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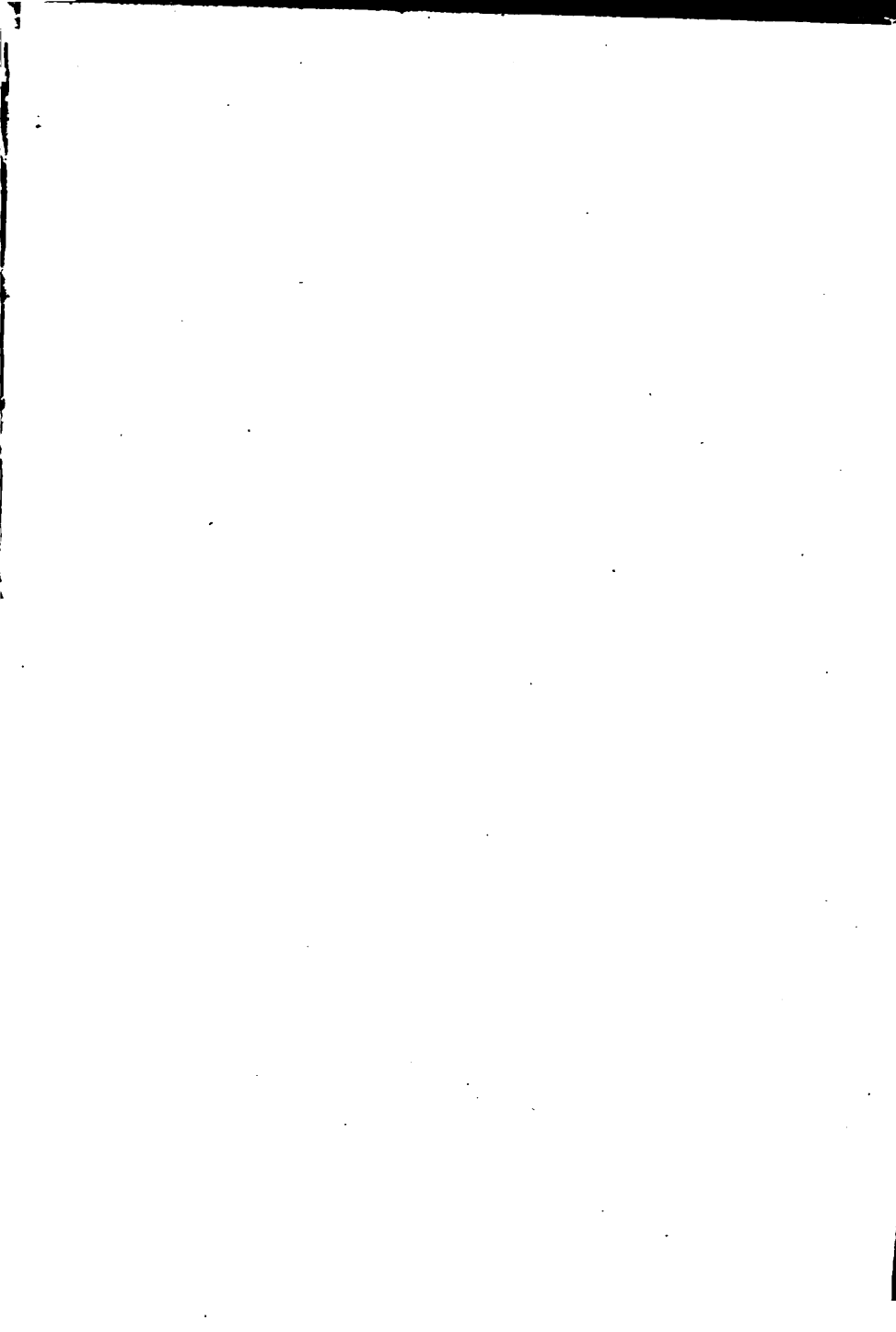
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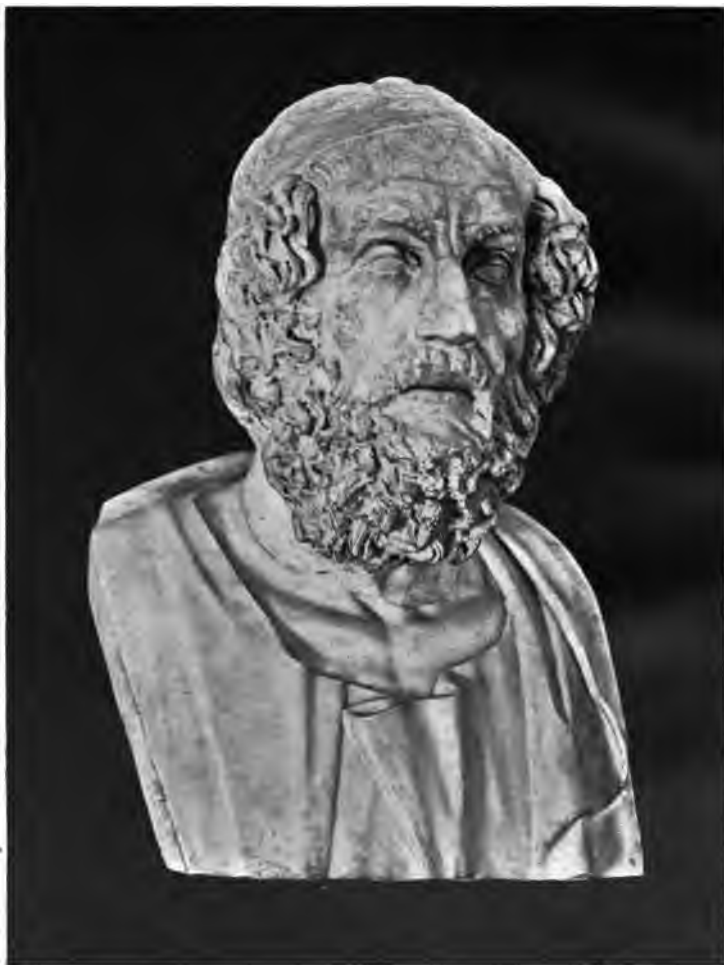
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**HOMER.**

**Ideal bust in the Museum of Naples. (After a photograph from the original marble.)**

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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.



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## P R E F A C E

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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 ( $\bar{a}$ ,  $\bar{\iota}$ , and  $\bar{u}$ ) 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 *Homeric 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 unflinching 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.*

## CONTENTS

	<b>PAGE</b>	
<b>INTRODUCTION . . . . .</b>	<b>xiii-xxxvi</b>	
Origin and Transmission of the Greek Epic . . . . .	xiii	
The Homeric Age . . . . .	xviii	
Dress in the Homeric Age . . . . .	xx	
Armor in the Homeric Age . . . . .	xxv	
A Brief Selected Bibliography . . . . .	xxxiv	
	<b>TEXT</b>	<b>NOTES</b>
<b>BOOK</b>	<b>PAGE</b>	<b>PAGE</b>
I—A entire . . . . .	1	218
II—B 1-483, 780-815 . . . . .	26	241
III—Γ entire . . . . .	47	256
V—E 274-352, 432-448 . . . . .	67	269
VI—Z 237-529 . . . . .	71	272
IX—I entire . . . . .	84	281
XV—O 592-746 . . . . .	116	297
XVI—Π 1-167, 198-305, 419-507, 663-867 . . . . .	123	301
XVIII—Σ entire . . . . .	146	313
XIX—Τ 1-73, 276-300, 392-424 . . . . .	172	330
XXII—Χ entire . . . . .	178	333
XXIV—Ω 472-691 . . . . .	201	343
		<b>PAGE</b>
<b>A TABLE OF PARALLEL REFERENCES . . . . .</b>		<b>346</b>
<b>A SHORT HOMERIC GRAMMAR . . . . .</b>		<b>347-397</b>
Part I.—The Dactylic Hexameter . . . . .		349
Part II.—Elision, Contraction, Synizesis, etc. . . . .		357
Part III.—Inflections—Word-formation . . . . .		363
Part IV.—Prepositions and Adverbs . . . . .		387
Part V.—Syntax . . . . .		388
<b>A VOCABULARY AND GREEK INDEX . . . . .</b>		<b>399</b>
<b>AN ENGLISH INDEX . . . . .</b>		<b>519</b>





## LIST OF ILLUSTRATIONS

PLATE	FACING PAGE
Homer, ideal bust in the Museum of Naples . . . . .	<i>Frontispiece</i>
I.—The Charioteer of Delphi . . . . .	xxi
II.—Caryatid of the Erechtheum . . . . .	xxiii
III.—Lapith and Centaur . . . . .	12
IV.—Achilles giving up Briseis . . . . .	15
V.—The embassy to Achilles . . . . .	93
VI.—Nereids bringing the armor of Achilles . . . . .	172
VII.—Achilles and Briseis . . . . .	175
VIII.—Hector's body dragged around the tomb of Patroclus . . . . .	200
IX.—Niobe and her youngest daughter . . . . .	206
X.—Homer, ideal portrait by Rembrandt . . . . .	212

### IN THE INTRODUCTION

FIGURE	PAGE
1.—Chlaena and chiton . . . . .	xx
(After I. von Müller's <i>Handbuch, Die griechischen Privataltertümer</i> , Pl. iii, Fig. 24.)	
2.—Apollo wearing a diplax (double chlaena) . . . . .	xxi
(After <i>Arch. Zeitung</i> , 1867, Pl. ccxvii, 3.)	
3.—Dagger blade found at Mycenæ . . . . .	xxii
(After Helbig, <i>Hom. Epos</i> <sup>1</sup> , Fig. 85.)	
4.—Pattern of the peplos . . . . .	xxiii
(After Studniczka, <i>Allgriechische Tracht</i> , Fig. 1.)	
5.—Girl fastening her chiton . . . . .	xxiii
(After Baumelster, <i>Denkmäler</i> , Fig. 418.)	
6.—Bronze fibula from Mycenæ . . . . .	xxiv
(After Perrot and Chipiez, <i>History of Art in Primitive Greece</i> , vol. II, Fig. 253.)	
7.—Bronze fibula from Crete . . . . .	xxiv
(After <i>Am. Jour. Arch.</i> , vol. v [1901], p. 136, Fig. 2.)	

FIGURE	PAGE
8.—Fibula from Hallstatt . . . . .	xxiv
(After <i>Revue archéologique</i> , vol. xxvii [1895], p. 49, Fig. 14.)	
9.—Woman's veil . . . . .	xxv
(After I. von Müller's <i>Handbuch, Die griechischen Privataltertümer</i> , Pl. iii, Fig. 26.)	
10.—Old man facing a hoplite . . . . .	xxvi
(After a drawing from the vase.)	
11.—Mycenaean shield, common type . . . . .	xxvii
(After Perrot and Chipiez, <i>History of Art in Primitive Greece</i> , vol. ii, Fig. 358 [decorative shield].)	
12.—Athene, carrying the Aegis, in combat with Enceladus . . . . .	xxix
(After Banmeister, <i>Denkmäler</i> , Fig. 178.)	
13.—Gravestone ( <i>stèle</i> ) of Aristion . . . . .	xxx
(After Banmeister, <i>Denkmäler</i> , Fig. 358.)	
14.— <i>Mitre</i> of bronze . . . . .	xxxi
(After Helbig, <i>Hom. Epos</i> <sup>1</sup> , Fig. 69.)	
15.—Helmet from the Warrior Vase of Mycenae . . . . .	xxxii
(After Perrot and Chipiez, <i>History of Art in Primitive Greece</i> , vol. ii, Fig. 488.)	
16.—Helmet with horns and crest . . . . .	xxxii
(After Reichel, <i>Hom. Waffen</i> <sup>2</sup> , Fig. 46.)	
17.—"Corinthian" helmet . . . . .	xxxiii
(After Reichel, <i>Hom. Waffen</i> <sup>2</sup> , Fig. 36.)	

## IN THE NOTES.

Diagram of the shield of Achilles . . . . .	325
---	-----

## IN THE VOCABULARY

Chariot with <i>ἀντιξ</i> . . . . .	412
Loom ( <i>ισρίς</i> ) . . . . .	457
Harness of the Homeric horse ( <i>λέπαινα</i> and <i>ζεύγλη</i> ) . . . . .	469
Plan of the central apartments of the palace at Tiryns ( <i>μέγαρον</i> , etc.) . . . . .	472
(1) Ship ( <i>νής</i> ) from an Egyptian temple sculpture . . . . .	477
(2) Phoenician vessel . . . . .	478
(3) Sea-fight from the "Aristonothos" vase . . . . .	478
Map of the Troad . . . . .	518

# 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 *ἵπποδαμος*, '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 Aegaeen 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:

Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθήναι.

Another names:

Κόμη, Σμύρνα, Χίος, Κολοφών, Πύλος, Ἄργος, Ἀθήναι.

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 *αοιδοί*, 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 ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνι παιπαλοέσση*). 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 (*ἀοιδοί*, cf. 3) vanished with the conditions that produced them. They were succeeded by a new class of men, the 'rhapsodists' (*ῥαψωδοί*). 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 Panathenaea, where prizes were offered for the recitation of Homer. Their selections were called 'rhapsodies' (*ῥαψωδία*). 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 Panathenaea (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 Panathenaea 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.<sup>1</sup>

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

A 327, ἀέκοντε (MSS.) for ἀκέοντε. A 348, ἀέκουσ'(α) (MSS.) for ἀκέουσ'(α). A 350, ἐπὶ οἶνοπα (MSS.) for ἐπ' ἀπείρονα. A 518, δ τέ for δε. O 716, πρῦμνηθεν for πρῦμνηθεν. Π 433, δ τέ for δε. Σ 171, Πατρόκλω (MSS.) for Πατρόκλου. Σ 402, σπῆι (MSS.) for σπῆει.

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:

A 559 and B 4, πολῦς for πολέας. B 132, ἐδουσ'(ι) for εἰῶσ'(ι). Z 508, ἐυρεέος for ἐυρεῖος. O 640, Ἡρακλεεῖη for Ἡρακλεῖη. Π 125, Πατροκλέα for Πατροκλήα. Π 738, ἀγακλεός for ἀγακλῆος. Π 818, Πατροκλέα for Πατροκλήα. Σ 117, Ἡρακλέος for Ἡρακλῆος. Σ 402, σπέει for σπῆι. X 67, ὤμισταί for ὠμησταί. X 110, ἐκκλείως for ἐκκλειῶς. X 304, ἀκλεέως for ἀκλειῶς. X 331, Πατροκλέε'(α) for Πατροκλήῃ'(α).

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

<sup>1</sup> *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.<sup>1</sup> 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 Mediterranean. 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.

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<sup>1</sup> Cf. notes on burial customs (II 456), bronze and iron (Σ 34), wedding gifts, ἑδνα (X 472).

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#### 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 (ἀπλοῖς χλαίνα); sometimes it was worn double (διπλῇ or δίπλαξ, 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 φοινικέσσα) or purple (χλαίνα πορφυρέη) 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.



FIG. 1.—CHLAENA  
AND CHITON.

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

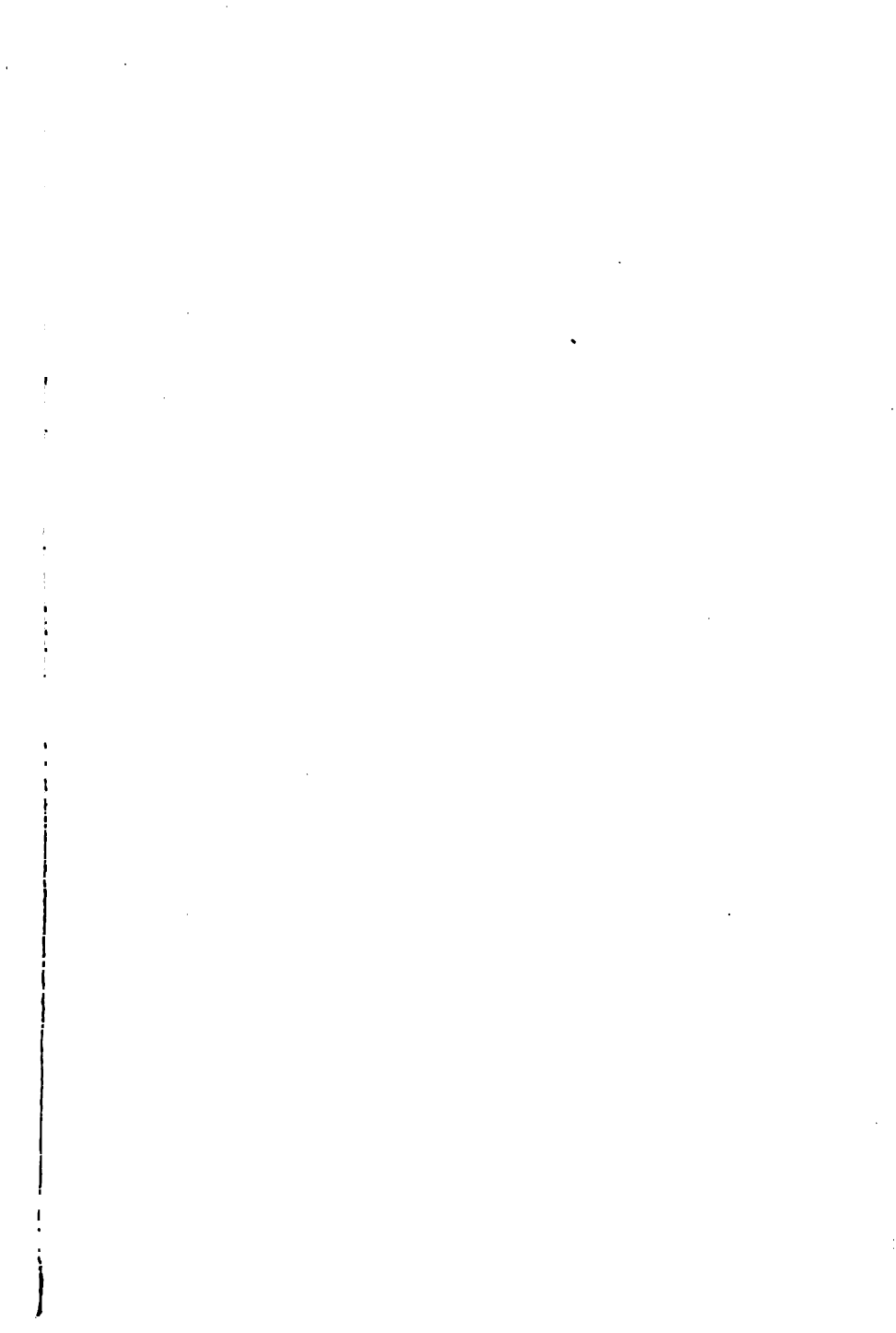




PLATE I.—THE CHARIOTEER OF DELPHI.

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 1896. (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, *ἐκδυνε*) over his head, as he slipped it on (B 42, *ἐνδυνε*) 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 handsome display on a state occasion or at a festival the Homeric man wore his chiton long, reaching perhaps even to his ankles. But of course he could not work or fight or hunt with a cumbersome garment dangling below his knees. So if need came, he tucked up (ξ 72, *συνέεργε*) his chiton 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



FIG. 2.—APOLLO WEARING A DIPLAX (DOUBLE CHLAENA) OVER A CHITON, AND HOLDING A LYRE, IS BEING CROWNED BY A NYMPH. (Marble relief of early fifth century (?) from Thasos. In the Louvre.)

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 warrior, 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

Semites. 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* (ζῶμα), a loin-cloth such as is seen worn by the hunters of the Mycenaean dagger blade (Fig. 3). And it is not improbable that when the Homeric man went without his chiton, as he occasionally did

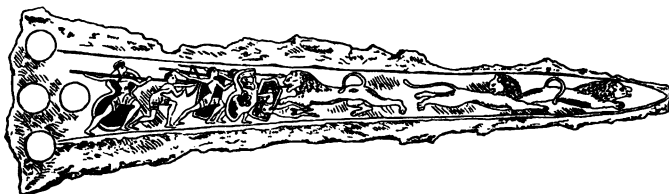


FIG. 3.—DAGGER BLADE FOUND AT MYCENAE (cf. p. 324).

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 ( $\Psi$  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,

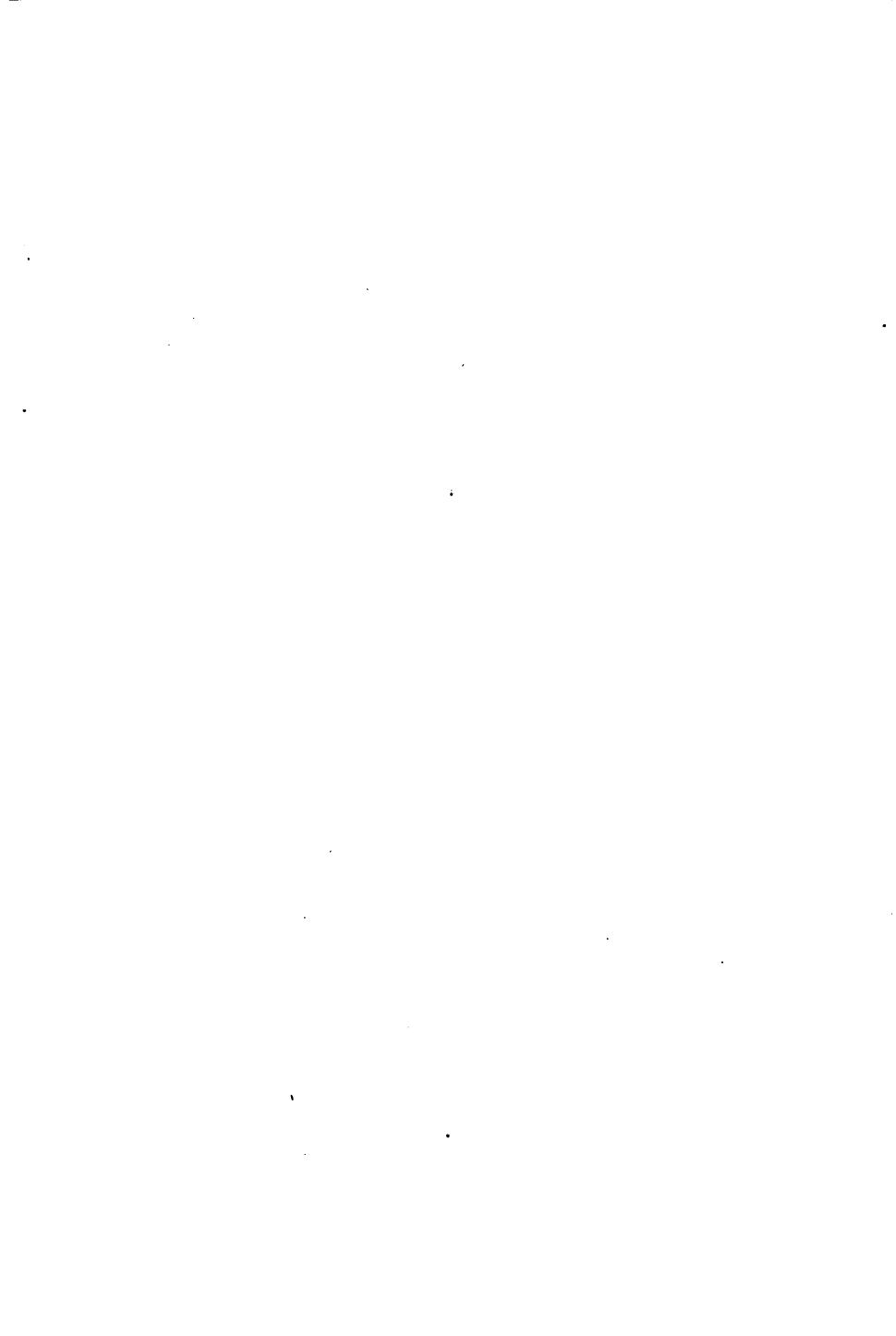






PLATE II.—CARYATID OF THE ERECHTHEUM AT ATHENS  
WEARING THE DORIC CHITON.

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 ἔανος). Its material, like that of the men's chlaena, was generally wool. Its pattern is shown by the



FIG. 5.—GIRL FASTENING HER CHITON.

Bronze statue from Herculaneum in the Museum of Naples. Ancient copy of a work of the fifth century B. C.

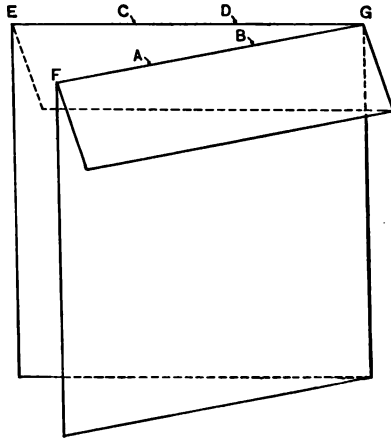


FIG. 4.—PATTERN OF THE PEPLUS.

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., o 105 ff.); and saffron color is suggested by the



FIG. 6.—BRONZE FIBULA (BROOCH) FROM MYCENAE.

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

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

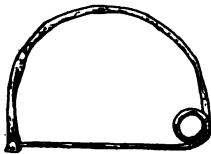


FIG. 7.—BRONZE FIBULA FROM CRETE.



FIG. 8.—FIBULA FROM HALLSTATT.

time went on, women more and more adopted fine linen (cf. Σ 595, ὀθόνας) 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 ἐλκεσίπεπλος, 'with trailing robe,' from the fact that the back hem of the peplos

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

21. Another article of the Homeric woman's dress was the veil (*κρήδεμνον* or *καλύπτρη*, 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.)



FIG. 9.—WOMAN'S  
VEIL (*κρήδεμνον*).

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#### ARMOR 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 (*ἀσπίς*, *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



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.)

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.

24. Such shields were made of layers (*πτύχες*) 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 (*τελαμών*) 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.



FIG. 11.—MYCENAEAN SHIELD, COMMON TYPE.

25. The poet sometimes calls the shield 'tower-like' (*ἤντε πύργον*, H 219, etc.), and sometimes describes it by the following adjectives: *ποδιηκεής*, 'reaching to the feet'; *πάντος ἕϊση*, 'on all sides fitting,' 'nicely fitting' to the warrior's figure; *ἀμφιβρότη*, 'man-protecting'; *χαλκείη*, 'bronze,' with reference to a layer of metal over the leather; *φαεινή*, 'shining,' in application to the polished metal exterior; *τερμώεσσα*, 'bordered,' with reference to a decoration about the edge (*τέρμα*); and *ὀμφαλόεσσα*, '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 *λαοσήμιον*, 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* (*αιγίς*) of Zeus and of Athene (Fig. 12) may be best explained. Whatever the



FIG. 12.—ATHENE, CARRYING THE AEGIS, IN COMBAT WITH ENCELADUS.

The breastplate of Enceladus, lacking the flaps (*πτέρυγες*) of the classical type (cf. Fig. 13, etc.), represents a more archaic form. (Black-figured Attic amphora of the late sixth century B. C. from Vulci; in the Museum of Rouen.)

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 *λαοσήμιον* of mortals. The *θύσανοι* 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.<sup>1</sup> Athene'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.



FIG. 13.—GRAVESTONE  
(*stèle*) OF ARISTION.

The inscription=ΕΡΓΟΝ  
ΑΡΙΣΤΟΚΛΕΟΣ (ἔργον  
'Αριστόκλεος), 'the  
work of Aristocles.'  
Aristion wears a  
breastplate, beneath  
which his chiton ap-  
pears, and greaves.  
The crest is missing  
from his helmet.  
(Attic work—marble  
relief—of sixth century  
B. C.)

30. Perhaps, as Reichel has maintained, the greaves (*κνημίδες*) were originally leg-gings of cloth or leather (cf. ω 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 *κνημίδες* only when he prepared for the duel in heavy armor (Γ 330). Such leggings were fastened about the ankles with ankle-clasps (*ἔπισφύρια*) 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 *κνημίδες* 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 *χαλκοκνήμιδες*, 'bronze-greaved,' and that in a part recognized on other grounds as late (H 41). The epithet *ἐκνήμιδες*, however, which is usually rendered 'well-greaved,' is common enough.

<sup>1</sup> Reichel, *Homerische Waffen*<sup>2</sup>, p. 56; after Studniczka.

31. Our information about the earliest breastplate (*θώραξ*) 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 *χαλκοχίτων*, 'bronz-chitoned,' probably means nothing more than *χαλκοθώραξ* (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 *θώραξ* vaguely in the meaning 'armor' (cf. Δ 132 ff., Υ 414 f.); so too its kindred verb *θωρήσασθαι* often means no more than 'arm oneself' (E 737, etc.), and often contains no distinct reference to a cuirass. Then again, in parts of the poem, *θώραξ* seems to indicate a breastplate not dissimilar to that of classical times; and its bronze *γάλα*, the parts that covered breast and back, are mentioned (E 99, O 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* (*μίτρα*). 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

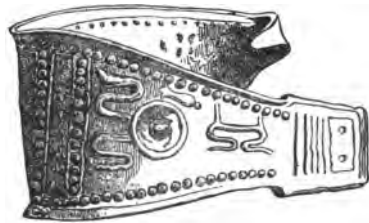


FIG. 14.—MITRE (*μίτρα*) OF BRONZE  
FOUND AT BOLOGNA.

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 ἀμτροχίτωνας (Π 419), the mitre was evidently not universally worn. It seems not to be shown in any archaic Greek vase-painting.



FIG. 15.—HELMET FROM THE WARRIOR VASE OF MYCENAE.

33. The fundamental part of the early helmet (κόρυς, κυνέη) was regularly a leather cap that covered the brow, upper part of the temples, and the top of the head (κόρυς κροτάφοις ἀραρυῖα). It was held on by a strap (ιμάς) 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 (φάλαι) 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<sup>1</sup> 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.<sup>2</sup>



FIG. 16.—HELMET WITH HORNS AND CREST.

<sup>1</sup> Described by S. Reinach in *Revue archéologique*, vol. ii (1883), p. 269; and in the *Dictionnaire* of Daremberg-Saglio under *galea* (p. 1439).

<sup>2</sup> Cf. the helmets of the ancient Sardinians, pictured in Perrot and Chipiez's *History of Art in Sardinia, Judaea, Syria, and Asia Minor*, vol. i.

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 *τετρυ-* 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 *αἰλῶπις*, '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 (*κῶνος*) 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* (Π 106), which were probably metal bosses fastened to the leather itself. It is in this connection that *κυνέη χαλκίρης* 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 (*χαλκείη κόρυς*, *κυνέη 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 *χαλκοπάρηος*, '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 breast-plates with the small round shield were also in use. Such a helmet may be illustrated by the so-called Corinthian type (Fig. 17).

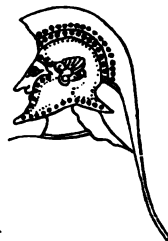


FIG. 17.—"CORINTHIAN"  
HELMET.

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## 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, xxv, and xxxiv for works dealing with the Homeric Text, Antiquities, and kindred matters.]

## SOME USEFUL MODERN EDITIONS OF THE TEXT OF THE ILIAD

J. LA ROCHE: *Homeri Ilias ad fidem librorum optimorum*. 2 vols. Leipzig, 1873, 1876. Contains variant readings of the mss. and brief critical annotations.—W. DINDORF: *Homers Ilias*. 2 vols. 5th ed. by C. HENTZE. Leipzig, 1884, 1885.—A. RZACH: *Homeri Iliadis carmina*. 2 vols. Leipzig, 1886, 1887.—P. CAUER: *Homeri Ilias scholarum in usum*. 2 vols. Leipzig, 1890, 1891. Contains valuable Preface and brief critical foot-notes on readings of the text.—A. LUDWICH: *Homeri Ilias*. Vol. i (Books I-XII). Leipzig, 1902. Represents the best ms. tradition.—See also J. VAN LEEUWEN, etc. below.

## SOME EDITIONS OF THE COMPLETE TEXT WITH NOTES

J. VAN LEEUWEN and M. B. MENDES DA COSTA: *Homeri Iliadis carmina cum apparatu critico*. 2 vols. 2d ed. Leyden, 1895, 1896. A radically edited text, into which the *digamma* has been introduced; the comments (in Latin) and the notations of parallel passages are invaluable.—K. F. AMEIS: *Homers Ilias*, ed. by C. HENTZE. Leipzig, several editions.—H. DÜNTZER: *Homers Ilias*. 2d ed. Paderborn, 1873-1878.—J. U. FAESI: *Homers Iliade*, ed. by F. R. FRANKE. Berlin. Several

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## ΙΛΙΑΔΟΣ Α

### ΛΟΙΜΟΣ. ΜΗΝΙΣ

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

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
 οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,  
 πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν  
 οἰωνοῖσί τε δαῖτα — Διὸς δ' ἐτελείετο βουλή —, 5  
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
 Ἄτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.  
*жекат.*

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

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;  
 Λητοῦς καὶ Διὸς υἱός. ὃ γὰρ βασιλῆι χολωθείς  
 νοῦσον ἀνά στρατὸν ὤρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
 οὔνεκα τὸν Χρῦσῆν ἠτίμασεν ἀρητῆρα  
 Ἄτρεΐδης. ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν  
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματα ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσέῳ ἀνά σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοῦς, 15  
 Ἄτρεΐδα δὲ μάλιστα δῦο κοσμήτορε λαῶν·

“ Ἄτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,  
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες

4. ἐλώρια †, neuter plural, 'booty,' 'prey' (ἐλεῖν).



ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ' οἴκαδ' ἰκέσθαι·  
 παῖδα δ' ἐμοὶ λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι 20  
 ἀζόμενοι Διὸς υἷὸν ἐκηβόλον Ἀπόλλωνα.”

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

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν· 25

“μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχείω  
 ἢ πῶν δηθύνοντα ἢ ὕστερον αὐτίς ἰόντα,  
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ τηλόθι πάτρης, 30  
 ἰστὸν ἐποιχομένην καὶ ἐμόν λέχος ἀντία· ἄν.

ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε ν Berlin,  
 ὡς ἔφατ', ἔδδεισεν δ' ὁ γέρον καὶ ἐπέθετο μῦθῳ·  
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.  
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠρᾶθ' ὁ γεραῖος 35  
 Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ·

“κλυθί μευ, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις,  
 Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπι νηὸν ἔρεψα,  
 ἢ εἰ δὴ ποτέ τοι κατὰ πίοινα μηρί' ἔκηα 40  
 ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνηνον ἐέλδωρ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

32. σαώτερος †, 'more safely.'

39. Σμινθεῦ †, 'Smintheus'; epithet of Apollo, 'of the mouse' (σμίθος, 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.

ὡς ἔφατ' εὐχόμενος· τῷ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
βῆ δὲ κατ' Οὐλύμποιο καρῆνων χωόμενος κῆρ,  
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45  
ἔκλαγξαν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωομένοιο,  
αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ εἰοικώς.  
ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μέτα δ' ἰὸν ἔηκεν·  
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.  
οὐρῆας μὲν πρῶτον ἐπώχето καὶ κύνας ἀργούς, 50  
αὐτὰρ ἔπειτ' αὐτοῖσι βέλос ἐχευεκὲς ἐφίεις  
βάλλ'. αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμεῖαι.

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

ἐννήμαρ μὲν ἀνὰ στήρατὸν ὄχето κῆλα θεοῖο,  
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·  
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55  
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.  
οἱ δ' ἐπεὶ οὖν ἠγερθεν ὀμηγερέες τ' ἐγένοντο,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
“Ἄτρεΐδη, νῦν ἄμμε πάλιν πλαγχθέντας οἶω  
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60  
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.  
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα  
ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστιν —,  
ὅς κ' εἴποι, ὃ τι τόσσον ἐχώσατο Φοῖβοξ Ἀπόλλων,  
εἴ τ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται εἴ θ' ἑκατόμβης· 65

45. ἀμφηρεφέα †, 'covered at both ends,' 'close-covered' (ἀμφί and ἑρέφω, 'cover with a roof').

61. λοιμὸς †, 'pestilence.'

αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

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

ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη  
Κάλχας Θεστοριίδης, οἰωνοπόλων ὄχ' ἄριστος,  
ὃς ἦδει τά τ' ἔόντα τά τ' ἐσσόμενα πρό τ' ἔόντα, 70  
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω  
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·  
ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

“ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι  
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος. 75  
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καί μοι ὄμοσον  
ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξῃς.  
ἦ γὰρ οἴομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
Ἀργεῶν κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.  
κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη· 80  
εἶ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι, εἶ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-  
λεύς·

“θαρσῆσας μάλα εἰπέ θεοπρόπιον ὃ τι οἶσθα· 85  
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,  
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο

75. ἑκατηβελέταο (§ 61, 10) †, ‘the far-darter.’ Compare ἑκατος (l. 385), ἑκατηβόλος (l. 370), ἑκηβόλος (l. 14), ἐκέργος (l. 147).

81. καταπέψῃ compound †, ‘swallow’; literally ‘digest’ (κατά, πέσσω, ‘digest’; cf. Eng. peptic, pepsin).

σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει  
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90  
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσησε καὶ ἠῦδα μάντις ἀμύμων·  
 “οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἑκατόμβης,  
 ἀλλ' ἔνεκ' ἀρητήρος, ὃν ἠτίμησ' Ἀγαμέμνων  
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95  
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἦδ' ἔτι δώσει.  
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπόσει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην  
 εἰς Χρῦσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.” 100

STUNG BY CALCHAS'S WORDS, AGAMEMNON RELUCTANTLY CONSENTS  
 TO GIVE UP CHRYSÆIS; BUT IN HER STEAD, LEST HIS DIGNITY  
 SUFFER ANY INJURY, HE DEMANDS ANOTHER CHIEFTAIN'S PRIZE,  
 EITHER AJAX'S, OR ODYSSEUS'S, OR ACHILLES'S OWN.

ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη  
<sup>μακρῶν</sup> ἠρώς Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
 πύμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετάοντι εἰκτῆν.  
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105

“μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγγον εἶπας·  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,  
 ὡς δὴ τοῦδ' ἔνεκά σφιν ἑκηβόλος ἄλγεα τεύχει, 110  
 οὔνεκ' ἐγὼ κούρης Χρῦσηϊδος ἀγλά' ἄποινα  
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν

95. ἀπεδέξατ' (ο) comp. †, 'accepted' (ἀπό and δέχομαι).

99. ἀνάποινον †, 'without ransom' (ἀν-, § 161, and ἄποινα, l. 18).

106. τὸ κρήγγον †, 'the good,' 'what is good.'

οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα  
 κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερείων,  
 οὐ δέμας οὐδὲ φηνήν, οὐτ' ἄρ φρένας οὔτε τι ἔργα. 115  
 ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.  
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
 Ἄργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν.  
 λείψετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται 120  
 ἄλληρ."

τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
 "Ἄτρεΐδη κύδιστε, φιλοκτηανώτατε πάντων,  
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
 οὐδ' ἔτι που ἴδμεν ξυνήια κείμενα πολλά·  
 ἀλλὰ τὰ μὲν πολίων ξὺ ἐπράθομεν, τὰ δέδασται, 125  
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶν <sup>ἔχων</sup> πῶσες· αὐτὰρ Ἀχαιοὶ  
 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἄγα- 130  
 μέμνων·

"μὴ δὴ οὕτως ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,  
 κλέπτε νόω, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.  
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς  
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;

113. **προβέβουλα** comp. †, 'I prefer' (πρό, βούλομαι).

119. **ἀγέραστος** †, 'without a gift of honor' (ἀ-, § 161, γέρας).

122. **φιλοκτηανώτατε** †, 'most greedy of gain,' 'most covetous' (φίλος, κτέων = Homeric [κτέαρ], dative plural κτεάτεσσιν; Z 426, 'possession' cf. κτάμαι).

126. **παλίλλογα** †, 'collected again' (πάλιν, λέγω, 'collect').

**ἐπαγείρειν** comp. † (ἐπί and ἀγείρω, 'gather').

128. **τριπλῆ** (†) **τετραπλῆ** (†) **τε**, 'threefold and fourfold.'

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται, —  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι.  
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος  
 ἄξω ἐλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.  
 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς· 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,  
 ἐν δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἔς δ' ἐκατόμβην  
 θείομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρηον  
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,  
 ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς 145  
 ἢ ἐσύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσειαι ἱερά ρέξας.”

WHEREUPON ACHILLES, INCENSED AT AGAMEMNON'S AVOWED SELF-  
 ISHNESS AND GREED, THREATENS TO RETURN TO PHTHIA, HIS  
 HOME.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς  
 Ἀχιλλεύς·

“ ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,  
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν 150  
 ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι ;  
 οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητῶν  
 δεῦρο μαχεσσόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·  
 οὐ γὰρ πῶ ποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,  
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἢ μάλα πολλὰ μεταξύ  
 οὐρεά τε σκιόεντα θάλασσά τε ἠχῆεσσα·

140. μεταφρασόμεσθα (§ 142, 3) comp. †, 'we will consider again'  
 (μετά, φράζομαι).

155. βωτιανείρη †, adjective, 'nurse of heroes'; see § 85.

156. μεταξύ †, adverb, 'between.'

ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ  
 χαιίρης,

τιμὴν ἀρνύμενοι Μενελάω σοί τε, κυνώπα,  
 πρὸς Τρώων· τῶν οὔ τι μετατρέπη οὐδ' ἀλεγίζεις. / 160  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἱες Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον προλιέθρον·

ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο 165  
 χεῖρες ἐμαὶ διέπουσ'. ἀτὰρ ἦν ποτε δασμὸς ἴκηται,  
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἧ πολὺ φέρτερόν ἐστιν  
 οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἶω 170  
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."

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

τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἐγὼ γε  
 λίσσομαι εἶνεκ' ἐμεῖο μένειν· πὰρ' ἐμοὶ γε καὶ ἄλλοι,  
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 ἔχθιστος δέ μοι ἐσσι διοτρεφῶν βασιλῆων·  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν  
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω 180  
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·

159. κυνώπα †, vocative noun, 'dog-eyed,' 'hound' (κύων, genitive κυνός, and ὄψ, 'eye,' 'face'; see note on l. 225, and cf. Γ 180, κυνώπιδος).

166. δασμός †, 'distribution' (cf. δέδασται, l. 125).

ὡς ἔμ' ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηρον  
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐν εἰδῆς, 185  
 ὄσσον φέρτερός εἰμι σέθεν, στυγῆ δὲ καὶ ἄλλος  
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

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

ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
 στηθήεσσιν λασίοισι διάνδιχα μερμήριξεν,  
 ἧ ὃ γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190  
 τοὺς μὲν ἀναστήσειεν ὃ δ' Ἀτρεΐδην ἐναρίζοι,  
 ἧὲ χόλον παύσειεν ἐρητύσειέ τε θυμόν.  
 ἦος ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,  
 οἴῳ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.  
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· ἀντίκα δ' ἔγνω  
 Παλλάδ' Ἀθηναίην — δεινῶ δέ οἱ ὄσσε φάανθεν — 200  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
 ἧ ἵνα ὑβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;  
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἴω·  
 ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση.” 205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,



οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210  
 ἀλλ' ἢ τοι ἔπεσιν μὲν ὀνειδίσου, ὡς ἔσται περ.  
 ὦδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."  
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ- 215  
 λεύς·

“χρῆ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασσθαι  
 καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον.  
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.”  
 ἦ, καὶ ἐπ' ἀργυρῆ κώπῃ σχέθε χεῖρα βαρείαν,  
 ἄψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν 220  
 μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκει  
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

ACHILLES SWEARS A MIGHTY OATH TO HOLD ALOOF FROM BATTLE,  
 WHILE AGAMEMNON SHALL BE DISCOMFITED AND MANY ACHAE-  
 ANS SLAIN.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν  
 Ἄτρεΐδην προσέειπε καὶ οὐ πῶ λῆγε χόλοιο·  
 “οἴνοβαρές, κυνὸς ὄμματ' ἔχων κραδίην δ' ἐλά- 225  
 φοιο,  
 οὔτε ποτ' ἐς πόλεμον ἄμα λαῶ θωρηχθῆναι  
 οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν  
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.  
 ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν

216. σφωίτερον †, § 113.

225. οἴνοβαρές †, vocative, 'wine-bibber' (οἶνος, 'wine,' and βαρύς, 'heavy').

δῶρ' ἀποαιρείσθαι, ὅς τις σέθεν ἀντίον εἶπη, 230  
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·  
 ἦ γὰρ ἄν, Ἄτρεΐδη, νῦν ὕστατα λωβήσαιο.  
 ἀλλ' ἔκ τοι ἐρέω καὶ ἐπι μέγαν ὄρκον ὁμοῦμαι·  
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους  
 φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλαιπεν, 235  
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν  
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν  
 ἐν παλάμαις φορέουσι δικασπόλοι, οἳ τε θέμιστας  
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νῆας Ἀχαιῶν 240  
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ  
 χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνου  
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις  
 χῳόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

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

ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίρη 245  
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·  
 Ἄτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ  
 ἠδυεπῆς ἀνόρουσε, λιγύς Πυλίων ἀγορηγῆς,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῆ· —  
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250

231. δημοβόρος †, adjective, '(a king) that devours the people's goods !' (δῆμος, 'people'; δῆμα, 'public property'; βιβρώσκω, 'devour.') For construction see § 170.

232. τομῆν †, 'stump' (τέμνω, 'cut').

236. ἀναθλήσει comp. †, 'shall bloom again' (ἀνά, θάλλω, 'bloom,' θάλλω, 'shoot,' 'scion'). ἔλεψεν †, 'peeled.'

237. φλοιόν †, 'bark.'

248. ἠδυεπῆς †, nominative adjective, 'of sweet speech' (ἠδύς, ἔπος).

ἐφθίαθ', οἳ οἳ πρόσθεν ἄμα τράφεν ἠδ' ἐγένοντο  
 ἐν Πύλῳ ἠγαθήη, μετὰ δὲ τριτάτοισιν ἄνασσεν· —  
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

“ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαίαν ἰκάνει.  
 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶν τάδε πάντα πυθοῖατο μαρναμένοιιν,  
 οἳ πέρι μὲν βουλήν Δαναῶν, πέρι δ' ἐστὲ μάχεσθαι  
 ἀλλὰ πίθεσθ'. ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.  
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν 260  
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν  
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον 265  
 [Θησέα τ' Αἰγείδην ἐπιείκελον ἀθανάτοισιν].  
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν. /  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν 270  
 τηλόθεν ἐξ ἀπίης γαίης, καλέσαντο γὰρ αὐτοί,  
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις  
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.  
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ·  
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
 μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275  
 ἀλλ' ἔα, ὥς οἳ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·  
 μήτε σὺ, Πηλεΐδη, θέλ' ἐριζέμεναι βασιλῆι  
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτουῆχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

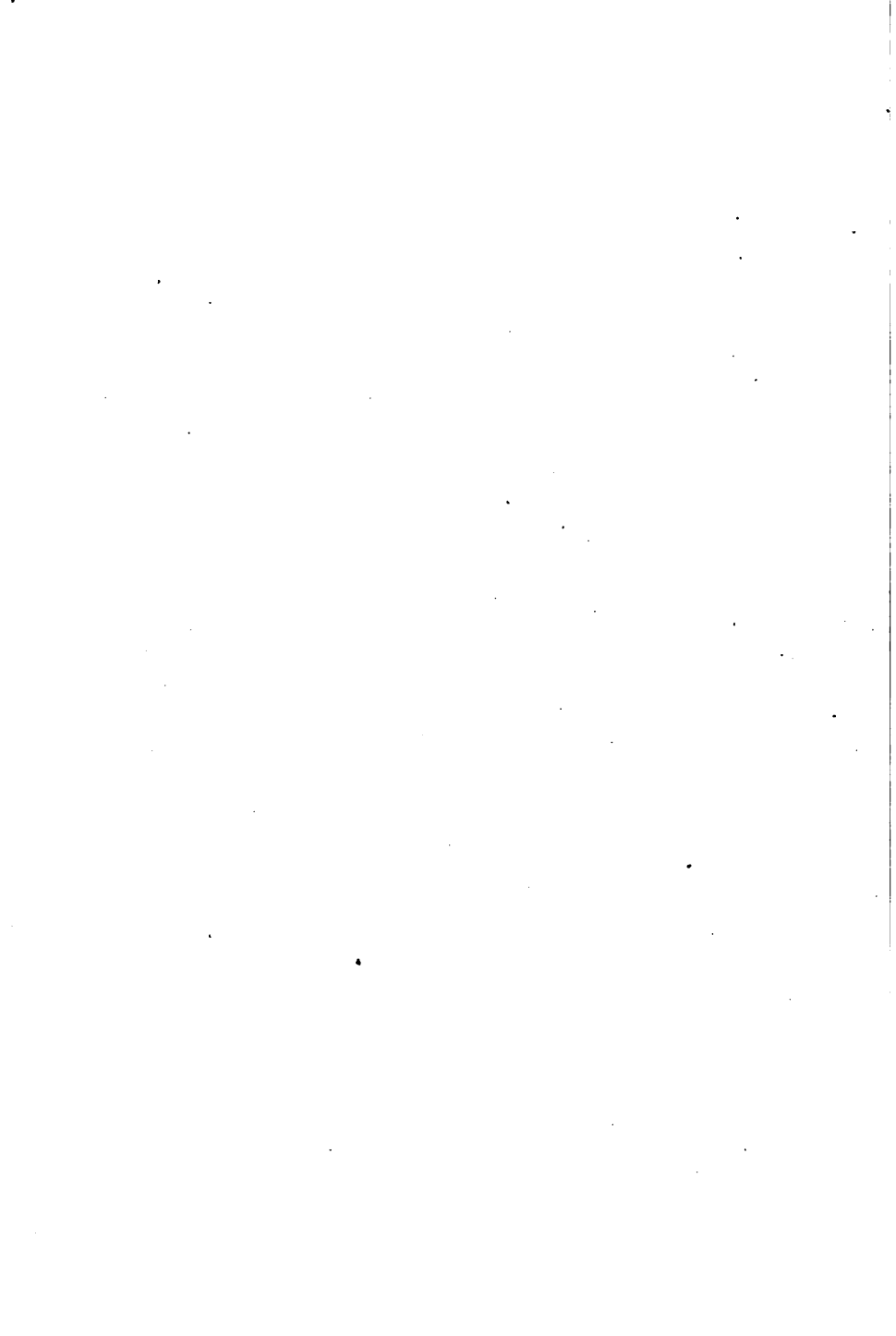
269. μεθομίλεον comp. † (μετά, ὁμιλέω. Cf. ὠμίλησα, l. 261).



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**PLATE III.—LAPITH AND CENTAUR.**

A metope of the Parthenon. Fifth century B. C.  
In the British Museum, No. 307.



εἰ δὲ σὺ καρτερός ἐσσι θεὰ δέ σε γείνατο μήτηρ, 280  
 ἀλλ' ὄδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.  
 Ἄτρεΐδῃ, σὺ δὲ παῦε τὸν μένος· αὐτὰρ ἐγὼ γε  
 λίσσομ' Ἀχιλλῆι μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285  
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·  
 ἀλλ' ὄδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατεῖν ἐθέλει πάντεσσι δ' ἀνάσσειν  
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290  
 τοῦνεκά οἱ προθέουσιν ὄνειδα μυθήσασθαι;"

ACHILLES MAKES A FINAL RETORT.

τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·  
 "ἦ γάρ κεν δειλός τε καὶ οὔτιδανὸς καλεοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὅτι κεν εἵπης·  
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἐμοί γε 295  
 [σῆμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι οἶω].  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 χερσὶ μὲν οὗ τοι ἐγὼ γε μαχέσσομαι εἵνεκα κούρης,  
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 τῶν δ' ἄλλων ἃ μοι ἔστι θοῆ παρα νηὶ μελαίνῃ, 300  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.  
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί."

292. ὑποβλήδην †, adverb, 'interrupting' (ὑπό, βάλλω).

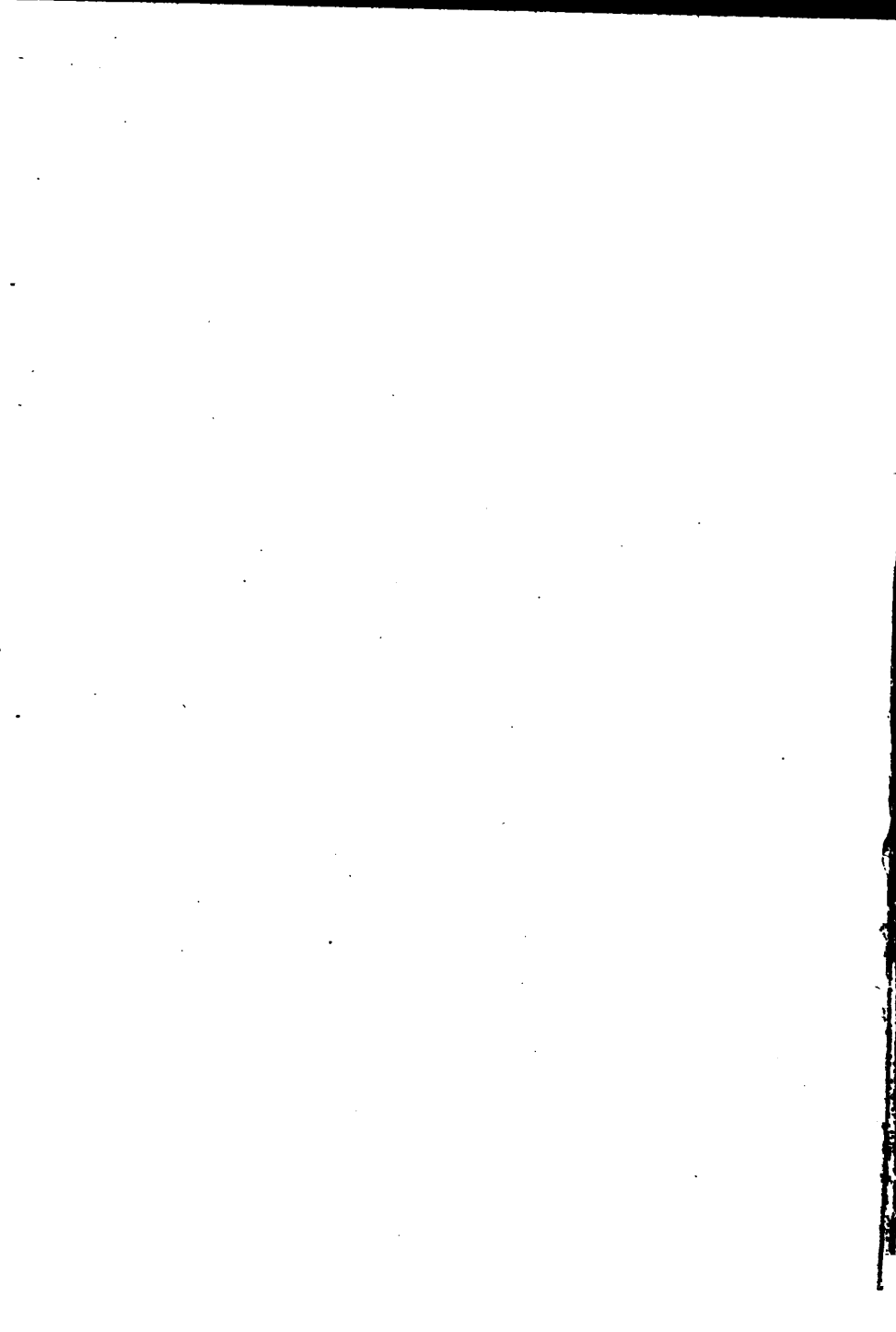
CHRYSEIS STARTS ON HER HOMEWARD VOYAGE. THE SOLDIERS  
MAKE THEMSELVES CLEAN OF THE PLAGUE.

ὥς τώ γ' ἀντιβίοισι μαχέσσαμένω ἐπέεσσιν  
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305  
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας  
ἦε σὺν τε Μενουτιάδῃ καὶ οἷς ἐτάροισιν·  
'Ατρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
ἐν δ' ἐρέτας ἔκρινεν εἰκόσιν, ἔς δ' ἐκατόμβην  
βῆσε θεῶ, ἀνὰ δὲ Χρυσηίδα καλλιπάρηον 310  
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.  
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,  
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,  
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315  
ταύρων ἠδ' αἰγῶν παρὰ θιν' ἄλὸς ἀτρυγέτιο·  
κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ.

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

ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐ δ' Ἀγα-  
μέμνων  
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆι,  
ἀλλ' ὁ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320  
τώ οἱ ἔσαν κήρυκε καὶ ὄτρηρῶ θεράποντε·  
"ἔρχεσθον κλισίην Πηληιάδew Ἀχιλῆος,  
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον.  
εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται." 325

313, 314. ἀπολυμαίνεσθαι, ἀπελυμαίνοντο, 'purify oneself' (cf. λύματα, l. 314, things washed away, 'defilements').





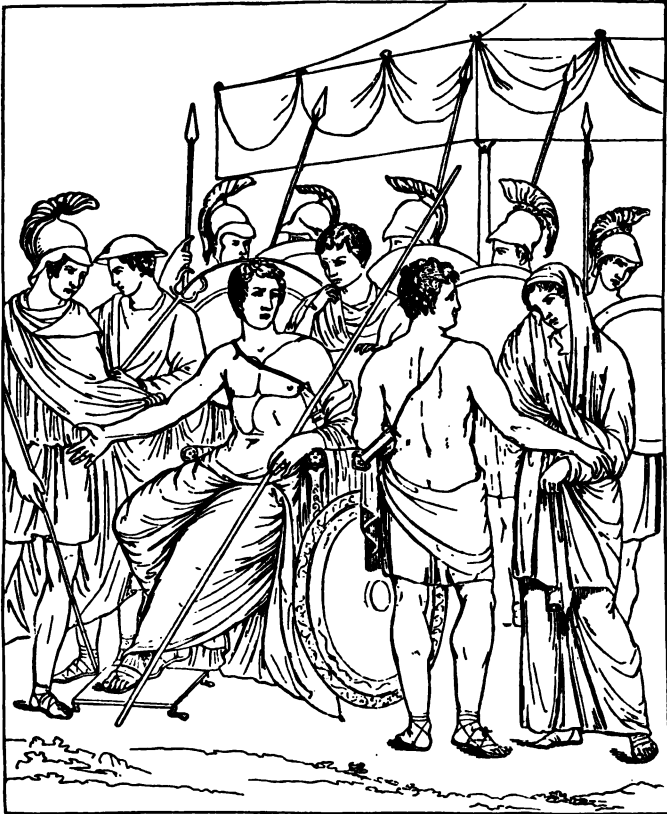


PLATE IV.—ACHILLES GIVING UP BRISEIS.

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.)

ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.<sup>2</sup>  
 τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
 τὸν δ' εὔρον παρὰ τε κλισίῃ καὶ νηὶ μελαίνῃ  
 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησέν Ἀχιλλεύς. 330  
 τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆῃ  
 στήτην οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν·  
 ἄσσον ἴτ'· οὐ τί μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335  
 ὁ σφῶι προΐει Βρισηίδος εἵνεκα κούρης.  
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἕξαγε κούρην  
 καὶ σφωῖν δὸς ἄγειν. τὼ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων  
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340  
 χρεῖῳ ἐμεῖο γένηται ἀεικέα λουγὸν ἀμῦναι  
 τοῖς ἄλλοις. ἦ γὰρ ὁ γ' ὀλοῖησι φρεσὶ θῖνει,  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.”

ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ, 345  
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,  
 δῶκε δ' ἄγειν. τὼ δ' αὐτίς ἵτην παρὰ νῆας Ἀχαιῶν·  
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

ACHILLES SEEKS CONSOLATION IN PRAYER TO HIS GODDESS  
 MOTHER.

αὐτὰρ Ἀχιλλεύς  
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς  
 θῖν' ἔφ' ἀλὸς πολίης, ὀράων ἐπὶ οἴνοπα πόντον· 350  
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

335. ἐπαίτιοι †, 'blameworthy' (ἐπί, αἴτιος. Cf. αἰτία, αἰτιόμαι).

“μῆτερ, ἐπεὶ μ’ ἔτεκές γε μινυθαδίον περ ἔοντα,  
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι  
 Ζεὺς ὑπιβρεμέτης· νῦν δ’ οὐδέ με τυτθὸν ἔτισεν.  
 ἦ γάρ μ’ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ὣς φάτο δάκρυ χέων· τοῦ δ’ ἔκλυε πότνια μῆτηρ  
 ἠμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι  
 καρπαλίμως δ’ ἀνέδου πολῆς ἀλὸς ἤγ’ ὀμίχλη  
 καὶ ῥα πάροιθ’ αὐτοῖο καθέζετο δάκρυ χέοντος, 360  
 χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·

“τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;  
 ἐξαύδα, μὴ κέυθε νόψ, ἵνα εἶδομεν ἄμφω.”

HE TELLS HIS WRONGS, AND IMPLORES HER TO PERSUADE ZEUS TO  
 BRING DISASTER ON AGAMEMNON AND HIS SOLDIERS.

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς  
 Ἀχιλλεύς·

“οἶσθα· τί ἦ τοι ταῦτα ἰδνίη πάντ’ ἀγορεύω ; 365  
 ὥχόμεθ’ ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος,  
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.  
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,  
 ἐκ δ’ ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.  
 Χρύσης δ’ αὐθ’ ἱερεὺς ἑκατηβόλου· Ἀπόλλωνος 370  
 ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
 λυσόμενός τε θύγατρα φέρων τ’ ἀπερείσι’ ἄποινα,  
 στέμματ’ ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος  
 χρυσέψ’ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα δὺν κοσμήτορε λαῶν. 375  
 ἐνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ’ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,

ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380  
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ  
 θηήσκον ἐπασσύτεροι, τὰ δ' ἐπόχετο κῆλα θεοῖο  
 πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμυ δὲ μάντις  
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385  
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι.  
 Ἄτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς  
 ἠπέιλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.  
 τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ  
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390  
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῆος, τὴν μοι δόσαν υἱες Ἀχαιῶν.  
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·  
 ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι  
 ἦ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργω. 395  
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὄτ' ἔφησθα κελαινεφεί Κρονίῳ  
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,  
 ὀππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400  
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,  
 ὧχ' ἐκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων· ὃ γὰρ αὐτε βίη οὗ πατρὸς ἀμείνων·

402. ἐκατόγχαρον †, adjective used as substantive, 'hundred-handed' (ἐκατόν, χεῖρ).

403. Βριάρεων †, 'Briareos'; for scansion see § 43.

404. Αἰγαίων (α) †, 'Aegaeon.'

ὄς ῥα παρὰ Κρονίῳνι καθέζετο κύδει γαίῳν. 405  
 τὸν καὶ ὑπέδδισαν μάκαρες θεοὶ οὐδέ ἐ δῆσαν.  
 τῶν νῦν μιν μνήσασα παρέζο καὶ λαβὲ γούνων,  
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρυμνάς τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γῶν δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

THETIS PROMISES TO HELP HIM. SHE WILL VISIT OLYMPUS ON  
 ZEUS'S RETURN FROM THE ETHIOPIANS' FESTIVAL.

τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τε-  
 κούσα ;

αἴθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415  
 ἦσθαι, ἐπεὶ νύ τοι αἴσα μίνυθά περ, οὐ τι μάλα  
 δῆν·

νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ  
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἷ κε πίθηται. 420  
 ἀλλὰ σὺ μὲν νῦν ἰηυσὶ παρήμενος ὠκυπόροισιν  
 μήνι Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.  
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἄμα πάντες ἔποντο·  
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε, 425  
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ  
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἶω."

ὣς ἄρα φωνήσασ' ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ  
 χῳόμενον κατὰ θυμὸν ἐνζῳνοιο γυναικός,  
 τῆν ῥα βίῃ ἀέκοντος 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 430

εἰς Χρῦσῃν ἴκανεν ἄγων ἱερὴν ἑκατόμβην.  
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,  
ἰστία μὲν στεύλαντο θέσαν δ' ἐν νηὶ μελαίνῃ,  
ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες  
καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435  
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·  
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
ἐκ δ' ἑκατόμβῃν βῆσαν ἐκηβόλῳ Ἀπόλλωνι.  
ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποιντοπόροιο.  
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440  
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν:

“ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγα-  
μέμνων

παῖδά τε σοὶ ἀγέμεν Φοῖβῳ θ' ἱερὴν ἑκατόμβην  
ρέξαι ὑπὲρ Δαναῶν, ὄφρ' ἰλασόμεσθα ἄνακτα,  
ὅς νῦν Ἀργεῖοισι πολύστονα κῆδε' ἐφῆκεν.” 445

ὡς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων  
παῖδα φίλην. τοὶ δ' ὄκα θεῷ κλειτὴν ἑκατόμβην  
ἔξειης ἔστησαν εὐδμήτον περὶ βωμόν,  
χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.  
τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο χεῖρας ἀνασχῶν. 450

“κλυθὶ μεν, ἀργυρότοξ', ὅς Χρῦσῃν ἀμφιβέβηκας  
Κίλλαν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις·  
ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένιοι,

434. ἰστοδόκῃ †, 'mast-crutch' (ἰστός, δέχομαι, Ionic δέκομαι).

ὑφέντες comp. †, 'lowering (it)' (ὑφ-ίημι).

449. χερνύσαντο †, 'they washed their hands' (χεῖρ, -νίπτομαι, theme νιβ, 'wash').

τίμησας μὲν ἐμέ, μέγα δ' ἤψαο λαὸν Ἀχαιῶν·  
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ,  
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμνονον." 455

ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον·  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν 465  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470  
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·  
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο  
 καλὸν ἀείδοντες παιήονα κούροι Ἀχαιῶν,  
 μέλποντες ἐκάεργον, ὃ δὲ φρένα τέρπετ' ἀκούων.  
 ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475  
 δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἴκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων.  
 οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480  
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα  
 στεῖρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
 ἦ δ' ἔθειεν κατὰ κύμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485  
 ὑψοῦ ἐπὶ ψαμάθοις, ὕπο δ' ἔρματα μακρὰ τάνυσσαν,  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισιν  
 διογενῆς Πηλῆος υἱὸς πόδας ὠκύς Ἀχιλλεύς·  
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490  
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
 αὐθι μένων, ποθέεσκε δ' αὐτήν τε πτόλεμόν τε.

*THETIS VISITS OLYMPUS AND REPEATS ACHILLES'S PRAYER.*

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῦο δυωδεκάτῃ γένετ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν εἶοντες  
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἔφε- 495  
 τμέων

παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,  
 ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.  
 εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
 καί ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500  
 σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
 ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνον ἐέλδωρ·  
 τίμησόν μοι υἱόν, ὃς ὠκυμωρότατος ἄλλων 505  
 ἔπλετ', ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητιέτα Ζεῦ·  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ  
 υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἐ τιμῇ.” 510



ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,  
ὡς ἔχει ἔμπεφυῖα, καὶ εἶρετο δεύτερον αὐτίς·

“νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
ἣ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' ἐὺ εἰδῶ,  
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.” 515

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

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
“ἣ δὴ λούγια ἔργ', ὃ τέ μ' ἐχθοδοπήσαι ἐφήσεις  
Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν·  
ἣ δὲ καὶ αὐτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520  
νεικεῖ καὶ τέ με φησὶ μάχῃ Τρώεσσιν ἀρήγειν.  
ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή τι νοήσῃ  
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.  
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθῆς·  
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525  
τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν  
οὐδ' ἀτελεύτητον, ὃ τί κεν κεφαλῇ κατανεύσω.”

ἦ, καὶ κυανέησιν ἔπ' ὄφρῦσι νεῦσε Κρονίων·  
ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
κρατὸς ἅπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530

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

τὴ γ' ὡς βουλευσάντε διέτμαγεν· ἣ μὲν ἔπειτα  
εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,

518. ἐχθοδοπήσαι †, 'to incur the enmity of,' 'to fall out with'  
(ἐχθοδοπός, 'hateful,' not found in Homer).

526. παλινάγρετον †, 'revocable' (πάλιν and ἀγρέω, 'capture,' 'take').  
ἀπατηλόν †, 'deceitful' (ἀπάτη, ἀπατάω).

Ζεὺς δὲ ἔδν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν  
 ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον, οὐδέ τις ἔτλη  
 μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὡς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνου· οὐ δέ μιν Ἥρη  
 ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς  
 ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος.  
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσήδα·

“τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσατο 540  
 βουλὰς ;

αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἄπο νόσφιν ἐόντα  
 κρυπτάδια φρονέοντα δικαζέμεν, οὐδέ τί πώ μοι  
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
 “Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545  
 εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.  
 ἀλλ' ὄν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα  
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·  
 ὄν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
 μὴ τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετᾶλλα.” 550

τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες ;  
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι, ἄσσο' ἐθέλησθα·  
 νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα, μὴ σε παρείπη 555  
 ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος·  
 ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.  
 τῇ σ' οἴω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλλῆα  
 τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

540. *δολομήτα* †, vocative, 'crafty of counsel' (cf. *δόλος*, 'craft,' *μητις*, 'counsel').

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560  
 “δαιμονίη, αἰεὶ μὲν οἶεαι οὐδέ σε λήθω·  
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ρίγιον ἔσται.  
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπείθεο μύθῳ, 565  
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἴσ' ἐν Ὀλύμπῳ  
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέω.”

HEPHAESTUS ACTS AS PEACEMAKER AMONG THE GODS.

ὡς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,  
 καί ῥ' ἀκέουσα καθῆστο ἐπιγνάμψασα φίλον κῆρ·  
 ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570  
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων λευκωλένῳ Ἥρῃ·  
 “ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,  
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,  
 ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδ' ἔτι δαιτὸς 575  
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.  
 μητρὶ δ' ἐγὼ παράφημι καὶ αὐτῇ περ νοεούσῃ,  
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δίι, ὄφρα μὴ αὐτε  
 νεικεῖησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.  
 εἴ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς 580  
 ἐξ ἐδέων στυφελίξαι — ὁ γὰρ πολὺ φέρτατός ἐστιν.  
 ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
 αὐτίκ' ἔπειθ' ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.”  
 ὡς ἄρ' ἔφη, καὶ ἀγαῖξας δέπας ἀμφικύπελλον  
 μητρὶ φίλῃ ἐν χειρὶ τίθει καὶ μιν προσέειπεν· 585

575. κολῳόν †, 'a brawl.'

“τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
 μή σε φίλην περ εἰούσαν ἐν ὀφθαλμοῖσιν ἴδωμαι  
 θεινομένην· τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ  
 χραισμείν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.  
 ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590  
 ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.  
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι  
 κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνήεν·  
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη, 595  
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.  
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
 οἰνοχόει γλυκὴ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.  
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλος μακάρεσσι θεοῖσιν,  
 ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἠέλιον καταδύντα  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,  
 οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ'. Ἀπόλλων,  
 Μουσάων θ', αἱ αἶδον ἀμειβόμεναι ὀπι καλῆ.  
 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἠελίοιο, 605  
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυθίης  
 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεςσιν.  
 Ζεὺς δὲ πρὸς ὃν λέχος ἦ· Ὀλύμπιος ἀστεροπητῆς,  
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610  
 ἔνθα καθεῦδ' ἀναβάς, πάρα δὲ χρυσόθρονος Ἥρη.

## ΙΛΙΑΔΟΣ Β

### ΟΝΕΙΡΟΣ

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

\* Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ  
 εὐδον παννύχιοι, Δία δ' οὐκ ἔχεν ἦδυμος ὕπνος,  
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα  
 τιμήσαι, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 5  
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον.  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “βάσκ' ἴθι, οὐλος Ὀνειρε· θοὰς ἐπὶ νῆας Ἀχαιῶν  
 ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαιο  
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω. 10  
 θωρήξαι ἔκέλευε κάρη κομάωντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν  
 Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κῆδὲ ἐφήπται.” 15

*THE DREAM CARRIES THE MESSAGE.*

ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκου-  
 σεν,  
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
 εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῦι ἑοικῶς 20  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·  
 τῷ μιν ἔεισάμενος προσεφώνεε θεῖος Ὀνειρος·  
 “εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο ;  
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν. 25  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σευ ἀνευθεν ἔων μέγα κήδεται ἠδ' ἐλεαίρει.  
 θωρηξάι σ' ἐκέλευσε κάρη κομάοντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν  
 Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφήπται  
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθη  
 αἰρείτω, εἴτ' ἂν σε μελίφρων ὕπνος ἀνήη.”

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

ὧς ἄρα φωνήσας ἀπεβήσето· τὸν δὲ λίπ' αὐτοῦ 35  
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.  
 φῆ γὰρ ὁ γ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ἦδει ἃ ῥα Ζεὺς μῆδετο ἔργα·  
 θήσειν γὰρ ἔτ' ἔμελλεν ἔπ' ἄλγεά τε στοναχάς τε  
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40  
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὄμφῃ.  
 ἔζητο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα  
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,  
 ποσσὶ δ' ὑπο λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον, 45

33. λήθη †, 'forgetfulness.'

εἶλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·  
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσεται μακρὸν Ὀλυμπον  
Ζηνὶ φάος ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50  
κηρύσσειν ἀγορήνδε κάρη κομάοντας Ἀχαιοὺς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.  
βουλήν δὲ πρῶτον μεγαθύμων ἔζε γερόντων  
Νεστορῆ παρα νηὶ Πυλοιογενέος βασιλῆος.  
τοὺς ὃ γε συγκαλέσας πυκινὴν ἤρτύνετο βουλήν· 55

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.

“ κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος  
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δῖῳ·  
εἶδός τε μέγεθός τε φηὴν τ' ἄγχιστα ἐφέκει.  
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·  
' εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο ; 60  
οὐ χρη παννύχιον εὐδειν βουληφόρον ἄνδρα,  
ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.  
νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,  
ὃς σευ ἀνευθεν ἔων μέγα κήδεται ἠδ' ἐλεαίρει.  
θωρήξαι σε κέλευσε κάρη κομάοντας Ἀχαιοὺς 65  
πανσυδίη· νῦν γὰρ κεν ἔλοις πόλιν εὐρυάγυιαν  
Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται  
ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.' ὥς ὁ μὲν εἰπὼν 70  
ᾧχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.  
ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.

πρῶτα δ' ἐγὼν ἔπεισιν πειρήσομαι, ἣ θέμις ἐστίν,  
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
ὕμεις δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”

75

NESTOR AGREES THAT IT IS BEST TO ARM THE ACHAEANS.

ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη  
Νέστωρ, ὅς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·  
“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,  
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·  
νῦν δ' ἴδεν ὃς μὲγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.  
ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

80

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

ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,  
οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν  
σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί  
ἥτε ἔθνεα εἰσι μελισσᾶν ἀδινάων  
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,  
βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν,  
αἶ μὲν τ' ἐνθα ἄλις πέποτῆγεται αἶ δέ τε ἐνθα·  
ὡς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων  
ἡμόνος προπάροιθε βαθείης ἐστιχάοντο  
ἰλαδὸν εἰς ἀγορήν. μετὰ δέ σφισιν ὄσσα δεδήη  
ὄτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
τετρήχει δ' ἀγορή, ὑπο δὲ στεναχίζετο γαῖα  
λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας

85

90

95

85. ἐπανέστησαν comp. † (ἀν-έστησαν with prefix ἐπί, 'thereat').

89. βοτρυδόν †, 'in clusters,' 'in swarms' (βότρυς, 'cluster' of grapes).

93. ἰλαδόν †, 'in troops' (cf. κατὰ ἰλας, Xen. Anab. I, 2, 16).



κίηρυκες βοάοντες ἐρήτυον, εἴ ποτ' ἀντῆς  
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῶν.  
 σπουδῆ δ' ἔζητο λαός, ἐρήτυθεν δὲ καθ' ἔδρας.  
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100  
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων. —  
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντη·  
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,  
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί ποιμένι λαῶν. 105  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστη,  
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλῆσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν. —  
 τῷ ὃ γ' ἐρείσάμενος ἔπε' Ἀργεῖοισι 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.*

“ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος, 110  
 Ζεὺς με μέγας Κρονίδης ἄτη ἐνέδθησε βαρεῖη  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο καί με κελεύει 115  
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,  
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα  
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἔσσομένοισι πυθέσθαι,  
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
 ἄπρηκτον πόλεμον πολεμιζόμεν ἠδὲ μάχεσθαι  
 ἀνδράσι παυροτέροισι· τέλος δ' οὐ πῶ τι πέφαιτα.

106. πολύαρνι †, cf. πολύρηνες, I 154, 'rich in sheep.'

εἶπερ γὰρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε  
 ὄρκια πιστὰ ταμόντες ἀριθμηθήμεναι ἄμφω,  
 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν, 125  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἰνοχοεῦειν,  
 πολλαὶ κεν δεκάδες δευοίατο οἰνοχόοιο.  
 τόσσον ἐγὼ φημὶ πλέας ἔμμεναι υἱὰς Ἀχαιῶν  
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπῖκουροι 130  
 πολλέων ἐκ πολίων ἐγχεσπαλοὶ ἄνδρες ἔασιν,  
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλιον ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.  
 ἐννέα δὴ βεβῆασι Διὸς μεγάλου ἐνιαυτοὶ  
 καὶ δὴ δούρα σέσηπε νεῶν καὶ σπάρτα λέλνυται, 135  
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὐ εἶνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθόμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν. 140  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

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

ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι ὄριεν  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.  
 κινήθη δ' ἀγορῆ φῆ κύματα μακρὰ θαλάσσης  
 πόντου Ἰκαρίοιο, τὰ μὲν τ' εὐρὸς τε νότος τε 145  
 ὄρορ' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν.  
 ὡς δ' ὅτε κινήσῃ ζέφυρος βαθύλημιον ἐλθὼν,  
 λάβρος ἐπαιγίζων, ἐπὶ δ' ἡμῦνι ἀσταχύεσσιν,

135. σπάρτα †, 'ropes.'

148. ἀσταχύεσσιν †, 'with its ears' of grain.

ὡς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ  
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινή 150  
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον  
 ἄπτεσθαι νηῶν ἢδ' ἐλκέμεν εἰς ἄλα διαν,  
 οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἴκεν  
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

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

ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155  
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·  
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
 οὔτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 Ἀργεῖοι φεύζονται ἐπ' εὐρέα νῶτα θαλάσσης ;  
 καδ δέ κεν εὐχωλὴν Πριάμφω καὶ Τρωσὶ λίποιεν 160  
 Ἀργεῖτην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο φίλης ἄπο πατρίδος αἴης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον  
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

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

ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη·  
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἰξασα,  
 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
 εἶρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον  
 ἐσταότ', οὐδ' ὃ γε νηὸς ἐνσσελμοιο μελαίνης 170

153. οὐρούς †, 'trenches' through which the keeled ships were hauled ashore and launched again. These had now become filled with dirt. (Cf. ὀρύττω, 'dig.')

ἐξεκάθαιρον comp. †, 'they cleared out' (ἐκ and καθαίρω, 'cleanse').

ἄπτει, ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανεν·  
ἀγχού δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν  
φεύξεσθ', ἐν νήεσσι πολυκκληῖσι πεσόντες; 175  
καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
Ἄργεῖτην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
ἐν Τροίῃ ἀπόλοντο φίλης ἀπο πατρίδος αἴης.  
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,  
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον 180  
μηδέ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.”

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

ὡς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης·  
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε, τὴν δ' ἐκόμισσεν  
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.  
αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν 185  
δέξατό οἱ σκῆπτρον πατρώιον, ἀφθιτον αἰεὶ·  
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

ὄν τινα μὲν βασιλῆᾶ καὶ ἕξοχον ἄνδρα κιχείη,  
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
“δαιμόνι, οὗ σε ἔοικε κακὸν ὡς δειδίσεσθαι, 190  
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς.  
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·  
νῦν μὲν πειρᾶται, τάχα δ' ἕψεται υἱας Ἀχαιῶν.  
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν;  
μή τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν. 195  
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,  
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

ὄν δ' αὖ δῆμου τ' ἄνδρα ἴδοι βοάοντά τ' ἐφεύροι,

τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μῦθῳ·  
 “δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200  
 οἱ σέο φέρτεροί εἰσι· σὺ δ’ ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμιος οὔτ’ ἐνὶ βουλῇ.  
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ’ Ἀχαιοί  
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,  
 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω 205  
 [σκήπτρόν τ’ ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”  
 ὣς ἄ γε κοιρανέων δίεπε στρατόν· οἱ δ’ ἀγορήνδε  
 αὐτίς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων  
 ἤχῃ, ὡς ὅτε κύμα πολυφλοίσβοιο θαλάσσης  
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

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

ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτῦθεν δὲ καθ’ ἔδρας·  
 Θερσίτης δ’ ἔτι μῶνος ἀμετροεπῆς ἐκολῶα, —  
 ὃς ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδει,  
 μὰψ ἀτὰρ οὐ κατὰ κόσμον ἐριζέμεναι βασιλεύσιν,  
 ἀλλ’ ὃ τί οἱ εἴσαιτο γελοίουν Ἀργεῖοισιν 215  
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·  
 φορκὸς ἔην, χωλὸς δ’ ἕτερον πόδα· τὰ δέ οἱ ᾤω  
 κυρτῶ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν  
 φοξὸς ἔην κεφαλῆν, ψεδνή δ’ ἐπεινήνοθε λάχνη.

204. πολυκοιρανίη †, ‘the rule of many’ (πολύς and κοίρανος, ‘lord’).

212. ἀμετροεπῆς †, ‘endless talker’ (& privative, μέτρον, ‘measure,’ ἔπος). Cf. Attic πολύλογος.

ἐκολῶα †, ‘kept on brawling’ (= ἤλαυνε κολφόν, cf. A 575).

213. ἄκοσμα †, ‘disorderly,’ ‘unseemly’ (cf. κόσμον, 214).

215. γελοίουν †, ‘laughable,’ ‘ridiculous’ (γέλος).

217. φορκός †, ‘bow-legged.’

219. φοξός †, ‘peaked,’ limited by κεφαλῆν.

ψεδνή †, ‘sparse’ (‘rubbed off,’ ψάω, ‘rub’).

ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἠδ' Ὀδυσῆι· 220  
 τῷ γὰρ νεικέεσκε· — τὸτ' αὐτ' Ἀγαμέμνονι δίω  
 ὄψεα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ  
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ·  
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

“Ἀτρεΐδη, τέο δὴ αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις; 225  
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, εἴτ' ἂν πτολίεθρον ἔλωμεν.  
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει  
 Τρώων ἵπποδάμων ἐξ Ἴλιου υἱὸς ἄποινα, 230  
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν;  
 ἢ ἔτι γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,  
 ἦν τ' αὐτὸς ἄπο νόσφι κατίσχει; οὐ μὲν ἔοικεν  
 ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν. \*  
 ὦ πέπονες, κακ' ἐλέγχε', Ἀχαιίδες, οὐκέτ' Ἀχαιοί· 235  
 οἰκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν  
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,  
 ἢ ῥά τί οἱ χῆμέϊς προσαμύνομεν ἢ καὶ οὐκί  
 ὃς καὶ νῦν Ἀχιλῆα ἔο μέγ' ἀμείνονα φῶτα  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
 ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων·  
 ἢ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.”

IN RETURN HE IS STERNLY REBUKED BY ODYSSEUS

ὡς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν  
 Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,  
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245

“Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς

234. κακῶν ἐπιβασκέμεν (†), 'to bring into misery' (causal of ἐπι-βαίνω).

ἰσχεο μῆδ' ἔθελ' οἶος ἐριζέμεναι βασιλευσιν.  
 οὐ γὰρ ἐγὼ σέο φημί χερείοτερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.  
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορευοῖς 250  
 καὶ σφιν ὀνειδέα τε προφέροισ νόστον τε φυλάσσοις.  
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,  
 ἦ εὖ ἢ κακῶς νοστήσομεν υἱέσ' Ἀχαιῶν.  
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν  
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν  
 ἦρωες Δαναοί; σὺ δὲ κερτομέων ἀγορεύεις;  
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται.  
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ᾧδε,  
 μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπέιῃ  
 μῆδ' ἔτι Τηλεμάχοιο πατήρ κεκλημένος εἶην, 260  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα τά τ' αἰδῶα ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγῶς ἀγορηθέν ἀεικέσσι πληγῆσιν."

## AND SOUNDLY THRASHED.

ὡς ἄρ' ἔφη, σκήπτρω δὲ μετάφρενον ἠδὲ καὶ ὦμα 265  
 πληξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,  
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἕξ ὑπανέστη  
 σκήπτρου ὑπο χρυσεῖου. ὁ δ' ἄρ' ἔζετο τάρβησέν τε,  
 ἀλγήσας δ', ἀχρεῖον ἰδῶν, ἀπομόρξατο δάκρυ.  
 οἱ δὲ καὶ ἀχρῦμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· 270  
 ᾧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·

νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργεῖοισιν ἔρεξεν,  
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275  
 οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνων  
 νεικείειν βασιλῆας ὀνειδείους ἐπέεσσιν."

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

ὧς φάσαν ἢ πληθύς. ἀνὰ δ' ὁ πτολίπορθος Ὀδυσ-  
 σεὺς

ἔσθη σκῆπτρον ἔχων· πάρα δὲ γλαυκῶπις Ἀθήνη  
 εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280  
 ὧς ἄμα οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαῖατο βουλήν·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

"Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν 285  
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἱπποβότιο,  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

ὧς τε γὰρ ἦ παῖδες νεαρὸὶ χῆραὶ τε γυναῖκες  
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

ἦ μὴν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι·  
 καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάει σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλα  
 χειμέρια εἰλέωσιν ὀρινομένη τε θάλασσα·  
 ἡμῖν δ' ἔννατός ἐστι περιτροπέων ἐνιαυτὸς 295  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς

275. ἐπεσβόλον †, 'word-flinging,' 'bold-talking,' 'impudent' (ἐπος, βάλλω).

289. νεαρὸί † = νέοι.

293. πολυζύγῳ †, 'many-benched' (πολύς and ζυγόν, 'rower's bench' here).



ἀσχαλάειν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.  
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,  
 ἧ ἔτεόν Κάλχας μαντεύεται ἧὲ καὶ οὐκί. 300  
 εὐ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἔστε δὲ πάντες  
 μάρτυροι οὐς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·  
 χθιζά τε καὶ πρωίξ' ὄτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἠγγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,  
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροῦς κατὰ βωμοῦς 305  
 ἔρδομεν ἀθανάτοισι τελεέσσας ἑκατόμβας  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,  
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουίνος  
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φάοσδε,  
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310  
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὄζω ἔπ' ἀκροτάτῳ πετάλοις ὑπο πεπτηῶτες  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα.  
 ἔνθ' ὁ γε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας,  
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα. 315  
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεὸς ὅς περ ἔφηνεν·  
 λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω.  
 ἡμεῖς δ' ἔσταότες θαυμάζομεν, οἷον ἐτύχθη, 320  
 ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας.  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·  
 'τίπτ' ἀνεφ' ἐγένεσθε, κάρη κομάοντες Ἀχαιοί;

303. χθιζά τε καὶ πρωίξ' (a) †, see note.

315. ἀμφεποτᾶτο comp. † (ἀμφί, ποτόμαι. Cf. I. 90).

316. ἀμφιαχυῖαν comp. †, 'as she shrieked around.'

ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 ὄψιμον ὀψιτέλεστον, ὅο κλέος οὐ ποτ' ὀλείται. 325  
 ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·  
 ὡς ἡμεῖς τοσσαῦτ' ἔτεα πολεμίζομεν αὐθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.  
 κείνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330  
 ἀλλ' ἄγε μίμνετε πάντες, ἔκνιμήιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."  
 ὡς ἔφατ'. Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν —  
 μῦθον ἐπαινῆσαντες Ὀδυσσῆος θείοιο. 335

NESTOR FOLLOWS WITH SOUND ADVICE FOR BATTLE ORDER.

τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·  
 “ὦ πόποι, ἣ δὴ παισὶν εἰκότες ἀγοράεσθε  
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήμια ἔργα.  
 πῆ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;  
 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν 340  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.  
 αὐτῶς γὰρ ἐπέεσσ' ἐριδαίνομεν οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἑόντες.  
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλήν  
 ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνης· 345  
 τοῦσδε δ' ἕα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλευῶσ' — ἄνυσις δ' οὐκ ἔσsetαι αὐτῶν —  
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνώμεναι εἶτε ψεῦδος ὑπόσχεσις εἶτε καὶ οὐκί.

325. ὄψιμον †, 'late.'

ὀψιτέλεστον †, 'late of fulfilment' (ὄψέ, adverb, 'late,' and τελέω).

φημί γὰρ οὖν κατανεύσαι ὑπερμενέα Κρονίωνα 350  
 ἤματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον  
 Ἄργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.  
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,  
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355  
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτέσθω ἧς νηὸς ἐυσσέλμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.  
 ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ· 360  
 οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅτι κεν εἶπω.  
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,  
 γνώσῃ ἔπειθ', ὅς θ' ἠγεμόνων κακὸς ὅς τέ νυ λαῶν, 365  
 ἢ δ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται·  
 γνώσῃ δ', ἧ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις  
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

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

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 "ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
 τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος  
 χερσὶν ὑφ' ἠμετέρησιν ἀλοῦσά τε περθομένη τε.  
 ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375

372. *συμφράδμονες* †, 'counselors,' 'advisers' (*συμ-φράζομαι*).

ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει·  
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα κούρης  
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων.  
εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα  
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν. 380  
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·  
εὖ μὲν τις δόρῳ θηξάσθω, εὐ δ' ἀσπίδα θέσθω,  
εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,  
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,  
ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηι. 385  
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,  
εἰ μὴ νῦξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.  
ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν  
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμεῖται·  
ιδρώσει δέ τευ ἵππος εὐξοον ἄρμα τιταίνων. 390  
ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα  
ἄρκιον ἔσσειται φυγέειν κύνας ἠδ' οἰωνούς."

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

ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα  
ἀκτῆ ἔφ' ὑψηλῇ, ὅτε κινήσῃ νότος ἐλθών, 395  
προβλήτι σκοπέλω, τὸν δ' οὐ ποτε κύματα λείπει  
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἦ ἔνθα γένωνται.  
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας  
κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἔλοντο.  
ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν, 400  
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.

386. παυσωλή † (παύω, cf. § 156, 2).

390. κάπνισσαν †, 'they lighted fires' (καπνός, 'smoke').

αὐτὰρ ὁ βοῦν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων  
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,  
 κίκλησκει δὲ γέροντας ἀριστῆας Παναχαιῶν·  
 Νέστορα μὲν πρόπιστα καὶ Ἴδομενῆα ἀνακτα, 405  
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἷον,  
 ἕκτον δ' αὐτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.  
 αὐτόματος δέ οἱ ἦλθε βοήν ἀγαθὸς Μενέλαος·  
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεόν, ὡς ἐπονείτο.  
 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410  
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

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

“Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,  
 μὴ πρὶν ἠέλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,  
 πρὶν με κατά πρηνὲς βαλέειν Πριάμοιο μέλαθρον  
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα, 415  
 Ἐκτόροεν δὲ χιτῶνα περὶ στήθεσσι δατῆαι  
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι  
 πρηνέες ἐν κονίησιν ὁδᾶξ λαζοίατο γαῖαν.”

ὡς ἔφατ'· οὐ δ' ἄρα πῶς οἱ ἐπεκράϊαινε Κρονίων,  
 ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420  
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,  
 αἰέρουσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον, 425  
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,

425. ἀφύλλοισιν †, 'leafless' (ἀ and φύλλον).

426. ἀμπεύραντες comp. † (ἀνά and πείρω. Cf. ἔπειραν, l. 428).

μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν  
 ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 430  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἦρχε Γεργήνιος ἱππότης Νέστωρ·

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

“Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μηκέτι νῦν δῆθ' αὖθι λεγόμεθα μηδ' ἔτι δηρὸν 435  
 ἀμβαλλόμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα.” 440  
 ὧς ἔφατ', οὐδ' ἀπίθῃσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
 κηρύσσειν πόλεμόνδε κάρη κομάοντα Ἀχαιοῦς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.  
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445  
 θῦνον κρίνοντες, μέτα δὲ γλαυκῶπις Ἀθήνη  
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·  
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται  
 πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.  
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450  
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ  
 καρδίῃ, ἄλληκτον πολεμιζέμεν ἠδὲ μάχεσθαι.

448. παγχρύσειοι † (πᾶς and χρύσεος).

450. παιφάσσουσα †, 'glittering' (a reduplicated form containing the same root as φαίνω).

τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι  
 ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαίαν.

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

ἥτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455  
 οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγή,  
 ὧς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίω  
 αἶγλη παμφανάουσα δι' αἰθέρος οὐρανὸν ἴκεν.

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

τῶν δ', ὡς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,  
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460  
 Ἄσιψ ἐν λειμῶνι Καῦστρίου ἀμφὶ ρέεθρα  
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσιν,  
 κλαγγηδὸν προκαθίζόντων, σμαραγεί δέ τε λειμῶν·  
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων  
 ἐς πεδίον προχέοντο Σκαμάνδριον, αἰτὰρ ὑπο χθῶν 465  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὄρη.

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

ἥτε μυιάων ἀδινάων ἔθνεα πολλά,  
 αἶ τε κατὰ σταθμὸν ποιμνήμιον ἠλάσκουσιν 470  
 ὄρη εἰαρινῆ, ὅτε τε γλάγος ἄγγεα δεύει,  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομάοντες Ἀχαιοὶ  
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

463. κλαγγηδόν †, adverb (cf. κλαγγή, A 49, etc.).

προκαθίζόντων comp. † (πρό = eis τὸ πρόσθεν, κατὰ, and ἰζόντων. Cf. l. 96).

470. σταθμὸν ποιμνήμιον (†), 'sheepfold' (ποιμνη, 'flock').

CONSPICUOUS AMONG THEIR MARSHALS IS AGAMEMNON.

τοὺς δ', ὡς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μγέωσιν, 475  
 ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
 ὑσμίνηνδ' ἰέναι, μέτα δὲ κρείων Ἀγαμέμνων  
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,  
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.  
 ἦντε βοὺς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480  
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,  
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν. 483

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

οἱ δ' ἄρ' ἴσαν, ὡς εἶτε πυρὶ χθῶν πᾶσα νέμοιτο· 780  
 γαῖα δ' ὑπεστενάχιζε Διὶ ὡς τερπικεραύνῳ  
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσση  
 εἶν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς·  
 ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
 ἐρχομένων· μάλα δ' ὄκα διέπρησσον πεδίοιο. 785

IRIS BRINGS TO THE TROJANS WORD OF THE COMING GREEKS.

Τρωσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις  
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·  
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρησιν  
 πάντες ὀμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.  
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790  
 εἷσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,

483. ἐκπρεπέ' (α) †, 'conspicuous' (ἐκ and πρέπω).

781. ὑπεστενάχιζε comp. †, 'groaned beneath' (cf. l. 784).

788. Ἀρίμοις †, from Ἄριμα or Ἄριμοι, a mountain or people commonly located in Cilicia.



ὄς Τρώων σκοπὸς ἕξε ποδωκείησι πεποιθὼς  
 τύμβῳ ἔπ' ἀκροτάτῳ Αἰσινήταο γέροντος,  
 δέγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·  
 τῷ μιν ἔεισαμένη προσέφη πόδας ὠκέα Ἴρις·

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν  
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλῆστος ὄρωρεν.  
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
 ἀλλ' οὐ πῶ τοιόνδε τοσονδέ τε λαὸν ὄπωπα·  
 λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν  
 ἔρχονται πεδίοιο μαχессόμενοι προτὶ ἄστυ.

Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·  
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπικούροι,  
 ἄλλη δ' ἄλλων γλώσσα πολυσπερέων ἀνθρώπων·  
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἰσὶ περ ἄρχει,  
 τῶν δ' ἐξηγεῖσθω, κοσμησάμενος πολήτας.”

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

ὡς ἔφαθ'· Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,  
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἔσσεύοντο.  
 πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.

ἔστι δέ τις προπάρουθε πόλιος αἰπεία κολώνη  
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
 τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,  
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
 ἔνθα τότε Τρώες τε διέκριθην ἠδ' ἐπικούροι.

792. ποδωκείησι †, 'swiftness of foot' (πόδας ὠκέας).

806. ἐξηγεῖσθω comp. †, imperative, third person (ἐξ and ἠγέομαι).

πολήτας † = πολήτας.

814. πολυσκάρθμοιο †, 'much-bounding,' 'agile' (πολύς, σκαίρω, '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 ἄμ' ἠγεμόνεσσιν ἕκαστοι,  
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὡς·  
 ἥτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,  
 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5  
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·  
 ἠέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρουσαι.  
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,  
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.  
 ἦτ' ὄρεος κορυφῆσι νότος κατέχευεν ὀμίχλην, 10  
 ποιμέσιν οὐ τι φίλην κλέπτῃ δέ τε νυκτὸς ἀμείνω,  
 τόσσον τίς τ' ἐπι λεύσσει, ὅσον τ' ἐπι λᾶαν ἴησιν·  
 ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὤρνυτ' ἀελλῆς  
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

PROMINENT AMONG THE TROJANS IS ALEXANDER (PARIS).

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15  
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδῆς  
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα

3. οὐρανόθι †, see note.

6. Πυγμαίοισι †, 'Pygmies.'

11. κλέπτῃ †, 'thief' (κλέπτω).

13. ἀελλῆς †, adjective, 'thick' (ἀ- "collective" and root *Feλ* of *Feίλω*,  
 § 61, 14).

καὶ ξίφος· αὐτὰρ ὁ δοῦρε δὺω κεκορυθμένα χαλκῷ  
 πάλλων Ἄργείων προκαλίζετο πάντας ἀρίστους  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῆτι 20  
 τὸν δ' ὡς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος  
 ἐρχόμενον προπάρουθεν ὀμίλου, μακρὰ βιβάντα,  
 ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
 εὐρῶν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,  
 πεινάων — μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25  
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί —  
 ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδῆ  
 ὀφθαλμοῖσιν ἰδῶν· φάτο γὰρ τίσεσθαι ἀλείτην.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖε.

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

τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·  
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλειίνων.  
 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη  
 οὐρεος ἐν βήσσης, ὑπο τε τρόμος ἔλλαβε γυῖα,  
 ἄψ δ' ἀνεχώρησεν ὠχρὸς τέ μιν εἶλε παρειάς, 35  
 ὡς αὐτίς καθ' ὀμίλον ἔδου Τρώων ἀγερώχων  
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδῆς.  
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

WHEREUPON HE IS SCATHINGLY REPROVED BY HECTOR.

“ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπειτά,  
 αἰθ' ὄφελος ἄγονός τ' ἔμναι ἄγαμός τ' ἀπολέσθαι. 40

31. κατεπλήγη (Attic κατεπλάγη) comp. †, 'he was dismayed.'

33. παλίνορσος †, adjective, 'recoiling' (πάλλω, ὄρνημι); cf. εἴψ (l. 35).

35. ὠχρος †, 'pallor.'

40. ἄγονος †, 'unborn' (ἀ-privative, γίγνομαι).

ἄγαμος †, 'unmarried' (ἀ-privative, γαμέω).

καί κε τὸ βουλοίμην καί κεν πολὺ κέρδιον ἦεν,  
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
 ἢ που καρχαλάουσι κάρη κομάοιτες Ἀχαιοὶ  
 φάντες ἀριστήα πρόμον ἔμμεναι, οὐνεκα καλὸν  
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45  
 ἢ τοιοῦδε ἔων ἐν ποντοπόροισι νέεσσιν  
 πόντον ἐπιπλάσας, ἐτάρους ἐρήρας ἀγείρας,  
 μυχθεῖς ἀλλοδαποῖσι γυναῖκ' εὐεῖδέ' ἀνήγες  
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων;  
 πατρί τε σῶ μέγα πῆμα πόληί τε παντί τε δήμῳ, 50  
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ.  
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον·  
 γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης  
 ἢ τε κόμη τό τε εἶδος, ὄτ' ἐν κοίησι μιγείης. 55  
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ἤδη  
 λάινον ἔσσο χιτῶνα κακῶν ἔνεχ', ὄσσα ἔοργας."

*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' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 "Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν, —  
 αἰεὶ τοι κραδίη πέλεκυς ὣς ἔστιν ἀτειρής, 60  
 ὅς τ' εἴσω διὰ δουρὸς ὑπ' ἀνέρος, ὅς ρά τε τέχνη  
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·  
 ὣς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἔστιν. —

42. ὑπόψιον †, 'despised' (ὑπό, ὑψομαι, ὑψις, etc.).

48. εὐαδέ' (α) †, 'handsome' (εὖ, εἶδος).

56. δεδήμονες †, 'timid,' 'fearful' (δειδω).

63. ἀτάρβητος †, 'undaunted' (&-privative and ταρβέω. Cf. A 381).

μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·  
οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἔρικυδέα δῶρα, 65  
ὄσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.  
νῦν αὖτ', εἴ μ' ἐθέλεις πολεμιζέμεν ἠδὲ μάχεσθαι,  
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
αὐτὰρ ἐμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον  
συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70  
ὄππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἐλὼν εὖ πάντα γυναικᾶ τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων  
Ἄργος ἐς ἰππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75  
ὡς ἔφαθ'. Ἔκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας  
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,  
μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
τῷ δ' ἐπετοξάζοντο κάρη κομάοντες Ἀχαιοὶ  
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80  
αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
"ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·  
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἔκτωρ."

HECTOR PROCLAIMS PARIS'S PROPOSAL TO THE TWO ARMIES.

ὡς ἔφαθ'. οἱ δ' ἔσχοντο μάχης ἀνεῴ τ' ἐγένοντο  
ἐσσυμένως. Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν· 85  
"κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδριοιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.  
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,

64. ἐρατὰ †, 'lovely' (ἐραμαι, 'love').

79. ἐπετοξάζοντο comp. †, 'kept drawing their bows on' (ἐπί, τοξάζομαι, 'shoot with the bow').

αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον 90  
οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
ὀπότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἔλων εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.”  
ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95  
τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·

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

“κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακρινθῆμεναι ἧδη  
Ἄργεῖτους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε  
εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100  
ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.  
οἴσσετε δ' ἄρν', ἕτερον λευκὸν ἑτέρην δὲ μέλαιναν,  
Γῆ τε καὶ Ἥελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.  
ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105  
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.  
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται·  
οἷς δ' ὁ γέρων μετέρησιν, ἅμα πρόσσω καὶ ὀπίσσω  
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.” 110  
ὡς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε  
ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.  
καὶ ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ  
τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115  
Ἐκτωρ δὲ προτὶ ἄστῳ δύω κήρυκας ἔπεμπεν  
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.

αὐτὰρ ὁ Ταλθύβιον προῖει κρείων Ἀγαμέμνων  
 νῆας ἐπι γλαφυρὰς ἰεναί, ἦδ' ἄρν' ἐκέλευεν  
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δῖω. 120

IRIS SUMMONS HELEN TO WITNESS THE COMBAT.

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν  
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,  
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων  
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἦ δὲ μέγαν ἰστὸν ὕφαινευ 125  
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 οὓς ἔθεν εἶνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.  
 ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

“δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.  
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα  
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,  
 οἱ δὴ νῦν ἔαται σιγῇ — πόλεμος δὲ πέπανται — 135  
 ἀσπίσι κεκλιμένοι, πάρα δ' ἔγχεα μακρὰ πέπηγεν.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος  
 μακρῆς ἐγχείησι μαχέσσονται περὶ σείο·  
 τῷ δέ κε νικήσαντι φίλην κεκλήση ἄκοιτις.”

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

ὣς εἰπούσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ  
 ἀνδρός τε προτέραιο καὶ ἄστεος ἠδὲ τοκῆων. 140  
 αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν

126. ἐνέπασσεν comp. †, imperfect, 'was weaving therein' (ἐν and πᾶσσω, 'sprinkle').

ὤρματ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἶη· ἄμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο,  
 Αἰθρη Πιπθῆος θυγάτηρ Κλυμένη τε βοῶπις.  
 αἴψα δ' ἔπειθ' ἴκανον, ὅθι Σκαιαὶ πύλαι ἦσαν. 145  
 οἱ δ' ἀμφὶ Πριάμον καὶ Πάνθοον ἠδὲ Θυμοίτην  
 Λάμπρον τε Κλυτίον θ' Ἴκετάονά τ' ὄζον Ἄρηος  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 ἦατο δημογέροντες ἐπὶ Σκαιῆσι πύλῃσιν, 150  
 γήραι δὴ πολέμοιο παπαυμένοι, ἀλλ' ἀγορηταὶ  
 ἔσθλοί, τεττίγεσσι ἐοικότες, οἳ τε καθ' ὕλην  
 δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰείσιν·  
 τοῖοι ἄρα Τρώων ἠγῆτορες ἦντ' ἐπὶ πύργῳ.  
 οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,  
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155  
 “οὐ θέμιστις Ἰρῶας καὶ ἐκνημίδας Ἀχαιοὺς  
 τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·  
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν. 7)  
 ἀλλὰ καὶ ὡς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω  
 μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.” 160

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

ὡς ἄρ' ἔφαν· Πριάμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·  
 “δεῦρο πάροισ' ἐλθοῦσα, φίλον τέκος, ἕξεν ἐμεῖο,  
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε, —  
 οὗ τί μοι αἰτίη ἐσσί· θεοὶ νύ μοι αἰτιοὶ εἰσιν,  
 οἳ μοι ἐφάρμησαν πόλεμον πολύδακρυν Ἀχαιῶν, — 165  
 ὡς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠὺς τε μέγας τε.

151. τεττίγεσσι †, dative plural, 'cicadas.'



ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·  
καλὸν δ' οὕτω ἐγὼν οὐ πω ἴδον ὀφθαλμοῖσιν  
οὐδ' οὕτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν." 170

τὸν δ' Ἑλένη μύθοισιν ἀμείβετο διὰ γυναικῶν·  
"αἰδοῖός τέ μοί ἐσσι, φίλε ἔκυρέ, δεινός τε·  
ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο  
υἱέ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα  
παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν." 175

ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.  
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρρει ἠδὲ μεταλλᾶς·  
οὐτός γ' Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων,  
ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·  
δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε." 180

ὡς φάτο· τὸν δ' ὁ γέρον ἠγάσσατο φώνησέν τε·  
"ὦ μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον,  
ἦ ρά νύ τοι πολλοὶ δεδμηάτο κούροι Ἀχαιῶν.  
ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,  
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185  
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,  
οἳ ρά τότε ἔστρατάοντο παρ' ὄχθας Σαγγαρίοιο·  
καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην  
ἡματι τῶ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·  
ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί." 190

THEN ODYSSEUS, AJAX, AND IDOMENEUS.

δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραῖός·  
"εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστίν·

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

ὀλβιόδαιμον †, 'blessed by the gods' (ὀλβιος = *beatus*, and δαίμων).

185. αἰολοπώλους †, adjective, 'with quick steeds' (αἰόλος, 'quick-moving,' and πῶλος, 'foal').

μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,  
 εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.  
 τεύχεα μὲν οἱ κείται ἐπὶ χθονὶ πουλυβοτείρῃ, 195  
 αὐτὸς δὲ κτίλος ὡς ἐπιπωλείται στίχας ἀνδρῶν·  
 ἀρνεῖω μιν ἐγὼ γε εἴσκω πηγεσιμάλλῃ,  
 ὅς τ' οἴων μέγα πῶν διέρχεται ἀργεννάων."

τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·  
 "οὔτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200  
 ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης  
 εἰδῶς παντοίους τε δόλους καὶ μῆδεα πυκνά."

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠὔδα·  
 "ὦ γύναι, ἧ μάλα τούτο ἔπος νημερτὲς εἶπες·  
 ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς 205  
 σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηιφίλῳ Μενελάῳ·  
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυτὴν ἐδάην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσι ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210  
 ἄμφω δ' ἐξομένω γεραρότερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἧ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,  
 παῦρα μὲν ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος  
 οὐδ' ἀφαρμάρτοεπής· ἧ καὶ γένει ὕστερος ἦεν. 215  
 ἀλλ' ὅτε δὴ πολύμητις ἀνατξίειεν Ὀδυσσεύς,  
 στάσκειν, ὑπαὶ δὲ ἰδεσκε κατὰ χθονὸς ὄμματα πῆξας,  
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηγνὲς ἐνώμα,

197. πηγεσιμάλλῃ †, 'thick-fleeced' (πηγός, 'well put together,' 'stout,' 'thick,'—cf. πήγνυμι,—and μάλλος, 'wool').

215. ἀφαρμάρτοεπής †, adjective, 'missing the point in speech,' 'given to rambling talk' (ἀπό, ἀμαρτάνω, ἔπος).

ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἐοικώς·  
 φαίης κεν ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη  
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίσιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσῆι ἐρίσσειε βροτὸς ἄλλος·  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραῖός· 225  
 "τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,  
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;"

τὸν δ' Ἑλένη ταυῦπεπλος ἀμείβετο διὰ γυναικῶν·  
 "οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.  
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὡς 230  
 ἔσθηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.  
 πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.

νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,  
 οὓς κεν ἐν γνοίῃν καὶ τ' οὖνομα μυθησαίμην· 235  
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκη  
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.  
 ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,  
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποιντοπόροισιν, 240  
 νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἰσχεα δειδιότες καὶ ὄνειδεα πόλλ', ἃ μοι ἔστιν."

ὡς φάτο· τοὺς δ' ἤδη κάτεχεν φυσιζοὺς αἶα  
 ἐν Λακεδαίμονι αὐθι, φίλην ἐν πατρίδι γαίῃ.

220. ζάκοτον †, 'very wrathful,' 'very surly' (ζα-, § 160, and κότος.  
 Cf. A 82, κότον).

240. δεύρω † = δεῦρο (l. 205, etc.).

PRIAM IS SUMMONED TO DESCEND INTO THE PLAIN AND IN PERSON  
TO TAKE THE OATHS FOR THE TROJANS.

κῆρυκες δ' ἀνὰ ἄστῳ θεῶν φέρον ὄρκια πιστά, 245  
ἄρνε δῶν καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,  
ἄσκῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν  
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα.

ἄτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

“ὄρσοε, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
εἰς πεδίον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.

αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος  
μακρῆς ἐγχείησι μαχέσσοντ' ἀμφὶ γυναικί·

τῷ δέ κε νικήσαντι γυνῆ καὶ κτήμαθ' ἔποιτο, 255

οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
ναίοιμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται

Ἄργος εἰς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”

ὣς φάτο· ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις 260  
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.

ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠνία τεῖνεν ὀπίσσω·  
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσέτο δίφρον.

τῷ δὲ διὰ Σκαιῶν πεδίοι' ἔχον ὠκέας ἵππους.

ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιούς, 265

ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν

εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο.

ἄρυντο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,

ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κῆρυκες ἀγαυοὶ

ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον

μίσγον, ἀτὰρ βασιλευσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270

Ἄτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,

ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρο,

ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα  
κῆρυκες Τρώων καὶ Ἀχαιῶν νεΐμαν ἀρίστοις.  
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275

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

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,  
Ἥελιός θ', ὃς πάντ' ἐφορᾶς καὶ πάντ' ἐπακούεις,  
καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
ἀνθρώπους τύνυσθε, ὅτις κ' ἐπίορκον ὁμόσση,  
ὕμεις μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280  
εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·  
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
τιμὴν δ' Ἀργεῖοις ἀποτινέμεν ἦν τιν' ἔοικεν,  
ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες  
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχέσσομαι εἵνεκα ποινήs 290  
αὐθι μένων, ἧός κε τέλος πολέμοιο κιχέω.”

ἧ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῶ.  
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας  
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·  
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295  
ἔκχεον ἠδ' εὐχοντο θεοῖς αἰειγενέτησιν.  
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

“Ζεῦ κύδιστε μέγιστε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,

ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὄδε οἶνος, 300  
αὐτῶν καὶ τεκῶν, ἄλοχοι δ' ἄλλοισι δαμῆεν."

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

ὡς ἔφαν· οὐ δ' ἄρα πῶς σφιν ἐπεκράϊαινε Κρωίων.  
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·

“κέκλυτέ μεν, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί·  
ἦ τοι ἐγὼν εἶμι προτὶ Ἰλιον ἠνεμόεσσαν 305  
ἄψ, ἐπεὶ οὐ πῶς τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι  
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ.  
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310  
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠγία τείνεν ὀπίσσω·  
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσέτο δίφρον.  
τῷ μὲν ἄρ' ἄσφορροι 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.

Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς  
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,  
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320  
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,  
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,  
ἡμῖν δ' αὖ φιλόττητα καὶ ὄρκια πιστὰ γενέσθαι.”

315. *διεμέτρεον* comp. † (*διὰ, μέτρον*, 'measure').

PARIS'S LOT IS FIRST TO JUMP FROM THE HELMET. ARMING OF  
THE COMBATANTS.

ὡς ἄρ' ἔφαν· πάλλεν δὲ μέγας κορυθαίολος Ἴεκτωρ  
 ἀψ ὀράων, Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325  
 οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστῳ  
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·  
 αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠκούμοιο.  
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 δεῦτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν  
 οἷο κασιγνήτοιο Λυκάονος, ἦρμοσε δ' αὐτῷ.  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον  
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335  
 κρατὶ δ' ἔπ' ἰφθίμῳ κινέην εὐτυκτον ἔθηκεν  
 ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·  
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.  
 ὡς δ' αὐτῶς Μενέλαος ἀρήμιος ἔντε' ἔδυνεν.

THE DUEL BEGINS. PARIS HURLS HIS SPEAR WITHOUT EFFECT.

οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο  
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσοράοντας  
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς.  
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ  
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345  
 πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος  
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσην·

344. διαμετρητῷ †, passive verbal of διαμετρέω. Cf. l. 315.

οὐ δ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῆ  
ἀσπίδ' ἐνι κρατερῇ.

*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 ὤρνητο χαλκῷ  
Ἄτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί· 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,  
διὸν Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,  
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.”

ἦ ῥα, καὶ ἀμπεπαλὼν προῖτι δολιχόσκιον ἔγχος 355  
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος  
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·  
ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα  
ἔγχος, ὃ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἄτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ  
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.

Ἄτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλωότερος ἄλλος. 365

ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·  
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος  
ἠίχθη παλάμηφιν ἐτάσιον, οὐδ' ἔβαλόν μιν.”

ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,  
ἔλκε δ' ἐπιστρέφας μετ' εὐκνήμιδας Ἀχαιοῦς· 370

368. διατρυφὲν †, 'shivered' (second aorist passive participle of δια-  
θρίπτω, 'break in pieces').

370. ἐπιστρέφας comp. †, 'turning [him] toward himself,' 'swinging  
him about' (ἐπί and στρέφω).



ἄγχε δέ μιν πολύκεστος ἰμάς ἀπαλήν ὑπὸ δειρήν,  
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.

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

καί νύ κεν εἴρουσέν τε καὶ ἄσπετον ἦρατο κῦδος,  
εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
ἣ οἱ ῥῆξεν ἰμάντα βοὸς Ἴφι κταμένοιο. 375  
κεινή δέ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.  
τὴν μὲν ἔπειθ' ἦρως μετ' ἐκνήμιδας Ἀχαιοὺς  
ῥῦψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι·  
αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων  
ἔγχεϊ χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380  
ῥεία μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῆ,  
καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηῶντι.  
αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε·

THEN APHRODITE CALLS HELEN HOME FROM THE TOWER.

τὴν δ' ἐκίχανεν  
πύργῳ ἔφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.  
χειρὶ δὲ νεκταρέου ἑανοῦ ἔτίναξε λαβοῦσα, 385  
γρηὶ δέ μιν ἐκυῖα παλαιγενεὶ προσέειπεν  
εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιεταοῦση  
ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·  
τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτη·  
“δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι 390  
κείμενος ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

371. ἄγχε †, ‘was choking’ (imperfect of ἄγχω).

πολύκεστος †, ‘richly-decorated’; literally ‘much-stitched’ (πολύς, κεντέω, ‘prick’).

387. εἰροκόμῳ †, ‘wool-spinning,’ ‘a spinner’ (εἶρος, ‘wool,’ κομέω, ‘take care of’).

κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης  
 ἀνδρὶ μαχেসσάμενον τόν γ' ἐλθέμεν, ἀλλὰ χορόνδε  
 ἔρχεσθ' ἢ ἐ χοροῖο νέον λήγοντα καθίζειν."

ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν· 395  
 καὶ ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·

INDIGNANT, SHE YET OBEYS.

“δαιμονίη, τί με ταῦτα λιλαίειαι ἠπεροπεύειν ;  
 ἦ πῆ με προτέρω πολίων ἐν ναιομενάων 400  
 ἄξιεις ἦ Φρυγίης ἦ Μηρονίης ἐρατεινῆς,  
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,  
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης ; 405  
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,  
 μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κείνον ὀίζυε καὶ ἐ φύλασσε,  
 εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται ἦ ὃ γε δούλην.  
 κείσε δ' ἐγὼν οὐκ εἴμι — νεμεσσητὸν δέ κεν εἶη — 410  
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω  
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῶ.”

τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτῃ·  
 “μῆ μ' ἔρεθε, σχετλίη, μῆ χωσαμένη σε μεθείω,  
 τῶς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα, 415  
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν· σὺ δέ κεν κακὸν οἶτον ὄληαι.”

406. ἀπόεικε comp. †, imperative, 'withdraw from.'

412. μωμήσονται †, 'will reproach' (μῶμος, 'blame'; ἀμύμων, 'blameless').

ὡς ἔφατ'· ἔδδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,  
 βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαεινῶ  
 σιγῆ, πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων. 420  
 αἱ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
 ἦ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτη  
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425  
 ἔνθα καθίζ' Ἑλένη κούρη Διὸς αἰγιόχοιο  
 ὅσσε πάλιν κλίναςα, πόσιν δ' ἠνίπαπε μύθῳ·

## MEETING OF HELEN AND PARIS.

“ἦλυθες ἐκ πολέμου; ὡς ὄφελος αὐτόθ' ὀλέσθαι  
 ἀνδρὶ δαμείσ κρατερῶ, ὅς ἐμὸς πρότερος πόσις ἦεν.  
 ἦ μὲν δὴ πρὶν γ' εὖχέ' ἀρηιφίλου Μενελάου 430  
 σῆ τε βίη καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·  
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηιφίλον Μενέλαον  
 ἐξαὐτίσ μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε  
 παύεσθαι κέλομαι μηδὲ ξανθῶ Μενελάῳ  
 ἀντίβιον πόλεμον πολεμιζέμεν ἠδὲ μάχεσθαι 435  
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.”

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·  
 “μή με, γύναι, χαλεποῖσιν ὀνειδέσει θυμὸν ἔνιπτε.  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,  
 κείνου δ' αὐτίσ ἐγὼ· πάρα γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440  
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·  
 οὐ γὰρ πῶ ποτέ μ' ὦδέ γ' ἔρος φρένας ἀμφεκά-  
 λυψεν,  
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,

νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνή, 445  
 ὡς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ."  
 ἦ ῥα, καὶ ἦρχε λέχουσδε κιών· ἄμα δ' εἶπετ' ἄκοιτις.

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

τὸ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν·  
 Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοίταε θηρὶ εὐοικῶς,  
 εἶ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδῆ. 450  
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότ' ἀρηιφίλῳ Μενελάῳ·  
 οὐ μὲν γὰρ φιλότῃτι γ' ἔκευθον ἄν, εἶ τις ἴδοιτο·  
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.  
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων. 455  
 "κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπικούροι·  
 νίκη μὲν δὴ φαίνεται ἀρηιφίλου Μενελάου·  
 ὑμεῖς δ' Ἀργεῖτῃν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' εὐοικεν,  
 ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται." 460  
 ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

450. ἐσαθρήσειεν comp. †, 'spy out' (ἐς and ἀθρέω, 'gaze').

459. ἐκδοτε comp. † (ἐκ = 'over,' 'out of your hands,' and δίδωμι).

## 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.

## ΙΛΙΑΔΟΣ Ε

### ΔΙΟΜΗΔΟΥΣ ΑΡΙΣΤΕΙΑ

ENCOUNTER BETWEEN DIOMEDES AND THE TROJAN PANDARUS, SON  
OF LYCAON. PANDARUS IS SLAIN.

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275  
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

“καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος υἱέ,  
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς διστός·  
νῦν αὖτ' ἐγχείη πειρήσομαι, αἶ κε τύχωμι.”

ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος 280  
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ  
αἰχμῆ χαλκείῃ παμμένη θώρηκι πελάσθη.

τῷ δ' ἐπι μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·

“βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω  
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.” 285

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
“ἦμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' οἶω  
πρὶν ἀποπαύσεσθαι, πρὶν ἢ ἕτερόν γε πεσόντα  
αἵματος ἄσαι Ἄρρη ταλαύρινον πολεμιστήν.”

ὥς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290  
ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.  
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς  
ἀτειρής,

αἰχμῆ δ' ἐξεσύθη παρὰ νεΐατον ἀνθερεῶνα.  
ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ

αἰόλα παμφανάοντα, παρέτρεσαν δέ οἱ ἵπποι 295  
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

*AENEAS SPRINGS FROM HIS CHARIOT TO GUARD THE BODY OF HIS  
FALLEN COMPANION; HE HIMSELF, IN TURN, IS GRIEVOUSLY  
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Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,  
δεῖσας μὴ πῶς οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί·  
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὡς ἀλκί πεποιθώς,  
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσην 300  
τὸν κτάμεναι μεμαώς, ὅς τις τοῦ γ' ἀντίος ἔλθοι,  
σμερδαλέα ἰάχων. ὃ δὲ χερμάδιον λάβε χειρὶ  
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οἴοι νῦν βροτοὶ εἶσ'· ὃ δέ μιν ρέα πάλλε καὶ οἶος.  
τῷ βάλεν Αἰνείαιο κατ' ἰσχίον, ἔνθα τε μηρὸς 305  
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·  
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ρῆξε τένοντε,  
ὥσε δ' ἄπο ρῖνον τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρως  
ἔσθη γνῦξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ  
γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νῦξ ἐκάλυψεν. 310  
καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,  
εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·  
ἀμφὶ δὲ ὄν φίλον υἱὸν ἐχεύατο πῆχθε λευκῷ,  
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315  
ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυπῶλων  
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295. παρέτρεσαν comp. †, 'shied' (παρά and τρέω, 'flee').

306. ἐνστρέφεται comp. † (cf. ἐν and στρέφω, 'turn').

315. πτύγμ'(α) †, a 'fold' (cf. πτόσσω, 'fold').

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ἦ μὲν ἐὼν φίλον υἷὸν ὑπεξέφερον πολέμοιο.  
οὐ δ' υἷὸς Καπανῆος ἐλήθετο συνθεσιῶν  
τάων, ἅς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης· 320  
ἀλλ' ὃ γε τοὺς μὲν εἰὸς ἠρύκακε μώνυχας ἵππους  
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας,  
Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους  
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δῶκε δὲ Δηιπύλῳ ἐτάρῳ φίλῳ, ὃν περιὶ πάσης 325  
τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδει,  
νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως  
ὦν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,  
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ἐμμεμαῶς. ὃ δὲ Κύπριν ἐπώχετο νηλεί χαλκῷ, 330  
γιγνώσκων ὃ τ' ἀναλκίς ἔην θεὸς οὐδὲ θεῶων  
τάων, αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανεύουσιν,  
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ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,  
ἔνθ' ἐπορεζάμενος μεγαθύμου Τυδέος υἷος 335  
ἄκρην οὐτάσε χεῖρα μετάλμενος ὀξεί δουρὶ  
ἀβληχρήν· εἴθαρ δὲ δόρυ χροδὸς ἀντετόρησεν  
ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,  
πρυμνὸν ὑπερ θέναρος. ῥέε δ' ἀμβροτον αἶμα θεοῖο,  
ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν· 340  
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·  
τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

335. ἐπορεζάμενος comp. †, 'reaching forward toward.'

339. θέναρος †, genitive of (τὸ) θέναρ, 'the hollow of the hand,' 'the palm.'

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ἦ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷόν·  
καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων  
κυανῆ νεφέλῃ, μή τις Δαναῶν ταχυνώλων 345  
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.  
τῇ δ' ἔπι μακρὸν ἄνσε βοὴν ἀγαθὸς Διομήδης·  
“εἶκε, Διὸς θύγατερ, πολέμου καὶ δημοτῆτος.  
ἦ οὐχ ἄλις, ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις ;  
εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἦ-τέ σ' οἴω 350  
ρίγῃσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι.”  
ὣς ἔφαθ'· ἦ δ' ἀλύουσ' ἀπεβήσῃτο, τείρετο δ' αἰνῶς.

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

Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης  
γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·  
ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ 485  
Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.  
τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,  
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων·  
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμοι ἴσος,  
δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·  
“φράζεο, Τυδείδη, καὶ χάζεο μηδὲ θεοῖσιν 440  
ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον  
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”  
ὣς φάτο· Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,  
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.  
Αἰνεΐαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων 445  
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.  
ἦ τοι τὸν Δητῶ τε καὶ Ἄρτεμις ἰοχέαιρα  
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε.

• ΙΛΙΑΔΟΣ Ζ

ΕΚΤΟΡΟΣ ΚΑΙ ΑΝΔΡΟΜΑΧΗΣ ΟΜΙΛΙΑ

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

Ἔκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,  
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες  
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε  
καὶ πόσιαι. ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240  
πάσας ἐξείης· πολλῆσι δὲ κῆδὲ' ἐφῆπτο.  
ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,  
ξεστῆς αἰθούσῃσι τετυγμένον — αὐτὰρ ἐν αὐτῷ  
πεντήκοιτ' ἔνεσαν θάλαμοι ξεστοῖο λίθιοι,  
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245  
κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.  
κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς  
δάδεκ' ἔσαν τέγχει θάλαμοι ξεστοῖο λίθιοι,  
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν· — 250  
ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ  
Λαοδίκην ἐσάγουσα θυγατρῶν εἶδος ἀρίστην,  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·  
“τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθαι;  
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱεὶς Ἀχαιῶν 255

248. τέγχει †, 'roofed' (τέγος, 'roof,' Lat. *tectum*).

251. ἠπιόδωρος †, 'kindly giving,' 'bountiful' (*ἥπιος*, 'gentle,' and *δίδωμι*); cf. *πολύδωρος*, l. 394.

μαρναμένους περι ἄστου, σὲ δ' ἐνθάδε θυμὸς ἀνήκεν  
 ἔλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν ;  
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιθδέα οἶνον ἐνείκω,  
 ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν  
 πρῶτον, ἔπειτα δὲ καὶ τὸς ὀνήσειαι, αἶ κε πῆσθα· 260  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησιν."

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

τὴν δ' ἠμείβει' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 "μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,  
 μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι· 265  
 χερσὶ δ' ἀνίπτοισιν Διὶ λειβέμεν αἴθωπα οἶνον  
 ἄζομαι, οὐδέ πη ἔστι κελαινεφεί Κρονίωνι  
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάεσθαι  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης  
 ἔρχεο σὺν θυέεσσιν, ἀολλίσασα γεραίας· 270  
 πέπλον δ', ὃς τίς τοι χαριέστατος ἠδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,  
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο·  
 καὶ οἱ ὑποσχέσθαι δύο καὶ δέκα βούς ἐνὶ νηῶ  
 ἦνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλέησῃ 275  
 ἄστου τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρῆς  
 ἄγριον αἰχμητῆν, κρατερὸν μήστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

265. ἀπογυιώσῃς †, 'rob of the use of limbs,' 'unnerve' (ἀπό and γυῖα, 'limbs,' Γ 34).

266. ἀνίπτοισιν †, adjective of two endings (ἀ- privative and νίξω, 'wash'; see A 449).

ἔρχεν· ἐγὼ δὲ Πάριν μετελεύσομαι ὄφρα καλέσσω, 280  
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι  
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσί τε καὶ Πριάμφῳ μεγαλήτορι τοιοῦ τε παισίν.  
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄιδος εἴσω,  
 φαίην κεν φρέν' ἀτέρπου οὐζύος ἐκλελαθέσθαι." 285

HECABE AND THE OTHER TROJAN MATRONS MAKE SACRIFICE AND PRAYER TO ATHENE IN HER TEMPLE.

ὡς ἔφαθ'· ἧ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν  
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῳ γεραιάς.  
 αὐτῇ δ' ἐς θάλαμον κατεβήσето κηῶντα,  
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν  
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς 290  
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,  
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.  
 τῶν ἐν ἀειραμένη Ἑκάβῃ φέρε δῶρον Ἀθήνη,  
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,  
 ἀστήρ δ' ὡς ἀπέλαμπεν, ἔκειτο δὲ νεΐατος ἄλλων. 295  
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.  
 αἶ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρη,  
 τῆσι θύρας ὤϊξε Θεανὼ καλλιπάρηος  
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·  
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300  
 αἶ δ' ὀλολυγῆ πάσαι Ἀθήνη χεῖρας ἀνέσχον.  
 ἧ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρηος

285. ἀτέρπου †, 'joyless' (ἀ- privative and τέρω). Cf. ἀτερπής, T 354 and Odyssey.

291. Σιδονίηθεν †, 'from Sidonia.'

299. Κισσηΐς †, 'daughter of Cisses' (Κισσηΐς).

300. ἰέρειαν †, 'priestess' (ἱερεΐς).

301. ὀλολυγῆ †, 'outcry.'

θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠκούμοιο·  
 εὐχομένη δ' ἠράτο Διὸς κούρη μέγалоιο·  
 “πότνι Ἀθηναίη, ἐρυσίπτολι, δία θεάων, 305  
 ἄξον δὴ ἔγχος Διομήδεος ἠδὲ καὶ αὐτὸν  
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,  
 ὄφρα τοι αὐτίκα νῦν δύο καὶ δέκα βούς ἐνὶ νηῶ  
 ἦνις ἠκέστας ἱερεύσομεν, αἶ κ' ἐλέησῃς  
 ἄστνυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310  
 ὡς ἔφατ' 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 μὲν ῥ' εὐχοντο Διὸς κούρη μέγалоιο·  
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει  
 καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τότε ἄριστοι  
 ἦσαν ἐνὶ Τροίῃ ἐριβῶλακι τέκτονες ἄνδρες· 315  
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν  
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος ἐν πόλει ἄκρῃ.  
 ἔνθ' Ἔκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ  
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς  
 αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης. 320  
 τὸν δ' εὖρ' ἐν θαλάμῳ περὶ κάλλιμα τεύχε' ἔποντα,  
 ἄσπινδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφάοντα·  
 Ἀργεῆ δ' Ἑλένη μετ' ἄρα δμωῆσι γυναιξίν  
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.  
 τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325

305. ἐρυσίπτολι †, 'city-protecting' [a better reading may be ρύσιπτολι, noted in a scholium—i. e. ρύομαι, 'preserve,' and πτόλις, πόλις].

322. ἀφάοντα †, 'feeling over,' 'handling' (cf. ἔπτω, ἦψατο, A 512).

“δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ’ ἔνθεο θυμῷ·  
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος  
 μαρνάμενοι, σέο δ’ εἶνεκ’ ἀντὴ τε πτόλεμός τε  
 ἄστου τόδ’ ἀμφιδέδη. σὺ δ’ ἂν μαχέσαιο καὶ ἄλλω,  
 ὄν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330  
 ἀλλ’ ἄνα, μὴ τάχα ἄστου πυρὸς δηϊοιο θέρηται.”

τὸν δ’ αὖτε προσέειπεν Ἄλέξανδρος θεοειδής·  
 “Ἔκτορ, ἐπεὶ με κατ’ αἴσαν ἐνείκεσας σὺδ’ ὑπὲρ  
 αἴσαν,

τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον.  
 οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335  
 ἤμην ἐν θαλάμῳ, ἔθελον δ’ ἄχει προτραπέσθαι.  
 νῦν δέ με παρειπούσ’ ἄλοχος μαλακοῖς ἐπέεσσιν  
 ὤρμησ’ ἐς πόλεμον, δοκέει δέ μοι ὦδε καὶ αὐτῷ  
 λώιον ἔσσεσθαι· νίκη δ’ ἐπαμείβεται ἄνδρας.  
 ἀλλ’ ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω· 340  
 ἢ ἴθ’, ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ’ οἶα.”  
 ὧς φάτο· τὸν δ’ οὐ τι προσέφη κορυθαίολος Ἔκτωρ.

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

τὸν δ’ Ἑλένη μύθοισι προσηύδαε μελιχίοισιν·  
 “δᾶερ ἐμείο, κυνὸς κακομηχάνουο κρυνόεσσης,  
 ὧς μ’ ὄφελ’ ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345  
 οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα  
 εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,  
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.  
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραυτο,

329. ἀμφιδέδη comp. †, ‘blazes around’ (ἀμφί and δαίω. Cf. δεδήει, B 98).



ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις, 350  
 ὃς ἦδει νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.  
 τοῦτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω  
 ἔσσουνται· τῷ καί μιν ἐπαυρήσεσθαι οἶω.

ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξο τῷδ' ἐπὶ δίφρῳ,  
 δᾶερ, ἐπεὶ σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
 εἶνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἴτης,  
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω  
 ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἐσσομένοισιν."

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 "μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με 360  
 πείσεις·

ἦδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω  
 Τρώεσσ', οἱ μέγ' ἐμείο ποθὴν ἀπέοντος ἔχουσιν.  
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,  
 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.  
 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἰδῶμαι 365  
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἷόν.  
 οὐ γὰρ οἶδ', ἣ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς  
 ἣ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμάουσιν 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.

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·  
 αἶψα δ' ἔπειθ' ἴκανε δόμους ἐν ναιετάοντας. 370  
 οὐ δ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
 ἀλλ' ἣ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐνπέπλῳ  
 πύργῳ ἐφεστήκει γοάουσά τε μυρομένη τε.

358. αἰοίδιμοι †, 'sung of,' 'subjects of song' (cf. *ἔειπε*, A 1; αἰοίδοι, 'bard,' αἰοίδη, 'song').

Ἔκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῶησιν ἔειπεν· 375

“εἰ δ' ἄγε μοι, δμῶαί, νημερτέα μυθήσασθε·  
 πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο ;  
 ἤε πῆ ἐς γαλόων ἢ εἰνατέρων ἐνπέπλων  
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῶαί ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;” 380

τὸν δ' αὖτ' ὀτρηνῆ ταμίη πρὸς μῦθον ἔειπεν·  
 “Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·  
 οὔτε πῆ ἐς γαλόων οὔτ' εἰνατέρων ἐνπέπλων  
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῶαί ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385  
 ἀλλ' ἐπὶ πύργων ἔβη μέγαν Ἴλιου, οὐνεκ' ἄκουσεν  
 τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
 ἢ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,  
 μαινομένη ἐικυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”

HASTENING THITHER, HE MEETS HER. SHE IMPLORES HIM TO STAY  
 ON THE TOWER AND NOT TO RISK HIS LIFE ON THE FIELD.

ἢ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἔκτωρ 390  
 τὴν αὐτὴν ὁδὸν αὖτις ἐνκτιμένας κατ' ἀγυῖας.  
 εὔτε πύλῃς ἴκανε διερχόμενος μέγα ἄστν  
 Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,  
 εἰθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα  
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395  
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,  
 Θήβη ὑποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων·  
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῆ.

393. διεξίμεναι comp. † (διδά + ἐξ + ἵμεναι, § 137, 7).

397. ὑποπλακίη †, 'under Placus' (ὑπὸ and Πλάκος, a spur of Mt. Ida).

ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ  
 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτως, 400  
 Ἐκτορίδην ἀγαπητὸν ἀλίγκιον ἀστέρι καλῶ,  
 τὸν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
 Ἄστυάνακτ'. οἶος γὰρ ἔρϋετο Ἴλιον Ἐκτωρ.

ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ.  
 Ἄνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα 405  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·

“δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις  
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἦ τάχα χήρη  
 σεῦ ἔσομαι· τάχα γὰρ σε κατακτενέουσιν Ἀχαιοὶ  
 πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἶη 410

σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,  
 ἀλλ' ἄχέ· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.  
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,  
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν ἐν ναιετάουσιν 415

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα· —  
 οὐ δέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῶ,  
 ἀλλ' ἄρα μιν κατέκτενεν σὺν ἔντεσι δαιδαλέουσιν  
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν  
 νύμφαι ὄρεστιάδες, κούραι Διὸς αἰγιόχοιο. — 420

οἱ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 οἱ μὲν πάντες ἰῶ κίον ἤματι Ἄϊδος εἴσω·  
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς  
 βουσὶν ἔπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀϊέσσι.  
 μητέρα δ', ἣ βασιλεύεν ὑπὸ Πλάκῳ ὑλήεσση, 425

400. ἀταλάφρονα †, ‘merry-hearted’ (ἀταλός, ‘bounding,’ ‘cheerful,’ and φρήν, plural φρένες, A 108).

420. ὄρεστιάδες †, ‘of the mountains’ (ὄρος).

τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,  
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβῶν ἀπερείσι' ἄποινα,  
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.  
 Ἔκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ  
 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430  
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
 μὴ παῖδ' ὄρφανικὸν θήγης χήρην τε γυναῖκα.  
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα  
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.  
 τρις γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435  
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα  
 ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·  
 ἦ πού τις σφιν ἐνίσπε θεοπροπίων ἐν εἰδῶς,  
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

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

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440  
 "ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναυ· ἀλλὰ μάλ' αἰνῶς  
 αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους,  
 αἷ κε κακὸς ὡς νόσφιν ἀλυσκάζω πολέμοιο.  
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς  
 αἰεὶ καὶ πρώτοισι μετὰ Τρῳέεσσι μάχεσθαι, 445  
 ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλόγη Ἥλιος ἱρὴ  
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.  
 ἀλλ' οὐ μοι Τρῳῶν τόσσον μέλει ἄλγος ὀπίσσω 450  
 οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἄνακτος

434. ἐπίδρομον †, adjective, 'to be scaled,' 'scalable' (ἐπί and ἔδρομον, 'ran').

οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἔσθλοι  
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,  
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων  
 δακρνώεσσαν ἄγηται, ἐλεύθερον ἡμάρ ἀπούρας. 455  
 καὶ κεν ἐν Ἄργει εἴουσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,  
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης  
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.  
 καὶ ποτέ τις εἶπησιν ἰδὼν κατὰ δάκρυ χέουσαν·  
 'Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι 460  
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'  
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμάρ.  
 ἀλλὰ με τεθηῶτα χυτὴ κατὰ γαῖα καλύπτου,  
 πρὶν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθέσθαι." 465

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

ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ.  
 ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐζώνοιο τιθήνης  
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,  
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,  
 δεινὸν ἀπ' ἀκροάτης κόρυθος νεύοντα νοήσας. 470  
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.  
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἶλετο φαίδιμος Ἐκτωρ  
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανάουσαν·  
 αὐτὰρ ὃ γ' ὄν φίλον υἷον ἐπεὶ κύσε πῆλέ τε χερσίν,  
 εἶπεν ἐπευξάμενος Δίι τ' ἄλλοισίν τε θεοῖσιν. 475

457. *Μεσσηίδος* †, genitive, 'Messeis,' a spring perhaps in Laconia.

'*Ὑπερείης*, genitive, 'Hypereia,' a spring in Thessaly.

465. *ἔλκηθμοῖο* †, a 'dragging away' (*ἔλκω*, 'drag away').

469. *ἱππιοχαίτην* †, 'of horsehair' (*ἵππος* and *χαίτη*, A 529).

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
 παῖδ' ἔμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσι,  
 ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἴφι ἀνάσσειν.  
 καὶ ποτέ τις εἶποι ‘πατρός γ' ὄδε πολλὸν ἀμείνων’  
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα  
 κτείνας δῆιον ἄνδρα, χαρεῖή δὲ φρένα μήτηρ.” 480

THE FAREWELL OF HECTOR AND ANDROMACHE.

ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν  
 παῖδ' ἔόν· ἧ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπῳ  
 δακρύνου γελάσασα. πόσις δ' ἐλέησε νοήσας  
 χεῖρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· 485

“δαιμονίη, μή μοί τι λήν ἀκαχίζεο θυμῷ·  
 οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀνῆρ Ἄιδι προιάψει,  
 μοῖραν δ' οὐ τινα φημὶ πεφυγμένον ἔμμεναι ἀνδρῶν,  
 οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται  
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει  
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.” 490

ὡς ἄρα φωνήσας κόρυθ' εἶλετο φαίδιμος Ἔκτωρ  
 ἵππουριν· ἀλοχος δὲ φίλη οἰκόνδε βεβήκει 495  
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.  
 αἴψα δ' ἔπειθ' ἴκανε δόμους ἐν ναιετάοντας  
 Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς  
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.  
 αἱ μὲν ἔτι ζῶον γόον Ἔκτορα ᾗ ἐνὶ οἴκῳ· 500  
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο  
 ἴζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

PARIS, RESPLENDENT IN ARMOR, OVERTAKES HECTOR AS HE TURNS FROM TALKING WITH HIS WIFE.

οὐδὲ Πάρις δῆθνεν ἐν ὑψηλοῖσι δόμοισιν·  
 ἀλλ' ὁ γ' ἐπεὶ κατέδου κλυτὰ τεύχεα ποικίλα χαλκῶ,  
 σέυατ' ἔπειτ' ἀνὰ ἄστῃ ποσὶ κραιπνοῖσι πεποιθώς. 505  
 ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,  
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,  
 εἰωθὼς λούεσθαι ἐνρρείῳ ποταμοῖο,  
 κυδιάων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
 ὤμοις αἰσσοῦνται· ὁ δ' ἀγλαΐῃφι πεποιθώς, 510  
 ῥίμφα ἐγούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων· —  
 ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης  
 τεύχεσι παμφαίνων ὡς τ' ἠλέκτωρ ἐβεβήκει  
 καγχαλάων, ταχέες δὲ πόδες φέρον. αἴψα δ' ἔπειτα  
 Ἔκτορα δῖον ἔτεμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλεν 515  
 στρέψουσθ' ἐκ χώρης, ὅθι ἦ δάριζε γυναικί  
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

“ἦθει, ἦ μάλα δὴ σε καὶ ἐσσυμένον κατερύκω  
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὡς ἐκέλευες.”

τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος 520

Ἔκτωρ·

“δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,  
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.  
 ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ  
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἰσχρ' ἀκούω  
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείω. 525  
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς  
 δῶῃ ἐπουρανίοισι θεοῖς αἰειγενέτησιν  
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,  
 ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιοῦς.”

## 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 Agamemnon, on the evening following the battle, sends an embassy to Achilles, hoping that he may be reconciled and come forth to fight again.



## ΙΛΙΑΔΟΣ Ι

### ΠΡΕΣΒΕΙΑ ΠΡΟΣ ΑΧΙΛΛΕΑ. ΛΙΤΑΙ

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

ὣς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς  
θεσπεσίη ἔχε φύζα, φόβου κρυνόεντος ἑταίρη,  
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.  
ὥς δ' ἄνεμοι δύο πόντον ὀρίετον ἰχθυόεντα,  
βορρῆς καὶ ζέφυρος, τῷ τε Θρήκηθεν ἄητον, 5  
ἐλθόντ' ἑξαπίνης· ἄμυδις δέ τε κύμα κελαινὸν  
κορθύεται, πολλὸν δὲ παρέξ ἄλα φύκος ἔχευεν·  
ὥς ἑδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἄτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ  
φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων 10  
κλήδην εἰς ἀγορὴν κικλησκέμεν ἄνδρα ἕκαστον,  
μὴ δὲ βοᾶν· αὐτὸς δὲ μετὰ πρότοισι πονεῖτο.  
ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων  
ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,  
ἧ τε κατ' αἰγίλιπος πέτρης δνοφερόν χέει ὕδωρ· 15  
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργεῖοισι μετηύδα·

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.

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 Ζεὺς με μέγας Κρονίδης ἄτη ἐνέδησε βαρείη  
 σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20  
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει  
 δυσκλέα Ἄργος ικέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,  
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα  
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.”

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 ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ,  
 δὴν δ' ἄνεω ἦσαν τετιηότες υἱες Ἀχαιῶν. 30  
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

“Ἀτρεΐδη, σοὶ πρῶτα μαχέσσομαι ἀφραδέοντι,  
 ἣ θέμις ἐστίν, ἄναξ, ἀγορῆ· σὺ δὲ μὴ τι χολωθῆς.  
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν  
 φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35  
 ἴσασ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.  
 σοὶ δὲ διανδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·  
 σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,  
 ἀλκὴν δ' οὐ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.  
 δαιμόνι, οὕτω που μάλα ἔλπει υἱας Ἀχαιῶν 40  
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις ;

εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσεται ὡς τε νέεσθαι,  
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης  
 ἐστᾶσ', αἶ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.  
 ἀλλ' ἄλλοι μενέουσι κάρη κομάοντες Ἀχαιοί, 45  
 εἰς ὃ κέ περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοί—  
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·  
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχεσσόμεθ', εἰς ὃ κε τέκμωρ  
 Ἴλιου εὐρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

THE ACHAEANS 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.

ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν 50  
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.  
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵπποτα Νέστωρ·  
 "Τυδεΐδη, περί μὲν πολέμῳ ἔνι καρτερός ἐσσι,  
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος.  
 οὐ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55  
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων.  
 ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης  
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις  
 [Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες].  
 ἀλλ' ἄγ' ἐγὼν, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60  
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι  
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.  
 [ἀφρήτωρ ἀθέμιτος ἀνέστιός ἐστιν ἐκείνος,  
 ὃς πολέμου ἔραται ἐπιδημίου κρυόντος.]  
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65

63. ἀφρήτωρ †, 'barred from clan' (ἀ- privative and φρήτηρ, 'clan,' B 362).

ἀνίστιος †, 'homeless' (ἀν- privative and ἑστία, Homeric ἱστία, 'hearth').

δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι  
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.  
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,  
 Ἄτρείδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι·  
 δαίνυ δαίτα γέρουσιν· ἔοικέ τοι, οὐ τοι ἀεικές. 70  
 πλείαι τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν  
 ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·  
 πᾶσά τοι ἔσθ' ὑποδεξίη, πολέσιν δὲ ἀνάσσεις.  
 πολλῶν δ' ἀγρομένων τῷ πείσειαι, ὅς κεν ἀρίστην  
 βουλὴν βουλευέσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75  
 ἐσθλῆς καὶ πυκινῆς, ὅτι δήιοι ἐγγύθι νηῶν  
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν ;  
 νῦξ δ' ἦδ' ἠὲ διαρραΐσει στρατὸν ἠὲ σαώσει."

ὡς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.  
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80  
 ἀμφί τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν  
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον νῆας Ἄρηος  
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηίπτυρόν τε  
 ἦδ' ἀμφὶ Κρείοντος ὕον Λυκομήδεα δίον.  
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστῳ 85  
 κούροι ἅμα στείχον δολίχ' ἔγχεα χερσὶν ἔχοντες.  
 καδὲ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·  
 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστοι

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.

Ἄτρείδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν  
 ἐς κλισίην, παρὰ δὲ σφί τιθει μενοεικέα δαίτα· 90

78. ὑποδεξίη †, 'means of entertainment' (ὑπό and δέχομαι, 'receive,' 'entertain').

οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ὁ γέρον πάμπρωτος ὑφαινόμεν ἤρχετο μῆτιν  
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·  
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν· 95

“ Ἀτρεΐδῃ κῦδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν  
 λαῶν ἔσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξεν  
 σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύσῃσθα.  
 τῷ σε χρῆ πέρυ μὲν φάσθαι ἔπος ἠδ' ἐπακούσαι, 100  
 κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη  
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται, ὅττι κεν ἄρχῃ.  
 αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.  
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,  
 οἷον ἐγὼ νοέω ἡμὲν πάλαι ἠδ' ἔτι καὶ νῦν, 105  
 ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηίδα κούρην  
 χλωμένου Ἀχιλλῆος ἔβης κλισίῃσθην ἀπούρας  
 οὗ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγὼ γε  
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ  
 εἶξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110  
 ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν  
 φραζόμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν  
 δάροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισιν.”

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

τὸν δ' αὐτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 “ ὦ γέρον, οὗ τι ψεῦδος ἐμὰς ἄτας κατέλεξας· 115  
 ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν

109. ἀπεμυθεόμην comp. †, 'tried to dissuade' (ἀπό and μυθεόμαι, A 74).

λαῶν ἐστὶν ἀνὴρ, ὃν τε Ζεὺς κῆρι φιλήσῃ·  
 ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.  
 ἀλλ' ἐπεὶ ἀσάμην φρεσὶ λευγαλέσσι πιθήσας,  
 ἀψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα.  
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω·  
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους  
 πηγούς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο· —  
 οὐ κεν ἀλῆϊος εἶη ἀνὴρ, ᾧ τόσσα γένοιτο,  
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι. —  
 δώσω δ' ἐπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας  
 Λεσβίδας, ἄς, ὅτε Λέσβον ἐυκτιμένην ἔλεν αὐτός,  
 ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν.  
 τὰς μὲν οἱ δώσω, μέτα δ' ἔσσεται, ἣν τότ' ἀπηύρων,  
 κούρη Βρισηῆς· ἐπι δὲ μέγαν ὄρκον ὁμοῦμαι  
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,  
 ἧ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.  
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὔτε  
 ἄστνυ μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,  
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηησάσθω,  
 εἰσελθὼν ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί·  
 Τρωιάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθω,  
 αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.  
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαικόν, οὐθαρ ἀρούρης,  
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,  
 ὃς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.  
 τρεῖς δέ μοι εἰσὶ θύγατρεις ἐνὶ μεγάρῳ ἐνπηκτῶ,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·  
 τάων ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω

120

125

130

135

140

145

πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἔπι μείλια δώσω  
 πολλὰ μάλ', ὅσσ' οὐ πώ τις ἐῆ ἐπέδωκε θυγατρί.  
 ἐπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν 150  
 Φηράς τε Ζαθάας ἠδ' Ἄνθειαν βαθύλειμον  
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγὺς ἀλός, νέεται Πύλου ἡμαθόεντος·  
 ἐν δ' ἄνδρες ναιούσι πολύρρηνες πολυβούται,  
 οἳ κέ ἐ δαπίνησι θεὸν ὡς τιμήσουσιν 155  
 καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.  
 δμηθήτω — Αἶδης τοι ἀμείλιχος ἠδ' ἀδάμαστος·  
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων —  
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160  
 ἠδ' ὅσσον γενεῇ 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, ODIUS AND EURYBATES.*

τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·  
 "Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 δῶρα μὲν οὐκέτ' ὄνοστά διδοῖς Ἀχιλῆϊ ἄνακτι·  
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165  
 ἔλθωσ' ἐς κλισίην Πηληιάδew Ἀχιλῆος.  
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼ ἐπιόψομαι· οἳ δὲ πιθέσθων.  
 Φοῖνιξ μὲν πρῶτιστα δίφιλος ἡγησάσθω,  
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ διὸς Ὀδυσσεύς·  
 κηρύκων δ' Ὀδίος τε καὶ Εὐρυβάτης ἄμ' ἐπέσθων. 170

158. ἀδάμαστος †, adjective (ἀ- privative and root δαμ of δμηθήτω).

164. ὄνοστά †, 'to be scorned' (ὄνομαι, 'find fault with').

φέρτε δὲ χερσὶν ὕδωρ εὐφημησαί τε κέλευθε,  
ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλέγησθ'."

ὡς φάτο· τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.  
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175  
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.  
αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμός,  
ὠρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.  
τοῖσι δὲ πόλλ' ἐπέελλε Γερῆνιος ἱππότα Νέστωρ  
δενδύλλων ἐς ἕκαστον, Ὀδυσσῆι δὲ μάλιστα, 180  
πειρᾶν, ὡς πεπίθοιεν ἀμύμονα Πηλεΐωνα.

THE ENVOYS ARE WELCOMED BY ACHILLES.

τὼ δὲ βᾶτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης,  
πολλὰ μάλ' εὐχομένω γαιηόχῳ ἐννοσιγαίῳ  
ῤῆιδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο·  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθη. 185  
τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ  
καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·  
τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἠετίωνος ὀλέσσας·  
τῇ ὅ γε θυμὸν ἔτερπεν, αἶειδε δ' ἄρα κλέα ἀνδρῶν.  
Πάτροκλος δὲ οἱ οἶος ἐναντίος ἦστο σιωπῇ 190  
δέγμενος Αἰακίδαην, ὅποτε λήξειεν αἰείδων.  
τὼ δὲ βᾶτην προτέρω, ἠγείτο δὲ δῖος Ὀδυσσεύς,  
στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς  
αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν·  
ὡς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195  
τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

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

180. *δενδύλλων* †, present participle, perhaps 'looking meaningly.'



“χαίρετον ἢ φίλοι ἄνδρες ἰκάνετον — ἢ τι μάλα  
χρεώ —

οἱ μοι σκυζομένῳ περ. Ἀχαιῶν φίλτατοὶ ἔστων.”

ὡς ἄρα φωνήσας προτέρῳ ἄγε διὸς Ἀχιλλεύς,  
εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200  
αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγυς ἔοντα·

“μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,  
ζωρότερον δὲ κέραει, δέπας δ' ἔντυνον ἐκάστω·  
οἱ γὰρ φίλτατοὶ ἄνδρες ἐμῷ ὑπέασι μελάβρω.”

HE ENTERTAINS THEM WITH A DINNER.

ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ. 205

αὐτὰρ ὁ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,  
ἐν δ' ἄρα νῶτον ἔθηκ' οἶος καὶ πίονος αἰγός,  
ἐν δὲ συνὸς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα διὸς Ἀχιλλεύς.  
καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210  
πῦρ δὲ Μενoitιάδης δαῖεν μέγα ἰσόθεος φῶς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,  
ἀνθρακιῆν στορέσας ὀβελούς ἐφύπερθε τάνυσσεν,  
πάσσε δ' ἀλὸς θείοιο, κρατευτῶν ἐπαείρας.

αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἔλεοῖσιν ἔχευεν, 215  
Πάτροκλος μὲν σίτου ἔλῶν ἐπένειμε τραπέζῃ

203. ζωρότερον †, a 'stronger' drink (with smaller proportion of water than usual).

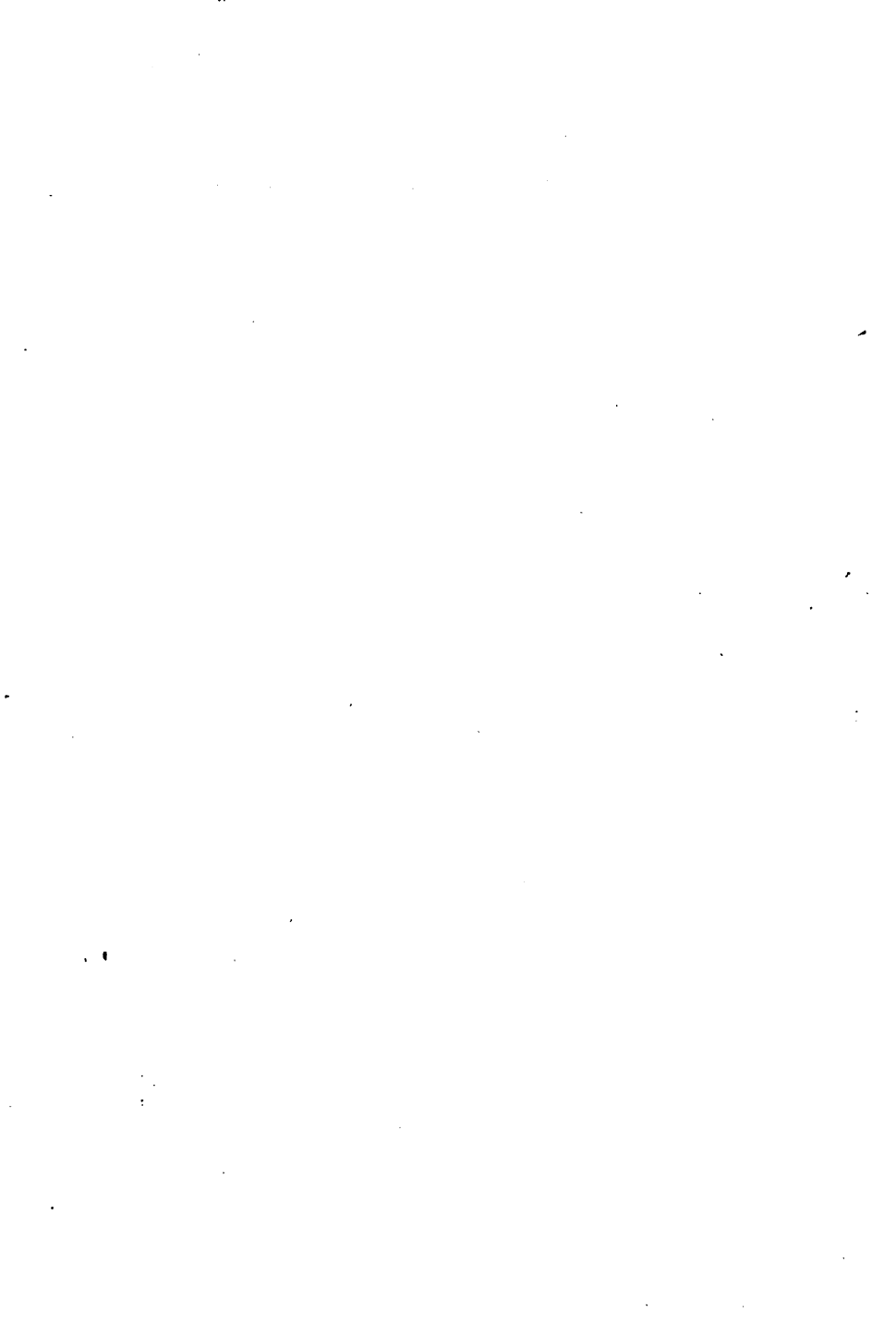
κέραει †, imperative (as from κεραιῶν, which means the same as κεράνυμι).

206. κρεῖον †, 'dresser' for meat (cf. κρέας, plural κρέα, l. 217).

208. ράχιν †, 'chine.'

213. ἀνθρακιῆν †, 'heap of glowing coals' (cf. ἀνθραξ, 'charcoal,' not found in Homer).

214. κρατευτῶν †, 'props,' very likely stones placed beside the hearth and used as supports on which the ends of the spits rested.



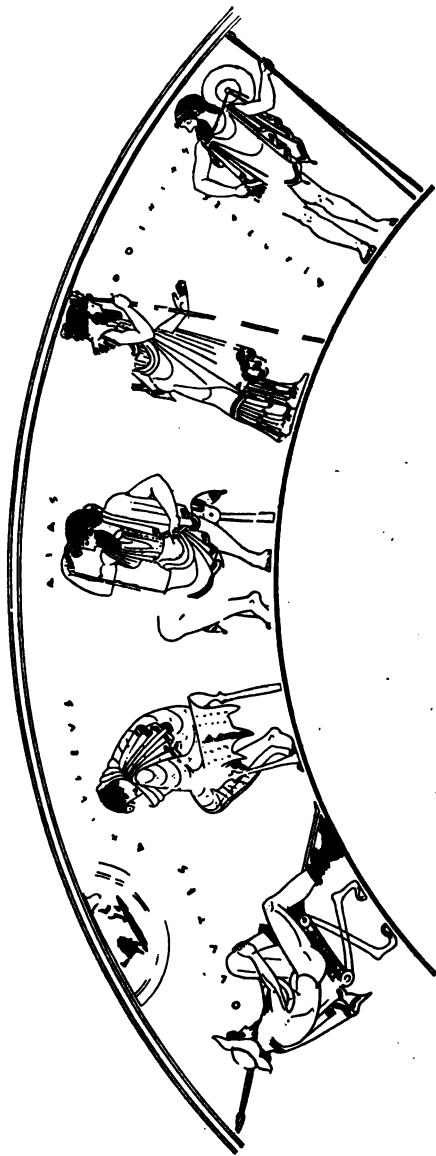


PLATE V.—THE EMBASSY TO ACHILLES.

Vase-painting of fifth century B C. Attic work. From an sryballus at Berlin. (1) Odysseus (Ὀδυσσεύς) sits at the left, wearing chlamys, boots, and petasus. (2) Achilles (Ἀχιλλεύς), wrapped in a himation, sits on a stool covered with a panther skin. (3) Ajax (Αἴας), wearing a short chiton and himation, supports his right hand on a staff. (4) Phoenix (Φοῖβος), 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 (Διομήδης), 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, ll. 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 *Archäologische Zeitung*, 1881, Pl. 8; for description cf. columns 137-184.)

καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμεν Ἀχιλλεύς.  
 αὐτὸς δ' ἀντίον ἔζεν Ὀδυσσῆος θείοιο  
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνάγει  
 Πάτροκλον δν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θηηλάς. 220  
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,  
 πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλλῆα·

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

“χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἴσης οὐκ ἐπιδευεῖς 225  
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο  
 ἤδῃ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ  
 δαίνυσθ'. ἀλλ' οὐ δαιτὸς ἐπήρατα ἔργα μέμηλεν,  
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσοράοντες  
 δείδιμεν· ἐν δοιῇ δὲ σόας ἔμεν ἢ ἄπολέσθαι 230  
 νῆας εὐστέλμους, εἰ μὴ σύ γε δύσειαι ἀλκῆν.  
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο  
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶν  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235  
 Ζεὺς δὲ σφι Κρονίδης ἐνδέξια σήματα φαίνων  
 ἀστράπτει. Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων  
 μαινεται ἐκπάγλως, πίσιως Δίί, οὐδέ τι τίει  
 ἀνέρας οὐδὲ θεούς· κρατερὴ δὲ ἐλύσσα δέδυκεν.  
 ἀρᾶται δὲ τάχιστα φανήμεναι Ἡοᾶ δῖαν· 240

220. *θηηλάς* †, sacrificial 'offerings' of bits of flesh burnt in honor of the gods before the feasting began (cf. *θῦσαι*, l. 219).

230. *ἐν δοιῇ* †, 'in doubt' (cf. § 108, 2).

στεῦται γὰρ νηῶν ἀποκοφόμεν ἄκρα κόρυμβα  
 αὐτάς τ' ἐμπρήσειν μάλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς  
 δῆρῶσιν παρὰ τῆσιν ὀρινομένους ὑπὸ καπνοῦ.  
 ταῦτ' αἰνῶς δεῖδοικα κατὰ φρένα, μὴ οἱ ἀπειλὰς  
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον ἦη 245  
 φθίσθαι ἐνὶ Τροίῃ ἐκὰς Ἄργεος ἵπποβότοιο.  
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ νῆας Ἀχαιῶν  
 τετρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.  
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος  
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρέμεν· ἀλλὰ πολὺ πρὶν 250  
 φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἦμαρ.  
 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς  
 ἦματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·  
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη  
 δώσουσ', αἷ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255  
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·  
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον  
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.'  
 ὣς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν  
 παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260  
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.  
 εἰ δέ, σὺ μὲν μεν ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω,  
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·  
 "ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἶθωνας δὲ λέβητας ἑίκοσι, δῶδεκα δ' ἵππους 265  
 πηγούς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο. —

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

256. *φιλοφροσύνη* †, 'kindliness' (cf. *φιλόφρων*, 'kind,' not in Homer, from *φίλος* and stem of *φρήν*, A 103, etc.).

οὐ κεν ἀλήιος εἶη ἀνὴρ, ᾧ τόσσα γένοιτο,  
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσο' Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροντο. —  
 δώσει δ' ἐπὶ γυναικας ἀμύμονα ἔργα ἰδυίας 270  
 Λεσβίδας, ἄς, ὅτε Λέσβον ἐνκτιμένην ἔλες αὐτός,  
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φύλα γυναικῶν.  
 τὰς μὲν τοι δώσει, μέτα δ' ἔσσεται, ἦν τότ' ἀπηύρα,  
 κούρη Βρισῆος· ἐπι δὲ μέγαν ὄρκον ὁμείται  
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275  
 ἢ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.  
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε  
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,  
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι,  
 εἰσελθὼν ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί· 280  
 Τρωιάδας δὲ γυναικας ἐείκοσιν αὐτὸς ἐλέσθαι,  
 αἱ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.  
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιικόν, οὐθαρ ἀρούρης,  
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστην,  
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνι πολλῇ. 285  
 τρεῖς δέ οἱ εἰσὶ θύγατρεις ἐνὶ μεγάρω ἐνπηκτῷ,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·  
 τῶν ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι  
 πρὸς οἶκον Πηλῆος· ὃ δ' αὐτ' ἐπι μείλια δώσει  
 πολλὰ μάλ', ὅσσο' οὐ πώ τις ἐῆ ἐπέδωκε θυγατρί. 290  
 ἐπὶ δέ τοι δώσει εὐ ναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν  
 Φηράς τε Ζαθέας ἠδ' Ἀνθειαν βαθύλειμον  
 καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγυὸς ἀλός, νέεται Πύλου ἡμαθίουτος· 295  
 ἐν δ' ἀνδρες ναίουσι πολύρρηγες πολυβοῦται,

οἷ κέ σε δατίνῃσι θεὸν ὡς τιμήσουσιν  
καί τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.

“ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.

εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300

παῖτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς

τειρομένους ἐλέαιρε κατὰ στρατόν, οἷ σε θεὸν ὡς  
τίσους· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο. <sup>οἷ</sup>

νῦν γάρ χ' Ἔκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν  
ἔλθοι

λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινα φησὶν ὁμοῖον 305  
οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν.”

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

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,

χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν

ἢ περ δὴ φρονέω τε καὶ ὡς τετελεσμένον ἔσται, 310

ὡς μὴ μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος·

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀίδαο πύλῃσιν,

ὃς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη.

αὐτὰρ ἐγὼν ἐρέω, ὡς μοι δοκεῖ εἶναι ἄριστα.”

“οὐτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἷω 315

οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν

μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμές αἰεὶ·

ἴση μοῖρα μένοντι καὶ εἰ μάλα τις πολεμίζοι,

ἐν δὲ ἰῆ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός.

[κάθθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργός.] 320

οὐδέ τί μοι περὶκείται, ἐπεὶ πάθον ἄλγεα θυμῷ,

311. τρύζητε †, 'chatter,' literally 'coo' (cf. τρυγῶν, 'turtle-dove,' non-Homeric).

αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
 ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρησιν  
 μάστακ', ἐπεὶ κε λάβησι, κακῶς δέ τέ οἱ πέλει αὐτῆ,  
 ὡς καὶ ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἴανου, 325  
 ἤματα δ' αἱματόεντα διέπρησσον πολεμίζων  
 ἀνδράσι μαρναμένοις ὄρων ἔνεκα σφετεράων.  
 δώδεκα δὴ σὺν νηυσὶ πόλις ἀλάπαξ' ἀνθρώπων,  
 πεζὸς δ' ἔνδεκα φημὶ κατὰ Τροίην ἐρίβωλον·  
 τᾶων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330  
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον  
 Ἀτρεΐδῃ· ὃ δ' ὄπισθε μένων παρὰ νηυσὶ θοῆσιν  
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.  
 ἄσσα δ' ἀριατῆεσσι δίδου γέρα καὶ βασιλεύσιν,  
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπο μούνου Ἀχαιῶν 335  
 εἴλετ'. ἔχει δ' ἄλοχον θυμαρέα, τῇ παριαύων  
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν  
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας  
 Ἀτρεΐδης; ἦ οὐχ' Ἑλένης ἔνεκ' ἠνκόμοιο;  
 ἦ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340  
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,  
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὡς καὶ ἐγὼ τὴν  
 ἐκ θυμοῦ φίλεον δουρικτητὴν περ εὐῶσαν.  
 νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν,  
 μὴ μευ πειράτω εὐ εἰδότος — οὐδέ με πείσει — 345  
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεύσιν

322. παραβαλλόμενος comp. †, 'risking.'

323. ἀπτῆσι †, 'unfledged' (& privative and πέτομαι).

336. παριαύων comp. †, 'sleeping beside' (cf. ἴανου, l. 325).

337. δεῖ †.

343. δουρικτητὴν †, adjective (cf. δουρί, nominative δόρυ, A 303, and κτητοί, I 407, from κτάομαι, 'acquire').



φραζέσθω νήεσσιν ἀλεξέμεναι δῆιον πῦρ.  
 ἦ μὴν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμέϊο,  
 καὶ δὴ τείχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῷ  
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν. 350

ἀλλ' οὐδ' ὡς δύναται σθένος Ἔκτορος ἀνδροφόνοιο  
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,  
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἔκτωρ,  
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν.  
 ἐνθα ποτ' οἶον ἔμμινε, μόγις δέ μεν ἔκφυγεν ὀρμήν. 355

“ νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἔκτορι δίῳ,  
 αὖριον ἰρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσιν,  
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερίυσσω —  
 ὄψαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,  
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360  
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·  
 εἰ δέ κεν εὐπλοῖτην δώῃ κλυτὸς ἐννοσίγαιος,  
 ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.  
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·  
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365  
 ἠδὲ γυναικάς ἐυζώνους πολίων τε σίδηρον  
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,  
 αὐτὶς ἐφουβρίζων ἔλετο κρείων Ἀγαμέμνων  
 Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν ὡς ἐπιτέλλω,  
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370  
 εἴ τινα πον Δαναῶν ἔτι ἔλπεται ἔξαπατήσειν,  
 αἰὲν ἀναιδείην ἐπιειμένος· οὐ δ' ἂν ἐμοί γε

362. εὐπλοῖτην †, 'fair voyage' (εὖ and πλοῖος, 'voyage'; cf. also πλεούσας, l. 360).

368. ἐφουβρίζων comp. †, 'insultingly,' a participle (ἐπί and ὑβρίζω, 'insult'; cf. ὕβρις, A 203).

τετλαίη κύνεός περ ἔων εἰς ὄπα ιδέσθαι.  
 οὐδ' ἔτι οἱ βουλὰς συμφράσσομαι οὐδὲ μὲν ἔργον·  
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν. οὐ δ' ἂν ἔτ' αὐτίς 375  
 ἔξαπάφουτ' ἐπέεσσιν· ἄλις δέ οἱ ἀλλὰ ἔκηλος  
 ἐρρέτω· ἐκ γὰρ <sup>ἀλλ'</sup> ἔφρένας εἶλετο μητίετα Ζεύς.

“ ἔχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν· ἐν καρὸς αἴσῃ,  
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη,  
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380  
 οὐδ' ὄσ' ἐς Ὀρχομενὸν ποτινίσσεται οὐδ' ὄσα Θήβας  
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται,  
 αἶ θ' ἑκατόμυλοὶ εἰσι, διηκόσιοι δ' ἂν' ἐκάστας  
 ἀνέρες ἔξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·  
 οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε, 385  
 οὐδέ κεν ὡς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,  
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.  
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,  
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,  
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι. 390  
 οὐδέ μιν ὡς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,  
 ὅς τις οἱ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.  
 ἦν γὰρ δὴ με σαῶσι θεοὶ καὶ οἴκαδ' ἴκωμαι,  
 Πηλεὺς θὴν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.  
 πολλαὶ Ἀχαιίδες εἰσὶν ἂν' Ἑλλάδα τε Φθίην τε 395

373. κύνεος †, 'shameless' (cf. κύνεσσιν, A 4, κυνῶπα, A 159).

378. ἐν καρὸς αἴσῃ, 'not a whit'; literally 'at a shaving's worth.'  
 καρὸς †, genitive, perhaps a 'clipping' or 'shaving' (κείρω, 'cut,' 'shear').

379. εἰκοσάκις †, adverb (εἴκοσι).

381. ποτινίσσεται comp. †, 'enter' (ποτί = πρὸς, and νίσσομαι = νίτομαι.  
 Cf. A 32).

383. ἑκατόμυλοι †, adjective (ἑκατόν and πύλοι, Γ 145, etc.).

384. ἔξοιχνεῦσι comp. † (ἐξ and οἰχνέω, frequentative of οἰχομαι. Cf.  
 ἐξοίχεται, Z 379).

κοῦραι ἀριστήων, οἷ τε πτολίεθρα ῥύονται·  
τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.

“ ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγήνωρ  
γῆμαντι μνηστῆν ἄλοχον, εἰκυῖαν ἄκοιτιν,  
κτῆμασι τέρπεσθαι τὰ γέρων ἐκτῆσατο Πηλεύς. 400

οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὄσα φασὶν  
Ἴλιον ἐκτῆσθαι εὖ ναιόμενον πτολίεθρον  
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθέμεν νῆας Ἀχαιῶν,  
οὐδ' ὄσα λάινος οὐδὸς ἀφήτορος ἐντὸς ἔεργει  
Φοῖβου Ἀπόλλωνος Πυθῶϊ ἐνι πετρῆεσση. 405

ληιστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,  
κτητοὶ δὲ τρίποδές τε καὶ ἵππων ξανθὰ κάρηνα·  
ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθέμεν οὔτε λειστή  
οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμεύβεται ἔρκος ὀδόντων.  
μήτηρ γάρ τέ με φησὶ θεὰ Θέτις ἀργυρόπεζα 410

διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε·  
εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,  
ᾧλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·  
εἰ δέ κεν οἴκαδ' ἴκωμαι ἐμὴν ἐς πατρίδα γαίαν,  
ᾧλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰῶν 415  
[ἔσσεται οὐδέ κέ μ' ὄκα τέλος θανάτοιο κιχείη].

καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην  
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δήτετε τέκμωρ  
Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς  
χεῖρα ἐὴν ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420

“ ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν  
ἀγγελίην ἀπόφασθε — τὸ γὰρ γέρας ἐστὶ γερόντων —,

404. ἀφήτορος †, genitive, 'the archer' (ἀφήμι).

407. κτητοὶ †, verbal from κτάομαι, 'acquire.'

409. ἐλετή †, verbal from ἐλεῖν (αἰρέω).

ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,  
 ἢ κέ σφιν νῆάς τε σαῶ καὶ λαὸν Ἀχαιῶν  
 νηυσὶν ἐπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη 425  
 ἦν ἡν ἐφράσσαντο, ἐμεῦ ἀπομνησίαντος.  
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,  
 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται  
 αὖριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω."

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

ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.  
 ὀψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ  
 δάκρυ ἀναπρήσας· περί γὰρ δίε νηυσὶν Ἀχαιῶν·  
 "εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,  
 βάλλεαι οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῆσιν 435  
 πῦρ ἐθέλεις αἰδηλον, ἐπεὶ χόλος ἔμπεσε θυμῶ,  
 πῶς ἂν ἔπειτ' ἀπὸ σείο; φίλον τέκος; αὖθι λιποίμην  
 οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς  
 ἦματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν  
 νήπιον, οὐ πω εἰδὸθ' ὁμοίου πτολέμοιο 440  
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρετές τελέθουσιν·  
 τοῦνεκά με προῆκε διδασκόμεναι τάδε πάντα,  
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.  
 ὡς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι  
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445  
 γῆρας ἀπροξύσας θήσειν νέον ἠβᾶοντα,  
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα  
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο·

443. ῥητῆρ' (α) †, 'speaker' (cf. Attic ῥήτωρ).

446. ἀπροξύσας comp. †, aorist participle, 'smooth away' (ἀπό and ξύω, 'scrape,' 'smooth').

*Phoenix's  
 Illusion*

[Lines 449-478 may be omitted, unless it is desirable to read the ninth book in its entirety.]

ὄς μοι παλλακίδος πέρι χώσατο καλλικόμοιο,  
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450  
 μητέρ' ἐμήν. ἧ δ' αἰὲν ἐμὲ λισσέσκετο γούνων  
 παλλακίδι προμηγήναι, ἵν' ἐχθήρειε γέροντα.  
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἰσθεῖς  
 πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' ἐρινῦς,  
 μή ποτε γούνασιν οἴσιν ἐφέσσεσθαι φίλον υἱὸν 455  
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς  
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.  
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὄξει χαλκῷ·  
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ  
 δήμου θῆκε φάτιν καὶ ὄνειδεα πόλλ' ἀνθρώπων, 460  
 ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]  
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς  
 πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.  
 ἧ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες  
 αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισιν, 465  
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βούς  
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ  
 εὐόμενοι τανύοντο διὰ φλογὸς Ἡφαιστοιο,  
 πολλὸν δ' ἐκ κεράμων μέθῃ πίνετο τοῖο γέροντος.  
 ἐννάνυχες δέ μοι ἀμφ' αὐτῷ πάρα νύκτας ἴανον· 470

452. προμηγήναι comp. †, 'to lie with . . . first' (πρό and μίγνυμι).

454. ἐπεκέκλετ' (ο) comp. †, 'called upon' (ἐπί and κέλομαι).

456. ἐπαράς †, 'curses' (ἐπί and ἀρή, ἀράομαι).

457. καταχθόνιος †, 'underground,' 'nether' Zeus, i. e. Hades (κατὰ and χθών).

461. πατροφόνος †, 'parricide.'

470. ἐννάνυχες †, adverb, 'for nine nights' (ἐννέα, νύξ).

οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη  
 πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,  
 ἄλλο δ' ἐνὶ προδόμῳ πρόσθεν θαλάμοιο θυράων.  
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἑρεβεννή,  
 καὶ τότ' ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475  
 ῥήξας ἐξῆλθον καὶ ὑπέρθορον ἐρκίον αὐλῆς,  
 ῥεῖα λαθὼν φύλακας τ' ἄνδρας δμῶάς τε γυναικάς.  
 φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,

## PHOENIX CONTINUES HIS SPEECH.

Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,  
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο 480  
 καί μ' ἐφίλησ', ὡς εἶ τε πατήρ ὃν παῖδα φιλήσῃ  
 μῦνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,  
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὄπασε λαόν·  
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.  
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485  
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῃ  
 οὔτ' ἐς δαίτ' ἰέναι οὔτ' ἐν μεγάροισι πάσασθαι,  
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας  
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχῶν.  
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490  
 οἶνον ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.  
 ὡς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,  
 τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον  
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λαιγὸν ἀμύνης. 495

490. κατέδευσας comp. † (κατὰ and δεύω. Cf. δεύει, B 471).

491. ἀποβλύζων †, 'spiriting out.'

HE FURTHER PLEADS WITH ACHILLES TO YIELD TO THE  
ENTREATIES OF THE ENVOYS.

“ἀλλ’, Ἄχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε  
χρῆ

νηλεές ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,  
τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.  
καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσιν  
λοιβῆ τε κνίσση τε παρατρωπῶσ’ ἀνθρωποι 500  
λίσσόμενοι, ὅτε κέν τις ὑπερβῆῃ καὶ ἀμάρτη.  
καὶ γάρ τε λιταὶ εἰσί, Διὸς κούραι μεγάλοιο,  
χωλαί τε ῥυσαί τε παραβλῶπές τ’ ὄφθαλμῶ,  
αἱ ῥά τε καὶ μετόπισθ’ Ἄτης ἀλέγουσι κιούσαι.  
ἦ δ’ Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505  
πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ’ αἶαν  
βλάπτουσ’ ἀνθρώπους· αἱ δ’ ἐξακέονται ὀπίσσω.  
ὃς μὲν τ’ αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,  
τὸν δὲ μέγ’ ὦνησαν καὶ τ’ ἔκλυον εὐξαμένοιο·  
ὃς δὲ κ’ ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510  
λίσσονται δ’ ἄρα ταί γε Δία Κρονίωνα κιούσαι  
τῷ Ἄτην ἅμ’ ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.  
ἀλλ’, Ἄχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι  
τιμὴν, ἣ τ’ ἄλλων περ ἐπιγνάμπει νόον ἐσθλῶν.  
εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ’ ὀπισθ’ ὀνομάζοι 515  
Ἄτρεΐδης, ἀλλ’ αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,  
οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρύψαντα κελοίμην  
Ἄργεῖοισιν ἀμυνέμεναι χατέουσί περ ἔμπτῃς·

500. παρατρωπῶσ’ (s) comp. †, ‘bring around,’ ‘win over.’

503. ῥυσαί †, ‘wrinkled,’ ‘drawn together’ (ἐρῶ, ‘draw’).

παραβλῶπες † [ὄφθαλμῶ], ‘looking sidewise with the two eyes,’ ‘down-cast in gaze.’

505. σθεναρὴ †, adjective (σθένος, l. 351).

νῦν δ' ἄμα τ' αὐτίκα πολλὰ διδοί, τὰ δ' ὀπισθεν ὑπέστη,  
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520  
 κρινάμενος κατὰ λαὸν Ἀχαικόν, οἳ τε σοὶ αὐτῷ  
 φίλτατοι Ἀργείων τῶν μὴ σύ γε μῦθον ἐλέγξης  
 μηδὲ πόδας. πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.

Phoenix 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.]

“οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν  
 ἡρώων, ὅτε κέν τι ἑπιζάφελος χόλος ἴκοι. 525  
 δωρητοί τε πέλοντο παράρρητοί τ' ἐπέεσσιν.

525. ἐπιζάφελος †, adjective, 'vehement' (cf. ἐπιζαφέλωσ, l. 516).

526. δωρητοί †, verbal adjective (from δωρόμαι, 'give'), 'open to gifts,' 'to be won by gifts.'



μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὐ τι νέον γε,  
 ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.  
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι  
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530  
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,  
 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἄρηι.  
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσεν  
 χωσαμένη, ὃ οἱ οὐ τι θαλύσια γουνῶ ἀλωῆς  
 Οἰνεὺς ἔρξ'. ἄλλοι δὲ θεοὶ δαῦνν' ἑκατόμβας, 535  
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μεγάληο· —  
 ἦ λάβει' ἦ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῶ. —  
 ἦ δὲ χολωσαμένη δῖον γένος ἰοχέαιρα  
 ὤρσεν ἔπι, χλοῦνην σὺν ἄγριον ἀργιόδοντα,  
 ὃς κακὰ πόλλ' ἔρδεσκειν ἔθων Οἰνῆος ἀλωῆν. 540  
 πολλὰ δ' ὃ γε προθέλυμα χαμαὶ βάλε δένδρεα μακρὰ  
 αὐτῆσιν ρίζησι καὶ αὐτοῖς ἄνθεσι μῆλων.  
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,  
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας  
 καὶ κύνας· οὐ μὲν γὰρ κε δάμη παύροισι βροτοῖσιν. 545  
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.  
 ἦ δ' ἀμφ' αὐτῶ θῆκε πολὺν κέλαδον καὶ αὐτῆν,  
 ἀμφὶ συὸς κεφαλῇ καὶ δέρματι λαχνηέντι,  
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.  
 “ὄφρα μὲν οὖν Μελέαγρος ἀρηίφιλος πολέμιζεν, 550  
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο  
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·  
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὃς τε καὶ ἄλλων

534. θαλύσια †, 'first-fruits of the harvest' (cf. *θάλλω*, *τεθαλυῖαν*, l. 208).

539. χλοῦνην †, adjective, 'making its lair in the grass.'

544. θηρήτορας † = *θηρητήρας* (*θηρέω*, 'hunt,' not found in Homer).

οὐδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,  
 ἢ τοι ὁ μητρὶ φίλῃ Ἄλθαίῃ χωόμενος κῆρ 555  
 κείτο παρὰ μνηστῆ ἄλόχῳ καλῇ Κλεοπάρῃ,  
 κούρη Μαρπήσσης καλλισφύρου Εὐηνίνης  
 ἴδεώ θ', ὅς κάρτιστος ἐπιχθονίων γένητ' ἀνδρῶν  
 τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἶλετο τόξον  
 Φοίβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560  
 τὴν δὲ τότ' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ  
 Ἄλκυνόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς  
 μήτηρ ἄλκυνός πολυπενθέος οἶτον ἔχουσα  
 κλαῖ, ὅτε μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων.  
 τῇ ὁ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565  
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἢ ῥα θεοῖσιν  
 πόλλ' ἀχέουσ' ἠῤῥατο κασιγνήτιο φόνοιο·  
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα  
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν  
 πρόχην καθεζομένη — δεύοντο δὲ δάκρυσι κόλποι — 570  
 παιδὶ δόμεν θάνατον· τῆς δ' ἠεροφοῖτις ἐρινὺς  
 ἔκλυεν ἐξ ἐρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.  
 “ τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δούπος ὀρώρει  
 πύργων βαλλομένων. τὸν δὲ λίσσοντο γέροντες  
 Αἰτωλῶν — πέμπον δὲ θεῶν ἱερῆας ἀρίστους — 575  
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·  
 ὅπποθι πιότατον πεδίον Καλυδῶνος ἐραυνῆς,  
 ἔνθα μιν ἦνωγον τέμενος περικαλλές ἐλέσθαι  
 πεντηκοντόγυον, τὸ μὲν ἦμισυ οἰνοπέδιοιο

563. ἄλκυνός †, genitive, 'halcyon,' 'kingfisher.'

568. ἀλοῖα †, imperfect, third singular, 'smote' (cf. ἀλώ, 'threshing-floor'; but 'vineyard,' l. 540).

579. πεντηκοντόγυον †, adjective, 'of fifty acres' (πεντήκοντα and γῆ, a measure of land, not found in Homer).

ἤμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι 580  
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς  
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,  
 σείων κολλητὰς σανίδας, γοννούμενος υἷον·  
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ  
 ἔλλίσσονθ' — ὃ δὲ μᾶλλον ἀναίνετο —, πολλὰ δ' 585

ἑταῖροι,

οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·  
 ἀλλ' οὐδ' ὡς τοῦ θυμὸν ἐνὶ στήθεσσι ἐπειθον,  
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοῖ δ' ἐπὶ πύρ-  
 γων

βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστνυ. 590  
 καὶ τότε δὴ Μελέαγρον εὐζώνος παράκοιτις·  
 λίσσει' ὄδυρομένη καὶ οἱ κατέλεξεν ἅπαντα,  
 κηδέ' ὅσ' ἀνθρώποισι πέλει, τῶν ἄστνυ ἀλώη·  
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,  
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.  
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα. 595

βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσεται παμφανάοντα.  
 ὡς ὃ μὲν Αἰτωλοῖσιν ἀπήμνεν κακὸν ἦμαρ  
 εἶξας φ' θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν  
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἦμνε καὶ αὐτως.

HIS CLOSING PLEA.

“ἀλλὰ σὺ μὴ τοι ταῦτα νόει φρεσὶ, μηδέ σε 600  
 δαίμων

ἐνταῦθα τρέψειε, φίλος· χαλεπὸν δέ κεν εἶη

582. ἐπεμβεβαῶς comp. † (ἐπί, ἐν, and βαίνω).  
 ὑψηρεφέος †, genitive, ‘high-roofed’ (ὑψι, ‘on high,’ and ἐρέφω, ‘roof’;  
 forms from ὑψηρεφής are common).

593. ἀμαθύνει †, ‘reduces to dust’ (cf. ἑμαθος = ψάματος, l. 385).

601. ἐνταῦθα †.

νηυσὶν καιομένῃσιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροισι  
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί·  
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,  
 οὐκέθ' ὁμῶς τιμῆς ἔσσει, πόλεμόν περ ἀλαλκῶν.” 605

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

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “Φοῖνιξ, ἄττα γεραῖέ, διοτρεφές, οὐ τί με ταύτης  
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,  
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῆ  
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 610  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 μῆ μοι σύγγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,  
 Ἄτρεΐδῃ ἦρωι φέρων χάριν· οὐδέ τί σε χρὴ  
 τὸν φιλέειν, ἵνα μῆ μοι ἀπέχθῃαι φιλέοντι.  
 καλὸν τοι σὺν ἐμοὶ τὸν κηδέμεν, ὅς κ' ἐμὲ κήδη. 615  
 ἴσον ἐμοὶ βασίλευε καὶ ἡμισυ μείρεο τιμῆς.  
 οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξσο μίμνων  
 εὐνῇ ἐνὶ μαλακῇ· ἄμα δ' ἠοὶ φαινομένηφιν  
 φρασσόμεθ', ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν.”  
 ἦ, καὶ Πατρόκλω ὃ γ' ἔπ' ὀφρύσι νεῦσε σιωπῇ 620  
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα  
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας  
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν·

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

“διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 ἴομεν· οὐ γάρ μοι δοκεῖ μύθοιο τελευτῇ 625  
 τῆδέ γ' ὀδῶ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα  
 χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἔοντα,

οἷ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς  
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν  
 σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἐταίρων 630  
 τῆς, ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,  
 νηλῆς. καὶ μὲν τίς τε κασιγνήτιο φονῆος  
 ποιηὴν ἧ οὐ παιδὸς ἐδέξατο τεθνηῶτος·  
 καὶ ῥ' ὃ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,  
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635  
 ποιηὴν δεξαμένον. σοὶ δ' ἄλληκτόν τε κακόν τε  
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης  
 οὔης· νῦν δέ τοι ἑπτὰ παρίσχομεν ἔξοχ' ἀρίστας,  
 ἄλλα τε πόλλ' ἐπὶ τῆσι. σὺ δ' ἴλαον εὐθεο θυμόν,  
 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἰμεν 640  
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων  
 κῆδιστοὶ τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

IN REPLY, ACHILLES TELLS WHEN, AND WHEN ONLY, HE WILL  
 TAKE THOUGHT OF BATTLE.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
 πάντα τί μοι κατὰ θυμὸν εἰίσαιο μυθήσασθαι. 645  
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων  
 μνήσομαι, ὡς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν  
 Ἀτρεΐδης, ὡς εἶ τιν' ἀτίμητον μετανάστην.  
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·  
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650  
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος Ἴεκτορα δῖον  
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι  
 κτείνοντ' Ἀργεῖους, κατὰ τε σμῦξαι πυρὶ νῆας.

640. ὑπωρόφιοι †, adjective, 'under (your) roof' (ὄπι and ὄροφή, 'roof';  
 cf. ἐρέφω).

ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ  
 Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω.” 655

*AFTER POURING LIBATIONS THE ENVOYS RETURN TO THE QUARTERS OF AGAMEMNON, WHILE PHOENIX STAYS WITH ACHILLES.*

ὡς ἔφαθ'· οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον  
 σπείσαντες παρὰ νῆας ἴσαν πάλιν, ἦρχε δ' Ὀδυσσεύς.  
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῶῃσι κέλευσεν  
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.  
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν, 660  
 κῶεά τε ῥῆγός τε λῠοιό τε λεπτὸν ἄωτον·  
 ἐνθ' ὁ γέρων κατέλεκτο καὶ Ἡόα διὰν ἔμιμνεν.  
 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπήκτου·  
 τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,  
 Φόρβαντος θυγάτηρ Διομήδη καλλιπάρῃος. 665  
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ  
 Ἴφιδι εὐζῶνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς  
 Σκύρον ἐλὼν αἰπίειαν, Ἐνυῆος πτολιέθρον.

*ODYSSEUS REPORTS THE RESULT OF THE EMBASSY.*

οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,  
 τοὺς μὲν ἄρα χρυσεοῖσι κυπέλλοις νῆες Ἀχαιῶν 670  
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδὸν ἐκ τ' ἐρέοντο·  
 πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

“εἶπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κύδος Ἀχαιῶν,  
 ἧ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δήιον πῦρ,  
 ἧ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;” 675

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·  
 “Ἀτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,  
 κῆνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον  
 πιμπλάνεται μένεος, σὲ δ' ἀναίεται ἠδὲ σὰ δῶρα.

679. *πιμπλάνεται* †, passive verb; cf. *πιμπλημι*.

αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν,  
 ὅπως κεν νῆάς τε σαῶς καὶ λαὸν Ἀχαιῶν·  
 αὐτὸς δ' ἠπέιλησεν ἅμ' ἧοὶ φαινομένηφιν  
 νῆας ἑυσσέλμους ἄλαδ' ἐλκόμεν ἄμφιελίσσας.  
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι  
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτετε τέκμων  
 Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύσπα Ζεὺς  
 χεῖρα ἐὴν ὑπερέσχε, τεθαρσήκασι δὲ λαοί·  
 ὡς ἔφατ'· εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,  
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.  
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὡς γὰρ ἀνώγει,  
 ὄφρα οἱ ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται  
 αὐριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξει.”

THE COUNCIL DECIDES, ON THE PROPOSAL OF DIOMEDES, TO IGNORE  
 ACHILLES, AND TO RENEW FIGHTING THE NEXT MORNING UNDER  
 THE LEADERSHIP OF AGAMEMNON.

ὡς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ  
 [μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν].  
 δὴν δ' ἀνεφ' ἦσαν τετιηότες νῆες Ἀχαιῶν·  
 ὄψε δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης·

“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μῆδ' ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα  
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·  
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηρορίησιν ἐνήκας.  
 ἀλλ' ἦ τοι κεῖνον μὲν ἐάσομεν, ἦ κεν ἴησιν  
 ἦ κε μένη· τότε δ' αὖτε μαχέσεται, ὅπποτε κέν μιν  
 θυμὸς ἐνὶ στήθεσσιν ἀνώγη καὶ θεὸς ὄρη.  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.  
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ  
 σίτου καὶ οἴνιοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·

αὐτὰρ ἐπεὶ κε φανῆ καλὴ ῥοδοδάκτυλος Ἥως,  
καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους  
ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.”

ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες 710  
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.  
καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,  
ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.



## INTRODUCTION TO SELECTIONS FROM O AND II

### 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 **K**.

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," *Ἀγαμέμνωνος ἀριστεία*. 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 *Τειχομαχία*, the subject of **M**, tells of the storming of the Achaean wall by the Trojans, who drive the Achaeans before them to the ships.

In **N** (*Μάχη ἐπὶ ταῖς ναυσί*) is recounted the battle at the ships, in which Zeus, fulfilling his promise to Thetis, helps the Trojans, while Poseidon secretly assists the Greeks.

**Ξ** (*Διὸς ἀπάτη*) 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 Eurypylus 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.

## ΙΛΙΑΔΟΣ Ο

### ΠΑΛΙΩΞΙΣ ΠΑΡΑ ΤΩΝ ΝΕΩΝ

#### HECTOR LEADS THE ASSAULT.

Τρῶες δὲ λείουσιν εἰκότες ὠμοφάγοισιν  
 νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,  
 ὃ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν  
 Ἄργεΐων καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν. 596  
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι  
 Πριαμίδην, ἵνα νηυσὶ κορωνίσι θεσπιδαῆς πῦρ  
 ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξάισιον ἀρῆν  
 πᾶσαν ἐπικρήνει· τὸ γὰρ μένε μητίετα Ζεὺς,  
 νηὸς καιομένης σέλας ὀφθαλμοῖσιν ιδέσθαι. 600  
 ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν  
 θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξειν.  
 τὰ φρονέων νήεσσιν ἔπι γλαφυρῆσιν ἔγειρεν  
 Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.  
 μαίνεται δ', ὡς ὄτ' Ἄρης ἐγχέσπαλος ἦ ὄλοδον πῦρ 605  
 οὔρεσι μαίνηται, βαθῆς ἐν τάρφεσιν ὕλης·  
 ἀφλοισμὸς δὲ περὶ στόμα γίγνεται, τῷ δέ οἱ ὄσσε  
 λαμπέσθην βλοσυρῆσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ  
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο  
 [Ἔκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610  
 Ζεὺς, ὃς μιν πλεόνεσσι μετ' ἀνδράσι μῶνον εἶοντα

607. ἀφλοισμός †, 'froth' (ἀ- prothetic + φλοιᾶ + μο-. Cf. φλοίσβου, E 322; πολυφλοίσβοιο, A 34).

τίμα καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν  
 ἔσσεσθ'. ἤδη γάρ οἱ ἐπώρνευε μόρσιμον ἡμάρ  
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφι].  
 καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων, 615  
 ἧ δὴ πλείστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα.  
 ἀλλ' οὐδ' ὡς δύνατο ῥῆξαι μάλα περ μενεαίνων.  
 ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἤνυτε πέτρῃ  
 ἠλίβατος μεγάλη, πολιῆς ἀλὸς ἐγγὺς εὐοῦσα,  
 ἧ τε μένει λιγέων ἀνέμων λαυψηρὰ κέλευθα 620  
 κύματά τε τροφόεντα, τὰ τε προσερεύγεται αὐτήν.  
 ὡς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.  
 αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ,  
 ἐν δ' ἔπεσ', ὡς ὄτε κύμα θοῆ ἐν νηὶ πέσῃσιν  
 λάβρον ὑπὸ νεφέων ἀνεμοτρεφές. ἧ δέ τε πᾶσα 625  
 ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτη  
 ἰστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται  
 δειδιότες. τυτθὸν γὰρ ὑπέκ θανάτοιο φέρονται.  
 ὡς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.  
 αὐτὰρ ὁ γ' ὡς τε λέων ὀλοόφρων βουσίην ἐπελθὼν, 630  
 αἶρά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο νέμονται  
 μυρίαί, ἐν δέ τε τῆσι νομεὺς οὐ πω σάφα εἰδὼς  
 θηρὶ μαχέσασθαι ἔλικος βοῶς ἀμφὶ φονῆσιν.  
 ἧ τοι ὁ μὲν πρῶτησι καὶ ὑστατίησι βόεσσιν  
 αἰὲν ὁμοῦ στιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας 635

621. τροφόεντα †, 'swollen' (τρέφω). The word also occurs as a variant reading, γ 290.

προσερεύγεται comp. †, 'break foaming against' (πρός and ἐρεύγομαι, 'belch').

626. ὑπεκρύφθη comp. †, 'is hidden beneath,' gnomic aorist (ὑπό and κρύπτω).

627. ἐμβρέμεται comp. †, 'roars in' (ἐν and βρέμεται, B 210).

βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· — ὡς τότε Ἄχαιοι  
 θεσπεσίως ἐφόβηθεν ὑφ' Ἐκτορι καὶ Διὶ πατρὶ  
 πάντες, ὃ δ' οἶον ἔπεφνε Μυκηναῖον Περιφήτην  
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθήος ἀνακτος  
 ἀγγελίην οἴχνεσκε βίη Ἡρακλεΐη. 640

τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων  
 παντοίας ἀρετάς, ἡμὲν πόδας ἠδὲ μάχεσθαι,  
 καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·  
 ὃς ῥα τότε Ἐκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.  
 στρεφθεῖς γὰρ μετόπισθεν ἐν ἀσπίδος ἀντυγι 645  
 πάλτο,

τὴν αὐτὸς φορέεσκε ποδηνεκέ', ἔρκος ἀκόντων·  
 τῇ ὃ γ' ἐν βλαφθεῖς πέσεν ὑπτίος, ἀμφὶ δὲ πῆληξ  
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.  
 Ἐκτωρ δ' ὄξυν νόησε, θεῶν δέ οἱ ἄγχι παρέστη,  
 στηθεῖ δ' ἐν δόρυ πῆξε. φίλων δέ μιν ἐγγυὺς ἐταίρων 650  
 κτεῦ', οἱ δ' οὐκ ἐδύναντο καὶ ἀχρῦμενοί περ ἐταίρου  
 χραισμεῖν· αὐτοὶ γὰρ μάλα δεΐδισαν Ἐκτορα δῖον.

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

εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκρα  
 νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.  
 Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη 655  
 τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίησιν ἔμειναν  
 ἀθρόοι, οὐδὲ κέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς  
 καὶ δέος· ἀζηχῆς γὰρ ὁμόκλεον ἀλλήλοισιν.  
 Νέστωρ αὐτε μάλιστα Γερῆνιος οὔρος Ἀχαιῶν  
 λίσσεθ' ὑπὲρ τοκέων γοννούμενος ἄνδρα ἕκαστον· 660

637. θεσπεσίως †, 'wondrously,' 'mightily' (θεσπέσιος).

653. εἰσωποὶ †, 'face to face with' (εἰς and ὄπα, accusative, 'face').

“ὦ φίλοι, ἀνέρες ἔστε καὶ αἰδία θέσθ' ἐνὶ θυμῷ  
 ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος  
 παίδων ἢδ' ἀλόχων καὶ κτήσιος ἢδὲ τοκῆων,  
 ἡμὲν ὅτεω ζῶουσι καὶ ᾧ κατατεθνήκασι.  
 τῶν ὑπερ ἐνθάδ' ἐγὼ γοννάζομαι οὐ παρεόντων 665  
 ἐστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε.”

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

ὡς εἰπὼν ᾠτρυνε μένος καὶ θυμὸν ἑκάστου.  
 τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὤσεν Ἀθήνη  
 θεσπέσιον· μάλα δέ σφι φάος γένετ' ἀμφοτέρωθεν,  
 ἡμὲν πρὸς νηῶν καὶ ὁμοίου πτολέμοιο. 670  
 Ἑκτορα δ' ἐφράσσαντο βοῆν ἀγαθὸν καὶ ἐταίρους,  
 ἡμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,  
 ἢδ' ὅσοι παρὰ νησι μάχην ἐμάχοντο θοῆσιν.  
 οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ  
 ἐστάμεν, ἔνθα περ ἄλλοι ἀφέστασαν υἱὲς Ἀχαιῶν· 675  
 ἀλλ' ὃ γε νηῶν ἱκρὶ ἐπώχετο μακρὰ βιβιάσθων,  
 νόμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν,  
 κολλητὸν βλήτροισι, δυωκαιεκοσίπηχυν.  
 ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν ἐν εἰδῶς,  
 ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, 680  
 σεύας ἐκ πεδίοιο μέγα προτὶ ἄστν δίηται  
 λαοφόρον καθ' ὁδόν· πολέες τέ ἐθηήσαντο  
 ἀνέρες ἢδὲ γυναῖκες· ὃ δ' ἔμπεδον ἀσφαλὲς αἰεὶ

678. βλήτροισι †, 'ferrules' or 'bands' to hold together the sections of the long pike.

δυω-και-εκοσί-πηχυν †, adjective (πήχυς, 'cubit').

679. κελητίζειν †, 'to ride' (κέλης, 'race-horse').

680. συν-αίρεται comp. †, aorist subjunctive, 'has hitched together.'

682. λαοφόρον †, 'people-bearing,' 'public' (λαός and φέρω).

θρόσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέονται·  
 ὡς Αἴας ἐπὶ πολλὰ θοάων ἴκρια νηῶν 685  
 φοῖτα μακρὰ βιβιάς, φωνὴ δέ οἱ αἰθέρ' ἴκανεν.  
 αἰεὶ δὲ σμερδὸν βοάων Δαναοῖσι κέλευεν  
 νηυσὶ τε καὶ κλισίῃσιν ἀμυνέμεν. οὐδὲ μὲν Ἔκτωρ  
 μίμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων·  
 ἀλλ' ὡς τ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν 690  
 ἔθνος ἐφορμάται, ποταμὸν πάρα βοσκομενάων,  
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,  
 ὡς Ἔκτωρ ἴθυσε νεὸς κυανοπρώροιο  
 ἀντίος αἴζας. τὸν δὲ Ζεὺς ὤσεν ὀπισθεν  
 χεὶρὶ μάλα μεγάλῃ, ὥτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695

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

αὖτις δὲ δριμεία μάχῃ παρὰ νηυσὶν ἐτύχθη.  
 φαίης κ' ἀκμήτας καὶ ἀτειρέας ἀλλήλοισιν  
 ἄντεσθ' ἐν πολέμῳ· ὡς ἐσσυμένως ἐμάχοντο.  
 τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦ τοι Ἀχαιοὶ  
 οὐκ ἔφασαν φεύξεσθαι ὑπέκ κακοῦ ἀλλ' ὀλέεσθαι, 700  
 Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστω  
 νῆας ἐνπρήσειν κτενέειν θ' ἥρωας Ἀχαιούς.  
 οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·  
 Ἔκτωρ δὲ πρυμνῆς νεὸς ἦψατο ποιντοπόροιο  
 καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν 705  
 ἐς Τροίην, οὐ δ' αὖτις ἀπήγαγε πατρίδα γαίαν.  
 τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρώες τε  
 δῆρουν ἀλλήλους αὐτοσχεδόν. οὐδ' ἄρα τοί γε  
 τόξων αἰκάς ἀμφὶς μένον οὐδέ τ' ἀκόντων,

709. αἰκάς †, accusative plural, 'dartings,' 'whirrings' (ἀίσσω. Cf. πολυάικος, A 165).

ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι, ἓνα θυμὸν ἔχοντες, 710  
 ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο  
 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.  
 πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα,  
 ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων  
 ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715  
 Ἐκτωρ δὲ πρυμνήθεν ἐπεὶ λάβεν, οὐ τι μεθίει  
 ἀφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·  
 “οἴστετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν.  
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν,  
 νῆας ἐλείν, αἱ δεῦρο θεῶν ἀέκητι μολοῦσαι 720  
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,  
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρυμνήσι νέεσσι  
 αὐτόν τ' ἰσχανάεσκον ἐρητύοντό τε λαόν.  
 ἀλλ' εἰ δὴ ῥά τότε βλάπτε φρένας εὐρύοπα Ζεὺς  
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.” 725

*AJAX BRAVELY PARRIES ALL ATTEMPTS OF THE TROJANS WHO, AT  
 HECTOR'S BIDDING, SEEK TO APPLY THE FIRE.*

ὡς ἔφαθ', οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργεῖοισιν ὄρουσαν.  
 Αἴας δ' οὐκέτ' ἔμιμνε — βιάζετο γὰρ βελέεσσι —,  
 ἀλλ' ἀνεχάζετο τυτθόν, οἰόμενος θανέεσθαι,  
 θρῆνυν ἔφ' ἐπταπόδην, λίπε δ' ἴκρια νηὸς εἴσης.  
 ἔνθ' ἄρ' ὃ γ' ἐστήκει δεδοκημένος, ἔγχεϊ δ' αἰεὶ 730  
 Τρῶας ἄμυνε νεῶν, ὃς τις φέροι ἀκάματον πῦρ.  
 αἰεὶ δὲ σμερδνὸν βοάων Δαναοῖσι κέλευεν·

713. μελάνδετα †, 'black-bound' (μέλας and δέω, 'bind'); with black hilts.

716. πρυμνήθεν †, 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, ἦρωες Δαναοί, θεράποντες Ἄρηος,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
 ἤέ τινας φαμέν εἶναι ἀσοσητῆρας ὀπίσσω; 735  
 ἤέ τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λαιγὸν ἀμύναι;  
 οὐ μὲν τις σχεδὸν ἔστι πόλις πύργοις ἀραρυῖα,  
 ἢ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·  
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτῶν  
 πόντῳ κεκλιμένοι ἐκὰς ἡμεθα πατρίδος αἴης· 740  
 τῷ ἐν χερσὶ φάος, οὐ μελιχίῃ πολέμοιο.”

ἦ, καὶ μαιμάτων ἔφεπ' ἔγχεϊ ὀξύονεντι.  
 ὃς τις δὲ Τρώων κοίλης ἐπὶ νηυσὶ φέροιο  
 σὺν πυρὶ κηλείῳ χάριν Ἔκτορος ὀτρύναντος,  
 τὸν δ' Αἴας οὔτασκε δεδεγμένος ἔγχεϊ μακρῷ. 745  
 δῶδεκα δὲ προπάρειθε νεῶν αὐτοσχεδὸν οὔτα.

741. μελιχίῃ †, 'mildness' (μειλίχιος. Cf. Z 943, etc.).

744. κηλείῳ † = κηλέω (καίω, aorist infinitive κῆαι, 'burn').

## ΙΛΙΑΔΟΣ Π

### ΠΑΤΡΟΚΛΕΙΑ

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

ὦς οἱ μὲν περὶ νηὸς ἐνστέλμοιο μάχοντο.  
Πάτροκλος δ' Ἀχιλλῆι παρίστατο ποιμένι λαῶν  
δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,  
ἢ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.  
τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτε δεδάκρυσαι, Πατρόκλεες, ἥντε κούρη  
νηπίη, ἢ θ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει  
εἰανοῦ ἀπτομένη, καί τ' ἐσσυμένην κατερύκει,  
δακρυόεσσα δέ μιν ποτιδέρκεται, ὄφρ' ἀνέληται·  
τῇ ἴκελος, Πάτροκλε, τέρεν κατὰ δάκρυνον εἴβεις.  
ἤέ τι Μυρμιδόνεσσι πιφαύσκειαι ἢ ἔμοι αὐτῶ;  
ἤέ τιw' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;  
ζῶειν μὰν ἔτι φασὶ Μενοίτιον Ἄκτορος υἱόν,  
ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν,  
τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηῶτων.  
ἢέ σύ γ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται  
νηυσὶν ἔπι γλαφυρῆσιν ὑπερβασίης ἔνεκα σφῆς;  
ἔξαῦδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.”

IN REPLY, PATROCLUS TELLS OF THE MANY ACHAEANS SLAIN OR WOUNDED. HE ASKS PERMISSION TO WEAR ACHILLES'S ARMOR, AND TO LEAD FORTH THE MYRMIDONS TO BATTLE.

τὸν δὲ βαρὺ στενάχων προσέφησ, Πατρόκλεες 20  
 ἱππεῦ·  
 “ὦ Ἀχιλεῦ, Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,  
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.  
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,  
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε·  
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομῆδης, 25  
 οὐτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων,  
 βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἴστω.  
 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,  
 ἔλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.  
 μὴ ἐμέ γ' οὖν οὐτός γε λάβοι χόλος, ὃν σὺ φυλάσ- 30  
 σεις,  
 αἰναρέτη. τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,  
 αἷ κε μὴ Ἀργεῖοισιν ἀεικέα λοιγὸν ἀμύνης;  
 νηλεές, οὐκ ἄρα σοί γε πατήρ ἦν ἱππότητα Πηλεὺς  
 οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα  
 πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35  
 εἰ δέ τινα φρεσὶ σῆσι θεοπροπίην ἀλεείνεις,  
 καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,  
 ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον  
 Μυρμιδόνων, ἣν πού τι φάος Δαναοῖσι γένωμαι.  
 δὸς δέ μοι ὦμοιιν τὰ σὰ τεύχεα θωρηχθῆναι, 40  
 αἷ κέ με σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο  
 Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν

31. αἰναρέτη †, vocative, 'disastrously brave,' 'woful hero' ('eis αἰὼν ἠρόμενε τῇ ἀρετῇ,' eis ἄλεθρον, οὐκ eis σωτηρίαν, scholium).

34. γλαυκὴ †, 'gleaming' (cf. γλαυκῶπις).

τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.  
 ρεία δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῆ  
 ὤσαιμεν προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.” 45  
 ὡς φάτο λισσόμενος μέγα νήπιος· ἧ γὰρ ἔμελλεν  
 οἱ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.

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

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ὦ μοι, διογενὲς Πατρόκλεες, οἶον ἔειπες.  
 οὔτε θεοπροπίης ἐμπάζομαι ἦν τινα οἶδα, 50  
 οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·  
 ἀλλὰ τόδ' αἶνον ἄχος κραδίην καὶ θυμὸν ἰκάνει,  
 ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι  
 καὶ γέρας ἅψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη.  
 αἶνον ἄχος τό μοί ἐστιν, ἐπεὶ πάθον ἄλγεα θυμῷ· 55  
 κούρην, ἦν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν,  
 δουρὶ δ' ἐμῷ κτεάτισσα πόλιν εὐτειχέα πέρσας,  
 τὴν ἅψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων  
 Ἄτρείδης, ὡς εἶ τιν' ἀτίμητον μετανάστην.  
 ἀλλὰ τὰ μὲν προτετύχθαι ἔασομεν· οὐδ' ἄρα πως ἦν· 60  
 ἀσπερχές κεχολῶσθαι ἐνὶ φρεσίν· — ἧ τοι ἔφην γε  
 οὐ πρὶν μνησθὸν καταπαυσέμεν, ἀλλ' ὅπότ' ἂν δὴ  
 νῆας ἐμὰς ἀφίκηται αὐτῆ τε πτόλεμός τε — .  
 τύνη δ' ὦμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,  
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65  
 εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκεν  
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης  
 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,  
 Ἄργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν  
 θάρσυνος, οὐ γὰρ ἐμῆς κόρυθος λεύσσοισι μέτωπον 70

ἐγγύθι λαμπομένης. τάχα κεν φεύγοντες ἐναύλους  
 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων  
 ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.  
 οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμησιν  
 μαίνεται ἐγχείη Δαναῶν ἀπο λαιγὸν ἀμῦναι, 75  
 οὐδέ πω Ἀτρεΐδew ὁπὸς ἔκλυον αὐδήσαντος  
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφόνοιο  
 Τρωσὶ κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῶ  
 πᾶν πεδίον κατέχουσι, μάχη νικῶντες Ἀχαιοῦς.  
 ἀλλὰ καὶ ὧς, Πάτροκλε, νεῶν ἀπο λαιγὸν ἀμύνων 80  
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο  
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.

“πείθεο δ', ὧς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,  
 ὧς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι  
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρη 85  
 ἀψ ἀπονάσσωσιν, πότι δ' ἀγλαὰ δῶρα πόρωσιν.  
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι  
 δῶη κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,  
 μὴ σύ γ' ἀνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν  
 Τρωσὶ φιλοπτολέμοισιν — ἀτιμότερον δέ με θή- 90  
 σεις — .

μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δημοσῆτι,  
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,  
 μή τις ἀπ' Οὐλύμπιο θεῶν αἰειγενετῶν  
 ἐμβήη· μάλα τοὺς γε φιλεῖ ἐκάεργος Ἀπόλλων·  
 ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσιν 95  
 θήσῃ, τοὺς δέ τ' εἶαν πεδίον κᾶτα δηριάεσθαι.

78. περιάγνυται comp. †, 'bursts around,' 'rings around' (περὶ and ἔγνυμι, 'break').

91. ἐπαγαλλόμενος comp. †, 'exulting in.'

[αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,  
μήτε τις οὖν Τρώων θάνατον φύγοι ὅσσοι ἔασιν  
μήτε τις Ἀργείων, νῶιν δ' ἐκδυίμεν ὀλεθρον,  
ὄφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν.]” 100

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

ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.  
Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν.  
δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγαυοὶ  
βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ  
πήληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ 105  
καὶ φάλαρ' εὐποίηθ'. ὁ δ' ἀριστερόν ὤμον ἔκαμνεν  
ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐ δὲ δύναντο  
ἀμφ' αὐτῷ πελεμίζαι ἐρείδοντες βελέεσσιν.  
αἰεὶ δ' ἀργαλέω ἔχετ' ἄσθματι, καὶ δέ οἱ ἰδρῶς  
πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν 110  
ἀμπνεῦσαι· πάντη δὲ κακὸν κακῷ ἐστήρικτο.

ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,  
ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.  
Ἐκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστάς  
πλήξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν, 115  
ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας  
πήλ' αὐτῶς ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ  
αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.  
γνώ δ' Αἴας κατὰ θυμὸν ἀμύμονα ρίγησέν τε  
ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδεα κείρεν 120  
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην.

106. φάλαρ' (α) †, metal 'bosses' or 'disks' on the helmet. See Introduction, 33.

117. κῶλον †, 'docked,' 'headless.'

χάζετο δ' ἐκ βελέων· τοὶ δ' ἔμβαλον ἀκάματον πῦρ  
 νηὶ θεῶ· τῆς δ' αἴψα κάτ' ἀσβέστη κέχυτο φλόξ.  
 ὧς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς  
 μηρῶ πληξάμενος Πατροκλῆα προσέειπεν·

125

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

“ὄρσοε, διογενὲς Πατρόκλεες, ἵπποκέλευθε·  
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊοιο ἰωήν.  
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·  
 δύσειο τεύχεα θάσσον, ἐγὼ δέ κε λαὸν ἀγείρω.”

ὧς φάτο· Πάτροκλος δὲ κορύσσετο νώροπι χαλκῶ. 130  
 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν  
 ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον 135  
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.  
 κρατὶ δ' ἔπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἶλετο δ' ἄλκιμα δούρε, τὰ οἱ παλάμηφιν ἀρήρει.  
 ἔγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο, 140  
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν  
 πάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεὺς  
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ τάμε Χείρων  
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσι.  
 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγεν, 145  
 τὸν μετ' Ἀχιλλῆα ρήξήνορα τῆε μάλιστα,  
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μείναι ὀμοκλήν.  
 τῷ δὲ καὶ Αὐτομέδων ὑπαγε ζυγὸν ὠκέας ἵππους

Ξάνθον καὶ Βαλίον, τὸ ἄμα πνοιῆσι πετέσθην,  
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρπυια Ποδάργη, 150  
 βοσκομένη λειμῶνι παρὰ ῥόον Ὀκεανοῖο.  
 ἐν δὲ παρηγορήσιν ἀμύμονα Πήδασον ἶει,  
 τόν ῥά ποτ' Ἡετίωνος ἔλων πόλιν ἤγαγ' Ἀχιλλεύς,  
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποισι ἀθανάτοισιν.

THE MYRMIDONS ARE ARMED.

Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς 155  
 πάντῃ ἀνά κλισίας σὺν τεύχεσιν. οἳ δὲ λύκοι ὡς  
 ὠμοφάγοι, τοῖσιν τε πέρι φρεσὶν ἄσπετος ἀλκή,  
 οἳ τ' ἔλαφον κεραδὸν μέγαν οὔρεσι δηώσαντες  
 δάπτουσιν· πᾶσιν δὲ παρήια αἵματι φοινά·  
 καὶ τ' ἀγελῆδὸν ἴασιν ἀπὸ κρήνης μελανύδρου 160  
 λάψοντες γλώσσησιν ἀραιῆσιν μέλαν ὕδωρ  
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς  
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·  
 τοῖοι Μυρμιδόνων ἠγήτορες ἠδὲ μέδοντες  
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165  
 ῥώνοντ'. ἐν δ' ἄρα τοῖσιν ἀρήϊος ἵστατ' Ἀχιλλεύς  
 ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

ACHILLES HIMSELF EXHORTS THEM TO BATTLE.

αὐτὰρ ἐπεὶ δὴ πάντας ἅμ' ἠγεμόνεσσιν Ἀχιλλεύς 198  
 στήσεν ἐὺ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔειπεν·  
 “Μυρμιδόνες, μὴ τίς μοι ἀπειλάων λελαθέσθω, 200  
 ἄς ἐπὶ νηυσὶ θοῆσιν ἀπειλείτε Τρῶεσσιν

159. φοινά †, 'red' (cf. δαφινός, B 308).

160. ἀγελῆδὸν †, 'in packs' (cf. ἀγέληφι, B 480).

161. λάψοντες †, 'to lap.'

163. περιστένεται comp. †, 'is stuffed full' (literally 'is cramped all around'; cf. στείνοντο, H 84, 'were crowded,' and Attic στενός, 'narrow').



πάνθ ὑπὸ μνηθμόν, καί μ' ἤτιάεσθε ἕκαστος·  
 'σχέτλιε Πηλέος υἱέ, χόλω ἄρα σ' ἔτρεφε μήτηρ,  
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἐταίρους.  
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποιντοπόροισιν 205  
 αὐτίς, ἐπεὶ ρά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.  
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται  
 φυλόπιδος μέγα ἔργον, ἔης τὸ πρὶν γ' ἐράεσθε.  
 ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω."

ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου· 210  
 μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.  
 ὡς δ' ὅτε τοίχον ἀνήρ ἀράρη πυκινούσι λίθοισιν  
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,  
 ὡς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.  
 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ· 215  
 ψαῦον δ' ἰππόκομοι κόρυθες λαμπροῖσι φάλοισιν  
 νεύοντων· ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.  
 πάντων δὲ προπάροιθε δὺ ἀνέρε θωρήσσοιτο,  
 Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,  
 πρόσθεν Μυρμιδόνων πολεμιζέμεν.

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

αὐτὰρ Ἀχιλλεὺς 220  
 βῆ ῥ' ἴμεν ἐς κλισίην, χηλοῦ δ' ἀπο πῶμ' ἀνέφωγεν  
 καλῆς δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα  
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐν πλῆσασα χιτώνων  
 χλαινάων τ' ἀνεμοσκεπέων οὐλων τε ταπήτων·  
 ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225  
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἴθωπα οἶνον,

224. ἀνεμοσκεπέων †, 'sheltering from the wind' (ἀνεμος and σκέπας, a 'shelter').

οὔτε τέφ σπένδεσκε θεῶν, ὅτι μὴ Διὶ πατρί  
 τό ρα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖψ  
 πρῶτον, ἔπειτα δ' ἔνψ' ὕδατος καλῆσι ῥοῆσιν,  
 νύματο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον· 230  
 εὔχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον  
 οὐρανὸν εἰς ἀνιδῶν — Δία δ' οὐ λάθε τερπικέρανον —

“ Ζεῦ ἄνα Δωδωναίε Πελασγικέ, τηλόθι ναίων,  
 Δωδώνης μεδέων δυσχειμέρου — ἀμφὶ δὲ Σελλοὶ  
 σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι — 235  
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιοι,  
 τίμησας μὲν ἐμέ, μέγα δ' ἦσασ λαδὸν Ἀχαιῶν·  
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλωδω.  
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,  
 ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσιν 240  
 μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύσπα Ζεῦ,  
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἔκτωρ  
 εἴσεται, ἧ ρα καὶ οἶος ἐπίσσηται πολεμίζων  
 ἡμέτερος θεράπων, ἧ οἱ τότε χεῖρες ἄαπτοι  
 μαίνονθ', ὅππότε ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος. 245  
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,  
 ἀσκηθῆς μοι ἔπειτα θοὰς ἐπὶ νῆας ἴκοιτο  
 τεύχεσίν τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν.”  
 ὧς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεὺς.

233. *Δωδωναίε* †, vocative adjective, 'of Dodona' (*Δωδώνη*, town of Epirus).

234. *Σελλοὶ* †, the 'Selli,' priests of Pelasgic Zeus at Dodona.

235. *ὑποφῆται* †, 'interpreters' of the divine will (*ὑπό* and *φημί*).

*ἀνιπτόποδες* †, 'with unwashed feet' (*ἀνίπτος*, cf. Z 266, 'unwashed,' and *πούς*).

*χαμαιεῦναι* †, 'sleeping on the ground' (*χαμαί*, 'on the ground,' and *εἰνή*, 'bed').

τῶ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν· 250  
 νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε  
 δῶκε, σόον δ' ἀνένευσε μάχης ἕξ ἀπονέεσθαι.

ἦ τοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ  
 ἀψ κλισίην εἰσήλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῶ·  
 στῆ δὲ πάροιθ' ἔλθων κλισίης, ἔτι δ' ἤθελε θυμῶ 255  
 εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν.

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

οἱ δ' ἄμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες  
 ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.  
 αὐτίκα δὲ σφήκεσιν εἰκότες ἐξεχέοντο  
 εἰνοδίους, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες 260  
 [αἰεὶ κερτομέοντες ὁδῶ ἐπι οἰκί' ἔχοντας]  
 νηπίαχοι, ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν·  
 τοὺς δ' εἴ περ παρά τίς τε κιὼν ἄνθρωπος ὀδίτης  
 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες  
 πρόσσω πᾶς πέτεται καὶ ἀμύνει οἴσι τέκεσιν. 265  
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες  
 ἐκ νηῶν ἐχέοντο· βοῆ δ' ἄσβεστος ὀρώρει.

Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·

“Μυρμιδόνες, ἔταροι Πηληιάδew Ἀχιλλῆος,  
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270  
 ὡς ἂν Πηλεΐδην τιμήσομεν, ὃς μὲγ' ἄριστος  
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες·  
 γνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων  
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

260. εἰνοδῖους †, adjective, 'in the road' (ἐν and ὁδοίς. Cf. § 35).  
 ἐριδμαίνωσιν †, 'vex,' 'irritate' (cf. ἔρις).

ὡς εἰπὼν ᾧτρυνε μένος καὶ θυμὸν ἐκάστου. 275  
 ἐν δ' ἔπεσον Τρώεσσιν ἀολλῆες· ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν.  
 Τρώες δ' ὡς εἶδοντο Μενoitίου ἄλκιμον υἱόν,  
 αὐτὸν καὶ θεράποντα σὺν ἔντεσι μαρμαίροντας,  
 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280  
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα  
 μηνιθμὸν μὲν ἀπορρῦσαι, φιλότητα δ' ἐλέσθαι·  
 πάπτηνεν δὲ ἕκαστος, ὅπη φύγοι αἰπὺν ὄλεθρον.

PATROCLUS ENTERS THE FRAY WITH VIGOR AND DRIVES THE  
 TROJANS FROM THE SHIPS.

Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ  
 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο 285  
 νηὶ παρὰ πρυμνῇ μεγαθύμου Πρωτεσιλαίου,  
 καὶ βάλε Πυραΐχμην, ὃς Παίονας ἵπποκορυστὰς  
 ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺν ρέοντος.  
 τὸν βάλε δεξιὸν ὤμον· ὃ δ' ὑπτιος ἐν κονίησιν  
 κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφὶ φόβηθεν 290  
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν  
 ἠγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.  
 ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.  
 ἠμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δ' ἐφόβηθεν  
 Τρώες θεσπεσίῳ ὁμάδῳ, Δαναοὶ δ' ἐπέχυντο 295  
 νῆας ἀνὰ γλαφυράς· ὄμαδος δ' ἀλίαςτος ἐτύχθη.  
 ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο  
 κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,

294. ἠμιδαῆς †. 'half-burnt' (ἡμι- and δαίω, 'burn').

298. στεροπηγερέτα †, nominative, 'gatherer of lightning' or 'waker of lightning' (στεροπή and ἀγείρω, 'gather,' or ἐγείρω, 'wake'; cf. ἀστεροπητής, A 609).

ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι  
καὶ νάπαι, οὐρανόθεν δὲ ὑπερράγη ἄσπετος αἰθήρ, 300  
ὡς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δήιον πῦρ  
τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνεται ἔρωή·  
οὐ γάρ πώ τι Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν  
προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,  
ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη. 305

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

Σαρπηδὼν δ' ὡς οὖν ἴδ' ἀμυτροχίτωνας ἐταίρους 419  
χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας, 420  
κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·

“αἰδῶς, ὦ Λύκιοι· πόσε φεύγετε; νῦν θεοὶ ἔστε.  
ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω,  
ὅς τις ὄδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν  
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.” 425

ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε·  
Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.  
οἱ δ', ὡς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι  
πέτρῃ ἔφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,  
ὡς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430

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

τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάϊς ἀγκυλομήτεω,  
Ἴηρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·

“ὦ μοι ἐγών, ὃ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν  
μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.

304. προτροπάδην †, 'headlong' (πρό and τρέπω).

419. ἀμυτροχίτωνας †, 'unbelted.' The Lycians, unlike other Homeric nations, seem to have worn the χιτών alone, without the μίτρη. On the latter see Introduction, 32.

διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὄρμαίνοντι, 435  
 ἧ μιν ζῶν ἐόντα μάχης ἄπο δακρυόεσσης  
 θείῳ ἀναρπάξας Λυκίης ἐν πίονι δήμῳ,  
 ἧ ἤδη ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”

τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες ; 440  
 ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,  
 ἀψ' ἐθέλεις θανάτιο δυσηχέος ἐξ ἀναλῦσαι ;  
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 αἶ κε ζὼν πέμψῃς Σαρπηδόνα ὄνδε δόμονδε, 445  
 φράζεο, μὴ τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος  
 πέμπειν ὄν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης.  
 πολλοὶ γὰρ περὶ ἄστῃ μέγα Πριάμοιο μάχονται  
 υἱέες ἀθανάτων· τοῖσιν κότον αἰνὸν ἐνήσεις.  
 ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ, 450  
 ἧ τοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ  
 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·  
 αὐτὰρ ἐπεὶ δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰὼν,  
 πέμπειν μιν Θανάτὸν τε φέρειν καὶ ἦδυμον Ἕπνον,  
 εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἴκωνται· 455  
 ἔνθα ἐταρχύσουσι κασίγνητοὶ τε ἔται τε  
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.”

ὡς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·  
 αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε  
 παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἔμελλεν 460  
 φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

459. ψιάδας †, 'drops,' as of dew.

FIRST THE CHARIOTEER THRASYMELUS AND THEN SARPEDON HIMSELF FALL UNDER THE SPEAR OF PATROCLUS.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 ἔνθ' ἦ τοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,  
 ὃς ῥ' ἦνς θεράπων Σαρπηδόνοσ ἦεν ἄνακτος,  
 τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα. 465  
 Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῶ  
 δεύτερος ὀρμηθεῖς, ὃ δὲ Πήδασον οὔτασεν ἵππον  
 ἔγχρῃ δεξιὸν ὤμον· ὃ δ' ἔβραχε θυμὸν αἰσθων,  
 καδ' δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπατο θυμός.  
 τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἦνία δὲ σφιν 470  
 σύγχυτ', ἐπεὶ δὴ κείτο παρήγορος ἐν κονίησιν.  
 τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·  
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,  
 αἰξας ἀπέκοψε παρήγορον, οὐδ' ἐμάτησεν·  
 τῷ δ' ἰθυνητήην, ἐν δὲ ῥυτήησιν τάνυσθεν. 475  
 τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.  
 ἔνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῶ·  
 Πατρόκλου δ' ὑπὲρ ὤμον ἀριστερὸν ἦλυσθ' ἀκωκῆ  
 ἔγχρῃ, οὐδ' ἔβαλ' αὐτόν. ὃ δ' ὕστερος ὤρνυτο χαλκῶ  
 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός, 480  
 ἀλλ' ἔβαλ', ἔνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ·  
 ἦριπε δ', ὡς ὅτε τις δρῦς ἦριπεν ἢ ἀχερωῖς  
 ἠὲ πίτυς βλωθρῆ, τὴν τ' οὔρεσι τέκτονες ἄνδρες  
 ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι·  
 ὡς ὃ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθεῖς, 485  
 βεβρυχῶς, κόνιος δεδραγμένος αἱματοέσσης.  
 ἦντε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθὼν

470. κρίκε †, 'creaked.'

475. ῥυτήησι, 'reins (ἐρῶ, 'draw'), special meaning here.

αἶθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσιν,  
 ὤλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος,  
 ὡς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων 490  
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἐταῖρον·

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

“Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε  
 μάλα χρῆ  
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·  
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.  
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἀνδρας 495  
 πάντη ἐποιχόμενος Σαρπηδόνοσ ἀμφὶ μάχεσθαι·  
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῶ.  
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφέϊη καὶ ὄνειδος  
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ  
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500  
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”  
 ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε  
 ὀφθαλμοὺς ρίνας θ'. ὁ δὲ λάξ ἐν στήθεσι βαίνων  
 ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·  
 τοιοῦ δ' ἅμα ψυχὴν τε καὶ ἔγχεος ἐξέρυσ' αἰχμῆν. 505  
 Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιάοντας,  
 ἰεμένους φοβέεσθαι, ἐπεὶ λίπεν ἄρματ' ἀνάκτων.

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

οἱ δ' ἄρ' ἀπ' ὤμοιων Σαρπηδόνοσ ἔντε' ἔλοντο 663  
 χάλκεα μαρμαίροντα· τὰ μὲν κοίλασ ἐπὶ νῆασ  
 δῶκε φέρειν ἐτάροισι Μενουτίου ἄλκιμος υἱός. 665  
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·



“εἰ δ’ ἄγε νῦν, φίλε Φοῖβε, κελαινεφές αἷμα κάθηρον  
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καί μιν ἔπειτα  
 πολλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῆσιν  
 χρῖσόν τ’ ἄμβροσίῃ, περὶ δ’ ἄμβροτα εἴματα ἔσσον. 670  
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι  
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὄκα  
 θήσουσ’ ἐν Λυκίης εὐρείης πῖονι δῆμῳ,  
 ἔνθα ἐταρχύσουσι κασίγνητοί τε ἔται τε  
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.” 675

ὧς ἔφατ’· οὐδ’ ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.  
 βῆ δὲ κατ’ Ἰδαίων ὀρέων ἐς φύλοπιν αἰνῆν,  
 αὐτίκα δ’ ἐκ βελέων Σαρπηδόνα δῖον ἀείρας,  
 πολλὸν ἀποπρὸ φέρων λούσεν ποταμοῖο ῥοῆσιν  
 χρῖσέν τ’ ἄμβροσίῃ, περὶ δ’ ἄμβροτα εἴματα ἔσσεν. 680  
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι  
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὄκα  
 κάτθεσαν ἐν Λυκίης εὐρείης πῖονι δῆμῳ.

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

Πάτροκλος δ’ ἵπποισι καὶ Αὐτομέδοντι κελεύσας  
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ’ ἀάσθη 685  
 νῆπιος· εἰ δὲ ἔπος Πηληιάδαο φύλαξεν,  
 ἦ τ’ ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.  
 ἀλλ’ αἰεὶ τε Διὸς κρείσσω νόος ἢ ἐπερ ἀνδρῶν·  
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην  
 ῥηιδίως, ὅτε δ’ αὐτὸς ἐποτρύνει μαχέσασθαι·] 690  
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσι ἀνήκεν.

ἔνθα τίνα πρῶτον, τίνα δ’ ὕστατον ἐξενάριξας,  
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θάνατόνδε κάλεσαν ;

\* Ἀδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ \* Ἐχεκλον  
καὶ Πέριμον Μεγάδην καὶ \* Ἐπίστορα καὶ Μελά- 695  
νιππον,

αὐτὰρ ἔπειτ' \* Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην.  
τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μνάοντο ἕκαστος.

ἔνθα κεν ὑψίπυλον Τροίην ἔλον υἴες Ἀχαιῶν  
Πατρόκλου ὑπὸ χερσὶ — πέρι πρὸ γὰρ ἔγχρῆι θῦεν —,  
εἰ μὴ \* Ἀπόλλων Φοῖβος ἐνδμήτου ἐπὶ πύργου 700  
ἔστη, τῷ ὀλοὰ φρονέων Τρώεσσι δ' ἀρήγων.

τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο  
Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν \* Ἀπόλλων  
χείρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσω.  
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, 705  
δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος \* Ἀπόλλων·

“χάζεο, διογενὲς Πατρόκλεες· οὐ νύ τοι αἶσα  
σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,  
οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων.”

ὣς φάτο· Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσ- 710  
σω,

μῆνιν ἀλευάμενος ἑκατηβόλου \* Ἀπόλλωνος.

THE GOD URGES HECTOR TO SEEK AN ENCOUNTER WITH  
PATROCLUS.

\* Ἐκτωρ δ' ἐν Σκαιῆσι πύλης ἔχε μώνυχας ἵππους·  
δίξε γάρ, ἠὲ μάχοιτο κατὰ κλόνον αὐτίς ἐλάσσας  
ἢ λαοὺς ἐς τείχος ὁμοκλήσειεν ἀλῆναι.

ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος \* Ἀπόλλων 715  
ἀνέρι εἰσάμενος αἰζήῳ τε κρατερῷ τε  
\* Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,

αὐτοκασίγνητος Ἑκάβης υἱὸς δὲ Δύμαντος,  
 ὃς Φρυγίῃ ναίεσκε ρόῃς ἔπι Σαγαγαρίοιο·  
 τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720  
 “Ἐκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρή.  
 αἴθ', ὅσον ἦσσω εἰμί, τόσον σέο φέρτερος εἶην·  
 τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.  
 ἀλλ' ἄγε Πατρόκλω ἔφεπε κρατερώνυχας ἵππους,  
 αἶ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὖχος Ἀπόλλων.” 725

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

ὡς εἰπὼν ὃ μὲν αὖτις ἔβη θεὸς ἄμ πόνον ἀνδρῶν·  
 Κεβριώνη δ' ἐκέλευσε δαΐφροσι φαίδιμοι Ἐκτωρ  
 ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων  
 δύσεθ' ὄμιλον ἰών, ἐν δὲ κλόνον Ἀργεῖοισιν  
 ἦκε κακόν, Τρωσὶν δὲ καὶ Ἐκτορι κῦδος ὄπαζεν. 730  
 Ἐκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάριζεν,  
 αὐτὰρ ὃ Πατρόκλω ἔφεπε κρατερώνυχας ἵππους.  
 Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε  
 σκαιῇ ἔγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον  
 μάρμαρον ὀκρῖόντα, τόν οἱ περὶ χεῖρ ἐκάλυψεν. 735  
 ἦκε δ' ἐρεισάμενος — οὐδὲ δὴν χάζετο φωτός —  
 οὐδ' ἀλίωσε βέλος· βάλε δ' Ἐκτορος ἠνιοχῆα  
 Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,  
 ἵππων ἠνί' ἔχοντα μετώπιον ὀξεί λαί.  
 ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν 740  
 ὄστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κοινήσιν  
 αὐτοῦ πρόσθε ποδῶν· ὃ δ' ἄρ' ἀρνευτήρι εἰοικῶς

723. ἀπερωήσειας comp. †, 'retire from,' 'rest from' (ἀπό and ἐρωέω.  
 Cf. ἐρώει, B 179, ἐρωή, Π 302).

κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὄστέα θυμός.  
τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεες ἵππευ·

“ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνήρ· ὡς ρεία κυ- 745  
βιστᾶ.

εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,  
πολλοὺς ἂν κορέσειεν ἀνὴρ ὄδε τήθεα διφῶν,  
νηὸς ἀποθρῶσκων, εἰ καὶ δυσπέμφελος εἴη·  
ὡς νῦν ἐν πεδίῳ ἐξ ἵππων ρεία κυβιστᾶ.  
ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητήρες ἔασιν.” 750

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

ὡς εἰπὼν ἐπὶ Κεβριόνη ἦρωι βεβήκει  
οἶμα λέοντος ἔχων, ὃς τε σταθμοὺς κεραῖζων  
ἔβλητο πρὸς στῆθος, ἐή τέ μιν ὤλεσεν ἀλκή·  
ὡς ἐπὶ Κεβριόνη, Πατρόκλεες, ἄλσο μεμαῶς.  
Ἔκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμαῖζε. 755  
τὼ περὶ Κεβριόναο λέονθ' ὡς δηρινθήτην,  
ὦ τ' ὄρεος κορυφῆσι περὶ κταμένης ἐλάφοιο,  
ἄμφω πεινάουτε, μέγα φρονέουτε μάχεσθον·  
ὡς περὶ Κεβριόναο δύω μῆστῳρες ἀυτῆς,  
Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἔκτωρ, 760  
ἵεντ' ἀλλήλων ταμέειν χρόα νηλεί χαλκῶ.  
Ἔκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὐ τι μεθίει·  
Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός. οἱ δὲ δὴ ἄλλοι  
Τρώες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.  
ὡς δ' εὐρός τε νότος τ' ἐριδαίνετον ἀλλήλουιν 765  
οὖρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,

747. τήθεα †, 'oysters.'

διφῶν †, 'seeking,' 'diving after.'

748. δυσπέμφελος †, 'stormy' [πόντος is understood as subject].

φηγόν τε μελίην τε τανύφλοιόν τε κράνειαν,  
 αἶ τε πρὸς ἀλλήλας ἔβαλον τανυήκας ὄζους  
 ἡχῆ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων·  
 ὧς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770  
 δῆουν, οὐδ' ἕτεροι μνάοντ' ὀλοοῖο φόβοιο.  
 πολλὰ δὲ Κεβριόνην ἄμφ' ὄξέα δούρα πεπήγει  
 ἰοί τε πτερόεντες ἀπὸ νευρήφι θορόντες,  
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν  
 μαρναμένων ἄμφ' αὐτόν. ὃ δ' ἐν στροφάλιγγι 775  
 κούϊης  
 κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

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

ὄφρα μὲν ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·  
 ἦμος δ' ἥελιος μετενίσσεται βουλυτόνδε,  
 καὶ τότε δὴ ῥ' ὑπὲρ αἴσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780  
 ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν  
 Τρώων ἐξ ἐνοπήης, καὶ ἀπ' ὤμων τεύχε' ἔλοντο·  
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν.  
 τρὶς μὲν ἔπειτ' ἐπόρουσε θεῶ ἀτάλαντος Ἄρηι,  
 σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνεν. 785  
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,  
 ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·  
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ  
 δεινός. ὃ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·  
 ἡέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν. 790

787. τανύφλοιον †, 'with smooth [stretched] bark' (τανύω, 'stretch,'  
 and φλοῖς, φλοῖον, A 287).

στῆ δ' ὄπιθεν, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὦμον  
 χειρὶ καταπρηνεῖ· στρεφεδίνηθεν δέ οἱ ὄσσε.  
 τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·  
 ἧ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων  
 αὐλῶπις τρυφάλεια, μιάνησαν δὲ ἔθειραι 795  
 αἵματι καὶ κονίησι· — πάρος γε μὲν οὐ θέμις ἦεν  
 ἱππόκομον πῆληκα μαιίνεσθαι κονίησιν·  
 ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον  
 ῥύετ', Ἀχιλλῆος, τότε δὲ Ζεὺς Ἑκτορι δῶκεν  
 ἧ κεφαλῇ φορέειν· σχεδόθεν δέ οἱ ἦεν ὄλεθρος· — 800  
 πᾶν δέ οἱ ἐν χείρεσσιν ἄγη δολιχόσκιον ἔγχος,  
 βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὦμων  
 ἄσπις σὺν τελαμῶνι χαμαὶ πέσε τερμίοεσσα·  
 λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.

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

τὸν δ' ἄτη φρένας εἶλε, λύθεν δ' ὑπο φαίδιμα γυῖα, 805  
 στῆ δὲ ταφῶν. ὄπιθεν δὲ μετάφρενον ὀξεί δουρὶ  
 ὦμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,  
 Πανθοῖδης Εὐφορβος, ὃς ἠλικίην ἐκέκαστο  
 ἔγχετ' ἦ ἱπποσύνη τε πόδεσσί τε καρπαλίμοισιν· —  
 καὶ γὰρ δὴ τότε φῶτας ἐείκοσι βῆσεν ἀφ' ἵππων, 810  
 πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο· —  
 ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεες ἱππεῦ,  
 οὐ δ' ἐδάμασσε· ὃ μὲν αὖτις ἀνέδραμε, μίκτο δ' ὀμίλῳ,  
 ἐκ χροὸς ἀρπάξας δόρυ μείλινον· οὐδ' ὑπέμεινεν  
 Πάτροκλον γυμνὸν περ ἑόντ' ἐν δημοτῆτι. 815

792. στρεφεδίνηθεν †, 'were set whirling,' 'grew dizzy' (στρέφω and δινέω, 'whirl').

Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεῖς  
 ἀψὲς ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

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

Ἔκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάλθυμον  
 ἀψ ἀναχαζόμενον, βεβλημένον ὀξεί χαλκῶ,  
 ἀγγίμολόν ῥά οἱ ἦλθε κατὰ στίχας· οὔτα δὲ δουρὶ 820  
 νεΐατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσειν.  
 δούπησεν δὲ πεσών· μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.  
 ὡς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,  
 ὦ τ' ὄρεος κορυφῆσι μέγα φρονέοντε μάχεσθον  
 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἄμφω· 825  
 πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·  
 ὡς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν  
 Ἔκτωρ Πριαμίδης σχεδὸν ἔγχει θυμὸν ἀπηύρα  
 καὶ οἱ ἐπυχόμενος ἔπεα πτερόεντα προσηύδα·

“Πάτροκλ', ἦ που ἔφησθα πόλιν κεραϊζέμεν 830  
 ἀμήν,

Τρωιάδας δὲ γυναῖκας ἐλεύθερον ἦμαρ ἀπούρας  
 ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαίαν,  
 νήπιε· τάων δὲ πρόσθ' Ἔκτορος ὠκέες ἵπποι  
 ποσσὶν ὀρωρέχεται πολεμιζέμεν, ἔγχει δ' αὐτὸς  
 Τρωσὶ φιλοπολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω 835  
 ἦμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῆτες ἔδονται.  
 ἄ δειλ', οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,  
 ὃς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·  
 ‘μή μοι πρὶν ἰέναι, Πατρόκλεες ἵπποκέλευθε,  
 νῆας ἐπι γλαφυράς, πρὶν Ἔκτορος ἀνδροφόνοιο 840

825. πίδακος †, genitive, feminine, ‘spring’ of water.

αἱματόευντα χιτῶνα περὶ στήθεσσι δαΐξαι·  
ὥσ πού σε προσέφη· σοὶ δὲ φρένας ἄφροني πείθην.”

THE ANSWER OF DYING PATROCLUS.

τὸν δ' ὀλιγοδρανέων προσέφησ, Πατρόκλεες ἱππεύ·  
“ἦδη νῦν, Ἔκτορ, μεγάλ' εὐχεο· σοὶ γὰρ ἔδωκεν  
νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδάμασσαν 845  
ρήιδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλοντο.  
τοιούτοι δ' εἶ πέρ μοι εἰέκοσιν ἀντεβόλησαν,  
πάντες κ' αὐτόθ' ὄλοντο ἐμῶ ὑπὸ δουρὶ δαμέντες.  
ἀλλὰ με μοῖρ' ὀλοή καὶ Λητῆος ἔκτανεν υἱός,  
ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850  
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
οὐ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἦδη  
ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,  
χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο.”

ὥσ ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν· 855  
ψυχὴ δ' ἐκ ρεθέων πταμένη Ἄιδόσδε βεβήκει,  
ὄν πότμον γοάουσα, λιπούσ' ἀνδροτήτα καὶ ἦβην.  
τὸν καὶ τεθνηῶτα προσηύδαε φαίδιμος Ἔκτωρ·

“Πατρόκλεισ, τί νύ μοι μαντεύειαι αἰπὺν ὄλεθρον;  
τίσ δ' οἶδ', εἴ κ' Ἀχιλεὺς Θετίδος πάϊσ ἠγκόμοιο 860  
φθῆη ἐμῶ ὑπὸ δουρὶ τυπείσ ἀπὸ θυμὸν ὀλέσσαι;”

THE SWIFT HORSES OF ACHILLES CARRY THE CHARIOTEER AUTOMEDON OUT OF HECTOR'S REACH.

ὥσ ἄρα φωνήσασ δόρυ χάλκεον ἐξ ὠτειλῆσ  
εἴρυσε λὰξ προσβάσ, τὸν δ' ὑπτιον ὦσ' ἀπὸ δουρός.  
αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει  
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865  
ἴετο γὰρ βαλέειν. τὸν δ' ἔκφερον ὠκέες ἵπποι  
ἄμβροτοι, οὐσ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα.



## ΙΛΙΑΔΟΣ Σ

### ΟΠΛΟΠΟΙΑ

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

ὦς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·  
'Αντίλοχος δ' Ἀχιλῆι πόδας ταχὺς ἄγγελος ἦλθεν.  
τὸν δ' εὗρε προπάραιθε νεῶν ὀρθοκραϊράων,  
τὰ φρονέοντ' ἀνὰ θυμόν, ἅ δὴ τετελεσμένα ἦεν·  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·

“ὦ μοι ἐγὼ, τί τ' ἄρ' αὐτε κάρη κομάοντες Ἀχαιοὶ  
νηυσὶν ἐπι κλονέονται ἀτυζόμενοι πεδίοιο;  
μὴ δὴ μοι τελέσῃσι θεοὶ κακὰ κήδεα θυμῷ,  
ὥς ποτέ μοι μήτηρ διεπέφραδε καὶ μοι ἔειπεν  
Μυρμιδόνων τὸν ἄριστον ἔτι ζῶντος ἐμείο 10  
χερσὶν ὑπο Τρώων λείψειν φάος ἠελίοιο.  
ἦ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός.  
σχέτλιος· ἦ τ' ἐκέλευον ἀπώσάμενον δήιον πῦρ  
ἄψ ἐπὶ νῆας ἴμεν μηδ' Ἔκτορι ἴφι μάχεσθαι.”

*ANTILOCHUS BRINGS HIM THE MESSAGE. HIS INTENSE GRIEF.*

ἦτος ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15  
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαοῦ Νέστορος υἱὸς  
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινῆν·

“ὦ μοι, Πηλεὸς υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς  
πεύσειαι ἀγγελίης, ἦ μὴ ὄφελλε γενέσθαι.  
κεῖται Πάτροκλος, νέκνος δὲ δὴ ἀμφὶ μάχονται 20  
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.”

ὡς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.  
 ἀμφοτέρησι δὲ χερσὶν ἔλων κόνιν αἰθαλόεσσαν  
 χεῦατο κακῆ κεφαλῆς, χαρίεν δ' ἤσχυνε πρόσωπον·  
 νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25  
 αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστί ταυνοθεῖς  
 κείτο, φίλησι δὲ χερσὶ κόμην ἤσχυνε δαΐζων.  
 δμῳαὶ δ', ἄς Ἀχιλεὺς ληίσσατο Πάτροκλός τε,  
 θυμὸν ἀκηχεμέναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε  
 ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30  
 στήθεα πεπλήγοντο, λύθεν δ' ὑπο γυῖα ἐκάστης.  
 Ἄντιλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,  
 χεῖρας ἔχων Ἀχιλῆος — ὃ δ' ἔστενε κυδάλιμον κῆρ —  
 δεΐδιε γὰρ μὴ λαίμων ἀπαμήσειε σιδήρῳ.

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

σμερδαλέον δ' ὤμωξεν· ἄκουσε δὲ πότνια μήτηρ 35  
 ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι,  
 κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο  
 πᾶσαι, ὅσαι κατὰ βένθος ἀλὸς Νηρηίδες ἦσαν.  
 ἐνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,  
 Νησαίη Σπειώ τε Θόη θ' Ἀλίη τε βοῶπις 40  
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια  
 καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγανῆ  
 Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε  
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,  
 Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια 45  
 Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·

25. ἀμφίζανε comp. †, 'settled upon' (ἀμφί and ἰζάνω = ἴζω).

34. ἀπαμήσειε comp. †, 'cut off,' 'cut' (ἀπό and ἀμάω).

37. ἀμφαγέροντο comp. † (ἀμφί and ἀγέροντο, B 94).

ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,  
 Μαίρα καὶ Ὠρείθνια ἐνπλόκαμός τ' Ἀμάθεια,  
 ἄλλαι θ' αἰ κατὰ βένθος ἀλὸς Νηρηίδες εἰσίν.  
 τῶν δὲ καὶ ἀργύφειον πλήτο σπέος· αἰ δ' ἄμα πᾶσαι 50  
 στήθεα πεπλήγοντο, Θέτις δ' ἐξήρχε γόοιο·

“ κλύτε, κασίγνηται Νηρηίδες, ὄφρ' ἐν πᾶσαι  
 εἶδες' ἀκούουσαι, ὅσ' ἐμῶ ἐνὶ κήδεα θυμῶ.  
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια·  
 ἦ τ' ἐπεὶ ἄρ τέκον υἷὸν ἀμύμονά τε κρατερόν τε 55  
 ἔξοχον ἠρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος,  
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνῶ ἀλωῆς  
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω  
 Τρωσὶ μαχεσσόμενον· τὸν δ' οὐχ ὑποδέχομαι αὐτὶς  
 οἴκαδε νοστήσαντα δόμον Πηλῆιον εἶσω. 60  
 ὄφρα δέ μοι ζῶει καὶ ὄρα φάος ἡελίοιο,  
 ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰούσα.  
 ἀλλ' εἴμ', ὄφρα ἴδωμι φίλον τέκος ἠδ' ἐπακούσω,  
 ὅττι μιν ἵκετο πένθος ἀπὸ πτολέμοιο μένοντα.”

LEAVING HER GROTTO, SHE COMES TO ACHILLES AND ASKS THE  
 CAUSE OF HIS MOURNING.

ὡς ἄρα φωνήσασα λίπε σπέος· αἰ δὲ σὺν αὐτῇ 65  
 δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης  
 ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἴκοντο,  
 ἀκτὴν εἰσανέβησαν ἐπισχερώ, ἔνθα θαμεῖαι  
 Μυρμιδόνων εἴρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα.  
 τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ· 70  
 ὄξυ δὲ κωκύσασα κάρη λάβει παιδὸς ἑοῖο  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

54. *δυσαριστοτόκεια* †, 'unhappy mother of the noblest son' (*δυσ-*, *ἔριστος*, *τίκτω*).

“τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;  
 ἐξαύδα, μὴ κέυθε· τὰ μὲν δὴ τοι τετέλεσται  
 ἐκ Διός, ὡς ἄρα δὴ πρὶν γ’ εὖχεο χεῖρας ἀνασχών, 75  
 πάντας ἐπὶ πρυμνήσιν ἀλήμεναι νῆας Ἀχαιῶν  
 σεῦ ἐπιδευομένους, παθέειν τ’ ἀεκήλια ἔργα.”

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

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλ-  
 λεύς·

“μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·  
 ἀλλὰ τί μοι τῶν ἦδος; ἐπεὶ φίλος ὤλεθ’ ἐταῖρος 80  
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,  
 ἴσον ἐμῇ κεφαλῇ. τὸν ἀπώλεσα, τεύχεα δ’ Ἔκτωρ  
 δηρώσας ἀπέδυσσε πελώρια, θαῦμα ιδέσθαι,  
 καλά· τὰ μὲν Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα  
 ἡματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἔμβalon εὐνή. 85  
 αἶθ’ ὄφελος σὺ μὲν αὖθι μετ’ ἀθανάτης ἀλίγησιν  
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.  
 νῦν δ’ —, ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη  
 παιδὸς ἀποφθιμένιοι, τὸν οὐχ ὑποδέξῃαι αὐτίς  
 οἴκαδε νοστήσαντ’, ἐπεὶ οὐδ’ ἐμὲ θυμὸς ἄνωγεν 90  
 ζῶειν οὐδ’ ἀνδρεσσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ  
 πρῶτον ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσση,  
 Πατρόκλοιο δ’ ἔλωρα Μενoitιάδεω ἀποτίσῃ.”

τὸν δ’ αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·  
 “ὠκύμορος δὴ μοι, τέκος, ἔσσειαι, οἷ’ ἀγορευεῖς. 95  
 αὐτίκα γάρ τοι ἔπειτα μεθ’ Ἔκτορα πότμος ἐτοῖμος.”

77. ἀεκήλια †, ‘adverse’ to the desire, ‘grievous’ (cf. ἀέκων, etc.).

*HIS FURTHER LAMENT. HE CARES NOT HOW SHORT HIS LIFE MAY BE, IF HE BUT ACCOMPLISH HIS REVENGE.*

τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐταίρω  
 κτεινομένῳ ἐπαμῦναι· ὃ μὲν μάλα τηλόθι πάτρης  
 ἔφθιτ', ἐμεῦ δὲ δέησεν ἀρῆς ἀλκτῆρα γενέσθαι. 100  
 νῦν δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν  
 οὐδέ τι Πατρόκλῳ γενόμεν φάος οὐδ' ἐτάροισιν  
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἕκτορι δίῳ, —  
 ἀλλ' ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,  
 τοῖος ἐὼν οἷος οὐ τις Ἀχαιῶν χαλκοχιτώνων 105  
 ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.  
 ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο  
 καὶ χόλος, ὃς τ' ἐφέηκε πολυφρονά περ χαλεπήναι,  
 ὃς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο  
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥτε καπνός· 110  
 ὡς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.  
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχρῦμενοί περ,  
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη. —  
 νῦν δ' εἴμ', ὄφρα φίλης κεφαλῆς ὀλετήρα κιχείω  
 Ἕκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτε κεν δὴ 115  
 Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.  
 οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε κῆρα,  
 ὃς περ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι·  
 ἀλλὰ ἐ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης.  
 ὡς καὶ ἐγών, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται, 120

100. δέησεν †, ‘he needed’ (aorist of δέω, for which Homer regularly has δέωω, with aorist ἐδέησε).

109. καταλειβομένοιο comp. †, ‘trickling’ (κατά and λείβω, ‘pour’).

114. ὀλετήρα †, ‘destroyer’ (δλλυμι).

κείσομ', ἐπεὶ κε θάνω. νῦν δὲ κλέος ἐσθλὸν ἀροίμην,  
καὶ τινα Τρωιάδων καὶ Δαρδανίδων βαθυκόλπων  
ἀμφοτέρησιν χερσὶ παρεϊάων ἀπαλάων  
δάκρυ ὁμορξαμένην ἀδινὸν στοναχῆσαι ἐφείην·  
γνοίεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125  
μὴ δέ μ' ἔρυκε μάχης φιλέουσά περ· οὐδὲ με πείσεις."

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

τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·  
"ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμα· οὐ κακὸν ἐστὶν  
τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον.  
ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται 180  
χάλκεα μαρμαίροντα. τὰ μὲν κορυθαίολος Ἔκτωρ  
αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐ δέ ἐ φημί  
δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.  
ἀλλὰ σὺ μὲν μὴ πω καταδύσειο μῶλον· Ἄρηος,  
πρὶν γ' ἐμὲ δεῦρ' ἐλθούσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 185  
ἦῶθεν γὰρ νεύμαι ἄμ' ἠελίῳ ἀνιόντι,  
τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἀνακτος."

ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἐῆος  
καὶ στρεφθεῖσ' ἀλίγησι κασιγνήτησι μετηύδα·

"ὕμεις μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον 140  
ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,  
καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον  
εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἱ κ' ἐθέλησιν  
υἱεῖ μοι δόμεναι κλυτὰ τεύχεα παμφανάοντα."

124. *στοναχῆσαι* simple verb †, 'to lament' (*στοναχή*, *στόνος*, 'sighing,' 'groaning').

133. *ἐπαγλαϊεῖσθαι* comp. †, 'will glory in' (*ἐπί* and *ἀγλαΐζομαι*. Cf. *ἀγλαός*, 'shining,' 'splendid,' and *ἀγάλλεται*, l. 132).

ὡς ἔφαθ'· αἰ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' 145  
ἔδυσαν.

ἦ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα  
ῥιεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνεΐκαι.

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

τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ  
θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνοιο  
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκοντο. 150  
οὐδέ κε Πάτροκλόν περ ἑκνήμιδες Ἀχαιοὶ  
ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος· —  
αὐτὶς γὰρ δὴ τόν γε κίχον λαός τε καὶ ἵπποι  
Ἑκτωρ τε Πριάμοιο πάις, φλογὶ εἵκελος ἀλκῆν.  
τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἑκτωρ 155  
ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·  
τρὶς δὲ δὺ Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῆν,  
νεκροῦ ἀπεστυφέλιξαν. ὁ δ' ἔμπεδον, ἀλκὴ πεποιθώς,  
ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὐτε  
στάσκει μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160  
ὡς δ' ἀπὸ σώματος οὐ τι λέοντ' αἴθωνα δύνανται  
ποιμένες ἄγραυλοι μέγα πεινάοντα δῖεσθαι,  
ὡς ῥα τὸν οὐκ ἐδύνατο δῶν Αἴαντε κορυστὰ  
Ἑκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι. —  
καὶ νῦ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165  
εἰ μὴ Πηλεΐωνι ποδῆνεμος ὠκέα Ἴρις  
ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,  
κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.  
ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·

168. κρύβδα †, 'without the knowledge of,' with genitive (κρύπτω).

*IRIS, SENT BY HERE, BIDS ACHILLES ROUSE HIMSELF TO RESCUE THE BODY OF HIS FRIEND.*

“ ὄρσοε, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν. 170  
 Πατρόκλῳ ἐπάμννον, οὐ εἵνεκα φύλοπις αἰνῆ  
 ἔσθηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,  
 οἱ μὲν ἀμνόμενοι νέκυος πέρι τεθνηῶτος,  
 οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἠνεμόεσαν  
 Τρῶες ἐπιθύουσι. μάλιστα δὲ φαίδιμος Ἔκτωρ 175  
 ἐλκόμεναι μέμονεν· κεφαλὴν δέ ἐ θυμὸς ἀνάγει  
 πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.  
 ἀλλ' ἄνα, μῆδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω  
 Πάτροκλον Τρωῆσι κυσὶν μέλπηθρα γενέσθαι.  
 σοὶ λώβη, αἶ κέν τι νέκυς ἤσχυμμένος ἔλθῃ.” 180

τὴν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
 “ Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν ;”  
 τὸν δ' αὖτε προσέειπε ποδῆνεμος ὠκέα Ἴρις·  
 “ Ἥρη με προέηκε Διὸς κυδρὴ παράκοιτις·  
 οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος 185  
 ἀθανάτων, οἱ Ὀλυμπον ἀγάννιφον ἀμφινέμονται.”

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

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ πῶς τ' ἄρ' ἴω μετὰ μῶλον ; ἔχουσι δὲ τεύχε' ἐκείνοι.  
 μήτηρ δ' οὐ με φίλη πρὶν γ' εἶαι θωρήσσεσθαι,  
 πρὶν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδωμαι. 190  
 στεῦτο γὰρ Ἡφαίστοιο πᾶρ' οἰσέμεν ἔντεα καλά  
 ἄλλον δ' οὐ τευ οἶδα, τευ ἂν κλυτὰ τεύχεα δύω,  
 εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.  
 ἀλλὰ καὶ αὐτὸς ὃ γ', ἔλπομ', ἐνὶ πρώτοισιν ὀμιλεῖ,  
 ἔγχεϊ δηϊῶν περὶ Πατρόκλοιο θανόντος.” 195



τὸν δ' αὖτε προσέειπε ποδήμενος ὠκέα Ἴρις·  
 “εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι κλυτὰ τεύχε' ἔχονται·  
 ἀλλ' αὐτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,  
 αἷ κέ σ' ὑποδδείσαντες ἀπόσχονται πολέμοιο  
 Τρώες, ἀναπνεύσωσι δ' ἀρήιοι υἱες Ἀχαιῶν 200  
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.”

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

ἦ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις.  
 αὐτὰρ Ἀχιλλεὺς ὄρτο διίφιλος· ἀμφὶ δ' Ἀθήνη  
 ὦμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν,  
 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205  
 χρύσειον, ἐκ δ' αὐτοῦ δαῖε φλόγα παμφανάουσαν.  
 ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἴκηται,  
 τηλόθεν ἐκ νήσου, τὴν δῆιοι ἀμφιμάχωνται·  
 οἱ δὲ πανημέριοι στυγερῶ κρίνονται Ἄρηι  
 ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι 210  
 πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ  
 γίγνεται αἴσσοῦσα, περικτιόνεσσιν ἰδέσθαι,  
 αἷ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἴκωνται·  
 ὡς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἴκανεν.  
 στή δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος οὐδ' ἐς Ἀχαιοὺς 215  
 μίσηγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.  
 εἴθα σταὺς ἦυσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη  
 φθέγγεατ'· ἀτὰρ Τρώεσσι ἐν ἄσπετον ὄρσε κυδοιμόν.  
 ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ  
 ἄστῃ περιπλομένων δηίων ὑπο θυμοραϊστέων, 220  
 ὡς τότε ἀριζήλη φωνὴ γένετ' Αἰακίδαο.

211. πυρσοί †, 'signal-fires' (πῦρ).

219. σάλπιγξ †, as in Attic.

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

οἱ δ' ὡς οὖν αἶον ὄπα χάλκεον Αἰακίδαο,  
 πᾶσιν ὀρίνθη θυμός. ἀτὰρ καλλίτριχες ἵπποι  
 ἄψ ὄχεα τρόπεον, ὄσσοντο γὰρ ἄλγεα θυμῷ·  
 ἠνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225  
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος  
 δαιόμενον· τὸ δὲ δαῖε θεὰ γλαυκῶπις Ἀθήνη.  
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε διὸς Ἀχιλλεύς,  
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.  
 ἔνθα δὲ καὶ τότε ὄλοντο δυώδεκα φῶτες ἄριστοι 230  
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ  
 ἀσπασίως Πάτροκλον ὑπέκ βελέων ἐρύσαντες  
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι  
 μυρόμενοι. μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς  
 δάκρυα θερμὰ χέων, ἐπεὶ εἴσιδε πιστὸν ἑταῖρον 235  
 κείμενον ἐν φέρτρῳ, δεδαῖγμένον ὀξεί χαλκῷ·  
 τὸν ῥ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν  
 ἐς πόλεμον, οὐ δ' αὖτις ἐδέξατο νοστήσαντα.

Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη  
 πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀέκοντα νέεσθαι. 240  
 ἠέλιος μὲν ἔδου, παύσαντο δὲ δίοι Ἀχαιοὶ  
 φυλόπιδος κρατερῆς καὶ ὁμοίου πτολέμοιο.

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

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης  
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,

224. τρόπεον simple verb † (by-form of τρέπω. Cf. B 295).

236. φέρτρῳ †, 'litter' (φέρω).

ἐς δ' ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245  
 ὀρθῶν δ' ἑσταότων ἀγορὴ γένητ', οὐδέ τις ἔτλη  
 ἕζεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεὺς  
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.  
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν  
 Πανθοΐδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω· — 250  
 Ἔκτορι δ' ἦεν ἑταῖρος, ἱῆ δ' ἐν νυκτὶ γέγοντο·  
 ἀλλ' ὁ μὲν ἄρ μύθοισιν, ὁ δ' ἔγχρῃ πολλὸν ἐνίκα· —  
 ὁ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

“ ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἐγὼ γε 255  
 ἄστυδε νῦν ἰέναι, μὴ μιμνήμεν Ἡόα διὰν  
 ἐν πεδίῳ παρὰ νηυσὶν· ἐκάς δ' ἀπὸ τείχεός εἰμεν.  
 ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνωνι μήνιε δίῳ,  
 τόφρα δὲ ῥηίτεροι πολεμιζέμεν ἦσαν Ἀχαιοί·  
 χαίρεσκον γὰρ ἐγὼ γε θεῆς ἐπὶ νηυσὶν ἰαύων,  
 ἐλπόμενος νῆας αἰρησέμεν ἀμφιελίσσας. 260  
 νῦν δ' αἰνῶς δειδοῖκα ποδώκεα Πηλεΐωνα·  
 οἶος κείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει  
 μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ  
 ἐν μέσῳ ἀμφοτέροι μένος Ἄρης δατέονται,  
 ἀλλὰ περὶ πτόλιός τε μαχέσεται ἠδὲ γυναικῶν. 265  
 ἀλλ' ἴομεν προτὶ ἄστυ· πίθεσθέ μοι· ὦδε γὰρ ἔσται.  
 νῦν μὲν νύξ ἀπέπαυσε ποδώκεα Πηλεΐωνα  
 ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἑόντας  
 αὔριον ὀρμηθεὶς σὺν τεύχεσιν, εἴ νύ τις αὐτὸν  
 γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρῆν, 270  
 ὅς κε φύγη, πολλοὺς δὲ κύνες καὶ γῆπες ἔδονται  
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὦδε γένοιτο.  
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ,  
 νύκτα μὲν εἶν ἀγορῆ σθένος ἔξομεν, ἄστυ δὲ πύργοι

ἡψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275  
 μακραὶ εὐξεστοὶ ἐξευγμένοι εἰρύσσονται·  
 πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες  
 στησόμεθ' ἄμ πύργους· τῷ δ' ἄλγιον, αἶ κ' ἐθέλησιν  
 ἔλθων ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.  
 ἄψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280  
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἠλασκάζων.  
 εἶσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἐάσει,  
 οὐδέ ποτ' ἐκπέρσει· πρῶν μιν κύνες ἀργοὶ ἔδονται."

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

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος  
 Ἔκτωρ·  
 “Πουλυδάμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγο- 285  
 ρεύεις,  
 ὃς κέλεαι κατὰ ἄστυ ἀλῆμεναι αὐτὶς ἰόντας.  
 ἦ οὐ πω κεκόρησθε ἐελμένοι ἔνδοθι πύργων;  
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι  
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·  
 νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290  
 πολλὰ δὲ δὴ Φρυγίην καὶ Μηρινὴν ἐρατεινὴν  
 κτήματα περνάμεν' ἴκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.  
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω  
 κῦδος ἀρέσθ' ἐπὶ νηυσὶ θαλάσσῃ τ' ἔλσαι Ἀχαιοὺς,  
 νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ· 295  
 οὐ γάρ τις Τρώων ἐπιπέισεται· οὐ γὰρ ἐάσω.  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.  
 νῦν μὲν δόρπον ἔλεισθε κατὰ στρατὸν ἐν τελέεσσιν,  
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·  
 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300

συλλέξας λαοῖσι δότω καταδημοβορῆσαι,  
 τῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιοῦς.  
 πρῶι δ' ὑπηροῖοι σὺν τεύχεσι θωρηχθέντες  
 νηυσὶν ἐπι γλαφυρῆσιν ἐγείρομεν ὄξυν Ἄρηα.  
 εἰ δ' ἐτεὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305  
 ἄλγιον, αἶ κ' ἐθέλησι, τῷ ἔσσεται· οὐ μιν ἐγὼ γε  
 φεύξομαι ἐκ πολέμοιο δυσηγέος, ἀλλὰ μάλ' αὐτην  
 στήσομαι, ἣ κε φέρησι μέγα κράτος ἢ κε φεροίμην.  
 ξυνὸς Ἐνυάλιος, καί τε κτενέοντα κατέκτα."

ὧς Ἴεκτωρ ἀγόρευ', ἐπι δὲ Τρῶες κελάδησαν 310  
 νήπιοι· ἐκ γάρ σφρων φρένας εἴλετο Παλλὰς Ἀθήνη.  
 Ἴεκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιάοντι,  
 Πουλυδάμαντι δ' ἄρ' οὐ τις, ὃς ἐσθλὴν φράζετο βουλήν.  
 δόρπον ἔπειθ' εἴλοντο κατὰ στρατόν·

LED BY ACHILLES, THE ACHAEANS 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 HECTOR.

αὐτὰρ Ἀχαιοὶ  
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315  
 τοῖσι δὲ Πηλεΐδης ἀδινού ἐξῆρχε γόοιο,  
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταίρου,  
 πυκνὰ μάλα στενάχων ὧς τε λῖς ἠυγένειος,  
 ᾧ ρά θ' ὑπο σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνήρ  
 ὕλης ἐκ πυκινῆς· ὃ δέ τ' ἄχνυται ὕστερος ἐλθῶν, 320  
 πολλὰ δέ τ' ἄγκέ' ἐπήλθε μετ' ἀνέρος ἰχνί' ἐρευνῶν,

301. καταδημοβορῆσαι †, 'to consume as public property' (cf. δημοβόρος, A 231).

319. σκύμνους †, 'whelps.'

ἐλαφιβόλος [ἀνήρ] †, 'deer-shooter' (ἐλαφος, 'deer,' and βάλλω), here generalized, 'hunter.'

εἶ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·  
 ὧς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·  
 “ὦ πόποι, ἦ ῥ’ ἄλιον ἔπος ἔκβαλον ἤματι κείνῳ,  
 θαρσύνων ἦρωα Μενοίτιον ἐν μεγάροισιν· 325  
 φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειν  
 Ἴλιον ἐκπέρσαντα, λαχόντα τε ληίδος αἴσαν.  
 ἀλλ’ οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·  
 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρέυσαι  
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ’ ἐμὲ νοστήσαντα 330  
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς  
 οὐδὲ Θέτις μήτηρ, ἀλλ’ αὐτοῦ γαῖα καθέξει.  
 νῦν δ’ ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἴμ’ ὑπὸ γαῖαν,  
 οὐ σε πρὶν κτεριῶ, πρὶν γ’ Ἔκτορος ἐνθάδ’ ἐνεῖκαι  
 τεύχεα καὶ κεφαλὴν μεγαθύμου, σοῖο φονῆος· 335  
 δώδεκα δὲ προπάρουθε πυρῆς ἀποδειροτομήσω  
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθεῖς.  
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεται αὐτως,  
 ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι  
 κλαύσονται νύκτας τε καὶ ἤματα δάκρυ χέουσαι, 340  
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶ,  
 πείρας πέρθοντε πόλις μερόπων ἀνθρώπων.”

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

ὧς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς  
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα τάχιστα  
 Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα. 345  
 οἱ δὲ λοετροχόον τρίποδ’ ἴστασαν ἐν πυρὶ κηλέῳ,  
 ἐν δ’ ἄρ’ ὕδωρ ἔχεον, ὑπο δὲ ξύλα δαῖον ἐλόντες.  
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ’ ὕδωρ.

αὐτὰρ ἐπεὶ δὴ ζέσσειν ὕδωρ ἐνὶ ἥνοπι χαλκῷ,  
καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ, 350  
ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο.  
ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν  
ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.  
παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλῆα  
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες. 355

## ZEUS AND HERE.

Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·  
“ἔρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,  
ἀνστήσασ' Ἀχιλῆα πόδας ταχύν. ἦ ρά νυ σείω  
ἐξ αὐτῆς ἐγένοντο κάρη κομάοντες Ἀχαιοί;”  
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360  
“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;  
καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,  
ὃς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδεν·  
πῶς δὴ ἐγὼ γ', ἠ φημὶ θεάων ἔμμεν ἀρίστη,  
ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365  
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,  
οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ράψαι;”

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

ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.  
Ἥφαιστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα  
ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν, 370  
χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.  
τὸν δ' εὖρ' ἰδρῶντα ἐλισσόμενον περὶ φύσας,  
σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν

370. μεταπρεπέ' (α) †, 'conspicuous among' (cf. ἐκπρεπέα, B 483).

ἐστάμεναι περὶ τοῖχον ἐνσταθῆος μεγάροιο,  
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, 375  
 ὄφρα οἱ αὐτόματοι θεῖον δυσαιάτ' ἀγῶνα  
 ἦδ' αὐτὶς πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.  
 οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐ πω  
 δαιδάλεα προσέκειτο· τά ῥ' ἤρτυε, κόπτε δὲ δεσμούς.  
 ὄφρ' ὃ γε ταῦτ' ἐπονείτο ἰδυίησι πραπίδεσσιν, 380  
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.  
 τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος  
 καλή, τὴν ὤπυιε περικλυτὸς ἀμφιγυήεις·  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“τίπτε, Θέτις τανύπεπλε, ἰκάνεις ἡμέτερον δῶ, 385  
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις.  
 ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.”

ὣς ἄρα φωνήσασα πρόσω ἄγε διὰ θεάων.  
 τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροῆλου  
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν· 390  
 κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἶπέ τε μῦθον·

“Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει.”  
 τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·

“ἦ ρά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,  
 ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα 395  
 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησεν  
 κρύψαι χολὸν ἔοντα· τὸτ' ἂν πάθον ἄλγεα θυμῶ,  
 εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,  
 Εὐρυνόμη θυγάτηρ ἀψορροῦ Ὀκεανοῖο.  
 τῆσι παρ' ἐννάετες χάλκεον δαίδαλα πολλά, 400

379. προσέκειτο comp. † (passive of προσ-τίθημι), ‘were fixed on.’

382. λιπαροκρήδεμνος, ‘with glistening veil.’ See Introduction, 21.

400. χάλκεον †, ‘wrought’ as a coppersmith (χαλκός).



πόρπας τε γναμπτάς θ' ἔλικας κάλυκας τε καὶ ὄρμους,  
 ἐν σπῆι γλαφυρῶ· περὶ δὲ ρόος Ὀκεανοῖο  
 ἀφρῶ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος  
 ᾗδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,  
 ἀλλὰ Θεΐτις τε καὶ Εὐρυνόμη ἴσαν, αἶ μ' ἐσάωσαν. 405  
 ἦ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεῶ  
 πάντα Θεΐτι καλλιπλοκάμῳ ζωάγρια τίειν.  
 ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά,  
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.”

THEN BY HEPHAESTUS HIMSELF.

ἦ, καὶ ἀπ' ἀκμοθέτιο πέλωρ αἶητον ἀνέστη 410  
 χωλεύων· ὑπο δὲ κνήμαι ῥώνοντο ἀραιαί.  
 φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα  
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο.  
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἀμφω χεῖρ' ἀπομόργνυ  
 αὐχένα τε στιβαρὸν καὶ στήθεα λαχνηέτα. 415  
 δὺ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε  
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι  
 χρύσειαι, ζωῆσι νεήνισσιν ἐικυῖαι.  
 τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῆ  
 καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπο ἔργα ἴσασιν. 420  
 αἶ μὲν ὑπαιθα ἄνακτος ἐποίπνυν· αὐτὰρ ὁ ἔρρων  
 πλησίον, ἔνθα Θεΐτις περ, ἐπὶ θρόνου ἴζε φαεινοῦ  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

401. πόρπας †, 'brooches.' See Introduction, 12, 17.

ἔλικας †, 'spirals,' probably worn as bracelets or armllets. 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. αἶητον †, 'panting, 'puffing' (if from ἀημι, 'blow').

“τίπτε, Θέτις τανύπεπλε, ικάνεις ἡμέτερον δῶ,  
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις. 425  
 αὔδα, ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,  
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”

## SHE TELLS HIM HER ERRAND.

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 “Ἥφαιστ', ἧ ἄρα δὴ τις, ὄσαι θεαὶ εἶσ' ἐν Ὀλύμπῳ,  
 τοσσάδ' ἐνὶ φρεσὶν ἧσιν ἀνέσχετο κήδεα λυγρὰ, 430  
 ὄσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;  
 ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσεν,  
 Αἰακίδῃ Πηλῆϊ, καὶ ἔτλην ἀνέρος εὐνήν  
 πολλὰ μάλ' οὐκ ἐθέλουσα· ὃ μὲν δὴ γήραϊ λυγρῷ  
 κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν. 435  
 υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε  
 ἔξοχον ἠρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος,  
 τὸν μὲν ἐγὼ θρέψασα φυτὸν ὧς γουνῷ ἀλωῆς  
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω  
 Τρωσὶ μαχασσόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς 440  
 οἴκαδε νοστήσαντα δόμον Πηλῆιον εἶσω.  
 ὄφρα δέ μοι ζῶει καὶ ὄρα φάος ἡελίοιο,  
 ἄχυνται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰούσα.  
 κούρην, ἣν ἄρα οἱ γέρας ἔξελον υἱες Ἀχαιῶν,  
 τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445  
 ἧ τοι ὃ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς  
 Τρῶες ἐπὶ πρυμνήσιν ἐείλεον οὐδὲ θύραζε  
 εἶων ἐξιέναι. τὸν δὲ λίσσοντο γέροντες  
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.  
 ἐνθ' αὐτὸς μὲν ἔπειτ' ἠγαινέτο λοιγὸν ἀμύναι, 450  
 αὐτὰρ ὃ Πάτροκλον πέρι μὲν τὰ ἅ τεύχεα ἔσσειν,

πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἄμα λαὸν ὄπασσεν.  
 πᾶν δ' ἤμαρ μάρναντο περὶ Σκαιῆσι πύλῃσιν·  
 καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων  
 πολλὰ κακὰ ρέξαντα Μενoitίου ἄλκιμον υἱὸν 455  
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκεν.  
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 νῦί μοι ὠκυμόρφ' ὀόμεν ἀσπίδα καὶ τρυφάλειαν  
 καὶ καλὰς κνημίδας ἐπισφυρίοις ἀραρυίας  
 καὶ θώρηχ'· ἅ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος 460  
 Τρωσὶ δαμείσ· ὁ δὲ κείται ἐπὶ χθονὶ θυμὸν ἀχεύων."

HE PROMISES THE ARMS, AND IMMEDIATELY SETS ABOUT THE WORK.

τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·  
 "θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.  
 αἶ γάρ μιν θανάτοιο δυσσηχέος ὦδε δυναίμην  
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465  
 ὡς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὔτε  
 ἀνθρώπων πολέων θαυμάσσεται ὅς κεν ἴδῃται."

ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·  
 τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.  
 φύσαι δ' ἐν χοάνουσι ἐείκοσι πᾶσαι ἐφύσων, 470  
 παντοίην εὐπρηστον ἀντμὴν ἐξανιεύσαι,  
 ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὔτε,  
 ὅπως Ἐφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.  
 χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε  
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475

470. χοάνουσι †, 'melting-pots,' 'crucibles' (χέω, 'pour'; πρό-χοος, 'pitcher').

471. εὐπρηστον †, 'well-blown,' 'strong-blown' (εὐ and πρήθω. Cf. πρήσεν, A 481).

ἐξανιεύσαι comp. † (ἐξ-αν-ίημι).

θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ  
 ραιστήρα κρατερόν, ἐτέρηφι δὲ γέντο πυράγρην.

THE SHIELD AND ITS ORNAMENTS.

ποίει δὲ πρότιστα σάκος μέγα τε στιβαρόν τε  
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαινήν  
 τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480  
 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ  
 ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεσσιν.

LAND AND SEA AND SKY; SUN AND MOON AND CONSTELLATIONS.  
 (THESE NATURALLY OCCUPY THE CENTER.)

ἐν μὲν γαῖαν ἔτευξ' ἐν δ' οὐρανὸν ἐν δὲ θάλασσαν  
 ἠέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσας,  
 ἐν δὲ τὰ τεῖρεα πάντα, τὰ τ' οὐρανοῦ ἔστεφάνωται, 485  
 Πληιάδας θ' Ἰάδας τε τό τε σθένος Ἰαρίωνος  
 ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν,  
 ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ἰαρίωνα δοκεύει,  
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῦ.

<sup>1</sup> TWO CITIES:—(A) THE CITY IN PEACE.

ἐν δὲ δύω ποίησε πόλις μερόπων ἀνθρώπων 490  
 καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίνας τε,  
 νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων  
 ἡγίνευν ἀνὰ ἄστνυ, πολὺς δ' ὑμέναιος ὀρώρει·

477. ραιστήρα †, 'hammer' (ῥαίω, 'shatter,' 'dash'; cf. διαρραΐσαι, B 473).

480. τρίπλακα †, 'threefold' (cf. δίπλακα, Γ 126).

485. τεῖρεα †, 'constellations.'

486. Ἰάδας †, the 'Hyades.'

493. ὑμέναιος †, 'marriage-song' (Ἰμήν [not Homeric], 'Hymen,' god of marriage).

<sup>1</sup> Probably the scenes of the two cities fill one of the concentric bands.

κούροι δ' ὄρχηστῆρες ἐδίωκον, ἐν δ' ἄρα τοῖσιν  
 αὐλοὶ φόρμιγγές τε βοήν ἔχον· αἱ δὲ γυναῖκες 495  
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.  
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος  
 ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποιηῆς  
 ἀνδρὸς ἀποφθιμένου. ὁ μὲν εὐχετο πάντ' ἀποδοῦναι,  
 δῆμῳ πιφάσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι. 500  
 ἄμφω δ' ἰέσθην ἐπὶ ἱστοριεῖραρ ἐλέσθαι.  
 λαοὶ δ' ἀμφοτέροισιν ἐπήπυον ἀμφὶς ἀρωγί·  
 κήρυκες δ' ἄρα λαὸν ἐρήτυον. οἱ δὲ γέροντες  
 ἦατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ,  
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505  
 τοῖσιν ἔπειτ' ἦισσον, ἀμοιβηδὶς δὲ δίκαιζον.  
 κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,  
 τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

## (B) THE CITY IN WAR.

τὴν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ ἦατο λαῶν  
 τεύχεσι λαμπόμενοι. δίχα δὲ σφισιν ἦνδανε βουλή, 510  
 ἢ διαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,  
 κτήσιν ὄσσην πτολίεθρον ἐπήρατον ἐντὸς ἔεργεν.  
 οἱ δ' οὐ πως πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο·  
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νῆπια τέκνα  
 ῥύατ' ἐφεσταότες, μέτα δ' ἀνέρες οὐς ἔχε γῆρας· 515

494. ὄρχηστῆρες †, 'dancers' (ὄρχεσμαι, 'dance.' See § 156, 1).

500. μηδέν †.

502. ἐπήπυον comp. †, 'applauded' (ἐπί and ἠπύω, 'shout').

505. ἡεροφώνων †, 'loud-voiced.'

513. ὑπεθωρήσσοντο comp. †, 'were secretly arming themselves' (ὄπρ in composition is said not to signify 'secretly' elsewhere in Homer; but cf. *επο.* l. 319).

οἱ δ' ἴσαν. ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη  
 ἄμφω χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,  
 καλῶ καὶ μεγάλω σὺν τεύχεσιν ὥς τε θεῶ περ,  
 ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.  
 οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σφίσιν εἴκε λοχῆσαι 520  
 ἐν ποταμῶ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,  
 εὐθ' ἄρα τοί γ' ἴζοντ' εἰλυμένοι αἰθιοπι χαλκῶ·  
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ ἦατο λαῶν  
 δέγμενοι, ὀππότε μῆλα ἰδοίατο καὶ ἔλικας βούς.  
 οἱ δὲ τάχα προγένοντο, δύω δ' ἄμ' ἔποντο νομῆς 525  
 τερπόμενοι σύριγξι· δόλον δ' οὐ τι προνόησαν.  
 οἱ μὲν τὰ προῖδόντες ἐπέδραμον, ὄκα δ' ἔπειτα  
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ  
 ἀργεννῶν ὄϊων, κτεῖνον δ' ἐπι μηλοβοτῆρας.  
 οἱ δ' ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίην 530  
 εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων  
 βάντες ἀερσιπόδων μετεκίαθον, αἴψα δ' ἴκοντο.  
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,  
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρησιν.  
 ἐν δ' Ἔρις ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοή Κῆρ 535  
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,  
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν.  
 εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφουινεὸν αἵματι φωτῶν.

519. ὀλίζονες † (comparative of ὀλίγος), 'smaller.'

521. βοτοῖσι †, 'grazing cattle,' 'herds' or 'flocks' (βόσκει).

525. προγένοντο comp. †, 'came along,' 'came forward.'

529. μηλοβοτῆρας †, 'shepherds' (μῆλα, l. 524, and βόσκω).

531. εἰράων (†) προπάροιθε, 'before' or 'along the place of assembly,' that is, 'in council.' εἰράων was anciently regarded as equivalent to ἀγοράων and derived from εἶρω, 'speak.'

536. ἄουτον †, 'unwounded' (ἀ- privative and οὐτῶν).

538. δαφουινεόν † (= δαφουίνον), 'very red.'

ὠμίλευν δ' ὥς τε ζωοὶ βροτοὶ ἠδ' ἐμάχοντο,  
νεκρούς τ' ἀλλήλων ἔρουον κατατεθνηῶτας. 540

<sup>1</sup> VARIOUS PICTURES OF COUNTRY LIFE:—(A) PLOWING.

ἐν δ' ἐτίθει νειὸν μαλακὴν, πείρασαν ἄρουραν,  
εὐρέϊαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ  
ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.  
οἱ δ' ὅποτε στρέψαντες ἰκοῖατο τέλος ἀρούρης,  
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου 545  
δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,  
ἰέμενοι νειοῖο βαθείης τέλος ἰκέσθαι.  
ἦ δὲ μελαίωετ' ὄπισθεν, ἀρηρομένη δὲ ἐώκει  
χρυσείη περ εὐῶσα· τὸ δὴ περί θάυμα τέτυκτο.

(B) AND (C) REAPING AND A FEAST, TWO CLOSELY CONNECTED SCENES.

ἐν δ' ἐτίθει τέμενος βασιλῆιον· ἔνθα δ' ἔριθοι 550  
ἦμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.  
δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,  
ἄλλα δ' ἀμαλλοδετῆρες ἐν ἔλλεδανοῖσι δέοντο.  
τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπισθεν  
παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555

543. ζεύγεα †, 'yokes,' 'teams' (ζυγόν, ζεύγνυμι).

ἐλάστρεον †, 'were driving' (ἐλαίνω).

550 and 560. ἔριθοι, 'hired men' = 'reapers' (here), ἀμητῆρες.

551. δρεπάνας †, 'sickles' (cf. ἄρματα δρεπανηφόρα, Xen. Anab. I. 7, 11, etc.).

552. δράγματα, see l. 555.

553 and 554. ἀμαλλοδετῆρες, 'binders of sheaves' (ἀμαλλα, 'sheaf of grain,'—cf. ἀμάω, 'reap,' ἦμων, l. 551,—and δέω, 'bind,'—cf. δέοντο, l. 553).

ἐλλεδανοῖσι †, 'straw bands' (ἐέλω, 'confine,' 'pack in').

555. δραγμαεύοντες †, 'grasping with the hands,' 'gathering handfuls' (δράγμα, 'handful,' especially 'sheaf' of grain).

<sup>1</sup> Probably occupying a second of the concentric bands.

ἀσπερχές πάρεχον. βασιλεὺς δ' ἐν τοῖσι σιωπῇ  
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.  
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,  
 βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναιῖκες  
 δεῖπνον ἐρίβοισιν λεύκ' ἄλφιστα πολλὰ πάλυνον. 560

## (D) VINTAGE.

ἐν δ' ἐτίθει σταφυλῆσι μέγα βρίθουσαν ἀλωὴν  
 καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυνες ἦσαν·  
 ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.  
 ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσαν  
 κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565  
 τῇ νίσσοντο φορῆες, ὅτε τρυγάοιεν ἀλωήν.  
 παρθενικαὶ δὲ καὶ ἡίθεοι ἀταλὰ φρονέοντες  
 πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπὸν.  
 τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ  
 ἱμερόεν κιθάριζε, λίνον δ' ὑπο καλὸν αἶδειν 570  
 λεπταλὴ φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῇ  
 μολπῇ τ' ἰγγμῶ τε ποσὶ σκαίροντες ἔποντο.

## (E) HERDING. CATTLE ATTACKED BY LIONS.

ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊράων.  
 αἱ δὲ βόες χρυσοῖο τετεύχато κασσιτέρου τε,  
 μυκηθμῶ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575

562. βότρυνες †, 'clusters of grapes' (cf. βοτρυδόν, B 89).

563. κάμαξι †, dative plural, 'vine-poles.'

566. φορῆες †, 'carriers,' 'vintagers' (φέρω).

570. κιθάριζε †, 'played' on the lyre (κίθαρις). λίνον †, 'Linus-song.'

571. λεπταλὴ †, 'delicate,' 'soft' (= λεπτός. Cf. λέπω, ἔλεψεν, A 236).

ῥήσσοντες (†) ἀμαρτῇ, 'stamping (the ground) in unison.'

572. ἰγγμῶ †, 'cry,' with special reference to the refrain, αἱ Λίνε.



πὰρ ποταμὸν κελάδοντα, διὰ ῥοδανὸν δονακῆα·  
 χρύσειοι δὲ νομῆες ἅμ' ἐστιχάοντο βόεσσιν  
 τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἄργοι ἔποντο.  
 σμερδαλέω δὲ λέοντε δὺ' ἐν πρώτῃσι βόεσσιν  
 ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς 580  
 ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί.  
 τὼ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοεῖην  
 ἔγκατα καὶ μέλαν αἷμα λαφύσσετον· οἱ δὲ νομῆες  
 αὐτῶς ἐνδίσαν ταχέας κύνας ὀτρύνοντες.  
 οἱ δ' ἦ τοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585  
 ἰσθάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.

(F) SHEEP AND COTES. CLOSELY CONNECTED WITH (E).

ἐν δὲ νομὸν ποιήσε περικλυτὸς ἀμφιγυῆεις  
 ἐν καλῇ βῆσση, μέγαν οἰῶν ἀργεννάων,  
 σταθμούς τε κλισίας τε κατρηφεάς ἰδὲ σηκούς.

DANCING YOUTHS AND MAIDENS.<sup>1</sup>

ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυῆεις 590  
 τῷ ἴκελον, οἶόν ποτ' ἐνὶ Κνωσῶ εὐρείῃ  
 Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.  
 ἔνθα μὲν ἠίθεοι καὶ παρθένοι ἀλφεισίβοιοι  
 ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῶ χεῖρας ἔχοντες.

576. διὰ ῥοδανὸν (†) δονακῆα †, 'through a waving [or 'swaying'] thicket of reeds' (δόναξ, 'reed').

580. ἐρύγμηλον †, 'bellowing' (ἐρεῦγομαι, 'belch,' 'bellow').

584. ἐνδίσαν comp. †, 'tried to set on.'

590. ποίκιλλε †, 'wrought with skill' (cf. ποικίλμασιν, Z 294).

598. ἀλφεισίβοιοι †, 'earning cattle,' which as ἔδνα the successful suitor paid to the bride's father; 'cattle-winning' (ἀλφάνω, 'earn,' of which Homer has second aorist ἤλφον, etc., only, and βοῦς). See note on X 472.

<sup>1</sup> Probably occupying a third of the concentric bands.

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595  
 εἶατ' εὐννήτους, ἦκα στίλβοντας ἐλαίφ·  
 καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας  
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.  
 οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν  
 ρεία μάλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600  
 ἐζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·  
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.  
 πολλὸς δ' ἱμερόεντα χορὸν περίσταθ' ὄμιλος  
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θείος ἀοιδὸς  
 φορμίζων· δοῶν δὲ κυβιστητῆρε κατ' αὐτοὺς 605  
 μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.

AROUND THE RIM IS THE OCEAN. THE REST OF THE ARMOR IS COMPLETED.

ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο  
 ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.  
 αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε,  
 τεύξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς· 610  
 τεύξε δὲ οἱ κόρυθα βριαρῆν κροτάφοις ἀραρυῖαν,  
 καλὴν δαιδαλέην, ἐπι δὲ χρύσειον λόφον ἤκεν·  
 τεύξε δὲ οἱ κνημίδας ἑανοῦ κασσιτέροιο.  
 αὐτὰρ ἐπεὶ πάνθ' ὄπλα κάμε κλυτὸς ἀμφιγυῆεις,  
 μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν αἰείρας. 615  
 ἦ δ' ἱρηξ' ὡς ἄλτο κατ' Οὐλύμπου νιφόεντος,  
 τεύχεα μαρμαίροντα παρ' Ἡφαίστοιο φέρουσα.

597. στεφάνας, 'diadems.'

600. τροχόν, potter's 'wheel.'

601. κεραμεὺς †, 'potter' (κέραμος).

## ΙΛΙΑΔΟΣ Τ

### ΜΗΝΙΑΔΟΣ ΑΠΟΡΡΗΣΙΣ

*THETIS CARRIES THE ARMS TO ACHILLES.*

Ἦὼς μὲν κροκόπεπλος ἀπ' Ωκεανοῖο ῥοάων  
ῶρνυθ', ἔν' ἀθανάτοισι φάος φέροι ἠδὲ βροτοῖσιν·  
ἦ δ' ἔς νῆας ἴκανε θεοῦ πάρα δῶρα φέρουσα.  
εἶρε δὲ Πατρόκλῳ περικείμενον δν φίλον υἷον,  
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι 5  
μύρονθ'. ἦ δ' ἐν τοῖσι παρίστατο διὰ θεάων  
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
“τέκνον ἐμόν, τοῦτον μὲν εἶσομεν ἀχνύμενοί περ  
κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·  
τῦνη δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο, 10  
καλὰ μάλ', οἷ' οὐ πώ τις ἀνήρ ὤμοισι φόρησεν.”

*HIS DELIGHT; AND HIS ANXIETY FOR THE KEEPING OF PATROCLUS'S  
CORPSE.*

ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν  
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.  
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη  
ἄνην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς 15  
ὡς εἶδ', ὡς μιν μᾶλλον ἔδν χόλος, ἐν δέ οἱ ὄσσε  
δεινὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἐξεφάανθεν·  
τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.  
αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο δαίδαλα λεύσσω,  
αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα· 20



PLATE VI.—THEETIS (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.)



“μῆτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν, οἷ' ἐπιεικὲς  
 ἔργ' ἔμεν ἀθανάτων μηδὲ βροτὸν ἄνδρα τελέσσαι.  
 νῦν δ' ἦ τοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς  
 δεῖδω, μὴ μοι τόφρα Μενoitίου ἄλκιμον υἱὸν  
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὤτειλās 25  
 εὐλās ἐγγείωνται, ἀεικίσσωσι δὲ νεκρόν —  
 ἐκ δ' αἰῶν πέφαται — κατὰ δὲ χροά πάντα σαπήη.”

THETIS PROMISES TO EMBALM THE BODY.

τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·  
 “τέκνον, μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.  
 τῷ μὲν ἐγὼ πειρήσω ἀλαλκόμεν ἄγρια φύλα, 30  
 μυῖας, αἷ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν·  
 ἦν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,  
 αἰεὶ τῷδ' ἔσται χρῶς ἔμπεδος ἦ καὶ ἀρείων.  
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοῦς,  
 μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν 35  
 αἴψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκήν.”  
 ὡς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνήκεν·  
 Πατρόκλῳ δ' αὐτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν  
 στάξε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

ACHILLES CALLS THE ACHAEANS TOGETHER.

αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης δῖος Ἀχιλλεὺς 40  
 σμερδαλέα ἰάχων, ὄρσεν δ' ἦρωας Ἀχαιοῦς.  
 καὶ ῥ' οἱ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,  
 οἷ τε κυβερνήται καὶ ἔχον οἰήια νηῶν

25. χαλκοτύπους †, 'inflicted with weapons of bronze' (χαλκός and τύπτω).

26. ἐγγείωνται comp. †, 'engender,' 'breed' (ἐν and γείνομαι. Cf. γίγνομαι, γένεσις, γενετή, etc.); the simple verb γείνομαι, present, means 'be born'; aorist, 'beget.'

καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτιοιο δοτῆρες,  
καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεύς 45  
ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.  
τῷ δὲ δύνω σκάζουτε βάτην Ἄρεος θεράποντε,  
Τυδείδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,  
ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·  
καδὲ δὲ μετὰ πρώτῃ ἀγορῇ ἴζοντο κίοντες. 50  
αὐτὰρ ὁ δεύτατος ἦλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων,  
ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμῆνῃ  
οὔτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί  
αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55

IN AN ADDRESS TO AGAMEMNON HE RENOUNCES HIS WRATH.

“Ἄτρεΐδῃ, ἣ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον  
ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ ἀχυνμένω κῆρ  
θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;  
τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῶ  
ἦματι τῷ, ὅτ' ἐγὼν ἐλόμην Λυρνησσοῦν ὀλέσσας· 60  
τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὀδᾶξ ἔλον ἄσπετον οὔδας  
δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.  
Ἔκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς  
δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἶω.  
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχυνέμενοί περ, 65  
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.  
νῦν δ' ἣ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρῆ  
ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον  
ὄτρυνον πόλεμόνδε κάρη κομάοντας Ἀχαιοὺς,

44. δοτῆρες † (= δοτῆρες, θ 325; cf. δίδομι and -τηρ, § 156).

68. ἀσκελέως †, 'unceasingly,' 'stubbornly.'







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.)

ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθῶν, 70  
 αἶ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰανέμεν. ἀλλὰ τιν' οἶω  
 ἀσπασίως αὐτῶν γόνυ καμψέμεν, ὃς κε φύγησιν  
 δηίου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."

Agamemnon replies; he renews the offer of the gifts, which Achilles accepts, yet with indifference (lines 74-275).

*DISPERSING OF THE ASSEMBLY. THE MYRMIDONS RECEIVE THE GIFTS FOR ACHILLES; WITH THEM BRISEIS RETURNS.*

ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην. 276  
 οἱ μὲν ἄρ' ἐσκίδναντο ἔην ἐπὶ νῆα ἕκαστος·  
 δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,  
 βᾶν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θέτοιο.  
 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναικάς, 280  
 ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοῖ.  
 Βρισηὶς δ' ἄρ' ἔπειτ' ἰκέλη χρυσῆ Ἀφροδίτῃ,  
 ὡς ἴδε Πάτροκλον δεδαϊγμένον ὀξεί χαλκῶ,  
 ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν  
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285  
 εἶπε δ' ἄρα κλαίουσα γυνὴ εἰκυῖα θεῆσιν·

*BRISEIS LAMENTS OVER THE BODY OF PATROCLUS.*

“Πάτροκλέ μοι δειλῆ πλείστον κεχαρισμένε θυμῶ,  
 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθεν ἰούσα,  
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,  
 ἄψ ἀνιούσ'. ὡς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ 290  
 ἄνδρα μὲν, ᾧ ἔδοσάν με πατήρ καὶ πότνια μήτηρ,  
 εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξεί χαλκῶ  
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,  
 κηδείους, οἱ πάντες ὀλέθριον ἦμαρ ἐπέσπον·

294. κηδείους †, 'dear,' an object of care (κηδος).

οὐ δὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκὺς 295  
 Ἄχιλλεύς

ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,  
 κλαίειν, ἀλλά μ' ἔφασκες Ἄχιλλῆος θεῖοιο  
 κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν  
 ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.  
 τῷ σ' ἄμοτον κλαίω τεθνηῶτα, μείλιχον αἰεΐ." 300

ACHILLES, IMPATIENT OF ALL DELAY, ARMS FOR BATTLE, WHILE  
 HIS SQUIRES HARNESS HIS HORSES. AUTOMEDON TAKES THE  
 LASH.

ἵππους δ' Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες 392  
 ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινοὺς  
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠγία τείναν ὀπίσσω  
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μᾶστιγα φαεινὴν 395  
 χειρὶ λαβῶν ἀραρυῖαν ἐφ' ἵππου ἀνόρουσεν  
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἄχιλλεύς,  
 τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ Ἵπερίων.  
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·

ACHILLES ADDRESSES HIS STEEDS.

“Ἐάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400  
 ἄλλως δὴ φράζεσθε σωσέμεν ἠνιοχῆα  
 ἄψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῷμεν πολέμοιο,  
 μηδ', ὡς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα.”

XANTHUS REPLIES.

τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος  
 Ἐάνθος, ἄφαρ δ' ἤμυσε καρῆατι· πᾶσα δὲ χαιτή 405

393. χαλινοὺς †, 'bits.'

402. ἐῷμεν = κορεσθῶμεν, 'have had enough of.'

ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὐδας ἴκανεν·  
αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·

“καὶ λίην σ' ἔτι νῦν γε σαώσομεν, ὄβριμ' Ἀχιλλεῦ·  
ἀλλὰ τοι ἐγγύθεν ἡμαρ ὀλέθριον. οὐ δέ τοι ἡμεῖς  
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή.” 410

οὐδὲ γὰρ ἡμετέρῃ βραδυτήτι τε νοχελίῃ τε  
Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἔλοντο·  
ἀλλὰ θεῶν ὄριστος, ὃν ἠύκομος τέκε Λητώ,  
ἔκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκεν.  
νῶϊ δὲ καὶ κεν ἅμα πνοιῇ ζεφύριοιο θέοιμεν, 415  
ἦν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῶ  
μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι Ἴφι δαμήναι.”

ὣς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδήν.  
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“Ξάνθε, τί μοι θάνατον μαντεύει; οὐδέ τί σε 420

χρή.

εὔ νυ τὸ οἶδα καὶ αὐτός, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι,  
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης  
οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”

ἦ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

411. βραδυτήτι †, 'slowness' (βραδύς).

νοχελίη †, 'laziness' (νη- and ὠκός?).

## ΙΛΙΑΔΟΣ X

### ΕΚΤΟΡΟΣ ΑΝΑΙΡΕΣΙΣ

*IN THE PROGRESS OF THE BATTLE (WHICH IS THE FOURTH AND LAST DESCRIBED IN THE ILLAD) THE ACHAEANS, DRIVING THE TROJANS BEFORE THEM, APPROACH THE WALL OF THE CITY.*

Ἄως οἱ μὲν κατὰ ἄστν, πεφυζότες ἤντε νεβροί,  
ιδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν,  
κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἄχαιοὶ  
τείχεος ἄσσον ἴσαν σάκε' ὤμοισι κλίναντες.  
Ἔκτορα δ' αὐτοῦ μείναι ὀλοῖη μοῖρ' ἐπέδησεν, 5  
Ἴλίοο προπάρειθε πυλάων τε Σκαυάων.  
αὐτὰρ Πηλεΐωνα προσηύδαε 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.*

“τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,  
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με  
ἔγνωσ, ὡς θεὸς εἶμι; σὺ δ' ἄσπερχές μενεαίνεις. 10  
ἦ νύ τοι οὐ τι μέλει Τρώων πόνος, οὓς ἐφόβησας;  
οἱ δὴ τοι εἰς ἄστν ἄλεν, σὺ δὲ δεῦρο λιάσθης.  
οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἶμι.”

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
“ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15  
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ  
γαῖαν ὀδαῖ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.  
νῦν δ' ἐμέ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας

ρήιδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδδειςας ὀπίσσω.  
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμῖς γε παρέϊη." 20

*INDIGNANT, ACHILLES RETURNS TO THE MAIN STRUGGLE.*

ὡς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,  
σευάμενος ὡς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,  
ὃς ρά τε ρεῖα θέησι τιταινόμενος πεδίοιο·  
ὡς Ἀχιλεὺς λαμψερὰ πόδας καὶ γούνατ' ἐνώμα.

*PRIAM, ON THE TOWER, SEES HIM,*

τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσιν 25  
παμφαίνονθ' ὡς τ' ἀστέρ', ἐπεσσυμένον πεδίοιο,  
ὃς ρά τ' ὀπώρης εἶσιν, ἀρίζηλοι δέ οἱ αὐγαὶ  
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ,  
ὄν τε κύν' Ὀαρίωνος ἐπὶ κλησιν καλέουσιν·  
λαμπρότατος μὲν ὁ γ' ἐστί, κακὸν δέ τε σῆμα 30  
τέτυκται

καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·  
ὡς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.  
ᾤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε κόψατο χερσὶν  
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει  
λισσόμενος φίλον υἱόν· ὃ δὲ προπάρουθε πυλάων 35  
ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι.  
τὸν δ' ὁ γέρων ἔλεινὰ προσηύδαε χεῖρας ὀρεγνύς·

*AND BEGS HECTOR TO WITHDRAW WITHIN THE CITY WALLS.*

"Ἐκτορ, μὴ μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτου  
οἶος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπῃς  
Πηλεΐωνι δαμείς, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν. 40  
σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο

31. πυρετόν †, 'fever' (πῦρ).

ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν  
 κείμενον· ἦ κέ μοι αἶνόν ἀπὸ πραπίδων ἄχος ἔλθοι.  
 ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,  
 κτείων καὶ περνὰς νήσων ἐπι τηλεδαπάων. 45  
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,  
 οὐ δύναμαι ιδέειν Τρώων εἰς ἄστυ ἀλέντων,  
 τούς μοι Λαοθόη τέκετο κρείουσα γυναικῶν.  
 ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῶ, ἦ τ' ἂν ἔπειτα  
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'. ἔστι γὰρ ἔνδον· 50  
 πολλὰ γὰρ ᾤπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.  
 εἰ δ' ἤδη τεθνήσκει καὶ εἰν Ἀίδαο δόμοισιν,  
 ἄλγος ἐμῶ θυμῶ καὶ μητέρι, τοὶ τεκόμεσθα.  
 λαοῖσιν δ' ἄλλοισι μινυθαδιώτερον ἄλγος  
 ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆι δαμασθεῖς. 55  
 ἀλλ' εἰσέρχεο τείχος, ἐμὸν τέκος, ὄφρα σαώσης  
 Τρώας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξης  
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερβῆς.  
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,  
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ 60  
 αἴσῃ ἐν ἀργαλέῃ φθίσει κακὰ πόλλ' ἐπιδόντα,  
 υἱᾶς τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας  
 καὶ θαλάμους κεραῖζομένους καὶ νήπια τέκνα  
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δημοτῆτι,  
 ἐλκομένας τε νουὸς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65  
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν  
 ὤμῃσται ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῶ  
 τύψας ἠὲ βαλὼν ρεθέων ἐκ θυμὸν ἔληται,

48. κρείουσα, feminine † (cf. κρείων).

51. ὀνομάκλυτος † (ὄνομα and κλυτός, 'famous').

οὖς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς·  
οἳ κ' ἐμὸν αἷμα πίνοντες, ἀλύσσουντες πέρι θυμῶ, 70  
κείσονται ἐν προθύροισι. νέψ δέ τε πάντ' ἐπέοικεν  
ἀρηικταμένῳ, δεδαϊγμένῳ ὄξει χαλκῶ  
κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅτι φανήη.  
ἀλλ' ὅτε δὴ πολίον τε κάρη πολίον τε γένειον  
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75  
τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῦσιν."

HIS MOTHER, TOO, ENTREATS HIM,

ἦ ῥ' ὁ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας ἔλκετο  
χερσὶν  
τίλλων ἐκ κεφαλῆς· οὐ δ' Ἔκτορι θυμὸν ἔπειθεν.  
μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,  
κόλπον ἀνιέμενη, ἐτέρηφι δὲ μαζὸν ἀνέσχεν· 80  
καί μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·  
"Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον  
αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον·  
τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δήιον ἄνδρα  
τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἴστασο τούτῳ. 85  
σχέτλιος· εἴ περ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἐγὼ γε  
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,  
οὐδ' ἄλοχος πολυδώρος· ἀνευθε δέ σε μέγα νῶιν  
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται."

69. *θυραωρούς* †, 'door-watching,' 'guardians of the door' (*θύρα* and root *For*, 'guard.' Cf. *οδρος*, O 659).

70. *ἀλύσσουντες* †, 'frenzied' (longer form of *ἀλύω*).

72. *ἀρηικταμένῳ* †, 'slain in battle' (*Ἀρης* and *κτείνω*).

83. *λαθικηδέα* †, 'causing to forget care,' 'soothing' (root *λαθ* and *κῆδος*).



BUT HECTOR IS NOT PERSUADED.

ὥς τώ γε κλαίοντε προσαυδήτην φίλον υἱόν, 90  
 πολλὰ λισσομένω· οὐ δ' Ἔκτορι θυμὸν ἔπειθον,  
 ἀλλ' ὃ γε μίμν' Ἀχιλλῆα πελώριον ἄσσον ἰόντα.  
 ὥς δὲ δράκων ἐπὶ χειῆ ὀρέστερος ἄνδρα μένησιν  
 βεβρωκῶς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός,  
 σμερδαλέον δὲ δέδορκεν ἐλισσόμενος περὶ χειῆ 95  
 ὥς Ἔκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,  
 πύργῳ ἔπι προύχοντι φαεινῆν ἀσπίδ' ἐρείσας.  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·

HE DEBATES WHAT TO DO, AND DECIDES TO FACE ACHILLES ON THE PLAIN.

“ὦ μοι ἐγών. εἰ μὲν κε πύλας καὶ τείχεα δύω,  
 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100  
 ὃς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἠγήσασθαι  
 νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.  
 ἀλλ' ἐγὼ οὐ πιθόμην· ἢ τ' ἂν πολὺ κέρδιον ἦεν.  
 νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίησιν ἐμῆσιν,  
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους, 105  
 μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμεῖο·  
 ‘Ἔκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.’  
 ὥς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἶη  
 ἄντην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι  
 ἢ ἐκεν αὐτῷ ὀλέσθαι ἐυκλειῶς πρὸ πόλης. 110  
 εἰ δὲ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν  
 καὶ κόρυθα βριαρῆν, δόρυ δὲ πρὸς τείχος ἐρείσας  
 αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω

98 and 95. χαῖβ, 'hole' (cf. χάνοι, Z 282).

100. ἀνα-θήσει comp. †, 'will put upon,' 'will heap upon.'

110. ἐυκλειῶς † (adverb of εὐκλείης. Cf. δυσκλέα, B 115, I 22).

καί οἱ ὑπόσχωμαι Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115  
 ἡγάγετο Τροίηνδ', ἣ τ' ἔπλετο νείκεος ἀρχή,  
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς  
 ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἦδε κέκευθεν·  
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι  
 μή τι κατακρύψειν ἄλλ' ἄνδιχα πάντα δάσσεσθαι 120  
 [κτῆσιν ὄσσην πτολίεθρον ἐπήρατον ἐντὸς ἔέργει] —  
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ;  
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὃ δέ μ' οὐκ ἐλεήσει  
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἑόντα  
 αὐτως ὡς τε γυναικά, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125  
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης  
 τῷ ὀαριζέμεναι, ἃ τε παρθένος ἠΐθεός τε,  
 παρθένος ἠΐθεός τ' ὀαρίζετον ἀλλήλουιν.  
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·  
 εἶδομεν ὀπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130

ON THE APPROACH OF ACHILLES, HECTOR RUNS FROM HIM IN FEAR.

ὡς ὄρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς  
 ἴσος Ἐνυαλίῳ κορυθαίκι πτολεμιστῇ,  
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὤμων  
 δεινῇ· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ  
 ἣ πυρὸς αἰθομένου ἣ ἡελίου ἀνιόντος. 135  
 Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη  
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς·  
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποισίως.  
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,

132. κορυθαίκι †, 'helmet-shaking' (κόρυς and ἀίσσω. Cf. κορυθαίολος).  
 πτολεμιστῇ † (cf. πολεμιστήν, Π 493, etc.).

ῥηιδίως οἴμησε μετὰ τρήρωνα πέλειαν· 140  
 ἥ δέ θ' ὑπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὄξυ λεληκὼς  
 ταρφέ' ἐπάτσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·  
 ὡς ἄρ' ὃ γ' ἐμμεμαὸς ἰθὺς πέτετο, τρέσε δ' Ἔκτωρ  
 τεῖχος ὑπο Τρώων, λαυσηρὰ δὲ γούνατ' ἐνώμα.  
 οἱ δὲ παρὰ σκοπιῆν καὶ ἐρινεὸν ἠνεμόεντα 145  
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο.

κρουνῶ δ' ἱκανὸν καλλιρρόω, ἔνθα δὲ πηγαὶ  
 δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.  
 ἥ μὲν γάρ θ' ὕδατι λιαρῶ ῥέει, ἀμφὶ δὲ καπνὸς 150  
 γίγνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιο·  
 ἥ δ' ἐτέρη θέρει προρέει ἐικυῖα χαλάζῃ  
 ἥ χιόνι ψυχρῇ ἥ ἐξ ὕδατος κρυστάλλῳ.  
 ἔνθα δ' ἐπ' αὐτῶν πλunoὶ εὐρέες ἐγγὺς ἔασιν  
 καλοὶ λαῖνεοι, ὅθι εἴματα σιγαλόεντα 155  
 πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατραι  
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθέμεν υἱᾶς Ἀχαιῶν.  
 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὄπισθε διώκων, —  
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων —  
 καρπαλίμως, ἐπεὶ οὐχ ἱερήιον οὐδὲ βοείην 160  
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,  
 ἀλλὰ περὶ ψυχῆς θεόν Ἔκτορος ἵπποδάμοιο.

THRICE IS HECTOR CHASED ABOUT THE CITY WALLS.

ὡς δ' ὄτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι  
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,  
 ἥ τρίπος ἠὲ γυνή, ἀνδρὸς κατατεθνηῶτος·  
 ὡς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165

146. ἀμαξιτὸν † [ὁδόν], 'wagon-road' (ἀμαξα).

154. λαῖνεοι † = λάινοι (cf. Γ 57, I 404, etc.).

καρπαλίμοισι πόδεσσι. θεοὶ δέ τε πάντες ὀρώντο.  
τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·

ZEUS IN COUNCIL WITH THE GODS. ATHENE LEAVES OLYMPUS TO  
TAKE PART IN THE BATTLE.

“ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος  
ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ  
Ἔκτορος, ὃς μοι πολλὰ βοῶν ἐπὶ μηρὶ ἔκην 170  
Ἰδης ἐν κορυφῆσι πολυπτύχου, ἄλλοτε δ' αὖτε  
ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἐε δίος Ἀχιλλεὺς  
ἄστνυ πέρη Πριάμοιο ποσὶν ταχέεσσι διώκει.  
ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάεσθε,  
ἦέ μιν ἐκ θανάτοιο σαώσομεν ἦέ μιν ἦδη 175  
Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.”

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
“ὦ πάτερ ἀργικέραυνε κελαινεφές, οἷον ἔειπες.  
ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,  
ἂψ ἐθέλεις θανάτοιο δυσσηχέος ἐξ ἀναλῦσαι; 180  
ἔρδ'· ἀτὰρ οὐ τοὶ πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ  
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἦπιος εἶναι.  
ἔρξον, ὄπη δὴ τοὶ νόος ἔπλετο, μηδέ τ' ἐρώει.” 185

ὡς εἰπὼν ᾤτρυνε πάρος μεμαυῖαν Ἀθήνην·  
βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴζασα.

ACHILLES IS STILL UNABLE TO OVERTAKE HECTOR.

Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὠκύς Ἀχιλλεύς.  
ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφιο δίηται,  
ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγκεα καὶ διὰ βήσσας· 190  
τὸν δ' εἶ πέρ τε λάθῃσι καταπτῆξας ὑπὸ θάμνῳ,

ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὔρη·  
 ὡς Ἴεκτωρ οὐ λήθε ποδώκεα Πηλεΐωνα.  
 ὄσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων  
 ἀντίον αἶξασθαι ἐνδμήτους ὑπὸ πύργους, 195  
 εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,  
 τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς  
 πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ  
 ὡς δ' ἐν ὄνειρῳ οὐ δύναται φεύγοντα διώκειν·  
 οὔτ' ἄρ' ὁ τὸν δύναται ὑποφευγέμεν οὔθ' ὁ διώκειν· 200  
 ὡς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν οὐδ' ὄς ἀλύξαι.  
 πῶς δέ κεν Ἴεκτωρ κήρας ὑπεξέφυγεν θανάτοιο,  
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων  
 ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαυψηρά τε γούνα·  
 λαοῖσιν δ' ἀνένευε καρῆατι δῖος Ἀχιλλεὺς 205  
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἴεκτορι πικρὰ βέλεμνα,  
 μὴ τις κῦδος ἄροιτο βαλῶν, ὁ δὲ δεῦτερος ἔλθοι.  
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,  
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·  
 ἐν δ' ἐτίθει δύο κῆρε ταυηλεγέος θανάτοιο, 210  
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἴεκτορος ἵπποδάμοιο.  
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἴεκτορος αἰσιμον ἦμαρ,  
 ὄχετο δ' εἰς Αἶδαο. λίπεν δέ εἰ Φοῖβος Ἀπόλλων.

ATHENE ENTERS THE FIELD AND ENCOURAGES ACHILLES.

Πηλεΐωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,  
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα· 215  
 “νῦν δὴ νῶϊ ἔολπα, δίφιλε φαίδιμ' Ἀχιλλεῦ,  
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,

192. ἀνιχνεύων †, 'tracking back' (ἀνά and ἰχνεύω, ἰχνος).

200. ὑπο-φευγέμεν comp. †.

Ἔκτορα δηώσαντε μάχης ἄτον περ ἔοντα.  
 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,  
 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220  
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.  
 ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ' ἐγὼ τοι  
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι."

## HER TRICK TO DECEIVE HECTOR.

ὡς φάτ' Ἀθηναίη· ὁ δ' ἐπέειπε, χαῖρε δὲ θυμῷ.  
 στῆ δ' ἄρ' ἐπὶ μελήης χαλκογλώχινος ἐρεισθείς. 225  
 ἦ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἔκτορα δῖον  
 Δηϊφόβω ἔικυῖα δέμας καὶ ἀτειρέα φωνήν.  
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

"ἦθεῖ, ἦ μάλα δὴ σε βιάζεται ὠκύς Ἀχιλλεύς  
 ἄστν περι Πριάμοιο ποσὶν ταχέεσσι διώκων. 230  
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·  
 "Δηϊφόβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα  
 γνωτῶν, οὓς Ἐκάβη ἠδὲ Πρίαμος τέκε παῖδας·  
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσεσθαι, 235  
 ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,  
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν."

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 "ἦθεῖ, ἦ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ  
 λίσσουσ' ἐξείης γονοῦμενοι, ἀμφὶ δ' ἑταῖροι, 240  
 αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·  
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.  
 νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων

225. χαλκογλώχινος †, genitive, 'with bronze point' (χαλκός and γλωχίς, a 'point'; cf. γλώσσα, 'tongue').

ἔστω φειδωλή, ἵνα εἶδομεν, ἧ κεν Ἀχιλλεύς  
 νῶϊ κατακτείνας ἕναρα βροτόεντα φέρηται 245  
 νῆας ἔπι γλαφυράς, ἧ κεν σῶ δουρὶ δαμήη·”

ὡς φαμένη καὶ κερδοσύνη ἠγήσατ' Ἀθήνη.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·

HECTOR MAKES A STAND AGAINST ACHILLES.

“οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὡς τὸ πάρος 250  
 περ

τρὶς περὶ ἄστυ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην  
 μείναι ἐπερχόμενον. νῦν αὐτέ με θυμὸς ἀνήκεν  
 στήμεναι ἀντία σείο· ἔλοιμί κεν ἧ κεν ἀλοίην.  
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα — τοὶ γὰρ ἄριστοι  
 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων — 255  
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικῶ, αἶ κεν ἐμοὶ Ζεὺς  
 δῶη καμμοῖνην, σὴν δὲ ψυχὴν ἀφέλωμαι·  
 ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,  
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὡς δὲ σὺ ρέζειν.”

AFTER SOME WORDS ACHILLES HURLS HIS SPEAR. HE IS AIDED BY  
 ATHENE.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς 260  
 Ἀχιλλεύς·

“Ἔκτορ, μὴ μοι, ἄλαστε, συνημοσύνας ἀγόρευε.  
 ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστὰ  
 οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,  
 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,

244. φειδωλή †, a 'sparing' (φείδομαι).

251. δῖον, 'I fled.'

261. συνημοσύνας † (συν-ἴημι) = ἁρμονίας (cf. l. 255).

263. ὁμόφρονα †, 'like-minded,' 'harmonious' (ὁμός and φρήν).

ὡς οὐκ ἔστ' ἐμέ καὶ σέ φιλήμεναι, οὐδέ τι νῶϊν 285  
 ὄρκια ἔσσονται πρὶν ἢ ἕτερόν γε πεσόντα  
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.  
 παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρῆ  
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.  
 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270  
 ἔγχει ἐμῷ δαμάει· νῦν δ' ἀθρόα πάντ' ἀποτίσεις  
 κηδέ' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχει θύων."

ἦ ῥα, καὶ ἀμπεπαλὼν προῖτι δολιχόσκιον ἔγχος.  
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἔκτωρ·  
 ἔζητο γὰρ προῦδῶν, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275  
 ἐν γαίῃ δ' ἐπάγα· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,  
 ἄψ δ' Ἀχιλλῆϊ δίδου, λάθε δ' Ἔκτορα ποιμένα λαῶν.  
 Ἔκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

## HECTOR'S REPLY.

“ἤμβροτες, οὐδ' ἄρα πῶ τι θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον — ἦ τοι ἔφης γε — 280  
 ἀλλὰ τις ἀρτιεπῆς καὶ ἐπὶ κλοπῆς ἔπλεο μύθων,  
 ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.  
 οὐ μὲν μοι φεύγοντι μεταφρένω ἐν δόρῳ πῆξις,  
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,  
 εἴ τοι ἔδωκε θεός. νῦν αὖτ' ἐμὸν ἔγχος ἄλειαυ 285  
 χάλκεον· ὡς δὴ μιν σῶ ἐνὶ χροῖ πᾶν κομίσαιο.  
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο  
 σεῖο καταφθιμένοιο· σὺ γὰρ σφισι πῆμα μέγιστον."

281. ἀρτιεπῆς †, 'using words exactly suited' to the purpose, 'clever of speech' (ἀρτιος, 'fitting,' 'suitable,' and ἔπος).



HIS SPEAR MAKES NO IMPRESSION ON THE SHIELD OF ACHILLES,  
AND TOO LATE HE DISCOVERS THE TREACHERY OF ATHENE.

ἦ ῥα, καὶ ἀμπεπαλὼν προῖται δολιχόσκιον ἔγχος,  
καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτεν. 290  
τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χώσατο δ' Ἔκτωρ,  
ὅτι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·  
στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.  
Δηΐφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·  
ἦτέε μιν δόρυ μακρὸν, ὃ δ' οὐ τί οἱ ἐγγύθεν ἦεν. 295  
Ἔκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

“ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδε κάλεσαν·  
Δηΐφοβον γὰρ ἐγὼ γ' ἐφάμην ἦρωα παρεῖναι,  
ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.  
νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς οὐδ' ἔτ' 300  
ἀνευθεν,  
οὐδ' ἀλή· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν  
Ζηνί τε καὶ Διὸς νῦν ἐκηβόλω, οἳ με πάρος γε  
πρόφρονες εἰρύαται· νῦν αὐτέ με μοῖρα κιχάνει  
μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,  
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.” 305

THE FINAL STRUGGLE; ACHILLES GIVES HECTOR HIS DEATH-BLOW.

ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,  
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε  
οἶμησεν δὲ ἀλεῖς ὡς τ' αἰετὸς ὑψηπετήεις,  
ὃς τ' εἰσιν πεδίοιενδε διὰ νεφέων ἐρεβενῶν  
ἀρπάζων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγῶν. 310  
ὡς Ἔκτωρ οἶμησε τινάσσω φάσγανον ὀξύ.

294. λευκάσπιδα †, 'with white shield' (λευκός and ἀσπίς).

301. ἀλή †, 'an escape' (cf. ἡλέατο, l. 274, ἔλευαι, l. 285).

ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν  
 ἀγρίου· πρόσθεν δὲ σάκος στέρνοιο κάλυψε  
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευ φαεινῇ  
 τετραφάλῳ, καλαὶ δὲ περισσεύοντο ἔθειραι 815  
 χρύσειαι, ἃς Ἥφαιστος ἴει λόφον ἀμφὶ θαμείας.  
 οἶος δ' ἀστῆρ' εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῶ  
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ,  
 ὧς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς  
 πάλλεν δεξιτερῇ φρονέων κακὸν Ἔκτορι δῖω, 820  
 εἰσοράων χροᾶ καλόν, ὅπῃ εἴξειε μάλιστα.  
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροᾶ χάλκεα τεύχη  
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·  
 φαίνεται δ', ἣ κληίδες ἀπ' ὤμων αὐχέν' ἔχουσιν,  
 λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος. 825  
 τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχει δῖος Ἀχιλλεὺς·  
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκῆ.  
 οὐ δ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,  
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.  
 ἦριπε δ' ἐν κονίῃ· ὃ δ' ἐπεύξατο δῖος Ἀχιλλεὺς· 830

HE THEN MAKES AN EXULTING SPEECH, TO WHICH HECTOR FEBBLY  
 REPLIES.

“Ἐκτορ, ἀτάρ πού ἔφης Πατροκλῆ ἔξεναρίζων  
 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἔοντα,  
 νήπιε· τοιοῦ δ' ἀνευθεν ἀοσητήρ μεγ' ἀμείνων  
 νηυσὶν ἐπι γλαφυρῆσιν ἐγὼ μετόπισθε λελείμμην,  
 ὃς τοι γούνατ' ἔλυσσα. σὲ μὲν κύνες ἠδ' οἰωνοὶ 835  
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.”

819. εὐήκεος †, genitive, 'well-pointed,' 'sharp' (εὐ and root ἀκ. Cf. ἀκωκῆ).

828. ἀσφάραγον †, 'windpipe.'

836. αἰκῶς † = δεικῶς (adverb not in Homer; adjective common).

τὸν δ' ὀλιγοδραπέων προσέφη κορυθαίολος Ἴκτωρ·  
 “λίσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,  
 μή με ἔα παρὰ νησιὶ κύνας καταδάψαι Ἀχαιῶν·  
 ἀλλὰ σὺ μὲν χαλκὸν τε ἄλις χρυσὸν τε δέδεξο 340  
 δῶρα, τὰ τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,  
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με  
 Τρῶες καὶ Τρώων ἄλοχοι λελάχῃσι θανόντα.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-  
 λεύς·

“μή με, κύον, γούνων γουνάζεο μηδὲ τοκῆων. 345  
 αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη  
 ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔουργας,  
 ὡς οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάκκοι  
 οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα  
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα, 350  
 οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνόγη  
 Δαρδανίδης Πρίαμος· οὐδ' ὡς σέ γε πότνια μήτηρ  
 ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,  
 ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσσονται.”

τὸν δὲ κατανησσκων προσέφη κορυθαίολος 355  
 Ἴκτωρ·

“ἦ σ' εὖ γινώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον  
 πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.  
 φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι  
 ἦματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων  
 ἔσθλοδ' ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῆσι πύλῃσιν.” 360

349. εἰκοσινήριτ' (a) †, 'twenty-fold' (cf. I 379).

351. ἐρύσασθαι, 'to balance,' in this meaning here only; the sense is, 'to pay for your body with an equal weight of gold.'

## HECTOR'S DEATH AND THE JOY OF THE ACHAEANS.

ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·  
 ψυχὴ δ' ἐκ ρεθέων παμμένη ἄιδόσδε βεβήκει  
 ὄν πόντον γοάουσα, λιποῦσ' ἀνδροτήτα καὶ ἦβην.  
 τὸν καὶ τεθνηῶτα προσηύδαε δῖος Ἀχιλλεύς·

“τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτε 365  
 κεν δῆ

Ζεὺς ἐθέλη τελέσαι ἧδ' ἀθάνατοι θεοὶ ἄλλοι.”

ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος·  
 καὶ τό γ' ἀνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα  
 αἱματόεντ'. ἄλλοι δὲ περιδραμον νῆες Ἀχαιῶν,  
 οἱ καὶ θηήσαντο φυτὴν καὶ εἶδος ἀγητόν 370  
 Ἐκτορος· οὐδ' ἄρα οἱ τις ἀνουτητί γε παρέστη.  
 ᾧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάεσθαι  
 Ἐκτωρ, ἦ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέω.”

ὡς ἄρα τις εἶπεσκε καὶ οὐτήσασκε παραστάς. 375

## ACHILLES ADDRESSES THE ACHAEANS.

τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,  
 σταῖς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,  
 ὅς κακὰ πόλλ' ἔρρεξεν ὅσ' οὐ σύμπαντες οἱ ἄλλοι, 380  
 εἰ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,  
 ὄφρα κέ τι γινῶμεν Τρώων νόον ὃν τιν' ἔχουσιν,  
 ἢ καταλέψουσιν πόλιν ἄκρην τοῦδε πεσόντος,  
 ἢ μένειν μεμάσσι καὶ Ἐκτορος οὐκέτ' ἐόντος.

369. περιδραμον comp. †, aorist of περι-τρέχω.

371. ἀνουτητί †, 'without dealing a wound' (ἀν- and οὐτάω).

ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός ; 385  
 κείται παρ νήεσσι νέκυσ ἄκλαιτος ἄθαπτος,  
 Πάτροκλος, τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγὼ γε  
 ζωοῖσιν μετέω καί μοι φίλα γούνατ' ὀρώρη·  
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀίδαο,  
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου. 390  
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κούροι Ἀχαιῶν,  
 νηυσὶν ἐπι γλαφυρῆσι νεώμεθα, τόνδε δ' ἄγωμεν.  
 ἧράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,  
 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὡς εὐχετάοντο."

HOW ACHILLES DISFIGURES THE CORPSE OF HECTOR.

ἦ ῥα, καὶ Ἑκτορα δῖον αἰεκέα μῆδετο ἔργα. 395  
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε  
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας·  
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν.  
 ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' αἰείρας  
 μάστιξέν ῥ' ἐλάειν, τὼ δ' οὐκ ἀέκοντε πετέσθην. 400  
 τοῦ δ' ἦν ἔλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται  
 κυάναει πίτναντο, κάρη δ' ἅπαν ἐν κονίησιν  
 κέϊτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν  
 δῶκεν αἰεκίσσασθαι ἐῆ ἐν πατρίδι γαίῃ.

THE LAMENTATION OF HECTOR'S PARENTS.

ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νυ μήτηρ 405  
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην  
 τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδα ἰδοῦσα.  
 ὦμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ  
 κωκυτῶ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.

389. καταλήθοντ' (αι) comp. †, 'utterly forget.'

397. πτέρνης †, genitive, 'heel.'

τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπασα 410  
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.

λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλάοντα,  
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιῶν.  
 πάντας δ' ἔλλιτάνευε κυλινδόμενος κατὰ κόπρον,  
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον. 415

“σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε κηδόμενοι περ  
 ἐξελθόντα πόλῃος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν.  
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,  
 ἣν πῶς ἡλικίην αἰδέσσεται ἠδ' ἐλεήσῃ  
 γῆρας. καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται, 420  
 Πηλεΐδης, ὃς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι  
 Τρωσὶ μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.  
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.  
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,  
 ὡς ἐνός, οὐ μ' ἄχος ὅξυ κατοίσεται Ἴλιδος εἴσω, 425  
 Ἴκτορος. ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῆσιν.  
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,  
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἠδ' ἐγὼ αὐτός.”

ὣς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.  
 Τρωῆσιν δ' Ἐκάβη ἀδινού ἐξῆρχε γόοιο. 430

“τέκνον, ἐγὼ δειλή· τί νυ βείομαι αἰνὰ παθοῦσα  
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμαρ  
 εὐχολῆ κατὰ ἄστυ πελέσκειο, πᾶσί τ' ὄνειαρ  
 Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὡς  
 δειδέχατ'· ἦ γὰρ καὶ σφι μάλα μέγα κῦδος ἔησθα 435  
 ζῶδς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

411. ὀφρυόεσσα †, 'beetling,' i. e. situated on the 'brow' of a steep place (cf. ὀφρύσι, I 620, and § 159).

425. κατ-οίσεται comp. †.

## THE NEWS IS BROUGHT TO ANDROMACHE.

ὡς ἔφατο κλαίουσα· ἄλοχος δ' οὐ πώ τι πέπυστο  
 Ἔκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἔλθων  
 ἤγγειλ', ὅτι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων.  
 ἀλλ' ἢ γ' ἰστὸν ὑφαίνει μυχῶ δόμου ὑψηλοῖο 440  
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.  
 κέκλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοις κατὰ δῶμα  
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο  
 Ἔκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·  
 νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν 445  
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.  
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·  
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.  
 ἢ δ' αὐτὶς δμωῆσιν ἐνπλοκάμοισι μετηύδα·

“δεῦτε, δῦώ μοι ἔπεσθον· ἴδωμ', ὅτιν' ἔργα 450  
 τέτυκται.

αἰδοίης ἐκυρῆς ὀπὸς ἔκλνον, ἐν δέ μοι αὐτῇ  
 στήθεσι πάλ्लεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα  
 πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.  
 αἱ γὰρ ἀπ' οὔατος εἶη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς  
 δεῖδω, μὴ δὴ μοι θρασὺν Ἔκτορα διὸς Ἀχιλλεὺς 455  
 μῦνον ἀποτμήξας πόλιος πεδίονδε δίηται  
 καὶ δὴ μιν καταπαύσῃ ἀγνηροῖης ἀλεγεινῆς,  
 ἢ μιν ἔχεσκ'. ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,  
 ἀλλὰ πολὺ προθέεσκε, τὸ ὄν μένος οὐδενὶ εἴκων.”

ὡς φασμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460  
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.  
 αὐτὰρ ἐπεὶ πύργου τε καὶ ἀνδρῶν ἴξεν ὄμιλον,

441. *θρόνα* †, ornamental figures ('flowers' or geometrical 'patterns').

460. *μαινάδι* †, 'mad woman' (*μαιομένη*, Z 389).

ἔστη παπτήνας' ἐπὶ τείχει· τὸν δ' ἐνόησεν  
 ἔλκομενον πρόσθεν πόλιος, ταχέες δέ μιν ἵπποι  
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465  
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,  
 ἦριπε δ' ἐξοπίσω, ἄπο δὲ ψυχὴν ἐκάπυσσεν·  
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,  
 ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμη  
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσοῦν Ἀφροδίτῃ 470  
 ἦματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἔκτωρ  
 ἐκ δόμου Ἡερίωνος, ἐπεὶ πόρε μυρία ἔδνα.  
 ἀμφὶ δέ μιν γαλόω τε καὶ εἰνατέρες ἄλις ἔσταν,  
 αἷ ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.  
 ἦ δ' ἐπεὶ οὖν ἄμπυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475  
 ἀμβλήδην γοάουσα μετὰ Τρωῆσιν ἔειπεν·

## THE LAMENT OF ANDROMACHE.

“Ἔκτορ, ἐγὼ δύστηνος. ἰὴ ἄρα γιγνόμεθ' αἴσῃ  
 ἀμφοτέροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,  
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὑληέσση  
 ἐν δόμῳ Ἡερίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐούσαν, 480  
 δύσμορος αἰνόμορον· ὡς μὴ ὄφελλε τεκέσθαι.

467. ἐκάπυσσεν † with ἄπο = ἐξέπνευσεν, ‘breathed forth.’

468. δέσματα, ‘head-tire,’ ‘head-gear,’ in this meaning here only (cf. δέω, ‘bind’).

469. ἄμπυκα †, metal ‘diadem’; κεκρύφαλον †, ‘cap’ or ‘kerchief’ of cloth, to confine (κρύπτω) the hair; πλεκτὴν ἀναδέσμη (†), ‘plaited fillet’ (ἀνά and δέω), used to fasten the κεκρύφαλος around the head. These definitions follow Studniczka, *Beiträge zur Geschichte der altgriechischen Tracht*, pp. 129–131.

476. ἀμβλήδην †, ‘with sudden bursts,’ i. e. her groans bubbling up like a boiling caldron (= ἀμβολάδην †, \* 364: ὡς δὲ λέβητος [εἰ ἐνδον [362] . . . πάντοθεν ἀμβολάδην, ‘and as a caldron boils within, bubbling up on all sides’; from ἀναβάλλω).



νῦν δὲ σὺ μὲν Ἀίδαο δόμονος ὑπὸ κεύθεσι γαίης  
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶ ἐνὶ πένθει λείπεις  
 χήρην ἐν μεγάροισι. πάϊς δ' ἔτι νήπιος αὐτως,  
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485  
 ἔσσεαι, Ἔκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.  
 ἦν περ γὰρ πόλεμόν γε φύγη πολύδακρυν Ἀχαιῶν,  
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω  
 ἔσσοντ'. ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.  
 ἦμαρ δ' ὄρφανικὸν παναφήλικα παῖδα τίθησιν· 490  
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαὶ  
 δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἐταίρους,  
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·  
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχευ,  
 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηεν. 495  
 τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἔστυφέλιξε,  
 χερσὶν πεπληγῶς καὶ ὄνειδείοισιν ἐνίσσων·  
 'ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαινύται ἡμῖν.'  
 δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,  
 Ἄστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς 500  
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·  
 αὐτὰρ ὄθ' ὕπνος ἔλοι παύσαιτό τε νηπιαχεύων,

490. *παναφήλικα* †, 'quite bereft of companions' (*πᾶς, ἀπό, ἤλιξ*, 'equal in age').

491. *ὑπεμνήμυκε* comp. †, 'bows down his head,' 'is cast down' (*ὑπό* and perfect of *ἡμύω* [B 148, 373, T 405] with "Attic" reduplication [*ἐμ-ἡμυκε*] and *ν* inserted after *ἐμ-*. Cf. Kühner-Blass, § 202).

495. *ὑπερώην* †, 'palate,' 'roof of the mouth' (cf. *ὑπερώιον*, 'upper chamber' of house).

496. *ἀμφιθαλῆς* †, 'on both sides flourishing,' i. e. a child with both parents living (*ἀμφί ἐμ-* and *θάλλω*).

*δαιτύος* †, a 'feast,' genitive (cf. *μετα-δαινύται*, l. 498).

502. *νηπιαχεύων* †, 'frolicking' like a child (*νηπίαχος*).

εὐδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,  
 εὐνή ἔνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.  
 νῦν δ' ἂν πολλὰ πάθῃσι φίλου ἀπὸ πατρὸς ἀμαρτῶν, 505  
 Ἄστυάναξ, ὃν Τρῶες ἐπικλήσιν καλέουσιν·  
 οἶος γάρ σφιν ἔρυσσο πύλας καὶ τείχεα μακρά.  
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσι νόσφι τοκῆων  
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσονται,  
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάρουσι κέονται 510  
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.  
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέω,  
 οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,  
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι."  
 ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

504. θαλέων †, 'good cheer,' neuter plural, genitive (θάλλω).

512. καταφλέξω comp. † (κατά and φλέγω, 'burn'; cf. B 455).

513. ἐγκείσεται comp. † (ἐν and κείμαι).

## INTRODUCTION TO THE SELECTION FROM $\Omega$

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 ( $\Psi$ ).

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.

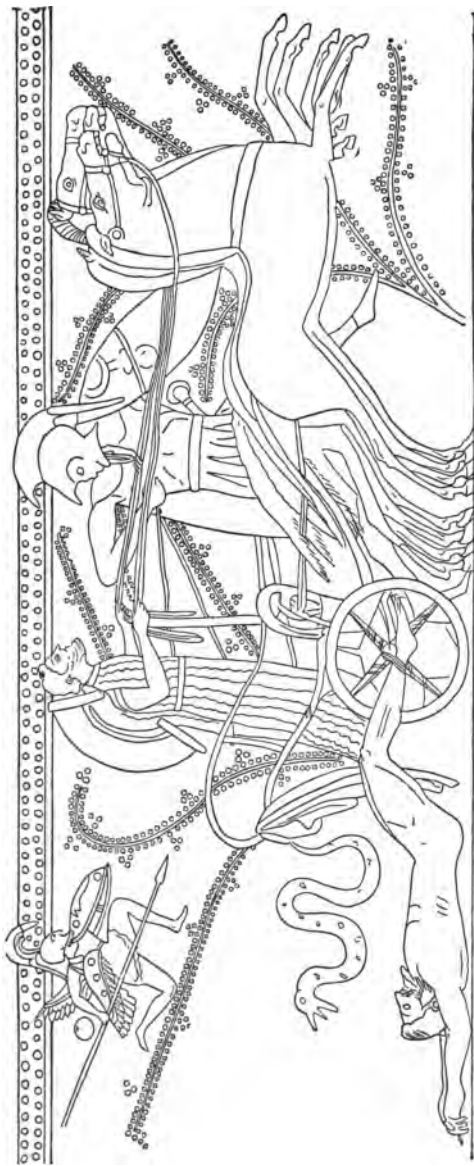


PLATE VIII.—HECTOR'S BODY DRAGGED AROUND THE TOMB OF PATROCLUS.

Archaic black-figured vase of the sixth century B. C. The charioteer Antemeadon wears the long chiton. Achilles runs beside the chariot (not in accord with Homer's account). Behind, the winged (cf. λ 222) shadow (εἰδωλον) 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 Ω

### ΕΚΤΟΡΟΣ ΛΥΤΡΑ

PRIAM'S APPEARANCE IN THE LODGE OF ACHILLES CREATES  
AMAZEMENT.

ἐν δέ μιν αὐτὸν 472  
 εὖρ', ἔταροι δ' ἀπάνευθε καθήατο· τὼ δὲ δὺ' οἴω,  
 ἦρως Αὐτομέδων τε καὶ Ἄλκιμος ὄζος Ἄρηος,  
 ποίπνυον παρεόντε. νέον δ' ἀπέληγεν ἔδωδῆς 475  
 ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.  
 τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα  
 στὰς  
 χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας  
 δεινὰς ἀνδροφόνους, αἶ οἱ πολέας κτάνον νῆας.  
 ὡς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ 480  
 φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,  
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσοράοντας,  
 ὡς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδῆ·  
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.  
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 485

HIS PITIFUL PLEA FOR HECTOR'S BODY.

“μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 τηλίκου ὡς περ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ.  
 καὶ μὲν που κείνον περιναίεται ἀμφὶς ἔοντες

488. περιναίεται †, 'neighbors' (περὶ and ναίω, 'dwell').

τείρουσ', οὐδέ τις ἔστιν ἀρῆν καὶ λοιγὸν ἀμύναι.  
 ἀλλ' ἦ τοι κείνός γε σέθεν ζώντος ἀκούων 490  
 χαίρει τ' ἐν θυμῷ, ἔπι τ' ἔλπεται ἤματα πάντα  
 ἄφεςθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα·  
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους  
 Τροίη ἐν εὐρείῃ, τῶν δ' οὐ τινα φημι λελεῖφθαι.  
 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἴες Ἀχαιῶν· 495  
 ἐννέα καὶ δέκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,  
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.  
 τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·  
 ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστνυ καὶ αὐτός,  
 τὸν σὺ πρῶην κτείνας ἀμννόμενον περὶ πάτρης, 500  
 Ἔκτορα. τοῦ νῦν εἴνεχ' ἰκάνω νῆας Ἀχαιῶν,  
 λυσόμενος παρὰ σείω· φέρω δ' ἀπερείσι' ἄποινα.  
 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον  
 μνησάμενος σοῦ πατρός. ἐγὼ δ' ἐλεεινότερός περ·  
 ἔτλην δ', οἷ' οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος, 505  
 ἀνδρὸς παιδοφόνου ποτὶ στόμα χεῖρ' ὀρέγεσθαι."

ὧς φάτο· τῷ δ' ἄρα πατὴρ ὕφ' ἡμερον ὤρσε γόοιο·  
 αἰψάμενος δ' ἄρα χεῖρὸς ἀπώσατο ἦκα γέροντα.  
 τῷ δὲ μνησαμένω, ὃ μὲν Ἔκτορος ἀνδροφόνου  
 κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλλῆος ἔλυσθείς, 510  
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτε  
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.

"IMPLACABLE" ACHILLES IS MOVED TO COMPASSION AND RAISES  
 THE SUPPLIANT.

αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς  
 καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἡμερος ἠδ' ἀπὸ γυίων,

506. παιδοφόνου † (cf. ἀνδροφόνου, A 242, etc.).

αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χεῖρὸς ἀνίστη, 515  
οἰκτεῖρων πολίον τε κάρη πολίον τε γένειον·  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ ἄ δειλ', ἧ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.  
πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,  
ἄνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς 520  
υἰέας ἐξενάριξα ; σιδήρειόν νύ τοι ἦτορ.

ἄλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνου, ἄλγεα δ' ἔμπης  
ἐν θυμῷ κατακείσθαι ἐάσομεν ἀχνύμενοί περ·  
οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.

ὣς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν, 525  
ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.  
δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὐδὲ  
δώρων, οἶα δίδωσι· κακῶν, ἕτερος δὲ ἐάων.

ᾧ μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραunos,  
ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530

ᾧ δέ κε τῶν λυγρῶν δῶη, λωβητόν ἔθηκεν,  
καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,  
φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.

ὣς μὲν καὶ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα  
ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535  
ὄλβω τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν,  
καὶ οἱ θνητῷ ἔονται θεὰν ποίησαν ἄκοιτιν.

ἄλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὐ τι  
παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων,

531. λωβητόν †, 'outraged,' 'abused,' 'an object of abuse' (cf. λωβή-  
σαιο, A 232; λωβητήρα, B 275).

532. βούβρωστις †, 'ox-fly' (ὄϊστρος) and so 'madness' (βοῦς and βι-  
βρώσκω). Others compare later βουλιμία and render by 'ox-hunger,' that  
is, 'distress,' 'misery.'



ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε 540  
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης  
 ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα  
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·  
 ὄσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἑέργει  
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλάσποντος ἀπείρων, 545  
 τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασι κεκάσθαι.  
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,  
 αἰεὶ τοι περὶ ἄστῳ μάχαι τ' ἀνδροκτασῖαι τε,  
 ἄνσχεο μῆδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν·  
 οὐ γάρ τι πρήξεις ἀκαχημένος υἱὸς ἐῆος 550  
 οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθῃσθα.”

PRIAM VEXES ACHILLES WITH HIS IMPATIENCE TO BE GONE.

τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·  
 μή πώ μ' ἐς θρόνον ἴζε, διοτρεφές, ὄφρα κεν Ἑκτορῶν  
 κηται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα  
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555  
 πολλά, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις  
 σὴν ἐς πατρίδα γαίαν, ἐπεὶ με πρῶτον ἔασας  
 [αὐτόν τε ζῶειν καὶ ὄραν φάος ἡελίοιο].”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-  
 λεύς·

“μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560  
 Ἑκτορά τοι λῦσαι. Διόθεν δέ μοι ἄγγελος ἦλθεν  
 μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.  
 καὶ δὲ σέ γε γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,  
 ὅττι θεῶν τίς σ' ἤγε θοὰς ἐπὶ νῆας Ἀχαιῶν.

540. παναώριον † = μινυθαῖον (A 352). Cf. ὠκόμορος (A 417). (πᾶς, ἀ-privative, and ὄρη.)

544. Μάκαρος †, genitive of Μάκαρ, the founder and king of Lesbos.

οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἠβῶν, 566  
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι οὐδέ κ' ὄχητα  
 ρεῖα μετοχλίσσειε θυράων ἡμετεράων.

τῷ νῦν μὴ μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης, *Command*  
 μὴ σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω *(Self)*  
 καὶ ἰκέτην περ ἔοντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς." 570  
 ὧς ἔφατ'· ἔδδεισεν δ' ὁ γέρον καὶ ἐπέειθετο μύθῳ.

ACHILLES HAS HECTOR'S BODY MADE READY TO DELIVER TO  
 THE FATHER.

Πηλεΐδης δ' οἴκοιο λέων ὧς ἄλτο θύραζε,  
 οὐκ οἶος· ἄμα τῷ γε δύω θεράποντες ἔποντο,  
 ἦρως Αὐτομέδων ἠδ' Ἄλκιμος, οὓς ῥα μάλιστα  
 τῷ Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα. 575  
 οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμίονους τε,  
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,  
 κὰδ δ' ἐπὶ δίφρου εἶσαν· ἐυσσώτρου δ' ἀπ' ἀπήνης  
 ἦρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.  
 κὰδ δ' ἔλιπον δύο φάρε' ἐύνητόν τε χιτῶνα, 580  
 ὄφρα νέκυν πυκάσας δοίῃ οἰκόνδε φέρεσθαι.  
 δμῳὰς δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλείψαι,  
 νόσφιν ἀειράσας, ὧς μὴ Πρίαμος ἴδοι υἱόν,  
 μὴ ὅ μὲν ἀχθυμένη κραδίῃ χόλον οὐκ ἐρύσαιτο  
 παῖδα ἰδών, Ἀχιλῆι δ' ὀρινθείῃ φίλον ἦτορ 585  
 καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.  
 τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ  
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,

566. φυλακοὺς † = φάλακας.

577. καλήτορα †, 'crier' (καλέω).

578. ἐυσσώτρου †, 'with good fellies,' i. e. 'strong-wheeled' (εἰδ and [non-Homeric] σῶτρον).

αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰείρας·  
 σὺν δ' ἔταροι ἤειραν ἐνζέστην ἐπ' ἀπήνην. 590  
 ᾤμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμησεν ἑταῖρον.  
 “μή μοι, Πάτροκλε, σκυδμαινόμεν, αἶ κε πύθῃαι  
 εἰν Ἄιδός περ ἑών, ὅτι Ἐκτορα δῖον ἔλυσα  
 πατρί φίλῳ, ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα.  
 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσος 595  
 ἐπέοικεν.”

ACHILLES PERSUADES PRIAM TO TASTE OF FOOD WITH HIM.

ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦε δῖος Ἀχιλλεύς·  
 ἔξετο δ' ἐν κλισμῶ πολυδαιδάλῳ, ἔνθεν ἀνέστη,  
 τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πριάμον φάτο μῦθον·  
 “υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὡς ἐκέλευες,  
 κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοὶ φαινομένηφιν 600  
 ἄψαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.  
 καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,  
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,  
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἠβιάοντες.  
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605  
 χωόμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,  
 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήφ·  
 φῆ δοιῶ τεκέειν, ἦ δ' αὐτῇ γείνατο πολλούς.  
 τῶ δ' ἄρα καὶ δοιῶ περ ἐόντ' ἀπὸ πάντας ὄλεσσαν.  
 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610  
 καθθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·  
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.  
 ἦ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.

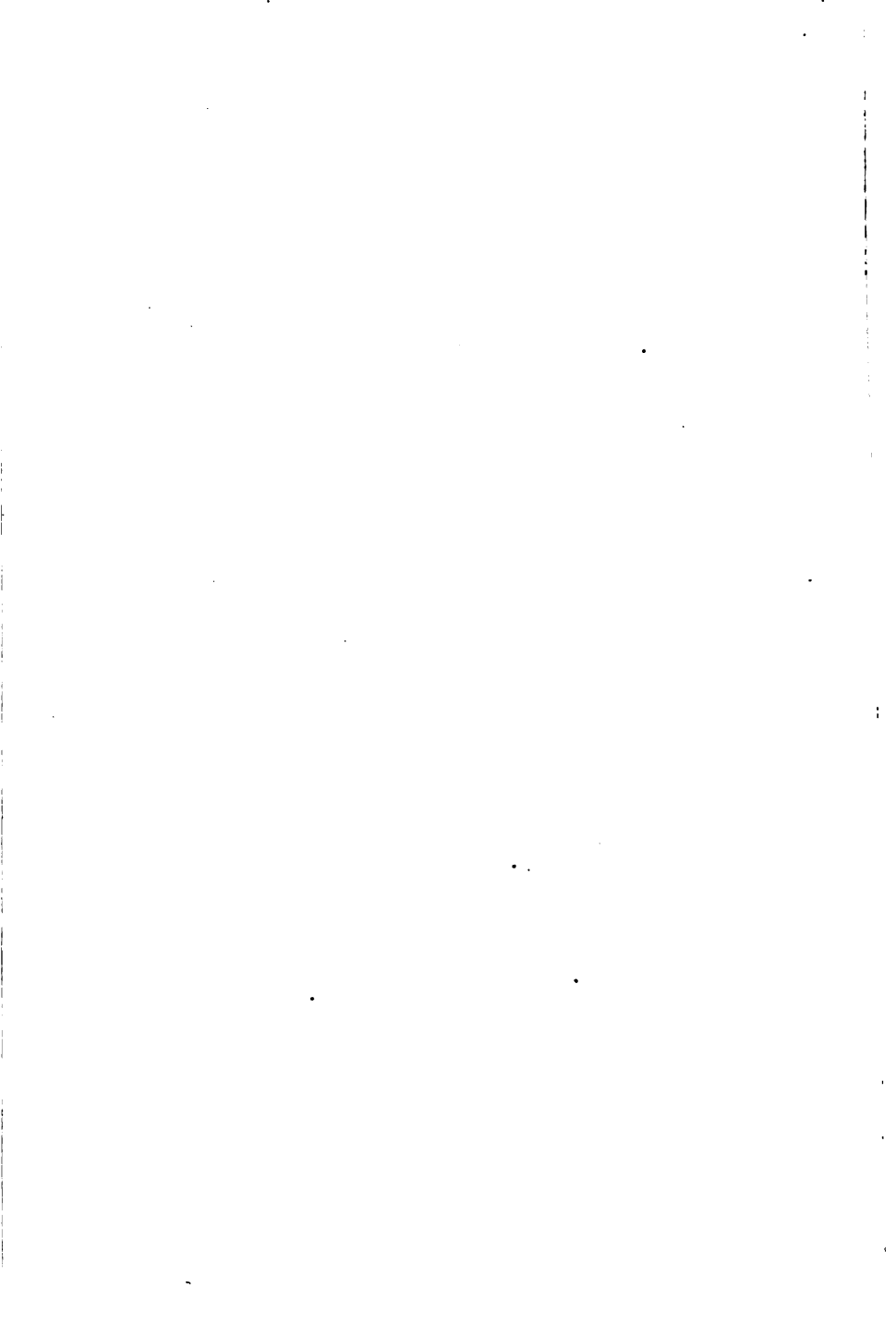
592. σκυδμαινόμεν simple verb †, 'be angry' (cf. σκυζόμενος, I 198).

607. ἰσάσκετο, 'deemed herself equal' (ἴσος).



**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 δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,  
 ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς 615  
 νυμφάων, αἷ τ' ἀμφ' Ἀχελῷον ἐρρώσαντο,  
 εἴθα λίθος περ εἰούσα θεῶν ἐκ κήδεα πέσσει.  
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα, διε γεραιέ,  
 σίτου· ἔπειτά κεν αὔτε φίλον παῖδα κλαίοισθα  
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.” 620

ἦ, καὶ ἀναΐξας οἶν ἄργυφον ἄκυσ Ἀχιλλεύς  
 σφάξ'· ἔταροι δ' ἔδερὸν τε καὶ ἄμφεπον εὖ κατὰ  
 κόσμον,

μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελόισιν  
 ὤπησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 Αὐτομέδων δ' ἄρα σίτον ἔλῶν ἐπένειμε τραπέζῃ 625  
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεύμεν Ἀχιλλεύς.  
 οἱ δ' ἐπ' ὀνειῖαθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 ἦ τοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,  
 ὅσσοις ἔην οἶός τε· θεοῖσι γὰρ ἅντα ἐΰκει· 630  
 αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,  
 εἰσοράων ὅψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.  
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὄραόντες,  
 τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·

“λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἤδη 635  
 ὑπνω ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες·  
 οὐ γάρ πω μύσαν ὅσσοις ὑπὸ βλεφάροισιν ἐμοῖσιν,  
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν,

615. Σιπύλω †, ‘Sipylus,’ a mountain in Lydia.

616. Ἀχελῷον †, 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).

ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,  
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640  
 νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον  
 λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην."

*ACHILLES HAS BEDS PREPARED, AND ALL GO TO REST.*

ἦ ῥ' Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῶησι κέλευσεν  
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645  
 χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.  
 αἶ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,  
 αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσαι  
 τὸν δ' ἐπικέρτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650  
 ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἳ τέ μοι αἰεὶ  
 βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστίν.  
 τῶν εἴ τις σε ἴδοιτο θοῆν διὰ νύκτα μέλαιναν,  
 αὐτὶκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,  
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο. 655  
 ἀλλ' ἄγε μοι τόδε εἶπὲ καὶ ἀτρεκέως κατάλεξον,  
 ποσσῆμαρ μέμονας κτερεῖζόμεν Ἔκτορα δῖον,  
 ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.”

τὸν δ' ἠμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·  
 “εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἔκτορι δῖῳ, 660  
 ᾧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης· —  
 οἶσθα γάρ, ὡς κατὰ ἄστρῳ ἐέλμεθα, τηλόθι δ' ὕλη  
 ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν· —  
 ἐννήμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,  
 τῇ δεκάτῃ δέ κε θάπτοιμεν δαιτυνιτό τε λαός, 665

657. ποσσῆμαρ †, 'how many days?' (πόσος, ἡμαρ. Cf. ἐννήμαρ, A 58.)

ένδεκάτη δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν·  
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη.”

τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·  
“ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις·  
σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνω- 670  
γας.”

ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος  
ἔλλαβε δεξιτερήν, μή πως δείσει' ἐνὶ θυμῷ.  
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες·  
αὐτὰρ Ἀχιλλεύς εὐδε μυχῷ κλισίης ἐυπήκτου, 675  
τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρηος.

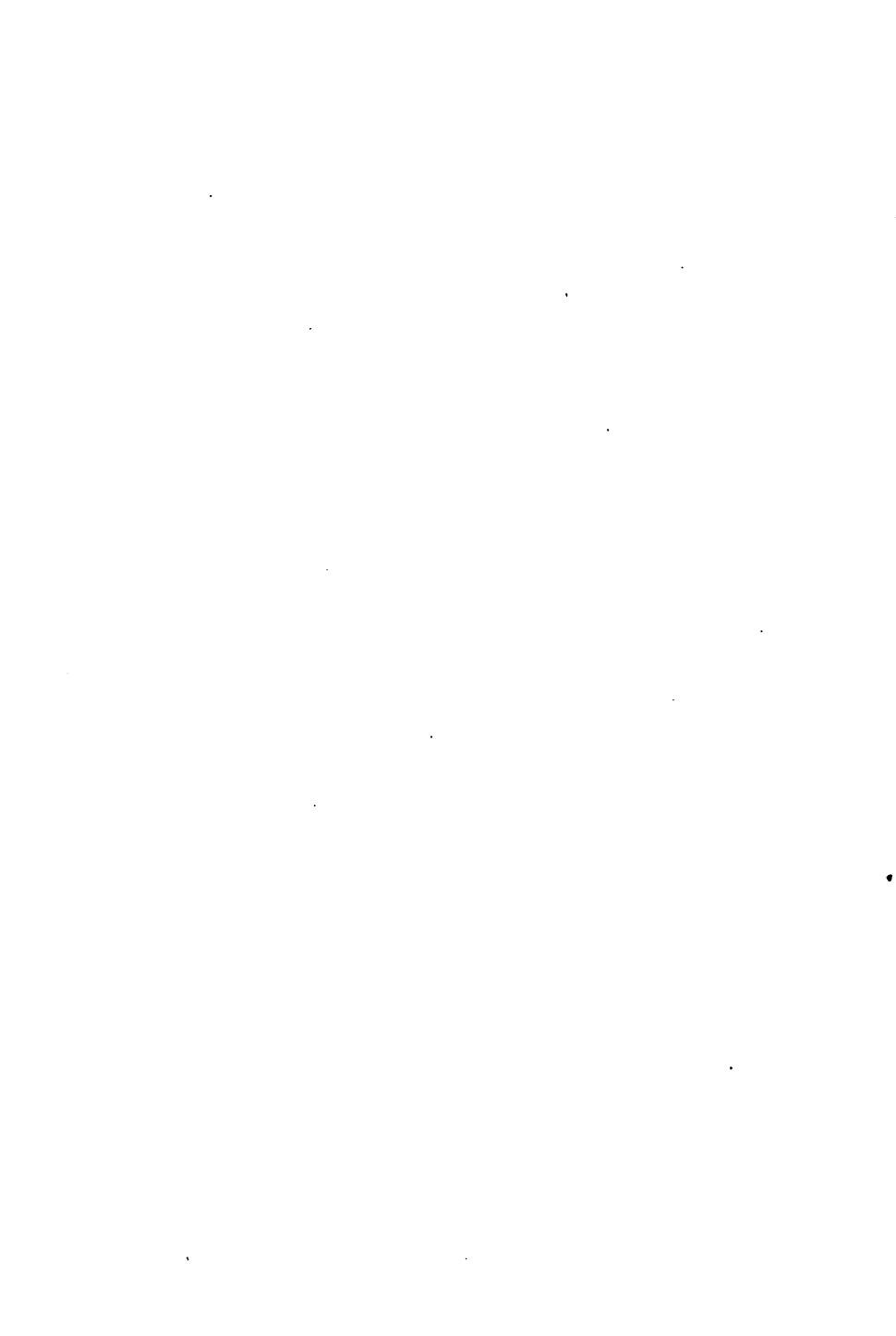
WHILE THE ACHAEANS SLEEP, PRIAM LEAVES THE CAMP AND  
DRIVES AWAY UNDER THE GUIDANCE OF HERMES.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ  
εὐδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνω·  
ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν  
ὀρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα 680  
νηῶν ἐκπέμψειε, λαθὼν ἱερούς πυλαωρούς.  
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·  
“ὦ γέρον, οὗ νύ τι σοὶ γε μέλει κακόν, οἶον ἔθ'  
εὔδεις

ἀνδράσιν ἐν δηίοισιν, ἐπεὶ σ' εἴασεν Ἀχιλλεύς ;  
καὶ νῦν μὲν φίλον νιὸν ἐλύσαο, πολλὰ δ' ἔδωκας· 685  
σεῖο δέ κεν ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα  
παῖδες τοὶ μετόπισθε λελειμμένοι, αἱ κ' Ἀγαμέμνων  
γνώη σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί.”

ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.  
τοῖσιν δ' Ἑρμείας ζεύξ' ἵππους ἡμίονους τε, 690  
ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.





## NOTES

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Unless otherwise specified, references accompanied by the sign § are to the *Homeric 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.

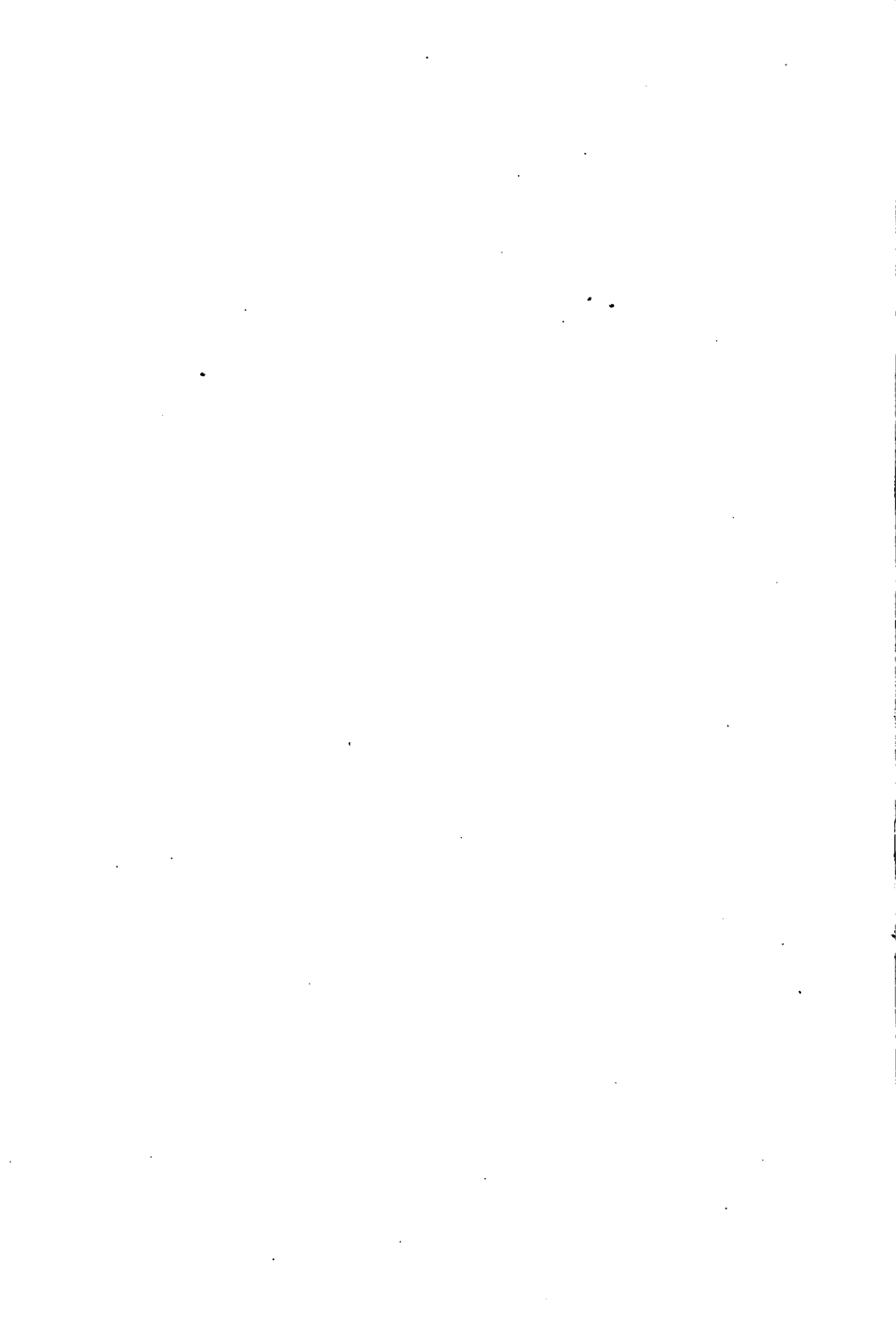
GMT. = Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, 1890.





PLATE X.—IDEAL PORTRAIT OF HOMER BY REMBRANDT  
IN THE ROYAL PICTURE GALLERY, THE HAGUE.

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. *δαδε*, for the form see § 41. The Attic present is *ἔδω*. Like Latin *cano*, it admits an object (*μῆνον*) in the accusative. Cf. *φῶδες τινας ἔδοντες* (Xen. *Anab.* IV, 3, 27).—*θεά*, § 66; elsewhere called 'Muse,' but Homer applies no more definite name than this to the goddess of epic song.—*Πηληιάδω*, for ending, §§ 65, 68; scansion, § 43; composition, § 157.—*Ἀχιλλῶος*, declension, §§ 86, 87.

2. *οἰλομένην*, '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.—*μυρί*, elided vowel, § 40, 1; meaning, § 109.—*Ἀχαιοίς*, originally a tribal name, then used for 'Greeks' in general.—*ἄλγῃ*, elision, § 40, 1; declension, §§ 78, 91.—*ἔθηκεν*, 'made,' a common Homeric meaning of *τίθημι*.

3. *ἰφθίμους* agrees with *ψυχάς*, the masculine doing duty as feminine.—*Ἄιδι* (Attic *Ἄιδη*, i. e. *ἔδη*), declension, § 96; as used by Homer, almost always indicates the god himself, 'Hades.'

4. *αὐτοῖς*, 'the men themselves,' *τὰ σώματα*, in contrast with the *ψυχάς*.—*τεῦχε*, not augmented, § 125.—*κίνεσσι* (Attic *κυσί* for *κυν* + *σι*), declension, §§ 78, 82.

5. *οἰωνοῖσι*, declension, §§ 73, 76.—*Διός*, declension, § 98.—*δ'* (δέ), 'while'; it will be observed that *δέ* must often be rendered not by this word only, but also by 'for' and even 'although.'—*ἔτελεστρο*, spelling, § 150.—*βουλή*, 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. *ἔξ οὗ 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.—*διαστήτην*, not augmented, § 125.

7. *Ἀργείδης*, formation, § 157. Agamemnon is meant, as is suggested by the appositive *ἄναξ ἀνδρῶν*. In another context the word might indicate his brother Menelaus as well (cf. γ 347, 350, 361).—*ἄναξ*, on the hiatus,

§§ 25, 27, 60.—'Αχλλεύς, spelled with two λ's (compare 'Αχιλλεύς, 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.—*ἄφ*, on the different forms of this little word, which, though indicating various shades of feeling, is often untranslatable, see § 49, 1.—*σφωε*, enclitic pronoun, third person, accusative dual, § 110.—*θεῶν*, partitive genitive with *τίς*.—*ξυνέηκα*, the syllabic augment points to the fact that *τημι* originally began with a consonant; on the spelling, § 41.—*μάχεσθαι*, syntax, § 212.

9. *Δητοῖς*, form, § 94.—*νός*, named in l. 14.—*δ*, personal pronoun, § 118, 2.—*βασιλῆι* (Attic *βασιλεῖ*), declension, § 86.

10. *ἀνά στρατόν*, 'through the camp.'—*δλίκοντο*, poetic verb: 'and the soldiers kept dying.' On neglect of augment, § 125.—*λαοί*, declension and Attic equivalent, § 77.

11. *οἵνεκα*, 'because'; form, § 45.—*τόν*, probably demonstrative, § 118, 1: 'that' Chryses, celebrated in epic song.—*ἀρηγήρα*, composition, § 156, 1.

12. *νῆας*, declension, § 101; Attic *ναῖς* (GG. 136).

13. *λυσόμενος* expresses purpose.—*θύγατρα* (Attic *θυγατέρα*), § 85.—*ἄποινα*, 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 *στέμματ'(α)*—and not *στέμμα τ'(ε)*—is the true reading, the plural is probably used with reference to the parts of wool that composed the fillet; cf. notes on γ 29, 55. Below (l. 28) the singular occurs.—*κηβόλου*, short ultima in scansion, § 25, 1.—'Απόλλωνος, quantity of initial vowel, § 30.

15. *χρυσέῳ* (Attic *χρυσῷ*), 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.

16. 'Ατρεΐδα, accusative dual, § 65.—*δύο*, Attic *δύο*.—*κοσμήτορα*, composition, § 156, 1.

17. *ἐκνήμides*, 'well-greaved'; see Introduction on Homeric armor, 30.

18. *θεοί*, scanned as one syllable, § 43.—*δοίεν*, why optative † § 201.

19. *Πριάμοιο*, declension, § 73.—*πόλιν*, the ultima, though short, receives the ictus, § 32.—*έῖ* = Attic *εῖ*. 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. *λῶσαι* . . . *δέχεσθαι*, infinitives for imperatives, § 218.—τά, probably demonstrative, § 118, 1.

21. *ἄχόμενοι* agrees with *δμῆϊς* understood.

22. *ἐπ-ευ-φήμησαν*, 'cried out in approval'; the temporal augment is neglected, unnecessarily, for the reading might as well be *ἐπ-ηυ-φήμησαν*.

23. *αἰδέσθαι*, complementary to *ἐπευφήμησαν*, which amounts to a verb of commanding: 'to reverence the priest.'—θ' = τε.—*ἱερῆα*, like *βασιλῆα* (Attic *βασιλέα*), § 86.—*δέχθαι*, spelling, § 131.

24. *οἶκ* . . . *ἠνθανε*, 'it [i. e. to respect the priest and to accept the ransom] pleased not Agamemnon in his heart.'—*ἠνθανε*, on the hiatus, §§ 27; 61, 1.—*θυμῶ*, syntax, § 177 (a).

25. *ἐπὶ* . . . *ἔταλλεν*, tmesis, §§ 163, 165.—*μῦθον*, 'threat.'

26. *μή σε* . . . *κίχαιω*, 'let me not find you' (§ 193).—*κόλιρην*, declension, §§ 65, 71; Attic *κόλαις*.—*νηυσί*, declined, § 101.—*κίχαιω*, where found † § 149.

28. *νυ*, § 49, 2.—*τοι*, enclitic pronoun, § 110.

29. *τήν*, personal pronoun, § 118, 2.—*πρίν κτλ.*, 'ere then shall old age overtake her.'—*μιν*, enclitic pronoun, here = Attic *αὐτήν*, § 110. It may be used for masculine and neuter also.

30. For the hiatus between *ἡμετέρω* and *ἐνὶ* (Attic *ἐν*) see § 25, 4.—*οἴκω* originally began with a consonant, § 61, 28.—*ἐν Ἄργεϊ* (declined like *ἔπος*, §§ 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 *πατρίδος*), syntax, § 175.

31. 'Moving to and fro before the loom and sharing my bed.' The construction of *λέχος* is remarkable; it may be considered a "limit of motion" accusative (§ 179); but elsewhere *ἀντιδω* takes a partitive genitive.

32. *σαῖτερος*, in emphatic position, to be translated after *ὤς*.—*κα*, enclitic particle, § 49, 3.—*νέηαι*, form, § 142, 1; syntax, § 196.

33. *ὤς ἔφατ'* (ο) = Attic *ὄντως ἔφη*.—*ἔδδαισεν*, for double *δ*, § 62, 1; *ν* movable in spite of the following *δ'* (ε), § 50.—*δ γέρον*, § 119 (a).

34. *βῆ*, accent, § 126.—*παρὰ θίνα*, 'along the strand.'—*πολυφλοίσβοιο*, imitative of the sound of the wind-swept sea.

35. *πολλά*, object of *ἤρᾱθ'* (= *ἤρᾱτο*, from *ἄρᾱμαι*): 'earnestly prayed.'—*δ γραισίω*, use of article, § 119 (a).

36. *τόν*, relative pronoun, § 118, 4; cf. 'that' in English.

37. *μεν*, enclitic pronoun, § 110; contraction, § 42.—*ἀμφιβέβηκας*, to be translated by present tense, 'guardest,' § 187. The metaphor involved is illustrated by the line:



ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὡς τις περὶ πόρτακι μῆτηρ (P 4),

'Menelaus strode before him [the slain Patroclus] like a cow before her calf,' to give protection. Compare also E 299.

38. ζαθέην, composition, § 160.—τε ἴφι, hiatus, § 61, 21.

39. εἴ ποτε 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).—ἐπι, adverb, §§ 162, 164.—νηόν, declension, § 77.

40. κατὰ . . . ἔκτα (Attic κατέκαστα), §§ 163, 165.

41. ἦδ' (έ), common Homeric equivalent of καί.—κρήνην (Attic κρᾶνον), from κραινώ (Attic κρᾶνω).—ἔλδωρ, spelling, § 61, 13.

42. 'May the Danaans pay for my tears by thy shafts.' τίσειαν, syntax, § 201.—Δαναοί, another name for the 'Greeks' in general, regarded as the 'people of Danaus,' the mythical Argive king.—σοῖσι, meaning, § 113; declension, § 76.—βλέσσειν, declined like ἔπος, §§ 91, 83.

43. τοῦ, personal pronoun, § 118, 2.

44. κατ' Οὐλύμπου κερήνων, 'down from the summits of Olympus.'—Οὐλύμπου = Attic Ὀλύμπου.—κερήνων, declined, § 100.—κηρ, accusative, 'at heart.'

45. τόξα, a single bow; plural because made of parts fitted together.—ἄμοισιν, declension, § 76; syntax, § 177.—φαρέτρην, spelling, § 64.

46. χωμένοιο, of him 'in his anger.'

47. αὐτοῦ κνηθέντος, 'as the god started up.'—ἦι, Attic ἦι, from εἶμι.—ἰοικός, for the original spelling cf. § 61, 24.

48. νεών, declension, § 101.—μέτα, adverb, §§ 162, 164.—ἔηκεν, see note on l. 8.

49. 'And a dreadful clang arose from the silver bow.' With the imitative words ἐκλαγξαν (l. 46) and κλαγγή compare λιγχε βίος (Δ 125), which expresses a similar idea.—ἀργυρέοιο, uncontracted, § 41.

50. οὐρῆας, declined like βασιλεύς, § 86.—ἐπιέχετο, 'he assailed.'

51. 'But next he sped his keen shaft at the men themselves [αὐτοῖσι] and kept shooting.'—Either βέλος (note the long ultima) ἐχεπευκέες illustrates ictus lengthening (§ 33) or the force of the original sigma of [σ]εχεπευκέες is still felt.

52. βάλλ', elision, § 40, 1.—αιεῖ = Attic αἰεῖ.—νεκτών, genitive of material with πυρᾶι (cf. GG. 506).—θαμνῆται, to be translated in the predicate, after the Greek order: 'thickly,' one after another.

53. κῆλα = βέλεα (cf. l. 51).

54. τῇ δεκάτῃ, 'on the tenth day,' like the Attic construction.—ἀγορήνδε, spelling, § 64; suffix, § 155, 5.—καλίσσατο, double sigma, § 53.

55.  $\phi\hat{\eta}$ , personal pronoun, § 118, 2; syntax, § 176.— $\phi\rho\acute{\epsilon}\nu\epsilon\iota$ ,  $\phi\rho\acute{\epsilon}\nu\epsilon\iota\varsigma$ , 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.  $\beta\alpha$ , § 49, 1.— $\delta\rho\acute{\alpha}\tau\omicron$ , § 125. Homer uses the middle of this verb in active sense.

57.  $\eta\gamma\epsilon\rho\theta\epsilon\nu$ , form, § 136, 8.

58.  $\tau\omicron\iota\sigma\iota$ , dative of interest (§ 176), 'rising up before them.'— $\delta\acute{\epsilon}$  here has the force of a weakened  $\delta\eta$ , '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 coördinated—when there was no "hypotaxis," but only "parataxis."

59.  $\delta\mu\mu\epsilon$ , pronoun of first person, § 110.— $\pi\lambda\alpha\gamma\chi\theta\acute{\epsilon}\nu\tau\alpha\varsigma$ , from  $\pi\lambda\acute{\alpha}\zeta\omega$ .—'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 Achaeans.'

60.  $\epsilon\acute{\iota}$  *κ*εν . . .  $\phi\acute{\epsilon}\gamma\omicron\mu\epsilon\nu$  (§ 206) expresses a possibility more remote than  $\epsilon\acute{\iota}$  . . .  $\delta\alpha\mu\acute{\eta}$  (l. 61).

61.  $\epsilon\acute{\iota}$   $\delta\eta$ , 'if in fact' is nearly equivalent to 'since in fact.'— $\delta\alpha\mu\acute{\eta}$  (future indicative, § 151) agrees with one subject only, like  $\chi\rho\alpha\iota\sigma\mu\eta$ , l. 28.

62.  $\epsilon\rho\epsilon\lambda\omicron\mu\epsilon\nu$ , form, § 148; hortatory.

63.  $\tau\epsilon$ , 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.'— $\tau\acute{\omicron}\sigma\sigma\omicron\nu$ , spelling, § 51, 1.

65.  $\delta$   $\gamma'$  ( $\epsilon$ ), 'he,' with very slight emphasis.— $\epsilon\gamma\chi\omega\lambda\eta\varsigma$ ,  $\epsilon\kappa\alpha\tau\acute{\omicron}\mu\beta\eta\varsigma$ , 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.— $\alpha\iota$  = Attic  $\epsilon\iota$ .— $\kappa\iota\upsilon\sigma\eta\varsigma$ , partitive genitive with  $\alpha\upsilon\tau\iota\delta\iota\alpha\varsigma$ .

67.  $\beta\omicron\upsilon\lambda\epsilon\tau\alpha\iota$ , subjunctive † § 147.— $\eta\mu\iota\nu$ , dative of advantage (interest), 'from us'; literally 'for us.'— $\acute{\alpha}\pi\omicron$  . . .  $\acute{\alpha}\mu\omicron\nu\alpha\iota$ , tmesis, § 163.

68.  $\eta$   $\tau\omicron\iota$ , often 'to be sure,' here little more than 'well.'— $\kappa\alpha\tau'$  . . .  $\eta\iota\epsilon\tau\omicron$  = Attic  $\epsilon\kappa\alpha\theta\acute{\epsilon}\tau\omicron$ .— $\tau\omicron\iota\sigma\iota$ , cf. l. 58.

69.  $\Theta\epsilon\omega\tau\omicron\rho\iota\delta\eta\varsigma$ , composition, § 157.

70.  $\eta\beta\epsilon$ , §§ 61, 23; 136, 10.—What makes  $\beta\epsilon$  a long syllable? § 37.— $\tau\acute{\alpha}$   $\acute{\iota}\omicron\nu\tau\alpha$  = Attic  $\tau\acute{\alpha}$   $\acute{\iota}\nu\tau\alpha$ , 'the present';  $\tau\acute{\alpha}$   $\acute{\iota}\sigma\upsilon\omicron\mu\epsilon\nu\alpha$  =  $\tau\acute{\alpha}$   $\acute{\epsilon}\sigma\omicron\mu\epsilon\nu\alpha$ , 'the future';  $\tau\acute{\alpha}$   $\pi\rho\acute{\theta}$   $\acute{\iota}\omicron\nu\tau\alpha$ , 'the past.'— $\tau\epsilon$  . . .  $\tau\epsilon$  . . .  $\tau\epsilon$ , 'both . . . and . . . and.'

71. *νήσσοι*, form, § 101.—*έσω*, adverb, to be translated before "Ἴδιον, which is an accusative of limit of motion.

72. 'By means of his seer's art, which Phoebus Apollo had given to him.'—*ήν*, possessive adjective, § 113; not an Attic *prose* word.—*τήν*, relative, § 118, 4.—*οί*, 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. *κάλειαι*, form, § 142, 1. Calchas felt himself bidden to speak on account of his preëminence among the seers; cf. l. 62.—*μυθήσασθαι*, 'to interpret,' 'to explain.'

75. Note that the ultima of *Ἀπόλλωνος* is long before *έκατηβέλταο* (§ 37). For declension of the latter word see § 65.

76. *έρω*, form, § 41.—*σύνθεο*, form, § 142, 2, a.—*δροσσον*, spelling, § 58.

77. *ή μίν* (§ 31) = Attic *ή μήν*, used in asseverations: 'yea verily' or 'in very truth.'—*πρόφρων*, 'with all your heart,' agreeing with subject of *δροσσον* (GG. 571), but belonging in sense with the understood subject ('you') of *άρήξειν*.—*έπουν* (§§ 91, 50) *καί χερσίν*, 'in word and in deed.'

78. *ή γάρ κτλ.*, 'for truly I think I shall enrage a man.'—*χολωστέμιν*, infinitive, § 137, 2.

79. *Ἀργείων*, 'Argives,' a third name for the Greeks, the other two being *Δαναοί* (l. 42) and *Ἀχαιοί*.—*Ἀργεῖοι* meant originally the people dwelling in *Ἄργος*, which at first seems to have indicated the plain of central Thessaly, neighboring to *Ἑλλάς*. But the name *Ἄργος* (or *Ἄργος Ἀχαικόν*, 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 *Ἀχαιοί* once dwelt in southern Thessaly—in *Ἑλλάς* and *Φθίη*, apparently adjacent but distinct districts. The important fact is that the poets use these names (*Ἀργεῖοι* and *Ἀχαιοί*) freely to indicate all the Greeks; while the name so used later—*Ἑλληγες*—stands in Homer for a single tribe only, that dwelt in *Ἑλλάς* (of southern Thessaly). Even of the Homeric Hellas the boundaries are indefinite, and traces of an application of the name more extended than its original use appear in late parts of the Homeric poems (I 447, 478, α 344, δ 726, 816, ο 80).—*οί* is dative singular, as is shown by the fact that it is enclitic: 'him [in English, 'whom'] the Achæans obey.'

80. *κρείσσων*, spelling, § 56.—*βασιλεύς*, supply *έστί*, as very often.—On omission of *άν* or *κε* with the present general protasis, see § 197.—*χέσεται*, subjunctive, § 144, II.

81. 'For even if he swallows his anger for that day, indeed, yet [ἀλλά] he keeps a grudge afterward in his heart, until he works it out.'—*έ . . .*

καταπίψη, in same construction as χάσεται (l. 80).—τε . . . τε, not translatable, accompanying the general statement, as often in Homer.

82. ὄφρα τελείσῃ (spelling, § 52), present general protasis (§ 197).—ὄφρα is poetic only; the Attic equivalent here is ἕως, μέχρι, or a similar word.

83. στήθεσιν, declension, §§ 91, 52.—ἴοισι, §§ 113; 61, 6. Cf. ἦν, l. 72.—φράσαι εἰ, 'consider whether.'

85. θαρσήσας, '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 ἐπέ. Account for the hiatus; § 61, 16.—θεοκρόπιον, note that the last syllable, though short, receives the ictus; § 33.—οἶσθα, § 61, 23.

86. οὐ, translate the negative later with τις (l. 88), before which in fact it is repeated.—ψ̄ τε, the τε is not translatable, § 123, 3: 'by prayer to whom, Calchas, you reveal oracles to the Danaans.'

88. ἐμεῦ (§ 110) ζῶντος . . . δερκομένου, genitive absolute.

89. σοί, after ἐπί in composition.—ἐπόου, future of ἐπι-φέρειν.—κοίλῃς, cf. l. 26.

90. Δαναῶν, partitive genitive with οὐ τις (l. 88).—'Αγαμέμνονα εἶπης, account for the hiatus; § 61, 16.

91. πολλόν, 'by far,' declension, § 105.

92. θάρσησε, cf. note on l. 85.—ἠΐδαε, αὐδαῶ.

95. οὐδ' (ε), 'for . . . not'; cf. notes on ll. 5 and 124.

96. τοῦνεκα, form, § 45.

97. πρὶν . . . πρὶν (l. 98) = Attic πρότερον (or πρόσθεν) . . . πρὶν: in translation omit the former πρὶν. What construction follows πρὶν in Attic Greek after a negative clause? See note on B 414 and cf. GG. 644 b and d.—Δαναοῖσι, for dative cf. l. 67, ἡμῖν.—ἀπόσει, future of ἀπ-ώθεω.

98. ἀπὸ . . . δόμεναι, tmesis, § 163.—δόμεναι, form, § 137, 1, b. The subject 'they' (supply τινά) is purposely indefinite.—κούρην = Attic κόρην. Cf. the accusative plural κόρας (Xen. Anab. IV, 5, 9).

99. Explain ε̄, comparing l. 23.

100. Χρῦσῃν, here the name of the place, not of the person.—Πασσάμενοι, spelling, § 53.—πεπιθομέν, form, § 128. 'Then may we propitiate and persuade him.'—μν = αὐτόν.

103. μένος, form, § 91. 'With rage his gloomy heart was brimming' ('was greatly filled').—On φρένες cf. note, l. 55.

104. ὄσσε δέ οἱ (§ 61, 6), 'and his eyes'; syntax of οἱ, § 176.—ἕκτεην, pluperfect dual from ἕοικα (§ 61, 24), 'were like.'

105. κάκ' ὀσόμενος, 'with evil look,' a phrase contrasting with ἐδ φρονέων, l. 73. The penult of the adjective κακά (cf. I 86, βολίχ') receives an acute

accent, as is regular when there is elision of the originally accented syllable. The rule applies likewise to pronouns ( $\epsilon\mu\prime$ , l. 133), verbs ( $\epsilon\iota\sigma\prime$ , l. 566), etc.; but prepositions and conjunctions lose their accent if the accented syllable is elided (GG. 34 a, b).— $\pi\rho\omicron\sigma\text{-}\epsilon\lambda\epsilon\upsilon\pi\epsilon\nu$  (§ 61, 16) = Attic  $\pi\rho\omicron\sigma\epsilon\lambda\epsilon\upsilon\pi\epsilon\nu$ .

107. 'Evils are always dear to your heart to prophesy.'— $\mu\alpha\nu\tau\epsilon\iota\sigma\theta\alpha\iota$  (§ 211) limits  $\phi\acute{\iota}\lambda\alpha$ , 'dear for prophesying'; the original dative force of the infinitive is here quite apparent (GG. 562).

108.  $\epsilon\sigma\theta\lambda\acute{\omicron}\nu$  = Attic  $\acute{\epsilon}\gamma\alpha\theta\acute{\omicron}\nu$ , here in sense of 'pleasant,' 'gratifying.'—What is the metrical quantity of the ultima of  $\epsilon\lambda\epsilon\upsilon\pi\alpha\iota\varsigma$  in its position before  $\epsilon\pi\omicron\sigma$ ? § 61, 16.

110.  $\acute{\omicron}\varsigma$   $\delta\acute{\eta}$   $\tau\omicron\upsilon\theta\delta'$   $\acute{\epsilon}\nu\epsilon\kappa\alpha$ , 'that doubtless for this reason,' defined in the following line.— $\sigma\phi\iota\nu$ , see l. 73.

111.  $\omicron\upsilon\acute{\nu}\epsilon\kappa\alpha$ , 'because,' as in l. 11.— $\chi\rho\upsilon\sigma\eta\iota\delta\omicron\varsigma$ , composition, § 158.—The 'ransom of the maid Chryseis' means the ransom offered for her.

112.  $\beta\omicron\upsilon\acute{\omicron}\lambda\omicron\mu\alpha\iota$ , 'prefer.'

113.  $\text{Κλυταιμνήστρη}$ , genitive after the comparative idea in  $\pi\rho\omicron\beta\acute{\epsilon}\beta\omicron\upsilon\lambda\alpha$ . The correct ancient spelling of this name is  $\text{Κλυταιμνήστρη}$  (Attic  $\acute{\alpha}$ ).

114.  $\acute{\epsilon}\pi\epsilon\iota$   $\omicron\upsilon\delta'$   $\acute{\epsilon}\theta\epsilon\nu$   $\kappa\tau\lambda.$ , 'since she is not inferior to her,' literally 'since she [Chryseis] is not worse than she [Clytaemnestra].'  
— $\omicron\upsilon\delta'$   $\acute{\epsilon}\theta\epsilon\nu$ , why not  $\omicron\upsilon\chi$ ? §§ 61, 6; 110.— $\chi\epsilon\rho\epsilon\iota\omega\nu$  = Attic  $\chi\epsilon\iota\rho\omega\nu$ .

115.  $\delta\acute{\epsilon}\mu\alpha\varsigma$   $\kappa\tau\lambda.$ , accusatives of specification. This line seems to summarize the excellent qualities of the Homeric woman:  $\delta\acute{\epsilon}\mu\alpha\varsigma$ , 'figure,'  $\phi\upsilon\eta\eta\nu$ , 'growth,' 'stature,'  $\phi\rho\acute{\epsilon}\nu\alpha\varsigma$ , 'sense,'  $\acute{\epsilon}\rho\gamma\alpha$ , 'handiwork.' The Homeric man should have  $\phi\upsilon\eta$ ,  $\phi\rho\acute{\epsilon}\nu\epsilon\varsigma$ , and  $\acute{\alpha}\gamma\omicron\rho\eta\tau\acute{\iota}\varsigma$ , 'power of discourse' (θ 168).— $\tau\iota$ , 'at all.'

116.  $\kappa\alpha\iota$   $\acute{\omicron}\varsigma$ , 'even so,' i. e. although all this is true.—With  $\delta\acute{\omicron}\mu\epsilon\nu\alpha\iota$  supply 'her' as object.—After  $\tau\acute{\omicron}$   $\gamma\epsilon$  supply  $\acute{\epsilon}\sigma\tau\acute{\iota}$ , the very common Homeric ellipsis.

117.  $\beta\omicron\upsilon\acute{\omicron}\lambda\omicron\mu\acute{\epsilon}$ , elision, § 40, 3.— $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ , form, § 187, 6.— $\acute{\eta}$ , 'rather than.'

118.  $\omicron\iota\omicron\varsigma$ , 'alone,' not to be confused with  $\omicron\iota\omicron\varsigma$ , 'such as.'

119.  $\acute{\epsilon}\omega$  (Attic  $\acute{\delta}$ ), subjunctive of  $\epsilon\iota\mu\acute{\iota}$ , in a purpose clause introduced by  $\acute{\omicron}\phi\epsilon\rho\alpha$ , which is here a *final* conjunction (Attic  $\iota\nu\alpha$ ); compare l. 82, an example of the *temporal* use.— $\omicron\delta\delta\acute{\epsilon}$   $\acute{\epsilon}\tau\omicron\kappa\epsilon\nu$ , account for the hiatus; § 61, 24. 'It is not seemly at all' for me to lack a prize.

120.  $\tau\acute{\omicron}$   $\gamma\epsilon$ , 'this,' demonstrative (§ 118, 1), referring to the following clause.— $\delta$   $\mu\omicron\iota$  (§ 176)  $\gamma\acute{\epsilon}\rho\alpha\varsigma$   $\kappa\tau\lambda.$ , 'that my prize goes elsewhere.'— $\delta$  =  $\delta\tau\iota$ , § 123, 7.

121.  $\acute{\eta}\mu\alpha\iota\beta\epsilon\tau\omicron$ , cf.  $\acute{\alpha}\pi\text{-}\acute{\alpha}\mu\epsilon\iota\beta\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$  (l. 84).

123.  $\gamma\acute{\alpha}\rho$ , [your demand is unfair and impossible,] 'for' etc. It is perhaps as well, however, not to attempt to render  $\gamma\acute{\alpha}\rho$ , if the translation is likely to be cumbersome. 'Why!' often gives it (GG. 672).

124. 'For we do not longer [*ἔτι*] know of common goods treasured up anywhere in abundance.' In translation, *οὐδέ* may be rendered as two words ('and . . . not,' 'for . . . not') if it seems better.—*ἔμμεν*, form, § 57.—*ἔμμημα* = Attic *κοινά*, here a substantive.—*κείμενα*, the familiar passive, in meaning, of *τίθημι* = 'deposit.'—*πολλά* is a predicate adjective.

125. *τὰ . . . τά*, § 118, 4 and 1: 'what we plundered from the cities—that is distributed.'—*πολλῶν* (Attic *πόλεων*) declined, § 103.—*ἔξ*, 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. *τήνδε*, Chryseis.—*θειῶν*, 'in honor of the god.'—*πρό-εσ* (*προ-ίημι*), 'let go forth,' 'yield.'—*Ἀχαιοί*, 'we Achaeans'; note the person of the verb of which *Ἀχαιοί* is subject.

128. *αἰ κε*, Attic *ἔάν*.

129. *ἴσῃσι*, form, § 136, 6; this is easily recognized as the protasis of the more vivid future—or "simple future"—condition (cf. GG. 650).—*ἔξαιλάσθαι*, 'to sack,' purpose.

131. *δὴ οὐτως*, pronounced as if written *δ' οὐτως*, § 43.—*ἀγαθός περ ἔάν*, 'even though you are brave.' *περ* has the force of *καί* often in dependent clauses (cf. l. 81) and in constructions with the participle, such as this line illustrates; the participle is concessive. Sometimes both *καί* and *περ* occur with the same participle (as ll. 217, 577). *καίπερ* (one word) with concessive participle is familiar in Attic Greek (GG. 593 b).

132. *μή . . . κλέπτει νόον*, 'do not seek to deceive me in your heart' (locative).—*παρελύσομαι* (from *παρ-έρχομαι*), '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. *ἤ*, 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 *ἤ* ('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 [*ἀντίρρ*] to sit in "tame content" [*αἴτῳ*] bereft [*δευόμενον*] of mine?'—*ἔχῃς*, introduced by *ἄρα* (= Attic *ἴνα*), expresses purpose.—*ἤμ'*, accented; cf. note on *κάμ'*, l. 105.

134. *θευόμενον*, said to be Aeolic; the Attic lacks the *υ*, which is the vocalized *F*.—*κίλειαι*, cf. l. 74.

135. **ἀλλά**, as usual, indicates that something is to be said quite different from the preceding context; it is derived from **ἄλλα**, 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. **ἄρσαντες**, **ἀραρίσκω**.—**ὄπως ἀντάξιον ἔσται**, § 200 (a). As the conclusion of this condition understand **εἰ ἔξει**, 'it will be well.'

137. **εἰ . . . κα**, Attic equivalent? Cf. l. 128.—**δώσω**, form, § 149 (5).—**ἐγὼ δέ** (§ 81; cf. l. 58), 'then I.'—**κεν . . . ἔλωμαι**, syntax, § 192.

138. **τεόν**, § 113.—**Διάντος**, the son of Telamon is always meant, unless the poet expressly indicates the other Ajax, the son of Oileus.—**ἰόν**, 'going' to your hut, or Ajax's, etc.—**Ὀδυσῆος**, declined like **Ἀχιλλῆος**, l. 1.

139. **κεν κεχολώσεται**, an instance of **κεν** with the future perfect indicative, a construction foreign to Attic Greek; see § 190.—**ὄν**, syntax, § 179.—**κεν . . . ἴκωμαι**, protasis of the more vivid future condition (cf. GG. 650, 616 a). With what prefix is **ἴκωμαι** used in the equivalent Attic?

140. **ἦ τοι**, 'to be sure.'—**καί**, 'even' or 'also.'

141. **νήα** (Attic **ναῖν**), declension, § 101.—**ἔρπυσσόμεν**, 'let us launch,' form, § 144, II; double **σ**, § 53.

142. **ἐν δ' (ἐ)**, 'and there,' in the ship; for accent see § 164.—**ἀγέρομεν**, where found? § 144, II.—**ἐς**, 'within,' 'therein,' § 164.

143. **θεόμεν**, another hortatory subjunctive; on spelling, § 144, I.—**ἔν** (Attic **ἐνδ**), 'on board,' form, § 46.

144. **βήσομεν**, § 144, II; this causative first aorist is not supplied in Attic Greek by **βαίω**, but by **βιβάζω**. So the Attic equivalent is **βιβάζομεν**.—The subject of **ἔστω** is **εἰς τις**, to which **ἀνὴρ βουλευφόρος** is in apposition; **ἀρχός** is a predicate nominative. 'Let somebody—a man of good counsel—be captain.'

145. **Ὀδυσσεύς**, here with two **σ**'s, with one only in l. 138; § 39.

147. 'That you may offer sacrifices and propitiate' etc.—**θάσσεια**, mood and tense, § 144, II; double **σ**, § 53.

148. **τόν**, object of **προσέφη**.—**ἐπέδρα ἰδόν**, why is the hiatus possible? § 61, 23.—On translating the tense of **ἰδόν** see § 186.—Agamemnon's threat to rob Achilles of his prize, Briseis, is quite sufficient to call forth the passionate speech that follows.

149. **ὦ μοι** (dative of interest), exclamatory, 'ah me!'—**ἐπι-αμένε**, 'clothed in,' vocative of perfect participle of **ἐπι-έννυμι**. Why is **ι** of **ἐπι-** not elided? § 61, 20.

150. **τοί**, § 176.—**πέθηται**, syntax, § 194.

151. **ἰδόν ἐλθέμεναι**, 'so as to go on an expedition.'—**ἰδόν**, 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 292.—**ἐλθέμεναι**, form, § 187, 1, a; syntax like **μάχεσθαι**, 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. ἤλυθον = Attic ἤλθον.—αἰχμητάων, declension, § 65.

153. μαχεσόμενος, scansion, § 32; spelling, § 53; = Attic μαχόμενος. What is the force of the future here? Cf. λυσόμενος, l. 13.—μοι, 'in my sight.'

154. ἤλασαν, 'drove away.'—μέν, same as μήν.

155. ἐμβάλακι, prefix, § 160.

156. ἦ, 'truly.'—With πολλά supply ἐστί.

157. οὔρα (from οὔρος) = Attic ὄρη (ὄρος).—σκιόοντα, ἠχήμεσσα, composition, § 159.—Why does not τε (before ἠχήμεσσα) suffer elision? § 61, 5.

159. τιμήν ἀρνύμενοι, 'to win recompense'; the present participle here expresses purpose and attendant circumstance (GMT. 840).

160. πρὸς Τρώων, 'from the Trojans.'—τῶν οὔ τι κτλ., 'all this you neither heed nor regard at all.'—μετατρέπη, how else might the form have been written? § 142, 1, a.

161. ἀφαιρήσεσθαι, future in indirect discourse: 'you threaten you will take away.'

162. ἐπι, why accented on the penult? § 166.—πόλλ', for the accent cf. note on κἀκέ, l. 105.—νίεσ, declension, § 107.

163. μέν, again the same as μήν, § 31.—σοι ἴσον, 'equal to you,' i. e. 'equal to yours,' a conciseness of expression that will be noticed more than once again (e. g. Γ 238).—Why is ε of ποτε not elided? § 61, 27.—ἴσον has short initial vowel in Attic.

164. ὀππότ' (spelling, § 51, 1) . . . ἐκπέρωσι, supply the omitted particle, to make the clause normal Attic Greek. Cf. § 197.

165. τὸ πλεον, 'the greater part.' Later (I 328, 329) Achilles claims to have sacked twelve cities by sea, and eleven by land in the Troad.

166. χεῖρες ἐμαί, 'my hands,' in Attic would be αἱ ἐμαί χεῖρες.—ἀτάρ, same as αὐτάρ, l. 51, etc., § 31.—ἦν in present general condition, as in Attic (GG. 650); so differing from the construction of ll. 163, 164, in form, rather than in force.

167. After γέρας supply ἐστί.—ὀλίγον τε φίλον τε, a prize 'little but none the less dear.'

168. νῆας, declension, § 101.—ἐπεὶ κε (= Attic ἐπὴν or ἐπὶν) κάμω is equivalent to what sort of protasis? Cf. ἦν ποτε . . . ἔηται, l. 166.

169. Φθίγηδ' (ε), composition, § 155, 5.

170. ὡν, where found? § 137, 7.—σ', for σοί, § 40, 4.

171. 'Nor do I intend, without honor here as I am, to amass wealth and riches for you.' ἀφίσσειν, literally, is 'to draw' full draughts of a liquid; its use here is metaphorical, of course.



173. φέγγε μάλ'(α), the imperative strengthened as in l. 85, μάλα εἰπέ. —ἐπ-έσσονται (from ἐπι-σσεύω), for translation see § 187; for double σ, § 39.

174. εἶναί ἐμετό (§ 110) = Attic ἐμοῦ ἔνεκα.—Why πάρ' and not παρ', i. e. πάρα and not παρά? § 167.

175. κε . . . τιμήσουσι, form, § 146; syntax, § 190.—μηγίετα, form, § 67.

176. ἔσσι, form, § 136, 2.—διστροφίων βασιλῆων (§ 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. καρπαρός, spelling, § 58.—α . . . ἔσσι, simple present supposition, as in Attic Greek (GG. 647).—που, 'doubtless.'

179. σῆς (§ 113), Attic σαῖς.

180. σέθεν, where found? § 110.

181. κοτόντος (agreeing with σέθεν), 'in your wrath.'

182. ὅς means 'as'; after this line a correlative clause, 'so shall I take away Briseis,' would be expected; but after an interruption (τὴν μὲν . . . πέμψω), which disturbs the construction, the main thought is loosely resumed with ἐγὼ δέ κε κτλ. (l. 184).—ἤμ' (for accent cf. l. 183), one of the two accusative objects of the verb of depriving; but compare the construction of l. 161.

183. νηὶ ἐμῆ, 'a ship of mine,' the regular Attic expression also. Achilles had fifty ships, according to B 685.

184. κ' ἄγω, syntax, § 192.—Ἐρισθηδα, formation, § 158.

185. κλισίηνδε, suffix, § 155, 5.—τὸ σὸν γέρας, 'that prize of yours.'

186. ὄσσον, spelling, § 51, 3.—σέθεν, why genitive? § 175.—καί, 'even' or 'also.'

187. ἴσον, neuter cognate accusative with φάσθαι (φημί): '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).—ἰμοιωθήμηναι (§ 137, 1, b) ἄντην, 'to make himself like me ['to make himself my peer'], face to face'; the passive infinitive is apparently used reflexively here.

188. Πηλεῖων, formation, § 157.—ἐν δέ οἱ κτλ., 'and his heart in his shaggy breast.'—δέ οἱ, on the hiatus, § 61, 6; syntax, § 176.

190. ἔρυσάμενος, original spelling, § 61, 19.—παρὰ μηροῦ, '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 μερμήριζες), for deliberative subjunctives of the original thought (§ 209). Achilles said to himself: τοῦς

μὲν ἀναστήσω ('shall I force these men to rise,' with reference to a violent dismissal of the assembly); 'Ἀτρεΐδην δ' ἐναρίζω; ἡὲ χόλον παύσω ἐρηγύσω τε θυμὸν;—δ δ' (δ), here and in some other places in Homer, does not imply a change of subject. What is the Attic use? See GG. 549 b.

193. ἦος = Attic ἕως.

194. ἦλοε δέ, another instance of δέ 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. οὐρανόθεν, suffix, § 155, 2.—πρό, 'forth' or 'forward.'—ἦκε, ἦμι.

197. στή, accent, § 126.—ὑπιθεν = ὑπισθεν, in Attic prose.—κόμης, syntax, § 172.

198. οἷφ φαινομένη, 'appearing to him alone.'—δράτο, what is the Attic equivalent? Cf. note on l. 56.

199. θάμβησεν, 'was struck with wonder'; see note on *θαρήσας*, l. 85.

200. δεινὸ κτλ., 'for her eyes shone terribly.'—δεινός, adjective with adverbial force.—φάανθεν, form, § 136, 8. The expression reflects Athene's epithet, *γλαυκῶπις* (l. 206).

201. μιν, with *προσ-ῆδα* (cf. *ἠδῶε*, l. 92).—φονήσας, 'began' and 'addressed' (*προσηύδα*). On scansion of this line see § 4.

202. τίπ' (ε), form, § 48.—What is the 'aegis' of Zeus? See Introduction, 29.—εἰλήλουθας, *ἔρχομαι*.

203. 'Is it that you may see?' etc.—ἔση, form, § 142, 1, a.—'Ἀτρεΐδαο, declension, § 65.

204. ἐκ, I will speak 'out.'—ἔρω, cf. l. 76.—τελέσθαι, tense, § 151.

205. ἦε, form, §§ 113, 71.—ἄν . . . ὀλίγη (§ 53), syntax, § 192.

206. αἶτε, 'again,' 'in turn.'

207. παύσουσα, what does the tense express? Cf. l. 13.—τὸ σὸν μένος, 'this anger of yours'; cf. l. 185.—πίθηαι, form, § 142, 1; syntax, § 198.

210. μηδὲ . . . ἔλκεο (§ 142, 1), 'draw no further.'

211. ἦ τοι, 'to be sure,' 'yet.'—ὀνειδισον, literally 'upbraid,' here may be rendered: 'threaten with reproachful words' (*ἔπεισω*).—ὡς ἔσεται περ, 'how it shall even come to pass.' On the force of *περ*, cf. note on l. 131.—ἔσεται = Attic *ἔσται* (l. 212); a third form, *παρ-έσσεται*, is seen in l. 213; a fourth, *έσσειται*, will be met, B 393.

213. 'Some day even thrice as many splendid gifts shall come to you, on account of this insolence' of Agamemnon.

214. ἕβριος, genitive, declined like *πόλις*, § 103.—ἔρχεο, *πίθεο*, formed like *ἔλκεο*, l. 210.

216. εἰρόσασθαι, 'to observe,' 'obey'; the subject is με understood; the object, ἔπος.

217. καὶ . . . περ, see note on l. 131.—θυμῷ, syntax, § 177 (a).—κεχολωμένον agrees with με understood.

218. δε κε . . . ἐπιπέθηται is the protasis of what kind of condition? Cf. GG. 616 a.—ἐκλον, the gnomic aorist (§ 184) is regarded as a primary tense.

219. ἦ, 'he spoke' = Attic ἔφη; common in the Attic formula, ἦ δ' δε, Latin *inquil*, '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.—σχήθε, form, § 154, 2.

220. ὄστε, ὁθέω.

221. βεβήκα, meaning of tense, § 188.

222. ἔε, why accented? § 166.

223. ἐπέσσειν, form, § 91.

225. κύνες ὄμματ' ἔχων, cf. κυνῶπα, l. 159; the poet makes the dog typical of shamelessness; the deer, of cowardice.—κραδίην, § 58.

226. πόλεμον, with ictus on the ultima, § 32.—θωρηχθῆναι (§ 137, 3) limits τέληκας, l. 228.

227. λόχονδ' (ε), cf. N 277,

ἐς λόχον, ἔνθα μάλιστα ἀρετὴ διαίθεται ἀνδρῶν,  
'to an ambush, where most of all the valor of men is clearly seen.'—ἀριστήεσσι, declension, § 88.

228. τέληκας, on force of tense, § 187.—τὸ δέ τοι κτλ., 'for this seems to you to be death.'—κῆρ, note accent, and cf. l. 44, κῆρ.

229. λάιον (in Attic poetry λῶον), how compared? GG. 182, 1.

230. δῶρ ἀποιμείσθαι, supply an object, as antecedent of ὅστις, 'to deprive of gifts [him] whosoever opposes you in speech.' On the conditional relative sentence, see § 197.

232. Supply the place of the omitted protasis by 'else,' i. e. 'were it not so.'—λωβήσαιο, construction, § 207.

233. ἐπι, adverb, 'besides.' For ictus on ultima, see § 38.

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.'—ναὶ μὰ κτλ., 'verily by this staff.'—τό, relative; cf. τόν, l. 36, τήν, l. 72.

235. ἐπεὶ δὴ πρῶτα (cf. l. 6) κτλ., 'since once for all it is parted from its stump.'—ὄρεσσι, double σ, § 52.—ἄλοιπεν, translation, § 187. Vergil renders the thought (*Aen.* XII, 208, 209):

cum semel in silvis 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.'

236. **ί**, enclitic pronoun, § 110.

237. **μν**, here for *σκήπτρον*, neuter; cf. l. 29 (**μν** = *αὐτήν*) and l. 100 (**μν** = *αὐτόν*).

238. **παλάμαις**, declension, § 72.—**δικασπῶλοι**, appositive to *νίε* (l. 237).—**οί τε**, use of the enclitic, § 123, 3. In these days there seems to have been no written law; the 'decrees' or 'dooms' (*θέμιστες*) of Zeus were probably the spoken words of the 'Zeus-cherished kings,' which had come to have a certain stability.

239. **πρὸς Διός**, 'on behalf of Zeus,' or 'at the bidding of Zeus.'—**εἶράται**, form, § 142, 4, a; force of tense, § 187.

240. The important words, to be taken closely with *ναὶ μὰ τὸδε σκήπτρον* (l. 234), begin here.—**ἦ ποτε**, 'surely one day.'—**Ἀχιλλῆος**, objective genitive with *ποθή*.—**νίε**, declension, § 107; syntax, § 179.

241. **δυνήσεται**, form, § 142, 1; Attic *δυνήσει*.

242. **εἴτ' ἄν** = Attic *ἔτι*.

243. **θνήσκοντες**, 'being slain.'—**πίπτωσι**, in protasis of what sort of condition? Cf. GG. 628, 650.—**ἐνδοθε**, suffix, § 155, 3.

244. **χωόμενος**, with ultima used for long syllable, § 32.—**ε τ'**, elision and meaning, §§ 40, 2; 123, 7.—**οὐδέν**, 'not at all,' in origin a cognate accusative.

245. **ποτί** = Attic *πρός*.—**γαίη** = Attic *γῆ*.

246. **χρυσείois** (= Attic *χρυσοίis*), cf. shorter form, *χρυσέψ*, l. 15.—**πεπαρμένον**, from *πέρω*. 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. **ἐτέρωθεν**, suffix, § 155, 2.—**τοῖσι**, 'before them,' cf. note on l. 58.

249. **τοῦ** (§ 118, 4) . . . **ἀπὸ γλώσσης**, 'from whose tongue.'—**καί** = 'moreover,' if translated at all. Cicero quotes the line (*Cato Maior*, 10, 31): "ex eius lingua melle dulcior fluebat oratio."—**μέλιτος**, why genitive? § 175.—**ῥέν** = Attic *ῥρη*.

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.—**μάρσπων**, perhaps 'mortal,' was anciently but improperly derived from *μείρωμαι*, 'divide,' and *ῥψ*, 'voice,' and taken to mean 'articulately speaking.' Compare Swinburne's

men upon earth that hear  
Sweet articulate words  
Sweetly divided apart.—*Atalanta in Calydon*.

251. ἐφθιάθ', where found? § 142, 4, a.—The former εἶ is relative; the latter (αἶ), the personal pronoun, to be taken with ἄμα: 'together with him.'—τράφεν, form, § 136, 8. Note the poet's simple order, which may properly be kept in translation: 'were bred and born.'

252. ἡγαθέη, prefix, § 160; lengthened initial vowel, § 85.

254. ὦ πρόποι indicates amazement; translate freely, 'tis past belief!'—ἦ, as before (l. 78), 'truly.'

255. γηθήσαι, form, § 136, 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. κεχαροίατο, tense, § 128; ending, § 142, 4, d.

257. σφών, with μαρναμένοιιν in agreement, syntax, § 174. On the form σφών, see § 110; πυθόιατο, § 142, 4, d; μαρναμένοιιν, § 73.

258. '(You) who are superior to the (other) Danaans in counsel, and superior in fighting.'—πῆρι, accent, § 164.—βουλήν, accusative of specification; so, too, μάχεσθαι.—Δαναῶν, why genitive? Cf. Κλυταιμνήστρης, l. 113; σέθεν, l. 186; ἐμείο, l. 259.

259. δέ = γάρ.

260. ἦδη γάρ ποτε, 'for once on a time (gone by).'  
—ἦέ = Attic ἦ, 'than.'  
—πῆρ = 'even.'  
—ὄμων, dative by attraction to case of ἀρείσιω (ἀνδράσιω). What case would be expected?

262. ἀνέρας, form, § 85.—Why does not οὐδέ suffer elision? § 61, 23.—ἔωμαι, syntax, § 191.

263. For οἶον Περιβοῶν etc. we should expect οἶος [ἦν] Περιβοῶς etc.; but again we find attraction—to the case of τοῖους (l. 262).

264. Καινέα, form, § 90.

265. The line is wanting in the best mss.—Θησιά, form, § 90.—ἀθανάτοισιν, on quantity of initial vowel, § 34.

266. κάρτιστοι, predicate adjective: 'they were the very [δῆ] bravest men that were ever reared on earth.'—κείνοι, spelling, § 120.—τράφεν, form, § 136, 8.

267. μὲν = μῆν, as usual.—ἔσαν (Attic ἦσαν), § 125.

268. φηρσίιν, Aeolic for Attic θηρσίιν or θηρσίις, 'wild beasts.' The name refers to the rude Thessalian Κένταυροι, 'Centauri.' "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' ἑμ' αὐτόν (§ 112), 'by myself alone,' i. e. 'independently,' so that my valor could be clearly seen.

272. τῶν, demonstrative, § 118, 1.—ἄν . . . μαχέιτο (Attic μάχοιτο), 'could fight.'

273. *μεν* occurred l. 37.—*βουλεύων*, case and scansion, § 70.—*ξύνιον*, ‘heeded’; where found? § 136, 7.

274. *ἕμμε* = Attic *ἡμεῖς*, § 110.

275. Addressed particularly to Agamemnon.—*τόνδ’(ε)*, Achilles, one of the two objects of the verb of depriving.—*ἀγαθός πιν ἑόν*, cf. note on l. 131.—*ἀποαίρεο*, form, § 48; Attic *ἀφαιροῦ*.

276. *ἔα* (i. e. *ἔαε*), ‘suffer’ her to remain with him.—*πρώτα*, cf. note on l. 235.

277. Now Nestor turns to Achilles.—*ἑριζόμεναι*, where found? § 137, 1, a.

278. *οὐ ποθ’ ὁμοίης ἔμμορε τιμῆς*, ‘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.—*ἔμμορε (μείρομαι)*, form, § 39; translated by present, § 187.

280. Note that *καρτερός* is an adjective of the *positive* degree; cf. l. 178.—Achilles’s mother was Thetis, a goddess of the sea.

281. *ἀλλ’(ά)*, ‘yet.’—*πλεόνεσσιν*, Attic *πλέοσι* or *πλεοισι*. For syntax, cf. the dative in the phrase *τοῖσι δ’ ἀνιστάμενος*, l. 58.

282. *ἔε*, cf. l. 58.—*αὐτὰρ ἐγώ γε | λίσσομαι(αι)*, i. e. *ἐγὼ δέ εἰμι ὁ λισσόμενος* (Nägelsbach<sup>1</sup>), ‘for it is I, Nestor, that beseech you.’

283. *Ἀχίλλῃ*, dative of advantage, ‘for Achilles’s sake.’—*μεθέμεν*, form, § 137, 2.

284. *πέλεται = ἐστί*.

287. *πῆρι*, as in l. 258.—*πάντων*, syntax like that of *Δαναῶν*, l. 258.

288. *πάντεσσι*, cf. *πᾶσιν*, l. 283.

289. *ἃ τιν’(α) κτλ.*, things ‘in which I think somebody will not obey.’ By *τινα* Agamemnon evidently means himself.—In translation distinguish carefully among *πῆρι . . . ἔμμεναι* (l. 287), *κρατεῖν*, *ἀνάσσειν*, and *σημαίνειν*: ‘to be superior,’ ‘to have power over,’ ‘to lord it,’ ‘to dictate.’

290 and 291. ‘If the immortal [*αἰὲν ἕόντες*] 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, *προθέουσι* must come, not from *προ-θέω*, ‘run forward,’ but from *προ-τίθημι*, and be equivalent to Attic *προ-τιθέασι*—a sole instance of the form.—*ἔθεσαν*, for the meaning cf. note on l. 2.

291. What part of speech is *οἱ*? Observe the accent on ultima of the previous word.—*μυθήσασθαι* indicates purpose.

293. *γάρ*, cf. note on l. 123.

294. *πᾶν ἔργον*, ‘in every matter.’—*ἔπτι*, spelling, § 51, 2.

295. *ἐπιτάλλω*, formed like *ἔλκεο*, l. 210.

296. A weak line, "athetized," i. e. rejected as spurious, by some ancient critics.

297. σῆσω, cf. τεόν, l. 282 and § 113. With σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσω, compare Vergil's "tu condita mente teneto" (*Aen.* III, 388).

298 μαχέσσομαι, for spelling cf. l. 153. What is the Attic equivalent?

299. σοί, 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.

301. τῶν, emphatic repetition of τῶν ἄλλων (l. 300), partitive genitive with τι.—οὐκ ἄν τι φέροις, 'you had better not carry away anything,' potential optative, used—in mock courtesy—with the force of a prohibition. Cf. B 250.—ἄκουτος ἐμεῖο = Attic ἄκουτος ἐμοῦ. Cf. ἄκουτος Κόρου, Xen. *Anab.* I, 3, 17.

302. εἰ δ' ἄγε μὴν πείρησαι, 'come now! just try it.' εἰ δ' ἄγε is interjectional, and perhaps for an earlier εἴ' ἄγε, i. e. εἶα ἄγε. Cf. Vergil's "eia age" (*Aen.* IV, 569).—γνώσσι, form, § 149; 'may witness (it).'  
καὶ οἶδε, 'these men here too.'

303. ἐρωήσα, see note on B 179.—δοῦρι, declined, § 97; Attic δόρατι.

305. ἄν-σπήτην, on the prefix see § 46; -σπήτην, cf. l. 6.—ἄγορήν, 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 (ἀυλή) contained an altar of Zeus ἐρκεῖος.—έισας, spelling, § 61, 27.

307. ἦε, cf. l. 47.—Μενουτιάδῃ, the first introduction of the 'gentle' Patroclus is as the 'son of Menoetius.'

308. ἄλαδε, force of suffix, § 155, 5.

309. Cf. l. 142.—έίκοσι, spelling, § 61, 9.

310. βήσε, transitive first aorist; cf. βήσομεν, l. 144, and note.—ἀνά is an adverb; cf. ἄν, l. 143; for its accent (not retracted), cf. § 168.

311. εἶσεν, a causative first aorist, containing the root of εἶζετο, l. 68.

312. ἔγρὰ κέλευθα, 'their ways in the sea' (cf. *Isaiah* xliii, 16: "a way in the sea, and a path in the mighty waters").

313, 314. The scholiast compares Euripides (*Iphigenia in Tauris*, 1193):  
θάλασσα κλύζει ('washes away') πάντα τῶνθρώπων κακά.

317. 'The savor went heavenward, curling around in the smoke'; that is, permeating the smoke.

319. λήγ' (ε), imperfect third singular; cf. imperative λήγ', l. 210.—τήν, relative (§ 118, 4) 'with which' he had threatened. (Cf. GG. 530 a.)  
—ἐπ-ηπειλήσ' (ε), cf. the present ἀπειλείς, l. 161.

321. τά, relative.
322. χαράς, syntax, § 172.—ἐόντ' (ε) agrees with 'you two' (σφῶι) understood.—ἀγμέν, form, § 137, 2; syntax, § 213.
324. εἰ . . . κε, Attic equivalent? Cf. l. 128.—δέξων, form, § 149 (5).—ἐγὼ δέ, 'then I,' see note on l. 58.—κεν . . . ἔλωμαι, syntax, § 192.
325. τό, 'this,' demonstrative.—καὶ ῥίγιον, 'even more shivery'; more disagreeable or dreadful than the present mission.
327. βάτην, Attic ἐβήτην.—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. γα, why is ε not elided? § 61, 23.—οὐδ(ε) . . . γήθησεν 'Ἀχιλλεύς, 'and Achilles felt no thrill of joy'; on the force of the aorist, cf. l. 85.
331. ταρβήσαντε, note the tense, 'struck with fear.'—βασίλῆα, form, § 86.
333. ἦσιν, 'his,' form, § 113.
334. καί, 'too.'
335. ἄσπον, comparative of ἐγχι, 'near'; superlative, ἐγχιστα.—μοι, 'in my sight.'—ἔμμε, supply ἐστέ.
336. δ, relative, § 118, 4.—σφῶι, § 110.
337. Πατρόκλειε, declension, § 102.
338. σφωιν, enclitic pronoun, § 110.—ἔγαν, 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 βασιλῆος ἀπηνόος, 'that king unkind'; the order is like τὸν Χρόσην . . . ἀρητῆρα (l. 11).—δὴ αἶτε, pronounced as if δ' αἶτε (§ 43).
341. γένηται, in this more vivid future protasis note the omission of κε, § 197.—ἀμῶναι, syntax, § 211.
342. τοῖς ἄλλοις, dative of advantage (interest): translate with 'from.'—γάρ receives the ictus (as in a few other lines) in spite of its quantity (§ 33).—θάει, '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.'—πρόσω and ἐπίσω are spelled in Attic with one sigma.
344. 'How his Achaeans shall fight safely beside the ships.'—ὅπως (§ 51. 1) introduces a dependent interrogative (not purpose) clause, with the future indicative (§ 200).—οἱ, 'for him,' 'his' (§ 176).—μαχέονται, form, § 151; cf. the more common future, μαχεσόμενος, l. 153.
347. παρὰ νῆας, 'along past the ships'; cf. note on l. 327.
348. γυνή, in apposition to ἦ, § 118, 3.
349. ἐτάρων, with νόφι.



350. ἐφ' (ἐπι), for the accent cf. § 166.
351. πολλά, cf. l. 35.—χείρας ὀρεγνός, toward his mother, who dwelt in the sea.
- 352, 353. '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 ἔτεκες, gives emphasis to the single past act; with μινυθάδιον ἔόντα, περ has its usual force, as noted in l. 131; with τιμήν, περ has the force of γε, a meaning that will be noticed again (e. g. l. 508).—The form ὄφελον = Attic ὄφειλεν. But to express this thought in Attic Greek χρῆν or ἔδει with infinitive and subject accusative would be used (GG. 460).
354. ἄν δ' (ἐ), 'but as it is.'
356. αὐτός, of course not in person, but 'by his own order.'—ἀπούρας, on the form see § 63, 3.
358. πατήρ, Nereus.
359. ἄλός, syntax, § 175.—ἦτέ = Attic ἔσπερ.
360. δάκρυ χέοντος (with αὐτοῖο), 'as he wept.'
362. σι φρένας, construction, § 180.
363. εἶδομεν, on the digamma, § 61, 23; subjunctive, § 143.
365. It is better to translate ταῦτα πάντ' (α) with ἀγορεύω (deliberative subjunctive, in question of appeal) and to understand the words with ἰδυίη.—ἰδυίη (§ 61, 23) = Attic εἰδυίη, and agrees with τοι.
366. The home of Chryseis was Chryse; and to this she is restored (l. 480 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 Eëtion. Achilles's own prize, Briseis, was taken in the spoil of the captured town Lyrnessus.
367. ἐνθάδε, suffix, § 155, 5.
368. δάσσαντο, cf. δέδασται, l. 125; and for spelling, § 54.—σφίον, here a reflexive pronoun, and therefore accented (§ 111, 4).
370. ἑκατηβόλον, cf. l. 75.—'Ἀπόλλωνος, long initial vowel here, § 30.
381. εὐξαμένον, on translation of the tense, § 186.—ἦν = Attic ἦν.
383. ἐπασσόντεροι betrays in the υ for ο its Aeolic origin.
384. ἄμμι, Attic ἡμῖν, § 110; this word with ἄμμι, ἄμμες, etc., is Aeolic.
385. ἐκάτοιο, cf. l. 75.
386. πρῶτος, 'I was first' to urge.
387. 'Ἀτρείωνα, form, § 157.
388. ἠπελιήσεν μῦθον, 'made a threat'; μῦθος is a word of varied connotations, which the Greeks felt the meaning of; our English translation

must take its cue from the context.—**δ**, relative use of the article, § 118, 4.

389. τὴν μὲν, 'the one' damsel; τὴν δέ (l. 391), 'the other.'

390. Χρόσσην, here the town, not the priest.—πέμπουσιν, 'are escorting.'

391. νέον κλισίῃθεν κτλ., 'only now, heralds led away [literally 'went leading'] from my lodge.'—With ἔβαν (§ 136, 7) the participle contains the leading idea, as with Attic σίχομαι. Cf. φέρετο πλέων (Xen. Anab. II, 6, 3), 'went sailing off,' 'sailed away.'—κλισίῃθεν, for suffix cf. οὐρανῶθεν, l. 195.

392. Βρισῆος, from nominative Βρισεύς, declined like βασιλεύς, § 86.

393. περιέχσο, περι-έχω.—έης, form, § 99.

394, 395. 'Go to Olympus and beseech Zeus, if ever you gladdened his heart at all, whether by word or by deed.'—Δία has the ictus on -α, § 38.

395. ἄνησας, ἄνημι.

396. πολλάκι, Attic πολλάκις.—σο, enclitic pronoun, § 110; limits ἄκουσα.—πατρός ἐν μεγάροις, 'in the halls of my father,' Peleus.—ἐν receives the ictus on -ι, § 38.

397. εὐχομένης, 'boasting,' agrees with σο (l. 396).—έφηθα, form, § 136, 3.—Κρονίωνι, for syntax compare l. 67, ἡμῖν.

398. οἷη ἐν ἀθανάτοισιν, you 'alone among the immortals.'

401. ὑπέδρασα, form, § 142, 1. ὑπ- means 'from under' the weight of his bonds.

402. ἄχ', i. e. δακ.—μακρόν, 'high.'

404. αἶνε, 'again,' 'in turn.'—οὔ (§ 113) πατρός, Poseidon.

405. δς, with force of demonstrative, § 123, 4.

406. ὑπέδρασαν, for spelling cf. l. 33.—οὐδέ εἰ, account for hiatus; § 61, 6.—εἰ refers to Zeus.

407. τῶν μιν μνήσασα, 'remind him of this.'—λαβὲ γούνων (§§ 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 δέ at first (Cauer, *Die Kunst des Übersetzens*<sup>2</sup>, p. 90).—αἰ κεν ἐθέλων (§ 136, 6), in syntax like αἰ κε πίθηαι, l. 207.—ἐπὶ . . . ἀρήξαι, tmesis, § 163.

409. θῆσαι, εἶλω.

410. κτανόμενος, agreeing with Ἄχαιούς: letting them be 'slain.'—ἵνα πάντες κτλ., Pope gives the sense:

and bring

The Greeks to know the curse of such a king.

ἐπαύρονται, 'get acquainted with'; literally 'partake of' (ἐπαυρίσκω).

412.  $\delta \tau' \delta\rho\iota\sigma\tau\omicron\nu \kappa\tau\lambda.$ , cf. l. 244.

414.  $\alpha\iota\nu\acute{\alpha}$ , adverbial accusative with  $\tau\epsilon\kappa\omicron\upsilon\sigma\alpha$ , 'after bearing you unto trouble' (cf. *Job* v, 7).

415.  $\delta\phi\epsilon\lambda\epsilon\varsigma \pi\alpha\rho\acute{\alpha} \nu\eta\upsilon\sigma\iota\nu$  . . .  $\eta\sigma\theta\alpha\iota$  once meant 'you ought to be sitting beside the ships'; cf. l. 353; and if  $\alpha\iota\theta\epsilon$  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. *Anab.* II, 1, 4,  $\delta\lambda\lambda' \delta\phi\epsilon\lambda\epsilon \mu\acute{\epsilon}\nu \text{K}\acute{\upsilon}\rho\omicron\varsigma \zeta\eta\nu$ .—The force of  $\eta\sigma\theta\alpha\iota$  (l. 416) is 'to be staying' or 'to be passing the time' rather than 'to be sitting,' which is literal.

416.  $\acute{\epsilon}\pi\epsilon\acute{\iota} \nu\acute{\omicron} \tau\omicron\iota \alpha\iota\omega\alpha \kappa\tau\lambda.$ , supply  $\acute{\epsilon}\sigma\tau\iota$ , '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.  $\Delta$  466,  $\mu\acute{\iota}\nu\upsilon\theta\alpha \delta\acute{\epsilon} \omicron\iota \gamma\acute{\epsilon}\nu\epsilon\theta' \delta\rho\mu\acute{\eta}$ : 'his onset was [endured] for a brief space.'—For quantity of ultima of  $\mu\acute{\alpha}\lambda\alpha$ , cf. §§ 37; 62, 2.—That Achilles had a choice between two destinies is told in I 410–415. He might have 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.  $\nu\acute{\omicron}\nu \delta' (\acute{\epsilon})$ , 'but as it is.'— $\pi\epsilon\rho\iota \pi\acute{\alpha}\nu\tau\omega\nu$ , 'above all.'

418.  $\acute{\epsilon}\pi\lambda\epsilon\omicron$ , 'you were' and still are; or simply 'you are'; form, § 142, 1.— $\tau\acute{\omicron}\phi$ , 'therefore,' § 117.— $\kappa\alpha\kappa\acute{\eta} \alpha\iota\omega\eta$ , 'unto an evil doom.' Cf. § 178.

419.  $\acute{\epsilon}\rho\acute{\iota}\omicron\upsilon\sigma\alpha$ , 'in order to tell'; cf.  $\lambda\upsilon\sigma\acute{\omicron}\mu\epsilon\omicron\varsigma$ , l. 13.— $\tau\epsilon\rho\tau\iota\kappa\epsilon\rho\alpha\acute{\upsilon}\nu\eta$ , form and meaning, § 59.

420.  $\acute{\alpha}\gamma\acute{\alpha}\nu\eta\phi\omicron\nu$ , spelling, § 39; 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 (§ 42–45). This summit reaches up into heaven ( $\sigma\acute{\upsilon}\rho\alpha\nu\acute{\omicron}\varsigma$ ).— $\alpha\iota \kappa\epsilon \pi\acute{\iota}\theta\eta\tau\alpha\iota$ , syntax, § 198.

422.  $\mu\acute{\eta}\nu' (\epsilon)$ , 'rage on.'

423.  $\acute{\alpha}\iota\theta\iota\omicron\pi\acute{\eta}\sigma\alpha\varsigma$ , as if from nominative  $\acute{\alpha}\iota\theta\iota\omicron\pi\acute{\epsilon}\tau\omicron\varsigma$ . But elsewhere  $\acute{\alpha}\iota\theta\iota\omicron\pi\alpha\varsigma$ , as if from  $\acute{\alpha}\iota\theta\iota\omicron\pi$ , is found.

424.  $\chi\theta\acute{\iota}\acute{\omicron}\varsigma$  agrees with subject of  $\acute{\epsilon}\beta\eta$ . Homer commonly uses temporal adjectives where the English idiom employs adverbs.

426.  $\tau\omicron\tau\acute{\iota}$ , cf. l. 245.

428.  $\acute{\alpha}\pi\epsilon\beta\acute{\eta}\sigma\tau\epsilon\omicron$ , tense, § 153.

429.  $\gamma\upsilon\nu\alpha\iota\kappa\acute{\omicron}\varsigma$ , genitive of cause.

430.  $\acute{\alpha}\acute{\epsilon}\kappa\omicron\nu\tau\omicron\varsigma$ , with a pronoun (like  $\alpha\upsilon\tau\omicron\upsilon$ ) understood, is probably in the genitive absolute construction: 'against his will.' Others make it stand in an objective relation to  $\beta\acute{\iota}\eta$  = 'with violence done to him unwilling,' 'despite his unwillingness.'— $\acute{\alpha}\pi\eta\acute{\theta}\acute{\upsilon}\rho\omega\nu$ , § 63, 4.

433. *στελαντο*, 'furlled.'

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 δ' (δ)*, the ship.

436. *εἰνάς*, stones for 'anchors,' 'mooring-stones'; these they let go (*ἐκ . . . ἐβαλον*) from the bow, while they made the stern cables (*πρυμνήσια*) fast (*κατὰ . . . ἔδησαν*) to the shore.

438. *βῆσαν*, cf. *βήσομεν*, l. 144.

439. *νηός*, declined, § 101.

441. *χεροί*, 'arms.'

444. *ρέξαι*, in same sense as *ρέξας*, l. 147.—*Διασόμεθα*, ending, § 142, 3; mood, § 144, II; cf. *Διάσσεαι*, l. 147.

447. *τοί*, form, § 115.

449. *ὄλοχότας*, sacrificial barley, 'barley for strewing' (*χέω*, 'pour'); cf. γ 441, which has to do with the description of a sacrifice: *ἐτέρη δ' ἔχεν οὐλὰς | ἐν κανέφ*, '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. *ἡμὲν* (i. e. *ἡ μὲν [= μὴν]*) *δὴ ποτε . . . πάρος*, 'surely once before.'—*πάρος* = Attic *πρόσθεν*.

454. *ἐμὲ*, 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).—*ἔψαο*, in formation like *ὄπελίσσαο*, l. 401.

455. *ἡδ' ἔτι καὶ νῦν*, 'and now too, again.' *ἡδ' (ἡ δέ)* is correlative with *ἡμὲν* (l. 453). The clauses may be bound together in English by rendering (freely) *ἡμὲν*, 'as,' and *ἡδέ*, 'so.'—*ἐπικρόηρον*, cf. note on l. 41.

459. *αὔεραν*, formation, § 63, 1; understand 'the heads' of the victims as object. With *ἔσφαξαν* and *ἔθειραν*, understand 'the victims' as object.

460. *κατὰ . . . ἐκάλυψαν*, tmesis, 'covered up.'

461. *δίπτυχα* (supply *κνήσων*) *ποιήσαντες*, 'making it [the fat] double-folded'; i. e. 'folding it about' the thigh-pieces, on both top and bottom.—*ἐπ' 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.

462. *ἐπι* (§ 162), 'thereon.'

463. *πεντάβολα* (§ 108, 5), 'five-tined spits,' for roasting several pieces of meat at once (Van Leeuwen). Cf. *ὀβελοῖσιν*, l. 465.

464. *κατὰ . . . ἐκάη*, § 163.—*ἐπάσαντο, πατέομαι*.

465. *τῆλλα*, § 44.—*ἀμφ'* (adverb) *ὀβελοῖσιν ἔθειραν*, 'they pierced

them around with spits.' Cf. Verg. *Aen.* I, 212: "[viscera] pars in frusta secant veribusque trementia figunt." 'Some cut the flesh in bits and pierce it quivering with spits.'

467. τεύχοντο, τεύχω, § 128.

468. τι . . . ἔδειτο (= Attic ἔδειτο, cf. δεύμενον, l. 184), 'felt any lack,' 'went ungratified.'—δαιτός, genitive of material.—ἰσότης, 'adequate,' 'sufficient.'

469. 'But when they had satisfied [literally 'dismissed'] their desire for drink and food.'—πόσιος, declined like πόλις, § 103; cf. ὕβριος, l. 214.—ἐξ . . . ἔντο, § 163.—ἔντο = Attic εἶντο, from ἔημι.—ἔρον, second declension = Attic ἔρωτα, 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. κούροι = Attic κόροι. Cf. κούρη and note, l. 98.—ἐπιστέφαντο ποτοῖο, 'filled up to the brim with wine.'—ποτοῖο, 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*, quatrain xxxix of the fourth edition, and note on the same.)—ἐπαρξάμενοι δεπάεσσιν (§ 78), literally 'after having begun with the cups' (instrumental dative); the verb is limited to this ritualistic use.

472. πανημέριοι, agreeing with the subject, 'all the rest of the day.'

475. ἦμος = Attic δετε.—ἥλιος = Attic ἥλιος.—ἐπι κνέφας ἦλθεν, 'darkness came on' (§ 163).

477. Ἡώς, declined, § 92.

478. ἀνάγοντο (ἀνήγοντο), 'they put to sea,' the regular Attic prose word.

480. θ' means what? Cf. l. 23.

481. πρήσεν, see note on B 415.

481, 482. ἀμφι δὲ κύμα κτλ., 'and around the stem of the ship the purple billow gurgled loud as she sped along.'

483. διαπρήσσουσα, spelling, § 56.

484. κατά, 'over against,' 'opposite'; in nautical term, 'off.'

487. ἐσκιδναγτο = Attic ἐσκεδάωνντο.—νίας, spelling, § 29.

489. διογενής, on quantity of initial syllable, § 34.—ὄός (= οἶός), spelling, §§ 29; 107, 1.

490. πωλίσκερο, meaning of suffix, § 154, 1.

491. πόλεμον, by what principle is the ictus permitted to rest on the ultima? § 32.—φθινίθεσκε, suffixes, § 154, 2.

492. ποθέσκα, § 154, 1.—ἀντήν, 'war-cry,' not the same word as αὐτήν.  
—πτόλεμον = Attic πόλεμον.

493. ἐκ τοῖο, 'thereafter,' with reference not to what has immediately preceded, as would be natural, but to the meeting of Achilles and Thetis (cf. l. 425).—δωδεκάτη, cf. δωδεκάτη (l. 425); which is Attic!

494. καὶ τότε δὴ, 'then it was that.'—ἴσαν = Attic ἦσαν or ἦσαν.

495. λήθεο = Attic ἐπ-ελασθάνεο.—ἐφετμίον, declined like βουλίον, l. 273.

496. ἰοῖ, § 113; what in Attic? Cf. GG. 551 d, 554 a.—ἀνεδύσετο, tense, § 153.—κῦμα, 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 Mermaid*.

497. ἤερή, construction like that of πανημέριοι (l. 472) and χθιζός (l. 424).  
—σφρανὸν Οὐλυμπόν τε, cf. note on l. 420.

498. εὐρύσσα, 'far-thundering,' third declension accusative (as if from εὐρύσῳ) of a first declension noun, εὐρύσσα (nominative).

500. γόνων, cf. l. 407.

503. ὄνησα, cf. ὄνησας, l. 395.

505. τίμησόν μοι ἰόν, note the metrical scheme,  $\underline{\quad} - | \underline{\quad} - | \underline{\quad} -$ , μοι remaining long in spite of the hiatus; so, too, Σμινθεῦ (l. 39).—ἄλλων, a genitive of comparison (i. e. originally separation), as if ἀκυμορότατος were a comparative adjective; the English point of view, however, requires 'of all' after the superlative.

506. ἐπλετ' (ο), cf. ἐπλεο, l. 418.

507. ἀπούρας, cf. l. 356.

508. σὺ περ = σὺ γε.

509. τόφρα . . . δφρα, 'so long' . . . 'until.'

510. δφέλλωσιν, 'magnify.'

511. νεφέληγερέτα, § 67.

512. ὡς . . . ὡς (l. 513), 'as . . . so.'

513. ὡς ἔχετ' ἐπεφύσνυα, 'so she clung, fast clasping.' Cf. "genus amplexus . . . haerebat," Verg. *Aen.* III, 607, 608.—ἐπεφύσνυα is, literally, 'grown on,' a vigorous metaphor.

514. νημερέτες, composition, § 161.

515. ἐπεὶ οὐ τοι κτα., 'since no fear rests upon you.'—ἐπι, 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 *λόγια* suffer elision? § 61, 18.—*δ τε*, § 123, 7.—*ἐφ-ήσας, ἐφ-ήμι.*

519. *ἐρέθισον*, in form like *ἐθέλησον*, l. 408.

520. *καὶ αὐτως*, 'even as it is.'

521. *καὶ τε*, 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. *μολήσεται* = Attic *μολήσει*. For *κε* with the future indicative, cf. l. 139 and § 190.—*ὄφρα τελίσσω*, 'until I accomplish them.' For omission of *κε*, § 197.

524. *εἰ δ' ἄγε*, see note on l. 302.—*ὄφρα*, 'in order that.'

525. *τοῦτο*, supply *ἐστί*.—*ἐξ ἐμῶν*, § 155, 2.

526. *ἐμῶν*, understand *τέκμων*, 'pledge,' and again supply *ἐστί*.

528. *ἦ*, cf. l. 219.—*ἐπ' (ς)*, 'thereto.'—*Κρονίων*, formation, § 157.

530. *κρατός*, declension, § 100.—*μέγαν δ' ἔδειξεν κτλ.*, Vergil's "annuit et totum nutu tremefecit 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. *διέτμαγεν*, formation, § 136, 8.

532. *ἄλτο*, where found? § 131.

533. *Ζεὺς δέ*, supply *ἔβη* from the context.—*ἰόν*, cf. *εὐόν*, l. 496.—*ἀνίσταν*, formation, § 136, 7.

534. *σφοδ*, § 113.—*πατρός*, genitive limiting *ἐναντίον*, 'before.' Cf. note on the kindred verb *ἀντίδω*, l. 31.

535. *ἐπερχόμενον*, agrees with a pronoun (e. g. *ἐ*) understood, object of *μείναι*.

536. *οὐ δέ μιν κτλ.*, 'and Here, on seeing him, was not unaware' etc.—*μιν* is object of *ἰδοῦσ'*(α).

537. *συμφράσσατο*, spelling, § 54.—*οἱ* is dative after *σύν* in composition.

540. *δὴ αὖ*, synizesis, § 43.

541. *τοὶ φίλον ἐστίν*, 'it is your pleasure.'—*ἔόντα* (as well as *φρονέοντα*, l. 542) is in agreement with the understood subject (*σε*) of the infinitive *δικαζέμεν* (l. 542).

542. *κρυπτάδια* (accusative plural neuter) *φρονέοντα* (accusative singular masculine) *δικαζέμεν*, 'to consider and give judgment on secret matters.'

542. 543. *οὐδέ τί πά μοι κτλ.*, 'and you never bring yourself with any heartiness to tell me a plan that you are considering.'—*ὅττι*, cf. l. 294.

545. *ἐπι-ἔλπεο*, why is the *-ι* of the prefix not elided? § 61, 13.—*μύθους*, 'counsels.'

546. *εἰδήσειν* (Attic *εἰσεσθαι*), from *οἶδα*.—*χαλεποί*, supply *εἰδέναι*,

'hard for you to know.'—*ἔσονται* (αι) has *μῦθοι* understood as subject.—  
On *ἀλόχῃ περ ἑούση*, see note on l. 131.

547. *ἀλλ' ὃν μὲν [μῦθόν] κ' ἐπιτεκὲς [ἢ τινα] ἀκούμεν*, 'but whatsoever counsel it is fitting for anybody to hear,' etc.

548. *πρότερος* [σοῦ], 'sooner than you.'—*εἴσεται*, see *εἰδήσειν*, l. 546.

549. *ὃν [μῦθον]* may well be translated in the plural, to conform, in English, to *ταῦτα* (l. 550).—*ἐγών*, § 110.—*ἰθέλωμι*, formation, § 136, 1.

550. *ἕκαστα* (§ 61, 11), 'one by one.'

552. *ποιόν* (predicate adjective with reference to *μῦθον*), 'what a charge is this that you have spoken!' On *μῦθον*, see note on l. 388.

553. *καὶ λίην*, 'assuredly.'—*πάρος* (here = Attic *πάλαι*) 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. *ἄσ' (α)*, form, § 124.—*ἰθέλησθα*, formation, § 136, 3.

555. *δεῖδουκα*, spelling, § 62, 1.—*μή σε παρέπιη κτλ.*, 'lest it prove that Thetis has talked you over' (GMT. 93).

• 559. *πολέας*, form, § 106.

561. *δαιμονίη* (masculine *δαιμόνιε*), 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: 'Herè, 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. *πρήξαι*, § 64.—*ἀλλ' ἀπὸ θυμοῦ κτλ.*, 'but you will be the more removed from my heart,' i. e. out of favor with me.

563. *ἔσται*, Attic *ἔσει*.—*τὸ δέ τοι κτλ.*, cf. l. 325.

564. *εἰ . . . ἔστιν*, simple present condition with nothing implied (GG. 647): 'suppose this is as you say [*οἶτω*], 'tis my own affair [or 'my pleasure'], I presume.' In this idiomatic use *μέλλει* = Attic *ἔοικε*: *μέλλει εἶναι* = 'it is like to be' (present tense), 'it is, very likely,' or 'presumably.'

566. *τοί*, dative of advantage (interest), 'for you,' i. e. 'from you'; cf. l. 67, *ἡμῶν*.—*χραιομασιν*, 'ward off,' an aorist which previously (ll. 28 and 242) has been met in the sense of 'help'; its subject is *δοιοι θεοὶ εἰσ' κτλ.*, 'all the gods that are on Olympus.'—*εἰσ'* (*εἰσί*), cf. *κάκ'* (l. 105), *ἔμ'* (l. 133).

567. *ἄσσον*, see note on l. 335.—*ἰόνθ'* = *ἰόντα*, agreeing with *ἐμέ* understood; that this pronoun of the first person is to be supplied, is indicated distinctly enough by the clause *ὅτε . . . ἐφείω*.—*ἐφείω* (*ἦμι*) is inflected like *θείω*, § 149 (2).

568. *ἔδδασεν*, account for double δ. § 62, 1.

569. *καθήστο, καθήμαι*.—*φῶλον*, its force? § 114.



572. ἐπι ἤρα (used by Homer in this formula only) φέρων, 'bearing kindly service,' 'doing favor.'

573. ἦ δὴ λολύγια ἔργα, cf. l. 518, where the expression is exclamatory; but the construction here is obviously different, for a complete predicate is supplied by τὰδ' ἔσσεται κτλ.—τάδ' (ε), meaning, § 120.

574. σφά, § 110.

575. δαίνετον, literally 'drive,' 'run' (transitive); here figuratively, 'keep going,' 'keep up.'

576. δαιτὸς | ἐσθλῆς ἡδὸς (= ἡδονῆ), 'enjoyment of a goodly feast.'—ἐπεὶ τὰ χερεῖονα (= χεῖρονα, cf. l. 114) νικᾷ, 'since worse matters prevail.' τὰ χερεῖονα means τὰ κακά (cf. l. 107), 'rather' than τὰ ἀγαθά.

577. καὶ αὐτῇ περ νοεούσῃ, 'although she is herself discreet.'—καὶ . . . περ, see note on l. 131.

579. νικαίῃσι, inflected like ἐθέλησι, § 136, 6; for -ει- see § 150.—σὶν . . . ταράξῃ, tmesis.

580. εἰ περ, 'just suppose.'

581. στυφελίξαι, supply ἡμᾶς. The conclusion—'he can do it'—is understood. Cf. l. 136.

582. καθάπτεσθαι, syntax, § 213.

583. ὠλος, § 77.

586. τέλαθι, § 136, 9.

587. ἐν with ὀφθαλμοῖσιν, 'before.'

588. θαναομένην, in agreement with σε (l. 587): 'lest I see you being beaten.'

589. ἀντιφέρεισθαι limits ἀργαλέος. Cf. μαντεύεσθαι, l. 107.

590. ἦδη γάρ . . . ἄλλοτε, cf. ἦδη γάρ ποτε, l. 260.—μεμᾶστα, 'eager,' agrees with με.

593. κάππεσον = κατέπεσον. For κα-, § 47.

596. μεδήσασα, translation of tense, § 186.—παιδός, 'from her son.'—χαρῆ, 'with [or 'in'] her hand.'

598. οἶνοχέει (οἶνος, χέω) . . . νέκταρ, the poet seems unconscious of the original meaning and thinks only of the main idea, 'poured.' Compare Xen. *Anab.* II, 4, 12: ἦν δὲ [τὸ τεῖχος] ἠκοδομημένον, 'the wall was built'; yet οἰκοδομέω is literally to 'build a house' (οἶκος and δέμω, 'build'). Other examples are not uncommon.—ἀφύσσων, '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. ἐνάροτο, ἐν-όρουμι.—γέλος, second declension in Homer (= Attic γέλωσ, third declension); cf. similar nouns in this book: μάρτυροι (l. 338) and ἔρον (l. 469).

602. Cf. l. 468.

603. φόρμιγγος and Μουσῶν (l. 604), like δαιτός, limit ἐδεύετο.

606. *κακείοντες* (*κατά* and *κείμαι*), cf. note on Π 852.—*ἔβαν*, cf. l. 391.—*ἦχι* = Attic *β*, 'where.'

607. *ἀμφιγυῖας*, '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. *ἰδύουσι* (Attic *εἰδύουσι*) *πραπίθεσιν*, '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 (Σ 478 ff.); the wonderful golden maidens who supported the lame god's steps (Σ 417); the automatic tripods (Σ 373 ff.); the breastplate of Diomedes (Θ 195) that formerly belonged to Glaucus (Z 235). Still other works are told of in the Odyssey.

### BOOK II—B

1. *θεός* and *άνερος*, appositives to *ἄλλοι*.

4. *τιμήσαι*, construction, § 199.—'Αχαιών limits *νηυσίν*.

8. *οὔλος*, syntax, § 169. Countless dreams are kept ready for service, according to the poet of the Odyssey (τ 560-567); those that are true pass forth by a gate of horn; the false by a gate of ivory.

10. *ἀγορευμένον*, syntax, § 213.

11. *κάρη* (§ 100), accusative of specification.

13, 14. *ἀμφίς* . . . *φράζονται*, 'counsel in two (diverse) ways'; 'are at variance' about the fate of Troy.

14. *ἐπέγναμψεν*, 'brought over.'

20. *Νηληϊῶν υἱό* (§ 107), 'to the son of Neleus.' *Νηληϊῶν*, adjective, is equivalent to *Νηληϊος*, genitive.

21. *τι'* (ε), imperfect, = Attic *ἐτίμα*.

22. *τῷ* . . . *ἑωσάμενος*, 'having likened himself to him,' 'assuming his likeness.'

23. 'Ατρείος, form, § 90.

24. *οὐ χρή*, 'it befits not.' Do not say, 'it is not necessary.'—*παννύχιον* agrees with *ἄνδρα*. How do you account for the fact that the ultima, though naturally short, receives the ictus? § 32.

25. *ἐπιτετράφεται*, form, § 142, 4, c; 'are entrusted.'

26. *ξύν-ες*, *ξύν-ίημι*.

27. *σεν*, with *κήδετα*.

33. *σῆσεν ἔχε φρεσί*, 'guard (this) in your heart.'

34. *εἶτ' ἄν*, cf. A 242.—*ἄν-ἦη* (*ἦημι*), like *θήη*, § 149 (2).

35. *ὄδ' ἄλ'ε'* (the reading of the best ms., Venetus A, and probably of Aristarchus) is written *ὄ' ἔλιε'* 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.—*αὐτοῦ*, 'there' on his couch.

36. *φρονόντ'* (α) agrees with *τόν* (l. 35), 'considering' those things (*τά*).—*τελείσθαι* is probably future (§ 151).—*ἔμελλον*, 'were meant,' 'were destined.'

37. *φῆ* (§ 126), 'he thought.'

38. *νήπιος*, § 170.

39. Arrange thus: *ἐπιθήσειν ἔμελλον*, which is like the Attic in construction and meaning.—*γάρ* receives the ictus, § 33.—*ἐπ'*(ι), for the accent see § 166.

41. *μιν ἀμφέχυτο*, 'was poured around him,' 'murmured in his ears.'

43. *νηγάτεον*: the most reasonable meaning proposed for this doubtful word is 'shining,' 'glistening,' an epithet appropriate to a linen chiton.

46. *σκήπτρον*, wrought by Hephaestus and given by him to Zeus, from whom it descended to Agamemnon (ll. 101-108).

48. The dawn of the twenty-second day of the poem, which is not ended until Book H, l. 380; it is the first great day of battle. See note on A 8.

49. *Ζηνί*, declension, § 98.—*ἐρέουσα*, 'to announce,' 'to herald.'

50. *κηρύκεσσι . . . κέλευσεν*, regular construction in Homer. What follows *κελεύω* in Attic Greek? Cf. GG. 570 c.

51. *κηρύσσειν*, § 56.

53. *βουλήν*, object of *Ιζε*. The principal 'elders' (*γέροντες*) are enumerated, ll. 404-408.

54. *Νεστορέη*, agreeing with *νηί*, used instead of *Νέστορος*. Cf. *Νηληϊφ*, l. 20.—*βασιλῆος* is in apposition to *Νέστορος*, the implied genitive.—*Πυλογενέος*, formation, § 155, 4.

55. *ἠρτύνετο* = *ἤρμοε*, 'framed.' The root *αρ*, 'fit,' 'fit together,' is seen also in the Homeric *ἀραρίσκω*, etc.

57. *διὰ νύκτα*, 'through the night,' a Homeric idiom; cf. *διὰ . . . ὀσμίνης*, l. 40. How would the idea be expressed in Attic prose? Cf. Xen. *Αναβ.* IV, 6, 22: *ἕκαον πυρὰ πολλὰ διὰ νυκτός*.

57, 58. *μάλιστα . . . ἀγχιστα*, 'he bore a very close resemblance to Nestor in particular' (*μάλιστα*).

71. *ῥῆγερ' ἀποπτάμενος*, 'flew off and was gone,' 'went flying off.' See note on A 391. For ictus on *-ος* see § 32.

72. *αἶ κεν . . . θωρήξομεν* (form, §§ 144, II; 145), for construction see § 198.

73. *ἣ θέμις ἐστίν*, 'as is usual,' like our "as is the rule." The relative agrees with the predicate noun.

75. ἄλλοθεν ἄλλος = Latin *aliunde alius*.—ἰρητίαν, syntax, § 218. The object is 'them,' i. e. the Achaeans.

77. ἡμαθόντος, formation, §§ 35, 159.

80. Protasis of past contrary to fact—or "unreal past"—condition (GG. 649).—ἔπισπεν, second aorist of ἐρέτω, '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. νῦν δ' (δ), like A 417.

84. ξί, why accented? § 166.

86. σκηπτούχοι βασιλῆες, see note on A 234.—ἔπισσεύοντο, on double σ see § 39.

87. ἦντε, 'even as'; see note on A 359.—εἰσι, sometimes, as here, has a present meaning in Homer (not future, as in Attic).—μελισσάων, spelling, § 56.—ἀδινάων, a word of uncertain derivation: 'restless,' 'murmuring.' Here, 'murmuring bees'; for other shades of meaning see notes on II 481, Σ 124, 316.

88. αἰεὶ νέον ἔρχομενάων, 'always pouring forth anew'; 'with ever fresh flights.'

89. ἐπ' ἀνθρώπων would be ἐπ' ἄνθῃ (accusative) in Attic prose.—εἰρηνοῖσιν, formation, § 35.

90. αἱ μὲν . . . αἱ δέ, translate as in Attic (GG. 549 a).—τε marks the general character of the statement.—πεποτήσασθαι, form, § 142, 4, a; meaning, § 187.

91. τῶν, an important word, 'of them,' the Achaeans.

93. ὄσσα δεδήκα (δαίω, on tense, § 188), 'rumor was ablaze,' spread like fire.

95. τετρήχεα (tense, § 188), τάρσσω.

96. σφας, enclitic pronoun, § 110; to be read as one syllable, § 43.

98. σχολιάτ(ο), syntax, § 198, 1. So, too, ἀκούσασαν.

99. σπουδῆ = Attic μόγισ.—ἰρήτυθεν, Attic ending? § 136, 8.

103. ἀργεῖφόντη, 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, διάκτορος ἀργεῖφόντης 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: πότνια Ἥρη, νεφεληγερέτα Ζεὺς, δία θεῶων, δοτήρης ἑάων, Ἑρμείας ἀκάκιπτα, κυδίστη Τριτογένεια. It has been suggested that 'the bright-appearing' (cf. ἀργής and φαίνω) was possibly the original sense of 'argeiphontes.'

104. Ἑρμείας, 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. **Θυέστ'** (α), § 67; = *Θυέστης*.—*φορήναι*, form, § 181; syntax, § 211.
108. "**Ἀργεῖ παντί**, the whole Peloponnesus. See note on A 79.—*ἀνάσσαν*, in same construction as *φορήναι*.
111. *ἐν-έδρησε, ἐν-δέω*.
112. *σχέτλιος*, 'harsh god!' Cf. *νήπιος*, l. 38.
113. *ἐκπέφρασαν'* (α) agrees with *με* understood. Cf. A 541.—*ἀπονέσθαι*, 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. *δυσκλέα*, shortened from *δυσκλέα*. It is probably better to read *δυσκλέε'*.—"**Ἄργος**, syntax, § 179.
116. 'Such is the pleasure, doubtless, of Zeus, who is above all in might.' On *μᾶλλον εἶναι* cf. A 564.
117. *κάρηνα*, declension, § 100.
118. *καί*, 'too.'
119. 'For this is shameful even for future men to hear.'—*πυθέσθαι* limits *αἰσχρόν*. Cf. *ἀντιφέρεσθαι*, A 589, *μαυτεύεσθαι*, A 107. The next two lines and a half explain *τόδε*.
120. *τοιόνδε τοσόνδε τε λαόν*, 'so brave and so many soldiers.'
122. *δ'* (δ) = *γάρ*. See note on A 5.—*πέφρασαν*, singular, for *ν* belongs to the theme, not to the ending.
123. *ει . . . κ'* (ε), with optative; see on A 60.
124. *δρῆκια πιστὰ ταμόντες*, 'after sacrificing trusty oath sacrifices,' 'after offering sacrifices for a faithful treaty'; in this idiom *δρῆκια* is cognate object of *ταμῆν*, 'sacrifice.' Properly the verb means 'to cut' the throat of the victim; cf. Γ 292.—*ἀριθμηθήμεναι*, where found? § 137, 1, b.
125. [*εἰ*] *Τρῶες μὲν [κ' ἰθὺλοιν] λέξασθαι*, 'if the Trojans should be willing to assemble themselves.'—*λέξασθαι* = *συλλεγῆναι καὶ ἀβροισθῆναι ἐν ταῖσιν* (scholium).—*ἰφέστιοι ὄσοι* *ἔασιν* (= Attic *εἰσίν*), 'all that are at home.'
126. Again understand *εἰ* at the beginning of this clause and of the next (l. 127).
127. *οἰνοχοεῖαν*, syntax, § 211.—*ἕκαστοι*, each *δεκάς*.
128. The conclusion of the conditions (ll. 123-127).—*δεσίοιαι*, for the Attic equivalent cf. notes on A 134, 468.—See note after l. 483 as to relative numbers of Achaeans and Trojans.
129. *πλέας*, short form of *πλέονας*.
131. *πολλέων*, cf. *πολλῶν* (l. 117), and for scansion, § 43.
132. *πλάζουσι* occurred A 59 (*πλαγχθέντας*).—*εἴωσ'* (ι) = *ἔδουσι*.
134. *ἔντα*, cf. ll. 295, 328, 329.—*δή*, 'already.'—*βεβᾶσαι*, form, § 133, foot-note.
135. *δοῦρα* (§ 97), 'timbers.' After a neuter plural subject Homer uses a singular or plural verb at his pleasure.

137. *ἦα'* (αι), form, § 142, 4, b.—*ποτιδέγμεναι* (from *προσδέχομαι*), § 131.

138. *αὐτως*, 'still' unaccomplished.

139. *ὡς ἂν ἐγὼ εἶπω*, 'as I shall direct,' protasis of the more vivid future condition (GG. 632 A, 650; GMT. 529).—*παθώμεθα*, hortatory subjunctive.

141. *οὐ . . . ἔτι . . . ἀρήσομεν*, 'no longer is there hope that we shall take.'

143. *μετὰ πλῆθόν*, 'among the crowd,' a distinctly Homeric idiom; remarkable here because used with a verb of rest. Cf. A 221, 222, *βεβήκει . . . μετὰ δαίμονας*.

144. *φῆ*, 'like,' is noted in the scholia as the reading of Zenodotus, but the mss. here all have *ὡς*. It is interesting to know that this ancient particle of comparison has been preserved in one other place in Homer (Ξ 499) by the requirement of the meter.

145. *εἰρὸς τε νότος τε*, i. e. the wind between these two points, 'a south-east wind.' See note on I 5.

146. *ἄρορ'* (ε), where found? § 128. Distinguish from perfect *δρωρεν*, l. 797.

147. *ὡς δ' ἔτε*, common Homeric formula to introduce a simile; 'and as [happens] when' etc.—*κινήσῃ κε* or *ἂν* omitted, § 197.

148. *λάβρος*, with adverbial force, 'violently.'—*ἔτι*, 'thereto,' yielding to the assault of the wind.—*ἤμεις*, the subject is *ἡλιον*.

149. *ἀλαληγῆ*, 'with shouting.'

151. *ἴστα'* (ο) (in sense of *ἀνίστατο* as explained by scholium), 'stood up,' 'stood aloft.'

154. *ἱεμένων* (§ 61, 22), 'eager to go,' agrees with a pronoun, 'of them,' understood.

155. What is the force of *κεν* with the aorist indicative *ἔτύχθη* (= *ἐγένετο*)? GG. 467 c, 468 b.—*ὑπέρορα*, 'beyond the decrees of fate,' i. e. that had not been determined by fate.

158. This interference of the goddesses is to be placed side by side with that in A; see note on A 194.

157. *ὦ πόποι*, see note on A 254.—*ἀτρυνώνη*, see note on *ἀργεῖφόντης*, l. 103. The original meaning was perhaps 'the unwearied,' 'the invincible.'

160. *κάδ*, § 47; translate with the verb, as if *καταλίποιεν*.—*εὐχολήν*, 'as a boast' in apposition to *Ἑλέην* (l. 161).

165. *νήας*, on the quantity of the ultima see § 32. But the force of a lost sigma of [σ]λάδε (cf. Lat. *sal*) may have been still felt.

167. *ἄϊσσα*, on the tense, § 186; with *βῆ*, 'she darted away.' Cf. notes on l. 71 and A 391.

169. *μήτιν* has the ictus on the ultima, although it is short; see § 33.

170. *ἴστασ'* (α), *ἴστημι*.—*ἑσσελμοιο*, on double *σ* see § 39.

171. *μν*, syntax, § 179.—*κραδίην*, *θυμόν*, syntax, § 180.

175. *πεσόντες*, 'tumbling,' of disorderly embarkation, because hasty.

Embarking in good order would be expressed by *ἐμβάντες*, as is suggested by a scholium.

179. *μηδέ τ' ἑρώε* [Monro (*Homeric Grammar*<sup>2</sup>, § 332) accepts as better the reading of four mss., *μηδ' ἔτ' ἑρώε*], 'and do not delay'; with this verb associate the noun *ἑρωή* (II 302), 'cessation.' But *ἑρωήσει*, 'shall run,' 'shall gush out' (A 303), seems to be a different word; with it is to be associated a corresponding noun, *ἑρωή* (Γ 62), 'rush,' 'thrust,' 'blow.'

182. *φωνησάσης*, translate by present, § 186.

183. *θίεν*, syntax, § 211; 'he started to run.'

184. This Eurybates is to be distinguished from the herald of Agamemnon, mentioned A 320.—*ῥε*, why long? § 61, 6.

185. *Ἀγαμέμνονος* limits *άντιος*, 'to meet'; compare the similar construction with the adverb *έναντίον*, A 534.

186. *οί*, 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. *κίχέη*, optative in protasis of past general condition; on the form cf. subjunctive *κίχέω*, A 26.

189. *ῥ' (έ) = ῥή*, § 31.—*ἑρηγύσασκε*, meaning of suffix? § 154, 1.

190. *δαμόν' (ε)*, 'sir! your conduct is unaccountable'; cf. note on A 561.—*κακόν*, on quantity of the ultima see § 37.—*ῥε*, § 123, 5.—*δειδύσσεισθαι* (§ 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 γάρ τω σάφα οἶσθ' (α)*, *οἶός [ἔστι] νόος 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 *γέροντες*.—*οἶον ἔειπεν*, ll. 56-75.

195. 'May he not in his wrath (as I fear he may) do some harm to the sons of the Achaeans.' This distinctly Homeric construction expresses an object of fear with the desire to avert it. See GMT. 261.

196. *θυμός*, 'spirit.'—*βασιλῆος*, 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. l. 151, *τοί ῥ' ἀλλήλοισι κέλευον κτλ.*

199. *ἐλάσασκεν*, 'would strike' (§ 154, 1).

200. *δαμόνι' (ε)*, cf. note on l. 190.

202. *ἐναριθμῶς*, 'counted in,' 'of account.'

203. *μὲν = μήν* (§ 31).

204. ἀγαθόν, a neuter substantive in the predicate, as often in Attic Greek, instead of a predicate adjective (ἀγαθή). Cf. φοβερότατον δ' ἐρημία (Xen. Anab. II, 5, 9), 'solitude is a most fearful thing.'

206. Omitted in most mss. The interpolator evidently had in mind 199, but made a bad metrical blunder when he used βασιλεύη for βουλευήσιν. —σφίσι, 'them,' i. e. his subjects, is introduced very awkwardly.

209. ἤχῳ, the 'roar' of voices is meant. Cf. ἀλλαγῆ, l. 149.

210. τε, as often, marks the general character of the statement.

212. Θεοσίτης, the significance of the name is of some interest (the 'Bold'); the first element is θέσος, said to be Aeolic for θέσος.—μῶνος = Attic μόνος.

213-216. 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 δε long? § 61, 16.—ἔπεια . . . ἀκοσμά τε πολλά τε, 'words both disorderly and many' is literal.

214. ἐπιζέμεναι, syntax, § 212.

215. After ἀλλ' supply λέγειν or a similar verb.—εἴσαιτο = Attic δόξετε, optative in protasis of a past general condition. See GG. 616 b, 618, 651 (2).

216. αἰσχιστος ἀνὴρ, 'the ugliest man' in predicate relation to the subject of ἦλθεν. Compare κάρτιστοι, A 266 and note. "The most ill-favored wight was he . . . of all the Grecian host" (J. S. Blackie).—ἐπὶ "Ἴλιον, Troy was situated on a hill.

217. ἔην = ἔεν (A 381) = Attic ἦν.—ἕτερον πῶδα, 'in one foot,' accusative of specification.

218. συνοχῶστέ (form, § 127), 'bent together,' 'cramped.'

219. κεφαλῆν, for construction cf. πῶδα, l. 217.—ψεδνὴ κτλ., 'and sparse was the woolly hair that grew thereon.'

220. ἔχθιστος . . . μάλιστ' (α), cf. note on l. 58.

222. ὄξεα κεκληγώς, 'with shrill cries.'—Μέγ' (ε), '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. τίο (Attic τίνος or τοῦ). § 122, 1; genitive of cause with ἐπιμέμφεαι. —δὴ αἶτε, § 43.

226. πλεῖαι, supply εἰσί.

228. οὐ' ἄν = what in Attic prose? GG. 628. A present general protasis.

229. ἦ, introducing a question; cf. note on A 183.—ἔτι, 'besides.'—ἐπιδέεαι = Attic ἐπι-δέει, 'you want.'—οἶσα (with κε), § 190.

230. τις (l. 229) . . . Τρώων ἱπποδάμων, 'a Trojan horseman.'—νίος,



genitive, § 107.—ἀποινα, 'as a ransom,' in apposition to ἐν [χρυσόν], l. 229.

232. γυναῖκα, the genitive (γυναικός) would be expected, to correspond with χρυσῷ (l. 229); but either the poet loses sight of a specific verb, or perhaps he has in mind ποθέεις, which takes the accusative, as A 492.—μίσγειαι and κατίσχειαι (l. 233) are present subjunctives, the ending -εαι being shortened from -ηαι (§§ 28, 29).

233. ἦν τ'(ε) . . . κατίσχειαι, purpose clause.—αὐτός, with ictus on ultima, § 38.

234. Understand τινά, 'a man,' as subject of ἐπιβασκόμεν.

235. πέποινες, 'weaklings'; cf. Achilles's word, οὐτιδανοῖσιν, A 231.—ἐλέγχ' (α), 'reproaches,' 'wretches.'—Ἀχαιῖδες, οὐκέν' Ἀχαιοί, imitated in Vergil's words (*Aen.* IX, 617), "O vere Phrygiae (neque enim Phryges)."

237. πεσομέν, cf. καταπέφυγ, A 81; what is the metaphor involved?

238. χήματα, form, § 44.—οὐκί, generally found at end of sentence and of verse = Attic οὐ.

239. ἔο, accented, § 111, 4; a genitive after the comparative ἀμείνονα.—ἔο has the ictus on the ultima, § 38.

240. Cf. A 356.

241. ἀλλὰ μεθήμων [ἔστ'ε], '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. πομμένα λαῶν, the full significance of this phrase is discussed by Socrates, as related by Xenophon, *Memorabilia*, III, 2, 1. Cf. note on Γ 179.

245. ὑπέδρα ἰδόν, cf. A 148.—ἦνίπαπε, peculiar formation, § 129.

249. ἔσσοι . . . ἦλθον, 'of all that came.'

250. 'Therefore [τῷ, cf. A 418] you had better not speak with kings passing through your mouth.'—ἐν . . . ἀγορεύοις is potential optative with the force of a prohibition—in mock courtesy; cf. A 301.—ἐνὰ 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 φθασί, 'all had Cyrus on their lips both in speech and in songs.'

251. Before προφέροισι and φυλάσσοις, which are in the same construction with ἀγορεύοις, understand οὐκ ἂν: 'you had better not heap reproaches on them and watch (your chance for) going home.'

254. τῷ, cf. l. 250.

255. ἦσαι ὀναδίζων, 'you keep on reproaching'; for this meaning of ἦμαι cf. A 415, 416. Thersites sat down later (l. 268).—διδόθωσιν, for διδόνωσιν (§ 133).

258. κινήσομαι, first aorist subjunctive, probably; the corresponding

indicative, *κηχῆσαστο*, occurs Z 498 and elsewhere. Cf. § 145.—*ὡς νῦν περ ὄδῃ*, 'even as you now are.'

259. *μηκέτ'* . . . *ἐπέειη*, what sort of wish? § 201. Odysseus emphatically says 'Ὀδυσσῆ instead of *ἐμοί*.'

261. *ἀπὸ* . . . *δύσω*, tmesis.—*φῶλα*, meaning, § 114.

262. *τά τ' (ε)*, 'which,' § 123, 3.—*αἰδέα*, 'nakedness.'

263. [*σε*] *αὐτόν*, 'you yourself,' object of *ἀφήσω*.

264. *πεπληγῶς*, 'scourging.'

266. *σκήπτρου* . . . *χρυσίου*, cf. note on A 246.—*τάρβησεν*, see notes on A 85, 331.

269. *ἀλγήσας*, 'smarting with pain.'—*ἀχρεῖον ἰδῶν*, 'with a foolish look.'

270. *ἀχρῆμένοι*, on account of disappointment about going home.—*ἡδύ*, 'sweetly,' 'pleasantly,' 'heartily.'

271. *τις*, 'many a one.'—*εἵπεσκον*, force of suffix, § 154, 1.—*πλησίον*, substantive (from *πλησίος*); with *ἄλλον*, 'his neighbor.'

272. *ὦ πρόποι*, cf. A 254.—*δῆ*, 'already.'

273. *βουλᾶς* (a kind of cognate accusative) *τ' ἐξάρχων ἀγαθᾶς*, 'taking the lead in good counsels.'—*κορύσσων*, 'arming (with helmet),' here metaphorically, 'marshaling' (*πόλεμον*).

274. *ἄριστον*, in predicate relation to *τόδε*, 'this is by far the best deed that he has done.'

275. *ὅς*, introducing a causal clause; 'in that he restrained that slanderer—impudent as he was—from his harangues.'—*ἀγοράων*, syntax?

276. *θην*, 'I rather think,' in irony.—*πάλιν αὖτις ἀνήσει (ἀν-ίημι)*, 'will impel him back here again.'

278. *φάσαν*, note the plural with collective subject, *πληθός*.

281. *οἱ πρότοι τε καὶ ἔστατοι*, 'both the nearest and the farthest.' But *οἱ* may be the pronoun, a dative of reference.

285. *πάντων* . . . *μαρόπεισι βροτοῖσιν*, 'in the sight of all mortal men.'—*θῆμεναι*, for meaning cf. note on A 2; for form cf. *δόμεναι*, A 98.

286. *ἐκτελείουσιν*, tense, § 151.

288. Cf. l. 113. With *ἐκπέσαντ'* (a) supply *σε*.

289. *ὡς τε* (Attic *ὡσπερ*), 'like.'—*ἢ* (the ms. reading) is superfluous to the sense; *ἢ* . . . *ἢ*, or *τε* . . . *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 *τινά* as subject of *νέεσθαι*. 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.

294. ἐλάωσιν, to be read with synizesis; for meaning cf. ἔλασαι, A 409. How is the mood accounted for? Cf. ἐλαωμεν, l. 228, and § 197.

295. ἡμῖν, dative of interest; cf. τῷ, A 250.—ἐννατος, for ἐνφαιτος. Compare ἐνάτη, l. 313, where digamma is neglected. This line does not quite accord with l. 134, where the nine years are said to be already gone.

296. μμνόντεσσι = μένουσι (in Attic prose), dative plural of μένων (l. 292)—τῷ, § 117.

298. κενόν (Attic κενόν), 'empty-handed,' agrees with τινά understood, the subject of the two infinitives.

302. μή (instead of οὐ), because the relative clause is the protasis of a condition.—ἔβαν . . . φέρουσαι, 'carried off'; see notes on A 391, B 71.

303. χθιζά τε καὶ προχθιζ' (α), '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. δαφουρός, meaning of prefix, § 160.

313. ἄτόρ, 'while.'

315. τέκνα, object of ὀδυρομένη, which, though often taking a genitive of cause, is sometimes used transitively (T 345, Ω 714, 740).

316. δ' ἐλελιζόμενος is probably for an original δὲ Φελιζόμενος, aorist of ἐλάσσω (§ 61, 15), which naturally means 'coiling himself up.' Similar formations occurring elsewhere also (as from ἐλελίζω) have been noted and corrected by editors.—ἀμφιαχυσίαν (commonly called perfect of ἀμφιάχω) is probably another example of a word not transmitted in its original form.

318. ἀρξίηλον (= ἀρίδηλον), meaning of prefix, § 160.—ὅς περ ἔφηεν, 'who also revealed him' or 'the very god that' etc. (GG. 216.)

320. θανμάζομεν, imperfect. Homer does not use the historical present. See § 182.—ἐτόχθη, 'came to pass'; cf. l. 155.

321. θεῶν, with ἑκατόμβας. 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 Divinatione*, II, 30, 64).

325. ὅο, form, §§ 74; 123, 1.

326. ὡς . . . ὡς (l. 328), cf. A 512.

332. εἰς ὃ κεν = Attic ἕως (ἕχρι, μέχρι, ἕστε) ἕν.

336. Γερήνιος. 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 Γερήνιοις (scholium), 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.

337. ὦ πρόοι, cf. A 254, where Nestor begins with the same words.—  
ἦ δῆ, 'surely now.'

339. '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.—βήσεται conforms to the neuter plural subject δρακία only; cf. note on l. 135.

340. '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 typical of all such, better that they all be brought to naught than continue to mislead.

341. σπονδαὶ ἀκηροί, 'libations unmixed' (with water). The wine furnished by the contracting parties was mingled in token of cementing the contract.—ἐπέπιθμεν (§ 57) = ἐπεπόθεμεν.

342. αἴτως, 'in vain.'

343. πολλὸν χρόνον . . . ἔόντες, to be rendered by the English perfect. Cf. A 558.

344. ἔσ' (ἔτι) ὡς πρὶν (§ 30), 'still as before.'—δ' (ἔ) = δῆ.

348. ἓνα καὶ δύο, 'one or two'; for καὶ compare χθιζὶ τε καὶ πρωΐα, l. 308. The words are in apposition to τοῖσδε.—'Ἀχαιῶν limits τοί, 'who of the Achaeans.'

347. αὐτῶν, perhaps a neuter objective genitive with ἀγνοίαι, 'accomplishment 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.'

348. πρὶν . . . πρὶν, used as in A 97, 98.—ἵναί limits βουλευσώ'(ι) (l. 347).—Διὸς αἰγιόχοιο, construction, § 174 (3).

353. ἀστράπτων, nominative when the accusative would be regular to agree with Κρονίωνα (l. 350).

355. τινα, 'every man.'—πᾶρ, § 46.

356. τίσασθαι (τίνω), 'take pay for.'—'Ἑλένης δρυμήματα κτλ., 'the efforts and groans about Helen' is the better of the traditional interpretations: i. e. the efforts and groans that we Greeks have put forth for her.

359. ἐπίσπη (ἐφίπω), 'meet' death: for we shall slay him on the spot.

363. φρήτρηφιν (§ 155, 1), in the same construction as φύλοισ.

365. γνώση, i. e. γνώσει. —ὅς κτλ., 'whoever of the leaders is cowardly and who of the soldiers, and whoever is brave.'

366. ἔησι, form, § 136, 6; for the syntax cf. GG. 616 a, 621 a.—κατὰ σφίαις (to be read with synizesis), for meaning compare A 271.—μαχέονται, future, § 151.

370. μάν, § 31.

372. εἰεν, in a hardly attainable wish. See § 202.

376. με . . . βάλλα, 'plunges me.'

378. ἦρχον χαλεπαίνων, 'was first to be angry.'
379. εἰ δέ ποτ' ἐς γε μίαν [βουλῆν] βουλευόμεν, 'if ever our plans shall converge into one plan,' i. e. 'if we shall ever plan in accord.'
380. ἀνάβλησις, on the suffix, § 156, 2.
381. ξυνάγωμεν = Latin *committamus*. Ἄρηα is the personification of *proelium* or  *pugnam*. Cf. Vergil's *proelia* . . . *conserimus* (*Aen.* II, 397 f.).
382. τις, 'every man,' as in l. 355.—ἀσπίδα θέσθω, 'let him make his shield ready.' 'Let him gird on [*περι-θέσθω*, 'put on'] his shield' is the interpretation of a scholiast.
384. ἀμφις ἰδόν seems to be for an original ἀμφι Ἰδών (§ 61, 23), 'looking on both sides of,' 'seeing to'; with ἀρματος.
385. ὡς κς . . . κρινόμεθ' (ς), 'that we may strive together [literally 'seek a decision'] in hateful war.' For the syntax of the clause, § 196.
386. μετέσσεται, 'shall intervene.'
387. εἰ μὴ, 'except that,' 'until.'
388. τῶν, enclitic pronoun, § 122, 2; 'many a man's.'—στέθεσφιν, § 155, 1.
389. ἀσπίδος ἀμφιβρότης, the big shield. Cf. Introduction, 23.—*χεῖρα*, accusative of specification.—As subject of *καμέται* understand *τις*, 'many a man.'
391. ὅν δέ κ' (ε) . . . νοήσω, protasis of the more vivid future condition.
392. μινάξεν limits *ἐθέλοντα*, which agrees with *ὅν* (l. 391).—ὄς οἱ, why not *ὄς οἱ*? § 61, 6.
393. ἀρκιον, '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 *ἴσσεται* see note on A 211.
394. κῆμα, supply *λάχρ*.
396. προβλήτι σκοπέλει, in apposition to *ἀκτῆ* (l. 395), to which it gives a more definite conception.
397. κύματα (l. 396) παντοίων ἀνέμων, 'waves driven by all the various winds.'—*γένωνται*, subject understood, *ἀνεμοί*.
400. ἄλλος δ' ἄλλῃ (Latin *alius alii*) ἔφρεε 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.
407. Cf. l. 169.
408. βοῆν ἀγαθῆς, 'good at the martial cry,' epithet of a brave man. It is to be noted that the trumpet (*σάλπιγξ*) 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 ἀδελφόν, cf. κενόν, l. 298.—The subject of the clause ὡς ἐπovεῖτο 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.

410. Cf. A 449.

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. πρὶν . . . πρὶν, cf. note on A 97.—For construction of θῆναι and ἐπι . . . ἔλθεῖν (tmesis), § 218.

414. κάτα, for accent on penult cf. § 164.—πρηνές, predicate adjective limiting μέλαθρον, after which it is to be translated 'headlong'; the use is metaphorical, the adjective commonly being applied to living creatures.—βαλίαν, form, § 137, 4.—Instead of the Homeric με . . . βαλίαν, what construction follows πρὶν in Attic Greek after a negative clause? Cf. Xen. *Anab.* I, 1, 10: καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασίτας πρὶν ἂν αὐτῷ συμβουλευέσθαι. GG. 644 b and d.

415. αἰθαλόεν, 'smoke-begrimed' roof; the μέγαρον 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.—πρήσαι, 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; πρήσαι is used with the genitive after the analogy of verbs of *sharing* and *filling*, which regularly take a partitive genitive (of material).—δηῖοιο, η is short in scansion, § 28.

416. Ἐκτόρειον, for Ἐκτορος, cf. Νηληϊφ, l. 20; Νεστορέη, l. 54.—δαῖζαι with subject με (l. 414) is also included in the πρὶν construction: 'and until I have rent Hector's tunic on his breast so that it is ragged [or 'into shreds'] with my bronze.'

417. πολλές, declension, § 106.

418. λαζόατο, why optative? § 201.—δέξαι, cf. note on T 61.

420. δέκτρο, form, § 131.—ἰρά = Attic ἰερά.—ἀμέγαρον, used like βουγάλεον (l. 417): 'so that it was unenviable'; i. e. 'to a sad extent.'

421-424 = A 458-461.

426. ὑπερ-εχον, for an original ὑπέρ-σεχον.—Ἠφαιστόιο = πυρός.

427-432 = A 464-469.

435. μηκέτι . . . λεγόμεθα, 'let us no longer be gathered' is a traditional rendering; others translate the verb, 'talk with one another.'

436. ἀμβαλλόμεθα, for meaning cf. ἀνάβλησις, l. 380. With reference to this word an interesting digression of the scholia is worth repeating: ἐρωτηθεὶς γοῦν Ἀλέξανδρος, πῶς τῆς Ἑλλάδος ἐκράτησε, "μηδὲν ἀναβαλλόμενος" εἶπεν.

438. ἀγαρόντων, imperative.

440. ἴωμεν, subjunctive, § 143.—θάσσον is rendered by Nägelsbach 'the sooner the better.'—ἔγερμεν, aorist subjunctive, § 144, II.—For the construction ἔφρα ('in order that') κε κτλ. see § 196.

446. κρινόντες, 'marshaling' (literally 'separating') into tribes and clans; cf. l. 362.

447. ἔριτμον, force of prefix, § 160.—ἀγήραον ἀθανάτην, 'ageless,' 'immortal,' not precisely equivalent in meaning. The distinction is nicely drawn in the ancient myth of Tithonus, the husband of Dawn (Ἥως); being a mortal, he asked for immortality (ἀθανασία) from her who was a goddess; this he received and lived on forever; but because through ignorance he did not ask for agelessness (ἀγηρασία) 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. ἤφιθονται, spelling, § 85.

452. καρδίη, with ἐκάστη (l. 451), § 180.—ἔλληκτον, spelling, § 39.

456. τε, what is its force here? Cf. l. 90.

457. τῶν, 'of them,' with χαλκοῦ.—θεσπεσίω, freely, 'countless,' with reference to the shields and weapons.

458. παμφανόουσα shows the reduplicated root φαν. Compare παιφάουσα, l. 450.—αἰθέρος, the clear air above the denser ἀήρ. The top of Olympus is in this element; so Zeus is spoken of, l. 412, as αἰθέρι ναίων.

459. τῶν can not be translated at this point; it is later repeated (l. 464), when care must be taken to render it.

460. δουλιχοδείρων, spelling, § 85.

461. Ἀσίη ἐν λαμῶνι, '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 Caÿstrus':

[volucres] quae Asia circum  
dulcibus in stagnis rimantur prata Caÿstri.—*Georgics*, I, 383, 384.

Again he alludes to the "Asia palus" (*Aen.* VII, 701, 702), home of swans. [*Ἀσίη*, i. e. *Ἀσίω*, genitive of *Ἀσία*, is a common reading also; the sense then is, 'the meadow of Asia,' who is said to have been a king of the Lydians.]

463. προκαθιζόντων, occurring where a finite verb parallel with ποτῶνται might be expected, agrees with the genitives that have preceded, either ὀρνίθων (l. 459) or its appositive nouns (l. 460). The Homeric order should be preserved in translation: 'as they noisily keep settling to the fore.'—

συναραγεῖ δέ τε λαμάν, 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.'

465. προχέοντο, the ultima remains short before Σκαμάνθριον : cf. l. 467 also. This is a metrical irregularity.

466. αὐτῶν, 'of the men themselves.'

468. τε, not to be translated, § 123, 3.

469. ἀδινάων, see note on l. 87.

470. αἱ τε and (l. 471) ὅτε τε, § 123, 3.

471. δαΐα, 'wets,' a distinct verb from δεύομαι, 'want.'

474. τοῦς, not to be translated at this point; it is repeated in l. 476, where it must not be neglected.

475. βεῖα = Attic βεδίαις.

478. τερπικεραύνη, § 59.

479. ζώνην, 'waist,' means a woman's 'girdle' usually.

480. βοῦς, a noun of common gender; with ταῦρος (l. 481) in apposition, 'bull'; in the plural, meaning 'herds,' βόες is feminine, as l. 481 and A 154.—ἀγέληφι, syntax, § 177 (a).—ἔπλετο, 'is,' § 184.

483. ἠρώεσσιν, 'among the warriors,' with ἔξοχον.

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 562, 563).

Following are the introductory lines of the Catalogue:

ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δόματ' ἔχουσαι,—  
 ὑμεῖς γὰρ θεαὶ ἐστε πάρεστε τε ἴστε τε πάντα, 485  
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—  
 οἳ τινες ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
 πλεθρὸν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 οὐδ' εἰ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,  
 φωνὴ δ' ἄρρηκτος, χάλκεον δὲ μοι ἦτορ ἐνείη, 490  
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι Διὸς αἰγιόχοιο



θυγατέρες μνησαίασ', ὅσοι ὑπὸ Ἴλιον ἦλθον.  
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

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. Διὶ ὄσ (cf. §§ 33, 37, end), 'as under the might of Zeus.'

783. εἰν, § 35, end.

785. πεδίω, syntax, § 171.

786. ἀκία, spelling, § 29.

788. ἀγοράς, what kind of accusative? GG. 536 a.

794. δέγμενος (§ 131), 'awaiting the time when' (ἀπότε).—ναῦφιν = νεῶν, § 155, 1.

796. μῦθοι . . . ἀκριτοί, cf. ἀκριτόμυθε, l. 246.

797. ἐπ' εἰρήνης, 'in the time of peace.'—ἔρωρεν, cf. l. 146.

798. πολλά, 'often.'

799. τοιόνδε τοσόνδε τε, see note on l. 120.—ἔπωπα, § 127.

801. πεδίω, syntax, § 171.

802. δέ, § 31.

804. ἄλλη δ' ἄλλων γλῶσσα, in Latin *alia aliorum lingua*: 'some speak one tongue, others another.'

809. πᾶσαι . . . πύλαι, 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. ὄραρα, pluperfect (on translation of the tense see § 188).

811. πόλιος, the last two syllables must be pronounced as one (-γος); 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. κλαγγῇ τ' ἐνοπή τ' (ε), syntax, § 178.—ὄριθες ὡς (— | —), § 37.

3. περ = καί, 'also,' and belongs with γεράνων. Cf. A 131.—πέλα οὐρανῶπι πρού, 'rises in heaven, to the fore,' 'rises before heaven.'

Vergil (*Aen.* X, 264-266) condenses the simile thus:

quales sub nubibus atris  
Strymoniae dant signa grues, atque aethera tranant  
cum sonitu, fugiantque 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. *χειμῶνα*, 'winter.'

5. *ἐπ'* (ι) 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. *ἔριδα*, form, § 80.

10. *κατέχευεν*, on translating the tense, § 184.

11. *κλίπτῃ δὲ τε νυκτὸς ἀμέλιω* (accusative singular agreeing with *μίχλην*, l. 10), 'but better for a thief than night.'

12. The order for translation is: *ἐπὶ τόσσον, ἐπὶ ὅσον*, (a man can see) 'only so far as' etc.

14. *πεδίω*, syntax, § 171.

15. *ἐπ' ἀλλήλοισιν ἰόντες* = Attic *ἐπ' ἀλλήλους ἰόντες*.

17. 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.

19. *προκαλιζέτο*, 'challenged' by his attitude, not by speech.

22. *μακρὰ* (cognate accusative) *βιβάντα*, 'with long strides.'

23. *ὡς τε λέων ἐχάρη*, 'as a lion rejoices,' § 184.

24. *κεραόν*, on quantity of the ultima, § 32.

25. *εἰ περ ἂν αὐτὸν | σείωνται*, § 197, 1. The apodosis (*καρῆσθαι*) of this general condition is accompanied by *τε*, which while untranslatable often marks a general statement.

29. *ἐξ ὀχέων*, '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.

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.

31. *φλον ἦτορ*, 'in his heart,' accusative of specification.

33. *ἀπέστη*, gnomic aorist like *ἐχάρη* (l. 23); so too *ἔλλαβε* (l. 34), *ἀνεχάρησεν* (l. 35), *εἶλε* (l. 35).—The simile is imitated by Vergil (*Aen.* II, 379-382):

Improvisum acpris veluti qui sentibus anguem  
pressit humi nitens, trepidusque repente refugit  
attolentem iras et caerulea colla tumentem :  
haud secus Androgeus visu tremefactus abibat.

'Like a man treading among prickly briars, 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. ὑπο, 'beneath,' adverb.—ὄλαβε, spelling, § 39.

35. παρειάς, with μιν, syntax, § 180.

39. Δύσπαρι, 'evil Paris,' in striking contrast with the following εἶδος ἄριστε. A similar antithesis is noticed in Tennyson's *Oenone*: "Beautiful Paris, evil-hearted Paris."

40. αἶψ' ὄφελος κτλ., construction, § 203.—τε . . . τε, here equivalent to 'or'; cf. B 303, 346.

42. ἔμεναι (§ 137, 6), as subject supply *σε*.—ἐπόψιον may be translated as a substantive, 'object of others' [ἔλλων] suspicion.'

44. φάντες, 'thinking.'—As subject of ἔμμεναι supply *σε*.—ἄριστήα πρόμον = ἄριστον πρόμαχον. For Paris as πρόμαχος cf. l. 16. [Some editors make ἄριστήα subject of ἔμμεναι, and πρόμον a predicate noun after it.]—οἶνεκα καλὸν | εἶδος ἔπ' (ι), 'because you have a fair form.'

45. ἔπ' (ι), accent, § 167.—The words ἄλλ' οὐκ κτλ. may be Hector's own, not the reported gibes of the Achaeans; but if a comma be read for the colon (after ἔπ'), they may be regarded as a continuation of the Achaeans' thought.—βίη is might for offense; ἀλκή, strength for defense.

46. ἦ τοῖσδε ἰόν, '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. ἐπιπλώσας and μυχθεῖς (l. 48) are best translated as finite verbs parallel with ἀήγες (l. 48), although of course denoting prior action.

49. νύον, 'allied by marriage,' here.

50. πῆμα, χάρμα (l. 51), and κατηφέην (l. 51) are accusatives in apposition to the whole preceding sentence (cf. GG. 539): '(to be) a great distress' etc.

52. οὐκ ἂν δὴ μέλειαι (§ 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 ἂν . . . χραίσμη, construction, § 192.—Ἀφροδίτης has initial syllable short, § 4.

55. ἦ τε κόμη τό τε εἶδος, in apposition to δῶρα.—ἔτ' ἐν κοίησι μυγείης, 'when haply you roll in the dust,' less vivid future protasis. The use of the plural κοίησι suggests the particles that compose the whole; cf. δχέων, l. 29.

56, 57. ἦ τέ κεν ἦδη 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 Absalom, 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. ἔσσο, ἔννυμι.

59. κατ' αἶσαν, 'in just measure,' 'after my deserts.'—ὑπὲρ αἶσαν, 'unduly.'

60. Paris means, 'with your words you have cut me to the quick.'

61. εἶσιν, 'goes,' 'is driven.'—δουρός, 'a timber.'—τέχνη, 'with art,' 'skilfully.'

62. As subject of ὀφέλλει understand 'the axe'; it increases the effect of the man's blow by its sharpness.—ἔρωήν, cf. note on B 179.

63. Τρῶας καὶ πάντας Ἀχαιοῦς, in apposition to ἄλλους, 'the others, the Trojans' etc.

70. ἀμφὶ (ῶ) with dative, like Attic περί with genitive.

72. ἔλῶν . . . οὐκάδ' ἀγέσθω, 'let him take and carry home with him.'—εἰ strengthens πάντα, 'each and every one.' The treasures referred to were brought away from the palace of Menelaus when Helen eloped with Paris.

73. οἱ δ' ἄλλοι, in apposition to 'you,' the subject of ναίετε (l. 74), and τοί, the subject of νεέσθων (l. 74): 'as for the rest, you' etc.—φιλότητα, in same construction as δρῆκια.—ταμόντες, cf. B 124.

74. ναίετε, syntax, § 204.—τοὶ δέ, the Greeks.

75. Ἄργος ἐς ἱππόβοτον κτλ., in this formula there is probably a trace of the original meaning of Argos, the district in Thessaly. Cf. note on A 79.

80. ἔβαλλον, irregular, but quite Homeric, for βάλλοντες, which would be expected in a construction parallel with τιτυσκόμενοι.

87. μῦθον, 'challenge'; cf. note on A 388.

88. κέλεται, 'he proposes.'—Τρῶας and Ἀχαιοῦς are in apposition to ἄλλους.

90. αὐτόν, 'himself.'

91. οἶους, 'alone,' in agreement with αὐτόν and Μενέλαον (l. 90).

95. ἀκὴν ἐγένοντο, 'were hushed'; ἀκὴν, an adverb, was originally an accusative case. No wonder they were silent, as a scholiast 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. φρονέω κτλ., 'my mind is [Monro, *Homeric Grammar*<sup>2</sup>, § 238] that Argives and Trojans should now be parted.'

99. *πέποιθε* = *πεπόνησε*. Another reading, *πέπασθε*, is often preferred. The forms arise from *πεποθ-τε* or *πεπαθ-τε*; *θ* becomes sigma before another lingual mute and *τ* is aspirated.

100. *Ἀλεξάνδρου κτλ.*, 'on account of the beginning that Alexander made.'

101. *τέτυκται*, 'is prepared.'

102. *τεθναίη, διακρινθείτε*, syntax, § 204.

103. *οἶστε*, form, § 153.—*ἄρν'(ε)*, 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 (*ξείνοι*) in the land, propose to sacrifice to Zeus—

*Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε,  
ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοῖοισιν ὀπηδεῖ.*

'For Zeus is the protector of suppliants and strangers, the strangers' god, who attends on strangers to whom respect is due' (i 270, 271).

105. *ἄξετε*, tense, § 153.—*Πριάμοιο βίην*, 'the might of Priam' = 'mighty Priam.'—The expression *ἑρκα τάμνη | αὐτὸς* evidently does not mean that Priam 'by his own hand' may perform the sacrifice, for Agamemnon does this (i. 273).

106. *παῖδες . . . ἀπιστοί*, Paris is particularly meant by this general charge.

108-110. General truths.

109. *οἷς* may be masculine or neuter: 'among what men' or 'in what affairs an old man has a part.' On *ὅ* see § 119.—*μετήρησιν*, § 136, 6; on omission of *ἄν* or *κε* in the present general protasis, § 197.—*πρόσω* καὶ *ὀπίσω*, for meaning cf. A 343.

110. *ὄπως . . . γένηται*, syntax, § 199.

113. *ἵππους*, horses harnessed to chariots.—*ἐπὶ στίχας*, 'in rows,' like  $\Sigma$  602.—*ἔκ . . . ἵβαν*, from the chariots; there was no cavalry in Homeric warfare. See Introduction, 27.

115. *ἀμφὶς*, 'between,' separating Achaeans and Trojans.

119. *ἄρν' = ἄρνα*.

120. *οἰσόμεναι*, tense, § 153.

123. *τήν*, relative.—*εἰχε*, as his wife.

124. *λαοδικήν*, appositive to *τήν* (i. 123).

126. *δίπλακα*, 'double mantle,' substantive (or adjective with *χλαῖνας* understood) in apposition to *ιστόν* (i. 125), 'web.' See Introduction, 12.—*ἐνέπασσεν*, 'was weaving therein.'

129. *ἀκέα*, spelling, § 29.

132. *οἱ*, relative; the antecedent is *οἱ* (i. 134), 'those.'

134. *ἕσται*, form, §§ 29; 142, 4, b. The meaning is 'rest' rather than 'sit,' for they are standing, as is shown by the next line.

138. τῷ νικήσαντι (syntax, § 176), to be translated as if τοῦ νικήσαντος. —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, ὀπότερος δέ κε νικήσῃ, where κε is of course regular with the subjunctive.—κεκλήσῃ, ‘you shall be called,’ is nearly equivalent to ‘you shall be.’

140. ἀνδρός, mentioned in ll. 52, 53.—ἄστεος, Sparta.—τοκῆων, Leda and her husband Tyndareus; but Helen’s father was Zeus (l. 199).

141. ὀθόνησιν, here used as a veil. Cf. note on § 595.

146. οἱ δ’ ἀμφὶ Πρίαμον κτλ. The names are to be translated as nominatives; cf. Xen. *Anab.* III, 5, 1: οἱ δ’ ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπέμενοι ἄλλην ὁδὸν φέροντο, οἱ δ’ ἀμφὶ Χειρίσοφον καταβάντες ἑστρατοπεδεύοντο κτλ. ‘Tissaphernes and Ariaeus and those that were with them’ . . . ‘Chirisophus and his followers.’

148. Οὐκαλίγων τε καὶ Ἀντήνωρ, a free use of nominatives where accusatives, in the same construction as Πρίαμον, etc., might be expected.

149. ἐπὶ Σκαίῃσι πύλῃσιν, cf. note on Z 373.

152. δενδρέφ, scansion, § 43; like χρυσέφ, A 15. The note of the cicada is described as λεγυρήν, ‘shrill,’ ‘clear,’ in the familiar *Anacreontic* (32, l. 14), and perhaps the difficult λαριέσσων is intended to convey a similar meaning here; it is commonly translated ‘delicate.’—ἴσων, Attic ἰῶων (ἴημι), ‘send forth’: from ἰένω (§ 133). 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 νέμεις = οὐ νεμεσητέν, ‘it is no cause for blame.’

157. πάσχων with πολὺν χρόνον has the force of a perfect in English. Cf. note on A 553.

160. πῆμα, in apposition to ‘she,’ i. e. Helen, the subject of λίποιτο. The verb is used in passive sense (§ 185).

162. πάροισ’ (ε), with ἐμετο, ‘beside me.’—ἤεν, § 42.

163. πηούς, connections by marriage.

164. μοι, ‘in my sight,’ a true dative (§ 176).

166. ὡς = ἵνα, ‘in order that.’

167. ὅς τις ἕδ’ ἔστιν Ἀχαιῶς ἀνὴρ, ‘who this Achaean man is,’ repeats in the form of an indirect question the object of ἐξονομήνης (l. 166), τόνδ’ ἄνδρα πελάριον.

168. κεφαλῆ, ‘in stature,’ dative of respect, a subdivision of the instrumental use (§ 178); cf. κεφαλῆ (l. 193), ὅμοισιν (l. 194), and also the accusatives of specification, a closely related construction, κεφαλῆν and ὅμοιους, l. 227.—ἔασιν, cf. B 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.'—*ἑκυρό*, 'father-in-law,' once began with *σF*, the force of which consonants still survives in this line.—For *δFανός* see § 62.

173. *ὡς ἔφαλλον . . . ἄδαν* (§ 203), 'oh that death had been my choice—evil death!'—*ἄδαν*, *ἀνδάνω*.

174. *νίη*, §§ 107, 178.—*γνωτός*, with special reference to her brothers, Castor and Polydeuces (l. 237).

175. *παῖδα*, cf. § 12–14:

*Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,  
ἐπεὶ δὴ τὸ πρῶτον ἐγένετο παῖδ' ἑρατεινῆν,  
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης 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.'—*δηλικίην*, 'companionship,' i. e. 'companions.'

176. *τά γ' οὐκ ἐγένοντο*, 'this came not.'—*τό*, 'therefore.'

179. *ἀμφότερον*, 'both,' an appositive to the following nouns, *βασιλεῖς . . . αἰχμητής*.—*τε* after *βασιλεῖς* 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, *ποιμένα λαῶν* (e. g. B 243):

'Why does Homer praise Agamemnon in these words—

*ἀμφότερον, βασιλεῖς τ' ἀγαθὸς κρατερὸς τ' αἰχμητής ?*

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. *κυνόπιδος* agrees with *ἐμοῦ*, implied in *ἐμός*. Cf. Z 490.—*εἰ ποτ' ἔην 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 [*βα*],' 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 [*ἴρα*] 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, II 33, 60, etc.—*δεσμέηται*, §§ 142, 4, a; 188.

188. *ἔλεχθη*, 'was numbered' (root *λεγ*), or possibly 'was posted' (root *λεχ*, cf. *λεξάσθων*, I 67).

189. *Ἀμαζόνες*: 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 warlike 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. μέλων μὲν, supply ἐστί.

194. ὤμοισιν, στέροισιν, cf. l. 168 and note.—ἰδέ = καί.—ἰδέσθαι limits ἐρύτερος, 'broader to look upon.'

196. κτύλος has short ultima in spite of the following ὄς.

201. Ἰθάκης κραναῆς, cf. δ 805-808:

ἐν δ' Ἰθάκῃ οὐτ' ἄρ δρόμοι εὐρέες οὔτε τι λιμῶν·  
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότῳ.  
οὐ γὰρ τις νήσῳ ἱππήλατος οὐδ' ἔυλειμων,  
αἶθ' ἄλλ' κεκλιταί. Ἰθάκῃ δέ τε καὶ περὶ πασσών.

'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 δ' . . . ἀντίον ἦδα = τὴν δὲ . . . προσηύδα.

205. ἦδη γὰρ . . . ποτ'(ε), cf. A 260. Menelaus and Odysseus came to Troy on an embassy before hostilities actually began; the incident is referred to elsewhere also (A 138-141). 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. ἀγγελίης, genitive of ἀγγελίη, with ἔνεκ'(α), 'on a message about you.'—σεῦ is objective genitive with ἀγγελίης. For the order cf. l. 100: Ἀλεξάνδρου ἔνεκ' ἀρχῆς. [Some understand ἀγγελίης as nominative = ἀγγελος, and take σεῦ with ἔνεκ'(α).]

210. στάντων, partitive genitive.—ἐπαίρασαν, cf. B 426.—ἄμους, accusative of specification.

211. ἀμφὸ δ' ἔχομεν, in apposition to the following nominatives, of



which the first only, *Ὀδυσσεύς*, is expressed; the second, *Μενέλαος*, is implied. It is as if the poet had continued, *Μενέλαος δ' ἦρτον γεραρός*.

215. *ἦ*, 'although,' 'yet.'—*γενεα*, in sense of *γενεῆ*, 'in birth,' 'in years.'

217. *ἔπει* . . . *ἔθεσκε* (§ 154, 1), 'kept looking down.'—*κατὰ χθονός*, 'down on the ground,' with *ὄμματα πήξας*. In this construction the genitive probably illustrates the local use (cf. §§ 171, 173).

218. *σκήπτρον*, why did he hold a scepter? Cf. A 234.

220. *φαίης κεν* (§ 207), 'you [indefinite subject] would have thought.'—*ἰάκοτον* . . . *τιν' (α)*, 'a very surly fellow,' because he kept his eyes on the ground; *ἄφρονα* . . . *αὐτως*, 'a mere [or 'perfect'] dolt,' because he seemed not to know enough to gesticulate with the staff.

223. *ἔρισσας*, force in English, § 207; cf. *φαίης* ken 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. *θεός ὤε*, on the scansion, § 37.

235. *κεν* . . . *γνοίην*, potential optative; in this instance the present indicative would better conform to the English idiom.—*τ'* is for *τοι*, § 40, 4; or possibly *τε* (cf. A 521).

236. *ἰδέων*, form, § 137, 4.

238. *τό 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 = *ἡ αὐτή*, 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* (λ 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' ἐναλλὰξ ἡμέραν τὰν μὲν παρὰ πατρὶ φίλῃ  
Δι' νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις Θεράπνας,  
πότμον ἀμπικλάντες ὁμοῖον.*

'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. *θεῶν*, with *δρκια πιστά* as in l. 269.—*δρκια*, offerings for cementing oaths, namely *ἄρε δύο καὶ οἶνον* (l. 246).

250. *δρσειο*, form, § 153.

252. *τάμητε*, note the change to plural subject, 'you all.'

254. ἀμφὶ γυναικί, Attic περί γυναικός. Cf. περί σεῖο, l. 137.
255. τῷ δέ κε νικήσαντι, cf. l. 138.—ἔποιτο, syntax, § 204.
- 256–258. Cf. ll. 73–75.
257. ναίομεν, syntax, § 204.—νέονται, with future meaning.
261. ἄν . . . ἔβη, ‘mounted’ the chariot.
262. δόφρον, accusative of limit of motion.
263. Σκαιῶν, for Σκαιδῶν. Supply πυλάων (πυλών).—ἔχον, ‘guided.’
266. ἐξ ἵππων, ‘from their chariots’; cf. notes on ll. 29, 113.
268. ἄν, supply ἔρυντο.
269. ὄρκια, cf. l. 245.
270. μίσγον, ‘mingled’ the wine of the Greeks with that of the Trojans. Wine unmixed with water (B 341, σπονδαὶ ἑκρητοί) was used in such ceremonies.
272. The knife (μάχαιραν, l. 271), ‘which always hung by the great scabbard of his sword.’—ἄωρτο (for which ἄορτο has been proposed as the proper spelling) is pluperfect of ἀείρω, and means, literally, ‘was suspended.’
273. τάμνε τρίχας, as a sign that the victim was consecrated for sacrifice.
274. ἀρίστοις, with Τρώων καὶ Ἀχαιῶν.
277. Ἡἷλιος, case, § 169.
278. σὺ, ‘ye that,’ includes Hades and Persephone and in particular the Erinyes. Cf. T 258–260:
- ἴστω νῦν Ζεὺς πρῶτα, θεῶν ἕπατος καὶ ἄριστος,  
Γῆ τε καὶ Ἡἷλιος καὶ ἑρινύες, αἳ θ’ ὑπὸ γαῖαν  
ἀνθρώπους τίνυνται, ὅτις κ’ ἐπίορκον ὀμόσῃ.
285. Τρώας . . . ἀποδοῦναι (syntax, § 213) = Attic Τρῶες ἀποδόντων or ἀποδότῳσαν.
286. τιμὴν, ‘recompense,’ ‘fine.’—ἀποτινόμεν, in same construction as ἀποδοῦναι.—ἦντιν’ ἔοικεν, ‘whatever ’tis seemly’ (to pay).
287. ἦ . . . πέληται expresses purpose; ‘so that it shall be in remembrance [literally ‘be in motion’] among men to come also.’
289. οὐκ instead of μή is found in this protasis because the negative modifies θέλωσιν 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 μή.
290. αὐτὰρ ἐγώ, ‘I for my part.’
291. ἦος, cf. A 193.
292. ἀπὸ . . . τάμνε, tmesis.
294. ἀπὸ . . . εἴλετο, tmesis.
295. δεπάεσσιν modifies ἀφυσσόμενοι, not ἔκχεον (l. 296).
296. ἔκχεον, supply χαμάδις (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. σφ' (ι), 'their,' § 176.—ῥοι, syntax, § 201.

301. αὐτῶν agrees with a genitive implied in σφ' (ι) (l. 300). Preserve the Greek order in translation: 'their own and their children's.'—ἄλλοισι δαίμεν, 'become subject to others.'—ἄλλοισι, for prose ὑπ' ἄλλων, is properly a dative of interest (§ 176), but commonly called dative of agent.

306. ἐν = '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. T 267 f.)

315. χάρον . . . διαμέτρων, 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. ἀφείη, construction, § 209.

322. 'Grant that he die and enter the house of Hades.'

323. δός is to be understood before φιλόττηα . . . γενέσθαι. If this line stood by itself, apart from the preceding verse, it could be brought under § 213, as equivalent to φιλόττης . . . 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.

326. κατὰ στίχας, 'in rows.'

327. ἔκειτο (in meaning, passive of τίθημι), 'were placed,' conforms to its neuter plural subject τεύχεα. Its connection with the former subject, ἦπποι, is so loose that in translating ἦπποι another predicate, ἔτασαν, had better be supplied.

328. 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 (Z 322).—ἤρμοσε, if intransitive (cf. P 210, T 385), has θάρηξ under-

stood as subject; if transitive (cf. ε 162, 247), has 'he' (Paris) as subject and *θήρηκα* 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. *ὁ οἱ παλάμηφιν ἀρήρα*, 'which fitted his hand.'

340. *ἐκάτερθεν ὀμῶλου* = *ἐξ ἐκατέρου ὀμῶλου*. The Greek point of view is characteristically 'from' the object; we say, 'in either throng,' 'each in his own army.'

342. *δεινὸν δερκόμενοι*, 'glaring dreadfully.'

346. *πρόσθε*, 'first,' like *πρόσθεν*, l. 317.

348. *ἔρρηξεν*, the understood object is *ἀσπίδα*.—*οἱ αἰχμῆ*, 'its point'; *οἱ* (dative of interest, § 176) refers to *χαλκός*, 'the bronze' head of the spear.

349. *ῥῥνυτο*, 'poised himself.'

351. *ἄνα*, vocative of *ἄναξ*.—*ἴδου τίσασθαι ὁ κτλ.*, 'give me vengeance on him who' etc.

353. *τις . . . καὶ ὀψιγόνων ἀνθρώπων*, 'many a one of men to come also.'—*ἔρρηγῃσι*, form, § 136, 6.

354. *φιλότιτα παράσχη* (*παρ-έχω*), 'proffers hospitality.'

357. *διά*, scansion, § 36.

362. *ἀνασχόμενος*, 'raising his arm' to deal the blow.—*ἀτόφῃ*, i. e. the *φόλος*, on which see Introduction, 33.

363. *τε καί*, for translation cf. B 303, 346, Γ 40.

366. *κακότητος*, genitive of cause, a common Attic construction; cf. Xen. *Anab.* VII, 4, 23, *τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως*, 'to punish them for the attack.'

367. *ἄγη*, ἄγνυμι.

368. *παλάμηφιν*, here ablative genitive, §§ 155, 1; 175.

369. *κόρυθος*, syntax, § 172.

372. *ὄχεύς*, appositive to *ὄς*.—*τέτατο*, *τείνω*.

374. *ὄξῃ*, cognate accusative with *νόησε*, 'had directed a quick glance.'

376. *ἱμάντα βοός* (genitive of material) *κτλ.*, 'strap made from the skin of an ox slain with might.' This means a strong strap; for, as the scholiast explains, the leather made from diseased animals, that die natural deaths, is inferior.—*κταμένοιο*, aorist middle with passive meaning, § 185.

376. *κανή* (note the accent) = Attic *κενή*.—*πρυφάλεια*, see Introduction, 33.

380. *ἔγχεῖ χαλκείῳ*: the warrior regularly carried two spears; Menelaus's first spear only has been thrown (ll. 18, 367, 368).

381. *ὄς τε*, § 123, 6.—*θείς*, feminine, as A 516, etc.

383. καλέουσ' (α), tense, § 151.—*ι* = Attic *η* (εἶμι).
385. ἴανθ, 'robe' (§ 172).—*ἐτίναξε*, 'shook' her; supply *μιν*.
386. *μιν*, object of *προσέειπεν*.
387. *οἱ* (§ 176), i. e. Helen, has *ναυπηαύση* in agreement.
388. *ἦσκειν* has *ν* movable, although the imperfect of a contract verb.  
—*μιν* refers to the wool spinner; the subject of *φάλλσκεν* is Helen.
392. *φάτης*, with indefinite subject.
399. *δαμονίη*, 'wonderful goddess!'
400. *πη . . . πολλῶν*, § 173.
401. *Φρυγίης* and *Μηρονίης* limit *πολλῶν* (l. 400).
407. *ὑποστρέψεας*, §§ 201, 204.—"*Ὀλυμπον*, accusative of limit of motion.
409. *εἰς δ' κε* = Attic *ἕως ἄν*.—*ποιήσεται*, § 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.—*ἔχω*, 'I already have.'
414. *σχετλή*, the first syllable is short, § 4.
416. *μητίσσομαι* (§ 144, II), in construction corresponding with *μεθείω* (l. 414) and *ἀπεχθήρω* (l. 415).
417. *σὺ δέ κεν . . . ἴθιαι*, future statement in an independent sentence, § 192.—*οἴτον*, cognate accusative.
419. *κατασχόμενῃ κτλ.*, similar in meaning to l. 141, *ἀργενήσι καλυψαμένη δόδονσιν*.
426. *θεά*, appositive to *Ἀφροδίτη* (l. 424).
427. *πάλιν κλίνασα*, 'averting.'—*ἠνέπαπε* occurred B 245.
428. *ὡς ὠφέλες . . . ὀλέσθαι* (§ 203), 'ah! you ought to have perished there!'
429. *ἀνδρὶ*, so-called dative of agent with passive *δαμείς* (cf. *ἄλλοισι*, l. 301); this construction is limited to what tenses in Attic Greek? GG. 524 b.
430. *Μενελάου*, genitive of comparison with *φέρετρος* (l. 431).
432. *προκάλεσσαι*, where found? GG. 284. Where might a different form, *προκαλέσσαι* (note accent), be found? GG. 285. The advice in this line and the next is ironical.
433. *ἀλλά σ' ἐγὼ γε . . . κέλομαι*, 'no, I for my part urge you.'
436. *δαμήης*, § 149 (a).
438. *με . . . θυμόν*, § 180.
439. Paris is not candid enough to add that he himself escaped death by the timely intervention of Aphrodite only.
440. *ἐγὼ*, supply *νικήσω*.—*πάρα*, adverbial, as l. 135, A 611, B 279.
441. *τραπέομεν* (*τέρπω*), second aorist passive subjunctive, § 149 (a).

442. ἀμφεκάλυψεν, 'encompassed,' or 'enmeshed' like a net (scholium). Many modern commentators prefer 'enwrapt' like a cloud.

443. σε, object of ἀρπάξας (l. 444).

448. τρητοῖσι, 'perforated' with holes, applied to bedsteads. There are various explanations: one, that through these holes passed the leather thongs (ἱμάντες) 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. ἄμιλον, of Trojans.

450. εἰ . . . ἐσαθρήσειεν, § 198, 1.

453. φιλότῃτι, § 178.—εἰ τις ὕδοιτο 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 I 515–517, X 20. For εἰ τις ὕδοιτο, εἰ εἶδοιτο has been proposed, which conforms to the regular Attic construction, found in Homer also (e. g. l. 374). The line reads in the mss.:

οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἰ τις ὕδοιτο.

457. φαίνετ' (αι) . . . Μενελάου, '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 l. 315. Menelaus did not notice Aphrodite's interference, and is of course, like the others, puzzled by Paris's disappearance.

459. ἀποτινόμεν, § 213. Cf. notes on ll. 286, 287.

## BOOK V—E

274. οἱ μὲν, Diomedes and his charioteer, Sthenelus.

275. τὰ δέ, Aeneas and Pandarus. The combination of dual subject, dual participle, and plural verb is not inconsistent with epic diction.

276. τόν, Diomedes, as shown by Τυδέος υἱέ (l. 277).

278. οἰστός, 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, slightly wounding his shoulder:

τὸν δ' οὐ βέλος ὤκν' δάμασσεν (l. 106).

279. νῦν αὖτ' (ε), 'once more now.'

280 = Γ 355.

282. πταμένη, πέτομαι.—αιχμή is the 'point' of the spear.

283. τῷ δ' ἔπι, 'and over him.'—ἔπι is thus accented by Cauer (§ 166), in spite of the fact that ὄ(ε) intervenes.—μακρόν, cognate accusative.

284. βέβληται, § 142, 2, a.—κνεῶνα, accusative of specification.—

**διαμπερές**, adverb, really neuter of *διαμπερής*, 'quite through' (*διά* + *ἀν(δ)* + root *περ* of *πέρω*, 'pierce').

286. **οὐ ταρβήσας**, 'undismayed'; the time is coincident with that of *προσέφη* (§ 186).

287. **ἡμιβροτες** = Attic *ἡμαρες*.—**μέν**, 'surely,' = Attic *μήν*.

288. **πρὶν . . . πρὶν ἤ** = Attic *πρόσθεν . . . πρὶν* (without *ἤ*), Latin *priusquam*.—**ἕτερον**, 'one of you twain.'

289. **αἵματος**, 'with blood,' partitive genitive.—**ταλαύρινον** (§ 63, 2), 'enduring the oxhide shield,' i. e. 'stout in battle.'

291. **ῥίνα** (nominative *ῥίς*), § 179.—The subject of *ἔπρησεν* is *βέλος* understood.

292. **ἀπό**, with **τάμει**, § 163: 'the unyielding bronze cut his tongue off at the root.'

293. **ἔξεσθη**: this aorist (cf. *ἐκ-σείω*) does not occur elsewhere in Homer; it has the support of the Alexandrian scholar Zenodotus; Aristarchus, on the other hand, favored *ἔξελεύθη*, the reading of some mss. The latter form, difficult in itself, has been ingeniously interpreted as an ancient mistake for *ἔξ-έλυθε* or (with *ν* movable) *ἔξ-έλυθεν*, the unaugmented form of *ἔξ-ήλυθεν*, Attic *ἔξ-ἤλυθεν*, which gives excellent sense.—**νεῖαιον**, 'lowest part of.'

295. **παμφανέοντα**, see note on B 458.

296. **ψυχὴ τε μένος τε**, 'both breath of life and strength.'

As Diomedes, when he hurled his javelin, was afoot, and Pandarus was in his chariot, it has long been discussed how the spear could have inflicted a vertical wound from above. If one is not satisfied with the explanation that Athene guided the weapon (l. 290), he may suppose that Pandarus was bending forward to dodge the missile when caught by the spear-point (scholium).

297. **ἀπόρουσε**, understand 'from his chariot.'

299. **ἀμφὶ . . . βαίνε**, compare the metaphorical use of the same words in A 37.—For accent of *δε*, § 123, 5.—**ἄλλε**, metaplastic dative from nominative *ἄλλε*.

300. **οἰ**, dative of advantage.

301. **τοῦ** refers to the slain Pandarus; in construction like *πατρός*, A 534.

302. **στροφάλλεα**, note long ultima; §§ 38; 61, 5. Vergil evidently had in mind this passage, with M 445 ff. and Φ 403 ff., when he wrote *Aen.* XII, 896-901 (Turnus is the subject):

Nec plura effatus saxum circumspicit ingens,  
saxum antiquum ingens, campo quod forte iacebat,  
limes agro positus, litem ut discerneret arvis.  
Vix illud lecti bis sex cervice subirent,  
qualia nunc hominum producit corpora tellus:  
ille manu raptum trepida torquebat in hostem, etc.

Dryden's translation is :

Then, as he roll'd his troubled eyes around,  
An antique stone he saw ; the common bound  
Of neighbouring fields, and barrier of the ground :  
So vast, that twelve strong men of modern days  
Th' enormous weight from earth could hardly raise.  
He heav'd it at a lift : and, poised on high,  
Ran, staggering on, against his enemy.

304. *βία*, short form of *βεία* (§ 29), Attic *βεδίως*.

305. *τῆ*, 'with this'; like the Attic idiom, *βάλλειν λίθους*, 'to throw stones.' 'This he threw at Aeneas's hip, where the thigh plays in the hip-joint—"the cup" men call it.' For *τε* of l. 305 see § 123, 3.

306. *τε* marks the general statement.

307. *πρὸς δ' (ε)*, 'and besides.'

308. *ὡς δ' ἄπο* = Attic *ἀπῶσε* (*ἀπ-ωθέω*) *δέ*.—*φινόν*, 'skin.' Distinguish from *βίνα* (l. 291).

309. *ἔστη*, 'he held himself upright,' although he fell on his knee; he did not faint.

310. *γαίης*, 'on the earth,' genitive of place.

311. *κεν . . . ἀπόλοιτο* = Attic *ἀπόλετο ἄν*. See § 207.

315. 'And she spread the fold of her shining white robe in front, for his protection.'—*οἱ* is dative of advantage.

319. *νίδε Καταρῆος*, Sthenelus.

320. *τάων*, 'those' commands, § 115.

321. *ἤρκακε*, § 129.—*μόνυχας*, 'solid-footed,' in contradistinction to the cloven hoofs of oxen, etc.

322. *ἐξ ἀντηγος ἦνία τείνας*, 'tying the reins to the chariot-rim.'

323. *Αἰνείαιο* limits *ἦνιους*.

326. *ὀμηλικίης*, syntax, § 175; cf. A 287. 'Companionship' here as in Γ 175 means 'companions.'—*οἱ* refers to Sthenelus.—*ἄρτια ἦδει*, 'knew things that suited' him, 'was congenial' to him. Compare Π 73, *ἦπια εἰδείη*, 'have a gentle heart'; ι 189, *ἀθεμιστία ἦδει*, 'had a lawless heart.'

328. *ὦν ἦντων ἐπιβίας*, 'mounting his chariot.'—*ἦνία σιγαλόοντα*, 'gleaming reins'; probably the reins were decorated with little pieces of ivory, sewed on: such reins are mentioned, E 583: *ἦνία λευκ' ἐλέφαντι*, 'reins white with ivory.'

329. *Τυδεΐδην* is to be taken with *μετά* of *μέθεσε*, while *ἦνιους* is direct object of the verb.

330. *νηλέε*, § 161.

331. *δ τ' (ε)*, § 123, 7.

332. *ἀνδρῶν*, with *πόλεμον*.

333. *Ἐνυό*, a murderous, city-destroying goddess of war, usually accompanying Ares. Later poets say that she was the mother (or daughter



or nurse) of Ares; and from this source came his name *Ἐνυάλιος*. Cf. Xen. *Anab.* I, 8, 18.

334. *ῥ'* (α), perhaps a substitute for a lost *F'(e)*, that is, *ἔ*, 'her.'—*δράζων* = *διόκων*.

336. *ἄκρην χεῖρα*, 'the extremity of the hand'; the part near the wrist is meant, as is shown by l. 339.—On *οὔτασε* see note, O 745.

337. *ἄβληχρήν*: if possible, preserve the Homeric order, 'her hand—her soft hand.'

339. *πρυμνόν* is a substantive.—*δόρυ χροός* (partitive genitive) *ἀντιέροησεν* (l. 337) . . . *πρυμνόν ὑπερ θάνατος*, '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 l. 302.—The final vowel of *ἀπό* has the ictus before *ξο*, which originally began with *σF* (§ 61, 6).—*κάββαλεν* (= *κατέβαλεν*), 'let fall,' § 47.

348. *πολλέμου*, genitive of separation.

349. *ἦ σὺχ*, to be read with synizesis, § 48.

351. *χ'* = *κε*.—*ἐτέρωθεν*, literally 'on the other side'; here 'elsewhere' or 'from a distance.'

433. *γινώσκων*, with concessive force.—*ὕπερσε*, for *ὑπέρ-σεχε*. Cf. B 426.

434. *τερο*, § 61, 22.

439. *δεινὰ δ' ὀμολήσας*, 'breaking forth with a grim cry.' For the force of the aorist cf. note on A 85.

441. The sense is, the race of gods is not like to that of men: it is superior.

442. *τε* follows *ἐρχομένων* rather than *χαμαί*, because *χαμαί ἐρχομένων* is regarded as a single expression: "men creeping here below" (Chapman).

444. *ἀλευάμενος*, for the tense, § 186.

446. *Παργάμῳ*, the citadel of Troy.—*εἰν ἱερῷ*, § 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. *ἐρόμεναι παῖδας κτλ.*, 'asking about their sons' etc.—*ἕτας*, 'relatives,' more distant.

243. ξεστῆς αἰθούσῃσι, porticoes built about the courtyard with blocks of smoothly hewn stone.

245. δεδημένοι, δέμα.

247. 'And for his daughters, on the opposite side, facing these [chambers of his sons] within the courtyard, were twelve chambers.'—*κουρῶων* limits *θάλαμοι* (l. 248).

251. ἔνθα indicates the courtyard with its chambers, to which Hecabe was coming from the *μέγαρον*.

252. *Λαοδίκην ἐσάγουσα* 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 *ἐσάγουσα* intransitive. The verse offers an explanation of Hecabe's presence in the courtyard.

253. Arrange for translation: *οἱ* (dative of interest) *ἐνέφν χαρῆ*, 'she grasped [literally 'grew to'] his hand.'

256. *μαρναμένους*, agreeing with *Τρῶας* or some equivalent word understood, object of *τείρουσι* (l. 255).—*ἐνθάδε*, to be translated with *ἐλθόντα* (l. 257).—*ἀνήκεν*, *ἀν-ήμι*.

257. *ἐξ ἄκρης πόλιος*, with *χεῖρας ἀνασχεῖν*. The temples of the gods were in the citadel; cf. E 446, Z 297.—On the form *πόλιος*, § 108.

258. *ἕφα*, 'until.'—*ἐνέικω*, *φέρω*.

260. The sentence beginning *ἔπειτα δέ* is independent of the preceding construction.—*κατότς* (§ 44), 'yourself too.'—*ὀνήσεται* is future indicative.—*πύρσθα*, § 136, 3.

261. *δέ*, 'for.'—*μένος μέγα οἶνος ἄξια*, 'wine makes the strength wax mighty.'

262. *τόνη*, § 110.—*ἔτησιν*, 'compatriots,' 'fellows.'

264. *ἔαφε*, 'offer.'

267. *οὐδέ πη ἔστι*, 'for it is not at all possible,' i. e. 'permissible.'

268. *πεπαλαγμένον*, agreeing with *τινά* ('anybody') understood.—On the sentiment cf. Verg. *Aen.* II, 717-720:

"Tu, genitor, cape sacra manu patrosque Penates;  
me, bello e tanto digressum et caede recenti,  
attractare nefas, donec me flumine vivo  
abluero."

'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.—*τοί . . . αὐτῆ*, § 112.

274. *ἄποσχέσθαι*, infinitive for imperative.

275. *ἦντις*, 'yearlings,' § 81.—*αἱ κ' ἐλεήσῃ*, § 198.

278. φόβου, almost always 'flight' in Homer, not 'fear.' So φοβέομαι 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 εἰπόντος, § 186.

282. χάνου, optative of wish, introduced by ἄς κε. κε is very unusual with the optative of wish; some editors therefore change it to δέ, but without ms. authority.—μέγα, with πῆμα: 'the Olympian raised him to be a great burden.'

284. καταθέοντ' (α), like εἰπόντος (l. 281), refers to a single act, and denotes time coincident with that of ἴδοιμι.—"Αἶδος εἶσω = δόμον "Αἶδος εἶσω (Γ 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 Zenodotus, which has φίλον ἦτορ instead of φρέν' ἀτέρπου.

286. ποτί has ultima long, § 88.

288. κατεβήσθε, tense, § 153.

289. οί, dative of possession.

290. τὰς, the antecedent is γυναικῶν (l. 289).

291. ἐπιπλέας, second aorist participle of which indicative forms -έπλωσ, -έπλω exist; the Attic is ἐπιπλεύσας (first aorist).—εὔρεα, Attic εὔρην.

292. τὴν ἰδόν, accusative with ἤγαγε (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, 113-116), 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. ποικίλασιν, 'gay-colored patterns.'

295. ἄλλων, ablative genitive after the comparative idea involved in νεῖατος: 'undermost of all.' Compare the similar construction of ἄλλων, A 505.

298. ὤϊζε, ὀγγυμι.

299. The final syllables of both *Κισσηίς* and *ἄλοχος*, although naturally short, receive the ictus. §§ 32, 33.

300. ἔθηκαν = ἐποίησαν, as often in Homer.

306. ἄξον, ἔγγυμι. Cf. Verg. *Aen.* XI, 484 f.:

“frange manu telum Phrygii praedonis, et ipsam  
pronum sterne solo, portisque effunde sub altis.”

The Latin matrons pray to Athene for defense against Aeneas:

‘Break with thy arm the spear of the Phrygian pirate, lay him headlong on the ground, and under the high gates overwhelm him.’

311. ἀνένευε, ‘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. θάλαμον καὶ δῶμα καὶ ἀθήνη 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. 57–62.

319. παρούει δουρός, ‘at the end of the spear.’

320. χρύσειος, on quantity of antepenult, § 30.—πόρκης, ‘ring,’ ‘ferrule.’ The metal head of the spear was set in the wooden shaft; then a ferrule was bound around the juncture.

321. ἔποντα, ‘busy.’

322. ἀσπίδα καὶ θόρηκα, in apposition to τεύχε’(α), l. 321.

326. δαίμόνι(ε), ‘brother, you are acting strangely’; cf. A 561.—ὁ μὲν καλὰ κτλ., ‘you have not done right to cherish this wrath.’ καλὰ is an adverb.—ἐνθεο, second aorist indicative of ἐν-τίθεμαι. 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. σὶ δ’ ἂν μαχέσαιο κτλ., ‘and you would quarrel with any other man, too, whomsoever you should see forbear from hateful war.’

331. ἀνα, adverb meaning ‘up!’—πυρός, see note on B 415.—δηλοιο, scansion, § 28.—θίρηται, ‘be burned.’

335. νεμέσει, remarkable form from νέμεσις, equivalent to Attic νεμέσει.

336. ἀχέ προτραπέσθαι, ‘to give way to anguish.’

337. **παραιοθσ'** (α) has its first syllable long because originally sounded **παρΓειπούσα** (§ 61, 16). But the digamma is neglected, A 555.

339. **νίκη δ' ἐπαμβεται ἄνδρας**, 'victory comes to men by turns.' For a similar sentiment of Paris see Γ 439 f.

340. **δύω**, aorist subjunctive, § 193.

344. **κυνός**, appositive to **ἐμείο**. For signification cf. A 225, Γ 180.—**κακομηχάνου**, § 74.—**κρυόσσης**, causing chilly fear, 'horrid.'

345. **ὄς μ' (ε) δφελ' (ε)**, a past impossible wish, § 203. The subject of **δφελα** (= Attic **δφελε**) is **θύελλα** (l. 346). **μ'** (l. 345) is object of **προφέρουσα** (l. 346). **οἴχουθα** (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, Γ 173, 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.*

343. **ἀπέρσει**: elision of **ο** was prevented by the consonant sound that originally intervened between **ο** and **ε**; a digamma is inferred. Compare **ἐπιεμίε**, A 149.—In construction, **ἔνθα . . . ἀπέρσει** 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 **ὄς ἤδα** is equivalent, in construction, to the protasis of a present contrary to fact condition. Compare **ἔνθα . . . ἀπέρσει** (l. 348).—Why is **ὄς** long? § 11, 23.

352. **τούτω**, § 121.

353. **τῆ**, § 117.—**ἐκαυρήσεσθαι**, 'will reap the fruits'; cf. A 410. Supply 'of his witlessness' after the infinitive.

355. **σὲ . . . φρένας**, § 180.

357. **ἐπὶ . . . θῆκε**, tmesis.

361. **ἐπέσσεται, δφρ' (α) κτλ.**, a solitary instance of this construction; usually **ἐπέσσεται** is followed by the infinitive.

366. **οικῆας**, the ultima receives the ictus (§ 32). The word is best understood as = **οικέρας**.

367. **γάρ** is a long syllable before **φοῖδα** (§ 61, 23); **ῆ** is short (§ 25, 1).

368. **δαμάουσι**, § 151.

370. **ἐν ναυτιόνας**, 'well-situated' or 'comfortable.'

373. **πύργω**, the great tower over the Scaean gate, mentioned Γ 153.

374. **ἔνδον**, within the **μέγαρον**.

375. οἶδόν, the threshold of the θάλαμος, in the rear of the μέγαρον. Cf. l. 316.

376. εἰ δ' ἄγε. See note on A 302.

378. For the omission of the noun with the genitives γαλόων, etc., cf. "Αἶπος εἶσω, l. 284.

388. ἐπαγομένη, 'with hasta.'

389. μαινομένη ἑκείνα, 'like one distraught.'

391. τὴν αὐτὴν ὁδόν (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, κ 263, π 138) αὐτὴν ὁδόν occurs, without the article, meaning 'the same road.'

393. τῆ, 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.—πολίδωρος, 'much giving,' 'bounteous' (cf. ἡμιόδωρος, l. 251), which easily passes into 'richly dowered.' Cf. note on X 472.

396. Ἡερῖων, nominative for genitive, attracted to the case of its following relative ὅς—a singular construction.

398. Ἔκτορι, equivalent to ὑπὸ Ἔκτορος. See note on Γ 301, ἄλλοισι.

400. νήπιον αἴτωε, 'a mere infant.'

402, 403. Hector named his boy after the Trojan river Σκαμάνδρος, but the people, out of gratitude to their great defender, called his child Ἄστυνάξ, 'city-lord,' a name appropriate to the father. The name Ἔκτωρ itself may be from ἔχω and mean 'upholder,' 'defender.' In allusion to this signification Andromache says in her lamentation (Ω 730): ἔχεις δ' ἀλόχους κεδνάς καὶ νήπια τέκνα, 'thou didst defend honored wives and young children.'—On the quantity of the syllable before Σκαμάνδριον see note on B 465.

407. δαίμονι, 'my husband, I like not your daring.' Cf. l. 326 and A 561.—τὸ σὸν μένος, 'this might of yours'; cf. A 207.

412. θαλαπωρή, 'comfort' (from θάλπω, 'warm'); on formation see § 156, 2.—ἐπί-σπυρε, ἐφ'έπω.

413. This line and one below (429) suggested to Sophocles the words which he put into the mouth of Tecmessa (as noted in the scholium *ad locum*) when she addressed Ajax:

ἔμοι γὰρ οὐκέτ' ἔστιν εἰς δ τι βλέπω  
πλὴν σοῦ· σὸ γὰρ μοι πατρίδ' ἤστωσας δορί,  
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε  
καθεῖλεν Ἄιδου θανάσιμους οἰκήτορας.  
τίς δῆτ' ἔμοι γένοιτ' ἂν ἀντὶ σοῦ πατρίς;  
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σφίζομαι.—*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. *κατέκη, κατακάλω.*

419. *ἐπι*, adverb, 'thereon.'—*ἔχεν (χέω)*, 'heaped up.'

421. *οἷ*, relative; the antecedent is the demonstrative *οἷ* of the following line.

422. *ἰφ*, § 108, 1.—"*Αἰδος εἶσω*, cf. l. 284.

423. *κατέπεφνε*, tense, § 128.

424. *ἐν*'(s), 'with,' i. e. 'in charge of,' 'while tending.'

426. *τήν* repeats the object *μητέρα* (l. 425).

428. Apollo is said to slay men, and Artemis women, that die by sudden—but not violent—death.

430. *θαλαρός*, 'blooming,' 'stalwart.'

432. *μή . . . θήης* [§ 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. *τρίς . . . ἐπαρήσανθ'* (i. e. *ἐπειρήσαντο*): 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. *ἔνισπε*, i. e. *ἐνι-σπε*, second aorist from *ἐνέπω (ἐν-σέπω)*.—*ἐν εἰδός*, with genitive, § 174 (4).

443. *κακός ὤς*, §§ 37; 123, 5.

444. *οὐδέ με θυμὸς ἀνωγειν*, supply *μίμνειν ἐπὶ πρόργη* (cf. l. 431).

446. *ἀρνύμενος*, 'seeking to guard.'—*αὐτοῦ* agrees with an *ἑμοῦ* implied in *ἐμὸν (κλέος)*.

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. *ἐνμηλίω*, § 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 *ἐμοὶ μέλει*).—The genitives *Τρώων*, etc., including *σεῦ* (l. 454), are objective after *ἄλγος*.

453. *κεν* (l. 452) . . . *πέσσειεν*, § 206.

454. *σεῦ*, the mss. have *σεῖ* (or *σειώ*) here, which might be retained; but *σεῦ* is preferred by some editors to avoid elision before the following pause.

455. *Ἀπούρας*, § 63, 3.

456. "*Ἄργα* seems to mean here 'Greece,' in a general sense.—*πρὸς ἄλλης* = *ὑπὸ ἄλλης κελευομένη*.

457. *Μεσσηῖδος*, if understood of the spring in Laconia, suggests the realm of Menelaus; while *Ἵππερείης* suggests the home of Achilles, in southern Thessaly. These two genitives are ablatival.

459. *εἴπρην*, §§ 136, 6; 191.—*κατὰ* . . . *χέουσαν*, tmesis.

460. *ἀριστέεσκε*, followed by infinitive, is equivalent to *ἀριστος ἦν*.

463. *χῆται*, dative of cause.—*ἀμόναν* depends on *τοιούδ'(ε)*, or rather on a *δῶν* which it implies; translate 'such as,' 'able.'

464. *κατὰ* . . . *καλύπτοι*, a wish.

465. *ἔτι*, 'besides,' i. e. in addition to your other distresses. Many editors prefer *γέ τι* for *γ' ἔτι*. Both readings are found in mss.—With *βοῆς*, *πυθέσθαι* means 'hear'; with *ἀκηθμοτο*, 'hear of.' For the latter genitive cf. § 174 (1).

470. 'Seeing it nodding dreadfully from the peak of the helmet.'—*δεινόν* is cognate accusative with *νεύοντα*, which agrees with *λόφον* understood.

472. *κρατός*, § 100.

474. *κύσει, κυνέω*.—*πήλε, πάλλω*.

476. In this prayer (ll. 476 ff.) the Sophoclean scholia note a resemblance to the following lines which Ajax addresses to his child:

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,  
τὰ δ' ἄλλ' ὁμοίος· καὶ γένοι' ἂν οὐ 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. *κατὰ ἔμῳν*, appositive to *τόνδε* (l. 476), while *ἀριπρεπέα* is a predicate adjective in agreement, after *γενέσθαι*.—*Τρώεσσιν*, 'among the Trojans'; cf. B 483, *ἠρώεσσιν*.

478. Instead of *ἀνάσσειν* an adjective or participle might be expected, corresponding with *ἀγαθόν*. As the construction stands, *ἀνάσσειν* depends on *δοτε* (l. 476).

479. *τις*, 'men' in general.—*εἴποι*, a prayer (§ 201).



480. ἀνόντα agrees with μιν, or a similar word, understood, object of εἶποι: 'may men say of him, as he returns from war.'

482. χερσίν, 'arms,' as A 441.

484. δακρύνειν, cognate accusative with γαλάσσεια.—ἐλέησε, 'was moved to pity.'

486. δαμονίη, 'dear wife, I do not understand you.'

487. ἐπὶ αἰσαν, 'beyond my doom,' 'before my time.'

488. πεφυγμένον ἕμμεναι = Attic πεφευγέναι.

489. κακὸν . . . ἐσθλόν, in sense of 'the coward' and 'the brave man.'

—ἐπὶ τὰ πρῶτα γίνηται, 'when once he is born.'

490. σ' is for σά. ἀσπῆς agrees with the implied genitive. Compare l. 446, αὐτοῦ.

499. γόν, a noun.

500. γόν, a verb, commonly called second aorist of γόδο (l. 373).

501. μιν, although short, receives the ictus.

508. Paris was evidently stung by Hector's reproof (ll. 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 (ll. 506-511) is imitated by Vergil, who applies the comparison to Turnus:

qualis ubi abruptis fugit praeseptis vinculis  
tandem liber equus, campoque potitus aperto  
aut ille in pastus armentaue tendit equarum,  
aut assnetus aquae perfundi fumine noto  
emicat, arrectisque fremit cervicibus alte  
luxurians, induntque iuba per colla, per armos.

Aen. XI, 492-497.

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. θέη, Attic θέη, § 150.—πεδίω, § 171.

508. εἰωθός, ἔθων.—ἑρρετός, contracted genitive from ἑρρετός. The nominative is ἑρρετός, and the word is declined like ἀληθής.—ποταμοί, a kind of partitive genitive, in construction like πεδίω (l. 507); or it may be compared with πυρός, B 415.

510. ἀγλατῆφι, equivalent to dative (§ 155, 1). The nominative δ δ' (δ)

has no predicate;  $\dot{\epsilon}$  (l. 511), which repeats  $\delta$   $\dot{\epsilon}$  ( $\dot{\epsilon}$ ), is object of  $\phi\acute{\epsilon}\rho\epsilon\iota$ , while  $\gamma\omicron\theta\upsilon\alpha$  is subject.

511. Note the galloping effect of the abundant dactyls.

513.  $\acute{\omega}\varsigma \tau'(\epsilon)$ , § 123, 6.

515.  $\acute{\alpha}\delta\epsilon\lambda\phi\acute{\omicron}\nu$ , Attic  $\acute{\alpha}\delta\epsilon\lambda\phi\acute{\omicron}\nu$ .— $\epsilon\mu\acute{\alpha}\lambda\lambda\epsilon\nu$ , 'he was about,' followed by future infinitive, as in Attic.

518.  $\acute{\eta}\theta\epsilon\iota'(\epsilon)$ , 'my dear [brother].'

519.  $\acute{\epsilon}\nu\alpha\iota\sigma\mu\omicron\nu$ , 'in good time.'

521.  $\delta\alpha\iota\mu\acute{\omicron}\nu\iota\alpha$ , cf. A 561,  $\Gamma$  399, Z 326, 407, 486.— $\delta\varsigma \acute{\epsilon}\nu\alpha\iota\sigma\mu\omicron\varsigma \acute{\epsilon}\tau\eta$ , either the protasis of a less vivid future condition, or  $\acute{\epsilon}\tau\eta$  is assimilated from the indicative to the mood of  $\acute{\alpha}\tau\mu\acute{\eta}\sigma\epsilon\iota\epsilon$  (l. 522).

523.  $\acute{\alpha}\lambda\lambda\acute{\alpha} \acute{\epsilon}\kappa\acute{\alpha}\nu \kappa\tau\lambda.$ , 'but you are willingly remiss and irresolute.'— $\mu\epsilon\theta\iota\epsilon\iota\varsigma$ , on form, § 132; for meaning cf.  $\mu\epsilon\theta\acute{\eta}\mu\omega\nu$ , B 241.— $\omicron\acute{\upsilon}\kappa \acute{\epsilon}\theta\acute{\epsilon}\lambda\epsilon\iota\varsigma$ , literally 'you have not the *will* to do.'— $\tau\acute{\omicron}$ , 'therefore,' is probably a cognate object of  $\acute{\alpha}\chi\upsilon\nu\tau\alpha\iota$ . Cf.  $\Gamma$  176.

524.  $\delta\theta'$  =  $\delta\tau\epsilon$ .— $\acute{\upsilon}\pi\acute{\epsilon}\rho$ , used in sense of  $\pi\epsilon\rho\iota$ , 'about.'— $\acute{\alpha}\kappa\omicron\acute{\upsilon}\omega$  is subjunctive, § 197.

525.  $\pi\rho\acute{\omicron}\varsigma \text{Τρ}\acute{\omega}\omega\nu$ , 'on the part of' or 'from the Trojans.'

526.  $\tau\acute{\alpha} \delta' \acute{\upsilon}\pi\omega\theta\epsilon\nu \acute{\alpha}\rho\epsilon\sigma\sigma\acute{\omicron}\mu\epsilon\theta'$  ( $\alpha$ ), 'we will adjust these things hereafter.'

527.  $\delta\acute{\omega}\eta$ , § 149 (5).

528.  $\kappa\rho\eta\tau\acute{\eta}\rho\alpha$  . . .  $\acute{\lambda}\epsilon\acute{\upsilon}\theta\epsilon\rho\omicron\nu$ , 'a mixing-bowl in honor of freedom.'

529.  $\acute{\lambda}\acute{\alpha}\sigma\alpha\nu\tau\alpha\varsigma$  agrees with  $\acute{\eta}\mu\acute{\alpha}\varsigma$ , the understood subject of  $\sigma\tau\acute{\eta}\sigma\alpha\sigma\theta\alpha\iota$  (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.  $\phi\acute{\omicron}\beta\alpha$ , regularly flight accompanied by fear; but the latter idea predominates in the present context: 'panic.'— $\phi\acute{\omicron}\beta\omicron\nu$ , as commonly in Homer, 'flight.'— $\beta\epsilon\beta\omicron\lambda\acute{\eta}\gamma\alpha\tau\omicron$ , § 142, 4, a.

4.  $\acute{\epsilon}\rho\iota\nu\epsilon\rho\omicron\nu$ , aorist subjunctive or present indicative? Cf. §§ 143; 144, II; 145; 197.— $\iota\chi\theta\upsilon\delta\acute{\omicron}\nu\tau\alpha$ , § 159.

5. The northwest wind is meant.

7.  $\acute{\epsilon}\chi\epsilon\nu\epsilon\nu$ , gnomic aorist (§ 184).

8. Like a wild storm at sea was the spirit of the Achaeans, rent alike by fear and grief.

10.  $\phi\acute{\omicron}\lambda\acute{\iota}\tau\alpha$ , the tense expresses repeated action.

13.  $\acute{\epsilon}\nu \acute{\alpha}\gamma\omicron\rho\acute{\eta}$ , § 35.— $\acute{\alpha}\nu$ , § 46.

18-25. See notes on parallel passage, B 111-118.

19. τότε 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 139-141. Then he spoke the words insincerely, to test his men's bravery; but now he speaks in good earnest.

33. η agrees with the predicate noun θέμις. In the assembly (ἀγορή) 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

ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο,  
τί πτόσσεις;

'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 ἀπτόλεμον καὶ ἀνάλκιδα (l. 35).

37. διάνδιχα, with one of two gifts, 'by halves.' Diomedes's taunt seems unjustifiable, for according to Helen's testimony (Γ 179) Agamemnon was ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερὸς τ' αἰχμητῆς, 'both a good king and a brave fighter.'

39. δ τε, agreeing with predicate noun κράτος.

40. δαμμόνι (ε), cf. A 561.

42. ὡς τε (= Attic ὡστε) νέεσθαι, is set 'on returning.'

43. πάρ, § 46. Supply ἐστί.

46. διαπέρομεν, §§ 143; 144, II.—With εὶ δὲ καὶ αὐτοὶ supply θέλουσι φυγεῖν.

47. φευγόντων, imperative. Compare Agamemnon's proposal, l. 27.

53. πέρα, adverb, 'exceedingly.'

54. μετά, a rather remarkable use with the accusative. In Attic the genitive would follow.

55. ὅσσοι, supply εἰσί: 'of all the Achaeans.'

56. πάλιν ἑρέα, 'will gainsay.'—ἀπὰρ οὐ τέλος ἴκεο μύθων, '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. κε . . . εἴης, 'you might be.'

59. The verse is bracketed, as not a part of the original poem, because the construction of two accusatives after βάζεις 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. ἔξείτω, § 191. Nestor promises that he will complete the unfinished speech of Diomedes.

62. ἀτιμήσα, with κε (l. 61), § 190.—οὐδὲ κρείων Ἀγαμέμνων, '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 ἐπιδημίου ('civil war') must refer to the quarrel between Agamemnon and Achilles, and ἑαίνους, if applied to this concrete case, indicates Agamemnon.

64. ἐπιδημίου, § 74.

67. λείψασθων, from root λειχ, 'lie'; 'let them take their post.'

70. δαίνου δαίτα, 'give a feast' (cognate accusative).

72. εὐρία, Attic εὐρύα.

73. πόλιν, § 106.

75. χρεώ, subject of a verb of motion like ἔκει understood.—Ἀχαιοὺς is a limit of motion.

76. ἐσθλῆς, supply βουλῆς.

84. ὄν, § 107, 1.

88. τῆσαντο, 'made ready for themselves.'

91. ἐτοίμα, predicate adjective after προκείμενα, 'lying ready before (them).'

92. Cf. A 469.

97. ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι. Compare Theocritus, *Idyls*, XVII, 1:

Ἐκ Διὸς ἀρχόμεσθα καὶ ἐς Δία λήγετε, Μοῖσαι,

'From Zeus let us begin, and with Zeus end, ye Muses.'

99. θέμιστας, cf. A 238.—σφίσι, dative of advantage.

100. τῶ, § 117.—πέρα, 'beyond others,' 'most of all.'

101. κρηῆναι δὲ καὶ ἄλλῃ κτλ., 'and to fulfil the words for another as well whenever the spirit bids anyone speak out for the common good.' Supply ἔπος as object of κρηῆναι.

102. σέο δ' ἔξεσται, ὅτι κεν ἄρχῃ, '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. ἐξ ἔτι τοῦ ὅτε, 'even from the time when.'

107. Ἀχιλλῆος depends on κλισίηθεν.

108. 'Not at all with *our* approval.' Recall Nestor's words, A 275, 276, and 282-284.

109. μάλα (l. 108) . . . πῶλλ' (= πολλὰ), 'very earnestly.'

115. ψεῦδος, adverbial accusative, equivalent to ψευδῶς, 'falsely.'

116. ἀντί νυ πολλῶν ἀνδρῶν, 'equal to many men,' 'a match for many men.'

117. φιλήσῃ, § 197.

121. ὀνομήνω, § 191.

122. ἀπίρουσι, 'that fire has not yet touched,' as is proved by Ψ 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, Ψ 269, while the third is a caldron untouched by fire, and the fifth an urn. What may be a similar caldron is mentioned, Ψ 885, as equivalent in value to an ox.

124. ἄροντο, ἄρνημαι.

125. γένοιτο, protasis of the less vivid future condition.—τόσσα of this line is correlative with ὄσσα, l. 127.—Line 126, which awkwardly interrupts the construction, is rejected by some editors.

127. ἤνεικαντο, φέρω. Cf. ἐνείκω, Z 258.

129. αἰτός, Achilles.

130. ἐνίκων φύλα γυναικῶν, 'surpassed womankind,' at the time of the division.

131. μέτα, 'among them,' counting as eighth, however, and not included in the seven, as is proved by T 246; further, the seven were Lesbians, while Briseis was from Lyrnessus, a town of Mysia (B 689, 690).—ἀπηόρων, § 63, 4.

132. ἐπι, 'besides.'

133. τῆς, equivalent to Attic αὐτῆς, 'her,' possessive genitive.

138. εἰσελθὼν 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 εἰσελθὼν (the common punctuation), and that after νηησάσσω were removed, the participle might be taken with the preceding verb thus: 'entering into the city, let him load his ship' etc.

141. εἰ κεν followed by optative, of a remote future supposition, has been observed A 60 also; cf. § 208.—"Ἄργος . . . Ἀχαικόν, the Peloponnesus; see note on A 79.—οὔθηα ἀρούρης, imitated in Vergil's "ubere glæbae," *Aen.* I, 531, and III, 164; "divitis uber agri," VII, 262.

146. τῶν, genitive plural of ἦ, § 115.

147. ἐπι, 'besides.' Not only may Achilles neglect the custom of mak-

ing presents to the bride's father and so possess his bride free (*ἀνέδδον*, l. 146), but Agamemnon will of his own accord give rich presents along with her as peace-offerings (*μείλια*). See note on X 472.

153. *νάται* (= Attic *ἔσχαται*) Πύλου, 'on the borders of Pylos.'

155. *θεὸν ὡς*, §§ 37; 123, 5.—*τιμήσουσιν* with *κε*, § 190.

156. *τελέουσι*, future indicative, § 151. The people will honor him, like a god, with offerings (*δατήησι*, l. 155) of first-fruits, and they will pay rich taxes (*λιπαρὰς θέμιστας*) imposed on them by royal command.

157. *μεταλλήξαντι*, i. e. *μετά* + *λήξαντι*, § 39.

158. *δηθήτω*, *δαμνάω* or *δάμνημι*. A scholiast calls attention to a similar passage from Aeschylus:

*μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἔργῃ  
οὐδ' ἂν τι θύων οὐδ' ἐπισπένδων ἔνοις,  
οὐδ' ἔστι βωμὸς οὐδὲ παιανίζεταί·  
μόνον δὲ Πειθῶ δαιμόνων ἀποστατεῖ.*

—*Fragment 161* (Wecklein).

'For Death alone of the gods loves not offerings; nor by sacrifice 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. *Γεήηιος*, see note on B 336.

164. *δοῖς* (§ 132), 'you offer.'

165. *στρόνομεν*, aorist subjunctive (§ 144, II).

166. *ἄθωσ' (ι)* with *ὡς κε* (l. 165) is a relative clause of purpose. The Attic equivalent is the relative with future indicative.

167. *ἂν . . . ἐπιόψομαι*, § 190.

168. *Φοῖνιξ*, the old tutor of Achilles, who also commanded one of the five divisions of the Myrmidons (II 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 ab-senting 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, Odius and Eurybates. The envoys are regularly spoken of as two (II. 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 (II. 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.

168. ἡγησάσθω, 'lead the way.'

170. Odius, 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. φέρτε, § 131.

175, 176. Cf. A 470, 471.

177. ἔπιον, πίω.

180. Ὀδυσσοῦν, with ἐπέτελλε (l. 179), on which παρῶν (l. 181) also depends: 'enjoined earnestly [πóλλ'] on them . . . to try.'

182. παρὰ θίνα, 'along the strand'; cf. A 327.

183. γαιήόχῳ, 'earth-holder,' Poseidon is called—by identification with the sea, which seems to mariners to embrace the lands.

188. πόλιν Ἡερίωνος, cf. A 366.

189. κλέα, for κλίεα, which some editors write κλέε'. Cf. δυσκλέα, l. 22.

191. ὀπόττε, 'until.'

192. ἤγειτε, Odysseus preceded Ajax.

194. αὐτῷ σὺν φόρμυγι, 'lyre and all.'

197. ἦ φλοι κτλ., '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 χρεώ (l. 197) supply ἰκάνει δμῶς. A different interpretation is: 'surely I have great need' (of friends); the words supplied are then ἰκάνει με.

202. καθίστα, present imperative, Attic καθίστη.

204. ἐπέασι, Attic ἐπεισι, from ἐπειμι (είμι).

206. κάββαλον, 'set down'; for the spelling cf. E 348.—ἐν πυρός ἀγῆ, '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 . . . ἐκάη, 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. ἄλός, genitive of material. The salt is said to be called 'holy' because of its preservative power.

219. τοίχων τοῦ ἐτάριου, '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 formulary lines mean that they ate only so much now as courtesy demanded.

224. *δειδεκτ'* (σ) (for *δέδφεκτο* ?) from *δειδίσκομαι* (*δεδφίσκομαι* ?), 'pledged.'

225. *χαῖρ'* Ἀχιλλεύ, 'your health, Achilles!'—*ἐπιδευεῖς*, predicate adjective after *ἐσμέν* 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.—*ἡμῶν* . . . *ἡδέ* (l. 227) = *καί* . . . *καί*.

227. *πέρα γάρ κτλ.*, 'for there are set forth many satisfying viands to feast upon.'—*δαίνυσθ'* (αι), infinitive of purpose.

228. *μέμηλαν*, supply *ἡμῶν*.

229. *μέγα πῆμα* . . . *εἰσπράοντες*, 'looking on the great distress.'

230. *δειδιμεν* = *δέδφμεν*, § 62, 1.—*ἐν δοιῆ*, supply *ἔστι*: 'it is uncertain whether the ships be safe or perish.'

232. Achilles may well feel that his prayer (A 408, 409) is being realized.—*αἰών*, perhaps originally *αἰλιῶ* (α), but made to conform to ordinary Attic usage (§ 80). Classical Greek had a verb from this word, *αἰλιζομαι*, familiar in Xenophon's *Anabasis*.

234, 235. *οὐδέ' ἐτι φασὶν στήσεσθ'* (αι), 'and they say they will no longer be restrained'; in the Greek idiom the negative precedes *φημί*. Cf. Xen. *Anab.* I, 3, 1: *οἱ γὰρ στρατιῶται οὐκ ἔφασαν λέναι τοῦ πρόσω*.

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. *πυρός*, cf. B 415.

243. *ὀρυομένους*, 'stirred out' like wasps, says a scholiast.

244. *δειδοικα* = *δέδ'οικα*. Cf. *δειδιμεν*, l. 230.

245. *ἦη*, present subjunctive, third singular, of *εἰμί*, a conjectural form for the ms. *εἴη*.

247. *ἄνα*, cf. Z 331.—*καὶ ὄψέ 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. *ἐρύσθαι*: if a nice distinction be drawn between *ἐρύω*, 'drag,' and *ῥύομαι*, 'preserve,' 'save,' the spelling here should be *ῥέσθαι*, which some editors introduce. Compare *ῥυσίπτολι* (or *ἐρυσίπτολι*), Z 305.—*ὑπό* = 'from under.'

249. *οὐ δέ τι μῆχος κτλ.*, 'and there is no means to find a cure for mischief once done.'—*ἔστ'* may represent *ἔστι* or *ἔσται*.

252. *ὦ πέπον*, '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, A 765-784). On that occasion Peleus is supposed to have spoken the words quoted here.



257. ἦριδος, 'strife,' but not, of course, with reference to any particular occasion. Achilles's high-strung temperament was known to his father.

260. παύε' (πάυεο): this ms. reading is significant. For consistency's sake, φράζεν in l. 251 should read φράζε', since the formation of the two words is identical. The principle has wide application.

261. δέωσι, 'offers'; cf. l. 164, διδοῖς.

262. εἰ δέ, interjectional, like ἔγε δή. A probable emendation is εἰα. Cf. A 302.—καταλέξω, with κε, aorist subjunctive, § 192.

263. κλισίῳων, 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. ἀπηύρα, § 63, 4.

279. νηήσασθαι, § 213.

288. ἀγεσθαι, § 213.

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 Achaeans, at least.'—μᾶλλον with ἀπήχθεο signifies 'too hateful' for you to forgive and forget.—κηρόθι, § 155, 3.

301. δ' = δέ: such a clause as the present is commonly considered a relic of the old paratactic construction; but it is probably better to regard δέ as equivalent in force to a weakened δή, not as a conjunction. Cf. A 58, 137.—Παναχαιοῖς, cf. modern "Pan-American."

303. σφι = παρὰ (or ἐκ) πάντων, '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. 263-299), 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. 303); 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 foreshadows his own unfavorable reply.

311. ἄλλοθεν ἄλλος, Latin *aliunde alius*.

312. '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 R 454.

313. ὅς χ' ἕτερον μὲν κεύθῃ . . . ἄλλο δὲ εἴπῃ, 'who hides one thing [i. e. the true feeling] . . . and says another.'

318. ἐπεὶ οὐκ ἔρα τις χάρις ἦεν | μάρασθαι, 'since, as now appears [ἔρα], there is no gratitude for fighting.' See note on Γ 183.

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 μένοντι (l. 318) and κακός (l. 319) Achilles alludes to Agamemnon, who he distinctly says (l. 332) stays behind.—Instead of εἰ μάλα τις πολέμιζοι (l. 318), μάλα πολέμιζοντι would form a natural antithesis to μένοντι.—For ἴη see § 108, 1.

320. This line looks like the interpolation of a gnomic poet. Compare ll. 63 and 64.—κάθ'αν' (ε), §§ 46, 184.

321. οὐδέ τί μοι πρόκειται, 'nor is aught more [περὶ] gained for me,' 'it profits me nothing.'

322. πολέμιζαν, infinitive of purpose.

323. προφέρησιν, § 197.

324. μίστακ', generally understood as μίστακα, accusative singular, in a meaning (peculiar to this place) of 'food.'—κακώς δέ τί οἱ πέλα αὐτῆ, 'although it fares ill with her herself' (οἱ αὐτῆ).

325. ἰανον, 'passed' sleepless nights.

326. πολέμιζων κτλ., 'warring against men that fought in defense of their wives.' The dative (as here, ἀνδράσι, l. 327) 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.

327. μαρμαίνοις, an emendation of the ms. μαρμαίμενος.

328. πόλις, §§ 81, 103.

329. πέζος, 'on land.'

331. δόσκον, § 154.

332. δ δ' ἔπισθε μένον, an imputation of cowardice.

333. διὰ . . . δασάσκετο, tmesis.

334. γέρον, neuter plural; observe the short ultima; it occurs also Β 337.

336. εἰλε' (ε), supply as object 'my prize,' i. e. Briseis.—'But he has a wife,' already, adds Achilles, alluding to Clytaemnestra, whom Agamemnon, when sailing to Troy, left behind in Mycenae.—ἄλοχος appears always to be used by Homer of a wedded wife; so it fits Clytaemnestra, but does not apply to Briseis, unless its use in this instance be extraordinary.

338. ἀνήγαγεν, '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 a grievous 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. *ὅς τις*, supply *ἔστί*.
342. *τὴν αὐτοῦ*, 'his own wife.'
346. *καὶ ἄλλοισιν βασιλεῦσιν* may be a bitter allusion to Agamemnon's own words, A 174.
347. *φραζέσθω*, 'let him consider how,' with infinitive.—*νήεσσι*, dative of interest (advantage).—*δημον*, scansion, § 28.
349. *ἤλασε τάφρον*, 'ran a ditch.' Cf. note on A 575.
352. *μετ' Ἀχαιοῖσιν*, 'amid the Achaeans.' Achilles was indeed a 'great bulwark' for the Achaeans, 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 τείχεος*, 'away from the city wall.'
354. *ὅσον*, 'only so far as.'—*φηγόν*, see note on Z 237.
355. As object of *ἔμμενε* supply *με*, with which *οἶον* agrees.
358. *εἶ*, cf. *ἄλις*, l. 279, to which it is similar in meaning.—After *προερίσσω*, Achilles would regularly continue with an expression like *πλεύσομαι*, 'I shall sail,' with the subject of which the participles *βέβηας* (l. 357) and *νηήσας* (l. 358) would agree. Instead, the construction abruptly changes.
360. *ἔπ' (ι)*, 'over' the Hellespont.
363. *ἡματι . . . τριτάτῃ*, 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 ( $\gamma$  180). Cf. also Xen. *Hellenica*, II, 1, 30.
364. *ἐνθάδε ἔρπον*, '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. *αἰὲν ἀναιδέϊν ἐπιεμένος*, cf. A 149.—*οὐ δ' ἂν ἐμοί γε κτλ.*, 'but though he be ever so shameless, he would not dare to look me [emphatic, as *γε* shows] in the face.'
375. *ἔκ* ('utterly') . . . *ἀπάτησε*, tmesis.—*μ' (ε)* is to be taken with *ἤλιτεν* as well as with *ἀπάτησε*. 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.
378. *ἄλις δέ οἱ*, supply *ἔστί*: 'tis enough for him [to have tricked me thus far].—*ἔκηλος ἔρρέτω*, 'let him go to his ruin undisturbed.' Cf. l. 364.
377. *εἶ*, § 110.
379. *τε καί*, 'or even.'

380. *ὄσα τε*, § 123, 3.—*καὶ εἰ ποθεν ἄλλα γένοιτο*, 'and if from some source he should get wealth besides.'

381. *οὐδ' ὄσα*, 'not even if he should offer me as much wealth as': between *οὐδ'* and *ὄσα* there must be understood *εἰ τόσα δοίη* from l. 379. The wealth is thought of as tribute from subject lands. Orchomenus was the rich city of the Minyans in Boeotia—seat of the Graces, as Pindar sings.

382. *Αἰγυπτίας*, in scansion either the antepenult must be treated as short, or *-ias* must be pronounced as one syllable (*yas*) by synizesis.

383. *ἑκατόμυλοι*, a "round" number, not necessarily exact.—*ἑκάστας*, with *πόλας* understood from the preceding adjective. A city "gate" is regularly plural in Homer, consisting, as it did, of two folding leaves. (Cf. *Σκαῖδς πόλας*, l. 354.)

387. *πρὶν γ' ἀπὸ . . . δόμεναι*, 'before he atones 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. *γαμέω*, future, § 151.

394. Aristarchus's reading *γυναικὰ γε μύσσειται*, 'shall seek out a wife,' instead of the vulgate *γυναῖκα γαμέσσειται*, 'shall marry a wife to me,' has the advantage of avoiding the infrequent feminine caesura of the fourth foot (§ 21).

398-400. 'And there my manly heart was right well inclined to marry a wedded wife, a fitting mate, and to enjoy the possessions that aged Peleus had amassed.'

399. *γῆμαντι* agrees with *μοι* (l. 398). The time referred to in *ἐπέσσοντο* is prior to the Trojan war.

401. *ἀντάξιον*, predicate adjective with *ἔστι* understood; the plural adjective might be expected, agreeing with *τόσα* understood (antecedent of *ὄσα*, ll. 401 and 404).

402. *ἐκτησθαι*, 'used to possess,' represents *ἐκτηρο* of direct discourse. The great wealth of Troy 'in time of peace' (*ἐπ' εἰρήνης*) is elsewhere (§ 288, 289, Ω 543) referred to; but the treasures became greatly depleted in purchase of provisions from abroad during the long siege (§ 292).

403. *πρὶν . . . πρὶν*, § 30.

404. *ἔργα*, '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. *ληιστοί*, supply *εἰσι*.

408, 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.'—*ἄλλοθεν*, syntax, § 212.—*λαίστη* is only another spelling of *λαίστη*, 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 unrivall'd on the dusty plain :  
But from our lips the vital spirit fled,  
Returns no more to wake the silent dead.

410. *με* is object of *φερέμεν* (l. 411).

413. *ἄλλοτε*, 'is lost,' emphatic conclusion of future condition.

415. For long syllable before *θηρόν* see §§ 37 ; 62, 2.

416. This line, which is but a weak repetition, was omitted by Zenodotus and rejected by Aristarchus. The interpolator evidently did not feel the force of *ἔσται* (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.'—*ἔθετε*, cf. note on Π 852.

419. *ἴθεν*, § 110.

422. *γέρας*, 'meed,' 'honorable service.'

424. *σαῦ*, subjunctive, contracted from *σαθή*, like *γῶ* (A 411) for *γῶθῃ*. The clause expresses purpose.

425. *ἦδε* [*μητίς*], i. e. the attempt to persuade me to return to active warfare.

426. *ἔμε* *ἀπομνήσαντος*, 'while I have given way to wrath, apart from my comrades' (*ἀπο*), 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-mettled, 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. *εἰ μὲν δὴ κτλ.*, 'if then you are really planning to return.'

437. *λιπομένην*, with passive sense, § 185.

438. *σοὶ δέ μ' ἔταπτε*, 'bade me accompany you'; *σοὶ* 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. *νήπιον κτλ.*, 'a young lad, not yet familiar with leveling war nor with discussions [*ἀγορέων*, l. 441] in the assembly.'—*πολέμοιο*, syntax, § 174 (4).

441. *ἔνα*, '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. *Ἑλλάδα*, see note on A 79.

480. *ἀναχθ'* = *ἀνακτα*.

481. *ὡς εἴ τε*, 'like as.'

482. *πολλοῖσιν ἐπὶ κτεάτεσσιν*, 'guardian of his great possessions': *ᾧ . . . συνέγαγεν . . . φύλακα* (scholium). On this use of *ἐπὶ* cf. Z 424, Z 529.

485. *καὶ σε τοσοῦτον ἔθηκα*, '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].'  
—*ὄψου* 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. *οἴνου*, in construction like *θύου*, l. 489.

493. *δ = ετι*, § 123, 7. The gods granted no offspring to Phoenix in consequence of his father's curses.

496. *οὐδέ τί σε χροή*, 'it befits you not.'

499. *μέν*, § 31.

502-512. The allegory of the Suppliant Prayers. In the *Aeol* 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. *ἀλέγουσι κούσσαι*, 'anxiously go.'—"*Ατη* is sinful arrogance, blindness of heart, described τ 91-94:

*πρέσβα Διὸς θυγάτηρ Ἀτη, ἣ πάντας ἀπται.  
οὐλομένη τῇ μέν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὐδοί·  
πίλναται, ἀλλ' ἔρα ἢ γε κατ' ἀνδρῶν κράτα βαίνει·  
βλάπτουσ' ἀνθρώπους· κατὰ δ' οὐν ἕτερόν γε πέδησεν.*

'August daughter of Zeus is Ate, who deludes all men. Hurtful 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. *οἴνεκα*, in sense of *τοῦνεκα*.—With *πάσας* supply *Λιτάς*.

507. *αἶ δ' ἐξαικίονται ὀπίσω*, "while Prayers, to heal her wrongs, move slow behind" (Pope).

509. *δέ*, cf. l. 301.—*ἔνησαν*, *ἔκλυον*, § 184.—510. *ἀνήνηται*, *ἀναίνομαι*.

512. They pray 'that Ate may overtake him so that he may be blinded in mind and pay the penalty.'

513. *πόρε*, with *τιμὴν ἐπεσθαι κτλ.* 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. *νῦν δ' (δ)*, 'but as it is.'—*ἴδοι*, see note on l. 164.

522. *τῶν μὴ σὺ γε κτλ.*, 'do you not throw reproach on their words or on their coming [*πόδας*] 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 νόει*, i. e. like Meleager.

601. *ἐνταῦθα*, i. e. to such an extremity of obstinacy as is seen in the story of Meleager.—*φίλος*, § 169.

602. *ἐπὶ δόροις*, 'on condition of the gifts.'

605. *τιμῆς*, commonly explained as equivalent to *τιμῆεις*, 'honored.'

608. *χρῆς*, supply *ἰκάνει*, or *ἴκει*, as l. 75.—*Διὸς αἰσῆ*, 'by the award [or 'allotment'] of Zeus,' by the fortune that Zeus has meted to me.

612. Cf. Verg. *Aen.* IV, 360:

*Desine meque tuis incendere teque querellis.*

'No more vex thee and me with thy complaints.'

615. *καλόν [έστι]*, 'it is right.'—*κηδέμεν*, 'to injure.'

617. *λέξω*, § 153.

618. *ἄμα δ' ἠόι* (§ 92) *φαινομένηφιν* (§ 155, 1), 'at daybreak.'

622. *νόστοιο μεδοίσατο*, 'might bethink themselves to go.' This was a suggestion to Odysseus and Ajax that it was useless for them to tarry longer.

625. *μῦθοιο τελευτή*, i. e. the object of our mission.

628. *ἔσται*, § 142, 4, b.

629. *ἔτεο*, 'has made.'

630. *σχήλιος*, 'implacable!' § 170.—*οὐδέ μετατρέπεται κτλ.*, 'nor does he even heed the love of his comrades—that love with which we honored him' etc.

632. *νηλῆς*, 'unpitying!'—*κασιγνήτοιο φονῆος | ποιήν*, 'pay from the murderer of a brother': *παρὰ φονῆος*, in Attic. *ποιή* of this sort is the Anglo-Saxon *wergild*.

633. *ἢ [ποιήν] οὐ παιδὸς . . . τεθνήωτος*, 'or pay for his own son slain.'—*παιδός* is objective genitive. This primitive custom of indemnity for manslaughter is alluded to also  $\Sigma$  497-500. If not allowed to make this atonement, the guilty man had to flee the land. See Gardner and Jevons, *Manual of Greek Antiquities*, p. 407.—*ἔδέξατο*, § 184.

634. *δ μὲν*, 'the slayer.'

635. *τοῦ δέ . . . κραδίη*, 'while the heart of the other,' i. e. the brother or father of the slain man.

636. Ajax, who before has been addressing Odysseus, now turns directly to Achilles, with *σοὶ δ' ἄλληκτόν 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. ἐπί, 'in addition to.'—σὺ δ' Ὀϊον ἔθεο θυμόν, 'then do you make the spirit in your breast gracious.' Ajax speaks to Achilles as to a god.

640. ἀΰεσσαι δὲ μέλαθρον, '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.—δὲ (after *δυναρβίοι*) = γάρ.

642. ἴσσοι, cf. l. 55.

645. The force of *τι* 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. ὅππότ' ἐκάλειν 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. ἀσέφηλον, translated 'outrage,' is doubtful in respect to meaning.

648. μετανάστην = Attic *μέτοικον*. The South African Uitlander (outlander) affords a suggestive modern instance of the prejudice against the intruding foreigner.

654. τῇ ἐμῇ κλισίῃ, 'this lodge of mine.'

657. παρὰ νῆας, cf. A 327.

668. While Scyros 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 Scyros 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 Scyros 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 Scyros (T 326-333). And Neoptolemus is mentioned in the Odyssey as well, when Odysseus says he brought him away from Scyros (λ 509).

671. *δειδέχατ' (ε)*, § 142, 4, c; cf. note on l. 224.

673. *μ' = μοι*.

680. Cf. l. 347 for Achilles's own words.

684. *ἄν . . . παραμυθήσασθαι*, indirect form of *ἄν . . . παραμυθησάμεν*, l. 417. This is the only example in Homer of *ἄν* with infinitive of indirect discourse.—For ll. 684–687, 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.

688. *εἰσι*, 'are here.'—*εἰπέμεν* (§ 212), 'to tell,' 'to confirm.'

694. This verse was rejected by the Alexandrians; it is probably introduced from elsewhere (cf. Θ 29), and in this context is inappropriate.

698. *μηδ' ὄφελος λίσσασθαι*, 'would that you had not besought'; a wish impossible of fulfilment.

699. *διδούς*, 'offering.'—*καὶ ἄλλως*, 'even as it is.'

700. '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. *κεῖνον . . . ἐάσομεν*, 'let us leave him alone'; but the verb may be future indicative.—*ἤ . . . ἤ*, 'whether . . . or.'—On *κε* with subjunctive see § 192.

705. *τεταρπόμενοι, τέρπω*, § 128: 'having got enjoyment,' 'satisfied.'

706. *τὸ γὰρ κτλ.*, 'for this [i. e. food and drink] is might' etc.

708. *ἐχέμεν* (§ 213), 'marshal.'

## BOOK XV—O

592. *λέουσι*, Attic *λέουσι*, from *λέων*.

594. *θάλγε δὲ θυμὸν | Ἀργείων*, 'and charmed ["quenched," Chapman] the spirit of the Argives.'

595. *τοὺς δ' (ε)*, the Trojans.

597. *Πριαμίδῃ*, in apposition to *Ἐκτορι* (l. 596), and in emphatic position.

598, 599. *Θέτιδος δ' ἐξαισιον ἀρῆν κτλ.*, 'and might fulfil the unjust ["merciless," Voss] prayer of Thetis to the utmost' (*πάσων*).—*ἐξαισιον* = 'exceeding proper measure.' The point of view of the poet is characteristically Greek.

599. *τὸ . . . μένε*, 'was waiting for this.' The next line is an appositive to *τό*.

601. *παλιώξιν παρὰ νηῶν . . . Τρώων*, '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. *θησάμεναι*, 'to make,' 'to cause.'

606. *βαθέης*, Attic *βαθείας*.

608. *ἀμφί*, 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 *ἀπ' αἰθέρος* (l. 610) implies Olympus; the expression *πλεόεσσι . . . μούνον ἰόντα* (l. 611) is scarcely intelligible; further the cause here given for honoring Hector, *μυνηθάδιος . . . ἕσσεσθ'* (l. 612 f.), is at variance with the reasons already introduced (ll. 596-599).

613. *ἐπάρουα*, a thematic formation for *ἐπάρου* (§ 132): 'let approach.'

618. *ἰσχον γὰρ πυργηγδὸν ἀρηρότες*, 'for they stood firm supporting one another [literally 'fitted'] like a tower,' i. e. in solid array. The simile beginning *ἥτε πέτρῃ* is imitated by Vergil (*Aen.* X, 693-696):

. . . velut rupes, vastum quae prodit in aequor,  
obvia ventorum furis expositaque ponto,  
vim cunctam atque minas perfert caelique marisque,  
ipes 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. *μίνα . . . λαυψηρὰ κέλευθα*, 'firmly meets the swift assaults.'

623. *λαμπρόμενος πυρὶ*, 'gleaming with fire,' in reference to the shining bronze armor.

626. *δανός* must here be considered an adjective of two endings, one form serving for both masculine and feminine. The mss. commonly read *ἀήτης*, masculine, however.

628. *τυτθόν*, 'by a little,' 'narrowly.'

630. Neither *δ γ'(ε)* nor *λέων* has a finite verb. *λέων* is taken up in *δ δέ* (l. 635); while *δ γ'(ε)* recurs as *Ἐκτορι* (l. 637). The translation should supply verbs where the English idiom demands.

632, 633. '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. *δ μὲν*, the herdsman.

635. *δμοῦ στήχασα*, 'walks with,' or 'along with.'

636. *ἐπίτρεσαν*, gnomic aorist.

637. *ἐφόβηθεν*, 'fled,' as regularly in Homer.

640. *ἀγγελίην* is cognate accusative after *σχεσεσκε*.—*βίη* 'Ἡρακλεΐη 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 Copreus.

641. πατὴρς . . . χείρωνος is in apposition to τοῦ: 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. μάχεσθαι, infinitive of specification, equivalent to μάχην. Cf. A 258.

643. ἐπέτρικτο (τρέχω) = ἦν.

644. δε, § 123, 4.

645. στραφθεὶς . . . μετόπισθεν, '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, 23.

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. ἐταίρου, genitive of cause.

652. δεῖδωσαν, for δεῖξιωσαν, § 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. ἐρχέσθων, § 154, 2.

654. τοὶ δε' (έ), the Trojans.

656. τῶν πρῶτων (§ 70) agrees with νεῶν, l. 655, genitive of separation. The same ships are denoted as by ἕκραι νῆες above (ll. 653 f.).

660. ὑπὲρ τοκέων, 'in behalf of [i. e. 'by'] his parents,' with γουνοῦμενος. Compare τοκέων with τακίων (l. 663), the same word; § 29.

661. αἰδέα, declined like ἡώς, § 92.

662. ἐπὶ, 'besides.' The sentiment is imitated by Vergil (*Aen.* X, 280-282):

Nunc coniugis esto  
quisque suae tectique memor, nunc magna referto  
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. *ἔπει* (§ 124) and *ῥ* 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.'—*ἔπει*, two-syllables, § 43.

665. *τῶν ὑπερ κτλ.*, 'I here beseech you by those that are not with us.'

668. *ὤσεν*, cf. A 220. No previous mention has been made of a cloud surrounding the Greeks.

670. *πρός*, 'in the direction of.'

671. *ἐφράσσαντο* (from *φράζομαι*), 'they saw.'

678. *ἑκρί(α)*, the Homeric ship had small decks fore and aft only.

679. *ἀνὴρ* lacks a finite verb; so *ὡς δ' ἔτ'(ε)*, which literally would be rendered 'and as [happens] when,' must here be translated simply 'like.'—The idea is, like a skillful horseman Ajax leaped from deck to deck.

680. *πολίων*, § 106.—*πίστυρας* (§ 108, 4), a relic of Aeolic influence.—*συναίρεται*, aorist subjunctive, 'has hitched together.'

682. *θήσαντο*, gnomic aorist (§ 184).

683. *δ δ' ἔμπεδον κτλ.*, 'while he with steady poise [*ἔμπεδον*] and sure feet [*ἀσφαλές*] continually vaults [*θρῆσκων*] from horse to horse in succession [*ἀμείβεται*], as they course along.' The horseman is imagined as standing all the time.

690. *δρυθῶν πετεηνῶν*, with *ἔθνος* (l. 691).

693. 'So Hector rushed straight toward a dark-prowed ship, dashing against it.'—*νεός* is a variety of partitive genitive.

697. *φαίης κ'(ε)*, 'you would have thought' (§ 207).

701. *Τρωσὶν δ' ἔλπετο θυμός* means 'the Trojans' spirit hoped'; then *ἐκάστου*, a possessive genitive with *στήθεσιν*, is added, regardless of the preceding *Τρωσίν*. 'Each man of the Trojans cherished in his breast the hope.'

705. *Πρωτοεὼλαον*, the first of the Achaeans to land from his ship on Trojan soil (B 698, 702). He was slain by a Dardanian as soon as he set foot on the shore.

709. *τόξων* = *ταξευμάτων*.—*δικάς* belongs to *ἀκόντων* as well as to *τόξων*.—*ἀμφίς*, 'at a distance from one another,' in contrast with *ἐγγύθεν ἰσθάμενοι* (l. 710).

711, 712. *πέλεκυς*, an axe or hatchet, often double-edged, commonly used for cutting and hewing wood (cf. Γ 60 f., Π 483, 484).—*ἀξίνη*, 'battle-axe.'—*ξίφος* (like *φάσγανον*, cf. l. 713), 'sword.'—*ἔγχος ἀμφίγυον*, 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 135) when it was not in use.

714. *ἄλλα . . . ἄλλα*, 'some' . . . 'others,' in apposition to *φάσγανα* (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. *πρυμνήθεν*, used for a partitive genitive, § 172.

718. *οἴσεται*, § 153.

719. *πάντων . . . δξιον ἡμαρ*, '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 f.

723. *αὐτόν*, with *μ'(ε)* (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.

729. *θρήνυν*, explained in the scholia as a 'thwart' (*καθέδρα*) for rowers or helmsman. There are various other conjectures about it, both ancient and modern.

736. *δρασον*, comparative of *ἀγαθόν*.

738. 'In which we may defend ourselves with citizens who would change the fortune of battle.'—*ἑτεραλκία* means 'bringing defensive strength to the other side' that previously was getting the worse of the conflict.

739. *ἀλλ'(δ) . . . γάρ*, 'but [this is not to be considered] for.'

740. *πόντη κεκλιμένοι*, with "naught but seas behind" (Chapman).

741. 'Therefore delivery lies in might, not in flinching from battle.'

744. *χάριν Ἑκτορος ὀτρύναντος*, 'to serve Hector who urged him': *χάριν*, 'for the sake of,' is adverbial accusative.

745, 746. *οὐτασκει* and *οὐτα*: this verb (*οὐτάω*, *οὐτάζω*), like *τύπτω*, *νύσσω*, and *πλήσσω*, is regularly used of wounding by a thrust, the weapon not leaving the hand. Cf. E 336, II 26. When the poet wishes to express the idea of hitting with a missile that is hurled from a distance he uses *βάλλω*.

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#### BOOK XVI—II

7. *τίπτε* (§ 48) *δεδάκρυσαι*, 'why pray are you in tears?'

9. *εἰανοῦ*, cf. *εἰανοῦ*, Γ 385.

11. *Πάτροκλε*, but *Πατρόκλεες* (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. *ἴδ*, § 107, 1.

24. *κίεσαι*, §§ 142, 4, b; 29.

25, 26. *βέβληται* and *οὐτάσται*: 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. *ἀμήχανος*, '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 Γ 188.—Vergil imitates as follows (*Aen.* IV, 365-367):

Nec tibi diva parens, generis nec Dardanus auctor,  
perſide, sed duris genuit te cautibus horrens  
Caucasus Hyrcanaeque admorunt ubera tigres.

False as thou art, and more than false, forsworn;  
Not sprung from noble blood, nor goddess-born,  
But hewn from harden'd entrails of a rock;  
And rough Hyrcanian tigers gave thee suck.—Dryden.

36. Lines 36-45 are taken, with necessary changes, from A 794-803; 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.

36. *θεοπροπίην*, cf. I 410-416.

40. 'And give me these arms of yours to gird on my shoulders.'

43. *ὀλίγη δέ 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, 47. *ἦ γὰρ ἤμελλον . . . λιπέσθαι*, '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. *ὅ τε* may be for *ὅς τε*, with *ἀνὴρ* (l. 53) for its antecedent; or it may be for *ὅτι τε*, 'because.'

57. The city was Lyrnessus according to B 690.

59. Cf. I 648.—*μετανάστην* conforms to the case of an understood *με*, one object of the verb of depriving (*ἔλετο*, l. 58).

60. *προτετέχθαι*, *προ-τεύχω*.—*ἔασομεν* 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."—*οὐδ' ἄρα πως ἦν*, 'for, it seems [*ἄρα*], it is not possible in any way'; cf. l. 33.

61. *ἦ τοι ἔφην γε*, 'yet I thought surely.'

62. ἄλλ' ὅπότε' ἄν, 'until.' For the thought cf. I 650-653.

69. Τρώων κτλ., 'the whole city of the Trojans is come against us, full of confidence.'

70. θάρσυνος = τεθαρσηκυία.

71-73. τάχα κτλ., '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. Cauver 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. ἦτις εἰδέη, see note on E 326; and on the condition, § 207, 1.

75. ἀμῖναι expresses purpose.

77. κεφαλῆς, 'throat' here.—With Ἔκτορος supply ἔψ, subject of περιέγνυται.

78. ἀλαλητῆ, cf. B 149.

81. πρὸς, for construction cf. B 415, I 242.

83. μύθου τέλος, my 'chief injunction,' with reference to l. 87. For a similar expression see I 56.—θεῶν, § 149 (2).

84. For ὅς ἄν with subjunctive, § 196.

86. πρὸτι δ' (δ), 'and besides.' For the apparent ignorance of the embassy and the offerings described in Book IX, see the note on l. 71.

90. θήσας, '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. ἐμβήη, formed like δάη (l. 88) and θήης (l. 96), § 149 (1).

96 τοὺς δέ, 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). γῶν seems to be a blunder for γῶι. Cf. § 110. It must be translated as nominative, subject of ἐκδυόμεν, which is an optative of wish.

100. κρήδεμνα λύωμεν, 'unloose the head-dress,' said metaphorically; the head-dress of Troy is the Πέργαμος ἔκρη, Z 512 (Iερῆ, E 446), where are the seats of the gods and the Πριάμοιο μέλαθρον 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.



105. *ἔχε*, 'was making,' 'gave out.'

106. *κάπ*, § 47. The shield of Ajax is thus described (H 219-223):

*Ἄϊας δ' ἐγγύθεν ἦλθε φέρων σάκος ἤτε πύργου,  
χάλκεον ἑπταβόειον, δ' οἱ Τυχίος κάμει τεύχων,  
στυτοτόμων ὄχ' ἄριστος, "Τληρ' ἐνὶ οἰκίᾳ ναίων  
δ' οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον  
ταύρων ζατρεφίων, ἔπι δ' ὄγδοον ἤλασε 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 *σάκος* as object of *πελεμίζαι*.

109. *ἔχετ'* (ο), 'was oppressed by,' 'suffered from.'—*κάδ*, § 47.

111. *ἀμ-πνιθεσαι*, for the prefix, § 47.—*πάντη κτλ.*, 'and on all sides evil was set upon evil.' "Ill strengthen'd ill" (Chapman).

115. *αἰχμῆς*, with *ἔπισθεν*.—*παρὰ καυλόν*, 'by the end of the shaft.'

117. *αἴτως*, 'in vain.'

120. *δ*, 'that,' § 123, 7.—*μάχης ἐπι μήδεα κείρων*, 'thwarted [literally 'mowed over,' 'cut short'] his plans for battle.'

123. Join *τῆς κάτ'* (α).

125. *Πατροκλήα*, § 102.

126. *δραιο*, § 153. So too *δύσειο* (l. 129).

127. *πυρὸς . . . ἰωήν*, 'the flare 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. *θᾶσσον*, 'the sooner the better,' 'with all haste.'—*ἀγέρω*, subjunctive.

131-133 = γ 330-332.

135-139 = γ 334-338, with slight changes in last line.

139. *ἄλκιμα*, though plural, is used with *δοῦρε*. Patroclus apparently takes his own two spears.

144. *ἔμμεναι* denotes purpose.

147. *μέναι δμοκλήν*, 'to await the word of command.' While the warrior fought afoot, his charioteer held the chariot near by and waited intently for orders.

150. *ἄρπυια*, 'the storm-wind,' personified as female.

152. 'And in the side-traces he harnessed blameless Pegasus.' Why the extra horse was taken, is a difficult question. Under ordinary circumstances 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. *οἱ δέ*, the verb of the predicate does not appear until l. 166, *βῶνται* (ο), before which the subject is repeated in *ἡγήτορες κτλ.*, l. 164.

157. *τοισίν τε περί κτλ.*, 'in whose hearts is exceeding great strength.' — *περί* is probably an adverb, 'exceedingly.'

160. *ἀπὸ κρήνης μελανύδρου* is to be translated with *λάβοντες* (l. 161).

162. *ἄκρον*, with *μέλαν ἕδωρ* (l. 161), 'the dark water at its surface.' — *φόνον αἵματος* = *αἷμα φόνου*, 'the blood of slaughter.'

163. *περιστένεται δέ*, 'although' etc.

199. *κρίνας*, 'separating,' 'marshaling.' Cf. B 446. — *δέ*, § 31.

200. *μοι*, 'I pray you.'

202. *τότε*, 'during.'

203. *χόλω*, 'on gall' (Attic *χολῆ*), instead of milk, is the traditional interpretation; but *χόλος* has its usual meaning in l. 206, and possibly here too. T. L. Agar (*Classical Review*, vol. xiii, p. 43) says: "'In wrath' is all that *χόλω* 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 *ἐβέζερε*. See note on I 59. — *πέφανται*, cf. note on B 122.

208. *της*, solitary instance of this form, § 123, 2.

209. *ἔνθα*, 'therefore.' — *τις*, 'every man,' as often.

211. *ἄρθαν* (*ἀραρίσκω*), 'were fitted together,' 'pressed close.' The second aorist active of the same verb occurs as transitive in l. 212 (*ἀράρη*), but intransitive in l. 214 (*ἀραρον*).

213. *βίαις ἀνέμων ἀλείων*, 'trying to escape the violent assaults of the winds.'

215. The idea is imitated by Vergil (*Aen.* X, 361):

*haeret pede pes densusque viro viro.*

'Foot presses on foot, and closely man on man.'

216. *λαμπροῖσι φάλοισι*, 'with splendid horns.' Cf. Introduction, 33.

217. *νεύοντων*, 'as the warriors nodded.'

224. *οἴλων ταπήτων*, 'fleecy coverlets,' for beds and chairs.

225. *τετυγμένον*, 'well wrought.'

227. Hurried on by his quick imagination the poet does not trouble himself about strictly logical expression at this point. — *ἔτι μή*, 'except.'

228. Quantity of *τό*, § 38.

231. The poet imagines the lodge of Achilles, like Homeric houses in general, opening on an enclosure which contained an altar of *Ζεὺς ἑρκείος*.

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. *ἀνα*, vocative of *ἀναξ*.

234. *Σάλλοι* (another reading is *σ' Ἐλλοι*) probably has an etymological connection with *Ἕλληνες*.

235. *ἀνιπτόποδες, χαμαιεύουαι*. "The Selli at Dodona were *χαμαιεύουαι*, 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 *ἀνιπτόποδες*, 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. 63; from the chapter on Taboo: its Transmissibility.

236–238. Cf. A 453–455.—*εὐξαμένωιο* agrees with the genitive (*ἐμοῦ*) implied in *ἐμός*.

239. *νηῶν ἐν ἀγῶνι*, 'in the gathering place of the ships.'

242. *ὄφρα*, 'in order that,' followed by future indicative, *εἴσεται* (from *οἶσα*), with essentially the same force as the subjunctive. GMT. 324.

243. *ἢ ῥα καὶ οἷος κτλ.*, '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. *ναῖφι*, § 155, 1.

250–252. Vergil imitates (*Aen.* XI, 794–798):

Audiat et voti Phoebus succedere partem  
mente dedit, partem volucres dispersit in auras:  
sterneret ut subita turbatam morte Camillam,  
annuit oranti; reducem ut patria alta videret,  
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. *ἀπονέεσθαι*, for long *ā* cf. B 113, I 20.

255. *δ' (έ) = γάρ*.

258. *ὄφρ' (α)*, 'until.'—*μέγα φρονέοντες*, 'in high spirits.'

260. *ἔθοντες*, 'as their custom is.'

261. A probable interpolation, because, as the ancient commentators observed, the line is tautological: *αἰεὶ* is practically equivalent to *ἔθοντες*,

κερτομέοντες το ἐριθμάλισσιν, ὀδῶ ἐπι το εἰσοδοῖσι. Besides, κερτομέοντες, 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.'

262. 'They make a common pest for many men.'—τιθείσιν, for τιθέ-σιν. Cf. B 255, διδοῦσιν, Γ 152, λείσιν.

263, 264. παρά goes with κίων. 'If a wayfaring man passes by and unwittingly disturbs them.'—For the omission of κε(ν) before κινήσει see § 197.

265. The verbs πέτεται and ἄμωνα agree with the adjective πᾶς ('every one'), instead of the real subject. πᾶς itself is in partitive apposition to οἱ (l. 264).

266. τῶν, 'of these,' i. e. the wasps.

271. τιμήσομεν, what mood and tense? §§ 145, 196.

272. With θηράποντες supply ἄριστοι εἰσιν, 'and whose squires are best.'

273, 274 = A 411, 412.

275. 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. ὀρίθη, 'was shaken,' 'was dismayed.'

281. ἑλπίσανοι, 'believing'; the participle agrees with φάλαγγες except in gender, in respect to which it follows the sense.

289. ὦμον, construction, § 180.

290. μιν ἄμφι, for ἄμφι μιν. Cf. § 168.—φόβηθεν, 'fled.' See note on Z 278.

294 λίπετο, 'was left,' § 185.

296. ὄμαδος 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 κινήσει, '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.

—ἔφανε (l. 299) and ἑπείραγι (l. 300) are gnomic aorists (§ 184).

302. ἑρωή, 'respite,' 'cessation.' See note on B 179.

303. οὐ γὰρ πῶς τε, 'for not yet in any degree.'—ἐν Ἀχαιῶν, 'driven by the Achaeans.'

422. αἰδέε, nominative used in exclamation, § 170.—θροό, 'quick' for battle.

423. δαίω, 'learn,' § 149 (a); formed like δαμείω.—Presumably Sarpedon knows that the man is not Achilles.

424. τίς τις ἄνθρωπος, 'who this man is that.'

430. κατέλογοντες, a perfect participle (cf. κλέω) inherited from the Aeolic songs. Such perfect participles, with the inflection of the present, were regular in the Aeolic dialect (Cauer, *Homerkritik*, pp. 88, 101).

432. κασιγνήτην ἀλοχόν τε, Vergil's "Iovisque | et soror et coniunx" (*Aen.* I, 46 f.).

433. For εἰ μοι ἔγών Plato (*Republic*, III, 388 c) has αἰ αἰ ἔγών, an expression useful as an interpretation: 'woe, woe is me!' i. e. to me.—μοι is a dative of the person interested; ἔγών is nominative in exclamation.—εἰ τε = 'that.'

434. μοῖρα (ἄ) (ἔστι), 'tis fated.' Even Zeus himself feels subject to the decrees of fate; his only query is whether he shall delay the fulfilment.

438. ἤδη . . . δαμάσσω, 'shall at once allow him to be slain.'

441. πάλαι πεπωμένον αἰῶνι, 'long since doomed to fate,' i. e. to death.

442. εἴψ implies a reversal of the doom.

443. ἐπαινόμεν, future, § 151.

445. ζῶν = σάον (a reading introduced by some editors).

446. φράξω, μή τις . . . ἐθέλωσι καὶ ἄλλος, 'see to it that no one else too shall desire.' This negative object clause is equivalent to the familiar Attic ὅπως μή with the future indicative (GMT. 341, 352). The latter (Attic construction) Homer never uses.

449. νύξ, § 107.—ἐνήσους (ἐνήμι), 'will arouse in.' Such sons of immortals were Ialmenus, son of Ares; Menesthus, 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 ὕπνον are subjects of φέραν, on which see § 211.

455. εἰς ἃ κε = Attic ἕως ἄν.

456. In the pre-Homeric days of Greece it is probable that bodies were embalmed (Helbig, *Hom. Epos*<sup>2</sup>, 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: ταρχῶν (Il. 456, 674; H 85) is undoubtedly another form of the later ταριχεύω, 'embalm' (cf. τάρχις, 'mummy'), used by Herodotus, for example, in his description of the Egyptian process of mummifying (Herod. II, 85 ff.); the body of Patroclus was preserved by a sort of em-

balming, τ 38, 39; the body of dead Hector was not burned until twenty-two days after his death (Ω 31, 413, 664, 784), and Achilles's body was kept seventeen days (ω 63); jars of honey were laid away with the ashes of the dead (Ψ 170, ω 68), 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 *παρχέειν* came to mean simply 'bury.' Over the ashes a mound of earth (τόμβος, l. 457) was raised, and surmounted by an upright gravestone (στήλη, l. 457).—In **historical times** cremation seems to have given way largely, but by no means entirely, to ordinary interment.

457. τὸ γὰρ γέρας κτλ., Vergil's "qui solus honos Acheronte sub imo est" (*Aen.* XI, 23), 'for this is the only boon in deepest Acheron.'

465. τὸν repeats the object, *Θρασύμηλον*.

467. *δεύτερος ὄρηθηβίς*: Patroclus was first to attack, Sarpedon 'second' (*δεύτερος*).—ὁ δὲ continues the same subject, contrary to later usage. Cf. A 191.—Perhaps *οὐτασεν* is here used for *ἔβαλεν*: if so, the usage is exceptional. See note on O 745.

469. μακόν, *μηκόμεαι*.

470. τὰ δὲ διαστήτην, 'the two other horses [the immortal pair] sprang apart.'

471. σέγγυτ' (ο) (*συγγέτω*), 'were entangled.'—*παρήφορος*, the 'trace-horse,' Pegasus.

472. τοιο κτλ., 'for this [the disorder of horses and reins] Automedon found an end,' i. e. 'remedy.'

473. ἄορ is a synonym of *ξίφος* and *φόσγανον*. See notes on O 711 and 714.—*παρὰ μηροῦ*, 'from the thigh,' because the sheath of the sword hung by the thigh.

474. οὐδ' ἐμάτησεν, '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. *συνίτην*, *σίνειμι* (*εἶμι*).

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, Λ 43, Π 139).

479. ἄρρυτο, cf. note on Γ 349.

481. ἔρχεται (*ἔργω* or *ἐέργω*), § 142, 4, c; literally 'are confined.' 'He hit him just where the midriff is locked about the throbbing heart.'—On *ἄδινόν* see B 87.

482. The second *ἤρωτα(ν)* is to be translated as present, § 184.

484. νήιον εἶναι, 'to be a ship-timber.'

487. ἀγέληφι, dative here, § 155, 1.

491. *μνείαινε*, 'was filled with fury.'
492. *πέπον*, cf. I 252.
494. *τοι ἐλδέσθω κτλ.*, 'let your yearning be for grievous battle.'
496. *Σαρπηδόνας*, for *ἐμείω*, with emphasis.—*ἀμφί*, § 168; the genitive with *ἀμφί* is found also II 825, X 20, etc.
501. *ἔχεο κρατερῶς*, 'hold out stoutly.'
- 502, 503. *μν . . . ὀφθαλμοῦς*, § 180.
506. *Ἰππους*, that had belonged to Sarpedon and Thrasymelus.
507. *ἐπεὶ λίπεν ἄρματ' ἀνάκτων*: 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.—*λίπεν* (= *ἐλίπησαν*) in sense of *ἐλείφθησαν* is a solitary and suspicious instance of this form.—*ἄρματα* seems to be plural used for singular, as illustrated in Γ 29, *ὀχέων*, and Α 14, *στῆματ'(α)*.
663. *οἱ δ' (δ)*, Patroclus and his companions.
667. *εἰ δ' ἄγε*, cf. Α 302.—*κάλαινεφες αἶμα κτλ.* to *Σαρπηδόνα* (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 depriving.
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.—*κῆρα . . . θανάτω*, '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. *ὁτὲ δ' (δ)*, 'and then again,' 'and at another time.'
692. Cf. Vergil (*Aen.* XI, 664, 665):
- Quem telo primum, quem postremum, aspera virgo,*  
*delcis ? aut quot humi morientia corpora fundis ?*  
Who foremost, and who last, heroic maid,  
On the cold earth were by thy courage laid ?—Dryden.
700. *ἑυδμήτου ἐπὶ πύργου*, perhaps the famous tower over the Scaean gate (Γ 149).
706. *δεινὰ δ' ὀμοκλήσας*, see note on E 439.
707. *οὐ νύ τοι αἶσα*, 'not at all is it your portion,' 'it is not decreed.'
708. *πέρθει*, §§ 131, 185.
714. *ἀλγήναι, εἶλω*.
720. *μν*, object of *προσέφη*.
721. *οὐδέ τι σε χρεή*, '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 ἦν rather than εἶην. Cf. § 202.

723. τῷ, 'then.'—στυγερός, 'hatefully'; here, 'to your hurt.'

724. ἔφευγε, 'drive . . . after,' has ἴππους as direct object and Πατρόκλω dependent on the prefix.

726. ἄμ, § 47.

727. Κεβρίωνα, Hector's charioteer.

735. τὸν οἱ περὶ χεῖρ ἐκάλυψεν = χειροπληθῆ (cf. Xen. *Anab.* III, 8, 17), 'filling the hand,' 'as large as his hand could hold.'

736. ἦκε, ἦμι.—οὐδὲ δὴν χάζετο φώτος, a somewhat obscure parenthesis: 'nor long did he hold back from his man' (probably Hector), i. e. 'no laggard was he in the attack.'

738. ἀγακλῆος, like Πατροκλῆος, § 102.

740. οὐδέ . . . ἔσχεν | ὀστέον, 'nor did the bone hold,' i. e. 'stay fast.'

742. αὐτοῦ, 'there.'

743. εἰεργέος, three syllables, § 43.

745. The speech of Patroclus is of course ironical.—ὦς, 'how,' introducing an exclamation.

747. 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.

753. ἔβλητο, 'is struck,' 'is wounded,' gnomic aorist, with passive meaning, §§ 184, 185.—ἑῆ τέ μιν κτλ., 'and his own might is his undoing.'

757. κταμένης (κτείνω), another aorist middle with passive meaning, § 185.

758. μέγα φρονέοντε, cf. l. 258.

761. ἔαντ' (ο) (ἴεμαι), 'strove.' This verb is to be kept distinct from the middle of ἦμι, with which it has two tenses, present and imperfect, identical in inflection. The Homeric aorist is εἰσάμην or εἰσάμην.

762. κεφαλῶν, § 172.—The object of λάβεν, μεθία, and ἔχεν (l. 763) is Κεβρίωνα understood.

764. σύναγον . . . ἑμίλην, *committēbant proelium*.

768. ἔβαλον, § 184.

769. πάταγος, supply γίνεσθαι.—With ἀγνυμέναων understand the genitive plural of the trees mentioned in l. 767. Vergil imitates by "stridunt silvae" (*Aen.* II, 418).

771. οὐδ' ἕτεροι, 'and neither side.'

772. ἄμφ', with Κεβρίωνα. For accent see § 168.

776. ληλασμένος ἵπποσυνάων, 'forgetful of his horsemanship.'

778. ἀμφοτέρων limits βέλε(α).



789. *δαρός*, to be translated in the Homeric order.—*δ μὲν*, Patroclus ; *τόν*, Apollo.
790. *ἀντιβόλησεν*, Apollo is subject.
794. *καναχήν ἔχε*, cf. Π 105.
795. *αὐλόπις* and *τροφέλαια*, see Introduction, 33.
796. *πάρος γε μὴν σὸ θέμις ἦεν*, 'formerly however it was not natural' or 'usual' (Cauer, *Die Kunst des Übersetzens*<sup>2</sup>, pp. 25, 26).
801. *οἱ*, Patroclus.—*ἄγη*, *ἄγνυμι*.
802. *κακορυθμένον*, 'tipped with bronze'; cf. Γ 18.
808. *ἡλικίην*, in meaning here equivalent to *δημηλικίην*, Γ 175.—*ἐκ-καστο*, *καίνυμαι*.
810. *ἀφ' ἵππων*, 'from their chariots.'
811. *διδασκόμενος πολέμοιο*, § 174 (2).
813. *δ μὲν*, Euphorbus.
814. *ἐκ χροός*, of Patroclus.
820. *κατά*, 'down through.'
823. *σὺν*, 'wild boar.'
826. *πολλά*, cognate accusative with *δοσθαίνοντα*.—*τ'* may be a relic of an original *F* (i. e. *ῥ*).
827. *πεφνόντα* agrees with *οἶόν*, one of the two objects of *ἀπηύρα* (a verb of depriving).
828. *ἀπηύρα*, § 63, 4.
833. *τάων*, with reference to *γυναικας* (l. 831); it is used with *πρόσθ(ε)*: 'for the protection of these.'
834. *ὀρωρέχεται*, *ὀρέγνυμι*, § 142, 4, c; in meaning equivalent to *ὀρμῶνται* or *ἐκτέωνται* (*ἐκτείνω*).
836. *ἡμαρ ἀναγκαῖον* = *δοῦλιον ἡμαρ*, Z 463.
837. *δειλὸν* (i. e. *δειλέ*), Latin *miser*.
839. *πρὶν . . . πρὶν* (l. 840): as usual, the former *πρὶν* must be omitted in translation.—*λέναι*, § 213.
841. *αἱματόεντα*, for construction cf. *βρωγαλέον*, note on B 416.
846. *αὐτοῖ*, 'alone.'
847. *τοιούτοι*, '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. Euphorbus is the second agent.
852. This prophecy accords with the ancient belief that just before death a man has an insight into the future.—*σὸ θην σὸς' αὐτός*, the repetition of the negative gives emphasis: 'surely [*θην*] not even you yourself shall live for long.'—*βέη*, present with future meaning, like *δέητε*, 'you shall find,' I 418, and *κακείοντες*, 'to go to rest,' A 606. Compare the common Attic examples, *ἔδομαι*, 'I shall eat,' *πίομαι*, 'I shall drink.'

854. *δαμνν'* (ι) agrees with *τοι* (l. 852). *δαμῆναι* would give the sense more exactly.

857. Compare Verg. *Aen.* XI, 831 (= XII, 952):

*vitaque cum gemitu fugit indignata 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.

—*ἀνδροτήτα* must be scanned with the initial syllable short—apparently a metrical irregularity.

860, 861. *τίς δ' οἶδ', εἰ κ' Ἀχιλεὺς . . . φθῆη . . . τυπέε*, '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. *ἀπὸ θυμὸν ὀλέσσει*, infinitive of result, 'so as to lose his life.'

867. It was Poseidon (Ψ 277 f.) who gave these horses to Peleus on the occasion of his marriage to Thetis (Ξ 84 f.).

### BOOK XVIII—Σ

1. The allusion is to the fighting in Book XVII.

3. *ὀρθοκραιφάων*, '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. *ἀτυζόμενοι πεδίω*, 'fleeing bewildered over the plain'; a similar genitive occurs Γ 14, Ζ 507, etc.

8. *μὴ δὴ μοι κτλ.*, "may the gods not bring to pass—as I fear they may—bitter woes for my soul." GMT. 261. Cf. Β 195, Π 128.

12. Achilles suspects the truth, as the poet said, l. 4.

13. *σχήτλιος*, 'persistent fellow!' or 'my reckless comrade!' § 170. —*ἦ τ' ἐκέλευον*, 'and yet I bade him,' Π 87 ff.

15. *ἦος*, Attic *ἔως*.

19. *ἢ μὴ ἄφάλλε κτλ.*, a wish impossible of fulfilment.

33. *δ δ' ἔστεινε*, the only audible mark, thus far, of Achilles's intense grief. Note the swift change of subject.

34. *δαΐδα*, 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 *ἀπαμήσσει* is Achilles.—*σὺδ' ἦρα*, '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. ἤμαξεν, Achilles is subject.

36. Thetis, it seems, had returned to the home of her father. This was in the deep sea

μεσσηγῆς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης (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 :

laeva tenent Thetis et Melite Panopeaque virgo,  
Nesaeae Spioque Thaliaque Cymodoceque.

50. ‘And the shining-white cave, too, was filled with them.’

53. εἶδεν’ (ε) (οἶδα), Attic εἶδῆτε. —*En.* § 167.

56. ὁ δ’ ἀνέδραμεν κτλ., parenthetical. The conclusion to l. 55 begins with l. 57; ἐπιπροέηκα (l. 58) is subordinate in importance, however, to ὑποδέξομαι (l. 59).

60. φυτόν ὡς γονῶν ἄλωψ, ‘like a tree on the orchard-slope.’

61. μοι, 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 236, 237.

82. ἶσον ἐμῇ κεφαλῇ, ‘equally with my own life.’ A scholiast quotes the Pythagorean dictum: “τί ἐστι φίλος; ἄλλος ἐγώ.”

83. θαῦμα ἰδέσθαι, ‘a marvel to see.’

85. βροτοῦ ἀνέρος ἔμβalon εὐνή, ‘forced you to share a mortal’s couch.’ The fact is alluded to again in this book, ll. 432–434. 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.

86. ἀλήθων, here a substantive, 'goddesses of the sea.'
88. There is an ellipsis after *νῦν* ὄ(έ) 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 *εἴη* after *ἴνα*.—*καὶ σοί*, 'you too.'
89. *παῖδός*, objective genitive after *πένθος*.
93. *ἄωρα*, the 'plundering,' i. e. 'despoiling.'
95. 'Short-lived, then, you will be, my son, to judge by your words.'—*οἱ* ἀγορεύεις = 'because you speak such words.'
98. Thetis's words of remonstrance, with the warning of death, serve but to inflame Achilles the more.—*ἔπει οὐκ ἄρ' ἔμελλον*, 'since I was not destined, it seems.'
100. *ἔμεθ δὲ δέησεν κτλ.*, 'and he needed me to keep from him calamity.'—*ἀρῆς ἀλεκτήρα*, literally 'a warder against calamity.'
101. The conclusion is found in l. 114, as the punctuation indicates. Achilles's mood is seen in the passionate, disconnected utterance.
103. Ἔκτορος, in Attic prose, *ὄφ' Ἔκτορος*.
105. *οἶος*, for quantity of penult see § 28.
106. *δέ*, 'although.'
107. *ὡς*, in force like *εἴθε*, with *ἀπόλοιτο*, optative of wish.
108. *ἐφέηκε*, § 184.
109. *καταλειβομένοιο*, 'trickling' into the throat, or perhaps 'dripping' from the rocks or trees where wild bees have their hives.
110. *ἤντε 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. *θυμόν*, 'anger.'
114. *κεφαλῆς*, 'soul,' 'comrade.'
117. *οὐδέ . . . οὐδέ*, 'no, not even.'—βίη Ἡρακλῆος, cf. O 640. Zeus could not keep his own son Heracles alive, says Achilles; how then may you hope to save me?
120. *εἰ δέ*, '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.'
124. *ἄδινόν*, cf. note on B 87.
125. *γνοίεν*, also optative of wish; its final force is so strongly felt, however, that the scholiasts interpreted it as *ἴνα γνοίεν*.—*ἡνῆρόν*, 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 Τρώεσσιν* in prose would be expressed with slightly changed point of view, *ὀπί Τρώων*.

134. μή πω καταδέσσο ( § 153), μή with the *aorist* imperative is a very rare and poetic construction (GMT. 260).

135. πρὶν . . . ἴσθαι, note omission of *κε* or *ἔν*, as always after *πρὶν* with subjunctive in Homer. 'This relic of the original paratactic construction is illustrated by translating, 'sooner than this you shall see' etc.—GMT. 639. It is not suggested that this translation be retained here, however. —*ἔν*, 'before.'

136. νύμμαι, νέομαι ( § 42).

138. πάλιν τράπεθ' υἱὸς ἔηος, 'turned away from her noble son.'

139. ἄλλισι, an adjective.

147. ἐνέικαι, 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. *Aen.* VI, 57, and Statius, *Achilleis*, I, 269). 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. φεύγοντες, '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. μετόπισθε ποδῶν λάβε, 'seized him by the feet, behind.'

157. δὺ' Αἰάντες, 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.—θούρον ἐπιεμένοι ἀλκῆν, 'clothed in impetuous strength,' cf. A 149.

159. For quantity of ultima of *κατά* and *μέγα* (l. 160) see § 38.

165. ἤρατο (preferably written *ἤρετο*), from *ἄρνημαι*.

167. θαρήσσοσθαι, limiting *ἄγγελος ἦλθε*, 'had come as a messenger for his arming,' 'had come to bid him arm.'

168. Note that the ultima of *Διός* receives the ictus (l. 32); a slight pause must be made after the word.

174. ἠναιόσσαν, §§ 35, 159.

175. ἐπι-ἰθούσι: a participle corresponding with *ἀμυνόμενοι* (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. ἀνὰ σκολόπεσσι, 'on the palisade' of Troy.

178. σέβας δέ σε κτλ., 'and let awe come over your heart [ § 180] at the

thought of Patroclus's becoming the sport of Trojan dogs.' The construction is the same as after *νεμείζομαι*, accusative and infinitive.

180. σοὶ λάβη, supply *ἔσται*.—*ἠσχυμένως*, 'disfigured.'

188. *ὣ*, deliberative subjunctive, § 194.

189. *οὐ . . . εἶπας*, 'forbade.'

191. A remarkable line because it contains no correct caesural pause; one may not occur before *γάρ* (§ 14), and '*Ἠφαιστοιο πάρ*' are inseparable.

192. On *ἄλλου . . . οἶδα* see § 174 (4).—*τοῦ* or *θεν* (relative 'whose') might be expected instead of the interrogative *τεῦ*. But compare a similar instance in Attic prose: *ἤδιστ' ἂν ἀκούσαιμι τὸ ὄνομα τίς* (i. e. 'of the man *ὡς*') *οὕτως ἐστὶ δεινὸς λέγειν κτλ.* (Xen. *Anab.* II, 5, 15.) [The common (but unsatisfactory) explanation of *ἄλλου . . . τευ* is that the expression has been attracted from the accusative to the case of the following interrogative *τεῦ*.]

197. *ῥ* = *ῥτι*.

198. *ἀφ' ὧς*, '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. *δία θεῶων*, 'goddess of goddesses.'

206. *αὐτοῦ*, the cloud.

207. *καπνός*, the smoke implies the presence of flame; cf. the use of *κάπνισσων* (B 399), 'lighted fires'; and with the combined radiance (*ἀνθή*, l. 211) of the fire itself and its reflection in the smoke the bright cloud on Achilles's head is compared.

208. *τηλόθεν*, to the poet, remote from the island that he is describing, the gleam rises 'from afar.'

209. *οἱ δέ*, 'the townspeople.' For the meaning of the rest cf. B 385.

210. *δοτειος ἐκ σφετέρου*, i. e. from their walls and towers.

212. *περικτιόνεσσιν ἰδέσθαι* (§ 211), 'for their neighbors to see.'

213. *αἶ κέν πως*, 'in the hope that.'—*ἀρῆς ἀλεκτρυες*, cf. l. 100.

215. *ἀπὸ τείχεος*, 'at a distance from the wall.' Cf. I 87 and p. 88.

219. With *ἀριζήλη* supply *γίγνηται*. A somewhat free version (partly taken from Tennyson's lines) is: 'and "like the clear voice when a trumpet shrills" on account of life-rending enemies that beleaguer a town.' The trumpet is blown to warn the townspeople against the foe; so the agency expressed by *δηλῶν ὕπο* is indirect; later writers would here rather use *διδά* with the accusative [Monro, *Homeric Grammar*<sup>2</sup>, § 204 (3)]. 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 *ἔιον*? § 37.—*ῥτα* is

feminine (cf. A 604); so *χάλκεον* must here be used as an adjective of two endings.

223. *πάντων ὀρίθη θυμός*, "the minds of all were startled" (Chapman).

226. *δεινόν*, 'terribly,' with *δαυόμενον* (l. 227).

231. *ἀμφί*, 'about,' used vaguely; a more definite word would be *ὀπό*: cf. the phrase *ὀπό δουρί δαμῆναι* (Γ 436, Δ 479, P 303), 'be subdued under the spear,' and *ὀπό δουρί πέρθει* (Π 708), 'be sacked under the spear.' The locative sense 'around' is not unsuited to *δχέεσσι*, however. Translate, 'beneath their own chariots and spears.' The situation is illustrated by a quotation from Π 378, 379, where likewise there was great confusion:

*ὀπό δ' ἕξοσι φῶτες ἐπιπτον*

*πρηνέες ἐξ ὀχέων, δίφροισι δ' ἀνακυμβαλίζον.*

'And under the axles [of their own chariots] the men fell headlong from the cars, and the chariots fell rattling over.' Here (Σ 231) there is the additional idea that the men were transfixed by their own (or possibly one another's) spears in the accident of falling.

233. *λαχέεσσι*, same as *φέρτρῃ* (l. 236).

240. *ἀέκοντα νέεσθαι*, '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. *ὀφ' ἄρμασιν κτλ.*, 'the swift horses that were under the chariots.' 'From under,' a tempting translation, would be *ὀφ' ἄρμάτων* (cf. *ὀπέξ ὀχέων*, Θ 504), a metrically impossible expression.

245. This self-called assembly was in the plain (l. 256).—*πάρος* (Attic *πρίν*), with infinitive, like Z 348.

246. *ὀρθῶν δ' ἵστασάντων* depends on *ἀγορή*: 'and they stood up during the assembly.' It was no time nor place for sitting, as the custom was in an *ἀγορή*.—*ἵστασάντων* agrees with a genitive, 'of them,' understood.

248. *δέ*, 'although.'

250. *ἄρα* (Attic *ἑώρα*) *πρόσω καὶ ὀπίσω*, cf. A 348.

254. *ἀμφί . . . φράξασθε*, i. e. *περισκέψασθε*.

256. *δέ = γάρ*.—*τείχεος*, the wall of Troy.

258. *ῥήγυροι πολεμίζεμεν*, in construction like *ἀργαλέος ἀντιφέρεσθαι*, A 539.

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 *αἰρησέμεν*.

262. 'Such is his furious spirit, he will not desire.'

264. *μένος Ἄρης δατέονται*, 'divide the might of Ares,' i. e. share the successes and rebuffs of war.

269. *τις*, 'many a man.'

270. γνώσεται, 'shall know him' from sad experience.—ἀσπασίως κτλ., 'joyfully shall he reach sacred Troy, whoever escapes.'

272. Τρώων, with πολλούς (l. 271).—αὐτὸ γὰρ δὴ κτλ., 'I pray that such words [ἄδε, 'thus,' as I have said] may be far from my hearing.' A scholiast neatly paraphrases: εἴθε δὴ τοῦτο οὐχ ὅπως μὴ ('not only not') ἴδοιμι, ἀλλὰ μηδὲ ('not even') ἀκούσαιμι.

274. νόκτα μὲν has as correlative πρῶι δ'(ε) (l. 277).—ἐν ἀγορῇ σθένος ἔξομεν, 'in the gathering place [of Troy] we shall hold back our troops.'—σθένος = δύναμις, στρατιῶν (scholiast). The word is not so used elsewhere by Homer, but the use is not without parallel in Attic poetry.

275. σανίδες τ' ἐπὶ τῆς ἀραρυταί, 'and the two-leaved doors that fit upon them.'

276. ἐξευγμένα, 'yoked,' fastened with bolts (δχῆες). See Schuchhardt, *Schliemann's Excavations*, p. 105, where the great gate of Tiryns is described.

278. τῷ δ'(ε), Achilles, unnamed as before, l. 257.

279. περὶ τείχεος, 'for the [city] wall,' like l. 265.

281. ἡλασκάζων, intensive form; to be associated with ἡλάσκουσιν, B 470, and ἀλάσμαι, 'wander.'

282. εἴσω, within the city.

283. πρὶν μιν κτλ., in construction like A 29.

285. ταῦτ'(α) κτλ., § 121.

286. Hector disdainfully applies a shameful word, ἀλήμναι (from εἴλω), to the retreat proposed by Polydamas (ll. 254, 255).

287. ἐλμῆνοι, εἴλω.

288. μέροτες: note the ictus on the short ultima in spite of the fact that no pause follows, an evident reminiscence of the familiar μερόπων ἀνθρώπων, A 250, etc.

289. μυθίσκοντο, 'used to speak of [the city] as'; with double accusative.

290. δόμων, genitive of separation after ἐξαπόλαλε, 'have been lost out of the houses.'

292. πωρνάμεν'(α), 'sold,' in trade; to support the besieged city and pay the allies (cf. note on I 402).

298. τελέεσσι = τάξεσιν.

299. ἐγρήγορθε (ἐγείρω), perfect imperative active (probably), second person plural, 'keep awake.' The form is equivalent to ἐγρηγόρατε. Compare πέποιθε (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 (γάρ) and demonstrative: 'for it is better that every man of them [τῶν] should enjoy them.'

304. ἐγείρομεν, aorist subjunctive.

305. παρὰ ναῦφιν, 'from beside the ships.'

306. αἶ κ' ἰθὺλησι, add μάχεσθαι.

308. κί φέροσι, an emphatic future, here contrasted with the optative, κί φερόμην, on which *less* stress is laid. Monro, *Homeric Grammar*<sup>2</sup>, § 275 (b).

309. 'Ares "is our common lord" [Chapman] and often slays the would-be slayer.' Compare Z 339, νίκη δ' ἐπαμβίβεται ἄνδρας, with note; and λ 537, ἐπιμῆξ δέ τε μάλινται Ἄρης, 'Ares rages indiscriminately.' A similar sentiment is found in Cicero, *Pro Milone*, 21, 56.

314. With αὐτόνδ' Ἀχαιοί 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. ἄδινού ἐξήρχε γόοιο, 'led the choking cry of sorrow.'—For ἄδινού see note on B 87.

318. ὅς τε (always two words in Homer), 'like.'—For quantity of τε see § 38.

319. ἔπιο, 'by stealth.'

322. εἰ, 'in the hope that.'

325. ἐν μεγάροισιν, 'in the home of my father' (Peleus). Nestor tells (A 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 I 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. περικλυτὸν υἷόν, 'his son grown famous.'

327. ἐκπέσαντα and λαχόντα (λαγχάνω), with υἷόν (l. 326).—ληΐδος αἶσαν, 'allotment of booty.' Evidently it was later than this that Thetis imparted to Achilles his destiny.

329. ὁμοίην, here 'the same.'

333. εἰμ' (ι) has future meaning as in Attic Greek.

338. αὐτως, 'as you are,' cf. l. 198.

341. καμόμεσθα, 'won with toil.'

342. πόλις, § 103.

345. λούσαιαν ἄπο, a verb of cleansing, takes two accusatives; cf. Π 667 f. and note.—βρότον, to be distinguished from βροτόν.

346. κηλέφ, two syllables; similarly, ἐννεάροιο (l. 351) must be read with four syllables (§ 49).

352. λεχέεσσι, to be thought of as something different from the improvised λεχέεσσι of l. 233.—ἐἴνῃ, the *ā* (long) proves this to be the adjective, 'enveloping.'

357. ἐπρήξας καὶ ἔπρατα, 'really then you have worked your will.' Zeus speaks with irony; he was not unaware of the part played by Here, after all; cf. l. 168 and ll. 181-186.

358. ἦ βᾶ 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 βᾶ . . . ἐγένοντο, 'were all the time, it now appears,' is familiar: cf. Γ 183, Π 33.

360, 361 = A 551, 552.

361. μῦθον, here 'question.'

362. 'Surely now [μέν (= μὴν) δῆ], even a man [καὶ βροτός τις], I suppose [πῶς], 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 ἀνδρὶ is dative of disadvantage is suggested by the parallel expression, Τρώεσσι . . . κακὰ βῆσαι (l. 367).

364. πῶς δὲ ἐγὼ γ' (ε) belongs to ἔφελον (l. 367): 'why then ought not I.'

365. ἀμφότερον, adverbial. 'Both because [indicated by dative] . . . and because [οἷνεκα].'

369. That the poet imagines the workshop of Hephaestus on Olympus is shown by ll. 148 and 616.

371. For some famous works of Hephaestus see note on A 608.

372. ἐλισσόμενον, 'bustling.'

373. σκεύδοντα, 'busily at work.'—πάντας, 'in all.'

375. 'Placed golden wheels beneath the support [or 'feet'] of them each.'—ἐπὶ belongs to θῆκεν.—πυθμένοι is dative after ἐπὶ, locative in origin.—σφ' (ι) with its appositive ἐκίστηφ is dative of interest.—A spinning basket for wool, provided with wheels—given to Helen by Egyptian Alcandre—is mentioned, δ 125-135. Such contrivances with wheels date back to the old Phoenicians (according to Helbig, *Hom. Epōs*<sup>2</sup>, p. 108, footnote 13, who compares among other illustrations *I Kings* vii, 27-38).

376. οἱ = ἀντῶ.—θεῶν δυσάλια' ἀγῶνα, 'might enter the assembly of the gods.'

377. θαύμα ἰδέσθαι, cf. l. 83.

378. τόσσον, adverbial, 'so far.'—ἔχον τέλος = τετελεσμένοι ἦσαν. '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. *ἰδυήσοι πραπίδεςσιν*, cf. A 608.

383. *ἀμφιγυήεις*, cf. A 607.

384 = Z 253, where see note.

385. *τανόπεπλα*, for meaning see Introduction, 20.

386. *πάρος γε κτλ.*, 'hitherto, at least, you have not at all been used to visit us often.'

387. *ξείνια* [*δῶρα*], 'entertainment' = *ξείνια*, l. 408.

390. *ποσίν*, 'for the feet.'

392. *ᾤδε*, '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 *δαρή τε καὶ αἰδοίη* see Γ 172.—*ἔνδον*, is 'in my hall.'

395-397. A different account from that given in A 591.

405. *ἴσαν*, here from *οἶδα*, not *εἶμι*.

409. *ἔπλα*, 'tools' of a smith, here.

410. *πλάσ*, 'monster' because big and strange in looks.

414. *ἀμφί*, adverb (§ 168), 'on both sides.'

416. *θύραζε*, 'forth' from his workshop into the hall (*μέγαρον*) where Thetis was; cf. ll. 393, 394.

418. *ζῶησι νεήμισιν ἄκυται*, '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 (ll. 373 ff.) and bellows (ll. 468 ff.).

420. *ἀθανάτων δὲ θεῶν κτλ.*, 'and they have knowledge of handiwork from the immortal gods.'

421. *ἔπαιθα*, 'at the side of,' to support his tottering steps.—*ἔρπον*, not simply moving, but 'limping,' 'moving with difficulty' or pain. Cf. I 364, 377.

424, 425. The same words were used by Charis (ll. 385, 386).

427. *εἰ τετελεσμένον ἔστιν*, 'if it can be accomplished.'

431. *ἐκ πασίων* (§ 70), 'more than all goddesses beside.'

432. *ἀλιάων*, cf. l. 86.—*δάμασσαν*, 'made subject,' 'forced to wed.' Cf. l. 85. The goddess Here assumes the responsibility in Ω 59 ff.:

*αὐτὰρ Ἀχιλλεύς ἐστι θεῶς γόνος, ἦν ἐγὼ αὐτῇ*

*θρέψα τε καὶ ἀτίτληα ('nursed') καὶ ἀνδρὶ πόρον παράκοιτι ('wife'),*

*Πηλεΐ.*

434. πολλὰ μάλ' οὐκ κτλ., 'very much against my will,' because she knew in advance, a scholiast says, the troubles that would follow her marriage.

435. ἄλλα δέ μοι νῦν, complete with Ζεὺς ἄλγε' ἔδωκεν (l. 431).

436. δῶκε, subject, Zeus.—γενίσθαι τε τραφόμεν τε reminds one of A 251, τράφεν ἢδ' ἐγένοντο. τράφεν, however, is passive in form, while τραφόμεν is the second aorist active infinitive, but intransitive and equivalent to the aorist passive in meaning.

437-443 = 56-62.

444, 445. Cf. π 56, 58.

446. τῆς (genitive of cause) ἀχέων, 'grieving on account of her.'—φρένας ἔφθειν, like φθινύθεσκε φίλον κῆρ, A 491.

455. πολλὰ κακὰ βέβηκτα, 'after he had made much havoc,' to be translated after Μενoitίου . . . υἷόν.

457. τὰ σὰ γούναθ' ἰκάνομαι, 'I have come to these knees of yours,' i. e. 'I beseech you.' Cf. A 407, etc.

460. ἃ γὰρ ἦν οἱ [δπλα], 'for the arms that he had.'

464. δυναίμην, Attic Greek would express the wish with the indicative rather (§ 202): εἰ γὰρ ἔδυναίμην. 'Would that I were able to hide him far from horrid-sounding death.'—For ᾧδε see ὄς (l. 466).

465. ἰκάνοι, protasis of condition.

466. ᾧδε (l. 464) . . . ὄς, 'as surely as.'—οἳά τις, 'so wonderful that many a man' shall marvel.

467. θαυμάσσομαι 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 πολλέων (also O 680, etc.) see § 106.

470. πᾶσαι, 'in all,' like πάντας, l. 373.

471. παντοίην . . . ἀντην, '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. ἔθελοι and ἔνοιτο are protases of the past general condition. ἔνοιτο, however, is a suspicious form because the initial vowel is short, although it ought to be long; a proposed emendation is ἀνάγοι, '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, 23);

or it may have been smaller, and round, the well-known later form. The poet says that it was composed of five layers (*πνύχας*), but gives no further information as to the material, unless the passage in Y (ll. 270-272) be cited, the genuineness of which was suspected even in antiquity:

. . . ἐπεὶ πέντε πνύχας ἤλασε κυλλοποδίων,  
τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιντέροιο,  
τὴν δὲ μίαν χρυσῆν.

'For five layers the lame god had forged, two of bronze, and two inside, of tin, and one of gold.'

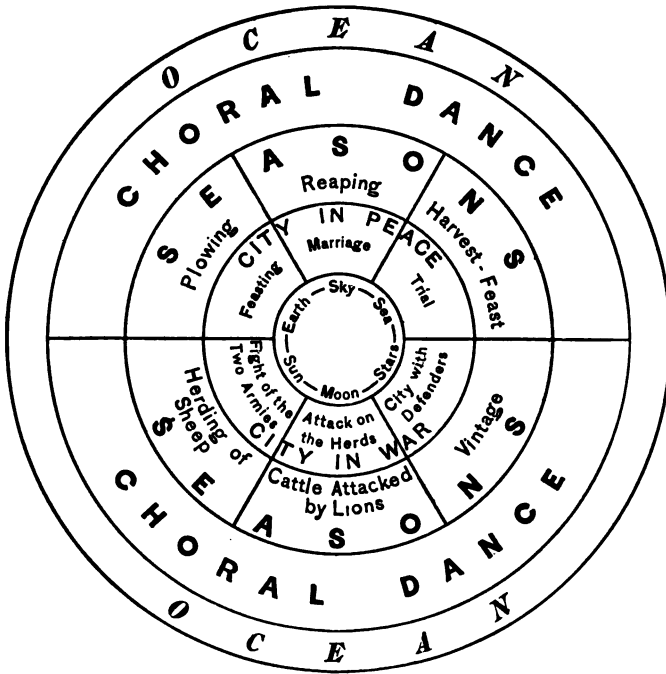
Of whatever value the lines may be, they indicate at least a feeling that the five layers were composed of metal, rather than of the usual material, ox-hide. This has been the prevailing view from ancient times; and indeed metal layers are not out of harmony with Hephaestus's other works: the shield-strap 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 undermost 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 *ἄντυξ*, maintains that the *ἄντυγα τρίπλακα* (ll. 479, 480) is a threefold rounded surface (*gewölbte Fildche*). 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. 229-232.)

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. 488-489) 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 Epos*<sup>2</sup>, pp. 395-416; Murray, *History of Greek Sculpture*<sup>2</sup>,

vol. i, chap. iii; E. A. Gardner, *Handbook of Greek Sculpture*, pp. 69-72; Reichel, *Homericische Waffen*<sup>3</sup> (Wien, 1901), pp. 146-165; A. Moret in *Revue archéologique*, vol. xxxviii (mars-avril, 1901), *Quelques scènes du Bouclier d'Achille et les tableaux des tombes égyptiennes*. The last named is interesting for its illustrations.]

479. ἀντρυα . . . τριπλακα, '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 (Helbig, *Hom. Epos*<sup>3</sup>, pp. 385, 386).

480. ἐκ δ'(ε), 'and from it he let hang'; βάλλε, here rendered freely, is understood.

486. Ὀρίωνος, mss. Ὀρίωνος, 'of Orion.'

488. ἢ τ' αὐτοῦ στρέφεται, 'which turns in the same place.'

489. In the knowledge of the Homeric 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. 497-508).

491. γάμοι, εὐλαπῖναι, etc., the plural seems to refer here, as often, to different parts of but one object; a marriage, a feast, etc.

493. ἤγιεν (ἀγιώω) for ἤγιεν, § 42.—πολύε, 'loud.'

495. βοήν ἔχον, cf. note on II 105.

496. θαύμαζον, '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.—εἰν ἀγορῆ, 'in the gathering place.'

498. εἶνεκα ποιήσῃ, see notes on I 632, 633.

499. ὁ μὲν εἴχετο 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 πέρας in this instance is probably 'end.'

502. ἀμφὶς ἀρωγοί, literally 'dividedly helping' (cf. B 13 for ἀμφίς); 'divided in approval,' 'taking sides.'

503. γέροντες, 'elders,' who formed the council.

505. 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. τοῖσι, 'with these [continuing the plural idea, σκηπτρα] then they sprang up and in turn gave their decisions.'

507. δῶα χρυσοῖο 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 (δύω στρατοί, 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. 518), 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. δίχα κτλ., they were divided (δίχα = 'in two ways') in counsel.

511. ἀνδίχα πάντα δάσασθαι. 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. ἔργων, cf. I 404.

513. οἱ δ' (έ), the townspeople, who were being besieged.—λόχῳ, 'for an ambush.'

515. βύατ' (ο), 'were defending' (§ 142, 4, b).—ἔφισταότες, with ἄλοχοι and τέκνα, an agreement in sense; for τέκνα includes 'boys.'

516. οἱ δ' ἴσαν, 'and the men of the city were going forth' into ambush.

517. ἔσθην (ἐννυμι), third person dual of the pluperfect; cf. ἔσσο, Γ 57.



519. ἀμφίς, 'apart,' not associated with the fighters (Van Leeuwen) — λαοὶ δ' ὑπ' (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.'—εἰς = Attic ἐνεχάφει, 'it was possible.'

523. τοῖσι δ' (έ), 'and for them'—the men in ambush.—ἀπάνευθε . . . λαόν, 'at a distance from the men' (in ambush).

524. δέγμενοι, δαπύσι, 'biding until,' like I 191. The flocks and herds were the property of the besieging army.

525. οἱ δέ, the sheep and cattle.

527. οἱ μὲν, the townsmen who were in ambush.—τά refers to the same cattle as οἱ δέ, now regarded as 'things.'

528. τάμνοντ' ἀμφί [for ἀμφιτάμνοντ' (ο)], 'cut off,' 'made booty of.'

529. ἐπι, 'in charge' of the cattle.

530. οἱ δ' (έ), the besiegers, whose cattle were being captured.—πολὸν κέλευθον παρὰ βοσῶν, 'great hubbub over the cattle.'

533. μάχην must be translated with στήσάμενοι, 'joining battle'; its position would suggest that it be taken with ἐμάχοντο as well, as cognate accusative.

537. ἔλκε (subject, κῆρ), in place of which ἔλκουσα 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.—ποδοῖν (§ 172), 'by the feet.'

539. ὄμωεν, subject, the men.

541. ἐτίθει = ἔρευξ' (ε) (l. 483), ποίησε (l. 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 κέλευθοντα, l. 576), for in Greece the rivers are swollen only at the end of the rainy season of autumn (Reichel).

545. δ' (έ), § 31.

546. τοὶ δέ, 'and others.'—ἄν' ὄγμων, 'along the furrows.'

548. ἀρηρομένη κτλ., 'and it was like real plowed land, although it was made of gold.'

549. περί, 'exceeding great' wonder.

552. μετ' ὄγμον, 'after the swath,' i. e. 'in swaths.'

556. παρέχον, 'supplied' sheaves, to the binders.

559. The feast is prepared with due reference to the sacrificial side (cf. *Ιερούσωντες*), 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 (ξ 77) we read that Eumaeus, the swineherd, roasted pork for Odysseus; then he served it, all hot; 'and he sprinkled white barley' thereon (δ δ' ἄλφιτα λευκά κάλυψε).

562. ἀνά, 'throughout it.'

563. 'And it [the vineyard] was set [or 'bristled'] everywhere with poles of silver.'

564. With κνανήν κάπετον understand ἔλασσαν, for the meaning of which cf. A 575, I 349.—κίανος 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. ἀθήν, the vineyard.

567. ἀταλά φρονόντες, for meaning see foot-note on Z 400.

568. φέρον, to the wine vat.

570. ἱμερόεν, a 'yearning' melody, cognate accusative with κιθάριζε. The usual translation is 'lovely' tune.—ἔπει, 'to its accompaniment'; the lyre accompanied his song.—The Linus song was a plaintive melody, apparently widely known in very early times. "Linus is the same as Αἰλινος, the refrain of the Phoenician lament (αἰ ἰέλυ, '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, 43, 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. τοὶ δὲ κτλ., 'while the others [youths and maidens] stamping the ground in unison accompanied the boy with song and plaintive cry, tripping with their feet.'

574. χρυσοῦ, genitive of material.

575. κόπρου, 'cow-yard.'

583. λαφύσσειτον, irregular for λαφυσσέτην, imperfect, third person dual.

584. αἴτιος, cf. B 342.

585. δακείαν, 'as to biting,' infinitive of specification. The dogs, refusing to bite, were keeping out of the lions' way.

589. σταθμούς κτλ., "stables, cottages, and cotes" (Chapman). The cottages were roofed (κατηρεφείας), the cotes (σηκοῦς) very likely not.

590. χορόν, 'dancing place.' Some render by 'dance.'

594. ἀλλήλων κτλ., 'taking one another's hands by the wrist.'

595. λεπτὰς ὀθόνας, 'fine garments' of linen.

596. εἰατ' (ο), pluperfect of ἔννυμι. 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. ἔξ, 'dangling from.'

599. ὅτι μὲν, correlative with ἄλλοτε δ'(έ) (l. 602), 'sometimes' . . . 'and at other times.'—θρέξασκον, see τρέχω.—ἐπισταμένοισι, '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 στίχας, 'in rows,' 'in lines,' like Γ 113.—ἀλλήλοισιν, the connection is obscure: interpreting as ἀντιμέτωποι ἀλλήλοις γυγνόμενοι (scholium) one may translate: 'forming [in rows] face to face with each other.'

604. τερπόμενοι, with ὄμιλος, agreement according to sense.

606. μολπῆς ἐξάρχοντος, supply ἀοιδοῦ, 'as the minstrel struck up his song.'

612. ἦκεν, 'let fall,' 'let flow down.'

613. κνημιδας 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. τεύχεα μαρμαίροντα, 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. ἦ δ'(έ), Thetis.

8. ἔασομεν = ἐάσωμεν.

9. ἐπεὶ δὴ πρῶτα, 'since once for all,' like A 235.

10. δέξο, § 131.

16. ὦς . . . ὦς, like A 512, 518.—With the sentiment a scholiast compares π 294 (= τ 13): αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος, 'steel alone draws

a man to itself,' i. e. even the sight of weapons fires men. Compare note on  $\Sigma$  34.

21. οἱ ἐπιακὲς κτλ., 'such as 'tis meet for the works of the immortals to be, but for no mortal man to finish.'

24. μοι, 'before my eyes,' or 'ah me!' Cf.  $\Sigma$  61.—*υἷόν* is naturally and simply taken as object of *καθδύσαι* (*καταδύσαι*) in the next line; like *καταδύσα Διὸς δόμον* (Θ 375), 'entering the house of Zeus.' Cf. *μῦν . . . ἔδου*, l. 16. Some editors prefer to make it divide with *νεκρόν* (l. 26) the function of object of *ἀεικίσσωσι*.

27. ἔκ δ' αἰὼν πέφαται (root *φεν*), 'for his life is slain and fled' (*εκ*).—*σπαγήη*, supply *νεκρός* as subject.

30. τῷ, 'for him,' i. e. 'from him.'

31. *μῦας*, in apposition to *φῦλα* (l. 30), instead of *μυῖδων*, as B 469.

32. κήται, probably for an original *κέεται* = *κέεται*, subjunctive of *καίμαι*.

33. αἰεὶ τῷδ' ἔσται κτλ., 'always shall his flesh be sound [as now] or even better' than now; for the gods are all-powerful; *θεοὶ δέ τε πάντα δύνανται* (κ 306).

35. ἀποσπῆν, with ictus on *σ*, § 39. Cf. *σμερδαλέα ἰάχων* (l. 41).

39. κατὰ βύων, 'down through the nostrils.' For the embalming see note on  $\Pi$  456.

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. δέ, 'although,' like  $\Sigma$  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 πρότῃ ἀγορῇ, 'in the front of the assembly,' a place of distinction.

56, 57. ἣ ἄρ τι κτλ., 'as it now appears [*ἄρ*], was this strife [*τόδε*] really [*ἦ*] better for us both, for you and for me, when we two' etc.

61. 62. τῷ, 'then.'—*ἔδδξ θλον* κτλ., 'would have bitten the immeasurable earth, at the hands of their enemies'; the poet has in mind the throes of death.—*ἔμεθ ἀπομνήσαντος*, cf. I 426.

63. μὲν, 'to be sure.'—*τό*, 'this,' i. e. the matter of our strife; supply *ἦν*.

65. Cf. note on  $\Pi$  60.

67. οὐδέ τί με χροή, cf. I 496,  $\Pi$  721.

71. *λαυόμεν*, the poet seems to have in mind the boastful words of Polydamas ( $\Sigma$  259), when he puts this expression into the mouth of Achilles.—*ἀλλά τιν' οἶω* κτλ., 'but I think many a one will joyfully bend his

knees to rest.' Compare with the idea here expressed  $\Sigma$  270 f. The strain of flight on the Trojans' part is imagined as intense.

276. *αἰφνῆρήν*, adjective in sense of adverb, 'quickly.'

278. *δῶρα*: these are the gifts which were once before (in I) offered to Achilles through Odysseus, and rejected by him. But now (in T) 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:

ἐπτά μὲν ἐκ κλισίης τρίποδας φέρον οὐς οἱ ὑπέστη,  
 αἰθνας δὲ λήβητας εἰκόσι, δώδεκα δ' ἵππους  
 ἐκ δ' ἔργον αἶψα γυναῖκας ἀμύμονα ἔργα ἰδυίας  
 ἔπι', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρρον.  
 χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαυτα  
 ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κοῦρήτες Ἀχαιῶν (T 243-248).

Agamemnon then sacrificed and swore a solemn oath that he had not laid hand on Briseis (ll. 249-266). Cf. I 264-276.

281. *εἰς ἀγέλην*: Achilles seems to have had a number of horses taken from the enemy, apparently chariot-steeds whose masters he had slain.

284. *ἀμφ' ἀτόψῃ χυμένῃ (χέτω)*, similar in meaning to *Πατρόκλῳ περικείμενον* (l. 4).

287. *Πάτροκλε*, note the short penult (§ 4).—*μοι δαλιῇ κτλ.*, 'dearest to my wretched heart.'—*δαλιῇ* of course agrees with *μοι*.—For construction of *θυμῷ* compare A 24.

290. *ἄψ ἀνορθ'* (α), 'on my return'; she has been absent since A 348.—*ὧς μοι κτλ.*, 'how evil after evil always waits on me!'

291. *ἄνδρα*, perhaps Mynes (l. 296); but Homer does not inform us.

293. *μοι μῦα . . . μήτηρ*, cf. Γ 238.

294. With *κασσιγνήτους* (l. 293) a participle in agreement—like *δεδαγμένους*—after *εἶδον* (l. 292) would be expected; instead the poet breaks off the grammatical sequence (making an "anacoluthon") and begins a new sentence at this point: *οἱ πάντες*, 'they all.'

297. *κλαίειν*, to be taken closely with *ἔασκες* (l. 295).

298. *ἄξεν*: editors commonly supply 'Achilles' as subject of this infinitive and of *δαίσειν* (l. 299); the sudden change of subject is not at all un-Homeric.

393. *λέπαδ'* (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.—*ἔσαν*, 'put,' 'set,' commonly taken as aorist of *ἔημι*, may also come from *ἐννομι* or *ἔζω*.

396. *ἐφ' ἵπποιον*, '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.—*σωσόμεν* is

probably a mixed aorist infinitive (§ 153). By 'charioteer' Achilles means himself, although strictly the word designates Automedon.

406. *ζεύγλης*, perhaps the cushion under the yoke to ease the horses' necks. See the Vocabulary.

409. A reminder of Thetis's words,  $\Sigma$  96.

410. *θεός*, cf. note on l. 417.

415. *ἡμεῖς δὲ καὶ κτλ.*, 'for we two would race even with the blast of Zephyrus,' their father, according to  $\Pi$  150.

417. *θεῶν τε καὶ ἀνέρι*, it is the dying Hector who reveals their names: *Πάρις καὶ Φοῖβος Ἀπόλλων*,  $\chi$  359.

418. *ἐρινύες κτλ.*, 'the Erinyes restrained his voice,' for, says the scholiast, they are watchful against violations of the law of nature. There is no doubt that Homer has lately been lapsing into fairy-land.

421.  $\delta = \delta\tau\iota$ .

423. *πρὶν Τρώας ἄδην ἐλάσαι πολέμοιο*, 'until I have given the Trojans quite enough of war'; *ἄδην* (originally an accusative) *ἐλάσαι* means literally 'to drive to satiety.'

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## BOOK XXII—X

1. See note on T 1.—*πεφυγότες*, 'panic-stricken'; cf. *φύλα*, I 2.

7. *Φοῖβος Ἀπόλλων*, who had assumed the likeness of Trojan Agenor (as related  $\Phi$  600).

9. *αὐτὸς θνητὸς ἴων* agrees with the subject of *διώκεις* (l. 8); *θεὸν ἀμβροτον*, with the object *με* (l. 8). 'And have you not even yet 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?'—*Τρώων πόνος = τὸ κατὰ τῶν Τρώων ἔργον* (scholium). *Τρώων* seems to be objective genitive.

12. *ἔλεν, εἴλω*.

13. *τοὶ μόρσιμος*, 'at your hand doomed to die.'

16. *ἢ κτλ.*, 'else surely' etc.

19. *τίσιν*, accusative of *τίσις*.

20. *τισαίμην . . . παρείη*, 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 φρονέων*, 'in high spirits.'

22. Note quantity of ultima of *συνάμεινος*.—Regularly two horses draw the Homeric chariot; to one of such a pair Achilles is compared.

23. *τιταινώμενος πεδίοιο*, 'stretching over the plain' (§ 171), i. e. galloping at full speed.

24. *λαυψήρά*, for *λαυψήρως*.

26. *πεδίοιο*, as in l. 23.

27. *ὅς τ' ἄστέρ'* (l. 26), . . . *ὅς βα κτλ.*, 'like the star that rises in the late summer-time.'—*ὁπάρης*, genitive of "time within which."

30. *τέτυκται = ἐστί*.

31. Imitated by Vergil, *Aen.* X, 273 f.:

Sirius ardor,  
Ille sitim morbosque ferens mortalibus aegris.

'The heat of Sirius—that brings thirst and plagues to wretched men.'

34. *ἀνασχόμενος*, object understood, *χείρας*.—*ἐγγέγωναι* (from *γέγωναι*), 'he called out.'

38. *μοι*, dative of person interested: 'I pray you.'—*ἄντρα τοῦτον*, 'the man yonder,' your foe.

41. *σχήτλιος*, an exclamation: 'implacable' (Achilles)! Cf. I 630.—*αἶθε θεοῖσι κτλ.*, a grim wish, the sting lying in *ἴσσαν ἐμοί* (l. 42). It amounts to *εἶθε ἐχθρὸς τοῖς θεοῖς γένοιτο* (scholium).

46. Lycaon and Polydorus have both been slain by Achilles in the course of the present day's battle.

47. *ἀλόντων (εἶλω)*, genitive absolute with *Τρώων*.

49. *ἦ τ' . . . ἔπειτα*, 'surely in that case.'

51. *πολλά*, a 'large dowry'; see note on l. 472.

59. *πρὸς δ' (ε)*, 'and besides.' *πρὸς* is an adverb here.—'Have pity on me, unfortunate that I am [*τὸν θύσσηνον*], while I yet live.'

60. *ἐπὶ γήραος οὐδῶ*, '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. *ἐπι-ιδόντα*, 'after beholding' many evils, which are enumerated in the following lines.

62. *ἄκηθείσας*, cf. Z 465.

65. *νυοῦς*, 'daughters-in-law.'

66. *πρώτησι θύρῃσιν*, 'at the front gate,' the entrance into the courtyard (*ἀλλή*), guarded by great folding doors (*θύρῃσιν*); also referred to below (l. 71), *ἐν προθύροισι*.

67. *ἄν* (l. 66) . . . *ἔρῶσιν*, future indicative (§ 190).

68. *τόψας ἢ βαλόν*, 'smiting' (perhaps with a sword) 'or hitting from afar' (as with a hurled spear); so the words are commonly distinguished; cf. note on O 745.

70. *οἱ*, 'these,' i. e. the dogs.—*πῆρι*, like Π 157.

71. *κ'(ε)* (l. 70) . . . *κείσονται (αι)*, § 190.—*νέω δέ τε κτλ.*, 'but for a young man it is in all respects becoming' etc.

73. πάντα, subject of ἐστί, to be supplied.—ὅτι φανήη, 'whatever appears.'

80. κόλπον ἀνιμένη, 'undoing the bosom' or 'baring the bosom.' Perhaps with her left hand Hecabe unclasped her peplus at the right shoulder; then with the right hand (ἐτέρῃφι) she lifted up her breast. Her left breast remained covered. On women's dress see Introduction, 17.—ἐτέρῃφι, literally 'with her other' (hand).

82. τάδε, 'this breast of mine.'

83. ἐπίσχον, in meaning the same as ἐπισχών, I 489.

84. φιλε τέκνον, agreement according to sense, as below (l. 87), θάλος, ὄν.

85. μηδὲ πρόμος κτλ., 'and do not stand as champion against this foe.' Cf. l. 38.

86. σχέτιλος, cf. l. 41.

88. οὐδ' ἄλοχος πολύδαρος, supply κλάσεται.—For πολύδαρος cf. note on Z 394.—ἀνευθε . . . μέγα νῶν, 'very far from us.'

91. πολλά, for quantity of ultima see § 38.

94. βεβρωκάς κακὰ φάρμακ' (α) = Vergil's "mala gramina pastus" (*Aen.* II, 471).

95. ἀισσόμενος περι χαῖη, 'coiling around in his hole,' cf. A 317.

101. The speech of Polydamas occurs in Z 254 ff.

102. ἔπο, 'during.'—τήνδ' (ε), the night just past.

109. ἀντην, with an understood ἐλθόντα, agreeing (as does κατακτείναντα) with ἐμέ, the understood subject of νέεσθαι: 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. ἀτόφ may be dative of agent with ἀλέσθαι (cf. Ἀχιλλῆι δαμασθεῖς, l. 55); or it may be taken with ἐμοί (l. 108) in the sense, 'or myself to be slain.'—The force of κεν 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. ἀντίος ἔλθω, like ἀντίος ἐλθών, B 185, with genitive.

114. Ἑλένην καὶ κτήμαθ' (= κτήματα), objects of δωσέμεν (l. 117), which is an infinitive in indirect discourse after ὑπόσχωμαι.

116. ἣ τ' ἐπλετο νεέκος ἀρχή, '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. Ἀτραΐδων, indirect object of δωσέμεν.—ἄγων expresses purpose.—Before ἅμα δ' ἀμφίε understand εἰ δέ κεν ὑπόσχωμαι, 'and if I promise that at the same time we will divide the other treasures equally with the Achaeans.'—ἀμφίε means here (as Z 502, B 13) 'into two [op-



posed] parts.' The same sort of proposition for raising a siege was alluded to in  $\Sigma$  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 ( $\Gamma$  290).

119. *Τρωσίν*, 'from the Trojans.'—*μετόπισθε*, 'afterward.'—*γερόσιον ὄρκον*, 'an oath sworn by the elders' in behalf of the people.—With *ἴωμαι* understand *εἰ δέ κεν*.

121. This verse, wanting in the best ms., Venetus A, and others, may have crept in from  $\Sigma$  512.

123. '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 B 195,  $\Pi$  128,  $\Sigma$  8, and GMT. 261. But according to Kühner-Gerth (§ 394, 4, b), *μή* . . . *ἴωμαι* is a hortatory subjunctive, like *δύω*, Z 340, *ἴωμαι*(αι), 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. *ἀθρως*, '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.'—*ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ὀραζέμεναι* is a gnomic expression (*παροιμία*) which seems to allude to old folk-stories (e. g. how the first men grew out of trees and rocks). A scholiast interprets it, *ἀπρῶδες ἀρχαιολογίας διηγείσθαι*, 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. *εἶδομεν* (i. e. *εἰδῶμεν*), cf. Z 340 and § 193.

133. *Πηλιάδα μελίην*, cf.  $\Pi$  143 f.

137. *φοβηθείς*, 'in flight.'

139. Cf. Verg. *Aen.* XI, 721 ff.:

quam facile accipiter saxo sacer ales ab alto  
consequitur pennis sublimem in nube columbam,  
comprensamque 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. *ὄξυ λεληκώς (λάσκω)*, 'with shrill cry.'

142. *παρφε*(αι), 'again and again.'

145. *ἔρινόν*, mentioned Z 433.

146. They ran along the wagon-road under the city-wall; yet the road seems to have been somewhat distant from the wall.

148. For quantity of ultima of *ἀνατσοῦσι* see note on B 465.

151. *θέρει*, 'in the summer.'

153. ἐπ' αὐτῶν . . . ἔγγε, 'near by them.'

156 = I 403.

157. With φεύγων supply ὁ μὲν, i. e. Hector.

160. ποσσίν, '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. τό is demonstrative, agreeing with *ἔσθλον*. A free rendering is 'there.'

164. ἀνδρός limits *ἔσθλον*, a prize "in grateful honour of the mighty dead" (Pope). The allusion is to funeral games.

176. δαμάσομεν, for meaning cf. II 438.

179-181 = II 441-443.

183. Τριτογένεια: this epithet, best rendered 'Tritogeneia,' was not quite understood by the Greeks themselves. See note on B 103.—θυμῷ πρόφρονι, 'in earnest.'

188. The poet who describes this race can hardly have thought of the heroes as armed with the big, heavy shields.

189. ὄρεσφι = ἐν ὄρεσι or διὰ ὄρειαν.

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. ὀρυδαίω with the genitive is illustrated also in Δ 335, Τρώων ὀρυθήσειε, 'make for the Trojans.'—It is possible, however, to understand ἀΐξασθαι as complementary infinitive, so that the construction becomes, 'and as often as he started to rush before the Dardanian gates'; then πυλάων would limit ἀντίον.—For Δαρδανιάων see note on B 809.

196. οἱ, 'from him.'

197. 'Just so often Achilles headed him off [*παραφθάς*] before [*πρόπαροιθεν*] he escaped, and drove him back [*ἀποστρέψασκε*] to the plain.'

198. ποτὶ πτόλιος, 'on the side of the city,' i. e. on the inside.

199 ff. Cf. Verg. *Aen.* XII, 908-914:

Ac velut in somnis, ocnlos ubi languida pressit  
nocte quies, nequiquam avidos extendere cursus  
velle videmur, et in mediis conatibus aegri  
succidimus, non lingua valet, non corpore notae  
sufficiunt vires, nec vox aut verba sequuntur:  
sic Turno, quacumque viam virtute petivit,  
successum dea 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 faltering 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. δύναιται, supply τις.  
 200. ε . . . τόν . . . ε, 'the one' . . . 'the other' . . . 'the other.'  
 201. ε, Achilles ; τόν, Hector ; οὐδ' ες, 'nor the latter' (Hector).  
 202. 'How would Hector have escaped death'—not ultimately, of course, but—'even up to this time unless' etc. ?  
 205. ἀνένευσ, 'nodded "no."'  
 212. ἔλακε δὲ μέσσα λαβόν, 'and taking them [τάλαντα, the balances] by the middle, he raised them up.' The heavier fate was the doomed one.  
 213. ἔχετο, subject, ἀσμιμον ἡμαρ, i. e. κήρ.  
 216, 217. νῶϊ ἔολπα . . . οἴσασθαι κτλ., 'I think that we two shall carry off great glory' etc.  
 219. πεφυγμένον γενέσθαι, cf. Z 488.  
 220. μάλα πολλὰ πάθει, 'should give himself ever so much trouble.'  
 229. ἦθε' (ε), cf. Z 518.  
 231. στέωμεν, second aorist subjunctive of ἵστημι. A preferable spelling would be the regular στήομεν (§ 149), with η pronounced short, as in δήιος often ; some MSS. in fact read στέομεν. The form in the text must be pronounced with synizesis.  
 234. γνωτῶν, 'brothers,' as in Γ 174.  
 235. νοῶ φρεσὶ = ἐν νῷ ἔχω.  
 236. ες, irregularly lengthened.  
 250. σ'(ε) . . . φοβήσομαι, 'will flee from you.'  
 253. Ελομαι, in sense of 'slay' ; its passive is ἀλόην.  
 254. θεοὺς ἐπιδάμεθα (ἐπι-δίδομαι), 'let us take the gods to ourselves' as witnesses ; 'let us make' them 'our' witnesses.  
 255. ἀρμονίων, used only here in the figurative meaning, 'compact.'  
 265. φιλήμεναι, § 131.  
 266. ἕτερον, 'either you or I' ; cf. E 288, 289.  
 268. παντοίης κτλ., cf. Matthew Arnold's *Sohrab and Rustum* :  
 Speak not to me of truce, and pledge, and wine !  
 Remember all thy valour ; try thy feints  
 And cunning !  
 271. θαμάα, future (§ 151).  
 274. ἠλέατο, ἀλέομαι.

279. οὐδ' ἄρα πᾶσι . . . ἤεδης, 'and after all, it seems, you do not know' etc. Cf. note on Γ 183.

280. ἤεδης, § 136, Cf. 10.—ἦ τοι ἔφησ γα, 'to be sure [or 'although'] you thought you did.' Cf. Π 61, Γ 215.

281. ἐπίλοπος . . . μύθων, 'deceitful of speech'; with τις, '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 transfix me as I flee; but you shall not (l. 283); I will face you squarely now (l. 284).

284. ἴθις μεμᾶσσι (μοι), 'as I press straight on' to meet you.—δῶρον is understood with ἑλασσον.

285. εἰ τοι ἔβωκε θεός, in ironical reference to ll. 270 f., where Achilles boasts of Athene as his ally.

286. ὤς . . . κομίσαιο, for construction see note on Σ 107.

293. οὐδ' ἄλλ' ἔχε μελινον ἔγχος: what had become of his second spear, if he carried one, the poet does not say. See note on Π 477.

294. In Δ 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 λευκάσπιδα.

301. ἦ γάρ κτλ., 'long since, it seems, this must have been the pleasure of Zeus' etc. The comparative φῶταρον 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? § 37.

308. ἀλείε, 'gathering himself together,' from εἶλω.

313. πρόσθεν . . . κάλυψεν, for meaning compare note on Ε 815.

315. τετραφάλῃ, see Introduction, 33.

316. ἄς . . . ἴα . . . θαμείας, 'which [plumes] Hephaestus let fall thick' etc.

319. ἀπὸ λαμπ'(ε), supply σέλας, 'radiance,' as subject—unless the verb be used impersonally.

321. ὅπη εἴξει μάλιστα, to find 'where it [χρῶς] would best give way' to his spear. Or the verb may be used impersonally (cf. Σ 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 ἄλλο μὲν ἔχε χρῶα χάλκεια τεύχη, 'now bronze armor protected his body in other parts' [literally 'as for the rest'].

(b) τοῦ δὲ καὶ τόσον μὲν ἔχε χρῶα χάλκεια τεύχη, 'now bronze armor protected nearly all [literally 'so far protected'] his body.'

Construction (b) has been explained in a note on Σ 878; it occurs also in Δ 180. The combination of the two is found again in Ψ 454.

324. φαίνετο δ' (δ), subject, χρώς : 'but his flesh was exposed'; we say, 'he was exposed.'—ἧ κληῖδες κτλ., 'where the collar-bones part the neck from the shoulders.'

325. λανκανίην, 'at the gullet,' may be regarded as an appositive to ἀχέει(α) (l. 324). This construction has been from ancient times recognized as difficult.—ἴνα τε κτλ., Vergil's "qua fata celerrima" (*Æn.* XII, 507).

329. ὄφρα κτλ., the purpose is not that of the spear (*μελίη*, l. 328), but of the fate (*μοῖρα*, l. 303) that directed it.

333, 334. τοτό δ' ἀνευθεν κτλ., 'while distant from him I—his avenger, far mightier [than you]—was left behind at the hollow ships.'

343. με (l. 342) . . . λαλάχουσι (*λαγχάνω*), 'make me to share in,' 'may give me my portion' of fire. For Homeric burial customs see note on Π 456.

345. γούνων, 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 Σ 464-466, with notes.

350. στήσω(ι) (*ἴστημι*), 'weigh.'

352. οὐδ' ὅς κτλ., 'not even at this price' shall your mother place you on a funeral bed.

354. πάντα, agreeing with σε understood.

356. προτι-όσσομαι, 'I gaze upon' you.

358. τοί τι θεῶν μῆνιμα, '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.

363. Cf. note on Π 857.

372. πλησίον ἄλλον, cf. B 271.

373. μαλακώτερος ἀμφαφέσθαι, is 'softer to handle.'

375. τις, 'many a man.'

379. ἐπεὶ, first in the line, in spite of the short initial syllable (§ 36).

380. κακὰ πῶλλ' . . . ὅσ' οὐ, 'more evils than.'

381. εἰ δ' ἄγε(ε), cf. note on A 302.

384. καὶ Ἔκτορος κτλ., the genitive absolute here expresses concession.

386. ἀκλαυτος, 'unwept,' in the ceremonial way.

389. The subject of καταλήθοντ'(αι) is indefinite: "they," i. e. 'the dead.' *θανόντες*.

395. μήδεο, with two accusatives, 'devised . . . for.'

396. ποδῶν limits τένοντε, 'the tendons of both feet.'

397. ἐξήπταν, 'attached thereto.'

400. μαστιξέν β' ἰλάειν, supply ἵππους as subject of the infinitive, which is intransitive, 'he whipped his steeds to a run.'

401. τοῦ δ' . . . ἀκομόνιοι, with κοίσαλος, 'and from him as he was being dragged a cloud of dust arose.'

406. καλύπτρη, see Introduction, 21.

409. κωκινῶ . . . οἰωνῶ, 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. τῶ 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 κλινοδόμενος κατὰ κόπρον has many ancient parallels, e. g. *Jeremíah* 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."

416. σχέσθε, 'hold off.'

418. λίσσωμ' (αι), § 193.

420. τοῖσδε, 'such as I,' 'as gray as I.'

424. τῶν, genitive of cause. Compare Hector's words to Andromache, Z 450-454.

425. οὐ . . . ἄχος, 'grief for whom' (objective genitive).

426. ὡς ὄφελον, what sort of wish? § 203.

427. τῶ κε κοροσάμεθα, 'then we should have satisfied ourselves,' 'have had our fill.'

430. ἄδινού κτλ., see note on X 316.

431. βελομαι, probably parallel with βέομαι. See note on II 852.

435. δαδέχατ' (ο), for the form see I 224 and 671.

438. Ἐκτορος limits πέπυστο (§ 174, 1).

441. δέπλακα πορφύρεην, cf. Γ 126.

448. So when Euryalus's mother heard of his death (Verg. *Aen.* IX, 476): "excussi manibus radii," 'the shuttle fell from her hands.'

450. ἴδωμ' (αι), for subjunctive see § 193.—στιν' (α) = Attic *στίνα* (§ 124).

451, 452. ἐν δέ μοι κτλ., 'and in my own breast my heart bounds up to my mouth.'

454. αἱ γὰρ ἀπ' οὐρατος κτλ., cf. note on X 272.

457. μὴ καταπαύσῃ ἀγνορίας ἀλεγανῆς, lest he 'have checked him from his woful valor.' Andromache uses ἀλεγανῆς with reference to herself, meaning τῆς ἐμοὶ λυπηρᾶς (scholium), 'that causes me distress,' because it carries Hector into danger.

459. τὸ ἐν μένος κτλ., 'yielding in that mighty spirit of his to none'— μένος is accusative of specification.

468. δέσματα is a general word, to which ἄμπυκα (l. 469), etc., are in apposition. Apparently the poet gives here the complete head-dress of an Homeric woman.

469. *ἀμπυκα* seems to indicate the same as *στεφάνη* (cf.  $\Sigma$  597), a metal diadem, especially of gold. Helbig, explaining differently from Studniczka, illustrates *κεκρόβαλον* and *πλεκτὴν ἀναδέσμη* from Etruscan monuments, suggesting that the former was a high, stiff cap, around which was wound the twisted band (*πλεκτὴ ἀναδέσμη*), both useful and decorative (*Das homerische Epos*<sup>2</sup>, pp. 219-226).

470. *κρήδεμον*, see Introduction, 21.

472. *Ἡερίωνος*, see  $Z$  395.—*ἔθνα*, 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 *ἀλφεισίβοιοι* ( $\Sigma$  598). But to the new custom there are distinct references in  $X$  51,

πολλὰ γὰρ ἔπαυσε παιδί γέρον δνομάκλυτος Ἄλτης,

and  $I$  147 f.,

ἐγὼ δ' ἐπι μέλια δόσω

πολλὰ μάλ', ὅσσ' οὐ πό τις εἶη ἐπέδωκε θυγατρί.

(Cf. Cauer, *Homerkritik*, pp. 187-195.)

474. *ἀτυχομένην ἀπολίσθαι* (§ 212) 'dazed unto death,' i. e. so that she was like one dead.

477. *ἰῆ . . . αἴση*, 'for one and the same portion,' or 'doom.'

484. *νήπιος αἴτω*, cf.  $Z$  400.

487. *φύγη*, 'survives'; subject, the child Astyanax.

488. *τοί*, remote dative of the person interested, 'you know he will always have toil and distress hereafter.'

489. *ἀπουρήσουσιν*, § 63, 3.

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 *ἐπέσχε* cf. l. 83 of this book and  $I$  489; for the tense see § 184.

498. *οὔτως*, for meaning cf.  $\Sigma$  392, 3de.

500. With this line the description of the orphaned boy returns to Astyanax. From l. 487 to l. 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.

505. *ἄν* . . . *πάθησι*, 'he shall suffer,' § 192.  
 506, 507. See note on Z 402, 403.  
 513. *ὄφελος*, for construction cf. *πῆμα*, Γ 50.  
 514. *εἶναι*, 'that they may be.'

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 BOOK XXIV—Ω

It is in the evening of the thirty-eighth day of the poem that Priam comes to ransom Hector.

472. *ἔν* = *ἔνδον*.—*μυ*, Achilles.  
 473. *εἴρ'* (ε), subject, Priam.  
 480, 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.'  
 489. *ἀμύνα* expresses purpose.  
 496. *ἰῆς ἐκ νηδύος*, of Hecabe (Hecuba).  
 499. *καὶ αὐτός*, 'even alone.'  
 503. *αὐτόν*, supply *με*.  
 506. *χεῖρ'* = *χεῖρε*: 'to take to my lips the hands of the man that has murdered my sons.' Compare l. 478. Others understand *χεῖρ'* = *χεῖρα* (or read *χεῖρ'* = *χεῖρη*), and translate: 'to reach [with] my hand to the mouth [or 'chin'] of the man' etc., comparing A 501.  
 510. *ἄνωθεῖς*, 'rolled up.' "Low on earth" (Pope).  
 523. *κατακείσθαι*, 'to sleep,' undisturbed.  
 524. 'For no good comes of' etc.  
 528. *κακῶν*, supply *ἕτερος μὲν*, 'the one.'—*ἰάνων*, § 99.  
 529. 'To whomsoever Zeus gives of these, when he has mingled them' (i. e. the good and the bad gifts).—*τερπικέρανος*, § 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. *ἐπ'* (ε), 'extending over,' 'among.'  
 543. *εἶναι*, imperfect infinitive, 'were.'  
 544. 'All the territory that Lesbos bounds' (*ἐντὸς ἑέργει*).—*ἄνω* (limiting *ἑέργει*) = 'upward,' from the south, Lesbos being a southern boundary.  
 545. *καὶ Φρυγίῃ καθύπερθε*, '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."  
 546. *τῶν*, the inhabitants of the region just defined, genitive (here only) with *κεκῶσθαι*: 'among people of this region you used to rank first, they say, in wealth and sons.'—On *κεκῶσθαι* cf. *εἶναι* (l. 543).



551. πρὶν καὶ κερδὸν κτλ., cf. A 29. For the subjunctive cf. § 191.
556. οὐ δὲ τῶνδ' ἀπὸναιο, 'and may you have joy of this' (ransom).
557. ἕσασ, 'spared.'
558. Bracketed because missing in many mss., and evidently added by somebody who misunderstood the meaning of ἕσασ (l. 557) and thought the sense must be somehow completed.
563. σί, an instance of anticipation (prolepsis): 'I know that a god led you hither.' Cf. note on B 409.
569. ἴδου, in meaning like ἕσασ, l. 557.
570. καὶ ἰκέτην κτλ., 'even though you are a suppliant.'
577. κήρυκα, Idaeus, orier of the aged king (τοῖο γέροντος).
581. δοῖη, subject, Achilles.
595. καὶ τῶνδ' (ε), 'even of these treasures,' in an offering to the dead.
597. ἐνθεν, 'from which.'
598. τοῖχου τοῦ ἑτέρου, see note on I 219.
603. τῇ περ κτλ., 'although her twelve children' etc.
608. τεκίαν, understand Leto as subject.
610. κέατ' (ε), § 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. 613). And how could a stone eat food? 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 Φρυγίας] 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, 1898), vol. iii, pp. 552-555].
616. ἑρπάζαντο, here 'dance' (§ 184).
617. θεῶν ἐκ κήδεα πύσσα, 'she nurses her god-given sorrows.'
630. ὄστος ἔην οἶός τε, 'how tall and how handsome he was.'
635. λέξον, 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 (ε 278, 279, 388 ff.).

644. αἰθούσῃ, see notes on l. 673 and Z 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 τάπητας were spread on the βήγεια (cf. note on Π 224); on these Priam was to sleep, with woolen blankets to draw over him (καθ' ἑρπυζεν ἴσασθαι).

650. λέξο, intransitive; compare the transitive λέξω, l. 635.

660. εἰ . . . ὅθι, 'since really,' like A 61.

661. βέξων is equivalent to the protasis of a condition.—καχαρισμένα θείης, 'you would do welcome things,' 'you would gratify me.'—κε goes with θείης.

662. ἐλάμεθα, εἰλω.—τηλόθι δ' ἔλη κτλ., 'and the wood is far to bring.'

665. δαινούτο, present optative, formed without thematic vowel.

673. ἐν προδόμῃ δόμου: this expression locates the αἰθούσα of l. 644 immediately before the entrance to the large room of Achilles's lodge.

683. οὐ νό τι κτλ., 'have you not the least fear of trouble [κακόν], [to judge] by the way that you yet sleep'?

684. εἴασεν, 'spared,' as before.

686. σέο κτλ., 'and for your life,' genitive of price with δοῖεν ἄποινα.

687. παῖδες τοῖ 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 A 8.) The Iliad ends with the words (l. 804) ὅς σ' γ' ἀμφίεπον τάφον Ἑκτορος ἱπποδόμοιο.

## 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.

GOODELL	BABBITT	GOODWIN	HADLEY-ALLEN
84 a, b	66	120	107
136	111	268	206
182, 1	136	361, 1	254, 1
216	.....	.....	286
284	206, N.	747	433 a
285	206, N.	763; cf. 485	389 c
454 d	522	1258	826
460	567, 1	1400	897
464	529	1260	841
467 c	565	1304, 1; 1335	858
468 b	606	1340; 1397	895, N.
470 b	588 (2)	1402, 2; 1512	871 a
506	352 and N.	1085, 4	729 f
524 b	380	1186	769 a
530 a	329, 1	1049	712
536 a	331	1051	715
539	318	915	626
549 a	443, 1	981	654
549 b	443, 1 { second } { part }	983 (a)	654 e
551 d	447	949	658
554 a	457, 2	977, 1	673 b
562	635	cf. 1516, 1; 1526	cf. 938; 952
570 c	638	1519	948
571	630; 631	927	940
593 b	656, 2	1573	979
616 a	623; 625	1434; 1431, 1	916; 914 B (1)
616 b	624; 625	1431, 2; 1436	914 B (2); 917
618	620	1428	cf. 912
621 a	.....	1600	1011 a
628	442 a	[See note on A 242]	1055, 2
632 A	cf. 151; 438	cf. 436; 1428, 2	cf. 1054, 1; 860
644 b and d	627; 627 a	1469-1471	924 a
647	602	1390	893
649	606	1397	895
650	604; 609	1403; 1393, 1	898; 894, 1
651 (1)	605	1408	900
651 (2)	610	1393, 2	894, 2
672	441, N. 2	.....	1050, 4 b
672 d	441, N. 2	.....	1050, 4 d, e

**A SHORT HOMERIC GRAMMAR**



## A SHORT HOMERIC GRAMMAR

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### 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. ἡχῆ, τευχέουσα.

2. By **position**, if its vowel, although naturally short, is followed by two (or three) consonants or a double consonant (ζ, ξ, ψ).—φ, χ, and θ do not have the value of double consonants. E. g. in A 10, νοῦσον ἀνά στρατὸν ὄρσε κακῆν, δλέκοντο δὲ λαοί, the final syllable of ἀνά and the penult of δλέκοντο 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.

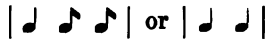
§ 4. Although a mute and a following liquid generally have the value of two consonants (§ 3, 2), and in combination

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 *πτερόεντα* is not lengthened in the often repeated line,

A 201, etc., *καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα*. Cf. Γ 414, *σχετλίη*, 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:



§ 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 *ictus* (Latin for 'blow,' 'beat' in time); it is thus indicated, √. The syllable that receives the ictus is called the *thesis* (Greek *θέσις*, 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 *ἄρσις*, 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 (*ἔπος*) is called *dactylic hexameter*; sometimes, from its subject, *heroic hexameter*.





§ 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 *ἀνδρῶν*).

§ 18. Such verses (indicated in § 17) often have a pause after the thesis of the second foot also. E. g.

A 106, *μάντι κακῶν, || οὐ πῶ ποτέ μοι || τὸ κρήνον 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, *ἀλλ' ἴθι, | μὴ μ' ἐρέθιζε, || σωτέρος ὡς κε νέηαι.*

§ 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,

*\* Ἀρεῖ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.*

§ 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 :

Μῆνιν ἄειδε, θεῖα, || Πηληϊάδεω Ἀχιλῆος  
 ˘ ˘ | ˘ ˘ | ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘ ˘ ˘

(For -ew pronounced as one syllable see § 43.)

οὐλομένην, || ἧμῦρί' Ἀχαιοῖς | ἄλγε' ἔθηκεν.  
 ˘ ˘ | ˘ ˘ | ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘

Lines 43–47 of A thus :

ὧς ἔφατ' | εὐχόμενος || τοῦ δ' ἔκλυε | Φοῖβος Ἄπώλων.  
 ˘ ˘ | ˘ ˘ | ˘ ˘ || ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘

βῆ δὲ κατ' | Οὐλύμποιο || καρῆνων | χωόμενος κῆρ,  
 ˘ ˘ | ˘ ˘ | ˘ ˘ || ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘

(The caesura of this line is slight; observe the bucolic diaeresis.)

τόξ' ὤμοισιν ἔχων || ἄμφηρεφέῃα τε φάρετρην  
 ˘ ˘ | ˘ ˘ | ˘ ˘ || ˘ ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘

(For long -ā of fifth foot see § 33.)

ἔκλαγξαν δ' ἄρ' ὀιστοῖ || ἐπ' ὤμων | χωόμενοιο,  
 ˘ ˘ | ˘ ˘ | ˘ ˘ || ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘

(For short -oi of third foot see § 25, 1.)

αὐτοῦ | κῆνηθέντος || ὃ δ' ἤμενυκτὶ ἐοικώς.  
 ˘ ˘ | ˘ ˘ | ˘ ˘ || ˘ | ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘

§ 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 ὀιστοῖ), 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 ἔφατ'(ο) εὐχόμενος. 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

arsis, before an initial vowel of the following word, is very common. E. g.

A 14, ἐ|κηβόλου | ἄ|πόλ|λωνος.  
 - | - | - | -

A 15, χρῦσέ|φ | ἀ|νά | κτλ. (-εφ is pronounced as one syllable; cf. § 43).

Γ 164, οὔ | τί | μοι | αἰ|τίη | ἐ|σί· || θε|οί | νύ | μοι | αἰ|τιοί | εἰ|σιν.  
 - | - | - | - | - || - | - | - | - | -

✓ 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 -ι (dative singular of third declension) or -υ. E. g. B 6, Ἄγαμέμνονι οὔλον. Ω 387, σὺ ἔσσι. 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, ἦ νῦν δηθύνοντα || ἦ ὕστερον αἶτις ἰόντα.

(b) Masculine caesura of third foot :

A 114, κουριδείης ἀλόχου, || ἐπεὶ οὗ ἔθεν ἔστι χερείων.

(c) Bucolic diaeresis :

B 3, ἀλλ' ὃ γε μερμήριξε κατὰ φρένα, | ὡς Ἄχιλῆα.  
 x

(d) Diaeresis after first foot :

I 247, ἀλλ' ἄνα, | εἰ μέμονάς γε κτλ.  
 x

After the formula ἀνάπαυ δ 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, ἡμετέ|ρω | ἐνὶ | κτλ.  
 - | - | - | -

§ 26. Hiatus is not regarded when elision has already taken place. E. g.

A 2, *μῦρί* 'Αχαιοῖς ἄλγε' 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, Ἄτρειδης τε Φάναξ 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, *δηΐοιο*. Π 235, *χαμαιεῖναι*. Σ 105, *οἶος*.

§ 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), *νῆας* (A 12). *ύός* (A 489), *υἰός* (A 9). \**Ἄρεος* (T 47), \**Ἄρηος* (B 110). *ώκεία* (B 786) for *ώκεία*. *ἴαται* (T 134), *ἦατ'*(αι) (B 137). *Πηλέος* (Π 203), *Πηλῆος* (I 147). *όλοῆς* (X 65), *όλουῆσι* (A 342). *κέατ'*(ο) (Ω 610), *κείατο* (Λ 162).

§ 30. Even before a single consonant, a vowel originally long is sometimes shortened in the arsis. E. g.

<sup>2</sup>*Ἀπόλλων* (A 43), <sup>2</sup>*Ἀπόλλωνος* (A 14). *πρίν* (B 344), *πρίν* (B 348). *χρῦστος* (Z 320), *χρῦσέω* (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. *μέν*, *μήν* (and *μάν*). Similarly *ἀτάρ* and *αὐτάρ*.

δέ used as a continuative 'then'—including "δέ in apodosis"—is equivalent in force to a weakened *δή*. 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, ἐκπέρ|σαι Πριά|μοιο πό|λιν, || ἐν̄ | δ' οἴκαδ' ἰ|κέσθαι.  
 - - | - - | - - | - - || - - | - - | - -

A 153, δεῦρο μα|χεσσόμε|νος, || ἐπει| οὗ τί μοι | αἰτιοί | εἰσιν.  
 - - | - - | - - || - - | - - | - - | - -

So too A 226, 244, 527, B 24, 71, Γ 24, etc.

§ 33. Not rarely the ictus itself seems to lengthen a short final syllable, even when no pause follows. E. g.

A 45, ἀμ|φηρεφέ|α τε φα|ρέτρην.  
 - | - - | - - | - -

B 39, θήσειν | γὰρ ἔτ' εἰ|μελλεν κτλ.  
 - - | - - | - - | - -

B 169, μῆ|τιν ἀτάλ|αντον.  
 - | - - | - -

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, ἀθανά|τοισιν. So too διογεν|ής (A 489), ἀπονέ|εσθαι  
 - - | - - | - - | - - | - - | - -  
 (B 113).

§ 35. The vowel thus lengthened is often written long in the text. E. g.

A 2, οὐλομένην (Attic ὀλομένην). A 155, βοιωανείρη (βόσκη, 'feed,' and ἀνήρ). A 252, ἡγαθέη (ἄγα-, 'very'). B 77, ἡμαθέν-  
 ρος (ἄμαθος, 'sand'). B 89, εἰαρινοῖσιν (ἔαρ, 'spring'). B 448, ἠφεέθονται (ἄείρω, 'raise'). B 460, δουλιχοδείρων (δολιχός, 'long').

Compare εἰν ἀγορῆ (I 13) for ἐν ἀγορῆ.

§ 36. The initial syllable of the first foot is sometimes lengthened apparently by the ictus alone. E. g. Γ 357, διδ. X 379, ἐτεί.

✱ § 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.

A 416, μά|λα δ[F]ήν. A 515, ἔπ|ι δ[F]έος. B 190, κα|κὸν ὤς.

So too Γ 2, 230, etc.

Whether the initial consonant of ὤς, 'like,' was *f* or *γ* 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.

A 233, ἔπ|ι μέγαν. A 394, Δί|α λίσαι. E 343, μέ|γα [F]ιά|χουσα.

§ 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, ἐπέσσονται. A 278, ἔμμορε. A 420, ἀγάννιφον for ἀγά-σνιφον. B 170, ἐυσέλμοιο. B 452, ἀλληκτον. Γ 34, ἔλλαβε. T 35, ἀπο[ff]ειπών.

A 7, Ἀχιλλεύς, but A 1, Ἀχιλῆος. A 145, Ὀδυσσεύς, but A 138, Ὀδυσῆος. 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 :

1. -*ᾶ*, -*ε*, -*ο*, of the various parts of speech. E. g. A 2, μῦρ<sup>ο</sup>(*α*), ἀλγέ'(α) (= Attic ἀλγη). A 23, θ' = τε. A 32, μ'(ε). A 33, ἔφατ'(ο). A 52, βάλλ'(ε) = ἔβαλλε.

2. -ι. E. g. B 132, εἰώσ'(ι). Except the final -ι of *περί, τι* and its compounds: *δ τ'* stands for *δ τε*, never for *δ τι*. E. g. A 244, *δ τ'(ε)*. Cf. § 123, 7.

3. -αι of various verb endings. E. g. A 117, *βούλομ'(αι)*. A 546, *ἔσονται(αι)*. B 137, *ἤατ'(αι)*.

4. -οι of the dative singular of personal pronouns. E. g. A 170, *σ'(οι)*. Perhaps Γ 235, *καί τ'(οι)*. I 673, *μ'(οι)*. 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, *ἄειδε* (= Attic *ἄδε*). A 8, *ξυν-έηκε* (= Attic *συν-ἦκε*, from *συν-ίημι*). A 30, \**Ἀργεῖ*. A 49, *ἀργυρέοιο* (= *ἀργυροῦ*). A 76, *ἐρέω* (= *ἐρῶ*).

§ 42. Besides the familiar contractions of Attic Greek, the MSS. show a peculiar one: *ευ* for *εο*. E. g. A 37, *μευ* (Attic *μου*). I 54, *ἔπλευ* (for *ἔπλεο*).

### SYNIZESIS

§ 43. Allied to contraction is Synizesis (Greek *συνίζησις*, '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 *Πηληϊάδεω*) must be pronounced as one syllable (but cf. § 68). So too A 15, -*έψ* (of *χρῦσέψ*). A 18, *θεοί*. A 131, *δὴ οὔτως*. A 340, *δὴ αὔτε*. A 540, *δὴ αὔ*. For the last three examples the MSS. read, respectively, *δ' οὔτως*, *δ' αὔτε*, *δ' αὔ*, readings which perhaps had better be retained, if *δ' = δέ = δή* (§ 31).

### CRASIS

§ 44. Crasis (Greek *κρασις*, '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.

A 465, τᾶλλα (= τὰ ἄλλα). B 238, χῆμεις (= καὶ ἡμεῖς). Z 260, καὶτός (= καὶ αὐτός). T 413, ὄριστος (= ὁ ἄριστος).

§ 45. *τοῦνεκα* (A 96, etc.) for τοῦ ἔνεκα is regarded by some editors as an example of crasis; by others it is written *τούνεκα*, as if for τοῦ 'νεκα (*ένεκα*) juxtaposed. So *οἶνεκα* (A 11, etc.) is explained both ways.

#### ΑΠΟΟΠΕ

§ 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, πάρ, and ἄρ (for ἀνά, κατά, παρά, and ἄρα). E. g. A 143, ἄν. A 8, ἄρ.

§ 47. ἄν and κάτ suffer euphonic changes before certain consonants. E. g. Π 726, ἄμ πόνον. B 160, κὰδ δέ. Π 106, κὰπ φάλαρ'(α). Σ 24, κὰκ κεφαλῆς. In composition: E 343, κἀβ-βαλεν.

#### ΣΥΝΟΠΕ

§ 48. The suppression of a short vowel within a word is called Syncope (Greek συγκοπή, 'cutting short'). E. g.

A 13, θύγατρα for θυγατέρα. A 202, τίπτ'(ε) for τί ποτε. A 275, ἀποαίρεο for ἀποαιρέεο.

#### SOME IMPORTANT PARTICLES

§ 49. 1. ἄρα (also found as ἄρ', ἄρ, ῥα, ῥ'), 'as may be believed,' 'of course,' 'as it seems,' 'so,' 'then,' etc.

2. νυ(ν), an enclitic, 'now' (inferential), 'then,' 'pray,' etc. Homer uses the temporal νῦν 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, ἦ μὲν | μοι πρόφρων || ἔπεισιν καὶ | χερσὶν ἀρρήξειν.  
 ἔ — | — — | — — || — — | — — | — — | — —



## DOUBLING OF CERTAIN CONSONANTS

§ 51. 1. π is found doubled in the relatives *ἀπότε*, *ὄππως*, *ἀπότερος*, etc. *ὄποτε* and *ὄπως* also occur, as in Attic.

2. τ may be doubled in *στ(τ)ι*.

3. σ may occur double in *τόσ(σ)ος*, *δοσ(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, *βέλεισ-σιν*. A 82, *τελείσ-ση*. A 83, *στήθεισ-σιν*.

§ 53. On the analogy of verbs like *τελείσ-ση* (the stem *τελει-* appears in the noun *τέλος*), although without a similar etymological reason, are formed futures and aorists such as: A 153, *μαχεσσόμενος*. A 54, *καλέσσατο*. A 76, *δομοσσον*. A 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-φραδ-σατο*). B 44, *ποσσί* (*ποδ-σι*).

§ 55. Many of these words (§§ 52-54) have epic forms with one sigma also.

§ 56. Many double sigma forms in Homer are familiar as double tau forms in Xenophon: A 34, *θαλάσσης*. A 80, *κρείσων*. A 483, *διαπρήσσουσα*, Attic *διαπράττουσα*. B 51, *κηρύσσειν*. B 87, *μελισσάων*, Attic *μελιττῶν*. B 440, *θάσσον*.

## NEGLECT OF EUPHONIC CHANGE

§ 57. In some words, before μ, the mutes δ, θ, and others are retained unchanged. E. g.

A 124, *ἴδμεν*, Attic *ἴσμεν*. B 341, *ἐπέπιθμεν*.

## 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, καρτερός. A 225, κραδίην, B 452, καρδίη.

§ 59. *τερπικέρανος* (A 419, etc.) is probably in its first part derived from *τρέπω* (by metathesis) and means 'hurler of the thunderbolt.'

## DIGAMMA

§ 60. The letter digamma, F, 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. (ε) *Fάνθαρε*, *ἦρθαρε* (A 24), *Fηθύ* (B 270). The original spelling was *σFαθ-*; cf. Lat. *suāvis*, Eng. 'sweet.'—2. *Fάλις* (B 90).—3. *Fάναξ* (A 7), *Fανάσσεις* (A 38).—4. *Fάστν* (B 803). Cf. Lat. *Vesta* (†).—5. *FiFάχω*: *Fηχέσσα* (A 157).—6. *Fe* (A 406), *Foi*: (A 104), *Fεθεν* (A 114), etc., pronoun of third person; *Fῆσω* (A 333), etc., from *Fάς*, possessive pronoun of third person; also *εFοῖσι* (A 83), etc., from *εFός*. There were original forms in *σF-*; cf. Lat. *suus*.—7. *Feiarῆ* (B 471) for *Feapῆ*. *Fεap* = Lat. *vēr*.—8. *Fέθρα* (B 87).—9. *Fελκοσι* (B 748), *εFελκοσι* (A 309), Lat. *viginti*.—10. *Fέκαθεν*: *Fεκα-*

τηβελῆτο (A 75), etc.—11. *Ἑκάστα* (A 550).—12. *Ἐκόν*: *ἄ-Ἐκόντος* (A 301).—13. *Ἑλπομαι*: *ἐπι-Ἑλπο* (A 545), *ἔφελδω* (A 41). Cf. Lat. *voluptās*, etc.—14. *Ἐίλω*: *Ἐίλωσι* (A 409).—15. *Ἐλίσσω*: *Ἐλικώπιδα* (A 98), *ἀμφι-Ἐλίσσας* (B 165).—16. *Ἐϊπέ* (A 85), *προσέἘϊπεν* (A 105), *Ἐέπος* (A 108). Cf. Lat. *vōx*, etc.—17. *Ἐίρω*: *Ἐέρω* (A 204). Cf. Lat. *verbum*, Eng. 'word.'—18. *Ἐέργα* (A 115). Cf. Eng. 'work.'—19. *Ἐερυσάμενος* (A 190).—20. *Ἐέννυμι*: *ἐπι-Ἐιμένε* (A 149), *Ἐέματα* (B 261) for *Ἐε-ματα*. Cf. Lat. *vestiō*, *vestis*, Eng. 'wear.'—21. *Ἐίφι* (A 38). Cf. Lat. *vī*.—22. *Ἐίμαι*, 'be eager,' 'press on'; *Ἐιμένων* (B 154), not to be confused with forms of *ἔημι*.—23. *Ἐιδών* (A 148). *Ἐϊσθα* (A 85), *Ἐιδμεν* (A 124), *Ἐιδούγ* (A 365). *Ἐίσαίτο* (B 215), *ἘἘισάμενος* (B 22). Cf. Lat. *videō*, Eng. 'wit.'—24. *Ἐέῤῥικεν* (A 119), *ἘἘοικώς* (A 47), (*ἔ*)*ἘἘικτην* (A 104), and various compounds (A 97, 131, 547).—25. *Ἐίλιον* (B 216).—26. *Ἐίρις* (B 786).—27. *Ἐίσιον* (A 163), *ἘἘίσας* (A 306).—28. *Ἐοίκω* (A 30), *Ἐοικόνδε* (A 606). Cf. Lat. *vīcus*, Eng. 'wick' (War-wick).—29. *Ἐοῖνον* (A 462), *Ἐοῖνοπα* (A 350). Cf. Lat. *vīnum*, Eng. 'wine.'

§ 62. Traces of digamma, not initial, appear in :

1. *Ἐείδιε* (Σ 34), for *ἘἘδιε*. *Ἐείδοικα* (A 555), for *ἘἘδοικα*. *ἘἘδισεν* (A 33), for *ἘἘδισεν*.—*Ἐείδισσασθαι* (B 190), for *ἘἘδίσσασθαι*.—*ἘἘέτος* (A 515).—*ἘἘεινός* (Γ 172).

2. *ἘἘήν* (A 416), *ἘἘφρόν* (I 415).

§ 63. A vocalised digamma appears in some words. E. g.

1. A 459, *ἘἘύρσαν*, from *ἔν* ('up') plus (*ἔ*)*Ἐύρσαν* ('drew'); by assimilation of *v* to *F*, *ἔFFύρσαν*.

2. E 289, X 267, etc., *ἘἘαύρινον*, from *ἘἘαλα-* (root *ἘἘαλ*), 'endure,' and *ἘἘνός* (stem *ἘἘννο-*), 'ox-hide shield.'

3. A 356, etc., *ἘἘοῦράς*, originally *ἘἘοῦράς*, aorist participle of which the present does not occur; future, X 489, *ἘἘοῦρήσουσιν*, originally *ἘἘοῦρήσουσιν*.

4. I 273, *ἘἘηρόα* is a relic of an original *ἘἘἘἘρά*, second aorist indicative (of which *ἘἘοῦράς* 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, *ἘἘἘἘρα*. So arose the misformation *ἘἘηρών*, A 430 (third plural) and I 131 (first singular).

HOMERIC ETA FOR ALPHA LONG

§ 64. In place of the Attic *ἘἘα* long (by nature) *ἘἘα* (ἦ) is commonly found in Homer. E. g. A 45, *ἘἘαρέτρην*, Attic *ἘἘαρέτραν*. A 54, *ἘἘαγορήνδε*, Attic *ἘἘαγοράν*. A 562, *ἘἘαῖα*, Attic *ἘἘαῖα*.

PART III.—INFLECTIONS—WORD-FORMATION

§ 65. Endings of the First Declension, Nouns and Adjectives (distinctively Homeric endings in bold type) :

	MASC.	FEM.
Sing. N.	-ης	-η, -α
G.	-ᾱο, -εω	-ης
D.	-ῃ	-ῃ
A.	-ῃν	-ῃν, -αν
V.	-α, ῃ	-ῃ, -α
Dual N. A. V.	-ᾱ	—
G. D.	—	—
Plur. both genders, N. V.	-αι	
G.	-ᾶων, -έων, -ῶν	
D.	-ῃσι(ν), -ῃς	
A.	-ᾶς	

§ 66. One frequent feminine noun ends in -ᾱ: *θεᾶ*, *θεᾶς*, Attic *ῆ θεός*. A few proper names also have nominatives in -ᾱς (masculine) and -ᾱ (feminine); e. g. B 104, *Ἑρμείας*. Such nouns of course have datives in -ᾱ and accusatives in -ᾱν.

§ 67. A few masculine nouns end in -ᾶ. E. g. A 175, *μητίετᾶ*. A 511, *νεφεληγερέτᾶ*. B 107, *Θυέστ'(ᾶ)*.

§ 68. The genitive ending -εω, which is always pronounced as one syllable (§ 43), seems to have been substituted in the text, not uncommonly, for the elided -ᾶ'(o), which was the earlier ending. E. g. the first line of the Iliad very likely ended originally, *Πηληϊάδᾶ' Ἀχιλλῆος*.

§ 69. A contracted genitive ending -ω is sometimes found. E. g. Z 449, *ἑμμελίω*.

§ 70. The genitive plural ending -έων is regularly pronounced as one syllable (like Attic -ῶν). E. g. A 273, *βουλέων*. A 495, *ἑφετμέων*.

§ 71. In the dative plural the longer ending is by far the more common. **-ης** is in many instances only the elided form of **-ησι**, and might be written **-ησ'**. E. g. Z 250, the best MS. reads *αἰδοίησ' ἀλόχοισι*, not *αἰδοίης κτλ.*

§ 72. A few datives end in **-αις**. E. g. A 238, *παλάμαις*.

§ 73. **Endings of the Second Declension, Nouns and Adjectives (distinctively Homeric endings in bold type) :**

	MASC. AND FEM.	NEUT.
Sing. N.	<b>-ος</b>	<b>-ον</b>
G.	<b>-οιο (-οο), -ου</b>	<b>-οιο (-οο), -ου</b>
D.	<b>-φ</b>	<b>-φ</b>
A.	<b>-ον</b>	<b>-ον</b>
V.	<b>-ε</b>	<b>-ον</b>
Dual N. A. V.		<b>-ω</b>
G. D.		<b>-οιιν</b>
Plur. N. V.	<b>-οι</b>	<b>-α</b>
G.	<b>-ων</b>	<b>-ων</b>
D.	<b>-οισι(ν), -οις</b>	<b>-οισι(ν), -οις</b>
A.	<b>-ους</b>	<b>-α</b>

§ 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 *οῦ*). Z 344, *κακομηχάνοο*. I 64, *ἐπιδημίοο*.

§ 75. For vocatives in **-ος** cf. § 169.

§ 76. The dative plural ending **-οισι(ν)** is by far more common than **-οις**. The latter is, in many instances, only the elided form of **-οισι** and might be so written. E. g. A 307, *οἶσ' ἐτάροισιν* might be written for *οἶς κτλ.*

§ 77. In epic are found the regular *λαός* (A 10, *λαοί*), *νηός* (A 39, *νηόν*), *ἦλαος* (A 583), etc., for which Attic Greek has *λαῖός*, *νεῖός*, *ἔλεως*.

§ 78. Endings of the Third Declension, Nouns and Adjectives (distinctively Homeric endings in bold type) :

	MASC. AND FEM.	NEUT.
Sing. N.	-ς, —	—
G.	-ος	-ος
D.	-ι	-ι
A.	-α, -ν	—
V.	-ς, —	—
Dual N. A. V.		-ε
G. D.		-οιιν
Plur. N. V.	-ες	-α
G.	-ων	-ων
D.	-εσσι(ν), -σι(ν)	-εσσι(ν), -σι(ν)
A.	-ας, -[ν]ς	-α

§ 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 -υς, with stems ending in τ, δ, or θ, properly conform to this rule (§ 79); but sometimes they have accusatives singular in -ιν and -υν, agreeing with the familiar exception of Attic Greek (GG. 115). E. g. ξρις (ἐριδ-) has ξριδα (Γ 7) and ξριν (γ 136). κόρυς has κόρυθα (Σ 611) and κόρυιν (Π 215). χάρις has χάριν only.

§ 81. The accusative singular of vowel stems regularly ends in -ν, plural in -[ν]ς. E. g. πόλις (πολι-), πόλιν (A 19), πόλις for πολι-νς (accusative plural, restored in B 648, I 328, etc.). πόλις too occurs (§ 103). ἦνις (ἦνι-) has accusative plural ἦνις (Z 94, 275, 309).

§ 82. The two endings of the dative plural often occur in the same word. E. g. κύων (κυν-) has κύν-εσσιν (A 4), and κυ-σίν for κυν-σιν (Σ 179).

§ 83. Some datives plural occur in three forms. E. g. πούς (ποδ-) has πόδ-εσσιν (Γ 407), ποσ-σί (B 44; cf. § 54), and

by loss of  $\delta$  the Attic *ποσί* (Z 505). *βέλως* (*βελω-*) has *βέλεσσιν* (O 727), *βέλωσιν* (A 42; cf. § 52), and by loss of one  $\sigma$  the Attic *βέλωσιν* (A 657).

§ 84. The unusual suffixes *-σσι* and *-εσι* are seen in some rare forms of the dative plural.

§ 85. The so-called syncopated nouns of Attic Greek, *μήτηρ*, *πατήρ*, *θυγάτηρ*, *ἀνήρ*, etc., are sometimes syncopated in epic, sometimes not. E. g. *θύγατρα* (A 13), *θυγατέρα* (E 371). *ἄνδρας* (B 362), *ἀνέρας* (A 262).

A few selected paradigms are added for illustration (§§ 86–95).<sup>1</sup>

§ 86. Sing. N.	<i>βασιλεύς</i> (ὁ), 'king'	Plur.	<i>βασιλῆες</i>
G.	<i>βασιλῆος</i>		<i>βασιλῆων</i>
D.	<i>βασιλῆι</i>		<i>βασιλεῦσι(ν)</i>
A.	<i>βασιλῆα</i>		<i>βασιλῆας</i>
V.	[ <i>βασιλεῦ</i> ]		

§ 87. Similarly are inflected *Ἀχιλλεύς*, 'Achilles,' *ιερεὺς*, 'priest,' [*οὔρεῦς*], 'mule,' etc.

§ 88. [*ἀριστέως*], 'chief,' has dative plural *ἀριστήεσσι(ν)* (A 227, etc.).

§ 89. The stems of *βασιλεύς*, etc., originally ended in *-ηF*.

§ 90. Proper names in *-εύς* may have  $\epsilon$  for  $\eta$  before the case endings. E. g.

*Ἄτρεῦς*, *Ἀτρέος*, *Ἀτρεί*, [*Ἀτρέα*], *Καιέα* (A 264), *Θησέα* (A 265).

§ 91. *ἔπος* (τό), 'word,' stem *ἐπεσ-*, is typical of the large number of third declension neuters in *-ος*:

Sing. N. A. [V.]	<i>ἔπος</i>	Plur. N. A. [V.]	<i>ἔπεα</i>
G. [V.]	[ <i>ἔπεος</i> ]	G.	<i>ἐπέων</i>
D.	<i>ἔπει</i> , <i>ἔπει</i>	D.	<i>ἐπέεσσι(ν)</i> , <i>ἔπεσσι(ν)</i> , <i>ἔπει(ν)</i> .

<sup>1</sup> The bracketed cases of these particular words do not actually occur in Homer, but other similarly inflected words may have them.

Note that final  $\sigma$  of the stem is dropped before endings beginning with a vowel.

§ 92. N. ἠώς (ἦ), 'dawn'

G. ἠόος, ἠοῦς

D. ἠόι, ἠοῖ

A. ἠόα, ἠῶ

Also ἠῶθεν (§ 155, 2), ἠῶθι (§ 155, 3).

§ 93. The Attic word for 'dawn,' of the second declension, is inflected, ξως, ξω, ξφ, ξω.

§ 94. N. Λητώ (ἦ), 'Leto'

G. Λητούς, Λητούς

D. Λητοῖ, Λητοῖ

A. Λητόα, Λητώ

V. Λητοῖ

§ 95. The mss. regularly have the contracted forms of ἠός, Λητώ, and similar words.

#### SOME IMPORTANT NOUNS AND ADJECTIVES THAT EXHIBIT IRREGULARITIES OF INFLECTION ARE :

§ 96. First declension, N. Ἄϊδης (Attic Ἄϊδης, i. e. ἔϊδης), 'Hades'

G. Ἄϊδάω, Ἄϊδεω

D. Ἄϊδη

A. Ἄϊδην

Third declension, N. — (stem Ἄϊδ-)

G. Ἄϊδος

D. Ἄϊδι

The initial vowel of Ἄϊδος is long in the verse ending Ἄϊδος εἶσω.

§ 97. γόνα, 'knee,' and δόρυ, 'spear,' have as stems γονF- and δορF-. In the nominative singular the digamma is vocalized (§ 80), and as the nouns are neuter, there is no case ending. Longer forms of the stems are γονF-αρ- and δορF-αρ-. The loss of digamma produces compensatory lengthening of the stem in the different cases, as follows :



Sing. N. A.	γόνυ	δόρυ
G.	γονός, γόνυατος	δουρός, δούρατος
D.	—	δουρί, δούρατι
Dual N. A.	—	δοῦρε
G. D.	—	—
Plur. N. A.	γούνα, γόνυατα	δοῦρα, δούρατα
G.	γόνων	δούρων
D.	γόνυεσσι(ν), γόνυασι(ν)	δούρεσσι, δούρασι(ν)

§ 98. N. Ζεύς	} like the Attic	Also
G. Διός		G. Ζηρός
D. Δί		D. Ζηρί
A. Δία		A. Ζήνα and Ζήν
V. Ζεῦ		

For Διόθεν cf. § 155, 2.

§ 99. *ἤος* or *έός*, adjective meaning 'good,' 'valiant,' has genitive singular *ἤος* (A 398), accusative singular *ἤον* and *έον*, genitive plural *έόων* (Ω 528). The neuter singular is *ἤό* or *έό*. The latter form, which is sometimes contracted (*εῖ*), is used as an adverb.

§ 100. *κάρη* (τῶ), 'head.'

Stem	καρητ-	lengthened to καρηατ-	κῤῥᾱτ-	lengthened to κῤῥᾱατ-	καρηνο- of second declension
Sing. N. A.	κάρη				
G.	κάρητος	καρηατος	κῤῥᾱτός	κῤῥᾱατος	
D.	κάρητι	καρηατι	κῤῥᾱτί	κῤῥᾱατι	
Plur. N.		καρηατα			κάρηνα
G.			κῤῥᾱτων		καρηνων
D.			κῤῥᾱσι(ν)		
A.		καρηατα		κῤῥᾱατα	κάρηνα

Also *κῤῥᾱτα* (θ 92), accusative masculine singular or neuter plural (¶).

From the same root come *κάρ* (*ἐπι κάρ*, 'headlong,' Π 392) and *κῤῥῆθεν* (Π 548).

§ 101. Sing. N.	νηῦς (ἡ), 'ship' (νη-)	Plur. νῆες, νέες
G.	νηός, νεός	νηῶν, νεῶν
D.	νηί	νηεσσι(ν), νέεσσι(ν), νηυσί(ν)
A.	νηᾶ (ι 288, νέα ¶)	νηας, νέας

Also *ναῦσι(ν)*, § 155, 1.

§ 102. Πάτροκλος, 'Patroclus,' is declined from two stems :

SECOND DECLENSION	THIRD DECLENSION
N. Πάτροκλος	N. — (stem Πατροκλεεσ-)
G. Πατρόκλειο, Πατρόκλου	G. Πατροκλέεος, Πατροκλήος
D. Πατρόκλεω	D. [Πατροκλείει]
A. Πάτροκλον	A. Πατροκλέεα, Πατροκλήα
V. Πάτροκλε	V. Πατρόκλεες, Πατρόκλεις

The MSS. have the contracted forms.

§ 103. Sing. N. πόλις (ή), 'city'	—
G. πόλιος	πόληος
D. (see note)	πόληι
A. πόλιω	—
Plur. N. πόλιες	πόληες
G. πολίων	—
D. πολίεσσι(ν)	—
A. πόλις (MSS. πόλεις), πόλιας	πόληας

NOTE.—For πόλιω (or πόλις), which would be expected in the dative singular, the MSS. regularly have πόλει (familiar in Attic Greek). Yet datives in -ι occur in a few other similar words, e. g. Ω 18, ἐν κόνι ἐκτανύσας i. e. κόνι(ι). Cf. Θέτι (Σ 407) for Θέτιω.

§ 104. Forms in πτ- are : N. πτόλις, G. πτόλιος, D. πτόλει, A. πτόλιω.

§ 105. πολός, 'much,' 'many,' has a form πολλός (stem πολλο- for πολF-) declined regularly as follows :

	MASC.	FEM.	NEUT.
Sing. N.	πολλός	πολλή	πολλόν
G.	—	πολλῆς	—
D.	πολλῶ	πολλῆ	πολλῶ
A.	πολλόν	πολλήν	πολλόν
Plur. N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν, πολλέων	πολλῶν
D.	πολλοῖσι(ν)	πολλῆσι(ν), πολλῆς	πολλοῖσι(ν), πολλοῖς
A.	πολλούς	πολλάς	πολλά

§ 106. Of the stem πολυ- (ποLF-) the declension is as follows (cf. § 105):

	MASC.	NEUT.
Sing. N.	πολύς	πολύ
G.	πολέος	πολέος
D.	—	—
A.	πολόν	πολύ
Plur. N.	πολέες, πολεῖς	—
G.	πολέων	—
D.	πολέεσσι(ν), πολέσι(ν)	πολέεσσι(ν)
A.	πολέας	—

1. A dative plural *πολέεσσι(ν)* of unusual formation (§ 84) occurs rarely.

2. In some instances the MSS. have *πουλύς* (= *πολλός*), *πουλόν* (= *πολλόν*) and even *πολλήν*, *πουλό* (= *πολλόν*, neuter).

§ 107. *υῖός*, 'son,' is declined from three stems:

	<i>υῖο-</i>	<i>υῖν-</i>	<i>υῖ-</i>
Sing. N.	<i>υῖός</i>	—	—
G.	<i>υῖοῦ</i>	<i>υῖέος</i>	<i>υῖος</i>
D.	—	<i>υῖέι</i> (and <i>υῖεῖ</i> †)	<i>υῖι</i>
A.	<i>υῖόν</i>	<i>υῖέα</i>	<i>υῖα</i>
V.	<i>υῖέ</i>	—	—
Dual N. A.	—	—	<i>υῖε</i>
G. D.	—	—	—
Plur. N.	—	<i>υῖέες, υῖεῖς</i>	<i>υῖες</i>
G.	<i>υῖῶν</i>	—	—
D.	<i>υῖοῖσι(ν)</i>	—	<i>υῖοσι(ν)</i>
A.	—	<i>υῖέας</i>	<i>υῖας</i>
V.	—	<i>υῖεῖς</i>	—

1. Some editors (as Cauer) substitute *ός*, etc., for MS. *υῖός*, etc., where the penult is short, e. g. A 489.

## NUMERALS

§ 108. The following numerals only need special mention:

	MASC.	FEM.	NEUT.
1. N.	<i>εἷς</i>	<i>μία, ἴα</i>	—
G.	<i>ἐνός</i>	<i>μῆς, ἱῆς</i>	—
D.	<i>ἐνί</i>	<i>ἱῆ</i>	<i>ἐνί, ἰῶ</i>
A.	<i>ἕνα</i>	<i>μίαν, ἴαν</i>	<i>ἕν</i>

2. *δύω, δύο* (Attic). *δοιά, διοί, διοιά, διοά*, etc.; I 230, *ἐν διοῖη*.  
 4. *πίσραρες, πίσυρας*, as well as the familiar *τέσσαρες*, etc.  
 5. *πέντε* and in the compound *πεμπώβολα* (A 463), *πέμπε*.

§ 109. *μῦριοι* (note the accent), not *μῦριοι*, is found in Homer: 'countless.'

## PRONOUNS

§ 110. *Personal Pronouns*

FIRST PERSON		SECOND PERSON	THIRD PERSON
N.	<i>ἐγώ(ν)</i>	<i>σύ, τὴνῃ</i>	—
G.	<i>ἐμεῖο, ἐμέο, ἐμέθεν</i> <i>ἐμεῦ, μεν</i>	<i>σεῖο, σεό, σέθεν</i> <i>σεῦ, τεοῖο (once)<sup>1</sup></i>	<i>εἶο, εἶο, εἶθεν</i> <i>εὔ</i>
D.	<i>ἐμοί, μοι</i>	<i>σοί, τοι, τείν</i>	<i>οἶ, εἰοῖ</i>
A.	<i>ἐμέ, με</i>	<i>σέ</i>	<i>ξί, ἐξί, μιν</i>
N. A.	<i>νῶι, νή</i>	<i>σφῶι, σφῆ</i>	A. <i>σφωε</i>
G. D.	<i>νῶν</i>	<i>σφῶν, σφῶν</i>	D. <i>σφωιν</i>
N.	<i>ἡμεῖς, ἄμμες</i>	<i>ὑμεῖς, ὕμμες</i>	—
G.	<i>ἡμεῖων, ἡμέων</i>	<i>ὑμεῖων, ὕμέων</i>	<i>σφεῖων, σφέων, σφῶν</i>
D.	<i>ἡμῖν, ἡμιν, ἄμμι(ν)</i>	<i>ὑμῖν, ὕμμι(ν)</i>	<i>σφίσι(ν), σφι(ν)</i>
A.	<i>ἡμέας, ἡμας (once),<sup>2</sup></i> <i>ἄμμε</i>	<i>ὑμέας, ὕμμε</i>	<i>σφέας, σφας, σφε</i>

§ 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: *σεό, σεῦ, σέ, εἶο, εἶθεν, εὔ, οἶ, ξί, σφέων, σφίσι(ν), σφέας*.

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!

<sup>1</sup> ε 37 = 468.

<sup>2</sup> Demanded by meter, π 372.

*Reflexive Pronouns*

§ 112. The personal pronouns may be used reflexively, and then they sometimes have forms of αὐτός in agreement; but the two words are always separate. E. g. A 271, ἐμ' αὐτόν (Attic ἐμᾶυτόν).

*Possessive Pronouns*

§ 113. Possessive pronouns are ἐμός, 'my'; तेός or σός, 'your' (singular); ἰός or ὄς, 'his own,' 'her own'; νωίτερος, 'of us two'; σφωίτερος, 'of you two'; ἄμός or ἡμέτερος, 'our'; ἄμός or ἄμέτερος, 'your' (plural); σφός or σφέτερος, 'their own.'

§ 114. φίλος, 'dear,' has the force of 'own' in many places; e. g. A 569, B 261, Γ 31.

§ 115. *Demonstrative Pronouns*

	MASC.	FEM.	NEUT.
Sing. N.	ὁ	ἡ	τό
G.	τοῖο, τοῦ	τῆς	τοῖο, τοῦ
D.	τῷ	τῇ	τῷ
A.	τόν	τήν	τό
Dual N. A.	τώ	—	τώ
G. [D.]	τοῖω	—	—
Plur. N.	οἱ, τοί	αἱ, ταί	τά
G.	τῶν	τᾶων, τῶν	τῶν
D.	τοῖσι(ν), τοῖς	τῆσι(ν), τῆς	τοῖσι(ν), τοῖς
A.	τούς	τάς	τά

§ 116. The adverb is τεός or ὄς, 'thus'; this is accented by many editors τῶς, ὄς.

§ 117. The dative τῷ may be used causally, at the beginning of a sentence, meaning 'therefore,' 'then.'

§ 118. ὁ, ἡ, 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 (ὁ, ἡ, οἱ, αἱ). E. g.

1. **Demonstrative use** : A 120, *λεύσσετε γὰρ τό γε πάντες*, 'for you all see this.' A 272, *οὐ τις | τῶν, οἱ νῦν βροτοὶ εἰσιν*, 'no one of those who are now mortals.' A 20, *τά τ' ἀποινα*, 'this ransom' (that I hold).

2. Used substantively, the demonstrative is often not to be distinguished from a personal pronoun. E. g. A 9, *ὁ γάρ*, 'for he.' A 29, *τὴν δ' ἐγὼ οὐ λύσω*, 'but her I will not free.' A 43, *τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων*, 'and him Phoebus Apollo heard.' A 55, *τῷ*, 'for him' (cf. § 176).

3. A noun is sometimes added, in apposition. E. g. A 348, *ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν*, 'and she, the woman,' etc.; but to avoid awkwardness, one may say, 'and the woman.' So too A 409, B 402.

4. **Relative use** : A 36, *τόν* = Attic *ὄν*, 'whom.' A 72, *τήν* = Attic *ἣν*, 'which' (prophecy). A 125, *τὰ . . . τά* = Attic *ἀ . . . ταῦτα*. A 249, *τοῦ* = Attic *οὗ*. A 336, *ὁ* = Attic *ὅς*.

§ 119. Sometimes *ὁ, ἡ, τό*, is used like the Attic article. E. g. A 70, *τά τ' ἰόντα*, 'the present.' A 6, *τὰ πρῶτα* (cf. Xen. *Anab.* I, 10, 10, *τὸ πρῶτον*). Γ 109, *ὁ γέρον* shows the "generic" use of the word; so too I 320, *ὁ τ' ἀεργὸς ἀνὴρ*.

(a) Suspiciously like the Attic use are A 33, *ὁ γέρον*, A 35, *ὁ γεραῖός*, etc.

(b) Observe that in this use the forms that are proclitic in Attic are left unaccented in this text.

§ 120. Besides *ὁ, ἡ, τό*, Homeric demonstratives are *ὅδε* (Latin *hic*), *οὗτος* (*iste*), and *κεῖνος* (*ille*), which is commoner than *ἐκείνος*. E. g. A 234, *ναὶ μὰ τὸδε σκῆπτρον*, 'verily, by this scepter,' that I hold (*hōc scēptrum*). A 573, *λοῖγμα ἔργα τὰδ' ἔσσεται*, 'sorry doings these here [where I am] will be'; 'there will be sorry doings here.' For *κεῖνοι* (= *illi*) see A 266.

§ 121. *οὗτος*, like *iste*, may express contempt. E. g. Z 352, *τούτῳ δ' οὗτ' ἄρ νῦν φρένες ἔμπεδοι οὗτ' ἄρ' ὀπίσσω | ἔσσονται*,

'this fellow neither has sound sense now, nor will ever get it.' Σ 285, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, '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.	τέο, τεῦ (τοῦ, τίνος)
Plur. G.	τέων (τίνων)
D.	κ 110, τοῖσιν? (τίσιν)

2. Of the indefinite :

Sing. G.	τεο, τευ (του, τινός)
D.	τεψ (τη, τινί)
Plur. A.	Neut. τ 218, ἄσσα (ἄττα, τινά)

### *Relative Pronouns*

§ 123. The inflection of δς, ἦ, δ, shows the peculiarities of the first and second declensions that have already been noted.

1. For δο, genitive singular, see § 74.

2. ζῆς for ἦς is read in the mss. in Π 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, φ̄ τε. A 238, οἷ τε.

4. δς sometimes serves as a demonstrative. E. g. A 405, δς ῥα, 'then he.'

5. The cognate adverb is ὡς, 'as.' Cf. § 116. When this word follows its noun and means 'like,' it is accented. E. g. B 190, κακὸν ὦς. Cf. § 37.

6. Homer uses ὡς τε (always two words) in the sense of 'as' and 'like.'

7. The neuter ὅ or ὅ τε is often used as a conjunction, 'that,' 'in that,' 'because'; it is then equivalent to ὅτι (ὄττι). E. g. A 120, ὅ, 'that.' A 244, ὅ τ'(ε), 'because.' See § 40, 2.

§ 124. Besides Attic forms of ὄς τις (or ὄστις), ἦ τις, ὅ τι, these peculiar Homeric forms occur in the MSS. (equivalent Attic forms in parenthesis):

Sing. N.	ὄστις (Attic ὄστις)	ὄττι (ὅ τι)
G.	ὄττεα, ὄττευ, ὄτευ (ὄτου, οὄτινος)	
D.	ὄτεφ (ὄτφ, ὄτφινι)	
A.	ὄτινα (ὄντινα)	ὄττι (ὅ τι)
Plur. N.	—	ἄσσα, ὄτινα (ἄττα, ἄτινα)
G.	ὄτεων (ὄτων, ὄντινων)	
D.	ὄτέοισι(ν) (ὄτοις, οἄστισι)	
A.	ὄτινας (οὄστινας)	ἄσσα (ἄττα)

## VERBS

§ 125. The syllabic and temporal augments are often omitted. E. g. A 4, τεύχε. A 6, διαστήτην (= δι-εστήτην). A 10, ἄλέκοντο (= Attic ἄλλοντο). A 56, ὄρατο (= εἰώρα).

§ 126. Monosyllabic verbs that lack the augment are circumflexed. E. g. A 34, βῆ.

*Perfect and Pluperfect*

§ 127. The so-called Attic reduplication is commoner in Homer than in later Greek: E. g. B 218, συνοχωκότε (better συνοκωχότε) from συν-έχω. B 799, ὄπωπα, from ὄπ-; see ὄραω.

*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, πεπίθοιμεν, from πείθω. A 256, κεχαροῖατο, from χαίρω.



§ 129. Two verbs, *ἐτίπτω*, 'rebuke,' and *ἐρύκω*, 'restrain,' reduplicate their second aorist stems at the end (instead of at the beginning) by repeating the final consonant preceded by *α*: *ἐτίπταε*, *ἐρύκαε*.

### *Thematic and Non-Thematic Forms*

§ 130. In some tenses of both *-ω* and *-μι* 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/ε* or *ω/η* are said to be of the non-thematic inflection. E. g.

Thematic: *λυ-σό-μενος*, *δέχ-ε-σθαι*, *ἀγειν* (*ἀγε + εν*), *ἐλ-ω-μαι*.

Non-thematic: *λέλυ-ται*, *ιστά-μενος*, *ἔστη*, *ἐλύ-σα-ο*.

§ 131. Non-thematic forms are much commoner in Homer than in later Greek. E. g.

A 23, *δέχθαι* (second aorist middle infinitive of *δέχεσθαι*). T 10, *δέξο* (imperative). B 420, *δέκτο* (indicative). B 794, *δέγμενος* (participle). A 532, *ἄλτο* (second aorist of *ἄλλομαι*). B 107, *φορῆναι* (present active infinitive of *φορέω*). I 171, *φέρετε* (imperative of *φέρω*). X 265, *φιλήμεναι* (present active infinitive of *φιλέω*).

§ 132. On the other hand, some forms that are non-thematic in Attic belong to the thematic inflection in Homer. E. g. I 164, *διδούς* for *διδό-εις* (Attic *δίδως*). O 613, *ἐπώρνω-ε*. Compare Z 523, *μεθειῖς* for *μεθ-ιέ-εις* (the Attic has both *ἔης* and *ιέῖς*).

### PERSONAL ENDINGS

#### *Active Voice and Aorist Passive*

Especially noteworthy endings, which are further explained in § 186, are printed in bolder type.

## § 133. Primary Tenses of the Indicative and All Subjunctive

Tenses:

- |       |    |                                 |
|-------|----|---------------------------------|
| Sing. | 1. | -μι <sup>1</sup>                |
|       | 2. | -σι, -ς, -σθα <sup>1</sup>      |
|       | 3. | -τι(ν), -σι(ν) <sup>1</sup>     |
| Dual  | 2. | -τον                            |
|       | 3. | -των                            |
| Plur. | 1. | -μεν                            |
|       | 2. | -τε                             |
|       | 3. | -[ν]σι(ν), -ᾶσι(ν) <sup>1</sup> |

## § 134. Secondary Tenses of the Indicative and All Optative

Tenses:

- |       |    |                                  |
|-------|----|----------------------------------|
| Sing. | 1. | -ν, -μι in optative <sup>1</sup> |
|       | 2. | -ς, -σθα                         |
|       | 3. | Wanting                          |
| Dual  | 2. | -τον                             |
|       | 3. | -την (-τον, three times)         |
| Plur. | 1. | -μεν                             |
|       | 2. | -τε                              |
|       | 3. | -ν, -σαν                         |

## § 135. Imperative:

- |       |    |                      |
|-------|----|----------------------|
| Sing. | 2. | -θι <sup>1</sup>     |
|       | 3. | -τω                  |
| Dual  | 2. | -τον                 |
|       | 3. | -των                 |
| Plur. | 2. | -τε                  |
|       | 3. | -ντων (except ἴστων) |

<sup>1</sup> 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. *λῶσω* (A 29), *τέτηκα* (Γ 176), or (b) loses its separate identity by coalescing with the thematic vowel or tense suffix, e. g. *δώσωσι* (A 123) for *δω-σο-νσι*, *ἐκ-πέρωσι* (A 164) for *ἐκ-περ-σω-νσι*, *τεταροήκωσι* (I 420) for *τεταροη-κα-νσι*.

The personal ending *-ᾶσι*, which is distinct from the verb ending just illustrated, is seen in such forms as *ἐγγεγάδωσι* (Z 493), perfect of *ἐγγίγνομαι*, and *βεβῆᾶσι* (B 134), perfect of *βαίνω*. *-ᾶσι* occurs twice (η 114 and λ 304).

*-ᾶσι* is seen in *ἴσᾶσι* (I 36) for *ἴδ-σασι*, 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. A 549, *θέλωμι* (= Attic *έθελω*). Ω 717, *άγάγωμι* (= *άγάγω*).

2. **-σι** of the second person singular is preserved in *έσσι* (A 176, etc.) only, from *εμί*. This form and its Homeric equivalent *εις* ('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. A 85, *οίσθα* (for *οιδ-θα* or *οιδ-σθα*). A 397, *έφησθα*. A 554, *έβλησθα*. Ω 619, *κλαίεισθα*. The first two forms are Attic also.

4. **-αιας**, **-ειε(ν)**, and **-ειαν**, of the aorist optative, are regular in Homer as in Attic. But in a few instances **-αις**, **-αι**, and **-αιεν** occur. E. g. A 255, *γηθήσαι*.

5. **-τι(ν)** is preserved in *έστί(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. A 129, *δῶσι* (= Attic *δῶ*). A 324, *δώησιν* (= *δῶ*). A 408, *έθέλῃσιν* (= *έθέλῃ*). B 366, *ἔρσι* (= *ῆ*). Γ 353, *έρρίγῃσι* (second perfect of *ρίγιώ*). I 701, *ἔρσιν* (= *ῆ*).

7. The imperfect and aorist of the non-thematic inflection sometimes have third persons plural ending in **-α-ν**, **-ε-ν**, or **-υ-ν**. E. g. A 273, *ξύνειν* (= *ξυν-ίεσαν*). A 391, *έβαν* (= *έβησαν*). A 533, *άνέστην* (= *άν-έστησαν*). Δ 222, *έδυν* (= *έδυσαν*). The vowel before **-ν** is short.

\* 8. The third person plural aorist (first and second) passive sometimes ends in **-ε-ν**. E. g. A 57, *ἠγερθεν* (= *ἠγέρθησαν*, from *άγείρω*). A 200, *φάανθεν* (= *εφαένθησαν*, Attic *εφάνθησαν*). A 251, *τράφεν* (= *ετράφησαν*). A 531, *διέτμαγεν* (from *δια-τμήγω*).

9. **-θι** of the imperative belongs to the non-thematic inflection. E. g. Z 363, *δρυνθι* (present of *δρυνῆμι*). A 37, *κλυθι* (second aorist of *κλύω*). A 586, *τέτλαθι* (perfect of aorist *ετλην*).

10. The pluperfect has **-εα** and **-εε(ν)** or **-ει(ν)** in the first and third persons singular, respectively. E. g.  $\Xi$  71, ἤδεα (from οἶδα).  $\Sigma$  404, ἤδεεν. A 70, ἤδει. A second person singular ἠείδης (from οἶδα) occurs in X 280. ἤδησθα, the Attic, is found once in the Odyssey (τ 93).

§ 137. **Active Infinitive Endings, including Aorist Passive:**

1. **a. -έμεναι** and **-ειν** occur in the thematic inflection. E. g. A 151, ἐλθέμεναι (= ἐλθεῖν). A 277, ἐριζέμεναι (= ἐρίζειν). A 60, ἀπονοστήσειν.

**b. -μεναι** is found in the non-thematic inflection. E. g. A 98, δόμεναι (= Attic δοῖναι). A 187, ὁμωθήμεναι (= ὁμωθῆναι, 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. A 78, χολωσέμεν (or χολωσέμεν'). A 323, ἀγέμεν (ἄγειν). A 283, μεθέμεν (Attic μεθ-εῖναι), second aorist of μεθύημι.

3. **-ναι** is found after long vowels and diphthongs. E. g. A 134, ἀποδοῦναι. A 226, θωρηχθῆναι (aorist passive). See 7, below.

4. A wrongly formed ending **-έειν** appears in some second aorists. E. g. B 414, βαλέειν (= βαλεῖν). Γ 236, ιδέειν (= ιδεῖν).

5. **-σαι** (also **-αι** after liquids) of the first aorist active occurs as in Attic. E. g. A 19, ἐκπέρσαι. A 67, ἀμῖναι. E 261, κτεῖναι.

6. The forms of the present infinitive of εἰμί are: **ἔμμεναι** (for ἐσ-μεναι), **ἔμμεναι**, **ἔμμεν**, **ἔμεν**, **εἶναι**.

7. The infinitives of εἰμι are: **ἔμμεναι**, **ἔμεν**, **εἶναι** (the only infinitive in **-εῖναι**).

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.	-μαι
	2.	-σαι, -αι
	3.	-ται
Dual	2.	-σθον
	3.	-σθον
Plur.	1.	-μεθα, -μεθα
	2.	-σθε
	3.	-νται, -αται

§ 139. Secondary Tenses of the Indicative and All Optative Tenses:

Sing.	1.	-μην
	2.	-σο, -ο
	3.	-το
Dual	2.	-σθον
	3.	-σθην
Plur.	1.	-μεθα, -μεθα
	2.	-σθε
	3.	-ντο, -ατο

§ 140. Imperative:

Sing.	2.	-σο, -ο <sup>1</sup>
	3.	-σθω
Dual	2.	-σθον
	3.	-σθων
Plur.	2.	-σθε
	3.	-σθων

§ 141. Infinitive:

-σθαι

§ 142. 1. Sigma of -σαι and -σο is regularly lost between two vowels, except as noted in 2 (below). The MSS. show

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<sup>1</sup> See foot-note on p. 377.

contraction in some of the resulting forms (cf. a). E. g. A 74, *κέλει* (present indicative of *κέλομαι*). A 401, *ἵπελύσασ* (first aorist indicative of *ἵπο-λύομαι*). A 418, *ἔπλεο* (second aorist indicative of *πέλομαι*). A 32, *νέηαι* (present subjunctive of *νέομαι*). A 207, *πίθηαι* (second aorist subjunctive of *πείθομαι*). A 232, *λωβήσασ* (aorist optative of *λωβάομαι*). A 210, *ἔλκεο* (present imperative of *ἔλκομαι*). Z 229, *δύνηαι* (present subjunctive of the *-μι* verb, *δύναμαι*). δ 388, *δύναιο* (present optative).

a. Examples of contraction: A 203, *ἴδη* for *ἴδηαι* (the equivalent Attic form is the active *ἴδης*, which is perhaps a better reading). A 160, *μετατρέπη* for *μετατρέπεται* (possibly this should be written *μετατρέπέ'*).

2. In the indicative and imperative of the non-thematic inflection, sigma of *-σαι* and *-σο* is usually retained. E. g. A 393, *δύνασαι*. X 85, *ἴστασο* (imperative). Π 585, *κεχόλωσο* (pluperfect). These forms are the same in Attic.

a. But here too sigma is often lost between two vowels. E. g. Π 497, *μάρναο* (imperative) for *μάρνασο* (cf. Attic *ἴστασο*). A 76, *σύνθεο* (imperative) for *σύν-θεσο* (Attic *συνθοῦ*). Π 585, *ἴσσο* (second aorist or pluperfect). E 284, *βέβληαι* (= *βέβλησαι*, perfect). And sigma of *-σο* is regularly lost in the first aorist. Cf. *ἵπελύσασ* (above), and I 645, *εἴσασ*.

3. Examples of *-μεσθα*: A 140, *μεταφρασόμεσθα*. A 444, *ἱλασόμεσθα*.

4. *-ται* and *-ατο* (for *-νται* 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, *εἰρύαται*. A 251, *ἐφθιάθ'*, i. e. *ἐφθιάτο*. B 90, *πεποτήγαται*. Γ 183, *δεδημήγατο*. Δ 657, *βεβλήγαται*. Ξ 28, *βεβλήγατο*, and I 3, *βεβολήγατο* (= *ἐβέβληντο*).

b. In a few non-thematic presents and imperfects of the indicative, chiefly *ἡμαι* and *κείμεαι*. E. g. B 137, *ἦατ'(αι)* = *ἦνται*. I 628, *ἔαται* (for *ἔ-* instead of *ἦ-* see § 29). Σ 509, *ἦατο* (= *ἦντο*). Σ 515, *ρύατ'(ο)* (imperfect).

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 ἀντιτετάχεται (*Anab.* IV, 8, 5) = ἀντιτεταγμένοι εἰσὶ. E. g. B 25, ἐπιτεγράφεται. Π 481, ἔρχεται (ἔργω, 'hem in'). Cf. Ψ 284, ἐρηρέδαται (ἐρείδω). The Attic equivalents are periphrastic forms.

d. -ατο for -ντο is regularly found in the optative mood. E. g. A 256, κεχαροίατο. A 257, πυθόιατο.

### *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 ω. This applies to the active endings -ετον, -ομεν, -ετε; and to the middle (or passive) endings -ομαι, -εαι, -εται, -όμεθα, -όμεσθα. E. g. B 440, ἴομεν (Attic ἰωμεν), of which the present indicative is ἴμεν. A 363, εἶδομεν (Attic εἰδῶμεν), of which the second perfect indicative is ἴδμεν.

§ 144. This formation is chiefly illustrated by two important classes of verbs.

#### I. Second aorists of the non-thematic type :

INDICATIVE	SUBJUNCTIVE
ἔθεμεν (γ 179)	θείομεν (A 143)
[ἀπεθέμην]	ἀποθείομαι (Σ 409)
κατέβημεν (cf. ι 83)	καταβήομεν (K 97)
[ἐδάμητε] (pass.)	δαμήτετε (H 72)

#### II. First aorists, active and middle :

INDICATIVE	SUBJUNCTIVE
ἐχώσατο (A 64)	χώσεται (A 80)
ἐρύσσαμεν (δ 577)	ἐρύσσομεν (A 141)
βήσαμεν (A 756)	βήσομεν (A 144)
[ἔλασσαι]	ἔλάσσει (A 147)
[ἤγειραμεν]	ἄγειρομεν (A 142)

§ 145. The **sigmatic aorist subjunctives**, *χάσεται*, 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, *ἀγείρομεν*, etc., from present indicatives with which they may agree in spelling.

§ 146. It is not impossible to regard some verbs in *-σει*, *-σει*, and *-σουσι* as subjunctives. Ancient inscriptions show that among the Ionians originally the first aorist subjunctive (in *-σω*, *-σει*, etc.) did not differ in form from the future indicative<sup>1</sup>; so in some instances (for which see § 190) an apparent future indicative may be actually an archaic subjunctive. E. g. A 175, *οἱ κέ με τιμήσουσι*. Cf. I 155, 297.

§ 147. *βούλεται* (A 67), if a present subjunctive, should have a long thematic vowel, since the corresponding indicative form (*βούλεται*) is thematic. *βούλητ'*, with elision of *-αι*, has been proposed as an emendation.

§ 148. *ἐρείομεν* (A 62) or *ἐρήομεν*, 'let us ask,' may be regarded as subjunctive of [*ἐρημι*]. It is commonly referred to *ἐρέω*.

§ 149. Themes in *-α*, *-ε*, or *-ο*, of which the second aorist indicative is non-thematic (i. e. the *-μι* forms *ἔβην*, *ἔθεμεν*, [*ἐκίχην*], *ἔγνω*, *ἔδομεν*, etc.) form the second aorist subjunctive by lengthening the final vowel of the theme before the endings *-ω*, *-ης*, *-η*, etc.: *α* becomes *η*; *ε* becomes *ει* before *ο* and *ω*, but *η* in other situations, although some editors write it *η* always; *ο* becomes *ω*. E. g. (1) From *ἔβην* (*βα-*): *βῆω*, *-βῆη*, *-βῆομεν*. (2) From *ἔθεμεν* (*θε-*): *θειώ* (*θήω*), *θήης*, *θήη*, *θειόομεν* (*θήοομεν*), and in the middle *-θειόμαι* (*-θήομαι*). (3) From [*ἐκίχην*] (*κιχε-*): *κιχειώ* (*κιχήω*), *κιχειόομεν* (*κιχήοομεν*). (4) From *ἔγνω* (*γνω-*): *γνώω*, *γνώης*, *γνώη*, *γνώοομεν*, *γνώωσι*. (5) From *ἔδομεν* (*δο-*): *δώη*, *δώοομεν*, *δώωσι*(ν), also *δῶσι* and *δώσιν* (= *δώη*).

(a) Under this head belongs also the second aorist passive, e. g., of *δάμνημι*, *ἐδάμην* (*δαμ-ε-*): *δαμείω* (*δαμήω*), *δαμήης*, *δαμήη*, *δαμήετε*.

(b) The contracted Attic forms also sometimes appear in the text.

<sup>1</sup> Cf. Caer's *Iliad*, *Praefatio*, pp. xxxv f.



*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 *-είω*. E. g. *τελείω* (*τελοσ + ω*, i. e. *γο*), Attic *τελέω*. A 5, *ἐτελείετο*, Attic *ἐτελείτο*. *πνείω* (Attic *πνέω*) is probably for *πνεφ-ω*.

NOTE.—Very many contract verbs in *-άω*, 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 *ἀντιόωσαν* (A 31), *ἐστιχάοντο* (B 92), *ἐλάειν* (X 400), and *μαίμων* (O 742), the mss. have respectively *ἀντιώσαν*, *ἐστιχώντο*, *ἐλάων*, and *μαμώνων*. Such artificial forms, which probably were due to the influence of the Attic contractions (*ἀντιώσαν*, *ἐστιχώντο*, *ἐλάων*, *μαμώνων*) on the epic dialect, are replaced throughout the accompanying text by the original uncontracted forms.

§ 151. **Future.** Sigma of the future suffix may be dropped between two vowels (cf. §§ 91, end; 142, 1). E. g. A 61, *δαμά* for *δαμάσει*. A 204, *τελέεσθαι*. A 344 and B 366, *μαχέονται*. Z 368, *δαμάουσιν*. X 67, *έρύουσιν*.

§ 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 *-ο-* or *-ε-* in common with second aorists. E. g. A 428, *ἀπ-εβήσето* (*βαίνω*). A 496, *ἀν-εδύσето* (*δύω*). Γ 103, *οὔσете*, and Γ 120, *οι-σέμεναι*, imperative and infinitive, respectively, from *οι-* (present *φέρω*). Γ 105, *ἄξετε*, and Ω 663, *ἄξέμεν*, imperative and infinitive, respectively, of *ἄγω*. I 617, *λέξεο*, imperative of root *λεχ*, ‘lie.’ Γ 250, *ὄρσοεο*, imperative of *ὄρνυμι*.

§ 154. **Special Tense Suffixes.** 1. (*-ε-*)*-σκον*, (*-ε-*)*-σκόμην* as an iterative suffix is found in some forms of the imperfect and aorist indicative. E. g. A 490, *πωλέσκετο*, ‘he used to frequent.’ A 492, *ποθέσκε*, ‘he used to yearn for.’ I 331, *δόσκον* (second aorist of *δίδομι*), ‘I repeatedly gave.’

2. -θο- or -θε- is a suffix of no special meaning, serving to lengthen the stem. E. g. A 219, *σχέθε* (Attic *ἔρχε*). A 491, *φθινύθεσκε*, i. e. *φθινυ* + *θε* + *σκε* (iterative).

#### A FEW IMPORTANT NOUN AND ADVERB SUFFIXES

§ 155. 1. -φι(ν), properly instrumental, gives the force of a genitive or dative, singular or plural. E. g. B 363, *φρήτρηφιν* (dative). B 388, *ἀμφὶ στήθεσφιν* (dative). B 794, *ναῖφιν* (genitive plural). I 618, *ἀμα δ' ἠὶ φαινομένηφιν* (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, *ἐξ ἐμέθεν*. An adverbial example is A 247, *ἐτέρωθεν*, '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, *ἔνδοθι*.

4. -ι, an old locative ending, is seen medial in *Πυλοῖ-γενέος* (B 54), 'born at Pylos'; *χαμαι-εῖναι* (Π 235), 'making their beds on the ground'; and final in *οἴκοι* (A 113).

5. -δε denotes 'whither.' E. g. A 54, *ἀγορήνδε*, 'to an assembly.' A 169, *Φθίηνδε* (ε). A 185, *κλισίηνδε*. An adverbial example is *ἐνθάδε* (A 367), 'hither.'

The suffix is seen appended to a genitive, \**Αἰδόςδε* (Π 856), 'to Hades's.'

#### *Some Suffixes used in Forming Nouns from Verb Stems* (Primary Suffixes)

§ 156. 1. -τωρ, -τορ, -τηρ, denoting the agent: *ἡγήτωρ* (*ἡγέομαι*), 'leader'; *κοσμήτωρ* (*κοσμέω*), 'marshaler'; *ἀρητήρ* (*ἀράομαι*), 'one who prays,' 'priest.'

2. -τι-s, -σι-s; -τύ-s; -ωλή, -ωρή, make feminine nouns denoting actions: *ἀνάβλησις* (*ἀναβάλλομαι*), 'postponement'; *φάτις* (*φημί*), 'saying'; *βοητός* (*βοάω*), 'outcry'; *παυσωλή* (*παύω*), 'pause'; *ἐλπωρή* (*ἐλπομαι*), 'hope.'

3. **-τρον** makes a neuter noun denoting an instrument :  
*ἄροτρον* (*ἀρώ*), 'plow.'

*Some Suffixes added to Noun Stems*  
*(Secondary Suffixes)*

§ 157. **Masculine patronymics** end in **-ιάδης, -ίδης, -άδης**, and **-ίων** : *Πηληιάδης, Πηλείδης, Πηλείων* (*Πηλεύς*), 'son of Peleus'; *Θεστορίδης* (*Θέστωρ*), 'son of Thestor'; *Μεγάδης*, 'son of Megas'; *Κρονίων*, 'son of Cronus.'

§ 158. **Feminine patronymics** end in **-ίς** (gen. *-ίδος*) and **-ίνη** : *Βρισηίς* (*Βρισεύς*), 'daughter of Briseus'; *Χρυσήίς* (*Χρύσηος*), 'daughter of Chryses'; *Εὐηνίνη*, 'daughter of Evenus.'

§ 159. An important adjective suffix, added to noun stems, is **-εῖς, -εσσα, -εν** (*-Fεντ-*). Adjectives so formed signify that with which something is equipped or furnished : *σκοιεύς* (*σκοιή*), 'shady'; *ἠχίεύς* (*ἠχή*), 'echoing'; *χαρίεύς* (*χάρις*), 'graceful.'

PREFIXES

§ 160. The following, in effect, form superlatives :

**ἀρι-** : *ἀριπρεπής*, 'very conspicuous.'

**ἐρι-** : *ἐρίτιμος*, 'very precious.'

**ζα-** (from *δια-*) : *ζάθεος*, 'very holy.'

**δα-** : *δαφινός*, 'very red.'

**ἀγα-** : *ἠγάθεος* (*ἦ-* for *ἀ-*; cf. § 35), 'very holy'; *ἀγάννιφος*, 'very snowy.'

§ 161. The following are negative :

**ἀ(ν)-** : *ἀ[F]έκων* (*έκών*), 'unwilling'; *ἀνέστιος*, 'heartless.'

**νη-** : *νημερτής* (*ἀμαρτάνω, ἡμαρτον*), 'unerring'; *νηλ(ε)ής* (*ἔλεος*), '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, *ἐπι*, 'overhead.' A 48, *μέτα*, 'in[to] the midst.' A 233, *ἐπι*, 'thereon,' 'besides.' A 462, *ἐπι*, '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 *tnesis* (Greek *τμήσις*, 'a cutting'). E. g. A 25, *ἐπι* . . . *ἔτελλεν*, 'enjoined upon.' A 67, *ἀπό* . . . *ἀμύναι*, 'to ward off.' A 98, *ἀπό* . . . *δόμεναι*, 'to give back.'

ACCENT OF PREPOSITIONS OR ADVERBS<sup>1</sup>

§ 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*, *ἐς*. A 39, *ἐπι*. A 258, *πέρι*.

§ 165. When separated from a following verb by *tnesis*, the preposition regularly has the accent familiar in Attic Greek. E. g. A 25, *ἐπι* . . . *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 *εις*, *ἐν*, and *ἐξ*, receive an accent. E. g. A 162, *ὧ ἐπι πόλλ' ἐμόγησα*, 'for which I toiled much.' A 350, *θιν' ἐφ' ἁλὸς πολιῆς*, 'to the strand of the hoary sea.' B 39, *θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεα κτλ.*, where *θήσειν* . . . *ἐπ'* is for *ἐπι-θήσειν*. A 125, *πολίων ἐξ*, 'out of the cities.' A 222, *δώματ' ἐς*.

<sup>1</sup> 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 dissyllabic preposition is retracted only when the former noun is more important.

§ 167. If a preposition belongs to an omitted *ἐστί* or *εἰσί*, it retains its primitive accent as an adverb. E. g. A 174, *πάρ' ἐμοί γε καὶ ἄλλοι*, i. e. *πάρεισι*. A 515, *οὗ τοι ἐπι δέος*, i. e. *ἐπεσσι*. E 740, *ἐν* (= *ἐνεσσι*).

§ 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, *ἀμφ'* is written to avoid ambiguity. And *ἀνα* (cf. Z 331) is written in the sense of *ἀνά-στηθι*, 'up!'

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## PART V.—SYNTAX

### IMPORTANT OR EXCEPTIONAL USES OF CASES<sup>1</sup>

§ 169. The **nominative singular** is sometimes used as a vocative or accompanies a vocative. E. g. Γ 276 f., *Ζεῦ πάτερ . . . Ἡελίος θ' ὅς κτλ.* B 8, *οὐλος Ὀνειρε*.

§ 170. The **nominative** is used in exclamations. E. g. B 38, *νήπιος*, 'foolish king!' A 231, *δημοβόρος βασιλεύς*. I 630, *σχέλιος*. Π 422, *αἰδώς*.

§ 171. The **partitive genitive** may denote space within which action occurs. E. g. B 785, *διέπρησσαν πεδίου*, 'they passed over the plain.' So Γ 14, Z 507.

§ 172. The **partitive genitive** may denote the part touched or taken hold of. E. g. A 197, *ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα*,

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<sup>1</sup> 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, *κεφαλῆφιν*.

§ 173. The **partitive genitive** may follow adverbs of place. E. g. Γ 400, *πῆ . . . πολλῶν ἐν ναιομενῶν*, ‘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 *πυνθάνομαι*: A 257, *εἰ σφῶν τάδε πάντα πυθόατο μαρναμένουν*, ‘if they should learn all this about you two contending.’ So X 438, *Ἐκτορος*. (2) After *διδάσκομαι*: Π 811, *διδασκόμενος πολέμοιο*, ‘learning about war.’ (3) After *γιγνώσκω*: B 348 f. *πρὶν καὶ Διὸς αἰγίοχοιο | γνόμεναι, εἴ τε ψεύδος ὑπόσχεσις, εἴ τε καὶ οὐκί*, ‘even before they know about aegis-bearing Zeus, whether his promise be a deception or not.’ (4) After *οἶδα*: Σ 192, *ἄλλου δ’ οὐ τεν οἶδα*, ‘I do not know about anybody else.’ Z 438, *θεοπροπίων ἐν εἰδῶς*, ‘well versed in prophecies.’ I 440, *οὐ πω εἰδόθ’ (εἰδότα) . . . πτολέμοιο*, ‘not yet familiar with war.’

§ 175. The genitive, besides the constructions of the **genitive proper**, has the functions of an ablative also; under the **ablatival genitive**, familiar from Attic Greek, are included the relations of **comparison** and **separation**. E. g. A 186, *φέρτερος σέθεν*, ‘mightier than you.’ A 113, *Κλυταιμνήστρης προβέβουλα*, ‘I prefer [her] to Clytaemnestra.’ A 258, *πέρι [ἔστῃ] Δαναῶν*, ‘are superior to the Danaans.’ A 224, *λῆγε χόλοιο*, ‘ceased from anger.’ A 359, *ἀνέδῃ πολιῆς ἁλός*, ‘rose from the hoary sea.’ A 401, *ὑπελῶσα 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 φρεσὶ θῆκε θεά*, ‘the goddess laid it on his heart’ (‘on the heart for him’). A 104, *ᾄσσε δέ οἱ*, ‘and his eyes.’ A 188, *οἱ ἦτορ*, ‘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, *θῦμῳ*, 'in the heart.' A 45, *ὤμοισιν*, 'on the shoulders.' (b) A 77, *ἔπεσον καὶ χερσὶν ἀρήξειν*, 'will help with words and hands.' B 199, *σκήπτρῳ ἐλάσασκεν*, '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, *οὐ μὲν γὰρ φιλότητί γ' ἔκειθον ἄν*, 'for they would not have hidden [him] out of friendship surely.' (b) A 277, *ἐριζέμεναι βασιλῆι*, 'to strive with a king.' Γ 174, *νίει σῶ ἐπόμην*, 'I followed your son.' (c) A 418, *τῷ σε κακῇ αἰσῇ τέκον*, 'so I gave you birth "under an evil star,"' *cum calamitate* (Kühner-Gerth, § 425, 6). Γ 2, *κλαγγῇ . . . ἴσαν*, '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, *ὃν κεν ἴκωμαι*, 'to whomsoever I come.' So A 240, *νῆας*. A 317, *οὐρανόν*.

§ 180. **σχήμα καθ' ὅλον 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 ἔκετο πένθος*; 'why has grief come to your heart' ('to you, to the heart')? II 289, *τὸν βάλε δεξιὸν ὤμον*, '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 *δαήσεται* and *μυγήσεται* only). E. g. A 204, *τελέσθαι*, 'will be fulfilled.'

§ 184. The **gnomic aorist**, commonly used in general statements, is to be translated by the English present. E. g. A 218, *ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλουν* (aorist) *αὐτοῦ*, 'who-soever 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. II 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, *ἰπόδρα ἰδὼν προσέφη*, 'with a sullen look he addressed.' A 596, *μειδῆσᾶσα . . . ἐδέξατο . . . κύπελλον*, 'with a smile she took the cup.'

So too when the participle stands in a construction after the verb: A 380 f., *τοῖο δ' Ἀπόλλων | εὐξαμένου ἤκουσεν*, 'and Apollo heard him as he prayed.' B 182, *ξυνέηκε θεᾶς ὅπα φωνήσας*, '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, *ἀμφιβέβηκας*, 'guardest.' A 125, *δέδασται*, 'is divided.' A 173, *ἐπέσσυται*, 'is moved thereto.' A 228, *τέτληκας*, 'you have courage.' A 239, *εἰρύαται*, 'defend.' A 278, *ἔμμορε*, 'shares in.' B 90, *πεποτήγαι*, 'are in flight' (a lasting condition), while B 89, *πέτονται* 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, *δεδήει*, '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  $\kappa\epsilon$  (or rarely  $\tilde{\alpha}\nu$ ), § 190.
3. The subjunctive (generally aorist) alone, § 191.
4. The subjunctive with  $\kappa\epsilon$  or  $\tilde{\alpha}\nu$ , § 192.
5. The optative alone, § 205.
6. The optative with  $\kappa\epsilon$  or  $\tilde{\alpha}\nu$ , § 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  $\kappa\epsilon$  (or  $\tilde{\alpha}\nu$ ) is a construction denied to the earliest period of the epic by some scholars, who maintain (a) that the verbs of A 175 ( $\tau\acute{\iota}\mu\eta\sigma\omicron\upsilon\sigma\iota$ ), I 155, and some other places are intended for aorist subjunctives (§ 146); (b) that undoubted instances of the future indicative with  $\kappa\epsilon$  or  $\tilde{\alpha}\nu$  (e. g. A 139,  $\kappa\epsilon\chi\omicron\lambda\acute{\omega}\sigma\epsilon\tau\alpha\iota$ , future perfect) may be attributed to later Homeric poets, who imitated a construction which they falsely understood to be future indicative with  $\kappa\epsilon$ , 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  $\kappa\epsilon$  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,  $\omicron\tilde{\iota}\ \kappa\acute{\epsilon}\ \mu\epsilon\ \tau\acute{\iota}\mu\eta\sigma\omicron\upsilon\sigma\iota$ , '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, *καί ποτέ τις εἴησιν*, 'and some day men will say.' A 262, *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι*, . . . 'nor shall I see.'

\* § 192. The **subjunctive** in an independent clause is often accompanied by *κε* or *ἄν*. E. g. A 137, *ἐγὼ δέ κεν αὐτὸς ἔλωμαι*, 'then I myself will take' (a prize). A 184, *ἐγὼ δέ κ' ἄγω Βρισηίδα*, 'but I shall [in that case] lead away Briseis.' A 205, *τάχ' ἄν ποτε θῦμόν ὀλέσση*, 'one day soon he shall lose his life.' Γ 54, *οὐκ ἄν τοι χραίσμη κίθαρις τά τε δῶρ' 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, *ἄλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δῶν*, . . . 'let me put on my armor of war.' So X 418 and 450. Compare A 26, *μὴ . . . κίχαιω*, '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 τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν*, 'how shall any man of the Achaeans heartily obey your bidding?'

§ 195. The independent **subjunctive** is sometimes used with *μή* 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, II 128, Σ 8, with notes.

§ 196. The **dependent subjunctive** in a final clause may be accompanied by *κε* (*ἄν*). E. g. A 32, *ἄλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὧς κε νέηαι*, . . . 'in order that you may go,' Attic *ἵνα ἴης* or something similar. So too B 385. Cf. Attic *ὅπως ἄν* with the subjunctive.

§ 197. The **dependent subjunctive** in protasis may be used without *κε* or *ἄν*, both in (a) future conditions and in (b)

present general conditions—a use almost unknown to Attic Greek. E. g. (a) A 340 f., *εἰ . . . γένηται* (Attic *ἐάν*). X 86, *εἰ . . . κατακτάνη*. (b) A 80, *κρείσσων γὰρ βασιλεύς, ὅτε* (Attic *ὅταν*) *χόσεται ἀνδρὶ χέρη*, ‘for the king is mightier, when he becomes enraged at a man of meaner rank.’ A 163 f., *ὀππότ’(ε) . . . ἐκπέρωσ’(ι)*, for Attic *ὀπόταν* with subjunctive.

1. Examples *with* *κε* (*ᾶν*) are: (a) A 128, *ἀποτίσομεν, αἶ κέ* (Attic *ἐάν*) *ποθι Ζεὺς | δῶσι* etc. (b) A 166, *ἦν ποτε . . . ἴκηται*. Γ 25 f., *εἰ περ ᾶν . . . | σεύωνται*.

§ 198. The dependent subjunctive is often introduced by *αἶ* (*εἶ*) *κε(ν)*, ‘if haply,’ ‘in the hope that,’ ‘on the chance that.’ E. g. A 66 f., *αἶ κεν . . . | βούλεται* (subjunctive), see § 147. A 207, *αἶ κε πύθῃαι*, ‘in the hope that you will obey.’ B 72, *ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν 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 δέ σφεας | κήρυκες . . . ἐρήτυον, εἰ ποτ’ αὐτῆς | σχοιάτ’(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, *λεύσσει, ὅπως ὄχ’ ἀριστα . . . γένηται*, ‘he looks to see how the very best result may come.’ B 3 f., *μερμήριζε . . . ὡς Ἀχιλλῆα | τιμήσαι 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, *ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται*, ‘suiting [the gift] to my heart, in whatever way it shall be equivalent.’ (b) I 251, *φράζεν, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ*, ‘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, ὅπως Ἰθάκης ἐπιλήσεται*, 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, *ὑμῖν μὲν θεοὶ δοῖεν κτλ.*, 'may the gods give to you' etc. A 42, *τίσειαν*. B 259, *μηκέτ'(ι)* . . . *ἐπείη*, a form of curse. Π 30, *μή* . . . *λάβοι κτλ.* Σ 107, *ὡς* . . . *ἀπόλοιτο 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, *αἶθ', ὅσον ἦσσω εἰμὶ, τόσον σέο φέρτερος εἶην*, '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 *ᾠφελον*, etc., with the present or aorist infinitive. E. g. Γ 40, *αἶθ' ᾠφελος ἄγονός τ' ἕμεναι κτλ.*, 'oh that you were unborn!' etc.; so A 415 f.; Γ 173; I 698. The imperfect *ᾠφελον*, etc., likewise occurs (Z 350, Σ 19, X 481).

§ 204. The optative may express a concession or mild command. E. g. Γ 74, *ναίοιτε Τροίην*, 'you may dwell in Troy'; cf. Γ 257, *ναίομεν*. Γ 255, *τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο*, '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. T 321, *οὐ μὲν γάρ τι κακώτερον 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 γάρ κεν ἔλοι πόλιν εὐρύγυιαν*, 'for now he may take the

broad-wayed city.' Γ 52 f., οὐκ ἄν δὴ μείνειας ἀρηίφιλον Μενέ-  
λαῶν | γνοίης χ', οἴου 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 aorist 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, ἦ γὰρ ἄν, Ἄτρεΐδῃ, νῦν ἕστατα λωβήσαιο, 'else, Agamemnon, you would surely have been insolent now for the last time.' See notes on B 81, ψεύδός κεν φαίμεν κτλ. Γ 220, φαίης κεν. E 311 f., καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, | εἰ μὴ ἄρ' ὄξ' ἔν νόησε . . . Ἄφροδίτῃ.

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 II 71–73, X 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 θανατόν γε φύγοιμεν, 'if we should possibly escape death,' equivalent to Attic *εἰ φύγοιμεν*, 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., κλήρους . . . πάλλον . . . | ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος, 'they shook lots [to see] which of the two should first hurl his bronze spear'; here *ἀφείη* represents a deliberative subjunctive of the *direct* question, *ἀφήη* (Attic *ἀφήη*).

§ 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, καί σφωι δὸς ἄγειν, ‘and give her to these two to lead [i. e. ‘for leading’] away.’ Σ 83, etc., θαῦμα ἰδέσθαι, ‘a marvel to behold.’ A 107, φίλα . . . μαντεύεσθαι, ‘dear to prophesy.’ Ω 662 f., τηλόθι δ’ ἔλγῃ | ἄξέμεν, ‘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, τίς τ’ ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι; ‘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, παῖδα δ’ ἐμοὶ λύσαι τε φίλην τά τ’ ἄποινα δέχεσθαι, ‘set free my dear child, and accept this ransom.’ A 582, σὺ τόν γ’(ε) . . . καθάπτεσθαι, ‘do you address him.’ So too A 323, ἀγέμεν. B 413, μὴ πρὶν ἥελιον δῖναυ καὶ ἐπὶ κνέφας ἐλθεῖν, ‘let not the sun set and darkness come on before’ etc. Γ 285, Τρῶας ἔπειθ’ Ἑλένην καὶ κτήματα πάντ’ ἀποδοῦναι, ‘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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## BOOKS

- I—A entire.
- II—B 1-493, 780-815.
- III—Γ entire.
- V—E 274-352, 432-448.
- VI—Z 237-529.
- VII—H 219-223 (cf. note on Π 106).
- IX—I entire.

## BOOKS

- XV—O 592-746.
- XVI—Π 1-167, 198-305, 419-507,  
663-867.
- XVIII—Σ entire.
- XIX—T 1-73, 276-300, 392-424.
- XXII—X entire.
- XXIV—Ω 472-691.



## THE CHIEF ABBREVIATIONS

accus. = accusative.  
act. = active.  
adj. = adjective.  
adv. = adverb or adverbial.  
aor. = aorist.  
1 aor. = first aorist.  
2 aor. = second aorist.  
cf. = *confer*, compare.  
comp. = compound.  
comparat. = comparative.  
conj. = conjunction.  
dat. = dative.  
depon. = deponent.  
Eng. = English.  
fem. = feminine.  
fut. = future.  
gen. = genitive.  
Germ. = German.  
imperat. = imperative.  
imperf. = imperfect.  
indef. = indefinite.  
indic. = indicative.  
infin. = infinitive.  
interrog. = interrogative.  
intrans. = intransitive.  
iterat. = iterative.  
Lat. = Latin.

loc. = locative.  
masc. = masculine.  
mid. = middle.  
neut. = neuter.  
nom. = nominative.  
opt. = optative.  
partic. = participle.  
pass. = passive.  
perf. = perfect.  
2 perf. = second perfect.  
pers. = person.  
pluperf. = pluperfect.  
2 pluperf. = second pluperfect.  
plur. = plural.  
3 plur. = third person plural.  
prep. = preposition.  
pres. = present.  
rel. = relative.  
sing. = singular.  
3 sing. = third person singular.  
subj. = subjunctive.  
substant. = substantive.  
superl. = superlative.  
trans. = transitive.  
voc. = vocative.  
w. = with.

The dagger (†) = *ἄπαξ 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. *ἀπεδέξατ' (ο)* † will be found, but not *ἀποδέχομαι*. 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.

## A VOCABULARY AND GREEK INDEX

### A—a

**ἀ-** as a prefix is variously used, chiefly (1) **privative** and (2) **collective** or **copulative**. See G.G. 444; B. 299; G. 875, 877; H. 589.

**ἄ**, exclamation of grief and sympathy, *ah!*

**ἀ-απτος**, -ον (ἀπτω), *not to be grasped, unapproachable, invincible.*

**ἄωω**, *injure, lead astray, blind; mid. aor. ἀσάμην, ἄσατο, slipped; stumbled (of the mind); pass. ἀσάθη, was deluded or blinded.* [The quantities of the stem-vowels vary.]

**ἀβληχρός**, -ή, -όν, *soft.*

**ἄγαγε** or **ἤγαγε(ν)**, see ἄγω.

**ἀγαθός**, -ή, -όν (ἄγα-μαι), *admirable, good, useful, brave.*

**ἀγα-κλέης**, -ής, gen. -έος (mss. -ῆος) (ἄγα-, § 160, κλέος), *of great fame, renowned.*

**ἀγα-κλειτός**, -ή, -όν (κλειός), *of great fame, famous, renowned.*

**ἀγα-κλυτός**, -όν (κλυός, cf. Lat. *inclutus*), *famous, glorious.*

**ἀγάλλομαι**, *shine, exult in the splendor of something.*

**ἀγαμαι**, aor. ἤγασατο, ἀγασσάμεθα, partic. ἀγασσάμενοι, *marvel at, admire.*

**Ἀγαμέμνων**, -ωνος, *Agamem'non*, the great king whose seat was Mycenae, and who commanded the Greek host before Troy.

**ἀ-γαμος** †, adj., *unmarried*, Γ 40.

**ἀγά-νυφος**, -ον (cf. §§ 39, 160, and νυφός), *very snowy.*

**ἀγανός**, -ή, -όν, *pleasing, gentle, mild, winning.*

**ἀγαπητός**, -ή, -όν (ἀγαπάω, *love*), *beloved.*

**Ἀγαυή** †, *Agave*, a Nereid, Ξ 42.

**ἀγαυός**, -ή, -όν (ἄγαμαι), *admirable, illustrious, noble.*

**ἀγγελίη**, ἡ (ἄγγελος), *message, news; mission.* See notes on Γ 206, Ο 640.

**ἄγγελις**, by ancient tradition called a nom. equivalent to ἄγγελος, Γ 206. See note.

**ἀγγέλλω** (ἄγγελος), fut. ἀγγέλουσι, aor. ἤγγειλε, *announce, report.*

**ἄγγελος**, ὁ, ἡ, *messenger.*

**ἄγγος**, plur. ἄγγεα, τό, *vessel, pail.*

**ἄγε**, ἄγετε (imperat. of ἄγω), adv. or interjection, *come!* See εἰ δ' ἄγε.

**ἄγε**, imperf. of ἄγω.

**ἀγείρω**, aor. subj. ἀγείρω, mid. 2 aor. ἀγέροντο, partic. ἀγρόμενος, *pass. aor. ἀγέρονθῃ, ἤγερονθῃ, bring together, collect, assemble, gather; mid. and pass. w. reflexive meaning.*

**ἀγε-λαΐη** (ἄγω, λαΐη), *booty-bringing*, epithet of the war-goddess Athene.

**ἀγέλη**, ἡ (ἄγω), *herd, drove.*

**ἀγέλη-δόν** †, adv., *in packs*, Π 160.

**ἀγέλη-φι**, loc. of ἀγέλη, *in the herd.*

**ἀ-γέραστος** †, adj., *without a gift of honor*, A 119.

ἀγρόντο, see ἀγείρω.

ἀγέρωχος, -ον, *impetuous*; or *proud, lordly*. [Derivation and meaning disputed.]

ἄγη, see ἄγνυμι.

ἀγνηροία, ἡ (ἀγνηρω), *manliness, valor, boldness, pride*.

ἀγνηρω (ἀτήρ), *very manly, bold, lordly*.

ἀγήραος, -ον (γήρας), *ageless*, B 447.

ἀγχιός, -ή, -όν (ἀγχαί), *admirable, wonderful, goodly*.

ἀγχιεύω (ἔγω), imperf. ἡγχιεύειν, *lead, escort*, Σ 493.

ἀγκάλῃς, -ίδος, ἡ (cf. ἀγκών), only dat. ἀγκάλιδεσσι, *arms*.

ἄγκος, plur. ἔγκεα, τό (cf. ἀγκών), *valley, ravine*.

ἀγκυλομήτης, -εω (μητις), *of crooked counsel, crafty*.

ἀγκύλος, -ον (cf. ἀγκών), *bent, curved*.

ἀγκυλοχέλης (χείλος), *crooked-beaked*.

ἀγκών, -ῶνος, ὁ (root ἀγκ signifies something *bent* or *crooked*: cf. ἀγκάλῃς, ἔγκεος, ἀγκύλος, and Attic ἀγκύρα, 'anchor'), *elbow; angle of wall* (Π 702).

ἀγλαΐη, dat. ἀγλαΐηφι, ἡ (ἀγλαός), *splendor*.

ἀγλαός, -ή, -όν (ἀγάλλομαι), *shining, splendid; clear or sparkling water*.

ἀγνοίω (γνώ-ναι), aor. ἡγνόησεν, *be ignorant, fail to know, be unaware*.

ἄγνυμι (F-), pres. partic. ἀγνυμένων, aor. imperat. ἄξον, pass. aor. ἔγη, *break, shatter*.

ἄγονος †, adj., *unborn*, Γ 40.

ἀγορεύω (ἀγορή), aor. ἀγορήσατο, *speak in the assembly, talk*.

ἀγορεύω (ἀγορή), aor. ἀγόρευσε, *speak in the assembly, speak, say, tell*. —ἀγορεύς ἀγόρευον (B 788), 'they were busy with discussions in the assembly.'

ἀγορέων, gen. plur. of ἀγορή.

ἀγορή, ἡ (ἀγείρω), *place of assembly* (Σ 274), *meeting-place; assembly, meeting, gathering; harangue, speech, discourse*.

ἀγορή-θεν, *from the assembly*.

ἀγορήν-δε, *to the assembly*.

ἀγορητής, ὁ (ἀγορεύω), *orator, speaker*.

ἄγος, ὁ (ἔγω), *leader*.

ἄγρ-αυλος, adj. masc. and fem. (ἀγρός, αὐλή), *passing the night in the field, sleeping under the open sky*.

ἄγριος, -ον, *living in the field* (ἀγρός), *wild, savage*.

ἀγρόμενος, see ἀγείρω.

ἄγυα, ἡ (ἔγω), *way, street*. In the plur. the accent changes: ἀγυαί.

ἄγχε †, *was choking*, Γ 371.

ἀγχιέμαχος, -ον (ἔγχι, μάχη), *close- or near-fighting, fighting hand to hand*.

ἄγχι (cf. Lat. *angustus*), adv., *near, close by*; often w. gen. Comparat. ἄσσον, superl. ἐγγιστά. Note on B 57, 58.

ἀγχι-μολος, -ον (μολ-εἶν, cf. βλώσκω), *coming near*.—Neut. as adv. ἀγχι-μολον, *near, close*.

\* Ἀγχιότης, *Anchi'ses, father of Aeneas*.

ἄγγιστα, see ἔγχι.

ἄγγισθ (ἔγχι), adv., *near, close by*.

ἄγω (cf. Lat. *agō*), imperf. ἡγε(ν) or ἔγε, fut. ἔξω, 2 aor. ἡγάγε(ν) or ἔγαγε, mid. ἡγάγετο, mixed aor. imperat. ἔφερε, infin. ἀξίμεν, *lead, bring, conduct; lead away, carry away*: mid. *lead or carry away for oneself or with oneself*.

ἄγών, -ῶνος, ὁ (ἔγω), *gathering-place; assembly*.

ἄ-δάκρυτος, -ον (δακρῦν), *tearless*.

ἄ-δάμαστος †, *untamed, inflexible*, I 158.

ἀδελφεός, ὁ, *brother*.

ἄσθη, adv. (cf. Lat. *satis*), *to satiety*. Note on T 423.

ἀδυνός, -ή, -όν, *restless, murmuring.*

Notes on B 87, Π 481, Σ 316. ἀδυνός, adv., Σ 124; see note.

Ἄδρηστος, *Adras'tus*, a Trojan killed by Patroclus.

ἄδυστον, τό (δύω), innermost part of temple, a place 'not to be entered,' *shrine.*

ἀέθλιον, τό, *contest; prize.*

ἄεθλον, τό, *prize for a contest*, X 163.

ἄεθλος, ὁ, *contest, struggle.*

ἄεθλο-φόρος, -ον (ἄεθλον, φέρω), *prize-winning.*

ἄει, *always*, see *αιεί*.

ἄειδω, imperf. ἄειδον, *sing, sing of.*

ἀεικής, -ές (εἰκ-ός, partic. of εἰκα), accus. sing. ἀεικέα, dat. plur. ἀεικέσσι, *unseemly.*

ἀεικέλω (ἀεικής), fut. ἀεικίω, aor. subj. ἀεικίσσωσι, mid. aor. infin. ἀεικίσσασθαι, *treat unseemly, insult, disfigure.*

ἄειρω, aor. ἤειρα, partic. ἄειρās, *lift, raise, carry, offer* (Z 264); also in mid.—Pres. partic. ἀειρομένη (B 151), *rising*. Pass. pluperf. ἄειρωτο (Γ 272), *was suspended.*

ἀεκαζόμενος, -μένη (ἀέκω), partic., *against one's will.*

ἀεχέλια †, adj., *adverse to the desire, grievous*, Σ 77.

ἀέκων (ἀέκω), w. gen., *against the will.*

ἀέκων, -οντος (Ἐκών, see § 161), *unwilling, against one's will, unwitting* (Π 264).

ἄελλα, ἡ (ἔημι), *blast of wind.*

ἄελλης †, *thick*, Γ 13.

ἄεζω (cf. Lat. *augeō*, Eng. 'wax'), *makes to grow or wax; mid. grow or wax.*

ἀεργός, -όν (Ἐέργον), *of no deeds, without deeds*, I 320.

ἄεσι-πος, plur. ἀεσιπόδες (ἀείρω, ποίω), *high-stepping, prancing.*

ἄειχεῖς, adv., *continually, incessantly.*

ἄεζομαι, imperf. ἄεζο, *reverence, fear.*

ἄημι, dual ἄητον, *blow.*

ἄηρ, dat. ἡέρι, ἡ (ἔημι), *lower air, mist.*

ἄήτη, ἡ (ἔημι), *blast, gale.*

ἀθάνατος, -η, -ον (θάνατος), *immortal*. Common as substant. in plur. = *gods.*

ἀθαπτος, -ον (θάπτω), *unburied.*

ἀθέμωτος, -ον (θέμω), *lawless.*

ἀθερζέω, imperf. ἀθερίζω, *treat with disrespect, scorn.*

ἀθέσ-φατος, -ον, *too great for even a god to express, vast, endless.*

Ἄθηναίη or Ἄθῆνη, *Athé'ne*, 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.

ἄθλοφόρος = ἀεθλοφόρος.

ἄθροοι, -αι, -α, *all together.*

αι = Attic εἰ, *if.*

αι γάρ, with opt. of wish, *O that! would that!*—Cf. Lat. *utinam*.—See *αιε*.

αι κε(ν) = Attic εἰν, *if, w. subj.* Sometimes, *if haply, in the hope that*, § 198.

αἶα, αἶης, ἡ (γαῖα), *earth, land*. See *παρῖς*.

Αἰακίδης, -ᾶο, *Aeac'ides*, either the son of *Ae'acus*, i. e. Peleus (Π 15, Σ 493), or the grandson of *Ae'acus*, i. e. Achilles.

Αἶας, -ατος, *A'jax*: (1) the son of Telamon, King of Salamis; (2) the son of Oileus and leader of the Locrians. Sometimes they are together spoken of as *Αἶαντες* or *Αἶαντες*.

Αἰγαίων, accus. -ωνα †, *Aegae'ion*, hundred-armed giant of the sea, A 404.

Αἰγείδης, accus. -ην †, *son of Ae'geus*, Theseus, A 265.

αἶγ-αος, -η, -ον (αἶξ), *of a goat, goat skin* (ἀσκαφ, Γ 247).

αἰγιαλός, ὁ, *shore, coast.*

αἰγῶψ, -ίπιος, *steep*. [Derivation and meaning doubtful.]

αἰγίχος, -ω (ἐχω), *aegis-holding* or *-bearing*.

αἰγίς, accus. αἰγίδα, ἡ (originally *storm-cloud*), *aegis*, shield of Zeus and Athene. See Introduction, 29.

αἰγλή, ἡ, *radiance*.

αἰγλή-εις, -εσσα, -εν, gen. ἡεντος (αἰγλή), *radiant*.

αἰγυπιός, ὁ, ε-γλε. [Commonly rendered *culture*.]

Αἰγύπτιος, -η, -ον, *Egyptian*.

αἰδέομαι (αἰδέσθαι), imperat. αἰδέσθε. fut. αἰδέσεται, aor. subj. αἰδέσ(σ)εται, aor. imperat. αἰδέσσαι, *reverence, respect, fear*.

ἄ-δωλος, -ον (Φιδεῖν), *consuming, destructive*.

\* Αἰδώς, -ᾶ, *Ha'des*, lord of the lower world. For declension see § 96.

αἰδοῖος, -η, -ον (αἰδέσθαι), to whom respect or reverence is due, *reverend, revered, respected*.

αἰδομαι, imperat. αἰδεο, same in meaning as αἰδέομαι.

\* Αἶδος, gen., of *Ha'des*. See § 96.

\* Αἰδού-δαι, to *Ha'des's*, § 155, 5.

ἄ-ιδρος, dat. ἀιδρεῖ (Φιδ-, cf. οἶδα), *unknowing, simple*.

αἰδώς, declined like ἡώς (§ 92), ἡ, *shame, respect; nakedness*.

αἰεῖ, αἰέν (or, very rarely, αἰε), *always*.

αἰε-γενέτης (γενέσθαι), gen. plur. αἰε-γενετῶν, dat. plur. αἰεγενετῆσι, *ever-living*.

αἰέν = αἰεῖ, *always*.

αἰὲν ἕντες, *immortal* (A 290).

αἰερός, ὁ, *eagle*.

αἰζηός, ὁ, *robust youth*; as adj., *robust* (Π 716).

αἰητρον †, adj., *panting*, Σ 410.

αἰθαλόας, -εσσα, -εν (αἰθόμενος), *smoke-begrimed, sooty, black*.

αἰθε, in wishes w. opt. or w. ὄφελος,

etc., *O that! would that!* See note on A 415 and cf. αἰ γὰρ.

αἰθήρ, -έρος, ἡ, upper air, *ether*. Cf. ἀήρ. See note on B 458.

[Αἰθιοπεύς], accus. plur. Αἰθιοπῆας, *Ethiopian*s. See note on A 423.

αἰθόμενος, -η, -ον (partic. of αἰδομαι), *blazing*.

αἰθουσα, -ούσης, ἡ (αἰθόμενος), place in the courtyard where the sun's rays blaze in, *portico*. See Plan under μέγαρον.

αἰθούψ, -οπος (cf. αἰθόμενος), *sparkling* (wine).

Αἰθήρη †, *Ae'thre*, daughter of Pitheus, Γ 144.

αἰθών, -ωνος (cf. αἰθόμενος), *flashing, shining*; applied to animals, etc., *sleek* or (according to others) *tawny*.

ἀκῆς †, τὰς, *whirrings*, Ο 709.

ἀκῶς †, adv., *in an unseemly way*, "in foulest use" (Chapman), X 336.

αἶμα, αἶματος, τό, *blood*.

αἱματός-εις, -εσσα, -εν (αἶμα), *bloody, covered with blood*.

αἰ μὲν . . . αἰ δέ, *some . . . others*, B 90.

αἰν-αρέτη †, voc., *disastrously brave*, Π 31.

Αἰνείας, -ᾶ, *Aene'as*, son of Anchises and Aphrodite.

αἰνέω, see ἐπ-αἰέω.

αἰνό-μορος, -ον, beset with an evil fate, *ill-starred*.

αἰνός, -ή, -όν, *dreadful, fearful, terrible, awful*.—Accus. neut. as adv. αἰνά, A 414.—Superl. αἰνότατος.—Adv. αἰνώς, *dreadfully, exceedingly, very*.

αἰξ, αἰγός, ὁ, ἡ, *goat*.

αἰξῶς, see αἰξώω.

αἰολο-πόλιος †, *with quick steeds*, I 185.

αἰόλος, -η, -ον, *quick-moving, swift; squirting* (X 509); *shimmering, gleaming*.

- Αἴπια**, *Αερεΐα*, a city of Agamemnon, on the Messenian gulf.
- αἰπρός**, -ή, -όν (cf. αἰψός), *lofty, steep*.
- αἰπόλια**, τὰ (αἰπόλος), *herds of goats*.
- αἰπόλος**, ὁ, *herdsman of goats* (B 474), w. ἀνή added.
- αἰψός**, -εῖα, -δ, *high, lofty, steep; sheer*.
- αἰρέω**, imperf. ἤρεον, fut. αἰρήσομεν, infin. αἰρήσειν or αἰρήσόμεν, 2 aor. εἶλεσ or εἶλεσ, mid. εἶλετο or εἶλετο, *take, seize, lay hold on; take away; capture; slay; mid. take for oneself, take to oneself, choose*.
- αἶσα**, -ης, ἡ, *allotted portion or measure; just measure; fate, doom*. Cf. notes on A 416, Γ 59, Z 487, I 608, Π 441, 707, Σ 327.
- ἀίσθω**, partic., *breathing out*.
- αἰσάμοσ**, -η, -ον (αἶσα), *fated; w. ἦμαρ, day of doom*.
- ἀίσσω** (cf. ἀίχ), imperf. ἤισσον, aor. partic. ἀΐξας, ἀΐξασα, mid. ἀΐσσονται, aor. infin. ἀΐξασθαι, pass. aor. ἤιχθη, *rush, dash, dart, spring up, toss* (Z 510); mid. and pass. in meaning like act.
- Αἰσῆτης**, -ᾶο, *Aesye'tes*, a Trojan, father of Antenor, † B 793.
- αἰσχος**, plur. αἰσχεα, τό (αἰδώς), *shame, abuse, insult*.
- αἰσχροός**, -ή, -όν (αἰσχος), *shameful, abusive; superl. αἰσχιστος, ugliest* (B 216).
- αἰσχρόνω** (αἰσχος), imperf. ἤσχυνε, *disfigure, smirch*; perf. pass. ἤσχυνμένος, *disfigured*.
- αἰτέω**, imperf. ἤτεε, *ask a person for something*.
- αἰτιάομαι** (αἴτιος), imperf. ἤριδεσθε, *charge, blame*.
- αἴτιος**, -η, -ον, *blameworthy, to be blamed*.
- Αἰτωλοί**, the *Aetolians* of northern Greece.
- αἰχμή**, ἡ (ἀκ-ακή), *spear-point*.
- αἰχμητής**, gen. plur. αἰχμητῶν, ὁ, *spearman, warrior*.
- αἰψα**, *forthwith, quickly*.
- αἰψηρός**, -ή, -όν (αἰψα), *quick*, T 276.
- αἰώ**, imperf. αἰων, *perceive, hear*.
- αἰών**, -ῶνος, ὁ, but ἡ in X 58 (cf. Lat. *aevum*), *lifetime, life*.
- ἀ-κάμῃς**, accus. sing. ἀκάμωτα (κάμω), *unwearied, weariless*.
- ἀ-κάματος**, -ον (cf. ἀκάμῃς), *weariless, tireless*.
- ἀκαχίζω** (ἄχος), 2 aor. ἤκαχε, mid. opt. ἀκαχοίμεθα, perf. partic. ἀκαχημένος, also ἀκαχημένοι, *bring anguish to; mid. grieve, be distressed*.
- ἀκίωμα** (ἄκος), pres. partic. ἀκείομενοι, *cure, heal; slake the thirst*.
- ἀκίω**, fem. ἀκίουσα (cf. ἀκήν), *silent, quiet, quietly*, used chiefly as adv.
- ἀ-κηδέστως** (κῆδος), with no care shown, *mercilessly*.
- ἀ-κηδής**, -ές (κῆδος), not cared for, *neglected* (Ω 554); *free from care* (Ω 526).
- ἀκήν**, adv., *hushed*, Γ 95.
- ἀκηχμένοι**, see ἀκαχίζω.
- ἀ-κλαυτος**, -ον (κλαίω), *unwept*, X 386.
- ἀ-κλειώς** (adv. of ἀ-κλειής, cf. κλέος), *ingloriously*.
- ἀ-κμής**, only plur. ἀκμήτες (κάμω), *unwearied, with fresh strength*.
- ἀκμή-θετον**, -οιο, τό (θεῖναι), *anvil-block*.
- ἀκμων**, accus. ἀκμονα, ὁ, *anvil*.
- ἀ-κοιτις**, accus. ἀκοιτιν, ἡ, *mate, wife*. [For derivation cf. παρα-κοιτης. For the prefix cf. ἀ-(2).]
- ἀκοντιζω** (ἄκων), aor. ἀκόντισε, *hurl with the spear*.
- ἄκος**, τό, *cure*, I 250.
- ἀ-κοσμη** †, *unseemly*, B 213.
- ἀκοστήσῃς**, aor. partic. (ἀκοστή, *barley*), *well-fed*.
- ἀκούω**, aor. ἄκουσα, ἤκουσα(ν), *hear, hear of, listen to*, w. accus. or gen., or without object.
- ἀ-κράαντος**, -ον (κρααίω), *unaccomplished*.

ἄκρη, ἡ (ἄκρος), *peak, promontory*; κατ' ἄκρης, from the top down, *utterly*.

ἄκρητος, -ον (κεράνυμι), *unmixed*.

ἄκρητό-μυθος, -ον, of *immoderate speech, endlessly prating*.

ἄκρητος, -ον (κρίνω), *not separated; immoderate, unnumbered*.

ἄκρος, -η, -ον (ἄκ-ωκή), *topmost, top of, end of*; ἄκρη w. πόλις, *citadel*.—Superl. ἀκρότατος, -η, -ον, similar in meaning to positive.

\* Ἀκταίη †, *Actae'e, a Nereid, Σ 41*.

ἄκτις, ἡ, *rugged coast, shore*.

ἄκτιμων, -ον (κτῆμα), *without property, poor*.

\* Ἀκτωρ, -ορος, *Ac'tor, father of Menoetius and grandfather of Patroclus*.

ἄκ-ωκή, ἡ (reduplicated root ἄκ, seen in numerous words. Cf. Lat. *acus, acer*, etc.), *point*.

ἄκων, gen. plur. ἀκόντων, δ (ἄκ-ωκή), *javelin*.

ἄλα-δε, *seaward*.

ἄλαλητός, δ, *shouting, B 149*.

ἄλαλκοιεν, etc., see ἀλέξω.

ἄλαπάζω, aor. ἀλάπαξα, infin. ἀλαπάξαι, *sack, plunder*.

ἄ-λαστος, -ον (λαθέσθαι), *unforgettable, ever to be remembered*.

ἄλγος (ἄλγος), aor. partic. ἀλγῆσās, *feel pain, B 269*.

ἄλγων, neut. comparat. (ἄλγος), *more painful, worse*.

ἄλγος, τό, *sorrow, grief, pain, woe*.

ἄλγευός, -η, -όν (ἄλγος), *painful, woful, grievous, troublesome*.

ἀλεγξω (ἀλέγω), *always w. negative, care for, regard (w. gen.)*.

ἀλέγω, *have care for, be solicitous (w. κούσαι, going; see note on I 504)*.

ἀλείνω (ἀλέομαι), *avoid, seek to escape. Π 213*.

ἄλιη †, ἡ, *escape, X 301*.

ἄλες, see εἶλω.

ἄλείτης, δ (cf. ἀλιταῖνος), *transgressor*.

ἄλειψαρ, -ατος, τό (ἀλείψω), *ointment*.

ἀλείψω, aor. ἤλειψαν, infin. ἀλείψαι, *anoint*.

ἄλεν, ἀλόντων, see εἶλω.

\* Ἀλέξανδρος, *Alexan'der, the Greek name of Paris*.

ἀλέξω (Lat. *arceō*), infin. ἀλεξέμεναι, ἀλεξέμεν, fut. ἀλεξήσῃς, 2 aor. opt. ἀλάλκοιεν, infin. ἀλαλκόμεν, partic. ἀλαλκόν, *defend, help, ward off, often w. dat. of interest, 'from'; mid. defend oneself*.

ἄλεομαι, ἀλέομαι, imperf. ἀλέοντο, aor. ἤλεότο or ἄλεότο, imperat. ἄλευαι, partic. ἀλευόμενος, *avoid, dodge, seek to escape*.

ἀληθής, -ές (λήθω), *true, neut. plur. accus. ἀληθεία, the truth (Z 382)*.

ἀ-λήμιος, -ον (λήμιον), *without fields of grain, poor*.

ἀλήμεναι, ἀλήναι, see εἶλω.

\* Ἀλθαίη, dat. -ῃ †, *Allhae'a, mother of Meleager, I 555*.

ἄλαστος, -ον (λιάσομαι), *unyielding, stubborn, incessant, mighty. Neut. as adv. Ω 549*.

ἄλγικιος, -ον, *like*.

\* Ἀλήη †, *Ha'li'e, a Nereid, Σ 40*.

(1) ἄλιος, -η, -ον (ἄλις), *of the sea; fem. plur. as substant., goddesses of the sea (Σ 86)*.

(2) ἄλιος, -η, -ον, *vain, in vain*.

ἄλιος (ἄλιος, *vain*), aor. ἀλίωσε, *hurl in vain*.

ἄλις (Fal-ῆραι. cf. εἶλω), *abundantly, in abundance; in swarms (B 90), in a throng (Γ 384); enough*.

ἄλισκομαι, 2 aor. subj. ἀλέσθ, opt. ἀλοῖην, partic. fem. ἀλούσα, *be taken or captured; be slain*. In meaning, pass. of αἰρέω.

ἀλιταῖνος, 2 aor. ἤλιτεν, subj. ἀλίτωμαι, ἀλίτῃται, *sin against, transgress*.

ἄλκή, ἡ (cf. ἀλέξω), *strength for defense, might to resist. Metaplastic dat. ἀλάδ, E 299, Σ 158*.

- ἄλκιμος**, -ον (ἀλή), *strong, mighty, valiant, brave.*
- \***Ἄλκιμος**, *Al'cimus*, a Myrmidon.
- ἀκτῆρ**, accus. sing. ἀκτῆρα, ὁ (ἀλέω), *warder against, defender against.*
- \***Ἀλκυόνη**, accus. Ἀλκυόνην †, *Alcy'one*, a name of Cleopatra, I 562.
- ἀλκυόνος** †, τῆς, *kingfisher*, I 563.
- ἀλλά** (from ἄλλα), *moreover, but, yet*, A 81. ἀλλ(ᾷ) . . . γάρ, O 739.
- ἄλλῃ** (dat. fem. of ἄλλος), *elsewhere.*
- ἄλληκτος**, -ον (λήγω), *without ceasing; unyielding, relentless.*
- ἀλλήλων**, -οισι(ν) and -οις, -ους, dat. dual ἀλλήλου, *one another.*
- ἄλλο-δαπός**, -ή, -όν, *foreign; substant., a foreigner.*
- ἄλλοθεν**, *from another place.*—ἄλλοθεν ἄλλος = *alivunde alius, one from one place, another from another*, I 311.
- ἄλλομαι** (Lat. *salīō*), 2 aor. ἔλσο, ἔλτο (§ 131), *leap, jump.*
- ἄλλος**, -η, -ο (Lat. *alius*), *another, other, the rest of, besides.* Often used substantively.—See ἄλλοθεν.
- ἄλλοτε** (ἄλλος), *at another time, on another occasion.*—ἄλλοτε δ' αὖ(τε), *and then again.*—ἄλλοτε . . . ἄλλοτε, *now . . . now; at some times . . . at other times* (§ 472).—ἄλλοτ' ἐπ' ἄλλον, *now upon one, now upon another* (O 684).
- ἄλλως** (ἄλλος), *otherwise, in some other way* (T 401).—καὶ ἄλλως, *besides, even as it is, anyway* (I 699).
- ἄλοῖα** †, 3 sing. imperf., *smote*, I 568.
- ἄλοῖην**, ἄλοῖσα, see ἀλίσκομαι.
- ἄλοιφή**, ἡ (ἀλείφω), *fat.*
- ἄλοχος**, ἡ (λέχος), *wedded wife*, I 336. [Cf. ἑ-κοιτις, παρα-κοιτης.]
- ἄλς**, ἄλός, ἡ (cf. Lat. *sāl*, Eng. 'salt'), *the sea, generally near the coast.*—δ ἄλς, *salt.*
- ἄλσο**, ἄλτο, see ἄλλομαι.
- \***Ἄλτης**, *Al'tes*, father of Laothoë, X 51.
- ἄλσοκ-ἄζω** (ἀλύσκω), *shun, shrink, skulk.*
- ἀλύσκω** (ἀλέομαι), aor. infin. ἀλύξαι, *shun, escape.*
- ἀλύσσοντες** †, pres. partic., *frenzied*, X 70.
- ἄλω**, pres. partic. fem. ἀλούσα, *be confused, distracted* (E 352).
- ἀλφειό-βουαι** †, adj., *cattle-winning, of high worth*, Σ 593. Cf. ἔθρα.
- ἄλφισον**, plur. ἄλφισα, τό, *barley meal.*
- ἄλωή**, ἡ (θreshing-floor), *orchard, garden, vineyard.*
- ἄλώη**, see ἀλίσκομαι.
- ἄμ** (§ 47), for ἐν, i. e. *ἀνά*.
- ἄμα** (cf. *δμός*, Lat. *simul*, Eng. 'same'), *together, at the same time, or in the same place; together with* (w. dat.).
- \***Ἀμαζόνες**, *Am'azons*, warlike nation of women, Γ 189.
- \***Ἀμάθεια** †, *Amatheia*, a Nereid, Σ 48.
- ἀμαθύνει** †, 3 sing., *reduces to dust*, I 593.
- ἀμαλλο-δετήρες**, *binders of sheaves*, Σ 553, 554. See foot-note.
- ἀμαλός**, -ή, -όν, *tender.*
- ἄμαξα**, ἡ, *wagon*; the constellation *Charles's wain*, which is itself a corruption of the older Eng. name 'carl's wain' = 'farmer's wagon,' Σ 487.
- ἀμαξιτόν** †, adj. fem. accus. (supply ὄδον), *wagon-road*, X 146.
- ἀμαρτάνω**, 2 aor. subj. ἀμάρτην, partic. ἀμαρτάν, another 2 aor. ἤμβροτες, *sin* (I 501); *miss with weapons; lose, be deprived of*, w. ἀπό (X 505).
- ἀμαρτή** (ἄμα and ἀρ-αρίσκω), adv., *in unison*, Σ 571.
- ἀμάω**, imperf. ἤμων, *reap.*
- ἀμβαλλόμεθα**, see ἀναβάλλω.
- ἀμ-βατός**, -όν (ἀνα-βαίνω), *easy of ascent, scalable.*



ἀμ-βλήθην †, adv., *with sudden bursts*, X 476.

ἀμ-βροσίη, ἡ (ἀμβρόσιος), *ambrosia*, the food of the gods; used as an ointment, Π 670, 680.

ἀμ-βρόσιος, -η, -ον (ἀμβροτος), *ambrosial, divine*.

ἀμ-βροτος, -ον (βροτός), *immortal, divine*.

ἀ-μέγατος, -ον, *unenviable, sad*.

ἀμείβω, *exchange*; mid. ἀμείβεσθαι, partic. ἀμειβόμενος, imperf. ἡμείβετο, ἀμείβετο, aor. subj. ἀμείψεται, *pass over, leave behind* (I 409); *take turns* (I 471, O 684); *reply*. Partic. *in turn, in reply, responsively*.

ἀ-μέλιχος, -ον, *hard, inexorable*.

ἀμείνων, ἀμεινον (comparat. of ἀγαθός), *better, superior, braver*.

ἀ-μέρδω (μέρος), aor. infin. ἀμέρσαι, pass. aor. subj. ἀμερῆς, *deprive, rob*.

ἀ-μετρο-επίης †, *endless talker*, B 212.

ἀ-μήχανος, -ον (μηχανή, *contrivance, resource*), *unmanageable, proof against entreaty, unyielding*, Π 29.

ἀ-μτρο-χίτρονας †, adj., *unbelled*, Π 419. See Introduction, 32.

ἄμμε, ἄμμες, ἄμμι, see § 110 (ἡμεῖς).

ἀμ-μίξῃς, aor. partic. of ἀνα-μίγνυμι, *having mingled*, Ω 529.

ἀμ-μορος, -ον (μέρος), *without a portion; without share in* (Σ 489); *wretched, unfortunate* (Z 408).

ἀμοιβηδῆς, adv. (ἀμείβω), *in turn*, Σ 506.

ἀμολγός, δ, *darkness*; used in dat. only.

ἄμός, same in meaning as ἡμέτερος, *our*.

ἄμοτον, adv., *without measure, without ceasing*.

ἀμπείραντες comp. †, aor. partic. of ἀνα-πέρω, *pierce, put upon spits*, B 426.

ἀμπελό-ες, -εσσα, -εν (ἀμπελος, *vine*), *vine-clad*.

ἀμ-πεταλόν, see ἀπαλλάω.

ἀμπεύσαι, ἀμπνυε, ἀμπνύτο, see ἀνα-πνέω.

ἀμπεκα †, τόν, *metal diadem*, X 469.

ἀμυδῆς (ἄμα), together, *at the same time* (I 6).

Ἀμυδών, -ῶνος, *Am'ydon*, city of the Paeonians.

ἀ-μίμων, -ονος (μῶμος, cf. Γ 412, footnote), *blameless; excellent, noble*.

ἀμῶναι, see ἀμῶν.

ἀμύντωρ, δ (ἀμῶν), *defender, helper*.

Ἀμύντωρ, -οπος, *Amyn'tor*, father of Phoenix, I 448.

ἀμύνω (Lat. *mūniō*), infin. ἀμύνεσθαι, ἀμύνεμεν, ἀμύνειν, imperf. ἄμυνε, aor. ἤμυνε, opt. ἀμῶναι, imperat. ἀμῶνον, infin. ἀμῶναι, *ward off, avert; defend, aid, help*. Mid. *ward off from oneself, defend one's own* (w. gen., I 531), *fight*.

ἀμύσσω, imperf. ἄμυσσε, fut. ἀμύξεις, *scratch, tear, rend*.

ἀμφ-αγέροντο comp. †, 2 aor. of ἀμφ-αγείρω, *gathered around*, Σ 37.

ἀμφαδόν (ἀνα-φαίνω), *openly*.

ἀμφ-αφάομαι (ἄπτω), infin. ἀμφαφάεσθαι, *to handle*, X 373.

ἀμφεπε, -ον, see ἀμφιπέω.  
ἀμφεποῦτο comp. †, *flew about*, B 315.

ἀμφέσταν, see ἀμφίσταμαι.

ἀμφέχυντο, see ἀμφιχέομαι.

ἀμφ-ηρεφεία †, adj. from ἀμφηρεφής, *covered at both ends*, A 45.

ἀμφί, adv. of place and prep. w. gen., dat., and accus. **W. gen.** *about, over* (Π 825). **W. dat.** *about, around, before or over, for* (concerning). **W. accus.** *around, about*. Meaning as adv. *on both sides, about*. It does not have retracted accent as adv. except Π 772 (see § 168).

ἀμφί περί, *round about*.

ἀμφ-ταχύταιν comp. †, *as she shrieked*

around, B 316. Apparently perf. partic. of ἰδέω, without augment.

ἀμφιβαίω, perf. ἀμφιβέβηκας, -κε(ν), pluperf. ἀμφιβεβήκει, stride around, perf. stand before, guard; encircle, envelop (Π 86), fill (Z 355); bestride, stand over (Π 777).

ἀμφιβροτος, -η, -ον, man-girding, i. e. man-protecting, epithet of shield. Introduction, 25.

ἀμφιγυῖας, -εσσα, -εν (γυῖα), lame in both legs. See note on A 607.

ἀμφιγυος, dat. plur. ἀμφιγυοῖσι (γυῖα), pointed at both ends, double-headed. Note on O 712.

ἀμφιδέσθης comp. †, perfect of ἀμφιδάω, blazes around, Z 329.

ἀμφιόλισσα, -ης, curved at both ends. See illustration of ship under νηῦς.

ἀμφιέπω and ἀμφέπω, partic. ἀμφιέποντες, imperf. ἀμφεπετε, ἀμφεπον, go about, surround, blaze about (of fire); busy oneself about (ἔκτους, βούν).

ἀμφιζανει comp. †, imperf., settled upon, Z 25.

ἀμφιθαλής †, adj., on both sides flourishing, i. e. a child with both parents living, X 496.

\* Ἀμφιθέη †, Amphithē'oe, a Nereid, Z 42.

ἀμφικάλυπτο, aor. ἀμφεκάλυψε, cover, envelop, cloud or master (Γ 442).

ἀμφικύπελλος, -ον (κύπελλον), two-handled (δέπας).

ἀμφιμάχομαι, imperf. ἀμφεμάχοντο, fight around.

ἀμφιμύλαινα (μύλας), of the φρένες, hidden in the recesses of the body, surrounded by darkness, gloomy. But perhaps the poet intends to describe the effect of passion on the φρένες.

ἀμφιπένομαι, dwell around.

\* Ἀμφινόμη †, Amphinō'me, a Nereid, Z 44.

ἀμφιπένομαι, imperf. ἀμφεπένοτο, be busied about.

ἀμφιπόλος, ἡ (πέλω), one busied about, handmaid, attendant.

ἀμφίς (generally = χωρίς, adv.), apart (Z 519), dividedly, in two opposed parts (B 13, 30, 67, Z 502, X 117), at a distance from one another (O 709), between the two armies (Γ 115).— Sometimes = ἀμφι, around (B 384, I 464, Ω 488).

ἀμφίσταμαι, aor. 2 aor. 3 plur. ἀμφίσταν, stood around.

ἀμφιφάλος, -ον, two-horned helmet. Introduction, 33.

ἀμφι . . . φράζεσθε, consider on both sides, i. e. carefully, Z 254.

ἀμφιχέομαι, 2 aor. ἀμφέχυτο, be poured around. Note on B 41.

ἀμφότερος, -η, -ον (ἄμφω), only neut. in sing., both. Note on Γ 179.

ἀμφοτέρωθεν, from or on both sides.

ἄμφω, dual (cf. ἀμφί and Lat. ambō), both.

(1) ἄν, modal adverb, §§ 189 ff. Used as equivalent of κε(ν).

(2) ἄν, for ἀνά, § 46 and note on A 143.

ἀν-, negative prefix, § 161.

(1) ἀνα, voc. of ἀναξ, Γ 351, Π 233.

(2) ἀνα, adv., up / Z 331, I 247, Z 178. See the following word.

ἀνά, ἄν, ἄμ (§§ 46, 47), adv. and prep. w. dat. and accus. W. dat. upon, at the end (top) of. W. accus. up through, through, throughout, along (Z 546), in (B 36). Meaning as adv. up, thereon, on board, throughout.—Its accent is never retracted (§ 168): but ἀνα [cf. (2) above] is used in meaning of ἀνάσθησι. In composition it may mean 'back again.'

ἀναβαίω, 2 aor. ἀνέβη, partic. ἀναβάς, go up, mount, ascend; go on board a ship.

ἀναβάλλω, mid. subj. ἀβαλλόμεθα, put off, postpone.

ἀνάβλησις, ἡ (ἀναβάλλω), postponement.

ἀναγκαῖος, -η, -ον (ἀνάγκη), *urgent, constraining*. ἡμέρη ἀναγκαῖον (Π 836), *day of subjection*.

ἀνάγκη, ἡ, *constraint, necessity*.

ἀναγνέμπε, pass. aor. ἀνεγνέμθη, *was bent back*.

ἀν-άγω, imperf. ἀνάγες. 2 aor. ἀνήγαγον, mid. imperf. ἀνάγασσα, *lead or bring up*, i. e. hither (in ships); *bring home* (by sea); *lead or carry away*; mid. *put to sea*.

ἀνα-δέσσειν †, *rise, fill*, X 469.

ἀνα-δέσσομαι, mixed aor. ἀνεδέσσετο, 2 aor. ἀνέδω, *rise up*.

ἀνά-εινος, -ον (εἶδος), *without suitor's gifts*.

ἀνά . . . εἴκετο, see ἀνέλομαι.

ἀνα-θλάσσει comp. †, *shall bloom again*, A 236.

ἀνα-θήσει comp. †, fut. of ἀνατίθω, *will hear upon*, X 100.

ἀν-αιδέη, ἡ (ἀναιδής), *shamelessness*.

ἀν-αιδέης, -ής (αἰδέομαι), *without reverence or respect, shameless*.

ἀν-αἵματος †, *without blood, bloodless*, E 342.

ἀναίνομαι, imperf. ἠναίνοτο or ἀναίνοτο, aor. subj. ἀνήνηται, *reject, spurn, refuse, deny*.

ἀν-αιρέω, 2 aor. partic. ἀνελών. mid. 2 aor. ἀνέλωτο, subj. ἀνέλῃται, *take up*; mid. *take up or lift up* to or for oneself.

ἀν-αἶσσω, aor. opt. ἀνᾶξειεν, partic. ἀνᾶϊξας, *dart, spring, or leap up*.

ἀν-αλκίς, -ιδος (ἀλκή), *without strength, weak, feeble*.

ἀνα-λύω, aor. infin. ἀναλύσαι, *loose, set free*.

ἀνα-μίγνυμι, aor. partic. ἀμιμίξας, *mingle*.

ἀνα-νεύω, *nod upward, nod 'no,' refuse*; opposite of κατανεύω

ἀναξ, -ακτος, δ (F-), *lord, ruler, master*. Voc. (Ζεῦ) ἄνα.

ἀνα-πάλλω, aor. partic. ἀμπεπαλόν, *swing aloft*.

ἀνα-πετάσσω, aor. in tmesis ἀνά . . . πέτασσω (A 480), *spread out*.

ἀνά-πνευσι, ἡ (πνέω), *recovery of breath, rest*, Π 43.

ἀνα-πνέω, aor. ἀπέπνευσα, subj. ἀναπνέουσι, infin. ἀμπεπνεύσαι, 2 aor. imperat. ἀμπεπνε, mid. 2 aor. ἀμπεπνέτο, *breathe again, recover*; mid. *recover one's breath, come to oneself*.

ἀν-άποιον †, *without ransom*, A 99.

ἀνα-πρήθει, aor. partic. ἀναπρήσας, *let gush out*; *with streaming tears* (δακρυ), I 433.

ἀν-αράξω, aor. partic. ἀναράξας, aor. indic. ἀνήραξε, *snatch up, seize away*. Aor. in tmesis ἀνά . . . ἤρασε (X 276).

ἀνα-(ρ)ρήγγω, aor. partic. ἀπαρήξαυτε, *break up, tear up, rend*.

ἀνάσσω (Fάναξ), imperat. ἄνασσε, imperf. ἄνασσε(ν), *rule, lord it, be lord*.

ἀνα-σταδόν (ἀνίσταμι), adv., *rising up, standing*.

ἀναστᾶς, see ἀνίσταμι.

ἀνα-στενάχομαι, *groan over, lament*.

ἀναστήσει, see ἀνίσταμι.

ἀνασχέειν, ἀνάσχο, ἀνασχόμενος, ἀνασχόν, see ἀτέχο.

ἀνα-τρέχω, 2 aor. ἀνέτραμε(ν), *run up*; *shoot up or grow up fast*.

ἀνα-φαίνω, *bring to light, reveal*.

ἀνα-χάζομαι, imperf. ἀνεχάζετο, *withdraw, retire*.

ἀνα-χωρέω, aor. ἀνεχώρησεν, *retire, retreat, fall back*.

ἀνδάνω (σφαδ, Lat. suādeō, Eng. 'sweet'), imperf. ἤνδανε, 2 aor. infin. ἀδεῖν, perf. partic. masc. sing. accus. ἑάδωτα, *please*. Note on Γ 173.

ἀν-διχα, *in two parts*.

ἀνδρο-κτασίη, ἡ (ἀνδρ, κτανεῖν), *slaying of men*.

Ἀνδρομάχη, *Androm'ache, wife of Hector*.

ἀνδροτής, accus. -τήτα, ἡ, *manly strength, vigor*. Note on Π 857.

ἀνδρο-φόνος, -ον (ἀνδρ, φον-), *man-slaying, murderous*.  
 ἀνέβραχε, 2 aor., *clashed*. There is no present.  
 ἀνέβραμε(v), *ran up* (Π 813); *grew up fast* (Σ 56, 437). See ἀνατρέχω.  
 ἀν-είργω, imperf. ἀνείργε, *press back*.  
 ἀν-είδον, partic. ἀνιδόν, *look up*.  
 ἀνείη, see ἀνίημι.  
 ἀν-εμ (εἰμι), ἀνεισι, partic. ἀνιόντος, -ι, -α, fem. ἀνιούσα, *go up, come up, rise (of the sun), come back, return, approach as a suppliant*.  
 ἀν-ερωμαι, -εαι, *ask, inquire*.  
 ἀν-εκτός, -όν (ἔχω), *endurable*.  
 ἀν-ελκομαι, *draw up or back to oneself*; imperf. in tmesis ἀνὰ . . . ἔλκετο, *tore out his hair* (X 77).  
 ἀνέλονται, ἀνελών, see ἀναπέω.  
 ἀνεμος, -οιο, δ (Lat. *animus*), *wind*.  
 ἀνεμο-σκεπέων †, adj. gen. plur. of ἀνεμοσκεπής, -ές, *sheltering from the wind*, Π 224.  
 ἀνεμο-τρέφής, -ές (τρέφω), *wind-fed*.  
 ἀνίσταν, ἀνίστη, see ἀνίστημι.  
 ἀν-ίστιος †, adj., *homeless*, I 63.  
 ἀνίσχε, see ἀνέχω.  
 ἀνευ-θε(v), *afar, far away; away, to one side* (X 868); w. gen., *far away from* (X 88); *without* (Π 89), *apart from* (X 39).  
 ἀνεχάξτεο, see ἀναχάζομαι.  
 ἀν-έχω, 2 aor. ἀνέσχε. -ον, infin. ἀνασχεῖν, partic. ἀνασχών, mid. fut. infin. ἀνσχήσεσθαι, 2 aor. indic. ἄσχεο (Ω 518), ἀνίσχετο, imperat. ἀνάσχεο and ἄσχεο (Ω 549), partic. ἀνασχόμενος, *hold up, hold back, restrain*; mid. *raise high one's arm* (Γ 362), *hands* (X 34), *hold out, endure*.  
 ἀνεχάρησεν, see ἀναχαρῆς.  
 ἀ-νεφίός, δ (Lat. *nepōs*), 'nephew'; *cousin*.  
 ἀνεψ, nom. plur., *silent*.  
 ἀνήγαγεν, see ἀνάγω.  
 ἀνήη, ἀνήκει, see ἀνίημι.

ἀν-ηκουστέω (ἀκούω), aor. ἀνηκούστη-  
 σεν, *fail to harken to* (w. gen.).  
 ἀνήη, ἀνέρος or ἀνδρός, etc., dat. plur. ἀνδρῆσσι or ἀνδράσι (§ 85), Lat. *vir* or *homo*, a *man*; sometimes *husband*; often used w. another noun in apposition, which may be rendered as an adj., e. g. Σίντιες ἄνδρες (A 594), 'Sintian men.'  
 ἀνήηται, see ἀναπέζω.  
 ἀνήησα, see ἀνίημι.  
 Ἄνθεια, *Anthei'a*, a city of Agamemnon situated on the Messenian gulf.  
 ἀνθεμό-εα, -εσσα, -εν (cf. ἄθος), *flowery*.  
 ἀνθερόν, -ώνος, δ (ἄθος), *chin*.  
 ἀνθ-ίσταμαι, imperf. ἀνθίστατο, *set themselves in opposition, made resistance*.  
 ἄθος, plur. ἄθρα, τό, *flower, blossom*.  
 ἀνθρακίην †, τήν, *heap of glowing coals*, I 213.  
 ἄνθρωπος, δ, Lat. *homo, man*. Sometimes w. an appositive noun as ἄνθρωπος ὁδίτης, 'wayfaring man.' See ἀνήη.  
 ἀνΐάξω (cf. ἀνίδω), *be distressed*.  
 ἀνίδω, *distress*; pass. aor. partic. masc. sing. accus. ἀνιθέρτα, *be wearied*.  
 ἀνιδόν, see ἀνειδόν.  
 ἀν-ίημι, fut. ἀνήσει, aor. ἀνήκει, 2 aor. subj. ἀνήη, opt. ἀνείη, *send up; let go, release; impel, drive, spur*; mid. pres. partic. ἀνιμένη, *undo, bare* (πέλων, X 80).  
 ἀνίπτουσι †, adj., *unwashed*, Z 266.  
 ἀ-νιπτό-ποδες †, adj., *with unwashed feet*, Π 235.  
 ἀν-ίστημι, imperf. ἀνίστη, fut. ἀνοστή-  
 σεις, aor. opt. ἀναστήσει, partic. fem. ἀνοστήσα, *make stand up; turn out (of a place), dismiss* (A 191); *raise up* (Priam) by the hand, χεῖρός, Ω 515; *arouse* (κήρυκα, Ω 689); *wake up* (Ἀχιλλῆα, Σ 358).  
 —Mid. pres. partic. ἀνιστάμενος,

with 2 aor. act. ἀνίστη, ἀνοστήτην, ἀνέστω, partic. ἀναστάς, ἀναστάτες, rise up, arise.

ἀν-χρῆνεν comp. †, pres. partic.. tracking back, X 192.

ἀν-όλω, imperf. ἀλέγγε, open.

ἀν-ορούς, aor. ἀνόρουσε(ν), spring up.

ἀν-ουτηί †, adv., without dealing a wound, X 371.

ἀνοτήσασα, ἀνοτήσας, ἀνοτήτην, see ἀνίστημι.

ἀνοχεο, ἀνοχήσεσθαι, see ἀλέχω.

ἀντα, adv. (an old accus.; cf. ἀντί and Lat. ante), to the face, opposite, in front; to one's gaze, to look at.

ἀντι-άξιος, -ον (ἀντί), equivalent.

ἀντάω (ἀντα), fut. ἀντήσω, aor. ἤντησε. come face to face with, meet, encounter.

ἀντετόρησεν, see ἀντιτορέω.

ἀντην, adv. (an old accus.; cf. ἀντα), to the face, face to face (X 109); over against or opposite.

Ἀντινορέης, -ῆς, the son of Ante'nor, Helica'on (Γ 123); Co'on (Τ 53).

Ἀντήνωρ, -ωρος, Ante'nor, a Trojan, husband of the priestess Theano. Cf. note on Γ 205.

ἀντί (an old loc.; cf. ἀντα), in the face; prep. w. gen., like, equal to, a match for, I 116.

ἀντία (adv. of ἀντίος), opposite, against.

ἀντι-άνερα (ἀντήρ), fem. adj., like or a match for men.

ἀντιάω (ἀντίος), pres. partic. ἀντιδου-σων, aor. partic. ἀντιδῶς, come face to face with, meet, share (A 31, 67).

ἀντί-βιος, -η, -ον (βίη), with opposing strength, hostile, wrangling.—Adv. ἀντιβίην and ἀντιβίον, with opposing strength, with might against one.

ἀντι-βόλιω (ἀντι-βάλλω), aor. ἀντεβό-λησε, ἀντεβόλησαν, meet, encounter.

ἀντι-θεός, -η, -ον, godlike.

ἀντι-κρῶ, over against (like ἀντην);

straight on (Γ 359), outright, utterly (Π 116). [-ō twice in Iliad.]

Ἀντιλοχος, Antil'ochus, a son of Nestor.

ἀντι-ός, -η, -ον, in face of, over against, opposite; against, to meet (B 185).—Neut. sing. and plur. as adv. ἀντίον and ἀντία, against, opposite; before.—ἀντίον ἠέδᾱ, spoke to, answered.

ἀντι-τορέω (τερέω), aor. ἀντετόρησεν, bore through, pierce.

ἀντι-φέρομαι, bear oneself against, resist.

ἀντομαι (ἀντα), infin. ἀντεσθαι, imperf. ἤντετο, meet, encounter.

ἀντιξ, -γος, ἦ, rim of chariot or shield.



CHARIOT WITH ἀντιξ. FROM THE ARGIVE HERAEUM.

Perhaps about 600 B. C. (After *Am. Jour. Archaeol.* II [1898], Pl. II, 6.)

ἀνωσις, ἦ (cf. ἄνω), accomplishment (B 347), achievement.

ἄνω (for ἄνωω), accomplish; pass. opt. ἄνωτο, be finished (Ξ 473).

ἄνω, adv., upward (Ω 544).

ἄνωγα, a perf. w. present meaning; 2 sing. ἄνωγας, 3 sing. ἄνωγε(ν), subj. ἄνώγη, opt. ἄνώγοι, pluperf. ἄνώγει. Also a pres. is formed: ἄνώγει, and imperf. ἄνωγε(ν), ἤνωγον: διδ, command, urge.

ἄξίμεν (Ω 663), ἄξτε, see ἄγω.

ἀξίτη, ἡ (ἀκ-ατή), *battle-axe*, O 711.  
 ἄξιος, -η, -ον, of equal value, *worth, worthy*.  
 Ἄξιός, -οῦ, *Ax'ius*, a river of Macedonia.  
 ἄξον, see ἄγνυμι.  
 ἀοιδμοί †, adj., *sung of*, Z 358.  
 ἀοιδός, δ (ἀείδω), *bard*. Introduction, 3.  
 ἀ-ολλής, -ές (ἀ- collective and *Fel* of εἶλω), *crowded or collected together, in a mass*.  
 ἀολλῶ (ἀολλής), aor. ἀόλισσων, partic. ἀολλίσσασα, pass. aor. ἀολλίσθησαν, *collect together*.  
 ἀορ, dat. ἄορι, τό, *sword* (Π 473), synonym of ξίφος and φάσγανον (see note on O 714).  
 ἀοσοτήρ, accus. plur. -ήρας, δ, *ally; avenger* (X 333).  
 ἀ-ουτος †, adj., *unwounded*, Σ 536.  
 ἀπ-αγγέλλω, aor. infin. ἀπαγγεῖλαι, *announce, bring back a message*.  
 ἀπ-άγω, fut. infin. ἀπάξειν, 2 aor. ἀπήγαγε, *bring back*.  
 ἀπ-άινυμαι, imperf. ἀπαίνυτο, *take away*.  
 ἀπ-αλέξω, 2 aor. opt. ἀπαλάκωι, *ward off*.  
 ἀπαλός, -ή, -όν, gen. plur. fem. ἀπαλάν, *soft, tender*.  
 ἀπ-αμείβομαι, partic. ἀπαμειβόμενος, *reply*.  
 ἀπ-ἀμήσαι comp. †, aor. opt. of ἀπαμάω, *cut off*, Σ 34.  
 ἀπ-ἀμύνω, aor. ἀπήμυνεν, *ward off; mid. aor. opt. ἀπαμύναίμεσθα, ward off from oneself, defend oneself*.  
 Aor. infin. in tmesis ἀπό . . . ἀμύναι (A 67).  
 ἀπ-ἀνευθε(ν), *far off; at a distance; far from, apart from* (w. gen.).  
 ἀπ-ἀράσσω, aor. ἀπάραξε, *strike off, break off*.  
 ἀ-πᾶς, ἀπᾶσα, ἅπαν, *all together, all*.  
 ἀπατάω (ἀπάτη), aor. ἀπάτησε, *deceive*.  
 ἀπ-ἀτρεθε(ν), *at a distance; far away from* (w. gen.).

ἀπάτη, ἡ, *deceit, deception*.  
 ἀπατηλόν †, adj., *deceitful*, A 526.  
 ἀπ-αυράω, *take away*, see § 63, 4.  
 ἀπ-εδέξατ' (ο) comp. †, *accepted*, A 95.  
 ἀπέειπε, see ἀπέειπον.  
 ἀπέθηκε, see ἀποτίθημι.  
 ἀπελέω (ἀπειλή), imperf. ἀπειλείτε, fut. ἀπειλήσω, aor. ἠπέλησεν, ἀπέλησαν, *threaten*.  
 ἀπειλή, gen. plur. ἀπειλῶν, ἡ, *threat*.  
 ἀπ-εμ (εἰμί), partic. ἀπόντος, *be absent*.  
 ἀπέειπον and ἀπ-έειπον, 2 aor., ἀπέειπε, subj. ἀποείπῃ, imperat. ἀπέειπε, infin. ἀποειπέω, partic. ἀποειπών, *declare, speak out; refuse* (A 515); *renounce one's wrath*.  
 ἀ-πέριον, -ονος (πέριον), *boundless*.  
 ἀπέκτανε, see ἀποκτείνω.  
 ἀπ-εμυθέομαι comp. †, imperf., *tried to dissuade*, I 109.  
 ἀ-περείσιος, -ον, *boundless, limitless*.  
 ἀπ-ερωθήσαι comp. †, aor. opt., *retire from, rest from*, Π 723.  
 ἀπίεσυτο, see ἀπο-σεόμαι.  
 ἀπίστη, see ἀφίσταμαι.  
 ἀπιστυφέλιξεν, see ἀποστυφέλιξω.  
 ἀπ-ετρωπώντο, see ἀποτρωπάω.  
 ἀπ-εχθαίρω, aor. subj. ἀπεχθήρω, *hate*.  
 ἀπ-εχθάνομαι (ἐχθος, *hate, enmity*), 2 aor. ἀπήχθετο, subj. ἀπέχθηαι, *become hated, be hateful*.  
 ἀπ-έχω, 2 aor. subj. ἀπόσχω, mid. ἀπόσχωμαι, *hold off, keep away, mid. restrain oneself from, let up from*. ἀπό . . . ἐχουσιν, in tmesis, X 324, *part from*.  
 ἀπεψύχοντο, see ἀποψύχω.  
 ἀπήγαγε, see ἀπάγω.  
 ἀπ-ηλεγώς (ἀλέγω), *regardlessly, unreservedly*.  
 ἀπήμβροτο, see ἀφαμαρτάνω.  
 ἀπήμυνε, see ἀπαμύνω.  
 ἀ-πήμων (πήμα), *without suffering, unhurt*.

ἀπήνη, ἡ, *wagon*.  
 ἀπ-ηής, -ές, gen. ἀπηνέος, *unkind, hard*.  
 ἀπηρέω, ἀπηρέων, *took away*. See § 63, 4.  
 ἀπήχθεο, see ἀπεχθάνομαι.  
 ἀ-πίθεω (πέθεω), aor. ἀπίθησε(ν), *disobey*.  
 ἀπιος, -η, -ον (ἀπεί), *distant*.  
 ἀ-πιστος, -ον, *faithless*.  
 ἀπό, 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, from, forth*.  
 ἀπο-βαίνω, mixed aor. mid. ἀπεβήσσο, 2 aor. act. ἀπέβη, partic. ἀποβάντες, *go away; dismount*.  
 ἀπο-βάλλω, aor. in tmesis ἀπὸ . . . βάλε, *throw off*.  
 ἀπό-βλητος, -ον (βάλλω), *to be thrown away, to be scorned*.  
 ἀπο-βλύζω †, pres. partic., *spiriting out*, I 491.  
 ἀπο-γυώσσει †, aor. subj., *rob of the use of limbs, unnerve*, Z 265.  
 ἀπο-δατέομαι, fut. ἀποδάσσομαι, infin. ἀποδάσσεσθαι, *give a due portion of, divide*.  
 ἀπο-δειρο-τομέω (δειρή, τάρμη), fut. ἀποδειροτομήσω, *cut the throat of, slaughter*.  
 ἀπο-δίδομαι, 2 aor. infin. ἀποδοῦναι, in tmesis ἀπὸ . . . δόμεναι, *give up or back something as due, pay* (Σ 499); *pay for, atone for* (I 387).  
 ἀπο-δύω, aor. ἀπέδυσε, subj. in tmesis ἀπὸ . . . δύσω (B 261), 2 aor. subj. in tmesis ἀπὸ . . . δύω (X 125), infin. ἀποδύσαι, *strip off*.  
 ἀπό-εκε comp. †, imperat. of ἀποείκω, *withdraw from*, Γ 406.  
 ἀπὸ . . . εἰλετο, in tmesis for ἀπέλετο. See ἀφαίρομαι.  
 ἀπο-έρρω (Fέρρω, Lat. *verrō*), aor. ἀπέερσε, *sweep away*, Z 348.  
 ἀποδαίομαι, ἀποδέσθαι, see ἀποτίθημι.

ἀπο-θνήσκω, perf. partic. gen. ἀποτεθνήκωτος, *be slain*; perf. *be dead*.  
 ἀπο-θρόσκω, *leap from*.  
 ἀ-ποινα, τὰ (ποιή), *ransom; atonement, recompense*.  
 ἀπο-κόπτω, fut. infin. ἀποκοφόμεν, aor. ἀπέκοψε, *hew off, cut off*.  
 ἀπο-κρύπτω, aor. infin. ἀποκρύψαι, *hide away*.  
 ἀπο-κτείνω, aor. ἀπέκτεινε, 2 aor. ἀπέκτανε, *kill, slay*.  
 ἀπο-λάμπω, imperf. ἀπέλαμπε, *shine, be radiant from*. See note on X 319.  
 ἀπο-λήγω, imperf. ἀπέληγε, *stop or cease from*.  
 ἀπ-όλλωμι, aor. ἀπόλεσα, ἀπόλεσαν, *destroy, slay, lose*; mid. 2 aor. ἀπόλουτο, opt. ἀπολούμην, infin. ἀπολέσθαι, *be destroyed, perish, be lost*.  
 Ἀπόλλων, -ωνος, *Apollo*, son of Zeus and Leto, brother of Artemis, the powerful god of light, the fardarter. See § 30.  
 ἀπο-λυμάνισθαι, pres. infin., ἀπελυμάνιστο, imperf. indic., *purify oneself*. See foot-note on A 313, 314 (found only here).  
 ἀπο-λύω, aor. ἀπέλυσε, *set free*; mid. fut. ἀπολύσμεθα, *ransom*.  
 ἀπο-μηνίω, aor. partic. gen. ἀπομηνίσσωντος, *be very wroth*.  
 ἀπ-ομόργνυμι, imperf. ἀπομόργνυ, mid. aor. ἀπομόργετο, *wipe away, wipe off*.  
 ἀπο-νάσσωσιν, aor. subj. of ἀπο-ναίω, trans., *remove to another dwelling-place. send back* = Attic ἀποδύσιν, Π 86.  
 ἀπο-νέομαι, *go back, return home*.  
 ἀπο-ονταίμαι (δίντημι), 2 aor. opt. ἀπόναιο, *have joy of*, Ω 556.  
 ἀπο-νοστήω, fut. infin. ἀπονοστήσειν, *return home*.  
 ἀπο-ξέσω comp. †, *smooth away*, I 446.  
 ἀπο-παύω, aor. ἀπέπαυσε, *stop, check, stay* (trans.) *from*; mid. ἀποπαύει,

- imperat. ἀποπαύεο, fut. infin. ἀποπαύεσθαι, *cease, rest from.*
- ἀποπέτομαι, 2 aor. partic. ἀποπτάμενος, 2 aor. in tmesis ἀπὸ . . . ἔπτατο (Π 469), *fly off.*
- ἀποπλάξω, *drive back, pass.* aor. ἀπλάχθη, *spring back, rebound.*
- ἀποπλεύω (πλέω), *sail away.*
- ἀποπρό, *far away.*
- ἀποπτάμενος, see ἀποπέτομαι.
- ἀπορούω, aor. ἀπόρουσε, *spring off, spring down.*
- ἀπο(ρ)ρήγνυμι, aor. partic. ἀπορήξας, *break off, snap off.*
- ἀπο(ρ)ρίπτω, aor. infin. ἀπορρίψαι, partic. ἀπορρίψαντα, *cast off, lay aside.*—Aor. in tmesis ἀπὸ . . . ἔρριψε (X 406).
- ἀποσείωμαι, 2 aor. ἀπέσσυτο, *rush from.*
- ἀποστείχω, 2 aor. imperat. ἀπόστιχε, *go away.*
- ἀποστρέφω, iterat. aor. ἀποστρέψασκε, *turn or drive back.*
- ἀποστυφέλλω, aor. ἀπεστυφέλιξε(ν), *drive away.*
- ἀπόσχη, -σχονται, see ἀπέχω.
- ἀποτάμνω, *cut off; mid.* for oneself. 2 aor. in tmesis ἀπὸ . . . τάμε, *cut off, cut* (Γ 292).
- ἀποτεθνηώς, see ἀποθνήσκω.
- ἀποτίθημι, aor. ἀτίθηκε, mid. 2 aor. subj. ἀποθελομαι, infin. ἀποθέσθαι, *set or lay away; lay aside.* Mid. *lay aside* one's own etc.
- ἀποτίνω, infin. ἀποτινόμεν, fut. ἀποτίσεις, aor. subj. ἀποτίσῃ. partic. ἀποτίσας, *pay something due, pay for.*
- ἀποτμήγω (τμήνω), aor. partic. ἀποτμήξας, *cut off.*
- ἀποτροπάζω, mid. imperf. ἀπετροπῶντο, *turn (oneself, in mid.) away from.*
- ἀποφάσας, *having taken away; § 63, 3.*
- ἀποφύρασι, *will carry off, will remove* (X 489). See § 63, 3.
- ἀπόφημι, mid. imperat. ἀπόφασθε, *speak out, declare.*
- ἀποφθίνω, mid. 2 aor. partic. ἀποφθιμένου or -ου, *perish, be dead.*
- ἀποψύχω, pass. imperf. ἀπεψύχοντο, *they cooled off in the wind, let . . . dry off.*
- ἀπραγγος, -ον (πρήσσω), *accomplishing nothing, vain, fruitless.*
- ἀπριάτην (πρίλαμι), adv., but originally an accus. sing. fem., *unbought, without price.*
- ἀπτήσι †, adj., *unpledged, I 323.*
- ἀπτόλεμος, -ον, *unwarlike.*
- ἀπτεω, *fasten; mid.* imperat. ἀπτέσθω, infin. ἀπτεσθαι, partic. ἀπτομένη, imperf. ἤπτετο and ἀπτετο, aor. ἤπαστο, partic. ἀψάμενος, *lay hold on, grasp, take hold.*
- ἀπυρος, -ον (πῦρ), *untouched by fire* (I 122).
- ἀπυθέω, fut. ἀπύσει, aor. (in tmesis, E 308) ἀπύσσει, mid. aor. ἀπύσατο, infin. ἀπύσασθαι, partic. ἀπυσάμενος, *push, thrust, or drive back; remove; knock or rub off skin* (E 308); mid. *thrust back or away from oneself or for oneself, push away, drive away.*
- ἀπύλοσα, see ἀπόλλυμι.
- ἀπυσάμενος, ἀπύσασθαι, ἀπύσατο, ἀπύσει, ἀπύσει, see ἀπυθέω.
- ἀρα, ἄρ, ἄρ, ῥα, β, as *may be believed, of course, as it seems, so, then,* §§ 46, 49. For idiomatic use w. past tense see notes on Γ 183, I 316.
- ἀραβίω, aor. ἀράβησε, *rattle, clink.*
- ἀραιός, -ή, -όν, *thin.*
- ἀράομαι (ἀρή), ἀράται, imperf. ἤρατο, aor. ἤρῃσατο, ἤρῃσαντο, aor. subj. ἤρῃσόμεθα, *pray, pray for.*
- ἀραρίσκω (cf. Lat. ar-tō), aor. partic. ἄραραντες, 2 aor. subj. ἀράρῃ (trans. Π 212), *fit or join together, suit; 2 aor. ἄραρον* (intrans. Π 214), 2 perf. partic. ἀρηρότες, ἀραρυία, etc., pluperf. ἀρήρει, mid. 2 aor. partic.



- ἄρμενον*, all intrans., *be fitted or joined together; fit, suit; be fitted or provided with; pass. aor. ἄρθεν, were fitted together, pressed close* (Π 211).
- ἀργαλῆος, -η, -ον* (ἄλγος), *hard, difficult, grievous, cruel.*
- Ἄργεΐη Ἑλένη, Ἀργίη Hel'en.*
- Ἄργεῖοι, Argives.* See note on A 79.
- ἀργεῖφόντης*, perhaps *the bright appearing*, epithet of Hermes. See note on B 103.
- ἀργεῖνός, -ή, -όν* (ἀργής), *white, shining*, epithet of *δῖος* and *δρόναυ*.
- ἀργής*, dat. *ἀργῆτι* (ἀργός), *shining white.*
- ἀργη-κέραυνε*, only voc., *of the shining white thunder-bolt.*
- ἀργη-όδους, -οντος* (όδους), *white-toothed, white-tusked.*
- Ἄργος, -εος, Ἀργός.* See note on A 79.
- ἀργός, -ή, -όν* (cf. ἄργυρος), *white, swift.*
- Ἄργος-δε, to Argos.*
- ἀργύρεος, -η, -ον* (ἄργυρος), *of silver, silver.*
- ἀργυρό-ηλος, -ον* (ἦλος), *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* (Σ 389).
- ἀργυρό-πεζα, silver-footed*, i. e. white-footed.
- ἄργυρος, -ου, δ* (I. at. *argentum*), *silver.*
- ἀργυρό-τοξος, -ον*, *with silver bow; as substant., god of the silver bow.* It would seem that the poet had in mind a bow ornamented with silver.
- ἀργύφειος, -η, -ον*, *shining-white.*
- ἀργυφος, -ον*, same as *ἀργύφειος.*
- ἀρδμῶς, δ* (ἄρδω, *water, irrigate*), *watering-place.*
- ἀρείων, ἀρειον*, dat. plur. *ἀρείσων*, comparat. of *ἀγαθός, braver, better.*
- ἀρέσκω* (ἀρ of ἀρ-ἄρισκω), aor. infin. *ἀρέσαι*, mid. fut. *ἀρεσσόμεθα*, aor. partic. *ἀρεσσάμενος*, *fit together, make amends* (I 120); *appease, reconcile* (I 112); *arrange, adjust* (Z 526).
- ἀρετή, ἡ*, *excellence, bravery, valor; excellent deeds* (O 642).
- ἄρετο*, see *ἄρνημα.*
- (1) *ἄρη, ἡ*, *prayer, curse.*
- (2) *ἄρη, ἡ*, *calamity, evil.*
- ἀρήγω*, fut. infin. *ἀρήξειν*, *help, aid.*
- ἀρη-κταμένη* †, adj., *slain in battle*, X 72.
- ἄρηλος, -ον* (ἄρης), *warlike, martial.* — *ἄρειον* (τείχος) is best referred to *ἀρείων*. See note on O 736.
- ἀρη-φάτος, -ον* (φεν-, φα-), *slain in battle.*
- ἀρη-φίλος, -ον*, *dear to Ares, warlike.*
- ἀρημένος, -η, -ον*, *overcome with ills, distressed.*
- Ἄρης, -ηος or -εος, Ἀ'ρες*, son of Zeus and Here, the war-god representing the worse and wilder features of battle; *war.*
- ἀρητήρ, -ῆρος, δ* (ἀράομαι), *priest.*
- ἄρθεν*, see *ἀραρίσκω.*
- Ἀριάδνη, Ariad'ne*, daughter of Minos the king of Crete.
- ἀρ-ζήλος, -η, -ον* (δῆλος), *very clear, very conspicuous.*
- ἀριθμῶς* (ἀριθμός, *number*), *pass. aor. infin. ἀριθμηθήμεναι, to be numbered.*
- Ἄριμος* †, τοῖς, a mountain, *Ar'ima*, or a people, *Ar'imī*, in Cilicia. B 783.
- ἀρι-πρεπής, -ές* (cf. *μετα-πρέπω*), *very conspicuous, illustrious.* See § 160.
- ἀριστερός, -ή, -όν*, *left.*
- ἀριστεύς, -ῆος, δ* (ἄριστος), *best, bravest* (Γ 44); as substant. in plur., *chiefs, princes.* For dat. plur. see § 88.
- ἀριστεύω* (ἀριστεύς), *iterat. imperf. ἀριστεύεσκε, be best, be the first.*
- ἄριστος, -η, -ον* (superl. of *ἀγαθός*), *best, noblest, bravest.*

- ἀρκιος**, -η, -ον (ἀρκ-έω, *ward off*), *sufficient*; *secure, assured*, B 393.
- ἀρκτος**, ὁ, ἡ, *bear*; the constellation *ursa maior*, Σ 487.
- ἀρμα**, -ατος, το, *chariot*, Introduction, 27.
- ἀρμόζω** (ἀρ-αρίσκω), aor. ἤρμοσε, *fit*, Γ 333.
- ἀρμονία**, ἡ (ἀρμόζω), gen. plur. ἀρμονιάων, *compact*, X 255.
- ἀρνα**, accus., no nom. sing., τόν, τήν, dual ἄρνε, plur. ἄρνες, etc., *lamb*; *ewe, ram*.
- ἀρνεός**, ὁ (ἀρν-α), *ram*.
- ἀρνευτήρ**, dat. ἀρνευτήρι, ὁ, *diver, tumbler*.
- ἀρ-νυμαι** (αἰῶν), partic. ἀρνύμενοι, imperf. dual ἀρνύσθην, aor. ἤρατο, ἤραμεθα, 2 aor. ἔρατο, ἔρατο, subj. ἔρῃαι, opt. ἀροίμην, ἔροιο, ἔροίτο, infin. ἀρόσθαι, *carry off, win*; often *seek to win* (in pres.), *strive for*; *seek to guard* (Z 446).
- ἀροσις**, accus. ἄροσιν, ἡ (ἀρώ), *plowland*.
- ἀρο-τήρ**, nom. plur. ἀροτήρες, ὁ (ἀρώ), *plowman*. Lat. *arātor*.
- ἀρουρα**, -ούρης, ἡ (ἀρώ), *plowland*. (Cf. Vergil's *arva*, neut. plur.)
- ἀρόω** (Lat. *arō*), *plow*; perf. partic. fem. ἀρομένη, *plowed*.
- ἀρπάξω** (Lat. *rapiō*), fut. partic. ἀρπάξων, aor. ἤρασε, subj. ἀρπάσθῃ, partic. ἀρπάξας, *seize, snatch away, steal away*.
- ἀρπυια**, ἡ (ἀρπάξω), *snatcher, a storm-wind personified*.
- ἀρρηκτος**, -ον (ἀρ-νυμι), not to be broken, *firm, weariless*.
- ἀρσαντες**, see ἀραρίσκω.
- Ἄρτεμις**, -ιδος. *Ar'temis*, daughter of Zeus and Leto, and sister of Apollo, the famous goddess of the chase.
- ἀρτι-επίς** †, adj., *using words exactly suited to the purpose, clever of speech*, X 281.
- ἀρτιος**, -η, -ον (ἀρ-αρίσκω, cf. Lat. *artus*), *fitted, suited*. See note on E 326.
- ἀρτι-πος** (πούς), sound of foot, *swift of foot*.
- ἀρτύνω** (cf. ἀρτιος), imperf. mid. ἤρτύνετο, *fit together*; *frame*.
- ἀρτύω** (ἀρτύνω, ἀρτιος), *fit together*; ἤρτυε, *was preparing to fit*, Σ 379.
- ἀρχεύω** (ἀρχός), *be leader, command*.
- ἀρχή**, ἡ (ἀρχω), *beginning*.
- ἀρχός**, ὁ (ἀρχω), *leader, commander, captain*.
- ἀρχω**, imperf. ἤρχον, mid. imperf. ἤρχετο, fut. ἀρξομαι, *lead the way*; *be first to do something, begin*; *be leader of, command*; mid. *begin*.
- ἀρωγός**, ὁ (ἀρήγω), *helper*. Note on Σ 502.
- ἄσαιμι**, aor. opt. of ἄω, *sate, feed*, I 489.
- ἀσβεστος**, -η, -ον (σβέννυμι), not to be quenched, *unquenchable, ceaseless*. Used as adj. of two endings, Π 267.
- ἄσθμα**, dat. ἄσθματι, τό, *difficult breathing*.
- ἄσθμαίνων**, accus. -οντα (ἄσθμα), pres. partic., *breathing with difficulty, gasping*.
- Ἄσιος**, dat. Ἄσιω †, *A'sius*, son of Dymas and brother of Hecabe, Π 717.
- Ἄσιος**, dat. Ἄσιω †, adj., *Asian*. Applied by Homer to a meadow in Lydia, south of Mt. Tmolus, B 461.
- Ἄσκαλαφος**, *Ascalaphus*, son of Ares, and leader of the Orchomenians.
- ἀσκελέως** †, adv., *unceasingly, stubbornly*, T 68.
- ἀσκεέω**, imperf. w. -ν movable ἤσκεεν, aor. ἤσκησεν, *prepare*; *wrought with skill* (Σ 592).
- ἀσκηθής**, -ές, *unscathed*.
- ἀσκός**, ὁ, *skin, bag of skin*.
- ἀσπαλω**, *struggle, twitch*, in the throes of death.
- ἀσπασίως** (ἀσπασίος), *gladly, joyfully*.

ἀσπεράς, *eagerly, ceaselessly; hotly.*  
 ἀσπετος, -ον (cf. ἐνέτω), *unspeakably large, immeasurable, vast.*  
 ἀσπίδατης, accus. plur. -άτας (ἀσπίς), *shield-bearing.*  
 ἀσπίς, -ίδος, ἡ, *shield.* See Introduction, 23-26.  
 ἀσπιστής, only gen. plur. -άων (ἀσπίς), *shield-bearing.*  
 ἀσπουδί (σπουδή), *without a struggle.*  
 ἄσπεα, neut. plur. of σπῆς (= ὄσ τις), § 124.  
 ἄσπον, see ἄσχι.  
 ἀσταχέσσον †, τοῖς, *with its ears of grain,* B 148.  
 ἀσπιφής, -ές (στέμβω, 'stamp, shake'), *unshaken, firm.*  
 ἀσπερό-ες, -εσσα, -εν (ἀστήρ), *star-bedight; shimmering, shining like stars.*  
 ἀστεροπητής, ὁ, *lightning-hurler.*  
 ἀστήρ, dat. -έρι, dat. plur. ἀστράσι, ὁ (Lat. stella), 'star.'  
 ἀστράπτω, *lighten, hurl lightning.*  
 ἄστυ, -εος, τό (F-), *the town.*  
 Ἄστυνάαξ, accus. -άνακτα, *Asty'anax, son of Hector.*  
 ἄστυ-δε, *to the town.*  
 ἀσύφηλος, -ον, *unintelligent, boorish, outrageous.*  
 ἀσφαλές, adv. (ἀσφαλής), *surely.* Note on O 683.  
 ἀσφάραγον †, τόν, *windpipe,* X 328.  
 ἀσχαλάω, infin. ἀσχαλάειν, partic. ἀσχαλόοντα, *be vexed, be impatient.*  
 ἀτάλαντος, -ον (τάλαντον), *of equal weight, equal.*  
 ἀταλά-φρονα †, adj. accus. sing. masc., *merry-hearted,* Z 400.  
 ἀταλός, -ή, -όν, *bounding, youthful.—ἀταλά φρονέοντες, merry-hearted.*  
 ἀτάρ = αὐτάρ (§ 31), which see.  
 ἀτάρβητος †, adj., *undaunted,* Γ 63.  
 ἀταρπυτός, ἡ, *path.*  
 ἀταρτηρός, -όν, *harsh.*

ἀτασθαλία, αἰ (ἀτάσθαλος), *presumptuous acts, sins of arrogance.*  
 ἀτάσθαλος, -ον (ἄτη), *blinded with arrogance, contemptuous, haughty.*  
 ἀταρής, -ές (τεῖρω), *not worn away, hard, unyielding, weariless.*  
 ἀτελεύτητος, -ον (τελευτῶ), *unaccomplished.*  
 ἄτερ, *apart from, without* (w. gen.).  
 ἀτέρπου †, adj., *joyless,* Z 285.  
 ἄτη, ἡ, *blindness of heart, sinful arrogance; then the resulting sin or hurt.* Personified, I 504; see note.  
 ἀτιμάζω (ἀτιμάω), *iterat. imperf. ἀτιμάζεσκε, aor. ἠτίμασεν, dishonor, spurn.*  
 ἀτιμάω (cf. ἀτιμος, τιμή), *fut. ἀτιμήσει, aor. ἠτίμασας, -σε(ν), opt. ἀτιμήσειε, dishonor, spurn.*  
 ἀτιμητός, -ον, *dishonored, little-esteemed.*  
 ἀτιμος, -ον (τιμή), *without honor, dishonored.—Comp. ἀτιμώτερον † (II 90).—Superl. ἀτιμωτάτη † (A 516).*  
 ἀτλητός, -ον (τλήνω), *unbearable.*  
 ἄτος, -ον (i. e. ἄ-atos, cf. ἄω), *insatiable, greedy.*  
 Ἄτρεΐδης, -ᾶο or -εω, *son of A'treus, either Agamemnon or Menelaus.*  
 Ἄτρεΐων, -ωνος, *son of A'treus, Agamemnon.*  
 ἀτρεκέως, *truly.*  
 ἀτρέμα(s) (τρέμω, tremble), *quietly.*  
 Ἄτρεΐς, -έος, *A'treus, son of Pelops, brother of Thyestes, and father of Agamemnon and Menelaus.* For declension see § 90.  
 ἄτρομος, -ον (τρέμω, cf. ἀτρέμας), *without trembling, fearless.*  
 ἀτρήγυτος, -ον (perhaps τρήω, Lat. terō, rub away, wear out), *weariless, restless.* Ancient interpretation: *barren* (ἄ-καρπος).  
 ἀτρούνη, perhaps the *unwearied, invincible*, epithet of Athene. See note on B 157. (ἀ- privative and

- possibly *τρώω* = Lat. *terō*, *wear away, wear out.*
- ἄτα**, *father*, word of endearment in addressing an elder.
- ἀτόξομαι**, aor. partic. *ἀτυχθεὶς*, *be bewildered, distraught, dazed; affrighted at* (Z 468); *flee bewildered* (Z 7).
- αἶ**, *back, again; in turn; moreover, further.*
- ἀγή**, ἡ, *bright light, radiance, beam.*
- αἰδάω** (*αἰδή*), imperat. *αἰδᾶ*, imperf. *ἠδάε* or *ἠδᾶ*, aor. partic. *αἰδήσαντος*, *speak, call or cry out; ἄτιον ἠδᾶ*, *replied.* Cf. *προσ-αἰδάω*.
- ἀδή**, ἡ, *voice, speech.*
- ἀδή-α**, -εσσα, -εν, *gifted with speech, able to speak.*
- ἀερίω**, aor. *ἀέρισαν* (for composition see § 63, 1), *draw back or up.*
- αἶθε** (*αἰτό-θι*), in this or that very place, *here* (B 328, 435, etc.), *there* (A 492, etc.); *on the spot, forthwith.*
- αἶλη**, ἡ, *courtyard; see plan of Homeric house under μέγαρον.*
- αἶλις**, accus. *αἶλιν*. ἡ, *camp for the night* (I 232).
- Αἰλίς**, accus. *Αἰλίδα*, *Au'lis*, port of Boeotia.
- αἶλός**, ὁ, *tube, flute.*
- αἶλ-ᾶπις** (*αἶλός*, ᾤψ), *tube-eyed, horn-eyed*, epithet of helmet. Introduction, 33.
- ἄ-υπνος**, -ον (cf. *ἕπνος*, which once had initial σ), *sleepless.*
- ἄριον**, *to-morrow morning, early in the morning.*
- ἀτάρ** [*ἀτ'*(ε) and *ἔρ(α)*], *then again, on the other hand; but* (weaker than *ἀλλά* and stronger than *δέ*), *yet; while; further.*
- αὔ-τε**, *αὔτ'*, *αὔθ'* before rough breathing, *again, in turn; further, besides; however, but.* Used in questions it may imply surprise or reproach.
- ἀυτή**, ἡ (*αὔω*), *war-cry, battle-cry; battle.*
- αὔτ-ἡμαρ**, *on the very day, on the same day.*
- αὔτιστα**, *αὔτιστα*, *αὔτιχ'* before rough breathing, *on the spot, at once, forthwith.*
- αὔτις**, *back, again; in turn* (X 449); *at another time* (A 140, Γ 440).
- ἀντή**, ἡ, *breath* (I 609); *blast* (Z 471).
- αὔτό-θι**, *on the very spot, here, there.*
- αὔτο-κασίγγητος**, ὁ, *brother by the same father and mother; i. e. not a half-brother.*
- αὔτο-ματος**, -η, -ον (*μέ-μα-α*), *self-moved, of one's own accord.*
- Ἀυτομέδων**, -οντος, *Autom'edon*, son of Dioces and charioteer of Achilles.
- Ἀυτόνοος**, *Auton'ous*, a Trojan slain by Patroclus (Π 694).
- αὔτός**, -ῆ, -ός, *intensive and reflexive, self: myself, yourself, himself, etc.; 'for one's own part, 'on one's own account'; 'of one's own accord.'*—*Alone* (Π 846, Ω 499).—*Same.*—Sometimes used in oblique cases as pronoun of third person: *him, her, it.*
- αὔτο-σχεδόν**, *very near, hand to hand, in close combat.*
- αὔτου**, adv. (*αὔτός*), *in the same place* (Z 488). *here, there.*
- αὔτως** (*αὔτός*), in the same way as before, *just as I am* (X 125), *just as you are* (Z 198, 338), *still* as before (B 138), "in tame content" (A 133); *in vain* (B 342, Π 117).—*καὶ αὔτως*, 'even as it is' (A 520).—*νήπιον αὔτως*, cf. note on Z 400.—*ὡς δ' αὔτως*, *and in the same way.*
- αὔχην**, -ένος, ὁ, *neck.*
- αὔω** [*αὔω*], aor. *ἔυσε* or *ἔυσε*, partic. *ἔυσας*, *shout, cry out.*
- ἀφ-αίρομαι**, pres. imperat. *ἀποαίρεο* (A 275), infin. *ἀποαίρεισθαι*, fut. infin. *ἀφαιρήσεσθαι*, 2 aor. *ἀφείλεο*, *ἀφεί-*

- λερο, ἀφέλεσθε, *take away for oneself, deprive, rob.*
- ἀφ'αμαρτάνω, 2 aor. ἀφάμαρτε, partic. fem. dat. ἀφ'αμαρτούσῃ, another 2 aor. ἀπῆμβροτε, *miss (fail to hit); lose (be deprived of).*
- ἀφ'αμαρτο-επίς †, adj., *missing the point in speech, given to random talk*, Γ 215.
- ἀφάοντα †, pres. partic., *feeling over, handling*, Ζ 322.
- ἀφ'αρ, *straightway, at once.*
- Ἄφαρς, accus. Ἄφαρῆς, *Aph'areus*, a Greek, slain by Aeneas.
- ἀφείη, see ἀφίημι.
- ἀφ'ελο, ἀφέλεσθε, see ἀφαιρέομαι.
- ἀφανος, τό, *wealth.*
- ἀφίστασαν, see ἀφίσταμαι.
- ἀφήσω, see ἀφίημι.
- ἀφ'ήτορος †, τοῦ, *the archer*, Ι 404.
- ἀ-φθίτος, -ον (φθίω), *not wasting, everlasting, imperishable.*
- ἀφ-ίημι, imperf. ἀφίε, fut. ἀφήσω, 2 aor. opt. ἀφείη, *send away, dismiss, send off; hurl (εγχεος).*
- ἀφ-ικάνω, *come to, arrive at.*
- ἀφ-ικνέομαι, fut. ἀφίξεται, 2 aor. ἀφίκετο, ἀφίκοιτο, subj. ἀφίκνεται, *come, arrive at, reach.*
- ἀφ-ίσταμαι, 2 aor. act. ἀπέστη, pluperf. ἀπέστασαν, *stand off, retreat, recoil; stand aloof, keep at a distance.*
- ἀφλαστον †, τό, *knob that terminated the high curving stern of the Homeric ship*, Ο 717.
- ἀφλοισμός †, ὁ, *froth*, Ο 607.
- ἀφραός, -όν (ἔφρος), *wealthy, rich.*
- ἀφ-ορμάομαι, pass. aor. opt. ἀφορμῆτες, *set out from.*
- ἀφραδέω (ἀφραδής, *unthinking, inconsiderate*), partic. ἀφραδῶντι, *be unthinking, thoughtless, reckless.*
- ἀφραδέως (ἀφραδής, cf. ἀφραδέω), *thoughtlessly, recklessly.*
- ἀφραδίη, ἡ (ἀφραδής, cf. ἀφραδέω), *lack of understanding, ignorance.*
- ἀφραίνω (ἔφρων), *be foolish.*
- ἀφρήτωρ †, adj., *barred from clan*, Ι 63.
- Ἄφροδίτη, *Aphrodite*, daughter of Zeus and goddess of love and beauty.
- ἀφρός, ὁ, *foam.*
- ἀφρων, -ον (φρήν), *thoughtless, foolish*, Γ 220.
- ἀφύλλοισιν †, adj., *leafless*, Β 425.
- ἀφύσσω (and ἀφύω), fut. infin. ἀφύξειω, mid. aor. ἀφύσσατο, *draw draughts of a liquid; pour out; mid. for oneself.* Note on Α 171.
- Ἀχαικός, -ή, -όν, *Achae'an.*
- Ἀχαιός, -ῖος, fem. adj., *Achae'an*; substant., *Achae'a (the land); Achae'an woman.*
- Ἀχαιοί, -ή, -όν, *Achae'an*; plur. Ἀχαιοί, *the Achae'ans.* Note on Α 79.
- Ἀχελῷος, *Achelo'us*, (1) a stream flowing from Mt. Sipylus near Smyrna († Ω 616). (2) The name occurs also in φ 194, but there it means the famous river of northern Greece.
- ἄχρωις, ἡ, *white poplar.*
- ἄχρών (ἄχος), pres. partic., *distressed, grieving.*
- ἄχτων, -ουσα (ἄχος), pres. partic., *distressed, grieving.*
- ἄχθος, τό, *burden.*
- Ἀχιλλεύς, -ῆος (see § 87), *Achilles*, hero of the Iliad, son of Peleus and Thetis, and grandson of Aeneas.
- ἄχλς, -ῖος, ἡ, *mist.*
- ἄχνη, ἡ, *foam.*
- ἄχ-νυμαι (ἄχος), *be distressed, grieve.*
- ἄχος, -εος, τό, *anguish, distress, grief.*
- ἀχρετος, -ον, *useless*, Β 269.
- ἄψ (ἀπὸ), *back, again.*
- Ἀψευδής †, *Apseu'des*, a Nereid, Σ 46.
- ἄψδ-ροος, -ον (πέω), *flowing back into itself, with returning stream*, epithet of Oceanus, which was be-

lieved to encircle the earth as a river.

**ἄψ-ορος**, -ον (ἄρῳμι, cf. παλινόροσος, Γ 33), *returning, back*.

**ἄσ** (Lat. *sa-tur*), aor. subj. ἄσῃ, opt. ἄσαιμι, infin. ἄσαι, *sate, fill full, glut*.

**ἄσπρο**, see ἄερω.

**ἄστος**, ὁ, *flock of wool, nap of linen*.  
[Also τὸ ἄστων.]

## B—β

**βάω**, *talk, say*.

**βαθύ-ζωνος**, -ον (ζώνη), *deep-girdled*, Introduction, 18.

**βαθύ-κόλπος**, -ον, *deep-bosomed*.

**βαθύ-λαμος**, -ον (λαμών), with meadows full of tall grass, *deep-meadowed*.

**βαθύς**, -εία, -ύ, gen. fem. also βαθής, accus. βαθήν, *deep, high; deep-bayed*, i. e. with bays reaching far inland (B 92).

**βαίνω**, imperf. ἔβαινε or βαίνε, fut. βήσεται, 1 aor. βῆσε(ν), βῆσῶ, subj. βήσομεν, mixed aor. mid. βήσετο, 2 aor. ἔβη, βῆ, dual βάτην, plur. ἔβαν, βάν, partic. βάντες, perf. βέβηκε, βεβάσσι, pluperf. (ἐ)βεβήκει, *stride, go, come; mount (ἄφρον)*; the 1 aor. is causative: *make go, make dismount (ἄφ)*.—βῆ (w. θέω), *he started to run*.

**Βαλός**, Ba'tlius, horse of Achilles.

**βάλλω**, imperf. βάλλε, 2 aor. ἔβαλον, infin. βαλέω, partic. βαλών, *throw, hurl, shoot, cast, smite, hit* w. missile hurled from a distance (note on O 745). Mid. βάλλεαι, imperat. βάλλεο, imperf. (ἐ)βάλλετο, 2 aor. βάλετο also ἔβαλτο (w. pass. meaning), *throw or lay on one's own sword, garment, etc.; μετὰ or ἐνὶ φρεσὶ βάλλομαι, lay to one's heart, consider, plan*. Pass. perf. βέβληται. βέβληται, partic. βεβλημένοι, *be hit or smitten*; in figurative sense perf. partic. βεβολημένος and pluperf. βεβολήσῃ are used.

**βάν**, see βαίνω.

**βαρύς**, -εία, -ύ, *heavy*; hard to bear, *grievous*. Neut. βαρῷ as adv., *heavily, deeply*.

**βασιλεύς**, -ῆος, ὁ, *king, chief*; declined, § 86.—As adj., *kingly*.—Comparat. βασιλευτέρος.—Superl. βασιλευτάτος.

**βασιλεύω** (βασιλεύς), fut. βασιλεύσομεν, *be king or queen; rule*.

**βασιλῆιον τέμενος**, *domain of a king*, X 550.

**βάσκε** (imperat.), in expression βάσκει, *up and away!*

**Βατίαια**, accus. -ων †, *Batiei'a*, the barrow of Myrine, B 813.

**βεθήκει** (A 221), see βαίνω and § 188.

**βεβολημένος**, see βάλλω.

**βεβρῦχάς**, see βρῦχάομαι.

**βέλομαι**, probably parallel w. βέτομαι, X 431. (The form is regarded by some as subjunctive.)

**βέλημα**, τὰ (βάλλω), *missiles, shafts*.

**βέλος**, -εος, τό (βάλλω), *missile, arrow, spear, stone*.

**βέλτερος**, -η, -ον (comparat. of ἀγαθός), *better*.

**βένθος**, dat. plur. βένθεσσι, τό (βάθος), *depth*.

**βέομαι**, 2 sing. βέη, *shall live*, a pres. w. fut. meaning. Cf. note on Π 852.

**βῆ**, see βαίνω.

**βηλός**, ὁ (βαίνω), *threshold*.

**βῆσε**, βήσομεν, see βαίνω.

**βήσσο**, ἡ (βαθύς), *glen, dale*.

**βιάζομαι** (βίη), *press hard*; imperf. βιάζετο, as pass., *was hard pressed*.

**βιάω** (βίη), aor. mid. ἐβίησσο, perf. act. βεβίηκεν, *press hard, constrain, overpower*.

**βιβάς**, accus. βιβάντα, partic. of βίβημι (cf. βαίνω), *stride*.

**βιβάσθων**, partic. (cf. βιβάς and βαίνω), w. μακρά, *taking long strides*.

**βιβρώσκω**, perf. partic. βεβρωκώς, *eat, feed on*.

**βίη**, ἡ, *might for offense, power, strength*.—βίη Ἡρακλῆος, the *might of Heracles*, i. e. *mighty Heracles*; so too βίη Πριάμοιο, etc.—βίης (Π 213), *violent assaults*.—βίηφι, *with might, by force*.

**βίος**, -οῖο, ὁ, *bow*.

**βίοςτος**, -οῖο, ὁ (cf. βίος, *life*), *life* (Π 787).

**βλάπτω**, aor. ἐβλάψας, *pass. aor. partic. βλαφθεῖς, weaken, blind* (the mind) or *make stumble*.

**βλαμειάνων**, *partic., haughty in, taking pride in*.

**βλέφαρον**, τό (βλέπω), *eyelid*.

**βλήτρουσι** †, τοῖς, *ferrules, bands*, O 678.

**βλοσυρός**, -ή, -όν, *gloomy, grim*.

**βλωθρός**, -ή, -όν, *tall*.

**βλόσκω**, 2 aor. partic. fem. μολούσα, *come*.

**βοάω** (βοή), *infin. βοᾶν, partic. βοῶν* (contracted βοῶν), *βοῶντα, βοῶντες, shout, cry out, bawl out*.

**βοείη**, ἡ, see βόειος.

**βόειος** or βόεος, -η, -ον (βοῦς), *of ox-hide*.—βοείη, ἡ, *an oxhide, hide*.

**βοή**, ἡ, *shout, outcry; cry of woe; battle-cry; sound of musical instruments*.—βοήν ἀγαθός, *good at the martial cry* (B 408).

**βομβέω**, aor. βόμβησε, *boom*; w. πεσούσα, *fell with a clash*.

**βορρῆς**, ὁ, *north wind*. [Later Βορέας, *Bo'reas*.]

**βόσκω**, *feed*; mid. partic. βοσκομένη, *βοσκομένων, graze, feed*.

**βοτοῖσι** †, τοῖς, *herds, flocks*, Σ 521.

**βοτρυδόν** †, adv., *in clusters, in swarms*, B 89.

**βότρυες** †, οἱ, *clusters of grapes*, Σ 562.

**βούβρωστις** †, ἡ, *ox-fly, madness*; or *ox-hunger, misery*; Ω 532.

**βουκολέω** (βου-κόλος, *herdsman*), *partic. βουκολέοντι, graze cattle, tend cattle*.

**βουλεύω** (βουλή), *subj. βουλεύσθαι, βουλεύωσι, fut. βουλεύσομεν, aor. βούλευσα, subj. βουλεύσθαι, dual partic. βουλεύσατε, aor. mid. βουλεύσατο, consult, deliberate, devise, give (counsel); plan. Mid. resolve upon*.

**βουλή**, ἡ, *will, purpose, plan, counsel*; *council of elders* (B 53).

**βουληφόρος**, -ον (φέρω), *counsel-giving, counseling*.

**βούλομαι**, *subj. (†) βούλεται* (§ 147), *imperf. (ε)βούλετο, wish, desire, prefer; will, grant* (Π 121).

**βουλύτῳ**-δε, *to the time of unyoking oxen, toward evening*.

**βοῦς**, βοῦς, βοῦν, βόες, βοῶν, βόεσσι or βοῦσί, βόας or βοῦς, ὁ, ἡ (Lat. bōs), *bull, ox, cow*; plur. *cattle*. Note on B 480.

**βο-όπις** (βοῦς, ὄψ), *ox-eyed*, i. e. with large, majestic eyes: *great-eyed*.

**βραδυτήτι** †, τῇ, *slowness*, T 411.

[βράχῳ], see ἔβραχε.

**βρέμω** (Lat. fremō), *mid. βρέμεται, roar*.

**Βριάρεον** †, τόν, *Bria'reos*, i. e. Aegaeon, A 403.

**βριαρός**, -ή, -όν (βρίθω), *heavy*.

**βρίθῦς**, -εῖα, -ῆ (cf. βρίθω), *heavy*.

**βρίθω** (cf. βαρύς), *partic. fem. βριθούσα, be heavy*.

**Βρισηῦς**, -ῆος, *Bri'seus*, father of Briseis.

**Βρισηῖς**, -ίδος, *Brise'is*, captured by Achilles when he destroyed Lyrnessus. Her name, not mentioned by Homer, is said by a scholiast to have been Ἰπποδάμεια. [The meaning 'daughter of Briseus' (cf. A 392, I 132, 274, and § 158) early superseded what may have been the original signification of the word, 'woman of Brisa' (or 'Bresa'), a Lesbian town.]

**βροτέεις**, -εσσα, -εν (βρότος), *gory, bloody*.

**βρότος**, ὁ, *gore*, Σ 345.

**βροτός**, ὁ (from μορ-, μορ-, [μ]βρο-τός,

Lat. *mortālis*), mortal; a man (Σ 362).

**βρῦχόμαι**, act. perf. partic. **βεβρῦχώς**, *roar, cry out*.

**βωμός**, *δ*, altar.

**βωπι-ἀνέρη** †, adj., nurse of heroes, A 155.

## Γ—γ

γ = γε.

**γαία**, *γᾶις*, *ή*, earth, land.

**γαῖή-οχος** (έχω), earth-holder, epithet of Poseidon, I 183.

**γαῖων** (cf. Lat. *gaudiō*), partic., *haughty in, proud in*.

**Γαλάτεια** †, *Galat'ea*, a Nereid, Σ 45.

**γαλόως**, dat. sing. and nom. plur. **γαλόφ**, *ή*, husband's sister, sister-in-law.

**γαμβρός**, *δ* (**γαμ-έω**), son-in-law.

**γαμέω** (**γάμος**), fut. **γαμέω** (I 388), aor. partic. **γήμαντι**, take to wife, marry; fut. mid. **γαμέσσεσται**, shall provide a wife for me (see note on I 394).

**γάμος**, *δ*, marriage; marriage-feast, Σ 491, T 299.

**γαμφηλαί**, *αι*, jaws.

**γαμφ-ἄνυξ**, plur. **γαμφόνυχες**, with crooked talons.

**γάρ** (**γε ἄρα**), post-positive conj. and adv., *for, since; even; why* (A 123)! *namely, that is*. Cf. GG. 672; B. 441, Note 2; H. 1050, 4. —*ή γάρ*, *for surely; certainly* (w. emphasis).—See *αι γάρ*, *ει γάρ*, *και γάρ*.

**γαστήρ**, accus. **γαστέρα**, *ή*, belly.

**γαστήρη**, *ή* (**γαστήρ**), belly of a vessel.

**γε**, enclitic particle, *at least, at any rate*, often giving a slight emphasis to the preceding word. See notes on A 65, 352.

**γεγάατα**, see **γίγνομαι**.

**γέγωνα**, 2 perf. w. pres. meaning, pluperf. **έγγάνει**, *call out*.

**γένοιμαι** (**γέν-ος**), *be born or begotten*; aor. **γείατο**, trans., *begot, bore, gave birth to*.

**γέλαω**, aor. **έγέλασσε**, **γέλασσαν**, *laugh*.

**γελόιον** †, adj., *laughable, ridiculous*, B 215.

**γέλος**, *δ*, *laughter*, A 599.

**γενέή**, *ή*, *generation; age, birth; race, stock*.—Dat. **γενεήφιν** (I 518).

**γένειον**, *τό*, *chin*.

**γενετή**, *ή* (**γένεος**), *birth*.

**γενοιατο**, see **γίγνομαι**.

**γένος**, -*eos*, *τό*, *race, stock; birth, age* (Γ 215); *scion, offspring* (I 538).

**γένοτο**, aor., *he grasped*. No pres. is found.

**γεραῖός**, -*ή*, -*ον* (**γέρας**), *old, aged*.—As substant. masc., *old man*.—Fem. plur., *aged women*.—Comparat. **γεραίτερος**.

**γέρανος**, *ή*, *crane*.

**γεραρός**, -*ή*, -*ον* (**γέρας**), *stately*.—Comparat. **γεραρώτερος**.

**γέρας**, *τό*, accus. plur. **γέρα**, *gift of honor, prize; honor paid to the dead, boon; right of honor* (I 422).

**Γερήνιος**, *Gerē'nian*, epithet of Nestor, B 336.

**γερούσιος**, -*η*, -*ον* (**γέρων**), *of the elders*, X 119.

**γέρων**, -*οντος*, *δ*, *old man; elder* (member of the council of **γέροντες**).

**γη**, *ή*, same as **γαία**, *earth*.

**γηθέω** (Lat. *gaudeō*), aor. **γήθησεν**, opt. **γηθήσειε**, also **γηθήσαι**, *rejoice*.

**γηθό-συνος**, -*η*, -*ον* (**γηθέω**), *glad*.

**γῆρας**, -*aos*, *τό* (**γέρων**), *old age*.

**γηράσκω** (**γῆρας**), *grow old*.

**γίγνομαι** (**γέν-ος**), imperf. **γίγνετο**, 2 aor. **γενόμην**, **γένετο**, subj. **γένομαι**, opt. **γένοιτο**, plur. **γενοιατο**, infin. **γενέσθαι**, 2 perf. partic. accus. sing. masc. **γεγαῶτα**, *be born, spring, arise, become, take place, be*.

**γινώσκω** (Lat. *nōscō*, -*gnōscō*, Eng. 'know'), fut. **γνώσεται** or **γνώσῃ**, **γνώσεται**, 2 aor. **έγνωσ**, **έγνω** or **γνώ**, subj. **γνώσῃ**, **γνώσῃσι**—also **γνώψ**, **γνώμεν**, **γνώσῃσι**—opt. **γνώσῃην**, etc., infin.



*γνώμεναι*, observe, recognize, learn, know.

**γλάγος**, τό (Lat. *lac*), milk.

**Γλαυκή** †, *Glau'ce*, a Nereid, Σ 39.

**γλαυκή** †, fem. adj., *gleaming*, Π 34.

**Γλαῦκος**, *Glau'cus*, son of Hippolochus and a leader of the Lycians.

**γλαυκῶπις**, ἄπιδος, *gleaming-eyed*, epithet of Athene.

**γλαφυρός**, -ή, -όν (cf. *τρι-γλυφός*, 'triglyph'), *hollow*.

**γλυκερός**, -ή, -όν (γλυκός), *sweet*.

**γλυκός**, -ία, -ύ, *sweet*.—Comparat. *γλυκίων*.

**γλῶσσα**, γλῶσσης, ἡ, *tongue, language*.

**γναμπίος**, -ή, -όν (cf. *ἐπι-γνάμπτω*), *bent*.

**γνύξ** (from γόνυ), adv., *on the knee*.

**γνώ**, γνώσασθαι, γνώσῃ, see *γινώσκω*.

**γνώτος**, -ή, -όν (γινώσκω), *easily known*; substant. masc., kinsman, brother (Γ 174, X 234).

**γούω** (γῆος), opt. *γούομεν*, partic. *γούωντες*, fem. sing. *γούουσα*, fut. mid. *γούσεται*, 2 aor. *γούον*, *sob, wail, bewail, lament*.

**γονή**, ἡ (γεν-έσθαι), *offspring*.

**γόνος**, ὁ (γεν-έσθαι), *offspring*.

**γόνυ**, τό (Lat. *genū*), declined in full in § 97, *knee*.

**γούον**, 2 aor. of *γούω*, Z 500.

**γός**, -οιο, ὁ, *wailing, lamentation, cry of sorrow*. The accus. *γόνον* must not be confused with the verb *γούον*, 2 aor.

**γούνα**, etc., see § 97. From *γόνυ*, *knee*.

**γουνάζομαι** (γόνυ), fut. *γουνάσομαι*, *beseech* while embracing the knees; *beseech* as a suppliant; w. *γούνων* and *τακίων* (X 345), 'by my knees and parents.'

**γουνόομαι** (γόνυ), partic. *γουνούμενος*, *beseech* while embracing the knees; *beseech* as a suppliant.

**γουνός**, dat. *γουνῶ*, ὁ (γόνυ), rising ground, *hill*, upward and downward slope.

**γρηῖς**, dat. *γρηῖ*, ἡ (γέρων), *old woman*.

**γυία**, *γύϊων*, τὰ, *limbs of the body*.

**γυμνός**, -ή, -όν, *naked, unarmed*.

**γυναί-μανής**, voc. *γυναίμανές* (μαίνομαι), mad for women, *woman-mad*.

**γυνή**, *γυναϊκός*, *γυναικί*, *γυναῖκα*, *γύναι*, plur. *γυναῖκες*, *γυναϊκά*, *γυναῖξ*, *γυναῖκας*, *woman, wife*. Also used w. an appositive noun, as *γυνή ταμῆ* (Z 390), *stewardess*; *δμῶναι γυναῖκες*, *maid servants*.

**γύψ**, nom. plur. *γύπες*, ὁ, *vulture*.

## Δ—δ

δ' = δέ.

**δαείω**, see *έδάην*.

**δάερ**, voc. *δάερ*, ὁ, *husband's brother, brother-in-law*.

**δαίδαλος**, -η, -ον (cf. *δαίδαλον*), wrought with art or skill, *cunningly wrought*.

**δαιδάλλων**, partic. (cf. *δαίδαλον*), *working or making with skill, embellishing*.

**δαίδαλον**, τό, *work of skill or art*.

**Δαίδαλος** †, *Daed'alus*, a famous workman in Crete, Σ 592.

**δαίξω**, aor. infin. *δαίξαι*, pass. imperf. *έδαίξετο*, perf. partic. *δεδαίγμενος*, *divide, tear, rend, pierce*.

**δαίμονι**, -η, voc. adj. as substant. (*δαίμων*), 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.

**δαίμων**, -ονος, ὁ, ἡ, a *god or goddess*.

**δαίνυμι** (cf. *δατέομαι*), imperat. *δαίνυ*, fut. infin. *δαίσειν*, mid. pres. opt. *δαίνυτο*, infin. *δαίνωσθαι*, imperf. *δαίνυτο*, aor. *divide, give a feast* (*δαῖτα*); mid. *feast, banquet*; *feast on* (*ἐκατόμβας*).

**δαΐψα**, see **δαΐψω**.

**δαΐς**, gen. plur. **δαΐδων**, ἡ (**δαΐω**), *torch*.

**δαΐς**, -τός, ἡ (**δαΐνυμι**), *portion, feast, banquet*.

**δαυτός** †, τῆς, *feast*, X 496.

**δαΐ-φρων**, -ονος, *prudent, wise* (if the first element is **δαΐ-φρα**); *fiery-hearted, warlike* (if the first element is **δαΐς**, **δαΐω**).

**δαΐω**, imperf. **δαΐε(ν)**, -ον, *kindle*; pluperf. **δεδήει**, *was ablaze*; pass. pres. partic. **δαΐμενον**, *be kindled, blazing*.

**δάκνω**, 2 aor. infin. **δακτείν**, *bite*.

**δάκρυ**, τό, also **δάκρυον**, τό, plur. **δάκρυα**, dat. **δάκρυσι**, *tear*; the sing. may be used collectively for *tears*.

**δακρυόεις**, -εσσα, -εν (**δάκρυ**), *tearful*, **δακρυέεν γελᾶσα**, *laughing 'mid her tears*. Note on Z 484.

**δακρῖω** (**δάκρυ**), aor. partic. **δακρῖσᾶς**, mid. perf. **δεδάκρῖσαι**, **δεδάκρῖνται**, *shed tears, weep*; perf. *be in tears, be bathed in tears*.

**δάμαρ**, dat. **δάμαρτι**, ἡ (**δαμᾶω**), *wife*.

**δαμᾶω** (or **δαμῆμι**, Lat. *domō*, Eng. 'tame'), imperf. **δαμᾶ**, fut. **δαμᾶει**, **δαμῆ** (A 61), **δαμῶσι**, aor. (‡) **δάμασε** or **δάμασε**, subj. **δαμᾶσω**, **δαμᾶσομεν**, imperat. **δάμασ(σ)ον**, partic. **δαμᾶσαντες**, *tame*; *overpower, subdue, conquer*; *make subject* (Σ 432); *slay*.—Mid. aor. **δαμᾶσσο**, infin. **δαμᾶσσομαι**, *tame or subdue for oneself*.—Pass. aor. **δαμᾶσθη**, partic. **δαμᾶσθῆς**, also imperat. **δαμῆθητω**, 2 aor. **δαμῆ**, **δαμῆν**, subj. **δαμῆης**, opt. **δαμῆειη**, **δαμῆειεν**. infin. **δαμῆμεναι**, **δαμῆναι**, partic. **δαμῆεις**, -έτες, perf. partic. **δεδημημένοι**, pluperf. **δεδημητο**, *be overcome, be subdued, be subject*; *let him yield* (I 158).

**Δαναοί**, *Dan'aans*. See notes on A 42 and 79.

**δάος**, τό (**δαΐω**), *torch*.

**δάπτω**, *rend, devour*.

**Δαρδανίδες**, (-ιδων, αἱ, *Darda'nian women*).

**Δαρδανίδης**, -ῖα, descendant of *Dar'danus*, often applied to Priam.

**Δαρδάνιος**, -η, -ον, gen. plur. fem. **Δαρδανιδῶν** (**κυλάων**), *Darda'nian*. Cf. notes on B 809, X 194.

**Δάρδανοι**, αἱ, *Darda'nians*, inhabitants of the town Dardania, in the Troad, and subjects of Aeneas. They were close allies of the Trojans.

**Δάρδανος**, with reference to Euphorbus, *Darda'nian*, Π 807.

**δάσασθαι**, **δάσασθαι**, see **δατέομαι**.

**δασμός** †, ὁ, *distribution*, A 166.

**δατέομαι** (cf. **δαίνυμι**), subj. **δατέωμεθα**, fut. **δάσονται**, infin. **δάσασθαι**, aor. **δάσασατο**, infin. **δάσασθαι**, iterat. aor. **δασάσκετο**, pass. perf. **δέδασται**, *divide, distribute*.—W. μένος "Ἄρης, divide the might of Ares"; note on Σ 264.

**δα-φουινέον** †, adj., *very red*, Σ 538.

**δα-φουίνος**, -όν (cf. **φουά** †, Π 159), *very red* (§ 160).

**δαμῆν**, see **ἐδάην**.

-δε, suffix, § 155, 5.

**δέ**, (1) *but, and, for, although, while*; (2) *then*, in the "continuative" use. See § 31, and notes on A 5, 58, 137.

**δέχμενος**, see **δέχομαι**.

**δέδασται**, see **δατέομαι**.

**δέδηει**, see **δαΐω** and § 188.

(1) **δεδημημένοι** (Z 245, 249), see **δέμω**.

(2) **δεδημημένοι** (Ω 678), see **δαμᾶω**.

**δεδοκῆμένος** †, perf. partic., *watching*, O 730.

**δεδραγμένος**, see **δρᾶσσομαι**.

**δέησεν** † (for ms. **δήσεν**), *he needed*, Σ 100.

**δετ** †, impersonal verb, *there is need*, I 337.

**δεδήμενος** †, adj., *timid, fearful*, Γ 56.

**δεΐω**, see **δεΐω**.

**δεδίσκομαι** (probably for **δεδίσκομαι**), *welcome*; pluperf. **δεδίσκτο**,

- pledged, I 224. [The latter form is by many referred to *δεικνύμι*.]
- δειδίσσομαι** (*δειδω*), infin. *δειδίσσασθαι*, aor. *δειδέσθαι*, *frighten, terrify; fear*, but see note on B 190. See § 62, 1.
- δειδω** (cf. § 62, 1), aor. *ἔδδειςας, ἔδδεισε(ν)*, opt. *δεισειε*, partic. *δεισᾶς*, perf. *δειδοικα, δειδιμεν, δεδιάσω*, partic. *δειδιότες*, pluperf. *δειδιε* (only Σ 34, Ω 358), *δειδισαν, fear, be afraid*; the perf. has pres. meaning.
- δεικνύμι**, aor. infin. *δειξαι, show, point out*; mid. partic. *δεικνόμενος, welcoming*. [For pluperf. *δειδεκτο, δειδέχατο, welcomed, pledged*, cf. *δειδισκοιαι*.]
- δειλός**, -ή, -όν (*δειδω*), *fearful, cowardly; wretched* (T 287, etc.).
- δεινός**, -ή, -όν—but *δεινός* is fem., O 626—(*δειδω*), *frightful, terrible, awful, dreadful*. Neut. as adv., *terribly*. See § 62, 1.
- δειπνον**, τό (cf. Lat. *dapnēs*), *dinner* or principal meal of the day when-ever taken.
- δειρή**, ἡ, *neck*.
- δέκα** (Lat. *decem*), 'ten.'
- δεκάκις**, *ten times, tenfold*.
- δεκάς**, plur. *δεκάδες, ἡ, decad, group of ten*.
- δέκατος**, -η, -ον, *tenth*.
- δέκτο**, see *δέχομαι*.
- δέμας**, τό (*δέμω*), *build of the body; figure* (A 115).—As adv., *like* (Σ 1).
- δέμνα**, τὰ (perhaps *δέμω*), *bedstead or bed*.
- δέμω** (cf. Lat. *dom-us*), aor. *ἔδειμε, pass. perf. partic. δεδμημένοι, build*.
- δενδῶλλον** †, pres. partic., perhaps *looking meaningly*, I 180.
- δένδρον**, τό (cf. *δρῦς*), *tree*.
- Δεξαμένη** †, *Dexamene*, a Nereid, Σ 44.
- δεξιός**, -ή, -όν (Lat. *dexter*), *right* as opposed to left.—*δεξιὰ* (B 341), *right hands (χειρες), pledges*.
- δεξιτερός**, -ή, -όν (*δεξιός*), *right*; fem. w. *χείρ* understood, *right hand*.
- δέος**, τό (cf. *δειδω*), *fear*. See § 62, 1.
- δέπας**, dat. plur. *δεπάσσω, τό, cup*.
- δέρομαι**, partic. *δερκομένοι, δερκόμενοι*, perf. *δέδορκεν, look, gaze*.—*δεινὸν δερκόμενοι, glaring dreadfully* (Γ 342); cf. X 95.
- δέρμα**, dat. *δέρματι, τό (δέρω), skin, hide*.
- δέρω**, imperf. *ἔδερων*, aor. *ἔδειραν, remove the skin (of), flay*.
- δέσμα**, plur. *δέσματα, τό (δέω), head-tire, head-gear* (X 468).
- δεσμός**, -αῖο, ὁ (*δέω*), *bond; halter of a horse; rivel* (Σ 379).
- δεύομαι** (Attic *δέομαι*), opt. *δενολατο*, partic. *δευόμενος*, imperf. *ἔδειετο, want, lack, be in need*.
- δεῦρο**, *hither; here!*
- δεῦρω** † (Γ 240) = *δεῦρο*.
- δεύτατος**, -η, -ον (superl. of *δευτερος*), *last*.
- δεῦτε**, like *δεῦρο, hither; here!*
- δευτερος**, -η, -ον, *second, later, afterward; next*.—Neut. as adv. *δευτερον*, a second time, *after that, next*.
- δεῦω**, pass. imperf. *δευόντο, wet*.
- δέχομαι**, fut. *δέξομαι*, aor. (*ἐ*)*δέξατο*, imperat. *δέξαι*, infin. *δέξασθαι*, partic. *δεξόμενος*. 2 aor. *δέκτο*, imperat. *δέξο*, infin. *δέχθαι* (§ 131), partic. *δέγμενος*, perf. imperat. *δέδεξο*, partic. *δεδεγμένος, receive, take, accept; wait, wait for, bide*. See note on T 290.
- δέω**, aor. *ἔδησε, ἔδησαν*, partic. *δήσᾶς*, mid. imperf. *δένοντο*, aor. *ἔδησαντο, bind; make fast, tie*.
- δή**, *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; H. 1037, 4.—*ἄγε δή, come now!*—*δὴ τότε*, at beginning of clause,

- contrary to the later usage, even then, then, then it was that.
- δηθά, δέθ'** (δήν), for a long time, long.
- δηθύνω** (δηθά), imperf. *δήθουνεν*, delay, tarry.
- δήσιος**, -η, -ον (δαίω), blazing (fire); destructive (war); hostile.—**δήσιος**, oi, substant., the enemy, foemen.
- δηιοτής**, -ήτος, ἡ (δήσιος), war, battle, conflict.
- δηιώω** (δήσιος), do battle, slay. Cf. *δηώω*.
- Δηΐπυλος †**, *Deipylius*, comrade of Sthenelus, E 325.
- Δηΐπυρος**, *Deipyrius*, a Greek.
- Δηΐφωβος**, *Deiphobus*, son of Priam and Hecabe, and so brother of Hector.
- δηλόμαι** (Lat. *dēleō*), aor. *ἐδήλωσαντο*, subj. *δηλώσεται*, waste crops; hurt, violate oaths.
- δημο-βόρος †**, adj., a king that devours the people's goods! A 231.
- δημο-γέρον**, plur. *δημογέροντες*, δ (δημος, γέρον), elder of the people.
- δήμος**, δ, inhabited land; people.
- δημός**, δ, fat. [Note accent.]
- δήν** (cf. § 62, 2), for a long time, long.
- δηώω** (cf. *δηιώω*), imperf. *δηουν*, fut. infin. *δηώσειν*, aor. partic. *δηώσας*, slay.
- δηριόμαι**, infin. *δηριόσθαι*, contend, fight.
- δηριόμαι** (cf. *δηριόμαι*), dep. aor. pass. *δηρινθήτην*, fight.
- δηρόν**, adv. (δήν), for a long time, long. Cf. § 62, 2.
- δήσῶς**, see *δέω*.
- δέω**, 2 plur. *δέητε*, will find. See note on II 852.
- δηώσῶς**, *δηώσειν*, see *δηώω*.
- διά** (cf. *δύω* and Lat. *dis-*), adv. and prep. w. gen. and accus. W. gen. *through*. W. accus. *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*.
- διά . . . διασάσκειτο**, distributed, iterat. aor., in tmesis, of [*δια-δατέομαι*]. Cf. I 333.
- δια θεῶν** (cf. *δῖος*), goddess of goddesses (Σ 205).
- διαίνω**, aor. *ἐδίηνε(ν)*, moisten, X 495.
- δια-κοσμέω**, imperf. *διακόσμεον*, pass. aor. opt. *διακοσμηθήμεν*, arrange, marshal, distribute, divide.
- δια-κρίνω**, subj. *διακρινῶσι*, fut. *διακρινέει*, separate, divide, part; pass. aor. indic. 3 plur. *διέκριθεν*, opt. *διακρινθεῖτε*, infin. *διακρινθήμεναι*, be separated, be divided into files (B 815).
- δι-άκτορος**, δ (δι-άγω), guide, messenger of the gods, epithet of Hermes.
- δι-λέγομαι**, aor. *διελέξατο*, hold converse with, debate.
- δι-αμάω**, aor. *διέμησε*, mow through, rend.
- δια-μετριῶ †**, adj., measured off, Γ 344.
- δι-αμ-περές** (*διά, ἀνά, and πείρω*), quite through (E 284), everywhere (Σ 563), throughout (II 499), continually (X 264).
- δι-άν-διχα** (*διά, ἀνά, and δίχα*), in two ways; by halves (I 37).
- δια-πέρω**, aor. subj. *διαπέρομεν*, 2 aor. *διεπρόμομεν*, infin. *διαπράθειν*, destroy, sack, waste utterly.
- δια-πρήσσω**, imperf. *διέπρησον*, traverse, pass through, pass over; accomplish.
- δια-πρό**, quite through; w. gen., E 281.
- δια-(ρ)ραίω**, fut. *διαρραίσει*, aor. infin. *διαρραΐσαι*, shatter, dash in pieces, destroy. [Cf. *ραιοτήρα †*, Σ 477.]
- δια-σέβομαι**, 2 aor. *διέσσυτο*, rush through.
- διαστήτην**, see *δίσταμαι*.
- δια-τυγγω** (τύμων), cut through, di-

- vide*; **pass. aor.** διέτμαγεν, *separated*.
- δια-τρυφέν** †, partic. 2 aor. pass., *broken in pieces, shivered*, Γ 363.
- δια-φράζω**, 2 aor. διεπέφραδε, *show or point out clearly*.
- διδάσκω** (cf. ἐ-δά-ην), infin. διδασκέμεναι, **pass. pres. partic.** διδασκόμενος, *teach*; **pass.** be taught, *learn*.
- διδυμόνε**, dual and plur. only; **dat. plur.** διδυμόσιν (= διδύμοις, cf. δύο), *twin-brothers*.
- δίδωμι** (Lat. dō), 2 sing. διδοίς, 3 sing. δίδωσι and διδοί, 3 plur. διδοῦσιν, partic. διδούς, imperf. δίδου, fut. δώσω, infin. δωσέμεν, aor. ἔδωκας, ἔδωκε(ν) and δώκε(ν), ἔδωκαν, 2 aor. ἔδωσαν and δόσαν, subj. 3 sing. δῶσι, δῶη, and δῶσιν, 3 plur. δῶσιν and δῶσσι(ν), opt. δῶη, δῶηεν, imperat. δός, δότω, δότε, infin. δόμεναι, δόμεν, partic. δόντες, iterat. 2 aor. δόσκον, δόσκειν, *give, offer, grant*.
- δίω**, see δίο.
- δι-ερόμαι**, imperf. διείρω, *ask through, ask about*.
- δι-εμαι** (cf. δίο), subj. διήται, infin. διεσθαι, *frighten, drive, drive away; chase, put to flight*.
- δι-εμέτρον** comp. †, *measured off*, Γ 315.
- δι-εξ-εμναι** comp. †, pres. infin. of διέξειμι (εἰμι), *go through and out*, Z 393.
- διεπέφραδε**, see διαφράζω.
- διεπράθομεν**, see διαπέρθω.
- διεπρησσον**, see διαπρήσσω.
- δι-έτω**, imperf. διεπε, *attend to, manage; stride through, arrange, marshal (στρατόν)*.
- δι-έρχομαι**, partic. διερχόμενος, *go through*.
- δίεσσοντο**, see δια-σείομαι.
- διέτμαγεν**, see διατμήγω.
- δίζε** †, imperf. indic., *was in doubt*, Π 713.
- δισκοιοι**, *two hundred*.
- δι-ικνίομαι**, fut. διίξομαι *go through, tell in detail*.
- δι-ίσταμαι**, 2 aor. act. διαστήτην, *stand apart*; parted (A 6), *sprang apart* (Π 470).
- δι-φίλος**, *dear to Zeus*.
- δικάζω** (δικη), infin. δικαζέμεν, imperf. δικάζων, *pass judgment on, give decision*.
- δικασ-πόλος**, δ, one busied with judgments, *judge*.
- δικη**, ἡ (cf. δεικνύμι), custom, *judgment* (Ξ 508).
- δινεύω** (cf. δινή-εις), imperf. ἐδινεον, *turn around in a circle, whirl around*.
- δινέω** (cf. δινεύω), imperf. ἐδινεον, **pass. aor.** δινήθητην, *whirl around; ran around* (X 165).
- δινή-εις**, -εσσα, -εν (δίνη, eddy), full of eddies, *eddying*.
- διν-ωτός**, -ή, -όν, *turned*, applied to woodwork (Γ 391).
- διο-γενής**, -ές, *Zeus-born, sprung from Zeus*.
- Διό-θεν**, *from Zeus*.
- Διομήδη** †, *Diome'de*, a slave of Achilles, I 665.
- Διομήδης**, -εος, *Diome'des*, son of Tydeus. He was king of Argos and one of the mightiest Greeks before Troy.
- διόν**, aor. of δίο, *I fled*, X 251.
- Διός**, etc., see § 98.
- διος**, -α, -ον (Lat. divus), *sprung of Zeus* (I 538); *bright, shining, splendid, illustrious, noble, goodly*.
- διο-τρεφής**, -ές, *Zeus-cherished*.
- δίπλαξ**, accus. δίπλακα, *double-folded* (δίσ, πλέκω); as fem. substant., *double mantle*. See Introduction, 12.
- [δίπτυξ], accus. δίπτυχα (δίσ, πτόσσω, fold), *double-folded*. Note on A 461.
- δίφρος**, -οιο and -ου, δ, *chariot-box; chariot; seat, stool*.

- διψῶν †, pres. partic. contracted from διψᾶων, *seeking, diving after*, Π 747.
- δίχα (δῖς), adv., *in two ways* (Σ 510):
- διχθά (δίχα), *in two ways*.
- διχθά-δισ, -η, -ον, *twofold, double*.
- δίψα, ἡ, *thirst*.
- δίω, aor. διῶν (X 251), *I fled, die* (I 433), *he feared*. (Mid. pres. subj. διήται and infin. διεσθαι are referred to διέμαι.)
- διώκω, imperf. διώκει, pass. partic. διωκόμενον, *pursue, chase; overtake* (X 199, 200).
- δηθῆτω, see δαμνάω.
- δηφαί, -άων, αἱ (δῆμνάω) *female slaves, maid servants*.
- δυοφρός, -ή, -όν (κνέφας), *dark, dusky*.
- δοῦη †, w. ἐν, *in doubt* (§ 108, 2), I 230.
- δοιά, dual; plur. δοιοί, δοιαί, etc. (δύω), *two*.
- δοκέω, *watch*.
- δοκέω, *think; seem, appear*.
- δολιχός, -ή, -όν, *long*.
- δολιχό-σκιος, -ον (σκίη), *shadow, casting a long shadow*.
- δολομήτα †, voc. of δολομήτης, *crafty of counsel*, A 540.
- Δόλοτες, dat. Δολόπεσιν †, *Dolo'rians, a people of Thessaly*, I 484.
- δόλος, ὁ (Lat. *dolus*), *craft, wile, treachery*.
- δολο-φρονέων, -έουσα, *planning craft, with crafty plans*.
- δόμος, -οιο and -ου, ὁ (δέμω, Lat. *domus*), *house, palace*; the plur. may be used w. reference to the various parts or rooms of a single house.
- δονακῆα †, τόν, *thicket of reeds*, Σ 576.
- δόρπον, -οιο and -ου, τό, *supper*.
- δόρυ (cf. δρῦς), declined, § 97: *tree, timber, shaft of spear, spear*.
- δός, δόσαν, etc., see δίδωμι.
- δοτήρες †, *givers*, T 44.
- δοῦλη, *female slave, maid servant*.
- δοῦλος, -η, -ον (δοῦλος, *slave*), *slavish; w. ἡμαρ, day of slavery*.
- δουλιχό-δαρος, -ον (δολιχός, δειρή), *long-necked*.
- δοῦπῆς (δοῦπος), aor. δοῦπησεν, *make a heavy sound, crash*.
- δοῦπος, ὁ, *a heavy sound, crash*.
- δοῦρα, δοῦρε, δοῦρη, see δόρυ and § 97.
- δοῦρι-κλυτός, -όν, *famous with the spear, i. e. famed for hurling the spear*.
- δοῦρι-κτητήν †, *won by the spear, captive of the spear*, I 343.
- δοῦρός, δοῦρων, see δόρυ and § 97.
- δράγμα, -ατος, τό (δράσσομαι), *handful, sheaf of grain*, Σ 552.
- δραγμύοντες †, pres. partic., *grasping with the hands, gathering handfuls*, Σ 555.
- δράκων, accus. δράκοντα, ὁ, 'dragon,' *serpent, snake*.
- δράσσομαι, perf. partic. δεδραγμένος, *seize with the hand*.
- δρεπάνῆς †, τὰς, *sickles*, Σ 551.
- δριμύς, -εῖα, -ύ, *sharp; fierce*.
- δρόμος, ὁ (cf. ἔδραμον), *running*.
- Δρύας, accus. Δρύωτα †, *Dry'as, a Lapith*, A 263.
- δρῦς, -ύς, ἡ, 'tree,' *oak*.
- Δύμῆς, -αυτος †, *Dy'mas, father of Asius and Hecabe*, Π 718.
- δύναι, see δύω.
- δύναμαι, δύνασαι, δύναται, etc., opt. δύναμην, imperf. δύνατο, (ἐ)δύνατο, fut. δυνήσομαι, δυνήσεται, *be able, can*.
- Δύναμένη †, *Dynam'ene, a Nereid*, Σ 43.
- δύναμις, ἡ (δύναμαι), *strength, power*.
- δύνω (cf. δύω), imperf. ἐδύνε(ν), *enter; put on, don*.
- δύο (Lat. *duo*), 'two.'
- δύσαλατο, see δύω.
- δυσ-άμ-μορος, -ον, *all unhappy*.
- δυσ-αριστο-τόκεα †, ἡ, *unhappy mother of the noblest son*, Σ 54.
- δυσ-ηχῆς, -ές (cf. ἡχῆ), *horrid sounding*.

**δυσ-κλέης**, accus. *δυσκλία* (κλέος), *inglorious*, B 115.

**δυσ-μνής**, -έι (μένος), used only in plur., *evil-minded, hostile*; as substant., *enemies*.

**δύσ-μορος**, -ον, *unhappy, unfortunate*.

**Δύσ-παρις**, *evil Paris*, Γ 39. "Evil-hearted Paris" in Tennyson's *Oenone*.

**δυσπήμελος** †, adj., *stormy*, Π 748.

**δύστηνος**, -ον, *unfortunate, unhappy, wretched*.

**δυσ-χείμερος**, -ον (cf. *χειμέριος*), *very wintry*.

**δυσ-ώνυμος**, -ον (δνομα), *of evil name*.

**δύω** (cf. *δύνω*), fut. *δύσω*. aor. infin. *δύσαι*, 2 aor. *ἔδω* and *ἔδωσα*, subj. *δύω* (Z 340, etc.), *ἔδης*, imperat. *δῶθι*, *δῶτε*, infin. *δόμεναι* and *δύναι*, perf. *δέδωκεν*, mid. fut. *δῶσεται*, aor. opt. *δύσαιτο*, mixed aor. (*ἔδδαστο*, imperat. *δύσσο*, *go into, enter, plunge into*; *put on armor, etc.*; *set (of the sun)*.—Cf. *ἀπὸ . . . δῶσαι* (B 261); so too *ἀπὸ . . . δέω* (2 aor. subj.), X 125.

**δύω** = **δύο**.

**δωδέκα** (Attic *δώδεκα*, Lat. *duodecim*), *twelve*.

**δωδέκατος**, -η, -ον, *twelfth*; as fem. substant., *twelfth day* (Ω 667).

**δω-και-εκοσι-πηχυ** †, adj., *twenty-two cubits long*, O 678.

**δῶ**, τό = *δῶμα, house*.

**δώδεκα** (Lat. *duodecim*), *twelve*.

**δωδέκατος**, -η, -ον, *twelfth*; as fem. substant., *twelfth day*.

**Δωδωναίη** †, voc. adj., *of Dodo'na*, Π 233.

**Δωδώνη**, *Dodo'na*, town of Epirus.

**δῶκε**, see *δίδωμι*.

**δῶμα**, -ατος, τό (δέμα), *house*; used for *μέγαρον*, Z 316 (see note); *palace*; often plur. of a single dwelling of many rooms.

**δωρητοί** †, verbal adj., *open to gifts, to be won by gifts*, I 526.

**Δωρίς** †, *Do'ris*, a Nereid, Σ 45.

**δῶρον**, τό (δίδωμι, Lat. *dōnum*), *gift*.

**δῶσι**, etc., see *δίδωμι*.

**δωτήνη**, dat. plur. *δωτήνησι*, ἡ (δίδωμι), *gift, offering* (I 155, 297).

**Δωτώ** †, *Do'to*, a Nereid, Σ 43.

## E—e

**εἰ**, enclitic pronoun of third pers. accus. sing., §§ 110; 61, 6.

**εἰδῶτα**, see *ἠδάνω*.

**εἰνός**, -οῦ (*Ἰέννυμι*), δ, *clothing, robe*, Γ 385.

**εἰνώς**, -ῆ, -όν (*Ἰέννυμι*), *enveloping, pliant*, Σ 352 and Introduction, 30.

**εἴσω**, *spared* (Ω 557), see *ἔδω*.

**εἴσω(ν)**, 3 plur. pres. indic. of *εἰμί*.

**εἴω**, 3 plur. *εἴωσι*, subj. *εἴωμεν*, imperat.

*εἴ*, infin. *εἴω*, imperf. *εἴαι* or *εἴ*, *εἴω*,

iterat. *εἴσκει*, fut. *εἴσω*, *εἴσσει*, aor.

*εἴσας*, *εἴασε*, *εἴασε*, subj. *εἴσω*, *εἴσομεν*,

imperat. *εἴσον*, *εἴσατε*, *permit, allow*,

*let go, leave alone* (I 701), *spare* (Ω 557).—οὐ . . . *εἴαι*, *forbade*, Σ 189.

**εἴων**, see *εἴς*.

**εἴραχε**, 2 aor., no pres. occurring, *clashed; cried out*, of a dying horse (Π 468).

**εἰ-γένονται** comp. †, aor. subj., *engender, breed*, T 26.

**εἰ-γίνομαι**, perf. *ἐγγεγάσιν*, *be born in a place*, § 133, foot-note.

**εἰ-γυαλίω** (*γυαλον*, *hollow*), aor. *ἐγγυάλιξε*, infin. *ἐγγυαλίξαι*, *put into the hand, deliver*.

**ἐγγύ-θεν** (*ἐγγύς*), *from near, near by*.

**ἐγγύ-θι** (*ἐγγύς*), *near, near by*.

**ἐγγύς** (cf. *ἐγγι*), *near*.

**ἐγεγῶνα**, see *γέγωνα*.

**ἐγείρω**, imperf. *ἐγείρω*, aor. subj. *ἐγείρομεν*, *wake, wake up, arouse*; perf. imperat. *ἐγρήγορε* (Σ 299), *keep awake*; mid. 2 aor. *ἔγπετο*, *awoke*.

ἐγκατα, τὰ, *entrails*.

ἐγ-κείσεται comp. †, *shall lie in*, X 513.

ἐγ-κέφαλος, ὁ, *brain*.

ἐγ-κονέω, partic. ἐγκονέουσαι, *busily, busily*.

ἐγνώ, see γιγνώσκω.

ἐγρετο, ἐγρήγορθε, see ἐγείρω.

ἐγχείη (ἐγχος), ἡ, *spear*.

ἐγχέσ-καλος, -ον (πάλω), *spear-bran-*  
*dishing*.

ἐγχος, -εος, τό (ἄκ-ων), *spear*.

ἐγδ(ν), I, pronoun of first pers., see § 110.

ἐδάην (cf. διδάσκω), 2 aor. pass.; subj. δαίω, δαῶμεν, *learn*.

ἐδδαισας, see δειδω.

ἐδησε, see δέω.

ἐδ-ητίς, -ύος, ἡ (ἐδ-ω), *food, meat*.

ἐδίηνε, see δαίνω.

ἐδνα, τὰ (for σφέδνα, cf. Lat. *suavis*), *gifts* originally paid by the suitor to the bride's father; see note on X 472.

ἐδομαι, see ἐδώ, ἐσθίω.

ἐδος, gen. plur. ἐδέων, τό (cf. ἐζομαι, Lat. *sēdes*), *place for seat, seat*.

ἐδοσαν, see διδομαι.

ἐδραμον, see τρέχω.

ἐδρη, ἡ (ἐδ-ος), *seat*.

ἐδ-ω (Lat. *edō*, Eng. 'eat'), infin. ἐδμεναι, iterat. imperf. ἐδεσκε, fut. ἐδοται, *eat, devour*.

ἐδωδη, ἡ (ἐδ-ω), *food, meat*.

ἐδωκε, see διδομαι.

ἐείκοσι(ν), *twenty*. § 61, 9.

ἐέλεον, imperf. of εἰλέω.

ἐεπτε(ν), ἐεπτε, see εἶπον.

ἐεισάμενος, ἐείσαο, see εἶδομαι.

ἐείδομαι (ἐφέλομαι, Lat. *velle*), *wish, desire*; pass. 3 sing. imperat. ἐελδέσθω, *let . . . be your desire*, Π 494.

ἐείδω, τό, *wish, desire*, § 61, 13.

ἐείμεθα, ἐείμενοι, see εἰλω.

ἐέργω (root *Fery*, cf. Lat. *urgedō*) or ἐργω, pass. perf. 3 plur. ἐρχαται,

*press, shut in, hem in, confine, enclose, bound* (w. ἐντός, Ω 544).

ἐξευγμέναι, see ζεύγνυμι.

ἐζομαι mid. of ἐζω, imperat. ἐζεο and ἐζε, imperf. ἐζετο, *sit*.

ἐζω (ἐδ-ος, Lat. *sed-ed*), aor. εἶσε, εἶσω, *set down, cause to sit, place*.

ἐή, nom. fem. sing. of possessive pronoun ἐός.

ἐηκεν, see ἔημι.

ἐην, see εἰμί.

ἐήος, see ἐός.

ἐης, gen. fem. of rel. ὅς, ἥ, ὅ, § 123, 2.

ἐησθα, ἐησι(ν), see εἰμί.

ἐθ' (before rough breathing) = ἐτι.

ἐθεεν, see θέω.

ἐθειραι, αἱ, *horse-hair, plume of helmet*.

ἐθῶ, subj. ἐθέλωμι, ἐθέλησθα, ἐθέλη(σι), opt. ἐθέλοιμι, etc., imperat. ἐθελε, partic. ἐθέλουσα, etc., imperf. ἤθελε and ἐθελε, etc., iterat. ἐθέλεσκες, -ε, fut. ἐθέλησει, aor. ἐθέλησε, *will, wish, desire, determine*.

ἐθεν, ἐθεν, enclitic pronoun of third pers. gen. sing., §§ 110; 61, 6.

ἐθεντο, ἐθεσαν, ἐθηκα, ἐθηκαν, ἐθηκα(ν), see τίθημι.

ἐθνος (F-), plur. ἐθνεα, τό, *company, band, flock* (of birds), *swarm* (of bees).

ἐθων, pres. partic. (σφέθ-, cf. Lat. *suētus*), perf. partic. εἰωθός, *accustomed, used*. Note on Π 260.

εἰ, *if*, §§ 197, 198, 208. In indirect questions, *whether*.—Also introducing a wish, εἰ γάρ, εἰθε, *if only, would that*.—εἰ δ' ἄγε, note on A 302.—εἰ δὴ, *if in fact, since in fact* (A 61, Σ 120).—εἰ κε, *if*, w. potential opt., § 208; w. subj. = Attic εἰν (A 137).—εἰ περ, *even if* (A 81); *just suppose* (A 580).—εἰ τε . . . εἰ τε, *whether . . . or*.

εἰαι, etc., see εἰώ.

εἰαμένη, ἡ, *lowland*.

εἰανός, see ἐατός, *clothing, robe*.



ελαρ-νόος, -ή, -όν (Ἔλαρ, spring, Lat. *vér*), of spring, vernal.

ελατο (Ξ 596), see ἐννύμη.

εἴβω = λείβω, pour, shed, w. κατά, in tmesis, Π 11.

εἶδόν, see οἶδα.

εἶδεται, see οἶδα.

εἶδεν, εἶδης, εἶδήσαν, see οἶδα.

εἶδομαι (root *Fid*, Lat. *videō*, Eng. 'wit,' 'wise'), εἶδεται, partic. εἶδομένη, aor. εἶδω (2 sing.), εἶσατο, opt. εἶσάτο, partic. εἰσόμενος or εἰσόμενος, show oneself, appear, seem, make oneself like, resemble.

εἶδομαι, see οἶδα.

εἶδον, εἶδοντο, see ὄραω.

εἶδος, τό (root *Fid*), looks, form.

εἶδός, εἶδός, see οἶδα.

εἶη, see ἴημι.

εἶπαρ, adv., at once, forthwith.

εἶκε (E 348), see (2) εἶκω.—εἶκε (Ξ 520), see (1) εἶκω and note.

εἶκελος, -η, -ον (εἶκ-ός partic. of εἶκω), like.

εἶκοσάκις †, adv., twenty times, I 379.

εἶκοσι, twenty, § 61, 9.

εἶκοσι-πῆχυν (α) †, adj. neut. plur., twenty-fold, X 349.

εἶκτιν, εἶκτια, see εἶκω.

(1) εἶκω (root *Fik*), imperf. εἶκε (Ξ 520), it seemed fitting; but the form may well be referred to (2) εἶκω. For other parts see εἶκω.

(2) εἶκω (root *Fik*, Lat. *vitō*), imperat. εἶκε (E 348), partic. εἶκων, (imperf. εἶκε.) aor. opt. εἶξετε, partic. εἶξας, yield, give way. Notes on Ξ 520, X 321, 459.

εἶλαπνῆ, ἡ, feast, feasting.

εἶλες, see αἶρέω.

εἶλέω (F-) = εἶλω, subj. εἶλέωσι, hold back, detain.

εἶληλους, etc., see ἐρχομαι.

εἶληπος, -οδος, adj. (Ἔειλω), rolling-gaited, swing-paced; trailing-footed; epithet of cattle.

εἶλω (root *Fel*, Lat. *volvō*), perf. pass. partic. εἶλόμενοι, wrap, cover up.

εἶλω (root *Fel*), aor. infin. εἶλαι, pass. perf. εἶλμεθα, partic. εἶλμένοι, aor. indic. ἄλεν, infin. ἀλλόμενοι and ἀλλόμενοι, partic. ἀλείς, ἀλέτων, pack close, enclose, hem in; pass. be shut up, be cooped up, be gathered; ἀλείς, gathering himself together.

εἶμα, -ατος, τό (for Ἔε-μα, cf. ἐννύμη, Lat. *vestis*), clothing, garment.

εἶμν (Attic εἶμν), see εἶμι.

εἶμι (root *es*, Lat. *es-se*), 2 sing. ἐσσί, εἶς, 3 sing. ἐσσί(ν), dual ἐστόν, plur. εἶμέν, ἐστέ, εἶσ(ν) (all the preceding forms are enclitic), 3 sing. also ἐσ(ν) (GG. 20 e; B. 262, 1; G. 144, 5; H. 480), 3 plur. εἶσ(ν), subj. εἶω, ἐγ(ν) or ἦν (I 245), ἐωσι(ν), opt. εἶην, εἶης or εἶσι, εἶη or εἶσι, elev, imperat. ἐστω, ἐστε, infin. εἶμαι, ἐμμεναι, ἐμμεναι, ἐμμεν, ἐμν (§ 137, 6), partic. ἐόν, ἐόντος, etc., fem. ἐοῖσα, imperf. (2 sing.) ἦσθα or ἐἦσθα, (3 sing.) ἦν or ἦεν or ἐην, ἦσαν or ἐσαν, iterat. ἐσκε, fut. ἐσ(σ)ομαι, ἐσ(σ)εται, ἐσται or ἐσ(σ)εται or ἐσσεῖται, ἐσ(σ)ονται, ἐσ(σ)οσθαι, ἐσόμενα, be, live; exist, endure: ἐσσι, it is possible, permitted.—τὰ ἐσόμενα, the future.—ἐσόμενοι, men hereafter.

εἶμι (root *i*, Lat. *i-re*), 3 sing. εἶσι(ν), 3 plur. εἶσ(ν), subj. εἶω, ἐγ(ν) or ἐμν, imperat. ἔθι, ἔτε, infin. ἔμηναι, ἔμν (§ 137, 7), partic. ἐόν, fem. ἐοῖσα, etc., imperf. ἦσι(ν) or ἔσι(ν), dual ἔην, 3 plur. ἔσαν, go, come, travel, fly; rise (X 27). Even in Homer the present is sometimes—but not always—used with future meaning (Ξ 883). ἔμν with *i* occurs in B 440, etc.

εἶν, see ἐν.

εἶνάρτες, -ων, αἱ, brothers' wives, sisters-in-law.

εἶνεκα, same as ἐνεκα, prep. w. gen., on account of.

εἶν-ὄδιος †, adj., in the road, Π 260.

εἶξας, εἶξας, see εἶκω.

εἰς, ἑο (ἐο), etc., of him, of her, etc., §§ 110; 61, 6.

εἶπον, ἔειπον (root *Fep*, cf. *Fep-os*, Lat. *uocō*), 2 aor., pres. wanting; *εἶπες* (also *εἶπας*), *εἶπε(ν)* or *εἶπε(ν)*, subj. *εἴπω*, -ης, -ῖ(σι), opt. *εἴποι*, imperat. *εἶπέ*, infin. *εἰπέμεν*, *εἰπεῖν*, partic. *εἰπών*, -ούσα, etc., iterat. indic. *εἶπεςκε*, say, speak, declare, tell.

εἰρῶν †, gen. plur., place[s] of assembly, Σ 531.

εἰρήνη, ἡ, peace.

εἰριον, plur. *εἶρια*, τό, wool.

εἰρο-κόμης †, wool-spinning, a spinner, Γ 387.

εἰρομαι, partic. *εἰρόμεναι*, imperf. *εἴρωτο*, ask, inquire, question; ask about.

εἰρύσται, 3 plur. of *εἰρύμαι*, defend, A 239, X 303. See § 142, 4, a. Perhaps a perfect from *βύομαι*.

εἰρύατο (O 654), see *εἶρω*.

εἰρύμαι (in meaning = *aerō*), *εἰρύσται* (A 239), § 142, 4, a; *εἰρύτο* (Ω 499), defend, protect. [See also *βύομαι*.]

εἰρύτο (Σ 69), see *εἶρω*.

εἰρόμαι (in meaning = *servō*), fut. *εἰρύσσονται* (Σ 276), aor. infin. *εἰρύσασθαι* (A 216), defend, protect, observe, obey.

εἰρυσ(σ)ε(ν), see *εἶρω*.

εἰρύσασθαι, see *εἰρόμαι*.

εἰρύσατο (X 306), see *εἶρω*.

εἰρύσσονται, see *εἰρόμαι*.

εἶρω, see *εἰρύμαι* and *βύομαι*.

εἶρω (root *Fep*, Lat. *ver-bum*, Eng. 'word'), fut. *εἶρώ*, *εἶρει*, *εἶρούσι*, infin. *εἶρειν*, partic. fem. *εἶρούσα*, *εἶρει*, say, announce; *πάλιν εἶρει*, will gainsay (I 56).

εἰς or ἐς, adv. and prep. w. accus. into, to, up to, unto, for.—*εἰς δ κα(ν)* = Attic *ἕως ἄν*, until.—*εἰς ὄψα*, in countenance, Γ 158.—Also accented *εἰς* or *ἐς*, §§ 164, 166.

Meaning as adv. therein, therefor, etc.

εἰς- in comp., see also *εἰσ-*.

εἰς, μία, ἓν, one, § 108, 1.

εἰσ-άγω, 2 aor. partic. *εἰσαγαγών*, lead to, bring into. See also *εἰδάγω*.

εἰσάιτο, εἰσάμενος, see *εἰδομαι*.

εἰσαν, see *εἶω*.

εἰσ-αναβαίνω, aor. *εἰσ-ἀνέβησω*, come up to.

εἰσατο, see *εἰδομαι*.

εἰσ-αφ-ικνέομαι, 2 aor. infin. *εἰσαφικέσθαι*, reach, arrive at.

εἰσέλθε, see *εἰσέρχομαι*.

εἰσε(ν), see *εἶω*.

εἰσ-έρχομαι, imperat. *εἰσέρχεο*, aor. *εἰσῆλθε*, also *εἰσήλυτον*, imperat. *εἰσελθε*, partic. *εἰσελθών*, go or come in, enter, invade (*εἰκατόμβης*).

εἰσεται, see *οἶδα*.

εἴση, -ης (for *εἴσιση*, cf. *ἴσος*), adj. fem., meet, adequate, sufficient feast (A 468); symmetrical, well-balanced ships.—*πάντοσ' εἴση*, 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.

εἰσήλθε, εἰσήλυτον, etc., see *εἰσέρχομαι*.

εἰσιδε, εἰσιδέειν, see *εἰσ-οράω*.

εἰσι(ν), see *εἶμι*.

εἰσι(ν), see *εἶμι*.

εἰσικω (for *εἴσικω*, root *Fik*, cf. *εἶκελος*, *ἵκελος*), make like, deem like, liken.

εἰσ-οράω, 2 aor. *εἰσιδε*, infin. *εἰσιδέειν*, look on, look at, gaze upon.

εἰσω (eis), adv., to the inside, into, often following an accus.

εἰσ-οπῶς †, adj., face to face with, O 653.

εἰχε(ν), εἶχοντο, see *εἶχω*.

εἰσθῶς, see *εἶθω*.

εἶκ, before a vowel *εἶξ* (Lat. *ex*), adv. and prep. w. gen., out of, from, out of range of (*Βελέων*), from among or above (*πᾶσιων*); of time, after, since.—*εἶξ οὖν*, from the time when.—Also accented *εἶκ*, *εἶξ*, §§ 164, 166. Meaning as adv. out, therefrom.

Ἑκάβη, *Hec'abe*, wife of Priam.  
 ἐκά-ργος (root *Fery* of *ἔFεργω*), epithet of Apollo, the *far-warder, protector*; according to others, the *far-worker* (root *Fery* of *Fέργω*), *far-darter*.  
 ἐκάη, see *καίω*.  
 ἐκαθεν (ἐκάς), *from afar, afar*. § 61, 10.  
 ἐκάλυψε(ν), *from καλύπτω*.  
 ἐκ . . . ἀπάτησε (in tmesis, I 375), see *ἐξ-απατάω*.  
 ἐκάπυσσεν †, aor. of *καπύω*, *breathed forth*, X 467.  
 ἐκάς (F-), adv., *far, far from*, often w. gen.  
 ἐκαστος, -η, -ον (F-), *each*.  
 ἐκάτερθε(ν) (F-, ἐκάτερος), adv., *from, on both sides*, w. gen.  
 ἐκατη-βελίτω †, τοῦ, the *far-darter*, A 75. Cf. § 61, 10.  
 ἐκατη-βόλος, -ον (βάλ-λω), *far-shooting, far-darting*. Cf. § 61, 10.  
 ἐκατόγ-χερον †, adj., the *hundred-handed*, A 402.  
 ἐκατόμ-βη, ἡ (βοῦς), *hecatomb*, offering of 100 oxen; less strictly, *sacrificial offering*.  
 ἐκατόμ-βοιος, -ον (βοῦς), *worth 100 oxen or beeves*.  
 ἐκατόμ-πυλοὶ †, adj., *hundred-gated*, I 383.  
 ἐκατόν (Lat. *centum*), *a hundred*, also used loosely for *very many*.  
 ἐκατος, -οιο (ἐκάς), as substant., *far-shooter, far-darter*.  
 ἐκ-βαίω, imperf. in tmesis ἐκ . . . βαίον (A 437), *disembarked*; aor. trans. ἐκ . . . βῆσαν (A 438), *made go forth, set ashore*; 2 aor. ἐκ . . . βῆ (A 439), *stepped out*, ἐκ . . . ἔβαν (Γ 113), *dismounted*.  
 ἐκ-βάλλω, 2 aor. ἐκβαλον, *hurl out; let fall, utter* (ἔπος). 2 aor. in tmesis ἐκ . . . ἔβαλον (A 436), *let go*.  
 ἐκ-γίγνομαι, perf. partic. fem. ἐκγεγαυία, *be born of*.  
 ἐκ-δοτε comp. †, *give over*, Γ 459.

ἐκ-δύω, 2 aor. opt. ἐκδύμεν, mid. imperf. ἐξεδύοντο, *strip off, lay off one's armor* (mid.); *get out of, escape destruction* (Π 99).  
 ἐκ . . . ἔβαν, see *ἐκβαίω*.  
 ἐκ . . . εἰλετο (in tmesis, I 377), *took away, has taken away*. Cf. *ἐξ-αίρω*.  
 ἐκείνος and κείνος, -η, -ον, *that, he, etc.*, § 120.  
 ἐκείαστο, see *καίνυμαι*, Ω 535.  
 ἐκη, -εν, see *καίω*.  
 ἐκη-βόλος, -ον (βάλ-λω); *far-shooting, far-darting*; as substant., *far-darter*, applied to Apollo. § 61, 10.  
 ἐκηλος, -ον (F-), *quiet, undisturbed*, I 376.  
 ἐκ-θρόσσω, 2 aor. ἐκθορε, *leap from*.  
 ἐκ-καλέω, aor. partic. ἐκκαλέσας, *call out*.  
 ἐκ-λανθάνομαι, reduplicated 2 aor. infin. ἐκλεσθῆσθαι, *utterly or quite forget* (w. gen.).  
 ἐκολώψα †, imperf. 3 sing., *kept on dravling*, B 212.  
 ἐκόμισσεν, see *κομίζω*.  
 ἐκ . . . ὄρουσεν, *sprang or jumped out*. See *ἐξ-ορούω*.  
 ἐκ-παγλος, -ον, superl. voc. ἐκπαγλότατε, *most terrible, redoubtable*.—Adv. ἐκπαγλον, ἐκπαγλα, ἐκπάγλως, *terribly, mightily, exceedingly*.  
 ἐκ-πέμτω, aor. opt. ἐκπέμψετε, *send forth, escort forth*.  
 ἐκ-πέρω, fut. ἐκπέρσει, aor. subj. ἐκπέρωσι, infin. ἐκπέρωαι, partic. ἐκπέρωα, *destroy, sack*.  
 ἐκ-πίπτω, 2 aor. ἐκπεσε, *fall from*.  
 ἐκ-πλήσσω, *strike out of one's wits, terrify*; 2 aor. pass. 3 plur. ἐκπληγεν.  
 ἐκ-πρεπεία †, adj. accus. from nom. ἐκπρεπής, *conspicuous*, B 483.  
 ἐκρίνειν, see *κρίνω*.  
 ἐκ-σεύω, *drive out*; pass. aor. ἐξεσθή, *was driven out, came out*; see note on E 293.—2 aor. in tmesis ἐκ . . . ἔσωντο (B 809), *rushed out*.

ἐκ-τάμνω, 2 aor. ἐξέταμον, *cut out, hew out.*

ἐκτανέ(ν), -ες, ἐκτανεν, see κτείνω.

ἐκ-τέλειω, imperf. ἐξτελείω, *bring to fulfilment, bestow offspring.* Cf. the following word.

ἐκ-τελέω, fut. ἐκτελέουσι, aor. ἐξτέλεσεν, subj. ἐκτελέωσι, *bring to fulfilment, fulfil.*

ἐκτῆσθαι, see κτάρμαι.

ἐκτο-θι (ἐκτός), adv., *outside, w. gen.*

Ἑκτόρεος, -η, -ον, *Hector's.*

Ἑκτοριδῆς, accus. -ην †, *Hector's son, Astyanax, Z 401.*

ἐκ-τός, adv., *without, outside*; may take gen.

ἕκτος, -η, -ον (Lat. *sextus*), *sixth.*

ἐκτοσ-θε(ν) (ἐκτός), adv., *outside, w. gen.*

Ἑκτωρ, -ορος, *Hec'tor*, 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.

ἐκυρῆ, -ῆς (σφεκ-, cf. ἐκυρός), *mother-in-law.*

ἐκυρός, ὁ (σφεκ-, Lat. *socer*, Germ. *Schwieger*), *father-in-law.*

ἐκ-φαίνω, pass. aor. ἐξεφάνθην, *shine forth, sparkle.*

ἐκ-φαίνω, *make appear, pass. 2 aor. ἐξεφάνη, appeared, was seen* (Σ 248, T 46).

ἐκ-φέρω, imperf. ἐκφερον, *bear out or away.*

ἐκ-φεύγω, 2 aor. ἐκφυγε(ν), *escape, flee from, speed from* (Π 480, X 292).

ἐκ-χέω, imperf. ἐκχεον, *pour out*; mid. ἐξεχέοντο, *streamed out* (Π 259).

ἐκόν (F-), *willing, of one's own will.*

ελαβε, see λαμβάνω.

ελαβε, see λαθάνω.

ελαιον, τό, *olive oil.*

ελάσασκιν, see ελαίνω.

Ἑλασος, accus. -ον †, *El'asus*, a Trojan slain by Patroclus, Π 696.

ελάστρεον †, imperf., *were driving*, Σ 548.

ελαύνω and ελάω, dual ελαύνετον, infin. ελαυνόμενον and ελάειν, partic. ελαύνοντε, imperf. ελαυνε, aor. ἤλασε, ελασ(σ)ε, ἤλασαν, ελασαν, imperat. ελασσον, infin. ελάσαι, partic. ελάσ(σ)ας, iterat. aor. ελάσασκεν, *drive, run (trans.), keep going, keep up*; *drive away or off*; *strike, smite*; *beat out, forge (metal)*. Intrans., *drive, go.*

ελαφθ-βόλος †, adj., *deer-shooting*; w. ἀνήρ, *hunter*, Σ 319.

ελαφος, -οιο, ὁ, ἡ, *deer, stag, hind.*

ελαφρός, -ή, -όν, *light, agile, quick.*—Comparat. ελαφρότερος, superl. ελαφρότατος.

ελαχον, see λαγχάνω.

ελάω, infin. ελάειν, *to run, to a run*, w. μίστιζεν, X 400. See ελαύνω.

ελαίρω (ἐλεος, *pity*), imperf. ελάιρπε, *pity, have compassion for.*

ελέγξῃς, see ἐλέγχω.

ελεγχείη (ἐλεγχος), ἡ, *shame, reproach.*

ελεγχῆς, -ές (ἐλεγχος), *disgraceful, ignominious.*—Superl. ἐλέγχιστος.

ελεγχος, τό, *shame, disgrace*; plur. ἐλέγχεα, *reproaches, wretches*, B 235.

ελέγχω (cf. ἐλεγχος), aor. subj. ἐλέγξῃς, *put to shame, bring reproach on.*

ελεινός, -ή, -όν (ἐλεος, *pity*), *pitiable, to be pitied.*—Comparat. ελεινότερος.—ελεινά, neut. as adv., *piti-fully, pitiously.*

ελέω (ἐλεος, *pity*), fut. ἐλεήσει, aor. ἐλέησε, subj. ἐλεήσει, -η, imperat. ἐλέησον, partic. ἐλεησάντων, *have pity on, have mercy on.*

ελλίξω, aor. ἐλέλιξεν, mid. aor. partic. ἐλελιζόμενος, pass. ἐλελιχθη, *whirl around, shake, make tremble*; mid. aor. partic., *coiling himself up* (cf. note on B 316).

Ἑλένη, *Hel'en*, daughter of Zeus and Leda, and wife of Menelaus, stolen away by Paris.

ελέγγο, see λεχ.

- ἄλος**, *δ*, plur. only, *dresser*, a table or bench on which meat is dressed or prepared for use.—**ἄλος**, see *ἔλος*.
- ἄλος**, **ἄλοτο**, see *αἰρέτο*.
- ἄληθι** †, verbal adj., *to be caught*, I 409.
- ἄλθιρος**, -η, -ον, *free*, day (*ἡμαρ*) of freedom, mixing-bowl (*κρητήρα*) in honor of freedom.
- ἄλυσσονται**, see *ἔρχομαι*.
- ἄλυν** †, aor. of *λείπω*, *peeled*, A 236.
- ἄλυν**, **ἄλοισ**, **ἄλω**, etc., see *ἔρχομαι*.
- ἄλικας** †, *τὰς*, *spirals*, probably worn as bracelets or armlets, Σ 401. [From nom. *ἔλιξ*.]
- Ἑλικίων** †, *Helicaion*, son of Antenor, and husband of Laodice, Priam's daughter, Γ 123.
- ἄλικος**, see *ἔλιξ*.
- ἄλικ-ωψ**, -ωπος, plur. -ωπες, fem. accus. sing. **ἄλικώπιδα** †, A 98, (if from *Φελίσσω*) *rolling-eyed*, *quick-eyed*; or, according to others, *bright-eyed* (cf. *σέλας*).
- ἄλιξ**, -ικος, (if from *Φελίσσω*) *twisted*, *curved*; of cattle, *crumpled-horned*; according to others, *swing-paced*; or *steek*, *glossy* (cf. *σέλας*).
- ἄλιτε(ν)**, **ἄλιπον**, see *λείπω*.
- ἄλισσω** (*F.*, *Φελύω*, Lat. *volvō*), mid. pres. partic. *ἄλισσόμενος*, *turn around*, *curl*, *whirl around*. Notes on Σ 372, X 95.
- ἄλικε**, **ἄλκεο**, see *ἔλκω*.
- ἄλκεοί-πεπλος**, -ον, *with trailing robe*. Introduction, 20.
- ἄλκίο** (*F.*, cf. *ἔλκω*), fut. *ἄλκῆσουσι*, pass. aor. partic. fem. *ἄλκῆθείσας*, *drag off*, *tear asunder*.
- ἄλκῆμοιο** †, τοῦ, *dragging away*, Z 465.
- ἄλκος**, -εος, τό (Lat. *ulcus*), *wound*.
- ἄλκω** (*F.*), infin. *ἄλκίμε(αι)*, imperf. *ἄλκε*, *ἔλκων*, mid. imperat. *ἔλκεο*, pass. infin. *ἄλκεσθαι*, partic. *ἄλκόμενος*, imperf. *ἄλκετο*, *drag*, *drag along*; *raise* (*τάλαντα*); *drag down*, *launch* (*νήας*). Cf. *ἀν-έλκομαι*.
- ἔλλαβε**, see *λαμβάνω*.
- Ἑλλάδος**, -άδος, *Hel'las*. Cf. note on A 79.
- ἄλεξαντοί** †, τοῖς, *straw bands*, Σ 553.
- Ἑλληνες**, *Helle'nes*; see note on A 79.
- Ἑλλησποντος**, *δ*, *Hel'lespont*, sea of Helle.
- ἔλλισσονται**, see *λίσσομαι*.
- ἔλλιτάνευε**, see *λιτανεύω*.
- ἔλος**, -εος, τό (*F.*), *low ground*, *marsh*.
- ἔλω** (*F.*), mid. *ἔλωμαι*, -εαι, -εται, partic. *ἔλόμενος*, imperf. *ἔλπετο*, perf. *ἔολπα*, *hope*, *expect*, *think*, *surprise*.
- ἔλωι**, see *ἔλω*.
- ἔλω** (root *Feλ*, cf. *εἰλῶ* and Lat. *volvō*), pass. aor. partic. *ἔλωσθεις*, *roll round*, *roll up*. Cf. Ω 510.
- ἔλωρ**, τό (*αἰρέω*, *ἔλείν*), plur. *ἔλωρα*, *taking*, *despoiling*, *booty*.
- ἔλωρια** †, τὰ, *booty*, *prey*, A 4.
- ἐμβάινω**, 2 aor. subj. *ἐμβήη*, *step in*, *interfere* (Π 94).
- ἐμβάλλω**, 2 aor. *ἐμβαλε*, opt. *ἐμβάλοι*, infin. *ἐμβάλειν*, *throw in* or *thereon*; *throw on*, *hurl on*; *force . . . to share* (Σ 85); *place* or *put in*; *inspire in*.
- ἐμβρέμεται** comp. †, pres. indic., *roars in*, O 627.
- ἐμῆλλον**, see *μέλλω*.
- ἔμει**, **ἔμεναι**, **ἔμην**, **ἔμμεναι**, pres. infin. of *εἶμι*, *am*, *be*.
- ἐμ-μεμῶς** (*μέμωα*), perf. partic., *in eager haste*.
- ἔμμορε**, see *μείρομαι*.
- ἔμός**, -ή, -όν, *my*, *mine*, *of me*.
- ἐμπάξομαι**, *busy oneself about*, *heed*.
- ἐμπέδος**, -ον (*ἐν πέδῳ*), *on the ground*, *firm-set*, *steadfast*, *sound* (*φρένες*). Cf. T 33.—**ἐμπέδον**, neut. adv., *firmly*, *steadily*.
- ἔμπεσε**, see *ἐμπίπτω*.
- ἔμπεφυνία**, see *ἐμφύω*.
- ἔμπη**, adv., *nevertheless*; w. *περ*, *however* so(much).
- ἐμπλήθημι**, *fill up*; mid. aor. *ἐμπλή-*

- σατο, partic. ἐμπλησόμενος, fill one's own.
- ἐμ-πίπτω, 2 aor. ἔμπεσε, imperat. ἔμπεσε, fall upon, fall on.
- ἐμπλήσατο, etc., see ἐμπιμπλημι.
- ἐμ-πρήθω, imperf. ἐνέπρηθον, fut. ἐμπρήσειν, aor. ἐνέπρησε(ν), set fire to, burn.—ἐν . . . πρήσεν (in tmesis, A 481), blew into, puffed out.
- ἐμ-φύω, 2 perf. partic. ἐμπεφυῖα, grown on, fast clasping, 2 aor. (in tmesis) ἐν . . . φύ, grew to, grasped. Cf. Z 253.
- ἐν, ἐνί, ἐν (§ 85), adv. and prep. w. dat., in, on, at, by, before (ὀφθαλμοῖσι). Also accented ἐν, ἐνι, §§ 164, 166, 167.
- As adv. therein, thereon. Cf. A 142, 309.
- ἐν-αἶρω, mid. partic. ἐναιρόμενος, slay.
- ἐν-αἶσμος, -ον (ἐν αἰσῶ), due, meet, just; fateful (σήματα).—<sup>1</sup>eut. as adv. ἐναίσμιον, in good time (Z 519).
- ἐν-αἰγκυός, -ον, like.
- ἐν-αντί-βιον (βίη), adv., with opposing strength, against.
- ἐν-αντίος, -η, -ον, in face of, opposite, face to face with.—Adv. ἐναντίον, before the face of, before; against.
- ἐναρα, τὰ, spoils.
- ἐναρῶ (ἐναρα), opt. ἐναρί(οι), imperf. ἐνάριξε, -ον, aor. ἐνάριξε, spoil, slay.
- ἐν-αριθμός, -ον (ἀριθμῶς), counted in, of account, B 202.
- ἐνατος, -η, -ον (ἐννέα), ninth.
- ἐν-αυλος, ὁ, bed of stream, water-course, Π 71.
- ἐν-δέκα (Lat. undecim), eleven.
- ἐνδεκά-πηχυς, -υ, eleven cubits long.
- ἐνδέκατος, -η, -ον, eleventh; fem. substant., eleventh day.
- ἐν-δέξιός, -η, -ον, to the right, favorable.—ἐνδέξια, adv., from left to right.
- ἐν-δέω, aor. ἐνέδησε, bind in, entangle.
- ἐν-δέσασθαι comp. †, imperf. of ἐνδημι, tried to set on, † 584.
- ἐνδο-θεν, adv., from within, within, w. gen.
- ἐνδο-θι, adv., within.
- ἐν-δον, adv., within, in the house.
- ἐν-δύνα, imperf. ἐνδύνη, slip on. See Introduction, 13.
- ἐνεικαν, ἐνεικεν, ἐνέικω, etc., see φέρω.
- ἐν-εἰμι (εἰμι), opt. ἐνέλη, imperf. ἐνῆεν, ἐνεσαν, be in; for ἐνεστι, ἐνι occurs (‡ 53).
- ἐνεκα, prep. w. gen., on account of.
- ἐνέπασσεν comp. †, imperf. of ἐμπάσσω, was weaving therein, Γ 126. The verb occurs in tmesis in X 441 also.
- ἐνέπρηθον, ἐνέπρησεν, see ἐμ-πρήθω.
- ἐν-έπω and ἐν-νέπω (root σπ), 2 aor. indic. ἐνιπε(ν), say, tell.
- ἐνεσαν, ἐνῆεν, see ἐνεἰμι.
- ἐνήκας, ἐνήσας, see ἐνίημι.
- ἐν-θα, adv., there, thither, here, hither; where; whereupon, then. ἐν-θα καὶ ἐν-θα, here and there, hither and thither.
- ἐνθά-δε, hither, thither, here, there.
- ἐνθέμεναι, ἐνθεμένη, ἐνθεο, see ἐντίθημι.
- ἐν-θεν, thence, whence, from which.
- ἐνθέν-δε, from there, from here, hence.
- ἐν-θρόσκω, 2 aor. ἐνθορε, leap upon or among (w. dat.).
- ἐνιαυτός, ὁ, year.
- ἐν-ίημι, fut. ἐνήσεις, aor. ἐνήκας, -ε, send in; arouse or kindle in; urge, incite to.
- ἐν-πρήθω, fut. ἐνπρήσειν, aor. subj. ἐνπρήσῃσσι, same as ἐμ-πρήθω, set fire to, burn.
- ἐν-ίπτω (cf. ἵπτομαι), imperat. ἐνίπτε, 2 aor. ἤνιπτε (§ 129), reproach, rebuke, scold.
- ἐνιπε(ν), see ἐνέπω.
- ἐνίσσω (ἐνίπτω), reproach, scold.
- ἐννά-ετες (ἐννέα, ἔτος, year), adv., nine years long.
- ἐννά-νυχες †, adv., for nine nights, I 470.

ἐννατος, -η, -ον (ἐννέα), *ninth*.  
 ἐννέα (Lat. *novem*), *nine*.  
 ἐν-πέτω, see ἐπέτω, *say, tell*.  
 ἐννέ-ετος, -ον (ἐτη), *nine years old*.  
 ἐνν-ήμερον, adv., *for nine days*.  
 ἐν-νοστή-γαίος, ὁ (ἐν + root *Fos* of ὠθέω + γαίος), *earth-shaker*, epithet of Poseidon.  
 ἐννύμι (Fés-νύμι, cf. Lat. *vestiō*, Eng. 'wear'), aor. ἔσσε, imperat. ἔσσον, mid. aor. infin. ἔσασθαι, pluperf. ἔσασσ (Γ 57), ἔσασθην, εἶπτο (Σ 596), *put clothes or armor on somebody else*; mid. *clothe oneself in, put on, wear*.  
 ἐν-ή, ἡ (ἦψ, root *Few*), *noise, clamor, cry, little-cry*.  
 Ἐνὸππῃ, Δ'ῆ'οπε, town of Agamemnon in Macedonia.  
 ἐν-ὄρνυμι, aor. ἐνόρσεν, ἐνόρσεναι, *stir up among*; mid. 2 aor. ἐνόρσασθαι, *stir up among* (A 599).  
 ἐν-ορούω, aor. ἐνόρουσεν, *spring upon* (of a hostile attack).  
 ἐν-στρέφεται comp. †, *turns in, plays in*, E 306.  
 ἐνταῦθα †, adv., *there, to such a point*, I 601.  
 ἐντεα, dat. ἐντεσι, τὰ, *arms, armor*.  
 ἐν-τίθημι, 2 aor. infin. ἐνθέμεναι, mid. 2 aor. indic. ἐνθεο, imperat. ἐνθεο, partic. ἐνθεμένη, *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 ἴημι.  
 ἐν-τός, adv., *within*; also as prep. w. gen.  
 ἐν-τοσθε(ν), adv., = ἐντός.  
 ἐν-τροπαλίζομαι (ἐν-τρέπομαι), *turn around often*.  
 ἐντύνω (ἐντεα), aor. imperat. ἐντύνον, *equip, make ready, prepare*.  
 Ἐνυάλιος, ὁ (Ἐνώδ), *Enyalius*, a name of Ares.  
 Ἐνυεύς, -ῆος †, *Eny'eus*, king of Scyros, I 668.

ἐν-τυπνιον (τυπος, *sleep*), adv., *in sleep*.  
 Ἐνώδ, *Eny'o*, a goddess of war, companion of Ares, E 333.  
 ἐνώρσεν, ἐνώρσεντο, see ἐνόρσνυμι.  
 ἐξ, see ἐκ.  
 ἐξ (Lat. *sex*), 'six.'  
 ἐξ-άγω, imperat. ἔξαγε, *lead out or forth*. 2 aor. in tmesis ἐκ . . . ἔγαγε (A 346).  
 Ἐξάδιος, accus. -ον †, *Exa'dius*, a Lapith, A 264.  
 ἐξ-αίρετος, -ον (αἰρέω), *chosen, choice*.  
 ἐξ-αίρω, 2 aor. ἐξελον, mid. ἐξελόμην, *pick out, select*; mid. for oneself.—Common in tmesis: 2 aor. ἐκ . . . ἔλον (A 369), mid. ἐκ . . . εἴλετο (I 377), *took away*; subj. ἐκ . . . εἴληται (X 68), *take away*.  
 ἐξ-αίσιος, -ον (αἴσα), *exceeding proper measure, unjust, merciless*, O 598.  
 ἐξ-ακίωμα, *cure, heal completely*.  
 ἐξ-αλαπάξω, aor. infin. ἐξαλαπάξαι, *sack, plunder*.  
 ἐξ-αν-ίωσαι comp. †, pres. partic., fem. plur., *sending forth*, Σ 471.  
 ἐξ-απατάω, fut. infin. ἐξαπατήσων, aor. ἐξαπάτησεν, in tmesis ἐκ . . . ἀπάτησε (I 375), *deceive utterly*.  
 ἐξ-απαφίσκω, 2 aor. ἐξαπάφοιτο, *deceive utterly*. Cf. ἐξαπατάω.  
 ἐξ-απίνης (perhaps from ἐξ αἰπυῆς), adv., *of a sudden, suddenly*.  
 ἐξ-απ-άλλυμι, 2 perf. ἐξαπόλωε, *be lost out of* (w. gen.).  
 ἐξ-άπτω, imperf. ἐξήπτει, *attach thereto* (from), X 397.  
 ἐξ-αρπάξω, aor. ἐξήραξε, *snatch away*.  
 ἐξ-άρχω, imperf. ἐξήρχε, *take the lead in, begin*.  
 ἐξ-αυδάω, imperat. ἐξάδα, *speak out*.  
 ἐξ-αυτίς, adv., *again*.  
 ἐξείης, adv., *one after another, in order*.  
 ἐξ-εμ (εἰμι), infin. ἐξίναι, *go out, go forth*.  
 ἐξ-εἶπον, 2 aor., subj. ἐξείπω, opt.

ἐξείποι, fut. ἐξέρω, *speak out, announce*.  
 ἐξ-εκάθειρον comp. †, imperf. of ἐκκαθαίρω, *they cleared out*, B 153.  
 ἐξ-ελαίνω, aor. ἐξέλασε, *drive out, drive forth*.  
 ἐξελεῖν, etc., see ἐξέρχομαι.  
 ἐξελόμην, ἐξελον, see ἐξαιρέω.  
 ἐξ-εναρτίζω, aor. ἐξενάρτιζα, *spoil of armor, slay*.  
 ἐξ-ερεῖνω, imperf. ἐξερέεινε, *ask, make question*.  
 ἐξ-ερείνω, aor. partic. ἐξεριπώσα, intrans., *fall from*.  
 ἐξ-ερέω, fut. of ἐξείποι, *speak out, announce*.  
 ἐξ-ερώ, aor. ἐξέρυσε, *draw out*.  
 ἐξ-έρχομαι, aor. ἐξῆλθον, infin. ἐξελεῖν, partic. ἐξελθόντα, *go or come out*.  
 ἐξεσθῆ, see ἐκ-σείω and note on E 293.  
 ἐξεται, see ἔχω.  
 ἐξέταμον, see ἐκτάμνω.  
 ἐξετέλειον, see ἐκτελείω.  
 ἐξετέλεισσαν, see ἐκτελείω.  
 ἐξ-εῦροι comp. †, 2 aor. opt. of ἐξεύρισκω, *find out, discover*, § 322.  
 ἐξεφάανθεν, see ἐκφαίλω.  
 ἐξεφάνη, see ἐκφαίλω.  
 ἐξεχόντο, see ἐκχέω.  
 ἐξ-ηγείσθω comp. †, *let him lead out*, w. gen. of pers., B 806.  
 ἐξῆλθον, see ἐξέρχομαι.  
 ἐξῆπτον, see ἐξάπτω.  
 ἐξῆρταξε, see ἐξαρτάζω.  
 ἐξῆρχε, see ἐξέρχω.  
 ἐξ-ημι, mid. 2 aor. in tmesis ἐξ . . . ἔντο, *dismissed from themselves, appeased*.  
 ἐξ-ικνέομαι, 2 aor. ἐξικόμην, ἐξικετο, *come to, arrive*.  
 ἐξ-οικνεσθαι comp. †, pres. indic., 3 plur., *go forth*, I 384.  
 ἐξ-οίχομαι, *be gone away, have gone out*.

ἐξομεν, see ἔχω.  
 ἐξ-ονομαίνω, aor. subj. ἐξονομήτης, *call by name*.  
 ἐξ-ονομα-κλήδην (καλέω, κέ-κλη-κα), adv., *calling by name, by name*.  
 ἐξ-οπίσω, adv., *backward*.  
 ἐξ-ορούω, aor. in tmesis (Γ 325), ἐκ . . . ἔβρουσεν, *sprang or jumped out*.  
 ἐξ-οχος, -ον (ἐξ-έχω), *standing out, distinguished, conspicuous*. — ἐξ-οχον and ἐξ-οχα, neut. as adv., *especially, preëminently, by far*.  
 ἐο, ἐο, enclitic pronoun of third pers., gen. sing., §§ 110; 61, 6.  
 εἰκα (root *Fuk*), 2 perf. of (1) εἶκω, 3 sing. εἴκοι, partic. εἰκόως, plur. εἰκότες, sing. fem. εἰκῦια, plur. fem. εἰκῦια, pluperf. ἐφκει, 3 dual εἰκτην, *be like, be fitting, suitable, seemly*.  
 ἐοιο, gen. sing. of ἐός, *his own, her own*.  
 εἰο, εἰο, see εἰμί.  
 εἰοπα, see εἶπω.  
 εἰργας, εἰργε(ν), εἰργάς, see ἔρδω.  
 ἐός, ἐή, ἐόν (ἐός, Lat. *suus*), § 113, same as ὅς, ἡ, ὅν, *his own, her own*. See § 61, 6.  
 ἐοῦσα, see εἰμί.  
 ἐπ-αγαλλόμενος comp. †, pres. partic., *exulting in*, II 91.  
 ἐπ-αγείραν comp. †, *gather to one place, bring together*, A 126.  
 ἐπάγη, see πῆγνυμι.  
 ἐπ-αγλαΐσθαι comp. †, fut. infin. of ἐπαγλαΐζομαι, *will glory in*, § 133.  
 ἐπ-αίρω, aor. partic. ἐπαειράς, *raise and place (something somewhere), rest . . . on*. Cf. I 214.  
 ἐπ-αιγών, *storm or bluster upon*.  
 ἐπ-αινέω, imperf. ἐπῆνεον, also in tmesis ἐπι . . . ἤνεον (Γ 461), aor. ἐπῆνησαν, partic. ἐπαῆνησαντες, *approve, give assent, applaud*.  
 ἐπ-αινός, -ή, -όν, *dread*.  
 ἐπ-αίτωσα, aor. partic. ἐπαΐξας, iterat. aor. ἐπαΐξασκε, *rush or dash upon; rush after; dash*.



ἐπ-αἰτιοί †, adj., *blameworthy*, A 335.

ἐπ-ακούω, aor. ἐπάκουσαν, subj. ἐπακούσῃ, infin. ἐπακούσαι, *hear, give heed*.

ἐπ-αλέξω, -ιος, dat. plur. ἐπάλεξον, ἡ (ἀλέξω, *ward off*), *breastwork, parapet*.

ἐπ-αμειβομαι, 3 sing. ἐπαμειβεταί, *comes by turns* (Z 339).

ἐπ-αμύνω, aor. imperat. ἐπάμυνον, infin. ἐπαμύναι, *bear aid, help*.

ἐπ-αν-ίστημι comp. †, *stood up thereat*, B 85.

ἐπ-απειλέω, aor. ἐπηπειλήσε, *threaten something to somebody* (dat.). Note on A 319.

ἐπ-αράς †, *rás, curses*, I 456.

ἐπ-αρήγω, aor. infin. in tmesis ἐπὶ . . . ἀρήξαι (A 408), *give aid to*.

ἐπ-άρχομαι, aor. partic. ἐπαρξάμενοι, *begin*, further defined in note on A 471.

ἐπ-ασσύτερος, -η, -ον (ἄσσον, *nearer*), *closely after one another, in quick succession*.

ἐπ-αυρίσκω, fut. infin. ἐπαυρήσεσθαι, 2 aor. infin. ἐπαυρέμεν, subj. mid. ἐπαύρονται, *partake of, enjoy* (Z 302), *get acquainted with* (A 410), *reap the fruits of* (Z 353).

ἐπιγίγνην, see ἐπιγινάμην.

ἐπ-ἔδραμον, *run up to a place*. See ἐπι-τρέχω.

ἐπέσσυ(ν), see ἔπος (§ 91).

ἐπιθήκεν, see ἐπιτίθημι.

ἐπεὶ, conj., *since, after, when, as often as, because, for*.—ἐπεὶ δὲ, *after, when once; since, because*.—ἐπεὶ ἦ, *since in fact, since in truth*.—ἐπεὶ κε(ν), Attic ἐπὶν or ἐπὶν, *when, w. subj. in protasis*.

ἐπέλω, *press, drive on, urge; mid. imperat. ἐπειγέσθω, partic. ἐπειγομένη, hurry, hasten*.

ἐπ-εμῖ (εἰμι), opt. ἐπέη, *be on, rest on*. For ἔπεισι, ἐπι occurs (A 515).

ἐπ-εμῖ (εἰμι), 3 sing. ἔπεισι, partic. ἐπιών, *go to, come to, come upon*.

ἐπ-επα (ἐπί, εἶτα), adv., *then, thereupon, thereafter, hereafter*.

ἐπ-εκέλευ(ε) comp. †, 2 aor., *called upon*, I 454.

ἐπέλθῃσι, ἐπελθόν, see ἐπέρχομαι.

ἐπ-εμ-βεβαώς comp. †, perf. partic., *standing upon*, I 582.

ἐπ-ενηνοθε (from root ἀνεθ, familiar—in a shorter form—in ἀνθος, a perfect (w. past meaning) or possibly aorist, *grew thereon*, B 219).

ἐπ-εοικε(ν), (if) *is seemly, is suitable, is becoming*.

ἐπέπαντο, see πάω.

ἐπέπιθμεν, see πείθω.

ἐπερρώσαντο, see ἐπιρρώομαι.

ἐπ-έρχομαι, partic. ἐπερχόμενον, aor. ἐπήλθε, also ἐπήλυθε, subj. ἐπέλθῃσι, partic. ἐπελθόν, *go or come to, come upon, go over; go against, assail, attack*. 2 aor. in tmesis ἐπὶ . . . ἦλθεν, infin. ἐπὶ . . . ἐλθεῖν, *come on*.

ἐπιο-βόλον †, adj., *word-flinging, bold-talking, impudent*, B 275.

ἔπεισι, ἔπεισον, see τίπτω.

ἔπεισι(ν), see ἔπος (§ 91).

ἐπίστοπον, see ἐφέπω.

ἐπισσέοντο, see ἐπι(σ)σεομαι.

ἔπεισι, see ἔπος (§ 91).

ἐπισσυσμένον, ἐπίσυσται, ἐπίσσυτο, see ἐπι(σ)σεομαι.

ἔπειστέλειτο; see ἐπιστόφομαι.

ἐπίσχοον, see ἐπέχω.

ἐπ-ετοξάζοντο comp. †, imperf., *kept drawing their bows on*, Γ 79.

ἐπ-ευφημέω, aor. ἐπευφήμησιν, *cry out in approval*.

ἐπ-εύχομαι, partic. ἐπευχόμενος, aor. ἐπέεγαστο, partic. ἐπευξάμενος, *pray, boast over, exult*.

ἔπεφνε(ν), ἐπέφνονμεν, see root φεν.

ἐπέφραδε, see φράζω.

ἐπέχυντο, see ἐπιχέομαι.

ἐπ-έχω, 2 aor. ἐπέσχοον, -ε, partic. ἐπισχόν, *hold (οἶνον, etc.) to a person or to his lips*.

ἐπῆλθε, or ἐπήλυθε, see ἐπέρχομαι.  
 ἐπὴν (ἐπει ἄν), conj. w. subj., as *soon as, after, when*.  
 ἐπῆνεον, ἐπῆνησαν, see ἐπαινώ.  
 ἐπηγελησε, see ἐπακείλω.  
 ἐπ-ήπυον, imperf., *applauded*, Z 50.  
 ἐπ-ήρατος, -ον (ἐράω, *love*), *lovely, charming, pleasant*.  
 ἐπήγρμος, -ον, *close together, numerous*.  
 ἐπί, ἐπ', ἐφ', adv. and prep. w. gen., dat., or accus. **W. gen. on, upon, by, toward** (Γ 5), *in the time of* (I 403). **W. dat. on, by, near, at** (e. g. w. γέλασσω, B 270), *for, for the sake of* (A 162, I 492), *in charge of* (Z 424), *in addition to* (I 639), *on condition of* (I 602), *before* (Z 501); also *to, against*, after verbs of motion, where the Attic Greek would use an accus. **W. accus. to, against, over; ἐπὶ χρόνον, for a time**. Also accented ἐπί, §§ 164, 166, 167. For ἐπι = ἐπεστι see § 167.  
 Meaning as **adv. overhead, thereon, on or over** (him, etc.), *thereto, besides*. See also § 162.  
 ἐπι-άχω, imperf. ἐπίαχον, *shout out thereat, shout in approval*.  
 ἐπι-βαίνω, 1 aor. ἐπέβησε (trans.), *made ascend, brought to* (I 546); 2 aor. infin. ἐπιβήμεναι, partic. ἐπιβάς (intrans.), *mount, go up on*.  
 ἐπι-βασκέμεν †, pres. infin., *to bring into misery*, B 234.  
 ἐπι-γνάμπτω, aor. ἐπέγναμψεν, partic. ἐπιγνάμψασα, *bend* (I 514), *bend to one's will, bring over* (B 14, 31, 68), *bend or bow submissively* (A 569).  
 ἐπι-δέξιω, neut. plur. accus. as adv., *to right, on the right*.  
 ἐπι-δεύής, -ές (θεύομαι, *want*), *needy, in want*.  
 ἐπι-δεύομαι, 2 sing. ἐπιδέεται, partic. ἐπιδευομένου, *want, lack*.  
 ἐπι-δήμιος, -ον (δήμιος), *among the people, at home, civil* (πόλεμος).

ἐπι-δίδωμι, aor. ἐπέδωκε, *give besides or along with*; mid. 2 aor. subj. ἐπιδώμεθα, *let us take to ourselves as witnesses* (X 254).  
 ἐπι-δινύω, aor. partic. ἐπιδινησᾶς, *whirl, swing around*.  
 ἐπι-ιδόντα, see ἐφοράω.  
 ἐπι-δρομον †, adj., *to be scaled, scalable*, Z 434.  
 ἐπι-είκελος, -ον, *like*.  
 ἐπι-εἰκής, -ές (εἰκ-ός, partic. of εἶκα), *meet, fitting, suitable*.  
 ἐπι-εμένος, see ἐπι-έννυμι.  
 ἐπι-ελομαι, imperat. ἐπιέλπεο, *hope*.  
 ἐπι-έννυμι, *put on over* (trans.); mid. perf. partic. ἐπιεμένος, *clothed in*.  
 ἐπι-ζάφελος †, adj., *vehement*, I 525.  
 ἐπι-ζαφελῶς (cf. ἐπιζάφελος †, I 525), *vehemently*.  
 ἐπι-ιδοντο, see πείθω.  
 ἐπι-ιθῶ, *rush straight on, strive eagerly*.  
 ἐπι-κεμαί, fut. ἐπικεῖσεται, *be laid on, rest on*.  
 ἐπι-κείρω, *shear, cut short, thwart*. Imperf. in tmesis ἐπι . . . κείρων, Π 120.  
 ἐπι-κερομέω, partic. -έων, *taunt, mock at; jest* (Ω 649).  
 ἐπι-κλήσις, ἡ (ἐπι-καλέω), *surname*. Used only in adverbial accus. by Homer, *by surname, by name*.  
 ἐπι-κλοπος, -ον (κλέπ-τω), *thievish, wily; w. μύθων, deceitful of speech, a man of cunning words*, X 281.  
 ἐπι-κλώθω, aor. mid. ἐπεκλώσαντο, *spin to, allot to*.  
 ἐπι-κουρος, ὁ, *helper, ally*; mostly plur.  
 ἐπι-κραίαινω, imperf. ἐπεκράαινε, aor. imperat. ἐπικρήνον, *accomplish, grant*. [Same as ἐπικραίνω.]  
 ἐπι-κραίνω, aor. opt. ἐπικρήνεις, *fulfil*.  
 ἐπι-κρατίως (cf. κράτος), adv., *with might, impetuously*.  
 ἐπι-κρήναι, see ἐπικραίνω.

ἐπι-λανθάνομαι, fut. ἐπιλήσομαι, *forget* (w. gen.).

ἐπι-μέμφομαι, *find fault, be angry, w.* gen. of cause.

ἐπι-μένω, aor. imperat. ἐπίμεινον, *wait*.

ἐπι-νέμω, aor. ἐπένευε, *distribute*.

ἐπι-νέω, *nod forward, nod* (the context may show *in assent*).

ἐπιον, see πίνω.

ἐπι-ορκος, -ον (ὄρκος), *sworn falsely*. As neut. substant., *false oath*.

ἐπι-όψομαι, see ἐφοράω.

ἐπι-πέθομαι, subj. ἐπιπειθήσεται, imperat. ἐπιπέθεο, imperf. ἐπεπέθεο, fut. ἐπιπέσεται, *obey*.

ἐπι-πλέω, imperf. ἐπέπλεον, *sail over*.

ἐπι-πλώω (= πλέω), aor. partic. ἐπιπλώσας, 2 aor. partic. ἐπιπλάς, *sail over*.

ἐπι-προ-ίημι, aor. ἐπιπρόηκα, -ε, *send forward or forth* (to).

ἐπι-πυλόμαι, *pass through, pass in review*.

ἐπι-(ρ)ρέομαι, aor. ἐπερρώσωτο, *flow or stream down thereat* (A 529).

ἐπι-σκοπος, ὁ (σκέπ-τομαι), *overseer, guardian*.

ἐπι-σκόβομαι, *be angry thereat*.

ἐπίσκη, ἐπίσκης, see ἐφέτω.

ἐπι-(σ)σύβομαι, imperf. ἐπεσσεύοντο, 2 aor. ἐπίσσυτο, perf. ἐπέσσυται, partic. ἐπεσσυμένον, *hasten to, hurry, rush up; be eager*.

ἐπι-ίσταμαι, subj. ἐπίσθηται, partic. ἐπισταμένοισι, imperf. ἐπίστατο, *understand or know how, be able*. Partic. *cunning*, 2 599.

ἐπι-σταμένως, adv., *understandingly, skilfully*.

ἐπι-στέφομαι, aor. ἐπιστέψατο, *fill up full, fill to the brim*.

ἐπι-στρέφω comp. †, aor. partic. of ἐπιστρέφω, *turning him toward himself, swinging him about*, Γ 370.

\* Ἐπίστωρ, accus. -ορα †, *Epis'tor*, a Trojan slain by Patroclus, Π 695.

ἐπι-σφάγια, τὰ (σφυρόν, ἀπλή), *ankle-clasps*. Introduction, 30.

ἐπι-σχορέ, adv., *in a row, one after another*.

ἐπι-σχόν, see ἐπέχω.

ἐπι-τάλλω, imperf. ἐπιτάλλω, sometimes in tmesis, *adding on, enjoin on, command*. Id. in act. sense.

ἐπιτετράφαται, see ἐπιτρέπω.

ἐπιτηδές, adv., *hastily, or of the proper number; both derivation and meaning are doubtful*.

ἐπι-τίθημι, aor. ἐπέθηκεν, *set or place something on something* (gen., Ω 589).

ἐπι-τρέπω, *entrust; pass* perf. ἐπιτετράφαται, *are entrusted*.

ἐπι-τρέχω, 2 aor. ἐπέδραμον, *run up to a place*.

ἐπι-τροχά-σθην (τρέχω), adv., *hastily, or perhaps fluently*.

ἐπι-φέρω, fut. ἐποίσει, *bear against, lay hands on*.

ἐπι-φλέγω, *burn up*.

ἐπι-φράζομαι, aor. opt. ἐπιφρασσάμετο, *think over, consider*.

ἐπι-χέομαι, 2 aor. ἐπέχυντο, *pour in, stream in or after*.

ἐπι-χθόνιος, -ον (χθών, earth), *on the earth, earthly*.

ἐπλεο, ἐπλετο, ἐπλευ, see πέλω.

ἐποίησα, see ἐπιφέρω.—ἐποίητο, see ἐπι.

ἐπι-οίχομαι, imperf. ἐπέχετο, *come to, approach; assail, attack; go to and fro before the loom, attend to one's work; stride along over decks of ships* (O 676).

ἐπι-ορέζομαι comp. †, aor. partic. of ἐπορέζομαι, *reaching forward toward*, E 335.

ἐπι-όρνυμι and -τω, imperf. ἐπόρνευε, aor. ἐπόρσε, *arouse against, rouse; strengthen, brace* (X 204); *speed on, let approach* (O 613).

ἐπι-ορούω, aor. ἐπόρουσε, *rush against, leap toward, spring at*.

ἔπος, τό (F., § 61, 16), declined, § 91; word, speech, counsel, command.

ἐπ-ορῶναι, aor. subj. ἐπορῶνῃσι, urge on, rouse.

ἐπ-ουράνιος (οὐράνιος), in heaven, heavenly.

ἐπράδον, see πέρθω.

ἑπτά (Lat. septem), seven.

ἑπτα-βάσις, -ον (βοεῖη, ox-hide), of seven ox-hides.

ἑπτα-πόδην †, adj., seven-foot, i. e. seven feet long, O 729.

ἑπτατο, see πέτομαι.

ἐπιθόντο, see πυθάνομαι.

ἔπω (cf. Lat. sequor), partic. ἔποντα, mid. subj. ἔπηται, opt. ἔποιτο, imperat. ἔπει, dual ἔπεσθον, plur. ἐπέσθων, infin. ἔπεισθαι, imperf. ἐπόμεν, ἐπέτο or ἔπειτο, ἔποντο, 2 aor. ἔπετο, dual ἐπέστην, plur. ἐπέμεθα. Aor. de busy with (περὶ), Z 321. Mid. follow, accompany, attend, keep pace with.

ἐπ-ώνυμος, -ον (ὄνομα), named besides, by name.

ἐπάρνυε, ἐπάρνε, see ἐπάρνυμι.

ἐπάρχετο, see ἐποιχομαι.

ἐραῖε, adv., to earth, to the ground.

ἐραμαι, ἐραται, and from ἐράομαι, imperf. ἐπέσθε, love passionately.

ἐραυ-νός, -ή, -όν (ἐρα-μαι), lovely, charming.

ἐρατά †, adj., lovely, Γ 64.

ἐρατ-ανός, -ή, -όν, lovely, charming, pleasant.

ἐργ-άζομαι (Fέργον, 'work'), work.

ἔργον, τό (F., 'work'), work, deed, matter, thing; handiwork (Z 420, etc.).

ἔργω, same as ἐέργω.

ἔρδω (cf. Fέργον), imperat. ἔρδε, imperf. ἔρδομεν, ἔρδον, iterat. ἔρθεσκε, aor. ἔρξε, subj. ἔρξῃς, imperat. ἔρξον, perf. ἔργας, -ε, partic. ἐργώς, work, do, accomplish; offer (sacrifices); do (κακῶ, etc.) to a person (accus.).

ἔρεβνός, -ή, -όν (ἔρεβος, Lat. Erebus), gloomy, dark.

ἔρεβος, τό, gen. ἐρέβεσφι, Er'ebus, realm of darkness, underworld.

ἔρει, see εἶρω.

ἔρεινω (cf. εἶρωμαι), imperf. ἐρείνε, ask.

ἔρειε, see βέζω.

ἔρεθίζω (cf. ἔρις), imperat. ἐρέθιζε, irritate, vex, provoke.

ἔρέθω (cf. ἔρις), subj. ἐρέθῃσι, imperat. ἔρεθε, irritate, vex, provoke.

ἔρεινω, imperf. ἐρείδε, aor. partic. ἐρείσας, mid. pres. partic. ἐπειδόμενος, aor. ἐπέισατο, partic. ἐπεισόμενος, make (something) lean (on something), prop; press hard; mid. support or prop oneself, lean; pass. aor. ἐπεισθείς, supported; pluperf. ἠρήριστο, was pressed, thrust.

ἔρελομαι, let us ask, perhaps subj. of [ἔρημι], commonly referred to ἐρέω, § 148.

ἔρεινω, 2 aor. ἤριπε(ν), partic. ἐριπών, dash down; intrans. aor. fall.

ἔρεφα, -εν, see βέζω.

ἔρεσσω (cf. ἐρετμόν), infin. ἐρεσσέμεναι, row.

ἔρέτης, δ (cf. ἐρετμόν), rower, oarsman.

ἐρετμόν, τό (Lat. remus), an oar.

ἐρευγομαι (Lat. ē-rūctō), partic. ἐρευγόμενοι, spit out, belch.

ἔρεθω (cf. ἐρυθρός, Lat. ruber), aor. infin. ἐρεύσαι, redder, stain red.

ἔρευνάω (cf. εἶρωμαι, inquire), partic. ἐρευνῶν, seek, search.

ἔρέφω, aor. ἔρεψα, cover with a roof, roof.

ἔρέω (cf. εἶρωμαι), subj. ἐρελομαι (§ 148), mid. imperf. ἐείρωτο, ask, question.

ἔρέω, etc., shall say or speak, see εἶρω.

ἐρητῶ, imperat. ἐρήτῃε, infin. ἐρητῶν, imperf. ἐρήτῃε, aor. ἐρητῆσαι, iterat. ἐρητῆσασκε, mid. or pass. pres. ἐρητῆται, imperf. ἐρητῆτο, ἐρητῆντο, pass. aor. ἐρητῆθεν, hold back, restrain, check.

ἐρι-αύχην, -εος, *high-necked, strong-necked.*

ἐρι-βάλαξ, -ακος (βάλος, *clod of earth*), *with large clods, rich in glebe, fertile.*

ἐρι-βάλος = ἐριβάλαξ.

ἐρι-γδουκος, -ον (δούκος), *loud-thundering.*

ἐριδ-αίνω (ἐρις), dual ἐριδαίνετον, *quarrel, wrangle, strive.*

ἐριδμάλωσιν †, pres. subj., *vex, irritate*, Π 260.

ἐρίζω (ἐρις), infin. ἐρίζεμεναι, aor. opt. ἐρίσσειε, partic. ἐρίσσετε, *strive, contend with, rival, vie with.*

ἐρίπρος, -ον (ἀρ-αρ-ίσκω), *closely fitting, faithful, trusty*. Plur. forms are ἐρίπρες (nom.), ἐρίπρας (accus.).

ἐρίπθοι, *hired men, reapers*, Σ 550, 560.

ἐρι-κυδής, -έος (κύδος), *very famous, glorious.*

ἐρίτυός, δ, *wild fig-tree.*

ἐρίτυς, ή, plur. -ύες (nom.), -ύς (accus.), *Eriyns, plur. Erin y-es, avenging divinities*. Cf. T 418.

ἐρι-τύνιος, δ, *bringer of help, giver of blessings*, used of Hermes.

ἐρις, -ιδος, ή, *strife*. Personified, Σ 535.

ἐρι-τίμος (τιμή), *very precious*, § 160.

ἐρκίον, τό (ἐρκος), *enclosure.*

ἐρκος, -εος, τό (cf. ἐέργω), *hedge, wall, barrier* (I 409); *defense against missiles; bulwark* (used of Achilles) against war; *place enclosed, court-yard*, Π 231.

ἐρμα, τό, plur. ἐρματα, *prop, shore*, used to keep ships upright, when hauled ashore.

Ἐρμῆας, *Her'mes*, son of Zeus and Maia, § 66.

ἐρνος, dat. ἐρνεῖ, τό (δρ-νύμι), *young shoot, scion.*

ἐρξε, see ἐρδω.

ἐρος, δ (cf. ἐραμαι), *desire, love.*

ἐρρε(ν), see βέω.

ἐρρεῖ, see βέω.

ἐρηξε(ν), see ῥηγνύμι.

ἐρρίγησι, see βίγέω.

ἐρρίψε, see βίπτω.

ἔρρω, imperat. ἔρρε, ἐρρέτω, partic. ἔρρων, *go or move with difficulty*. See notes on I 364, 376, Σ 421. ἔρρε, *off with you!*

ἐρώσαντο, see βόωμαι.

ἐρύμηλον †, adj., *bellowing*, Σ 580.

ἐρύετο, see ἐρόμαι and ῥόμαι.

ἐρυθ-ρός, -ή, -όν (Lat. *rub-er*), *red, ruddy.*

ἐρύκω, imperat. ἐρύκε, aor. ἐρύξαν, 2 aor. ἤρυσσας (§ 129), *hold back, restrain, detain.*

ἐρύμαι (in meaning = Lat. *servō*), imperf. ἐρύσο (X 507), *protect, defend*. See also ῥόμαι.

ἐρόμαι (in meaning = Lat. *servō*), infin. ἐρέσθαι (I 248), *save, protect, defend*; aor. opt. ἐρόσαιο (Ω 584), in figurative use, *hold back (χόλον)*. [The imperf. ἐρύετο (Z 403) and aor. ἐρύσατο (E 344) are best referred to ῥόμαι.]

ἐρύσασθαι (X 351), see ἐρίω.

ἐρυσί-πτολι †, voc. adj., *city-protecting*, Z 305.

ἐρύσο, see ἐρύμαι and ῥόμαι.

ἐρύω (F-, Lat. *verrō*); but in meaning = *trahō*, partic. ἐρύων, imperf. ἔρνον, fut. ἐρύουσι, aor. ἐρυσ(σ)ει(ν), ἐρυσσων, subj. ἐρύσσομεν, partic. ἐρύσαντες, mid. aor. ἐίρυσσατο (X 306), ἐρύσατο (X 367), ἐρύσαντο (A 466, etc.), opt. ἐρυσσάτο (E 298), infin. ἐρύσασθαι (Σ 174), ἐρύσασθαι (X 351), partic. ἐρυσσόμενος (A 190, etc.), pass. pluperf. ἐίρυντο (Σ 69), ἐίρυστο (O 654), *drag, pull* (X 493), *tear, draw, haul*; mid. *draw to oneself, draw out or away or off*; *draw up, raise, balance*, X 351.

ἐρχαται (§ 142, 4, c), *are confined, locked*, perf. of ἐργω or ἐέργω.

ἐρχομαι, 2 sing. -εαι, imperat. ἐρχεο or ἐρχευ, ἐρχεσθον, ἐρχεσθε, fut. ἐλεύσομαι, aor. ἤλθον, also ἤλυθον, subj. ἔλθω, opt. ἐλθοίς, infin. ἐλθέμεναι,

- ἐλθέμεν, ἐλθεῖν, partic. ἐλθών, fem. ἐλθοῦσα, perf. ἐλήλουθας, ἐλήλουθ-  
μεν, come, come back, return, go, go  
away.
- (1) ἐρώω [cf. (1) ἐρώη], fut. ἐρώησει,  
shall run, gush out, A 303.
- (2) ἐρώω [cf. (2) ἐρώη], imperat. ἐρώει,  
delay. Note on B 179.
- (1) ἐρώη, ἢ (βόωμαι, Lat. ruō), rush,  
thrust, blow, Γ 62.
- (2) ἐρωή, ἢ (Germ. Ruhe), rest, respite,  
cessation, II 302.
- ἐς, ἐς, see εἰς.
- ἐσ- in comp., see also εἰσ-.
- ἐσ-άγω, pres. partic. ἐσάγουσα, lead or  
bring in. Note on Z 252.—2 aor.  
in tmesis ἐς . . . ἔγαγον (Ω 577).
- ἐσ-αθήσειεν comp. †, aor. opt., spy  
out, Γ 450.
- ἐσαν, see εἰμί.
- ἐσαν, see ἔημι and note on T 393.
- ἐσασθαι, see ἐννῦμι.
- ἐσβισεν, ἐσβη, see σβέννυμι.
- ἐσεται (Attic ἔσται), see εἰμί.
- ἐσθην, see ἐννῦμι.
- ἐσθίω, aor. ἔφαγε, eat.
- ἐσθλός, -ή, -όν, good, noble, brave.  
Neut. substant., good fortune, Ω  
530.
- ἐσθω (ἔδω), partic. ἔσθων, eat.
- ἐσκει, see εἰμί.
- ἐσ(σ)ομαι, etc., see εἰμί.
- ἐσπερος, ὁ (F-, Lat. vesper), evening,  
evening star (ἀστήρ).
- ἐσπετε (cf. ἐν-ρέτω), 2 aor. imperat.,  
tell.
- ἐσπετο, etc., see ἔπω.
- ἐσσε, ἐσσον, see ἐννῦμι.
- ἐσσεῖται, see εἰμί.
- ἐσσεύοντο, see σεύω.
- ἐσσι, see εἰμί.
- ἐσσο, see ἐννῦμι.
- ἐσσομένοις, for men hereafter, see  
εἰμί.
- ἐσσομένην, -ον, see σεύω.
- ἐσσομένως (adv. formed from ἐσσομέ-  
νος, perf. partic. of σεύω), hurriedly,  
eagerly, quickly, straightway.
- ἐσσο (2 aor. or pluperf., § 142, 2, a),  
ἐσσυτο, see σεύω.
- ἐστῶσι, etc., see ἴστημι.
- ἐστεφάνωται, see στεφανώω.
- ἐστη, ἐστηκε, see ἴστημι.
- ἐστήρικτο, see στηρίζω.
- ἐστιχον, see στείχω.
- ἐστυφίλιξε(ν), see στυφελίζω.
- ἐσφαξαν, see σφάζω.
- ἐσχατή, ἢ (ἐσχατος, farthest), far-  
thest part, border.
- ἐσχεον, ἐσχε(ν), ἐσχοντο, see ἔχω.
- ἐταῖρη, ἢ (cf. ἐταῖρος), companion.
- ἐταῖρος and ἑταρος, ὁ, companion,  
comrade.
- ἐτάς, see ἔτης.
- ἐτεκε(ν), ἔτεκες, see τίκτω.
- ἐτεόν (neut. of ἐτεός, true), adv., truly,  
really (Σ 305).
- ἐτερ-αλκής, -ές (ἔτερος, ἀλκή), accus.  
-έα, bringing defensive strength to  
the other side, changing the fortune  
of battle.
- ἔτερος, -η, -ον, the other, the one of  
two; repeated, the one . . . the  
other; another. Dat. sing. fem.  
ἐτέρῃφι.
- ἐτέρωθεν, adv. (ἔτερος), from the other  
side, over against him, § 155, 2; on  
the other side.
- ἐτέρωθι, adv. (ἔτερος), on the other  
side; elsewhere, from a distance,  
E 351.
- ἔτεμεν and τέτμεν (2 aor.), come upon,  
find. No present.
- ἐτέμκτο, ἔτεψε, see τεύχω.
- ἔτης, ὁ (σF-, Lat. suetus), used in plur.  
only, compatriots, fellows, rela-  
tives, kinsmen.
- ἐτήτυμος, -ον (ἐτεός, ἔτυμος), true;  
neut. as adv. truly.
- ἐτι, ἐτί, and (before rough breathing)  
ἔτι (cf. Lat. etiam), still, further,  
yet, besides.

ἔτιθεα, see τίθημι.

ἔτιναξε, see τινάσσω.

ἔτην, etc., see τλήναι.

ἔτοιμάω (ἔτοιμος), aor. imperat. ἔτοιμάσατε, *make ready, get ready.*

ἔτοιμος, -η, -ον, *at hand, ready, realized* (I 425).

ἔτος, plur. ἔτα, τό (*F-, Lat. vetus*), *year.*

ἐτρέπετο, see τρέπω.

ἐτρέπετο (preceded by μετὰ δ'), see μετατρέπομαι.

ἔτρεσαν, see τρέω.

ἔτρεψε, see τρέπω.

ἔτυχες, see τυγχάνω.

ἔτυχθη, see τεύχω.

ἔτάσιος, -ον, *in vain, useless.*

εὖ and εὖ (δέσ), adv., *well, properly, carefully, fortunately, prosperously.*

εὖ and εὔ, enclitic pronoun of third pers. gen. sing., §§ 110; 61, 6.

εὖ-δμητος, -ον (δέμω, δε-δμη-μένος), *well built.*

εἶδω, imperf. εἶδε, -ον, iterat. εἶδσκε, *sleep, rest.*

εὖ-εἶδ' (α) †, adj. accus. sing. fem., *handsome*, Γ 48.

εὖ-εργής, -ές (cf. ἔργον), *well-wrought.*

εὖ-ερκής, gen. -έος (ἔρκος), *well-hedged, well-enclosed.*

εὖ-ζωνος, -ον (ζώνη), *well-girdled, fair-girdled*, Introduction, 18.

εὖ-ήκεος †, adj., gen. of εὐήκης, *well-pointed, sharp*, X 319.

Εὐηνίη, -ης †, *daughter of Euenus, Marpessa*, I 557. Cf. § 158.

εὐηκλος, -ον (cf. ἑκλος), *quiet, at one's ease.*

εὖ-κλειώς †, adv., *gloriously*, X 110.

εὖ-κνήμιδες (κνημίς), *well-greaved*, Introduction, 30.

εὖ-κτίμενος, -η, -ον (κτίω, *found*), *well-built.*

εὐλή, ἡ (Feλίω), *worm, maggot.*

εὖ-μυλλής, gen. -ίω, § 69 (μελίη, *ashen spear*), *with goodly spear of ash.*

εὐνάω (εὐνή), *put to rest, pass.* aor. partic. εὐνηθέτε, *going to bed.*

εὐνή, ἡ, *bed, couch*, plur. *anchor-stones* (A 436).

εἶνος, accus. -ιν, *deprived, bereft.*

εὖ-νητος, -ον (νέω, *spin*), *well spun, well woven.*

εἶξαντο, etc., see εἴχομαι.

εὖ-ξστος, -η, -ον (ξέω, *smooth, polish*), *well-smoothed, well-polished.*

εὖ-ξσος, -ον (ξέω), *well-polished.*

εὖ-πατέρα, ἡ (πατήρ), *daughter of a noble father, noble-born.*

εὖ-πεπλος, -ον, *with beautiful robe, beautiful-robed.*

εὖ-πηκτος, -ον (πήγνυμι, *fasten*), *well-fastened, well-built.*

εὖ-πλακτής, -ές (πλέω, *plait, weave*), *well-woven.*

εὖ-πλοίην †, τήν, *fair voyage*, I 362.

εὖ-πλόκαμος, -ον, *with fair hair, fair-tressed.*

εὖ-ποίητος, -ον (and -ος, -η, -ον), *well-made.*

εὖ-πρηστον †, adj., *well-blown, strong-blown*, Z 471.

εὐρία (Z 291), see εὐρύς.

εὐρίσκω, 2 aor. εὔρε, -ον, subj. εὔρη, -ωμεν, infin. εὔρεμαι, εὔρέμεν, partic. εὔρων, aor. mid. εὔρετο, *find, discover.*

εὔρος, ὁ, *Eu'rus, southeast wind.*

εὖ-ρρεής, -ές, gen. εὐρρείος (ρέω, from σρέω), *beautifully flowing.*

εὖρ-άγυα, ἡ, *broad-streeted, broad-wayed.*

Εὐρυβάτης, *Euryb'ates*, 'broad-strider,' (1) herald of Agamemnon (A 320); (2) herald of Odysseus (B 184). See note on I 170.

Εὐρυνόμη, *Euryn'ome*, daughter of Oceanus.

εὐρύ-οπα (δφ, *voice*), nom., accus., or voc. sing., *far-thundering.*

**Ἐυρύπυλος**, *Eurypylus*, son of Eumon, a Thessalian, Π 27.

**εὐρέα**, -εία, -ύ, accus. sing. masc. *εὐρέα* (Z 291), *broad, wide*.—Comparat. *εὐρύτερος*.

**Ἐυρούθεός**, -ῆος, *Eurus's theus*, son of Sthenelus, a king of Mycenae.

**εὐρύχωρος**, -ον, *with broad (dancing) places, spacious*.

**εὖς**, εὖ, gen. *ἔπος*, *good, brave, valiant*; § 99. Gen. plur. *εὐών*, *good gifts, blessings*, Ω 528.

**εὖ-σσελιος**, -ον (*σέλιμα*, *thwart, rower's bench*), *with good thwarts, well-benched*; or perhaps *well-decked*.

**εὐ-σσάτρον** †, adj., *with good fellies, strong-wheeled*, Ω 578.

**εὐ-σταθής**, -ές (cf. *ἑστῶθην* of *ἰστημι*), *well-built*.

**εἴτε** (cf. *ἔτε*), conj., *when*.

**εὖ-τείχεος**, -ον, accus. sing. fem. *εὐτείχεα* as from *εὐτειχῆς* (*τείχος*), *well-walled*.

**εὖ-τυκτος**, -ον (*τεύχω*), *well-made*.

**εὖ-φημησάι** †, aor. infin., *to keep holy silence*, I 171.

**Εὐφορβός**, *Euphorbus*, son of Panthoüs, a Trojan.

**εὐφρων**, accus. -ονα (*φρένες*, *diaphragm, heart*), *gladsome, heart-cheering*.

**εὐχετάομαι** (cf. *εὐχομαι*), infin. *εὐχετάεσθαι*, imperf. *εὐχετάοντο*, *pray*.

**εὐχομαι**, imperat. *εὐχεο*, imperf. *εὐχεο*, -ετο, -οντο, aor. *εὐξάντο*, partic. *εὐξάμενος*, *pray, vow, promise, boast, claim*.

**εὐχος**, τό (cf. *εὐχομαι*), *glory, honor, victory*.

**εὐχολή**, ἡ (*εὐχομαι*), *boast* (B 160), *vow, prayer, glory* (X 433).

**εὖω**, pass. partic. *εὐόμενοι*, *singe*.

**εὖ-ώδης**, -ες (cf. Lat. *odor*), *pleasant-smelling, fragrant*.

**εφαγε**, 2 aor., *ate, devoured*. See *κατ-εσθίω*.

**εφάνεν** (= *εφάνησεν*) and **εφάνη**, see *φαίνω*.

**εφ-άπτομαι**, perf. *εφήπται*, pluperf. *εφήπτο*, *lay hold on*; perf., are attached to, *hang over*.

**εφάμην**, **εφάν**, **εφασαν**, **εφασκες**, etc., see *φημί*.

**εφ-έξομαι**, partic. *εφεζόμενοι*, fut. infin. *εφέσσεσθαι*, *sit on*.

**εφήκε**, **εφείην**, **εφέλω**, see *εφήμι*.

**εφ-έπω**, imperat. *εφεε* (Π 724), imperf. *εφεε* (O 742, etc.), 2 aor. *επέσπον*, subj. *επίσπης*, -η, *go after, follow, pursue*; *drive* (*ἔκπου*) after (*Πατρόκλῳ*). Π 724; *draw upon oneself, fulfil, attain, meet* (*θάνατον, πότμον*).

**εφεσταότες**, **εφέστασαν**, **εφεστήκε**, see *εφίσταμαι*.

**εφ-έστιος**, -ον (*ἰστία*, Attic *ἑστία*, *hearth*), *at the hearth, at home*, B 125.

**εφ-ετμή**, ἡ (*ἔμη*), *behest, command*.

**εφ-επιρρίσκω**, 2 aor. opt. *εφεύροι*, *find, come upon*.

**εφη**, **εφην**, etc., see *φημί*.

**εφήκε**, **εφήσας**, see *εφήμι*.

**εφηνε(ν)**, see *φαίνω*.

**εφήπται**, **εφήπτο**, see *εφάπτομαι*.

**εφθιάθ'**, **εφθίτο**, see *φθίω*.

**εφθίεν**, see *φθίω*.

**εφ-έμη**, partic. *εφείεις*, fut. *εφέσεις*, aor. *εφέκε* or *εφέκε*, 2 aor. subj. *εφέλω*, opt. *εφείην*, *send to*; *shoot or speed* (*βέλος*) against (w. dat.); *lay* (*χείρας*) on (w. dat.); *drive on, cause*.

**εφίλησα**, see *φιλέω*.

**εφ-ίσταμαι**, act. perf. partic. *εφεσταότες*, pluperf. *εφεστήκει*, *εφέστασαν*, *stand on* (Z 373, Ξ 515), *stand by* (Π 217), *stand over* (Ξ 554); *stand against, approach with hostile intent* (O 703).

**εφόβηθεν**, **εφόβησας**, see *φοβέω*.

**εφ-οπλίζω** (*ἔπλων*), mid. fut. *εφοπλισόμεθα*, *equip, prepare*; mid. for oneself.

**εφ-οράω**, as, 2 aor. partic. *επιδόντα*, mid. fut. *επιφύομαι*, *behold*; *select* (I 167).



ἐφ' ὁρμάω, aor. ἐφόρησαν, *arouse against*; pass. aor. infin. ἐφορηθηῖναι, partic. ἐφορηθέντες, *rush on, make an assault; assault, attack.*

ἐφόρῳσαντο, see φράζω.

ἐφ' ὑβρίζω comp. †, pres. partic., *insulting(ly)*, I 368.

ἐφ' ἔπιρθε, adv., *above.*

ἐφύτευσαν, see φυτεύω.

ἐφώνησεν, see φωνέω.

ἐφόρησαν, see ἐφορμάω.

ἐχάρη, -ησαν, see χαιρώ.

ἐχων, ἐχεν, ἐχέοντο, see χέω.

Ἐχέκλος †, *Echecelus*, a Trojan slain by Patroclus, II 694.

ἐχέμεν, ἐχε(ν), ἐχεο, etc., see ἐχω.

ἐχε-πικτής, -ές (πέικη, *pine*, with sharp-pointed needles), *having a sharp point, piercing, keen.*

ἐχεσκε(ν), see ἐχω.

ἐχευαν, ἐχέατο, ἐχευε(ν), see χέω.

ἐχέ-φρων, -ον (φρένες), *having understanding, thoughtful.*

ἐχθαίρω (ἐχθος), aor. opt. ἐχθήρειε, *hate.*

ἐχθιστος, see ἐχθρός.

ἐχθοδοπήσαι †, aor. infin., *to incur the enmity of, to fall out with*, A 518.

ἐχθος, τό, *hatred, enmity.*

ἐχθρός, -ή, -όν, *hated, hateful.* Superl. ἐχθιστος.

ἐχόλωσεν, see χολάω.

ἔχω (root σεχ), imperat. ἐχε, ἐχέτω, infin. ἐχειν and ἐχέμεν, imperf. εἶχε(ν) or ἐχε(ν), etc., iterat. ἐχεσκε(ν), fut. ἔξει, -ομεν, and σχήσω, 2 aor. ἐσχε(ν) and σχέθε, ἐσχεθον and σχέθον, mid. pres. ἐχονται, imperat. ἐχεο, imperf. ἐχετο, εἶχοντο, fut. ἔξεται, infin. σχήσεσθαι, 2 aor. opt. σχολάτω, imperat. σχέσθε, *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);

cf. note on II 105, Σ 495; ἐχον τέλος, *were completed or finished* (Σ 378); ἐσχεν (intrans.), *held* (II 740); w. infin. *be able* (II 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* (II 501). Also cf. note on X 416.—Pass. *be held, be possessed, be held as spoil* (Σ 197); *be held as wife* (Σ 398); *be overcome* (X 409); *be oppressed* (II 109, cf. note).

ἐχάρησαν, see χαρῶ.

ἐχόσατο, see χώμαι.

ἔω, ἔωσι, subj. forms of εἰμί.

ἔκει, see εἶκα.

ἔωμεν † = κορεσθῆμεν, *have had enough of*, T 402. Possibly a pres. subj. of εἶω, but the form is doubtful and disputed.

ἔών, ἔόντες, etc., see εἰμί.

## Z—Z

ζά-θεος, -η, -ον, *very holy*, § 160.

ζά-κοτον †, adj., *very wrathful, very surly*, Γ 220.

ζα-τρεφής, -ές (τρέφω, *nourish*), *well-nourished.*

ζάω, partic. ζῶντος (= ζώντος, from ζάω), *live.*

ζεύγεα †, neut. plur. of ζεύγος, *yokes, teams*, Σ 543.

ζεύγη, ἡ (ζεύγνυμι), *cushion under the yoke*, T 406. See illustration under λέπαθνα. The exact application of the word is uncertain, however, and it may have a more general reference to the yoke and all the harness attached to it, including breast-band, etc.

ζεύγνυμι (Lat. *iungō*), infin. ζευγνύμεναι, ζευγνύμεν (II 145), imperf. ζεύγνυον, aor. ζεύξε, pass. perf. partic. ἐζευγμένα, *yoke, harness.*

Ζεύς (declined, § 98), *Zeus*, son of Cronus and Rhea, the mighty 'father of gods and king of men.'

ζέφυρος, δ, zephyr, west-wind. Personified, Π 150.

ζέω, aor. ζέσσε, boil, seethe.

Ζηνός, etc., of Zeus, see § 98.

ζυγόν, τό (Lat. iugum), yoke; bridge of phorminx (lyre). Gen. sing. ζυγού(ν), T 404, Ω 576.

ζω-άγρια, τά (ζώος, άγρέω, take), reward for saving life.

ζώμα, -αρος, τό (ζώννυμι, gird), loin-cloth. See Introduction, 16.

ζώνη, ή (ζώννυμι, gird), woman's girdle (see Introduction, 18); waist of a man, B 479.

ζώος, -ή, no neut., dat. plur. Ζωήσι, living, Σ 418.

ζωρότερον †, comparat. adj., stronger drink, I 203.

ζώς, accus. ζών, alive.

ζωστήρ, -ήρος, δ (ζώννυμι, gird), girdle of men, whether for the χιτών, or (as is believed by some) to hold the parts of the breastplate together. Introduction, 14.

ζώω, infin. ζώειν, partic. ζώντος, live.

## H—η

(1) ή = Attic εφη, he spoke (A 219); imperf. of ήμι.

(2) ή, ήε, interrogative adv. used in direct questions = Lat. -ne; ή ου = Lat. nōne.

(3) ή, affirmative adv., truly, surely; although, yet (Γ 215).—ή μάλα, surely, of a certainty.—ή μόν (ή μήν), assuredly, surely.—ή τε, surely, of a truth.—ή τοι, to be sure, yet.

ή, ήέ, conjunction. I. Disjunctive, or; ή (ήέ) . . . ή (ήέ), either . . . or.—a. Used to introduce second part of double direct question, the first being implied, or = Lat. an (A 133).—b. Used to introduce an indirect question, whether simple or double, whether; ή (ήέ) . . . ή (ήέ), introducing double indirect question, whether . . . or, Lat. utrum . . . an.—ή τε . . . ή τε,

either . . . or, whether it be . . . or (I 276). Lat. sive . . . sive.

II. Comparative, than, Lat. quam.

(1) ή or ή, fem. of the so-called article, §§ 115, 118, 119.

(2) ή, fem. of rel. ής, § 123.

ή (dat. fem. of the rel. ής), in what way, as; where.—ή περ, even as (I 310).—ήται, ήατο, see § 142, 4. b.

ήβαιόν, adv., a little. ουδ' ήβαιόν, not at all.

ήβλω (ήβη), partic. ήβων, ήβόοντα, ήβόοντες, have the strength of young manhood, be vigorous.

ήβη, ή, the strength of young manhood, vigor.

ήγαγε(ν) or άγαγε, see άγω.

ήγά-θεος, -η, -ον, very holy, § 160.

ήγάσασατο, see άγαμαι.

ήγγειλε, see άγγέλλω.

ήγεμον-εύω (ήγεμών), infin. ήγεμονεύειν, be leader, lead.

ήγε-μών, -όνος, δ (ήγέομαι), leader, commander.

ήγέ-ομαι (άγω), imperf. ήγείτο, aor. ήγήσατο, imperat. ήγησάσθω, infin. ήγήσασθαι, lead, lead the way, w. dat. (νέεσι, A 71) or gen.

ήγερθεομαι (άγείρω), imperf. ήγερθεόντω, assemble, are assembled.

ήγερθεν, see άγείρω.

ήγή-τωρ -ορος, δ (ήγέομαι), leader, commander.

ήγίνευν, see άγινέω.

ήγνολησεν, see άγνολέω.

ήδέ, and; ήμύν . . . ήδέ, both . . . and; see note. A 453-5.

ήδει or ήδει(ν), see οίδα.

ήδη, adv., now, already, forthwith, straightway, at once.

ήδως, τό (ήδύς), enjoyment, pleasure.

ήδω-επίς †, adj., of sweet speech, A 248.

ήδυμοσ, -ον (ήδύς), sweet.

ήδύς, -εία, -ό (σFαδ-, cf. Lat. suavis), sweet. ήδύ (B 270), pleasantly, heartily.

ἡέ, see ἦ.  
 ἡέδης, see οἶδα.  
 ἡεραν, see αἰρω.  
 ἡέλιος, δ, *the sun*.—Ἡέλιος, the god *Helius* (Γ 104, etc.).  
 ἡερ, see εἰμι.  
 ἡερίθομαι (αἰρω, § 35), *wave, flutter, be flighty*.  
 ἡέρι, see ἀήρ.  
 ἡέριος, -η, -ον (cf. ἡρι), *early in the morning, early*.  
 ἡερο-φοίτις (φοιτῶ), *walking in darkness*.  
 ἡερο-φώνων †, adj., *loud-voiced*, Σ 505.  
 Ἡερίων, -ωνος, *Eëtion*, father of Andromache.  
 ἡη, see εἰμι and note on I 245.  
 ἡθα, τά (cf. ἔθω, Lat. *suētus*), *accustomed places, haunts*.  
 ἡθέλος, -η, -ον (ἡθος), *dear*. Note on Z 518.  
 ἡμε(ν), see εἰμι.  
 ἡίδεος, δ, *a youth, unmarried*.  
 ἡίτσον, ἡίχθη, see ἀίσσω.  
 ἡιάν, -όνος, ἡ, *seashore, strand*.  
 ἡκα, adv., *softly, gently, slightly* (Σ 596).  
 ἡκαχε, see ἀκαχίζω.  
 ἡκα(ν), see ἡημι.  
 ἡ-κεστος, -η, -ον (perhaps for ἡ-κεστος, *κεντέω, goad*), *ungoaded, unbroken*.  
 ἡκουσε(ν), see ἀκούω.  
 ἡλακᾶτη, ἡ, *spindle*.  
 ἡλασε, etc., see ἐλαύνω.  
 ἡλασκᾶζω (ἡλάσκω), *wander, roam*.  
 ἡλά-σκω (δλά-ομαι), *wander, swarm*.  
 ἡλαψαν, see δλείφω.  
 ἡλέκτωρ, *beaming*; as substant., *the beaming sun*.  
 ἡλεύατο, see ἀλέομαι.  
 ἡλθον, see ἐρχομαι.  
 ἡλ(βατος, -ον, *steep* (the meaning is uncertain).  
 ἡλικίη, ἡ, *age, companions of one's age* (Π 808).

ἡλιτεν, see ἀλιταίνω.  
 ἡλος, δ (F-), *nail, stud*.  
 ἡλυθον, see ἐρχομαι.  
 ἡμαθό-αι, -εντος (ἡματος, *sand*, § 35), *sandy*.  
 ἡμαι, ἡσαι, ἡμεθα, 3 plur. *εἶται* or *ἔσται*, imperat. *ἦσο*, infin. *ἦσθαι*, partic. *ἡμενος*, imperf. *ἡμην*, *ἦστο*, 3 plur. *ἦντο* or *ἦατο*, *sit, stay*; does not always indicate the state of sitting, but often means simply *continue, keep on* (e. g. A 416, B 255).  
 ἡμαρ, -ατος, τῆ, *day*.  
 ἡμάτ-ιος, -η, -ον (ἡμαρ), *daily*.  
 ἡμβροτες, see ἀμαρτάνω.  
 ἡμείβετο, see ἀμείβομαι.  
 ἡμεῖς, § 110.  
 ἡμέν . . . ἡδέ (or καλ), *both . . . and*. See note on A 453-455.  
 ἡμίτερος, -η, -ον (ἡμεῖς), *our*.  
 ἡμι-δαής †, adj., *half-burnt*, Π 294.  
 ἡμί-ονος, ἡ, δ, *mule*.  
 ἡμι-σος, -σεια, -σν (Lat. *sēmi-*), *half*; neut. substant., *the half*.  
 ἡμος, rel. adv., *when*.  
 ἡμῶνε, see ἀμῶνε.  
 ἡμῶν, aor. *ἡμῦσε*, opt. *ἡμῶσειε*, *bow down, nod*.  
 ἡμων, see ἀμῶνε.  
 ἡν = ἐάν, conj. w. subj., *if*.  
 ἡν, see εἰμι.  
 ἡνδανε, see ἀνδάνω.  
 ἡνείκαντο, see φέρω.  
 ἡνεμό-αι, -εσσα, -εν (ἄνεμος, cf. § 35), *windy, wind-swept*.  
 ἡνία, τά, *reins*.  
 ἡνι-οχεύς, accus. -ἡα (ἔχω), *one who holds the reins, charioteer*.  
 ἡνι-οχος, δ (ἔχω), *charioteer*.  
 ἡνίπαπε, see ἐνίπτω.  
 ἡνις, accus. plur. *ἡνις* (§ 81), *yearling*. [According to others, *sleek*.]  
 ἡνοψ, dat. -οσι, *gleaming, shining*.  
 ἡντετο, see ἔντομαι.  
 ἡντησε, see ἀντῶνε.

ἦν τινα, accus. sing. fem. of εἰς τις.  
 ἦος, conj., *while, so long as, until*.  
 Attic εἰος.

ἠπαλήθην, see ἀπειλέω.

ἠπαρος, -οιο, ἡ, the *land, the mainland*.

ἦ περ, see ἦ.

ἠπεροποιε-τής, voc. -τά, δ, *deceiver*.

ἠπεροποιέω, *deceive*.

ἠπιό-δωρος †, adj., *kindly giving, gracious*, Z 251.

ἠπιος, -η, -ον, *gentle, mild, friendly, kind*.

ἠπτερο, see ἄπτω.

ἦρα (F-) φέρειν or usually w. tmesis ἐπὶ ἦρα φέρειν, -ων, *bear kindly service, show favor to*. Cf. A 572.

Ἡρακλῆς, -ῆος (for -έος), *Heracles*, son of Zeus and Alomene.

Ἡρακλεΐη (for Ἡρακλεείη), fem. adj. used w. βίη, the *might of Heracles*, i. e. mighty Heracles (O 640).

ἠράμεθα, ἦρατο, see ἄρηναι.

ἠράτο, ἠρήσατο, see ἀρδομαι.

ἦρεον, see αἰρέω.

Ἡρῆ, *He're* (or *He'ra*), wife and sister of Zeus.

ἠρήραστο, see ἐρεῖδω.

ἦρι (cf. ἠέριος and ἠῶς), adv., *early in the morning, early*.

ἠρι-γένεα, ἡ, *early born*.

ἠριπτε(ν), see ἐρεῖτω.

ἠρμωσι, see ἀρμόζω.

ἠρπασε, see ἀρπάζω.

ἠρτυε, see ἀρτυω.

ἠρτόνετο, see ἀρτόνω.

ἠρόκακε (§ 129), see ἐρόκω.

ἠρχον, see ἐρχω.

ἦρω, dat. -οι, accus. -ωα, plur. -ωες, -ών, -έσσιν, -ωας, δ (cf. Lat. *vir*, Anglo-Saxon 'wer,' 'wer-geld'), *hero, warrior*.

(1) ἦς, gen. fem. sing. of rel. εἰς, § 123.

(2) ἦς, gen. fem. sing. of possessive εἰς.

ἦσθαι, see ἦμαι and note on A 415 f.

ἦσσαν, *worse, inferior*, Π 722.

ἠσχυμένος, ἠσχυέ, see αἰσχύνω.

ἦστε, see αἰτέω.

ἠτιάσθε, see αἰτιόμαι.

ἠτίμασεν, see ἀτιμάζω.

ἠτίμησε(ν), see ἀτιμάω.

ἦτορ, τό, *heart (lungs)*, B 490.

ἠυ-γένεος, -ον (εὖ and γένειον, *chin, beard*), *beautifully or heavily bearded*. If the word be derived from εὖ and γίγνομαι (ε-γεν-όμεν), it is then equivalent to εὐγενής, *well-born, noble*.

ἠῶσα, ἠῶσαι, see αἰῶσα.

ἠύ-κομος, -ον, gen. ἠυκόμωιο (εὖ and κόμη), w. *beautiful hair, fair-haired*.

ἠύς, ἠῶ, *goodly, brave, valiant*. See εἶς and § 99.

ἠῦσε, see αἶω.

ἠῦτε or ἠῦτ'(ε) (Γ 10), epic particle meaning *as, like*, A 359, etc.; in like manner *as, even as*, B 87, 480, etc.

Ἡφαιστος, *Hephaestus*, son of Zeus and Here, god of fire and maker of wonderful works in metal; cf. note on A 608.—*Fire* (B 426).

ἦφι, dat. fem. sing. of εἰς (possessive adj.), *his, his own*.

ἠχη, ἡ (F-), 'echo,' *noise, roar*.

ἠχη-εις, -εσσα, -εν (F-), *echoing, roaring*, § 159.

ἠχι, rel. adv., *where*.

ἠψατο, see ἄπτω.

ἠῶ-θεν, *in the morning*.

ἠῶς, ἡ, declined, § 92; *morning, dawn*. —*ἠμα δ' ἠὲ φαινομένηφιν* (§ 155, 1), *at daybreak*, I 618.—*Ἡῶς, E'os*, the goddess of dawn, Lat. *Aurōra*.



θ' (before rough breathing) = τε, τ'.

θαάσσω, imperf. θαάσσειν, *stare*.

θάλαμος, -οιο or -ου, δ, *chamber, bedroom, bride's chamber, women's apartment*, Z 316.

**θάλασσα**, -ης, ἡ, *the sea*—the Mediterranean.

**θαλέω** (θάλλω), partic. *θαλέθοντας*, *bloom, teem*.

**Θάλαα** †, *Thalí'a*, a Nereid, § 39.

**θαλ-ερός**, -ή, -όν (θάλλω), *blooming, stalwart* (Z 430), *swelling* (δάκρυ).

**θαλίων** †, gen. of *θάλαα*, neut. plur., *good cheer*, X 504.

**θαλ-ίη**, ἡ (θάλλω), *flourishing condition, abundance*.

**θάλλω**, perf. partic. fem. sing. accus. *τεθαλίαια*, *bloom, teem*.

**θάλος**, τό (cf. θάλλω), *shoot, scion*; metaphorically, *child* (X 87).

**θαλπ-ορή**, ἡ (θάλλω), *warm, comfort*, Z 412. Cf. § 156, 2.

**θαλόσια** †, τά, *first-fruits of the harvest*, I 534.

**θαμά**, adv., *often*.

**θαμβέω** (θάμβος), aor. *θάμβησε(ν)*, -σαν, *be astonished, be amazed*. Aor. *be struck with wonder* (A 199).

**θάμβος**, τό, *astonishment, amazement, wonder*.

**θαμείαι**, accus. -είας (θαμά), fem. adj., *crowded, thick*, X 316.

**θαμ-εῖω** (θαμά), *come often, visit often*, § 386.

**θάμνος**, δ (cf. θαμείαι), *bush, thicket*.

**θάνατόν-δε**, *to death, deathward*.

**θάν-ατος**, -οιο, -ου, δ (θνήσκω, θαν-εῖν), *death*.—Personified, the god of death.

**θανέσθαι**, θάνας, etc., see *θνήσκω*.

**θάπτω**, opt. *θάπτομεν*, aor. *θάψαν*, *bury*.

**θαρσαλέος**, -η, -ον (θάρσος), *courage, daring*), *courageous, bold*.

**θαρώω** (θάρσος), imperat. *θάρσει*, aor. *θάρσησε*. partic. *θαρήσας*, perf. *τεθαρήκασι*, *be bold, be of good courage, take heart*. Cf. note on A 85.

**θάρσυνος**, -ον (θάρσος), *courageous, full of confidence* (Π 70).

**θαρόντω** (θάρσος), aor. imperat. *θάρσυνον*, *make bold, encourage, cheer*.

**θάσσον**, adv. comparat. of *τάχα*, *the sooner the better, with all haste*, Π 129.

**θαύμα**, τό, *wonder, a marvel* (§ 83), *amazement*.

**θαυμά-ζω** (θαύμα), imperf. *θαύμαζε(ν)*, -ομεν, -ον, aor. subj. or fut. indic. *θαυμάσεται* (§ 467), *wonder, be amazed, gaze in wonder* (§ 496), *observe with wonder*.

**θεά**, -ās (§ 66), ἡ, *goddess*. Cf. *θεός*.

**Θεανό**, *Thea'no*, daughter of Cisseis and wife of Antenor.

**θεί**, *θεών*, see *θεώ*.

**θείον**, τό, *sulphur*, Π 228.

**θείσι** or **θείη**, see *θεώ*.

**θείης**, etc., see *τίθημι*.

**θείνω**, pass. partic. *θεινομένην*, *strike*.

**θείομεν**, etc., see *τίθημι*.

**θείος**, -η, -ον (θεός), *of or from the gods, holy, divine, excellent, splendid*; *θειον ἀγώνα*, *assembly of the gods*, § 376.—The gen. is written *θείω* at the end of a verse (cf. B 335).

**θείω**, see *τίθημι*.

**θέλω**, imperf. *θέλγω*, *charm, dazzle, blind*, O 594.

**θέλω**, imperat. of *θέλω*, *wish*.

**θέμεναι**, *θέμενος*, see *τίθημι*.

**θέμις**, -ιστος, ἡ (τίθημι, θεῖναι), *that which is laid down by custom, divine law, ordinance, right, custom*; *the natural, usual* (B 73, Π 796); *dues, taxes* (I 156).

-θεν, suffix, § 155, 2.

**θέναρος** †, τοῦ, *hollow of the hand, palm*, E 839.

**θέντες**, see *τίθημι*.

**θεο-εἰδής**, -ές (εἶδος), *godlike*.

**θεο-εἰκελος**, -ον, *godlike*.

**θεο-προπέω**, partic. -ων, *prophecy*.

**θεο-προπιή**, ἡ, *prophecy, oracle*.

**θεο-πρόπιον**, τό, *prophecy, oracle*.

**θεός**, -οῖο or οὔ, δ, ἡ, *god, goddess*.

**θεράπων**, dat. -οντι, δ, *companion, squire*.

θερμός, -ή, -όν (θέρ-ομαι), *warm, hot.*

θερμω (θέρ-ομαι), pass. imperf. *θέρμετο*, *heat*; pass. *become hot.*

θερ-ομαι, subj. *θέρηται*, *become hot, be burned*, Z 331.

θερός, τό, *time of heat*; dat. *θέρει*, *in the summer*, X 151.

Θερσίτης, voc. -ῖτα, *Thersites*, a shameless Greek, reckless in speech.

θεός, θεῶν, θέοι, θεῶν, see τίθημι.

θεσκελος, -ον, *godlike, wondrous.*

θεσπέσιος, -η, -ον, *divine* (A 591), *wondrous, because couniless* (B 457), *mighty* (I 2), *vast*.—θεσπεσίη (Βουλή), *by divine will* (B 367).

θεσπεσίως †, adv., *wondrously, mightily*, O 637.

θεσπυ-δαής, -ές (δαίω, *kindle*), *god-kindled, furious.*

Θεσπορίδης, *son of Thestor*, Calchas, A 69.

Θέτις, -ιδος, dat. *Θέτι* (Σ 407), *The'tis*, a Nereid, mother of Achilles by Peleus.

θέτο, see τίθημι.

θείω (and θέλω), -ει, subj. *θήσιν* (ν) or *θειρ*, opt. *θείοιμεν*, infin. *θείω*, partic. *θέοντες*, *θέουσα*, etc., imperf. *έθειεν* or *θείε*, *θειόν*, *run, race.*

Θήβαι, *Thebes*, the Egyptian city, I 381.

Θήβη and Θηβαι (X 479 only), *The'be*, city of the Cilicians, on the borders of the Troad and Mysia, once ruled by Eëtion.

θήγω, mid. aor. imperat. *θηξάσθω*, *whet, sharpen.*

θηρόμαι (Attic *θεδομαι*), aor. *θηρήσαντο*, *gaze in wonder at, admire.*

θήης, *θήκα(ν)*, see τίθημι.

θη, enclitic particle, *surely, I rather think*, said ironically, B 276.

θηρ, *θηρός*, δ, *wild beast.*

θηρήτορας †, *hunters*, = *θηρητήρας*, I 544.

θησαν, *θήσεις*, *θησάμεναι*, see τίθημι.

Θησεύς, accus. -έα, *The'seus*, son of Aegeus, king of Athens.

θήσουσι, see τίθημι.

-θη, suffix, § 155, 3.

θίς, accus. *θίνα*, δ, *strand.*

θλάω, aor. *θλάσσε*, *crush, shatter.*

θνήσκω (θάν-ατος), imperf. *θνήσκον*, fut. infin. *θανέσθαι*, 2 aor. *θάνες*, subj. *θάνω*, -ης, infin. *θανέειν*, partic. *θανόν-τος*, etc., perf. *τέθνηκε*, *τεθνήσι*, opt. *τεθναίην*, -η, imperat. *τέθναθι*, partic. gen. *τεθνηάτος*, etc., also accus. *τεθνηότα* (T 300), *die, be slain*; perfect, *be dead.*

θνητός, -ή (θνήσκω, *τέ-θνηκα*), *mortal*; used also as substant.

Θήη †, *Tho'e*, a Nereid, Σ 40.

θοός, -ή, -όν (θέω), *quick, nimble, lusty, alert*.—Adv. *θοός*.

θορόντες, see θρόσσω.

θοῦρος, masc.; also fcm. gen. *θοῦρι-δος*, accus. *θοῦριν* (θρόσσω, 2 aor. *θορ-ών*), *rushing, impetuous.*

θοός (θοός), *quickly.*

Θρασύμηδης, *Thrasymedes*, son of Nestor.

Θρασύμηλος, *Thrasymelus*, chariot-eer of Sarpedon.

θραστός, -εία, -ύ (θράσος = θάρσος, cf. *θαρσαλέος*), *bold.*

θρίξασκον, see τρέχω.

θρήψα, see τρέφω.

Θρήκη-θεν, adv., *from Thrace.*

θρήνυς, δ. *foot-rest* (Σ 390), *thwart* for rowers or helmsman (O 729).

θρίξ, *τριχός*, ή, *hair* (used in plur. only).

θρόνα †, τό, *ornamental figures, flowers or geometrical patterns*, X 441.

θρόνος, δ, 'throne,' *seat, chair* of more than common comfort and elegance, provided w. footstool.

θρόσσω, 2 aor. partic. *θορόντες*, *leap, spring, dash* upon (ἐπὶ w. dat.); *vault* (O 684).

θυγάτηρ, *θυγατέρος* or *θυγατρός*, *daugh-*

ter (§ 85). [Before two short syllables *θω-* is read long.]

**θύελλα**, ἡ [(1) *θύω*], *storm-wind, whirlwind, blast.*

**Θυέστηα** = **Θυέστης**, § 67.

**Θυέστης**, *Thyes'tes*, brother of Agamemnon, B 106.

**θυηλῆς** †, *τάς*, *sacrificial offerings*, I 220.

**θύμ-αλγής**, -ές (*θύμῶς* and *ἄλγος*), *heart-grieving, heart-rending.*

**θύμ-ἄρης**, -ές (*θύμῶς* and *ἄρ-αφ-ία* of *ἀραρίσκω*), *suiting to the heart, dear.*

**θύμ-βόρος**, -ον (for *βορ-* cf. *δημοβόρος* †, A 231), *heart-gnawing.*

**Θυμοίτης** †, *Thymoe'tes*, a Trojan, Γ 146.

**θύμο-ραϊστής**, gen. plur. -έων (*βαίω*, *shatter*), *life-destroying.*

**θύμῶς**, ὁ [cf. (1) *θύω*], *spirit, soul, life, heart, anger, rage, passion, desire.*

**θύω** [cf. (1) *θύω*], imperf. *θύων*, *rush on.*

**θύος**, dat. plur. *θυέεσσι*, τό [cf. (2) *θύω*], *offering.*

**θύρᾱϊξ** (for *θύρᾱσθε*), adv., *to the door, forth.*

**θύρα-ῤοῦς** †, adj., *door-watching, guardians of the door*, X 69.

**θύρετρα**, τὰ (*θύρη*), *doors.*

**θύρη**, ἡ, *door.*

**θύσανοι**, οἱ, *tassels of aegis*, Introduction, 29.

**θυσηανός-αι**, -εσσα, -εν (*θύσανοι*), *tasseled.*

(1) *θύω*, -ει, partic. *θύων*, imperf. *θύε*, *rush, rage.*

(2) *θύω* [but *θύοντα*, ο 260], aor. infin. *θύσαι*, *sacrifice.*

**θυρηκ-τής**, gen. plur. -άων (*θυρήσω*), *armed with breastplate, mail-clad.*

**θύρηξ**, -ηκος, ὁ, *breastplate, cuirass*, Introduction, 31.

**θυρήσω** (*θύρηξ*), aor. *θύρηξεν*. subj. *θυρήξομαι*, infin. *θυρήξαι*, mid. pres. imperat. *θυρήσσεο*, infin. *θυρήσσεσθαι*, imperf. *θυρήσσοντο*, fut. *θυρήξο-*

*μαι*, pass. aor. *θυρήχθησων*, infin. *θυρήχθησθαι*, partic. *θυρήχθέντες*, *equip*; mid. *equip oneself, arm with breastplate.* See Introduction, 31.

## I—1

**Ίαιρα** †, *Iae'ra*, a Nereid, Σ 42.

**ιάλλω**, imperf. *ιάλλον*, *send forth, stretch out* (*χεῖρας*), for (*ἐπί* w. accus.).

**Ίάλμενος**, *Ial'menus*, son of Ares and leader of the Boeotians (from Orchomenus and Aspledon).

**Ίάνασσα** †, *Ianas'sa*, a Nereid, Σ 47.

**Ίάνερα** †, *Iane'ra*, a Nereid, Σ 47.

**ιάω**, infin. -έμεν, imperf. *ιάων*, *pass the night, sleep.*

**ιάχω** (*FiFάχω*), imperf. *ιάχε*, -ον, *cry loud, shout, shriek, gurgle* (A 482), *ring out* (Σ 219).

**Ίδαίος**, *Idae'us*, herald of the Trojans.

**Ίδαίος**, -η, -ον ("Ίδη), of *I'da, Idaean.*

**Ίδέ** = *ἡδέ*, *and.*

**Ίδέαν**, *Ίδ(α)ν*, *Ίδέσθαι*, see *ἰδῶ*.

**Ίδη**, *I'da*, a mountain range extending from Phrygia through Mysia into the Troad. One of its peaks is "topmost Gargarus."

**Ίδη-θεν**, adv., *from Mount I'da.*

**Ίδης**, -εω †, *I'das*, husband of Marpessa, I 558.

**Ίδμεν**, see *ἰδῶ*.

**Ίδνόμεναι**, aor. *Ίδνῶθη*, *bend oneself, be bowed down with pain.*

**Ίδομενός**, -ῆος, *Idom'eneus*, leader of the Cretans.

**Ίδον**, *Ίδοντο*, etc., see *ἰδῶ*.

**Ίδρῶ** (*Ίδρῶς*), partic. *Ίδρῶντα*, fut. *Ίδρῶσει*, *sweat.*

**Ίδρῶ** (cf. *Ίζω*), imperf. *Ίδρῶε*, pass. aor. *Ίδρῶσθαι*, *make to sit, bid sit*; pass. aor. *were seated.*

**Ίδρῶς**, accus. *Ίδρῶ*, ὁ (*σΊδ*, Lat. *sudor*), 'sweat.'

**Ίδῶϊα**, *Ίδῶϊη*, *Ίδῶϊστ*, see *ἰδῶ*.

Ἔσ(μαι), etc., see ὄστω.

ἔα, ἔισιν, ἔμεναι, see ἔμη.

ἔμαι (F-), partic. ἔμενοι (Σ 547), ἔμέτων (B 154), ἔμενους (Π 396, 507), imperf. ἔερο (E 434, Π 866), ἔεσθην (Σ 501), ἔετρο (Π 761), *be eager, press on, hasten, desire*. See § 61, 22.

ἔραυν †, τήν, *priestess*, Z 300.

ἔραυς, accus. -ῆα (ἔραυς), *priest of a local god, at whose altar he offered sacrifices*. Cf. § 87.

ἔραυός (ἔραυός), fut. infin. ἔραυσόμεν, aor. ἔραυσεν, subj. ἔραύσομεν, partic. ἔραύσαντες, *sacrifice, slaughter*.

ἔραυιον, τό (cf. ἔραυός), *victim for sacrifice*.

ἔραυόν [long τ is found in thesis] and ἔραυόν, τό, neut. substant. of ἔραυός, *victim for sacrifice, sacrifice*.

ἔραυός, -ή, -όν [long τ is found in thesis], and ἔραυός, -ή, -όν, *strong, fresh, vigorous, sacred, holy*.

ἔρω (σεδ-ω, i. e. -yo; cf. ἔρω), imperat. ἔε, partic. ἔρότων, imperf. ἔρε(ν), -ον, iterat. ἔεσκε, mid. imperat. ἔε, imperf. ἔεσσο, *make to sit, intrans. sit; mid. sit, lie in ambush* (Σ 522).

ἔς, ἔς, *one*; see § 108, 1.

ἔμη [the initial vowel is long (ē) in augmented forms and when occurring in the thesis], 3 sing. ἔμην, 3 plur. ἔμισιν, infin. ἔμεναι (X 206), imperf. 3 sing. ἔει [f or f], aor. ἔεικε(ν) or ἔεικεν, 2 aor. 3 plur. ἔεισαν (T 393), opt. ἔει (Γ 221), *hurl, send, send away, send forth, let go, let fall, let flow down; shoot; put* (T 393); *harness* (Π 152); mid. 2 aor. ἔειτο, *put away from themselves, dismissed*. [For ἔμενοι, etc. see ἔμαι.]

ἔμητρος, ὁ (ἔδομαι, *head*), *physician, doctor*.

\*Ἐθάκη, ἡ, *Ith'aca, island home of Odysseus*.

\*Ἐθακήσιος, adj., *the Ith'acan*.

ἔθ, see ἔμη.

ἔθνητατα, adv., *in the straightest way, most righteously*, Σ 508.

ἔθνω (ἔθως), imperf. ἔθνον, *send straight, guide straight; pass. aor. dual ἔθνοθήτην, were set straight*, Π 475.

ἔθως, adv., *straight at, straight*, X 284.

ἔθω (ἔθως), aor. ἔθωσε, *rush straight toward*, O 693.

ἔκ-άνω (cf. ἔκω), dual -ερον, imperf. ἔκᾶνε(ν) or ἔκᾶνε(ν), etc., mid. ἔκᾶνμαι, *come, come to, reach*.

\*Ἐκάριος, -οιο † (πόρτου), *Ica'rian sea*, B 145.

ἔκελος, -η, -ον (F-, cf. εἰκελος), *like*.

ἔκειο, ἔκείσθαι, ἔκείσθω, see ἔκείνομαι.

\*Ἐκετάων, accus. -άων, *Hiceta'on, son of Laomedon and brother of Priam*.

ἔκ-έτης, ὁ (ἔκω), *one who comes to beg aid, a suppliant*. Cf. Ω 570.

ἔκμενος, always w. ὄστος, *fair breeze*.

ἔκ-νόμαι (ἔκω), fut. ἔκομαι, infin. ἔεσθαι, 2 aor. ἔκειο, -ετο, etc., subj. ἔκομαι, opt. ἔκομην, imperat. ἔκείσθω, infin. ἔκείσθαι, *come, arrive, reach; come as a suppliant, supplicate* (X 123). [The past tenses of the indic. have long τ—augmented— or short τ, according to the requirement of the meter.]

ἔκρια, τό, *decks*; see note on O 676.

ἔκω, imperf. ἔκειν, aor. ἔειν, *come, arrive at, reach*.

ἔκομαι, see ἔκείνομαι.

ἔλα-δόν (F-) †, adv., *in troops*, B 93.

ἔλαος (I 639, ἔλαον), *propitious, gracious* (§ 77).

ἔλασκομαι (ἔλαος), -ονται, infin. ἔλάσκεσθαι, imperf. ἔλάσκοντο, aor. subj. ἔλάσσει (A 147), ἔλασόμεσθα, partic. ἔλασόμενοι (A 100), *propitiate, appease*.

\*Ἐλιος, ἡ (F-), *Il'ios, Troy*.

ἔμας, -άντος, ὁ, *strap, thong; strap of helmet*; Introduction, 33.

ἔμασσω (ἔμας), *lash, smite*.

\*Ἐμβρος, *Im'bros, island off the Thracian coast*.



ἰμρό-εις, -εσσα, -εν (ἴμερος), yearning; causing yearning, lovely.

ἴμερος, ὁ, a yearning, desire.

ἴνα, rel. adv., where, I 441, X 325; conj., in order that.

ἴσθαι, ἴσθαι, see ἰκτόμαι.

ἴος, ὁ, arrow.

ἰότης, dat. ἰότητι, ἡ, desire, will.

ἰο-χάραρα, ἡ (ἴος, χέω, pour), arrow-pouring, arrow-shooting.

ἰππεύς, voc. ἰππεῦ, plur. ἰππῆες, ὁ (ἵππος), a man w. horses and chariot, chariot-man; a fighter conveyed by a chariot, chariot-fighter, knight.

ἰππ-ηλάτα, ὁ (ἵππος, ελαύνω), driver of horses, charioteer; fighter conveyed by a chariot, knight.

ἰππο-χαίτην †, adj., of horse-hair, Z 469.

ἰππό-βοτος, -ον (βόσκω, feed), horse-nourishing, horse-pasturing.

ἰππό-δαμος, -ον (δαμ-νάω, tame), horse-taming, tamer of horses.

ἰππο-δάσσα (cf. δασεία, fem. of δασύς), with bushy plume of horse-hair.

ἰππο-κλευθος, ὁ, horse-driver, master of horses.

ἰππό-κομος, -ον (κόμη, hair), with horse-hair plume.

ἰππο-κορυστής, ὁ (κορύσσω, equip), equipped with horses, epithet of a man that fights from a chariot; chariot-equipped.

ἵππος, ὁ, ἡ, horse, mare; also in dual and plur. chariot, chariots (e. g. Γ 265). The context of Σ 153 shows that the plur. may refer to chariot-fighters also.

ἰππο-σύνη, ἡ, the art of driving chariot-horses or fighting from a chariot, mastery of chariot steeds, horsemanship.

ἰππό-τα, ὁ, chariot-man, chariot-fighter, knight.

ἰππο-οπίς (ἵππος, οὐρά, tail), adj., furnished with a horse-tail, with horse-hair plume.

ἵπτομαι (Lat. *icō, icūs*), fut. ἵπεται, aor. ἵπω, smite, chasten.

Ἴριη, *Hî re*, a city of Agamemnon in Messenia.

ἰρή, ὁ, hawk, falcon.

Ἴρις, voc. Ἴρι (F-), *I'ris*, messenger of the gods.

ἱρόν, τό, see ἱερόν, victim, sacrifice.

ἱρός, see ἱερός.

ἰσ-άξω (ἴσος, like), make equal; mid. iterat. imperf. ἰσάσκετο, deemed herself equal, Ω 607.

(1) ἴσων, 3 plur. pluperf. of ἰσθα.

(2) ἴσων, 3 plur. imperf. of ἴμυ.

ἰσᾶσι(v), see ἰσθα.

ἴσχω (cf. ἴσχω), partic. ἴσχωτες, think . . . like, mistake . . . for, Π 41.

ἰσό-θεος, -ον, godlike.

ἴσος, -η, -ον (F-, cf. ἴση), equal, the same as, like.—ἴσων, neut. as cognate or adv. accus., equally with, just as.

ἴσο-φάρβω (φέρω), hold or carry oneself as equal, vie with.

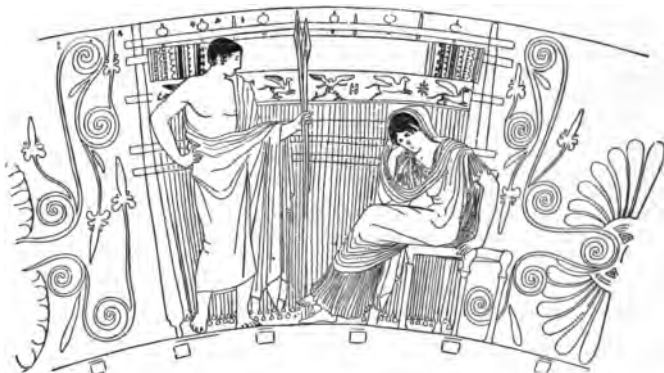
ἴσσι, see ἰσθα.

ἴστημι (cf. Lat. *stō*, Eng. 'stand'), imperf. ἴστασαν, aor. στήσε(v), ἔστησαν, subj. στήσωσι, imperat. στήσαν. infin. στήσαι, make stand, set, array; stop, check, halt; weigh (X 850).—Mid. ἴσταται, imperat. ἴστασο, partic. ἰστάμενος, -η, imperf. ἴστατο, -ντο, fut. στήσομαι, -όμεθα, w. aor. 2 aor. ἔστη and στή, iterat. στάσκε(v), dual στήτην, plur. ἔσταν and στάν, subj. στέωμεν, imperat. στήθι, infin. στήμεναι, partic. στάς, gen. plur. στάντων. perf. ἔστηκε, ἔστασι, infin. ἐστάμεν(αι), partic. accus. masc. ἑσταῖα, plur. -ότες, -ότων, pluperf. ἑσθήκει, place oneself, stand, stand firm; perf. stand, pluperf. stood; arise; φύλοπις ἔστηκε (Σ 172), strife has begun, is kindled.—Mid. aor. στήσαστο, infin. στήσασθαι, partic. στήσόμενοι, set up (for oneself), have set up, set in order or array, join (μάχην).

ἰστίον, τό (ἰστός), sail.

ἰστο-δόκη †, τῆ, *mast-crutch*, A 434.  
 ἰστός, ὁ (ἰστημι), (1) *mast* of ship; it was in the middle of the boat, and could be lowered to a horizontal position, where it was supported

Ἴφις (F-) †, Ἰφhis, *captive maiden*, given to Patroclus by Achilles, I 667.  
 ἰχθυόεις, -εσσα, -εν (ἰχθύς), *fishy*.  
 ἰχνηον, τό, *track, footprint*.



TELEMACHUS FACING PENELOPE, WHO SITS BEFORE HER LOOM.  
 Painting on a *scyphus* (drinking-cup) from Chiusi. Work of about 400 B. C.  
 (After Baumeister, *Denkmäler*, Fig. 2382.)

by a crutch.—(2) The upright loom; (3) also the web being woven thereon.

ἰστωρ, -ορος, ὁ (φαῖδα, root *Fid*), one who knows, referee, arbitrator, judge, Σ 501.

ἰσχανάω (ἰσχάω, ἰσχω), *iterat. imperf.* ἰσχανέσχω, *hold back*.

ἰσχλον, τό, *hip, hip-joint*.

ἰσχω (for *σισέχω*, reduplicated form of ἰσχω), *imperf.* ἰσχε. -ον, *mid. pres. imperat.* ἰσχεο, ἰσχεσθε, *hold, hold in, curb, restrain*; *intrans. stand firm* (O 618); *mid. restrain oneself*.

ἰσχυμῆ †, τῆ, *cry*, Σ 572.

ἰσχυμός, -η, -ον [ἰσχυμους, *masc. for fem., A 3*], *strong, mighty, stout, brave*.

ἰψι (F-, Lat. *vī*), *adv., with might, by force*.

ἰψια (Ἰψι), *adj. neut. plur., stout, fat*.

Ἰφίανασσα, *Iphianassa*, daughter of Agamemnon and Clytaemnestra.

ἰχθῆρ, ὁ, *i'chor*, fluid—not blood—that ran in the veins of the gods.

ἴψαο, ἴψεται, see ἴπτομαι.

ἴψ, one; see § 108, 1.—ἴψ, see ἴός.

ἰωή, ἡ, *flare*, II 127.

K—κ

κ', see κε.

κάββαλεν (§ 47), see καταβάλλω.

καγχαλάω, -ουσι, *partic. καγχαλάων, laugh loud*.

κάδ, for κάτ, i. e. κατά, § 47.

καδδῶσαι, see καταδῶω.

κάδ . . . λίποιτε (B 176), see καταλείπω.

κάη, see κάω.

καθ', see κατά.

καθαίρω, *aor. ἐκάθηρε, imperat. κάθηρον, cleanse, purify*.

καθ-άπτομαι, *infin. καθάπτεσθαι, partic. καθάπτομενος, touch, address*.

καθίζομαι (mid. of καθίςω), partic. καθεζομένη, imperf. καθέζετο (often in tmesis κατ' . . . ζετο), *sit down*. καθίζω, aor. καθέισεν, *make sit down*. καθήκα, see καθήμι. καθίσεν, see καθέζω. καθίξει, see κατέχω. καθεύδω, imperf. καθεύδει, *sleep, rest*. κάθηναι, imperat. κάθησο, imperf. κάθηστο, καθήστο, partic. καθήμενοι, *sit, stay, continue*. κάθηρον, see καθαίρω. καθίζω, imperat. κάθιζε, infin. καθίσειν, imperf. καθίσει, aor. κάθισαν, imperat. κάθισον, partic. καθίσσας, *make sit down, seat*; also intrans. *sit down*. καθίτημι, aor. καθήκα, *send down, let run or flow down*. καθίστημι, imperat. καθίστα, *set down*, I 202. καθ' ὑπερθε(ν), adv., *from above, above; yonder*, which the context shows to indicate the east, Ω 545. καί, *and, even, also*.—καί γάρ, *for truly, for also, for even* (B 292).—καί . . . περ, see note on A 131.—καί ὅς, note on A 116.—See also γάρ. Καιρέης, accus. -ῆα †, *Cae'neus*, king of the Lapithae, A 264. καίνωμαι, perf. infin. κεκάσθαι, pluperf. indic. ἐκέκαστο, *surpass*; see note on Ω 546. καίω, imperf. καίει, aor. ἔκηα, -εν, mid. κήαντο, partic. κηήμενοι, pass. pres. partic. καιομένης, etc., imperf. καιοντο, aor. ἐκάη and κήη, *light, kindle, burn*; mid. *kindle* (for oneself); pass. *be kindled, burn*. κάκ, see κατῶ. κακ-κίοντες, from κατακίω, pres. w. fut. meaning, *to lie down*, A 606. κακομήχανος, -ον (cf. μηχανή, μήχος), gen. -ου (§ 74) and -ου, *mischief-making, deviser of mischief* (Z 344), *baneful*. κακός, -ή, -όν, *bad, evil, base, destructive, low-born, cowardly, etc.*; cf.

Lat. *malus*. κακόν, τό, and κακά, τό, as substantives, *evil, misfortune, mischief*.—Comparat. κακώτερος, *of more humble birth, baser-born* (X 106).—Adv. κακώς, *ill, badly, with insult* (A 25, 379), *mis-erably, etc.*

κακότης, -ότητος, ἡ (κακός), *baseness, faint-heartedness, cowardice, guilt, misfortune, distress*.

κακός, see κακός.

κακώτερος, see κακός.

καλέω (Lat. *cālō, nōmen-clā-tor*). -εἶ, -έουσι, imperf. ἐκάλει, iterat. καλίεσκε, -ον, fut. partic. καλέουσα, aor. κάλεσσω. subj. καλέσσω, infin. καλέσσαι, partic. καλέσας, -σάσα, mid. aor. (ἐ)καλέσαστο, καλέσαστο, pass. pres. καλέονται, opt. καλεώμην, perf. κέκλημαι, partic. κεκλημένος, fut. perf. κέκληση, call, summon, name; mid. *call or summon to oneself*; pass. *be called, be*.

καλήγορα †, τόν, *crier*, Ω 577.

Καλλιάνασσα †, *Callianassa'sa*, a Nereid, Σ 46.

Καλλιάνειρα †, *Callianeira*, a Nereid, Σ 44.

καλλιγύναικα (γυνή, γυναικ-ός), adj. accus. sing., *with or rich in beautiful women*.

καλλιζωνος, -ον (ζώνη), *fair-girdled*, Introduction, 18.

καλλιθριξ (θρίξ, τριχός, hair), plur. καλλιτριχες, *with beautiful manes, beautiful-maned*.

καλλικομος, -ον (κόμη, hair of head), *beautiful-haired*.

κάλλμος, -ον (cf. κάλός), *beautiful* (Z 321).

καλλιπάρης, -ον (παραίαι, cheeks), *beautiful-cheeked*.

καλλιπλόκαμος, -ον (πλόκαμοι, locks of hair), *beautiful-tressed*.

κάλλιπον, see καταλείπω.

καλλιρροος, -ον (ρέω, ρόος, a stream), *beautiful-flowing*.

κάλλιστος, see κάλός.

καλλι-σφυρος, -ον (σφυρόν, *ankle*), *beau-  
tiful-ankled*, Introduction, 20.

καλλιτρίχες, -ας, see καλλιθριξ.

κάλλος, τό (κάλδς), *beauty*.

κάλδς, -ή, -όν (Eng. 'hale,' 'whole'),  
*beautiful, lovely, pleasant; proper,  
becoming*. Neut. as adv. κάλδν, per-  
haps A 473, Σ 570; κάλδ, Z 326.—  
Superl. κάλλιστος, -η, -ον.

Καλυδόν, -ώνος, *Cal'ydon*, city of the  
Aetolians.

κάλυκας †, τάς, perhaps *ear-rings*,  
Σ 401.

καλύπτρη, ή (καλύπτω), *veil*, Introduc-  
tion, 21.

καλύπτω (Lat. *cēlō*), aor. (ε)κάλυψε(ν),  
(ε)κάλυψαν, mid. aor. partic. καλυψα-  
μένη, pass. perf. partic. κεκαλυμμένος,  
*cover, veil, envelop; mid. cover or  
veil oneself*.

Κάλχῶς, -ωντος, *Cal'chas*, the most  
distinguished Greek seer, son of  
Thestor.

κάμαξι †, ταῖς, *vine-poles*, Σ 563.

κάμε, καμείται, see κάμνω.

καμνονή, ή (κατα-μένω), *endurance,  
victory*.

κάμνω, imperf. ἔκαμνον, 2 aor. κάμε,  
-ον, subj. κάμω, partic. καμόντας, perf.  
κέκηκας, partic. κεκηκῶτι, κεκηκῶτας,  
mid. fut. καμείται, 2 aor. καμόμεσθα,  
*become or be weary; καμόντας* (Γ  
278), euphemism for *the dead*; also  
transitive, *work or make with toil*;  
mid. aor. *win for oneself* with toil.  
κάμε τάντων (B 101), *wrought with  
skill or care*.

κάμπτω, fut. infin. καμψέμεν, *bend* to  
rest, T 72.

καμπύλος, -η, -ον (κάμπτω), *crooked,  
bent, curved*.

κάμω, see κάμνω.

καναχή, ή, a *ringing, clang*.

κάνειον, τό, *basket*.

κανών, -όνος, δ, *wooden frame* of shield,  
Introduction, 24.

κάπ, for κάτ, i. e. κατά, § 47.

Καπαεύς, -ῆος, *Cap'aneus*, father of  
Sthenelus—and one of the Seven  
against Thebes.

κάπητος, ή, *ditch*.

κάπνισσαν †, aor. of καπνίζω, *they  
lighted fires*, B 399.

καπνός, δ, *smoke, steam*.

κάππισεν, -ον, see καταπίπτω.

Καρδαμύλη, *Cardam'yle*, town of  
Agamemnon, on Messenian gulf.

καρδίη, ή (Lat. *cor*, cf. κραδίη and  
§ 58), *heart*.

κάρη, τό (declined, § 100), *head, sum-  
mit of mountain, citadel* of city.

κάρη κομάοντες, *long-haired*.

καρήατι (§ 100), dat. of κάρη.

κάρηνα (§ 100), plur. of κάρη.

καρός †, gen., perhaps a *clipping* or  
*shaving*; ἐν καρὸς ἀση, at a shav-  
ing's worth, *not a whit*, I 378.

καρτάλιμος, -ον, *swift, nimble*.

καρπαλίμως, adv., *quickly, swiftly*.

(1) καρπός, δ (cf. Lat. *carpō*, Eng.  
'harvest'), *fruit*.

(2) καρπός, δ, *wrist*, Σ 594. Ω 671.

καρτερό-θύμος, -ον, *stout-hearted*.

καρτερός, -ή, -όν (κάρτος), *strong,  
mighty*. Cf. κρατερός and § 58.

κάρτιστος, -η, -ον, *mightiest*. Same  
as Attic κράτιστος (cf. § 58).

κάρτος, τό, = κράτος (§ 58), *strength,  
might*.

κασιγνήτη, ή, *own sister*.

κασίγγητος, δ, *own brother*; κασίγγη-  
τοι, *kindred, cousins*, Π 456.

κασσίτερος, δ, *tin*. Cf. the word Cas-  
siterides, 'tin-islands.'

Κάστωρ, accus. -ορα, *Cas'tor*, son of  
Tyndareus and Leda, brother of  
Polydeuces and Helen. Cf. note  
on Γ 243.

κατά, κατ', καθ', κάτ (§ 46), also  
(cf. § 47) κάδ, κάκ, κάπ, adv. and  
prep. w. gen. and accus. W. gen.  
*down from* (A 44), *down over*  
(ὀφθαλμών, X 466), *down into* (βινών,  
T 39), *down on* (χθονός, Γ 217). W.

- aeous.** *down along, over, throughout* (σπράτον, A 318), *on, at, in* (γαστέρα, Π 465), *over against, opposite, off* (A 484), *for* (δαῖτα, A 424), *in accordance with* (μοῖραν, νδον); *κατ' ἐμ' αὐτόν*, *by myself alone* (A 271); *κατὰ σφείας*, *by themselves, each tribe alone or separately* (B 366); *κατὰ στήχας*, *in rows* (Γ 326). — Also accented **κάτα**, §§ 164, 166. Meaning as **adv.** *down, utterly, completely.*
- καταβαίνω**, 2 aor. infin. *καταβῆναι*, mixed aor. mid. *κατεβήσθεο*, *go down, descend.*
- καταβάλλω**, 2 aor. *κάββαλεν* (§ 47), *throw down; let fall* (E 343), *set down hastily* (I 206).
- καταδάπτω**, aor. infin. *καταδάψαι*, *tear or rend in pieces.*
- καταδέω**, aor. in tmesis *κατὰ . . . ἔδησαν* (A 436), *they made fast.*
- καταδημοβορῆσαι** †, aor. infin. of *καταδημοβορέω*, *to consume as public property*, § 301.
- καταδύω**, 2 aor. *κατέδυ*. infin. *καταδύμεναι*, partic. *καταδύντι, -ύντα*, also *καδδύσαι* (T 25), mid. mixed aor. imperat. *καταδύσθεο*, *enter; burrow into* (T 25); *put on, don armor* (Z 504); *set* (of the sun).
- κατὰ . . . ἐκάη**, see *κατακαίω*.
- κατὰ . . . ἐκάλυψαν**, see *κατὰ . . . καλύπτω*.
- κατὰ . . . ἔκηα**, see *κατακαίω*.
- κατὰ . . . ἔφαγε**, see *κατεσθίω*.
- καταδάπτω**, aor. infin. *κατθάψαι*, *bury*. *καταθείομαι*, see *κατατίθηναι*.
- καταθνήσκω**, 2 aor. *κάνθανε*, perf. *κατατεθνήκασιν*, partic. gen. *κατατεθνήωτος*, etc., *die*; perf. *be dead*.
- κατακαίω**, imperf. *κατέκαιον*, aor. *κατέκηε*, *burn down, burn*. Aor. in tmesis *κατὰ . . . ἔκηα* (A 40); **pass.** aor. in tmesis *κατὰ . . . ἐκάη* (A 464, B 427, I 212).
- κατὰ . . . καλύπτω** (Z 464). aor. *κατὰ . . . ἐκάλυψαν*, *cover up*. This comp. occurs only in tmesis.
- κατά-καμαι**, *-κείαται*, infin. *κατακεῖσθαι*, *lie, rest*. Note on Ω 523.
- κατακοιμάομαι**, **pass.** aor. imperat. *κατακοιμηθήτω*, infin. *κατακοιμηθῆναι*, *lie down to rest, sleep*.
- κατακρύπτω**, fut. infin. *κατακρύψειν*, *hide, conceal*.
- κατακτείνω**, fut. *κατακτενέουσι*, aor. opt. *κατακτείνεει*, partic. *κατακτείνās*, etc., 2 aor. subj. *κατακτάνη*, 2 aor. indic. also *κατέκτα*, infin. *κατακτάνει(αι)*, partic. *κατακτάς*, *kill, slay*.—2 aor. in tmesis *κατὰ . . . ἔκτανεν* (Z 416).
- καταλέγω**, fut. *καταλέξω*, aor. *κατέλεξας*, *-εν*, imperat. *κατάλεξον*, *enumerate, tell over, recount*.
- καταλειβομένοιο** comp. †, pres. partic., *trickling*, § 109.
- καταλείπω**, fut. *καταλείψουσι*, 2 aor. *κάλλιπον* (§ 47), *leave behind, abandon*.—2 aor. opt. in tmesis *καδ . . . ληποιεν* (ληποιε), B 100, 176. Cf. also Ω 580.
- καταλήθονται** comp. †, pres. indic., *utterly forget*, X 389.
- καταλύω**, aor. *κατέλυσε*, *unloose, destroy*.
- καταμάρπτω**, aor. subj. *καταμάρπη*, *grasp, overtake*.
- κατανεύω**, fut. mid. *κατανεύσομαι*, aor. *κατένευεν*, subj. *κατανεύσω*, imperat. *κατένευσον*, infin. *κατανεύσαι*, *nod down, nod assent, grant*; opposite of *ἀνανεύω*.
- καταπαύω**, fut. infin. *καταπαυόμεναι*, aor. subj. *καταπαύσθω*, *make stop, check, stay* (trans.), *cease* (trans.).
- καταπέφρη**, see *κατέπεφνε*.
- καταπέψη** comp. †, *digest, swallow*, A 81.
- καταπήνυμι**, aor. *κατέπηξεν*, *make fast or firm, fix, plant*.
- καταπίπτω**, 2 aor. *κάππεσον*, *-εν*, *fall down, fall*.
- καταπρηγής**, *-ές*, dat. *-εῖ* (χειρῖ), *with down-turned hand, with the flat of the hand*, Π 792.

κατα-πτήσω (cf. πεπηῶτες, B 312),  
aor. partic. καταπτήξας, *cover  
down*.

κατ-ἀράομαι, imperf. καθηράτο, *call  
down curses*.

κατα-ρέω, aor. κατέρεξε(ν), *stroke ca-  
ressingly*.

κατασχομένη, see κατέχω.

κατατεθνήκασι, κατατεθνήωτος, see κα-  
ταθνήσκω.

κατά . . . τείνω, -αν, *drew tight*, aor.  
in tmesis of κατα-τείνω. Cf. Γ 261,  
311, T 394.

κατα-τίθημι, aor. κατέθηκε(ν), 2 aor.  
κάθησαν, mid. 2 aor. κατέθητο, subj.  
καταθελομαι, *set down; mid. lay aside  
one's arms, etc.*

κατα-φεν-, see κατέπεφε.

κατα-φέρω, mid. fut. καταίσεται †, *will  
bring down*, X 425.

κατα-φθίνω, mid. 2 aor. partic. κατα-  
φθιμένοι, *perish, be dead*.

κατα-φλέω comp. †, *will burn down,  
consume*, X 512.

κατα-χέω, aor. κατέχευεν, *pour down;  
let fall, shed*.—Often in tmesis  
κατά . . . χέουσα (fem. partic.).

κατα-χθόνιος †, adj., *underground,  
nether Zeus*, i. e. Hades, I 457.

κατ-έδυσας comp. †, aor., *wet through,  
wet*, I 490.

κατ-έδω, κατέδουσιν, fut. κατέδονται,  
*eat, devour*.

κατέθητο, κατέθηκε(ν), see κατατίθημι.

κατέκτη, see κατακαλώ.

κατέκτα, see κατακτείνω.

κατέλεξας, -εν, see καταλέγω.

κατ-έλεγο (cf. root λεχ), aor.; 2  
aor. κατέλεκτο, *lie down*.

κατελθόντα, see κατέρχομαι.

κατ-έπεφε (cf. root φεν), subj. κατα-  
πέφην, *slay*.

κατέπηξεν, see καταπήγνυμι.

κατ-επλήγη comp. †, 2 aor. pass., *he  
was dismayed*, Γ 31.

κατέρεξε(ν), see κατα-ρέω.

κατ-εργάω, imperf. κατερήτων, *hold  
back, restrain*.

κατ-ερόω, *hold back, detain*.

κατ-έρχομαι, aor. partic. κατελθόντα,  
*go down*.

κατ-εσθίω, imperf. καθήσθιε, 2 aor. in  
tmesis κατά . . . έφαγε (B 317, 326),  
*eat, devour*.

κατ-ευνάξω, *make lie down; pass. aor.  
κατέβασθεν, lay down*. Cf. εύνω.

κατέχευεν, see καταχέω.

κατ-έχω, imperf. κάτεχε, fut. καθέξει,  
mid. 2 aor. partic. κατασχομένη, *hold  
down, cover, occupy; mid. hold be-  
fore oneself, cover oneself*.

κατηράτο, see καταράομαι.

κατ-ηρέφης, -ές (ερέφω, roof), *roofed  
over*.

κατηφέη, ή, *humiliation, shame*.

κατηφέω, aor. partic. κατηφήσας, *be  
downcast, confused*.

κάθανε, see καταθνήσκω.

κάθησαν, see κατατίθημι.

κατ-ίσχω, *hold back; mid. subj. κατ-  
ίσχει, keep for oneself*.

κατ-ίσσεται comp. †, fut. mid. of κατα-  
φέρω, *will bring down*, X 425.

καυλός, ό, *end of spear shaft*.

Καυότριος, *Caijs'trius or Caijs'ter,  
river in Ionia*.

καύτός, § 44.

κε, κεν (§§ 49, 3; 50), enclitic particle,  
Attic *en*. For uses and translation  
see §§ 189, 190, etc.

Κεβριόνης, *Cebri'ones*, son of Priam,  
and charioteer of Hector.

κεδάννυμι (cf. σκεδάννυμι), *break asun-  
der, scatter; pass. aor. 3 plur. κέ-  
δασθεν, partic. κεδασθέντες, scatter,  
disperse*.

κεδνός, -ή, -όν, *careful; estimable, es-  
teemed, valued*. Superl. κεδνώτατος.

κει-θι, *there*.

κείμαι, -ται, κέαται and κέονται, subj.  
κῆται (T 32), imperat. κείσο, infin.  
κείσθαι, partic. κείμενον, etc., imperf.  
έκειτο and κείτο, 3 plur. κέατο, fut.

κείσομαι, κείσει, κείσονται (in meaning, passive of τίθημι, put), be placed, lie, rest; be stored (I 382).

κεμήλιον, τό (κείμαι), something laid up, treasure.

κείνος, same as ἰκείνος, § 120.

κενός (Attic κενός), -ή, -όν (cf. κενός), empty.

κείρω, shear, cut short; imperf. ἐπι . . . κείρων (in tmesis, Π 120), thwarted.

κεί-σε, thither.

κεκῶσθαι, see καινύμαι and note on Ω 546.

κέκυθεν, see κύθω.

κεκλήγοντες, κεκληγώς, see κλάζω.

κέκλημαι, κεκλημένος, κεκλήσῃ, see καλέω.

κεκλιᾶται, κεκλιμένοι, see κλίνω.

κέκμηκας, κεκμηῶτι, see κάμνω.

κεκόρησθε, see κορέννυμι.

κεκορυθμένα, -ον, see κορύσσω.

κεκρύφαλον †, τόν, cap or kerchief of cloth, to confine the hair, X 469.

κελαδέω (κέλαδος), aor. κελάδησα, shout loudly.

κέλαδος, ὁ, noise, din, hubbub.

κελάδων, -οντος (cf. κέλαδος), partic., noisy, § 576.

κελαι-νεφής, -ές (for κελαυνοεφής, νέφος, cloud), wrapped in dark clouds, cloud-wrapped (epithet of Zeus); dark, black (descriptive of gore).

κελαινός, -ή, -όν dark, black.

κέλευθος, ἡ, plur. both κέλευθοι (af) and κέλευθα (τᾶ), way, path. Cf. note on O 620.

κελεύω (κέλ-ουαι, Lat. cel-er), imperat. κέλευε, partic. κελεύων, imperf. ἐκέλευον, -ες, -ε(ν), also κέλευεν, κέλευον, fut. κελεύσω, aor. (ἐ)κέλευσε(ν), partic. κελεύσας, urge, command, bid, drive (on); wish (Ω 599).

κελητῶν †, pres. infin., to ride horseback, O 679.

κέλομαι (cf. κελ-έω), -εαι, -εται, opt. κελόμην, imperat. κέλεσθε, imperf.

κελόμην, κέλετο, 2 aor. (ἐ)κέκλετο, urge, command, bid, drive (on); give bidding to, call to, encourage; propose (Γ 88).

κενός, -ή, -όν (cf. κενός), empty; without booty, empty-handed (B 298).

κενών, -ῶνος, ὁ (cf. κενός, empty), hollow between hips and ribs; belly.

κέραιε †, imperat. of κεραίω = κεράννυμι, mix, I 208.

κεραίῳ (κείρω), partic. κεραιῶν, pass. κεραιζόμενος, fut. infin. κεραιζέμεν, destroy, ravage, despoil, plunder.

κεραμεύς †, ὁ, potter, § 601.

κέραμος, ὁ, pot, jar for wine.

κεραός, adj. (κέρας, 'horn'), horned.

κερδαλέο-φρον, -ον (φρέν-ες), greedy-hearted, then cunning, crafty.

κερδίων, -ιον (κέρδος, gain), more advantageous, more profitable, better, X 108.

κερδο-σύνη, ἡ (κέρδος, gain, plur. crafts), cunning, craft.

κερκίς, -ίδος, ἡ, shuttle, a long rod or needle, to which the "shot-thread" or woof was fastened.

κερ-τόμω (κείρω, κέρ-σαι), partic. -έων, -έοντες, vex, torment. Cf. Π 261.

κερ-τόμος, -η, -ον (κείρω, κέρ-σαι), cutting, vexatious; neut. plur. as substant., cutting words, insults, taunts.

κέσθος, τό (κύθω), hidden place, depth of the earth.

κύθω, subj. κέθη, imperat. κεύθε, imperf. ἔκευθον (Γ 453), perf. ἔκευθεν, hide, conceal.

κεφαλή, ἡ, head; stature (Γ 168, 193); life (§ 82); soul, comrade (§ 114); throat (Π 77). Gen. κεφαλῆφιν (Π 762).

κεχαρισμένα, -ε, see χαρίζομαι.

κεχαροῖατο, see χαίρω.

κεχολωμένος, κεχολώσεται, κεχολώσθαι, see χολόω.

κέχυτο, see χέω.

κηάμενοι, κήαντο, see καίω.

κηδεύς †, adj., *dear*, T 294.  
 κηδιστος, -η, -ον (κηδος), *dearest, nearest*, as objects of care.  
 κηδος, τό, *care; sorrow, distress, trouble*.  
 κήδω (cf. κηδος), subj. κήδῃ, infin. κηδέμεν, partic. κήδων, mid. κήδεται, partic. κηδομένη, -όμενοι, imperf. κήδετο, *trouble, vex, injure; mid. trouble oneself for, care for* (w. gen.), *be distressed*.  
 κήλα, τά, *shafts, arrows*.  
 κηλέω †, adj., *blazing*, O 744.  
 κήλεος, dat. -έω (καίω, aor. infin. κήαι), *blazing*.  
 κήρ, -ός, -ί, κήρα, ἡ (κείρω, κέρσαι), the individual fate or lot of death, *death, doom; personified, goddess of death* (Σ 535).  
 κήρ, κήρος, κήρι, τό (Lat. cor), *heart*.  
 Loc. κηρόθι, *in the heart* (I 300).  
 κήρυξ, -ύκος, ὁ, *herald*.  
 κηρύσσω (κηρυξ), imperf. ἐκήρυσσον, *proclaim as herald; summon*.  
 κήται, see κείμαι.  
 κηδέει †, adj., *fragrant*, Z 483.  
 κηδέεις, -εσσα, -εν = κηδέης, *fragrant*.  
 Perhaps, however, *vaulted*.  
 κιδάριξ †, imperf., *played on the cithara*, Σ 570.  
 κιθάρις, ἡ, *cithara, lyre*.  
 κικλήσκω (καλέω, κέ-κλη-κα), infin. -έμεν, partic. -ουσα, imperf. κικλήσκου, *call, call by name, summon*.  
 Κίλικες, -ων, οἱ, *Cilicians*, a people dwelling in the so-called plain of Thebe.  
 Κίλλα, *Cylla*, town of the Troad.  
 κινέω (Lat. ciēd), aor. subj. κινήσῃ, pass. aor. κινήθη, ἐκίνηθεν, partic. κινήθητος, *set in motion, stir, drive, banish, disturb; pass. stir, start, move*.  
 κίρκος, ὁ, *hawk*.  
 Κισσῆς †, *daughter of Cis'ses* (a ruler in Thrace), Z 299.

κίχων, imperf. (ἐκίχων), 2 aor. indic. [ἐκίχῃ], subj. κίχῃω (cf. § 149), opt. κίχῃη, also 2 aor. indic. κίχων (probably later); mid. pres. κίχάνομαι, fut. κίχῃσεται, infin. κίχῃσσομαι, aor. κίχῃσατο, subj. κίχῃσομαι, *find, overtake, come upon*.  
 κίω, partic. κίων, -όντες, -ούσα, imperf. κίε, κίον, go, go away.  
 κλαγγή, ἡ (κλάζω), *clang, twang, outcry, clamor*.  
 κλαγγη-δόν †, *with clamor, noisily*, B 463.  
 κλάζω, partic. κλάζοντε, aor. ἔκλαξαν, perf. partic. κεκλήγως, κεκλήγοντες, *clang, screech, scream, cry out; rattle*.  
 κλαίω, opt. κλαίωσθα, imperf. κλαῖε, fut. κλαύσομαι, -ονται, *lament, wail; weep for, bewail*.  
 κλειτός, -ή, -όν (cf. κλέος, Lat. in-clutus), *celebrated, renowned, famous; excellent, splendid* (ἐκατόμβην).  
 Κλειοπάτρη, dat. -ῃ †, *Cleopatra*, daughter of Idas and Marpessa, and wife of Meleager, I 556.  
 κλέος, τό (cf. κλώω), that which is heard, *fame, news, rumor; glory, renown*; plur. κλέα, *glorious deeds*.  
 κλέπτῃ †, τῷ, *thief*, Γ 11.  
 κλέπτω, imperat. κλέπτε, *steal; harbor stealth, deceive*, A 132.  
 κλή-δην †, adv., *by name*, I 11.  
 κληίς, -ίδος, ἡ (Lat. clāvis), (1) *bolt to fasten door*; (2) *key, a hook to push back the bolt*; (3) *collarbone*, X 324; (4) "*oar-pin*," *thole-pin*.  
 κλήρος, ὁ, *lot*, a marked pebble, or piece of wood, etc.  
 κλητός, -ή, -όν (καλέω, κε-κλη-μένος), *called, chosen* (men, I 165).  
 κλίνω, aor. partic. κλίνῃσα, κλίναντες, pass. perf. κεκλιάται, partic. κεκλιμένοι, aor. ἐκλίθη, *make to bend, lean*; pass. *be bent, be propped, lean, rest; bend to one side* (Γ 360). πάλιν κλίνῃσα, *bend back, avert* (δασε), Γ 427.



κλι-σίη, ἡ (κλίω), *hut, lodge, cottage.*

κλι-σίη-θεν, adv., *from the hut or lodge.*

κλι-σίη-δε, *to the lodge.*

κλι-σμός, ὁ (κλίω), *easy-chair, with support for back.*

κλονέω (κλόνος), partic. -έων, *drive in wild flight; pass. κλονέονται, imperf. κλονέοντο, be driven wildly, be huddled in confusion.*

κλόνος, ὁ, *thronging in confusion, tumult or press of battle; confusion* (Π 729).

Κλυμένη, *Clym'ene*, (1) a maid of Helen, Γ 144 (†); (2) a Nereid, Σ 47 (†).

Κλυταμνήστρη, *Clytaemnes'tra*, wife of Agamemnon. Cf. note on A 118.

Κλυτίος, *Clyt'ius*, a Trojan, son of Laomedon and brother of Priam.

κλυ-τός, -ή, -όν (κλύω, Lat. *in-clutus*; cf. κλυτός), *celebrated, renowned, famous; excellent, splendid.*

κλυτο-τέχνης, ὁ (τέχνη, *art*), *renowned artisan, famous for his art.*

[κλύω], 2 aor. *ἔκλυον* and *κλόνον*, imperat. *κλύθη* (§ 136, 9). *κλύτε*, also reduplicated *κέκλυτε*, *hear, listen to* (w. gen.); *hārkēn* to (w. gen.).

κνέφας, τό (cf. *δνοφ-ερός*), *darkness, evening, twilight.*

κνήμη, ἡ, *shin, calf of leg.*

κνημῆς, -ῖδος, ἡ (κνήμη), *legging or greave*, Introduction, 30.

κνίστη, ἡ, *fat of sacrificial animal; mavor arising from the burning fat.*

Κνωσός, *Cno'sus*, city of Crete.

κοίλος, -η, -ον, *hollow.*

κοιμάω (cf. *κεῖμαι*), *lull to sleep*; mid. *κοιμάτο*, -άτο, aor. *κοιμήσατο*, imperat. *κοιμήσασθε*, *pass.* aor. partic. *κοιμήσεντες*, *lay oneself to rest, lie, sleep.*

κοιρανέω (κοίρανος). -έουσι, partic. -έων, *act as lord, rule.*

κοίρανος, ὁ, *lord, ruler, commander.*

κολεόν, -οία, τό, *scabbard of sword.* Cf. *κουλεόν.*

κολλητός, -ή, -όν, *well joined, firmly fastened, strongly framed.*

κόλον †, adj., *docked, headless*, Π 117.

κόλπος, 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.*

κολώνη, ἡ (Lat. *col-lis*), 'hill,' *mound.*

κολών †, τόν, a *brawl*, A 575.

κομάω (κόμη), partic. -όντες, *wear long hair; long-haired.*

κόμη, ἡ (Lat. *coma*), *hair of head.*

κομίζω, imperat. *κόμιζε*, aor. *ἐκόμισεν*, *κόμισα*, *care for, tend, attend to; carry away*; mid. aor. *κομίσαστο*, opt. *κομίσαιο*, *care for, carry away.*

κοναβέω, aor. *κονάβησε*, -αω, *resound, clash, rattle.*

κοναβίζω (cf. *κοναβέω*), imperf. *κονάβιζε*, *resound.*

κονίη, ἡ (κόνις), *dust*; when the word occurs in sixth foot, it has long *iota.*

κόνις, -ιος, ἡ (Lat. *cinis*), *dust, ashes.*

κοντ-σαλος, ὁ, *cloud of dust*, X 401.

κονίω (κόνις), *raise a dust, cover with dust*; *pass.* pluperf. *κεκόνιτο*, *was covered with dust.*

Κοπρέυς, -ῆος, *Có'preus*, herald of Eurystheus.

κόπρος, ἡ, *dung; dirt, dust* (X 414); *cow-yard* (Σ 379).

κόπτω, imperf. *κόπτε*, mid. aor. *κόπητο*, *strike, smite, beat; hammer, forge* (Σ 379).

κορῆννῦμι, aor. opt. *κορέσειεν*, *sate, satisfy*; mid. aor. *κορεσσάμεθα*, subj. *κορέσωνται*, perf. *κεκόρησθε*, *sate oneself, have one's fill, have enough.*

κορθίεται †, pres. indic., *takes on a crest, towers up*, I 7.

κορυθαίτι †, adj. from *κορυθαίε*, *helmet-shaking*, X 132.

**κορυθαίολος**, -ον (cf. αἶολος), *helmet-shaking, with waving plume.*

**κόρυμβα** †, τὰ, *peaks, perhaps knobs, carved of wood, that decorated the ends of the sterns of Homeric ships, I 241.*

**κόρυς**, -υθος, ἡ (κάρη), *helmet, Introduction, 33.*

**κορύσσω** (κόρυς), *arm, equip, marshal, set in array (πόλεμον)*; mid. imperf. κορύσσετο, aor. partic. κορυσσάμενος, *equip or arm oneself*; pass. perf. partic. κεκορυθμένον, -α, *tipped with bronze, of a spear.*

**κορυστής**, δ (κορύσσω), *armed man, helmeted.*

**κορυφή**, ἡ (cf. κόρυς, κάρη), *crown, top, peak of mountain.*

**κορωνίς**, used in dat. plur. only, *κορωνισ(ν)*, *curved in bow and stern.*

**κοσμέω** (κόσμος), *mid. aor. partic. κοσμησάμενος, pass. aor. 3 plur. κοσμηθεν, arrange, set in array, marshal, like Attic διατάττω.*

**κοσμήτωρ**, -ορος, δ (κοσμέω), *marshal, commander.*

**κόσμος**, δ, *order; κατά κόσμον, according to order, in order, properly, decorously.*

**κοτώ** (κότος), *partic. κοτέοντε, -ες, mid. imperf. κοτέοντο, aor. κοτεσάμενη, be angry, be wrathful, bear a grudge.*

**κότος**, δ, *grudge, spite, rancor.*

**κοτύλη**, ἡ, *small cup (X 494); socket, hip-socket (E 306 f.).*

**κουλέον**, τό, *scabbard of sword. Cf. κολέον.*

**κοῦρη**, ἡ (fem. of κούρος), *girl, maid, daughter*; used of young married women as well as of maidens.

**Κουρήτες**, -ων, *Cure'tes, a people of Aetolia.*

**κουρδῖος**, -η, -ον (κούρος, κούρη), *wedded, lawful. But the meaning is doubtful.*

**κούρος**, δ, *lad, youth; son.*

**Κῶων**, *Co'on, a Trojan, son of Antenor.*

**κραδίη**, ἡ (cf. καρδίη and § 58), *heart. κραδίω* (cf. Lat. *creō*), aor. imperat. *κρήνην*, infin. *κρήνηναι, accomplish, bring to pass.*

**κραίω**, same as *κραίλω*. Fut. infin. mid. w. pass. sense *κρανέσθαι, will be accomplished.*

**κραιπνός**, -ή, -όν, *rushing, swift.*

**Κρανία**, dat. -η †, *Cran'aë, island, unknown except as mentioned Γ 445.*

**κραναός**, -ή, -όν, *rocky, rugged.*

**κρανέσθαι**, see *κραίω*.

**κράνεια**, -είης, ἡ, *cornel-tree.*

**κραταιός**, -ή, -όν (κράτος), *strong, mighty.*

**κρατερός**, -ή, -όν (κράτος), *strong, mighty; violent, harsh, fierce. Cf. κραιπέρος and § 58.*

**κρατερόωνυξ**, plur. -ώνυχες (όνυξ, *nail, claw, strong-hoofed.*

**κρατερός**, adv., *sternly, firmly, stoutly, Π 501.*

**κρατευτάων** †, τῶν, *props, very likely stones used as supports for the ends of spits, I 214.*

**κρατέω** (κράτος), -έει, infin. *κρατέειν, have power over, be lord over, be superior, conquer.*

**κράτι**, **κράτός**, see *κάρη* and § 100.

**κράτος**, τό, *strength, might, victory. Cf. κάρτος and § 58.*

**κρέας**, τό (Lat. *carō*), plur. *κρέα, flesh, meat.*

**κρείον** †, τό, *dresser for meat, I 206.*

**κρείουσα** †, *queen, X 48.*

**κρείσσω**, -ον (κράτος), comparat. adj., *more powerful, mightier, superior.*

**κρείων**, gen. plur. *κρείοντων, ruling, lord, ruler, king.*

**Κρείων**, -ορος †, *Cre'on, a Greek, father of Lycomedes, I 84.*

**κρήγγιον** †, adj., *good, A 106.*

**κρή-δαμον**, τό (κάρη and δέω, *bind*), *head-band, head-dress, veil; see*

- Introduction, 21. See also note on Π 100, κρήδευμα λύμεν.
- κρήνη, κρήνην, see κραίνω.
- κρήνη, ἡ, spring of water.
- Κρήτες, -ῶν, Cre'tans, inhabitants of the island of Crete.
- Κρήτη-θεν †, adv., from Crete, Γ 233.
- κρήτηρ, -ῆρος, δ (κεράνυμι), 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).
- κρέα †, 2 aor., creaked, Π 470.
- κρένω (Lat. cernō), imperat. κρῖνε, partic. κρίνοντας, aor. ἐκρίνεν, partic. κρίνας, separate, pick out, select; marshal, arrange (B 446); mid. κρίνονται, subj. κρίνόμεθα, aor. partic. κρίνόμενος, choose or select for oneself; strive together, seek a decision in war (B 385).
- κραίνων, partic., stamping, galloping.
- κροκό-πεπλος, -ον, with saffron-colored robe.
- Κρονίδης, δ, Cron'ides, son of Cronus, Zeus.
- Κρονίων, -ίωνος, Croni'on, son of Cronus, Zeus.
- Κρόνος, δ, Cro'nus, father of Zeus.
- κρόταφοι, οἱ, temples of the head.
- κρονός, δ, spring of water.
- κρέββα †, adv., without the knowledge of, Σ 168.
- κρυφός, -ή, -όν, icy, chill.
- κρύβας, -εσσα, -εν, icy, chill, causing chilly fear, horrid (Z 344).
- κρυπτάδιος, -η, -ον (κρύπτω), secret; neut. plur. secret thoughts or plans.
- κρύπτω, aor. infin. κρύψαι, hide.
- κρύσταλλος, δ (Lat. crūsta), ice.
- κταμένης, κταμένοιο, κτάνων, see κτείνω.
- κτάομαι, aor. ἐκτήσατο, perf. infin. ἐκτήσθαι, acquire, perf. possess.
- [κτεῖαρ], only dat. plur. κτεάτεσσων (κτδομαι), possessions.
- κτεατίζω (κτεῖαρ), aor. κτεάτισσα, acquire, win.
- κτείνω, imperf. κτεῖνον, fut. κτενέεις, -ει, infin. κτενέειν, partic. κτενέοντα, aor. κτεῖνας, ἔκτεινεν and κτεῖνε, subj. κτεῖνῃ, infin. κτεῖναι, partic. κτεῖνās, 2 aor. ἔκτανες, -ε(ν), κτάνων, infin. κτάνεμαι, mid. 2 aor. partic. κταμένοιο, -ης, in pass. sense; pass. pres. partic. κτενόμενος: kill, slay.
- κτερέζω, infin. -έμεν, bury with honors.
- κτερέζω, fut. κτεριά, -ούσι, same as κτερέζω, bury with honors.
- κτῆμα, -ατος, τό (κτδομαι), possession; plur. possessions, treasures.
- κτῆσις, -ιος, ἡ (κτδομαι), goods, possessions.
- κτητοί †, verbal, to be acquired, I 407.
- κτῶλος, δ, ram.
- κῦάνεος, -η, -ον (κῶανος), made of κῶανος (Σ 564); dark blue, dark, black.
- κυανό-πρῆπος, -ον, dark-prowed.
- κῶανος, δ, formerly interpreted blue steel, but more probably small, blue glass (cf. note on Σ 564).
- κυβερνήτης, δ (Lat. gubernātor), steersman, pilot, T 43.
- κυβιστάω, -ῆ, tumble head-foremost, throw a somersault, tumble.
- κυβιστή-τήρ, -ῆρος, δ, diver (Π 750), tumbler (Σ 605).
- κῦδαίνω (κῦδος), imperf. κῦδαινε, -ον, give honor or glory to; glorify.
- κῦδάλιμος, -ον (κῦδος), glorious; noble (heart).
- κῦδι-άναρα, accus. -αν (ἀνήρ), man-glorifying, man-ennobling.
- κῦδιάω (κῦδος), partic. -ᾶν, be proud; step or move proudly.
- κῦδιστος, -η, -ον (κῦδος), superl. adj., most glorious, most exalted.
- κυδομῖός, δ, tumult of battle, confusion. Personified, Σ 535.

κῆδος, τό, *glory, grandeur, honor.*  
 κνδρός, -ή, -όν (κῆδος), *noble, august.*  
 κνκῶ, *pass. aor. κενκῶσαν, stir up, throw into confusion.*  
 κνκλος, ὁ, *ring, circle; wheel; plur. κνκλοι and κνκλα (τά).* In the meaning *wheels* the latter form is used (cf. § 375).  
 κνκνος, ὁ (Lat. *cycnus* or *cŷgnus*), *swan.*  
 κνκλνδω, *roll; mid. partic. κνκλνδόμενος, -μένη, roll oneself, roll, roll over.*  
 κνκλλο-ποδνδων (κνκλλός, *crooked, and ποδός*), *crook-footed, limping.*  
 κνκμα, -ατος, τό, *wave, billow.*  
 Κνκμοδῶκη †, *Cymod'oce, a Nereid, § 39.*  
 Κνκμοθῆ †, *Cymoth'oë, a Nereid, § 41.*  
 κνκνή, ἡ, *helmet; Introduction, 33, 34.*  
 κνκνεος †, *adj., shameless, I 373.*  
 κνκνῶ, *aor. κνκνε, kiss.*  
 κνκν-ῶπα †, *dog-eyed, hound, i. e. shameless, A 159.*  
 κνκν-ῶπις, -ιδος (κνκνῶν and ῶψ, *eye, face*), *adj. fem., dog-eyed, shameless. Cf. κνκνῶπα, A 159.*  
 κνκπελλον, τό, *goblet, cup.*  
 Κνκπρις, *Cy'prus, an epithet of Aphrodite, from the island of Cyprus, an especial seat of her worship.*  
 κνκρτός, -ή, -όν (Lat. *cur-vius*), *bent, rounded.*  
 κνκρω, *aor. partic. κνκρσῶς, mid. pres. κνκρεται, fall in with, light upon.*  
 κνκσει, see *κνκνῶ.*  
 κνκων, κνκνός, etc., *voc. κνκων, ὁ, ἡ (Lat. canis), dog; also used as a word of reproach for a shameless person. κνκων Ἰαρίωνος, dog of Orion, dog-star (Sirius).*  
 κνκσας, τό (κνκνμαι), *plur. κνκσα, fleece.*  
 κνκκνντός, ὁ (κνκκνῶ), *wailing, moaning.*  
 κνκκνῶ, *imperf. ἐκνκνε, aor. κνκκνσεν, partic. κνκκνσῶσα, shriek, wail, lament.*  
 κνκκπη, ἡ (cf. Lat. *capulum*, Eng.

'haft' or 'heft,' 'heave'), *handle, hilt of sword.*

κνκπη-αs, -εσσα, -εν, *hilted.*

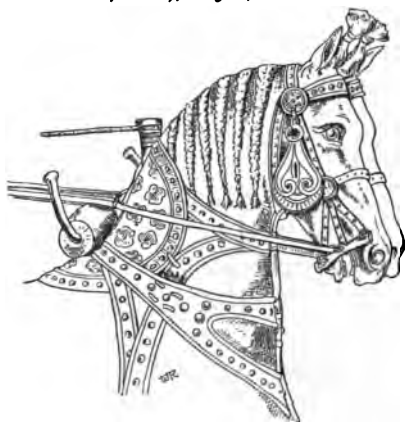
### Λ—λ

λῶας, *dat. λῶι, accus. λῶα, dat. plur. λῶεσι, ὁ, stone.*  
 λάβε(ν), etc., see *λαμβάνω.*  
 λάβρος, -η, -ον, *violent, furious.*  
 λαγχῶνα, 2 *aor. ἔλαχον, partic. λαχόντα, reduplicated 2 aor. subj. λελάχῶσι, obtain by lot, or for one's portion; reduplicated 2 aor. make one to share in, give one his portion of (πυρός).*  
 λαγῶς, ὁ, *hare.*  
 Λῶερτιάδης, *son of Laër'tes, Odysseus.*  
 λάξομαι, *opt. 3 plur. λαξοίσθε, imperf. λάξετο, take, grasp, seize; bite (ὀδὸν, with the teeth).*  
 λάθε(ν), etc., see *λαθῶνα.*  
 λαθι-κηδέα †, *adj., accus. sing. of λαθι-κηδής, causing to forget care, soothing, X 83.*  
 λαμρός, ὁ, *throat.*  
 λῶννοι †, *adj., of stone, X 154.*  
 λῶννος, -ον (λῶας), *of stone.*  
 λαωήμιον, τό, *untanned skin used as a shield: Introduction, 28.*  
 λαψήρῶς, -ή, -όν, *nimble, swift.*  
 Λακεδαίμων, -ονος, ἡ, *Lacedaemon, Laconia, kingdom of Menelaus.*  
 λαμβάνω, 2 *aor. ἔλαβε and ἔλλαβε, λάβε(ν), subj. λάβη(σι), opt. λάβοι, imperf. λαβέ, partic. λαβών, -οῖσα, take, seize, grasp; receive.*  
 λαμπετάω (λάμπω), *partic. λαμπετόντι, shine, gleam.*  
 Λάμπρος, *Lam'prus, son of Laomedon and brother of Priam.*  
 λαμπρός, -ή, -όν (λάμπω), *bright, shining, splendid (II 216). Superl. λαμπρότατος.*  
 λάμπω (cf. Eng. 'lamp'), *imperf. ἔλαμπε, mid. pres. partic. λαμπόμε-*

- ος, imperf. (ἐ)λάμπετο, λαμπέσθην, *shine, gleam.*
- λανθάνω** (Lat. *lateō*), 2 aor. ἔλαθε and λάθε(ν), subj. λάθῃσι, opt. λάθοι, partic. λαθὼν, *escape the notice of*; with partic. do a thing *unawares, secretly*; mid. 2 aor. λάθετο, subj. λάθωμαι, reduplicated imperat. λαλαθέσθω, perf. partic. λελασμένοις, *forget* (often w. gen.).
- λάξ** (cf. Lat. *calx*), adv., *with the heel.*
- Λαοδίκη**, (1) *Laod'ice*, daughter of Priam and Hecabe, and wife of Helicaon, Γ 124, Ζ 252; (2) another *Laod'ice* was the daughter of Agamemnon, I 145, 287.
- Λαοθόη**, *Laoth'oe*, daughter of Altes and mother of Lycaon and Polydorus, by Priam.
- Λαομεδοντιάδης**, *son of Laom'edon*, Priam (Γ 250).
- λαός**, ὁ, *people, soldiery, soldiers, men.* Cf. § 77.
- λαοφόρον** †, adj., *people-bearing, public*, O 682.
- λαπάρη**, ἡ, *flank*, the soft *side* of the body below the ribs.
- λάρναξ**, -ακος, ἡ, *chest, box.*
- λάσιος**, -η, -ον, *hairy, shaggy*; λάσια στήθεα, a mark of manliness, strength, and courage.
- λάσκω** (Lat. *loquor*), *sound, crackle*, etc., perf. partic. λεληκώς (w. ὄξύ), *with shrill cry*, X 141.
- λαυκανίη**, ἡ, *throat, gullet*, X 325.
- λαφύσσω**, *gulp down, greedily devour*, imperf. 3 dual λαφύσσετεσθον for λαφυσσέτην, Σ 583.
- λάχνη**, ἡ (cf. Lat. *lana*), *wool, woolly hair.*
- λαχρή-ας**, -εσσα, -εν (λάχρη), *hairy, shaggy.*
- λαχόντα**, see λαχάνα.
- λάψοντες** †, fut. partic. of λάπτω, *to lap*, Π 161.
- λέβης**, -ητος, ὁ, *caldron.*
- (a) **λέγω**, imperf. λέγε, *tell over, recount*; pass. aor. ἐλέχθην, *was numbered*, Γ 188. But cf. note.— Same word as the following:
- (b) **λέγω** (cf. Lat. *legō, collect*), *mid. or pass. subj. λεγόμεθα, let us be gathered*, but cf. note, Β 435; aor. infin. mid. λέξασθαι, *to gather themselves, to assemble*, Β 125.
- λείβω** (Lat. *libō*), infin. λειβόμεν, partic. λειβών, imperf. λείβε, *pour, pour out* as a libation, *shed dākrna.*
- λειμών**, -ῶνος, ὁ, *meadow.*
- λείουσι**, see λέων.
- λείπω** (Lat. *linquō*), imperf. ἔλειπον, -ε, λείπε, fut. infin. λείψω, 2 aor. λίποι, ἔλιπε(ν), λίπε(ν), ἔλιπον, subj. λίπη, opt. λίποιτε, λίποιεν, imperat. λίπετε, partic. λιπών, -ούσα, perf. ἔλειπον, *leave, leave behind, abandon*; mid. (or pass.) λείπεσθαι, 2 aor. λιπόμην, λίπετο, opt. λιποίμην, λίποιτο, perf. infin. λελείφθαι, partic. λελειφμένοι, *be left behind* (for the aor. cf. § 185); pass. 2 aor. λίπεν = ἐλίπησαν, Π 507.
- λερίδι-ας**, -εσσα, -εν (λερίδιον, *lily*), *delicate*; perhaps *shrill, clear*, Γ 152.
- λειστός**, -ή, -όν, see ληστός.
- λέκτρον**, τό (λεχ of λέχος, λέκ-το, etc.), *bed.*
- λελασμένοις**, see λαθάνομαι.
- λελάχωσι**, see λαχάνα.
- λεληκώς**, see λάσκω.
- λέλοιπεν**, see λείπω.
- λεξάσθων**, λέξω, λίξω, λέξω, see root λεχ.
- λέπαινα**, τά, *breast-bands* of the Homeric horse, Τ 393.
- λεπταλή** †, adj., *delicate, soft*, Σ 571.
- λεπτός**, -ή, -όν (λέπω, *peel*), *peeled, fine, delicate.*
- Λεσβίς**, aceus. plur. Λεσβίδας, *Les'bian women.*
- Λεσβόθεν** †, adv., *from Les'bos*, I 664.
- Λέσβος**, *Les'bos*, island in the Aegæan sea.
- λευγαλέος**, -η, -ον (λυγρ'is), *wretched, miserable.*

λευκ-ἀσπίδα †, adj. accus. sing. masc.,  
with white shield, X 294.

λευκός, -ή, -όν (cf. λεύσσω and Lat.  
lūx, lūceō), bright, white.



HARNESS OF THE HOMERIC HORSE.

Restoration by W. Reichel. (*Hom. Waf-*  
*fen* 2, Fig. 91.)

λευκ-άλενος, -ον (ἄλενη, elbow, fore-  
arm), white-armed, Introduction,  
20.

λεύσσω, look, see.

λεχ (cf. λέχος, bed, λόχος, ambush,  
ἄ-λοχος, wife, Lat. lectus, Eng.  
'lie,' i. e. rest), aor. imperat. act.  
λέξον, make to lie down; mid. aor.  
ἐλέξατο, imperat. λέξέο (§ 153), λεξά-  
σθων, 2 aor. imperat. λέξο, lie down,  
lie asleep. Note on I 67.

λέχ-ος, τό, bed, couch, Bier. Dat.  
plur. λέχεσσι or λεχέεσσι. Note  
on Σ 233.

λέχου-δε, to the bed.

λέων, -οντος, ὁ (Lat. leō). 'lion.'—Dat.  
plur. λειουσιν (O 592) and λείουσι  
(X 262).

λήγω (Lat. languēō), imperat. λήγε,  
infin. ληγόμεναι, partic. λήγοντα,  
imperf. λήγει, fut. λήξω, aor. opt.  
λήξειεν, leave off, cease.

λήθη †, ἡ, forgetfulness, B 33.

λήθω (Lat. lateō), imperf. λήθε, escape  
the notice of; mid. λήθεαι, imperf.  
(ἐ)λήθεο, forget. Compare λαν-  
θάνω.

ληίζομαι (ληίς), aor. ληίσαστο, win as  
spoil.

λήιον, τό, crop, the standing grain of  
the field.

ληίς, -ίδος, ἡ, booty, spoil.

ληιστός or λείστος, -ή, -όν, verbal of  
ληίζομαι, to be won as spoil, I 408.

Λήμνος, Lem'nos, island of the  
Aegean.

λήξαιεν, λήξω, see λήγω.

Λητώ, -οῦς, Le'to, mother of Apollo  
and Artemis, by Zeus. See § 94.

λιάζομαι, aor. λιόσθης, partic. λιασθείς,  
bend to one side, retire, withdraw.

λιαρός, -ή, -όν, warm.

λίγα (λιγός), adv., shrilly, loud.

λιγίως, adv. of λιγός, in a loud, clear  
tone; loud, clearly.

λιγός, -εῖα (or λιγεία), -ό, clear-sound-  
ing, clear-toned, whistling (ἀνέμων,  
O 620).

λιγί-φθογγος, -ον (φθογγή), clear-  
voiced, loud-voiced.

λίην, very, exceedingly; καί λίην,  
assuredly, A 553.

λίθος, -οιο, ὁ, stone, rock.

λιλαίωμα, -εαι, desire, yearn for  
eagerly, w. infin. or w. gen.

λιμὴν, -ένος, ὁ, harbor.

Λιμνῶρεια †, Limnōrei'a, a Nereid.  
Σ 41.

λίον, -οιο, τό (Lat. līnum), linen.

λίον †, τόν, Linus-song, Σ 570.

λίπα, λίπ', adv., sleekly, richly (with  
oil).

λιπαρο-κρήδεμος †, adj., with glisten-  
ing veil, Σ 382. Cf. Introduction,  
21.

λιπαρός, -ή, -όν (λίπα), shining with  
oil, sleek, rich (I 156), shining  
white.

λίπε(ν), λίπετε, λίπη, λίποιτε, λίπον,  
etc., see λείπω.

**λίς, ὁ, lion;** an epicene noun, used for the lioness, probably, in Σ 318.

**λίσσασθαι (λιτή),** imperf. λίσσαστο, (ἐλ)-λίσσαντο, iterat. λισσίσκετο, aor. imperat. λίσαι, 2 aor. infin. λιτέσθαι, beseech, entreat, pray or beg for.

**λιτανεύω (λιτή),** imperf. (ἐλ)λιτανεύε, beg, beseech.

**λιτέσθαι, see λίσσασθαι.**

**λιτή, ἡ, prayer;** personified in plur., I 502.

**λίτι, dat. sing. of neut. substant., linen,** Σ 352.

**λουτρά, -ών, τὰ (λοέω, λοῦω, Lat. lauō), baths, bath.**

**λουτρο-χότος, -ον (χέω), bath-pouring;** w. τρίποδα (Σ 346), a tripod with water for the bath: i. e. a kettle with three feet, in which water for the bath was warmed.

**λοιβή, ἡ (λείβω), libation.**

**λοιγίος, -η, -ον (λοιγός), destructive, deadly, dreadful.**

**λοιγός, ὁ (cf. λυγρός), destruction, ruin.**

**λοιμός, ὁ, pestilence, A 61.**

**λοῦω (for λούω, Lat. lauō), aor. λούσεν, λούσαν, imperat. λούσον, infin. λούσαι, wash, bathe; mid. pres. infin. λούεσθαι, bathe oneself.**

**λόφος, ὁ, plume of horse-hair, on helmet; Introduction, 33.**

**λοχάω (λόχος), aor. infin. λοχήσαι, lie in ambush.**

**λόχον-δε, adv., to ambush.**

**λόχος, ὁ (cf. λέχος), an ambush.**

**λυγρός, -ή, -όν (cf. λευγαλέος, λοιγίος, and Lat. lūgēō), mournful, wretched, miserable, grievous.**

**λύθρον, τό, or λύθρος, ὁ (cf. Lat. lutum), defilement, filth; gore.**

**Δυκίων, -ονός, Lycæon:** (1) father of Pandarus (E 276, 283); (2) son of Priam and Laothoë (Γ 333, X 46).

**Δυκίη, Lyc'ia, district of Asia Minor.**

**Δύκιοι, Lyc'ians, allies of the Trojans.**

**Δυκομήδης, accus. -εα, Lycome'des,** son of Creon, from Boeotia.

**λύκος, ὁ (Lat. lupus), wolf.**

**λύματα, τὰ (λοῦω, cf. Lat. lutum), things washed away, offscourings, defilements; see foot-note on A 314.**

**Λυρνησσός, Lyrnes'sus, town of Mysia, opposite Lesbos.**

**λύσις, -ιος, ἡ (λύω), ransoming.**

**λύσσα, ἡ, rage, madness of war.**

**λύω (Lat. luō and so-luō), subj. λύομεν, imperf. λύον, fut. λύσω, aor. ἔλυσα, ἔλυσεν, λύσε, ἔλυσαν, λύσαι, imperat. λύσον, infin. λύσαι, loose, unloose, let go, set free, dismiss; unyoke; destroy; make loose γούνατα, κτλ., i. e. weaken, in death.—Mid. fut. λύσόμενος, aor. ἐλύθω, get freed for oneself, ransom.—Pass. perf. ἔλυται, ἔλυνται, aor. λύθη, λύθεν, be freed, be set free; of ropes, be loosed, be slack.**

**λωβάζομαι (λάβη), aor. opt. λωθήσω, bear oneself outrageously, commit insult.**

**λώβη, ἡ (Lat. lābēs), outrage, disgrace; scandal.**

**λωβητήρ, ὁ (λωβάζομαι), slanderer.**

**λωβητόν †, adj., outraged, abused, an object of abuse, Ω 531.**

**λωίων, -ον, comparat. adj., more advantageous, better.**

## M—μ

**μά, particle used in oaths, verily, with accus. In negative sentences οὐ μά is found. A strong affirmation is expressed by ναί μά.**

**μαῖός, ὁ, breast.**

**μάθον, see μαθάνω.**

**μαιμάω (reduplicated from root μα, cf. μεμῶς), be very eager.**

**μαινάδι †, τῇ (cf. 'maenad'), mad woman, X 460.**

**μαίνομαι, rage, rave, be furious. Note on Z 389.**

μαίωμαι, fut. μᾶσσεται, *seek out*. Note on I 394.

Μαίρα †, *Mae'ra*, a Nereid, X 48.

μάκαρ, -αρος, *blessed, happy*.

Μάκαρος †, τοῦ, *Ma'car*, a king of Lesbos, Ω 544.

μακρός, -ή, -όν, *long, high*.—Neut. as adv. μακρόν, μακρά. With verbs of shouting, *over a wide space, loud*; w. βιβάς, etc., *taking long strides*.

μακόν, see μηκόμαι.

μάλα, adv., *very, exceedingly, mightily, greedily* (Γ 25), *surely, certainly*.—Comparat. μᾶλλον, *more, rather*.—Superl. μάλιστα, *most, chiefly, especially, in preference to all others*.

μαλακός, -ή, -όν (cf. Lat. mollis), *soft, mild, gentle*. Comparat. μαλακώτερος.

μαλαρός, -ή, -όν, *mighty, devouring*.

μᾶλλον, see μάλα and note on I 300.

μᾶν (Attic μήν), *surely, certainly, in truth*; cf. § 31.—ἤ μᾶν, *assuredly*.

μανθάνω, 2 aor. μάθον, *learn, learn how*.

μαντεύομαι (μάντις), *prophecy*.

μάντις, -ιος and -ηος, voc. μάντι, ὁ, *seer, prophet*.

μαντοσύνη, ἡ (μάντις), *seer's art*.

μαραίνω (cf. Lat. morior), *put out, extinguish*; pass. aor. ἐμαράνθη.

μαρμαίρω, partic. μαρμαίροντα, *shine, gleam*.

μαρμαίρεος, -η, -ον (cf. μαρμαίρω), *shining*.

μαρμαρός (cf. μαρμαίρω), adj., *shining*, applied to a stone.

μαρναμαί, *fight, contend, quarrel*.

Μάρπησσα, -ης †, *Marpes'sa*, daughter of Evenus, mother of Cleopatra, and wife of Idas, I 557.

μάρπτω, aor. infin. μάρψαι, *grasp, overtake*.

μάρτυρος, ὁ (cf. Lat. memor), *one who remembers, witness*.

μᾶσσεται, see μαίωμαι.

μάστακα, accus. sing. of μᾶσταξ, ἡ, *food*, I 324.

μαστίζω (μάστιξ), aor. μᾶστιξεν, *whipped*, X 400.

μάστιξ, accus. -ίγα, ἡ, *whip, lash*.

ματάω (μάτην, in vain), aor. ἐμάτησεν, *delay or labor in vain*, Π 474.

μάχαιρα, ἡ (μάχ-ομαι), *knife*, used especially for sacrificing animals.

μαχέομαι, see μάχομαι.

μάχη, ἡ (cf. μάχ-ομαι), *battle, fight*.

μάχομαι, dual μάχεσθον, imperat. μαχέσθω: also μαχέομαι, fut. μαχέσομαι, 3 plur. μαχέονται, aor. μαχέσασθε, opt. μαχέσαιο, infin. μαχέσ(σ)ασθαι: *do battle, fight, contend, quarrel*.

μάψ, adv., *hastily, rashly, in vain*.

μέγα, adv., see μέγας.

Μεγάδης, accus. -δην †, *son of Me'gas*, Perimus, Π 695. Cf. § 157.

μεγά-θύμος, -ον, *great-hearted, spirited, brave*.

μεγάλα, adv., see μέγας.

μεγαλ-ήτωρ, -ήτορος (ἦτορ), *great-hearted, spirited, proud*.

μεγαλωστί, adv., *over a great space*.

μέγαρον, -οιο, τό (μέγας), *great hall*, apartment either of men or of women; plur. *house, palace*.

μέγας, μεγάλη, μέγα (Lat. māgnus), *great, high, long, mighty, loud* of a sound; μέγα φρονέων, *in high spirits* (X 21); μέγα and μέγδα, neut., are used as adverbs.—Comparat. μεζών, -ον.—Superl. μέγιστος, -η, -ον.

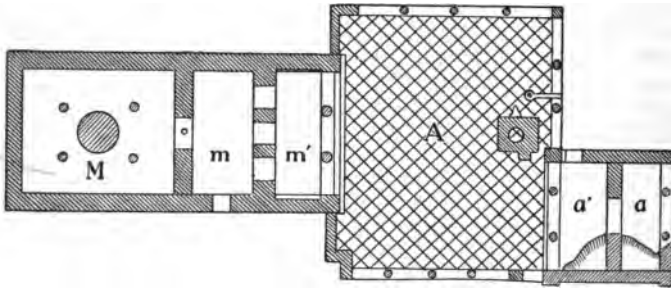
μέγεθος, τό (μέγας), *greatness, height, stature*.

μέδων (= μέδων), *ruling, ruler*.

μέδομαι, opt. μεδοίαιτο, fut. μεθήσομαι, *take thought of, consider, bethink oneself of* (w. gen.).

μέδων, -οντος, ὁ (cf. μέδομαι), *one that takes thought, leader, counselor, commander*.





PLAN OF THE CENTRAL APARTMENTS OF THE PREHISTORIC PALACE AT TIRYNS.

(Cf. the complete design by W. Dörpfeld.)

**M** = the great hall (μέγαρον) of the men, with hearth (ἑσχάρα) surrounded by four pillars (κίονες).  
**m** = the entrance hall (πρόδομος) of the megaron.  
**m'** = the portico of the megaron (αἶθουσα δώματος).  
**A** = the courtyard (αὐλή), surrounded by

porticoes (αἶθουσαι), and containing a sacrificial pit.

**a a'** = two porticoes facing in opposite directions and connected by a double door, through which the courtyard is entered (αὐλειαι θύραι). Such an entrance is called by Homer τὸ πρόθυρον or τὰ πρόθυρα (cf. note on X 66).

**μεθ-άλλομαι**, 2 aor. partic. **μετάλμενος**, *leap after*.

**μεθεῖω**, **μεθέμεν**, see **μεθίημι**.

**μεθ-έπω**, imperf. **μέθεπε**, *go after, follow after*; causative, *drive (ἵππους) after* (Τυδείδην), E 329.

**μεθ-ήμων**, -ον (μεθ-ήμι), *inactive, negligent, lax, remiss*.

**μεθ-ήμι**, -ιείς (§ 132), partic. **μεθιέντα**, imperf. **μεθίει**, 2 aor. subj. **μεθείω**, infin. **μεθέμεν**, *let go, give up, abandon*; intrans. *forbear, be listless, remiss*.

**μεθ-ομίλειον** †, imperf., *moved among, associated with*, A 289.

**μέθυ**, τό (Eng. 'mead,' Germ. *Meth*; cf. 'amethyst'), *wine*.

**μειδάω** (originally **σμ-**; Eng. 'smile'), aor. **μεΐδησεν**, *smile*.

**μεΐζων**, see **μέγας**.

**μεΐλια**, τό (cf. μέλι), *soothing gifts, applied to a bridal dowry*.

**μεΐλιος**, -η, -ον (μεΐλη), *of ash wood, ash*.

**μελιχίη** †, τῆ, *mildness*, O 741.

**μελιχίος**, -η, -ον, and **μεΐλιχος**, -ον (cf. μεΐλια), *soft, mild, gentle*.

**μέρομαι** (cf. μέρ-ος, *portion*, μόρ-ος, and Lat. *mered*), imperat. **μείρο**, perf. **έμμορε**, *obtain a portion of, share in* (w. gen.).

**μείων**, -ον, comparat. of **μικρός**, *smaller*.

**μελαθρον**, -ον, τό, *roof, dwelling*.

**μελαινομαι** (μέλας), *grow dark*.

**μελάν-δερα** †, adj., *black-bound*; i. e. w. black hilts, O 713.

**Μελάνιππος**, *Melanip'pus*, (1) a Trojan slain by Teucrus, Θ 276 (†); (2) a Trojan slain by Patroclus, Π 695 (†).

**μελάν-υδρος**, -ον (ἕδωρ), *of dark water*.

**μελᾶς**, **μέλαινα**, **μέλαν**, *black, dark-colored, gloomy*.

**Μελέαγρος**, *Melea'ger*, son of Oeneus and Althaea. See p. 105.

**μέλι**, -ιτος, τό (Lat. *mel*), *honey*.

**μελίη**, ἡ, *ash (the tree): ashen spear*.

**μελι-ηδής**, gen. -έος (ἡδύς), *honey-sweet*.

**μελισσα**, ἡ (μέλι), *bee*.

**Μελίτη** †, *Mel'ite*, a Nereid, ζ 42.

**μελι-φρων**, gen. -ονος (φρήν), *honey-hearted, sweet*.

**μέλλω**, *intend, be about*, generally w. fut. infin., more rarely w. pres.; imperf. *was destined or fated*; μέλλει, impersonal, *is like, is doubtless* (= εἶκε). Further, see notes on A 564, B 116, Π 46, Σ 362.

**μέλος**, τό, *limb of body*.

**μειληθρα**, τὰ (μέλω), *plaything, sport*, Σ 179.

**μείλω**, *celebrate with song and dance, praise in song*; mid. *ἐμέλωτο*, *sang*.

**μέλω**, usually in 3 sing. μέλει, 3 plur. imperat. μελόντων, fut. μελήσει, mid. μελήσεται, perf. μέμηλε, subj. μέμηλε, *it is a care, a concern*; *be an object of care to a pers. (dat.)*. Mid. in act. sense.

(μέμασ), μέμαμεν, μεμᾶσι, μεμαᾶς, -ῶια, perf. w. pres. meaning, *strive, desire, be eager, press on*. Furnishes plur. forms of μέμονα, which see.

**μήμηλεν**, see μέλω.

**μέμονα** (cf. μέν-ος, Lat. mēns, meminī), perf. w. pres. meaning, *seek, desire, be eager*. Furnishes sing. forms for μέμαμεν, which see.

**μέν** = μήν (§ 31), *surely, truly, to be sure, certainly*; can not always be translated. Sometimes its clause is contrasted with a following one introduced by δέ, ἀλλά, ἀλλά, αὐτάρ, or αὐτε.—οἱ μὲν . . . οἱ δέ, *the one party . . . the other, some . . . the others*.

**μενεαίνω** (μέν-ος, μέ-μον-α), aor. μενεήναμεν, *be angered, be enraged; eagerly desire, be eager*.

**Μενελάος**, Menelā'us, son of Atreus, brother of Agamemnon, and husband of Helen.

**μενεπτόλιμος**, -ον, *abiding in battle, steadfast*.

**μενεχάρμης**, plur. -χάρμαι, *abiding in battle, steadfast*.

**μενοεικής**, -ές (εικός, partic. of εἶκα), *suiting the desire, satisfying, abundant*.

**Μενοιτιάδης**, son of Menoe'tius, i. e. Patroclus.

**Μενοίτιος**, Menoe'tius, son of Actor and father of Patroclus

**μένος**, -εος, τό (cf. μέ-μα-μεν, μέ-μον-α), *strength, might; spirit of life; courage; rage, anger*.

**μένω** (cf. Lat. manēō), iterat. imperf. μένεσκον, fut. μενείω, -έουσι, aor. ἔμεινω, opt. μενείωσι, imperat. μένωτε, infin. μένωι, *stay, make a stand, wait, remain; wait for*.

**μεμηρήξω**, aor. μεμηρήξην, *ponder, consider, be in doubt*.

**μέροτες**, -ότων, -ότῃσι, mortal (if cognate w. mors).

**μεσηγύ** (μέσος), adv., *between, w. gen.*

**μέσος** and **μέστος**, -η, -ον (Lat. medius), *middle, middle of, in the middle*.—τὸ μέσον, *the middle, the space between*.

**μεσ(σ)ηγύ(ς)**, see μεσηγύ.

**Μεσσηίδος** †, from nom. Μεσσηίς, *Messe'is*, a spring, perhaps in Laconia, Z 457.

**μέστος**, -η, -ον, see μέσος.

**μετά, μετ', μεθ'** (before rough breathing), adv. and prep. w. gen., dat., or accus. **W. gen.** *with, among*. **W. dat.** *with, among, amid, in*. **W. accus.** *into the midst of, after, next to, in, among*.—Also accented **μέτα**, §§ 164, 166.

Meaning as adv. *into the midst, therewith, among* (them).

**μεταδίνουμαι**, *feast with, dine with*, followed by dat.

**μετακτάω**, imperf. μετεκτάε, -ον, *go or follow after*.

**μεταλήγω**, aor. partic. μεταλήξαντι, *cease from*.

**μεταλλάω**, -ῶ, -ῆς, imperat. μετᾶλλᾶ, *seek after, inquire, question, ask about*.

**μεταλήξαντι**, see μεταλήγω.

**μετάλλωμενος**, see μετᾶλλομαι.

μετα-νάστης, -ου, ὁ (ναῖω), one who has changed his home, a settler, outlander.

μετα-νάσσομαι, imperf. μετενίσσαστο, go over, pass over.

μεταξύ †, adv., between, A 156.

μετα-πρεπῆ (α) †, adj. accus. of μετα-πρεπής, conspicuous among, X 370.

μετα-πρέπω, be conspicuous among, be eminent among.

μετα-(σ)σπεύομαι, imperf. μετεσσεύοντο, hurry after.

μετα-τρέπομαι, 2 aor. (in tmesis) μετὰ δ' ἐτρέπετο, turn oneself around (A 199); turn oneself to, give heed to, regard (w. gen.).

μετα-αυδάω, imperf. μετηύδα, -αι, speak to or among.

μετά-φνημι, imperf. μετέφη, speak in the midst of listeners; address.

μετα-φρασόμεθα †, fut., we will consider again, A 140.

μετά-φρονον, τό (φρένες), properly the part of the body 'behind the midriff,' the upper part of the back, as used by Homer.

μετα-φωνέω, imperf. μετεφώνε(ν), speak in the midst of listeners.

μετα-λαπών, μετέειπε(ν), 2 aor., spoke among, spoke to, addressed.

(1) μέτ-εμι (εἰμι), come after, come later.

(2) μέτ-εμι (εἰμι), subj. μετέω, μετέρην, infin. μετέμμεναι, fut. μετέσσειται, be among, be between or intervene (B 386).

μετα-έρχομαι, fut. μετελεύσομαι, aor. partic. μετελθών, go after (Πάριον); go among (ἀγέληφι).

μετεσσεύοντο, see μετα-(σ)σπεύομαι.

μετέφη, see μετάφνημι.

μετεφώνε(ν), see μεταφωνέω.

μετηύδα, see μεταυδάω.

μετ-όπισθε(ν), adv., behind, back; afterward, X 119.

μετ-οχλάω, aor. opt. μετοχλάσσει, move away, push back.

μετ-όπιος, -ον (μέτροπον), in the forehead.

μέτ-ωπον, τό (ἔψ), forehead; front of helmet.

μή, adv. and conj. (in respect to use cf. Lat. *nē*), not, that not, lest (after expressions of fear). Used in prohibitions, exhortations, wishes, conditional clauses, purpose and object clauses, and regularly w. infin.—μή οὐ, lest not. See §§ 193, 195, 196, 201, 218.

μη-δέ, nor, and not, not even, cf. μή.—μή δέ (as two words), but not. Compare οὐ δέ.

μήδεα, τὰ (μέδομαι), plans, counsels.

μηδέν †, neut. of μηδείς, nothing, X 500.

μήδομαι (μέδομαι), think out, devise, plan; imperf. μήθερα, w. double accus., devised . . . for, X 395.

μηκάομαι, 2 aor. partic. μακών, bleat, of goats and sheep; then applied to the sounds of other animals; groan, moan, of a horse, Π 469.

μη-κέτι, no more, no longer; cf. μή.

μηλο-βοτήρας †, τούς, shepherds, X 529.

(1) μήλον, τό (Lat. *mālum*), apple, fruit.

(2) μήλον, τό, generally plur., sheep, or goats, flocks.

μήν, surely, truly. See also ἦ μήν.

μήν, -νός, ὁ (Lat. *mēnsis*), 'month.'

μηνυθμός, ὁ (μηνίω), wrath.

μηνίμα, τό (μηνίω), cause of wrath, X 358.

μήνυς, -ιος, ἡ, wrath.

μηνίω (μήνις), rage, be enraged, cherish wrath.

Μηρονίη, Maeo'nia, later called Lydia, district in Asia Minor.

μήρα, τὰ (μηρός), thigh-pieces, cf. μηρία.

μηρία, τὰ (μηρός), thigh-pieces, pieces of flesh which, wrapped in fat, were burnt as a sacrifice to the gods.

Μηριόνης, -ᾶο, Meri'ones, son of Molus and companion of Idomeneus.

μηρός, -οῦ, δ, *thigh*.

μηστῶρ, -ωρος, δ (μήδομαι), *adviser, counselor, author, promoter, exciter*.

μήτε . . . μήτε, *neither . . . nor*, cf. μή.

μήτηρ, μητέρος or μηρός, μητέρι or μητρὶ, μητέρα, μήτηρ (Lat. *māter*), 'mother.'

μητιάω (μητίς), *think out, consider, devise, advise, counsel*.

μητίετα, nom. and voc. (μητίομαι), *counselor*. See § 67.

μητιομαι (μητίς), aor. subj. μητίσομαι, *devise*.

μητίς, accus. -ω, ἡ, *wisdom, cunning; counsel, plan*.

μήτρως, δ, *mother's brother, uncle*.

μήχος, τό, *plan, resource, means*.

μία, see § 108, 1.

μίαινω, aor. pass. μίανθησαν, *stain, soil, defile*.

μίγνυμι (cf. Lat. *miscēō*, Eng. 'mix'), *mid.* 2 aor. μίκτο, *pass.* aor. 3 plur. ἐμίχθηεν. partic. μίχθεις, 2 aor. ἐμίγην, subj. μίγῶσι, opt. μίγῆις, infin. μίγηναι. From μίσγω, imperf. μίσγων, *mid.* pres. subj. μίσγεις, imperf. μίσγερο. *Act.* mix, mingle, bring together; *mid.* and *pass.* mingle oneself with, join, unite with, know; roll (in the dust).

μηνάϊω (μῆνω), *remain, tarry*.

μνησκέω (cf. Lat. *mēns, memini*), aor. partic. μνησάσα, *remind* (w. accus. of pers., gen. of thing); *mid.* pres. imperat. μμνήσκειο. fut. μνήσομαι, aor. (δ)μνήσατο, subj. μνησάμεθα, opt. μνησάτο, imperat. μνήσαι, partic. μνησάμενος, perf. μέμνημαι, fut. perf. μεμνήσομαι, *think of, remember* (w. gen.).

μῆνω (i. e. μ-μεν-ω, reduplicated from μένω), *remain, wait, stand one's ground; wait for*. Pres. partic. dat. plur. μμνόντεσσι, B 296.

μῆν, enclitic pronoun, accus., *him, her, it*, § 110 and notes on A 29, 237.

μῆνυθα, adv. (cf. Lat. *minus*), *a little, for a little time*.

μυνηθάδιος, -ον (μῆνυθα), *short-lived*. Comparat. μυνηθαδιώτερον, of shorter duration, X 54.

μίσγω, see μίγνυμι.

μιστόλλω, *cut into bits*.

μίση, *belt of metal; Introduction, 32*.

μυλόμαι (cf. μυμήσκομαι), imperf. μυλόωντο, *deliberate oneself, think of* (φύλαξε, φέβοιο).

μνηστή, fem. adj. (μνάομαι, woo), *wooed, wedded*.

μογέω (cf. μόγισ), aor. ἐμόγησα, *toil*, commonly w. cognate accus.

μόγισ, adv., *with difficulty, scarcely, hardly*.

μόθος, δ, *tumult, battle-din*.

μοῖρα, dat. -ῃ, ἡ (cf. ἐμ-μορε, μείρομαι), *part, portion; lot, fortune; fate*. —κατὰ μοῖραν, *as is meet, fitly*.

μοιρη-γενής †, voc., *child of fortune*, Γ 182.

μολοῦσα, -ούσαι, see βλάσσω.

μολπή, ἡ (cf. μέλω), *play, song, dance*.

μωμύρων (cf. Lat. *murmur*), partic., *murmuring, of water*.

μόρος, δ (ἐμ-μορε, μείρομαι), *lot, fate*.

μόρσιμος, -ον (μόρος), *fatal, fated; doomed to die*, X 13.

Μούλιος, Μυ'λίους, a Trojan, Π 696.

μόνος, -η, -ον (Attic μόνος), *only, alone*.

Μούσα, ἡ, *Muse, goddess of epic song; generally plur.*

Μυγδών, -δνος †, *Mygdon, king of Phrygia*, Γ 186.

μυῖλος, δ, *marrow*.

μυθήομαι, iterat. imperf. μυθήσκοντο, fut. μυθήσομαι, aor. subj. μυθήσομαι, opt. μυθήσαιμην, imperat. μυθήσασθε, infin. μυθήσασθαι, *tell, speak, declare, explain* (A 74). Note on X 289.

**ῥῆθος**, δ, *word, speech*; see note on A 388, and cf. A 25, 545, Γ 87, Σ 361.

**ῥυία**, -ης, ἡ, *fly*.

**ῥυκάομαι**, perf. act. partic. *μεμῶκώς*, *bellow*.

**ῥυκήθμός**, δ (*ῥυκάομαι*), *lowing, bellowing*.

**Μυκηναῖος**, -η, -ον (*Μυκήνη* or *Μυκῆναι*), *Mycenae an*.

**Μυκήνη-θεν**, from *Myce'ne* (also -ae), the city in the Peloponnesus that was the seat of Agamemnon's rule.

**Μύνης**, -ητος, *My'nes*, son of Evenus, once king in Lyrnessus.

**Μυρίνη**, -ης †, *Myri'ne*, an Amazon, B 814.

**μῦρος**, -η, -ον, *countless, measureless*, § 109.

**Μυρμιδόνες**, *Myr'midons*, subjects of Achilles, who lived in Phthia and Hellas.

**μῆρομαι**, *weep* with many tears.

**μυχός**, δ, *innermost part of house, recess*.

**μύω**, aor. *μύσων*, *close*, with eyes as subject, Ω 637.

**μῶλος**, δ, *battle-tumult*; the *straining, toil, or moil* of battle.

**μωμήσονται** †, fut., *will reproach*, Γ 412.

**μόνυχες**, accus. -ας (*δονε*), epithet of horses, *solid-footed*.

### N—ν

**ναί**, *verily, truly*.—**ναί μά**, introducing affirmative oath, w. accus., *verily by*, A 234.

**ναιεράω** (*ναίω*), *dwelling*.—ἐδ *ναιεράωντας* (*δόμους*), *well-situated, comfortable*, Z 370.

**ναίω**, iterat. imperf. *ναίσκε*, *dwelling, dwell in, inhabit*.—ἐδ *ναιομεντών* (*πολιών*), *well-peopled*, Γ 400.

**νάπαι**, ai, *woodland valleys, dells*, Π 300.

**ναύ-μαχος**, -ον (*μάχη*), *suited for naval battle, for sea-fight*.

**ναύτης**, δ (*Lat. navita*), *sailor*.

**ναύφι(ν)** = *νεών*, gen. plur. of *νηῦς*, Attic *ναῦς*, *ship*. See §§ 101; 155, 1.

**νεαρός** †, adj., *young*, B 289.

**νεάτος**, -η, -ον (*νέος*), same as *νελάτος*. *last, uttermost, undermost*. Note on I 153.

**νεβρός**, δ (*νέος*), a *fañon*.

**νέες**, etc., plur. of *νηῦς*, *ship*. See § 101.

**νε-ήκης**, -ες (*νέος* and root *ἄκ* of *ἄκ-ωκή*, *ἄκρος*), *newly sharpened*.

**νεήνις**, -ιδος, ἡ, *maiden*.

**νελαίρα** (*νέος*), fem. adj., *lower part of*, Π 465.

**νελάτος**, -η, -ον (*νέος*), same as *νεάτος*, *last, uttermost, lowest part of, undermost*.

**νεκείω** (*νεῖκος*), iterat. imperf. *νεκείσκε*: also *νεκίω*, aor. *ἐνείκεσας*, *νείκεσσαν*: *quarrel, wrangle; upbraid, chide, rebuke*.

**νεῖκος**, -εος, τό, a *quarrel, strife, contest, fight*.

**νεός**, -οῖο, ἡ (*νέος*), *new land*, land plowed anew or for the first time, *fallow land*.

**νεκρός**, δ (cf. *Lat. necō*), *corpse*.

**νέκταρ**, -αρος, τό, *nectar*, the drink of the gods.

**νεκτάρεος**, -η, -ον (*νέκταρ*), *fragrant like nectar*; or perhaps *splendid*, as belonging to the gods, like *nectar*.

**νεκός**, -ος, δ (cf. *Lat. necō*), *the dead, a corpse*.

**νεμεσάω** and **νεμεσάω** (*νέμεσις*), imperat. *νεμέσά*, aor. pass. 3 plur. *νεμέσθηεν* in act. sense, *feel indignant, feel righteous resentment, be wroth at a person* (dat.).

**νεμεσσομαι**, *feel ashamed, be wroth with, blame*.

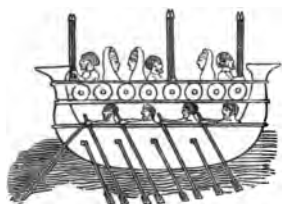
**νέμεσις**, ἡ (*νέμω*), dat. *νεμέσοι* (Z 335). *righteous indignation, resentment; censure* (Z 351); *οὐ νέμεσις* (supply

- ἴσσι), it is no cause for indignation, let no one blame (Γ 156).
- νεμεσάω**, see *νεμεσάω*.
- νεμεσσητόν** (*νεμεσάω*), neut. adj., cause for blame.
- νέμω**, aor. *νέμην, νέμω*, allot, distribute; pasture; mid. *νέμομαι* (O 631), feed, graze; pass. *νέμοιτο* (B 780), be fed upon, be devoured. [The common mid. meaning inhabit, dwell, is seen in the comp. *ἀμφι-νέμομαι*, § 156.]
- νέομαι** or *νεύμαι, νέομαι*, subj. *νέηαι*, go, return, come; pres. indic. sometimes has fut. meaning.
- νέος**, -η, -ον (*νέφος*, Lat. *novus*), 'new,' fresh, young; as masc. substant., a youth, young man.—Comparat. *νεότερος*—*νέον*, as adv., newly, anew (B 88), recently, but now, just (A 391).  
Not to be confused w. *νέος*, gen. of *νής*, ship.
- νεοσσοί**, οἱ (*νέος*), young birds, nestlings.
- νεότατος**, -ον (*οὐρανός*), recently or but now wounded.
- νέρι**, adv., below, beneath.
- Νεστόρεος**, -η, -ον (*Νέστορ*), of Nestor, Nestor's.
- Νεστορίδης**, Nestor's son, Thrasymedes, I 81.
- Νέστορ**, -οπος, Nestor, son of Neleus, and king of Pylos.
- νευρή**, ἡ, gen. *νευρήφι* (Π 773) (cf. Lat. *nervus*), sinew, bowstring.
- νεῦω** (cf. Lat. *-nuō*), aor. *νεύσε*, nod.
- νεφέλη**, ἡ (cf. Lat. *nebula*), cloud.
- νεφελ-ηγερέτα**, δ (*ἀγέλω*), cloud-gatherer, Zeus. See § 67.
- νέφος**, gen. plur. *-έων, τό* (cf. Lat. *nūbēs, nebula*), cloud.
- νεότερος**, see *νέος*.
- νηγάτος**, -ον, shining, glistening, B 43; others translate newly made.
- νηδύς**, -ύος, ἡ, womb.
- νῆς**, etc., plur. of *νής*, ship. See § 101.



(1) SHIP OF THE "PEOPLE OF THE SEA" WHO INVADDED EGYPT IN THE TIME OF RAMESES III (ABOUT 1200 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. Epos*<sup>1</sup>, Fig. 22.)



(2) PHOENICIAN VESSEL OF ABOUT 700 B. C.  
(After Helbig, *Hom. Epos*<sup>1</sup>, Fig. 5.)

**νήεω**, aor. partic. **νήσας**, mid. aor. imperat. **νήσασθε**, infin. **νήσασθαι**, *hearp 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. dall' Inst.*, vol. ix [1869], Pl. iv.)

**νήιον**, adj. neut. (**νήις**), as substant. or w. **δέρυ** understood, *a ship timber.*

**νη(ε)ής**, -és, dat. **νηέι**, *ruthless, un-pitying, pitiless*; § 161.

**Νηληϊος**, adj. (**Νηλεός**, *Ne'leus*, father of Nestor), *of Ne'leus, Ne'leus's.*

**νηλής**, -és, see **νηλ(ε)ής**.

**νημερτής**, -és, *unerring, true*, § 161. Neut. as adv. *truly*.

**Νημερτής** †, *Nemer'tes*, a Nereid, § 46.

**νήος**, **δ** (**ναίω**), *dwelling of a god, temple*; see § 77. [Not to be confused with **νήος**, gen. of **νήις**, *ship*.]

**νηπιαχέων** †, pres. partic., *frolicking like a child*, X 502.

**νηπίαχος**, -ον (*diminutive of νήπιος*), *childish, helpless, silly.*

**νηπιότης**, **ή** (**νήπιος**), *childishness, helplessness.*

**νήπιος**, -η, -ον (cf. Lat. *im-pū-bēs*), *young, helpless, infant, inexperienced* (I 440), *childish, foolish, silly.*

**Νηρηϊδες**, **αι** (**Νηρεός**, *Ne'reus*, a god of the sea, father of Thetis), *Ne'reids, daughters of Nereus.*

**Νησαίη** †, *Nesae'e*, a Nereid, § 40.

**νήσος**, -ου, **ή** (**νέω**, Lat. *nō, nāre*, *swim*), *island.*

**νήις**, **νέος** and **νήος**, **ή** (**νέω**, *swim*; cf. Lat. *nāre, nāvis*), *ship*. Fully declined, § 101.

**νέω** (**νιβ-**), aor. **ένιψε**, mid. **νίπασο**, *wash, cleanse.*

**νικέω** (**νίκη**), -ᾶς, -ᾷ, imperf. **ένικᾶ**, **ένικων**, aor. **ένίκησεν**, subj. **νικήσῃ**, *conquer, triumph, excel, surpass.*

**νίκη**, **ή**, *victory.*

**Νιόβη**, *Ni'obe*, daughter of Tantalus; her story is told in Ω 602-617.

[**νίπασο**], see **νίω**.

**νίσομαι** (cf. **νέομαι**), *go.*

**νιφάς**, dat. plur. **νιφάδασσιν**, **ή** (cf. Lat. *nix, nivis*, Eng. 'snow', which retains the original initial s; cf. also **ἀγάνυιον**, § 89), *snowflake.*

**νιφάος**, -εσσα, -εν (**νιφάς**), *snowy.*

**νόεω** (**νός**), fut. **νοήσει**, aor. (**έ**)**νόησε(ν)**, *observe with the eyes, perceive, see; consider, be minded; think, deliberate; think out, devise* (I 104). The partic. as adj. means *considerate, prudent.*

**νόημα**, -ατος, τό (**νοέω**), *thought, counsel, plan.*

**νόθος**, -η, -ον, *bastard*.  
**νομάς**, plur. νομήες, δ (νέμω), *herdsman*.  
**νομόν-δε**, to the pasture.  
**νομός**, -οῦ, δ (νέμω, cf. Lat. *nemus*), *pasture, pasture-land*.  
**νόος** (for γνόφος, cf. γι-γνώ-σκω, Lat. *nōscō*), *reason, understanding, mind* ("heart"), *thought, counsel, purpose*.—νόψ, A 132, is by some translated *with craft, craftily*.  
**νοστήω** (νόστος), fut. νοστήσομαι, aor. partic. νοστήσασσι, -α, *return home, return, go back*.  
**νόστος**, -οιο or -ου, δ (νέομαι), *a return home, return*.  
**νόσφι(ν)**, adv., *apart, afar, away*; as prep. w. gen. *apart from, away from, without* (I 348).  
**νοστήομαι** (νόσφι), *turn away, retire*.  
**νότος**, δ, the *south wind*.  
**νόστος**, ἡ, *sickness, pestilence*. [Cf. Attic νόσας, νόσέω.]  
**νό(ν)**, enclitic, *now* (inferential), *then, pray, etc.*, § 49, 2.  
**νύμφη**, ἡ, voc. νύμφα, *bride, young wife; nymph* (Z 420, Ω 616), a goddess of river, mountain, meadow, fountain, or tree.  
**νῦν** (cf. Lat. *nunc*), 'now' (temporal). —νῦν δέ, *but as it is* (A 354 and often).  
**νύξ**, νυκτός, ἡ (cf. Lat. *nox*), 'night.'  
**νύξ**, ἡ (Lat. *nurus*), *daughter-in-law* (X 65); more loosely, *allied by marriage* (Γ 49).  
**νύσσω**, *strike, push, thrust off*. See note, O 745.  
**ὡς**, ὡς, *we two, us two*, § 110.  
**ὡλεμέης**, adv., w. αἰεί, *without interruption or always forever*.  
**ὡμάω** (νέμω), imperf. (ἐ)ὡμάμ, aor. ὡμήσω, *distribute; direct this way and that, wield* (O 677), *move* (Γ 218), *ply* (X 24, 144).  
**ὠρόψ**, dat. ὠρόσι, *shining, glittering*. Others translate *manly*.

**ὠρόν**, τό, plur. ὠρότα, *back*, literally, and metaphorically (of the sea).  
**ὠχελίη** †, τῆ, *laziness*, T 411.

## Ξ—Ξ

**ξανθός**, -ή, -όν (reddish) *yellow, fair* (of complexion); *bay* (horse).  
**Ξάνθος**, Ξαν' thus, a horse of Achilles. [Also the name of a river of the Troad, not occurring in our selections, except by its other name, Ξάμανδρος.]  
**ξανθιον**, τό (ξείνος, *stranger, guest, host*), a gift from host to guest, or from guest to host; *entertainment* (Σ 408).  
**ξείνα** [δώρα], τά (ξείνος), *entertainment*, Σ 387.  
**ξανθίω** (ξείνος), aor. ξείνισσα, ξείνισσεν, *receive hospitably, entertain*.  
**ξανθόκοκος**, δ (δέκ-ομαι, Ionic form of δέχομαι), *host*.  
**ξεστός**, -ή, -όν (ξέω, *smooth, hew*), *polished; smoothly hewn* of stone, Z 243.  
**ξίφος**, -εος, τό, *sword*. See note on O 714.  
**ξύλον**, τό, *wood, fagot*.  
**ξύν**, see σύν.  
**ξύν** in comp., see also συν.  
**ξύν-άγω** and **συν-άγω**, imperf. σύν-αγον, *collect, bring together; join battle*.  
**ξύν-δέω** and **συν-δέω**, aor. infin. ξύν-δησαι, *bind together, bind fast*.  
**ξύνηκε**, see ξυνήμι.  
**ξύν-ελαύνω**, infin. ξυνελαυνόμεν, *drive together, intrans. meet together, engage* (ἐριδί).  
**ξύνες**, see ξυνήμι.  
**ξύνημα**, τά (ξύνης), *common goods or stores*, A 124.  
**ξύν-ιμι** (συν-ιμι), imperf. 3 plur. ξύνιεν, aor. ξυνήκε, 2 aor. imperat. ξύνες, *send together, bring together; hear, heed* (w. gen. A 273, B 26, 63; w. δπα, B 182).



ξυός, ἡ, -όν (cognate w. κουός), *common*.

ξυρόν, τό (cf. ξυ-ξυός †, I 446, and ξίω), *polished shaft, spear, pike*.

## O—o

ὅ, (1) neut. of the rel. ὅς, *which, what*;  
(2) also used as conj., *that, since*.  
See § 123.

ὅ, ἡ, τό, demonstrative, relative, or  
personal pronoun, *this; who, whom, which, that; he, she, it, etc.*; and ὁ, ἡ, τό, the definite article, *the*: for the various forms and meanings see §§ 115–119. For ὁ γὰρ, *he, etc.*, see γὰρ and note on A 65.

ὄαρ, gen. plur. ὄαρων, ἡ, *wife*.

ὄαριον (ὄαρ), infin. ὄαρίζεσθαι, *chat, gossip*.

ὄβελός, ὁ, *a spit for meat*.

ὄβριμο-εργός, -όν (Φέρων), *working mighty deeds, of violent deeds*.

ὄβριμος, -ον (ὄ- prothetic and βρι-αρός, βρι-θός, βρι-θω), *heavy, mighty*.

ὄβυος, -η, -ον (cf. ὄκτω and Lat. octāvus), *eighth*.

ὄγμος, ὁ, *furrow, § 546; swath, § 552*.

ὄδαξ, adv. (ὄ- prothetic and ὄδα-τω), *with the teeth*.

ὄδε, ἡδε, τόδε, *this; this man, etc.; the following*; for meaning and use see also § 120. Note on X 102.

ὄδλος, Ὀδῖος, herald of the Greeks, I 170.

ὄδ-ἰ-της, ὁ (ὄδός and ἔλμι), *traveler; w. ἑσπέρως, wayfaring man. II 263*.

ὄδος, ἡ, *way, road, journey, expedition*.

ὄδοός, gen. plur. ὄδοῶν, ὁ (cf. Lat. dēns), *tooth*.

ὄδοποιός, *lament, wail, grieve, mourn for* (w. gen., also w. direct object in accus.). With infin. (B 290), *in tears they yearn*.

ὄδω(σ)εύς, -ῆος. Ὀδυσσεύς, king of Ithaca, son of Laërtes; the shrewd

and mighty warrior who is the hero of the Odyssey.

[ὄδοποιός], aor. ὄδοῶτο, *be angry*.

ὄξος, ὁ, *branch, twig; figuratively, scion of Ares*.

ὄσ', see ὄρε.

ὄθεν, adv. (ὄς), *whence*.

ὄθι, adv. (ὄς), *where*.

ὄθουαι, *care for, regard* (w. gen.), always accompanied by negative.

ὄθουαι, dat. ὄθουαι, *ad, fine linens for dress; see Introduction, 19*. May indicate the κρήδεμνον, Γ 141.

ὄι, ὄι, enclitic pronoun of third pers. dat. sing., §§ 110; 61, 6.

ὄλγισμα, aor. ὄλγε, pass. imperf. ὄλγυσσασθαι, *open*.

ὄλθα (Fid-, cf. εἶδω), ὄλθα (§ 136, 3), ὄλθε(ν), ἴδμεν, ἴστε, ἴσασθαι (§ 133, foot-note), subj. εἶδω, εἶδῃς, εἶδομεν (§ 143), εἶθετε, opt. εἶδείη, partic. εἶδός, -ότος, fem. ἰδούη. -ησι. -ās, pluperf. (§ 136, 10) ἠείδης. ἦδει or ἦδει(ν), ἴσων, fut. εἰσεται, infin. εἶδῆσθαι, *know*. The perf. (ὄλθα, etc.) has pres. meaning; pluperf., past meaning. εἶδός, *knowing, skilled, experienced*, w. gen. § 174 (4).

ὄλθαι, *make to swell, mid. swell*.

ὄλγυρός, ἡ, -όν (ὄλγος), *wretched, miserable*.

ὄλγυρος, -ότος, ἡ (ὄλ, *woe! alas!*), *woe, misery*.

ὄλγυρος, -ότος, ἡ (ὄλ, *woe! alas!*), *woe, misery*.

ὄλγυρος, -ότος, ἡ (ὄλ, *woe! alas!*), *woe, misery*.

ὄλγυρος, -ότος, ἡ (ὄλ, *woe! alas!*), *woe, misery*.

ὄλγυρος, -ότος, ἡ (ὄλ, *woe! alas!*), *woe, misery*.

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ὄλγυρος, -ότος, ἡ (ὄλ, *woe! alas!*), *woe, misery*.

ὄλγυρος, -ότος, ἡ (ὄλ, *woe! alas!*), *woe, misery*.

οἶκος, -οιο, δ (F-, § 61, 28), *house, home*.  
 οἰκτεῖρω (οἰκτος, δ, *pity*), imperf. *φκτερε, pity, have pity on*.  
 οἰκτρός, superl. οἰκτιστος (οἰκτος), *piti-able*.  
 οἶμα, τό (οἶ-σω), *impetus, fury*.  
 οἰμάω (οἶμα), aor. οἰμῶσε(ν), *rush on, swoop*.  
 οἰμωγή, ἡ (οἰμῶ(ω), *lamentation*.  
 οἰμῶ[ω (οἶμοι, *woe is me!*), aor. οἶμωξεν, partic. οἰμῶξας, *lament, wail*.  
 Οἰναῖος, -ῆος (F-), *Oe'neus, king of Calydon and father of Tydeus and Meleager*.  
 οἶνο-βαρῆς † (F-), voc., *wine-bibber*, A 225.  
 οἶνο-πέδον, τό (Φοῖνος and πέδον, *the ground*), *vineyard*.  
 οἶνος, δ (F-, § 61, 29), *wine*.  
 οἶνο-χόω (F-, οἶνοχόος), imperf. οἶνοχέει, *pour wine, pour*. See note on A 598.  
 οἶνοχόωσα, same as οἶνοχόω.  
 οἶνο-χόος, -οιο, δ (Φοῖνος, χέω), *wine-pourer, cup-bearer*.  
 οἶνο-ψ, accus. οἶνοψα (Φοῖνος), *wine-colored, wine-dark*.  
 οἶο or οἶ, gen. sing. of οἶς, *his own, her own*.  
 οἶομαι, see οἶω.  
 οἶον, neut. of οἶος, *how!*—in exclamations; also introducing causal clause, *seeing how, since*.  
 οἶο-πῶλος, -ον (πέλ-ομαι), *lonely, solitary*.  
 οἶος, οἶη, οἶον, *only, alone*. [Not to be confused w. οἶος (below), or οἶος, gen. of οἶς.]  
 οἶος, οἶη, οἶον (οἶς), rel. pronoun, *of what sort, such as*.—Sometimes exclamatory, *what!*—Often in causal sense, *because . . . such*.—Introducing object clauses after verbs of knowing, hearing, wondering, *of what sort, what sort of, what*.—τοῖος . . . οἶος, *such . . . as*. For neut. οἶον as adv. see above.

[Not to be confused w. οἶος and οἶος.]  
 οἶς, οἶος, οἶον, plur. gen. οἶων and οἶων, dat. οἶοισιν, δ, ἡ (δFis, Lat. *ovis*), *sheep*.  
 οἶσαι, οἶσάμεν(αι), οἶσεσθαι, οἶσατε, οἶσομεν, see φέρω.  
 οἶστός, δ, *arrow*.  
 οἶ τινες, nom. plur. of οἶς.  
 οἶ-τος, δ (perhaps from ἵ-μεναι, εἶμι), *bad fortune, fate, doom*.  
 οἶχ-νέω (οἶχομαι), iterat. imperf. οἶχνεσκε, *go*.  
 οἶχομαι, imperf. οἶχετο, οἶχόμεθα, *be or have gone, go away, go, come*.  
 οἶω and οἶω, mid. depon. οἶομαι, pass. aor. οἶσθεις in mid. sense, *think, suppose, suspect, expect*.  
 οἶωνο-πῶλος, δ (πέλ-ομαι), one busied with birds as a means of interpretation, deriving omens from their flight and cries, a *soothsayer, augur*.  
 οἶωνός, δ, *bird*.  
 οἶκρίαις, -εσσα, -εν (οἶκρος), *sharp-cornered, jagged*.  
 οἶκτώ (Lat. *octō*), 'eight.'  
 οἶλβιό-δαίμων †, voc., *blessed by the gods*, Γ 182.  
 οἶλβιος, -η, -ον (οἶλβος), *blessed of fortune*.  
 οἶλβος, δ, *fortune, wealth*.  
 οἶλέθριος, -ον (οἶλεθρος), w. ἡμαρ, *day of destruction*.  
 οἶλ-έθρος, δ (οἶλ-ἄμι), *destruction*.  
 οἶλέω (οἶλῶμι), *destroy, slay; pass. perish*.  
 οἶλετήρα †, τόν, *destroyer*, Σ 114.  
 οἶλο-δρανέων (δράω, do), partic., *able to do little, feeble*.  
 οἶλγος, -η, -ον, *small, little, short*.  
 οἶλζονες †, comparat. adj., *smaller*, Σ 519.  
 οἶλῶμι (οἶλ-νῶ-μι), aor. οἶλεσα, 3 plur. οἶλεσαν, subj. οἶλέσθης, οἶλέσ(σ)θῃ, οἶλέσων, opt. οἶλέσσαι, infin. οἶλέσσαι, partic. οἶλέσας, 2 perf. subj.

- δῶλεν, *destroy, slay, lose*; 2 perf. *be destroyed* (a state).—Mid. partic. δαλυμένους, fut. δλείται, infin. δλέσθαι, 2 aor. ἔλετο, ἔλετο, subj. ἔληαι, infin. δλέσθαι, *perish, die, be lost*.
- δλ-οός, -ή, -όν (δλλῶμι), *destructive, ruinous*.
- δλοῦγῆ †, τῆ, *outcry*, Z 301.
- δλ-οός, -ή, -όν (δλ-λύμι), *destructive, ruinous; mournful* (A 487).—Comparat. δλοότερος.—Superl. δλοότατος.
- δλοόφρων, -ον (φρήν), *of destructive thoughts, fierce*.
- δλοφύρομαι, *lament, lament for, pity* (w. gen.).
- \*Ὀλυμπιάδες †, *Olym'prian*, epithet of Muses, B 491.
- \*Ὀλύμπιος, -η, -ον ('Ὀλυμπος), *Olym'prian*; the sing. as substant. stands for *Zeus* (e. g. A 583); the plur. similarly for the *Olympian gods* (A 399).
- \*Ὀλυμπος, δ, *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 A 420. Also spelled Ὀβλυμπος.
- δμιδος, δ (δμῶς, *common*, ἔμα), *throng, tumult, din*.
- δμβρος, δ (Lat. *imber*), *rain-storm, downpour*.
- δμείται, see δμῶμι.
- δμ-ηγηρῆς, -ές (δμοῦ, ἀγειρω), nom. plur. -ές, *gathered together*.
- δμ-ηλικῆ, ἡ (δμ-ἡλιξ), *equality of age, companionship, companions*.
- δμ-ἡλιξ, -ἡλικος (δμ-οῦ, ἡλιξ), *of the same age, equal in years; companion*.
- δμίλειο (δμιλος), imperf. δμίλειον, δμίλειον, aor. δμίλησα, *associate, mingle; meet together, fight*.
- δμ-ίλος, δ (δμ-οῦ and ἔλη, cf. εἰλω), *throng, tumult of battle, press*.
- δμίχλη, ἡ, *mist*.
- ὄμμα, plur. ὄμματα, τό (ὄπ of ὄμμα, cf. Lat. *oc-ulus*), *eye*.
- ὄμνῶμι, ὄμνῶ, fut. ὄμοῦμαι, ὄμείται, aor. subj. ὄμῶσθι, imperat. ὄμοσσον, *swear*.
- ὄμοιος, adj. (ὄμα), gen. ὄμοιου, *common to all, befalling all alike; or better, leveling*. Possibly an old corruption for δλοίος (Nauck).
- ὄμοιος, -η, -ον (ὄμα, Lat. *sim-ilis*, Eng. 'same'), *the same, equal, like; peer*.
- ὄμοῖος (ὄμοῖος), *deem like; pass. aor. infin. ὄμοιωθήμενα, to liken oneself*, A 187.
- ὄμο-κλέω and ὄμο-κλέω (ὄμοκλή), imperat. ὄμοκλά, imperf. ὄμοκλειον, aor. opt. ὄμοκλήσειεν, partic. ὄμοκλήσας, iterat. ὄμοκλήσασκε, *shout out, shout loud, exhort, command*. Note on E 439.
- ὄμο-κλή, ἡ (δμοῦ, καλέω), *word of command*, Π 147.
- ὄμορρνῶμι, mid. aor. partic. ὄμορραμένην, *wipe away, wipe*, Z 124.
- ὄμῶσθι, ὄμοσσον, see ὄμνῶμι.
- ὄμοῦ (δμῶς, *common*, ἔμα, cf. δμοῖος), adv., *together, at the same time; with, along with*, O 635.
- ὄμοθμαι, see ὄμνῶμι.
- ὄμόφρονα †, adj. accus. sing. masc., *like-minded, harmonious*, X 263.
- ὄμφαλόεις, -εσσα, -εν (ὄμφαλός, Lat. *umbilicus*, Eng. 'navel'), furnished with a boss, *bossed*, epithet of shield. See Introduction, 25.
- ὄμφῆ, ἡ, *divine voice*.
- ὄμῶς (cf. δμοῦ), *together, at the same time, alike, equally* (A 196, 209); *equally with* (w. dat., I 312).
- ὄναρ, τό, only nom. and accus., *dream*.
- ὄν-δε δόμον-δε, *to his (own) home*.
- ὄνειαρ, plur. ὄνειατα, τό (ὄνε-ι-αρ, ὄνε-ρημι), *help, support, comfort*; plur. *food*.
- ὄνειδεος, -ον (ὄνειδος), *reproachful words*.
- ὄνειδίζω (ὄνειδος), aor. ὄνειδισας, im-

perat. *ὀνειδίσων*, *upbraid, scold, cast reproach on* (I 34).

*ὀνειδος*, plur. *-ει, -εα, τό*, *reproach*; concretely, *shame, disgrace*, Π 498.

*ὄναρο-πόλος*, *ὄ (πέλομαι)*, one busied w. dreams, *dream interpreter*.

*ὄναρος*, *ὄ*, *dream*.

*ὀνήνιμι*, fut. indic. *ὀνήσεται, ὀνήσεται*. aor. *ὀνήσα, ὀνήσας, ὀνήσαν*, aor. *please, help*; mid. *be helped, have good, have joy*.

*ὀνομάζω (ὄνομα)*, imperf. *ὀνομάζεν, -ον*, *name, call*; *call by name*, especially in the formula *ἕκ τ' ὀνομάζεν*. The name, however, is apt to be wanting.

*ὀνομαίω*, fut. *ὀνόσεται*, *find fault with, scorn*.

*ὀνομαίνω (ὄνομα)*, aor. *ὀνόμηεν*, subj. *ὀνομήτω, name, call by name, enumerate*.

*ὀνομά-κλυτος †*, *of famous name*, X 51.

*ὀνοστά †*, verbal adj., *to be scorned*, I 164.

*ὄν τινα*, accus. of *ὄς τις*.

*ὄξύς*, *-εσσα, -εν (ὄξυς)*, furnished with a point, *sharp-pointed*.

*ὄξυς, -εια, -ύ (ἀκ-ακή)*, *sharp, keen, piercing, shrill*.—Neut. as adv. *ὄξυ* and *ὄξια*.

*ὄς*, gen. of rel. *ὄς*, §§ 123 and 74.

*ὄσα*, see *ὄψ*.

*ὄπαίω* (cf. *ἔπω*), aor. *ὄπασε* and *ὄπασεν*, imperat. *ὄπασσον*, *make to follow; bestow, give; press hard, pursue* (X 334).

*ὄπη*, adv., *where, whither, in what way*.

*ὄπηδών* (cf. *ὀπάω*), imperf. *ὀπῆδει*, *follow, accompany*.

*ὄπι*, see *ὄψ*.

*ὄπιθόμαι (ὄπις, ὄπισθεν, ὄπισθα)*, imperf. *ὄπιζετο*, *have regard for*.

*ὄπισθεν(ν)* and *ὄπισθα(ν)*, adv., *behind, hereafter*.

*ὄπισ(σ)ω*, adv., *back, backward; be-*

*hind, in the rear; hereafter, after-ward*. See note on A 343, and cf. *πρόσ(σ)ω*.

*ὄπλον, τό*, in Iliad plur. only, *tools* (X 409, 412), *arms* (X 614, T 21).

*ὄπλοτερος*, comparat. adj., *younger*; superl. *ὄπλοτατος, youngest*.

*ὄποσας*, accus. *-εστα* [later *ὄποσας*], *O'pus*, a city of the Locri, where Patroclus's father was king.

*ὄπος*, see *ὄψ*.

*ὄποτε*, see *ὄπ(π)οτε*.

*ὄππόθεν*, rel. adv., *where*.

*ὄπ(π)οτε*, *when, whenever; until*, I 191.

*ὄππότερος, -η, -ον*, *which of two*.

*ὄπ(π)ως*, *how, in whatever way, as*. Sometimes used w. subj. or opt. in object clause implying purpose: *how (= that)*. [In order that.] Cf. §§ 199, 200.

*ὄπτάνω*, aor. *ὄπτησε, -ων*, *roast*.

*ὄπυλω*, imperf. *ὄπυιε*, *take to wife*.

*ὄπυια*, see *ὄραω*.

*ὄπώρη, ἡ*, season of ripening, late summer-time, X 27.

*ὄπως*, see *ὄπ(π)ως*.

*ὄραω, -ῶ* (root *For*), infin. *ὄραν*, imperf. 3 sing. *ὄρα*, mid. *ὄρῶμαι, ὄρασθαι*, imperf. *ὄρατο*, fut. *ὄψει, ὄψεσθαι*, partic. *ὄψόμενος*, 2 aor. *εἶδον (Fid)* and *ἴδον*, subj. *ἴδω(μι)*, opt. *ἴδοιμι*, infin. *ἴδέειν*, partic. *ἴδών, -ούσα, -όντες*, iterat. *ἴδεσκε*, mid. *εἶδοντο* and *ἴδοντο*, subj. *ἴδωμαι, ἴθωαι* and *ἴθω, ἴθωται*, opt. *ἴδοιτο, ἴδοιαιτο*, infin. *ἴδέσθαι*, 2 perf. *ὄπυια*, see, *perceive, look; look on*. The mid. forms are used in act. sense.

*ὄρεγγυμι* (and *ὄρέγω*, mid. infin. *ὄρέγεσθαι*), partic. *ὄρεγγυς*, fut. infin. *ὄρέξει*, aor. subj. *ὄρέξω*, *-η*, infin. *ὄρέξαι*, mid. aor. *ὄρέξαιτο*, perf. *ὄρῶμαι* (§ 142, 4, c), *reach, stretch out; grant, bestow*; mid. *stretch oneself; reach out for* (w. gen.).

*ὄρομαι (= ὄρυνμαι)*, imperf. *ὄροιστο*, *they hastened*.

**ὄρος-κῆρος, -ον** (*oros* and *kei-mai*), making one's lair in the mountains, *mountain-dwelling*.

**ὄρος-τερος** (*oros*), adj., of the mountains, *mountain*.

**Ὀρέστης, Ores'tes**, son of Agamemnon and Clytaemnestra.

**ὄρεστιάδες †, ai**, of the mountains, Z 420.

**ὄρεσφι(ν)**, from *oros*, *mountain*. Cf. § 155, 1.

**ὄρθο-κραιρος** (*keras*), adj., gen. plur. fem. *ὄρθοκραιρίων*, with *upright horns*, Z 3.

**ὄρθός, -ή, -όν**, *upright*, Z 246.

**ὄρθός** (*orthos*), *raise up*; pass. aor. partic. *ὄρθωθείς*, *erect, upright*.

**ὄρνυω** (*ornymi*), dual *-ενον*, aor. *ὄρηνεν*, pass. *ὄρηνθη*, opt. *ὄρηνθῆναι*, *arouse, stir up*; *ὄρηνόμενη* (*thalassa*), *troubled sea*. Cf. also notes on I 243, II 280, Z 223.

**ὄρκια, τὰ** (*orkos*), *oaths, pledges, victims sacrificed in making a truce*. See note on B 124.

**ὄρκος, ὁ** (*orkos*), *oath*.

**ὄρμαινος** (*ormaios*), imperf. *ὄρμαινε*, turn hither and you in one's mind, *ponder, consider*.

**ὄρμαινω** (*ormai*), aor. *ὄρμησε*, opt. *ὄρμησειε*, *arouse* (Z 338), intrans. *start, rush*; mid. imperf. *ὄρμαιτο, -ᾶτο*, pass. aor. *ὄρμηθη*, partic. *ὄρμηθείς*, *start, rush, hasten, rush on*. Cf. note on X 194.

**Ὀρμένιος, -ῖος**, son of Or'menus, Amyntor.

**ὄρμη, ἡ**, *onset*.

**ὄρμηματα, τὰ** (*ormai*), *efforts*, B 356.

(1) **ὄρμος, ὁ**, *necklace* (Z 401).

(2) **ὄρμος, ὁ**, *anchorage* (A 435).

**ὄρνις, -ίδος, ὁ, ἡ**, *bird*.

**ὄρνυμι** (Lat. *or-tor*), imperat. *ὄρνυθι*, infn. *ὄρνύμεν*, aor. *ὄρσε(ν)*, subj. *ὄρση*, partic. *ὄρσάς*, 2 aor. *ὄρσρε* (B 146), *arouse, excite, urge on, impel; start* (X 190), *raise* (*aitēn*, O 718).—Mid. imperf. *ὄρνυτο*, 2 aor. *ὄρπετο*

and (non-thematic) *ὄρσο*, mixed aor. imperat. *ὄρσο* (§ 153), w. aor. 2 perf. *ὄρσρεν*, subj. *ὄρσρη*, pluperf. *ὄρσρει* and *ὄρσρει*, intrans. *bestir oneself, rise, arise, move*.

**ὄρθνυω** (*ornymi*), *excite, spur on*.

**ὄρος** and **οἶρος**, gen. *ὄρεος* and *οἰρεος*, τὸ, *mountain*. On *ὄρεφι(ν)*, see § 155, 1.

**ὄρ-όω** (*ornymi*), aor. *ὄρουσεν, -ων*, partic. *ὄρούσας*, *rush, rush on, dart, leap, spring*.

**ὄρσῶς, ὄρσο** (§ 153), *ὄρση*, see *ὄρνυμι*.

**ὄρσक्टός, -ή, -όν** (*orsos*), *aug*.

**ὄρσμαγδός, ὁ**, *din, battle-tumult*.

**ὄρφανικός, -ή, -όν** (cf. Lat. *orbus*), *orphaned*; *ἡμαρ ὄρφανικόν* = Attic *ὄρφανία, orphanhood*.

**ὄρχαμος, ὁ** (*archos*), *leader, commander*.

**ὄρχέομαι**, imperf. *ὄρχεύντο*, *dance*.

**ὄρχηστῆρες †, oi**, *dancers*, Z 494.

**Ὀρχομένος, Orchom'enus**, a very ancient city of Boeotia, I 381.

**ὄρραρα, ὄρραρεν, ὄρραρη**, see *ὄρνυμι*.

**ὄρραρχαται** (from *ὄρρηνυμι*), § 142, 4, c.

(1) **ὅς, ἡ, ὅ**, rel. pronoun, *who, which*; as demonstrative, *ὅς = he*; see § 123, 1-7.

(2) **ὅς, ἡ, ὅν** (F., Lat. *suus*), § 113, *his own, her own*. See § 61, 6. Also *ἰός, ἱή, ἰόν*.

**ὄστος** and **ὄστοςτος, -η, -ον**, *how great, how large, how much*; w. correl. *τόσ(σ)ος, as*; plur. *τόσ(σ)οι, -αι, -α* as *many as, all that*.—Neut. *τόσ(σ)ον* as adv., *as far as, as much as, only; how much*; w. correl. *τόσ(σ)ον, as*.

**ὅς περ, ἡ περ, ὅ περ**, even *he who, that . . . who or which*.

**ὄσσα, ἡ** (F., cf. Lat. *vix*), *rumor*.

**ὄσσοάκι, as often as**, X 194.

**ὄσσει, τὰ** (cf. Lat. *oculi*), *eyes*. Used by Homer in nom. and accus. only.

**ὄσσομαι** (*osse*), see, *look, forebode*.

**ὄστοςτος, -η, -ον**, see *ὄστος*.

ὅς τε, ἡ τε, ὅ τε, the rel. pron. w. enclitic τε, see § 123, 3.

ὀστέον, τό (Lat. os), bone.

ὅς τις, ἡ τις, ὅ τι, written also ὄστις, ἦτις, ὅ τι, masc. also ὄστις and neut. ὄστι, rel. pron., *whoever, whosoever, whichever, whatever*; in indirect questions, *who, which, what*.—ὅ τι as adv. *wherefore, why*.—For the various epic forms see § 124.

ὅ τε (= ὄτι τε), see § 123, 7.

ὄτε, ὄτ', ὄθ' (before rough breathing), conj., *when, whenever, as often as*.—Sometimes accompanied by *ἕν* or *κα(ν)* in constructions like the Attic; but see § 197.—ὄτε τε introduces a general or indef. clause.

ὄτι δέ, *and then again, and at another time*, Π 690.

ὄτι μὲν . . . ἄλλοτε δέ, *sometimes . . . at other times*, 2 599, 602.

ὅ τι, neut. nom. or accus. sing. of ὅς τις.

ὄτι or ὄστι, conj., *that, because, since*. See § 40, 2.—ὄστι τάχιστα, *as quickly as possible*.—ὄτι μή, *except* (Π 227).

ὄτινα, neut. plur. nom. of ὅς τις, § 124.

ὄτις, same as ὅς τις, § 124.

ὄτραλῆς (ὄτρηρός), *quickly*.

ὄτρεῖς, -ῆος †, *O'treus*, a Phrygian king, Γ 186.

ὄτρηρός, -ή, -όν, *quick, nimble, busy*.

ὄτρυνε, imperf. ἄτρυνε(ν), aor. ἄτρυνε(ν), subj. ἄτρύνωμεν, imperat. ἄτρύνον, partic. ἄτρύνωντος, *urge on, arouse, spur on*.

(1) ὄστι, neut. of ὅς τις, § 124.

(2) ὄτ(τ), see ὄτι.

ὄς, proclitic, before vowels with smooth breathing *ὄς*, before rough breathing *ὄχ*: written also *ὄκτι*: *not*. Used in questions that expect an affirmative answer = Lat. *nōnne*.

(1) ὄς, gen. sing. of ὅς, *his own, her own*.

(2) ὄς, gen. sing. of rel. pron. ὅς, ὅ.

ὄδατα, ὄδατος, see ὄδς.

ὄδδα, -εος, τό (αὐδός), *ground, earth* (Τ 61), *floor* (Ω 527).

ὄδ-δέ, *nor, not even, and not, for not*. See note on A 124.—ὄδ δέ (as two words), *but not*.—ὄδδὲ γὰρ ὄδδὲ, *for by no means*.—ὄδδὲ τι, *nor at all, and not at all*.

ὄδδεις (ὄδδέ, εἰς), dat. οὐδενί, *nobody*; neut. accus. οὐδέν, *not at all*, A 244, etc.

ὄδδὲ πῃ, *and or for in no way, not at all*.

ὄδδὲ πῶ, *and not yet*.

ὄδδός, ὄ, *threshold*.

ὄδδαρ, τό (Lat. ūber), '*udder*.'—ὄδδαρ ἀρούρης, *fruitful land*.

ὄδκ, see ὄδ.

ὄδκαλῶν †, *Ucal'egon*, a Trojan elder, Γ 148.

ὄδκ-έτι, *no longer*.—ὄδκέτι πάμπαν, *not at all longer*.

ὄδκί, see ὄδ.

ὄδλόμενος, -η, -ον = δλόμενος, aor. partic. of δλλῶμι, *miserable, accursed; or destructive*. See § 85.

(1) οἶλος, -η, -ον, *woolly, fleecy* (Π 224, Ω 646).

(2) οἶλος, -η, -ον (βλ-λύμι), *destructive, baneful* (B 6, 8).

ὄδλό-χυνται, αἶ (οἶλαί, *whole barley-corns*, χέω), *barley for strewing*. See note on A 449.

ὄδλυμπόν-δε, *to Olym'pus*.

ὄδλυμπος, see ὄλυμπος.

ὄϊν, always with another particle, *certainly, to be sure, then, now* (inferential), *therefore*.

ὄϊνεκα (see § 45), *wherefore, because* (A 11, 111, etc.).

ὄϊνομα, same as ἔνομα, τό, *name*.

ὄϊ ποτε, *never*.

ὄϊ πῶ, *not yet*.

ὄϊ πῶς, *not in any way, not at all*.

ὄδραυῖνες (οἰραυῖος), *the dwellers in heaven, the heavenly gods*.

οὐρανό-θεν, from heaven.

οὐρανός-θε †, loc. of οὐρανός, in heaven, Γ 3.

οὐρανός, δ, heaven. Cf. note on A 420.

οὐρεος, etc., see ὄρος.

οὐρέας, accus. plur. -ῆας, δ, mule. Cf. § 87.

(1) οὐρός, δ, fair wind.

(2) οὐρός, δ (For-; cf. ὄρας), 'warder,' guard, O 659.

(3) οὐρός, τό, see ὄρος.

οὐροῦς †, trenches through which the keeled ships were hauled ashore and launched again, B 153.

οἴς, gen. οὐατος, plur. οὐατα, τό, ear; handle (Ξ 378). See note on Ξ 272.

οὐτάζω, aor. οὐτασε(ν), pass. perf. οὐτασται. And

οὐτάω, iterat. aor. οὐτήσασκε, non-thematic 2 aor. οὐτα, iterat. οὐτασκε, mid. 2 aor. partic. in pass. sense οὐτάμενοι, wounded by a thrust, hit. See note on O 745.

οὔτε . . . οὔτε, neither . . . nor.

οὐτήσασκε, see οὐτάω.

οὐτιδανός, -ή, -όν (οὐ-τις), worthless. As substant., A 231.

οὐ τις, nobody, no one; neut. οὐ τι, nothing; as adv. not at all.

οὐ τοι, surely not.

οὐτος, αὐτη, τοῦτο, this, that; this man; he, etc.; such; see §§ 120, 121.

οὕτω(ς), so, thus.

οὕχ, see οὐ.

ὄφελε(ν), ὄφελος, see (1) ὀφέλλω.

ὄφελαν (A 353), see (1) ὀφέλλω.

ὄφελαν (B 420), see (2) ὀφέλλω.

(1) ὀφέλλω, Attic ὀφείλω, imperf. ὄφελον, -ε, and ὄφελλε(ν), 2 aor. ὄφελον, ὄφελος and ὄφελος, etc., owe, past ought. See § 203 and notes on A 353, 415. Not to be confused with the following verb:

(2) ὀφέλλω, imperf. ὄφελλε(ν), increase, magnify (A 510, B 420, Γ 62).

ὄφελον, see (1) ὀφέλλω.

ὄφελος, τό, use, advantage.

ὀφθαλμός, δ (ὄπ-ωπα, ὄφωμαι), eye.

ὄφρα, conj., while, so long as; until; in order that.

ὄφρυδέσσα †, adj. fem. sing. of ὄφρυδεις, beelling, i. e. situated on the brow of a steep place, X 411.

ὀφρῶς, -ῶς, ἡ, 'brow,' eyebrow.

ὄχα, adv. always with a form of ἄριστος, by far.

ὄχεια, ὄχεσσι, ὄχεσφι(ν), see ὄχος.

ὄχεός, accus. -ῆα, δ (έχω), holder, strap or band of helmet; bolt of door.

ὄχλων, see ὄχος.

ὄχθῆω, aor. ὄχθησαν, partic. ὄχθησῶς, be vexed; be grieved, troubled, or distressed.

ὄχθη, ἡ, bank of river.

ὄχος, τό, always in plur., gen. ὄχλων, dat. ὄχεσσι and ὄχεσφι(ν), accus. ὄχεια (cf. Lat. vehō), chariot. See Γ 29 and Introduction, 27.

ὄψ, ὀπός, ἡ (Lat. vōx), voice.

ὀψέ, adv., late.

ὀψεαι, ὀψεσθαι, ὀψόμεναι, see ὄραω.

ὀψι-γονος, -ον (ὀψέ, γι-γονα), late-born. ὀψιγόμων ἀνθρώπων, succeeding generations, posterity.

ὀψιμον †, adj., late, B 325.

ὀψις, ἡ (ὀψ-ομαι), eight, appearance.

ὀψι-τέλειστον †, adj., late of fulfilment, B 325.

ὀψον, τό (έψω, δοῖν), anything eaten along with bread, especially meat. Note on I 489.

## Π—π

παγ-χρόσοι †, all golden, B 448.

πάγην, quite, completely.

παθῆν, πάθησα, πάθησθαι, πάθει, πάθειν, παθούσα, see πάσχω.

**παυδοφόνοιο** †, adj., a man *that has killed my sons*, Ω 506.

**παιήων, -ωνος, ὁ**, *paean*, song of thanks or praise.

**Παίονες, Παίονες**, allies of the Trojans, dwelling in Macedonia and Thrace.

**παῖς** or **παῖς**, **παιδός, ὁ, ἡ**, *child, boy, girl, youth, son, daughter*.

**παιφάσσουσα** †, pres. partic. fem., *glittering*, Β 450.

**πάλαι**, *formerly, a long time ago; now for a long time, a long time since*.

**παλαιγενής, -ές** (γεγενήμεαι, γένος), *born long ago, aged*.

**παλάμη**, gen. and dat. **παλάμην**, plur. dat. **παλάμαις** (§ 72), ἡ (Lat. *palma*), *palm, hand*.

**παλάσσω**, pass. perf. partic. **πεπαλαγμένον**, *spatter*.

**παλα-λογία** †, adj., *collected again*, Α 126.

**πάλιν**, *back; away* (Σ 138).—**πάλιν ἐρείς**, *will gainsay* (I 56).

**παλιν-άγρετον** †, adj., *revocable*, Α 526.

**παλιν-ορσος** †, adj., *recoiling*, Γ 33.

**παλτώεις, ἡ** (**πάλιν**, *ισκή* = *διώξις*), *pursuit back*, which happens when those formerly pursued become the pursuers, *counter-rout*, Ο 601.

**παλλακίς, -ίδος, ἡ**, *concubine*.

**Παλλάς, -άδος, ἡ** (the ancients compared **πάλω**), *Pal'las*, epithet of Athene.

**πάλλω**, aor. **πῆλε**, inf.n. **πῆλαι**, mid. aor. **πάλτο**, *brandish, sway, shake, toss* (Z 474); mid. *swing oneself; bound up* (X 452); *palpitate* (X 461); *stumble* (O 645).

**παλῶνω**, *strew, sprinkle*.

**πάμ-παν**, adv., *wholly, altogether, completely*; with neg., *not at all*.

**παμ-ποικίλος, -ον**, *all variegated, all gay-colored*.

**πάμ-πρωτος, -ον**, *first of all*.

**παμφαῖνος** (**φαῖνος** reduplicated), *shine, gleam*.

**παμφανῶν, -δουσα**, neut. plur. **-δουσα** (root **φαν** reduplicated), *gleaming, shimmering, splendid*.

**παν-ά-ποτμος, -ον**, *all hapless*.

**παν-αφῆλκα** †, adj. accus. sing. masc. of **παναφήλις**, *quite bereft of companions*, X 490.

**Παν-αχαιοί, Pan-Achaeans**, all the Achaeans together. Cf. I 301.

**παν-α-έριον** †, adj., *quite untimely, doomed to an early death*, Ω 540.

**παν-ημέριος, -η, -ον**, *all the day long, all the rest of the day*.

**Πανθοῖδης, son of Pan'thoüs; (1) Euphorbus**, Π 808; (2) Polydamas, Σ 250.

**Πάνθοος, Pan'thoüs**, a Trojan elder.

**παν-νύχιος, -η, -ον** (**νύξ**), *all night long*.

**Πανόπη** †, *Pan'ope*, a Nereid, Σ 45.

**παν-συδίη** (**σείω**), *with all haste*.

**πάντη** (**πᾶς**), *everywhere, on all sides*.

**πάντο-θεν** (**πᾶς**), *on all sides*.

**παντοῖος, -η, -ον** (**πᾶς**), *of all sorts, of every sort, kind, or degree*.

**πάντοσε** (**πᾶς**), *on all sides*.

**παπταίνω**, aor. **πάπτηνε(ν)**, partic. **παπτήνᾶσα**, *peer about, look around* with somewhat of apprehension.

**παρά, παρ', πᾶρ** (§ 46), and **παρά** (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 **πάρα, πᾶρ'**, §§ 164, 166, 167. For **πάρα** = **πᾶρ-εστι** or **πᾶρ-εσι**, see § 167. **πᾶρ** (I 43) = **πᾶρ-εστι**.

Meaning as adv. *near, near by*.

**παρα-βαλλόμενος** comp. †, pres. partic., *risking*, I 322.

**παρα-βλέτες** †, adj., w. **ὀφθαλμός**, *looking sidewise with the two eyes, downcast in gaze*, I 503.

**παρα-δραμέτην**, *ran past*. See **παρά-τρέχω**.

**παράθεσ**, see **παράσθημι**.

**παρά**, loc. form of **παρά**.



**παρά-καμαι**, imperf. **παρέκειτο**, *lie near, stand near*.

**παρά-κόιτης**, ὁ (*κοῖτος* = *κοίτη*, *bed*; cf. *καί-μαι*), *husband*.

**παρά-κοιτις**, ἡ, fem. of the preceding noun, *wife*.

**παρα-μύθεομαι**, aor. opt. **παραμύθησαι-μην**, infin. **παραμύθησασθαι**, *advise, urge*.

**παρα-ρητός**, ἡ, -όν (*παρα-ῤῥη-τός*, cf. *εἶρηκα*, i. e. *ἔ-ῤῥη-κα*), *to be persuaded by words, approachable*.

**παραστᾶς**, see **παρίσταμαι**.

**παρόσχῃ**, see **παρέχω**.

**παρα-τίθημι**, 2 aor. imperat. **παρόδεις**, *set something by somebody (dat.), give, bestow*.

**παρα-τρέχω**, 2 aor. **παρατραμέτην**, *run past*.

**παρα-τροπῶσ' (ε)** comp. †, 3 plur. pres. indic., *bring around, win over*, I 500.

**παρά-φμι**, *speak to, advise*.

**παρα-φθάω**, 2 aor. partic. **παραφθάς**, *outstrip, head off* (X 197).

**παρδαλή**, ἡ, *panther's skin*.

**παρ-έβομαι**, imperf. **παρέφετο**, *sit beside*.

**παριαί**, αἱ, *cheeks*.

**παρ-εμι** (*εἰμι*), **πάρεστε**, opt. **παρεῖη**, infin. **παρεῖναι**, **παρέμμεναι**, partic. **παρόντε**, **παρόντων**, fut. **παρέσσεται**, *be present, attend, be at hand; assist* (Σ 472). Note on A 213.

**παρ-έπον**, 2 aor., subj. **παρεῖπῃ**, partic. **παρεπούσα**, *talk over, win over with words*.

**παρ-έλιξο** (cf. root *λεχ*), aor., *lay beside*.

**παρελύσσει**, see **παρέρχομαι**.

**παρ-έξ**, prep. w. gen. and accus.; w. accus. *out by the side of, along the side of*, I 7.

**παρ-έρχομαι**, fut. **παρελύσσει**, *go past, outstrip, overreach* (A 132).

**παρίστηκεν**, **παρίστης**, -η, see **παρίστα-μαι**.

**παρ-έρισσαν** comp. †, aor., *sided*, E 295.

**παρ-έχω**, imperf. **πάρεχον**, 2 aor. subj. **παρόσχω**, *hold beside, supply, offer, proffer*.

**παρήιον**, τό (cf. *παρειά*), *cheek, jaw*.

**πάρημαι**, partic. **παρήμενος**, *sit beside; stay idle beside*.

**παρ-ηορίαί**, αἱ (*παρῆπος*), *side-traces*.

**παρ-ήπος**, ὁ (*ἄειρω*), *trace-horse*, II 471, 474.

**παρθενικάί**, αἱ (*παρθένος*), substant. adj., *maidens*, Σ 567.

**παρθένος**, ἡ, *maiden*.

**παρ-ιάνων** comp. †, pres. partic., *sleeping beside*, I 336.

**Πάρις**, -ιος, *Par'is*, son of Priam. Cf. *Ἀλέξανδρος*.

**παρ-ίσταμαι**, partic. **παριστάμενος**, imperf. **παρίστατο**, 2 aor. act. **παρέστης**, -η, partic. **παρῶστας**, perf. **παρέστηκεν**, *stand by, come up; stand near, be near at hand*, II 853.

**παρ-ίσχω**, *hold forth, offer*.

**παρ-κατ-έλεκτο** (cf. root *λεχ*), 2 aor., *lay down beside, slept with*.

**παρόιθε** (*παρος*), adv., *in front; w. gen. before, i. e. in the presence of a person; at the end of* (Z 319).

**παρος**, adv., *before, formerly; w. infin. before*. Often w. *τό*.

**πᾶς**, **πᾶσι**, **πᾶν**, **πῶτός**, **πᾶσης**. dat. plur. masc. and neut. **πάντεσσι** and **πᾶσι**, gen. plur. fem. **πᾶσῶν** and **πᾶσῶν**, *all, the whole, every*.—Neut. plur. **πάντα** as adv., *in all respects, wholly, quite*.

**πάσσω**, *sprinkle; weave patterns in cloth*.

**πάσχω**, 2 aor. **πάθον**, subj. **πάθησθα**, **πάθῃσι**, opt. **πάθοι**, infin. **παθῆεν**, partic. fem. **παθοῦσα**, perf. 2 plur. **πέποσθε** (Γ 99), *suffer*. Note on X 220.

**πάταγος**, ὁ, *clashing, crashing*.

**πατόμαι** (cf. Lat. *pāscor*, *pābulum*), aor. **πάσμιην**, **ἐπάσαντο**, infin. **πάσα-**

- σθαι, pluperf. *πεπόμεν*, eat, partake of.
- πατήρ**, *πατρός*, *πατρί*, *πατέρα*, *πάτερ*, *ῶ* (cf. Lat. *pater*), 'father.' See § 85.
- πατρίς**, ἡ (*πατήρ*), *fatherland*.
- πατρίς**, -ίδος, ἡ (*πατήρ*), adj. in formula *πατρίδος αἰης*, *πατρίδα γαίαν*, etc., *fatherland, native land*. Also as substant., *fatherland*.
- Πάτροκλος**, *Patroclus*, son of Menoetius and friend of Achilles. Declined from two stems, § 102.
- πατροφόνος** †, adj., *parricide*, I 461. (*πατήρ* and root *φεν*, *slay*.)
- πατρώιος**, -η, -ον (*πατήρ*), *ancestral, of [his, etc.] ancestors*.
- παῦρος**, -ον, *few*.—Comparat. *παυρότερος*.
- παυσάλῃ** †, ἡ, *pause*, B 386.
- παύω**, fut. partic. *παύουσα*, aor. *παύσ(ε)ν*, opt. *παύσει(ν)*, *make stop, hold back, check, cease* (trans.); mid. imperat. *παύεο*, aor. *παύσαστο*, opt. *παύσαστο*, infin. *παύσασθαι*, partic. *παύσάμενοι*, perf. *ἔπαυμαι*, pluperf. *ἔπαυατο*, intrans. *stop, cease, refrain, rest*.
- παχύς**, -εία, -ύ, *thick, stout*. The gen. masc. is *παχέος*, dat. fem. *παχέῃ*.
- πέδω** (*πέδη*), *fetter*; *πόδες*, *foot*; cf. Lat. *ped-ēs*, aor. *ἐπέδησε(ν)*, *fetter, constrain*.
- πέδιλα**, τὰ (*πέδ-η*), *sandals*.
- πέδιον**, τό (*πέδ-ον*, *ground*; *πόδες*), *plain*.
- πέδιον-δε**, *toward the plain*.
- πέζος** (*πέδ-ιος* [i. e. -γος]. cf. *πόδες* and Lat. *pedis*), *a foot*; *fighting men afoot, infantry* (*πεζοί*, B 810); *on land*, I 329.
- πέιθε**, fut. *πέσεις*, infin. *πεισόμεν* and *πεισειν*, 2 aor. subj. *πειθόμεν*, opt. *πειθόμεν*, infin. *πειθειν*, fut. *πειθήσω*, *persuade*.—Mid. *πειθόνται*, fut. *πεισεαι*, infin. *πεισεσθαι*, 2 aor. *πιθόμεν*, (*ἐπιθόντο*, subj. *πίθηαι*, etc., imperat. *πίθεσθε*, *πιθέσθω*, *obey, yield to* (dat.).—Aor. 2 perf. subj. *πεισόμεν*, partic. *πεισόμενός*, 2 pluperf.
- ἐπιπίθωμεν*, *trust, rely on, confide in* (dat.).
- πεινάω**, -οντα, -οντε (*πεινή*, *hunger*; cf. *πένομαι*, *πέν-ης*, *poor man*; and Lat. *penŭria*), pres. partic., *being hungry*.
- πείραρ**, τό, *end, decision*, Σ 501.
- πειράω**, fut. *πειρήσω*, *try, make trial of* (gen.); mid. *πειράται*, fut. *πειρήσομαι*, aor. *ἐπειρήσατο*, subj. *πειρήσομαι* (T 70), -εται (Σ 601), imperat. *πειρήσαι*, pass. aor. subj. *πειρηθόμεν*, as depon., *try, make trial of* (w. gen., but accus. in Σ 601).
- πειρηγῶ** (*πειράω*), *try*.
- Πειρίβοος**, *Peirithŏus*, king of the Lapithae in Thessaly.
- πείρω**, aor. *ἐπείρω* and *πείρω*, *pierce*; perf. partic. *πεπαρήρω*, *studded*. Compare *περ-ώνη* and *πέρ-πη*, *drusoch*.
- πέσειναι**, *πέσεισθαι*, see *πέιθε*.
- πέλαγος**, aor. *πέλασας*, *make approach, lower into* (A 434); pass. aor. *πελάσθη*, *approach, come nigh*.
- Πελασγικός**, adj., *Pelasgic*; the Pelasgians were reputed to be the original inhabitants of Greece.
- πῆλας**, ἡ, *wild pigeon, dove*.
- πῆλας**, ὁ, dat. plur. *πελέκεσαι*, *axe or hatchet*, O 711.
- πελεμίζω**, infin. *πελεμιζόμεν*, aor. infin. *πελεμίζαι*, *shake, make tremble*.
- πῆλομαι**, *be in motion*; see *πέλω*.
- Πήλοψ**, *Pe'lops*, son of Tantalus and father of Atreus and Thyestes.
- πέλω**, -ει, usually in mid. *πέλωμαι*, imperf. *πέλοντο*, iterat. *πελέσκετο*, 2 aor. *ἔπλεο* or *ἔπλευ*, *ἔπλετο*, *be in motion*; *be*; *rise* (Γ 3). Cf. note on Γ 287.
- πῆλωρ**, τό, *monster*, Σ 410.
- πελώριος**, adj. (*πέλωρ*), *monstrous, mighty*.
- πῆλωρον**, τό (*πέλωρ*), plur. *πέλωρα*, *monster, portent*.
- πέμπω**, fut. *πέμψω*, aor. *ἔπεμψε(ν)* and *πέμψ(ε)ν*, subj. *πέμψω*, infin. *πέμψαι*,

send, send off or away, escort. Cf. notes on Π 454, 871.

πενταφόρα, τὰ (πέμπε = πέμπε and βελός), five-tined spits, or five-tined forks. Cf. A 463.

πένθος, -ος, τό (cf. πάθος), grief, sorrow.

πένομαι (cf. πένης, poor man, and Lat. pēnūria), be busied about, prepare.

πενταέτηρος, -ον (Fétos), five years old.

πέντε, five.

πεντήκοντα, fifty.

πεντηκοντόγυος †, adj., of fifty acres, I 579.

πεπαλαγμένον, see παλάσσω.

πεπαρμένον, see πείρω.

πέπαιμαι, πεπαυμένοι, see πάω.

πέπηγε, πέπηγεν, see πήγνυμι.

πεπίθειν, πεπίθησα, πεπίθειμαι, πεπίθωμεν, see πείθω.

πεπληγμένον, πεπληγόντο, πεπληγώς, see πλήσσω.

πέπλος, ὁ, peplos, gown of the Homeric woman; Introduction, 17.

πεποιθής, πεποιθώς, see πείθω.

πέποσθε = πεπόσθατε (cf. πόσχω), Γ 99.

πεποτήσθαι (§ 187), see ποτόμαι.

πεπραμένον, πέπρωται, see πόρον.

πεπτηότες, see πτήσσω.

πέπυστο, see πυθάνομαι.

πέπων (πεπ- of πέσσω), properly ripened; always used figuratively by Homer; voc. πέπον, dear (Π 492), dear friend (I 252); πέπωνες, weaklings (B 235).

περ, enclitic particle, very, at least, at any rate, even; it strengthens the preceding word. It is common w. concessive partic. See note on A 131.

περώ (root περ of πείρω, περόνη, etc.), aor. ἐπέρησεν, pierce, press through.

Πέργαμος, -ου, ἡ, Pergamus, the citadel of Troy.

πέρω, aor. πέρσε(ν), partic. πέρωσ, 2 aor. ἐπέρων, mid. 2 aor. in pass. sense πέρω (Π 708), destroy, ravage, plunder.

περὶ (never elided, § 40, 2), adv. and prep. w. gen., dat., or accus. W. gen. over, above, more than, about, concerning, in behalf of. W. dat. around, about, in loc. relation. W. accus. around, about. Also accented περί, §§ 164, 166, 167. Meaning as adv. around, superior, exceedingly, above all others.

περιάγγρας comp. †, pres. indic., bursts around, rings around, Π 78.

περιδρομον comp. †, ran around, X 389.

περιδρομος, -ον (περιδραμείν), that may be run around, open to approach.

περὶ . . . ἐννίμ, aor. in tmesis περι . . . ἔσσειν (Π 680), imperat. περι . . . ἔσσειν (Π 670), clothe . . . about in.

περὶ . . . ἔσχεθον (ἔχω), 2 aor. in tmesis, compassed . . . about, O 653.

περιέχομαι, 2 aor. imperat. περιέχου, hold oneself about, protect.

περιστάμαι, imperf. περιστάται, 2 aor. act. περιστήσων, stand around.

περικαλλής, -ές (κάλλος), very beautiful.

περὶ . . . καλίπτω, aor. in tmesis περι . . . ἐκάλυψεν (Π 735), covered about.

περικεμαι, -ται, partic. περικεμένον, be laid around, lie around, embrace; be laid up in abundance, be gained.

περικλυτός, -όν (κλύω), highly renowned, illustrious, famous.

περικτίονες, men dwelling around, neighbors, Σ 212.

Πέρμος, accus. -ον †, Perimus, a Trojan killed by Patroclus, Π 695.

περιναίεται †, oi, neighbors, Ω 488.

περιπέλομαι, 2 aor. partic. περιπλομέ-

- ων*, move around, surround, be-leaguer.
- περί πρό**, adv., around and ahead (or before), Π 699.
- περι-(σ)σέλομαι**, imperf. *περισσεύοντο*, shake around, wave around.
- περι-στίνεται** comp. †, pres. indic., is stuffed full, Π 163.
- περί-στησαν**, see *περι-ίσταμαι*.
- περίσχεο**, see *περιέχομαι*.
- περι-τροπέων** (cf. Σ 224), pres. partic., turning around, rolling on.
- Περιφήτης**, *Periphētes*, son of Co-preus, slain by Hector, O 638 (†).
- περι-φραδέως** (φράζομαι), very considerably, very carefully.
- πέρινημι**, pres. partic. *περνάς*, pass. *περνάμενα*, sell.
- περόνη**, ἡ, brooch. Introduction, 12.
- Περσεφόνη**, later *Περσεφόνη*, *Persephōne*, daughter of Zeus and Demeter and wife of Hades.
- πέσειν**, *πέσεισθα*, *πέσησι*, *πέσειον*, *πέσον*, *πέσων*, see *πίπτω*.
- πέσσω**, infin. *πέσσειμι*, cook, ripen; metaphorically in *Iliad*, enjoy (in ironical sense), B 237; brood over, nurse (Ω 617, 639).
- πέτα-λον**, τό (*πετάννυμι*), leaf.
- πετάννυμι**, aor. *πέτασσω*, spread.
- πετεπρός** (*πέτ-ομαι*), winged; *πετεπνά*, neut. substant., birds.
- πέτομαι**, 2 aor. *έπτατο*, partic. *πταμένη*, fly, speed on.
- πέτρα**, ἡ, rock, stone, cliff.
- πετρή-εις**, -εσσα, -εν (*πέτρα*), full of rocks, rocky.
- πέτρος**, ὁ, rock, stone.
- πέθομαι**, *πέθωσαι*, see *πυνθάνομαι*.
- πέφανται**, see *φαίνω*.
- πέφαται**, *πέφιν(ν)*, *πέφόντα*, see root *φεν*.
- πεφυγμένον**, *πεφυζότες*, see *φεύγω*.
- πῆ**, whither? where?
- πῆ**, enclitic, anywhere, anywhere, in any way.
- πηγεσι-μάλλω** †, adj., thick-fleeced, Γ 197.
- πηγή**, ἡ, spring, source, used by Homer in plur. only.
- πήγνυμι** (cf. Lat. *pingō*), fut. *πήξει*, aor. *πήξε*, infin. *πήξαι*, partic. *πήξας*, make fast, fix, plant; 2 perf. *πέπηγεν*, pluperf. *πέπηγει*, pass. pres. *πήγνυται*, aor. *επάγη*, be fixed; be stiff or rigid (X 453).
- πηγός**, -ή, -όν (*πήγνυμι*), compact, in good condition, well-fed.
- (1) **Πήδασος**, ἡ, *Pe'dasus*, town in Messenia, belonging to Agamemnon, I 152, 204.
- (2) **Πήδασος**, ὁ, *Pe'dasus*, horse of Achilles, Π 152, 467.
- πήλαι**, *πήλας*, see *πέλλω*.
- Πηλεΐδης**, -ᾶο and -εω, the son of *Pe'leus*, Achilles.
- Πηλεΐων**, -ῖωνος, the son of *Pe'leus*, Achilles.
- Πηλεΐς**, -ῆος and -έος, *Pe'leus*, king of the Myrmidons. He was the son of Aeacus, husband of Thetis, and father of Achilles.
- Πηληϊάδης**, -ᾶο and -εω, the son of *Pe'leus*, Achilles.
- Πηληΐος**, -ῆ, -ον, of *Pe'leus*, *Pe'leus's*.
- πήληξ**, accus. *πήληκα*, ἡ, helmet.
- Πηλιάς**, accus. -ᾶδα, ἡ (*Πήλιον*), *Pe'lian*, from Mount Pelion.
- Πήλιον**, *Pe'liion*, mountain in Thes-saly.
- πήμα**, -ατος, τό (*πά-σχω*), suffering, evil, calamity, distress.
- πημαίνω** (*πήμα*), aor. opt. *πημήναιω*, injure; commit wrong, begin hostilities.
- πήξει**, *πήξας*, etc., see *πήγνυμι*.
- πηός**, ὁ, connection by marriage (Γ 163), relation.
- πήχυς**, accus. dual -εε, ὁ, elbow, forearm, arm.
- πίδακος** †, *τής*, spring of water, Π 825.
- πίερα**, see *πίων*.—*πίμας*, *πίησθα*, see *πίνω*.—*πίεσθε*, see *πίω*.

**πίθει**, by-form of **πειθω**, aor. partic. **πιθήσας**, *yield to, rely on.*

**πίθηναι**, **πιθόμεν**, see **πειθω**.

**πίθος**, **δ**, *jar.*

**πικρός**, **-ή**, **-όν**, *sharp, pointed.*

**πυμπλάναται**, **ι**, *is filled*, I 679.

**πίμπλημι** (cf. Lat. *im-pleō*), aor. **πλήσων**, opt. **πλήσειαι**, partic. **πλήσασα**, mid. aor. partic. **πλησάμενος**, 2 aor. **πλήτο**, pass. imperf. **πίμπλητο**, *fill*; mid. *fill for oneself*; pass. w. 2 aor. mid. *be filled.*

**πίνω**, iterat. imperf. **πίνεσκον**, 2 aor. **έπιον** and **πίον**, subj. **πίνεσθα**, infin. **πίνεμεν** (Π 825), partic. **πίνοντες**, *drink.*

**πίοτατος**, see **πίων**.

**πίπτω** (**πέτ-ομαι**), fut. infin. **πεσέεσθαι**, 2 aor. **έπεσε** and **πέσε**, **έπεσον** and **πέσον**, subj. **πέσασι**, opt. **πέσαιεν**, infin. **πεσέειν**, partic. **πεσών**, *fall*; fall upon, with hostile design. Note on B 175.

**πιστός**, **-ή**, **-όν** (cf. **πιθόμεν**), *to be relied on, trusty, faithful.* Superl. **πιστότατος**.

**πίσυνος**, **-η**, **-ον** (**πεποιθός**), *relying on.*

**πίσυρες**, *four*, § 108, 4.

**Πιτθεύς**, **-ηος** †, *Pit'heus*, father of Aethre, Γ 144.

**πίπνημι** (by-form of **πεπώνυμι**), *spread out*; pass. imperf. **πίπναντο**, *were spread out, waved, floated.*

**πίπυς**, **ή**, *pine.*

**πιφαύσκω** and **πιφαύσκομαι** (**φάος**, **φαίνω**), *bring to light, announce, declare.*

**πίων**, **πίονος**, fem. **πίονα**, superl. **πίοτατος**, *fat, rich, fertile.*

**πλάζω** (cf. **πληγή**), *drive from one's course or from one's purpose, mislead, hinder*; pass. aor. partic. **πλαγχθέντας**, *driven.*

**Πλάκος**, **ή**, *Placus*, mountain in Mysia, a spur of Mt. Ida.

**πλατάνιστος**, **ή**, *plane tree.*

**πλατύς**, **-εία**, **-ό**, **broad**; *widely grazing* (B 474).

**πλέας**, see **πλείων**.

**πλείος**, **-η**, **-ον** (cf. **πίμπλημι**, **πλήρης**, Lat. *plē-nus*), *full.*

**πλείστος**, **-η**, **-ον**, superl. of **πολύς**, *most, very many, greatest, in greatest numbers.*—Neut. **πλείστον** as adv., *most.*

**πλείων** or **πλίον**, **-ον**, comparat. of **πολύς**, *more, greater*; accus. plur. **πλέας**, B 129.

**πλεκτός**, **-ή**, **-όν**, *plaited, twisted.*

**πλέω**, *sail.*

**πληγή**, **ή** (cf. **πλήσσω**), *blow.*

**πληθύς**, **-ός**, **-υί**, **-ύς**, **ή** (**πλήθος**), *crowd, throng, multitude, host.*

**πλήθω** (cf. **πίμπλημι**, **πλείος**, Lat. *plē-nus*), *be full.*—**πλήθουσαν** (*full*) **σελήνην** (Σ 484).

**Πληάδες** (Attic **Πλειάδες**), *Plei'ades*, a group of stars.

**πληζόμενος**, **πληξέ(ν)**, see **πλήσσω**.

**πληξέ-ιππος**, **-ον** (**πλήσσω**), *horse-lashing.*

**πλήσαν**, **πλήσειαν**, etc., see **πίμπλημι**.

**πλησίος**, **-η**, **-ον**, *near, neighboring*; as substant., *neighbor.*—Neut. **πλησίον** as adv., *near* (Γ 115), w. gen.

**πλήσσω**, aor. **πλήξε(ν)**, 2 aor. infin. **πεπληγέμεν**, 2 perf. partic. **πεπληγώς**, *strike, smite, beat, scourge, whip* (Π 728); mid. aor. partic. **πληξάμενος**, 2 aor. **πεπληγόντο**, *strike or smite one's own thighs* (Π 125), *breast* (Σ 31, 51). Cf. note on O 745.

**πλήτο**, see **πίμπλημι**.

**πλούτος**, **ό** (**πίμπλημι**), *wealth, riches.*

**πλυνός**, **ό** (**πλύω**), a place where clothes are washed, *washing-pit.* It was lined with stone and received its water from a neighboring fountain or river.

**πλύνω**, iterat. imperf. **πλύνεσκον**, *wash clothes.*

**πνέω** (and **πνέω**), *blow, breathe*; pass. perf. partic. **πεννόμενος**, *animated, wise, prudent.* Cf. § 150.

πνοή, ἡ (πνέω), *breath, blast of wind.*

Ποδάργη, *Podarge*, a storm-wind, the mother of the horses of Achilles.

ποδ-άρκης, -ες, *swift-footed.*

ποδ-ηρεκής, -ές (πούς and ἕρεκα of ἐρεκαί, cf. φέρω), *reaching to the feet*, epithet of shield. Introduction, 25.

ποδ-ήνεμος, -ον (ἄνεμος), *wind-footed, wind-swift.*

ποδ-οκείησι †, ταῖς, *swiftness of foot*, B 792.

ποδ-ώκης, -ες (ώκός), *fleet-footed.*

ποθ' , before rough breathing, for ποτ' = ποτε (ποτέ).

ποθέν, ποθεν, enclitic adv., *from some place or other.*

ποθέω (ποθή), iterat. imperf. ποθέεσκε, *desire, long for.*

ποθή, ἡ, *desire, yearning.*

ποθί, ποθε, enclitic adv., *anywhere; at any time, ever.*

ποιέω, imperf. ποιεῖ, aor. (ἐ)ποίησε(ν). (ἐ)ποίησας, opt. ποιήσωμεν, partic. ποιήσωτες, *make, construct, build; mid. imperf. ποιέωμεν, fut. ποιήσομαι, aor. ποιήσασθαι, subj. ποιήσεται, make for oneself, take to oneself as son (I 495) or wife (Γ 409), make . . . one's own.*

ποιήσας, -εσσα, -εν (ποίη, *grass*), *grassy.*

ποιητός, -ή, -όν (ποιέω), *made, built.*

ποικίλλε †, imperf., *wrought with skill*, Σ 590. (Cf. ποικίλος.)

ποικίλμα, dat. plur. ποικίλμασιν, τό (ποικίλλω), *work of skill; gay-colored patterns*, Z 294.

ποικίλος, -η, -ον (cf. Lat. *pictus*), *skillfully wrought, skillfully decorated, inwrought; gay-colored, party-colored.*

ποιμήν, -ήνος, ὁ, *shepherd*. See notes on B 243, Γ 179.

ποιμνήμιον †, adj., *of a flock, of sheep*, B 470.

ποινή, ἡ (cf. ἔ-ποινα and Lat. *poena*), *expiation, pay, recompense*. Cf. note on I 632.

ποιος, -η, -ον, *what sort of.*

ποι-πνέ-ω (by reduplication from πνέω), imperf. (ἐ)ποιπνουν, *rant from work, be busy, bustle, bestir oneself.*

πολλέας, accus. plur. of πολλός. [Not to be confused w. πόλεις, from πόλις.]

πολλές, nom. plur. of πολλός.

πολλέεσσι and πολλέσι(ν), dat. plur. of πολλός. [Not to be confused w. non-Homeric πόλεσι, dat. plur. of πόλις.]

πολεμῆμος, -η, -ον (πόλεμος), *belonging to war, of war* (ἔργα).

πολεμίζω, infin. πολεμιζέμεν(α) and πολεμίζειν, fut. πολεμιζόμεν and πτολεμιζόμεν, *wage war, fight; w. dat. of pers. against whom war is waged; to wage war against* (Σ 258).

πολεμιστής, ὁ (πολεμίζω), *warrior, fighter.*

πολεμῶν-δε, *to war.*

πόλεμος and πτόλεμος, -οιο and -ου, ὁ, *battle, fight, conflict; war.*

πολέσι(ν), dat. plur. of πολλός. [Not to be confused w. non-Homeric πόλεσι, dat. plur. of πόλις.]

πολέων, gen. plur. of πολλός. [Not to be confused w. non-Homeric πόλεων, gen. plur. of πόλις.]

πόλιος, gen. of πόλις, *city*, § 103.

πολιήτης †, τοῖς, from nom. πολιήτης, men of the city, *townsmen*, B 806.

πολιός, -ή, -όν, *gray, hoary, white-foaming* (sea). [Not to be confused w. πόλιος, gen. of πόλις, *city* (§ 103).]

πόλις, ἡ, *city*. For declension see § 103.

πολίτης, ὁ (πόλις), *man of the city, townsman.*

Πολίτης, *Poli'tes*, a son of Priam.

πολίων, gen. plur. of πόλις, *city*, § 103.

πολλά, neut. plur. of πολλός, *much, earnestly* (ἠράτω); *often; very.*

πολλά-κι(ς), adv. (cf. πολλός), *often.*

πολλῶν and πολλέων, gen. plur. fem. of πολλός, -ή, -όν. See § 105.

πολλόν and πολύ, neut. as adv., *much, far, a long distance*; w. comparat. by far.

πολλός, -ή, -όν, see πολύς and § 105.

πολύ, see πολύς or πολλόν.

πολύ-αινος, -ον (αἶνος, *story, praise*), *much-praised, illustrious*.

πολύ-έτι, -έτις (ἄρισσῶ), *much rushing, stormy*.

πολύ-αρνί, dat. adj., *rich in lambs or sheep*, B 106.

πολύ-βυθής, gen. -έος (βένθος), *very deep*.

πολύ-βούται, οι (βούς), *rich in cattle*.

πολύ-δαίδαλος, -ον, *made with much art, artfully wrought*.

πολύ-δακρυς (δάκρυ), *abounding in tears, tearful*.

πολύ-δάκρυτος (δάκρυ), *much wept, much lamented*.

πολύ-δειράς, -άδος (δειρή), with many necks, *many-ridged*.

Πολυδεύκης, accus. -η, *Polydeuces* (Lat. *Pollux*), son of Tyndareus (or of Zeus, according to another story) and Leda, and brother of Helen and Castor. Cf. note on Γ 243.

πολύ-δωρος, -ον (δώρον), *much giving, richly dowered*, Z 394.

Πολύδωρος, *Polydorus*, youngest son of Priam by Laothoë—slain by Achilles.

πολύ-ἴγγυ, †, adj., *many-benched*, B 293.

πολύ-θαρσής, -ές (θάρασσα), *very bold, very daring*.

πολύ-κιστος, †, adj., *much-stitched, richly-decorated*, Γ 371.

πολύ-κλήϊς, dat. plur. -κλήϊσι, with many *thole-pins*, therefore *many-oared*.

πολύ-κοιρανί, †, ἡ, *the rule of many*, B 204.

πολύ-μητις (μητις), *of many counsels, crafty*.

πολύ-μήχανος, -ον (μηχανή, *contrivance, resource*), of many resources, *shrewd*.

πολύ-μῦθος, -ον, *of many words*.

πολύ-πενθής, -ές (πένθος), *very mournful*.

πολύ-πτυχος, -ον (πτύξ), having many folds; with many ridges and valleys, *many-valed*.

πολύ-ρρηγες (for -Ρρηγες), *rich in sheep*.

πολύς, neut. πολύ, and

πολλός, πολλή, πολλόν, and

πολύς, neut. πολύ, declined, §§ 105, 106; *much, many, large, great, long, broad*.—πολλά, neut. plur. as

adv., *much, earnestly, often, very*.—πολύ and πολλόν, neut. sing. as

adv., *much, far, a long distance*; by far.—Comparat. πλείων or πλείων, superl. πλείωτος.

πολύ-σκάθμοιο, †, adj., *much-bound-ing, agile*, B 814.

πολύ-σπερής, -ές (σπερῶ, *sow or scatter*), *widely-scattered*.

πολύ-στονος, -ον (στόνος, *sighing, lamenting*; στένω), *mournful, grievous*.

πολύ-τλῆς (τλήνω), *much-enduring*.

πολύ-φάρμακος, -ον (φάρμακον), *of many drugs, skilled in drugs*.

Πολύφημος, *Polyphemus*, a Lapith, A 264 (†).

πολύ-φλοισβος, -ον (cf. ἀφλοισμός, †, froth, O 607), *much-billowing, much-foaming, loud-roaring*.

πολύ-φορβος, accus. sing. fem. -ην (φορβή, *pasture, fodder*), *much-nourishing*.

πολύ-φρων, accus. sing. -ονα (φρήν), *possessed of much sense, very wise*.

πολύ-χαλκος, -ον, *rich in bronze*.

πολύ-χρῦσος, -ον, *rich in gold*.

πομπός, δ (πέμπω), *escort*.

πονέομαι (πόνος), imperf. (ἐ)πονείτα, aor. *πονήσατο*, *labor, toil; be busied with; accomplish*.

**πόνος**, ὁ (cf. *πένομαι*), *labor, work, toil; toil of battle.*

**ποντοπόρος**, -ον (*πείρω*), *sea-travering.*

**πόντος**, ὁ, *the deep or wide sea.*

(δ) **πότοι**, exclamation indicating amazement: *'tis past belief (A 254)! impossible! incredible!*

**πόρκης**, ὁ, *ring, ferrule*, Z 320.

**πόρον**, 2 aor. with no present, 3 sing. *πόρε(ν)*, subj. *πόρωσι(ν)*, imperat. *πόρε*, *furnish, give, grant, bestow; pass.* perf. *πέπωται*, *it is decreed by fate*, partic. *πεπωμένον*, *destined, doomed.*

**πόρπῆς** †, *tās, brooches*, Σ 401. Cf. Introduction, 12, 17.

**πορσύνω**, fut. partic. *πορσύνουσα*, *furnish, prepare; share* (Γ 411).

**πορφύρεος**, -η, -ον, *dark-gleaming, dark, purple* of various hues.

**πόσσε** (cf. *πόθεν*, *whence?*), interrog. adv., *whither?*

**Ποσειδάων**, -ωνος (Attic *Ποσειδῶν*), *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) **πόσις**, -ιος, ὁ (cf. *πότνια*, *δεσπότης*, Lat. *potis*, *potiri*). *lord, husband.*

(2) **πόσις**, -ιος, ἡ (*πέπωκα*, cf. Lat. *potius*), *drink.*

**ποσσημαρ** †, interrog. adv., *how many days?* Ω 657.

**ποταμός**, -οῖο and -οῦ, ὁ, *river.*

**ποτάομαι** (iterat. of *πέτ-ομαι*), *ποτῶνται*, perf. *πεποτήσθαι* (§ 187), *fly.*

**ποτέ**, *ποτε*, enclitic adv., *once on a time, one day, some day; ever* (after *εἰ, οὐ, and μή*).

**ποτί**, see *πρός*.

**ποτι** . . . *βάλλε*, see *προσβάλλω*.

**ποτιδέχομαι**, *look at.*

**ποτιδέχομαι**, 2 aor. partic. *ποτιδέμενοι*, *await, wait for.*

**ποτινίσσεται** comp. †, pres. indic., *entire*, I 381.

**πότμος**, ὁ (*πέτ-ομαι*, *πίπτω*), *what befalls, fate, doom.*

**πότνια** [cf. (1) *πόσις*], *mistress; revered.*

**ποτόν**, τό [cf. (2) *πόσις*], *drink*, always w. reference to wine.

**που** (cf. *ποθεν*), enclitic adv., *somewhere, anywhere; somehow, perhaps, doubtless, I suppose.*

**πουλ-βόταρα**, dat. -ῆ (*βόσκω*), adj. fem., *much-nourishing, fruitful.*

**Πουλυδάμας**, -ωτος, *Polydamas*, a Trojan, son of Panthoüs.

**πούλες**, neut. *πούλύ* (= *πολύς, πολύ*), see § 106, 2.

**πούς** (for *πό[δ]ς*), *ποδός* (for dat. plur. see § 83), ὁ, *foot*; plur. also *fleetness* (I 124, 266, 269), *foot-race* (X 160), *coming, mission* (I 523).

**πρακτεῖς**, -ων, αἱ, *diaphragm; mind, heart.*

**πρήθω**, aor. *πρήσε(ν)*, infin. *πρήσαι*, *blow, puff out; burn.*

**πρηκ-τήρ**, accus. -τήρα, ὁ (*πρήσσω*), *doer, performer.*

**πρηής**, -ές (cf. Lat. *pronus*), *flat on the face, forward, headlong*. [The reverse of *επτιος*, Π 289.]

**πρήξις**, ἡ (*πρήσσω*), *accomplishment; good result, good*, Ω 524.

**πρήσσω** (*περάω*), fut. *πρήξεις*, aor. *ἔπρηξας*, infin. *πρήξαι*, *traverse; accomplish.*

**Πρίαμ-ίδης**, -ἄω, *son of Pri'am*. The first syllable is lengthened in accordance with § 34.

**Πρίαμος**, -οῖο and -ου, *Pri'am*, son of Laomedon and king of Troy.

Genealogy of the House of Priam:

Zeus	
Dardanus	
Erichthonius	
Tros	
Ilus	Assaracus Ganymedes
Laomedon	Carys
Priam	Anchises
Hector, Paris, etc.	Aeneas



**πρῖν** (comparat. of **πρό**, cf. Lat. *prius*; 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.  $\Sigma$  135, 190, like the Attic usage.—**τὸ πρῖν, formerly.**—**πρῖν . . . πρῖν,** see notes on A 97, B 414.

**πρῖν γ' ἔτι, before, until.**

**πρῖν ἤ, sooner than, before, w. infin.**

**πρό** (cf. Lat. *prō*), **adv., before, before-time, forth, forward.** As **prep. w. gen., before, in front of.**

**προβαίω, perf. subj. προβεβήκη, go forward; be superior, surpass.**

**προβάλλω, throw forward; mid. 2 aor. προβάλλοντα, throw before oneself, scatter before oneself.**

**προβίβουλα †, 2 perf., I prefer, A 113.**

**προβλής, dat. ἤτι (προβάλλω), projected, projecting.**

**προβλάσκω, 2 aor. imperat. πρόμολε, partic. fem. προμολούσα, come or go forward.**

**προγενέστερος, comparat. of προγενής (ἔγεν-όμην), born before, older.**

**προγένοντο comp. †, 2 aor. of προγιγνομαι, came along, came forward,  $\Sigma$  525.**

**πρόδομος, δ, fore-house, entrance hall or vestibule between the court (αὐλή) and the great hall (μέγαρον). See the plan under μέγαρον.**

**προήκη, see προήκη.**

**προεῖδον, partic. προῖδάν, -όντες, foresee, see ahead, see before one.**

**προερίσσω, aor. προερίσσαν, row forward.**

**προερίω, aor. προερίωσεν, subj. προερίσσω, drag forth, drag down.**

**πρόες, see προήκη.**

**προέχω, partic. προέχοντι (X 97), projecting.**

**προθλυμνος, -ον, forth from the foundations, uprooted (I 541).**

**προθείω, -ουσιν (A 291 †), iterat. imperf. προθέσκε, run forward, rush to the front.**

**πρόθυρον, τό (θύρη), fore-door, gateway, front gate, i. e. the entrance to the courtyard (αὐλή) 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.]**

**προιάπτω (cf. Lat. *iaciō*), fut. προιάψει, aor. προιάψεν, hurl forth, send off.**

**προιδόντες, προιδάν, see προεῖδον.**

**προίημι, imperf. προίει, aor. προίηκα, -ε, 2 aor. imperat. πρόες, send forward, send forth, send on; hurl forward, hurl (ἐγχοσ); let go forth, yield; bestow (κῦδος).—1 aor. in tmesis πρό . . . ἤκε.**

**προκαθ-ίζονταν †, gen. plur. partic., settling to the fore, B 463.**

**προκαλόμαι, imperat. προκαλέσσαι, call forth to oneself, challenge.**

**προκαλιζομαι (καλέω), imperf. προκαλίετο, call forth, challenge.**

**πρόκαμαι, partic. προκείμενα, lie ready before.**

**προμαχίζω (πρόμαχος), fight in the fore ranks.**

**πρόμαχος, δ (μάχ-ομαι), fore-fighter, warrior to the front, champion.**

**προμηγήναι comp. †, 2 aor. pass. infin., to lie with . . . first, I 452.**

**πρόμολε, προμολούσα, see προβλάσκω.**

**πρόμος, δ (superl. of πρό), foremost, fore-fighter, champion.**

**προνοέω, aor. προνόησαν, foresee.**

**προπάροισ(ε), adv., before, in front of; often w. gen.**

**πρόπᾶς, -πᾶσα, -πᾶν, all forward, the whole, all.**

**προπρηγής, -ές, inclined forward.**

**προπροκυλινδομαι, roll over and over before.**

**πρόρῳω, flow forth.**

**πρός, προτί, and ποτί, 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 458), **before** (A 339), **on the side of** (X 198). **W. dat. on, upon.** **W. accus. to, toward; against** (X 112, Π 768).—Accented **πότι, § 164.** As **adv. besides, in addition** (E 307, Π 86, X 59).

**προ-αίτιναι, come to aid, help.**

**προσ-αυδάω, imperf. προσηύδαε** or **προσηύδα, 3 dual προσαυδήτην, speak to, address.**

**προσ-βαίνω, mixed aor. mid. προσέβησθε, 2 aor. act. partic. προσβάς, go to; step upon** (Π 863).

**προσ-βάλλω, 2 aor. in tmesis ποτί . . . βάλλε** (A 245), **throw his scepter to the ground** (dat.).

**προσ-εἶπον, 2 aor., προσείπε, opt. προτί-εἶποι, say to, speak to, address.**

**προσ-έκατο comp. †, imperf. of πρόσκειμαι, were fixed on, † 379.**

**προσ-ερέγεται comp. †, pres. indic., break foaming against, O 621.**

**προσέφη, -ης, see πρόσφημι.**

**προσεφάνε(ν), -ον, see προσφώνω.**

**προσηύδαε, see προσαυδάω.**

**πρόσ-θε(ν), adv., before, in front; of time, formerly, first** (Γ 317, 346). **W. gen. before, in front of.**

**πρόσ(σ)ω, adv., forward; of time before, to the past** (A 343), **opposed to πίσ(σ)ω.** (Others understand πρόσσω to refer to the future, and πίσσω to the past.)

**πρόσ-φημι, imperf. προσέφησ, -η, speak to, address a person or persons in small numbers, never an assembly.**

**προσ-φώνω, imperf. προσεφάνε(ν), -ον, speak to, address individuals only.**

**πρόσω, see πρόσ(σ)ω.**

**πρόσ-ωπον, τό (ἄνω), face.**

**προ-τάμνω, 2 aor. partic. προταμών, cut or carve first.**

**πρότερος, -η, -ον** (comparat. of πρό), **former; earlier, before, sooner, first** (Γ 351).

**προτίεω (πρότερος), adv., farther, forward.**

**προ-τεύχω, do before, pass. perf. infin. προτετεύχθαι, w. τὰ μὲν . . . ἐάσωμεν (= προγεγονότα καταλιπώμεν), let us forsake the things that are done before, let bygones be bygones, "let old bygones be" (Tennyson). Cf. Π 60.**

**προτί, see πρόσ.**

**προτιεῖποι, see προσείπον.**

**προτι-όσσομαι, gaze upon, X 356.**

**πρό-τονοι, ol (προ-τείνω), forestays, ropes extending from the mast-head to the bow of the Homeric ship** (A 434).

**προ-τρέπομαι, 2 aor. infin. προτραπέσθαι, turn oneself, give way to** (Z 336).

**προ-τροπήδην †, adv., headlong, Π 304.**

**προύχοντι, i. e. προ-έχοντι, projecting** (X 97).

**προ-φέρω, subj. προφέρωσιν, bear forth; carry off** (Z 346); **bring** (I 323); **cast reproaches on** (B 251), **cast in one's teeth** (Γ 64). **Mid. offer oneself ready for, offer, begin** (Γ 7).

**προ-φεύγω, 2 aor. partic. προφυγόντα, escape from.**

**πρό-φρων, dat. -φρονι (φρήν), with forward heart, with heartiness, heartily; θυμῷ πρόφρονι, in earnest** (X 184).

**προφυγόντα, see προφεύγω.**

**προ-χέομαι, imperf. προχέοντο, stream forth.**

**πρό-χνη (γόνυ), forward (or fallen) on the knees.**

**πρυμνή [πρυής], ἡ (fem. of πρυμός), stern of a ship.** (In Caer'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 πρύμνη, πρύμνα.)

πρωμή-θεν †, *from or by the stern*, O 716.

πρωμήσια, τὰ (πρωμή), *ropes for making the stern of a ship fast to the shore, stern-cables*.

πρωμός, -ή, -όν, *the extreme of, undermost, end of, stern of* (O 704. Π 286); *at the root* (E 292).—πρωμόν, neut. substant., *the root, the base* (E 339).

πρόην (πρό), adv., *lately*.

πρῶι (πρό), adv., *early*.

πρῶτ' (α) †, adv., *day before yesterday*, B 303. See note.

πρόνες, οἱ, *forelands, jutting parts of mountains, peaks*. Note on Π 299.

Πρωτεσίλοος, *Protesila'us*, son of Iphiclus and leader of the Thesalians, O 705.

πρώτιστος, -η, -ον (superl. of πρώτος), *first of all*.—πρώτιστα, neut. plur. as adv., *first of all*.

πρώτος, -η, -ον (superl. of πρό), *first, foremost; front* (X 66); *front of* (T 50).—(τὰ) πρώτον, (τὰ) πρώτα, as adv., *first, at first; once for all* (Z 489, etc.).

Πρωτό †, *Pro'to*, a Nereid, Z 43.

πταμένη, see πέτομαι.

πτελέη, ἡ, *elm*.

πτερόνης †, τῆς, *heel*, X 397.

πτερόεις, -εσσα, -εν (πτερόν, *feather, wing; πέτομαι*), *feathered arrows* (Π 773); *winged words*.

πτερούξ, -υγος, ἡ (cf. πτερόεις), *wing*.

πτῆσσω, perf. partic. πεπηγότες, *cover*.

πολεμιζόμεν, see πολεμίζω.

πολεμιστῆ †, τῶ, *warrior*, X 132. (Cf. πολεμιστής.)

πόλεμος, see πόλεμος.

πολί-εθρον, τό (πόλις), *city*.

πολι-πορθος, δ, ἡ (πέρθω), *city-destroying, city-sacking*.

πόλις (= πόλις), πόλιος, πόλιν, ἡ, *city*, §§ 103, 104.

πτύγμ'(α) †, τό, *fold of garment*, E 315.

πτῆξ, plur. πτήξες, ἡ (cf. πτήγμα, E 315), *layer of ox-hide shield*. Introduction, 24.

πτῆξ, accus. πτῆκα (cf. πτήσσω), *covering* (X 310).

Πυγμαίοισι †, τοῖς, *Pygmies*, Γ 6. See note.

πυθίσθαι, πύθηναι, πυθόλατο, see πυθάνομαι.

πυθῆν, dat. -μένοι, δ (Lat. *fundus*, Eng. 'bottom'), *support, feet of a tripod*, Z 375.

Πυθία, dat. -οῖ, *Py'tho*, region in Phocis, under Mt. Parnassus; later Delphi. See note on I 405.

πύκα, adv., *closely, strongly; thickly*, i. e. often (I 588); *wisely* (I 554).

πυκάξω (πύκα), aor. partic. πυκάσας, *cover closely*.

πυκνός, -ή, -όν, and πυκνός, -ή, -όν (πύκα), *close, dense, thick, closely set together, well-built; wise, shrewd* (Βουλῆν, B 55; μήδεα, Γ 202; ἐφετην, Z 216).—πυκνός, *closely, strongly* (I 475).—πυκνά, *thickly, frequently* (Z 318).

Πυλάργης, *Pylar'tes*, a Trojan slain by Patroclus, Π 696 (†).

πυλα-ωρός, δ (πύλη and root *For*; cf. οἶρος, ὄρ-άω, Lat. *ver-eor*, Eng. 'ward,' and also θυραωρός, X 69), *guardian of the gate*.

πύλαι, αἱ, *gate, gates*; the plur. is often used with reference to the two folding leaves of a single gate.

Πύλιοι, οἱ, *Pyl'ians*, inhabitants of Pylos.

Πυλο-γενής, gen. -έος (cf. § 155, 4), *Py'los-born*.

Πύλος, -ου, ἡ, *Py'los*, city of Nestor in Messenia, opposite Sphacteria.

πύματος, -η, -ον, *last, uttermost* (Z 608).—πύματον, adv., *for the last time*.

πυθάνομαι and πύθουμαι, fut. πύσεαι, 2 aor. ἐπύθοντο, subj. πύθηναι, opt. πυθόλατο, infin. πυθίσθαι, pluperf. πέπυστο, *learn, hear, learn of, hear*

of (Z 465). W. accus. or gen. See also § 174 (1).

πίεξ (cf. Lat. *pugnus*), adv., with the fist, in boxing.

πῦρ, πυρός, τό, 'fire.'—Plur. πυρά, τά, 2d declension, watch-fires.

πυρ-άγρη, ἡ (ἀγρέω, take, catch; cf. πάλιν-άγρετον, A 526), fire-tongs.

Πυραίχμης, *Pyraech'mes*, leader of the Paeonians (Π 287), slain by Patroclus.

πυργηδόν, adv. (πύργος), like a tower, O 618.

πύργος, ὁ, tower.

πυρετόν †, τόν, fever, X 31.

πυρή, ἡ (πῦρ), funeral pyre.

πυροί †, οί, signal-fires, Σ 211.

πω, enclitic adv., ever, yet. Always after a negative.

πυλόμαι, iterat. imperf. πυλόσκειτο, fut. πυλόσσει; go often, frequent.

πῶμα, τό, cover, lid.

πῶ ποτε, after οὐ, never yet, never up to this time.

πῶς, interrog. adv., how? in what way?

πως, enclitic, in any way, in some way; after εἰ or αἰ, perhaps, by chance.—οὐ πως, in no way, not at all.

πῶν, plur. πῶα, τό, flock of sheep.

## P—ρ

πα, π' = πα. Cf. § 49, 1.

πασιθήρα †, τόν, hammer, Σ 477.

πάπτω, aor. infin. πάψαι, stitch; contrive, plot.

πάχων †, τήν, chine, I 208.

πάψοδῶ, ἡ, rhapsody, Introduction, δ.

πάψοδος, ὁ, rhapsodist, Introduction, δ.

πέα and πέα, adv., easily.

πέε(ν), see πέω.

πέετρα, τά (πέω), streams.

πέω (for *Fréy-ω* = *Férgy-ω* [i. e. -yō]; cf. *Férgyon*), aor. έρεα, έρ(ρ)εξε(ν), subj. πέξῃ, infin. πέξαι, partic. πέξας, pass. aor. partic. gen. ρεχθέντος, do, do good or ill to a person (accus.); perform a sacrifice, offer.

πέθεα, -έων, τά, limbs, body.

πέα, adv., easily.

πέξαι, πέξας, πέξῃ, ρεχθέντος, see πέζω.

πέπω, incline downward, sink.

πέω, imperf. έρpee(ν) and πέε(ν), flow.

ρήγμῖν, -ῖνος, ὁ (ρήγνυμι), breakers, surf.

ρήγνυμι (Lat. *frangō*), aor. έρρηξε(ν), ρήξε(ν), infin. ρήξαι, partic. ρήξας, break, break through; break in pieces; ρήγνυτο (Σ 67), broke itself, broke.

ρήγος, τό, rug.

ρήϊδιος, -η, -ον (Attic ρήδιος, cf. ρεία), easy. Comparat. ρήϊτερος.—Adv. ρήϊδιως, easily.

ρήξαι, ρήξας, ρήξε(ν), see ρήγνυμι.

ρήξέηνωρ, -ωρος (ρήγνυμι, άνήρ), breaking the ranks of men, stormer of battle-lines.

ρήσοοντες †, pres. partic., stamping, Σ 571.

ρήτηρ' (α) †, τόν, speaker, I 443.

ρίγγω (ρίγος, cold; cf. Lat. *frigus*), fut. infin. ριγῆσει, aor. ριγσει(ν), 2 perf. subj. έρριγσει, shiver, shudder; fear.

ρίγιον (cf. ριγέω), neut. comparat., more shivery or frosty; more fearful, A 325.

ρίζα, -ης, ἡ, root.

ρίμφα (ρίπτω), adv., swiftly, fleetly.

ρίνός, ἡ, skin.

ρίπτω, aor. έρρῖψε and ρῖψε, throw, hurl.

ρίς, ρίνός, ρίνα, ἡ, nose; ρίνων, ρίνας, nostrils.

ρίψε, see ριπτω.

ροαί, -άων, αἰ (πέω), streams.

ροδανόν †, adj., waving, swaying, Σ 576.

ῥοδοδάκτυλος, -ον (ῥόδον, *rose*, δάκτυλος, *finger*), *rosy-fingered*.

ῥοή, only plur., see ῥοά.

ῥόος, ὁ (ῥέω), *stream*.

ῥόομαι (perhaps from stem *seru*; cf. Lat. *seruō*), imperf. ῥέτο, 3 plur. imperf. (or 2 aor.) ῥάστο (§ 142, 4, b), *preserve, defend*.

[To this present some scholars refer also imperf. ἐῤετο (Z 403), aor. ἐῤόστο (E 344), 2 aor. ἐῤύσο (X 507), ἐῤῦτο (as if for ἐῤῦτο, Ω 499), perf. ἐῤόσται (as if for σεσῤόσται, A 239, X 303), and other doubtful forms.]

ῥύσασθαι, adj., *drawn together, wrinkled*, I 503.

ῥῦτήρ, dat. plur. ῥῦτήρσι, ὁ, *reins*, Π 475.

ῥυγάλιος, -η, -ον (cf. ῥήγ-νῦμι), *ragged, in shreds*, B 417.

ῥόομαι (Lat. *ruō*), imperf. ῥόοντο, aor. ἐῤῥόσσαντο, *rush; move briskly; dance* (Ω 616).

### Σ—σ

Σαγγάριος, *Sanga'rius*, a river flowing through Phrygia and Bithynia into the Pontus.

σάκος, -εος, τό, *shield*. Cf. Introduction, 23–26.

σάλπιγξ †, ἡ, *trumpet*, Σ 219.

σανίδες, -ας, αἰ (two-leaved) *doors*, I 583, Σ 275.

σάος (Lat. *sānus*), *safe*.—Comparat. σάωτερος †, A 32.

σαῶς (σάος), subj. σαῶς (I 681), σαῶ (I 424), σαῶσι (I 393), fut. σαῶσεις, aor. ἐσάωσας, subj. σαῶσθης, -ομεν, mixed aor. infin. σαωσέμεν (T 401), *save, keep safe, preserve*.

σαπήρ, see σήκω.

Σαρπηδών, -ῶνος, *Sarpe'don*, leader of the Lycians, slain by Patroclus.

σάφα (σαφής, *clear*), adv., *clearly*.

σαῖς, σαωσέμεν, etc., see σαῶς.

σαῶτερος †, comparat. of σάος, *more safely*, A 32.

σβέννυμι, aor. ἐσβεσε(ν), infin. σβίβσαι, *extinguish, quench, put out*; 2 aor. ἐσβη (intrans.), *was extinguished*.

σβαίνομαι (σέβας), aor. σεβάσαστο, *be or stand in awe of*.

σέβας, τό, *awe*, Σ 178.

σέθεν, σέτο, gen. of σέ, § 110.

σεῖω, *shake, brandish*.

σεῖλας, τό (cf. σελ-ήνη), *radiance, fire*.

σελήνη, ἡ, *moon*.

Σελλοί †, the *Selli*, priests of Pelasgic Zeus at Dodona, Π 294.

σέο, gen. of σέ, § 110.

σέσηπτε, see σήκω.

σεῦ, gen. of σέ, § 110.

σεύω, aor. partic. σεύās, *drive, urge on*; mid. imperf. ἐσεύοντο, aor. σεύατο, subj. σεύωνται, partic. σεύάμενος, 2 aor. or pluperf. ἐσεύοντο, perf. partic. ἐσευμένον, -ην, *hasten, hurry; be in haste*; but σεύωνται (Γ 26) is trans., *try to chase away*.

σηκός, ὁ (Lat. *saepēs*), *pen, fold*, for sheep; note on Σ 589.

σήμα, plur. -ατα, τό, *sign; portent* (B 308), *tomb* (B 814).

σημαίνω (σήμα), *give a sign, dictate, give orders*.

σήκω, perf. σέσηπτε, pass. 2 aor. subj. σαπήρ, rot, perf. *be rotten*.

σθεναρή †, adj. fem., *strong*, I 505.

Σθένελος, *Sthen'elus*, son of Capaneus and comrade of Diomedes.

σθένος, -εος, τό, *strength, might; troops*, Σ 274.

σιαλος, -αίο, ὁ, w. gen. σινός (I 208), *fat hog*. Cf. note on the double expression βοῖς ταῦρος, B 480, 481.

σίγαλας, neut. plur. σίγαλόεσσα, *gleaming*.

σιγή, τῆ, dat. only in Homer, *in silence*.

σιδήρειος, -η, -ον, and σιδήρεος, -η, -ον (σιδηρός), *made of iron* (therefore hard or unfeeling).

σιδηρός, ὁ, *iron*. See note on Σ 84.

**Σιδονίη-θεν** †, from *Sido'nia*, Z 291.  
Cf. note on Z 292.

**Σιδόνιος**, -η, -ον (*Σιδόν*, *Sí'don*), *Sido'nian* or Phoenician.

**Σίντιες**, *Sin'tians*, people dwelling on the island of Lemnos.

**Σιπύλος** †, τῆ, *Sip'ylos*, a mountain of Lydia, Ω 615.

**σίτος**, -οιο and -ου, δ, *grain, bread, food*.

**σιωπάω** (*σιωπή*), *be quiet*.

**σιωπῆ**, τῆ, dat. only in Homer, *in silence, silently*.

**σκάζω**, *limp, halt*.

**Σκαίαι πύλαι**, the *Scæ'an gate*, the great gate of Troy looking toward the Greek camp.—Without πύλαι, Γ 283. See note on B 809.

**σκαίος**, -ή, -όν (Lat. *scævus*), *left*. Fem. as substant., *left hand*.

**σκαίρω**, *bound, skip, trip*.

**Σκαμάνδριον** (*πεδίον*), **Σκαμανδρίη** (*λειμῶνι*), *Scaman'drian*, of the river Scamander.

**Σκαμάνδριος**, *Scaman'drius*, name given by Hector to his son, Z 402 (†).

**Σκάμανδρος**, *Scaman'drus* or *Scaman'der*, a river of Troy, called by the gods Xanthus.

**σκήπτροχος**, -ον (*σκήπτρον*, ἔχω), *scepter-bearing*.

**σκήπτρον**, τό (cf. Lat. *sc̄p̄t̄id*), 'shaft,' *staff, scepter*, B 186.

**σκιόωμαι** (cf. *σκη-άντιμ*, Lat. *scin-dō*), imperf. *ἐσκιδνωτο*, *scatter, disperse*.

**σκιάος**, -εσσα, -εν (*σκιή*, *shadow*), *shady*, § 159.

**σκόλοπις**, dat. -εσσι, οι, *stakes, palisade*.

**σκόπελος**, δ (Lat. *scopulus*), a *jutting rock, cliff*.

**σκοπή**, ἡ (*σκοπός*), *outlook place, height; watch hill* (X 145).

**σκοπός**, δ (*σκέπ-τομαι*, *look*), *spy, watchman*.

**σकुδμανέμεν** simple verb †, infin., *be angry*, Ω 592.

**σκούζομαι**, *be angry*.

**σκέμονος** †, τοῖς, *whelps*, Σ 319.

**Σκῆρος**, *Scy'ros*, a city in Phrygia (†) or the island between Lesbos and Euboea. See note on I 668.

**σκούτο-τόμων** †, τῶν, *leather-workers*, Η 221. See note on Π 106.

**σμεραγέω**, *resound*.

**σμερδαλίος**, -η, -ον (cf. Germ. *schmerzen*, Eng. 'smart'), *painful, dreadful, terrible*.—Neut. as adv. *σμερδαλέον*, -τα, *terribly*.

**σμερδόν**, adv. (cf. *σμερδαλέον*), *terribly*.

**Σμινθεύ** †, voc., *Smin'theus*, epithet of Apollo 'of the mouse,' A 39.

**σμήχω** (cf. perhaps Germ. *schmauchen*, Eng. 'smoke'), *make smolder, burn*.

**σμήδιξ**, ἡ, *swelling, weal or wale*.

**σόςος**, -η, -ον (cf. *odos*), *safe*.

**σός**, σή, σόν, *thy, your, yours*, § 113.

**σώαργα** †, τά, *ropes*, B 135.

**σώω**, *draw*; mid. aor. partic. *σπασσάμενος*, *draw one's own*.

**σπέσαν**, **σπέσιος**, **σπέσιης**, see *σπέσιος*.

**Σπεία** †, *Spei'oa*, a Nereid, Σ 40.

**σπέσιος**, iterat. imperf. *σπέσιοςκε*, aor. *σπέσιω*, subj. *σπέσιος*, partic. *σπέσιος*, *pour a little wine on the ground before drinking, for the gods' portion; make libation*.

**σπέσιος**, τό, *cave, grotto*; the dat. *σπήι* (Σ 402) is probably for original *σπέει*.

**σπέσιος**, *hasten, be in a hurry*. Notes on Σ 373, 472.

**σπήι**, see *σπέσιος*.

**σπλάγχνα**, τά (cf. *σπλήν*, *spleen*), *inward parts, heart, lungs, liver, and so on*.

**σπόγγος**, δ, 'sponge.'

**σπονδή**, ἡ (*σπέσιος*), *libation, drink-offering*.

σπουδή, ἡ (σπεύδω), *haste, zeal*; dat. *with effort* on the part of the marshals, *hardly*, B 99.

στάξω, aor. στάξει, *drop, pour drops of*.

σταθμός, δ (cf. ἐστάθην of Ἰσθημι), *fold of sheep*; *stable*, Σ 589.

στάξει, see στάξω.

στάς, στάσκε(ν), see Ἰσθημι.

στατός (Ἰσθημι), *placed in the stall*, *stalled* (ἵππος).

σταφυλή, ἡ, *bunch of grapes*.

στελιαντο, see στέλλω.

στέρνα, dat. -ῃ, ἡ, *cutwater, stem of boat*, A 482.

στέχω (cf. στίχες), 2 aor. ἔστικον, *proceed in line, go*.

στέλλω, equiv., *send*; mid. aor. στέλιαντο, *furled* (A 433).

στέμμα, plur. -ατα, τό (στέφω), *wreath, fillet*.

στεναχίζω (στενάχω), mid. imperf. στεναχίζετο, *sigh, groan*.

στενάχω (στένω), mid. imperf. στενάχοντο, *sigh, groan*.

στένω, properly *straighten, pack full*; figuratively, *be distressed, groan* (Σ 33).

στερεώς (στερεός, *solid, firm*), *firmly, obstinately*.

στέρον, τό, *breast, chest*.

σπεροπ-ηγερέτα †, δ, *gatherer of lightning or waker of lightning*, Π 298.

στέυται, imperf. στεύτο, *press up or forward* (Monro, note on ρ 525), *behave as if, make sign, boast*.

στέφανη, ἡ (στέφω), *circlet, diadem* (Σ 597 is the only place in Homer where the word has the latter meaning). See also Introduction, 33.

στέφανός (στέφανος, *circle, crown*; στέφω), *set around, set in a circle*; pass. perf. ἐστεφάνωται, Σ 485, 'with which heaven is set around' or is crowned.

στέφω (cf. Lat. *stīpō*), properly *crowd full*; *set around, crown*.

στή, στήθε, etc., see Ἰσθημι.

στήθος, -εοι, τό, *breast, chest*.—στήθεσφι, gen. sing., X 284; dat., B 388.

στήλη, ἡ (στή-ναι), *pillar, gravestone*, Π 457. See note on Π 456.

στηρίζω (στερ-εῖς), *make firm, set fast*; pass. pluperf. ἐστήρικτο, *was set upon* (Π 111).

στήσαι, στήσαντο, στήσε(ν), στήσομαι, -όμεθα, στήσον, στήσωσι, στήτην, see Ἰσθημι.

στιβ-αρός, -ή, -όν (στειβω, *tread*), *trodden or pressed together, firm, stout, strong*.

στίζω, *shine, glisten*.

στίξ, στίχος, ἡ (cf. στείχω), *row, line, rank*, usually of warriors.—κατὰ στίχας (Γ 326), *each in his own line, in rows*.—ἐπὶ στίχας (Γ 113, Σ 602), *in rows, in lines*.

στίχας (στίχ-εσι). -δει (O 635), mid. imperf. ἐστίχοντο, *walk*; *proceed in ranks, march*.

στίχας, see στίξ.

στόμα, -ατος, τό, *mouth*.

στόμαχος, δ (στόμα), *throat*.

στοναχή, ἡ (στενάχω), *groan*.

στοναχῆσαι simple verb †, aor. infin. of στοναχέω, *to lament*, Σ 124.

στορέννυμι (Lat. *sternō*, Eng. 'strew'), aor. στόρεσαν, infin. στορέσαι, partic. στορέσας, *spread, spread out*.

στρατόμα (στράτος), imperf. ἐστράτοντο (MSS. ἐστρατόωντο), *be encamped*.

στράτος, δ (στορέννυμι), *camp, army in camp*.

στρεπτός, -ή, -όν (στρέφω), *to be bent, yielding*.

στρεφε-δίνθηεν †, aor. pass. 3 plur., *were set whirling, grew dizzy*, Π 792.

στρέφω, aor. partic. στρέψαντες, iterat. στρέψασκον, *turn about, turn*; mid. στρέφεται, fut. στρέψεται, pass. aor. partic. στρεφθεῖς, -εῖσα, *turn oneself, turn around or away*.

στρουθός, -οῦ, ἡ, *sparrow*.  
 στροφάλιγξ, dat. -γγι, ἡ (στρέφω),  
*whirl*.  
 στρωφάω (στρέφω), *turn*; mid. *turn*  
*oneself about, tarry* (I 463).  
 στυγερός, -ή, -όν (στυγέω), *loathsome,*  
*hateful; terrible* (X 483).—Adv.  
 στυγερῶς, *hatefully, to your hurt*  
 (II 723).  
 στυγία, *loathe, hate, fear*.  
 στυφέλλω, aor. ἐστυφέλιξε(ν), infin.  
 στυφέλλειαι, *strike, smite, thrust, or*  
*drive away*.  
 σὺ, *thou, you*; declined, § 110.  
 συγκαλέω, aor. partic. συγκαλέσας,  
*call together*.  
 συγχέω, imperat. σύγχει, *pour to-*  
*gether, disturb, trouble*; mid. 2 aor.  
 σύγγυτο, *were entangled, of reins*  
 (II 471).  
 σῦλω, aor. subj. σῦλήσω (X 258),  
 σῦλήσωσι, *despoil, strip, rob*.  
 συλλέγω, aor. partic. συλλέξας, mid.  
 aor. συλλέξατο, *gather together, col-*  
*lect*.  
 συμβάλλω, 2 aor. imperat. συμβάλετε,  
*throw together, bring together*.  
 σὺμ-παντες, -ων (πᾶς), *all together*.  
 συμφράδομοι †, *oi, counselors, ad-*  
*visers*, B 372.  
 συμφράζομαι, fut. συμφράσσομαι, aor.  
 συμφράσσατο, *consider counsels*  
*with, share counsels with*.  
 σύν and the older ξύν (which has  
 been preserved in some places by  
 metrical necessity), prep. w. dat.,  
*with, together with, with the aid of*.  
 συν- in comp., see also ξυν-.  
 σύν, see σύς.  
 σύν-αγον, see ξυν-άγω.  
 συν-αίρεται comp. †, aor. subj., *has*  
*hitched together*, O 680.  
 συν-αίρει, 2 aor. σύνειλεν, *take to-*  
*gether, crush together*, II 740.  
 σύν-αμι (εἰμι), imperf. dual συνίτην,  
*come together, encounter*.  
 σύνιλεν, see συναίρει.

συν-έχω, perf. partic. συνοχωκότε (§  
 127), *bent together, cramped*, B  
 218.  
 συν-ημοσίνᾱς †, τὰς, *compacts*, X  
 261.  
 σύνθεο, see συντίθημι.  
 συν-θεῖσαι, -άων, αἰ (συν-τίθημι), *com-*  
*pacts* (B 339), *commands* (E 319).  
 συνίτην, see σύναμι.  
 συνοχωκότε (§ 127), see συνέχω.  
 συν-τίθεμαι, 2 aor. imperat. σύνθεο,  
*take heed*.  
 σὺργξ, -γγος, ἡ, *shepherd's pipe*.  
 σὺς, σῦός, ὁ, ἡ (Lat. *sūs*, Eng. 'swine,'  
 'sow'). *wild boar* (I 539, 548, II  
 823); *domestic hog* (I 208, 467).  
 σφάζω, aor. σφάξε, ἔσφαξαν, *stick or*  
*stab in the throat, slay*.  
 σφείας, σφεας, accus. plur. of εἶο,  
 § 110.  
 σφέτερος, -η, -ον, *their own, their*,  
 § 113.  
 σφέων, σφεων, gen. plur. of εἶο, § 110.  
 σφήκες, dat. -εσσι, *oi, wasps*.  
 σφι(ν), σφίσι(ν) and σφισι(ν), dat.  
 plur. of εἶο, § 110.  
 σφός, σφή, σφόν, *their own, their*,  
 § 113.  
 σφυρόν, τό, *ankle*.  
 σφῆ, nom. and accus. dual of σό,  
 § 110.  
 σφωε, *the two, the twain*, accus. dual  
 of εἶο, § 110. Cf. A 8.  
 σφῶι, nom. and accus. dual of σό,  
 § 110.  
 σφῶιν, gen. and dat. dual of σό,  
 § 110.  
 σφῶιν, dat. dual of εἶο, § 110. Cf.  
 A 338.  
 σφωίτερον †, *of you two*, A 216. Cf.  
 § 113.  
 σχεδόν, *from close at hand, close*  
*by, near*.  
 σχεδόν (σχεῖν, cf. ἔχω), *within grasp,*  
*near, near at hand*.  
 σχίθε, σχίθον, σχίθε, see ἔχω.



σχέ-τιλος, -η, -ον (σχῆν), holding out, persistent, stubborn, headstrong, implacable, harsh, cruel.

σχῆσθαι, see ἔχω and note on I 235.

σχίλη, ἡ (σχίλω, cleave), cleft wood, fire-wood.

σχίστο, see ἔχω.

σῶμα, -ατος, τό, dead body.

σῶς (cf. σῴος), safe (X 332).

### Τ—Τ

τ' = τε οἱ τοι.

τά, nom. plur. fem. of ἦ, ἡ, τό.

τάλαντον, τό (τλήνω), scale-pan, balances (in plur. only); talent, a weight of gold. See note on I 122.

τάλαρος, ὁ (τλήνω), basket.

ταλαίριος, adj. (for derivation see § 63. 2), enduring the ox-hide shield, stout in battle, sturdy. Cf. E 289.

Ταλθύβιος, Talthýb'íus, herald of Agamemnon.

τάλλα, the other parts, the rest; cf. § 44.

τάμε, ταμίαν, etc., see ταμῆς.

ταμίη, ἡ (τάμνω), stewardess, house-keeper.

ταμίης, ὁ (τάμνω), steward.

τάμνω (Attic τέμνω), 2 aor. τάμε, subj. τάμμεν, ταμίητε, infin. ταμίειν, partic. ταμόντα, -όντες, mid. imperf. τάμνοτο, 2 aor. infin. ταμέσθαι, cut, cut off, carve, wound; make oaths with sacrifice. Cf. B 124.

ταν-ηλεγής, gen. -έος (τείνω, ἔλγος), of distress drawn out, very distressing.

ταν-ήκης, -ες (ἀκ-ωκή), with stretched-out point, long and sharp, sharp-pointed, tapering (II 768).

τανύ-πεπλος, -ον, dressed in out-stretched or broad robe; Introduction, 20. Possibly it is merely a synonym of ἐλασσίπεπλος (Helbig), long- or trailing-robbed.

τανύ-φλοιον †, adj., with stretched bark, i. e. with smooth bark, II 767.

τανύω (cf. τείνω), aor. τάνυσσεν, τάνυσσαν, pass. 3or. τάνυσθε, τανυσθείς, stretch, stretch out; extend (I 213). Note on II 475.

τάπηξ, gen. plur. -ήτων, ὁ, coverlet.

ταράσσω, subj. aor. (συν-)ταράξω, confuse, disturb; pluperf. τετρήχει, was in confusion.

ταρβέω, aor. τάρβησεν, partic. τάρβησας, -σαυτε, be terrified, fear. Cf. A 331.

τάρπησαν, ταρπέμεθα, see τέρπω.

ταρφία, adv. (ταρφής, τάρφος), thickly, often, again and again, X 142.

τάρφος, dat. plur. τάρφουσιν, τό (τρέφω), thicket.

ταρφέω, fut. ταρφήσουσι, bury. See note on II 456.

ταύρος, ὁ (Lat. taurus), 'steer,' bull.

τάφος, ὁ (θάπτω), burial.

τάφος, ἡ (θάπτω), ditch, trench, moat.

ταφάν, 2 aor. partic. of which the perf. is τέθηκα, be amazed, dazed.

τάχα, adv. (ταχύς), speedily, directly, soon.—Comparat. θέσσον (note on II 129).—Superl. τάχιστα.—See also ἔντι.

ταχύ-πῶλος, -ον (πῶλος, young horse, Eng. 'foul'), with swift steeds.

ταχύς, -εία, -ός, quick, swift.—Adv. τάχα, which see; comparat. θέσσον (note on II 129); superl. τάχιστα.—See also ἔντι.

τε (Lat. -que), enclitic, and; but often not to be translated. See note on A 63.—For its force after a relative word see § 123, 3.—τε . . . τε, both . . . and; but sometimes not to be translated, as A 81, 82 (see note).—τε . . . ἢδέ, τε . . . ἢδέ, τε . . . καί, both . . . and.

τέγειο †, adj., roofed, Z 248.

τεθαλίαν, see θάλλω.

τεθιάλην, τέθηκε, etc., see θήσω.

**τείνω** (cf. *ταίνω*, Lat. *tendō*), aor. *τεῖ-  
νεν*, *τεῖνω*, partic. *τεῖνās*, pass. plu-  
perf. *τέτατο*, *stretch, draw tight*;  
*the reins tight to a chariot rim (ἔξ  
ἀντηγος)*; pass. *be stretched tight*  
(Γ 372), *be suspended* (X 307).

**τέτρα** †, *τά*, *constellations*, Σ 485.

**τέρω** (Lat. *terō*), *rub open or hard,*  
*fret, distress, harass.*

**τείχος**, -eos, *τό*, *wall*, especially of a  
city.

**τίκω**(ν), see *τίκτω*.

**τεκμαίρομαι** (*τέκμων*), aor. *τεκμήρατο*,  
set as a goal or limit, *decree,*  
*ordain.*

**τέκμων**, *τό*, *goal, end*; *sign.*

**τέκνον**, *τό* (ἐ-τεκ-ον of *τίκτω*), *child*;  
*young of a bird, nestling; foal of*  
*a horse.*

**τέκον**, *τεκοῦσα*, etc., see *τίκτω*.

**τέκος**, -eos, *τό* (ἐ-τεκ-ον of *τίκτω*),  
*child*; *young.*

**τέκτων**, -ωνος, ὁ (cf. *τέχνη*, *τίκτω*, *τέ-  
χω*), *worker in wood or stone, etc.,*  
*builder, carpenter.*

**τελαμών**, -ῶνος, ὁ (τληῖναι, Lat. *tollo*),  
*a belt for carrying or supporting;*  
*strap of shield* (Introduction, 24);  
*baldric of dagger.*

**Τελαμωνιάδης**, -ᾶο (Τελαμών), *son of*  
*Tel'amon, Ajax.*

**Τελαμόνιος**, *son of Tel'amon, TELA-  
MŌNIAN.*

**τελῶ**, *turn, become, be.*

**τέλαος**, -ον (τέλος), *perfect, unblem-  
ished.*

**τελέω** = *τελέω*, *fulfil.*

**τέλοσ-φόρος**, -ον (τέλος, φέρω), *perfect-  
ing, complete, full.*

**τελευτάω** (τελευτή), *perfect, fulfil.*

**τελευτή**, ἡ (τελέω), *end; object (μῦθου).*

**τέλω** (τέλος), fut. *τελέσονται*, aor. *τέλε-  
σας*, subj. *τελέσσω*, *τελέσωσι*, opt.  
*τελέσμαι*, *τελέσειε*, infin. *τελέσ(σ)αι*,  
pass. *τελείται*, fut. infin. *τελέσθαι*,  
perf. *τετέλεσται*, partic. *τετελεσμέ-  
νος*, *perfect, fulfil, bring to pass,*

*complete, finish; satisfy* (A 82);  
*pay* (I 156, 298). The perf. pass.  
partic. may mean *able to be ful-  
filled.*

**τέλῃας**, -εσσα, -εν (τέλος), *perfect,*  
*unblemished.*

**τέλλω**, w. *ἐπί* in tmesis, see *ἐπι-  
τέλλω.*

**τέλος**, *τό*, *end, fulfilment, completion*;  
dat. plur. *τελέσσω*, *companies*, Σ  
298.

**τέλοσ-δε**, *to the end.*

**τέλοσον**, *τό* (τέλος), *limit.*

**τέμ-νω**, *τό* (τέμ-νω = *τέμ-νω*, cf. Lat.  
*templum*), *a piece of land cut off, a*  
*god's or king's domain, precinct.*

**Τένεδος**, *Ten'edos*, *island near the*  
*Troad.*

**τένοντε**, *τό* (τείνω), *tendons*, X 396.

**τέο**, gen. sing. of *τίς*, § 122, 1.

**τέος**, -ή, -όν (Lat. *tuius*), *your* (sing.).  
See § 118.

**τέρας**, *τό*, *portent, omen.*

**τέρην**, -εῖνα, -εν, *tender.*

**τέρμα**, plur. -ατα, *τό* (Lat. *terminus*),  
*goal, around which horses turn in*  
*a race.* Cf. Lat. *mēta*.

**τερμ-όας**, -εσσα, -εν (τέρμα), *furnished*  
*with a boundary, well-bordered,*  
*rimmed, of a shield.* See Intro-  
duction, 25.

**τερπι-κράωνος** (for derivation see §  
59), *hurler of the thunderbolt, epi-  
thet of Zeus.*

**τέρπω**, mid. 2 aor. subj. *ταρπόμεθα*,  
reduplicated 2 aor. *τετάρπητο*, par-  
tic. *τεταρπόμενοι*, pass. 2 aor. *τάρπη-  
σαν*, subj. *τραπέλομεν, delight*; mid.  
and pass. *delight oneself, take de-  
light in, satisfy oneself.*

**τέσσαρες**, -α, *four.*

**τεταγόν**, 2 aor. partic. (cf. Lat. *tangō*),  
*seize.* No present.

**τετάρπητο**, *τεταρπόμενοι*, see *τέρπω*.

**τέταρτος**, -η, -ον (τέσσαρες), *fourth.*  
Neut. as adv. *for the fourth time.*

**τίτατο**, see *τείνω*.

τελεσμένον, perf. partic. of τελέω, able to be accomplished, § 427.

τετεύχατο, see τεύχω.

τέτηκα, see τήκω.

τετιηότες, perf. partic., *be grieved, distressed*. No present.

τετιμένος, see τίω.

τετιμήσθαι, see τιμάω.

τέτλαθι, τετλαίη, τέτληκας, see τλη-  
ναι.

τέτμεν and έτεμην (2 aor.), *came upon, found*. No present.

τετραίνω (τείρω), aor. τέτρηνε, *bore through*.

τετραπλή †, adv., *fourfold*, A 128.

τετράφαλος, -ον, *four-horned* (helmet); Introduction, 33.

τετραχθά, adv., *in four parts*.

τέτρηνε, see τετραίνω.

τετρήχει, see παράσσω.

τετριγώτας, see τριζω.

τεττίγισσιν †, *tois, cicadas*, Γ 151.

τετυγμένον, τέτυκται, τέτυκτο, τετέ-  
χοντο, see τεύχω.

τευ, gen. sing. of the interrog. pronoun τίς, § 122, 1.

τευ, gen. sing. of the indef. pronoun τις, enclitic, § 122, 2.

τεύχεα, -έων, τά, *arms*.

τεύχω (cf. τέκτων), aor. έτευξε and τεύξε, *make ready, work w. past tense wrought, build, prepare, cause*; mid. 2 aor. τετέχοντο, *prepared for themselves*; pass. perf. τέτυκται, *are done* (X 450), *is prepared* (Γ 101), *is* (X 30); partic. τετυγμένον, *built* (Z 243), *well-wrought* (Π 225), τετυγμένα, *wrought* (X 511); pluperf. (ε)τέτυκτο, *was built* (E 446), *was* (O 643, Σ 549); τετεύχατο, *were wrought* (Σ 574); aor. έτύχθη, *was made or caused* (Π 296), *was done* (B 320), *had taken place* (B 155). Also see κάμνω for the expression κάμει τεύχων.

τέφρη, ή (cf. Lat. *tepeō*), *hot ashes*.

τέχνη, ή (cf. τέκτων, τεύχω), *skill*.

τεφ, dat. sing. of the indef. pronoun τις, enclitic, § 122, 2. (Written τεφ after ουτε, Π 227.)

τέως, *meanwhile*.

τῆ (dat. of η), *here, there*; by which way, *where* (Z 393).

τήθεα †, τά, *oysters*, Π 747.

τήκω, perf. τέτηκα, *melt or pine away*.

τήλε, *afar, far*; w. gen. *far from*.

τηλε-δαπός, -ή, -όν, *remote, distant*.

τηλεθάων, -όνας (θάλλω), *flourishing, in the bloom of youth*.

τηλε-κλειτός, -όν, and τηλε-κλυτός, -όν, *far-famed*.

Τηλέμαχος, *Telemachus*, son of Odysseus.

τηλικός, -η, -ον, *of such age, so old*.

τηλόθεν (τήλε), *from afar*.

τηλόθι (τήλε), *afar, far*.

τηλόσε (τήλε), *to a distance, far off*.

τηλύγετος, -η, -ον, of uncertain origin and meaning; *of tender youth; beloved*.

τί, neut. of interrog. pronoun, *what* †  
As adv. *why* †

τι, neut. of indef. pronoun, *any, some*.  
As adv. *somewhat*; after negatives, *at all*.

τί, see τίω.

τιθήμι, -ησιν, 3 plur. τιθείσιν, imperat. τίθει, imperf. (ε)τίθει. fut. θήσεις, infin. θήσειν and θησέμεναι, aor. έθηκα, έθηκε(ν) and θηκε(ν), 3 plur. έθηκαν, 2 aor. έθεσαν and θέσαν, subj. θείω, θήης, θείομεν, opt. θείης, imperat. θές, infin. θέμεναι, partic. θέντες, mid. imperf. τίθεντο, 2 aor. θέτο, έθετο, imperat. θέσθω, θέσθε, partic. θέμενος, *set, place, put, lay; cause, make, prepare*.—Mid. *set or prepare one's own*, etc.

τιθήνη, ή, *nurse*.

τίκτω (cf. τέκτων), 2 aor. τέκον, έτεκες, έτεκε(ν) and τέκε(ν), infin. τεκείν, partic. τεκούσα, mid. 2 aor. τέκετο, τεκόμεσθα, infin. τεκίσθαι, *beget, bear, give birth to*.

**τῶλα**, *tear out, pluck.*

**τιμάω** (τιμή), *plu.* τιμήσουσι(ν), aor. τιμήσας, subj. τιμήσης, γ, -ομεν, imperat. τιμήσον, mid. fut. infin. τιμήσεσθαι, pass. perf. infin. τετιμήσθαι, value, honor.

**τιμή**, ἡ (τίω), valuation, *fine, recompense; honor, respect.*

**τιμῆς** (= τιμήεις), accus. τιμήντα (= τιμήντα), valued, honored (I 605), *precious, costly* (Σ 475).

**τίνα**, accus. sing. masc. of τίς, *whom?* Π 692.

**τινά**, τίνα, accus. sing. masc. or fem. of the indef. pronoun τίς, enclitic.

**τινάς**, **τινάς**, accus. plur. masc. of the indef. pronoun τίς, enclitic, O 735.

**τινάσσω**, aor. ἐτίναξε, *brandish, shake.*

**τινῶμαι** (τίω), 2 plur. τίνυσθε, *punish.*

**τίω** (cf. τιμή), aor. opt. τίσειαν, *pay, pay for* (A 42); mid. fut. infin. τίσεισθαι, aor. opt. τίσαίμην, infin. τίσαισθαι, *take pay for* (B 356), *punish a person for something* (gen.).

**τίπτει** (τί ποτε, § 48), interrog., *why pray?*

**τίς**, τί (for special case forms see § 122, 1), interrog. pronoun, *who? what?* Neut. τί as adv., *why?*

**τις**, 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.*

**τίσαιμην**, **τίσαισθαι**, **τίσειαν**, **τίσεισθαι**, see τίνω.

**τίσις**, ἡ (τίω), payment, *punishment.*

**τίσων** (A 508), see τίω.

**τιταίνω** (τείνω), *stretch; draw* (B 390); *lift, hold out* (τάλαντα, X 209); mid. gallop at full speed (X 23).

**τιτσκομαι** (τυγχάνω), seek to hit, *aim.*

**τίω**, imperf. τιῶν, τιέ(ν) or τι²(ε), fut. τίσω, aor. ἐτίσας, subj. τίσωσι, imperat. τίσον, pass. perf. partic. τετιμένος, value, honor.

**τλήναι**, pres. wanting (cf. πολύ-τλᾶς, etc., Lat. *tolerō, tulī*), fut. τλήσομαι, 2 aor. ἔτλην, opt. τλάη, imperat. τλήτε, perf. τέτληκας, opt. τετλάη, imperat. τέτλαθι, *bear, endure, dare.*

**τό** (adv. accus.), *therefore* (Γ 176, Z 523).

τό in other uses, see δ, ἦ, τό.

(1) τοι, dat. of σό, § 110.

(2) τοι, enclitic particle, apparently the same as the dat. of σό, *you see, surely, certainly.*

**τοιγάρ**, *therefore.*

**τοῖος**, -η, -ον, *such.*—Neut. τοῖον as adv., *so much.*

**τοῖόςδε**, -ήδε, -όνδε (τοῖος: -δε adds to the demonstrative force), *such, so brave* (B 120).

**τοιούτος**, **τοιούτη**, **τοιούτο** (τοῖος) *such.*

**τοιχος**, -ου, δ, *wall* of a house.

**τοκεύς**, gen. plur. *τοκῶν* and *τοκέων*, δ (τίκτω), *parent.*

**τομήν** †, *τῆν*, *stump* of tree, A 235.

**τόξον**, τό, *bow*, often in plur. (note on A 45); *arrows* (O 709).

**τόσον**, see τόσ(σ)ος.

**τόσος**, -η, -ον, see τόσ(σ)ος.

**τοσόσδε**, -ήδε, -όνδε, in meaning like τόσ(σ)ος. Cf. *τοσ(σ)όσδε.*

**τοσοῦτος**, accus. -οῦτον (I 485), neut. plur. *τοσσαῦτα* (B 328), in meaning like τόσ(σ)ος.

**τοσσάκι**, *so often.*

**τοσσαῦτα**, see τοσοῦτος.

**τοσσόνδε** (X 41), adv., *so much, so, = τόσ(σ)ον.*

**τόσ(σ)ος**, -η, -ον, *so great, so much, so many.*—Neut. τόσ(σ)ον as adv., *so much; so far, almost* (Σ 378, X 322, see notes).

**τοσ(σ)όσδε**, -ήδε, -όνδε, in meaning like τόσ(σ)ος, but -δε adds to the demonstrative force.

**τότε**, *then, at that time.*

**τοῦνεκα** (§ 45), *on this account, therefore.*

τόσσα, for so long, meanwhile.

τράπεζα, -ης, ἡ (τετρα-πέδ-ια [i. e. -ya], cf. τρίπος), table.

τραπέζεις, accus. plur. -ῆας (τράπεζα), of the table, feeding at the table (κίνας).

τραπέομεν, see τέρω.

τράπετο, τράποντο, see τρέπω.

τραφόμεν, τράφην, τράφη, see τρέφω.

τρεῖς, τρία, 'three.'

τρέπω (Lat. torqueō), aor. ἔτραψε and τρέψην, opt. τρέψει, partic. τρέπας, mid. 2 aor. (ἐ)τράπετο, τράποντο, turn; mid. turn oneself.

τρέφω, aor. partic. θρέψασα, 2 aor. infin. (intrans.) τραφόμεν, pass. 2 aor. τράφη, τράφην, thicken; nourish, feed, raise, rear; pass. be raised, bred.

τρέχω, iterat. aor. θρέξασκον, 2 aor. ἔδραμον, run.

τρέψῃς, τρέψεις, τρέψην, see τρέπω.

τρίω, aor. τρέσε, ἔτρεσαν, flee.

τρήρων, accus. -ωνα (τρέω), timid.

τριτός, -ῆ, -όν (cf. τετραῖνω), perforated with holes, descriptive of bedsteads. See note on Γ 448.

τριχῆς, -εῖα, -ύ, rough, jagged.

τρίω, 2 perf. partic. τετριγῶτας, twitter, chirp.

τρίπλακα †, adj., accus. sing. of τρίπλαξ, threefold, Σ 480.

τριπλή †, adv., threefold, A 128.

τρίπολος, -ον, thrice plowed.

τρίπος, τρίποδος, δ, tripod.

τρίς (τρεῖς), thrice.

τρίτατος, -η, -ον (τρίτος), third.

Τριτογένεια, Tritogenei'a, epithet of Athene (X 183). Perhaps the original meaning was 'Water-born.'

τρίτος, -η, -ον (τρεῖς), third.—τὸ τρίτον, adv., in the third place.

τρίχας, see θρίξ.

τριχθά (τρῖς), in three parts.

Τροίη, Troy, (1) the district known as the Tro'ad or (2) the city Ἰλίος.

Τροίη-θεν, from Troy.

Τροίην-δε, to Troy.

τρομέω (τρόμος), tremble.

τρόμος, δ (τρέμω, tremble, Lat. tremō), trembling, quivering.

τρόπεον simple verb †, imperf., kept turning, turned, Σ 224.

τροφόντα †, also as variant in γ 290, adj., swollen, O 621.

τροχός, δ (τρέχω), wheel. See Σ 600, where alone in Homer the word means potter's wheel.

τρυγῶν, opt. -δοίεν, harvest.

τρίζητε †, pres. subj., coo, chatter, I 311.

τρουφάλαια, -ης, ἡ, four-horned helmet. See Introduction, 38. Doubtless the word came to signify simply helmet, when the horns and the derivation were both forgotten.

Τρωάδες, accus. -ας, αἱ, Tro'jan women.

Τρωαί, see Τρωός.

Τρώες, Τρώνω, Τρώεσσι(ν) and Τρωσί(ν), Τρώας, οἱ, Tro'jans.

Τρωάδες, -ων, αἱ, Tro'jan; as substant., Tro'jan women.

Τρωός, -ῆ, -όν, Tro'jan. Fem., plur. Τρωαί as substant., Tro'jan women.

τρωπῶν (τρέπω), mid. imperat. τρωπῶσθε, infin. τρωπῶσθαι, turn (oneself, in mid.) to flight (O 666) or back (Π 95).

τρωχῶν (τρέχω), -ῶσι, run.

τυγχάνω, 2 aor. ἔτυχες, subj. τύχωμι, hit. [Chance, be (or meet) by chance; obtain.]

Τυδείδης, -ῶο and -εω, the son of Ty'deus, Diomedes.

Τυδεύς, -έος, Ty'deus, son of Oeneus, who was king of the Aetolians, in Calydon.

τύμβος, δ (= late Lat. tumba, Eng. 'tomb'; cf. Lat. tumulus), mound of earth, barrow. See note on Π 456, 457.

τύνη, thou, you, § 110.

**τύπτω**, aor. partic. *τύψας*, pass. 2 aor. partic. *τυπέis*, *smite*. See note on O 745.

**τυτθός**, -όν, *little*.—Neut. *τυτθόν* as adv., *a little; by a little, narrowly* (O 628); *for a little time* (X 494).

**Τυφώεύς**, -έος, *Typho'eus*, a giant overcome by Zeus and lashed by his lightning; buried εἰν Ἀρίμοis (B 782, 783).

**Τυχίος** †, *Tych'ius*, famous worker in leather who made the shield of Ajax, H 220. [Quoted in note on Π 106.]

**τύχωμι**, see *τυγχάνω*.

**τύψας**, see *τύπτω*.

**τῶ** (see § 117), *then, therefore*.

**τῶ** in other uses, see δ, ἦ, τό.

**τῷ**, dat. sing. of the indef. pronoun *τις*, enclitic.

**τάς** = *ἑς, so*.

## Υ—υ

**Υάδας** †, *τάς*, *Hy'ades*, a group of stars whose rising is associated with the beginning of the rainy season, Σ 486.

**ὕβρις**, -ιος, ἡ (*ὕπερ*), *arrogance, haughtiness, insolence*.

**ὕγρός**, -ή, -όν, *wet*, A 312.

**ὕδωρ**, *ὕδατος*, τό (Lat. *unda*), *water*.

**ὕλας** (accus. plur.), *ὕλασι* (dat. plur.), *ὕλας* (accus. plur.), *ὕλας* (nom. plur.), *ὕλας* (dat. sing.), *ὕλας* (nom. plur.), *ὕλας* (dat. sing.), *ὕλος* (gen. sing.), see *ὕλας* and § 107.

**ὕλος**, δ, *son*. Full declension under § 107.

**ὕλακτίω**, *howl, bark*.

**ὕλη**, ἡ (cf. Lat. *silva*), *forest, wood*.

**ὕλη**, *Hy'le*, small town in Boeotia, H 221. [Quoted in note on Π 106.]

**ὕλη-ας**, -εσσα, -εν (*ὕλη*), *wooded*.

**ὕμεις**, *you*, § 110.

**ὕμναιος** †, δ, *marriage-song*, Σ 493.

**ὕμμε**, *you*, § 110.

**ὕος**, δ, *son*. See § 107, 1.

**ὕπ-άγω**, imperf. *ὕπαγε*, *lead under, harness to* (*ὕγνόν*).

**ὕπαλ**, loc. of *ὕπό*, *down*, Γ 217.

**ὕπαιθα** (*ὕπαλ*), adv., *away from beneath; before* (X 141); *beneath and away, at either side of* (Σ 421).

**ὕπ-αἴσω**, aor. partic. *ὕπαίξας*, *dart or glide out from beneath* (w. gen.).

**ὕπ-άλυξις**, ἡ (*ἀλύσκω*), *escape*.

**ὕπ-αν-ίστη** comp. †, *rose up beneath*, B 267.

**ὕπᾶσι**, see *ὕπειμι*.

**ὕπέδασαν**, see *ὕποδεδω*.

**ὕπέδεκτο**, see *ὕποδέχομαι*.

**ὕπ-εωρήσονται** comp. †, imperf., *were secretly arming themselves*, Σ 513.

**ὕπ-εἰκω**, imperf. *ὕποεικον*, mid. fut. *ὕπειξομαι*, *give way, yield, withdraw, retire*.

**ὕπ-εμ** (*εἰμ*), 3 plur. *ὕπέασι*, *be under*.

**ὕπερέχ(ε)ν**, -ον, see *ὕπερέχω*.

**ὕπ-έκ**, w. gen., *out from beneath, forth from; away from* (X 146).

**ὕπ-εκ-προ-θείω**, -ει, *run forth from under, outstrip in racing*.

**ὕπ-εκρύφθη** comp. †, aor. pass., *is hidden beneath*, O 626.

**ὕπ-εκ-φέρω**, imperf. *ὕπεξέφερον*, *bear away from*.

**ὕπ-εκ-φεύγω**, 2 aor. *ὕπεξέφυγε(ν)* and *ὕπέφυγε*, *escape, escape from*.

**ὕπέλυσας**, see *ὕπολύω*.

**ὕπέμμεν**, see *ὕπομμεν*.

**ὕπ-εμνήμικε** comp. †, *bows down his head, is cast down*, X 491.

**ὕπ-ένερθε**, *beneath* (w. gen.); *below* (i. e. in the world below, Γ 278).

**ὕπεξέφερον**, see *ὕπεκφέρω*.

**ὕπεξέφυγε(ν)**, see *ὕπεκφεύγω*.

**ὕπέρ** (Lat. *super*), prep. w. gen. and accus. **W.** gen. *above, over, in behalf of, by* (w. verbs of beseeching), *about* (= *περὶ*, Lat. *de*, Z 524). **W.** accus. *above, over, beyond, con-*

*trary to*.—Sometimes accented  
*ἄνω*, § 166.

**ὑπερβαίνω**, 2 aor. subj. *ὑπερβήη*, *transgress*.

**ὑπερβασία**, ἡ (*βαίνω*), *transgression*.

**ὑπέρβιος**, -ον (*βίη*), of exceeding  
 might, *furious, unbridled, insolent*.

**Ἐπηρεΐη**, *Hyperēia*, a spring in Thes-  
 saly. Cf. Z 457.

**ὑπερέχω**, imperf. *ὑπέρεχε(ν)*, *ὑπέρε-  
 χον*, 2 aor. *ὑπέρεσχε*, *hold* (*σπλάγ-  
 χνα*) *over* ('*Ἠφαίστιοι*), *hold* (*χείρας*)  
*before* (gen. or dat. of pers.), so  
*protect; rise above, tower above*.

**ὑπερθε(ν)**, adv., from above, *above*.

**ὑπερθρόσκω**, 2 aor. *ὑπέρθρον*, *spring*  
 or *leap over*.

**ὑπέρθυμος**, -ον, of exceeding spirit,  
*high-spirited*.

**Ἐπερίων**, -ονος, ὁ (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*.

**ὑπερμηνής**, -ῆς (*μένος*), of exceeding  
 might, *above all in might, very*  
*powerful*.

**ὑπέρορα** (= *ὑπὲρ μῶρον*), adv., *beyond*  
*(the decree of) fate*, B 155.

**ὑπεροπλήτῃσι** †, ταῖς, *acts of violence*,  
 A 205.

**ὑπερπέτομαι**, 2 aor. *ὑπέριπτο*, *fly* or  
*speed over the head* (X 275).

**ὑπερράγη**, see *ὑπο(ρ)ρήγνυμι*.

**ὑπέροτερος**, -ον, *superior, preëminent*,  
*distinguished*.

**ὑπερφίαλος**, -ον, *very powerful, arro-  
 gant, insolent*.—Adv. *ὑπερφιάλως*,  
*exceedingly, overmuch*.

**ὑπερήν** †, τῆν, *palate, roof of the*  
*moult*, X 495.

**ὑπέσταν**, see *ὑπίσταμαι*.

**ὑπεστανάχιζε** comp. †, imperf. of  
*ὑποστανάχιζω*, *groaned beneath*, B  
 781.

**ὑπέστη**, see *ὑπίσταμαι*.

**ὑπέσχετο**, see *ὑπίσχομαι*.

**ὑπέτρεσαν**, see *ὑποτρέω*.

**ὑπεχώρει**, see *ὑποχωρέω*.

**ὑπ-ηοῖος**, -η, -ον (*ἠώς*), *under the dawn*,  
*at daybreak*.

**ὑπ-ίσχομαι**, 2 aor. *ὑπέσχετο*, subj.  
*ὑπόσχωμαι*, *ὑπόσχωμαι*, imperat.  
*ὑπόσχεο*, infin. *ὑποσχέσθαι*, *promise*,  
*vow*.

**ἕπνος**, ὁ (Lat. *somnūs*, for *dor-nūs*),  
*sleep*. Also personified, the god  
 of sleep (Π 454, etc.).

**ὑπό**, ὑπ', ὑφ' (before rough breath-  
 ing), loc. *ὑπάλ* (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 ac-  
 cented **ὑπο**, §§ 164, 166.

Meaning as adv. *beneath, under-  
 neath; down* (Γ 217); *by stealth*  
 (Ξ 319). See also note on Ξ 570.

**ὑποβλήθην** †, adv., *interrupting*, A  
 292.

**ὑποβέβω**, aor. *ὑπέβειω*, partic.  
*ὑποβέβωσας*, *fear*.

**ὑποβεζῆν** †, ἡ, *means of entertain-  
 ment*, I 73.

**ὑποδέχομαι**, fut. *ὑποδέξομαι*, aor. *ὑπε-  
 δέξατο*, 2 aor. *ὑπέδεκτο*, *receive* into  
 one's hospitality or keeping.

**ὑπόδρα** (adv.), w. *ἰδών*, *looking from*  
*beneath, with a sullen or grim*  
*look*.

**ὑπόεικον**, see *ὑπέικω*.

**ὑπό** . . . ἦρον, see *ὑφαίρειν*.

**ὑπολέω**, aor. in thesis (Ω 498) *ὑπό*  
 . . . *ἔλυεν*, *make relax* (*γούνατα*)  
 in death; mid. aor. *ὑπέλευσα*, *set*  
*free for oneself from under*.

**ὑπομένω**, aor. *ὑπέμεινεν*, *wait for* the  
 attack of.

ὑπο-πλακίη †, adj., *under Pla'cus*, a spur of Mt. Ida, Z 397.

ὑπ-ὄρνυμι, *arouse*, aor. in tmesis ὑφ' ἔμερον ἄρσε (Ω 507).

ὑπο-(ρ)ρήγγυμι, *break underneath*; pass. 2 aor. ὑπερράγη, *breaks forth beneath*. Note on Π 300.

ὑποσταίη, ὑποστήτω, see ὑφίσταμαι.

ὑπο-στρέφω, aor. opt. ὑποστρέψεις, *turn back, return* (intrans. Γ 407).

ὑπόσχοο, ὑπόσχωμαι, etc., see ὑπίσχομαι.

ὑπόσχεσις, ἡ (ὑπ-ίσχωμαι), *a promise*.

ὑπο-τρέω, aor. ὑπέτρεσαν, *flee away*.

ὑπο-τρομέω, *tremble beneath*—in the legs.

ὑπό-τροπος, -ον (τρέπω), *returning*.

ὑπο-φενγέμεν comp. †, pres. infin., *to flee away from, to escape*, X 200.

ὑπο-φίηται †, οἱ, *interpreters of the divine will*, Π 235.

ὑπο-χωρέω, imperf. ὑπεχώρει, *withdraw, retire*.

ὑπ-όψιον †, adj., *despised*, Γ 42.

ὑπίστος, -η, -ον (ὑπό), *backward* (cf. Lat. *suprinus*). [The reverse of *πρηής*.]

ὑπ-ωρόφιοι †, adj., *under your roof*, I 640.

ὑμίλην, ἡ, *battle, conflict*.

ὑμίλην-δε, *to the conflict, to battle*.

ὑστάτιος, -η, -ον (ὑστατος), *rearmost, last*.

ὑστατος, -η, -ον (superl. of ὑστερος), *rearmost, last*.—Neut. ὑστατον, ὑστατα, as adv., *for the last time*.

ὑστερος, -η, -ον, *later, younger* in birth; *next* in succession.—Neut. ὑστερον as adv., *later, hereafter*.

ὑφαίνω, *weave*; figuratively, *devise, contrive plans, etc.*

ὑφ-αιρέω, imperf. ὑπό . . . ἤρεον (B 154), *take away from beneath*.

ὑφ-έντες comp. †, 2 aor. partic., *lowering it*, A 434.

ὑφ-ίσταμαι, 2 aor. act. ὑπέστη, ὑπέσταν,

opt. ὑποσταίη, imperat. ὑποστήτω, *place oneself under*; *submit oneself* (I 160); *promise*.

ὑψ-ηλός, -ή, -όν (cf. ὑψι, *on high*, ὑψ-οῦ), *high, lofty*.

ὑψ-ηρέφος †, adj. in gen. case, *high-roofed*, I 582.

ὑψι-βρεμέτης (βρέμω), *thunderer on high*, epithet of Zeus.

ὑψι-ζυγος, -ον (ζυγόν), *throned on high*.

ὑψι-πετής (πέτομαι), *high-soaring*.

ὑψι-πυλος, -ον (πόλη), *with high gates, high-gated*.

ὑψ-όροφος, -ον (όροφή, *roof*; cf. ἐρέφω), *high-roofed*.

ὑψόσσε (cf. ὑψοῦ), *on high*.

ὑψοῦ (cf. ὑψόσσε, etc.), *high up, on high*.

### Φ—φ

φάανθεν, see φαίνω.

φαινός, -ή, -όν (φάος), *bright, shining*.—Comparat. φαινώτερος.

φαίνω (φάος), pass. aor. φάανθεν, *shine*.

φάδμιος, -ον (φάος), *shining, splendid; glorious, illustrious*.

φάλην, etc., see φημί.

φαινόμενη(ν), partic. of φαίνω, § 155, 1.

φαίνω (φάος), aor. ἐφηνε(ν), pass. perf. πέφανται, 2 aor. (ἐ)φάνη, ἐφανε, subj. φανῆ and φανῆη, imperat. φάνθη, infin. φανήμενα, partic. φανέντα, bring to light, show, reveal; declare (§ 295); mid. and pass. be seen, appear, show oneself.

φάλαγξ, plur. φάλαγγες, ἡ (phalanx), *line of soldiers*.

φάλαξ (α) †, τὰ, metal bosses or disks on the helmet. Π 106. See also Introduction, 33.

φάλος, ὁ, *horn of helmet*. Introduction, 33.

φάμεν, φάμενος, φάντες, etc., see φημί. φανέντα, φάνη, φανῆ, φανῆη, φάνθη, φάνθηθι, φανήμενα, see φαίνω.

φάος, τό, *light; safety, victory, deliverance, delivery*.



φάος-δε, to the light.

φάρετρα, ἡ (φέρω, cf. Lat. *pharetra*),  
quiver for carrying arrows.

φάρμακον, τό, herb.

φάρος, dat. φάρεϊ, τό, elegant robe of  
linen, sometimes used as a shroud  
for the dead. See Introduction, 19.

φάς, φάσαν, see φημί.

φάσγανον, τό (σφάζω), sword.

φάσθαι, φᾶσθ(ν), see φημί.

φάτις, ἡ (φημί), report, saying.

φάτνη, ἡ, manger.

φάτο, see φημί.

φάβομαι, flee.

φαιδωλή †, ἡ, a sprouting, X 244.

φεν and φα, roots that appear in  
reduplicated 2 aor. ἐφεφνε(ν) and  
πέφνε(ν), ἐπέφνομεν, partic. πεφρόντα,  
pass. perf. πέφαται, slay.

φέριστος = φέρτατος.

φέρουσα †, Pherusa, a Nereid, X 43.

φέρτατος, -η, -ον, superl. of φέρτερος.  
best, most excellent, mightiest.

φέρτερος, -η, -ον, better, superior in  
rank, mightier.

φέρτρη †, τῷ, litter, i. e. bier, X 236.

φέρω (Lat. *ferō*, Eng. 'bear'), subj.  
φέρῃσι, imperat. φέρε (S 131), infin.  
φερέμεν and φέρειν, imperf. φέρε,  
φέρων, fut. ὄσει, -ομεν, infin. ὀσέμεν,  
aor. ἐνεικεν, ἐνεικαι, subj. ἐνεικω,  
opt. ἐνεικαι, infin. ἐνεικαι, mixed  
aor. imperat. ὀσετε, infin. ὀσέμεναι,  
bear, carry, bear off, bring; wage  
(war). Mid. φέρονται, fut. infin.  
ὄσεσθαι, aor. ἤνεικαντο, bear off for  
oneself, etc.; cf. act. Pass. be borne;  
rush, dash.

φεύγω (Lat. *fugō*), fut. φεύξομαι, infin.  
φεύξεσθαι, 2 aor. φύγε, -ον, subj.  
φύγησι and φύγη, opt. φύγομεν,  
infin. φυγείτω and φυγεῖν, perf. partic.  
πεφυγότες, πεφυγμένον, flee, es-  
cape; be driven in flight; flee  
from.—πεφυγότες, panic-stricken  
(cf. φύλα).

φή, φῆν, see φημί.

φή, same as ἔς, like. See note on  
B 144.

φηγός, ἡ (Lat. *fāgus*, Eng. 'beech'),  
oak is the meaning of the Greek  
word (rendered *quercus* by Lat.  
writers). Probably a tree with  
edible (cf. *παι-εῖν*) nuts was origi-  
nally indicated. Cf. note on Z 237.

φημί (cf. *φαίνο*, Lat. *fārī*), 3 sing.  
φησί(ν), 1 plur. φαμέν, 3 plur. φᾶσι(ν)  
[the preceding forms are not en-  
clitic in our text; the ancient  
grammarians were not unanimous,  
in fact, in describing the word as  
enclitic], opt. φαίην, -ης, φαίμεν,  
partic. φάς, φάτες, imperf. ἐφην  
and φῆν, ἐφῆσθα and ἐφῆς, ἐφη and  
φῆ, ἐφασαν, φάσαν, and ἐφαν, mid.  
infin. φάσθαι, partic. φάμενος, im-  
perf. ἐφάμην, ἐφατο and φάτο, ἐφα-  
το, iterat. ἐφασκες, make known,  
declare, say, speak; think. The  
two ideas of saying and thinking  
can not always be distinguished.

φήρ, dat. plur. φηρῶν, δ (θήρ, cf. Lat.  
*fera*, *ferōx*), wild beast, Centaur.  
See note on A 268.

Φηραί, Phe'rae, a town ruled by  
Agamemnon and situated between  
Pylos and Lacedaemon.

φθάω, 2 aor. subj. φθήη, anticipate;  
w. partic. sooner, first. Cf. Π 861.

φθέγγομαι (cf. *φθογγή*), aor. φθέγετο,  
raise the voice, call, cry out.

φθῆη, see φθάω.

Φθίη, Phithi'a, kingdom of Peleus in  
southern Thessaly and home of  
Achilles. See note on A 79.

Φθίη-δε, to Phithi'a.

φθινύω (cf. *φθίω*), iterat. imperf.  
φθινύσκες, intrans. perish;  
trans. waste away, fret away.

φθίω, fut. φθίσει, infin. φθίσειν,  
destroy, slay; mid. 2 aor. ἐφθετο,  
infin. φθίσθαι, perf. 3 plur. ἐφθίσθ  
= ἐφθίω, perish, be slain.

φθιω-ήνορ, accus. -ήνορα (φθίω and  
ἀήρ), man-destroying.

φθίσθαι, see φθίω.

**φθίω** (cf. **φθίω**), imperf. **ἔφθιεν**, waste one's heart away.

**φθογγή**, ἡ (cf. **φθέγγομαι**), sound of the voice. [Cf. Eng. 'di-phthong'].

**φίλος** (φίλος), pres. act. infin. **φιλήμεναι** and **φιλέειν**, imperf. **φίλειον**, iterat. **φιλέσκε(ν)**, aor. (**ἐφίλησα**, subj. **φιλήσω**, love; treat kindly, entertain (Γ 207).

**φιλο-κτεανώτατε** †, adj., most greedy of gain, most covetous, A 122.

**φιλο-μιαδής**, -ές (cf. **μειδᾶω**), loving smiles, fondly smiling, sweetly smiling.

**φιλο-πάλεμος**, -ον, battle-loving, war-loving.

**φίλος**, -η, -ον, dear, pleasing (see note on A 541); but *own* also. § 114 — As substant., friend.—Comparat. **φιλοτερος** (note on X 301), superl. **φιλοτατος**.

**φιλότης**, -ητος, ἡ (φίλος), love (I 630), friendship (Γ 453), hospitality (Γ 354).

**φιλο-φροσύνη** †, ἡ, kindness, I 256.

**φιλοτατος**, **φιλοτερος**, see **φίλος**.

-**φι(ν)**, suffix, § 155, 1.

**φλεγέω** (**φλέγω**, Lat. *flagrō*, *fulgeō*), burn, blaze.

**φλοῦν** †, τόν, bark of a tree, A 237.

**φλοισβος**, δ, billowing, roaring of waves, tumult of battle. [Cf. **παλόφλοισβος** and **ἀφλοισμός** †, O 607.]

**φλόξ**, **φλογός**, ἡ (**φλεγέω**), flame, blaze.

**φοβέω**, aor. **ἐφόβησας**, rout, put to flight; mid. fut. **φοβήσομαι**, trans., will flee from (X 250); other mid. and pass. forms **φοβείται**, imperf. **φοβέοντο**, aor. (**ἐφόβηθεν**, partic. **φοβηθείς**, flee. See note on Z 278.

**φόβον-δε**, to flight.

**φόβος**, -οιο and -ου, δ (**φέβομαι**), 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.

**Φοῖβος**, *Phoe'bus*, epithet of Apollo.

**φονά** †, adj., red, Π 159.

**Φοινίξ**, *Phoe'nix*, son of Amyntor, and tutor and companion of Achilles. See note on I 168.

**φοιτάω**, imperf. **ἐφοίταε** and **φοίτα**, go, go about, go hither and thither.

**φορκός** †, adj., bow-legged, B 217.

**φονεύς**, -ῆος, δ (root **φεν**), slayer, murderer.

**φονή**, ἡ (root **φεν**), slaying, O 683.

**φόνος**, δ (root **φεν**), slaying, slaughter; blood of slaughter (Ω 610); also see note on Π 162.

**φοξός** †, adj., peaked, B 219.

**Φορβᾶς**, *Phor'bas*, father of Diomedes and king of the Lesbians.

**φορέω** (cf. **φέρω**), pres. act. infin. **φορήναι** (B 107) and **φορέειν**, iterat. imperf. **φορέεσκε**, aor. **φόρησεν**, bear, carry; wear.

**φορήεις** †, οί, carriers, vintagers, Σ 566.

**φορήναι**, **φόρησεν**, see **φορέω**.

**φόρμιγξ**, -γγος, ἡ, a stringed instrument, *phorminx*, *lyre*. It is not plain from Homer how it differed from the *κίθαρις*.

**φορμιζέω** (**φόρμιγξ**), play on the lyre.

**φράζω**, 2 aor. **ἐπέφραδε**, show, point out; mid. **φράζεαι**, etc., imperat. **φράζεο** and **φράζεαι**, fut. **φρασσόμεθα**, aor. **ἐφράσσωτο**, imperat. **φράσαι**, show to oneself, discern, see (O 671), more commonly consider, think over with oneself.

**φρήν**, **φρενός**, ἡ, common in plur.; *diaphragm* or *midriff*; *heart*, *mind*, *sense*; *breast* (Π 242, etc.). See note on A 55.

**φρήτηρ**, ἡ (cf. Lat. *frāter*, Eng. 'brother'), a group of men connected by kinship, a brotherhood or *clan*, a subdivision of the tribe (**φῶλον**).—**φρήτηρφυ**, § 155, 1.

**φρονέω** (**φρήν**), have one's senses, live (X 59), think, have in mind, consider; be minded, have a happy (**ἀταλά**) heart; have an evil (**κακά**)

*intent or cherish evil thoughts; μέγα φρονούσας, in high spirits.*

Φρύγες (Φρυγία), *Phrygians.*

Φρυγία, *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.

φύ, see φύω.

φύγα-δε (cf. φύγ-ε, 2 aor. of φεύγω), *to flight; w. μνάσασθαι (Π 697), thought themselves of flight.*

φύγε, φύγειν, φύγαν, φύγησιν, φύγον, see φεύγω.

φύλα, ἡ (φύγ-ε), *trepidation, panic, I 2.*

φύη, ἡ (φύω), *growth, stature.* Cf. A 115, Γ 203-211.

φύκος †, τό, *seaweed, I 7.*

φύκ-τά (φεύγω), neut. plur. adj. used as substant., *possibility of escape, Π 128.*

φυλακή, ἡ (φύλαξ), *guard, watch—the act as well as the men.*

φυλακοὺς †, τοὺς, *guards, Ω 566.*

φυλακ-τήρ, plur. -ήρες, δ (φυλάσσω), a *guard.*

φύλαξ, -ακος, δ, a *guard.*

φυλάσσω (cf. φύλαξ), aor. φύλαξεν, *guard, watch, keep, cherish, observe, attend to.*

φύλλον, τό (Lat. folium), *leaf.*

φύλον, τό, *race, kind; tribe, in meaning like the later φυλή.*

φύλοπις, -πίδος, ἡ, *tumult of battle, battle, conflict.*

φύσαι, αἱ, *bellows.*

φύσάω (φύσαι), imperf. ἐφύσων, *blow.*

φύσει, see φύω.

φύσιάω (φύσαι), *plant.*

φυσί-ζωος, -ον (φύω and perhaps ζείω), a kind of grain, *grain-producing.* The traditional meaning is *life-giving* (cf. ζωή, *life*).

φυτεύω (φυτόν), aor. ἐφύτευσα, *plant.* φυτόν, τό (φύω), *plant, stalk, tree.*

φύω (cf. Lat. *fuā*, Eng. 'be'), fut. φύσει, *produce; 2 aor. φύ, grew: εἰ . . . φύ (Z 253), grew to, clung to, grasped.*

φωνέω (φωνή), aor. (ἐ)φώνησεν, partic. φωνησᾶς, *lift up the voice, speak.*

φωνή, ἡ, *voice.* [Cf. tele-phone, etc.]

φωνησῶς, φώνησεν, see φωνέω.

φώς, φωτός, δ, *man.*

## X—X

χ', before rough breathing, see κε.

χάζομαι, imperf. (ἐ)χάζετο, *give way, yield, withdraw.*

χάινω, 2 aor. opt. χάνοι, *gape, yaw.*

χαίρω, imperf. χαίρει, iterat. χαίρεσκον, mid. 2 aor. opt. κεχαρόμην, pass. 2 aor. (ἐ)χάρην, ἐχάρησαν, opt. χαρείη, *rejoice, be glad.* The pres. imperat. is used to express welcome (or farewell): *hail! welcome!* Cf. A 334, I 197, 225.

χαίτη, ἡ, *hair, locks; mane of horse.*

χάλαζα, dat. -η, ἡ, *hail, pellets of ice.*

χαλεπαίνω (χαλεπός), aor. infin. χαλεπήναι, *be angry, be wroth.*

χαλεπός, -ή, -όν, *heavy, severe, grievous, harsh; hard, difficult.*

χαλινοὺς †, τοὺς, *bits, of a bridle, T 393.*

χάλκεος, -η, -ον (χαλκός), *bronze, made of bronze.* [Not *brazen*, which means 'made of brass.']—For χαλκήη as epithet of shield see Introduction, 25.

χάλκεος, -ον (χαλκός), *bronze.* See χάλκειος.—χάλκεον (used as fem.) occurs in Σ 222.

χάλκεον †, imperf., *wrought as a coppersmith, Σ 400.*

χαλκ-ήρης, -ες (ἀρ-αρ-ίσκω, cf. note on B 55), *bronze-fitted, bronze, fastened or strengthened with bronze, epithet of spears, helmets, etc.* See Introduction, 33.

χαλκο-βαρής, -βάρεια, -βαρές (βαρός), *heavy with bronze, bronze.*

- χαλκοβατής, -és, with threshold of bronze.
- χαλκογλάχιος †, gen. of χαλκογλάχιον, with bronze point, X 225.
- χαλκοκορυτής, dat. -ῆ (κορύσσω), equipped or armed with bronze.
- χαλκοπέπλος, -ον (παρεια), bronze-cheeked, epithet of helmet. Introduction, 34.
- χαλκός, δ, bronze, the alloy of copper and tin; the word is used by metonymy for various weapons, and for armor, etc.
- χαλκοτόπος †, adj., inflicted with weapons of bronze, T 25.
- χαλκοχιτών, gen. plur. -χιτώνων, bronze-chiton, bronze-mailed, with bronze breastplate. Introduction, 31.
- χαμάδις (χαμαί), to the ground, on the ground.
- χαμάξι (χαμαί), to the ground, on the ground.
- χαμαί (loc.; cf. Lat. *humī*), on the ground, to the ground.
- χαμαιεύει †, adj. from χαμαιεύνης, sleeping on the ground, Π 235.
- χάνοι, see χάλω.
- χαράη, χάρη, see χάλω.
- χαρίαια, -εσσα, -εν (χάρις), pleasing, beautiful.—Superl. χαριέστατος.
- χαρίζομαι (χάρις), perf. partic. κεχαρισμένη, -α, gratify; in perf. be pleasing or welcome; voc. partic. dear.
- χάρις, accus. -ω, ἡ (χάλω), the quality of being pleasing (beauty, charm), favor (I 613); gratitude (I 316). Also cf. note on O 744.
- Χάρις † (personification of χάρις), Charis, wife of Hephaestus, Σ 382.
- Χάριτες (χάρις), the Charites or Graces, goddesses of beauty.
- χάρμα, τό (χάλω), joy.
- χάρμη, ἡ (χάλω), joy of battle. ["And drunk delight of battle with my peers,] far on the ringing plains of windy Troy."—Tennyson, *Ulysses*.]
- χατέω, long for, need.
- χατέω, long for, need, lack.
- χαΐή, ἡ (χάλω), hole, X 93, 95.
- χάλλος, plur. -εα, τό, lip, X 495.
- χαμῆριος, -η, -ον (cf. χεμών), wintry, of winter.
- χεμών, -ῶνος, δ, winter.
- χεῖρ, χειρός, ἡ, hand, arm (A 441, etc.). The dat. plur. is χεῖρεςσ(ν), or χερσί(ν).
- χείρων, -ον (χέρης), comparat., worse.
- Χείρων, Chi'ron, the noted Centaur.
- χειρότερος (χέρης), comparat., worse.
- χεῖρων, -ον (χέρης), comparat., worse.
- χέρης, dat. χέρη, adj., subject, inferior, of meaner rank, A 80.
- χερμάδιον, τό, stone. (If from χεῖρ, 'large as the hand can hold.')
- χερνήσαντο †, aor., they washed their hands, A 449.
- χερσ(ν), see χεῖρ.
- χέω, aor. ἔχεεν, ἔχεαν, also ἔχευε(ν), ἔχευαν, pour; heap up a funeral mound; strew (I 7); let fall or drop, shed tears.—Mid. imperf. ἐχέοντο, streamed forth (Π 267), aor. ἐχέωσα, threw her arms around (E 314), strewed dust down over his head (Σ 24), 2 aor. partic. χυμένη, throwing herself (T 284; see note).—Pass. pluperf. κέχυτο, was poured or shed (B 19), spread (Π 123).
- χηλός, -αῖο and -οῦ, ἡ (χάλω), chest.
- χήμεῖς (= καὶ ἡμεῖς), § 44.
- χην, gen. plur. χηνῶν, δ, ἡ (cf. Lat. *anser*, Eng. 'goose', 'gander'), goose.
- χήρη (cf. χήτος and χατέω), widowed; a widow.
- χήτος, τό (χατέω), want, lack.
- χθιός, -ή, -όν (cf. χθός, Lat. *heri*, Eng. 'yester'-day), yesterday.—Adv. χθιῶ, note on B 303.
- χθών, χθονός, ἡ, earth, ground. [Cf. 'chthonian.']
- χιτών, -ῶνος, δ, chiton, tunic. Introduction, 13.

χιών, -όνος, ἡ, *snow*.

χλαίνα, -ης, ἡ, *chlaena, cloak, mantle*.  
Introduction, 12.

χλωρύνη †, adj. accus. masc., *making its lair in the grass*, I 539.

χοάνουσιον †, τοῖς, *melting-pots, crucibles*, 2 470.

χόλος, -οιο, ὁ (cf. Lat. *fel*), 'gall' (Π 203; but see note), *wrath*.

χολῶ (χόλος), fut. infin. *χολώσμεν*, aor. *ἐχόλωσεν*, mid. aor. partic. *χολωσάμενος*, perf. infin. *κεχολῶσθαι*, partic. *κεχολωμένος*, fut. perf. *κεχολώσεται*, pass. aor. subj. *χολωθῆς*, partic. *χολωθῆς*, in act. *anger*; mid. and pass. *be angry*.

χορόν-δε, *to a dance*, Γ 393.

χορός, -οιο, ὁ, *dancing-place; dance*, 2 590.

χόρτος, ὁ (Lat. *hortus*), *enclosure*.

χραισμίω (χρήσιμος), aor. *χραισμησεν*, infin. *χραισμησάι*, 2 aor. subj. *χραισμησῃ*, -οσι, infin. *χραισμεῖν*, *be of avail, help; ward off*.

χρεώ = *χρεώ*.

χρεώ, ἡ, *need*.

χρή, a noun, = *χρεώ* (ἐστί, *is*, or ἔκει, *comes, is understood*), *there is need; it becomes, it befits*.

χρίω, aor. *χρίσεν*, -σαν, imperat. *χρίσον*, *anoint*.

χρόα, χροῖ, χροός, see *χρός*.

χρόνος, ὁ, *time*.

χρῦσεος, -η, -ον, and χρῦσεος, -η, -ον (χρῦσός), *golden*. [For χρῦσεος cf. § 30.]

Χρῦση, *Chry'se*, town of the Troad where Apollo Smintheus was worshipped.

Χρῦσις, -ιδος, *Chryse's*, daughter of Chryses. A scholium on A 392 says that her name, which is not mentioned by Homer, was Ἀστυνόμη. [The original meaning of the word may have been 'woman of Chryse'; cf. Βρισηίς.]

Χρῦσις ('man of Chryse'), *Chry'se*, priest of Apollo at Chryse.

Χρῦσόθεμις, *Chrysoth'emis*, a daughter of Agamemnon and Clytaemnestra.

χρῦσόθρονος, -ον, *golden-throned*.

χρῦσός, -οιο and -οῦ, ὁ, *gold*.

χρός, χροός, χροῖ, χροά, ὁ, *skin, flesh, body*.

χρῦμένη, see *χέω*.

χυτή (χέω) γαῖα, *heaped up earth, of a funeral mound or barrow*.

χωλεύων (χωλός), partic., *limping*.

χωλός, -ή, -όν, *lame*.

χῶμαι, partic. *χῶμενος*, aor. (ἐ)χῶσατο, subj. *χῶσεται*, partic. *χῶσαμένη*, *be angry, incensed, wroth*.

χωρέω (χῶρος), aor. *ἐχώρησαν*, partic. *χωρήσαντες*, *give way, fall back, retire*.

χώρη, ἡ, *space, land, place*.

χῶρος, ὁ (cf. χώρη), *space, place*.

χῶσαμένη, χῶσατο, χῶσεται, see *χῶμαι*.

### Ψ—Ψ

ψάμαθος, ἡ, *sand*.

ψάω, imperf. *ψάων*, *touch, graze*.

ψεδνή †, fem. adj., *sparse*, Β 219.

ψεῦδος, τό, *lie, deceit, falsehood*.

ψιδάδας †, τὰς, *drops*, as of dew, Π 459.

ψιλός, -ή, -όν, *bare; cleared*, i. e. free of trees and bushes (I 580).

ψυχή, ἡ, *breath of life, spirit, life*.

ψυχρός, -ή, -όν, *cold*.

### Ω—ω

ὦ, *O*, preceding a voc., not always to be rendered in Eng.

ὦ, interjection of surprise or pain.—

ὦ μοι, *ah me!* cf. A 149.—ὦ μοι

ἐγὼν, *woe, woe is me!* cf. Π 433.—

ὦ πόποι, 'tis past belief! cf. A 254.

See πόποι.

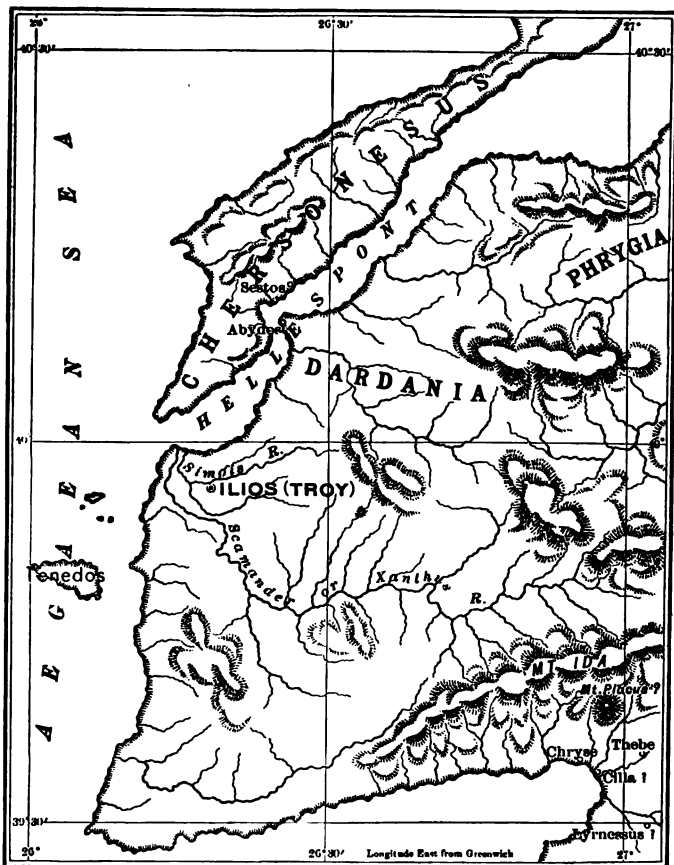
Ὠρίων, -ίωνος (later Ὠρίων, which the Homeric mss. have), *Ori'on*, the constellation. Cf. 2 486.

ὦδε (adv. of ὅδε), *so, thus*, never 'here' or 'hither' in Homer; *as you are*,

at once (Σ 392).—**ἄθε** . . . **ἄς**, as surely as (Σ 464, 466).  
**ἄδύσαστο**, see [ἄδύσσομαι].  
**ἄθῆα**, aor. **ἄθε(ν)**, opt. **ἄσαιμεν**, *push, thrust; urge on, drive*. See **ἀπῶθεα**.  
**ἀγγυνοτο**, **ἄξει**, see **ἀγγυμι**.  
**ἄκα** (adv. of **ἀκός**), *swiftly, quickly*.  
**Ἄκωνός, -οῦ**, *Oce'anus*, both the god and the river which, in the Homeric belief, encircled the earth.  
**ἄκιστος**, see **ἀκός**.  
**ἄκταρα**, see **οικτεῖρα**.  
**ἀκάλος, -ον**, *swift-sailing* through the sea (if the latter element is **ἄλα**).  
**ἀκί-μορος, -ον**, having a swift death, *early dying, short-lived*.—Superl. **ἄκυμωρότατος**.  
**ἀκί-πορος, -ον**, *swift-faring*.  
**ἀκί-πος**, plur. **ἀκίποδες**, *swift-footed*.  
**ἀκός, -έα** (§ 29), **-ύ** (cf. **ἀκ-ακ-ή**), *swift, quick*. (The fem. plur. is **ἀκείαι**, etc.)—Superl. **ἄκιστος**.—Adv. **ἄκα**, which see.  
**ἄλεσα, ἄλετο**, see **ἐλαῦμι**.  
**ἀμ-ηστός, -ή, -όν** (better **ἀμ-εστός**, from **ἄμός** and **ἔδω**), *eating raw flesh, ravenous*.  
**ἀμίλειν, ἀμίλησα**, see **δμιλέω**.  
**ἀμο-θεῖω** (**ἄμός** and **θετός** of **τίθημι**), aor. **ἀμοθέτησα**, *put raw pieces of flesh on the thighs of the victim, in a sacrifice*. Cf. A 461.  
**ἄμος, ὀ** (Lat. *umerus*), *shoulder*.  
**ἄμός, -ή, -όν** (Lat. *amārus*), *raw*.  
**ἀμο-φάγος, -ον** (**ἔ-φαγε**), *eating raw flesh*.  
**ἄμωξεν**, see **οιμῶζω**.  
**ἄνησαν, ἄνησας**, see **ὀνήσημι**.  
**ἄπα**, see **ἄψ**.  
**ἄπασε**, see **ἀπάζω**.  
**ἄπιζετο**, see **ὀπιζομαι**.  
**ἄπτησαν, -ε**, see **ὀπτάω**.  
**ἄπτω**, see **ὀπύω**.  
**Ἄραθνια** †, *Orithyia* [four syllables], a Nereid, Σ 48.

**ἄρετο**, 2 aor. of **ἄρνυμι**.  
**ἄρη, ἡ** (cf. Lat. *hōra*, Eng. 'year,' 'hour'), *spring, season*.  
**ἄριστος** (= **ἄριστος**), § 44.  
**ἄρμαινε**, see **ἄρμαινω**.  
**ἄρμάτο, ἄρμήθη, ἄρμησε**, see **ἄρμαινω**.  
**ἄρυντο, ἄρορε** (2 aor.), **ἄροσε(ν)**, **ἄροτο**, see **ἄρνυμι**.  
**ἄρχεύντο**, see **ἀρχέομαι**.  
**ἄρῶρα** (2 pluperf.), see **ἄρνυμι**.  
 (1) **ἄς** (see § 116), *thus, so, in this way*.—**ἄς . . . ἄς**, as . . . so.—**ἄς δ' ἄστος**, and in the same way.—**καὶ ἄς**, even so, even under these circumstances.—**οὐδ' ἄς**, not even so.  
 (2) **ἄς**, *like*, following its noun (§ 123, 5), a special use of the proclitic **ἄς**. (See the next word.)  
**ἄς** (for derivation see § 123, 5), (1) rel. adv. *as*, often w. a correlative adv. like **ἄς**, 'so' (as A 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. (Σ 107) or w. **ἔφελον**, etc. (Γ 173). (2) Conj. temporal, *as, when* (A 600); explicative, *that* after verbs of saying, knowing, etc. (A 110); final, *in order that, so that* (A 32, B 363); causal, *since*.  
**ἄς εἰ, ἄς εἰ τε**, as if, like as, like.  
**ἄς ὅτε**, as when.  
**ἄς παρ**, *how . . . even, even as*.  
**ἄς τε**, as (B 459), *like* (B 289, Σ 318).  
**ἄσαιμεν, ἄσε(ν)**, see **ἄθῆα**.  
**ἄτελή, ἡ** (**οὐτάω**), *wound*.  
**ἄτρυνε(ν)**, see **ἄτρυνω**.  
**ἄφελος, ἄφελλον, -ε**, see (1) **ἄφέλλω**.  
**ἄχητο, ἄχόμεθα**, see **ὀχνομαι**.  
**ἄχθησαν**, see **ἄχθῆω**.  
**ἄχρος †, ὀ**, *pallor*. Γ 35.  
**ἄψ**, only accus. **ἄπα** found in Homer (cf. **ὀπ-ῶπα, ὀφουμαι**), properly *eye*, then *face* as used by Homer. Cf. I 378.

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## AN ENGLISH INDEX OF SELECTED SUBJECTS

*References are to pages only; the Roman numerals refer to the Introduction.*

- Accent of oxytones, when the ultima is elided, 219 f.  
Accent of prepositions and adverbs, 387 f.  
Accusative case, important or exceptional constructions, 253, 390.  
Achaeans, 218.  
Achilles, his lodge, 230, 305, 345.  
Achilles, not invulnerable in Homer, 316.  
Adverbs, 387 f.  
Adverbs, suffixes that form, 385.  
Aegis, xxix.  
Aeolic dialect, xiv.  
Alexandrian librarians, xvii.  
Altars, 216.  
Amazons, 262 f.  
Anastrophe, 387.  
Ankle-clasps, xxx.  
Aorist, inceptive, 219.  
Aorist, mixed, 384.  
Aorist, uses and meaning, 391.  
Apocope, 359.  
Argives, 218.  
Argos, 218, 259.  
Aristarchus, xvii.  
Aristophanes (the librarian), xvii.  
Armor, xxv-xxxiii.  
Assimilated forms of verbs in *-da*, 384.  
Ate, 294.  
Athens as patron of epic poetry, xvi.  
Attic influence on Homeric text, xvi.  
Augment of verbs, 375.  
Bards, Homeric, xiv f.  
Bibliography, xxxiv ff.  
Birthplace of Homer, xiv.  
Books, division of Iliad into, xvii.  
Boss of shield, xxvii.  
Bow, 216.  
Breastplate, xxxi.  
Brooches, xxiii f.  
Bucolic diaeresis, 352.  
Burial, manner of, in Homeric times, 308 f.  
Caesura, 351.  
Castor, 264.  
Catalogue of the Ships, 255.  
Centaur, 228.  
Chariots, xiii f., xxviii, 257, 333.  
Chiton, xx ff.  
Chlaena, xx ff.  
Codex Townleyanus, xviii.  
Codex Venetus A, xviii.  
Colors of Homeric garments, xx, xxiv.  
Concession or mild command, expressed by optative, 395.



- Conditions, Homeric forms of, 393 f., 396.  
 Contraction, 358.  
 Crasis, 358.  
 Cremation, 300.  
 Cuirass, xxxi.  
 Cypria, 274.  
  
 Dactyl, 350.  
 Danaans, 216.  
 Dardanian gate, 256.  
 Dative case, important or exceptional constructions, 389 f.  
 Declension of nouns and adjectives, endings, etc.: First declension, 363; Second, 364; Third, 365-367.  
 Deliberative subjunctive, 398.  
 Delphi, Homeric Pytho, 291.  
 Dialect, Homeric, 349-397.  
 Digamma, 355, 357, 361 f.  
 Dioscuri, 264.  
 Diplax, xx f.  
 Distracted forms of verbs in *-do*, 384.  
 Dodona, 305 f.  
 Doric chiton, xxiii.  
 Double sigma, 360.  
 Doubling of certain consonants, 360.  
 Dreams, their gates, 241.  
 Dress of men, xx ff.; of women, xxii ff.  
 Dubitative subjunctive, 393.  
  
 Elision, 357.  
 Embalming, 308.  
 Erinyes, 383.  
 Eta for alpha long in Homeric dialect, 362.  
 Explanatory infinitive, 397.  
  
 Feminine caesura, 351.  
 Fibulae, xxiii f.  
 Final clauses, 393.  
 Foot, metrical, 350.  
 Future middle, used for future passive, 391.  
 Future formed without sigma, 384.  
  
 Genitive case, important or exceptional constructions, 253, 388 f.  
 Gerenian Nestor, 250.  
 Girdle of men, xxi.  
 Girdle of women, xxiv.  
 Gnomic aorist, 391.  
 Greaves, xxx f., xxxiii.  
 Greaves of Achilles, 330.  
  
 Hades, 213, 288.  
 Hector, 277.  
 Helen, 261 f., 274.  
 Hellenes, 218.  
 Helmet, xxxii f.  
 Hephaestus, his works, 241.  
 Hexameter, dactylic or heroic, 350.  
 Hiatus, 353-355.  
 Homer, birthplace, xiv.  
 Homer, personality, xv.  
 Homeric age, xviii f.  
 Hoplite, classical, xxv ff.  
 Hortatory subjunctive, 398.  
 House, Homeric, 275.  
  
 Ictus, 350.  
 Iliad, origin and transmission, xiii ff.  
 Imperative idea, expressed by infinitive, 397.  
 Indicative mood, personal endings, 377, 380.  
 Indicative mood, uses, 392.  
 Indirect discourse, 396 f.  
 Indirect questions, 396.  
 Infinitive, endings, 379 f.

- Infinitive, uses, 397.  
 Ionic dialect, xiv.  
 Iron, 314.  
 Irregular nouns and adjectives, 367-370.  
  
 Laiseion, xxix.  
 Law, Homeric, 227, 295.  
 Leggings, xxx.  
 Lengthening of short syllables, 356 f.  
 Linen as material for garments, xx f., xxiv f., 330.  
 Linus, 329.  
 Lots, method of shaking, 266.  
  
 Manuscripts, xviii.  
 Map of Troad, 518.  
 Masculine caesura, 351 f.  
 Megaron, stained with smoke, 253.  
 Meleager, story of, 105.  
 Metathesis of letters, 361.  
 Meter, 349-357.  
 Minstrels, Homeric, xiv ff., xviii.  
 Mitre, xxxi f.  
 Mixed aorist, 384.  
 Moods, Homeric uses of, 392-397.  
 Muse, Muses, xiii, 213.  
 Mute and liquid, as affecting quantity of syllable, 349 f.  
 Mycenaean civilization, xviii ff.  
 Mycenaean dagger blade, xxii, 324.  
  
 Neglect of euphonic change, 360.  
 Neoptolemus, 296.  
 Nestor, 227, 287, etc.  
 Niobe, 344.  
 Nominative case, important or exceptional constructions, 388.  
 Non-thematic forms, 376.  
 Nu movable, 359.  
 Numerals, 370 f.  
  
 Object clauses after verbs of attention, care, and effort, 394.  
 Odyssey, xiii f.  
 Olympus, 234.  
 Optative mood, Homeric uses, 395 f.  
 Optative mood, personal endings, 377, 380.  
  
 Panathenaea, xvi, xxii.  
 Parataxis, 217, 316.  
 Particles, some important, 359.  
 Patroclus, why a fugitive from his home, 320.  
 Peplus, xxii-xxv.  
 Perfect tense, meaning, 391.  
 Personal endings,  
     Active voice and aorist passive, 376-379.  
     Middle and passive voices, 379-382.  
 Pharos, xxiv.  
 Phidias, 238.  
 Phoenix, 285.  
 Pluperfect tense, meaning, 391.  
 Polydeuces, 264.  
 Potential optative, 395 f.  
 Prefixes, 386.  
 Prepositions, 387 f.  
 Present in *-eiv*, 384.  
 Present, historical (not Homeric), 390.  
 Priests at Dodona, 306.  
 Proleptic accusative, 253.  
 Pronouns,  
     Demonstrative, 372 f.  
     Interrogative and indefinite, 374.  
     Personal, 371, 373.  
     Possessive (adjective), 372.  
     Reflexive, 372.  
     Relative, 374 f.  
 Purpose, expressed by infinitive, 397.  
 Pygmies, 257.  
 Pytho, 291.

## Quantity of syllables, 349.

Reduplicated second aorist, 375.

Reduplication, Attic, 375.

Religion, see Dodona, Priests, Pytho,  
Sacrifice, Worship.

Result, expressed by infinitive, 397.

Rhapsodies, xvi f.

Rhapsodists, xvi.

Sacrifice, 235, etc.; see Worship.

Scaean gate, 256.

Scepter, 226, 246.

Scholia, xvii f., xxxv.

Sculptor's art, 322.

Selli, 306.

Semitic sources of certain garments,  
xx, xxv.

Shellfish, 311.

Shield of Achilles, 323-326.

Shields, xxvi ff.

Shortening of long syllables, 355.

Spears, 275, 300, 309.

Spondaic lines, 351.

Spondee, 350.

Staff, 226.

Strap of shield, xxvii.

Subject, neuter plural, with singular  
or plural verb, 244.Subjunctive formed with short the-  
matic vowel, 382 f.Subjunctive mood, Homeric uses of,  
392-394.Subjunctive mood, personal end-  
ings, 377, 380.

Subjunctive, special forms of, 383.

Suffixes of nouns and adverbs, 385 f.

Suffixes of tenses, 384.

Suitor's gifts, 342.

Sword, how suspended, 224.

Syllables, rules for length of, 349 f.

Syncope, 359.

Synzesis, 358.

Table of parallel references to va-  
rious grammars, 346.

Talent, 284.

Temples, 216, 272.

Tense formations, noteworthy, 384.

Tense suffixes, 384.

Tenses, meanings of, 390 f.

Text of this edition, xvii.

Thematic forms, 376.

Thersites, 247.

Thesis, 350.

Thessalian origin of epic poetry,  
traces of, xiii f.

Thetis, forced to wed Peleus, 314.

Tithonus, 254.

Townleyanus codex, xviii.

Trochee, 350.

Troy, map of, 518.

Trumpet (not Homeric), 252, 317.

Veil of women, xxv.

Venetus A, codex, xviii.

Wishes, how expressed, 395.

Wool, as material for garments, xx,  
xxii f.Worship of gods, 216, 235, 236, 252,  
260, etc.

Writing in Homeric age, xv.

Zenodotus, xvii.

Zeus, the god of strangers, 260; of  
suppliants, 294.

Zoma, xxii.

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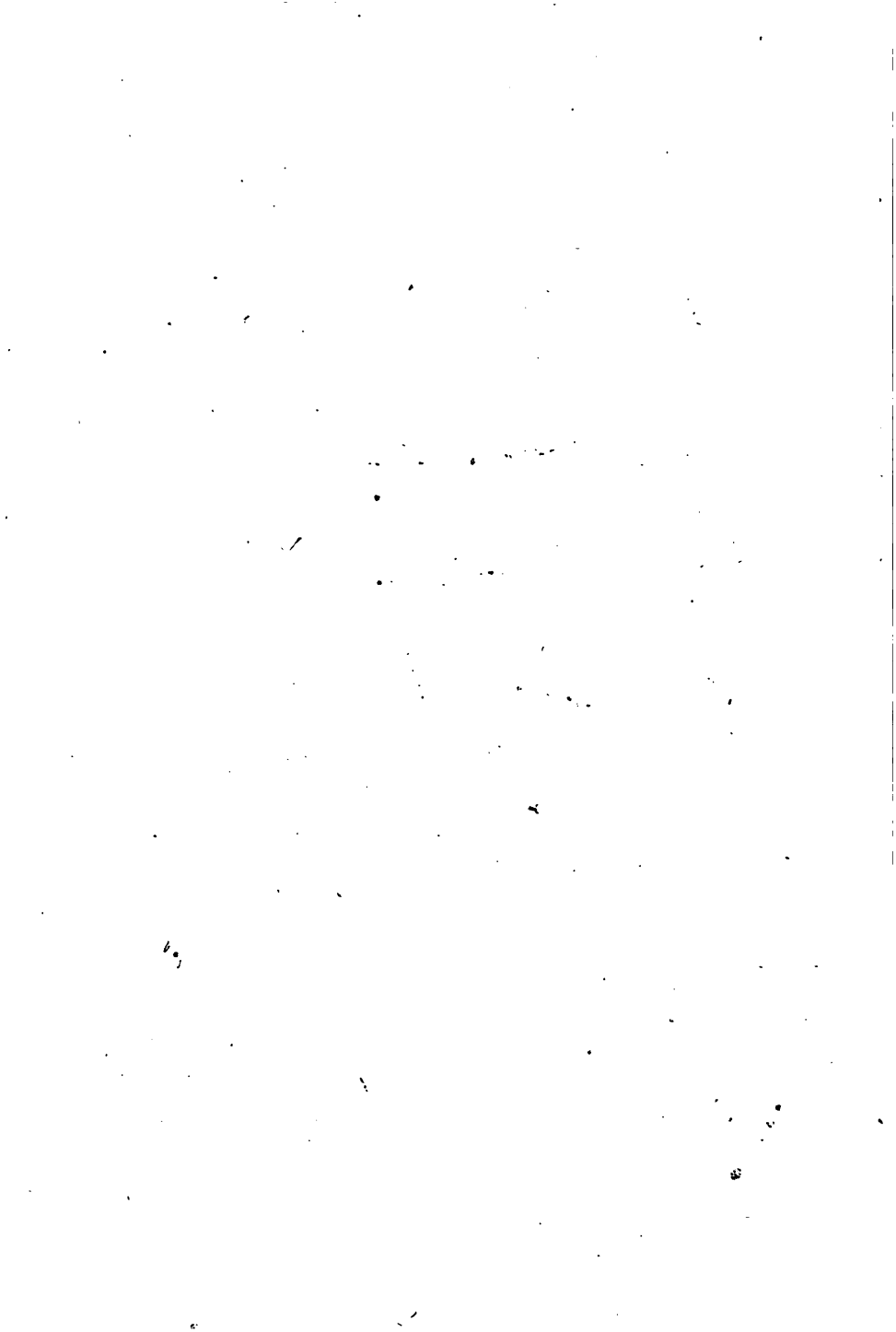
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