνέρος ἰχνι’ ἔρευνὼν,

301. καταδημοβορῆσαι †, ‘to consume as public property’ (cf. δημοβόρος, A 231).
319. σκύμνους †, ‘whelps.’
ἐλαφηθόλος [ἄρῃ] †, ‘deer-shooter’ (ἔλαφος, ‘deer,’ and βάλλω), here
generalized, ‘hunter.’
ei pothe exeuroi. malα gaρ drimus χολος aipei. 

ωs o baro steneaxw meteφwne Mvrmadovnsw.

"ω poioi, h r aλion epos ekbalov hμati keiφ, 

thetauwn hroa Menviotin en megaroisw.

325

phN de ois Opoevta periklyton vion aptexeω 

"Iliov ekptesanta, laxonta te nidos aisan.

326

all' ou Zeus anbresoi vopymata pantata televta.

327

amfow gaρ peptwta omoiyn gαιan erewsoi 

aiotu eni Troiγ, epeι oυδ' eme vossthsanta 

330
dexeω en megaroisw gereωn isptelata Πηλεωυ 

oude theis mhtir, all' aiotu gαιa kathexe.

335

vN de epeι ovN, Patrokle, sev ousteros eli' upo gαιan, 

ou se prw kterio, prw y 'Ektronos enbad' eneikai 

teuxea kai kefalh megathymou, soio fohnos.

340

dadeka de proparwthte pyrhis apodeirotomhsw 

Troww anlα τēkna, sthevn ktamenvou cholwtheis.

tofra de moi para nthosi korwisi keiseai aiwos, 

345

amfi de se Trowai kai Dardanides baθukol poi 

klaisontai vuktas te kai hμata dakρu cheουsai, 

tas aiotu kamomevsa bθfhi te douri te makρ, 

pieiras pērhont peλus meropwv anbrapwv."

THE CORPSE OF PATROCLUS IS BATHED, ANOINTED, AND SHROUDED.

323. exeuro comp. † (eξ-euρλικοω).
αὐτὰρ ἔπει δὴ ἔσσεν ὑδρῷ ἐνὶ ἡμοπι χαλκῷ, καὶ τότε δὴ λούσαν τε καὶ ἡλεύσαν λιπ’ ἐλαίῳ, ἐν δ’ ἀστειλᾶς πλήσαν ἀλείφατος ἐμνεώροιο. ἐν λεχέσσοι δὲ θέντες ἐανῷ λιτὶ κάλυμαν ἐς πόδας ἐκ κεφαλῆς, καθὺπερθε δὲ φάρει λευκῷ. παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ’ Ἀχιλῆα Μυρμιδόνες Πάτροκλον ἀνεστενᾶχοντο γοῦντες.

ZEUS AND HERE.

Zeus ὁ Ἡρην προσέειπε κασιγνητὴν ἁλοχὸν τε· "ἐπρήξας καὶ ἔπειτα, βωῖνης πότνια Ἡρη, ἀνοστήσας Ἀχιλῆα πόδας ταχὺν. ἂ ρὰ νυ σεῖο ἐς αὐτῆς ἐγένοντο κάρῃ κομάόντες Ἀχαιοί;" τὸν ὁ ἡμείβετ’ ἔπειτα βωῖνης πότνια Ἡρη. "ἀινότατε Κρονίδη, ποίοι τὸν μῶθον ἔειπες; καὶ μὲν δὴ ποὺ τις μέλλει βροτὸς ἀνδρὶ τελέσσαι, ὅς περ θυτός τ’ ἔστι καὶ οὐ τόσα μῆδα οἶδεν. τῶς δὴ ἐγὼ γ’, ἡ φημὶ θεάων ἐμμεν ἀρίστη, ἀμφότερον, γενεῖ τε καὶ οὐνεκα σή παράκοιτος κέκλημαι, σὺ δὲ πᾶσι μετ’ ἀθανάτοιον ἀνάσσεις, οὐκ οἴκελὼν Τράκεσσι κοτεσσάμενη κακὰ ράψαι;"

THETIS COMES TO THE HOUSE OF HEPHAESTUS. SHE IS GREETED FIRST BY HIS WIFE, CHARIS;

ὡς οἱ μὲν τουαῦτα πρὸς ἀλλήλους ἀγόρευον. Ἡφαίστου δ’ ἰκανὲ δόμον Θείας ἀργυρόπεξα ἀφθιτον ἀστερόεντα, μεταπρεπέ’ ἀθανάτουσιν, χάλκεου, ὃν ρ’ αὐτὸς ποιήσατο κυλλοποδίων. τὸν δ’ εἰδ’ ἱδρώντα ἐλισσόμενον περὶ φύσας, σπεῦδοντα: τρίποδας γὰρ ἔικοσι πάντας ἐτευχεν

370. μεταπρεπέ’ (a) ἃ, ‘conspicuous among’ (cf. ἱκρηπεία, B 483).
ἐστάμεναι περὶ τοῖχον ἐνστάθεός μεγάρου,
χρύσεα δὲ σφ’ ὑπὸ κύκλα ἐκάστῳ πυθμένι θήκεν, 379
ὀφρα οἱ αὐτόματοι θείον δυσαίατ’ ἀγώνα
ἦ’ αὐτὶς πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
οἱ δ’ ἦ τοῖσον μὲν ἔχον τέλος, οὐατα δ’ οὐ πῶ
δαιδάλεα προσέκειτο· τά β’ ἦρτυε, κόπτε δὲ δεσμοὺς.
ὀφρ’ δ’ γε ταῦτ’ ἐπονεῖτο ἰδυίσηι πραπίδεσσων,
τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
τὴν δὲ ἓδε προμολούσα Χάρις λυποκρήδεμνος
καλῇ, τὴν ὠπυε περικλυτὸς ἀμφιγυνείς·
ἐν τ’ ἀρα οἱ φῦ χειρὶ ἔπος τ’ ἐφατ’ ἐκ τ’ ὄνομαξεν·
“τίπτε, Θέτις ταυτύπελε, ἰκάνεις ἡμέτερον δῶ,
αἴδοιῃ τε φίλῃ τε; πάρος γε μὲν οὐ τι θαμίζεις.
ἀλλ’ ἐπεό προτέρω, ἵνα τοι πάρ ξείνα θείω.”
ὡς ἀρα φωνήσασα πρόσω ἀγε δία θεάων.
τὴν μὲν ἐπειτα καθεῖσθεν ἐπὶ θρόνου ἀργυροῦλον
καλου δαιδαλέου· ὑπὸ δὲ θρήνος ποσίν ἦν.
κέκλετο δ’ Ἡφαιστον κλυτοτέχνην εἴπε τε μύθον·
“Ἡφαιστε, πρόμολο’ ὠδε· Θέτις νῦ τι σεο χατίζει.”
τὴν δ’ ἡμείβετ’ ἐπειτα περικλυτὸς ἀμφιγυνείς·
“ἡ ρά νῦ μοι δεινὴ τε καὶ αἴδοιῃ θεὸς ἐνδῶν,
ἡ μ’ ἐσάωσ’, ὡτε μ’ ἄλγος ἀφίκετο τῆλε πεσόντα
μητρὸς ἐμῆς ἱστητι κυνόπιδος, ἡ μ’ ἐθέλησεν
κρύψαι χωλὸν ἔοντα. τότ’ ἃν πάθον ἄλγεα θυμῷ,
ei μὴ μ’ Εὐρυνόμη τε Θέτις θ’ ὑπεδέξατο κόλπῳ,
Εὐρυνόμη θυγάτηρ ἀψορρόου Ὁκεανοῦ.
τῦσι πάρ’ ἐννάετες χάλκευον δαιδάλα πολλά, 400

379. προσέκειτο comp. † (passive of προσ-τίθημι). 'were fixed on.'
382. λυποκρήδεμνος, 'with glistening veil.' See Introduction, 21.
400. χάλκευον †, ' wrought' as a coppersmith (χαλκεῖος).
πόρτας τε γυαμμπτάς θ’ ἐλικας κάλυκας τε καὶ ὄρμους,
ἐν στῆι γλαφυρῷ. περὶ δὲ ρόος Ἡκανοῖο
ἀφρω μορμύρων ῥέει ἀσπετος. οὐδὲ τις ἄλλος
γεεν οὔτε θεῶν οὔτε θυντῶν ἄνθρωπων,
ἄλλα Θέτις τε καὶ Εὐρυνόμη ἱσαν, αἱ μ’ ἐσάωσαν. 405
ἡ νῦν ἢμετερον δόμον ἴκει. τῷ με μᾶλα χρεὼ
πάντα Θετι καλλιπλοκάμῳ ζωάγρια τίνειν.
ἄλλα σὺ μὲν νῦν οἱ παράθες ξενημα καλά,
ὁφὲ ἀν ἐγὼ φύσας ἀποθείομαι ὅπλα τε πάντα.”

THEN BY HEPHAESTUS HIMSELF.

ἡ, καὶ ἀπ’ ἀκμωθέτου πέλωρ αἵτην ἀνέστη
χωλεύων. ὑπὸ δὲ κυῆμαι ρώσωτο ἄραιαι.
φύσας μὲν ἔρρανεν θεῖε πυρός, ὅπλα τε πάντα
λάρνακ’ ἐς ἄργυρεν συλλέξατο, τοῖς ἐπουνείτο.
στόγγυο δ’ ἀμφὶ πρόσωπα καὶ ἀμφὶ χείρ’ ἀπομόργυν
αὐχένα τε στιβαρῶν καὶ στήθεα λαχησίετα. 415
δὺ δὲ χιτῶν’, ἔλε δὲ σκηπτρον παχῦ, βῆ δὲ θύραζε
χωλεύων. ὑπὸ δ’ ἀμφίπολοι ρώσωτο ἀνακτὶ
χρύσεωι, ζωῆι νείμυσιν ἐκκυώαι.
τῆς ἐν μὲν νῶς ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐθῇ
καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπὸ ἔργα ἱσαοῖ.
αἱ μὲν ὑπαιθα ἀνακτος ἐποίησαν ἀὐτὰρ δὲ ἔρρων
πλησίον, ἐνθά Θέτις περ., ἔπει θρόνου ἢς φαινοῦ
ἐν τ’ ἀρα οἱ φῦ χειρ’ ἤπος τ’ ἐφαῖ’ ἔκ τ’ ὀνόμαζεν.

401. πόρτας †, ‘brooches.’ See Introduction, 12, 17.

Δικας †, ‘spirals,’ probably worn as bracelets or armlets. Helbig,
however, identifies the word with a certain kind of spiral brooch (Das
homerische Epos, pp. 279–281).

κάλυκας †, perhaps ‘ear-rings’ (literally ‘cups’ of flowers, ‘buds’).
410. αἵτην †, ‘panting, ‘puffing’ (if from ἦμω, ‘blow’).
“τῖττε, Θέτις ταυτόπεπλε, ἵκάνεις ἡμέτερον δῶ, αἰδοῖ θεοὶ τε φίλη τε; πάρος γε μὲν οὔ τι θαμίζεις. 425 αὖδα, ὁ τι φρονεῖς· τελέσαι δέ με θυμὸς ἀνωγεν, εἰ δύναμαι τελέσαι γε καί εἰ τετελεσμένον ἐστίν.”

SHE TELLS HIM HER ERRAND.

tόν δ’ ἡμεῖς μετείπτη Θέτις κατά δάκρυ χένουσα· "Ἡφαιστ’, ἡ ἅρα δὴ τίς, δοσίς θεαί εἰσ’ ἐν Ὁλύμπῳ, τοσσάδ’ εὐί φρεσίν ἵσουν ἀνέσχετο κήδεα λυγρά, 430 ὃσ’ εἰμι ἐκ πασέων Κρανίδης Ζεὺς ἄλγε’ ἔδωκεν; ἐκ μὲν μ’ ἀλλάς ἀλλάς ἀνδρὶ δάμασσεν, Αἰακίδη Πηλῆ, καὶ ἔτην ἀνέρος εὐνήν πολλὰ μάλ’ οὐκ ἔθελουσα. δ’ μὲν δὴ γηραί λυγρὸ
κεῖται ἐνι μεγάροις ἄρημένοις, ἀλλα δέ μοι νῦν. 435 νῦν ἐπεί μοι δῶκε γενέσθαι τε τραφέμεν τε ἔξοχον ἡρῶν, δ’ ἄνεδραμεν ἔρνει ἵςος,
tόν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνὶ ἀλωῆς νυνὶν ἐπιπροέηκα κορωνίσων Ἰλιον εἰσ’
Τρώης μαχησόμενον. τόν δ’ οὔχ ἐποδέξομαι αὕτης
οἴκατε νοστῆσατα δόμον Πηλῆν εἰσ’ω.
ὄφρα δὲ μοι ζώει καὶ ὅρῃ φάος ἤλευο,
ἄχυται, οὔδε τί οἱ δύναμαι χραιμήσαι ιοῦσα.
κοὔρην, ἥν ἄρα οἱ γέραις ἔξελον νῖες Ἀχαιῶν, τὴν ἄψ’ ἐκ χειρῶν ἐλετο κρείων Ἀγαμέμνων. 445 ἡ τοῦ δ’ τῆς ἄχεων φρένας ἐφθειν· αὐτάρ Ἀχαιῶν.
Τρώης ἐπὶ πρυμνῆσων ἐξελευ ὡδὲ θύραζε
εἰων ἐξειναι. τόν δὲ λίσσοντο γέρουτες
Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ’ ὄνομαζον.
ἔνθ’ αὐτὸς μὲν ἐπειτ’ ἰναίνετο λογον ἀμώναι, 450
αὐτὰρ δ’ Πάτροκλον πέρι μὲν τὰ ἄ τεύχεα ἔσσεν,
HE PROMISES THE ARMS, AND IMMEDIATELY SETS ABOUT THE WORK.

τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυνήσει:

"θάρσει. μὴ τοι ταῦτα μετὰ φρέσοι σήσι μελόντων.

αἰ γὰρ μὲν θανάτου δυσηχέος ὅδε δυναίμην

νόσφιν ἀποκρύψαι, ὅτε μὲν μόρος αἰνῶς ἰκάνοι,

ὡς οἱ τεῦχεα καλὰ παρέσσεται, οἶα τὸς αὐτὲ

ἀνθρώπων πολέων θαυμάσσεται ὃς κεν ἱδηται."

ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·

τὰς δ' ἐσ πῦρ ἔτρεψε κέλευσε τε ἐργάζεσθαι.

φύσιν δ' ἐν χοάνουσιν ἐείκοσι. πᾶσαι ἐφύσων,

παντοίην ἐσπηρητον αὐτὴν ἐξανείσαι,

ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,

ὅπως Ἡφαίστος τ' ἐθέλοι καὶ ἐργὸν ἀνοιτὸ.

χαλκὸν δ' ἐν πυρὶ βάλλει ἀτειρέα κασσίτερον τε

καὶ χρυσὸν τιμήντα καὶ ἀργυρον· αὐτὰρ ἔπειτα

470. χοάνουσιν †, 'melting-pots,' 'crucibles' (χιόν, 'pour'; πρήχος, 'pitcher').

471. ἐσπηρητον †, 'well-blown,' 'strong-blown' (εἷ and πρήθω. Cf. πρῆσιν, A 481).

ἐξαιρέσαι comp. † (ἐξ-ω-ημ).
θήκεν ἐν ἀκμοθέτῳ μέγαν ἄκμωνα, γέντο δὲ χειρὶ ραυστῆρα κρατερῶν, ἐτέρηφι δὲ γέντῳ πυράγηριν.

THE SHIELD AND ITS ORNAMENTS.

ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρῶν τε πάντως δαίδαλλων, περὶ δ' ἄντυγα βάλλε φαειήν τρίπλακα μαρμάρεν, ἐκ δ' ἀργύρου τελαμώνα. 480 πέντε δ' ἀρ' αὐτοῦ ἐσαν σάκεος πτύχες: αὐτὰρ ἐν αὐτῷ ποίει δαίδαλα πολλὰ ἰδνύσι πραπίδεσσων.

LAND AND SEA AND SKY; SUN AND MOON AND CONSTELLATIONS.  
(THESE NATURALLY OCCUPY THE CENTER.)

ἐν μὲν γαῖαν ἑτευζὲ ἐν δ' οὐρανῶν ἐν δὲ θάλασσαν ἑλιών τ' ἀκάμαντα σελήνην τε πλήθουσαν, ἐν δὲ τὰ τείρεα πάντα, τὰ τ' οὐρανῶς ἐστεφανωταί, 485 Πλημάδαις θ' 'Τάδας τε τό τε σθένος 'Ωαρίνων ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπίκλησαν καλέουσιν, ἢ τ' αὐτοῦ στρέφεται καὶ τ' 'Ωαρίωνα δοκεύει, οἷς δ' ἀμμορός ἐστι λοετῶν 'Ωκεανῶο.

1 TWO CITIES.—(A) THE CITY IN PEACE.

ἐν δὲ δύο ποίησε πόλεις μερόπων ἀνθρώπων 490 καλᾶς. ἐν τῇ μὲν ῥα γάμοι τ' ἐσαν εἰλατίναι τε, νύμφαις δ' ἐκ θαλάμων δαΐδων ὑπὸ λαμπμομενῶν ἡγίνεναι ἀνὰ ἀστυ, πολὺς δ' ἦμεναῖος ὀρῶρει.

477. ραυστῆρα, 'hammer' (ῥαλε, 'shatter,' 'dash'; cf. διαρράσαται, B 478).
480. τρίπλακα, 'threefold' (cf. διπλακα, I 126).
485. τείρεα, 'constellations.'
486. 'Τάδας, 'the 'Hyades.'
493. τυμάνως, 'marriage-song' ('Τυμή [not Homeric], 'Hymen,' god of marriage).

1 Probably the scenes of the two cities fill one of the concentric bands.
κοῦροι δ' ὀρχηστήρες ἐδίωκαν, ἐν δ' ἄρα τοῖς αὐλοί φόρμιγγες τε βοῦν ἠχον· αἱ δὲ γυναῖκες ἵστάμεναι θαῦμαζον ἐπὶ προθύρωσιν ἐκάστη.

λαοὶ δ' εἶν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος ὄφρες, δύο δ' ἄνδρες ἐνείκεον εἰνεκα ποιῆσ

ἀνδρὸς ἀποφθιμένον. δ' μὲν εὔχετο πάντ' ἀποδούναι,

δήμῳ πυφαύσκων, δ' δ' ἀναίνετο μηδὲν ἔλεοσθαί::

ἀμφος δ' ἰέσθην ἐπὶ ἱστορι πείραρ ἔλεοσθαί.

λαοὶ δ' ἀμφοτέρους ἐπήτηνον ἀμφίς ἄρωγοι·

κήρυκες δ' ἀρα λαὸν ἐρήτυνον. οἱ δὲ γέροντες

ἥτι' ἐπὶ ξεστούσῃ λίθοις ἱερῆ ἐνίς κύκλω,

σκηπτρα δὲ κηρύκων εὖ χέρσῃ ἠχον ἡροφώνων·

τοῖς ἐπειτ' ἱσσον, ἀμοιβηδῆς δὲ δίκαζον.

tεῖτο δ' ἄρ' ἐν μέσοισι δύω χρυσοὶ τάλαντα,

τῷ δόμεν, δὲ μετὰ τοῖς δικὴν ἰθύντατα εἴποι.

(B) THE CITY IN WAR.

τὴν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ ἤτο λαῶν τείχεσι λαμπόμενοι. δίχα δὲ σφισὼν ἠδανε βουλή, ἑδὲ διαπραθέεων ἡ ἀνίχα πάντα δάσασθαι,

κτῆσιν ὃσιν πτολεύθρον ἐπηρατον ἐντὸς ἐφερεν.

οἱ δ' οὐ πως πείθοντο, λόξω δ' υπεθαρήσσοντο·

τεῖχος μὲν ρ' ἀλοχοὶ τε φίλαι καὶ νῆπια τέκνα

ρύατ' ἐφεστασότες, μέτα δ' ἀνέρες οὐς ἔχε γῆρας.

494. ὀρχηστήρες †, 'dancers' (ἀρχέσαι, 'dance.' See § 156, 1).
500. μηδὲν †.
502. ἐπήτηνον comp. †, 'applauded' (ἐπί and ἔτον, 'shout ').
505. ἡροφώνων †, 'loud-voiced.'
513. οὐδορρηθοῦντο comp. †, 'were secretly arming themselves' (ὅποι in composition is said not to signify 'secretly' elsewhere in Homer; but cf. ὁπο, l. 819).
οί δ' ἰσαν. ἦρχε δ' ἀρα σφιν Ἀρης καὶ Παλλάς Ἀθηνή ἀμφώ χρυσεία, χρύσεια δὲ εἴματα ἔσθην, καλὼ καὶ μεγάλω σὺν τεύχεσιν ὡς τε θεῶ περ, ἀμφὶσ ἀριζήλω. λαοὶ δ' ὑπ' ὀλίζονες ἤσαν.

οί δ' ὡτε δὴ ὑ' ἰκανον, ὤδι σφίων ἔλκε λοχήσα

ἐν ποταμῷ, ὀδὶ τ' ἀρδόμως ἦν πάντεσσι βοτοίσων,

ἐνθ' ἀρα τοί γ' ἵοντι ἐιλυμένοι αἰθοπι χαλκῷ·

τοὺσ δ' ἐπειτ' ἀπάνευθε δῦω σκοποίν ἦντο λαῶν

dέγμενοι, ὀππότε μῆλα ἵδιατο καὶ ἐλικαὶ βοῦς.

οὶ δὲ τάχα προγένντο, δῦω δ' ἀμ' ἐποντο νομῆσε
tερπόμενοι σύριγζε. δόλον δ' οὐ τι προνόησαν.

οὶ μὲν τὰ προϊόντες ἑπέδραμον, ὅκα δ' ἐπετὰ
tάμνοντ' ἀμφὶ βοῶν ἁγέλας καὶ πώεα καλὰ

ἀργεννῦν ὁῶν, κτείνον δ' ἐπὶ μηλοβοτῆρα.

οἱ δ' ὡς οὖν ἐποθὸντο πολὼν κέλαδον παρὰ βουσίν

eἰράων προπάροιθε καθήμενοι, αὐτίκι ἐφ' ἵππων

βάντες ἀεροσπόδων μετεκίαιον, ἀλμα δ' ἰκοντο.

στηράμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὁχθας,

βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχεῖσθεν.

ἐν δ' Ἐρις ἐν δὲ Κυδομὸς ὄμιλεον, ἐν δ' ὄλῃ Κήρ

ἀλλον ἵων ἐχουσα νεόυτατον, ἀλλον ἄουτον,

ἀλλον τεθηνὼτα κατὰ μόθον ἐλκε ποδοῖν.

ἐίμα δ' ἐχ' ἀμφ' ὀμοιοὶ δαφονεὸν αἴματι φωτῶν.

519. ἄλκανες † (comparative of ἄλγος), 'smaller.'

520. βοτοῖσι †, 'grazing cattle,' 'herds' or 'flocks' (βόσκω).

525. προγένντο comp. †, 'came along,' 'came forward.'

529. μηλοβοτῆρας †, 'shepherds' (μῆλα, l. 524, and βόσκω).

531. εἰράω (†) προτάρουθε, 'before' or 'along the place of assembly,'

that is, 'in council.' εἰράω was ancientsly regarded as equivalent to

ἀγοράσω and derived from εἰρας, 'speak.'

535. ἄουτον †, 'unwounded' (ἀ- privative and οὐτάω).

538. δαφονεὸν † (= δαφοῦν), 'very red.'
omega leon δ' òς τε ζωοί βροτοὶ ἦδ' ἐμάχοντο, νεκροῖς τ' ἀλλήλων ἔρνουν κατατεθνήτας. 540

1 VARIOUS PICTURES OF COUNTRY LIFE:—(A) PLOWING.

ἐν δ' ἐτίθει νεὼν μαλακῆν, πίειραν ἄρουραν, εὔρειαν τρίπολον: πολλοὶ δ' ἄροτῆρες ἐν αὐτῇ ζεύγεα δινεόντες ἐλάστρεον ἐνθα καὶ ἐνθα. οὗ δ' ὡρίζοντες ἵκναλα τέλον ἄρούρης, τοῦτο δ' ἐπείτ' ἐν χερσὶ δέπασ μελιθέως οἶνον, δόσκεν ἀνὴρ ἐπιών: τοῖ δ' ἀστράσκοικν ἀν' ὄγμους, ἰέμενοι νεώτω βαθείς τέλος ἰκέσθαι.
ἡ δὲ μελαύνετ' ὁπυσθεν, ἀρημομενὴ δὲ ἐφ' ἐπικεῖ χρυσεῖα περ ἐοῦσα: τὸ δὴ πέρι θαύμα τέτυκτο. 545

(B) AND (C) REAPING AND A FEAST, TWO CLOSELY CONNECTED SCENES.

ἐν δ' ἐτίθει τέμενος βασιλῆιν: ἐνθα δ' ἐριθῶν ἦμων ὀξείς ὑπανα ἐν χερσὶν ἐχοντες. δράγματα δ' ἄλλα μετ' ὀγμον ἐπήτριμα πίπτον ἐραζε, ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανούσι δεόντο.
τρεῖς δ' ἀρ' ἀμαλλοδετῆρες ἐφέστασαν: αὐτὰρ ὁπυσθεν παιδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 550

543. ζεύγα, τ. ' yokes,' ' teams ' (ζῷαν, ζεύγῳ).
δεστρεον τ. ' were driving ' (δλανον).
550 and 550. ἔριθον, ' hired men ' = ' reapers ' (here), ἀμαλλήπτες.
551. ὑπανα, ' sickles ' (cf. ομιατα ὑπαναλφόρα, Χεν. Ανα. I, 7, 11, etc.).
552. δράγματα, see l. 555.
553 and 554. ἀμαλλοδετῆρες, ' binders of sheaves ' (ἀμαλλα, ' sheaf of grain,'—cf. ἡμαν, ' reap,' ημον, l. 551,—and δέον, ' bind,'—cf. δέοντο, l. 553).
δεστρεον τ. ' straw bands ' (δλαν, ' confine,' ' pack in ').
555. δραγμεύοντες, τ. ' grasping with the hands,' ' gathering handfuls ' (δραγμα, ' handful,' especially ' sheaf ' of grain).

1 Probably occupying a second of the concentric bands.
άσπερχες πάρεχον. Βασίλειος δ' ἐν τοῖς σιωπῆ σκήπτρον ἔχων ἐστήκει ἐπ' ὅμοιον γηθόσων κῆρ. κύρικες δ' ἀπάνευθεν ὅπω δρύι δαίτα πένοντο, βοῦν δ' ἱερεύσαντες μέγαν ἀμφεπον· αἱ δὲ γυναῖκες δεῖπνον ἐρίθουσι λεύκ' ἀλφιτα πολλὰ πάλινον.

(D) VINTAGE.

ἐν δ' ἐτίθει σταφυλήστι μέγα βρίθουσαν ἄλων καλὴν χρυσέην· μέλαινες δ' ἀνὰ βότρυνες Ἑσαυ· ἑστήκει δὲ κάμαξι διαμπερέσ αργυρέσιν. ἀμφί δὲ κυναγῆ κάπετον, περὶ δ' ἔρκος ἔλασσεν κασσιτέρου· μία δ' οἰη ἀταρπιτὸς ἦν ἐπ' αὐτῆν, τῇ νύσσοντο φορῆς, ὅτε τρυγάοιεν ἄλων. παρθενικά δὲ καὶ ἦθεοι ἀταλὰ φρονέσσες πλεκτοῖς ἐν ταλάροις φέρον μελιτεία καρπόν. τοῖς δ' ἐν κέσσουσι πάις φόρμιγγα λυγεῖ ἰμερόν κιθάρης, λίνων δ' ὑπὸ καλὸν ἄειδεν λεπταλῇ φωνῇ· τοῖ δὲ ῥήσοντες ἁμαρτῇ μολπῇ τ' ἱγμῷ τε ποσὶ σκαίροντες ἐποντο.

(E) HERDING. CATTLE ATTACKED BY LIONS.

ἐν δ' ἀγέλην ποίησε βοῦν ὀρθοκραιμάων. αἱ δὲ βοῖς χρυσόιο τετεύχατο κασσιτέρου τε, μικηθμῷ δ' ἀπὸ κόπτον ἐπεσεύσοντο νυμόνδε

563. βότρυνες †, ‘clusters of grapes’ (cf. βοτρύδων, B 89).
564. κάμαξ †, dative plural, ‘vine-poles.’
566. φορῆς †, ‘carriers,’ ‘vintagers’ (φέρω).
570. κιθάρης †, ‘played’ on the lyre (κιθάρις). λίνων †, ‘Linus-song.’
571. λεπταλῇ †, ‘delicate,’ ‘soft’ (= λεπτός. Cf. λέπω, λεψέω, A 268).
579. ἱγμῷ †, ‘stamping (the ground) in unison.’
πάρ ποταμῶν κελάδοντα, διὰ ῥόδανόν δονάκτηα·
χρύσειοι δὲ νομῆς ἂμ’ ἐστιχάντο βόεσσων
tέσσαρες, ἐννέα δὲ σφί κύνες πόδας ἄργοι ἐποντο.
σμερδαλέω δὲ λέοντε δυ’ ἐν πρώτῃ βόεσσιν
ταῦτον ἐρύμηλον ἐχέτην· δ’ ἐμ’ μακρὰ μεμυκὼς
ἔλκετο· τὸν δὲ κύνες μετεκάθον ἦδ’ αἰζηοῖ.
τὼ μὲν ἀναρρήξαντε βοὸς μεγάλοιο βοεῖν
ἐγκατα καὶ μέλαιν αἰμα λαφύσετον· οἱ δὲ νομῆς
αὐτῶς ἐνδίεσαν ταχέας κύνας ὀτρύνουτε.
οἴ δ’ ἂ τοι δακέειν μὲν ἀπετρωπῶντο λέοντων,
ἰστάμενοι δὲ μάλ’ ἐγγὺς ὑλάκτεον ἐκ τ’ ἀλέοντο.

(F) SHEEP AND COTES. CLOSELY CONNECTED WITH (E).

ἐν δὲ νομῶν ποίησε περικλύτος ἀμφύγνηες
ἐν καλῇ βῆσῃ, μεγαν ὀιῶν ἄργεννάων,
σταθμοὺς τε κλισίας τε καθηρεφέας ἰδὲ σηκοὺς.

DANCING YOUTHS AND MAIDENS.1

ἐν δὲ χορὸν ποίκιλλε περικλύτος ἀμφύγνηες
τῷ ἱελοῦ, οἶνον ποτ’ ἐνὶ Κνωσῷ εὔρεῖῃ
Δαίδαλος ἡσκησεν καλλιπλοκάμῳ Ἀράδυῃ.
ἐνθα μὲν ἡθεοὶ καὶ παρβένοι ἀλφεσίβουαν
ἀρχεύντ’, ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

576. διὰ ῥόδανόν (†) δονάκτηα †, ‘through a waving [or ‘swaying’]
thicket of reeds’ (δόναξ, ‘reed’).
580. ἐφύγνηεν †, ‘bellowing’ (ἐφήγηαμαι, ‘belch,’ ‘bellow’).
584. ἐπιθέαν comp. †, ‘tried to set on.’
590. ποίκιλλα †, ‘wrought with skill’ (cf. ποικίλλωσιν, Z 294).
598. ἀλφεσίβουα †, ‘earning cattle,’ which as ἰδὼν the successful suitor
paid to the bride’s father; ‘cattle-winning’ (ἀλφαῖν, ‘earn,’ of which
Homer has second aorist ἄλφεον, etc., only, and βοῦς). See note on X 472.

1 Probably occupying a third of the concentric bands.
MAKING OF THE ARMOR

τῶν δὲ αὖ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας εἰσὶ ἐνυπνήτων, ἣκα στιλβοῦντας ἐλαΐῳ. καὶ ὅ αὖ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας εἶχον χρυσεῖας ἐξ ἀργυρῶν τελαμῶν. οἱ δὲ ότε μὲν θρέξασκον ἐπιστραμένουσι πόδεσιν ῥεῖα μάλι, ὡς οτε τις τροχὸν ἄρμενον ἐν παλάμησιν ἐξόμενος κεραμεὺς πειρήσεται, αἳ κε θέγην ἀλλότε δὲ αὖ θρέξασκον ἐπὶ στίχας ἀλλήλουσιν. πολλὸς δὲ ἱμερόεντα χορὸν περισταθ' ὁμίλος τερπόμενοι. μετὰ δὲ σφιν ἐμέλπτε τοιοῦ ἄοιδος φορμίζων: δωὶ δὲ κυβιστητήρε κατ' αὐτοῦς μολπῆς ἐξάρχοντος ἐδίνενον κατὰ μέσους.

AROUND THE RIM IS THE OCEAN. THE REST OF THE ARMOR IS COMPLETED.

ἐν δὲ ἐτίθει ποταμοῖο μέγα σθένος ὦκεανοῦ ἀντυγα πάρ πυμάτην σάκεος πῦκα πουητοῦ. αὐτάρ ἐπεὶ δὴ τεῦξε σάκος μέγα τε στιβαρόν τε, τεῦξ' ἀρα οἱ θώρικα φαεινότερον πυρὸς αἰγῆς: τεῦξε δὲ οἱ κόρυβα βριαρὴν κροτάφους ἀραρυίαν, καλὴν δαιδαλείν, ἐπὶ δὲ χρύσεον λόφον ἤκεν τεῦξε δὲ οἱ κυμίδας ἕανου κασσιτέροιο. αὐτάρ ἐπεὶ πάνθ' ὀπλα κάμε κλυτὸς ἀμφιγυνής, μητρὸς Ἀχιλλῆος θήκε προπάροιθεν ἀείρας. ἢ δὲ ἱης ὡς ἀλτο κατ' Οὐλίμπου νυφῶντος, τεῦχεα μαρμαίροντα παρ' Ἡφαίστου θέρουσα.

597. στεφάνας, 'diadems.'
600. τροχὸν, potter's 'wheel.'
601. κεραμεὺς τ, 'potter' (κέραμος).
ΙΛΙΑΔΟΣ Τ

ΜΗΝΙΔΟΣ ΑΠΟΡΡΗΣΙΣ

THETIS CARRIES THE ARMS TO ACHILLES.

'Ήδος μὲν κροκόπτεπλος ἀπ' Ὀκεανοῦ ῥοάων ὀρνυθ', ἵν' ἀθανάτουι φάος φέροι ἤδε βροτοῦσιν· ἡ δ' ἐς νήσας ἱκανε θεοῦ πάρα δώρα φέρουσα. εὐρε δὲ Πατρόκλῳ περικείμενον ὤν φίλον νιόν, κλαίοντα λυγέως· πολεῖς δ' ἀμφ' αὐτὸν ἔταῖροι μύρονθ'. ἡ δ' ἐν τοίσι παρίστατο διὰ θεάν ἐν τ' ἀρα οἱ φῦ χειρὶ ἔποι τ' ἐφαρ' ἐκ τ' ὄνομαζεν· "τέκνον ἐμὸν, τοῦτον μὲν ἔάσομεν ἀχνύμενοι περ' κείσθαι, ἔπει δὴ πρώτα θεῶν ἴσητι δαμάσθη· τύνη δ' Ἡφαίστου πάρα κλυτὰ τεύχεα δέξο, καλὰ μάλ', οὗ οὐ πώ τις ἀνήρ ὀμοίῳ φόρησεν."

HIS DELIGHT; AND HIS ANXIETY FOR THE KEEPING OF PATROCLUS'S CORPSE.

ὡς ἀρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν πρόσθεν Ἀχιλλῆσι· τὰ δ' ἀνέβραχε δαίδαλα πάντα. Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδὲ τις ἐτήντι ἀντιν εἰσιδέεων, ἄλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς ὡς εἶδ', ὡς μν' μᾶλλον ἔδω χόλος, ἐν δὲ οἳ ὀσσε δεινὸν ὑπὸ βλεψάρων ὡς εἰ σέλας ἔξεφάνθεν· τέρπετο δ' ἐν χείρεσιν ἔχων θεοῦ ἀγναλα δώρα. αὐτὰρ ἔπει φρεσίν ἵσι τετάρπετο δαίδαλα λεύσοισιν, αὐτίκα μητέρα ἢν ἔπεα πτερόεντα προσηύδα·
PLATE VI.—THETIS (the upper left-hand figure) AND HER SISTER NEREIDS BRINGING THE ARMOR OF ACHILLES.

Late Greek vase from Lower Italy. This design is in accord with the later legend; in Homer Thetis brings the armor alone. The original picture has a fifth Nereid leading the procession. The Nereids wear Doric chitons and rich ornaments. (After Baumeister, Denkmäler, Fig. 787 a and b.)
"μήτερ ἐμῇ, τὰ μὲν ὅπλα θεῶς πόρεν, οἱ ἐπιεικὲς ἔργα ἔμεν ἄθανάτων μηδὲ βροτῶν ἀνδρα τελέσαν. νῦν δὲ ή τοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ’ αἰῶνьς δεῖδω, μὴ μοι τὸφρα Μενοίτων ἀλκίμων νιῶν μναὶ καθόσαι κατὰ χαλκοτόποις ὑπειλᾶς εὐλᾶς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρόν— ἕκ δ’ αἰῶν πέφαται— κατὰ δὲ χρόνα πάντα σαπῆγ.’

THETIS PROMISES TO EMBALM THE BODY.

tὸν δ’ ἡμεῖβει’ ἐπειτὰ θεὰ Θητίς ἀργυρόπεζα·
“τέκνον, μῇ τοι ταῦτα μετὰ φρεσί’ σήςι μελόντων.
τῷ μὲν ἔγω πειρήσω ἀλλακέμεν ἀγρια φύλα,
μνιάς, αἱρ’ τε φώτας ἀρηφάτους κατέδουσιν·
ἡν περ γὰρ κῆται γε τελεσφόρον εἰς ἔναυτον,
αἰεὶ τῷ δ’ ἐσται χρῶς ἔμπεδος ἡ καὶ ἀρείων.
ἀλλὰ σὺ γ’ εἰς ἀγορην καλέςας ἢρως Ἀχαίοις,
μῆνων ἀποειπὼν Ἀγαμέμνονοι ποιμένι λαῶν
ἀἵμα μάλ’ ἐς πόλεμον θωρήςσεο, δύσεο δ’ ἀλκῆν.’

ὡς ἀρα φωνῆσασα μένος πολυθαρσῆς ἐνήκεν·
Πατρόκλῳ δ’ αὐτ’ ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
στάξε κατὰ ριὼν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

ACHILLES CALLS THE ACHAEANS TOGETHER.

αὐτὰρ δ’ βῆ παρὰ θίνα ἀθάνασης δῖος Ἀχιλλεὺς
σμερδαλέα ἰάχων, ὄρσεν. δ’ ἢρως Ἀχαίοις.
καὶ ρ’ οἱ περ τὸ πάρος γε νεών ἐν ἀγώνι μένεσκον,
οἱ τε κυβερνήται καὶ ἔχον οἰήμα νηὼν.

25. χαλκοτόποις †, ‘inflicted with weapons of bronze’ (χαλκός and τόποι).
26. ἐγγείνωντας comp. †, ‘engender,’ ‘breed’ (ἐν· and γενομαι. Cf. γέγομαι, γένεσις, γενετῆ, etc.); the simple verb γενομαι, present, means ‘be born’; aorist, ‘beget.’
καὶ ταμαί παρὰ νησοὺν ἠσαν, σύτω θοτῆρες, καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἠσαν, οὐνεκ Ἀχιλλεὺς ἐξεφάνη, δηρὸν δὲ μάχης ἐπέσαντ᾽ αλεγενής. τῷ δὲ δυῶ σκάλαντε βάτην Ἀρεός θέρατοντε, Τυδείδης τε μενεπόλεμος καὶ δίος Ὀδυσσεύς, ἐγχεὶ ἐρειδομένων ἐτί γὰρ ἔχον ἐλκεα λυγρά· καὶ δὲ μετά πρώτῃ ἀγορῇ ἦντο κιόντε. αὐτὰρ δὲ δεύτερος ἠλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων, ἐλκος ἔχων· καὶ γὰρ τὸν ἔνι κρατερὴ υψμήν οὐτα Κόων Ἀντηνορίδης χαλκηρῆ δούρι. αὐτὰρ ἐπεὶ δὴ πάντες ἀπλίσθησαν Ἀχαιοὶ, τούτι δ' ἀνωτάμενος μετέφη πόδας ὡκὺς Ἀχιλλεύς.

IN AN ADDRESS TO AGAMEMNON HE RENOUNCES HIS WRATH.

"Ἀτρείδη, ἥ ἄρ τι τὸδ' ἀμφοτέρουσιν ἄρειον ἐπλετο, σοὶ καὶ ἔμοι, ὅτε ναὶ περ ἀχυμένων κῆρ
θυμοβόρῳ ἔριδι μενεναμεν εἶνεκα κούρης; 
τὴν ὀφελ' ἐν νῆσοσι κατακτάμεν Ἀρτεμίς ἵω
ἡματι τῷ, ὅτ' ἐγὼν ἔλομην Δυνησμὸν ὀλέσσασαν.
τῷ κ' οὗ τόσοι Ἀχαιοὶ ὀδὰξ ἔλον ἀσπετον οὐδας
δυσμενέων ὑπὸ χερσίν, ἐμεῖ ἀπομηνίσατος.
"Εκτορὶ μὲν καὶ Τρωι τὸ κέρδον· αὐτὰρ Ἀχαιοὺς
δηρὸν ἔμης καὶ σῆς ἐριδον μνήσεσθαι οὖν.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχυμένοι περ,
θυμὸν ἐνι στήθεσοι φίλον δαμάστατες ἀνάγκη.
νὸν δ' ἥ τοι μὲν ἐγὼ παῦω χόλον, οὐδὲ τί με χρῆ
ἀσκελέως αἰεὶ μενεαιμένω· ἀλλ' ἄγε θάσσον
ὁμοῦν πόλεμόνδε κάρη κομάοντας Ἀχαιοὺς,
PLATE VII.—ACHILLES AND BRISEIS (?).

From a vase in the Vatican. Fifth century B.C. (From the Journal of Hellenic Studies, vol. i, Pl. vi, by permission of the Council of the Society for the Promotion of Hellenic Studies.)
RENUNCING OF THE WRATH 175

ὁφρ’ ἐπὶ καὶ Τρῶν πειρήσομαι ἄντιος ἐλθὼν,
αἰ' κ’ ἐθέλωσ’ ἐπὶ νησοῦν ἱανέμεν. ἀλλὰ τὴν ὦν
ἀσπασίως αὐτῶν γόνα καμψέμεν, ὡς κε φύγησιν
δηίου ἐκ πολέμου υπ’ ἐγχεσος ἕμετέρου.

Agamemnon replies; he renews the offer of the gifts, which Achilles accepts, yet with indifference (lines 74–275).

DISPERSENCE OF THE ASSEMBLY. THE MYRMIDONS RECEIVE THE
GIFTS FOR ACHILLES; WITH THEM BRISIDES RETURNS.

ὡς ἄρ’ ἐφώνησεν, λύσει δ’ ἀγορὴν αἰσηρῆν. 276
οὐ μὲν ἄρ’ ἐσκίδναυτο ἐην ἐπὶ νησα ἔκαστος.
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπέννοτο,
βάν δ’ ἐπὶ νησα φέροντες Ἀχιλλῆος θεόν.
καὶ τὰ μὲν ἐν κλησίης θέον, κάθωσαν δὲ γυναίκας,
ἰπποὺς δ’ εἰς ἀγέλην ἔλασαν θεράποντες ἄγανοι.

Βρισιῆς τ’ ἄρ’ ἐπειτ’ ἱκέλη χρυσῆ Ἀφροδίτη,
ὡς ἵδε Πάτροκλον δεδαϊγμένον ὄξει χαλκῷ,
ἀμφ’ αὐτῷ χυμένη λίγ’ ἐκώκυν, χερτ’ δ’ ἀμυσσεν
στηθεῖν τ’ ἧδ’ ἀπαλὴν δειρὴν ἵδ’ καλὰ πρόσωπα. 285
ἐπε δ’ ἄρα κλαίουσα γυνὴ ἐκυκία θεόσις.

BRISIDES LAMENTS OVER THE BODY OF PATROCLUS.

“Πάτροκλε μοι δειλῇ πλεῖστον κεχαρισμένε θυμῷ,
ζωὸν μὲν σὺν ἐλείπον ἐγὼ κλωσίθθην ἰούσα,
νῦν δὲ σὲ τεθνήτα τιχάνομαι, ὀρχάμε λαῶν,
ἀψ’ ἀνικόδ’. ὡς μοι δέχεμαι κακὸν ἐκ κακοῦ οἰεί.

ἄνδρα μὲν, ὦ ἐδοσάν με πατήρ καὶ πότνια μήτηρ,
εἴδον πρὸ πτόλιος δεδαϊγμένον ὄξει χαλκῷ
τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
κηδείους, οἱ πάντες ὀλέθριου ἡμάρ ἐπέστουν.

294. κηδεῖον e., ‘dear,’ an object of care (κηδος).
οὐ δὲ μὲν οὐδὲ μ’ ἔσκες, οὖ’ ἀνδρ’ ἐμὸν ὡκὺς 295
’Αχิλλεὺς
ἐκτεινέν, πέρσεν δὲ πόλιν θείοιο Μύητος,
κλαίειν, ἀλλὰ μ’ ἐφασκες ’Αχιλλῆσος θείοιο
κομφιδίην ἄλοχον θῆσειν, ἀξείν τ’ ἐνι νησίων
ἐς Φῆιν, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσων.
τῷ σ’ ἀμοτον κλαῖω τεθνητά, μείλιχον αἰεί.” 300

ACHILLES, IMPATIENT OF ALL DELAY, ARMS FOR BATTLE, WHILE
HIS SPIRES HARNESSES HIS HORSES. AUTOMEDON TAKES THE
LASH.

ἵππουσι δ’ Αὐτομέδων τε καὶ ’Αλκιμος ἀμφιέποντες 392
ζεῦγυννον ἀμφι δὲ καλὰ λέπαν’ ἔσαν, ἐν δὲ χαλινοῦς
γαμφηλῆς ἐβαλον, κατὰ δ’ ἱνα τείναν ὄπισω
κολλητόν ποτὶ δίφρον. δ’ δὲ μάστιγα φαεινὴν 396
χειρὶ λαβὼν ἀραρυῖν ἐφ’ ἵππουν ἀνόρουσεν
Αὐτομέδων· ὀπίθεν δὲ κορυσσάμενοι βῆ ’Αχιλλεὺς,
tεύχεσθι παμφαίων ὡς τ’ ἕλκτωρ ’Ἤπεριων.
σμερδαλέων δ’ ἵππουσιν ἐκέκλετο πατρὸς ἐοίο.

ACHILLES ADDRESSES HIS STEEDS.

“ἲἀνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400
ἀλλως δὴ φράξεσθε σαωσέμεν ἰνιοχὴν
ἄψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ’ ἐῶμεν πολέμου,
μηδ’, ὦς Πάτροκλον λίπετ’ αὐτόθι τεθνητά.”

XANTHUS REPLIES.

τὸν δ’ ἀρ’ ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος
Ξάνθος, ἄφαιρ’ δ’ ἦμυσε καρῆτα· πᾶσα δὲ χαίτη 405

398. χαλινοῦς †, ‘bits.’
402. ἐμθὲν = κορεσθὲμεν, ‘have had enough of.’
Τὸν δὲ καὶ κεν ἄμα πνοὴν ζεφύρου θέομεν,
ην περ ἐλαφροτάτην φάσ' ἐμμεναι· ἀλλὰ σοὶ αὑτῷ
μόρσιμον ἐστι θεῷ τε καὶ ἀνέρι ἵπι δαμήναι.

ὡς ἄρα φωνήσαντος ἐρμῖνες ἐσχεθον αὐθῆν.
τὸν δὲ μέγ' ὅχθησας προσέφη πόδας ὡκὺς Ἀχιλλεύς·

"Εἀνθε, τί μοι θάνατον μαντεύει; οὐδὲ τί σε

χρή.

εὖ νυ τὸ οἶδα καὶ αὑτός, ὁ μοὶ μόρος ἐνθάδ' ὀλέσθαι,
νόσφι φίλοι πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἐμπης
οὐ λήξω, πρὶν Τρῶας ἀδὴν ἐλάσαι πολέμοιον."

ἡ ρα, καὶ ἐν πρῶτοις ἱάχων ἐχε μόνυχας ἱππον.
ΙΛΙΑΔΟΣ Χ

ΕΚΤΟΡΟΣ ΑΝΑΡΕΞΗΣ

IN THE PROGRESS OF THE BATTLE (WHICH IS THE FOURTH AND LAST DESCRIBED IN THE ILIAD) THE ACHAEANS, DRIVING THE TROJANS BEFORE THEM, APPROACH THE WALL OF THE CITY.

"Ὦς οἱ μὲν κατὰ ἀστυ, πεφυζότες ἦπτε νεβροῖ,
ἰδρῶ ἀπεψάκλητο πῶν τ’ ἀκέντω τε δύμαν,
κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαῖοι
teίχεος ἄσσον ἵσαν σάκε ἁμοισι κλίναντες.
Εκτορα δ’ αὐτοῦ μεῖναι ὀλοιῇ μοῦρ’ ἐπέδησεν,
Ἰλίοο προπάροιθε πυλὰσι τε Σκαίασιν.
aὐτὰρ Πηλείωνα προσηύδαιε Φοῖβος Ἀπόλλων.

APOLLO, WHO HAS ASSUMED THE APPEARANCE OF TROJAN AGENOR AND ENTICED ACHILLES IN PURSUIT OF HIM FAR FROM THE GATES, REVEALS HIS IDENTITY.

"τίππε με, Πηλείωνι, ποσὶν ταχέσσοι διώκεις,
αὐτὸς θυρίττος ἐὼν θεὸν ἀμβροτον; οἴδε νῦ πώ με
εἴγνω, ὡς θεὸς εἶμι; σὺ δ’ ἀσπερχῆς μενεαίνεις.

ἡ νῦ τοι οὔ τι μέλει Τρόων πόνον, οὔ τι ἐφόβησας;
oi δή τοι εἰς ἄστυ ἀλει, σὺ δὲ δεῦρο λιάρθης.
oū μὲν με κτενείς, ἐπεὶ οὔ τοι μόρσιμος εἴμι.

τὸν δὲ μέγ’ ὄχθησας προσέφη πόδας ὡκὺς Ἀχιλλεύς.

"ἐβλαψάς μ’, ἐκάργε, θεών ὀλούτατε πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἥ κ’ ἐτ’ πολλοὶ
gαῖας ὁδὰξ εἶλον πρὶν Ἰλίου εἰσαφικέσθαι.
nῦν δ’ ἐμὲ μὲν μέγα κύδος ἀφείλεο, τοὺς δ’ ἔσασσας

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INDIGNANT, ACHILLES RETURNS TO THE MAIN STRUGGLE.

ɔς εἰπὼν προτὶ ἀστυ μέγα φρονέων ἐβεβήκει, σενάμενος ὃς θ' ἵππος ἀεθλοφόρος σὺν ὀχεσφιν, ὃς ὅ τε βεία θέρσι τιτανόμενος πεδίοιο. ὃς 'Αχιλής λαψηρὰ πόδας καὶ γούνατ' ἐνώμα.

PRIAM, ON THE TOWER, SEEKS HIM.

τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἰδεῖν ὁφθαλμόισι 25 παμφαίωνθ' ὃς ὁ ἄστερ', ἐπεσομένον πεδίοιο, ὃς ὅ τ' ὀπώρης ἔσω, ἀρίζηλοι δὲ οἱ αὐγαὶ φαίνονται πολλοῦσι μετ' ἀστράσι νυκτὸς ἀμολγῷ, ὃν τε κύν' Ὀμαίωνος ἔπικλησιν καλέουσιν: λαμπρότατος μὲν ὃ γ' ἔστι, κακὸν δὲ τε σῆμα 30 τέτυκται καὶ τε φέρει πολλὸν πυρετὸν δειλοῦσι βροτοῖσιν: ὃς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσι θέοντος. ὃμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὁ γε κόψατο χερσὶν ὑψὸς' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει λασόμενος φίλον νῦν. δ' δὲ προπάροιθε πυλάων 35 ἐστήκει, ἀμοινών μεμαῖς 'Αχιληὶ μάχεσθαι. τὸν δ' ὁ γέρων ἐλεεινὰ πρόστημα χεῖρας ὅρεγνὺς.

AND BEGS HECTOR TO WITHDRAW WITHIN THE CITY WALLS.

"Εκτόρ, μὴ μοι μίμων, φίλον τέκος, ἀνέρα τούτων οἰων ἀνεύθ' ἄλλων, ἵνα μὴ τάχα πότιμον ἐπὶ στῆις Πηλεῖων δαμεῖς, ἐπεὶ ἦ πολὺ φέρτερός ἔστιν. 40 σχέτλιος: αἴθε θεότι φίλος τοσσόνδε γένοιτο

31. πυρετὸν 'fever' (πῦρ).
άσσον ἐμοὶ: τάχα κέν ἐ κύνες καὶ γύνες ἔδωεν ἱείμενον. ἡ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἐλθοι. ὅς μ’ νυῶν πολλῶν τε καὶ ἐσθλῶν εὖν ἔθηκεν, κτείνων καὶ περνᾶς νῆσων ἔπι τηλεδαπάων.

καὶ γὰρ νῦν δύο παιδε, Δυκάονα καὶ Πολύδωρον, οὐ δύναμαι ἰδεέων Τρώων εἰς ἀστὶ ἀλέντων, τούς μοι Δαοθὸ τέκετο κρείονοσ γυναικῶν.

ἀλλ’ εἰ μὲν ζωοςι μετὰ στρατῷ, ἢ τ’ ἀν ἐπειτα χαλκοῦ τε χρυσοῦ τ’ ἀπολυσόμεθ’ ἐστὶ γὰρ ἐδοὺν πολλὰ γὰρ ὄπασε παιδὶ γέρων ὀνομάκλυτος Αλτῆς. εἰ δ’ ἤδη τεθνάσι καὶ εἰν ’Αἴδαο δόμοισιν, ἄλγως ἐμῷ θυμῷ καὶ μητέρι, τοι τεκόμεσθα. λαοῖσιν δ’ ἀλλοισι μινυθαδιώτερον ἄλγος ἔσσεται, ἢν μὴ καὶ σὺ θάνης ’Αχιλῆ θαμασθείς.

ἀλλ’ εἰσέρχεο τείχοσ, ἐμὸν τέκος, ὀφρα σαώσης Τρώας καὶ Τρώας, μηδὲ μέγα κύδος ὀρέξῃς Πηλείδη, αὐτὸς δὲ φίλης αἰώνος ἀμερθῆς. πρὸς δ’ ἐμὲ τὸν δύσττνον ἐτι φρονέων’ ἐλέσσον, δύσμορον, ὅν ρα πατῆρ Κρονίδης ἐπὶ γῆρας οὐδῷ αἰσθ ἐν ἀργαλέῃ φθίσει κακὰ πόλλ’ ἐπίδοντα, νιάς τ’ ὀλλυμένους ἐλκηθείσας τε θύγατρας καὶ θαλάμους κεραίξομένους καὶ νῆπια τέκνα βαλλόμενα προτὶ γαῖῃ ἐν αἰνὴ δηυτήτι, ἐλκομένας τε νυόνι ὀλοής ὑπὸ χερσὶν ’Αχαῖων. αὐτὸν δ’ ἀν πῦματὰ με κύνες πρῶτης θύρρους ὀμησταί ἐρύουσον, ἐπεὶ κε τὶς ὄξει χαλκῷ τύμας ἡ βαλῶν ῥεθέων ἐκ θυμὸν ἐληται,

48. κρείουσα, feminine † (cf. κρείων).
51. ὀνομάκλυτος † (ὄνομα and κλυτός, ‘famous’).
ούς τρέφον ἐν μεγάροισι τραπεζήσας θυραρωθεῖς: οι κ’ ἔμοι αἴμα πιόντες, ἀλύσσοντες πέρι θυμῷ, τε ἔφεσθ’ ἐν προθύροισι. νέῳ δὲ τε πάντ’ ἐπέοικεν ἁρπακταμένῳ, δεδαὐγμένῳ οὗ εἶ χαλκῷ κεῖσθαι: πάντα δὲ καλὰ θανόντι περ, ὅτι φανήγ. ἂλλ’ οτὲ δὴ πολίν τε κάρῃ πολιόν τε γένειον αἰδῶ τ’ αἰσχύνωσι κύνες κταμένου γέροντος, τοῦτο δὴ οἴκτιστον πέλεται δειλοῖς βροτοῖς.”

HIS MOTHER, TOO, ENTREATS HIM,

η ῥ’ ὁ γέρον, πολιάς δ’ ἄρ’ ἀνὰ τρίχας ἐλκετο χερσίν τιλλῶν ἐκ κεφαλῆς. οὐ δ’ Ἐκτορι θυμὸν ἔπειθεν. μὴν δ’ αὖθ’ ἐτέρωθεν ὁδύρετο δάκρυ χέουσα, κόλπον ἀνιεμένη, ἐτέρηθ’ δὲ μαξ’ ἄνεσχεν. καὶ μὲν δάκρυ χέουσ’ ἔπεα πτερόειντα προσηύδα:

“Ἐκτορ, τέκνων ἐμὸν, τάδε τ’ αἴδεο καὶ μ’ ἐλέησον αὐτήν, εἰ ποτὲ τοι λαθικηδέα μαξ’ ἐπέσχουν:

τῶν μνῆσαι, φίλε τέκνων, ἀμμυν δὲ δήμον ἄνδρᾳ τείχεος ἐντὸς ἑώς, μηδὲ πρόμος ἱστασο τούτῳ. σχέδλιος: εἰ περ γὰρ σε κατακτάνῃ, οὐ σ’ ἐτ’ ἐγὼ γε κλαύσομαι εν λεχέεσσι, φίλον θάλοσ, δὲν τέκνῳ αὐτῇ, οὐδ’ ἄλοχος πολύδωρος: ἀνευθεὶς δὲ σε μέγα νῶν Ἀργείων παρὰ νησὶ κύνες ταχέες κατέδοναι.”

69. θυραρωθεῖς †, ‘door-watching,’ ‘guardians of the door’ (θύρα and root Fop, ‘guard.’ Cf. ὀδρος, O 659).
70. ἀλύσσοντες †, ‘frenzied’ (longer form of ἀλῶ).
72. ἁρπακτασίαν †, ‘slain in battle’ (Ἀρης and κτεῖνω).
73. λαθικηδέα †, ‘causing to forget care,’ ‘soothing’ (root λαθ and κηδεῖος).
BUT HECTOR IS NOT PERSUADED.

"ὡς τὸ γε κλαίοντε προσαυδήτην φίλον νιῶν, πολλὰ λισσομένω: οὐ δ’ Ἕκτωρ θυμῶν ἔπειθον, ἀλλ’ ὦ γε μίμω Ἀχιλῆα πελώριον ἄσσουν ἱόντα. ὡς δὲ δράκων ἐπὶ χεὶ ὀρέστερος ἄνδρα μένησιν βεβρωκὼς κακὰ φάρμακ’, ἔδυ δὲ τὲ μῦν χόλος αἰῶν, σμερδαλέων δὲ δέδωρκεν ἑλισσόμενος περὶ χεί. ὡς Ἕκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει, πῦργῳ ἐπὶ προὐχοντι φαεινὴν ἀσπιδ’ ἐρείσασ. ὄχθησας δ’ ἀρα εἰπε πρὸς ὄν μεγαλήτορα θυμῶν.

HE DEBATES WHAT TO DO, AND DECIDES TO FACE Achilles ON THE PLAIN.

"ὡ μοι ἑγὼν. Εἰ μὲν κε πῦλας καὶ τείχεα δῦω, Πουλυδάμας μοι πρῶτος ἐλεγχεῖν ἀναθήσει, ὅς μ’ ἐκέλευε Τρώω τοῖς πτόλιν ηγήσασθαι νῦχθ’ ὑπὸ τὴν’ ὀλον, ὅτε τ’ ὄρετο δῖος Ἀχιλλεύς. ἀλλ’ ἕγω οὐ πιθόμην. ἦ τ’ ἄν πολὺ κέρδιον ἤεν, νῦν δ’ ἐπεὶ ὀλεσα λαὸν ἀτασθαλίσσων ἐμῆσιν, αἰδεόμαι Τρώας καὶ Τρῳάδας ἐλκεσιπέλπους, μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμείοι. Ἕκτωρ ἥφι βείηφι πιθήσας ὀλεσε λαὸν. ἥς ἐρεόνσιν. ἐμοὶ δὲ τὸτ’ ἄν πολὺ κέρδιον εἰ ἄντην ἦ Ἀχιλῆα κατακτεῖνα τεέσθαι ἦ κεν αὐτῷ ὀλέοσθαι ἐυκλεώς πρὸ τοῦκος. Εἰ δὲ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν καὶ κόρυθα βριαρῆν, δόρυ δὲ πρὸς τεῖχος ἐρείσασ αὐτὸς ιὼν Ἀχιλῆος ἄμφιμονος ἀντίος ἔδω

93 and 95. χέφθι, ‘hole’ (cf. χάνω, Z 282).
100. ἄλω-θῆγα comp. τ. ‘will put upon,’ ‘will heap upon.’
110. ἐνκλαίως † (adverb of εὐκλέος. Cf. ὑπεκλά, Β 115, 1 22).
καὶ οἱ ὑπόσχωμαι Ἐλένην καὶ κτήμαθ᾽ ἀμ᾽ αὐτῆ
πάντα μᾶλ᾽, ὅσα ὑμᾶς Ἀλέξανδρος κοίλησ ἐνὶ
ήγαγε τῷ Τροίῃν, ὡς τ᾽ ἔπληκτο νεῖκεσ ἀρχῆ,
δωσέμεν Ἀτρείδησιν ἄγειν, ἀμα δ᾽ ἀμφὶ Ἀχαιῶι
ἀλλ᾽ ἀποδάσσεσθαι, ὅσα τε πτόλεις ἥδε κέκεκεθν.
Τροσίν δ᾽ αὐτοίς ἐφού Ῥευσίδων ὀρκον ἔλωμαι
μή τι κατακρύψεων ἀλλ᾽ ἁνδία πάντα δᾶσσεθαὶ
κτῆσιν ὅσην πτολείθρον ἐπῆρατον ἐντὸς ἐργεὶ
ἀλλὰ τί ἂν μοι ταῦτα φίλος διελέξατο θυμός;
μή μιν ἐγὼ μὲν ἱκώμαι ἰῶν, δὲ μ᾽ οὐκ ἔλεησει
οὐδὲ τί μ᾽ αἴδεσται, κτενεῖ δὲ με γυμνὸν ἕοντα
αὐτὸς ὡς τε γυναῖκα, ἐπεὶ κ᾽ ἀπὸ τεύχεα δῦν.
οὐ μὲν πως ἐστὶν ἀπὸ δρυὸς οὐδὲ ἀπὸ πέτρης
τῷ ὀριζόμεναι, ἂ τε παρθένος ἥθεος τε,
παρθένος ἥθεος τ᾽ ὀριζομένον ἀλλήλουν.
βέλτερον αὐτ᾽ ἔριδι ἐνελαννέμεν τιτάχυστα
ἐδομεν ὀπποτέρφος κεν Ὁλύμπιος εὐχὸς ὀρέξῃ.

ON THE APPROACH OF ACHILLES, HECTOR RUNS FROM HIM IN FEAR.

ὡς ἀρμαινε μένων· δὲ ὁ ὁι σχεδὸν ἠλθεν Ἀχιλλεός
Ἰσος Ἑνυαλίῳ κορυθαίκι πτολεμοτῆ,
σεῖων Πηλίάδα μελίν κατὰ δεξιόν ἄμον
deiνήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῆ
ἡ πυρὸς αἰθομένου ἡ ἡμίλον ἀνίωντος.
"Ἐκτορά δ᾽, ὡς ἐνόησεν, ἔλε τρόμος· οὐδ᾽ ἂρ᾽ ἐτ᾽ ἐτῆ
ἀὕτε μένειν, ὅπισῳ δὲ πύλας λίπε, βῆ δὲ φοβηθεῖς.
Πηλείδης δ᾽ ἐποροῦσε ποσὶ κραυνυόσι πεποιθώς.
ἡτε κύριος ὀρεσφιν, ἐλαφρότατος πετευνῶν,

πτολεμοτῆ τ᾽ (cf. πολεμοτὴν, Π 493, etc.).
δημίως οἴμησε μετὰ τρήρωνα πέλειαν.

ἡ δὲ θ' ὑπαιθα φοβεῖται, δ' ἐγγύθεν ὃς λεληκῶς
tαρφεὶ ἐπαίσσει, ἐλέειν τε ἐ' θυμὸς ἀνώγει.
ὡς ἀρ' ὁ γ' ἐμμεμαὼς ἴθις πέτετο, τρέσε δ' 'Εκτωρ
τείχος ὑπὸ Τρώων, λαψηρὰ δὲ γούνατ' ἐνώμα.
οὶ δὲ παρὰ σκοπίην καὶ ἐρυκεὶν ἴμερόεται
teίχεος αἰὲν ὑπὲκ κατ' ἀμαξίτον ἐσσεύσοντο.

κρονὼ δ' ἵκανον καλλιρρῶ, ἐνθα δὲ πηγαὶ
δοιαὶ ἀναίσσουσι Σκαμάνδρου δινῆντος.
ἡ μὲν γάρ θ' ὑδατι λιαρῷ βέει, ἀμφὶ δὲ καπνὸς
gίγνεται ἐς αὐτὴς ὡς εἰ πυρὸς αἰθομένου.

ἡ δ' ἐτέρη θέρεὶ προρέει ἐἰκνία χαλάζῃ
ἡ χιὼν ψυχρῇ ἢ ἐς ὑδατος κρυστάλλῳ.
ἐνθα δ' ἐπὶ αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἐσσιν
calloi laῖνεοι, ὢδι εἰματα σιγαλόεντα
plύνεσκον Τρώων ἁλοχοι καλαὶ τε θύγατρεσ
tο πρὸν ἐπὶ εἰρήνης, πρὸν ἐλθέμεν νῦς Ἀχαῖων.

τῇ ρᾳ παραδραμέτην, φεύγων, δ' δ' ὑπισθε διώκων, —
πρόσθε μὲν ἐσθλὸς ἐφευγε, δίωκε δὲ μν μέγ' ἀμείνων —
καρπαλίμως, ἐπεὶ οὐχ ἵερήν οὐδὲ βοεῖν
ἀρνύσθην, ἀ τε ποσσίν ἀέθλια γίγνεται ἀνδρῶν,
ἀλλὰ περὶ ψυχῆς θέον Ἐκτορος ἵπποδάμωο.

THRICHE IS HECTOR CHASED ABOUT THE CITY WALLS.

ὡς δ' ὅτ' ἀεθλοφόρῳ περὶ τέρματα μῶνχες ἐπτοι
ródφα μάλα τρωχὸσι: τὸ δὲ μέγα κεῖται ἀεθλον,
ἡ τρίτος ἡ γυνὴ, ἀνδρὸς κατατεθηνῶτος.
ὡς τὸ τρῖς Πρίαμοι πὸλιν πέρι δυνηθῆν
SLAYING OF HECTOR

καρπαλίμουσι πόδεσσι. Θεοὶ δὲ τε πάντες ὀρῶντο. τοῦσὶ δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε.

ZEUS IN COUNCIL WITH THE GODS. ATHENE LEAVES OLYMPUS TO TAKE PART IN THE BATTLE.

"ὡς πόροι, ἥ φίλοις ἀνδρα διωκόμενον περὶ τεῖχος ὀφθαλμοῖς ὀρῶν. ἔμοι δὲ ὀλοφύρεται ἦτορ Ἐκτορος, ὡς μοι πολλὰ βοῶν ἐπὶ μηρὶ ἔκην ἰδῆς ἐν κορυφῆσι πολυπτύχου, ἄλλοτε δὲ αὐτὲ ἐν πόλει ἀκροτάτῃ. νῦν αὐτὲ ἐ δίος Ἀχιλλεὺς ἀστυ πέρι Πριάμου ποσίν ταχεύσας διώκει. ἀλλ’ ἄγετε φράζεσθε, Θεοὶ, καὶ μητρίασθε, ἰδὲ μὲν ἐκ θανάτου σαώσομεν ἰδὲ μὲν ἰδὴ Πηλείδη Ἀχιλῆς δαμάσσομεν ἐσθλὸν ἐόντα."

τὸν δὲ αὐτὲ προσέειπε Θεὰ γλαυκώπις Ἀθήνη.

"ὦ πάτερ ἄργυκεραυν κελανεφές, οὕν ἔιπες. ἀνδρα θυγῆνον ἐόντα, πάλαι πεπρωμένον αἰσθή, ἂς ἐθέλεις θανάτου δυσκήνεος ἐς ἀναλύσαι; ἔροι. ἀτάρ οὐ τοι πάντες ἐπαινέομεν Θεοὶ ἀλλοι."

oriously ἀπαμείβομεν προσέφη νεφεληγερέτα Ζεὺς.

"θάρσει, Τριτογένεια, φίλον τέκος. οὐ νῦ τι θυμῷ πρόφροι μυθόμαι, ἤθελον δὲ τοι ἡπτὸς εἴναι. ἔξον, ὅτι δὴ τοι νόσος ἐπλετο, μηδὲ τ’ ἐρωτεῖ."

ὡς εἰπὼν ὠφρυνε πάρος μεμανίαν Ἀθήνην. βῆ δὲ κατ’ Οὐλύμπου κορήνων αἴξασα.

ACHILLES IS STILL UNABLE TO OVERTAKE HECTOR.

"Εκτορὸς δὲ ἀσπερχὲς κλονέων ἐβεβ’ ὦκυς Ἀχιλλεὺς. ὡς δ’ ὅτε νεβρὸν ὄρεσθι κόυν ἐλάφου δίηπται, ὀργας ἐξ ἐυνῆς, διὰ τ’ ἄγκεα καὶ διὰ βῆσσας. τὸν δ’ εἰ πέρ τε λάθησι καταπτήξας ὑπὸ θάμνῳ,
ἀλλά τ' ἀνιχνεύων θέει ἐμπεδού, ὡφρα κεν εὔρη· ὃς Ἕκτωρ οὐ λήθε ποδώκεα Πηλεώνα.

όσσάκι δ' ὀρμήσειε πυλῶν Δαρδαναῶν ἀντίον αἴξασθαι ἐνυμήτους ύπὸ πύργους,

eἰ πώς οἴ καθύπερθην ἀλάκκουεν βελέσσων,

tοσσάκι μιν προπάροιθεν ἀποστρέφασκε παραφθᾶς πρὸς πεδίον· αὐτὸς δὲ ποτὲ πτόλιος πέτετ' αἰεί.

윅 δ' ἐν ὀνείρῳ οὗ δύναται φεύγοντα διώκειν· ὄντ' ἄρ' δ' τὸν δύναται ὑποφευγέμεν οὐθ' δ' διώκειν.

ὡς δ' τὸν οὗ δύνατο μάρφαι ποσίν οὐδ' δ' ἀλύζαυ.

πώς δ' κεν Ἕκτωρ κήρας ὑπεξέφυγεν θανάτου,

eἰ μή οἱ πύματον τε καὶ ϊστατον ἤμετε Ἀπόλλων ἐγγύθεν, ὦς οἱ ἐπόρσε μένος λαψηρά τε γοῦνα;

λαοῦσιν δ' ἀνένευε καρῆτα δῖος Ἀχιλλεύς

ءُؤُد' έα ιέμεναι έπι Ἕκτωρ πικρὰ βέλεμνα,

μή τις κύδος ἀρουτο βαλών, δ' δ' δεύτερος ἔλθων

ἀλλ' οτε δ' θ' τὸ τέταρτον έπι κρουνοὺς ἀφίκοντο,

καὶ τότε δ' θ' χρύσεα πατήρ ἐτίαυεν τάλαντα·

ἐν δ' ἐτίθει δύο κήρε τανηλεγέος θανάτου,

τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἕκτωρ ἰπποδάμωι.

ἐλκε δὲ μέσσα λαβών· ρέπε δ' Ἕκτωρ αἰσιμον ἠμαρ,

ψχετο δ' εἰς Ἀίδαο. λίπεν δ' ἐε Ἐοῖβος Ἀπόλλων.

ATHENE ENTERS THE FIELD AND ENCOURAGES ACHILLES.

Πηλεώνα δ' ἢκανε θεᾶ γλαυκώτευς Ἀθήνη,

ἀγχωδ' δ' ἰσταμένη ἔπεα πτερόεντα προσηνύδα·

"νῦν δὴ νῦι ἐολπα, διύφιλε φαίδιμ' Ἀχιλλεῦ,

οἰσεσθαι μέγα κύδος Ἀχαιοῖσι προτὶ νῆα,

192. ἀνιχνεύων †, 'tracking back' (καὶ and ἑκνέων, ἑκνο). 200. ὑπο-φευγόμεν comp. †.
HER TRICK TO DECEIVE HEKTOR.

"Δε φάτ' Ἀθηναίη. δ' δ' ἐπείθετο, χαίρε δὲ θυμῷ·
στῇ δ' ἄρ' ἐπὶ μελίης χαλκογλύχινος ἐρεισθείς. 225
η δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' "Εκτορα δῖον
Δημόβιῳ ἐκκύκλῳ δέμας καὶ ἀτειρέα φωνῇ·
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 "ἡθεῖ", ἦ μάλα δὴ σε βιάζεται ὧκυς Ἀχιλλεύς
ἀστὸν πέρι Πριάμοιο ποσὶν ταχέεσσοι διάκων.
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξόμεσθα μένοντες."

τὴν δ' αὐτή προσέειπε μέγας κορυθαίολος "Εκτωρ·
"Δηήφοβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἔθα
γνωτῶν, οὗς Ἐκάβη ἦδε Πρίαμος τέκε παῖδας·

νὺν δ' ἐτι καὶ μᾶλλον νοεῖν φρειν τιμήσεσθαι,
ὅς ἐτῆς ἐμεῖ εἰνεκ', ἐπεὶ ἰδες ὀφθαλμοῖσιν,
τείχεος ἐξελθεῖν, ἀλλοι δ' ἐντοσθε μένοντιν."

τὸν δ' αὐτή προσέειπε θεά γλαυκώπις Ἀθηνη·
"ἡθεί", ἦ μὲν πολλὰ πατήρ καὶ πότνια μῆτηρ
λύσσονθ' ἐξειπ' γουνούμενοι, ἀμφι δ' ἐταῖροι,
αὕτι μέενιν. τοῖν γὰρ ὑποτρομεύουσιν ἄπαντες·
ἀλλ' ἐμὸς ἐνδοθί θυμὸς ἐτεῖρετο πένθει λυγρῷ·

νὺν δ' ἰθ' μεμαώτε μαχώμεθα, μηδὲ τι δούρων

225. χαλκογλύχινος †, genitive, 'with bronze point' (χαλκὸς and γλυχῖς, a 'point'; cf. γλῶσσα, 'tongue').
ἔστω φειδωλὴ, ἵνα εἴδομεν, ἢ κεν Ἀχιλλεὺς
νῶι κατακτεῖνας ἐναρῇ βροτόεντα φέρηται
νήας ἐπὶ γλαφυρᾶς, ἢ κεν σῷ δουρὶ δαμήῃ.”

ὡς φαμένῃ καὶ κερδοσύνῃ ἥγησατ’ Ἀθήνη.
οἱ δ’ ὅτε δὴ σχεδὸν ἠσαν ἐπ’ ἄλλῃ λοιπὴν ἱόντες,
τὸν πρότερος προσέπησε μέγας κορυθαίολος Ἐκτώρ.

HECTOR MAKES A STAND AGAINST ACHILLES.

“οὐ σ’ ἔτε, Πηλέος νιὲ, φοβησομαι, ὡς τὸ πάρος

περ

τρὶς περὶ ἄστυ μέγα. Πριάμου δῖον, οὐδὲ ποτ’ ἔτην

μείναι ἐπερχόμενον. νῦν αὖτε με θυμὸς ἀνὴκεν

στῆμεναι ἀντία σειώ. ἐλομί κεν ἢ κεν ἀλοιῆν.

ἀλλ’ ἄγε δεῦρο θεοὺς ἐπιδώμεθα,—τοὶ γὰρ ἁριστοὶ

μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἀρμονιάων—

οὐ γὰρ ἐγὼ σ’ ἑκπαγεὶν ἄεικῳ, αἱ κεν ἔμοι Ζεὺς

δῶῃ καμμονίῃ, σὴν δὲ ψυχὴν ἄφελμαι.

ἀλλ’ ἐσεὶ ἄρ’ κε σε συλήσω κλυτὰ τεῦχε’, Ἀχιλλεῦ,

νεκρὸν Ἀχαιῶν δῶσω τάλιν. ὡς δὲ σὺ μέζειν.”

AFTER SOME WORDS ACHILLES HURLS HIS SPEAR. HE IS AIDED BY

ΑΘΗΝΕ.  

τὸν δ’ ἄρ’ υπόδρα ἰδὼν προσέφη πόδας ἄκως

Ἀχιλλεὺς.

“Ἐκτόρ, μὴ μοι, ἀλαστε, συνημοσύνας ἀγόρευε.

ὡς οὐκ ἔστι λέοντι καὶ ἀνδράσιν ὀρκία πιστὰ

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,

ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλουσιν,

244. φειδωλή, a ‘sparing’ (φειδομαι).
251. δῖον, ‘I fled.’
261. συνημοσύνας (συν-ἡμί) = ἀρμονίας (cf. l. 255).
263. ὁμόφρονα, ‘like-minded,’ ‘harmonious’ (ὁμός and φρὴν).
δς οὐκ ἐστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔδὲ τι νῦν ὅρκια ἔσονται πρὶν ἥ ἑτερόν γε πεσόντα αἰματοσ ἄσαι "Ἀρης ταλαύρινον πολεμιστήν. παντοῖς ἀρετῆς μμυνήσκεο. νῦν σε μάλα χρή αἰχμητήν τ' ἐμεναι καὶ θαρσαλέον πολεμιστήν. οὐ τοι ἐτ' ἐσθ' ὑπάλυξις, ἀφαρ δὲ σε Παλλας Ἀθήνη 270 ἔγχει ἐμῷ δαμάει. νῦν δ' ἄθροα πάντ' ἀποτίσεις κηδε' ἐμὼν ἐτάρων, οὖς ἐκταιε ἐγχει θύων."

ἡ βα, καὶ ἀμπεπαλών προτει δολιχόσκιον ἔγχος. καὶ τὸ μὲν ἁντα ἴδων ἡλεύατο φαιδίμος "Εκτωρ· ἔστο γὰρ προίδων, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275 ἐν γαίῃ δ' ἐπάγγη. ἀνὰ δ' ἕρπασε Παλλάς Ἀθήνη, ἀψ δ' Ἀχιλῆ δίδου, λάθε δ' Ἕκτωρ ποιμένα λαώ. "Εκτωρ δὲ προσείπευν ἀμύμονα Πηλείωνα·

HECTOR'S REPLY.

"ἡμβροτες, οὐδ' ἀρα πώ τι, θεοῖς ἐπεικελ' Ἀχιλλεύ, ἐκ Διὸς ἥειδος τὸν ἔμον μόρον—ἡ τοι ἐφης γε— 280 ἀλλ' τις ἄρτιετῆς καὶ ἐπίκλοπος ἐπελευ μύθων, ὦφρα σ' ὑποδείγας μένεος ἀλκῆς τε λάθωμαι. οὐ μὲν μοι φεύγοντι μεταφρένω ἐν δόρυ πῆξας, ἀλλ' ἴδως μεμαώτι διὰ στῆθεςφίν ἔλασσον, εἰ τοι ἐδώκει θεοῖς. νῦν αὐτ' ἐμὸν ἔγχος ἀλεναι 285 χάλκεον· ὡς δή μιν σφ' ἐνὶ χροὶ πᾶν κομίσαω. καὶ κεν ἐλαφρότερος πόλεμος Τρῶςσι γένωτο σεῖο καταφθιμένου. οὐ γάρ σφισι πῆμα μέγιστον."

281. ἄρτιετης †, 'using words exactly suited' to the purpose, 'clever of speech' (ἄρτιος, 'fitting,' 'suitable,' and ἐποῖο).
HIS SPEAR MAKES NO IMPRESSION ON THE SHIELD OF ACHILLES, AND TOO LATE HE DISCOVERS THE TREACHERY OF ATHENE.

η̣ ῥα, καὶ ἀμπεπαλῶν προτέει δολιχόσκιον ἐγχος, καὶ βάλε Πηλείδαο μέσον σάκος οὐδ' ἀφάμαρτεν. 290 τῆλε δι' ἀπεπλάγχηθι σάκεος δόρυ. χώσατο δ' Ἐκτωρ, ὅτι ρά οἱ βέλοις ὁκὺ ἐτώσιον ἐκφυγε χειρός· στῇ δὲ κατηφήσας, οὐδ' ἀλλ' ἔχε μείλινον ἐγχος. Δηίφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὖσας· ᾦτε μην δόρυ μακρόν, δ' οὗ τί οἱ ἐγγύθεν ἥν. 295 Ἐκτωρ δ' ἔγνω ἦσιν εὖν φρεσιν φώνησεν τε:

"ὤ πότοι, ἡ μάλα δὴ με θεοὶ θάνατονδε κάλεσαν. Δηίφοβον γὰρ ἐγό γ' ἐφάμην ἠρω παρεῖναι, ἀλλ' δ' μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν ᾧ' ἄθηνη. νῦν δὲ δὴ ἐγγύθη μοι θάνατος κακὸς οὐδ' ἐτ' ἀνευθεν, οὐδ' ἀλέη. ἡ γὰρ βα πάλαι τὸ γε φίλτερον ἥν Ζηνὶ τε καὶ Διὸς υἱ ἐκηβόλω, οἳ με πάρος γε πρόφρονες εἰρύσατε· νῦν αὐτέ με μοῖρα κιχάνει. μὴ μαν ἁσποῦδι γε καὶ ἀκλεῖως ἀπολοίμην, ἀλλὰ μέγα ρέξας τι καὶ ἑσομοέμουι πυθέσθαι."

THE FINAL STRUGGLE; ACHILLES GIVES HEKCTOR HIS DEATH-BLOW.

ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὅξυ, τό οἱ υπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε. οἴμησεν δὲ ἄλεις ὡς τ' αἰετὸς ὑπεπείτεις, ὡς τ' εἰςν πεδίονδε διὰ νεφέων ἐρεβεννὼν ἁρπάζων ἥ ἄρν' ἀμαλην ἥ πτώκα λαγών. 310 ὡς Ἐκτωρ οἴμησε τινάσσον φάσγανον ὅξυ.

294. λευκάσπιδα ἡ, 'with white shield' (λευκός and ἄσις).
301. ἀλέη ἡ, 'an escape' (cf. ἥλεστο, l. 274, ἀλειν, l. 285).
<textarea>Χ.

SLAYING OF HECTOR

ὁμήθη δ' Ἀχιλλῆς, μένεις δ' ἐμπλήσατο θυμὸν ἀγρίοιο: πρόσθεν δὲ σάκος στέρνον κάλυψεν καλὸν δαιδάλεον, κόρυβι δ' ἐπένευε φαεινη
tετραφάλῳ, καλαί δὲ περισσείοντο θειραί·
χρύσεαι, ἂσ Ἡφαιστος ἵππον ἀμφὶ θαμείας.
οἷος δ' ἀστήρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
ἔσπερος, δς κάλιστος ἐν οὐρανῷ ἠσταυρὸ ἀστήρ,
ὡς αἰχμῆς ἀπέλαμπτε εὔχεος, ἦν ἢρ' Ἀχιλλεὺς
πάλλειν δεξιτερῆ φρονέων κακὸν Ἐκτορι δίῳ,
eἰσοράων χρώα καλῶν, ἵππη εἰξεε μάλιστα.
τοὺ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα χάλκεα τεῦχη
καλά, τὰ Πατρόκλου βίῃν ἐνάριξε κατακτάς:
φαύνετο δ', ἢ κληδεῖς ἀπ' ωμῶν αὐχέν' ἔχουσιν,
λαυκανήρ, ἱνα τε ψυχής ὤκιστος ὅκρος.

τῇ Ρ' ἐπὶ οἷο μεμαωτ' ἑλασ' ἐγχεὶ δῖος Ἀχιλλεὺς·
ἀντικφ' δ' ἀπαλοίδι δι' αὐχένος ἥλυθ' ἀκωκή.
οὔ δ' ἢρ' ἀπ' ἀσφάραγον μελίτη τάμε χαλκοβάρεια,
ὁφρα τί μην προτείπτοι ἢμεβόμενοι ἐπέεσσυν.

Ηρίπε δ' ἐν κονίς· δ' δ' ἐπεύξατο δῖος Ἀχιλλεὺς.

HE THEN MAKES AN EXULTING SPEECH, TO WHICH HECTOR FEEBLY REPLIES.

"Ἐκτόρ, ἄταρ που ἐφης Πατροκλῆ' ἐξεναρίζων
σῶς ἑσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἑότα,
νῆπε· τοῖο δ' ἀνευθεὶν ἀνοσσηθήρ μέγ' ἄμεινων
νησῶν επὶ γλαφυρῆσιν ἑγὼ μετόπισθε λελείμμην,
ὅς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἦδ' οἰωνὸι
ἐλκήσουσι' ἀκώς, τὸν δὲ κτεριούσιν Ἁχαιοί."</textarea>
τὸν δ’ ὀλυγοδρανέων προσέφη κορυθαίολος Ἐκτωρ. 340
"λίσσοι' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆν, μή με ἐὰν παρὰ νησὶ κύνας καταδάψαι 'Ἀχαῖων. ἀλλὰ σὺ μὲν χαλκὸν τε ἀλὶς χρυσὸν τε δέδεξαι δῷρα, τά τοι δώσομι πατήρ καὶ πότνια μήτηρ, σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι πάλιν, ὀφρὰ πυρὸς με Τρῶες καὶ Τρώων ἀλοχοὶ λελάχωσι θανόντα." 345
τὸν δ’ ἀρ’ ὑπόδρα ἰδὼν προσέφη πόδας ὡκὺς 'Ἀχιλλεύς.

"μή με, κύων, γούνων γουνάζει μηδὲ τοκῆν. 350
αἱ γὰρ πως αὐτόν με μένως καὶ θυμὸς ἀνεῖη ὡμ’ ἀποταμόμενον κρέα ἐδμεναι, οἷα μ’ ἔφραγα, ὡς οὐκ ἔσθ’ ὃς σής γε κύνας κεφαλῆς ἀπαλάκκοι. οὐδ’ εἰ κεν δεκάκις τε καὶ εἰκοσιτρί’ ἀποινα στῆσος’ ἐνθάδ’ ἄγοντες, ὑπόσχονται δὲ καὶ ἄλλα, 355
οὐδ’ εἰ κεν σ’ αὐτόν χρυσῷ ἔρυσασθαι ἀνώγῃ Δαρδανίδης Πρίαμος. οὐδ’ ὡς σὲ γε πότνια μήτηρ ἐνθεμένη λεχέσσει γοήσεται, δὴ τέκεν αὐτή, ἀλλὰ κύνες τε καὶ οἰνωνὶ κατὰ πάντα δάσονται."
τὸν δὲ καταδηνήκον προσέφη κορυθαίολος 360 Ἐκτωρ.

"ἡ σ’ εὖ γυγνώσκων προτισσομαι, οὐδ’ ἀρ’ ἐμελλὼν πείσειν. ἥ γὰρ σοὶ γε σιδήρεος ἐν φρεοὶ θυμὸς. φράζει νῦν, μή τοι τὶ θέων μὴνμα γενῶμαι ἦματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος 'Ἀπόλλων ἐσθλὸν ἐόντ’ ὀλέσωσιν ἑνὶ Σκαῖησι πύλησιν." 365

349. εἰκοσιτρί’(a) †, ‘twenty-fold’ (cf. i 379).
351. ἔρυσασθαι, ‘to balance,’ in this meaning here only; the sense is, ‘to pay for your body with an equal weight of gold.’
SLAYING OF HECTOR

HECTOR'S DEATH AND THE JOY OF THE ACHAEANS.

ἀς ἄρα μιν εἰπόντα τέλος θανάτου κάλυψεν·
ψυχὴ δ' ἐκ ρέθεων πταμένη Ἀιδώσδε βεβήκει
διὰ πότιμον γοαύσα, λυποῦσ' ἀνδροτήτα καὶ ἡβην.
τὸν καὶ τεθνήτα προσηύδαε δίοις Ἀχιλλεύς.
“τέθναθι, κήρα δ' ἐγὼ τότε δέξομαι, ὅπποτε
κεν δή
Ζεὺς ἐθέλη τελέσαι ἢ ἀθάνατοι θεοὶ ἄλλοι.”

ἡ ρα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἐγχώς·
καὶ τὸ γ' ἀνευθέν ἔθηχ', δ' ἀπ' ἀμιν' τεύχε ἐσύλα
αἰματάσεν'. ἄλλοι δὲ περίδραμον ύπες Ἀχαϊῶν,
οἱ καὶ θηήσαντο φυν' καὶ εἴδος ἀγητὸν
‘Ἐκτόρος: οὐδ' ἄρα οἱ τις ἀνουητή γε παρέστη.
ὥδε δέ τις εἰπεσκεν ἰδὼν ἐς πλησίον ἄλλον.
“ἄτ πόποι, ἡ μάλα δὴ μαλακῶτερος ἀμφαφάεσθαι
‘Ἐκτωρ, ἦ τοι νῆς ἐνέπρησεν πυρὶ κηλέω.”

ἀς ἄρα τις εἰπεσκε καὶ οὐτήςασκε παραστάς.

ACHILLES ADDRESSES THE ACHAEANS.

τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
στὰς ἐν Ἀχαϊῶιν ἐπεα πτερόειτ' ἀγόρευεν.

“ἄτ φίλοι, Ἀργείων ἡγήτορες ἂδ' μέδοντες,
ἐπεὶ δὴ τόνδ' ἀνδρα θεοὶ δαμάσασθαι ἐδωκαν,
δὲ κακὰ πόλλ' ἔρρεξαν ὅς' οὐ σύμπαντες οἱ ἄλλοι,
εἰ δ' ἀγετ', ἀμφί πόλιν σὺν τεύχεσι πειρηθώμεν,
ὁφρα κε τι γνόμεν Τρώων νόον ὣν τιν' ἔχουσιν,
ἡ καταλέψωσιν πόλιν ἄκρην τοῦτε πεσόντος,
ἡ μένειν μεμάσσι καὶ ‘Ἐκτόρος οὐκέτ' ἐόντος.
ἀλλὰ τί ἦ μοι ταύτα φίλος διελέξατο θυμός; 385
κεῖται πάρ νήσσι νέκυς ἀκλαυτος ἄθαπτος,
Pάτροκλος, τοῦ δ' οὐκ ἐπιλήσομαι, ὁφ' ἂν ἐγὼ γε
ζωοίσιν μετέω καὶ μοι φίλα γοῦνατ' ὁρώρρη:
eὶ δὲ θανόντων περ καταλήθοντ' εἰν 'Αἴδαο,
αὐτὰρ ἐγὼ καὶ κεῖθι φίλον μεμνήσομ' ἑταίροιν. 390
νῦν δ' ἀγ' ἀείδοντες παιήσα, κοῦροι 'Αχαῖων,
νησίν ἐπὶ γλαφυρῆσι νεώμεθα, τόνδε δ' ἄγομεν.
ἡράμεθα μέγα κύδος: ἐπέφνομεν Ἐκτορα δίον,
ἳ Τρῶες κατὰ ἀστυ θεῷ ὡς εὐχετάωντο."

HOW ACHILLES DISFIGURES THE CORPSE OF HECTOR.

ἡ ῥά, καὶ Ἐκτορα δίον ἀεικέα μῆδετο ἔργα. 395
ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
ἐς σφυρόν ἐκ πτέρνης, βοέους δ' ἐξήπτευν ῤμάντας:
ἐκ δίφροιο δ' ἐδησε, κάρη δ' ἐλκεσθαι ἔσσεν.
ἐς δίφρον δ' ἀναβάς ἀνά τε κλυτὰ τεῦχε' ἀείρας
μᾶστιξεν ῆ' ἐλάεων, τῶ δ' οὐκ ἀέκοντε πετέσθην. 400
τοῦ δ' ἦν ἐλκομένοι κοῦσαλος, ἀμφὶ δὲ χαϊται
κνάνει κτίναντο, κάρη δ' ἄπαν ἐν κοινῷ
κεῖτο, πάρος χαρίν. τὸτε δὲ Ζεὺς δυσμενέεσσιν
δώκεν ἀεικύσσασθαι ἕ' ἐν πατρίδι γαίῃ.

THE LAMENTATION OF HECTOR'S PARENTS.

ὡς τοῦ μὲν κεκόντο κάρη ἄπαν. ἢ δὲ νυ μῆτηρ 405
τίλλε κόμην, ἀπὸ δὲ λιπαρήν ἔρριψε καλύπτρην
tήλοσε, κόκυσεν δὲ μάλα μέγα παιδα ἰδώνσα.
ὡμωζεν δ' ἐλεεινα πατὴρ φίλος, ἀμφὶ δὲ λαὸι
κωκυτῷ τ' εἰχοντο καὶ οἰμωγῇ κατὰ ἀστυ.
τῷ δὲ μάλιστ’ ἀρ’ ἔνν ἐναλίγκιον, ὡς εἰ ἄπασα
’Ἰλιος ὀφρύοισσα πυρὶ σμύχοιτο κατ’ ἄκρησι.
λαοὶ μὲν ἐγεροῦτα μόγις ἔχον ἀσχαλάοντα,
ἐξέλθειν μεμαύτα πυλάων Δαρδαναίων.
πάντας δ’ ἐλλιτάνευε κυλινδόμενος κατὰ κόπρον,
ἐξονομακλήδην ὄνομαξαν ἀνδρὰ ἐκαστὸν.

"σχέσθε, φίλοι, καὶ μ’ οἶνον ἐάσατε κηδόμενοί περ
ἐξελθόντα πόλησι ικέσθ’ ἐπὶ νήας Ἀχαιῶν.
λίσσωμ’ ἀνέρα τούτων ἀτάσθαλον ὀβριμοεργόν,
ἡν πως ἥλικην αἰδέσσεται ἥδ’ ἐλεήσῃ
gῆρας. καὶ δὲ νῦ τῷ γε πατὴρ τοιόσοδε τέτυκται,
Πηλεύς, ὃς μιν ἐτίκτης καὶ ἐτρεφε πῆμα γενέσθαι
Τρωσὶ. μάλιστα δ’ ἐμοὶ περὶ πάντων ἄλγε’ ἐθηκεν.
τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
τῶν πάντων οὐ τόσον ὀδύρομαι ἀχνύμενός περ,
ὡς ἐνός, ὃς μ’ ἄχος δὲν κατοίσεται Ἀιδος εἴσω,
"Εκτορος. ὡς ὀφελεν θανεῖν ἐν χερσίν ἐμῆσιν.
τῷ κε κορεσῶμεθα κλαίοντε τε μυρομένω τε,
μήτηρ θ’, ἢ μιν ἐτίκτη δυσάμμορος, ἢδ’ ἐγὼ αὐτός.

ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχουτο πολῖται.
Τρωῆσιν δ’ Ἐκάβη ἄδινον ἐξήρχε γόους.

"τέκνων, ἐγὼ δειλά. τί νῦ βείομαι αἰνὰ παθοῦσα
σεῦ ἀποτεθνηώτος; ὅ μοι νύκτας τε καὶ ἡμαρ
εὐχωλά κατὰ ἄστυ πελέσκεο, πάσι τ’ ὄνειρα
Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἱ σε θεῶν ὡς
δειδέχατ. ἦ γὰρ καὶ σφι μάλα μέγα κύδος ἐπ bitterness
ζώδοι ἐών’ νῦν αὐθάνατος καὶ μοῦρα κιχάνει.”

411. ὀφρύοισσας †, ‘beetling,’ i. e. situated on the ‘brow’ of a steep
device (cf. ὀφρύος, 1 620, and § 159).
425. κατ’ολεσται comp. †.
THE NEWS IS BROUGHT TO ANDROMACHE.

ἀδείον κλαίον. Ἀλοχός δ’ οὐ πῶ τι πέπυστο Ἔκτορος· οὐ γὰρ οἱ τις ἐτήτυμος ἀγγελος ἐλθὼν ἤγγειλ’, ὅτι ρά οἱ πόσις ἐκτοθι μίμνε πυλάων.

ἄλλ’ ἡ γ’ ἱστὼν ύψαν χιὼ δόμοι ύψηλοι δίπλακα πορφυρήν, ἐν δὲ θρόνα ποικίλ’ ἐπασσεν.

κέκλετο δ’ ἀμφιπόλουσιν ἐντολόκαμοι κατὰ δῶμα ἀμφὶ πυρὶ στῆσαι τρῆσον μέγαν, ὃφρα πέλοιτο Ἐκτορει θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι.

νηπίῃ, οὐδ’ ἐνόησεν, δ’ μιν μάλα τῆλε λοετρῶν χερσίν Ἀχιλλῆος δάμασε γλαυκώπις Ἀθήνῃ.

κωκυτοῦ δ’ ἤκουσε καὶ οἴμωγης ἀπὸ πῦργου.

τῆς δ’ ἑλείχθη γυναι, χαμαὶ δὲ οἱ ἐκπεσε κερκίς.

ή δ’ αὐτὶς διψῆσιν ἐντολόκαμουσι μετηῦδα.

“δεῦτε, δύω μοι ἔπεσθον· ἵδωμ’, ὃτιν ἔργα τέτυκται.

αἴδοις ἐκφρας ὅπος ἐκλυσώ, ἐν δὲ μοι αὐτῇ στῆθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα πτήνυται· ἐγγὺς δ’ τι κακὸν Πραίμοιο τέκεσσον.

αἱ γὰρ ἀπ’ οὐσιῶς εἰ ἐμεῖ ν ἐποὶ· ἀλλὰ μάλ’ αἰνῶς δείδω, μὴ δὴ μοι θρασοῦν Ἐκτορα δῖος Ἀχιλλεὺς ἀποσμήξας πόλιος πεδίονδε δῆται καὶ δὴ μιν καταπαύσῃ ἀγνορίῆς ἀλεγεινῆς, ἡ μιν ἔχεσκ’. ἐπεὶ οὐ ποτ’ ἐνὶ πλῆθυι μένεν ἄνδρῶν, ἀλλὰ πολὺ προβῆσακε, τὸ δὲ μένος οὐδὲν εἰκὼν.”

ἀδείον μεγάρῳ διέσυντο μανιάδι ἵση, παλλομένη κραδίην· ἀμα δ’ ἀμφιπολοι κίων αὐτή.

αὐτὰρ ἐπεὶ πῦργον τε καὶ ἄνδρῶν ἤσσεν ὁμιλοῦ,

441. θρόνα †, ornamental figures (‘flowers’ or geometrical ‘patterns’).
460. μανιάδι †, ‘mad woman’ (μανιάδες, Z 389).
SLAYING OF HECTOR

"Εκτωρ, ἑγὼ δύστηνος. Ἡ ἄρα γιγνόμεθ' αἰσθή
ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἑγὼ Θηβησίων ὑπὸ Πλάκης ἔλησεσθ'
ἐν δόμῳ Ἡτέων, ὁ μ' ἔτρεφε τυφθὸν ἔστασαν,
δύσμορος αἰνόμορον· ὡς μὴ ὀφελλεί τεκέσθαι.

467. ἀκάπτοσιν † with ἀπὸ = ἐξέπνευσεν, 'breathed forth.'
468. δύσματα, 'head-tire,' 'head-gear,' in this meaning here only (cf.
δέω, 'bind').
469. ἄμφικα †, metal 'diadem'; κεράφαλον †, 'cap' or 'kerchief' of
cloth, to confine (κρύτω) the hair; πλεκτὴν ἀνάδομην (†), 'plaited fillet'
(ἀνδ and δέω), used to fasten the κεράφαλον around the head. These de-
finitions follow Studniczka, Beiträge zur Geschichte der altgriechischen
476. ἀμβλάθην †, 'with sudden bursts,' i. e. her groans bubbling up
like a boiling caldron (= ἀμβολάθην †, Φ 364: ὡς ἕλλοις εἰς ἤθον [362]
. . . πάντωσιν ἀμβολάθην, 'and as a caldron boils within, bubbling up on all
sides'; from ἀμβάλλω).
νῦν δὲ σὺ μὲν Ἀίδαο δόμους ὑπὸ κεύθεσι γαίης ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἤν πένθει λείπεις χήρην ἐν μεγάροις. πάσι δ’ ἐτί νῆτιος αὐτῶς, διν τέκομεν σύ τ’ ἐγὼ τε δυσάμμοροι. οὔτε σὺ τοῦτῳ ἔσσεαι, Ἐκτόρ, ὄνειαρ, ἔπει θάνεις, οὔτε σοι ὁτιοσ. ἡν περ γὰρ πόλεμον γε φύγῃ πολύδακρων Ἀχαιῶν, αἰεὶ τοῖς τούτῳ γε πόνος καὶ κηδεὶς ὀπίσω ἔσσεντι. ἀλλοι γὰρ οἱ ἀπονρήσουσιν ἀροῦρας. ἦμαρ δ’ ὀρφανικὸν παναφήλικα παιδά τίθησιν. πάντα δ’ ὑπεμνῆμυκε, δεδάκρυνται δὲ παρειαί. δενόμενος δὲ τ’ ἄνεισι πάις ἐσ πατρὸς ἑταίρους, ἀλλον μὲν χλαῖνης ἔρων, ἀλλον δὲ χιτῶνος. τῶν δ’ ἔλεπσάντων κοτύλην τις τυθόν ἐπέσχεν, χείλεα μὲν τ’ ἐδήν’ ὑπερφήν δ’ οὐκ ἐδήνεν. τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτῶν ἐστυφέλιξεν, χερσίν πεπληγῶς καὶ ὀνειδείοις ἐνίσσων. ἔρρ’ οὕτως. οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν. δακρυνόεις δὲ τ’ ἄνεισι πάις ἐσ μητέρα χήρην, Ἀστυνάξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς μυελοῦ οἶον ἐδεσκε καὶ οἴων πίονα δημὸν. αὐτὰρ δ’ ὑπνὸς ἔλοι παύσατο τε νηπιαχεύων.

490. παναφήλικα τ., 'quite bereft of companions' (πᾶς, ἀπό, ἡλιξ, 'equal in age').
495. ὑπερφήν τ., 'palate,' 'roof of the mouth' (cf. ὑπέρφον, 'upper chamber' of house).
496. ἀμφιθαλῆς τ., 'on both sides flourishing,' i.e. a child with both parents living (ἀμφὶ and άλλῳ).
502. νηπιαχεύων τ., 'frolicking' like a child (νηπιάχως).
εὐδεσκ’ ἐν λέκτρουσιν, ἐν ἀγκαλίδεσσι τιθήνης,
εἰνῆ ἐν μαλακῇ, θαλέων ἐμπλησάμενος κήρ.
νῦν δ’ ἄν πολλὰ πάθησοι φίλου ἀπὸ πατρὸς ἀμαρτῶν,
’Ἄστυναξ, δὲν Τρῆες ἐπίκλησιν καλέουσιν,
οἷος γὰρ σφιν ἔρυσον πύλας καὶ τείχεα μακρά.
νῦν δὲ σὲ μὲν παρὰ νησὶ κορωνίσοι νόσφι τοκής
αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
γυμνόν ἀτάρ τοι εἴματ’ ἐνὶ μεγάροις κέονται
λεπτὰ τε καὶ χαρίεντα, τετυγμένα χεροὶ γυναῖκῶν.
ἀλλ’ ἢ τοι τάδε πάντα καταφλέξω πυρὶ κηλέως,
οὐδὲν σοὶ γ’ οἴφελος, ἐπεὶ οὐκ ἐγκείστεα αὐτοῖς,
ἀλλὰ πρὸς Τρῶων καὶ Τρωιῶδων κλέος ἔλναι.”
ὡς ἐφατο κλαίουσ’, ἐπὶ δὲ στενάχοντο γυναῖκες.
INTRODUCTION TO THE SELECTION FROM Ω

On the following day (the twenty-eighth of the poem) the Achaeans bring wood and heap up a great funeral pyre, whereon the body of Patroclus is consumed. The flames are fanned throughout the night by the winds, Boreas and Zephyrus. Then (the twenty-ninth day) the ashes of Patroclus, gathered into a golden urn, are set away. A mound of earth is heaped up to serve as his final resting-place, and funeral games in his honor are held by Achilles. All this the poet tells in the twenty-third book (Ψ).

For nine days in succession, while the immortals wrangle, Achilles drags Hector’s corpse thrice every morning around the tomb of Patroclus; but Apollo keeps it from harm. Finally, the gods forbid its further dishonor; and Zeus sends Hermes to give Priam a safe conduct to Achilles’s lodge, where he may ransom the body. Priam, with his charioteer Idaeus, comes by night, and by the aid of the god escapes detection.
Plate VIII.—Hector's Body Dragged Around the Tomb of Patroclus.

Archaic black-figured vase of the sixth century B.C. The charioteer Automedon wears the long chiton. Achilles runs beside the chariot (not in accord with Homer's account). Behind, the winged (cf. λ 222) shadow (σιδωλος) of Patroclus, in armor, appears to run over his funeral mound, which is not represented in this drawing. The serpent is the symbol of the grave and earth. (After Baumeister, Denkmäler, Fig. 789.)
ΙΛΙΑΔΟΣ Ὡ

ΕΚΤΟΡΟΣ ΛΥΤΡΑ

PRIAM’S APPEARANCE IN THE LODGE OF ACHILLES CREATES AMAZEMENT.

ἐν δὲ μιν αὐτῶν
εὑρ’ ἔταροι δ’ ἀπάνευθε καθήατο· τῷ δὲ δὺ οἷον,
ὕρως Αὐτομέδων τε καὶ Ἀλκίμος ὦς Ἀρησ,
ποίπνυν παρεόντε. νέον δ’ ἀπέληγεν ἐδωδῆς
ἐσθων καὶ πίνων· ἑτὶ καὶ παρέκειτο τράπεζα.
τοὺς δὲ ἐλαβ’ εἰσελθὼν Πρίαμος μέγας, ἀγχὶ δ’ ἄρα
στὰς
χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χείρας
dεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον λυώς.
ὡς δ’ ὅτ’ ἄν ἀνδρ’ ἅτη πυκνή λάβη, ὅς τ’ ἐνὶ πάτρῃ
φώτα κατακτεῖνας ἀλλὼν ἐξίκετο δῆμον,
ἀνδρὸς ἐς ἀφνεοῦ, θάμβος δ’ ἔχεi εἰσοράοντας,
ὡς Ἀχιλεὺς θάμβησαν ἰδὼν Πρίαμον θεωδῆ.
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἄλληλους δὲ ἰδοντο.
τὸν καὶ λυσσόμενος Πρίαμος πρὸς μῦθον ἔειπεν.

ΗΣ ΠΙΤΙΦΛ ΠΛΕΑ ΡΕ ΠΕΗΕΤΟΥΣ ΒΟΔΥ.

“μνῆσαι πατρὸς σοῦ, θεοῖς ἐπιείκελ’ Ἀχιλλεύ,
ηλίκου ὡς περ ἐγών, ὀλοφ ἐπὶ γήρας οὐδή.
καὶ μὲν πον κεῖνον περιναιέται ἀμφὶς εὸντες

488. περιναιέται, 'neighbors' (wepl and ραίσ, 'dwell').

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τείρουσ’, οὐδὲ τις ἔστιν ἄρην καὶ λοιγὸν ἀμύναιν. ἀλλ’ ἦ τοι κεῖνος γε σέθεν ζώοντος ἀκούων
χαίρει τ’ ἐν θυμῷ, ἐπὶ τ’ ἐλπεται ἠματα πάντα
ὅφεσθαι φίλον νίῳν ἀπὸ Τροίηθεν ἴόντα:
αὐτὰρ ἐγὼ πανάποτομος, ἐπεὶ τέκον νίᾳς ἀρίστους
Τροίη ἐν εὐρείᾳ, τῶν δ’ οὔ τινα φημὶ λελείφθαι.
πεντήκοντά μοι ἦσαν, ὅτ’ ἠλθοῦν ὑπὲς Ἀχαίων
ἐννέα καὶ δέκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,
τοὺς δ’ ἄλλους μοι ἐτικτὸν ἐνι μεγάροις γυναῖκες.
τῶν μὲν πολλῶν θούρος Ἀρης ἐπὸ γούνατ’ ἔλυσεν.
ὅς δὲ μοι οἶος ἦν, εἰρυτὸ δὲ ἀστυ καὶ αὐτός,
τὸν σὺ πρόῃν κτεῖνας ἀμυνόμενον περὶ πάτρης,
"Εκτορα. τοῦ νῦν εἶνεχ’ ἱκάνοι νῆας Ἀχαίων,
λυσόμενος παρὰ σεῖον φέρω δ’ ἀπερείστ’ ἄπωνα.
ἀλλ’ αἰδείῳ θεοῦς, Ἀχιλῆ, αὐτὸν τ’ ἐλέησον
μνημάμενοι σοῦ πατρός. ἐγὼ δ’ ἐλευσότερός περ’
ἐτην δ’, ὅποι οὐ πώ τις ἐπικθόνος βροτός ἄλλος,
ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ’ ὀρέγεσθαι."

ἀσ φάτο. τῷ δ’ ἀρὰ πατρὸς υψὶ ἱμερον ἀρσε γόοιο,
ἀμιμένοι δ’ ἀρὰ χειρὸς ἀπώσατο ἡκα γέροντα.
τῷ δὲ μνησαμένος, δ’ μὲν Ἑκτορος ἀνδροφόνοιο
κλαῖ’ ἀδινά, προπάροιθε ποδῶν Ἀχιλῆος ἠλυσθείς,
αὐτὰρ Ἀχιλῆες κλαίεν ἐδόν πατέρ’, ἀλλοτε δ’ αὐτὸ
Πάτροκλον τῶν δὲ στουναχ’ κατὰ δώματ’ ὀράρειν.

“IMPLACABLE” ACHILLES IS MOVED TO COMPASSION AND RAISES THE SUPPLIANT.

αὐτὰρ ἐπεὶ ὑπὸ τετάρπυτο δῖος Ἀχιλλεὺς
καὶ οἱ ἀπὸ πραπίδων ἦλθ’ ἱμερος ἦδ’ ἀπὸ γυνών,
αὐτίκα ἀπὸ θρόνου ἁρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
οἰκτείρων πολιῶν τε κάρη πολιῶν τε γένειον·
καὶ μν ἡγνήσας ἐπεα πτερόεντα προσηύδα·
“ἀ δεῖλ’, ἢ δὴ πολλὰ κάκ’ ἄνσχεο σὸν κατὰ θυμὸν.
πῶς ἐγέρης ἐπὶ νῆας Ἀχαϊῶν ἐλθέμεν οἶος,
ἀνδρὸς ἐς ὀφθαλμοὺς, ὅς τοι πολέας τε καὶ ἑσθλοὺς
νιέας ἐξενάρεξα; σιδῆρειόν νῦ τοι ἦτορ.
ἀλλ’ ἄγε δὴ κατ’ ἀρ’ ἐξεν ἐπὶ θρόνου, ἄλγεα δ’ ἐμπῆς
ἐν θυμῷ κατακείσθαι ἐὰςομεν ἁχνύμενον περι;
οὗ γάρ τις πρῆξις πέλεαι κρυεροῦ γόοιο.
ὁς γάρ ἐπεκλώςαντο θεοὶ δειλοῦσι βροτοῖς,
ζῶειν ἁχνυμένοις: αὐτοὶ δὲ τ’ ἀκηδέες εἰσίν.
δοιοὶ γάρ τε πίθοι κατακείσται ἐν Δίος οὐδεὶ
δῶρων, οὐ δίδωσιν κακῶν, ἔτερος δὲ ἔαν.
φ μὲν κ’ ἀμμίξας δῦν Ζεὺς τερπικέραννος,
ἀλλοτε μὲν τε κακῷ δ’ γε κύρεται, ἄλλοτε δ’ ἐσθλῷ:
φ δὲ κε τῶν λυγρῶν δὺς, λωβητῶν ἔθηκεν,
καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα δι᾿ αὐν ἐλαίνει,
φοιτᾷ δ’ οὕτε θεοὶς τετιμένοις οὕτε βροτοῖς.
ὡς μὲν καὶ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
ἐκ γενετῆς: πάντας γὰρ ἐπ’ ἀνθρώπους ἐκέκαστο
ἀλβῷ τε πλούτῳ τε, ἀνασσε δὲ Μυρμιδόνεσσιν,
καὶ οἱ θνητοὶ ἔωντι θεῶν ποίησαν ἄκοιτων.
ἀλλ’ ἐπὶ καὶ τῷ θήκε θεῶς κακῶν, ὅτι οἱ οὐ τι
παίδων ἐν μεγάροις γονὴ γένετο κρειόντων,
ἀλλ’ ἐνα παῖδα τέκεν παναόριον· οὐδὲ νῦ τὸν γε γηρᾶσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης ἦμαι ἐνὶ Τροίῃ, σε τε κήδων ἦδε σὰ τέκνα.
καὶ σε, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι· ὅσον Δέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἐέργει καὶ Φρυγίη καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι. αὐτάρ ἐπεὶ τοι πῆμα τὸδ’ ἦγαγον Οὐρανίων, αἰεὶ τοι περὶ ἄστυ μάχαι τ’ ἀνδροκτασίαι τε, ἀνυχεο μηδ’ ἀλιαστὸν ὀδύρεο σὸν κατὰ θυμόν· οὐ γάρ τι πρήξεις ἀκαχημένος ὦς ἔχος οὐδὲ μιν ἀνοσθείσει· πρὶν καὶ κακὸν ἀλλο πάθησθα."

PRIAM VEXES ACHILLES WITH HIS IMPATIENCE TO BE GONE.

τὸν δ’ ἠμείβετ’ ἐπεὶ τα γέρον Πρίαμος θεοειδής· "μὴ πώ μ’ ἐσθρόνον ἵζε, διστρεφές, ὁφρα κεν Ἐκτωρ κῆται ἐνι κλισήσων ἀκηδής, ἀλλὰ τάχιστα λύσων, ἢν ὀφθαλμώσων ἰδω· σὺ δὲ δεξαί ἄπωνα 555 πολλά, τὰ τοι φέρομεν. σὺ δὲ τῶν ἀπόναιοι, καὶ ἔλθοις σὴν ἐς πατρίδα γαίαι, ἐπεί με πρῶτον ἔσασα [αὐτὸν τε ξῖων καὶ ὧραν φάος ἥλιον]."

τὸν δ’ ἀρ’ ὑπόδρα ἰδὼν προσέφη πόδας ὁκὼς Ἀχιλλεὺς· "μηκετὶ νῦν μ’ ἔρεθιζε, γέρον· νοεῖ δὲ καὶ αὐτὸς Ἐκτορά τοι λύσαι. Διόθεν δὲ μοι ἀγγελος ἤλθεν μήτηρ, ἡ μ’ ἔτεκεν, θυγάτηρ ἀλίου γέροντος. καὶ δὲ σε γηγυνώσκω, Πρίαμε, φρεσίν, οὐδὲ με λήθεις, ὅτι θεῶν τῆς σ’ ἤγε θοᾶς ἐπὶ νῆας Ἀχαιῶν."

540. παναόριον † = μινυθάδιον (A 352). Cf. ἰκυμορός (A 417). (παύς, ἀ- privative, and ἐπι.)
544. Μάκαρος †, genitive of Μάκαρ, the founder and king of Lesbos.
οὐ γὰρ κε ἡλθέμεν, οὐδὲ μάλ’ ἡβῶν, 585
ἐς στρατὸν· οὐδὲ γὰρ ἀν φυλακοὺς λάθοι οὐδὲ κ’ ὀχὴ
ῥεῖα μετοχλίσσει εὐράων ἠμετεράων.
τῷ νῦν μὴ μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
μὴ σε, γέρων, οὐδ’ αὐτὸν ἐνὶ κλισίγησιν εάσω
καὶ ἱκέτην περ ἔοντα, Διὸς δ’ ἀλίτωμαι ἐφετμάς.” 570
ὡς ἐφατ’ ἐδδεισεν δ’ ὁ γέρων καὶ ἐπείθεκε μύθῳ.

ACHILLES HAS HECTOR’S BODY MADE READY TO DELIVER TO
THE FATHER.

Πηλείδης δ’ οἶκοι λέων ὡς ἁλτὸ θύραζε,
οὐκ ὦλος· ἀμα τῷ γε δύω θεράποντες ἐποντο,
ηρος Αὐτομέδων ἦδ’ ’Αλκιμος, οὐς βα μάλιστα
τῷ ’Αχιλέως ἐτάρων μετὰ Πάτροκλον γε θανόντα.
οἱ τόθ’ ύπὸ ζυγόφιν λύον ἵππους ἡμίονους τε,
ἐς δ’ ἄγαγον κήρυκα καλήτορα τοῦ γέρουτος,
καὶ δ’ ἐπὶ δίφρον εἴσαυ· ἐυσσόμενον δ’ ἂν ἀπὶ ἀπήνης
ἠρευν ’Εκτορές κεφαλῆς ἀπερείστ’ ἀποίνα.
καὶ δ’ ἔλιπεν δύο φάρε’ εύνυγητόν τε χιτῶνα,
ὅφρα νέκνων πυκάσας δοίῃ οἰκόνδε φέρεσθαι.
δμὼς δ’ ἐκκαλέσας λούσαι κέλετ’ ἀμφὶ τ’ ἄλειψαι,
νόσφιν ἀειράσας, ὡς µὴ Πρίαμος ἰδοι νίον,
µὴ δ’ µὲν ἀχνυμένη κραδίη χόλον οὐκ ἐρύσαιτο
παῖδα ἰδῶν, ’Αχιλῆι δ’ ὀρνθεὶς φίλον ἦτορ
καὶ ἐ κατακτεῖνε, Διὸς δ’ ἀλίτηται ἐφετμάς.
τὸν δ’ ἐπεί οὐν δμωὶ λούσαι καὶ χρίσαν ἐλαῖόφ
ἀμφὶ δὲ µιν φάροσ καλὸν βάλον ἣδ’ χιτῶνα,
HOMER'S ILIAD

XXIV

αὐτὸς τὸν γ᾽ Ἀχιλέως λεχέων ἐπεθηκεν ἀείρας· σὺν δ᾽ ἐταροὶ ἥεραν ἐυξείστην ἐπ᾽ ἀπήνην.

590 ὀμωξὲν τ᾽ ἀρ᾽ ἐπείτα φίλον τ᾽ ὀνόμημεν ἐταῖρον.

“μὴ μοι, Πάτροκλε, σκυδμαινέμεν, αὐτὸς πῦθαι

595 εἰν Ἀιδώς περ ἐών, ὅτι Ἐκτόρα δῖον ἐλυσα

πατρὶ φίλῳ, ἐπεί οὗ μοι ἄεικέα δῶκεν ἄποινα.

590 σοὶ δ᾽ αὐτῇ ἑγὼ καὶ τῶν ἀποδάσσομαι, ὅσον ἐπέοικεν.”

ACHILLES PERSUAGES PRIAM TO TASTE OF FOOD WITH HIM.

ἡ βα, καὶ ἐς κλιστὴν πάλιν ἤιε διὸς Ἀχιλέως·

ἐξετο δ᾽ ἐν κλισμῷ πολυδαιδάλῳ, ἐνθεν ἀνέστη,

τοῖχον τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μυθον.

“νῦν μὲν δὴ τοῖς λέλυται, γέρον, ὡς ἐκέλευς,

κεύται δ᾽ ἐν λεχέσσο. ἁμα δ᾽ ἥι φαινομενήφιν

ὁμειν αὐτὸς ἀγῶν. νῦν δὲ μνησόμεθα δόρπου,

καὶ γάρ τ᾽ ἡμοῖος Νιόβῃ ἐμνήσατο σιτοῦ,

τῇ περ δῶθεκα παίδες ἐνι μεγάρουσιν ὀλοντο,

ἐξ μὲν βυγατέρες, ἄξι δ᾽ νιέες ἦβαντες.

τοὺς μὲν Ἀπόλλων πέφυνεν ἀπ᾽ ἀργυρέοιο βιοῖο

χωμένοις Νιόβῃ, τὰς δ᾽ Ἀρτεμίς ἱοχέαρα,

οὐγεκ ἄρα Λητοῦ ἵσασκετο καλλιπαρήφ.

φῆ δοιὼ τεκέεν, ἦ δ᾽ αὐτῇ γείνατο πολλοὺς.

τῷ δ᾽ ἄρα καὶ δουὼ περ ἐόντ᾽ ἀπὸ πάντας ὀλείσαν.

οὐ μὲν ἄρ᾽ ἐννήμαρ κέατ᾽ ἐν φῶνι, οὐδὲ τὸς ἦν

κατάσπασι, λαοὺς δὲ λίθους ποίησε Κρονίων.

τοὺς δ᾽ ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανώνες.

η δ᾽ ἄρα σιτοῦ μνήσατ', ἐπεὶ κάμε δάκρυ χένουσα.

592. σκυδμαινέμεν simple verb ἐ, 'be angry' (cf. σκυδμένη, I 198).

607. ἵσασκετο, 'deemed herself equal' (Ios).
PLATE IX.—NIOBE AND HER YOUNGEST DAUGHTER.

Statue in the Uffizi Gallery at Florence. Copy of a Greek work possibly by Scopas. (After a photograph.)
νῦν δὲ ποι ἐν πέτρησιν, ἐν οὐρεσιν οἰοπόλουσιν,
ἐν Σιπύλῳ, οἵ φασί θεάων ἐμμεναι εὐνᾶς
νυμφάων, αἰ τ＇ ἀμφ＇ Αχελάων ἐρρώσαντο,
ἐνθα λίθος περ ἑώσει θεῶν ἐκ κήδεα πέσσει.
ἀλλ＇ ἀγε δη καὶ νῦι μεθώμεθα, δὲι γεραιε,
σίτουν ἐπειτα κεν αὐτε φίλου παιδα κλαίουσθα
"Πλων εἰςαγαγὼν· πολυδάκρυτος δε τοι ἔσται."

ἡ, καὶ ἀναίξας ὅν ἄργυφον ὡκὺς 'Αχιλλεὺς
σφαξ¨. ἔταροι δ’ ἐδερὸν τε καὶ ἀμφεπον εὐ κατὰ
κόσμουν,
μιστυλτον τ＇ ἀρ＇ ἐπισταμένωσ πειράν τ＇ ὄβελοιων
ἀππησάν τε περιφραδέως, ἐρύσατο τε πάντα.
Αὐτομέδων δ’ ἂρα σίτου ἐλὼν ἐπένεμε τραπέζῃ
καλοὶς ἐν κανέωσιν· ἀτὰρ κρέα νεῖμεν 'Αχιλλεὺς.
οὶ δ’ ἐπ’ ὀνειαθ’ ἑτοίμα προκείμενα χειρας ἰαλλον.
αὐτὰρ ἔπει πόσιος καὶ ἔδητος ἐξ ἐρον ἐντο,
ἡ τοι Δαρδανίδης Πρίαμος θαύμαζ‘ 'Αχιλῆα,
ὁσσος ἐν οἴον τε· θεοῦσι γὰρ ἄντα ἐφικει.
αὐτὰρ δ Ναρδανίδης Πρίαμος θαύμαζεν 'Αχιλλεὺς,
εἰσοράων ὅμιν τ＇ ἀγαθὴν καὶ μῦθον ἀκούων.
αὐτὰρ ἔπει τάρπησαν ἐς ἀλλήλους ὀράντες,
τὸν πρότερος προσεύπε γέρων Πρίαμος θεοείδης·

"λέξουν νῦν με τάχυστα, διοτρεφές, ὀφρα καὶ ἴδη
ὕπνῳ ὑπὸ γιλκερῳ ταρτάμεθα κοιμηθέντες·
οὐ γὰρ πω μύσαν ὡσε ὑπὸ βλεφάροιν ἐμοίσων,
ἐξ οὐ σῆς ὑπὸ χερσίν ἐμὸς πάϊς ἀλεσε θυμόν,“

615. Σιπύλιν †, 'Sipylus,' a mountain in Lydia.
616. Αχελάων †, the 'Achelous,' a common name for rivers, in this
instance perhaps to be identified with a small stream known also as the
Acheles, which 'flows from Sipylus into the land of the Smyrnaeans'
(scholium).
Achilles has beds prepared, and all go to rest.

"Achilles, set the beds, and call the men to sleep. Let those who would, take what they need, and those who will eat. Let it be in council that those who wish to stay can go and eat. Let the rest of the men go to rest, for the time of rest has come."

ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχιλλῆς ἐνθάδε ἐπέλθησιν βουληφόροι, οἳ τέ μοι ἐνθάδε βουλεύοντο παρῆμεν, ἢ θέμις ἐστίν. τῶν εἰ τίς σε ἱδοῦτο θοῦν διὰ νύκτα μέλαναι, αὐτίκ’ ἀν ἐξεῖτο Ἀγαμέμνονῃ ποιμένι λαῶν, καὶ κεν ἀνάβλησις λύσιος νεκροῦ γένοιτο. ἀλλ’ ἂγε μοι τόδε εἰπὲ καὶ ἄτρεκέως κατάλεξον, ποσσῆμαρ μέμονας κτερεἰζέμεν "Εκτορα δίον, ὀφρα τέως αὐτός τε μένω καὶ λαῶν ἑρύκω." τὸν δ’ ἤμείβετε ἐπείτα γέρων Πρίαμος θεσειδῆς. "εἰ μὲν δὴ μ’ ἐθέλεις τελέσαι τάφον "Εκτορι δύο, ὀδύκε κέ μοι μέζων, Ἀχιλλῆ, κεχαρισμένα θεῖα—οἶσθα γάρ, ώς κατὰ ἀστὶν ἐέλμεθα, τηλόθι δ’ ὅλη ἀξέμεν εξ ὀρεος, μάλα δὲ Τρῶες δεδίασιν—ἐννήμαρ μὲν κ’ αὕτον ἐνι μεγάροις γοαίμεν, τῇ δεκάτῃ δὲ κεθάπτομεν δανυνίτο τε λαὸς,

657. ποσοῦμαρ †, 'how many days?' (τόσο, ἤμαρ. Cf. ἐννήμαρ, A 58.)
ἐνδεκάτη δὲ κε τόμβου ἐπ’ αὐτῷ ποιήσαμεν·
tῇ δὲ δυωδεκάτη πολεμίζομεν, εἴ περ ἀνάγκη."  

tὸν δ’ αὖτε προσέειπε ποδάρκης δόσος Ἀχιλλέας·
“ἔσται τοι καὶ ταύτα, γέρον Πρίαμ’, ὡς σὺ κελεύεις·
σχῆσω γὰρ πόλεμον τόσσον χρόνον ὅσον ἄνω·
γας.”

ὡς ἄρᾳ φωνῆσας ἐπὶ καρπῷ χεῦρα γέροντος
ἔλλαβε δεξιτερῆν, μή πως δεῖσει’ ἐνὶ θυμῷ.
οἱ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτόθι κομησάντο,
κήρυξ καὶ Πρίαμος, πυκνὰ φρεσὶ’ μηδὲ’ ἔχοντες·
αὐτὰρ Ἀχιλλέας ἐδει μνῆμον κλοιός ἐντήκτον,


670 


675 


680 


685 


690 


WHILE THE ACHAEANS SLEEP, PRIAM LEAVES THE CAMP AND
DRIVES AWAY UNDER THE GUIDANCE OF HERMES.

ἀλλοι μὲν ῥὰ θεοὶ τε καὶ ἀνέρες ῥηποκορυσταῖ
ἐπὶδον παννύχιοι, μαλακῷ δεδημένοι ὦπνη·
ἀλλ’ ὅν γε Ἐρμείαν ἐριούνιον ὑπον ἐμαρτπεν ὁμαίνοντε· ἀνὰ θυμῶν, ὅπως Πρίαμον βασιλῆα·

νηῦν ἐκπέμψειε, λαθὸν ἱερὸν πυλαώροις,

στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἐείπεν·

“ἄ γέρον, οὗ νῦ τι σοὶ γε μέλει κακὸν, οἶον ἔθ’

ἐυδεὶς

ἀνδράσιν ἐν δηίοισιν, ἐπεί σ’ εἰςαεν Ἀχιλλέας;
καὶ νῦν μὲν φίλον νῦν ἐλύσσαν, πολλὰ δ’ ἔδωκας:  

σεῖο δὲ κεν ᾱωοῦ καὶ τρίς τόσα δοῖεν ἁποια
παῖδε τοι μετόπισθε λελεμένοι, αἰ’ ἂ Ἀγαμέμνων
γυνὴ σ’ Ἀτρείδης, γνώσω δὲ πάντες Ἀχιλλό.”

ὡς ἐφατ’. ἐσθείσεν δ’ ὁ γέρων, κήρυκα δ’ ἀνίστη.

τοῖσιν δ’ Ἐρμείας ἰεῦξ’ ῥηποῦν ἡμίόνους τε,

ῥύμφα δ’ ἄρ’ αὐτὸς ἐλαυνε κατὰ στρατόν, οὔδε τις ἐγνώ.
NOTES

Unless otherwise specified, references accompanied by the sign § are to the *Homerica Grammar* contained in this volume.

Reference is made to the books of the Iliad by the capital letters of the Greek alphabet; to the books of the Odyssey by the small letters.

GG. = Goodell's *School Grammar of Attic Greek*, 1902.

GMT. = Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, 1890.

The portrait is signed [Rembra]ndt f. 1663 and is said to have been painted after an ancient bust in the artist's possession. (After a photograph.)
NOTES

BOOK I—A

1. ἄνδρα, for the form see § 41. The Attic present is ἔδεω. Like Latín cano, it admits an object (μὴν) in the accusative. Cf. φῦδε τίνας ἀρετές (Xen. Anab. IV, 3, 27).—ὄεα, § 66; elsewhere called 'Muse,' but Homer applies no more definite name than this to the goddess of epic song.—Πηλικάδες, for ending, §§ 65, 68; ascension, § 48; composition, § 157. —'Αχιλής, declension, §§ 86, 87.

2. ὀλομένη, 'the baneful wrath'; for spelling, § 85. Translate as closely as possible in the Greek order, so as to retain the original emphasis; here 'wrath' may be repeated.—μηρι', elided vowel, § 40, 1; meaning, § 109.—'Δαμος, originally a tribal name, then used for 'Greeks' in general.—ἀληθ, elision, § 40, 1; declension, §§ 78, 91.—θήκην, 'made,' a common Homeric meaning of τίθημι.

3. ἱφθόμενος agrees with ψυχάς, the masculine doing duty as feminine. —'Αδη (Attic 'Αθή, i.e. ἄθη), declension, § 96; as used by Homer, almost always indicates the god himself, 'Hades.'

4. ἰδοντες, 'the men themselves,' τὰ ἑαυτα, in contrast with the ψυχάς. —τιθέμεν, not augmented, § 125.—κόσμησιν (Attic κοσμεί for κοιν + στ), declension, §§ 78, 82.

5. οἰκονομοι, declension, §§ 78, 76.—Διὸς, declension, § 98.—δ' (d), 'while'; it will be observed that δὲ must often be rendered not by this word only, but also by 'for' and even 'although.'—τρελεῖτο, spelling, § 150.—βουλῇ, the 'purpose' to defeat the Achaeans and to confer honor on the injured Achilles, in answer to Thetis's prayer; all this will be developed later.

6. εἰ σὐ κτλ. (καὶ τὰ λοιπὰ = et cetera), 'from the time when once they quarreled and parted'; to be joined in thought with l. 1: 'sing of the wrath from the time when ' etc.—διαστήμην, not augmented, § 125.

7. 'Αρτέμις, formation, § 157. Agamemnon is meant, as is suggested by the appositive ἄνθρωπον. In another context the word might indicate his brother Menelaus as well (cf. G 347, 350, 361).—ἀναξ, on the hiatus,
§ 25, 27, 60. — ἀχιλλεύς, spelled with two λ's (compare ἀχιλλής, l. 1), § 39.

8. With an art that has formed a model for succeeding epic poets, Homer takes up the story in the very middle with an exciting incident. What has gone before he allows to come to light gradually. The incidents of the Iliad occupy about seven weeks (forty-nine days) of the tenth year of the siege of Troy (cf. B. 134, 295, 296); the first book occupies twenty-one days of this time. — ἄρθρο, on the different forms of this little word, which, though indicating various shades of feeling, is often untranslatable, see § 49, 1. — οἷς, enclitic pronoun, third person, accusative dual, § 110.

— ταῦτα, partitive genitive with τις. — ξυστέρα, the syllabic augment points to the fact that ἡμι originally began with a consonant; on the spelling, § 41. — πέντες, syntax, § 212.


10. ἀκανθάρα, 'through the camp.' — ὄξυς, poetic verb: 'and the soldiers kept dying.' On neglect of augment, § 125. — ἱερό, declension and Attic equivalent, § 77.


12. νήσος, declension, § 101; Attic νῆσ (GG. 186).

13. ἄρουρα expresses purpose. — ὄγαρπα (Attic ὄγαρπα), § 85. — ἄρωμα, probably in the form of gold, bronze, and raiment.

14. 'With the fillet of far-darting Apollo in his hands, upon a golden staff.' In classical times suppliants regularly carried boughs entwined with wool, when urging their petitions, as is shown by various passages in later literature. Here the priest brings the sacred woolen fillet of his god on his own priestly staff. If στήματ' ἀρχαίοι — and not στήμα τ' ἀρχαίοι — is the true reading, the plural is probably used with reference to the parts of wool that composed the fillet; cf. notes on B. 29, 55. Below (l. 28) the singular occurs. — ἱερόβιος, short ultima in scanion, § 25, 1. — ἀρχαῖον, quantity of initial vowel, § 30.

15. χρυσός (Attic χρυσός), lack of contraction, § 41; synizesis, § 43; the resulting syllable scanned short, § 25, 1. As to the meaning of 'golden' staff, see note on l. 246.


17. ἄνυμος, 'well-greeved'; see Introduction on Homeric armor, 30.

18. ἱερό, scanned as one syllable, § 43. — ἱερό, why optative? § 201.

19. Πράματος, declension, § 73. — τόν, the ultima, though short, receives the iactus, § 32. — τὸ = Attic α. In the text this adverb is
printed as two syllables in the fourth foot before the bucolic diaeresis (§§ 11, 19) and in the second half of the fifth foot. In other places in the verse both the contracted and the resolved forms occur.

20. \(λογε\ldots\) θέσον, infinitives for imperatives, § 213. — τά, probably demonstrative, § 118, 1.

21. ἀλέγονται agrees with ὅνεις understood.

22. ἐνεφθησαν, 'cried out in approval'; the temporal augment is neglected, unnecessarily, for the reading might as well be εν-ην-φθησαν.

23. αἰσθησάμε, complementary to οὔναφθησαν, which amounts to a verb of commanding: 'to reverence the priest.' — ὑπερτη, like ἁπαρίλη (Attic ἀπαρίλη), § 88. — δέξαμε, spelling, § 131.

24. οὖ "ἦρθαν, 'it [i.e. to respect the priest and to accept the ransom] pleased not Agamemnon in his heart.' — ἦρθαν, on the hiatus, §§ 27; 61, 1,—θυμέ, syntax, § 177 (a).

25. ἐμ... ἐπάλλειν, tmesis, §§ 163, 165.—μοθον, 'threat.'

26. μὴ σε... κακεῖν, 'let me not find you' (§ 193).—κολπευν, declension, §§ 65, 71; Attic κολεις. — χελόν, declined, § 101.—κακεῖν, where found ! § 149.

28. νυ, § 49, 2.—τοι, enclitic pronoun, § 110.

29. τήν, personal pronoun, § 118, 2.—πρέπει καλ., 'ere then shall old age overtake her.'—πρό, enclitic pronoun, here = Attic αὔτην, § 110. It may be used for masculine and neuter also.

30. For the hiatus between ἦρθαν and ἔν (Attic ἔν) see § 25, 4.— οὐκ originally began with a consonant, § 61, 28.—λ Ἀργα (declined like ἀσος, §§ 91 and 41), the district in the Peloponnesus ruled by Agamemnon; the seat of his power was Mycenae. Cf. note on l. 79.—πάτρης (Attic πατρίδας), syntax, § 175.

31. 'Moving to and fro before the loom and sharing my bed.' The construction of λέξεως is remarkable; it may be considered a "limit of motion" accusative (§§ 179); but elsewhere ἀντί takes a partitive genitive.

32. σαφαρεως, in emphatic position, to be translated after ἂς.—κε, enclitic particle, § 49, 3.—κατα, form, § 142, 1; syntax, § 196.

33. ἡς ἤφασ' (e) = Attic ἄφθασα εἰρη. — ἐβδομον, for double ἦ, § 62, 1; ν movable in spite of the following δ' (e), § 50. — δ γεον, § 119 (a).

34. βη, accent, § 128. —παρά ὁμα, 'along the strand.' — πολυφολοβου, imitative of the sound of the wind-swept sea.

35. τολλά, object of ἐρωτά (ἕρωτα, from ἔρωτα): 'earnestly prayed.' — δ ἀρπαία, use of article, § 119 (a).

36. τόν, relative pronoun, § 118, 4; cf. 'that' in English.

37. μεν, enclitic pronoun, § 110; contraction, § 42,—ἀμφιβολικας, to be translated by present tense. 'guardsel,' § 187. The metaphor involved is illustrated by the line:
Menelaus strode before him [the slain Patroclus] like a cow before her calf, to give protection. Compare also E 299.


39. εἰ τοῦτο κτλ., 'if ever I roofed overhead a temple pleasing in thy sight.' The temple plays no further part in the story of Chryses; but the altar does appear later. In the earlier times the gods were worshiped at altars in the open air; but some distinct references to temples will be noticed later in the poem (E 446-448; Z 274, 279, 297). — ἡν, adverb, §§ 162, 164. — νηδόν, declension, § 77.

40. κατὰ . . . ἅτα (Attic κατέκατα), §§ 168, 165.


42. ' May the Danaans pay for my tears by thy shafts.' τίσων, syntax, § 201. — Δαναός, another name for the 'Greeks' in general, regarded as the 'people of Danaus,' the mythical Argive king. — στοιχ, meaning, § 113; declension, § 76. — βόλλωσιν, declined like ἤτοι, §§ 91, 83.

43. τοῦ, personal pronoun, § 118, 2.

44. κατ' Ὀλύμπων καρήφων, 'down from the summits of Olympus.' — Ὀλύμπωον = Attic Ὀλύμπων. — καρήφων, declined, § 100. — κατ', accusative, 'at heart.'

45. τόξα, a single bow; plural because made of parts fitted together. — δρόμων, declension, § 76; syntax, § 177. — φαράτης, spelling, § 64.

46. χυμοπόησα, of him 'in his anger.'

47. αὐτὸ τα κανθάτονς, 'as the god started up.' — ἲς, Attic ἰς, from ἰμ. — ἰκός, for the original spelling cf. § 61, 24.

48. νεῦν, declension, § 101. — μένε, adverb, §§ 162, 164. — ἵππον, see note on l. 8.

49. ' And a dreadful clanging arose from the silver bow.' With the imperative words ἐλεγχέω (l. 46) and κλαγή compare λεγεῖ βᾶς (A 125), which expresses a similar idea. — ἄργυρον, uncontracted, § 41.

50. σφήνας, declined like βασιλεύς, § 86. — ἀεὶ-χέτος, 'he assailed.'

51. ' But next he sped his keen shaft at the men themselves [αὐτῶν] and kept shooting.' — Either βόλος (note the long ultima) ἔχενεν ἐς illustrates iocus lengthening (§ 33) or the force of the original sigma of [σ] ἔχενεν is still felt.

52. βάλλ., elision, § 40, 1. — αῖολ = Attic αἰλ. — νεκτόν, genitive of material with πυρα (cf. GG. 506). — θηματικόν, to be translated in the predicate, after the Greek order: 'thickly,' one after another.

53. κέφαλα = βίλσα (cf. l. 51).

54. τῷ ἐκάτῳ, 'on the tenth day,' like the Attic construction. — ἄγο-ρῆς, spelling, § 64; suffix, § 155, 5. — καλλωστὸ, double sigma, § 53.
55. το, personal pronoun, § 118, 2; syntax, § 176.—φως, φωτις, diaphragm of the body; used by the Greeks for the seat of thought and emotion; cf. English ‘heart.’——Here (Attic ‘Hera’) and Athene (Attic ‘Athena’) were hostile to the Trojans. Why?

56. ἡ, § 49, 1.—δραμ, § 125. Homer uses the middle of this verb in active sense.

57. οὐράν, form, § 186, 3.

58. τοῖς, dative of interest (§ 176), ‘rising up before them.’——σι here has the force of a weakened μα, ‘then,’ § 31. It can not be translated in this place by ‘but’ or ‘and’; yet by some it is believed to have once had that force, even here, surviving as a relic of the time when, in primitive language, all clauses were coordinated—when there was no “hypotaxis,” but only “parataxis.”

59. ἰματι, pronoun of first person, § 110.—πληγῳθάσομαι, from πληγώ.——‘Now I think that we, driven back, shall return home again, if possibly we should escape death—if, in fact, both war and pestilence are at the same time to destroy the Achaeanas.’

60. τὸ κατ. . . . φέγγομεν (§ 206) expresses a possibility more remote than τὸ . . . δει (l. 61).

61. τὸ δ’, ‘if in fact’ is nearly equivalent to ‘since in fact.’——διαμα (future indicative, § 151) agrees with one subject only, like χρηματ, l. 28.

62. ἀπολναι, form, § 148; hortatory.

63. το, observe that this word helps out the meter and also accompanies a general statement; it is often not to be translated.

64. ‘Who may say [potential—or “hypothetical”—optative, § 206] why Phoebus Apollo has become so much angered.’——τοῦτον, spelling, § 51, 1.

65. § γ’(o), ‘he,’ with very slight emphasis.—ἐσχατος, ἐκατόμβης, genitives of cause; the vow may have been unfulfilled, the hecatomb neglected.

66. ‘In the hope that when he has shared in the savor of unblemished lambs and goats, he may be willing to avert destruction from us’; cf. § 198.—τοι = Attic τοι.—κρισις, partitive genitive with ἀνδριας.

67. εϊκολται, subjunctive! § 147.—ἡμιν, dative of advantage (interest), ‘from us’; literally ‘for us.’——ἀνὴρ . . . ἀνθρωπος, tmesis, § 163.

68. ὧ τοι, often ‘to be sure,’ here little more than ‘well.’——κατ’ . . . Το = Attic ἡκατοπτρος.—τος, cf. l. 58.

69. Ἑρωτοπολης, composition, § 167.

70. ὁδον, §§ 61, 23; 136, 10.—What makes ὁδ a long syllable? § 87.—τὸ ἄντων = Attic τὸ ἄντων, ‘the present’; τὸ ἄνωθεν = τὸ ἄνωθεν, ‘the future’; τὸ πρὸ ἄντων, ‘the past.’——το . . . το . . . το, ‘both . . . and . . . and.’
71. ἃστω, form, § 101. — ἄστω, adverb, to be translated before Ἰδον, which is an accusative of limit of motion.

72. 'By means of his seer's art, which Phoebus Apollo had given to him.'—ην, possessive adjective, § 113; not an Attic prose word.—την, relative, § 118, 4.—οι, enclitic pronoun, § 110. Homer uses this word commonly as a personal pronoun, while in Attic Greek it is normally an indirect reflexive only.

73. σφιν, enclitic pronoun, § 110.

74. καλει, form, § 142, 1. Calchas felt himself bidden to speak on account of his preeminence among the seers; cf. l. 62.—μεθησασθαι, 'to interpret,' 'to explain.'

75. Note that the ultima of Ἀτρικλαῖος is long before ἑκατηβελτεῖο (§ 37). For declension of the latter word see § 65.

76. ἐρω, form, § 81.—στῦνε, form, § 142, 2, α.—δροεν, spelling, § 53.

77. η μὲν (§ 31) = Attic η μὲν, used in asseverations: 'yea verily' or 'in very truth.'—πρόφην, 'with all your heart,' agreeing with subject of ἤμοιον (GG. 571), but belonging in sense with the understood subject ('you') of ἄρης.—ἐποιει (§§ 91, 50) καὶ τοποὶ, 'in word and in deed.'

78. η γὰρ καλ., 'for truly I think I shall enrage a man.'—χολοτήμαν, infinitive, § 137, 2.

79. Ἀργεῖον, 'Argives,' a third name for the Greeks, the other two being Δαναῶ (l. 42) and Ἀχαῖοι.—Ἀργεῖον meant originally the people dwelling in Ἀργος, which at first seems to have indicated the plain of central Thessaly, neighboring to Ἑλλάς. But the name Ἀργος (or Ἀργός Ἀχαῖων, as it is four times called) was early extended to the whole Peloponnesus. The Thessalian district is once called 'Pelasgic Argos,' in distinction (B 681).—The Ἀχαιοὶ once dwelt in southern Thessaly—in Ἑλλάς and Φθιν, apparently adjacent but distinct districts. The important fact is that the poets use these names (Ἀργεῖον and Ἀχαῖοι) freely to indicate all the Greeks; while the name so used later—ἐλλήνες—stands in Homer for a single tribe only, that dwelt in Ἑλλάς (of southern Thessaly). Even of the Homeric Hellas the boundaries are indeterminate, and traces of an application of the name more extended than its original use appear in late parts of the Homeric poems (1 447, 478, 4 384, 3 726, 816, 9 80).—οι is dative singular, as is shown by the fact that it is enclitic: 'him [in English, 'whom'] the Achaeans obey.'

80. κρατοῦν, spelling, § 56.—βασιλέως, supply ἀστι, as very often. —On omission of ἃς or κς with the present general protasis, see § 197. —χέντι, subjunctive, § 144, II.

81. 'For even if he swallows his anger for that day, indeed, yet Ἰδόν he keeps a grudge afterward in his heart, until he satisfies it.'—οι . . .
κατανιστῇ in same construction as χόντα (l. 80). — τε ... τε, not translatable, accompanying the general statement, as often in Homer.

82. δήφα τελέσῃ (spelling, § 59), present general protasis (§ 197). — δήφα is poetic only; the Attic equivalent here is ἐπι, μᾶρι, or a similar word.

83. στῆθος, declension, §§ 91, 52. — ἐπτής, §§ 113; 61, 6. Cf. ἡν, l. 72. — φόρσα, τι, `consider whether.'

84. θαρτήσας, `pluck up courage'; as the present of this verb indicates a state or condition, `to be courageous,' the aorist may denote the entrance into that condition (GG. 464); this principle is frequently illustrated in the text of Homer. — μάλα, `surely,' `without fail,' strengthens ἐπτή. Account for the hiatus; § 61, 16. — θευράπτων, note that the last syllable, though short, receives the ictus; § 33. — φονα, § 61, 23.

86. ὅδε, translate the negative later with τις (l. 88), before which in fact it is repeated. — ς τε, the τε is not translatable, § 123, 8: `by prayer to whom, Calchas, you reveal oracles to the Danaans.'

88. ἐμώ (§ 110) ἔμωτος ... ἔκκαμάκαυο, genitive absolute.


90. Δαναόν, partitive genitive with ὅδε τις (l. 88). — Δαναόνων ἀπός, account for the hiatus; § 61, 16.

91. τοῦλλον, `by far,' declension, § 105.

92. ἑρανής, cf. note on l. 85. — ησσα, αὖδε.

95. ὅδε (ὁ), `for ... not'; cf. notes on ll. 5 and 124.

96. τοῦνεκ, form, § 45.

97. πρίν ... πρίν (l. 98) = Attic πρόστερον (or πρόσθεν) ... πρίν: in translation omit the former πρίν. What construction follows πρίν in Attic Greek after a negative clause? See note on B 414 and cf. GG. 644 b and d. — Δαναοῖ, for dative cf. l. 67, ἡμῖν. — ἄφεσα, future of ἀπέθανα. — ἄφεσαι, future of ἀπόθανα.

98. ἄπαθος ... ἀπάθημα, tmesis, § 163. — ἀπάθημα, form, § 137, 1, b. The subject `they' (supply τις) is purposely indefinite. — κόρην = Attic κόρην. Cf. the accusative plural κόρας (Xen. Anab. IV, 5, 9).

99. Explain θ', comparing l. 28.

100. Υπό πρόσο, here the name of the place, not of the person. — Δαναόνων, spelling. § 53. — πετίθουμαι, form, § 128. `Then may we propitiate and persuade him,' — μυ = αὐτόν.

103. μένε, form, § 91. `With rage his gloomy heart was brimming' (was greatly filled). — On φρίνες cf. note, l. 55.

104. δόξα καὶ αὐτό (§ 61, 6), `and his eyes'; syntax of αὐτό, § 176. — ήπρων, pluperfect dual from ήπων (§ 61, 24), `were like.'

105. κάκ' ὅποιόνος, `with evil look,' a phrase contrasting with ἔδραυλον, l. 73. The penult of the adjective κόλα (cf. I 86, δόλιχ') receives an acute
accent, as is regular when there is elision of the originally accented syllable. The rule applies likewise to pronouns (τῷ, l. 138), verbs (ὁδῷ, l. 506), etc.; but prepositions and conjunctions lose their accent if the accented syllable is elided (GG. 34 a, b).—προφήτης (§ 61, 16) = Attic προφήτης.

107. ‘Evils are always dear to your heart to prophesy.’—προφήτης (§ 211) limits φίλα, ‘dear for prophesying’; the original dative force of the infinitive is here quite apparent (GG. 563).

108. ἴσθι = Attic ἴστιν, here in sense of ‘pleasant,’ ‘gratifying.’—What is the metrical quantity of the ultima of ὀτρας in its position before ἔτος? § 61, 16.

110. ὡς δὴ τοῦτο ἵκες, ‘that doubtless for this reason,’ defined in the following line.—οὖν, see l. 78.

111. ὃνικα, ‘because,’ as in l. 11.—Χρύσεις, composition, § 158.—The ‘ransom of the maid Chryseis’ means the ransom offered for her.

112. βοιλομαι, ‘prefer.’

113. Κλαταμηνήτης, genitive after the comparative idea in προβέβουλα. The correct ancient spelling of this name is Κλαταμηνήτης (Attic -δ). 114. ἴστιν ὡς ἴδιν κτλ., ‘since she is not inferior to her,’ literally ‘since she [Chryseis] is not worse than she [Clytaenestra].’—ὁδῷ ἴδιν, why not ὡς? §§ 61, 6; 110.—χαρεῖν = Attic χαίρων.

115. σέμας κτλ., accusatives of specification. This line seems to summarize the excellent qualities of the Homeric woman: σέμας, ‘figure,’ φωνή, ‘growth,’ ‘stature,’ φώνες, ‘sense,’ ἔργα, ‘handiwork.’ The Homeric man should have φωνή, φώνες, and ἐργασία, ‘power of discourse’ (Θ 168).—το, ‘at all.’

116. καὶ ὡς, ‘even so,’ i.e. although all this is true.—With σώμεναι supply ‘her’ as object.—After τὸ γε supply ἐπι, the very common Homeric ellipsis.

117. βούλοι, elision, § 40, 3.—μιμεῖαι, form, § 187, 6.—ἡ, ‘rather than.’

118. ὡς, ‘alone,’ not to be confused with ὡς, ‘such as.’

119. ὡς (Attic ὡς), subjunctive of εἰμι, in a purpose clause introduced by δέω, which is here a final conjunction (Attic ὡς); compare l. 82, an example of the temporal use.—οὖν οὖν, account for the hiatus; § 61, 24. ‘It is not seemly at all’ for me to lack a prize.

120. τὸ γε, ‘this,’ demonstrative (§ 118, 1), referring to the following clause.—δ μοι (§ 176) γίνεται κτλ., ‘that my prize goes elsewhere.’—δ = δὲ, § 122, 7.

121. ἡμαβρεῖον, cf. ἡμ-αιμαβρεῖον (l. 84).

122. γὰρ, [your demand is unfair and impossible.] ‘for’ etc. It is perhaps as well, however, not to attempt to render γὰρ, if the translation is likely to be cumbersome. ‘Why!’ often gives it (GG. 672).
124. 'For we do not longer [ἐν] know of common goods treasured up anywhere in abundance.' In translation, οἴδα may be rendered as two words ('and . . . not,' 'for . . . not') if it seems better.——ἔγινεν, form, § 57.—ἐντίμα = Attic ισοῦ, here a substantive.—καλέω, the familiar passive, in meaning, of τίθημι = 'deposit.'——πολλά is a predicate adjective.

125. τὰ . . . τὰ, § 118, 4 and 1: 'what we plundered from the cities—that is distributed.'——πολλῶν (Attic πολισσῶν) declined, § 108.—ἐξ, why accented? § 166.

126. 'And it is not right for the soldiers to gather these things again and make a common store of them'; literally 'to bring together these things collected again.'

127. τηρεῖ, Chryseis.—θεῷ, 'in honor of the god.'——πρός (πρὸς-ήμα), 'let go forth,' 'yield.'——Ἀχαιοί, 'we Achaeans'; note the person of the verb of which Ἀχαιοί is subject.

128. αἱ κα., Attic ἄν.

129. δῶσαι, form, § 196, 6; this is easily recognized as the protasis of the more vivid future—or 'simple future'—condition (cf. GG. 650).——ἐκαλατάζω, 'to sack,' purpose.

130. ἧς ὅτε, pronounced as if written ἦς ὅτε, § 48.—ἀγάθῳ πέρ ἄν, 'even though you are brave.' πέρ has the force of καὶ often in dependent clauses (cf. l. 81) and in constructions with the participle, such as this line illustrates; the participle is concessive. Sometimes both καὶ and πέρ occur with the same participle (as ll. 217, 577). καὶπέρ (one word) with concessive participle is familiar in Attic Greek (GG. 583 b).

132. μὴ . . . κατανεῦ νάφ, 'do not seek to deceive me in your heart' (locative).——παρέλειψομαι (from παρέρχομαι), 'outstrip,' 'overreach;' metaphor from racing.—Achilles has frankly demanded that Agamemnon give up Chryseis; and he offers, in return, an unsubstantial chance of payment when the city of Troy is taken—a somewhat remote possibility. So, Agamemnon thinks, Achilles is holding out to him an illusory hope, and is keeping some ulterior motive hidden.

133. η, Latin an, 'or perhaps,' 'is it that,' introduces the second part of a double question, the first being implied and more or less indefinite. Most editors prefer ἢ ('truly') here. Pope gives the idea of the line thus:

"Shall I my prize resign

With tame content, and thou possess'd of thine?"

A more literal rendering is: 'is it that you wish—so that you yourself may keep your prize—me on the contrary [ἐντίμα] to sit in "tame content" [ἐντίμα] bereft [δεομαι] of mine?'——ἐξῆς, introduced by ἔφρα (= Attic ἔμα), expresses purpose.—ἐκ', accented; cf. note on ἐκ' l. 105.

134. ἔσωμαι, said to be Aeolic; the Attic lacks the υ, which is the vocalized F.—ἐκλείπω, cf. l. 74.
135. ἄλλα, as usual, indicates that something is to be said quite different from the preceding context; it is derived from ἄλλος, i.e. 'otherwise.' Do not translate by 'but,' unless this word is clearly demanded by the sequence of ideas; here 'yet' will do. Compare note on ll. 81, 82.

136. ἄρωστες, ἀρωτικώς.—ὅτε ἄντάξιον ἔσται, § 200 (a). As the conclusion of this condition understand ἐδίδει, 'it will be well.'

137. κα... κα, Attic equivalent? Cf. l. 128.—Σάμων, form, § 149 (5).
inqué 84 (§ 31; cf. l. 58), 'then I.'—καν... ομοίως, syntax, § 192.

138. τευν, § 118.—Ἀλαμνος, the son of Telamon is always meant, unless the poet expressly indicates the other Ajax, the son of Otileus.—διν, 'going' to your hut, or Ajax's, etc.—Οὐσεφος, declined like Ἀχιλλος, l. 1.

139. καν κακολάγειται, an instance of καν with the future perfect indicative, a construction foreign to Attic Greek; see § 190.—διν, syntax, § 179.
καν... ηκομαυ, protasis of the more vivid future condition (cf. GG. 650, 616 a). With what prefix was ηκομαυ used in the equivalent Attic?

140. ἦ τοι, 'to be sure.'—καλ, 'even' or 'also.'

141. τηρε (Attic ταυρ), declension, § 101.—ἀδἐσπορεῖν, 'let us launch,' form, § 144, II ; double ι, § 53.

142. ἐν ε' (id), 'there,' in the ship; for accent see § 164.—ἀδεσπορεῖν, where found? § 144, II.—ἐν, 'within,' 'therein,' § 164.

143. θελεθορεῖν, another hortatory subjunctive; on spelling, § 144, I.—

144. βέθερον, § 144, II ; this causative first sorist is not supplied in Attic Greek by σαλέω, but by βέθερον. So the Attic equivalent is βεθερεῖν.
The subject of ἔσται is ἐς τε, to which ἄνθρακας is in apposition; ἀρχὸς is a predicate nominative. 'Let somebody—a man of good counsel—be captain.'

145. οὐσεφος, here with two ι's, with only one in l. 188; § 39.

147. 'That you may offer sacrifices and propitiates' etc.—δάσνησαι, mood and tense, § 144, II ; double ι, § 53.

148. τοῦ, object of προσέφη.—ἐνδέρα βεδῶν, why is the hiatus possible? § 61, 28.—On translating the tense of βεδῶν see § 186.—Agamemnon’s threat to rob Achilles of his prize, Briseis, is quite sufficient to call forth the passionate speech that follows.

149. εἰ μου (dative of interest), exclamatory, 'ah me!'—ἐνεμᾶν, 'clothed in,' vocative of perfect participle of ἐνεμάνα. Why is of εἰ not elided? § 61, 20.

150. τού, § 176.—καλόθραυσι, syntax, § 194.

151. ἄδῶν ὀλίσσεια, 'so as to go on an expedition.'—ἄδῶν, accusative of the space or way over which an action extends; the construction is somewhat akin to that of the cognate accusative. Cf. l. 496, Z 293.—

152. ὀλίσσεια, form, § 137, 1, a; syntax like μακροθείμα, l. 8. The expression may
refer to going to ambush, one of the bravest feats of Homeric warfare (l. 227); others understand it of the journey just proposed.

152. ἱλαθην = Attic ἱλαθεν.—αἰχμητάνω, declension, § 65.
153. μαχετόμενος, scansion, § 32; spelling, § 53; = Attic μαχεδόνος.
What is the force of the future here? Cf. λυσόμενος, l. 13.—μοι, 'in my sight.'

154. Ἀδιαλείπτω, 'drove away.'—μν, same as μν.
155. ἐμβάλλει, prefix, § 160.
156. το, 'truly.'—With πολλά supply ὅτι.
157. ὃρας (from ὅρας) = Attic ὑρα (ὑρα).—αἰκίζοντα, ἐπίστευον, composition, § 159.—Why does not το (before ὑπέθεσα) suffer elision? § 61, 5.
158. πολλὸν ἀρτόμενος, 'to win recompense'; the present participle here expresses purpose and attendant circumstance (GMT. 840).
159. τὸ τῶν Ἐπει, 'from the Trojans.'—τῶν o το πταλ., 'all this you neither heed nor regard at all.'—μετατρέψει, how else might the form have been written? § 142, 1, a.
160. ἀμφιθρονθεῖαι, future in indirect discourse: 'you threaten you will take away.'

162. μν, again the same as μν, § 31.—οι τούν, 'equal to you,' i.e. 'equal to yours,' a conciseness of expression that will be noticed more than once again (e. g. r 288).—Why is ε of ποτε not elided? § 61, 27.—τον has short initial vowel in Attic.
163. ἄντοτ' (spelling, § 51, 1) . . . ἔπεισωθεν, supply the omitted particle, to make the clause normal Attic Greek. Cf. § 197.
164. τὸ πλῆθον, 'the greater part.' Later (1 228, 329) Achilles claims to have sacked twelve cities by sea, and eleven by land in the Troad.
165. χεῖρος ἐμα, 'my hands,' in Attic would be αἱ ἐμα χεῖρες.—ἀτρά, same as αὖτά, l. 51, etc., § 31.—ἤν in present general condition, as in Attic (GG. 650); so differing from the construction of ll. 163, 164, in form, rather than in force.
166. After χεῖρας supply ὅτι.—ἀλγόν το φλον τε, a prize 'little but none the less dear.'
167. νῆας, declension, § 101.—τευ ἐσ (= Attic ἵν or ἰδιν) κάμε is equivalent to what sort of protasis? Cf. ἵν ποτε . . . ἐκπιέα, l. 166.
169. ἐπεισ', where found? § 137, 7.—ο', for ολ, § 40, 4.
170. 'Nor do I intend, without honor here as I am, to amass wealth and riches for you.' ἀφρόνεω, literally, is 'to draw' full draughts of a liquid; its use here is metaphorical, of course.
173. φένυ μᾶλλα (α), the imperative strengthened as in l. 85, μᾶλλα εἰπέ. —ταύτοντα (from ταύτοντον), for translation see § 187; for double ο, § 39.

174. εὖν ἐμοὶ (§ 110) = Attic ἔμοι ἐμεκα.—Why πάρε and not παρέ; i.e. πάρε and not παρέ; § 167.

175. κε ... τιμήσωσι, form, § 146; syntax, § 190.—μετέρα, form, § 67.

176. έσοι, form, § 186, 2.—διοτρεφῶν βασιλέων (§ 86). The poet regularly represents kings as cherished by Zeus, king of the gods, just as minstrels and harpists are in favor with the Muses and Phoebus Apollo.

178. καρταράς, spelling, § 58.—κε ... ἔσοι, simple present supposition, as in Attic Greek (GG. 647).—δον, 'doubtless.'

179. σή (§ 113), Attic σατά.

180. σάθω, where found? § 110.

181. κοτόντως (agreeing with σέθων), 'in your wrath.'

182. ἰε means 'as'; after this line a correlative clause, 'so shall I take away Briseis,' would be expected; but after an interruption (τὴν μᾶλλα ἐπεμέθικα), which disturbs the construction, the main thought is loosely resumed with ταύτι κε κτλ. (l. 184).—διε (for accent cf. l. 183), one of the two accusative objects of the verb of depriving; but compare the construction of l. 161.

183. ἦλ ἱπρὰ 'a ship of mine,' the regular Attic expression also. Achilles had fifty ships, according to B 685.

184. κε ἄγῳ, syntax, § 192.—Βρογίδα, formation, § 158.

185. κλονθεῖς, suffix, § 155, 5.—τοῦ σεν γέρας, 'that prize of yours.'

186. δοσον, spelling, § 51, 3.—σφήν, why genitive? § 175.—καλ, 'even' or 'also.'

187. Λον, neuter cognate accusative with φιλοῦμαι (φιλόμι): 'to speak on a footing with me.' Yet considerable freedom of speech—for princes, at least—was recognized in the Homeric assembly (cf. I 32, 33).—δρυώδης-μουν (§ 137, 1, b) ὄντω, 'to make himself like me ['to make himself my peer'], face to face'; the passive infinitive is apparently used reflexively here.

188. Πηλεώνν, formation, § 157.—ἐν δέ οἴ κτλ., 'and his heart in his shaggy breast.'—ἐν οἴ, on the hiatus, § 61, 6; syntax, § 176.

190. ἦρωνμας, original spelling, § 61, 19.—παρὰ μπροθ, 'from the thigh,' where the sword hung suspended in its sheath by a strap that passed probably over the right shoulder. The sword hung at the left side, so that the right hand could more easily draw it from its sheath.

191. The four optatives in this and the following line stand in indirect questions, in the secondary sequence (after μερουθένειος), for deliberative subjunctives of the original thought (§ 209). Achilles said to himself: τοῦ
μὴ ἀναστῆσω ('shall I force these men to rise,' with reference to a violent dismissal of the assembly); Ἀρτεμίνιος ο' ἐναρκής; ἦ τό ἱερὰ πάντως ἡ ἑτης τε ὑμῶν; —— 8' (4), here and in some other places in Homer, does not imply a change of subject. What is the Attic use? See GG. 549 b.

198. ἵππος = Attic ἱππός.

199. ἥλιος 84, another instance of ἢλιος meaning 'then'; see notes on ll. 58 and 137. At just the right moment, when the situation is getting more and more perplexing, the goddess appears on the scene, and the difficulty is solved. This device—the interference of a god—is common in the Attic drama (deus ex machina).

195. ὀφανδέων, suffix, § 155, 2. ——πρό, 'forth' or 'forward.' —— ἵππο, ἵμα.

197. στά, accent, § 126. ——διέθεν = διεσθεν, in Attic prose. ——κόμης, syntax, § 172.

198. ὁλος φαινομένη, 'appearing to him alone.' ——δοῦλος, what is the Attic equivalent? Cf. note on l. 56.

199. ἐλεήμονα, 'was struck with wonder'; see note on ἐρωτήσας, l. 85.

200. δαφνώ κτλ., 'for her eyes shone terribly.' ——δαφνέω, adjective with adverbial force. ——φανδέω, form, § 136, 8. The expression reflects Athenæus' epithet, γλαυκόν (l. 206).

201. μην, with προσ-νῦν (cf. ηδος, l. 92). ——φανδέων, 'began' and 'addressed' (προσόνδε). On scansion of this line see § 4.


203. 'Is it that you may see!' etc. ——της, form, § 142, 1, a. ——Ἀρτε-, δασος, declension, § 65.

204. ικ, I will speak 'out.' ——τῆν, cf. l. 76. ——παλαιόν, tense, § 151.

205. ἐν, form, §§ 113, 71. ——Ἀν ... ἐλούσθη (§ 58), syntax, § 192.

206. αἶτη, 'again,' 'in turn.'

207. πάλαισθω, what does the tense express? Cf. l. 13. ——τά σοι μένος, 'this anger of yours'; cf. l. 185. ——πάλαισθαι, form, § 142, 1; syntax, § 198.

210. μὴδέ ... θαλε (§ 142, 1), 'draw no further.'

211. ἢ τοι, 'to be sure,' 'yet.' ——συμβαίνον, literally 'upbraided,' here may be rendered: 'threaten with reproachful words' (ἔτεια). ——ἀς ισταται περ, 'how it even come to pass.' On the force of περ, cf. note on l. 131. ——ισταται = Attic ιστα (l. 212); a third form, παρ-ισταται, is seen in l. 213; a fourth, ισταται, will be met, B 393.

212. 'Some day even thrice as many splendid gifts shall come to you, on account of this insolence' of Agamemnon.

214. ζήσω, genitive, declined like πάλαι, § 103. ——ζήσω, ζήλος, formed like ἔλασο, l. 310.
218. ἔφησα, 'to observe,' 'obey'; the subject is μὴ understood; the object, ἐπι.

217. καὶ ... τέρ, see note on l. 131.—Θηρί, syntax, § 177 (a).—κακολαμβάνον agrees with μὴ understood.

218. οὐκ ηττωθήσεται is the protasis of what kind of condition? Cf. GG. 616 a.—κακολαμβάνει, the gnomic aorist (§ 184) is regarded as a primary tense.

219. ἦ, 'he spoke' = Attic ἔγη; common in the Attic formula, ἦ ἤ ἦ, Latin inquit, 'said he'; not to be confused with the adverb ἦ, 'truly.' This whole sentence, it will be observed, may be well translated nearly, if not quite, in the Greek order.—σχίνη, form, § 154, 2.

220. ἔπι, ἄλογον.

221. βαβύλα, meaning of tense, § 188.

222. ἦ, why accented f § 166.

223. ἐνεπέρασα, form, § 91.

225. κατὰ δύματον ἱκόν, cf. κατά, l. 159; the poet makes the dog typical of shamelessness; the deer, of cowardice.—καδόντων, § 58.

226. τελεμόνη, with iactus on the ultima, § 32.—ἐμφιάλον (§ 187, 3) limits τέτληκα, l. 228.

227. λέγων (ο), cf. N 277,

ἔσεν λέγων, ἄθα μᾶλλον ἄρετ οὗτος διαλέγεται ἄθροιν,

'to an ambush, where most of all the valor of men is clearly seen.'—ἀμφιθεναῖς, declension, § 88.

228. τέτληκα, on force of tense, § 187.—τῇ ἔτι τοι κτλ., 'for this seems to you to be death.'—κρή, note accent, and cf. l. 44, κρή.

229. λέγων (in Attic poetry λέγω), how compared f GG. 182, 1.

230. διὰ διακυλίσθαι, supply an object, as antecedent of δοθεῖ, 'to deprive of gifts [him] whoseover opposes you in speech.' On the conditional relative sentence, see § 197.

233. Supply the place of the omitted protasis by 'else,' i. e. 'were it not so.'—λαβήσομαι, construction, § 207.

233. οὔ, adverb, 'besides.' For iactus on ultima, see § 88.

234. Achilles held a staff, put into his hand by a herald, as a sign that he had the right to address the assembly; on ending his speech he threw it down (l. 245). On the other hand, Agamemnon held no temporary scepter, but a permanent one (B 101 ff.), for he was a scepter-bearing king.—τοῖς μᾶ κτλ., 'verily by this staff.'—τῶ, relative; cf. τῶν, l. 38, τὰ, l. 72.

235. ἔτη ἐκ πρόπτων (cf. l. 6) κτλ., 'since once for all it is parted from its stump.'—δρακοντες, double σ, § 52.—Λαοῖς, translation, § 187. Vergil renders the thought (Aen. XII, 208, 209):

cum semel in alivis imo de stirpe recisum
matre caret.
‘Since once for all cut from its stump in the forest, it [the scepter] is severed from its parent tree.’

238. ἢ, enclitic pronoun, § 110.
237. μὲν, here for σκῆτρον, neuter; cf. l. 29 (μὲν = αὖθις) and l. 100 (μὲν = αὖθεν).

238. παλάμας, declension, § 72.—δικαστήριον, appositive to τοις (l. 237).—οὗ τα, use of the enclitic, § 128, 3. In these days there seems to have been no written law; the ‘decrees’ or ‘dooms’ (θέμοτες) of Zeus were probably the spoken words of the ‘Zeus-cherished kings,’ which had come to have a certain stability.

239. πρὸς Διόν, ‘on behalf of Zeus,’ or ‘at the bidding of Zeus.’—δικαιός, form, § 142, 4, a; force of tense, § 187.

240. The important words, to be taken closely with καὶ μὰ τὸ νῦν σκῆτρον (l. 234), begin here.—ἡ τοτε, ‘surely one day.’—Δικαιολόγησε, objective genitive with τοις.—νικα, declension, § 107; syntax, § 179.

241. δυνῆσαι, form, § 142, 1; Attic δυνῇσαι.
242. οὖν ἀν = Attic ἀν.


244. χαροῖν, with ultima used for long syllable, § 32.—καὶ ταῖς, elision and meaning, §§ 40, 2; 128, 7.—οὖν, ‘not at all,’ in origin a cognate accusative.

245. τοτε = Attic πρὸς.—γαλή = Attic γῆ.

246. χρυσός (= Attic χρυσός), cf. shorter form, χρυσῆ, l. 15.—περίμενον, from περίομαι. The wooden staff seems to have been enclosed in a sheath, which was fastened on with nails; both sheath and nails may have been of gold. See Tsountas and Manatt, The Mycenaean Age, pp. 167-169, and Schuchhardt, Schliemann’s Excavations, p. 250.

247. έχερεθὲν, suffix, § 155, 2.—τοις, ‘before them,’ cf. note on l. 58.

248. τῆς (§ 118, 4) . . . ἄτον γλῶσση, ‘from whose tongue.’—καὶ = ‘moreover,’ if translated at all. Cicero quotes the line (Cato Maior, 10, 31): “ex eius lingua melius dulciore fluebat oratio.”—μάλιστα, why genitive? § 175.—πλέον = Attic πληκτος.

250. τῷ, dative of interest, ‘for him,’ ‘in his day.’ The sense is: ‘he had already seen two generations of mortal men perish.’ Estimating a generation as a period of thirty years, some ancient commentators reckoned Nestor’s age as seventy.—μυρόνων, perhaps ‘mortal,’ was anciently but improperly derived from μυρόμαι, ‘divide,’ and δύο, ‘voice,’ and taken to mean ‘articulately speaking.’ Compare Swinburne’s

men upon earth that hear
Sweet articulate words
Sweetly divided apart.—Alatanta in Calydon.
251. ἡθοθ, where found § 142, 4, a.—The former ἐ of is relative; the latter (al), the personal pronoun, to be taken with ἡμα: ‘together with him.’—τράφερ, form, § 186, 8. Note the poet’s simple order, which may properly be kept in translation: ‘were bred and born.’

252. ἰγαθό, prefix, § 160; lengthened initial vowel, § 85.
254. αὐ τότε indicates amazement; translate freely, ‘’tis past belief!’ —αὐ, as before (l. 78), ‘truly.’
255. γηθομα, form, § 186, 4; it agrees with the nearer subject only. Lines 255–257 contain a less vivid future—or “possible”—condition in its normal form; cf. GG, 651 (1).

256. κακοπαθό, tense, § 128; ending, § 142, 4, d.
257. σφέων, with μαρμάρους in agreement, syntax, § 174. On the form σφέων, see § 110; τυθολατρό, § 142, 4, d; μαρμάρους, § 78.
258. ‘(You) who are superior to the (other) Danaans in counsel, and superior in fighting.’—τρά, accent, § 164.—βουλή, accusative of specification; so, too, μαχεῖται.—Δανάω, why genitive? Cf. Κλαμαμήστης, l. 113; σέθης, l. 186; ἡμίν, l. 259.
259. ἰδ = γηρ.
268. ἡμι γάρ τοτε, ‘for once on a time (gone by).’—ἡμ = Attic ἰ, ‘than.’—τρά = ‘even.’—διών, dative by attraction to case of ἄρειστος (ἀνθρώπος). What case would be expected?
262. αὐραμ, form, § 85.—Why does not ἐσί suffer elision? § 61, 23.—θύμα, syntax, § 191.

263. For ἐλέβ Παρθένοι etc. we should expect ἔλεγ [ἡ] Πειρήσεις etc.; but again we find attraction—to the case of τοίς (l. 262).
264. Κανθά, form, § 90.
265. The line is wanting in the best ms.—Θράσ, form, § 90.—αὐλότων, on quantity of initial vowel, § 84.
266. κάρπωτον, predicate adjective: ‘they were the very [84] bravest men that were ever reared on earth.’—κατόν, spelling, § 120.—τράφερ, form, § 186, 8.
267. μέν = μη, as usual.—καν (Attic θαν), § 125.
268. θηρίον, Aeolic for Attic θηρίων or θηρίας, ‘wild beasts.’ The name refers to the rude Thessalian Κτείναμοι, ‘Centaurs.’ “Such a name is not likely to have been assumed by the tribe itself, but is rather an opprobrious term applied to them by their enemies” (Ridgeway, The Early Age of Greece, vol. i, p. 178).
271. κατ᾽ ἐνέκατον (§ 112), ‘by myself alone,’ i.e. ‘independently,’ so that my valor could be clearly seen.
272 τῶν, demonstrative, § 118, 1.—ἄν ... μαχεῖτο (Attic μάχεστα), ‘could fight.’
273. μεν occurred l. 37.—βουλέων, case and scansion, § 70.—ξύνει, 'heeded'; where found l. § 136, 7.
274. ὑμμεῖς = Attic ὑμεῖς, § 110.
275. Addressed particularly to Agamemnon.—τόνδ’(a), Achilles, one of the two objects of the verb of deprivings.—ἀγαθὸς τῆς ἱάν, cf. note on l. 131.—ἀνακίνησι, form, § 48; Attic ἀφαροῦ.
276. ή (i.e. ἡ), 'suffer' her to remain with him.—πρότα, cf. note on l. 235.
277. Now Nestor turns to Achilles.—ἱψιθμεναί, where found l. § 187, 1, a.
278. οὗ τοῦ οἴροτης ήμορπα τμημα, 'never shares in a common honor' with other men, i.e. he has superior dignity; Agamemnon was a 'scepter-bearing king'; Achilles was not, for his father still ruled; therefore Achilles should yield precedence to Agamemnon.—ημορπα (μείρομαι), form, § 39; translated by present, § 187.
279. Note that καρπετεσ is an adjective of the positive degree; cf. l. 178.—Achilles's mother was Thetis, a goddess of the sea.
280. ἄλλα (ά), 'yet.'—πλέοντον, Attic πλέος or πλεόσι. For syntax, cf. the dative in the phrase τοῖς δ’ ἀναστάμενοι, l. 58.
281. Σέ, cf. l. 58.—οἴρος ἵκον γε γι οἰνομον (αι), i.e. ἵκος δε εἴμι οἱ λυσόμενοι (Nagelsbach !), 'for it is I, Nestor, that beseech you.'
283. τὸλετοι = ἔστι.
284. τὸρ, as in l. 258.—τάντων, syntax like that of Δαναῶν, l. 258.
286. οὗ τοῦ (α) κτλ., things 'in which I think somebody will not obey.' By τοῖς Agamemnon evidently means himself.—In translation distinguish carefully among τοῖς ... ήμορπα (l. 287), κρατεῖν, ἀνάσαμεν, and σημαίνων: 'to be superior,' 'having power over,' 'to lord it,' 'to dictate.'
289 and 291. 'If the immortal [αἱ ἄνθεις] gods did make him a warrior, therefore do his abusive words rush forward [like so many warriors to the front] for utterance!' Others render: 'therefore do they [i.e. the gods] permit him to utter abuses!' If the latter translation be accepted, προθεοῦσι must come, not from προθεω, 'run forward,' but from προ-θεω, and be equivalent to Attic προ-τιθειας—a sole instance of the form.—θυγατερ, for the meaning cf. note on l. 2.
290. What part of speech is οὗ? Observe the accent on ultima of the previous word.—μεθήμενον indicates purpose.
291. γάρ, cf. note on l. 123.
294. τῶν ἵκων, 'in every matter.'—ἐττε, spelling, § 51, 2.
296. A weak line, “athetized,” i.e. rejected as spurious, by some ancient critics.


298. μαχίζομαι, for spelling cf. l. 153. What is the Attic equivalent?

299. σολ, note the emphatic repetition: ‘by force (of hands) I will not fight with you—no, not with you or anybody else’; ‘you all’ is subject of ἀφέλεσθε.


302. εἰ δέ οὖν μὴν τελέσῃς, ‘come now, just try it.’ εἰ δέ οὖν is interjectional, and perhaps for an earlier εἰ δέ, i.e. εἰ δέ. Cf. Vergil’s “eia age” (Aen. IV, 569).—γνῶσιν, form, § 149; ‘may witness (it).’—καὶ οὖς, ‘these men here too.’

303. ἑρωθήσεται, see note on B 179.—Σουπλη, declined, § 97; Attic Ἔρωτα.

305. ἀνισχητηρι, on the prefix see § 46; -στητηρι, cf. l. 6.—ἀγορη, cf. l. 54; ‘the assembly;’ the word never means ‘market-place’ in Homer.

306. The lodge of Achilles is described in Ω 448–456: it was built for him by his Myrmidons, of pine timbers; the roof was thatched; the door was fastened by a single great bolt of pine; adjoining it was a great courtyard enclosed by stakes, set close together. Elsewhere (Π 231) we infer that the courtyard (ἄληθ) contained an altar of Zeus ἐρείων.—هة, spelling, § 61, 27.

307. ἡμι, cf. l. 47.—Μενοντάδη, the first introduction of the ‘gentle’ Patroclus is as the ‘son of Menoetius.’

308. ἀλατε, force of suffix, § 155, 5.

309. Cf. l. 142.—ἐλεκτον, spelling, § 61, 9.

310. βῆς, transitive first aorist; cf. βήσεως, l. 144, and note.—νάδ is an adverb; cf. νῆς, l. 143; for its accent (not retracted), cf. § 168.

311. εἴσεν, a causative first aorist, containing the root of ξενο, l. 68.

312. οὐρὰ κλέοντω, ‘their ways in the sea’ (cf. Isaiah xliii, 16: “a way in the sea, and a path in the mighty waters”).


317. ‘The savor went heavenward, curling around in the smoke’; that is, permeating the smoke.

319. λῆγ(ε), imperfect third singular; cf. imperative λῆγ(ε), l. 210.—τὴν, relative (§ 118, 4) ‘with which’ he had threatened. (Cf. GG. 530 a.)—ἐλ-ηπεληπορ(ε), cf. the present ἐπιλεῖσθε, l. 161.
331. τό, relative.
332. χαρός, syntax, § 172.—ιλαντ’(e) agrees with ‘you two’ (σφώ) understood.—ἀγέμων, form, § 137, 2; syntax, § 213.
334. ὁ ... κα, Attic equivalent? Cf. l. 128.—δάφνων, form, § 149 (5).—γὰρ 54, ‘then I,’ see note on l. 58.—κεν ... Ὀλυμπά, syntax, § 192.
335. τό, ‘this,’ demonstrative.—καὶ βηγον, ‘even more shivery’; more disagreeable or dreadful than the present mission.
327. βάτην, Attic ἐβάτην.—παρά, ‘along.’ The ships of the Greeks stretched in lines along the shore; Odysseus’s occupied a central position; while the two ends—the most dangerous positions—were guarded by the ships of Telamonian Ajax and Achilles (A 5–9).
330. γε, why is e not elided? § 61, 28.—οδη(θ) ... γῆθον Ἀχιλλεύς, ‘and Achilles felt no thrill of joy’; on the force of the aorist, cf. l. 85.
331. ταρσῆσαι, note the tense, ‘struck with fear.’—βασιλῆς, form, § 86.
333. ἄσω, ‘his,’ form, § 118.
334. καὶ, ‘too.’
335. ἀσον, comparative of ἄχαι, ‘near’; superlative, ἄχιστα.—μοι, ‘in my sight.’—ἄμμος, supply ἄμμος.
336. ε, relative, § 118, 4.—σφώ, § 110.
337. Πατρόκλος, declension, § 102.
338. σφών, enclitic pronoun, § 110.—ἀγαν, syntax, § 211.—μάρτυροι = Attic μάρτυρες, of third declension.
339. πρὸς, ‘before’; cf. the meanings that have been already pointed out in idiomatic uses, ll. 160 and 239.
340. τοῦ βασιλέως ἄστυν, ‘that king unkind’; the order is like τῶν Χρόσων ... ἄρτηθα (l. 11).—ὅλεν ἀλές, pronounced as if ὅλεν ἀλές (§ 48).
341. γῆσην, in this more vivid future protasis note the omission of κα, § 197.—δάφνων, syntax, § 211.
342. τοῦ ἄλλου, dative of advantage (interest); translate with ‘from.’—γέρα receives the ictus (as in a few other lines) in spite of its quantity (§ 33).—οία, ‘rages.’
343. ‘And he does not know at all how to look at the same time to the past and to the future,’ i.e. ‘to consider carefully.’—πρόσων and ἀπλών are spelled in Attic with one sigma.
344. ‘How his Achaeans shall fight safely beside the ships.’—δαπάνος (§ 51, 1) introduces a dependent interrogative (not purpose) clause, with the future indicative (§ 200).—οῦ, ‘for him,’ ‘his’ (§ 176).—μαχώνται, form, § 151; cf. the more common future, μαχεσθένησο, l. 153.
347. παρά γῆς, ‘along past the ships’; cf. note on l. 327.
348. γωνία, in apposition to ἄ, § 118, 3.
349. ἐπάροι, with ἐπίφα.
360. ἔ (ἔν), for the accent cf. § 166.
361. τοιλά, cf. 1. 35. —χεῖρας ἀφηνεῖς, toward his mother, who dwelt in the sea.

362, 363. 'Mother, since you gave me birth once for all, though for a short life, honor at least ought the Olympian to have granted me.' —γε, appended to the aorist τεκες, gives emphasis to the single past act; with μενεθάδεν ἔντα, πέρ has its usual force, as noted in l. 131; with τιμήν, πέρ has the force of γε, a meaning that will be noticed again (e. g. l. 508).
—The form ἀφέλλεν = Attic ἀφέλες. But to express this thought in Attic Greek χρῆν or ἔσθι with infinitive and subject accusative would be used (OG. 460).

364. νῦν δ(ή), 'but as it is.'
365. οὐτός, of course not in person, but 'by his own order.' —ἀποφέεις, on the form see § 63, 3.
368. πατρὶ, Nereus.
369. ἀλὰ, syntax, § 175. —ἡτὶ = Attic ἄστη.
370. δάκρυ χέντος (with εὖτει), 'as he wept.'
372. οὗ φιλαί, construction, § 180.
373. εἴθεμον, on the digamma, § 61, 23; subjunctive, § 148.
375. It is better to translate ταῦτα τάντα (a) with ἄγορεθω (deliberative subjunctive, in question of appeal) and to understand the words with ἵνα.
—διειβ (§ 61, 23) = Attic εἰδιείβ, and agrees with τοι.

366. The home of Chryseis was Chryse; and to this she is restored (l. 430 ff.). Naturally the question arose in ancient times, "How was she taken, then, when Thebe fell?" And the answer had to be made that either (1) she was visiting in Thebe at the time when Achilles captured that town, or (2) on the same expedition on which Achilles took Thebe he stormed Chryse also. Thebe was the home of Andromache before her marriage to Hector; she was the daughter of King Kétion. Achilles's own prize, Briesis, was taken in the spoil of the captured town Lynnessus.

367. ἐνδά, suffix, § 155, 5.
368. δέσποτε, cf. δέσποτα, l. 125; and for spelling, § 54.—σφίν, here a reflexive pronoun, and therefore accented (§ 111, 4).
370. ἵκαρος, cf. 1. 75. —'Αδαλλον, long initial vowel here, § 30.
381. εἰδαμάνων, on translation of the tense, § 186.—ἡν = Attic ἤν.
383. ἴπαροοτροφεῖν betrays in the ν for o its Aeolic origin.
384. ᾰμα, Attic ἰμα, § 110; this word with ὤμοι, ὤμες, etc., is Aeolic.
385. ἐκτοιο, cf. l. 75.
386. πράττος, 'I was first' to urge.
387. 'Δερέλων, form, § 157.
388. ἔνδιδόν μοῦν, 'made a threat'; μῶθος is a word of varied connotations, which the Greeks felt the meaning of; our English translation
must take its cue from the context.—§, relative use of the article, § 118, 4.

389. τὴν μνη, 'the one' damsel; τὴν δὲ (l. 391), 'the other.'

390. Χρήσην, here the town, not the priest.—πέμποντων, 'are escorting.'

391. νῦν κλοιοθετην κτλ., 'only now, heralds led away [literally 'went leading'] from my lodge.'—With ἤθεν (§ 136, 7) the participle contains the leading idea, as with Attic ἱθομαι. Cf. φείστο τιλων (Xen. Anab. II. 6, 3), 'went sailing off,' 'sailed away.'—κλοιοθετην, for suffix cf. οὐρασθήνε, l. 195.

392. Βραχὺς, from nominative Βραχὺς, declined like βασιλέας, § 86.

393. περίσχεο, περί-έχω.—ἴθος, form, § 99.

394, 395. 'Go to Olympus and beseech Zeus, if ever you gladdened his heart at all, whether by word or by deed.'—Ἀλκ. has the ictus on -α, § 38.

395. ἄνησε, ἄνησμα.

396. πολλάκις, Attic πολλάκις.—σε, enclitic pronoun, § 110; limits δικούσα.—πατρός ὑπ’ μεγάρουν, 'in the halls of my father,' Pelous.—ὑπ’ receives the ictus on -α, § 38.

397. εὐχόμενη, 'boasting,' agrees with σε (l. 396).—ἵθησθα, form, § 136, 3.—Χρονώσα, for syntax compare l. 96, ημῖν.

398. οὖ έν ἄνθρωποιν, you 'alone among the immortals.'

401. ἄναλόγο, form, § 142, 1. ἄν- means 'from under' the weight of his bonds.

402. ἄλ’, i. e. ἄλα.—μακρόν, 'high.'

404. αὖτε, 'again,' 'in turn.'—οὖ (§ 118) πατρός, Poseidon.

405. οἷς, with force of demonstrative, § 123, 4.

406. ἄσθενος, for spelling cf. l. 83.—οἷς ἦ, account for hiatus; § 61, 8.—μοί refers to Zeus.

407. τῷ μνῃ μνήσῃς, 'remind him of this.'—λαβὲ γούνῳ (§§ 97, 172); not a peculiar act here, but the regular custom of suppliants in Homer.

408, 409. 'In the hope that he may perhaps be willing to give aid to the Trojans, and to hem in the others at their ships' sterns and about the sea—the Achaeans.' Achilles disdainfully sets the Achaeans' name at the very end, simply mentioning them as τοὺς δὲ at first (Cauer, Die Kunst des Übersetzens, p. 90).—αὐτὸν ἦθλον (§ 136, 6), in syntax like αὐτὸς πάθει, l. 207.—καὶ ἀρχ. ἀνδραί, tmesis, § 163.

409. ἄλα, ἄλα.

410. κτανομένους, agreeing with Ἀχιλλῆς: letting them be 'slain.'—ἐνα πάντες κτλ., Pope gives the sense:

and bring

The Greeks to know the curse of such a king.

ἐπαφροντος, 'get acquainted with'; literally 'partake of' (ἐπαφρονοι).
413. ἀνευμένοι κτλ., cf. l. 244.
414. ἀνδρά, adverbial accusative with τεκοῦσα, ‘after bearing you unto trouble’ (cf. Job v, 7).
415. ἐφελε ταῦτα ὑμοῦ ... ὑστερικτικά, once meant ‘you ought to be sitting beside the ships’; cf. l. 353; and if ἑδε be translated ‘ah!’ we may keep the rest of the sentence in its literal meaning. A wish in present time, impossible of fulfilment, is implied; cf. Xen. Αναβ. II, 1, 4, ἀλλ' ἐφελε μὲν Κύρος ζη, —— The force of ζη (l. 416) is ‘to be staying’ or ‘to be passing the time’ rather than ‘to be sitting,’ which is literal.
416. ἄνευ τοῦ ἄλογον κτλ., supply ὑποτή, ‘since your measure of life is [i.e. ‘endures’] for but a brief space, not at all for very long.’ For the adverbs in the predicate, adjectives might be expected; but this Homeric construction has several parallels. Cf. Α 466, μὴν ὅπως ἔτει γενοῦσα ὑμεῖς: ‘his onset was [endured] for a brief space.’ —— For quantity of ultima of μάλα, cf. §§ 37; 62, 2. —— That Achilles had a choice between two destinies is told in 1 410–415. He might have had a long, inglorious life or a short, glorious one; as is well known, he chose the latter. There is no hint of the choice in the present context, however.
417. νῦν ἄνευ τοῦ ἄλογον, ‘above all.’
418. ἐφαλε, ‘you were’ and still are; or simply ‘you are’; form, § 143, 1. —— τῆς, ‘therefore,’ § 117.—κακῆς ἀλογίας, ‘unto an evil doom.’ Cf. § 178.
419. ἐπικύρωσα, ‘in order to tell’; cf. ἔκτρομένος, l. 13.—τεροκατανέφι, form and meaning, § 59.
420. ἀγάπηνπον, spelling, § 89; prefix, § 160. When Olympus is called snowy, the poet has in mind those parts only that do not extend above the level of the clouds. On the other hand, the region where the gods dwell is the ever bright summit, high above the clouds and remote from the sight of men; here there is neither rain nor snow, but only perpetual fair weather, as the poet of the Odyssey sings (ζ 42–45). This summit reaches up into heaven (φανερόν). —— αἰς καὶ τιθητόναι, syntax, § 198.
422. μένις (ς), ‘rage on.’
423. Ἀλθιώνες, as if from nominative Ἀλθιωνείς. But elsewhere Αλθιώνας, as if from Ἀλθιως, is found.
424. χαίτος agrees with subject of ἔβην. Homer commonly uses temporal adjectives where the English idiom employs adverbs.
425. τοῦ, cf. l. 245.
428. ἀναθηματικός, tense, § 158.
429. γυμνός, genitive of cause.
430. ἀναθηματικός, with a pronoun (like αὐτού) understood, is probably in the genitive absolute construction: ‘against his will.’ Others make it stand in an objective relation to ἔβην = ‘with violence done to him unwilling; ‘despite his unwillingness.’ —— ἀναθηματικός, § 63, 4.
433. ἀσπλαντο, 'furled.'

434. 'The mast they let down into [literally 'made approach'] its crutch, lowering it with the forestays quickly.' The forestays were untied from the bow; and the mast thus released was bent back into its crutch.

435. τὴν θ', the ship.

436. οὐνάς, stones for 'anchors,' 'mooring-stones'; these they let go (ἐκ...ἐθαλω) from the bow, while they made the stern cables (προμήχασια) fast (κατὰ...ἐθησαν) to the shore.

438. βῆσα, cf. βῆσαμεν, l. 144.

439. νησίς, declined, § 101.

440. χερός, 'arms.'

441. βῆςα, in same sense as βῆςα, l. 147.—νυσσήμαθα, ending, § 142, 3; mood, § 144, II; cf. δάσσωμαι, l. 147.

442. τοῖς, form, § 115.

443. οὐκοφοτας, sacrificial barley, 'barley for strewing' (χέω, 'pour'); cf. γ 441, which has to do with the description of a sacrifice: ἐκτεθ'ἐξεν οὐλᾶς ἐν κανήν, 'and in his other hand he [Aretus] had barleycorns in a basket.' This barley was sprinkled on the consecrated victims before they were sacrificed.

453. ημὲν (i.e. ἢ μὲν [= μὴν]) δὴ ποτὲ...πάρος, 'surely once before,'—πάρος = Attic πόρος.

454. ἤμι, with ictus on the ultima; this would be justified by the pause (§ 32), even if the next word did not begin with a liquid (§ 38).—ψαν, in formation like ἀπελέον, l. 401.

455. ἡδ' ἔτι καὶ νῦν, 'and now too, again.' ἡδ' (ἡ δὲ) is correlative with ημὲν (l. 453). The clauses may be bound together in English by rendering (freely) ημὲν, 'as,' and ἡδ', 'so.'—ἐπιθρήην, cf. note on l. 41.

459. αὐθήςαε, formation, § 63, 1; understand 'the heads' of the victims as object. With ἀποφαν and ἐθορα, understand 'the victims' as object.

480. κατὰ...ἐκάλυψαν, tmesis, 'covered up.'

481. δύτηςά (supply κυλὸν) τοῦχαντες, 'making it [the fat] double-folded'; i.e. 'folding it about' the thigh-pieces, on both top and bottom. —δεῖ αὐτῶν κτλ., 'and on them they put raw pieces.' They cut bits of meat as primal offerings from all the limbs; these were burnt along with the thigh-pieces as a sacrifice to the god (in this instance, Apollo), who was believed thus to become a partaker of the rite.

482. ἔτε (§ 162), 'thereon.'


484. κατὰ...ἐκάτη, § 163.—ἐπάσαντο, τατλόμαι.

485. τῆλα, § 44.—ἀμφ' (adverb) ὑβελώσων ἐπαρα, 'they pierced
them around with spits.' Cf. Verg. Aen. I, 212: "[viscera] pars in frusta secant veribusque trementia agunt." 'Some cut the flesh in bits and pierce it quivering with spits.'

467. τετάκωντο, τεύχω, § 128.

468. τι... ἵππος (= Attic ἵππος, cf. ἰππόμενος, l. 134), 'felt any lack,' 'went ungratified.' — σωτός, genitive of material. — δογμα, 'adequate,' 'sufficient.'

469. 'But when they had satisfied [literally 'dismissed'] their desire for drink and food.' — πόσιος, declined like πόλις, § 103; cf. ἰαμίος, l. 214. — ἢ... ἵππος, § 163. — ἵππος = Attic ἵππος, from ἰμ. — ἵππος, second declension = Attic ἵππος, third declension. — Cf. Vergil's imitation, Aen. VIII, 184:

Postquam exempta fames et amor compressus edendi.

'When hunger had been satisfied and desire to eat had been appeased.'

470. καράοι = Attic κάροι. Cf. καφανον and note, l. 96. — ἵπποστάτικα, filled up to the brim with wine.' — πόσιος, genitive of material.

471. 'And then they passed it around to all, after they had first made libation with the cups.' With a ladle they poured some wine into every man's cup, for him, in turn, to spill upon the ground, as an offering to the gods. The custom is said still to continue in Persia. (Cf. Fitzgerald's translation of the Rubáiyát, quatrains xxxix of the fourth edition, and note on the same.) — ἰαμένοις ἰππόσιοι (§ 78), literally 'after having begun with the cups' (instrumental dative); the verb is limited to this ritualistic use.

472. πανμέρω, agreeing with the subject, 'all the rest of the day.'

475. ἴλος = Attic ἴλος. — ἴλος = Attic ἴλος. — Ἰλη νύφας ἴλου, 'darkness came on' (§ 163).

477. 'κρατε, declined, § 92.

478. ἄνεγοντο (ἄν-γοντο), 'they put to sea,' the regular Attic prose word.

480. θ' means what? Cf. l. 23.

481. πρᾶπλω, see note on B 415.

481. 483. ἄμφι δέ καθα κτλ., 'and around the stem of the ship the purple billow gurgled loud as she sped along.'

483 ἰαμένοντα, spelling. § 56.

484. κατά, 'over against,' 'opposite': in nautical term, 'off.'

487. ἰκτίλοντας = Attic ἰκτίλιοντας. — ἱππός, spelling. § 29.

489. δοσιμής, on quantity of initial syllable, § 84. — ἱππός (= ἱππός), spelling, §§ 29; 107, 1.

490. παλέσσω, meaning of suffix, § 154, 1.

491. πάλειον, by what principle is the ictus permitted to rest on the ultima? § 32. — φυλάκω, suffixes, § 154, 2.
492. τοῦλες, § 154, 1.—Δυτήρ, 'war-cry,' not the same word as αύτήρ.
—πόλεμον = Attic πόλεμον.

493. ἐκ τοῦτο, 'thereafter,' with reference not to what has immediately preceded, as would be natural, but to the meeting of Achilles and Thetis (cf. l. 425).—Συκεκάτη, cf. Συκεκάτη (l. 425); which is Attic?

494. καὶ τότε δὲ, 'then it was that.'—ἐσών = Attic ἐσών or ἑσών.

495. λήθεο = Attic ἐληθθέντο.—ἐφεμένων, declined like βουλέων, l. 273.

496. ἵνα, § 118; what in Attic? Cf. GG. 551 d, 554 a.—Ἀνέβηστο, tense, § 153.—κῆρα, accusative of the space or way over which an action extends; cf. A 151, Z 292, and the different construction in A 359. For the meaning, compare the merman's words to his mate:

"Go up, dear heart, through the waves;  
Say thy prayer, and come back to the kind sea-caves!"

She smiled, she went up through the surf in the bay.

—Matthew Arnold, The Forsaken Merman.

497. ἱερή, construction like that of παραιμέροι (l. 472) and χειλός (l. 424).—οἴνον τοὺς Ὀλυμπίτες τοῖς, cf. note on l. 420.

498. εἴρητα, 'far-thundering,' third declension accusative (as if from εἴρης) of a first declension noun, εἴρησα (nominative).

500. γοῖνων, cf. l. 407.

503. δυνα, cf. δύνας, l. 395.

505. τίμησον μοι  ὑδόν, note the metrical scheme, έ- | έ- | έ-, μοι remaining long in spite of the hiatus; so, too, ἡμιθεύ (l. 39).—ἐλλόν, a genitive of comparison (i.e. originally separation), as if ἐκκατοχεῖτος were a comparative adjective; the English point of view, however, requires 'of all' after the superlative.

506. ἐπλευ(ε), cf. ἐπλεύ, l. 418.

507. ἄποντας, cf. l. 356.

508. σῶ περ = σῶ γε.

509. τύφρα . . . θύφρα, 'so long' . . . 'until.'

510. ἐφυλλίσσων, 'magnify.'

511. νεκρογραφέτα, § 67.

512. ὅς . . . ὅς (l. 518), 'as . . . so.'

513. ὅς ἡχετ ἐγκειμένως, 'so she clung, fast clasping.' Cf. "genius amplexus . . . haerebat," Verg. Aen. III. 607, 608.—ἐγκειμένως is, literally, 'grown on.' a vigorous metaphor.

514. νηματίς, composition, § 161.

515. ἐπει ὅτα κτλ., 'since no fear rests upon you.'—ἐπε, accent, § 167: quantity of ultima, § 37.

518. 'Sorry doings, to be sure! in that you will compel me to fall out with Here, when she shall vex me with reproachful words.' Why
does not λογία suffer elision? § 61, 18.—§ 123, 7.—ἴφισαν, ἐφίσμα.

519. ἐφίσμα, in form like ἔθελον, I. 408.

520. καὶ αὕτης, ‘even as it is.’

521. καὶ το, the second of these words is not a conjunction here, nor has it any translatable meaning; it simply accompanies the general statement, as often in Homer. See on l. 81.

523. μαλάκτων = Attic μαλάκτεοι. For κε with the future indicative, cf. l. 129 and § 190.—δέφα τελέσων, ‘until I accomplish them.’ For omission of κε, § 197.

524. εἰ δ' ἄγε, see note on l. 302.—δέφα, ‘in order that.’

525. τεντον, supply ἔτοι.—ἐξ ἐμόν, § 155, 2.

526. ἔφον, understand τέκμαρ, ‘pledge,’ and again supply ἔτοι.

528. Ἐκ, cf. l. 219.—κἀ’ (κ), ‘therefore.’—Κρόνου, formation, § 157.

530. κρατῶς, declension, § 100.—μέγαν ἵλλιξν κτλ., Vergil’s “annuit et totum nutu treme fecit Olympum” (Aen. IX, 106). These three lines (528–530) are said to have been quoted by the sculptor Phidias when he was asked after what model he should fashion his great statue of Zeus at Olympia (Strabo VIII, p. 354).

531. δέμυχεν, formation, § 136, 8.

532 ἄλτο, where found! § 181.

533. Ζεὺς δι', supply ἔν from the context.—ἐν, cf. εἰ, l. 496.—ἀλτον, formation, § 136, 7.


535. ἐπερχόμενον, agrees with a pronoun (e. g. ἐ) understood, object of μαίνω.

536. οὗ δι' μν κτλ., ‘and Here, on seeing him, was not unaware ’ etc. —μν is object of ἴδων(α).

537. συμφράσσατο, spelling, § 54.—οι is dative after σίν in composition.

540. δι' αὐ, synizesis, § 49.

541. τοι φλοι ἑτίν, ‘it is your pleasure.’—ἐναπτο (as well as φρονίσσα, l. 542) is in agreement with the understood subject (σε) of the infinitive δικαίομαι (l. 542).

542. κρατίδα (accusative plural neuter) φρονίσσα (accusative singular masculine) δικαίομαι, ‘to consider and give judgment on secret matters.’

543. 543. οὔκει τό μοι κτλ., ‘and you never bring yourself with any heartiness to tell me a plan that you are considering.’—ἐστι, cf. l. 294.

545. ἐν-αλπο, why is the -ι of the prefix not elided? § 61, 18.—μέθον, ‘counsels.’

546. εἰδῆσαν (Attic εἰδοςθα), from εἰδα.—χαλεπολ, supply εἰδίνα,
'hard for you to know.' — ἔστωι (αι) has μεθοι understood as subject. —
On ἀλὸχοι προί ὁθόνη, see note on l. 131.

547. ἀλλ' δὲ μὴν [μεθοι] εἴ ὡς ἄνευν, 'but whatsoever counsel it is fitting for anybody to hear,' etc.

548. πρὸ τὼσ [στο], 'sooner than you.' — ἐστιατα, see εἰσήγησιν, l. 546.

549. δὲ [μεθοι] may well be translated in the plural, to conform, in English, to τεῦτα (l. 550). — ἔγαν, § 110. — ἐκλαμφι, formation, § 136, 1.

550. ἱκάστα (§ 61, 11), 'one by one.'

552. ποτεν (predicate adjective with reference to μεθοι), 'what a charge is this that you have spoken!' On μεθοι, see note on l. 388.

553. καὶ λὴτιν, 'assuredly.' — πάδος (here = Attic πᾶδα) with the Greek present is to be translated by the perfect tense in English (cf. GG 454 d); compare the Latin iam dudum with the present.

554. ἔστω (αι), form, § 124. — ἐκλαμφι, formation, § 136, 3.

555. Σεβουκα, spelling, § 62, 1. — μὴ σα παρεκάρυ κτλ., 'lest it prove that Thetis has talked you over' (GMT. 99).

559. τολάς, form, § 106.

561. Σαμονῆ (masculine Σαμώνει), a common term of address, means properly a person whose conduct is so unusual or unexpected that he (or she) seems to be influenced by some untoward divinity. Sometimes a single word, sometimes a short clause, selected with reference to the context, will convey this meaning in English: 'Here, I do not understand you,' or 'my misguided wife!' Either the poet is unconscious in allowing god to address god in this inappropriate way, or he is displaying a kind of humor in letting gods mimic the speech of men.

562. πρῆσαμ, § 64. — ἄλλα ἀπὸ θυμοῦ κτλ., 'but you will be the more removed from my heart,' i.e. out of favor with me.

563. ἵστω, Attic ἱστω, — τὸ 54 τοι κτλ., cf. l. 325.

564. εἰ . . . ἐκαίνι, simple present condition with nothing implied (GG 647): 'suppose this is as you say [ἐσερε], 'tis my own affair [or 'my pleasure'], I presume.' In this idiomatic use μελεί = Attic ἰσέει: μελεί ἑϊναι = 'it is like to be' (present tense), 'it is, very likely,' or 'presumably.'

566. τοι, dative of advantage (interest), 'for you,' i.e. 'from you'; cf. l. 67, ἧμιν. — ξαίρουν, 'ward off,' an aorist which previously (ll. 28 and 242) has been met in the sense of 'help'; its subject is δοξα θεοι δοξα κτλ., 'all the gods that are on Olympus.' — ἐλεύ (ἐλεύ), cf. καίρι (l. 105). ἤμι (l. 133).

567. ἄσων, see note on l. 385. — ἔστω = ἐστα, agreeing with ἐμι understood; that this pronoun of the first person is to be supplied, is indicated distinctly enough by the clause ἦτε . . . ἐπει. — ὧδε ἓπει (ἢμι) is inflected like θεία, § 149 (2).

568. Ἔβειον, account for double 8. § 62, 1.

569. καθῃστε, κἀθησαί.— φιλον, its force! § 114.
572. τιλ ἑρα (used by Homer in this formula only) φέρων, 'bearing kindly service,' 'doing favor.'

573. ἦ δὲ λογία δραγ, cf. l. 518, where the expression is exclamatory; but the construction here is obviously different, for a complete predicate is supplied by τὰς ἑυπηκτήν κτλ.—τὰς' (o), meaning, § 120.

574. σφ., § 110.

575. άναχθεν, literally 'drive,' 'run' (transitive); here figuratively, 'keep going,' 'keep up.'

576. σαυτός | ἄρθης ἰδιος (= ἵδωρ), 'enjoyment of a goodly feast.'—τιλ τὰ χειρελάν (= χειράκ, cf. l. 114) μακαρ. 'since worse matters prevail.' τὰ χειρελάν means τὰ καρα (cf. l. 107), 'rather' than τὰ ἀγαθά.

577. καλ ἀδετή τερ νοσετή, 'although she is herself discreet.'—καλ . . . τερ, see note on l. 131.

578. νεκρόμενος, inflected like ἔθλερσ, § 136, 8; for -ει- see § 150.—ον . . . ταφάν, tmesis.

580. ή τερ, 'just suppose.'

581. στραβαλεκά, supply ἡμᾶς. The conclusion—'he can do it.'—is understood. Cf. l. 136.

582. καθαύτεσθαι, syntax, § 213.

583. ιερός, § 77.

584. τέλειος, § 136, 9.

587. εν with ἐφθαλμώσει, 'before.'

588. θεωρομένη, in agreement with σε (l. 587): 'lest I see you being beaten.'


590. ἡδὲ γὰρ . . . ἀλλοτριος, cf. ἡδὲ γὰρ ποτε, l. 260.—μαθήσας, 'eager,' agrees with με.

593. κάτεσθαι = κατέσθαι. For κατ-, § 47.

596. μαθήσαται, translation of tense, § 186.—ταῦτας, 'from her son.'—χαρ, 'with [or 'in'] her hand.'

598. οἰνοχία (οἶνος, χίο) . . . καταρη, the poet seems unconscious of the original meaning and thinks only of the main idea, 'poured.' Compare Xen. Αναβ. II, 4, 12: ἥν δὲ [τὸ τεῖχος] ψκοδομημένον, 'the wall was built'; yet ψκοδομημένοι is literally, to ' build a house' (οἶνος and δέμω, 'build'). Other examples are not uncommon.—ἀφάντας, 'drawing off,' or 'dipping,' with a ladle. The gods who are used to Hebe and Ganymedes as cup-bearers make merry over the awkward Hephaestus.

599. ἐνάρτος, ἐν-δρομός.—γιλος, second declension in Homer (= Attic γιλας, third declension); cf. similar nouns in this book: μάρτυροι (l. 338) and ἱρον (l. 469).

602. Cf. l. 468.

603. φόρμιγγος and Μουράς (l. 604), like σαυτός, limit ἐδοκεῖο.
NOTES

606. ἄξιοντες (κατὰ and κεῖσαι), cf. note on π 852.—ἔκρηκτος, cf. l. 391. —τί = Attic ἃ, 'where.'

607. ἁμάρτημα, 'lame in both legs,' 'the halting god,' according to the ancient interpretation: "both-foot-halting god," Chapman renders it. Many prefer a modern interpretation: 'strong in both arms.'

608. ἱερὸς (Attic ἱερός) προπολίσκων, 'with cunning mind.' Other works of this god that are mentioned in the Iliad are: the aegis and scepter of Zeus (B 101, O 308 ff.); the arms of Achilles (Z 478 ff.); the wonderful golden maidens who supported the lame god's steps (Z 417); the automatic tripods (Z 373 ff.); the breastplate of Diomedes (Θ 195) that formerly belonged to Glaucus (Z 285). Still other works are told of in the Odyssey.

BOOK II—B

1. σοι and ἄνεπε, appositives to ἄλλοι.
4. τῷ ὄντω, construction, § 199.—Ἄχαιῶν limits νησίων.
8. οἰλος, syntax, § 169. Countless dreams are kept ready for service, according to the poet of the Odyssey (τ 560–587); those that are true pass forth by a gate of horn; the false by a gate of ivory.
10. ἀγοραίων, syntax, § 213.
11. κάρη (§ 100), accusative of specification.
13. ἄμφος . . . φράξατιν, 'counsel in two (diverse) ways'; 'are at variance' about the fate of Troy.
14. ἐπάγγελος, 'brought over.'
20. Νηληθης νις (§ 107), 'to the son of Neleus.' Νηληθης, adjective, is equivalent to Νηληθος, genitive.
21. τι (τι), imperfect, = Attic έιμι.
22. τῷ . . . ἱεραμένος, 'having likened himself to him,' 'assuming his likeness.'
23. 'Αργεῖον, form, § 90.
24. οὔ χρητ, 'it befits not.' Do not say, 'it is not necessary.'—παννεικίνων agrees with ἄδρα. How do you account for the fact that the ultima, though naturally short, receives the ictus? § 82.
25. ἑπεφέραται, form, § 142, 4, c; 'are entrusted.'
28. ἔνεις, ἔνεις.
27. σου, with κεφαλαί.
33 στρέψω εἰς φρονίς, 'guard (this) in your heart.'
34 ἄρτος ἵνα, cf. A 242.—ἄν-ἡμι (ἡμι), like ἥμι, § 149 (3).
35. Σὲ λαῖτ (the reading of the best ms., Venetus A, and probably of Aristarchus) is written Σὲ ἔλαῖτ in other mss. The latter reading is quite as
likely as the former to be a correct interpretation of the original. This is one of many instances that illustrate the arbitrary character of editing with reference to the use of the augment.—ἀυτός, 'there' on his couch.

38. ἄφρονεν(α) agrees with τὸν (l. 35), 'considering' those things (τὰ).

—τελέσθαι is probably future (§ 151).—ἡμελλον, 'were meant,' 'were destined.'

37. φη (§ 126), 'he thought.'

38. νηπίος, § 170.

39. Arrange thus: ἐπιθύμην ἡμελλόν, which is like the Attic in construction and meaning.—γέρα receives the ictus, § 33.—ἐν(ι), for the accent see § 166.

41. μὲν ἀμφοίνυτο, 'was poured around him,' 'murmured in his ears.'

42. νιγγίπτων: the most reasonable meaning proposed for this doubtful word is 'shining,' 'glistening,' an epithet appropriate to a linen chiton.

43. στήρισθη, wrought by Hephaestus and given by him to Zeus, from whom it descended to Agamemnon (II. 101–106).

43. The dawn of the twenty-second day of the poem, which is not ended until Book Η, l. 380; it is the first great day of battle. See note on A 8.

49. ζηρί, declension, § 98.—ἀφρονερ, 'to announce,' 'to herald.'

50. κηρόκεφαλα...κηλευα, regular construction in Homer. What follows κηλευα in Attic Greek? Cf. GG. 570 c.

51. κηρόστον, § 56.

52. βουλήν, object of Ιε. The principal 'elders' (ἀφρονερ) are enumerated, ll. 404–408.

54. Νεστόρη, agreeing with νῆς, used instead of Νέστορος. Cf. Νηλική, l. 20.—βασιλῆς is in apposition to Νέστορος, the implied genitive.—Πιλαγγίδης, formation, § 155, 4.

55. ἀφτένετο = ἡμοζε, 'framed.' The root ἀφ, 'fit,' 'fit together,' is seen also in the Homeric ἀφαίρετο, etc.

57. διὰ νύκτα, 'through the night,' a Homeric idiom; cf. διὰ...δαμάς, l. 40. How would the idea be expressed in Attic prose? Cf. Xen. Αν. IV, 6, 22: ἐκαν ταρά πολλά διὰ νυκτός.

57. ἄλιστα...ἀλίστα, 'he bore a very close resemblance to Nestor in particular' (ἄλιστα).

71. ἔξωρ άπαντάμενος, 'flew off and was gone,' 'went flying off.' See note on A 391. For ictus on -ον see § 32.

72. αἱ κεν...θωρηκόμεν (form, §§ 144, Η; 145), for construction see § 198.

73. ἄνθιμος ἑστῖν, 'as is usual,' like our "as is the rule." The relative agrees with the predicate noun.
75. ἄλλος ἄλλος = Latin aliunde alius. — ἄρησαν, syntax, § 218. The object is ‘them,’ i. e. the Achaeans.

77. ἐρΑθέντος, formation, §§ 85, 150.

80. Protasis of past contrary to fact—or “unreal past”—condition (GG. 649). — ἵππον, second aorist of ἵππω, ‘tell.’

81. ‘We should call it a deceit [on the part of an unfriendly god], and should retire rather than credit it; i. e. should turn our backs upon it. On this use of the potential optative see § 207.

82. ὰν ὦ ὦ, like A 417.

84. ἦς, why accented † § 166.

88. σκηνοτόχοι βασιλῆς, see note on A 284. — ἵππον ἔπιπον, on double σ see § 39.

87. ἦς, ‘even as’; see note on A 359. — ἄνευ, sometimes, as here, has a present meaning in Homer (not future, as in Attic). — μελανωτεν, spelling, § 56. — διανοω, a word of uncertain derivation: ‘restless,’ ‘murmuring.’ Here, ‘murmuring bees’; for other shades of meaning see notes on η 481, ζ 124, 316.

88. αἰτι νέον ἄρχομαι, ‘always pouring forth anew’; ‘with ever fresh flights.’

89. ἦτ' ἄνθως would be ἦτ' ἄνη (accusative) in Attic prose. — ἄδρακολον, formation, § 35.

90. αἵ ἄνω . . . αἵ 84, translate as in Attic (GG. 549 a). — τε marks the general character of the statement. — πεπερειόσα, form, § 142, 4, a; meaning, § 187.

91. τὰν, an important word, ‘of them,’ the Achaeans.

93. δοῦνα δόθη (δοκε, on tense, § 188), ‘rumor was ablaze,’ spread like fire.

95. τυρφχα (tense, § 188), ταράσσω.

96. φόες, enclitic pronoun, § 110; to be read as one syllable, § 43.

98. σχολάς (ο), syntax, § 198, 1. So, too, ἀκόουσαν.

99. σταυδή = Attic μούς. — ἄρησαν, Attic ending † § 136, 8.

103. ἀργείφωτη, epithet of Hermes: this may scarcely be translated ‘slayer of Argus,’ for Homer does not show any knowledge of the story of Io, which was probably later. In fact, διδακτος ἀργειφωτη belongs to a list of holy formulas, not in every instance clearly understood by the Greeks themselves, but probably inherited from very ancient ritual songs. Others are: πότνα Ἡρη, νεφεληγηρέτα Ζεὺς, δια θεῶν, θυρίης ἐλαὐ, Ἐρμειᾶς ἄδακτη, κυβιστή Τυταγήνια. It has been suggested that ‘the bright-appearing’ (cf. ἄρησ and φαλα) was possibly the original sense of ‘argeriphontes.’

104. Ἐρμείας, ending, § 66.

106. Thyestes was a brother of Atreus and after the latter’s death succeeded to the kingship during the minority of Agamemnon.
107. θυσία, θυσία, form, § 181; syntax, § 211.  
108. "Δραπετεύθησθι, the whole Peloponnesus. See note on Α 79. — ἀνάστησαν, in same construction as φορήμα. 
111. ἠμίθενης, ἠμίθεν. 
112. σχέτλιος, 'harsh god!' Cf. νῆπιος, l. 38. 
113. ἀκτέραστες (a) agrees with με understood. Cf. Α 541.—ἀπονέσθως, for long initial vowel see § 34. The present of this verb usually has a future meaning, like the presents mentioned in note on Π 852. Translate, 'should sack and return' or 'should sack before returning.' 
115. ὑσυκλήα, shortened from ὑσυκλέα. It is probably better to read ὑσυκλέα. —"Δραγες, syntax, § 179. 
116. 'Such is the pleasure, doubtless, of Zeus, who is above all in might.' On μὴλές ὤντα cf. Α 564. 
117. κάρφων, declension, § 100. 
118. καλ., 'too.' 
119. 'For this is shameful even for future men to hear.'—πυθόμενοι limits ἀλοχρίνον. Cf. ἀντεφόρεσθαι, Α 589, μαντεῖν, Α 107. The next two lines and a half explain τῶς. 
120. τοιίδε τοσόνθε τε λαόν, 'so brave and so many soldiers.' 
122. α'(e) = γιρ. See note on Α 5.—τιθαναί, singular, for υ belongs to the theme, not to the ending. 
123. αι . . . α(ε), with optative; see on Α 60. 
124. δρικα πιστά ταμώτερες, 'after sacrificing trusty oath sacrifices,' 'after offering sacrifices for a faithful treaty'; in this idiom δρικα is cognate object of ταμώτερος, 'sacrifice.' Properly the verb means 'to cut,' the throat of the victim; cf. Γ 292.—ἀρβυμήημας, where found 1 § 137, 1, b. 
125. [eii] Τρωάς μὲν [κε' ἕθελον] λέγασθαι, 'if the Trojans should be willing to assemble themselves.'—λέγασθαι = σμαλεγήσαι καὶ ἀθροισθάναι ἐν ταύτῃ (scholium).—ἐφέστως δασοὶ ἐκατω (= Attic εἰσιν), 'all that are at home.' 
126. Again understand εἰ at the beginning of this clause and of the next (1. 127). 
127. οἰδροχόοιον, syntax, § 211.—οἰκοτοί, each οἰκεῖς. 
128. The conclusion of the conditions (11. 123-127).—σενοῖατο, for the Attic equivalent cf. notes on Α 134, 468. —See note after 1. 483 as to relative numbers of Achaeans and Trojans. 
132. πλάγησ, short form of πλάγης. 
131. πολλάκιον, cf. πολλάκιον (1. 117), and for scansion, § 49. 
132. πλάγησ, occurred Α 59 (πλαγχόθητα).—εἰσί(η) = ἐσίν. 
135. σεθρα (§ 97), 'timbers.' After a neuter plural subject Homer uses a singular or plural verb at his pleasure.
137. ἔκνευς (κνέω), form, § 142, 4, b.—τετείγματα (from τρεσδηχόμαι), § 131. 
138. αὐτός, 'still' unaccomplished.
139. ὃς ἐν ἑαυτῷ ἄντρα, 'as I shall direct,' protasis of the more vivid future condition (GG. 632 A, 650; GMT. 539).—παράγωγος, hortatory subjunctive.
140. οὐ ... ἐν ... αἰρήσωμεν, 'no longer is there hope that we shall take.'
141. μετὰ πληθὺν, 'among the crowd,' a distinctly Homeric idiom; remarkable here because used with a verb of rest. Cf. A 221, 222, ἑς, ἑς ἑς ... μετὰ σαλμας.
142. ὧς, 'like,' is noted in the scholia as the reading of Zenodotus, but the mss. here all have ὃς. It is interesting to know that this ancient particle of comparison has been preserved in one other place in Homer (II 499) by the requirement of the meter.
143. εἰρήνει τοῖς τε ... μετὰ σαλμας, i. e. the wind between these two points, 'a southeaast wind.' See note on I 5.
144. ἄρος (ἀρος), where found τ § 128. Distinguish from perfect ἄρος, l. 797.
145. ὃς ἐστι τοις ὅπως ἐστιν, common Homeric formula to introduce a simile; 'and as [happens] when ' etc.—καθώς ἐστι or ἦν omitted, § 197.
146. βῆμα, with adverbial force, 'violently.'—πρός, 'thereto,' yielding to the assault of the wind.—ἀνειμένω, the subject is ἄνειμον.
147. ἐλαλητός, 'with shouting.'
148. ἱστασθ' (o) (in sense of ἱστοστατο as explained by scholium), 'stood up,' 'stood aloft.'
149. ἵππος (§ 61, 22), 'eager to go,' agrees with a pronoun, 'of them,' understood.
150. What is the force of κατ' with the aorist indicative ἔποιη (= ἔφερε) τ GG. 467 c, 468 b.—ὑστάρμον, 'beyond the decrees of fate,' i. e. that had not been determined by fate.
151. This interference of the goddesses is to be placed side by side with that in A; see note on A 194.
152. ἄ τοπος, see note on A 254.—ἀποτέλεσις, see note on ἀργειφόρης, l. 108. The original meaning was perhaps 'the unweariéd,' 'the invincible.'
153. καθ', § 47; translate with the verb, as if κατα-λίπος.—ἐμβαλλον, 'as a boast' in apposition to ἔλενθη (l. 161).
154. ῥήσας, on the quantity of the ultima see § 32. But the force of a lost sigma of [ἐ]λάδε (cf. Lat. sal) may have been still felt.
155. ἀλέξω, on the tense, § 188; with βῆς, 'she darted away.' Cf. notes on l. 71 and A 391.
156. μάτων has the ictus on the ultima, although it is short; see § 33.
157. ἡλασθ' (a), ἡλασθ'.—ὑστατομος, on double σ see § 39.
158. μην, syntax, § 179.—ὑστάρμον, ὑπάρχων, syntax, § 180.
159. περίοντες, 'tumbling,' of disorderly embarkation, because hasty.
Embarking in good order would be expressed by ἔμβατος, as is suggested by a scholium.

179. μὴ δὲ ἔφασι [Monro (Homeris Grammar), § 333] accepts as better the reading of four MSS., μὴ δὲ ἔφασι, 'and do not delay'; with this verb associate the noun ἔφοβος (Π 302), 'cessation.' But ἔφασις, 'shall run,' 'shall gush out' (A 303), seems to be a different word; with it is to be associated a corresponding noun, ἔφοβος (Γ 62), 'rush,' 'thrust,' 'blow.'

183. ἔφοβος, translate by present, § 186.
184. This Eurybates is to be distinguished from the herald of Agamemnon, mentioned Α 320.—§ 6, why long? § 61, 6.
185. ἀγαμημόνος limits àtivos, 'to meet'; compare the similar construction with the adverb ἐντερίος, A 534.
186. εἰ, dative of interest, meaning here 'from him.' The scepter became the symbol of his authorization to speak on behalf of Agamemnon to the kings who were his peers and to the common soldiers.
188. κρατεῖν, optative in protasis of past general condition; on the form cf. subjunctive κράτει, A 26.
189. Σ (ό) = δε, § 31.—ἀργύρως, meaning of suffix! § 154, 1.
190. δαμόνι, (ό), 'sir! your conduct is unaccountable'; cf. note on Α 561.—κακῶν, on quantity of the ultima see § 37.—δε, § 123, 5.—Σαλλαττα (§ 62), elsewhere in Homer transitive, and perhaps here too; 'it is not befitting to terrify you, like a low-born man.' Others understand it (here only) as intransitive, 'it is not becoming for you to be afraid.'
192. οὐ γὰρ τοι οὕτω οἴνος (ό), οἷος [ὅτι] νῦν κτλ., 'for you do not yet clearly know what [literally 'of what sort'] is the purpose of the son of Atreus.'
194. βουλή, the council of the γέρων.—οἶνον διαγόν, ΙI. 56-75.
196. 'May he not in his wrath (as I fear he may) do some harm to the sons of the Achaeans.' This distinctly Homerìc construction expresses an object of fear with the desire to avert it. See GMT. 261.
198. θυμός, 'spirit.'—βασιλέως, Agamemnon, if the statement is not general.
197. Note the emphasis continually laid on the belief that the Homeric king rules by divine right.
198. 'And, again, whatsoever man of the people he saw and found bawling out.' For the occasion of their shouting cf. I. 151, τοῖς ἀλλήλωσιν κλέων κτλ.
204. ἀγαθόν, a neuter substantive in the predicate, as often in Attic Greek, instead of a predicate adjective (ἀγαθή). Cf. φοβερότατον ἐρημία (Xen. Anab. II, 5, 9), 'solitude is a most fearful thing.'

205. Omitted in most mss. The interpolator evidently had in mind ἱσχυρά, but made a bad metrical blunder when he used βουλήσαρ for βουλεύσαν. —σφένδα, 'them,' i.e. his subjects, is introduced very awkwardly.

206. ἡχοῦ, the 'roar' of voices is meant. Cf. ἀλαλυτῇ, l. 149.

210. τε, as often, marks the general character of the statement.

212. Θεσσαλη, the significance of the name is of some interest (the 'Bold'); the first element is θέρσος, said to be Aeolic for θήρσος.—μοῦνος = Attic μόνος.

213–215. The sense is: 'who knew how to say many uncivil things, so as to quarrel with kings in a reckless and unseemly way, and to prate whatever he thought was ridiculous to the Argives.'

213. Why is διὰ long? § 61, 16.—ἐκαὶ . . . ἐκεῖρά τε πολλά τε, 'words both disorderly and many' is literal.

214. ἐρείμων, syntax, § 212.

215. After ἄλλα supply λέγων or a similar verb.—ἐκατέρτο = Attic ἐκατέρ, optative in protasis of a past general condition. See GG. 616 b, 618, 651 (2).

216. εὐχιστος ἄνθρω, 'the ugliest man' in predicate relation to the subject of ἐλθεῖν. Compare κάρπιστοι, A 266 and note. "The most ill-favored wight was he . . . of all the Grecian host" (J. S. Blackie).—τῷ Ἀλιν, Troy was situated on a hill.

217. ἡμ = ἦμ (A 381) = Attic ἦμ.—ἄτείρον πόλα, 'in one foot,' accusative of specification.

218. συνοχιστὶ (form, § 127), 'bent together,' 'cramped.'

219. καταλῆν, for construction cf. πόλα, l. 217.—ψενη κτλ., 'and sparse was the woolly hair that grew thereon.'

220. ἤχοις . . . μάλες' (a), cf. note on l. 58.

222. δέες καληγεία, 'with shrill cries.'—λέγεις, 'he kept telling over,' 'recounting.'—τῷ, Agamemnon. It was because Thersites had the crowd behind him that he dared to be so insolent.

224. μακρὰ βοῶν, 'bawling loud.'

225. τοῦ (Attic τίνος or τοῦ), § 122, 1; genitive of cause with ἑμέραν.

—δη ἄμε. § 43.

226. οἰκία, supply ἐοι.


232. ἰ, introducing a question; cf. note on A 133.—ἴρι, 'besides.'—ἐπιθέσεις = Attic ἐπιθέσις, 'you want.'—ολου (with κε), § 190.

230. τέ (l. 229) . . . Τρένων ἐπιτοπάμων, 'a Trojan horseman.'—ολο,
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genitive, § 107.—άτομα, 'as a ransom,' in apposition to ἄν [χρυσών]. l. 229.

232. γυναῖκα, the genitive (γυναῖκας) would be expected, to correspond with χρυσών (l. 229); but either the poet loses sight of a specific verb, or perhaps he has in mind τοῦτος, which takes the accusative, as A 492.—μὴ γενθέν καὶ κατοχεῖν (l. 233) are present subjunctives, the ending -ειν being shortened from -ναι (§§ 28, 29).

233. ἀν' τ' (e) ... κατοχεῖν, purpose clause.—αἰτῶ, with ictus on ultima, § 33.

234. Understand τινή, 'a man,' as subject of ἐμπεδακτύλου.

235. τίνοις, 'weaklings'; cf. Achilles's word, οὐδενδείχνω, A 231.—ὁμήρου, 'reproaches,' 'wretches.'—'Ἀχαϊεῖς, οὐδὲν Ἀχαιοί, imitated in Vergil's words (Aen. IX, 617), 'O vere Phrygiae (neque enim Phryges).'

237. τερεψάμα, cf. καταψάρ, A 81; what is the metaphor involved?

238. χήματη, form, § 44.—οὖ, generally found at end of sentence and of verse = Attic ob.

239. ἵ, accented, § 111, 4; a genitive after the comparative ἀμέλινα.

—ὁ has the ictus on the ultima, § 38.


241. ἀλλὰ μεθήμεν [ἐν], 'but he is remiss,' he lets things pass. Thersites perhaps has in mind how Achilles stopped in the very act of drawing his sword on Agamemnon (A 219).

242. The very words used by Achilles, A 232.

243. τομήν λάθην, the full significance of this phrase is discussed by Socrates, as related by Xenophon, Memorabilia, III, 2, 1. Cf. note on Κ 179.


249. δοσον ... ἀλεον, 'of all that came.'

250. 'Therefore [τῷ, cf. A 418] you had better not speak with kings passing through your mouth.'—ἄν ... ἄγορέσεως is potential optative with the force of a prohibition—in mock courtesy; cf. A 301.—ἄνδ στόμα may be rendered freely, 'on your tongue' or 'on your lips'; cf. Xen. Cyropaedia, I, 4, 25: πάντες τὸν Κύρον διὰ στόματος εἶχον καὶ ἐν λόγῳ καὶ ἐν φωνῇ, 'all had Cyrus on their lips both in speech and in songs.'

251. Before προφέρετον and φιλάδεισεν, which are in the same construction with ἄγορέσεως, understand ὅπως ἄν: 'you had better not heap reproaches on them and watch (your chance for) going home.'

254. τῷ, cf. l. 250.

255. ἵματι ὀνεῖδικεν, 'you keep on reproaching'; for this meaning of ἵματι cf. A 415, 416. Thersites sat down later (l. 268).—δισθοτεν, for διδάσκων (§ 133).

258. καθάπομαι, first aorist subjunctive, probably; the corresponding
indicative, κυνήγατο, occurs Z 498 and elsewhere. Cf. § 145.—ος νέ τεν ἀνέ τε... 'even as you now are.'

259. μηδὲ... ἔτι η, what sort of wish † § 201. Odysseus emphatically says 'Οδυσσέας instead of ἐμας.

260. ἀνα... λοβός, tnesis.—φλα, meaning, § 114.

262. τά τι(ς), 'which,' § 128, 8.—αιδέα, 'nakedness.'

263. [σε] αὐτόν, 'you yourself,' object of ἀφήνω.

264. πατήγως, 'scourging.'

265. σχηματω... ξυνών, cf. note on A 246.—τάρβησιν, see notes on A 85, 331.

266. ἀληθῶς, 'smarting with pain.'—ἀρκετῶς ὅδε, 'with a foolish look.'

270. ἄλησον, on account of disappointment about going home.— ἔδω, 'sweetly,' 'pleasantly,' 'heartily.'

271. τάς, 'many a one.'—ἐνεκέρζων, force of suffix, § 154, 1.—πλησίου, substantive (from πλησίον); with ἄλλον, 'his neighbor.'

272. ὃ πάντως, cf. A 254.—δή, 'already.'

273. βουδάσ (a kind of cognate accusative) τι ἡδύεξαν ἀγαθής, 'taking the lead in good counsels.'—κορώνου, 'arming (with helmet),' here metaphorically, 'marshaling' (πόλεμον).

274. ἄρματον, in predicate relation to τάδε, 'this is by far the best deed that he has done.'

275. ὃς, introducing a causal clause; 'in that he restrained that slanderer—impudent as he was—from his harangues.'—ἀγοράων, syntax †

276. ὃς, 'I rather think,' in irony.—τάλιν αὐτον ἄρησε (ἀρ-λήμ), 'will impel him back here again.'

277. φάσαν, note the plural with collective subject, πληθύσ.

281. οἱ πρότερος τι καὶ οὐτοτορί, 'both the nearest and the farthest.' But οί may be the pronoun, a dative of reference.

285. τάσιν... μερότεων... βροτοθών, 'in the sight of all mortal men.'—θαματικ, for meaning cf. note on A 2; for form cf. δόματι, A 96.

286. ἐκκελείον, tense, § 151.

288. Cf. 1. 113. With ἐκκέλειον(α) supply σε.

289. ὃς τι (Attic ὃτιερ), 'like.'—ἡ (the ms. reading) is superfluous to the sense; ἢ... ἢ, or τι... τε, would be natural enough, but not ἢ... τε. Some editors read ἢ.

291. 'Surely there is toil enough for a man in weariness to return,' i.e. to cause him to return home. Supply τινδ as subject of νίκωσα. It is possible, by adopting one or more of the emendations proposed for this line, to get a more usual construction and perhaps better sense; but they are all without ms. authority.

292. καὶ γάρ, 'for even,' as sometimes in Attic Greek (GG. 672 d).—θ', in general statement.
324. ἀλλάων, to be read with synizesis; for meaning cf. ἠλαμ, A 409. How is the mood accounted for? Cf. ἄλαμβαν, l. 228, and § 197.

325. ἔμον, dative of interest; cf. τῇ, A 250.—πριφαντ, for ἤπιον. Compare ἐνάρη, l. 318, where digamma is neglected. This line does not quite accord with l. 194, where the nine years are said to be already gone.

326. μελήτωσον = μελήσον (in Attic prose), dative plural of μέλη (l. 292)—τῇ, § 117.

328. κατόν (Attic κατόν), 'empty-handed,' agrees with τεῦδ understood, the subject of the two infinitives.

302. μή (instead of κε), because the relative clause is the protasis of a condition.—ἐβαν . . . φεροντα, 'carried off'; see notes on A 381, B 71.

323. χαλά τα καὶ πρεκτω(κ), 'yesterday or the day before'; the sense is: 'a day or two from the time when the ships gathered at Aulis,' or 'hardly had the ships gathered at Aulis,' when etc. Others render: 'but a day or two ago, when' etc., making the phrase epitomize the nine intervening years between the mustering at Aulis and the present moment.

308. βαφονός, meaning of prefix, § 160.

313. δότε, 'while.'

315. τόντος, object of ἀναρομεν, which, though often taking a genitive of cause, is sometimes used transitively (Τ 345, Ω 714, 740).

316. δὲ ἀλλελάμον is probably for an original δὲ ἀλλελάδον, aorist of ἀλλάω (§ 61, 15), which naturally means 'colling himself up.' Similar formations occurring elsewhere also (as from ἄλλακοι) have been noted and corrected by editors.—ἀφανεχιεν (commonly called perfect of ἀπελεχο) is probably another example of a word not transmitted in its original form.

318. ἀρξηλον (= ἀρξηλον), meaning of prefix, § 160.—δὲ τερ κεφαν, 'who also revealed him' or 'the very god that,' etc. (GG. 216.)

320. θαυμάζομεν, imperfect. Homer does not use the historical present. See § 182.—τεκτθεν, 'came to pass'; cf. l. 155.

321. ἱερον, with ἱερομόρια. This line is usually connected with the following one instead of the preceding. But the punctuation of our text seems to have been that of Cicero's (cf. De Divinazione, II, 80, 64).

325. δο, form, §§ 74; 128, 1.

326. ἐς . . . ἐς (l. 328), cf. A 512.

332. εἰς δὲ κεῖν = Attic ἐς (ἐχρι, μέχρι, ἐντε) ἐν.

338. Γερήνου. When Pylos was sacked by Heracles, so the old story ran, and Nestor's eleven brothers were slain, Nestor alone escaped, for he was being cared for ἐν Γερήνου (scholiast), a Messenian people or place. So he was called Gerenian. It is altogether probable, however, that the story is fanciful, and that the name is a relic of a remote past which even the later epic poets themselves were unfamiliar with.
387. ὃ τότε, cf. A 254, where Nestor begins with the same words.—
ἢ δὴ, 'surely now.'
388. 'In what way, then, will our compacts and oaths come out?' That
is, 'what, then, will become of our compacts and oaths?' The allusion is
evidently the same as in ll. 286–288.—βῆνται conforms to the neuter
plural subject δρομα only; cf. note on l. 185.
389. 'Then may all plans and counsels of men be burned' to nothing!
If these pledges given by you—worthless as they turn out to be—are typi-
cal of all such, better that they all be brought to naught than continue to
mislead.
390. στονθαλ ἀφητοι, 'libations unmixed' (with water). The wine
furnished by the contracting parties was mingled in token of cementing
the contract.—ἐκτάθιεν (§ 57) = ἐκτάθιεμι.
391. αὐτος, 'in vain.'
392. πολίν χρόνον . . . ἔντως, to be rendered by the English perfect.
Cf. A 553.
393. 8 ὃ ('ὅ') ἀτ πρίν (§ 80), 'still as before.'—8' (ἐ) = δὴ.
394. ηα καὶ δεό, 'one or two'; for καὶ compare χεῖσά τε καὶ πρωκε, l. 308.
The words are in apposition to τοῦσα. —ΔΑΧΙΩΤ limits το, 'who of the
Achaeans.'
395. αὐτῶν, perhaps a neuter objective genitive with ἄνωτες, 'accom-
plishment of them,' i.e. of the plans. But it is probably better to take
αὐτῶν as a predicate genitive of possession referring to the 'one or two'
Achaeans and translate: 'but they shall not achieve anything.'
396. πρὶν . . . πρὶν, used as in A 97, 98.—ἵνα limits βουλέσω'τ (i) (l.
397. ἀστράπτων, nominative when the accusative would be regular to
agree with Κρονίου (l. 300).
398. τιμα, 'every man.'—τάρ, § 46.
399. τίσασθαι (τίνω), 'take pay for.'—'Ελήνης θρήσκει ττω, 'the
efforts and groans about Helen' is the better of the traditional inter-
pretations: i.e. the efforts and groans that we Greeks have put forth for her.
400. ἐπιστη (ἐφίνω), 'meet' death: for we shall slay him on the spot.
401. φθηρήσω (§ 155, 1), in the same construction as φέλοις.
402. νικήσω, i.e. νικήσας.—δὲ κτω, 'whoever of the leaders is cowardly
and who of the soldiers, and whoever is brave.'
403. ἑσθο, form, § 136, 6; for the syntax cf. GG. 616 a, 621 a.—κατὰ
σφάλας (to be read with synizesis), for meaning compare A 271.—μαχίον-
tai, future, § 151.
404. μάν, § 31.
405. δίν, in a hardly attainable wish. See § 202.
406. μ . . . βάλλει, 'plunges me.'
378. ἔρχον χαλκαίων, 'was first to be angry.'
379. αἱ 64 τὸν ἵ ϑ γι μιαν [βουλήν] βουλεύομεν, 'if ever our plans shall converge into one plan,' i. e. 'if we shall ever plan in accord.'
380. ἀνάβησιν, on the suffix, § 156, 2.
381. εὔνόγαμων = Latin committamus. Ἀρης is the personification of proelia or pugnam. Cf. Vergil's proelia . . . consierimus (Aen. II, 397 f.).
382. τε, 'every man,' as in l. 355.—δοῦλοι θεῶν, 'let him make his shield ready.' 'Let him gird on [περι-θέσω, 'put on'] his shield is the interpretation of a scholiast.
383. ἄφις ἢδα seems to be for an original ἄφης Φιδέων (§ 61, 23), 'looking on both sides of,' 'seeing to'; with ἄφθατος.
385. ὡς αἱ . . . κρυφόμεθα (a), 'that we may strive together [literally 'seek a decision'] in hateful war.' For the syntax of the clause, § 196.
386. μετέσταται, 'shall intervene.'
387. ἀ μή, 'except that,' 'until.'
388. τοῦν, enclitic pronoun, § 122, 2; 'many a man's.'—οἱ ἀ μὰθων,
§ 155, 1.
389. ἀντικός ἀμφιβρόνης, the big shield. Cf. Introduction, 23.—χέρα, accusative of specification.—As subject of καμίκτια understand τοῦς, 'many a man.'
391. νῦ νά σ' (e) . . . νοῆσω, protasis of the more vivid future condition.
392. μμανάζων limits ἐλλιστος, which agrees with τοὺς (l. 391).—οὗ ὡς, why not ὡς ὅ τι? § 61, 6.
393. δεκαν, 'sufficient,' 'secure.' The latter meaning applies here: 'it shall not be assured to him hereafter to escape dogs and birds of prey,' or freely, 'he shall have no security hereafter from dogs and birds of prey.'—For the form ἐλλιστος see note on Λ 211.
394. κύμα, supply ἰάχρ.
396. προβάλλων ὀμηνλ, in apposition to ἀξίζ (l. 395), to which it gives a more definite conception.
397. κύματα (l. 396) παντολον ἀνέμον, 'waves driven by all the various winds.'—γνώρισα, subject understood, ἀνέμοι.
400. ἄλλος ὡς ἄλλο (Latin alius alii) ἄρχει κτλ., 'one man made sacrifice to one of the ever-living gods, another man to another.' This implies that particular divinities were worshiped by different tribes.—Lines 400–410 illustrate the commonest of the metrical pauses, § 16.
408. βούλευος ἄγαθος, 'good at the martial cry,' epithet of a brave man. It is to be noted that the trumpet (σάντρηξ) was not used by Homeric heroes; the word occurs but once, in fact, and then in a simile (Ξ 219). Signals for attack and retreat were given by powerful shouting on the part of the leaders.
409. ἀδελφόν, Attic ἀδελφῶν, cf. κοινόν, l. 296.—The subject of the clause ὡς ἐτομέτο is introduced in advance, and made object of the principal verb (proleptic accusative): ‘he knew his brother, how he was toiling’; i.e. ‘he knew how his brother was toiling.’ Compare “You find yourself . . . watching the storms how they gather,” Kinglake’s Eothen. Examples in older English are not uncommon.


412. Pope paraphrases this line:

“Oh thou! whose thunder rends the clouded air,
Who in the heaven of heavens hast fix’d thy throne,
Supreme of gods! unbounded and alone!”

See also notes on A 420, B 458.

413. πτήν . . . πτήν, cf. note on A 97.—For construction of δύναμιν and ἄρτι . . . ἄρτι (tmesis), § 218.

414. κατά, for accent on penult cf. § 184.—προπῆς, predicate adjective limiting μέλαθρον, after which it is to be translated ‘headlong’; the use is metaphorical, the adjective commonly being applied to living creatures.

βαλλων, form, § 137, 4.—Instead of the Homeric με . . . βαλλων, what construction follows πτήν in Attic Greek after a negative clause? Cf. Xen. Anab. I, 1, 10: καὶ δεῖ τινα αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοῖς ἀντιστασίας πτήν ἐν αὐτῷ συμβουλεύονται. GG. 644 b and d.

415. αἰθαλόν, ‘smoke-begrimed’ roof; the μεγαρον had no chimney; and the roof and walls became stained with smoke from the hearth and from braziers and torches used for illuminating at night.—πρῆσαι, here ‘burn’; cf. A 481, where the sense is ‘puffed out.’—πυρός, ‘with fire,’ a kind of partitive genitive, where an instrumental dative would be expected; πρῆσαι is used with the genitive after the analogy of verbs of sharing and filling, which regularly take a partitive genitive (of material).—

δήλον, η is short in scansion, § 28.

416. Ἐκτόρον, for Ἐκτόρος, cf. Νηλήφ, l. 20; Νεστόρις, l. 54.—σαταχ with subject με (l. 414) is also included in the πτήν construction: ‘and until I have rent Hector’s tunic on his breast so that it is ragged [or ‘into shreds’] with my bronze.’

417. πολέμος, declension, § 106.

418. λαξολάρ, why optative! § 201.—δᾶξ, cf. note on T 61.

420. ἔστε, form, § 181.—ἐπά = Attic ἑπά.—ἀμφαργόν, used like ἰμαγάλον (l. 417): ‘so that it was unenviable’; i.e. ‘to a sad extent.’


426. ἵδροσ-εχον, for an original ἵδροσ-εχον.—‘Ἠφαίτωλο = πυρός.

427–428 = A 464–469.

435. μηκότι . . . λαγόμεθα, ‘let us no longer be gathered’ is a traditional rendering: others translate the verb, ‘talk with one another.’
438. ἀμβαλλόμεθα, for meaning cf. ἀμβλύπης, l. 380. With reference to this word an interesting digression of the scholia is worth repeating: ἔργῳ τῆς γούν Ἀλέξανδρου, πῶς τῇ Ἑλλάδος ἑρῴτησα, "μήδεν ἀμβαλλόμεθα" εἶτε.

438. ἀγαρώτων, imperative.

440. τομεν, subjunctive, § 143.—θάνατον is rendered by Nagelsbach 'the sooner the better.'—γείρομεν, aorist subjunctive, § 144, II.—For the construction ὑπὲρ (in order that) κατὰ see § 196.

446. κρίνωντες, 'marshaling' (literally 'separating') into tribes and clans; cf. l. 362.

447. ἄρτιμων, force of prefix, § 180.—ἄγραυον ἀδανάτην, 'ageless,' 'immortal,' not precisely equivalent in meaning. The distinction is nicely drawn in the ancient myth of Tithonus, the husband of Dawn ('Hés'); being a mortal, he asked for immortality (ἀδανάσω) from her who was a goddess; this he received and lived on forever; but because through ignorance he did not ask for agelessness (ἀγραυῶ) as well, he presently became subject to the troubles of old age. The goddess could not grant his request for death, but changed him into a cicada.

448. ἄρτιθονται, spelling, § 35.

452. καρδίη, with ἐκατότε (l. 451), § 180.—ἀλλακτων, spelling, § 39.

456. τι, what is its force here? Cf. l. 90.

457. τῶν, 'of them,' with χαλκοῦ. —ὑπερτείλοιо, freely, 'countless,' with reference to the shields and weapons.

458. ταμφανάσωσα shows the reduplicated root φαν. Compare ταυφοσσώσα, l. 450.—ἀλθήον, the clear air above the denser ἄφρ. The top of Olympus is in this element; so Zeus is spoken of, l. 412, as αἴθριον χαλκόν.

459. τῶν can not be translated at this point; it is later repeated (l. 464), when care must be taken to render it.

460. Σουλχόδερων, spelling, § 35.

461. Ἀσία ἐν λαμάν, 'in the Asian meadow.' So the words were understood by Vergil, who speaks of the birds 'that seek everywhere for food through the Asian meads, in the sweet pools of Caýstrus':

[volumens] quae Asia circum
dulcis in stagnis rimantur prata Caýstri.—Georgica, I, 388, 394.

Again he alludes to the "Asia palus" (Aen. VII, 701, 702), home of swans. ['Ἀσία, i.e. Ἀσίας, genitive of 'Asia, is a common reading also; the sense then is, 'the meadow of Asias,' who is said to have been a king of the Lydians.]

462. τροκαλότων, occurring where a finite verb parallel with τωτοῖν might be expected, agrees with the genitives that have preceded, either ὑπέροις (l. 459) or its appositive nouns (l. 460). The Homeric order should be preserved in translation: 'as they noisily keep settling to the fore.'—
σημαινεῖ 64 τι λαμένω, Vergil's "sonat amnis et Asia longe | pulsa palus" (Aen. VII, 701, 702), 'the river and the Asian mead resound with echoes far and wide.'

485. τροχόντο, the ultima remains short before ἀκολούθιον: cf. l. 487 also. This is a metrical irregularity.

486. αὑτῶν, 'of the men themselves.'

488. τε, not to be translated, § 123, 3.

489. ἀδεικνυόμεν, see note on l. 87.

470. αἱ τε and (l. 471) ἐστὶ τε, § 123, 3.

471. δεῖ, 'wets,' a distinct verb from δεῖσαμαι, 'want.'

474. τούς, not to be translated at this point; it is repeated in l. 476, where it must not be neglected.

475. μέτα = Attic μεθάλω.

478. τετρακαϊνευ, § 59.

479. λέγη, 'waist,' means a woman's 'girdle' usually.

480. βόες, a noun of common gender; with ταῦτα (l. 481) in apposition, 'bull'; in the plural, meaning 'herds,' βόες is feminine, as l. 481 and A 154.—ἀγλαῖς, syntax, § 177 (a).—ἐπελεγο, 'is,' § 184.

483. ἡραίον, 'among the warriors,' with ἐκείνων.

Then follows, after an invocation of the Muses, the "Catalogue of the Ships," a summary of the forces gathered at Troy. It is particularly valuable as an epitome of very ancient Greek geography. It has little excuse, however, for being thrust into the narrative at this point, where it makes but a tedious interruption. It is recognized by critics as the latest accretion to the poem, belonging probably to the seventh century B.C.

Altogether 1,186 ships of the Greeks are enumerated; there were 120 men in each ship of the Boeotian contingent, the poet relates; and he later gives the number in each of the ships of Philoctetes (from Methone, etc.) as 50. On the basis of these data it is impossible to figure with any exactness the number of men whom the Greeks believed to have gone against Troy. A scholium on B 122 states that the number of Greeks is said by some to have been 120,000, by others 140,000; the Trojans, without reckoning allies, numbered 50,000 (according to Θ 582, 583).

Following are the introductory lines of the Catalogue:

Εἶπεν οὖν μοι, Μοῦσαι Ὄλυμπια δάμας ἔχουσαι,—

ὅμεις γὰρ θεῖα ἔστη τάρατε τε ήλιος τε πόλη,

ημεῖς δὲ κλέος οἰνών ἀκολούθομεν οὐδὲ τι Πάμην—
oi τινες ἡγεμόνες Δαμαίων καὶ καλάραι θύμων.

πληθὺς δ' οὐκ ἐν ἡγῳ μυθόσωμαι οὐδ' ωνομάξω,

οὐδ' εἴ μοι δέκα μὲν γλώσσαν δέκα δὲ στόματ' εἶλεν,

φαῦσι δ' ἀρχηγοῖς, χάλκεοι δ' μοι ἦτορ ἑνείς,

εἴ μόν Ὀλυμπιάδες Μοῦσαι Δίως αἰγύπχου.
With them may be compared Vergil's Aeneid, VII, 641–646; VI, 625, 626.

780. The description of the advancing host of Achaeans is resumed.
781. Δι' ἄος (cf. §§ 33, 37, end), 'as under the might of Zeus.'
782. εἰς, § 35, end.
785. τεκλογο, syntax, § 171.
786. ἀκίν, spelling, § 29.
788. ἀγοράς, what kind of accusative? GG. 536 a.
794. δέχομαι (§ 181), 'awaiting the time when' (ἐπτότε).—ναθφυ = νεών, § 155, 1.
798. μεθοι ... ἀκριβος, cf. ἀκριβωμεθα, l. 246.
799. ἐκ ἐρήμης, 'in the time of peace.'—δοεραν, cf. l. 146.
801. τοῦδε τοσοῦτος τε, see note on l. 120.—ἐπτώτα, § 127.
802. τεκλογο, syntax, § 171.
803. 84, § 31.
804. ἄλλη καὶ ἄλλων γλῶσσα, in Latin alia aliorum lingua: 'some speak one tongue, others another.'
809. τάσσει ... τίλα, according to Aristarchus, means 'the whole gate'; he contended that there was but one great gate of Troy, the 'Scaean,' known also as the 'Dardanian' (X 194).
810. ὁφώρα, pluperfect (on translation of the tense see § 188).
811. τίλλος, the last two syllables must be pronounced as one (-yos); and this one is lengthened (§§ 32, 33).

The remainder of the book (ll. 816–877) mentions the allies of the Trojans.

BOOK III—Γ

2. κλαγη τ' ἀνοτή τ' (e), syntax, § 178.—δρονθες δὶς (ερ — | ερ —), § 37.
3. τε = καί, 'also,' and belongs with γεραν. Cf. A 181.—πλαοντα πρό, 'rises in heaven, to the fore,' 'rises before heaven.'
Vergil (Aen. X, 264–266) condenses the simile thus:

quaes sub nubibus atris
Strymoniae dant sigma gruas, atque aethera tranant
cum sonitu, fugiuntque notos clamore secundo.

'As beneath the stormy clouds Strymonian cranes proclaim their approach, sweeping noisily through the air and fleeing before the winds "with clamor in their train."'
4. χειμῶν, 'winter.'
5. ἐν(τ) with genitive = 'toward' here.
6. The existence of pygmies was known to Herodotus also, who had heard of some little men living in a remote (and rather indefinite) country reached by journeying south and west from Libya (Herod. II, 32). Accounts of African pygmies are familiar enough from the reports of numerous travelers of our own day. So, while Homer's battles between pygmies and cranes belong to the realm of fairyland, it is not to be doubted that he had a basis of fact for his mention of the diminutive men.
7. ὑγία, form, § 80.
8. κατιχθέντο, on translating the tense, § 184.
9. χάρτης ἔτι τε νυκτός ἄμαχος (accusative singular agreeing with ἄμαχος, l. 10), 'but better for a thief than night.'
10. The order for translation is: ἐν τόσας, ἐν τοῖς, (a man can see) 'only so far as,' etc.
11. πεθοίκα, syntax, § 171.
12. ἐν ἀλλήλους λόγος = Attic ἐν ἀλλήλους λόγος.
13. Tennyson says of Paris in Oenone:
   A leopard skin
   Droop'd from his shoulder, but his sunny hair
   Cluster'd about his temples like a god's.
14. προκαλέσαν, 'challenged' by his attitude, not by speech.
15. μακρὰ (cognate accusative) βεβάντα, 'with long strides.'
16. ὅτα τε λέων ἱχάρης, 'as a lion rejoices,' § 184.
17. κεπαίαν, on quantity of the ultima, § 32.
18. ἐν τοῖς αὐτοῖς | συνέντατο, § 197, 1. The apodosis (κατεσθαίνει) of this general condition is accompanied by τοῖς, which while untranslatable often marks a general statement.
19. ἐν ἰχαῖσ, 'from his chariot.' Homer may use a plural form with reference to the different parts of which an object is composed. Cf. A 14, 45.
20. The use of chariots in Homer is limited to a comparatively few conspicuous warriors; the great majority of the fighting men go afoot. See Introduction, 27.
21. φλον ἴπτορ, 'in his heart,' accusative of specification.
22. ἰδίωτη, gnomic aorist like ἱχάρη (l. 29); so too ἱλαθε (l. 34), ἀνε-χάρησσα (l. 35), ἓλ (l. 35).——The simile is imitated by Vergil (Aen. II, 379–382):
   Improvisum aipris veluti qui sentibus anguem
   pressit humi nitere, trepidusque repente refugit
   attollentem iras et caerula colla tumentem :
   hand secum Androgeus visum tremefactus abitat.

'Like a man treading among prickly briers, who unwittingly sets foot upon a snake, and quivering recoils from it with a start as it rears its
angry crest and swells its dark-hued neck: even so did Androgeus trembling at the sight start to retreat.'

34. ἄπο, 'beneath,' adverb.—οὐλαβε, spelling, § 39.

35. ταρσάς, with μν, syntax, § 180.

39. Δύσταρα, 'evil Paris,' in striking contrast with the following εἰδος ἄρωτη. A similar antithesis is noticed in Tennyson's Oenone: "Beautiful Paris, evil-hearted Paris."

40. αὖθ' εἰδῆς κτλ., construction, § 208.—τε . . . τε, here equivalent to 'or'; cf. B 303, 346.

42. ἵματός (§ 187, 6), as subject supply σε.—ἐφυπνν may be translated as a substantive, 'object of others' [ἄλλων] suspicion.'

44. φάντας, 'thinking.'—As subject of ίματός supply σε.—ἀφορμή πρόμον = ἄρωτον πρόμαχον. For Paris as πρόμαχος cf. l. 16. [Some editors make ἀφορμή subject of ίματός, and πρόμον a predicate noun after it.]—οὖν καλῶν | εἰδος ἐν' (o), 'because you have a fair form.'

45. ἐν' (o), accent, § 167.—The words ἄλλ' οὖκ κτλ. may be Hector's own, not the reported gibes of the Achaeans; but if a comma be read for the colon (after ἐν'), they may be regarded as a continuation of the Achaeans' thought.—βῶ is might for offense; ἄλκη, strength for defense.

46. ἠ τοῦτοθε λέν, 'really, being such a one,' did you do so and so? 'Is this the man that sailed the deep' etc., is the English idiom.

47. εἰπαλέως and μιχθα (l. 48) are best translated as finite verbs parallel with ἄνγες (l. 48), although of course denoting prior action.

49. ὑπάν, 'allied by marriage,' here.

50. τὴμα, χάρμα (l. 51), and καταφελη (l. 51) are accusatives in apposition to the whole preceding sentence (cf. GG. 539): 'to be a great distress' etc.

52. οὐκ άν δὴ μανας (§ 206) κτλ., 'you had better not wait for martial Menelaus,' ironical advice. For construction cf. B 250. Most editors put an interrogation point at the end of the line, making a taunting question.

53. The protasis, 'if you should wait,' is understood. 'Then you would know what sort of man he is whose blooming wife you have.'

54. οὐκ άν . . . χρεωμὴ, construction, § 192.—'Αφροθής has initial syllable short, § 4.

55. ᾧ τε κομὴ τό τε εἰδος, in apposition to ἀρα.—ἐν' ἐν κοινοὶ μιχθα, 'when hapsy you roll in the dust,' less vivid future protasis. The use of the plural κοινοὶ suggests the particles that compose the whole; cf. ἀρα, l. 29.

56, 57. ᾧ τε κεν ἄτη κτλ., the protasis—here wanting—may be supplied by 'else': 'else surely you had already worn a chiton of stone.' This is generally understood to mean 'you would have been stoned to death'; but
it may be that the allusion is to a mound of stones heaped up as a covering over the dead. Cf. II Samuel xviii, 17:

And they took Abiram, and cast him into a great pit in the wood, and laid a very great heap of stones upon him.

The Homeric line may easily carry both meanings; the same pile of stones that caused the death might serve as the dead man’s barrow also (Studniczka).

57. ἵσσον, ἅμμυμ.  
59. καὶ αἶσαν, ‘in just measure,’ ‘after my deserts.’—ἐπὶρ αἴσαν, ‘unduly.’

60. Paris means, ‘with your words you have cut me to the quick.’
61. διωμ, ‘goes,’ ‘is driven.’—διωτός, ‘a timber.’—τιχνυ, ‘with art,’ ‘skillfully.’

62. As subject of ἀποκλαν understand ‘the axe;’ it increases the effect of the man’s blow by its sharpness.—ἀποκλαν, cf. note on B 179.

68. Τρώας καὶ πάντας Ἀχαιοὺς, in apposition to ἄλλους, ‘the others, the Trojans,’ etc.

70. ἄμφι (?) with dative, like Attic ἐπὶ with genitive.

72. ἅλων . . . οἰκεῖος ἄγωθω, ‘let him take and carry home with him.’—εἰ strenthenes πάντα, ‘each and every one.’ The treasures referred to were brought away from the palace of Menelaus when Helen eloped with Paris.

73. όl Αλλοι, in apposition to ‘you,’ the subject of ραλοντε (l. 74), and τοι, the subject of νεόθεν (l. 74): ‘as for the rest, you’ etc.—φιλιττήτας, in same construction as ἔρχεται.—ταμώνες, cf. B 124.

74. Χαλος, syntax, § 204.—τοι 84, the Greeks.

75. Ἀργος ἐς ἑπάτοτον κτλ., in this formula there is probably a trace of the original meaning of Argos, the district in Thessaly. Cf. note on Α 79.

80. Βάλλον, irregular, but quite Homeric, for βάλλοντες, which would be expected in a construction parallel with τιτυσκόμενοι.

87. μάθην, ‘challenge’; cf. note on Α 388.

88. καὶ οξις, ‘he proposes.’—Τρώας and Ἀχαιοὺς are in apposition to ἄλλους.

90. αὐτόν, ‘himself.’
91. Αλλος, ‘alone,’ in agreement with αὐτόν and Μενέλαος (l. 90).
96. ἄκην ἐγέννητο, ‘were hushed’; ἄκην, an adverb, was originally an accusative case. No wonder they were silent, as a scholar suggests: Paris, the adulterer, now coolly proposes a duel with the injured husband; already having taken the wife, he asks for the opportunity of taking the husband’s life also.

98. φρονεῖ κτλ., ‘my mind is [Monro, Homeric Grammar, § 239] that Argives and Trojans should now be parted.’

20
99. τέτατος = τέτατον. Another reading, τέτατη, is often preferred. The forms arise from τέτατο-το or τέτατο-τε; θ becomes sigma before another lingual mute and τ is aspirated.

100. Ἀλέξανδρον κτλ., 'on account of the beginning that Alexander made.'

101. τέτατος, 'is prepared.'

102. τέτατη, διακρινόμενη, syntax, § 204.

103. οὐσία, form, § 153.—ἀπό (e), dual. The 'white ram' is an offering to the sun; the 'black ewe,' to the earth, black being the appropriate color of victims offered to the chthonian deities.

104. The Greeks, being strangers (ξένων) in the land, propose to sacrifice to Zeus—

'For Zeus is the protector of suppliants and strangers, the strangers' god, who attends on strangers to whom respect is due' (ι 270, 271).

105. ἄρση, tense, § 158.—Πράγμα βίαν, 'the might of Priam' = 'mighty Priam.'—The expression ἄρση τάμου | αὐτός evidently does not mean that Priam 'by his own hand' may perform the sacrifice, for Agamemnon does this later (ι 278).

106. ταῖς ... ἔνστοι, Paris is particularly meant by this general charge.


109. οἷς may be masculine or neuter: 'among what men' or 'in what affairs an old man has a part.' On ο in see § 119.—μετʼ ἱκιριμ, § 136, 6; on omission of ον or οι in the present general protasis, § 197.—πρὸνοος καλ ὕψιστι, for meaning cf. Α 348.

110. ἔπει ... γνησία, syntax, § 199.

112. ἐπειν, horses harnessed to chariots.—ἐπὶ ὀτίχας, 'in rows,' like ι 602.—ἐκ ... ἐπαν, from the chariots; there was no cavalry in Homeric warfare. See Introduction, 27.

115. ἄμφος, 'between,' separating Achaeans and Trojans.

119. ἄρση = ἄρσα.

120. οὐσία, tense, § 153.

123. τὴν, relative.—ἐξε, as his wife.

124. Δαοκίνη, appositive to τὴν (ι 128).

126. ἐπιλεκτικὰ, 'double mantle,' substantive (or adjective with χλαδός understood) in apposition to ἱστός (ι 125), 'web.' See Introduction, 12.

—ἐπιλεκτικοῦ, 'was weaving therein.'

129. ἡδέ, spelling, § 29. 130. νέμφα φίλη, 'dear child.'

132. τι, relative; the antecedent is τι (ι 134), 'those.'

134. ἐγώ, form, §§ 29; 142, 4, b. The meaning is 'rest' rather than 'sit,' for they are standing, as is shown by the next line.
138. τὸ μικραττιν (syntax, § 176), to be translated as if τοῦ μικραττος.
—κε marks the participle as conditional; the only other instance, in Homer, of this use of κε is in l. 255; it is very likely suggested by the form of l. 71, ἀπετρέπει δε κε μικρη, where κε is of course regular with the subjunctive.—καλής ἑ, 'you shall be called,' is nearly equivalent to 'you shall be.'

140. ἀνδρός, mentioned in ll. 52, 53.—δοτεις, Sparta.—τοκήν, Leda and her husband Tyndareus; but Helen's father was Zeus (l. 199).

141. ὑπόνυμον, here used as a veil. Cf. note on 2 595.

148. οἱ 8' ἀμφὶ Πραμών κτλ. The names are to be translated as nominatives; cf. Xen. Anab. III, 5, 1: οἱ 8' ἀμφὶ Νισσαφέρην καὶ Αριάνον ἀκτοπτόμου ἀλλιν ὀδόν χειροτονοῦν. οἱ 8' ἀμφὶ Χερίσωφον λαμπάδας ἀκτοπτόμου κτλ. 'Tissaphernes and Arisaeus and those that were with them' . . . 'Chrisophus and his followers.'

148. Οὐκαλύπτων τι καὶ 'Ἀντήρωφ, a free use of nominatives where accusatives, in the same construction as Πραμών, etc., might be expected.

149. ιτι Σκιάφος καλέσαντι, cf. note on 2 373.

152. σκηνής, scansion, § 43; like χρυσῆς, Α 15. The note of the cicada is described as λυγρήν, 'shril,' 'clear,' in the familiar Anacreontic (32, l. 14), and perhaps the difficult λαμβάνων is intended to convey a similar meaning here; it is commonly translated 'delicate.'—ίαμον, Attic ἵαμον (ἱαμ), 'send forth': from ἴαμον (§ 138). In connection with this curious association of the aged councilors with cicadas, the story of Tithonus (note on B 447) may be recalled; but of course the poet here limits the likeness to the voice alone.

156. οὐ νέρονος = οὐ νεκροτόν, 'it is no cause for blame.'

157. τάσχαν with τολίν χρόνον has the force of a perfect in English. Cf. note on Α 553.

160. πῆρα, in apposition to 'she;' i. e. Helen, the subject of λέγετο. The verb is used in passive sense (§ 185).

162. πάροιθ' (e), with ἵππο, 'beside me.'—εἴν, § 42.

163. τυγκόν, connections by marriage.

164. τι, in my sight,' a true dative (§ 176).

166. ἰδὶ = ἴδι, 'in order that.'

167. δὲ τι 85' ἰστιν 'Ἀχαιοὶ ἄνδρ, 'who this Achaean man is;' repeats in the form of an indirect question the object of ἰστομοὶς (l. 168), τὸνδ' ἄνδρα πελάριον.

168. κεφαλή, 'in stature,' dative of respect, a subdivision of the instrumental use (§ 178); cf. κεφαλή (l. 193), ἔμοις (l. 194), and also the accusatives of specification, a closely related construction, κεφαλῆς and ἔμοις, l. 227.—ἰστιν, cf. Β 125.

172. Helen's dutiful reply to Priam's kindly address of l. 162: 'rev-
erend in my sight are you, dear father, and awful.'—ἀκριδ, 'father-in-law,' once began with στ, the force of which consonants still survives in this line.—For Ἐπονοος see § 62.

173. ὁ ὁδόρο πόλεος εἴρηται (§ 203), 'oh that death had been my choice—evil death!'—Ἑνεκτι λαβοράω.

174. νῦν, §§ 107, 178.—γνωστος, with special reference to her brothers, Castor and Polydeuces (L. 237).

175. παιδα, cf. § 12–14:

'Ελλην δὲ θεοὶ γόνον σύνετα, ἔβαφον,
ἤτι δὴ τὸ πρώτον ἐγενέτο ταῖς δρασμήν,
'Ερμιόνη, ἦ ἐνδο ἔχεν χρυσήν Ἀφροδίτης.

'To Helen the gods never again gave offspring, when once she had borne a lovely daughter, Hermione, who had the looks of golden Aphrodite.'—ὁμηλιακόν, 'companionship,' i.e. 'companions.'

176. τὸ γὰ όντα ἐγένετο, 'this came not.'—τό, 'therefore.'

179. ἀμφότερον, 'both,' an appositive to the following nouns, βασιλείας...ἀιχμῆτος.—τα after βασιλείας is pleonastic. On the whole line cf. Xen. Memorabilia, III, 2, where Socrates is represented discussing the meaning of the words, in close connection with the other phrase commonly applied to Agamemnon, πολίμοιλα λαϊν (e.g. B 243):

'Why does Homer praise Agamemnon in these words—

ἀμφότερον, βασιλείας τ' ἄγαθος κρατερὸς τ' ἀιχμῆτος?

Is it not because he would be a mighty warrior not if he alone should struggle nobly against the enemy, but if he should lead all his army to fight bravely; and a good king, not if he should direct his own life only with success, but if he should lead his subjects also to prosperity?'

180. κανένας agrees with ἐμνοῦ, implied in ἐμῶς. Cf. Z 490.—καὶ ποτ' ἤπιον γε, 'if such he ever was'; an expression of painful doubt whether the past was really true.

183. 'In very truth, many were the sons of the Achaeans under your command, it now appears [ἀφα], is a literal rendering; but the English idiom requires, 'many are the sons of the Achaeans under your command, I now see.' The Greek and the English take different points of view: the Greek suggests, 'I was formerly somewhat mistaken in my view; it now appears [ἀφα] that all the time certain facts were true' (and still continue so); the English lays emphasis on the present situation only, implying what the Greek states, just as the Greek implies what the English states. Compare similar examples, I 316, Π 38, 60, etc.—Σεβάστω, §§ 142, 4, a; 188.

188. ἅδικος, 'was numbered' (root λεγ), or possibly 'was posted' (root λεκχ, cf. λεθάσων, I 67).

189. Ἀμαξόνες: the tradition, recorded in the scholium, is that the
Amazons, who lived by the Thermodon, overran Phrygia the Great, on a marauding expedition, in the time of the Phrygian leaders, Mygdon and Otreus. Priam went to the aid of the Phrygians, whose vast force greatly impressed him. It will be observed that the later story that the Amazons with their queen Penthesilea came to aid Priam against the Greeks scarcely tallies with this Homeric allusion in which Priam appears as the Amazons' enemy. In this myth of the Amazons' invasion of Asia Minor some scholars see a record of the incursions of northern tribes with their war-like women. Various peoples of the north had customs which agree remarkably with those ascribed to the Amazons; and it is not impossible that an extravagant version of their migrations survived in the Amazon myth. Another theory about the matter is set forth by A. H. Sayce in The Hittites, pp. 78-80, where it is maintained that the story of the Amazons has its origin in "the armed priestesses of the Hittite goddess."

193. μελών μέν, supply οὐκι.
194. ἡμοιον, στέρνοντων, cf. l. 168 and note.—ιδε = καλ.—ιδεύθει limits εὐρύτερος, 'broader to look upon.'
196. κτεῖος has short ultima in spite of the following ἄρ.
201. 'Ιδέης θρακὴς, cf. 6 605-606 :
  ἐν Ἔ Ιδέην οὖν ἄρ ἄρμοι εὐρές οὕτω τι λειμάων:
  αὐτῆς θυσίας, καὶ μᾶλλον ἐπάρτεις ἐπισβάτιον.
  αὔ γὰρ τις θάνατος ἐπιλάτος οὗ θυλείμων,
  αὖ οὐκ ἐκλάται. 'Ιδέη ζε τε καὶ περὶ πασίναν.

'In Ithaca there are neither broad runs nor any meadowland at all; it is grazed by goats and more lovely than a land where horses are pastured. For none of the isles that lie upon the sea is suited to horse driving or even rich in meadows; and of Ithaca this is true above all.'

203. τὴν δὲ . . . ἄντων φησα = τὴν δὲ . . . προσήθα.
205. Ἕνη γὰρ . . . ποτ' (α), cf. A 260. Menelaus and Odysseus came to Troy on an embassy before hostilities actually began; the incident is referred to elsewhere also (A 188-141). Their purpose was to demand Helen. At that time Antenor, son of Hicetaon, entertained them and frustrated a treacherous plot against their lives. After the capture of Troy, as the scholiast continues, Agamemnon gave orders to spare the home of Antenor, marking it by a suspended leopard skin.

206. ἀγγελὴς, genitive of ἀγγελῆς, with ἤνεκ'(α), 'on a message about you.'—σεὶ is objective genitive with ἀγγελῆς. For the order cf. l. 100: Ἀλεξάδρου ἤνεκ' ἀρχῆς. [Some understand ἀγγελῆς as nominative = ἀγγελεῖς, and take σεὶ with ἤνεκ'(α).]

211. ἐμφώ ΣΠ Ἐκομέν, in apposition to the following nominatives, of
which the first only, ὁδύσσεσθαι, is expressed; the second, Ἐνελάω, is implied. It is as if the poet had continued, Ἐνελάω δ’ ἤπτον γεγενέσθαι.

215. ἢ, 'although,' 'yet;' — γῆνα, in sense of γενῆ, 'in birth,' 'in years.'

217. ἐνυδ... ἔορκα (§ 154, 1), 'kept looking down.' — κατὰ χειρός, 'down on the ground,' with διμάστα τῆσα. In this construction the genitive probably illustrates the local use (cf. §§ 171, 173).

218. σκέπτρον, why did he hold a scepter? Cf. A 234.

220. φαίην καὶ (§ 207), 'you [indefinite subject] would have thought.' — ἦκοτόν... τῶν (α), 'a very surly fellow,' because he kept his eyes on the ground; ἐφρόνα... ἀνθές, 'a mere [or 'perfect'] dolt,' because he seemed not to know enough to gesticulate with the staff.

223. ἡγεσις, force in English, § 207; cf. φαίην καὶ above (l. 220).

224. 'Then we were not so much amazed at seeing Odysseus's looks' as we were at his words (scholium). His oratory was an agreeable surprise.

230. ἢς ἀν, on the scansion, § 37.

235. καὶ... γινομαι, potential optative; in this instance the present indicative would better conform to the English idiom.—τ’ is for τοι, § 40, 4; or possibly τέ (cf. A 521).

236. ἰδεῖν, form, § 137, 4.

238. τὸ μοι κτλ., 'whom the same mother bore that bore me.' — μοι μία, 'one with me,' is short for 'the same as my mother.' μία here = Ἰ ἄβτη, and the dative is either a true dative or possibly "sociative."

239. The idea is, either they did not come at all, or although they came, they do not wish to take part in the battle.

243, 244. The poet of these lines does not recognize the story, if he knew it, of the alternate immortality of the Dioscuri. It is mentioned, however, in the Odyssey (A 302-304). The lyric poet Pindar relates (Nemean X, 49-90) the story of the slaying of Castor, who was mortal; and he tells how immortal Polydeuces, with the consent of Zeus, shared his immortality with his brother:

μεταμειβόμενοι δ’ ἐναλλαξάμεθαν τὰν μέν παρὰ πατρὶ φίλη
Δι' ἐμοῦ τότε, τὰν 3’ ὑπὲρ κέδεσι γαλας ἐν γυναικὶ Θεράναις.
κτόνων ἀμικλάτους ὄμοιον.

'And shifting their abode by turns, they spend one day in company with their father Zeus, and the next they pass under the hidden places of the earth, in the recesses of Therapne, fulfilling a like destiny.' — Nemean X, 55-57.

245. θεώ, with δραμα παράδει βοήθα, offerings for cementing oaths, namely ἄρραν διὸν καλ υδείν (l. 246).

250. ἵππος, form, § 153.

252. τάμητε, note the change to plural subject, 'you all.'
254. ἄμφι γυναικὶ, Attic περὶ γυναικὸς. Cf. περὶ σεῖν, l. 137.
255. τῷ δὲ καὶ νόησαντι, cf. l. 138.—ἐπετοι, syntax, § 204.
256—258. Cf. ll. 73—75.
257. ναόμορον, syntax, § 204.—πέντε, with future meaning.
261. ἀν... ἐφη, 'mounted' the chariot.
262. ἐφετον, accusative of limit of motion.
263. Σκαλῆν, for Σκαλῆν. Supply πυλῆν (πυλῆν).—ἐχον, 'guided.'
265. εἰ ἐπετοι, 'from their chariots'; cf. notes on ll. 29, 113.
268. ἀν, supply ἄρνυτο.
269. ἤρπεν, cf. l. 245.
270. μλαγον, 'mingled' the wine of the Greeks with that of the Trojans. Wine unmixed with water (B 341, στριφεί άρητο) was used in such ceremonies.
272. The knife (μάχαιρα, l. 271), 'which always hung by the great scabbard of his sword.'—ἄρπο (for which ἀρπο has been proposed as the proper spelling) is pluperfect of ἄρπω, and means, literally, 'was suspended.'
273. τάμνα τρῆχας, as a sign that the victim was consecrated for sacrifice.
274. ἄρποτος, with Τρὼν καὶ 'Αχαϊὼν.
277. 'Ηλιος, case, § 169.
278. cf, 'ye that,' includes Hades and Persephone and in particular the Erinyes. Cf. T 258—260:

Ἐνα νῦν Ζεῶς πρῶτα, θεῶν ἐπάτας καὶ ἄρποτος.
Γῇ τε καὶ Ἡλίους καὶ ἑρμῆς, αἰ θ' ἄτρ παῖν
ἀνθρώπους τίνων, ὅτι κ' ἀπόροκον ὁμόρρην.

285. Τρῶαι . . . ἄποδοτα (syntax, § 218) = Attic Τρῶαι ἀποδότων or ἀποδότων.
286. τμῆρ, 'recompense,' 'fine.'—ἀποτυφέμον, in same construction as ἀποδοτέω.—ἐπετοι οὐκον, 'whatever 'tis seemly' (to pay).
287. ἂ... τιλητα expresses purpose; 'so that it shall be in remembrance [literally 'be in motion'] among men to come also.'
289. οὐκ instead of ὑ is found in this protasis because the negative modifies ἔθλωσον alone, with which it forms one idea, 'refuse'; the construction is Attic also. If the negative were unattached, and modified the whole clause, it would be ὑ.
290. αὔτερ ἐγὼ, 'I for my part.'
292. ἀν... τάμα, tmesis.
294. ἀν... ἐκείς, tmesis.
295. διήσεων modifies ἀναυτογόμενον, not ἐκείνον (l. 296).
296. ἐκείνον, supply καμάς (l. 300).
299. 'Whichever party may be first to commit wrong contrary to the oaths'—protasis of what sort of condition? GG. 651 (1).

300. οἷς (ο), 'their,' § 176.—δή, syntax, § 201.

301. ἀντὶς agrees with a genitive implied in οἷς (l. 300). Preserve the Greek order in translation: 'their own and their children's.'—ἀλλοιοι διμένειν, 'become subject to others.'—ἀλλοιοι, for prose ἐν ἀλλοιοί, is properly a dative of interest (§ 176), but commonly called dative of agent.

306. ἀν = 'before.'

310. Why did Priam take away with him the two lambs that he had contributed to the sacrifice? A scholium says, 'to bury them; for it was usual for citizens of the land to bury their oath-victims, and for strangers to cast theirs into the sea.' (Cf. Τ 287 f.)

315. χρόον . . . διμένειν, cf. l. 344, which means, 'and they [the combatants] stood near each other in the measured space.' It is suggested in the scholia that certain bounds were determined for the contestants, retreat beyond which was an acknowledgment of defeat. These limits may well have served also to keep the spectators from crowding in. How far the contestants were separated at the beginning of the struggle, the reader is not told.

316. 'They shook the lots,' says the poet; then after repeating the people's prayer, which is made while the shaking takes place, he recurs to the thought more definitely (l. 324) and adds, 'Hector shook' the lots.

317. ἀμφότερος, construction, § 209.

322. 'Grant that he die and enter the house of Hades.'

323. οἷς is to be understood before φιλότητα . . . γενέσθαι. If this line stood by itself, apart from the preceding verse, it could be brought under § 213, as equivalent to φιλότης . . . γενέσθαι.

324. 325. The man whose lot jumped out of the helmet first was chosen—in this instance—to hurl the spear first. As it was an advantage under the present circumstances to have this first chance, Hector looked away, in shaking the helmet, to avoid any charge of unfair play.

328. κατὰ στίχας, 'in rows.'

327. ἔπαυσε (in meaning, passive of τάθιμι), 'were placed,' conforms to its neuter plural subject τεύχεα. Its connection with the former subject, ἔπαυοι, is so loose that in translating ἔπαυοι another predicate, ἑστασομεν, had better be supplied.

332. Paris came light-armed, to fight as a bowman (cf. ll. 17 f.). Now in preparing for the duel, he arms as for a hand-to-hand contest.

333. He puts on his brother's breastplate, for apparently he had not brought his own, as the duel was unexpected. He had one at home, however (Ζ 322).—ἀνομος, if intransitive (cf. Ρ 210, Τ 385), has θάρσει under-
stood as subject; if transitive (cf. ὑ 162, 247), has 'he' (Paris) as subject and ὅρμος understood as object.

334. His sword and shield were suspended by straps passing over his shoulders, the sword strap probably over the right shoulder, the shield strap probably over the left. Cf. A 190.

338. οἱ τελάμφων ὄρη, 'which fitted his hand.'

340. ἑκατέρου ἄμλου = ἐκ ἑκάτου ἄμλου. The Greek point of view is characteristically 'from' the object; we say, 'in either throng,' 'each in his own army.'

342. οἱ τελόν σφυκόμενοι, 'glaring dreadfully.'

346. πρόσθε, 'first,' like πρῶτος, l. 317.

348. ἐρρημαῖον, the understood object is ἀδικία—οἱ αἰχμῆ, 'its point'; οἱ (dative of interest, § 176) refers to χαλκός, 'the bronze' head of the spear.

349. ἐρρυτό, 'poised himself.'

351. ἄρα, vocative of ἄρα.—ὅσι τίσασθαι δ κτλ., 'give me vengeance on him who' etc.

353. τὰ ... καὶ ὕφεψαν ἀρέταν, 'many a one of men to come also.'—ἀρρήματος, form, § 188, 6.

354. φιλότητα παράδεχε (παρ-κε), 'proffers hospitality.'

357. δία, scansion, § 30.

352. ἀνασχόμενος, 'raising his arm' to deal the blow.—αὐτή, i. e. the φόρος, on which see Introduction, 38.


366. κακότροπος, genitive of cause, a common Attic construction; cf. Xen. Anab. VII, 4, 23, τιμώρουσαν αὐτοὺς τὴν ἐπιθέσιον, 'to punish them for the attack.'

367. ἐγει, ἐγειμ.

368. τελάμφων, here ablatival genitive, §§ 155, 1; 175.

369. κόροθος, syntax, § 172.

372. ἐχαῖσ, appositive to δς.—τέτατο, τέτω.

374. ἐξ, cognate accusative with κατε, 'had directed a quick glance.'

375. μήλατα βόσι (genitive of material) κτλ., 'strap made from the skin of an ox slain with might.' This means a strong strap; for, as the scholar explains, the leather made from diseased animals, that die natural deaths, is inferior.—κταμένου, aorist middle with passive meaning. § 185.

376. κατή (note the accent) = Attic κατή.—τρυφέλαια, see Introduction, 33.

380. ἐχαῖσ χαλκάρα: the warrior regularly carried two spears; Mene-laus's first spear only has been thrown (l. 18, 367, 368).

381. ὡς τέ, § 128, 6.—θεός, feminine, as Α 516, etc.
383. καλάνει (α), tense, § 151. — η = Attic ψει (ει).  
385. ἰανοί, 'robe' (§ 172). — ἱλίναξ, 'shook' her; supply μν.  
386. μν, object of προσέκτων.  
387. α (§ 176), i.e. Helen, has νουσατομογ in agreement.  
388. Ἔσσει has ν movable, although the imperfect of a contract verb.  

— μν refers to the wool spinner; the subject of φιδέσκω is Helen.  
392. φάτη, with indefinite subject.  
399. δαμνωθή, 'wonderful goddess!'  
400. τη . . . παλλων, § 173.  
401. Φρυγίς and Μγενής limit παλλων (l. 400).  
407. οποιειπέμε, §§ 201, 204.—Ολυμπον, accusative of limit of motion.  
409. ες ή κα = Attic ίας ας — ποιεύται, § 144, II.  
412. If I do go, Helen reasons, the Trojan women will reproach me for being the cause of renewed hostilities. According to the terms of the compact, I ought now to go to the victor, not to the vanquished Paris.—  

— ήπο, 'I already have.'  
414. σχέτη, the first syllable is short, § 4.  
416. μνισομαι (§ 144, II), in construction corresponding with μεθελω (l. 414) and ἀνέχθηα (l. 415).  
417. σο ή ουκ . . . άλημ, future statement in an independent sentence, § 192.—οίτων, cognate accusative.  
419. κατασχομένη κτλ., similar in meaning to l. 141, άργεντοι καλυταμένη  

δόσσων.  
425. οδα, appositive to ἀφροδίτη (l. 424).  
427. ταλω κλασα, 'averting.'—ήμεθα occurred in 245.  
428. ής δειθε . . . δέλησαι, § 203), 'ah! you ought to have perished there!'  
429. ἀνθιδε, so-called dative of agent with passive δειλός (cf. ἄλλως, l. 301); this construction is limited to what tenses in Attic Greek? GG, 524 b.  
430. Μεσαλάν, genitive of comparison with φέρετης (l. 431).  
432. προκάλεσσα, where found? GG 284. Where might a different form, προκαλέσσα (note accent), be found? GG 285. The advice in this line and the next is ironical.  
433. καλλά σ' ἵν' γε . . . κλομαι, 'no, I for my part urge you.'  
436. δαμήσης, § 149 (a).  
438. με . . . θυμον, § 180.  
439. Paris is not candid enough to add that he himself escaped death by the timely intervention of Aphrodite only.  
440. γε, supply νικήσω.—τάρα, adverbial, as l. 135, A 611, B 279.  
441. πρατέλομαι (τέρνω), second aorist passive subjunctive, § 149 (a).
442. ἀμφακάλυψις, 'encompassed,' or 'enmeshed' like a net (scholium). Many modern commentators prefer 'enwrapt' like a cloud.

443. σε, object of ἔρρης (l. 444).

448. τηρητοι, 'perforated' with holes, applied to bedsteads. There are various explanations: one, that through these holes passed the leather thongs (μαρές) which formed a network to support the bed-clothes; another, that the holes were bored in the process of fitting together the parts of the frame.

449. δυτολον, of Trojans.

450. εἰ . . . ἐσαλφήσας, § 198, 1.

453. φιλότητι, § 178.—εἰ τις Ἰούστο is probably to be translated as the protasis of a past contrary to fact condition; the construction is extraordinary, but comparison may be made with 1 515–517, Χ 20. For εἰ τις Ἰούστο, εἰ Ἠθορτης has been proposed, which conforms to the regular Attic construction, found in Homer also (e.g. 1. 374). The line reads in the mss.:

οὐ μὴν τοι φιλότητι γ' ἔκειθαν, εἰ τις Ἰούστο.

457. φαλαιν (εικ). . . Μενελαος, 'seems to belong to Menelaus.' Menelaus has not fulfilled the terms prescribed by Agamemnon (l. 284), for he has not slain Paris; but he has satisfied Hector's statement of the terms (l. 92), for Paris by deserting the lists has left him the victory. Compare note on 1. 315. Menelaus did not notice Aphrodite's interference, and is of course, like the others, puzzled by Paris's disappearance.

459. ἀποτυπμαν, § 213. Cf. notes on ll. 286, 287.

BOOK V—Ε

274. οἱ μὲν, Diomedes and his charioteer, Sthenelus.

275. τῷ Ἄγαμας, Aeneas and Pandarus. The combination of dual subject, dual participle, and plural verb is not inconsistent with epic diction.

276. τὸς, Diomedes, as shown by Τυδώτος οὐ (l. 277).

278. ἦσαν, in apposition to βέλος. The reference is to ll. 95–106 of this Book, where it is told how Pandarus shot an arrow at Diomedes, slightlywounding his shoulder:

τὸν ἤκο βέλος ἄκο διμάσσει (l. 106).

279. τὸν ἄλλος, τοὺς—ἄλλος is the 'point' of the spear.

283. τῷ Ἔπι, 'and over him.'—ἔπι is thus accented by Cauer (§ 166), in spite of the fact that ἔπι(α) intervenes.—μακρόν, cognate accusative.

284. ἡβληθαί, § 142, 2, α.—κανέα, accusative of specification.
or nurse) of Ares; and from this source came his name ἔνυδηλος. Cf. Xen. Anab. I, 8, 18.

334. δ' (a), perhaps a substitute for a lost F'(e), that is, ἤ, 'her.'—

335. δύσις, 'the extremity of the hand'; the part near the wrist is meant, as is shown by I. 339.—On ὁμηρος see note, O 745.

337. ἀφάντητο: if possible, preserve the Homeric order, 'her hand—her soft hand.'

339. προμένω is a substantive.—Σῶπον χρόδς (partitive genitive) ἀντεύρησε (I. 337) ... προμένω ὑπὲρ δεκαριος, 'the spear bored through the skin above the base of the palm,' i.e. through the 'heel' of the hand.

343. For the long ultima of μέγα see note on I. 302.—The final vowel of ἀπα has the ictus before ἴ, which originally began with σφ (§ 61, 6).

—καταβαλεν (= καταβαλερ), 'let fall,' § 47.

349. καλάμον, genitive of separation.

349. ἡ οὖς, to be read with synizesis, § 43.

351. χ' = κα.-κτρήσθη, literally 'on the other side'; here 'elsewhere' or 'from a distance.'

433. γυναίκοι, with concessive force.—ἐκάρπε, for ἐκλέγε. Cf. B 426.

434. Λετο, § 61, 23.

439. Σαρέ 'Αφολίσσας, 'breaking forth with a grim cry.' For the force of the sorist cf. note on A 85.

441. The sense is, the race of gods is not like to that of men: it is superior.

442. τι follows ἐφορέουσα rather than χαμάλ, because χαμάλ ἐφορέουσα is regarded as a single expression: 'men creeping here below' (Chapman).

444. ἀπολαμίσος, for the tense, § 186.

446. Περγάμω, the citadel of Troy.—ἐν λεπά, § 35, end. The temple here mentioned seems to have been a family seat of Apollo, his mother, and his sister.

BOOK VI—Z

237. Hector, fulfilling the bidding of his brother Helenus, returns to the city to urge a public supplication of Athene and the other gods. The 'oak' seems to have been a conspicuous landmark on the plain, outside the Scaean gate; elsewhere (e.g. E 693) it is mentioned as sacred to Zeus.

239. ἐρωτάω παίδεως ἔτος, 'asking about their sons' etc.—ἐλας, 'relatives.' more distant.
243. Ταμίας ἀλοιφησος, porticoes built about the courtyard with blocks of smoothly hewn stone.

245. ἄλοιμος, ἰδμα.

247. 'And for his daughters, on the opposite side, facing these [chambers of his sons] within the courtyard, were twelve chambers.'—κουρήσων limits ὁμιλεις (l. 248).

251. ἔδα indicates the courtyard with its chambers, to which Hecabe was coming from the μέγαρον.

252. Λαοδίκης ἵταγενε probably means 'while she was leading [or 'accompanying'] Laodice to her apartment'; the old interpretation, 'while proceeding to Laodice's apartment,' suits the sense well enough; the objection to it is that it makes ἵταγενε intransitive. The verse offers an explanation of Hecabe's presence in the courtyard.

253. Arrange for translation: of (dative of interest) ἵνα φιτοχρ, 'she grasped [literally 'grew to'] his hand.'

256. μαραμένος, agreeing with Τρέα or some equivalent word understood, object of ταπνος: (l. 255).—καιλή, to be translated with ἔθειτα (l. 257).—ἀνήσατα, ἀν-λίγμα.

257. ἐν ἱεραὶς ταύλοις, with χεῖρας ἀνακένων. The temples of the gods were in the citadel; cf. E 448, Z 297.—On the form ταύλοις, § 108.

258. ἄφρο, 'until.'—ἀλάκω, φέρω.

260. The sentence beginning ὑπάρχει σι is independent of the preceding construction.—καθότι (§ 44), 'yourself too.'—ἀνήγαμα is future indicative.—τίγοδα, § 136, 3.

261. σι, 'for.'—μενος μέγα ολος άδξα, 'wine makes the strength wax mighty.'

262. τόντο, § 110.—ὁμήρων, 'compatriots,' 'fellows.'

264. ὁμφα, 'offer.'

267. οὖν ἐν ἱστορ, 'for it is not at all possible,' i. e. 'permissible.'

268. παραλαμβάνων, agreeing with τινά ('anybody') understood.—On the sentiment cf. Verg. Aen. II, 717-720:

""Tu, genitor, capite sacra manu patriosque Penates;
me, bello e tanto digressum et caede recenti,
attrectare nefas, donec me flamme vivo
abnerio."

'Do you, father, take in your hand the sacred emblems and the household Penates; for me, freshly come out of the great battle and carnage, it is impious to handle them until I shall have washed in running water.'

272. ἐν, with lengthened ultima. § 38.—τοι ... αὐτῆ, § 112.

274. ἀνορχίζω, infinitive for imperative.

275. ημε, 'yearlings,' § 81.—αὶ κ' ὅλης, § 198.
278. φόβοιο, almost always ‘flight’ in Homer, not ‘fear.’ So φοβοίμα means ‘flee,’ not as in later Greek, ‘fear.’

281. ‘In the hope that he will listen to me as I speak.’ On the time denoted by εἰκότος, § 186.

282. χάνω, optative of wish, introduced by γα απ. γα is very unusual with the optative of wish; some editors therefore change it to γα, but without μα. authority.—μήνα, with πημα: ‘the Olympian raised him to be a great burden.’

284. καταλθὰτ (a), like εἰκότος (l. 281), refers to a single act, and denotes time coincident with that of οὕμοι.—Δίδος εἴσων = δίδαν “Δίδος εἴσων (I 322).

285. ‘I should think I had quite forgotten joyless woe in my heart,’ i. e. ‘I should think my heart quite free from joyless woe.’ φρένα is to be regarded as accusative of specification. An easier reading is that of Zeno-dotus, which has φίλων ἅτορ instead of φρέν ἁτόρων.

286. ποτὶ has ultima long, § 38.

288. καταθέσθη, tense, § 150.

289. δι, dative of possession.

290. τάς, the antecedent is γυναικῶν (l. 289).

291. ἀπεικόνεις, second aorist participle of which indicative forms -ἐπέλαος, -ἐπελὼν exist; the Attic is ἐπικόλισας (first aorist).—ἐφέλος, Attic εἵρεν.

292. τὴν ὀδόν, accusative with ἁγίας (l. 291); cf. A 496. The allusion to Sidon indicates that the poet was familiar with the story that Paris brought Helen to Troy by a roundabout way.

Herodotus (II, 118–116), who says he heard the story from Egyptian priests, narrates that Paris with Helen touched at Egypt too, to which land they were driven by adverse winds. Herodotus tells at length of their experience in Egypt: King Proteus on learning the story of Paris’s wickedness decided to keep Helen and the treasures stolen from Sparta until Menelaus should call for them; he ordered Paris and his other companions to leave Egypt within three days. While Homer did not find this story suited to his purposes, he yet knew it, Herodotus thinks, as the reference to Sidon shows.

Herodotus adds (ib. 117) that according to another account (the Cypria) Alexander and Helen came from Sparta to Troy in three days (“on the third day”), with a fair wind and smooth sea. As this is evidently contradictory to the allusion in ll. 290–292, he argues that Homer could not have written the Cypria.

294. ποικιλασσον, ‘gay-colored patterns.’

295. ἄλλων, ablativeal genitive after the comparative idea involved in νειλοτος: ‘undermost of all.’ Compare the similar construction of ἄλλων, A 505.
298. ἄγης, ἄγνυμι.

299. The final syllables of both Κυρωνις and ἰλεχος, although naturally short, receive the iucta. §§ 92, 93.

300. Ἱλαρος = ἱλαρος, as often in Homer.

306. ἄνωθεν, ἄγνυμι. Cf. Verg. Ἀιν. XI, 484 f.:

"...frange manus telum Phrygii praedonis, et ipsum pronum sterne solo, portisque effundis sub altis."

The Latin matrons pray to Athene for defense against Aeneas:

'Break with thy arm the spear of the Phrygian pirate, lay him head-long on the ground, and under the high gates overwhelm him.'

311. ἀνάκομπος, 'nodded upward,' in token of dissent, as the Greeks do to-day.

313. Unlike the other children of Priam, Paris and Hector (ll. 305, 370) had houses of their own.

316. οἴλαμον καὶ δόμα καὶ ἀνάκομος indicate the complete Homeric house: (1) the interior and sleeping room, in particular the women's apartment; (2) the general reception hall (μέγαρον); (3) the courtyard. For description in detail and plan see Jebb's Homer: An Introduction to the Iliad and the Odyssey (Boston, 1894), pp. 57–63.

319. τὸ ὀστος ὅπερός, 'at the end of the spear.'

320. χρῆσας, on quantity of antepenult, § 80.—πόρησα, 'ring,' 'ferrule.' The metal head of the spear was set in the wooden shaft; then a ferrule was bound around the juncture.

321. ἔρωτα, 'busy.'

322. ἐντιθα τῇ θέρμα, in apposition to τῆς χερι(ς), l. 321.

326. δαμάτοις(ς), 'brother, you are acting strangely'; cf. Λ 561.—οὔ μὴν καλὰ κτλ., 'you have not done right to cherish this wrath.' καλὰ is an adverb.—ἀνάκομος, second sorist indicative of ἄνακως. The 'wrath' is probably that which Hector supposes Paris to feel against his fellow Trojans; they hated him (Γ 454) and were quite indifferent to his fate in the duel with Menelaus (Γ 320–323); and Paris doubtless returned their feelings. Of course, one may understand that the Trojans' wrath toward Paris is meant, an interpretation old as the scholia.

327, 328. The underlying thought, which Hector does not express in words, is: "Yet you sit here, careless and indifferent."

329. σὺ δὲ τὴν μαχηματική κτλ., 'and you would quarrel with any other man, too, whomsoever you should see forbear from hateful war.'

331. ἄνευ, adverb meaning 'up!'—πρόδις, see note on Β 415.—ἐπίνοια, scansion, § 28.—ἀρηταί, 'be burned.'

335. μελέτως, remarkable form from μελέτας, equivalent to Attic μελετάω.

336. ἄχει προπαρασκευη, 'to give way to anguish.'
387. ταφεῖνον' (a) has its first syllable long because originally sounded ταφεῖνον (§ 61, 16). But the digamma is neglected, A 555.  
389. ἰκτης δ' ἔπαμβραται ἄνθρακε, 'victory comes to men by turns.' For a similar sentiment of Paris see Ῥ 439 f.  
340. δῷ, aorist subjunctive, § 193.  
344. κυνάς, appositive to ἤμεια. For signification cf. A 225, Ῥ 180.—κακομαρχάνω, § 74. —κρυόλευκος, causing chilly fear, 'horrid.'  
345. δις μ' (a) διφλί (a), a past impossible wish, § 203. The subject of διφλί (Āttic διφλί) is θύελλα (l. 346). μ' (l. 345) is object of προφέρομαι (l. 346). οἰκείωθι (l. 346) although present in form is past in meaning. Translate: 'would that a dreadful blast of wind had borne me onward' (literally 'had gone bearing me'). Compare Helen's previous wish, not unlike this, Ῥ 178, and Tennyson's reminiscence of the lines:  
"I would the white cold heavy-plunging foam,  
Whirl'd by the wind, had roll'd me deep below,  
Then when I left my home."—A Dream of Fair Women.  

348. ἀπερημοσία: elision of o was prevented by the consonant sound that originally intervened between o and e; a digamma is inferred. Compare ἐμεύθη, A 149.—In construction, εἴθα . . . ἀπερήμοσία is the protasis of a past contrary to fact condition: 'where the billow would have swept me away.' The conditional force may be clearly seen if the idea be phrased thus: 'I wish a whirlwind had carried me seaward, if the billows could have swept me away there before these deeds were done.'  
350. A present impossible wish, § 203; GG. 470 b.  
351. 'Who were sensitive to the censure and repeated reproaches of men.' The clause δις ἐφέ is equivalent, in construction, to the protasis of a present contrary to fact condition. Compare εἴθα . . . ἀπερημοσία (l. 348).—Why is δο long? § 61, 23.  
352. τοῦτα, § 121.  
353. τῷ, § 117.—ἐποφθοριλαῖ, 'will reap the fruits'; cf. A 410. Supply 'of his worthlessness' after the infinitive.  
355. οἴ . . . φρένας, § 180.  
357. τῷ . . . θῆκα, tmesis.  
361. ἐπισκοπεῖν, διφθ(α) κτλ., a solitary instance of this construction; usually ἐπισκοπεῖν is followed by the infinitive.  
366. οὐκῆσαι, the ultima receives the ictus (§ 33). The word is best understood as = οὐκῆσαι.  
367. γὰρ is a long syllable before Φαιδ (§ 61, 28); η is short (§ 25, 1).  
368. Σαμάδουνα, § 151.  
370. ή ναυτάνθετας, 'well-situated' or 'comfortable.'  
373. τοῦργος, the great tower over the Scaean gate, mentioned Ῥ 158.  
374. ἦσθον, within the μέγαρον.
375. ὀξύον, the threshold of the ὀλίγος, in the rear of the μύγαρον. Cf. l. 316.

376. ἔσε ἤγε. See note on A 302.

378. For the omission of the noun with the genitives γαλῶν, etc., cf. *εἶδος εἶναι, l. 284.

383. ἀργομάνη, 'with haste.'

389. μαρμάρρη ἀκτή, 'like one distraught.'

391. τὴν ἀνέφη δόσιν (for construction cf. A 496), 'the same road' as the one by which he had come to the palace. The article as used here, while possibly demonstrative, resembles the Attic; elsewhere (θ 107, π 268, π 138) ἀνέφη δόσιν occurs, without the article, meaning 'the same road.'

398. τῆς, relative adverb.

394. Andromache seems to have left the tower (cf. l. 386 ff.) whence she had looked in vain over the field of battle for her husband; and as she turns homeward she meets him.—πολύδωρος, 'much giving,' 'bounteous' (cf. τύλιδωρος, l. 251), which easily passes into 'richly dowered.' Cf. note on Χ 472.

396. Ἡτέως, nominative for genitive, attracted to the case of its following relative δι,—a singular construction.

398. *Εκτερος, equivalent to ὅτι Ἐκτερος. See note on Ρ 301, ἕλλουσι.

400. νηπίου αὐτῶς, 'a mere infant.'

402, 403. Hector named his boy after the Trojan river Σειμάρδης, but the people, out of gratitude to their great defender, called his child 'Ἀστυναξ,' 'city-lord,' a name appropriate to the father. The name Ἐκτερ itself may be from ἕχω and mean 'upholder,' 'defender.' In allusion to this signification Andromache says in her lamentation (Ω 780): ἤξες ἐπ᾽ ἀλόχου κυδαλα καὶ ἑρπτα τέκνα, 'thou didst defend honored wives and young children.'—On the quantity of the syllable before Σκάμανθρων see note on B 455.

407. Σαμάνα, 'my husband, I like not your daring.' Cf. l. 326 and A 561.—τὸ σὺν μένος, 'this might of yours'; cf. A 207.

412. θελττῳρῆ, 'comfort' (from θηλττω, 'warm'); on formation see § 156, 2.—ἐν-σταγμῷ, ἐφ-τῶς.

413. This line and one below (429) suggested to Sophocles the words which he put into the mouth of Teseus (as noted in the scholium ad locum) when she addressed Ajax:

ἄμω γὰρ ἐκεῖν ἔστω εἰς τι βλέπων
καὶ μητέρ' ἄλλη μοιρὰ σὺν φόβω σειρά
kai μητέρ' ἄλλη μοιρὰ σὺν φόβῳ σειρά
tev βλέπων "Αἴδον θεασάμοις οἰδήτορας.
τὸ τοῦ τεῦχος ἠμω γένοιτ' ἐν ἑαυτῇ σοῦ πατρὶ;
τὸς πλοῦτος; ἐν σοι τάν' ἐγὼς σφήκομαι.—Ajax, 514–519.
"I have nothing left whereunto I can look, save thee. Thou didst ravage my country with the spear, and another doom hath laid low my mother and my sire, that they should dwell with Hades in their death. What home, then, could I find, if I lost thee? What wealth? On thee hangs all my welfare."—Translation of Sir Richard Jebb.

418. κατίκησε, κατακαλεῖ.
419. ἄρα, adverb, 'thereon.'—γιγενύσ (χείω), 'heaped up.'
420. of, relative; the antecedent is the demonstrative of of the following line.

422. ἔτι, § 108, 1.—Δίδος ἔτειν, cf. l. 284.
423. κατάπεφτε, tense, § 128.
424. ὑπ' (t), 'with,' i.e. 'in charge of,' 'while tending.'
426. τῆν repeats the object μυτέρα (l. 425).
428. Apollo is said to slay men, and Artemis women, that die by sudden—but not violent—death.

430. θαλαφος, 'blooming,' 'stalwart.'
432. μη...θης [§ 149 (2)], 'lest you make.'
433. Lines 433-439 are a weak ending of the splendid appeal. Military directions sound strange indeed on the lips of Andromache.

434. The statements that one portion of the wall is scalable and that perhaps the Greeks have been directed to this part by an oracle (l. 438) allude to a story not found in Homer, but repeated in Pindar's eighth Olympian ode, ll. 40-57. Its substance is this: Apollo and Poseidon, when about to build a rampart around Troy, called a mortal, Aeacus, to their aid. After the wall was built, three dragons tried to scale it; two died in the attempt, but one succeeded, in the part where the hands of Aeacus had wrought. Then Apollo interpreted the portent to mean that Troy was destined to be taken at the place where the mortal had labored.

435. τρέπ...ἀερθάνων (i.e. ἀερθάνων): there is no other allusion in Homer to these three attacks; and in fact the battle at present is not near the city wall.

438. ὅνωσ, i.e. ἰσω, second aorist from ἰνέω (ἰν-ον).—οὖν ἀδύνα, with genitive, § 174 (4).
443. καρδία ἑαυτοῦ, §§ 37; 128, 5.
444. oti μὲ ἄμα τούτην, supply μην τελέσῃς (cf. l. 481).
448. ἀνάβασις, 'seeking to guard.'—ἀφορά agrees with an ἀπο ἃ implied in ἄμα (καλέοι).

447-449. This terrible foreboding of Hector is an indication of his present state of mind and possibly has no further significance. At any rate he seems to forget it later when he prays for his boy (ll. 476-481).
449. ἰστηκόλο, § 69.

450. 'But no sorrow for Trojans hereafter wounds my heart so deeply.
nor for Hecabe herself nor for lord Priam nor for my brothers, who though many and brave will fall in the dust beneath their foes, as grief for you’ (supply ἔμωι μελέωι).

—The genitives Τρόις, etc., including σεῦ (l. 454), are objective after ἄγγελος.

453. καὶ (l. 452) . . . τέσσερες, § 206.

454. σεῦ, the mss. have σεί (or σεῖ) here, which might be retained; but σεῦ is preferred by some editors to avoid elision before the following pause.

455. ἀποφέρας, § 69, 3.

456. Ἀργα seems to mean here ‘Greece,’ in a general sense.—πρὸς Ἑλλῆς = ἓν Ἑλλῆς κολανομήν.

457. Μακεδονιός, if understood of the spring in Laconia, suggests the realm of Menelaus; while Χαρίας suggests the home of Achilles, in southern Thessaly. These two genitives are ablativeal.

459. ἐπιστολή, §§ 136, 8.; 191.—κατὰ . . . χιώναν, tmesis.

460. ἄρσητεσσες, followed by infinitive, is equivalent to ἄρας ἢν.

463. ἕποιε, dative of cause.—ἀρέσαν depends on τοῦτο(s), or rather on a οὐ which it implies; translate ‘such as,’ ‘able.’

464. κατὰ . . . καλέστω, a wish.

465. ἄρ, ‘besides,’ i. e. in addition to your other distresses. Many editors prefer γε τι for γ τι. Both readings are found in mss.—With βοή, προσόντω means ‘hear’; with ἐλπίζομεν, ‘hear of.’ For the latter genitive cf. § 174 (1).

470. ‘Seeing it nodding dreadfully from the peak of the helmet.’—Σαῦδα is cognate accusative with πένωτα, which agrees with λόφων understood.

472. κρατάς, § 100.

474. κάτα, κατό. —πήλε, πάλα.

476. In this prayer (l. 476 ff.) the Sophoclean scholia note a resemblance to the following lines which Ajax addresses to his child:

δ' ταῖ, γένοιο πατρὸς εὐχέτεστερος,
τὰ δ' Ἑλλ' δομασ' καὶ γένοι ἀν σοι κακός.

Ajax, 550 f.

‘My boy, I pray that you may be more fortunate than your father, but in all other respects like him; and you will not be base.’

477. πάλι, appositive to τόνδε (l. 476), while ἀρξησθάν is a predicate adjective in agreement, after γεωργά.—Τρόισσων, ‘among the Trojans’; cf. B 488, ἄρσησσω.

478. Instead of ἀνάσας an adjective or participle might be expected, corresponding with ἄγαθος. As the construction stands, ἀνάσας depends on δέκτε (l. 476).

479. τέ, ‘men’ in general.—ἄποι, a prayer (§ 201).
490. ἀνέστη agrees with μοι, or a similar word, understood, object of ἀνέστη: 'may men say of him, as he returns from war.'
492. χειρῶν, 'arms,' as A 441.
494. ἀκμαίον, cognate accusative with γελάσω — ἄδηπτος, 'was moved to pity.'
495. ἁπλώς, 'dear wife, I do not understand you.'
497. ἀμφότερος, 'beyond my doom,' 'before my time.'
498. περιγυμνῶν θρήνος = Attic περιγυμνῶν.
499. γνωρίζω. . . . ἥρως, in sense of 'the coward' and 'the brave man.'
500. τὰ τώ ἐπέτρεξ γόργιμα, 'when once he is born.'
502. 's is for ὁ. ἀνέστη agrees with the implied genitive. Compare l. 446, ἀνέστη.
503. γέω, a noun.
505. γενός, a verb, commonly called second aorist of γεζω (l. 373).
501. μοι, although short, receives the ictus.
503. Paris was evidently stung by Hector's reproof (II. 326-331), and wished to make amends by his readiness to enter the battle again.
506. 'And as happens when,' etc., the protasis of a present general condition, § 197. The simile (II. 506-511) is imitated by Vergil, who applies the comparison to Turnus:

quails ubi abruptis fugit praeseptia vinculis
tandem liber equus, campoque potitus aperto
sat ille in pastas armentaque tendit equarum,
ant asseret aequae perfundi sumine noto
emicit, arrectaque fremit cervicibus alta
luxurians, ludunque inbae per colla, per armos.

_Aen. XI_, 493-497.

As when, his halter snapped, the steed
Darts forth, rejoicing to be freed,
And ranges o'er the open mead,
Keen life in every limb:
Now hies he to the pastured mares,
Now to the well-known river fares,
Where oft he wont to swim:
He tosses high his head, and neighs:
His mane o'er neck and shoulder plays.—Conington.

So luxurious Paris, proud of his fair looks and waving hair, prances off heedlessly to battle.

507. ἄθυπη, Attic ἄθυπη, § 150.—πέταλον, § 171.
508. διόχος, διον.—πυρρόσ, contracted genitive from ἄρρεθα. The nominative is ἄρρεθα, and the word is declined like ἄγαθα.—πυρρόσ, a kind of partitive genitive, in construction like πέταλον (I. 507); or it may be compared with πυρός, B 415.
510. ἀγλαυπη, equivalent to dative (§ 155, 1). The nominative § 3' (6)
has no predicate; 4 (l. 511), which repeats 6 τ(ο), is object of φέρει, while γοῦν is subject.

511. Note the galloping effect of the abundant dactyls.

512. ἰδεῖ τ(ο), § 123, 6.

515. ἄβαλφος, Attic ἄβαλφυ.——μᾶλλον, ‘he was about,’ followed by future infinitive, as in Attic.

518. μετ' (ε), ‘my dear [brother].’

519. ἐνιαυτόν, ‘in good time.’

521. ἰουμενε, cf. A 561, Γ 399, Z 326, 407, 496.—δι ενιαυτος εἰ, either the protasis of a less vivid future condition, or εἰ is assimilated from the indicative to the mood of ἰουμενε (l. 522).

523. ἅλλα ἵκαν πταλ., ‘but you are willingly remiss and irresolute.’—μεθατε, on form, § 132; for meaning cf. μεθήμα, Β 241.—οίκ εἰκοσε, literally ‘you have not the will to do.’—τά, ‘therefore,’ is probably a cognate object of ξυραυ. Cf. Γ 176.

524. δῆ = δρα.—τρὶς, used in sense of πρὶς, ‘about.’——δικον is subjunctive, § 197.

525. τρὶς Τραγον, ‘on the part of’ or ‘from the Trojans.’

526. τά 6 οἰκον οἰκονομικ(ιο)ε, ‘we will adjust these things hereafter.’

527. ἡγυ, § 149 (5).

528. κρύπτα ... διαφέρων, ‘a mixing-bowl in honor of freedom.’

529. ολόσωμα agrees with ήμαι, the understood subject of στίδωμαι (l. 528). Translate the whole: ‘if ever Zeus shall allow us, in honor of the heavenly gods that live for ever, to set forth a mixing-bowl in the name of freedom in our halls, when we have driven from Troy the well-greaved Achaeans.’

BOOK IX—I

2. φερε, regularly flight accompanied by fear; but the latter idea predominates in the present context: ‘panic.’——φερέω, as commonly in Homer, ‘flight.’——βεσσολάκα, § 142, 4, a.

4. φέρεων, aorist subjunctive or present indicative? Cf. §§ 143; 144, II; 145; 197.—ιχθυετα, § 159.

5. The northwest wind is meant.

7. ιχθυετ, gnomic aorist (§ 184).

8. Like a wild storm at sea was the spirit of the Achaeans, rent alike by fear and grief.

10. φορε, the tense expresses repeated action.

13. εν διαφέρω, § 35.—δι, § 46.

18-25. See notes on parallel passage, Β 111-118.
19. τοῦτο refers to the occasion of the deceptive dream which Zeus sent to Agamemnon before the dawn a few days previous (B 8 ff.).

26-28. Agamemnon made this same proposal before the first day of battle, B 138-141. Then he spoke the words insincerely, to test his men's bravery; but now he speaks in good earnest.

33. ὃ agrees with the predicate noun θέμα. In the assembly (ἀγορά) there is equality of speech, for the heroes at least.

34. This disparagement of Diomedes's courage occurs in a speech of Agamemnon, in the course of the first day of battle (Δ 370-400). It begins

ἐ μοι, Τυδίς vic διαφορον επεδίδομαι, τί πτάσσεις;

'Ah me, son of the valiant knight Tydeus, why do you cower?' But Agamemnon does not, in the passage referred to, actually use the words ἀντάλαμαν καὶ ἀνδράλαμα (l. 35).

37. διάνοια, with one of two gifts, 'by halves.' Diomedes's taunt seems unjustifiable, for according to Helen's testimony (Γ 179) Agamemnon was ἀμφότερος, βασιλεὺς τ' ἀγάλλοις κρατερὸς τ' αἰχμητής, 'both a good king and a brave fighter.'

39. ἐ τι, agreeing with predicate noun κράτος.

40. δαμόνι (ε), cf. A 561.

42. ἐς τι (= Attic ἔντει) νέανθαν, is set 'on returning.'

43. πάρ, § 46. Supply ἁρμ. ἠδείστοι ὑπάρχομεν, §§ 143; 144. II.—With ἐ σε καὶ ἀντίκλων τοῦ ταῖον φυγεῖν.

47. φευγοῖτον, imperative. Compare Agamemnon's proposal, l. 27.

53. πάρ, adverb, 'exceedingly.'

54. μετά, a rather remarkable use with the accusative. In Attic the genitive would follow.

55. δόσον, supply εἰσί: 'of all the Achaeanas.'

56. πάλιν ἱπτεῖ, 'will gainsay.'—ἀτερ ὃτι τελον τικα μέχρων, 'but you did not come to the completion of your speech;' you did, not touch the really vital point, namely the quarrel between Achilles and Agamemnon, which has led to the present disasters. "And yet thou hast not gone so far, but we must further go" (Chapman).

57. κα... ἄνε, 'you might be.'

59. The verse is bracketed, as not a part of the original poem, because the construction of two accusatives after ἰδεῖς is unusual (μ', Π 207, may stand for μοι), and because the latter part of the line contains a weak repetition of l. 58.

61. ἔκτω, § 191. Nestor promises that he will complete the unfinished speech of Diomedes.
62. ἄτμησα, with καὶ (l. 61), § 190.—οὕτως κρέαν Ἀγαμέμνον, 'not even lord Agamemnon.' By these words Nestor makes it clear that what he has to add will be likely to irritate the king of Mycenae. He is hinting at the real cause of the recent calamities, the quarrel with Achilles. What he has to propose is a reconciliation between the two chiefs. Yet he will not humiliate Agamemnon by speaking out before the whole assembly, both chiefs and common soldiers. He proposes that Agamemnon give a dinner to the elders (l. 70), the preliminary of a council. Then, before this select body, he apportions the blame firmly (beginning with l. 96) and proposes the remedy. His tact and his years win Agamemnon's respect; and the king finally yields every point.

63, 64. These lines are bracketed, because probably not a part of the original poem. They seem like the interpolation of a later gnomic poet. In the present context, πολέμου ἄτμησα ('civil war') must refer to the quarrel between Agamemnon and Achilles, and ἄκεφος, if applied to this concrete case, indicates Agamemnon.

64. ἄτμησα, § 74.
67. λεύσων, from root λέω, 'lie'; 'let them take their post.'
70. χαίρω ἱκανα, 'give a feast' (cognate accusative).
73. ἐφίλαι, Attic ἐφίλει.
73. πολέμω, § 106.
75. κρεάς, subject of a verb of motion like ἤκι: understood.—'Ἀχιλλῆς is a limit of motion.
76. ἐσθάλης, supply θαλῆς.
84. ἔδει, § 107, 1.
88. τίθεντε, 'made ready for themselves.'
91. ἄτομα, predicate adjective after προκίνας, 'lying ready before (them).

92. Cf. Λ 469.
97. ἐν σοὶ μὲν λήγω, σοὶ δὲ ἄρχω. Compare Theocritus, Idyle, XVII, 1:

Ek διὸς ἀρχέμασθα καὶ εἰ διὰ λήγετε, Μοῖσαι,
‘From Zeus let us begin, and with Zeus end, ye Muses.’

99. ἐμοίταις, cf. Λ 238.—ἀφιέρω, dative of advantage.
100. τῷ, § 117.—ἀφιέρω, 'beyond others,' 'most of all.'
101. κρήτεν δὲ καὶ ἄλλῳ κτλ., 'and to fulfil the words for another as well whenever the spirit bids anyone speak out for the common good.'
Supply ἀπός as object of κρήτεν.

102. σοὶ δὲ ἐστιν, στις καὶ ἄρχω, 'whatever he proposes [or 'initiates'] will depend upon you.' Whatever any one else suggests will depend for its final execution on your will; and so the credit of it will redound to you.

106. ἦς ἐν τοῦ τῶν ἑτερ, 'even from the time when.'
107. 'Δχιήσεν depends on καλείσθην.
108. 'Not at all with our approval.' Recall Nestor’s words, A 275, 276, and 282-284.
109. μάλα (l. 108) . . . τάλα (= ταλλα), 'very earnestly.'
110. ψεύδεσθε, adverbial accusative, equivalent to ψεύδεσθε, 'falsely.'
111. ἀντι νῦ ταλλῶν ἀνθρῶν, 'equal to many men;' 'a match for many men.'
117. φιλήσθη § 197.
121. ἀνομὴν, § 191.
122. διώκοντες, 'that fire has not yet touched,' as is proved by ν 268.—
A Homeric τάλαντον of gold was a weight much less in value than the
Attic talent of silver; the latter was equivalent to about $1,080 in our
money. The value of the Homeric talent, however, although it must have
been vastly less than this, is unknown. Two talents of gold are mentioned
as a fourth prize in connection with the chariot race, ν 269, while the
third is a caldron untouched by fire, and the fifth an urn. What may be
a similar caldron is mentioned, ϊ 885, as equivalent in value to an ox.
123. ἄφροτο, ἄρρωσθαι.
125. γένοντο, protasis of the less vivid future condition.—τόσα of
this line is correlative with ἄσα, l. 127.—Line 126, which awkwardly
interrupts the construction, is rejected by some editors.
129. αἰτῶ, Achilles.
130. ἱμὼν φῦλα γυναικῶν, 'surpassed womankind,' at the time of the
division.
131. μέσα, 'among them,' counting as eighth, however, and not included
in the seven, as is proved by Τ 246; further, the seven were Lesbians,
while Briseis was from Lynessus, a town of Mysia (Β 689, 690).—ἀντι-
ποι, § 63, 4.
132. ἤπ, 'besides.'
133. τῆς, equivalent to Attic αὐτῆς, 'her,' possessive genitive.
135. εἰσελθῶν κτλ. : as our text is punctuated, this may be taken to mean
‘entering into the council of chiefs, when we Achaeans apportion the
booty.’ If a comma were placed after εἰσελθῶν (the common punctuation),
and that after μηχανῶν were removed, the participle might be taken with
the preceding verb thus: ‘entering into the city, let him load his ship’ etc.
141. εῇ καὶ followed by optative, of a remote future supposition, has
been observed Α 60 also; cf. § 208.—'Αργος . . . 'Δχικτόν, the Pelopon-
nesus; see note on Α 79.—εἴπωρ ἀνέφη, imitated in Vergil’s "ubere
146. τάνω, genitive plural of η, § 115.
147. ἤπ, ‘besides.’ Not only may Achilles neglect the custom of mak-
ing presents to the bride's father and so possess his bride free (ἵνα δὲν ἔχῃ ἤγγελον, l. 146), but Agamemnon will of his own accord give rich presents along with her as peace-offerings (μέλαι). See note on X 472.

153. νοτα (= Attic ἤχοντα) Πύλου, 'on the borders of Pylos.'

155. τοιοῦτος ἦ, §§ 37; 123, 5—τιμήσοντιν with κα, § 190.

156. τοιούτοι, future indicative, § 151. The people will honor him, like a god, with offerings (οἰκτηρεῖ, l. 155) of first-fruits, and they will pay rich taxes (λατρεία θεομον) imposed on them by royal command.

157. μεταλαμπάντα, i.e. μετά + λάμπον, § 39.

158. δημήτριος, δαμώνις or δαμός. A scholiast calls attention to a similar passage from Aeschylus:

μόνος θεάν γὰρ Θάνατος ὡς δάφνεν ἐρφ
οὐδ' ἐν τι θύων οὐδ' ἑπιτείχων ἄρος,
οὐδ' ἐντι βασιλὲς οὐδ' παναίεται.
μόνον δὲ Πειθώ δαμῶν ἀποστατεῖ.

—Fragment 161 (Wecklein).

'For Death alone of the gods loves not offerings; nor by sacrifices nor by libation may you accomplish aught, nor has he altar nor is he hymned; and from him alone of divinities Persuasion holds aloof.'

162. Γερμῆς, see note on B 336.

164. δὸς (§ 132), 'you offer.'

165. ἀντίστοιχον, aorist subjunctive (§ 144, II).

166. οἷος (§) with of ἐκ (l. 165) is a relative clause of purpose. The Attic equivalent is the relative with future indicative.

167. δ' . . . ἴαται, § 190.

168. Ψευτής, the old tutor of Achilles, who also commanded one of the five divisions of the Myrmidons (Π 196). When Achilles refused to take further part in battle, his men shared his inactivity, however restive they may have been. Phoenix, though holding aloof from fighting, was doubtless keen to observe the progress of the battle; and for this purpose absenting himself from the quarters of the Myrmidons and the company of Achilles, he seems to have associated with the active chiefs, in council at least. So he was present at the feast of the elders. Whereupon Agamemnon availed himself of Phoenix's presence—whether this was accidental or not—to help the two envoys, Ajax and Odysseus. But Phoenix was distinctly not an envoy; he simply accompanied the envoys, as did the two heralds, Odys and Eurybates. The envoys are regularly spoken of as two (Π. 182, 185, 192, 196, 197). Achilles disregarded Phoenix's presence in his formal welcome to the two envoys (l. 197). The old man took a part in the interview, however (Π. 434 ff.), because he was a privileged person.

Many critics believe that the seeming inconsistencies show that the lines relating to Phoenix are interpolations of later times.
188. ἱγγασάομε, 'lead the way.'
170. Odysseus, the herald, is not elsewhere mentioned. Of Eurybates it can hardly be believed that he is the same as the herald of Agamemnon who (A 320) was sent to take away Briseis and so would be particularly hateful to Achilles. The name is suggested by the herald's occupation and may well have been borne by different men. Odysseus had a herald named Eurybates also (B 184), who is very likely meant in this context.

171. φέρει, § 131.
177. κρινον, πως.
180. ὁ Οδυσσής, with ἱππεῖλα (l. 179), on which παρὰν (l. 181) also depends: 'enjoined earnestly [πᾶλιν] on them ... to try.'
182. παρὰ δὲνα, 'along the strand'; cf. A 327.
188. γαμήλια, earth-holder,' Poseidon is called—by identification with the sea, which seems to mariners to embrace the lands.
188. πολὺν Ἡρείωνος, cf. A 366.
189. κλάν, for κλέα, which some editors write κλέα'. Cf. δυσκλέα, l. 22.
191. ὑπόετε, 'until.'
192. ἴγετο, Odysseus preceded Ajax.
194. αὐτῷ σὺν φόρμωγε, 'lyre and all.'
197. η ἐκλογη λιλή, 'right welcome men are you that have come—some great need surely must urge you—who of [all] the Achaeans are dearest to me, despite my wrath.'—With χρεᾶ (l. 197) supply λειτουργεῖαι. A different interpretation is: 'surely I have great need' (of friends); the words supplied are then λειτουργεῖ με.

202. καθίσει, present imperative, Attic καθίσατε.
204. καθίσει, Attic kathiste, from kathē (καθή),
206. καθίσαιω, 'set down'; for the spelling cf. E 348.—ἐν πυρὸς αὐτὴν 'in the bright light of the fire.' It will be recalled that the embassy occurs in the evening; and perhaps all the light in the hut is furnished by this fire.

209. τῷ, 'for him,' Achilles.
211. μέγα, 'to a large flame.'
212. κατὰ ... ἐκάνη, tmesis.
213, 214. 'He spread out the glowing embers and extended the spits over them; and he sprinkled all with holy salt, resting the spits on the supporting stones.'
214. ἄλαν, genitive of material. The salt is said to be called 'holy' because of its preservative power.
219. τοιχον τοῦ ἱδροῦ, 'by the opposite wall,' a genitive of place.
221. The envoys had just feasted with Agamemnon (l. 177); so it may
be inferred that these formulæ lines mean that they ate only so much now as courtesy demanded.

224. συκέλευτος (ο) (for συκελευτος) from συκέλευσαμαι (συκελευσαμαι), 'pledged.'

225. χαίρε 'Δίδυμοι, 'your health, Achilles!' — τιμηθώς, predicate adjective after τιμηθώ understood.

226. Odysseus purposely mentions the name of Achilles's great enemy at the outset; he hints that they were sent by him, although, for fear of a rebuff, he does not openly say so. — ημιν . . . ημί (l. 227) = καλ . . . καλ.

227. πάρα γάρ κτλ., 'for there are set forth many satisfying viands to feast upon.' — οἴνονθά (αι), infinitive of purpose.

228. μάγηλαν, supply ἡμῖν.

229. μέγα πήμα . . . δισφόντες, 'looking on the great distress.'

230. σελήναν = σελήναν, § 63, 1.— οἰ δοξῇ, supply ἵτι: 'it is uncertain whether the ships be safe or perish.'

232. Achilles may well feel that his prayer (A 408, 409) is being realized.— αὖλυ, perhaps originally αὐλυθε (α), but made to conform to ordinary Attic usage (§ 80). Classical Greek had a verb from this word, ἀὐλικέμα, familiar in Xenophon's Ἀναμνήσεις.

233. 234. οἴδαν ἄκρον σχέσεως (ας), 'and they say they will no longer be restrained'; in the Greek idiom the negative precedes φημι. Cf. Xen. Ἀναμ. 1, 3, 1: οἴ γάρ στρατιώται οὐκ ἄρασιν λίνα τοῦ κρόου.

236. 237. The lightnings of Zeus, propitious to the Trojans, and the confidence of Hector are told of in the preceding book (θ 75, 133, 141, 170, 175).

242. τυφός, cf. Β 415.

243. ἀρχομένος, 'stirred out' like wasps, says a scholiast.

244. σελήναι = σελήνα. Cf. σελήναι, l. 230.

245. ημ, present subjunctive, third singular, of εἰμι, a conjectural form for the ms. et.

247. ἄνω, cf. Z 331.— καλ ἐφε περ, 'late as it is.' It will be recalled that there have been but two days of battle included in the time since Achilles withdrew.

248. ἤρεθων: if a nice distinction be drawn between ἤρω, 'drag,' and ῥημα, 'preserve,' 'save,' the spelling here should be ῥέωθων, which some editors introduce. Compare ῥεντρελί (or ῥέετρελί), Z 305.— ἕνδι = 'from under.'

249. σο φί τι μάχες κτλ., 'and there is no means to find a cure for mischief once done.' — λοτ' may represent λοτί or λοτεί.

252. ζ τέτοιον, 'dear friend.' Cf. the different sense, B 235.

253. Nestor and Odysseus went to Phthia to persuade Peleus to allow Achilles to go to the Trojan war (cf. H 127, Λ 765–784). On that occasion Peleus is supposed to have spoken the words quoted here.
257. ἐρίδως, 'strife,' but not, of course, with reference to any particular occasion. Achilles’s high-strung temperament was known to his father.

260. ταύτα: this ms. reading is significant. For consistency’s sake, φράξευν in l. 251 should read φράξε, since the formation of the two words is identical. The principle has wide application.

261. βίβοι, 'offers'; cf. l. 164, βίβοι.


263. κλωτέαν, the plural indicates that Agamemnon’s lodge contained more than one room.

264—299. Repeated with necessary changes of person from ll. 122—157.

273. ἀνήφρα, § 68, 4.

279. ἱπποτάμαι, § 218.

288. ἔγραφα, § 218.

300 ff. ‘And if the son of Atreus has become too hateful to you, in your heart—himself and his gifts—yet do you have pity for the rest of the Achaean, at least.’—μᾶλλον with ἄντικρίσιν signifies ‘too hateful’ for you to forgive and forget.—καρδί, § 155, 8.

301. Σ᾽ = δ᾽: such a clause as the present is commonly considered a relic of the old paratactic construction; but it is probably better to regard δ᾽ as equivalent in force to a weakened δ᾽, not as a conjunction. Cf. Α 58, 137. —Παναμερικαί, cf. modern “Pan-American.”

303. ζῷο = παρὰ (or δὲ) παράγων, ‘in the esteem of all.’

306. A summary of the points made by Odysseus: (1) The danger of the ships is emphasized (ll. 231, 232, 235, 241); (2) Achilles is reminded of the parting words of his father Peleus and urged to be reasonable and gentle (ll. 252, 255, 256, 260); (3) Agamemnon’s offer of gifts to effect a reconciliation is dwelt on at length (ll. 268—299), although it is not stated that Agamemnon is in any way sorry for the injury done to Achilles; (4) a plea for pity of the Greeks follows (l. 300), in close connection with which is (5) a suggestion how Achilles may win great glory (l. 309); and (6) an attempt is made to arouse his jealousy of Hector’s success (ll. 304—306).

309. ‘I must speak out my will unreservedly.’ In these words Achilles forebodes his own unfavorable reply.

311. ἔλλην ἔλλος, Latin aliunde alius.

313. ‘As hateful as the gates of Hades’ expressed to Achilles hateful-ness in the superlative degree. Hades was most hateful of all the gods to mortals (l. 159), because through his gates the dead must pass. ‘Hateful as black death’ is the expression in θ 454.

313. δὲ χ’ ἐτερον μὲν κείθη . . . ἐλλο δὲ ἐτέρ, ‘who hides one thing [i. e. the true feeling] . . . and says another.’
316. ἐπεὶ οὖν ἄρα τις χάρις ἔχω | μάρτυραν, 'since, as now appears [ἄρα], there is no gratitude for fighting.' See note on 1 188.

318-320. 'An equal share [of booty] falls to him who stays behind and to him who may battle ever so hard, and in equal honor are held both the coward and the brave man too. The man of no deeds and the man of many deeds die alike.'—By μῆνοι (l. 318) and κακός (l. 319) Achilles alludes to Agamemnon, who he distinctly says (l. 332) stays behind.—Instead of ὁ μᾶλα τῆς πολεμίζοντος (l. 318), μᾶλα πολεμίζοντι would form a natural antithesis to μῆνοι.—For ὅ see § 108, 1.

330. This line looks like the interpolation of a gnomic poet. Compare ll. 63 and 64.—κάθεν' (s), §§ 46, 184.

331. οὖς τι μοι παρίκατο, 'nor is aught more [παρί] gained for me,' 'it profits me nothing.'

332. πολεμίζων, infinitive of purpose.

333. προφέρων, § 197.

334. μάσταξ, generally understood as μαστακά, accusative singular, in a meaning (peculiar to this place) of 'food.'—κακός εἰ δὲ ὁ μᾶλα αὐτῷ, 'although it fares ill with her herself' (ὁ αὐτῷ).

335. ἔννοι, 'passed' sleepless nights.

336. πολεμίζων κτλ., 'warring against men that fought in defense of their wives.' The dative (as here, ἀνδραῖ, l. 337) after verbs of fighting denotes the enemy. Homeric men who defended their cities against invaders knew that if defeated they should be slain, while their wives and children would be enslaved.

337. μαρναμένος, an emendation of the ῥ. μαρνάμενος.

338. πόλεως, §§ 81, 108.

339. πόλεως, 'on land.'

340. δύσκοον, § 154.

332. δὲ εἰπειδή μήνοι, an imputation of cowardice.

339. καὶ ... σαράκυκλο, tmesis.

344. γέρα, neuter plural; observe the short ultima; it occurs also in 2 37.

338. ἀλλ' (s), supply as object 'my prize,' i.e. Briseis.—'But he has a wife,' already, adds Achilles, alluding to Clytemnestra, whom Agamemnon, when sailing to Troy, left behind in Mycenae.—ἀλεξος appears always to be used by Homer of a wedded wife; so it fits Clytemnestra, but does not apply to Briseis, unless its use in this instance be extraordinary.

348. άνήγαγον, 'led up,' said of the journey from Greece 'up' to Troy. Agamemnon is greatly in the wrong: although waging this war on account of Helen, stolen away by Paris, he himself has committed as grievous an offense as Paris. Does he think Paris's act a crime, and his own insignificant? Or does he think that Atreus's sons alone of mortal men hold their wives of value?
341. ἡ τε, supply ἵνα.
342. τὴν αὐτὴν, 'his own wife.'
346. καὶ ἄλλους καὶ κατελέσων may be a bitter allusion to Agamemmon's own words, A 174.
347. φραζέω, 'let him consider how,' with infinitive.—νήσον, dative of interest (advantage).—δῆμον, scansion, § 28.
349. ἔλατο τάφρον, 'ran a ditch.' Cf. note on A 575.
352. μετ' Ἀχαιοίων, 'amid the Achaians.' Achilles was indeed a 'great bulwark' for the Achaians, when he was fighting, as Nestor truly said (A 284). He was greater than the wall and moat which unsuccessfully served as a defense in his absence.
353. ἀπὸ τῆς κυράς, 'away from the city wall.'
354. ἔσον, 'only so far as.'—φυγέν, see note on Z 237.
355. As object of ἐμμενῃ supply μοι, with which οὖν agrees.
358. ὁ, cf. ὁμοι, l. 279, to which it is similar in meaning.—After προσφέρων, Achilles would regularly continue with an expression like πλεόνας, 'I shall sail,' with the subject of which the participles βῆκας (l. 357) and γῆς (l. 358) would agree. Instead, the construction abruptly changes.
360. ἐν(ς), 'over' the Hellepont.
363. ἠματι ... τρυγάτη, compare the account in the Cypria (note on Z 292), which gave the voyage from Sparta to Troy as three days long, in fair weather. Diomedes voyages from Troy to Argos in four days (v 180). Cf. also Xen. Hellenica, II, 1, 30.
364. ἔσοδέ με ἔρρων, 'on my sorry voyage hither.' The verb implies that the journey was attended with misfortune.
365. ἄλλον, 'besides.'
367-369. 'But my prize even he who gave took from me again with insult—lord Agamemnon Atrides. To him tell [§ 213] all.'
372. αὕτην ἀναβαίνειν ἑταίρόν, cf. A 149.—οὗτος ἃν οὖς γε κτλ., 'but though he be ever so shameless, he would not dare to look me [emphatic, as γε shows] in the face.'
375. ἐκ (‘utterly’) ... ἀνάτητη, tmesis.—ρ' (ς) is to be taken with ἑλετίν as well as with ἀνάτητη. Agamemnon deceived Achilles by proving false in friendship.—The ancient commentators call attention to the short sentences and broken lines, 375-378, which mark Achilles's intense nature.
376. ἀλλάς οὖν, supply ἵνα: 'tis enough for him [to have tricked me thus far].—ἐμπροσ χρῆται, 'let him go to his ruin undisturbed.' Cf. l. 364.
377. οὖ, § 110.
379. τῷ καὶ, 'or even.'
380. θεῖοι, § 123, 3.—καλ ε' τοιον άλλα γένους, 'and if from some source he should get wealth besides.'

381. oδίδε δοκεί, 'not even if he should offer me as much wealth as': between oδίδε and δοκεί there must be understood ei τόνα δοκεί from l. 379. The wealth is thought of as tribute from subject lands. Orchomenus was the rich city of the Minyas in Boeotia—seat of the Graces, as Pindar sings.

382. Διστηρίας, in scansion either the antepenult must be treated as short, or -εις must be pronounced as one syllable (yeis) by synizesis.

383. άκατόμελος, a "round" number, not necessarily exact.—κατάστας, with πόλεις understood from the preceding adjective. A city "gate" is regularly plural in Homer, consisting, as it did, of two folding leaves. Cf. ξενών πόλεις, l. 354.

387. προν γ' άνεβ. . . . δάφνεοι, 'before he stones for.' Achilles plainly did not want gifts from Agamemnon; the only real satisfaction that he could have was the utter humiliation of the king. This is why he asked his mother Thetis to persuade Zeus (in A) to send victory to the Trojans and defeat to the Achaeans; this is what he accomplished when (in O) the very ships of the Achaeans were threatened with fire.

388. γαμίς, future, § 151.

389. Aristarchus's reading γυναῖκα γε μάρτυρας, 'shall seek out a wife,' instead of the vulgate γυναῖκα γαμήλοσυνος, 'shall marry a wife to me,' has the advantage of avoiding the infrequent feminine caesura of the fourth foot (§ 21).

389-400. 'And there my manly heart was right well inclined to marry a wedded wife, a fitting mate, and to enjoy the possessions that aged Peléeus had amassed.'

399. γύμνατος agrees with μοι (l. 398). The time referred to in ἔνσευτο is prior to the Trojan war.

401. αὐτάκιον, predicate adjective with ἦνι understood; the plural adjective might be expected, agreeing with τάνια understood (antecedent of δοκεί, ll. 401 and 404).

402. ἐπιθυμοῦ, 'used to possess,' represents ἐπιθυμοῦ of direct discourse. The great wealth of Troy 'in time of peace' (ἐν τέλειοι) is elsewhere (X 288, 289, Ο 549) referred to; but the treasures became greatly depleted in purchase of provisions from abroad during the long siege (X 292).

403. πρὰν . . . πρὰν, § 30.

404. λάφυν, 'encloses.'

405. Πυθοί, later Delphi, famous for rich offerings. In later days Herodotus tells how Croesus, for example (Herod. I, 50, 51), made magnificent presents to Delphi, as to the only true oracle.

406. λυστοῖς, supply εἰσι.
406. 409. A literal translation: 'but a man's spirit may be neither won as spoil nor caught, so as to return again, when [once] it has passed the barrier of the teeth.'—_Odyss._, syntax, § 212.—_λανθαν _is only another spelling of_ λανθανει _on which see §§ 28, 29._

409. The spirit of life is thought to pass out through the mouth at death. Pope renders freely ll. 401–409:

   Life is not to be bought with heaps of gold;
   Not all Apollo's Pythian treasures hold,
   Or Troy once held, in peace and pride of sway,
   Can bribe the poor possession of a day!
   Lost herds and treasures we by arms regain,
   And steeds unrival'd on the dusty plain:
   But from our lips the vital spirit fled,
   Returns no more to wake the silent dead.

410. _μα _is object of _φερειν _(_L. 411)._  
413. _ἐλλειπε _'is lost,' emphatic conclusion of future condition._  
415. For long syllable before _διπλο _see §§ 37; 62, 2._

416. This line, which is but a weak repetition, was omitted by Zeno- dotus and rejected by Aristarchus. The interpolator evidently did not feel the force of _λυται_ (l. 413), which is understood also at the end of l. 415.

418. The meaning is: 'since there is no longer hope that you will gain the goal [i.e., 'the overthrow'] of lofty Troy.'—_Σφαρα_ _cf. note on_ Π _852._

419. _Παραδοτις_ _§ 110._

422. _γεφος _'meed,' 'honorable service.'

424. _συνιπτι _subjunctive, contracted from_ συνιππο _like_ γεφο _(_A _411) _for _συνιφ._

The clause expresses purpose.

426. _φιλο _[μεινις], i.e. the attempt to persuade me to return to active warfare._

428. _κεις _ἀνταργυρως _'while I have given way to wrath, apart from my comrades' (_κεις_), or perhaps simply 'during the outburst of my wrath.'

429. From the long speech of Achilles (ll. 307–429) one gets much insight into his character. He is high-minded, and can not endure to be called second to anybody; he is far from mercenary, putting honor far above riches; on the other hand, he is unforgiving, treasuring an insult to himself until his enemy shall have drained his cup of bitterness to the last drop. It was not the loss of Briseis, of course, that wounded him so much as the sting to his pride inflicted by Agamemnon's act.

The more impassioned the speech, the less it yields to so concise analysis as is possible in the case of Odysseus's (note on l. 306). While Achilles heeds most of Odysseus's arguments, he does not answer them quite in order. To the words of Odysseus about the danger of the ships, he retorts that Agamemnon may consult with Odysseus and the rest of the princes how best to ward off the hostile fire (ll. 346, 347). He does not notice at.
all the reference to his father's words that reminded him to be of gentle character. The gifts—a chief inducement in Odysseus's speech—he emphatically rejects (ll. 378–387), and with them the offer of Agamemnon's daughter in marriage (ll. 388–391). Already he has stated that he has gained enough (ll. 365–367); with this he will load his ships (l. 358), he says, in answer to Agamemnon's invitation to share in a future division of the spoil of Troy (ll. 277–282); in Phthia, his home, he will seek a wife (ll. 394–397), and there already Peleus has acquired property for him (l. 400). He nowhere shows signs of pity for the distress of the Greeks (cf. ll. 315, 316); he actually advises them to go home (ll. 417–420), alluding effectively to the words of Odysseus that Zeus manifestly favors the Trojans (ll. 236–238). As for winning great glory, great indeed is the cost (ll. 401–416), and in how unworthy a cause (ll. 337–343)! About the present success of Hector he cares just enough to remind the king that so long as he—Achilles—had a part in fighting, wall and moat were unnecessary (ll. 348–352) and Hector was far less venturesome (ll. 352–355).

434. σε μην δη κτλ., 'if then you are really planning to return.'
437. λυπομαι, with passive sense, § 185.
438. κοι μη ξυγκατα, 'bade me accompany you': κοι is a dative of advantage, 'sent me along for you.' So the words seem to have been understood by Cicero who instances (De Oratore, III, 15, 57) "ille apud Homerum Phoenix, qui se a Peleo patre Achilli iuveni comitem esse datum dicit ad bellum, ut efficeret oratorem verborum actoremque rerum" ('the well-known Phoenix in Homer, who says he was given by father Peleus to the young Achilles for his companion in arms, to make him a speaker of words and a doer of deeds').

440. νεινος κτλ., 'a young lad, not yet familiar with leveling war nor with discussions [ἀγορασμ. l. 441] in the assembly.'—πολέμωσο, syntax, § 174 (4).
441. τω, 'where,' relative adverb.
445. 446. The sense is: 'not even if a god should promise to smooth away the wrinkles of my old age, and make me young, in manhood's bloom.'
447. Ελλάς, see note on 1 79.
450. διαχὸς = διακτά.
451. δε ει τε, 'like as.'
452. πολλοτατον εις πελατευσιν, 'guardian of his great possessions': δι ους . . . συνήγαγον . . . φόλακα (scholium). On this use of εις cf. Ζ 424, Ζ 529.
455. κατ ς τοσούτον θηξα, 'and I made you what you are.'
488. 489. 'Until I seated you on my knees and fed you with dainty food, carving for you first, and pressing the wine to [your lips].'—ὁφω is partitive genitive.—The dainty food may have been such as Astyanax
had (X 500, 501), 'who, seated on his father's knees, ate only marrow and rich fat of sheep.'

491. ὃντω, in construction like ὃντω, l. 489.
493. ὅλον, § 123, 7. The gods granted no offspring to Phoenix in consequence of his father's curses.
496. οἴδεις τι ὑπ' ἑαυτῆς, 'it befits you not.'
499. μὲν, § 81.

502–512. The allegory of the Suppliant Prayers. In the Αρείος Phoenix covertly alludes to Agamemnon, who, he suggests, is now penitent. Agamemnon was misguided and sinned, as in fact he himself confessed (l. 119), though not to Achilles. Now he makes full atonement. If Achilles will accept the atonement, he will be benefited thereby; if he spurns it, he will put himself in the wrong, becoming subject to the same sin of arrogance which before seized Agamemnon. And in his turn he will pay the penalty. The Prayers are appropriately called 'daughters of Zeus,' since Zeus is the god and protector of suppliants (ι. 270).

503. As suggested by the scholia: the Prayers are called 'lame' because men come haltingly to ask forgiveness; 'wrinkled,' because the faces of the penitents express sorrow; 'downcast in gaze,' because they can not look straight at those whom they have wronged.

504. ἀλέγαον, ἀλέγαον, 'anxiously go.'—"Ἄτη is sinful arrogance, blindness of heart, described Τ 91–94:

πρέσβεις δι' ὑμὸν Ἁτη, ἢ πάντας ἄτατοι.
οἴδαμέν τι μὲν ὡς ἄταλο τὸδεί: οὐ γὰρ οὐ ὡδεὶ
πλακατα, ἀλλ' ἐφ' ἔρα κατ' ἄτερα κρατεῖ βαδείς
βαδίσοντοι ἄδρωροι κατὰ θ' ὡν ἑτέρας γε παράσχω.

'August daughter of Zeus is Ate, who deludes all men. Hurful one! Soft indeed are her feet, for she moves not on the ground, but over men's heads she walks, blinding mankind; and of two one at least she takes in her toils.' Cf. Proverbs xvi, 18: "Pride goeth before destruction, and a haughty spirit before a fall." An example was Uzziah (II Chronicles xxvi, 16): "But when he was strong, his heart was lifted up to his destruction."

505. οἴδαμεν, in sense of τοῦτον. — With πάντας supply Ατη. 507. at θ' ἡταλαῖονται ἑπιωτῷ, "while Prayers, to heal her wrongs, move slow behind." (Pope).

508. οὕτως, οὕτως, § 184. — 510. ἀνθρώπως, ἀνθρώπως.

512. They pray 'that Ate may overtake him so that he may be blinded in mind and pay the penalty.'

513. τόπῳ, with τῷ ὑπερθανεῖ ἄτα. as object, 'grant that respect attend.'

514. 'Pay such respect to the daughters of Zeus as bends the minds of other men, noble as they are,' to yield to Prayers.
515-517. A present contrary to fact condition, expressed in terms of
the less vivid future, § 207, 1.

519. τινί τις (ὁ), 'but as it is.'—οὐδεν, see note on l. 164.

522. τίνες μή σε γε κτλ., 'do you not throw reproach on their words or on
their coming [τιθέμεν] hither. But your anger before this was no cause for
blame at all.' The latter implies a converse statement: to continue in
anger now, after the supplication of Agamemnon, does deserve reproach.

600. μή τοι ταῦτα νόμοι, i. e. like Meleager.

601. ἵθασσα, i. e. to such an extremity of obstinacy as is seen in the
story of Meleager.—φολαρ, § 169.

602. τινὶ δέσποινα, 'on condition of the gifts.'

605. τυμή, commonly explained as equivalent to τυμήσας, 'honored.'

608. χρεώς, supply ἰδίας, or δικαίως, as l. 75.—Δίδω αἰτίην, 'by the award
[or 'allotment'] of Zeus,' by the fortune that Zeus has meted to me.

612. Cf. Verg. Æn. IV, 360:

Desine meque tuis incendere teque querellis.

'No more vex thee and me with thy complaints.'

615. καλὼν [κατι], 'it is right.'—καθίμων, 'to injure.'

617. λάβε, § 153.

618. άπα θ' ἴδι (§ 92) φαινομένην (§ 155, 1), 'at daybreak.'

622. νόστου μεθ' ἑαυτοῦ, 'might bethink themselves to go.' This was a
suggestion to Odysseus and Ajax that it was useless for them to tarry
longer.

623. μέθει θελομένη, i. e. the object of our mission.

628. θανατ, § 142, 4, b.

639. ἔργο, 'has made.'

630. σχέδιος, 'implacable!' § 170.—οὐδέ μετατρέπεται κτλ., 'nor
does he even heed the love of his comrades—that love with which we hon-
ored him' etc.

632. τιλή, 'unpitying!'—καταγινητοὶ φονῆς | ποιῆ, 'pay from the
murderer of a brother': παρὰ φονῆς, in Attic. τοιῆ of this sort is the
Anglo-Saxon wergild.

633. ἤ [ποιῆ] οὐ παέδες . . . τετύμητος, 'or pay for his own son slain,'

—τετύμητος is objective genitive. This primitive custom of indemnity
for manslaughter is alluded to also ζ 497-500. If not allowed to make
this atonement, the guilty man had to flee the land. See Gardner and

634. δέ μεν, 'the slayer.'

635. τοῖς οὖ . . . κραδί, 'while the heart of the other,' i. e. the brother
or father of the slain man.

638. Ajax, who before has been addressing Odysseus, now turns directly
to Achilles, with σεi ἐλληνικῶν τε κτλ.
637, 638. Ajax either fails to understand or ignores the fact that Achilles is angry on account of his wounded honor, not on account of the loss of Briseis alone.

639. ἀρί, 'in addition to.'—σῷ δὲ θᾶνον ἐπιθετο δεμόν, 'then do you make the spirit in your breast gracious.' Ajax speaks to Achilles as to a god.

640. οἰκείων σὲ μελαθρον, 'and respect the roof' that shelters us. Cf. l. 204. We are your guests, Ajax means; then show us the respect that is our due, by yielding to us.—βί (after διστρήσεως) = γέρο.

642. μνημον, cf. l. 55.

645. The force of τὰ is very important: 'to a certain extent you have seemed to speak everything in harmony with my own desire.' But Achilles can not forgive Agamemnon, for all the pleading. And now the very thought of him calls forth another burst of anger. Attention is called, in the scholia, to Achilles's change of attitude in the course of this interview: to Odysseus he said that he should sail for home the next morning (ll. 357-361); and this is what Odysseus later reported to Agamemnon (ll. 682, 683, 690-692); to Phoenix he said that he would take into consideration the matter of going or staying (ll. 618, 619); and to Ajax he intimates that he will fight against the Trojans when dire necessity forces him (ll. 650-655).

646-648. οἵτων μνήσομαι κτλ., 'whenever I recall those deeds, how Atreus's son did me outrage in the presence of the Argives, as if I were some honorless outlander.'

647. ὀμφεθην, translated 'outrage,' is doubtful in respect to meaning.

648. μετανόησιν = Attic μέτουσιν. The South African Uitlander (outlander) affords a suggestive modern instance of the prejudice against the intruding foreigner.

654. τῷ ἐμῷ ἱλιστίῳ, 'this lodge of mine.'


688. While Seysros is still understood by some, as it was in ancient times, to have been a city of Phrygia, it is also identified with the island of that name. Accepting it as the well-known island, a scholiast relates that Achilles captured Seysros when the army was mustering at Aulis, because Dolopians were there who had revolted from the rule of Peleus; and he distributed the spoil among his companions in arms. Here too he became the father of Neoptolemus. According to this account, Achilles visited Seysros first when a warrior in full armor; and the later story of his rearing there was unknown to Homer. Later in the poem Achilles refers to his son Neoptolemus growing up in Seysros (Τ 387-389). And Neoptolemus is mentioned in the Odyssey as well, when Odysseus says he brought him away from Seysros (A 509).
871. θεότης (ὁ), § 149, 4, c; cf. note on l. 224.
873. μ’ = μοι.
880. Cf. l. 347 for Achilles's own words.
884. δὲ ... παραμυθησασθαι, indirect form of δὲ ... παραμυθησασθαι, l. 417. This is the only example in Homer of δὲ with infinitive of indirect discourse.—For ll. 884-887, cf. ll. 417-420. It is noticeable that Odysseus reports from Achilles only what Achilles said directly to him, and passes over what was said to Phoenix and to Ajax; see note on l. 645.
888. εἰς, 'are here.'—ἐκτίμην (§ 212), 'to tell,' 'to confirm.'
890. This verse was rejected by the Alexandrians; it is probably introduced from elsewhere (cf. Θ 29), and in this context is inappropriate.
899. μηδ' ἔφελε λατρεια, 'would that you had not besought'; a wish impossible of fulfilment.
900. δοκεῖ, 'offering.'—καλ ἄλλος, 'even as it is.'
900. 'Now you have urged him far more to haughty thoughts.' Chapman translates:

He's proud enough beside,
But this ambassage thou hast sent will make him burst with pride.

701. καὶ ν. ... ἔσομεν, 'let us leave him alone'; but the verb may be future indicative.—ἡ ... ἡ, 'whether ... or.'—On καὶ with subjunctive see § 192.
705. τεταρπαθομον, τῆρω, § 128: 'having got enjoyment,' 'satisfied.'
706. τὸ γὰρ κτλ., 'for this [i.e. food and drink] is might,' etc.
708. ἡμείν (§ 213), 'marshal.'

BOOK XV—O

592. λέγουσιν, Attic λέγουσιν, from λέγω.
594. ὧλοι ἢ θυμὸν | Ἀργιττός, 'and charmed ["quenched," Chapman] the spirit of the Argives.'
595. τοῖς β’(δ), the Trojans.
597. Πρωμήθη, in apposition to Ἐκτός (l. 596), and in emphatic position.
598. 599. ἔκλειεν β’ ἡμείν ἀρνὶ κτλ., 'and might fulfil the unjust ["merciless," Voss] prayer of Thetis to the utmost' (τᾶσεως).—μὴ καλον = 'exceeding proper measure.' The point of view of the poet is characteristically Greek.
599. τὸ ... μὲν, 'was waiting for this.' The next line is an appositive to τὸ.
601. παλαβὼν ταῦτα νοῦν ... Τρώην, 'a rout ['pursuit back'] of the
Trojans from the ships.' This is the phrase seen in the title of the present book (occurring l. 69 also); yet it is not strictly correct, for the rout does not begin until the next book.

602. ὑπόθαναι, 'to make,' 'to cause.'

606. βαθύς, Attic βαθεῖα.

608. ἀμφότερος, adverb, § 168.

610. Lines 610-614 have from ancient times been suspected as an interpolation. They match the present context badly, for Zeus is known to be on Mount Ida, while ἄνερ ἀθερός (l. 610) implies Olympus; the expression πλέονεις...μοῦνον ἔρτα (l. 611) is scarcely intelligible; further the cause here given for honoring Hector, μεταλλάξει...κεισθέ (ll. 612 f.), is at variance with the reasons already introduced (ll. 506-509).

613. ἀπάντησις, a thematic formation for ἀπάντησις (§ 182): 'let approach.'

618. ἱσχον γὰρ ποργὴν ἁμρότερες, 'for they stood firm supporting one another [literally 'fitted'] like a tower,' i.e. in solid array. The simile beginning ἔντεις πέτρη is imitated by Vergil (Aen. X, 688-690):

... velut rupeis, vastum quae prodit in sequor,
obvia ventorum furris expositaque ponto,  
vim cunctam atque minas perfert caeliique marisque,  
ipsa immota manens.

'Even as a rock that projects into the measureless sea, facing the raging winds and exposed to the deep, firmly meets all the violent menaces of heaven and sea, staying fast itself.'

620. μένα...λαμπάρκα καλάπα, 'firmly meets the swift assaults.'

623. λαματόμενος τυρί, 'gleaming with fire,' in reference to the shining bronze armor.

626. Σαρνέ must here be considered an adjective of two endings, one form serving for both masculine and feminine. The mss. commonly read ἄλης, masculine, however.

628. τυθόν, 'by a little,' 'narrowly.'

630. Neither δὲ γ'(e) nor ἄρω has a finite verb. ἄρω is taken up in δὲ (l. 635); while δὲ γ'(e) recurs as ἔκπορε (l. 637). The translation should supply verbs where the English idiom demands.

632. And among them is a herdsman that does not yet clearly know how to cope with a wild beast about the slaying of a crumpled-horned cow'; i.e. to prevent the slaying.

634. δὲ μῶν, the herdsman.

635. ὁ τειχίσσω, 'walks with,' or 'along with.'

636. ὁτέρπον, gnomic aorist.

637. ἑφτάθην, 'fled,' as regularly in Homer.

640. ἀγγελία is cognate accusative after ἀκμαίος. ---βῆ Ἡρακλῆς is a periphrasis for 'mighty Heracles.' Translate, 'used to go on the mis-
sion of lord Eurystheus to mighty Heracles.’ Eurystheus, fearing to meet Heracles personally, communicated with him through Cepheus.

641. ταρθε ο ... χερους is in apposition to του: literally ‘from him, a much worse father, he was born a better son.’ Pope paraphrases:

The son redeem’d the honours of the race,
A son as generous as the sire was base.

642. μαχηθαι, infinitive of specification, equivalent to μαχη. Cf. A 258.

643. τετακτε (τοχε) = τν.

644. 6ε, § 123, 4.

645. στρεφθε ... μεταπτομεν, ‘as he turned back’ in flight to the ships. To understand how it was possible for Periphetes to trip on his shield, the great shield of the Mycenaean type must be called to mind; cf. Introduction, 28.

650. Periphetes was indeed a warrior “at mischief taken” (cf. Dryden’s Palamon and Arcite, III, 516); but he was not therefore spared by Hector, for this was no tournament of jousting knights.

651. ιταλος, genitive of cause.

652. 8εικεσων, for 8εικεσων, § 62, 1.

653-656. Three points in the flight of the Achaeans are pictured: driven before Hector they had turned their backs on the Trojans; (1) now ‘they had come to be face to face with their ships’ (l. 653); (2) now ‘the foremost ships, the first that were hauled up, compassed them about,’ and as they were streaming between them, ‘the Trojans poured in after them’ (l. 654); (3) now ‘they retreated from the foremost ships by necessity and grouped themselves near the huts’ (ll. 655, 656). It is generally understood that the ships were hauled up in several long rows, ranged one behind another.

653. βρυχος, § 154, 2.

654. τοι 8’(4), the Trojans.

656. των πρωτων (§ 70) agrees with επιιν, l. 655, genitive of separation. The same ships are denoted as by δκπειην πην above (ll. 653 f.).

660. υπο τοκεν, ‘in behalf of [i.e. ‘by’] his parents,’ with γνωσμενος. Compare τοκεον with τοκεν (l. 663), the same word; § 29.

661. αλβας, declined like ἄσις, § 92.


Nunc conlingis esto
quisque suae tectique memor, nunc magna referito
facta, patrum laudes.

‘Now let every man remember his wife and his home, now let him recall the mighty deeds that gave his fathers glory.’
664. δυναί (§ 124) and σφε are datives of interest (advantage or disadvantage). The idea is, do all of you remember, 'both the man whose parents yet live, and the man whose parents are dead.'—δυναί, two syllables, § 48.

665. τών ἵππων κτλ., 'I here beseech you by those that are not with us.'
668. ἀριθμ., cf. A 220. No previous mention has been made of a cloud surrounding the Greeks.
670. πρὸς, 'in the direction of.'
671. Ἰφράσωντο (from φράσωμαι), 'they saw.'
676. ὕφε (a), the Homeric ship had small decks fore and aft only.
679. ἄρη lacks a finite verb; so ὡς ἦν ὅτι (a), which literally would be rendered 'and as [happens] when,' must here be translated simply 'like.'—The idea is, like a skilful horseman Ajax leaped from deck to deck.
680. τολάω, § 108.—πάτωμα (§ 108, 4), a relic of Aeolic influence, —συναδερφα, aorist subjunctive, 'has hitched together.'
682. θησαυρὶς, gnomic aorist (§ 184).
683. ὡς ἴππες κτλ., 'while he with steady poise [ἱππεῖν] and sure feet [ἀποδέο] continually vaults [θρήσκευ] from horse to horse in succession [ἀμελεταί], as they course along.' The horseman is imagined as standing all the time.
690. ὁμιλοῦν οἰκειόνων, with ἑνός (l. 691).
693. 'So Hector rushed straight toward a dark-prowed ship, dashing against it.'—υές is a variety of partitive genitive.
697. φαίνει κ'(a), 'you would have thought' (§ 207).
701. Τρεμων ὡς ἴππος θησαυρὶς means 'the Trojans' spirit hoped'; then ἰκανύων, a possessive genitive with στεθεινος, is added, regardless of the preceding Τρομων. 'Each man of the Trojans cherished in his breast the hope.'
705. Πρεστολάων, the first of the Achaeans to land from his ship on Trojan soil (B 608, 702). He was slain by a Dardanian as soon as he set foot on the shore.
709. τέφων = τοξευόμεθα. —ἀκῶς belongs to ἰκάνων as well as to τέφων. —ἀμφής, 'at a distance from one another,' in contrast with ἵγγεον ἴσος-μενος (l. 710).
711, 712. τόξον, an axe or hatchet, often double-edged, commonly used for cutting and hewing wood (cf. Γ 60 f., Π 488, 484).—ἀξομ, 'battle-axe.'—ἐλεύς (like φαίνεων, cf. l. 713), 'sword.'—γένος ἀμφώ, commonly explained as 'double-headed spear,' one end of which was used for thrusting, the other for fixing the spear in the ground (cf. Γ 185) when it was not in use.
714. ἄλλα... ἂλλα, 'some'... 'others,' in apposition to φαίνεων (l. 713). Swords fell from hands, if the hands that held them were maimed
or cut off; from shoulders, if the shoulders and the sword belts that they carried were slashed through. The sword belt probably passed over the right shoulder; and the sword, when not in use, dangled in its sheath at the left side.

716. προμηθοὶ, used for a partitive genitive, § 172.
717. τῶν, § 158.
719. τάντον ... ἄξον ἄμαρ, 'a day worth all our former toils.'
721–723. Achilles, on the other hand, assigned a quite different reason for Hector's reluctance to fight, I 352 ff.
723. οὖθεν, with µ' (l. 722).
728. We are to understand that Ajax, who had previously been springing from deck to deck of one ship after another, now stood at bay on the vessel of Protesilaus.
739. ὀργηψ, explained in the scholia as a 'thwart' (καθϊδρων) for rowers or helmsman. There are various other conjectures about it, both ancient and modern.
738. ἄρσον, comparative of ἄρσον.
738. 'In which we may defend ourselves with citizens who would change the fortune of battle.'—τραπαλίδα means 'bringing defensive strength to the other side' that previously was getting the worse of the conflict.
739. ἀλλ' (ἄ) ... γάρ, 'but [this is not to be considered] for.'
740. τόντω καλυμόνοις, with "naught but seas behind" (Chapman).
741. 'Therefore delivery lies in night, not in flinching from battle.'
744. χάρῳ Ἐκτόρος ὀργήνας, 'to serve Hector who urged him': χάρῳ, 'for the sake of,' is adverbial accusative.
745, 746. οὖθεν and οὖθε: this verb (οὖθεν, οὖθεν), like τόντω, νόσου, and πάσσω, is regularly used of wounding by a thrust, the weapon not leaving the hand. Cf. Ε 336, Π 26. When the poet wishes to express the idea of hitting with a missile that is hurled from a distance he uses βάλλει.

BOOK XVI—Π

7. τώτε (§ 48) θνέαρυςα, 'why pray are you in tears?'
11. Πάτροκλα, but Πατρόκλης (l. 7), § 102.
16. 'At the death of both of whom we should be exceedingly distressed.'
20. 'O knight Patroclus,' the poet says with sympathy, directly addressing him.
21. ὑ, § 107, 1.
24. κατα, §§ 142, 4, b ; 29.
25, 26. βῆματακο and οὕτωτακο: see note on O 745.
27. Of Machaon, about whose wounding Patroclus had been sent to make inquiry of Nestor (A 608-615), he says not a word. Nor does Achilles question him about the errand.
29. ἀπεχαραίως, 'unmanageable,' 'proof against entreaty,' 'unyielding.'
31. τί σεν ἄλλος κτλ., 'what good shall another—even a late-born man—have of you?' Neither your services nor your helpful example will make posterity grateful to you.
33. 'Pitiless! It seems then that your father is not the knight Peleus.' Cf. note on r 188.——Vergil imitates as follows (Aen. IV, 365-367):

Nec tibi diva parea, generis nec Dardan us auctor,
perdise, sed duris genuit te cautibus horrens
Caucasus Hyrcanaeque ad morunt ubera tigres.
False as thou art, and more than false, forsworn;
Not sprung from noble blood, nor goddess-born,
But hewn from harden's entrails of a rock;
And rough Hyrcanian tigers gave thee suck.—Dryden.

38. Lines 36-45 are taken, with necessary changes, from A 794-808; the former scene is the tent of Nestor whither Patroclus had been sent by Achilles to inquire after the wounded man (cf. p. 114). The lines are a part of Nestor's advice.
38. ὑποσπνημήν, cf. 1 410-416.
40. 'And give me these arms of yours to gird on my shoulders.'
43. ἄλλως § 4 τ(ε) κτλ., the meaning is somewhat obscure, and capable of more than one interpretation: 'for short is the time to recover the breath in war, or 'for only a little time is yet a chance to recover the breath in war.'—τ(ε) marks the gnomic character of the statement.
46. 1. ἢ γαρ ἔμελλεν . . . λυτεθώς, 'for really he was fated to pray for evil death and doom for himself'; i.e. really what he was praying for was fated to be his own doom.
54. δ τε may be for δι τε, with ἄρρη (l. 53) for its antecedent; or it may be for δι τε, 'because.'
57. The city was Lyrrnness according to B 690.
59. Cf. 1 648.—μετανάστην conforms to the case of an understood με, one object of the verb of depriving (Ἀφτο, l. 58).
60. προτετάχθη, προτετάχθη.—ἐδομηθα may be aorist subjunctive. The sense is: 'let us suffer these wrongs to be things of the past.' Tennyson has the phrase in The Princess: ‘and let old bygones be.’——ὁδ' ἔρα
τως ἤρ, 'for, it seems [ὁδ', it is not possible in any way'; cf. l. 83.
61. ἢ τε ὑφην γε, 'yet I thought surely.'
62. ἀλλ' ὑπὸ τοῦ ἄν, 'until.' For the thought cf. I 650–653.
69. ὑπὲρ τοῦ ἄν, 'the whole city of the Trojans is come against us, full of confidence.'
70. θάρσου = τεθαρσήσαι.

71–73. τἀξα πτλ., 'quickly would they flee and fill the watercourses with their corpses, if lord Agamemnon were gentle-hearted toward me.' These lines (with 52–61 and particularly 84–87) have given much trouble, and critics generally have regarded them as quite inconsistent with the embassy of Book IX. Cauer however observes that the attitude of Achilles here harmonizes with his own words at the conclusion of the embassy (I 615 and 646 ff.). "Achilles is in fact not satisfied with the reparation offered [in Book IX]; there is no reparation for him; he ignores the attempt to make one" (Cauer, Homerkritik, p. 280).

73. ἡμα εἰσῆλθα, see note on E 326; and on the condition, § 207, 1.
75. ἀφάνεια expresses purpose.
77. κεφαλής, 'throat' here.—With 'Εκτόρος supply ὃ, subject of περι γενναῖα.

78. ἀλληλογ., cf. B 149.
83. μέτοικό τάος, my 'chief injunction,' with reference to l. 87. For a similar expression see I 56.—όελο, § 149 (2).
84. For ἀν ὡς with subjunctive, § 196.
86. τῶν τὸ(ν), 'and besides.' For the apparent ignorance of the embassy and the offerings described in Book IX, see the note on l. 71.

90. θέλω, 'you would make' in our idiom. Achilles is not jealous of any success that may come to Patroclus, of course. But he is apprehensive that, should such success be pushed too far, the Greeks would forget their helplessness and be less inclined to make him due amends. His wounded pride is always uppermost in his mind.

94. ἀμφιθεμ, formed like δέπ (l. 88) and θέπς (l. 96), § 149 (1).
98. τοῖς ὕπε, the Trojans and the rest of the Greeks.

97–100. This unnatural prayer was regarded as an interpolation in ancient times also (by the Alexandrians Zenodotus and Aristarchus). The invocation of Apollo is very strange, for Apollo is a partizan of the Trojans (l. 94). ναῦν seems to be a blunder for νῦν. Cf. § 110. It must be translated as nominative, subject of καταθέναι, which is an optative of wish.

100. κράθησαι λόγοιν, 'unloose the head-dress,' said metaphorically; the head-dress of Troy is the Πέργαμος ἄρη, Z 512 (ἐρήμ, Ε 446), where are the seats of the gods and the Πράσανο μελάφρων which Agamemnon (B 414) wishes to destroy (Studniczka).

102. At this point the poet returns to the battle being waged about the ship of Protesilaus, mentioned at the end of the preceding book.
108. ἴξε, 'was making.'—gave out.'

108. κάω, § 47. The shield of Ajax is thus described (II 219–223):

Ajax δ' ἐγγύθην ἥλιον φόροιν σάκοις ἑτετρίγον,
χάλκεοι εὐπάθοιοι, δ' οἵ Τυχίων ἀπόμονες,
σκυμμάχων ἵνα ἀριστα, "Ταῦτα ἐνιαία μᾶλιν
διὸ αὐτοῖς σάκοις αἰόλων ἑπάθοιοι
ταῖρων ἀντερέσαι, ἵνα δ' ἐρυθοῦν ἥλατε χαλκόν.

'Ajax came near with his tower-like shield, bronze-covered, of seven ox-
hides, which Tychius had wrought for him with pains—Tychius, who was
far the best of the leather-workers and who dwelt in Hyle; he had made
for him the shimmering shield of seven hides from well-fed bulls, and
over all he forged an eighth layer of bronze.'

108. Supply σᾶκος as object of παράθεων.

109. ἵξε(ο), 'was oppressed by,' 'suffered from.'—κάω, § 47.

111. ἀμ-παθεω, for the prefix, § 47.—παντὶ κτλ., 'and on all sides
evil was set upon evil.' "Ill strengthen'd ill" (Chapman).

115. ἀλχύμη, with ἐπωθεν,—παρὰ καυλόν, 'by the end of the shaft.'

117. ἀνθούε, 'in vain.'

120. Ῥ, 'that,' § 128, 7.—μάχεσ ἐκεί μῆδα κατερι, 'thwarted [literally
'mowed over,' 'cut short '] his plans for battle.'

123. Join τῆς κάρ' (a).

125. Πατροκλῆς, § 102.

126. ὅρσο, § 158. So too ὅραε (l. 129).

127. τυρός . . . ὕλη, 'the flake of fire.'

128. "May they not (as I fear they may) seize the ships and make it no
longer possible to escape" (GMT. 261). For another example of this
same subjunctive cf. B 195.

129. θαυσον, 'the sooner the better,' 'with all haste.'—ἀγαλμα, sub-
junctive.

131–133 = G 330–332.

135–139 = G 334–338, with slight changes in last line.

139. ἄλκημα, though plural, is used with δοῦρε. Patroclus apparently
takes his own two spears.

144. ἀμφοτερον denotes purpose.

147. μεταὶ δροκλήν, 'to await the word of command.' While the
warrior fought afoot, his charioteer held the chariot near by and waited
intently for orders.

150. ἄρτνα, 'the storm-wind,' personified as female.

152. 'And in the side-traces he harnessed blameless Pedasus.' Why
the extra horse was taken, is a difficult question. Under ordinary circum-
stances it might be supposed that the trace-horse would take the place of
one of the regular pair, in case either of the latter should be wounded;
but here the regular pair were immortal. Yet, as an ancient commentator suggests, if Homer permitted the immortal gods to be wounded (as in Book V) why not immortal horses as well?

156. οὐ τις, the verb of the predicate does not appear until l. 166, ἄφοντες (ο), before which the subject is repeated in ἕγερος κτλ., l. 164.

157. τοιοῦτον τε τίπος κτλ., ‘in whose hearts is exceeding great strength.’—πέρα is probably an adverb, ‘exceedingly.’

160. ἀπὸ κρήνης μελανόμορφον is to be translated with λαφοντες (l. 161).

162. ἀργον, with μελαν ῥυσ (l. 161), ‘the dark water at its surface.’—

180. φόνον οἶματος = οἶμα φόνω, ‘the blood of slaughter.’

183. παρατήναται 54, ‘although’ etc.


200. μω, ‘I pray you.’

202. διό, ‘during.’

203. χάλυμα, ‘on galls’ (Attic χαλυμα), instead of milk, is the traditional interpretation; but χάλυμα has its usual meaning in l. 208, and possibly here too. T. L. Agar (Classical Review, vol. xiii, p. 48) says: ‘In wrath’ is all that χάλυμα need imply. The child is supposed to inherit the mood of the mother at the time she suckles it.’

207. μ’ stands for μοι (or perhaps με) which is to be translated with ἐδήμενε. See note on I 59.—δειμαται, cf. note on B 122.

208. έν, solitary instance of this form, § 128, 2.

210. ένθα, ‘therefore.’—ένθα, ‘every man,’ as often.

211. ἄρρεν (ἄρρενος), ‘were fitted together,’ ‘pressed close.’ The second aorist active of the same verb occurs as transitive in l. 212 (ἄρρευ), but intransitive in l. 214 (ἀρρευον).

213. βλαζ ἀνέμων ἄλεκτρων, ‘trying to escape the violent assaults of the winds.’

215. The idea is aided by Vergil (Aen. X, 361):

‘Foot presses on foot, and closely man on man.’


217. νεκροτοι, ‘as the warriors nodded.’

224. σϕλων ταπητεων, ‘fleecy coverlets,’ for beds and chairs.

225. τετυγμένοιν, ‘well wrought.’

227. Hurried on by his quick imagination the poet does not trouble himself about strictly logical expression at this point.—τι μη, ‘except.’

228. Quantity of τι, § 38.

231. The poet imagines the lodge of Achilles, like Homeric houses in general, opening on an enclosure which contained an altar of Ζεὺς ἱππόδως.

233. Achilles prays to the great god of his own far distant land. The oracle of Zeus at Dodona is referred to in the Odyssey (§ 327, τ 296) as a
place where his counsel is learned from a high-leaved oak; that is, from the sounds given by the rustling leaves. Its antiquity is mentioned by Herodotus (II, 52), who says that the oracle of Dodona was regarded as the oldest among the Greeks.

233. ἄνευ, vocative of ἄνευς.
234. Σέλλος (another reading is σ' 'Ελλος) probably has an etymological connection with "Ελλήνες.
235. ἀνυπτόροδος, χαμαετθαν. "The Selli at Dodona were χαμαετθαν, i. e. abstained from sleeping in a bed, probably for the reason that the bed would become too holy for anyone else to occupy afterwards. They were also ἀνυπτόροδος, and the priest and priestess of Artemis Hymnia did not wash like other people [Pausanias, viii, 13, 1], doubtless because of the excessive sanctity of their persons, just as the Arabians of old might not wash or anoint the head."—F. B. Jevons, Introduction to the History of Religion (London and New York, 1896), p. 68; from the chapter on Taboo: its Transmissibility.

238–239. Cf. A 453–455.—σέβαστος agrees with the genitive (ἐνοῦ) implied in ἐνοῦ.
239. νῦν ἐν ἀγίῳ, 'in the gathering place of the ships.'
240. ἑφάσα, 'in order that,' followed by future indicative, εἰσίν (from ἐστι), with essentially the same force as the subjunctive. GMT. 324.
243. ή ρας καθ' οἷς πάλη, 'whether our squire will be able ['understand how'] to fight alone, or then only his hands rage invincible, when I myself go into the moil of war.'
246. ναῦσ, § 155, 1.

Audīt et vōti Phoebus succedere partem
mente dedit, partem volucres dispersit in auras:
sternēret ut subita turbae turbae Camillam,
annuit crānti; reducēmus ut patria alta videre
non dedit, inque notos vocem vertere procellae.

'Apollo heard and silently granted half his prayer, the other half he scattered to the fleet winds: he assented to his entreaty that he might strike down the bewildered Camilla in unexpected death; he did not grant that the lofty home of his fathers should witness his return, but the blasts carried his words forth on the breezes.'

252. ἀνωτεροθα, for long ἄ cf. B 118, 1 20.
255. ἄ(ἄ) = ἔδρ.
258. ἐθέφα(α), 'until.'—μέγα φροντοτρες, 'in high spirits.'
260. ἔθνες, 'as their custom is.'
261. A probable interpolation, because, as the ancient commentators observed, the line is tautological: adē is practically equivalent to ἔθνες,
κεραυνώντες to ἐρυθμαῖσιν, ἄνθις ἔτι to ἐνυθίοις. Besides, κεραυνώντες, which elsewhere means to vex by words, here has the special meaning of torment by acts. Translate, 'always tormenting wasps that have their nests by the road.'

263. 'They make a common pest for many men.' — τίθεσιν, for τίθιν, τίθενται. Cf. B 255, διδόσιν, ἐν 152, ἰδίω. 264. παρά goes with καλ. 'If a wayfaring man passes by and unwittingly disturbs them.' — For the omission of καλ(ν) before κυνήγησιν see § 197.

265. The verbs τετίθηται and ἄμφησιν agree with the adjective τοῖς ('every one'), instead of the real subject. τοῖς itself is in partitive apposition to τοι of (l. 264).

266. τοῖς, 'of these,' i.e. the wasps.
272. With θεράπωται supply ἄμφησι καλ, 'and whose squires are best.' 273, 274 = A 411, 412.

278. The poet in his omniscience naturally says that it was Patroclus whom the Trojans saw; it is not necessary to understand, however, that the Trojans at once recognized the man in Achilles's armor as Patroclus; indeed, l. 281 implies that they thought he was Achilles. But as a matter of fact, the poet lays no further stress on the disguise, which was apparently of little effect.

280. ὁράθη, 'was shaken,' 'was dismayed.'
281. ἄμφησιν, 'believing'; the participle agrees with φλαγγέτοις except in gender, in respect to which it follows the sense.
289. ἄμφι, construction, § 180.
290. μν ἄμφι, for ἄμφι μν. Cf. § 168.—φθειρήσει, 'fled.' See note on Z 278.

294. λείτυ, 'was left,' § 185.
296. ὅμοιοι κτλ., 'incessant din arose.'
297. The appropriateness of the simile is emphasized by the fact that the poet has already alluded to the Trojans as a 'dark cloud' (l. 66).
298. κυρήσῃ, 'drives,' 'banishes' with the wind.
299. 300. 'And there shine forth all the outlooks and jutting peaks and the dells, and from heaven the vast ether shows through the riven clouds,' (literally 'breaks forth beneath').

Tennyson renders the parallel passage (Θ 557, 558):

And every height comes out, and jutting peak
And valley, and the immeasurable heavens
Break open to their highest.

—οπλαν (l. 299) and ἄρριπλαγη (l. 300) are gnomic aorists (§ 184).
302. ἀφετί, 'respite,' 'cessation.' See note on B 179.
308. οὐ γὰρ τό τι, 'for not yet in any degree.'—ἡ ᾿Αχαϊῶν, 'driven by the Achaeans.'

422. αἰτίως, nominative used in exclamation, § 170.—θολός, 'quick' for battle.

423. διδόω, 'learn,' § 149 (a); formed like δικόω.—Presumably Sarpedon knows that the man is not Achilles.

424. δὲ τις θυία, 'who this man is that.'

430. κακλήγωται, a perfect participle (cf. καλήω) inherited from the Aeolic songs. Such perfect participles, with the inflection of the present, were regular in the Aeolic dialect (Cauer, Homerkritik, pp. 38, 101).

432. κασιγνητὴς ἄλοχον τε, Vergil's 'Iovisque | et soror et coniunx' (Aen. I, 46 f.).

433. For δὲ μοι θανόν Plato (Republic, III, 388 c) has at al θανόν, an expression useful as an interpretation: 'woe, woe is me!' i.e. to me.—μοι is a dative of the person interested; θανόν is nominative in exclamation.—δὲ τις = 'that.'

434. μοῦφ (ἄ) (ἐστι), 'tis fated.' Even Zeus himself feels subject to the decrees of fate; his only query is whether he shall delay the fulfilment.

438. ἔδη... δαμάστω, 'shall at once allow him to be slain.'

441. τάλαι περαμίων ἄτην, 'long since doomed to fate,' i.e. to death.

443. ἔπειραι implies a reversal of the doom.

443. ἑπανυφάντε, future, § 151.

444. ξύν = σόλον (a reading introduced by some editors).

445. φράζω, μη τίς... ἀθλητὴς καὶ ἐλλος, 'see to it that no one else too shall desire.' This negative object clause is equivalent to the familiar Attic ἄτις μη with the future indicative (GMT. 341, 352). The latter (Attic construction) Homer never uses.

449. τίδη... § 107.—ἀφενε (ἄφην), 'will arouse in.' Such sons of immortals were Ialmenus, son of Ares; Menesthius, son of Spercheius; Eudorus, son of Hermes; Achilles, son of Thetis; and Aeneas, son of Aphrodite.

454. 'Send [i.e. 'command to go'] Death and sweet Sleep to carry him.'—Θάνατον and 'Ὑπνον are subjects of φρεν, on which see § 211.

455. εἰς δὲ καὶ = Attic ἐν καὶ.

456. In the pre-Homeric days of Greece it is probable that bodies were embalmed (Helbig, Hom. Epos, pp. 51-56). This is a natural inference from the remains found preserved at Mycenae, after three thousand years. And the following reminiscences of the custom appear in the Homeric poems: ταρχαῖον (Il. 456, 674; H 85) is undoubtedly another form of the later ταρχεῖον, 'embalm' (cf. ταρχεῖος, 'mummy'), used by Herodotus, for example, in his description of the Egyptian process of mummiifying (Herod. II, 85 ff.); the body of Patroclus was preserved by a sort of em-
balming, T 38, 39; the body of dead Hector was not burned until twenty-two days after his death (π 31, 418, 664, 784), and Achilles’s body was kept seventeen days (σ 63); jars of honey were laid away with the ashes of the dead (Ψ 170, ο 69), the significance of which act lies in the fact that honey was anciently used as a preservative.—In Homeric times the dead were burned and their ashes, gathered in urns, were buried. So ταρχίσεως came to mean simply ‘bury.’ Over the ashes a mound of earth (τύμβος, l. 457) was raised, and surmounted by an upright gravestone (στάλη, l. 457).—In historical times cremation seems to have given way largely, but by no means entirely, to ordinary interment.

457. το γαρ γέφας κτλ., Vergil’s “quii solus honos Acheronte sub imo est” (Aen. XI, 28), ‘for this is the only boon in deepest Acheron.’

465. τόν repeats the object, θραύσµαι.

467. δεότερος δρμήθεια: Patroclus was first to attack, Sarpedon ‘second’ (δεότερος).—§ 84 continues the same subject, contrary to later usage. Cf. Α 191.—Perhaps οὔτασον is here used for ἐβαλέν: if so, the usage is exceptional. See note on Ο 745.

469. μαικὼν, μηκοςοια.

470. το ἅλ διαστήτηρ, ‘the two other horses [the immortal pair] sprang apart.’

471. σύγχυς(α) (συγχύω), ‘were entangled.’—παρόφος, the ‘trace-horse,’ Pedasus.

472. τοτε κτλ., ‘for this [the disorder of horses and reins] Automedon found an end,’ i.e. ‘remedy.’

473. δορ is a synonym of ἔφος and φυγανών. See notes on Ο 711 and 714.—παρά μηρος, ‘from the thigh,’ because the sheath of the sword hung by the thigh.

474. οδή ἐκάντησαν, ‘without delay.’ Others render, ‘nor did he labor in vain.’

475. ‘The two horses were set straight [in line with the pole of the chariot] and were pulled up tight in the reins.’

476. συνίτηρ, σύνειμ (σύμ). The "synchrony," the "sympathy," the "sympathy of the heart" (συμφορά) between two persons, was a common and natural idea in ancient Greece. The term is used to describe a state of harmony, agreement, or mutual understanding between individuals. In this context, it suggests that the horses have a deep connection and understanding with each other, allowing them to work together effectively.

477. Presumably it is the second of his two spears that Sarpedon now uses, unless the first was recovered (l. 466). The Homeric warrior regularly carried two spears (Γ 18, Α 48, Π 189).

479. ἄθωτον, cf. note on Γ 849.

481. ἄρχαται (ἄρχω or ἀρχω), § 142, 4, c; literally ‘are confined.’ ‘He hit him just where the midriff is locked about the throbbing heart.’—On ἄδοντα see B 87.

482. The second ἄρχαται is to be translated as present, § 184.

484. νῆμον ἄνα, ‘to be a ship-timber.’

487. ἀγάπης, dative here, § 155, 1.
491. μαθήματα, 'was filled with fury.'

492. τέτοιον, cf. i. 252.

494. τοι υπερνέον κτλ., 'let your yearning be for grievous battle.'

498. Σαρτεύδενος, for ἄμως, with emphasis.—ἄμψη, § 168; the genitive with ἄμψη is found also π 825, i 20, etc.

501. ἅχεον κραταίος, 'hold out stoutly.'

502, 503. μν. . . ἀφολαμοῦς, § 180.

508. τρόπος, that had belonged to Sarpedon and Thrasymelus.

507. ἄτι λέγω δραμὴν δάκτυλον: either since the chariot of their masters had been abandoned 'or 'since the chariot had been bereft of its masters,' as suggested in the scholia.—λέγω (= ἅλιπον) in sense of ἰλιφοθεῖον is a solitary and suspicious instance of this form.—δραματα seems to be plural used for singular, as illustrated in Ρ 29, ἰγείων, and Α 14, στέμματα(a).

683. καὶ θ' (κ), Patroclus and his companions.

687. καὶ θ' ἄγε, cf. ἁθ 302.—καλαμαφέναι ἀκάμα κτλ. to Σαρτεύδενος (l. 668), 'cleanse the dark blood from Sarpedon, when you have gone out of the range of missiles.'—κάθηρον takes two accusatives, like a verb of deprivings.

671. 'Send him to be [i. e. 'let him be'] borne along with' etc.

674, 675 = 456, 457.

687. The conclusion of a past contrary to fact condition.—καθαρὰ . . .

689. ταύτα, 'fate of death.'

689, 690. These gnomic lines are wanting in some mss., including the best, Venetus A. They look like an interpolation from another passage (P 177, 178).

690. καὶ θ' (κ), 'and then again,' 'and at another time.'


Quem telo primum, quem postremum, aspera virgo,

decibus? aut quot humi morientia corpora fundis?

Who foremost, and who last, heroic maid,

On the cold earth were by thy courage laid?—Dryden.

700. ἵππον ἵπτε χόρον, perhaps the famous tower over the Scaean gate (Γ 149).

706. θεωρία τοι ἀποκλήσαι, see note on Ε 439.

707. οὗ νό τοι ἄλων, 'not at all is it your portion,' 'it is not decreed.'

708. πάρθενος, §§ 131, 185.

714. ἀληθές, οὖν.

720. μν., object of ἔργενη.

721. οὗτος οὗτ τῷ χρή, 'it becomes you not at all' to withdraw; 'it ill becomes you.' Cf. i. 496.

722. 'Oh that I were as much superior to you [in position and power]
as I am your inferior!’ Attic Greek would require ἄν rather than ἄν. Cf. § 202.

733. τῷ, ‘then.’—οὐγορὲς, ‘hatefully’; here, ‘to your hurt.’

734. ἔφη, ‘drive . . . after,’ has ἐπες as direct object and Πατρόκλῳ dependent on the prefix.

735. δὲν, § 47.

736. Καβριῶν, Hector’s charioteer.

737. τόν οὐ τῷ ἔλεος ἑλκύσῃς = χειροπληθὴς (cf. Xen. Anab. III, 3, 17), ‘filling the hand,’ ‘as large as his hand could hold.’

738. ἵππος, ἵππῳ.—οὔτε δὲν χάλκιον φωτός, a somewhat obscure parenthesis: ‘nor long did he hold back from his man’ (probably Hector), i. e. ‘no laggard was he in the attack.’

739. ἑγκαλῆς, like Πατρόκλῆς, § 102.

740. oὐθέ . . . ἔχειν ἔτειν, ‘nor did the bone hold,’ i. e. ‘stay fast.’

741. ἀντὶ, ‘there.’

742. ἐμφρυγεῖς, three syllables, § 48.

743. The speech of Patroclus is of course ironical.—ἄσ, ‘how,’ introducing an exclamation.

744. Perhaps additional point is given to Patroclus’s sarcasm by picturing Cebriones in the act of seeking what was to the Homeric Greeks an ignoble food. Homeric warriors eat beef and pork, but no shellfish; neither in the diet of the luxurious Phaeacians nor in that of the suitors of Penelope are shellfish included. The companions of Odysseus ate shellfish when half-starved only.

745. ἔθρησκος, ‘is struck,’ ‘is wounded,’ gnomic aorist, with passive meaning, §§ 184, 185.—ἐκ τοῖς κτλ., ‘and his own might is his undoing.’

746. Καβριῶν (καβρῖον), another aorist middle with passive meaning, § 185.

747. μέγα φροντίσσει, cf. l. 258.

748. Ιφθα (I ðhā), ‘strove.’ This verb is to be kept distinct from the middle of ἐμ, with which it has two tenses, present and imperfect, identical in inflection. The Homeric aorist is εὐδομή or εὐειδμή.

749. καβριῶν, § 172.—The object of λῆβεν, μῆκα, and ἔχαν (l. 788) is Καβριῶν understood.

750. στίγμαν . . . συμβαίν, committedant proelium.

751. ἰχθος, § 184.

752. πάγανος, supply γίγνεται.—With ἄγγελον understand the genitive plural of the trees mentioned in l. 787. Vergil imitates by “stri-dunt silvae” (Aen. II, 418).

753. οὔθ ἦπε, ‘and neither side.’

754. ἄν, with Καβριῶν. For accent see § 188.

755. λαλομένας ἐπισούσαν, ‘forgetful of his horsemanship.’

756. ἄμφοτέρων limits βιλα (a).
312. **Εὔος, to be translated in the Homeric order.—** Θ Ῥ Ν, Patroclus;

**τόν,** Apollo.

790. **ἀντιβαλλομεν,** Apollo is subject.

794. **καταχρῆν ἦν,** cf. π 105.

795. **αἴρεται and τρυφάλλα, see Introduction, 38.

799. **πάροι γε μοὶ σφόδρα ἤσον,** ' formerly however it was not natural ' or

† usual ' (Cauer, *Die Kunst des Übersetzens*, pp. 25, 26).

801. **κλι,** Patroclus.—**ἀγγιγμένοι,** δεξιμένοι.

802. **κακορυθμίκον,** 'tipped with bronze'; cf. Γ 18.

808. **ἐμφανίσθη,** in meaning here equivalent to **ἐμφαινεται,** Γ 175.—**ἀὑκακίστοι, καίριμαι.**

810. **ἀφ’ ἑττον,** ' from their chariots.'

811. **διασκέδωσον πολλαίρων, § 174 (2).**

813. **δ μοί,** Euphorbus.

814. **ἐκ χρόνος,** of Patroclus.

820. **κατά,** ' down through.'

825. **ὁν,** ' wild boar.'

826. **πολλά,** cognate accusative with **ἀψωμεθατο,**—**ε** may be a relic of

an original F (i.e. F).

827. **περιήρασται,** agrees with **ολόν,** one of the two objects of **ἀγρία** (a verb

of depriving).

828. **ἀγρία, § 68, 4.**

833. **τάς,** with reference to **γυμαλίκας** (l. 881); it is used with **πρόσθε(ε):**

‘ for the protection of these.’

834. **διαφαίρεται, δεξιμένη, § 142, 4, e; in meaning equivalent to **δραμόται**

or **δεκταρται (δεκτήρια).**

836. **ἡμαρ ἀναγκαῖον = δεσλον ἡμαρ, Z 463.

837. **βειλ'** (i.e. **βειλ'**), Latin miser.

839. **πρῶν . . . πρῶν** (l. 840): as usual, the former **πρῶν** must be omitted

in translation.—**ἐν τιν**, § 218.

841. **αὐτάτεσται,** for construction cf. **δογχαλίων,** note on B 416.

846. **ἄτοισ,** ' alone.'

847. **τούτοις,** ' such as you are.'

850. Apollo overpowered Patroclus with the consent of Zeus and in

accord with fate; so these three are regarded as a single cause. Euphor-

bus is the second agent.

852. This prophecy accords with the ancient belief that just before
death a man has an insight into the future.—**οἴ τινες** **ἀντικόιτας, the repeti-
tion of the negative gives emphasis: **' surely [οἶν] not even you yourself
shall live for long.'**—**βλέψ** present with future meaning, like **ἐκοι, you
shall find,' i 418, and **κακοκινετάρες,** ' to go to rest,' λ 606. Compare the com-
mon Attic examples, **ἴθοιμα, ' I shall eat,' πίομα, ' I shall drink.'
854. δαμέν (s) agrees with τοι (l. 852). δαμέω would give the sense more exactly.

867. Compare Verg. Aen. XI, 881 (= XII, 952):

vitaque cum gemitu fugit indigna sub umbras.

‘And the spirit with a sigh fled chafing to the shades below.’ Also Matthew Arnold’s Sohrab and Rustum:

And from his limbs
Unwillingly the spirit fled away,
Regretting the warm mansion which it left,
And youth, and bloom, and this delightful world.

—άντροφήμα must be scanned with the initial syllable short—apparently a metrical irregularity.

860, 861. της β' τοις, εν 'Αχιλλεύς... φθη γ... τυπκε, ‘who knows if haply Achilles shall first be smitten,’ or in our idiom, ‘who knows whether Achilles shall not first be smitten?’ GMT. 491.

861. ἂν θυμίῃ ἄλογα, infinitive of result, ‘so as to lose his life.’

867. It was Poseidon (v 277 f.) who gave these horses to Peleus on the occasion of his marriage to Thetis (x 84 f.).

BOOK XVIII—Σ

1. The allusion is to the fighting in Book XVII.

3. ἀφθονιάμαν, ‘with upright horns,’ applicable not only to cattle, but also to Homeric ships, which seem to have had up-reaching bows and sterns, horn-like and of equal height.

7. ἄτυχόμενοι πεδίων, ‘fleeing bewildered over the plain’; a similar genitive occurs Γ 14, Ζ 507, etc.

8. μὴ δὴ μοι κταλ., “may the gods not bring to pass—as I fear they may—bitter woes for my soul.” GMT. 361. Cf. B 196, Π 128.

12. Achilles suspects the truth, as the poet said, l. 4.

13. σχέδιοι, ‘persistent fellow!’ or ‘my reckless comrade!’ § 170.

—ἡ ἢ ἄκληνον, ‘and yet I bade him,’ Π 87 ff.

15. ἄνοι, Attic ἀνοι.

19. ἢ μὴ ἄφθαλεν κταλ., a wish impossible of fulfilment.

33. δ' ἐκτενεῖ, the only audible mark, thus far, of Achilles’s intense grief. Note the swift change of subject.

34. σέμε, Antilochus is again the subject; the form in this instance is commonly called a pluperfect with imperfect ending, and so translated by the past tense.—The subject of ἀπαρχάμα is Achilles.—συνήρτη, ‘with
his iron’ (sword). The use of bronze was of course older than that of iron. Weapons and instruments of bronze were characteristic of the Mycenaean age. They belonged also to the early Homeric age—at least to that part during which the epic style was developing. So the poets sang on about weapons of bronze even after the use of iron became common. The knowledge of iron must have been widespread, however, when the Iliad was completed. The allusion in this line is a bit of evidence in the matter. —Cauer, Homerkritik, pp. 179–187. Professor Ridgeway (The Early Age of Greece, vol. i, pp. 294–296) also calls attention to the general use of iron in the Homeric age “for all kinds of cutting instruments, and for agricultural purposes.” This prevalence of iron is in fact one of the chief differences between the Homeric and the Mycenaean civilizations.

35. ἄρης, Achilles is subject.

36. Thetis, it seems, had returned to the home of her father. This was in the deep sea

μεσόστης ὁ Σάμος τε καὶ Ἴμβρον ποταμόσθης (Ω 78).

39–49. These “Hesiodic” lines are probably a late addition to the poem. Vergil introduces some of the names, Aen. V, 825, 826:

iaevo tenent Thetis et Melite Panopeaque virgo,
Nesaee Spioque Thaliaque Cymodoceaque.

50. ‘And the shining-white cave, too, was filled with them.’

53. ἐθάνετο (εἰσάκει), Attic εἰσέθη.——ὅπη, § 167.

56. καὶ Ἀδριάμεν ἄτλ., parenthetical. The conclusion to l. 55 begins with l. 57; ἀπειράκη (I. 58) is subordinate in importance, however, to ἐποδέμαται (I. 59).

57. φυτῶν ὡς γονῷ ἀλήθη, ‘like a tree on the orchard-slope.’

61. μου, dative of interest, ‘before me,’ ‘in the world with me.’

75. For Achilles’s prayer see A 409; Thetis carries it to Zeus, A 509. 510; Achilles mentions its fulfilment, Π 286, 287.

82. ἵνα ἐκεῖνα, ‘equally with my own life.’ A scholiast quotes the Pythagorean dictum: “τι ἐστιν φιλός; ἄλλος ἄγάλ.”

83. θάμα ἰδέσθαι, ‘a marvel to see.’

85. βροτοῦ ἀνάφος ἰμβαλεῖν εὖ, ‘forced you to share a mortal’s couch.’ The fact is alluded to again in this book, ll. 482–484. The story is (scholium, Venetus A, on A 519): Zeus became enamored of Thetis, daughter of Nereus, and passionately pursued her. But in the region of Caucasus he was restrained by Prometheus, who warned him that the son born of Thetis would be mightier than his own father; Zeus, fearing that his rule might be overthrown, heeded the warning; and he wedded Thetis to a mortal instead, Peleus, son of Aeacus. From this union sprang Achilles, who was in fact mightier than his father Peleus, as well as all the other warriors of his time.
88. ἀληθώ, here a substantive, 'goddesses of the sea.'
88. There is an ellipsis after ἐὰν ὅπος of a thought like 'the gods forced you to wed a mortal'; the verb of the implied thought is in a secondary tense, and so permits the optative ἐὰν after ὅποιος--καὶ σοι, 'you too.'
89. τυμβό, objective genitive after τινῶς.
90. θλαπα, the 'plundering,' i.e. 'despoiling.'
91. 'Short-lived, then, you will be, my son, to judge by your words.'
"οἱ ἀγοραίοις = 'because you speak such words.'
92. Thetis's words of remonstrance, with the warning of death, serve but to inflame Achilles the more.--ἐντὸς εἰς ἐπ' ἴμπλακον, 'since I was not destined, it seems.'
100. ἔνδο ἔγενσα ηταλ., 'and he needed me to keep from him calamity.'
"ἀρχικος ἀληθινος literally 'a warded against calamity.'
101. The conclusion is found in l. 114, as the punctuation indicates. Achilles's mood is seen in the passionate, disconnected utterance.
102. Ἐκτός, in Attic prose, ἐφ' Ἐκτός.
103. ὕδωρ, for quantity of penult see § 28.
104. ἀλάς, 'although.'
105. ἀς, in force like ὠδος, with ἀνάλογο, optative of wish.
106. ἀφίκη, § 184.
107. καταλαβομένο-μο-καταλαμβανόμενο, 'trickling' into the throat, or perhaps 'dripping' from the rocks or trees where wild bees have their hives.
108. ξύπτε καπνός, i.e. as smoke from a little fire increases to an immense volume. Cf. "Behold, how great a matter a little fire kindleth!" St. James iii, 5.
112. Cf. Π 60.
113. ὠμόν, 'anger.'
114. καφέλης, 'soul,' 'comrade.'
115. ὑδαῖς . . . ὠδι, 'no, not even.'—ζην Ἡρακλέος, cf. Ο 640. Zeus could not keep his own son Heracles alive, says Achilles; how then may you hope to save me?
120. οτὶ ἀπό, 'since in fact.'
122-124. 'And may I bring many a deep-bosomed Trojan and Dardanian woman to wipe the tears from her tender cheeks with her two hands and to sob bitterly.'
125. γυναῖκα, also optative of wish; its final force is so strongly felt, however, that the scholiasts interpreted it as ἐὰν γυναῖκα. ὁράον, the sixteen days (as reckoned by Faesi) that have elapsed since Achilles retired from active warfare seem a long time, indeed, to the warrior.
130. μετὰ Τρᾶσθου in prose would be expressed with slightly changed point of view, ἐν Τρᾶσθω.
134. μη πω καταδέω (§ 153), μη with the aorist imperative is a very rare and poetic construction (G.M.T. 260).

135. πρέπει... θησα, note omission of κε or θυ, as always after πρέπει with subjunctive in Homer. This relic of the original paratactic construction is illustrated by translating, 'sooner than this you shall see' etc.—G.M.T. 639. It is not suggested that this translation be retained here, however.

—κε, 'before.'

136. νεώμαι, νέωμαι (§ 42).

138. πάλιν τράπεζ' νεών θησα, 'turned away from her noble son.'

139. ἀλήθεια, an adjective.

147. ἀνέκαι, φέρω. It is a common story that Thetis made Achilles invulnerable except in the heel by dipping him in the Styx (cf. Servius on Verg. Æn. VI, 57, and Statius, Achilles, I, 289). The story is not known to Homer, however; nor is the test of the 'fire-bath' (scholium on Π 37), by which Thetis sought to separate the mortal parts from the immortal, mentioned in the Homeric poems.

150. φέγγοντες, 'driven in flight.'

151. 152. The protasis occurs, after a repeated apodosis, in l. 166.

153. 'For now again the foot-soldiers and chariots of the Trojans overtook him.'

155. μετάπνεσθε ποθεν λάβε, 'seized him by the feet, behind.'

167. έδ’ Αθανατες, the two Ajaxes were defending the corpse from behind, during the retreat. In the previous book (P 722 ff., 735) Menelaus and Meriones are said to have been carrying Patroclus on high in their arms; here, perhaps we are to imagine the body laid on the ground again.—Θεών ἀκμαῖοι ἀλήθεια, 'clothed in impetuous strength,' cf. A 149.

169. For quantity of ultima of κατά and μέγα (l. 160) see § 38.

165. ἐπάνε (preferably written ἐπανε), from ἐπαναι.

167. διώκοντες, limiting ἄγγελος ἔλθε, 'had come as a messenger for his arming,' 'had come to bid him arm.'

168. Note that the ultima of Διὸς receives the ictus (l. 32); a slight pause must be made after the word.

174. ἔμπνευσον, §§ 35, 159.

175. ἐκ-θέσσα: a participle corresponding with ἐμθέσσει (l. 173) might be expected; instead, the appositive form is abandoned and a finite verb introduced. The poem affords several parallels of this construction; they are interesting as showing the poet's attitude toward his work. He is drawing a picture in words, and hurried on by his imagination he neglects strictly logical construction. Cf. l. 537 and note.

177. ἀνά σκολότευς, 'on the palisade' of Troy.

178. σέβας δέ σε κτλ., 'and let awe come over your heart [§ 180] at the
thetic of Patroclus's becoming the sport of Trojan dogs." The construction is the same as after ἐμεσιτζωμαι, accusative and infinitive.
180. σοι λέξην, supply ἔστιν.—ἡσοχύματος, 'disfigured.'
188. το, deliberative subjunctive, § 194.
189. σο...ος...ος, 'forbade.'
191. A remarkable line because it contains no correct caesural pause; one may not occur before γδρ (§ 14), and 'Ἡφαίστων τῶν' are inseparable.
192. Ἀλλοι...ος...ος see § 174 (4).—τοῦ or τῶν (relative 'whose') might be expected instead of the interrogative τῶν. But compare a similar instance in Attic prose: ἵσταντ᾽ ἐν ἀνακράτει τὸ ὀνόμα τὸ (i.e. 'of the man who') ὁμώς ἐστι δεδομένα λέγειν κτλ. (Xen. Anab. II, 5, 15.) [The common (but unsatisfactory) explanation of Ἀλλοι...ος...ος is that the expression has been attracted from the accusative to the case of the following interrogative τόν.]
197. ἄρ σοι.
198. ἀνίσος, 'just as you are,' i.e. without armor.
201. Cf. note on Π 43.
Lines 202-231 have been translated by Tennyson under the title, "Achilles over the Trench."
205. Στα θεάνην, 'goddess of goddesses.'
206. άθροις, the cloud.
207. καπνὸς, the smoke implies the presence of flame; cf. the use of κάλπεις (B 399), 'lighted fires'; and with the combined radiance (αἰγή, l. 211) of the fire itself and its reflection in the smoke the bright cloud on Achilles's head is compared.
208. τηλάθην, to the poet, remote from the island that he is describing, the gleam rises 'from afar.'
209. οτ 84, 'the townspeople.' For the meaning of the rest cf. B 385.
210. δέος εἰς σγετῆρα, i.e. from their walls and towers.
211. περιπλησίους ἐδείχθεις (§ 211), 'for their neighbors to see.'
213. ἀ ν κέν πως, 'in the hope that.'—ἀρμός ἀλληθής, cf. l. 100.
215. ἀπὸ τοίχας, 'at a distance from the wall.' Cf. I 87 and p. 83.
219. With ἀφηλην supply γεγυντίναι. A somewhat free version (partly taken from Tennyson's lines) is: 'and "like the clear voice when a trumpet shrills" on account of life-rendering enemies that beleaguer a town.' The trumpet is blown to warn the townspeople against the foe; so the agency expressed by διηνεξ στοι is indirect; later writers would here rather use διά with the accusative [Monro, Homeric Grammar, § 204 (8)]. The trumpet was never used in battles of Homeric heroes; apparently the poet drew upon the life of his own day for a striking illustration.
220. Note the scansion (§§ 28, 70).
222. How account for the long ultima of διαν? § 37. —δια is
feminine (cf. A 604); so χάλκεοι must here be used as an adjective of
two endings.

223. τοιαυ τίνη ὑμής, "the minds of all were startled" (Chapman).
226. ἔπει, 'terribly,' with διεμένει (l. 227).
231. ἀφό, 'about;' used vaguely; a more definite word would be ἐσε: cf. the phrase ἐν τῷ δεξιῷ δειμένας (Γ 436, Α 479, Π 303), 'be subdued under the
spear,' and ἐν τῷ δεξιῷ πόλεμος (Π 708), 'be sacked under the spear.' The loca-
tive sense 'around' is not unsuited to ἄχασσι, however. Translate, 'be-
neath their own chariots and spears.' The situation is illustrated by a
quotation from Π 378, 379, where likewise there was great confusion:

καὶ τῷ ἀλοιφεῖς ἔπεισιν
προκέετε ἐπὶ ἄχασσι, ὑπερερ οἳ ἀποκομβαλαίαν.

'And under the axles [of their own chariots] the men fell headlong from
the cars, and the chariots fell rattling over.' Here (231) there is the addi-
tional idea that the men were transfixed by their own (or possibly one
another's) spears in the accident of falling.

228. λεχέων, same as φέρειν (l. 226).
240. ἄκοντα νεότης, 'to go unwilling,' i.e. to set before its time. The
long third day of battle that began with Λ—the twenty-sixth day of the
poem—is ending (cf. p. 114).
244. ἐφ' ἄρμασιν κτλ., 'the swift horses that were under the chariots.'

'From under,' a tempting translation, would be ἐφ' ἄρματος (cf. ἐπὶ ἄρχω, Θ 504), a metrically impossible expression.

245. This self-called assembly was in the plain (l. 256).—πάρος (Attic
κρα), with infinitive, like Ζ 348.
246. ἄρθρον καὶ ἰτατέες depends on ἱερό: 'and they stood up during
the assembly.' It was no time nor place for sitting, as the custom was in
an ἱερό.—ἰτατέες agrees with a genitive, 'of them,' understood.
248. ς, 'although.'
250. ἀκρ (Attic ἀκρα) πρόςεν καὶ ἐπέτει, cf. Α 348.
254. ἀρμ. . . . ἄρματος, i.e. περισκέψεως.
258. ς = γρα. —τέχνος, the wall of Troy.
258. ἤλεγκρον πολεμιζόμεν, in construction like ἵρυλος ἵστατος, Α
589.

259. One night only—and that just before this twenty-sixth day—had
the Trojans spent in dangerous proximity to the Achaean ships, so far as
the account in our Iliad informs us (last part of Θ).

260. Supply ἡμᾶς as subject of αἰρεσίμενιν.
262. 'Such is his furious spirit, he will not desire.'
264. μένος Ἀρηος δοξίνων, 'divide the might of Ares,' i.e. share the
successes and rebuffs of war.
266. ταῖς, 'many a man.'
270. γνώστω, ‘shall know him’ from sad experience.—ἀκατέργατος κτλ., ‘joyfully shall he reach sacred Troy, whoever escapes.’

272. ῥῆκεν, with πολλὰς (l. 271).—αὐτὸ γὰρ δή κτλ., ‘I pray that such words [ἐάν, ‘thus,’ as I have said] may be far from my hearing.’ A scholiast neatly paraphrases: εἴπε δὴ τούτο σῶξ δῶς μὴ (‘not only not’) ἡκομι, ἀλλὰ μηδὲ (‘not even’) ἀκούσαμι.

274. νῦντα μὲν has as correlative πρῶτος ζ(α) (l. 277).—ἐν ἄγορῃ σέβεσθε θεομα, ‘in the gathering place [of Troy] we shall hold back our troops.’—σέβεσθε = σέβασμαι, στρατιῶν (scholiast). The word is not so used elsewhere by Homer, but the use is not without parallel in Attic poetry.

275. σαφές γαίει τ’ ἐνὶ τῇ ἄραποι, ‘and the two-leaved doors that fit upon them.’

276. ξαυγάνω, ‘yoked,’ fastened with bolts (ἐξσεμ). See Schuchhardt, Schliemann’s Excavations, p. 105, where the great gate of Tiryns is described.

278. τῇ ζ(α), Achilles, unnamed as before, l. 257.


280. θλασκάζων, intensive form; to be associated with θλάσκουσιν, B 470, and ἀλάμα, ‘wander.’

282. εἰς, within the city.

283. πρὸς μὲν κτλ., in construction like A 29.

284. ταῦτ’(α) κτλ., § 121.

286. Hector disdainfully applies a shameful word, ἀλάμα (from ἀλω), to the retreat proposed by Polydamas (l. 254, 255).

287. ἀλέμοι, ἀλω.

288. μέσος: note the iactus on the short ultima in spite of the fact that no pause follows, an evident reminiscence of the familiar μέσοις ἀληθέως, A 250, etc.

289. μετάκουσι, ‘used to speak of [the city] as’; with double accusative.

290. σάμων, genitive of separation after ἀπάντασις, ‘have been lost out of the houses.’

292. περαμιν’(α), ‘sold,’ in trade; to support the besieged city and pay the allies (cf. note on I 402).

293. τέλεμων = τέλεσιν.

299. ἑγρήγορος (ἑγρῆ), perfect imperative active (probably), second person plural, ‘keep awake.’ The form is equivalent to ἑγρηγόρεω. Compare πέντεθε (Γ 99).

300. To cast a slur on Polydamas, Hector suggests that his counsel betrays over-anxiety about saving his property; and as the course that Polydamas advises will lead only to the destruction of the city and the consequent loss of everything, Hector proposes with fine irony that advocates of this course at once share their goods with the mass of the Trojans,
who—rather than the Achaeans—ought to be allowed to enjoy them, if the goods are bound to perish anyway.

302. τῶν, relative; translate by conjunction (γέροντα) and demonstrative: for it is better that every man of them [τῶν] should enjoy them.'

304. ἔγερσθησαν, aorist subjunctive.

305. παρὰ ναῦσιν, 'from beside the ships.'

306. αὕτη ἀθλήσει, add μάχεσθαι.

308. καὶ φέροιτο, an emphatic future, here contrasted with the optative, καὶ φεολογοῦν, on which less stress is laid. Monro, Homeric Grammar§, § 275 (b).

309. 'Ares "is our common lord" [Chapman] and often slays the would-be slayer.' Compare Z 339, νίκη δ' ἐπαιμήσθαι ἄρης, with note; and λ 597, ἐπιλέξει τε μάθεσαι 'Αρης, 'Ares rages indiscriminately.' A similar sentiment is found in Cicero, Pro Milone, 21, 56.

314. With αὐτὸς Ἀχιλῆς the narrative continues the scene described in ll. 231-238; before, the mournful procession was pictured; now the chief figures are evidently in the lodge of Achilles.

316. ἄνωθεν ἔξερχε γόνον, 'led the choking cry of sorrow.'—For ἄνωθεν see note on B 87.

318. ὦ ἄν, (always two words in Homer), 'like.'—For quantity of τε see § 38.

319. ἄππο, 'by stealth.'

322. αἵ, 'in the hope that.'

325. ἐν μεγάροις, 'in the home of my father' (Peleus). Nestor tells (Λ 765 ff.) how he and Odysseus went to Phthia, in the time before the Trojan war, to enlist warriors; and there they secured not only Achilles, but Patroclus as well; Menoetius, the father of the latter, was likewise in Phthia at the time. This occasion is alluded to also in 1 253. Why Patroclus was brought up away from his home, Opus, is told in Ψ 84 ff. When a young boy, he accidentally killed a companion in a quarrel; and his father brought him, an exile from home in consequence, to Phthia, where King Peleus kindly received him and made him the companion and squire of his own son.

326. περικυλλον ὕδωρ, 'his son grown famous.'

327. ἐκπέφαντα and λαχάναι (λαχάνων), with ὕδωρ (l. 326).—ἡμῖν ἐιτοῦν, 'allotment of booty.' Evidently it was later than this that Thetis imparted to Achilles his destiny.

328. δρομῆς, here 'the same.'

333. αἵρετο, has future meaning as in Attic Greek.

338. αἰτώς, 'as you are,' cf. l. 198.

341. καμῆσθα, 'won with toil.'

342. τόλμη, § 103.
NOTES

345. λόφον εἰς a verb of cleansing, takes two accusatives; cf. Π 667 f. and note.—βρότον, to be distinguished from βροτόν.

346. κεφάλη, two syllables; similarly, ἐνεδέρω (l. 351) must be read with four syllables (§ 49).

352. λεκάσσω, to be thought of as something different from the improvised λεκέσσω of l. 388.—ἀνα, the α (long) proves this to be the adjective, ‘enveloping.’

357. ἔρημα καὶ ἑταρα, ‘really then you have worked your will.’ Zeus speaks with irony; he was not unaware of the part played by Heracles, after all; cf. l. 188 and ll. 181-186.

358. ἢ βά νυ κτλ., ‘is it true then, as it seems, that the long-haired Achaeans are your own children?’ i.e. because you care for them as for your own flesh and blood. The idiom ἢ . . . ἐγένοτα, ‘were all the time, it now appears,’ is familiar: cf. Α 188, Π 33.

360, 361 = Α 551, 552.

361. μοθον, here ‘question.’

362. ‘Surely now [μᾶτ (= μάτ) ἢ], even a man [καὶ βροτός τις], I suppose [του], although he is mortal and knows not so many counsels [as I], is likely to accomplish [his purpose] with regard to a fellow man.’—That ἀνάφεξι is dative of disadvantage is suggested by the parallel expression, Τρέψι . . . κακὰ βάσιμ (l. 367).

364. τῶν ἡ εἰς γ' (a) belongs to δεῖκτων (l. 367) : ‘why then ought not I.’

365. ἄμφόριον, adverbial. ‘Both because [indicated by dative] . . . and because [of δείκτων].’

369. That the poet imagines the workshop of Hephaestus on Olympus is shown by ll. 148 and Κ 416.

371. For some famous works of Hephaestus see note on Α 608.

372. οἰκόμενον, ‘bustling.’

373. στεμένον, ‘busily at work.’—πάντας, ‘in all.’

375. ‘Placed golden wheels beneath the support [or ‘foot’] of them each.’—οὖς belongs to θηρευ.—πυθίνειν is dative after οὖς, locative in origin.—οὖς (a) with its appositive ἐνδότη α is dative of interest.—A spinning basket for wool, provided with wheels—given to Helen by Egyptian Alesandre—is mentioned, § 125-135. Such contrivances with wheels date back to the old Phoenicians (according to Helbig, Hom. Epos, p. 108, footnote 13, who compares among other illustrations I Kings vii, 27-38).

376. οἷ = αὐτόν.—θεόν δεικταὶ ἄγερν, ‘might enter the assembly of the gods.’

377. χαίμα χίλιον, cf. l. 88.

378. τόσον, adverbial, ‘so far.’—χον τόσον = τοτελευμένοι διαν. ‘And they were [so far =] almost completed, only the cunningly wrought ears were not yet fixed on.’
379. "These he was preparing to fit, and was forging the rivets."
380. ἀνέμοι πραπδευον, cf. Α 608.
383. ἀμφιγνῆμε, cf. Α 607.
384 = 2 253, where see note.
385. τανόπλα, for meaning see Introduction, 20.
386. πάρει γι κτλ., 'hitherto, at least, you have not at all been used
to visit us often.'
387. ἐσάνα [ἡπέρ], 'entertainment' = ἐσάνα, l. 408.
390. που, 'for the feet.'
392. ἕσε, 'so,' 'as you are,' with a gesture of hurry, nearly equivalent
to 'at once.'
393. Hephaestus, in his workshop, very likely does not see Thetis, but
shouts out the following reply to Charis.
394. For σωπή τι καὶ αἰσθητή see ι 172.—ἔνθαν, is 'in my hall.'
395–397. A different account from that given in Α 591.
405. οὐκα, here from οὖν, not εἰμι.
409. δελα, 'tools' of a smith, here.
410. τιλος, 'monster' because big and strange in looks.
414. ἀμφί, adverb (§ 168), 'on both sides.'
416. θέραξ, 'forth' from his workshop into the hall (μὲγαρον) where
Thetis was; cf. ι 398, 394.
418. υφικον περισσων λακον, 'like living maidens.' Yet there is no
reason to believe that the poet was familiar with the sculptor's art; quite
the contrary, for this had not yet been developed in Greece. (See E. A.
Gardner's Handbook of Greek Sculpture, pp. 68, 69.) These golden maidens
—like the gold and silver hounds, immortal, that guarded either side of
the door of Alcinous's palace (η 91–94), or like the intelligent ships of the
Phaeacians (θ 556–563) that needed neither pilots nor rudders—are simply
pictures of the poet's fancy. They belong in the same fairyland with the
'automatic' tripods (ιι 373 ff.) and bellows (ιι 468 ff.).
420. ἀδαμάντων οἶδαι κτλ., 'and they have knowledge of handiwork
from the immortal gods.'
421. ήπειρα, 'at the side of,' to support his tottering steps.—ἐπεσων, not
simply moving, but 'limping,' 'moving with difficulty' or pain. Cf. ι 364, 377.
424, 425. The same words were used by Charis (ιι 385, 386).
427. θετελεύτων κτλ., 'if it can be accomplished.'
431. ἐκ παράκον (§ 70), 'more than all goddesses beside.'
432. βάλων, cf. ι 86.—βάλων, 'made subject,' 'forced to wed.'
Cf. ι 85. The goddess Here assumes the responsibility in Α 59 ff.:
ἀδιδρ 'Αχιλλέως ἔτη τεθέν γόνος, ἦ ν εὖς ἀπόθε 
θρέφω τε καὶ ἄτιή λα ('nursed') καὶ ἄνθρπον παρακοτελε 
Πηλεύ.
434. πολλὰ μάλ' οὐκ ἄτιλ., 'very much against my will,' because she knew in advance, a scholiast says, the troubles that would follow her marriage.

435. άλλα ηδί μοι τίνι, complete with ζεῦς ἀλγε' Ἐπικέν (l. 431).

436. δίκαια, subject, Zeus. — γενόσαι τι τραφέμεν τι reminds one of Α 251, τραφέν ἢ πρέπειντο. τραφέν, however, is passive in form, while τραφέμεν is the second aorist active infinitive, but intransitive and equivalent to the aorist passive in meaning.

437–443 = 56–62.


446. τὶς (genitive of cause) ἄχενν, 'grieving on account of her.' — φεύγω ἐβδόμη, like φεύγωσεν φίλον κῆρ, A 491.

455. πολλὰ κακά μέσα, 'after he had made much havoc,' to be translated after Μενελαον ... οὐν.

457. τὰ σα γονήθ' ἱκάνομαι, 'I have come to these knees of yours,' i. e. 'I beseech you.' Cf. A 407, etc.

459. ἂ γὰρ ἐν οἱ [κελα], 'for the arms that he had.'

460. συναφεῖν, Attic Greek would express the wish with the indicative rather (§ 202): οἱ γὰρ διναμών. 'Would that I were able to hide him far from horrid-sounding death.' — For ἐσε see ἔσε (l. 466).

461. ἱκάνοι, protasis of condition.

462. ἐσε (l. 464) ... ἔσε, 'as surely as.' — οὖδε τις, 'so wonderful that many a man shall marvel.'

463. θεμέλασθαι is very likely aorist subjunctive in a relative clause of purpose (not an Attic construction), although, so far as form goes, the verb may be future indicative (§ 145) as well. — For πολλὰ (also Ο 680, etc.) see § 106.

470. πᾶσι, 'in all,' like πᾶσας, l. 373.

471. παντεσχῆ ... αὐτῆ, 'blasts of every degree,' i. e. violent or gentle or any grade between.

472. 'To assist [§ 211] him now when working fast, and now again after whatever manner Hephaestus desired and the work was being finished'; i. e. and now in turn to accommodate his wish and the demands of the work.

473. ἱδίωκα and ἱδίωκο are protases of the past general condition. ἱδίωκα, however, is a suspicious form because the initial vowel is short, although it ought to be long; a proposed emendation is ἱδίωκο, 'demanded' (van Herwerden).—Van Leeuwen, Enchiridium, § 257.

The Shield of Achilles

In shape, the shield may have been of the Mycenaean type (for which Reichel argues), covering the person from head to foot (Introduction, 28);
or it may have been smaller, and round, the well-known later form. The poet says that it was composed of five layers (πτόχαι), but gives no further information as to the material, unless the passage in Υ (ll. 270–272) be cited, the genuineness of which was suspected even in antiquity:

... ἐνει πέντε πτόχαι ἡλικεῖα κυλλοπόλιν,
τὰς δύο χαλκεία, δύο δ' ἱβοθεὶ καστεύρων,
τὴν δὲ μέλα χρυσήν.

'For five layers the lame god had forged, two of bronze, and two inside, of tin, and one of gold.'

Of whatever value the lines may be, they indicate at least a feeling that the five layers were composed of metal, rather than of the usual material, ox-hide. This has been the prevailing view from ancient times; and indeed metal layers are not out of harmony with Hephaestus's other works: the shield-strap of silver (l. 480), the helmet-plume of gold (l. 612), and the leggings or greaves of tin (l. 613). It is usual to assume that the five layers varied in diameter, the largest lying underneath and the others following in order of size. The smallest was a round boss on the outside of the shield. The edges thus formed five concentric rings, and the central boss was encircled by four zones. It is a shield of this pattern that has suggested to archaeologists the common distribution of the scenes on Achilles's shield into five fields.

Reichel, who gives a new interpretation to ἄντερψ, maintains that the ἄντερψ πτέλεσι (ll. 479, 480) is a threefold rounded surface (gewölbte Fläche). This, he thinks, means three layers of bronze of decreasing sizes, which probably covered five layers of hide (l. 481). So he has three concentric fields, instead of five, on which to distribute the scenes. Such a shield of hide covered with bronze more nearly resembles the normal Homeric form: the shield of Ajax, for example, may be compared (note on Π 106). But in many other respects Reichel's views about the shield of Achilles are decidedly antagonistic to those generally received.

It has been debated whether the pictures on the shield are altogether a creation of the poet's fancy, or whether they had a basis in fact. On the whole, the most reasonable conclusion is that actual models of the various scenes did exist and had been seen by the poet—whether Phoenician or Egyptian works of art, or Greek imitations, or, as is not improbable, original Greek works of the Mycenaean type. The technique that the poet had in mind is quite probably that seen in the Mycenaean dagger blades, a bronze plate on which are inlaid figures in gold, electrum (an alloy of gold and silver), and a black enamel. (See Tsountas and Manatt. The Mycenaean Age, pp. 201, 202; Schuchhardt, Schliemann's Excavations, pp. 229–233.)

The position of the various pictures on the shield is not clearly indi-
cated by the poet. The ocean, to be sure, he distinctly locates (l. 608) around the rim; and it is a natural inference that the heaven, earth, and sea (ll. 483–489) occupy the center. Beyond this, however, there is no certain clue. On the three zones between the ocean and the central disk

THE SHIELD OF ACHILLES

After Brunn, Griechische Kunstgeschichte, Book I (München, 1898), p. 74.

the other pictures are to be arranged—from the center outward, as some contend, or from the ocean inward, according to others. Of chief importance to observe is the antithetical arrangement, not only of different scenes in pairs, but even of different parts of the same scene.

The poet's object is evidently to present a view of contemporary life—of the world as he knew it. Conspicuous by their absence are scenes of the sea and ships.

[Among important or recent works on the whole subject: Helbig, Das homerische Epos², pp. 395–416; Murray, History of Greek Sculpture²,
479. ἄντυρα . . . τριπλάκα, 'threefold rim.' The reference may be to three thicknesses of metal about the rim to give strength; or to a threefold ornament of metal rings or bands about the circumference of the shield (Illebig, Hom. Epos, pp. 385, 386).

480. ἐκ δ' (ἐκ), 'and from it he let hang'; βάλε, here rendered freely, is understood.

486. ὄλεινος, mss. ὄλευος, 'of Orion.'

488. ηὶ π' αὖθις στρίφεσαι, 'which turns in the same place.'

489. In the knowledge of the Homerian Greeks this northern constellation (Ursa Maior) alone did not set; the other northern stars seem not to have been reckoned.

490. The city in peace, which is placed in contrast with the city in war (ll. 509-540), contains in itself two opposed scenes: the happy marriage (ll. 491-496) and the trial (ll. 497-506).

491. γὰμον, ἀλασία, etc., the plural seems to refer here, as often, to different parts of but one object; a marriage, a feast, etc.

493. ἠγάνευ (ἠγνεύ) for ἠγινεύ, § 42.—πολέμοι, 'loud.'

495. βοηθεῖν ἔχον, cf. note on Π 105.

496. ἀφυάλοις, 'gazed in wonder.'

497. The trial scene begins. No attempt is made in these notes to set forth all the possible interpretations of ll. 497-508. For further explanations reference may be made to Schömann's Antiquities of Greece, English translation by Hardy and Mann (London, 1880). The State, pp. 27, 28; to Walter Leaf, Journal of Hellenic Studies, vol. viii, pp. 122 ff.; and to Gardner and Jevons, Manual of Greek Antiquities, pp. 407-409. The whole description of the trial scene is so vague and confused that a question has arisen whether the poet was not trying to describe some actually existing work of art of which he but imperfectly understood the meaning. A similar criticism has been applied to others of the scenes also.—διω ἄγορα, 'in the gathering place.'

498. σείκεσκα τουξ, see notes on I 632, 633.

499. δὲ μὲν ἐφέτο κτλ., 'the one man claimed that he had made payment in full, but the other denied that he had received anything.'

501. 'And both were eager to get a decision before a referee.'—The literal meaning of πείμαρ in this instance is probably 'end.'

502. ἀμφίς ἀρωγόλ, literally 'dividedly helping' (cf. B 18 for ἀμφίς): 'divided in approval,' 'taking sides.'
503. γέροντες, 'elders,' who formed the council.

506. 'There was but one scepter, which a herald put into the hand of the elder who was about to speak his judgment. Cf. A 234 ff., Γ 218.—κηρύκων, 'from the heralds.'

506. τούτοι, 'with these [continuing the plural idea, σκῆπτρα] then they sprang up and in turn gave their decisions.'

507. δῷ χρυσόν τάλαντα, not a very large sum in Homer's time. Cf. note on I 122.

508. 'To give to him among them [the elders] who should speak the most righteous judgment.' Probably the two talents were deposited at the beginning of the trial, one by each litigant; they seem to be intended for the elder whose decision prevails.

509 ff. The probable interpretation of the somewhat confused narrative of the siege scene is as follows: The enemy's army in two divisions (δύο στρατεία, l. 509) is besieging a city; they are considering (1) whether to continue their attacks with the hope of ultimately sacking the city, or (2) whether to propose terms of peace, the condition being, after an ancient custom, equal division of property (l. 511) in the city between besiegers and besieged. The citizens, however, who are quite unwilling to come to terms (l. 513), form an ambush near a stream (l. 521), where the enemy's cattle must come for water. The ambush is successful, they capture the cattle (l. 528) and kill the herdsmen (l. 529). The enemy, who are sitting in council, hear the commotion, and hurry (ll. 530-532) to the spot; whereupon a fierce battle is joined (ll. 533-540).

509. Probably the poet had in mind an actual picture of a siege, in which the city occupied the center of a group, and the enemy held either side; so he speaks of two armies. See the picture in Dr. A. S. Murray's restoration (History of Greek Sculpture, chap. iii) or Helbig's Plate I (Hom. Epos).

510. δίχας κυλ., they were divided (δίχας = 'in two ways') in counsel.

511. ἀνόγχα τάντα δάσωθαι. Similarly (X 117-120) Hector debates with himself whether he shall try to make terms with the Greeks by proposing to divide equally between them and the Trojans the property of Troy.

512. ἐργαν, cf. I 404.

513. of S. (i), the townspeople, who were being besieged.—λόγος, 'for an ambush.'

515. θεάει (θεάε), 'were defending' (§ 142, 4, b).—φωεωτάτες, with ἀλοχαὶ and τίκνα, an agreement in sense; for τίκνα includes 'boys.'

516. of S. ἐσώ, 'and the men of the city were going forth' into ambush.

517. ιδιαὶ (ιδιομ), third person dual of the pluperfect; cf. ἰδω, Γ 57.
519. ἀμφί, 'apart,' not associated with the fighters (Van Leeuwen). — λαοὶ ἡν’ ἐν’(ο), 'and the men beneath,' i. e. depicted below the gods, who were of towering stature.

520. 'And when at length they came where there was opportunity [εἰς] for them to lie in ambush.' — ἐκεῖ = Attic ἐνεχθέντι, 'it was possible.'

522. τοῖον ἡ(δ), 'and for them' — the men in ambush. — ἀπάνωθι . . . λαῖς, 'at a distance from the men' (in ambush).

524. δέχεντε, ἀπώτε, 'biding until,' like 1191. The flocks and herds were the property of the besieging army.

525. οτι δὲ, the sheep and cattle.

527. οτί μὲν, the townsmen who were in ambush.—τά refers to the same cattle as οτι δὲ, now regarded as 'things.'

528. τάμοντ' ἀμφί [for ἀμφιτάμοντ' (ο)], 'cut off,' 'made booty of.'

529. ἤρ, 'in charge' of the cattle.

530. οτι δ(ε), the besiegers, whose cattle were being captured.—τοῖον κελάδον παρὰ δαυνών, 'great hubbub over the cattle.'

533. μάχην must be translated with συνήχεια, 'joining battle'; its position would suggest that it be taken with ἐμάχεσθε as well, as cognate accusative.

537. ὡς (subject, καίρ), in place of which ἐλεύσεται might be expected; but the poet is busy picturing the scene in striking phrase; he does not take the trouble to heed logical construction (Cauer, Homerkritik, p. 261). Cf. l. 175 and note.—ποδότω (§ 172), 'by the feet'.

539. ἄμαλλον, subject, the men.

541. ἔτην = ἔτους (I. 483), πονήσε (I. 490). It is probable that the series of pictures beginning with this line is intended to illustrate occupations of the various seasons (ll. 541-589). Spring is represented by the plowing (ll. 541-549), summer by the reaping and harvest feast (ll. 550-560), autumn by the vintage (ll. 561-572), and winter by the herding (ll. 573-589). The last scene is also marked as belonging to winter by the mention of the 'noisy river' (ποταμὸν κελάδοντα, I. 576), for in Greece the rivers are swollen only at the end of the rainy season of autumn (Reichel).

545. δ(ε), § 31.

546. τοι οὐ, 'and others.' — ἃν ἄγον, 'along the furrows.'

548. ἄρρητομή κτλ., 'and it was like real plowed land, although it was made of gold.'

549. πέρι, 'exceeding great' wonder.

552. μετ’ ἄγον, 'after the swath,' i. e. 'in swaths.'

558. πάρσον, 'supplied' sheaves, to the binders.

559. The feast is prepared with due reference to the sacrificial side (cf. λεσχατροτες), which is regularly seen in Homeric banquets.

560. 'Women' were sprinkling white barley in abundance [on the
meat] for the reapers’ dinner.’ In the Odyssey also (§ 77) we read that Eumaeus, the swineherd, roasted pork for Odysseus; then he served it, all hot; ‘and he sprinkled white barley’ thereon (§ 8 ἄφην ταύρδα ταῦρον).

562. ἄφην, ‘throughout it.’

563. ‘And it [the vineyard] was set [or ‘bristled’] everywhere with poles of silver.’

564. With κυανήν κάπτετον understand ἕλασον, for the meaning of which cf. A 575, 1 349.—κάπτος was evidently used like the many-hued gold and the tin and the silver, for inlaying; it has been shown to have been a blue glass paste (cf. Schuchhardt, Schliemann’s Excavations, pp. 117, 118).

565. αὐτήν, the vineyard.

567. ἀναλήφθησαν, for meaning see foot-note on Z 400.

568. φέρων, to the wine vat.

570. ἵμανον, a ‘yearning’ melody, cognate accusative with κυάριός. The usual translation is ‘lovely’ tune.—ἔτο, ‘to its accompaniment’; the lyre accompanied his song.—The Linus song was a plaintive melody, apparently widely known in very early times. “Linos is the same as Ἀθώς, the refrain of the Phoenician lament (ai λένο, ‘woe to us’) which was introduced into Greece, where it was supposed to mean ‘Woe, Linos.’ Hence the mythical name, Linos. The lament was sung throughout the Semitic world by the women, ‘weeping for Tammuz’” (Sayce, Ancient Empires of the East, Herodotus, I–III, p. 168). So much for the origin of the name. The meaning of the song to the Greeks themselves is more important. The Argive story (Pausanias, I, 48, 7; cf. II, 19, 8) ran that Linus was the son of Apollo and Psamathe, daughter of a king of Argos; the boy was exposed by his mother for fear of her father and was torn to pieces by shepherd dogs. The story symbolizes the tender bloom of nature which droops and dies before the glowing heat of Sirius, the dog-star.

571, 572. τῶν ἢ τῶν ἀνδρῶν, ‘while the others [youths and maidens] stamping the ground in unison accompanied the boy with song and plaintive cry, tripping with their feet.’

574. κρυστάλλο, genitive of material.

575. κέφρον, ‘cow-yard.’

583. λαφύστης, irregular for λαφύεστης, imperfect, third person dual.


585. σκύλον, ‘as to biting,’ infinitive of specification. The dogs, refusing to bite, were keeping out of the lions’ way.

589. οὐκεμένη κταλ., “stables, cottages, and cotes” (Chapman). The cottages were roofed (κατστρεφεῖς), the cotes (σκιόδες) very likely not.

590. χορόν, ‘dancing place.’ Some render by ‘dance.’
594. ἄλλαθαν κτλ., 'taking one another's hands by the wrist.'
595. λεπτὰς θόννας, 'fine garments' of linen.
596. διατ(o), pluperfect of ἐπνυμ. The youths' tunics, too, were probably made of linen. It would seem that in the process of weaving, the linen threads were sometimes moistened with oil, to make them pliable and shining. So 'slightly shining with oil' means that these garments had not yet lost the impress of their dressing of oil, that they were brand-new.
598. δε, 'dangling from.'
599. ἄρι μὴν, correlative with ἄλλοτε δι(ε) (l. 602), 'sometimes' . . . 'and at other times.'—θρέφακον, see τρέγω.—ιπποταμίσους, 'cunning.'—The meaning is this: the boys and girls at one time would grasp one another's hands, form a circle, and whirl around like a potter's wheel; at another time they would form parallel lines facing each other; then they would run to meet or perhaps pass through each other's line.
602. ἐπὶ στίγμας, 'in rows,' 'in lines,' like I. 113.—ἄλλαθαν, the connection is obscure: interpreting as ἀντιμέτωποι ἄλλαθαν γυμνὸμενοι (scholium) one may translate: 'forming [in rows] face to face with each other.'
604. τεῖνημονωσί, with ἐμέλη, agreement according to sense.
606. μολυτής ἐξάρχοντος, supply ἀναδο, 'as the minstrel struck up his song.'
612. ἤκον, 'let fall,' 'let flow down.'
613. κνημίδαις κτλ., 'greaves of pliant tin.' So greaves as well as baldric (of silver, l. 480) and helmet plume (of gold, l. 612) and shield were extraordinary and more splendid than commonly. See Introduction, 30.
617. τεῖχα μαρμαρώνα, Vergil's "arma radiantia" (Aen. VIII, 616).

BOOK XIX—T

1. This line marks the beginning of the twenty-seventh day of the poem—the fourth day of battle, which is the last that the Iliad contains. The day is not ended until the twenty-second book (X) is done.
3. ἔγ' (4), Thetis.
8. ἐδαμήσω = ἐδαμόμεθα.
9. κατὰ δὴ πρῶτα, 'since once for all,' like A 235.
10. σέξο, § 131.
16. ἄς . . . ἄς, like A 512, 513.—With the sentiment a scholiast compares τ 294 (= τ 13): αὐτὸς γὰρ ἐφιλκεταὶ ἄνδρα σίδηρος, 'steel alone draws
a man to itself,' i.e. even the sight of weapons fires men. Compare note on Ξ 34.

21. ο' ἔτικες κτλ., 'such as 'tis meet for the works of the immortals to be, but for no mortal man to finish.'

24. μου, 'before my eyes,' or 'ah me!' Cf. Ξ 61.—οἶνος is naturally and simply taken as object of καταδύσαμεν (καταδύσαμεν) in the next line; like καταδύσαμεν Δίως δέμαν (Θ 375), 'entering the house of Zeus.' Cf. μυ... οὖ, l. 16. Some editors prefer to make it divide with ἐκρόν (l. 26) the function of object of ἀνακάλαντον.

27. ἐκ δ' οἶνος τέφαται (root φαι), 'for his life is slain and fled' (ἐκ).—συνυπήθη, supply ἐκρόν as subject.

30. τῇ, 'for him,' i.e. 'from him.'

31. κυνάς, in apposition to φίλα (l. 80), instead of κυνίδων, as B 469.

32. κεῖμαι, probably for an original κείτοι = κείται, subjunctive of κεῖμαι.

33. οἷς τῷ δ' οὐταί κτλ., 'always shall his flesh be sound [as now] or even better' than now; for the gods are all-powerful; θεός δ' τε πάντα δίναται (κ 306).

35. ἀποκατάστατον, with ictus on α, § 39. Cf. συμεραλκὴ λέχων (l. 41).

39. κατὰ μνών, 'down through the nostrils.' For the embalming see note on Π 486.

42 ff. The sense is: even those that formerly remained behind among the collected ships on this occasion went to the assembly (l. 45).

43, 44. 'Both those that were pilots and held the rudders of the ships and those that were stewards.'

46. ἄδι, 'although,' like Ξ 248.

47. Diomedes had been wounded by Paris in the foot with an arrow (Λ 377); Odysseus had been hit by Socus in the side with a spear (Λ 437).

50. μετὰ πράγμα ἄνορθή, 'in the front of the assembly,' a place of distinction.

56, 57. ἕ ἄρ τι κτλ., 'as it now appears [ἄρ], was this strife [τόδε] really [ἔ] better for us both, for you and for me, when we two' etc.

61, 62. τῇ, 'then.'—ὅδε ὁδοὺ κτλ., 'would have bitten the immeasurable earth, at the hands of their enemies'; the poet has in mind the throes of death.—κυνίδων ἀποκατάστατον, cf. Ι 428.

63. μέν, 'to be sure.'—τῷ, 'this,' i.e. the matter of our strife; supply ἕν.

65. Cf. note on Π 60.

67. σφίδι τῇ με χρή, cf. Ι 496, Π 721.

71. λαύπαν, the poet seems to have in mind the boastful words of Polydamas (Ξ 259), when he puts this expression into the mouth of Achilles. —ἵλα τῷ ὥν κτλ., 'but I think many a one will joyfully bend his
knees to rest.' Compare with the idea here expressed 270 f. The strain of flight on the Trojans' part is imagined as intense.

276. αἰφήρης, adjective in sense of adverb, 'quickly.'

278. δώρα: these are the gifts which were once before (in I) offered to Achilles through Odysseus, and rejected by him. But now (in Τ) Odysseus, accompanied by the sons of Nestor and other Greeks, has brought them from Agamemnon's lodge to Achilles, in the assembly. The poet enumerated them a few lines before this:

_κατὰ μὲν ἐκ κλισθῆς τρίφθας φέρων ὁς ἂν ἀπέτην,_
_ἀλάπας δὲ λαδήςας ἄβολοι, δόζεκα δὲ ἔπενοι._
_ἐκ δὲ ἐγὼν ἀρά γυναῖκας ἄμφοτερα ἔργα ἔναλας ἐπ' ἄρα ἄρτι ἡράνθη Ἰονία καλλιεργησεν._
_χρυσοῦ δὲ στήθος Ὀδυσσέα δέκα πάντα τάλαντα_ ἐρχ', ἀμα ἔκ ἐκείνων δώρα φέρων καθήσατε Ἀχαίων (Τ 248-248).

Agamemnon then sacrificed and swore a solemn oath that he had not laid hand on Briseis (l. 249-266). Cf. I 264-276.

281. ὡς ἀγόλην: Achilles seems to have had a number of horses taken from the enemy, apparently chariot-steeds whose masters he had slain.

284. ἀρχῇ αὐτῷ χρυσῆ (χέω), similar in meaning to Πατρικέλης περικλημένον (l. 4).

287. Πάτρωκλα, note the short penult (§ 4).—μοι δελῆ κτλ., 'dearest to my wretched heart.'—δελῆ of course agrees with μοι.—For construction of θερᾶ compare Α 24.

290. ἀγαθοῦ(α), 'on my return'; she has been absent since Α 848. —δς μοι κτλ., 'how evil after evil always waits on me!' 291. ἀγάπα, perhaps Mynes (l. 296); but Homer does not inform us.

293. μοι με . . . μήτηρ, cf. I 288.

294. With καστηγήτους (l. 298) a participle in agreement—like δεσαρμένος—after ἔφε (l. 292) would be expected; instead the poet breaks off the grammatical sequence (making an ' anacoluthon ') and begins a new sentence at this point: οὐ τῶν, 'they all.'

297. κλαίαν, to be taken closely with βασις (l. 295).

298. ἐξαν: editors commonly supply 'Achilles' as subject of this infinitive and of δεισαν (l. 299); the sudden change of subject is not at all un-Homeric.

393. λειαδή(α), 'breast-bands,' broad strips of leather passing about the breasts and shoulders of horses, like collars, and fastened to the yoke. See illustration in the Vocabulary.—ἰσαν, 'put,' 'set,' commonly taken as aorist of ἱμα, may also come from ἱσαμι or ἱαμ.

396. ἀγαθοῦ, 'on the chariot,' as usual.

401. 'Now bethink yourselves how to save your charioteer in some other [i.e. 'better'] way' than you cared for Patroclus.—σαλαδήν is
probably a mixed aorist infinitive (§ 153). By ‘charioteer’ Achilles means himself, although strictly the word designates Automedon.

406. ἵματος, perhaps the cushion under the yoke to ease the horses’ necks. See the Vocabulary.

409. A reminder of Thetis’s words, ξ 96.

410. θεός, cf. note on l. 417.

415. τοι̑ς Σί καὶ κτλ., ‘for we two would race even with the blast of Zephyrus,’ their father, according to Π 150.

417. θεῷ τι καὶ ἀνέρι, it is the dying Hector who reveals their names: Πάρις καὶ Φηῆβος Ἀτλάνπ, Χ 359.

418. ἐρυνᾶς κτλ., ‘the Erinyes restrained his voice,’ for, says the scholar, they are watchful against violations of the law of nature. There is no doubt that Homer has lately been lapsing into fairy-land.

431. δὲ = δὲ.

433. ταῦτα Τραῖς ἔχων ὀλίσταν πόλισιν, ‘until I have given the Trojans quite enough of war’; ἔχων (originally an accusative) ὀλίσταν means literally ‘to drive to satiety.’

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BOOK XXII—Χ

1. See note on Τ 1.—περιβλήτης, ‘panic-stricken’; cf. φάῦς, Ι 2.

7. Φεῖβος Ἀτλάνπ, who had assumed the likeness of Trojan Agenor (as related Φ 600).

9. αὖτε ἤμψεσθαι λέγει agrees with the subject of διάκεισ (l. 8); ἤδη ἐμπρὸςων, with the object με (l. 8). ‘And have you not even discovered [me = με, an instance of prolepsis] that I am a god? ’ asks Apollo in derision.

11. Another taunting question: ‘really now, are you not at all interested in the battle with the Trojans, whom you have routed? ’—Τρᾶους τόνος τῆ κατὰ τῶν Τραῖν ἐργον (scholium). Τράους seems to be objective genitive.

12. ἔλαι, εἶλε.

13. τοι µέροιµος, ‘at your hand doomed to die.’

14. ἦ κτλ., ‘else surely,’ etc.

15. τίς, accusative of τίς.

20. τυπαλημψ ... παρκη, probably both verbs would be imperfect indicatives in Attic Greek (§ 207, 1), as protasis and apodosis of a present contrary to fact condition.

21. µέγα φρονίµον, ‘in high spirits.’

22. Note quantity of ultima of στάμφεος.—Regularly two horses draw the Homeric chariot; to one of such a pair Achilles is compared.
23. τυταλομένος τελεοῦ, 'stretching over the plain' (§ 171), i.e. galloping at full speed.
24. λαυφηρά, for λαυφηρός.
25. τελεοῦ, as in l. 23.
27. ὡς τῇ ἄντρῃ (l. 26), ὡς βα κτλ., 'like the star that rises in the late summer-time.'—διάρκης, genitive of 'time within which.'
30. τέταται = ἐστίν.
31. Imitated by Vergil, Aen. X, 273 f.:

Sirius ardro,
Ille sitim morbosque serena mortalibus aegris.

'The heat of Sirius—that brings thirst and plagues to wretched men.'
34. ἀνασχέμων, object understood, χειρα—τενγάνα (from τενγάνα), 'he called out.'
38. μου, dative of person interested: 'I pray you.'—ἀνάρα τοῦτον, 'the man yonder,' your foe.
41. σχέδος, an exclamation: 'implacable' (Achilles)! Cf. l. 690.—εἴδε θεσεὶ κτλ., a grim wish, the sting lying in δοκεοι ἡμοί (l. 42). It amounts to εἴσοδος τοῖς θεοῖς γένεις (scholiwm).
46. Lycaon and Polydorus have both been slain by Achilles in the course of the present day's battle.
47. ἀλάστον (εἴλα), genitive absolute with Τρῶν.
49. ἂ τ' . . . ἄρα, 'surely in that case.'
51. πολλά, a 'large dowry'; see note on l. 472.
59. πρὸς δ'(4), 'and besides.' πρὸς is an adverb here.—'Have pity on me, unfortunate that I am [τῶν δικτηρών], while I yet live.'
60. ἣν γῆρας εἶδομεν, 'on the threshold of old age,' i.e. at the end of life, when one's race has been run; the threshold from which one steps into death.
61. ἐν-βόστα τ᾽, 'after beholding' many evils, which are enumerated in the following lines.
65. νυνῖς, 'daughters-in-law.'
66. πρότηνος θόρυμον, 'at the front gate,' the entrance into the courtyard (αἰλή), guarded by great folding doors (θόρυμα); also referred to below (l. 71), ἐν προθύρῳ.
67. ἤν (l. 66) . . . βοίνων, future indicative (§ 190).
68. τύφνας τῆς βαλλόντος, 'smiting' (perhaps with a sword) 'or hitting from afar' (as with a hurled spear); so the words are commonly distinguished; cf. note on Ο 745.
70. ο, 'these,' i.e. the dogs.—πέρι, like Π 157.
71. ο′(4) (l. 70) . . . κυνόντος(ας), § 190.—νῦν δὲ τι κτλ., 'but for a young man it is in all respects becoming' etc.
73. πάντα, subject of ἔστι, to be supplied. — ὅπις φανή, ‘whatever appears.’

80. κάλπων ἀνωμένη, ‘undoing the bosom’ or ‘baring the bosom.’ Perhaps with her left hand Hecabe unclasped her peplos at the right shoulder; then with the right hand (ἐπίρρησι) she lifted up her breast. Her left breast remained covered. On women’s dress see Introduction, 17. — ἐπίρρησι, literally ‘with her other’ (hand).

82. τάδε, ‘this breast of mine.’

83. ἐπίσχων, in meaning the same as ἐπισχῶν, I 489.

84. φίλα τίκνων, agreement according to sense, as below (l. 87), ἀδίστη, ἰν.

85. μηδὲ πρῶμος κτλ., ‘and do not stand as champion against this foe.’

Cf. l. 38.

86. σχέτλοισ, cf. l. 41.

88. οὗτ' ἀλοχος πολῖδωρος, supply κλάσσεται. — For πολῖδωρος cf. note on ζ 394. — ἀνευθείας . . . μέγα νόημ, ‘very far from us.’

91. πολλά, for quantity of ultima see § 38.

94. βεβρωκός κατὰ φάρμακ(α) = Vergil’s “mala gramina pastus” (Aen. II, 471).

95. ἅλωσόμοις περὶ χαίρ, ‘colling around in his hole,’ cf. A 317.

101. The speech of Polydames occurs in ζ 254 ff.

102. ἐκεί, ‘during.’ — τὴν’ (ε), the night just past.

109. ἀντιν, with an understood ἀλόντα, agreeing (as does κατακτεῖνα) with ἐμε, the understood subject of νέεσσθαι: it would be far better for me to meet Achilles ‘face to face’ and then to slay him and return, or to be slain by him in a glorious struggle.

110. αὐτῷ may be dative of agent with ἀλέσσαι (cf. Ἀχιλῆς ἐκμαθέως, l. 55); or it may be taken with ἐμοί (l. 108) in the sense, ‘or myself to be slain.’ — The force of καί is not obvious, for the infinitive does not stand in indirect discourse. The reading may be wrong.

111. A long protasis begins here and continues through l. 121; there the construction abruptly ends. The poet neglects to supply the apodosis.

113. ἄρτιος ἀθέν, like ἄρτιος ἄθεν, B 185, with genitive.

114. Ἐληφθάρ καὶ κτῆμαθ (= κτήματα), objects of δοσίμαι (l. 117), which is an infinitive in indirect discourse after ἔποιχομαι.

116. Τῷ ἐπέλευς ἐργῇ, ‘which [i.e. the carrying off of Helen and the treasures] was the beginning of the strife.’ The relative agrees with the predicate noun; its antecedent is the general idea that has preceded, rather than any particular word or words.

117, 118. Ἀρτιόδηρον, indirect object of δοσίμαι. — ἄγον expresses purpose. — Before ἄμα ἓν ἄμφια understand εἶ δὲ καὶ ἔποιχομαι, ‘and if I promise that at the same time we will divide the other treasures equally with the Achaean.’ — ἄμφια means here (as ζ 502, B 18) ‘into two [op-
posed] parts.' The same sort of proposition for raising a siege was alluded to in 3 511; and perhaps, as a scholiast suggests, the half of the wealth of Troy is the ποιή which Agamemnon announced that he would fight for (r 290).

119. Τραγεία, 'from the Trojans.'—μετάποιεθε, 'afterward.'—γυνοῦσαν δρακον, 'an oath sworn by the elders' in behalf of the people.—With θαμαί understand ει δέ κεν.

121. This verse, wanting in the best ms., Venetus A, and others, may have crept in from 3 512.

122. 'I fear I shall come and supplicate him, while he will not pity me,' Hector's hurried way of saying, 'I fear that when I come' etc., 'he will not pity me.' With this use of the independent subjunctive with μή, implying fear, compare β 195, π 128, ζ 8, and GMT. 261. But according to Kühner-Gerth (§ 394, 4, b), μή . . . θαμαί is a hortatory subjunctive, like δεῖ, Z 840, θαμαί(ας), X 450; the meaning then would be: 'let me not' or 'I will not come and supplicate him, for he will not pity me.'

125. aπρός, 'just as I am,' i.e. unarmed.

126. 'By no means may I now chat with him, "beginning at the oak or rock," as a maid and a lad gossip.'—ἀντὶ δεῦρον οίς ἀντὶ πέτρις δαρείμισον is a gnomic expression (παρομιλε) which seems to allude to old folk-stories (e.g. how the first men grew out of trees and rocks). A scholiast interprets it, ηψόθες ἀρχαολογεῖς διηγεῖσθαι, which amounts pretty nearly to 'make silly gossip over ancient stories.' Some prefer to interpret the words literally of a maid and a young shepherd talking 'from an oak or rock' where they are sitting.

130. οἰδώρα (i.e. εἰδώρα), cf. Z 340 and § 193.

132. Πηλίαδα μαλλιά, cf. Π 143 f.

137. φοβηθαί, 'in flight.'

139. Cf. Verg. Aen. XI, 731 ff.:

quam facile accipitex saxo sacer ales ab alto
consequitur penis sublimem in nube columbam,
compassamque tenet pedibusque eviscerat uncis.

'As easily as the falcon, bird of augury, from his high cliff overtakes in flight a dove soaring in the clouds, and seizes and holds her, and rends her with his crooked talons.'

141. ἄξιον λαλήσεις (λαλομε), 'with shrill cry.'

142. ταρφί (a), 'again and again.'

145. ἔφουσε, mentioned Z 453.

146. They ran along the wagon-road under the city-wall; yet the road seems to have been somewhat distant from the wall.

149. For quantity of ultima of ἀναντοφοι see note on Β 465.

151. ὑπερ, 'in the summer.'
163. τὸ αὖθαν... ἵγγε, 'near by them.'
166 = I 408.
167. With φιέρω supply ὁ μῦ, i.e. Hector.
160. τοσοῦν, 'in the foot-race.' Cf. Verg. Aen. XII, 764 f.: neque enim levia aut ludicra petuntur praemia, sed Turni de vita et sanguine certant, said of the struggle between Aeneas and Turnus.

No trivial prize is play'd, for on the life
Or death of Turnus, now depends the strife.—Dryden.

163. τὸ is demonstrative, agreeing with ἄθλον. A free rendering is 'there.'
166. ἀνδρός limits ἄθλον, a prize "in grateful honour of the mighty dead' (Pope). The allusion is to funeral games.
176. θεμάκεραμα, for meaning cf. Π 438.
179–181 = Π 441–443.
183. Τριτογένεια: this epithet, best rendered 'Tritogeneia,' was not quite understood by the Greeks themselves. See note on B 108.—θυμόν πρό-
φρον, 'in earnest.'
188. The poet who describes this race can hardly have thought of the heroes as armed with the big, heavy shields.
189. ὑπερφα = ἐν ὑπαι or διὰ ὑπαι.
190. Homer uses διὰ with accusative where Attic Greek uses the genitive. Cf. note on B 57.
192. ἀλλά, 'yet,' the dog.
194–196. 'And as often as he made for the Dardanian gate, to dash before it [i.e. 'to take refuge'] under the well-built towers, in the hope that,' etc. ὑπερφα with the genitive is illustrated also in Δ 335, Τρεῖν ὑπηρέτας, 'make for the Trojans.'—It is possible, however, to understand ἄλκακας as complementary infinitive, so that the construction becomes, 'and as often as he started to rush before the Dardanian gates'; then πεῦκαν would limit ἄρλον.—For Δαρδανάκας see note on B 809.
196. ὥς, 'from him.'
197. 'Just so often Achilles headed him off [ὑπερφαδεί] before [ὑπο-
πάρειδεν] he escaped, and drove him back [ὑπερτάγεισα] to the plain.'
198. τοτὶ τότειος, 'on the side of the city,' i.e. on the inside.
199 ff. Cf. Verg. Aen. XII, 908–914:
Ac veint in somnis, octloes ubi languida presexit
nocte quies, nequinam avide extendera cursus
velle videmur, et in media constibne agri
saccidimos, non lingua valet, non corpore notae
sufficint vires, nec vox aut verba sequuntur:
sic Turno, quacumque viam virtute petivit,
succesum des dira negat.
And as, when heavy sleep has clos’d the sight,
The sickly fancy labours in the night:
We seem to run; and destitute of force,
Our sinking limbs forsake us in the course:
In vain we heave for breath; in vain we cry:
The nerves unbrac’d their usual strength deny,
And on the tongue the faultering accents die:
So Turnus far’d, whatever means he try’d,
All force of arms, and points of art employ’d,
The fury flew athwart, and made th’ endeavour void.—Dryden.

199. διώκοις, supply τις.
200. ἐκ . . . τὸν . . . δ', 'the one' . . . 'the other' . . . 'the other.'
201. ἐκ, Achilles; τὸν, Hector; ὁδός δ', 'nor the latter' (Hector).
202. 'How would Hector have escaped death'—not ultimately, of
   course, but—'even up to this time unless' etc.?
205. ἀνέθεμεν, 'nodded "no."'
212. ἐκ τῶν μόνων λαβὼν, 'and taking them [τάλαντα, the balances] by
   the middle, he raised them up.' The heavier fate was the doomed one.
213. ξύγησε, subject, ἀλώτως ἡμερ, i. e. κηρ.
216. 217. νῦν ἔλεγε . . . ὀλοσθενεῖ κτλ., 'I think that we two shall
   carry off great glory' etc.
220. μάλα τολάλα τάθος, 'should give himself ever so much trouble.'
229. ἰδεῖν (s), cf. Z 518.
231. στέμνων, second aorist subjunctive of λύτημι. A preferable spelling
   would be the regular στεμένων (§ 149), with η pronounced short, as in
   εἵμοι often; some mss. in fact read στεμένων. The form in the text must
   be pronounced with synizesis.
234. γνωτόν, 'brothers,' as in Π 174.
235. νοεῖν φρεσκότητα = ἐν νῷ ἔχω.
236. δ', irregularly lengthened.
250. 'ερ' (s) . . . φοβήσομαι, 'will flee from you.'
253. ἀλώτως, in sense of 'slay'; its passive is ἀλωθεῖν.
264. θεοῖς ἐνδάμεθα (ἐν-δίδομι), 'let us take the gods to ourselves' as
   witnesses; 'let us make' them 'our' witnesses.
265. ἀρμονίας, used only here in the figurative meaning, 'compact.'
266. ψιλή-μενας, § 131.
266. ἐμφαίνω, 'either you or I'; cf. Ε 288, 289.
268. παντοκράτωρ κτλ., cf. Matthew Arnold's Sohrab and Rustum :
   Speak not to me of truce, and pledge, and wine!
   Remember all thy valour; try thy feats
   And cunning!
271. σκέπασε, future (§ 151).
274. ἀλάστος, ἀλέωμαι.
279. ὡς ἄρα τὸ τί ... ἱκέτης, ‘and after all, it seems, you do not know’ etc. Cf. note on Γ 188.

280. ἱκέτης, § 186, 10.—ἕτε τῷ λόφῳ γε, ‘to be sure [or ‘although’] you thought you did.’ Cf. Π 61, Γ 215.

281. ἔτεκλατος ... μέθων, ‘deceitful of speech’; with τῷ, ‘a man of cunning words.’ You think you can frighten me by your bold speech so that I shall run, as before; and then you may transfixed me as I flee; but I shall not (l. 288); I will face you squarely now (l. 284).

284. οἷς μεμαθητή (μοι), ‘as I press straight on!’ to meet you.—δρον is underived with θεον.

285. εἰ ρή τις θεὸς, in ironical reference to ll. 270 f., where Achilles boasts of Athene as his ally.

286. ἄσ . . . κομίσεια, for construction see note on Η 107.

289. ὡς ἀλλ' ἐξε μελανον ἱχαος: what had become of his second spear, if he carried one, the poet does not say. See note on Π 477.

294. In Λ 32–35 Agamemnon's shield is described; ‘and on it were twenty bosses of tin, all white.' In this description there is a suggestion as to the meaning of λευκάστως.

301. ἣ γάρ κτάλ., 'long since, it seems, this must have been the pleasure of Zeus' etc. The comparative φλέσαρι means that this doom of Hector 'rather' than any other fate was the pleasure of Zeus.

305. 'But [only] when I have done some great deed and one for men hereafter to learn of.' Cf. Β 119.

307. How may one account for the quantity of τό τί § 37.

308. ἄλος, 'gathering himself together,' from ἄλος.

313. πρόσθεν ... καλύψεων, for meaning compare note on Ε 315.

315. ταπαλέως, see Introduction, 88.

316. ἄσ . . . τα . . . θεομαλάς, ‘which [plumes] Hephæstus let fall thick etc.’

319. ἀλασματει(α), supply σίλαι, 'radiance,' as subject—unless the verb be used impersonally.

321. διτῇ εὑρεινό μάλλον, to find 'where it [χρόνος] would best give way' to his spear. Or the verb may be used impersonally (cf. Η 520), 'where there was the best opportunity.'

322. This difficult line seems to contain two expressions, parallel in meaning, either of which may be eliminated without affecting the sense:

(a) τοῦ δὲ καὶ ἄλος μέν ἔχει χρόνος χάλκη τεχνη, 'now bronze armor protected his body in other parts' [literally 'as for the rest'].

(b) τοῦ δὲ καὶ τόσον μέν ἔχει χρόνος χάλκη τεχνη, 'now bronze armor protected nearly all [literally 'so far protected'] his body.'

Construction (b) has been explained in a note on Η 378; it occurs also in Λ 180. The combination of the two is found again in Ψ 454.
324. φανέρετο δ' (ἔρα), subject, χρόνος: 'but his flesh was exposed'; we say, 'he was exposed.'—τηλιάς σταλ., 'where the collar-bones part the neck from the shoulders.'

325. λακωνίη, 'at the gullet,' may be regarded as an appositive to ἀκίδ' (a) (l. 324). This construction has been from ancient times recognized as difficult.—τὰ τί σταλ., Vergil's "quae fata celerrima" (Aen. XII, 507).

329. ἐφορὰ σταλ., the purpose is not that of the spear (μελίς, l. 328), but of the fate (μοιρα, l. 308) that directed it.

333, 334. τὸ τί δ' αἰνεῖον σταλ., 'while distant from him I—his avenger, far mightier [than you]—was left behind at the hollow ships.'

343. μα (l. 342) ... λαλάχεσι (λαγχάω), 'make me to share in,' 'may give me my portion' of fire. For Homeric burial customs see note on Π 456.

345. γοῦνν, cf. l. 338.

346-348. 'Would that anger and rage drove me—even me—to slice your flesh and eat it raw, for what you have done me, as surely as there is none that will ward the dogs from your head!' For the construction compare Π 464-466, with notes.

350. ἠμένων (κ) (ἐγένετο), 'weigh.'

352. ἔστις ἄρτα σταλ., 'not even at this price' shall your mother place you on a funeral bed.

354. πάντα, agreeing with σε understood.

356. προπολούμαι, 'I gaze upon' you.

358. τοι τι θεῶν μῆμα, 'a cause of wrath against you on the part of the gods.'—θεῶν, subjective genitive. The sense is, consider lest my death shall stir the gods to wrath against you.


373. μαλακότερος ἀμφαδότερος, is 'softer to handle.'

375. τι, 'many a man.'

379. ἄλλων, first in the line, in spite of the short initial syllable (§ 36).

380. κακὰ τῶν ... ὡς ὄν, 'more evils than.'

381. καὶ δ' ἐγνέτ' (ς), cf. note on Α 803.

384. καὶ ἐξετρέψει σταλ., the genitive absolute here expresses concession.

386. ἀλαντες, 'unwept,' in the ceremonial way.

389. The subject of καταλέθηται(ς) is indefinite: "they," i.e. 'the dead.' οὐδείς.

395. μῆδετο, with two accusatives, 'devised ... for.'

396. τὸ δὲ δέκατα τοὺς στόματος, 'the tendons of both feet.'

397. ἄφητος, 'attached thereto.'

400. μάκρος δ' ὀλίγων, supply ὀλίγων as subject of the infinitive, which is intransitive, 'he whipped his steeds to a run.'
401. τοῦ ἄης... ἀλαμβάνω, with καὶ... καὶ τόπος, ‘and from him as he was being dragged a cloud of dust arose.’

408. καλύπτωρπ, see Introduction, 21.

409. κατακεφαλή... ὀλυμπή, datives of manner and means, ‘were overcome with wailing and lamentation’; the former is used of the women, as the scholiast says, the latter of the men.

410. τῷ is neuter: ‘and it was quite like to this, as if’ etc. The sense is: such cries of grief were heard as would be raised if all beetling Troy were blazing in fire from the citadel down.

414. κόπρον, ‘dirt’ or ‘dust.’ The expression κυλώδεμανος κατὰ κόπρον has many ancient parallels, e.g. Jeremiah vi, 26: “O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes.” Micah i, 10:

“In the house of Aphrah roll thyself in the dust.”

420. τὸ ὅν... ἄξονα, ‘grief for whom’ (objective genitive).

426. ὅ... δύναν, what sort of wish? § 208.

427. τῷ καὶ κοροστάμαθα, ‘then we should have satisfied ourselves,’ ‘have had our fill.’

428. δίπλωτον κτλ., see note on 316.

431. βελόμαι, probably parallel with βλέπω. See note on 359.

435. διδάχεσθαι (a), for the form see 1 224 and 671.

438. ἔκτερον limits τέταρτον (§ 174, 1).

441. θελατυν... πορφυρίν, cf. Γ 136.

448. So when Euryalus’s mother heard of his death (Verg. Aen. IX, 476):

“excussi manibus radii; ‘the shuttle fell from her hands.’

450. ἐκείνα (a), for subjunctive see § 193.—τώρα (a) = Attic τώρα (§ 124).

451, 452. ἐν ἵπποι... κτλ., ‘and in my own breast my heart bounds up to my mouth.’

454. ἂν γὰρ... ὡμοίος κτλ., cf. note on 2 273.

457. μὴ καταλαλίκη... ἀλγομένη, lest he ‘have checked him from his woful valor.’ Andromache uses ἀλγομένη with reference to herself, meaning τῷ ἰματι λυπηράτι (scholium), ‘that causes me distress,’ because it carries Hector into danger.

459. τῷ δυ... μένων κτλ., ‘yielding in that mighty spirit of his to none.’—

468. διοροφῖς is a general word, to which ἀνουκα (l. 469), etc., are in apposition. Apparently the poet gives here the complete head-dress of an Homeric woman.
489. ἀμέτακτα seems to indicate the same as στροφóον (cf. Ί. 597), a metal diadem, especially of gold. Helbig, explaining differently from Studniczka, illustrates κεράφως and πλεκτή ἀμιδέμου from Etruscan monuments, suggesting that the former was a high, stiff cap, around which was wound the twisted band (πλεκτή ἀμιδέμος), both useful and decorative (Das homerische Epos, pp. 219–226).

470. κρύβεται, see Introduction, 21.

472. Ἴχθενος, see Ι. 395.—ἔνα, gifts of cattle, etc., originally paid by the suitor to the bride’s father, to win his bride. In the course of the Homeric age—centuries long—the practice of buying the bride, which is here distinctly referred to, underwent a change, as did many other ancient Homeric customs. It is certainly true that the Homeric poetry continued into a time when the old custom was abandoned and that of historic Greece the rule; that is, into a period when, so far from having to purchase his bride, the suitor received a dowry along with her at the time of marriage. To the older period belongs the adjective ἀπεσεῖθαι (Ι. 598). But to the new custom there are distinct references in Ι. 51,

τολλά γὰρ ἔτους πολλάν γέρων ἀναμελοῦσα "Αλκης,

and Ι 147 f.,

ἀγάθον ἐπὶ μελίνα δόνοι

tolllá molón, swv oP τὸ ἔργον ἀναμελεῖσθαι.

(Cf. Causer, Homerkritik, pp. 187–195.)

474. ἀποβομὸν ἀναλήθεια (§ 212) ‘dazed unto death,’ i.e. so that she was like one dead.

477. θῇ . . . αἴσθα, ‘for one and the same portion,’ or ‘doom.’

478. νῆσος ἄθρως, cf. Ι. 400.

487. φῦνθα, ‘survives;’ subject, the child Astyanax.

488. τος, remote dative of the person interested, ‘you know he will always have toil and distress hereafter.’

489. ἀποτηρόμενων, § 63, 8.

491. πάντα, ‘completely,’ adverbial.

493. ‘Pulling one by the cloak, and another by the tunic.’

494, 495. ‘And among them, when they are touched with pity, one puts a cup to his [i.e. the boy’s] lips for a little time, and moistens his lips, to be sure, but does not moisten his palate.’ For meaning of ἐπισχέω cf. Ι. 88 of this book and Ι 489; for the tense see § 184.

498. ἐοτέρως, for meaning cf. Ι. 392, 356.

500. With this line the description of the orphaned boy returns to Astyanax. From Ι. 487 to Ι. 499 the description has been of a general character, and is certainly inapplicable to any probable situation of Priam’s grandson Astyanax, even if he should lose his father. Aristarchus was for removing these lines altogether.
BOOK XXIV—Ω

It is in the evening of the thirty-eighth day of the poem that Priam comes to ransom Hector.

472. Ἄν = ἀδον.—μν, Achilles.
473. κατ' (ς), subject, Priam.
480. κατ' (ς), subject, Priam.
481. ‘And as when dense blindness of heart seizes a man, so that he slays a fellow in his fatherland and comes to the land of strangers.’

503. κατ' (ς), subject, Priam.
506. χειφ = χειρ: ‘to take to my lips the hands of the man that has murdered my sons.’ Compare 1. 478. Others understand χειφ = χειρ (or read χειφ = χειρ), and translate: ‘to reach [with] my hand to the mouth [or ‘chin’] of the man’ etc., comparing Α 501.

510. Ἀνωθεν, ‘rolled up.’ “Low on earth” (Pope).
513. κατακαθόθηκα, ‘to sleep,’ undisturbed.
514. ‘For no good comes of’ etc.
523. κακω, supply ἔτερος μέν, ‘the one.’—έδωκ, § 99.
525. ‘To whomsoever Zeus gives of these, when he has mingled them’ (i.e. the good and the bad gifts).—τετυκαμωσ, § 59.—On this story of the jars is perhaps founded the Epimetheus-Pandora myth, that appears first in Hesiod, Works and Days, ll. 69–104.

535. ἅ' (ς), ‘extending over,’ ‘among.’
543. ἄνα, imperfect infinitive, ‘were.’

544. ‘All the territory that Lesbos bounds’ (ἐντὸς ἐβργε).—ἐνω (limiting ἐβργα) = ‘upward,’ from the south, Lesbos being a southern boundary.
545. καὶ Φρυγίη καθρύτερα, ‘and Phrygia on the east,’ according to a scholiast; the poet “bounds the kingdom of Priam on the south by Lesbos, on the east by Phrygia, and on the north by the Hellespont.”

548. τῶν, the inhabitants of the region just defined, genitive (here only) with κεκάσθαι: ‘among people of this region you used to rank first, they say, in wealth and sons.’—On κεκάσθαι cf. εἰναι (l. 548).
556. σοὶ δὲ τὰς ἀπόκεισ, ‘and may you have joy of this’ (ransom).
557. λες, ‘spared.’
558. Bracketed because missing in many mss., and evidently added by somebody who misunderstood the meaning of λας (l. 557) and thought the sense must be somehow completed.
559. σφ, an instance of anticipation (prolepsis): ‘I know that a god led you hither.’ Cf. note on B 409.
559. ἱδὼ, in meaning like ἱας, l. 557.
560. καὶ λατην ἱς., ‘even though you are a suppliant.’
567. κῆρυκα, Idaea, crayer of the aged king (τοῖο γάρ ὠλερος).
568. ὁ κύρ, subject, Achilles.
569. καὶ τῶν (α'), ‘even of these treasures,’ in an offering to the dead.
570. ἱθὼν, ‘from which.’
578. τοῖχον τοῦ ἱεροῦ, see note on 1 219.
603. τῇ περ κτλ., ‘although her twelve children’ etc.
608. τεκέω, understand Leto as subject.
610. κυατ (α'), § 29.

614-617. These lines look like a later addition to the story just recited; for nothing has previously been said which would lead one to believe that Niobe herself was turned to stone; in fact the point of the whole recital lies in the statement that Niobe forgot her sorrow enough to eat food (l. 618). And how could a stone eat food if as a scholiast pertinently suggests. The Alexandrians (Aristophanes, Aristarchus) rejected the lines altogether.

A later myth does make Niobe herself one of those turned to stone. The scholiast, repeating her story, adds: “So Zeus took pity on Niobe who was weeping over such a great misfortune and changed her to stone, as even up to the present time she is seen by all on Phrygian [τῆς Φρυγιᾶς] Sipylus, shedding fountains of tears.” Pausanias (2d century A. D.) was acquainted with this Niobe, and repeats the story of the tears (I, 21, 5; VIII, 2, 3), evidently alluding to a stream of water trickling down over a face of natural rock. But it seems to be hardly possible to-day to identify “with any approach to certainty or even probability” such a Niobe as he describes. The (formerly so-called) Niobe of Mt. Sipylus is really a sculpture representing “Mother Plastene,” i.e. Cybele [cf. Frazer, Pausanias’s Description of Greece (London, 1896), vol. iii, pp. 552-555].
618. ἱππαρώ, here ‘dance’ (§ 184).
617. οἶνν ἐκ κηρᾶ πέσων, ‘she nurses her god-given sorrows.’
650. δοσος τῆς ὀδὸς τε, ‘how tall and how handsome he was.’
655. λέον, root λεχ, ‘make me to lie down,’ ‘give me a bed.’
638. With this long wakefulness of Priam a scholiast compares the
vigil of Odysseus, who, while piloting his raft, went without sleep for seventeen days, and then swam with the aid of a life-buoy (Leucothea's veil) for three days continuously (e 278, 279, 338 ff.).

644. αἰθωνη, see notes on l. 673 and 243.—The lodge of Achilles grows in grandeur, as the poet proceeds. It is described as if furnished like the Homeric prince's palace, in many respects.

645. The τὰ κήρας were spread on the βεηθα (cf. note on II 224); on these Priam was to sleep, with woolen blankets to draw over him (καθετερπετα ιπταθαι).

650. λέον, intransitive; compare the transitive λέον, l. 635.

660. σ. ά. ά. ά. ‘since really,’ like À 61.

661. βλέπων is equivalent to the protasis of a condition.—κεχρουμένα δεις, ‘you would do welcome things,’ ‘you would gratify me.’—κα goes with δεις.

662. αμμάθα, ελα.–τριλόθυ 8' καθ κτλ., ‘and the wood is far to bring.’

665. δανυτο, present optative, formed without thematic vowel.

673. ἐν προβάσει δόμων: this expression locates the αἰθωνη of l. 644 immediately before the entrance to the large room of Achilles's lodge.

683. σ. νέ εκ κτλ., ‘have you not the least fear of trouble [κακών], [to judge] by the way that you yet sleep’?

684. δανυν, ‘spared,’ as before.

686. νέτο κτλ., ‘and for your life,’ genitive of price with δεῖν εκτοιμα.

687. παῖδες τοι κτλ., ‘those sons [of yours] left behind.’

On the morning of the thirty-ninth day of the poem Priam comes to Troy, with Hector's body. For nine days preparations for the burial are making and wood for the pyre is hauled. The next two days are occupied with Hector's burial and the funeral feast. (Cf. note on À 8.) The Iliad ends with the words (l. 804) ὅς οτι γ' ἄμφεται τάφων ἐπτεροσ ἐπταθαμα.
A TABLE OF PARALLEL REFERENCES

To accompany the citations of Goodell’s *School Grammar of Attic Greek* (GG.) made in the preceding notes. Similar articles are here indicated in Babbitt’s *Grammar of Attic and Ionic Greek*, 1902; Goodwin’s *Greek Grammar* (revised and enlarged), 1892; and Hadley’s *Greek Grammar* (revised by Allen), 1884.

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<tr>
<td>551 d</td>
<td>447</td>
<td>949</td>
<td>658</td>
</tr>
<tr>
<td>554 a</td>
<td>457, 2</td>
<td>977, 1</td>
<td>673 b</td>
</tr>
<tr>
<td>563</td>
<td>635</td>
<td>cf. 1516, 1; 1526</td>
<td>cf. 988 ; 952</td>
</tr>
<tr>
<td>570 c</td>
<td>638</td>
<td>1519</td>
<td>948</td>
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<tr>
<td>571</td>
<td>630; 631</td>
<td>927</td>
<td>940</td>
</tr>
<tr>
<td>592 b</td>
<td>656, 2</td>
<td>1578</td>
<td>979</td>
</tr>
<tr>
<td>616 a</td>
<td>623; 625</td>
<td>1494; 1481, 1</td>
<td>916; 914 B (1)</td>
</tr>
<tr>
<td>616 b</td>
<td>624; 625</td>
<td>1481, 2; 1496</td>
<td>914 B (2) ; 917</td>
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<tr>
<td>618</td>
<td>620</td>
<td>1428</td>
<td>cf. 912</td>
</tr>
<tr>
<td>621 a</td>
<td>...</td>
<td>1600</td>
<td>1011 a</td>
</tr>
<tr>
<td>628</td>
<td>442 a</td>
<td>[See note on A 242]</td>
<td>1055, 2</td>
</tr>
<tr>
<td>633 A</td>
<td>cf. 151; 438</td>
<td>cf. 496; 1428, 2</td>
<td>cf. 1054, 1; 860</td>
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<tr>
<td>644 b and d</td>
<td>627; 627 a</td>
<td>1469–1471</td>
<td>924 a</td>
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<td>647</td>
<td>603</td>
<td>1890</td>
<td>893</td>
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<td>649</td>
<td>606</td>
<td>1897</td>
<td>895</td>
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<td>650</td>
<td>604; 609</td>
<td>1408; 1393, 1</td>
<td>898; 894, 1</td>
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<tr>
<td>651 (1)</td>
<td>605</td>
<td>1408</td>
<td>900</td>
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<tr>
<td>651 (2)</td>
<td>610</td>
<td>1393, 2</td>
<td>894, 2</td>
</tr>
<tr>
<td>672</td>
<td>441, N. 2</td>
<td>...</td>
<td>1050, 4 b</td>
</tr>
<tr>
<td>672 d</td>
<td>441, N. 2</td>
<td>...</td>
<td>1050, 4 d, e</td>
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A SHORT HOMERIC GRAMMAR.
A SHORT HOMERIC GRAMMAR

PART I.—THE DACTYLIC HEXAMETER

§ 1. The rhythm of the Greek hexameter depends on the time occupied in pronouncing successive syllables, and is quite independent of word accent. It resembles, therefore, modern music rather than English poetry. There is, indeed, a regular recurrence of metrically stressed syllables ($§$ 8), but rhymed syllables are rare and perhaps accidental.

§ 2. A short syllable contains a short vowel; this may be followed by a single consonant, either in the same word or in the next.

§ 3. A syllable may be long either by nature or by position: 1. By nature, if it contains a long vowel or a diphthong. E. g. ἄχαρτυ, τευχέως.

2. By position, if its vowel, although naturally short, is followed by two (or three) consonants or a double consonant ($ζ, ξ, ζ$).—Φ, Χ, and Θ do not have the value of double consonants. E. g. in Α 10, νοίον ἀνα στρατόν δροε κακήν, ὀλέκοντο δὲ λάοι, the final syllable of ἀνά and the penult of ὀλέκοντο are long by “position.”

It does not matter whether the two consonants are both in the same word with the short vowel or not. One may end the word, and the other begin the next; or they may both begin the next word.

§ 4. Although a mute and a following liquid generally have the value of two consonants ($§$ 3, 2), and in combination
with a preceding short vowel regularly make a long syllable, it occasionally happens that such a syllable is short if the liquid is λ or ρ. E. g. the ultima of πτερόντα is not lengthened in the often repeated line,

A 201, etc., καὶ μὲν φονήσας ἐκεῖνο πτέρόντα προσημὸδα. Cf. Γ 414, σχετλῆ, of which the first syllable is short.

§ 5. Each verse contains six feet, corresponding to bars in music; and each foot, except the last, consists of one long syllable followed by two short ones, or of two long syllables. Two short syllables are equivalent in value to one long.

§ 6. A foot is thus indicated, graphically: |−−−| or |−−|; or in musical notation, if a long syllable be represented by a quarter note:

\[ | ⏯ ⏯ ⏯ | \text{ or } | ⏯ ⏯ | \]

§ 7. The sixth foot always consists of two syllables; and these may be both long, or one long (the first) and one short.

§ 8. The first syllable of each foot is emphasized in oral reading. This stress of the voice is called iōtus (Latin for "blow," "beat" in time); it is thus indicated, . The syllable that receives the iōtus is called the themis (Greek θέμις, a "setting down," as of the foot in marching); the rest of the foot—either one long syllable or two short syllables—the arsis (Greek ἀρσις, a "lifting," as of the foot in marching).

§ 9. Roman writers referring these terms to the falling and rising inflection of the voice used them in exactly the reverse way. Some modern books continue the Roman use.

§ 10. The foot that consists of a long and two short syllables is called a dactyl. Two long syllables in one foot compose a spondee. One long and one short syllable, found only in the sixth foot (§ 7), make a trochee.

The whole verse (τρός) is called dactylic hexameter; sometimes, from its subject, heroic hexameter.
§ 11. In the first five feet the poet used dactyls or spondees at his pleasure, but dactyls seem to have been preferred in certain places, e. g. in the third foot, and in the fourth foot before the bucolic diaeresis (§ 19). The fifth foot, in particular, is generally a dactyl; yet here too a spondee is not uncommon; such lines are called spondaic lines, and are said to occur, in Homer, in the proportion of one to eighteen. They are much less frequent in Vergil.

Lines containing no dactyls are very rare.

§ 12. Pauses.—If a word ends within a foot (i. e. if the foot is cut in two), the interruption is called caesura (Latin for ‘cutting’). If the end of a word coincides with the division between two feet (i. e. with the bar of musical notation), the coincidence is called diaeresis (Greek διαερέω, ‘division’).

It is at these points, after a caesura or a diaeresis, that the voice may pause in reciting a verse. But unless a caesura or diaeresis coincides with a natural pause in sense, it is generally neglected; where such a coincidence does occur, however, the principal caesura or principal diaeresis is said to be found. Every verse contains at least one pause—almost always a principal caesura.

§ 13. Following is a metrical scheme indicating the commonest position of the principal caesura (|) and diaeresis (×):

\[ \begin{align*}
\text{\texttt{\textsuperscript{\textcircled{1}}}} & \text{ | } \text{\texttt{\textcircled{2}}} & \text{ | } \text{\texttt{\textcircled{3}}} & \text{ | } \text{\texttt{\textcircled{4}}} & \text{ | } \text{\texttt{\textcircled{5}}} & \text{ | } \text{\texttt{\textcircled{6}}} & \text{ | } \text{\texttt{\textcircled{7}}} & \text{ | } \text{\texttt{\textcircled{8}}} & \text{ | } \text{\texttt{\textcircled{9}}} & \text{ | } \text{\texttt{\textcircled{10}}} & \text{ | } \text{\texttt{\textcircled{11}}} & \text{ | } \text{\texttt{\textcircled{12}}} & \text{ | } \text{\texttt{\textcircled{13}}} & \text{ | } \text{\texttt{\textcircled{14}}} & \text{ | } \text{\texttt{\textcircled{15}}} & \text{ | } \text{\texttt{\textcircled{16}}} & \text{ | } \text{\texttt{\textcircled{17}}} & \text{ | } \text{\texttt{\textcircled{18}}} \\
\end{align*} \]

The sign \( \textcircled{\textsuperscript{\textcircled{\texttt{\textsuperscript{\textcircled{A}}}}}} \) denotes a rest equivalent to one short syllable.

§ 14. A caesura can not occur before enclitics or other words that can not begin a sentence (γάρ, δέ, ἀπά, etc.), or after proclitics.

§ 15. If a caesura occurs after the thesis of a foot, it is called masculine; if in the arsis, that is, between two short syllables, it is called feminine.
§ 16. The third foot generally contains the principal caesura. The feminine caesura is more frequent than the masculine in this foot, the proportion between the two being approximately 4 to 3 (based on La Roche's figures). For examples of the feminine caesura see B 400–410; of the masculine, A 1 and 8.

§ 17. A not uncommon pause is the masculine caesura of the fourth foot. E.g. A 3 (after ψυχάς) and A 7 (after ἄνδρον).

§ 18. Such verses (indicated in § 17) often have a pause after the thesis of the second foot also. E.g.

A 106, μάντι κακῶν, ὥς πώ ποτέ μοι τὸ κρήγγον εἶπας.

§ 19. Diaeresis is not so important as caesura in constituting a pause. The principal diaeresis, when it occurs, is commonly found between the fourth and fifth feet. This is known as the bucolic diaeresis, because it was a favorite with the bucolic poets, of whom the most famous was Theocritus (third century B.C.). How significant it is in Homer may be seen from the fact that the narrative sometimes comes to a complete stop at this point, and a new subject is introduced, as in A 348 and 430.

§ 20. Less common than the bucolic diaeresis is the one that sometimes occurs between the first and second feet. E.g.

A 32, ἄλλοις μέτα τῆς ἄφεδρας, ἐστὶ βήματα.

§ 21. A caesura that was almost always avoided by the Greek epic poets is the feminine caesura of the fourth foot. But compare B 479,

"Ἀρεί δὲ ζώνης, στέρνον δὲ Ποσειδώνι.

§ 22. To accustom the ear to the rhythm of the Greek dactylic hexameter it is advisable to read the lines aloud from the very beginning of the study of Homer. The natural flow of the hexameter, in perfect time, soon becomes a matter of instinct and requires little conscious foresight.
§ 23. Lines 1 and 2 of Book I (A) are scanned:

Μήνων δειδε, θεία, Πηληναίδεω Αχιλήος

(For -ω pronounced as one syllable see § 48.)

οὐλομέανεν, ἐκμίμοι' Αχιλέος ἀλγε' ἐθέκεν.

Lines 43–47 of A thus:

δε ἔφορ' ἐκχόμενος τοῦ δ' ἐκλειν Φοῖβος Α'πόλλων.

βῆ δὲ κατ' Οὐλομέανω καρπήνων χωμένος κῆρ,

(The caesura of this line is slight; observe the bucolic diaeresis.)

τόξε δὲ μουσίων ἡχον ἄμφηρεφεῖά τε φαρέττην.

(For long -σ of fifth foot see § 83.)

ἐκλαγ'έποτ' ἀφι δ' μυστοί ἐπ' ἄμων χωμένουω

(For short -ω of third foot see § 25, 1.)

αύτοῦ κατ' ἄντος δ' Ἰμενυκτε νοκώς.

§ 24. Important to observe: (a) Elisions are indicated by the apostrophe (§ 40) and need give no further concern. (b) When, at the beginning of a word, a breathing is written over the first of two consecutive vowels (as in δ' σταῖ), the vowels are of course pronounced as separate syllables.

§ 25. Hiatus (Latin for ‘gaping’) occurs when a word ending in a vowel immediately precedes another which begins with a vowel. It may be avoided, of course, by elision, as ἔφορ'(o) εἰκχόμενος. It is chiefly found under the following conditions:

1. If the first of the two words ends in a long vowel or a diphthong which is regarded and used as a short syllable. This shortening of a final long vowel or diphthong in the
arnia, before an initial vowel of the following word, is very common. E. g.

A 14, ἔκχωμον Ὀμόλαμνος.

A 15, χρυσότοι δῶν κτλ. (-οἶ is pronounced as one syllable; cf. § 43).

Γ 164, οὔ τί μοι ἀφίη ἄφοι || θεοῦ νό μοι ἀφίοι ἔσων.

a. Final -αι and -οι, though short in determining word accent, are metrically long except under the condition just noted.

2. If the first word ends in -α (dative singular of third declension) or -υ. E. g. B 6, Ἄγαμέμνον οδολον. Ω 387, σοῦ ἐσος. But many such instances (e. g. A 393) must be referred to § 25, 3.

3. If the first word is followed by a natural pause (§§ 16, 19, 20). E. g.

(a) Feminine caesura of third foot:
A 27, τῇ νῦν δηθόντα || τῇ ἄστερον αὕτις ἑντα.

(b) Masculine caesura of third foot:
A 114, κουρδίης ἀλόχου, || ἡτεί οὔ θέν ἐστι χειρεῖν.

(c) Bucolic diaeresis:
B 3, ἄλλᾱ ἐ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα.

(d) Diaeresis after first foot:
I 247, ἄλλᾱ ἁνα, || εἶ μέμονάς γε κτλ.

After the formula ἄντερ ἦ at the beginning of a line hiatus is several times found (as in A 383), although there is actually no pause in sense.

4. If the first word ends with the thesis of a foot, even when no natural pause occurs at that point. E. g.

A 30, ἣμετέρῳ ἐν || κτλ.
§ 26. Hiatus is not regarded when elision has already taken place. E. g.

A 2, μὺρι Ἀχαϊῶι ἀλγε ἔθηκεν.

§ 27. Hiatus seems to occur in some places where it really did not exist in the original words of the poet. This is because he or his predecessors pronounced an initial letter, usually digamma (ϝ), which later disappeared (cf. § 61). E. g.

A 7, ἈτραΪθης τε ἔδαξ κτλ.

SHORTENING OF LONG SYLLABLES

§ 28. In accordance with the principle of § 25, 1, even a long vowel or a diphthong within a word is sometimes shortened in the arsis of a foot, before another vowel. E. g.

B 415, δηδου. Π 235, χυμαιεύναι. Σ 105, ολος.

§ 29. Not infrequently such a vowel or diphthong is written short in the text, if the meter requires it. So two spellings of the same word may be found. E. g.

νέας (A 487), νήας (A 12). οὖς (A 489), υὖς (A 9). "Ἀργος (Τ 47), Ἀργος (B 110). ὀκεα (B 786) for ὀκεα. ἔται (Γ 134), ἦατ′ (α) (B 137). Πηλός (Π 203), Πηλός (I 147). ὀλος (X 65), ὀλοῦσα (A 342). κέατ′ (ο) (Ω 610), κέατο (Δ 162).

§ 30. Even before a single consonant, a vowel originally long is sometimes shortened in the arsis. E. g.

"Ἀπόλλων (A 43), Ἀπόλλωνος (A 14). πρῖν (B 344), πρῖν (B 348). χρόνεος (Ω 320), χρόνεῳ (A 15).

§ 31. The vowel thus shortened (cf. § 30) may be written short, giving rise to two spellings of the same word (cf. § 29). E. g. μάν, μήν (and μάν). Similarly ἄρα and αὖρα.

§ 36 used as a connective 'then'—including "& in apodosis"—is equivalent in force to a weakened §. Whether the two words are really identical in origin, however, is disputed.
LENGTHENING OF SHORT SYLLABLES

§ 32. A short final syllable is sometimes used for a long syllable in the thesis of a foot if a metrical pause follows. E. g.

A 19, ἐκπέφοσαν Πριᾶμοι τόλμων, | ἐδὲ σ' οἰκαζ' ἤκτοςαν.

A 153, δεῖρο μεχεθομένοις, ἔπει σὺ τί μοι ἀτινός εἰσον.

So too A 226, 244, 527, B 24, 71, G 24, etc.

§ 33. Not rarely the ictus itself seems to lengthen a short final syllable, even when no pause follows. E. g.

A 45, ἀμφηρεψά τε φαρέτρην.

B 39, θήσεων γὰρ ἐτ' ἐμελλεν κτλ.

B 169, μῆτων ἀτάλλατον.

Compare A 342, B 233, etc.

§ 34. Initial syllables of words that could not otherwise be introduced into the hexameter are sometimes lengthened by the ictus. E. g.

A 265, ἀθανάτωσιν. So too δογενής (A 489), ἀπονέσθαι.

(B 113).

§ 35. The vowel thus lengthened is often written long in the text. E. g.

A 2, ὀὐλομάνην (Attic ὀλομάνη). A 155, βοτιανέρη (βόσκω, 'feed,' and ἀνήρ). A 252, ἤγαθη (ἅγα, 'very'). B 77, ἡμαδόκντος (ἅμας, 'sand'). B 89, εἰσαρνωτιοί (ἰαρ, 'spring'). B 448, ἱερέθονται (ἱερά, 'raise'). B 460, δουλιχοδέφων (δολιχός, 'long').

Compare εἶν ἀγορὴ (I 13) for εἶν ἀγορή.

§ 36. The initial syllable of the first foot is sometimes lengthened apparently by the ictus alone. E. g. G 357, 8ud. X 379, ἐτελ.

§ 37. In many instances where a short syllable seems to be used for a long, closer examination shows that it is really long
by position. The value of a consonant (especially digamma) often remains, even when the letter itself has disappeared from the text. E. g.


So too Γ 2, 230, etc.

Whether the initial consonant of ὅς, 'like,' was θ or η is uncertain. At any rate, it had disappeared in the Homeric age; its value was retained, however, in formulas like the one quoted, which were inherited from older time.

§ 38. A short final vowel may make a long syllable when the next word begins with a liquid—λ, μ, ν, ρ—or digamma, or sigma. E. g.


§ 39. These same consonants (§ 38) are sometimes found written double, within a word, lengthening a preceding short syllable on which the ictus rests. E. g. A 173, εὐτάναια. A 278, ἐμορε. A 420, ἀγάνυφον for ἀγάνυφον. B 170, ἐνοσέλυμον. B 452, ἀληκτόν. Γ 34, Ἰλαβε. Τ 35, ἀπο[θ]ητίνυ.

A 7, Ἀχιλλεύς, but A 1, Ἀχιλέως. A 145, Ὀδυσσεύς, but A 138, Ὀδυσσός. The longer spellings of the last two words may be original.

PART II

ELISION

§ 40. Final vowels that are superfluous to the meter are elided before words beginning with a vowel, in the following instances, and the elision is marked by an apostrophe:

2. -ἡ. E. g. B 132, εἰδώσ'ης. Except the final -η of περι', τη and its compounds: δ' τη stands for δ τη, never for δ τη. E. g. 
A 244, δ' της. Cf. § 123, 7.

3. -ατ of various verb endings. E. g. A 117, βουλομ'ατι.
A 546, ξυνατ'ατι. B 137, ιατ'ατι.

4. -ατ of the dative singular of personal pronouns. E. g. 
A 170, σ'ατι. Perhaps Π 235, καὶ τ'ατι. I 673, μ'ατι. The 
context proves that the dative of the pronoun is intended in 
the first and third examples.

CONTRACTION

§ 41. Very many forms that would be contracted in Attic 
Greek are found uncontracted in the text of Homer. E. g. 
A 1, δείδα (= Attic δειδα). A 8, εν-έηκε (= Attic συν-ήκε, from 
συν-ήμι). A 30, Ἀργά. A 49, ἀφγυρέω (= ἀφγυροῦ). A 76, 
ἐρεώ (= ἐρῶ).

§ 42. Besides the familiar contractions of Attic Greek, the 
manuscripts show a peculiar one: ευ for εω. E. g. A 37, μευ (Attic 
μου). I 54, ἐπλευ (for ἐπλευ).

SYNIZESIS

§ 43. Allied to contraction is Synizesis (Greek συνιζησις, 
'settling together'). This occurs when two neighboring 
vowels, regularly pronounced separately, must be pronounced 
as one syllable, to suit the meter. E. g. A 1, -εω (of Πηλιμαδεω) 
must be pronounced as one syllable (but cf. § 68). So too A 15, 
A 540, δη αὕ. For the last three examples the manuscripts read, re-
spectively, δ' οὖτως, δ' αὕτε, δ' αὕ, readings which perhaps had 
better be retained, if δ' = δη = δη (§ 31).

CRASIS

§ 44. Crasis (Greek κράσις, 'mingling') occurs when a final 
vowel or diphthong is contracted with a vowel which begins 
the next word. In Homer as now written it is rare. E. g.

§ 45. τοῦκα (A 96, etc.) for τοῦ ἄκα is regarded by some editors as an example of crasis; by others it is written τοῦκα, as if for τοῦ ἄκα (ἄκα) juxtaposed. So ὠμέκα (A 11, etc.) is explained both ways.

APOCOPE

§ 46. By Apocope (Greek ἀποκοπή, 'cutting off') is denoted the loss of a final vowel before a word beginning with a consonant. No apostrophe marks the omission. The chief Homeric instances are ἄν, κάτ, παρ, and ἄρ (for ἄνα, κατά, παρά, and ἄρα). E. g. A 143, ἄν. A 8, ἄρ.


SYNCOPE

§ 48. The suppression of a short vowel within a word is called Syncope (Greek συνκοπή, 'cutting short'). E. g.

A 13, θύγατρα for θύγατέρα. A 202, τίττ᾽(e) for τί ποτε. A 275, ἀποάρεο for ἀποαρέο.

SOME IMPORTANT PARTICLES

§ 49. 1. ἄρα (also found as ἄρ', ἄρ, ἃ, ἃ'), 'as may be believed,' 'of course,' 'as it seems,' 'so,' 'then,' etc.

2. νῦ(ν), an enclitic, 'now' (inferential), 'then,' 'pray,' etc. Homer uses the temporal νῦ also.

3. κε(ν), an enclitic, equivalent to Attic ἄν (cf. §§ 189 ff.).

N MOVABLE

§ 50. -ν movable is found not only before words beginning with a vowel, but also before consonants if a long syllable is required by the meter. E. g.

A 77, ἐ μόν | μοι πρόφορν | ἐπέσων καὶ | χρησιν ἄριστεν.
Doubling of Certain Consonants

§ 51. 1. π is found doubled in the relatives ὑπότε, ὑπῶς, ὑπότερος, etc. ὑπότε and ὑπῶς also occur, as in Attic.

2. τ may be doubled in δτ(τ).

3. σ may occur double in τόσ(σ)ος, δσ(σ)ος, μέσ(σ)ος, and other words.

4. An etymological reason very often exists for the double consonant, as may be illustrated in the case of double sigma.

§ 52. Double sigma of the following words results from the retention of a final sigma of the stem: A 42, βελέω-σω. Α 82, τελέω-η. Α 83, στήθεω-σω.

§ 53. On the analogy of verbs like τελέω-η (the stem τελεω- appears in the noun τέλος), although without a similar etymological reason, are formed futures and aorists such as: A 153, μαχαίριμενος. Α 54, καλάσατο. Α 76, δμουσων. Α 100, ιλασσάμενοι.

§ 54. Double sigma of the following words arises from the assimilation of a lingual mute to the following sigma: A 368, δάσσαντο (δατ-σαντο). A 537, συμφράσσατο (συν-φράδ-σατο). B 44, τοσσ' (τοδ-σι).

§ 55. Many of these words (§§ 52–54) have epic forms with one sigma also.


Neglect of Euphonic Change

§ 57. In some words, before μ, the mutes δ, θ, and others are retained unchanged. E.g.

A 124, εμεν, Αττικ ἰσμεν. B 341, επένθμεν.
METATHESIS OF LETTERS—DIGAMMA

METATHESIS OF LETTERS

§ 58. Some words containing ρ have a vowel, usually α, either preceding it or following it, at the pleasure of the poet and the demands of the meter. The transfer of order is called Metathesis. E.g. A 25, κρατερόν, A 178, καρπερός. A 225, κραδίην, B 452, καρδίη.

§ 59. τρέχοντας (A 419, etc.) is probably in its first part derived from τρένω (by metathesis) and means ‘hurler of the thunderbolt.’

DIGAMMA

§ 60. The letter digamma, Φ, F, which belonged originally to most—if not all—Greek alphabets, means literally double gamma, from its form F. Its value was that of the English w; when vocalized, it became v. When epic poetry began to flourish, it was a living sound; but in the progress of the ages during which the Iliad and Odyssey were transmitted, it seems to have disappeared from the Ionic dialect; and when at last these poems were written down, no sign was used to indicate a sound with which the scribes themselves were possibly unacquainted. Nevertheless traces of the letter survive in lengthened syllables and in instances of hiatus which otherwise would be irregular; compare §§ 27, 37, 38.

Initial Digamma

§ 61. Full lists of words that once were spelled with digamma, with or without other lost consonants, may be found in large grammars and lexicons. The following illustrative list is selected from instances in A and B; the words are grouped in order of roots or stems:

1. (a)Δειβρε, ἰπτερε (A 24), Φιθή (B 270). The original spelling was σφιβες; cf. Lat. suavis, Eng. ‘sweet.’—2. Φίλε (B 90).—3. Φάνα (A 7), Φανασίες (A 38).—4. Φάντο (B 803). Cf. Lat. Vesta (?).—5. Φυθερς: Φυθησα (A 157).—6. Φε (A 406), Φε (A 104), Φέθε (A 114), etc., pronoun of third person; Φης (A 338), etc., from Φής, possessive pronoun of third person; also Φεός (A 88), etc., from Φές. There were original forms in Φε; cf. Lat. sectus.—7. Φειαρνῆ (B 471) for Φειαρνή. Φερ = Lat. vēr.—8. Φήθεα (B 87).—9. Φελανος (B 748), Φελανος (A 309), Lat. viginti.—10. Φεκαθερ: Φεκα-
§ 62. Traces of digamma, not initial, appear in:

1. ἔδειξε (I 34), for ἔδειξε. ἔδειξε (A 555), for ἔδειξε. ἐδείξε (A 93), for ἐδείξε. ἐδείξεσθαι (B 190), for ἐδείξθεσθαι. ἐδέιξε (A 515).—ἐδέιξε (Γ 172).

2. ἐδείξε (A 416), ἐδείξε (I 415).

§ 63. A vocalised digamma appears in some words. E.g.

1. A 459, ἀδέιριναν, from ἅν (‘up’) plus (ἀ)ἀδέισαν (‘drew’); by assimilation of ἅ to F, ἀἀδέισαν.

2. Ε 289, Χ 267, etc., ταλαιπρίν, from ταλα- (root ταλ), ‘endure,’ and πρίν (stem πρίν-), ‘ox-hide shield.’

3. A 356, etc., ἀννορᾶς, originally ἀναρᾶς. aorist participle of which the present does not occur; future, Χ 489, ἀναρῆσας, originally ἀνα-

4. I 273, ἀνηφρᾶ is a relic of an original ἀνεφρᾶ, second aorist indicative (of which ἀναφρᾶs was the participle). The original form was misunderstood by the later poets of the Homeric age, who regarded it as imperfect of a supposed present, ἀναρᾶς. So arose the misformation ἀνηφρᾶς, A 430 (third plural) and I 131 (first singular).

HOMERIC ETA FOR ALPHA LONG

§ 64. In place of the Attic alpha long (by nature) eta (η) is commonly found in Homer. E.g. A 45, φανήρην, Attic φανηρᾶν. A 54, ἄγορηδε, Attic ἀγορηδέ. A 562, πρῆζαι, Attic πρᾶζα.
PART III.—INFLECTIONS—WORD-FORMATION

§ 65. Endings of the First Declension, Nouns and Adjectives (distinctively Homeric endings in bold type):

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N.</td>
<td>-ης</td>
<td>-η, -α</td>
</tr>
<tr>
<td>G.</td>
<td>άο, -εο</td>
<td>-ης</td>
</tr>
<tr>
<td>D.</td>
<td>-η</td>
<td>-η</td>
</tr>
<tr>
<td>A.</td>
<td>-ην, -αν</td>
<td>-ην, -αν</td>
</tr>
<tr>
<td>V.</td>
<td>-α, η</td>
<td>-η, -α</td>
</tr>
<tr>
<td>Dual N.</td>
<td>-ά</td>
<td>—</td>
</tr>
<tr>
<td>A. V.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Plur. both genders, N. V.</td>
<td>-αι</td>
<td>-αι</td>
</tr>
<tr>
<td>G.</td>
<td>-αον, -εον, -δον</td>
<td>-ης</td>
</tr>
<tr>
<td>D.</td>
<td>-πον(ν), -ης</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>-ας</td>
<td></td>
</tr>
</tbody>
</table>

§ 66. One frequent feminine noun ends in -ά: θεά, θεάς, Attic ἥ θεός. A few proper names also have nominatives in -άς (masculine) and -ά (feminine); e.g. B 104, Ἐρμηνίας. Such nouns of course have datives in -ά and accusatives in -άν.


§ 68. The genitive ending -ας, which is always pronounced as one syllable (§ 43), seems to have been substituted in the text, not uncommonly, for the elided -ά(ο), which was the earlier ending. E.g. the first line of the Iliad very likely ended originally, Πηληξίδα' Αχιλλός.

§ 69. A contracted genitive ending -ω is sometimes found. E.g. 2 449, ἀμφικλέω.

§ 70. The genitive plural ending -εων is regularly pronounced as one syllable (like Attic -ών). E.g. A 273, βουλέων. A 495, ἑφετμέων.
§ 71. In the dative plural the longer ending is by far the more common. -γς is in many instances only the elided form of -γων, and might be written -γο'. E. g. Z 250, the best ms. reads αἰδοῖρον ἀλόχωνοι, not αἰδοῖς κτλ.

§ 72. A few datives end in -αις. E. g. A 233, παλάμειας.

§ 73. Endings of the Second Declension, Nouns and Adjectives (distinctively Homeric endings in bold type):

<table>
<thead>
<tr>
<th></th>
<th>Masc. and Fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N.</td>
<td>-ος</td>
<td>-ον</td>
</tr>
<tr>
<td>G.</td>
<td>-ολο (-οο), -ου</td>
<td>-ολο (-οο), -ου</td>
</tr>
<tr>
<td>D.</td>
<td>-φ</td>
<td>-φ</td>
</tr>
<tr>
<td>A.</td>
<td>-ον</td>
<td>-ον</td>
</tr>
<tr>
<td>V.</td>
<td>-e</td>
<td>-ον</td>
</tr>
<tr>
<td>Dual N. A. V.</td>
<td>-ο</td>
<td>-ον</td>
</tr>
<tr>
<td>G. D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. N. V.</td>
<td>-α</td>
<td>-α</td>
</tr>
<tr>
<td>G.</td>
<td>-ον</td>
<td>-ον</td>
</tr>
<tr>
<td>D.</td>
<td>-οιν(ν), -οις</td>
<td>-οιν(ν), -οις</td>
</tr>
<tr>
<td>A.</td>
<td>-οις</td>
<td>-α</td>
</tr>
</tbody>
</table>

§ 74. The genitive ending -οο, shortened from -οιο (§§ 28, 29), is restored to the text in some instances by modern editors. E. g. B 325, δο (Attic οδ). Z 344, κακουμηχάνοο. I 64, ἐπιδημίοο.

§ 75. For vocatives in -οι cf. § 169.

§ 76. The dative plural ending -οιν(ν) is by far more common than -οις. The latter is, in many instances, only the elided form of -οινοι and might be so written. E. g. A 307, ολο' ἄτροπονων might be written for ολοι κτλ.

§ 77. In epic are found the regular λαός (A 10, λαοί), νηός (A 39, νηόν), ἵλαος (A 583), etc., for which Attic Greek has λεός, νεός, ἢλεός.
§ 78. **Endings of the Third Declension**, Nouns and Adjectives (distinctively Homeric endings in bold type):

<table>
<thead>
<tr>
<th></th>
<th>MASC. AND FEM.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. N.</strong></td>
<td>-ς</td>
<td>-</td>
</tr>
<tr>
<td>G.</td>
<td>-ος</td>
<td>-ος</td>
</tr>
<tr>
<td>D.</td>
<td>-τ</td>
<td>-</td>
</tr>
<tr>
<td>A.</td>
<td>-α, -ν</td>
<td>-</td>
</tr>
<tr>
<td>V.</td>
<td>-ς</td>
<td>-</td>
</tr>
<tr>
<td><strong>Dual N. A. V.</strong></td>
<td>-ε</td>
<td>-</td>
</tr>
<tr>
<td>G.</td>
<td>-ων</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>-ευτ(υ), -ου(υ)</td>
<td>-ευτ(υ), -ου(υ)</td>
</tr>
<tr>
<td>A.</td>
<td>-ας, -[ν]ς</td>
<td>-α</td>
</tr>
</tbody>
</table>

§ 79. The accusative singular of consonant stems regularly ends in -α, plural in -ας. E.g. φρήν·(φρεν-), φρένα (A 193), φρένας (A 115).

§ 80. Barytones in -ις and -ος, with stems ending in τ, δ, or θ, properly conform to this rule (§ 79); but sometimes they have accusatives singular in -ω and -ου, agreeing with the familiar exception of Attic Greek (GG. 115). E.g. ἐρε (ἐρε-δ-) has ἐρεῖα (Γ 7) and ἐρεῦ (γ 136). κόρης has κόρεθα (Σ 611) and κόρου (Π 215). χάρις has χάρων only.

§ 81. The accusative singular of vowel stems regularly ends in -ν, plural in -[ν]ς. E.g. πόλις (πολ-), πόλι (A 19), πόλις for πολ-νς (accusative plural, restored in B 648, I 328, etc.). πόλις too occurs (§ 103). ἴνις (ἴνι-) has accusative plural ἴνις (Ζ 94, 275, 309).

§ 82. The two endings of the dative plural often occur in the same word. E.g. κών (κών-) has κών-οςιν (A 4), and κώ-σιν for κών-σιν (Σ 179).

§ 83. Some datives plural occur in three forms. E.g. πούς (πος-) has πόδ-οςιν (Γ 407), ποσ-σι (Β 44; cf. § 54), and
by loss of ε the Attic ποι (Z 505). βέλος (βέλος) has βελεσόν (O 727), βέλεσον (A 42; cf. § 52), and by loss of one σ the Attic βέλος (A 657).

§ 84. The unusual suffixes -σι and -ει are seen in some rare forms of the dative plural.

§ 85. The so-called syncopated nouns of Attic Greek, μήτηρ, πατήρ, θυγατέρ, αύρη, etc., are sometimes syncopated in epic, sometimes not. E. g. θυγατέρα (A 13), θυγατέρα (E 371). αὐρή (B 362), αύρη (A 262).

A few selected paradigms are added for illustration (§§ 86—95). 1

§ 86. Sing. N. βασιλέας (δ), 'king' Plur. βασιλεῖς
G. βασιλῆς βασιλεῖς
D. βασιλῆ βασιλείου(v)
A. βασιλῆ βασιλεῖς
V. [βασιλεῦ] 

§ 87. Similarly are inflected Ἀχιλλεύς, 'Achilles,' ἱερεύς, 'priest,' [οἰεῦ], 'mule,' etc.

§ 88. [ἀριστεύς], 'chief,' has dative plural ἀριστεσθευς(v) (A 227, etc.).

§ 89. The stems of βασιλέας, etc., originally ended in -ης.

§ 90. Proper names in -νο may have ε for η before the case endings. E. g.

Ἀτρέως, Ἀτρέως, Ἀτρέα, ['Ἀτρέα], Καινέα (A 264), Ἡσέα (A 265).

§ 91. ἔρως (ῥό), 'word,' stem ἔρω-, is typical of the large number of third declension neuters in -νο:

G. [ἔρως] G. ἔρως
D. ἔρω, ἔρω D. ἔρωσθι(v), ἔρωστι(v), ἔρωστι(v).

1 The bracketed cases of these particular words do not actually occur in Homer, but other similarly inflected words may have them.
Note that final σ of the stem is dropped before endings beginning with a vowel.

§ 92. N. ἡδεί (ἡ), 'dawn'
G. ἡδος, ἡδῶς
D. ἡδή, ἡδὶ
A. ἡδα, ἡδ
Also ἡθεί (§ 155, 2), ἡθεί (§ 155, 3).

§ 93. The Attic word for 'dawn,' of the second declension, is inflected, ἡδος, ἡδω, ἡδη, ἡδυ.

§ 94. N. Λητό (ἡ), 'Leto'
G. Λητός, Λητῶς
D. Λητό, Λητοὶ
A. Λητός, Λητό
V. Λητοὶ

§ 95. The mss. regularly have the contracted forms of ἡδεί, Λητέ, and similar words.

Some IMPORTANT NOUNS AND ADJECTIVES THAT EXHIBIT IRREGULARITIES OF INFLECTION ARE:

§ 96. First declension, N. Ἀδής (Attic Ἀδής, i. e. Ἀδης), 'Hades'
G. Ἀδάς, Ἀδασ
D. Ἀδατ
A. Ἀδης

Third declension, N. —— (stem Ἀδ-)
G. Ἀδας
D. Ἀδα

The initial vowel of Ἀδας is long in the verse ending Ἀδας εἶναι.

§ 97. γόνον, 'knee,' and σῶμα, 'spear,' have as stems γόνF. and σωF. In the nominative singular the digamma is vocalized (§ 60), and as the nouns are neuter, there is no case ending. Longer forms of the stems are γονF-ατ- and σωF-ατ-. The loss of digamma produces compensatory lengthening of the stem in the different cases, as follows:
§ 98. N. Zeus  
   G. Διός  
   D. Δι  
   A. Δία  
   V. Δεῦ  

Also  
   G. Ζηνός  
   D. Ζην  
   A. Ζήνα and Ζήν

For Διθεν cf. § 155, 2.

§ 99. ἴός or ἴς, adjective meaning ‘good,’ ‘valiant,’ has genitive singular ἴος (A 393), accusative singular ἴων and ἴω, genitive plural ἴουν (Ω 528). The neuter singular is ἴό or ἴ. The latter form, which is sometimes contracted (ἐδ), is used as an adverb.

§ 100. κάρη (το), ‘head.’

<table>
<thead>
<tr>
<th>Stem</th>
<th>lengthened to</th>
<th>lengthened to</th>
<th>κάρνο- of second declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N. A. κάρη</td>
<td>καρητ-</td>
<td>καρητ-</td>
<td>κράτ-</td>
</tr>
<tr>
<td>G. κάρηως</td>
<td>καρηθατος</td>
<td>κράτατος</td>
<td>κράτατος</td>
</tr>
<tr>
<td>D. κάρητι</td>
<td>καρητατ</td>
<td>κράτε</td>
<td>κράτει</td>
</tr>
<tr>
<td>Plur. N.</td>
<td>καργατα</td>
<td>κράτων</td>
<td>κράτεω</td>
</tr>
<tr>
<td>G.</td>
<td>καργατα</td>
<td>κράτεο</td>
<td>κράτεω</td>
</tr>
<tr>
<td>D.</td>
<td>καργατα</td>
<td>κράτεο(το)</td>
<td>κράτεω</td>
</tr>
<tr>
<td>A.</td>
<td>καργατα</td>
<td>κράτεο(το)</td>
<td>κράτεω</td>
</tr>
</tbody>
</table>

Also κάτα (θ 92), accusative masculine singular or neuter plural (ι).

From the same root come κάρ (τιν κάρ, ‘headlong,’ Π 392) and κρήθεν (Π 548).

§ 101. Sing. N. νῆς (ŋ), ‘ship’ (νή-). Plur. νῆς, νῆς |

<table>
<thead>
<tr>
<th>Stem</th>
<th>lengthened to</th>
<th>lengthened to</th>
<th>νή- of second declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. νῆς, νῆς</td>
<td>νήων, νεών</td>
<td>νήων, νεών</td>
<td></td>
</tr>
<tr>
<td>D. νῆ</td>
<td>νέωσι(ν), νέωσι(ν), νέωσι(ν)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. νῆ (ι 283, νῆ τ)</td>
<td>νῆς, νῆς</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Also νήφ(το), § 155, 1.
§ 102. Πατροκλός, 'Patroclus,' is declined from two stems:

**SECOND DECLENSION**

N. Πατροκλός
G. Πατρόκλου, Πατρόκλου
D. Πατρόκλω
A. Πατροκλόν
V. Πατροκλέ

**THIRD DECLENSION**

N. —— (stem Πατροκλεώς-)
G. Πατροκλέως, Πατροκλῆς
D. Πατροκλεί
A. Πατροκλεία, Πατροκλῆα
V. Πατροκλεύς, Πατροκλεύς

The mss. have the contracted forms.

§ 103. Sing. N. πόλις (ἡ), 'city'

G. πόλις
D. (see note)
A. τόλι

Plur. N. πόλιες
G. πόλιων
D. πόλιεστά
A. πόλις (MSS. πόλεις), πόλις

NOTE.—For τόλι (or τόλι), which would be expected in the dative singular, the mss. regularly have πόλις (familiar in Attic Greek). Yet datives in -ι occur in a few other similar words, e.g. Ἀ 18, ἐν κόμω ἐκτυπώσας i.e. κόμι(ι). Cf. Θεῖ (Σ 407) for Θένι.

§ 104. Forms in πτ- are: N. πτόλις, G. πτόλεις, D. πτόλει, A. πτόλιν.

§ 105. παλός, 'much,' 'many,' has a form παλλός (stem παλλο- for παλλ-) declined regularly as follows:

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N. παλλός</td>
<td>παλλή</td>
<td>παλλόν</td>
</tr>
<tr>
<td>G. ——</td>
<td>παλλής</td>
<td>——</td>
</tr>
<tr>
<td>D. παλλῷ</td>
<td>παλλή</td>
<td>παλλῷ</td>
</tr>
<tr>
<td>A. παλλόν</td>
<td>παλλήν</td>
<td>παλλόν</td>
</tr>
<tr>
<td>Plur. N. παλλεῖ</td>
<td>παλλεῖ</td>
<td>παλλέ</td>
</tr>
<tr>
<td>G. παλλῶν</td>
<td>παλλῶν, παλλεῖν</td>
<td>παλλῶν</td>
</tr>
<tr>
<td>D. παλλεῖστα</td>
<td>παλλῆστα, παλλῆ</td>
<td>παλλεῖστα, παλλέ</td>
</tr>
<tr>
<td>A. παλλόσ</td>
<td>παλλᾶς</td>
<td>παλλᾶ</td>
</tr>
</tbody>
</table>

§ 106. Of the stem παλ- (παλτ-) the declension is as follows (cf. § 105):
A SHORT HOMERIC GRAMMAR

MASC. NEUT.
Sing. N. πολός πολό
G. πολός πολός
D. — —
A. πολόν πολό
Plur. N. πολός, πολείς —
G. πολόν —
D. πολέσσά(ν), πολέσ(ν) πολέσσα(ν)
A. πολές

1. A dative plural πολέσσα(ν) of unusual formation (§ 84) occurs rarely.
2. In some instances the MSs. have πολός (= πολάς), πολόν (= πολάν
and even πολάν), πολό (= πολάν, neuter).

§ 107. ἄδης, 'son,' is declined from three stems:

Sing. N. ὀδίς — —
G. ὀδοῦ ὀδος ὀδος
D. — ὀδε (and ὀδεί?) ὀδε
A. ὀδόν ὀδοί ὀδοί
V. ὀδέ — —
Dual N. A. — — ὀδε
G. D. — — —
Plur. N. — ὀδοί, ὀδείς ὀδοί
G. ὀδῶν — —
D. ὀδοίς(ν) — — ὀδοίς(ν)
A. — ὀδεῖς ὀδεῖς
V. — ὀδείς —

1. Some editors (as Cauer) substitute ὀδης, etc., for MS. ὀδῆς, etc., where the penult is short, e.g. Α 489.

NUMERALS

§ 108. The following numerals only need special mention:

MASC. FEM. NEUT.
1. N. ἕνιος μία, ἵα —
G. ἕνος μηθής, ἵς —
D. ἑν ἴῃ ἵῃ ἵῃ, ὅῃ
A. ἑνα μίαν, ἤν ἵν
PERSONAL PRONOUNS

2. δύο, δύο (Attic). δου, δου, δου, δου, δου, etc.; I 230, ἐν δουῇ.
4. πίσωπες, πίσωπα, as well as the familiar τέσσαρες, etc.
5. πέντε and in the compound πεντωκικός (A 463), πέμπτε.

§ 109. μνείων (note the accent), not μνεῦν, is found in Homer: 'countless.'

PRONOUNS

§ 110.

Personal Pronouns

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>σύ, τήν</td>
<td>άν, άν, άνν</td>
</tr>
<tr>
<td>G.</td>
<td>σείο, σέο, σέθεν</td>
<td>άν, άν, άνν</td>
</tr>
<tr>
<td>D.</td>
<td>άνοι, άνι</td>
<td>άν, άν, άνν</td>
</tr>
<tr>
<td>A.</td>
<td>άνε, άν</td>
<td>άν, άν, άνν</td>
</tr>
<tr>
<td>N. A. νόω, νύ</td>
<td>σφων, σφό</td>
<td>άν, άν, άνν</td>
</tr>
<tr>
<td>G. D. νόων</td>
<td>σφων, σφόν</td>
<td>άν, άν, άνν</td>
</tr>
<tr>
<td>N.</td>
<td>άμεις, άμμες</td>
<td>άμεις, άμμες</td>
</tr>
<tr>
<td>G.</td>
<td>άμείων, άμέων</td>
<td>άμείων, άμέων</td>
</tr>
<tr>
<td>D.</td>
<td>άμιν, άμι, άμμιν</td>
<td>άμιν, άμμ(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>άμέιας, άμας (once), άμμα</td>
<td>άμέιας, άμα</td>
</tr>
</tbody>
</table>

§ 111. 1. Pronouns that are always enclitic according to Homeric usage are left unaccented in the preceding tabular view.
2. Pronouns that are often or sometimes enclitic are: σέο, σεί, σέ, άν, άν, άν, άν, άν, σφέων, σφίσιν, άν.
3. Forms of the second person retain their accent if emphatic; but τοι is always enclitic.
4. Forms of the third person retain their accent when used reflexively.

\[ \Theta 37 = 468. \]
\[ * \text{Demanded by meter, } \pi 372. \]
### Reflexive Pronouns

§ 112. The personal pronouns may be used reflexively, and then they sometimes have forms of *aîrós* in agreement; but the two words are always separate. E.g. *A* 271, ἰμί aîrón (Attic ἰμαύρον).

### Possessive Pronouns

§ 113. Possessive pronouns are ἵμος, 'my'; τῆς or σῆς, 'your' (singular); ἵς or ἴς, 'his own,' 'her own'; νῦντερος, 'of us two'; σφάντερος, 'of you two'; ἰμος or ἰμαύρος, 'our'; ἵμος or ἰμαύρος, 'your' (plural); σφός or σφάντερος, 'their own.'

§ 114. φιλος, 'dear,' has the force of 'own' in many places; e.g. *A* 569, *B* 261, Γ 31.

### § 115. Demonstrative Pronouns

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N.</td>
<td>ὅ</td>
<td>ἡ</td>
<td>τό</td>
</tr>
<tr>
<td>G.</td>
<td>τοῖον, τοῦ</td>
<td>τῆς</td>
<td>τοῖον, τοῦ</td>
</tr>
<tr>
<td>D.</td>
<td>τῆς</td>
<td>τῆς</td>
<td>τῖς</td>
</tr>
<tr>
<td>A.</td>
<td>τόν</td>
<td>τήν</td>
<td>τό</td>
</tr>
<tr>
<td>Dual N. A.</td>
<td>τῶ</td>
<td>—</td>
<td>τῶ</td>
</tr>
<tr>
<td>G. [D.]</td>
<td>τοῖν</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Plur. N.</td>
<td>οἷ, τοῖ</td>
<td>αλ, ταί</td>
<td>τά</td>
</tr>
<tr>
<td>G.</td>
<td>τῶν</td>
<td>τῶν, τῶν</td>
<td>τῶν</td>
</tr>
<tr>
<td>D.</td>
<td>τοῖς, τοῖς</td>
<td>τῶς, τῶς</td>
<td>τοῖς, τοῖς</td>
</tr>
<tr>
<td>A.</td>
<td>τούς</td>
<td>τᾶς</td>
<td>τά</td>
</tr>
</tbody>
</table>

§ 116. The adverb is τάς or ἰς, 'thus'; this is accented by many editors τῶς, ἰς.

§ 117. The dative τῆς may be used causally, at the beginning of a sentence, meaning 'therefore,' 'then.'

§ 118. ὃ, ἦ, τό, familiar as the article of Attic Greek, is generally a demonstrative or relative pronoun in epic. When
so used, the forms that are commonly proclitic in Attic are accented in the accompanying text (ὅ, ἥ, ο, αι). E. g.

1. Demonstrative use: A 120, λαύσετε γὰρ τὸ γε πάντες, 'for you all see this.' A 272, σὺ τις | των, σὺ νῦν βροτοί εἰσιν, 'no one of those who are now mortals.' A 20, τά τ᾽ ἀπονα, 'this ransom' (that I hold).

2. Used substantively, the demonstrative is often not to be distinguished from a personal pronoun. E. g. A 9, δ γὰρ, 'for he.' A 29, τὴν δ᾽ ἐγὼ οὐ λύσω, 'but her I will not free.' A 43, τοῦ δ᾽ ἐκλεις Φοῖβος Ἀπόλλων, 'and him Phoebus Apollo heard.' A 55, τῆ, 'for him' (cf. § 176).

3. A noun is sometimes added, in apposition. E. g. A 348, ἡ δ᾽ ἀκοντα ἀμα τοῦτο γυνὴ κίεν, 'and she, the woman,' etc.; but to avoid awkwardness, one may say, 'and the woman.' So too A 409, B 402.


§ 119. Sometimes ὅ, ἥ, τό, is used like the Attic article. E. g. A 70, τά τ᾽ εὖντα, 'the present.' A 6, τὰ πρῶτα (cf. Xen. Anab. I, 10, 10, τὸ πρῶτον). Γ 109, δ γέρων shows the "generic" use of the word; so too I 320, δ τ᾽ ἀνερῶς ἄνηρ.

(a) Suspiciously like the Attic use are A 33, δ γέρων, A 35, δ γεράως, etc.

(b) Observe that in this use the forms that are proclitic in Attic are left unaccented in this text.

§ 120. Besides ὅ, ἥ, τό, Homeric demonstratives are δδε (Latin hic), οὕτος (iste), and κείνος (ille), which is commoner than ἰκείνος. E. g. A 234, ναὶ μὰ τόδε σκέπητον, 'verily, by this scepter,' that I hold (hoc sceptrum). A 573, λαγυμα ξυγα τάς ἐξοφεικ, 'sorry doings these here [where I am] will be'; 'there will be sorry doings here.' For κείνοι (= illi) see A 266.

§ 121. οὕτος, like istringstream, may express contempt. E. g. Z 352, τούτῳ δ᾽ οὖν ἀρ νῦν φρένες ἡμεδοι οὖν ἄρ ὅπισω | ἐσονται,
'this fellow neither has sound sense now, nor will ever get it.' Σ 285, σι μὲν οὐκέτ' ἐμὸὶ φίλα ταῦτ Accuracy in ἄγορευτις, 'this speech of yours [with a tone of contempt] no longer pleases me.'

Interrogative and Indefinite Pronouns

§ 122. In most cases the interrogative τίς, τί, and the indefinite τις, τι, have the same forms in Homer as in Attic.

1. Special Homeric forms of the interrogative (equivalent Attic forms in parenthesis):

   Sing. G. τίς, τί (τοῦ, τίνος)
   Plur. G. τίςων (τίνων)
   D. κ 110, τοῖσων? (τίσω)

2. Of the indefinite:

   Sing. G. τις, τι (τοῦ, τιός)
   D. τίς (τυ, τίνι)
   Plur. A. Νευτ. τι 218, ἄσος (ἄτα, τυνα)

Relative Pronouns

§ 123. The inflection of ὤς, ὧς, ὢς, shows the peculiarities of the first and second declensions that have already been noted.

1. For ὤς, genitive singular, see § 74.
2. ἢς for ἃς is read in the mss. in ΠI 208.
3. τε is often found following the relative pronoun or adverb. Unless it makes the statement more general, it is apt to have no perceptible force, simply serving to fill out the meter. E. g. A 86, ὣς τε. A 238, ὣς τε.
4. ὤς sometimes serves as a demonstrative. E. g. A 405, ὄς ἰα, 'then he.'
5. The cognate adverb is ὦς, 'as.' Cf. § 116. When this word follows its noun and means 'like,' it is accented. E. g. B 190, κακὸν ὄς. Cf. § 37.
6. Homer uses ὡς τε (always two words) in the sense of 'as' and 'like.'

7. The neuter δ or δ τε is often used as a conjunction, 'that,' 'in that,' 'because'; it is then equivalent to ὅτι (ὁτι). E.g. A 120, δ, 'that.' A 244, δ τε(ε), 'because.' See § 40, 2.

§ 124. Besides Attic forms of ὡς τες (or ὡς τις), ἥ τις, δ τι, these peculiar Homeric forms occur in the mss. (equivalent Attic forms in parenthesis):

Sing. N. ὡτις (Attic ὡτις) ὅτι (δ τι)
G. ὡτεα, ὡτευ, ὡτευ (ὡτος, ὡτινος)
D. ὡτεψ (ὡτψ, ὡτινι)
A. ὡτινα (ὡτινα) ὅτι (δ τι)
Plur. N. ᾖσα, ὡτια (滗τα, ὡτια)
G. ὡτεων (ὡτων, ὡτινων)
D. ὡτεωσι(ν) (ὡτους, ὡτινι)
A. ὡτιας (ὡτινας) ᾖσα (滗τα)


Perfect and Pluperfect

§ 127. The so-called Attic reduplication is commoner in Homer than in later Greek: E.g. B 218, συνοικώκε (better συνοικώκε) from συν-έκω. B 799, ὅπωςα, from ὅπω; see ὀπᾶ.

Second Aorist

§ 128. The reduplicated second aorist, of which the Attic ἤγαγον is also an example, is very common in Homer. E.g. A 100, πεπίθωμεν, from πείθω. A 256, κεχαροίατο, from χαίρω.
§ 129. Two verbs, ἱππέω, 'rebuke,' and ἱππάω, 'restrain,' reduplicate their second aorist stems at the end (instead of at the beginning) by repeating the final consonant preceded by α: ἱππάπε-, ἱππάκε-.

**Thematic and Non-Thematic Forms**

§ 130. In some tenses of both -ω and -μα verbs the endings are attached to the stem or theme by means of a connecting vowel which may be called the thematic vowel. This vowel is ο (ω in the subjunctive) before μ and ν, and ε (η in the subjunctive) in other situations. Verbs thus formed are said to belong to the thematic inflection; while all verb-forms which lack this vowel ο or η are said to be of the non-thematic inflection. E.g.


Non-thematic: λέλω-ται, ἵστα-μενος, ἵστη, Ἴλ-σα-ο.

§ 131. Non-thematic forms are much commoner in Homer than in later Greek. E.g.


§ 132. On the other hand, some forms that are non-thematic in Attic belong to the thematic inflection in Homer. E.g. I 164, δίδοις for δίδο-εϊς (Attic δίδως). O 613, ἐπώρνε-ε. Compare Ζ 523, μεθεῖς for μεθ-εϊ-εις (the Attic has both ἢς and τίς).

**PERSONAL ENDINGS**

**Active Voice and Aorist Passive**

Especially noteworthy endings, which are further explained in § 136, are printed in bolder type.
§ 133. Primary Tenses of the Indicative and All Subjunctive Tenses:

Sing. 1. -μι¹
2. -σι, -σι, -σθα¹
3. -τι(ν), -σι(ν)¹

Dual 2. -τον
3. -τον

Plur. 1. -μεν
2. -τε
3. -[ν]σι(ν), -ασι(ν)¹

§ 134. Secondary Tenses of the Indicative and All Optative Tenses:

Sing. 1. -ν, -μι in optative¹
2. -σι, -σθα
3. Wanting

Dual 2. -τον
3. -την (-τον, three times)

Plur. 1. -μεν
2. -τε
3. -ν, -σαν

§ 135. Imperative:

Sing. 2. -θι¹
3. -τω

Dual 2. -τον
3. -τῶν

Plur. 2. -τε
3. -ντων (except δον)

¹ In these persons the verb exhibits a variety of endings, already familiar from Attic Greek, when the personal ending proper either (a) is wanting, e.g. λάω (A 29), τέτηκα (Γ 176), or (b) loses its separate identity by coalescing with the thematic vowel or tense suffix, e.g. δάσωσι (A 123) for δα-σω-νσι, ἐκ-πέρσωσι (A 164) for ἐκ-περ-σω-νσι, τεθαρϑάσι (1 420) for τεθαρϑ-κα-νσι.

The personal ending -ασι, which is distinct from the verb ending just illustrated, is seen in such forms as ἐγγέτδασιν (Ζ 493), perfect of ἐγγέτδομαι, and ἐββάσι (Β 134), perfect of ἐββα. -ἀσι occurs twice (η 114 and ά 304). -σασι is seen in ἴσασι (Ι 36) for ἴδ-σωσι, from ἴδα.
§ 136. 1. -μι belongs not only to the indicative of the so-called *-μι* verbs and to the optative, but also to some subjunctives. E.g. Α 549, ἓθελωμι (= Attic ἐθέλω). Ω 717, ἀγάγιμι (= ἀγάγω).

2. -σι of the second person singular is preserved in ἵσσι (Α 176, etc.) only, from εἰμι. This form and its Homeric equivalent εἰσ (‘thou art’) are enclitic.

3. -θα (very rarely -θα) is more common in Homer than in Attic Greek, occurring in the indicative, subjunctive, and optative. E.g. Α 85, οἰσθα (for οἴσθα or οἴσ-σθα). Α 397, ἱφηθα. Α 554, ἠθέληθα. Ω 619, κλαίουσα. The first two forms are Attic also.

4. -ειας, -ειε (ν), and -ειαυ, of the aorist optative, are regular in Homer as in Attic. But in a few instances -αις, -αι, and -αιν occur. E.g. Α 255, γνηθήσα.

5. -τι (ν) is preserved in ἡτι (ν) only.

6. -σι (ν) of the third person singular occurs not only in the indicative of *-μι* verbs but also in some subjunctives. E.g. Α 129, δόκι (= Attic δόκ). Α 324, δώσιν (= δώς). Α 408, ἐθήλην (= ἐθέλη). Β 366, ἱπποι (= ἱππ). Π 353, ἔρρησοι (second perfect of ἔγει). I 701, ἵσσων (= ἵσσ).


9. -θι of the imperative belongs to the non-thematic inflection. E.g. Ζ 363, ὁρνθι (present of ὁρνμι). Α 37, κλέθι (second aorist of [κλώ]). Α 586, τετλαθι (perfect of aorist ἐτλευ).
10. The pluperfect has -εα and -ε(ν) or -ε(ν) in the first and third persons singular, respectively. E. g. Ξ 71, γεα (from οδα). Σ 404, γεαν. Α 70, γεα. A second person singular ἔσθης (from οδα) occurs in Χ 280. γήσα, the Attic, is found once in the Odyssey (r 93).

§ 137. Active Infinitive Endings, including Aorist Passive:

1. a. -ἐμαι and -εν occur in the thematic inflection. E. g. Α 151, ἔθεμαι (= ἔθειν). Α 277, ἔρεμαι (= ἔρειν). Α 60, ἄπονοστήσειν.

b. -μαι is found in the non-thematic inflection. E. g. Α 98, δομαί (= Attic δοῖναι). Α 187, ὀμοιωθόμαι (= ὀμοιωθόμαι), aorist passive.

2. -έμεν and -μεν, shortened forms of the preceding endings, are common. Before words beginning with a vowel they may be regarded as elided forms (and written -έμεν', -μεν'). E. g. Α 78, χολοσέμεν (or χολοσέμεν'). Α 323, ἀγέμεν (ἀγεῖν). Α 283, μεθέμεν (Attic μεθ-εῖναι), second aorist of μεθίμη.

3. -ναι is found after long vowels and diphthongs. E. g. Α 134, ἀποδοῦναι. Α 226, θωρηκθόναι (aorist passive). See 7, below.

4. A wrongly formed ending -έαν appears in some second aorists. E. g. Β 414, βαλέαν (= βαλέιν). Γ 236, ἱδεάν (= ἱδέαν).

5. -σαι (also -αι after liquids) of the first aorist active occurs as in Attic. E. g. Α 19, ἱκέρσαι. Α 67, ἀμίναι. Ε 261, κτεῖναι.

6. The forms of the present infinitive of εἰμί are: ἔμεναι (for ἐσ-μεναι), ἔμαι, ἔμεν, ἔμεν, εἶναι.

7. The infinitives of εἰμί are: ἔμαι, ἔμεν, εἶναι (the only infinitive in -έαι).

PERSONAL ENDINGS

Middle and Passive Voices (except the Aorist Passive, for which see §§ 133–137)

Especially noteworthy endings, which are further explained in § 142, are printed in bolder type.
§ 138. Primary Tenses of the Indicative and All Subjunctive Tenses:

Sing. 1. 
2. 
3. 

Dual 2. 
3. 

Plur. 1. 
2. 
3. 

§ 139. Secondary Tenses of the Indicative and All Optative Tenses:

Sing. 1. 
2. 
3. 

Dual 2. 
3. 

Plur. 1. 
2. 
3. 

§ 140. Imperative:

Sing. 2. 
3. 

Dual 2. 
3. 

Plur. 2. 
3. 

§ 141. Infinitive:

§ 142. 1. Sigma of -σαι and -σοι is regularly lost between two vowels, except as noted in 2 (below). The MSS. show

1 See footnote on p. 377.

a. Examples of contraction: A 203, ἄγα for ἄγαι (the equivalent Attic form is the active ἄγει, which is perhaps a better reading). A 160, μετατρέπη for μετατρέπει (possibly this should be written μετατρέπτει).

2. In the indicative and imperative of the non-thematic inflection, sigma of -σαι and -σο is usually retained. E.g. A 393, δύνασαι. Χ 85, ἱστασο (imperative). Π 585, κεκόλωσο (pluperfect). These forms are the same in Attic.

a. But here too sigma is often lost between two vowels. E.g. Π 497, μάρναω (imperative) for μάρνασο (cf. Attic ἱστασο). A 76, σύνθεο (imperative) for σύν-θεο (Attic σύνθεο). Π 585, ἵσαω (second aorist or pluperfect). E 284, βεβληται (= βεβληθ-σει, perfect). And sigma of -σο is regularly lost in the first aorist. Cf. ἔπελθωσα (above), and I 645, ἐκώσαι.


4. -αται and -ατο (for -νταυ and -ντο) are found in the following instances:

a. Added to some themes of the perfect and pluperfect indicative, ending in a vowel. E.g. A 239, εἰρήναυ. A 251, ἐφθαίαστε, i.e. ἐφθάσατο. B 90, πεποτήσατε. Γ 183, δεδῆσατε. Α 657, βεβλήσατε. Ε 28, βεβλήσατο, and I 3, βεβολήσατο (= βεβλήσατο).

c. Added to themes of the perfect and pluperfect indicative ending in a consonant; then a smooth or middle mute is regularly changed to the corresponding rough before the ending. The formation is illustrated by Xenophon’s ἀντιτετάχαται (Anab. IV, 8, 5) = ἀντιτεταγμένοι εἰσὶ. E. g. B 25, ἐπιστρέφαται. Π 481, ἔχομεν (ἔχω, ‘hem in’). Cf. Ψ 284, ἔρημέ- δαται (ἔρειδω). The Attic equivalents are periphrastic forms.

d. -άτο for -ντο is regularly found in the optative mood. E. g. A 256, κεχαρόιατο. A 257, πυθοίατο.

**Subjunctive formed with Short Thematic Vowel**

§ 143. Tenses which in the indicative lack the thematic vowel (§ 130) use in the subjunctive ε or ο, not η or ο. This applies to the active endings -έτων, -ομεν, -έτε; and to the middle (or passive) endings -όμαι, -εα, -έται, -όμεθα, -όμεσθα. E. g. B 440, ἔομεν (Attic έωμεν), of which the present indicative is έμεν. A 363, εἰδομεν (Attic εἴδομεν), of which the second perfect indicative is εἰδοῖ.

§ 144. This formation is chiefly illustrated by two important classes of verbs.

I. Second aorists of the non-thematic type:

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔθεμεν (γ 179)</td>
<td>θείομεν (A 143)</td>
</tr>
<tr>
<td>[ἀπεθέμην]</td>
<td>ἀποθείομαι (Σ 409)</td>
</tr>
<tr>
<td>κατέβημεν (cf. i 83)</td>
<td>καταβήσομεν (K 97)</td>
</tr>
<tr>
<td>[ἐδάμητε] (pass.)</td>
<td>δαμηστε (Η 72)</td>
</tr>
</tbody>
</table>

II. First aorists, active and middle:

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔχωσατο (A 64)</td>
<td>χώσεται (A 80)</td>
</tr>
<tr>
<td>ἔρυσαμεν (δ 577)</td>
<td>ἔρυστομεν (A 141)</td>
</tr>
<tr>
<td>βήσαμεν (A 756)</td>
<td>βῆσομεν (A 144)</td>
</tr>
<tr>
<td>[ἐλάσσαο]</td>
<td>ἐλάσσεαι (A 147)</td>
</tr>
<tr>
<td>[ήγειραμεν]</td>
<td>ἄγειρομεν (A 142)</td>
</tr>
</tbody>
</table>
§ 145. The sigmatic aorist subjunctives, χώνηνα, etc., differ in no way from future indicatives, from which they may be distinguished by the context alone. So, too, care must be taken to distinguish aorist subjunctives of liquid verbs, ἄγειαμεν, etc., from present indicatives with which they may agree in spelling.

§ 146. It is not impossible to regard some verbs in -σεις, -σει, and -σους as subjunctives. Ancient inscriptions show that among the Ionians originally the first aorist subjunctive (in -σει, -σεις, etc.) did not differ in form from the future indicative; so in some instances (for which see § 190) an apparent future indicative may be actually an archaic subjunctive. E. g. Α 175, ο έλε γε με τιθέωσι. Cf. Ι 155, 297.

§ 147. βοήσαν (Α 67), if a present subjunctive, should have a long thematic vowel, since the corresponding indicative form (βοήσαν) is thematic. βοήσαν', with elision of -α, has been proposed as an emendation.

§ 148. ἄρìειν (Α 63) or ἄφομεν, 'let us ask,' may be regarded as subjunctive of ἄρει. It is commonly referred to ἄρει.

§ 149. Themes in -α, -ε, or -ο, of which the second aorist indicative is non-thematic (i. e. the -μ forms ἔβην, ἔμεν, [ἐκίχην], ἔγνω, ἔπομεν, etc.) form the second aorist subjunctive by lengthening the final vowel of the theme before the endings -α, -ης, -η, etc. α becomes η; ε becomes α before ο and ο, but η in other situations, although some editors write it η always; ο becomes ο. E. g. (1) From ἔβην (βα-) : βήνι, -βήνη, -βήμεν. (2) From ἔμεν (θε-) : θείω (θηνω), θῆς, θήν, θείομεν (θήμεν), and in the middle -θείομαι (-θήμαι). (3) From [ἐκίχην] (κχ-) : κιχείω (κχηνω), κιχείομεν (κχήμεν). (4) From ἔγνω (γν-) : γνώα, γνήσθη, γνώ, γνώμεν, γνώσθη. (5) From ἔπομεν (πο-) : δώρη, δώρομεν, δώρωσι(ν), also δόσαι and δόσην (= δώγη).

(a) Under this head belongs also the second aorist passive, e. g., of δάμνῃ, δάμη (δαμ-ε-) : δαμέω (δαμήω), δαμήσθη, δαμήν, δαμήστε.

(b) The contracted Attic forms also sometimes appear in the text.

1 Cf. Cauer's Iliad, Praefatio, pp. xxxv ff.
Noteworthy Tense Formations

In general, the tense suffixes are the same in Homer as in Attic Greek.

§ 150. Present and Imperfect. Many presents end in -ειο. E. g. τελειό (τελεω + ιο, i.e. yo), Attic τελειό. A 5, ἐτελειέτο, Attic ἐτελείτο. πνειό (Attic πνεύω) is probably for πνεύ-ο.

Note.—Very many contract verbs in -δε, which were not contracted in the earlier epic tongue, often appear in the mss. in so-called “assimilated” or (according to others) “distracted” forms. E. g. for ἀντιδόουσαν (A 31), ἀντιχάστο (B 92), ἔδαιν (X 400), and μαμάδων (O 742), the mss. have respectively ἀντιδόουσα, ἀντιχάστο, ἔδαν, and μαμάδων. Such artificial forms, which probably were due to the influence of the Attic contractions (ἁντιόν, ἁντιχάντο, ἔδαν, μαμάδων) on the epic dialect, are replaced throughout the accompanying text by the original uncontracted forms.


§ 152. For double sigma forms in future and aorist see §§ 52, 53, 54.

§ 153. Mixed Aorist. Some sigmatic aorists have the thematic vowel (instead of -α-) before the personal endings; so they have sigma in common with first aorists, and -o or -ε- in common with second aorists. E. g. A 428, ἀν-εβίσετο (Baínω). A 496, ἀν-εδόσετο (δόω). Γ 103, ὁσίετε, and Γ 120, οἰ-σίμεναι, imperative and infinitive, respectively, from οἰ- (present φέω). Γ 105, ἄξετε, and Ω 663, ἄξεμεν, imperative and infinitive, respectively, of ἄγω. I 617, λέξεο, imperative of root λεξ, ‘lie.’ Γ 250, ὀρσεο, imperative of ὀρνύμ.ι

§ 154. Special Tense Suffixes. 1. (-ε-)σκο, (-ε-)σκόμμην as an iterative suffix is found in some forms of the imperfect and aorist indicative. E. g. A 490, πολέσκετο, ‘he used to frequent.’ A 492, ποθέσκε, ‘he used to yearn for.’ I 331, δόσκον (second aorist of δὸσμι), ‘I repeatedly gave.’
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2. -Θο- or -Θε- is a suffix of no special meaning, serving to lengthen the stem. E. g. Α 219, σχέθε (Attic ἱχε). Α 491, φθωνέθεκε, i.e. φθων + θε + σκε (iterative).

A FEW IMPORTANT NOUN AND ADVERB SUFFIXES

§ 155. 1. -Φτ(ν), properly instrumental, gives the force of a genitive or dative, singular or plural. E. g. B 363, φρητήρηπον (dative). B 388, ἀμφι στήθοσφιν (dative). B 794, ναύφιν (genitive plural). I 618, ἄμα δ’ ἣν φαινομένηπον (dative singular), 'with the appearance of dawn.'

2. -Θεν signifies 'from.' E. g. A 195, οὐρανόθεν. Often it gives the force of a genitive, especially in pronouns: A 180, σέθεν. A 525, εἰς ἴμαθεν. An adverbial example is A 247, ἵππωθεν, 'from the other side,' 'over against him.'

3. -Θι is a locative suffix. E. g. I 300, κηρόθι, 'in the heart.' An adverbial example is A 243, ένδοθι.

4. -τι, an old locative ending, is seen medial in Πελο-γενέος (B 54), 'born at Pylos'; χαμα-εύναι (Π 235), 'making their beds on the ground'; and final in οίκοι (A 113).

5. -Σε denotes 'whither.' E. g. A 54, ἀγορήνδε, 'to an assembly.' A 169, Φθίππδε (ς). A 185, κλαυχρείδε. An adverbial example is ἐνθάδε (A 367), 'hither.'

The suffix is seen appended to a genitive, 'Αδώνος (Π 856), 'to Hades's.'

Some Suffixes used in Forming Nouns from Verb Stems (Primary Suffixes)

§ 156. 1. -τωρ, -τορ, -τηρ, denoting the agent: ἥγητωρ (ἥγεομαι), 'leader'; κοσμήτωρ (κοσμεύω), 'marshaler'; ἄρητρ (ἄράομαι), 'one who prays,' 'priest.'

2. -τις, -σις; -τύς; -οι, -ωρή, make feminine nouns denoting actions: ἀνάβλητος (ἀναβάλλομαι), 'postponement'; φάτις (φημί), 'saying'; βοηθίς (βοώ), 'outcry'; παυσωλός (παύω), 'pause'; ἔλπωρή (ἔλπομαι), 'hope.'
3. *-τρο-ν* makes a neuter noun denoting an instrument: 
δροτρον (δρόω), 'plow.'

Some Suffixes added to Noun Stems
(Secondary Suffixes)

§ 157. Masculine patronymics end in -ιά-δης, -ι-δης, -ά-δης, and -ιων: Πηλιάδης, Πηλιδής, Πηλίων (Πηλεύς), 'son of Peleus'; Θεστορίδης (Θέστωρ), 'son of Thestor'; Μεγάδης, 'son of Megas'; Κρονίων, 'son of Cronus.'

§ 158. Feminine patronymics end in -ις (gen. -ιος) and -ινη: Βρισινή (Βρισείς), 'daughter of Briseus'; Χρυσινή (Χρύσης), 'daughter of Chryses'; Εὐνίνη, 'daughter of Evenus.'

§ 159. An important adjective suffix, added to noun stems, is -ες, -ευα, -εν (-εντ-). Adjectives so formed signify that with which something is equipped or furnished: σκίδες (σκί), 'shady'; ἴχνες (ἴχνη), 'echoing'; χαρίες (χάρις), 'graceful.'

PREFIXES

§ 160. The following, in effect, form superlatives:

- *-ϊρ-*: ἄριστης, 'very conspicuous.'

- *-ιρ-*: ἄριστος, 'very precious.'

- *-ια- (from δια-)*: ζάιες, 'very holy.'

- *-ια-*: δαφνιώς, 'very red.'

- *-ια-*: ἵγιάες (عطاء for ά; cf. § 35), 'very holy;' ἰγάνυφος, 'very snowy.'

§ 161. The following are negative:

- *-ιν-*: ἄ[φ]εκων (ἐκών), 'unwilling;' ἄνεστος, 'hearthless.'

- *-ιν-*: νημερής (ἀμαρτάνω, ἤμαρτον), 'unerring'; νηλ(ε)ὴς (δεός), 'pitiless.'
PART IV.—PREPOSITIONS AND ADVERBS

§ 162. Prepositions were originally adverbs of place or time. This primitive force is very common in epic poetry. E. g. A 39, ἐπὶ, 'overhead.' A 48, μέσα, 'in[to] the midst.' A 233, ἐπὶ, 'thereon,' 'besides.' A 462, ἐπὶ, 'thereon.'

§ 163. Often the adverb must be translated in close connection with a verb, although several words may intervene. Epic poetry exhibits a period in word-formation when the adverbial prefix had not yet become attached to its verb, as is regularly the case in Attic Greek. This separation, if separation may be said of things not yet united, is commonly called τμεσις (Greek τμῆσις, 'a cutting'). E. g. A 25, ἐπὶ . . . ἔτελλεν, 'enjoined upon.' A 67, ἀπὸ . . . ἀμίναι, 'to ward off.' A 98, ἀπὸ . . . δόμαναι, 'to give back.'

ACCENT OF PREPOSITIONS OR ADVERBS

§ 164. Wherever prepositions retain their primitive adverbial force they are accented; and dissyllabic prepositions that have the force of adverbs are accented on the penult. E. g. A 142, ἐν, ἐκ. A 39, ἐπί. A 258, πέρι.

§ 165. When separated from a following verb by τμεσις, the preposition regularly has the accent familiar in Attic Greek. E. g. A 25, ἐπὶ . . . ἔτελλεν.

§ 166. Dissyllabic prepositions that follow their noun or verb are accented on the penult (i. e. they suffer anastrophe of accent). And under similar circumstances the monosyllables ἐκ, ἐν, and ἐξ, receive an accent. E. g. A 162, ὑπὲρ πόλις ἐμόγγονα, 'for which I toiled much.' A 350, διὰ ἐπὶ ἀλὸς πολὺς, 'to the strand of the hoary sea.' B 39, θῆσαι γὰρ ἐπὶ ἔμελλεν ἐπὶ ἄγχα κτλ., where θῆσαι . . . ἐπὶ is for ἐπὶ-θῆσαι. A 125, πολῶν ἐξ, 'out of the cities.' A 222, δόμαρ' ἐξ.

1 Following Cauer's Iliad, Praefatio, pp. xxxix-xliv.
But a monosyllabic preposition is not accented when placed between two nouns (or a noun and adjective) in agreement. Under similar circumstances the accent of a disyllabic preposition is retracted only when the former noun is more important.

§ 167. If a preposition belongs to an omitted ἔστι or εἰσί, it retains its primitive accent as an adverb. E. g. A 174, πάρ' ἐμοί γε καί ἄλλοι, i. e. πάρεισι. A 515, οὐ τοι ἔπι δέος, i. e. ἔπειτω. E 740, ἦν (= ἐνειτε).

§ 168. In the accompanying text ἀνά, διά, ἀμφί, and ἀντί are accented as in Attic; that is, they never have their accent retracted even when they are plainly adverbs or follow their case (§ 166). E. g. A 310, ἀνά.

But in Π 772, ἀμφί is written to avoid ambiguity. And ἀνά (cf. Z 331) is written in the sense of ἀνά-στηθος, 'up!'

PART V.—SYNTAX

IMPORTANT OR EXCEPTIONAL USES OF CASES

§ 169. The nominative singular is sometimes used as a vocative or accompanies a vocative. E. g. Γ 276 f., Ζεύς πάτερ . . . Ἡλίως θ' δι' κτλ. Β 8, οὐλος Ὀνείρε.

§ 170. The nominative is used in exclamations. E. g. Β 38, νήπιος, 'foolish king!' Α 231, δημοβόρος βασιλεύς. Ι 630, σχέλιος. Π 422, αἰδώς.

§ 171. The partitive genitive may denote space within which action occurs. E. g. Β 785, διπρησαν τεῦθω, 'they passed over the plain.' So Γ 14, Ζ 507.

§ 172. The partitive genitive may denote the part touched or taken hold of. E. g. Α 197, ταυρός δὲ κόμης ἔλε Πηλίωνα,

1 No attempt is here made to illustrate all the common uses, familiar from Attic Greek.
and she caught the son of Peleus by his yellow hair.' So A 323, χειρός. Π 762, κεφαλήφων.

§ 173. The partitive genitive may follow adverbs of place. E.g. Γ 400, πη . . . πολίων καὶ ναομενῶν, 'to some place in cities well peopled.' So A 432.

§ 174. The genitive, in a use allied to the partitive, sometimes indicates a person (or thing) about whom (or which) something is heard, learned, known, etc. E.g. (1) After πυρβάνομαι: Α 257, εἰ σφών τάδε πάντα πυρβαίοπα μαραμένου, 'if they should learn all this about you two contending.' So Χ 438, Ἐκτόρος. (2) After διδάσκομαι: Π 811, διδασκόμενοι πολέμου, 'learning about war.' (3) After γιγνώσκω: Β 348 f. πρίν καὶ Διὸς αἰγόχου | γνώμεναι, εἰ τε ψεόδος ἵπτοχεος, εἰ τε καὶ αὐτή, 'even before they know about aegis-bearing Zeus, whether his promise be a deception or not.' (4) After οἴδα: Υ 192, ἄλλον δὲ οὔ τεν οἴδα, 'I do not know about anybody else.' Ζ 438, θεοτροπίων καὶ εἰδῶς, 'well versed in prophecies.' Ι 440, οὖν πω εἰδόθ (εἰδότα) . . . πολέμου, 'not yet familiar with war.'

§ 175. The genitive, besides the constructions of the genitive proper, has the functions of an ablative also; under the ablative genitive, familiar from Attic Greek, are included the relations of comparison and separation. E.g. A 186, φύτερος σέθων, 'mightier than you.' A 113, Κλυταμνήστηρης προβέβουλα, 'I prefer [her] to Clytaemnestra.' A 258, πέρι [τοτε] Δαναών, 'are superior to the Danaans.' A 224, λήγε χάλου, 'ceased from anger.' A 359, ἀνέδω πολιής ἄλος, 'rose from the hoary sea.' A 401, ἑκατέρων δεσμῶν, 'loosed from under his bonds.' A 30, τηλόθι πάτρης, 'far from native land.'

§ 176. The dative of interest (including "advantage or disadvantage") is very common; it is often found where the English idiom requires a possessive adjective or noun. E.g. A 55, τῷ γὰρ ἐπὶ φρεσκῇ θῆκε θεᾶ, 'the goddess laid it on his heart' ("on the heart for him"). A 104, δοσε δέ οἶ, 'and his eyes.' A 188, οὗ ἱπτρο, 'his heart.'
§ 177. Besides the constructions of the dative proper ("to" or "for" relations), the dative has the functions of (a) a locative case and (b) an instrumental case. E. g. (a) A 24, δυμη, 'in the heart.' A 45, ὁμοσῳ, 'on the shoulders.' (b) A 77, ἐπευσι καὶ χεροίν ἀφήγεσ, 'will help with words and hands.' B 199, σκίττρω ἐλώσασκεν, 'would strike with the staff.'

§ 178. With the instrumental use are included the relations of (a) cause, (b) accompaniment, and (c) manner. E. g. (a) Γ 453, οὔ μὲν γὰρ φιλότητι γ' ἔκεινθον ἤν, 'for they would not have hidden [him] out of friendship surely.' (b) A 277, ζησεύμεναι βασιλη, 'to strive with a king.' Γ 174, νεόν σφ ἐπόμην, 'I followed your son.' (c) A 418, τῷ σε κακῇ αἰσθ αίκον, 'so I gave you birth "under an evil star,"' cum calamitate (Kühner-Gerth, § 425, 6). Γ 2, καλαγγ ῥ . . . ἰσαν, 'advanced with clamor.'

§ 179. The accusative, without a preposition, is often used as a limit of motion. This use includes persons as well as places and things. E. g. A 139, εν κεν ἵκωμαι, 'to whomsoever I come.' So A 240, νίας. A 317, ὁμανόν.

§ 180. σχήμα καθ' δόλον καὶ μέρος.—Not infrequently a verb takes two objects in the same case (commonly accusative, but the dative is found also), of which the former indicates a whole, the latter a part to which the action of the verb is limited. E. g. A 362, τί δέ σε φρένας ἱκετο πένθος; 'why has grief come to your heart?' ('to you, to the heart?') Π 289, τὸν βάλε δεξιῶν ἰμον, 'he hit him on the right shoulder.'

Meanings of the Tenses

§ 181. While the tenses as a rule describe action as in Attic Greek, the following uses deserve special notice.

§ 182. The historical present is not found in Homer. All presents are real presents and must be translated as such.
§ 183. The **future middle** takes the place of the future passive (which occurs in διήσεωι and μυγήσεωθαί only). E. g. A 204, τελέσθαί, 'will be fulfilled.'

§ 184. The **gnomic aorist**, commonly used in general statements, is to be translated by the English present. E. g. A 218, δες κε θεοὶ ἐπικείθηται, μάλα τ' ἐκλογ (aorist) αὐτοῦ, 'whoever obeys the gods, him especially they harken to.' τ' (ε) marks the general statement here, as often.

§ 185. The **aorist middle** sometimes has a reflexive or passive sense. E. g. Π 294, λίπετ' (ο), 'was left.'

§ 186. The **aorist participle** does not always denote time prior to that of the leading verb, but often the same time. E. g. A 148, ὑπόδρα ἵδων προσέφη, 'with a sullen look he addressed.' A 596, μειδήτασα . . . ἰδέατο . . . κυπέλλον, 'with a smile she took the cup.'

So too when the participle stands in a construction after the verb: A 380 f., τοῦτο δ' Ἀπάλλων | εἴξαμεν ἤκουσεν, 'and Apollo heard him as he prayed.' B 182, ἔνεικε θεᾶς ὅτα φωνησόνης, 'he heard the voice of the goddess as she spoke.'

Note that in all these instances the aorist emphasizes the **single act**.

§ 187. The **perfect** denotes a present condition and is to be rendered by the English present. E. g. A 37, ἄμφιβεβηκας, 'guardest.' A 125, διέβασται, 'is divided.' A 173, ἐπέσυνται, 'is moved thereto.' A 228, τέληκας, 'you have courage.' A 239, εἰρύται, 'defend.' A 278, ἕμοποε, 'shares in.' B 90, πεποτήσαται, 'are in flight' (a lasting condition), while B 89, πεποτνται means 'fly,' an action which if continued or repeated produces the condition described by the perfect.

§ 188. Similarly the **pluperfect** is to be translated by the English past. E. g. A 221, βεβήκει, 'was gone' (= went quickly). B 93, δεδήμε, 'was ablaze.' B 95, τετρήχει, 'was in confusion.'
The Moods. Peculiar Homeric Uses

§ 189. Homer has six distinct ways of making independent future statements. They illustrate different degrees of vividness:

1. The future indicative alone.
2. The future indicative with κε (or rarely ἄν), § 190.
3. The subjunctive (generally aorist) alone, § 191.
4. The subjunctive with κε or ἄν, § 192.
5. The optative alone, § 205.
6. The optative with κε or ἄν, § 206.

Of these the first, third, fourth, and sixth are the more common; the first and sixth alone survived in ordinary Attic Greek.

Indicative

§ 190. The future indicative with κε (or ἄν) is a construction denied to the earliest period of the epic by some scholars, who maintain (a) that the verbs of A 175 (τίμησον)τι, I 155, and some other places are intended for aorist subjunctives (§ 146); (b) that undoubted instances of the future indicative with κε or ἄν (e. g. A 139, κεχαλῶσεται, future perfect) may be attributed to later Homeric poets, who imitated a construction which they falsely understood to be future indicative with κε, and which was in reality the aorist subjunctive. This view presents obvious difficulties, since it involves the question of the earlier and later parts of the epic.

Other scholars accept the construction of the future indicative with κε in all the apparent instances, and point out that it differs from the future indicative alone only in the contingent force which is added by the particle. E. g. A 175, οἴ κε με τίμησον, ‘who in that case [i. e. if you flee] will honor me.’ It is often difficult to render the particle without awkwardness, however.

Subjunctive

§ 191. The subjunctive, used in an independent sentence, has a force nearly equivalent to that of the future indicative.
It is commonly found in negative sentences (with οὐ). E.g. Z 459, καὶ ποτὲ τις εἶπρον, 'and some day men will say.' A 262, οὐ γὰρ πω τοῖν ιδὼν ἄνεφας οὐδὲ ἰδωμας, . . . 'nor shall I see.'

§ 192. The subjunctive in an independent clause is often accompanied by κε or ἀν. E.g. A 137, ἓγω δὲ κεν αὐτὸς ἰδωμας, 'then I myself will take' (a prize). A 184, ἓγω δὲ κ' ἄγω Βρισηδα, 'but I shall [in that case] lead away Briseis.' A 205, τάχ' ἃν ποτε δύμων ὀλέσογ, 'one day soon he shall lose his life.' Γ 54, οὐκ ἃν τοίχραση κίθαρις τά τε δώρ' Ἀφροδίτης, 'there shall not avail you, then, the lyre and those gifts of Aphrodite.'

§ 193. As in Attic Greek the subjunctive of the first person, used alone, may express an exhortation. The first person plural is common. Examples of the first person singular are: Z 340, ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήμα τεῦχε δῶ, . . . 'let me put on my armor of war.' So X 418 and 450. Compare A 26, μὴ . . . ποικίω, 'let me not find,' etc., a threat.

§ 194. The dubitative or deliberative subjunctive is used in a question of appeal, usually in the first person. An example of the third person is A 150, πῶς τις τοι πρόφρον ἔπεσον πείθηται Ἀχαιῶν, 'how shall any man of the Achaeans heartily obey your bidding?'

§ 195. The independent subjunctive is sometimes used with μὴ to express a concern lest something may take place. A wish to avert the object of fear is contained in the construction. See B 195, Π 128, Σ 8, with notes.

§ 196. The dependent subjunctive in a final clause may be accompanied by κε (ἂν). E.g. A 32, ἄλλ' ἓν, μὴ μ' ἐφέθη, σαύτερος ὃς κε νέγα, . . . 'in order that you may go,' Attic ἵνα ξης or something similar. So too B 385. Cf. Attic διπως ἀν with the subjunctive.

§ 197. The dependent subjunctive in protasis may be used without κε or ἀν, both in (a) future conditions and in (b)
present general conditions—a use almost unknown to Attic Greek. E.g. (a) A 340 f., ει ... γένηται (Attic ἔδει). X 86, ει ... κατακτάνη. (b) A 80, κρείσσουν γὰρ βασιλεῖς, ὅτε (Attic ὅταν) χώστησα ἄνδρι χέρας, 'for the king is mightier, when he becomes enraged at a man of meaner rank.' A 163 f., ἐπιτότ' εἰ ... ἱκτέροων' εἰ, for Attic ὅταν with subjunctive.

1. Examples with κε (ἂν) are: (a) A 128, ἀποτίσομεν, αἱ κε (Attic ἄν) ποθὲ Ζεὺς | δῶσι etc. (b) A 166, ἢν ποτὲ ... ἵκνηται. Γ 25 f., εἰ περ ἄν ... | σεῦωνται.

§ 198. The dependent subjunctive is often introduced by αἱ (εἰ) κε(ν), 'if haply,' 'in the hope that,' 'on the chance that.' E.g. A 66 f., αἱ κεν . . . ἐποίεται (subjunctive), see § 147. A 207, αἱ κε πιθανα, 'in the hope that you will obey.' B 72, ἄλλ' ἀγετ', αἱ καῖ πως θωρήζομεν κτλ., . . . 'in the hope that we may arm,' etc.

1. After a secondary tense this subjunctive is commonly changed to the optative. E.g. B 96 ff., ἐννέα δὲ σφαῖρας | κῆρυκες . . . ἄφηνον, εἰ ποτ' ἀυτῆς | σχοινίαν' ο (κτλ., . . . 'if haply they would refrain from shouting.'

§ 199. After verbs of attention, care, and effort, Homer does not express the aim (as the Attic Greek does) by ὅπως with the future indicative; instead, he regularly uses object clauses (with ὡς, ὅπως) containing the subjunctive in the primary sequence, and generally the optative in the secondary sequence. E.g. Γ 110, λεύσει, ὅπως ὡς ἁρπτα . . . γένηται, 'he looks to see how the very best result may come.' B 3 f., μερμηρίζε . . . ὡς Ἀχιλῆα | τίμησαι κτλ., 'he considered how he might honor Achilles.'

§ 200. But ὅπως with the future indicative occurs (a) in simple relative clauses and (b) in dependent interrogative clauses. E.g. (a) A 136, ἀρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἦταν, 'suiting [the gift] to my heart, in whatever way it shall be equivalent.' (b) I 251, φράξει, ὅπως Δαναοῖσιν ἀλέξησεις κακὸν ἥμαρ, 'consider how you shall ward from the Danaans the day
of evil.' A 343 f., see note ad locum. (The construction of a 57, θέλγει, ὀπως Ἰθάκης ἐπιλήσει, is exceptional, in indicating a real purpose.)

Optative

§ 201. The optative without κε or ἄν is common in future (possible) wishes. E. g. A 18, ἤµιν μὲν θεοὶ δοεῖν κτλ., 'may the gods give to you' etc. A 42, τίσειν. B 259, μηκέτι(α) ἐπιτείη, a form of curse. Π 30, μὴ ἐπιβεί κτλ. Σ 107, ὥσ ἀπόλουτο κτλ.

§ 202. The optative is sometimes found in present unattained (impossible) wishes also, where Attic Greek uses the imperfect indicative—not an Homeric construction. E. g. Π 722, αἰθή, ὅσον ἤσσων ἐμι, τόσον σιο φέρετος εἰπήν, 'oh that I were as much superior to you as I am your inferior!' (Cf. § 207.)

§ 203. Impossible wishes are also expressed, as in Attic, by ὁφέλον, etc., with the present or aorist infinitive. E. g. Γ 40, αἰθὴ ὁφέλεσ ἄγονός τ' ἐμειναί κτλ., 'oh that you were unborn!' etc.; so Α 415 f.; Γ 173; Ι 698. The imperfect ὁφελλόν, etc., likewise occurs (Ζ 350, Σ 19, Χ 481).

§ 204. The optative may express a concession or mild command. E. g. Γ 74, ναίοητε Τροίην, 'you may dwell in Troy'; cf. Γ 257, ναίοημεν. Γ 255, τῷ δὲ κε νικήσαντε γυνὴ καὶ κτήμαθ ἐπειτο, 'let the woman and the treasures fall to whoever conquers.' Cf. Ω 149, and Xen. Anab. III, 2, 37. This use is probably to be classified under the optative of wish.

§ 205. The potential optative sometimes occurs without κε or ἄν. E. g. Τ 321, οὔ μὲν γὰρ τι κακῶτερον ἄλλο πάθοιμι, 'for I could suffer nothing worse besides.'

§ 206. Far more common than the preceding is the potential optative with κε or ἄν, the Attic construction. E. g. B 12, νῦν γὰρ κεν ἄλοι πάλιν εἰρνάγιαν, 'for now he may take the
broad-wayed city.’ Γ 52 f., οἶκ ἄν δὴ μὰνειας ἄρηύφιλον Μονέλαον | γνοίης χ', οἶου κτλ. See note.

§ 207. The potential optative with κε or ἄν is sometimes found referring to present or past time in situations where the Athenians would have used the imperfect or sorist indicative with ἄν—for example, in the conclusion of contrary to fact conditions. The exact translation of such optatives must be determined by the context. Compare the similar use of the optative in present impossible wishes, § 202. E. g. A 232, ἢ γὰρ ἄν, Ἄτρειδη, νῦν ὡστατα λωβήσω, ‘else, Agamemnon, you would surely have been insolent now for the last time.’ See notes on B 81, ψεῦδος κεν φαίμεν κτλ. Γ 220, φαίης κεν. E 311 f., καὶ νῦ κεν ἦνθ' ἀπόλοιπο ἁναξ ἄνδρων Αἰνείας, | εἰ μη ἄρ' ἀξὺ νόσος . . . Ἀφροδίτη.

1. In a few instances present contrary to fact conditions, as it would seem, are expressed with the optative in both protasis and apodosis. They are therefore identical in form with the less vivid future. E. g. I 515–517, and probably Π 71–73, Χ 20. See notes.

§ 208. The dependent potential optative with κε (ἄν) may be introduced by εἰ, ‘if’; but the Attic construction—without ἄν—is common. E. g. A 60, εἰ κεν θανάτων γε φύγομεν, ‘if we should possibly escape death,’ equivalent to Attic εἰ φύγομεν, protasis of the less vivid future condition.

§ 209. The dependent optative is found in indirect questions, in the secondary sequence. E. g. Γ 316 f., κλήροις . . . πάλλον . . . | ὀππότερος δὴ πρόσθεν ἄφειη χάλκεων ἔγχος, ‘they shook lots [to see] which of the two should first hurl his bronze spear’; here ἄφειη represents a deliberative subjunctive of the direct question, ἄφη (Attic ἄφη).

§ 210. The optative of indirect discourse, representing the indicative of direct discourse, is almost unknown in the simple epic dialect. Examples are rare and are nearly all confined to the Odyssey.
Infinitive

The more familiar uses of the infinitive as nominative and as accusative (in Homer always without the article), and in indirect discourse, being common to both Attic and Homeric Greek, need no special comment.

§ 211. The infinitive is commonly explanatory and often expresses purpose. This meaning as well as that mentioned in § 212 is a survival of an original dative force—the "to" or "for" relation of a verbal noun in the dative case to other words in the sentence. Such infinitives are found in Homer after verbs, nouns, adjectives, and adverbs. E. g. A 338, καὶ σφων δῶς ἄγειν, 'and give her to these two to lead [i.e. 'for leading'] away.' Σ 83, etc., θαγμα ἰδέοςα, 'a marvel to behold.' A 107, φίλα . . . μαντεύονται, 'dear to prophesy.' Ω 662 f., τηλίκθε δ' ὦν | ἄξεμεν, 'and the wood is far to bring.' Cf. notes on A 589 and Z 460.

§ 212. The infinitive sometimes expresses result, although it is often impossible to dissociate the idea of purpose, too. E. g. A 8, τέ τ' ἄρ σφωι θεών ἡρδί ξινήηκε μάξεσθαι; 'who then of the gods brought these two together in strife to contend?'

§ 213. The infinitive is often used with the force of an imperative in commands, prayers, and decrees. E. g. A 20, παίδα δ' ἐμοὶ λύσαι τε φίλην τά τ' ἀπούνα δέχονται, 'set free my dear child, and accept this ransom.' A 582, σοὶ τὸν γ'(ε) . . . καθάπτεσθαι, 'do you address him.' So too A 323, ἀγέμεν. B 413, μὴ πρὶν ἡλιον δίναι καὶ ἐκ κνέφας ἐλθεῖν, 'let not the sun set and darkness come on before' etc. Σ 285, Τρῶας ἵπτεθ 'Ελένην καὶ κτῆματα πάντα ἀποδόουναι, 'then let the Trojans give back Helen and all the treasures.'
A VOCABULARY AND GREEK INDEX
TO ACCOMPANY
SELECTIONS FROM HOMER'S ILIAD

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THE CHIEF ABBREVIATIONS

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The dagger (†) = ἀμαξὶς λεγόμενον (found only once in Homer’s Iliad and Odyssey).

References are made by the usual abbreviations to the Grammars mentioned on page 346.

Such words as are defined in foot-notes under the text are given in the Vocabulary in the forms that actually occur: e.g. ἀράδεξ(ε)ρ(ο)ς † will be found, but not ἀράδεξαμα. For more complete definitions and derivations the foot-notes may be consulted.

Explanatory definitions, which are not infrequently suggested by the etymologies of the Greek words, and which are not necessarily intended for purposes of translation, are often printed in Roman type before the italicized meanings.

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A VOCABULARY AND GREEK INDEX

A—α

α- as a prefix is variously used, chiefly (1) privative and (2) collective or copulative. See GG. 444; B. 299; G. 875, 877; H. 589.

α, exclamation of grief and sympathy, ad!

α-αντας, -αν (αντα), not to be grasped, unapproachable, invincible.

ακο, injure, lead astray, blind; mid. aor. ακόαμεν, ακάρα, slipped; stumbled (of the mind); pass. ακο, was deluded or blinded. [The quantities of the stem-vowels vary.]

α-βλητρός, -ή, -όν, soft.

αγαγει, or ἄγγειον(v), see ἄγω.

αγαθός, -ή, -όν (άγα-μα), admirable, good, useful, brave.

αγά-κλήτης, -ες, gen. -έος (mss. -ής) (άγα- § 180, κλής), of great fame, renowned.

αγά-κλαστος, -ή, -όν (κλής), of great fame, famous, renowned.

αγά-κλατές, -όν (κλάω, cf. Lat. inculatus), famous, glorious.

αγάλλομαι, shine, exult in the splendor of something.

αγαματ, aor. ἄγα-ματα, ἄγα-μα-μα, partic. ἄγα-μα-μα, marvel at, admire.

'Αγαμήνων, -ονος, Agamemnon, the great king whose seat was Mycenae, and who commanded the Greek host before Troy.

ά-γαμος, α, adj., unmarried, Γ. 40.

ά-γάμος, -ος (cf. §§ 39, 160, and ροδος), very snowy.

ά-γάνος, -ή, -όν, pleasing, gentle, mild, winning.

ά-γαντός, -ή, -όν (άγαρις, love), beloved.

'Αγανή, Αga've, a Nereid, Σ. 42.

άγανός, -ή, -όν (άγαμος), admirable, illustrious, noble.

άγγελος, ή (άγγελος), message, news; mission. See notes on Γ. 206, Ο. 640.

άγγελις, by ancient tradition called a nom. equivalent to άγγελος, Γ. 206. See note.

άγγελλω (άγγελος), fut. άγγελλωντος, aor. άγγελλε, announce, report.

άγγελος, ή, ι, messenger.

άγγες, plur. άγγες, τε, vessel, pair.

άγη, άγης (imperat. of άγω), adv. or interjection, come! See ε ί άγη.

άγη, imperfect. of άγω.

άγερω, aor. subj. άγερω, mid. 2 aor. άγερον, partic. άγερον, pass. aor. άγερθη, άγερθεν, bring together, collect, assemble, gather; mid. and pass. w. reflexive meaning.

άγε-λη (άγω, λής), booty-bringing, epithet of the war-goddess Athene.

άγινθ, ή (άγω), herd, drove.

άγινθ-δόν, α, adv., in packs, Π. 160.

άγινθ-φι, loc. of άγινθ, in the herd.

ά-γκορατός, α, adj., without a gift of honor, Α. 119.

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ἄγων, see ἄγελος

ἄγαρος, -ος, impetuous; or proud, lordly. [Derivation and meaning disputed.]

ἄγαμος, see ἄγαμος.

ἄγγελος, ἡ (ἄγγελος), manliness, valor, boldness, pride.

ἄγγελος (ἄγγελος), very manly, bold, lordly.

ἄγγελος, -ος (γῆς), ageless. B 447.

ἄγγισέ, ἡ, ἄν (ἄγγιστον), admirable, wonderful, goodly.

ἄγγισθαι, imperfect. ἤγισεν, lead, escort. Z 493.

ἄγγιστος, ὁ, (ἄγγιστος), only dat. ἄγγιστος, arms.

ἄγγιστος, plur. ἄγγιστα, to (cf. ἄγγιστος), valley, ravine.

ἄγγιστος, -ων (μῆτις), of crooked counsel, craftily.

ἄγγιστος, ὁ (ἄγγιστος), bent, curved.

ἄγγιστος, ὁ (ἄγγιστος), crooked-beaked.

ἄγκων, -ος, ὁ (root ἄγκως signifies something bent or crooked: cf. ἄγκαλις, ἄγκος, ἄγκαλας, and Attic ἄγκωπα, 'anchor'), elbow; angle of wall (Π 702).

ἄγκισθαι, dat. ἄγκιστος, ᾗ (ἄγκιστος), spindor.

ἄγκισθαι, ἡ, ἄν (ἄγκιστοι), shining, splendid; clear or sparkling water.

ἄγνώστος (γνώστος), aor. ἄγνωστος, be ignorant, fail to know, be unaware.

ἄγνωση (F-), pres. partic. ἄγνωστος, aor. imperat. ἄγνωστος, passive aor. ἄγνωστος, break, shatter.

ἄγνοος, ὁ, adj., unborn, Ἐ 40.

ἀγοράσμαι (ἀγορά), aor. ἀγοράσατο, speak in the assembly. talk.

ἀγοράζει (ἀγορά), aor. ἀγοράσατο, speak in the assembly, sneek, say, tell.

ἀγοράζει (ἀγορά), (Β 788), 'they were busy with discussions in the assembly.'

ἀγοράζων, gen. plur. of ἀγορά.

ἀγορή, ἡ (ἀγορά), place of assembly (3 274), meeting-place; assembly, meeting, gathering; harangue, speech, discourse.

ἀγορήθαι, from the assembly.

ἀγορήθαι, to the assembly.

ἀγοράριστος, ὁ (ἀγοράριστος), orator, speaker.

ἀγών, ὁ (ἄγων), leader.

ἀγρ-αὐλος, adj. masc. and fem. (ἄγρος, αὐλή), passing the night in the field, sleeping under the open sky.

ἀγρός, -ος, living in the field (ἄγρος), wild, savage.

ἀγρύστων, see ἄγελος.

ἀγωνία, ἡ (ἀγωνία), way, street. In the plnr. the accent changes: ἀγωνία.

ἀχα, ὁ (ἄχα), was breaking. Π 371.

ἀχαῖς, -ορος, -ος (ἄχας, μάχη), close- or near-fighting, fighting hand to hand.

ἀχαῖς (cf. Lat. angustius), adv., near, close by; often w. gen. Comparat. ἄχασω, superlat. ἄχατα. Note on B 57, 58.

ἀχαῖς-μαλος, -ος (μαλακός, cf. βλασκός), coming near.—Neut. as adv. ἄχαῖ- μαλος, near, close.

'Ἀχιτως, Anchises, father of Aeneas.

ἀχιτως, see ἄχις.

ἀχιτως, see ἄχις.

ἀχαῖς (ἄχις), adv., near, close by.

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ἀχαῖς-μαλος, -ος (μαλακός, cf. βλασκός), coming near.—Neut. as adv. ἄχαῖ- μαλος, near, close.

ἀχέν, ἑρεσ, ὁ (ἄχεν), gathering-place; assembly.

ἀ-δακτύλος, -ος (ἀκρόν), tearless.

ἀ-δακτύλος, -ος (ἀκρός), tearless.

ἀδαμαστός, ὁ (ἄδαμαστός), untamed, inflexible, T 158.

ἀδελφός, ὁ, brother.

ἀδή, adv. (cf. Lat. satis), to satisfy.

Note on T 429.
ἀδινός, ἄ, -ον, restless, murmuring.
Notes on Ἄδη, Π 481, κα. 124; see note.

Ἄδηνος, Ἄδῆνος, a Trojan killed by Patroclus.

ἐσυνό, τό (ἐσσώ), innermost part of temple, a place 'not to be entered,' shrine.

ἐθνόν, τό, contest; prize.

ἐθνόν, τό, prize for a contest, X 163.

ἐθνός, ὁ, contest, struggle.

ἐθνό-φόρος, -ον (ἐθνόν, φέρω), prize-winning.

ἐν, always, see adi.

ἐνευ, imperf. ἐνευό, sing, sing of.

ἐνέκη, ἐκ (ἐν-άκτοι, partic. of ἐκκοι), accus. sing. ἐνέκη, dat. plur. ἐνέκησον, unseemly.

ἐνέκα (ἐνεύκα), fut. ἐνεύκα, aor. subj. ἐνευκασώσομαι, mid. aor. infin. ἐνευκασώσω, treat unseemly, insult, disfigure.

ἐνερω, aor. ἐνερων, partic. ἐνερῶ, lift, raise, carry, offer (Z 264); also in mid. — Pres. partic. ἐνερωμένη (B 151), rising. 

παπρό, pluperf. ἐπρό (Γ 272), was suspended.

ἐνερώμενος, -ον (ἐνευρω), partic., against one's will.

ἐνεκτίμη, τ, adj., adverse to the desire, grievous, § 77.

ἐνέκα (ἐνεύκα), w. gen., against the will.

ἐνέκα, -ον, un-willing, against one's will, unwilling (Π 264).

ἐνελλα, ἄ (ἐνω), blast of wind.

ἐν-αλλίς, ἂ (ἐν-άλλη), thick, Κ 18.

ἐν (cf. Lat. augetō, Eng. 'wax'), make to grow or wax; mid. grow or wax.

ἐνεργός, -ον (ἐνεργον), of no deeds, without deeds, ι 520.

ἐνεργός, ποιόν, plur. ἐνεργόδες (ἐνεργον, τοῦτος), high-stepping, prancing.

ἐνιχτι, adi., continually, incessantly.

ἐνομα, imperf. ἐνοτο, reverence, fear.

ἐνμύ, dual ἐννοο, blow.

ἐφ, dat. ἐφ', ἦ (ἐμύ), lower air, mist.

ἐφόρη, ἦ (ἐμύ), blast, gale.

ἐφάντος, ἢ, -ον (ἐφάντος), immortal.

Common as substant. in plur. = gods.

ἐφάντος, -ον (ἐφάντος), unburied.

ἐφάμος, -ον (ἐφάμος), lawless.

ἐφερμο, imperf. ἐφερησον, treat with disrespect, scorn.

ἐφή-φοτος, -ος, too great for even a god to express, vast, endless.

Ἀθηνᾶ or Ἀθηνᾶ, Athēne, daughter of Zeus, majestic goddess of wisdom and war. She was hostile to the Trojans—having been slighted, as was Here also, in the judgment of Paris.

ἐφοφόρος = ἐφλοφόρος.

ἐφόρος, -ον, -ος, all together.

ἐλ = Attic el, if.

ἐλ γάρ, with opt. of wish, O that! would that! — Cf. Lat. utinam. — See adē.

ἐλ καν = Attic ἐλ, if, w. subj. Sometimes, if haply, in the hope that, § 198.

ἐλα, ἄης, ἦ (γας), earth, land. See ἄρσυ.

Ἀλκαηνῆ, -ος, Aeac'ides, either the son of Αἰας, i.e. Peleus (Π 15, Κ 493), or the grandson of Αἰας, i.e. Achilles.

Ἀλεκ, -ατος, A'αx: (1) the son of Telamon, King of Salamis; (2) the son of Oeneus and leader of the Locrians. Sometimes they are together spoken of as Αλαρκ or Αλαρκ.


Ἀλυτής, accus. -ον, son of Δε'ες, Theseus, A 265.

ἀλκος, -ον (ἀλκτ), of a goat, goat skin (ἀλκτ, Γ 247).

ἀλυσός, ὁ, shore, coast.
alydiεψ, -ας, sleep. [Derivation and meaning doubtful.]

αλγοσ, -ου (αξοντας), aegis-holding or bearing.


αλγη, ἥ, radiance.

αλγη-ας, -αςα, -ας, gen. -αρας (αλγη), radiant.

αλγοντς, ἄ, eagle. [Commonly rendered vulture.]

Αλγότος, ἐ, ἐς, Egyptian.

άλθουαι (αλθούει), imperat. αλθεῖα, fut. αλθερευα, aor. subj. αλθεσις, aor. imperat. αλθεσιαν, reverence, respect, fear.

άλθουε, -ας (Fist-eω), consuming, destructive.

"Αλθεῖα, ἄ, Ha'des, lord of the lower world. For declension see § 96.

αλθοεις, -ης, -ει ον (αλθούει), to whom respect or reverence is due, reverend, revered, respected.

αλθουαι, imperat. αλθις, same in meaning as αλθουαι.

"Αλθεις, gen., of Ha'des. See § 96.

"Αλθείας-ες, to Ha'des's, § 155, 5.

αλθεσις, dat. αλθεσις (Fist, cf. αθεσις), unknowing, simple.

αλθεις, declined like ἂς (§ 92), ἂς, shame, respect; nakedness.

αλη, αλη (or, very rarely, δελ), always.

αλη-γενθας (γενθας), gen. plur. αλη-γενθας, dat. plur. αλη-γενθας, ever-living.

αλη = αλε, always.

αλη ούρας, immortal (A 290).

αλεός, ὅ, eagle.

αληθος, ὅ, robust youth; as adj., robust (Π 718).

αλθοντς ἄ, adj., panting. Ξ 410.

αλθαλθες, -αςα, -ας (αλθοντθας), smoke-begrimed, sooty, black.

αλθε, in wishes w. opt. or w. ὕπελες, etc., O that! would that! See note on A 415 and cf. αδ γρο.

αλθος, ἐ, ὅ, upper air. either. Cf. άθρος. See note on Β 458.

[Αλθοντς], accus. plur. Αλθοντας, Ethio'pians. See note on Α 423.

αλθονυμος, -ή, -ων (partic. of αλθονυμος), blazing.

αλθονυμος, -ος, ἓ (αλθονυμος), place in the courtyard where the sun's rays blaze in, portico. See Plan under μύπον (page 472).

αλθοψ, -ως (cf. αλθονυμος), sparkling (wine).

Αλθη, τις, Aethre, daughter of Pittheus, Γ 144.

αλθων, -ων (cf. αλθονυμος), flashing, shining; applied to animals, etc., sleek or (according to others) tawny.

αλθως τις, τος, whirrings, 0 709.

αλθως τις, adv., in an unseemly way, "in foulest use" (Chapman), Ξ 386.

αλυς, αλυρας, τα, blood.

αλυρα-ας, -αςα, -ας (αλυς), bloody, covered with blood.

αλμ μα ... αλ σο, some ... others, Β 90.

αλ-ορη, τις, voc., disastrously brave, Π 31.

Αλυτως, ὁ, Aen'as, son of Anchises and Aphrodite.

αλυτως, see εκαρις.

αλυτως-μοπος, -ως, beset with an evil fate, ill-starred.

αλυτως, -άς, -ς, dreadful, fearful, terrible, awful.—Accus. neut. as adv abed, A 414.—Superl. αλυτως.—Adv. αλυτως, dreadfully, excedingly, very.

αλτ, αλτος, ὅ, ὅ, goat.

αλτος, see δίσου.

αλος-νόλατς τις, with quick steeds, 1 185.

αλος, -ος, -ως, quick-moving, swift; squirming (X 509); shimmering, gleaming.
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Atreo, Apeira, a city of Agamemnon, on the Messenian gulf.

Ateorwos, -η, -δυ (cf. aitros), lofty, steep.

Aitidma, τα (aithdaios), herds of goats.

Aitidnos, δ, herdsman of goats (B 474), w. dph added.

Aitros, -ει, -α, high, lofty, steep; sheer.

Aiptos, imperf. επεον, fut. απεομεν, infin. απεουν or απεομεν, 2 aor. ειπε or εις, mid. ειπε or εις, take, seize, lay hold on; take away; capture; slay; mid. take for oneself, take to oneself, choose.

Aitss, -ης, ἀ, allotted portion or measure; just measure; fate, doom. Cf. notes on A 416, Γ 59, Ζ 487, I 608, Π 411, 707, Ζ 327.

Aitstos, partic., breathing out.

Aitwos, -η, -σ (aitos), fated; w. ἧμαρ, day of doom.

Aitwos (cf. dith), imperf. οἰκεον, aor. partic. αἰτῆσ, αἰτομαι, mid. δισεοναι, aor. infin. διαιτομαι, pass. aor. ἡμον, rush, dash, dart, spring up, toss (Z 510); mid. and pass. in meaning like act.

Aithi, aithis, -α, Aeye'stes, a Trojan, father of Antenor, + B 793.

Aitow, plur. aitose, τα (aitous), shame, abuse, insult.

Aitros, -η, -δυ (aitos), shameful, abusive; superl. aitwos, ugliest (B 216).

Aitwos (aitos), imperf. οἰκεναι, disfigure, smirch; perf. pass. οἰκεμεν, disfigured.

Aitwos, imperf. οἰκε, ask a person for something.

Aitwos, -η, -σ (aitos), charge, blame.

Aitpos, -η, -σ, blameworthy, to be blamed.

Aitole, the Aetolian of northern Greece.

Aity, ἄ (akath), spear-point.

Aitys, -ης, gen. plur. aitwos, δ, spearman, warrior.

Aitys, forfith, quickly.

Aityplos, -η, -ευ (aita), quick, T 276.

Aito, imperf. εικω, perceive, hear.

Aiy, -ειν, ἁ, but ἕ in X 58 (cf. Lat. aevum), lifetime, life.

Aitamie, accus. sing. aiyamast (aitymio), unworned, weariless.

Aitamastos, -ευ (cf. aitamias), weariless, tireless.

Aitaion, (aitos), 2 aor. οἰκε, mid. opt. aitaiomeba, perf. partic. aitaiomé sto, also aitaiomai, bring anguish to; mid. grieve, be distressed.

Aitaios, pres. partic. aitaiomai, cure, heal; stike the thirst.

Aitias, fem. aitias, (cf. aith), silent, quiet, quietly, used chiefly as adv.

Aitaiotes (aites), with no care shown, mercifully.

Aitias, -ις (aites), not cared for, neglected (Ω 554); free from care (Ω 526).

Aity, adv., hushed, Π 95.

Aitaiomeba, see aitaiomai.

Aitaios, -ευ (aitos), unworn, X 386.

Aitais (adv. of aitaios, cf. κλαίο), ingloriously.

Aity, only plur. aityes (aitymio), unworned, with fresh strength.

Aity, -ευ (aitos), -οποι, τό (θεία), avnil-block.

Aitys, accus. aitys, δ, avnil.

Aitys, accus. aitys, ἡ, male, wife. / [For derivation cf. ταρα-κολτς. For the prefix cf. a-(3).]

Aitys, (aitos), aor. aitys, hurl with the spear.

Aitys, το, cure, I 250.

Aity, ᾧ, unseemly, B 218.

Aitaiotés, aor. partic. (aitaiot, barley), well-fed.

Aitys, aor. aitys, aitys (π), hear, hear of, listen to, w. accus. or gen., or without object.

Aitys, avnil, (avnail), unaccomplished.
Δάρης, ἡ (Δαρος), peak, promontory;  
κατ' Δάρης, from the top down,  
utterly.

Δαρεῖος, -ος (ῥαῖος), unmixed.

Δαρείοιες, -ος, of immoderate  
speech, endlessly prating.

Δαρείοιν, -ος (ῥαῖος), not separated;  
immoderate, unnumbered.

Δαρος, -ης, -ος (ἄραξ), topmost, top of,  
end of; Δαρης ὁ ἔδης, citadel.—  
Superl. Δαρεῖοιες, -ης, -ος, similar in  
meaning to positive.

'Δαρεῖας τ., Actae's, a Nereid, Ξ 41.

Δαρυς ἡ, rugged coast, shore.

Δαρυμνα, -ος (ῥυμν), without proper- 
ly, poor.

'Δαρῦς, -ος, Ac'tor, father of Me- 
noetius and grandfather of Patro- 
clus.

Δας (ῥας), ἡ (reduplicated root Δας, seen  
in numerous words. Cf. Lat. aces,  
acer, etc.), point.

Δαυν, gen. plur. Δαυνων, ὁ (Δαυν),  
javelin.

Δαυ-Σε, seaward.

Δαυτιτερός, ὁ, shouting, B 149.

Δαυτίκων, etc., see Δαυις.

Δαυτίκως, -ος, infin. Δαυτίκως,  
sack, plunder.

Δαυτίκως, -ος (λαδοῦς), unforgettable,  
ever to be remembered.

Δαυος (Δαυος), or. partic. Δαυοῦς,  
feel pain, B 269.

Δαυος,ν, neut. comparat. (Δαυος), more  
painful, worse.

Δαυος, τό, sorrow, grief, pain, woe.

Δαυοντός, ὁ, ὁ (Δαυος), painful,  
woeful, grievous, troublesome.

Δαυως (Δαυως), always w. negative,  
care for, regard (w. gen.).

Δαυος, have care for, be solicitous (w.  
κινοῦν, going; see note on I 504).

Δαυως (Δαυως), avoid, seek to es- 
cape. Π 213.

Δαυής, ἡ, escape, Ξ 301.

Δαυες, see Σαω.

Δαυες, ὁ (cf. Δαυες), transgressor.

Δαυερος, -ος, τό (Δαυες), ointment.

Δαυερος, σορ. Δαυερος, infin. Δαυερος,  
anoint.

Δαυοις, Δαυοις, see Σαω.

'Δαυοιςτος, Αξιοντας, the Greek  
name of Paris.

Δαυοις (Lat. arceo), infin. Δαυοιςται,  
Δαυοιςται, fut. Δαυοιςτος, 2 aor. opt.  
Δαυοιςται, infin. Δαυοιςται, partic.

Δαυοιςται, defend, help, ward off,  
often w. dat. of interest, 'from';  
mid. defend oneself.

Δαυομαι, Δαυομαι, imperf. Δαυομαι,  
sor. Δαυομαι or Δαυομαι, imperat.  
Δαυομαι, partic. Δαυομαι, avoid,  
dodge, seek to escape.

Δαυομαις, -ε (Δαυωμαι), true, neut. plur.  
accus. Δαυομαις, the truth (Ξ 882).

Δαυομαις, -ε (Δαυωμαι), without fields of  
grain, poor.

Δαυομαις, Δαυομαι, see Σαω.

'Δαυομαις, dat. -ης τ., Αλλας, mother  
of Meleager, I 555.

Δαυοτος, -ος (λυκωμαι), unyielding,  
stubborn, incessant, mighty. Neut.  
as adv. Ο 549.

Δαυοτος, -ος, like.

'Δαυής, ἡ, Ταλις, a Nereid, Ξ 40.

(1) Δαυος, -ης, -ου (Δαυος), of the sea; fem.  
plur. as substantive, goddesses of the  
sea (Ξ 86).

(2) Δαυος, -ης, -ου, vain, in vain.

Δαυος, (Δαυος, vain), aor. Δαυος, hurl  
in vain.

Δας (Ἐλλήνων, cf. Δας), abundantly,  
in abundance; in swarms (B 90),  
in a throng (Γ 884); enough.

Δαςομαις, 2 aor. subj. Δας, opt.  
Δαςης, partic. fem. Δαςων, be taken  
or captured; be slain. In mean- 
ing, pass. of Δας.

Δαςων, 2 aor. subj. Δαςων, in vain.

Δαςωμαι, sin against, transgres- 
sion.

Δας, ἡ (cf. Δας), strength for  
defense, might to resist. Meta- 
plastic dat. Δας, Ξ 299, Ξ 158.
A VOCABULARY AND GREEK INDEX

ἀλάμπος, -ος (ἀλής), strong, mighty, valiant, brave.

'Ἀλμυς, Ἀλ’ίμης, a Myrmidon.

ἄληθος, accus. sing. ἄληθες, ὁ (ἄληθες), warden against, defender against.

'ἄλλως, accus. ἄλλος, ἄλλη, A'cy'one, a name of Cleopatra, Χ 582.

ἄλων, τῆς, kingfisher, Ι 583.

ἄλλα (from ἄλλα), moreover, but, yet, A vi. ἄλλα (ἄλλα) . . . γεφ. O 739.

ἄλη (dat. fem. of ἄλλος), elsewhere.

ἄληθες, -ος (ἀλήθες), without ceasing; unyielding, relentless.

ἄλλος, -ος(ε) and -ος, -ος, dat. dual ἄλλοις, one another.

ἄλλος, -ος, -η, -ης, foreign; substant., a foreigner.

ἄλλος, from another place.—ἄλλος, ἄλλος = aliunde alius, one from one place, another from another.

ἄλλος (Late sáló), 2 aor. ἄλλος, ἄλτο (§ 131), leap, jump.

ἄλλος, -η, -ος (Lat. alius), another, other, the rest of, besides. Often used substantively.—See ἄλλος, -ος.

ἄλλος, ἄλλος, at another time, on another occasion.—ἄλλος, ἄλλος, and then again.—ἄλλος, ἄλλος, now . . . now, at some times . . . at other times (Σ 472).—ἄλλος, ἄλλος, now upon one, now upon another (Ὁ 884).

ἄλλος, -ος, otherwise, in some other way (Τ 401).—κατ’ ἄλλος, besides, even as it is, anyway (Ι 699).

ἄλοης τ., 3 sing. imperf. σμοτε, Ι 568.

ἄλοης, ἄλωθα, see ἄλωθα.

ἄλος, ἄλος, ἄλος, η (ἄλος), wedded wife, Ι 886. [Cf. ἀ-κόρις, παρα-κόρις.]

ἄλσ, ἄλος, ἄλος (cf. Lat. sál, Eng. 'salt'), the sea, generally near the coast.

ἄλσος, ἄλτος, see ἄλλος.
δυ-βλέπων, adv., with sudden bursts, X 476.

δυ-βροσίς, ἡ (δυβρόσις), ambrosia, the food of the gods; used as an ointment, Π 670, 680.

δυ-βροσίως, -η, -ον (δυβρόσιος), ambrosial, divine.

δυ-βρόσιος, -ον (βρόσιος), immortal, divine.

δυ-γάρπος, -ον, unenvious, sad.

δυ-βέβια, exchange; mid. δυβεβικα, partic. δυβεβίωνος, imperfect δυβεβίω- 
 το, δυβεβίων, aor. subj. δυβεβίεται, pass over, leave behind (I 409); 
take turns (I 471, O 684); reply. Partic. in turn, in reply, responsively.

δυ-μελίξος, -ον, hard, inexorable.

δυ-μελίων, δυμελιός (comparat. of δυμήσθη), better, superior, braver.

δυ-μόδω (μότος), aor. infin. δυμόθη, pass. aor. subj. δυμώθης, deprive, rob.

δυ-μετρο-ετής, †, endless talker, Β 212.

δυ-μήχανος, -ον (μηχανή, contrivance, resource), unmanageable, proof against entreaty, unyielding, Π 29.

δυ-μετρο-χειμένας †, adj., unbalanced, Π 419. See Introduction, 32.

δυμ, δυμη, δυμη, see § 110 (ἡμις).

δυ-μηθης, aor. partic. of δυμηθήτω, having mingled, δ 529.

δυ-μορος, -ον (μόρος), without a portion; without share in (Ξ 489); 
wretched, unfortunate (2 408).

δυκαβδίς, adv. (δυεβια), in turn, Σ 506.

δυ-μωλίνος, δ, darkness; used in dat. only.

δυς, same in meaning as δυ-μετρος, our.

δυ-μότης, adv., without measure, without ceasing.

δυ-μο-φάστες comp. †, aor. partic. of δυμο-φάσσα, pierce, put upon spits, 
Β 426.

δυ-μο-φάσσα, -σσα, -σν (δυμοφάσσος, vine), vine-clad.

δυ-πεταλέως, see ἀπεταλέως.

δυ-πεταλῶν, δυπεταλῶν, δυπεταλῷ, see ἄπε- 
πεταλῶν.

δυ-πηγκα †, τῶν, metal diadem, Χ 469.

δυ-πεθα (δυυμα), together, at the same time (I 6).

δυ-πεθαν, -ανος, Am'ydon, city of the 
Paeonians.

δυ-πόμος, -ομο (μόμος, cf. Π 412, foot-
note), blameless; excellent, noble.

δυ-παν, see δυπαν.

δυ-παντικ, δ (δυπαντίκ), defender, helper.

δυ-παντικ, -οσ, Amys'itor, father of 
Phoenix, Ι 448.

δυ-πανω (Lat. münoid), infin. δυ- 
πανωται, δυπανον, perfect. δυπανω, aor. δυ- 
παντικ, opt. δυπανα, imperat. δυπανω, 
infin. δυπαντικ, ward off, avert; de- 

defend, aid, help. Mid. ward off 
from oneself, defend one's own 
(w. gen., Ι 531), fight.

δυ-πανω, imperf. δυπανων, fut. δυπανεις, scratch, tear, rend.

δυ-παν-αγφόρτο comp. †, 2 aor. of δυ- 
παν-αγφόρτω, gathered around, З 37.

δυ-πανως (δυπανος), openly.

δυ-παν-αφαρμα (αφρος), infin. δυπαφα- 
ρμα, to handle, З 373.

δυ-πατρη, -ον, see δυπατριν.

δυ-πατριτο το comp. †, flew about, Β 315.

δυ-πατριτα, see δυπατριτα.

δυ-πατριτο, see δυπατριτα.

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δυ-πατριτο, see δυπατριτα.
around, B 316. Apparently perf. partic. of ἀδέω, without augment.

ἀμφι-βάλνυ, perf. ἀμφιστρατικός, -ον(ν), pluperf. ἀμφιστεράκης, stride around, perf. stand before, guard; encircle, envelop (Π 66), fill (Ζ 355); bestride, stand over (Π 777).

ἀμφι-βροτός, -η, -ων, man-girding, i. e. man-protecting, epithet of shield. Introduction, 25.

ἀμφι-γυμνα, -ης, -ων (γυμν), lame in both legs. See note on A 607.

ἀμφι-γυνος, dat. plur. ἀμφιγυνών (γυνα), pointed at both ends, double-headed. Note on Ο 712.

ἀμφι-διάφως comp. ἃ, perfect of ἀμφι-διάφω, blazes around, Ζ 329.

ἀμφι-διάφω, -ης, curved at both ends. See illustration of ship under ἱέεν.

ἀμφι-γεύω and ἀμφι- γεών, partic. ἀμφι- γεώντες, imperf. ἀμφιγεύει, ἀμφιγεών, go about, surround, blaze about (of fire); busy oneself about (ἱερος, ἄλος).

ἀμφι-καλωσ, comp. ὃ, imperf., settled upon, Σ 25.

ἀμφι-καλος ὃ, adj., on both sides flourishing, i. e. a child with both parents living, Ξ 496.

'Ἀμφιθέη ὃ, Amphiloch's, a Nereid, Ζ 42.

ἀμφι-καλωσ, comp. ἃ,氦, envelop, cloud or master (Γ 442).

ἀμφι-κένταλωσ, -ον (κένταλως), two-handed (κένταρα).

ἀμφι-μαχόμαι, imperf. ἀμφιμάχομαι, fight around.

ἀμφι-μάλλως (μαλλ), of the fringes, hidden in the recesses of the body, surrounded by darkness, gloomy. But perhaps the poet intends to describe the effect of passion on the fringes.

ἀμφι-νύμμα, dwell around.

Ἀμφινόμη ὃ, Amphinome, a Nereid, Ζ 44.

ἀμφι-πλενοῦσα, imperf. ἀμφιπλενοῦσα, be busied about.

ἀμφι-πολος, ὃ (πολο), one busied about, handmaid, attendant.

ἀμφίνεσ (generally = χειρες, adv.), apart (Ζ 519), dividedly, in two opposed parts (Β 18, 30, 67, Ζ 502, Χ 117), at a distance from one another (Ο 709), between the two armies (Γ 115).—Sometimes = ἀμφί, around (Β 384, Ι 464, Δ 488).

ἀμφί-σταμα, act. 2 aor. 3 plur. ἀμφιστάμα, stood around.


ἀμφι...φάλαι, consider on both sides, i. e. carefully, Ζ 254.

ἀμφι-χεύρα, 2 aor. ἀμφιχύρετο, be poured around. Note on Β 41.

ἀμφιτέρως, -η, -ων (ἀμφω), only neut. in sing., both. Note on Γ 179.

ἀμφιτέρως, from or on both sides.

ἀμφω, dual (cf. ἀμφι and Lat. ambō), both.

(1) ἀν, modal adverb, §§ 189 ff. Used as equivalent of ἀν(τ). (2) ἀν, for ἀντ, § 46 and note on Α 148.

ἀν-, negative prefix, § 161.

(1) ἀνά, voc. of ἀνα, Γ 351, Π 293. (2) ἀνά, adv., up! Ζ 381, Ι 247, Ζ 178. See the following word.

ἀνά, ἀν, ἀμ (§§ 46, 47), adv. and prep. w. dat. and accus. W. dat. upon, at the end (top) of. W. accus. up through, through, throughout, along (Ζ 546), in (Β 36). Meaning as adv. up, thereon, on board, throughout. — Its accent is never retracted (§ 168): but ἀνά [cf. (2) above] is used in meaning of ἀνά-αρχες. In composition it may mean 'back again.'

ἀνά-βαλνυ, 2 aor. ἀνάβης, partic. ἀνά- βας, go up, mount, ascend; go on board a ship.

ἀνά-βαλλω, mid. subj. ἀναβαλλόμεθα, put off, postpone.

ἀνά-βλητω, ὃ (ἀναβλῆτο), postponement.
SELECTIONS FROM HOMER'S ILIAD

ἀναγκαίος, -ης, -ον (ἀναγκή), urgent, constraining. ἄναγκαίος (II 836), day of subjection.

ἀνάγκη, ἡ, constraint, necessity.

ἀναγκάστο, pass. aor. ἀναγκάσθη, was bent back.

ἀνάγα, imperf. ἀναγά, 2 aor. ἀναγα-γα, mid. imperf. ἀναγα-γα, lead or bring up, i.e. hither (in ships); bring home (by sea); lead or carry away; mid. put to sea.

ἀνα-δύση, τής, fillet, X 409.

ἀνα-δόμα, mixed aor. ἀναδόμα, 2 aor. ἀνάδω, rise up.

ἀνα-ένος, -ον (ἐνά), without sailor's gifts.

ἀνά... ἐκτε, see ἐνεκτεμα.

ἀνα-θήλη, comp. †, shall bloom again, A 236.

ἀνα-θέση, comp. †, fut. of ἀναθήση, will heap upon, X 100:

ἀνα-εὐθής, ἡ (ἐναθής), shamelessness.

ἀνα-εὐθής, ἡ (ἐνευθής), without reverence or respect, shameless.

ἀνα-έμονε, †, without blood, bloodless, E 342.

ἀναλόμος, imperf. ἀναλόμη or ἀναλόμη, aor. subj. ἀναλομη, reject, spurn, refuse, deny.

ἀνα-έρω, 2 aor. partic. ἀνεράω. mid. 2 aor. ἀνεράω, subj. ἀνεράω, take up; mid. takes up or lift up to or for oneself.

ἀνα-έτος, aor. opt. ἀνά-ετεω, partic. ἀναετης, dart, spring, or leap up.

ἀνα-κλις, -ίς (ἀνακλή), without strength, weak, feebie.

ἀνα-λέε, aor. infin. ἀναλέω, loose, set free.

ἀνα-μενώμ, aor. partic. ἀναμενή, mingle.

ἀνα-νεώ, nod upward, nod 'no,' refuse; opposite of κατανεώ.

ἀν-αγ, αγγελος, δ (F-), lord, ruler, master. Voc. (Zeu) ἀγα.

ἀνα-τάλλω, aor. partic. ἀναταλλόν, swing aloft.
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ἀνθρώπος, -ου (ἀνθρ., φαν.), man-slaying, murderous.

ἀνοίγω, 2 aor., clashed. There is no present.

ἀνοίγαμα, n.), ran up (Π 813); grew up fast (Ξ 56, 437). See ἀνοίγω.

ἀν-εργία, imperf. ἀνεργία, press back.

ἀν-ειδος, partic. ἀνειδος, look up.

ἀνέη, see ἀνή.

ἀν-ειμέναι, -ειμι, -ει-μαι, partic. ἀνείμης, -εί-μης, rise (of the sun), come back, return, approach as a suppliant.

ἀν-αφαίρεσθαι. -α-θεύς, -αθεῖς, ask, inquire.

ἀν-εκθέσθαι, -ος (δικός), endurable.

ἀν-αχώμαι, arase up or back to oneself; imperf. in tmesis ἀνα-... ἔλεγεν. tore out his hair (Ξ 77).

ἀν-άληθος, ἀλαλόν, ἀλαλόν, see ἀλαλόν.

ἀν-μοσος, -ος, ὁ (Lat. animus), wind.

ἀν-μο-σκελεῖν, t, adj. gen. plur. of ἀν-μο-σκελεῖν. -ες, shielding from the wind. Π 224.

ἀν-μο-πρεπές, -ετος (τρεφόμενος), wind-fed.

ἀν-οίχαται, ἀνόιχτη, see ἀνοίχτη.

ἀν-οίχτως ἀοίδος, ὁ (ἀνωτάτως), chion.

ἀν-οίχτωμαι, imperf. ἀνοίχτωμα, set themselves in opposition, made resistance.

ἀνπέμα, plur. ἄνπεδα, τό, flower, blossom.

ἀν-οικήθη, τος, heap of glowing coal, I 213.

ἀν-πρωτος, ὁ, Lat. homo, man. Sometimes w. an appositive noun as ἀν-πρωτος ὁδής, 'wayfarer man.' See ἄν-πρωτος.

ἀνδράξις (cf. ἀνδρίς), be distressed.

ἀνδρίζει, distress; pass. aor. partic. masc. sing. accus. ἀνδρίζω, be weared.

ἀνδρίζοι, see ἀνδρίζω.

ἀν-κόψω, fut. ἀν-κόψω, aor. ἀν-κόψει, 2 aor. subj. ἀν-κόψη, opt. ἀν-κόψη, send up; let go, release; impel, drive, spur; mid. pres. partic. ἀν-κόπτων, undo, bare (κόλπος, Ξ 80).

ἀν-ποίησιν ἄντος ἄντος ἄντος ἄντος ἄντος ἄντος ἄντος ἄντος ἄντος, adj., unwashed, Z 266.

ἀ-κατόρθωσις, adj., with unwashed feet, Π 285.

ἀν-κατ-τημα, imperf. ἀν-κατ-τημα, fut. ἀν-κατ-τημα, aor. ἀν-κατ-τημα, partic. fem. ἀν-κατ-τημα, make stand up; turn out (of a place), dismiss (Α 191); raise up (Priam) by the hand. χείρος. Ω 515; arouse (κατασκευά, Ω 689); wake up (Ἀχίλλης. Ξ 358).

—Mid. pres. partic. ἀν-κατ-τημα,
with 2 aor. act. ἄσσετος, ἄσσετης, ἄσσετος, partic. ἄσσετας, ἄσσετας, rise up, arise.

ἀν-χαίμων comp. t., pres. partic. tracking back, X 192.

ἀν-ολογε, imperf. ἀνέργε, open.

ἀν-όρασιν, aor. ἀνερώσεν(ς), spring up.

ἀν-ουργία t., adv., without dealing a wound, X 371.

ἀνοιχτός, ἄνοιχτος, ἄνοιχτην, see ἄνοιχτος.

ἀν-όξε, ἄν-οξέωσθαι, see ἄν-όξειν.

ἀντα, adv. (an old accus.; cf. ἀνταί and Lat. ante), to the face, opposite, in front; to one's gaze, to look at.

ἀντ-άξιος, -ον (ἀντι), equivalent.

ἀντάδι (ἀντά), fut. ἀντίκεισθαι, aor. ἅγκανε, come face to face with, meet, encounter.

ἀντιτάρηντος, see ἀντιτάρης.

ἀντί, adv. (an old accus.; cf. ἀνταί), to the face, face to face (X 109); over against or opposite.

Ἄντιφροπής, ἁ, the son of Ante'nor, Helica'on (Π 129); Co'non (Τ 53).

Ἄντιφρος, -ος, Ante'nor, a Trojan, husband of the priestess Theano. Cf. note on Π 205.

ἀντί (an old loc.; cf. ἀνταί), in the face; prep. w. gen., like, equal to, a match for, Ι 116.

ἀντιλα (adv. of ἀντιλος), opposite, against.

ἀντι-ἀναραι (ἀνάρι), fem. adj., like or a match for men.

ἀντί-ἀναρας (ἀνάρις), pres. partic. ἀντιαναρας, aor. partic. ἀντιαναρας, come face to face with, meet; share (Ἀ 31, 67).

ἀντι-βιός, -ή, -ον (βία), with opposing strength, hostile, wrangling.—Adv. ἀντιβιός and ἀντιβιόν, with opposing strength, with might against one.

ἀντι-βάλλει (ἀντι-βάλλεις). aor. ἀντιβάλλεις, ἀντιβάλλεις, meet, encounter.

ἀντι-θεός, -ή, -ον, godlike.

ἀντι-κρε, over against (like ἄσσετος);

straight on (Γ 350), outright, utterly (Π 116). [-a twice in Iliad.]

Ἄρτλος, Antil'lochus, a son of Nestor.

ἄρτι-ος, -η, -ον, in face of, over against, opposite; against, to meet (Β 186). — Neut. sing. and plur. as adv. ἄρτιοι and ἄρτια, against, opposite; before.—ἄρτιον ἡσα, spoke to, answered.

ἄρτιος (ταῖς), aor. ἄρτιορθος, bore through, pierce.

ἄρτι-φιλος, bear oneself against, resist.

ἄρτιομα (ἀρτιομα), infin. ἄρτιομα, imperf. ἄρτιον, meet, encounter.

ἄρτις, -ος, ἃ, rim of chariot or shield.

CHARIOT WITH ΑΡΤΙΣ. FROM THE ARCHIVE HERAEUM.

Perhaps about 600 A.C. (After Am. Jour. Archæol. II [1898], Pl. II, 6.)

ἀρνος, ἃ (cf. ἀρνω), accomplishment (Β 347), achievement.

ἀρνω, (for ἀρνα), accomplish; pass. opt. ἀρνω, be finished (Ξ 473).

ἀρνω, adv., upward (Ο 544).

ἀρνως, a perf. w. present meaning; 2 sing. ἀρνως, 3 sing. ἀρνως(ς). subj. ἀρνησθαι, opt. ἀρνησθαι. pluperf. ἀρνεθα. Also a pres. is formed: ἀρνεται, and imperf. ἀρνως(ς), ἀρνεται: bid, command, urge.

ἀρειν (Ο 663), ἀρη, see ἀρα.
A VOCABULARY AND GREEK INDEX 413

άξιος, ἵ (ἀξιόν), battle-axe, O 711.
άξιος, -η, -ων, of equal value, worth, worthy.

'Άξιος, -ος, Δα'ίμων, a river of Macedonia.

άξον, see ἄγωμη.

ἀλλωτριος, ἅ, adj., sung of, Z 358.

ἀλίμως, -ε (ἀλίμω), bard. Introduction, 3.

ἀλληλος, -ε (ἀ- collective and φελ of ἄλλω), crowded or collected together, in a mass.

ἀλληλος (ἀλληλος), aor. ἀλληλος, partic. ἀλληλος, pass. aor. ἀλληλος, collect together.

ἀπό, dat. ἀπο, τα, sword (Π 478), synonym of ἄρος and φύγον (see note on O 714).

ἀποσύρῃ, accus. plur. -ἡς, ὧ, ally; avenger (Χ 339).

ἀποφθεγμον, ἃ, adj., unwounded, Ξ 336.

ἀπογγηλος, aor. infin. ἀπογγηλο, announce, bring back a message.

ἀπ-έγυς, fut. infin. ἀπέγυς, 2 aor. ἀπέγυς, bring back.

ἀπ-ἀναφευρετω, imperfect. ἀπαναφευρετω, take away.

ἀπ-ἀλέξω, 2 aor. opt. ἀπαλέξω, ward off.

ἀπ-άλεξος, -ος, ἁ, gen. plur. fem. ἀπαλέξος, soft, tender.

ἀπ-ἀμβλωτος, partic. ἀπαμβλωτος, reply.

ἀπ-ἀμβλωτος comp. ἃ, aor. opt. of ἀπαμβλωτος, cut off, Χ 34.

ἀπ-ἀμβλωτος, aor. ἀπαμβλωτος, ward off; mid. aor. opt. ἀπαμβλωτος, ward off from oneself; defend oneself. Aor. infin. in tmesis ἄπω... ἀπαμβλωτος (Α 67).

ἀπ-ἀνεμος(ν), far off; at a distance; far from, apart from (w. gen.).

ἀπ-ορος(ν), aor. ἀπορεσθαι, strike off, break off.

ἀ-πός, ἀ-πος, ἀ-πω, all together, all.

ἀπάσω (ἀπάσω), aor. ἀπάσω, deceive.

ἀπ-ἀπόθευς(ν), at a distance; far away from (w. gen.).

ἀπάτη, ἀ, deceit, deception.

ἀπατηλον, ἃ, adj., deceitful, Α 526.

ἀπ-αυρας, take away, see § 53, 4.

ἀπ-ἀδειας (ο comp. ἃ, accepted, Α 95.

ἀπ-αγωνος, see ἀπαγωνος.

ἀποθήκη, see ἀποθήκη.

ἀπελευσθαι (ἀπελευσθαι), imperfect. ἀπελευσθαι, fut. ἀπελευσθαι, aor. ἀπελευσθαι, ἀπελευσθαι, threaten.

ἀπαλληλος, gen. plur. ἀπελαλλος, ὧ, threat.

ἀπαμ, (ἐλι), partic. ἀπαμ, be absent.

ἀπακομπιομαι, aor. ἄπακομπιομαι, be absent.

ἀπ-κομπιομαι comp. ἃ, imperfect., tried to dissuade, I 109.

ἀ-πεδροιος, -ος, boundless, limitless.

ἀπ-κρομωμαι comp. ἃ, aor. opt., retire from, rest from, Π 723.

ἀπεντυ, see ἀπεντυ.

ἀπ-κρομωμαι, see ἀπεκρομωμαι.

ἀπ-κρομωμαι, see ἀπεκρομωμαι.

ἀπ-κρομωμαι, see ἀπεκρομωμαι.

ἀπεκρομωμαι, see ἀπεκρομωμαι.

ἀ-σχηματω, aor. subj. ἀ-σχηματω, hate.

ἀ-σχηματω (ἐχως, hate, enmity), 2 aor. ἀσχηματω, subj. ἀσχηματω, become hated, be hateful.

ἀ-σχω, 2 aor. subj. ἀ-σχω, mid. ἀσχωμαι, hold off, keep away, mid. restrain oneself from, let up from. ἀπ... ἀσχωμαι, in tmesis, Χ 324, part from.

ἀπεφυκόμαι, see ἀπεφυκόμαι.

ἀ-πανω, see ἀπανω.

ἀ-πελευσθαι (ἀπελευσθαι), regardlessly, unrestrainedly.

ἀπε-μποτιος, see ἀπε-μποτιος.

ἀ-πανω, see ἀπανω.

ἀ-πημον (πῆμα), without suffering, unhurt.
ἀπῆρ, ἡ, wagon.
ἀπήρ, -ης, gen. ἀπῆρος, unkind, hard.
ἀπῆρε, ἀπῆρος, took away. See § 63, 4.
ἀπὴκάθηκατο, see ἀπεκάθηκαμαι.
ἀπεδὼ (yellow), aor. ἀπεδώνυμι, disobeY.
ἀπο-, -η, -ον (ἀπο-), distant.
ἀποτελος, -ον, faithless.
ἀπο, ἀπ', ἀφ' (cf. Lat. ab), adv. and prep. w. gen., from, far from, away from. Also accented ἀπο, §§ 164, 166.
Meaning as adv. away from, forth.
ἀποβάλλω, mixed aor. mid. ἀπεβάλουσα, 2 aor. act. ἀπέβαλλε, partic. ἀπεβάλλε, go away; dismount.
ἀποβάλλω, aor. in tenses ἀπο... ἀπέβαλλε, throw off.
ἀποβαλλόμενος ὁ, ἀποβαλλόμενος, to be thrown away, to be scorned away.
ἀποβάλλω, pres. partic., spitting out, I 491.
ἀπογυνάω, fut. ἀπογυνάωμαι, infin. ἀπογυναίκα, give a due portion of, divide.
ἀποστέλλω, fut. ἀποστέλλωμαι, cut the throat of, slaughter.
ἀποστέλλω, 2 aor. infin. ἀποστέλλω, in tenses ἀπο... ἀπεστέλλε, give up or back something as due, pay (H 499); pay for, alone for (I 387).
ἀποστέλω, aor. ἀπεστέλησα, subj. in tenses ἀπο... ἀπέστελε (B 261), 2 aor. subj. in tenses ἀπο... ἀπεστέλε (X 125), infin. ἀποστέλω, strip off.
ἀποστέλλω, comp. ἀποστελλόμενος, imperat. of ἀποστελλέω, withdraw from, I 406.
ἀπο... ἀπεστέλω, in tenses for ἀπεστέλω. See ἀφαίρεσαι.
ἀποφέρω (Féρω, Lat. verīrī), aor. ἀπόφηρα, swept away, Z 348.
ἀποθέλω, ἀποθέλω, see ἀποτίθημι.
ἀποθέσθης, perf. partic. gen. ἀποθέσθης, be slain; perf. be dead.
ἀποθέτομαι, leap from.
ἀποτελεύαμι, τά (τοιού), ransom; alone, man, recompense.
ἀποκότας, fut. infin. ἀποκοτέφημαι, aor. ἀπεκότας, hew off, cut off.
ἀποκρύπτω, aor. infin. ἀποκρύπτω, hide away.
ἀποκτανόμαι, aor. ἀπεκτάναμι, 2 aor. ἀπεκτάναμι, kill, slay.
ἀπολάμβαντο, imperf. ἀπολάμβαντο, shine, be radiant from. See note on X 319.
ἀπολιθίω, imperf. ἀπολιθίω, stop or cease from.
ἀπολύμαμι, aor. ἀπολύμαμι, ἀπολύσομαι, destroy, slay, lose; mid. 2 aor. ἀπολύμαμι, opt. ἀπολύσεως, infin. ἀπολύσω, be destroyed, perish, be lost.
Ἀπόλλω, ἅνωτος, Apollo, son of Zues and Leto, brother of Artemis, the powerful god of light, the farther. See § 80.
ἀπολύψαμαι, pres. infin., ἀπολύμαμι, imperf. indic., purify oneself. See foot-note on A 313, 314 (found only here).
ἀπολύω, aor. ἀπλέω, set free; mid. fut. ἀπολύσαμαι, ransom.
ἀπολύμαντο, aor. partic. gen. ἀπολύμαντος, be very wroth.
ἀπομακρύνω, imperf. ἀπομακρύνω, mid. aor. ἀπομακρύνω, wipe away, wipe off.
ἀποκόσμω, aor. subj. of ἀποκόσμω, trans., remove to another dwelling-place, send back = Attic ἀποδῶσον. P 86.
ἀποφέγματο, go back, return home.
ἀποφαίνω, ἁριμί (ὁρίμα), 2 aor. opt. ἁριμίω, have joy of, Ω 556.
ἀπορρέω, fut. infin. ἀπορρέων, return home.
ἀποφέρω, comp. ἀποφέρω, smooth away. I 446.
ἀποτάμω, aor. ἀπετάμω, stop, check, stay (trans.) from; mid. ἀπετάμω,
imperat. ἀνεστάσεσθαι, fut. infin. ἀνεστάσθησθαί, cease, rest from.

ἀνετρέπομαι, 2 aor. partic. ἀνετρέπωσθαι, 2 aor. in tenses ἀνέτρεψον (π 469), fly off.

ἀνεπάλξα, drive back, pass. aor. ἀνεπαλάξα, spring back, rebound.

ἀνεπάλξα (πλέω), sail away.

ἀνεπάρθεται, far away.

ἀνεποτάμαι, see ἀποτάμαι.

ἀνορθεῶ, aor. ἀνορθοῦσα, spring off, spring down.

ἀνο-πρεπέναι, aor. partic. ἀνοπρεπής, break off, snap off.

ἀνο-πρέπεται, aor. infin. ἀνοπρέπει, partic. ἀνοπρεπὼς, cast off, lay aside.—Aor. in tenses ἀνέοι (X 406).

ἀνο-πτωμαι, 2 aor. ἀνέπτυνγα, rush from.

ἀνο-πτείχαι, 2 aor. imperat. ἀνοπτείχεσθαι, go away.

ἀνο-πτερίζω, iterat. aor. ἀνοπτερίζωσθαι, turn or drive back.

ἀνο-πτυφλίζω, aor. ἀνοπτυφλιζέσθαι, drive away.

ἀνόχρος -οχρών, see ἀνόχρος.

ἀνό-τάμω, cut off; mid. for oneself. 2 aor. in tenses ἀνόταμος, cut off, cut (γ 292).

ἀνο-τεθνητος, see ἀνοθήκης.

ἀν-οθέμαι, aor. ἀνοθέσθαι, mid. 2 aor. subj. ἀνοθέσθησθαι, infin. ἀνοθέτωμαι, set or lay away; lay aside. Mid. lay aside one's own etc.

ἀνο-τίνω, infin. ἀνοτίνωσθαι, fut. ἀνοτίνωσθαι, aor. subj. ἀνοτίνωσθαι, partic. ἀνοτίνωσθαι, pay something due, pay for.

ἀνο-τρέπω (τάμω), aor. partic. ἀνοτρέπωσθαι, cut off.

ἀνο-τρέπομαι, mid. imperf. ἀνοτρέπωσθαι, turn (oneself, in mid.) away from.

ἀνοφέρει, having taken away; § 63, 3.

ἀνοφέροντω, will carry off, will remove (X 489). See § 63, 3.

ἀνόφησι, mid. imperat. ἀνοφησθεῖ, speak out, declare.

ἀνοφέσθως, mid. 2 aor. ἀνοφησθεῖον or -ων, perish, be dead.

ἀνοψέχω, pass. imperf. ἀνοψέχοντο, they cooled off in the wind, let . . . dry off.

ἄνροκτος, -ος (ῥησσων), accomplishing nothing, vain, fruitless.

ἄνροτης (ῥητως), adv., but originally an accus. sing. fem., unbought, without price.

ἄντερης, τος, adj., unflavored, I 323.

ἀντελμος, -ος, unwarlike.

ἀντε, fasten; mid. imperat. ἀντέθω, infin. ἀντεθεί, partic. ἀντεθηκέν, imperf. ἀντεθετο and ἀντεθηκε, aor. ἀντεθηκε, partic. ἀντεθηκέν, lay hold on, grasp, take hold.

ἀντυρος, -ος (ὑπρος), untouched by fire (I 123).

ἀν-θέθω, fut. ἀνθέσθαι, aor. (in tenses, Σ 308) ἀνθέσθησθαι, mid. aor. ἀσθενεῖ, infin. ἀσθενῶσθαι, partic. ἀσθενῶσθαι, push, thrust, or drive back; remove; knock or rub off skin (Σ 308); mid. thrust back or away from oneself or for oneself, push away, drive away.

ἀνάλογη, see ἀναλλίμη.

ἀνασάμενον, ἀνασάμεθαι, ἀνάγαμα, ἀνάστασις, see ἀνάστασις.

ἀπα, ἀπ', ἀπ', 'as may be believed, of course, as it seems, so, then, §§ 46, 49. For idiomatic use w. past tense see notes on Γ 188, I 316.

ἀριβής, aor. ἀριβῆσθαι, rattle, clink.

ἀριβός, -ή, -ός, thin.

ἀριδμα (ἀρίθμοι), ἀριδμά, imperf. ἀρίθμα, aor. ἀριθμός, ἀριθμῶσθαι, aor. subj. ἀριθμώσθαι, pray, pray for.

ἀριστήσκω (cf. Lat. ar-tō), aor. partic. ἀριστήσθησθαι, 2 aor. subj. ἀριστήσθησθαι (trans. Π 212), fit or join together, suit; 2 aor. ἀριστεύω (intrans. Π 214), 2 perf. partic. ἀριστεύουσα, ἀριστεύει, etc., pluperf. ἀριστεύεσθαι, mid. 2 aor. partic.
ἀργαλός, -η, -ον (ἀγαλος), hard, difficult, grievous, cruel.

’Αργακή Ελευθερία, Aρ’ give Heλ’ en.

’Αργείον, Argeives. See note on A 79.

ἀργείβοτρίς, perhaps the bright appearing, epithet of Hermes. See note on B 103.

ἀργυρός, -η, -ον (ἀργυρος), white, shining, epithet of θεος and θεάμαι.

ἀργυρείς, dat. ἀργυρίτι (ἀργυρός), shining white.

ἀργυροκόραννη, only voc., of the shining white thunder-bolt.

ἀργυρόθός, -όντος (ἄργυρος), white-toothed, white-took tusked.

”Αργος, -ος, Ar’ gos. See note on A 79.

ἀργυρός, -η, -ον (cf. ἀργυρος), white, swift.

”Αργος-Σε, to Argos.

ἀργυρόφως, -η, -ον (ἀργυρος), of silver, silver.

ἀργυρόπλοος, -ος (ἄλος), with silver nails, silver-studded; the sword hilt was apparently attached to the blade with nails that might be of silver; the epithet is applied also to the θρόνος (X 389).

ἀργυρότοια, silver-footed, i.e. white-footed.

ἀργυρος, -ου, ὁ (Iat. argentum), silver.

ἀργυροτόκος, -ος, -ος, with silver bow; as substant., god of the silver bow. It would seem that the poet had in mind a bow ornamented with silver.

ἀργυρικός, -η, -ον, shining-white.

ἀργυρος, -ον, same as ἀργυρος.

ἀργυρός, ὁ (ἄργυρο, water, irrigate), watering-place.

ἀπέλω, ἀπεκλω, dat. plur. ἀπελευσω, comparative of ἀγαθός, braver, better.

ἀργυρών (ἀργος τρόπω), sorr. infin. ἀργιών, mid. tut. ἀργεσσομένω, sorr. part. ἀργεσσομένω, fit together, make amends (I 120); appease, reconcile (I 112); arrange, adjust (Z 526).

ἀργοτή, ἡ, excellence, bravery, valor; excellent deeds (O 642).

ἀργος, see ἀργος.

(1) ἀργος, ἡ, prayer, curse.

(2) ἀργος, ἡ, calamity, evil.

ἀργως, fut. infin. ἀργεῖν, help, aid.

ἀργοκτάτως, τι, adj., slain in battle, X 72.

ἀρχος, -ος (Ἀρχης), warlike, martial.

—Ἀρχοντεῖος (Ἀρχωντεῖος) is best referred to ἀρχον. See note on O 736.

ἀρτηρος, -ος, -ον (φερ, φε), slain in battle.

ἀρτηρίους, -ος, dear to Ares, warlike.

ἀρτῆρως, -ον, overcome with ills, distressed.

”Ἀρης, -ος or -ος, A’reς, son of Zeus and Here, the war-god representing the worse and wilder features of battle; war.

Ἀρητήρ, ἡ, ἱερα, ὁ (Ἀρηταιμα), priest.

Ἀρης, see ἀρης.

’Αριάδνη, Ariadne, daughter of Minos the king of Crete.

ἀριάθος, -η, -ος (ἀριαθος), very clear, very conspicuous.

ἀρισμός (ἄρισμος, number), pass. sorr. infin. ἀρίστηθι, to be numbered.

’Ἀριμνὸς, τι, τοις, a mountain, A’rimo, or a people, A’rimi, in Cilicia. B 753.

ἀριστηρήτης, -ες, (cf. meta-πρέπει), very conspicuous, illustrious. See §166.

ἀριστερός, ἡ, ὁ, left.

ἀριστετος, -ης, ὁ (ἀριστετος), best, bravest.

(Γ 44); as substant. in plur., chief, princes. For dat. plur. see §88.

ἀριστετος (ἀριστετος), iterat. imperf. ἀριστετοκατέκλη, be best, be the first.

ἀριστετος, -ης, -ου (superl. of ἀριστετος), best, noblest, bravest.
Δρτος, ἄ, ὁ, bear; the constellation ursa maior, Ξ 487.

Δρυς, ἄ, ἄ, chariot, Introduction, 27.

Δρύς, ἄ, ἄ, chariot, Introduction, 27.

Δρυος, ἄ, ἄ, chariot, Introduction, 27.

Δρυός (Ἀρδαλός), aor. ἄρομα, fit, θ 333.

Δρυον, ἄ, ἄ, gen. plur. ἄροινα, compact, Ξ 255.

Δρύς, accus. no nom. sing., τό, τήν, dual ἄρπα, plur. ἄρπας, etc., lamb; ewe, ram.

Δρυός, ἄ, ἄ, ram.

Δρυοπτλης, dat. ἄρποπτλεω, ὁ, diver, tumbler.

Δρυ-νομα (Ἀρδωμα), partic. ἄρομα, imperf. dual ἄροινα, aor. ἄρος, ἄρομα, 2 aor. ἄρος, ἄρωτο, subj. ἄρως, opt. ἄρομα, ἄρως, ἄρωτο, infin. ἄρομα, carry off, win; often seek to win (in pres.), strive for; seek to guard (Z 446).

Δρυς, accus. ἄρως, ἣ, ἄρω, plow-land.

Δρ-νή, nom. plur. ἄρωπτες, ὁ, ἄρω, plowman. Lat. arator.

Δρως, -ομ, ἄ, ἄ, plow-land. (Cf. Vergil's ara, neut. plur.)

Δρόος (Lat. arō), plow; perf. partic. fem. ἄρομα, plowed.

Δρός (Lat. rapiō), fut. partic. ἄρϊδας, aor. ἄρως, subj. ἄρεσκο, partic. ἄρϊδας, seize, snatch away, steal away.

Δρόνα, ἣ, ἄρον, snatcher, a storm-wind personified.

Δρ-νήτες, -ον (ῄν-εόμ), not to be broken, firm, weariless.

Δρόμος, see ἄραπες.

"Δρύος, Ις. Α'τεμις, daughter of Zeus and Leto, and sister of Apollo, the famous goddess of the chase.

Δροτείς, ῦ, adj., using words exactly suited to the purpose, clever of speech, Ξ 281.
SELECTIONS FROM HOMER'S ILIAD

ἀσταφρίς, eagerly, ceaselessly; hotly.
ἀστερός, -ος (cf. ἄστρον), unspeakably large, immeasurable, vast.
ἀποδιάβης, accus. plur. ἀτράς (ἀστίς), shield-bearing.
ἀστροφής, only gen. plur. ἀστρῶ (ἀστίς), shield-bearing.
ἀστυνθη (ἀστυθῆ), without a struggle.
ἀσοῦ, neut. plur. of ἀτις (= ἂς τις), § 124.
ἀσοῦν, see ἀγχοῦ.
ἀταχὼσον ἓ, τοῖς, with its ears of grain, B 148.
ἀτεχνή, -ής (ἀτεχνη, 'stamp,' shake), unshaken, firm.
ἀτερπε, -ες, -έας, -εν (ἀστέρη), star-bright; shimmering, shining like stars.
ἀτερποτητής, ἡ, lightning-hurler.
ἀτερή, dat. -έα, dat. plur. ἀτέρας, ἡ (Lat. stella), 'star.'
ἀτερπάω, lighten, hurl lightning.
ἀτού, -ες, τό (F-), the town.
'Ἀτυάναξ, accus. -άναξτα, Ἀτυανάξ, son of Hector.
ἀτού-βες, to the town.
ἀτοφῆς, -ος, unintelligent, boorish, outrageous.
ἀτοφήλης, adv. (ἀτοφήλης), surely. Note on O 688.
ἀτόφραγον ἓ, τόν, windpipe, X 328.
ἀτόχαλας, infin. ἀτόχαλειν, partic. ἀτόχαλον, be vexed, be impatient.
ἀτόλαντος, -ον (ἀτόλαντον), of equal weight, equal.
ἀτολαὶφρόνα τ, adj. accus. sing. masc., merry-hearted, Z 400.
ἀτολας, -ής, -άς, bounding, youthful.—ἀταλα ὄφραττες, merry-hearted.
ἀταρ = ἀτράρ (§ 31), which see.
ἀταρβητος τ, adj., undaunted, Ρ 63.
ἀταρπνός, ἦς, path.
ἀταρπός, -ίς, harsh.
ἀτασθαλαῖ, al (ἀτασθαλος), presumptuous acts, sins of arrogance.
ἀτασθαλος, -ος (ἀτη), blinded with arrogance, contemptuous, haughty.
ἀτατόφης, -ής (ἀτεφή), not worn away, hard, unyielding, weariless.
ἀτατοκτητος, -ος (τετακτητας), unaccomplished.
ἀταφ, apart from, without (w. gen.).
ἀτιφέω τ, adj., joyless, Z 285.
ἀτη, ἡ, blindness of heart, sinful arrogance; then the resulting sin or hurt. Personified, I 504; see note.
ἀτιμάζω (ἀτίμαζω), iterat. imperf. ἀτιμαζέως, aor. ἀτιμαζομαι, dishonor, spurn.
ἀτιμάζω (cf. ἀτιμάζω, τιμή), fut. ἀτιμασαμαι, aor. ἀτιμασαμεν. -ος(ν), opt. ἀτιμασαίς, dishonor, spurn.
ἀτιμήτως, -ος, dishonored, little-esteemed.
ἀτιμώς, -ος (τιμή), without honor, dishonored.—Comp. ἀτιμότερος τ (Π 90). — Superl. ἀτιμοτατις τ (Ἀ 516).
ἀτίλητος, -ος (τιλήτης), unbearable.
ἀτιός, -οι (i.e. ἅ-τιος, cf. ἅω), insatiable, greedy.
Ἀτραθής, -ις or -ες, son of A'τρες, either Agamemnon or Menelaus.
Ἀτρικάλων, -ος, son of A'τρες, Agamemnon.
Ἀτρίκες, truly.
Ἀτρίκας (Ἀτρίκα) (τρίκα, tremble), quietly.
Ἀτρίκες, -ος, A'τρες, son of Pelops, brother of Thyestes, and father of Agamemnon and Menelaus. For declension see § 90.
Ἀττρόμος, -ος (τρόμος, cf. ἀτρόμας), without trembling, fearless.
Ἀττρογότως, -ος (perhaps ἀτρόμος, Lat. terō, rub away, wear out), weariless, restless. Ancient interpretation: barren (ἄ-καρπος).
Ἀττρών, perhaps the unwearied, invincible, epithet of Athene. See note on B 157. (ἀ- privative and
possibly τρόω = Lat. terē, rub away, wear out.)

ἄττα, father, word of endearment in addressing an elder.

ἀνίγκας, s. partic. ἀνίγκας, be bewildered, distraught, dazed; affrighted at (Z 468); flee bewildered (3 7).

at, back, again; in turn; moreover, further.

ἀδυνή,  ἦ  bright light, radiance, beam.

ἀδιπή  (ἀδιψή),  imperat. ἀδιψά,  imperf. ἀδιψάς or ἀδιψε, s. partic. ἀδιπήσας, speak, call or cry out; ἄττασ ἄττα, replied. Cf. προ-ἀδιπή.

ἀδύνη, ἦ, voice, speech.

ἀδύνη-ς, -σε, -σε,  gifted with speech, able to speak.

ἀδορεύω, s.  ἀδορέω (for composition see § 63, 1), draw back or up.

ἀδς. (ἀδός), in this or that very place, here (B 328, 435, etc.), there (A 492, etc.); on the spot, forthwith.

ἀδύλη, ἦ, courtyard; see plan of Homeric house under μύραον.

ἀδύλε, accus. ἀδύλε, ἦ, camp for the night (1 232).

Ἀδύλα, accus. Ἀδύλα, Aul'is, port of Boeotia.

ἀδύλας, ὁ, tube, flute.

ἀδυλώς (ἀδύλας, ὁφ), tube-eyed, horn-eyed, epithet of helmet. Introduction, 33.

ἀδύνας, -αο, (cf. ἀφρας, which once had initial ο), sleepless.

ἀδύνων, to-morrow morning; early in the morning.

ἀδύνα [ἀδύνα and ἀφα], then again, on the other hand; but (weaker than ἀλλά and stronger than ἀδιπή, yet; while; further.

ἀδυρά, ἀδρα, ἀδόρ before rough breathing, again, in turn; further, besides; however, but. Used in questions it may imply surprise or reproach.
λατος, ἄφιλατος, take away for oneself, deprive, rob.

άφυμαρτάς, 2 aor. ἀφύματε, partic. fem. dat. ἀφύματος, another 2 aor. ἀθυμπρόε, miss (fail to hit); lose (be deprived of).

άφυμαρτετής, adj., missing the point in speech, given to random talk, Ῥ 215.

άφαντα, pres. partic., feeling over, handling, ζ 223.

άφαιρε, straightforward, at once.

'Αφαείς, accus. 'Αφαιή, 'Αφαέρα, Αφαίρεσις, a Greek, slain by Aeneas.

άφεδρη, see άφημα.

άφελος, áφελος, see άφερόμαι.

άφέν, το, wealth.

άφεσαν, see άφεσαν.

άφνω, see άφνη.

άφερος, άφος, the archer, ι 404.

άφθονος, -ον (άθνω), not wasting, everlasting, imperishable.

άφιμος, imperative of άφημε, fut. άφην, 2 aor. opt. άφεθ, send away, dismiss, send off; hurl (άγγειος).

άφικανος, come to, arrive at.

άφτωμος, fut. άφησεν, 2 aor. άφηκεν, άφησεν, subj. άφησαν, come, arrive at, reach.

άφισταμαι, 2 aor. act. άφίστη, plural άφιστασαν, stand off, retreat, rejoin; stand aloof, keep at a distance.

άφλοστον, το, knob that terminated the high curving stern of the Homeric ship, Ο 717.

άφλοστός, δ, froth, Ο 607.

άφυπος, -ός (άθνω), wealthy, rich.

άφυμόρμος, pass. aor. opt. άφυμορίζοι, set out from.

άφαθος (άφαθος, unthinking, inconsiderate), partic. ἀφαθόρους, be unthinking, thoughtless, reckless.

άφαθος (άφαθος, cf. ἀφαθῶς), thoughtlessly, recklessly.

άφαθης, ἄ (ἄφαθος, cf. ἀφαθῶς), lack of understanding, ignorance.
lieved to encircle the earth as a river.

βαψ-ορρος, -ον (βαψωμ, cf. παλαντερος, Γ 33), returning, back.

βας (Lat. sa-tur), aor. subj. δη, opt. δαμω, infin. δαμε, sake, fill full, glut.

βατρος, see δελω.

βαττος, s, flock of wool, nap of linen. [Also το βατον.]

B—β

βάς, talk, say.

βατέ-γωνος, -ον (γόνη), deep-girdled, Introduction, 18.

βατέ-κολνος, -ον, deep-bosomed.

βατέ-λαμος, -ον (λαμδάν), with meadows full of tall grass, deep-meadowed.

βατος, -ος, -ον, gen. fem. also βατώς, accus. βατηρ, deep, high; deep-bayed, i.e. with bays reaching far inland (B 92).

βαλω, imperf. βαλων or βαλων, fut. βαλοντας, 1 aor. βαλσ(ν), βασιω, subj. βασιων, mixed aor. mid. βασεω, 2 aor. βης, βη, dual βασις, plur. βας, βαν, partic. βαννες, perf. βε-βες, βεβας, pluperf. (1)βεβεκες, stride, go, come; mount (βεβας); the 1 aor. is causative: make go, make dismount (άπο.-βη (ν. βελω), he started to run.

βαλλω, Ballos, Ba’tius, horse of Achilles.

βάλλω, imperf. βάλλω, 2 aor. βαλλων, infin. βαλεω, partic. βαλλων, throw, hurl, shoot, cast, smile, hit w. missile hurled from a distance (note on Ο 745). Mid. βάλλεω, imperat. βάλλα, imperf. (δ)βαλλο, 2 aor. βαλλο also βλεπω (w. pass. meaning), throw or lay on one’s own sword, garment, etc.; μερα or μερι φρεσκ βαλλον αυτο, lay to one’s heart, consider, plan. Pass. perf. βεβελλα, partic. βεβελημενω, be hit or smitten; in figurative sense perf. partic. βεβελημενος and pluperf. partic. βεβελησατο are used.

βάν, see βασων.

βαρης, -εις, -εο, heavy; hard to bear, grievous. Neut. βαρο as adv., heavily, deeply.

βασιλες, -ης, s, king, chief; declined, § 88.—As adj., kingly.—Comparat. βασιλευτερος.—Superl. βασιλευτερος.

βασιλεως (βασιλεος), fut. βασιλεοςεμεν, be king or queen; rule.

βασιλικος τημες, domain of a king, X 550.

βασκε (imperat.), in expression βασκε γε, up and away! Bastea, accus. -ας το, Bastea’s, the barrow of Myrines, B 813.

βασηκα (A 221), see βαλω and § 188.

βασιλημενος, see βαλλω.

βασηκες, see βαςεκες.

βαλμα, probably parallel w. βλαμα, X 481. (The form is regarded by some as subjunctive.)

βαλμα, τε (βαλλα), missiles, shafts.

βδλος, -ος, το (βαλλο), missile, arrow, spear, stone.

βαλτερος, -ης, -ον (comparat. of βαλτος), better.

βαθος, dat. plur. βαθεσον, το (βαθος), depth.

βιος, 2 sing. βις, shall live, a pres. w. fut. meaning. Cf. note on Π 852.

βη, see βαλω.

βηλω, δ (βαλω), threshold.

βης, βηςον, see βαλω.

βηςον, τη (βαθος), glen, dale.

βαλιμα (βης), press hard; imperf. βντε, as μαζες, was hard pressed.

βης (βης), aor. mid. βηςεω, perf. act. βηςεκες, press hard, constrain, overpower.

βας, accus. βαςα, partic. of βαςεμ (cf. βαλω), stride.

βαςαμεν, partic. (cf. βαςα and βαλω), w. μακρα, taking long strides.

βαςεκες, perf. partic. βαςεκες, eat, feed on.
βίω, ἂ, might for offense, power. strength.—βίω Ἡρακλῆς, the might of Hercules, i.e. mighty Hercules; so too βίω Πρίμαμον, etc.—βίας (Π 213), violent assaults.—βίας, with might, by force.

βοῦς, -οο, ὁ, bow.

βότος, -ος, ὁ (cf. βος, life), life (Π 787).

βλάττα, aor. βλατάς, pass. aor. partic. βλάτθαι, weaken, blind (the mind) or make stumble.

βλαμβάνω, partic. haughty in, taking pride in.

βλάφαρον, τό (βλάττα), eyelid.

βλάττω, ἔριστος, -ος, -ος, ferrules, bands, Ω 679.

βλασφότατος, -ός, -άς, gloomy, grim.

βλασφέω, -έο, -έα, fall.

βλάττω, 2 aor. partic. fem. μαλατία, come.

βοώς (Βοώς), infin. βοών, partic. βοών (contracted βοών), Bodrora, Bodorres, shout, cry out, bawl out.

βοῦς, ἂ, see βόους.

βόος or βόος, -η, -ον (Βοώς), of ox-hide.—βοῦς, ὁ, an ox-hide, hide.

βοῦς, ὁ, shout, outcry; cry of woe; battle-cry; sound of musical instruments.—βοῦς ἐγκαίρος, good at the martial cry (Β 408).

βοβίσεως, aor. βοβίσας, boom; w. τετράσις, fell with a clash.

βορρής, ὁ, north wind. [Later Boreás, Boreas.]

βόους, feed; mid. partic. βοουλάνη, βοουλάνων, graze, feed.

βότος, τοῦ, τό, herds, flocks, Σ 521.

βοτος-έν, τό, adv., in clusters, in swarms, Β 89.

βότρυς, τό, clusters of grapes, Σ 562.

βοτρυστίς, ὁ, ox-fly, madness; or ox-hunger, misery; Ω 532.

βοικολίκος (βοι-κόλος, herdsmen), partic. βοικολικότης, graze cattle, tend cattle.

βουλέω (Βουλή), subj. βουλέμεθα, βουλέων, fut. βουλέονται, aor. βουλέον, subj. βουλέως, dual partic. βουλέωνται, aor. mid. βουλέοιμα, consult, deliberate, devise, give (counsel); plan. Mid. resolve upon.

βουλή, ἂ, will, purpose, plan, counsel; council of elders (Β 58).

βουλή-φορός, -ον (φόρος), counsel-giving, counseling.

βουλαμά, subj. (τ) βουλαμά (§ 147), imperf. (κ)βουλαμον, wish, desire, prefer; will, grant (Π 121).

βουλητός, to the time of unyoking oxen, toward evening.

βοῦς, βόος, βώς, βών, βόης, or βων, βόος or Βων, βάς or Βόης, ὁ (Lat. ḍōs), bull, ox, cow; plur. cattle. Note on Β 480.

βοώτις (Βοώς, ἂς), ox-eyed, i.e. with large, majestic eyes: great-eyed.

βράχυλος, τό, sloveness, Τ 411.

[βράχυ], see βράχα.

βρέμα (Lat. fremd), mid. βρέματα, roar.

βραδαρις, τόν, Bria'reos, i.e. Aegaeon, Α 403.

βραδόν, -ος, βραδής, heavy.

βραδύς, -ας, -άς (cf. βραδύ), heavy.

βράδύ (cf. βράδυ), partic. fem. βράδους, be heavy.

βρότος, ὁ, Brie'seus, father of Bri-seis.

βροτιός, -ος, Briseis, captured by Achilles when he destroyed Lyrnessus. Her name, not mentioned by Homer, is said by a scholiast to have been Ίστροδώμη. [The meaning 'daughter of Briseus' (cf. Α 392, Ι 132, 274, and § 158) early superseded what may have been the original signification of the word, 'woman of Brisa' (or 'Bresa'), a Lesbian town.]

βροτός, -ος, βροτός, gory, bloody.

βρότος, ὁ, gore, Σ 345.

βρότος, ὁ (from μόρ-, μρ-, [μ]βρο-, ἄμφῳς,
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Lat. mortālis), mortal; a man (ς 382).

βρίχομαι, act. perf. partic. βρίχος, roar, cry out.

βασιλός, ὁ, altar.

βασιλιάς, τ, adj., nurse of heroes, Α 155.

Γ—γ

γ = γε.

γαῖα, γαῖς, ᾨ, earth, land.

γασδεῖος (γιω), earth-holder, epithet of Poseidon, Ι 188.

γαζος (cf. Lat. gaudīō, partic., hautly, in a proud, in a proud.

Γάλατεα τ, Galatea, a Nereid, Χ 45.

γάλας, dat. sing. and nom. plur. γαλά, ᾶ, husband’s sister, sister-in-law.

γαμβρός, ὁ (γαμ-), son-in-law.

γαμβρός (γαμος), fut. γαμῆς (Ι 388), aor. partic. γαμωρι, take to wife, marry; fut. mid. γαμωρει, shall provide a wife for me (see note on Ι 394).

γάμος, ὁ, marriage; marriage-feast, Σ 401, Τ 299.

γαμφηλᾶς, α, jaws.

γαμφηλῶς, plur. γαμφήλως, with crooked talons.

γάρ (γε ἀρα), post-positive conj. and adv., for, since; even; why (Α 123) / namely, that is. Cf. GG. 672; B. 441, Note 2; H. 1050, 4. — ἐ γάρ, for surely; certainly (w. emphasis).—See αι γάρ, &c γάρ, καὶ γάρ.

γαστήρ, accus. γαστήρα, ἥ, belly.

γάστρη, ἡ (γαστήρ), belly of a vessel.

γς, enclitic particle, at least, at any rate, often giving a slight emphasis to the preceding word. See notes on Α 65, 352.

γαςοῦσα, see γαςοῦσα.

γαςώνα, 2 perf. w. pres. meaning, pluperf. γαςώνα, call out.

γαςώνας (γςω-ς), be born or begotten; aor. γαςώνα, trans., begot, bore, gave birth to.

γάλας, aor. ἰγλασσε, ἰγλασσα, laugh.

γαλάζων τ, adj., laughable, ridiculous, Β 215.

γαλος, ὁ, laughter, Α 599.

γενεθ, ὁ, generation; age; birth; race, stock.—Dat. γενεθφιν (Ι 58).

γενον, το, chin.

γενηθ, ὁ (γενος), birth.

γενολαρο, see γενολαρο.

γενος, -ου, τ, race; stock; birth; age (Γ 215); scion, offspring (Ι 538).

γένυτο, aor., he grasped. No pres. is found.

γερας, ἦ, ἐν (γερας), old, aged.—Assubstant. masc., old man.—Fem. plur., aged women.—Comparat. γεράςτερος.

γέρανος, ὁ, crane.

γεραπός, ἢ, ἐν (γερας), stately.—Comparat. γεραπότερος.

γερας, το, accus. plur. γερα, gift of honor; prize; honor paid to the dead, boon; right of honor (Ι 422).

Γερήνος, Gere’ний, epithet of Nestor, Β 336.

γεροστος, —η, —ον (γερων), of the elders, Χ 119.

γερων, —ων, δ, old man; elder (member of the council of γερωντες).

γή, ἡ, same as γαῖα, earth.

γῆθεσι (Lat. gaudēs), aor. γηθοςεν, opt. γηθεσε, also γηθησε, rejoice.

γηθεσιον, —η, —ον (γηθησιον), glad.

γήρας, —ας, το (γερων), old age.

γηρασκε (γηρας), grow old.

γερνωμαι (γιω-ς), imperf. γερνησι, 2 aor. γερνομις, γερνεσι, subj. γερνομαι, opt. γερνοςι, plur. γερνοσι, infin. γερνοσια, 2 perf. partic. accus. sing. masc. γερνοσος, be born, spring, arise, become, take place, be.

γερνοσκε (Lat. nōscō, —nōsedō, Eng. ‘know’), fut. γερνοσει αυ γερνησι, γερνοσται, 2 aor. γερνοσ, γερνησι or γερνησι, subj. γερνησι, γερνοσαι—also γερνησι, γερνοσι—opt. γερνοσι, etc., infin.
γυνώσκει,(dat. γυναῖκας), s (γυναῖκα), rising
ground, hill, upward and downward slope.

γυναῖκα, dat. γυναῖκα, η (γυναῖκα), old woman.

γυναῖκα, γυναῖκα, τά, limbs of the body.

γυνηγή, -ε, -ο, naked, unarméd.

γυνεμαζήτ, voc. γυνεμαστής (μελόσματι),
mad for women, woman-mad.

γυνή, γυναῖκα, γυναῖκα, γυναῖκα, γυναῖκα,
plur. γυναῖκες, γυναῖκας, γυναῖκες, γυναῖκας,
woman, wife. Also used w. an
appositive noun, as γυνή τραγουδάτης
(2.390), stewardess; διηρέτης γυναῖκες,
maid servants.

γυμνός, nom. plur. γυμνός, ο, vulture.

Δ—§

δή = σί.

δασία, see δασία.

δασία, voc. δασία, δ, husband's brother,
brother-in-law.

δασίλλος, η, -ον (cf. δασίλλος), wrought
with art or skill, cunningly wrought.

δασίλλος, partic. (cf. δασίλλος), working
or making with skill, embellishing.

δασίλλος, τό, work of skill or art.

Δασίλλος, τό, Daed'álus, a famous
workman in Crete, 2.592.

δασέω, aor. infin. δασάω, pass. imperfect.
δασάτω, perf. partic. δασάτων, divide, rend, pierce.

δασύνη, η, voc. adj. as substantive.
(δασύνη), a term of address, indicating
a person whose conduct is so unusual or unexpected that he
(or she) seems to be influenced
by an untoward divinity: sir (or
madam), I do not understand you.
etc. See notes on A 561, B 190,
Γ 399, Z 326, 407, 486.

δασών, -ον, ο, η, a god or goddess.

δασώμω (δασώμαι), imperf. δασώμη,
fut. δασώμαι, δασώμαι, δασώμαι,
dir. δασώμαι, mid. pres. opt.
δασώμαι, infin. δασώμαι, imperf.
dασώμαι, act. divide, give a feast
(δασώμαι); mid. feast, banquet; feast
on (δασώμαι).
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Σαλβαρος, see δαλβαρος.

Σαλς, gen. plur. Σαλδων, ἥ (Σαλω), torch.

Σαλς, -τς, ἥ (Σαλμος), portion, feast, banquet.

Σαυτός, τῆς, feast, X 406.

Σατ-φον, -ον, prudent, wise (if the first element is Σατήν); fiery-hearted, warlike (if the first element is Σατ, Σαλω).

Σαλς, imperf. Σαλον(ν), -ον, kindle; pluperf. Σαλός, was ablaze; pass. pres. partic. Σαλομον, be kindled, blazing.

Σάλων, 2 aor. infin. Σαλέων, bite.

Σάρυς, τό, also Σάρεων, τό, plur. Σάρον, dat. Σάρον, tear; the sing. may be used collectively for tears.

Σαρωδες, -εσσα, -εσ (Σαρων), tearful, Σαρωδος yieldas, laughing 'mid her tears. Note on Z 484.

Σαρωδος (Σαρων), aor. partic. Σαρωδος, mid. perf. Σαρωδοτα, Σαρωδοται, shed tears, weep; perf. be in tears, be bathed in tears.

Σάμαρ, dat. Σάμαρτ, ἥ (Σαμωδ), wife.

Σαμωδος (or Σαμωμος, Lat. domo, Eng. 'tame'), imperf. Σαμων, fut. Σαμως, Σαμώ (A 61), Σαμωνος, aor. (1)Σαμωνος or Σαμως, subj. Σαμωσ, Σαμωσον, imperat. Σαμωνος, partic. Σαμωσον, tame; over power, subdue, conquer; make subject (Z 432); slay.—Mid. aor. Σαμωσοτ, infin. Σαμωσοντ, tame or subdue for oneself.—Pass. aor. Σαμωσθη, partic. Σαμωσθης, also imperat. Σαμωθητε, 2 aor. Σαμωθη, Σαμως, subj. Σαμωθης, opt. Σαμωθης, Σαμωθην, infin. Σαμωσων, Σαμωθον, partic. Σαμωθες, -ητες, perf. partic. Σαμωθον, pluperf. Σαμωθαρα, be overcome, be subdued, be subject; let him yield (I 158).

Δαναος, Δαναος. See notes on A 42 and 79.

Σαλς, τό (Σαλω), torch.

Σαλτς, rend, devour.

Δαρδανσ, -ος, αἱ, Dardanian women.

Δαρδανής, -ος, descendant of Dar- danus, often applied to Praim.

Δαρδάνος, -ος, -ον, gen. plur. fem. Δαρδανομ (ροοδανο), Dardanian. Cf. notes on B 809, XI 194.

Δαρδανος, αἱ, Dardanian, inhabitants of the town Dardania, in the Troad, and subjects of Aeneas. They were close allies of the Trojans.

Δαρδανος, with reference to Euphorbus, Dardanian, Π 807.

Σάρωται, Σάρωσαι, see δαλβαρος.

Σαμος, τό, distribution, Α 168.

Σαμομ (cf. Σαλωμ), subj. Σαμωμεθα, fut. Σαμωσα, infin. Σαμωσας, aor. Σαμωσατ, infin. Σαμωσασαι, iterat. aor. Σαμωσοσαι, pass. perf. Σαμωσατ, divide, distribute.—W. μενις Αρμας, divide the might of Ares; note on Ξ 264.

Σα-φονους, το, adj., very red, Ξ 588.

Σα-φονες, -ους (cf. Σαφεδ, Π 159), very red (§ 160).

Σάμων, see Σαμως.

-ςε, suffix, § 155, 5.

54, (1) but, and, for, although, while; (2) then, in the "continuative" use. See § 31, and notes on Α 5, 58, 187.

Σαμωνεσ, see δαλβαρος.

Σαμωναι, see δαλβαρος.

Σαμως, see Σαλω and § 188.

(1) Σαμωμος (Z 245, 249), see Σαμως.

(2) Σαμωμος (Δ 678), see Σαμως.

Σαμωμος, perf. partic., watching, Ο 730.

Σαμωρευς, see δαλβαρος.

Σαμων (for ΜΑΣ. Σαμων), he needed, Ξ 100.

-ς, imperfect verb, there is need, I 387.

Σαμωνες, το, adj., timid, fearful, Ρ 56.

Σαμως, see Σαμως.

Σαμωσαμαι (probably for Σαμωμαι), welcome; pluperf. Σαμωσετε,
pledged, I 224. [The latter form is by many referred to δεκατόν.]

Σεκτρέος, -ής, -όν (Σεκτός), right; fem. w. χεῖρ understood, right hand.

Σεθής, τό (cf. Σείζω), fear. See § 62, 1.

Σεστάς, dat. plur. Σεστάσων, τό, cup.

Σέρχωμαι, partic. Σερχόμαι, Σερχόμενος, perf. Σέρχομαι, look, gaze.—Σείζων, glaring dreadfully (II 342); of Γ 95.

Σείων, dat. Σείωματι, τό (Σείω), skin, hide.

Σέρω, imperf. Σέρων, Σέρων, τό (Σέρω), to remove the skin (of), flay.

Σέρωμα, plur. Σέρωμα, τό (Σέρω), head-tire, head-gear (X 468).

Σέρυμα, -όν, δ (Σέρω), bond; halter of a horse; rével (X 379).

Σέρομαι (Attic Σέρομαι), opt. Σέρομαι, partic. Σέρόμενος, imperf. Σέρετο, want, lack, be in need.

Σέρος, kith; here!

Σέρων, τό (Γ 240) = Σέρον.

Σέρετο, -ης, -ον (superl. of Σέρετος), last.

Σέρετο, like Σέρο, kith; here!

Σέρετος, -ης, -ον, second, later, afterward; next.—Neut. as adv. Σέρετον, a second time, after that, next.

Σέρω, pass. imperf. Σέρωρο, wet.

Σέρχωμαι, fut. Σέρχω, aor. (I)Σέρχομαι, imperat. Σέρχω, infin. Σέρχομαι, partic. Σέρχομενος, 2 aor. Σέρχω, imperat. Σέρχω, infin. Σέρχω (§ 131), partic. Σέρχομενος, perf. imperat. Σέρχο, partic. Σέρχομενος, receive, take, accept; wait, wait for, bide. See note on T 290.

Σέρω, aor. Σέρσο, Σέρσαν, partic. Σέρσας, mid. imperf. Σέρσαν, aor. Σέρσαντα, bind; make fast, tie.

Σή, now, already; forsooth, really: then, accordingly; a particle used often to give emphasis to a whole clause or to a single word (cf. note on A 266). It may not always be translated. See GG. 671 c, 673 a: II. 1087, 4.—άγιος Σή, come now!—

Σή τότε, at beginning of clause,
contrary to the later usage, even then, then, then it was that.

ηπα, ηπε', (ηπε'), for a long time, long.

ηπέω (ηπεω), imperf. ηπέων, delay, tarry.

ηπαξ, -ης, -ας (ηπαξ), blazing (fire); destructive (war); hostile.—ηπαξ, of, substant., the enemy, foemen.

ηποτής, -τος, ἅ (ηποτη), war, battle, conflict.

ηποτής (ηποτης), do battle, slay. Cf. ηποτής.

Δηπόλος ♀, Delp'ylus, comrade of Sthenelus, Ε 325.

Δηπόρος, Delp'yrus, a Greek.

Δηπόφοβος, Delp'phobus, son of Priam and Hecabe, and so brother of Hector.

ηπόλομαι (Lat. dèlim), aor. ἰηπόλευτο, subj. ἰηπόλευτον, waste crops; hurt, violate oaths.

ηπομένως ♀, adj., a king that devours the people's goods! A 231.

ηπομενός ♀, plur. ηπομενόντες, ὁ (ἡπο-, γέφων), elder of the people.

ηπομένος, ὁ, inhabited land; people.

ηπομένος, ὁ, pat. [Note accent.]

ἐφ' (cf. § 62, 2), for a long time, long.

ἐφ' (cf. εφω), imperf. εφω, fut. infin. εφώσθω, aor. partic. εφωτάς, slay.

ἐφεδράμαι, infin. εφεδράσθη, content, fight.

ἐφεδράμαι (cf. εφεδράμαι), dep. aor. pass. εφεδράθη, fight.

ἐφόν, adv. (ἐφ''), for a long time, long. Cf § 62, 2.

ἐφος, see διω.

ἐφος, 2 plur. there, will find. See note on Π 852.

ἐφός, ἐφόσω, see ἐφώ.

ἐδ' (cf. εδ and Lat. dis'), adv. and prep. w. gen. and accus. W. gen. through. W. acc. through, during, through in the sense of by means of. The accent is never retracted (§ 168).

Meaning as adv. and in comp. through, in two.

ἐδ' . . . διατάχω, distributed, iterat. aor., in tmesis, of [Dia-taico-

muai]. Cf. § 333.

ἐδ' απω, (cf. εις), goddess of goddesses (X 205).

ἐδ'ν, aor. ἐδ'νεω(v), moisten, X 495.

ἐδ'νοιμα, imperf. εδ'νοιμα, pass. aor. opt. δικανυμενεμε, arrange, marshal, distribute, divide.

ἐδ'ννες, subj. δικανυμ, fut. δικανυ-

νέες, separate, divide, part; pass. aor. indic. 3 plur. δικανυμενον, opt. δι-

κανυμενε, infin. δικανυμενεμε, be separated, be divided into files (B 815).

ἐδ'κτερος, ὁ (ἐδ'-γέω), guide, messenger of the gods, epithet of Hermes.

ἐδ'κάγομαι, aor. εδ'καγετο, hold converse with, debate.

ἐδ'άμαι, aor. ἐδ'αίμο, mow through, rend.

ἐδ'κρίπητο τρ, adj., measured off, Γ 344.

ἐδ'ντιπέστεσ (ἐδ', κατ', and τειπέω), quite through (Σ 284), everywhere (Σ 569), throughout (Π 499), continually (Χ 264).

ἐδ'αν-διξα (ἐδ', κατ', and διξα), in two ways; by halves (I 37).

ἐδ'αν-τερος, aor. subj. διατερομενη, 2 aor. διατεραθος, infin. διατεραθεν, destroy, sack, waste utterly.

ἐδ'αν-περσος, imperf. διαπερσος, traverse, pass through, pass over; accomplish.

ἐδ'αν-πές, quite through; w. gen., Ε 281.

ἐδ-παλαι, fut. διαπαλαιον, aor. infin. διαπαλαιον, shatter, dash in pieces, destroy. [Cf. βαστηρα τ, Σ 477.]

ἐδ-παλαμαι, 2 aor. διαπαλαν, rush through.

ἐδστηριγ, see δισταμαι.

ἐδ-τηρεω (τεηρεω), cut through, di-
vide; pass. aor. διήμαν, separated.

δι-τρόφον †, partic. 2 aor. pass., broken in pieces, shivered, Π 383.

δι-σφάδε, 2 aor. διεπφάδε, show or point out clearly.

διδάσκε (cf. διδ-ην), infin. διδάσκαλος, pass. pres. partic. διδάσκαλος, teach; pass. be taught, learn.

διδύμος, dual and plur. only; dat. plur. διδύμων (= διδύμοι, cf. δύο), twin-brothers.

διδύς (Lat. dōs), 2 sing. διδύς, 3 sing. διδύς and διδύς, 3 plur. διδύσων, partic. διδύς, imperf. διδύς, fut. διδυ, infin. διδύμον, aor. διδύς, διδύς (v) and διδύς (v), διδύς, 2 aor. διδύσων and διδύσων, subj. 3 sing. διδύς, δι, and διδύσων, 3 plur. διδυσων and διδύσων (v), opt. διδυ, διδυ, imperat. διδυ, διδυ, διδυ, infin. διδύμον, διδυμον, partic. διδυμον, iterat. 2 aor. διδυκον, διδυκειν, give, offer, grant.

δια, see δια.

διειρομαι, imperf. διείρησο, ask through, ask about.

διειρέω (cf. δια), subj. διείρησα, infin. διείρησ, frighten, drive, drive away; chase, put to flight.

διεύθυνον comp. †, measured off, Π 315.

διευκτόνον comp. †, pres. infin. of διέκτως (διω), go through and out, Π 393.

διεφράζε, see διεφράζω.

διεπφάδομαι, see διεφφάδοµαι.

διερχοµαι, see διερχόµαι.

διερχόσω, see διερχόσω.

διένω, imperf. διείνω, attend to, manage; stride through, arrange, marshal (στρατόν).

διέφραξαι, partic. διεφράξαμεν, go through.

διευκότον, see διευκοτόνος.

διήμαν, see διήμαν.

διήμαν, see διήμαν.

διήμαν, see διήμαν.

διήμαν, see διήμαν.

διήμαν, see διήμαν.

δίσ, neut. δίσ, two hundred.
A VOCABULARY AND GREEK INDEX

Σιφόν, pres. partic. contracted from σιφῶν, seeking, diving after. Π 747.
Σίκα (Σί), adv., in two ways (Ξ 510).
Σικθαί (Σικθαί), in two ways.
Σικθά-Σικθαί, -θ, -αι, twofold, double.
Σίφα, η, thirst.
Σίω, sor. Σίωι (Χ 251), I fed, Σίωι (Ι 433), he feared. (Mid. pres. subj. διεταύ and infin. διεσαύ are referred to διεμα.)
Σιώκα, imperf. Σιώκε, pass. partic. Σιώκουναν, pursue, chase; overtake (Χ 199, 200).
Σιμηθήτομα, see διαμάς.
Σιφαλ, -αί, ol (Σιφαλί) female slaves, maid servants.
Σιφαφός, -θ, -ό (ξύφας), dark, dusky.
Σιφτ, w. ϊν, in doubt (§ 108, 2), Ι 230.
Σιλα, dual; plur. Σοιλ, Σοια, etc. (Σιλα), two.
Σιλίκι, watch.
Σιλίκο, think; seem, appear.
Σιλικός, -θ, -ό, long.
Σιλικός-Σιλικις, -ον (σκίς, shadow), casting a long shadow.
Σιλικόμετα, voc. of διαλόγημα, crafty of counsel, Α 540.
Διαλόγεις, dat. Διαλόγεισσα τ, Dolo-

pian, a people of Thessaly, Α 484.
Σιλους, δ (Lat. dolus), craft, wile, treachery.
Σιλο-φρονεῖαι, -ονες, planning craft, with crafty plans.
Σιλως, -ος and -ου, δ (Σιλως, Lat. do-
mus), house, palace; the plur. may be used w. reference to the various parts or rooms of a single house.
Σιλωκαία, τ, τό, thicket of reeds, Σ 576.
Σιλοτον, -ος and -ον, τό, supper.
Σιλυς (cf. δις), declined, § 97: tree, timber, shaft of spear, spear.
Σίμα, Σίμαν, etc., see διάμοι.
Σιμέρις t, givers, Τ 44.
Σιμιδ, female slave, maid servant.
Σιμιλαίος, -αί (Σιμιλαίος, slave), slav-
ish; w. ἰμπρ, day of slavery.

Σολιχό-Σιρός, -ον (διλιχός, διηρή), long-
necked.
Σολντως (Σολντως), aor. Σολντων, make a
heavy sound, crash.
Σολντος, δ, a heavy sound, crash.
Σολπα, Σολπε, Σολπυ, see διπου and § 97.
Σολπιλτός, -θ, famous with the
spear, i.e. famed for hurling the spear.
Σολπικτήριος τ, won by the spear, cap-
tive of the spear, Ι 345.
Σολπός, Σολπυς, see διπου and § 97.
Σολτμις, -στος, το (σκόπων), hand-
ful, sheaf of grain, Σ 552.
Σολτμισστος τ, pres. partic., grasp-
ing with the hands, gathering handful, Σ 555.
Σόκας, accus. Σόκτο, δ, 'dragon,'
serpent, snake.
Σόκτομα, perf. partic. δεδραγμόνος,
seize with the hand.
Σολτανδρα, τ, τό, sickles, Σ 551.
Σολτμα, -σι, -ο (σκόπων), sharp; fierce.
Σολτμας, δ (cf. ε-στραω-νων), running.
Σολτμας, accus. Σόλκτωτα τ, Dry's, a
Lapith, Α 263.
Σότω, -ός, ἐ, 'tree,' oak.
Σότως, -άτος τ, Dy'mas, father of
Asius and Hecabe, Π 718.
Σόφα, see δι.
Σοδαμα, δόνας, δόνας, etc., opt.
Σοδαμος, imperf. δόνας, (ι)δόνας, fut. δωσομαι, δωσομαι, can.
Σόδαμη, τ, Dynam'me, a Nereid, Σ 43.
Σόδαμας, ἡ (Σόδαμας), strength, power.
Σόδως (cf. δω), imperf. δωνθ-, enter;
put on, don.
Σόδα (Lat. duo), 'two.'
Σόδαλατο, see δω.
Σοδ-άμ-μορος, -ον, all unhappy.
Σοδ-εροτο-όκνας τ, ἡ, unhappy
mother of the noblest son, Σ 54.
Σοδ-χις, -ις (cf. ἵχθη), horrid sound-
ing.
**SELECTIONS FROM HOMER’S ILIAD**

**μυκτής,** accus. ἰώκτα (κλεος), inglorious, Π 115.

**μεμερής, -εος (μένος),** used only in plur., evil-minded, hostile; as substantive, enemies.

**μόρος, -ος, unhappy, unfortunate.**


**σύριμφλος, **adj., stormy, Π 748.

**σύρτυρος, -ος, unfortunate, unhappy, wretched.

**συμ-χαίρερος, -ος** (cf. χειρίζομαι), very wistfully.

**συμ-άνθους, -ος (ἄνθος),** of evil name.

Śóμ (cf. δῶμ), fut. δῶμ. aor. infin. δῶμ, 2 aor. δέω and δῶ, δῶμ, subj. δῶ (Z. 340, etc.), δῷς, imperat. δῶδε, δῶτε, infinit. δῶμαι and δῶμ, perf. δῶκας, mid. fut. δῶκας, aor. opt. δῶκασαμε, mixed aor. (δῶσασαμε) imperat. δῶ, δό, to go into, enter, plunge into; put on armor, etc.; set (of the sun).—Cf. ἄρε... δῶ (1 aor. subj. in tenses), strip off (B 261); so too ἄρε... δῶ (2 aor. subj.), X 125.

Śóμ = δῶ.

**κῆκακα (Attic κῆκακα, Lat. duodecim), twelve.**

**κυκλάκτος, -ης, twelfth; as fem. substant., twelfth day (Ο 667).**

**συμ-κακοτ-ποτυ τι,** adj., twenty-two cubits long, Ο 978.

Śó, τό = δῶμα, house.

**κῆκακα (Lat. duodecim), twelve.**

**κυκλάκτος, -ης, twelfth; as fem. substant., twelfth day.**

Δέοντα τι, voc. adj., of Dodo’na, Π 233.

**Δέοντη, Dodo’na, town of Epirus.**

**σύρηρ, verbal adj., open to gifts to be won by gifts, Π 520.**

Δέος τι, Do’ris, a Nereid, Π 45.

**σάρων, τό (sáwm, Lat. dōnum), gift.**

**σορρυ, etc., see sáwm.**

**σύρτυρο, dat. plur. σύρτυρο, τώ (sáwm), gift, offering (I 155, 297).**

Δότι, Do’to, a Nereid, Π 43.

Ε—e

I, ί, enclitic pronoun of third pers. accus. sing., §§ 110; 61, 6.

**δοκε, see δοκεν.**

**δαώ, dô (Fénw), b, clothing, robe, Π 385.**

δάνε, δι (Fénw), enveloping, pian, Π 332 and Introduction, 30.

δαλώ, spared (Ο 557), see ἄλω.

δαλοντι, 3 plur. pres. indic. of ειλικ.

δαλό, dôl, subj. ὅλεμ, imperat. ἄλ, infin. ἄλω, imperf. ἄλς or ἄλω, ἄλω, iterat. ἄλως, fut. ἄλω, ἄλως, aor. ἄλως, ἄλος, ἄλε, subj. ἄλω, ἄλως, imperat. ἄλος, ἄλως, permit, allow, let go, leave alone (I 701), spare (Ο 557).—ο... ἄλω, forbade, Π 189.

δαφν, see ἀφν.

**δαγχος, 2 aor., no pres. occurring, clashed; cried out, of a dying horse (Π 468).**

**δαγάοντιον comp. τι, aor. subj., engender, breed, Τ 26.**

**δαγάομαι, perf. δαγάομαι, be born in a place, § 133, foot-note.**

**δαγαλλίς (γόαλος, hollow), aor. δαγαλαίφα, infin. δαγαλλάτω, put into the hand, deliver.**

**δαγάδος, δαγάδος, from near, near by.**

**δαγάδη (γάδη), near, near by.**

**δαγαδις (cf. δαγαδις), near.**

**δαγάκατα, see γακάκα.**

**δαγόμολος, imperf. δαγόμολος, aor. subj. δαγόμολος, wake, wake up, arouse; perf. imperat. δαγόμολο (Z 299), keep awake; mid. 2 aor. δαγομολ, awoke.**
γεκατα, τα, entails.

γή-κελώας comp. †, shall lie in, X 518.

γι-κίφαλος, α, brain.

γι-κονίω, partic. γι-κονιώνας, busy, busily.

γερα, see γεγέραω.

γερετο, γερήγορθε, see γελετο.

γεχει (γέχω), ἕ, spear.

γεχέω-καλος,-ος (πέλλω), spear-bran- 
dishing.

γεχώ, -εος, το (ἐκ-ων), spear.

γέω (γέω), I, pronoun of first pers., see § 110.

γίδηρ (cf. δίδακον), 2 aor. pass.; subj. 
δέων, δέων, learn.

γίδηρας, see δίδω.

γίδω, see δίδω.

γί-ητες, -εος, ἕ (ἐ-ω), food, meat.

γίδρη, see δίδω.

γρα, τά (for ὁρά, cf. Lat. suavis), 
gifts originally paid by the suitor 
to the bride's father; see note on 
X 472.

γομά, see ἄω, ἄοιω.

γος, gen. plur. ἄοιον, τά (cf. ἄοιμα, 
Lat. sedes), place for seat, seat.

γοσαν, see δίδω.

γραμον, see τρέχω.

γρη, ἕ (γρης), seat.

γρ-ω (Lat. edō, Eng. 'eat'), infin.

γρηνας, iterat. imperf. γρησκε, fut. 
γρητα, eat, devour.

γρυδ, ἕ (ἐ-ω), food, meat.

γρυκε, see δίδω.

γρυκον(ν), twenty, § 61, 9.

γρυλεων, imperf. of εἰλεων.

γρυλε(ν), γρυλες, see εἰλον.

γρυλέμονος, εἰλέων, see εἰλομαι.

γρύπομαι (ἴελπομαι, Lat. velle), wish, 
desire; pass. 3 sing. imperat. ἀελε-
θο, let . . . be your desire, Π 494.

γρύπωρ, τά, wish, desire, § 61, 13.

γρυπεθα, ἀμπεθα, see εἰλο.

γρυφω (root F-spacing. cf. Lat. urgetō) or 
γρυγο, pass. perf. 3 plur. ἄχρατα, 
press, shut in, hem in, confine, en-
close, bound (w. ἄτροπος, Δ 544).

γεγυμανω, see ἐγγυμα.

γομα mid. of ἵεω, imperat. ἵεω and 
ἔευ, imperf. ἵεται, εί.

γε (ἐ-ος, Lat. sed-εο), aor. εῖναι, ἔοιν 
set down, cause to sit, place.

ἡ, nom. fem. sing. of possessive pro-
noun ηδς.

ἡκαν, see ἦκι.

ἡρι, see έιλω.

ἡρις, see έιλω.

ἡς, gen. fem. of rel. ὦς, ἦ, ἦ, § 128, 2.

ἡροθα, ἤρον(ν), see εἴω.

ἡ' (before rough breathing) = ἦν.

ἡςεω, see έίω.

ἱερασα, ai, horse-hair, plume of hel-
met.

ἱελομαι, subj. ἱελομα, ἱελαρθα, ἱελαρθα(ς), opt. ἱελομαι, etc., imperat. ἱελε-, partic. ἱελωνα, etc., imperf. ἱελε- 
and ἱελε, etc., iterat. ἱελεκες, -ε, 
fut. ἱεληκει, aor. ἱεληκε, will, 
wish, desire, determine.

ἡν, ἥν, enclitic pronoun of third 
pers. gen. sing., §§ 110; 61, 6.

ἡντο, ἡνταν, ἠθηκα, ἠθηκαν, ἠθηκα(ς), 
see ἡθημαι.

ἡνος (F.), plur. ἡνεα, τα, company, 
bond, flock (of birds), swarm (of 
bees).

ἡνος, pres. partic. (ὁφεθα, cf. Lat. su-
tus), perf. partic. ἡνεθας, accus-
tioned, used. Note on Π 280.

ει, if, §§ 197, 198, 208. In indirect 
questions, whether.—Also intro-
ducing a wish, ει γάρ, ἐδε, if only, 
would that.—ει 8γα, note on A 
302.—ει γα, if in fact, since in fact 
(A 61, 2 120).—ει κε, if, w. poten-
tial opt., § 209; w. subj. = Attic 
διν (A 137).—ει τε, even if (A 81): 
just suppose (A 580).—ει τε . . . ει 
tε, whether . . . or.

εια, etc., see έδα.

ειαραθ, ἄ, lowland.

ειαντες, see έδας, clothing, robe.
elab-wés, ἀ, ἄν (Flop, spring, Lat. vér), of spring, vernal.
elat (3 506), see ἐννυμ.
elés = λαῖμα, pour, shed, w. acc., in tmesis, Π 11.
elén, see ola.
eléran, see eléma.
eléra, eléros, eléron, see ola.
eléma, (root ἔμα, Lat. video, Eng. ‘wit,’ ‘wise’), eléran, partic. ἐλεμονή, aor. ἐλέτο (2 sing.), ἐλετό, opt. ἐλετόν, partic. ἐλετόμενος or ἐλετόμενος, show oneself; appear, seem, make oneself like, resemble.
eléma, see ola.
elés, eléros, see ὀδα.
elés, τό (root ἔμα), looks, form.
elés, elés, see ola.
elés, see ἐμα.
elés, adv., at once, forthwith.
elé (3 448), see (2) elé (3 520), see (1) elé and note.
elélos, ἔν, -ον (elé-ós partic. of ἔλκα, like.
eléotón, ἔν, -ον (elé-ós partic. of ἔλκα, like.
eléonton, ἔν, -ον (elé-ós partic. of ἔλκα, like.
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elélos, ἔν, -ον (elé-ós partic. of ἔλκα, like.
eléonton, ἔν, -ον (elé-ós partic. of ἔλκα, like.
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elés, ἔν, ἔν, see ὀδα.
elés, τό (root ἔμα), looks, form.
elés, elés, see ola.
elé (3 448), see (2) elé (3 520), see (1) elé and note.
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elés, elés, see ola.
A VOCABULARY AND GREEK INDEX

elo, €Io (io), etc., of him, of her, etc., §§ 110; 61, 6.
elos, 6lov (root Fov, cf. F€v-os, Lat. voco), 2 aor., pres. wanting; €ixev (also €ixes), €ixiv (or €ixiv), subj. €iro, -yi, -y-1, opt. €iro, imperat. €ier, infinit. €ierm, €ieriv, partic. €ierm, -i€ev, etc., iterat. indic. €i€vre, say, speak, declare, tell.
elov, f, gen. plur., place[s] of assembly, X 531.
el€v, €, peace.
elov, plur. €lov, rd, wool.
elov-€ov, f, wool-spinning, a spinner, Γ 387.
elov, partic. elovm, imperf. elovm, ask, inquire, question; ask about.
elov, 3 plur. of elov, defend, Α 239, X 303. See § 142, 4, a. Perhaps a perfect from €lov.
elov (O 654), see €lov.
elov (in meaning = servd), elovpd (A 239), § 142, 4, a; elov (O 499), defend, protect. [See also €lov.
elov (X 89), see €lov.
elov (in meaning = servd), fut. elov€v, aor. infinit. elov€v, defend, protect, observe, obey.
elov (ν) (ν), see €lov.
elov€sd, see €lov.
elov€v (X 306), see €lov.
elov€sd, see €lov.
elov, see €lov and €lov.
elov (root Fov, Lat. ver-bum, Eng. ‘word’), fut. €lov, €lov, €lov, infinit. €lov, partic. fem. €lov, speak, say, announce; πι€lov, will gainsay (1 66).
elor or €or, adv. and prep. w. accus., into, to, up to, unto, for.—€or €or (ε€or) = Attic for €or, until.—els €or, in countenance, Γ 158.—Also accented els or €or, §§ 164, 166. Meaning as adv. therein, therefor, etc.
elo- in comp., see also elo.
elov, πla, €r, one, Σ 108, 1.
elov-g€v, 2 aor. partic. elov-g€v, lead to, bring into. See also €lov-
elov, elov, see €lov.
elov-€ov, aor. elov-€ov, come up to.
elov, see €lov.
elov-€ov, 2 aor. infinit. elov-€ov, reach, arrive at.
elov€v, see €lov€v.
elov (ν), see €lov (ν).
elov€v, imperat. €lov€v, aor. €lov€v, also €lov€v, imperat. €lov€v, partic. €lov€v, go or come in, enter, invade (€lov€v, etc.)
elov€v, see elov.

€lov, -(ν) (for €lov, cf. lo), adj. fem., meet, adequate, sufficient feast (A 468); symmetrical, well-balanced ships.—π€lov €lov, epithet of shield, on all sides fitting, nicely fitting to the warrior’s figure, Introduction, 25; according to others, equal in all directions, well-rounded.
elov€v, elov€v, etc., see €lov€v.
elov€v, elov€v, see €lov€v.
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SELECTIONS FROM HOMER'S ILIAD

Εκάβην, Hec'abe, wife of Priam.

Εκήφυος (root Fepy of ΕΦύος), epible- thet of Apollo, the far-warder, protector; according to others, the far-worker (root Fepy of Fɛyoς), far-darter.

Εκάνη, see καλω.

Εκαθος (Εκάς), from afar, afar. § 61, 10.

Εκάλυψεν, see καλώπω.

Ελκ... έλατης (in tmesis, I 375), see ελκ-απάτης.

Εκάπουσαν, †, aor. of κατώ, breathed forth, X 467.

Εκάς (Εκ.), adv., far, far from, often w. gen.

Εκατός, -η,-ν (Εκ.), each.

Εκάπτεθης (Εκάπτος), adv., from, on both sides, w. gen.

Εκάτηκαλίκας †, τοῦ, the far-darter, A 75. Cf. § 61, 10.

Εκάτηκαλικός, -ον (Εκάλικ-ω), far-shoot- ing, far-darting. Cf. § 61, 10.

Εκάτηκαλισθης †, adj., the hundred- handed, A 402.

Εκάτηκαλισθή, Ἡ (Εκαλικ-η), hecatomb, offering of 100 oxen; less strictly, sacrificial offering.

Εκάτηκαλισθης, †, worth 100 oxen or beeves.

Εκάτετελευς †, adj., hundred-gated, I 388.

Εκάτευ (Lat. centum), a hundred, also used loosely for very many.

Εκατός, -ος (εκάς), as substant., far- shooter, far-darter.

Εκ-βάλε, imperf. in tmesis Εκ..., βαίνων (A 437), disembarked; aor. trans. Εκ..., βίων (A 438), made go forth, set ashore; 2 aor. Εκ..., βίω (A 439), stepped out, Εκ... βίων (Γ 113), dismounted.

Εκ-βάλλω, 2 aor. Εκβάλην, hurl out; let fall, utter (εφών). 2 aor. in tmesis Εκ... βαλλον (A 436), let go.

Εκ-βιγγυνομαι, perf. partic. fem. Ικβίγγυνη, be born of.

Εκ-alties comp. †, give over, ΕΥ 459.

Εκ-δος, 2 aor. opt. ἐκδύων, mid. im- perf. ἐκδιωκοντο, strip off, lay off one's armor (mid.); get out of, escape destruction (Π 99).

Εκ... ἔβαλε, see Εκβάλω.

Εκ... ἔλεγο (in tmesis, I 377), took away, has taken away. Cf. ἔ- λεπον.

Εκάνος and κανως, -η,-ν, that, he, etc., § 120.

Εκάστο, see καλωμαι, Δ 535.

Εκρέω, -ω, see καλω.

Εκ-βηδόλος, -ον (Εκδόλω), far-shooting, far-darting; as substant., far- darter, applied to Apollo. § 61, 10.

Εκράζω, -ον (Εκ.), quiet, undisturbed, I 378.

Εκ-θροσκό, 2 aor. Εκθρησκο, leap from.

Εκ-καλίμα, aor. partic. Εκκαλιστάς, call out.

Εκ-καλλίσθης, reduplicated 2 aor. inflin. Εκκαλλισθαται, utterly or quite forget (w. gen.).

Εκ-καλόθη, †, imperf. 3 sing., kept on brawling, B 212.

Εκόμασθην, see κολρω.

Εκ... βροέσθην, sprang or jumped out. See Εκ-σφόνθω.

Εκ-καγγος, -ον, superl. voc. Εκκαγγό- τας, most terrible, redoubtable.— Adv. Εκκαγγος, Εκκαγγαλος, Εκκαγγως, terribly, mightily, exceedingly.

Εκ-κέρμω, aor. opt. Εκκέρμως, send forth, escort forth.

Εκ-κερίζω, fut. Εκκερίζω, aor. subj. Εκ- κερίζω, inflin. Εκκερίζως, partic. Εκκερίζως, destroy, sock.

Εκ-κτίπω, 2 aor. Εκκτίπω, fall from.

Εκ-κτίπω, strike out of one's wits, terrify; 2 aor. pass. 3 plur. Εκ-κτίπην.

Εκ-πρητής, †, adj. accus. from nom. Εκπρετής, conspicuous, B 483.

Εκρικόν, see κρίνω.

Εκ-σώμε, drive out; pass. aor. Εκσώμε, was driven out, came out; see note on Ε 293.—2 aor. in tmesis Εκ... Εκσώνο (Β 809), rushed out.
A VOCABULARY AND GREEK INDEX

δέσμης, 2 aor. δέσμασθαι, cut out, new out.

δισταγμός, see διστασθή.

διστασθή, imperf. διστάστηκα, bring to fulfillment, bestow offspring. Cf. the following word.

διστάσω, fut. διστάσεσθαι, aor. διστάσαμαι, subj. διστάσαι, bring to fulfillment, fulfill.

διστάσω, see διστασθή.

διστάσω, adv., outside, w. gen.

διστάσω, see διστασθή.

διστάσω, anacre. -ν, Hector's.

διστάσω, διστάσω, Hector's son, Astyanax, Σ 401.

διστάσω, adv., without, outside; may take gen.

διστάσω, -ν, (Lat. sextus), sixth.

διστάσω, adv., outside, w. gen.

διστάσω, διστάσω, Hector, the most distinguished warrior of the Trojans, son of Priam and Hecabe, and husband of Andromache. For derivation of name see note on Z 402.

διστάσω, ἄγος (σικωραί, cf. ἄγος), mother-in-law.

διστάσω, δ (σικωραί, Lat. socer, Germ. Schwieger), father-in-law.

διστάσω, pass. aor. διστάσαμαι, shine forth, sparkle.

διστάσω, make appear, pass. 2 aor. διστάσαμαι, appeared, was seen (Σ 248, Τ 46).

διστάσω, imperf. διστάσεσθαι, bear out or away.

διστάσω, 2 aor. διστάσαμαι, escape, flee from, speed from (Π 480, Ξ 292).

διστάσω, imperf. διστάσομαι, pour out. mid. διστάσομαι, streamed out (Π 259).

διστάσω, (F-), willing, of one's own will.

διστάσω, see λαβαδω.

διστάσω, see λαβαδω.

διστάσω, 2, olive oil.

διστάσω, see διστασθή.

διστάσω, accus. -ν, El'iasus, a Trojan slain by Patroclus, Π 696.

διστάσω, imperf., were driving, Χ 548.

διστάσω, and διστάσω, dual διστάσω, infin. διστάσω, and διστάσω, partic. διστάσω, imperf. διστάσω, aor. διστάσω, διστάσω, διστάσω, διστάσω, imperf. διστάσω, infin. διστάσω, partic. διστάσω, aor. διστάσω, διστάσω, διστάσω, διστάσω, drive, run (trans.), keep going, keep up; drive away or off; strike. smile; beat out, forge (metal). Intrans., drive, go.

διστάσω, adj., deer-shooting; w. ἄφρ, hunter, Χ 319.

διστάσω, -ν, δ, ἄγος, deer, stag, hind.

διστάσω, -ν, διστάσω, light, agile, quick.—Comparat. διστάσαι, superl. διστάσαι.διστάσω, see λαβαδω.

διστάσω, infin. διστάσω, to run, to a run, w. μάταιμα, X 400. See διστάσω.

διστάσω, πιθή, imperf. διστάσω, pithy, have compassion for.

διστάσω, see λαβαδω.

διστάσω, πιθή, shame, reproach.

διστάσω, -ν, (διστάσω), disgraceful, ignominious.—Superl. διστάσω.

διστάσω, τά, shame, disgrace; plur. διστάσω, reproaches, wretches, B 235.

διστάσω, (cf. διστάσω), aor. subj. διστάσω, put to shame, bring reproach on.

διστάσω, -ν, -ν, (διστάσω, pithy), pitiable, to be pitied.—Comparat. διστάσω. —διστάσω, neut. as adv., pitifully, pitiously.

διστάσω, (διστάσω, pithy), fut. διστάσω, aor. διστάσω, subj. διστάσω, -ν, imperat. διστάσω, partic. διστάσω, have pithy on, have mercy on.

διστάσω, aor. διστάσω, mid. aor. partic. διστάσω, πάν, διστάσω, whirl around, shake, make tremble; mid. aor. partic, coiling himself up (cf. note on Β 310).

διστάσω, ἄγος, daughter of Zeus and Leda, and wife of Menelaus, stolen away by Paris.

διστάσω, see λαβαδω.
Ολας, δ., plur. only, dresser, a table or bench on which meat is dressed or prepared for use.—Ολος, see ολος.

Ολος, ολος, see όλος.

Ολοτή, τ., verbal adj., to be caught, I 409.

Ολοθρος, —οθ-, or, free, day (διαιρήσθη) of freedom, mixing-bowl (κρητήρα) in honor of freedom.

Ολοσομα, see έρχομαι.

Ολοφον, τ., aor. of λαμβ, peeled, A 236.

Ολικός, ολικος, ολίκος, etc., see έρχομαι.

Ολικής, τ., rd. spirals, probably worn as bracelets or armlets, Ξ 401.

[From nom. έλις.]

'Ελείκουν, τ., Ηελίκεον, son of Antenor, and husband of Laodice, Priam's daughter, F 128.

Ολικος, see έλις.

Ολικον—ος, -οντας, plur. -οτας, fem. accus. sing. Ολικότας, τ., A 98, (if from έλλος) rolling-eyed, quick-eyed; or, according to others, bright-eyed (cf. σίδας).

Ολίς, -ος, (if from έλλος) twisted, curved; of cattle, crumpled-horned; according to others, swing-paced; or sleek, glossy (cf. σίδας).

Ολικος(ν), ολικός, see λείς.

Ολόσω (F., Φέλω, Lat. volvo), mid. pres. partic. ολόσωμος, turn around, curl, whirl around. Notes on ξ 372, Ξ 95.

Ολικός, ολικος, see έλις.

Ολικον—επίλος, -ορ, with trailing robe. Introduction, 30.

Ολικός (F., cf. Ελικός), fut. έλικεώς, pass. aor. partic. fem. έλικεος, drag off, tear asunder.

Ολικθόμολος, τοις, dragging away, Z 465.

Ολικος, -ος, το (Lat. ulcus), wound.

Ολικός (F.), infin. έλικοημέναι, imperf. έλικ, έλικον, mid. imperative. έλικον, pass. infin. έλικεόν, partic. έλικεόμενος, imperf. έλικητο, drag, draw, draw along; raise (ταλαντα); draw down, draw up (σκαρά). Cf. άν-έλκομαι.

Όλαμβ, see λαμβάνω.

Έλλας, άδος, Ηελιάς. Cf. note on Α 79.

Όλδαννος, τος, straw bands, Ξ 553.

'Ελληνης, Helle'se; see note on Α 79.

'Ελληνο-κορτος, δ., Ηελεσπόντ, sea of Helle.

'Ελληπτον, see λεγομαι.

Ολικός, see λεγομαι.

Ολικής, τ., λεγεν, low ground, marsh.

Ολτιος (F.), mid. έλκομαι, -εια, -ειαπ, partic. έλκημενος, imperf. έλκητο, perf. έλκητια, hope, expect, think, suppose.

Όλως, see έλως.

Όλος (root Ελης, cf. ελώς and Lat. volvo), pass. aor. partic. έλκοθελες, roll round, roll up. Cf. Ω 510.

Όλος, το (αλέω, άλειω), plur. έλορα, taking, despoiling, booty.

Όλαρα, τ., rd. booty, prey, Α 4.

Έμ-βαλε, 2 aor. subj. έμβηθι, step in, interfere (Π 94).

Έμ-βαλλε, 2 aor. έμβαλλη, opt. έμβαλλον, infinit. έμβαλλων, throw in or thereon; throw on, hurl on; force ... to share (Ξ 85); place or put in; inspire in.

Έμ-βριμαντί, comp. τ., pres. indic., roars in, Ω 627.

Έμμελλος, see μέλλω.

Έμνεω, έμμελεω, έμμελεω, έμμελεω, pres. infin. of εμμέ, am, be.

Έμ-μελεώς (μελα), perf. partic., in eager haste.

Έμμερα, see μερομαι.

Έμπεμε, -εμε, έμε, my, mine, of me.

Έμπαξαμαι, busy oneself about, heed.

Έμ-πέδως, -όν (ἐπέδωκα), on the ground, firm-set, steadfast, sound (φιδέως). Cf. Τ 33.—Έμπέδως, neut. adv., firmly, steadily.

Έμπερος, see έμπετεως.

Έμπερευος, see έμπευω.

Έμπυνης, adv., nevertheless; w. τερ, however so(much).

Έμ-πύρημαι, fill up; mid. aor. έμπυρή-
σαρο, partic. ἵππαρμος, fill one's own.
ἐφ-πίπτω, 2 aor. ἔπιπτε, imperat. ἐπίπτο, fall upon.
ἐκπλήσσω, etc., see ἐκπιλασμύν.
ἐμ-πρέπει, imperf. ἐπρέπει, fut. ἐμ-πρέπει, aor. ἐπρήπει, in tmesis, A 481, blew into, puffed out.
ἐμ-φώ, 2 perf. partic. ἐμεφώνεια, grown on, fast clasping, 2 aor. (in tmesis) ἐμφώνει, grew to, grasped. Cf. Z 253.
ἐν, ἐν, ἐν (§ 35), adv. and prep. w. dat., in, on, at, by, before (ἐφθασον). Also accented ἐν, ἐν, ἐν, § 164, 166, 167.
As adv. therein, thereon. Cf. A 142, 309.
ἐν-αῖρε, mid. partic. ἐναίρεσαι, slay.
ἐν-ἀλαμος, -ον (ἐν αλος), due, meet, just; faithful (ὁμος).—Neut. as adv. ἐναλομος, in good time (Z 519).
ἐν-ἀλγος, -ον, like.
ἐν-ἀντί-βου (ση), adv., with opposing strength, against.
ἐν-ἀντίος, -ης, -ον, in face of, opposite, face to face with.—Adv. ἐναντίον, before the face of, before; against.
ἐναφα, τα, spoils.
ἐναγα (ἐνα), opt. ἐναγα, imperf. ἐναγε, -ον, aor. ἐναγε, spoil, slay.
ἐν-ἀριστος, -ον (ἀριστος), counted in, of account, B 202.
ἐνατος, -ης, -ον (ἐναντια), ninth.
ἐν-αντλος, δ. bed of stream, watercourse, Π 71.
ἐν-Σακα (Lat. undecim), eleven.
ἐν-Σακα-πικυς, -ος, eleven cubits long.
ἐνακοτος, -ης, -ον, eleventh; fem. substant., eleventh day.
ἐν-σῆκος, -ης, -ον, to the right, favorable.—ἐνδίκαια, adv., from left to right.
ἐν-σκω, aor. ἐνδικε, bind in, entangle.
ἐν-σκουν comp. t, imperf. of ἐνδικου, tried to set on, Z 584.

ἐν-σο-θεν, adv., from within, within, w. gen.
ἐν-σο-θη, adv., within.
ἐν-σο-θε, adv., within, in the house.
ἐνακαν, ἐνακεν, ἐνακεν, etc., see φερει.
ἐν-κυμ (ἐκυμ), opt. ἐκυμ, imperf. ἐκυμ, ἐκυμαι, be in; for ἐκου, ἐκон occurs (Z 53).
ἐνκα, prep. w. gen., on account of.
ἐνταςων comp. t, imperf. of ἐντασω, was wearing therein, Π 126. The verb occurs in tmesis in Χ 441 also.
ἐνταςδομ, ἐνταςδομ, see ἐνταςδοω.
ἐν-εκων and ἐν-εκω (root σκω), 2 aor. indic. ἐπεκων(τ), say, tell.
ἐνεκαι, ἐνεκαι, see ἐνεκαι.
ἐνεκαις, ἐνεκαιας, see ἐνεκαια.
ἐν-θα, adv., there, thither, here, hither; where; whereupon, then. ἐν-θα καλ ἔθα, here and there, hither and thither.
ἐν-θα, hither, thither, here, there.
ἐνθαιμαι, ἐνθαιμη, ἐνθαια, see ἐνθαιμαι.
ἐν-θεν, hence, whence, from which.
ἐν-θεν, from there, from here, hence.
ἐν-θυσκω, 2 aor. ἐνθυπα, leap upon or among (w. dat.).
ἐναντος, τη, year.
ἐν-ημαι, fut. ἐνημαι, aor. ἐνηκαι, -ε, send in; arouse or kindle in; urge, incite to.
ἐν-πρετω, fut. ἐνπρετών, aor. subj. ἐνπρετων, same as ἐμ-πρετω, set fire to, burn.
ἐν-πτω (cf. ἐπτομα), imperat. ἐπτομαι, 2 aor. ἐπτομαι (§ 129), reproof, rebuke, scold.
ἐνπατος(ν), see ἐνπατω.
ἐνπρασω (ἐπρασω), reproof, scold.
ἐνπραςω (ἐπραςω, ἐπραςω, year), adv., nine years long.
ἐνπανυχαι τ, adv., for nine nights, Ι 470.
ἐνώρας, -ης, -ων (ἔνως), ninth.
ἔνως (Lat. novem), nine.
ἔνωσαι, see ἔνωσα, say, tell.
ἐνώπος, -ου (ἐνώπιος), nine years old.
ἐνώπιος, adv., for nine days.
ἐνώπιος (ἐν + root ὀπας of ὀπέω + γαία), earth-shaker, epithet of Poseidon.
ἐνώπιος (προ-νομι, cf. Lat. vestīs, Eng. 'wear'), aor. ἐσσοε, imperat. ἐσσοε, pluperf. ἐσσο (Γ 57), ἐσσον, ἐσσο (X 506), put clothes or armor on somebody else; mid. clothe oneself in, put on, wear.
ἐν-ορίς, ἀ (ἔν, root ὀρει), noise, clamor, cry, battle-cry.
'Ενωρία, ἐνωρία, town of Agamemnon in Messenia.
ἐν-ορφός, aor. ὀρφός, arise in, stir up among; mid. 2 aor. ὀρφός, rose among (A 590).
ἐν-ορίστος, aor. ὀρίστος, spring upon (of a hostile attack).
ἐν-οριστής comp. †, turns in, plays in, E 306.
ἐν-αγώνια, adv., there, to such a point, 1 601.
ἐνεργεία, dat. ἐνεργεία, το λεγείν, arms, armor.
ἐν-τίθημι, 2 aor. intrfn. ἐνθίθημι, mid. 2 aor. indic. ἐνθείος, imperat. ἐνθείος, partic. ἐνθείοις, put something in (dat.), place on; mid. treasure up anger in one's heart (Z 326), let enter or receive in one's heart a kindly spirit (I 639).
ἐντο, see ἐνυ.
ἐντώδες, adv., within; also as prep. w. gen.
ἐν-τοιοθες(ν), adv., = ἐντός.
ἐν-τοῖος (ἐντόπιος), turn around often.
ἐντοῦ (ἐνεργε), aor. imperat. ἐντοῦν/equip, make ready, prepare.
'Ενωδός, ὁ (ἐνώδς), ἐνοβίος, a name of Ares.
'Ενωδός, ὁ οντις †, ἐνουβίες, king of Scyros, I 668.
δέχεσθαι, fut. δέχομαι, speak out, announce.
δέ-σκάθαινον comp. †, imperf. of δέ-καθαινον, they cleared out, B 153.
δέ-σλήνε, aor. δέλεσθαι, drive out, drive forth.
δέλεομεν, etc., see δέρχομαι.
δέλομαι, δέλον, see δειλίν.
δέ-σπαρόμαι, aor. δεσπάραι, spoil of armor, slay.
δέ-σφαλναι, imperf. δέσφαλναι, ask, make question.
δέ-σφάιται, aor. partic. δέσφαιται, intrans., fall from.
δέ-σφοδρός, fut. of δεσφοδρόν, speak out, announce.
δέ-σφος, aor. δέσφον, draw out.
δέ-φρομαι, aor. δέφραθον, infin. δεφράζων, partic. δεφράραντα, go or come out.
δεμένη, see δεμεθαι and note on Ε 293.
δεμέναι, see δεμέναι.
δεμένον, see δεμένον.
δεμένω, see δεμένω.
δεμένων, see δεμένων.
δε-τροποι comp. †, 2 aor. opt. of δετροπεσε, find out, discover, Χ 322.
δεφάναι, see δεφαίναι.
δεφάνη, see δεφάναι.
δεραστεο, see δεράστεο.
δεραστεω, see δεραστεο.
δεραστεων comp. †, let him lead out, w. gen. of pers., B 806.
δερέθων, see δερχομαι.
δερτερον, see δερτερω.
δερτερων, see δερτερων.
δερτερον, see δερτερω.
δέ-γελοιοι comp. †, let him lead out, w. gen. of pers., B 806.
δέ-γελοιοι, 2 aor. in tmesis δέ... δέρο, dismissed from themselves, appeared.
δέ-γελοιοι, 2 aor. δέγελομαι, δέγειν, come to, arrive.
δέ-γελοιοι, comp. †, pres. indic., 3 plur., go forth, I 384.
δέ-γελοιοι, be gone away, have gone out.
δεμεν, see δεμεν.
δεμενον, aor. subj. δεμενον, call by name.
δε-ομομαλον, aor. subj. δεμομεθαι, call by name.
δεσποται, aor. in tmesis (Γ 325), δε... βροσεθαι, sprang or jumped out.
δε-οχος, -ος (δε-εχος), standing out, distinguished, conspicuous. — δε-οχον and δε-οχα, neut. as adv., especially, preeminently, by far.
δε, δο, enclitic pronoun of third pers., gen. sing., §§ 110; 61, 6.
δελακα (root Fex), 2 perf. of (1) δελα, 3 sing. δελε, partic. δελας, plur. δελαραι, sing. fem. δελα, plur. fem. δελαια, plurperf. δελα, 3 dual δελαι, be like, be fitting, suitable, seemly.
δελο, gen. sing. of δελος, his own, her own.
δελο, δελος, see δελι.
δελτα, see δελτο.
δελειας, δελειας, δελεις, see δελι.
δελος, δελος (δελος, Lat. eius), § 118, same as δε, δο, δο, his own, her own. See §§ 61, 6.
δελθαι, see δελθαι.
δε-σαλλομαι comp. †, pres. partic., exulting in, Π 91.
δε-σαλλαμαι comp. †, gather to one place, bring together, Α 128.
δε-σαλλαμαι, see δε-σαλλαμαι.
δε-σαλλαμαι, comp. †, fut. infin. of δε-σαλλαμαι, will glory in, Σ 133.
δε-σιαπε, aor. partic. δεσιαπε, raise and place (something somewhere), rest... on. Cf. I 124.
δε-σιαφων, storm or blister upon.
δε-σιναίον, imperf. δεσιναιον, also in tmesis δε... δεσιναιον (Γ 461), aor. δεσιναιον, partic. δεσιναιον, approve, give assent, applaud.
δε-σιναίον, -ιο, δε-σιναίον, dreads.
δε-σιναίον, aor. partic. δεσιναιον, iterat. aor. δεσιναιον, rush or dash upon; rush after; dash.
ἐπ-αῖτος, adj., blameworthy. A 335.
ἐπ-ακόμος, aor. ἐπικομάων, subj. ἐπικομάων, infl. ἐπικομαί, hear, give heed.
ἐπ-αλέβως, -ος, dat. plur. ἐπιλέχως, ἡ (ἀλέβω, ward off), breastwork, parapet.
ἐπ-αμιβομάς, 3 sing. ἐπιμιβόματα, comes by turns (Z 339).
ἐπ-αμίβως, aor. imperat. ἐπιμίβων, infl. ἐπιμίβων, hear aid, help.
ἐπ-αν-δοτηρᾶν comp. †, stood up thereat, B 85.
ἐπ-αραλώς, aor. ἐπιρᾶλως, threaten something to somebody (dat.). Note on A 319.
ἐπ-αράς †, τὰς, curses, I 456.
ἐπ-αρῆγως, aor. infin. in tenses ἐτι . . . ἄρησι (A 408), give aid to.
ἐπ-ἀρχόμαι, aor. partic. ἐπιράχμων, begin, further defined in note on A 471.
ἐπ-ασφαλέως, -η, -ος (ἀσφαλς, nearer), closely after one another, in quick succession.
ἐπ-αυρηχάω, fut. inflin. ἐπιαυρηχέον. 2 aor. inflin. ἐπιαυρηχάω, subj. mid. ἐπιαυρηχαίον, partake of, enjoy (Z 302), get acquainted with (A 410), reap the fruits of (Z 353).
ἐπιγνώσως, see ἐπιγνώσως.
ἐπ-ἐβρομὼν, ran up to a place. See ἐπι-εβρέχω.
ἐπισταυροῦ, see ἐπισταυροῦ.
ἐπισταυροῦ, see ἐπισταυροῦ.
ἐπιστάμω, see ἐπιστάμω.
ἐπιστήμη, see ἐπιστήμη.
ἐπί, conj., since, after, when, as often as, because, for.—ἐπί δυν. after, when once; since, because.—ἐπί δυν., since in fact, since in truth.—ἐπί δυν., Attic ἐπί or ἐπὶ, when, w. subj. in protasis.
ἐπίγαυς, press, drive on, urge; mid. imperat. ἐπιγάγον, partic. ἐπιγαχέον, hurry, hasten.
ἐπί-μι (ἐμι), opt. ἐμί, be on, rest on.
For ἐπιτιμ., ἐπιτιμ. occurs (A 515).
ἐπί-μι (ἐμι), 3 sing. ἐμί, partic. ἐμιόν, go to, come to, come upon.
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ἐπίθες, or ἐπίθευς, see ἐπίρχομαι.

ἐπὶ (ἐπεί ὑπ' ἐπεί, ὑπερ' ἐπεί), conj. w. subj., as soon as, after, when.

ἐπίστροφον, ἐπίστροφον, see ἐπιστρέφει.

ἐπίπεδης, see ἐπίπεδος.

ἐπί-πηνυον comp. †, imperf., applauded, Ξ 502.

ἐπί-φαστος, -ος (ἐπί-φας, love, lovely, charming, pleasant.

ἐπίφριμος, -ον, close together, numerous.

ἐπι, ἐπ', ἐπ', adv. and prep. w. gen., dat., or accus. W. gen. on, upon, by, toward (Γ 5), in the time of (I 408). W. gen. on, by, near, at (e.g. w. γῆς σαράντα, B 270), for, for the sake of (A 162, I 492), in charge of (Ξ 424), in addition to (I 639), on condition of (I 602), before (Ξ 501); also to, against, after verbs of motion, where the Attic Greek would use an accus. W. accus. to, against, over; ἐπί χρόνον, for a time. Also accented ἐπί, §§ 164, 166, 167. For ἐπί = ἐπων see § 187. Meaning as adv. overhead, thereon, on or over (him, etc.), there-to, besides. See also § 162.

ἐπι-άχος, imperf. ἐπιάχος, shout out thereat, shout in approval.

ἐπι-βαλεῖν, 1 aor. ἐπιβαλεῖν (trans.), made ascend, brought to (1 546): 2 aor. infin. ἐπιβαλεῖν, partic. ἐπιβάλλα (intrans.), mount, go up on.

ἐπι-βασκόμαι †, pres. infin., to bring into misery, Β 234.

ἐπι-γνώμαιτο, aor. ἐπιγνώμαιτο, partic. ἐπιγνώμαιτο, bend (I 514), bend to one's will, bring over (Β 14, 31, 89), bend or bow submissively (Α 569).

ἐπι-δίβας, neut. plur. accus. as adv., to right, on the right.

ἐπι-διέχθης, -ος (ἐπι-διέχθης, wander), needy, in want.

ἐπι-διεσκόμαι, 2 sing. ἐπιδιεσκόμαι, partic. ὑπερραιμοῖον w. want, lack.

ἐπι-δήμος, -ον (ἐπι-δήμος), among the people, at home, civil (τόλημος).

ἐπι-δίσώμαι, aor. ἐπιδίσωμαι, give besides or along with; mid. 2 aor. subj. ἐπιδίσωμαι, let us take to ourselves as witnesses (Χ 254).

ἐπι-δύναμαι, aor. partic. ἐπιδύναμα, whirl, swing around.

ἐπι-δύναμα, see ἐφόρος.

ἐπι-δύναμος †, adj., to be scaled, scalable, Ξ 494.

ἐπι-κέλεος, -ον, like.

ἐπι-κεφή, -ές (ἐπί-κεφής, partic. of έκους, meet, fitting, suitable.

ἐπι-κέμψας, see ἐπι-κεμάς.

ἐπι-κέπας, imperat. ἐπικέπας, hope.

ἐπι-νυφί, put on over (trans.); mid. perf. partic. ἐπινυφίος, clothed in.

ἐπι-πέφολος †, adj., vehement, I 525.

ἐπι-πέφολος (cf. ἐπιπέφολος †, I 525), vehemently.

ἐπιστρέφοι, see τελεος.

ἐπι-τέσω, rush straight on, strive eagerly.

ἐπικαμαί, fut. ἐπικαμάσθη, be laid on, rest on.

ἐπικλάω, shear, cut short, thwart. Imperf. in tmesis ἐπι κλα... κηρην, Π 120.

ἐπι-κορόμαι, partic. ἐπικορόμαι, mock at; jest (Δ 649).

ἐπι-κλαίως, δ (ἐπικαλώς), surname. Used only in adverbial accs. by Homer, by surname, by name.

ἐπι-κλοπεῖς, -ον (ἐπίκλοτα), thievish, wily; w. μιθων, deceitful of speech, a man of cunning words, Χ 281.

ἐπι-κλέως, aor. mid. ἐπικλέως, spin to, allot to.

ἐπι-κούροις, δ, helper, ally; mostly plur.

ἐπι-κραδαίμων, imperf. ἐπικραδαίμων, aor. imperat. ἐπικράδαίμων, accomplish, grant. [Same as ἐπικραδαίμων.]

ἐπι-κράτιμον, aor. opt. ἐπικράτησε, fulfill.

ἐπι-κράτισος (cf. κράτος), adv., with might, impetuously.

ἐπι-κρήνης, see ἐπικρανίω.
SELECTIONS FROM HOMER'S ILIAD

ἐν-λαβάνουμι, fut. ἐνλήσουμι, forget (w. gen.).
ἐν-μέθυμα, find fault, be angry, w. gen. of cause.
ἐν-πέρισθα, aor. imperat. ἂνμεσαι, wait.
ἐν-φυάμ, aor. ἔνθεμα, distribute.
ἐν-φέλεω, nod forward, nod (the context may show in sense).
ἐνον, see πινο.
ἐν-ορκος, -ον (ὄρκος), sworn falsely.
As neut. substant., false oath.
ἐν-όφορος, see ὀφορός.
ἐν-ταλλομα, subj. ἔνταλλοντα, imperat. ἔνταλλοντα, imperf. ἔνταλλοντα, fut. ἔνταλλοντα, obey.
ἐν-τάλλος, imperf. ἔνταλλον, sail over.
ἐν-τάλλος (= -τάλλος), aor. partic. ἔνταλλός, 2 aor. partic. ἔνταλλος, sail over.
ἐν-προ-ήμι, aor. ἐνπροῆμι, -e, send forward or forth (to).
ἐν-πελάπος, pass through, pass in review.
ἐν-(p)φέομα, aor. ἐνφέεσω, flow or stream down thereat (A 529).
ἐν-παπατος, δ (σταν-τομα), overseer, guardian.
ἐν-παράζωμι, be angry thereat.
ἐντεγη, ἐντεγη, see φενο.
ἐν-καταφέομαι, imperf. ἐνκαταφέομαι, 2 aor. ἐνκαταφέομαι, perf. ἐνκαταφέομαι, partic. ἐκκαταφέομαι, hasten to, hurry, rush up; be eager.
ἐν-παταμα, subj. ἐνπαταμα, partic. ἐπαταμώμαι, imperf. ἐπαταμώμαι, understand or know how, be able. Partic. cunning, 2 599.
ἐν-σταμᾶμαι, adv., understandingly, skillfully.
ἐν-στεφάμαι, aor. ἐνστεφάμαι, fill up full, fill to the brim.
ἐν-στρέφως comp. τ, aor. partic. of ἐστρέφω, turning him toward himself, swinging him about, 1 370.
Ἐπιτορ, accus. -οπα τ, Epistōr, a Trojan slain by Patroclus, Π 695.
ἐν-σφέρω, το (σφερών, ankle), ankle-clasps. Introduction, 30.
ἐνσχέτω, adv., in a row, one after another.
ἐνσχέον, see ἐνχευ.
ἐν-τέλλοι, imperf. ἔντελλολε, sometimes in tenses, lay bidding on, enjoin on, command. Mid. in act. sense.
ἐντερδρήτω, see ἐντερδητω.
ἐν-τηθίδε, adv., hastily, or of the proper number; both derivation and meaning are doubtful.
ἐν-τόθσε, aor. ἔντοθσου, set or place something on something (gen., 2 589).
ἐν-τέτεστω, entrust; pass. perf. ἐντετετθητα, are entrusted.
ἐν-τρέχει, 2 aor. ἔντρεχεα, run up to a place.
ἐν-τροχή-θαι (τρόχω), adv., hastily, or perhaps frequently.
ἐν-φέος, fut. ἐνφέος, bear against, lay hands on.
ἐν-φάλεω, burn up.
ἐν-φαράομαι, aor. opt. ἐπφαράομαι, think over, consider.
ἐν-χόμαι, 2 aor. ἐνχώματα, pour in, stream in or after.
ἐν-χόνος, -ον (χώνη, earth), on the earth, earthly.
ἐμει, ἐμπο, ἐμεί, see πέλε.
ἐμος, see ἐμφέρα.—ἐμοτο, see εν.
ἐν-οξύσαμαι, imperf. ἐπόξυσατο, come to approach; assail, attack; go to and fro before the loom, attend to one's work; stride along over decks of ships (Ο 676).
ἐν-ορκομα, comp. τ, aor. partic. of ἐνορκομα, reaching forward toward, Ε 335.
ἐν-όρφει, and -έω, imperf. ἐνόρφη, aor. ἐνόρφη, arouse against, rouse, strengthen, brace (Χ 204); speed on, let approach (Ο 613).
ἐν-ορφών, aor. ἐνορφάω, rush against, leap toward, spring at.
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έκ, τό (F., § 61, 16), declined, § 91; word, speech, counsel, command.

έκ-στρέψ, aor. subj. έκ-στρέψας, urge on, rouse.

έκ-ουράνιος (oùrᾶς), in heaven, heavenly.

έκφαγεν, see πέφαγε.

έκτά (Lat. septem), seven.

έκτα-βάνος, -αν (βάνο, ox-hide), of seven ox-hides.

έκτα-βίοντς, t, adj., seven-foot, i.e. seven feet long, § 729.

έκτατο, see πέκτατο.

έκτάστο, see πυκτάστοι.

έκτος (cf. Lat. sequor), partic. έκτότα, mid. subj. έκτότα, opt. έκτότω, imperat. έκτό, dual έκτότων, plur. έκτότων, infin. έκτοτα, imperf. έκτό-τω, έκτότω or έκτότω, έκτότα, 2 aor. έκτότο, dual έκτότοντα, plur. έκτό-τοντα. Ast. be busy with (τερπ., Z 321. Mid. follow, accompany, attend, keep pace with.

έκ-άναμος, -αν (άναμοι), named besides, by name.

έκάρυος, έκάρυος, see έκάρυμα.

έκέχεο, see έκέχεομαι.

έκέλευς, adv., to earth, to the ground.

έκαμα, έκαμα, and from έκάμα, imperf. έκαμος, love passionately.

έκα-νας, -αν, -αν (έκα-μα), lovely, charming.

έκατάφ, t, adj., lovely, Γ 64.

έκατείδος, -ή, -αν, lovely, charming, pleasant.

έκραξ (έκραξ, ‘work’), work.

έκρας, τό (έκρας, ‘work’), work, deed, matter, thing; handiwork (Z 420, etc.).

έκρα, same as έκρα.

έκ-χω (cf. έκχω), imperat. έκ-χε, imperf. έκχωμαι, έκχον, iterat. έκχεως, aor. έκ-έχεω, subj. έκ-έχης, imperat. έκ-έχει, perf. έκχωραν, -α, partic. έκχωρος, work, do, accomplish; offer (sacrifices); do (and, etc.) to a person (accus.).

έκ-άδευζο, -άν, -αν (έκάδες, Lat. Erebus), gloomy, dark.

έκάδος, τό, gen. έκάδος, Erebus, realm of darkness, underworld.

έκε, see ἔκε.

έκεινος (cf. εἰκος), imperf. έκείνε, ask.

έκείνος, see πέκεινος.

έκείσθη (cf. έκει), imperat. έκείστε, irritate, vex, provoke.

έκόμη (cf. έκος), subj. έκόμης, imperat. έκομε, irritate, vex, provoke.

έκομα, imperf. έκομα, aor. partic. έκόμα, mid. pres. partic. έκόμας, aor. έκόμας, partic. έκόμας, make (something) lean (on something), prop; press hard; mid. support or prop oneself, lean; pass. aor. έκομα, supported; pluperf. έκομα, was pressed, thrust.

έκλογος, let us ask, perhaps subj. of [έραμ], commonly referred to έραμ, § 148.

έκλως, 2 aor. έκλως, partic. έκλως, dash down; intrans. aor. fall.

έκθα, -αν, see πέκθα.

έκθαμ (cf. έκθαμ), infin. έκθαμα, row.

έκθαμ, έκθαμ, (cf. έκθαμ), rower, oarsman.

έκθαμ, τό (Lat. remus), an oar.

έκθαμα (Lat. έκθαμα), partic. έκθαμα, opil out, belch.

έκθαμ (cf. έκθαμ, Lat. ruber), aor. infin. έκθαμα, redden, stain red.

έκθαμ (cf. εἰκος, inquire), partic. έκθαμα, seek, search.

έκθαμ, aor. έκθαμ, cover with a roof, roof.

έκθαμ (cf. εἰκος), subj. έκθαμ (§ 148), mid. imperf. έκθαμα, ask, question.

έκθαμ, etc., shall say or speak, see εἰκός.

έκθαμ, imperat. έκθαμ, infin. έκθαμ, imperf. έκθαμ, aor. έκθαμ- σες, iterat. έκθαμας, mid. or pass. pres. έκθαμα, imperf. έκθαμ- σετα, έκθαμα, pass. aor. έκθαμθεν, hold back, restrain, check.
Selections from Homer's Iliad

ηρωϊκηρ, -ος (Gk.), high-necked, strong-necked.

ηρωβαλαξ, -ας (Gk.), clod of earth, with large clods, rich in glebe, fertile.

ηρωβολος = ηρωβαλαξ.

ηρωβους, -ος (Gk.), loud-thundering.

ηρωδαλος (Gk.), dual ηρωδαλος, quarrel, wrangle, strive.

ηρωδαλωσων τ, pres. subj. vex, irritate. Π 280.

ηρωδω (Gk.), infin. ηρωδχεμαι, aor. opt. ηρωδων, partic. ηρωδων, strive, contend with, rival, vie with.

ηρωδος, -ος (Gk.), closely fitting, faithful, trusty. Plur. forms are ηρωδες (nom.), ηρωδες (accus.).

ηρως, hired men, reapers. Σ 550, 560.

ηρωκυδης, -ος (Gk.), very famous, glorious.

ηρωκινος, δ, wild fig-tree.


ηρωκουσς, β, bringer of help, giver of blessings, used of Hermes.

ηρως, -ος, ὣ, strife. Personified, Σ 555.

ηρωστημα (Gk.), very precious, § 160.

ηρωκλω, τξ (Gk.), enclosure.

ηρωκος, -ος, το (Gk.), hedge, wall, barrier (1 409); defense against missiles; bulwark (used of Achill) against war; place enclosed, court-yard, Π 231.

ηρωμα, τξ, plur. ηρωματα, prop., shore, used to keep ships upright, when hauled ashore.


ηρων, dat. ηρωτι, τό (Gk.), young shoot, acion.

ηρψε, see ηρσω.

ηρψε, δ (cf. ηρψαμαι), desire, love.

ηρπες (Gk.), see ηρψω.

ηρειχα (Gk.), see ηρειχω.

ηρειης (Gk.), see ηρειημαι.

ηρειησος, see ηρειης.

ηρειησος, ηρειησος, see ηρειης.

ηρειησος, ηρειησος, see ηρειης.

ηρειησος, see ηρειης.

ηρειησος, see ηρειης.

ηροπ, imperative. ηροπ, ηροπος, partic. ηροπω, go or move with difficulty. See notes on I 384, 376, I 421. ηροπ, off with you!

ηροποντο, see ηροποι.

ηροπομελον τ, adj., bellowing, Σ 580.

ηροτο, see ηροται and ηροται.

ηροβος, ηροβος, -ις (Lat. rub-er), red, reddy.

ηροκω, imperative. ηροκω, aor. ηροκα, 2 aor. ηροκας (§ 129), hold back, restrain, delay.

ηρομαι (in meaning = Lat. servāo), imperf. ηρομαι (X 507), protect, defend. See also ηρομαι.

ηρομαι (in meaning = Lat. servāo), infin. ηρομαιναι (1 248), save, protect, defend; aor. opt. ηρομαινα (Ω 554), in figurative use, hold back (χλω). [The imperfect. ηρομαι (Z 403) and aor. ηρομαινα (Σ 344) are best referred to ηρομαι.]

ηρομαιναι (X 351), see ηρομαι.

ηροτ-πολις τ, voc. adj., city-protecting, Σ 305.

ηροτο, see ηρομαι and ηρομαι.

ηρω (Gk., Lat. servō; but in meaning = trahō), partic. ηρωμαι, imperf. ηρων, fut. ηρωναι, aor. ηρωσ (eισ), ηρωςαι, subj. ηρωσομαι, partic. ηρωστ-, mid. aor. ηρωσαι (X 306), ηρωσαι (X 367), ηρωσαι (A 466, etc.), opt. ηρωσαι (Ε 298), infin. ηρωσαιναι (Χ 174), ηρωσαιναι (Χ 351), partic. ηρωσαιςαι (A 190, etc.). pass. pluperf. ηρωσα (E 69), ηρωσα (6 564), drag, pull (X 453), tear, draw, haul; mid. draw to oneself, draw out or away or off; draw up, raise, balance, X 351.

ηρωαι (§ 142, 4, c), are confined, locked, perf. of ηρω or ηρων.

ηρομαι, 2 sing. -ου, imperative. ηρους or ηρους, ηρουςαν, ηρουςας, fut. ηρουςαι, aor. ηρουςαι, also ηρουςαι, subj. ηρους, opt. ηρους, infinit. ηρουςαι.
A VOCABULARY AND GREEK INDEX

ελθειν, ελθαν, partic. ελθαν, fem. ελθισα, perf. ελθανθανα, ελθανθαν-μεν, come, come back, return, go, go away.

(1) ἔρως [cf. (1) ἔρω], fut. ἔρωσα, shall run, rush out, A 308.
(2) ἔρως [cf. (2) ἔρω], imperat. ἔρως, delay. Note on B 179.
(1) ἔρημ, ἦ (φόνω, Lat. ruō), rush, thrust, blow, ἦ 62.
(2) ἔρημ, ἦ (Germ. Ruhe), rest, repose, cessation, Π 802.

ἔς, ές, see ες.

ἔς- in comp., see also ἐς-.

ἔς-άμι, pres. partic. ἔς-άμειν, lead or bring in. Note on Z 252.—2 aor. in tenses ἔς ... ἔςαν (Π 577).

ε-αφθαναι comp. ἔς, aor. opt., spy out, ἔς 450.

ἔνα, see ελιμ.

ἔναν, see ἔνα and note on Τ 398.

ἔναθα, see ενώμι.

ἐψεον, ἔψη, see σένωμι.

ἐπαν (Attic ἔπαν), see εἰμι.

ἐπιθη, see ενώμι.

ἔποι, aor. ἔπιε, eat.

ἔπος, ἦ, -ός, good, noble, brave. Neut. subst., good fortune, Ω 530.

ἔπος (ἐπος), partic. ἔπωρ, eat.

ἐπῆ, see εἰμι.

ἐπ(σ)ομαι, etc., see εἰμι.

ἐπερος, δ (F., Lat. vespere), evening, evening star (δώρη).

ἐπετε (cf. ἐπέτει), 2 aor. imperat., tell.

ἐπετε, etc., see ἐπτω.

ἐπες, ἐπον, see ενώμι.

ἐπετει, see εἰμι.

ἐπεττεπτεπτε, see σέω.

ἐπετεῖ, see εἰμι.

ἐπετε, see ενώμι.

ἐπιμελευορ, for men hereafter, see εἰμι.

ἐπιμελευν, -ον, see σέω.

ἐπιμελεύω (adv. formed from ἐπιμελεύω, perf. partic. of σέω), hurriedly, eagerly, quickly, straightforwardly.

ἐπισυ (2 aor. or pluperf., § 142, 2, a), ἐπισυτο, see σέω.

ἐπιστοι, etc., see ἐπιστη.

ἐπισταντα, see σταντα.

ἐπιτη, ἐπιτη, see ἐπιστη.

ἐπιτημοκτε, see ἐπιτημοκτε.

ἐπιχον, see ἐπιχω.

ἐπιφαλείως, see σταφαλίως.

ἐπιφαει, see σεδω.

ἐπιχαρη, ἦ (ἐπιχαρη, farthest), farthest part, border.

ἐπαθον, ἐπεσον, ἐποντο, see ἐκω.

ἐπαιρη, ἦ (cf. ἐπαιρη), companion.

ἐπαιρος and ἐπαιρος, δ, companion, comrade.

ἐπέλε, see ἐπη.

ἐπέκασ, ἐπεκασ, see ετκω.

ἐπεν (neut. of ἐπες, true), adv., truly, really (Π 305).

ἐπεράκε, -ας (ἐπερακῖ, accus. -ας, bringing defensive strength to the other side, changing the fortune of battle.

ἐπαπος, -ν, -ος, the other, the one of two; repeated, the one ... the other; another. Dat. sing. fem. ἐπαρη.

ἐπεβοθε, adv. (ἐπαπος), from the other side, over against him, § 155, 2; on the other side.

ἐπεβοθε, adv. (ἐπαπος), on the other side; elsewhere, from a distance, Ε 351.

ἐπεβαλλ and τέταρ (2 aor.), come upon, find. No present.

ἐπεβαλλα, ἐπεβαλλα, see τέταρ.

ἐπη, δ (ση- Lat. suēs), used in plur. only, compatriots, fellows, relatives, kinsmen.

ἐπερμος, -ον (ἐπες, ἐπερμος), true; neut. as adv. truly.

ἐπερμα, τρ, and (before rough breathing) ἐπερ, (cf. Lat. etiam), still, further, yet, besides.
ἐτῶν, see ἐτήμων.
ἐτιναξία, see τυῳσσω.
ἐτυρφύς, etc., see ταῖτυμα.
ἐτομάξω (ἐτομάξω), aor. imperat. ἐτομαξώσατε, make ready, get ready.
ἐτομαξομ, -η, -ον, at hand, ready, realized (1 425).
ἐτος, plur. ἐτεα, τό (Fr. Lat. vetus), year.
ἐτράπετο, see τρέπω.
ἐτράπετο (preceded by μετὰ 8’), see μετατρέπομαι.
ἐτραγία, see τρέα.
ἐτρέφε, see τρέω.
ἐτρυχεῖ, see τυρχάω.
ἐτρύχη, see τεχνε.
ἐτρώος, -ον, in vain, useless.
ἐῦ and ἐ, ἐν (ἐνεντ), adv. well, properly, carefully, fortunately, prosperously.
ἐῦ and ἐ, enclitic pronoun of third pers. gen. sing., §§ 110; 61, 6.
ἐὐ-ἐπιτος, -ον (ἐπίωμ, ἐπί-πο-ποιος), well-built.
ἐδδω, imperf. ἐδδέ, -ον, iterat. ἐδεσκε, sleep, rest.
ἐδει-ἀ (α) τ, adj. accus. sing. fem., handsome, Γ 46.
ἐδρυγυς, -ες (cf. ἤγαντ), well-wrought.
ἐδρυκχος, gen. -ας (ἐκκος), well-hedged, well-enclosed.
ἐδρυ-ζων, -ον (ἐζώς), well-girdled, fair-girdled, Introduction, 18.
ἐδρυ-ζωνας τ, adj. gen. pl. εὐθκχης, well-pointed, sharp, Χ 319.
Ἐονῆς, -ος τ, daughter of Eve’nus, Marpessa, 1 557. Cf. § 158.
ἐδικλος, -ον (cf. ἐκλος), quiet, at one’s ease.
ἐδυ-κλάξις τ, adv., gloriously, Υ 110.
ἐδυ-κυματες (κυματε), well-greaved, Introduction, 30.
ἐδυ-κυμανος, -η, -ον (κτίσω, found), well-built.
ἐδύ, ἦ (Fellows), worm, maggot.
ἐὐμελης, gen. -ης, § 69 (μελη, ashen spear), with goodly spear of ash.
ἐυνάω (ἐυνα), put to rest, pass. aor. partic. ἐυνάων, going to bed.
ἐυνή, ἦ, bed, couch, plur. anchor-stones (A 436).
ἐυνος, accus. -ων, deprived, bereft.
ἐυ-πυκτος, -ον (πυκτος), well spun, well woven.
ἐυξαρτι, etc., see εὐχεμα.
ἐὐ-ζυτος, -η, -ον (ἐτω, smooth, polish), well-smoothed, well-polished.
ἐὐ-ζωος, -ον (ἐτω), well-polished.
ἐῦ-τατρίαεα, ἦ (πατρί), daughter of a noble father, noble-born.
ἐὐ-τελος, -ον, with beautiful robe, beautiful-robed.
ἐὐ-τυχος, -ον (τυχον, fasten), well-fastened, well-built.
ἐὐ-πλατος, -ες (πλατος, plait, weave), well-woven.
ἐυ-πλάκας, -ας, with fair hair, fair-pressed.
ἐυ-πλατος, -ον, with fair hair, fair-tressed.
ἐυ-πλατος, -ον (and -ος, -η, -οι), well-made.
ἐυ-προτετος τ, adj., well-blowen, strong-blowen, Υ 471.
ἐφία (2 391), see εφίς.
ἐφίλος, 2 aor. ἐφίλος, -ος, subj. ἐφίλος, -μες, infin. εφιλομαι, εφιλεμαι, partic. εφιλων, aor. mid. εφιλεμε, find, discover.
ἐφίς, δ, Eu’rus, southeast wind.
ἐφιρρος, -ης, gen. τρισω (διω, from σω), beautifully flowing.
ἐφιρρο-άνως, ἦ, broad-streetered, broad-wayed.
Εὐριβάτης, Eurovibates, ‘broad-striker.’ (1) herald of Agamemnon (A 320); (2) herald of Odysseus (B 184). See note on 1 170.
Ευρυνώμη, Eurye’mone, daughter of Oceanus.
εφύ-οντα (φυοντα), nom., accus., or voc. sing., far-thundering.
A VOCABULARY AND GREEK INDEX

Εφότισμος, Eury'p'ilus, son of Eumon, a Thessalian, Π 27.

εφέω, -εα, -έα, accus. sing. masc. εφέα (Z 201), broad, wide.—Comparat. εφέτερος.

Εφούστης, -τος, Eury'stheus, son of Sthenelus, a king of Mycenae.

εφό-χορος, -ον, with broad (dancing) places, spacious.

εξ, ἐξ, gen. εξο, good, brave, valiant, § 90. Gen. plur. ἐξος, good gifts, blessings, Ω 528.

εξ-συλμος, -ον (σύλμα, thwart, rower's bench), with good thwarts, well-balanced; or perhaps well-decked.

ἐν-στάτηρος, adj., with good fellows, strong-wheeled, Ω 578.

ἐν-σταθής, -ές (cf. εὐδάκς of εὐθήμη), well-built.

ἐν (cf. ένε), conj., when.

ἐν-τεχνός, -ον (τεχνό), well-made.

ἐν-φυμάκι, ὑπ., aor. infin., to keep holy silence, Ι 171.

Εφορώς, Euphor'bus, son of Panthous, a Thracian.

ἐφθαν, accus. -ενα (φθάσει, dia-

φράγμα, heart), gladsome, heart-cheering.

ἐφθάσιμα (cf. εὐθάσιμα), infin. εφθά-

σιμα, imperf. εφθάσιστο, pray.

ἐφθασιμός, imperat. εφθαζόν, imperf. εφθαζόντο, partic. εφθα-

σιμος, pray, vow, promise, boast, claim.

ἐφός, τό (cf. εὐθάσιμα), glory, honor, victory.

ἐφώλη, μ (εὐθάσιμα), boast (B 160), vow, prayer, glory (X 433).

εβ, pass. partic. εβήμενος, singe.

εύ-έης, -ες (cf. Lat. odor), pleasant-smelling, fragrant.

ἐφαγε, 2 aor., ate, devoured. See κατ-εσθαζε.

ἐφανεν (= ἐφάνησαν) and ἐφανε, see φαίνω.

ἐφάντωμαι, perf. ἐφάνη, pluperf. ἐφάνητο, lay hold on; perf., are at-

tached to, hang over.

ἐφάμην, ἤμα, ἠμας, ἠμας, ἠμάζεις, etc., see φημι.

ἐφί-κμα, partic. ἐφίκμαν, fut. infin. ἐφίκμσου, εἰς on.

ἐφίκεστε, ἐφίκεσθε, ἐφίκε, see φήμι.

ἐφίκω, imperat. ἐφίκω (Π 724), imper.

perf. ἐφίκω (Ο 742, etc.), 2 aor. ἐφί-

κότον, subj. ἐφίκτα, go after, follow, pursue; drive (ἐφίκα) after (Πατρίκκα). Π 724; draw upon one-

self, fulfill, attain, meet (ἐδώκαν, τότε).

ἐφίκτατες, ἐφίκταταν, ἐφίκτηκα, see ἐφίκται.

ἐφίλοτος, -ον (λοιπ, Attic ἱστος, hearth), at the hearth, at home, Β 125.

ἐφίλητα, ἵ (ἡμι), behest, command.

ἐφίλτρω, 2 aor. opt. ἐφίλτρον, find, come upon.

ἐφίλητο, ἐφίλητα, ἐφίλητον, see ἐφίκται.

ἐφίλεσθε, ἐφίλεστα, see φήμι.

ἐφίλων (v), see φαίνω.

ἐφίληνα, ἐφιλητο, see ἐφάντωμαι.

ἐφίλιθα, ἐφίλο, see φθίνω.

ἐφίλευ, see φθίνω.

ἐφίλημα, partic. ἐφίλημ, fut. ἐφίλημες, aor. ἐφίληκε or ἐφίληκα. 2 aor. subj. ἐφίληκα, opt. ἐφίληκα, send to; shoot or speed (βίλος) against (w. dat.); lay (χεῖ-

ρας) on (w. dat.); drive on, cause.

ἐφιλήσε, see φαίνω.

ἐφίλταται, aor. perf. partic. ἐφίλταται, pluperf. ἐφίλτατες, ἐφίλταταν, stand on (Z 378, Ω 515), stand by (Π 217), stand over (Ω 554); stand against, approach with hostile in-

tent (Ο 703).

ἐφίλθθητε, ἐφίλθθητε, see φοβεῖο.

ἐφίλταταται (βίλον), mid. fut. ἐφίλταται, equip, prepare; mid. for one-

self.

ἐφίλαμα, ἐς, 2 aor. partic. ἐπίδοτα, mid. fut. ἐπίδοσαμ, behold; select (1 167).
SELECTIONS FROM HOMER’S ILIAD

cf. note on Π 105, Χ 495; Χον τέλος, were completed or finished (Χ 378); Χον (intrans.), held (Π 740); w. infin. be able (Π 110).—Mid. hold oneself, hold oneself in, abstain from, keep from; cling to (w. gen.), depend on, be in the power of (w. gen., I 102); hold out, hold one’s ground (Π 501). Also cf. note on X 416.—Pam. be held, be possessed, be held as spoil (Χ 197); be held as wife (Ζ 398); be overcome (Χ 409); be oppressed (Π 109, cf. note).

χόρω, see χορίω.  
χόρηδα, see χόρων.

κάνε, κάνον, κάνοντα, see κέω.

"Εκέκλος, Ech’clus, a Trojan slain by Patroclus, Π 694.

κελος, κελος, κελος, κελος, etc., see κέω.

καοντα, -ες (καοντα, pine, with sharp-pointed needles), having a sharp point, piercing, keen.

κελος(v), see κέω.

κελος, κελός, κελος(v), see κέω.

καοροεις, -ων (κελος, having understanding, thoughtful.

καλος, καλος, aor. opt. καλος, hale.

καλος, see κελος.

καλος, το, hatred, enmity.

κατος, -η, -ον, hated, hateful. Supr. κατος.

καλευον, see κιλαχω.

καλος (root κελεχο), imperat. καλος, καλος, infin. καλος, καλος, imperf. καλος, καλος, etc., iterat. καλος, καλος, fut. καλος, -ον, and καλος, 2 aor. καλος, καλος, καλος, καλος, καλος, καλος, καλος, καλος, mid. pres. καλος, imperat. καλος, imperf. καλος, καλος, fut. καλος, καλος, infin. καλος, καλος, καλος, 2 aor. opt. καλος, καλος, imperat. καλος, καλος, have, hold, have (to wife), possess (I 675), inhabit, wear; keep, hold back, restrain, stay (trans.), check; cover, protect (X 322); guide, drive;: marshal (I 708); hold apart (X 324);

Σεβα (declined, § 98). Zeus, son of Cronus and Rhea, the mighty father of gods and king of men.
either ... or, whether it be ... or (1 276). Lat. sive ... sive.

II. Comparative, than, Lat. quam.

(1) ή or ἡ, fem. of the so-called article, §§ 118, 118, 119.

(2) ή, fem. of rel. ες, § 123.

ί (dat. fem. of the rel. ες), in what way, as; where.—ι τερ, even as (1 810).—¾ατον, ἕρος, see § 142, 4. b.

ἴβυν, adv., a little. ob' ἴβυν, not at all.

ἴβων (ἴβη), partic. ἴβων, ἴβωντα, ἴβωντες, have the strength of young manhood, be vigorous.

ἰβ, ἰ, the strength of young manhood, vigor.

ἵγανος(ν) or ἄγαν, see ἄγον.

ἵάτος, -οτος, ἰνε, very holy, § 180. κελ.

ἵάσανα, see ἅγαία.

ἵμωον(ον) (ἵμων), infin. ἵμμενειν, be leader, lead.

ἵμοι(ον) - βος, ὅ (ἵμοιοι), leader, commander.

ἵμοιοι (ἵμω), imperf. ἵμενο, aor. ἵμεναν, imperat. ἵμησθαι, infin. ἵμησθαι, lead, lead the way, w. dat. (ἵμησθαι). A 71 or gen.

ἵμησθαι(αμ) (ἵμεθα), imperf. ἵμησθαι, assemble, are assembled.

ἵμησθαι, see ἵμησθαι.

ἵμηντος - τος, ὅ (ἵμηοι), leader, commander.

ἵμηντος, see ἵμηντος.

ἵμηντος, see ἵμηντος.

ἵμήν, and; ἴμαν ... ἴμαν, both ... and; see note, A 453—5.

ἵματε or ἴματε(ν), see ἴματε.

ἵματος, adv., now, already, forthwith, straightforward, at once.

ἵματος, τό (ἵματος), enjoyment, pleasure.

ἵματος, τό (ἵματος), enjoyment, pleasure.

ἵματος, τό (ἵματος), enjoyment, pleasure.

ἵματος, -ος, ὅ (ἵματος), sweet.

ἵματος, -ος, -ος (ἵματος), cf. Lat. suavis), sweet. ἴματος (B 270), pleasantly, heartily.
Selections from Homer's Iliad

η, see η.

ηὴδης, see οδη.

ηυπαν, see δεπα.

Ηλιος, δ, the sun.—Helius, the god
Heiis (I 104, etc.).

η, see ειλ.

ηερομαν (δερα, § 35), wave, flutter, be lightly.

ηρ, see ἄρ.

ηρας, -γ, -αν (cf. ἂρ), early in the morning, early.

ηρο-φατος (φορτας), walking in darkness.

ηρο-φάνων, adj., loud-voiced, Χ 505.

Ηρακλες, -ος, Eōtion, father of Andromache.

ητι, see ειλ and note on ί 245.

ητερας, τα (cf. θερα, Lat. suelius), accustomed places, haunts.

ητες, -η, -α (ητες), dear. Note on Z 518.

ητις, see ειλ.

ητες, δ, a youth, unmarried.

ητις, δ, a youth, unmarried.

ητυς, τη, see δισω.

Ηρ, δ, δ, seashore, strand.

ηυ, adv., softly, gently, slightly (Ζ 596).

ηυα, see άκαίς.

ηυα(ν), see επι.

ηε-κεστος, -η, -αν (perhaps for ή-κεστος, κεστος, good), unagoed, unbroken.

ηυακος, see εδω.

η υλι, η, spindle.

ηλιος, etc., see δελαιω.

ηλιοσκατο (ηλασκατο), wander, roam.

ηλιακασις (ηλιακας, wander, roam.

ηλιακος, δελαιας, wander, swarm.

ηλιαν, see δελαίω.

η λεωρ, beaming; as substant., the beaming sun.

ηλιανος, see δελαμαι.

ηλιανος, see ερχομαι.

ηλιανος, -αν, sleep (the meaning is uncertain).

Ημεσι, ἅ, age, companions of one's age (Π 808).

Ηλιος, ο, (F.), nail, stud.

Ηλιυς, see έρχομαι.

Ημαθαις, -ενος (ημαθαις, sand, § 35), sandy.

Ημις, ης, ημες, 3 plur. ονα or ονα, imperat. ονα, ininf. ονα, partic.

Ημος, imperfect. ομος, οςο, 3 plur.

Ηνα or ηρο, sit, stay; does not always indicate the state of sitting, but often means simply continue, keep on (e. g. Α 416, Β 255).

Ημαρ, -ας, τα, day.

Ηματ-ες, -η, -αν (ημαρ), daily.

Ημαρτος, see έμαρται.

Ημαφερο, see δεμαφαις.

Ημες, we, § 110.

Ημεν... ης (or και), both... and.

See note on Α 453-455.

Ημητρος, -η, -αν (ηπις), our.

Ημη-δας, adj., half-burnt, Π 294.

Ημη-νους, ᾳ, δ, mule.

Ημη-ναι, -ες, -αν (Lat. semel-), half; neut. substant., the half.

Ημης, rel. adv., when.

Ημης, see διαμ.

Ημης, aor. ημης, opt. ημησει, bow down, nod.

Ημης, see διαμ.

η ν = εν, conj. w. subj., if.

ην, see ειλ.

Ηνδανος, see διαμ.

Ηνκαντο, see φινω.

Ηνημέας, -ες, -ες (ηνεμος, cf. § 35), windy, wind-swept.

Ηρα, τα, reins.

Ηρη-οχεις, accus. -ης (ηχης), one who holds the reins, charioteer.

Ηρη-οχος, ο, (ηχως), charioteer.

Ηρηται, see διατω.

Ηρης, accus. plur. ης (§ 81), yearling.

[According to others, sleek.]

Ηψω, dat. -αν, gleaming, shining.

Ηρητος, see ατομαι.

Ηρης, see διατω.
A VOCABULARY AND GREEK INDEX

ἡ τινα, accus. sing. fem. of ὧν τις.

ὁς, conj., while, so long as, until.

Ἀττικὸς.

ἠὲλλον, see ἄπειλὼν.

ἡμερος, -ων, ἡ, the land, the main-

land.

ἡ τερη, see ἥ.

ἡποτομυς-θες, voc. -τῆς, ὁ, deceive.

ἡποτομείω, deceive.

ἡμι-σωρος ῇ, adj., kindly giving,
gracious, Z 251.

ἡμος, -ης, -ων, gentle, mild, friendly,
kind.

ἡμητεο, see ἀττου.

ἡρ (F-) φερων or usually w. tmesis
ἐτι ἦρα φέρεων, -ων, bear kindly
service, show favor to. Cf. A 572.

Ἡρακλης, -ης (or -ηςς), Heracles,
son of Zeus and Alcmene.

Ἡρακλεῖς (for Ἡρακλεῖς), fem. adj.
used w. βρή, the might of Heracles,
i.e. mighty Heracles (O 640).

ἡμεδες, ἡματο, see ἕρπωναι.

ἡματο, ἡμυστο, see ἕρπωναι.

ἡμων, see ἀττον.

Ἡρη, Ἡφρα (or Ἡφρα), wife and sis-
ter of Zeus.

ἡμηρηατο, see ἕρπων.

ἡρ (cf. ἡμηρω and ἡρ), adv., early in
the morning, early.

ἡρ-γωνα, ἡ, early born.

ἡμηηατου, see ἕρπων.

ἡμησως, see ἕρπους.

ἡμητας, see ἕρπας.

ἡμητος, see ἕρπων.

ἡμητηνετο, see ἕρπωνες.

ἡμητηκε (§ 129), see ἕρπες.

ἡμητον, see ἕρπος.

ἡμεων, dat. -ων, accus. -ως, plur. -ων,
-ωνων, -εσων, -εσα, δ (cf. Lat. vir,
Anglo-Saxon 'wer', 'wer-geld'),
hero, warrior.

(1) Ἠς, gen. fem. sing. of rel. ὧς, § 123.
(2) Ἠς, gen. fem. sing. of possessive ὧς.

ἡμεια, see ἕμα and note on A 415 f.

ἡμουν, worse, inferior, Π 722.

ἡμουμανεν, ἡμουινα, see ἄλοχων.

ἡμε, see ἀείς.

ἡμεθα, see ἄλοχων.

ἡμεταιρος, see ἀδρήδων.

ἡμετρος, το, heart (lungs, B 490).

ἡμ.γενεας, -ων (ἡ and γενεας, chin,
beard), beautifully or heavily
bearded. If the word be derived
from ἡ and γενεας (ἡ-γενεας), it
is then equivalent to εὐγενής, well-
born, noble.

ἡνδε, ἡνδει, see ἄδδων.

ἡμε-κομος, -ων, gen. ἡμεκομοι (ἡ and
κομις), w. beautiful hair, fair-
haired.

ἡμε, ἡ, goodly, brave, valiant. See
ἕως and § 98.

ἡμεο, see ἀδώ.

ἡμεοι or ἡμεος (Γ 10), epic particle
meaning as, like, A 359, etc.; in like
manner as, even as, B 87, 480, etc.

Ἦμαιστος, Hephaestus, son of Zeus
and Here, god of fire and maker of
wonderful works in metal; cf. note
on A 608.—Fire (B 428).

ἡμι, dat. fem. sing. of ὧς (possessive
adj.), his, his own.

ἡχη, ἥ (F-), 'echo, noise, roar.

ἡχας, -εςα, -ευ (F-), echoing, roar-
ning, § 159.

ἡχή, rel. adv., where.

ἡχητο, see ἁτο.

ἡχή-θην, in the morning.

ἡχης, ἡ, declined. § 92; morning, dawn.

—ἡμα ８ ἥ ἡμε θαυματουργος (§ 155, 1),
at daybreak, 1 618.—Ἡς, E'os, the
goddess of dawn, Lat. Aurōra.

Θ—Θ

θ' (before rough breathing) = τε, τ'.
Selections from Homer's Iliad.

θάλασσα, -ς, ἡ, the sea—the Mediterranean.

θαλλόω (θάλλω), partic. θαλλωρράς, bloom, teem.

Θάλας, τό, Thalí's, a Nereid, Ι 39.

θαλ-φός, -ή, -ών (θάλλω), blooming, stalwart (II 430), swelling (θαλφός).

θάλλως ἡ (θάλλω), flourishing condition, abundance.

θαλ-λέο, perf. partic. fem. sing. accus. τεθαλλέω, bloom, teem.

θάλος, τό (cf. θάλλω), shoot, scion; metaphorically, child (Χ 87).

θαλ-φός, ἡ (θάλλω, warm), comfort, Ζ 412. Cf. § 156, 2.

θαλάττα, τά, first-fruits of the harvest, I 534.

θαμάδ, adv., often.

θαμβώ (θαμβός), aor. θαμβήσας, -ς, be astonished, be amazed. Αor. be struck with wonder (A 199).

θάμβος, τό, astonishment, amazement, wonder.

θαμμέα, accus. -ίας (θαμμός), fem. adj., crowded, thick, Χ 316.

θαμ-ζεο (θαμαζέω), come often, visit often, Ι 386.

θάμνος, δ (cf. θαμέω), bush, thicket.

θαμνατός-ς, to death, deathward.

θάμνος, -ο-ο, -ον, δ (θάμνος, θαμνώς), death.—Personified, the god of death.

θαμνεωρά, θάμνες, etc., see θάμνος.

θάπτω, opt. θάπτομαι, aor. θάπτω, bury.

θαρσαλός, -η, -ον (θάρσος, courage, daring), courageous, bold.

θαρσά (θάρσος), imperat. θάρσης, aor. θάρσησας. partic. θάρσορας, perf. τε-θάρσησας, be bold, be of good courage, take heart. Cf. note on A 85.

θαρσόνως, -ος (θάρσος). courageous, full of confidence (Π 70).

θαρσοῦν (θάρσος), aor. imperat. θαρσοῦν, make bold, encourage, cheer.

θάρσον, adv. compar. of τάχα, the sooner the better, with all haste, Π 129.

θαύμα, τό, wonder, a marvel (Ι 83), amazement.

θαμβά -ίω (θαμβά), imperf. θαμβάσει, -σει, -σώ, aor. subj. or fut. indic. θαμβάσερας (Ι 407), wonder, be amazed, gaze in wonder (Ι 406), observe with wonder.

θάδ, -άς (§ 66), ἡ, goddess. Cf. θεά.

θεώρε, Thea'no, daughter of Cisses and wife of Antenor.

θεά, θεά, see θεό.

θεάνω, τό, sulphur, Π 228.

θεός or θειός, see θεό.

θεία, etc., see θεόν.

θειόω, pass. partic. θειομένω, strike.

θειομένω, etc., see θείου.

θεῖος, -η, -ος (θέεσ), of or from the gods, holy, divine, excellent, splendid; θεῖος ἄνω, assembly of the gods, Χ 376.—The gen. is written below at the end of a verse (cf. Β 335).

θελω, see θέλω.

θελυ, imperfect. θελυς, charm, dazzle, blind, Ο 594.

θελε, imperat. of θέλω, wish.

θελωναι, θελων, see θελόν.

θέμε, -ητος, ἡ (θέμης, θεία), that which is laid down by custom, divine law, ordinance, right, custom; the natural, usual (Β 73, Π 796): dues, taxes (1 156).

θεν, suffix, § 155, 2.

θένας ἡ, hollow of the hand, palm, Ε 339.

θερες, see θέλον.

θεό-εις, -ι (θεός), godlike.

θεό-εικος, -ος, godlike.

θεό-προφε, partic. -ν, prophecy.

θεό-προφε, ἡ, prophecy, oracle.

θεό-προφε, τό, prophecy, oracle.

θεός, -ος or οῦ, ὁ, god, goddess.

θεόν δεξα, dat. -α, ὁ, companion, squire.
γούμε, -η, -α (γό-μα), warm, hot.
γούμο (γό-μα), pass. imperfect. γούμω, heat; pass. become hot.
γό-μαι, subj. γούμαι, become hot, be burned, Z 331.
γούμο, τό, time of heat; dat. γούμι, in the summer, Χ 151.
γούμο, voc. -ία, Ther's lees, a shameless Greek, reckless in speech.
γόνιος, γόσας, γόσβι, γόσβω, see γίμω.
γόνιος, -ν, -νς, divine (A 591), wondrous, because countless (B 457), mighty (1 2), vast.—γούμιος (γού-μη), by divine will (B 367).
γούμιος, t adv., wondrously, mightily, O 387.
γοστιβάς, -ές (γοστά, kindle), god-kindled, furious.
γοστόρπες, son of Thees'tor, Calchas, A 69.
γόνιος, -άς, dat. γόνι (Ζ 407), The'tis, a Nereid, mother of Achilles by Peleus.
γόνο, see γίμω.
γόνο (and γόνιον), -ν, subj. γόνον or γόνιον, infinit. γόνιον, partic. γόνιον, γόνις, etc., imperf. γόνιον or γόνιον, γόνιον, run, race.
γόνιος, Thebes, the Egyptian city, I 381.
γόνιος and γόνιος (Ζ 479 only), The'se, city of the Cilicians, on the borders of the Troad and Mysia, once ruled by Etion.
γόνυ, mid. aor. imperat. γόνυσθω, whet, sharpen.
γόνυς, γόνυκατ, see γίμω.
γόνυ, enclitic particle, surely, I rather think, said ironically, B 278.
γόνυ, γόνυς, ò, wild beast.
γούμιος, t, hunters, = γούμιος, 1 544.
γόνιος, γόνιος, γούμιον, see γίμω.
γόνιος, accus. -ία, The'seus, son of Aegeus, king of Athens.
γόνιον, see γίμω.
-η, suffix, § 155, 8.
γόνος, accus. γόνο, ò, strand.
γόνος, aor. γόνιστα, crush, shatter.
γούμιος (βό-μος), imperfect. γόμαι, fut. infinit. γούμις, 2 aor. γούμες. subj. γούμα, -πι, infinit. γούμες, partic. γούμος, etc., perf. γούμη, γούμοι, opt. γούμα, -η, imperat. τούμα, partic. gen. γούμος, etc., also accus. γούμα (Τ 300), die, be slain; perfect, be dead.
γούς, ò, (γούς, τί-νι-κα), mortal; used also as substant.
γόν, Tho'e, a Nereid, Ξ 40.
γόνιος, -ή, -ής (γόνιος), swift, quick, nimble, lusty, alert.—Adv. γόνιος.
γούμιος, see γούμιος.
γόνιος, masc.; also fem. gen. γούμιος, accus. γούμι (γούμικα, 2 aor. γούμ-εν), rushing, impetuous.
γούμιος (γούμιοι), quickly.
γούμιος, Thrasymedes, son of Nestor.
γούμιος, Thrasymedes, charioteer of Sarpedon.
γούμιος, -ία, -β (γούμιος = γούμιος, cf. γούμιος), bold.
γούμιον, see γούμιο.
γούμιον, see γούμθω.
γούμιον, adv., from Thrace.
γούμιος, ò, foot-rest (Ξ 390), thwart for rowers or helmsman (Ο 728).
γούμιος, στ, thwart, break, break through, break in (X 441).
γούμιος, ò, 'throne,' seat, chair of more than common comfort and elegance, provided with footstool.
γούμιος, 2 aor. partic. γούμητρες, leap, spring, dash upon (ινί w. dat.): vault (O 684).
γούμιος, ò, γούμιοι, ò, daughter.
ter (§ 85). [Before two short syllables ðo- is read long.]

θύλλα, [1 (θῦο), storm-wind, whirlwind, blast.

θυέτα = θυέτης, § 67.

θύέτης, Thyétes, brother of Agamemnon, 1106.

θυελάς, τός, sacrificial offerings, 1220.

θύμ-αλγή, -ές (θυμός and ἄλγος), heart-grievings, heart-rending.

θυμ-αφή, -ές (θυμός and ἀφ-αφία of ἀφφαίνω), suiting to the heart, dear.

θύμ-βόρος, -ος (for βορ- cf. βορ-βόρος, T 231), heart-grawing.

θυμωκής, Thymoekhes, a Trojan, 1146.

θύμο-ραϊτής, gen. plur. -ον (pale, shutter), life-destroying.

θυμός, ὁ (cf. 1 (θῦο), spirit, soul, life, heart, anger, rage, passion, desire.

θύν [cf. (1) θῦο], imperf. θύνω, rush on.

θύς, dat. plur. θύεσι, τό [cf. (2) θῦο], offering.

θύρει (for ἡθράν), adv., to the door, forth.

θύρω-φόρος, adj., door-watching, guardians of the door, X 69.

θύρεωρα, τά (θύρη), doors.

θύρη, τή, door.

θύσανος, of, lassels of aegis, Introduction, 29.

θυσινάται, -οστα, -ας (θύσανος), tasseled.

(1) θῦο, -ει, partic. θῦων, imperf. θύει, rush, rage.

(2) θῦω [but θυόντα, e 260], aor. infin. θύονται, sacrifice.

θυρή-τής, gen. plur. -ον (θυρήσων), armed with breastplate, mail-clad.


θυρήσων (θύρης), aor. θυρήσω, subj. θυρήσεως, infin. θυρήσω, mid. pres. imperat. θυρήσωσε, infin. θυρήσιον-θεῖο, imperf. θυρήσιον, fut. θυρήσω-

μαι, pass. aor. θυρήσησαν, infin. θυρήσησαν, partic. θυρήσησαν, equip; mid. equip oneself, arm with breastplate. See Introduction, 31.

I—

"Ιαύρα ἡ Ιαύρα, a Nereid, Ξ 42.

ιάλλω, imperf. ιάλλων, send forth, stretch out (χειρα), for (ἐπι w. accusus.).

Ιάλιμανος, Ιαλίμανος, son of Ares and leader of the Boeotians (from Orchomenus and Aspledon).

Ιάνασσα ἡ Ιάνασσα, a Nereid, Ξ 47.

Ιάναρα ἡ Ιάναρα, a Nereid, Ξ 47.

ιάω, infin. -ειν, imperf. ιαόν, pass the night, sleep.

ιάχω (Ιαχώ), imperf. ιαχ-αχ, or, cry loud, shout, shriek, gurgle (A 482), ring out (X 219).

Ιάιστος, Ιάιστος, herald of the Trojans.

Ιάιστος, -ης, -ος (*Ιαῖς), of Ιάς, Ιάιεας.

Ιάις = Ἰάις, and.

Ιάευς, Ιαέος, Ιανθαῖος, see Ιάνθος.

Τίθην, Πάν, of Mount Πάνιν.

Τίθης, -εσθ, Πάνας, husband of Marpessa, 1558.

Τίθν, see Οίδα.

Τίθος, Οίδα, aor. Πάνας, bend oneself, be bowed down with pain.

Τιθομένος, -ης, Ιτιμένος, leader of the Cretans.

Τιθν, Πάνη, etc., see Πάνιν.

Πάνδώρας, aor. Πάνω, bend oneself, be bowed down with pain.

Πανδώρος, Πάνω, partic. Πανδώρος, fut. Πανδώρων, sweat.

Πανδωρός (cf. Πανος), imperf. Πανωρ, pass. aor. Πανδωρός, make to sit, bid sit; pass. aor. were seated.

Πανδώρος, accus. Πανωρ, ὁ (Ρωσι, Lat. südor), 'sweat.'

Πανδωρίας, Πανδώρας, see Πάνας.
A VOCABULARY AND GREEK INDEX

*θωμας (μα), etc., see ὃπω.

*τε, λαος, ἄριμος, see ἴμοι.

*γεμα (F.), partic. *γεμα (ɔ 3547), *γεμα (B 154), *γεμα (Π 396, 507), imperf. *γεμα (E 454, Π 866), *γεμα (θ 501), *γεμα (Π 761), be eager, press on, hasten, desire. See § 61, 22.

*ὕμαν, τρ, priestless, Z 300.

*λεπος, accus. -ης (λεπος), priest of a local god, at whose altar he offered sacrifices. Cf. § 87.


*λεπος, το (cf. λεπος), victim for sacrifice.

*λεβος [long i is found in thesis] and *λεβος, το, neut. substant. of λεπος, victim for sacrifice, sacrifice.

*λεπος, -ης, -ων [long i is found in thesis], and *λεπος, -ης, το, strong, fresh, vigorous, sacred, holy.


legateus, one; see § 108, 1.

*κεμα [the initial vowel is long (i) in augmented forms and when occurring in the thesis], 3 sing. *κεμα, 3 plur. *κεμα, infin. *κεμα (1 X 206), imperf. 3 sing. *κε (ι or 1) aor. *κε (ι) or *κε, 2 aor. 3 plur. *κε (T 393), opt. *κε (Γ 221), hurl, send, send away, send forth, let go, let fall, let flow down; put; put (T 393); harnass (Π 152); mid. 2 aor. *κε, put away from themselves, dismissed. [For ἵμανος, etc, see *κεμα.]

*ντρος, δ (ντομα, heal), physician, doctor.

*θαυμα, ἱ, Ἰθ'aca, island home of Odysseus.

*θαυμας, adj., the Ἰθ'acan.

*θο, see ἠθο.

*θωράτα, adv., in the straightest way, most righteously, ξ 506.

*θεω (θεσ), imperf. *θεω, send straight, guide straight; pass. aor. dual *θεω, *θεω, were set straight, Π 475.

*θεος, adv., straight at, straight, X 284.

*θωος (θος), aor. *θωος, rush straight toward, O 693.

*κ-δον (cf. *κον), dual -ων, imperf. *κδν (v) or *κδν (v), etc., mid. *κδν-μα, come, come to, reach.

*καρος, -σος t (σόν), Icar'ian sea, B 145.

*κλαος, η, -ων (F.), cf. *κλαος, like.

*κε, *κεθαλ, κεθαθ, see *κεθα.

*κεθαθος, accus. -θαθ, Hiceta'on, son of Laomedon and brother of Priam.

*κρέας, δ (κρας), one who comes to beg aid, a suppliant. Cf. Ω 570.

*κμανος, always w. οδος, fair breeze.

*κέλμα (κας), fut. *κελμα, infin. *κελμα, 2 aor. *κε, -ω, etc., subj. *καμα, opt. *καμα, imperf. *κελμα, infin. *κελμα, come, arrive, reach; come as a suppliant, supplieate (X 123). [The past tenses of the indic. have long i — augmented — or short i, according to the requirement of the meter.]

*κρανιο, το, decks; see note on O 676.


*καμα, see *κελμα.

*λα-βος (F.) ἄ, adv., in troops, B 93.

*λαος (1 639, Ιλαος), propitious, gracious (§ 77).


*λυς, -ων, δ, στραπ, thong; strap of helmet; Introduction, 33.

*λυτος, (*) μας, taeh, smile.

*μπρος, *μπρος, island off the Thracian coast.
The page contains a section from Selections from Homer's Iliad, focusing on the Greek text and its English translations. The text is written in a scholarly format, typical of classical studies, with a focus on vocabulary, grammar, and cultural context. The page provides definitions and translations for various Greek words, accompanied by English explanations and etymological notes, providing a comprehensive view of the ancient Greek language as it relates to the Iliad.
ιCrocs, -s (ιξονικ), (1) mast of ship; it was in the middle of the boat, and could be lowered to a horizontal position, where it was supported by a crutch.—(2) The upright loom; (3) also the web being woven thereon.

ικώρ, -oς, ε (Fοῖς, root Fίς), one who knows, referee, arbitrator, judge, ι 501.

ιοχανάο (ιοκάνω, ιοξώ), iterat. imperf. ιοχανάς, hold back.

ιοξών, τo, hip, hip-joint.

ιξών (for οιξών, reduplicated form of οιξώ), imperf. οιξει, -on, mid. pres. imperat. οικει, οιχετά, hold, hold in, curb, restrain; intrns. stand firm (O 618); mid. restrain oneself.

ίγυρις, της, cry, ι 572.

ιφθίμος, -ης, -ον [ιφθίμων, masc. for fem., ιφθίμων, A 3], strong, mighty, stout, brave.

ίψι (F., Lat. vi), adv., with might, by force.

ίψιο, (Fip.), adj. neut. plur., stout, fat.

 Tritan, ιφιάνανθα, Ιφιάνας α, daughter of Agamemnon and Clytaemnestra.

τιψι, F., I'phis, captive maiden, given to Patroclus by Achilles, ι 667.

ιχθυός, -σα, -εν (ιχθύς), fishy.

ιχθύς, τo, track, footprint.
kαθεσσαμεν (mid. of καθεσωμεν), partic. kαθεσσαμενη, imperfect. καθεσσατο (often in tenses καθοτ... έτοι), sit down.
kαθεζω, aor. καθεζων, make sit down.
kαθηκα, see καθηκη.
kαθηκεν, see καθηκε.
kαθεζη, see καθεζω.
kαθ-εδω, imperfect. καθεδως, sleep, rest.
kαθημα, imperat. καθημα, imperf. καθηματα, καθηματα, partic. καθημενου, sit, stay, continue.
kαθηρον, see καθαρω.
kαθ-εξε, imperat. καθεξε, infin. καθεξειν, imperfect. καθεξε, aor. καθεξεων, imperat. καθεξεων, partic. καθεξεζαι, make sit down, seat; also intrans. sit down.
kαθημυ, aor. καθημκα, send down, let run or flow down.
kαθ-οτεμυ, imperat. καθοτεμυ, set down, 1 202.
kαθ-έτερ-θεν, adv., from above, above; yonder, which the context shows to indicate the east, Ω 545.
kαλ, and, even, also.—καλ γαρ, for truly, for also, for even (Β 280).—
kαλ... τερ, see note on Α 131.—
kαλ δε, note on Α 116.—See also γαρ.
Καλεντά, accus. -εν, Cae'neus, king of the Lapithae, Ar. 264.
καλημα, perf. infin. καληματα, pluperf. indic. καληματα, surpass; see note on Ω 546.
καλα, imperf. καλα, aor. καλα, -εν, mid. καλατα, partic. καλαταν, pass. pres. partic. καλαταντα, etc., perf. καλατα, aor. καλα and καλα, light, kindle, burn; mid. kindle (for oneself); pass. be kindled, burn.
κακα, see κατα.
κακ-κελωνας, from κατακελως, pres. w. fut. meaning, to lie down, Α 606.
κακομήχανος, -ον (cf. μηχανη, μηχας), gen. -ου (§ 74) and -ον, mischief-making, deviser of mischief (Z 344), baneful.
κακος, -ιν, bad, evil, base, destructive, low-born, cowardly, etc.; cf. Lat. malus. κακον, тα, and κακε, тα, as substantives, evil, misfortune, mischief.—Comparat. κακωτερος, of more humble birth, base-born (Χ 106).—Adv. κακως, ill, badly, with insult (A 25, 379), miserably, etc.
κακοτης, -οτητος, η (κακος), baseness, fear-heartedness, cowardice, guilt, misfortune, distress.
κακως, see κακος.
κακωτερος, see κακος.
καλεω (Lat. cālō, nōmen-clā-lor). -ει, imperf. καλει, iterat. καλεσκε, -ον, fut. partic. καλεοντα, aor. καλεον, subj. καλεον, infin. καλεσαι, partic. καλεσας, -οντα, mid. aor. (καλεσαι, καλεσας, pers. pres. καλεσαι, opt. καλεσαι, perf. καλεσαι, partic. καλεσαις, fut. perf. καλεσαι, call, summon, name; mid. call or summon to oneself; pass. be called, be.
καλητα, τω, crier, Ω 577.
Καλλανατος, τа, Callianas's, a Ne-reid, X 46.
Καλλανατα, τα, Callianis's, a Ne-reid, X 44.
καλλο-γυναικα (γυνη, γυνακ-ός), adj. accus. sing., with or rich in beautiful women.
καλλο-ζωος, -ον (ζωη), fair-girdled, Introduction, 18.
καλλο-βραχ (βραχ, τριχας, hair), plur. καλλοβραχια, with beautiful manes, beautiful-haired.
καλλο-κομος, -ον (κομα, hair of head), beautiful-haired.
καλλομος, -ον (cf. καλος), beautiful (Z 821).
καλλο-τάγμος, -ον (ταγμα, cheek), beautiful-cheeked.
καλλο-πλοκαμος, -ον (πλοκαμος, locks of hair), beautiful-tressed.
καλλιστον, see καταλείτω.
καλλιποος, -ον (ποος, ποος, a stream), beautiful-flowing.
καλλιστος, see καλος.

καλλίτριχης, -ai, see καλλίθριξ.

κάλλος, τό (κάλλος), beauty.

κάλδη, -ή, -啶 (Eng. 'hale,' 'whole'), beautiful, lovely, pleasant; proper, becoming. Neut. as adv. κάλδη, perhaps Α 473, Χ 570; κάλδη, Η 328.— Superl. καλλίστος, -η, -ον.

Καλλιδών, -όνος, Cal'ydōn, city of the Aetolians.

κάλλος, τό, perhaps ear-rings, Χ 401.

καλλίτριχη, η (καλλίτριχω), veil, Introduction, 21.

καλλίτωμα (Lat. célō), bor. (ή)καλλίτευς(ν), (ή)καλλίτωμα, mid. aor. partic. καλλίτωμα, pass. perf. partic. καλλίτωμα, cover, veil, envelop; mid. cover or veil oneself.

Κάλχας, -ατίος, Cal'chas, the most distinguished Greek seer, son of Thestor.

κάμαξι, ταῖς, vine-poles, Χ 563.

κάμε, καμέτας, see κάμω.

καμμονίη, η (καμμονίων), endurance, victory.

καμμώ, imperf. εκκαμμέν, 2 aor. καμέ, -ov, subj. καμε, partic. καμμένας, perf. καμμένας, partic. καμμένας, καμμένας, mid. fut. καμέειν, 2 aor. καμμέειν, become or be weary; καμμένας (Γ 278), euphemism for the dead; also transitive, work or make with toil; mid. aor. win for oneself with toil. κάμε τέθεναι (Β 101), wrought with skill or care.

κάμπτε, fut. infin. καμψάμε, bend to rest. Τ 72.

καμπύλος, -η, -ον (καμπέω), crooked, bent, curved.

κάμω, see κάμω.

καμίνη, η, a ringing, clang.

κάμναι, τό, basket.

καμύνω, -όνος, δ. wooden frame of shield, Introduction, 24.

κάτ, for κατ, i.e. κατά, § 47.

κατακονος, -ής, Cap'aneus, father of Sthenelus—and one of the Seven against Thebes.

κάττος, η, ditch.

κάττωσαν, τα, aor. of κατείχον, they lighted fires, Β 399.

κατνά, δ. smoke, steam.

κατάντω, -ον, see καταντώ.

Καρδαμόλη, Cardam'yle, town of Agamemnon, on Messenian gulf.

καρδιή, η (Lat. cor, cf. κραδίνθι and § 58), heart.

κάρη, τό (declined, § 100), head, summit of mountain, citadel of city.

καρη Κωμάντες, long-haired.

κάρηται (§ 100), dat. of κάρη.

κάρηνα (§ 100), plur. of κάρη.

κάρος τό, gen., perhaps a clipping or shaving; το κάρος ἄρη, at a shaving's worth, not a whit, Ι 378.

καρπάλλως, -ον, swift, nimble.

καρπάλλως, adv. quickly, swiftly.

κάρπος, δ. (cf. Lat. carpē, Eng. 'harvest'), fruit.

κάρπος, τό (cf. Lat. carpe, Eng. 'harvest'), fruit.

καρπερός, -ή, -ων (κάρπος), strong, mighty. Cf. κρατέος and § 58.

καρπύτωσαν, -oν, mightiest. Same as Attic κρατύτωσαν (cf. § 58).

κάρτος, τό, = κράτος (§ 58), strength, might.

κασινήτης, η, own sister.

κασινήτης, δ., own brother; κασινήτης, kindred, cousins, Π 456.

κασινήτερος, δ., tin. Cf. the word Cassetirides, 'tin-islands.'

Κάτωρ, accus. -ορα, Cass'tor, son of Tyndareus and Ieda, brother of Polydeuces and Helen. Cf. note on Γ 248.

κάτα, κατ', καθ', κάτ (§ 46), also (cf. § 47) κάδ, κάκ, κάτ, adv. and prep. w. gen. and accus. W. gen. down from (Α 44), down over (δεδαλαμάνη, Χ 460), down into (φθενή, Τ 39), down on (κατάν, Γ 217). W.
SELECTIONS FROM HOMER’S ILIAD

κατα-κοιμαῖς, -κελαῖα, infin. κατακει-σθαι, lie, rest. Note on Ο 523.
κατα-κοιμήματα, pass. aor. imperat. κατακοιμήθητε, infin. κατακοιμήθημα, lie down to rest, sleep.
κατα-κρίνει, fut. infin. κατακρίνει, hide, conceal.
κατα-κταίνω, fut. κατακτάνῃσθαι, aor. opt. κατακτάνῃσθαι, partic. κατακτάνη, etc., 2 aor. subj. κατακτάρη, 2 aor. indic. also κατακτᾷ, infin. κα-
tακτάνεισθαι, partic. κατακτᾶς, kill, slay.—2 aor. in tmesis κατά . . . κταίνει (Z 416).
κατα-λάγει, fut. καταλαλεῖσθαι, aor. κατα-
λεῖσται, -έται, imperat. καταλέλειον, enu-
merate, tell over, recount.
κατα-λαθομένου comp. †, pres. partic., trickling, Ξ 109.
κατα-λατιɲ̃ω, fut. καταλαλεῖσθαι, 2 aor. κα-
λάλειαν (§ 47), leave behind, aban-
don.—2 aor. opt. in tmesis καλά . . . λίτου (Λίτος), B 160, 176. Cf. also Ω 580.
κατα-λάβοντα comp. †, pres. indic., utterly forget, Ξ 389.
κατα-λύω, aor. κατάλύοντα, unloose, de-
stroy.
κατα-μάρττω, aor. subj. καταμαρτῇ, graze, overtake.
κατα-μέιω, fut. mid. καταμεῖσθαι, aor. κα-
ταγεισθαι, subj. καταγείσθαι, imperat. κα-
ταγείσθαι, infin. καταγείσθαι, nod down, nod assent, grant; opposite of ἀναιτία.
κατα-τάσσω, fut. infin. κατατάσσεσθαι, aor. subj. κατατάσσον, make stop, check, stay (trans.). cease (trans.).
κατα-τέφρα, see κατατέφρα.
κατα-τίθναι comp. †, digest, swallow, Α 81.
κατα-τήνυμι, aor. κατέτησα, make fast or firm, fix, plant.
κατα-τίπτω, 2 aor. κάτιπτον, -έται, fall
down, fall.
κατα-τρήψα, -ς, dat. -τον (χειρι), with
down-turned hand, with the flat of the hand, Π 792.
A VOCABULARY AND GREEK INDEX

κατα-άτησις (cf. τεκτόνητες, B 312),
aor. partic. κατατέθησις, cover down.

κατά-άρδομαι, imperf. καταράτο, call
down curses.

κατα-ρέχε, aor. καταρέχε(ν), stroke ca-
ressingly.

κατασχομένη, see κατέχω.

κατασχομένης, κατασχομένης, see κα-
τασχεῖσθαι.

κατά ... τένων, -αν, drew tight, aor.
in tmesis of κατά-τενων. Cf. Г 261,
311, Τ 394.

κατά-τέθημα, aor. κατάτηθης(ν), 2 aor.
κατάθεσαν, mid. 2 aor. καταθέτο, subj.
καταθέματα, see down; mid. lay aside
one's arms, etc.

κατά-φεψιμ, see κατά-φεψιμ.

κατα-φέψαμαι, mid. fut. καταφεστάι, will
draw down, X 425.

κατα-φέσιμον, mid. 2 aor. partic. κατα-
φέσιμον, perish, be dead.

κατα-φλέξον, comp. †, will burn down,
consume, X 512.

κατα-ξίας, aor. καταξέχου, pour down;
let fall, shed.—Often in tmesis
κατά ... χώνα (fem. partic.).

κατα-ξόνος †, adj. underground,
nether Zeus, i.e. Hades, I 457.

κατ-διόνυσος comp. †, aor., wet through,
wet, I 490.

κατ-δίω, κατάδεω, fut. κατάδεωται,
eat, devour.

κατεδέω, κατεθήκης, see καταθήκη.

κατέθηκα, see καταθήκα.

κατέκτης, see κατακτής.

κατέκτησα, see κατακτήσα.

καταλέξας, -σις, see καταλέξω.

καταλέξης (cf. root λέξ), aor.; 2
aor. κατάλεξη, lie down.

καταλέγοντα, see καταλέχαι.

κατ-έρτημα (cf. root φερ), subj. κα-
ταφέρν, slay.

κατατέχει, see κατα-τέχνη.

κατ-πλήγη comp. †, 2 aor. pass., he
was dismayed, Г 31.

κατα-τέχνη(ν), see κατα-τέχνη.
κέλομαι, κελεοί, κέλουνται (in meaning, passive of τίδημι, put), be placed, lie, rest; be stored (I 392).
καμισόλαν, τo (κειμα), something laid up, treasure.
κενός, same as ικένος, § 120.
κενός (Attic κενός), -ή, -όν (cf. κενός), empty.
κελάρα, shear, cut short; imperf. τι . . . θέμεν (in tenses, Π 120), thwarted.
κελος, thither.
κελάσθαι, see καλόμαι and note on Ω 346.
κέκλειθη, see καδόω.
κελαθγόρτες, κελαγόρτες, see κλάζω.
κέλημαι, κελημάνω, κεληθησόμαι, see κλάω.
κελαλαται, κελαλαμάνω, see κλάω.
κέρμα, κέρματι, see κάμω.
κεράσθηκε, see καρέκλαμαι.
κεκορεθμένα, -ον, see κορέω.
κεκριφάλων, τ, τόν, cap or kerchief of cloth, to confine the hair, Χ 469.
κελαδός (κέλαδος), aor. κελάδισαν, shout loud.
κέλαδος, δ, noise, din, hubbub.
κέλαδως, -ότος (cf. κέλαδος), partic., noisy, ΢ 576.
κέλαινοψ, ἐς (for κελαινοέφθαν, κέφος, cloud), wrapped in dark clouds. cloud-wrapped (epithet of Zeus); dark, black (descriptive of gore).
κελαινώς, -ή, -όν dark, black.
κέλαινος, η, plur. both κελαινοῦ (α) and κέλαινα (τδ), way, path. Cf. note on Ο 620.
κέλαινα (κέλ-οω, Lat. cel-er), imperat. κέλου, partic. κέλαινος, imperf. κέλαινος-ες, -ες, -ες, also κέλαινη, κέλαινα, fut. κελαινάω. aor. (τί)κέλαινας, partic. κέλαινας, urge, command, bid, drive (on); wish (Ω 599).
κελητείνειν, το pres. infin., to ride horseback, Ο 679.
κέλαμαι (cf. κέλ-οω). -ει, -εια, opt. κέλαμην, imperat. κέλασθε, imperf. κέλαμην, κέλασθα, Ι 392.
κέλαμα, urge, command, bid, drive (on); give bidding to, call to, encourage; propose (Γ 88).
κένες, ά, -όν (cf. κενός), empty; without booty, empty-handed (Β 298).
κενοςίνων, -ονοσ, οδ, (cf. κενός, empty), hollow between hips and ribs; belly.
κέφαλι, imperat. of κεφαλεῖν = κεφαλήνω, mix, Π 203.
κεφαλεῖν (κεφαλей), partic. κεφαλείνον, pass. κεφαλείνους, fut. infin. κεφαλείζειν, destroy, ravage, despoil, plunder.
κέφαλι, τ, δ, potter, Σ 601.
κέφαλος, δ, pot, jar for wine.
κέφαλος, adj. (κέφαλ-, 'horn'), horned.
κεφαλεῖνος, -ον (φις εις), greedy-hearted, then cunning, crafty.
κεφαλονγε, -ον (κέφαλος, gain), more advantageous, more profitable, better, Χ 108.
κεφαλογον, h (κέφαλος, gain, plur. craft), cunning, craft.
κεφαλίκη, -ιδος, h, shuttle, a long rod or needle, to which the "shot-thread" or wool was fastened.
κεφαλόμεθα (κεφαλεῖν, κέφαλα), partic. -εως, -εν, -εστε, vez, torment. Cf. Π 261.
κεφαλίμος, -η, -ον (κεφαλεῖν, κέφαλα), cutting, vexatious; neut. plur. as substant., cutting words, insults, taunts.
κέθες, τό (κέθω), hidden place, depth of the earth.
κέθω, subj. κεθή, imperat. κεθθε, imperf. κεθεθει, hide, conceal.
κεφαλή, h, head; stature (Γ 168, 193); life (Χ 82): soul, comrade (Χ 114): throat (ΠΠ 77). Gen. κεφαλήφω (ΠΠ 762).
κεφαλομενή, σ, see καρδιομαι.
κεφαλοστάτα, see καρδιο.
κεφαλομενος, κεφαλοσται, κεφαλοστα, see χολος.
κέχυτο, see χει.
κεχυμον, κεχυτο, see καλα.
κόπανος, imperfect. (ἡ)κόπανον(ς), 2 aor. indic. [κόπανον], subj. κόπησα (cf. §149), opt. κόπησα, also 2 aor. indic. κόπω (probably later); mid. pres. κόπανο- μαι, fut. κόπησατο, infinit. κόπησθαι, aor. κόπησατο, subj. κόπησατο, find, overtake, come upon.

κλαγή, partic. κλάγη, -ότες, -όσα, imperfect. κλαγ, κλαν, go, go away.

κλαγμή, ἡ (κλάχω), clang, twang, outcry, clamor.

κλαγμή-δών, with clamor, noisily, in 463.

κλάξω, partic. κλάξωντε, aor. κλάξεσ, perf. partic. κλάξης, κλάξης, clang, screech, scream, cry out; rattle.

κλαύω, opt. κλαύθηκα, imperf. κλάψ, fut. κλάψομαι, -ασαι, lament, wail; weep for, bewail.

κλαυτός, -ή, -όν (cf. κλαιός, Lat. clausus), celebrated, renowned, famous; excellent, splendid (κλαύτως).

κλεοτρίγη, dat. -ή, Cleopatra, daughter of Idas and Marpessa, and wife of Meleager, I 556.

κλῖος, το (cf. κλῶς), that which is heard. fame, news, rumor; glory, renown; plur. κλῖα, glorious deeds.

κλήττῃ, τῷ, thief, Γ 11.

κλέτω, imperat. κλήττη, steal; harbor stealth, deceive, Α 132.

κλή-θην, adv., by name, I 11.

κλῆτις, -θῶς, ἡ (Lat. clātīs), (1) bolt to fasten door; (2) key, a hook to push back the bolt; (3) collarbone, X 324; (4) "oar-pin," thole-pin.

κλήρος, δ, lot, a marked pebble, or piece of wood, etc.

κλητός, -ῆ, -ῶ (κλήνω, κε-κλή-μένος), called, chosen (men, I 165).

κλίνω, aor. partic. κλίνασα, κλίναται, perf. κεκλίνω, partic. κεκλί- μένος, aor. κεκλίνη, make to bend, lean; pass. be bent, be propped, lean, rest; bend to one side (Γ 380). πάλιν κλίνασα, bend back, avert (ἐσοφε), Γ 427.
κλωσί, ἡ (κλώς), hut, lodge, cottage.
κλωσθεν, adv., from the hut or lodge.
κλωσθε, to the lodge.
κλώστος, ὁ (κλώς), easy-chair, with support for back.
κλων (κλών), partic. -έων, drive in wild flight; pass. κλώνειναι, imperf. κλώνειντα, be driven wildly, be huddled in confusion.
κλώνος, ὁ, thronging in confusion, tumult or press of battle; confusion (Π 729).
Κλύμ, Clym’ene, (1) a maid of Helen, Γ 144 (✝); (2) a Nereid, Ζ 47 (✝).
Κλαμμαρέττη, Clytaemnestra, wife of Agamemnon. Cf. note on Α 113.
Κλυτος, Clyt’ius, a Trojan, son of Laomedon and brother of Priam.
κλυτός, -ῆ, -άν (κλά-ώ, Lat. in-clitus; cf. κλετός), celebrated, renowned, famous; excellent, splendid.
κλυτο-τέχνης, ὁ (τέχνη, art), renowned artisan, famous for his art.
[κλως], 3 aor. κλώνω and κλών, imperat. κλώτι (§ 138, 9). κλώτε, also reduplicated κλώτε, hear, listen to (w. gen.); harken to (w. gen.).
κνήφασ, τό (cf. δροφ-έρος), darkness, evening, twilight.
κνήμ, ἡ, shin, calf of leg.
κνήμες, -ίδος, ἡ (κνήμη), legging or greave. Introduction, 30.
κνήρη, ἡ, fat of sacrificial animal; κνηρ οριζ不清楚. arising from the burning fat.
Κνοσσός, Cno’sus, city of Crete.
κνός, ὁ, -οῦ, hollow.
κομα (cf. καμμος), lull to sleep: mid. κομάτε, -άντα, aor. κομάσαντα, imperat. κομησάσθαι. pass. aor. partic. κομητεύειν, lay oneself to rest, lie, sleep.
κοράνης (κοράνες), -όντα, partic. -έων, act as lord, rule.
κορανός, ὁ, lord, ruler, commander.
κολόν, -όν, τό, scabbard of sword. Cf. κουλόν.
κολλήτος, -άν, well joined, firmly fastened, strongly framed.
κόλον, τ, adj., docked, headless. Π 117.
κόλος, ὁ, bosom of the person; fold of garment over bosom, often made ample by drawing up the dress through the girdle; bosom of the sea (i.e. depth); bay.
κόλανη, ἡ (Lat. col-lis), hill, mound.
κόλαφον, τ, ñ, a bristle, A 575.
κομῆ (κομή), partic. -άρτες, wear long hair; long-haired.
κομή, ἡ (Lat. coma), hair of head.
κομῆς, imperat. κομηθεῖ, aor. κομηθείαν, κομῇα, care for, tend, attend to; carry away; mid. aor. κομητεύει, opt. κομηταίω, care for, carry away.
κομβάδω, aor. κομβάδωστα, -έω, resound, clash, rattle.
κομβάδω (cf. κομβάδις), imperf. κομβά-δες, resound.
κονῆ, ἡ (κονύς), dust; when the word occurs in sixth foot, it has long iota.
κόνυς, -ῶς, ἡ (lat. cinis), dust, ashes.
κοντός, ὁ, cloud of dust. Χ 401.
κονί (κονύς), raise a dust, cover with dust; pass. pluperf. κονίοντα, was covered with dust.
Κοπρεύς, -ος, Co’preus, herald of Eurystheus.
κόπρος, ὁ, dung; dirt, dust (Χ 414); cow-yard (Ζ 575).
κόπτω, imperf. κόπτε. mid. aor. κόπαρε, strike, smile, beat; hammer, forge (Ζ 379).
κόρεθος, ὁ, adj. from κοροθίς, helmet-shaking. X 133.
κορυθάλος, -ων (cf. αἶδος), helmet-shaking, with waving plume.

κόρυμα, τό, peaks, perhaps knobs, carved of wood, that decorated the ends of the stems of Homeric ships, I 241.

κόρυς, -ους, ἡ (κάρη), helmet, Introduction, 38.

κορύσσω (κόρυς), arm, equip, marshal, set in array (πόλεμον); mid. imperf. κορύσσοντο, aor. partic. κορύσσομαιν, equip or arm oneself; pass. perf. partic. κορύσσόμενον, -α, tipped with bronze, of a spear.

κορυστής, ὁ (κορύσσω), armed man, helmeted.

κορυφή, ἡ (cf. κόρυς, κάρη), crown, top, peak of mountain.

κορυνή, used in dat. plur. only, κορυνέων, curved in bow and stern.

κοσμίω (κόσμος), mid. aor. partic. κοσμομαμειν, pass. aor. § plur. κοσμηθείν, arrange, set in array, marshal, like Αἴτια διατάτε.

κοσμήτωρ, -ωρε, ὁ (κοσμίω), marshal, commander.

κόσμος, ὁ, order; κατὰ κόσμον, according to order, in order, properly, decorously.

κοτέω (κότος), partic. κοτείνης, -ας, mid. imperf. κοτείνης, aor. κοτείνῃ, be angry, be wrathful, bear a grudge.

κότος, ὁ, grudge, spite, rancor.

κοτύλη, ἡ, small cup (Χ 494); socket, hip-socket (Ἑ 306 f.).

κοιλον, τό, scabbard of sword. Cf. κολόν.

κοίνη, ἡ (lern. of κοῖνος), girl, maid, daughter; used of young married women as well as of maidens.

κοψθέας, -εας, Cure'tes, a people of Aetolia.

κοφρίδος, -ης, -ων (κόφρος, κόφρη), wedded, lawful. But the meaning is doubtful.

κοφρός, ὁ, lad, youth; son.

Κών, Co'on, a Trojan, son of Antenor.

κραδήν, ἡ (cf. κράδην and § 58), heart.

κραδίνω (cf. Lat. creō), aor. imperat. κραδήνων, infinit. κραδήνα, accomplish, bring to pass.

κραδίνω, same as κραδίνω. Fut. infinit. mid. w. pass. sense κραδίσθαι, will be accomplished.

κραννός, -ής, -άν, rushing, swift.

Κρανά, dat. -η, Cran'æ, island, unknown except as mentioned Γ 445.

κρανάδος, -ής, -άν, rocky, rugged.

κρανέσθαι, see κρανέω.

κράνος, -έης, -όν, cornel-tree.

κρατάω, -ής, -όν (κράτος), strong, mighty.

κρατέως, -ής, -όν (κράτος), strong, mighty; violent, harsh, fierce. Cf. κρατέω and § 58.

κρατερος-δος, plur. -δοντις (δους, nail, claw), strong-hoofed.

κρατερείς, adv., sternly, firmly, stoutly, Π 501.

κρατταίων, τόν, props, very likely stones used as supports for the ends of spits, I 214.

κράτω (κράτος), -έω, infinit. κράτεω, have power over, be lord over, be superior, conquer.

κράτι, κράτος, see κάρη and § 100.

κράτος, τό, strength, might, victory. Cf. κράτως and § 58.

κράτος, τό (Lat. cardo), plur. κράτα, flesh, meat.

κρατσός, τό, dresser for meat, I 206.

κρατοῦσα, της, queen, Χ 48.

κρατοῦσων, -ῶν (κράτος), comparat. adj., more powerful, mightier, superior.

κρατών, gen. plur. κρατουματ, ruling, lord, ruler, king.

Κρέας, τό, Cre'as, a Greek, father of Lycomedes, Ι 84.

κρήνην, τό, adj., good, Α 106.

κρή-σματων, τό (κράτη and δίνω, bind), head-band, head-dress, veil; see
Introduction, 21. See also note on Π 100, κρητές, κρητής, κρητικός, see κρητικός.

κρητής, κρητί̑ς, spring of water.

Κρητικός, -τος, Cre'tanes, inhabitants of the island of Crete.

Κρήτης, -τος, from Crete, Π 233.

κρήτη, -ῆς, δ (κρήτης), mixing-bowl for mixing wine with water.

While the proportions of wine and water of course varied, a common mixture (in classical times) was two parts of wine and three of water (cf. Aristophanes, Knights, 1187).

κρόατος, 2 aor., creaked, Π 470.

κρόατις (Lat. cernō), imperat. κρύω, partic. κρύοντας, aor. κρύων, aor. κρύων, partic. κρύναι, separate, pick out, select; marshal, arrange (Β 446); mid. κρύνεται, subj. κρύημεθα, aor. partic. κρύωμενος, choose or select for oneself; strive together, seek a decision in war (Β 385).

κροάτων, partic., stamping, galloping.

κροκό-κτελος, -ων, with saffron-colored robe.

Κρονίδης, δ, Cron'ides, son of Cro'nis, Zeus.

Κρονίων, -άων, Cron'ion, son of Cro'nis, Zeus.

Κρόνος, ὁ, Cro'nos, father of Zeus.

κράταφος, ο, temples of the head.

κρούνος, δ, spring of water.

κρόβδλα, τ adv., without the knowledge of, Π 188.

κρυφός, -ή, -ον, icy, chill.

κρύος, -ος, -ας, -ών, icy, chill, causing chilly fear, horrid (Ζ 344).

κρυπτάδιος, -η, -ον (κρυπτόν), secret; neut. plur. secret thoughts or plans.

κρύσταλλος, δ (Lat. crūsta), hide.

κρύσταλλον, κρύσταλλον, see κρύσταλλον.

κτάμαν, aor. δεχόμασται, perf. infin. δεχόμαι, accept, perf. possess.

[κτάρα], only dat. plur. κτάραις (κτάρας), possessions.

κταρίον (κτάρα), aor. κταρισσα, acquire, win.

κτάριον, imperf. κταρίσσα, fut. κταριστεῖς, -εις, infin. κταριστή, partic. κταριστά, aor. κταρίσας, ἐκτείνομαι and κταρίσας, subj. κταρίη, infin. κταρίει, partic. κταρίς, 2 aor. εκτείνεσ, -ν, κτάρον, infin. κτάρον, mid. 2 aor. partic. κταρμόνος, -ος, in pass. sense: pass. pres. partic. κταρμόμενος: kill, slay.

κτρίβω, infin. -έμε, bury with honors.

κτρίβω, fut. κτρίβω, -οίσω, same as κτρίβω, bury with honors.

κτίσμα, -ατος, το (κτίσματος), possession; plur. possessions, treasures.

κτίσμα, -ος, το (κτίσματος), goods, possessions.

κτησις, το, verbal, to be acquired, Π 407.

κτύλος, δ, ram.

κώδικας, -η, -ος (κώδικας), made of κώδικας (Ξ 564); dark blue, dark, black.

κωστο-κραφός, -ον, dark-proved.

κώδικας, δ, formerly interpreted blue steel, but more probably small, blue glass (cf. note on Ξ 564).

κυδωνίς, (Lat. gubernātor), steersman, pilot, Π 48.

κυβιστάμ, -άμ, tumble head foremost; throw a somersault, tumble.

κυβιστήρ, -η, δ, diver (Π 750), tumbler (Ξ 605).

κυβανέω, κυβανέω, -ανά, give honor or glory to; glorify.

κυβάλλωμεν, -ων (κυβάλλω), glorious; noble (heart).

κυβι-άμφαλα, accus. -ον (ἀφι), man-glorifying, man-ennobling.

κυβιδω (κυβίδω), partic. -δω, be proud; step or move proudly.

κυβιστος, -η, -ον (κυβίδω), superl. adj., most glorious, most exalted.

κυβομίδος, δ, tumult of battle, confusion. Personified, Ξ 585.
κύδος, τό, glory, grandeur, honor.
κυή-πός, -ή, -ών (κύδος), noble, august.
κυκάω, pass. aor. κυκάσαω, slir up, throw into confusion.
κύκλος, δ, ring, circle; wheel; plur.
κύκλοι and κύκλα (τά). In the meaning wheels the latter form is used
(cf. ἄξ). 375.
κύκων, δ (Lat. cyclus or cýgnus), swan.
κύλινδρος, roll; mid. partic. κυλεύων, -μέν, roll oneself, roll, roll over.
κύλλο-ποτής (κύλλος, crooked, and
κοτός), crook-footed, limping.
κύμα, -νος, τό, wave, billow.
Κύμοδοςή, τη, Cymo'doce, a Nereid, 39.
Κύμοδοςή, τη, Cymo'doce, a Nereid, 41.
κύμνη, κύμνη, helmet; Introduction, 33, 34.
κύνος, adj., shameless, 373.
κυνέος, aor. κυνεύ, kiss.
κυνέω, τό, dog-eyed, hound, i. e. shameless, A 159.
κυνέω, -έως (κύνω and ἐφ, eye, face),
adj. fem., dog-eyed, shameless. Cf.
κυνώτα, A 159.
κύτταρον, τό, gobbled, cup.
Κύτρως, Cy'pris, an epithet of Aphrodite, from the island of Cyprus, an
especial seat of her worship.
κυπέτα, -ή, -ών (Lat. curvus), bent, rounded.
κύρις, aor. partic. κύρις, mid. pres.
κύριος, fall in with, light upon.
κυνία, see κυνίω.
κύνων, κυνός, etc., voc. κύνω, δ, ἕ (Lat.
canis), dog; also used as a word
of reproach for a shameless person.
κύνω 'Scapleos, dog of Orion, dog-
star (Sirius).
κύων, τό (κτίμα), plur. κύων, fleece.
κυκάιδρα, δ (κύκω), wailing, moaning.
κυκώω, imperf. ἐκκώω, aor. κύκωσεν,
partic. κυκώσα, shriek, wail, lament.
κάτη, ἕ (cf. Lat. capulum, Eng.
'haft' or 'heft,' 'heave'), handle, hilt of sword.
κατη-πος, -πος, -πε, hilted.

Λ—λ

λάας, dat. λαί, accus. λαώ, dat. plur.
λάσσω, δ, stone.
λάβει, etc., see λαμβάνω.
λάβρως, -ή, -έος, violent, furious.
λαγήμα, 2 aor, λαγοῦν, partic. λαγῆ-
τα, reduplicated 2 aor. subj. λαγή-
σαι, obtain by lot, or for one's
portion; reduplicated 2 aor. make
one to share in, give one his por-
tion of (πυρός).
λαγώς, δ, hare.

Λαριάδης, son of Laër'tes, Odys-
seus.
λάξωμα, opt. 3 plur. λαξωλαω, imperf.
λαξέα, take, grasp, seize; bite (ἀάξε, with the teeth).
λάθερα, etc., see λατέρα.
λαστήρα, τη, adj., accus. sing. of λασ-
τήρας, causing to forget care, soothe-
ing, X 83.
λαμίος, δ, throat.
λαίκος, τ, adj., of stone, X 154.
λαμπάω, -ν (λαάς), of stone.
λαμφιμόν, τό, untanned skin used as
a shield; Introduction, 28.
λαμψιρός, -άς, -άς, nimble, swift.
Δακεβάλων, -ος, ἕ, Laceda'mon,
Laconia, kingdom of Menelaus.
λαμβάνω, 2 aor. λαβέω and ἐλαβέω, λα-
βευ, subj. λαβευτες, opt. λαβευ, im-
perat. λαβέ, partic. λαβών, -ήν, take, seize, grasp; receive.
λαμπεράτος (λαμπέρατος), partic. λαμπεράτος, / shine, gleam.
Δάμους, Lam'pus, son of Laomedon
and brother of Priam.
λαμπρός, -άς, -άς (λαμπερος), bright, shin-
ing, splendid (Π 216). Superl. λαμ-
πρότερος.
λάμπω (cf. Eng. 'lamp'), imperf.
λάμπω, mid. pres. partic. λαμπτόμε-
ρος, imperf. (i)λάμφετο, λαμψάτην,
shine, gleam.

λαμφάω (Lat. latēō), 2 aor. λαμψας and
λάμψεν, subj. λάμψας, opt. λάμπει,
partic. λαμφάω, escape the notice of;
with partic., do a thing unawares,
secretly; mid. 2 aor. λάμψας, subj.
λάμψαμαι, reduplicated imperat. λα-
μάθεσα, perf. partic. λαμψάμενας,
forget (often w. gen.).

λάξ (cf. Lat. calx), adv., with the heel.

Δαοῦνα, (1) Laod'ice, daughter of
Priam and Hecabe, and wife of
Helicaon, r 124, Z 252; (2) another
Laod'ice was the daughter of Agra-
mennon, INTERVAL 145, 287.

Δαοῦνα, Laod'ice, daughter of Altes
and mother of Lycaon and Poly-
dorus, by Priam.

Δαοῦνα, son of Laom'edon,
Priam (r 250).

λαος, people, soldiery, soldiers,
men. Cf. § 77.

λαοφόρον †, adj., people-bearing,
public, O 682.

λαώριθμ, h. flank, the soft side of
the body below the ribs.

λάφραζ, -αζος, h. chest, box.

λάψω, -σω, hairy, shaggy; λάσω
στήβα, a mark of manliness,
strength, and courage.

λάθω (Lat. loquor), sound, crackle,
etc., perf. partic. λαθηδάς (w. δ),
with shrill cry, x 141.

λαυκαλή, h. throat, gullet, X 325.

λαμφόω, gulp down, greedily de-
vour, imperf. 3 dual λαμφόωσαν for
λαμφόωσαν, INTERVAL 583.

λάχνη, h (cf. Lat. lána), wool, woolly
hair.

λάγης, -ες, -υ (λάχης), hairy, shaggy.

λαχύν, see λαχύνω.

λάφυρος †, fut. partic. of λάφυρος,
to lap. INTERVAL 161.

λάφυρα, -ρος, h. caldron.

(a) λάγεω, imperf. λάγεω, tell over, re-
count; pass. aor. λάγχεον, was
numbered, INTERVAL 188. But cf. note.—
Same word as the following:
(b) λάγη (cf. Lat. lāgē, collect). mid.
or pass. subj. λαγήσαμαι, let us be
gathered, but cf. note, INTERVAL 435; aor.
infin. mid. λαγώναι, to gather them-
selves, to assemble, INTERVAL 212.

λέιβα (Lat. lībā), infin. λειβένει, partic.
λέιβων, imperf. λέιβε, pour,
pour out as a libation, shed δάκρυα.

λαμαν, -ανος, h. meadow.

λεκατω, see λεκανώ.

λέιν (Lat. lēnīō), imperf. λέειν,
-ει, λείν, fut. ininf. λείψει, 2 aor.
λέη, λεηε (λέη), λεηο, subj.
λεή, opt. λεήσε, λεήε, imperat.
λεήε, partic. λεήων, -εος, perf.
λεήσαμεν, leave, leave behind, aban-
don; mid. (or pass.) λεήσαμαι, 2 aor.
λεήμαν, λεήε, opt. λεήσαμαι,
λεήσαμαι, perf. ininf. λεήσαμαι, partic.
λεήμαμεν, be left behind (for
the aor. cf. INTERVAL 185); pass. 2 aor.
λεή = λακτουσ, INTERVAL 507.

λαπρός, -σος, -ν (λαπρος, lily), deli-
cate: perhaps shrill, clear, INTERVAL 152.

λαστός, -τος, -ν, see λαστος.

λακητω, το (λεχ of λάχως, λέκ-τω, etc.), bed.

λακυθίων, see λακυθίων.

λακυρος, see λακυρος.

λακων, see λακων.

λακων, see λακων.

λακωνίων, see λακωνίων.

λακτω, see λατιω.

λακτων, λέξο, λέξο, λέξον, see root
λεχ.

λατινα, τα, breast-bands of the
Homerian horse. INTERVAL 393.

λατινάλη †, adj., delicate, soft, x 571.

λαττός, -τος, -ν (λατω, peel), peeled,
fine, delicate.

λευθή, accus. plur. Λευθήων, Λευ-
θιαν women.

λευθήθην †, adv., from Λευθήθην, INTERVAL 664.

λευθήθην, Λευθήθη, island in the Aegean
sea.

λαγαλλας, -ε, -ν (λαγαλλος), wretched,
miserable.
λευκ-άστυθα †, adj. accus. sing. masc., with white shield. X 394.

λευκός, -ή, -όν (cf. λευκός and Lat. lūx, lūcēd), bright, white.

Λῆσσος (Lat. lates), imperf. λήσα, escape the notice of; mid. λήσαμ, imperf. (φ)λήσατο, forget. Compare λαυ-θεῖα.

Λήδρος (λῆδ), aor. ληδεστο, win as spoil.

Λήμνος, τό, crop, the standing grain of the field.

Ληθή, -θες, ή, booty, spoil.

Ληστῶς or λεστῶς, -ή, -όν, verbal of ληστάμαι, to be won as spoil, I 408.

Δήμος, Lem'nos, island of the Aegean.

Λήδα, λήδα, see λήδα.

Δηλά, -ός, Le'lo, mother of Apollo and Artemis, by Zeus. See § 84.

Λάδρος, aor. λαδρός, partic. λαδρεῖο, bend to one side, retire, withdraw.

Λαρές, -ή, -όν, warm.

Λίγα (λιγά), adv., shrilly, loud.

Λίγω, adv. of λίγος, in a loud, clear tone; loud, clearly.

Λίγος, -άια (or λίγων), -οί, clear-sounding, clear-toned, whistling (ἀνάμων, O 620).

Λινόφθογγος, -ον (φθογγ), clear-voiced, loud-voiced.

Λίθος, very, exceedingly; καλ λίθον, assuredly, A 553.

Λίθος, -ως, ὁ, stone, rock.

Λιθαλάμα, -ευ, desire, yearn for eagerly, w. infin. or w. gen.

Λιμήν, -ήν, ὁ, harbor.

Λιμνήρια †, Limnorei'a, a Nereid. Ξ 41.

Λιον, -ως, τό (Lat. Anum), linen.

Λιον †, τόν, Linus-song, Ξ 570.

Λίπη, λίπη, adv., sleekly, richly (with oil).


Λιτσών, -ή, -όν (λίστ), shining with oil, sleek, rich (I 156), shining while.

Λιπ(ν), Λιπτής, Λίπτης, Λιτάτας, Λιτων, etc., see λείπε.
λίς, ὀ, lion; an epico-nym noun, used for the lioness, probably, in ι 318.
λύσσωσα (λυσσ.,) imperf. λύσσατο, (λυσσ.,) λύσσατο, iterat. λύσσάκατο, aor. imperat. λύκε, 2 aor. infin. λύσσαθα, beseech, entreat, pray or beg for.
λυτανίον (λυτ.), imperf. (λυτ.,) λυτάνευε, beg, beseech.
λυτεσθα, see λύσσωσα.
λυθή, ἡ, prayer; personified in plur., ί 502.
λυτός, dat. sing. of neut. substant., linen, ι 352.
λυσσά, ὁ, τά (λυστα, λυτά, Lat. lāvō), baths, bath.
λυσσά-χόνος, -αν (χώνα), bath-pouring; w. τρίσσα (ι 348), a tripod with water for the bath: i.e. a kettle with three feet, in which water for the bath was warmed.
λυφή, ἡ (λείβω), libation.
λυγγος, -η, -αν (λυγγός), destructive, deadly, dreadful.
λυγγός, ὁ (cf. λυγγός), destruction, ruin.
λυμός, ὁ, pestilence, Α 61.
λυνέω (for λύνεω, Lat. lavō), aor. λυνόν, λυνόν, imperat. λυνόν, infinit. λυν- σα, wash, bath; mid. pres. infinit. λυσάσθαι, bath oneself.
λφός, ὁ, plume of horse-hair, on helmet; Introduction, 83.
λαχυμά (λάχυς), aor. infinit. λαχυσα, lie in ambush.
λαχυσα, adv., to ambush.
λάχυς, ὁ, loc., an ambush.
λαγγός, -ή, -αν (cf. λαγγάλος, λαγγός, and Lat. lāgō), mournful, wretched, miserable, grievous.
λάθριον, τά, or λάθροι, ὁ (cf. Lat. lāthrum), defilement, filth; gore.
Λακοδανώ, -ανος, Lyca'ınōn: (1) father of Pandarus (ι 276, 283); (2) son of Priam and Laodōtē (Τ 333, Χ 46).
Λάκε, Lyce'is, district of Asia Minor.
Λάκεια, Lyc'ians, allies of the Trojans.
Λυκομήθης, accus. -ca, Lycome'des, son of Creon, from Boeotia.
Λάκως, ὁ (Lat. lupus), wolf.
Λάματα, τά (λόμος, cf. Lat. lutum), things washed away, offscourings; defilements; see foot-note on Α 314.
Λυκομήθης, Lyke'mus, town of Mysia, opposite Lesbos.
Λόμας, -μος, ἡ (λόμοι), ransom.
Λάκων, ἥ, rage, madness of war.
Λύω (Lat. lūd and so-lūd), subj. λύομαι, imperf. λύω, fut. λύω, aor. ἠλύω, ἠλύω, ηλύω, ηλύω, ἠλύω, ἠλύω, imperat. λύω, infin. ἠλύω, loose, unloose, let go, set free, dismiss; unyoke; destroy; make loose γονάτα, κτλ., i.e. weaken, in death.—Mid. fut. λυσόμαι, aor. λύσαμαι, get freed for oneself, ransom.—Pass. perf. λήλυ- 
ται, λάνται, aor. λύθει, λάθει, be freed, be set free; of ropes, be 
loosed, be slack.
Λαβαδομάς (λάβη), aor. opt. λαβήσθαι, bear oneself outrageously, commit insult.
Λάβη, ἡ (Lat. lābēs), outrage, disgrace; scandal.
Λαβηκή, ὁ (λαβηκός), slanderer.
Λαβηκήν το, adj., outraged, abused, an object of abuse, Α 531.
Λάκων, -αν, comparat. adj., more advantageous, better.
Μ—μ
μά, particle used in oaths, verify, with accus. In negative sentences οὗ μά is found. A strong affirmation is expressed by ταλ μά.
μάκσ, ὁ, breast.
μάθον, see μαθήματα.
μαμάω (reduplicated from root μα, cf. μεμαδω). be very eager.
μαμάδα, τή (cf. 'maenad'), mad woman, Χ 460.
μαράπα, rage, rave, be furious.
Note on Ι 389.
μάλας, fut. μάλασσα, seek out. Note on 1 394.

Μάρα, Ἱ, Μα'ρα, a Nereid, Χ 48.

μάρας, -ορος, blessed, happy.

Μάρασ, Ἱ, Μαρ'ας, a king of Lesbos, Ν 544.

μαρός, -όν, long, high.—Neut. as adv. μαρόν, μαρόν. With verbs of shouting, over a wide space, loud; w. βιβάζω, etc., taking long strides.

μάρος, see μεθομαί.

μάλα, adv., very, exceedingly, mightily, greedily (Γ 25), surely, certainly.—Comparat. μάλλον, more, rather.—Superl. μάλιστα, most, chiefly, especially, in preference to all others.

μαλακός, -όν, soft, mild, gentle. Comparat. μαλακότερος.

μαλεσ, -όν, mighty, devouring.

μάλλον, see μάλα and note on 1 300.

μάν (Attic μαν), surely, certainly, in truth; cf. § 31.—καὶ μάν, assuredly.

μανάδαν, 2 aor. μάθαν, learn, learn how.

μαντεῖα (μάντε), prophetess.

μάνται, -ος and -ος, voc. μάντες, δε, see, prophesied.

μαντεύειν, ἔν (μάντε), see e's art.

μαρασί (cf. Lat. morior), put out, extinguish; pass. aor. μαρασαίον.

μαρασί, partic. μαρασίωτα, shine, gleam.

μαρασίωτας, -ος, -ου (cf. μαρασίωρος), shining.

μάρασμος (cf. μαρασίωρος), adj., shining, applied to a stone.

μάρασμος, fight, contend, quarrel.

Μαρτυροσ, -ος, Μαρτυρ'σα, daughter of Evenus, mother of Cleopatra, and wife of Idas, Ι 557.

μάρτυς, aor. infin. μάρτυς, grasp, overtake.

μάρτυρος, δ (cf. Lat. memor), one who remembers, witness.

μάρτυς, see μαρασάμος.

μάρτυς, accus. sing. of μάρτυς, δ, food, Ι 824.

μάρτυς, (μαρτιτε), aor. μαρτιτε, whipped, Χ 400.

μάρτις, accus. -ης, δ, whip, lash.

μαρτώ (μαρτών, in vain), aor. μαρτών, delay or labor in vain, Π 474.

μάχαιρα, ἦ (μάχι-ομοι), knife, used especially for sacrificing animals.

μάχομαι, see μαχομαί.

μάχη, ἦ (cf. μάχ-ομαι), battle, fight.


μάς, adv., hastily, rashly, in vain.

μέγα, adv., see μεγας.


μέγα, -ος, -ος, great-hearted, spirited, brave.

μέγα, adv., see μεγας.

μεγαίσθος, -ος, great-hearted, spirited, proud.

μεγαλωσ, adv., over a great space.

μεγαρον, -ου, τό (μέγας), great hall, apartment either of men or of women; plur. house, palace.

μέγας, μεγάλης, μέγα (Lat. māgnus), great, high, long, mighty, loud of a sound; μέγα φωνή, in high spirits (Χ 21); μέγα and μεγάλα, neut., are used as adverbs.—Comparat. μεγάτερος, -ος, -ου.—Superl. μεγα-στος, -ος, -ου.

μεγαθος, τό (μέγας), greatness, height, stature.

μεθον (μεθον), ruling, ruler.

μεθομαι, opt. μεθολογεῖ, fut. μεθομομαι, take thought of, consider, bethink oneself of (w. gen.).

μεθον, -ορος, ο (cf. μεθομαι), one that takes thought, leader, counselor, commander.
PLAN OF THE CENTRAL APARTMENTS OF THE PREHISTORIC PALACE AT TIRYNs.

(M. = the great hall (μεγαρόν) of the men, with hearth (δόξαρη) surrounded by four pillars (κλεοί).
m = the entrance hall (πρόθυρον) of the megaron.
m’ = the portico of the megaron (αίθουσα δωματίων).
A = the courtyard (αίλη), surrounded by porticoes (αίθουσα), and containing a sacrificial pit.
a’ = two porticoes facing in opposite directions and connected by a double door, through which the courtyard is entered (αίθουσα θύρα). Such an entrance is called by Homer τὸ πρόθυρον or τὸ πρόθυρα (cf. note on Χ 66).

μεθ-άλλωμαι, 2 aor. partic. μετάλλωμα, leap after.
μεθέλω, μεθέλω, see μεθέλω.
μεθέ-έω, imperf. μεθέεω, go after, follow after; causative μεθέεσσα (κόντρα) after (Τυθενή), Σ 323.
μεθέ-εμών, -ον (μεθ-έμω), inactive, negligent, lax, remiss.
μεθέ-έμων, -ες (§ 132), partic. μεθέ-έμωνa, imperf. μεθέ-έμω, 2 aor. subj. μεθέ-έμω, infin. μεθέ-έπω, let go, give up, abandon; intrans. forbear, be listless, remiss.
μεθ-σπέλλω, imperf., moved among, associated with, Α 269.
μεθή, τό (Eng. 'meat,' Germ. Meth; cf. 'amethy'), wine.
μεθάσω (originally σω; Eng. 'smile'), aor. μεθάσεω, smile.
μεθών, see μεγάς.
μελα, τά (cf. μέλα), soothing gifts, applied to a bridal dowry.
μελάνων, -η, -ον (μελανή), of ash wood, ashen.
μελάξης, τή, mildness, Ο 741.
μελίς, -η, -ον (μελις), soft, mild, gentle.

μελαυμα (cf. με-αυμα, portion, μέρος, and Lat. mereus), imperat. μελαυ, perf. μελαισα, obtain a portion of, share in (w. gen.).
μελών, -ον, comparat. of μερός, smaller.
μελαφρος, -ου, τό, roof, dwelling.
μελαιομα (μελας), grow dark.
μελάνως, τό, τά, grow dark.
μελάνως, μελάνω, μελάνω, black, dark-colored, gloomy.
Μελάντεους, Melani ’pus, (1) a Trojan slay by Teucer, Θ 276 (†); (2) a Trojan slay by Patroclus, Π 695 (†).
μελάνωδης, -ον (μελαον), of dark water.
μελάς, μελάνω, μελανω, black, dark-colored, gloomy.
Μελεάγρος, Meleager, son of Oeneus and Althea. See p. 105.
μελι, -ος, τό (Lat. mel), honey.
μελι, τη, ash (the tree); ashen spear.
μελι-νήσα, gen. -νος (μελισα), honey-sweet.
μελιστα, τη (μελι), bee.
Μελίτη, τη, Melite, a Nereid, Ξ 42.
μελι-φην, gen. -φην (μελιφν), honey-hearted, sweet.
μᾶλλον, intend, be about, generally w. fut. infin., more rarely w. pres.; imperf. was destined or fated; μᾶλλον, impersonal, is like, is doubleless (= forms). Further, see notes on A 564, B 116, Π 46, Σ 362.

μάλας, τό, limb of body.

μάληθρα, τά (μέλη), plaything, sport, Σ 179.

μάλεσ, celebrate with song and dance, praise in song; mid. ἐμέπνεον, sang.

μάλα, usually in 3 sing. μάλει, 3 plur. imperat. μάλλων, fut. μάλλος, mid. μάλλοντα, perf. μάλλων, subj. μάλλης, it is a care, a concern; be an object of care to a pers. (dat.). Mid. in act. sense.

(μέμορα), μάμομεν, μαμάσαι, μαμάσε, -ναι, perf. w. pres. meaning, strive, desire, be eager, press on. Furnishes plur. forms of μάμων, which see.

μείμαλε, see μλω.

μάμων (cf. μεν-ος, Lat. mens, memini), perf. w. pres. meaning, seek, desire, be eager. Furnishes sing. forms for μάμων, which see.

μέν = μν (§ 31), surely, truly, to be sure, certainly; can not always be translated. Sometimes its clause is contrasted with a following one introduced by δι', ἀλλ', ἄρτῳ, ἀυτῷ, or ἀυτῷ. -ος μέν . . . οίδι, the one party . . . the other, some . . . the others.

μενείωμαι (μεν-ος, με-ον-ω, aor. meνε-μεν), be angered, be enraged; eagerly desire, be eager.

Μενέλαος, Meneläus, son of Atreus, brother of Agamemnon, and husband of Helen.

μενεττάλαιος, -ος, abiding in battle, steadfast.

μενεττάλομεν, plur. -τάλωμεν, abiding in battle, steadfast.

μενεθειπος, -ες (ειδε, partic. of ειδε), sowing the desire, satisfying, abundant.
μετα-νάστης, -ου, ὁ (ῥαξ), one who
has changed his home, a settler,
outlander.

μετα-νόστωμαι, imperf. μετανόστωσα, go over, pass over.

μετα-τόπου τ, adv., between, Α 156.

μετα-πρέπει(α) t, adj, accus. of μετα-
πρέπης, conspicuous among, Σ 370.

μετα-πρέπει, be conspicuous among, be
eminent among.

μετα-(σ)εῖδομαι, imperf. μετασεῖδον-
to, hurry after.

μετα-πρέπομαι, 2 aor. (in tmesis) μετέ-
τρέπομαι, turn oneself around
(Α 199); turn oneself to, give heed
to, regard (w. gen.).

μετα-αιδάω, imperf. μεταιδάω, -αω, speak
to or among.

μετα-φημι, imperf. μετεφημι, speak
in the midst of listeners; address.

μετα-φραγώμεθα t, fut., we will con-
sider again, Α 140.

μετα-φρανειν, τό (φράνει), properly the
part of the body 'behind the mid-
riff,' the upper part of the back,
as used by Homer.

μετα-φωνέω, imperf. μεταφώνει(ει),
speak in the midst of listeners.

μετα-τάσουν, μετάταισι(ει), 2 aor., spoke
among, spoke to, addressed.

(1) μέτα-αμι (εμι), come after, come
later.

(2) μέτα-αμι (εμι), subj. μετέαμι, μέτετρων,
infin. μεταμετέρω, fut. μετατρέσαται, be
among, be between or intervene
(Β 386).

μετα-χρομαί, fut. μεταχρονομαί, aor.
partic. μεταχρον, go after (Πρων);
go among (ἀγέλησι).

μετασυνέντοτα, see μετα-(σ)εῖδομαι.

μετεφημι, see μεταφημι.

μεταφώνει(ει), see μεταφώνει.

μεταιδάω, see μετα-αιδάω.

μετα-σύλαθει(ν), adv., behind, back;
afterward, Χ 119.

μετα-χλασσω, aor. opt. μεταχλασσειε, move away, push back.

μετέπειτα, -ον (μετεπείτα), in the fore-
head.

μετέπειτα, τό (επείτα), forehead; front of
helmet.

μηδε, adv. and conj. (in respect to use
cf. Lat. ne), not, that not, lest (alt-
er expressions of fear). Used in
prohibitions, exhortations, wishes,
conditional clauses, purpose and
object clauses, and regularly w.
infin.—μηδε, lest not. See §§ 191,
195, 196, 201, 213.

μηδε, nor. and not, not even, cf. μη.
—μη δι (as two words), but not.
Compare ὅ δι.

μήδεις, τά (μεδομαί), plans, counsels.

μηδέν, neut. μηδες, nothing, Σ 500.

μήδομαι (μεδομαί), think out, devise, plan; imperf. μηδέτω, w. double
accus., devised... for, Χ 395.

μηδάμοι, 2 aor. partic. μεδάω, bleat,
of goats and sheep; then applied
to the sounds of other animals;
groan, moan, of a horse, Π 469.

μηδεν, no more, no longer; cf. μη.

μηδο-βοτραθα t, τοις, shepherds, Σ 529.

(1) μῆλον, τό (Lat. mālum), apple,
fruit.

(2) μῆλον, τό, generally plur., sheep,
or goats, flocks.

μηδ, surely, truly. See also ἢ μη.

μηδ-, -ός, ὁ (Lat. mēnis), ' month.'

μηδήμος, ὁ (μηδέω), wrath.

μῆριμα, τό (μηρίμ), cause of wrath,
Χ 358.

μῆν, -ας, ἦ, wrath.

μηριμα (μηρίμα), rage, be enraged, cher-
tish wrath.

Μητονία, Μαεονία, later called Lydia,
district in Asia Minor.

μήρα, τά (μήρας), thigh-pieces, cf. μπέλα.

μπέλα, τά (μπέλας), thigh-pieces, pieces
of flesh which, wrapped in fat,
were burnt as a sacrifice to the
gods.

Μητονίς, -ος, Mētōn, son of Mo-
lus and companion of Idomeneus.
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μήδες, -οι, ὁ, thigh.

μῆτερ, -εως, ὦ (μηθομα), adviser, counselor, author, promoter, exc.
citer.

μητρ. . . μῆτερ, neither . . . nor, cf. μή.

μητέρα, μητέρας or μητρές, μητέρα ὁ μητέρα (Lat. māter), 'mother.'

μητής (μητιέω), think out, consider, devise, advise, counsel.

μητής, nom. and voc. (μητησια),

counselor. See § 67.

μητησια (μητιεω), aor. subj. μητησομαι,

device.

μητρός, accus. -υ, ἱ, wisdom, cunning; counsel, plan.

μητρός, ὁ, mother's brother, uncle.

μήτρος, τό, plan, resource, means.

μή, see § 108, 1.

μίαιναι, aor. pass. μίανθησαν, stain, defile.

μίγγων (cf. Lat. miscēo, Eng. 'mix'),
mid. 2 aor. μίγω, pass. aor. 3 plur.
μίγχομαι, partic. μικτές, 2 aor. μίγχην,

subj. μικτά, opt. μικτά, infin. μι-

γίνα. From μίγων, imperf. μι-

γέων, mid. pres. subj. μιγγεσα, imperf.
μιγγέρο. Act. μιγγέω, mingle, bring
together; mid. and pass. mingle oneself with, join, unite with,

know; roll (in the dust).

μιμάξαμ (μιμωμαι), remain, tarry.

μιμησαμαι (cf. Lat. mēns, memint),
aor. partic. μιμησάμαι. remind (w.

accus. of pers., gen. of thing); mid.

pres. imperat. μιμησᾶσθαι, fut. μι-

μησώμαι, aor. (δ)μιμησαμαι, subj.

μιμησάμαι, opt. μιμησάματο, imperat.

μιμησᾶσθαι, partic. μιμησάμαι, perf.

μιμησάμαι, fut. perf. μιμησᾶσθαι, think of; re-

member (w. gen.).

μιμωμαι (i. e. μιμωμαι, reduplicated from

μιμω), remain, wait, stand one's

ground; wait for. Pres. partic.
dat. plur. μιμωμέναι, B 296.

μν, enclitic pronoun, accus., ἡ, her, it, § 110 and notes on A 29,

237.

μνήμη, adv. (cf. Lat. minus), a little,

for a little time.

μνευάδιος, -ον (μνευᾶ). short-lived.

Comparat. μνευάδιοτερον, of short-

er duration, X 54.

μνημε, see μνημέω.

μυτέλλα, cut into bits.

μυρη, belt of metal; Introduction, 32.

μυρομαι (cf. μυρισκομαι), imperf. μυ-

ρόω, bethink oneself, think of

(μυργίας, όμοιος).

μυρως, fem. adj. (μυρομαι, ωος,

woed, wedded.

μυγω (cf. μύγω), aor. μυγγεσα, toil,

commonly w. cognate accus.

μύγα, adv., with difficulty, scarcely, hardly.

μύθος, ὁ, tumult, battle-din.

μύθος, dat. -ι, ἢ (cf. μυ-μορ, μελομαι),

part. portion; lot, fortune; fate.

—κατά μοίραν, as is meet, fitly.

μυρηγενῆς ἢ, voc., child of fortune,

Γ 182.

μύλων, -οῦς, see βλάσκη.

μυλη, ἡ (cf. μύλω), play, song,

dance.

μυλ-μορ (cf. Lat. murmur), partic.

murmuring, of water.

μύρος, ὁ (μυ-μορ, μελομαι), lot, fate.

μύρομαι, -ον (μυρομαι), fatal, fatal;

doomed to die, X 13.

Μυθίς, Múthia, a Trojan, Π 696.

μυθίς, -ον (Attic μύθος), only,

alone.

Múthos, ὁ, Muse, goddess of epic

song; generally plur.

My rhyme, ὁ, Myg'don, king of

Phrygia, Γ 186.

μύλλος, ὁ, marrow.

μυζάμαι, iterat. imperf. μυζακται,

fut. μυζάμαι, aor. subj. μυζησαι,

opt. μυζησίμαι, imperat. μυ-

ζήσει, infin. μυζησάσθαι. tell,

speak, declare, explain (A 74). Note

on X 289.
μῦθος, δ, word, speech; see note on A 388, and cf. A 25, 545, Γ 87, Ζ 381.

μύλα, -άς, ἵ, fly.

μυκάωμα, perf. act. partic. μυκάω, bellow.

μύκηδομέ, δ (μῦκαμομέ), lowing, bellowing.

Μυκηναίοι, -η, -ον (Μυκήνη or Μυκήναι), Mycenaeans.

Μυκήνης, -νος, Mycene, the city in the Peloponnesus that was the seat of Agamemnon’s rule.

Μύρις, -ης, Myr’is, son of Evenus, once king in Lynessus.

Μυρίνη, -ης ῥ, Myr’ine, an Amazon, B 814.

μυρίς, -η, -ον, countless, measureless, § 109.

Μυρίμοις, Myrmidons, subjects of Achilles, who lived in Phthia and Hellas.

μύρωμε, weep with many tears.

μυχός, δ, innermost part of house, recess.

μύος, aor. μύσαω, close, with eyes as subject, Ω 637.

μυλός, δ, battle-tumult; the straining, toil, or mound of battle.

μυλίζονται, τ, fut., will reproach, Τ 412.

μύνυμε, accus. -ας (δρυ), epithet of horses, solid-footed.

N—ν

ναί, verily, truly.—ναί, μά, introducing affirmative oath, w. accus., verily, by, A 284.

ναυαίω, (ναυαίω), dwell.—νο ἐν τοφορίς (θέμμος), well-situated, comfortable, Z 370.

ναυάρω, iterat. imperf. ναυάρεκ, dwell, dwell in, inhabit.—νο μούμεναν (μαλακός), well-peopled, Γ 400.

νάται, α, woodland valleys, dells, Π 300.

ναυαρχός, -ος (μάχης), suited for naval battle, for sea-fight.

ναύης, δ (Lat. nauta), sailor.

ναύις (ν) = ναῦς, gen. plur. of ναῦς. Attic ναῦς, ship. See §§ 101, 155, 1.

νεαρός, τ, adj., young, B 299.

νεαρός, -η, -ον (νεαρός), same as νεαρός.

νεαισθ, ς, -ης, -ες, last, utmost, undermost. Note on 153.

νεῆς, δ (νεός), a fawn.

νεής, etc., plur. of νεῦς, ship. See § 101.

νεκρής, -ες (νεός and root ἄx-ε, ἄκρος), newly sharpened.

νενυθής, -ος, η, maiden.

νελαυπα (νεός), fem. adj., lower part of.

νερός, -ος, τ, a quarrel, strife, contest, fight.

νεώς, -οι, ἵ (νεός), new land, land plowed anew or for the first time, fallow land.

νεκρός, δ (cf. Lat. necō), corpse.

νεκτάρ, -οπ, τ, nectar, the drink of the gods.

νεκτάριος, -η, -ον (νεκταρ), fragrant like nectar; or perhaps splendid, as belonging to the gods, like nectar.

νέκυς, -ος, δ (cf. Lat. necō), the dead, a corpse.

νεμέωις and νεμέωις (νέμωις), imperat. νέμας, aor. pass. 3 plur. νέμοςοις in act. sense, feel indignant, feel righteous indignation, be wroth at a person (dat.).

νεμέσθαι, feel ashamed, be wroth with, blame.

νεμέως, η (νέμως), dat. νέμσαι (Z 335). righteous indignation, resentment; censure (Z 335); α νεμέως (supply
A VOCABULARY AND GREEK INDEX

νεοστατος, -ος (νεωταος), recently or but now wounded.
νεφθε, adv., below, beneath.
Νεστορος, -ος, -ον (Νεστωρ), of Nεστορ, Nεστορ’s.
Νεστοριδης, Nεστορ’s son, Thrasymedes, 181.
Νέστορ, -ος, Nεστορ, son of Neleus, and king of Pylos.
νεφρή, η, gen. νεφρής (Π 773) (cf. Lat. nervus), sinew, bowstring.
νεφω (cf. Lat. -nuō), aor. νεφέω, nod.
νεφλη, η (cf. Lat. nebula), cloud.
νεφλη-γρώτα, δ (αγρόω), cloud-gatherer, Zeus. See § 67.
νεφωσ, gen. plur. -έω, τό (cf. Lat. nubēs, nebula), cloud.
νεφερες, see νεφω.
νεφατος, -ος, shining, glistening, B 43; others translate newly made.
νεφώ, -ως, η, womb.
νής, etc., plur. of νῆς, ship. See § 101.

(1) SHIP OF THE “PEOPLE OF THE SEA” WHO INVADED EGYPT IN THE TIME OF RAMSES III (ABOUT 1300 B.C.) AND WERE OVERCOME BY HIM.

This illustration is from a relief (cf. Champollion, Mon. de l’Égypte, vol. III, Pl. ccxxii), which shows numerous vessels overwhelmed by the arrows of the Pharaoh. The warriors in this vessel are possibly ancient Sardinians. (After Heibig, Hom. Εποικ, Fig. 22.)
νηρός, -η, -ον (cf. Lat. im-pū-bēs), young, helpless, infant, inexperienced (1440), childish, foolish, silly.

Νηρευς, αλ (Νηρεύς, Νε'ρες, a god of the sea, father of Thetis), Νερέας, daughters of Nereus.

Νησαι, η, Νεσαι'e, a Nereid, ξ 40.

νηρός, -ου, η (νέο, Lat. nō, nāre, swim), island.

νησος, νῆσος and νήσος, η (νῆσ, swim; cf. Lat. nāre, nāvis), ship. Fully declined, § 101.

νησος (νῆσος), aor. ἀνάφηκε, mid. ἀνάφηκε, wash, cleanse.

(2) PHOENICIAN VESSEL OF ABOUT 700 B.C.
(After Helbig, Hom. Epos 1, Fig. 5.)

νησος, aor. partic. νησός, mid. aor. imperat. νησαδοθε, infinit. νησωρομ, heap up, load.

(3) SEA-FIGHT FROM THE "ARISTONOTHOS" VASE.
In technique closely related to the Mycenaean art. Seventh century B.C. In the Capitoline Museum at Rome. (After Mon. d'Arch. Inst., vol. ix [1869], Pl. iv.)

νῆμον, adj. neut. (νῆμος), as substantive or w. ἰδρυ understood, a ship timber.

νῆλης, -ης, -η, dat. νῆλης, ruthless, unpitying, pitiless; § 161.

Νηληςos, adj. (Νηλεύς, Νε'λεας, father of Nestor), of Neleus, Neleus's.

νηλης, -ης, see νηλο(ε)ς.

νηλητης, -ης, unerring, true, § 161.

Neut. as adv. truly.

Νηλητης, τ, Nemer'the, a Nereid, ξ 46.

νῆός, ὁ (ναός), dwelling of a god, temple: see § 77. [Not to be confused with νῆος, gen. of νῆος, ship.]

νηλαχος, τ, pres. partic., frolicking like a child, ξ 502.

νηλαχος, -ον (diminutive of νηλος), childish, helpless, silly.

νηλητης, η (νηλος), childishness, helplessness.

νηλω (νηλω), -ος, -η, imperf. ἐνλω, ενλων, aor. ενληθαν, subj. victor. conquer, triumph, excel, surpass.

νικη, η, victory.

Νικηία, η, N'ice, daughter of Tantalus; her story is told in Ω 602-617.

[νικος], see νικος.

νικομας (cf. νικομας), go.

νικος, dat. plur. νικηθατω, η (cf. Lat. niz, nīta, Eng. 'snow,' which retains the original initial s; cf. also ὀξυφως, § 39), snowflake.

νικος, -ουσα, -ουσας (νικος), snowy.

νικη, η (νικος), thought, counsel, plan.
vōdos, -η, -ος, bastard.

vōmēs, plur. vōmēs, δ (vēma), herdsman.

vōsūs, to the pasture.

vōmēs, -ου, -ου (vēma), Lat. nemus, pasture, pasturage.

vōs (for γυρός, cf. γυ-ρό-σω, Lat. nōsō), reason, understanding, mind ("heart"), thought, counsel, purpose.—νός, A 182, is by some translated with craft, craftily.

vōsēm (vōsēs), fut. vōsēmω, aor. partic. vōsēmēs, -a, return home, return, go back.

vōsōs, -ου, or -ου, δ (vēma), a return home.

vōsōs (vēma), adv., apart, afar, away; as prep. w. gen. apart from, away from, without (I 348).

vōsēmω, aor. partic. vōsēmēs, turn away, retire.

vōsos, η, the south wind.

vōsos, η, sickness, pestilence. [Cf. Attic νόσος, νοσή.]

vōs (vēs), enclitic, now (inferential), then, pray, etc., § 49, 2.

vōs, voc. νοβ⁴, bride, young wife; νυνυφ (Z 420, O 616), a goddess of river, mountain, meadow, fountain, or tree.

νόν (cf. Lat. nunc), 'now' (temporal).—νόν ἄδεια, but as if it is (A 354 and often).

νέα, νεωτέρα, η (cf. Lat. nox), 'night.'

νυχτη, η (Lat. nurus), daughter-in-law (X 65); more loosely, allied by marriage (T 49).

νέω, strike, push, thrust off. See note, O 745.

νέω, νέων, we two, us two, § 110.

νυκτερίς, adv., w. αι, without interruption or always forever.

νυκτερίς (νυκτερίς), imperfect. (ι)νυκτίμα, aor. νυκταίμα, distribute; direct this way and that, wield (O 677), move (T 218), ply (X 24, 144).

νύμφη, dat. νύμφης, shining, glittering. Others translate manly.

νύμφης, τό, plur. νύμφης, back, literally and metaphorically (of the sea).

νυκτημῶ, τί, laziness, T 411.

[Σ]=[Σ]

[Σ]υνθές, -ή, -όν (reddish) yellow, fair (of complexion); bay (horse).

[Σ]άρως, Xan'ithus, a horse of Achilles. [Also the name of a river of the Troad, not occurring in our selections, except by its other name, Σάρως.]

[Σ]αρτή, τό (Σαρτ, stranger, guest, host), a gift from host to guest, or from guest to host; entertainment (Ζ 408).

[Σ]άρως, τό (Σαρως), entertainment, Σ 387.

[Σ]αρως (Σαρως), aor. Σαρωσα, Σαρωσε, receive hospitably, entertain.

[Σ]άρως-δάκος, δ (Σάρως, Ionic form of Σάρως), host.

[Σ]αρτίς, -ή, -όν (Σαρτ, smooth, new), polished; smoothly heum of stone, Z 248.

[Σ]ύπος, -εως, τό, sword. See note on O 714.

[Σ]ίλως, τό, wood, fagot.

[Σ]έν, see [Σ]ν.

[Σ]έν- in comp., see also [Σ]ν-.

[Σ]εν-άγω and σεν-άγω, imperf. σεν-αγω, collect, bring together; join battle.

[Σ]εν-βάω and σεν-βάω, aor. infin. σεν-βάω, bind together, bind fast.

[Σ]ενική, see [Σ]νική.


[Σ]έν, see [Σ]νική.

[Σ]ενική, τό (Σενική), common goods or stores, A 124.

and mighty warrior who is the hero of the Odyssey.

[δῆσομαι], aor. δῆσαι, be angry.

δῶρον, τό (cf. δῶρον, τό, I 448, and ἔνω), polished shaft, spear, pike.

O — o

δ, (1) neut. of the rel. ὧν, which, what; (2) also used as conj., that, since. See § 128.

δ, ἡ, τό, demonstrative, relative, or personal pronoun, this; who, whom, which, that; he, she, it, etc.; and δ, ἡ, τό, the definite article, the: for the various forms and meanings see §§ 115–119. For δ γε, he, etc., see γε and note on A 65.

δαμε, gen. plur. δαμιν, γε, wife.

δαμινάω (δαμε), infin. δαμινάω, chat, gossip.

δαμάος, δ, a spit for meat.

δαμαμάος, -ῶ (Φερων), working mightily deeds, of violent deeds.

δαμαμαμάος, -ων (δ, prothetic and βαμαμαμάος, βαμαμαμάος, βαμαμαμάος, heavy, mighty.

δαμαμαμάος, -ὴ, -ων (cf. δαμαμαμάος and Lat. octāvus), eighth.

δαμαμαμάος, δ, furrow, ζ 548; swath, ζ 552.

δαμαμαμάος, adv. (δ, prothetic and δαμαμαμάος), with the teeth.

δαμαμαμάος, ἡ δαμαμαμάος, this; this man, etc.; the following; for meaning and use see also § 120. Note on Χ 102.

δαμαμαμάος, Oδίου, Odis, herald of the Greeks, I 170.

δαμαμαμάος, τι (δαμαμαμάος and ἐπιμαμαμάος), traveler; w. δαμαμαμάος, wayfaring man, Π 263.

δαμαμαμάος, ὁ, way, road, journey, expedition.

δαμαμαμάος, gen. plur. δαμαμαμάος, δ (cf. Lat. dēna), tooth.

δαμαμαμάος, lament, wail, grieve, mourn for (w. gen., also w. direct object in accusus). With infin. (§ 290), in tears they yearn.

'Odysseus, ὁ ὁδύσσευς, king of Ithaca, son of Laërtes; the shrewd
οἶκος, -ος, ο (F., § 61, 28), house, home.

οἶκηνα (οἶκος, ὁ, ἄρτι), imperf. 

οἶκηνα, superl. οἶκηνατος (οἶκος), pitiable.

οἶμα, τό (οἶμω), impetus, fury.

οἶμας (οἶμα), aor. οἵμην(ν), rush on, swoop.

οἶμης, ἡ (οἶμες), lamentation.

οἶμας (οἶμα, voo is me?), aor. φωτεινη, partic. φωτεινας, lament, wail.

Οὐσες, ἀν (F.), Oi'seus, king of Calydon and father of Tydeus and Meleager.

οἶνο-βάπτας (F.), voc., wine-bidder, A 226.

οἰνο-πεδίων, τό (Φοῖνας και πεδίων, the ground), vineyard.

οἴνος, ο (F., § 61, 29), wine.

οἶνο-χοῦς (F., οἰνοχῶς), imperf. οἶνο-

χοῦ, pour wine, pour. See note on p. 398.

οἶνο-χοῦς, same as οἴνο-χοῦς.

οἰνο-χοῦς, -ος, ο (Φοῖνας, χῶς), wine-pourer, cup-bearer.

οἴνος, accus. οἴνων (Φοῖνας), wine-colored, wine-dark.

ολος orel ον, gen. sing. ol ος, his own, her own.

ολομ, see olω.

ολον, neut. of ολος, how?—in exclama
tions; also introducing causal clause, seeing how, since.

ολο-πολος, -ος (πολος), lonely, soli
tary.

ολος, ολος, oλος, only, alone. [Not to be confused w. ολος (below), or οσις, gen. of οσις.]

ολος, ολος, ολος (ος), rel. pronoun, of what sort, such as. —Sometimes ex
clamatory, what!—Often in causal sense, because . . . such. —Intro
ducing object clauses after verbs of knowing, hearing, wondering, of what sort, what sort of, what.

—ολος . . . ολος, such . . . as.

For neut. ολος as adv. see above.

[Not to be confused w. ολος and

ους.]

ολος, ολος, ολος, plur. gen. ολος and ολος, dat. ολος, ο (ὁ Ὀις, Lat. avis), sheep.

ολος, ολομεναι, ολοτελι, ολεττε, ολομην, see φεω.

ολοτος, ο (ῥήγας), arrow.

οι τυχε, nom. plur. of οι τυχ.

οι-τος, ο (perhaps from ι-τωαν, ιω), bad fortune, fate, doom.

οι-χος (οἰχος), iterat. imper.

οιχεςκης, go.

οιχεςκη, imperf. οἰχητο, ψήμηθα, be or have gone, go away, go, come.

οι and ολο, mid. depon. οιμα, pass.

οιμα, aor. διωθεις in mid. sense, think, suppose, suspect, expect.

οιμο-παλος, ο (τε-ομαι), one busied with birds as a means of interpr.

tation, deriving omens from the flight and cries, a soothsayer, augur.

οιωδες, ο (ῥήγας), bird.

οιμαδες, -ες, α (ἀξος), sharp-cor
ered, jagged.

οιτε (Lat. octō), ‘eight.’

οιδη-αυμον (ρος, blessed of the
gods, Ι 182.

οιδα, οιδα, δ, fortune, wealth.

οιδας, οιδα, φευρας, w. ημαρ, day of
destruction.

οιδας, ο (ὁ λόμ), destruction.

οιδες (ὁ λόμ), destroy, slay; pass.

οιδες, see oδη.

οιδηρας (τον, destroyer, Ι 114.

οιδηρας, οιδηρας, (ρας, do), partic., able to do little, feeble.

οιδος, οιδα, small, little, short.

οιδος, -ος, -ος, small, little, short.

οιδως, -ος, -ος, smaller, Ι 519.

οἴδας (ὁ λόμ), aor. οἴδαω, 3 plur.

οἴδαω. subj. οἴδη, διοίδου, subj. οἴδεσχει, oμ. οἴδαω, subj. οἴδαω, infin. οἴδα-

ω, partic. οἴδαω, 2 perf. subj.
δαλάλγυ, destroy, slay, lose; 2 perf. be destroyed (a state).—Mid. partic. δαλαλγιένος, fut. δαλείναι, infin. δαλείται, 2 aor. δαλείτο, δαλβοῦ, subj. δαλεύς, infin. δαλεύσω, perish, die, be lost.

δαλος, ἄ, ἅ (δαλῆμι), destructive, ruinous.

δαλογούστα, τῷ, outcry, Z 301.

δαλος, ἄ, ἅ (δαλόμεσι), destructive, ruinous; mournful (Δ 487).—Compare. διστερος.—Superl. διστερέστατος.

δαλφρών, ὁ (φρῆν), of destructive thoughts, fierce.

δαλφρῶμαι, lament, lament for, pity (w. gen.):

*Ολυμπιάδες, ἡ, Olympian, epithet of Muses, B 491.

*Ολύμπιος, ῥη. ὁ ("Ολυμπιός), Olympian; the sing. as substantive, stands for Zeus (e. g. A 583); the plur. similarly for the Olympian gods (Α 399).

*Ολύμπιος, ὁ, Olym'pus, a mountain situated between Thessaly and Macedonia, about 9,794 feet high, regarded as the abode of the supreme gods. See note on Α 420. Also spelled Ωλυμπιος.

διάφωνος, ὁ (διάφως, common, ἡμι), throng, tumult, din.

διαφρώς, ὁ (Lat. imber), rain-storm, downpour.

διάμαται, see διμῖμων.

δι-πηγῆς, τοῦ (δι-πηγῆς, δι-πηγέας), nom. plur. —ies, gathered together.

δι-πελίκη, ἡ (δι-πελίκη), equality of age, companionship, companions.

δι-πιλικ, ἂληκος (δι-πο-κ, ἂλικ, of the same age), equal in years; companion.

διπιλικος (διπολικος), imperfect. διπιλεῖν, διπ-λεω, aor. διπλήσσα, associate, mingle; meet together, fight.

διπ-πλας, ὁ (διπ-πλα and ἀγ, cf. εἶλα), throng, tumult of battle, press.

διπληρή, ἡ, mist.

διμμα, plur. διμματα, το (ἐν of διμμα, cf. Lat. oc ulus), eye.

διμυμος, διμυμα, fut. διμυματα, διμυται, aor. subj. διμυτή, imperat. διμυςον, swear.

διμοιος, adj. (διμοιος), gen. διμοιος, common to all, befalling all alike; or better, leveling. Possibly an old corruption for διμοιος (Nauck).

διμος, ῥη. ὁ (διμος, Lat. similis, Eng. 'same'), the same, equal, like; peer.

διμων (διμοιος), deem like; pass. aor. infin. διμωνεωμαι, to liken oneself, A 187.

δικλας and δικλας (δικλας), imperat. δικλασα, imperf. δικλασσα, aor. opt. δικλασσονται, partic. δικλασσας. iterat. δικλασσοςκε, shout out, shout loud, exhort, command. Note on Ε 439.

δικλης, ἡ (δικος, καλως), word of command, Π 147.

δικρύνων, aor. partic. δικρύνων, wipe away, wipe, Ξ 124.

διασον, διασον, see δινω.

διος (διος, common, ὁ, cf. διος), adv., together, at the same time; with, along with, O 635.

δινω, see διω.

δι-φρονα, τοῦ, adj. accus. sing. masc. like-minded, harmonious, Ξ 263.

διφαλαις, -σα, -σεν (διφαλαις, Lat. umbilicus, Eng. 'navel'), furnished with a boss, bossed, epithet of shield. See Introduction, 25.

διφή, ἡ, divine voice.

διω, (cf. διω), together, at the same time, alike, equally (A 196, 209); equally with (w. dat., I 312).

δισι, τὸ, only nom. and accus. dream.

δι-σι, δι-σιον-σι, to his (own) home.

δισιερα, το (δισι-ερα, δισι-ερμα), help, support, comfort; plur. food.

δισιερος, —ος (δισιερος), reproachful words.

δισιερως (δισιερως), aor. δισιερωσα, im-
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perat. ὀνομασώ, upbraid, scold, cast reproach on (I 34).

ὀνδος, plur. -εν, -εν, τό, reproach; concretely, shame, disgrace, Π 498.

ὀναρ-οτός, ὥτα (ὄναμα), one busied w. dreams, dream interpreter.

ὀναρος, ὥτα, dream.

ὀνάμυ, fut. indic. ὀνάμε, ὀναμέ, ὀναμηθή, ὀναμηθη, ὀναμηθείτε, ὀναμηθείτε, aor. ὀναμή, ὀναμηθή, ὀναμηθή, ὀναμηθήτε, ὀναμηθήτε, est. please, help; mtd. be helped, have good, have joy.

ὀνομάζω (ὄναμα), imperf. ὀνόμαζε, -ων, name, call; call by name, especially in the formula ἐκ τ' ὀνόματίν. The name, however, is apt to be wanting.

ὀνομάζω, fut. ὀνομάζεται, find fault with, scorn.

ὀνομάζω (ὄναμα), aor. ὀνομάζω, subj. ὀνομάζω, name, call by name, enumerate.

ὀνομά-κλητος, of famous name, X 51.

ὀνοστά, ὥδα, verbal adj., to be scorned, I 164.

ὄν τυ, accus. of ὃς τίς.

ὄνος, -έσσα, -έν (ὄνες), furnished with a point, sharp-pointed.

ὁδής, -είς, -ε ἀπ' (ἀποκτή), sharp, keen, piercing, shrill.—Neut. as adv. ὁδῷ and ὁδῖ.

ὁς, gen. of rel. ὃς. §§ 129 and 74.

ὁτα, see ὁτ'.

ὁτάζω (cf. ὅταζο), aor. ὅταζε and ὅταζε, imperfect. ὅταζεω, make to follow; bestow, give; press hard, pursue (E 384).

ὁτῳ, adv., where, whither, in what way.

ὁτίζω (cf. ὅτιζε), imperfect. ὅτίζω, follow, accompany.

ὁτί, see ὁτ'.

ὁτίζω (ὅτι, vengeance, ὅτι-ωμα), imperfect. ὅτιζε, have regard for.

ὁτίζευς, ὅτίζευς (cf. ὃτιζε), adv., behind, hereafter.

ὁτίζω ()))), adv., back, backward; be-

hind, in the rear; hereafter, afterward. See note on A 848, and cf. ὁτιζευς (o)).

ὀλος, τό, in Iliad plur. only, tools (I 409, 412), arms (I 614, T 21).

ὁπλότατος, comparat. adj., younger; superl. ὁπλότατος, youngest.

Ὀστος, accus. -ετά [later Ὀστος], Ὀπούς, a city of the Locris, where Patroclus's father was king.

ὀπός, see ὁπ'.

ὀπότε, see ὁπ' ὁτε.

ὀπτιό, rel. adv., where.

ὀπττό, ὅπως, when, whenever; until, I 191.

ὀπττότος, -ν, -ων, which of two.

ὀπττός, how, in whatever way, as.

Sometimes used w. subj. or opt. in object clause implying purpose: how (= that). [In order that.] Cf. §§ 199, 200.

ὀπτάμε, aor. ὁπτάμε, -έω, roast.

ὀπτάμε, imperfect. ὁπτάμε, take to wife.

ὀπτάμε, see ὁπταμε.

ὀπτάση, ὅ, season of ripening, late summer-time, X 27.

ὀπτάση, see ὁπταση.

ὀπτας, -α (root ὁπα), infin. ὁπα, imperfect. 3 sing. ὁπα, ὁπαστε, ὁπαστος, imperfect. ὁπατο, fut. ὁπατε, ὁπατεστα, partic. ὁπατεστα, 2 aor. ὁπατε (fut) and ὁπατε, subj. ὁπατε, opt. ὁπατει, infinit. ὁπατεσ, partic. ὁπατει, ὁπατει, -ατε, -ατες, imperative. ὁπατε, ὁπατεστα, ὁπατος, subj. ὁπατε, ὁπατεστα, ὁπατος, opt. ὁπατοτε, ὁπατοτε, infinit. ὁπατεστα, 2 perf. ὁπατεστα, see, perceive, look; look on. The mid. forms are used in act. sense.

ὀπταμε (ὁπταμε, mid. infin. ὁπτα-

μεστα, partic. ὁπταμε, fut. infin. ὁπταμε, aor. subj. ὁπταμε, -α, infin. ὁπταμε, mid. aor. ὁπταμε, perf. ὁπταμε-

κευτα (§ 142, 4, c. reach, stretch out; grant, bestow; mtd. stretch oneself; reach out for (w. gen.).

ὀπταμε (ὁπταμε, imperf. ὁπτατο, they hastened.
Selections from Homer's Iliad

 diffé-kýos, -ov (dýos and keîma), making one's hair in the mountains, mountain-dwelling.

dróo-teros (dýos), adj., of the mountains, mountain.

'Oroûtēs, Orestes, son of Agamemnon and Clytemnestra.

bárātâdês †, al. of the mountains, Z 420.

dóros, from dórōs, mountain. Cf. § 155, 1.

dóros-krauros (kéras), adj., gen. plur. fem. dórōkrâmpaâw, with upright horns, Z 3.

dóthos, -ô, -ôv, upright, Z 246.

dóthos (dóthos), raise up; pass. aor. partic. dórēthel, erect, upright.

dóthos (dóthos), dual -etov, aor. dórēth, pass. dórēthen, opt. dórēthe, arouse, stir up; dórōmēnâ (thâlastra), troubled sea. Cf. also notes on 1 243, π 280, Z 223.

dôkē, τά (dôpos), oaths, pledges, victims sacrificed in making a truce. See note on B 124.

dêros, d (dêkos), oath.

dôrâmov (dôrâmov), imperf. dôrâmov, turn hither and yon in one's mind, ponder, consider.

dôrâmov (dôrâmov), aor. dôrâmov, opt. dôrâmov, arouse (Z 338), intrans. start, rush; mid. imperf. dôrâmov, -erô, pass. aor. dôrâmov, partic. dôrâmov, start, rush, hasten, rush on. Cf. note on X 194.

'Orômênôs, -ôs, son of Or'mênous, Amynthor.

dôrh, -ô, onset.

dôrâmovata, τά (dôrâmov), efforts, Β 356.

(1) dôros, d, necklace (X 401).
(2) dôros, d, anchorage (A 435).

dôrh, -ôs, d, ô, bird.

dôrâmov (Lat. or-ior), imperf. dôrâmov, infin. dôrâmov, aor. dôrâmov, subj. dôrâmov, partic. dôrâmov, 2 aor. dôrâmov (B 146), arouse, excite, urge on, impel; start (X 190), raise (dôrâmov, O 718).—Mid. imperf. dôrâmov, 2 aor. dôrâmov, and (non-thematic) dôrâmov, mixed aor. imperat. dôrâmov (§ 153), w. acc. 2 perf. dôrâmenv, subj. dôrâmov, pluperf. dôrâmov, and dôrâmov, intrans., beat it oneself, rise, arise, move.

dôrâmov (dôrâmov), excite, spur on.

dôros and oîros, gen. dôrōs and oîrōs, τά, mountains. On dôrâmov, see § 155, 1.

dôr-ov (dôrâmov), aor. dôrâmov, -ô, partic. dôrâmov, rush, rush on, dart, leap, spring.

dôrâmov, dôrâmov (§ 153), dôrâmov, see dôrâmov.

dôrkôs, dôrkâs, -ô, -ôv (dôrâmov), duty.

dôrkâs, -ô, -ôv, duty, see dôrâmov.

dôrkôs, dôrkâs (§ 153), dôrkâs, see dôrâmov.

dôrkôs, dôrkâs (§ 153), dôrkâs, see dôrâmov.

dôrkôs, dôrkâs (§ 153), dôrkâs, see dôrâmov.

dôrkôs, dôrkâs (§ 153), dôrkâs, see dôrâmov.

dôrkôs, dôrkâs, dôrkâs, see dôrâmov.

dôrkôs, dôrkâs, dôrkâs, see dôrâmov.

dôrkâs, dôrkâs (from dôrâmov), § 142, 4, c.

(1) dô, ḫ, ḫ, rel. pronoun, who, which; as demonstrative, ḫs = he; see § 123, 1-7.
(2) dô, ḫ, ḫ, (F, Lat. unus), § 113, his own, her own. See § 61, 6. Also ḫs, ḫ, ḫ, īnv.

dôros and dôros, -ô, -ôv, how great, how large, how much; w. correlocation dôros (dôros), as; plur. dôros, -ôu, -ôu, as many as, all that.—Neut. dôros (dôros) as adv., as far as, as much as, only: how much; w. correlocation dôros, ḫs, -ôu, as.

dô, ḫ, ḫ, ḫ, ḫ, even he who, that ... who or which.

dôsa, ḫ (Fer. cf. Lat. vûx), rumor.

dôsâk, as often as, X 194.

dôsâ, τά (cf. Lat. oculî), eyes. Used by Homer in nom. and accus. only.

dôsôma (dôsou), see, look, forebode.

dôsos, -ô, -ôv, see dôsos.
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6ς τι, ἢ τι, δι τι, the rel. pron. w. enclitic τι, see § 123, 3.

ὁστιν, τό (Lat. os), bone.

6ς τις, ἢ τις, δι τις, written also ὅτις, ἡ τις, δι τις, masc. also ὅτις and neut. ὅτι, rel. pron., whoever, whosoever, whichever, whatever; in indirect questions, who, which, what.—δι τι as adv. wherefore, why.—For the various epic forms see § 124.

δι τι (= δι τι), see § 123, 7.

δις, δρ', δρ' (before rough breathing), conj., when, whenever, as often as.
—Sometimes accompanied by δι or καὶ in constructions like the Attic; but see § 197.—δις τι introduces a general or indef. clause.

ὅτι δέ, and then again, and at another time, Π 680.

ὅτι μὴ ... ἀλλ' ὅτι δέ, sometimes ... at other times, Π 599, 602.

δι τι, neut. nom. or accus. sing. of δι τις.

ὅτι or ὅτι, conj., that, because, since.
—See § 40, 2.—ὕπτερον τάχιστα, as quickly as possible.—ὕπτερον μή, except (Π 227).

ὅπως, neut. plur. nom. of ὅτι δέ, § 124.

ὄταν, same as ὅτι δέ, § 124.

ὁπτάνοι (ὁπτάνοις), quickly.

Ὅτρεος, ὅ- τρ; Otreus, a Phrygian king, Π 186.

ὁπτράνος, ὅ- ὀν, quick, nimble, busy.

ὁπτρώμα, imperf. ὁπτρῶμα (ν), aor. ὁπτρῶμα (ν), subj. ὁπτρῶμα, imperat. ὁπτρῶς, partic. ὁπτρῶσα, urge on, arouse, spur on.

(1) ὅπτερον neut. of ὅτι δέ, § 124.

(2) ὅτετ, see ὅτε.

ὁ, proclitic, before vowels with smooth breathing ὀ, before rough breathing ὀὐ: written also ὀυι: not. Used in questions that expect an affirmative answer = Lat. nonne.

(1) ὁ, gen. sing. of ὁς, his own, her own.

(2) ὁ, gen. sing. of rel. pron. ὁς, ὁ.
SELECTIONS FROM HOMER’S ILIAD

οὐρανόθεν, from heaven.
οὐρανός, τό, loc. of οὐρανός, in heaven,
Γ 3.
οὐρανός, οὐ, heaven. Cf. note on Α 420.

(1) οὐρος, οὐ, fair wind.
(2) οὐρος, οὐ (Φορ-; cf. ορέω), ‘warder,’
guard, Ο 659.
(3) οὐρος, τό, see ορος.
οὐροφόροι, trenches through which the
keeled ships were hauled ashore
and launched again, Β 153.

οὖς, gen. οὐσίας, plur. οὐσία, τό, ear;
handle (Ξ 378). See note on Ξ 272.

οὔδε, aor. οὔδεν(ς), pass. perf.
οὔδεναι. And

οὔδαμος, aor. οὔδημεν(ς), non-theme-
matic 2 aor. οὔδαμος, iterat. οὔδημα,
mid. 2 aor. partic. in pass. sense
οὔδημαν, wound by a thrust, hit.
See note on Ο 745.

οὔτε . . . οὔτε, neither . . . nor.

οὔδεμα, see οὔδαμος.

οὔδαμεν, -οῦ, -ον (οὕ-ς-ις), worthless.
As substant., Α 231.

οὐ τίς, nobody, no one; neut. οὐ τι,
nothing; as adv. not at all.

οὐ τοι, surely not.

οἷος, οἷς, τότε, this, that; this
man; he, etc.; such; see §§ 120, 121.

οὔτος(ς), so, thus.

οὐχ, see οὐ.

(1) οὐφελεί, οὐφελείς, see (1) οὐφελέω.

(2) οὐφελέω, imperf. οὐφελέως, in-
crease, magnify (Α 510, Β 420,
Γ 82).

οὐφελός, see (1) οὐφελέω.

οὐφελός, τό, use, advantage.

οὐφελόμαι, (οὐ-ω-σα, οὐφελέω), eye.

οὐφορος, conj., while, so long as; until;
in order that.

οὐφροσύνα, τή, η, ‘brow,’ eyebrow.

οὐχα, adv. always with a form of
αὐτως, by far.

οὐχευ, οὐχευω, οὐχευφων, see οὐχος.

οὐχευω, accus. -ος, οὐ (οὐχω), holder, strap
or band of helmet; bolt of door.

οὐχω, see οὐχος.

οὐχθα, aor. οὐχθουσι, partic. οὐχθος.
be vexed; be grieved, troubled, or
distressed.

οὐχθης, η, bank of river.

οὐκος, τό, always in plur., gen. οὐκω.
dat. οὐκεος; and οὐκεφων, accus.
οὐκα (cf. Lat vehō), chariot. See
Γ 29 and Introduction, 27.

ου, οὐς, η (Lat. vox), voice.

ου, adv., late.

ου, οὐσια, οὐσιας, see ορδαμ.

ου-γος, οὐ-γας, late-born.
ου-γος (οὐ-γας, οὐ-γας), succeeding
generations, posterity.

ουμον, τό, late, Ρ 325.

ους, η (ους, η), sight, appearance.

ου-τος, τος, adj., late of fulfil-
ment, Ρ 325.

ους, τό (ους, boîl), anything eaten
along with bread, especially meat.
Note on Ι 489.

Π—π

Παγγρώσαμι, adj., all golden, Ρ 448.

Πάγνα, quite, completely.

Παλέω, Πάλεως, Πάλεος, Πάλω, Πά-
λων, paloô, see παλάω.


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ταῦτο-φόνος †, adj., a man that has killed my sons, Ω 506.

ταῦτος, -ός, ὁ, paeon, song of thanks or praise.

Παλαιος, Pae'ones, allies of the Trojans, dwelling in Macedonia and Thrace.

τάκας or τάκης, τάκος, ὁ, ἡ, child, boy, girl, youth, son, daughter.

τακτάστομας †, pres. partic. fem., glittering, B 450.

τάλας, formerly, a long time ago; now for a long time, always.

ταλαν-γνής, -ές (γεν-η-μα, γένος), born long ago, aged.

ταλάρης, gen. and dat. ταλάρην, plur. dat. ταλάρως (§ 72), ἦ (Lat. palmâ), palm, hand.

ταλάσσω, pass., perf. partic. ταλάσσων, spatter.

ταλάλαυς, †, adj., collected again, A 126.

τάλων, back; away (Σ 136).—ταλών ἐπεὶ, will gainsay (I 58).

ταλώ-αργος †, adj., revocable, A 526.

ταλώ-οργος †, adj., recoiling, Γ 33.

ταλώμις, ἦ (τάλων, ἵνα = διέσις), pursuit back, which happens when those formerly pursued become the pursuers, counter-roul, Ο 601.

ταλλάκης, -ός, ἡ, concubine.

Παλαίος, -ός, ἡ (the ancients compared ἰλλας), Pal'las, epithet of Athenian.

τάλλος, aer. τάλης, infin. τάλαι, mid. aer. τάλτο, brandish, away, shake.

τός (2 474); mid. swing oneself: bound up (X 452); palpitate (X 461); stumble (O 645).

ταλῶν, strew, sprinkle.

ταμ-ταν, adv., wholly, altogether, completely; with neg., not at all.

ταμ-τόλας, -ός, all variegated, all gay-colored.

ταμ-τότος, -ός, first of all.

ταμφαίνω (φαίνω reduplicated), shine, gleam.

ταμφαίνων, -δον, neut. plur. -δοντα (root φαίνω reduplicated), gleaming, shimmering, splendid.

ταμ-ά-τοτος, -ός, all hapless.

ταμ-ά-φόλικα †, adj. accus. sing. masc. of ταμφόλια, quite bereft of companions, Χ 490.

Πάν-αχαῖος, Pan-Achae'ans, all the Achaeans together. Cf. I 301.

ταμ-ά-προς †, adj., quite unlimely, doomed to an early death, Ω 540.

ταμ-μερις, -ή, -ος, all the day long, all the rest of the day.

Πανοθής, son of Pan'thoς; (1) Euphorbus, Π 806; (2) Polydamas, Ξ 250.

Πάνθος, Pan'thoς, a Trojan elder.

ταμ-νύχως, -ή, -ος (νύχις), all night long.

Πανότι †, Pan'ote, a Nereid, Σ 45.

ταμ-οὐδέν, with all haste.

τάτη (τάς), everywhere, on all sides.

τατον, -ός, on all sides.

τατος, -η, -ος (τάς), of all sorts, of every sort, kind, or degree.

τατος, -ός, on all sides.

ταταλίω, aer. ταταλίων, partic. ταταλίων, peer about, look around with somewhat of apprehension.

τατάρα, ταταρ' τάρ (§ 48), and ταταρ' (Γ 359), adv. and prep. w. gen., dat., or accus. W. gen. from, from near. W. dat. near, beside. W. accus. to the side of, near., by, along. Also accented τάταρα, ταταρ', §§ 164, 166, 167. For τατάρω = ταταρει or ταταρει, see § 167. τατάρω (I 43) = ταταρει. Meaning as adv. near, near by.

ταταρ-βαλλόμενος comp. †, pres. partic., risking, I 322.

ταταρ-βλέπων †, adj., w. ἀφαλαμὼ, looking sidewise with the two eyes, downcast in gaze, I 503.

ταταρ-δραμένη, ran past. See ταταρ-τρίχη.

τατάδος, see ταταρίδος.

ταταρις, loc. form of τατάρω.
παράκαμψις, imperfect. παρίκειται, lie near, stand near.

παρακολούθησις, δ (κολοθής = κολθή, bed; cf. κολιόμαι), husband.

παρακολουθησις, ἡ, fem. of the preceding noun, wife.

παράμοιομαι, aor. opt. παραμόιοται, = μαία, infin. παραμοιοτασθαι, advise, urge.

παραπροτός, ἦ, ὄν (παραφροτός, cf. εἰρνεύη, i.e. ἐφροτός), to be persuaded by words, approachable.

παραστάς, see παρίσταμαι.

παρασχεῖ, see παρέχει.

παρατίθημι, 2 aor. imperat. παράθης, set something by somebody (dat.), give, bestow.

παρατρέχω, 2 aor. παρατρέχων, run past.

παρατρέφωται, (i) comp. ἦ, 3 plur. pres. indic., bring around, win over, I 500.

παράφθημι, speak to, advise.

παρα-θάνω, 2 aor. partic. παραθάνει, outstrip, head off (X 197).

παραβάλλην, ἡ, panther's skin.

παρεπείμαι, imperfect. παρέμετο, sit beside.

παρεμένω, al, cheeks.

παρέ-εμ (εἰμ), παρεστά, opt. παρεῖ, infin. παρείμαι, παρέμειαι, partic. παρεστάται, παρέστατον, fut. παρεσταται, be present, attend, be at hand; anaxi (Z 472). Note on A 213.

παρεκτόν, 2 aor. subj. παρεκτήπι, partic. παρεκτόνωσι, talk over, win over with words.

παρελθάται (cf. root λεχ), aor., lay beside.

παρελθών, see παρέρχομαι.

παρ-εκ, prep. w. gen. and accus.; w. accus. out by the side of, along the side of. I 7.

παρέρχομαι, fut. παρελθομαι, go past, outstrip, overreach (A 132).

παρεστικην, παρεστής, -η, see παρίσταμαι.

παρέστησαι comp. ἦ, aor., shied, Ε 205.

παρέχω, imperfect. παρέχον, 2 aor. subj. παρέχῃ, hold beside, supply, offer, proffer.

παρένομον, τό (cf. παρενωλ), check, jear.

παρέπνευμα, partic. παρεπνευμα, sit beside; stay idle beside.

παρηπλαυν, al (παρηπλοσ), side-traces.

παρηπός, δ (ἀλῆς), trace-horse. Π 471, 474.

παρεκμενικαλ, al (παρεκμενικός), substant. adj., maidens, Ρ 587.

παρεκμενος, ἡ, maiden.

παρεκτησων comp. ἦ, pres. partic., sleeping beside, Ι 386.

Πάρος, -ος, Par. is, son of Priam. Cf. 'Ἀλεξάνδρος.

παρεστάμες, partic. παρεστάμες, imperfect. παρεστάτο, 2 aor. act. παρεστάς, -η, partic. παρεστάς, perf. παρεστήκατη, stand by, come up; stand near, be near at hand. Π 853.

παρλαμαχίω, hold forth, offer.

παρ-κατ-λατο (cf. root λεχ), 2 aor., lay down beside, slept with.

πάροιθι (πάροσ), adv., in front; w. gen. before, i.e. in the presence of a person; at the end of (Z 319).

πάρος, adv., before, formerly; w. infin. before. Often w. τό.

πάς, πάς, πᾶς, πάστος, πάσης, dat. plur. masc. and neut. πάσηςσι and πάσι, gen. plur. fem. πάσων and πάσιν, all, the whole, every.— Neut. plur. πάντα as adv., in all respects, wholly, quite.

πάσον, sprinkle; weave patterns in cloth.

πάσχομαι, 2 aor. πάσχω, subj. πάσχομα, πάσχω, opt. πάσχω, infin. πάσχειν, partic. fem. πάσχωσα, perf. 2 plur. πάσχοσθε (Γ 99), suffer. Note on Χ 220.

πάταγος, ὁ, clashing, crashing.

πάτωμαι (cf. Lat. pāscor, pābulum), aor. πάτωμαι, ἐπάσωμε, infin. πάτω-
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| στα, pluperf. | πεδωμαι, eat, partake of. |
| πατήρ, πατρός, πατρίς, πατέρα, πάτερ, ὁ (cf. Lat. pater), 'father.' See § 85. |
| πατρίς, ὁ (πατήρ), fatherland. |
| πατρίς, -ίδος, ὁ (πατήρ), adj. in form. πατρίδος ἅγιος, πατρίδα γαῖας, etc., fatherland, native land. Also as subst., fatherland. |

**Πάτροκλος, Patroclus, son of Menoetius and friend of Achilles. Declined from two stems, § 102.**

| πατρο-φόνος, adj., parricide, 1 461. (πατρός and root φόν, slay.) |
| πατρός, -ν, -νει (πατήρ), ancestral, of [his, etc.] ancestors. |
| παύον, -ον, few.—Comparat. παυδέρως. |

| παυνυλή, ἡ, pause, B 336. |

| παῦω, fut. partic. | παῦσα, aor. παῦσε, opt. παῦσε, make stop, hold back, check, cease (trans.); mid. imperat. παῦε, aor. παῦσητο, opt. παῦσητο, infin. παῦσηται, partic. παῦσητοι, perf. παῦσησαι, pluperf. παῦσησα, intrans. stop, cease, refrain, rest. |

| παχύς, -εις, -ος, thick, stout. The gen. masc. is παχύς, dat. fem. παχύς. |
| πάδω, (πάδον, felter; πόδι, foot; cf. Lat. ped-ēs), aor. παδόνος(v), felter, constrain. |

| πάδολα, τά (πάδ-), sandals. |
| πάδων, τό (πάδ-ον, ground; πόδι), plain. |
| πάδων-δε, toward the plain. |

| πάδος [i.e. -γος], cf. πόδι and Lat. pedis, afoot; fighting men afoot, infantry (πέσοι, B 810); on land, 1 329. |

| πάδος, fut. παδοκες, infin. παδοκέμαι and παδοῦμαι, 2 aor. subj. παδοθήμερος, opt. παδοθήμαι, infin. παδοκειμαι, fut. παδοκεῖμαι, persuade.—Mid. παδοκεῖτο, fut. παδοκεῖται, infin. παδοκείται, 2 aor. παδοθέμαι, (ὁ)παθότος, Syntax, παθήματα, etc., imperat. παθέεσθαι, παθέονται, etc., yield to (dat.).—Act. 2 perf. subj. παθοἵμαι, partic. παθοθήμως, 2 pluperf. |

| πάθημεν, trust, rely on, confide in (dat.). |
| παθῶν, -οτα, -οτε (πείνη, hunger; cf. πείσων, πείσῃ, poor man, and Lat. pênsus), pres. partic., being hungry. |

| παθηρ, τό, end, decision, Ζ 501. |

| πάθω, fut. παθήσω, try, make trial of (gen.); mid. παθήσω, fut. παθήσομαι, aor. παθήσωντο, subj. παθήσομαι (Γ 70), -σαι (Ζ 501), imperat. παθήσο, pass. aor. subj. παθήσομαι, as deponent, try, make trial of (w. gen., but accus. in Ζ 501). |

| παρηθείς, the, try. |

| Παρθεών, Perseithous, king of the Lapithæ in Thessaly. |

| πείρω, aor. πείραν and πείραν, pierce; perf. partic. πειραμακῶν, studded. Compare πειρ-ον and πιρ-ν, brooch. |

| πεισμάτων, see πέσοι. |
| πελάξω, aor. πέλαξα, make approach, lower into (A 434); pass. aor. πελάξαθος, approach, come nigh. |

| Πελαγικός, adj., Pelas'gic; the Pelasgians were reputed to be the original inhabitants of Greece. |

| πελλα, ἡ, wild pigeon, dove. |

| πελεκύς, ὁ, dat. plur. πέλακεσσι, axe or hatchet, Ω 711. |

| πελμαχο, infin. πελμαχίζομαι, aor. infin. πελμαχίζω, shake, make tremble. |

| πελομαι, be in motion; see πέλαν. |

| Πελοψ, Peilops, son of Tantalus, and father of Atreus and Thyestes. |

| πέλω, -εις, usually in mid. πέλαντα, imperf. πέλαντο, iterat. πέλασκα, 2 aor. νευομαι or νευεῖν, νευότα, be in motion; be; rise (Γ 3). Cf. note on Γ 287. |

| πέλωρ, τό, monster, Ξ 410. |

| πελάριος, adj. (πελάρος), monstrous, mighty. |

| πέλαρος, τό (πέλαρο), plur. πέλαρα, monster, portent. |

| πέτμω, fut. πέτμω, aor. πετυμ沃(v) and πετυμβι(v), subj. πετυμβι, infin. πετυμβι,
send, send off or away, escort. Cl. notes on περάσω, περάσα, 2 aor. περασά, mid. 2 aor. in pass. sense περασώ (Π 708), destroy, ravage, plunder.

τέφρα, aor. πέρασα, partic. περασάς, 2 aor. περασάω, mid. 2 aor. in pass. sense περασώ (Π 708), destroy, ravage, plunder.

τεθεξος, -ος, τά (cf. τόθεξος), grief, sorrow.

περιόνι, cf. πεπορίς, poor man, and Lat. pénuria, be busied about, prepare.

πεταλιτόρος, -ον (Fétos), five years old.

πέτρα, five.

πετρικότατα, fifty.

πεππαντούρος τόν, adj., of fifty acres, Ι 579.

πεπολαγμένος, see παλάγω.

πεπορμένος, see πέρω.

πεπορμένος, πεπορμένος, see πάω.

πεπτιγμένη, πεπτιγμένη, see πετίγω.

πεπτιγμένη, πεπτιγμένη, etc., see πετίγω.

πεπτιγμένη, πεπτιγμένη, πεπτιγμένη, see πετίγω.

πέτλος, ἀ, peplus, gown of the Homerían woman; Introduction, 17.

πεπτιγμένος, see πέρω.

πεποτόρος, πεποτόρος, see πετίγω.

πεπτιγμένη = πεπτιγμένη (cf. πεπτιγμένη), Π 99.

πεποτήσαται (§ 187), see ποράτσαι.

πεπορμένος, πεπορτιστής, see πέρω.

πεποτήσαται, see πετίγω.

πεποτήσαται, see πετίγω.

πεπτιγμένη (πετιγμένη) of πέρω (πέρω), properly ripened; always used figuratively by Homer; voc. πέρω, dear (Π 492), dear friend (Ι 252); πέρωμα, weaknesses (Ε 235).

περί, enclitic particle, very, at least, at any rate, even; it strengthens the preceding word. It is common w. concessive partic. See note on Α 131.

περάω (root περ of πέρω, περάων, etc.), aor. περασάω, pierce, press through.

Πετραμοσ, -ος, ἡ, Per'gamus, the citadel of Troy.
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τῆρες τῆρος, adv., around and ahead (or before), Π 699.

τούτος, imperf. τούτον, shake around, wave around.

τοῦτον, comp. τοῦτον, pres. indic., is stuffed full, Π 163.

τοῦτον, see τοῦτον.

τούτον, see τούτον.

τούτον, (cf. Σ 224), pres. partic., turning around, rolling on.

Περιφέρης, Periphē's, son of Corncus, slain by Hector, Ο 638 (φ). 

Περιφέρειος (φερειω), very considerably, very carefully.

πέραν, pres. partic. πέραν, pass. πέρατος, sell.

περιφέρειος, gen. plural, Introduction, 12.

Περιφέρεια, later Περιφέρης, Periphē's daughter of Zeus and Demeter and wife of Hades.

πετάναν, pétáναν, pétáναν, πέταναν, πέταναν, see pétanw.

πέταναν, infin. πετανήσαν, cook, ripen; metaphorically in Iliad, enjoy (in ironical sense). Β 287; brood over, nurse (Α 617, 639).

πέταλον, τό (πετάλινος), leaf.

πεταλίνη, aor. πεταλίζω, spread.

πεταλός (πεταλοκοῦ), winged; πεταλοῦν, neut. subst., birds.

πέτρομα, 2 aor. ἑτερο, partic. πέτρειν, fly, speed on.

πέτρη, ἢ, rock, stone, cliff.

πετρή-εν, -ενα, -εν (πετρη), full of rocks, rocky.

πέτρος, ὁ, rock, stone.

πετώνω, πετώνω, see πετώνω.

πέτριτη, see φάλνω.

πετροκτίτικος, pétrokitikos, see pétrokitikos.

πετυχέω, see τεύχω.

τό, whither, where?

το, enclitic, anywhither, anywhere, in any way.
πλέω, by-form of πλέω, aor. partic. πλήσας, yield to, rely on.
πληθα, πλέμα, see πλέω.
πλῆθος, pl. πλήθα, jar.
πλακάς, -άς, sharp, pointed.
πλάκαντας ἃ, is filled, 1 679.
πληπλημμυ (cf. Lat. ímpléō), aor. πλήσας, opt. πλήσων, partic. πλή-
σάς, mid. aor. partic. πλησαμένος, 2 aor. πλήσας, pass. imperf. πλήκε,
to fill; mid. fill for oneself; pass. w. 2 aor. mid. be filled.
πλεκτος, iterat. imperf. πλεκτός, 2 aor. πλεκόν and πλέκω, subj. πλεκόν,
infin. πλεκέν (Π 825), partic. πλέκτω, drink.
πλάτω, see πλέω.
πλεκτος (πλη-μα), fut. infin. πλεκτός, 2 aor. πλέκας and πλέκω, πλέκειν and πλέκω, subj. πλέκει, opt. πλεκέν, infin. πλεκές, partic. πλεκόν, full; fall upon, with hostile design. Note on B 175.
πλασίς, -ή, -ήν (cf. πλαθήν), to be relied on, truly, faithful. Superl. πλαστότατος.
πλάννοι, -ν, -νος (πλανάθως), relying on.
πλάνω, four, § 108, 4.
Πλάτειας, -ίας ἃ, Platea, father of Aethere, Γ 144.
πλάτντος (by-form of πλάνται), spread out; pass. imperf. πλάντω, were spread out, waved, floated.
πλάτος, h. pine.
πλάσθε κακώς and πλάσθε κακώς (φδος, φάλος), bring to light, announce, declare.
πλέω, πλεόν, fem. πλάρα, superl. πλε-
tατος, fat, rich, fertile.
πλέξo (cf. πληγή), drive from one's course or from one's purpose, mislead, hinder; pass. aor. partic. πλεξεθνέα, driven.
Πλάκας, h. Placaus, mountain in Mysia, a spur of Mt. Ida.
Πλατάνιτος, h. plane tree.
πλάτος, -εις, -ε, broad; widely grazing (Β 474).
πλας, see πλας.
πλατος, -ν, -ον (cf. πλατός, πλήρος, Lat. plěnum), full.
πλατοτος, -η, -ον, superl. of πλοθος, most, very many, greatest, in greatest numbers.—Neut. πλατοτος as adv., most.
πλαθος or πλάθος, -ον, comparat. of πλοθος, more, greater; accus. plur. πλάθος, Β 129.
πλατύτος, -ός, -όν, plaited, twisted.
πλέω, sail.
πληγή, h. (cf. πληγώμαι), blow.
πληθος, -ός, -υς, -η, -η (πληθός), crowd, throng, multitude, host.
πλήξω (cf. πληκτος, πλέω, Lat. plě-
nus), be full.—πλέξων (full) selēn (Χ 484).
Πλημάκας (Attic Pleiades), Pleiades, a group of stars.
πληξάμοιος, πληξαν(ι), see πλέω.
πληξιττος, -ον (πλάσσω), horse-lashing.
πλέον, πλέσκων, etc., see πλας.
πλησίον, πλέον, near, neighboring: as substantive, neighbor.—Neut. πλη-
σίον as adv., near (Γ 115), w. gen.
πλέον, aor. πλέκας, 2 aor. infin. πλεκτός, 2 perf. partic. πλεκτός, strike, smile, beat, scourge. whip (Π 726); mid. aor. partic. πλεκτό-
νος, 2 aor. πλεκτόντω, strike or smile one's own thighs (Π 125); breast (Ξ 31, 51). Cf. note on Ο 745.
πλέο, see πλας.
πλούτος, θ (πλω-πλι-μι), wealth, riches.
πλοῦς, ο (πλλω), a place where clothes are washed, washing-pit. It was lined with stone and received its water from a neighboring fountain or river.
πλάνω, iterat. imperf. πλάνω, wash clothes.
πλέω (and πληγή), blow, breathe; pass. perf. partic. πλεκτός, animated, wise, prudent. Cf. § 150.
πνεῦμα, ἡ (πνέω), breath, blast of wind.
Ποδάργος, Podar'ge, a storm-wind, the mother of the horses of Achilles.
ποδ-άρκης, -άς, swift-footed.
ποδ-κόκκινος, -ίς (ποδός and ὀξύς of κόκκινος, cf. φόρος), reaching to the feet, epithet of shield. Introduction, 25.
ποδ-χέρων, -όν (ἐκμολογος), wind-footed, wind-swift.
ποδ-ευκήτης, τ, τάς, swiftness of foot, B 792.
ποδ-έκτης, -ες (ἐκτός), fleet-footed.
ποδί', before rough breathing, for ποτ' = ποτε (ποτή).
ποδήν, ποδίν, enclitic adv., from some place or other.
ποδίω (ποδή), iterat. imperf. ποδίωσκε, desire, long for.
ποδή, ἡ, desire, yearning.
ποδῆ, ποδῷ, enclitic adv., anywhere; at any time, ever.
ποδέω, imperf. ποδεῖ, aor. (ἐ)ποδήσης(ν), (ἐ)ποδήσεως, opt. ποδήσαμεν, partic. ποδήσαμεν, make, construct, build; med. imperf. ποδίόμην, fut. ποδίσκομαι, aor. ποδίσκατο, subj. ποδίσκαται. make for oneself, take to oneself as son (I 405) or wife (Γ 409), make . . . one's own.
ποδήσω, -έσσα, -έσσα (ποδή, grass), grassy.
ποδήστης, -τῆς, -τῶν (ποδέω), made, built.
ποδήστας, dat. plur. ποδήστασιν, τι (ποδήστας), work of skill; gay-colored patterns, Z 294.
ποδήσκος, -ης, -ον (cf. Lat. pictus), skilfully wrought, skilfully decorated, inwrought; gay-colored, partly-colored.
ποδήστης, ἡ, shepherd. See notes on B 348, Γ 179.
ποδήστην, ἃ, adj., of a flock, of sheep, B 470.
ποδή, ἡ (cf. δ-τοῦμ and Lat. poena), expiation, pay, recompense. Cf. note on I 632.
πολος, -ης, -ου, what sort of.
πολ-πτώ-ω (by reduplication from πτω), imperf. (ἐ)πτωνον, pant from work, be busy, bustle, bestir oneself.
πολλακός, accus. plur. of πολλός. [Not to be confused w. πολείς, from πόλις.]
πολλάκις, nom. plur. of πολύς.
πολλακίς and πολλάκις, dat. plur. of πολύς. [Not to be confused w. non-Homeric πόλακις, dat. plur. of πόλις.]
πολλυμένος, -ης, -ου (πόλεμος), belonging to war, of war (φρα). πολλυμένω, infin. πολλυμένων(α) and πολλυμένων, fut. πολλυμένον and πολλυμένον, wage war, fight; w. dat. of pers. against whom war is waged; to wage war against (ξ 258).
πολλυμετής, ὁ (πολλυμίς·), warrior, fighter.
πολλυμέν-θε, to war.
πολλόμενος, dat. plur. of πόλος. [Not to be confused w. non-Homeric πόλας, dat. plur. of πόλις.]
πολλον, gen. plur. of πολύς. [Not to be confused w. non-Homeric πόλων, gen. plur. of πόλις.] πόλης, gen. of πόλις, city, § 103.
πολιτής, τ, τός, from nom. πολιτής, men of the city, townsman, B 806.
πόλις, ἡ, ὄν, gray, hoary, white-foaming (sea). [Not to be confused w. πόλις, gen. of πόλις, city (§ 103).]
πόλις, ἡ, city. For declension see § 108.
πολιτής, ὁ (πόλις), man of the city, townsman.
Πολίτης, Poli'tēs, a son of Priam.
πόλις, gen. plur. of πόλις. city, § 108.
πολλάκις, adv. (cf. πολλάς), often.


**Selections from Homer's Iliad**

**τολλάδων and τολλάδων**, gen. plur. fem. of τολλάς, -η, -ον. See §§ 105. τολλάς and τολλάς, neut. as adv., much, far, a long distance; w. comparat. by far.

**τολλός, -ή, -ον** see τολύς and §§ 105. τολύς, see τολύς or τολλός.

**τολύ-ανος, -ον** (άνοι, story, praise), much-praised, illustrious.

**τολύ-ατές, -άτος (άτικος), much rushing, stormy.**

**τολύ-ιον** ἃ, dat. adj., rich in limbs or sheep, B 106.

**τολύ-βοῆς** gen. -βος (βοῦς), very deep.

**τολύ-βοῦτα, of (βοῦς), rich in cattle.

**τολύ-βασαλος, -ος, made with much art, artfully wrought.**

**τολύ-βασις (βασίς), abounding in tears, tearful.**

**τολύ-βασιτός (βασίτω), much wept, much lamented.**

**τολύ-βασάς, -άσος (βασῆ), with many necks, many-ridged.**

**Πολύβάσης, accus. -ῆ. Polydeuces (Latt. Polliux), son of Tyndareus (or of Zeus, according to another story) and Leda, and brother of Helen and Castor. Cf. note on τάξια 243.**

**τολύ-βοῆς, -ος (βοῦς), much giving, richly dowered, Z 304.**

**Πολύβωρος, Polydorus, youngest son of Priam by Laodice—slain by Achilles.**

**τολύ-ίγγ** ἃ, adj., many-benched, B 293.

**τολύ-ερτος, -ές (έρτος), very bold, very daring.**

**τολύ-κέτος** ἃ, adj., much-stitched, richly-decorated, Γ 371.

**τολύ-κλῆς** dat. plur. -κλῆς, with many thole-pins, therefore many-ored.

**τολύ-κομανή ἃ, the rule of many, B 204.**

**τολύ-μήτης (μήτης), of many counsels, crafty.**

**τολύ-μήτας, -ος (μήτης), contrivance, resource), of many resources, shrewd.**

**τολύ-μέθος, -ος (μέθος), of many words.**

**τολύ-παθής, -ές (πάθος), very mournful.**

**τολύ-πτυχος, -ος (πτυχή), having many folds; with many ridges and valleys, many-vealed.**

**τολύ-φρυνής (τρυγή), rich in sheep.**

**τολύς** neut. τολύς, and τολλός, τολύς, τολλός, and τολλός, neut. τολύς, declined, §§ 105, 106; much, many, large, great, long, broad. τολλάς, neut. plur. as adv., much, earnestly, often, very. τολύς and τολλός, neut. sing. as adv., much, far, a long distance; by far. —Comparat. τλέων or τλέω, superl. τλάτος.

**τολύ-σκέρβμος ἃ, adj., much-bounding, agile, B 814.**

**τολύ-στήρις, -ές (στήρι, row or scatter), widely-scattered.**

**τολύ-στόνος, -ος (στόνος, sight, lamenting; στόνω), mournful, grievous.**

**τολύ-τλῆς (τλῆς), much-enduring.**

**τολύ-φρικακος, -ορ (φρικακος), of many drugs, skilled in drugs.**

**Πολύφημος, Polyphemos, a Lapith, A 204 (ァ).**

**τολύ-φλοουμος, -ος (cf. ἀ-φλοουμός Τ, froth, Ο 607), much-billowing, much-foaming, loud-roaring.**

**τολύ-φορος, accus. sing. fem. ἀν (φορῆ, pasture, fodder), much-nourishing.**

**τολύ-φων, accus. sing. -ων (φῶν), possessed of much sense, very wise.**

**τολύ-χαλκος, -οφ (χαλκος), rich in bronze.**

**τολύ-χρυσος, -ος (χρυσός), rich in gold.**

**τομίς, δ (πέμπτω), escort.**

**τονιαμα (τόνως), imperf. (ὁ)τονίστο, aor. τονίστατο, labor, toil; be busied with; accomplish.
A VOCABULARY AND GREEK INDEX

tóros, ὁ (cf. πέραμα), labor, work; toil; toil of battle.

τοτός-τόρος, -ος (πέρος), sea-traversing.

τότος, ὁ, the deep or wide sea.

(ἀ) τότος, exclamation indicating amazement: 'tis past belief (A 254)!
impossible! incredible!

τόρκης, ὁ, ring, ferrule, Z 320.

τόρος, 2 aor. with no present, 3 sing. τόρον(ν), subj. τόρον(ν), imperat. τόρε, furnish, give, grant, bestow; pass. perf. τόρεναι, it is decreed by fate, partic. τέρεναι, destined, doomed.

τότες †, τῶς, brooches, Z 401. Cf. Introduction, 12, 17.

τόρον, fut. partic. τόρονέωντα, furnish, prepare; share (Γ 411).

τόρφος, -ος, -ον, dark-gleaming, dark, purple of various hues.

τότι (cf. τόκον, whence?), interrog. adv., whither?

Ποσείδαν, -αν (Attic Ποσείδαν), Poseidon, son of Cronus and Rhea, brother of Zeus and Hades, with whom he shared the dominion of the world, having for his portion the sea.

(1) τόκος, τοίς, ὁ (cf. τόνωσι, δεσπότης), Lat. potis, potiri, lord, husband.

(2) τόκος, τοῖς, ἡ (πένθ-κα, cf. Lat. potius), drink.

τότεραμ †, interrog. adv., how many days? Ω 657.

τότως—οι and -οι, ὁ, river.

τότωμα (iterat. of τότομα), τοτώματα, perf. τοτώμαται (§ 187), fly.

τότε, τοτε, enelic adv., once on a time, one day, some day; ever (after εί, οὐ, and μή).

τοτε, see τός.

τότε...βάλλ, see προβάλλω.

τοτέρκομαι, look at.

τοτέρκομαι, 2 aor. partic. ποτερκο- κομαι, await, wait for.

τοτεσπευται, comp. †, pres. indic., enter, I 381.

πόμος, ὁ (πέραμα, πέταμο), what befalls, fate, doom.

πότα [cf. (1) πώς], mistress; revered.

πότον, τό [cf. (2) πόσι], drink, always w. reference to wine.

πού (cf. ποῦ), enelic adv., somewhere, anywhere; somehow, perhaps, doubtless, I suppose.

πολυβόταρα, dat. -η (βόσκω), adj. fem., much-nourishing, fruitful.

Πολυδήμας, -αντος, Polydamas, a Trojan, son of Panthoess. 

πολύς, neut. πολύ (= πολὺς, πολῦ), see § 106, 2.

πός (for πο[δ]ς), πόδος (for dat. plur. see § 83), δ, foot; plur. also fleetness (1 124, 266, 269), foot-race (X 160), coming, mission (I 328).

πρατίδες, -ων, al., diaphragm; mind, heart.

πράθεω, aor. πράθεσ(ν), inflin. πράθω, blow, puff out; burn.

πρᾶγμα, accus. -τα, ὁ (πράγμα), doer, performer.

πράγματος, -ας (cf. Lat. prōnus), flat on the face, forward, headlong. [The reverse of θέμα. Π 289.]

πράγματες, ἡ (πράγματος), accomplishment; good result, good, Ω 534.

πράγματος, -ων, fut. πράγματες, aor. πράγματα, inflin. πράγματα, traverse; accomplish.

Πριαμ-Ερχότα, -αν, son of Priam. The first syllable is lengthened in accordance with § 34.

Πριαμος, -ου and -ον, Priam, son of Laomedon and king of Troy.

Genealogy of the House of Priam:

Zeus

Dardanus

Erichthonius

Tros

<table>
<thead>
<tr>
<th>Bus</th>
<th>Assaracus Ganymedes</th>
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<tr>
<td>Laomedon</td>
<td>Capys</td>
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<tr>
<td>Priam</td>
<td>Anchises</td>
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<tr>
<td>Hector, Paris, etc.</td>
<td>Aeneas</td>
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</tbody>
</table>
πρόν (comparat. of πρό, cf. Lat. praeus; for the quantity see § 30), as adv. before, formerly; sooner, ere then. As conj. before, until, usually w. infin. after both affirmative and negative clauses; but w. subj. after negative clause. Ξ 135, 190, like the Attic usage.—το πρόν, formerly —το πρόν . . . πρόν, see notes on A 97, B 414.

πρόν γ’ στε, before, until.
πρόν ἡ, sooner than, before, w. infin.
πρό (cf. Lat. prō), adv. before, before-time, forth, forward. As prep. w. gen., before, in front of.
προβάλων, perf. subj. προβαλθήκα, go forward; be superior, surpass.
προβάλλω, throw forward; mld. 2 aor. προβάλλατο, throw before oneself, scatter before oneself.
προβίβολα, 1, 2 perf., I prefer, A 113.
προβίλε, dat. ἕτε (προβάλλω), projected, projecting.
προβιλάκω, 2 aor. imperat. προβάλε, partic. fem. προβολόουσα, come or go forward.
προγενεταρις, comparat. of προ-γενής (δ' -γεν-όμε), born before, older.
προγένοντο comp. 1, 2 aor. of προγένω, came along, came forward, Ξ 355.
προδομός, ὁ, fore-house, entrance hall or vestibule between the court (ἀλώ) and the great hall (μέγαρον). See the plan under μέγαρον.
προέμα, see προέμα.
προ-κάθετον, partic. προκάθετον, -ός, foresee, see ahead, see before one.
προ-σώτου, aor. προσώπησαμ, row forward.
προ-σώμω, aor. προσώμε, subj. προσώσω, drag forth, drag down.
πρός, see πρός.
προ-έξω, partic. προέχοντι (X 97), projecting.
προ-θάλαμος, -ος, forth from the foundations, unearthed (1 541).
προ-θεία, -ουσίν (A 201 ἡ), iterat. imperf. προθεῖοσκε, run forward, rush to the front.
προ-θυρον, το (θύρη), fore-door, gate-way, front gate, i.e. the entrance to the courtyard (ἀλώ) from outside. The plur. is used w. reference to the two parts. See the plan under μέγαρον. [Sometimes the word stands for the doorway of the megaron.]
προ-λάττον (cf. Lat. iacu), fut. προλάττε, aor. προλάθε, hurl forth, send off.
προσδώτες, προσδών, see προιδεον.
προ-καθήμε (cf. Lat. iacu), fut. προκάθε, aor. προκαθε., hurl forth, send forth, send forward, send forth, send on; hurl forward, hurl (ἔχων); let go forth, yield; bestow (κύδε).—1 aor. in tenses προ . . . ἰκε.
προ-καλλιξτόν τό, gen. plur. partic., settling to the fore, B 463.
προ-καλλίξτο, imperat. προκάλλεσαι, call forth to oneself, challenge.
προ-καλλιξτό (καλέω), imperf. προκαλλίζω, call forth, challenge.
προ-κεκαλαμ, partic. προκεκαλαμ, lie ready before.
προ-μάχω (προμάχος), fight in the fore ranks.
προ-μάχος, ὁ (μάχ-ομαί), fore-fighter, warrior to the front, champion.
προ-μάγισσα comp. 1, 2 aor. pass. infin., to lie with . . . first, I 452.
πρόμολος, πρόμολος, see προβλάσκω.
πρόμος, ὁ (superl. of πρό), foremost, fore-fighter, champion.
προ-νοειν, aor. προνοιαζον, foresee.
προ-πάρουθος, adv., before, in front of; often w. gen.
πρό-παρθ , -πάρθ, -πάρθ, all forward, the whole, all.
προ-παρηθής, -ές, inclined forward.
προ-προ-καλλιξτό, roll over and over before.
προ-ρέω, flow forth.
πρός, προτι, and πως, adv. and prep. w. gen., dat., or accus. W. gen. from the side of, from (A 160, Z 525), at the bidding of (A 239, Z 456), before (A 389), on the side of (X 198). W. dat. on, upon. W. aor. to, toward; against (X 112, P 768).—Accented πος, § 164.
A. adv. besides, in addition (E 307, P 96, X 59).

προσ-μένειν, come to aid, help.

προσ-ομήνει, imperf. προσομήνει or προσομήνει, 3 dual προσομήνην, speak to, address.

προσ-βάλλει, mixed aor. mid. προσ-βάλλει, 2 aor. act. partic. προσβάλλει, go to; step upon (P 563).

προσ-βάλλει, 2 aor. in tenses πραλ. . . βάλε (A 245), threw his sCEPTer to the ground (dat.).

προσ-εχαίνον, 2 aor., προσεχείνον, opt. προτε-εινο, say to, speak to, address.

προσ-έκαστο comp. †, imperf. of πρόσ-κεκαστο, were fixed on, X 379.

προσ-φεύγεισθαι comp. †, pres. indic., break foaming against, O 621.

προσέβη, -ης, see πρόσβην.

προσέβεθανε, -ον, see προσέβεθαι.

προσέβεθαι, see προσέβεθαι.

πρόσ-θε(ν), adv., before, in front; of time, formerly, first (Γ 317, 346). W. gen. before, in front of.

πρόσ-θε(ν), adv., forward; of time, before, to the past (A 343), opposed to διάσ(θ)ε(ο). (Others understand πρόσθε to refer to the future, and διάσ(θ)ε(ο) to the past.)

πρόσθημα, imperf. προσθήμα, -η, speak to, address a person or persons in small numbers, never an assembly.

προσ-φεύγει, imperf. προσφεύγει, -ον, speak to, address individuals only.

πρόσω, see πρόσ(θ)ε.

πρόσ-ηπτον, το (δητα), face.

προσ-τάμενο, 2 aor. partic. προστάμεν, cut or carve first.

πρότερος, -ης, -ον (comparat. of πρό), former; earlier, before, sooner, first (Γ 351).

προτάρω (πρότερος), adv., farther, forward.

πρό-τεχθα, do before, pass. perf. infinit. προτεχθα, w. τά μν. . . ἑδομεν (= προτεχθα καταλίπομεν), let us forsaKe the things that are done before, let bygones be bygones, "let old bygones be" (Tennyson). Cf. P 60.

προτι, see πρός.

προτάθαιν, see προςεχείνη.

προτι-στομα, gaze upon, X 356.

πρό-τονοι, of πρό-τεχθα, forestays, ropes extending from the masthead to the bow of the Homeric ship (A 434).

πρό-τροπομα, 2 aor. infin. προπροπομα, turn oneself, give way to (Z 336).

πρό-τροπάθην †, adv., headlong, P 304.

προύχωντα, i.e. προ-έχωντα, projecting (X 97).

προ-φέρω, subj. προφέρεισθαι, bear forth; carry off (Z 346); bring (Γ 333); cast reproaches on (B 251), cast in one’s teeth (Γ 64). Mid. offer oneself ready for, offer, begin (Γ 7).

πρό-φεύγα, 2 aor. partic. προφευγά, escape from.

πρό-φορον, dat. -φορόν (φορόν), with forward heart, with heartiness, heartily: θυμό πρόφορον, in earnest (X 184).

προφυγάτα, see προφεύγα.

προ-χλομα, imperf. προχλομα, stream forth.

πρό-χυμ (γάμος), forward (or fallen) on the knees.

προμή [προμή], ἡ (fem. of προμή), stern of a ship. (In Cauer’s text the accent of the adj. is retained to indicate that the substant. force of the word is not yet complete. The later substant. is accented πρόμη, πρόμη.)
προμήθεια, τα (προμήθη), ropes for making the stern of a ship fast to the shore, stern-cables.

προμήθεια, τα (προμήθη), ropes for making the stern of a ship fast to the shore, stern-cables.

προφήτης, -α, -ος, the extreme of, underneath, end of, stern of (O 704. Πί 286); at the root (Ε 229).—προφήτης, neut. substant., the root, the base (Ε 399).

πρόνυ (πρω), adv., lately.

πρός (πρώ), adv., early.

προά (πρώ), adv., day before yesterday, Β 303. See note.

πρόφασις, ο, forelands, jutting parts of mountains, peaks. Note on Π 299.

Προσταθόντας, Protesilaus, son of Iphiclus and leader of the Thessalians, Ο 705.

πρώτος, -η, -ον (superl. of πρώτος), first of all, πρώτοτο, neut. plur. as adv., first of all.

πρώτος, -η, -ον (superl. of πρώ), first, foremost; front (Χ 69); front of (Γ 50).—(τά) πρώτων, (τά) πρώτα, as adv., first, at first; once for all (Ζ 489, etc.).

Πρώτο, τ, Pro'to, a Nereid, Ζ 43.

πτέρνη, see πτέρναι.

πτέρνη, η, elm.

πτέρνη, τ, τῆς, heel, Χ 397.

πτέρνεις, -ασα, -έν (πτέρνε, feather, wing; πτέρναι), feathered arrows (Π 773); winged words.

πτέρνης, -γος, η (cf. πτέρνεις), wing.

πτήσας, perf. partic. πτήσατο, cover.

πτηλικόμοιρα, see πτηλικών.

πτηλικομοιρή, τ, τῆς, warrior, Χ 132. (Cf. πτηλικομοσθή.)

πτηλικομοσθή, see πτηλικομοσθή.

πτηλικοσθή, τ, τοί, πτηλικοσθή, city.

πτηλικοσθή, δ, δ (πτηλικοσθή), city-destructor, city-sacking.

πτηλικοσθή, τοί, τοί, fold of garment, Ε 315.

πτέρνης, plur. πτέρνες, η (cf. πτέρνης, Ε 315), layer of ox-hide shield. Introduction, 24.

πτέρνης, accus. πτέρνης (cf. πτέρνης), covering (Χ 310).

Πυρμάχος, τοι, Pyrmies, Γ 6. See note.

πτερνεῖος, πτερνάιος, πτερνεῖος, see πτερνεῖον.

πτέρνης, dat. -μν, ο (Lat. fundus, Eng. 'bottom'), support, feet of a tripod, Ζ 375.

Πυθα, dat. -ας, Pytho, region in Phocis, under Mt. Parnassus; later Delphi. See note on 1 405.

πτερνεῖος, τοι, closely, strongly; thickly, i.e. often (1 588); wisely (1 554).

πτερνατό (πτερνατό), aor. partic. πτερνατός, cover closely.

πτερνατός, -ς, -ων, and πτερνατός. -ς, -ων (πτερνατό), close, dense, thick, closely set together, well-built; wise, shrewed (Βουλή, Β 55; μῆδε, Γ 202; ομοφύλοι, 2 216).—πτερνατός, closely, strongly (1 478).—πτερνεῖο, thickly, frequently (Ζ 318).

Πυλάρτης, Pylar'tes, a Trojan slain by Patroclus, Π 686 (τ').

πτερνατός, τοί (πτερνατός, τοί) and root Fop: cf. φορός, φρως, Lat. fer-or, Eng. 'ward; and also ϑωραράως, Χ 69, guardian of the gate.

πτερνας, α, gate, gates: the plur. is often used with reference to the two folding leaves of a single gate.

Πυλαοι, α, Py'leans, inhabitants of Pylos.

Πυλαογενής, gen. -δος (cf. § 155, 4), Py'los-born.

Πυλος, -ου, η, Πυλος, city of Nestor in Messenia, opposite Sphacteria.

πτερνατό, -ς, -ον, last, uttermost (Ζ 808).—πτερνατός, adv., for the last time.

πτερνατός, τοί (πτερνατός, τοί) and root Fop: act. πτερνατός, prep. πτερνατός, learn, hear, learn of, hear.
of (§ 465). W. accus. or gen. See also § 174 (1).

πος (cf. Lat. pugnus), adv., with the fist, in boxing.

τῷρ, τυρά, τό, fire.—Plur. τυρά, τά, 2d declension, watch-fires.

πυρ-άγρη, η (άγρη, lake, catch; cf. παλιν-άγρην, έ A. 526), fire-tongs.

Πυραξίμης, Pyroessa'mes, leader of the Paeonians (π 287), slain by Patroclus.

πυργόδων, adv. (πύργος), like a tower, O 618.

πύργος, ο, tower.

πυρετόν, τ, τίν, fever, X 31.

πυρή, η (πύρ), funeral pyre.

πυρον, ο, signal-fires, 2 211.

πω, enclitic adv., ever, yet. Always after a negative.

πολλομαι, iterat. imperf. πολλάκες, fut. πολλάκεα, go often, frequent.

τώρα, τό, cover, lid.

τό τοτε, after ο, never yet, never up to this time.

τός, interrog. adv., how? in what way?

τως, enclitic, in any way, in some way; after ο or η, perhaps, by chance.—οδι τως, in no way, not at all.

τών, plur. τών, τό, flock of sheep.

P—ρ

ρα, ρ' = ῥα. Cf. § 49, 1.

ραυτήρα, τ, τόν, hammer, 2 477.

ράπτω, aor. infln. ράπτω, stitch; contrive, plot.

ράχω, τ, τόν, chine, 1 208.

ράψιδα, η, rhapsody. Introduction, 8.

ραψιδός, ο, rhapsodist, Introduction, 8.

ράσα and ράσα, adv., easily.

ρέθω, see ρέω.

ρέθα, τό (ρέω), streams.

ρέθω (for ῥέθω = ῥέθω [i.e. ρέω]:

cf. ῥέθων), aor. ῥέθη, ῥέθη, subj. ῥέθη, partic. ῥεθός, pass. aor. partic. gen. ῥεθέως, do, do good or ill to a person (accus.); perform a sacrifice, offer.

ρέθω, -έω, τό, limbs, body.

ρέθω, adv., easily.

ρέθω, ῥέθως, ῥήθως, ῥεθέως, see ρέω.

ρέθω, incline downward, sink.

ρέθω, imperf. ῥέθη (ν) and ῥεθψω (ν), flow.

ρηχτη, -ός, ο (ρήχωμαι), breakers, surf.

ρήχωμαι (Lat. frangō), aor. ῥήχη (ν), ῥήχη (ν), infln. ῥήχω, partic. ῥήχος, break, break through; break in pieces; ῥήχη (ν) (2 67), broke itself, broke.

ρήγος, τό, rug.


ρήγα, ρήγα, ρήγα, see ρήχωμαι.

ρήγη, ρήγα, ρήγα (ν), see ρήχωμαι.

ρήγη, ρήγα, ρήγα (ν), see ρήχωμαι.

ρήγη, ρήγα, ρήγα (ν), see ρήχωμαι.

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ρήγη, ρήγα, ρήγα (ν), see ρήχωμαι.
500 SELECTIONS FROM HOMER'S ILIAD

βοσ-δάκτυλος, -ν (βόσων, ῥοε, δάκτυλος, finger), rosy-fingered.

ῥόη, only plur., see ῥοιά.

ῥόδος, ὅ (Ῥόδος), stream.

ῥόμα (perhaps from stem σερε; cf. Lat. seru), imperfect ῥόμα, 3 plur. imperfect (or 2 aor.) ῥόμο (§ 142, 4, b), preserve, defend.

[To this present some scholars refer also imperfect ἐρότο (Z 403), aor. ἑρώσατο (X 344), 2 aor. ἑρώσατο (X 507), ἑρώσατο (as if for ἐρώτο, Ω 499), perfect ἑρωσώ (as if for ἑρωσώ, Α 289, Χ 308), and other doubtful forms.]

ῥύσει, adj., drawn together, wrinkled, ι 503.

ῥύθηρ, dat. plur. ῥύθηροι, δ, reins, Ν 475.

ῥυγάλλος, -η, -ν (cf. ῥυγ-νωμ), ragged, in shreds, Β 417.

ῥύθωμα (Lat. ruio), imperfect ῥύθωρ, aor. ἑρωδαντο, rush; move briskly; dance (Ν 616).

Σ—σ

Σαγγάριος, Sanga'rius, a river flowing through Phrygia and Bithynia into the Pontus.


σάκτυρι, ή, trumpet, Ξ 219.

σαλβία, -ας, αί (two-leaved) doors, Ι 583, Ξ 275.

σαλός (Lat. sānus), safe.—Comparat. σαλέτερις, Α 32.

σαλω (σαὺς), subj. σαῦς (Ι 601), σαῦ (Ι 424), σαῦς (Ι 393), fut. σαύσεις, aor. σάλωσας, subj. σάλως, -σας, mixed aor. infinit. σαλώσει (Τ 401), save, keep safe, preserve.

σαλὼμ, see σαίμω.

Σαρντεβάν, -ναις, Sarpe'don, leader of the Lycians, slain by Patroclus.

σαφές (σαφῆς, clear), adv., clearly.

σαφές, σαφηνέμ, etc., see σαφώ.

σαφερός, comparat. of σαφες, more safely, A 32.

σαφερός, aor. λεβεσ(ν), infin. σαφεράω, extinguish, quench, put out; 2 aor. λεβη (intrans.); was extinguished.

σαφέλωμα (σαφές), aor. σαφέλαστο, be or stand in awe of.

σάβας, τό, awn, Ξ 178.

σάβαν, σάβα, gen. of σάβα, Σ 110.

σάβα, shake, brandish.

σάβας, τό (cf. σαβ-ήν), radiance, fire.

σαιρήν, η, moon.

Σαλλος, Τ, the Sel'li, priests of Pelas- gic Zeus at Dodona, Π 234.

σάτο, gen. of σάτ, Σ 110.

σάτωμα, see σαίτω.

σάτο, gen. of σάτ, Σ 110.

σάτω, aor. partic. σάτας, drive, urge on; mid. imperfect σάτασσα, aor. σάτασα, subj. σάτασας, partic. σάτασθα, 2 aor. or pluperf. σάτασα, perf. partic. σάταστα, -ν, hasten, hurry; be in haste; but σάτασα (Γ 28) is trans., try to chase away.

σάκινος, δ (Lat. saepēs), pen, fold, for sheep; note on Ξ 589.

σάμα, plur. -σα, τό, sign; portent (Β 308), tomb, mound (Β 814).

σάματον (σάμα), give a sign, dictate, give orders.

σάμι, perf. σαμέτη, pass. 2 aor. subj. σαμήτη, perf. beotten.

σαμορή, adj. fem., strong, Ι 505.

Σαμνέλας, Sthen'elus, son of Capaneus and comrade of Diomedes.

σάμωος, -ος, τό, strength, might; troops, Ξ 274.

σαμος, -ος, δ, w. gen. σάμος (Ι 208), fat hog. Cf. note on the double expression βοῦς ταύρος, Β 40, 481.

σαμαλέας, neut. plur. σαμαλέατα, gleaming.

σαμή, τά, dat. only in Homer, in silence.

σάμηνος, -η, -ου, and σάμηνος, -η, -ου (σάμην), made of iron (therefore hard or unfeeling).

σάμηνος, δ, iron. See note on Ξ 34.
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Σιδόνας, -η, -ον (Σιδήνας), Sidonian, Sidonian or Phoenician.

Σικυνας, Sin'itiana, people dwelling on the island of Lemnos.

Σιτίλια, της, της, Sip'ylus, a mountain of Lydia, Ν 615.

σιτός, -ων, δ, grain, bread, food.

σιτώμο (σιτημό), be quiet.

σιτωθ, της, dat. only in Homer, in silence, silent, hall.

σισθα, bound, skip, trip.

Σικαλη, του, the Scaean gate, the great gate of Troy looking toward the Greek camp.—Without του, Π 283. See note on Β 800.

σικαλος, -η, -ον (Lat. scariosus), left. Fem. as substant., left hand.

σικαλος, bound, skip, trip.

Σικαμάνθρος (καιόν), Σικαμάνθρος (κειμόν), Scaman'drian, of the river Scamander.

Σικαμάνθρος, Scaman'drian, name given by Hector to his son, Z 402 (†).

Σικαμάνθρος, Scaman'dris or Scaman'der, a river of Troy, called by the gods Xanthus.

σκεται-ους, -ον (σκετηρον, ἕω), scepter-bearing.

σκητηρον, της (cf. Lat. scirpo), ‘shaft,’ staff, scepter, Β 186.

σκεδάζωμαι (cf. σκεδ-άνσομαι, Lat. scindō), imperf. σκεδάζω, scatter, disperse.

σκέδων, -εσσα, -εν (σκή, shadow), shady, § 159.

σκόλος, dat. -ες, ol, stakes, palisade.

σκόπελος, δ (Lat. scopus), a jutting rock, cliff.

σκοπεύο, Ἡ (σκοποῦσ), outlook place, height; watch hill (X 145).

σκοπός, δ (σκόπο-μαι, look), spy, watchman.

σκυδαμώμαι simple verb τ, infin., be angry, Ω 592.

σκύλομαι, be angry.

σκύμνους τ, τοβος, whelps, Z 319.

Σκύρος, Scy'ros, a city in Phrygia (?) or the island between Lesbos and Euboea. See note on Ι 668.

σκύτο-τόμων τ, των, leather-workers, Η 231. See note on Η 106.

σκωραγίω, resound.


σκυρινόν, adv. (cf. σκυραλλον), terribly.

Σκυρεθος τ, voc., Smin'theus, epithet of Apollo ‘of the mouse,’ Α 30.

σκύχω (cf. perhaps Germ. schmauchen, Eng. ‘smoke’), make smoker, burn.

σκυδέω, τ, swelling, weal or wale.

σόζος, -η, -ον (cf. σωτος), save.

σός, σθ, σόν, thy, your, yours, § 113.

στάρτα τ, τα, ropes, B 135.

στᾶσαι, draw; mid. aor. partic. στασισμος, draw one’s own.

στάσαι, στάσαι, see στάδος.

Στάδος τ, Spe'io, a Nereid, Z 40.

σταδές, iterat. imperf. σταδέσσαι, aor. στασίς, subj. στασίς, partic. στασίς, pour a little wine on the ground before drinking, for the gods’ portion; make libation.

στημι, της, cave, grotto; the dat. στης (Z 402) is probably for original σταί.

στιμε, hasten, be in a hurry. Notes on Z 373, 472.

στή, see στειρος.

σταλάγχω, τα (cf. στάλχον, spleen), inward parts, heart, lungs, liver, and so on.

στόγγος, δ, ‘sponge.’

στονδή, δ (στέννον), libation, drink-offering.
στουθή, ἡ (στεθώ), bustle, zeal; dat. with effort on the part of the marshals, hardly, B 99.

στάκη, aor. στάξη, drop, pour drops of.

σταθμος, δ (cf. ἐστάθμη of ἵστημι), fold of sheep; stable, IX 589.

στάξη, see στάξω.

στάσ, στάσης, see ἵστημι.

στατίκης ( ἱστημι), placed in the stall, stalled (κτίτος).

σταφυλη, ἡ, bunch of grapes.

σταλάπτω, see στάλλω.

στάρα, dat. -p, ἡ, cultivator; stem of boat, A 482.

στάκης (cf. στάρης), 2 aor. ἵστηκαν, proceed in line, go.

στάλλω, equip, send; mid. aor. σταλλάντω, furled (Α 433).

στάμμμα, plur. -στά, τό (στάφω), wreath, fillet.

σταμαχίς (σταμάχης), mid. imperf. σταμαχήκατο, sighed, groan.

σταμάχης (στέμαχης), mid. imperf. σταμαχήκατο, sighed, groan.

στάμα, properly straighten, pack full; figuratively, be distressed, groan (Σ 38).

σταμάδος (στεμάδος, solid, firm), firmly, obstinately.

σταμάν, τό, breast, chest.

σταμο-ηπείρα, τ, στρατηγός, gatherer of lighting or waker of lighting, II 298.

σταθμός, imperfect. σταθατο, press up or forward (Monro, note on p 525), behave as if, make sign, boast.

σταφερή, ἡ (σταφέρω), circlet, diadem (ξ 597 is the only place in Homer where the word has the latter meaning). See also Introduction, 33.

στέφανος (σταφάνος, circle, crown; στέφω), set around, set in a circle; pass. perf. λυστέφαντα, Ι 485, 'with which heaven is set around' or is crowned.

στέφω (cf. Lat. stipās), properly crowd full; set around, crown.

στή, στῆθος, etc., see ἵστημι.

στήθος, -eis, τό, breast, chest.—στήθεσσα, gen. sing., X 284; dat., B 388.

στήλη, ἡ (στήλαι), pillar, gravestone, Π 457. See note on Π 456.

στερισομένω (στερίζω), make firm, set fast; pass. pluperf. στερίζετο, was set upon (Π 111).

στιγμα, στίγματο, στίγμης (στίγμης), στίγμα, -όμεδα, στίγμαν, στίγματος, στίγμης, see ἵστημι.

στιβαρός, -ας, -όν (στεβάς, tread), trodden or pressed together, firm, stout, strong.

στιβάς, shine, glisten.

στίξ, στιχάς, ἡ (cf. στίχως), row, line, rank, usually of warriors.—κατά στιχὰς (Γ 326), each in his own line, in rows.—ἐν στίχοις (Γ 113, Χ 602), in rows, in lines.

στίχοις (στίχοις). -αι (Ο 635), mid. imperf. στίχοκατα, walk; proceed in ranks, march.

στίχης, see στίξ.

στόμα, -οτος, τό, mouth.

στόμαχος, δ (στόμα), throat.

στοναχί, ἡ (σταμάχως), groan.

στοναχίασα, simple verb ἄ, aor. infin. of στοναχίησαι, to lament, Ι 124.

στράτευμα (Lat. sternō, Eng. 'strew'), aor. στράτευσα, infin. στράτευσαν, partic. στράτευς, spread, spread out.

στρατάρματα (στράτας), imperf. ἱστρατάρματο, (MSS. ἱστρατάρματο), be encamped.

στράτος, στρατίων, camp, army in camp.

στρατεύεσ, ἄ, -όν (στράτας), to be bent, yielding.

στριφε-δίνθεν τ, aor. pass. 3 plur., were set whirling, grew dizzy, Π 792.

στρέφω, aor. partic. στρέφαται. iterat. στρέφασκαν. turn about; turn; mid. στρέφεται, fut. στρεφεσθαι, pass. aor. partic. στρέφεσθαι, -είτα, turn oneself, turn around or away.
στροφός, -οι, ὁ, sparrow.

στροφ-άλγες, dat. -γει, ἡ (στρέφω), whirl.

στροφέω (στρέφω), turn; midd. turn oneself about, tarry (I 468).

στυγ-ρέες, -ής (-ών στυγνός), loathsome, hateful; terrible (X 488).—Adv. στυγνός, hatefully, to your hurt (Π 728).

στυγω, loathe, hate, fear.

στυφάλλε, aor. στυφάλλε(ν), infin. στυφάλλατ, strike, strike, thrust, or drive away.

σύ, thou, you; declined, § 110.

σύν-καλέω, aor. partic. συγκαλέοντας, call together.

συγχέω, imperat. συγχέω, pour together, disturb, trouble; midd. 2 aor. σύγχυτος, were entangled, of reins (Π 471).

σύλλαμα, aor. subj. σύλλαμ (X 258), σύλλαμοι, deepoils, strip, rob.

συλλέγω, aor. partic. συλλέγοντας, midd. aor. συλλέγοντος, gather together, collect.

συνβάλλω, 2 aor. imperat. συνβάλλετε, throw together, bring together.

σύν-τανείς, -ων (τάς), all together.

συμφέδρωμενς, τοι, counselors, advisers, Β 372.

συμφράζομαι, fut. συμφράζομαι, aor. συμφράζομεν, consider counsels with, share counsels with.

σύν and the older ξυν (which has been preserved in some places by metrical necessity), prep. w. dat., with, together with, with the aid of.

σύν- in comp., see also ξυν-.

σύν, see σύς.

σύν-αγω, see ξυν-αγώ.

συμ-απείρω, comp. τοι, aor. subj., has hitched together, Ο 680.

σύναφέως, 2 aor. σύναφες, take together, crush together, Π 740.

σύν-αμε (ελμ), imperf. dual συναμήν, come together, encounter.

συνάλλον, see συναρέω.

συν-χω, perf. partic. συνοχώκτος (§ 127), bent together, cramped, B 218.

συν-ναυσκίνας, τάς, compacts, X 261.

σύνθεσα, see συνθέσα.

συν-θεσιον, -θαν, αι (συν-θεσιον), compacts (Β 339), commands (Ε 319).

συνίτηρ, see σύνεθη.

συνομοκτόν (§ 127), see συνέκβω.

συν-θεσία, 2 aor. imperat. συνθέσι, take heed.

σύργες, -γες, η, shepherd's pipe.

σός, σώς, ὁ, (Lat. sūs. Eng. 'swine,' 'sow'), wild boar (I 539, 548, Π 823); domestic hog (I 208, 467).

σφέκα, aor. σφάκας, σφάκας, stick or stab in the throat, slay.

σφεκτός, σφεκτός, accus. plur. of εἶ, § 110.

σφεκτέρος, -ης, -ου, their own, their, § 113.

σφεκτός, σφεκτός, gen. plur. of εἶ, § 110.

σφήκα, σφήκας, dat. -σος, ol. wasps.

σφάδων, σφάδων, dat. -σον, τα, their own, their, § 113.

σφόδρος, σφόδρος, their own, their, § 113.

σφυρόν, τό, ankle.

σφύς, nom. and accus. dual of σύ, § 110.

σφύς, the two, the twin, accus. dual of εἶ, § 110. Cf. Α 8.

σφύς, nom. and accus. dual of σύ, § 110.

σφών, gen. and dat. dual of σύ, § 110.

σφών, dat. dual of εἶ, § 110. Cf. Α 338.

σφυριστήριον, of you two, A 216. Cf. § 113.

σχέδον, from close at hand, close by, near.

σχέδον (σχείν, cf. εἶν), within grasp, near, near at hand.

σχιδά, σχίδον, σχίδον, see εἶν.
σχίσ-τίλωσ, -οτίρ (σχείω), holding out, persistent, stubborn, headstrong, implacable, harsh, cruel.

σχίσονεσθαί, see ἐκχω and note on I 235.

σχίσεται, ἰ (σχίςο, cleft wood, fire-wood).

σχίστατι, see ἐκχω.

σώμα, -τον, τό, dead body.

σώσ (cf. σάω), safe (X 332).

Τ—Τ

τ' = τον ὑλαίον.

ταλ, nom. plur. fem. of δ, ή, τό.

τάλαντον, τό (τάλαντον), scale-pan, balances (in plur. only); talent, a weight of gold. See note on I 122.

τάλαρος, ὁ (τάλαρος), basket.

ταλαιφύρνος, adj. (for derivation see § 63, 2), enduring the ox-hide shield, stout in battle, sturdy. Cf. Ε 289.

Ταλθείον, Talithyb'ius, herald of Agamemnon.

ταλλα, the other parts, the rest; cf. § 44.

τάμα, τάμαν, etc., see τάμα

τάμη, ἡ (τάμω), stewardess, housekeeper.

τάμης, ὁ (τάμων), steward.

τάμω (Attic τάμω), 2 aor. τάμω, subj. τάμωσε, τάμωσε, infinit. τάμωσι, partic. τάμωστα, ὀντες, mēd. imperf. τάμωστε, 2 aor. infinit. τάμωσθα, cut, cut off, carve, wound: make oaths with sacrifice. Cf. Β 124.

τανήγνησ, gen. -ίον (ταίνω, ἀλγος), of distress drawn out, very distressing.

τανυ-ήκτης, -εσ (ἀκ-ωτίς), with stretched-out point, long and sharp, sharp-pointed, tapering (Π 768).

τανύ-πτελος, -ον, dressed in out-stretched or broad robe; Introduction. 20. Possibly it is merely a synonym of ἀκαστική (Helbig). long- or trailing-robed.

τανύ-φλοιον, τό, adj., with stretched bark, i. e. with smooth bark, Π 767.

τανύοι (cf. τελίω), aor. ταύνυσσει, τάνυσσα, pass. aor. ταύνυσσαν, ταυςσίας, stretch, stretch out; extend (I 213). Note on Π 475.

τάνως, gen. plur. ἄτων, ὃ, coverlet.

τάρασσω, subj. aor. (σω- )ταράσσε, confuse, disturb; pluperf. ἔταρασσε, was in confusion.

τάρβλα, aor. τάρβησαν, partic. τάρβησας, -σας, be terrified, fear. Cf. Α 351.

τάρτημας, ταρτήμαθα, see τέρπω.

τάρφει, adv. (ταράφης, τάφωσ), thickly, often, again and again, Χ 142.

τάρφως, dat. plur. τάρφεσσαν, τό (τράφω), thickened.

τάρχω, fut. τάρχωσσαν, bury. See note on Π 456.

ταυρός, ὁ (Lat. taurus), 'steer,' bull.

τάφος, ὁ (θάπ-τω), burial.

ταφίνθ, ἡ (θάπ-τω), ditch, trench, moat.

ταφίνθ, 2 aor. partic. of which the perf. is τάφη, be amazed, dazed.

τάχα, adv. (τάχης), speedily, directly, soon.—Comparat. τάχιστον (note on Π 129).—Superl. τάχυστα.—See also ὅτι.

ταχύ-πτελος, -ον (πτέλος, young horse, Eng. 'foal'), with swift steeds.

ταχέως, -ειά, -ά, quick, swiftly.—Adv. τάχα, which see; comparat. τάχιστον (note on Π 129); superl. τάχυστα.—See also ὅτι.

τε (Lat. que); enclitic, and; but often not to be translated. See note on Α 63.—For its force after a relative word see § 128, 3.—τε . . . τε, both . . . and; but sometimes not to be translated, as Α 81, 83 (see note).—τε . . . ἔδε, τε . . . ἔδε, τε . . . καλ, both . . . and.

τέγεος, τό, adj., roofed. Ζ 248.

τελαλυν, see θάλαβω.

τεθαλην, τεθνήκε, etc., see θησαυ.
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télos (cf. τελός, Lat. tendō), acc. τέλον, τότε, τέλος, partic. τέλος, pass. plup. perf. τέταρτον, stretch, draw tight; tie reins tight to a chariot rim (ἐν ἀντρῷ); pass. be stretched tight (εἷς 372), be suspended (X 307).

τέρσα, τά, constellations, Ξ 485.

τέρμον (Lat. tendō), rub open or hard, fret, distress, harass.

τεῖχος, ἁτο, τῷ, wall, especially of a city.

τέκνον (ν), see τέκτον.

τεκμαρομάτων (τέκμαρτον), aor. τεκμαρχῖνα, set as a goal or limit, decree, ordain.

τέκμαρχος, τό, goal, end; sign.

τέκνον, τό (τέκνων of τέκτω), child; young of a bird, nestling; foal of a horse.

τέχνη, τεχνότης; etc., see τίκτω.

τέκνος, -ος, τό (τέκνων of τέκτω), child; young.

τέκτων, -ος, ὁ (cf. τέκνη, τέκτω, τέκχω), worker in wood or stone, etc., builder, carpenter.

τελαμών, ὁ, ὁ (τέλμαν, Lat. tollō), a belt for carrying or supporting; strap of shield (Introduction, 24); baldric of dagger.

Τελαμάνδης, -ᾶς (Τελαμάνος), son of Telamon, Ajax.

Τελαμάνος, son of Telamon, Telamonian.

telē, turn, become, be.

τέλος, -ον (τέλος), perfect, unblemished.

τέλεω = τελέω, fulfil.

τελεφόρος, -ος (τέλος, φέρω), perfecting, complete, full.

τελικάζω (τελεσθῆ), perfect, fulfil.

τελιτής, ἡ (τελίω), end; object (μέθοι).

τέλος (τέλος), fut. τελέων, aor. τελέσας, subj. τελέσαμ, τελέσω, opt. τελέσωμι, τελέσας, infin. τελέσθω, pass. τελέθαι, fut. infin. τελέσθαι, perf. τελικάζω, partic. τελεσθέντω, perfect, fulfil, bring to pass, complete, finish; satisfy (A 82); pay (I 156, 396). The perf. pass. partic. may mean able to be fulfilled.

τέλης, -ος, -ον (τέλος), perfect, unblemished.

τέλος, w. ἐπι in tmesis, see ἐπιτέλεω.

τέλος, τό, end, fulfilment, completion; dat. plur. τελεσθέντων, companies, Ξ 298.

τέλος-ς; to the end.

τελος, τό (τέλος), limit.

τέμνω, τό (τέμνων = τάμνω, cf. Lat. templum), a piece of land cut off, a god’s or king’s domain, precinct.

Τένεδος, Ten’edos, island near the Troad.

τέντοντα, τό (τελέω), tendons, Ξ 306.

τένος, gen. sing. of τῆς, § 122, 1.

τένος, ἡ, -ῆς (Lat. tuus), your (sing.). See § 113.

τέρας, τό, portent, omen.

τέρη, -εω-, -ερ, tender.

τέρνα, plur. -ας, τό (Lat. terminus), goal, around which horses turn in a race. Cf. Lat. mēla.

τερμάτι, -ος, -ον (τέρμα), furnished with a boundary, well-bordered, rimmed, of a shield. See Introduction, 25.

τετράκρανος (for derivation see § 59), hurler of the thunderbolt, epithet of Zeus.

τέτρα, mid. 2 aor. subj. ταρκέομαι, reduplicated 2 aor. τετάρτακατο, partic. τεταρτόμενος, pass. 2 aor. τάρτας, subj. τραχείομαι, delight; mid. and pass. delight oneself, take delight in, satisfy oneself.

τέταρτος, -α, -αν, fourth.

τέταρτος, -η, -αν (τέταρτος), fourth. Neut. as adv. for the fourth time.

τετάτο, see τείνω.
τετελεσμένον, perf. partic. of τελέω, able to be accomplished, X 427.

τετεύχοντα, see τεύχον.

τέτημα, see τήμα.

τεττηρητα, perf. partic., be grievèd, distressed. No present.

τεττημένον, see τίμω.

τεττυλισμένοι, see τίμωσις.

τέταλαθ, τεταλή, τέτληκα, see ταλάθα.

τέτευν and ἔτευν (2 aor.), came upon, found. No present.

τετράδους (τεραδος), aor. τέτρων, bore through.

τετραλαμή, adv., fourfold, A 128.

τετράφαλος, -ov, four-horned (helmet); Introduction, 38.

τετραχέα, adv., in four parts.

τετρήνη, see τετραδος.

τετρήχων, see ταρίχων.

τετρίγωνον, τετράγωνον, τετράγωνο, see τεύχον.

τεθ, gen. sing. of the interrog. pronoun τί, § 122, 1.

τετ, gen. sing. of the indef. pronoun τίς, enclitic, § 122, 2.

τεύχον, -έυν, τά, arms.

τεύχω (cf. τέκτων), aor. ἔτευξε and τεύξε, make ready, work w. past tense wrought, build, prepare, cause; mld. 2 aor. τεύκτω, prepared for themselves; pass. perf. τεττυράκτω, are done (X 550), is prepared (Γ 101), is (X 30); partic. τεττυρεσμένον, built (Z 243), well-wrought (Π 225), τεττυρένων, wrought (X 511); pluperf. (infinitive was built (E 448), was (O 643, X 549); τεττυρακτό, were wrought (X 574); aor. ἔτευξον, was made or caused (Π 298), was done (B 392), had taken place (B 155). Also see κανέν for the expression κανέ τεύχον.

τέφρη, ἡ, (cf. Lct. tereb), hot ashes.

τέχνη, ἡ (cf. τέκ-των, τεύχον), skill.

τερ, dat. sing. of the indef. pronoun τίς, enclitic, § 122, 2. (Written τέρ after oire, Π 227.)

τέως, meanwhile.

τῇ (dat. of ἔτοι, here, there; by which way, where (Z 393).

τῆθα, τῇ, oysters, Π 747.

τήμω, perf. τέτημα, melt or pine away.

τῆλε, afar, far; w. gen. far from.

τῆλε-δανός, -ή, -όν, remote, distant.

τηλεβάνω, -βαντας (θάλλω), flourishing, in the bloom of youth.

τηλε-κλατος, -όν, and τηλε-κλατος, -όν, far-famed.

Τηλάμαχος, Τελεμάχος, son of Odysseus.

τηλίκος, -η, -ον, of such age, so old.

τηλέθων (τηλέ), from afar.

τηλέθος (τηλέ), afar, far.

τηλεσια, to a distance, far off.

τηλέφερος, -η, -ον, of uncertain origin and meaning; of tender youth; beloved.

τζ, neut. of interrog. pronoun, what? As adv. why?

τς, neut. of indef. pronoun, any, some. As adv. somewhat; after negatives, at all.

τζ, see τίω.

τθημ, -ης, 3 plur. τθείων, imperat. τθίμ, imperf. (4)τθίμε. fut. θθέω, infin. θθέων and θθέσεων, aor. θθέον. θθέα (v) and θθείν (v), 3 plur. θθέον. 2 aor. θθέων and θθέων, subj. θθέω, θθέως, θθέον, opt. θθέω, imperat. θθί, infin. θθέων, partic. θθέντε, mld. imperf. τθεύον, 2 aor. θθέον, imperat. θθέω, θθεί, partic. θθέον, set, place, put, lay; cause, make, prepare.—ΜΙΔ. set or prepare one's own, etc.

τθήν, ἡ, nurse.

τθηκω (cf. τεκ-των), 2 aor. τθέκα, τθοκες, τθεκ(ν) and τοκ(ν), infin. τεκήν, partic. τκοκα, mld. 2 aor. τθέκα, τθέκαμον, infin. τθέκαδι, beget, bear, give birth to.
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τάλω, tear out, pluck.

τάπλειον (τάνθειον), fut. τάπλεσθαι, aor. τάπλεσα, subj. τάπλεσθαι, -π-, -κενος, imperat. τάπλεσον, mid. fut. infinit. τάπλεσθαι, pass. perf. infinit. τάπλεσθαι, value, honor.

τίμη, ή (τίς), valuation, fine, recompense; honor, respect.

τίμη = τίμησις, accus. τίμησθαι = τίμησθαι, valued, honored (I 605). precious, costly (X 475).


τινά, τινα, accus. sing. masc. or fem. of the indef. pronoun τίς, enclitic.

τινάς, τινα, accus. plur. masc. of the indef. pronoun τίς, enclitic, O 735.

τινασσω, aor. τινασά, brandish, shake.

τιναιμί (τίνα), 2 plur. τιναιμεῖ, punish.

τίνα (cf. τι-νά), aor. opt. τίνασαν, pay, pay for (A 42); mid. fut. infinit. τίνασθαι, aor. opt. τιναλμεῖν, infinit. τινασάτω, take pay for (B 356), punish a person for something (gen.).

τίτη (τί τοντε, § 48), interrog., why pray?

τί, τι (for special case forms see § 132, 1), interrog. pronoun, who? what? Neut. τι as adv., why?

τις, τί (for special case forms see § 132, 2), enclitic indef. pronoun, somebody, something, anybody, anything; a; many a man, every man.—Neut. τι as adv., somewhat, at all.

τισαλμις, τισασθαι, τίσιν, τίσον, see τίω.

τίσης, ή (τίς), payment, punishment.

τίσον (A 508), see τίς.

τιταδείον (τείνον), stretch; draw (B 390); lift, hold out (ταλαντα, X 200); mid. gallop at full speed (X 23).

τιτακομαι (τρυχάω). seek to hit, aim.

τίω, imperf. τίων, τίς (ρ) or τίς (ε), fut. τίων, aor. τίωσα, subj. τίσιον, imperat. τίωσον, pass. perf. participle. τισιόνας, value, honor.

τάλην, pres. wanting (cf. βολή-τλάς, etc., Lat. toleró, tolui), fut. τλής-σμαι, 2 aor. τίλην, opt. τλάη, imperat. τλητε, perf. τετάληκας, opt. τετλαή, imperat. τετλαθε, bear, endure, dare.

tó (adv. accus.), therefore (Γ 176, Ζ 523).

tó in other uses, see δ, ή, τó.

(1) τόν, dat. of σό, § 110.

(2) τόν, enclitic particle, apparently the same as the dat. of σό, you see, surely, certainly.

τογάρ, therefore.

τοιος, -η, -ον, such.—Neut. τοιον as adv., so much.

τοιοθεία, -ατη, -όνθε (τοίοιος: -ει adds to the demonstrative force), such, so brave (B 120).

τοιούτος, τοιούτη, τοιούτο (τοίοιος) such.

τοίχος, -ου, δ, wall of a house.

τοκέας, gen. plur. τοκεων and τοκεων, δ (τικων), parent.

τομή, τό, stump of tree, A 235.

τός, τό, bow, often in plur. (note on A 45); arrows (O 709).

τόσον, see τόσος(οσ).

τόσος, -η, -ον, see τόσος(οσ).

τόσθε, -άθε, -όνθε, in meaning like τόσος(οσ). Cf. τοσ(οσ)θε.

τόσος(οσ), accus. -ον(ος) (I 485), neut. plur. τοσσαθα (B 328), in meaning like τόσος(οσ).

τόσάκι, so often.

τόσαθα, see τοσσαθα.

τόσον(οσ) (X 41), adv., so much, so, = τόσος(οσ).

τόσος(οσ), -η, -ον, so great, so much, so many.—Neut. τόσος(οσ) as adv., so much; so far, almost (X 378, X 322, see notes).

τόσο(οσ)θε, -άθε, -όνθε, in meaning like τόσος(οσ), but -ει adds to the demonstrative force.

τότε, then, at that time.

τότε (§ 45), on this account, therefore.
τόφα, for so long, meanwhile.
τράπεζα, -ς, ἡ (τετραπέδια [i.e. -ς]),
cf. τράπεζα, table.
τραπέζες, accus. plur. -ς (τράπεζας),
of the table, feeding at the table (κύνας).
τραπέζιον, see τέρατος.
τράπετο, τράπετον, see τράπετο.
τράπεζαν, τράφεν, τράφη, see τράφω.
τρέις, τρία, 'three.'
τρέτος (Lat. torquēs), aor. τρέτω and
τράπεσιν, opt. τρέτως, partic. τρεπάς,
mid. 2 aor. (τρέπετο, τράπετον)
turn; mid. turn oneself.
τρέψω, aor. partic. θρέψας, 2 aor. in-
fin. (intrans.) τραφέμαι, pass. 2 aor.
τράφη, τράφεν, thicken; nourish,
feed, raise, rear; pass. be raised,
bride.
τρέκω, iterat. aor. θρέκασκον, 2 aor.
θρέκασα, run.
τρέψεις, τρέψεω, τρέψη, see τρέπω.
τρέπω, aor. τρέπε, τρέπον, flee.
τρέπων, accus. -ον (τρέπον), timid.
τρεπότας, -ή, -ών (cf. τετραψόω), perfor-
ated with holes, descriptive of
bedsteads. See note on Π 448.
τρεπτικός, -ές, -ές, rough, jagged.
τρέπω, 2 perf. partic. τρεπτόγενες, twit-
ter, chirp.
τρεπτικός, adj., accus. sing. of τρε-
πτικός, threefold, Σ 490.
τρη-πλῆθος, adj., threefold, Α 128.
τρη-πλοῦς, -όν, thrice plowed.
τρη-πόδος, τρεπόδος, τριπόδος, 3, tripod.
τρη (τρεῖς), thrice.
τρεπτός, -ή, -ών (τρεπτόν), third.
Τρεπτώνεα, Tríptogeneia, epithet of
Athene (Χ 189). Perhaps the origi-
nal meaning was 'Water-born.'
τρίτος, -ή, -ών (τρίτος), third.—τό τρί-
τον, adv., in the third place.
τρίχας, see φιλί.
τριχάδι (τριχα), in three parts.
Τροί, Troy, (1) the district known
as the Tro'ad or (2) the city Ιλίος.
Τροι-θεός, from Troy.
Τροι-θές, to Troy.
τρόμος (τρόμος), tremble.
τρόμος, ο (τρόμος, tremble, Lat. tremō),
trembling, quivering.
τρόμος (simple verb), imperfect,
kept turning, turned, Σ 234.
τροχός (τρόχος), wheel. See Σ 600,
where alone in Homer the word
means potter's wheel.
τρυγώ, opt. -ών, harvest.
τρύγητα, adj., pres. subj., coo, chatter,
I 311.
τρυφαλακτικός, -ν, τρυφαλαττός, four-horned helmet.
See Introduction, 33. Doubtless
the word came to signify simply
helmet, when the horns and the
derivation were both forgotten.
Τρυφαδής, accus. -ας, α, Tro'jan
women.
Τρυφαλεῖα, see Τρυφαλεῖον.
Τρυφαλεῖον, Τρυφαλεῖον (v) and Τρηψαλεῖον (v),
Τρωάς, α, Tro'jan.
Τρυφαδεῖο (w), α, Tro'jan; as sub-
stant., Tro'jan women.
Τρυφαθέα, -η, -άς, Tro'jan. Fem. plur.
Τρυφαθείς as substant., Tro'jan women.
τρυφαλέω (τρυφαλέω), mid. imperat. τρη-
ψαυτέω, infin. τρηψαθείς, turn (one-
self, in mid.) to flight (Ο 666) or
back (Π 95).
τρυφαλαθέα (τρυφαθέα), -ών, run.
τρυγών, 2 aor. τρυγών, subj. τρύγων.
hit. [Chance, be (or meet) by
chance; obtain.]
Τρυφάθης, -ός and -θης, the son of Ty-
deus, Diomedes.
Τρυφάθεα, -ός, Ty deus, son of Oeneus,
who was king of the Aeolians, in
Calydon.
τρύμβος, ο (= late Lat. tumba, Eng.
tomb'; cf. Lat. tumulus), mound
of earth, barrow. See note on Π
456, 457.
τύμη, thou, you, § 110.
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τόττυ, aor. partic. τότας, pass. 2 aor. partic. τύτηλας, smile. See note on O 745.

τυθάος, -ος, little.—Neut. τυθάον as adv., a little; by a little, narrowly (O 628); for a little time (X 494).

Τυφώεις, -ός, Typho'eus, a giant overcome by Ζεύς and lashed by his lightnings; buried άν' Αριάνος (B 782, 783).

Τυχίνες, τ. Tych'ίnes, famous worker in leather who made the shield of Αἴας, Η 220. [Quoted in note on Π 106.]

τυχώμει, see τυγχάμει.

τυφάς, see τύτω.

τυ (see § 117), then, therefore.

τυ in other uses, see θ, τό.

τυ, dat. sing. of the indef. pronoun τις, enclitic.

τῶς = άς, άς.

Y——υ

'Υδας, τ. θάζει, Ηγ'αδες, a group of stars whose rising is associated with the beginning of the rainy season, Η 488.

έρεα, -ας, ἵ (ερέα), arrogance, haughtiness, insolence.

έρπεις, -ε, -ες, weep, A 312.

έρπει, ἐρπεῖος, τέ (Lat. unda), water.

υδας (accus. plur.), υδάς (dat. plur.), υδατές (nom. plur.), υδατός (dat. sing.), υδατές (nom. plur.), υδα (dat. sing.), υδατες (gen. sing.), see υδατος and § 107.

υδάς, ό, son. Full declension under § 107.

ελακτειν, howl, bark.

ελή, ἵ (cf. Lat. silva), forest, wood.

'Υλη, ἵν ή, Ηνί, small town in Boeotia, Η 221. [Quoted in note on Π 106.]

έλευς, -ουσα, -εν (έλη), wooded.

έμες, you, § 110.

επεινακος, ι, σ, marriage-song, Χ 493.

εμμες, you, § 110.

βος, δ, son. See § 107, 1.

ομάγεος, imperf. ομάγος, lead under, harness to (γρύν).

οτιλι, loc. of οτιλι, down, Σ 217.

οτιλια, (οτιλια), adv., away from beneath; before (X 141); beneath and away, at either side of (Ζ 421).

οτιλικος, aor. partic. οτιλικός, dart or glide out from beneath (w. gen.).

οτιλικος, ή (οτιλικος), escape.

οτιλικος, τοττη, comp. τ, rose up beneath, Β 287.

οτιλικος, see οτιλικος.

οτιλικος, see οτιλικος.

οτιλικος, see οτιλικος.

οτιλικος, ς, ς, ς, (οτιλικος), escape.

οτιλικος, τοτη, comp. τ, rose up beneath, Β 287.

οτιλικος, see οτιλικος.

οτιλικος, see οτιλικος.

οτιλικός, see οτιλικος.

οτιλικός, see οτιλικος.

οτιλικος, ἱ (οτιλικος), give way, yield, with- draw, retire.

οτιλικος, μ, 3 plur. οτιλικος, be under.

οτιλικος, -ον, see οτιλικος.

οτιλικος, ἱ (οτιλικος), give way, yield, with- draw, retire.

οτιλικος, μ, 3 plur. οτιλικος, be under.

οτιλικος, -ον, see οτιλικος.

οτιλικος, ἱ (οτιλικος), give way, yield, with- draw, retire.

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οτιλικος, ἱ (οτιλικος), give way, yield, with- draw, retire.

οτιλικος, μ, 3 plur. οτιλικος, be under.

οτιλικος, ς, ς, ς, (οτιλικος), escape.

οτιλικος, τοτη, comp. τ, rose up beneath, Β 287.

οτιλικος, see οτιλικος.
trary to,—Sometimes accented.

ναπέρος, 2 aor. subj. ναπέρη, transgress.

ναπέροςτη, ἡ (Βανος), transgression.

ναπέρος, -ον (Βανος), of exceeding might, furious, unbridled, insolent.

'Υπερεία, Πυρετι'α, a spring in Thessaly. Cf. Ζ 457.

ναπέρ-έχω, imperf. ναπέρεχε(ν), ναπέρεχος, 2 aor. ναπέρεχε, hold (παλάγχα) over (Ἡραλώτοιο), hold (κείρας) before (gen. or dat. of pers.), so protect; rise above, tower above.

ναπέρ-θε(ν), adv., from above, above.

ναπέρ-θράσιμο, 2 aor. ναπέρθρασαν, spring or leap over.

ναπέρ-θυμος, -ον, of exceeding spirit, high-spirited.

'Υπερίον, -οφος, δ (cf. ναπέρ), originally an epithet of the sun, 'dwelling on high'; but also explained as a patronymic, the High-born one; as substantive, the Sun-god.

ναπέρ-μαγή, -ές (μαγός), of exceeding might, above all in might, very powerful.

ναπέρ-μοχρα (= ναπέρ μοχρον), adv., beyond (the decree of) fate. B 155.

ναπέρ-ολίστι, ι, ταίς, acts of violence, A 205.

ναπέρ-πέτομα, 2 aor. ναπέρπατο, fly or speed over the head (X 275).

ναπέρ-πράγμα, see ναπέρ(ρ)μάγμα.

ναπέρ-πράσος, -ον, superior, preeminent, distinguished.

ναπέρ-φάλος, -ον, very powerful, arrogant, insolent.—Adv. ναπέρ-φάλος, excessively, overmuch.

ναπέρψην, τ, τή, palate, roof of the mouth, X 495.

ναπέταν, see ναπέταμα.

ναπέτευχει comp. τ, imperf. of ναπέτευχο(κα), groaned beneath, B 781.

ναπέτη, see ναπέταμα.

ναπέχο, see ναπέχομαι.

ναπέσταν, see ναπέστανω.

ναπέχομαι, see ναπέχω.

ναπέχερ, see ναπέχερε.

ναπέςτος, -ος (ηδος), under the dawn, at daybreak.

ναπέχομαι, 2 aor. ναπέχετο, subj. ναπέχομαι, ναπέχεται, imperat. ναπέχεσε, infinit. ναπέχομαι, promise, vow.

νανος, ο (Lat. somnis, for sop-νυς), sleep. Also personified, the god of sleep (Π 454, etc.).

νατικ, ο, ου (before rough breathing), loc. νατικ (Lat. sub.), adv. and prep. w. gen., dat., or accus. W. gen. from under; under, beneath: at the hand of, by (W. pass. verb); under stress of, by reason of. W. dat. under, beneath, w. verbs of rest and sometimes after verbs of motion; under, by, of the cause or instrument. W. accus. beneath, under, to a high place, w. verbs that express or imply motion; during (Π 202, X 102). Also accented νατικ, §§ 164, 166. Meaning as adv. beneath, underneath; down (Γ 217): by stealth (Χ 319). See also note on Ξ 570.

ναπέ-βλήθησαν, adv., interrupting, A 292.

ναπέ-βλέπε, aor. ναπέβλεπε, partic. ναπέβλεψα, fear.

ναπέ-βλέπῃ, τ, η, means of entertainment, I 73.

ναπέ-βλέπομαι, fut. ναπέβλεψαι, aor. ναπέβλεπο, 2 aor. ναπέβλεπα, receive into one's hospitality or keeping.

ναπέ-βρα (adv.), w. ἄνω, looking from beneath, with a sullen or grim look.

ναπέςκον, see ναπέκω.

ναπέ ... ἄρον, see ἀρομά.

ναπέ-λικα, aor. in tenses (Ο 498) ναπέ ... λέκον, make relax (γορνάτα) in death; mid. aor. ναπέλεκαν, set free for oneself from under.

ναπέ-μίνα, aor. ναπέμιμα, wait for the attack of.
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υπο-πλακή †, adj., under Plu’c’s, a spur of Mt. Ida, Ζ 397.

υπό-φρυμα, arower, aor. in tenses ὑπο-πλορ δόρα (Δ 507).

υπο-(πρό-φυρμά), break underneath; pass. 2 aor. ὑπο-προφυρμα, breaks forth beneath. Note on Π 300.

ὑποστάθη, ὑποστήθη, see φρίσταμαι.

ὑπο-στρέφω, aor. opt. ὑποστρέφεσα, turn back, return (intrans. Γ 407).

ὑποσχέω, ὑπόσχομαι, etc., see ὑπόσχομαι.

ὑπό-σχέση, ἡ (ὑπό-σχομαι), a promise.

ὑπο-τρία, aor. ὑποτρώσα, flee away.

ὑπο-τρομέω, tremble beneath—in the legs.

ὑπό-τροτός, -ον (τρόπο) returning.

ὑπο-φενεύμων comp. †, pres. infin., to flee away, to escape, X 200.

ὑπο-φθείρα †, oí, interpreters of the divine will, Π 235.

ὑπο-χώρεω, imperf. ὑποχώρε, withdraw, retire.

ὑπο-ψήν †, adj., despised, Γ 42.

ὑπείκος, -η, -ον (ὑπώ), backward (cf. Lat. supinus). [The reverse of προνήμου]

ὑπο-ορφεῖος †, adj., under your roof, I 640.

ὑπεμίπτη, ἡ, battle, conflict.

ὑπεμεθη-σε, to the conflict, to battle.

ὑπετάτος, -η, -ον (ὑπετάτος), rearmost, last.

ὑπετάτος, -η, -ον (superl. of ὑπετάτος), rearmost, last. — Neut. ὑπετάτου, ὑπετάτα, as adv., for the last time.

ὑπετάτος, -η, -ον, later, younger in birth; next in succession. — Neut. ὑπετάτου as adv., later, hereafter.

ὑπολέω, weave; figuratively, devise, contrive plans, etc.

ὑποφοίτησα, imperf. ὑποφοίτησα, take away from beneath.

ὑποφόιτης comp. †, 2 aor. partic., lowering it, Α 434.

ὑπο-σταμαί, 2 aor. act. ὑποστα, ὑποσταν, opt. ὑποσταίνω, imperat. ὑποστήτω, place oneself under; submit oneself (I 160); promise.

ὑπο-σμός, -η, -ον (cf. ψυ, on high, ὑπ-σω), high, lofty.

ὑποσφέφως †, adj. in gen. case, high-roofed, Ι 582.

ὑπο-ερμίτης (βρέμω), thunderer on high, epithet of Zeus.

ὑπο-υγος, -ον (ιγών), throned on high.

ὑπο-τετήθης (τετώμαι), high-sourcing.

ὑπο-τύλως, -ον (τύλι), with high gates, high-gated.

ὑπο-φροφος, -ον (φροφή, roof; cf. ἄρης), high-roofed.

ὑπο-ροτός, -ον (ρότος), on high.

ὑπο-θετέω, -ον (ὑποθετεω, etc.), high up, on high.

φ—φ

φανερός, see φανερός.

φανερός, -η, -ον (φοστάς), bright, shining.
—Comparat. φανεροτέρος.

φανέρος (φός), pass. aor. φανέρεν, shine.

φανέρος, -ον (φός), shining, splendid; glorious, illustrious.

φανη, etc., see φημι.

φανομήνυς(v), partic. of φαινει, § 155, 1.

φανείν (φός), aor. φαινεν(v), pass. perf. φαινομαι, 2 aor. (φάνεαν, φαινεν, subj. φανή and φανή, imperat. φανεθί, infin. φαινομαι, partic. φαινότα, bring to light, show, reveal, declare (Ξ 295); mid. and pass. be seen, appear, show oneself.

φαλαγά, plur. φαλαγγες, ἡ (phasis), line of soldiers.

φαλάρ(α) †, τά, metal bosses or disks on the helmet, Π 106. See also Introduction, 33.

φαλός, ὁ, horn of helmet. Introduction, 33.

φαμίν, φάμενος, φάνερας, etc., see φημι.

φανταρά, φανταρ, φαντάρι, φάνταρι, φαντάρι, see φαινη.

φάδος, τά, light; safety, victory, delivery, delivery.
SELECTIONS FROM HOMER'S ILIAD

phiou-se, to the light.
ϕάος, ἵ (φῶς, cf. Lat. pharetra), quiver for carrying arrows.
ϕάρμακον, τό, herb.
ϕάρος, dat. φάροι, τό, elegant robe of linen, sometimes used as a shroud for the dead. See Introduction, 19.
ϕάς, φάσαν, see φηλ.
ϕάσανον, τό (φάσανον), sword.
ϕάσας, πάσαν, see φηλ.
ϕάτος, ἵ (φηλ), report, saying.
ϕάτη, ἵ, manger.
ϕάτο, see φηλ.
ϕάτωμα, flee.
ϕιβαλθή †, ἵ, a sparing, X 244.
ϕέν and φα, roots that appear in reduplicated 2 aor. κεφεῖσαν (κέφαλος) and κέφεος, κέφεος, partic. κεφαλή, pass. perf. κεφαλοῦσα, slay.
ϕέρης = ϕέρτας.
ϕέρτας †, Φέρτας, a Nereid, Ξ 43.
ϕέρτας, -η, -ον, superl. of ϕέρτας, best, most excellent, mightiest.
ϕέρτας, -η, -ον, better, superior in rank, mightier.
ϕέρτρα †, τοῖ, litter, i. e. bier, Ξ 238.
ϕέρων (Lat. fugīō), fut. ϕέρωσαι, infin. ϕέρωσα, 2 aor. ϕέρω, -ομαι, subj. ϕέρωσαι and ϕέρω, opt. ϕέρωμαι, infin. ϕέρωμαι and ϕέρωμαι, perf. partic. ϕέρωμαι, ϕέρωμαι, flee, escape; be driven in flight; flee from.—ϕερώμαι, panic-stricken (cf. φοβά).  
ϕή, ϕήν, see φηλ.

ϕή, same as ὦ, like. See note on B 144.
ϕήγω, ἵ (Lat. fægus, Eng. ‘beech’), oak is the meaning of the Greek word (rendered quercus by Lat. writers). Probably a tree with edible (cf. φάγειν) nuts was originally indicated. Cf. note on Z 237.

ϕιμ (cf. φίνις, Lat. fārī), 3 sing. ϕίς(ν), 1 plur. φίμις, 3 plur. ϕίμις [the preceding forms are not enclitic in our text; the ancient grammarians were not unanimous, in fact, in describing the word as enclitic]. opt. φίμ, -ης, φίμεν, partic. φίμες, ϕίμεται, imperf. ϕίμεω and ϕίμ, ἔφις, ἔφιος, ἔφιος and ϕή, ἐφαρκάς, ἐφάρκας, and ἐφαρκας, mid. infin. ϕίμειν, partic. ϕίμερος, imperf. ϕίμεω, ἔφαρκας and ἔφαρκας, ἔφαρκας, ἐφαρκας, ἐφαρκας, make known, declare, say, speak; think. The two ideas of saying and thinking can not always be distinguished.

ϕήρ, dat. plur. ϕήρας, ὀ (θήρ, cf. Lat. fera, ferox), wild beast, Centaur. See note on A 268.

ϕήρας, Phe'rai, a town ruled by Agamemnon and situated between Pylos and Lacedaemon.

ϕάταν, 2 aor. subj. φάτην, anticipate; w. partic. sooner, first. Cf. P 861.

ϕήγγομαι (cf. θυγγάταιρε), aor. φήγγεται, raise the voice, call, cry out.

ϕήν, see φήν.

ϕήνη, Phîthi'a, kingdom of Peleus in southern Thessaly and home of Achilles. See note on A 79.

ϕήν-ες, to Phîthi'a.

ϕήνεω (cf. φηνεω), iterat. imperf. ϕήνεσθαι, intrans. perish; trans. waste away, fret away.

ϕήνεω, fut. φήνεω, infin. φήνεω, destroy, slay; mid. 2 aor. φήνεω, infin. φήνεσαι, perf. 3 plur. φήνεσαι = φήνεσαι, perish, be slain.

ϕήνο-μαι, accus. -ομαι (φήνων and ἄρπα), man-destroying.

ϕήναι, see φήν.
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**Φίλος** (cf. φίλον), imperf. φιλεῖν, waste one's heart away.

**Φίλογγος** (cf. φίλεργος), sound of the voice. [Cf. Eng. 'di-phthong'.]  

**Φίλος** (φίλος), pres. act. infin. φιλεῖν and φιλέω, imperf. φιλεῖος, iterat. φίλεσθαι, aor. (δ)φιλεῖα, subj. φιλήση, love; treat kindly, entertain (Γ 207).

**Φιλοκτένατος** †, adj., most greedy of gain, most covetous, Α 122.

**Φιλομαθής**, -ες (cf. μαθής), loving smiles, fondly smiling, sweetly smiling.

**Φιλοπόλεμος**, -ος, battle-loving, war-loving.

**Φίλος**, η, -ος, dear, pleasing (see note on Α 541); but ους also. § 114. — As substantive, friend.—Comparat. φιλότερος (note on Χ 301), superlat. φιλότατος.

**Φίλος** (φίλος), love (Ι 630), friendship (Γ 453), hospitality (Γ 354).

**Φιλοφιλούν** †, ἡ, kindliness, Ι 256.  

**Φιλότερος**, φιλότατος, see φιλος.  

-φ(υ), suffix, § 155, 1.

**Φιλεγγύθος** (φιλεγγύς, Lat. flagrō, fulged), burn, blaze.

**Φιλόν** †, τόν, bark of a tree, Α 287.

**Φιλοστόρος**, δ., billowing, roaring of waves, tumult of battle. [Cf. φαλάσαρος and φιλασάρος, blazé, O 607.]

**Φιλές**, φιλέως, ἡ (φιλέω-θω), flame, blaze.

**Φιλόθες**, aor. φιλόθιζον, rout, put to flight; mxd. fut. φιλόθιζομαι, trans., will flee from (Χ 250); other mxd. and pass. forms φιλόθον, imperf. φιλόθεν, aor. (δ)φιλόθις, partic. φιλόθοις, see. See note on Ζ 278.

**Φιλοβοηθεία** (φιλοβοηθεία), play on the lyre.

**Φιλέσω**, 2 aor. ἐφιλέσω, show, point out; mxd. φιλέσαι, etc., imperat. φιλέω and φιλέως, fut. φιλεσάμην, aor. φιλεσάμην, imperat. φιλεσαι, show to oneself, discern, see (O 671), more commonly consider, think over with oneself.

**Φιλην** (φερην), play, pass.  

**Φιλοπόθος**, η, common in plur.; diaphragm or midriff; heart, mind, sense; breast (Π 242, etc.). See note on Α 55.

**Φιλήρης**, ἡ (cf. Lat. frater, Eng. 'brother'), a group of men connected by kinship, a brotherhood or clan, a subdivision of the tribe (φυλή).—φιλήρης, § 155, 1.

**Φιλοσωφία** (φιλοσωφία), have one's senses, live (Χ 59), think, have in mind, consider; be minded, have a happy (ἀρετή) heart; have an evil (κακό)
intend or cherish evil thoughts; μεγά λα φαροίνετε, in high spirits.

Φρύγα (Φρύγ), Phryg ians.

Φρύγια, Phrygia, a district of Asia Minor bordering on the Troad. Its limits in Homeric times can not be surely determined. Cf. note on Ω 545.

Φως, see φῶς.

Φύγας (cf. φύγ-, 2 aor. of φυγεῖν), to fling; w. μεθατο (Π 697), be thought themselves of flight.

Φύγε, φυγάειν, φυγεῖν, φύγησαν, φύγων, see φυγεῖν.

Φόβος, ή (φόβος), trepidation, panic, I 2.

Φως, ή (φῶ), growth, stature. Cf. Α 115, Γ 208-211.

Φωτός, έτ, τό, seaweed, Ω 7.

Φυκτό (φυκεῖν), neut. plur. adj. used as substant., possibility of escape, Π 118.

Φυλάχθη, ή (φυλάξ), guard, watch—act the as well as the men.

Φυλακτός, ή, τό, guards, Ω 566.

Φυλακτήρ, plur. -ήρες, έ (φυλάκω), a guard.

Φυλάξ, -αχος, ή, a guard.

Φυλάσσω (cf. φυλάξ), aor. φυλάσσει, guard, watch, keep, cherish, observe, attend to.

Φύλλον, τό (Lat. folium), leaf.

Φύλλον, τό, race, kind; tribe, in meaning like the later φυλή.

Φύλωντας, -όπος, ή, tumult of battle, battle, conflict.

Φύσα, αι, bellows.

Φύσων (φύσων), imperf. φύσαω, blow.

Φύσε, see φῶς.

Φυσικά (φύση), pant.

Φυτικός, -ος (φῶ and perhaps ϋδά, a kind of grain), grain-producing. The traditional meaning is life-giving (cf. γίγνη, life).

Φυτεύω (φυτόν), aor. φυτεύοντας, plant.

Φυτον, τό (φῶ), plant, stalk, tree.

Φως (cf. Lat. suī, Eng. 'be'), fut. φίλου, produce; 2 aor. φυ, grew: έτ... φο (Ζ 253), grew to, clung to, grasped.

Φωνή (φωνή), aor. (φ_)φωνεῖν, partic. φωνήσας, lift up the voice, speak.

Φωνή, ή, voice. [Cf. tele-phone, etc.]

Φωνήσας, φώνησαν, see φωνεῖ.

Φως, φωτό, ή, man.

Χ—Χ

Χ’, before rough breathing, see Κε.

Χάλκου, imperfect. (δ)χάλκετο, give way, yield, withdraw.

Χάλκος, 2 aor. opt. χάλκω, gape, yawn.

Χάλκος, imperfect. χάλκει, iterat. χάλκει-αος, mid. 2 aor. opt. κεχαραλατις, pass. 2 aor. (δ)χάρω, χάραγον, opt. χαρίζων, rejoice, be glad. The pres. imperat. is used to express welcome (or farewell): hail! welcome! Cf. Α 334, Ι 197, 225.

Χαλίτη, ή, hair, locks; mane of horse.

Χάλαζα, dat. -ή, ή, hail, pellets of ice.

Χαλεπάλαια (χαλεπάλαια), aor. infin. χαλεπάλαια, be angry, be wroth.

Χαλέπας, -άη, -άς, heavy, severe. grie-vous, harsh; hard, difficult.

Χαλινοῦς, τοῦ, bits, of a bridle, Τ 383.

Χάλκεος, -η, -ον (χαλκός), bronze, made of bronze. [Not brazen, which means 'made of brass.'—For χαλκέιν as epithet of shield see Introduction, 25.

Χάλκιος, -ον (χαλκός), bronze. See χάλκεος.—χάλκιον (used as fem.) occurs in Ε 229.

Χάλκιον, τι, imperfect., wrought as a coppersmith, Ε 400.

Χαλεπάλαιος, -ας (χαλεπαλαιος, cf. note on Β 55), bronze-fitted, bronze, fastened or strengthened with bronze, epithet of spears, helmets, etc. See Introduction, 33.

Χαλκο-βαρψ, -βάρης, -βάρους (βαρύς), heavy with bronze, bronze.
of (Z 485). W. accus. or gen. See also § 174 (1).

πόσι (cf. Lat. pignus), adv., with the jist, in boxing.

πῦρ, πυρός, τὸ, 'fire.'—Plur. πυρά, τά, 2d declension, watch-fires.

πυρ-άγρη, ἡ (ἀγρέω, take, catch; cf. ταῦρον), fire-tangs.

Πυραίκημος, Pyraeik'mos, leader of the Paeonians (II 287), slain by Patroclus.

πυριγῆνδων, adv. (πύργος), like a tower, O 618.

πῦργος, ὁ, tower.

πυρετόν, τό, fever, X 31.

πυρη, ἡ (πῦρ), funeral pyre.

πυρετόλ, τό, signal-fires, X 211.

πῶς, enclitic adv., ever, yet. Always after a negative.

πολλομαί, iterat. imperf. πολλάτοτα, fut. πολλασκευ, go often, frequent.

πῶπα, τὸ, cover, lid.

τὰ πῶς, after ὅ, never yet, never up to this time.

τῶς, interrog. adv., how? in what way?

τῶς, enclitic, in any way, in some way; after ὅ or ὧ, perhaps, by chance.—ὁ τῶς, in no way, not at all.

τῶν, plur. τῶνα, τὸ, flock of sheep.

P—p

πά, π' = ἡ πά. Cf. § 49, 1.

παλαιός, ὁ, οὖν, hammer, Ξ 477.

πάπτω, aor. inflin. πάπτα, stitch; con-trive, plot.

παχύς, τό, chin, I 208.

παλασία, ἡ, rhapsody, Introduction, 6.

παλασίδω, ὁ, rhapsodist, Introduction, 6.

πάν and πᾶς, adv., easily.

πᾶς(ν), see πᾶς.

πᾶσα, τὰ (πᾶς), streams.

πάσο (for πάσω = Ρέπισ [i.e. -γο]; cf. Ρέπων, aor. ἔρετα, ἔε(π)οις(ν), subj. βέρπην, infin. βέβα, partic. βέβα, pass. aor. partic. gen. βέβενοτος, do, do good or ill to a person (accus.); perform a sacrifice, offer.

πάπη, -έων, τά, limbs, body.

πάς, adv., easily.

πᾶς, πᾶς, πᾶς, πᾶς, πάσενος, see πᾶς.

πέτα, incline downward, sink.

πέτα, imperf. ἔπετε(ν) and βεκ(ν), flow.

πενηντός, ὁ, (πηνηντός), breakers, surf.

πηνηντός (Lat. frangō), aor. ἔπενε(ν), πεκίς(ν), inflin. βεκία, partic. βεκία, break, break through; break in pieces; βηνήντο (Ξ 67), broke itself, broke.

πέτα, τό, rug.


πέκα, πέκα, πέκα, see πηνηντός.

πεκ-γκυρ, -ος (πηνηντός, ἄρη), breaking the ranks of men, stormer of battle-lines.

πέντε, τό, pres. partic., stamping, Ξ 571.

πεπιτα' (α) τόν, speaker, I 443.

πεδιός (πέτα, cold; cf. Lat. frigus), fut. inflin. πεδιστευ, aor. πεδών, perf. subj. ἔπειτα, shiver, shudder; fear.

πέγγο, (cf. πηγή), neut. comparat., more shivery or frosty; more fearful, A 325.

πέδα, -ἐς, -ο, root.

πεπιτα (πέτα), adv., swiftly, fleetly.

πεπώ, ᾧ, skin.

πετω, aor. ἔπετος and βεκός, throw, hurl.

πές, πές, πές, ἡ, nose; πένος, πές, nostrils.

πέρας, see πέτα.

πεαλ, -άω, al (πέω), streams.

πεθανόν, τό, adj., waving, swaying, Ξ 576.
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ροδόδακτυλος, -ον (ρόδον, rose, δάκτυλος, finger), rosy-fingered.

ροή, only plur., see ροόλ.

ρόδος, ὁ (ῥόδος), stream.

ρόμαι (perhaps from stem σερυ; cf. Lat. servus), imperf. ρέομαι, ὁ plur. imperf. (or 2 aor.) ρέωρα (§ 142, 4, b), preserve, defend.

[To this present some scholars refer also imperf. ἐρῴα (Z 403), aor. ἐρώτο (X 344), 2 aor. ἐρώτο (X 507), ἐρῴα (as if for ἐρῴα, Ν 499), perf. ἐρῴας (as if for ἐρῴας, Α 239, Χ 303), and other doubtful forms.]

ρύται †, adj., drawn together, wrinkled, Ἰ 503.

ρύγη, dat. plur. ῥύγηροι, ὁ, reins, Π 475.

ρουγαλος, -ον, -ον (cf. ρύγ-μοι), ragged, in shreds, Β 417.

ρύμαι (Lat. ρύμο), imperf. ρύμω, aor. ῥυμώρα, rush; move briskly; dance (Π 616).

Σ—σ

Σαγγάριος, Sanga'rius, a river flowing through Phrygia and Bithynia into the Pontus.


σάλπιγξ †, ἡ, trumpet, Π 219.

σανίδες, -ος, αἱ (two-leaved) doors, Ι 583, Ζ 275.

σάλος (Lat. sinews), safe.—Comparat. σάλτερος †, Α 32.

σάλιος (σαλής), subj. σάλιος (I 681), σάλο (I 424), σαλώι (I 398), fut. σαλώεις, aor. σαλώος, subj. σαλόμεν, σαλῖν, mixed aor. infin. σαλώον (T 401), safe, keep safe, preserve.

σατήν, see στήν.

Σαρπίδης, δῶς, Sarpe'don, leader of the Lycians, slain by Patroclus.

σάφα (σαφής, clear), adv., clearly.

σάφες, σαφεῖσθαι, etc., see σάδω.

σάλτερος †, comparat. of σάλος, more safely, Α 32.

σάλων, aor. τίθεσθαι (τίθως), infin. σάλωμα, extinguish, quench, put out; 2 aor. σάθη (trans.), was extinguished.

σεβάσματα, aor. σεβάσωντο, be or stand in awe of.

σεβαστά, τό, awe, Ξ 178.

σεθη, σέθος, gen. of σέθος, § 110.

σελ, shake, brandish.

σελήνη, ἡ, moon.

Σέλλης †, the Sel'li, priests of Pelasgic Zeus at Dodona, Π 234.

σετος, gen. of σέθος, § 110.

σετπαρ, see σετό.

σετό, gen. of σέθος, § 110.

σέτω, aor. partic. σέτως, drive. urge on; mid. imperf. ἑςετόμα, aor. σέτωρ, subj. σέτωρα, partic. σέτωρας, 2 aor. or pluperf. ἑςετόμα, perf. partic. ἑςετόμος, πρ. hasten, hurry; be in haste; but σέτωρα (Γ 26) is trans., try to chase away.

σέτις, δ (Lat. saepēs), pen, fold, for sheep; note on Ξ 589.

σέτωμα, plur. -ετος, τό, sign; portent (Β 308), tomb, mound (Β 814).

σεμιλων (σεμιλω), give a sign, dictate, give orders.

σέτωμα, perf. σέτομα, pass. 2 aor. subj. σέτηπαι, rot. perf. be rotten.

σετιπαρ †, adj. fem., strong, Ι 505.

Σέλενης, Sthen'elus, son of Cepheus and comrade of Diomedes.

σέτων, -ος, τό, strength, might; troops, Ξ 274.

σέτωλος, -ος, ὃ, w. gen. οὐς (I 208), fat hog. Cf. note on the double expression βοῦς ταῖρος, Β 480, 481.

σίγαλός, neut. plur. σίγαλόντες, gleaming.

σίγη, τῇ, dat. only in Homer, in silence.

σίδηρος, -ός, -ον, and σιδηρός, ἦς, -ον (σιδηρός), made of iron (therefore hard or unfeeling).

σίδηρος, ὁ, iron. See note on Ξ 34.
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Σιδών, Σιδώνος, -η, ὅν (Σιδών, Sidos), Sido'nian or Phoenician.

Σιντιζα, Sin'tia, people dwelling on the island of Lemnos.

Σιθόλος τῆ, τῷ, Sip'ylus, a mountain of Lydia, Ω 615.

σιτος, -ωσ, -ον, σί, grain, bread, food.

σιωπή, σιωπή, be quiet.

σιωπή, τῇ, dat., only in Homer, in silence, silently.

σικάλ, limp, half.

Σκαλατ όλα, the Scæ'an gate, the great gate of Troy looking toward the Greek camp.—Without όλα, Ω 263. See note on B 809.

σκαλά, -ά, -ων (Lat. scaevus), left. Fem. as substant., left hand.

σκάλω, bound, skip, trip.

Σκαμάνδρος (πεδων), Σκαμανδή (λευμάν), Scamand'rian, of the river Scamander.

Σκαμάνδρος, Scamam'drius, name given by Hector to his son, Z 402 (†).

Σκαμάνδρος, Scaman'drus or Scaman'der, a river of Troy, called by the gods Xanthus.

σκήτ-οδος, -ον (σκήτορ, ἔξω), scepter-bearing.

σκήτορ, τό (cf. Lat. scipiō), 'shaft,' staff, scepter, B 186.

σκίδ-ναμα, (cf. skid-άνυμ, Lat. scindō), imperf. σκύδω, scatter, disperse.

σκίδα, -εσα, -εν (σκίθ, shadow), shady, § 159.

σκότσα, dat. -εσα, ol, stakes, palsy-de.

σκότλος, ὁ (Lat. scopulus), a jutting rock, cliff.

σκοτία, ἳ (σκοτώς), outlook place, height; watch hill (Χ 145).

σκοτία, ὁ (σκότως), look, spy, watchman.

σκυμμανίμων simple verb τ, infin., be angry, Ω 592.

σκύμμα, be angry.

σκύμνος τος, thelps, Z 319.

Σκύρος, Sey'ros, a city in Phrygia (?) or the island between Lesbos and Euboea. See note on Τ 668.

σκύτο-τώμων τῶν, leather-workers, H 221. See note on Π 106.

σκυραγέω, resound.

σκυρδαλός, -η, -ον (cf. Germ. schmerzen, Eng. 'smart'), painful, dreadful, terrible.—Neut. as adv. σκυρδαλόν, -έα, terribly.

σκυροδεννό, adv. (cf. σκυρδαλόν), terribly.

Σμηνέας, voc. Smin'theus, epithet of Apollo 'of the mouse,' Α 30.

σμέχος (cf. perhaps Germ. schmunchen, Eng. 'smoke'), make smolder, burn.

σμίδες, -ε, swelling, weal or wale.

σμύς, -η, -ον (cf. σμύς), safe.

σός, σῆ, σόν, thy, your, yours, § 113.

στάρτα τό, τό, ropes, B 185.

στάρω, draw; mid. aor. partic. σταρ-σέω, draw one's own.

στένας, στάνας, στάνεις, see στένω.

Στέας τό, Spe'o, a Nereid, Σ 40.

στέάς, iterat. imperf. στέάθακε, aor. στέατω, subj. στεάτω, partic. στεάς, pour a little wine on the ground before drinking, for the gods' portion; make libation.

στέας, τό, cave, grotto; the dat. στή (Z 402) is probably for original στεί.

στέας, hasten, be in a hurry. Notes on ζ 373, 472.

στή, see στέας.

στάλαγμα, τό (cf. στάλη, spleen), inward parts, heart, lungs, liver, and so on.

στόγγος, ὁ, 'sponge.'

στενδή, ἰ (στένω), libation, drink-offering.
σταυδή, ἡ (στεῖω), haste, zeal; dat. with effort on the part of the marshals, hardly, B 99.

στάξος, aor. στάξ', drop, pour drops of.

σταϊδέας, δ' (cf. ἵστεν of ἱστήμη), fold of sheep; stable, Ξ 589.

στάσις, see στάσις.

στάν, στάσει(v), see ἱστήμη.

στατός (ἱστήμη), placed in the stall, stalled (ἵστος).

σταφυλή, ἡ, bunch of grapes.

σταλαίτο, see σταλλό.

σταλλό, dat. -π, ἤ, cutwater, stem of boat, A 482.

στείχω (cf. στείχει), 2 aor. ἱστηκα, proceed in line, go.

στίλας, equip, send; mid. aor. στελλαστα, furled (A 433).

στήμνα, pl. -στή, τά (στήφω), wreath, fillet.

στείαξιος (στειάξω), mid. imperf. στειάξατο, sigh, groan.

στείαξω (στειάξω), mid. imperf. στειάξατο, sigh, groan.

στείνω, properly straighten, pack full; figuratively, be distressed, groan (Ξ 33).

στεφεῖς (στεφεῖς, solid, firm), firmly, obstinately.

στέφνων, τά, breast, chest.

στεφανογεράτας τ, δ', gatherer of lightning or waker of lightning, Π 298.

στειεῖα, imperf. στειεῖ, press up or forward (Monroe, note on ρ 525), behave as if, make sign, boast.

στεφάνη, ἡ (στεῖω), circle, diadem (Ξ 597 is the only place in Homer where the word has the latter meaning). See also Introduction, 33.

στεφανίω (στεφανίως, circle, crown; στέφω, set around, set in a circle; pass. perf. στεφάνισσα, Ζ 485, 'with which heaven is set around' or is crowned.

στέφω (cf. Lat. stipō), properly crowd full; set around, crown.

στή, σταθμ, etc., see ἱστήμη.

στήθος, -οι, τά, breast, chest.—στήθος, gen. sing., X 284; dat., B 388.

στήλη (στήλω), pillar, gravestone, Π 457. See note on Π 456.

στηρίζω (στερείω), make firm, set fast; pass. pluperf. ἵστρισα, was set upon (Π 111).

στήριστο, στήριστο, στήριστο, στήριστο, στήριστο, στήριστο, στήριστο, στήριστο, see ἱστήμη.

στηρίζω, -ή, -όν (στέλβω, tread), trodden or pressed together, firm, stout, strong.

στήρα, shine, glister.

στίξ, στίξας, ἡ (cf. στείχες), row, line, rank, usually of warriors.—ἐκα το τάξιας (Γ 326), each in his own line, in rows.—ἐνα το τάξιας (Γ 113, Σ 602), in rows, in lines.

στίχας (στιχ-εις), -ας (Ο 635), mid. imperf. ἵστρικατο, walk; proceed in ranks, march.

στίχας, see στίς.

στόμα, -ος, τά, mouth.

στόμαχος, ὁ (στόμα), throat.

στορμή, ἡ (στεῖω), groan.

στορμῆστα simple verb τ, aor. infin. of στορμώ, to lament, Ξ 124.

στορμήνου (Lat. sternō, Eng. 'strew'), aor. στορμήσαν, infin. στορμήσαν, partic. στορμής, spread, spread out.

στορμεύσαι (στράτος), imperf. ἵστρεφθω, mss. ἵστρεφθω, be encamped.

στράτες, ὁ (στορμήνου), camp, army in camp.

στρατηγός, ἡ, -όν (στράτος), to be bent, yielding.

στρέφεσθαι τ, aor. pass. 8 plur., were set whirling, grew dizzy, Π 792.

στρέφω, aor. partic. στρέφοντα, iterat. στρέφοντα, turn about, turn: mid. στρέφονται, fut. στρέφονται, pass. aor. partic. στρεφθεῖς, -εκα, turn oneself, turn around or away.
στροβόθνος, -οῦ, ἡ, sparrow.
στροβόλυξ, dat. -γγο, ἡ (στρέφω), whirl.
στριφάω (στρέφω), turn; midd. turn oneself about, tarry (I 468).
στυγηρός, -ῆς, -ῶ (στυγήρ), loathsome, hateful; terrible (X 488).—Adv. στυγηρῶς, hatefully, to your hurt (Π 720).
στυγήσω, loathe, hate, fear.
στυφελλάω, aor. στυφελλεῖν, infer. στυφελλάω, strike, smite, thrust, or drive away.
σύ, thou, you; declined, § 110.
συγκαλάω, aor. partic. συγκαλιότας, call together.
συγχέω, imperat. σύγχει, pour together, disturb, trouble; midd. 2 aor. σύγχυσα, were entangled, of reins (Π 741).
συλλάμε, aor. subj. συλλαμά (X 258), συλλάμει, despoil, strip, rob.
συλλήγω, aor. partic. συλληγέω, midd. aor. συλλήγασσα, gather together, collect.
συμβάλλω, 2 aor. imperat. συμβάλλε, throw together, bring together.
σύμπανσα, -ῶν (πάς), all together.
συμφράσων, τοί, ol, counselors, advisers, B 372.
συμφρασῶμαι, fut. συμφρασίσωμαι, aor. συμφράσασσα, consider counsels with, share counsels with.
σὺν and the older ἕν (which has been preserved in some places by metrical necessity), prep. w. dat., with, together with, with the aid of.
σὺν in comp., see also ἕν.
σῶν, see σῶς.
σῶν-αγων, see ἕν-ἀγων.
σῶν-ασφεραι comp. τ, aor. subj., has hitched together, O 890.
σῶν-αφιέρω, 2 aor. σῶναφιέρω, take together, crush together, Π 740.
σῶν-εμ (εἶμ), imperf. dual σώνε, come together, encounter.
σύνελθε, see συναιρέω.
συν-ήχω, perf. partic. συνοχόκτως (§ 127), bent together, cramped, B 218.
συν-μοιστάναι τ, τάς, compacts, X 261.
σύνθεο, see συντίθημι.
συν-θελέω, -θελω, τοί (συν-θελέω), compacts (Β 339), commands (Σ 319).
συντήρημα, see σύντημα.
συνοχόκτα (§ 127), see συνίχω.
συν-θελεμα, 2 aor. imperat. σύνθες, take heed.
σύριγγα, -γγας, ἡ, shepherd's pipe.
σύς, σώδ, ο. ἡ (Lat. sūs, Eng. 'swine,' 'sow'), wild boar (I 539, 548, Π 829); domestic hog (I 208, 467).
σύραξα, aor. σύραξ, Τσέρας, stick or stab in the throat, slay.
σύλας, σύλαι, accus. plur. of ἔλο, § 110.
σύλτερος, -ή, -.pathname, their own, their, § 113.
σύλλοω, σύλλον, gen. plur. of ἔλο, § 110.
σύλλικη, dat. -σα, ol, wasps.
σύλλυθειν, σύλλυθειν, and σύλλυθες, dat. plur. of ἔλο, § 110.
σύλις, σφρ., σφρᾶν, their own, their, § 113.
σύλις, τό, ankle.
σφή, nom. and accus. dual of σφ, § 110.
σφέω, the two, the twain, accus. dual of ἔλο, § 110. Cf. A 8.
σφέω, nom. and accus. dual of σφ, § 110.
σφῆν, gen. and dat. dual of σφ, § 110.
σφῆν, dat. dual of ἔλο, § 110. Cf. A 388.
σφετερον τ, of you two, A 216. Cf. § 113.
σφιδ-θεν, from close at hand, close by, near.
σφιδ-θέν (σφίν, cf. Íχω), within grasp, near, near at hand.
σφίδη, σφίδον, σφίδθη, see Íχω.
σχε-τλος, -η, -ον (σχείν), holding out, persistent, stubborn, headstrong, implacable, harsh, cruel.

σχλοχθαι, see σχυω and note on I 235.

σχιζη, ἴ (σχιζω, cleave), cleft wood, fire-wood.

σχιλαρτο, see σχω.

σάμα, -σω, τό, dead body.

σάς (cf. σας), safe (X 332).

Τ—τ

τ' = τε or τοι.

tελ, nom. plur. fem. of σ, η, το.

τάλαρον, τό (ταλ-ω), scale-pan, balances (in plu. only); talent, a weight of gold. See note on I 122.

ταλαφίδων, τό (ταλάφω), basket.

ταλεφρόνος, adj. (for derivation see § 83. 2), enduring the ox-hide shield, stout in battle, sturdy. Cf. E 289.

Ταλθηβίος, Talithyb’ius, herald of Agamemnon.

τάλλα, the other parts, the rest; cf. § 44.

τάμε, τάμιαν, etc., see τάμει.

τάμη, η (τάμεω), stewardess, housekeeper.

τάμης, δ (τάμω), steward.

τάμω (Attic τάμω), 2 aor. τάμε, subj. τάμωμεν, τάμησε, infin. ταμεῖν, partic. τάμωτα. -όντες, mid. imperf. τάμωντο, 2 aor. infin. ταμωθαία, cut, cut off, carve, wound; make oaths with sacrifice. Cf. B 124.

ταυ-πλαγίς, gen. -ου (ταυψ, ἐλαγος), of distress drawn out, very distressing.

ταυ-ύμπης, -ης (ἄ-ωκτε), with stretched out point, long and sharp, sharp-pointed, tapering (Π 768).

ταυ-τελος, -ον, dressed in out-stretched or broad robe; Introduction, 20. Possibly it is merely a synonym of ἀλευκετύλος (Helbig), long- or trailing-robbed.

tαν-φλον, τό, adj., with stretched bark, i.e. with smooth bark, Π 787.

τανώ (cf. τελώ), aor. τάνωσεν, τάνωσα, pass. aor. τάνωσεν, τανωθέν. stretch, stretch out; extend (I 213). Note on Π 475.

τάσης, gen. plur. -ήτων, δ, coverlet.

ταφασσω, subj. aor. (σφρ-)ταφής, confuse, disturb; plur. perf. ταφάχθες, was in confusion.

ταφής, aor. τάφησεν, partic. ταφής- σα, to be terrified, fear. Cf. A 331.

ταφητεθαι, ταφομεθαι, see ταφω.

ταρφία, adv. (ταρφης, ταφος), thickly, often, again and again, Χ 142.

ταφος, dat. plur. ταφεσσω, τό (ταφεο), thicket.

ταρχω, fut. ταρχεσσον, bury. See note on Π 456.

ταύρος, ο (-lat. taursus), 'steer,' bull.

ταφο-ς, ο (θαφ-τυ), burial.

ταφ-ρος, η (θαφ-τυ), ditch, trench, moat.

ταφέν, 2 aor. partic. of which the perf. is ταφης, to be amazed, dazed.

τάχα, adv. (ταχύς), speedily, directly, soon. —Comparat. ταχός (note on Π 139). —Superl. ταχύτα — See also δτη.

ταφ-τυλος, -ου (ταφος, young horse, Κρν. 'foal'), with swift steeds.

ταχύς, -ς, ὁ, quick, swift. —Adv. τάχη, which see; comparat. τάχως (note on Π 129); superl. ταχύτα — See also δτη.

τε (Lat. -que), enelic, and; but often not to be translated. See note on Α 63.—For its force after a relative word see § 128, 3.—τε... τε, both... and; but sometimes not to be translated, as Α 81, 83 (see note).—τε... δτο. τε... 184, τε... καλ, both... and.

τέγες, τέγω, τέγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, téγων, τε-
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τέλω (cf. τάσσω, Lat. tendō), aor. τελο-, τελέω, partic. τελο-, pass. plupr. τέταρτο, stretch, draw tight; tie reins tight to a chariot rim (τέταρτοι); pass. be stretched tight (I 372), be suspended (X 307).

τέλος, τά, constellations, x 485.

τέρπο (Lat. terpō), rub open or hard, fret, distress, harass.

τέμπος, -ος, τό, wall, especially of a city.

τέχνης, see τήνω.

τεκάρμος (τεκαρμο), aor. τεκάρμως, set as a goal or limit, decree, ordain.

τέκμερο, τό, goal, end; sign.

τέκνον, τό (τ-τεκ-ν of τίκνω), child; young of a bird, nestling; foal of a horse.

τέκνος, τεκνοθέα, etc., see τήνω.

τέκνος, -ος, τό (τ-τεκ-ν of τίκνω), child; young.

τέκτων, -ος, δ. (cf. τέχνη, τίκτω, τέκτω), worker in wood or stone, etc., builder, carpenter.

τελαμον, -ανς, δ. (τελάμω, Lat. tollō), a bell for carrying or supporting; strap of shield (Introduction, 24); baldric of dagger.

Τελαμανάθης, -άς (Τελαμάν), son of Tel'amon, Ajax.

Τελαμάνος, son of Tel'amon, Telamonic.

τελέω, burn, become, be.

τέλος, -ον (τέλος), perfect, unblemished.

τελέω = τέλω, fulfill.

τελεφόρος, -ος (τέλως, φόρος), perfecting, complete, full.

τελευτάω (τελευτή), perfect, fulfill.

τελευτή, ἡ (τελέω), end; object (μέθοδοι).

τελέω (τέλος), fut. τελέων, aor. τελέως, subj. τελέως, τελέος, opt. τελέωμαι, τελέος, infin. τελέψω, pass. τελέων, fut. infin. τελεσθαι, perf. τελεσθαι, partic. τελεσθεῖσα, perfect, fulfill, bring to pass, complete, finish; satisfy (A 82); pay (I 156, 298). The perf. pass. partic. may mean able to be fulfilled.

τέλειος, -εσσα, -εν (τέλεω), perfect, unblemished.

τέλλον, w. είν in tmesis, see επί-τέλλο.

τέλος, τό, end, fulfilment, completion; dat. plur. τέλεσαν, companies, x 298.

τέλος-ς, to the end.

τέλος, τό (τέλος), limit.

τέμενος, τό (τέμενος = τάμν-ν, cf. Lat. templum), a piece of land cut off, a god's or king's domain, precincl.

Τένεδος, Tenèdos, island near the Troad.

τέντος, τό (τελόω), tendons, x 396.

τένος, gen. sing. of τεν, § 122, 1.

τένος, ἡ, -ον (Lat. tenuis), your (sing.). See § 113.

τέρας, τό, portent, omen.

τέρπω, -εσσα, -εν, tender.

τέρπμα, plur. -στα, τό (Lat. terminus), goal, around which horses turn in a race. Cf. Lat. media.


τερπερ-κίτρινος (for derivation see § 59), hurier of the thunderbolt, epithet of Zeus.

τέρπω, mid. 2 aor. subj. ταρτόμεθα, reduplicated 2 aor. τετάρπατο, partic. τετάρτημον, pass. 2 aor. τεταρτη-σώ, subj. τραυλόν, delight; mid. and pass. delight oneself, take delight in, satisfy oneself.

τέσσαρες, -ας, four.

τεταγών, 2 aor. partic. (cf. Lat. tangō), seize. No present.

τεταρτής, τεταρτήμονα, see τέρπω.

τετράς, -ος, -ον (τέσσαρες), fourth. Nent. as adv. for the fourth time.

τέταται, see τελέω.
tētelosmēn, perf. partic. of tēlēω, able to be accomplished; § 427.
tētēxato, see tēxω.
tētēmka, see tēka.
tētēnētes, perf. partic., begrieved, distressed. No present.
tētēmēnos, see tēm.
tētēmēthnai, see tēmē.
tētēlathē, tētēlai, tētēlēkas, see tēlai.
tētēmēs and tētēmēn (2 aor.), came upon, found. No present.
tētērān (tēpō), aor. tētērwn, bore through.
tētēplē, adv., fourfold, A 128.
tētēφαλος, -on, four-horned (helmet); Introduction, 38.
tētēra-chē, adv., in four parts.
tētērmen, see tētraian.
tētrē, see tērēsion.
tētrēgōnēs, see tērē.
tētrēguste, τως, cicadas, G 151.
tētrēmōn, tētrēto, tētrēko, tētrēko, see tēxω.
tēu, gen. sing. of the interrog. pronoun tēs, § 122, 1.
tēu, gen. sing. of the indef. pronoun tēs, enclitic, § 122, 2.
tēuxa, -ēn, τά, artis.
tēxω (cf. tēkōn), aor. tēkēς and tēkē, make ready, work w. past tense wrought, build, prepare, cause; mid. 2 aor. tēkēkata, prepared for themselves; pass. perf. tēkēkata, are done (X 550), is prepared (Γ 101), is (X 30); partic. tēkēmyōn, built (Ζ 243), well-wrought (Π 235), tēkēmyōn, wrought (X 511); pluperf. (tēkēkata) was built (Σ 446), was (O 643, Ζ 549); tēkēkato, were wrought (Ζ 574); aor. tēkēthan, was made or caused (Π 298), was done (Β 320), had taken place (Β 155). Also see kāmō for the expression kāmē tēxωn.
tēfrē, ᾫ (cf. Lat. tepeō), hot ashes.
tēχη, ᾫ (cf. tēk-τω, tēxω), skill.
Τάλω, lear out, pluck.

Τέμα (τεμά), fut. τεμέθονται(ν), aor. τεμήσας, subj. τεμήσα, -ρ., -ον, imperat. τεμένον, mid. fut. infin. τεμήσεως, pass. perf. ininf. τεμήσεως, value, honor.

Τέμψη, ἡ (τές), valuation, fine, compensation; honor, respect.

Τέμπε (τές), accus. τέμπητα (τέμπητα), valued, honored (I 805), precious, costly (X 475).

Τένα, accus. sing. masc. of τῆς, whom? π 682.

Τένα, τενα, accus. sing. masc. or fem. of the indef. pronoun της, enclitic.

Τενάς, τενας, accus. plur. masc. of the indef. pronoun της, enclitic, Ο 735.

Τέταρτος, aor. τέταρτος, brandish, shake.

Τίνας (τίνω), 2 plur. τίνωθε, punish.

Τίνα (τίνω), cf. τι-μή), aor. opt. τίνα, pay, pay for (A 42); mid. fut. ininf. τίνατε, aor. opt. τίναται, inifn. τίνατα, take pay for (B 356), punish a person for something (gen.).

Τίνα (τινα, § 48), interrog., why pray? τι, τι (for special case forms see § 122, 1), interrog. pronoun, who? what? Neut. τι as adv., why, τι, τι (for special case forms see § 122, 2), enclitic indef. pronoun, somebody, something, anybody, anything; a; many a man, every man.—Neut. τι as adv., somewhat, at all.

Τίσαμην, τίσασθαι, τίσαναι, τίσανθαι, see τίνω.

Τίς, ἡ (τίς), payment, punishment. τίς (A 508), see τίς.

Τιτανος (τετάνω), stretch; draw (B 390); lift, hold out (τιτανω, A 200); mid. gallop at full speed (X 23).

Τιτικομαι (τιτικάνω), seek to hit, aim.

Τιφώ, imperf. τιφώ, τιφάντας, fut. τιφώ, aor. τιφώς, subj. τιφώσων, imperat. τιφώ, pass. perf. partic. τιφώσως, value, honor.

Τιλάρια, pres. wanting (cf. τιλατ-τλάς, etc., Lat. tolerō, tuli), fut. τιλήσωμαι, 2 aor. θάληψα, opt. τιλῆς, imperat. τιλέ, perf. τιλήκας, opt. τιλής, imperat. τιλαθί, bear, endure, dare.

Τό (adv. accus.), therefore (Γ 176, Ζ 528).

Τό in other uses, see δ, η, τό.

(1) τός, dat. of σ, § 110.

(2) τός, enclitic particle, apparently the same as the dat. of σ, you see, surely, certainly.

Τόγαρ, therefore.

Τότος, -η, -ον, such.—Neut. τότον as adv., so much.

Τούδε, -δε, -δε (τούος: -δε adds to the demonstrative force), such, so brave (B 120).

Τούτος, τοϋτης, τοϋτο (τούος) such.

Τούχος, -ου, δ, wall of a house.

Τούκος, gen. plur. τούκων and τούκων, δ (τακτος), parent.

Τούμην, τάμην, stump of tree, Α 235.

Τόξον, τό, bow, often in plur. (note on A 45); arrows (Ο 709).

Τόσον, see τόσο(ς)ος.

Τόσος, -η, -ων, see τόσο(ς)ος.

Τούδε, -δε, -δε, in meaning like τόσο(ς)ος. (cf. τούς(ς)οδάς).

Τούτος, accus. -οῦν, (I 485), neut. plur. τούτα (B 328), in meaning like τόσο(ς)ος.

Τούτικα, so often.

Τούτα, see τούτος.

Τούτων (Χ 41), adv., so much, so, = τόσο(ς)ον.

Τόσο(ς)ος, -η, -ων, so great, so much, so many.—Neut. τόσο(ς)ον as adv., so much; so far, almost (Ζ 378, Χ 322, see notes).

Τόσο(ς)οδάς, -δάς, -δές, in meaning like τόσο(ς)ος, but -δέ adds to the demonstrative force.

Τότε, then, at that time.

Τότικα (§ 45), on this account, therefore.
tóppa, for so long, meanwhile.

τράσεια, ἡ (τετρασεια-α [i. e. -ya], cf. τρίσιον), table.

τραπεζών, accus. plur. ἡ (τραπεζα-α). of the table, feeding at the table (κόμας).

τραπεζομαν, see τίρων.

τράπτερο, τράπτερον, see τρέλω.

τράφιμον, τράφεν, τράψη, see τρέφω.

τρεῖ, τρί, 'three.'

τρέծο (Lat. torqueō), aor. τρέψα and τρέψων, opt. τρέψει, partic. τρεψάς, mid. 3 aor. (τρέπτεστα, τράπτοντα, turn; mid. turn oneself.

τρέψω, aor. partic. τρέψάς, 2 aor. intrans. (trefsw), τρεψάμεν, pass. 2 aor. τρέψαν, τράφερ, thicken; nourish, feed, raise, rear; pass. be raised, bred.

τρέχω, iterat. aor. τρέχασκον, 2 aor. τρέχσο, run.

τρίψα, τριψί, τρίψει, see τρέξω.

τρέξ, aor. τρές, τρέσσω, flee.

τρέψων, accus. -να (τρέω), timid.

τρητός, -η, -όν (cf. τρετάοι), perforated with holes, descriptive of bedsteads. See note on Γ 448.

τρίχα, -εια, -δ, rough, jagged.

τρίζω, 2 perf. partic. τρέχσερας, twit-

t. r. chirp.

τρίκλακα τ, adj., accus. sing. of τρί-

τακλτ, threefold, Ξ 480.

τρίκλος τ, adv., threefold, Α 128.

τρί-τολος, -ω, thrice plowed.

τρί-τος, τριτός, -το, tripod.

τρίς (τρεῖ), thrice.

τριττικός, -η, -ον (προσ), third.

Τριτήγενος, Tritogeneia, epithet of Athene (Χ 183). Perhaps the original meaning was 'Water-born.'

τριτος, -η, -ον (τρεῖ), third.—το τρι-

τον, adv., in the third place.

τριχας, see θρίς.

τριχά (τρεῖ), in three parts.

Τροι, Troy, (1) the district known as the Tro'ad or (2) the city It'ios.

Τροι-θέων, from Troy.

Τροι-θή, to Troy.

τρόμω (τρέμω), tremble.

τρόμος, ο (τρέμω, tremble, Lat. tremō), trembling, quivering.

τρόμον simple verb †, imperf., kept turning, turned, Ξ 224.

τροφόντα †, also as variant in γ 290, adj., swollen, Ο 621.

τροχός, δ (τρέχω), wheel. See Ξ 600, where alone in Homer the word means potter's wheel.

τρυγας, opt. -ας, harvest.

τρύγης †, pres. subj., coo, chatter, Ι 311.

τρυφάλας, -η, -ο, four-horned helmet.

See Introduction, 33. Doubtless the word came to signify simply helmet, when the horns and the derivation were both forgotten.

Τρυφάδες, accus. -ας, al, Tro'jan women.

Τρυφας, see Τρυφας.

Τρυφός, Τρύφων, Τρυφεσιον (v) and Τρυφος, Τρως, ο, Α' τρό'jans.

Τρυφάδες, -ων, al, Tro'jan; as subst., Tro'jan women.

Τρυφώ, -η, -ον, Tro'jan. Fem. plur. Τρωπος as substant., Tro'jan women.

Τρυφαίος (τρέμω), mid. imperat. τραι-

σώ, infin. τροπάω, turn (oneself, in mid.) to flight (Ο 666) or back (Π 95).

τρυφάο (τρέχω), ἃς, run.

τρυγίμος, 2 aor. Τρυχες, subj. τέχως, hit. [Chance, be (or meet) by chance; obtain.]

Τρυγος, -ας and -ων, the son of Ty' deus, Diomedes.

Τρυγός, -ης, Ty' deus, son of Oeneus, who was king of the Aetolians, in Calydon.

Τρύμιος, ο (= late Lat. tumba, Eng. 'tomb'; cf. Lat. tumulus), mound of earth, barrow. See note on Π 456, 467.

τρυψ, thou, you, § 110.
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τότε, aor. partic. τῶς, pass. 2 aor. partic. τῶς, smile. See note on O 745.

τυμχανος, -οπτος, little.—Neut. τυμχανος as adv., a little; by a little, narrowly (O 628); for a little time (X 494).

Τυγκος, -ες, Typhon’s, a giant overcome by Zeus and lashed by his lightnings; buried εἰν Απολλωνι (Β 782, 783).

Τυχ’ένις, famous worker in leather who made the shield of Ajax, Η 220. [Quoted in note on Π 106.]

τύγμα, see τυγχανον.

τυφλός, see τοτος.

τυφλός (see § 117), then, therefore.

τυφός in other uses, see §, §, τό.

τυρ, dat. sing. of the indef. pronoun τις, enclitic.

τός = δις, so.

Υ—υ

Υάδας, τάς, Hyades, a group of stars whose rising is associated with the beginning of the rainy season, Ζ 486.

υβρις, -ος, ἡ (βρύπ), arrogance, haughtiness, insolence.

υγρός, -ος, -ον, wet, Α 312.

υδρός, εος, τό (Lat. unda), water.

υδας (accus. plur.), υδατης (dat. plur.), υδατος (accus. plur.), υδατος (nom. plur.), υδατης (dat. sing.), υδατος (nom. plur.), υδης (dat. sing.), υδατος (gen. sing.), see υδας and § 107.

υλός, δ., son. Full declension under § 107.

υλιθίως, howl, bark.

υλη, ἡ (cf. Lat. silva), forest, wood.

"Υλη, Hyle, small town in Boeotia, Η 231. [Quoted in note on Π 106.]

υλίον, -ος, -ον (υλη), wooded.

υμειας, you, § 110.

υμναος, ὁ, marriage-song, Ξ 493.

υμνης, you, § 110.

τός, δ., son. See § 107, 1.

τυ-αγω, imperf. τογγα, lead under, harness to (ύγγα).

τοι, loc. of τον, down, Ξ 217.

τοπα, (τοι), adv., away from beneath; before (X 141); beneath and away, at either side of (Ξ 421).

το-ἀκουσ, aor. partic. ἀκοσ, dart or glide out from beneath (w. gen.).

το-αλκις, ἡ (ἀλκις), escape.

το-υποτις comp. ὁ, rose up beneath, Β 267.

τυπος, see τυμος.

τυποσκαντος, see τυποποιος.

τυποποιος, see τυποποιος.

τυποποιος τος comp. ὁ, imperf., were secretly arming themselves, Ζ 513.

τυπωμεν, imperf. τυπωμεν, mid. fut. τυπωμαι, give way, yield, withdraw, retire.

τυπος (ους), 3 plur. τυπος, be under.

τυποχας, -ον, see τυποκος.

τυπος, w. gen., out from beneath, forth from; away from (X 146).

τυ-κρο-θες, -ες, run forth from under, outstrip in racing.

τυρ-κοθε, comp. ὁ, aor. pass., is hidden beneath, O 626.

τυρ-κοθες, imperf. τυρκοθος, bear away from.

τυρ-κοθως, 2 aor. τυρκοθως and τυρκως, escape, escape from.

τυραμως, see τυραμος.

τυτυμωρες, see τυτυμωρες.

τυτυμωρες τος, comp. ὁ, bows down his head, is cast down, X 491.

τυ-υρος, beneath (w. gen.); below (i. e. in the world below, Τ 278).

τυρκοθες, see τυρκοθες.

τυρκοθως, (ν), see τυρκοθως.

τυρω (Lat. super), prep. w. gen. and accus. W. gen. above, over, in behalf of. by (w. verbs of beseeching), about (= περι, Lat. de, Ζ 524). W. accus. above, over, beyond, con-
trary to.—Sometimes accented ὑπερ, § 166.

ὑπερβάλειν, 2 aor. subj. ὑπερβάλῃ, transgression.

ὑπερβάλειν, ἡ (βάλειν), transgression.

ὑπερβαλόν, -ον (βαλον), of exceeding might, furious, unbridled, insolent.

'Ὑπεραθή, Ἑπεραθῆ, a spring in Thessaly. Cf. Ζ 457.

ὑπέρ-ήχον, imperf. ὑπέρεχε(ν), ὑπέρεχε, 2 aor. ὑπέρεχε, hold (συλλέγειν) over ('Ἡθοστοιοι), hold (χειρα) before (gen. or dat. of pers.), so protect; rise above, lower above.

ὑπερ-θε(ν), adv., from above, above.

ὑπερθρόφος, 2 aor. ὑπερθρόφος, spring or leap over.

ὑπερθύμος, -ον, of exceeding spirit, high-spirited.

'Ὑπερθύμος, ὁ (ἐπερθύμω), (cf. ὑπέρ), originally an epithet of the sun, 'dwelling on high'; but also explained as a patronymic, the High-born one; as substant., the Sun-god.

ὑπερμάθης, -ος (μάθος), of exceeding might, above all in might, very powerful.

ὑπερμαρχ (= ὑπερ μαρχο), adv., beyond (the deicer of) fate, B 155.

ὑπεροπλήσιον, τοις, acts of violence, A 205.

ὑπερπετομα, 2 aor. ὑπερτεπατα, fly or , speed over the head (X 275).

ὑπερράγη, see ὑπερράγηνμα.

ὑπερτέρων, -ον, superior, preeminent, distinguished.

ὑπερφαλασ, -ων, very powerful, arrogant, insolent.—Adv. ὑπερφάλασα, exceedingly, overmuch.

ὑπερφύτη, τά, palate, roof of the mouth, X 495.

ὑπερτάν, see ὑπερτάμα.

ὑπερτετανάζει, comp. τα, imperf. of ὑπερτετανάζομαι, groaned beneath, B 781.

ὑπερτη, see ὑπερτάμα.
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υπο-κλακήν †, adj., under Ἰλακός, a spur of Mt. Ida, Ζ 397.

υπο-δρόμιον, ares, aor. in tinesis ὑπ' ἑμοῦ ἄρης (Π 507).

ὑπο-τρίχημον, break underneath; pass. 2 aor. ὑποτρίχημα, breaks forth beneath. Note on Π 300.

ὑποστάτην, ὑποστήρω, see φύσταμα.

ὑπο-στρίφω, aor. opt. ὑποστρίφημα, turn back, return (intrans. Ι 407).

ὑπόσχεο, ὑπόσχωμα, etc., see ὑπερσχω-

μαι.

ὑπόσχεσις, ἡ (ὑπερσχωμα), a promise.

ὑπο-τρίτημον, aor. ὑποτριτήμα, flee away.

ὑπο-τρομίμα, tremble beneath—in the legs.

ὑπό-τροπος, -ον (τρόπο), returning.

ὑπο-φανερον comp. †, pres. infin., to flee away, to escape, Χ 200.

ὑπο-φήμα τ. o1, interpreters of the divine will, Π 235.

ὑπο-χορέω, imperf. ὑπεχορέω, withdraw, retire.

ὑπο-ψιν †, adj., despised, Γ 42.

ὑπετος, -η, -ον (ὑπ' ή), backward (cf. Lat. supinus). [The reverse of πρωθός.]

ὑπο-πρόφητα †, adj., under your roof, I 640.

ὑπαίη, ἡ, battle, conflict.

ὑπάλληλος, to the conflict, to battle.

ὑπατόω, -η, -ον (ὑπάτωτας), rearmost, last.

ὑπατότας, -η, -ον (ὑπάτωτας), rearmost, last.—Neut. ὑπατότων, ὑπατάτα, as adv., for the last time.

ὑπατέρος, -η, -ον, later, younger in birth; next in succession.—Neut. ὑπατέρων as adv., later, hereafter.

ὑψαλών, raise; figuratively, devise, contrive plans, etc.

ὑψαρέω, imperf. ὑπέρ... ὑπέρον (Β 154), take away from beneath.

ὑψάτης comp. †, 2 aor. partic., lowering it, Α 434.

ὑψόταμα, 2 aor. act. ὑψότης, ὑψότατον, opt. ὑψόταιν, imperat. ὑψότητα, place oneself under; submit oneself (Ι 180); promise.

ὑψάλος, -η, -ον (ὑπανοι, on high, ὑψο-οι), high, lofty.

ὑψαρείςς †, adj. in gen. case, high-roofed, I 582.

ὑψαρείςς (βρέμα), thunderer on high, epithet of Zeus.

ὑψάρνος, -ον (ὑρίνον), throned on high.

ὑψαρτής (ὑρτής), high-soaring.

ὑψάρνος, -ον (ὑρσέλη), with high gates, high-gated.

ὑψαρνος, -ον (ὑρσφή, roof; cf. ἱρφω), high-roofed.

ὑψος (cf. ὑψίος), on high.

ὑψίος (cf. ὑψίος, etc.), high up, on high.

Φ—Φ

φαυλός, see φαυλός.

φαυλός, -η, -ον (φαυλός), bright, shining.

—Comparat. φαυλότερος.

φαυλός (φαυλός), pass. aor. φαυλόθεν, shine.

φαυλόμεος, -ον (φαυλός), shining, splendid; glorious, illustrious.

φαινός, etc., see φαινό.

φαινομενής, partic. of φαινόμην, § 155, 1.

φαινός (φαύλος), aor. φαινεῖν, pass. perf.

τέφεραι, 2 aor. (τέφερσεν, τέφησθαι, subj. φανεροῖς and φανερός, imperat. φανερηθεί, infin. φανεροῦσα, partic. φανερόν, bring to light, show, reveal; declare (Ζ 295): mid. and pass. be seen, appear, show oneself;

φάλαγγα, plur. φάλαγγες, ἡ (φαλάνξ), line of soldiers.

φάλαρας (a) †, τ. metal bosses or disks on the helmet. Π 106. See also Introduction, 33.

φάλος, ὁ, horn of helmet. Introduction, 33.

φάντασμα, φάντασμα, φάτες, etc., see φαντασμάτων.

φανόντα, φάνη, φανή, φανή, φάνη, φάνη, ὁ φανόντας, see φαντασμάτων.

φάνος, τό, light; safety, victory, deliverance, delivery.
φάεω, δε, to the light.

φάερνη, ἢ (φέρω, cf. Lat. pharetra), quiver for carrying arrows.

φοραμαχον, το, herb.

φάφος, dat. φάφε, το, elegant robe of linen, sometimes used as a shroud for the dead. See Introduction, 19.

φᾶς, φᾶσαν, see φης.

φάγωνος, το (σφάλος), sword.

φάσθαι, φασίν(ν), see φης.

φάτε, ἢ (φημι), report, saying.

φάτην, ἢ, manger.

φάτο, see φημι.

φαθομαι, flee.

φαθωλί τ, ἢ, a sparing, X 244.

φεῦ and φα, roots that appear in reduplicated 2 aor. ἡφευς(ν) and ἡφευν(ν), ἠφευομεν, partic. ἠφεύοτα, pass. perf. ἠφεύω, stay.

φέρετος = φέρταρος.

Φέρονα τ, Φερώ'α, a Nereid, Σ 43.

φέρετος, -η, -αν, superl. of φέρετος, best, most excellent, mightiest.

φέρετος, -η, -αν, better, superior in rank, mightier.

φέρταρος, -ταρος, litter, i. e. bier, Ξ 236.

φιρυ (Lat. ferō, Eng. 'bear'), subj. φιρρα, imperat. φιρρε (§ 181), infin. φιρρεμαι and φιρρεω. imperf. φιρρη, fut. οίρει, -οιρεν, infin. οιρεμα, aor. οιρεκει, οιρεκα, subj. οιρεικα, opt. οιρεικα, infin. οιρεκα, mixed aor. imperat. οιρες, infin. οιρεμα, bear, carry, bear off, bring; wage (war). Mid. φιραμαι, fut. infin. οιρεσκα, aor. οιρεκατα, bear off for oneself, etc.; cf. act. Pass. be borne; rush, dash.

φιρυμαι (Lat. fugiō), fut. φοίρωμαι, infin. φοίρεσθαι, 2 aor. φως, -ο, subj. φωτογονιόμαι and φως, opt. φωγομαι, infin. φωγεμαι and φωγαμαι, perf. partic. φωχομαι, φωχομαι. flee, escape; be driven in flight; flee from. — φωχομαι, panic-stricken (cf. φοῖς).

φῆ, same as ἐς, like. See note on B 144.

φιγος, ἢ (Lat. fagus, Eng. 'beech'), oak is the meaning of the Greek word (rendered quercus by Lat. writers). Probably a tree with edible (cf. φεύς) nuts was originally indicated. Cf. note on Ξ 237.

φισ (cf. φίση, Lat. fūr), 3 sing. φίσας(ν), 1 plur. φίσερ, 3 plur. φίσας(ν) [the preceding forms are not enclitic in our text; the ancient grammarians were not unanimous, in fact, in describing the word as enclitic], opt. φίσην, -ης, φίσσας, particip. φίσας, φίσες, imperf. φίση and φίσην, φίσσαναι and φίσσαν, φίσει and φίση, φισαμαι, φίσομαι, and φίση, mid. infin. φίσομαι, particip. φίσομαι, imperf. φίσημαι, φίσαται and φίσει, φίσαται, interat. φίσαμαι, make known, declare, say, speak; think. The two ideas of saying and thinking cannot always be distinguished.

φηρ, dat. plur. φηρον, δ (θήρ, cf. Lat. fera, ferōs), wild beast. Centaur. See note on Α 268.

Φησαλ, Φερ'ας, a town ruled by Agamemnon and situated between Pylos and Lacedaemon.

φίλει, 2 aor. subj. φίλη, anticipate; w. partic. sooner, first. Cf. Π 361.

φιλεγομαι (cf. φιλογοη), aor. φιλέκαται, raise the voice, call, cry out.

φιλη, see φημι.

Φηθη, Phthi'a, kingdom of Peleus in southern Thessaly and home of Achilles. See note on Α 79.

Φηθη-δε, to Phthi'a.

φιθροω (cf. φίλοω), iterat. imperf. φιθρωσε, intrans. perish; trans. waste away, fret away.

φιθει, fut. φιθει, infin. φιθειον. destroy, slay; mid. 2 aor. ἐφιθο, infin. φιθεαθα, perf. 3 plur. ἐφιθο = ἐφιθο. perish, be slain.

φιθω-ήμω, accus. τιμας (φιθει and ἄρπη), man-destroying.

φιθεαθα, see φιθει.
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φίλω (cf. φίλον), imperf. φίλειν, waste one's heart away.

φοιγῆ, ἡ (cf. φόρηγωμαι), sound of the voice. [Cf. Eng. 'di-phthong'].

φιλεῖ, φιλεῖς, pres. act. infin. φιλήμαι and φιλεῖν, imperf. φιλεῖν, iterat. φιλεῖσθαι, aor. (ἴ)φιλεσθαι, subj. φιλήσθαι, love; treat kindly, entertain (I 207).

φιλοκτεντάτας τ, adj., most greedy of gain, most covetous, A 122.

φιλομαθής, -ές (cf. μαθώ), loving smiles, fondly smiling, sweetly smiling.

φιλοστάλημος, -ων, battle-loving, war-loving.

φιλος, ν, -ων, dear, pleasing (see note on A 541); but own also, § 114.—As substant., friend.—Comparat. φιλότερος (note on X 301), superl. φιλότατος.

φιλότης, -τος, ἡ (φιλός), love (I 630), friendship (Γ 453), hospitality (Γ 354).

φιλοφροσύνη τ, ἡ, kindliness, I 256.

φιλατος, φιλατρός, see φιλος.

-φυς, suffix, § 155, 1.

φλεγυθία (φλέγω, Lat. flagrō, fulgeo), burn, blaze.

φλαστός, τον, bark of a tree, A 297.

φλαστομός, ὁ, billowing, roaring of waves, tumult of battle. [Cf. τολκάφλαστος and ἀφλαστός τ, O 607.]

φλάς, φλάγιος, ὁ (φλεγ-θω), flame, blaze.

φόβος, aor. φόβησα, rout, put to flight; mid. fut. φοβήσωμαι, trans., will flee from (X 250); other mid. and pass. forms φοβεῖσθαι, imperf. φοβεῖσθαι, aor. (ἴ)φοβησθαι, partic. φοβησθέντα, flee. See note on Z 278.

φοβορ-θείον, to flight.

φόβος, -ους and -ου, ὁ (φόβο-ςωμα), flight. Cf. Z 278. But the word is interpreted fear in Π 291 and a few other places by some authorities, in spite of the contention of Aristarchus to the contrary.

φοβος, Phoebus, epithet of Apollo.

φούντα τ, adj., red, Π 159.

φωτός, Phoebus, son of Amyntor, and tutor and companion of Achilles. See note on Π 168.

φωτάω, imperf. φωτάω and φωτά, go, go about, go hither and thither.

φολικός τ, adj., bow-legged, Β 217.

φωνή, -ῆς, ἡ (root φεὐ), slayer, murderer.

φωνή (root φεὐ), slaying, O 633.

φῶς, ὁ (root φεὐ), slaying, slaughter; blood of slaughter (Ω 610); also see note on Π 162.

φόες τ, adj., peaked, Β 219.

Φορράς, Pharbas, father of Diomedes and king of the Lesbians.

φόρνα (cf. φέρ-ν), pres. act. infin. φόρησαι (Β 107) and φόρνω, iterat. imperf. φόρνησαι, aor. φόρνησον, bear, carry; wear.

Φορρής τ, οἱ, carriers, vintagers, Χ 566.

Φορρόν, φόρρων, see φόρναι.

φορμύς, -γγος, ὁ, a stringed instrument, phorminx, lyre. It is not plain from Homer how it differed from the κθαρίς.

φορμύλω (φορμύτω), play on the lyre.

φράξω, 2 aor. ἐφρᾶξαι, show, point out; mid. φράξω, etc., imperat. φράξει and φράσῃ, fut. φρασόμαι, aor. φρασάμαι, imperat. φράσαρ, show to oneself, discern, see (Ο 671), more commonly consider, think over with oneself.

φρυ, φρένος, ὁ, common in plur.; diaphragm or midriff; heart, mind, sense; breast (Π 242, etc.). See note on Α 55.

φριτρή, ἡ (cf. Lat. fratēr, Eng. 'brother'), a group of men connected by kinship, a brotherhood or clan, a subdivision of the tribe (φύλον).—φριτρήν, § 155, 1.

φρουρά (φρύ), have one's senses, live (X 59), think, have in mind, consider; be minded, have a happy heart; have an evil heart.
intent or cherish evil thoughts; μέγα φροντος, in high spirits.

Φρώις (Φρώις), Phrygian.

Φρώις, Phrygia, a district of Asia Minor bordering on the Troad. Its limits in Homeric times can not be surely determined. Cf. note on Ω 545.

φό, see φῶ.

φύγα-θε (cf. φό-θε, 2 aor. of φύγαω), to flight; w. μᾶκαρο (Π 687), be thought themselves of flight.

φύγαω, φύγαναι, φύγανος, φύγησον, φύγον, see φύγαω.

φύλαξ, ὁ (φυλαξ-), trepidation, panic, I 23.

φυλή, ἡ (φῶ), growth, stature. Cf. Α 115, Γ 209–211.

φύκος ἃ, τά, seaweed, I 7.

φυκ-τά (φό-τα), neut. plur. adj. used as substantive, possibility of escape, Π 128.

φυλακή, ἡ (φυλακ-), guard, watch—the act as well as the men.

φυλακῶντες, τοις, guards, O 566.

φυλακ-τήρ, plur. -τηρες, ὁ (φυλάκων), a guard.

φυλαξ, -αξος, ὁ, a guard.

φυλάσσω (cf. φυλαξ-), aor. φυλάξας, guard, watch, keep, cherish, observe, attend to.

φύλλον, τὸ (Iat. folium), leaf.

φύλλον, τό, race, kind; tribe, in meaning like the later φυλή.

φύλωται, -ωτός, ὁ, tumult of battle, battle, conflict.

φῦσαι, aí, bellows.

φῦσαω (φῦσαω), imperf. ἐφύσαω, blow.

φῦσαι, see φῶ.

φῦσιάω (φῦσαω), pant.

φυτ-ξοσ, -ος (φῶ and perhaps γαι, a kind of grain), grain-producing. The traditional meaning is life-giving (cf. ζωή, life).

φυτεύω (φυτόν), aor. φυτεύσαν, plant. φυτών, τό (φῶ), plant, stalk, tree.

φῶ (cf. Lat. suī, Eng. 'be'), fut. φίς, produce; 2 aor. φό, grew: ὕ... φό (Ζ 253), grew to, clung to, grasped.

φώνα (φων-), aor. (φωνάσας, partic. φωνάσας, lift up the voice, speak.

φωνή, ἡ, voice. [Cf. tele-phone, etc.]

φωνῆς, φωνήσον, see φωνέω.

φῶς, φωτός, ὁ, man.

X—χ

χ', before rough breathing, see ξ.

χάλκον, imperf. (ι)χάλκησα, give way, yield, withdraw.

χάλκος, 2 aor. opt. χάλκω, gape, yawn.

χάληψα, imperf. χάληψα, iterat. χάληπσαν, mid. 2 aor. opt. κεκαλμασα, pass. 2 aor. (ὁ)χάρης, εχάρησαν, opt. χάριν, rejoice, be glad. The pres. imperat. is used to express welcome (or farewell): hail! welcome! Cf. Α 334, I 197, 225.

χάλτη, ἡ, hair, locks; mane of horse.

χάλαξα, dat. -η, ἡ, hail, pellets of ice.

χαλεπάλαιον (χαλεπός), aor. infin. χαλεπαλαῖον, be angry, be wrath.

χαλεπός, ἡ, ὁ, heavy, severe, grievous, harsh; hard, difficult.

χαλκώσες, τοις, bits, of a bridle, Τ 383.

χάλκιον, -η, -ον (χαλκός), bronze, made of bronze. [Not brazen, which means 'made of brass.']—For χάλκεις as epithet of shield see Introduction, 25.

χάλκιον, -ος (χαλκός), bronze. See χάλκιον.—χάλκιον (used as fem.) occurs in Σ 222.

χάλκιον, το, imperf., wrought as a coppersmith, Σ 400.

χαλκ-ήπτης, -ες (ἀρ-απ-λεξω, cf. note on Β 55), bronze-fitted, bronze, fastened or strengthened with bronze, epithet of spearfitted, helmets, etc. See Introduction, 33.

χαλκ-βάρης, -βάρες, -βάρος (βάρος), heavy with bronze, bronze.
χαλκο-βατής, -ίς, with threshold of 
bronze.
χαλκο-γλάχυος τ, gen. of χαλκογλά-
χυος, with bronze point, X 225.
χαλκο-κορυνή, dat. -ή (κορυνῆ), 
equipped or armed with bronze.
χαλκο-πτώρος, -ου (πτώρος), bronze-
cheeked, epiphem of helmet. Intro-
duction, 34.
χαλκός, ο, bronze, the alloy of copper 
and tin; the word is used by 
metonymy for various weapons, 
and for armor, etc.
χαλκο-τύττων τ, adj., inflicted with 
weapons of bronze, T 25.
χαλκο-χίτων, gen. plur. -χίτωνων, 
bronze-chitoned, bronze-mailled, 
with bronze breastplate. Intro-
duction, 31.
χαμάδες (χαμαλ), to the ground, on the 
ground.
χαμάδη (χαμαλ), to the ground, on the 
ground.
χαμάλ (loc.; cf. Lat. humi), on the 
ground, to the ground.
χαματοίνα τ, adj. from χαματοίνης, 
sleeping on the ground, Π 285.
χάνος, see χάνω.
χαρέη, χάρη, see χαλφεν.
χαρέης, χάρης, see χαλφεν.
χαρέης, -ης, -ου (χάρης), pleasing, 
beautiful.—Superl. χαρεύοις.
χαριτώμαι (χάρης), perf. partic. κεκρι-
τωμένα, a, gratify; in perf. be 
pleasing or welcome; voc. partic. 
dear.
χάρες, accus. -ιν, η (χάρεως), the quality 
of being pleasing (beauty, charm), 
favor (1 613); gratitude (1 316). 
Also cf. note on Ο 744.
χάρις (personification of χάρης), 
Cha’rīs, wife of Hephaestus, Ι 382.
χάριτοις (χάρης), the Char’ites or 
Graeces, goddesses of beauty.
χάριμα, τό (χάρης), joy.
χάριμα, η (χάρεως), joy of battle. 
[“And drunk delight of battle 
with my peers, far on the ringing 
plains of windy Troy.”—Tenny-
son, Ulysses.]
Χιλόν, -όνος, ἥ, snow.
Χιλανθή, -νθ, ὁ, chlamæna, cloak, mantle. Introduction, 12.
Χιλούνη, ἃ, adj. accus. masc., making its lair in the grass, I 539.
Χιλιονυστήρ, ἃ, τοῖς, melting-pots, crucibles, Ι 470.
Χιλως, -οῦ, ὁ, (cf. Lat. fed), 'gall' (Π 203; but see note), wrath.
Χιλώς (χίλως), fut. infin. χιλωσέων, aor. ἵχιλωσέως, med. aor. partic. χιλωσέων, perf. infin. κχιλωσεθα, partic. κχιλωσέων, fut. perf. κχιλωσεθα, pass. aor. subj. χιλωσθή, partic. χιλωσθης, in act. anger; med. and pass. be angry.
Χιρόν, -ον, to a dance, Γ 398.
Χιρός, -οῦ, ὁ, dancing-place; dance, Χ 590.
Χιρός, -οῦ, ὁ, (Lat. Hortus), enclosure.
Χιρισμός (χιρισμός), aor. χιρισμόν, infin. χιρισμοῦ, 2 aor. subj. χιρισμῆ, -ῆ, infin. χιρισμεν, be of avail, help; ward off.
Χραία = χράοι.
Χρᾶος, ἢ, need.
Χρῆ, a noun, = χρᾶος (ἐστὶ, is, or ιστε, comes, is understood), there is need; it becomes, it becomms or betits.
Χρήμα, aor. χρήματον, -ων, imperat. χρηματον, anoint.
Χρῖα, χρότ, χρός, see χρής.
Χρόνος, ὁ, time.
Χρόνος, -οῦ, -ος, and χρόνος, -οῦ (χρωδος), golden. [For χρῶνος cf. § 30.]
Χρύση, Chryse, town of the Troad where Apollo Smintheus was worshipped.
Χρύση, ἢ, ος, Chryseis, daughter of Chryses. A scholion on Α 392 says that her name, which is not mentioned by Homer, was Ἀστυφώμη. [The original meaning of the word may have been 'woman of Chryse'; cf. Ατυφώμη.]
Χρυσῆ ('man of Chryse'), Chryseis, priest of Apollo at Chryse.
Χρυσόθεμα, Chrysothémis, a daughter of Agamemnon and Clytemnestra.
Χρυσόθροφος, -ος, golden-throned.
Χρυσός, -οῦ and -ος, ὁ, gold.
Χρύσος, χρύσω, χρόντ, χρύσα, ὁ, skin, flesh, body.
Χυμάγια, see χία.
Χυμή (χύμη) γαία, heaped up earth, of a funeral mound or barrow.
Χωλασίων (χωλάσιων), partic., limping.
Χωλός, -ό-ν, lame.
Χωλωμός, partic. χωλωμένος, aor. (ἐ)χωλωμεν, subj. χωλωμένα, partic. χωλωμένη, μυ, be angry, incensed, wrath.
Χωρία (χώρια), aor. ἱχωρίσατο, partic. χωρισόμετο, give way, fall back, retire.
Χώρα, η, space, land, place.
Χώρος, ὁ (cf. χώρη), space, place.
Χωραμήνη, χώραμα, χώρα, see χώραι.
Ψ—Ψ
Ψάμαθος, ὁ, sand.
Ψάμη, imperf. ψαμν, touch, graze.
Ψάμη, ἃ, fem. adj., sparse, Β 219.
Ψάμαθα, τα, lie, deceit, falsehood.
Ψάμαθα, τα, ὅτα, drops, as of dew, Π 459.
Ψάμη, ὁ, -ά-ν, bare; cleared, i.e. free of trees and bushes (Ι 589).
Ψῆψ, ἡ, breath of life, spirit, life.
Ψῆφος, ὁ, -σ-ν, cold.
Ω—Ω
Ω, O, preceding a voc., not always to be rendered in Eng.
Ω, interjection of surprise or pain.—Ω μοι, ah me! cf. Α 149.—Ω μοι ἵναν, wee, wee is me! cf. Π 433.—Ω τότω, 'tis past belief! cf. Α 254. See τότω.
Ωρία (ἀρία), later ὦριν, which the Homeric mss. have, Ori on, the constellation. Cf. Ι 486.
Ωδή (adv. of Ωδος), so, thus, never 'here' or 'hither' in Homer; as you are,
at once (§ 392).—ἀδὲ . . . ὡς, as surely as (§ 464, 466).

ἀδιστορεῖ, see [ἀδιστορεῖ].

ἀδίνω, aor. ἀδίνεω, opt. ἀδίνεω, push, thrust; urge on, drive. See ἀκ-  ὑδρέω.

ἀγγυντο, ἄγχα, see ἀγγυμία.

ἀκά (adv. of ἀκούω), swiftly, quickly.

Ὀκεανός, -ῶς, Oceanus, both the god and the river which, in the Homeric belief, encircled the earth.

ἀκιστος, see ἀκαίος.

ἀκπεφαί, see ἀκπέφαίος.

ἀκε-αλος, -ων, swift-sailing through the sea (if the latter element is ἄλοι).

ἀκι-κρος, -ων, having a swift death, early dying, short-lived.—Superl. ἀκικρότατος.

ἀκι-τρόπος, -ων, swift-sailing.

ἀκε-τρόπος, plur. ἀκετρόπτες, swift-footed.

ἀκῆς, -ε (§ 29), -α (cf. ἀκ-εκ-ή), swift, quick. (The fem. plur. is ἀκεθαι, etc.)—Superl. ἀκεθός.—Adv. ἀκαί, which see.

ἀλεθος, ἀλητο, see ὑλλήμι.

ἀμ-μύτος, -η, -ών (better ἀμ-ετος, from ἀμφός and ἔως), eating raw flesh, ravenous.

ἀμ-λαγχος, ἀμ-λακχα, see ἀμ-λακχ.


ἀμφος, δ (Lat. umerus), shoulder.

ἀμφός, -η, -ων (Lat. amārus), raw.

ἀμφωφίγος, -ων (τ-φαι-ς), eating raw flesh.

ἀμφώτειν, see ἀμφώτειν.

ἀμφησαν, ἀμφησαν, see ἀμφησαν.

ἀμφα, see ἀμφα.

ἀμφαρι, see ἀμφαρι.

ἀμφετερο, see ἀμφετερο.

ἀμπισις, -ες, see ἀμπισις.

ἀπο, see ἀπο.

Ἀρείθα, ἢ, Orithyia [four syllables], a Nereid, ἂ 48.

ἀρπα, 2 aor. of ἄρπαι.

ἀρη, ἰ (cf. Lat. īrīs, Eng. ‘year,’ ‘hour’), spring, season.

ἀρκιστος (= ἀρκιστος), § 44.

ἀρκαίας, see ἀρκαῖος.

ἀρμάτο, ἀρμάζη, ἀρμάζει, see ἀρμάζει.

ἀρνυτο, ἀρνος (2 aor.), ἀρνος(v), ἀρτο, see ἀρνος.

ἀρχηντο, see ἀρχηνος.

ἀρεία (2 pluperf.), see ἀρεία.

(1) ἂς (see § 116), thus, so, in this way.—ἀς . . . ἂς, as . . . so.—ἀς ἂς αἴτως, and in the same way.—καλ ἂς, even so, even under these circumstances.—οὖς ἂς, not even so.

(2) ἂς, like, following its noun (§ 123, 5), a special use of the proclitic ἂς. (See the next word.)

ἀς (for derivation see § 123, 5), (1) rel. adv. ας, often w. a correlative adv. like ἂς, ‘so’ (as Α 512 f.); how; in comparisons, as introducing a verb, or like introducing a noun; in the latter instance it may be accented (cf. § 123, 5); in exclamations, how (Π 745); in wishes, either w. the opt. (Ξ 107) or w. ἄρκετος, etc. (Γ 173). (2) Conj. temporal, as, when (Α 600); explicative, that after verbs of saying, knowing, etc. (Α 110); final, in order that, so that (Α 32, Β 363); causal, since.

ἀς εὶ, ἂς καὶ τε, as εἰ, like εἰ, like.

ἀς εἰ, as when.

ἀς τορ, how . . . even, even as.

ἀς τε, as (Β 459), like (Β 289, Ζ 318).

ἀσαίμας, ἂς(v), see ἄσαίνει.

ἀστάλα, ἢ (οίτας), wound.

ἀστάν(v), see ἀστάνα.

ἀσφάλες, ἂςφάλεος, -ες, see (1) ἂςφάλεω.

ἀσφαλος, ἂςφαλος, see ἂςφαλος.

ἀνθεραν, see ἀνθερα.

ἀνέα, see ἀνέα.

Ἀρείθα, ἢ, Orithyia [four syllables], a Nereid, Ζ 48.
The small towns Chryse, Thebe, Cilla, and Lynnessus, on or near the Adramyttian Gulf, were early deserted; and their exact locations, although discussed by the ancient geographer Strabo and others, must remain a matter of speculation.

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