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TRANSFERRED
TWENTIETH CENTURY TEXT-BOOKS

CLASSICAL SECTION

EDITED BY

JOHN HENRY WRIGHT, HARVARD UNIVERSITY
BERNADOTTE PERRIN, YALE UNIVERSITY
ANDREW FLEMING WEST, PRINCETON UNIVERSITY
HOMER.

Ideal bust in the Museum of Naples. (After a photograph from the original marble.)
SELECTIONS FROM HOMER'S ILIAD

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

BY

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ANDOVER, MASS.

NEW YORK
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1910
PREFACE

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

Very unusual words—chiefly such as are found only once in the text of Homer—are defined in foot-notes. This principle has naturally not been extended to all proper names that occur but once; these are mentioned in the foot-notes only in rare and special instances, chiefly when a difficulty about understanding or interpreting the name would confront the inexperienced student. Sometimes, too, in the case of compound words or of simple words that are common in Attic Greek, the foot-notes suggest rather than define the meanings. It is believed that these devices, which are novel in a work of this nature, will wisely save time for the student. The quantities of long vowels (ā, ī, and ū) 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 unfailing in his interest and in suggestions at all points of the work. Most of the proof-sheets have been read by him; and his kind criticism has helped me in numerous difficult places. I wish also to thank my colleague, Professor Charles H. Forbes, whom I have often appealed
to for counsel, and who read the larger part of the proof-sheets of the Greek text. And likewise for advice and assistance in reading several sheets of the Greek text my thanks are due to Dr. George R. Noyes, of the University of California. Several other friends have given me valuable advice at different points in the work.

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

Allen R. Benner.

Phillips Academy,
Andover, Mass., May, 1903.
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INTRODUCTION TO HOMER'S ILIAD

ORIGIN AND TRANSMISSION OF THE GREEK EPIC

1. The fluent verses of the Iliad and the Odyssey mark the end of a long period of cultivation of the poetic art. The oldest memorials of this art preserved to us are, to be sure, these two epics, of which the Iliad appears to be somewhat the older. But before they were produced both their verse (dactylic hexameter) and many of their characteristic phrases doubtless existed through a long and ruder period, which may well have reached far into the second millennium B.C. Not without reason has the early home of epic poetry been sought in Greece itself, in the region north of the Peloponnesus and in the district later known as Thessaly; for from this region are evidently derived many of the fundamental and permanent names of the Iliad, such as Achilles, son of Peleus (cf. Mt. Pelion), and Mt. Olympus, scat 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 ἅρμανος, 'master of horses,' and similar words, and the com-
mon employment of the chariot throughout the epic, point to a land of horses as the early home of epic poetry.

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

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

Διόρρων, Χλος, Κολοφόν, Τιθα, Πόλις, Ἀργος, Ἀθήναι.

Another names:

Κόμη, Διόρρων, Χλος, Κολοφόν, Πόλις, Ἀργος, 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 δοιοί, 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 ἄνήρ, οἶκε δὲ Χιῶ ἐν παιρα-λοκυτῳ). 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 (διοιδοί, cf. 3) vanished with the conditions that produced them. They were succeeded by a new class of men, the 'rhapsodists' (ῥαψδοί). 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' (ῥαψδαι). 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
ORIGIN AND TRANSMISSION OF THE GREEK EPIC xvii

not be the same as the ancient arrangement in rhapsodies (cf. 8).

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

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


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 Β 4, πολὲς for πολές. Β 132, ἱδεωθα for ἱδεωθα. Ω 508, ἀφείονος for ἀφείονος. Ω 640, Ἡρακλεείᾳ for Ἡρακλεείᾳ. Π 125, Πατρόκλεα for Πατρόκλεα. Π 738, ἄγαλλος for ἄγαλλος. Π 818, Πατρόκλεα for Πατρόκλεα. Ψ 117, Ἡρακλεείᾳ for Ἡρακλεείᾳ. Ψ 402, στή for στή. Χ 67, ἁμαρταί for ἁμαρταί. Χ 110, ἐνελεύθερος for ἐνελεύθερος. Χ 304, ἐνελεύθερος for ἐνελεύθερος. Χ 331, Πατρόκλεα (mss.) for Πατρόκλεα (mss.).

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

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

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

THE HOMERIC AGE

10. The Homeric Age means the period during which the Greek epics were created, not the period in which the heroes of the poems lived. The time when first the bards sang of Achilles and Agamemnon was coincident with the decadence of the so-called Mycenaean civilization. The earlier parts of the Iliad therefore contain such phrases descriptive of armor, clothing, sacrifices, and dwellings as were appropriate to the actual life of that day. And this phraseology was preserved, as a rule, in similar descriptions by poets of later generations. That is to say, the later poets of the Homeric age seem to have been careful to follow the ancient formulas of the epic style. Yet it is also true that in the midst of the traditional material the Ionian poets introduced, whether consciously or unconsciously, many traits and customs from the life of their own time. So when Homeric antiquities are studied from the text, cognizance must be taken of the fact that they are very likely influenced to some extent by the century to which specific portions of the text owe their origin.
THE HOMERIC AGE

11. It has been possible for scholars to distinguish with some exactness the development and changes of many customs, preceding and during the Homeric age.¹ The hither limit is approximately the beginning of the historic age of Greece; and the customs of the latter part of the Homeric age must to some extent be interpreted by the antiquities of historic Greece, so abundantly illustrated in the monuments and literature. On the other hand, at the farther extreme of the Homeric age was the Mycenaean civilization, the works of which have in recent decades been brought to light in many places about the 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.

Books of Reference on Pages xiii–xix

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

¹ Cf. notes on burial customs (II 456), bronze and iron (X 34), wedding gifts, Σβα (X 472).
On the Mycenaean Age in particular the following may be consulted:


**DRESS IN THE HOMERIC AGE**

12. The overgarment of the Homeric man, inherited from his Indo-European ancestors, was simple in material and design. It was nothing more than a woolen shawl of rather large dimensions, known as a *chlaena* (χλαίνα, Fig. 1). Sometimes it was thrown about the shoulders in a single thickness (ἀπλαξ χλαίνα); sometimes it was worn double (διπλαξ or διπλασ, Fig. 2). Generally, and especially if worn double, it was fastened by a brooch (περόνη or πόρυη, 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 φούνκλοσσα) or purple (χλαίνα πορφυρή) and sometimes woven in ornamental patterns. A Homeric man without his chlaena was as undressed (γυμνός) as a Greek of Xenophon’s day without his *himation* (τιμάτων, Fig. 10 and Plate V), to which indeed the Homeric chlaena in a way corresponded.

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

Bronze statue of a charioteer, dressed in the long chiton characteristic of his profession. An original work of the early fifth century B.C. Found by the French excavators at Delphi, in 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, ἐδωυε) over his head, as he slipped it on (B 42, ἑδωυε) 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 (ε 72, συνεφυε) his chiton through his girdle (ξωτιρ), shortening it to suit him. A girdle seems often to have been wanting, however. And it is not unlikely that a special short chiton—perhaps the precursor of the familiar classical type—was worn by youths, and also by men when the occasion demanded, as in battle and hunting. The warrior, however, seems regularly to have worn a girdle; often, too, he had this belt overlaid with metal (cf. ξωτιρ παναιὸς, Δ 186), when it became a real piece of defensive armor.

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

16. If the chiton of the Homeric man was an imported eastern garment, the question naturally presents itself as to what his ancestors wore besides the chlaena. The primitive undergarment, it is believed, was the *zoma* (**ζώμα**), a loin-cloth such as is seen worn by the hunters of the 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).](image_url)

in battle, he wore the *zoma* inherited from his Indo-European forefathers. At least, such a custom is suggested by some passages in the Homeric poems; and in particular, the *zoma* was worn by the contesting athletes at the funeral games in honor of Patroclus (**Ψ 683**).

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

The garment is drawn up somewhat through the girdle, which is concealed by the fold. (After a photograph.)
in the best period, when it was known as the “Doric chiton.” Forms of the garment may be seen worn by the maidens of the Parthenon frieze and by the Caryatides of the Erechtheum (Plate II). Such was essentially the Homeric peplus (πέπλος or ἄνως). Its material, like that of the men’s chlaena, was generally wool. Its pattern is shown by the accompanying sketch (Fig. 4). A large piece of woolen cloth, rectangular in shape, was folded over somewhat along the entire top hem; this fold could of course be made large or small at the pleasure of the wearer. The garment was then so adjusted about the person that the head was inserted between AB and CD. 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 πέλαγοι were often dyed to various hues. Garments (πέλαγοι) woven in many-coloreded patterns are expressly mentioned (Ζ 289 ff., ο 105 ff.); and saffron color is suggested by the 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 peplus and gave evidence of a slim waist. In a similar sense he uses ζώνης and καλλίζωνος, 'fair-girdled.'

19. A splendid robe of linen worn occasionally by both men and women of degree was the pharos (φάρος). When used by men, it took the place of the chlaena. As 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 ἀλκειπελος, 'with trailing robe,' from the fact that the back hem of the peplus
might trail on the ground; ταυτίσμος, 'dressed in outstretched [either ‘long’ or ‘broad’] robe,' with reference to the abundant material; καλλίστρυφος, ‘beautiful-ankled,’ because her robe permitted her ankles to show in front; λευκάλενος, ‘white-armed,’ because her arms were not covered by the sleeveless peplus.

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

Books of Reference on Pages xx–xxv

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

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


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

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 (ἄκος, σάκος) that is clearly demanded in parts of the epic (e.g. Hector's, Z 116–118, and Periphetes's, O 638–646) is evidently the one seen in Mycenaean works of art, such as the dagger blade, Fig. 3. There, two types may be distinguished, both of great size. The far more common one is represented by Fig. 11. It covered a man's body from neck to ankles, and was drawn in at either side slightly above the middle, so that it presented a notched appearance.

The other type was oblong (cf. Fig. 3), and curved in contour like a semicylinder. It had square or nearly square corners, and sometimes an extension of the upper edge, as if to protect the face of the warrior.
24. Such shields were made of layers (πτέχες) of ox-hide, stretched upon wooden frames (κανώνες). 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.

25. The poet sometimes calls the shield 'tower-like' (ἡμετέρος τούργων, Η 219, etc.), and sometimes describes it by the following adjectives: ποδηνίκης, 'reaching to the feet'; πάντοσ' έιση, 'on all sides fitting,' 'nicely fitting' to the warrior's figure; ἀμφιφρότης, 'man-protecting'; χαλκείη, 'bronze,' with reference to a layer of metal over the leather; φαερή, 'shining,' in application to the polished metal exterior; τερμίσσα, 'bordered,' with reference to a decoration about the edge (τέρμα); and ἔμφαλοσσα, '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 (ἔμφαλός). But the word may also describe a projecting disk of metal affixed to the exterior of the round shield (cf. 23) 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., K 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 λαιρόμον, 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 (αἰγίς) of Zeus and of Athene (Fig. 12) may be best explained. Whatever the etymology of the word, in the fancy of the epic poets and of the ancient artists, at any rate, the aegis was a skin, a shield of defense corresponding to the λαιρόμον of mortals. The θέσαλλα were 'tassels,' possibly made from the tufts of hair

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.)
hanging over the edge of the hide. The idea of metal scales covering the surface was perhaps suggested to later generations by the conventional way of representing hair in archaic art.\(^1\) 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.

30. Perhaps, as Reichel has maintained, the greaves (\(\kappa\nu\eta\mu\delta\varepsilon\)\(\varepsilon\)) were originally leggins of cloth or leather (cf. \(\omega\) 228 \(\tau\)), 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 leggins. Paris, for example, who had come to battle as a Bowman, put on \(\kappa\nu\eta\mu\delta\varepsilon\) only when he prepared for the duel in heavy armor (\(\Gamma\) 330). Such leggins were fastened about the ankles with ankle-clasps (\(\epsilon\nu\sigma\phi\varepsilon\\\\lambda\alpha\mu\alpha\sigma\dot{\iota}\)) of silver (\(\Gamma\) 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 \(\kappa\nu\eta\mu\delta\varepsilon\) 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 \(\chi\alpha\lambda\kappa\kappa\nu\eta\mu\delta\varepsilon\), ‘bronze-greaved,’ and that in a part recognized on other grounds as late (\(\Pi\) 41). The epithet \(\kappa\nu\kappa\nu\mu\delta\varepsilon\), however, which is usually rendered ‘well-greaved,’ is common enough.

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

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

32. There was a piece of Homeric armor — unknown in its turn to the classical age — which apparently protected the abdomen. This was the mitre (μίτρη). We must believe that it was a broad band of metal (Fig. 14), perhaps laid over and fastened to a leather belt. There is evidence that it was very primitive and that it was worn without the

Fig. 14.—Mitre (μίτρη) 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 ἀμυροχίτωνας (Π 419), the mitre was evidently not universally worn. It seems not to be shown in any archaic Greek vase-painting.

33. The fundamental part of the early helmet (κόρυς, κυνή) was regularly a leather cap that covered the brow, upper part of the temples, and the top of the head (κόρυς κροτάφως ἀρμινία). It was held on by a strap (ημάσ) 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 φάλαι served to receive the blow of a sword. Such horns are illustrated by Fig. 15, a helmet from the Mycenaean “Warrior Vase” (perhaps of the eighth century B.C.), and by Fig. 16, which shows a design 1 copied from a fragment of a bronze vase with figures in repoussé, found at Matrei in the Tyrol. Horned helmets appear also in the equipment of the people ‘from the lands of the sea’ represented in the Egyptian temple sculptures (1300–1200 B.C.; cf. illustration in the Vocabulary, page 477), and are illustrated elsewhere as well.2

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1 Described by S. Reinach in Revue archéologique, vol. ii (1888), p. 269; and in the Dictionnaire of Daremberg-Saglio under galea (p. 1489).
2 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 τρυφ-, 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 ἀιλώτης, ‘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 (κύρος) 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 φίλαρα (II 106), which were probably metal bosses fastened to the leather itself. It is in this connection that κυνή καλείρης 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 φίλαρα served a real purpose.

34. Bronze helmets (χαλκείη κόρυς, κυνή 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 χαλκοσάρρος, ‘bronze-cheeked.’ While it is not impossible to make these words fit the early Homeric helmet, it is quite probable that they belong to the later period of Homeric poetry, when bronze greaves and breastplates with the small round shield were also in use. Such a helmet may be illustrated by the so-called Corinthian type (Fig. 17).
INTRODUCTION TO HOMER'S ILIAD

BOOKS OF REFERENCE ON PAGES xxv–xxxiii


A. Bauer: *Die griechischen Kriegsaltärtämer*. 2d ed. München, 1898. [In I. von Müller's Handbuch.]


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

SOME USEFUL MODERN EDITIONS OF THE TEXT OF THE ILIAD


SOME EDITIONS OF THE COMPLETE TEXT WITH NOTES


Scholia, etc.


Books on Homeric Literature (in English)


Homeric Antiquities

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

Works on Homeric Grammar

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


LEXICONS, INDEXES, ETC.


TRANSLATIONS OF THE ILIAD

Into English verse by G. CHAPMAN (1st ed. 1598–1611), A. POPE (1720), W. COWPER (1791), the Earl of Derby (1864), J. S. BLACKIE (1866), W. C. BRYANT (1870), and many others.

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

Into German hexameters by J. H. Voss (1799).

THE ART OF TRANSLATION

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

Μήμη θεά, Πηλιάδε, Ἀχιλῆς
ουλομένη, ἢ μυρί' Ἀχαιοὶς ἄλγε ἔθηκεν,
pολλὰς δ' ἰφθίμους ψυχὰς "Αἴδη προτάφεν ἡρῶων, αὐτῶν δὲ ἐλώρια τεῦχε κύνεσιν
οἰμωτι τε δαῖτα—Δίος δ' ἐτελείετο βουλή—
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρύσαντε
Ἀτρέδης τε ἂναξ ἀνδρῶν καὶ δίος Ἀχιλλεύς.

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

τίς θ' ἀρ σφών θεῶν ἐριδί ξυνήκης μάχεσθαι;
Ἀγηναὶ καὶ Δίος υἱός. δ' γὰρ βασιλῆσιν χωλωθεῖς
νόουν ἀνὰ στρατὸν ὅρσε κακήν, ὀλέκοντο δὲ λαοὶ, 10
οινεκα τὸν Χρυσῆν ἠτίμασεν ἄρητα
Ἀτρέδης. δ' γὰρ ἠλθε θῶς ἐπὶ νῆας Ἀχαιῶν
λυσόμενος τε θύγατρα φέρων τ' ἀπερεῖστ' ἄποινα,
στέμματ' ἐχῶν ἐν χερσίν ἐκηβόλου 'Ἀπόλλωνος
χρυσέω ἀνὰ σκῆτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15
Ἀτρέδα δὲ μάλιστα δύω κοσμήτορε λαῶν.

"Ἀτρέδαι τε καὶ ἂλλοι ἐγκήμιδες Ἀχαιοί,
ὑμῖν μὲν θεοί δοῖεν 'Ολύμπια δῶματ' ἔχοντες

4. ὀλέμα τ', neuter plural, 'booty,' 'prey' (ὀλέω).
ΕΚΠΕΡΣΑΙ ΠΡΙΜΟΜΟΝ ΠΟΛΙΝ, ἘΥΔ' ΟΙΚΑΘ' ΙΚΕΣΘΑΙ. ΠΑΙΔΑ Δ' ἘΜΟΙ ΛΥΣΑΙ ΤΕ ΦΙΛΗΝ ΤΑ Ῥ' ἈΠΟΙΝΑ ΔΈΧΕΣΘΑΙ ΑΞΟΜΕΝΟΙ ΔΙΟΣ ΗἸΟΝ ΕΚΒΘΟΝ 'ἈΠΟΛΛΩΝΑ."

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

ἐνθ' ἀλλ' μὲν πάντες ἐπευφήμησαν Ἀχαιοῖ
αἰδεύσαί θ' ἱερή καὶ ἀγλαά δέχαί Ἀποινά:
ἀλλ' οὐκ Ἀτρέδη 'Ἀγαμέμνονι ἦδ' αἰεθ' θυμῷ,
ἀλλ' κακώς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔστελεν.

"μή σε, γέρων, κοιλήσον ἐγὼ παρὰ νυσί κιχεῖσι
ἡ νῦν δηθύνοντα ἢ ὅστερον αὐτὸς ιὸντα,
μή νύ τοι οὐχράσθη σκῆπτρον καὶ στέμμα θεοῦ.
τὴν δ' ἐγὼ ὄν λύσω: πρὶν μιν καὶ γῆρας ἐπεισών
ημετέρῳ ἐνι ὅικη ἐν Ἀργεί τηλόθι πάτρης,
ιστόν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιαύσαν.
ἀλλ' ἰδί, μή μ' ἐρεθίζει, σαῦτερος ὡς κε νέαν."

ἀν ἐφαγ', εἴδοψεν δ' ὁ γέρων καὶ ἐπείθετο μῦθῳ.
βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβως σαλάσθης.
πολλὰ δ' ἐπειτ' ἀπάνευθε κιών ἤμαθ' ὁ γεραιὸς
'Ἀπόλλωνι ἀνακτεί, τὸν ἥκαμος τέκε Δητῶ.

"κλυθί μεν, ἀργυροτζ', ὡς Χρύσην ἀμφιβεβήκας
Κίλλαν τε ζαθῆνεν Τενέδου τε ἰδί ανάσσεις,
Σμύνθει. εἰ ποτὲ τοι χαρίετ' ἐπὶ νηῶν ἔρηψα,
ἡ ἐι δὴ ποτὲ τοι κατὰ πίνα μηρ' ἐκηρ
ταύρων ἢ' αἰγῶν, τόδε μοι κρήνην ἔελδωρ:
τίσειαν Δαναῶι ἐμὰ δάκρυα σοὶ βέλεσσιν."

32. σαῦτερος ὡς, 'more safely.'
39. Σμύνθει τε, 'Smintheus'; epithet of Apollo, 'of the mouse' (σμύνθ, said to be Cretan for 'mouse'). In the Troad there was a cult of this god, who was believed to protect the fields against destructive plagues of field-mice.
THE PEDESTRENCE

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

ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἐκλευε Φοῖβος Ἀπόλλων.
βη δὲ κατ' ὠλυμποῦ καρῆνων χωόμενος κηρ,
τοξ' ὦμοιον ἔχων ἀμφηρεφέα τε φαρέτην.
ἐκλαγεκαν δ' ἀρ' ὀιστοὶ ἐπ' ὦμων χωόμενοι,
αὐτοῦ κυνθιέντος· δ' δ' ἦμε νυκτὶ ἔοικώς.
ἐξε' ἐπει' ἀπάνευθε νεών, μέτα δ' ἵδεν ἤκεν.
δεινὴ δὲ κλαγῇ γένει ἀργυρεύοι βιοῖο.
οὐρᾶς μὲν πρῶτον ἐπάχετο καὶ κύνας ἄργους,
κατέπεφε αὐτοὶ βέλος ἐχεπευκές ἐφεῖς

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

'Ἐννημαρ μεν ἀναστρατον ψχετο κῆλα θεοῖο, ὑ
τῇ δεκάτῃ δ' ἀγορῆδε καλέσσατο λαὸν Ἀχιλλεύς
τῷ γαρ ἐπὶ φρεσὶ θῆκε θεᾶ λευκόλενος Ἡρη
κύδετο γαρ Δαναϊῷ, ὦτ ὑπό κινδυνεύοις ὁρᾶτο.
οὶ δ' ἐπεῖ σοὶ ἤγερθεν ὁμήγερες τ' ἐγένοτο,
τοῖς δ' ἀνιστάμενοι μετέφη πόδας ὦκυς Ἀχιλλεύς

"Ἀτρέδη, νῦν ἀμμε πάλιν πλαγχθέκας οἰώ
ἀψ ἀποστῆσαι, εἴ κεν δανατόν γε φύγομεν,
εἰ δὴ ὦμοί πόλεμός τε δαμὴ καὶ λομὸς Ἀχαιός.


45. ἀμφηρεφέα †, 'covered at both ends,' 'close-covered' (ἀμφί and ἐφέω, 'cover with a roof').
61. ληψίς †, 'pestilence.'
ai kén pws ārnōn knísth aigōn te tēleíōn
boulestai antiasas ἢμιν ἀπὸ λογον ἀμύναι.

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

تكون ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῦτο δ' ἄνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὡς ἄριστος,
διίδει τά τ' ἔοντα τὰ τ' ἐσσόμενα μπρό τ' ἕόντα, το
καὶ νήσος' ἡγήσατ' 'Αχαϊών Ἡλιον εἴσω
ἡν διὰ μαντοσύνην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.
ὁ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·

"ὁ Ἀχιλέω, κέλει με διφιλὲ, μυθησάσθαι
μήν Ἀπόλλωνος ἐκατηβελέτατο ἄνακτος. 75
toiγαρ ἐγὼν ἔρεω· σοὶ δὲ σύνθεο καὶ μοι ὁμοσοὺν
ἡ μέν μοι πρόφρων ἐπεσιν καὶ χερσίν ἀρίσειν.
ἡ γὰρ ὀίσμαι ἀνδρὰ χολωσέμεν, οὐ μέγα πάντων Ἀργετῶν κρατεῖ καὶ οἱ πείθονται Ἀχαίοι.
κρείσσων γὰρ βασιλεὺς, ὅτε χυστᾶται ἀνδρὶ χέρην· 80
ei περ γὰρ τε χόλον γε καὶ αὐτήμαρ καταπέψη,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὥφα τελέση,
ἐν στῆθεσιν εὖσι. σοὶ δὲ φράσσαι, εἰ με σαύσεις."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὡκὸς Ἀχιλ-


κατηβελέται (§ 61, 10) ἰκάτος, ἰκατηβέλος (l. 885), ἰκατηβέλος (l. 870), ἰκατηβέλος (l. 14), ἰκάτερος (l. 147).

81. καταπέψη compound, 'swallow'; literally 'digest' (κατά, πέσω, 'digest'; cf. Eng. peptic, pepsin).
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soi koilhs para νησι βαρειας χειρας εποισει συμπαντων Δαναων, ουδ' ἦν 'Αγαμεμνωνα εἰπῆς, ὃς νῦν πολλὼν ἄριστος 'Αχαϊων εὐχεται εἶναι.

καὶ τότε δὴ θάρσησε καὶ ἦδαι μᾶντις ἀμύων.

“οὐ' ἂρ' ὅ γε εὐχωλῆς ἐπιμέμφεται οὐθ' ἐκατόμβης, ἀλλ' ἔνεκ' ἀρχήγος, δὲν ἣτις Ἀγαμεμνων οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, τοὺνεκ' ἄρ' ἀλγε' ἐδώκεν ἐκηβόλος ἕδ' ἔτι δώσει. οὐδ' ὡς πρὶν Δαναώσιθ' ἀεικε' λογγὸν ἀπώσει, πρὶν γάρ πατρὶ φίλῳ δόμεναι ἐλικόπιδα κούρην ἀπριατὴν ἀνάποινων, ἀγεν' θ' ἵερῃ ἐκατόμβην ἐς Χρύσην· τότε κὲν μὲν ἱλασσάμενοι πεπίθυμεν.”

STUNG BY CALCHAS'S WORDS, AGAMEMNON RELUCTANTLY CONSENTS TO GIVE UP CHRYSEIS; 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.

ἡ τοι ὧν ἦσαν κατ' ἄρ' ἐξετο· τοὺς δ' ἀνέστη ἡρας Ἀτρείδης εὐρυ κρείων Ἀγαμεμνον ἀχνύμενος· μέγες δὲ μέγα φρένες ἀμφίμελαιναι τίμπλαντ', ὅσε δ' οἱ πυρὶ λαμπταόντι εἶκιν.

Κάλχατα πρώτιστα κάκ' ὀσσόμενοι προσεἶπεν: "μάντι κακῶν, οὐ πώ ποτὲ μοι τὸ κρήγυνον εἶπας· αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι, ἐσθλὸν δ' οὔτε τί πω εἶπας· εἴτος οὔτε τέλεσθας. καὶ νῦν ἐν Δαναώιθ θεοπροπεῦν ἀγορεύεις, ὡς δὴ τοῦτ' ἐνεκ' σφὶν ἐκηβόλος ἀλγε' τεύχει, οὐνεκ' ἐνῷ κούρης Χρυσηίδος ἀγλα' ἄποινα οὐκ ἔθελον δέξασθαι,—ἐπεὶ πολὺ βούλομαι αὐτήν

95. ἀπεδέξατ' (o) comp. ἄρει, 'accepted' (ἄρε and ἀχρωμοι).
99. ἀνάποινον ἄρ., 'without ransom' (ἄρ., § 161, and ἄρων, l. 13).
106. τὸ κρήγυνον ἄρ., 'the good,' 'what is good.'
οίκοι ἔχειν. καὶ γὰρ ἄρα Κλεομνήστρος προβέβουλα κουριδής ἀλόχου, ἐπεὶ οὐ ἔθεν ἔστι χερεῖν,
οὐ δέμας οὐδὲ φυὴν, οὔτ' ἄρ φρένας οὔτε τί ἔργα. 115
ο ἀλλὰ καὶ ὥς θέλω δόμεναι πάλιν, εἰ τὸ γ' ἀμενον.
βούλομ' ἐγὼ λαδιν σοικ ἐμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἔτομμαστ', ὁφρα μὴ οἶος
Ἀργείων ἀγέραστος ἐς, ἐπεὶ οὐδὲ ἐοικεν.
λεύσετε γὰρ τὸ γε πάντες, ὦ μοι γέρας ἔρχεται 120

καὶ ἀλλη.

τὸν δ' ἡμείσθ' ἐπείπτα ποδάρκης δίος Ἀχιλλεύς.

"Ατρείδη κύδιστε, φιλοκτενώτατε πάντων,
ποὺς γὰρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ; Ἀχιλλ,
οὐδ' ἐπεὶ ποὺν ἰδίον ἰζυήνα κεῖμενα πολλά.

ο ἀλλὰ τὰ μὲν πολίων εἴ ἐπράθομεν, τὰ δέδασται,
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

ο ἀλλὰ σὺ μὲν νῦν τίνις θεῶ πρόει ἀυτὰρ Ἀχαιοὶ
τριπλῆς τετραπλῆς τ' αποτίσομεν, αἱ κέ ποθὶ Ζεὺς,
ὁ δόσι πόλιν Τριότην εὐτείχεον ἐξαλαπάζαι.

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα-

μέμων.

"μὴ δὴ οὕτως ἄγαθός περ ἕως, θεοείκελ' Ἀχιλλεὺ,

οἰκλέπτε νόμω, ἐπεὶ οὐ παρελεύστει σοι ὑδὲ με πείσεις.

ἡ ἐθέλεις, ὄφροι αὐτὸς ἔχεις γέρας, αὐτὰρ ἐμ' αὐτῶς
ἡσθαι δευόμενον, κέλει δὲ μὲ τὴν ἀποδοῦναι;

118. προβέβολα comp. †, 'I prefer' (πρό, βούλομαι).
119. ἀγέραστος †, 'without a gift of honor' (ἄ-, § 161, γέρας).
122. φιλοκτενώτατε †, 'most greedy of gain,' 'most covetous' (φίλος, φιλέων = Homeric [φιλέω], dative plural φιλέον, ήδιος, ἐτείφον = οἰκον[ηντέρασσεν], § 426, 'possession'; cf. ετείφω).
126. παλίλλογα †, 'collected again' (πάλιν, λέγω, 'collect').
128. ἐπαγείρειν comp. † (ἐπί and ἀγίρω, 'gather').
128. τριπλῆς (†) τετραπλῆς (†) τε, 'threelfold and fourfold.'
`άλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαῖοι,
ἀρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται,—
ei dé ke μη δώσων, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι.
ἡ τεύν ἢ Αἰαντὸς ἰὼν γέρας ἢ Ὁδυσσέας
ἀξω ἔλων. ὦ δὲ κεν κεχολώσεται, ὅν κεν ἴκωμαι.
ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὗτις,
νῦν δ' ἀγε νη μελαιναν ἐρίσωσομεν εἰς Ἕλλα διὰν,
ἐν δ' ἐρέτας ἐπιφθής ἀγέρομεν, ἢς δ' ἐκατόμβην
θείομεν, ἀν δ' αὐτὴν Χρυσηδᾶ καλλιπάρρην
βήσομεν. εἰς δὲ τις ἀργός ἀνήρ βουληφόρος ἔστω,
ἡ Αἰας ἢ Ἡδομενεὺς ἢ διὸς Ὁδυσσέας
ἡ σύ, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἦμων ἐκατέργων ἰλάσσεαι ἕρα ἑτος.'

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

τὸν δ' ἄρ' ὑπόδρα | ἰδὼν προσέφη πόδας ὤκυς

Ἀχιλλεύς:

"ὡ μοι, ἀναιδείην ἐπεμένε, κερδαλεόφρον,
πῶς τίς τοι πρόφρον ἐπέσω πείθηται Ἀχαίων
ἥ δοῦν ἐλθέμεναι ἢ ἀνδράσιν ἣν μάχοσθαι;
οὐ γὰρ ἐνω Τρώων ἔνεκ' ἢλθον αἰχμηδάων
dεύρο μαχεσσόμενος, ἐπει οὐ τί μοι αἰτοὶ ἐσιν.
οὐ γὰρ πώ ποτ' εἵμασ βοῦς ἡλασαν οὐδὲ μὲν ἵππους,
οὐδὲ ποτ' ἐν Φῆνῃ ἐριβάλλακε βοτιανείρη
καρπὸν ἐδηλήσατ', ἐπει ἡ μάλα πολλὰ μεταξὺ
ὄφρεα τε σκλόεντα θάλασσα τε ἡχήσσα.

140. μεταφρασόμεσθα (§ 142, 8) comp. †, 'we will consider again'.
155. ἑριβάλλακε †, adjective, 'nurse of heroes' ; see § 35.
156. μεταξύ †, adverb, 'between.'
άλλα σοι, ὦ μέγ. ἀναίδες, ἂμ' ἐσπόμεθ', ὀφρα σὺν χαίρησι,
τιμήν ἄρνυμενοι Μενελάω σοι τε, κυνῶτα, πρὸς Τρώων· τῶν ὦ τι μετατρέπῃ οὐδε ἀληγίζεισ. καὶ δὴ μοι γέρας αὐτὸς ἀφαρηθεῖσθαι ἀπειλεῖσ, ὃ ἐπὶ πολλ' ἐμόγησα, δόσαν δὲ μοι ὑπ' Ἀχαῖών. οὐ μὲν σοὶ ποτὲ ἰσον ἔχω γέρας, ὀππὸτ' Ἀχαῖοι Τρώων ἐκπέρσωσ' εὗ ναιόμενον πτολίθρων· ἀλλὰ τὸ μὲν πλεῖον πολυάκιος πολέμωι χεῖρες ἐμαὶ διέπουσ'. ἀτὰρ ἦν ποτὲ δασμὸς ἴκηται, σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δὲ ὀλίγον τε φίλον τε ἔρχομ' ἔχων ἐπὶ νήσας, ἐπεὶ κε κάμῳ πολεμιζων. νῦν δ' εἴμι Φήινῳ', ἐπεὶ ἥ πολὺ φέρτερον ἐστιν ὁικαδ' ἴμεν σὺν νησὶ κορωνίσων, οὐδὲ σ' ὅιω ἐνθάδ' ἀτμος ἐὼν ἄφενος καὶ πλούτον ἀφύξειν." ἠρμη

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

τὸν δ' ἡμείβετ' ἐπετα ἄναξ ἀνδρῶν Ἄγαμεμνών· "φεύγε μᾶλ', εἰ τοι θυμός ἐπέσωσται· οὔδε σ' ἐγὼ γε λίσσομαι εἰνεκ' ἐμείο μένειν. πάρ' ἐμοὶ γε καὶ ἄλλοι, οἰ κὲ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς. ἐχθστος δὲ μοι ἐσοὶ διωτρεφέων βασιλῆων· αἰεῖ γάρ τοι ἐρις τε φίλη πόλεμοι τε μάχαι τε. εἰ μάλα καρτέρος ἐσοι, θεὸς ποὺ σοι τὸ γ' ἐδωκεν. οἰκαδ' ἰὼν σὺν νησὶ τε σῆς καὶ σοῖς ἐτάροισων Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω 180 οὐδ' ἀδρομαί κοτέοιτος. ἀπελήσω δὲ τοι ὅδε·

159. κυνῶτα †, vocative noun, 'dog-eyed,' 'hound' (κυνός, genitive κυνός, and ὁ, 'eye,' 'face'; see note on l. 225, and cf. I 180, κυνέων). 160. δασμός †, 'distribution' (cf. ἰδίαστα, l. 125).
Achilles's impulse to rush upon Agamemnon and even to slay him is stayed by the goddess Athene.

ος φάτο· Πηλέωνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ 
στήθεσσιν λασίοισι διάμισχα μερμήριζεν, 
ἡ δ' γε φάσγανον ἄξιόν ἐρυσσάμενον παρὰ μηροῦ 
τους μὲν ἀναστήσειν ὅ δ' Ἀτρείδην ἐναρίζοι, 
ἡ' χολόν παύσειν ἐρητύσειε τε θυμόν.

hos δ' ταῦθ' ὠρμαίνε κατὰ φρένα καὶ κατὰ θυμόν, 
ἐλκετο δ' ἐκ κολεοῦ μέγα ξίφος, ἤλθε δ' Ἀθήνη 
ουρανόθεν. πρὸ γὰρ ἥκε θεὰ λευκάλενος Ἡρῆ, 
ἀμφω ὁμώς θυμῶν πιλέουσά τε κηδομένη τε. 
στῇ δ' ὅπiθεν, ἔανθῆς δ' κόμης ἐλε Πηλέωνα, 
οὐφ φαινομένη. τών δ' ἄλλων οὖ τις ὄρατα. 
θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ' αὐτίκα δ' ἔγνω 
Πᾶλλάδ' Ἀθηναίη — δεινὸ δ' οἱ ὀστε φάνθεν — 200 
καὶ μιν φωνήσας ἔπεα πτερόεντα προσθύδα.

"τίπτ' αὖτ', αἰγύλοχοι Δίος τέκοι, εἰλῆλουθας; 
ἡ ίνα ὑβριν ἐδ' Ἀγαμέμνονος Ἀτρείδαο; 
ἄλλ' ἐκ τοι ἐρέω, τό δὲ καὶ τελέεσθαι οἳων. 
ἥς υπερπλήσσι τάχ' ἀν ποτε θυμῶν ὀλέσσῃ." 205 
τῶν δ' αὔτε προσέπειες θεὰ γλαυκῶπις Ἀθήνη. 
"ἠλθον ἐγώ παύσοσα τὸ σὸν μένος, αἰ κε πίθηςα,
HOMER'S ILIAD

οὐρανόθεν: πρὸ δὲ μ' ἤκε θεὰ λευκόλευνος Ἰη, ἀμφώ ὄμως θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἂγε, λήγ' ἔριδος, μηδὲ ξίφος ἐλκεο χειρὶ:
ἀλλ' ἦ τοι ἐπεσίων μὲν ὄνειδισον, ὡς ἐσεταὶ περ.
ἀδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται:
καὶ ποτὲ τοι τρίς τόσα παρέσαται ἀγλαὶ δῶρα ὕβρις εἶνεκα τῆςδε: σὺ δ' ἴσχεο, πείθεο δ' ἦμιν."

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὁκὺς 'Αχυλ-

λεύς:

"χρῆ μὲν σφωτέρον γε, θεά, ἐπος εἰρύσσασθαι καὶ μᾶλα περ θυμῷ κεχολαμένον· ὡς γὰρ ἀμεινον.
ὡς κε θεοῖς ἐπιπείθηται, μᾶλα ι' ἐκλυνοι αὐτοῦ."

ἡ, καὶ ἐπ' ἄργυρῃ κόσμη σχέδε χειρὰ βαρεῖαν,
ἀψ δ' ἐς κουλεύν ὃςε μέγα ξίφος, οὐδ' ἀπίθησεν μύθῳ Ἀθηναίες. ἡ δ' Οὐλμπόνδε βεβήκει δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονος ἄλλους.

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

Πηλείδης δ' ἔξαυτις ἀταρπηροὶς ἐπέέσον
'Ατρείδην προσέειπε καὶ οὐ πω λήγε χόλων.
"οἰνοβαρές, κυνὸς ὅμματ' ἐχὼν κράδην δ' ἐλα- 225

φοι,  

οὔτε ποτ' ἐς πόλεμοι ἄμα λαῷ θωρηχθήναι
οὔτε λόχονδ' ἱέναι σὺν ἀριστήσεσιν Ἀχαῖῶν
τέτληκας θυμῷ· τὸ δὲ τοί κήρ εἰδεται εἶναι.

ἡ|πολὺ λῶν ἔστι κατὰ στρατὸν εὐρίν Ἀχαιῶν

216. σφωτέρον †, § 118.
225. οἰνοβαρές †, vocative, 'wine-bibber' (οἴνος, 'wine,' and βαρῆ, 'heavy').
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δώρ' ἀποθείσθαι, ὡς τὶς σεθὲν ἀντίον εἴπη, 230
δημοβόρος βασιλεὺς, ἔπει οὔτιδανοισιν ἀνάσσεις:
ἡ γὰρ ἂν Ἀτρεΐδης, νῦν ὠφατα λαβήσαιο.

ἀλλ’ ἐκ τοῦ ἑρῶ καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
ναὶ μὰ τὸν σκῆπτρον, τὸ μὲν οὐ ποτὲ φύλλα καὶ ὄζους
φύσει, ἔπει δὴ πρῶτα τομὴν ἐν ὄρεσσι λέοπεν,
οὐδ’ ἀναθηλῆσει· περὶ γὰρ ὢν ἐκ λακὸς ἕλεθεν
φύλλα τε καὶ φλοίον· νῦν αὐτὲ μὲν ὅτε Ἄχαιῶν
ἐν παλάμαις φορέοντο δικαστόλοι, οἱ τε θέμιστας
πρὸς Δίως εἰρύταται· δ’ δὲ τοῦ μέγας ἔσσεται ὅρκος·
ἡ δ’ Ἀχιλλῆς ποθὴ ἱζεταῖ νῦν Ἄχαιῶν
σύμπαντας· τοῦτ’ ὅ’ σου τι δυνήσεσαι ἀχνύμενός περ
χραιῳμένης, εἰ’ ἀν πολλὸν ὅφε” Ἐκτόρος ἀνδροφόνῳ
θυνχόκοντες πίπτωσι· σοῦ δ’ ἐνοθῇ θυμὸν ἀμύξεις
χρῷμενος, δ’ ἄριστον Ἄχαιῶν οὐδὲν ἑισιές·

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

ὡς φάτο Πηλείδης, ποτ’ δὲ σκῆπτρον βάλε γαῖς
χρυσεῖοις ἦλοις πεπαρμένου, έχεο δ’ αὐτός·
Ἀτρείδης δ’ ‘ετέρωθεν ἐμίνης. τοῦτ’ δὲ Νέστωρ
ηδυετής ἀνήρους, ζυγὸς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ἤεεν αἰδή·
τῷ δ’ ήδη δύο μὲν γενεᾶι μερόπων ἀνθρώπων

231. δημοβόρος ῥ, adjective, ‘(a king) that devours the people’s goods’.
(δῆμος, ‘people’; δῆμα, ‘public property’; βιβρασθεῖν, ‘devour.’) For
construction see § 170.
235. τομῆς ῥ, ‘stump’ (τῆμος, ‘cut’). 
236. ἀναθηλῆσα ἄρομα ῥ, ‘shall bloom again’ (ἄρομα, ‘bloom,’
ἀλοιφα, ‘shoot,’ ‘scion’). ἀλοιφοῦ ῥ, ‘peeled.’
237. φλοίον ῥ, ‘bark.’
243. ἴδετῆς ῥ, nominative adjective, ‘of sweet speech’ (ἰδεῖς, ἱδαῖος).
ἐφθίαθ', οἱ οἱ πρόσθεν ἁμα τράφεν ἦδ' ἐγένοντο ἐν Πύλῳ ἡγαθῇ, μετὰ δὲ τριτάτους ἀνάσσεν—
ὁ σφιν ἐν φρονεών ἀγορήσατο καὶ μετέειπεν·
"Ἀδηστός ἂν ἡμῖν Ἰακώβι τοῦ γήρων Ἰακώβι,
καὶ πώς ἐγένετο σοι ὡς ἐνύμφη σοι Ἰακώβι·
οὐ μὴ γίνεται σοὶ ἦδ' ἐγένοντα ἰακώβι·
οὐ μὴ γίνεται σοὶ ἦδ' ἐγένοντα ἰακώβι·
οὐ μὴ γίνεται σοὶ ἦδ' ἐγένοντα ἰακώβι·
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οὐ μὴ γίνεται σοὶ ἦδ' ἐγένοντα ἰακώβι·
οὐ μὴ γίνεται σοὶ ἦδ' ἐγένοντα ἰακώβι·
οὐ μὴ γί

269. μεθομίλεον comp. † (μετά, ὀμιλεῖν. Cf. ὀμιλησα, 1. 261).
PLATE III.—LAPITH AND CENTAUR.

A metope of the Parthenon. Fifth century B.C.
In the British Museum, No. 307.
ei de ou karposi eos ei, del de se geinato mhter, 
all de ferteros estin, epesi pleonesaw anasei.
Ateid, ou de pain teon menos autar egw ge 
lisom. 'Axilla metheimn cholon, os mega pain 
erkos 'Axoioin peletai polemoi kakoi.

ton de apameibomenos prosetphi kreiwn 'Agamemnon.

"nai de taita ge pantata, geron, kata moirav eunpes.
all de aner ethelai peri pantew emenai allon,
pantew men kratein ethelai pantessi de anasew
pasi de symainein, a tiv ou pistosai oiw.

ei de mun aichmyan ethesan theoi aivn eontes,
tounekai ois prothesoun oineida muhtsasai:"

ACHILLES MAKES A FINAL RETORT.

ton de apor upobllidhyn hemibeto dios 'Axillen:

"h gar kev deilos te kai outidanos kaleimyn,
ei de soi pain ergon upexomai, osti kev eiphe:
allouw de taui epitleleso, mna gar emoi ge

[symain. ou gar egw y esti soi peistosai oiw].
allo de ton erew, ou de evi frosi balleo symi.
cheri men ou ton egw ge maxestoimai einkaa kouri.
ouste soi ouste ton allon, epei m afelothe ge eontes.
ton de allon a moi esti theta para vna melainy.

800
ton oik an ti fereous anelwv akoustos emeio.
ei de age mhn peirh사이, ina gnwosi kai oide:
aiv to aima kelaionw erwpsie peri douri:"

293. upobllhyn †, adverb, 'interrupting' (ota, balleo).
CHRYSEIS STARTS ON HER HOMEWARD VOYAGE. THE SOLDIERS MAKE THEMSELVES CLEAN OF THE PLAGUE.

"ὅς τό γ' ἀντιδίως μαχεσσαμένω ἐπέέσσων ἀνατύρης, λύσαν δ' ἀγορῆν παρὰ νυσίν Ἀχαῖων. 305 Πηληθύς μὲν ἐτή κλισάς καὶ νῆας εἴσας ἤκα μὲν τε Μενομαίδη καὶ οἷς ἐτάροσιν.

'Ατρείδης δ' ἄρα νῆα θοῦν ἀλὰ ἀπερύσσεν, ἔν δ' ἐρέτας ἐκρίνεν ἐέκοσιν, ἐς δ' ἐκατόμβην βὴσεθεῖ, ἀκαὶ δὲ Ἀχιλλεία καλλιτάρρην 310 εἶσεν ἀγών: ἐν δ' ἄρχος ἐβῆ πολύμορφος Ὡδυσσεύς. οὐ μὲν ἐπείτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα, λαοὺς δ' 'Ατρείδης ἀπολυμαίνοντο καὶ ἀναγεν.

οἶ δ' ἀπελυμαίνοντο καὶ εἰς ἀλα λύματ' ἐβάλλων, ἐρδον δ' Ἀπόλλωνι τελησεσάς ἐκατόμβας 315 ταύρων ἢς αἰγῶν παρὰ θεῖ' ἀλὸς ἄτρυγέτοιν. 

κηνη δ' οὐρανον ἰκεν ἐλυσσομένη περὶ κατηφ.

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

"ὅς οἶ μὲν τὰ πένοντο κατὰ στρατόν· οὖ δ' Ἀγα-μέμων

λῆς ἐρίδος, τὴν πρῶτον ἐπηπείλην Ἀχιλῆ, ἀλλ' ἄρα γε Ταλγρίβων τε καὶ Εὐμεβάτην προσέειπεν, 320 τῷ οἴ ἐσαν κήρυκε καὶ ὅραρὼ θεράποντε.

"ἐρχεσθοιν κλισήν Πηλητιδῶν Ἀχιλῆος,

χειρὸς ἐλώνει ἀγέμεν Βροσηίδα καλλιτάρρην.

εἰ δὲ κε μῆ δύρησι, ἐγὼ δὲ κεν αὐτὸς ἐλσμαί

ἐλθὼν σύν πλεόνεσσι· τῷ οἴ καὶ βίγιον ἔσται." 325

313, 314. ἀπολυμαίνοντο, 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 προτείκα, κρατερῶν δ' ἐπὶ μύθους ἐγέλλεν. τῶ δ' ἀέκοντε βάτην παρά θιν' ἀλὸς ἀτρυγήτου, Μυρμιδώνων δ' ἐπὶ τε κλισίας καὶ νῆας ἵκεσθην. τὸν δ' εὗρον παρὰ τε κλισίᾳ καὶ νη μελαίῃ ἤμενον· οὐδ' ἄρα τῷ γε ᾗδών γήθησαν Ἀχιλλεὺς. τῷ μὲν ταρβήσαντε καὶ αἴδομένω βασιλῆα στήτην οὐδὲ τί μιν προσεφώνεον οὐδ' ἐρέοντο· αὐτὰρ δ' ἐγνω ἦσον εἰνὶ φρεσὶ φώνησεν τε.

"χαίρετε, κηρυκείς, Διὸς ἄγγελοι ἢδὲ καὶ ἄνδρῶν· ἄρτσιν ὅτ' οὐ τί μοι ὑμεῖς ἔπαιτοι, ἀλλ' Ἀγαμέμνων, ὅ σφοῖ προτεί Βρυσίδος εἶνεκα κούρης. ἄλλ' ἀγε, διογενεῖς Πατρόκλεες, ἔσαγε κούρην καὶ σφῶν δος ἄγεις, τῷ δ' αὐτῷ μάρτυροι ἐστών πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων καὶ πρὸς τοῦ βασιλῆα ἄστυνεος, εἰ ποτε δὴ αὑτὲ χρεών ἐμείο γένησαι αἰείκεα λογγὸν ἀμύναι τοῖς ἄλλοις. ἢ γὰρ δ' γ' ὀλοιχθη τρεσί θὺν.

ὁ οὖδὲ τί οἴδε νοῆσαι ἁμα πρόσων καὶ ὀπίσων, ὅπως οἱ παρὰ νησὶ σοί μαχέονται Ἀχαϊοί." ὡς φάτο· Πατρόκλος δὲ φίλω ἔπεειθεθ' ἐταῖρῳ, ἐκ δ' ἄγαγε κλισίας Βρυσίδα καλλιτάρρην, δώκε δ' ἄγειν. τῷ δ' αὕτις ὥδ' παρὰ νῆας Ἀχαϊῶν· ἢ δ' ἀέκουσ' ἁμα τούς γνω κίεν.

ACHILLES SEEKS CONSOLATION IN PRAYER TO HIS GODDESS MOTHER.

αὐτὰρ Ἀχιλλεὺς
dακρύσας ἐτάρων ἀφαρ ἔντο νόσοφι λιασθείς
θι' ἐφ' ἀλὸς πολὺς, ὄραν ἐπὶ οἴνοπα πόντον·
πολλ' δὲ μπρι φίλη ἡρήσατο χειρᾶς ὑγινύν.
“μήτερ, ἐπεὶ μ’ ἐτεκές γε μυννθαδίον περ ἑόντα,
tμήν πέρ μοι ὄφελλεν 'Ολυμπίως ἐγγυαλίξαι
Ζεὺς ψυβρεμέτης. νῦν δ' οὐδὲ με τυπθ'ν ἐτισεν.
ἡ γὰρ μ' 'Ατρείδης εὑρ' κρείων 'Αγαμέμνων
ἦτίμησεν. ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ὅς φάτο δάκρυ χέων τοῦ δ' ἐκλυε πόλνα μήτηρ
ημένη ἐν βενθεσσιν ἀλὸς παρὰ πατρὶ γέροντι
καρπαλίμως δ' ἀνέδω πολυῆς ἀλὸς ἥμ᾽ ὀμίχλη
καὶ ρά πάροοθ' αὐτοῦ καθῆεσο δάκρυ χέοντος,
χειρὶ τέ μιν κατερέξεν ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαξεν·
“τέκνον, τί κλαίεις; τί δέ σε φρένας, ἱκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόω, ἵνα κιδουμεν ἀμφα.”

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

τὴν δὲ βαρὺ στενάξων προσέφη πόδας ὅκως
'Αχιλλεύς·

“οἶσθα: τί η τοι ταύτα ἰδυϊ πάντ' ἀγορεύω;
άλλα κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μύθον ἔτελλεν. χωδεύος δ' ὁ γέρων πάλιν ᾐχετοῖ· τοῖο δ' Ἀπόλλων 380 εὐξαμένου ἦκουσεν, ἐπεὶ μάλα οἱ φίλοι ἦκεν. ἦκε δ' ἐπ' Ἀργετοὺς κακὸν βέλος· οἱ δὲ νῦ λαοὶ 

θυσίαν ἐπαστύτερον, τὰ δ' ἔπαχετο κῆλα θεοῦ 

πάντη ἀνὰ στρατὸν εὐρῦν Ἀχαῖον. άμμι δὲ μάντις 

εὗ εἰδὼς ἀγόρευε θεοπροτάσ ἐκάτων. 385 

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν Ἴλάσκεσθαι. 

'Ατρεώνα δ' ἐπείτα χόλος λάβει, αῆβα δ' ἀναστάς 

ήπειλησεν μύθον, ὅ δ' ἔκτελεσμένος ἐστίν. 

τὴν μέν γὰρ σὺν νῃ θοῇ έλίκωτες Ἀχαῖοι 

ἐς Χρύσην πέμπσουσι, ἀγοῦσι δὲ ὅρα ἀνακτήσ 

τὴν δὲ νέων κλεύθεν ἐβαν κήρυκες ἀγοῦτε 

κούρην Βρισσής, τὴν μοι δόσαν ὑλὲς Ἀχαίων. 390 

ἄλλα σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἐγὼς: 

ἐλθοῦσί Οὐλυμπονδίς Δέα λύσαι, εἰ ποτὲ δὴ τι 

ἡ ἐπεὶ ἁγνάς κραδήν Δίος ἦκε καὶ ἐργα. 395 

τολλάκι γὰρ σει πατρὸς ἐνι μεγάρουσιν ἀκουσά 

εὐχομένης, ὁ' ἐρήμθα κελαυνεῖ Κρονίων 

οἰη ἐν άθανάτους αἰείκεα λοιγόν ἀμύνα 

ὑπόπτε μοι ἑυδόθα τ' Ὀλυμπιοῦ ἡθελον ἄλλοι, 

'Ηρη γ' ἦδε Ποσειδάνων καὶ Παλλὰς 'Αθήνη. 

ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ᾧπελύσαι δεσμῶν, 

ἀχ' ἑκατόγχειρον καλέσαι' ἐς μακρὸν 'Ολυμπον, 

ὅν Βράρεων καλέουσι θεοί, ἀνδρεῖς δὲ τε πάντες 

Αἰγαῖοι'. δ' γὰρ αὐτὲ βίη οὐ πατρὸς ἀμείνων. 400

402. ἐκατόγχαρον †, adjective used as substantive, 'hundred-handed' 

(ἐκατόν, χειρ). 

403. Βράρεως †, 'Briareos'; for scansion see § 48. 

404. Διγαίων (a) †, 'Aegaeon.'
ὅς ἔρα παρὰ Κρονίων καθέζετο κύδει γαών. 405
tóν καὶ ὑπέδεισαν μάκαρεσ θεοὶ οὐδὲ ἔδησαν.] ;
tόν νῦν μιν μνήσασα παρέξεω καὶ λαβέ γούνων,
αἶ κέν πως ἔθελησον ἐπὶ Τρώεσσων ἀρήζαι,
tοῦς δὲ κατὰ προμνὰς τε καὶ ἀμφ' ἀλὰ ἔλασα 'Ἀχαίοὺς
κτενομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
γνῷ δὲ καὶ 'Ατρέδης εὐρ' κρείων 'Αγαμέμνον
ἡν άτην, ὃ τ' ἀριστον 'Ἀχαϊών οὐδὲν ἔτισεν."

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

τὸν δ' ἠμείβετ' ἐπείτα Θείς κατὰ δάκρυ χέοςεα.
"ὦ μοι, τέκνον ἐμόν, τί νῦ σ' ἔτρεφον αἶνα τε-
κοῦσα;
ἀθ' ὀφελεῖς παρὰ νησῶν ἀδάκρυτος καὶ ἀπήμων 415
ἤσθαι, ἐπεὶ νῦ τοι αἰσθα μήνυνα περ, οὕ τι μάλα
δήν.
νῦν δ' ἁμα τ' ὠκύμορος καὶ ὦμυρός περὶ πάντων
ἐπλεώ τῷ σε κακῇ αὐτῇ τέκον ἐν μεγάροιςιν. 420
τοῦτο δὲ τοι ἐφέσω ς ἐπὸς Διὸ τερπικεραύνῳ
ἐμ' αὐτή πρὸς 'Ολυμπον ἀγάμιφοιν, αἶ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νησοὶ παρήμεον ὠκυπόρωσιν
μὴν 'Αχαίοισιν, πολέμου δ' ἀποσαίεο πάμταν.
Ζεὺς γὰρ ἐς 'Οκεανον μετ' ἀμύμονας Ἁἰθιοπής
χθιζός ἐβη κατὰ ψαίτα, θεοὶ δ' ἁμα πάντες ἐποντο-
δωδεκάτῃ δὲ τοι αὐτῆς ἐλεύσεται Ὀὐλυμπόνδει,
καὶ τότ' ἐπείτα τοι ἐμὶ Διὸς ποτὶ χαλκοβατὲς δῶ
καὶ μιν γουνάςομαι, καὶ μιν πείσσεσθαι οὕτω." 425
ἂς ἁρά φωνήσαο' ἀπεβήσετο· τόν δ' ἐλιπ' αὐτοῦ
χωρὸμον κατὰ θυμὸν ἐνζώνοιο γυναίκος,
τὴν ρα βη 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 Ὠδυσσεὺς

ἐσ Χρύσην ἰκανέν ἀγων ἰερήν ἐκατόμβην.

οἷ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἰκοντο,

ιστία μὲν στείλαντο θέσαν δ' ἐν νηι μελαίνη,

ιστὸν δ' ἱστοδόκη πέλασαν προτόνουσιν ὕφετες

καρπαλίμως, τὴν δ' εἰς ὁμὸν προέρεσαν ἐρεμοῖς.

ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἐδησαν.

ἐκ δὲ καὶ αὐτὸι βαίνον ἐπὶ ῥημίων θαλάσσης,

ἐκ δ' ἐκατόμβην βῆσαν ἐκβόλῳ Ἀπόλλων.

ἐκ δὲ Χρυσῆς νῦν βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἀγων πολύμητις Ὠδυσσεὺς ὑπὸ πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μνὶ προσέειπεν.

"Ω Χρύση, πρὸ μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγά-

μέμνων

παίδα τε σοι ἀγέμεν Φοίβῳ θ' ἱερήν ἐκατόμβην

ῥέαν ὑπὲρ Δαναῶν, ὥφρ' ἰλασόμεσθα ἀνακτα,

ὅς νῦν Ἀργετοῦ πολύστονα κίδε' ἐφίκεν." 434

ὡς εἴπων ἐν χερσὶ τίθει, δ' ἐδέξατο χαῖρων

παίδα φίλην. τοι δ' ὠκα θεώ κλειτὴν ἐκατόμβην

ἐξείης ἐστησαν ἐνδυμητον περὶ βωμὸν,

χερνύσαντο δ' ἐπείτα καὶ οὐλοχύτας ἀνέλοντο.

τοῦσιν δὲ Χρύσης μεγάλ' εὐχέτο χείρας ἀνασχῶν. 445

"κλῦθι μεν, ἀργυρότοξσ, ὦ Χρύσην ἀμφιβεβήκας

Κίλλαν τε ζαθῆν Τενέδοιο τε ἰφι ἀνάσσεις:

ἡμέν δ' τοι' ἐμεῖ πάροις ἑκλυσ εὔξαμένοιο,

434. ἱστοδόκη t., 'mast-crutch' (Ἰστός, δέχομαι. Ionic δέκομαι).

ἀφέτερο comp. t., 'lowering (it)' (ἄφημι).

449. χερνύσαντο t., 'they washed their hands' (χερν, χίττομαι. theme

πθ, 'wash').
τίμησας μὲν ἐμὲ μέγα δ' ἦλθο λαὸν Ἀχαιῶν·
ηδὲ έτο καὶ νῦν μοι τὸδ' ἐπικρήθην έελδωρ,
ηδὴ νῦν Δαναοίσιν ἀεικέα λογίον ἁμνον.“

ἀσ ἐκατ' εὐχόμενοι· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἔπει β' εὖζαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρνουσα μὲν πρῶτα καὶ ἐσφαξαν καὶ ἐδειραν,
μηροὺς τ' ἔξεταμον κατὰ τε κνίσῃ ἐκάλυψαν
διπτυχα ποιῆσατες, ἐπ' αὐτῶν δ' ὁμοθέτησαν.
καὶ δ' ἐπὶ σχύζῃ ὁ γέρων, ἐπὶ δ' αἶθοπα ὁ ὅν
λείβε· νέοι δὲ παρ' αὐτῶν ἔχων πεμπώβολα χερσίν.
αὐτὰρ ἔπει κατὰ μήρ' ἐκάῃ καὶ στλάγχν' ἐπάσαντο,
μιστυλλόν τ' ἀρα τάλλα καὶ ἄμφ᾽ ὁβελοῦσιν ἐπειραν
ἀπτησάν τε περιφραδέως, ἐρύσαντο τε πάντα.
αὐτὰρ ἔπει παύσαντο πόνου τετύκοντο τε δαίτα,
δαίνυντ', οὐδὲ τι βουμὸς ἔδειετο δαιτὸς εἰςης.
αὐτὰρ ἔπει πόσιος καὶ ἐδητύσος ἐξ ἔρων ἔπτα,
κοῦροι μὲν κρητῆρας ἐπεστέμαντο ποτοῦο,

νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάσσων
ὅι δὲ πανθηρίοι μολῆθ' θεόν ἰλάσκοντο
καλὸν ἀείδοντες παῦνα κοῦροι Ἀχαιῶν,
μέλποντες ἑκάρηγον, δ' δὲ φρένα τέρπετ' ἀκοῦων.

ἡμοσ δ' ἥξιον κατέδυ καὶ ἐπὶ κιάφας ἥθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νήσος.

ἡμοσ δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατῶν εὐρων Ἀχαιῶν·
τοίσιν δ' ἱκμενον οὕρον ἵε ἑκάρηγος Ἀπόλλων.
οἱ δ' ἱστὸν στήσαντ' ἀνὰ θ', ἱστία λεικα χετασσαν·
ἐν δ' ἄνεμος πρῆσαν μέσον ἱστίων, ἁμφὶ δὲ κῦμα
στείρῃ πορφύρον μεγάλ᾽ ἱαξε νῆσος ἱουσης.

ἡ δ' ἔθεουν κατὰ κῦμα διαπρῆσασσον κέλευθον.
αὐτὰρ ἐπεὶ Ρ' ἴκοντο κατὰ στρατὸν ἑὑρὼν 'Αχαῖον,
νῆα μὲν οἱ γε μέλαιναν ἐπ' ἰπτεῖρον ἔρυσαν
ὑφὸν ἐπὶ ψαμάθους, ὅπο δ' ἔρματα μακρὰ τάνυσαν,
αὐτοὶ δ' ἐσκύδαντο κατὰ κλυσίας τε νέας τε.

αὐτὰρ δ' μήνιε γησοὶ παρῆμενοι ἀκτιόρουσιν
διεγένης Πηλῆος ὡς τόδας ἀκὼς 'Αχιλλεύς
οὔτε ποτ' εἰς ἀγορὴν πωλεσκότο κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινὺθεταξε φίλον κήρ
αὐτὶ μένων, ποθεσκότε δ' ᾳτήν τε πτόλεμον τε.

THETIS VISITS OLYMPUS AND REPEATS ACHILLES'S PRAYER.

ἀλλ' ὅτε δὴ Ρ' ἐκ τοῦ δυσδεκατή γένετ' ἦσος,
καὶ τότε δὴ πρὸς Ὀλύμπον ἔσαν θεοὶ αἱ ἐόντες
πάντες ἄμα, Ζεῦς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφῄ
τεμένω

παιδὸς ἐοῦ, ἀλλ' ἡ γ' ἀνδύσετο κύμα θαλάσσης,
ἡρίτη δ' ἀνέβη μέγαν οὐρανὸν Ὀλυμπότον τε
ἐδρεν δ' εὐρύσπα. Κρονίδην ἀτερ ἤμενον ἄλλων
ἀκροτάτη κορυφή πολυδειράδος Ὀλυμπότου.
καὶ ἐλα πάροιθ' αὐτοῖο καθέξετο καὶ λάβε γρύνων
σκανθ' δεξιερ' δ' ἄρ' ύπ' ἀνθερεώνου έλουσα
λισσοσεμένη προσείπετε Δία Κρονίωνα ἀνακτά:

"Ζεὺς πάτερ, εἰ ποτε δὴ σε μετ' ἀδανάτουσιν ὑμησὰ
ἡ ἐπεὶ ἡ ἔργη, τόδε μοι κρήνην ἐελδωρ·
τίμησον μοί \vion, ὃς ὁ κυμοπράτος ἄλλων
ἐπλέτ', ἀτάρ μν' νῦν γε ἀναξ ἀνδρῶν ἀγαμέμνον
ήτιμησεν έλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σῷ πέρ μν' τίσον, 'Ολύμππε μητέρα Ζεὺς
τόφρα δ' ἔπι Τρόσσοι τίθει κράτος, ὦφρ' ἀν Ἀχαῖοι
\vion ἐμὸν τίσωσιν ὦφέλλωσιν τε ε' τιμῆ.
ὅς φάτο· τὴν δ' οὐ τι προσέφη νεφέληγερέτα Ζεῦς,
ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὃς ἦσατο γούνων,
ἀς ἔχετ' ἐμπεφυία, καὶ εἰρετο δεύτερον αὐτίς.

"νημερτές μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
η ἀπόεις', ἐπεὶ οὐ τοι ἐπὶ δέος, ὁφρ' ἐν εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι."

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

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφέληγερέτα Ζεῦς·

"Η ὑδ λοίγia ἔργ, ὃ τε μ' ἔχθοδοτήσαι ἐφὴσεις
η Ἡρη, ὃν' ἀν μ' ἔρεθησιν οὐνειδείως ἐπέεσσων.
η δὲ καὶ αὐτώς μ' αἰεν ἐν άθανάτουσι θεοῖσιν
νεικεῖ καὶ τέ με φησὶ μάργ Τρὼσσιν ἀργεῖν.

ἄλλα σο μὲν νῦν αὐτίς ἀπόστυχε, μὴ τῷ νοσῃ
η Ἡρη· ἔμοι δὲ κε ταύτα μελήσεται, ὁφρ' τελέσω.

εἰ δ' ἄγε τοι κεφαλὴ κατανεύσομαι, ὁφρ' τεποῖθ'σι.

τοῦτο γὰρ εξ ἐμέθεν γε μετ' άθανάτουσι μέγιστον

τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν

οὐδ' ἀτελεύητην, ὃ τί κεν κεφαλὴ κατανεύων."

καὶ κυνέγεσιν ἐπὶ ὁφρύσι νευσὶ Κρονίων,

αμβροσίαι δ' ἁρα χάται ἐπερρώσαντο ἀνακτος

κρατός ἀπ' άθανάτου, μέγαν δ' ἔλειξεν Ἡ Ολυμπον.

HERE, SUSPICIOUS OF DESIGNS AGAINST HER FAVORITE GREEKS,

VEXES ZEUS WITH QUESTIONING AND DRAWS UPON HERSELF

SEVERE REBUKE.

τῷ γ' ὃς βουλεύσαντε διέτμαγεν· ἦ μὲν ἐπείτα

εἰς ἀλα ἀλτο βαθείαν ἄπ' αἰγλήστον ὢ Ολυμπον,

518. ἔχθοδοτήσαι †, 'to incur the enmity of,' 'to fall out with' (ἔχθοστας, 'hateful,' not found in Homer).
526. παλινάγρετον †, 'revocable' (παλαν and ἀγρέω, 'capture,' 'take').

ἀπατηλὸν †, 'deceitful' (ἀπάτη, ἀπάτω).
THE WRATH

Zeus δὲ ἔτι Πρὸς δῶμα. Θεοὶ δ᾿ ἀμα πάντες ἀνέσταν ἐξ ἔδεων σφοῦ πατρὸς ἐναντίον, οὐδὲ τις ἔλη μεῖναι ἐπερχόμενον, ἀλλ᾽ ἀντίοι ἠσταν ἀπαντές. "ὅς δὲ μὲν ἐνθα καθεῖζε' ἐπὶ θρόνον οὐ δὲ μιν Ἡρη ἠγνοικεν ἰδοὺν; οὐ τι συμφράζειτο βουλὰς ἀγγυροπέζα Θεῖς θυγάτηρ ἀλίου γέροντος.

αὐτικά κερτομίσαι Δία Κρονίων προσηθέα:

"τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράζεστο ἐν βουλάς;

αἰεὶ τοι φίλον ἔστίν ἐμεῖν ἀπὸ νόσφιν ἐόντα
κρυπτάδια φρονέοντα δικαζέμεν, οὐδὲ τι πώ μοι πρόφρων τέληκας εἰπεῖν ἐπος ὅτι νοήσης."

τὴν δ᾽ ἥμείβετ' ἐπειτα πατὴρ ἀνδρῶν τε θεῶν τε.

"Ἡρη, μὴ δὴ πάντας ἐμοὺς ἔπειτεπο ἀδοὺς εἴδησεν: χαλεποὶ τοι ἔσοντ' ἀλοχῳ περ ἑούσῃ.

ἀλλ᾽ ὡς κ᾽ ἐπιεικῆς ἀκούεμεν, ὡς τις ἐπειτά οὗτοι θεῶν πρότερος, τὸν γ᾽ εἰσεται οὔτ᾽ ἀνθρώπων ὡς κε ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοήσαι, μὴ τι σοῦ τἀυτα ἐκαστα διείρεο μὴδὲ μετάλλα."

τὸν δ᾽ ἥμείβετ' ἐπειτα βοῶτις πότιμα Ἡρη.

"αἰνώτατε Κρονίδη, ποίον τὸν μῦθον ἐτίπες;

καὶ λίπῃ σε πάρος γ᾽ οὔτ᾽ εἰρομαι οὔτε μετάλλα,

ἀλλὰ μᾶλ' εὐχῆσθα τὰ φράζεια, ἀσοῦ ἐθέλησαν ἡν ὡς αἰνώς δεῖδοικα κατὰ φρένα, μὴ σε παρείπη ἀγγυροπέζα Θεῖς θυγάτηρ ἀλίοιο γέροντος.

ἡρή γὰρ σοὶ γε παρέζετο καὶ λάβε γοῦν ὑν. τῇ σοὶ ὀνα κατανεύσαι ἐτήτυμον, ὡς Ἀχιλήα τιμήσει, ὀλέσεις δὲ πολέας ἐπὶ νυσῖν Ἀχαίών."
HOMER'S ILIAD

HEPHAESTUS ACTS AS PEACEMAKER AMONG THE GODS

... ὕσ ἐφατ'. ἔδδεισεν δὲ βοῶτις πότινα Ἡρῆ, καὶ ἐκέντρωσεν καθήσθαι ἐπιγνάμφασα φίλον κήρ.

τοῦτος δ' Ἡφαιστος κλυτοτέχνης ἤρχ' ἀγορεύων,

μουτρὶ φίλη ἐπὶ ἥρα φέρων λευκολένῳ Ἡρῆ.

"Ἡ δὴ λοίγα ἐργα τάο δὲ ἐσσεται οὐδ' ἐγ' ἀνεκτά,

εἰ δὴ σφῶν ἑνεκα θυντῶν ἐριδάϊνετον ὅδε,

ἐν δὲ θεοῦσι κολοφὼν ἐλαύνετον οὐδ' ἐπὶ διάτος.

ἐσθλῆς ἐσσεται ἦδος, ἐπεὶ τὰ χερείνα νικ.

μουτρὶ δ' ἐγὼ παράφημι καὶ αὐτῆ περ νοεούσῃ,

πατρὶ φίλῳ ἐπὶ ἥρα φέρειν Διό, ὀφρα μὴ αὐτῷ

νεικεῖσον πατήρ, οὖν δ' ἡμῖν δαίτα παράξη.

εἰ περ γὰρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπηγής

ἐξ ἐδέων στυφελεῖσαὶ ἐγ' ἡγερ πολὺ φέρτατος ἐστιν.

ἀλλὰ σὺ τὸν γ' ἐπέκεισι καθάπτεσθαι μαλακοῖσιν

αὐτίκ' ἐπεθ' Ἴλαιος Ὀλύμπιος ἐσσεται ἡμῖν."

ὡς ἂρ' ἐφή, καὶ ἀνατζηχεὶς δέπασι ἀμφικύπελλον

μουτρὶ φίλῃ ἐν χερὶ τίθει καὶ μνῖ προσέειπεν.
"τέχνη, μήτε ἡμή, καὶ ἀνάσχεο κηδομένη περ, μή σε φίλην περ ἐούσαν ἐν ὀφθαλμοῖς ὑδωμαι
θειομεῶν; τότε ὦ τι δυνήσομαι ἄχυμενός περ
χρωσμείν. ἀργαλεός γὰρ Ὀλύμπιος ἀντιφέρεσθαι,
ηδη γάρ με καὶ ἄλλις ἀλεξέμεναι μεμάωτα.
ῥήω, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ. ἡμῶς
πάν ὦ ἡμαρ φερόμην, ἀμα ὦ ἠλιῷ καταδύντι
κάππεσον ἐν Δήμω, ὁλύγος ὦ ἐτι θυμὸς ἐνήν
ἐνθα με Σίντιες ἀνδρες ἀφαρ κομίσαντο πεσόντα.
ὡς φατοί. μείδησεν δὲ θεᾶ λευκάλενος Ἡρη,
μειδῆσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὦ τοῖς ἀλλοισ ποιοὶς ἐνδέξα πᾶσιν
ὀμογοίει γλυκὸ νέκταρ ἀπὸ κρητῆρος ἀφώσων.
ἀσβεστος ὦ ἀρ ἐνώρτο γέλωσα μακάρεσσι τοῖς
ὡς ἱδον Ἡφαιστον διὰ δάματα πατνύντα.
ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἧλιον καταδύντα
δάνυντι, οὐδὲ τι θυμὸς ἐδεύετο δαιὸς ἐώς,
οὐ μὲν φόρμωγος περικάλλεος, ἤν ἐχ᾽ Ἀπόλλων,
Μουσάων θεός, αἰ ἀειδον ἀμειβόμεναι ὑπὶ καλῦ.
αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡλίων,
οὐ μὲν κακκείουτες ἐβαν οἰκονδὲ ἐκαστος,
ἡχε ἐκάστῳ δώμα περικλυτὸς ἀμφιγνήεις
Ἡφαιστος ποιήσθεν ἰδυίησι πραπάθεσιν.
Ζεὺς δὲ πρὸς ὑν λέχος ἦν Ὀλύμπιος ἀστεροπητής,
ἐνθα πάρος κοιμάθ, ὅτε μὲν γλυκὺς ὑπὸς ἰκανός,
ἐνθα καθεῦδι ἀναβάς, πάρα δὲ χρυσόθρονος Ἡρη.
MINDFUL OF HIS PROMISE TO THETIS, ZEUS SENDS A DECEITFUL DREAM TO AGAMEMNON, AND PROMISES THAT HE MAY STRAIGHT-WAY TAKE THE CITY OF TROY.

"Αλλοι μὲν ρα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ εὖ δον παννύχιοι, Δία δ’ οὐκ ἔχειν ἠδύμος ύπνος, ἀλλ’ δ’ γε μερμηρίζε κατὰ φρένα, ὡς Ἀχιλῆα τιμήσας, ὀλέσαι δὲ πολέας ἐπὶ νησίν Ἀχαιῶν. ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή. πέμψαι επ’ Ἀτρείδῃ Ἀγαμέμνονι οὖλον "Ονειρον.

καὶ μν φωνήσας ἐπεα πτερόεντα προσηύδα.

"βάσκ’ ἰθι, οὖλος "Ονειρε. θοὰς ἐπὶ νῆας Ἀχαιῶν ἔλθων ἐς κλωσίν Ἀγαμέμνονος Ἀτρείδαο

πάντα μάλ’ ἀτρεκέως ἀγορευέμεν, ός ἐπιτέλλω. θωρηξαί ἐ κέλευ κάρη κομάντας Ἀχαιῶν εὔπανδη. νῦν γὰρ κεν ἔλοι πόλιν εὐρύγυμον Τρώων. οὐ γὰρ ἐτ’ ἀμφὶς Ὀλυμπία δῶματ’ ἔχοντες ἅθανατοι φράζουται. ἐπέγναμψεν γὰρ ἀπαντας Ἡρη λυσσομένη, Τρώεσσι δὲ κῆδε’ ἐφήπται.”

THE DREAM CARRIES THE MESSAGE.

ὡς φάτο: βη δ’ ἄρ’ "Ονειρος, ἐπεὶ τὸν μῦθον ἄκουσεν,
καρπαλίμως δ’ ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
βη δ’ ἄρ’ ἐπ’ Ἀτρείδῃ Ἀγαμέμνονα. τὸν δ’ ἐκίχανεν εὐδοντ’ ἐν κλωσίῃ, περὶ δ’ ἀμβρόσιος κέχυθ’ ύπνος.
στῇ δ’ ἀρ’ ὑπὲρ κεφαλῆς Νηληὴς ὑπ. ἐοικὼς
Νέστωρι, τὸν ὑμαλίστα γερόντων τῇ Ἀγαμέμνονι.
τῷ μὲν ἐξουσίων προσεφώνει θεοῖς Ὀνείρος:
“εὐδεῖς, Ἀτρέωι νιὲ δαίφρων ἵπποδάμωι;
οὐ χρῆ παννύχιοι εὐδεῖς βουληθῆρον ἄνδρα,
ὦ λαοί τ’ ἐπιτετράφαται καὶ τόσσα μέμηλεν.

νῦν δ’ ἐμέθεν ἔχων οὐκα: Διὸς δὲ τοι ἄγγελός εἶμι,
ὅς σεν ἀνευθεν ἐὼν μέγα κῆδεται ἥδ’ ἐλεάρει;
θωρῆξαι σ’ ἐκελευσε κάρη κομάντας Ἀχαιῶς
πανοῦδης: νῦν γάρ κεν ἑλοις πόλεις ἐφοίνυχιν
Τρώων. ὦ γὰρ ἐτ’ ἀμφίς Ὀλύμπια δόματ’ ἐχοντες
ἀθάνατοι φράζονται: ἐπεγνωμην γαρ ἀπαντας
Ηρῆ λισσόμενη, Τρόαςι δὲ κῆδε’ ἐφήπται
ἐκ Διός. ἀλλὰ σ’ σήσον ἔχε φρεσί’ μηδὲ σε λῆθη
ἀιρέσω, εὔν’ ἂν σε μελίφρων ὑπον ἀνή.”

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

ὡς ἀρὰ φωνῆσας ἀπεβήσετο· τὸν δὲ λέγ’ αὐτῶι
τὰ φρονέστερα: ἀνὰ θυμόν, ἀ ὀ ν τελέσσομαι ἐμελλὼν.
φη γὰρ ὦ αἰρήσειν Πριάμου πόλις ἤματι κεῖνον,
νόπλος, οὔτε τὰ ἦδει ἃ ὑπεῖ Ζεὺς μήδετο ἔργα·
θῆσεις γὰρ ἐτ’ ἐμελλέω ἐπ’ ἄλγει τε στόναχάς τε
Τρωσὶ τε καὶ Δαναοῖς διὰ κρατεράς ύσμινας.

ἔγρετο δ’ ἐξ ὑπόν, θείῃ δὲ μὲν ἀμφέχω α’ ὀμφή.
ἔτεο δ’ ὀρθωθεῖς, μαλακὸν δ’ ἐνδυνε χιτῶνα
καλὸν νηγάτευν, περὶ δὲ μέγα βάλλετο φάρος,
ποσὶ δ’ ὑπὸ λυπαροῦν ἔδησατο καλὰ πέδιλα
ἀμφὶ δ’ ἀρ’ ἁμοιώσει βάλετο ἕφος ἄργυρόθλον,

38. ἀθήν, †, 'forgetfulness.'
εἰλετο δὲ σκῆπτρον πατρών, ἄφθιτον αἰεὶ·
σὺν τῷ ἐβη κατὰ νῆας Ἀχαίων χαλκοχιτῶν.
Ἡώς μὲν ὑπὶ θεὰ προσεβήσετο μακρὸν Ὀλυμπὸ
Ζηνὶ φάος ἔρεονσα καὶ ἄλλοις ἄθανάτουσιν·
αὐτὰρ ὁ κηρύκεσσι λυγυφθόγγουσι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομάοντας Ἀχαίούς. 50
οἱ μὲν ἐκήρυσσον, τοῖς δὲ ἤγείροντο μάλ' ὅκα.
βουλὴν δὲ πρῶτον μεγαθύμων ἢζε γερόντων
Νεστορέῃ παρὰ νηὶ Πυλογενέος βασιλῆς,
τοὺς δ' ὑπὸ συγκαλέσας πυκνὴν ἡρτύνητο 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.

"κλῦτε, φίλοι. θεῖος μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίῃ διὰ νύκτα, μάλιστα δὲ Νέστορι διώ
εἴδος τε μέγεθός τε φυήν τ' ἄγχιστα ἐφίκη.
στῇ δ' ἀρ' ὑπὲρ κεφαλῆς καὶ με πρὸς μύθον ἐειπὲν·
'εὖδεις, Ἀτρέος νῦε δαφρόνοις ἵπποδάμοιο;
οὐ χρὴ πανυόχιον εὐδεῖν βουληφόρον ἀνδρα,
ὅ λαοὶ τ' ἑπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὅκα. Δίος δὲ τοι. ἄγγελός εἰμι,
ὅς σεν ἄνευθεν ἑων μέγα κηδεται ἂν ἐλεαίρειν.
θωρηξαὶ σε κέλευσε κάρη κομάοντας Ἀχαίούς
πανυόχιγ' ἕνω γὰρ κεν ἔλοις πόλιν εὐρυάγνιν
Τρώων. οὐ γὰρ ἐτ' ἄμφις Ὀλύμπια δόματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμεν γὰρ ἀπαντάς
'Ἡρη λισσομένη, Τρώωςι δὲ κηδὲ' ἐφήπται
ἐκ Δίως. ἀλλὰ σὺ σήσιν ἔχε φρεσίν. 'ὡς δ' μὲν εἰπὼν το
ὠχε' ἀποπτάμενοι, ἐμὲ δὲ γλυκύς ὑπὸς ἀνήκεν.
ἀλλ' ἄγετ', αἰ κέν τως θωρήξωμεν νίας Ἀχαίῶν.
πρῶτα δ’ ἐγὼν ἐπέσω πειρήσομαι, ἐκ δὲ ἑλίσσεστιν, καὶ φεύγειν σὺν νησί πολυκλήτσι κελεύσομεν· ὑμεῖς δ’ ἄλλοθεν ἄλλος ἐρημωθεὶς ἐπέεσσαίν.”  

NESTOR AGREES THAT IT IS BEST TO ARM THE ACHAÆANS.

η τοι δ’ γ’ ὡς εἰπὼν κατ’ ἄρ’ ἔξετο· τοῦτο δ’ ἀνέστη Νέστωρ, ὃς Ῥα Πύλοιο ἀνεί ἣν ἡμαθότοισι· ὁ σφιν ἐν φρονέων ἀγορησάτο καὶ μετέειπέν·

“δ’ φίλοι, Ἀργεῖων ἀγάλτορας ἤδε μέδοντες, εἰ μέν τις τῶν ὀνειρον Ἀχαίων ἄλλος ἔνισπεν;

ψευδός κεν φαίμεν καὶ νοσφιώκειμεθα μᾶλλον, 

νῦν δ’ ἰδεν ὃς μέγ’ ἀριστος Ἀχαιῶν εὐχεταί εἶναι. ἀλλ’ ἀγετ’, αἱ κεν πὼς θωρήξομεν νῦν Ἀχαιῶν.”

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

ὡς ἀρα φωνήσας βουλής ἐξ ἐξεῖ νέεσσαί, 

ὅτε δ’ ἐπανεστησαν πείθοντο τε ποιμένι λαῶν 

αἰτήσασθαι βασιλῆς· ἐπεστεύσατο δὲ λαοῖς.

ἡμέρα εἶναι ἐστὶ μελισσάων ἀδινάων 

πέτρης ἐκ γλαφυρῆς αἰεὶ νέων ἐρχομενάων, 

βοτρυδόν δὲ πέτονται ἐπ’ ἀνθέσιν εἰρημὼν,—

αἱ μέν γ’ ἐνθα ἀλὶς πεποντάσεαι αἰ δέ τε ἐνθα. 

ὡς τῶν ἐνθεα πολλὰ νεῶν ἀπὸ καὶ κλυσάων 

ἡμῶνος προπάροθε βασιλῆς ἑστικάοντο 

εἰλαδόν εἰς ἄγορην. μετὰ δὲ σφισιν ὡσα δεδηί 

ὑπόμονον’ ἵναι, Διὸς ἄγγελος· οἷς δ’ ἀγέροντα.

τετρήξει δ’ ἄγορην, ὑπὸ δὲ στεναξίζετο γαῖα 

λαῶν ἰεύγαν, ὡμάδος δ’ ἦν· ἐννέα δὲ σφεας

85. ἐπανεστησαν comp. † (ἐ-στησαν with prefix ἐ-; ‘thereat’).
89. βοτρυδόν †, ‘in clusters,’ ‘in swarms’ (βωτρυς, ‘cluster’ of grapes).
98. ἐλαθέω †, ‘in troops’ (cf. ἔρα θαλ, Xcn. Anab. I, 2, 16).
κήρυκες βοάντες ἔρητυνον, εἰ τὸν ἄντης
σχοιατ’, ἀκούσειαν δὲ διοτρεφέων βασιλῆιν.
στουδὴ δ’ ἔζετο λαὸς, ἔρητυθεν δὲ καθ’ ἑδρας
πανσάμενοι κλαγγῆσ. ἀνὰ δὲ κρείων Ἀγαμέμνων
ἐστὶ σκῆτρον ἔχων, τὸ μὲν Ἡφαιστος κάμε τεῦχων
Ἀφαιστώς μὲν δῶκε Διὸ Κρονίων ἀνακτή,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρφα ἀργείφωντη.
Ἠρμείας δὲ ἀναξ Δῶκεν Πέλοπι πληξίπποι,
αὐτὰρ δ’ αὐτὲ Πέλοψ δῶκ’ Ἀτρεῖ πομένι λαῶν.
‘Ἀτρεὺς δὲ θυήσκων ἔλιπεν πολύαριν Θυέστῃ,
αὐτὰρ δ’ αὐτὲ Θύεστ’ Ἀγαμέμνονι λείπε φορήναι,
pολλῆσιν νήσουσι καὶ Ἀργεὶ παντὶ ἀνάσσεων.
τῷ δ’ γ’ ἔρεισάμενος ἐπ’ Ἀργείουσι μετήμβα.

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

“δ’ φίλοι, ἦρωες Δαναοί, θεράποντες ‘Ἀρης,
Ζεὺς με μέγας Κρονίδης ἀτη ἐνεδήσε βαρεί’
σχέτλιοι, δς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
’Ηλιον ἐκπέρσαυν’ εὐτείχεον ἀπονέσσαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο καὶ με κελεύει
δωσκλέα ‘Ἀργος ἱκέσθαι, ἐπ’εὶ πολὺν ἤλεσα λαῶν.
οὕτω ποι’ Διὸ μέλλει ύπερμενεί φίλον εἶναι,
δς δὴ πολλὰς πολύιν κατέλυσε κάρηνα
ηδ’ ἐτι καὶ λύσει· τοῦ γὰρ κράτος ἐστ’ μέγιστον.
ἀισχρὸν γὰρ τὸδε γ’ ἐστ’ καὶ ἐσομένουι πυθέσθαι,
μάφ οὕτω τοίωδε τοσόνδε τε λαὸν ’Αχαίων
ἀπρηκτὸν πόλεμον πολεμῳζέμεν ἢδε μάχεσθαι
ἀνδράσι παυροτέροισι· τέλος δ’ οὐ πώ τι πέφανται.

106. πολύαριν †, cf. πολληρφυς, I 154, ‘rich in sheep.’
εἰ περ γὰρ κ᾿ ἐθέλομεν Ἀχαιοὶ τε Τρωὲς τε ὁρκία πιστὰ ταμόντες ἀριθμηθήμεναι ἁμφώ, 125
Τρώες μὲν λέξασθαί εφέστοι οὐσοὶ ἐστὶν,
ἡμεῖς δ᾿ ἐς δεκάδας διακοσμηθεὶμεν Ἀχαιοὶ,
Τρώων δ᾿ ἀνδρὰ ἑκαστοὶ ἐλοίμεθα οἰνοχεύειν,
τολλαί κεν δεκάδες δευνάτο οἰνοχόοιο.
τὸσσον ἔγω φημὶ πλέας ἐμμεναι υπα ᾿Αχαιῶν
Τρώων, οί ναιοῦσι κατὰ πτόλυν· ἀλλ᾿ ἔπικουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἀνδρεὶς ἐστιν,
οί με μέγα πλάζουσι καὶ οὐκ εἰῶσ᾿ ἐθέλοντα
Πλέων ἐκπέρσαι εὗ ναιόμενον πτολίθρον.
ἐννέα δὴ βεβάσαι Δίως μεγάλον ἐνιαυτῷ
καὶ δὴ δοῦρα σέσηπτε νεὼν καὶ σπάρτα λέλυνται,
αἱ δὲ πον ἡμέτερα τ᾿ ἄλοχοι καὶ νήπια τέκνα
حياν ἐνε μεγάρως ποτιδέγγεμαι· ἄμμι δὲ ἔργον
αὐτῶς ἀκράαντων, οὐ εἰνεκα δεύρ᾿ ἴκόμεσθα.
ἀλλ᾿ ἁγεθ᾿, ὡς ἀν ἐγὼ εἰπώ, πειθόμεθα πάντες·
φεύγωμεν σῦν νησοὶ φίλην ἐς πατρίδα γαίαν.
οὐ γὰρ ἐπὶ Τροίην αἰρήσομεν εὐρνάγμιαν.

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

ὡς φάτο· τοῦτο δὲ θυμὸν ἐνι στήθεσσιν ὁρινεν
πάσι μετὰ πληθῶν, ὅσοι ὧν βουλής ἐπάκουσαν.
κινήθη δ׳ ἀγορὴ φὴ κύματα μακρὰ θαλάσσης
πόντου Ἰκαρίωι τα μὲν τ᾿ εὔρος τε νότος τε
ἀρον· ἐπαίξας πατρὸς Δίως εκ νεφέλών.
ὡς δὲ ότε κινήσῃς ἀνεφορος βαθὺ λήμνον ἐλθών,
λαβρὸς ἐπαιγίζων, ἐπὶ δ᾿ ἡμεῖς ἀσταχύεσσιν,

185. στάρτα τ., ‘ropes.’
148. ἀσταχύεσσιν τ., ‘with its ears’ of grain.
But here, who will not see the Trojans thus left victorious, sends Athene to interfere.


Athene comes to Odysseus and bids him go about and restrain the men.

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

ἐξεκάθαρον comp. ἡ̣, 'they cleared out' (ἐκ and καθάρω, 'cleanse').
άπτετ', ἐπεὶ μν ἄχος κραδίην καὶ θυμὸν ἱκανὲν· ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκώπτως Ἄθηνη·
"διογενὲς Λαερτίαδη, πολυμήχαν' Ὀδυσσεῦ, οὐτω δὴ οἰκώνδε φίλην ἐς πατρίδα γαῖαν·
φεῦξεσθ', ἐν νήσοσι πολυκλήσι πεσόντες;
κάδ δὲ κεν εὐχώλην Πριάμῳ καὶ Τρῳσὶ λήπτε
Ἀργείην Ἔλενη, ἦς εἰνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο φίλης ἀπο πατρίδος αἰής.
ἀλλ' ἢθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἔρωι,
σοὶς δ' ἀγανοῖς ἐπεέσσων ἐρήτευ φῶτα ἕκαστον
μηδὲ ἐὰ νήπο ἀλαδ' ἐλκέμεν ἀμφιελίσσας."

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

ὡς φάθ', δὲ ξυνείκε θεὰς ὅπα φωνήσασης·
βῆ δὲ θέειν, ἀπὸ δὲ χλαίναν βάλε, τῆν δ' ἐκόμισσεν
κήρυξ Εὐρυβάτης Ἰθακησίου, ὃς οἱ ὑπήδει.
αὐτὸς δ' Ἀτρείδεω Ἀγαμέμνονος ἀντίος ἔλθὼν
dεξιάτοι οἱ σκηπτρου πατρώμων, ἀφθιτον αἰεί·
σὺν τῷ ἔθη κατὰ νήπα Ἀχαιῶν χαλκοχιτῶν.

ὁν τινα μὲν βασιλῆα καὶ ἕξοχον ἄνδρα κιχείτι,
τὸν δ' ἀγανοῖς ἐπεέσσων ἐρητύσασκε παραστάς·
"δαμόνι', οὐ σε ἔοικε κακὸν ὥς δεδίσσεσθαι,
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυε λαοὺς.
οὗ γὰρ πω σάφα οἰσθ', οἷος νόος Ἀτρείδεων·
νῦν μὲν πεἰρᾶται, τάχα δ' ὑφειται νῦς Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἰον ἐειπέν·
μὴ τι χολοσάμενος βέητι κακὸν νῦς Ἀχαιῶν.
θυμὸς δὲ μέγας ἐστὶ διοτρεφός βασιλῆας,
τιμῇ δ' ἐκ Δίος ἐστι, φιλεὶ δὲ ἐ μητίητα Ζεῦς."

ἡν δ' αὐ δῆμου τ' ἄνδρα ἱδοι βοῶντα τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκε τῷ μόθῳ.
“δαμόνι, ἀτρέμας ἦσο καὶ ἄλλων μοῦθον ἀκούε, 200
οὐ σέο φέρτεροι ἐσιν· οὔ δ’ ἀπόλεμος καὶ ἄναλκη, οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμησι νοῦ’ ἐνὶ βουλῃ.
οὐ μέν πως πάντες βασιλεύσουμεν ἐνθάδ’ 'Αχαίοι,
οὐκ ἀγαθὸν πολυκορανίη· εἰς κοίρανος ἐστώ,
εἰς βασιλεύς, ὃ ἔδωκε Κρόνου πᾶς ἀγκυλομήτεω
[σκῆπτρόν τ’ ἢδὲ θέμιστας, ἦν σφίσι βασιλεύη].”
ἂς δ’ γε κοιρανέων δίετε στρατόν· οὐ δ’ ἀγορήνδε
αὕτω ἐπεσσεύοντο νεὼν ἀπὸ καὶ κλισιάων
ἡχὴ, ὡς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεὶ δὲ τε πόντος. 210

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

ἀλλοι μὲν ὅ’ ἔσωντο, ἔρητυθεν δὲ καθ’ ἐδρας·
Τηρεῖτης δ’ ἐτὶ μοῦνος ἀμετροετῆς ἐκολά, —
ὅς ἐπεα φρεσιν ἤσιν ἄκοσμα τε πολλά τε ἱδει,
μᾶς ἀπάρ ὡς κατὰ κόσμον ἐριξάμεναι βασιλεύσων,
ἀλλ’ ὁ τ’ οἱ εἰσαῖο γελούν Ἀργεῖοισιν
ἐμμεναι. αἰσχυστὸς δὲ ἀνὴρ ὑπὸ Ἰλιὸν ἠλθεν·
φολκὸς ἤν, χωλὸς δ’ ἐτερον πόδα· τῶ δὲ οἱ ἄμω
κυρτά, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπέρθεν
φοξὸς ἐνι κεφαλῆν, ψεδνῆ δ’ ἐπενήνοθε λάχνη.

204. πολυκορανίη τ’, ‘the rule of many’ (πολός and κοίρανος, ‘lord’).
212. ἀμετροετῆς τ’, ‘endless talker’ (ἀ- privative, μέτρον, ‘measure’.
211. ἐκολά τ’, ‘kept on brawling’ (= ἡλαυνε κολάων, cf. A 575).
213. ἄκοσμα τ’, ‘disorderly,’ ‘unseemly’ (cf. κοσμον, 214).
217. φολκὸς τ’, ‘bow-legged.’
219. φοξὸς τ’, ‘peaked,’ limited by κεφαλῆν.
ψεδνῆ τ’, ‘sparse’ (‘rubbed off,’ ψάω, ‘rub’).
ἐχθιστος δ' Ἀχιλῆς μάλιστ' ἦν ὥστε Ὅδυσσης
tὼ γὰρ νεικείσκει. — τῷ αὖ Ἀγαμέμνονι δῷ
ὁξέα κεκληγὼς λέγῃ ονείδεα. τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτόντο νεμέσσηθέν τ' ἐνι θυμῷ
αὐτὰρ δ' μακρὰ βοῶν Ἀγαμέμνονα νείκειε μύθῳ.

"Ἁτρείδη, τέο δὴ αὖ ἐπιμέμφεαι ἡδὲ χατίζεις;
πλεῖάι τοι χαλκοῦ κλισία, πολλαὶ δὲ γυναῖκες
eἰσ' ἐνι κλισίῃς ἐξαίρετοι, ἃς τοι Ἀχαιοὶ
πρωτόστω διδομεν, εὖτ' ἂν πτολέμεθρον ἐλαμεν.
ἡ εὖ καὶ χρυσοῦ ἐπιδεύεια, ἃν κε τις οἴσει
Τρώων ἰπποδάμων ἐξ Ἰλίου υἱὸς ἄπωνα,
ὅν κεν ἑγὼ δήσας ἀγάγω ἡ ἄλλος Ἀχαιῶν;
ἡ γυναίκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
ἡν τ' αὐτὸς ἀπο νόσφι κατίσχεαι; οὐ μὲν ἔοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν ὅς Ἀχαιῶν.
ὡ πέπονες, κάκ' ἐλέγχε', Ἀχαιίδες, οὐκέτ' Ἀχαιοί:
οὐκ' αὖ τοι σὺν νησι' νεώμεθα, τότε δ' ἐώμεν
αὐτοῦ ἐνὶ Τροῖῃ γέρα πεσσέμεν, ὁφρα θηταῖ,
ἡ μά τί οἱ χήμεις προσαμύνομεν ἥ καὶ οὕκε.
ὅς καὶ νῦν Ἀχιλῆα ἐο μέγ' ἀμείωνα φῶτα
ἡμίσσεν. ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἂλλὰ μάλ' οὐκ Ἀχιλῆη χόλος φρεσών, ἄλλα μεθήμων.
ἡ γὰρ ἄν, Ἁτρείδη, νῦν ὑστατα λωβήσαιο."
ισχεο μηδ’ έθελ’ ολος ἐριζέμεναι βασιλεύσων.
os γὰρ ἐγὼ σέο φημὶ χειρεύσεσιν βροτὸν ἄλλων ἐμμεναν, ὅσοι άμι ‘Δρείδης ὑπὸ Ἰλιον ἔλθον.
τῷ οὐκ ἂν βασιλῆς ἀνὰ στόμι’ ἔχων ἄγορεύσωι καὶ σφιν ὀνειδεά τε προφέροις νόστον τε φυλάσσοις.
οὐδὲ τί πω σάφα ἵδεν, ὅπως ἐσταὶ τάδε ἔργα, ἦ εὔ ἦ’ κακῶς νοστήσομεν ὑπὲ ’Αχαϊῶν.
tῷ νῦν ‘Δρείδη Ἁγαμέμνονοι ποιμένι λαῶν ἔσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδόσιν ἦρως Δαναίοι; σὺ δὲ κερτομέων ἄγορεύεις;
ἀλλ’ ἐκ τοι ἑρέω, τὸ δὲ καὶ τετελεσμένον ἔσταϊ εἰ κ’ ἐτι σ’ ἀφραίσινα κικήσομαι ὃς νῦ περ ὦδε,
μηκέτ’ ἐπει’ Ὀδυσσῆι κάρῃ ἁμοισιν ἐπείθη μηδ’ ἐτι Τηλεμάχου πατήρ κεκλημένου εἰην,
eἰ μὴ ἐγὼ σε λαβῶν ἀπὸ μὲν φίλα εἰματα δύσω, χλαίναν τ’ ἦδε χυτῶνα τά τ’ αἰδόα ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοᾶς ἐπὶ νής ἀφῆσω πεπληγώς ἁγορήθειν ἀεικέσσι πληγῆσιν."

AND SOUNDLY THRASHED.

ὡς ἅρ’ ἐφη, σκήπτρῳ δὲ μετάφρενον ἴδε καὶ ἁμω

πλῆξεν. δ’ ἄδινωθη, θαλερὸν δὲ οἱ ἐκφυγε δάκρυ,

σμόδιξ’ δ’ αἰματόεσσα μεταφρένον εξ ὑπανέστη

σκήπτρου ὑπὸ χρυσέον. δ’ ἅρ’ ἐξετο τάρβησεν τε,

ἀλγήσας δ’, ἀχρείων ἴδων, ἀπομόρξατο δάκρυ.

οἱ δὲ καὶ ἀκυύμενοι περ ἐπ’ αὐτῷ ἦδ’ γέλασαν. 270

ὁδε δὲ τίς εἴπεσκεν ἱδὼν ἐς πλησίων ἄλλων.

"ὁ πόσαι, ἢ δὴ μυρὶ Ὀδυσσεύς ἐσθλὰ ἐργεῖν

βουλάς τ’ ἐξάρχων ἀγαθὰς πόλεμον τε κορύσσοιν."

267. ὑπαινότη comp. f (ὅποι, ὅπη, ἵστημι).
νῦν δὲ τόδε μέγ’ ἄριστον ἐν Ἀργείουσιν ἔρεξεν,
ὅς τῶν λωβητήρα ἐπεσβόλον ἔσχ’ ἀγοράων.
οὐ θῆν μν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νεικεῖν βασιλῆς οὐειδείως ἐπέεσσων.”

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

ὡς φάσαν ἡ πληθὺς. ἀνὰ δ’ ὁ πτολίπορθος Ὀδυσ-
σεύς
ἐστιν σκηντρον ἔχων. πάρα δὲ γλαυκώπις Ἀθῆνη
εἰδομένη κήρυκι σιωπὰν λαὸν ἀνώγει,
ὡς ἀμα οἱ πρῶτοι τε καὶ ιστατοι ὑπὲρ Ἀχαιῶν
μῦθον ἀκούσιειν καὶ ἐπιφρασσαίατο βουλὴν
ὁ σφιν ἐν φρονέων ἀγορησάτο καὶ μετέειπεν.

“Ἀτρείδη, νῦν δὴ σε, ἀναξ, ἐθέλουσιν Ἀchaiοὶ
πᾶσιν ἐλέγχοιστον θέμεναι μερόπεσι βροτοῦσιν
οὐδὲ τοι ἐκτέλεσιν ὑπόσχεσιν, ἢν περ ὑπόταν
ἐνθαδ’ ἐτί στείχοι εἰς Ἀργεος ἰπποβότοιο,
Ἰλιὸν ἐκτέρσαντι εὑτείχεον ἄπονεεσθαί.

ὡς τε γὰρ ἡ παίδες νεαροὶ χήραι τε γυναῖκες
ἀλλήλουσιν ὀδύρωνται οἰκόνδε νέεσθαί.

ἡ μῆν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι:
καὶ γὰρ τίς θ’ ἢν μῆνα μένων ἀπὸ ἥν ἀλόχοι
ἀσχαλάει σὺν νη πολυζύγῳ, ὁν περ ἀελλαι
χεμέραι εἰλέωσιν ὀρμομένη τε θάλασσα.

ἡμῖν δ’ ἐνατός ἐστι περιπτοπεῶν ἐναικῶς
ἐνθάδε μμενόντεσσι. τοῖς οὐ νεμεσίζωμ ‘Ἀχαίους

275. ἐπεσβόλον †, ‘word-flinging,’ ‘bold-talking,’ ‘impudent’ (νοσ, βῆλω).
289. νεαρός † = νέος.
298. πολυζύγῳ †, ‘many-bunched’ (πολῶς and γυν, ‘rower’s bench’ here).
ἀσχαλάειν παρὰ νυσὶ κορωνίσων ἄλλα καὶ ἐμπς ἀισχρὸν τοῦ δηρὸν τε μένεν κενεὸν τε νεόσθαι.

τῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνου, ὅφρα δαώμεν, ἢ ἔτεον Κάλχας μαντεύεται ἥ' καὶ οὐκί.

ἐν γὰρ δὴ τόδε ἵδμεν ἐνὶ φρεσίν, ἔστε δὲ πάντες μάρτυροι οὓς μῆ κῆρες ἔβαν θανάτου φέρουσαν.

χθιζά τε καὶ πρωίζ᾽ ὅτ' ἐς Αἰώλιδα νῆς Ἀχαιῶν ἤγερθοντο κακὰ Πρώμῶ καὶ Τρωσὶ φέρουσαι,

ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς ἔρθομεν ἀθανάτους τελησάσας ἕκατόμβας,

καλῇ ὑπὸ πλαταιώτῃ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ, ἐνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῦτα δαφωνὸς σμερδαλέως, τὸν ἐν τοῖς Ὀλύμπιοι ἠκε φάσσε, βωμοῦ ὑπατεῖα πρὸς ὑπὸ πλαταιώτων ὀρουσεν.

ἐνθὰ δ' ἐσαν στροβοῦῳ νεοσσοῖ, νήπια τέκνα, ὅζτι ἐν ἀκροτάτῳ πετάλοις ὑπὸ πεπηθῶτες ὀκτώ, ἀτάρ μήτηρ ἐνάτη ἡν, ἢ τέκε τέκνα.

ἐνθ' ὥς τοὺς ἔλεενα κατήσθη τετραγώτας, μήτηρ δ' ἀμφεποτάτῳ ὄδυρομένῃ φίλα τέκνα:

τὴν δ' ἐξισίμοσο πτέρνυγοι λάβεν ἀμφιαχύαι.

αὐτ' ἐπεὶ κατὰ τέκν' ἔφαγε στροβοῦῳ καὶ αὐτήν, τὸν μὲν ἀρίζηλον θηκεν θεὸς ὅς περ ἐφηνεν,

λᾶν γὰρ μὲν ἔθηκε Κρόνον πάς ἅγιολομῆτε.

ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἶκον ἐτύχθη,

ὡς οὖν δείαν πέλαρα θεῶν εἰσῆλθ᾽ ἔκατομβας.

Κάλχας δ' αὐτίκ' ἐπειτα θεοπροτέων ἀγόρευεν τίπτ' ἀνεψ' ἑγένεσθε, κάρη κομάοντες Ἀχαιοί;
ημῖν μὲν τόδ’ ἐφηνε τέρας μέγα μητέτα Ζεὺς,
ἄφιμον ὄφιστέλεστον, δὸ κλέος οὗ ποτ’ ὀλείται. 325
ὡς οὕτως κατὰ τέκν’ ἔφαγε στρομθοῦ καὶ αὐτὴν,
ὄκτω, ἀτὰρ μὴτηρ ἐνάτη ήν, ἦ τέκνα τέκνα·
ὡς ἡμεῖς τοσσαῖν’ ἔτεε πτολεμίζομεν αὐθή,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρύγνωσι.
κεῖνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
ἀλλ’ ἀγε μιμέτε πάντες, ἐυκνήμιδες Ἀχαιοὶ,
αὐτοῦ, εἰς δ’ κεν ἄστυ μέγα Πριάμῳ ἐλωμεν.”
ὡς ἐφατ’. Ἀργείωι δὲ μέγ’ ἱαχοῦ — ἀμφὶ δὲ νῆς
σμερδαλέων κονάβησαν ἀνσάντων ἢν Ἁχαίοιν —
μύθον ἐπαινήσαντες Ὀδυσσῆος θείοι.

NESTOR FOLLOWS WITH SOUND ADVICE FOR BATTLE ORDER.

toύσι δὲ καὶ μετέειπε Γερήνιος ἵπποτα Νέστωρ·
“ὡς πόποι, ἢ δὴ παισὶν ἐοὐκότες ἀγοράσθει
νηπιάχους, οἷς οὐ τι μέλει πολεμία ἔργα.
πῇ δὴ συνθέσαι τε καὶ ὅρκα βησεται ἡμῖν;
ἐν πυρὶ δὴ βουλαί τε γενοίατο μῆδεά τ’ ἄνδρῶν
σπονδαί τ’ ἀκρητοὶ καὶ δεξιαί, ὃς ἐπέπιθεν.
αὐτως γὰρ ἐπέεσσον ἐρίδαινομεν οὐδὲ τι μῆχος
eὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.
Ἄπελθε, οὐ δ’ ἐδ’ ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
ἀρχε’ Ἀργείουι κατὰ κρατερὰς υσμίνας. 340
τούσδε δ’ ἐνα φθινόθεν, ἕνα καὶ δύο, τοί κεν Ἁχαῖοι
νόσφων βουλεύσω — ἀναπήδε δ’ οὐκ ἐστεται αὐτῶν —
πρὶν Ἀργοσ’ ἰέναι, πρὶν καὶ Διὸς αἰγιόχου
γνάμεναι εἰ τε ψεῦδος ὑπόσχεσις εἰ τε καὶ οὐκ.”

325. ὀψήν, †, ‘late.’
ὀψινθέλεστον †, ‘late of fulfilment’ (ὁψι, adverb, ‘late,’ and τελεύ).
φημὶ γὰρ οὖν κατανεώσαι ὑπερμενέα Κρονίωνα ἦματι τῷ, ὅτε νησίων ἐν ὠκυπόρουσιν ἔβαινον Ἀργεῖοι Τρώωσι φόνον καὶ κῆρα φέροντες, ἀστράπτουσιν ἐπιδέξῃ, ἐναίσιμα σήματα φαίνον. τῷ μὴ τις πρὶν ἐπεγέσθω οικόνδε νέεσθαι, πρὶν τινὰ πάρ Τρώων ἀλόχω κατακομῆθηναι, τίσασθαι δ’ Ἑλένης ὀρμήματά τε στοιχαίς τε. εἰ δὲ τις ἐκπάγλως ἔθελε οικόνδε νέεσθαι, ἀπτέσθω ἢς νησὺς ὑσυσέλμου μελαίνης, ὅφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίσπηρ. ἀλλὰ, ἁναξ, αὐτός τ’ εὑ μήδεο πείθεο τ’ ἄλλῳ· οὐ τοὶ ἀπόβλητον ἐπὸς ἐσσεται, ὅτι κεν εἰςω. κρῖν’ ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον, ὥς φρήτρη φρήτρηφων ἀρήγη, φύλα δὲ φύλοις. εἰ δὲ κεν ὅς ἐρῆσι καὶ τοὶ πείθωνται Ἀχαιοι, γνώσῃ ἐπεθ’, ὅς θ’ ἡγεμόνων κακὸς ὃς τ’ νυ λαῶν, 365 ἢδ’ ὅς κ’ ἐσθλὸς ἐροι· κατὰ σφέας γὰρ μαχεύονται· γνώσῃ δ’, ὅ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάζεις ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμου.”

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

τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· "ἡ μὰν αὐτ’ ἀγορῇ νικᾶς, γέρον, υἱὸς Ἀχαιῶν. 370 αἰ γάρ, Ζεὺς τε πάτερ καὶ Ἀθηνάι καὶ Ἀπόλλος, τοιοῦτοι δέκα μοι συμφράδμονες εἰς Ἀχαιῶν· τῷ κε τὰς ἥμυσθε πόλις Πριάμου ἀνακτος χερσῶν υφ’ ἡμετέρησιν ἀλοῦσα τε περβομένη τε. ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἠλυε’ ἐδωκεν, 375

372. συμφράδμονες τ’, ‘counselors,’ ‘advisers’ (συμφράδμων).
ος με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει
καὶ γαρ ἐγὼν 'Αχιλεὺς τε μαχεσσάμεθ' εἰνεκα κούρης
ἀντιβίως ἐπέεσσω, ἐγὼ δ' ἔρχον χαλεπαίων.
ei de τοι' εσ γε μίαν βουλεύσομεν, οὐκέτ' ἐπείτα
Τρῶσιν ἀνάβλητος κακοῦ ἔσεσθαι, οὐδ' ἥβαιον.
καὶ δ' ἔρχεσθ' ἐπὶ δεῖπνον, ὅσ τιν' ἐνυάγωμεν 'Αρης.
εἰ μᾶ ντας δόρου θηξάσθω, εἰ δ' ἀσπίδα θέσθω,
εἰ δ' τιν' ἱπποις δεῖπνον δότω ἄκποδοςθω,
εἰ δ' τις ἁμαρτός ἀμφίς οἱ δοὺν ἐνδεμέθω,
ὦς κε πανημερίων στυγερή κρυφόμεθ' 'Αρης.
οὐ γα' πανσωλή γε' μετέσθεσαι, οὐδ' ἥβαιον,
ei μῆ νύς ἐλθοῦσα διακρείει μένος ἄνδρων.
ἰδρώσει μὲν τε τελαμών ἀμφὶ στήθεσιν
ἀσπίδος ἀμφὶ βρότης, περὶ δ' ἐγχεῖ κεῖρα καμείτας.
ἰδρώσει δ' τε τευ ἱπποις ἐξούν ἀρμα τιταινων.
ὅτι ἐκε' ἐγὼν ἀπάνευθε μάχης ἑθελοντα νοήσω
μυμναίειν παρὰ νησὶ κορωνίων, οὐ' οἱ ἐπείτα
ἀρκιν ἐστείται φυγεῖν κύνας ἡ' οἰωνοὺς.'

THE ACHÉANS APPLAUD AND SCATTER TO THEIR HUTS. SACRIFICE AND DINING. AGAMEMNON ENTERTAINS THE CHIEFS.

ὡς ἔφατ' 'Αργεῖοι δὲ μέγ' ἴαχον, ὡς στεκόμα
ἀκτὴ ἐφ' ὑψηλῇ, ὅτε κινῆσθ' νότος ἔλθων,
προβλήτη σκοπῆών τὴν δ' οὐ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἀν ἐνθ' ἢ ἐνθα γένωται.
ἀνταῦστες δ' οδέοντο κεδασθέντες κατὰ νῆας
κάπνισταν τε κατὰ κλυσίας καὶ δεῖπνον ἑλοντο.
ἄλλοι δ' ἄλλῳ ἔρεζε θεῶν αἰεγεντῶν,
Φυγομενοις χάνατον τε φυγεῖν καὶ μῖλον 'Αρης.

386. ταυσωλή ἄνθροπος, cf. § 156, 2).
389. κάπνισταν τ' 'they lighted fires' (καπνός, 'smoke').
HE PRAYS ZEUS FOR VICTORY BEFORE THE SUN SHALL SET. THE SACRIFICE AND BANQUET.

"Ζεύ κύδιοτε μέγιστε, κελαμεφές, αἰθέρι ναίων,
μὴ πρὶν ἥλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν.
πρὶν μὲ κατὰ πρηνὲς βαλέειν Πράμωο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίου θύρεα,
Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσι δαιξαί
χαλκῷ ρωγαλέων τολεῖς δ’ ἀμφ’ αὐτόν ἐταῖροι
πρηνέες ἐν κονίσιον ὀδὰξ λαμπάτῳ γαίαι.”

ὡς ἐφατ’ οὐ δ’ ἀρα πὼς οἱ ἐπεκραίανε Κρονίων,
ἀλλ’ ὦ γε δέκτο μὲν ἄρα, πόνον δ’ ἀλεγαρτόν ὄφελλεν.
αὐτὰρ ἔπει ρ’ εὔξαντο καὶ οὐλοχύτας προβάλοντα,
ἀφέρουσαν μὲν πρώτα καὶ ἐσφαξαν καὶ ἐδειραν,
μηροῦς τ’ ἐξέπρεμον κατὰ τε κυίση ἐκάλυψαν
διπτυχα ποιήσαντες, ἐπ’ αὐτῶν δ’ ὀμοδητήσαν.
καὶ τὰ μὲν ἄρ σχίζουσιν ἀφύλλουσιν κατέκαιοιν,
σπλάγχνα δ’ ἄρ’ ἀμπείραντες ὑπέρεχον Ἡφαιστῶν.
αὐτὰρ ἔπει κατὰ μήρ’ ἐκάναι καὶ σπλάγχνι ἐπάσαντο,

425. ἀφύλλουσιν †, ‘leafless’ (ἁ and φύλλον).
426. ἀμπείραντες comp. † (ἂν and τείρω. Cf. ἔπειραν, l. 428).
μίστυλλόν τ' ἀρά τάλλα καὶ ἀμφ' ὀβελοῦσιν ἐπειραν ἀπτησάν τε περιφραδέως, ἐρύσατό τε πάντα. αὐτὰρ ἐπεὶ παύσατο πόνον τετύκωντό τε δαίτα, δαίνων, οὐδὲ τι θυμὸς ἐδεύετο δαιῶς εἰσήγ. ἀμναίταιρος ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἐντο, τοῖς ἁρα/μύθων ήρες Γερῆνος ἱππότα Νέστορ.

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

"Ἀτρείδη κύδιοτε, ἀναξ ἄνδρῶν Ἀγάμεμνων, μηκεῖ οὖν δὴ αὖθι λεγόμεθα μηδ' ἐτι δηρῶν ἄμβαλλόμεθα ἔργον, ὅ δή θεός ἐγγυαλίζει. ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχώτων λαὸν κηρύσσοντες ἀγειρότων κατὰ νῆας, ἡμεῖς δ' ἀθρόοι ὅδε κατὰ στρατὸν εὑρὼν Ἀchaiῶν άμεῖς, ὅφρα κε θὰ σου ἐγείρομεν ὃν 'Ἀρηα." 440

ἀς ἐφατ', οὖδ' ἀπίθησεν ἀναξ ἄνδρῶν Ἀγάμεμνων. αὐτίκα κηρύκεσσι λιγυφθόγγουσι κέλευσεν κηρύσσειν πόλεμόνδε κὰρη κομάντας Ἀχαιῶν. οἱ μὲν ἐκήρυσσον, τοι δ' ἦγείροτο μαλ' ὁκα. οἱ δ' ἀμφ' Ἀτρείδην διοτρεφέες Βασιλῆς 445
θύνον κρίνοντες, μέτα δὲ γλαυκόπτως Ἀθῆνη
ἀγιὸν ἔχον' ἔριτμον, ἀγήραν ἄδανατη τε
tῆς έκατὸν θύσαινι παγχρύσει ἑρέθνουταί
tάντες ἐνπλεκές, ἐκατομβώοι δὲ ἑκάστος.
σὺν τῇ παμφάσσουσα διέστοι λαὸν Ἀchaiῶν
ἵτι ἄρμι
317

448. παγχρύσει (πᾶς and χρύσεοι).
450. παμφάσσουσα, 'glittering' (a reduplicated form containing the
same root as φαίνω).

* 6
LIKE A FOREST ABLAZE IS THE SHEEN OF THEIR BRONZE ARMOR.

\[455\] ἦντε πῦρ αἴδηλον ἐπιφλέγει ἄσπετον υλήν
οὐρέος ἐν κορυφής, ἐκαθὲν δὲ τῇ φαίνεται αὐγή,
ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
αὐγῆ παμφαφάσοσα δι’ αἰθέρος οὐρανὸν ἤκεν.

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

\[460\] τῶν δ’, ὡς τ’ ὀρνίθων πετεινῶν ἔθνεα πολλά,
χηνών ἢ γεράνων ἢ κύκνων δωδεκάερων,
Ἀσίων ἐν λειμῶν Καυστρίου ἀμφί ῥέεθρα
ἐνθα καὶ ἐνθα ποτῶν ἀγαλλόμενα πτερύγεσσαν,
κλαγγηθέννοι προκαβλήσοντων, σμαραγεῖ δὲ τῇ λειμών.
ὡς τῶν ἔθνεα πολλά νεὼν ἀπὸ καὶ κλυσίαν
ἐς πεδίον προχέοντο Σκαμάνδριον, αὐτὰρ ὑπὸ χθων
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἱππῶν.

ἐσταν δ’ ἐν λειμὼν Σκαμάνδρῳ ἀνθεμόεντι
μυρίοι, ὅσα τῇ φύλλα καὶ ἀνθέα γίγνεται ὄρῃ.

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

\[470\] ἦντε μνιάων ἀδιναίων ἔθνεα πολλά,
αἰ τε κατὰ σταθμὸν ποιμνῆσον ἠλάσκουσιν
ὡρη εἰαρικῇ, ὅτε τε γλάγος ἀγγεα δεύει,
tόσσοι ἐπὶ Τρώων κάρη κομάοντες Ἀχαιοῖ
ἐν πεδίῳ ἱσταντο, διαρραίσαι μεμαώτες.

463. κλαγγηθέννοι τ’, adverb (cf. κλαγγή, A 49, etc.).
προκαβλήσοντων comp. τ’ (μῦδ’ = εἰς τὸ πρόσθεν, κατά, and ἱκόνων. Cf. l. 96).
470. σταθμὸν ποιμνῆσον (†), ‘sheepfold’ (ποιμῆ, ‘flock’).
CONSPICUOUS AMONG THEIR MARSHALS IS AGAMEMNON.

τοὺς δ’, ὥς τ’ αἰτόλια πλατέ’ αἰγὼν αἰτόλους ἀνδρεῖς
βεῖα διακρίνωσιν, ἐπεὶ κε νομῷ μυγέσωσιν,
ὡς τοὺς ἱγεμόνες διεκόσμευσιν ένθα καὶ ένθα
ὑσμύνην’ ιέναι, μέτα δ’ κρείων ’Αγαμέμνων
ομματα καὶ κεφαλῆν ἵκελος Δι’ τερπικεραύνῳ,
Ἀρεί δ’ ζώνην, στέρνον δ’ Ποσειδάνων.

ήτε βοῦς ἀγέληφι μεγ’ ἔξοχος ἐπλεκτὸ πάντων
ταύρος. ὦ γάρ τε βοέσσι μεταπρέπει ἀγρομένην
τούν ἀρ’ Ἀτρεῖδην θῆκε Ζεὺς ἡματι κείνη,
ἐκπρεπέ’ ἐν πολλοῖς καὶ ἔξοχον ἠρώεσσιν.

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

ὁ δ’ ἄρ’ ἵσαν, ὡς εἰ τε πυρί χθῶν πᾶσα νέμοιτο.
γαϊᾶ ὑπεστεφάγιε Δι’ ὅς τερπικεραύνῳ
χωμένῃ, ὅτε τ’ ἀμφὶ Τυφώεα γαϊᾶν ἠμάσσῃ
ἐν Ἀρίμοις, ὦθεν Τυφώεος ἐμμεναὶ εὐνάς.
ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων μάλα δ’ ὁκα διεπρήςσον πεδίοιο.

IRIS BRINGS TO THE TROJANS WORD OF THE COMING GREEKS.

Τρωσίν δ’ ἀγγελος ἠλθε ποδήνεμος ἀκέα. Ἰρῖς
πάρ Διὸς αἰγιόχοιο σὺν ἀγγελίη ἀλεγεινή.
ὁ δ’ ἄγορας ἀγόρευν ἐπὶ Πριάμουο θύρησιν
πάντες ὄμηγρες, ἡμέν νέοι ἢδε γέροιτε.
ἄγχου δ’ ισταμένη προσέφη πόδας ἀκέα Ἰρῖς.

εἰσατο δὲ φθογγην υἱ Πριάμουο Πολίτη,

488. ἐκπρεπέ’ (a) †, 'conspicuous' (ἐκ and πρέπω).
781. ὑπεστεφάγιε comp. †, ‘groaned beneath’ (cf. l. 784).
783. Ἀρίμοις †, from 'Ἀριμ or Ἀρίμοι, a mountain or people com-
monly located in Cilicia.
HOMER'S ILIAD

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

...
ΙΛΙΑΔΟΣ Γ

ΟΡΚΟΙ. ΤΕΙΧΟΣΚΟΠΙΑ. ΠΑΡΙΔΟΣ ΚΑΙ ΜΕΝΕΛΑΟΥ
MONOMAXIA

THE TROJANS AND ACHAEEANS APPROACH EACH OTHER.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμι ἄρειμόνεσσιν ἔκαστοι,
Τρῶες μὲν κλαγῇ τ’ ἐνοπῇ τ’ ἦσαν ὀρνίθες ὡς,
ἡπτε περὶ κλαγῇ γεράνων πέλει οὐρανόθι πρό,
αἱ τ’ ἐπεὶ οὔν χειμώνα φύγον καὶ ἀδέσφατον ὀμβρον,
κλαγῇ ταί γε πέτονται ἐπ’ Ὀκεανοῦ ῥοάων,
ἀνδράσι Πυγμαίωσι φόνον καὶ κῆρα φέρουσαι,
ἥραι δ’ ἄρα ταί γε κακὴν ἔριδα προφέρονται,
oi δ’ ἄρ ἦσαν συγγ μέει πνείοντες Ἀχαῖοι,
ἐν θυμῷ μεμαώτες ἀλεξέμεν ἀλλήλους.

ἡπ’ ὀρεος κορυφῆσι νότος κατέχεναι ὀμίχλην,
ποιμένων οὐ τ’ χίλην κλέπτη δὲ τ’ νυκτὸς ἀμείων,
τόσον τίς τ’ ἐπὶ λεύσῃ, ὅσον τ’ ἐπὶ λᾶν ἔσουν
ὡς ἄρα τῶν ὑπὸ ποσσὶ κοινῶς ὅριν ἅπελής
ἐρχομένων μάλα δ’ ὕπα διέπρησσον πεδίων.

ΠΡΟΜΙΣΤΙΚΟΝ AMONG THE TROJANS IS ALEXANDER (PARIS).

οἱ δ’ ὅτε δὴ σχεδον ἦσαν ἐπ’ ἀλλήλους ἴντες, 15
Τρῶσιν μὲν προμάχησεν Ἀλέξανδρος θεοειδής
παρδαλέν ὅμοιοιν ἐχῶν καὶ καμπύλα τόξα

3. οὐρανόθι t, see note.
6. Πυγμαίωσι t, 'Pygmies.'
11. κλέπτη t, 'thief' (κλέπτω).
13. ἅπελής t, adjective, 'thick' (ἀ-‘collective’ and root Felix of Felix,
§ 61, 14).
καὶ ξύφος· αὐτὰρ ὃ δοῦρε δῶν κεκορυθμένα χαλκῷ πάλλων Ἄργετῶν προκαλύτετο πάντας ἀρίστους ἀντίβιον μαχάσασθαι ἐν αἰνῇ δηιοτῇ.

20 ὁ δὲ ὦν ἐνόησεν ἀρηφίλος Μενέλαος ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβάντα, ὃς τε λέων ἑχάρη μεγάλῳ ἐπὶ σώματι κύρσας, εὐρών ἢ ἐλαφον κεραίν ἢ ἄγριον αἰγα, πεινάων—μᾶλα γὰρ τε κατεσθίει, εἰ περ ἂν αὐτὸν 25 σεύωνται ταχέες τε κόνες θαλεροὶ τ’ αἰζηοὶ— ὃς ἑχάρη Μενέλαος Ἄλεξανδρον θεοειδῆ ὀφθαλμοῖς ἰδὼν φάτο γὰρ τίσεσθαι ἀλείπην. αὐτίκα δ’ εξ ὧχεων σὺν τεύχεσιν ἀλτὸ χαμᾶζε.

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

τὸν δ’ ὦν ἐνόησεν Ἄλεξανδρος θεοειδῆς 20 ἐν προμάχους φανέντα, κατεπλήγη ϕίλον ἃτορ. ἄπ’ δ’ ἔτάρων εἰς ἔδνος ἑχάζετο κῆρ’ ἀλεεῶν. ὁς δ’ ὅτε τίς τε δράκοντα ἰδὼν παλίνορος ἀπέτηθα ὀφρος ἐν βήσοθα, ὑπὸ τε τρόμος ἐλλαβε γυνα, ἄπ’ δ’ ἀνεχώρησεν ἄχρος τε μν εἰλε παρειάς, 35 ὁς αὐτῖς καθ’ ὀμίλων ἐδι Τρῶν ἀγερώχων δεῖσας Ἀτρόες νιῶν Ἄλεξανδρος θεοειδῆς.

τὸν δ’ Ἐκτώρ νείκεσθεν ἰδὼν αὐχροῖς ἐπέέσσων.

WHEREUPON HE IS SCATHINGLY REPROVED BY HECTOR.

"Δύσπαρι, εἶδος ἀριστε, γυναμανές, ἕπεροπεντά, αἰθ’ ὀφελεσ ἄγονος τ’ ἐμεναι ἄγαμὸς τ’ ἀπολέσθαι. 40"

31. κατεπλήγη (Attic κατεπλάγη) comp. ἄπ’, 'he was dismayed.'
33. παλίνορος ἄπ’, adjective, 'recoiling' (πάλιν, ἄρρυμα); cf. ἅφ (l. 35).
35. ἄχρος ἄπ’, 'pallor.'
40. ἄγονος ἄπ’, 'unborn' (ἄ-privative, γέγομαι).
ἄγαμος ἄπ’, 'unmarried' (ἄ-privative, γαμέω).
καὶ κε τὸ βουλοῦμαι καὶ κεν πολὺ κέρδιον ἦν, ἢ οὕτω λάβην τ’ ἐμεναι καὶ ὑπόψιον ἄλλων. ή που καγχαλάουσι κάρη κομάοντες Ἀχαιοὶ φάντες ἀριστή πρόμον ἐμεναι, οὐνεκα καλὸν εἴδος ἔπ’ ἂλλ’ οὐκ ἐστὶ βιὸς φρεσίν οὐδὲ τις ἀλκή. ἡ τοιόσοδε ἐὼν ἐν ποντόπορους νέεσσων πόντον ἐπιπλώσας, ἑτάρους ἑρίηνας ἀγείρας, μυχθεῖς ἀλλοδαποῦσι γνακ’ εὐειδε’ ἀνήγες ἐξ ἀπίης γαίης, νυν ἄνδρῶν αἰχμητάων; πατρί τε σῳ μέγα πῆμα πόλην τε παντὶ τε δήμῳ, δυσμενέοι μὲν χάρμα, κατηφείν μὲν δὲ σοι αὐτῷ. οὐκ ἂν δὴ μείνειας ἀρηφιλον Μενέλαον· γνοῖς χ’, οἴοι φωτὸς ἔχεις θαλερὴν παράκοιτων. οὐκ ἂν τοι χραίσμη κίθαρις τα τε δώρ’ Ἀφροδίτης ἦ τε κόμη το τε εἴδος, ὃτ’ ἐν κονίσει μυγείσης. ἀλλὰ μάλα Τρῶες δειδήμουνες. ἦ τε κεν Ἥδη λάινον ἐστο χιτώνα κακῶν ἐνεχ’, ὅσα εὐργας.”

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.

tὸν δ’ αὕτε προσέειπεν Ἀλέξανδρος θεοεἰδής:
“Ἑκτόρ, ἔπει με καὶ αἴσαν ἐνείκεσας οὐδ’ ὑπὲρ αἰσαν,— αἰεὶ τοι κραδή πέλεκυς ὃς ἐστὶν ἀτειρής, ὅς τ’ εἴσων διὰ δουρὸς ὑπ’ ἀνέρος, ὃς ρά τε τέχυν νήμων ἐκτάμυρσιν, ὁφέλλει δ’ ἄνδρος ἐρωθήν· ὃς σοὶ ἑνὶ στήθεσσιν ἀτάρβητοι νός ἐστίν.”

42. ἐτάψιον τ’, ‘despised’ (ὑτό, ὕψος, ὕφις, etc.).
48. εὖδέε (α) τ’, ‘handsome’ (εὖ, εἴδος).
56. δαβῆμυνες τ’, ‘timid,’ ‘fearful’ (δεῖᾶω).
φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα ἦματι τῷ, ὅτε νησίων ἐν ὠκυπόρουσιν ἔβαλον Ἀργείοι Τράωσι φόνον καὶ κῆρα φέροντες, αστράπτων ἐπιδέξι, ἐναιδία σῆματα φαίνων. τῷ μὴ τις πρῶν ἐπευγέσθω οἰκόνδε νέεσθαι, πρὶν των πὰρ Τράων ἀλόχῳ κατακομμηθῆναι, τίσασθαι δ' Ἕλενης ὀρμήματα τε στοναχατες τε εἰ δὲ τους ἑκπάγλους ἐθέλει οἰκόνδε νέεσθαι, ἀπτέσθω ὅς νῦν ἐνσελμοῦ μελαίς, ὅφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσημ. ἀλλά, ἀναξ, αὐτὸς τ' εὖ μήδεο πείθεο τ' ἄλλω. οὖ τοι ἀπόβλητον ἔπος ἔστεται, ὅτι κεν εἴπω. κρίν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον, ὡς φρήτηρ φρήτρηφων ἀρήγη, φῦλα δὲ φύλοις. εἰ δὲ κεν ὅς ἔρξης καὶ τοι πείθωνται Ἀχαῖσι, γνώσῃ ἐπειθ', οὐς θ' ἤγεμόνων κακὸς οὐς τέ νυ λαῶν, ἦδ' οὐ κ' ἐσθλὸς ἔρσιν κατὰ σφέας γὰρ μαχέσται γνώσῃ δ', ἢ καὶ θεσπεσίᾳ πόλιν οὐκ ἀλαπάζεις ἢ ἄνδρῶν κακότητι καὶ ἀφραδίῃ πολέμου."
δο με μετ’ ἀπρήκτους ἔριδας καὶ νείκεα βάλλει·
καὶ γαρ ἐγὼν Ἀχιλέως τε μαχεσάμεθ’ εἰνεκα κούρης
ἀντιδιώς ἐπέεσσιν, ἐγὼ δ’ ἠρχον χαλεπάινων.
ει δέ ποτ’ ἐσ γε μίαν βουλεύσομεν, οὐκέτ’ ἐπειτα
Τρωγίν ἀνάβλησις κακοῦ ἔσσεται, οὔτ’ ἕβαιων.

880 ὑν δ’ ἐρχεσθ’ ἐπὶ δείπνουν, ἵνα εὐνάγωμεν Ἄρης·
εῦ μὲν τις δόρου θηξάσω, εῦ δ’ ἀσπίδα θέσω,
εῦ δὲ τις ἵππους δείπνουν δότω ἀκυθόδεσσιν,
εῦ δὲ τις ἄρματος ἀμφίς ἴδὼν πολέμου μεδέσθω,
ὡς κε πανημέριοι στυγερῆ κρινώμεθ' Ἄρης.

885 οὗ γὰρ πανασιλὴ γε’ μετεσσεταὶ, οὔτ’ ἕβαιων,
εὶ μὴ νῦς ἐλθοῦσα διακρινεῖ μένος ἀνδρῶν.
ιδρώσαι μὲν τευ τελαμῶν ἀμφὶ στύθεσθιν
ἀσπίδος ἀμφὶβρότης, περὶ δ’ ἐγχεῖ χείρα καμείται:
ιδρώσαι δὲ τευ ἵππους εὔξοον ἄρμα τιταῖνων.

890 διν δὲ κ’ ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοῆσω
μμαζεῖαν παρὰ νησῷ κορωνίων, οὐ’ οἰ ἐπειτα
ἀρκιον ἐστείλατε φυγέαι κῦνας ἥ’ οἰωνοὺς.

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

ὡς ἐφαί’ Ἀργεῖοι δὲ μεγ’ ἵαχον, ὡς ὅτε κυμα.
ἀκτῇ ἐφ’ ύψηλῆ, ὅτε κυνήσῃ νότος ἐλθὼν,
προβλῆτι σκοπέλω τόν ὅ’ οὐ ποτε κύματα λείπει
παυτοῖων ἀνέμων, ὅτ’ ἄν ἐνθ’ ἐνθα γέωνται.
ἀντάντες δ’ ὀρέοντο κεδασθέντες κατὰ νῆς
κάπνισόν τε κατὰ κλωσίας καὶ δείπνον ἐλοντο.

400 ἄλλος δ’ ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
ἐχόμενονθανάτον τε φυγεῖν καὶ μῶλον Ἀρης.

886. ταυσωλή † (ταυή, cf. § 156, 2).
899. κάπνισσων †, ‘they lighted fires’ (καπνός, ‘smoke’).
μίστυλλόν τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῦσιν ἐπειραν ὁπτησάν τε περιφράδεως, ἐρύσαντό τε πάντα.
aὐτὰρ ἐπεὶ παῦσαντο πόνου τετύκοντο τε δαῖτα,
δαῖμον', οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς ἐισῆς. αὖ
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρων ἐντὸ,
τοῖς ἀρα(μύθων) ἥρχε Γερήνιος ἰππότα Νέστωρ.

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

"Ἀτρεῖδη κύδιστε, ἀναξ ἄνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δῆθ' ἄθι λεγώμεθα μηδ' ἐτι δηρὸν
ἀμβαλλόμεθα ἔργον, δ' ἡ θεὸς ἐγγυαλίζει.
ἀλλ' ἄγε, κύρικες μὲν Ἀχαῖον χαλκοχίτων
λαὸν κηρύσσοντες ἀγειρότων κατὰ νῆας,
ἡμέῖς δ' ἄθροοι ὑδε κατὰ στρατὸν εὐφῶν Ἀχαῖων
ιῶμεν, ὅφρα κε θάσσον ἐγείρομεν ὅξων Ἀρηᾶ.
ὡς ἐφαύ', οὐδ' ἀπίθησεν ἀναξ ἄνδρῶν Ἀγάμεμνων.
αὐτίκα κηρύκεσσι λιγυτρόγγουσι κέλευσεν
κηρύσσειν πόλεμόνδε κάρη κομάοντας Ἀχαίοις.
οὶ μὲν ἐκήρυσσον, τοῖς δ' ἡγεῖροντο μάλ' ἀκα.
οἱ δ' ἀμφ' Ἀτρείδη διοπρεφές Βασιλῆς
θύνον κρίνοντες, μέτα δὲ γλακτότης Ἀθηῆ
αἰγιοῦ ἐχοῦν ἐρίτιμον, ἀγήραυν ἀθανατήν τε
τῆς ἐκατὸν θύσαις παγχρύσεοι ἑρεθοίται
πάντες ἐνεπλεκέες, ἐκατόμβως δὲ ἐκατός.
σὺν τῇ παμφάσσουσι διέσυντο λαὸν Ἀχαϊῶν
ἀτρύνον ιέναι. ἐν δὲ σθένος ἀρεσιν ἐκάστῳ
καρδίᾳ, ἀλλήκων πολεμιζέμεν ἤδε μάχεσθαι.

448. παγχρύσεοι † (πάσ and χρύσεος).
450. παμφάσσουσι †, 'glittering' (a reduplicated form containing the
same root as φαίμω).
τούσι δ’ ἀφαρ πόλεμος γλυκίων γένετ’ ἦ νεέσθαι ἐν νησιὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.

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

ήμετε πῦρ αἰδηλὸν ἐπιφλέγει αἵπτεσθαι ἅρνην οὐρεσ ἐν κορυφῆς, ἐκαθεν δὲ τε φαίνεται αἰγή, ὅσ τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίου αἰγῆ παμφαράνσια δ’ αἴδερος οὐρανὸν ἴκεν.

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

τῶν δ’, ὡς τ’ ὄρνιθων πετενμῶν ἑθνεα πολλά, θηρῶν ἢ γεράνων ἢ κύκνων δυσδυοδείρων, Ἀσίω ἐν λειμῶν Καῦστριον ἀμφί βέθρα ἐνθα καὶ ἑνθα ποτώνται ἀγαλλόμενα πτερύγεσσων, κλαγγηδόν προκαθίζοντων, σμαραγκεῖ δὲ τε λειμῶν ὡς τῶν ἑθνεα πολλά νεών ἀπὸ καὶ κισίαν ἐς πεδίων προχέοντο Σκαμάνδριον, αὐτὰρ ὑπὸ χθῶν 455 σμερδαλέων κονάβιζε ποδῶν αὐτῶν τε καὶ ἱππῶν. ἂν ἔκειλα ἔσται δ’ ἐν λειμῶν Σκαμάνδριῳ ἀνθεμένη μυρίοι, δόσα τε φύλλα καὶ ἀνθεα γίγνεται ὅρη.

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

ήμετε μνιάων ἄδιας ἑθνα πολλά, αἰ τε κατὰ σταθμον ποιμνῆσον ἥλαςκουσιν ὅρη εἰαρνή, ὅτε τε γλάγος ἄγγεα δεῖς, τόσσοι ἐπὶ Τράβεσσι κάρη κομάοντες Ἀχαιοὶ ἐν πεδίω ἱσταντο, διαρραίοισι μεμάωτες.

463. κλαγγηδόν †, adverb (cf. κλαγγῆ, A 49, etc.).
προκαθίζοντων comp. † (πρὸ = εἰς το πρόσθεν, κατά, and ξύρτων. Cf. l. 96).
470. σταθμῶν ποιμνῆσον (†), ‘sheepfold’ (ποιμην, ‘flock’).
CONSPICUOUS AMONG THEIR MARSHALS IS AGAMEMNON.

TOUS δ', ως τ' αἰτίολα πλατέ' αἰγῶν αἰτίολοι ἄνδρες 

REIA DIAKRÎNOSIN, ἔπει κε νομῷ μυγώσων,

ΩΣ TOUS ἤγεμόνες διεκόσμευν ἐνθα καὶ ἐνθα

UPSÔMÊNΩ̄ IêNAI MÉTA DE KREIÒN 'AGAMÊMÔNON

ÓNOMATA KAI KESFALHÂN ÊKELOS DI' TERRPKERAÎNH̄,

'ARPEI DE 'ZÔHÂN, STÈRÎN O DE PÔSEIDÂWNI.

ΗΤΕ BOUS ÁΓELÎFÔ ME' ÊXOCHÔN ÊPLETO PÂNTÔN

TAÚROS, Ὁ ΓÂR TE BÔSEÓI MËTAÎPREDEI ÁGRÔMÊNHΣΗN

TOÎON AR' 'ARREÎDHÎN THÎKE ZEÛS ÊMATI KÊÎNÔ,

KPRÎPEÎ EN POŁLÔISOI KAI ÊXOCHÔN HÎWÒSÎN.

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

OÎ δ' AR' ÎSAN, ÔS EI TE PURÎ CHÔWN PÂSA NÎMÔITO.

GAÎA δ' ÛPESTENÁXÎΣI DI' ÔS TERRPKERAÎNH̄

ΧΩMÊN, ÔTE T' ÂMFÎ TÜRÎWEI GAÎAÎN ÊMÂSΩG

ÊIN 'ARIMÔUS, ÔBI FA lié TÜRÎWEÎS ÊMMEINA EIVNAS

ÔS ÁRA TÔN ÛPO POÛSOI MÈGÅ STENAXÎZETO GAÎA

ÊRΧÔMÊNÔW. MÂLA δ' ÔKA DÎÊRPÎSÎSON PEÐÎOÎO.

IRIS BRINGS TO THE TROJANS WORD OF THE COMING GREEKS.

ΤΡΩΣÎN δ' ÂNGELÔS ÊLHE POÎHÎMÎS ÔKEÀ. 'IRUS

PÂR DIÔS ÂIGNÔKHOI SÛN ÂNGEŁÎH ÂLEGEIÎH

ÔI δ' ÂGORAΣ ÂGÔRENOV ÊPI PÊRÎMÎOU THYRÎSOÎ

PÂNTES ØMÎGEREÎS, ÔMÈN NÊOÎ ÔDÎ GÉRONTES.

ÂNGHOV δ' ISTMÂMENÎ PROSEÎFÎ PÔDAS ÔKEÀ 'IRUS.

EISPATOI DÔ FHOGUIHÎ VÛI PÊRÎMÎOU PÔLÎTHÎ,

488. ἐκπρέπει (a) †, 'conspicuous' (ἐκ and πρέπω).

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

783. 'Ârîmòs †, from 'Ârîma or 'Ârîmai, a mountain or people commonly located in Cilicia.
HOMER'S ILIAD

they, in turn, speedily arm and are marshaled on the plain.

ὅς ἐφαθ'. Ἔκτωρ δ' οὗ τι θεάς ἐπος ἡγυνόητεν, ἀφήμα δ' ἐλυσθ' ἀγορήν. ἐπὶ τεύχεα δ' ἐσσεύντο. πᾶσαι δ' ὠίγυνυτο πύλαι, ἐκ δ' ἐσυντο λαός, πεζοί θ' ἵππης τε· πολὺς δ' ὄρμαγδὸς ὄρφεω. ἐστι δ' τις προπάροιθε πόλις αἰπτεία κολώνη ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἐνθα, τὴν ἡ τοι άνδρες Βάτειαν κυκλήσκουσιν, ἀθάνατοι δ' τε σήμα πολυσκάρδημοι Μυρίνης. ἔνθα τότε Τρώες τε διέκριθεν ἦδ' ἐπίκουροι.

792. ποδωκείγομαι, †, 'swiftness of foot' (πόδας ἀκτώς).
806. ἐγγείωσον comp. †, imperative, third person (ἐξ and ἤγγειος).
πολητας † = polites.
814. πολυσκάρδημοι †, 'much-bounding,' 'agile' (πολύς, σκάρπος, 'skip').
Μυρίνης †, 'Myrine,' said to have been an Amazon. Cf. r 189.
Ἡ ΛΙΛΙΑΔΟΣ Γ

ὈΡΚΟΙ. ΤΕΙΧΟΣΚΟΠΙΑ. ΠΑΡΙΔΟΣ ΚΑΙ ΜΕΝΕΛΑΟΥ
ΜΟΝΟΜΑΧΙΑ

THE TROJANS AND ACHAIEANS APPROACH EACH OTHER.

Ἄυτάρ ἐπεὶ κόσμηθεν ἀμῖ ἤγεμόνεσθων ἐκαστοι,
Τρώες μὲν κλαγγὴ π' ἐνοπτή π' ἤσαν ὀρνιθές ὃς·
ήττε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
αἰ τ' ἐπεὶ οὖν χειμώνα φύγον καὶ ἀθέσφατον ὅμβρου,
κλαγγὴ ταῖ γε πέτονται ἐπ' Ὀκεανοῦ ροάων,
ἀνδράσι Πυγμαίωσι φόνον καὶ κήρα φέρονσαι·
ήμαι δ' ἀρα ταί γε κακὴν ἕβιδα προφέρονται,
οἱ δ' ἀρ' ἤσαν συγγ μένεα πνείοντες Ἀχαίοι,
ἐν θυμῷ μεμαώτες ἀλεξέμεν ἀλλήλοισιν.

Ἡμεῖς ὅρεος κορυφῆς νότος κατέχεχον ὁμίχλην,
πομέσων οὐ τι φίλην κλέπτη δἐ τε νυκτὸς ἀμέων,
τόσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶλαν ἤσω.

Ἄφα τὸν ὑπὸ ποσσὶ κοινόλαος ὃρνυτ' ἀξιῆς
ἐρχόμενοι· μᾶλα δ' ὥκα διέπρησσον πεδίοιο.

PROLIMINAL AMONG THE TROJANS IS ALEXANDER (PARIS).

ὅτι δ' ὅτε δὴ ἱχθὸν ἠσαν ἐπ' ἀλλήλοισιν ἱόντες,
Τρῶσιν μὲν προμάχῳ Ἀλέξανδρος θεοειδῆς
παρδαλέν ὁμοίων ἔχων καὶ καμπύλα τοξα

3. οἰρανόθι †, see note.
6. Πυγμαίωσι †, 'Pygmies.'
11. κλέπτη †, 'thief' (κλέπτεω).
18. ἀλῆς †, adjective, 'thick' (ἀ-'collective' and root Fel of Fellow,
§ 61, 14).

47
BUT AT SIGHT OF MENELAUS HE SKULKS BACK INTO THE RANKS.

WHEREUPON HE IS SCATHINGLY REPROVED BY HECTOR.

"Δύσπαρι, έδος ἀριστε, γυναιμανές, ἤπερπευτά, αἰθ' ὀφέλες ἁγονός τ' ἐμεναι ἁγαμός τ' ἀπολέσθαι.
καὶ κε τὸ βουλοίμην καὶ κεν πολὺ κέρδιον ἦν, ἢ οὖτω λάβην τ’ ἐμεναι καὶ ὑπόψιον ἄλλων. ἢ που καγχαλάοουσι κάρη κομάοοτες Ἀχαιοὶ φάντες ἀριστή πρόμον ἐμμεναι, οὖνεκα καλὸν εἶδος ἐπ’. ἅλλ’ οὐκ ἔστι βίη φρέσιν οὐδὲ τις ἄλκη. ἢ τοιόοδε ἐὼν ἐν ποιτοπόροους νέεσσων πόντον ἐπιπλώσας, ἑτάρους ἑρίηρας ἀγείρας, μυχθεὶς ἀλλοδαποῖοι γυναῖκ’ εὑειδ’ ἀνήγες ἐξ αἵτης γαίης, νῦν ἄνδρὼν αἰχμητάων; πατρί τε σῷ μέγα πήμα πόλης τε παντὶ τε δήμῳ, δυσμενέσιν μὲν χάρμα, καθηφείην δὲ σοι αὐτῷ. οὐκ ἂν δὴ μείνειας ἀρηφίλου Μενέλαον γνώης χ’, οἰον φωτὸς ἔχεις θαλερὴν παράκοιτων. οὐκ ἂν τοι χραῖσμη κιθαρίς τά τε δῶρ’ Ἀφροδίτης ἢ τε κόμη τό τε εἶδος, οτ’ ἐν κοινήσι μυγείης. ἄλλα μάλα Τρῶες δειδήμονες. ἢ τέ κεν ἢδη λάιον ἐςο χιλῶνα κακῶν ἔνεχ’, ὅσα ἐνργας.”

SO BLY 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.

tὸν δ’ αὐτὲ προσήειεν Ἀλέξανδρος θεοείης:
“Ἐκτορ, ἐπτεὶ με κατ’ αἰσαν ἐνείκησας οὐδ’ ὑπὲρ αἰσαν,—
αἰεὶ τοι κραδίη πέλεκυς ὡς ἑστιν ἀτειρής,
ὅσ τ’ εἰσών διὰ δουρὸς ὑπ’ ἀνέρος, ὦ ρ’ τε τέχνη
νὴν ἐκτάμυρον, ὕφελλει δ’ ἄνδρὸς ἐρωτήν,
ὡς σοι ἐνι στῆθεσον ἀτάρβητος νόσος ἑστιν.—

49. ὑπόψιον τ., ‘despised’ (ὑπό, ὑψομαι, ὑψις, etc.).
50. εὐειδ’ (α) τ., ‘handsome’ (εὖ, εἴδος).
51. δειδήμονες τ., ‘timid,’ ‘fearful’ (δείδω).
HE PRAYS ZEUS FOR VICTORY BEFORE THE SUN SHALL SET. THE SACRIFICE AND BANQUET.

"Zeus kúdiosthe mégiste, ke latinæfés, aítére naión, mû prw héliou dúsim kai épit knéphas élthein. 8 188 H
prw me káta prnhes baleew Priamou mélabron aiðalésw, prêtei de puro démiou thýrera,
Ektóreou de xitwna perí stítheesí daxeí
xalik wōgaléoun polées d' amf' aítou étaírou
prnées en konísw od' d' àlathato naián." 424
ôs éfatt' ou d' ára pós oì étekraíame Krown, 425
álle o ge dēktot mev irá, pónou d' am'égaríon ofellên. 426
aítar épei' è uýantó kai ouloχútas probałontro,
avérnswan mèn prwta kai ésofaxan kai èdeirw,
ìpross t' èzétamou kata te kíýgh ëkalwían
díptuxa poíasantes, èp' aítou d' ómousítswan.
kaí tâ mèn d' sýxíswon afíllwswn katékawo,
spalágywun d' ar' ampeirantes úpeírecho ëfaiató
aítar épei kata mèp' ékai kai spalágyw' èptáswanto,

425. afíllwswn t', 'leafless' (a and fállovw).
426. ampeirantes comp. t' (aàd and reísou. Cf. ífeiron, l. 428).
THE DREAM

μόστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὃβελοῦσιν ἐπειραν ὀπτησάν τε περιφράδεως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντο τε δαίτα, δαιμόντ', οὐδὲ τι θυμὸς ἐδεύεστο δαιτῆς ἑισῆς. ἀμ
αὐτὰρ ἐπεὶ πόσιον καὶ ἐδητύος ἢ ἐρόν ἔντο, τοῖς ἄρα (μῦθων) ἥρχε Γερήνιος ἀπότα. Νέστωρ.

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

"Ἀτρείδη κόσιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον, μηκέτι νῦν δὴθ' αὖθι λεγώμεθα μηδ' ἐτι δηρόν ἀμβαλλόμεθα ἔργον, ἰ δὴ θεος ἐγγυαλίζει.
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶν λαὸν κηρύσσοντες ἀγεροῦτον κατὰ νῆς,
ἡμεῖς δ' ἀθρόοι ὑδε κατὰ στρατὸν εὑρόν Ἀχαιῶν ἱμεν, ὄφρα κε θᾶσσον ἐγείρομεν ὅζυν Ἀρτα.
ὡς ἐφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγάμεμνον.
αὐτίκα κηρύκεσσι λυγφθόγγουσι κέλευσεν κηρύσσειν πόλεμόνδε κάρη κομάουτας Ἀχαιῶς.
οἱ μὲν ἐκήρυσσον, τοι δ' ἡγείροντο μάλ' ἄκα.
οἱ δ' ἀμφ' Ἀτρέωνα διοτρεφέες Βασιλῆς
θύνον κρύνοντες, μέτα δὲ γλαυκῶπις Ἀθήνην
αιγίδ' ἔχουν ἐρύμον, ἀγηραυναθάνην τε
τῆς ἐκατ' θύσανοι παγχρύσεοι ἑρεθούται
πάντες ἐνπλεκέες, ἐκατόμβουος δὲ ἐκαστος.

σὺν τῇ παράσφουσσα διέσυντο λαὸν Ἀχαιῶν

448. παγχρύσεωι ἧ (τὰς and χρύσης).
450. παράσφουσσα ἧ, 'glittering' (a reduplicated form containing the same root as φάλαι).
HOMER'S ILIAD

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

...
CONSPICUOUS AMONG THEIR MARSHALS IS AGAMEMNON.

τοὺς δ’, ὡς τ’ αἰτώλια πλατέ αἰγῶν αἰπόλοι ἀνδρεὶς ἰδιαι διακρίνωσιν, ἐπει κε νομῷ μιγέων, 475
ὡς τοὺς ἡγεμόνες διεκόσμεον ἐνθα καὶ ἐνθα ὑσμύνην, ίέναι, μέτα δὲ κρείων Ἀγαμέμνων ὀμματα καὶ κεφαλὴν ἰκελος Διὶ τερπικεραύνῳ,
Ἀρεῖ δὲ ζώην, στέρνων δὲ Ποσειδάνωι.

ηὔτε βοῦς ἀγέληφι μέγ’ ἔξοχος ἐπιετο πάντων ταῦρος: δ’ γὰρ τε βοεσθι μεταπρέπει ἀγρομένην τοῖν ἄρ’ Ἀτρείδην θηκε Ζεὺς ἠματι κεύῳ, ἐκπρεπῆ ἐν πολλοῖς καὶ ἔξοχον ἦρώεσον. 480

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

οἱ δ’ ἄρ’ ἱσαν, ὡς εἰ τε πυρὶ χθὼν πάσα νέμοιτο. 780
γαῖα δ’ ὑπεστενάξιζε Διὶ ὡς τερπικεραύνῳ χωμέως, ὅτε τ’ ἀμφὶ Τυφωεῖ γαῖαν ἵμασθη εἰν Ἀρίμοις, ἦδι φασὶ Τυφώεος ἐμεναι εὑνάς. ὡς ἄρα τῶν ὑπὸ ποσσί μέγα στεναχίζετο γαῖα ἐρχομένων: μάλα δ’ ἁκα διέπρησσον πεδίοιο.

IRIS BRINGS TO THE TROJANS WORD OF THE COMING GREEKS.

Τρωσιν δ’ ἄγγελος ἤλθε ποδήμεως ὅκεά Ἰρις πάρ Δίως αἰγόχοου σύν ἀγγελίη ἀλεγείνη. 790
οἱ δ’ ἄγορας ἀγόρευν εἰπὶ Πριάμου θύρησαι πάντες δημηγερεῖς, ἥμεν νεοὶ ἴδῃ γέρωντες. ἄγχου δ’ ἱσταμένη προσέφη πόδας ὅκεά Ἰρις. εἴσατο δὲ φθογγὴν νῦ Πριάμου Πολιτῆς,

488. ἐκπρεπὲ (a) †, ‘conspicuous’ (ἐκ and πρέπω).
781. ὑπεστενάξις comp. †, ‘groaned beneath’ (cf. l. 784).
788. Ἀρίμοις †, from Ἀριμα or Ἀρμοι, a mountain or people commonly located in Cilicia.
δς Τρώων σκοπὸς ἵε ποδωκεῖγσι πεποιθῶς
tύμβω ἐπ’ ἀκροτάτῳ Αἰσυνήταο γέροντος,
dέγμενος ὁππότε ναῦφων ἀφορμήθειεν Ἀχαιοῦ·
tῷ μὲν ἐεσαμένη προσέφη πόδας ὦκεὰ Ἰρις·
“ὅ γέρον, αἱεί τοι μῦθοι φίλοι ἀκριτοῖ εἰσιν
ὡς ποτ’ ἐπ’ εἰρήνης: πόλεμος δ’ ἀλίαστος ὅρωρεν.
ἣ μὲν δὴ μάλα πολλὰ μάχας εἰσήλθουν ἀνδρῶν,
ἀλλ’ οὐ πώ τοιώθω τοσοῦτο τε λαὸν ὁπώπα·
λίνη γὰρ φίλλουσιν ἑοικότες ἢ ψαμάθουσιν
ἐξονται πεδίῳ μαχεσόμενοι προτὶ ἄστυ.
Ἑκτῶρ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι ὅδε γε ἐρέαι·
pολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἀλλὰ δ’ ἀλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τούτω ἐκαστος ἀνήρ σημαίνετω οἷοι περ ἄρχει,
tῶν δ’ ἐξηγεῖτο, κοσμησάμενος πολυτᾶς.”

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

ὡς ἐφαθ’· Ἑκτῶρ δ’ οὐ τι θέας ἔτοι ἡγνοῖσεν,
ἄθα δ’ ἔλυο’ ἄγορήν· ἐπὶ τεύχεα δ’ ἐσσεύνοτο.
πᾶσα δ’ ὥγυνυντο πύλαι, ἐκ δ’ ἐσσυντο λαὸς,
πεζοὶ θ’ ἵππησε τε· πολὺς δ’ ὀρυμαγδὸς ὄρῳρει.
ἐστι δὲ τις προπάροιθε πόλος αἰπεία κολώνη
ev πεδίῳ ἀπάνευθε, περίδρομος ἐνθα καὶ ἐνθα,
τὴν ἦ τοι ἄνδρες Βατίειαν κικλῆσκουσιν,
ἀθάνατοι δὲ τε σῆμα πολυσκάρβθου Μυρίνης·
ἐνθα τότε Τρώες τε διέκριθεν ἦδ’ ἐπίκουροι.

792. ποδωκεῖγσι ὄτι, ‘swiftness of foot’ (πόδας ἀκός).
806. ἐξηγεῖτο comp. ὅτι, imperative, third person (ἐκ and ἤγεται).
πολυτᾶς ὅτι = πολίτας.
814. πολυσκάρβθου ς ὅτι, ‘much-bounding,’ ‘agile’ (πολότ, σκαρπό, ‘skip’).
Μυρίνης ὃτι, ‘Myrine,’ said to have been an Amazon. Cf. Ρ 189.
THE TROJANS AND ACHAÉANS APPROACH EACH OTHER.

The Trojans and Achaéans approach each other. The Trojans had a profound and enduring impact on the Achaéans, especially on the heroes who fought in the Trojan War. The story of the Iliad is filled with descriptions of the Trojans' bravery and Achaéans' determination, as they continue to fight each other. The Iliad is a poetic epic that tells the story of the Trojan War, which took place in ancient Greece. The war was fought between the Greeks and the Trojans, who were led by the god Apollo. The Iliad is a masterpiece of Greek literature and has been translated into many languages. The story is still told today and is enjoyed by people all over the world. The Iliad is a great example of the power of poetry and the importance of storytelling. It is a testament to the human spirit and the enduring human quest for understanding and knowledge.
καὶ ξέφοις· αὐτὰρ ὤ δοῦρε δῦν κεκορυθμένα χαλκῷ πάλλων Ἄργειῶν προκαλίζετο πάντας ἀρίστους ἀντίβιον μαξεσθαίει ἐν αἰνή δημοτῆι.

τὸν δὲ ὦς οὖν ἐνόσειν ἄρηφηλος Μενέλαος ἐρχόμενον προπάροικον ὀμίλου, μακρὰ βιβύντα, ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρας, εὐρῶν ἢ ἐλαφον κεραῦν ἢ ἄγριον αἰγα, πεινᾶν — μᾶλα γὰρ τε κατεσθίει, εἰ περ ἀν αὐτὸν 25 σεύναν ταχεῖ ες τε κόνες θαλεροί τ' αἰζηοι— ὦς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδῆ ὀφθαλμοὺσιν ἴδὼν· φάτο γὰρ τίσεοθαί ἀλείτην. αὐτίκα δὲ ἐξ ὀχέων σὺν τεύχεσιν ἀλτο χαμάζει.

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

τὸν δὲ ὦς οὖν ἐνόσειν Ἀλέξανδρος θεοειδῆς ἐν προμάχουσι φανέντα, κατεπληγηθὴν φίλον ἦτορ· ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κηρ' ἀλεεύων· ὥς δ' ὅτε τίς τε δράκοντα ἴδὼν παλίνοροσ ἀπέστη οὐρεός ἐν βήσσης, ὑπο τε τρόμοσ ἐλλαβε γυῖα, ἄψ δ' ἀνεκόρησιν ἄχρος τε μιν εἰλε παρειάσ, ὥς αὐτίς καθ' ὀμιλον ἐδυ Τρώων ἀγερώχων δείσας Ἀτρέως νιὸν Ἀλέξανδρος θεοειδῆς.

τὸν δ' Ἑκτωρ νεῖκεσεν ἴδὼν αἰσχροῖς ἐπέεσσων.

WHEREUPTON HE IS SCATHINGLELY REPROVED BY HEKTOR.

"Δύσπαρι, εἴδος ἀριστε, γυναιμανδὲς, ἱπεροπευτά, αἰθ' ὀφελεῖς ἁγονός τ' ἐμεναί ἁγάμος τ' ἀπολέσθαι. 40"

31. κατεπληγηθήν (Attic κατεπλάγηδ) comp. ἄ, 'he was dismayed.'
32. παλίνοροσ ἄ, adjective, 'recoiling' (πάλιν, ὄρνημ); cf. ἄψ (l. 35).
33. ἄχρος ἄ, 'pallor.'
40. ἁγονός ἄ, 'unborn' (ἄ-privative, γυνοίμαι).
40. ἁγάμος ἄ, 'unmarried' (ἄ-privative, γάμῳ).
THE OATHS

καὶ κε τὸ βουλομὴν καὶ κεν πολὺ κέρδιον ᾦν,
ἡ οὔτω λαβῇν τ’ ἔμεναι καὶ ὑπόψιον ἄλλων.  ἡ πον καγχαλάουσι κάρη κομάουτες Ἀχαϊῶν
φάντες ἀριστῆσα πρόμον ἔμεναι, οἷνεκα καλὸν εἰδός ἐπ’. ἀλλ’ οὐκ ἔστι βίη φρεσὲν οὐδὲ τις ἄλκη.
ἡ τοιοῦτο ἔων ἐν ποιτοπόροι πέεσσιν
πότον ἐπιπλῶσας, ἐγάρους ἐρίπρας ἀγέιρας,
μυχθεὶς ἀλλοδαποῦσι γυναίκ’ εὐειδέ’ ἀνήγες
ἐξ ἀτίης γαΐς, νῦν ἀνδρῶν αἰχμητάων;
πατρὶ τε σῷ μέγα πῆμα πόλη τε παντὶ τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφεὶν δὲ σοὶ αὐτῷ.
οὐκ ἂν δὴ μείνειας ἀρηήφιον Μενέλαον.
γνοίης χ’, οἰον φωτὸς ἔχεις θαλερὴν παράκοιτον.
οὐκ ἂν τοι κραίσμη κίθαρις τὰ τε δῶρ’ Ἀφροδίτης
η τε κόμη τὸ τε εἶδός, ὅτ’ ἐν κοινήσι μυγείς.
ἀλλὰ μάλα Ἑρως δεηθῆμονες: ἡ τε κεν ἦδη
λάμον ἐσσο χιτώνα κακῶν ἐνεχ’, ὃσσα ἔργασ.

SORELY HURT BY HIS BROTHER’S WORDS, WHICH HE ACKNOW-
LEDGES 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’ αὐτὲ προσέειπεν Ἀλέξανδρος θεοειδὴς:
“Ἐκτορ, ἐπεῖ με κατ’ αἰσχρὰν ἐνείκεσας οὐδ’ ὑπὲρ αἰσχ’,
αἰεὶ τοι κραδίη πέλεκυς ὡς ἐστιν ἀτείρης,
ὅσ τ’ εἶσθι διὰ δουρὸς ὑπ’ ἄνερος, ὡς ρά τε τέχνῃ
νῆμον ἐκτάμησιν, ὁφέλλει δ’ ἀνδρὸς ἐρωτῆν.
ὡς σοὶ ἐνι στήθεσσιν ἀτάρβητος νόος ἐστίν.—

49. ἐκλόγην †, ‘ despised’ (ἐκλ., ἐκλογα, ἐκλ., etc.).
48. εὐαδ’(a) †, ‘ handsome’ (εὖ, εὐδος).
56. δεηθῆμον †, ‘ timid,’ ‘ fearful’ (δεήω).
68. ἀτάρβητος †, ‘ undaunted’ (ἀ-privative and ταρβέω. Cf. A 331).
μή μοι δῶρ’ ἔρατὰ πρόφερε χρυσὴς Ἀφροδίτης· ὦ τοι ἀπόβλητ’ ἐστὶ θεῶν ἐρυκυδέα δῶρα, όσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ’ οὐκ ἂν τις ἔλοιπο. νῦν αὐτ’, εἰ μ’ θέλεις πολεμιζέμεν ἣδε μάχεσθαι, ἄλλους μὲν κάθωσον Τρώως καὶ πάντας Ἀχαίοις, αὐτὰρ ἐμ’ ἐν μέσῳ καὶ ἄρηφιλον Μενέλαον συμβάλετ’ ἀμφ’ Ἕλενη καὶ κτήμασι, πάσι μάχεσθαι. ὁππότερος δὲ κε νικήσῃ κρείσσων τε γένηται, κτήμαθ’ ἐλὼν εὗ πάντα γυναῖκα τε οἰκαδ’ ἀγέσθω· οἱ δ’ ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμώντες ναόντε Τρόιην ἐρμβάλακα, τοῖ δὲ νεόσθων Ἀργος ἐς ἱππόβοτον καὶ Ἀχαίδα καλλιγυναίκα.” ὥσ ἐφαθ’. Ἐκτωρ δ’ αὐτ’ ἐχάρη μέγα μῦθον ἀκούσας καὶ β’ ἐς μέσον ἴδων Τρώων ἀνέργει γάλαγγας, μέσον δούρος ἐλὼν· τοῖ δ’ ἱδρύθησαν ἄπαντες. τῷ δ’ ἐπετοξάζοντο κάρη κομάοντες Ἀχαίοι ἰοςίν τε τετυσκόμενοι λάεσσι τ’ ἐβαλλον. αὐτὰρ δ’ μακρὸν ἀνυσεν ἀναξ ἀνδρῶν Ἄγαμέμνωνν. Ἰσχεθ’, Ἀργείου, μὴ βάλλετε, κοῦροι Ἀχαίων· στενταί γάρ τι ἐπος ἐρέων κορυθαίολος Ἐκτωρ.”

HECTOR PROCLAIMS PARIS’S PROPOSAL TO THE TWO ARMIES.

usaha ἐφαθ’. οἱ δ’ ἐσχόντο μάχης ἄνευ τ’ ἐγένοντο ἐςσυμένως. Ἐκτωρ δὲ μετ’ ἀμφοτέρους εἴπεν· ἰκλυτέ μεν, Τρώως καὶ ἐνκυήμιδες Ἀχαίοι, μῦθον Ἀλέξανδροι, τοῦ εἶνε κα νείκος ὀρωρεν. ἄλλους μὲν κέλεται Τρώως καὶ πάντας Ἀχαίους τεύχεα καὶ’ ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ’ ἐν μέσῳ καὶ ἀρηφίλον Μενέλαον
οἰνος ἀμφ’ Ἐλένη καὶ κτῆμα σε πᾶσι μάχεσθαι.
ὀππότερος δὲ κε νυκῆσῃ κρείσσων τε γένηται,
κτῆμαθ’ ἔλαν εἰ πάντα γυναῖκα τε οἰκαδ’ ἀγέσθω
οἱ δ’ ἄλλοι φιλότητα καὶ ὀρκία πιστὰ τάμωμεν.’

ὡς ἔφαθ’ οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σωπῇ.
τούτο δὲ καὶ μετέειπε βοὴν ἀγάθος Μενέλαος.

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

“κέκλυτε νῦν καὶ ἐμεῖν· μάλιστα γὰρ ἄλγος ἴκανε
θυμὸν ἐμὸν· φρονέω δὲ διακρινθήμεναι ἡδη
’Αργείους καὶ Τρῶας, ἔπει κακὰ πολλὰ πέποσθε
εἰνεκ’ ἐμῆς ἔριδος καὶ ’Ἀλεξάνδρου ἕνεκ’ ἄρχης.”

ημεῶν δ’ ὀπποτέρψι βάνατος καὶ μοῦρα τέτυκται,
tεθναίη· ἄλλοι δὲ διακρινθείτε τάχιστα.
οἴσετε δ’ ἁρν’, ἔτερων λευκὸν ἐτέρην δὲ μέλαινων,
Γῆ τε καὶ ’Ηνείλω. Διὰ δ’ ἕμεῖς οἴσομεν ἄλλον.
ἀξετε δὲ Πριάμοιο βήν, ὀφρ’ ὀρκία τάμυῃ
αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἀπιστοι,
μὴ τις ὑπερβασὶν Διὸς ὀρκία δηλήσηται.
αιεὶ δ’ ὀπλοτέρων ἄνδρῶν φρένες ἱερέθονται·
oῖς δ’ ὁ γέρων μετέχησιν, ἀμα πρόσωκα καὶ ὀπίσω
λεύσει, ὅπως ὁχ’ ἁριστα μετ’ ἀμφότερους γένηται.’

ὡς ἔφαθ’ οἱ δ’ ἔχαρησαν ’Αχαῖοι τε Τρῶες τε
ἐλπὸμενοι παύσεσθαι ὁγυροῦ πολέμου.
καὶ ρ’ ἵππους μὲν ἔρυξαν ἔπὶ στίχας, ἐκ δ’ ἔβαν αὐτοὶ
τεχεὰ τ’ ἐξεδύνοντο· τὰ μὲν καθέντε ἐπὶ γαῖῃ
πλησίων ἀλλήλων, ὀλίγη δ’ ἂν ἀμφὶς ἄρουρα.

’Εκτῶρ δὲ πρὸτ’ ἄστιν δύω κήρυκας ἐπεμπεῖν
cαρπαλίμως ἁρνας τε φέρειν Πρίαμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύμιον προτεί θρείων Ἀγαμέμνων
νήσι ἐπὶ γλαφυρὰς ἴεναι, ἦδ' ἄρ' ἐκέλευεν
οἴσεμαι. ὁ δ' ἄρ' οὐκ ἀπίθησον Ἀγαμέμνονι δίω.

IRIS SUMMONS HELEN TO WITNESS THE COMBAT.

"Ἅρι, ἐγὼ τὴν θυγατέρα σου ἤκουσα διδού ἡ Ἰρίς
εἴσοδον γαλάνω, Ἀντηνορὶδα πάλματε.
Ὑμοί Ἀντηνορὶδας ἦσαν κρείων Ἐλικῶν
Λαοδίκην. Προέρχετο θυγατέρα δεδομένα ἀρίστην.
τὴν δ' εὐθυμεῖ ἐν μεγάρῳ. ὑδ' ἐδέ μεγάν ἱστον ὕφαινεν
δίπλακα πορφυρήν, πολέας δ' ἐνέπασσαν αἰθέλους
Τρῶων θ' ἒσθυδάμων καὶ Ἀχαίων χαλκοχιτῶν,
οὐς ἑθεὶ εἰνεκ' ἐπασχον ὑπ' Ἀργος παλμάων.
ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὑκέα Ἰρίς:
"δεῦρ' ἵλι, νύμφα φίλη, ἵνα θέκελα ἑγγα ὑπήρει
Τρῶων θ' ἒσθυδάμων καὶ Ἀχαίων χαλκοχιτῶν.
οὐ πρὶν ἔπει ἄλληλοι φέροντο πολύδακριν Ἀργος
ἐν πεδίῳ, ὄλοσα λυλαμόμεοι πολέμοιο,
οὐ δὴ νῦν ἐστήτο σημεῖόν τε πόλεμος δὲ πέπανται—
ἀσφάλεις κεκλημένοι, πάρα δ' ἐγχειρεῖ μακρὰ τέτηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηφίλοις Μενελαοῖς
μακρὰς ἐγχειρεῖ μακρῶς πρὸς σεῖο
τῷ δὲ κενόθανεν φίλῃ κεκλημένῃ ἀκοῖτις."

WITH AWAKENING MEMORIES OF HER EARLIER LIFE, HELEN COMES
TO THE TOWER OVER THE SACRED GATE, WHERE PRIAM AND
HIS COUNCILORS ARE GATHERED.
οὕρματ᾽ ἐκ θαλάμου, τέρεν κατὰ δάκρυ χέονσα,
οὐκ οὐή ἄμα τῇ γε καὶ ἀμφίπολοι δυ' ἔποντο,
Αἰθρη Πιθήχος θυγάτηρ Κλεμένη τε βοώτις.
ἀψα δ' ἐπειθ' ἰκανον, ὁδ' Σκαιά ἰπλαι ἦσαν.
οὔ δ' ἄμφι Πρίμον καὶ Πάνθον ἢδε Θυμοῦτην
Λάμπον τε Κλετόν θ' Ἰκετάνα τ' ὄζον 'Αρησ.
Οὐκαλέως τε καὶ Ἀντήμωρ, πεπνυμένω ἄμφω,
ήποτο δημογερότες ἐπὶ ΣκαΪάσι πύλησιν,
γνήραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταί
ἐσθλοῖ, τεττήγεσσις ἐφικτότες, οὐ τε καθ' ἕλη
δενδρῶν ἐφεξήμενοι ὧτοις λεύχωσαν ἵεσιν,
τοῖοι ἀρά Τρῶαν ἠγήτορ̆ες ἤντ' ἐπὶ πύργω.
οὔ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργων ἱοῦσαν,
ἐκα πρὸς ἀλλήλους ἐπεα περούνι' ἀγόρευον·
"οὐ νεμείςς Τρῶας καὶ εὐκηνίμις Ἀχαίοις
τοιῷ ἄμφι γυναίκα πολὺν χρόνων ἀλγεα πάσχεν.
ἀνώς ἀθανάτρητες θεῖς εἰς ἡπτα ἐοικέων.
ἀλλὰ καὶ ὡς, τοῖῃ περ ἐοῠς', ἐν νυσὶ νεόσθω
μηδ' ἕμων τεκέσσοι τ' ὀπίσων πῆμα λύπωτον."

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

ὁς ἄρ' ἔφαν. Πρίμος δ' Ἑλένην ἐκαλεῖσσοτο φωνή.
"δεύρῳ πάροβῃ ἐλθοῦσα, φίλην, τέκοις, ἐκν ἐμείον,
ἀφα ἰδῆ πρότερον τε πόσων πτοῦσ τε φίλους τε,—
οὐ τί μοι αἰτή ἐσσί: θεοί νῦ μοι αἰτοί εἰσιν,
οὐ μοι ἐφόρμησαν πόλεμον πολύδακραν Ἀχαίων,—
ὡς μοι καὶ τόνδ' ἀνδρα πελώριον ἔξονομήνης,
ὁς τες δοῦ ἐστίν Ἀχαίως ἀνήρ ἡς τε μέγας τε.

151. τεττήγεσσις τ', dative plural, 'cicadas.'
HOMER'S ILIAD

iği toî mên kefaytê kai meîzônes álloi ëasw
kalôv ò oûw ëgw òn pîw ìdon òfðalmosîw
ois ouîw ëgâraroû. Basiliû ñar ândri ëoikên." 170

thn ò 'Eleñh mûðoûsw âmeîbeta doia ãýnaiûw-
"àiðoûs òe môî ëssoî, fìle êkure, òeðôs òe-
ws òfëlevn ðâasaîs ìoi ìadeîw kakûs, òppôte òeûro
uîâ sîw ëpômê, òhàlamûn ãwtoûs òe ëpûûsa
pâûdâ òe têlûgêthu kai ðmûliîth ërataiîh.

àlla tà òîw ëgêvnoto. tô kài klàçousa téthka.
 tôûto dê tòi ërîw, ò mû ànûrêaî ÷êdê ìeðalâs.
oûûs ò. Ðreîðhths eûrû kreîwû 'Agâmêmôw,
àmûfôteðou, bâsîlêus t' ãgâdôs krâtêpôs t' àiçhâthhs.
ðaîp àûî' êmûs èske kàðôpîdos, èi pôî ëyn yè.

âs ðâto. tôû ò. ò Ëeòw ëgàsûto ðôûûshûn te.
"ô mûkàr 'Atrèûðh, ìûûpènêëîs, ìêûbûðâmûn,
ì. rà û tòi pillôi ðeðûmëtû koûûi 'Açâuûn.

ìðh kài Ëûûgëîn eîçhûlûthûn ìmûpêlôeštûn,
ènûa ìdon pêéstûs Ëûûgàs ànêrâs àîolopâûlûs,
laûûs 'Ôtrêûs kài Mûgidônû ìûûthêûo,
oû òû tût' èstrepàûnto ðar' ðùðhas Òagûaûriûo,
kài ëgùw ëpikûroûs ëwû mëtâ tôûw èlêçhùn
ìmàtî tû, ôû t' ìlhûn 'Amaçûôûs ìntìûnêirà.
àll oûû òû tôûû ìhûû, ðûû ìêlikùpès 'Açâuû.' 190

THEN ODYSSEUS, AJAX, AND IDOMENEUS.

deûûêpûn àûî 'Ôduûhû ìdûw ërêwû' ò ëûûàûs-
"ëeîp àûî ìeûû kài tôûdê, ìêilûn tôûkûs, ìsû tûs ìd' ëstîw."
197. ἀργυροχρόνιον ἀγγέλλων ἀρέτην ἀπεχθονοῦσα ἀλέξανδρον, ἀπεστάλαξεν. Πέραν τῆς ἀφθονίας τῆς τραγωδίας, τοὺς ἡμέρας τῆς ἁγίασης, τῶν ἀθάνατων, τῶν μάρτυρων, τῶν ἁγίων ἣν ἐξαπολύσει τοῦ θεοῦ παρὰ τοὺς ἄνθρωπος ἐν καθαρίᾳ καθαρότητας. Οὕτως καὶ ἡ ἀργυροχρόνιον ἀγγέλων ἀπεχθονοῦσα ἀλέξανδρον, ἀπεστάλαξεν. Πέραν τῆς ἀφθονίας τῆς τραγωδίας, τοὺς ἡμέρας τῆς ἁγίασης, τῶν ἀθάνατων, τῶν μάρτυρων, τῶν ἁγίων ἣν ἐξαπολύσει τοῦ θεοῦ παρὰ τοὺς ἄνθρωπος ἐν καθαρίᾳ καθαρότητας. 

201. Τοῦτο λέγει ὁ Ἁγιος Ἀρτέμιδος ἀπεχθονοῦσα ἀλέξανδρον, ἀπεστάλαξεν. Πέραν τῆς ἀφθονίας τῆς τραγωδίας, τοὺς ἡμέρας τῆς ἁγίασης, τῶν ἀθάνατων, τῶν μάρτυρων, τῶν ἁγίων ἣν ἐξαπολύσει τοῦ θεοῦ παρὰ τοὺς ἄνθρωπος ἐν καθαρίᾳ καθαρότητας. 

205. Πρὸς τὸν Ἀρτέμιδος ἀπεχθονοῦσα ἀλέξανδρον, ἀπεστάλαξεν. Πέραν τῆς ἀφθονίας τῆς τραγωδίας, τοὺς ἡμέρας τῆς ἁγίασης, τῶν ἀθάνατων, τῶν μάρτυρων, τῶν ἁγίων ἣν ἐξαπολύσει τοῦ θεοῦ παρὰ τοὺς ἄνθρωπος ἐν καθαρίᾳ καθαρότητας. Οὕτως καὶ ἡ ἀργυροχρόνιον ἀγγέλων ἀπεχθονοῦσα ἀλέξανδρον, ἀπεστάλαξεν. Πέραν τῆς ἀφθονίας τῆς τραγωδίας, τοὺς ἡμέρας τῆς ἁγίασης, τῶν ἀθάνατων, τῶν μάρτυρων, τῶν ἁγίων ἣν ἐξαπολύσει τοῦ θεοῦ παρὰ τοὺς ἄνθρωπος ἐν καθαρίᾳ καθαρότητας.
θάντος κεν ζάκοτον τε των εμμεναι ἄφονα τοι αὖτως. 220
ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στῆθεος εἶπ
καὶ ἐπεξα νυφάδεσσον ἐοικότα χειμερίσθην,
οὐκ αὖν ἐπεί 'Οδυσσή ἐρήμοτε βροτος ἄλλος
οὐ τότε γ̃ ὄδ 'Οδυσσῆος ἀγαςάμεθ' εἰδος  ἰδόντες.’

τὸ τρίτον αὐτ' Ἀιαντά ἰδὼν ἔρεεν ὁ γεραιός:
"τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιός ἀνήρ ἦστι τε μέγας τε,
ἐξοχος Ἀργεῖων κεφαλὴν τε καὶ εὐρέας ὄμοις;"

τὸν δ' Ἐλενὴ ταυτύπωπός ἀμείβετο διὰ γυνακῶν.
"οὐτος δ' Ἀιας ἐστὶ πελώριος, ἐρκος Ἀχαιῶν.
'Ιδομενεὺς δ' εὐρωθεὶς ἐνὶ Κρήτεσσι θεὸς ὑπ' ἐστῃ,’ ἀμφί δὲ μὲν Κρητῶν ἄγοι ἤγερθονται.
πολλάκι μεν ξενισσεῖν ἀρηφίλος Μενέλαος
οἰκῷ ἐν ἡμετέρῳ, ὅπως Κρήτηθεν ἱκοντο.

νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλικωπὰς Ἀχαιός,
οὐς κεν ἐν γυναικιν καὶ τ' ὀνόμα μνημειώθην.

διὸ δ' ὅτα ὑπὸ καὶ τέκνα ἀγαθὸν Πολυδεύκη

Κάστορα θ' ἐπόδαμον καὶ πᾶς ἀγαθὸν Πολυδεύκη

αὐτοκασιγνῆτω, τῷ μοι μία γεώντα μῆτηρ.

ἡ οὐχ ἐσπέρηθην Ἀκεδαίμονος ἐξ ἑρατεῦνης,
ἡ δεύρῳ μὲν ἐποντο νέεστ' ἐν ποντοπόρωσιν,

νῦν αὐτ' οὐκ ἔθελον μάχην καταδύμεναι ἀνδρῶν,
ἀσχεα δειδίστες καὶ ὀνείδεα πόλη, καὶ μοι ἐστιν.

ὡς φάτο: τοὺς δ' ἧδη κάτεχεν φυσιζοος αἷα
ἐν Ἀκεδαίμονι αὖθι, φίλη ἐν πατρίδι γαῖῃ.

220. ζάκοτον + 'very wrathful,' 'very surly' (κα, § 160, and κόστος.
Cf. A 89, κόστον).

240. δεύρῳ + = δεύρο (l. 205, etc.).
PRIAM IS SUMMONED TO DESCEND INTO THE PLAIN AND IN PERSON
to take the oaths for the Trojans.

κήρυκες δ’ ἀνὰ ἀστυ θεῶν φέρον ὄρκια πιστά, 245
ἀρνε δύω καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ φέρε δὲ κρητήρα φαευνὸν
κήρυξ ἵδαιος ἦδε χρύσεια κύπελλα.

ἀπείρουν δὲ γέροντα παριστάμενος ἐπέεσσεν·
"ὁρσεο, Δαμεδοντιάδη καλέουσιν ἄριστοι 250
Τρώων θ’ ἰπποδάμων καὶ Ἀχαίοιν χαλκοχιτώνων
ἐς πεδίον καταβήναι, ἵνα ὄρκια πιστὰ τάμητε.
ἀυτὰρ Ἀλέξανδρος καὶ ἀρηφίλος Μενέλαος
μακρῆς ἐγχείρησε μαχάσοντ’ ἀμφὶ γυναικὶ·
tω δὲ κε νικησαντι γυνὴ καὶ κτήμαθ’ ἔποιο,
oi δ’ ἄλλου φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίομενε Τροίην ἐρμιβώλακα, τοῖ δὲ νέοντι
"Ἀργος ἐς ἰππόβοτον καὶ Ἀχαίδα καλλιγύνακα.”

ὡς φάτο: βίγησεν δ’ ὁ γέρων, ἐκέλευσε δ’ ἐταῖροι
ἵππους ζευγνύμενα· τοὶ δ’ ὀτραλέως ἐπίθυντο. 260
ἂν δ’ ἄρ’ ἐβη Πρίμαμος, κατὰ δ’ ἤνια τείνει ὁπίσω
πάρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
tῶ δὲ διὰ Σκαυῶν πεδίον’ ἔχουν ὅκεας ἕππους.
ἀλλ’ ὅτε δὴ ὅ’ ἐκοῦν μετὰ Τρώας καὶ Ἀχαιοὺς,
ἐξ ἕππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο.

ἀρνυτο δ’ αὐτίκ’ ἐπείτα ἀνὰξ ἀνδρών Ἀγαμέμνων,
ἂν δ’ Ὅδυσεὺς πολύμητις· ἀτάρ κήρυκες ἄγαυοι
ὀρκα πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτάρ βασιλεύσων ὃδιρ ἐπὶ χεῖρας ἔχεαν. 270
’Ἀτρέδης δὲ ἐρυστάμενος χείρεσσι μάχαιραν,
η’ οἱ πάρ ξύφεος μέγα κουλεῦν αἰὲν ἀρωτο,
ἀρνῶν ἐκ κεφαλέων τάμων τρίχας· αὐτὰρ ἐπείτα
κήρυκες Τρώων καὶ Ἀχαίων νεῖμαν ἀρίστοις.
tοῖσιν δὲ Ἀτρείδης μεγάλ' εὐχετο χείρας ἀνασχῶν. 276

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

"Ζεῦ πάτερ, Ἰδηθεὶς μεδέων, κύδιστε μέγιστο,
'Ηέλιως θ', δό πάντι ἐφορᾶς καὶ πάντι ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπὲρθε καμόντας
ἀνθρώπων τίνωσθε, ὅτι κ' ἐπίκροκαν ὀμόστη,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὁρκία πιστά.
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφη,
αὐτὸς ἐπείθ' Ἐλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δὲν νήσει νεώμεθα πυντοπόρουσιν.
εἰ δὲ Κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρώας ἐπείθ' Ἐλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμήν δ' Ἀργεῖοις αποτυνὲευν ἦν τιν' έοικεν,
η τε καὶ ἔσσομένοισι μετ' ἄνθρωποι πέληται.
εἰ δ' ἄν ἐμοὶ τιμήν Πρίαμος Πριάμοι τε παῖδες
tίνειν σὺν ἑθέλωσιν Ἀλεξάνδροις πεσόντος,
αὐτὰρ ἔγω καὶ ἐπείτα μαχέσομαι εἴνεκα ποινής
ἀθύμενων, ἡς κε τέλος πολέμου κιχεώ.

ἡ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεὶ χαλκῷ.
kai toous men katēthkein eti χθονος ἀσπαιροτας
θυμοῦ δευμένους: ἀπὸ γὰρ μένοις εἴλετο χαλκος.
οἴνων δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάσσων
ἐκχεον ἢδ' εὐχοντο θεοῖς αἰευγενέτρησιν.
ὦδε δὲ τις εἰπεσκεν Ἀχαίων τε Τρώων τε.

"Ζεῦ κύδιστε μέγιστο καὶ ἄθανατοι θεοῖ ἄλλοι,
ὅπποτεροι πρότεροι ὑπὲρ ὀρκία πημήνειαν,
δεδε σφ' ἐγκέφαλος χαμάδις ρέοι ως ὅπε οἶνος,
αὐτῶν καὶ τεκέων, ἀλοχοὶ δ' ἄλλοις δαμεῖεν."

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

ὡς ἐφαν' ὃν δ' ἀρα πῶς σφιν ἐπεκραίανεν Κρονίων.
τοίσι δὲ Δαρδανίδης Πρίαμος μετὰ μύθον ἔείπεν·
"κέκλυτέ μεν, Τρώες καὶ ένυκημιδες Ἀχαιοί·
ἡ τού ἐγών εἶμι προτὶ Ἡλιον ἴσεμοσσαν
ἀψ, ἐπεί ὁ πως ἀκούει τίθεν· ἐν ὀφθαλμοῖς ὁράουσαν
μαρνάμενοι φίλον νύν ἀρηφιλω Μενελάῳ.
阂 νέου που τό γε οἴδε καὶ ἀθάνατοι θεοί ἄλλοι,
ὀπποτέρῳ θανάτῳ τέλος πεπρωμένου ἑστών."

ἡ ρα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
ἀν δ' ἁρ' ἐβαυ' αὐτός, κατὰ δ' ἧμια τείνει ὄποισω·
πώρ δέ ὁ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ μὲν ἄρ' ἄφορροι προτὶ Ἡλιον ἀπονέοντο·

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

"Εκτωρ δὲ Πριάμου πάς καὶ δῦο 'Οδυσσεύς
χώρων μὲν πρῶτον διεμέτρεον, αὐτάρ ἐπειτα
κλήρουσ εν κυνήγει χαλκήρει πάλλου ελόντες,
ὀππότερος δὴ πρόσθεν ἄφειτ χάλκεον ἔγχος.
λαοί δ' ἦρχαντο, θεοὶ δὲ χειρᾶς ἀνέσχον.
ὁδε δὲ τις εἴπεσκεν Ἀχαϊῶν τε Τρώων τε·
"Ζεῦ πάτερ, Ἰδηθεὶς μεδέων, κύδιστε μέγιστε,
ὀππότερος τάδε ἔργα μετ' ἀμφοτέρουσιν ἐθηκεν,
τὸν δὸς ἀποφθίμενον δώναι δόμον "Αίδου εἰσω,
ἡμῖν δ' αὖ φιλότρητα καὶ ὅρκια πιστὰ γενέονται."

815. διεμέτρεον comp. ἵ (ὅ, μέτρον, 'measure').
PARIS'S LOT IS FIRST TO JUMP FROM THE HELMET. ARMING OF THE COMBATANTS.

δς ἄρ' ἔφαι· πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ ἀψ ὀράων, Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. οἱ μὲν ἐπείθ' ἰζοντο κατὰ στίχας, ἂχι ἐκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχες ἐκείτο· αὐτὰρ ὦ γ' ἀμφ' ὄμοισιν ἐδύσετο τεύχεα καλὰ δῖος Ἀλέξανδρος, Ἐλένης πόσις ἰμπόμοιο. κυμίδας μὲν πρότα περὶ κυήμασιν ἔθηκεν καλάς, ἀργυρεύοισιν ἐπισφυρίοις ἀραμυῖας· δεύτερον αὖ θώρηκα περὶ στήθεσιν ἐδυνεν οὖ κασιγνήτου δυκάων, ἡμοσε δ' αὐτῆ. ἀμφὶ δ' ἄρ' ὄμοισιν βάλετο ξίφος ἀργυρόηλον χάλκεον, αὐτὰρ ἐπειτα σάκος μέγα τε στιβαρὸν τε κρατὶ δ' ἔπ' ἰφθίμῳ κυνήν εὐτυκτον ἔθηκεν ἕππουριν, δεινὸν δὲ λόφος καθύπερθεν ἐνενεν· εἴλετο δ' ἄλκιμον ἔγχος, δ' οἱ παλάμησιν ἀρηξε. ὢς δ' αὐτῶς Μενέλαος ἀρήσιος ἐντ' ἐδυνεν.

THE DUEL BEGINS. PARIS HURLS HIS SPEAR WITHOUT EFFECT.

οὶ δ' ἐτεὶ οὖν ἐκάτερθεν ὀμίλου θαρήχθησαν, 340 ἐς μέσον Ῥώων καὶ Ἀχαῖων ἐστιχάωτο δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσοράοντας Ῥώας θ' ἑπποδάμους καὶ ἐυκνήμιδας Ἀχαιῶν. καὶ ρ' ἐγγὺς στήτην διαμετρητῇ ἐνὶ κῶρφ' σειόντ' ἐγχείας, ἀλλήλουσιν κοτέοντε.

πρόσθε δ' Ἀλέξανδρος προτεὶ δολιχόσκιον ἔγχος καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' ἐίσην.

344. διαμετρητῇ †, passive verbal of διαμετρέω. Cf. l. 315.
οὐ δ' ἔρρηξεν χαλκὸς, ἀνεγνάμφηθη δὲ οἱ αἰχμὴ ἀσπίδ' ἐν κρατήρ. Θεοῦ ἔπειτα καὶ ἐκλείψατο ἔρρηξεν χαλκὸς

Ἀτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί.

"Ζεῦ ἀνα, δὸς τίσασθαι δ' με πρότερος κάκ' ἔρρηξεν, διὸν Ἀλεξάνδρον, καὶ ἐμὴν ὑπὸ χερσὶ δάμασσον, ὅφρα τις ἐρρίγγησα καὶ ὑψιγόνων ἀνθρώπων ξευδοδόκον κακὰ τίτκαι, δ' κεν φιλότητα παράσχει." Υάμη, καὶ ἁμπεταλὼν προτεί δολιχόσκιον ἔγχος καὶ βάλε Πριαμίδα κατ' ἀσπίδα πάντως ἐίσην.

ἡρὰ τὸ πληξεῖ πολυειδᾶλον ἱρήρειστο ἀντικρύ δὲ παραὶ λατάρνη διάμμησε χιτῶνα ἔγχος, δ' ἐκλίνηθα καὶ ἀλευτὸ κῆρα μέλαιναν.

Ἀτρείδης δὲ ἔρυσαμένος ξίφος ἀργυρόπλουν πληξεῖ ἀνασχόμενος κόρυθος φάλον· ἄμφι δ' ἄρ' αὐτῷ τρικθά τε καὶ τετράχθα διατρυφέν ἔκπεσε χειρῶς. Ἀτρείδης δ' ἠμμωξεν ἴδὼν εἰς οὐρανὸν εὐρὺν.

"Ζεῦ πάτερ, σοὶ τεσσαρός οὐκώτερος ἀλλος. Υάμη τ' ἐφάμην τίσεσθαι Ἀλεξάνδρον κακότητος. νῦν δὲ μοι ἐν χείρεσιν ἄγη ξίφος, ἐκ δὲ μοι ἔγχος ἡχθῃ παλάμηφιν ἔτωσιν, οὐδ' ἐβαλόν μιν." Υάμη, καὶ ἐπάξιας κόρυθος λάβεν ἱπποδασεῖς, ἐλκε δ' ἐπιστρέφας μετ' ἐνυκνήμιδας Ἀχαίούς.

383. Diatrophèn †, 'shivered' (second aorist passive participle of dia-

370. ἔπιστρέψας comp. †, 'turning [him] toward himself,' 'swinging

him about' (ἐνι and στρέφω).
ἄγχη δὲ μιν πολύκεστος ἵμας ἀταλῆν ὑπὸ δειρῆν,
ὅς οἱ ὑπ' ἀνθερεώνος ὀχεῖς τέτατο τρυφαλείης.

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

καὶ νῦ κεῖν εἰρυσσέν τε καὶ ἀσπετον ἡρατο κῦδος,
εἰ μὴ ἄρ' ὦν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἡ οἱ ρήξεν ἵμαντα βοῶς ἵπι κταμένων.
κευὴ δὲ τρυφαλέαι εἰς ἄσπετο χειρὶ παχεὶς.
τὴν μὲν ἔπειθ ἦρως μετ' ἐυκκῆμιδας Ἀχαίους
ῥῆμ' ἐπιθνήσας, κόμισαν δ' ἐρήπες ἑταῖροι.
αὐτὰρ δ' ἄψ ἐπόρουσε κατακτάμεναι μενεαίων
ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ Ἀφροδίτη
ῥέα μόλ' ὡς τε θεός, ἐκάλυψε δ' ἄρ' ἥρει πόλλῇ,
καὶ δ' εἰς' ἐν θαλάμῳ εὐώδει κηώντι.
αὐτῇ δ' αὐθ' 'Ελένην καλέουσι' ἐε.

**THEN APHRODITE CALLS HELEN HOME FROM THE TOWER.**

τὴν δ' ἐκιχάνεν
πῦργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρώας ἄλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑαυτοῦ ἐτίναξε λαβοῦσα,
γρηγ' δὲ μιν ἐκυφία παλαιγενεῖ προσεῖπεν
εἰροκόμῳ, η' οἰ Δακεδαίμονι ναισαύουῃ
ησκεῖν εἰρια καλά, μάλιστα δὲ μιν φιλέσκειν.
τῇ μὲν ἐνισαμένῃ προσεφώνεε δι' Ἀφροδίτη.

"ἀδειρ' ίθ' Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι
κείμενος ἐν θαλάμῳ καὶ δινωτοῦσι λέξεσσιν,

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871. ἄγχη †, 'was choking' (imperfect of ἄγχω).
πολύκεστος †, 'richly-decorated'; literally 'much-stitched' (πολύς,
αναγέω, 'prick').
887. ἐφροκόμῳ †, 'wool-spinning,' 'a spinner' (ἐφρός, 'wool,' ἀναγέω,
'take care of').
κάλλει τε στίλβων καὶ εἴμασιν· οὐδὲ κε φαῖς ἀνδρὶ μαχεσσάμενον τὸν γ’ ἐλθέμεν, ἀλλὰ χορόνδε ἐρχεσθ’ ἢ χοροῦ νέον λήγοντα καθίζειν.”

ὡς φάτο, τῇ δ’ ἀρα θυμὸν ἐνι στήθεσσιν ὄρινεν· 895 καὶ ῥ’ ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν στήθεα δ’ ἰμερόεντα καὶ ὄμματα μαρμαίροντα, θάμβησέν τ’ ἀρ’ ἐπιείτα ἔπος τ’ ἐφαῖ’ ἐκ τ’ ὀνόμαξεν·

INDIGNANT, SHE YET OBEYS.

“δαμονή, τί με ταῦτα λιλαίει ἦπεροπεύειν; 400
ή τῇ με προτέρω πολίων ἐν ναομενάων
ἀξεις ἡ Φρυγίης ἡ Μυσίνης ἔρατεινής,
εἰ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
οὖνεκα δὴ νῦν δίον ’Αλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερήν ἐμὲ οἰκαδ’ ἁγεσθαι,
τοῦνεκα δὴ νῦν δεύρο δολοφρονέουσα παρέστης;
ἥσοι παρ’ αὐτῶν ἱώσα, θεῶν δ’ ἀπόεικε κελεύθουν,
μηδ’ ἐτί σοῦι πόδεσσιν ὑποστρέψειας Ολυμπον,
ἀλλ’ αἰεὶ περὶ κείνων οἰζνε καὶ ἐ φύλασσε,
εἰς δ’ κε σ’ ἡ ἀλοχον ποιήσεται ἢ δ’ γε δουλήν.
κείσε δ’ ἐγών οὐκ εἰμὶ—νεμεσσητὸν δὲ κεν εἰη—
κείνων ποροννέουσα λέχος. Τραβὰ δὲ μ’ ὁπίσω
pάσαι μαμάζονται· ἐχω δ’ ἀχε’ ἀκριτα θυμῷ.”

τὴν δὲ χολωσαμένη προσεφώνεε δι’ Ἀφροδίτην·
“μῆ μ’ ἔρεθε, σχετλὴ, μῆ χωσαμένη σε μεθείω,
tῶς δὲ σ’ ἀπεχθήρω ὡς νῦν ἐκπαγλ’ ἐφίλιησα,
μέσσῳ δ’ ἀμφοτέρων μητίσουμαι ἔθθεα λυγρά,
Τρώων και Δαναών· σὺ δὲ κεν κακῶν οἶτον ὀληϊ.”

406. ἀπόεικαι comp. ἦ, imperative, ‘withdraw from.’
412. μαμάζονται ἦ, ‘will reproach’ (μῶμοι, ‘blame’, ἀμφοτέρως, ‘blemish’).
καὶ ἐκεῖθεν ὁ δ' Ἑλένη Διὸς ἐκγεγαγανία, 
βῆ δὲ κατααυξώμενη ἐανῷ ἀργήτι φαινών 
σιγῆ, πάσας δὲ Τρώας λάθεν ἥρχε δὲ δαίμων. 420
αἱ δ' ὅτ' 'Αλεξάνδροι δόμον περικάλλε' ἵκοντο, 
ἀμφίπτολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο, 
ἡ δ' εἰς ὑψόροφον θάλαμον κίε δια γυναικῶν. 
τῇ δ' ἀρα δύθου έλούσα φιλομειδῆς 'Αφροδίτη 
ἀντὶ 'Αλεξάνδρου θεᾶ κατέθηκε φέρουσα. 425
ἐνθα καθ' Ἑλένη κούρη Διὸς αἰγιόχου 
ὅσσε πάλιν κλίνασα, πόσων δ' ἠνίπτατε μύθων.

MEETING OF HELEN AND PARIS.

"ἡλυθες ἐκ πολέμου; ὡς ὠφελές αὐτὸθ' ὀλέσθαι 
ἀνδρὶ δαμεῖς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἤεν. 430
ἡ μὲν δὴ πρὶν γ' εὖχε' ἀρηφίλου Μενελάου 
σῇ τε βὴ καὶ χερσὶ καὶ ἔγχει φέρτερος ἐναι·
ἀλλ' ὅτι νῦν προκάλεσσαι ἀρηφίλου Μενέλαου 
ἔξαυτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγὼ γε 
παύεσθαι κέλομαι μηδὲ ξανθῷ Μενελάῳ 
ἀντίβιον πόλεμον πολεμιζέμεν ὣδε μάχεσθαι 435
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης."

τὴν δὲ Πάρις μύθοις ἀμεβδόμενος προσέπειν·
"μή με, γύναι, χαλεποῖσαι ὀνείδεσθι θυμὸν ἐνιπτε. 
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθηνή, 
κείμον δ' αὐτίς ἐγὼ· πάρα γὰρ θεοὶ εἰσὶ καὶ ἡμῖν. 440
ἀλλ' ἄγε δὴ φιλότητι τραπεῖον εὐνηθέντε·
οὐ γὰρ πώ ποτὲ μ' ὀδὲ γ' ἔρος φρένας ἀμφεκά-

λυμεν,

οὖθ' ὅτε σε πρῶτον Λακεδαιμόνος ἐξ ἐρατεινῆς 
ἐπλεον ἀρπάξας ἐν ποντοπόρουι νέεσσιν,
νήσῳ δὲ ἐν Κρανάθ ἐμίγην φιλότητι καὶ εὐνὴ, 445
ἀς σεο νῦν ἔραμαι καὶ με γλυκὺς ἰμέρος αἱρέι.”
ἡ ῥα, καὶ ἢρχε λέχοσα δι’ ιῶν. ἀμα δ’ εἶπεν ἀκούτις.

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

τῷ μὲν ἄρ’ ἐν τρητοῖς κατεύνασθεν λεχέσσιν.
Ἀτρείδης δ’ ἄν ὄμιλον ἐφοίταε θηρὶ ἐοικῶς,
εἰ ποῦ ἐσαθρήσειν Ἀλέξανδρον θεοειδῆ. 450
ἀλλ’ οὐ τις δύνατο Τρώων κλειτῶν τ’ ἐπικούρων
deiξαν Ἀλέξανδρον τότ’ ἀρηφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότητι γ’ ἐκευθον ἂν, εἰ τις ἰδοιτο.
Ἰον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελανή.
τοῖς δὲ καὶ μετεύρεθαν ἀναξ ἀνδρῶν Ἀγαμήμον.

“κέκλυτε μεν, Τρώες καὶ Δάρδανοι ἡδ’ ἐπίκουροι.
νίσχ μὲν δὴ φαίνετ’ ἀρηφίλου Μενελάου
ὑμεῖς δ’ Ἀργείην Ἐλένην καὶ κτήμαθ’ ἃμ’ αὐτῆ
ἐκδοτε, καὶ τιμήν ἀποτυγμένην ἃν τι’ ἐοικεν,
ἡ τε καὶ ἔσσομένοισι μετ’ ἀνθρώποις πέληται.” 460

ως ἐφιτ’ Ἀτρείδης, ἐπὶ δ’ ἂνεον ἄλλοι Ἀχαιοὶ.

450. ἰσαθρήσεων comp. †, ‘spy out’ (ἐς and ἀθρεῖω, ‘gaze’).
459. ἐκδοτε comp. † (ἐκ = ‘over,’ ‘out of your hands,’ and ἐδωμ).
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.
ἸΔΙΑΔΟΣ Ε
ΔΙΟΜΗΔΟΥΣ ΑΡΙΣΤΕΙΑ

ENCYCLOPEDIA OF TROJAN PANDARUS, SON OF PYRAMUS. PANDARUS IS SLAIN.

δις οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τὸ δὲ τάχι ἐγγύθεν ἦλθον ἐλαύνοντ' ὡκέας ἵππους. 275
τὸν πρῶτον προσέειπε Λυκάονος ἄγλαδος νιός·
“καρπερόθυμε, δαύφρον, ἄγανον Τυδέος νιέ,
ἡ μάλα σ' οὖ βέλος ὁκ' δαμάσσατο, πικρὸς ὁιστός·
νῦν αὐτ' ἐγχείη πειρήσομαι, αἱ κε τύχωμι.”

ἡ ρά, καὶ ἄμπεπαλὼν προτεί δολιχόσκιον ἔγχος 280
καὶ βάλε Τυδείδαιο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμὴ χαλκεῖα πταμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν ἄνευ Λυκάονος ἄγλαδος νιός·
“βέβλημα κενεῶνα διαμπερές, οὐδέ· σ' οἶμ
δηρὸν εἰ ἀνυχήσεσθαι· ἐμοί δὲ μέγ' εὐχὸς ἔδωκας.” 285
τὸν δ' οὗ ταρβήσας προσέφη κρατερὸς Διομήδης·
“ἡμβροτες οὐδ' ἐτυχεῖς· ἀτὰρ οὐ μὲν σφώ' γ' οἶω
πρὶν ἀποπαύσεσθαι, πρὶν ἦτερον γε πεσόντα
αἵματος ἄσαι "Ἀρης ταλαύρινον πολεμοῦσίν." 290

ὡς φάμενος προείκε· βέλος δ' ἰδυνεν Ἀθήνη
ῥῶνα παρ' ὀφθαλμόν, λευκοὺς δ' ἔπερησεν ὄδοντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν προμνήν τάμε χαλκὸς
ἀτερής,
αἰχμῇ δ' ἐξεσύθη παρὰ νεῖατον ἀνθερέωνα.
ηρπε δ' ἐξ ὁχέων, ἀράβησε δὲ τεῦχε' ἐπ' αὐτῷ

67
αἰόλα παμφανάοντα, παρέτρεσαν δὲ οἱ ἵπποι ἀκύποδες: τοῦ δὲ αὐθί λύθη ψυχή τε μένος τε.

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

Αἰνείας δὲ ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ, δείσας μη πῶς οἱ ἐρυγαίατο νεκρῶν Ἀχαιοῖ· ἀμφὶ δὲ ἄρ' αὐτῷ βαίνε λέων ὡς ἀλκὶ πεποιθῶς, πρόσθε δὲ οἱ δόρυ τ᾽ ἐσχέ καὶ ἀσπίδα πάντωσ' ἐίσην τὸν κτάμεναι μεμαώς, οὐ τις τοῦ γ᾽ ἀντίος ἔλθιο, σμερδαλέα ιάχων. δὲ δὲ χερμάδιον λάβε χειρὶ Τυθεῖδης, μεγά ἐργον, ὅ δ᾽ ὑδό κ᾽ ἄνδρε φέροιεν, οἷοι νῦν βροτοί εἰσ'. δὲ δέ μιν ρέα πάλλε καὶ οἶνος τῷ βάλεν Αἰνείαο κατ᾽ ἵσχιον, ἐνθα τε μηρὸς ἰσχιῶ ἐνστρέφεται, κοτῦλην δὲ τε μιν καλέσουσιν· θλάσσῃ δὲ οἱ κοτῦλην, πρὸς δὲ ἄμφω ῥῆξε τένοντε, ὥσε δὲ ἀπὸ ρίνον τρῆχοσ λίθος. αὐτὰρ δὲ γ᾽ ἢρως ἐστὶ γνὺς ἐρπῶν καὶ ἑρείσατο χειρὶ παχείη γαῖης· ἀμφὶ δὲ ὅσσε κελαίῃ νῦς ἐκάλυψεν. καὶ νῦ κεν ἐνθ᾽ ἀπόλουτο ἀνὰξ ἀνδρῶν Αἰνείας, εἰ μη ἄρ' ὅξυ νόσσε Διὸς θυγάτηρ Ἀφροδίτη, μήτηρ, ἦ μιν ὑπ᾽ Ἀγχίσῃ τέκε βουκολέοντι· ἀμφὶ δὲ διὸ φίλου νῦν ἐχεύατο πτήχεε λευκῶ, πρόσθε δὲ οἱ πέπλοιο φαινοῦ πτύγμα ἐκάλυψεν, ἔρκος ἐμεν βελέων, μη τις Δαναιῶν ταχυτῶλων χαλκῶν ενὶ στῆθεσσι βαλῶν ἐκ θυμὸν ἐλοιτο.
DIOMEDES WOUNDS APHRODITE, WHO IS CONSTRAINED TO ABANDON
AENEAS. THEN APOLLO GUARDS HIM.

ἡ μὲν ἔων φίλον υἱὸν ὑπεξέφερεν πολέμου. 330
οὗ δ’ υἱὸς Καπανῆς ἐλήθητο συνθεσίαν
τάων, ἃς ἐπέτελλε βοήν ἁγαθὸς Διομήδης.
αλλ’ ὦ γε τοὺς μὲν ἔως ἡρίκακε μάρμαχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἦς ἁντυγγος ἤμια τείνας,
Αἰνείαο δ’ ἐπαξίας καλληρίχας ἵππους
ἐξέλασε Τρῶν μετ’ ἐυκνήμιδας Ἀχαιοῦς.
δῶκε δὲ Δημύλω τετάρω φίλω, ὅν περὶ πάσης
τινος ὁμηλικίης, ὅτι οἱ φρεσίν ἄρτια ἤδει,
νησίν ἐπὶ γλαφυρὴν ἐλαννέμεν. αὐτὰρ ὦ γ’ ἡρως
ὁν ἵπποιν ἐπιβάς ἐλαβ’ ἤμια συγαλόεντα,
ἀβα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
ἐμμεμαῶς. δ’ δὲ Κύπρων ἐπώχητο νηλεί χαλκῷ,
γιγνώσκων ὥ τ’ ἁναλκες ἐνηθ θεος οὐδ’ θεάων
τάων, αἱ τ’ ἀνδρῶν πόλεων κατα κυριανέουσιν,
οὔτ’ ἀρ’ Ἀθηναίη οὔτε πτολύτορθος Ἐννάω.
ἀλλ’ ὅτε δ’ ἐκήχανε πολῖν καθ’ ὄμιλον ὑπάξων,
ἐνθ’ ἐπορεξάμενοι μεγαθύμου Τυδεός υἱὸς
ἀκρην οὔτασε χεῖρα μετάλμενος δεῖ πουρὶ
ἀβληχρήν. εἴθαρ δὲ δόρυν χροὸς ἀντετόρησεν
ἀμβροσίοι διὰ πέπλου, ὅν οἱ Χάριτες κάμον αὐτὰς
πρυμῶν ὑπερ θέναρον. ἰεῖ δ’ ἀμβροτον αἴμα θεοῦ,
ἰχώρ, οἴδως πέρ τε ἰεῖ μακάρεσσι θεοῦσιν.
οὐ γὰρ σύτων ἔδωσο’, οὐ πίνουσ’ αἶδοσα οἶνον
τοῦνεκ’ ἀναίμονες εἰσὶ καὶ ἀθάνατοι καλέονται.

335. ἐπορεξάμενος comp. ἀμβατ., ‘reaching forward toward.’
339. θέναρος, genitive of (τὸ) θέναρ, ‘the hollow of the hand,’ ‘the palm.’
342. ἀναίμονες ἀμβατ., an adjective (ἀν-, negative prefix, and αἴμα, l. 389).
Ἡ δὲ μέγα ίάχουσα ἀπὸ ἐο κάββαλεν νίόν·
καὶ τὸν μὲν μετὰ χερσίν ἐρύσατο Φοῖβος Ἀπόλλων
κυανή νεφέλῃ, μὴ τις Δαναῶν ταχυπώλων
χαλκῶν ἐνὶ στῆθεσι βαλὼν ἐκ θυμὸν ἔλοιπο.
τῇ δὲ ἐπὶ μακρὸν ἄνυσε βοην ἁγαθὸς Διομήδης.
"Εἰκε, Δίως θύγατερ, πολέμοι καὶ δημοτῆτος.
ἡ οὖν ἄλις, ὡς γυναῖκας ἀνάλκιδας ἥπεροπεύεις;
εἰ δὲ σὺ γ' ἐσ πόλεμον πολήσεις, ἢ τέ σ' ὀίω
μιγήσειν πόλεμόν γε, καὶ εἰ χ' ἑτέρῳ πύθηαι."

ὡς ἐφαθ'. ἡ δ' ἀλύνοσ' ἀπεβήσετο, τείρετο δ' αἰνῶσ.

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

Αἰνεία δ' ἐπόρουσε βοην ἁγαθὸς Διομήδης
γυνώσκων δ' οἴ αὐτὸς ὑπείρεχε χείρας Ἀπόλλων.
ἀλλ' ὣ γ' ἀρ' οὔδε θεόν μέγαν ἄξετο, ἴτεο δ' αἰεὶ
Αἰνείαν κτείναι καὶ ἀπὸ κλωτὰ τεῦχεα δύσαι.

τρὶς μὲν ἐπειτ' ἐπόρουσε κατακτάμεναι μενεαίων,
τρὶς δὲ οἵ ἐστυφέλυξε φαεινὴν ἀσπίδ' Ἀπόλλων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσουτο δαιμόν Ισος,
δευνὰ δ' ὀμοκλήσεις προσέφη ἐκάεργος Ἀπόλλων.

"φράζεο, Τυδέθη, καὶ χάζεο μηδὲ θεοῦσιν
ἀ' ἔθελε φρονεῖν, ἐπεὶ οὐ ποτε φίλον ὀμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."

διός φάτο. Τυδέθης δ' ἀνεχάζετο τυπθ᾽ ὀπίσσω,
μῆνιν ἀλευάμενος ἐκατημβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπέτερθεν ὀμίλου θηκεν Ἀπόλλων.
Περγάμῳ εἰν ἰερῇ, ὃθι οἱ νηὸς γ' ἐτέτυκτο.
ἡ τοι τὸν Δητῶ τε καὶ Ἀρτέμις ἱοχέαμα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κυδωνίν τε.
'Εκτωρ δ' ώς Σκαίας τε πύλας καὶ φηγόν ἴκανεν,
ἀμφ' ἀρα μιν Τρώων ἄλοχοι θέου ἢδε θύγατρες
εἰρώμενα παιδάς τε κασιγνήτους τε ἔτασ τε
καὶ πόσιας. ὁ δ' ἐπειτα θεοῖς εὐχεσθαι ἀνάγει
πᾶσας ἑξείς· πολλῆσι δὲ κηδε' ἐφηπτο.
ἀλλ' ὅτε δ' Ἡρακλῆς δόμων περικαλλ' ἴκανεν,
ἐξερήμειν ἑυθοῦσας τετυγμένον — αὐτὰρ ἐν αὐτῷ
πεντῆκον· ἐνεστοι θάλαμοι ἐξεστιο λίθοιο,
πλησίοι ἀλλήλων δεδυμένοι· ἐνθα δὲ παῖδες
κομμῶντο Πριάμου παρὰ μνήστης ἀλόχουσιν.
κουράων δ' ἐπέρωθεν ἐναντίοι ἐνδοθεν αὐλής
δώδεκ' ἐσταὶ τέγεοι θάραμοι ἐξεστιο λίθοιο,
πλησίοι ἀλλήλων δεδυμένοι· ἐνθα δὲ γαμβροὶ
kομμῶντο Πριάμου παρ' αἰδοῖς ἀλόχουσιν —
ἐνθα οἱ ἡπιόδωροι ἐναντίη ἠλθει μήτηρ
Δαοδίκην ἐσάγουσα θυγατρῶν εἴδος ἀρίστην,
ἐν τ' ἀρα οἱ φοί χειρὶ ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν·
"τέκνον, τύπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
ἡ μάλα δὴ τέιρουσι δυσσάιμοι νέες 'Ἄχαιῶν

248. τέγεος †, 'roofed' (τέγος, 'roof,' Lat. tectum).
251. ἡπιόδωρος †, 'kindly giving,' 'bountiful' (ἡπιος, 'gentle,' and
ὁδομος); cf. πολύδωρος, l. 394.
μαρναμένους περὶ ἀστυ, σὲ δ’ ἐνθάδε θυμὸς ἀνήκεν
ἐλθόντ’ εξ ἄκρης τόλιον Δι’ χείρας ἀνασχεῖν;
άλλα μὲν’, ὅφρα πε’ το μελινήδα οἶνον ἐνείκω
ὡς σπείρης Δι’ πατρὶ καὶ ἄλλους ἄθανατον πρῶτον,
ἔπειτα δὲ καύτως ὄνθεσα, αἱ κε πῆθοσα:
αὐδρὶ δὲ κεκηρῆτι μένος μέγα οἶνος ἀέξει,
ὡς τύχη κέκηρκας ἀμύνων σῷσιν 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’ ἡμεῖσαν ἔπειτα μέγας κορυθαίολος Ἐκτωρ
“μή μοι οἶνον ἄελθε μελίφρονα, πότνια μήτερ,
μή μ’ ἀπογυνῶσης, μένεος δ’ ἄλκης τε λάθωμαι.
χερσὶ δ’ ἀνίππουσιν Δι’ λειβέμεν αἴθοπα οἶνον
ἀζομαῖ, οὔδε πη ἐστι κελανωφεῖ Κρόνων
ἀματε καὶ λῆθρῳ πεπαλαγμένον εὐχέτασθαι.
ἀλλὰ σὺ μὲν πρὸς νηόν Ἀθηναίης ἀγελείης
ἐρχεῖ σὺν θυέσθαι, ἀολιστασα γεραιάς
πέπλον δ’, ὦ τὸς τοῖς χαριέστατος ἡδὲ μέγιστος
ἐστιν ἐνι μεγάρῳ καὶ τόι πολὺ φίλτατος αὐτῇ,
tὸν θέα Ἀθηναίης ἐπὶ γούνασιν ἡμόκινοι:
καὶ οἱ υποσχέσθαι δύο καὶ δέκα βοῦς ἐνὶ νηῷ
ἡνὶς ἡκέστας ἱερενεύεμεν, αἰ’ ζελέσθη
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα,
αἰ κεν Τυδέος νῦν ἀπόσχη Ἰλίου ἱρῆς
ἄγριον αἰχμητῆν, κρατερὸν μῆστωρα φόβοια.
ἀλλὰ σὺ μὲν πρὸς νηόν Ἀθηναίης ἀγελείης

285. ἀπογυνᾶς, 'rob of the use of limbs,' 'unnerve' (ἀστ and γυνα, 'limbs,' ἰ34).

286. ἀνίππους, adjective of two endings (ἀ- privative and άμα, 'wash'; see A 449).
MEETING OF HECTOR AND ANDROMACHE 73

Τρωςε και Πριάμος μεγαλητορι τοι τε παισίν.  
ei keiion ge idomi katevbont 'Aidos! eisw,  
faivn kev frc' aterpoν oicvos eklelathstoi'

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

ως εφαβη η δε μολοςα ποτι μεγαρδ αμφιπολοιον  
kékleto ται δ' αρ' αολισαν κατα αστυ γεραιας.  
aυτη δ' εσ θαλαμον κατεβησετο κηωντα,  
ενθ' εσαν οι πεπλοι παμποκελοι, εργα γυναικων  
Σιδονιων, τας αυτοις 'Αλεξανδρος θεοειδης  
ηγαγε Σιδονιθεν, επιπλως ευρεα ποντον,  
tην οδου ην 'Ελενην περ ανηγαγεν ευπατειαιν.  
tων ευ αειραμενε 'Εκαβη φερε δωρον 'Αθηνη,  
δε καλλιστος ειν πουκιμασιν ηδε μεγιστος,  
αστηρ δ' ως απελαμπεν, έκειτο δε νειατος άλλων.  
βη δ' ιεναι, πολλαι δε μετεσσεωντο γεραιαι.  
αι δ' οτε νην ικανον 'Αθηνης εν πολει ακρη,  
της τιρας οιε Θεανω καλλιπαρρος  
Κισσης, αλοχος 'Αντηνορος ιπποδαμοιον  
tην γαρ Τρως εθηκαν 'Αθηναιης ιερειαιν.  
αι δ' ολονυη πασα 'Αθηνη χειρας άνεσχον.  
η δ' αρα πεπλον ελυσα Θεανω καλλιπαρρος

285. aterpop ι, 'joyless' (σ- privative and τυρπ). Cf. aterpoς, T 354  
and Odyssey.

289. Σιδονιθεν ι, 'from Sidonia.'

299. Κισσης ι, 'daughter of Cisses' (Κισσης).

300. Ιερας ι, 'priestess' (ιεράς).

301. Ολονυη ι, 'outcry.'
θήκεν Ἀθηναίης ἐπὶ γούνασιν ἡνκόμαυον·
εὐχοµένη δὲ ἤρατο Διὸς κοῦρη µεγαλοῦ
"πότιν" Ἀθηναίη, ἔρνειπτολι, διὰ θεάων,
ζῆν δὴ ἐγχος Διοµήδεος ὡδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέων Σκαιῶν προπάροιθε πυλάων,
ὁφρα τοι αὐτίκα γὼν δύο καὶ δέκα βοῦς ἐνι νηφ
ἡνς ἴκέστας ἱερεύσομεν, αἱ κ’ ἐλεηήγης
ἀστυ τε καὶ Τρῶων ἀλόχους καὶ νήπια τέκνα."
- ὦς ἐφατ εὐχοµένην ἀνένευ δὲ Παλλᾶς Ἀθήνη.

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

şi aὶ µέν ὁ εὐχοντο Διὸς κοῦρη µεγαλοῦ.
"Εκτωρ δὲ πρὸς δώµατ’ Ἀλεξάνδρου Βεβηκὲς,
καλά, τὰ ὃ τοῖς ἔτευξε σὺν ἀνδράσιν, οἱ τὰτ’ ἄριστοι
ἡσαν ἐνὶ Τροῖῃ ἔριβαλαι τέκτονες ἄνδρες.
οἱ οἱ ἐποίησαν θάλαµον καὶ δῶµα καὶ αὐλὴν
ἐγγεθὶ τε Πριάµου καὶ Ἐκτορὸς ἐν τολεν ἄκρη.
ἐνθ’ Ἐκτωρ εἰςηθεὶς διάφιλος, ἐν δ’ ἀρὰ χειρὶ
ἐγχος ἐχ’ ἐνδεκάπηκ̃ε̃ν πάροιθε δὲ λάµπετο δωρὸς
αἰχµή χαλκεῖτ, περὶ δὲ χρύσεως θεὲ τόρκης.
tὸν δ’ ἐυρ’ ἐν θαλάµῳ περὶ κάλλιµα τεύχε’ ἐποντα,
ἀστίδα καὶ θύρηκα, καὶ ἀγκύλα τὸς ἀφάντα.
"Ἀργείτ’ δ’ Ἐλενὴ µετ’ ἄρα δωρῆσι γυναιξὶν
ὗτο καὶ ἀµφιπόλουσι περικύλλα ἐργα κέλευεν.
tὸν δ’ Ῥικτωρ νείκεσσεν ἱδὼν αἰσχροὶ ἐπεέσσων.

305. ἔρνειπτολι ᾄ, 'city-protecting' [a better reading may be ῥαιστολ, noted in a scholium—i. e. ῥᾶµα, 'preserve,' and πτόλαι, πόλις].
322. ἀφάοντα ᾄ, 'feeling over,' 'handling' (cf. ἐττε, ἤφειο, A 512).
"δαμόνε, οὐ μὲν καλὰ χόλων τόδε εἴθεο θυμῷ· λαοὶ μὲν φθινόθουσι περί πτώλιν αἰτῦ τε τεῖχος μαρνάμενοι, σέο δ᾽ εἰνεκα ἀντὴ τε πτόλεμος τε ἀστυ τόδ᾽ ἀμφιδέθη. σὺ δ᾽ ἂν μαχέσαιο καὶ ἄλλῳ, ὧν τινὰ που μεθέλετα ίδοις στυγεροῦ πολέμου ἄλλον ἄνα, μὴ τάχα ἀστυ πυρῶς δηίοις δείηται." τὸν δ᾽ αὐτὸ προσέειπεν Ἀλέξανδρος θεοευθής.

"Εκτορ, ἐπεὶ με κατ’ αἰσχὰν ἐνείκεσας οὐδ᾽ ὑπὲρ αἰσχον,
tοῦνεκα τοι ἐρέω· σοῦ δὲ σύνθεο καὶ μεν ἀκούσον.
οὐ τοι ἐγὼ Τρώων τόσον χόλῳ οὐδὲ νεμέσσιν
ἡμὴν ἐν θαλάμῳ, ἔθελον δ᾽ ἄχει προστατέσθαι.

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᾽ Ἐλένη μύθοις προσηνύδαι μειλιχίοισιν:
"ἀδερ ἐμεῖο, κωνὸς κακομηχάνως κρυοέσσης,
ὡς μ᾽ ὀφελῷ ἦματι τῷ, οὐτε μὲ πρῶτον τέκε μήτηρ,
οἰκεσθαι προφέρουσα κακῇ ἀνέμῳ εὐσαλι
εἰς ὁρὸς ἦ εἰς κύμα πολυφλοισβοῦ θαλάσσης,
ἐνθα με κῦμι ἀπόφεσε τάρος τάδε ἐργα γενέσθαι.
ἀυτὰρ ἐπεὶ τάδε γ᾽ ὄδε θεοὶ κακὰ τεκμήριαντο,
άνδρος ἔπειτ' ὥφελλον ἁμείνονος εἴμαι ἁκοιτις,
δὲ μὴν νέμου τε καὶ αἰσχεά πόλλ' ἀνθρώπων.
τούτῳ δ' οὖτ' ἄρ νῦν φρένες ἐμπεδόν οὐτ' ἄρ ὅπως ἐσσονται· τῷ καὶ μὴν ἐσταυρήσασθαι ὁίω.
ἀλλ' ἀγε νῦν εἰσελθε καὶ ἔζεο τῶδ' ἐπὶ δύρρῳ,
δάερ, ἐπεὶ σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἰνεκ' ἐμείνα καὶ Λ' Ἀλεξάνδρου ἐνεκ' ἁτης,
οἶναι ἐπὶ Ζεὺς θήκε κακὸν μόρον, ὡς καὶ ὅπισώ
ἀνθρώποις πελώμεθ' ἀοίδιμοι ἐστομένοισιν.

τὴν δ' ἡμείσθε, ἔπειτα μέγας κορυθαίολος Ἐκτώρ.
"μὴ ' με κάθις, Ἑλένη, φιλέουσά περ' οὐδὲ με
πείσεις:

ἡδη γὰρ μοι θυμὸς ἐπέσονται, ὡφ' ἐπαμώνω
Τρώεσσ', οἱ μέγις ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σὺ γ' ὀρνυθοὶ τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὡς κεν ἐμ' ἐντοσθεν πόλιος καταμάρρψῃ ἐόντα.
καὶ γὰρ ἐγνω οἰκόνδ' ἐσελεύσομαι, ὥφρα ἰδωμαι
οἰκῆας ἀλοχῶν τε φίλην καὶ νήπιον νιόν.
οὐ γὰρι-οἶδ', ἢ ἐτι σφιν ὑπότροποι ἴζομαι αὐτίς
ἡ ἡδη μ' ὑπὸ χερσὶ θεοὶ δαμάσουσιν Ἀχαιῶν.

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

ὡς ἀρα φωνήσας ἀπέβη κορυθαίολος Ἐκτώρ.
ἀββα δ' ἐπειθ' ἰκανε δόμους ἐν ναυτάοντας.
οὐ δ' εὔρ' Ἀνδρομάχην λευκάλενι ἐν μεγάρουσιν,
ἀλλ' ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐνπέπλη
πύργῳ ἐφεστήκει γοάουσα τε μιυρομένη τε.

358. δοίμους τ., 'sung of,' 'subjects of song' (cf. δοίμος, A 1; δοίδες,
'bard,' δοίδη, 'song').
HASTENING THITHER, HE MEETS HER. SHE IMPLORES HIM TO STAY ON THE TOWER AND NOT TO RISK HIS LIFE ON THE FIELD.

η ρα γυνὴ ταμίᾳ· οί δ᾽ ἀπέσσυτο δόματος Ἐκτωρ τὴν αὐτὴν ὅδὸν αὐτὶς ἐνκτιμένας καὶ ἀγνίας.

ἐπεὶ πῦλας ἱκανὲ διερχόμενος μέγα ἄστυ Σκαιᾶς, τῇ ἄρῃ ἐμελέτα διεξίμεναι πεδίονδε,
ἐνθ’ ἀλοχος πολυσωρος ἐναντὶ ήλθε θέουσα.

Ἀνδρομάχη, θυγάτηρ μεγαλητορος Ἡτέωνος,

Ἡτέων, δς ἐναιεν ὑπὸ Πλάκοι πληθοῦσα.

Θημή ὑπεπλακής, Κλίκεσον ανδρεσσιν ἀνάσσων
τοῦ περ ¨θη θυγάτηρ ἐχοθ’ Ἐκτωρ χαλκοκορυστή."
η οἱ ἐπειτ' ἤντησ', ἁμα δ' ἀμφίπολοσ κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νῆπιον αὐτῶς. 400
'Εκτορίδην ἀγαπητὸν ἀλίγκιον ἀστέρι καλῷ,
tὸν β' 'Εκτώρ καλέσακε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
'Αστυάνακτ'. οἶος γὰρ ἔρυε τ' Ἰλιον Ἐκτώρ.
ἡ τοι ὅ μεν μείδησεν ἰδῶν ἐσ παῖδα σωπῆ.
'Ανδρομάχη δὲ οἱ ἀγχι παρίστατο δάκρυ χέοςα 405
ἐν τ' ἀρα οἱ φῦ χειρὶ ἐποις τ' ἐφατ' ἐκ τ' ὅνομαζεν.
' δαμόνε, φθίσει σε τὸ σὸν μένος, ουδ' ἐλεαίρεις
παῖδα τε νηπίαχον καὶ ἐμ' ἁμμορον, ἡ τάχα χήρη
σεῦ ἐσομαι' τάχα γὰρ σε κατακτενέουσιν 'Αχαῖοι
πάντες ἐφομηθήσετε. ἐμοὶ δὲ κε κέρδιον εἰη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι: οὐ γὰρ ἐτ' ἀλλὴ
ἐσται ἐκλογή, ἐπει ἂν σῦ γε πότμον ἐπίστησ.
ἀλλ' ἄχε': οὐδὲ μοι ἐστι πατήρ καὶ πότνια μήτηρ.
ἡ τοι γὰρ πατέρ' ἀμόν ἀπέκτανο δῖος 'Αχιλλεὺς,
ἐκ δὲ πόλιν πέρσην Κιλίκων ἐν ναυτάνουςαν
Θήβῃν ὑψίτυλον: κατὰ δ' ἔκτανεν 'Ηετώνα: —
οὐ δὲ μιν ἐξενάριε, σεβάσσατο γὰρ τὸ γε θυμῶ,
ἀλλ' ἄρα μιν κατέκης σὺν ἐντει δαιδαλέωιν
νῦν ἐπὶ σήμ' ἔχεαι: περὶ δὲ πτελεάς ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Δίοις αἰγίχοιον. —
οὐ δὲ μοι ἐπτα κασιγνήτω έσον ἐν μεγάροισιν,
οὐ μὲν πάντες ἰὼ κίον ἢματι "Αίδως εἰσώ:
πάντας γὰρ κατέπεφεν ποδάρκης δίος 'Αχιλλεὺς
βουσίν ἐπ' εἰλιπόδεσσι καὶ ἄργενης οἴεσσιν.
μητέρα δ', ἡ Βασίλεεν υπὸ Πλάκων ϊλησση. 425

400. ἀταλάφρονα †, 'merry-hearted' (ἀταλός, 'bounding,' 'cheerful,' and φρένι, plural φρένες, A 103).
420. ὀρεστιάδες †, 'of the mountains' (ὁρός).
BUT HE REFUSES TO PLAY THE PART OF A COWARD AND A SHIRK.

τὴν δ’ αὐτὲ προσέπειτε μέγας κορυθαίολοσ Ἐκτωρ. 440

“ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι: ἀλλὰ μάλ’ αἰνῶς αἰδέομαι Τρῶας καὶ Τρφάδας ἐλκεσιπέπλους, αἰ κε κακὸς ὃς νόσφιν ἀλυσκάζω πολέμῳ. οὐδὲ με θυμός ἀνωγεῖν, επεὶ μάθον ἐμενει ἐσθλὸς αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445 ἀρνύμενος πατρός τε μέγα κλέος ἢδ’ ἐμὸν αὐτοῦ, εὔ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν· ἐσσεται ἡμαρ, ὅτ’ ἂν ποτ’ ὀλὼλη Ἰλιὸς ίρη καὶ Πρίμοσ καὶ λαὸς ἐνμελέω Πριάμῳ.

ἀλλ’ οὐ μοι Τρώων τόσον μέλει ἀλγος ὀπίσσω οὐ’ αὐτῆς Ἐκάβης οὐτε Πρίμοιο ἀνακτος

434. ἐπιθρομον †, adjective, ‘to be scaled,’ ‘scalable’ (ἐπί and ἐπρομον."
Hector fondles his boy, and prays Zeus and the other gods to make the child a mighty man among the Trojans.

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

465. Διπηματο †, a 'dragging away' (ἀλέω, 'drag away').

469. Ἰτεοξαῖτηρ †, 'of horsehair' (ἲτεος and χαῖτα, A 520).
"Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι παῖδι ἐμόν, ὡς καὶ ἐγὼ περ, ἀριστερώτερα Τρώωσιν, ὥδε βέβη, τῷ ἀγαθῷ καὶ Ιλίου ἑλικόσσειν. καὶ ποτὲ τις εἰπεῖν 'πατρός γ' ὅλε πολλῶν ἀμείνων ἐκ πολέμου ἀνιόντα: φέροι δ' ἐναρα βροτάνεντα κτένας δὴν ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.' 480

THE FAREWELL OF HECTOR AND ANDROMACHE.

ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἐθηκεν παῖδι ἐν. ὦ δ' ἄρα μὴν κηδεῖ δέσιτο κόλπῳ δάκρυοι γελάσασα. πόσις δ' εἴλησε νοήσας χειρὶ τέ μὴν κατέρεξεν ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν. 485

"δαμονή, μὴ μοι τί λίθν ἀκαχίζει θυμῷ, οὐ γὰρ τις μ' ὑπὲρ αἶσαν ἀνήρ. Αἰδή προϊάφει, μοῖραν δ' οὐ τιμᾷ φημὶ πεφυγμένον ἐμμεναι ἄνδρών, οὐ κακῶν οὐδὲ μὲν ἐσθλον, ἐπὶν τὰ πρῶτα γένηται. ἀλλ' εἰς οἶκον ιούσα τὰ σ' αὐτῆς ἐργα κόμιζε, ἰστὸν τ' ἡλακάτην τε, καὶ ἀμφιπόλους κέλευ ἐργον ἐποίησαθαί. πόλεμος δ' ἄνδρεσσι μελήσει πάσιν, ἐμοὶ δὲ μάλιστα, τοὶ 'Ιλίῳ ἐγγεγάσασιν."

ὡς ἄρα φωνήσας κόρυθ' εἰλετο φαίδιμος Ἐκτωρ ἠπονυμιοὺς ἀλόχοις δὲ φίλη οἰκόνδε βεβήκει 490 ἐντροπαλίζομεν, θαλερῶν κατὰ δάκρυ χέουσα. αὖθα δ' ἐπειδὴ ἵκανε δόμους ἐν ναιετάοιτας Ἐκτορος ἄνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς ἀμφιπόλους, τῆσιν δὲ γόον πάσησιν ἑώροςεν. αὖ μὲν ἐπὶ ἵλων γόον Ἐκτορα δ' ἐνὶ οἴκῳ ν εὖρομον. οὐ γὰρ μὲν ἐτ' ἐφαντο ὑπότροπον ἐκ πολέμου ἰζέσαθαι, προφυγόντα μένος καὶ χείρας Ἀχαιῶν. 500

483. κηδεῖ δ', 'fragrant.'
οὐδὲ Πάρις δῆθυνεν ἐν ὑπηλοῦσι δόμοισιν·

αλλ’ ὁ γ’ ἔπει κατέδυ κλυτα τεῦχεα ποικίλω χαλκῷ,
σεῦατ’ ἔπει’ ἀνὰ ἀστυ ποσὶ κραυμύοισι πεποιθῶς. 505

ὡς δ’ ὅτε τις ὅτατος ἵππος, ἀκοστήσας ἐπὶ φάτνη,
δεσμὸν ἀπορρήζας θεὶς πεδίῳ κροαίων,
εἰσῆκες λούσας ἐνυρρείος ποταμῷ,
κυδιάων ὕψοι δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται
ὁμος ἀϊσσονται· δ’ ἀγλαῖσφι πεποιθῶς,

ῥίμφα ἐ γοῦνα φέρει μετά τ’ ἥθεα καὶ νομὸν ἱππῶν·

ὡς νιὸς Πριάμου Πάρις κατὰ Περγάμου ἄκρης

τεῦξει ταμφάιων ὅς τ’ ἡλεκτωρ ἐβεβήκει
καγχαλάων, ταχέες δὲ πόδες φέρουν, ἀφ’ δ’ ἐπειτα

’Εκτορα διὸν ἔστεμεν ἀδελφοῖς, εὐθ’ ἄρ’ ἐμελλέν

στρέφεσθ’ ἐκ χώρης, θῦ ἐ ὀάριζε γυναικί
tὸν πρότερος προσέπει Ἀλέξανδρος θρειδῆς.

"ἡθεέ, ἡ μάλα δὴ σε καὶ ἐσομένον κατερύκω
δηθύνων, οὐδ’ ἠλθον ἐναισμον, ως ἐκέλευς."

τὸν δ’ ἀπαμειβόμενος προσέφη κορυθαίολος 520

’Εκτωρ:

"δαμόνι, οὐκ ἂν τὶς τοι ἀνήρ, ὡς ἐναισμον εἰς,

ἔργων ἀτμησθείς μάχης, ἔπει ἅλκιμόν ἐστιν.

ἀλλὰ ἐκὼν μεθεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ’ ἐμὸν κήρ

ἀχνύται ἐν θυμῷ, ὅθ’ ὑπὲρ σέθεν αἰσχὼ ἀκοῦν

πρὸς Τρώων, οὐ ἔχουσι πολὺν πόνον εἰνεκὰ σεῖο. 525

ἀλλ’ ὅμεν· τὰ δ’ ὀπισθεν ἀργεσσόμεθ’, αἱ κε ποθὶ Ζεὺς
dὸς ἐπορανίουσι θεοὶ αἰείγενήσον

κριτῆρα στήσασθαι ἐλευθερον ἐν μεγάροισιν,

ἐκ Τρώης ἐλάσαντας ἐυκνημίδας Ἀχαιοῦς."
INTRODUCTION TO I (BOOK NINE)

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

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

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

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

—Translated by Tennyson.

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ΙΛΙΑΔΟΣ Ι
ΠΡΕΣΒΕΙΑ ΠΡΟΣ ΑΧΙΛΛΕΑ. ΛΙΤΑΙ

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

"Ως οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαῖοις θεσπεσθεὶς ἔχε φύλα, φόβου κρυόντος έταίρη, πένθει δ' ἀτλήτῳ βεβολήτῳ πάντες ἀριστοῦ. ὥς δ' ἀνεμοὶ δύο πόντον ὄρυντον ἰχθυόεντα, βορρᾶς καὶ ζέφυρος, τῷ τε Θρήκηθεν ἄγην, ἔλθοντ' ἐξαπίνης. ἀμυνὸς δὲ τὸ κῦμα κελαῦνον κορθύεται, πολλὸν δὲ παρέξ ἀλα φῦκος ἔχενεν. ὥς ἐδαφίζετο θύμος ἐνὶ στήθεσσιν Ἀχαιῶν.

'Ατρείδης δὲ ἀχεῖ μεγάλῳ βεβολημένος ὅτορ φοῦτα κηρύκεσσι λιγυφόγγυοισι κελεύων κληθὼν εἰς ἀγορὴν κικλησκέειν ἄνδρα ἐκαστὸν, μὴ δὲ βοῶν· αὐτὸς δὲ μετὰ πρῶτοις πονεῖτο.

oriously εἰς ἀγορὴν τετιγοτε· ἄν δ' Ἄγαμέμων ἱστατο δάκρυ χέων ὡς τε κρήνη μελάνυδρος, ἡ τε κατ' αἰγίλλιον πέτρησ δυνοφερὸν χείρι ὑδρῷ· ὃς δ' βαρὺ στενάχων ἐπε' Ἀργεῖοισι μετηὔδα.
HE PROPOSES IN ALL SERIOUSNESS THAT THEY ABANDON THE TASK OF CONQUERING TROY.

"Ἡ φίλοι, Ἀργετῶι ἡγήτορες, ἵδε μεδοῦντες, 
Ζεὺς μὲ μέγας Κρονίδης ἀτρέπθης βαρεῖαν 
σχέλιον, δὲ τὸτε μὲν μοι ὕπεσχητο καὶ κατένευσεν 
'Ιλιον ἐκπέρσαν' εὐτείχειον ἀπονέεσθαι,

νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ μὲ κελεύει 
δυσκλέα Ἀργος ἰκέσθαι, ἔπει πολὺν ὦλεσα λαόν. 
οὖτω που Δίν μέλλει ὑπερμενεῖ φίλον εἶναι, 
δὲ δὴ πολλάκις πολὺν κατέλυσε κάρηνα 
ἡδ' ἐτι καὶ λύσει τοῦ γὰρ κράτος ἐστὶ μέγιστον. 

ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες: 
φεύγωμεν σὺν νησὶ φίλην ἐσ πατρίδα γαίαν: 
οὐ γὰρ ἐτι Τροίην αἰρήσομεν εὐρυάγιαν."

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 ἔφθειοι, οὖ δ' ἄρα πάντες ἀκὴν ἐγένοντο σωφῆ, 
δὴν δ' ἄνεως ἦσαν τετιητεῖς ὕπε 'Ἀχαιῶι. 

ὅψε δὲ δὴ μετείπε πολὴν ἀγαθὸς Διομήδης:

"Ἄτρέ̊δησ, σοὶ πρῶτα μαχέσομαι ἀφβαδεύοντι, 
ἡ θέμις ἐστίν, ἀναξ, ἀγορῆ: οὔ δὲ μὴ τι χολωθῇς. 
ἀλκὴν μὲν μοι πρῶτον ὄνειδισας ἐν Δαναοῖς 
φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα: ταῦτα δὲ πάντα 

λάσσοι 'Ἀργετῶι ἡμὲν νέοι ἢδὲ γέρωντες. 

σοὶ δὲ διάνδικα δῶκε Κρόνον πάλις ἀγκυλομῆτεως: 
σκήπτρῳ μὲν τοι δῶκες τετιητεῖα περὶ πάντων, 
ἀλκὴν δ' οὐ τοι δῶκεν, ὅ τε κράτος ἐστὶ μέγιστον. 
δαιμόνια, οὖτω ποι μάλα ἔλπεις ὑπα 'Ἀχαιῶ 

ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἄγορεύεις;
ei de soi autw thymos epesontai ws te neesthai, ercheo. par tooi odos, vhes de tooi agchi thalassas estaso, aii toii epoton Mvkhnthev mala pollai.

all  alloi mevouni (kaph komoantes) Achaioi, eis o ke per Troiyn diapereosemen. eis de kai aitoi—

feugontwn swn vhsio filin es patrida gaiav:

wv  de', egw Sthenelos te, macheosomev, eis o ke tekmar

'Ilion evromen. swn gar thef eilhlonthumen.'

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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.

δο σφαθ' oii δ' ára pántes épiaxvous vhes 'Achaiwv

muhon ágassámenvoi Diomhédeov Íppodámoio.
toisi δ' ánostámenos mētefóveen íppota Néstwv:

"Τυδείδη, πέρι μέν πολέμω ενι καρτερός εσσι,
kai bohlē metà pántas ómēlikas épleu áristos.
oi tis toi tov mou ónōsetai, óssou 'Achaioi,
oúde pálwv éréi. átar ou telos ìkeo múthwv.

h μήν kai néos essi, emos de ke kai páis eis

óptlótatos genvēfiv. átar pappuména báleis

'Argweiwv basilikas, èpeí kata möiran èeptes].

αλλ' ág' égówn, òs seio geraíteros evhoxai einai,

èxeipw kai pánta dièxomai. oude ke tis moi

muhon atimhse, oude krevn 'Aguaméwnov.

[áfhrhtwr átheumatos anestwos estin èkeinous,

òs polémov èratai épídemio kruvontos.]

αλλ' h toii vwn men peithómétha nuktì melainh

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63. áfrhtwr †, 'barred from clan' (α- privative and φρήνη, 'clan,' B 362).

ánstwos †, 'homeless' (α- privative and ὅστα, Homeric ὅστη, 'hearth').
δόρπα τ’ ἐφοπλισόμεσθα: φυλακτήρες δὲ ἐκαστοι
λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτὸς.
κούροσιν μὲν ταῦτ’ ἐπιτέλλομαι: αὐτὰρ ἐπείτα,
’Ἀτρείδη, σὺ μὲν ἁρχὲ· σὺ γὰρ βασιλεύτατος ἐσσι.
δαίμον δαίτα γέρουσιν· ἔοικε τοι, οὕ τοι ἄεικες.
πλειά τοι οἶνον κλισίας, τὸν νῆες Ἀχαιῶν
ἤματια Θρήκηθεν ἑπ’ εὐρέα πόντων ἄγουσιν.
πᾶσα τοι ἐσθ’ ὑποδείξῃ, πολέσιν δὲ ἀνάσσεις.
πολλῶν δ’ ἀγρομένων τῷ πεῖσει, ὅσ’ κεν ἀρίστην
βουλὴν βουλεύσῃ· μάλα δὲ χρεὶᾷ πάντας Ἀχαιῶν
ἐσθήσαι καὶ πυκνῆς, ὅτι δὴμοι εὐγύθη νηών
καίουσι πυρὰ πολλά· τίς ἀν τάδε γηθήσειν;
νῦς δ’ ἥδ’ ἥ διαρράσσει στρατὸν ἥδ σαώσει.”

ὡς ἐφαθ’· οὗ δ’ ἁρα τοῦ μάλα μὲν κλύουν ἥδ’ ἐπίθοντο.
ἐκ δὲ φυλακτήρες σὺν τείχεοιν ἐσσεύντο
ἀμφὶ τε Νεστόριδην Θρασυμηδα πομένα λαῶν
ἡδ’ ἀμφὶ Ἀσκάλαφον καὶ Ἰάλμενον ὑδας Ἀρησὶ
ἀμφὶ τε Μηριώνην Ἀφαρῆ τε Δησπυρῶν τε
ἡδ’ ἀμφὶ Κρείοντος ὑδ. Λυκομήδεα διὸν.
ἐπὶ’ ἐσαν ἡγεμόνες φυλάκων, ἐκατὸν δὲ ἐκάστῳ
κουροὶ ἀμα στείχοιν δολίχ’ ἐγχεα χερσὶν ἐχοντες.
καὶ δὲ μέσον τάφρον καὶ τείχεος Ἰζων ἱοντες·
ἐνθα δὲ πῦρ κηαντο, τίθεντο δὲ δόρπα ἐκαστοι.

IN THE SMALLER COUNCIL NESTOR SPEAKS VERY PLAINLY TO AGA-
MEMNON AND BLAMES HIM FOR ACHILLES’S WITHDRAWAL. HE
PROPOSES THAT THEY TRY TO WIN HIS FAVOR AGAIN BY GIFTS
AND WORDS OF KINDNESS.

’Ατρείδης δὲ γέροντας ἀολλέας ἤγεν Ἀχαιῶν
ἐς κλισίαν, παρὰ δὲ σφι τίθει μενοεικέα δαίτα.

73. ὑποδείξῃ †, ’means of entertainment’ (ὅπω and δέχομαι, ’receive,’
‘entertain’).
οἱ δ' ἐπ' ὀνείαθ' ἐστὶνα προκείμενα χεῖρας ἰαλλοῦν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἔδητος ἐξ ἔρον ἐντο,
τοῖς ὡς γέρον πάμπρωτος ὑφανέμεν ἥρχετο μὴ δι
Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνετο βουλή.
ὁ σφν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν.

"Ἀτρείδη κύδιστε, ἀναξ ἀνδρῶν Ἀγαμέμνων,
ἐν σοι μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
λαῶν ἐσοὶ ἀναξ καὶ τοι Ζεὺς ἐγγυάλιζεν
σκηπτρόν τ' ἱδὲ θέμπτας, ἵνα σφίσθη βουλεύσοντα.
τῷ σε χρὴ πέρι μὲν φάεθαι ἔπος ἢ ἐπακοῦσαι,
κρηθεὶν δὲ καὶ ἀλλὰ, ὅτε ἂν τινα θυμὸς ἀνώρη
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔχεται, ὅτι κεν ἄρχη
αὐτὰρ ἐγών ἔρεω, ὡς μοι δοκεῖ εἶναι ἀριστα.
οὐ γὰρ τις νόον ἀλλος ἀμείωνον τούδε νοῆσει,
ολον ἐγὼ νοεῖν ἧμεν πάλαι ἢ ἐτί καὶ νῦν,
ἐξ ἐτὶ τοῦ ὅτε, διογενεῖς, Βρυσηίδα κούρην
χωμένου Ἀχιλῆος ἕβης κλυσίθεν ἀπούρας
οὐ τι καθ' ἡμέτερον γε νόσθ. μάλα γὰρ τοι ἐγώ γε
τολλ' ἀπεμνήθη μην· οὗ δὲ σφι μεγαλήτορι θυμῷ
εἰξα ἄνδρα φέριστον, ὅτανατοι περ ἔτυσαν,
ἡτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἐτί καὶ νῦν
φραζόμεσθ', ὡς κεν μην ἀρετοῦμεν πεπίθωμεν
dώρουσιν τ' ἀγανοῦσι ἐπεστί τε μειλίχωσιν."

ἈΓΑΜΕΜΝΟΝ, IN REPLY, ACKNOWLEDGES HIS ERROR; AND HE EX-
PRESSES READINESS TO MAKE AMENDS WITH VERY AMPLE GIFTS.

τον δ' αὐτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
"ὡς γέρον, οὐ τι ψεῦδος ἐμᾶς ἀτας κατέλεξας, ἀλλ'
ἀσάμην, οὖδ' αὐτος ἀναίνομαι. ἀντί ντν πολλῶν

109. ἀτεμνήθην comp. †, 'tried to dissuade' (ἀτό and μεθάμαι, Ἄ 74).
λαῦν ἔστιν ἀνὴρ, ὃν τε Ζεὺς κηρὶ φιλήσῃ. 
ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαῦν Ἀχαῖοι. 
ἀλλ’ ἐπεὶ ἀσάμην φρέσι λευχαλέησι πιθήσας, 
ἀψίθελω ἀρέσκαι δομέναι τ’ ἀπερείσι’ ἄποινα. 
ὑμῖν δ’ ἐν πάντεσσι περικλαύτα δώρ’ ὄνομήνω. 
ἐπὶ ἀποροσ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα, 
ἀκουσὶ δὲ λέβητας ἐείκοσι, δώδεκα δ’ ἵππους 
πηγοὺς ἄλοφορους, οἳ ἀέθλια ποσσίν ἄροιτο. — 
οὐ κεν ἀλήθιος εἰς ἀνὴρ, φ’ τόσσα γένοιτο, 
οὐδὲ κεν ἀκτήμων ἐρυθμοῖο χρυσοῖο, 
ὅσα μοι ἱερίκαντο ἀέθλια μάνυχες ἰπποι. — 
δῶσω δ’ ἐπὶ γυναῖκας ἀμύμονα ἔργα ἰδυίας 
λεσβίδας, ἃς, ὅτε Λέσβον ἐνκτιμένην ἔλευ αὐτός, 
ἐξελόμην, αἱ κάλλει ἐνίκων φῆλα γυναῖκῶν. 
τάς μέν οἱ δῶσώ, μετά δ’ ἔσσεται, ἤν τὸν’ ἀντήρων, 
κυρίῃ Βρισῆς. ἐπὶ δὲ μέγαν ὅρκον ὁμοῦμαι 
μὴ ποτε τῆς εὐνῆς ἐπιβῆμενα ἣδε μυγῆναι, 
ἡ θέμις ἀνδρῶν πέλει, ἀνδρῶν ἣδε γυναῖκῶν. 
ταύτα μέν αὑτῖκα πάντα παρέσσεται. εἰ δὲ κεν αὐτὲ 
ἀστυ μέγα Πριάμοιο θεοὶ δῶσο’ ἀλαπάξαι, 
νὴ ἄλις χρυσοῦ καὶ χαλκοῦ νησσάσθω, 
ἐσελθὼν ὅτε κεν δατεῶμεθα ληδ’ Ἀχαῖοι: 
Τρωάδας δὲ γυναῖκας ἐείκοσιν αὐτός ἐλέσθω, 
αἱ κε μετ’ Ἀργείην Ἐλένην κάλλισται ἐσυν. 
εἰ δὲ κεν Ἀργος ἰκοίμεθ’ Ἀχαίκόν, οὔθαρ ἀροῦρης, 
γαμβρός κέν μοι ἐοι. τίσω δὲ μιν ἐσον Ὀρέστῃ, 
ός μοι τηλύγετος τρέφεται θαλῆς ἐν πολλῇ. 
τρῖς δὲ μοι εἰσὶ θύγατρες ἐνι μεγάρῳ ἐπικήτῳ, 
Χρυσόθεμος καὶ Λαοδίκη καὶ Ὀφίνασσα: 
τάων ἦν κ’ ἐθέλησι φίλην ἀνάδεννον ἀγέσθω.
πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπι μείλια δῶσω
πολλὰ μάλ', ὀσο' οὐ πώ τις ἐν ἐπέδωκε θυγατρὶ.
ἐπτὰ δὲ οἱ δῶσω εὔ ναιόμενα πτολεῖθρα,
Καρδαμύλη 'Ενόπην τε καὶ Ἰρην' ποιήσεσαν 150
Φηρᾶς τε ζαθεάς ἦδ' Ἀνθείαν βαθύλεμον
καλῆν τ' Αἰτιαν καὶ Πῆδασον ἀμπελόεσσαν.
πᾶσαι δ' ἐγγὺς ἄλος, νέαται Πύλου ἡμαθέντος·
ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
οἰ κέ ἐ δωτίνησοι θεὸν ὡς τιμήσωσιν 155
καὶ οἱ ὑπὸ σκήπτρῳ λυπαρὰς τελέουσι θέμοτας.
ταῦτα κέ οἱ τελέσαμι μεταλλήξαντι χόλοιν.

δμηθτῷ — 'Αἴδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
τούτεκα καὶ τε βροτοῖς θεῶν ἐχίστος ἀπάντων —
καὶ μοι ὑποστήτω, ὡσον βασιλεύτερος εἰμι
ἡδ' ὡσον γενεὴ προγενέστερος εὐχομαι έιναι." 160

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

tὸν δ' ἡμείσθι ἔπειτα Γερήνιος ἵππότα Νέστωρ·
"Ἀτρείδη κύδιστα ἄναξ ἄνδραν Ἀγάμεμνον,
δῶρα μὲν οὐκέτ' ὄνοστὰ διδοῖς Ἀχιλῆι ἄνακτι·
ἀλλ' ἔγετε, κλήτους ὄτρυνομεν, οἱ κε τάχιστα
ἐλθοσ' ἐς κλισίην Πηλημάδω Ἀχιλῆος. 165
ei δ' ἔγε, τοὺς ἄν ἔγω ἐπιώψωμαι· οἱ δὲ πιθέσθων.
Φοίνιξ μὲν πρότιστα δίφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ' Αἰας τε μέγας καὶ δίος Ὀδυσσέας·
κηρύκων δ' Ὀδίος τε καὶ Εὐρυβάτης ἄμ' ἐπέσθων. 170

158. ἀδάμαστος †, adjective (A- privative and root δαμ of δημήτω). 164. ὄνοστα †, 'to be scorned' (διομαι, 'find fault with').
EMBASSY TO ACHILLES—THE PRAYERS

фёрте δὲ χερσίν ὕδωρ ἐυφημήσατι τε κέλεσθε,
ὁφρα Διὶ Κρονίδη ἀργησόμεθ’, αἰ κ’ ἐλεήσῃ.”

ὡς φάτοι τοῖοι δὲ πάσιν ἔδοτα μῦθον ἔειπεν. 175
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χείρας ἔχεναν,
κοῦροι δὲ κρητῆρας ἐπεστέφαντο ποτοῖο,
νώμησαν δ’ ἀρα πάσιν ἐπαρξάμενοι δεπάεσσων.
αὐτὰρ ἔπει σπείσαγ τ’ ἐπίον θ’ ὅσον ἦθελε θυμός,
ἀρμὼν ἐκ κλισίης ‘Ἀγαμέμνονος ’Ἀτρείδαο.
τοῦτο δὲ πόλλα ἐπέτελε Γερήνος ἠπιότα Νέστωρ
δευδίλλων ἐσ ἔκαστον, ’Οδυσσήῃ δὲ μάλιστα,
πειράν, ὡς πεπίθοιειν ἀμύμονα Πηλεῦνα.

THE ENVOYS ARE WELcomed BY ACHILLES.

tὸ δὲ βατὴν παρὰ θίνα πολυφλοίσβουο θαλάσσης,
πολλὰ μάλ’ εὐχομένω γαιήκχῳ ἐνυσιγαίῳ
ῥημίδως πεπιθεῖν μεγάλας φρένας Αἰακίδαιο.
Μυρμιδόνων δ’ ἐπὶ τε κλισίας καὶ νῆας ἰκέθην. 185
τὸν δ’ εὔρον φρένα τερπόμενον φόρμυγγυ λιγείθ
καλὴ δαυδάλῃ, ἐπὶ δ’ ἀργύρεον ξυγὸν ἥνε.
τὴν ἄρετ’ εξ ἐνάρων πόλων ’Ηετώνος ὀλέσσασ.
τῇ γε θυμὸν ἔτερπεν, ἀείδε δ’ ἀρα κλεὰ ἀνδρῶν.
Πάτροκλος δὲ οἱ ολοὶ ἐναντίος ἤστο σωπῆ
dέγμενος Αἰακίδην, ὅποτε λήξειεν ἀείδων.
τῷ δὲ βατὴν προτέρω, ἣγείτο, δὲ δίος ’Οδυσσεῦς,
στὰν δὲ πρὸσθ’ αὐτοῖο. Ἑαύτῳ δ’ ἀνόρουσσεν Ἀχιλλεὺς
αὐτῇ σὺν φόρμυγγι, λιπὼν ἔδος ἐνθα βάσσεσεν.
ὡς δ’ αὑτῶς Πάτροκλος, ἔπει ἰδε φωτας, ἀνέστη. 190
τῷ δὲ δεικνύμενος προσέφη πόδας ὡκύς Ἀχιλλεὺς.

171. εὐφημήσατι †, equivalent to Latin ore [or linguis] favere, that is, laceret (cf. ἐνυσιγαίας, A 22).
190. δευδίλλων †, present participle, perhaps ‘looking meaningly.’
"χαίρετον ὡς φίλοι ἄνδρες ἴκανετον — ὡς τι μάλα χρεώ —, οἱ μοι σκυλομένῳ περ Ἀχιλλῆου φιλτατοί ἑστον."

ὡς ἀρα φωνήσας προτέρω ἄγε δίος Ἀχιλλῆου, εἴσεν δ' ἐν κλισμοίσι τάπησι τε πορφυρείσωσιν. αἷμα δὲ Πάτροκλον προσεφώνεεν ἐγγύς ἑόντα. "μεῖζονα δὴ κρητήρα, Μενοτίον βιέ, καθίστα, ξωρότερον δὲ κέραιε, δἐπας δ' ἐντυνυ έκάστῳ, οἱ γὰρ φίλτατοι ἄνδρες ἐμφ' ὑπέασι μελάθρῳ.

HE ENTERTAINS THEM WITH A DINNER.

ὡς φάτο: Πάτροκλος δὲ φίλω ἐπεπέιθθ' ἐταίρῳ. αὐτὰρ ὃ γε κρεῖνον μέγα καββαλεν ἐν πυρὸς αίγυ, ἐν δ' ἀρα νωτον έθηκ' δίος καὶ πίνονος αίγις, ἐν δὲ σῶδε σιάλοιο ράχιν τεθελιὰν ἀλοιφῇ. τῷ δ' έχεν Αὐτομέδων, τάμνεν δ' ἀρα δίος Ἀχιλλῆου. καὶ τὰ μὲν εὗ μιστυλλε καὶ ἀμφ' οβελοῖσιν ἐπειρεν, πύρ δὲ Μενοτίάδης δαϊεν μέγα έσόθεος φῶς. μαυα αὐτὰρ ἐπεί κατὰ πῦρ ἐκάη καὶ φλὸς ἔμαρανθῇ, ἀνθρακίην στορέσας ὅβελοις ἐφύπερθε τάνυσσεν, πάοσε δ' ἀλὸς θείοιο, κρατευτῶν ἑπαείρας. αὐτὰρ ἐπεί β' ὑπνηθεὶ καὶ εἰν ἐλεοῖσιν ἐχενεν, Πάτροκλος μὲν σιτον ἐλὼν ἐπέειμε τραπέζῃ.

203. ἱποτέρον †, a ‘stronger’ drink (with smaller proportion of water than usual).
κέραμ †, imperative (as from κέραλω, which means the same as κέραλω).
κρατω †, ‘dresser’ for meat (cf. κρέας, plural κρέα, l. 217).
ράχω †, ‘chine.’
218. ἀνθρακιή †, ‘heap of glowing coals’ (cf. ἀθραξ, ‘charcoal,’ not found in Homer).
214. κραυτάδων †, ‘props,’ very likely stones placed beside the hearth and used as supports on which the ends of the spits rested.
put the back to where and a lot 4047
PLATE V.—THE EMBASSY TO ACHILLES.

Vase-painting of fifth century B.C. Attic work. From an aryballos at Berlin. (1) Odysseus (Ὀδυσσέας) sits at the left, wearing chlamys, boots, and petasus. (2) Achilles (Ἀχιλλῆς), wrapped in a himation, sits on a stool covered with a panther skin. (3) Ajax (Ajax), wearing a short chiton and himation, supports his right hand on a staff. (4) Phoenix (Φωινίξ), 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 137-154.)
καλοίς εν κανέοσιν, ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
αὐτὸς δ' ἀντίον ἤεν Ὀδυσσής θείοι
tοίχου τοῦ ἑτέρου, θεοὶ δὲ θύσαι ἀνώγει
Πάτροκλον δὲ ἑταίρον ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220
οἰ δ' ἐπ' ὑνείαθ' ἑτοίμα προκείμενα χεῖρας ἵαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἑδητύος ἔξ ἐρων ἐντο,
νεῦσ' Αἰας Φοίνικς νόησε δὲ δίος Ὀδυσσεύς,
πλησάμενος δ' οἴνῳ δέπας δεῖδετ' Ἀχιλῆα.

ODYSSSEUS TELLS OF THE DESPERATE STRAITS OF THE ACHAEANS;
HE URGESACHILLES TO LAY ASIDE HIS WRATH, AND REPEATES
AGAMEMNON'S OFFER.

"χαῖρ', Ἀχιλεῦ. δαιτὸς μὲν ἔστης οὐκ ἐπιδεινεὶς
ἡμὲν ἐνὶ κλισῇ Ἀγαμέμνονος Ἀτρέϊδαον
ἥδε καὶ ἐνθάδε νῦν πάρα γὰρ μενοεικέα πολλὰ
daínνοθ'. ἀλλ' οὗ δαιτὸς ἐπηρατὰ ἔργα μέμηλεν,
ἀλλὰ λίθν μέγα πῆμα, διοτρεφές, εἰσοράοντες
δείδεμεν· ἐν δοιῇ δέ σῶσα ἐμεν ἡ ἀπολέσθαι
νήσας ἐυσσέλμους, εἰ μὴ σοῦ γε δύσεαι ἀλκην.
ἐγγὺς γὰρ νηῶν καὶ τείχος αὐλὼν ἐθεντο
Τρῶαι ὑπέρθυμου τηλεκλειτοῦ τ' ἐπίκουροι, ἐν
κημένου πυρά πολλὰ κατὰ στρατιῶν, οὐδ' ἐπὶ φαοὶν
σχήσεσθ', ἀλλ' ἐν νηῶν μελαίνησιν πεσέσθαι. 220
Ζεὺς δὲ σφὶ Κρονίδης ἐνδεξα σήματα φαῖνων
ἀπτάπτει. Ἐκτωρ δὲ μέγα σθενεὶ βלεμμείων
μαίνεται ἐκπάγλως, πίσυνὸς Διί, οὐδὲ τι τίε
ἀνέρας οὐδὲ θεοὺς· κρατερὴ δὲ ἐ εὐσία ἰδιεκ
ἀραται δὲ τάχιστα ϕαιημεναι Ἡόα διαν. 225

220. θυηλας †, sacrificial 'offerings' of bits of flesh burnt in honor of
the gods before the feasting began (cf. ὀίκα, l. 219).
220. ὁ δει̊η †, 'in doubt' (cf. § 108, 2).
Iliad 9

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

256. φιλοφροσύνη †, 'kindliness' (cf. φιλόφρων, 'kind,' not in Homer, from φίλος and stem of φήν, A 108, etc.).
οὐ κεν ἀλῆμος εἰη ἀνήρ, ὅ τόσα γένοιτο,
οὐδὲ κεν ἀκτήμων ἐριτίμενο χρυσοῖα,
ὅσο Ἁγαμέμνονος ἰπποι ἀέθλια ποσσίν ἄροντο. —
δώσει δ’ ἐπτὰ γυναῖκας ἀμύμονα ἔργα ἱδυίας
Λεσβίδας, ἂς, ὅτε Λέσβον ἐυκτιμένην ἔλες αὐτὸς,
ἐξέλεθ’, αἰ τότε κάλλει ἐνίκων φῆλα γυναικῶν.
τὰς μὲν τοι δώσει, μέτα δ’ ἔσσεται, ἤν τότ’ ἀπηύρα,
κούρη Βρισῆς. ἐπὶ δὲ μέγαν ὅρκον ὁμεῖτα
μή ποτὲ τῆς εὐνῆς ἐπιβήμεναι ἢδε μυγήναι,
ἡ θέμισ ἐστίν, ἀναξ, ἡ τ’ ἀνδρῶν ἢ τε γυναικῶν.
ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτὲ
ἀστυ μέγα Πριάμου θεοὶ δῶσο’ ἀλαπάξει,
νη ἄλις χρυσοῦ καὶ χαλκοῦ νησσάσθαι,
εἰσελθὼν ὅτε κεν δατεώμεθα ληῖδ’ Ἀχαιοί.
Τρωαίδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέοθαί,
αἱ κε μετ’ Ἁργείην Ἐλένην κάλλιστα ἔσωσιν.
εἰ δὲ κεν Ἁργος ἰκοίμεθ’ Ἀχαικὸν, οὗθαρ ἀρούρης,
γαμβρός κέν οἱ έους· τάσει δὲ σε Ἰσον Ὀρέστη,
ὅσ οἱ τηλύγετος τρέφεται θαλήν ἐνι πολλῆ.
τρεῖς δὲ οἱ εἰσὶ θύγατρες εἰνι μεγάρῳ ἑυπήκτῃ,
Χρυσόθεμ. καὶ Δαδίκη καὶ Ἰφιάνασσα·
τάων ἦν κ’ ἐθέλησθα φίλην ἀνάειν ἄγεσσαί
πρὸς οἰκὸν Πηλῆς· δ’ δ’ αὔτ’ ἔπι μείλη δῶσει
πολλὰ μάλ’, ὡσο’ οὐ πό τις ἐγ’ ἐπέδωκε θυγατρὶ.
ἐπτὰ δὲ τοι δώσει εῦ ναιόμενα πτολίθρα,
Καρδαμύλην Ἐνόπην τε καὶ Ἰρῆν ποησσαν
Φηρᾶς τε ζαθέας ἢδ’ Ἀνθειαν βαθύλεμοι
καλὴν τ’ Αἰσπειαν καὶ Πηδασον ἀμπελόσσαν.
πάσαι δ’ ἐγγὺς ἀλός, νέαται Πύλου ἡμαθόεντος·
ἐν δ’ ἀνδρές ναιόσι πολύρρηνες πολυβοῦται,
οἱ κε σε δωτῆσαι θεὸν ὡς τιμήσουσιν
cαὶ τοῦ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.

"ταῦτα κε τοι τελέσειε μεταλλῆξαντι χόλοια.
eὶ δὲ τοι Ἄτρειδης μὲν ἀπτηθείσα κηροθί μᾶλλον,
ἀυτὸς καὶ τοῦ δῶρα, οὕτος ἄλλους περ Παναχαῖους
τειρομένους ἔλεψαι κατὰ στρατόν, οἱ σε θεὸν ὡς
tίσουσιν. ἣ γὰρ κε σφι. μάλα μέγα κῦδος ἀρωμ.


νῦν γὰρ χ' Ἐκτορ' ἔλοις, ἐπεί ἀν μάλα τοι σχέδον
ἐλθοι
λύσειν ἐχὼν ὀλοίν, ἐπεί οὐ τίνα φησὶν ὄμοιον
οἱ ἐμεναι Δαναῶν, οὗς ἐνθάδε νῆσε ἐνεκαν".

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

τὸν δ' ἀπαμείβόμενος προσῆφη πόδας ὡς ὁ Ἀχιλλεὺς·
"διογενὲς Λαερτιάδη, πολυμὴχαν Ὀδυσσεῦ, χρῆ μὲν ὑδὲ τὸν μῦθον ἀπηλεγέως ἀποεστὶν
ἡ περ ἡ φρονέω τε καὶ ὡς τετελεσμένον ἐσταί, ὡς μὴ μοι τρύβησαι παρῆμενοι ἄλλοθεν ἄλλος·
ἐχθρὸς γὰρ μοι κεῖνος ὀμῶς 'Αἴδαο πῦλσον,
ὁ χ' ἔτερον μὲν κεῖθη ἐνι φρεσίν, ἄλλο δὲ εἰπη.
αὐτὰρ ἔγην ἐρέω, ὡς μοι δοκεῖ εἶναι ἀριστα.

"οὔτ' ἐμὲ γ' Ἄτρειδην Ἀγαμέμνονα ξεσέμεν οἴω
οὔτ' ἄλλους Δαναόν, ἐπεὶ οὐκ ἄρα τις χάρις ἤν
μάρνασθαι δηῖοισιν ἐπ' ἀνθράσι (νυλεμές αἰεί
ηη μοῖρα μένοντι καὶ εἰ μάλα τις πολεμίζοι,
ἐν δὲ ἵ τιμῆ ἦμεν κακὸς ἂδε καὶ ἐσθάλος.
[κατάθαν] ὀμῶς ὁ τ' ἀφρογός ἀνὴρ ὁ τε πολλὰ ἑόργωσ.

οὔτέ τι μοι περίκειται, ἐπεὶ πάθον ἀλγεα θυμῶ,

311. τρώκητα †, 'chatter,' literally 'coo' (cf. τρυγῶν, 'turtle-dove,' non-
Homeric).
αἰὲν ἐμὴν ψυχὴν παραβαλλόμενον πολεμίζειν.

ώς δ' ὅρωσ ἀπτησι νεοσούσι προφέρουσι
μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δὲ τί σοι πέλει αὐτή,
ώς καὶ ἐγὼ πολλὰς μὲν ἀντίνους νύκτας ἰανον,
ἡματα δ' ἀιματόεντα διεπρησσου πολεμίζων
ἀνδράσι μαρναμένοις ὀάρων ἐνεκα σφετεράων.
δώδεκα δὴ σὺν νησοὶ πόλις ἀλάπαξ' ἀνθρώπων,
πελῶς δ' ἑδέκα φημὶ κατὰ Τροίην ἐρίβωλων
τάων ὑπ' ἐκ πασέων κεμῆλα πολλὰ καὶ ἐσθλὰ
ἐξελόμεν, καὶ πάντα φέρων Ἀγαμέμνονος δόσκοι
Ἀτρείδης' δ' δ' ὁπισθε μένων παρὰ νησι ἱθούσι
δεξάμενος διὰ παύρα δασάσκετο, πολλὰ δ' ἑχεσκεν.
ἀσσα δ' ἀριστήσουσι δίδου γέρα καὶ βασιλεύσω,
τοῦτο μὲν ἐμπέδα κεῖται, ἐμεῦ δ' ἄπο μοῦνον Ἀχαῖον
εἰλεῖ'. ἔχει δ' ἀλοχον θυμαρέα, τῇ παραϊών
τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρόεσσιν
Ἀργεῖονς; τί δὲ λαῶν ἄνηγαγεν ἐνθα' ἄγείρας
Ἀτρείδης; ἢ οὐχ Ἑλένης ἐνεκ' ἱκόμοιο;
ἡ μοῦνοι φιλένου' ἀλοχοὺς μερόπων ἀνθρώπων
Ἀτρείδαι; ἐπεὶ ὅσ τις ἄνηγ ἀγαθὸς καὶ ἐχέφρων,
τὴν αὐτοῦ φιλεί καὶ κηδεῖα, ὅσ καὶ ἐγὼ τὴν
ἐκ θυμοῦ φίλεον δούρυκτητήν περ ἐοῦσαν.
νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἰλετο καὶ μ' ἀπάτησεν,
μὴ μεν πειράτω εὐ εἰδότος — οὐδὲ με πείσει — 345
ἀλλ', Ὀδυσσεύ, σὺν σοί τε καὶ ἄλλοισιν βασιλεύσων

322. παραβαλλόμενος comp. t., 'risking.'
323. ἀπτησι t., 'unfledged' (a- privative and τετομαι).
336. παραϊῶν comp. t., 'sleeping beside' (cf. ταυν, l. 325).
337. δεὶ t.
343. δούρυκτητήν t., adjective (cf. δουπλ, nominative δόρυ, A 303, and
κτητεί, I 407, from κτέω, 'acquire').
φραζέσθω νήσσων ἀλεξέμεναι δήμον πῦρ.
ἡ μὴν δὴ μᾶλα πολλὰ πονησατο νόσφιν ἐμεῖα,
καὶ δὴ τεῖχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῷ
εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατεπήξεν. 350
ἀλλ' οὖν ὅσ δύναται σθένος Ἐκτόρος ἀνδροφόνου
ισχείν. ὃφρα δ' ἐγὼ μετ' Ἀχαίοις πολέμιζον,
οὐκ ἐθέλεσκε μάχην ἀπὸ τεῖχος ὀρνύμεν Ἐκτωρ,
ἀλλ' ὅσον ἔς Σκαίας τε πῦλας καὶ φηγοῦν ἰκανεν
ἐνθα ποί ὅλον ἐμῆμε, μόνις δὲ μεν ἔκφυγεν ὀρμήν. 355

"νῦν δ', ἐπεὶ οὖν ἐθέλω πολεμίζεμεν Ἐκτόρι δίῳ,
αὐριον ἵπτ' Δι' ἰδέ τις ἰδεῖσαν, νηήσας εὖ νῆας,
ἐπὶν ἀλάδε προερύσσω — ὁμει, ἦν ἐθέλησα καὶ αἰ κέν τοι τὰ μεμήλη
ἡρι μὰλ' Ἐλλησπόντου ἐπ' ἰχνώνενα πλεύσασα
νῆας ἐμὰς, ἐν δ' ἀνδρας ἐρεσεσµεναι μεμαώτας:
εἰ δὲ κεν εὔπλοτην δώῃ κλυτὸς ἐννοιόγιανος,
ἡματὶ κεν τριτάτῳ Θήνῳ ἐρίζωλον ἰκόμην.
ἐστι δὲ μοι μᾶλα πολλά, τὰ κάλυπτον ἐνθάδε ἔρρων.
ἄλλον δ' ἐνθένε ἤχυσόν καὶ χαλκὸν ἐρυθρὸν. 360
ἡδὲ γυναῖκας ἐνυώνους πολιόν τε σίδηρον
ἀξόμας, ἀσο' ἐλαχὸν γε' γέρας δὲ μοι, ὡς περ ἔδωκεν,
αὐτὶς ἐφυβρίζον ἑλετο κρείων Ἀγαμέμνονο
Ἀτρέδη. τῶν πάντων ἀγορευμένων ὁς ἐπιτέλλω,
ἀμφαδόν, ὃφρα καὶ ἄλλοι ἐπισκύζωνται Ἐχαιο
εἰ τινὰ που Δαναῶν ἐπὶ ἐλπεταὶ ἐξαπατήσεων,
αἱ ἄναιδεῖν ἐπιειμένοις οὐ δ' ἄν ἐμοὶ γε

360. ἐπαλατήν τ. 'fair voyage' (ἐδ and πλάος, 'voyage'; cf. also πλαθησ, l. 360).
368. ἐφυβρίζων comp. τ. 'insultingly,' a participle (ἐφι and ὄρθις, 'insult'; cf. ὄρθρ, A 203).
τετλαὶῃ (κύνεοι περ ἐὼν) εἰς ὅπα ἱδέοσθαι.
οὐδὲ ἐτὶ οἱ βουλᾶς συμφράσσομαι οὐδὲ μὲν ἔργον·
ἐκ γὰρ δὴ μ’ ἀπάτησε καὶ ἠλίτεν. οὐ δὲ ἄν εἶ άινις 378
ἐξαπάθοιτ’ ἐπέέσσων. ἅλις δὲ οἱ. ἀλλὰ ἔκηλος
ἐρρέτω· ἐκ γὰρ εὐ φρένας εἶλετο μητίετα Ζεὺς.

"ἐχθραὶ δὲ μοι τοῦ δώρα, τῶν δὲ μιν ἐν καρδίαις αὕτην,
οὐδὲ εἰ μοι δεκάκις ἔν μετομήκος τοῦτα δοίη,
ὅσα πρὸ οἱ νῦν ἐστὶ, καὶ εἰ ποθεν ἄλλα γένοιτο,
οὐδὲ δὸ οὐ ἔρχωμαι πολύνσοσται οὐδ’ ὅσα Θῆβας
Αἰγυπτίας, ὅτι πλείστα δόμοις ἐν κτῆματα κεῖται,
αἰ θ’ ἐκατόμπυλοί εἰσιν, διηκόσιοι δ’ ἀν’ ἐκάστας
ἀνέρες ἐξοικνεύσι σὺν ἱπποσιν καὶ ὅχεσφιν
οὐδὲ εἰ μοι τόσα δοίη ὅσα ψάμαθός τε κώνις τε,
οὐδὲ καῖν ὡς ἐτι θυμόν ἐμῶν πείσει’ Ἀγαμέμνων,
πρὶν γ’ ἄπτο πᾶσαν ἐμοὶ δόμεναι θυμαλγεὴ λάβῃν.
κούρην δ’ οὐ γαμέω Ἀγαμέμνονος Ἀτρέδαο,
οὐδ’ εἰ χρυσεθή Ἀφροδίτη κάλλος ἐρίζοι,
ἐργα δ’ Ἀθηναίη γλαυκαπίδι ἰσοφαρίζοι.

οὐδὲ μιν ὃς γαμέω. δ’ δ’ Ἀχαϊῶν ἄλλον ἐλέοσθα,
ὅσ τις οἱ τ’ ἐπέοικε καὶ ὅς βασιλεύτερος ἔστιν.
ἡν γὰρ δὴ με σαῦσοι θεοί καὶ οἰκαὶ ἐκωμαί,
Πηλεύς θην μοι ἐπείτα γυναῖκα γαμέτησεται αὐτὸς.
πολλὰί Ἀχαϊδες εἰσίν ἀν’ Ἑλλάδα τε Θῆν τε 388

378. κόνεος †, ‘shameless’ (cf. κόνεσσω, A 4, κυναίτα, A 159).
378. ἐν καρδίᾳ αὕτη, ‘not a whit’; literally ‘at a shaving’s worth.’
καρδία †, genitive, perhaps a ‘clipping’ or a ‘shaving’ (κερα, ‘cut,’ ‘shear’).
379. ἐκατόμπυλος †, adverb (ἐκκόσι).
380. ποτικοστιου comp. †, ‘enter’ (ποτὶ = πρός, and ρίσσομαι = πέμοι.
Cf. A 82).
381. ἐκκατόρτους †, adjective (ἐκτόν and τόλαι, G 145, etc.).
382. ἐκατότερος comp. † (ἐκ and ἐκτέν, frequentative of ἑλκομαι. Cf.
ἐλαχετε, Z 879).
κοῦραί ἀριστήρων, οἵ τε πτολείθρα ῥύονται
tάνων ἴνν ς εὐθλώμια φίλην ποιήσομ' ἀκοιτιν.

"ἐνθα δὲ μοι μάλα πολλῶν ἐπεστοτο θυμὸς ἀγήνωρ
gήματι μνηστήν ἄλοχων, ἐκυσάν ἀκοιτιν,
κτῆματι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεύς.
οὐ γὰρ ἔμοι ψυχὴς ἀντάξιον οὐδ' ὡσα φασίν
Ἱλιον ἐκτήσθαι εὐ ναιόμενον πτολείθρον
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθέμεν ὦς 'Ἀχαιῶν,
οὐδ' ὡσα ὧν (λάβων οὐδὸς) ἀφήτορος ἐντὸς ἐέργη
Φοίβου Ἀπόλλωνος Πυθοὶ ἐν πετησάρῃ.

ληστοὶ μὲν γὰρ τε βόες καὶ ἱφια μῆλα,
κτητοὶ δὲ τριτοδές τε καὶ ἰπποῖον εὐαφῆ κάρῃνα:
ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθέμεν οὔτε λειστὴ
οὐθ' ἔλεγη, ἐπεὶ ἂρ κεν ἀμεώμεται ἐρκος ὅδοντων.

μῆτηρ γὰρ τέ με φησί θεὰ Θέτις ἄργυροπέλα
διχθαδίας κήρας φερέμεν θανάτου τέλοσθε
ἐι μὲν κ' αὐθὶ μένων Τρώων πόλιν ἀμφιμᾶχωμαι,
ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἔσται
ἐι δὲ κεν οἴκαδ' ἱκωμαι ἐμὴν ἐς πατρίδα γαίαν,
ὦλετο μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δὲ μοι αἰῶν ἦν
[ἐσσεται οὐδὲ κέ μ' ὅκα τέλος θανάτου κιχείη].
καὶ δ' ἂν τοῖς ἀλλοιοισ ἐγὼ παραμυθησαίμην
οἰκαδ' ἀποπλείειν, ἑπεὶ οὐκέτι δῆτε τέκμωρ
Ἰλίου ἀιτεινῆς: μάλα γὰρ ἔθεν εὐρύστη
χεῖρα ἐν ὑπερέσχε, τεθαρσηκαί δὲ λαοί.

"ἀλλ' ἥμεις μὲν ἱόντες ἁριστήσομ' Ἀχαιῶν
ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερώντων—,
ἜΦΡ. ἈΛΛΗΝ ΦΡΑΞΩΝΤΑΙ ΕΝΙ ΦΡΕΣΙ ΜΗΤΙΝ ΔΡΕΙΝΩ, Ἡ ΚΕ ΣΦΙΝ ΝΗΣ ΤΕ ΣΑΦ ΚΑΙ ΛΑΔΝ 'ΑΧΑΙΩΝ ΝΗΣΙΩΝ ἘΠΙ ΓΛΑΦΥΡΗΣ, ἘΠΕΙ ΟΥ ΣΦΙΣΙΝ ΗΔΕ Γ' ἙΤΟΙΜΗ ΣΟΙΝ ἘΦΡΑΣΑΝΤΟ, ἘΜΕΥ ἈΠΟΜΗΝΙΣΑΝΤΟΣ. 

ΦΟΪΝΙΚΩ Δ' ΑΘΙ ΠΑΡ' ΑΜΜΙ ΜΕΝΩΝ ΚΑΤΑΚΟΥΜΠΗΤΩΝ, ὍΦΡΑ ΜΟΙ ΕΝ ΗΝΕΣΙ ΦΙΛΗΝ ΕΣ ΠΑΤΡΙΔΙ ἘΠΗΤΑΙ ΑΥΡΙΟΝ, ἩΝ ΕΘΕΛΣΩΝ ἈΝΑΓΚΗ Δ' ΟΥ ΤΙ ΜΗΝ ἈΔΩ.

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

"ΕΙ ΜΕΝ ΔΗ ΝΩΣΤΟΝ ΓΕ ΜΕΤΑ ΦΡΕΣΙ, ΦΑΪΔΙΜΙ 'ΑΧΙΛΛΕΥ, ΒΑΛΛΕΑΙ ΟΥΔΕ ΤΙ ΠΑΜΠΑΝ ΑΜΥΝΕΙΝ ΝΗΣΙΤ ΘΟΗΣΙΝ ΤΟΡ ΕΘΕΛΕΙΣ ΑΙΔΗΛΟΝ, ΕΠΕΙ ΧΟΛΟΣ ΕΜΠΕΣΕ ΘΥΜΩ, ΠΩΣ ΔΑΝ ΕΠΕΙΤ' ἈΠΟ ΣΕῖΟ, ΦΙΛΟΝ ΤΕΚΟΣ, ΑΘΙ ΛΙΠΟΙΜΗΝ ΟΙΟΣ; ΣΟΙ ΔΕ Μ' ΕΤΕΜΠΕ ΑΓΕΡΩΝ ἘΠΠΗΛΑΤΑ ΠΗΛΕΥΣ ΗΜΑΤΙ ΤΩ, ΟΤΕ Σ' ΕΚ ΦΘΙΗΣ 'ΑΓΑΜΕΜΝΟΝ ΠΕΜΠΕΝ ΝΗΣΙΟΝ, ΟΥ ΠΙΩ ΕΙΔΟΘ' ΟΜΟΙΟΝ ΠΤΟΛΕΜΟΙΟ ΟΥΔ' ΑΓΟΡΕΩΝ, ΊΝΑ Τ' ΑΙΔΡΕΣ ΑΡΙΠΡΕΠΕΣΣΕΣ ΤΕΛΕΘΟΥΝΤΩΝ ΤΟΥΝΕΚΑ ΜΕ ΠΡΟΕΙΚΕ ΔΙΔΑΣΚΕΜΕΝΑΙ ΤΑΔΕ ΠΑΝΤΑ, ΜΥΘΩΝ ΤΕ ΡΗΤΗΡ' ΕΜΕΝΑΙ ΠΡΗΚΤΗΡΑ ΤΕ ΕΡΓΩΝ. ΑΘ ΔΑΝ ΕΠΕΙΤ' ἈΠΟ ΣΕῖΟ, ΦΙΛΟΝ ΤΕΚΟΣ, ΟΥΚ ΕΘΕΛΟΙΜ ΛΕΙΠΕΣΘ', ΟΥΔ' ΕΙ ΚΕΝ ΜΟΙ ΗΒΟΣΤΑΙΝ ΘΕΟΣ ΑΥΤΟΣ 

ΓΗΡΑΣ ΑΠΟΧΥΣΑΣ ΘΗΣΕΩ ΝΕΩΝ ΗΒΑΟΝΤΑ, ΟΤΟΝ ΌΤΕ ΠΡΩΤΟΝ ΛΙΠΟΝ 'ΕΛΛΑΔΑ ΚΑΛΛΙΓΥΝΑΙΚΑ ΦΕΥΓΩΝ ΝΕΙΚΕΑ ΠΑΤΡΟΣ 'ΑΜΥΝΤΟΡΟΣ 'ΟΡΜΕΝΙΔΑΟ.

443. ῥήτηρ(a) †, 'speaker' (cf. Attic ρήτωρ).
446. ἀποξύταις comp. †, aorist participle, 'smooth away' (ἀπό and ξέω, 'scrape,' 'smooth').
ος μοι παλλακίδος πέρι χώσατο καλλικόμου,
tην αυτος φιλέσκευ, ατμαξαςκε δ' άκοιτω,
μητέρ' έμην. ἃ δ' αιεν έμε λισσέσκετο γούνων
παλλακίδι προμυγήναι, ίν' ἐχθρεῖε γέροντα.
tη πιθόμην καὶ ἑρεξά· πανήρ δ' έμος αυτίκ' ουσθεὶς
πολλὰ καθηράτο, στυγερᾶς δ' ἐπεκέκλετ' ἐρυνώ,
μη ποτε γούνασιν οἶσιν εφεσσεβαι φίλον υδών
ἐξέμεθεν γεγαϊτα· θεοί δ' ἐτέλειον ἐπαράσ
Zeus te katatkhónois kai épainh Persefoíneia.
[τὸν μὲν ἔγω βούλευσα κατακτάμεν οξῆι χαλκῷ·
ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ος ρ' εἰν θυμῷ
θήκεν πάτιν καὶ ονείδεα πόλλα ἀνδρῶπων,
ὡς μὴ πατροφόνοις μετ' Ἀχαϊοίσιν καλεοίμην.]
ἐνθ' ἐμοὶ οὐκέτι πάμπαν ἔρημος ἐν φρεσὶ θυμὸς
πατρὸς χωμένου κατὰ μέγαρα στρῳφᾶσθαι.
ἡ μὲν πολλὰ ἔται καὶ ἀνεψιατο ἀμφὶς έόντες
αυτού λισσόμενοι κατερήτου ἐν μεγάρουσιν,
pollα de idia μήλα καὶ εἰλίποδας ἔλικας βοῖς
ἐσφαξον, πολλοὶ de σὺς θαλέθουτες ἀλοφῆ
ἐνόμενοι ταύνωντο διὰ φλογὸς Ἡφαίστουν,
pollon δ' ἐκ κεράμων μέθυ πύνετο τοῖο γέροντος.
ἐννάνυχες δέ μοι ἀμφ' αὐτῶ πάρα νύκτας ίανον.

452. προμυγήναι comp. †, 'to lie with . . . first' (πρᾶ and μγνωμ).  
454. ἐκεῖκελεν (o) comp. †, 'called upon' (ἐκεὶ and κελεὶμαι).  
456. ἐπαράς †, 'curse' (ἐπι and ἄρῃ, ἀράμαι).  
457. καταχθόνοις †, 'underground,' 'nether' Zeus, i. e. Hades (κατὰ and χθῶν).  
461. πατροφόνος †, 'parricide.'  
470. ἐννάνυχες †, adverb, 'for nine nights' (ἐννέα, νύχ).
oí mév ἀμειβόμενοι φυλακᾶς ἔχον, οὐδὲ ποτ' ἐσβή πῦρ, ἔτερον μὲν ὑπ' αἴθουσῃ εὔρεκέος αὐλῆς,
ἀλλ' ὅ ε' εἰν προδόμῳ πρόσθεν θαλάμου θυράων. 
ἀλλ' οτὲ δὴ δεκάτη μοι ἐπήλυθε νῦξ ἐρεβενή,
καὶ τότ' ἐγὼ θαλάμου θύρας πυκνῶς ἀραμυίας 
ῥῆξας ἐξῆλθον καὶ ὑπέρθορον ἐρκίου αὐλῆς, 
ῥεῖσα λαθὼν φύλακᾶς τ' ἀνδρας διμασά τε γυναῖκας. 
φεύγον ἐπειτ' ἀπάνευθε δι' Ἐλλάδος εὐρυχόρου, 

PHOENIX CONTINUES HIS SPEECH.

Φθίνην δ' ἐξικόμην ἐρυβώλακα, μητέρα μήλων, 
ἐσ Πηλῆα ἀνάχθ'. δ' ἐδὲ με πρόφρων ὑπέδεκτο 
καὶ μ' ἐφίλησ', ὥς εἰ τε πατήρ δυν παῖδα φιλήσῃ 
μοῦν μηλύγειον πολλοῦσιν ἐπὶ κτεάτεσον, 
καὶ μ' ἀφενεὼν ἔσκοκο, πολὺν δὲ μοι ὧπασε λαὸν 

ναίον δ' ἐσχάτην Φθίνης, Δολόπεσον ἀνάσσων. 
καὶ σε τοσοῦτον ἔσκοκα, θεοὶς ἐπιείκελ' Ἀχιλλεῖ, 

ἐκ θυμοῦ φιλέων, ἐπεῖ οὐκ ἑκέλεσκες ἂν' ἄλλῳ 
οὐτ' ἐδαίτ' ἑβαίνου ὡς ἐν μεγάρους πᾶσασθαι, 

πρίν γ' ὅτε δὴ σ' ἐπὶ ἐμοῖσιν ἐγὼ γούνεσοι καθίσσας 

ὡς τὰ φρονεῖν, ὅ μοι οὐ τε θεοὶ γυνώη ἐξετέλεον 
ἐξ ἐμείν' ἀλλὰ σε παῖδα, θεοὶς ἐπιείκελ' Ἀχιλλεῦ, 

ποιεύμην, ἵνα μοι ποτ' ἀεικέα λοιγόν ἀμύνης. 

490. κατέδευσας comp. † (κατά and δεῖν. Cf. δεῖν, B 471). 
491. ἀποβλύζων †, 'spiring out.'
HE FURTHER PLEADS WITH ACHILLES TO YIELD TO THE
ENTREATIES OF THE ENVOYS.

"ἀλλ', Ἄχιλε, δάμασον θυμὸν μέγαν· οὐδὲ τί σε
χρῆ

νηλέες ἦτορ ἔχεν· στρεφτοὶ δὲ τε καὶ θεοὶ αὐτοῖ,
tῶν περ καὶ μείζων ἀρετῆ τιμῆ τε βίη τε.
καὶ μὲν τοὺς θυέσσοι καὶ εὐχωλῆς ἀγανήσιν

λουβῆ τε κυνή τε παρατρωπῶ· ἀνθρώποι

λισσόμενοι, ὅτε κέν τις υπερβήη καὶ ἀμάρτη.
καὶ γὰρ τε Ἰταῖ εἰσι· Δίως κοῦρα μεγάλωο,

κωλαι τε ὅροι τε παραβλωπές τ' ὀφθαλμά,

ἀι ῥά τε καὶ μετόπισθ' Ἀτης ἀλέγουσιν κυνᾶσαι.

ἡ δ' Ἀτη σθεναρή τε καὶ ἄρτιπος, οὐνεκα πάσας

πολλῶν ὑπεκτροβεῖε, φθάνει δὲ τε πᾶσαν ἐπ' αλαν

βλάπτουν' ἀνθρώποι. αὖ δ' ἐξακένοιται ὑπίσω

δὲ μὲν τ' αἰδέσεται κούρας Δίως ἀσσὸν ιοῦσας,

τὸν δὲ μέγ' ὄνησαν καὶ τ' ἐκλυνο εὐχαμένων.

δὲ δὲ κ' ἀνήηται καὶ τε στερεώς ἀποειπῃ

λίσσονται δ' ἀρα ταί γε Δίᾳ Κρονίωνα κυνᾶσαι

τῷ Ἀτην' ἀμ' ἐπεσθαί, ὡν βλαφθείς ἀποσίη.

ἀλλ', Ἅχιλε, πόρε καὶ σὺ Δίως κοῦρησιν ἐπεσθαί

τιμῆν, η' τ' ἀλῶν περ ἐπιγνάμπτει νόον ἔσθλων.

εἰ μὲν γὰρ μὴ δῶρα φέρου, τὰ δ' ὅπισθ' ὅνομάζου

Ἀτρείδης, ἄλλ' αἰέν ἐπίζαφελὼς χαλεπάων,

οὐκ' ἄν ἐγώ γε σε μήνιν ἀπορράσαντα κελαίμην

Ἀργεῖον ἀμμυμένεαι χατέουσι περ ἐμπης.

500. παρατρωπῶ· (l) comp. t, 'bring around,' 'win over.'
503. ρυσαί t, 'wrinkled,' 'drawn together' (ἡρω, 'draw').

παραβλωπές t [ὁφθαλμά], 'looking sidewise with the two eyes,' 'down-
cast in gaze.'

505. σθεναρή t, adjective (σθένος, l. 351).
νόν δ' ἁμα τ' αὐτικά πολλὰ δίδοι, τὰ δ' ὅπωσθεν ὑπέστη, 
ἀνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 
κρινάμενος κατὰ λαὸν Ἀχαμόν, οἰ τε σοὶ αὐτῷ 
φίλτατοι Ἀργεῖων τῶν μὴ σὺ γε μῦθον ἔλεγξα 
μηδὲ πόδας. πρὶν δ' οὐ τι νεμεσσητὸν κεχολώσθαι.

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 
ήρων, ότε κέν τιν' ἐπιζάφελος χόλος ἰκοί· 
δωρητοὶ τε πέλουτο παράρρητοι τ' ἐπέσσων.

525. ἐπιζάφελος †, adjective, ‘vehement’ (cf. ἐπιζάφελως, l. 516).
536. δωρητοῖ †, verbal adjective (from δωρέωμαι, ‘give’), ‘open to gifts,’ ‘to be won by gifts.’
μέμνημαι τόδε ἔργων ἐγὼ πάλαι, οὐ τι νέον γε, ὡς ἦν· ἐν δ' ὑμῖν ἔρεω πάντεσσι φίλουσιν.

Κουρήτες τ' ἐμάχοντο καὶ Ἀιτωλόι μενεχάρμαι ἄμφι πόλιν Καλυδώνα καὶ ἄλλης ἐνάριζον,

Αιτωλοὶ μὲν ἀμμυόμενοι Καλυδώνος ἐραννῆς, (κλαδέοντο) Κουρήτες δὲ διαπραβέευμεν μεμαῦτες Ἀρηί.

καὶ γὰρ τοὺς κακὸν χρυσόθρονος Ἀρτεμίς ἄρσεν χωσαμένη, ὃ οἱ οὐ τι θαλύσια γονὺς ἄλωσι Ὀινεὶδος ἔρξιν· ἄλλοι δὲ θεοὶ δαίωνθ' ἐκατομβας,

οὔ δὲ οὐκ ἔρρεε πόλις κούρη μεγάλου: — ἡ λάθετ' ἡ οὐκ ἐνόησεν· ἀόστατο δὲ μέγα θυμῶ.—

ἡ δὲ χολωσαμένη διὸν γένος: ἱοχέαρα ἀνενήσθη ἄρσεν ἐπὶ, χλούνην σοῦ ἀγρίον ἀργίδοντα,

ὅς κακὰ πόλλ' ἔρεσκεν ἔθνη Οἰνεμὸς ἄλων·

πολλὰ δ' ὃ γε προβέλυμα χαμαὶ βάλε δένδρεα μακρὰ

αὐτήν ρίζησι καὶ αὐτοῖς ἄνθεσι μῆλων.

τῶν δ' νῦν Οἰνεμὸς ἀπέκτεινεν Μελέαγρος,

πολλέων ἐκ πολίων θηρήτωρας ἄνδρας ἀγείρας καὶ κύνας· οὐ μὲν γὰρ κε δάμη παύρωσι βροτοῦν·

τόσσος ἔνη, πολλοῦς δὲ πυρῆς ἐπεβῆσοι ἄλεγευνης.

ἡ δ' ἄμφι αὐτῷ θήκε πολύν κέλαδου καὶ αὐτήν,

ἄμφι συνὸ κεφαλῆ καὶ δέρματι λαχνήσειν,

Κουρήτων τε μεσηγῷ καὶ Αἰτωλῶν μεγαθύμων.

"ἄφρα μὲν οὖν Μελέαγρος ἀρηίφιλος πολέμιζεν,

τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὔδ' ἐδύναντο
tείχεσιν ἐκτοσθεν μύμεπες πολέες περ ἐόντες.

ἀλλ' οὖν ἐδυ Μελέαγρον ἐδυ χόλος, οὗ τε καὶ ἄλλων

534. θαλύσια †, 'first-fruits of the harvest' (cf. ἡλλα, τεθαλύσαν, l. 208).
539. χλούνην †, adjective, 'making its lair in the grass.'
544. θηρήτωρας † = θηρήτρας (θηρᾶ, 'hunt,' not found in Homer).
I EMBASSY TO ACHILLES—THE PRAYERS 107

eidánei en sthēseoi vòn, píka per froneóntwv, 555
η toī d mētri filh 'Altháia khómevos khr
keito parà mystemi állokh kalh Kleostátrh, 560
kouřh Marpýsos kallassífrhν Eúnnhνhs
"Idee ν', de karístos epíchthónwv ãnevê andròwv
tòw tòste, kai rò ánaktos énattòn eileto tòxov 565
Phóbou 'Apollwv kallassífrhν eíneca výmphihs.
tìn de tòt' ën megárhoi patìr kai pótnia múttìr
'Alkhónh kaláeskou épívymvov, óunek' ar' aúttìs
múttìr álkhónh polúpeithèos ósou exousa
klai', òste mìn ékaerghs ánýrptase Phóbos 'Apollwv.

566 tì ge parakatélektò xòlou thumalgehía pésoyν,
ëx ãréov múttòs kekolomévov, òe rò theòin
pòll' ãxeous' ërato kastigntíto phóvoi-
pòllà de kai gáian polvñfrbhν xeròin álloia 570
kikláskou' 'Aídhn kai épainhν Persefóneian
préxhν kathèxoménev — dévónto de dákrvsi kòlpov —
pådò tênba tônata tòs ò'érhofoùtis èrìvìs
èklevn ëx èpìhèsphí, amèlìxhòn òtòp exousa.

"tòw de tàx' amfì pûlas òmados kai dòups òròre
pûrgon bállovmenov. tòw de lýstsonto ýerontes 575
Aitùlòn — pémpov de thèwv ierhías árístovus —
ëxelthèin kai amûnai, ýpsoxómenvì méga dòron-
ôppòthi piòtaton peòin Kaludòwv èrapnìhs,
èvthà mu ìwnghov témenov perikallìs élèsthai
pëvthkounòvov, tò mêv ìmous oínopêdovò.

563. álkhónh †, genitive, 'haleyon,' 'kingfisher.'
568. álloa †, imperfect, third singular, 'smote' (cf. álò, 'threshing-
floor'; but 'vineyard,' l. 540).
579. pëvthkounòvov †, adjective, 'of fifty acres' (pëvthkounta and gô, a
measure of land, not found in Homer).
ημοῦν δὲ ψιλὴν ἀροσὶν πεδίου ταμέσθαι. 589
πολλὰ δὲ μὲν λιτάνευε γέρων ἱππηλάτα Οἰνεῦς
οὐδοῦ ἐπεμβεβαιῶσ ὑψηρεφέος θαλάμωιο,
σείων κολλητὰς σανίδας, γουνοῦμενοι νιῶν.
πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
ἐλλύσονθ' — ὁ δὲ μᾶλλον ἀναίνετο —, πολλὰ δ' ἐταίροι,
oi oι kενδυτατοι kai φιλτατοι ἱσαν ἀπάντων.
ἀλλ' οὐ δ' ὁ τοῦ θυμὸν ἐνὶ στήθεσιν ἐπειθον,
πρώ γ' οτε δ' θάλαμος πόκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύρ-
γων
βαίνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστν.
καὶ τότε δὴ Μελέαγρον ἐὔξωνος παράκοιτος
λίσσετ' ὀδυρομένη καὶ οἱ κατέλεξεν ἀπάντα,
κηδε' οὐ' ἀνθρώπουι πέλει, τῶν ἄστυ ἀλώθιν
ἀνδρὰς μὲν κτείνοντι, πόλιν δὲ τε πῦρ ἀμάθυνε,
tέκνα δὲ τ' ἄλλοι Ἀγουσι βαθυκὼν τε γυναῖκας.
τοὺ δ' ἀρίστο τοίμος ἀκούοντος κακὰ ἔργα:
βή δ' ιέναι, χροὶ δ' ἐνετ' έδύστε το παμφανάοντα.
ὡς δ' μὲν Αἰτωλοίσων ἀπήμινυν κακῶν ἡμαρ
εἰξας ὅ' θυμῶ.' τ' δ' οὐκέτι δῷ ἐτέλεσαν
πολλὰ τε καὶ χαρίεντα, κακῶν δ' ἣμυνε καὶ αὐτῶς.

HIS CLOSING PLEA.

"ἀλλὰ σὺ μή τοι ταῦτα νόει φρεσί', μηδὲ σε δαίμων

ἐνταῦθα τρεφείε, φίλος: χαλεπὸν δὲ κεν εἰη

582. ἐπεμβεβαιῶσ comp. † (ἐπι, εἰ, and βαίνω).

ὑψηρεφέος †, genitive, 'high-roofed' (ὑψι, 'on high,' and ἐρέφος, 'roof'; forms from ἐφερεφέας are common).

593. ἀμαθύνα †, 'reduces to dust' (cf. ἀμαθός = ψεμάθος, l. 885).

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

τὸν δ’ ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς.
“Φοίνιξ, ἄττα γεραιέ, διοτρεφές, σὺ τί με ταύτης χρεῶ τιμῆς: φρονέω δὲ τετιμήσθαί Δίως αἰσθή,
ἡ μ’ ἔξει παρὰ νυσὶ κορωνίσω, εἰς ὃ κ’ ἀντιμή ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ’ ὀρώρη.
ἀλλ’ ἐς τοι ἐρέω, σὺ δ’ ἐνι φρεσὶ βάλλεις σήσων:
μή μοι σύγχει θυμον ὀδυρόμενος καὶ ἀχεύων,
’Ατρείδης ἕρω φέρων χάριν. οὐδέ τί σε χρητ
τὸν φιλέων, ἢν μή μοι ἀπέχθητι φιλέων.
καλὸν τοι σὺν ἐμοὶ τὸν κτήμεν, ὃς κ’ ἐμὲ κτῆτη.
Ἰσόν ἐμοὶ βασίλευς καὶ ἢμοι μείρεο τιμῆς.
οὕτω δ’ ἀγγελέουσι, σὺ δ’ αὐτόθε Ἀξέω μῦνων
εὖ ἐνι μαλακῇ ἁμώ δ’ ἢ ἤσι φαινομένην
φρασσόμεθ’, ἢ κε νεώμεθ’ ἐφ’ ἠμέτρ’ ἢ κε μένωμεν.”

ἡ, καὶ Πατρόκλω ὃ γ’ ἐπ’ ὄφρυςι νεῦσε σιωπῆ.
Φοίνικι στορέσσαι πυκνῶν λέχος, ὅφρα τάχιστα
ἐκ κλωτῆς νόστου μεδοίατο: τοῦτ’ ὁ ἄρ’ Αἴας
ἀντίθεος Τελαμωνιάδης μετὰ μύθον ἔειπεν.

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

“διογενεύς Δαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ, ἱσμεν’ σὺ γὰρ μοι δοκεῖς μύθου τελευτή.
τῇδε γ’ ὄδυφον κρανέσσαι: ἀπαγγέλλαι δὲ τάχιστα
χρῆ μύθον Δαναοῦι καὶ οὐκ ἀγαθὸν περ ἐόντα,
Homer's Iliad

oι πον νῦν ἔσαι ποιεῖμεν. αὐτὰρ Ἀχιλλεὺς ἀγριον ἐν στῆθεσι θέτο μεγαλήτορα θυμὸν σχέτιοις, οὐδὲ μετατρέπεται φιλότητος ἐταῖρων τῆς, ἦ μν παρὰ νησίμιν ἐτίμημεν ἔξοχον ἀλλών, νηλής. καὶ μὲν τὶς τε κασυγνήτωι φονῆς ποιημὴ ὅ ὦ παιδὸς ἐδέξατο τεθυνῶτος.

καὶ ὅ δέ μὲν ἐν δήμῳ μένει αὐτοῦ πόλλῳ ἀποσίως, τοῦ δὲ τῇ ἐρημοίται κραδή καὶ θυμὸς ἀγήνωρ ποιημὴ δεξαμένον. σοὶ δ' ἀλληκτόν τε κακόν τε θυμὸν ἐνι στήθεσι θεοὶ θέθαν εἰνεκα κούρης οὖς: νῦν δὲ τοι ἐπὶ παρὰ χομεν ἔξοχ' ἀρίστας, ἄλλα τε πόλλ' ἐπὶ τῆς. σοὶ δ' ἢλαον ἐνθεο θυμόν, αἰδεσσαι δὲ μέλαθρον ὑπορόφωι δὲ τοι εἴμεν 640 πληθύον ἐκ Δανάων, μέμαμεν δὲ τοι ἔξοχον ἀλλων κηδιστοί τ' ἐμεναι καὶ φιλτατοι, ὡσοὶ Ἀχαιόι.

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

τὸν δ' ἀπαμείβομενος προσέφην πόδας ὦκυς Ἀχιλλεύς.

"Αἶαν διογενὲς Τελαμώνιε, κοῖραν θαῦν,

πάντα τι μοι κατὰ θυμὸν εἰςσαμο μυθῆσασθαι. αἰῶν 645

ἀλλὰ μοι οἰδάνεται κραδή χύλω, ὅπτὸι' ἐκέινων

μυθῆσομαι, ὡς μ' ἄφόβηλον ἐν Ἀργείων ἔρεξαν,

Ἀτρείδης, ὡς εἰ τι' ἀτύχητον μετανάστην.

ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίνη ἀπόφασθε,

οὐ γὰρ πρὶν πολέμου μεθήσομαι αἰματόεντος,

πρὶν γ' νιόν Πράμαμο δαίφρονος Ἐκτορα δῖον

Μυρμίδόνων ἐπὶ τε κλωσίας καὶ νῆας ἱκέσθαι

κτείνοιτ' Ἀργείους, κατὰ τε σμύξαι πυρὶ νῆας.
ἄμφι δὲ τῷ ἐμῇ κλισίᾳ καὶ νηὶ μελαίνῃ
"Εκτορά καὶ μεμαώα μάχης σχέσεσθαι δίω." 655

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

ὡς ἐφαθ᾽· οἱ δὲ ἐκαστος ἐλῶν δέπας ἀμφικύπτελλον
σπείρατε παρὰ νήσα ἵσαν πάλιν, ἢρχε δ᾽ 'Οδυσσεύς.
Pάτροκλος δ᾽ ἐτάρουσιν ἰδὲ δραμὴν κέλευσεν
Φοίνικι στορέσαι πυκνῶν λέχος ὅτι τάχιστα.
αἱ δ᾽ ἐπιπεθόμεναι στορεσαν λέχος, ὡς ἐκέλευσεν, 660
καθα δὲ τῇ γῇ τε λύνοι τε λεπτὸν ἀωτόν.
ἐνθ᾽ ὁ γέρων κατέλεκτο καὶ Ἡόα διὰν ἐμμνεν.
αὐτὰρ 'Αχilleús εἴδε μυχῷ κλισίης ἐνυπῆκτουν.
tῶ δ᾽ ἄρα παρκατέλεκτο γυνὴ, τὴν δεσβοθέν ἤγεν,
Φόρβαντος θυγάτηρ Διομήδη καλλιπάρχος. 665
Πάτροκλος δ᾽ ἐτέρωθεν ἐλέξατο· πάρ δ᾽ ἄρα καὶ τῶ
Ἰφις ἑύζωνος, τὴν οὐ πόρε δῖος 'Αχilleús
Σκυὼν ἔλων αἰπεῖαν, Ἐνυήνος πτολίθρον.

ODYSSEUS REPORTS THE RESULT OF THE EMBASSY.

οἱ δ᾽ ὅτε δὴ κλισίῃσιν ἐν 'Ατρείδαιο γένοιτο,
tους μὲν ἄρα χρυσεωσί κυπέλλοις ῦες 'Αχαιῶν 670
dedéag thλοθεn ἂλλος ἀναστάδσιν ἐκ τ᾽ ἐρέουο-
πρῶτος δ᾽ ἐξερεύνεν ἀναξ ἀνδρῶν Ἀγαμέμνων
"εἰπ᾽ ἄγε μ᾽· ὡς πολύνων ὧσυ 'Οδυσσεῦ, μέγα κύδος Ἀχαιῶν,
ἡ ῥ ἐθέλει νήσουν ἀλεξέμεναι δήμον πύρ,
ἡ ἀπέειπε, χόλος δ᾽ ἐτ᾽ ἔχει μεγαλήτροπα τιμών;” 675
τὸν δ᾽ αὐτὲ προσέπεπτε πολύτλας δῖους ὧσυ 'Οδυσσεῦς.
"Ατρείδη κύδιςτε, ἀναξ ἀνδρῶν Ἀγαμέμνων,
κεῖνος γ᾽ οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ᾽ ἐτὶ μᾶλλον
πυμπλάνεται μένεος, σὲ δ᾽ ἀναίνεται ἣδε σὰ δώρα.

679. πυμπλάνειται ἃ, passive verb; cf. πυμπλήμ.
καὶ δὲ ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι οἰκᾶδ' ἀποπλείων, ἐπεὶ οὐκέτι δὴτε τέκμωρ Ἐλιών αἰτεῖνης. μᾶλα γὰρ ἠθεν εὐρύσπα Ζεῦς χεῖρα ἐκ ὑπερέσχε, τεθαρσήκασι δὲ λαοὶ ὡς ἐφατ'. εἰσὶ καὶ οἴδε ταῦτ' ἐπέμεν, οί μοι ἔποντο, Αἰας καὶ κήρυκε δύω, πεπνυμένω ἄμφω. Φοῖνιξ δ' αὖθις ὁ γέρων κατελέξατο. ὡς γὰρ ἀνώγει, ὃφρα οἱ ἐν νῆσοι φίλην ἐς πατρίδ' ἑπταί αὐριον, ἢν ἑθέλησον 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 ἐφαθ'. οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σωπῆ [μῦθον ἀγασσάμενοι. μᾶλα γὰρ κρατερῶς ἀγόρευε] 635. δὴν δ' ἀνεψ ἦσαν τετιητότες ὑμέν Ἀχαίων. ὁπει δὲ δὴ μετέεπε βοὴν ἀγαθὸς Διομήδης. "Ἀτρεΐδη κύδιστε, ἄναξ ἄνδρὼν Ἀγάμεμνον, μηδ' ὀφελες λίσσεσθαι ἀμύμονα Πηλέωνα μουρία δώρα διδοὺς. δ' ἰ ἀγήμωρ ἑστί καὶ ἄλλως. νῦν αὖ μιν πολὺ μᾶλλον ἀγηγορήσων ἐνήκας. ἔκατον καὶ τοι κεῖον μὲν ἐάσομεν, κεῖκεν θεῶν ἣ κε μένη τότε δ' αὐτε μαχεσσετα, ὅπποτε κέν μιν θυμός ἐνί στήθεσθαι ἀνώγη καὶ θεῶς ὀργή. ἀλλ' ἀγεθ', ὡς ἂν ἐγώ εἴπω, πειθώμεθα πάντες. νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ σίτου καὶ οὐνοι. τὸ γὰρ μένος ἑστὶ καὶ ἅλκη.
αὐτὰρ ἐπεί κε φανῇ καλὴ ῥόδοδάκτυλος Ἡώς, καρπαλίμως πρὸ νεῶν ἔχεμεν λαὸν τε καὶ ἰπποὺς ὀτρύνων, καὶ δὲ αὐτὸς ἐνὶ πρώτους μάχεσθαι." ὡς ἐφαθ᾽ οἳ δὲ ἀρα πάντες ἐπήνησαν βασιλῆς μῦθον ἀγασσάμενοι Διομήδεος ἰπποδάμιοι. καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος, ἐνθα δὲ κοιμήσαντο καὶ ὑπνοῦ δῶρον ἔλοντο.
INTRODUCTION TO SELECTIONS FROM Ο AND Π

A SYNOPSIS OF INTERVENING EVENTS, Κ TO Ο

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

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

The subject of Α is the "Prowess of Agamemnon," Ἀγαμέμνωνος ἄριστελα. 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 Teichomachia, 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 (Mάχη ἐπὶ ταῖς ναυσίν) is recounted the battle at the ships, in which Zeus, fulfilling his promise to Thetis, helps the Trojans, while Poseidon secretly assists the Greeks.

Ε (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.
Τρώες δὲ λείωσιν ἐνίκότες ὁμοφάγοισιν
πηνίσιν ἐπεσεόντο, Δίως δ’ ἐτελειον ἐφετμάς,
ὁ σφισος αἰὲν ἐγείρε μένος μέγα, θέλγε δὲ θυμὸν
Ἀργείων καὶ κῦδος ἀπαίντο, τοὺς δ’ ὀρόθυνεν.

*Εκτορι γὰρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι Πριαμίδῃ, ἵνα πηνίσῃ κορωνίσῃ θεσπίδαις πῦρ
ἐμβάλοι ἀκάματον, Θέτιδος δ’ ἐξαῖσιν ἀρὴν
πᾶσαν ἐπικρήνειε· τὸ γὰρ μὲνε μητίτεα Ζεὺς,
νηὸς καιμενὴς σέλας ὄφθαλμοῖς ἰδέσθαι·
ἐκ γὰρ δὴ τοῦ ἐμελλε παλιῶς παρὰ νηῶν
θησέμεναι Τρώων, Δαναοίς δὲ κῦδος ὀρέξειν.

τὰ φρονέων νῆσσιν ἐπὶ γλαφυρῆσιν ἐγείρεν
*Εκτορα Πριαμίδῃ, μάλα περ μεμαχτα καὶ αὐτόν.
μαίνετο δ’, ὡς ὡς ’’Ἀρης ἐγχέσταλος ἡ ὅλον πῦρ
οὕρεσι μαίνηται, βαθές εἰν τάρφεσιν ὕλης·
ἀφλοσμὸς δὲ περὶ στόμα γίγνετο, τῶ δὲ οἱ οὐσε
λαμπέσθην βλοουρῆσιν ὑπ’ ὀφρῦσιν, ἀμφὶ δὲ πῆλης
σμερδαλέον κροτάφωσι τινάσσετο μαρναμένου
*Εκτορος· αὐτὸς γὰρ οἱ ἀπ’ αἰθέρος ἤπν ἀμόντωρ
Ζεὺς, ὃς μιν πλεόνεσσι μετ’ ἀνδράσι μοῦνον ἐόντα

607. ἀφλοσμὸς τ., ‘froth’ (ἀ· prothetich + φλοί + μο.-. Cf. φλοεσθεθ, Ε
322; ταλυφλοεθεθ, Λ 34).

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τίμα καὶ κύδαυε. μινυνθάδιος γὰρ ἔμελλεν ἐστεσθ’. ἤδη γὰρ οἱ ἐπώρυνε μόρσιμον ἦμαρ Πάλλας Ἀθηναίη ὑπὸ Πηλείδαο βίηψῳ.
καὶ β᾽ ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων,
ἡ δὴ πλείστην ὀμυλον ὅρα καὶ τεύχε ἀριστα.
ἀλλ’ οὖδ’ ὃς δύνατο ῥῆξαί μάλα περ μενεαίων.
ισχὼν γὰρ πυργηδον ἀρηρότες, ἧπτε πέτρῃ
ηλίβατος μεγάλη, πολυῆς ἀλὸς ἐγγὺς ἑωύσα,
ἡ τε μένει λιγέων ἀνέμων λαυψηρὰ κέλευθα
κύματα τε τροφόεντα, τὰ τε προσερεύγεται αὐτήν.
ὡς Δαναὸι Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.

αὐτάρ δ’ ὑμπόμενος τυρὶ πάντοθεν ἐνθυρ’ ὀμίληφ,
ἐν δ’ ἐπεσ’, ὡς ὅτε κῦμα θυγ ἐν νη πέσηνον
λάβρον ὑπὸ νεφέων ἀνεμοτρεφές. ἡ δ’ τε πᾶσα
ἀχνὴ ὑπεκρύφθη, ἀνέμων δὲ δεινὸς ἀητὴ
ἰστὶφ’ ἐμβρέμεται, τρομεόουσι δὲ τε φρένα ναῦται
deidiotés: τυτθόν γὰρ ὑπὲκ θαρατόοιο φέρονται.
ὡς ἐδαιεῖτο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

αὐτάρ δ’ ἡ γ’ ὃς τε λέων ὅλοοφρὼν βουσὶν ἐπελθὼν,
αὶ ρά τ’ ἐν εἰμαμνῆ ἐλεοὶ μεγάλου νέμονται
μυρίαι, ἐν δὲ τῆς νομεὺς οὐ τὸν σάφα εἰδὼς
θηρὶ μαχέσασθαι ἐλίκος βοῦς ἀμφὶ φονῆσω.
ἡ τοι δ’ μὲν πρώγησι καὶ ἱστατίησι βοσσίου
αιὲν ὀμοῦ στιχάει, δ’ δέ τ’ ἐν μέσοφοι σῶροῦς

631. τροφόεντα τ’, 'swollen' (τρέφω). The word also occurs as a variant reading, γ 290.
626. ἐπερέφθη comp. τ’, 'break foaming against' (ἐπός and ἐρεβομαι, 'belch').
637. ἄμβρωστα comp. τ’, 'roars in' (ἐν and βρέμεται, B 210).
HOMER'S ILIAD

βοῦν ἐδει, αἰ δὲ τε πᾶσαι ὑπέτρεσαν. — ὡς τότ' Ἀχαιοὶ
θεσπεσίως ἐφόβηθεν υφ' Ἐκτορι καὶ Δί πατρὶ
pάντες, ὃ δ' οἶον ἐπεφευ Μυκηναῖον Περιφήνην
Κοπρῆς φίλου νῦν, ὃς Εὐρυσθῆς ἀνακτὸς
ἀγγελίην οἴχυεσκε βίη Ἡρακληέη.

τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος νῦν ἀμείώων
παντοίας ἀρετές, ἥμεν πόδας ἢδε μάχεσθαι,
καὶ νῦν ἐν πρώτοις Μυκηναῖων ἑτέτυκτο.
ὁς ῥὰ τὸθ Ἐκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.

στρεφθεὶς γὰρ μετόπισθεν ἐν ἀστίδος ἀντυγι

πάλτο,

τῆν αὐτὸς φορέσεσκε ποδηνεκέ', ἐρκος ἀκόντων·

τῆς γ' ἐν βλαφθεὶς πέσεν ὑπτίος, ἀμφὶ δὲ πῆλης

σμερ ναλεόν κονάβησε περὶ κροτάφουσι πεσόντος.

'Εκτωρ δ' ὅξυ νόησε, θεῶν δὲ οἱ ἄγχι παρέστη,

στήθει δ' ἐν δόρυ πῆξε. φίλων δέ μιν ἐγγὺς ἑταίρων

κτεῖν', οἳ δ' οὐκ ἐδύναντο καὶ ἀχυμενοὶ περ ἑταίρον

χρασμεῖν· αὐτοὶ γὰρ μᾶλα δείδισαν Ἐκτορα δίον.

THE ACHAEANS, FORCED TO RETIRE BEHIND THEIR SHIPS, ARE

EXHORTED BY NESTOR TO MAKE A STAND.

εἰσωποί δ' ἐγένοντο νεῶν, περὶ δ' ἐσχεθοῦν ἀκραί

νῆες, ὃσι πρωταὶ εἰρύατο· τοῖ δ' ἐπέχυντο.

'Αργείοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη

τῶν πρωτῶν, αὐτοῦ δὲ παρὰ κλισὶς ἤμειν ἀθρόοι,

οὐδὲ κέδασθεν ἀνὰ στρατὸν· ἤσχε γὰρ αἰῶν

καὶ δέος· ἀζηχεῖς γὰρ ὄμοκλεον ἀλλήλους.

Νέστωρ αὖτε μάλιστα Γερήνιος οὕρος Ἄχαιῶν

λίσσεθ' ὑπὲρ τοκέων γοννοῦμεν ἀνδρὰ ἐκαστοῦν·

687. θεσπεσίως †, 'wondrously,' 'mightily' (θεσπέσιος).
653. εἰσώποι †, 'face to face with' (εἰς and ἐπά, accusative, 'face').
"ὡς εἰπὼν ὠφρυνε μένος καὶ θυμὸν ἐκάστον.
τούτι δ' ἀπ' ὀφθαλμῶν νέφος ἄχλυος ὁσεὶ 'Αθήνη
θεσπέσιον· μάλα δὲ σφι φάος γένετ' ἀμφοτέρωθεν,
ημεν πρὸς νηών καὶ ὀμοίων πτολέμιοι.

Εκτορά δ' ἐφράσσαντο βοην ἀγαθὸν καὶ ἐταίρους,
ημεν οσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
ηδ' ὁσοι παρὰ νηώι μάχην ἐμάχοντο θοῦσιν.

οὐδ' ἀρ' ἐτ' Αἰαντι μεγαλότεροι ἤνδαιν πνημὸ
ἐστάμεν, ἐνθα περ ἄλλοι ἀφέστασαν ὑπὲς 'Αχαιῶν.

ἀλλ' ὁ γε νηών Ἰκρὶ ἐπάχετο μακρὰ βυβάσθων,
νόμα δὲ ξυστὸν μέγα ναύμαχον εἰ παλάμησον,
κολλητὸν βλήτροις, δυσκοιλιοσίπην.

ὡς δ' ὁτ' ἀνήρ ἰπποις κελητίζειν εὖ εἰδώς,
ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναείρεται ἰπποὺς,
σεύς ἐκ πεδίου μέγα προτὶ ἀστυ δίηται
λαοφόρου καθ' ὄδων· πολεῖς τε ἐ ἡθήσαντο
ἀνέρες ἤδε γυναίκες. δ' δ' ἐμπεδόν ἀσφαλὲς ἀἰεί."

678. βλήτροις †, ‘ferrules’ or ‘bands’ to hold together the sections
of the long pike.

679. καλήτεροι †, 'to ride' (κάλης, 'race-horse').

680. συν-αδρεται comp. †, aorist subjunctive, ‘has hitched together.’

682. λαοφόρον †, ‘people-bearing,’ ‘public’ (λαὸς and φέρω).
θρόνων ἀλλοι· ἐπὶ ἀλλον ἀμείβεται, οἷς δὲ πέτονται· ἡς Αἰας ἔπι πολλὰ θοάων ικρια νηῶν
φοίηα μακρά βιβάς, φωνὴ δὲ οἱ αἰθέρ᾽ ικανεν.
αἰεὶ δὲ σμερδύνων θοάων Δαναοίς κέλευεν
νησιὶ τε καὶ κλισίσατιν ἀμυνέμεν. οὔδὲ μὲν Ἐκτωρ
μύμνεν ἐνὶ Τρώων ὁμάδω πύκα θυρηκτάων· ἀλλ᾽ ἂς τ᾽ ὁμώθων πετενάων αἰετὸς αἰθῶν
ἐθνος ἐφορμάται, ποταμὸν πάρα βοσκομενάων,
χηνῶν ἡ γεράνων ἡ κύκων δουλοχοδείρων,
ὡς Ἐκτωρ ἰθὺσε νεὸς κυανοπρόφορον
ἀντίος αἴξας. τὸν δὲ Ζεὺς ὅσεν ὅποιον
μερὶ μάλα μεγάλη, ὁπρεν δὲ λαὸν ἄμ᾽ αὐτῷ.

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

αὐτὴς δὲ δρμεῖα μάχη παρὰ νησιῶν ἐτύχθη.

709. ἀκαδας †, accusative plural, 'dartings,' 'whirrings' (ἄσσων. Cf.
πολυάκως, A 185).
ἀλλ' οί γ' ἐγγύθεν ἱστάμενοι, ἐνα θυμὸν ἔχοντες, ὁξέσι δὴ τελέσσοι καὶ ἀξίωσι μάχοντο καὶ ἔφεσιν μεγάλοις καὶ ἔγχεσιν ἀμφιγύοσιν. πολλ' ἥ δὲ φάσγανα καλὰ μελάνθετα καπτήνετα, ἀλλὰ μὲν ἐκ χειρῶν χαμάδις πέσον, ἀλλὰ δ' ἀπ' ὠμῶν ἀνδρῶν μαρναμένων. τρεῖς δ' αἰματί γαία μέλαινα. "Εκτὸρ δὲ προμηθθεὶς ἐπεὶ λάβεν, οὐ τι μεθεὶ αὐθαναστὸν μετὰ χερσίν ἔχων, Τρωοὶ δὲ κέλευεν. "οἰστε πῦρ, ἀμά δ' αὐτοὶ ἀναλέες ὀρνυ' αὐτήν. νῦν ἠμῶν πάντων Ζεὺς ἄξιον ἡμὰρ ἐδωκεν, νῆας ἐλεῖν, αἱ δεῦρο θεῶν ἀέκητι μολούσαι ἠμῶν πῆματα πολλὰ θέσαν, κακότητι γερόντων, οἱ μὲν ἐθέλουτα μάχεσθαι ἐπὶ προμήθησε νέεσσιν αὐτὸν τ' ἱσχυασέκον ἐρημύνοντο τε λαόν. ἀλλ' εἰ δὴ ἡ τότε βλάπτε φρένας εὐφύεστα Ζεὺς ἠμετέρας, νῦν αὐτοῦς ἐποτρύνει καὶ ἀνώγει."

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

ὅς ἐφαθ', οἱ δ' ἄρα μᾶλλον ἐπ' Ἀργετοσκοτον ὀρονσαν. Αἰας δ' οὐκέτ' ἐμμυνε — βιάζετο, γὰρ βελέεσσιν —, ἀλλ' ἀνεχάζετο τυθὸν, οἰδίμενὸς θανεοισθαί, θρήνων ἐφ' ἐπταπόδην, λίπε δ' ἱκρια νηός εύτις. ἐνθ' ἄρ' δ' γ' ἐστίκει δεδοκημένος, ἐγχεί δ' αἰεὶ Τρώας ἄμυνε νεών, ὅς τις φέροι ἀκάματον πῦρ. αἰεὶ δὲ σμερδνὸν βοαῶν Δαναοῖσι κέλευεν.

713. μαλανθέτα, 'black-bound' (μέλας and θέω, 'bind'); with black hilts.
716. προμηθθεὶς, in effect a genitive of προμή, 'stern.'
717. αὐθαναστὸν, the decorated 'knob' that terminated the high curving stern of the Homeric ship. See I 241.
729. ἐπταπόδην, adjective (ἐπτά and νόος).
730. δεδοκημένος, 'watching.'
“ὡς φίλοι, ἦρωες Δαναοὶ, θεράποντες Ἄρησος,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούρδος ἄλκησ.
ἡ τινας φαμέν εἶναι ἀοσσητῆρας ὀπίσω;
ἡ τι τεῖχος ἀρείων, ὦ κ’ ἄνδρασι λουγόν ἀμύναμ;
οὐ μέν τις σχεδὸν ἔστι πόλεις πύργοις ἀραβαία,
ἡ κ’ ἀπακμαναίμεσθ’ ἐπεραλκέα δὴμον ἔχοντες.
ἀλλ’ ἐν γὰρ Τρώων πεδίῳ πύκνα θυρηκτάνῳ
πόντῳ κεκλιμένῳ έκάς ημέθα πατρίδος αἰής.
τῷ ἐν χερσὶ φάος, οὐ μελιχή πολέμουο.”

ἡ, καὶ μαμάων ἐφες ἐγχεὶ ὀξυάτι.

ὁς τις δὲ Τρώων κούλης ἐπὶ νησὶ φέροιτο
σὺν πυρὶ κῆλείῳ χάριν Ἕκτορος ὀτρύναντος,
τὸν δ’ Αἰας οὕταςκε δεδεγμένος ἐγχεῖ μακρᾷ.

δώδεκα δὲ προπάροιθε νεὼν αὐτοκηθοῦν οὕτα.

741. μελιχή †, ‘mildness’ (μελίχος. Cf. Z 348, etc.).
744. κηλεύ † = κηλέω (καίλεσ, aorist infinitive κηλεύ, ‘burn’).
ΙΔΙΑΔΩΣ Π

ΠΑΤΡΟΚΛΕΙΑ

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

"Ως οἴ μὲν περὶ νῆσος εὐσεβελμοιο μάχοντο.
Πάτροκλος δ’ Ἀχιλῆ θαρύστατο πομένιοι λαῶν
dάκρυα θερμὰ χέων ὅσ τε κρήνη μελάνυδρος,
ἡ τε κατ’ αἰγίλιπος πέτρης δυνοφέρον χέει ὕδωρ.
τὸν δὲ ἵδων φίκευρε ποδάρκης δίος Ἀχιλλεύς,
καὶ μν φωνήσας ἐπεα πτερόεντα προσηνύδα:

"τίπτε δέδακρυσας, Πατρόκλεες, ἥνε κούρη,
νηθὴς, ἡ θ’ ἀμα μητρὶ θέουσ’ ἀνέλεσθαι ἀνόγει
eἰανοῦ ἀπομένη, καὶ τ’ ἐσσυμένην κατερύκει,
δακρυόεσσα δὲ μν ποποδέρκεται, ὦρα ἀνέληται.
τῇ ἴκελος, Πάτροκλε, τέρεω κατὰ δάκρυον εἶβεις.

ἡ τι Μυρμιδόνεσσι πυρανύσκεαι ἢ ἐμοὶ αὐτῷ;
ἡ τω’ ἀγγελίην Φθίης ἐξ ἐκλυεσ ὀῖος;
ζωεί μὰν ἐτὶ φασὶ Μενοίτιον Ἀκτορος νῦν,
ζωεί δ’ Αιακίδης Πηλεύς μετὰ Μυρμιδόνεσσιν,

των κὲ μᾶλ’ ἁμφατέρων ἀκαχούμεθα τεθηητῶν,
ἡ σῶ γ’ Ἀργείων ὀλοφύρεα, ὡς οἴκοντα

νησίν ἐπὶ γλαφυρῆς ὑπερβασίης ἐνεκα σφῆς;
ἐξαίδα, μὴ κεῖθε νῶς, ἵνα εἴδομεν ἄμφω."

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...
τειρόμενοι· ὀλίγη δὲ τ’ ἀνάπτυχοις πολέμοιοι.

μέια δὲ κ’ ἀκμῆτες κεκμητάς ἄνδρας ἀντὶ

ἀσαμεν προτὶ ἄστυ νεῶν ἄπο καὶ κλισίαων.”

ἀς φάτο λισσόμενος μέγα νήπιος· ἥ γὰρ ἐμελλεν

οὐ αὐτῷ θάνατον 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’ ὠχθήσας προσέφη πόδας ὥκες Ἀχιλλεύς·

“ἂ μοι, διογενὲς Πατρόκλεες, οἰον ἔσπερης.

οὔτε θεοπροπής ἐμπάλωμαι ἢν τινα οἴδα,

οὔτε τί μοι πάρ Ζηνὸς ἐπέφραδε πόνων μῆτηρ·

ἀλλὰ τὸ δ’ αἰών ἄχος κραδίην καὶ θυμὸν ἰκάνει,

ὀπότε δὴ τὸν ὅμοιον ἀνήρ ἔθελησιν ἀμέρσαι

καὶ γέρας ἄψ ἀφελέσθαι, δ’ τε κράτει προβεβήκῃ.

αἰῶν ἄχος τὸ μοι ἐστιν, ἐπεὶ πάθον ἀλγεα θυμῷ·

κούρην, ἢν ἀρα μοι γέρας ἐξελον ὕπε Ἀχαίοιν,

δουρὶ δ’ ἐμῷ κτεάτισσαι πόλιν εὐτείχεα πέρσας,

τὴν ἄψ ἐκ χειρῶν ἐλεω κρείων Ἀγαμέμνων

Ἀτρείδης, ὡς εἰ τῷ ἀλίμητον μετανάστην.

ἀλλὰ τὰ μὲν προτετύχθαι εάσομεν· οὐδ’ ἀρα πως ἢν

ἀσπερχὸς κεχολῶσθαι ἐνὶ φρεσίν’ — ἢ τοι ἔφη γε

οὐ πρὶν μηνυθὼν καταπαυσέμεν, ἀλλ’ ὅποτ’ ἄν δὴ

νῆς εἰς αὐτὴν ἀφίκηται αὐτὴ τε πτόλεμος τε —.

τὸν δ’ ὀμοῦν μὲν ἐμὰ κλυτὰ τεύχεια δύθι,

ἀρχε δὲ Μυρμιδόνεσσοι φιλοπολέμοις μάχεσθαι,

ἐι δὴ κνάγειν Τρώων νέφος ἀμφιβέβηκεν

νυσίν ἐπικρατέως, οἱ δὲ ῶγαμίν χαλάσοντος

κεκλιάται, χώρης ὀλίγην ἐτὶ μοῦραν ἔχοντες,

Ἀργεῖον· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν

θάρσουνος, οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον
ἐγγύθι λαμπομένης. τάχα κεν φεύγοντες ἐναύλουσ
πλήσειαν νεκών, εἰ μοι κρείων Ἀγαμέμνων
ήτια εἰδεῖν. νῦν δὲ στρατὸν ἀμφιμάχονται.
οὐ γὰρ θυσία χιλίες ἄνω τοῦ καύσιον αὐθήσαντος
ἐχθρῆς ἐκ κεφαλῆς. ἀλλ᾽ Ἐκτορος ἀνδροφόνου
Τρώσι κελεύστως περιάγνυται, οἱ δ᾽ ἀλαλητῷ
πάν πεδίον κατέχοντι, μάχῃ νικῶντες Ἀχαίος.
ἀλλὰ καὶ ὦς, Πάτροκλε, νεῶν ἀπὸ λογὸν ἀμύνων
ἐμπεσ᾽ ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένου
νῆας ἐνυπηρήσωσι, φίλοι δ᾽ ἀπὸ νόστον ἔλωνται.

“πείθεο δ᾽, ὦς τοῦ ἑγὼ μύθον τέλος ἐν φρεσὶ θείῳ,
ὅς ἂν μοι τιμὴν μεγάλην καὶ κόσον ἄρηι
πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κοῦρην
ἀψ ἀπονάσσοσιν, πότι δ᾽ ἀγλαὰ δῶρα πόρωσιν.
ἐκ νηῶν ἔλασσας οὖν πάλιν. εἰ δὲ κεν αὖ τοι
δώρι κόσον ἀρέσθαι ἑρίγοντος πόσις Ἡρῆς,
μη σύ γ᾽ ἀνευθεν ἐμεῖο λιλαιέσθαι πολεμίζειν
Τρώσι φιλοπολέμουσιν — ἀτιμότερον δὲ με θή-
σεις —
μηδ᾽ ἐπαγαλλόμενος πολέμῳ καὶ δὴιστήτι,
Τρώας ἐναρόμενοι, προτὶ Ἰλιὼν ἡγεμονεύειν,
μὴ τις ἀπ᾽ Οὐλύμπου θεῶν αἰειγενετάων
ἐμβηγ. μᾶλα τοὺς γε φιλεῖ ἐκάργης Ἀπόλλων.
ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὶν φῶς ἐν νῆσσων
θῆς, τοὺς δὲ τ᾽ ἐὰν πεδίον κατὰ δηραίασθαι.
THE DEEDS OF PATROCLUS 127

[ai yap, Zeu te pater kai 'Atheiai kai 'Apollo, 
mute tie oin Tryon thanaton fyo osoi easin 
mute tie 'Chicago, oun 6' ekdymen olebron, 
orph oin Tryoios iera krdeuma lymen.
]

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

As oin mene touista proz allelous anergeun.
Ajax s' ouketo emmne. biaze to yap bellesw
Dama mune Zno tos te voso kai Tryes anvino
Balvonte. dein de peri kratafouai faeini
Tilke balvomevi kanaxin exe, ballate s' aie
Kap falare euptoein. s' s' aristeron xwron ekamven
Empebon aiex xwra sako ailo.
u de dunanto
Amy auti telemixia ereidon te bellesw.
Aiel s' argalew exe aostmati, kado de o idrois
Pantodeb ek melon polis epeev, oude phe eixe
Amyneusw. pantey de kakon kakei esthnikto.
Esteye niv. mois. Mousoi 'Olymioi dama esthouai
Oppwos de proteun puv empeze vnoiin 'Achion.
'Ektwv Aiaiotes dorn meilinon aghv parastas
Tilxe' adri megale, aichmhes parak kavlon opinthe
Antikr 6' aptaraxi. to men Telamowios Aias
Pil' autews en xeiros kolon dorn, tille 6' ap' autou
Aichm ilekanei xamadie bomebipe pesousa.
Gnv 6' Aias kata thymo amymona rignsen te
Erha theou, o ra pagnh maichis ep'i miade keirev
Zeus ivaeremaetis, Tryesw de boiletov nikhv.

106. filaf (a) †, metal 'bosses' or 'disks' on the helmet. See Introduction, 83.
117. kalon †, 'docked,' 'headless.'
ACHILLES, SEEING THE ADVANCE OF THE FIRE, URGES PATROCLUS
FORTH. THE ARMING OF THE HERO AND THE HARNESING OF
HIS FAMOUS STEEDS, LOANED BY ACHILLES.

"όρσεο, διογενεῖς Πατρόκλεες, ἵπποκέλευθε·
λεύσσω δὴ παρὰ νυσὶ πυρὸς δηίσω ιωὴν.
μὴ δὴ νῆσα ἐλωσὶ καὶ οὐκέτι φυκτὰ πέλωνται·
δύσεο τεῦχεα θάσσουν, ἐγὼ δὲ κε λαὸν ἄγείρω."

ὡς φάτο· Πάτροκλος δὲ κορύσσετο νῦροπι χαλκῷ.
κυμῆδας μὲν πρώτα περὶ κυνήμησιν ἔθηκεν
καλάς, ἀργυρείουσιν ἐπισφυρίους ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στῆθεσσιν ἐδυνεν
ποικίλον ἀστερόειντα ποδῶκεος Αἰακίδαιο.
ἀμφὶ δὲ ἀρ᾽ ωμοίων βάλετο ξίφος ἀργυρόηλον
χάλκεουν, αὐτὰρ ἐπείτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δὲ ἐπ᾽ ἱφθίμῳ κυνῆσιν ἐὐτυκτον ἔθηκεν
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἐνενεν.
ἐίλετο δὲ ἄλκυμα δούρε, τά οἱ παλάμηθην ἀρήρει.
ἐγχοσ δὲ σοῦ ἔλεγ᾽ οἶοιν ἀμύμονος Αἰακίδαιο,
βριθύ μέγα στιβαρόν· τὸ μὲν οὐ δύναν' ἄλλος Ἀχαιῶν
πάλλειν, ἄλλα μὲν οἶος ἐπίστατο πῆλαυ Ἀχιλλεύς
Πηλιάδα μελήνη, τὴν πατρὶ φίλῳ τάμε Χείρων
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρῴσσων.
ἵππους δὲ Αὐτομέδωνθα ϑῶος ξευγνύμεν ἄνωγεν,
τὸν μετ᾽ Ἀχιλλῇ ῥηξήνορα τίς μάλιστα,
pιστότατος δὲ οἱ ἐσκε μάχῃ ἐμὶ μεῦναι ὁμοκλήν.
τῷ δὲ καὶ Αὐτομέδων ὑπαγε ξυγὸν ὁκέας ἵππους
THE DEEDS OF PATROCLUS

Ἀνθίνου καὶ Βαλίου, τῶν ἀμα πνοῆσι πατέσθην, τούς ἔτεκε Ζεύγραφ ἀνέμω ἀρτνία Ποδάργη, 
βοσκομένη λεμὼν παρὰ ρόν Ωκεανοῖο.
ἐν δὲ παρηορίσθην ἀμύμωνα Πήδασον ἵει,
τὸν ρά ποτ όν Ηητίων ἀλλὸν πόλυν ἡγαγ' Ἀχιλλεὺς,
ὅς καὶ θυητὸς ἔων ἐπεθ ἱπποῖς ἄθανάτωσιν.

THE MYRMIDONS ARE ARMED.

Μυρμιδόνας δ’ ἀρ’ ἐποιχόμενος θάρηξεν Ἀχιλλεὺς
πάντη ἀνὰ κλισίας σὺν τεύχεσιν. οὗ δὲ λύκοι ὃς
ἀμοφάγοι, τοῖς τε πέρι φρεσὶν ἀπιτεσ ἀλκή,
οἵ τ’ ἐλαφον κεραίν μέγαν οὐρει δημώταις
δαπτουσιν. πᾶσιν δὲ παρήμει αἰματι φουά
καὶ τ’ ἄγεληδον ἵασιν ἀπὸ κρῆς μελανύδρου
λάφοντες γλώσσουσιν ἁραίσιν μέλαν ὕδωρ
ἀκρον, ἐρευγόμενα φόνον αἰματος. ἐν δὲ τε θυμὸς
στήσειν ἄρτομος ἐστι, περιστενέπαι δὲ τε γαστήρ,
τοῖς Μυρμιδόνων ἢγετοις ἔδε μεδοντες
ἀμφ’ ἄγαθον θεράπωται ποδώκεοι Λακίδαο
ῥῶντι. ἐν δ’ ἀρα τοῖς αἰψίους ιστατ’ Ἀχιλλεὺς
ἀτρύνων ἱπποίς τε καὶ ἀνέρας ἀσπιδίωτας.

ACHILLES HIMSELF EXHORTS THEM TO BATTLE.

αὐτὰρ ἐπεὶ δὴ πάντας ἄμι ἁγεμόνεσιν Ἀχιλλεὺς
στήσεν ἐν κρῶς, κρατήρων δ’ ἐπὶ κύδθον ἐτέλλεν.

“Μυρμιδόνες, μὴ τῖς μοι ἀπειλάνων λελαθέσθω,
ἀς ἐπὶ νησὶ θοησὶν ἀπειλεῖτε Τρόισσων

159. φωνά †, ‘red’ (cf. δαφνός, B 308).
160. ἀγαλθὸν †, ‘in packs’ (cf. ἀγελήφι, B 480).
161. λάφοντες †, ‘to lap.’
162. περιστενέπαι comp. †, ‘is stuffed full’ (literally ‘is cramped all around’; cf. στειβωστο, Ἐ 34, ‘were crowded,’ and Attic στεῖβω, ‘narrow’).
πάντω ὑπὸ μηνιθμόν, καὶ μ’ ἤτιάεσθε ἐκαστος·
’schétpie Πελέος νιει, χόλω ἀρα σ’ ἐτρεφε μήτηρ,
νηλείας, δι’ παρὰ νησοὶ ἐνεις ἀεκοντα ἐταῖρους.
οἰκας ἐπὶ πωλ νησοὶ νεώρθηα ποντικόρομοιν
αὑτοις, ἐπεὶ ὅτι τοι ὁδε κακὸς ἄλος ἐμπέσε θυμῖ.
ταῦτα μ’ ἀγειρομενοι θαμ’ ἐβάζετε· νῦν δὲ πέφανται
φιλόπιδοι μέγα ἔργων, ἐς το πρὶν γ’ ἐράεσθε.
ἐνθα μ’ ἀλκιμον ὁτορ ἐχων Τράτισσι μακέσθωθ.”

ἀς εἶπων ὀπρευνε μένος καὶ θυμὸν ἐκάστουν.
μᾶλλον δὲ στίχες ἀλθεὶ, ἐπεὶ βασιλῆς ἀκονταν.
ἀς δ’ ὅτε τοίχον ἀνήρ ἀράρη πυκνοίσι λιθοῦσιν
δώματος υἱηλοίο, βίας ἀρέμων ἀλειών,
ἀς ἀραρον κρυβαὶς τε καὶ ἀσπίδες ὀμβαλόεσται.
ἀσπὶς ἄρ’ ἀσπὶδ’ ἐρείδε, κόρυς κόρν, ἀνέρα δ’ ἀνήρ.
ψανον δ’ ἵπποκομοι κρυβαὶς λαμπροῦσι φάλαισιν
νευρῶν· ἀς πυκνοὶ ἐφέστασαν ἀλλήλουσιν.
πάντων δὲ προπάροιθε δυ’ ἀνέρε θυρήσασον,
Πάτροκλός τε καὶ Αὐτομέδων, ἕνα θυμὸν ἐχοντες,
πρόσθεν Μυρμιδόνων πολεμῳζεμεν.

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

αὐτὰρ Ἀχιλλεύς

βὴ ὅ’ ἴμεν ἐς κλισὴν, χηλοῦ δ’ ἀπ’ τῶμ’ ἄνεφγεν
καλῆς δαιδαλῆς, τὴν οἱ Θέτις ἀργυρόπεξα
θῆκ’ ἐπὶ νησός ἀγεσθαι, εὖ πλήσασα χιτῶνων
χλαμάων τ’ ἀνεμοσκεπέων οὐλῶν τε ταπήτων:
ἐνθα δὲ οἱ δέπας ἐσκε τετυμμένων, οὔδε τὸς ἄλλος
οὔτ’ ἀνδρῶν πίνεσκεν ἀπ’ αὐτοῦ αἴθεστα οἶνον,

224. ἀνεμοσκεπέων †, “sheltering from the wind” (ἀνεμος and σκέπας, a
‘shelter’).
οὔτε τέω σπένδεσκέ θεών, ὅτι μὴ Διί πατρί.

πρὸτον, ἐπείτα δ' ἐνῷ ὕδατος καλὴσθαι ῥοῆσιν,

πτώσει. οὖσας ἄνω χεῖρας, ἀφύσατο δ' αἰθοπα οἶνον.

εὐχέτ' ἐπείτα στὰς μέσω ἐρκεί, λείβε δὲ οἶνον

οὕρανον εἰς ἄνιδον — Δία δ' οὐ λάθε τερπικέρανον

Ζεὺς ἀνὰ Δωδώναις Πελασγίκης, πηλόθι ναίων,

Δωδώνης μεδεων δυσχειμέρον — ἀμφί δὲ Σέλλοι,

σωι ναίους ὑποθῆται ἀνυπτόπως χαμαευνάι —

ἡμεν δὴ ποτ' ἐμον ἐπος ἐκλαυς εὐξαμένοισ,

τίμησας μὲν ἐμέ, μέγα δ' ἔδρα λαὸν Ἀχαϊῶν.

ἡδ' ἐτι καὶ νῦν μοι τὸδ' ἐπικρήνον ἐέλωρ.

αὐτὸς μὲν γὰρ ἐγὼ μενεὼ νηὼν ἐν ἀγωνί

ἄλλ' ἑταρὸν πέμπω τολέσων μετὰ Μυρμιδόνεσων

μάρνασθαι τῶ κύδος ἀμα προς οὐρύσατα Ζεῦ,

θάρσουν δέ οἱ ἦτορ ἐνὶ φρεσκιν, ἀφρα καὶ Ἐκτωρ

ἐισετα, ἡ μα καὶ οίκος ἐπέστηται πολεμίζειν

ἡμέτερος θεράπων, ἡ οἶτος χεῖρες ἀπατοῦ

μαύνουθ', ὅππο τ' ἐγὼ περ ἱω μετὰ μωλον Ἀργος.

αὐτ' ἐπεί κ' ἀπὸ ναυφι μάχην ἐνοπὴν τε δίδιαι,

ἀσκήθης μοι ἐπείτα θοὰς ἐπὶ νῆας ἰκοῖτο

τεῦχει τε ἐν μάτι καὶ ἄγχεμαχος ἐτάρους.

ὡς ἐφατ' εὐχόμενος- τοῦ δ' ἐκλυε μητίται Ζεὺς.

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

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

235. ὑποθῆται †, 'interpreters' of the divine will (ὀπτο and φημ).

ἀνυπτόπως †, 'with unwashed feet' (ἀνυπτος, cf. Z 266, 'unwashed', and τοῖς).

χαμαευνά †, 'sleeping on the ground' (χαμαλ, 'on the ground,' and εὐχ, 'bed').

230

235

245

251

265
οἱ δὲ ἀμα Πατρόκλῳ μεγαλήτορι θωρηχέντες ἐστίχουν, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὀροσάν.

αιτία δὲ σφήκεσσοι ἐσκότες ἐξέχεοντο εἰνοδίοις, οὓς παίδες ἐριδιμάυσαν θοντες

[αἰεὶ κερτομέοντες ὅδω ἐπὶ οἰκί' ἐχουτασ] ἑσπεράζεται

υππάλαιοι, ἑωνὸν δὲ κακῶν πολέσσι τιθείσιν.

τοὺς δὲ εἰ περ πατρ' τίς τε κιῶν ἀνθρώπος ὀδίτης

κινησὶν ἀέκων, οἱ δ' ἄλκτον ἑτορ ἑχουτε

πρόσοχας πᾶς πέτεται καὶ ἀμύνει οἰσι τέκεσσιν.

τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἑχουτε

ἐκ νηῶν ἑχέοντο. Βοὴ δ' ἀσβεστος ὀρώρει.

Πάτροκλος δ' ἐτάρουσιν ἐκέκλετο μακρὸν ἄφασ.

"Μυρμιδόνε, ἔταροι Πηλημάδεω Ἀχιλῆς,

ἀνέρες ἐστε, φίλοι, μνήσασθε δὲ θούρδος ἀλκῆς,

ὡς ἂν Πηλείδην τιμήσομεν, δς μέγ' ἄριστος

Ἀργεῶν παρὰ νηῦι καὶ ἀγχέμαχοι θεράπουντες;

γνφ δὲ καὶ Ἀτρείδης εὐρ' κρείων Ἀγαμέμνων

ἡν ἂτην, ὅ τ' ἄριστον Ἀχιλῶν οὐδὲν ἔτισεν."

260. εἰνοδίος, adjective, 'in the road' (ἐν and ὄδος. Cf. § 38).  

ἐριδιμάυσσων τ' ' vex,' ' irritate' (cf. ἐριζεῖ).
 THE DEEDS OF PATROCLUS 133

πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαινῶ
ἀντικρὺ κατὰ μέσσουν, ὃθι πλείστοι κλονέοντο
νῃ παρὰ πρωμῆι μεγαθύμου Πρωτεσιλάου,
καὶ βάλε Πυραίχην, δὲ Παίονας ἱπποκορυστὰς
ἠγαγεν ἔξ 'Ἀμυδῶνος ἀπ' Ἀξιοῦ εὖρι ρέοντος.
τὸν βάλε δεξίον ὁμον: δ' ὑπίτος ἐν κονίσσων
κάππεσεν οἰμώξας, ἐτάροι δὲ μιν ἀμφὶ φόβηθεν
Παίονες: ἐν γὰρ Πάτροκλος φόβον ἦκεν ἀπασιν
ἡγεμόνα κτείνας, δὲ ἀριστεύσκε μάχεσθαι.
ἐκ νηῶν δ' ἐλάσσεν, κατὰ δ' ἐσβεσεν αἰθόμενον πῦρ.
ημβαὴς δ' ἀρα νῆσι λίπτε, αὐτόθι. τοῦ δ' ἐφόβηθεν
Τρώες θεσπεσίω ὅμαδι, Δαναοὶ δ' ἐπέγυντο
νῆσα ἀνὰ γλαφυρᾶς: ὅμαδος δ' ἀλίαστος ἐτύχθη.
ὡς δ' ὁ ἄφι υἱηῆς κορυφῆς ὀρεος μεγάλοιο
κυνῆῃ πυκνῶν νεφέλην στεροπηγερέτα Ζεύς,

294. ἡμβαὴς, 'half-burnt' (ἡμι- and δαίω, 'burn').
298. στεροπηγερέτα, nominative, 'gatherer of lightning' or 'waker of lightning' (στεροπό and ἄγειρω, 'gather,' or ἄγειρω, 'wake'; cf. ἀστεροπηγερέτα, Λ 609).
SARPEDON, THE ALLY OF THE TROJANS, RALLIES HIS LYCIOUS AND ENGAGES WITH PATROCLUS.

"Εκ τ' ἐφανεν πᾶσαι σκοπιαὶ καὶ πρῶνες ἀκρι
cαι νάται, οὐρανόθεν δὲ ὑπερράγη ἂσπετος αἰθήρ,
ὡς Δαναι ιχνῶν μὲν ἀπωσάμενοι δῆμον πυρ
τυθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνετ' ἐρώη.
οὐ γάρ πώ τι Τρῶς ἀρημφίλων ὕπ' Ἀχαιῶν
προτροπάδην φοβέοντο μελαινῶν ἀπὸ ηνῶν,
ἀλλ' ἐτ' ἀρ' ἀνθίσταντο, νεῶν δ' ὑψικον ἀνάγκη.

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

τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάις ἀγκυλομῆτεως,
Ἡρην δὲ προσέειπε κασιγνήτην ἄλοχον τε·
"ὡ μοι ἐγών, ὃ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν
μοῖρ' ὑπὸ Πατρόκλου Μενοιτιάδαο δαμήναι.

804. προτροπάδην ἃ 'headlong' (πρό and τρέπω).
419. ἀμιτροχιτωνας 'unbelted.' The Lycians, unlike other Homeric
nations, seem to have worn the χιμών alone, without the μῆρη. On the
latter see Introduction, 32.
δειχθά δέ μοι κραδή μέμονε φρεσίν ὁρμαίνοντι,
ή μν ζων ἕοντα μάχῆς ἀπὸ δακρυνόεσσης
θεῶν ἀναρτάξας Λυκίης ἐν πίονι δήμῳ,
ή ἣδη ὑπὸ χερσὶ Μενοιτίαδαο δαμάσσω.

τὸν δ’ ἑμεῖβετ’ ἐπείτα βωῖτις πότινα Ἡρη.
“αἰνότατε Κρονίδη, ποιον τὸν μῦθον ἐείπες;
ἄνδρα θητὸν ἕοντα, πάλαι πεπρωμένον αἰσθ.
ἀψ ἐθέλεις θανάτου δυσηχέος ἐσ ἀναλύσαι;
ἐρότ’ ἀτὰρ οὐ τοι πάντες ἐπανέρωμεν θεοὶ ἄλλοι.
ἄλλο δέ τοι ἔρεω, συ δ’ ἐν φρεσὶ βάλλειν σήσιν·
αἰ κε ᾿ζῶν πέμψῃς Σαρπηδόνα ὄνδε δόμονδε,
φράζεο, μὴ τις ἐπείτα θεῶν ἐθέλησι καὶ ἄλλος
πέμπειν ὅν φίλον υίὸν ἀπὸ κρατερῆς ύσμινης.
πολλοὶ γὰρ περὶ ἀστυ μέγα Πριάμου μάχοντα
νιέτε ἄθανάτων· τῶιν κῶτον αἰνον ἐνῆσεις.
ἄλλ’ εἰ τοι φίλος ἐστί, τεδ’ δ’ ὀλοφύρεται ἥτορ,
ἡ τοι μέν μν ἔασον ἐν’ κρατηρῆ ύσμινῃ
χέρος ὑπὸ Πατρόκλοιο Μενοιτίαδαο δαμήναι.
αὐτὰρ ἐπεί δῆ τὸν γε λίπη ψυχῆ τε καὶ αἰών,
πέμπειν μν Θανάτον τε φέρειν καὶ ἤδυμον ῾Ὑπον,
εἰς ὃ κε δῆ Λυκίης εὐρείης δῆμον ἕκωτα.
ἐνθα ἐ ταρχύσοντι κασίγνητοι τε ἕται τε
tύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.”

ἀς ἐφατ’, οὐδ’ ἀπίθησε πατήρ ἄνδρων τε θεῶν τε
ἀιματοέσσας δὲ ψιάδας κατέχευεν ἐραζῆ.
παιδὰ φίλον τιμῶν, τὸν οἱ Πατρόκλος ἐμέλλεν
φθίσειν ἐν Τροίῃ ἐρυβώλακα, τηλῳ πάτρης.

459. ψιάδας ῥ, ’drops,’ as of dew.
FIRST THE CHARIOTEER THRASYMELEUS AND THEN SARPEDON HIMSELF FALL UNDER THE SPEAR OF PATROCLUS.

οἱ δ’ ὅτε δὴ σχεδὸν ἤσαν ἐπ’ ἀλλήλοισιν ἱόντες, ἐνθ’ ἦ τοι Πατρόκλος ἀγακλειτῶν Θρασύμηλον, ὅς ἦν θεράπων Σαρπηδόνος ἦν ἄνακτος, τὸν βάλε νεὶαραν κατὰ γαστέρα, λύσε δὲ γυῖα. 465 Σαρπηδῶν δ’ αὐτοῦ μὲν ἀπῆμβροτε δουρὶ φαεινῷ δεύτερος ὀρμηθεῖς, δ’ ἐς Πήδασον οὕτασεν ἵππον ἐγχεῖ δεξιὸν ὃμον· δ’ ἐβραχεῖ θυμὸν αἰσθῶν, καὶ δ’ ἑπεσ’ ἐν κοινίσι μακῶν, ἀπὸ δ’ ἔπτατο θυμός. τῷ δὲ διαστήματι, κρίκε δὲ ξυγόν, ἤνια δὲ σφιν σύγχυτε, ἔπει δ’ ἱεῖ τορόποις ἐν κοινίσιν. τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὐρετό τέκμωρ· οπασσάμενος ταυνῆκες ἄσφαλεος παχέος παρὰ μηροῦ, ἀίζας ἀπέκοψε παρήροιν, οὐδ’ ἐμάτησεν· τῷ δ’ ἰδινηθήτην, ἐν δὲ ρυτήρι θάναυθεν.

τῷ δ’ αὐτίς συνίτην ἐρίδος πέρι θυμοβόρου. ἐνθ’ ἄδων Σαρπηδῶν μὲν ἀπῆμβροτε δουρὶ φαεινῷ. Πατρόκλου δ’ ὑπὲρ ὃμον ἀριστερὸν ἦλυθ άκωκή ἐγχεος, οὐδ’ ἐβαλ’ αὐτόν. δ’ ὑστερος ἅρνυτο χαλκῷ Πατρόκλου· τοῦ δ’ οὐχ ἁλιον βέλος ἐκφυγε χειρός, 480 ἀλλ’ ἐβαλ’, ἐνθ’ ἀρα τε φρένες ἐρχαται ἀμφ’ ἀδινὸν κηρ. ἡρπει δ’, ὅτε τε τις δρῦς ἦριπεν ἢ ἀχερώς ἦ’ πίτυς βλωθρή, τῆν τ’ οὔρει τέκτονες ἄνδρες ἐξέταμον πελέκεσσι νεύκησι νήμον εἰναι· ὃς δ’ πρόσθ’ ἵπποι καὶ δύρῳ κεῖτο ταυνυθεῖς, 485 βεβρυχῶς, κόνοις δεδραγμένοις αἰματεῦσης. ἥτε τάυρον ἔπεφυ τε λέων ἀγέληφι μετελθῶν

470. κρίκε τ., 'creaked.'
475. ἑνθ’ τοις, 'reins (ἐπός, 'draw'), special meaning here.
αἰθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν, ὠλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος, ἂς ὑπὸ Πατρόκλῳ Δυκίων ἀγὸς ἀσπιστάων κτεινόμενος μενέανε, φίλον δ’ ὀνόμηνεν ἑταῖρον.

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

“Γλαύκε πέπον, πολεμιστὰ μετ’ ἀνδράσι, νῦν σε μάλα χρή αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστήν· νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θοῦς ἔσσι. πρῶτα μὲν ὄτρυνον Δυκίων ἡγήτορας ἄνδρας πάντῃ ἐποχόμενος Σαρπηδόνος ἄμφι μάχεσθαι. αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῖ πέρι μάρναο χαλκῷ. σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφεῖ καὶ ὀνειδὸς ἔσσομαι ἡματα πάντα διαμπερές, εἰ κέ μ’ Ἀχαῖοι τεῦχεα συλήσωσι νεὼν ἐν ἀγώνι πεσόντα. ἀλλ’ ἔχειο κρατερῶς, ὀτρυνε δὲ λαὸν ἀπαντα.”

ἄς ἄρα μιν εἰπόντα τέλος θανάτου κάλυψεν ὀφθαλμοὺς ρίνας θ’. δ’ δὲ λάξ ἐν στήθεσι βαῖνων ἐκ χρόος ἐλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἐποντο· τοῦ δ’ ἀμα ψυχῆν τε καὶ ἐγχεος ἐξέρυντ’ αἰχμήν. Μυρμιδόνες δ’ αὐτοῦ σχέθον ἵππους φυσιάοντας, ἰεμένους φοβέεσθαί, ἐπεὶ λίπεν ἄρματ’ ἀνάκτων.

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

ὅ’ δ’ ἀρ’ ἀπ’ ὄμουν Σαρπηδόνος ἔντε’ ἑλοντο χάλκεα μαρμαρίοντα· τὰ μὲν κοίλας ἐπὶ νῆς δῶκε φέρειν ἑτάρους Μενοιτίου ἄλκιμος νίος. καὶ τὸτ’ Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεῦς.
"ei δ' ἁγε νῦν, φίλε Φοῖβε, κελαυνεφές αἵμα κάθηρον
ἐλθὼν ἐκ βελέων Σαρπηδώνα, καὶ μιν ἑπείτα
πολλῶν ἀποπρὸ φέρων λοῦσον ποταμὸν ῥόθυν
χρισόν τ' ἀμβροσίῃ, περὶ δ' ἀμβροτα εἰματα ἔσσον. 675
πέμπτε δὲ μιν πομποῖσιν ἀμα κραυνὲοισι φέρεσθαι
Τινῷ καὶ Θανάτῳ διδυμάοσιν, οἱ ρᾶ μιν ἢκα
θήσουσ' ἐν Δυκίης εὐρείης πίονι δήμῳ,
ἐνθα ἐ ταρχύσουσι κασίγνητοι τε ἔται τε
τύμβῳ τε στήλῃ τε τὸ γὰρ γέρας ἐστὶ θανόντων."
678
ὡς ἐφαγ'· οὐδ' ἀρὰ πάτρος ἀνηκούστησεν 'Απόλλων.
βῆ δὲ καὶ Ἰδαιῶν ὥρεων ἐς φύλοτιν αἰνήν,
αὐτίκα δ' ἐκ βελέων Σαρπηδώνα δίον ἀείρας,
pολλῶν ἀποπρὸ φέρων λοῦσεν ποταμὸν ῥόθυν
χρισέν τ' ἀμβροσίῃ, περὶ δ' ἀμβροτα εἰματα ἔσσεν. 680
πέμπτε δὲ μιν πομποῖσιν ἀμα κραυνὺοισι φέρεσθαι
Τινῷ καὶ Θανάτῳ διδυμάοσιν, οἱ ρᾶ μιν ἢκα
κάθεσαν ἐν Δυκίης εὐρείης πίονι δήμῳ.

PATIOCLUS, 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
Τρώας καὶ Δυκίους μετεκίαθε, καὶ μέγ' ἀσθη
νήπιος· εἰ δὲ ἐπος Πηλημάδαο φύλαξεν,
ἡ τ' ἄν ὑπέκφυγε κῆρα κακῆν μέλανος θανάτου.
ἀλλ' αἰεὶ τε Διὸς κρέισων νόος ἥτε περ ἀνδρῶν.
[ὁς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφέιλετο νίκην
ῥηδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.] 685
ὁς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἄνηκεν.
ἐνθα τίνα πρῶτον, τίνα δ' ἤσσατον ἐξενάριξας,
Πατρόκλεις, ὅτε δή σε θεοὶ θανατόνδε κάλεσαν;
"Αδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ "Εχεκλον καὶ Πέριμον Μεγάθην καὶ Εὐστορα καὶ Μελάνυππον,
αὐτὰρ ἔπειτ’ "Ελασον καὶ Μούλιον ἦδε Πυλάρτην.
τοὺς ἔλευν οἱ δ’ ἄλλοι φῦγαδε μνᾶντο ἐκαστοσ.
ἐνθά κεν ὑψίπυλον Τροίην ἔλον ὑλὲς 'Αχαιῶν
Πατρόκλου ὑπὸ χερσί—πέρι πρὸ γὰρ ἐγχεῖ θυεν—,
eἰ μὴ 'Απόλλων Φοῖβος ἐυδήμητον ἐπὶ πύργουν ἐστη, τῷ ὅλῳ φρονέων Ἰτρόσσει δ’ ἄρηγων.
τρις μὲν ἐπ’ ἄγκων βῆ τείχεος ὑψηλόο
Πάτροκλος, τρις δ’ αὐτὸν ἀπεστυφέλεξεν 'Απόλλων
χείρεσ’ ἀθανάτησι φαεινὴν ἀσπίδα νύσσων.
ἂλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι Ιασω,
δεινὰ δ’ ὀμοκλήσας προσεφη ἐκάργερος 'Απόλλων·
"χάεο, διογενεῖς Πατρόκλεες· οὐ νῦ τοι αἰσα
σῷ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἄγερώχων,
οὐδ᾽ ὑπ’ 'Αχιλλῆος, ὃς περ σεό πολλὸν ἀμείων.
ὡς φάτο· Πάτροκλος δ’ ἀνεχάζετο πολλὸν ὀπίσω,
μὴν ἀλευάμενος ἐκατηβόλου 'Απόλλωνος.

THE GOD URGES HECTOR TO SEEK AN ENCOUNTER WITH PATROCLUS.

"Εκτώρ δ’ ἐν Σκαινήσι πύλης ἔχε μῶνυχας ἵππους·
δίς γάρ, ἢ μάχοτο κατὰ κλόνον αἴτις ἐλάσσας
ἡ λαιοῦς ἐς τείχος ὀμοκλήσειεν ἄληναι.
ταῦτ’ ἄρα οἱ φρονέοντι παρύστατο Φοῖβος 'Απόλλων
ἀνέρι εἰσάμενοι αἰζηῷ τε κρατερῷ τε
'Ασίῳ, ὃς μήτρως ἤν Ἕκτορος ἵπποδάμιοι,

713. goes 
†, 'was in doubt.'
THE ENCOUNTER. Hector's Charioteer, Cebriones, is Slain.

δύς εἰπὼν ὁ μὲν αὖτις ἔβηθε ἥδος ἀμ πόνον ἀνδρῶν. Κεβριώνη δ' ἐκέλευσε δαίφρονι φαίδιμος Ἐκτώρ ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων δύσεθ' ὁμιλοῦν ἰὼν, ἐν δὲ κλόνον Ἄργειος ἤκε κακοῦ, Τρώσιν δὲ καὶ Ἐκτορι κύδος ὁπαζεν. Ἐκτώρ δ' ἀλλος μὲν Δαναοὺς ἐὰν οὐδ' ἐνάριζεν, αὐτὰρ δ' Πατρόκλω εἴπετε κρατερῶν υχα ἱπποὺς. Πάτροκλος δ' ἐτέρωθεν ἀφ' ἱππῶν ἀλτο χαμάζε σκαῖῇ ἐγχος ἐχων· ἐτέρηψι δ' λάζετο πέτρον μάρμαρον ὁκρίεντα, τὸν οἴ περὶ χείρ ἐκάλυψεν. ἤκε δ' ἐρεσάμενος — οὐδ' ἰδὴν χάζετο φωτός — οὐδ' ἀλώσε βέλος. βαλέ δ' Ἐκτορος ἤνησα Ἀλβριώνη, νόθον νιὼν ἀγακλής Πριάμου, ἱππῶν ἦν ἐχοντα μετώπων ἡξει λαῖ. ἀμφοτέρας δ' ὀφρύς σύνελεν λίθος, οὐδ' οὶ ἔσχεν ὀστέων, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίσιων αὐτοῦ πρόσθε ποδῶν. δ' δ' ἄρ' ἄρνευτήρι ἐοικώς

728. ἀπαρθήνως comp. †, 'retire from,' 'rest from' (ἀπό and ἐρθώ). Cf. ἐρέα, B 179, ἐραθ, III 803).
κάππεσ' ἀπ' ἐνεργεός δίφρου, λίπε δ' ὡστέα θυμός.
τὸν δ' ἐπικερτομέων προσέφης, Πατρόκλεες ἵππεῖ·
"ὡς πότοι, ἡ μάλ' ἐλαφρός ἀνήρ· ὡς ῥεῖα κυβιστά.
εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόντι γένοιτο,
πολλοὺς ἄν κορέσειν ἀνήρ ὅδε τήθεα διφῶν,
μηδὲς ἀποθρώσκων, εἰ καὶ δυσπέρφελος εἰη·
ὡς νῦν ἐν πεδίω ἐξ ἰππῶν ῥεῖα κυβιστά.
ἡ ρα καὶ ἐν Τρώεσσι κυβιστήρησε ἔασιν."

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

ὡς εἰπὼν ἐπὶ Κεβριώνη ἦρω βεβήκει
οἷς λέοντος ἔχων, ὡς τε σταθμοὺς κερατζων
ἐβλητο πρὸς στήθος, ἐγ' τε μιν ἁλεσεν ἄλκη.
ὡς ἐπὶ Κεβριώνη, Πατρόκλεας, ἄλσο μεμαίω.
"Εκτωρ δ' αὖθ' ἐτέρωθεν ἄφ' ἱππῶν ἁλτο χαμάζε.
τῷ περὶ Κεβριώναο λέοντ' ὡς δηρινθήτην,
ὁ τ' ὀρεος κορυφῆσι περὶ κταμένης ἐλάφου,
ἀμφω πεινάντε, μέγα φρονέοντε μάχασθον.
ὡς περὶ Κεβριώναο δῦω μῆστρας ἀντή,
Πάτροκλός τε Μενοιτάδης καὶ φαίδιμος "Εκτωρ,
ἰεντ' ἀλλῆλων ταμείων χρὸα νηλέι χαλκῷ.
"Εκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβειν, οὐ τι μεθείει.
Πάτροκλός δ' ἐτέρωθεν ἔχεν ποδός. οί δὲ δὴ ἄλλοι
Τρώες καὶ Δαναοὶ σύναγον κρατηρῆν ύσμώνη.
ὡς δ' εὐρός τε νότος τ' ἐρμαίνετον ἀλλῆλουν
οὔρεος ἐν βήσσης βαθέν πελεμίζεμεν ὕλην,

747. τάθεα †, 'oysters.'
748. σαφῶν †, 'seeking,' 'diving after.'
748. δυσπέρφελος †, 'stormy' [πόντος is understood as subject].
φηγόν τε μελήν τε ταυφλοιόν τε κράνειαν, 
αι τε πρὸς ἀλλήλας ἐβαλον ταυνήκεας ὄζουν ἤχῃ θεσπεσίη, πάταγος δὲ τε ἀγνυμέναν·
ὡς Τρώες καὶ 'Αχαίοι ἐπ' ἀλλήλουσι θορόντες δὴν, οὐδ' ἔτεροι μνάντ' ὀλοοῦ φόβοιο.
polla δὲ Κεβριόνην ἄμφ' ὥξεα δούρα πεπήγει 
ιοί τε πτερόντες ἀπὸ νευρήφι θορόντες,
polla δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
μαρναμένων ἄμφ' αὐτόν. δ' δ' ἐν στροφάλιγγι κονίης 
κεῖτο μέγας μεγαλωστί, λελασμένοσ ἰπποσυνάων.

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

οφρα μὲν ἥλιος μέσον οὐρανὸν ἄμφιβεβῆκε,
τόφρα μὰλ' ἀμφοτέρων βέλε' ἡπτετο, πῇπτε δὲ λαὸς:
ἡμος δ' ἥλιος μετενύσσετο βουλυτόνδε,
καὶ τότε δὴ ὅ' ὑπὲρ αἰσαν 'Αχαιοὶ φέρτεροι ἦσαν. 
ἐκ μὲν Κεβριόνην βελέων ἡρω ἐρυσαν 
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὦμων τεύχε' ἐλοντο·
Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἑνόρουσεν. 

τρὶς μὲν ἑπετ' ἐπόρουσε θωφ' ἀτάλαυτος 'Αρης,
σμερδαέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἑπεφνεν. 
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσυντο δαίμον ἔσος, 
ἔνθ' ἄρα τοι, Πάτροκλε, φάνῃ βιώτοιο τελευτη-
ηντετο γὰρ τοι Φοίβος ἐνὶ κρατήρῃ ύσμίνη 
ἀειν. δ' μὲν τὸν ἵοντα κατὰ κλόνων οὐκ ἐνόησεν·
νέρι γὰρ πολλῇ κεκαλυμμένον ἀντεβόλησεν.

στῇ δ' ὅπιθεν, πλῆξεν δὲ μετάφρενον εὑρετ' ὁμω
χερὶ καταπρηνεῖ· στρεφεὶνθος δὲ οἱ ὄσσε.
τοῦ δ' ἀπὸ μὲν κρατός κινήν βάλε Φοῖβος Ἀπόλλων·
ἡ δὲ κυλινδομένη καναχήν ἔχε ποσσίν ὑφ' ἱππῶν
αιλῶπις τρυφάλεαι, μιανθῆσαν δὲ ἔθειραι
αἴματι καὶ κονίσθα· — πάρος γε μὲν οὐ θέμις ἢν
ἱππόκομοιν πήληκα μιαίνεσθαι κονίσθω.
ἀλλ' ἀνδρὸς θείῳ κάρῃ χαριέν τε μέτωπον
ῥύτε, Ἀχιλῆς, τότε δὲ Ζεὺς Ἐκτορὶ δόκειν
ἡ κεφαλὴ φορέειν· σχεδόθεν δὲ οἱ ἢν ὀλέθρος· —
πῶν δὲ οἱ ἐν χείρεσιν ἁγη δολικόσκιον ἡχος,
βριθὺ μέγα στυβάρον κεκορυθμένον· αὐτὰρ ἀπ' ὀμων
ἀστίς σὺν τελαμώνι χαμαὶ πέσε τερμώσεσα·
lyphε δὲ οἱ θώρηκα ἀναζ Δίος νῦς Ἀπόλλων.

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

τὸν δ' ἀτη φρένασ εἴλε, λύθεν δ' ὑπο φαϊδίμα γυνα, 806
στῇ δὲ ταφών. ὅπιθεν δὲ μετάφρενον ὅζεὶ δουρὶ
ὁμων μεσσηγῆς σχεδόθεν βάλε Δάρδανος ἀνήρ,
Παυκόθες Εὐφορβος, ὃς ἥλικην ἐκέκαστο
ἔχεχ τ' ἱπποσύνῃ τε πόδεσσι τε κρασαλῆσιν· —
καὶ γὰρ δὴ τότε φῶτας ἑτοικοῦ βήσεν ἀφ' ἱππῶν, 810
πρῶτ' ἐλθὼν σὺν χεσφί, διδασκόμενος πολέμοιο· —
ὅς τοι πρῶτος ἐφήκε βέλος, Πατρόκλεες ἰππεῦ,
οὐ δ' ἐδάμαστε. δ' μὲν αὕτης ἀνέδραμε, μίκτο δ' ὀμίλως,
ἐκ χροδα ἀρτάζας δόρυ μείλινον· οὐδ' ὑπέμεινεν
Πάτροκλον γυμνὸν περ ἑόντ' ἐν δηιτητή.
Πάτροκλος δὲ θεοῦ πληγῇ καὶ δυρή δαμασθεῖς ἀψ ἐτάρων εἰς ἐθνὸς ἐχάζει τή ἀλειύων.

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

"Εκτωρ δ' ως εἰδεν Πατροκλῆα μεγάθυμων ἀψ ἀναχαλομενον, βεβηλημένον ὡς καλκῷ, ἀγχίμολον ρά οἱ ἐκαὶ κατὰ στίχας· οὔτα δὲ δουρὶ νείατον ἐς κενεινα, διαπρὸ δὲ καλκόν ἔλασσεν. διώπῃςεν δὲ πεσών· μέγα δ' ἣκακε λαὸν 'Ἀχαίων. ὃς δ' ὅτε σών ἀκάμαντα λέων ἐβακόμετο χάρμη, ὡ τ' ὄρεος κορυφὴσι μέγα φρονέοντε μάχεσθον πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἀμφω· πολλὰ δὲ τ' ἀσθμαίνοντα λέων ἐδάμασσε βήψιν· ὃς πολεάς περνόντα Μενούτιον ἀλκιμον νῦν Ἐκτωρ Πριμιδῆς σχεδὸν ἐγχεὶ θυμὸν ἀπηύρα. καὶ οἱ ἐπευχόμενος ἐπεα πτερόεντα προσηῦδα.

"Πάτροκλ', ἦ που ἐφησθα πόλων κεραῖξεσεν ἀμῆν,

Τρωιάδας δὲ γυναῖκας ἐλεύθερον ἦμαρ ἀπούρας ἄξειν ἐν νήεσι φίλην ἐς πατρίδα γαῖαν, νήπιε· ταύν δὲ πρόσθ' Ἐκτορος ὠκεές ἵπποι (ποσιν) ὄρεγχαται πολεμιζέμεν, ἐγχεὶ δ' αὐτὸς Τρωσὶ φιλοπτολέμοισι μεταπρέσῳ, ὁ σφιν ἀμῶν ἦμαρ ἀναγκαῖων· σὲ δὲ τ' ἐνθάδε γύπες ἐδένται. ἡ δεῖλ', οίδε τοι ἐσθλός ἐὼν χραισμήσεν 'Ἀχιλλεύς, ὃς ποὺ τοι μάλα πολλὰ μένων ἐπετέλλετ' ἵμντι· μή μοι πρὶν ἴναι, Πατρόκλεας ἰπποκέλευθε, νήας ἐπὶ γλαυφρᾶς, πρὶν Ἐκτορος ἀνδροφόνοιο 840

825. πίδακος †, genitive, feminine, 'spring' of water.
THE ANSWER OF DYING PATROCLUS.

τὸν δ' ὀλγοδρανέων προσέφησ, Πατρόκλεες ἵππευ· ἢδη νῦν, Ἐκτόρ, μεγάλ' εὐχεο· σοὶ γὰρ ἐδωκεν νῦσιν Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἱ μ' ἑδαμασσαν ὡς ῥηθὼς· αὐτοὶ γὰρ ἀπ' ὁμον τεύχε ἐλοντο.

τοιὸτα δ' εἴ πέρ μοι ἐκίσσων ἀντεβόλησαν, πάντες κ' αὐτὸθ' ὀλοντο ἐμὼ ὑπὸ δουρὶ δαμέστε.

ἀλλὰ μὲ μοῖρ' ὅλη καὶ Ἀττός ἐκτανεν νιός, ἀνδρῶν δ' Εὐφορβος· σὺ δὲ μὲ τρίτος ἐξεναρίζεις. ἄλλο, δὲ τοῦ ἐρέω, σὺ δ' ἐνι' φρεσὶ βάλλει σήσιν, οὐθ' οὐδ' αὐτὸς δηρὸν βέβη, ἀλλά τοι ἢδη ἀγχι παρεστηκεν θάνατος καὶ μοῖρα κραταιή, χερσὶ δαμέντ' Ἀχιλήος ἀμύμωνος Αιακίδαο.

ὡς ἄρα μιν εἰπόντα τέλος θανάτου κάλυψεν, ψυχή δ' ἐκ ῥεθέων πταμένη Ἀἰδοσδε βεβήκει, δυν πότμοι γοαούσα, λιποῦσ' ἀνδροτήτα καὶ ἥβην. ἠθεσε βίον τὸν καὶ τεθνηώτα προσηδὰ φαιδίμοι Ἐκτωρ.

"Πατρόκλεες, τί νὺ μοι μαντεύεαι αἵτιν ὀλέθρου; τίς δ' οὐδ', εἰ κ' Ἀχιλέως Θέτιδος πάις ἤμυκομιοι φθήν ἐμὼ ὑπὸ δουρὶ τυπεῖς ἀπὸ τυμὸν ὀλέσαμα;

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

ὡς ἄρα φωνήσας δόρι χάλκεον ἐξ ὀπελῆς εἰρυσε λᾶς προσβάς, τὸν δ' ὕπτων ὤς' ἀπὸ δουρός.

αὐτίκα δὲ εἶν δουρὶ μετ' Αὐτομέσων θεβήκει αὐτόθεον θεράτνα τοδύκεος Αἰακίδαο· ἰετο γὰρ βαλείων. τὸν δ' ἐκφερον ὅκεες ἵπποι ἂμβροτοι, εὐς Πηλή θεοὶ δόσαν ἀγλαὰ δῶρα.
ΑΧΙΛΛΕΣ ΚΝΩΣ NOT OF THE DEATH OF ΠΑΤΡΟΚΛΟΥΣ. ΗΕ IS
STARTLED BY THE FLEETING ΑΧΑΙΑΕΩΝ.

"Ως οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένου
'Αντιλόχος δὲ 'Αχιλῆι πόδας ταχὺς ἀγγελὸς ἤλθεν.
τὸν δ᾽ εὗρε προπάροιθε νεὼν ὁρθοκραίρασιν,
τὰ φρονεῖτ' ἀνὰ θυμόν, ἀ δὴ τετελεσμένα ἦν εὐθήνεσιν δ᾽ ἀρα εἴπε πρὸς ὄν μεγαλύτερα θυμόν.
"α μοι ἐγώ, τί τ' ἄρ' αὐτῇ κάρη κομάνοντες 'Αχαιοὶ
νησίν ἐπὶ κλόνεσται ἀπυζημονεῖ πεδίῳ;
µή δὴ μοι τελέσωσι θεοὶ κακὰ κῆδεα θυμῶ,
ὡς ποτὲ µοι µὴν διεσέφραδε καὶ µοι ἐσεῖπεν
Μυρμιδώνων τὸν ἀριστον ἐπὶ ξώντος ἐμείο
χερσῖν ὑπὸ Ἑρων λείψειν φάος ἡλίονο.

ἡ μάλα δὴ τέθνηκε Μενοιτίου ἄλκιμος νίός.
σχέτλος θ' τ' ἐκέλευς ἀπωσάμενον δήμων πῦρ
ἀψ ἐπὶ νῆας Ἰμεν µηδ' 'Εκτορὶ ίψι µάχεσθαι"

ΑΝΤΙΛΟΧΟΣ 'BRINGS HIM THE MESSAGE. HIS INTENSE GRIEF.

ὁς δὲ ταῦθ' ὀρμαίνει κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα οἱ ἐγγύθεν ἤλθεν ἀγανὸν Νέστορος νίός,
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν.
"α μοι, Πηλέος νιὲ διαφρόνοις, ἡ μάλα λυγρὴς
πεύσει τις ἀγγελίης, ἡ µὴ ὥφελλε γενέσθαι.
κεῖται Πάτροκλος, νέκνοις δὲ δὴ ἀμφὶ µάχονται
γυμνοὶ· ἀτὰρ τὰ γε τεῦχε' ἔχει κορυθαῖολος "Εκτωρ."

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δις φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
ἀμφοτέρρου δὲ χερσίν ἐλῶν κόνιν αἰθαλόεσσαν
χεύατο κὰκ κεφαλῆς, χαρίειν δ' ἤσχυνε πρόσωπον·
νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζωνε τέφρη.
 αὐτὸς δ' ἐν κοινῷ μέγας μεγαλωστὶ ταυνοθεῖς
κείτο, φίλησι δὲ χερσὶ κόμην ἢσχυνε δαίζων.
δμωαὶ δ', ὡς 'Ἀχιλλεύς ληστατὸ Πάτροκλός τε,
θυμὸν ἀκηχεμέναν μεγάλ' ἰαχον, ἐκ δὲ θύρᾳξ
ἐδραμον ἀμφ' Ἀχιλλῆς δαίθρονα, χερσὶ δὲ πᾶσαι
στήθεα πεπλήγμοντο, λύθεν δ' ὑπὸ γυῖα ἐκάστης.

Ἀντίλοχος δ' ἐτέρωθεν ὄδύρετο δάκρυα λεῖβων,
χειρᾶς ἔχων Ἀχιλλῆσ — δ' ἐστενε κυδαλμὸν κήρ —
δείδε γὰρ μὴ λαμὸν ἀπαμήσειε σιδήρῳ.

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

σμερδαλέων δ' φιμωξέν· ἀκουσέ δὲ πότινα μήτηρ

— ἡμένη ἐν βενθεσσιν ἀλὸς παρὰ πατρὶ γέρωντι,
κώκυσεν τ' ἀρ' ἐπειτα. θεαὶ δὲ μιν ἀμφαγέρωτο
πᾶσαι, ὅσαι κατὰ βένθος ἀλὸς Νηρηΐδες ἤσαν.

ἐνθ' ἀρ' ἐν γυῖᾳ Θάλεια τε Κυμοδόκη τε,
Νηρηίδη Σπειώ τε Θόη θ' Ἀλή τε βούπις
Κυμοθή τε καὶ Ἀκταίη καὶ Διμνώρεια
καὶ Μελήτη καὶ Ἰαῦρα καὶ Ἀμφιβόη καὶ Ἀγανή
Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε
Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
Δωρᾶ καὶ Πανόη καὶ ἀγακλειτῇ Γαλάτεια
Νημερήτης τε καὶ Ἀφειδῆς καὶ Καλλιάνασσα.

35. ἀμφιζῶν comp. ἵ, 'settled upon' (ἀμφι and ἱζω = ἵζω).
34. ἀτερῆσαν comp. ἵ, 'cut off,' 'cut' (ἀτο and ἀμαντο).
37. ἀμπαγέροντο comp. ἵ (ἀμφι and ἀγέροντο, B 94).
LEAVING HER GROTTO, SHE COMES TOACHILLES AND ASKSTHE CAUSE OF HIS MOURNING.

.aws ára phwñosasa láte sπeóso: aì dé sùn aùtì
dakrýosestai ístav, perí dé sφisi kùma thalássis
rhýmno. tá dé óste dè Troíñn éríbwlwôn íkonto,
áktnì eístanebhsan epísochérw, éntha thaméia
Mýrmidónwn eírrυto vées taχwvn ámφ, 'Alsína.
tw dé barw stevenhonti pαrístato pòtwv mýtrr.
òç̣v dè kowússasa kárh lábè paidòs eío,
kaì pò oλofurμénh éptea pterόonta priosíða."
“τέκνον, τί κλαίεις; τί δέ σε φρένας ἱκετὸ πένθος; ἔξαιδα, μή κεῦθε· τά μὲν δὴ τοι τετέλεσται ἐκ Δίως, ὡς ἄρα δὴ πρὶν γ' εὐχεο χεῖρας ἀνασχῆν, — πάντας ἔπι πρυμνήσων ἀλῆμεναν ύλὰς Ἀχαίων σεῦ ἐπιδευομένους, παθέειν τ' ἀσκήλα ἔργα.”

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

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὡκὺς Ἀχιλλεύς:

“μήτερ ἐμή, τά μὲν ἄρ μοι Ὁλύμπιος ἔξετελεσσεν· ἀλλὰ τί μοι τῶν ἡδος; ἐπεὶ φίλος ὅλεθ' ἐταῖρος Πάτροκλος, τὸν ἐγὼ περὶ πάντων τίνος ἐταίρων,

Ιοσὴν ἐμὴ κεφαλὴ. τὸν ἀπόλεσα, τεύχεα δ' Ἐκτωρ δηώσας ἀπέδυσε πελώρια, θαῦμα ἰδέοσθαι,
καλά· τὰ μὲν Πηλῆι θεοὶ δόσαν ἁγιὰλα δῷρα ἡματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἐμβαλον εὐνή·

αἰθ' ὀφελεῖς σοὶ μὲν αἴθι μετ' ἄλανάτης ἄλησιν ναίεσθαι. Πηλεύς δὲ θυηθῇν ἀγαγέσθαι ἀκοιτίν.

νῦν δ' ὧν, ἵνα καὶ σοι πένθος ἐνι φρεσί μυρίον εἰς παιδός ἀποφθημένων, τὸν οὐχ ὅποδεξεῖν αἴνις

οἰκαδε νοστήσαντ' ἐπεὶ οὐδ' ἐμὲ θυμοίς ἀνωγεν ζώειν οὐδ' ἀνδρεσί μετέμεναι, αἳ κε μὴ Ἐκτωρ

πρῶτον ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὅλεσθη, Πατρόκλου. δ' ἐλώρα Μενοιτάδεω ἀποτίσῃ.”

τὸν δ' αὖτε προσέειπτε Θέτις κατὰ δάκρυ χέουσα:

“ἀκύμορος δὴ μοι, τέκος, ἔσπεια, οἶ ἀγορεύεις·

αὐτίκα γὰρ τοι ἐπειτα μεθ' Ἐκτωρα πότιμος ἐτοίμος.”

77. ἀσκήλα δ', 'adverse' to the desire, 'grievous' (cf. ἀκόρων, etc.).
τὴν δὲ μέγ’ ὁχθῆσας προσέφη πόδας ὡκὺς Ἀχιλλέως· ἀυτίκα τεθναίην, ἐπεὶ οὐκ ἦρ’ ἐμελλὼν ἔταιρῳ κτεῖνομένῳ ἐπαμύναι. δὲ μὲν μᾶλα τηλόθι πάτρῃς ἐφθιτ’, ἐμεῖ δὲ δέησεν ἄρης ἀλκτήρα γενέσθαι. νῦν δ’, ἐπεὶ οὐ νέομαι γε φίλην ἐς πατρίδα γαῖαν οὐδὲ τι Πατρόκλῳ γενόμην φάος οὐδ’ ἐτάρουσιν τοῖς ἄλλοις, οἳ δ’ πολέες δάμεν Ἐκτόρη δῖω, — ἀλλ’ ἦμαι παρὰ νησίν ἐτῶσιον ἀχθος ἀροῦρης, τοῖς ἐὼν οἷοι οὗ τίς Ἀχαῖον χαλκοχιτῶνων εν πολέμῳ ἀγορῇ δε τ’ ἀμείνονες εἰσὶ καὶ ἄλλοι. ὁς ἔρις ἐκ τε θεῶν ἐκ τ’ ἀνθρώπων ἀπόλοιτο καὶ χόλος, ὅσ’ τ’ ἐφεκε πολύφρονά περ χαλεπήναι, ὅσ τε πολύ γλυκῶν μέλιτος καταλεβομένῳ ἀνδρῶν ἐν στήθεσιν ἀξέται ἵππε καπνός. ὡς ἐμὲ νῦν ἱχώλωσεν ἀνάξ ἀγδρῶν Ἀγαμέμνων. ἀλλὰ τὰ μὲν προτετύχθαι ἐὰσομεν ἀχυμενοι περ, ΠΤ 60 θυμὸν ἐνι στήθεσι φίλον δαμασάντες ἀνάγκη. — νῦν δ’ έμι, ὁφρα φίλης κεφαλῆς ὀλετήρα κιχεώ Ἐκτόρη. κῆρα δ’ ἐγώ τότε δέξομαι, ὅπποτε κεν δὴ Ζεὺς ἔθελη τελέσαι ὅδ’ ἀθάνατοι θεοὶ ἄλλοι. οὐδὲ γὰρ οὐδὲ βία Ἡρακλῆσ φύγε κῆρα, ὁσ περ φίλτατος ἕοςκε Διί Κρονίωνι ἀνακτή. ἀλλὰ ἐ μοῦ ἐδάμασο καὶ ἄργαλεος χόλος Ἡρης. ὡς καὶ ἐγώ, εἰ ὅθ’ μοι ὀμοίη μοῦρα τέρτκται,
keisou'; epei ke thana. vun de kleos esathlon oromhe, kai tina Trawados kai Darbdanidow batvkokolpow amfetepsew xerou parpeiasow apalaow dakru omerxamenei idion stonaxhsai efeiws.
gnoieis 8, os de 8hron eway polemiou petaumai.
mie de 8 eruke maxhs filoxovsaper. ouide me peiseis."

Thetis bids him not enter the conflict until she brings him new arms from Hephaestus.

tun de' hemibet' tepita thea Theis argunopseza.
"nai de taute ge, tekon, ethtumma. ou kakon estin teinomenois etapirois aminemen aitoun odethron.
alla to eintea kalal meta Tratosin exonta.

chalea marmaironeta. ta men korubaiolos. Ektow aitou exon omous anagletai. ou de e fymi dhron epaglaieithai, epeis phonos egnythen autof.
alla su men mie paw katafixiow mouw "Arhos,
prin y' eme devr' eblavosin en ophalmois in idhai.

"untheum gapor neimai am' helaf anionti,
teuxhia kalal ferousa par' 'Hfaistouo anaktos."

ws atra phyhsasa tellin trapeb' ulos ethos
kai strophhio' alithi kasiathesi methida.

"umeis men vun dute thalasos theiurea kolpos

124. stonaxhsai simple verb t, 'to lament' (stonaxh, stows, 'sighing,' 'groaning').
128. ephalalotheia comp. t, 'will glory in' (etw and aplhsema. Cf.

etyllos, 'shining, 'splendid,' and etholtes, l. 182).
ώς ἔφαθε, αἰ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδωσαν.

ἡ δ' αὖτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα

ἡμεν, ὁφρα φίλῳ παιδὶ κλυτὰ τεῦχε· ἐνείκα.

WHILE TETESIS IS ON HER JOURNEY, THE POET RESUMES THE STORY

OF THE FIGHT OVER PATROCLUS'S BODY.

τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ 'Αχαιοὶ

θεσπεσίῳ ἀλαχτῷ υφ' Ἐκτωρος ἀνδροφόνου

φεύγωντες νῆσας τε καὶ Ἐλλήσποντον ἱκοντο.

ουδὲ κε Πάτροκλόν περ ἐυκνήμιδες 'Αχαιοὶ

ἐκ βελέων ἐρυσάντο νέκυιν, θεράποντ' 'Αχιλῆς—

UNCTUS γὰρ δὴ τὸν γε κῆχον λαός τε καὶ ἵπποι

'Εκτωρ τε Πριάμῳ πάως, φλογὶ εἴκελος ἀλκήν.

τρῖς μὲν μιν μετόπισθε ποδῶν λάβε φαίδυμος Ἐκτωρ

ἐλκέμεναι μεμαώς, μέγα δὲ Τράκεσσιν ὀμόκλα.

τρὶς δὲ δὺ Αἰαντες, θόρυν ἐπιειμένοι ἀλκήν,

νεκροῦ ἀπεστυφέλεσαν. δ' δ' ἔμπεδον, ἄλκε πεποιθῶς,

ἀλλο' ἐπαίξασθε κατὰ μόθον, ἀλλοτε δ' αὐτὲ

στάσκε μέγα ιάχων· ὅπισώ δ' οὐ χάζετο πάμπαν.

ὡς δ' ἀπὸ σώματος οὐ τι λέοντ' αἰθωνα δύναναι

πομένες ἁγραυλοι μέγα πεινάοντα δίεσθαι,

ὡς ρα τὸν οὐκ ἐδύναντο δύω Αἰαντε κορυστὰ

'Εκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίσασθαι.

καὶ νῦ kev εἰρυσσέν τε καὶ άσποτον ἡρατο κῦδος,]

ei μὴ Πηλεύων ποδήνεμος ὡκέα 'Ιρις

ἀγγελος ἔλθη θέουν' ἀπ' 'Ολύμπου θωρήσσεσθαι,

κρύβδα Δίωδ' ἄλλων τε θεῶν· πρὸ γαρ ἤκε μιν 'Ηρη.

ἀγχοῦ δ' ἱσταμένη ἑπεα 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.

"ὅρσεο, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν. 170
Πάτροκλῳ ἐπάμυνον, οὐ εἰνέκα φύλοτις αἱνὴ ἐστικε πρὸ νεῶν. οἱ δ´ ἀλλήλους ὀλέκουσιν,
οἱ μὲν ἀμυνόμενοι νέκυος πέρι τεθυνῶτος,
οἱ δὲ ἐρύσσασθαι ποτὶ Ἰλιον ἡμεῖςσαν
Τρῶες ἐπιθύουσιν μάλιστα δὲ φαίδημος ἔκτωρ
ἐλκέμεναι μέμονεν· κεφαλὴν δὲ ἐφθασε ἄνωγει
πῆξαν ἀνὰ σκολόπετσι, ταμὸθ' ἄπαλης ἀπὸ δειρῆς.
ἀλλ' ἂνα, μηδ' ἐτί κείσοι: σέβασ δὲ σε θυμὸν ἰκέσωθ
Πάτροκλον Τρῳς κυσίν μεκιτηρὰ γενέσθαι.

σοι λυπη, αἱ κέν τι νέκυς ἰμυχυμένος ἐλθη." 180

τὴν δ´ ἡμεῖςθετεῖ ἐπειτὰ ποδάρκης δῖος Ἀχιλλεύς.
"Ἰριθεό, τίς γάρ σε θεῶν ἐμοὶ ἀγγελον ἡκεν;"

τὸν δ` αὐτὶ προσέειπε ποδήνεμος ὥκεα Ἰρίσ.

"Ἡρη με προέηκε Δίδος κυδρῆ παράκοιτις,
οὐδ` οὐδε Κρονίδης ὑπίζυγος οὐδὲ τις ἄλλος
ἀθανάτων, οἱ Ὀλυμπον ἀγάνυφον ἀμφινεύοντας."

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

τὴν δ´ ἀπαμειβόμενος προσέφη πόδασ ὧκυς Ἀχιλλεύς.
"πῶς τ´ ἀρ´ ἰω μετὰ μῶλου; ἔχουσι δὲ τεύχες εκεῖνοι.
μήτηρ δ´ οὐ με φίλη πρὶν γ´ εἰς θωρήσσεσθαι,
πρὶν γ´ αὐτὴν ἐλθοῦσαι εν ὀφθαλμῶιν ἱδομαι.

στετο γὰρ Ἡφαίστοιο πάρ´ οὐσεμεν ἐντεα καλά.

ἀλλου δ´ οὐ τευ οἶδα, τευ ἄν κλυτα τεύχεα δὼ,
ει μη Λιαντός γε σάκος Τελαμωνιάδαο.

ἀλλα καὶ αὐτὸς ὃ γ´ ἐλπωμ', ἐν πρωτοισιν ὀμιλει,
ἐγχει δησεων περὶ Πατρόκλου θανόντος." 195

13
τὸν δ’ αὐτὸν προσέειπε ποδήνεμος ἀκέα Ἰρις:
“εὖ νυ καὶ ἡμεῖς ὑδεῦν, ὅ τοι κλυτὰ τεῦχε ἑχοῦται...
ἀλλ’ αὐτῶς ἐπὶ τάφρον ἰῶν Ἰρις Ἐτέκες 
αὐτὸς ὑποδείγματος ἀπόσχισται πολέμου
Ἠρέμως, ἀναπνεύοντο δ’ ἄρημοι ὡς Ἀχαῖοι
νεφέλες, ἐξ ἀγάμην δηλόμενοι ὑλήγη δὲ τ’ ἀναπνεύσει 
πολέμου.”

Ἀθηνᾶ προστάτησεν αὐτόν καὶ ἔδωσεν 
ὑμῖν αἰσθήματα ἐπάθεις, ὡς Ἰρις.

ἡ μὲν ἄρ’ ὡς εἰποῦσ᾿ ἀπέβη πόδας ὡκέα Ἰρις.

αὐτὸς Ἀχιλλῆς ὁ ὅρτος διάφιλος ἀμφὶ δ’ Ἄθηνη
ἀμφὶ δὲ ὁ κεφαλὴ νέφος ἑστεφε διὰ θεῶν

χρύσουν, ἐκ δ’ αὐτοὶ δαίει φλόγα παμφανάουσαν.

ὡς δ’ ὅτε καπνὸς ἰῶν ἐξ ἀστεος αἰθέρ’ ἵκηται,

τηλόθεν ἐκ νῆσου, τὴν ὅλων ἀμφίμαχωνται.

οἱ δὲ πανημέριοι στυγερῷ κρίνονται Ἀρηὶ

τρόπος ἀστεος ἐκ σφετέρου ἀμα δ’ ἰελίῳ καταδύνη

πυρός τε φλεγόνουσιν ἐπῆτρμοι, ὑψίστε δ’ αἰγή

γίγνεται ἄσυσσος, περικτιώνεσσιν ἰδέσθαι,

αἰ κεν πως σὺν νῆσιν ἀρής ἀλκτήρες ἰκώνται

ὡς ἀπ’ Ἀχιλλῆας κεφαλῆς σέλας αἰθέρ’ ἰκανέν.

στῇ δ’ ἐπὶ τάφρον ἰῶν ἀπὸ τείχεος οὐδ’ ὡς Ἀχαιός

μύσασθος μητρὸς γὰρ πυκνὴ ὀπίζετ’ ἐφετέρην.

ἐνθα στὰς ἦνος, ἀπάτερθε δὲ Παλλὰς Ἄθηνη

φθέγατ’ ἀτὰρ Ἰρις ἐν ἀστεον ὀφρες κυδοῦμον.

ὡς δ’ ὁ αἰριζήληφων, ὁτε τ’ ἱαχε σάλπυξ

ἀστὺ περιπλομένων δῆλων ὑπὸ θυμοραιστέων

ὡς τὸτ’ αἰριζήλη φωνὴ γένετ’ Αἰακίδαο.

211. πυρος, †, 'signal-fires' (σῷρ).  
219. σάλπυξ, †, as in Attic.
THE TROJANS ARE ALARMED. THE ACHAEANS RESCUE THE BODY OF PATROCLUS.

οἱ δὲ ὡς οὖν ἄιον ὅπα χάλκεον Αἰακίδαο, πᾶσιν ὁρίνθῃ θυμός. ἀτὰρ καλλίτριχες ἵπποι ἄψ ῥῄεα τρόπεον, ὄσσοντο γὰρ ἅλγεα θυμῷ· ἂνισχοι δὲ ἐκπληγεῖν, ἐπεὶ ἦδον ἀκάματον πῦρ δειδοῦν ὑπὲρ κεφαλῆς μεγαθύμου Πηλέωνος δαιόμενον· τὸ δὲ δαὶε θεὰ γλαυκώπης Ἀθήνη.

τρῖς μὲν ὑπὸ τάφρον μεγάλ' ἰαχεί δίος Ἀχίλλεως, τρῖς δὲ κυκῆθησαν Τρῶες κλεῖτοι τῇ ἐπίκουρῳ. ἔθα τὰ καὶ τό· ὅλοντο δυσδεκα φῶτες ἄριστοι ἀμφὶ σφοῖς ὀχέσσοι καὶ ἐγχεσσώ. αὐτὰρ Ἀχαῖοι ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐργαστὶς κάθεσαν εἰς λεχέσσοι. φίλοι δὲ ἀμφατὰν ἐταῖροι μυρόμενοι. μετὰ δὲ σφι ποδώκης εἶπε· Ἀχίλλεως δάκρυνα θερμὰ χέων, ἐπεὶ εἰσιδε πιστῶν ἐταῖρον κείμενον εἰς φέρτρῳ, δεδαίγμενον ὅξει χαλκῷ· τὸν ρ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισι καὶ ὀχεσφὼν ἐς πόλεμον, οὐ δ' αὐτὸς ἐδεξατο νοστήσαντα.

'Ἡλίων δὲ ἀκάματα βοῶτις πότινα Ἡρη πέμψεν ἐπ' Ὀκεανοῖο ροὰς ἀδεκοντα νεέσθαι. ἥλιοι μὲν εὖ, παύσαντο δὲ δίοις Ἀχαῖοι φυλόπιδος κρατερῆς καὶ ὀμοίῳ πτολεμίου.

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

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς υψημύθης χαρῆσαντες ἐλυσαν υφ' ἀρμασιν ὁκέας ἵππους,

296. φέρτρῳ †, 'litter' (φέρω).
ἔς δ' ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245 ὀρθῶν δ' ἐσταότων ἀγορὴ γένετ', οὗτε τις ἐτής ἔξεσθαι. πάντας γὰρ ἔχε τρόμοι, οὐνεκ' Ἀχιλλεὺς ἔξεφανη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγενής.

τοῦτο δὲ Πουλυδάμας πεπυμένος ἤρχ' ἀγορεύειν

Πανθοῖδης· δ' γὰρ οἷοι ὅρα πρόσωι καὶ ὀπίσω· — 250 Ἕκτορι δ' ἦν ἑταῖρος, ἵν' δ' ἐν νυκτὶ γένοντο. 

ἀλλ' δ' μὲν ἀρ μύθουσιν, δ' ἐγχεὶ πολλὸν ἐνίκα· —

ὁ σφὼν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·

"ἀμφὶ μάλα φράζοθε, φίλοι· κέλομαι γὰρ ἐγὼ γε ἀστυδεῖ νῦν ἰέναι, μὴ μμνέμεν Ἠόα διαν

ἐν πεδίῳ παρὰ νησιών· ἐκάσ' δ' ἀπὸ τείχεος εἰμεν.

ὁφρα μὲν οὖτοι ἀνὴρ Ἀγαμέμνονι μὴν διώ, 

tόφρα δὲ ρήτεροι πολεμιζόμεν ήσαν Ἀχαίοι· 

χαίρεσκον γὰρ ἐγὼ γε θοῆς ἐπὶ νησίων ἰαύων, 

ἐπόμενος νῆς αἰρησέμεν ἀμφίελλοσας.

νῦν δ' αἰνῶς δείδοικα ποδόκεα Πηλείανα· 

οἶος κείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει 

μέμνειν ἐν πεδίῳ, ὅθι περὶ Τρώως καὶ Ἀχαίοι 

ἐν μέσῳ ἀμφότεροι μένος Ἄρης δατέονται, 

ἀλλὰ περὶ πτόλιος τε μαχεσσεται ἦδε γυναικῶν. 265 

ἀλλ' ἴομεν προτὶ ἄστυ. πίθεσθε μοι. ὅδε γὰρ ἔσται. 

νῦν μὲν νὺξ ἀπέπαυσε ποδόκεα Πηλείωνα

ἀμβροσίᾳ· εἰ δ' ἀμμε κρήσεται ἐνθὰδ' ἐόντας 

αὐριον ὀρμηθεῖσι σὺν τεύχεσιν, εὖ νῦ τις αὐτὸν 

γνώσται· ἀσπασίως γὰρ ἀφίξεται Ἰλιον ίρήν, 

ὁς κε φύγῃ, πολλοὺς δὲ κύνες καὶ γυνὲς έδούνται 

Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὅδε γένοιτο. 

ei δ' ἄν ἐμοῖς ἐπέέσσει πιθώμεθα κηδόμενοι περ, 

νῦκτα μὲν εἰν ἀγορῃ οἶνος κέομεν, ἄστυ δὲ πῦργοι
ψηλαί τε πῦλαι σανίδες τ’ ἐπὶ τῆς ἀράμυαι μακραί εὔξεστοι ἐξευγμέναι εἰρύσσονται. πρῶι δ’ ὑπηοίοι σὺν τεύχεσι θωρηκτέντες στησόμεθ’ ἀμ πύργους. τῷ δ’ ἀλγιον, αἰ κ’ ἐθέλησιν ἐλθὼν ἐκ νηών περὶ τεύχεος ἀμμὶ μάχεσθαι. ἂψ πάλιν εἰσ’ ἐπὶ νήσας, ἐπεί κ’ ἑριαύχενας ἱπποις παντού δρόμου ἁσῃ ὑπὸ πτόλιν ἡλασκάζων. εἰσ’ δ’ οὐ μὲν θυμὸς ἑφορμηθῆναι ἐάσει, οὐδὲ ποτ’ ἐκπέρσει. πρῶι μὲν κύνες ἅργοι ἔδονται.”

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

tὸν δ’ ἀρ’ ὑπόδρα ἴδ’ ὑποσέφη προσέφη κορυθαίολος Ἑκτωρ.
“Πολυδάμαν, σοὶ μὲν οὐκέτ’ ἐμοὶ φίλα ταῦτ’ ἄγορεύεις.
δὲς κέλεαι κατὰ ἀστῖν ἀλῆμεναί αὕτης ἱόντας. ἦ νῦ πω κεκόρησθε ἐελμένοι ἐνδοθι πύργων; πρὶν μὲν γὰρ Πριάμου πόλιν μέροπες ἀνθρωποὶ πάντες μυθέσκοντο πολύχρυσον πολύχαλκον. νῦν δὲ δὴ ἢξαπόλωλε δόμων κεμάμλεα καλά, πολλὰ δὲ δὴ Φρυγίνη καὶ Μηνιήν ἐρατεινή κτήματα περνάμεν’ ἱκεὶ, ἐπεὶ μέγας ἄδυσσατο Ζεύς. νῦν δ’ ὅτε πέρ μοι ἔδωκε Κρόνου πάις ἀγκυλομῆτεως κῦδος ἀρέσθ’ ἐπὶ νησί θαλάσσῃ τ’ ἔλαυνʼ Ἀχαϊόν, νῆπιο, μηκέτι ταῦτα νοῦματα φαῖν’ ἔνι δήμῳ. νῦν γὰρ τις Τρώων ἐπιπείσεται. οὐ γὰρ ἐάσω.
ἀλλ’ ἄγεθ’, ὡς ἄν ἐγὼ εἴπω, πειθόμεθα πάντες.
νῦν μὲν δόρπον ἐλέσθε κατὰ στρατὸν ἐν τελέσσων, καὶ φυλαξῆς μνήσασθε καὶ ἐγρήγορθε ἔκαστος. Τρώων δ’ ὅς κτεάτεσσιν ὑπερφιάλως ἀνιάζει,
συλλέξας λαοῖς δότω καταδημοβορήσαι,
tῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν ἥ περ Ἀχαιών.
πρῶι δ' ὑπηοί σὺν τεύχεσι, ὄμηρηχέντες
νησίων ἐπὶ γιαλαφρήσων ἑγείρομεν ὃξιν Ἀρη.
εἰ δ' ἐτεόν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς,
ἀλγιον, αἰ κ' ἔθελησι, τῷ ἄσσεται· οὐ μὴν ἔγὼ γε
φεύξομαι ἐκ πολέμου δυσηχεός, ἄλλα μάλ' ἀντὶ
στήσομαι, ἥ κε φέροι μέγα κράτος ἡ κε φεροὶμην.
ξυνὸς Ἐνναλιμός, καί τε κτενέοντα κατέκτα."  

ὡς Ἐκτώρ ἀγόρευ, ἐπὶ δὲ Τρῶις κελάδησαν
νήπιοι· ἐκ γάρ σφεων φρένας εἰλετο Παλλὰς Ἀθήνη.
Ἕκτορι μὲν γὰρ ἐπήμησαν κακὰ μημιάοντι,
Πουλυδάμαντι δ' ἀφ' οὔ τις, δὲ ἑσθῆβαν φράζετο βουλήν.
δόρπον ἐπεθ' εἰλοντο κατὰ στρατόν.

Αὐτὰρ Ἀχαιών
πανύχιοι Πάτροκλον ἀνειστενάχοντο γοῦντες.
τοὺς δὲ Πηλείδης ἀδινόι ἑξηρχε γύοντι,
χειρας ἐπὶ ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
πυκνα μάλα στενάχων ὡς τε λίς ἤγενείος,
ὁ μάθη τοῦ σκύμνους ἐλαφηβόλος ἀρπάση ἄνὴρ
ὑλῆς ἐκ πυκνῆς· ὁ δὲ τ' ἀχυνταὶ ζυστερος ἐλθὼν,
πολλὰ δὲ τ' ἀγκε ἐπῆλθε μετ' ἀνέρος ἧνι' ἔρευνῶν,

301. καταδημοβορήσαι †, ' to consume as public property' (cf. δημοθόρος,
A 281).
319. σκύμνοις †, 'whelps.'
ἐλαφηβόλος [ἀνήρ] †, 'deer-shooter' (κλαφος, 'deer,' and βάλλω), here
generalized, 'hunter.'
eis pothev exeurou. mala gar drimvs cholos airei:

"ow popo, he rioi epo ekbalon hymati keinv,
tharsonwv hrama Meneitou en megarousin.

phn de oie eis Opouseta periklyton vion apaiein
"Iliou ekperasanta, laxonta te lhdos aisav.

all' ou Zeus anlrepsi noymata pantata televa:
amphi gar petrau omoiyn gaiav erreusai
autou en Trophe, etepi ouv' eme nosthsanta
dexetai en megarousi geiron istylata Phelev
oude Theis mhter, all' autou gai akekei.

vin de etepi ouv, Patrokle, sev usteros eti' upo gaiav,
oi se prin ktere, prin 'Ektoros evthad' eneikai
tevxia kai kefalhn megathymo, sioi phonhos.

dodeka de proparothe purhis apodeiratomhs
Tropwv aglaa tekna, sdeven ktmnwn cholotheis,
tofra de moi parav povsi kowwnisi keisai autous,
amphi de se Trafai kai Daradanides batukolpoi
klaiountau niktas te kai hymata dakru xousa,
tas autou kamaessta vepfi te douri te makri,
pieiras perontei polws meropova anbropow.

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

"ow eithn etarouion ekkelto dios 'Achilleus

amphi puri sthsai tripodia megan, offra thixota
Patrokloiv loyseian apo broton aimaotenta.

oi de loetroehon tripod' istasav en puri kholef,
en de ar' udwr exeou, upo de xila daion elontes.
gasthenen men tripodos pur amfete, thermeto de' udwr.

823. ietepor comp. (et-euplos).
Zeus and here.

Zeus δ’ Ἡρην προσέετε πασίγνητην ἄλοχον τε·
“ἐπηρηξάς καὶ ἐπείτα, βοώπος πότινα Ἡρην,
ἀνστήσας Ἀχιλῆα πόδας ταχύν. ἦ γά νυ σεὶο
ἐξ αὑτῆς ἐγένοντο κάρη κομάντες Ἀχαιοί;”

τὸν δ’ ἠμείβετ’ ἐπείτα βοώπος πότινα Ἡρην.
“αἰνότατε Κρονίδη, ποῖον τόν μοῦθον ἐεῖτε;
καὶ μὲν δὴ ποῦ τις μέλλει βροτὸς ἀνδρὶ τελέσαι,
ὸς περ θνητός τ’ ἐστὶ καὶ οὐ τόσα μὴδεα ὅθεν·
pῶς δὴ ἐγὼ γ’, ἢ φημὶ θεάων ἐμμεν ἀρίστη,
ἀμφότερον, γενεὴ τε καὶ ὦνεκα σὴ παράκοτις
κέκλημαι, ὥ δὲ πᾶσι μετ’ ἀθανάτους ἀνάσσεσις,
οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι;”

Thetis comes to the house of Hephaestus. She is greeted
first by his wife, Charis;

ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
‘Ἡφαίστου δ’ ἵκανε δόμον Θέτις ἀργυρόπεζα
ἀφθινον ἀστερέοντα, μεταπρετε’ ἀθανάτουσιν,
χάλκεοι, οὖν δ’ αὐτὸς ποησάτο κυλλόποδών.
τὸν δ’ εὔρ’ ἱδρώντα ἐλισσόμενον περὶ φύσας,
σπεύδοντα· τρίποδας γὰρ ἑείκοσι πάντας ἐτευχεν

370. μεταπρετῆ(α) †, ‘conspicuous among’ (cf. ἐκπρετεά, B 483).
ἐστάμεναι περὶ τοῖχον ἐνσταθέος μεγάροι,
χρύσεα δὲ σφ' ὑπὸ κύκλα ἐκάστῳ πυθμέν θήκεν,
ὀφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγώνα
ἡ δ' αὕτης πρὸς δῶμα νεόιατο, θαῦμα ἰδέσθαι.
oi δ' ἦ τοι τόσσου μὲν ἔχον τέλος, σῶτα δ' οὐ πω
dαιδάλεα προσέκειτο τά ν' ἤρτυε, κόπτε δὲ δεσμοὺς.
ὀφρ' ὅ γε ταῦτ' ἐπονεῖτο ἰδιήγησ πραπίδεςσω,
tόφρα οἱ ἐγγύθεν ἥλθε θέα Θείης ἀργυρόπεζα.
τὴν δὲ ἰδε προμολογοῦσα Χάρις λιπαροκρήδευμον.
καλῆ, τὴν ἀποβείρεις ἀμφιγυμνής.
ἐν τ' ἄρα οἱ φῦ χειρὶ ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν.

"τίππε, Θείης τανύππελε, ἰκάνεις ἡμέτερον δῷ,
ἀιδοῖη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις.
ἀλλ' ἐποο προτέρω, ἵνα τοι πἀρ ξείνα θείῳ."

ὡς ἄρα φωνήσασα πρόσω ἄγε δίαι θεάων.
τὴν μὲν ἐπείτα καθείσεν ἐπὶ θρόνου ἀργυροῦ
caloυ δαιδάλεων. ὑπὸ δὲ θρῆνις ποσίν ἦν.

κέκλετο δ' ἴημαστον κλυτοτέχνην εἴπε τε μύθον.

"Ηφαιστε, πρόμοι ὅδε. Θείης νῦ τι σείδο χατίζεις."

τὴν δ' ἰμείβετ' ἐπείτα περικλυτὸς ἀμφιγυμνής.

"ἡ μ' νῦ μοι δεινὴ τε καὶ αἰδοῖη θείς ἔδοχον,
ἡ μ' ἐσάωσ', ὅτε μ' ἄλγος ἄφικε τῆλε πεσόντα
μητρὸς ἐμῆς ιδότη χυμώτιδος, ἡ μ' ἔθελησεν
κρύμαι χώλον ἑότα. τὸ τ' ἄν πάθου ἄλγεα θυμώ,
ei μη μ' Εὐρυνόμη τε Θείης θ' ὑπεδέξατο κόλπῳ.
Εὐρυνόμη θυγάτηρ ἀγορρόου 'Οκεανοῦ.
τῆσι πἀρ' ἐναντεῖς χάλκευνον δαιδάλα πολλά,

379. προσέκατο comp. † (passive of προσ-τοθημι). 'were fixed on.'
382. λιπαροκρήδευμος, 'with glistening veil.' See Introduction, 21.
400. χάλκευν †, 'wrought' as a coppersmith (χαλκός).
πόρτας τε γναίπτας θ’ ἐλικας κάλυκας τε καὶ ὀρμοὺς,
ἐν σπῆι γλαφυρῷ. περὶ δὲ ρόος Ὁκεανοῦ
ἄφρω μορμύρων ρέεν ἄσπετος. οὐδὲ τις ἄλλος
˙δεεν οὔτε θεών οὔτε θητῶν ἀνθρώπων,
ἐλλὰ Θήτης τε καὶ Εὐρυνόμη ἵσαν, αἱ μ’ ἑσάωσαν. 408
ἡ νῦν ἡμέτερον δόμον ἵκε. τῷ με μάλα χρεώ
πάντα Θήτη καλλιπλοκάμφ ζωάγρια τύνειν.
ἐλλὰ σὺ μὲν νῦν οἱ παράθες ξενήμα καλά,
ὦφρ’ ἄν ἐγὼ φύσας ἀποθείομαι ὅπλα τε πάντα.”

THEN BY HEPHAESTUS HIMSELF.

η, καὶ ἀπ’ ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410
χωλεύων. ὑπὸ δὲ κνῆμα ρόοντο ἀραίαι.
φύσας μὲν ρ’ ἀπάνευθε τίθεν πυρός, ὅπλα τε πάντα
λάρνακ’ ἐς ἀργυρῆν συλλεέσκε, τοῖς ἐπονεῖτο.
σπόγγῳ δ’ ἀμφὶ πρόσωπα καὶ ἄμφω χείρ’ ἀπομόρφυν
αὐχένα τε στυβαρὸν καὶ στῇθεα λαχνήντα.
δῦ δὲ χιτῶν’, ἔλε δὲ σκῆπτρων παχύ, βῆ δὲ θύραξ
χωλεύων. ὑπὸ δ’ ἀμφίπολοι ρόοντο ἀνακτὶ
χρύσεαι, ζωῆν υεύνους κεκυκίας.
τῆς ἐν μὲν νόοις ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐθὴ
καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπὸ ἔργα ἵσασι.
αἱ μὲν ὑπαθὴ ἄνακτος ἐποίησον. αὐτὰρ ὃ ἐρρων
πλησίον, ἐνθα Θήτης περ, ἐπὶ θρόνον ἦς φαινοῦ
ἐν τ’ ἄρα ὁι φῦ χείρ’ ἔπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαζεν.

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

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

κάλυκας †, perhaps ‘ear-rings’ (literally ‘cups’ of flowers, ‘buds’).

410. αἴητον †, ‘panting, ‘puffing’ (if from ἄημ, ‘blow’).
“τίπτε, Θέτις ταυτέπεπλε, ἵκανες ἡμέτερον δῶ, αἰδοὶ τε φίλη τε; πάρος γε μὲν οὖ τι θαμίζεις. 425 ἂνδα, ὦ τι φρονείσι· τελέσαι δέ με θυμός ἂνωγεν, εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”

SHE TELLS HIM HER ERRAND.

τὸν δ’ ἡμείβεσ’ ἐπείτα Θέτις κατὰ δάκρυς χέουσα. "Ἡφαίστ, ἦ ἀρά δὴ τις, ὅσιοι θεαὶ εἰσ’ ἐν Ὠλύμπῳ, τοσσάδ’ ἐνὶ φρεσίν ἵςιν ἀνέσχετο κῆδεα λυγρά, 430 ὅσο’ ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε’ ἐδώκεν; ἐκ μὲν μ’ ἀλλάϊων ἀλιᾶων ἀνδρὶ δάμασσεν, Αἰακίδη Πηλῆ, καὶ ἐπὶν ἀνέρος εἰνὴν πολλὰ μαλ’ ὀνὶς ἐθέλουσα. ὃ μὲν δὴ γήραϊ λυγρῷ κεῖται ἐνὶ μεγάροις ἀρημένοις, ἄλλα δὲ μοι νῦν. 435 νῦν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε ἐξοχον ἡρώων, δ’ ἀνέδραμεν ἐρνεῖ ἱςος, τὸν μὲν ἐγὼ θρέψασα φυτὸν ὅς γονωφ ἀλώης νησίν ἐπιπροέκα κορωνίσων Ἰλιῶν εἰσω
Τρωσὶ μαχαισώμενον· τὸν δ’ ὀψί ὑποδέξομαι αὐτὶς 440 οὐκαδε νοστήσαντα δόμον Πηλῆυν εἰσώ. ὁφρα δὲ μοι ζωεί καὶ ὄφι φαὸς ἥλιοιο, ἀχινται, οὐδὲ τι οἱ δύναμαι χραισμῆσαι ἱοῦσα. κούρην, ἦν ἀρα οἱ γέρας ἐξελον υἱες Ἀχαιῶν, τὴν ἀπ’ ἐκ χειρῶν ἐλεότο κρεῖων Ἀγαμέμνων. 445 ἦ τοι δ’ τῆς ἀχέων φρένας ἐφθειεν· αὐτὰρ Ἀχαιῶς Τρῶες ἐπὶ πρυμνήσων ἑείλεον οὐδὲ βυροζὲ εἰσώ ἐξεῖναι. τὸν δὲ λίσσοντο γέροντες Ἀργεῖων, καὶ πολλὰ περικλυτὰ δῶρ’ ὄνομαζον. ἐνθ’ αὐτός μὲν ἐπειτ’ ἤμαντευ κοινὸν ἁμύνα, 450 αὐτὰρ δ’ Πάτροκλον πέρι μὲν τὰ ἄ τεῦχεα ἔσσεν,
πέμπε δὲ μὲν πόλεμόνδε, πολῶν δὲ ἀμα λαὸν ὅπασσεν.
pὰν δὲ ἡμαρ μάραντο περὶ Σκαίησι πύλην·
καὶ νῦ κεν αὐτήμαρ πόλων ἔπραθον, εἰ μη Ἀπόλλων
πολλὰ κακὰ ἐξαντα Μενοιτίον ἄλκιμον νίον
ἐκταν’ ἐνὶ προμάχουσι καὶ Ἐκτορὶ κύδος ἐδωκεν.
τοῦνεκα νῦν τὰ σὰ γούναθ ἰκάνομαι, αἰ κ’ ἐθέληθον
νῦ μοι ὀκυμόρφ δόμεν ἀσπίδα καὶ τρυφάλειαν
καὶ καλὰς κημίδας ἐπισφυρίουσ ἀραρνίας
καὶ θώρηχ’ ἃ γὰρ ἦν οἱ, ἀπόλεσε πιστῦς ἑταῖρος
Τροισὶ δαμεῖς· δ’ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων.”

HE PROMISES THE ARMS, AND IMMEDIATELY SETS ABOUT THE
WORK.

thy δ’ ἡμείβετε ἐπειτα περικλυτὸς ἀμφιγνήεις:
“θάρσε. μη τοι ταῦτα μετὰ φρεσι σῆσι μελόντων.
αἰ γὰρ μην θανάτοι δυσηχέος ὅπε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μην μόρος αἰνὸς ἰκάνοι,
ὡς οἱ τεύχεα καλὰ παρέστηται, οῖα τις αὐτὲ
ἀνθρώπων πολέων θαυμάσσεται ὡς κεὶ Ξὴται.”

ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ’ ἐπὶ φύσας.
τὰς δ’ ἐς πῦρ ἔτρεψε κέλευσέ τε ἑργάζεσθαι.
φύσα δ’ ἐν χοάνοισι εἴκοσι πᾶσι ἑφύσων,
παντοῖην εὐπρησίων ἄμπην ἐξανείσαι,
ἄλλως μὲν σπεῦδοντι παρέμμεναι, ἄλλως δ’ αὐτέ,
ἔπποσ Ἡφαίστος τ’ ἔθελοι καὶ ἔργον ἀνυοῦτο.
χαλκὸν δ’ ἐν πυρὶ βάλλει ἀτείρεια κασσίτερον τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον. αὐτὰρ ἐπειτα

470. χοάνοισιν †, ‘melting-pots,’ ‘crucibles’ (χίω, ‘pour’; πρό-χοος, ‘pitcher’).

471. εὐπρησίων †, ‘well-blown,’ ‘strong-blown’ (εὖ and πρήσω. Cf. πρῆσον, A 481).

ἐξανείσαι comp. † (ἐκ-αν-ῆσαι).
σήκεν ἐν ἀκμοθέτῳ μέγαν ἀκμονα, γέντο δὲ χειρὶ
μαστήρα κρατερόν, ἐτέρηψε δὲ γέντο πυράγρην.

THE SHIELD AND ITS ORNAMENTS.

ποίεί δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε
πάντοτε δαιδάλλων, περὶ δὲ ἀντυγα βάλλε φαενήν
τρίπλακα μαρμαρείν, ἐκ δ' ἄργυρεον τελαμώνα.
πέντε δ' ἀρ' αὐτοῦ ἔσαν σάκεος πτώχες. αὐτὰρ ἐν αὐτῷ
ποίει δαιδάλα πολλὰ ἰδιότητι πραπίδεσεσιν.

LAND AND SEA AND SKY; SUN AND MOON AND CONSTELLATIONS.
(THES NATURALLY OCCUPY THE CENTER.)

ἐν μὲν γαϊν ἐτενε ς' ἐν δ' οὐρανὸν ἐν δὲ θάλασσαν
ἡλιον τ' ἀκάμανα σελήνην τε πλῆθουσαν,
ἐν δὲ τὰ τείρεα πάντα, τὰ τ' οὐρανός ἑστεφάνωται. 485
Πλημάδας θ' Τάδας τε τό τε σθένος Ἡμαίων
ἀρκτον θ', ἤν καὶ ἀμαξαν ἑπίκλησιν καλέονυν,
ἡ τ' αὐτοῦ στρέφεται καὶ τ' Ἡμαίωνα δοκεύει,
οἰη δ' ἀμμορός ἐστι λοετρών Ὀκεανοίο.

1 TWO CITIES:—(A) THE CITY IN PEACE.

ἐν δὲ δύο πούησε πόλις μερότων ἄνθρωπων
καλάς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλατίναι τε,
νῦμφας δ' ἐκ θαλάσσων δαιδῶν ὑπὸ λαμπρομενάων
ἐγώνειν ἀνὰ ἁστι, πολὺς δ' ὑμέναιος ὀράρει.

477. ραμαστήρα †, 'hammer' (ῥαῖον, 'shatter,' 'dash'; cf. διαρρέσεσι, B 478).
480. τριπλάκα †, 'threefold' (cf. διπλάκα, 1 126).
485. τείρεα †, 'constellations.'
486. Τάδας †, the 'Hyades.'
498. Ἐυμάνειος †, 'marriage-song' (Ἑμὴ [not Homeric], 'Hymen,' god
of marriage).

1 Probably the scenes of the two cities fill one of the concentric bands.
κούροι δ' ὀρχηστήρες ἐδώειν, ἐν δ' ἄρα τοῖς αἰτλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες ιστάμεναι θαύμαζον ἐπὶ προθύρους ἐκάστη. λαοὶ δ' εἰν ἁγορῇ ἔσων ἀθρόου· ἐνθα δὲ νεῖκος ἀρώρες, δύο δ' ἄνδρες ἐνέικεν εἴνεκα τοιχῆς ἄνδρας ἀποφθημένου. δ' μὲν εὐχετό πάντ' ἀποδοῦνα, δήμῳ πυφαύσκως, δ' ἀναίνετο μηδὲν ἐλέοσαι· ἀμφώ δ' ἱέσθην ἐπὶ ἱστορι πείραρ ἐλέοσαι. λαοὶ δ' ἀμφότεροις ἐπήπνουν ἀμφίς ἀρωγοί· κήρυκες δ' ἅρα λαὸν ἐρήτων. οἱ δὲ γέροντες ἤτα· ἐπὶ ξεστοῦσὶ λίθους ἱερῷ ἐνὶ κύκλῳ, σκήπτρα δὲ κηρύκων ἐν χέροι· ἐχον ἱεροφώνων τοῖς ἐπευ' ἴσσουν, ἀμοιβηδίς δέ δίκαζον. κεῖτο δ' ἅρ' ἐν μέσσουι δύω χρυσοί τάλαντα, τῷ δόμεν, ὅς μετὰ τοῖς δίκην ἰδύντατα εἶποι.

(B) THE CITY IN WAR.

τὴν δ' ἔτηρῃν πόλιν ἀμφὶ δύω στρατοῖ ἤτο ταῦτα λαὸν τεύχεσι λαμπόμενοι. δίχα δὲ σφισιν ἤμιθαν βουλή, ἥ διαπραθεῖν ἡ ἄνδιχα πάντα δάσασθαι, κτήσων ὅσην πτολεόθρων ἐπήρατον ἐντὸς ἔργεν. οἱ δ' οὖ πως πείθοντα, λόχω δ' ὑπεθψισσοῦσο. τείχος μὲν ὅ ἀλοχοὶ τε φίλαι καὶ νῆπια τέκνα ῥυατ' ἐφεσταότες, μέτα δ' ἀνέρες οὕς ἔχε γῆρας.

494. ὀρχηστήρες †, 'dancers' (ἀρχέωμαι, 'dance.' See § 156, 1).
500. μηδὲν †.
502. ἐπήπνου comp. †, 'applauded' (ἐπὶ and ἔπνυ, 'shout').
505. ἱεροφώνων †, 'loud-voiced.'
518. ἀπεθαρρύσσοντο comp. †, 'were secretly arming themselves' (ἐπὶ in composition is said not to signify 'secretly' elsewhere in Homer; but cf. ἐπὶ, l. 819).
συν. ἴρχε δ' ἀρα σφ' Ἀρης καὶ Παλλᾶς Ἄθηνη ἄμφω χρυσεῖα, χρύσεια δὲ εἴματα ἐσθην, καλῶ καὶ μεγάλῳ σὺν τεύχεσιν ὡς τε θεό περ, ἄμφις ἄριζηλω. λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.

οἱ δ' οἴον. ἰσαὶ. 520 ὑπὲρ ἰκανον, ὀθι σφίσιν εἰκε λοχησα ἐν ποταμῷ. ὀθι τ' ἄρμος ἔην πάντεσσι βοτοῦσιν, ἐνθ' ἄρα τοῖ γ' ζοντ' εἰλιμένου αἰθοπι χαλκῷ τῶι δ' ἐπει τ' ἀπανευθε δύω σκοποὶ ἤτοι λαῶν δέγμενοι. ὁπότε μῆλα ἰδοίατο καὶ ἐλκας βοῦς.

οἱ δὲ τάχα προγέντο, δύω δ' αἱ ἐποντό νομῆς 525 τερπόμενοι σύριγξι. δόλον δ' οὗ τι προνόησαν. οἱ μὲν τὰ προδόντες ἐπέδραμον, ὡκα δ' ἐπείτα τάμνουν' ἄμφι βοῶν ἀγέλας καὶ πώεα καλὰ ἀργεννῶν' ὑῶν, κτεῖνον δ' ἐπὶ μηλοβιτῆρας.

οἱ δ' ὡς οὖν ἐπώθοντο πολὺν κέλαδον παρὰ βουσίν 530 εἰράων προτάροθε καθήμενοι, αὐτὺ' ἐφ' ἵππων βάιτες ἀεροσπόδων μετεκιάθον, αἴμα δ' ἵκοντο. στησάμενοι δ' ἐμάχοντο μάκην ποταμόο παρ' ὀχθας, βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.

ἐν δ' Ἑριδὲν δὲ Ἐνὸς ὄμιλεον, ἐν δ' ὄλην Κήρ 535 ἀλλον ἄμων ἐχούσα νεούτατον, ἀλλον ἀντον, ἀλλον τεθηήτα κατὰ μόθον ἐλκε ποδών. εἶμα δ' ἐχ' ἀμφ' ὀμοιοι δαφουεν ἀματι φωτῶν.

519. ὀλίζονες † (comparative of ὀλίγος), 'smaller.'
521. βοτοῦν †, 'grazing cattle,' 'herds' or 'flocks' (βόσκω).
525. προγέντο comp. †, 'came along,' 'came forward.'
529. μηλοβιτῆρας †, 'shepherds' (μῆλα, l. 524, and βόσκω).
531. ἑράων (†) προτάρωθε, 'before' or 'along the place of assembly,' that is, 'in council.' ἑράων was anciently regarded as equivalent to ἐρων and derived from ἐρέω, 'speak.'
536. ἄντον †, 'unwounded' (a- privative and ὄντως).
538. δαφουεν † (= δαφοῦς'), 'very red.'
όμιλεν δ' ὁς τε ζωλὶ βροτοὶ ἦδ' ἐμάχοντο,
νεκροὺς τ' ἀλλήλων ἐρνουν κατατεθημέτας.

1 VARIOUS PICTURES OF COUNTRY LIFE:—(A) FLOWING.

ἐν δ' ἐτίθει νειόν μαλακῆν, πίειραν ἀρουραν,
ἐφερείαν τρίπολον· πολλοὶ δ' ἀροτήρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάστρεον ἐνθά καὶ ἐνθα.
οἴ δ' ὀπότε στρέψαντες ἰκοῖατο τέλσον ἀροῦρης,
τοῦτι δ' ἐπετεί ἐν χεροῖ δέπας μεληδέοις οὐν
δόσκεν ἀνήρ ἐπιών· τοῦ δ' στρέψασκον ἀν' ὁμοὺς,
ἰέμενοι νειόν βαθείης τέλσον ἱκέσθαι.
ἡ δ' μελανσετ̣' ὀπισθεῖν, ἀρηρομένη δὲ ἐφ' ἱεὶς
χρυσείη περ ἐνοῦσα· τὸ δ' πέρι θαῦμα τέπυκτο.

(B) AND (C) REAPING AND A FEAST. TWO CLOSELY CONNECTED
SCENES.

ἐν δ' ἐτίθει τέμενος βασιλῆμον· ἐνθα δ' ἐρυθα
ἡμῶν ὀζείαις δρεπάνας ἐν χερσὶν ἑχοντες.
δράγματα δ' ἄλλα μετ' ὁμοὺς ἑπτριμα πίπτον ἐραξε,
ἄλλα δ' ἀμαλλοδετῆρας ἐν ἔλεδανοισι δέοντο.
τρεῖσ δ' ἀρ' ἀμαλλοδετῆρες ἑφέστασαν· αὐτὰρ ὀπισθεῖν
παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες,

548. ἑνθα †, 'yokes,' 'teams' (ὑγόν, ὑγόνωι).
Διαστρεον †, 'were driving' (διὰστρεον).
550 and 556. ἐρυθα, 'hired men' = 'reapers' (here), ἄμτηρα.
551. δρεπάνας †, 'sickles' (cf. ἀρματα δρεπανηφόρα, Xen. Αναβ. I, 7, 11, etc.).
552. Δράγματα, see l. 555.
553 and 554. ἀμαλλοδετῆρας, 'binders of sheaves' (ἀμαλλα, 'sheaf of
grain,'—cf. ἄμως, 'reap,' ἡμὼ, l. 551,—and διο, 'bind,'—cf. διάντο, l.
553).
Oλεβανοῖς †, 'straw bands' (ἐλὼ, 'confine,' 'pack in').
555. Δραγμεύοντες †, 'grasping with the hands,' 'gathering handfuls'
(δράγμα, 'handful,' especially 'sheaf' of grain).

1 Probably occupying a second of the concentric bands.
Δάσπερχες πάρεχον. Βασιλεὺς δ᾽ ἐν τοῖς σιωπῆς σκῆττρον ἔχων ἐστήκει ἐπὶ ὀγμοῦ γηθόσυνος κήρ. κήρυκες δ᾽ ἀπάνευθεν ὑπὸ δρυῖ δαίτα πένοντο, βοῶν δ᾽ ἱερεύσαντες μέγαν ἄμφετον· αἱ δὲ γυναῖκες δεῖπνον ἐρίθοισιν λευκὴ ἀλφιτα πολλὰ πάλυνον.

(D) VINTAGE.

ἐν δ᾽ ἐτίθει σταφυλῆς μέγα βρίθουσαν ἀλώνην καλὴν χρυσείην· μέλανες δ᾽ ἀνὰ βότρυνες ἦσαν· ἐστήκει δὲ κάμαξι διαμπερᾶς ἀργυρέσιοι. ἀμφὶ δὲ κυναγὴν κάπετον, περὶ δ᾽ ἔρκος ἔλασσεν κασσιτέρον· μιὰ δ᾽ οἵη ἄταρπτος ἦν ἐπὶ αὐτὴν, τῇ νύσσοντο φορῆς, ὅτε τρυγάοειν ἀλώνην. παρθενικαὶ δὲ καὶ θίθεοι ἀταλὰ φρονεύοντες πλεκτοῖς ἐν ταλάρωσι φέρον μελητέα καρπόν. τοῖσω δ᾽ ἐν μέσοισι πάσι φόρμιγγι λυγεῖ ἰμερόει κιθάριζε, λίσιν δ᾽ ὑπὸ καλῶν ἄειδεν λεπταλέγ φωνῇ· τοὶ δὲ ῥήσοντες ἀμαρτῇ μολὴ τ᾽ ἱγμῷ τε ποσὶ σκαῖροντες ἐποντο.

(E) HERDING. CATTLE ATTACKED BY LIONS.

ἐν δ᾽ ἄγελην ποίησε βοῶν ὀρθοκραμαρᾶν. αἰ δὲ βόες χρυσόοι τετεύχατο κασσιτέρον τε, μυκηθμῷ δ᾽ ἀπὸ κόπρου ἐπεσεύουντο νομόνδε

562. βότρυνες ῥ, 'clusters of grapes' (cf. βοτρυῖνον, B 89).
568. κάμαξι ῥ, dative plural, 'vine-poles.'
566. φορῆς ῥ, 'carriers,' 'vintagers' (φόρω). 570. κιθάριζε ῥ, 'played' on the lyre (κιθάρις). λίσιν ῥ, 'Linus-song.'
572. ῥήσοντες (ῥ) ἀμαρτῇ, 'stamping (the ground) in unison.'
πάρ τοταμόν κελάδοντα, διὰ ῥοδανόν δονακὴν·
χρύσεων δὲ νομῆς ἄμ’ ἐστιχάντο βόεσσων
tέσσαρες, ἐννέα δὲ σφί κύνες πόδας ἀργοὶ ἐποντα.
σμερδαλέω δὲ λέοντε δ’ ἐν πρώτῃ βόεσσων
tαῦρων ἐρύγμηλον ἔχετην: δ’ δὲ μακρὰ μεμυκὼς
ἐλκεν. τὸν δὲ κύνες μετεκιάθον ἦδ’ αἰὲν ἦ
τῷ μὲν ἀναρρήξαντε βοῦς μεγάλου βοείην
ἐγκατα καὶ μέλαν ἀίμα λαφύσετον· οἱ δὲ νομῆς
αὐτῶς ἐνδίσαν ταξέας κύνας ὀτρύνοντες.
οἱ δ’ ἦ τοι δακείων μὲν ἀπετρωπώντο λεόντων,
ιστάμενοι δὲ μάλ’ ἐγγύς ὑλάκτεον ἐκ τ’ ἀλέοντο.

(F) SHEEP AND COTES. CLOSELY CONNECTED WITH (Σ).

ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυνῆες
ἐν καλῇ βήσῃ, μέγαν οἰὼν ἀργεννάων,
σταθμοὺς τε κλισίας τε κατηρεφέας ἴδε σηκοῦσ.

DANCING YOUTHS AND MAIDENS.1

ἐν δὲ χορὸν ποίησε περικλυτὸς ἀμφιγυνῆες
τῷ ἱκελοῦ, οἴὸν ποτ’ ἐνὶ Κνωσῷ εὐρεῖῃ
Δαίδαλος ἑσκησεν καλλιπλοκάμῳ 'Αριάδνη.
ἐνθα μὲν ἠθεου καὶ παρθένοι ἀλφεσίβοιαι
ὡρχεῦντ’, ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

576. διὰ ῥοδανὸν (†) δονακὴν †, ‘through a waving [or ‘swaying’] thicket of reeds’ (ἄναξ, ‘reed’).
580. ἐρύγμηλον †, ‘bellowing’ (ἐρύγμαι, ‘belch,’ ‘bellow’).
584. ἐστιχάντο comp. †, ‘tried to set on.’
590. ποίησεν †, ‘wrought with skill’ (cf. ποικίλασιν, Z 294).
593. ἀλφεσίβοιαι †, ‘earning cattle,’ which as ἵδον the successful suitor
paid to the bride’s father; ‘cattle-winning’ (ἀλφέω, ‘earn,’ of which
Homer has second aorist ἅλφον, etc., only, and βοῦς). See note on X 473.

1 Probably occupying a third of the concentric bands.
τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτώνας εἰσά' ἐνυνήτους, ἢκα στιλβοῦτας ἐλαιῷ· καὶ ρ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας ἔχον χρυσείας ἐξ ἀργυρέων τελαμάνων. οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένους πόδεσσιν ἰεία μάλι, ὡς ὅτε τις τροχὸν ἀρμενὸν ἐν παλάμησιν, ἐξόμενος κεραμεὺς περίησε, αἳ κε θέσουν· ἀλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλους. πολλοὶ δ' ἤμερόετα χορὸν περίσταθ' ὦμιλος τερτόμενοι. μετὰ δὲ σφιν ἐμέλπτεο θεῖος ἀοιδὸς φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοῦς μολπῆς ἐξάρχοντος ἐδύνεον κατὰ μέσους.

AROUND THE RIM IS THE OCEAN. THE REST OF THE ARMOR IS COMPLETED.

ἐν δ' ἑτίθει ποταμοῦ μέγα σθένος Ἡκεανοῦ ἀντυγα πάρ τυμάτην σάκεος πύκνα πονητοῦ.

αὐτὰρ ἐπεὶ δὴ τευξε σάκος μέγα τε στιβαρὸν τε, τευξ' ἀρα οἱ βώρηκα φαευνότερου πυρὸς αὐγῆς· τευξὲ δὲ οἱ κόρυθα βρισαρήν κροτάφους ἀραρυίαν, καλήν δαιδαλήν, ἐπὶ δὲ χρύσεον λόφον ἴκεν· τευξὲ δὲ οἱ κνημίδας ἔανου κασσιτέρου.

αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγνήεις, μητρὸς Ἀχιλῆος θήκη προπάρουθεν ἀείρας. ἢ δ' ἵρηξ ὃς ἄλτο κατ' Οὐλύμπου νυφόεντος, τεύχεα μαρμαίροντα παρ' Ἦπαιντοο φέροντα.

597. στεφάνας, 'diadems.'
600. τροχὸν, potter’s ‘wheel.’
601. κεραμεῦς †, 'potter' (κέραμος).
ΤΗΤΙΣ CARRIES THE ARMS TO ACHILLES.

Ἡώς μὲν κροκόπεπλος ἀπ’ Ὀκεανὸι ῥοάων Ὀρυνθ’, ἵν’ ἀθανάτουι σφάος φέροι ἢδ’ βροτοῖσιν· ἦ δ’ ἐς νήας ἴκανε θεοῦ πάρα δῶρα φέρουσα. εὐρε δὲ Πατρόκλω περικείμενον διὸν φίλον νίόν, κλαίοντα λυγέως· πολείς δὲ ἀμφ’ αὐτὸν ἑταῖροι μύρονθ’. ἦ δ’ ἐν τοῖσι παρίστατο διὰ θεάων ἐν τ’ ἀρα οἱ φῦ χειρὶ ἑπος τ’ ἐφα’ ἐκ τ’ ὄνομαζεν· “τέκνων ἐμὸν, τοῦτον μὲν ἐάσομεν ἀχνύμενοι περ’ κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἱστήμεν δαμάσθη· τύνη δ’ Ἡφαιστοῦ πάρα κλυτὰ τεύχεα δέξο, καλὰ μάλ’, οἶ οὐ πῶ τις ἀνὴρ ὁμοίωσι φόρμης.”

HIS DELIGHT; AND HIS ANXIETY FOR THE KEEPING OF PATROCLUS’S CORPSE.

ὡς ἀρα φωνήσασα θεὰ κατὰ τεῦχε’ ἐθηκεν πρὸςθεν Ἀχιλλῆος· τὰ δ’ ἀνέβραξε δαιδάλα πάντα. Μυρμιδόνας δ’ ἄρα πάντας ἔλε τρόμος, οὐδὲ τις ἔτη ἀντὶν εἰσιδέειν, ἀλλ’ ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς 15 ὡς εἶδ’, ὡς μιν μᾶλλον ἐδυ χόλος, ἐν δὲ οἶ ὀσσε δεινὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἐξεφαλάθεν· τέρπετο δ’ ἐν χείρεσσιν ἔχων θεοῦ ἄγιλα δῶρα. αὐτὰρ ἐπεὶ φρεσῳ ἦσι τετάρπετο δαιδάλα λεύσσων, αὐτίκα μητέρα ἥν ἐπεα πτερόεντα προσήνα. 20

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PLATE VI.—THETIS (the upper left-hand figure) AND HER SISTER NEREIDS BRINGING THE ARMOR OF ACHILLES.

Late Greek vase from Lower Italy. This design is in accord with the later legend; in Homer Thetis brings the armor alone. The original picture has a fifth Nereid leading the procession. The Nereids wear Doric chitons and rich ornaments. (After Baumeister, Denkmäler, Fig. 787 a and b.)
"μήτερ ἐμῇ, τὰ μὲν ὅπλα θεὸς πόρεν, οἷ' ἐπεικῆς ἔργ' ἔμεν ἀθανάτων μὴδὲ βροτῶν ἄνδρα τελέσσαι. νῦν δ' ἦ τοι μὲν ἐγὼ θωρήξομαι· ἄλλα μάλ' αἰῶνος δείδω, μή μοι τόφρα Μενοτίου ἀλκίμον νῦν μνίαι καθόσαι κατὰ χαλκοτόπους ἀσειλάς εἰλὰς ἐγγείνωντα, ἀεικίσσωσι δὲ νεκρόν— ἐκ δ' αἰῶν πέφαται— κατὰ δὲ χρόνα πάντα σαπήν."  

THETIS PROMISES TO EMBALM THE BODY.

τὸν δ' ἡμείβετ' ἐπείτα θεὰ Θέτις ἀργυρόπεζα· "τέκνον, μή τοι ταύτα μετὰ φρεσί' σήσι μελόντων. τῷ μὲν ἐγὼ πειρήσω ἀλαλκέμεν ἀγρία φύλα, μνίας, αἰ' ρά τε φώτας ἀρημφάτους κατεδουσίν· ἦν περ γὰρ κῆται γε τελεσφόρον εἰς ἐνιαυτόν, αἰεὶ τόθ' ἐσται χρῶς ἐμπεδος ἡ καὶ ἄρείων. ἄλλα σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαίους, μῆννιν ἀποειπών Ἀγαμέμνονι ποιμένι λαῶν αἴσα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκήν." ὁς ἀρα φωνήσασα μένος πολυθαρσεῖς ἐνήκεν. Πατρόκλῳ δ' αὐτ' ἀμβροσίην καὶ νέκταρ ἔρυθρων στάξει κατὰ ρών, ἢν οἱ χρῶς ἐμπεδος εἰη.

ACHILLES CALLS THE ACHAÆANS TOGETHER.

αὐτὰρ δ' βὴ παρὰ θίνα θαλάσσης δίος Ἀχιλλεὺς σμερδαλέα λάχων, ὄρσεν δ' ἥρωας Ἀχαίους. καὶ ρ' οἱ περ τὸ πάρος γε νεόν ἐν ἀγῶνι μένεσκον, οἱ τε κυβερνήται και ἔχον οἰημα νηῶν

25. χαλκοτόπους †, 'inflicted with weapons of bronze' (χαλκός and τόπος).
26. ἐγγείνωντα comp. †, 'engender,' 'breed' (ἐν and γείνωμαι. Cf. γέγονα, γένεσις, γενετήρ, etc.); the simple verb γείνωμαι, present, means 'be born'; aorist, 'beget.'
καὶ ταμίαν παρὰ νησὶν ἔσαν, σῖτοιο δότηρες, καὶ μὴν οἱ τότε γε ἐις ἀγορὴν ἔσαν, οὔνεκ’ Ἀχιλλεύς ἐξεφᾶνε, δῇρὸν δὲ μάχης ἐπέμαυτ᾽ ἀλεγενής. τῷ δὲ δῶι σκάζοντε βάτην Ἀρεός θεράποντε, Τυδείδης τε μενεπόλεμος καὶ δίος Ὀδυσσεύς, ἐγχεὶ ἐρείδομένων: ἔτι γὰρ ἔχον ἐλκεα λυγρά, κἀδὲ μετὰ πρώτῃ ἀγορῇ ἤδοντο κίοντες.

αὐτὰρ δὲ δεύτατος ἦλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων, ἐλκος ἔχων· καὶ γὰρ τόν ἐνὶ κρατερῇ ὑσμῖνῃ οὐτα Κόων Ἀντηνορίδης χαλκήρει δουρί. αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί, τοῖς δ’ ἀνιστάμενοι μετέφη πόδας ὡκὺς Ἀχιλλεύς.

IN AN ADDRESS TO AGAMEMNON HE RENOUNCES HIS WRATH.

"Ἀτρείδη, ἢ ἃρ τι τόδ’ ἀμφοτέρωσιν ἄρειον ἐπλετο, σοὶ καὶ ἔμοι, οτε νῦι περ ἄχυμενω κήρ θυμοβόρφ ἐριδὶ μενενάμεν εἰνεκα κούρης; τὴν ὅφελ’ ἐν νήσου κατακτάμεν Ἀρτεμις ἱῷ ἦματι τῷ, ὡτ’ ἐγὼ ἐλόμην Δυρυησόν ὀλέσσασ· τῷ’ κ’ οὔ τόσοι Αχαιοὶ ὅδαξ ἔλον ἀσπετόν οὖδας δυσμενέων ὑπὸ χερων, ἐμεὶ ἀπομηνώσατος.

"Εκτορὶ μὲν καὶ Τροιᾷ τὸ κέρδιον: αὐτὰρ Ἀχαιοὺς δηρὸν ἔμης καὶ σῆς ἐριδὸς μνήσεσθαι ὡι. ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχυμενοὶ περ, θυμὸν ἐνὶ στήθεσοι φίλον δαμάσατες ἀνάγκη. νῦν δ’ ἢ τοι μὲν ἐγὼ παύν χόλον, οὐδὲ τι με χρῇ ἀσκελέως αἰεὶ μενεαιμενεν. ἀλλ’ ἄγε θάσσον ὀτρυνον πολεμόνδε κάρη κομάοντας Ἀχαιοὺς,
PLATE VII.—ACHILLES AND BRiseiS (?)

From a vase in the Vatican. Fifth century B.C. (From the Journal of Hellenic Studies, vol. i, Pl. vi, by permission of the Council of the Society for the Promotion of Hellenic Studies.)
RENOUNCING OF THE WRATH

οφρ' ἐπὶ καὶ Τρώων πειρήσομαι ἀντίος ἐλθὼν, 70
αἰ κ' ἐθέλωσ' ἐπὶ νησίν ἰανέμεν. ἀλλά τών οἷων ἀσπασώσω αὐτῶν γόνων καμψέμεν, ὅ‐
δην ἐκ πολέμου ὑπ' ἕγχεος ἰμετέρων."

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.

ὡς ἄρ' ἐφώνησεν, λύσεν δ' ἀγορὴν αἰγηρὴν. 276
οὐ μὲν ἄρ' ἐσκίδναστο ἐὴν ἐπὶ νῆα ἐκαστος. 277
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφέπεντον,
βὰν δ' ἐπὶ νῆα φέροντες 'Αχιλῆθος θείοι.
καὶ τὰ μὲν ἐν κλισίῃ θέσαν, κάθισαν δὲ γυναῖκας,
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανόι. 280

Βρυσὴς δ' ἄρ' ἔπειτ' ἰκέλη χρυσῆ 'Αφροδίτῃ,
ὡς ἵδε Πάτροκλον δεδαιγμένον ὅξει χαλκῷ,
ἀμφ' αὐτῷ χυμένη λιγ' ἐκώκυε, χερσὶ δ' ἀμυσσεν
στήθεαι τ' ἤδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
εἶπε δ' ἄρα κλαίουσα γυνὴ ἐκινδυνεῖ θεήσων:

BRISEIS LAMENTS OVER THE BODY OF PATROCLUS.

"Πάτροκλὲ μοι δειλῇ πλείστων κεχαρισμένε θυμῷ,
ζωῶν μὲν σε ἔλειπον ἐγὼ κλισίθεθεν ἱοῦς,
νῦν δὲ σε τεθηνίατα κιχάνομαι, ὄρχαμε λαῶν,
ἀψ ἀμοϋσά' ὅς μοι δέχεσαι κακὸν ἐκ κακοὺ αἰεὶ. 290
ἄνδρα μὲν, φ' ἐδοσάν με πατὴρ καὶ πότια μήτηρ,
εἶδον πρὸ πτόλιος δεδαιγμένον ὅξει χαλκῷ
τρεῖς τε κασινήτους, τούς μοι μία γείνατο μήτηρ,
κηδείους, οί πάντες ὀλέθριον Ἦμαρ ἐπέσουν.

294. κηδείους †, ' dear,' an object of care (κῆδος).
οὐ δὲ μὲν οὖδὲ μ’ ἔσκες, ὡς ἄνδρ’ ἐμὸν ὡκὺς 295
‘Αχιλλεύς
ἐκτενεῖν, πέρσεν δὲ πόλιν θείω Μύνητος,
κλαίειν, ἀλλὰ μ’ ἐφασκεῖν ’Αχιλλῆος θείω
κουριδίν ἀλοχὸν θήσειν, ἀξεῖν τ’ ἐνι νησίν
ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμηδόνεσσίν.
τῷ σ’ ἀμοτον κλαίω τεθνητα, μείλιχον αἰεί.” 300

ACHILLES, IMPATIENT OF ALL DELAY, ARMS FOR BATTLE, WHILE
HIS SQUIRES HARNESSES HIS HORSES. AUTOMEDON TAKES THE
LASH.

ἰπποὺς δ’ Ἀὐτομέδων τε καὶ Ἀλκιμός ἀμφιέποντες 392
ζεύγηνοιν: ἀμφί δὲ καλὰ λέπαδν ἐσαν, ἐν δὲ χαλυνὸς
γαμφηλῆς ἐβαλον, κατὰ δ’ ἡνία τείναν ὁπίσω
κολλητὸν ποτὶ δίφρον, δ’ ἐν μάστιγα φαειήν
χειρὶ λαβὼν ἀραρινὰν ἐφ’ ἱπποὺν ἀνόρουσεν
Αὐτομέδων: ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
teύχειν παμφαίων ὅς τ’ ἡλέκτωρ Ἰππείω.
ςμερδαλέου δ’ ἱπποῦν ἐκέκλετο πατρὸς ἐοὶ·

ACHILLES ADDRESSES HIS STEEDS.

“Ἐάνθη τε καὶ Βαλίς, τηλεκλυτὰ τέκνα Ποδάργης,
ἀλλως δὴ φράξεσθε σασάμειν. ἴμοχθα
ἂν παναϊν ἐς ὑμιλον, ἐπεί χ’ ἐώμεν πολέμοιο,
μηδ’, ὡς Πάτροκλον λίτετ’ αὐτὸθι τεθνητα.”

XANTHUS REPLIES.

tὸν δ’ ἂρ’ ὑπὸ ξυγόφι προσέφη πόδας αἰόλων ἱππὸς
Ξάνθος, ἁφαρ δ’ ἡμῦσε καρῆτα: πᾶσα δὲ χαίτη 405

393. χαλυνὸς †, ‘bits.’
402. ἡμεν = κορεσθὲμεν, ‘have had enough of.’
ζεύγης ἐξερπώσα παρὰ ζυγὸν οὐδας ἰκανεν.
 αὐδηντα δ' ἐθηκε θεα λευκόλενος Ἡρη.

"καὶ λίγη σ' ἐτι νῦν γε σαώσομεν, ὄβρυμ' Ἀχιλλεῦ.
 ἀλλὰ τοι ἐγγύθην ἣμαρ ὀλέθριον. οὐ δέ τοι ἢμεῖς
 αἵτιοι, ἀλλὰ θεῶς τε μέγας καὶ μούρα κρατασῆ.
 οὐδὲ γὰρ ἡμετέρῃ βραδυτητὶ τε νωχελής τε
 Ἰρώς ἀπ' ἀρμοῦν Πατρόκλου τευχεί ἔλουντο.
 ἀλλὰ θεῶν ὄριστος, δυ ἠκομος τέκε Λητά,
 ἐκταν' ἐνι προμάχουσι καὶ Ἐκτορὶ κῦθος ἐδωκεν.

νὼι δὲ καὶ κεν ἄμα πνοῆς ζεφύρωο θέωμεν,
 ἢν περ ἑλαφροτάτην φασ' ἐμμεναί. ἀλλὰ σοί αἰτῆ
 μόρσιμον ἐστι θεῶ τε καὶ ἀνέρι ἢπί δαμήναι.

ἀδίκαιον φωνήσαντος ἐρυνεῖς ἐσχεθον αὐθήν.
 οὖν δὲ μεγ' ὀχθήσας προσεφη πόδας ὡς Ἀχιλλεύς,
 "Ξάνθε, τί μοι θάνατον μαντεύεικ; οὐδέ τι σε
 κρῆ.

εῦ νυ τὸ οἶδα καὶ αὐτός, ὦ μοι μόρος ἐνθάδ' ὀλέσθαι,
 νόσφι φίλου πατρός καὶ μητέρος: ἀλλὰ καὶ ἐμπής
 οὐ λῆξω, πρὶν Ιρώς ἄδην ἔλασαι πολέμοιο.

ἡ ρα, καὶ ἐν πρώτοις ἱαχον ἐχε μόνωχας ἰπποὺς.

411. βραδυτητὶ, ‘slowness’ (βραδὺς).

νωχελής, ‘laziness’ (νῆ- and ἡκὺς τ).
ΙΛΙΑΔΟΣ Χ

ΕΚΤΟΡΟΣ ΑΝΑΙΡΕΣΙΣ

IN THE PROGRESS OF THE BATTLE (WHICH IS THE FOURTH AND LAST DESCRIBED IN THE ILIAD) THE ACHAÉANS, DRIVING THE TROJANS BEFORE THEM, APPROACH THE WALL OF THE CITY.

"Ως οἱ μὲν κατὰ ἀστιν, πεψυκτός ἦπε νεβροί, ἵδρῳ ἀπεψυχοντο πίων τ’ ἀκέοντο τε δάμαν, κεκλιμένοι καλῆσων ἐπάλξεως; αὐτὰρ Ἀχαῖοι τείχεος ἄσσον ἵσαν σάκε ὠμοι κλίναντες.

'Εκτόρα δ’ αὐτοῦ μεῖναι ὁλοὶ μοῦρ’ ἐπέδησεν, Ἰλίῳ προπάροιθε πυλάων τε Σκαιάων. αὐτὰρ Πηλείωνα προσηύςαε Φοῖβος Ἀπόλλων.

APOLLO, WHO HAS ASSUMED THE APPEARANCE OF TROJAN AGENOR AND ENTIRED ACHILLES IN PURSUIT OF HIM FAR FROM THE GATES, REVEALS HIS IDENTITY.

"τίπτε με, Πηλέως νιέ, ποσίν ταχείσσοι διώκεις, αὐτός θυτός ἐων θεόν ἀμβροτον; οὐδὲ νῦ πώ με ἐγνως, ὡς θεός εἰμι; σὺ δ’ ἀσπερχεῖς μενεῖνες. οὐ νῦ τοι ὑπὸ τι μέλει Γρῶν πόνον, οὐς ἐφόβησας; ὅσ’ ἴδῃ τοι εἰς ἀστιν ἄλεν, σὺ δὲ δεύρο λιᾶσθης. οὐ μὲν με κτενεῖς, ἔπει ὑ’ τοι μόρσιμος εἰμι.

τὸν δὲ μέγ’ ὀχθησάς προσέκη πόδας ὁκὺς. Ἀχιλλεὺς: "ἐβλαφάς μ’, ἐκάρηγε, θεῶι ὀλούτατε πάντων, ἐνθάδε νῦν τρέψας ἀπὸ τείχεος. ἢ κ’ ἐπὶ πολλοὶ γαῖαν ὅδαξ εἴλου πρὶν Ἰλίων εἰσαφικέσθαι. νῦν δ’ ἐμὲ μὲν μέγα κύδος ἀφεῖλε, τοὺς δ’ ἐσάωςας

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μηδέως, ἐπεὶ οὐ τι τίς ὑ πέπεμβας ὑπόσω.
ἡ ο′ δὲν τυπαίμη, εἰ μοι δύναμις γε παρεῖν.”

INDIGNANT, ACHILLES RETURNS TO THE MAIN STRUGGLE.

ὡς εἰπὼν προτὶ ἄστο μέγα φρονεόν ἐβεβήκει,
σενάμενος ὡς θ᾽ ἵππος ἀεθλοφόρος σὺν ὁχεσφιν,
ὅς ἰὸ τε μεῖα θέσει τυπαίμενον πεδίον.
ὡς Ἀχιλλεύς λαμψηρὰ πόδας καὶ γούνα τ ἐνώμα.

PRIAM, ON THE TOWER, SEES HIM.

τὸν δ᾽ ὁ γέρων Πρίαμος πρῶτος ἰδεῖν ὀφθαλμοίσιν
παμφαίνωνθ᾽ ὡς τ᾽ ἄστερ᾽, ἐπεσουμένον πεδίοιο,
ὅς ἱό τ᾽ ὀπώρης ἔλησιν, ἀρίζηλοι δὲ οἱ αὐγαὶ
φαίνονται πολλοὶ μετ᾽ ἀστράσι νυκτὸς ἀμολγῷ,
ὅν τε κύν Ὅμαρίων ἐπίκλησιν καλέουσιν
λαμπρόστατος μὲν ὁ γ᾽ ἐστὶ κακὸν δὲ τε σῆμα

καὶ τε φέρει πολλὸν πυρετῶν δειλοῖσι βροτοῖσιν.
ὡς τοῦ χαλκὸς ἔλαμπε περὶ στῆθεσιθ θέοντος.
φιλωζεν δ᾽ ὁ γέρων, κεφαλὴν δ᾽ ὁ γε κόψατο χειρὶ
ὑφὸς ἀνασχομένοις, μέγα δ᾽ οἰμώξας ἐγεγρώνει
λυσόμενος φίλοι νυίν. δὲ προπάροιθε πυλάων
ἐστήκει, ἀμοῦτον μεμαῖος Ἀχιλῆς μάχεσθαι.
τὸν δ᾽ ὁ γέρων ἐλεεινὰ προσηῦδε χεῖρας ὀρεγνὺς.

AND BEGS HECTOR TO WITHDRAW WITHIN THE CITY WALLS.

“Εκτορ, μὴ μοι μίμη, φίλον τέκος, ἄνερα τοὺτον
οἶκος ἀνευθ' ἄλλων, ὥσ μὴ τάχα πότιμον ἐπίσης
Πηλεῖων δαμείς, ἐπεὶ ἡ πολύ φέρτερός ἐστιν.
οχέλλος αἶθε θεοῦτο φίλος τοσόπον δε γένοιτο

81. πυρετῶν †, ‘fever’ (τύρ).
όσον ἐμοὶ· τάχα κέν ἐκάνεις καὶ γύπες ἔδοχεν
κείμενον· ἢ κέ μοι αἰῶν ἀπὸ πραπίδων ἄξον ἔλθοι,
ὅς μ’ υἱῶν πολλῶν τε καὶ ἐσθλῶν εὐων ἔθηκεν,
κτείνων καὶ περνᾶς ἱῆσον ἔπι τηλεδαπάων.
καὶ γὰρ νῦν δύο παιδε, Λυκάωνα καὶ Πολύδωρου,
οὐ δύναμαι ἰδεῖν Τρώων εἰς ἀστυ ἄλευτων,
τοὺς μοι Δαοθῆ τέκετο κρείουσα γυνακῶν.
ἀλλ’ εἰ μὲν ἕωσεν μετὰ στρατῷ, ἢ τ’ ἂν ἐπείτα
χαλκοῦ τε χρυσοῦ τ’ ἀπολυσόμεθ’. ἔστι γὰρ ἐνδον
πολλὰ γὰρ ἀπασε παιδε γέρων ὀνομακλύτους Ἀλτης.
εἰ δ’ ἦδη τεθνάσι καὶ εἰν Ἀἴδαο δόμουν,
ἀλγος ἐμφ’ θυμό καὶ μητέρι, τοι τεκόμεσθα.
λαοῖσιν δ’ ἀλλοισι μινωθαδιώτερον ἄλγος
ἐσσεται, ἥν μή καὶ συ βάνης Ἀχιλῆς δαμασθεῖς.
ἀλλ’ εἰσέρχεο τεῖχος, ἐμὸν τέκος, ὦφρα σαώσης
Τρώας καὶ Τριμάς, μηδὲ μέγα κῦδος ὀρέξῃς
Πηλείδη, αὐτὸς δὲ φίλης αἰώνος ἀμερθῆς.
πρὸς δ’ ἐμὲ τὸν δύστην ἔτι φρονεόντι ἑλέγησον,
δύσμορον, ὅν ἢ πατὴρ Κρούνης ἐπὶ γῆρασος οὐδῷ
αἰσὴ ἐν ἀργαλέῃ φθίσει κακὰ πόλλ’ ἔπισδόντα
νοῖας τ’ ὀλλυμένους ἐλκηθεῖσας τε θύγατρας
καὶ θαλάμους κέραιζομένους καὶ νῆπια τέκνα
βαλλόμενα προτὶ γαῖῃ ἐν αἰῶν ἀγιόττητι,
ἐλκομένεα τε νυὸς ὀλοῖς ὑπὸ χερσὶν Ἀχαιῶν.
αὐτὸν δ’ ἂν πύματον με κύνεσ πρώτῃ θύρᾳ
ἀμησταὶ ἐρύουσω, ἔπι τοι τε δέει χαλκό
τύμπα ἥξε βαλὼν ρεθέων ἐκ θυμὸν ἐληταί,

48. κραλοῦσα, feminine ἐν (cf. κρελοῦν).
51. ὀνομακλύτους ἐν (ἐνομα and κλυτός, ‘famous’).
SLAYING OF HECTOR

88. θυραωρούς †, ‘door-watching,’ ‘guardians of the door’ (θύρα and root For, ‘guard.’ Cf. αφρος, O 659).
89. ἀλύσουντες †, ‘frenzied’ (longer form of ἀλύσω).
90. ἀρηκταμένων †, ‘slain in battle’ (‘Ἀρης and κτείνω).
91. λαθυκηδέα †, ‘causing to forget care,’ ‘soothing’ (root λαθω and κθος).
BUT HECTOR IS NOT PERSUADED.

"ως τώ γε κλαίοντε προσαυδήτην φίλον νιών,
pollai λυσσομένω. οὐ δ’ Ἐκτόρι θυμὸν ἐπειθον,
ἀλλ’ ὤ γε μὴν’, Ἀχιλῆα πελώριοι άσσον ἰόντα.
ὡς δὲ δρακών ἐπ’ χεὶς ὀρέστερος ἄνδρα μέγνην
βεβρωκὼς κακὰ φάρμακ’, ἕδυ δὲ τ’ μιν χόλος αἰνός,
σμερδαλέων δὲ δέδορκεν ἐλυσσόμενος περὶ χεὶς.
ὡς Ἐκτώρ ἀσβεστον ἔχων μένος οὐχ ὑπεχώρει,
pύργῳ ἐπὶ προύχοντι φαεφῆν ἀσπίδ’ ἐρείσας.
ὀχθήσας δ’ ἀρα ἐπε τοῖς δὲν μεγαλήτιορα θυμόν.

HE DEBATES WHAT TO DO, AND DECIDES TO FACEACHILLES ON
THE PLAIN.

"ὦ μοι ἐγών. εἰ μὲν κε πύλας καὶ τείχεα δύω,
Πουλύδαμας μοι πρῶτος ἐλεγχείην ἀναθήσει,
ὅσ μ’ ἐκέλευε Τρώοι ποτὶ πτόλυν ἥγησασθαί
νῦχθ’ ὑπο τήνθ’ ὅλον, ὅτε τ’ ὁρετο δίος Ἀχιλλεύς.
ἀλλ’ ἐγὼ οὐ πιθόμην. ἢ τ’ ἂν πολύ κέρδιον ἤεν.
ταῖ τ’ ἐπεὶ ὀλέσα λαὸν ἀτασθαλίσαν ἐμῆσων,
αἰδέομαι Τρώας καὶ Τρφάδας ἐλκεσπέπλους,
μὴ ποτέ τις εἰπησι κακότερος ἄλλος ἐμεῖο.
’Ἐκτώρ ἢφι βίηθει πιθήσας ὀλέσει λαὸν.’
ὡς ἐρεύνουσιν’ ἐμοὶ δὲ τοῦ ἂν πολύ κέρδιον εἰη
ἀντὴν Ἰ Ἀχιλῆα κατακεκεναντα νέεσθαι
ἡ’ κεν αὑτῷ ὀλέσασθι ἐνεκλείωσ’ πρὸ τόλησ.
εἰ δὲ κεν ἀσπίδα μὲν καταθείμαι ὀμφαλόεσσαν
καὶ κόρυθα βριαρῆν, δόρυ δὲ πρὸς τείχος ἐρείσας
αὐτὸς ἢαν Ἀχιλῆα ἄμυμνονος ἄντιος ἔλθω

98 and 95. χαβ. ‘hole’ (cf. ἔκεια, 2.362).
100. ἀναθήσαν comp. ¦, ‘will put upon,’ ‘will heap upon.’
110. ἐνεκλείωσ ¦ (adverb of σκέπῃ. Cf. ἐνεκλείου, 2.115, 1.28).
καὶ οἱ ὑπὸ φωνῆς ἔλενην καὶ κτήμαθ' ἀμ' αὐτὴν πάντα μᾶλ', ὡσα τ' Ἀλεξανδρος κοιλῆς εἴνυ νησιών ἡγάγετο. Τρῆνδ', ἡ π' ἐπλετο νείκεος ἄρχη, δωσέμεν Ἀρείδησιν ἄγειν, ἁμα δ' ἀμφις Ἀχαίων ἀλλ' ἄμεθασσάται, ὅσα τ' πτόλεις Ἦδε κέκευθεν. Τρωὺς δ' αὐτ' μετόπισθε γερούσιον ὄρκον ἔλαμας μή τι κατακρύψειν ἀλλ' ἄνδιχα πάντα δάσεσθαι.
δημίως οἴμησε μετὰ τρήρωνα πέλειαν.

η δὲ θ' ἐπειδή φοβεῖται, δὲ ἐγγύθευν οἷον λεληκώς εὐγίνερ
ταρφεῖς ἐπάτοσες, ἐλέειν τε ἐς θυμός ἀνάγει.

ὡς ἀρ' ἣ γ' ἐμμεμαῦς ἰδιὸς πέτετο, τρέσε ὡς Ἑκτωρ
teίχος ὑπὸ Τρώων, λαυηρά δὲ γούνατ' ἐνώμα.

ὅτι δὲ παρὰ σκοπεῖ καὶ ἐρυνεὶν ἕμεσαντα

πείχοις αἰεὶς ὑπὲκ κατ' ἀμαξιτοῦ ἐσσεύντο.

κρουτῶ δ' ἴκανον καλλιρρῶς, ἐνθα δὲ πηγαί
dοιαι ἀνατσουσι Σκαμάνδρου δυνήσετος.

ἡ μὲν γάρ θ' ὑδαί λιαρῷ ρέει, ἀμφὶ δὲ καπνὸς
gίγνεται εἴς αὐτῆς ὡς εἰ πυρὸς αἰθομένου.

ἡ δ' ἐτέρη θέρει προρεῖ εἰκών χαλάζη

ἡ χιών ψυχρῆ ἢ ἐς υδατος κρυστάλλῳ.

ἐνθα δ' ἐπὶ αὐτάων πλυνοὶ εὑρεῖς ἐγγύς ἔασιν
kaloi laives, ὅτι εἴματα σιγαλόεντα

πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες

το πρὶν ἐπὶ οἰρήνης, πρὶν ἐλθέμεν ως Ἀχαῖων.

τῇ ἐπ' παράδραμέτην, φεύγων, δ' ὅπως διάκων,

πρόσβης μὲν ἐσθλὸς εἴφευγε, δίωκε δὲ μν μέγ' ἀμείων
carpalimou, ἐπεὶ οὐχ ἱερήν ὦδ' βοεῖν

ἀρνύσθην, ἀ τε ποσσὼν ἀέθλα γίγνεται ἀνδρῶν.

ἄλλα περὶ ψυχῆς θεοῦ Ἑκτορος ἅπιδαμόω.

THRICE IS HEKTOR CHASED ABOUT THE CITY WALLS.

ὡς δ' ὁ δ' ἀεθλοφόροι περὶ τέρματα μῶνυχες ἅμποι

ῥίμφα μάλα, τρωχῶσι: τὸ δὲ μέγα κεῖται ἀεθλὸν,

ἡ τρίτος ἢ γυνῆ, ἄνδρος κατατηνητός

ἀς τὸ τρίς Πριάμου πόλιν περὶ δαυθήτην

146. ἀμαξίων † [ἀμάχον]. 'wagon-road' (ἴμαχα).

154. λαίνει † = λάνει (cf. Π 57, 1 404, etc.).
SLAYING OF HECTOR.

zekos, θεοὶ δὲ τε πάντες ὅρωνα. τοῖσι δὲ μῦθων ἦρξε πατὴρ ἄνδρῶν τε θεῶν τε.

ZEUS IN COUNCIL WITH THE GODS. ATHENE LEAVES OLYMPUS TO TAKE PART IN THE BATTLE.

"ὦ πόλοι, ἥ φίλοι ἄνδρα διωκόμενον περὶ τεῖχος ὄφθαλμοις ὅρων: ἔμοι δὲ ὀλοφύρεται ἦτορ Ἐκτορος, ὅσι μοι πολλὰ βοῶν ἐπὶ μηρὶ ἐκεῖν 170 ἰδῆς ἐν κορυφῇ πολυτύχου, ἀλλοτε δ' αὐτέ ἐν πόλει ἀκροτάτῃ. νῦν αὐτέ ἐ δίος Ἀχιλλεύς ἀστυν περὶ Πριάμου ποσίν ταξέεσσι διώκει. ἀλλ' ἄγετε φράζεσθε, θεοὶ, καὶ μητριάσθε, ἥ μιν ἐκ θανάτου σαώσομεν ἥ μιν ἦδη 175 Πηλείδη Ἀχιλῆ δαμάσομεν ἑσθλὸν ἑόντα." τὸν δ' αὐτέ προσεύπε θεᾶ γλαυκώπης Ἀθῆνη. "ὦ πάτερ ἀργυκέραυνε κελαυνεφές, οἶον ἔειπες. ἄνδρα θητῶν ἑόντα, πάλαι πεπρωμένον αὐτῷ, ἄψ ἐθέλεις θανάτου δυσηχεός ἐξ ἀναλύσαι; 180 ἐρδ' ἀτὰρ οὗ τοι πάντες ἑπανέομεν θεοὶ ἄλλοι." τὴν δ' ἀπαμεβόμενος προσέφη νεφεληγερέτα Ζεὺς: "θάρσει, Τριτογένεια, φίλοι τέκνοι· οὐ νῦ τι θυμῶν πρόφοροι μνείου, ἑθέλω δὲ τοι ἦπιος εἶναι ἑρξον, ὅτη δή τοι νόος ἐπλετο, μηδέ τ' ἔρωι. 185 ὡς εἰπὼν ὕμρων πάρος μεμανίαν Ἀθήνην βῆ δὲ κατ' Οὐλύμπου καρήνων ἀίδασα.

ACHILLES IS STILL UNABLE TO OVERTAKE HECTOR.

'Εκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὡς Ἁχιλλεύς. ὡς δ' ὅτε νεβρον ὅρισθη κύων ἐλάφῳ δίηται, ὀργάς εἰς εῦνῆς, διὰ τ' ἄγκεα καὶ διὰ βῆσος. 190 τὸν δ' εἶ περ τε λάθισε καταπτήζας ὑπὸ θάμνῳ,
ἁλλὰ τ’ ἀνιχνεύων θέει ἐμπεδοῦν, ὃφρα κεν χῦρη· ὡς Ἑκτωρ οὐ λήθε ποδόκεα Πηλεώνα.
osσάκε ὃ ὀρμήσειε πυλάων Δαρδανιάων ἀντίον ἀίξασθαι ἐυδημίτους ὑπὸ πῦργους, ei πῶς ὅι καθυπερθὲν ἀλάκουεν βελέσσιν, τοσσάκε μιν προπάρωθεν ἀποστρέψασκε παραφθάς πρὸς πεδίον: αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί. ὡς δὲ ἐν ὅνειρῳ οὐ δύναται ὑποβεύοντα διώκειν. σιτὶ ἀρ’ ὅ τὸν δύναται ὑποθεφυγέμενον ὅθ’ ὅ διώκειν. ὡς ὅ τὸν οὐ δύνατο μάρφαι ποσὸν ὅθ’ ὅ ἀλὰσαι. πῶς δὲ κεν Ἑκτωρ κῆρας ὑπεξέφυγεν θανάτωι, ei μη’ οἱ πῦρματοι τε καὶ ὕστατον ἤντετ’ Ἀπόλλων ἔγγυθεν, ὅσ’ ὅ ἐπώρσε μένος λαυηρᾶ τε γοῦνα; λαοῖσιν δ’ ἀνενεε καρπάσαι δῖοι Ἀχιλλεύς ὅθ’ ἐσ’ ἅμιναι ἐπὶ Ἑκτορὶ πικρὰ βέλεμνα, μὴ τις κύδος ἀροίτο βαλῶν, δ’ ἔδε δεύτερος ἐλθοῦ. ἀλλ’ ὅτε ὅ τὸ τέταρτον ἐπὶ κρονουσ’ ἀφίκοντο, καὶ τότε δὴ χρύσεια πατήρ ἐτίαυε τάλαντα: ἐν δ’ ἐτίθει δύο κῆρε τανηλεγέος θανάτωι, ἐν δ’ ἐκτὸ ὅν ἄξητα πανηλεγέος θανάτωι, τὴν μὲν Ἀχιλλῆσι, τὴν δ’ Ἑκτορὸς ἢπποδάμοιο. ἔλκε δὲ μέσθα λαβὼν. ἔπε’ δ’ Ἑκτορὸς αἰσθιμόν ἡμαρ, χεῖτο δ’ εἰς Ἀἴδαο. λίπεν δὲ ἐ ε Φοῖβος Ἀπόλλων.

ATHENE ENTERS THE FIELD AND ENCOURAGES ACLLEILES.

Πηλεώνα δ’ ἰκανε θεὰ γλαυκώτις Ἀθήνη, ἀγχοῦ δ’ ισταμένη ἔπεα πτερόεντα προσηύδα: “νῦν δὴ νῦι ἐσόλπα, διάφορε φαίδημ’ Ἀχιλλεύ, οἴστεσθαι μέγα κύδος Ἀχαιοίσι προτὶ νῆας.

192. ἀνιχνεύων †, ‘tracking back’ (ارد and ἱχνεύω, ἱχνος).
200. ὑποθεφυγέμεν comp. †.
SLAYING OF HECTOR

Her trick to deceive Hector.

ὡς φάτ' Ἀθηναίη· ὦ δ' ἐπείθετο, χάριν δὲ θυμῷ
στὴ δ' ἄρ' ἔπι μελής χαλκογλάχινος ἐρεισθείς. 225
ἡ δ' ἀρα τὸν μὲν ἔλεγε, κιχῆσατο δ' Ἐκτόρα δἰον
Δημήφιδος ἐκνύετα δεμασ καὶ ἀτειρέα φωνῆν.
ἀγχοῦ δ' ἑσταμένη ἦπεα πτερόσεντα προσηύδα·
"ἡθεὶ, ἥ μάλα δὴ σε βιαζεῖταί ὡκὺς Ἀχιλλεύς
ἀστν πέρι Πρίαμου ποσίν ταχέεσσοι διώκων.
ἀλλ' ἀγέ δὴ στέσσειν καὶ ἀλεξομοέσθα μένοντες."

ἐν δ' αὐτε προσέειπε μέγας κορυθαίος Ἐκτόρ.
"Δηὶφοβ', ἥ μὲν μοι τὸ πάρος πολὺ φιλτάτος ἡσθα
γνωστῶν, οὗ Ἕκαβη ἢδὲ Πρίαμος τέκε παιδας.
νῦν δ' ἐτι καὶ μᾶλλον νοεὼ φρεσὶ τιμῆσεσθαι,
δε ἔτης ἐμεῦ εἰνεκ', ἐπεὶ ἰδὲ ὀφθαλμοῖων,
τεῖχεος ἐξελθείν, ἄλλοι δ' ἐντοῦθε μένουσιν."

ἐν δ' αὐτε προσέειπε θεᾶ γλαυκώτης Ἀθήνη.
"ἡθεὶ, ἥ μὲν πολλὰ πατὴρ καὶ πότινα μήτηρ
λάσσονθ' ἐξείχης γονωμένου, ἀμφὶ δ' ἐταῖροι,
ἀμβ' μένειν τοῖον γὰρ ὑποτρομεόνων ἀπαντει.
ἄλλ' ἐμὸς ἐνδοθ' θυμὸς ἐτείρετο πένθει λυγρῷ.
νῦν δ' ἰδὸς μεμαώτε μαχώμεθα, μηδὲ τι δυσρῶν

225. χαλκογλάχινος †, genitive, 'with bronze point' (χαλκός and γλάχις, a 'point'; cf. γλῶσσα, 'tongue').
"οὐ σ’ ἔτι, Πηλέος υἱὲ, φωβήσομαι, ὡς τὸ πάρος περ

τρὶς περὶ ἄστυ μέγα Πριάμου διόν, οὐδὲ ποτ’ ἔτην
μεῖναι ἔπερχόμενον. νῦν αὐτὲ με θυμὸς ἀνήκεν
στήμεναι ἄντια σεἰο. ἔλομι κεν ἢ κεν ἀλὸιν.

Ἀλλ’ ἄγε δεῦρο θεοὺς ἐπιδόμεθα—τοῖ γὰρ ἄριστοι
μάρτυροι ἔσονται καὶ ἐπίσκοποι ἀρµονιὰων—

οὐ γὰρ ἐγώ σ’ ἐκπαγλον ἀεκιῶ, αἱ κεν ἐμοὶ Ζεὺς
dῶῃ καµµονίην, σὴν δὲ ψυχὴν ἀφέλωμαι.

Ἀλλ’ ἔπει ἄρ κέ σε συλήσω κλυτὰ τεύχε, Ἀχιλλεῦ,
νεκρὸν Ἀχαιόσων δῶσω πάλιν. ὡς δέ σο βέζειν.”

AFTER SOME WORDS ACHILLES HURLS HIS SPEAR. HE IS AIDED BY
ATHENE.

"Ἑκτόρ, μὴ μοι, ἄλαστε, συνηµµοσύνας ἀγόρευε.

ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν δρκία πιστὰ

οὐδὲ λύκοι τε καὶ ἄρνες ὀµόφρονα θυµὸν ἐχούσιν,

ἀλλὰ κακὰ φρονέουσι διαµπερὲς ἀλῆλοισιν,

244. φειδωλή †, a ‘sparing’ (φειδομαι).
251. διάν, ‘I fled.’
261. συνηµµοσύνας † (συν-ηµµι) = ἄµιανας (cf. l. 255).
268. ὀµόφρονα †, ‘like-minded,’ ‘harmonious’ (ὁµὸς and φήνη).
ὁς οὖν ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐδὲ τι νῶν 265
ὁρκία ἐσσονται πρὶν ἢ ἔτερον γε πεσόντα
αιματος ἄσαι Ἀρηα ταλαύμιον πολεμοστήν.
pαντοίης ἀρετῆς μμνήσκεσῃ νῦν σε μάλα χρή
αἰχμητήν τ' ἐμεναι καὶ θαρσάλεων πολεμοστήν.
οὐ τοι ἐτ' ἐσθ' ὑπάλυσις, ἀφαρ δέ σε Παλλάς Ἄθηνη 270
ἐγχει ἐμῷ δαμάει· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
κηδε' ἐμῶν ἐτάρων, οὐς ἐκτανες ἐγχει ὑών.

ἡ ρα, καὶ ἀμπεπαλὼν προτε δολιχόσκεων εγχος.
καὶ τὸ μὲν ἀντα ἰδὼν ἴλευτατο φαιδίμος Ἐκτωρ.
ἐξετο γὰρ προίδαν, τὸ δ' ὑπερπτπατο χάλκεον εγχος, 275
ἐν γαίη δ' ἔπάγη. ἀνὰ δ' ἦρπασε Παλλάς Ἄθηνη,
ἐψι δ' Ἀχιλῆι δίδου, λάθε δ' Ἐκτορα πομένα λαὼν.
Ἕκτωρ δὲ προσέειπεν ἀμύμωνα Πηλεόνα.

HECTOR'S REPLY.

"Ἦμβροτες, οὐδ' ἄρα πώ τι, θεοὺς ἐπειδείκελ Ἀχιλλεύ,
ἐκ Διὸς ἴδιες τὸν ἐμὸν μόρον — ἢ τοι ἔφης γε — 280
ἀλλα τις ἀρτιετης καὶ ἐπίκλοπος ἐπλεο μύθων,
ὄφρα σ' ὑποδείγοντες μένεος ἀλκής τε λάθωμαι.
οὐ μὲν μοι φεύγουντε μεταφρένω ἐν δόρυ πῆξείς,
ἀλλ' ἰδίς μεμαύτι διὰ στήθεσφιν ἐλασσον,
εἰ τοι ἔδωκε θεος. νῦν αὐτ' ἐμὸν εγχος ᾗλεναι
χάλκεουν· ὡς δὴ μω σφ ἐνι χροὶ πᾶν κομίσωυ.
καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
σείο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον."

281. ἄρτιετης †, 'using words exactly suited' to the purpose, 'clever
of speech' (ἄρτιος, 'fitting,' 'suitable,' and ἔτος).
HIS SPEAR MAKES NO IMPRESSION ON THE SHIELD OF ACHILLES, AND TOO LATE HE DISCOVERS THE TREACHERY OF ATHENE.

η ρα, καὶ ἄμπεπαλὼν προτεὶ δολιχόσκιον ἐγχος, καὶ βάλε Πηλέιδαο μέσον σάκος οὐδ’ ἀφάμαρτεν· τῆλε δ’ ἀπεπλάγχη σάκος δόρυ. χώσατο δ’ Ἐκτωρ, ὅτι ρά ὁ βέλος ὅκι ἐτώσιον ἐκφυγε χειρός· στῇ δὲ κατηφῆςα, οὐδ’ ἀλλ’ ἐχε μείλινον ἐγχος. Δηήφοβον δ’ ἐκάλει λευκάσπιδα μακρὸν ἀύσας: ἦτε μυν δόρυ μακρόν, δ’ οὐ τι ὦτ εἰ ἐγγύθεν ἦν. Ἐκτωρ δ’ ἐγνω ὅσιν ἐνι φρεσι’ φωνῆσέν τε:

“ὁ τόποι, ἦ μάλα δή με θεοὶ θάνατονδε κάλεσαν. Δηήφοβον γὰρ ἐγώ γ’ ἐφάμην ἥρω παρέιναι, ἀλλ’ ο μὲν ἐν τείχει, ἐμὲ δ’ ἐξαπάτησεν Ἀθήνη. ὅν δ’ ἐγγύθεν μοι θάνατος κακὸς οὐδ’ ἔτ’ ἀνευθεν,

οὐδ’ ἀλέα; ἦ γάρ ρα πάλαι τὸ γε φίλτερον ἦν Ζηνὶ τε καὶ Διὸς νῦ ἐκηβόλω, οὶ με πάρος γε πρόφρονες εἰρναται; νῦν αὐτὲ με μοῦρα κιχάνει. μὴ μὰν ἄσπουδί γε καὶ ἀκλεἰως ἀπολοίμην, ἐμε—

ἀλλὰ μέγα βέξας τί καὶ ἐσσομένουσι πυθέσθαι.”

THE FINAL STRUGGLE; ACHILLES GIVES HECTOR HIS DEATH-BLOW.

ὡς ἄρα φωνῆσας εἰρύσσατο φάσγανον ὄξυ, ὅ τι οἱ υπὸ λατάρην τέτατο μέγα τε στιβάρον τε ὀμησιν δὲ ἀλείς ὥς τ’ αἰεῖς ὑπισπῆςι, ὅς τ’ εἰσιν πεδίον διὰ νεφέων ἐρεβεννὼν ἄρπαξαν ἦ ἄρν’ ἀμαλὴν ἦ πτῶκα λαγὼν. ὡς Ἐκτωρ ὀμησε τινάσσων φάσγανον ὄξυ.

294. λευκάσπιδα †, 'with white shield' (λευκός and ἄσπις).
301. ἀλέα †, 'an escape' (cf. ἄλθος, l. 274, ἄλευν, l. 285).
HE THEN MAKES AN EXULTING SPEECH, TO WHICH HECTOR FREELY REPLIES.

"Εκτόρ, ἀτάρ που ἔφησ Πατρόκλη ἐξεναρίζων
σῶς ἄσσεςθ', ἐμε δ' οὐδέν ὄπιζεο νόσφιν ἔόντα,
νήπτε: τούτο δ' ἀνευθαν ἀσσηθήρ μέγ' ἀμείων
νυσίων ἐπὶ γλαφρυῆν ἐγὼ μετόπισθε λελέμμην,
οδει μεν κυνὲς ήδ' οἰνων ἐλκήσουσ'. ἅκψες, τον δ' κτεριοῦσιν Ἀχαίοι."
τὸν δ' ὀλγοδρανέων προσέφη κορυθαίολος Ἀκτωρ.

"λύσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
μή με ἑα παρὰ νησί κύνας καταδάψαι Ἀχιλλ.
ἀλλὰ σὺ μὲν χαλκόν τε ἄλις χρυσόν τε δέδεξο
δῶρα, τά τοι δώσονσι πατήρ καὶ πότνια μήτηρ,
σῶμα δὲ οὐκαδ' ἐμὸν δόμεναι πάλιν, ὁφρα πυρὸς μὲ
Τρῶες καὶ Τρῶων ἄλοχοι λελάχωσι θανόντα.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὦκυς Ἀχιλλ.

"μή με, κύον, γούνων γούναξεο μηδὲ τοκῆων.
αἶ γὰρ τως αὐτὸν με μένος καὶ θυμὸς ἀνείη
ὦμ' ἀποταμμόμενον κρέα ἐδμεναι, οἶα μ' ἔργας,
ὦς οὐκ ἔσθ' ὃς σής γε κύνας κεφαλῆς ἀπαλάκκοι.
οὐδ' εἰ κεν δεκάκις τε καὶ εἰκοσινήμ' ἀποινα
στῆσωσ' ἐνθάδ' ἄγοντες, ὑπόσχενται δὲ καὶ ἄλλα,
οὐδ' εἰ κεν σ' αὐτὸν χρυσὸ ἐρύσασθαι ἀνώγη
Δαρδανίδης Πρίαμος· οὐδ' ὃς σὲ γε πότνια μήτηρ
ἐνθεμένη λεχέεσθι γοήσεται, ὅν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ ὀδώνοι κατὰ πάντα δάσονται.

τὸν δὲ καταθνήσκων προσέφη κορυθαίολος

"Εκτωρ.

"ἡ ο' εὖ γυνώσκων προτίσσομαι, οὔτ' ἄρ' ἐμελλὼν
πείσειν· ἡ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν, μή τοι τι θεῶν μὴν μαμά γένωμαι
ἡματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἐσθλὸν ἐόντ' ὀλέσωσίν εὔνι Σκαμῆσι πύλησιν."

349. ἐκοσινήμ' (a) ἀ', 'twenty-fold' (cf. l 379).
351. ἐφόρασθαι, '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 ACHAÉANS.

ὡς ἀρα μὴν εἰσόντα τέλος θανάτου κάλυψεν·
ψυχῇ δὲ ἐκ ῥεθέων πταμένη Ἀιδόσδε βεβήκει
διὶ πότμον γοαόνσα, λιποῦσ' ἀνδροῦτα καὶ ἢβην.
τὸν καὶ τεθνήτα προσηύδαε δίοις Ἀχιλλεύς·
"τέθναθι· κήρα δ' ἐγὼ τότε δέξομαι, ὀππότε 365
κεν δὴ
Ζεὺς ἐθέλη τελέσαι ἥδ' ἀθάνατοι θεοὶ ἀλλοι.

ἡ βα, καὶ ἐκ νεκροῦ ἐρύσσατο χάλκεον ἐγχος·
kai to γ' ἀνευθεὶς ἔθηκ' ὅ δ' ἀπ' ὁμών τεύχ' ἐσύλα
αἰματοῦειν'. ἀλλοι δὲ περὶδραμοὺν ὑιε 'Ἀχαιῶν,
οἱ καὶ θητήσαντο φύν καὶ εἶδος ἁγητὸν
"Εκτορός· οὐδ' ἀρα οἱ τις ἁνουτητί γε παρέστη.

ὡς δὲ τις εἰπεσκεν ἱδὼν ἐς πλησίον ἀλλοι·
"ὦ πόποι, ἡ μάλα δὴ μαλακῶτερος ἀμφαφάεσθαι
"Εκτωρ, ἡ οὖτε ἑνέπρησεν τυρὶ κηλέω.

ὡς ἀρα τις εἰπεσκε καὶ οὐτήσασκε παραστάς. 375

ACHILLES ADDRESSES THE ACHAÉANS.

tὸν δὲ ἐπεὶ ἐξενάριζε ποδάρκης δῖος Ἀχιλλεύς,
στὰς ἐν Ἀχαιοῦσιν ἐπεα πτεροῦεν' ἀγόρευεν·
"ὦ φίλοι, Ἀργεῖων ἡγήτορες ἢδ' μέδοντες,
ἐπεὶ δὴ τόνδ' ἀνδρα θεοὶ δαμάσασθαι ἔδωκαν,
δι κακὰ πόλλα ἐρρέξεν δο' οὐ σύμπαντες οἱ ἀλλοι,
εἰ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχας πειρηθώμεν,
ὅφρα κε τι γνώμεν Τρώων νόον ὄν τιν' ἔχουσιν,
ἡ καταλεύσουσιν πόλιν ἀκρὴν τοῦθε πεσόντος,
ἡ μένειν μεμάασι καὶ Ἐκτορὸς οὐκέτ' ἐόντος.

369. περὶδραμον comp. †, aorist of περί-τρέχω.
371. ἁνουτητί †, 'without dealing a wound' (ἀν- and οὕτω).
άλλα τί ἦ μοι ταῦτα φίλοι διελέξατο θυμός; 385
κείται πάρ νήσσι νέκυς ἀκλαύτος ἀβαπτός,
Πάτροκλος, τοὺ δ' οὐκ ἐπελήσομαι, ὅφρ' ἂν ἐγώ γε
ζωοῖς μετέω καὶ μοι φίλα γούνατ' ὅρῳρρη·
ei de θανόντων περ καταλῆθοντ' eiv 'Aίδαο,
aut' ἐγὼ καὶ κεῖθε φιλόν μεμνήσομ' ἐταῖρον.
νῦν δ' ἄγ' αἰείδουσι παῖσιν, κοῦροι Ἀχαϊῶν,
μησίν ἐπὶ γλαφυρῆσιν νεώμεθα, τόνδε δ' ἄγαμεν.
ηράμεθα μέγα κύδος· ἐπέφνομεν Ἑκτόρα δίον,
ὅ Τρῶες κατὰ ἁστυ θεῷ ὡς εἰχετάντο." 390

**HOW ACHILLES DISFIGURES THE CORPSE OF HECTOR.**

ἡ ρα, καὶ Ἑκτόρα δίον αἰεκέα μὴδετο ἔργα. 385
ἀμφότερων μετόπισθε ποδῶν τέρτηνε τένοντε
ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτεν ἰμάντας·
ἐκ διφροῦ δ' ἔδησε, κάρη δ' ἐλκεσθαί ἐασεν.
ἐς διφροῦ δ' ἀναβᾶς ἀνά τε κλυτα τεύχε' ἀείρας
μάστιξεν ρ' ἐλάειν, τῶ δ' οὐκ ἄεκοντε πετέσθην.
τού δ' ἦν ἐλκομένου κοινόσαλος, ἀμφὶ δὲ χαῖται
κυάνεαι πίτναντο, κάρη δ' ἀπαν ἐν κοινήσων
κεῖτο, πάρος χαρίεν· τότε δ' Ζεὺς δυσμενέσσων
δώκεν ἀεικίσσασθαι ἕ̄ ἐν πατρίδι γαίῆ.

**THE LAMENTATION OF HECTOR'S PARENTS.**

ὡς τοῦ μὲν κεκόντο κάρη ἀπαν· ἦ δὲ νυ μὴτηρ 400
τίλλε κόμην, ἀπὸ δὲ λιπαρῆν ἔρρψε καλύπτρην-
τηλόσε, κώκυτον δὲ μάλα μέγα παιδα ἰδούσα.
ἀμφὸς δ' ἐλεεινα πατὴρ φίλος, ἀμφὸ δὲ λαοὶ
κωκυτῷ τ' εἰχοντο καὶ οἰμωγῇ κατὰ ἁστυ.
Δῆμοι ἐφρῶσσαν πυρὶ σμύχοτο κατ’ ἄκρης.
λαοὶ μὲν ρᾷ γέροντα μόνις ἔχον ἀσκαλάοντα,
ἐξελθεῖν μεμαῦτα πυλῶν Δαρδανιῶν.
πάντας δ’ ἐλλιτάνευε κυλινδόμενος κατὰ κόπρου,
ἐξουσιακῆς ὄνομαξων ἀνδρὰ ἕκαστον.

"σχέσθε, φίλοι, καὶ μ’ οἶον ἑσάστατε κηδομενοί περ
ἐξελθόντα πόλης ἰκέσθ’ ἐπὶ νήας Ἀχαιῶν.
λίσσωμ’ ἀνέρα τούτων ἀτάσθαλον ὄβρυμοργῶν,
ἡν πως ἥλικην αἴδέσσεται ἢ’ ἐλεήσῃ
gῆρας. καὶ δέ νῦ τῷ γε παλήρ τοιόσοδε τέτυκται,
Πηλεύς, ὦς μὲν ἔτικτε καὶ ἐτρέφε πῆμα γενέσθαι
Τρωσί. μάλιστα δ’ ἐμοὶ περὶ πάντων ἄλγε’ ἔθηκεν
τόσσους γὰρ μοι παῦς ἀπέκτανε τηλεθάοντας.
τῶν πάντων οὐ τόσσον ὀδύρομαι ἄχυρόμενος περ,
ὡς ἐνός, οὐ μ’ ἀχοὶ βξός κατοίκεται Ἀἰδοὶ εἶσιν,

"Εκτορος, ὦς ὀφελένθανεν ἐν χερσίν ἐμῆσιν
τῷ καὶ κορεσσάμεθα κλαίοντε τε μυρομένοι τε,
μήτηρ θ’, ἡ μὲν ἔτικτε δυσάμμορος, ἀθ’ ἐγὼ αὐτός.
ὡς ἐφατο κλαῖων, ἐπὶ δὲ στενάχοντο πολίται.
Τραφήνι δ’ Ἐκάβθη ἄδινοι ἐξήρχε γόηῳ.

“τέκνον, ἐγὼ δειλῆ. τὶ νῦ βείοιμα αἶνα παθοῦσα
σεῦ ἀποτεθηνῶτος; οὐ μοι νῦκτας τε καὶ ἰμαρ
εὐχαρη κατὰ ἄστυ πελέσκεο, πᾶσι τ’ ὀνειρ
Τρωσί τε καὶ Τραφήνι κατὰ πτόλιν, οἰ σε θεόν ὃς
δειδέχατ’; ἡ γὰρ καὶ σφι μάλα μέγα κύδος ἐπιθα
ζῶος ἐὼν. νῦν αὖ θάνατος καὶ μοῖρα κιχάνειν.”

411. ἐφρῶσσα t. ‘beetling’, i. e. situated on the ‘brow’ of a steep
place (cf. ἐφρόσι, i 620, and § 159).
425. κατ-οικεται comp. t.
THE NEWS IS BROUGHT TO ANDROMACHE.

.aws ἑφατο κλαίουσ'. ἀλοχος δ' οὐ πώ τι πέπνυστο Ἐκτορος. οὐ γὰρ οἱ τίς ἐπτυμὸς ἁγγελος ἐλθὼν ἥγγευλ', ὅτι ρὰ οἱ πόσις ἐκτοθι μίμνε πυλάων.

ἀλλ' ἢ γ' ἵστον υφαίνε μυχῆ δόμου υψηλοῖο διπλακα πορφυρέν, ἐν δὲ θρόνα ποικίλ' ἔπασσεν. κέκλετο δ' ἀμφιπόλουσιν ἐνπλοκάμοις κατὰ δώμα ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὁφρα πέλουτο Ἐκτορι θερμὰ λουερὰ μάχης ἐκ νοστήσαντι νηπίη, οὐδ' ἐνόησεν, δ' μὴν μάλα τήλε λοετρῶν χερσὶν Ἀχιλῆος δάμασε γλαυκῆπις Ἀθήνη.

κωκυτοῦ δ' ἦκονσε καὶ οἴμωγης ἀπὸ πύργου τῆς δ' ἐλελίχθη γυνα, χαμαὶ δὲ οἱ ἐκπεσε κερκίς.

ἡ δ' αὐτὸς ὅμψον ἐνπλοκάμοις μετηύδα:

"δεῦτε, δὼν μοι ἐπεσθον' ἱδωμ', ὅτι' ἔργα τετυκταί.

αἰδοίης ἐκυρῆς ὅπος ἐκλυνο, ἐν δὲ μοι αὐτῇ στήσει πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα πήγωνται. ἔγγυς δὴ τι κακὸν Πριάμου τέκεσσιν. αἰ γὰρ ἀπ' οὐσιῶν εἰ ἐμεύ ἐπος. ἀλλὰ μᾶλ' αἰῶνες δεῖδω, μὴ δὴ μοι θρασύν Ἐκτορα δῖος Ἀχιλλεὺς μοῦνον ἀποτμῆξας πόλιος πεδίονδε δήτατι καὶ δὴ μὴ καταπαύσῃ ἀγνορίης ἀλεγεινῆς, ἡ μὴν ἔχεσκ'. ἐπεὶ οὐ ποτ' ἐνὶ πληθυνὶ μένεν ἀνδρῶν, ἀλλὰ πολὺ προβέβεσκε, τὸ δὲ μένος οὐδένι εἰκών."

ὡς φαμένη μεγάρωι διέσυντο μανάδι ιση, παλλομένη κραδήν: ἀμα δ' ἀμφιπολοὶ κιὸν αὐτῆ. αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἱξεν ὁμίλον,

441. ὅρων τ', ornamental figures ('flowers' or geometrical 'patterns').
460. μανάδι τ', 'mad_woman' (μανομάνη, Z 389).
SLAYING OF HECTOR

465 ἕστη παππήνας ἐπὶ τείχεῖ· τὸν δ' ἐνόησεν ἐλκόμενον πρὸςθεν πόλιος, ταχέες δὲ μὲν ἰπποὶ ἐλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. τὴν δὲ κατ' ὀφθαλμῶν ἐρεμεθή νυξ ἐκάλυψεν, ἡμπε δ' ἐξοπίσω, ἀπὸ δὲ πυξὴν ἐκάπνυσεν· τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα συγκλόντα, ἀμφικα κεκρύφαλον τε ἴδε πλεκτὴν ἀναδέσμην κρήδεμνὸν θ', ὃ ρά οἱ δῶκε χρυσὴ 'Αφροδίτη ἡμαι τῷ, ὅτε μὲν κορυθαίοις ἑγάγεθ' Ἐκτωρ ἐκ δόμου 'Ἡτίωνος, ἐπεὶ πόρε μυρία ἐδνα. ἀμφὶ δὲ μὲν γαλῶ τε καὶ εἰναίδες ἄλις ἔσταν, αἴ τε μετὰ σφίαν εἴχον ἀπολεόθαι. ἦ δ' ἐπεὶ οὖν ἀμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, ἄμβληθην γοαύσα μετὰ Τραγύν ἐειπέν.

THE LAMENT OF ANDROMACHE.

"Ἐκτωρ, ἐγὼ δύστηνος. ἵ ᾅρα γιγνόμεθ' αἰσθ ἀμφότεροι, σῦ μὲν ἐν Τροίᾳ Πράμοιν κατὰ δῶμα, αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκη ὑλήσῃ ἐν δόμῳ 'Ἡτίωνος, ὃ μ' ἐτρεφε τυτθόν ἐουσαν, δύσμορος αἰνόμορον· ὡς μὴ ὠφελλε τεκέσθαι.

467. ἐκάπνυσεν † with ἵτο = ἐκάπνυσεν, 'breathed forth.'

468. δέσματα, 'head-tire,' 'head-gear,' in this meaning here only (cf. θέω, 'bind').

469. ἀμφικα †, metal 'diadem'; κεκρύφαλον †, 'cap' or 'kerchief' of cloth, to confine (κρύστω) the hair; πλεκτὴν ἀναδέσμην (†), 'plaited fillet' (and and ἰππ.), used to fasten the κεκρύφαλοι around the head. These definitions follow Studniczka, Beiträge zur Geschichte der altgriechischen Tracht, pp. 129-131.

470. ἄμβληθην †, 'with sudden bursts,' i. e. her groans bubbling up like a boiling caldron (= ἄμβολαθην †, φ 364: ἄε ἐς λυθῆς ζει ἐνδο [362] . . . παῦσσων ἄμβολαθην, 'and as a caldron boils within, bubbling up on all sides'; from ἄμβολαλλω).
νῦν δὲ σὺ μὲν Ἀίδαο δόμους ὑπὸ κεύθεοι γαῖης ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεὶ λειπεῖς χήρην ἐν μεγάροις. πάσας δ' ἐτὶ νῆπιος αὐτῶς, δυν τέκομεν σὺ τ' ἐγώ τε δυσάμμοροι. οὔτε σὺ τοῦτο ἔσσεαι, Ἐκτόρ, ὁνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὕτως. ἢν περ γὰρ πόλεμόν γε θύγατερ Ἀχαϊῶν, αἰέι τοι τοῦτο γε πόνος καὶ κήδε' ὀπίσω ἔσσοντι. ἀλλοι γὰρ οἱ ἀπορήσσουσιν ἀρωπᾶς. ἡμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησιν. 490 πάντα δ' ὑπεμνήμερκε, δεδάκρυται δὲ παρειαῖ. δευόμενος δὲ τ' ἀνείσα πάσας ἐσ πατρὸς ἐταίρους, ἀλλοι μὲν χλαίνης ἐρύων, ἀλλοι δὲ χιτῶνοι. τῶς δ' ἐλεησάντων κοὐλην τις τυπθὸν ἔπεσχεν, χείλεα μὲν τ' ἐδίην', ὑπερφήν δ' οὖκ ἐδίηνεν. 495 τὸν δὲ καὶ ἀμφιδίπλης ἐκ δαιόνως ἐστυφέλιζεν, χερσίν πεπληγώς καὶ ὀνειδείουσιν εὐσίσων. 'ἔρρ' οὖτως. οὐ σὸσ γε πατήρ μεταδαίνυται ἡμῖν.' δακρύοις δὲ τ' ἀνείσα πάσας ἐς μητέρᾳ χήρην, Ἀστυάναξ, δὴ πρὶν μὲν ἐοὺ ἐπὶ γούνασιν πατρὸς μυκεῖδοι οἶος ἔδεσκε καὶ οἴον πίωνα δημῶν. 500 αὐτὰρ δὴ ὑπνὸς ἔλοι παύσατο τε νηπιαχεύων,

490. παναφήλικα, 'quite bereft of companions' (πᾶς, ἀνδρ., ἡλικ., 'equal in age').


495. ἔπεσχεν τ., 'palate,' 'roof of the mouth' (cf. ἐπέλατον, 'upper chamber of house').

496. ἀμφιδίπλης τ., 'on both sides flourishing,' i.e. a child with both parents living (ἀπειδής and ὀλλώ).

500. θύγατερ τ., a 'feast,' genitive (cf. μετα-θύγατερ, l. 498).

502. νηπιαχεύων τ., 'frolicking' like a child (νηπιαχεύω).
εὐδεσκ’ ἐν λέκτροις, ἐν ἄγκαλιδεσσὶ τιθήμης,
εὐνὴ ἐν μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.


νῦν δ’ ἀν πολλὰ πάθησι φίλου ἀπὸ πατρὸς ἀμαρτών. 505
’Αστυάναξ, ὁν Τρῶες ἐπίκλησιν καλέουσιν·
oῖος γὰρ σφιν ἔρυσο πῦλας καὶ τείχεα μακρά.
νῦν δὲ σε μὲν παρὰ νυσὶ κορωνίσι νόσφι τοκῆων
αἰόλαι εὑλαὶ ἔδονται, ἐπεὶ κε κόνες κορέσωνται,
γυμνὸν· ἀτάρ τοι εἵματ’ ἐνὶ μεγάροισι κέονται


λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
ἀλλ’ ἂ τοι τάδε πάντα καταφλέξω πυρὶ κηλέφ,
οὐδὲν σοὶ γ’ ὀφέλος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
ἀλλὰ πρὸς Τρώων καὶ Τρωίδων κλέος εἶναι.”

δὲς ἐφατο κλαίονος’, ἐπὶ δὲ στενάχοντο ὑμναίκες. 515

504. ὀλλαν †, ‘good cheer,’ neuter plural, genitive (όλλω).
512. καταφλέξω comp. † (κατὰ and φλέγον, ‘burn’; cf. B 455).
518. ἐγκείσεαι comp. † (ἐν and κεῖμαι).
INTRODUCTION TO THE SELECTION FROM Ω

On the following day (the twenty-eighth of the poem) the Achaeans bring wood and heap up a great funeral pyre, whereon the body of Patroclus is consumed. The flames are fanned throughout the night by the winds, Boreas and Zephyrus. Then (the twenty-ninth day) the ashes of Patroclus, gathered into a golden urn, are set away. A mound of earth is heaped up to serve as his final resting-place, and funeral games in his honor are held by Achilles. All this the poet tells in the twenty-third book (Ψ).

For nine days in succession, while the immortals wrangle, Achilles drags Hector’s corpse thrice every morning around the tomb of Patroclus; but Apollo keeps it from harm. Finally, the gods forbid its further dishonor; and Zeus sends Hermes to give Priam a safe conduct to Achilles’s lodge, where he may ransom the body. Priam, with his charioteer Idaeus, comes by night, and by the aid of the god escapes detection.

200
PLATE VIII.—HECTOR’S BODY DRAGGED AROUND THE TOMB OF PATROCLUS.

Archaic black-figured vase of the sixth century B.C. The charioteer Automedon wears the long chiton. Achilles runs beside the chariot (not in accord with Homer’s account). Behind, the winged (cf. λ 222) shadow (τεντόν) 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, Denkwälder, Fig. 789.)
ΙΛΙΑΔΟΣ Ω
ΕΚΤΟΡΟΣ ΛΥΤΡΑ

PRIAM'S APPEARANCE IN THE LODGE OF ACHILLES CREATES AMAZEMENT.

ἐν δὲ μιν αυτὸν 472
εὖρ', ἐταροὶ δ' ἀπάνευθε καθήατο· τὰ δὲ δυ' οἶων,
ήρως Αὐτομέδων τε καὶ Ἀλκιμὸς ὤζος Ἀρης,
ποίπνυν παρεόντε· νέον δ' ἀπέληγεν ἐδώδης
ἐσθών καὶ πίνων· ἐτι καὶ πάρεκειτο τράπεζα.
τοὺς δ' ἐλαθ' εἰσελθὼν Πρίμαμος μέγας, ἄγχι δ' ἀρα
στᾶς
χερσὶν 'Αχιλλῆος λάβε γούνατα καὶ κύσε χείρας
dεινὰς ἀνδροφόνους, αἷι οἱ πολέας κτάνουν νῖας.
ὡς δ' ἵτ' ἀν ἀνδρ' ἀντὶ πυκνῆν λάβη, ὡς τ' ἐνὶ πάτρῃ
φῶτα κατακτείνας ἀλλῶν ἐξίκετο δῆμον,
ἀνδρὸς ἐς ἀφνευοῦ, θάμβος δ' ἔχει εἰσοράουτας,
ὡς 'Αχιλεὺς θάμβησεν ἱδών Πρίμαμον θεοεἴδη·
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἰδοντο.
τὸν καὶ λυσσόμενος Πρίμαμος πρὸς μύθον ἔειπεν·

485

HIS PITIFUL PLEA FOR HECTOR'S BODY.

"μνῆσαι πατρὸς σοιο, θεοῖς ἐπείκελ' 'Αχιλλεῦ,
τηλίκου ὡς περ ἐγών, ὅλοφ ἐπὶ γῆρας οὔδῳ.
καὶ μέν που κεῖνον περιναίεται ἀμφὶς ἑόντες

488. περιναίεται †, 'neighbors' (περι and μαῖ, 'dwell').
τείροντος', ουδέ τις ἐστιν ἄρην καὶ λοιγὸν ἀμῦναι. 490
ἀλλ’ ἢ τοι κείνος γε σέθεν ἰώντος ἄκούων
χαίρει τ’ ἐν θυμῷ, ἐπὶ τ’ ἐλπισει θηματα πάντα
ἀφεσθαί φίλον νῦν ἀπὸ Τροίηθεν ἱόντα:
αὐτὰρ ἔγω πανάποστομος, ἐπεὶ τέκων νῦα ἄριστους
Τροίη ἐν εὐρείᾳ, τῶν δ’ οὐ τινα φημὶ λελείφθαι.
πεντῆκοντά μοι ἦσαν, ὡς ἂλυθον νῦς Ἀχαῖων:
ἐννέα καὶ δέκα μέν μοι ἢς ἐκ νηδύου ἦσαν,
τοὺς δ’ ἄλλους μοι ἐτύκτων ἐν μεγάρουσι γυναῖκες.
τῶν μὲν πολλῶν θούρως Ἀρης ὑπὸ γοῦνατ’ ἐλυσεν·
ὅς δὲ μοι οἷον ἦν, εἰρυτό δὲ ἄστυ καὶ αὐτός,
τὸν σοὶ πρὸν κτείνας ἀμυνόμενον περὶ πάτρης,
 Ἐκτορα. τοῦ νῦν εἶνεχ’ ἰκάνω νῆας Ἀχαῖων,
λυσόμενος παρὰ σεῖο. φέρω δ’ ἀπερείστ’ ἀποινα.
ἀλλ’ αἰδείῳ θεοὺς, Ἀχιλλεύ, αὐτὸν τ’ ἔλεησον
μνησάμενος σοῦ πατρός. ἔγω δ’ ἐλεεινότερός περ’
ἐτην δ’, οὐ’ οὐ πώ τις ἐπιχθόνοις βροτῶς ἄλλος,
ἀνδρός παιδοφόνου ποτὶ στόμα χεῖρ’ ὀρέγεσθαι.”
ὡς φάτο. τῷ δ’ ἄρα πατρός υφὶ ἤμερον ἄρσε γόοιοι·
ἀψάμενος δ’ ἄρα χειρὸς ἀπώσατο ἥκα γέροντα.
τῷ δὲ μνησαμένῳ, δ’ μὲν Ἐκτορος ἁνδροφόνου
κλαῖ ἄδινα, προπάροπε ποδῶν Ἀχιλῆς ἐλυσθείς,
αὐτὰρ Ἀχιλλεύς κλαΐεν ἐν οὐ πατέρ’, ἄλλοτε δ’ αὐτὲ
Πάτροκλου. τῶν δὲ στοναχὴ κατὰ δῶματ’ ὀρώρει.

"IMPLACABLE" ACHILLES IS MOVED TO COMPASSION AND RAISES THE SUPPLIANT.

αὐτὰρ ἐπεὶ βα γόοιο τετάρπετο δίος Ἀχιλλεύς
καὶ οἱ ἀπὸ πραπίδων ἥλθ’ ἤμερος ὡς’ ἀπὸ γυνῶν,
αὐτίκ’ ἀπὸ θρόνου ὄρτο, γέροντα δὲ χειρὸς ἀνύστη, 515
οἰκτείρων πολιών τε κάρη πολιών τε γένειον.
καὶ μὲν φωνήσας ἔπεα πτερόειν προσήνυδα:
"ἄ δεῖλ', ἦ δὴ πολλὰ κάκ' ἀνσχεο σὸν κατὰ θυμόν.
πῶς ἐτής ἐπὶ νήας Ἀχαίων ἐλθέμεν ὦλος,
ἄνδρος ἐς ὀφθαλμοὺς, ὡς τοι πολέας τε καὶ ἑσθλοὺς νιέας ἐξενάρμε; σιδήρειόν νῦ τοι ἱτορ.
ἀλλ' ἀγε δὴ κατ' ἀρ' ἔξεν ἐπὶ θρόνου, ἀλγεα δ' ἐμπης ἐν θυμῷ κατακείσθαι ἐάσομεν ἄχυμενοι περιούσι
οὐ γάρ τις πρήξις πέλεται κρυνεροῦ γόου.
ἂς γάρ ἐπεκλώσαντο θεοὶ δειλοῦσι βροτοῦσιν,
ζωεὶς ἄχυμενοις. αὐτοὶ δὲ τ' ἀκηδέες εἰςίν.
δοὺς γάρ τε πίθου κατακείσται ἐν Δίος οὐδεὶ δώρων, οἷα δίδωσι κακῶν, ἔτερος δὲ ἐάων.
φ' μὲν κ' ἀμμίξας δῷ ποὶ Ζεὺς τερπικέραννος,
ἄλλοτε μὲν τε κακῷ δ' γε κύρεται, ἄλλοτε δ' ἐσθλῷ.
φ' δὲ κε τῶν λυγρῶν δῷ, λωβητόν ἐθηκεν,
καὶ ε' κακὴ βοῦβρωστις ἐπὶ χθόνα διὰν ἔλαινεν,
φοιτᾷ δ' οὕτε θεοῦσα τετμένοις οὕτε βροτοῖσιν.
ὡς μὲν καὶ Πηλῆς θεοὶ δόσαν ἄγλαλα δώρα
ἐκ γενετῆς. πάντας γὰρ ἐπὶ ἄνθρώπους ἐκέκαστο
ὅλβῳ τε πλούτῳ τε, ἀναστε δὲ Μυρμιδόνεσσιν,
καὶ οἱ θυτηφὶ ἐστὶ θεάν πούςαν ἀκοίτην.
ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακῶν, ὅτι οἱ οὖ τι
παῖδων ἐν μεγάρουσι γονῆ γένετο κρείοντων,
άλλ' ἐνα παῖδα τέκεν παναώριον· οὐδὲ νυ τὸν γε γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἦδε σά τέκνα.
καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκοῦομεν ὀλβιον εἶναι· ὀσσον Δέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔργει καὶ Φρυγίη καθύπερθε καὶ Ἐλλήσποντος ἀπείρων, τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασί κεκάσθαι. 
αὐτὰρ ἐπεὶ τοῖς πῆμα τὸδ' ἦγαγον Οὐρανίωνες, αἰεὶ τοι περὶ ἄστον μάχας τ' ἀνδροκτασίαι τε, ἄνοχεο μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν· οὐ γάρ τι πρήξεις ἀκακημένοις υἱὸς ἐγὼς 
οὐδὲ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἀλλο πάθησθα."
ransoming of hector. 205

οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἠβών, 585
ἐσ στρατόν. οὐδὲ γάρ ἀν φυλακοὺς λάθοι οὐδὲ κ' ὠχή
ῥέα μετοχλίσσειε θυράων ἡμετεράων.
τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὅρων,
μή σε, γέρον, οὐδ' αὐτὸν ἐνι κλοιόσαις εάσω
καὶ ἵκετιν περ ἔντα, Δίος δ' ἀλίτωμαι ἐφετμᾶς." 570
ὡς ἐφαι'. ἐδδείσεν δ' ὁ γέρων καὶ ἑπείθετο μύθω.

achilles has hector's body made ready to deliver to
the father.

πηλείδης δ' οἶκοιο λέων ὡς ἄλτο θυράζε,
οὐκ οἶος: ἀμα τῷ γε δύῳ θεράποντες ἑποντα,
ἥρωσ Αὐτομέδων ἦδ' Ἀλκιμος, οὐς ρὰ μάλιστα
τῇ Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα. 575
οἱ τόδ' ὑπὸ ζυγόφιν λύον ἰπτοὺς ἡμόνους τε,
ἐς δ' ἀγαγον κήρυκα καλήτορα τοῖο γέροντος,
καὶ δ' ἐπὶ δίφρου εἶσαν: ἐνυσώτρου δ' ἀπ' ἀπῆνῆς
γρεον 'Εκτορέςς κεφαλῆς ἀπερέσι' ἀποίνα.
καὶ δ' ἐλιπον δῶο φάρε' ἐγνητόν τε χιτώνα,
ὅφρα νέκυν πυκάσας δοῖᾳ οἰκόνδε φέρεσθαι.
διμᾶς δ' ἐκκαλέσας λοῦσαί κέλητ' ἄμφι τ' ἀλεύσας,
νόσφιν ἀειρὰσας, ὡς μὴ Πρίαμος ἵδοι νιῶ,
μὴ δ' μὲν ἀχνυμένη κραδίη χόλον οὐκ ἑρύσαιτο
παῦδα ἵδών, Ἀχιλῆ δ' ὀρυνθεῖ φίλον ἦτορ
καὶ ἐ κατακτείνει, Δίος δ' ἀλίτηται ἐφετμᾶς.
τὸν δ' ἐπεί οἴν δμφαί λοῦσαν καὶ χρίσαν ἐλαιῷ
ἄμφι δὲ μιν φάροις καλὸν βάλον ἥδε χιτώνα,
Achilles persuades Priam to taste of food with him.

ἡ ρα, καὶ ἐς κλισίην πάλιν ἦς δίος Ἀχιλλεὺς.
ἐξετο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἐνθεν ἀνέστη,
τοίχον τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.

"νίδος μὲν δὴ τοῦ λέλυται, γέρον, ὡς ἐκέλευς,
κεῖται δ' ἐν λεχέεσσ'. ἀμα δ' ἦν φαινομένην
ὅφει αὐτὸς ἁγνω. νῦν δὲ μηνσώμεθα δόρπον.
καὶ γάρ τ' ἡγομον Νιόβη ἐμνήσατο σίτου,
τῇ περ δοῦδεκα παιδες ἐνὶ μεγάροισιν ὀλοντο,
ἐξ μὲν θυγατέρες, εξ δ' νιές ἰβάοντες.
τοὺς μὲν Ἀτόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῦ
χωμενος Νιόβη, τὰς δ' Ἀρτεμίς ἰοχέαμα,
οὐνεκέ ἀρα Λητοὶ ἱσάσκετο καλλιπαρῆς.
φη δοῦω τεκέειν, ἡ δ' αὐτῆ γεῖνατο πολλοὺς.

τὸ δ' ἀρα καὶ δοῦω περ ἑοντ' ἀπὸ πάντας ὀλεσαν.
οὶ μὲν ἀρ' ἐννήμαρ κέατ' ἐν φόνοι, οὐδὲ τις ἦν
κατηάωε, λαύος δὲ λίθους ποιήσε Κρονίων.
τοὺς δ' ἀρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίων.

ἡ δ' ἀρα σίτου μνήσατ', ἐπεὶ κάμε ὁμον ἰεσσα.
PLATE IX.—NIobe AND HER YOUNGEST DAUGHTER.

Statue in the Uffizi Gallery at Florence. Copy of a Greek work possibly by Scopas. (After a photograph.)
νῦν δὲ ποι ἐν πέτρησιν, ἐν οὐρεσιν οἰοπόλοισιν,
ἐν Σιπύλῳ, οὐθενο θεάν ἐξεμεναι εὐνάς
νυμφάων, αἱ τ’ ἀμφὶ 'Αχελώον ἔφρωσαντο,
ἐνθα λίθος περ ἑσοῦσα θεῶν ἐκ κήδεα πέσει.
ἀλλ’ ἄγε δὴ καὶ νῦν μεδόμεθα, διε γεραιὲ,
σίτου ἐπειτά κεν αὐτε φίλον παϊδα κλαίουσθα
"Ἰλιον εἰσαγαγών τολυδάκρυτος δὲ τοι ἔσται."

ἡ, καὶ ἀνατέας ὁν ἄργυφον ὡκὺς 'Αχιλλεὺς
σφάξ'. ἐταροὶ δ’ ἐδερόν τε καὶ ἄμφεσον εὐ κατὰ
κόσμων,
μύστυλλων τ’ ἅρ’ ἐπισταμένως πειράν τ’ ὀβελοῦσιν
ἀπτησάν τε περιφραδέως, ἐρύσαντο τε πάντα.
Αὐτομέδων δ’ ἄρα νῦτον ἐλῶν ἐπένειμε τραπέζῃ
καλοῖς ἐν κανέοις. ἀτάρ κρέα νείμεν 'Αχιλλεύς.
οί δ’ ἐπὶ οἰνείαθ’ ἐτοίμα προκείμενα χείρας ἱαλλον.
αὐτάρ ἐπεὶ πόσιοι καὶ ἐδητύσος ἐξ ἐρόν ἔντο,
ἡ τοι Δαρδανίδης Πρίαμος θαύμαζ.'Αχιλῆ, ὁσσοι ἐνν οἶός τε· θεοὶς γὰρ ἄντα ἐφίκει.
αὐτάρ δ’ Δαρδανίδην Πρίαμον θαύμαζεν 'Αχιλλεύς,
eἰσοράων ὅμιν τ’ ἀγαθῆν καὶ μῦθον ἀκούων.
αὐτάρ ἐπεὶ τάρπησαν ἐς ἄλληλους ὀράντες,
τὸν πρῶτος προσέειπε γέρων Πρίαμος θεοειδής.

"λέξον νῦν με τάχιστα, διστρεφές, ὀφρα καὶ ήδη
ὑπώς ὑπὸ γλυκερὸς ταρπόμεθα κομψεύτες.
οὺ γὰρ πω μύσαν ὅσσε ὑπὸ βλεφάροις εἰμοίσων,
ἐξ οὗ σής ὑπὸ χερσίν εἴμο δῖς ἀλλεσθε θυμόν,

615. Σιπύλη, 'Sipylus,' a mountain in Lydia.
616. 'Αχελώον, 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).
άλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσω, 
αὐλῆς ἐν χόρτοις κυλινδόμενος κατὰ κόπρον. 640
νῦν δὴ καὶ σίτου πασάμην καὶ αἰθωπα οἶνον 
λαυκανίης καθέκα. πάρος γε μὲν οὐ τι πεπάσμην."

ACHILLES HAS BEDS PREPARED, AND ALL GO TO REST.

ἡ ῥ'. 'Αχιλλεὺς δ' ἐπάροις ἰδὲ διμφήσι κέλευσεν 
δέμν' ὑπ' αἰθωπῆ θέμεναι καὶ ῥήγεα καλὰ 
πορφύρε ἐμβαλαίεν, στορέσατ' ἐφύπερθε τάπητας, 645
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
αἱ δ' ἵσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἤχουσαι,
ἀβα δ' ἅρα στόρεσαν δοῦλ λέχε' ἐγκονέουσαι.
τὸν δ' ἐπικερτομέων προσέφη πόδας ἀκὺς 'Αχιλλεύς.

"ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις 'Αχαῖών 650
ἐνθάδ' ἐπέλθησιν βουληθόρος, οἱ τὲ μοι αἰεὶ 
βουλᾶς βουλεύονσι παρήμενοι, ἡ θέμις ἐστίν.
τῶν εἰ τίς σε ἱδοτο θοὴν διὰ νῦκτα μέλαιναν,
αὐτίκ' ἂν ἐξείποι 'Αγαμέμνον οἱμένι λαῶν,
καὶ κεν ἀνάβλησις λύσιος νεκροῦ γένοιτο. 655
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ποσσῆμαρ μέμονας κτερείζεμεν Ἑκτορα δίον,
ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἑρύκω.

τὸν δ' ἠμεῖβε' ἐπείτα γέρων Πρίαμος θεοεἰδής.

"εἰ μὲν δὴ 'μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δίω, 660
ἀδε κέ μοι ρέζων, 'Αχιλλεύ, κεχαρισμένα θείς: — 
οἶσθα γάρ, ὡς κατὰ ἁστα ἐέλμεθα, τηλόθι δ' ὅλη 
ἀξέμεν ἔξ ὅρεος, μάλα δὲ Τρῶες δεδίσατον — 
ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
τῇ δεκάτῃ δὲ κέ θάπτομεν δαιμυίτο τε λαός, 665

657. τοσσῆμαρ †, 'how many days?' (πόσος, ἰμαρ. Ὁ 53.)
ενδεκάτη δὲ κε τύμβον ἐπ’ αὐτῷ ποιήσαμεν·
τῇ δὲ δυσδεκάτη πολεμίζομεν, εἰ περ ἀνάγκη;”

τὸν δ’ αὐτὲ προσέειπε ποδάρκης δίος Ἀχιλλεὺς·
“ἔσται τοι καὶ ταῦτα, γέρουν Πρίαμ’, ὃς σὺ κελεύεις·
σχῆσω γὰρ πόλεμον τόσον χρόνον ὄσον ἀνωγας;”

ὡς ἄρα φωνήσας ἐπὶ καρπῳ χεῖρα γέροντος
ἐλλαβε δεξιτερήν, μη δείσει’ ἐνὶ θυμῷ.
οὶ μὲν ἄρ’ ἐν’ προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κήρυξ καὶ Πρίαμος, πυκναὶ φρεσί’ μηδεί’ ἔχοντες·
αὐτὰρ Ἀχιλλεὺς εἴδε μυχώ κλεισίς ἐντήκτου,
τῷ δὲ Βρισῆς παρελέγατο καλλιπάρρησος.

WHILE THE ACHAEANS SLEEP, PRIAM LEAVES THE CAMP AND
DRIVES AWAY UNDER THE GUIDANCE OF HERMES.

ἄλλοι μὲν ρὰ θεοὶ τε καὶ ἀνέρες ἱπποκορυσταῖ
εὐδον παννύχιοι, μαλακῷ δεδομένοι ὑπνῷ·
ἀλλ’ ὁυχ Ἐρμεῖαν ἑριούνιον ὑπνὸς ἐμαρπτεν
ὁμαινοντ’ ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα
νηών ἐκπέμψειε, λαθῶν ἱεροὺς πυλαισσοὺς.
στῇ δ’ ἄρ’ ύπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἐπιτεν·
“ὡ γέρων, οὐ νῦ τι σοὶ γε μέλει κακοῦν, οἶον ἔθ’
εἴδεις
ἀνδράσιν ἐν δηιοσὶν, ἐπεὶ σ’ εἰασεν Ἀχιλλεὺς;
καὶ νῦν μὲν φίλον νῦν ἐλύσαο, πολλὰ δ’ ἐδωκας·
σείο δὲ κεν ζωοὶ καὶ τρίς τόσα δοῖεν ἀποινα
παῖδες τοῖς μετόπισθε λειεμμένοι, αἰ κ’ Ἀγαμέμνων
γνάη σ’ Ἀτρέιδης, γνώσιν δὲ πάντες Ἀχαιοῖ.”

ὡς ἐφατ’. ἔδδεισεν δ’ ὁ γέρων, κήρυκα δ’ ἀνύστη.
τούσι δ’ Ἐρμείας ζεῦξ’ ἱππους ἡμόνους τε,
ῥίμφα δ’ ἄρ’ αὑτὸς ἐλανε κατὰ στρατόν, οὐδὲ τις ἐγνω.
NOTES

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. τάδε, for the form see § 41. The Attic present is ἔδω. Like Latin cano, it admits an object (μὴν) in the accusative. Cf. φθάσεις τινα φθορρέως (Xen. Anab. IV, 3, 27).—τάδε, § 66; elsewhere called 'Muse,' but Homer applies no more definite name than this to the goddess of epic song.—Πηνηδέως, for ending, §§ 63, 68; scansion, § 43; composition, § 157. —'Αχιλής, declension, §§ 66, 87.

2. οίλομένῳ, 'the baneful wrath'; for spelling, § 35. Translate as closely as possible in the Greek order, so as to retain the original emphasis; here 'wrath' may be repeated.—πορτ', elided vowel, § 40, 1; meaning, § 109.—'Δαφνίς, originally a tribal name, then used for 'Greeks' in general.—ἐλοί, elision, § 40, 1; declension, §§ 78, 91.—ὁθέν, 'made,' a common Homeric meaning of τίθημι.

3. ιφθίμων agrees with ψυχές, the masculine doing duty as feminine.

4. οὖσαν, 'the men themselves,' τὰ σώματα, in contrast with the ψυχές.

5. οὔσωσθε, declension, §§ 78, 76.—Δίός, declension, § 98.—'E' (6), 'while'; it will be observed that ἔδω must often be rendered not by this word only, but also by 'for' and even 'although.'—ἐρελέσθο, spelling, § 150.—βολή, the 'purpose' to defeat the Achaeans and to confer honor on the injured Achilles, in answer to Thetis' prayer; all this will be developed later.

6. ἧς τὰ κτάλ. (καλ τὰ λοιπά = 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.—διορθήσαν, not augmented, § 125.

7. 'Αρετής, formation, § 157. Agamemnon is meant, as is suggested by the appositive ἄνεξ ἀδρέων. In another context the word might indicate his brother Menelaus as well (cf. ἐ 347, 350, 361).—ἀνεξ, on the hiatus,
§§ 25, 27, 60.—'Aχιλλεύς, spelled with two λ’s (compare Ἀχιλλεύς, 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.—ἀφ, on the different forms of this little word, which, though indicating various shades of feeling, is often untranslatable, see § 49, 1.—οὗτος, enolitic pronoun, third person, accusative dual, § 110.—θεὸν, partitive genitive with τις.—ξυρ-ήμα, the syllabic augment points to the fact that ἤμα originally began with a consonant; on the spelling, § 41.—μάχεσθαι, syntax, § 212.

9. Διονύσις, form, § 94.—νυδα, named in l. 14.—ἐ, personal pronoun, § 118, 2.—βασιλεύς (Attic βασιλεύς), declension, § 86.

10. ἀνά στρατόν, ‘through the camp.’—διάκονον, poetic verb: ‘and the soldiers kept dying.’ On neglect of augment, § 125.—λαοί, declension and Attic equivalent, § 77.

11. οὖν, ‘because’; form, § 45.—τὸν, probably demonstrative, § 118, 1: ‘that’ Chryses, celebrated in epic song.—ἀριστάρχα, composition, § 156, 1.

12. νῆσος, declension, § 101; Attic νάος (GG. 136).

13. λυσόμενος expresses purpose.—θύγατρα (Attic θυγατέρα), § 85.—ἐπαυμα, 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’ (a)—and not στέμμα τ’(e)—is the true reading, the plural is probably used with reference to the parts of wool that composed the fillet; cf. notes on r 29, 55. Below (l. 28) the singular occurs.—ἄμπειδον, short ultima in scansion, § 25, 1.—'Απόλ-λωνος, quantity of initial vowel, § 30.

15. κρυσί (Attic κρυσφ), 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. Ἄρτηδα, accusative dual, § 65.—Σῶ, Attic Σώ.—κοσμήτωρ, composition, § 156, 1.

17. Πορήματα, ‘well-greaved’; see Introduction on Homeric armor, 30.

18. ἔος, scanned as one syllable, § 43.—βοῦ, why optative? § 201.

19. Πρῶτον, declension, § 73.—τόν, the ultima, though short, receives the ictus, § 32.—ἐ = Attic ἐ. In the text this adverb is
printed as two syllables in the fourth foot before the bucolic diacresis (§§ 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. ἄθυμα . . . διέστησεν, infinitives for imperatives, § 213.—τά, probably demonstrative, § 118, 1.

21. ἀκόμη agrees with ὑμεῖς understood.

22. ἐπερήμησαν, 'cried out in approval'; the temporal augment is neglected, unnecessarily, for the reading might as well be ἐπέ-ης-φήμησαν.

23. ἀδελτομά, complementary to ἐπερήμησαν, which amounts to a verb of commanding: 'to reverence the priest.'—θ' = τε.—λερή, like βασιλή (Attic βασιλέα), § 86.—διάθεσις, spelling, § 181.

24. οὐκ . . . ἢδειαι, 'it [i.e. to respect the priest and to accept the ransom] pleased not Agamemnon in his heart.'—ὢδειαι, on the hiatus, §§ 27; 61, 1.—ὑπὲρ, syntax, § 177 (a).

25. ἐλι . . . εὐκλῆς, tmesis, §§ 163, 165.—μοθών, 'threat.'

26. μή σε . . . κικέλω, 'let me not find you' (§ 193).—κολῆσω, declension, §§ 65, 71; Attic κολαίας. —ῥησί, declined, § 101.—κικέλω, where found § 149.

28. να, §§ 49, 2.—τοι, enclitic pronoun, § 110.

29. τή, personal pronoun, § 118, 2.—πρὶν κτλ., 'ere then shall old age overtake her.'—μν, enclitic pronoun, here = Attic αὐθήν, § 110. It may be used for masculine and neuter also.

30. For the hiatus between ἡμετέρος and ἤν (Attic ἤν) see § 25, 4.—ὁκα originally began with a consonant, § 61, 28.—ἐν ἀργα (declined like ἅκος, §§ 91 and 41), the district in the Peloponnesus ruled by Agamemnon; the seat of his power was Mycenae. Cf. note on l. 79.—τάτρης (Attic ταρτίδεος), syntax, § 175.

31. 'Moving to and fro before the loom and sharing my bed.' The construction of ἀλκης is remarkable; it may be considered a "limit of motion" accusative (§ 179); but elsewhere ἄντις takes a partitive genitive.

32. σαφάτριος, in emphatic position, to be translated after ἦν.—κε, enclitic particle, § 49, 3.—νήμα, form, § 142, 1; syntax, § 196.

33. ὡς ἱσταν (o) = Attic ἄκτος ἱστη. —ἐβοσαν, for double ἰ, § 62, 1; ν movable in spite of the following θ(4), § 50.—δ γῆς, § 119 (a).

34. μῆ, accent, § 126.—τερά σένα, 'along the strand.'—πολυφλοι, στέεο, imitative of the sound of the wind-swept sea.

35. τολλά, object of ἱστη (= ἱστον, from ἱστομαι): 'earnestly prayed.'—δ γεραίος, use of article, § 119 (a).

36. τόν, relative pronoun, § 118, 4; cf. 'that' in English.

37. μν, enclitic pronoun, § 110; contraction, § 43.—ἀμφαβάθηκαι, to be translated by present tense, 'guardest,' § 187. The metaphor involved is illustrated by the line:
Menelaus strode before him [the slain Patroclus] like a cow before her calf, to give protection. Compare also Ξ 299.

38. ινάδωρ, composition, § 160.—τε ἤ, hiatus, § 61, 21.

39. α τοῦτο κτλ., ‘if ever I roofed overhead a temple pleasing in thy sight.’ The temple plays no further part in the story of Chryses; but the altar does appear later. In the earlier times the gods were worshiped at altars in the open air; but some distinct references to temples will be noticed later in the poem (Ξ 446-448; Α 274, 279, 297).—ἐν, adverb, §§ 162, 164.—γήν, declension, § 77.

40. κατὰ . . . ὑπά (Attic κατάκαυσα), §§ 163, 165.

41. ἕ (4), common Homeric equivalent of κατα.—κράτην (Attic κράτος), from κρατάω (Attic κρατάω).—ἐδείπνω, spelling, § 61, 13.

42. ‘May the Danaans pay for my tears by thy shafts.’ τοιον, syntax, § 201.—Δαναός, another name for the ‘Greeks’ in general, regarded as the ‘people of Danaus,’ the mythical Argive king.—τοιοῦ, meaning, § 118; declension, § 78.—βλέπων, declined like ἤτοι, §§ 91, 88.

43. τό, personal pronoun, § 118, 2.

44. καὶ Ὁλύμπου καρήνων, ‘down from the summits of Olympus.’—Οὐλόμπου = Attic Ὁλύμπου.—καρήνων, declined, § 100.—κηρ, accusative, ‘at heart.’

45. τόξον, a single bow; plural because made of parts fitted together. —ἀγώνων, declension, § 76; syntax, § 177.—φαρέτρην, spelling, § 64.

46. χορινόν, of him ‘in his anger.

47. αὐτός καρπωτός, ‘as the god started up.’—ἡμα, Attic ἤτοι, from εἰμι.—καρπωτός, for the original spelling cf. § 61, 24.

48. νῆον, declension, § 101.—μηνα, adverb, §§ 162, 164.—θεοῖν, see note on l. 8.

49. ‘And a dreadful clang arose from the silver bow.’ With the imitative words ἐκλαπέω (l. 46) and κλαγῆ compare λαγᾶ βίός (Δ 125), which expresses a similar idea.—ἀγωρίζω, uncontracted, § 41.

50. σφηνός, declined like βασαλές, § 86.—ὑπʼτερον, ‘he assailed.’

51. ‘But next he sped his keen shaft at the men themselves [αὐτοῖς] and kept shooting.’—Either βλέπει (note the long ultima) ἠκτενεῖστο illistrates ictus lengthening (§ 88) or the force of the original sigma of [τ]εκτενεῖστο is still felt.

52. βάλλω, elision, § 40, 1.—κελ = Attic κελ.—νυκτοῖν, genitive of material with πυρ (cf. GG. 506).—θαμβεῖτο, to be translated in the predicate, after the Greek order: ‘thickly,’ one after another.

53. κῆλα = βήλα (cf. l. 51).

54. τῷ δεκάτῳ, ‘on the tenth day,’ like the Attic construction.—ἀγορίζως, spelling, § 64; suffix, § 155, 5.—καλλονατο, double sigma, § 53.
55. τῇ, personal pronoun, § 118, 2; syntax, § 176.—φρεν, φρένες, diaphragm of the body; used by the Greeks for the seat of thought and emotion; cf. English 'heart.'—Here (Attic 'Hera') and Athenē (Attic 'Athena') were hostile to the Trojans. Why?
56. πα, § 49, 1.—δρατο, § 125. Homer uses the middle of this verb in active sense.
57. ἡγαθν, form, § 136, 8.
58. τοιο, dative of interest (§ 176), 'rising up before them.'—εἰ here has the force of a weakened δι, 'then,' § 81. It cannot be translated in this place by 'but' or 'and'; yet by some it is believed to have once had that force, even here, surviving as a relic of the time when, in primitive language, all clauses were coordinated—when there was no "hypotaxis," but only "parataxis."
59. ἡμε, pronoun of first person, § 110.—πλαγεθτα, from πλάκα
—'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. εἶ καὶ . . . φέγχων (§ 206) expresses a possibility more remote than εἰ . . . δημι (l. 61).
61. εἴ δέ, 'if in fact' is nearly equivalent to 'since in fact.'—σαρπ (future indicative, § 151) agrees with one subject only, like χαράμυ, l. 28.
62. φρατομ, form, § 148; hortatory.
63. τε, 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 Phebus Apollo has become so much angered.'—τάσιν, spelling, § 51, 1.
65. εἴ γε, 'he,' with very slight emphasis.—φάρμας, ἐστάρμινε, 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.—εἰ = Attic εἰ.—κνομής, partitive genitive with ἀντίδως.
67. βούλται, subjunctive! § 147.—ἡμίν, dative of advantage (interest), 'from us'; literally 'for us.'—ἀπὸ . . . ἡμῖν, tmesis, § 168.
68. εἴ τοι, often 'to be sure,' here little more than 'well.'—καὶ . . . ἐπτα, cf. l. 58.
70. εἴςε, §§ 61, 23; 136, 10.—What makes εἰς a long syllable? § 37.—
τὰ ἱντα = Attic τὰ ἵντα, 'the present': τὰ ἱστόμενα = τὰ ἱσμένα, 'the future'; τὰ πρὸ ἱντα, 'the past.'—τε . . . τε . . . τε, 'both . . . and . . . and.'
71. vọς, form, § 101.—καιν, adverb, to be translated before " HIM, which is an accusative of limit of motion.

72. 'By means of his seer's art, which Phoebus Apollo had given to him.'—τό, possessive adjective, § 113; not an Attic prose word.—τή, relative, § 118, 4.—ο, enclitic pronoun, § 110. Homer uses this word commonly as a personal pronoun, while in Attic Greek it is normally an indirect reflexive only.

73. σφι, enclitic pronoun, § 110.

74. καλος, form, § 143, 1. Calchas felt himself bidden to speak on account of his preeminence among the seers; cf. l. 62.—μηθεαθαι, 'to interpret,' 'to explain.'

75. Note that the ultima of "Ακτωλος is long before ἐκατεροετεια (§ 37). For declension of the latter word see § 65.

76. ιρι, form, § 41.—στηθος, form, § 142, 2, a.—βροσιν, spelling, § 58.

77. η μην (§ 31) — Attic η μην, used in asseverations: 'yea verily' or 'in very truth.'—πράφροιν, 'with all your heart,' agreeing with subject of βροςιν (GG. 571), but belonging in sense with the understood subject ('you') of ἀφηκαν.—τηθοι (§§ 91, 50) καλ κρεοτ, 'in word and in deed.'

78. η γιν α γαλ., 'for truly I think I shall enrage a man.'—χολοιμεν, infinitive, § 137, 2.

79. 'Αργιοι, 'Argives,' a third name for the Greeks, the other two being Δαναοι (I. 42) and 'Αχαιοι.—'Αργιοι meant originally the people dwelling in 'Argos, which at first seems to have indicated the plain of central Thessaly, neighboring to 'Ελλας. But the name 'Αργος (or 'Αργος 'Αχαιον, 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 'Αχαιοι once dwelt in southern Thessaly—in 'Ελλας and Φθη, apparently adjacent but distinct districts. The important fact is that the poets use these names ('Αργιοι and 'Αχαιοι) freely to indicate all the Greeks; while the name so used later—'Ελληνικ—stands in Homer for a single tribe only, that dwelt in 'Ελλας (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, a 344, § 726, 816, e 80).—οι isative singular, as is shown by the fact that it is enclitic: 'him [in English, 'whom'] the Achaeans obey.'

80. κελωςω, spelling, § 56.—καιλες, supply δοτι, as very often.
—On omission of δο or κε with the present general protasis, see § 197.
—χωτατι, subjunctive, § 144, II.

81. 'For even if he swallows his anger for that day, indeed, yet [αλα] he keeps a grudge afterward in his heart, until he satisfies it.'—ο . . .
κατανέψα, in same construction as χάσεται (l. 80).—τι... τι, not translatable, accompanying the general statement, as often in Homer.

82. ἐφές τελίειν (spelling, § 52), present general protasis (§ 197).—ἐφές is poetic only; the Attic equivalent here is ἐνές, μῆχρε, or a similar word.

83. στήθεσσα, declension, §§ 91, 52.—ἰτες, §§ 113; 61, 6. Cf. ἴν, l. 72.—φράσοι αἰ, 'consider whether.'

85. θαρόφας, '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 468); this principle is frequently illustrated in the text of Homer.—μάλα, 'surely,' 'without fail,' strengthens εἰτε. Account for the hiatus; § 61, 16.—ἀπορρόπτων, note that the last syllable, though short, receives the iactus; § 33.—οἰσθα, § 61, 23.

86. σο, translate the negative later with τις (l. 88), before which in fact it is repeated.—σι τι, the τι is not translatable, § 123, 3: 'by prayer to whom, Calchas, you reveal oracles to the Danaans.'

88. ἐπό (§ 110) ἔντος... δεκαμένων, genitive absolute.


90. Δαναοῖ, partitive genitive with ὅ τις (l. 88).—Δαυάμονων ἔτης, account for the hiatus; § 61, 16.

91. τολλόν, 'by far,' declension, § 105.

93. θάροφος, cf. note on l. 85.—ηθός, αἰθός.

95. σειβ' (δ), 'for... not'; cf. notes on ll. 5 and 124.

96. τοῦτα, form, § 45.

97. πρὶν... πρὶν (l. 88) = Attic πρότερον (or πρότερον)... 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 444 b and d. —Δαναοῖς, for dative cf. l. 67, ἤμιν. —ἀνάβεν, future of ἀνα-βεβο. 

98. ἄτο... δόμαμα, tmesis, § 163.—δόμαμα, form, § 137, 1, b. The subject 'they' (supply τιν) is purposely indefinite.—κόρην = Attic κόρην. Cf. the accusative plural κόρας (Xen. Anab. IV, 5, 9).

99. Explain ἤ, comparing l. 23.

100. Χρόνων, here the name of the place, not of the person.—Δαυάμονω, spelling, § 53.—πεπίθεμα, form, § 128. 'Then may we propitiate and persuade him.'—μαιν = αἰτοῦν.

103. μάνοι, form, § 91. 'With rage his gloomy heart was wringing' ('was greatly filled').—On φρένες cf. note, l. 55.

104. δόξα 81 κτ (§ 61, 6), 'and his eyes'; syntax of κτ, § 176.—Δαυάμοι, pluperfect dual from λουκα (§ 61, 24), 'were like. 

105. κάκ' δισφόμοιον, 'with evil look,' a phrase contrasting with ἰδ φρένου, l. 73. The penult of the adjective κάκ (cf. I 86, δελίχ') receives an acute
accent, as is regular when there is elision of the originally accented syllable. The rule applies likewise to pronouns (τοῦ, l. 183), verbs (αιτοῦ, l. 566), etc.; but prepositions and conjunctions lose their accent if the accented syllable is elided (GG. 34 a, b). — προσελέπτων (§ 61, 16) = Attic προσελεπτων.

107. ‘Evils are always dear to the heart of prophecies.’ — μαντεύσοι (§ 211) limits φιλα, ‘dear for prophesying’; the original dative force of the infinitive is here quite apparent (GG. 562).

108. ἐσθλῶν = Attic ἐγγοθῶν, here in sense of ‘pleasant,’ ‘gratifying.’ — What is the metrical quantity of the ultima of ὄτας in its position before ἔρως? — § 61, 16.

110. ὡς ἄη τοῦ τινα, ‘that doubtless for this reason,’ defined in the following line. — σφυν, see l. 73.

111. οὐκα, ‘because,’ as in l. 11. — Χρυσησομος, composition, § 158. — The ‘ransom of the maid Chryseis’ means the ransom offered for her.

112. βουλομαι, ‘prefer.’

113. Κλαμαχιστηρης, genitive after the comparative idea in προβιβολα. The correct ancient spelling of this name is Κλαμαχιστηρη (Attic -a).

114. ἔτει ὡς θεον κτλ., ‘since she is not inferior to her,’ literally ‘since she [Chryseis] is not worse than she [Clytaemnestra].’ — of ἔτει, why not ὡς? §§ 61, 6; 110. — χρησων = Attic χρησων.


116. καὶ δε, ‘even so,’ i.e. although all this is true. — With δημας supply ‘her’ as object. — After το γε supply ἔτη, the very common Homeric ellipsis.


118. ολος, ‘alone,’ not to be confused with ολος, ‘such as.’

119. Ιε (Attic Ι), subjunctive of εἰμι, in a purpose clause introduced by δοπρα, which is here a final conjunction (Attic ἢ); compare l. 82, an example of the temporal use. — οῆς Ιουσκεν, account for the hiatus; § 61, 24. ‘It is not seemly at all’ for me to lack a prize.

120. το γε, ‘this,’ demonstrative (§ 118, 1), referring to the following clause. — § 7 (§ 176) γίνεσ κτλ., ‘that my prize goes elsewhere.’ — § 7 = § 71, § 123, 7.

121. ἰμεβέτο, cf. ἰπο-κειμεθών (l. 84).

122. γαρ, [your demand is unfair and impossible,] ‘for’ etc. It is perhaps as well, however, not to attempt to render γαρ, if the translation is likely to be cumbersome. ‘Why!’ often gives it (GG. 672).
124. 'For we do not longer [ἐι] know of common goods treasured up anywhere in abundance.' In translation, ἀδίᾳ may be rendered as two words ('and . . . not,' 'for . . . not') if it seems better.—ἐκμα, form, § 57.—ἐφύμα = Attic κουμ, here a substantive.—καλμα, the familiar passive, in meaning, of τίθημι = 'deposit.'—τολλα is a predicate adjective.

125. τὰ . . . τῆ, § 118, 4 and 1: 'what we plundered from the cities—that is distributed.' —τολλων (Attic τολεων) declined, § 103.—ἐς, 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. τίρσει, Chryseis.—θεῖε, 'in honor of the god.'—πρόετ (προ-ημι), 'let go forth,' 'yield.'—Ἀχασις, 'we Achaeans'; note the person of the verb of which Ἀχαιος is subject.

128. ς με, Attic ἑαν.

129. διων, form, § 136, 6; this is easily recognized as the protasis of the more vivid future—or "simple future"—condition (cf. GG. 650).—ἐλατάδεισι, 'to sack,' purpose.

130. δει κυριων, pronounced as if written διων, § 43—ἀγάθος περ ἑν, 'even though you are brave.' περ has the force of καὶ often in dependent clauses (cf. l. 81) and in constructions with the participle, such as this line illustrates; the participle is concessive. Sometimes both καὶ and περ occur with the same participle (as ll. 217, 577). καὶπερ (one word) with concessive participle is familiar in Attic Greek (GG. 598 b).

131. μη . . . κλέται νόφ, 'do not seek to deceive me in your heart' (locative).—παραλεγόμαι (from παρ-ἐφέμοι), '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.

132. τι, 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 τι ('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 [ἀντρε] to sit in "tame content" [ἀδίῳ] bereft [σάμων] of mine?"—ἐκς, introduced by δερα (= Attic ἓα), expresses purpose.—ἐς, accented; cf. note on καὶς, l. 105.

134. σάμων, said to be Aeolic; the Attic lacks the ν, which is the vocalized F.—κελεως, cf. l. 74.
135. ἄλλα, as usual, indicates that something is to be said quite different from the preceding context; it is derived from ἄλλοι, 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 II. 81, 82.

136. ἀνοικτός, ἀνοικτοὺς.—ἐσως ἀντάξον ἑταί, § 200 (a). As the conclusion of this condition understand ὅ ἐστι, ‘it will be well.’

137. καὶ, Attic equivalent! Cf. l. 128.—Σέλων, form, § 149 (5).—γάδις (§ 31; cf. l. 58), ‘then I.’—καὶ ... ἄρκμα, syntax, § 192.

138. τεῦ, § 113.—Ἀλαντς, the son of Telamon is always meant, unless the poet expressly indicates the other Ajax, the son of Oileus.—ἂν, ‘going’ to your hut, or Ajax’s, etc.—Οὐσίος, declined like Ἀχιλῆς, l. 1.

139. καὶ κεκαλόστηται, an instance of καί with the future perfect indicative, a construction foreign to Attic Greek; see § 190.—ὅν, syntax, § 179.—καὶ ... Κεκαλομα, protasis of the more vivid future condition (cf. GG. 650, 616 a). With what prefix is Κεκαλομα used in the equivalent Attic?

140. ἕτοι, ‘to be sure.’—καὶ, ‘even’ or ‘also.’

141. ἡμι (Attic ἡμῖν), declension, § 101.—Ἀπόστους, ‘let us launch,’ form, § 144, II; double σ, § 53.

142. ἐν θεῷ (§ 31), ‘and there,’ in the ship; for accent see § 164.—Ἀγάλματα,

where found? § 144, II.—ὅς, ‘within,’ ‘therein,’ § 164.

143. ἀλομν, another hortatory subjunctive; on spelling, § 144, I.—ἐν (Attic ἐν), ‘on board,’ form, § 46.

144. βηγματα, § 144, II; this causative first aorist is not supplied in Attic Greek by βιβλα, but by βιβδως. So the Attic equivalent is βιβδωμα. 

—The subject of ήκτος is έπὶ τῆ, to which ἄνδρα βουληθέρας is in apposition; ἀρχα is a predicate nominative. ‘Let somebody—a man of good counsel—be captain.’

145. Ὄσομοι, here with two σ’s, with only one in l. 138; § 39.

146. ‘That you may offer sacrifices and propitiate’ etc.—Ολίσπου, mood and tense, § 144, II; double σ, § 53.

147. τοῦ, object of προσέφη.—ἔπερ ἔσεγ, why is the hiatus possible? § 61, 28.—On translating the tense of ἔσεγ see § 186.—Ajax’s threat to rob Achilles of his prize, Briseis, is quite sufficient to call forth the passionate speech that follows.


150. τοῦ, § 176.—παθητικ, syntax, § 194.

151. ἢδιν ἀλληματα, ‘so as to go on an expedition.’—.ORDER, 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.—Ἀλληματα, form, § 137, 1, a; syntax like μάχεσθα, 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. ἄληθος = Attic ἴληθος. — αληθέαν, declension, § 65.
153. μαχαίραμαι, scansion, § 82; spelling, § 53; = Attic μαχαίραμος.
What is the force of the future here? Cf. αυτόμοσος, l. 13. — μοι, 'in my sight.'

154. ρασαν, 'drove away.' — μν, same as μν.
155. ἡμεληκαί, prefix, § 160.
156. ἰ, 'truly.' — With τολλά supply ιστι.
158. τμῆθ᾽ ἄρνημαν, 'to win recompense'; the present participle here expresses purpose and attendant circumstance (GMT. 840).
159. προς Τρῶς, 'from the Trojans.' — τῶν οὗ τι κτλ., 'all this you neither heed nor regard at all.' — μεταφέρει, how else might the form have been written? § 142, 1, α.
160. διαφρήσοντα, future in indirect discourse: 'you threaten you will take away.'
162. μν, again the same as μν, § 31. — σοι ίσον, 'equal to you,' i.e. 'equal to yours,' a conciseness of expression that will be noticed more than once again (e.g. 1 283). — Why is e of τοῖς not elided? § 61, 27. — ίσον has short initial vowel in Attic.
163. ἔπτι' (spelling, § 51, 1) ... ἐπτίσοντας, supply the omitted particle, to make the clause normal Attic Greek. Cf. § 197.
164. τὸ πλατόν, 'the greater part.' Later (I 328, 329) Achilles claims to have sacked twelve cities by sea, and eleven by land in the Troad.
165. χεῖμα λοι, 'my hands,' in Attic would be αι λοι χεῖμα.—ατέρ, same as ψα疮, l. 51, etc., § 31. — ή in present general condition, as in Attic (GG. 650); so differing from the construction of ll. 163, 164, in form, rather than in force.
166. After γέφασ supply ιστι.—ἀλγον τα φλον τα, a prize 'little but none the less dear.'
167. νῆρας, declension, § 101.— ἰτε ( = Attic ἰτόν or ἰτάν) κάμο is equivalent to what sort of protasis? Cf. ἱν τοτε ... ἐτραπ., l. 166.
168. Φθῖνεθ'(s), composition, § 155, 5.
169. ήμα, where found? § 137, 7.— σ', for σοι, § 40, 4.
170. 'Nor do I intend, without honor here as I am, to amass wealth and riches for you.' ἄφθοσιν, literally, is 'to draw' full draughts of a liquid; its use here is metaphorical, of course.
173. *φησι* μᾶλλ’ (α’), the imperative strengthened as in l. 85, μᾶλλα εἰςτ.’
—*τε-κυνται* (from *τε-συνδέω*), for translation see § 187; for double σ,
§ 39.
174. *δεῦ τα* (§ 110) = Attic *ιμω* ἵκα.—Why πάρ’ and not παρ’,
i.e. πάρα and not παρά? § 167.
175. κα .. . τιμήσουσον, form, § 146; syntax, § 190.—μητήσα, form,
§ 67.
176. *ισο*, form, § 186, 2.—*διατρεψεί θεολήν* (§ 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. καρτεφέας, spelling, § 58.—ι.... *ισο*, simple present supposition,
as in Attic Greek (GG. 647).—που, ‘doubtless.’
179. σος (§ 113), Attic σας.
180. σέθαν, where found? § 110.
181. κοινονος (agreeing with σιδερ), ‘in your wrath.’
182. ὁς means ‘as’; after this line a correlative clause, ‘so shall I take
away Briseis,’ would be expected; but after an interruption (τῷ υἱῷ...
πέμψω), which disturbs the construction, the main thought is loosely
resumed with ἦλθε δι’ εἰς κτλ. (l. 184).—*ις* (for accent cf. l. 188), one of the
two accusative objects of the verb of depriving; but compare the construc-
tion of l. 161.
183. ηῖν ἤγε, ‘a ship of mine,’ the regular Attic expression also.
Achilles had fifty ships, according to Β 685.
184. κ’ ἄγω, syntax, § 192.—*νευσάθα*, formation, § 158.
185. κωσικῆς, suffix, § 155, 5.—το σεν γέραι, ‘that prize of yours.’
186. δοσον, spelling, § 51, 8.—σέθαν, why genitive? § 175.—καλ,
‘even’ or also.’
187. *ισον*, neuter cognate accusative with *φαδιαυ* (φιλοι): ‘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).—*διαφωθή-
ματι* (§ 137, 1, b) ἀντιρ, ‘to make himself like me [‘to make himself my
peer’], face to face’; the passive infinitive is apparently used reflexively
here.
188. Ηηλιανων, formation, § 157.—ἐν δι’ ὁ κτλ., ‘and his heart in his
shaggy breast.’—*δι’ ὁ*, on the hiatus, § 61, 6; syntax, § 176.
189. *διονυσάμουν*, original spelling. § 61, 19.—παρά μμροθ, ‘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 *μερήπιεν*), for deliberative sub-
junctives of the original thought (§ 209). Achilles said to himself: *τοις
NOTES

μὴ ἄνασθησαι ('shall I force these men to rise,' with reference to a violent dismissal of the assembly); Ἀρέτιθνον δ’ ἐπαρικεῖς; ἰδ’ χάριν παύσαι ἐπιθύμησα τε θυμόν; — ὁ δ’(4), here and in some other places in Homer, does not imply a change of subject. What is the Attic use? See GG. 549 b.

188. οὗ = Attic εἰς.

189. οἷς, another instance of ὁι meaning 'then'; see notes on ll. 58 and 187. 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).

190. ὀφραυδῖν, suffix, § 155, 2.—πρὸς, 'forth' or 'forward.'—ικαί, ημι.

191. στῆ, accent, § 126.—δεῖν = διασέβην, in Attic prose.—κόμης, syntax, § 172.

192. οἷς φαρμοῦν, 'appearing to him alone.'—δραμο, what is the 'Attic equivalent'? Cf. note on l. 56.

193. θάμβησθιν, 'was struck with wonder'; see note on ἀπορηθήσας, l. 85.

194. δει ν κτλ., 'for her eyes shone terribly.'—δεινός, adjective with adverbial force.—φανέραι, form, § 136, 8. The expression reflects Athena's epithet, γλακυκτής (l. 206).

195. μν, with προσ-ηδα (cf. ηθα, l. 92).—φαρμοῦς, 'began' and 'addressed' (προσηθήσας). On scansion of this line see § 4.

196. τίτα (ει), form, § 48.—What is the 'aegis' of Zeus? See Introduction, 29.—εἰλικοῦθας, ἵρχαμαι.

197. 'Is it that you may see?' etc.—ήη, form, § 142, 1, a.—Ἀρετῆς, declension, § 65.

198. τή, I will speak 'out.'—εἶρω, cf. l. 76.—τῆλεσθαί, tense, § 151.

199. ης, form, §§ 118, 71.— отзыв (§ 53), syntax, § 192.

200. εἰς, 'again,' 'in turn.'

201. παρώτον, what does the tense express? Cf. l. 13.—Κ το σεν μάρος, 'this anger of yours?'; cf. l. 185.—πουηθής, form, § 142, 1; syntax, § 198.

202. μηδὲ . . . Ωκε (§ 142, 1), 'draw no further.'

203. η τα, 'to be sure,' 'yet.'—δύσλογον, literally 'upbraid,' here may be rendered: 'threaten with reproachful words' (ἐκτεινομεν).—ἐς ισταται τορ, 'how shall it even come to pass.' On the force of τορ, cf. note on l. 131.—ισταται = Attic ισταται (l. 312); a third form, τορ-ισταται, is seen in l. 213; a fourth, ισταται, will be met, B 398.

204. 'Some day even thrice as many splendid gifts shall come to you, on account of this insolence of Agamemnon.'

218. ἀφίσεσθαι, 'to observe,' 'obey'; the subject is με understood; the object, ἔτος.

217. καὶ ... τερ, see note on l. 181.—θυμέ, syntax, § 177 (a).—κοχολαμλίνου agrees with με understood.

218. ἓκ ἐκ ... ἑπταμίκης is the protasis of what kind of condition? Cf. GG. 616 a.—ἐκλεπ, the gnomic aorist (§ 184) is regarded as a primary tense.

219. ἰ, 'he spoke' = Attic ἰφι; common in the Attic formula, ἰ ἢ ἢ, Latin inquit, 'said he'; not to be confused with the adverb ἰ, 'truly.' This whole sentence, it will be observed, may be well translated nearly, if not quite, in the Greek order.—σχῆ, form, § 154, 2.

220. διε, ἠδιε.

221. βεβήκε, meaning of tense, § 188.

222. ἢ, why accented? § 166.

223. ἓταν, form, § 91.

224. κυνε δηματ ἢλον, κρινών, l. 159 ; the poet makes the dog typical of shamelessness; the deer, of cowardice.—κραδίνη, § 58.

225. παλίνω, with ictus on the ultima, § 32.—θωρυχθέναι (§ 187, 3) limits τέτληκα, l. 228.

226. λόχονθ' (ο), cf. N 277,

ἐς λόχον, ἴθα μάλιστ ἄρετ ἄμελέστειμι ἀναρέων,

'to an ambush, where most of all the valor of men is clearly seen.'—ἀφιστήροι, declension, § 88.

227. τέτληκα, on force of tense, § 187.—τὸ δὲ τὸν κτλ., 'for this seems to you to be death.'—κῆρ, note accent, and cf. l. 44, κηρ.

228. λόχον (in Attic poetry λῶν), how compared? GG. 182, 1.

229. ἵππω, ἄρα ἄστυκτοι, supply an object, as antecedent of δοτις, 'to deprive of gifts [him] whosoever opposes you in speech.' On the conditional relative sentence, see § 197.

230. Supply the place of the omitted protasis by 'else,' i.e. 'were it not so.'—ἀμβληθο, construction, § 207.

231. ἵππω, adverb, 'besides.' For ictus on ultima, see § 38.

232. 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 (A 101 ff.), for he was a 'scepter-bearing king.'—νόθα δέ κ τλ., 'verily by this staff.'—τὸ, relative; cf. τὸν, l. 36, τῆν, l. 72.

233. ἵππω, δι' ἀρήα (cf. l. 6) κτλ., 'since once for all it is parted from its stump.'—ἀφοντι, double a, § 52.—λόχον, 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. ἡ, enclitic pronoun, § 110.

237. μοῦ, here for σκῆτρον, neuter; cf. l. 29 (μοῦ = αὐτῆ) and l. 100 (μοῦ = αὐτόν).

238. ταλάμαις, declension, § 72.—δικαστολοι, appositive to νεῖς (l. 237).—of τοῦ, use of the enclitic, § 123, 3. In these days there seems to have been no written law; the ‘decrees’ or ‘dooms’ (θέμοτες) of Zeus were probably the spoken words of the ‘Zeus-cherished kings,’ which had come to have a certain stability.

239. πρὸς Διός, ‘on behalf of Zeus,’ or ‘at the bidding of Zeus.’—

240. The important words, to be taken closely with μαλ μᾶ τοῦς σκῆτρον (l. 234), begin here.—ἡ τοῦτο, ‘surely one day.’—Δώματος, objective genitive with τοῦτο.—υός, declension, § 107; syntax, § 179.

241. δινομεν, form, § 142, 1; Attic δινος.

242. καὶ ἀν = Attic καὶ.


244. χρυσον, with ultima used for long syllable, § 32.—σῖν, elision and meaning, §§ 40, 2; 128, 7.—οὔθεν, ‘not at all,’ in origin a cognate accusative.

245. τοῦτο = Attic πρὸς.—γαῖ = Attic γῆ.

246. χρυσοῦς (= Attic χρυσοίς), cf. shorter form, χρυσῆς, l. 15.—πεπαμμένον, from πείπω. 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. ἑρωοθην, suffix, § 155, 2.—τοῦτο, ‘before them,’ cf. note on l. 58.

248. τοῦ (§ 118, 4) . . . ἀπὸ γλῶσσα, ‘from whose tongue.’—καὶ = ‘moreover,’ if translated at all. Cicero quotes the line (Cato Maior, 10, 31): “ex eius lingua melle dulcior fluebat oratio.”—μάλα, why genitive? § 175.—μαίν = Attic ἄροι.

250. τῆς, 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.—μαχητῶν, perhaps ‘mortal,’ was anciently but improperly derived from μελητώματε, ‘divide,’ and ἔφη, ‘voice,’ and taken to mean ‘articulately speaking.’ Compare Swinburne’s

men upon earth that hear
Sweet articulate words
Sweetly divided apart.—Alalanta in Calydon.
261. ἵππαθος, where found? § 142, 4, a.—The former of is relative; the latter (of), the personal pronoun, to be taken with ἢμα: ‘together with him.’——τράφω, form, § 186, 8. Note the poet’s simple order, which may properly be kept in translation: ‘were bred and born.’

262. ἱγαθοῦ, prefix, § 160; lengthened initial vowel, § 85.

264. ὁ τὸτός indicates amazement; translate freely, ‘tis past belief!’——ἡ, as before (l. 78), ‘truly.’

265. γηθήσαι, form, § 186, 4; it agrees with the nearer subject only. Lines 255–257 contain a less vivid future—or “possible”—condition in its normal form; cf. GG. 651 (1).

266. κακαρόλατο, tense, § 128; ending, § 142, 4, d.

267. σφιές, with μαρμαρένων in agreement, syntax, § 174. On the form σφιές, see § 110; τυθολατο, § 142, 4, d; μαρμαρένων, § 73.

268. ‘(You) who are superior to the (other) Danaans in counsel, and superior in fighting.’——φρον, accent, § 184.—βουλή, accusative of specification; so, too, μάχεσθαι.—Δαναῶν, why genitive? Cf. Κλειταμήστρος, l. 113; σάθεν, l. 186; ἔμειν, l. 259.

269. Σ = γαρ.

270. ἕη γάρ τοτε, ‘for once on a time (gone by).’——ὁ = Attic ὁ, ‘than.’——τοτ = ‘even.’——μαν, dative by attraction to case of ἀριστων (ἀνδρῶν). What case would be expected?

272. ἄνεια, form, § 85.—Why does not ὀμίλι γαίρει suffer elision? § 61, 28.——θεωμα, syntax, § 191.

273. For οἷον Περιδεον etc. we should expect οἷον [ἲν] Περιδοος etc.; but again we find attraction—to the case of τοιοῦ (l. 262).

274. Κατά, form, § 90.

275. The line is wanting in the best mss.—Θησάω, form, § 90.—ἀθανάτους, on quantity of initial vowel, § 34.

276. καρπιστοῦ, predicate adjective: ‘they were the very [καρπιστοῦ] bravest men that were ever reared on earth.’——καρπος, spelling, § 120.—τράφω, form, § 136, 8.

277. μᾶν = μῆν, as usual.—ὑστα (Attic ἥσταρ), § 125.

278. φηρέον, Aeolic for Attic θηρεῖν or θηρίους, ‘wild beasts.’ The name refers to the rude Thessalian Κίνταυρος, ‘Centaurs.’ “Such a name is not likely to have been assumed by the tribe itself, but is rather an opprobrious term applied to them by their enemies” (Ridgeway, The Early Age of Greece, vol. i, p. 178).

279. καί ἐν τοῖς (§ 112), ‘by myself alone,’ i.e. ‘independently,’ so that my valor could be clearly seen.

280. τὸν, demonstrative, § 118, 1.—ἐν . . . μαχεότο (Attic μάχεότε), ‘could fight.’

274. ἐμμαι = Attic ἐμις, § 110.

275. Addressed particularly to Agamemnon.—τὸν (a), Achilles, one of the two objects of the verb of depriving.—ἀγάθες τῷ ἵππῳ, cf. note on l. 181.—ἀρχεῖον, form, § 48; Attic ἀρχεῖον.

276. ἵππος (i. e. ἵππῳ), 'suffer' her to remain with him.—πρόων, cf. note on l. 235.

277. Now Nestor turns to Achilles.—ἀχλησάει, where found? § 187, 1, a.

278. σὲ τὸν ὁμοίος ἥμορος τῷ ἵππῳ, '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.—ἡμορος (μερόμεν), form, § 39; translated by present, § 187.

279. Note that καράπος is an adjective of the positive degree; cf. l. 178.—Achilles's mother was Thetis, a goddess of the sea.

280. ἅλλος (ά), 'yet.'—πλάνωσιν, Attic πλάνοι or πλάνοι. For syntax, cf. the dative in the phrase τὸν τῷ ἄντεχε, l. 58.

281. 54, cf. l. 58.—αὐτῷ ἔγε γε | λαγοῦν (με), i. e. γέγεν τῷ ἄντεκάς (Ναγέλσβαχl), 'for it is I, Nestor, that beseech you.'


283. πελταὶ = ἵπποι.

284. τέρα, as in l. 258.—πάνων, syntax like that of Δαμάν, l. 258.

285. τάντας, cf. τάντα, l. 283.

286. ἄντεκα (a) κτλ., things 'in which I think somebody will not obey.' By τῷ Agamemnon evidently means himself.—In translation distinguish carefully among τέρα . . . ἥμορος (l. 287), κρατεῖν, ἀνάσφον, and σμαίνειν: 'to be superior,' 'to have power over,' 'to lord it,' 'to dictate.'

287 and 289. 'If the immortal [ἄνθρωπος] 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, προ-θεσίαν must come, not from προ-θεῖα, 'run forward,' but from προ-τιθημι, and be equivalent to Attic προ-τιθείας—a sole instance of the form.—κορναγωγεῖ, for the meaning cf. note on l. 2.

288. What part of speech is of? Observe the accent on ultima of the previous word.—μυθισμαθαεῖ indicates purpose.

289. γάρ, cf. note on l. 128.

290. τῶν ἱππῶν, 'in every matter.'—ἐττα, spelling, § 51, 2.

298. A weak line, "athetized," i. e. rejected as spurious, by some ancient critics.

299. σφεσων, cf. τεδων, l. 282 and § 118. With σφε της απο φαινει βιλες
σφεσων, compare Vergil's "tu condita mente teneto" (Aen. III, 388).

300. μακιδοσωμα, for spelling cf. l. 158. What is the Attic equivalent?

301. των, emphatic repetition of των δολων (l. 300), partitive genitive with
τι — ούκ ἐν τι φέροντα, 'you had better not carry away anything,' potential
optative, used—in mock courtesy—with the force of a prohibition. Cf. B
I, 3, 17.

302. εί δ' ἂν μὴν παρησσει, 'come now! just try it.' εί δ' ἂν is inter
sectional, and perhaps for an earlier εί δ' ἂν, i. e. είδ' ἂν. Cf. Vergil's
"eia age" (Aen. IV, 569).—γνώσωμά, form, § 149; 'may witness (it).'

καὶ ὅτε, 'these men here too.'

303. ἐρωθείτω, see note on B 179.—Βουλή, declined, § 97; Attic Ἑρωθείτω.

304. ἀν-οτίθηκε, on the prefix see § 46; -οτίθηκε, cf. l. 6.—Ἀγορῆ, cf. l.
54; 'the assembly'; the word never means 'market-place' in Homer.

305. The lodge of Achilles is described in Π 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 court
yard enclosed by stakes, set close together. Elsewhere (Π 231) we infer that
the courtyard (αὐλή) contained an altar of Zeus ἔρεις.—Ηρωθείτω, spelling,
§ 61, 17.

306. ην, cf. l. 47.—Μενούντας, the first introduction of the 'gentle'
Patroclus is as the 'son of Menoetius.'

307. ἐλατε, force of suffix, § 155, 5.

308. ζπξ, cf. l. 142.—λεκανόρ, spelling, § 61, 9.

309. ζπξ, transitive first aorist; cf. ζπξομε, l. 144, and note.—ἀνά is
an adverb; cf. ἄν., l. 143; for its accent (not retracted), cf. § 168.

310. ἐλον, a causative first aorist, containing the root of ἐλευ, l. 68.

311. τηρήμα, 'their ways in the sea' (cf. Isaia xliii, 16: "a way
in the sea, and a path in the mighty waters").

312. θαλασσα κλαει ('washes away') πάντα τὰ ὄρῃς κακ.

313. 'The savor went heavenward, curling around in the smoke'; that
is, permeating the smoke.

314. λγη, imperfect third singular; cf. imperative λγη, l. 210.—
των, relative (§ 118, 4) 'with which' he had threatened. (Cf. GG. 530 a.)
—ης κακαλης, cf. the present κακαλης, l. 161.
321. τὸ, relative.
323. ἔρημος, syntax, § 172.—ἐλάντες agrees with ‘you two’ (σφῆ) understood.—ἀγών, form, § 137, 2; syntax, § 213.
324. αὐ...κό, Attic equivalent? Cf. l. 128.—σάρας, form, § 149 (5).—τοῦτο 54, ‘then I,’ see note on l. 58.—καὶ...θαλασσα, syntax, § 192.
325. τό, ‘this,’ demonstrative.—καὶ ἀργος, ‘even more shivery’; more disagreeable or dreadful than the present mission.
327. βάτνα, Attic ἐβάτνα.—τάρα, ‘along.’ The ships of the Greeks stretched in lines along the shore; Odysseus’s occupied a central position; while the two ends—the most dangerous positions—were guarded by the ships of Telamonian Ajax and Achilles (A 5–9).
330. γε, why is it not elided? § 61, 23.—οὔτως...γέφυραν Ἀχιλλεύς, ‘and Achilles felt no thrill of joy’; on the force of the aorist, cf. l. 85.
331. ταρσίσσοντε, note the tense, ‘struck with fear.’—βασιλῆς, form, § 86.
333. ἓν, ‘his,’ form, § 113.
334. καὶ, ‘too.’
335. ἄστεων, comparative of ἀγῶν, ‘near’; superlative, ἀγωνίατα.—μοι, ‘in my sight.’ —δύμητι, supply ὑστέ.
336. η, relative, § 118, 4.—σφῆ, § 110.
337. Παντόκλεας, declension, § 102.
338. σφῆναι, enelic pronoun, § 110.—δύνα, syntax, § 211.—μάρτυρος = Attic μάρτυρος, of third declension.
339. πρὶν, ‘before’; cf. the meanings that have been already pointed out in idiomatic uses, ll. 160 and 239.
340. τοῦ βασιλῆς ἄρησον, ‘that king unkind’; the order is like τῶν Χρώμων...ἀρησομαι (l. 11).—ἡ αἰτίᾳ, pronounced as if ἢ αἰτί (§ 48).
341. γένθαι, in this more vivid future protasis note the omission of καὶ, § 197.—ἀδικοῦ, syntax, § 211.
342. τοῦ δάλλος, dative of advantage (interest); translate with ‘from.’ —γάρ receives the ictus (as in a few other lines) in spite of its quantity (§ 33).—θύει, ‘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.’—πρῶσον and ὁπέσον are spelled in Attic with one sigma.
344. ‘How his Achaeans shall fight safely beside the ships.’—δίστως (§ 51, 1) introduces a dependent interrogative (not purpose) clause, with the future indicative (§ 200).—οὖ, ‘for him,’ ‘his’ (§ 176).—μαχομάται, form, § 151; cf. the more common future, μαχεσθῶμεν, l. 153.
347. τάρα νῆς, ‘along past the ships’; cf. note on l. 327.
348. γυνὴ, in apposition to ἦ, § 118, 8.
349. ἔραν, with ἐνσφῆ.
350. ἔτως (ἐτως, for the accent cf. § 166.
351. τελέα, cf. l. 35.—χειρας ἀγεγένετο, 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 ἔμεινε, gives emphasis to the single past act; with μνημονίων ζώντε, τερ has its usual force, as noted in l. 131; with τιμήν, τερ has the force of γε, a meaning that will be noticed again (e.g. l. 508).—The form ἀφελεύν = Attic ἀφελεύν. But to express this thought in Attic Greek χρήν or ἕνει with infinitive and subject accusative would be used (GG. 480).
354. νῦν ἢ(ο) ὅτε, ‘but as it is.’
355. αὐτῶς, of course not in person, but ‘by his own order.’—ἀντιπαρά, on the form see § 63, 8.
358. ταρπή, Nereus.
359. ἄλος, syntax, § 175.—ἡμαῖ = Attic ἡμεῖς.
360. βάσπε χειρός (with αὐτῶς), ‘as he wept.’
362. οὐ φησίν, construction, § 180.
363. εἰδομεν, on the digamma, § 61, 23; subjunctive, § 148.
365. It is better to translate ταῦτα τὰν(α) with ἀγορή (deliberative subjunctive, in question of appeal) and to understand the words with ἥρμη. —έμειν (§ 61, 23) = Attic εἰρήμη, and agrees with τε.
366. The home of Chryses was Chryse; and to this she is restored (l. 430 ff.). Naturally the question arose in ancient times, “How was she taken, then, when Thebe fell?” And the answer 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 Eetion. Achilles’s own prize, Briseis, was taken in the spoil of the captured town Lyrnessus.
367. ἅτεθα, suffix, § 155, 5.
368. βασιντε, cf. βάσιντα, l. 125; and for spelling, § 54.—οίκου, here a reflexive pronoun, and therefore accented (§ 111, 4).
370. ἑπαμελέου, cf. l. 75.—’Δείκνυσι, long initial vowel here, § 30.
381. ἐπαναλέγων, on translation of the tense, § 186.—ἡρ = Attic ἥρ.
383. ἐπανεπελέγων betrays in the ν for φ its Aeolic origin.
384. ἔμμω, Attic ἔμω, § 110; this word with ἔμω, ἔμως, etc., is Aeolic.
385. ἐκείνως, cf. l. 75.
388. ἔπετος, ‘I was first’ to urge.
388. τελελήγων μέθος, ‘made a threat’; μέθος is a word of varied connotations, which the Greeks felt the meaning of; our English translation
must take its cue from the context.—§ 118, 4.

389. τὴν μον, the one’ damsel; τὴν εἰ (l. 391), ‘the other.’
390. Χρόνων, here the town, not the priest.—πέρασαν, ‘are escorting.’
391. πέραν καλότιθιν κτλ., ‘only now, heralds led away [literally ‘went leading’] from my lodge.’—With ἔφευ (§ 138, 7) the participle contains the leading idea, as with Attic ἔχομαι. Cf. φυτεύοντες (Xen. Anab. II, 6, 3), ‘went sailing off; ‘sailed away.’—καλότιθιν, for suffix cf. σήμανθην, l. 195.

392. Βροθέα, from nominative Βροθές, declined like βασιλέας, § 86.
393. περί-κες, περί-κες.—θεσ, form, § 99.
394, 395. ‘Go to Olympus and beseech Zeus, if ever you gladdened his heart at all, whether by word or by deed.’—Δια has the iactus on -a, § 38.
395. Ἀποκρατεῖα, Ἀποκρατεῖα.
396. τελλάξια, Attic τελλάξια.—σεο, enclitic pronoun, § 110; limits ἐνων.—παρός ἐν μνήμονων, ‘in the halls of my father,’ Peleus.—ὅτι receives the iactus on -i, § 38.
397. ἔχομεναι, ‘boasting,’ agrees with σεο (l. 396).—εφησ, form, § 186, 3.—Χρονίσα, for syntax compare l. 67, ιμαι.
398. οὖ ἐν ἄναπάντους, you ‘alone among the immortals.’
399. ἐναλίσας, form, § 142, 1. ἐν means ‘from under’ the weight of his bonds.
400. αὐτ’, i. e. ἐκα.—μακρόν, ‘high.’
401. αὖτε, ‘again,’ ‘in turn.’—οὐ (§ 118) παρός, Poseidon.
402. οὐ, with force of demonstrative, § 123, 4.
403. ἐπὶ-δίσαν, for spelling cf. l. 38.—οὐδὲ ᾗ, account for hiatus; § 61, 6.—ὁ refers to Zeus.
404. τὸν μν ἡγήσατα, ‘remind him of this.’—λαβεῖ γόνων (§§ 97, 172); not a peculiar act here, but the regular custom of suppliants in Homer.
405, 406. ‘In the hope that he may perhaps be willing to give aid to the Trojans, and to them 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 τῶν ἠδικατον at first (Cauer, Die Kunst des Übersetzens 3, p. 90).—αὐτα καὶ τὸν θησιν (§ 136, 6), in syntax like αὐτα καὶ τὴν, l. 207.—τὴν . . . ἄριστον, tmesis, § 163.
407. Ἐπιστ, εἰς.

410. κατανεμόντως, agreeing with Αχαϊοι: letting them be ‘slain.’—ἐνα πάντες κτλ., Pope gives the sense:

and bring

The Greeks to know the curse of such a king.

ἐμπληκων, ‘get acquainted with’; literally ‘partake of’ (ἐμπληκων).
412. εἰ ἄρετον κτλ., cf. l. 244.
414. αἰσθά, adverbial accusative with τεκόσα, 'after bearing you unto trouble' (cf. Job 1:7).
415. ἐφέλε τοῦτο μηδέν . . . ἣθαλ once meant 'you ought to be sitting beside the ships'; cf. l. 353; and if so 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. Ἀναλ. II, 1, 4, ἀλλ' οὗτοι μὲν Κύρος ἦν.—The force of ήθαλ (l. 416) is 'to be staying' or 'to be passing the time' rather than 'to be sitting,' which is literal.
418. ἐνει νῦ τὸν αἰώνα κτλ., supply ὅτι, '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. Δ 486, μένων δὲ αἱ γένεσις ὅτι: 'his onset was [endured] for a brief space.'—For quantity of ultima of μᾶλα, cf. §§ 37; 62, 2.——That Achilles had a choice between two destinies is told in l 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. νῦν Σ(4), 'but as it is.'—τερὴ τάνταν, 'above all.'
418. ἐπέσο, 'you were' and still are; or simply 'you are'; form, § 149, 1.—τέ, 'therefore,' § 117.—κακὴ αἰώνι, 'unto an evil doom.' Cf. § 178.
419. ἑκομᾶ, 'in order to tell'; cf. ἀναδείκνυς, l. 18.—τερησκαμά, form and meaning, § 59.
420. ἀγάννοφος, 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 (κ 42–45). This summit reaches up into heaven (ἀφάνατο).—αὐ κε πλήκτας, syntax, § 198.
422. μὴν(ε), 'rage on.'
423. Ἀἰδόσα, as if from nominative Ἀἰδοσά. But elsewhere Ἀἰδόσα, as if from Ἀἰδος, is found.
424. χαίδευς agrees with subject of ἀλη. Homer commonly uses temporal adjectives where the English idiom employs adverbs.
426. τοι, cf. l. 245.
428. ἀπεθάνοντο, tense, § 153.
429. γυναικός, genitive of cause.
430. ἀκοντον, with a pronoun (like ἀντών) understood, is probably in the genitive absolute construction: 'against his will.' Others make it stand in an objective construction to ἀλη = 'with violence done to him unwilling,' 'despite his unwillingness.'—ἀνηρομ, § 68, 4.
438. στρικλαντο, ‘furled.’
439. ‘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.
440. την θ’, (i), the ship.
441. σινασ, stones for ‘anchors,’ ‘mooring-stones’; these they let go (ἐκ . . . ἔβαλον) from the bow, while they made the stern cables (πρωμήσα) fast (κατὰ . . . ἔθησα) to the shore.
442. βήσαν, cf. βήσωμαι, l. 144.
443. νῆσα, declined, § 101.
444. χείρι, ‘arms.’
445. βίζα, in same sense as βίς, l. 147.—οἰκοδέματα, ending, § 142, 3; mood, § 144, II; cf. ιδασκαλί, l. 147.
446. τοι, form, § 115.
447. οἰκλοχύτας, sacrificial barley, ‘barley for strewing’ (χέω, ‘pour’); cf. γ 441, which has to do with the description of a sacrifice: ἐπέθη ἐκ περικλήν ἐβάλεν ἐν καλόν, ‘and in his other hand he [Aretus] had barleycorns in a basket.’ This barley was sprinkled on the sacrificed victims before they were sacrificed.
448. ήμεν (i. e. ή μέν [= μήν]) ἐν τοῖς . . . πάροι, ‘surely once before.’—πάροι = Attic πρόσεθον.
449. ἡδι, with ictus on the ultima; this would be justified by the pause (§ 82), even if the next word did not begin with a liquid (§ 88).—ἡς, in formation like ἐπεξήνασε, l. 401.
450. ἢδι ἐν καλ νῦν, ‘and now too, again.’ ἢδι (ὁ δὲ) is correlative with ήμεν (l. 458). The clauses may be bound together in English by rendering (freely) ήμεν, ‘as,’ and ήδι, ‘so.’—ἐπεξήνασε, cf. note on l. 41.
451. αὐρανος, formation, § 63, 1; understand ‘the heads’ of the victims as object. With ἐπεξήνασε and ἐφαν, understand ‘the victims’ as object.
452. κατὰ . . . ἐκλαυσα, tmesis, ‘covered up.’
453. διπλαυσα (supply κολυτα) ποθουσανε, ‘making it [the fat] double-folded’; i.e. ‘folding it about’ the thigh-pieces, on both top and bottom. —ἐν 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.
454. ἐπ’ (§ 162), ‘thereon.’
456. κατὰ . . . ιδάη, § 163.—ἐπασαντο, παύειμαι.
457. τάλλα, § 44.—ἄμα (adverb) ἐκκλαίων ἐπανα, ‘they pierced
them around with spits.’ Cf. Verg. *Aen.* I, 212: ‘[viscera] pars in frusta secant veribusque tementia figurunt.’ Some cut the flesh in bits and pierce it quivering with spits.’

467. τετόκοντο, τεῦχος, § 128.

468. τι ... ἄδειον (= Attic ἄδειον, cf. ἄειμιμαι, l. 184), ‘felt any lack,’ ‘went ungratified.’—σάρυξ, genitive of material.—ἐνος, ‘adequate,’ ‘sufficient.’

469. ‘But when they had satisfied [literally ‘dismissed’] their desire for drink and food.’—πόσιος, declined like πόλις, § 103; cf. ἄθροις, l. 214.—δὲ ... ἵντο, § 163.—ἵντο = Attic ἵντο, from ἵπτει.—ἐπον, second declension = Attic ἐποτα, third declension.—Cf. Vergil’s imitation, *Aen.* VIII, 184:

Postquam exempta famæ et amor compressus edendì.

‘When hunger had been satisfied and desire to eat had been appeased.’

470. κόρε = Attic κόρον. Cf. κόρην and note, l. 95.—ἐνατύσωντο τοροτο, ‘filled up to the brim with wine.’—τοροτο, 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 *Rudāiyāt*, quatrain xxxix of the fourth edition, and note on the same.)—ἐπρίπωνοι δενάσον (§ 78), literally ‘after having begun with the cups’ (instrumental dative); the verb is limited to this ritualistic use.

472. πανημέρω, agreeing with the subject, ‘all the rest of the day.’

475. ἡμεὶς = Attic ἥμε.—ἡμῶς = Attic ἡμῖ.—τι κυφάς ἐλθεν, ‘darkness came on’ (§ 163).

477. ‘Ηδέ, declined, § 92.

478. ἀνάγωντο (ἀν-ἀγωντο), ‘they put to sea,’ the regular Attic prose word.

480. ὥ means what? Cf. l. 28.

481. περην, see note on B 415.

481, 482. ἀμφί ή κόμα κτλ., ‘and around the stem of the ship the purple billow gurgled loud as she sped along.’

483. διαπρησσόμενα, spelling, § 56.

484. κατά, ‘over against,’ ‘opposite’; in nautical term, ‘off.’

487. ἀκοδώσωντο = Attic ἀκοδιδώσωντο.—νόμος, spelling, § 29.

489. διογνήσις, on quantity of initial syllable, § 34.—δός (= ulós), spelling, §§ 29; 107, 1.

490. παλάκης, meaning of suffix, § 154, 1.

491. πόλεμον, by what principle is the ictus permitted to rest on the ultima? § 32.—θυνόρως, suffixes, § 154, 2.
NOTES

492. τολεμον, § 154, 1.—ἀντή, 'war-cry,' not the same word as αὐτή.
     —πολεμον = Attic πολεμον.

493. ἐκ τοτε, 'thereafter,' with reference not to what has immediately preceded, as would be natural, but to the meeting of Achilles and Thetis (cf. l. 425).— Clytemnestra, cf. Clytemnestra (l. 425); which is Attic?

494. καὶ τότε δῆ, 'then it was that.'—τόνω = Attic ἄσων or ἄσω.

495. λῆστο = Attic ἐς-ἐλαυθέντο.—ἐφιμέλων, declined like βουλεύω, l. 273.

496. ἐσθ, § 118; what in Attic? Cf. GG. 551 d, 554 a.—ἀνεβάστω, tense, § 153.—κόμα, accusative of the space or way over which an action extends; cf. A 151, Z 292, and the different construction in A 359. For the meaning, compare the merman's words to his mate:

    "Go up, dear heart, through the waves;
    Say thy prayer, and come back to the kind sea-caves!"

    She smiled, she went up through the surf in the bay.

—Matthew Arnold, The Forsaken Merman.

497. ἕφης, construction like that of πασμέρα (l. 472) and χθός (l. 424).—σφῆνον Ὀδηγοῦ τε, cf. note on l. 420.

498. σφῆνα, 'far-thundering,' third declension accusative (as if from σφῆνα) of a first declension noun, σφῆνα (nominative).

500. γοῦν, cf. l. 407.

503. ἄνεσθ, cf. ἄνεσα, l. 395.

505. τύμησθι μοι νίλον, note the metrical scheme, —— | —— | —— ——. μοι remaining long in spite of the hiatus; so, too, Ζυμβεύ (l. 39).— ξελλων, a genitive of comparison (i.e. originally separation), as if ἄκυπρόστετο were a comparative adjective; the English point of view, however, requires 'of all' after the superlative.

506. ἐπάλλετ(α), cf. ἐπάλεο, l. 418.

507. ἀνδρόφανος, cf. l. 356.

508. σε τερ = σε γε.

509. τέφρα ... δέφρα, 'so long' ... 'until.'

510. σφῆλοσσων, 'magnify.'

511. νεφεληγρέα, § 67.

512. ὡς ... ὡς (l. 518), 'as ... so.'

513. ὡς ἣματι κυκλωθήνα, 'so she clung, fast clasping.' Cf. "genus amplexus ... haerebat," Verg. Aen. III, 607, 608.—κυκλωθήνα is, literally, 'grown on,' a vigorous metaphor.

514. μιμετέχει, composition, § 161.

515. ἐκτέ ταυ τέλε, 'since no fear rests upon you.'—τέλε, accent, § 167; quantity of ultima, § 87.

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 λέγεια suffer elision? § 61, 18.—ος τε, § 128, 7.—φήμως, ἐφ-γμεν.

§ 519. ἔφημως, in form like ἔθερος, l. 408.

§ 520. καλ ἢτοςς, 'even as it is.'

§ 521. καλ 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. μελησττατει = Attic μεληστην. For κε with the future indicative, cf. l. 139 and § 190.—ἔφημα τελόςσων, 'until I accomplish them.' For omission of κε, § 197.

§ 524. ις τε ἀγκ, see note on l. 302.—ἔφημα, 'in order that.'

§ 525. τοῦτον, supply ἄτις.—ἐς ἱμέθον, § 155, 2.

§ 528. ἤτον, understand τέκμηρι, 'pledge,' and again supply ἄτις.

§ 528. ης, cf. l. 219.—ἐν(ας), 'thereto.'—Κρόνιος, formation, § 157.

§ 530. κράτος, declension, § 100.—μέγας ις ὁμάχων κταλ., Vergil's "annuit et totum nutu tremens fecit Olympum" (Aen. IX, 106). These three lines (528–530) are said to have been quoted by the sculptor Phidias when he was asked after what model he should fashion his great statue of Zeus at Olympia (Strabo VIII, p. 354).

§ 531. δημάγων, formation, § 186, 8.

§ 532. αὐτός, where found? § 131.

§ 533. ζωής ις, supply ἅτις from the context.—ἐν, cf. ἡν, l. 496.—ἀνώτατος, formation, § 186, 7.

§ 534. σοφός, § 113.—πατρός, genitive limiting ἄπειρος, 'before.' Cf. note on the kindred verb ἄνωθε, l. 31.

§ 535. ἐπαρχόμενον, agrees with a pronoun (e.g. ο) understood, object of μενιν.

§ 536. ο δι μήν κταλ., 'and Here, on seeing him, was not unaware,' etc. —μήν is object of ἦδον(α).

§ 537. συμφράστατο, spelling, § 54.—οί is dative after συν in composition.

§ 540. οι σι, synizesis, § 43.

§ 541. τοι φιλον ἱστιν, 'it is your pleasure.'—ίστατα (as well as φρονίστα, l. 542) is in agreement with the understood subject (σοι) of the infinitive δισκίζεσαι (l. 542).

§ 542. κρατάλα (accusative plural neuter) φρονίστα (accusative singular masculine) δισκίζεσαι, 'to consider and give judgment on secret matters.'

§ 543. κράτη τε ποι μοι κταλ., 'and you never bring yourself with any heartiness to tell me a plan that you are considering.'—στητος, cf. l. 294.

§ 545. ἵστα-ομεν, wliy is the -ι of the prefix not elided? § 61, 13.—μέδον, 'counsels.'

§ 548. εὔφημον (Attic εὔφημον), from εὔβα.—χαλατοι, supply εἶδος,
'hard for you to know.'—eus{on} (αι) has μυθοι understood as subject.—
On ἄλοχος τερ δοετη, see note on l. 131.

547. ἁλία in μν [μουθο] κα τιμαᾶ (τι τιμα) ακούμεν, 'but whatsoever counsel it is fitting for anybody to hear,' etc.

548. πρότερος [οὗ], 'sooner than you.'—κώστα, see εἰσίσκοι, l. 546.

549. δι [μουθο] may well be translated in the plural, to conform, in English, to ταύτα (l. 550).—γιγάν, § 110.—ὑδαμομ, formation, § 136, l.

550. ἀστατα (§ 61, 11), 'one by one.'

552. ποιον (predicate adjective with reference to μοῦθο), 'what a charge is this that you have spoken!' On μοῦθο, see note on l. 388.

553. καλ λῖν, 'assuredly.'—πάρος (here = Attic πάλι, with the Greek present is to be translated by the perfect tense in English (cf. GG. 454 d); compare the Latin tam dum with the present.

554. δοῦ (ο), form, § 124.—ὑδαμομ, formation, § 136, 3.

555. θεία, spelling, § 62, 1.—μη σε παρείχη κτλ., 'lest it prove that Thetis has talked you over' (GMT. 93).

559. πολλα, form, § 106.

561. διαμοῦν (masculine διαμοῦν), a common term of address, means properly a person whose conduct is so unusual or unexpected that he (or she) seems to be influenced by some untoward divinity. Sometimes a single word, sometimes a short clause, selected with reference to the context, will convey this meaning in English: 'Here, I do not understand you,' or 'my misguided wife!' Either the poet is unconscious in allowing god to address god in this inappropriate way, or he is displaying a kind of humor in letting gods mimic the speech of men.

562. τρήσεω, § 64.—ἀλλα ἀπ τῦμον κτλ., 'but you will be the more removed from my heart,' i. e. out of favor with me.

563. ᾠνο, Attic ανε.—το νοι κτλ., cf. l. 325.

564. αλ... ανω, simple present condition with nothing implied (GG. 647): 'suppose this is as you say [ονω], 'tis my own affair [or 'my pleasure'], I presume.' In this idiomatic use μελει = Attic λογε: μελει εισου = 'it is like to be' (present tense), 'it is, very likely,' or 'presumably.'

565. τοι, dative of advantage (interest), 'for you,' i. e. 'from you'; cf. l. 67, ἡμ. —χρεσμοιον, 'ward off,' an aorist which previously (II. 28 and 242) has been met in the sense of 'help'; its subject is δον θου εις κτλ., 'all the gods that are on Olympus.'—κατ (κατ), cf. κατ (l. 105), εις (l. 133).

567. άυσον, see note on l. 335.—ἐνθ = ἐντα, agreeing with έιμ understood; that this pronoun of the first person is to be supplied, is indicated distinctly enough by the clause ἄνε... εφεώ.—ἐφ-ελο (ημι) is inflected like θειο, § 149 (2).

568. δισενων, account for double 5. § 62, 1.

569. καθηστο, καθ-ημα.—φαλον, its force! § 114.
573. ἵπα (used by Homer in this formula only) φῆσον, 'bearing kindly service,' 'doing favor.'

573. ἵπα λαοὶ ἡρα, cf. l. 518, where the expression is exclamatory; but the construction here is obviously different, for a complete predicate is supplied by τάδ' λουσικα κτλ.—τάδ' (cf. § 120.

574. σφή, § 110.

575. λαόνων, literally 'drive,' 'run' (transitive); here figuratively, 'keep going,' 'keep up.'

576. δειν' Ὀλυμπός (= Ὀλυμπος), 'enjoyment of a goodly feast.'—τά χερόλα (ᴏχερόλα, cf. l. 114) ναί, 'since worse matters prevail.'
 τά χερόλα means τά κακά (cf. l. 107), 'rather' than τά αἰσθά.

577. καὶ ἄτι τοι νοεόντω, 'although she is herself discreet.'—καὶ

578. τοι, see note on l. 131.

579. νακάρα, inflected like ἄθλαροι, § 136, 6; for -ει—see § 150.—

580. δέ τε, just suppose.

581. φυλαττάντω, supply μᾶς. The conclusion—'he can do it'—is under- understood. Cf. l. 136.

582. καθάτανθα, syntax, § 213.

583. ὐλος, § 77.

584. τίλαθα, § 136, 9.

585. ἐν with ὑπόμεινον, 'before.'

586. θανομένην, in agreement with σε (l. 587): 'lest I see you being beaten.'


588. ἵπα γάρ ... ἄλλος, cf. ἵπα γάρ ποτε, l. 280.—μαθαίνει, 'eager,' agrees with με.

589. κάτασιν = κατέσιν. For κατ-, § 47.

590. μαθαίνει, translation of tense, § 186.—παῦς, 'from her son.'

591. χείρ, 'with [or 'in'] her hand.'

592. οἰκονομοὶ (οἴκος, χείρ) ... νεκτάρ, the poet seems unconscious of the original meaning and thinks only of the main idea, 'poured.' Compare Xen. Anab. II, 4, 12: ἵνα τὰ νεκτάρια, ... τεῖχος, 'the wall was built'; yet οἰκονομεῖν is literally to 'build a house' (οἶκος and ἔμειν, 'build'). Other examples are not uncommon.—ἀφόνον, 'drawing off,' or 'dipping' with a ladle. The gods who are used to Hebe and Ganymedes as cupbearers make merry over the awkward Hēphaestus.

593. ἤναρτο, ἤν-φρονν.——γῆς, second declension in Homer (= Attic γῆς, third declension); cf. similar nouns in this book: μαρτυρία (l. 388) and ἵπα (l. 469).

594. Cf. l. 468.

595. φόρμαιναι and Μούσαι (l. 604), like δαρέω, limit ἰβερτώ.
NOTES

606. κακακακρονε (κακός and κακέω), cf. note on Π 852.—μαν, cf. l. 391.
——γέ = Attic γέ, 'where.'

607. δαιμονιβεσ, '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. Ἰδόνος (Attic εἰδόνα) πραγματευον, 'with cunning mind.' Other
works of this god that are mentioned in the Iliad are: the aegis and scepter
of Zeus (Π 101, Ω 308 ff.); the arms of Achilles (Ζ 478 ff.); the
wonderful golden maidens who supported the lame god's steps (Ζ 417); the
automatic tripods (Ζ 373 ff.); the breastplate of Diomedes (Θ 195) that formerly
belonged to Glaucon (Ζ 285). Still other works are told of in the Odyssey.

BOOK II—B

1. οὐκ and ἂντες, appositive to ἄλλοι.
4. τυπάω, construction, § 199.—'Ἀχαλόν limits τυπάω.
8. εἰδος, syntax, § 169. Countless dreams are kept ready for service,
according to the poet of the Odyssey (v 560–567); those that are true pass
forth by a gate of horn; the false by a gate of ivory.
10. ἀγορασκομένων, syntax, § 218.
11. κάρῃ (§ 100), accusative of specification.
13, 14. ἄφης . . . φράεται, 'counsel in two (diverse) ways'; 'are at
variance' about the fate of Troy.
14. ἰέγνατος, 'brought over.'
20. Νέλην νυ (§ 107), 'to the son of Neleus.' Νέλην, adjective, is
equivalent to Νέλης, genitive.
21. τίτο, imperfect, = Attic εἰδε.
22. τῇ . . . ἤκοιμασεν, 'having likened himself to him,' 'assuming his
likeness.'
23. Ἀρέας, form, § 90.
24. οτκ χρῆ, 'it befits not.' Do not say, 'it is not necessary.'—παννέ-
χον agrees with ἄρη. How do you account for the fact that the ultima,
though naturally short, receives the ictus? § 82.
25. ἵντερχασας, form, § 142, 4, c; 'are entrusted.'
28. εἰς-ε, ἦρ-εμμεν.
27. σε, with ἐδεικισμεν.
28. οὔκ, with ἐδεικισμεν.
33. σειν εἴνα διαφορ, 'guard (this) in your heart.'
34. σὺν διν, cf. Α 242.—ἀν-ηγ (ηαμε), like ἐθή, § 149 (2).
35. οὐ λαμ' (the reading of the best ms., Venetus A, and probably of
Aristarchus) is written ὡ λαμ' 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.—αἷος, 'there' on his couch.

36. φρονότητα (a) agrees with τά (l. 35), 'considering' those things (τα). —τέλεσθαι is probably future (§ 151). —μελλον, 'were meant,' 'were destined.'

37. η (§ 128), 'he thought.'

38. πῆς, § 170.

39. Arrange thus: ἵπποιον μελλον, which is like the Attic in construction and meaning.—γάρ receives the ictus, § 33.—ἐς (i), for the accent see § 166.

41. μν ἀμφίχρωτο, 'was poured around him,' 'murmured in his ears.'

42. νυγάτου: the most reasonable meaning proposed for this doubtful word is 'shining,' 'glistening,' an epithet appropriate to a linen chiton.

43. σκηνητρον, 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. Ζηλός, declension, § 98.—έφρουσα, 'to announce,' 'to herald.'

50. κηρύκοστο... κέλευσαν, regular construction in Homer. What follows κέλευσα in Attic Greek? Cf. GG 570 c.

51. κηρύσσομαι, § 56.

52. βουλήν, object of ζε. The principal 'elders' (γέροντες) are enumerated, ll. 404–408.

54. Νέστορός, agreeing with η, used instead of Νέστορος. Cf. Νηληφι, l. 20.—βασιλεύος is in apposition to Νέστορος, the implied genitive.—Πυλογνώστης, formation, § 155, 4.

55. ἔρτεντο = ἔριος, 'framed.' The root ᾃ, 'fit,' 'fit together,' is seen also in the Hymnic ἄραπλως, etc.

56. διὰ νύκτα, 'through the night,' a Homeric idiom; cf. διὰ . . . δαμάς, l. 40. How would the idea be expressed in Attic prose? Cf. Xen. Anab. IV, 6, 23: ἔκαστο τυράννος διὰ τριφθώμι.

57, 58. μάλιστα . . . μαχίστα, 'he bore a very close resemblance to Nestor in particular' (μάλιστα).

71. ἔξερεν ἄποττάμονας, 'flew off and was gone,' 'went flying off.' See note on A 391. For ictus on -ος see § 32.

72. εἰ κεν . . . θρήσμον (form, §§ 144, II; 145), for construction see § 198.

73. ἥ θύμα ἐστίν, 'as is usual,' like our 'as is the rule.' The relative agrees with the predicate noun.
75. ἄλλοθεν ἄλλος = Latin aliunde aliquis.—ὕπτωσ, syntax, § 218. The object is 'them,' i.e. the Achaeans.

77. ὑματάσωσ, formation, §§ 35, 159.

80. Protasis of past contrary to fact—or "unreal past"—condition (GG. 649).—ἵπτωσ, second aorist of ἰπτών, '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 ᾗ(4), like Α 417.

84. ἦς, why accented? § 166.

86. σκιττότων βασιλεῖς, see note on Α 234.—ἵπτωσεντο, on double σ see § 39.

87. ὑπέ, 'even as'; see note on Α 359.—ἀτι, sometimes, as here, has a present meaning in Homer (not future, as in Attic).—μελοσίων, spelling, § 56.—ἀκανών, a word of uncertain derivation: 'restless,' 'murmuring.' Here, 'murmuring bees'; for other shades of meaning see notes on Π 451, Σ 124, 316.

88. αἰει νῦν ἄφρομαν, 'always pouring forth anew'; 'with ever fresh flights.'

89. ἦν ἄνδειν would be ἦν ἀνή (accusative) in Attic prose.—ἐλαφρύνον, formation, § 35.

90. αὖ μὲν ... αὖ Σίδι, translate as in Attic (GG. 549 a).—τί marks the general character of the statement.—προτηθαται, form, § 143, 4, a; meaning, § 187.

91. τῶν, an important word, 'of them,' the Achaeans.

93. δὺσα δεθή (δερ, on tense, § 188), 'rumor was ablaze,' spread like fire.

95. τετρήκα (tense, § 188), τερπόνω.

96. σφεας, enclitic pronoun, § 110; to be read as one syllable, § 48.

98. σχόλιν (ο), syntax, § 198, 1. So, too, ἀκοπέπαν.

99. στωβᾶ = Attic μόνις.—ἱπτυθεν, Attic ending? § 136, 8.

103. ἀργαῖφοντι, 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, δικτορος ἀργαῖφοντι 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: πότωμα Χρη, νεφεληγερεῖα Ζέβ, εἰς θεόν, δοῦρως ἄδων, 'Ερμας ἀκαντος, κύλιτα Τριτογένεια. It has been suggested that 'the bright-appearing' (cf. ἀγής and φαλν) was possibly the original sense of 'argaiophontes.'

104. 'Ερμας, 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. ἡμέρα (a), § 67; = ñεττης.——φορήμα, form, § 131; syntax, § 211.
108. Ἄργα παρά, the whole Peloponnesus. See note on Α 79.——ἀνάστατον, in same construction as φορήμα.

111. ἐν ὤποις, ἐν ὸποίω.
112. σχῆμα, 'harsh god!' Cf. ἔπης, l. 88.
113. ἵππος (a) agrees with με understood. Cf. A 541.——ἀποκεκομοῦνται, 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 δυσκλέα.——'Δρυς, syntax, § 179.
116. 'Such is the pleasure, doubtless, of Zeus, who is above all in might.'

On μάλλα εἶναι cf. A 564.

117. κάρφων, declension, § 100.
118. καί, 'too.'
119. 'For this is shameful even for future men to hear.'—πλάσθεναι limits ἁλυκόν. Cf. ἄντιφαρος, A 589, μεταφεσθαι, A 107. The next two lines and a half explain τόθε.

120. τούτων τοσοῦτοι τις λαὸν, 'so brave and so many soldiers.'
122. ἐ(ἐ) = ύπ. See note on A 5.——παραντα, singular, for ν belongs to the theme, not to the ending.
123. καί ... καὶ (a), with optative; see on A 60.
124. ἔρημα παρὰ ταμίντες, 'after sacrificing trusty oath sacrifices,' 'after offering sacrifices for a faithful treaty'; in this idiom ἔρημα is cognate object of ταμίν, 'sacrifice.' Properly the verb means 'to cut' the throat of the victim; cf. Γ 292.——ἀριστηρῆσαν, where found § 187, 1, b.

125. [ἐ] Τραεῖς μὲν [καὶ θάλασσα] λάβασθαι, 'if the Trojans should be willing to assemble themselves.'—λάβασθαι = συλλεγόμεον καὶ ἀριστηρῆσαν ἐν ταμίν (scholium).—παραντα δοτοί καὶν (= Attic εἰσίν), 'all that are at home.'

126. Again understand εἶ at the beginning of this clause and of the next (l. 127).

127. ὀνοματικῶν, syntax, § 211.——παράγοντα, each δεκάς.
128. The conclusion of the conditions (l. 128–127).—σηκολατο, for the Attic equivalent cf. notes on A 134, 468.—See note after l. 488 as to relative numbers of Achaeans and Trojans.
129. τήλες, short form of τίλονας.
131. τόλλων, cf. τόλλων (l. 117), and for scansion, § 43.
132. τάλαξος occurred A 59 (τάλαξοντας).—ἐπός (ι) = ἐκσωι.
135. δοῦμα (§ 97), 'timbers.' After a neuter plural subject Homer uses a singular or plural verb at his pleasure.
137. θαν(α), form, § 142, 4, b.—περιβάλλωμα (from περιβάλλωμαι), § 131.
138. αὐτὰς, 'still' unaccomplished.
139. ὡς ἂν ἔγα νῦν, 'as I shall direct,' protasis of the more vivid future condition (GG. 632 A, 650; GMT. 529).—παλάμασο, hortatory subjunctive.
140. οὐ ... οὐ ... αἰρηθομεν, 'no longer is there hope that we shall take.'
141. μετὰ πλῆθος, 'among the crowd,' a distinctly Homeric idiom; remarkable here because used with a verb of rest. Cf. A 221, 222, ἐσάβηκα ... μετὰ διήμερα.
142. φύ, '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 (§ 498) by the requirement of the meter.
143. οὐσίως τι νύσος τι, i. e. the wind between these two points, 'a southeasterly wind.' See note on 15.
144. προφε, where found § 128. Distinguish from perfect ἐγραμψα, l. 797.
145. ὡς δ' ἐστι, common Homeric formula to introduce a simile; 'and as [happens] when,' etc.—ἐπιτρέπει, κε or ἄν omitted, § 197.
146. ἀέρος, with adverbial force, 'violently.'—ἐπι, 'thereto,' yielding to the assault of the wind.—ἐμιέω, the subject is ἀμφι.
147. ἀλατομῷ, 'with shouting.'
148. ἀμαντός (in sense of ἀμαντός as explained by scholium), 'stood up,' 'stood aloft.'
149. ἑρμος (§ 61, 23), 'eager to go,' agrees with a pronoun, 'of them,' understood.
150. What is the force of κατε with the aorist indicative ἔτι (Κατεμεθομε) ? GG. 467 c, 468 b.—ἐτρέψαμε, 'beyond the decrees of fate,' i. e. that had not been determined by fate.
151. This interference of the goddesses is to be placed side by side with that in A; see note on A 194.
152. ἄ πτωτος, see note on A 254.—ἀπροσώπη, see note on ἀργυρόφωνη, l. 103. The original meaning was perhaps 'the unwearied,' 'the invincible.'
153. κᾶς, § 47; translate with the verb, as if κατα-λαμπέω.—σαξαλάν, 'as a boast' in apposition to ἐλεόν (l. 161).
154. ἐπισαξ, on the quantity of the ultima see § 33. But the force of a lost sigma of [ɔ]δάχε (cf. Lat. sal) may have been still felt.
155. ἄφας, the tense, § 186; with βῆ, 'she darted away.' Cf. notes on l. 71 and A 391.
156. μηχν has the ictus on the ultima, although it is short; see § 33.
157. ἵπτασί, ἵπτημι.—κυνοθάλαμος, on double ὁ see § 39.
158. μν, syntax, § 179.—καθήκον, καθόν, syntax, § 180.
159. τευντόν, 'tumbling,' of disorderly embarkation, because hasty.
Embarking in good order would be expressed by ἵμβατος, as is suggested by a scholiwm.

179. μετ' ἑσπερίας [Monro (Homeric Grammar, § 332) accepts as better the reading of four mss., μετ' ἑφέρια], 'and do not delay'; with this verb associate the noun ἑφερία (Π 302), 'cessation.' But ἑπερήσει, 'shall run,' 'shall gush out' (A 303), seems to be a different word; with it is to be associated a corresponding noun, ἑφερία (Γ 62), 'rush,' 'thrust,' 'blow.'

182. φωνητός, translate by present, § 186.
183. ὅπως, syntax, § 211; 'he started to run.'
184. This Eurybatés is to be distinguished from the herald of Agamemnon, mentioned Α 320.—δε, why long? § 61, 6.
185. Ἀγαμήμωνος limits ἀντίος, 'to meet'; compare the similar construction with the adverb ἐπαρίσσω, Α 584.
186. οἷς, 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. ἰδον, optative in protasis of past general condition; on the form cf. subjunctive ἰδεῖν, Α 26.
189. ιδ(ι) = δι, § 31.—ἐρήτωρ, meaning of suffix ι § 154, 1.
190. διαμόριον (e), 'sir! your conduct is unaccountable'; cf. note on Α 561.—κακόν, on quantity of the ultima see § 87.—δε, § 128, 5.—δια-θυμωμένος (§ 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. οὖ γὰρ πει σάφα ολοθ (a), ολός [ἐστι] νόσος 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 γέφοντες.—ολοθ ξαπεν, 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.'—βασιλείας, 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, τὸ δ' ἀλλήλων κόλασιν κτλ.
199. ὄλασασθεν, 'would strike' (§ 154, 1).
200. διαμόριον (e), cf. note on l. 190.
202. ἐπαρήγαγος, 'counted in,' 'of account.'
203. μὴν = μὴν (§ 81).
204. ἄγαθόν, a neuter substantive in the predicate, as often in Attic Greek, instead of a predicate adjective (ἀγαθόν). Cf. φαβερότατον ἃ ἐρμήλα (Xen. Anab. II, 5, 9), 'solitude is a most fearful thing.'

205. Omitted in most mss. The interpolator evidently had in mind 199, but made a bad metrical blunder when he used βασιλέας for βουλέως. —οἰκια, 'them,' i.e. his subjects, is introduced very awkwardly.

209. τὸ, the 'roar' of voices is meant. Cf. ἄλαμπρα, l. 149.

210. τέ, as often, marks the general character of the statement.

212. θερσάς, the significance of the name is of some interest (the 'Bold'); the first element is θέρσος, said to be AEolic for θέρσος. —μόλυνος = Attic μῶνος.

213-215. The sense is: 'who knew how to say many uncivil things, so as to quarrel with kings in a reckless and unseemly way, and to prate whatever he thought was ridiculous to the Argives.'

213. Why is τό long? § 61, 16.—καὶ... ἀκουμά τε πολλά τε, 'words both disorderly and many' is literal.

214. ισόπυρς, syntax, § 212.

215. After ἀλλ' supply λέγει or a similar verb.—κλώτοι = Attic κλῶτοι, optative in protasis of a past general condition. See GG, 618 b, 618, 651 (3).

216. ὀγχοῦτος ἄνθρ, 'the ugliest man' in predicate relation to the subject of ἄλλος. Compare καρπιστός, A 296 and note. "The most ill-favored wight was he... of all the Grecian host" (J. S. Blackie).—τῷ Ἰλιον, Troy was situated on a hill.

217. ἤμ = ἵμ (A 381) = Attic ἤμ.—κρατον πόλα, 'in one foot,' accusative of specification.

218. συνυγοκότου (form, § 127), 'bent together,' 'cramped.'

219. καφαλίν, for construction cf. πόλα, l. 217.—φοβήτη κτλ., 'and spare was the woolly hair that grew thereon.'

220. ἱβδομος... μάλαστ'(α), cf. note on l. 58.

222. δίεω κελητός, 'with shrill cries.'—λέγ(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. τις (Attic τίνος or τῶ), § 123, 1; genitive of cause with ἐπιμέρισα, —καὶ κατ., § 43.

226. κατα, supply κατά.

228. εἴρ' ἄν = what in Attic prose § GG. 628. A present general protasis.

229. ἢ, introducing a question; cf. note on A 183.—καὶ, 'besides.'—ἐπιθέοι = Attic ἐπιθέλει, 'you want.'—ὁτε (with κα), § 190.

230. τέ (l. 229) ... ἱπποδάμος, 'a Trojan horseman.'—νος,
genitive, § 107.—ἀνενομος, 'as a ransom,' in apposition to ἄν [χρονός], l. 229.

332. γυναῖκα, the genitive (γυναῖκας) would be expected, to correspond with χρονός (l. 229); but either the poet loses sight of a specific verb, or perhaps he has in mind πῶλου, which takes the accusative, as A 492.—μογέας and κατοχεας (l. 233) are present subjunctives, the ending -εας being shortened from -εας (§§ 28, 29).

333. ἄν ἦν τις ... κατοχεας, purpose clause.—στόχος, with ictus on ultima, § 38.

334. Understand τις, 'a man,' as subject of ἵμαβοντιν.

335. τίνος, 'weaklings'; cf. Achilles's word, ὀπτήθρων, A 281.—διγηθ(α)ς, 'reproaches,' 'wretches.'—'Ἀχαίλες, οἰκίτη Ἀχαιοί, imitated in Vergil's words (Aen. IX, 617), "O vere Phrygiae (neque enim Phryges)."

336. ποιήματι, cf. καταραγόμενος, A 81; what is the metaphor involved?

338. χέπας, form, § 44.—οὗς, generally found at end of sentence and of verse = Attic of.

339. ἁς, accented, § 111, 4; a genitive after the comparative ἁμέρων.

...he has the ictus on the ultima, § 38.


341. ἄλλα μαθήματα [κοτζ], '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).

342. The very words used by Achilles, A 282.

343. τούθαν λατός, the full significance of this phrase is discussed by Socrates, as related by Xenophon, Memorabilia, III, 2, 1. Cf. note on r 179.

345. άνθρωπα λαχν, cf. A 148.—Ἀπτάως, peculiar formation, § 129.

349. ἵππου ... ἱδρίου, 'of all that came.'

350. 'Therefore [τη, cf. A 418] you had better not speak with kings passing through your mouth.'—ἀν ... ἄγορεος is potential optative with the force of a prohibition—in mock courtesy; cf. A 801.—ἀν μὴ ὁμα δια ὁμορομενος αἰχαν καὶ ἐν λάγον καὶ ἐν φθαίς, 'all had Cyrus on their lips both in speech and in songs.'

351. Before προφέρον and προφέροντος, which are in the same construction with ἄγορεος, understand οἴκε ἃν: 'you had better not heap reproaches on them and watch (your chance for) going home.'

354. τη, cf. l. 250.

355. ἄνα σπευδόω, 'you keep on reproaching'; for this meaning of άνα cf. A 415, 416. Thersites sat down later (l. 268).—βασιλεύω, for βασιλεύω (§ 183).

358. κακήρομαι, first aorist subjunctive, probably; the corresponding
indicative, αἰκτεῖσθαι, occurs Z 498 and elsewhere. Cf. § 145. — ἄε νὲ τερ 
ἀσε, 'even as you now are.'

269. μενὴ ... ὡρα, what sort of wish? § 201. Odysseus emphatically says 'Οδυσσέας instead of ὕφω.

261. ἄνω ... δόνα, tmesis.—φίλα, meaning, § 114.
262. τό τ' (ε'), 'which,' § 128, 3.—αιδώς, 'nakedness.'
263. [εἰ] αὐτόν, 'you yourself,' object of ἀφήσω.
264. πυληγός, 'scourging.'
265. σχημάτων ... χρωτόν, cf. note on A 246.—τάρσως, see notes on A 85, 381.

269. ἀλγής, 'smarting with pain.'—ἀχρότων ὁδών, 'with a foolish look.'
270. ἀχνόμον, on account of disappointment about going home.—

ψέ, 'sweetly,' 'pleasantly,' 'heartily.'

271. τὸς, 'many a one.'—πιτόκης, force of suffix, § 154, 1.—πλησίον, substantive (from παύς); with ἄλλον, 'his neighbor.'
272. οἱ πότου, cf. A 254.—ὑπ' 'already.'
273. βουλάς (a kind of cognate accusative) τ' ἐξρέχων ἄγαθας, 'taking
the lead in good counsels.'—κρόνως, 'arming (with helmet),' here
metaphorically, 'marshaling' (πόλεμος).

274. ἀρωτών, in predicate relation to ὁδώ, 'this is by far the best deed
that he has done.'

275. ὅσε, introducing a causal clause; 'in that he restrained that slan-
der-impudent as he was—from his harangues.'—ἀγοράων, syntax ?
276. θωρ, 'I rather think,' in irony.—πάλιν αὐτή ἄνθροπον (ἀ-θρόπον), 'will
impel him back here again.'

278. φάσων, note the plural with collective subject, πληθύς.
281. τὸ τρότοτε τὸ καλὸτατον, 'both the nearest and the farthest.' But
tοι may be the pronoun, a dative of reference.

285. τέχνω ... μερότων μπορότων, 'in the sight of all mortal men.'

286. ἐκτόλοχοι, tense, § 151.

288. Cf. l. 113. With ἐκτριφωρεῖ(α) supply σε.
289. ὅσ τέ (Attic ὅτερ), 'like.'—ἡ (the ms. reading) is superfluous
to the sense; ἡ ... ἤ, or τέ ... τέ, would be natural enough, but not
ἡ ... τέ. Some editors read ἡ.

291. 'Surely there is toil enough for a man in weariness to return.' i.e.
to cause him to return home. Supply τιμαὶ as subject of νικεῖσθαι. It is pos-
sible, 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. καλὸς δὲ, 'for even,' as sometimes in Attic Greek (GG. 672 d).—
θ', in general statement.
294. ἄλλως, to be read with synizesis; for meaning cf. ἦλθα, A 409. How is the mood accounted for? Cf. ἄλημπρον, l. 228, and § 197.

295. ἤμων, dative of interest; cf. τῷ, A 250.—ἡράκλος, for ἤρακλος. Compare ἅρπη, l. 313, where digamma is neglected. This line does not quite accord with l. 184, where the nine years are said to be already gone.

296. μακρότεροι = μετοχαὶ (in Attic prose), dative plural of μέτοχος (l. 292).—τῷ, § 117.

297. κανον (Attic κανόν), 'empty-handed,' agrees with τῶν understood, the subject of the two infinitives.

302. μὴ (instead of ἄ), because the relative clause is the protasis of a condition.—πέπαι . . . φησιν, 'carried off'; see notes on A 391, B 71.

303. χζάδα το Καλί πρωτ' (a), '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. σαφώς, meaning of prefix, § 160.

313. ἄνα, 'while.'

315. τὰ νυθα, object of ὄρομβα, which, though often taking a genitive of cause, is sometimes used transitively (T 345, Ο 714, 740).

316. στελεψτάμενος is probably for an original στελεψτάμενος, aorist of στελεψα (§ 61, 15), which naturally means 'coiling himself up.' Similar formations occurring elsewhere also (as from ἐκπέμψα) have been noted and corrected by editors.—ἀμφαξαται (commonly called perfect of ἀμφαξα) is probably another example of a word not transmitted in its original form.

318. ἀριθνόν (= ἀριθνόν), meaning of prefix, § 160.—ος το Κριν, 'who also revealed him' or 'the very god that' etc. (GG. 216.)

320. θαυμάζομεν, imperfect. Homer does not use the historical present. See § 182.—ὅπηκα, 'came to pass'; cf. l. 155.

321. ξεῖν, with ἐκατομβαι. 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. το, form, §§ 74 ; 128, 1.

326. ὡς . . . ὡς (l. 328), cf. A 512.

332. ἢς οὗ πᾶν = Attic ἢς (ἀχρι, μέξρι, ἐπτε) ἢν.

336. Γερμήν. 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 by Γερμήν (scholium), a Messenian people or place. So he was called Germinian. 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. ἡ τότεν, cf. A 254, where Nestor begins with the same words.—ἡ δὲ, '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 l. 286-288.—βῆστας conforms to the neuter plural subject δρεμα only; cf. note on l. 185.

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. οπωραθαὶ ἄκρητος, 'libations unmixed' (with water). The wine furnished by the contracting parties was mingled in token of cementing the contract.—ἐπιπληθοῦν (§ 57) = ἐπεπληθοῦν.

342. αἰτῶς, 'in vain.'

343. πολίν χρόνον . . . ἔντεις, to be rendered by the English perfect. Cf. A 553.

344. ἄν (ἐν) ὲ πρίν (§ 30), 'still as before.'—δ' (δ) = δέ.

346. ἐνα καὶ δύο, 'one or two'; for καὶ compare χτίζει τε καὶ πρω[κε], l. 308. The words are in apposition to τούτῳ.—Ἀχαιῶν limits τολ, 'who of the Achaeans.'

347. αἰτῶς, perhaps a neuter objective genitive with αἰτῶς, 'accomplishment of them,' i.e. of the plans. But it is probably better to take αἰτῶς as a predicate genitive of possession referring to the 'one or two' Achaeans and translate: 'but they shall not achieve anything.'

348. πρίν . . . πρίν, used as in A 97, 98.—ὑναι limits βουλευοντος(ι) (l. 347).—Δίδις αἰμόχου, construction, § 174 (3).

353. ἀπράτως, nominative when the accusative would be regular to agree with Κρονίων (l. 350).

355. τινα, 'every man.'—πάρ, § 46.

366. τίσασθαι (τίνα), 'take pay for.'—Ελίνης δρμήματα 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. ἐπιθνη (ἐφίνη), 'meet' death: for we shall slay him on the spot.

368. φιληρην (§ 155, 1), in the same construction as φόλος.

366. γνάσης, i.e. γνώσεως.—δέ κτλ., 'whoever of the leaders is cowardly and who of the soldiers, and whoever is brave.'

366. ἔστιν, form, § 136, 6; for the syntax cf. GG. 616 a. 621 a.—κατὰ ὁμολογία (to be read with synizesis), for meaning compare A 271.—μαχοντας, future, § 151.

370. μάλι, § 31.

372. έευ, in a hardly attainable wish. See § 202.

376. με . . . βάλλει, 'plunges me.'
378. ἰπχεν χαλαραίων, 'was first to be angry.'
379. ε ἤδ ποτ' ες γι μπαν [βουλὴν] βουλεύομεν, 'if ever our plans shall converge into one plan,' i.e. 'if we shall ever plan in accord.'
380. αὐταλείπομεν, on the suffix, § 156, 2.
381. ἐνέγμεν = Latin committimus. Ἀρες is the personification of proelium or pugnäm. Cf. Vergil's proelia . . . conserrimus (Aen. II, 397 f.).
382. τοι, 'every man,' as in l. 355.—ἀντίθετα θῆνα, 'let him make his shield ready.' ‘Let him gird on [ὑπερθὴνα, 'put on'] his shield’ is the interpretation of a scholiast.
384. ἀμφί θένν seems to be for an original ἀμφὶ Φίδν (§ 61, 23), 'looking on both sides of,' 'seeing to;' with ἀρματος.
385. εὶ κα . . . κρενάμοι(a), 'that we may strive together [literally 'seek a decision'] in hateful war.' For the syntax of the clause, § 196.
386. μετὰ συντα, 'shall intervene.'
387. ον μῆ, 'except that,' 'until.'
388. τοι, enclitic pronoun, § 122, 2; 'many a man's.'—στῆσον, § 155, 1.
389. ἀντίδεις ἀμφίβρατης, the big shield. Cf. Introduction, 28.—χθές, accusative of specification.—As subject of καμάτω understand τοι, 'many a man.'
391. δι' οὗ . . . νοήον, protasis of the more vivid future condition.
392. μυθάζον limits διάλουτα, which agrees with δι' (l. 391).—στο στ, why not στο στ; § 61, 6.
393. ἀριστον, '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 ἀνθυτα see note on Α 211.
394. κῆφα, supply ἐπχρ.
396. προβλητι συκτικῷ, in apposition to ἀντις (l. 395), to which it gives a more definite conception.
397. καμάτω (l. 396) παντολον ἀνήρον, 'waves driven by all the various winds.'—γένασσαι, subject understood, ἥμεν.
400. ἄλλως δ' ἄλλω (Latin alius alius) ἦπει κτλ., 'one man made sacrifice to one of the ever-living gods, another man to another.' This implies that particular divinities were worshiped by different tribes.—Lines 400–410 illustrate the commonest of the metrical pauses, § 16.
408. βοήν ἀγάθος, 'good at the martial cry,' epithet of a brave man. It is to be noted that the trumpet (σάλητας) was not used by Homeric heroes; the word occurs but once, in fact, and then in a simile (Ζ 219). Signals for attack and retreat were given by powerful shouting on the part of the leaders.
409. ἀδῆλος, Attic ἀδήλος, cf. κενός, l. 298.—The subject of the clause ἐν τοιᾷστο 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 Eothin. Examples in older English are not uncommon.


412. Pope paraphrases this line:

“Othou! 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 ἐνωμ and ἐν . . . ἐνώμ (tmesis), § 218.

414. κατα, for accent on penult cf. § 164.—πρῆποι, predicate adjective limiting μεγάλος, after which it is to be translated ‘headlong’; the use is metaphorical, the adjective commonly being applied to living creatures. —βαλεν, form, § 137, 4.—Instead of the Homeric μη . . . βαλεν, what construction follows πρὶν in Attic Greek after a negative clause? Cf. Xen. Anab. I, 1, 10: καὶ δεῖ τινι αὐτοὶ μη πρᾶθειν καταλύσαι πρὶν τοὺς ἀντιστασίας πρὶν ἐν αὐτῷ συμβουλασθηναι. GG. 644 b and d.

415. αἰθάλος, ‘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.—πρῆμοι, 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; πυρῶν is used with the genitive after the analogy of verbs of sharing and filling, which regularly take a partitive genitive (of material).—

416. ‘Εκτόρος, for “Εκτόρος, cf. Νέπαρθ, l. 20; Νεοτώρ, l. 54.—Satēi with subject μη (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. πάλας, declension, § 106.


420. δέκτο, form, § 131.—δεκτό = Attic δεκτό.—μεγαροπ, used like μεγαλοπ (l. 417): ‘so that it was unenviable’; i.e. ‘to a sad extent.’


428. ὑπαρ-σεχον, for an original ὑπαρ-σεχον.—‘Ηφαλωτος = πυρός.

427–428 = A 464–469.

435. μηκίτι . . . λαγήματα, ‘let us no longer be gathered’ is a traditional rendering; others translate the verb, ‘talk with one another.’
436. ἀμβαλλόμεθα, for meaning cf. ἀνάθλησις, l. 380. With reference to this word an interesting digression of the scholia is worth repeating: ἐρωτηθέν τῶν Ἀλέξανδρος, τῶν τῆς Ἐλλάδος ἀρχής, "μηδὲν ἀμβαλλόμενος" εἰτέν.

438. ἄγαρόντων, imperative.

440. τοῦτον, subjunctive, § 143.—θάντον is rendered by Nægelsbach 'the sooner the better.'—γυρον, aorist subjunctive, § 144, II.—For the construction διήφα (‘in order that’) κα κτλ. see § 196.

446. κρίνοντες, ‘marshaling’ (literally ‘separating’) into tribes and clans; cf. l. 362.

447. ἐρόμεν, force of prefix, § 160.—ἀγήραιον ἀθανάτην, ‘ageless,’ ‘immortal,’ not precisely equivalent in meaning. The distinction is nicely drawn in the ancient myth of Tithonus, the husband of Dawn (Ἑρ); being a mortal, he asked for immortality (ἀθανασίας) from her who was a goddess; this he received and lived on forever; but because through ignorance he did not ask for agelessness (ἀγηρασίας) 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. ἔριθνονται, spelling. § 35.

452. καρπῆς, with ἐκκόλυ (l. 451), § 180.—ἀλληκτον, spelling, § 39.

456. ταύτη, what is its force here? Cf. l. 90.

457. τῶν, ‘of them,’ with χαλκοῦ.—θεσπεσίου, freely, ‘countless,’ with reference to the shields and weapons.

458. ταμφανάσσωσα shows the reduplicated root φαν. Compare παφθοσσώσα, l. 450.—αἰθέρος, the clear air above the denser ἄφ. The top of Olympus is in this element; so Zeus is spoken of, l. 412, as αἰθέρος ναυν.

459. τῶν can not be translated at this point; it is later repeated (l. 464), when care must be taken to render it.

460. βουλιχοδείρων, spelling, § 35.

461. 'Ἀσία ἐν λαμψίν, ‘in the Asian meadow.’ So the words were understood by Vergil, who speaks of the birds ‘that seek everywhere for food through the Asian meadows, in the sweet pools of Caýstrus’:

    [volucreas] quae Asia circum
    dulcis in stagna rimantur prata Caýstri.—Georgics, I, 383, 384.

Again he alludes to the “Asia palus” (Aen. VII, 701, 702), home of swans. ['Ἀσία, i.e. 'Asias, genitive of 'Asia, is a common reading also; the sense then is, ‘the meadow of Asias,’ who is said to have been a king of the Lydians.]

463. προκαθδύνων, occurring where a finite verb parallel with περαθεῖν might be expected, agrees with the genitives that have preceded, either ἄριστον (l. 459) or its appositive nouns (l. 460). The Homeric order should be preserved in translation: ‘as they noisily keep settling to the fore.’—
σμαράγδης δέ τι 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 ξαμαθηρον: cf. l. 487 also. This is a metrical irregularity.

466. αὐτῶν, 'of the men themselves.'

468. τε, not to be translated, § 123, 8.

469. ἀδικῶν, see note on l. 87.

470. αυτοὶ καὶ (l. 471) ἦτε τε, § 123, 8.

471. οὖν, 'wets,' a distinct verb from θεωρέω, 'want.'

474. τοῦτο, not to be translated at this point; it is repeated in l. 476, where it must not be neglected.

475. βέτα = Attic βασιλεύς.

476. τρικαλαίης, § 59.

479. ζώνη, 'waist,' means a woman's 'girdle' usually.

480. βόσκω, a noun of common gender; with ταῦτα (l. 481) in apposition, 'bull'; in the plural, meaning 'herds,' βόσκε is feminine, as l. 481 and Α 154.—ἀγνηθές, syntax, § 177 (a).—ἐλευθ., 'is,' § 184.

483. ἱράκτων, 'among the warriors,' with Ἠφαίστ.

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 scholiwm on B 123 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, 583).

Following are the introductory lines of the Catalogue:

ἐπετεῖν μοι, Μοῦσαι Ἐλληνίδαι Ἐκονομαί, —

ὅμείς γὰρ θεαλ ἔστο πάροιτε τε ἔστι τε πάστα,

ὅμείς δὲ κλάσαν ἐνος ἀκομήνοι σεβὲς τι νόμαν —

όλ οἱ τιμεῖ διαμάζων δαμαίνονο καὶ καρνούν ἡσαν.

πλόσιν δ' ὅσι ἀν ἄγεν μνάθομαι ὄνομα, ὄνομα, ὅσι' ἕν ποιό μοι γίγανται δέκα δέ στάματ' ἔσεα,

φωθ' ὀπὶ ἀρρηκτος, χάλκον δὲ μοι ἁτορ ἑσει',

ἐλ μὴ Ἐλληνιδῶς Μοῦσαι Δίδω αἰγιδέοι.
With them may be compared Vergil's *Aeneid*, VII, 641-646; VI, 625, 626.

780. The description of the advancing host of Achaean is resumed.

781. Δι τά (cf. §§ 38, 37, end), 'as under the might of Zeus.'

783. αὖ, § 35, end.

785. τελεόν, syntax, § 171.

786. ἀθάλα, spelling, § 29.

788. ἀγοράς, what kind of accusative? GG. 536 a.

794. δορυμανέος (§ 181), 'awaiting the time when' (ὅτε). — ναθψω = παννω, § 155, 1.

796. μακαί... ἀκραίαν, cf. ἀκραῖομος, l. 246.

797. ἐν ἁλίμοις, 'in the time of peace.' — ὅραμα, cf. l. 146.

799. τολλά, 'often.'

800. τοιῶθεν τοιῶθε τε, see note on l. 120. — δοῦτο, § 127.

801. τελεόν, syntax, § 171.

802. 84, § 81.

804. διλε τοὐν γλῶσσα, in Latin alia aliorum lingua: 'some speak one tongue, others another.'

809. ἀλλ᾽, τοῦτο, according to Aristarchus, means 'the whole gate'; he contended that there was but one gate of Troy, the 'Scaean,' known also as the 'Dardanian' (X 194).

810. ὑπάρχει, pluperfect (on translation of the tense see § 189).

811. τελεσα, the last two syllables must be pronounced as one (-yos); and this one is lengthened (§§ 32, 33).

The remainder of the book (ll. 816-877) mentions the allies of the Trojans.

BOOK III—Γ

2. κλαυῳ ῖτοτι (e), syntax, § 178. — ὑπάρχει δι (κ — | κ — ), § 87.

3. τοῦ = καί, 'also,' and belongs with γεράμων. Cf. A 181. — πᾶλα

σφαγῆς πρὸς, 'rises in heaven, to the fore,' 'rises before heaven.'

Vergil (*Aen*. X, 264-266) condenses the simile thus:

quaes sub nubibus atris

Strymonias dant signa grues, atque aethers transant
cum sonitu, fugientesque 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. χειμώνα, 'winter.'
5. ἐσ' (ο) 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. ὑπάκτη, form, § 80.
10. κατάξων, on translating the tense, § 184.
11. ἀλλήλοις (accusative singular agreeing with ἀλλήλοις, l. 10), 'but better for a thief than night.'
12. The order for translation is: ἐὼ τάσσον, ἐὼ διον, (a man can see) 'only so far as' etc.
14. τεθλοσ, syntax, § 171.
15. εἰ ἄλληλοιν λέγεσ = Attic εἰ ἄλληλοιν λέγεσ.
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. προκοπατών, 'challenged' by his attitude, not by speech.
22. μάκαρ (cognate accusative) μάκαρτι, 'with long strides.'
23. ὥσ τι λέγω ἵκον, 'as a lion rejoices,' § 184.
24. μεγάλον, on quantity of the ultima, § 82.
26. εὶ πορ ἀν αὐτόν | σεβόμεν, § 197, 1. The apodosis (κατερθές) of this general condition is accompanied by τε, which while untranslatable often marks a general statement.
29. οὗ ἵκνων, '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. ὑπωρ ἦτορ, 'in his heart,' accusative of specification.
33. ἀνακόμητος, gnomic aorist like ἵκόν (l. 28); so too ἐλλάβε (l. 34), ἀνακόμητος (l. 35), τίλα (l. 35).—The simile is imitated by Vergil (Aen. II, 379-382):

Improvisum acquis veluti qui sentibus anguem
pressit humi nitens, trepidusque repente refugit
attollentem iras et caerula colla tumentem:
hand secus Androgenus visu tremefactus abibat.

'Like a man treading among prickly briers, who unwittingly sets foot upon a snake, and quivering recoils from it with a start as it rears its
angry crest and swells its dark-hued neck: even so did Androgeus trembling at the sight start to retreat.'

34. ἄνω, ‘beneath,’ adverb.—ἀλάβω, spelling, § 39.
35. τάρσος, with μν, syntax, § 180.
39. Διόνυσος, ‘evil Paris,’ in striking contrast with the following αἰθιός ἄριστος. A similar antithesis is noticed in Tennyson’s Ulysses: “Beautiful Paris, evil-hearted Paris.”
40. αἰθ. δέφεσεν κτλ., construction, § 203.—τε . . . τε, here equivalent to ‘or’; cf. B 303, 348.
42. ἶμμενα (§ 137, 6), as subject supply σε.—ἀπόψεων may be translated as a substantive, ‘object of others’ [διὰlor] suspicion.’
44. φάνταση, ‘thinking.’—As subject of ἶμμενα supply σε.—ἀριστήμι πρόμον = ἀριστόν πρόμαχον. For Paris as πρόμαχος cf. l. 16. [Some editors make ἀριστήμι subject of ἶμμενα, and πρόμον a predicate noun after it.]—οὕτως καλῶν | αἰθὲν ἐστὶν (u), ‘because you have a fair form.’
45. ἐστιμ’, accent, § 187.—The words ἄλλος οὖν κτλ. may be Hector’s own, not the reported gibes of the Achaeans; but if a comma be read for the colon (after ἐστιμ’), they may be regarded as a continuation of the Achaeans’ thought.—βῆν is might for offense; ἁλίσθη, strength for defense.
46. ἥ τοι ὅπεθεν ἔδω, ‘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. ἄπτεται and μικρᾷ (l. 48) are best translated as finite verbs parallel with ἀνέγει (l. 49), although of course denoting prior action.
49. νῦν, ‘allied by marriage,’ here.
50. πῆμα, χάρμα (l. 51), and καταγειν (l. 51) are accusatives in apposition to the whole preceding sentence (cf. GG. 539): ‘(to be) a great distress’ etc.
52. οὐκ ἐν δὴ μάλαν (§ 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 ἀδικτοὶ . . . χραίλωμα, construction, § 192.—‘Αφροδίτης has initial syllable short, § 4.
55. ἦ τε κόμη τοι τε ἔδω, in apposition to δώρα.——ἐγὼ ἐν κοίνῃ μυκῆν, ‘when haply you roll in the dust,’ less vivid future protasis. The use of the plural κοίνῃ suggests the particles that compose the whole; cf. δχίων, l. 29.
56. 57. ἦ τε καὶ ἔδω 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. ἀτίφη, ἀνασμυ. 58. κατ' ἀλαν, 'in just measure,' 'after my deserts.'—ὁπερ' ἀλαν, 'unduly.'

60. Paris means, 'with your words you have cut me to the quick.' 61. ἄνω, 'goes,' 'is driven.'—δουρός, 'a timber.'—ῥαμφ, 'with art,' 'skilfully.'

62. As subject of ἀπολάμα understand 'the axe'; it increases the effect of the man's blow by its sharpness.—ἀργην, cf. note on B 179.

68. Τρόας καὶ πάντας Αχαιοὺς, in apposition to ἄλλους, 'the others, the Trojans' etc.

70. ἀμφί with dative, like Attic ἐρη with genitive. 71. ἀνοικοσ ἄγονθο, 'let him take and carry home with him.'—οδ οδoντος πάντας, 'each and every one.' The treasures referred to were brought away from the palace of Menelaus when Helen eloped with Paris.

73. of ἵπ ἄλλοι, in apposition to 'you,' the subject of παλαττε (l. 74), and τοι, the subject of μεθανοι (l. 74): 'as for the rest, you' etc.—πελέ-

τητα, in same construction as Ἐραμαι.—ταμόντες, cf. B 124.

74. παλαττε, syntax, § 204.—τοι 86, the Greeks.

75. "Ἀργος ἔς καλοῖον 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. ἄπαλον, irregular, but quite Homeric, for ἄπαλοντες, which would be expected in a construction parallel with τινυσκόμενως.

87. μαθην, 'challenge'; cf. note on A 388.

88. καλείς, 'he proposes.'—Τρόας and 'Αχαιοὺς are in apposition to ἄλλους.

90. αὑστός, 'himself.'

91. αἰσθε, 'alone,' in agreement with αὑστόν and Μενέλαος (l. 90).

96. ἀκηῖ ἀκηῖοντο, 'were hushed'; ἀκηῖ, 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. φιλονῦκ πτλ., 'my mind is [Monro, Homeric Grammar, § 298] that Argives and Trojans should now be parted.'
99. ἔτλουσθε = ἔτλουσθε. Another reading, ἔτλουσθε, is often preferred. The forms arise from ἔτλουσθε or ἔτλουσθε; θ becomes sigma before another lingual mute and ρ is aspirated.

100. Ἀλέξανδρος κτλ., 'on account of the beginning that Alexander made.'

101. τέτατο, 'is prepared.'

102. δεκατείχος, δεκαπολίτες, syntax, § 304.

108. ὄλουρος, form, § 153.——ἀρχ', (o), 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 cthonian deities.

104. The Greeks, being strangers (ἰεύσος) in the land, propose to sacrifice to Zeus——

Ζεὺς δ' ἐπιστεύματος ἐκ νεκρῶν το ξείνως τε,

ξείνως, ἐκ ξείνων ἦ γε άλλοιν μίν ἑνηθεὶ.

'For Zeus is the protector of suppliants and strangers, the strangers' god, who attends on strangers to whom respect is due' (κ 270, 271).

105. ἄρρυτος, teneus, § 153.—Πράμοος βίων, 'the might of Priam' =

'mighty Priam.'——The expression ἄρρυτος τάμην | κτλ. evidently does not mean that Priam 'by his own hand' may perform the sacrifice, for Agamemnon does this (κ 278).

106. ταξίς . . . ἄρτους, Paris is particularly meant by this general charge.


109. οἷς may be masculine or neuter: 'among what men' or 'in what affairs an old man has a part.' On -datepicker, § 119.—μετρήτου, § 126, 6; on omission of ἐν or ἐς in the present general prothesis, § 197.—δέους

καὶ δείκτω, for meaning cf. A 343.

110. δείκτω . . . γίνεται, syntax, § 199.

111. ἰππότης, horses harnessed to chariots.—ήτε οὔσα, 'in rows,' like θ 602.—ἀκ. . . ὕπαρ, from the chariots; there was no cavalry in Homeric warfare. See Introduction, 27.

115. δηφος, 'between,' separating Achaeans and Trojans.

119. ἄργα = ἄργα.

120. οὔσα, tense, § 153.

128. ἔρη, relative.—ἐξε, as his wife.

124. Ἀνατίκην, appositive to τήν (κ 128).

126. διπλακα, 'double mantle,' substantive (or adjective with κλασσα understood) in apposition to λόσθην (κ 125), 'web.' See Introduction, 12.——ἔκπλεον, 'was weaving therein.'

129. ἐκ, spelling, § 28.

130. νέφισα φηλη, 'dear child.'

132. τη, relative; the antecedent is τοί (κ 184), 'those.'

134. δείκτω, form, §§ 29; 142, 4, b. The meaning is 'rest' rather than 'sit,' for they are standing, as is shown by the next line.
138. τὸ νομοστόριον (syntax, § 176), to be translated as if τὸ δικαιώματος.
—κα marks the participle as conditional; the only other instance, in Homer, of this use of κα is in l. 255; it is very likely suggested by the form of l. 71, ἀπεξάφθωσι τῇ καὶ καὶ νομοστόριον, where κα is of course regular with the subjunctive.—κεφαλὴν, ‘you shall be called,’ is nearly equivalent to ‘you shall be.’
140. ἀνθρώπως, mentioned in ll. 52, 53.—δοττος, Sparta.—τοῖχος, Leda and her husband Tyndareus; but Helen’s father was Zeus (l. 199).
141. ἤθοσιν, here used as a veil. Cf. note on Ζ 595.
146. οἱ δ’ ἀμφὶ Πράμον κτλ. The names are to be translated as nominatives; cf. Χερ. Ανα. III, 5, 1: οἱ δ’ ἀμφὶ Τισσαπήρθην καὶ Ἀριάδνη ἀπηγαίνεσαν. Εἶλαὶ ἄρ’ θυσίν, οἱ δ’ ἀμφὶ Χαρίσσων καταβάτας ἐστρατοπεδώσιν κτλ. ‘Tissaphernes and Ariadne and those that were with them’... ‘Chrisophus and his followers.’
148. Οἰκελάτων τε καὶ Ἀντίπρωπα, a free use of nominatives where accusatives, in the same construction as Πράμον, etc., might be expected.
149. ἐπὶ Ὀλυμπίου θηλήν, cf. note on Ζ 373.
152. διάθεσι, scansion, § 43; like χρυσῆ, Α 15. The note of the cicada is described as λυρύθμων, ‘shriilt, ‘clear,’ in the familiar Anacreontic (32, l. 14), and perhaps the difficult λαπίδων εἶναι is intended to convey a similar meaning here; it is commonly translated ‘delicate.’—ἐλευθερία, Attic ἐλευθερία (ἡμι), ‘send forth’: from ἐλευθερία (§ 188). In connection with this curious association of the aged councilors with cicadas, the story of Tithonus (note on Β 447) may be recalled; but of course the poet here limits the likeness to the voice alone.
156. οἱ τέμπεις = οἱ τετεμποτέν, ‘it is no cause for blame.’
157. τάκτειν with τολίν χρόνον has the force of a perfect in English. Cf. note on Α 558.
160. ἡμια, in apposition to ‘she,’ i. e. Helen, the subject of λέγειν. The verb is used in passive sense (§ 185).
162. πάροδον (e), with ἰδον, ‘beside me.’—Και, § 42.
163. πηγέω, connections by marriage.
164. μου, ‘in my sight,’ a true dative (§ 176).
168. ὥσ = ὅσ, ‘in order that.’
167. οἱ τὰς 58’ ἐκεῖν’ Ἀχαιὸς ἀπήλ, ‘who this Achaean man is,’ repeats in the form of an indirect question the object of ἐκομίσθης (l. 166), τὸν ἄρθραν πελάτων.
168. κεφαλής, ‘in stature,’ dative of respect, a subdivision of the instrumental use (§ 178); cf. κεφαλή (l. 188), ἔμοιον (l. 184), and also the accusatives of specification, a closely related construction, κεφαλήν and ἔμοιον, l. 227.—ἐσχον, cf. Β 125.
172. Helen’s dutiful reply to Priam’s kindly address of l. 162: ‘rev-
erend in my sight are you, dear father, and awful.'—κυρή, 'father-in-law,' once began with σF, the force of which consonants still survives in this line.—For δέσποι see § 63.

173. ὁδ οδελαν ... ὁδειν (§ 208), 'oh that death had been my choice—evil death!—ὁδειν, ἀδειν.

174. τιθ., §§ 107, 178.—γενετος, with special reference to her brothers, Castor and Polydeuces (l. 237).

175. παίδα, cf. § 12–14:

'Ελέος δὲ θεοι γένος οὐκετι ϑεανον,
ὁδειν δὴ τὸ πρώτον ἐγενέτο παιδ' ἐρασκον.
'Ερυμάνης, ἦ εἰδος ἐχε χρυσῆς 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.'—ἀμφιλοχία, 'companionship,' i. e. 'companions.'

176. τὰ γὰρ ἐν γενετοὶ, 'this came not.'—το, 'therefore.'

179. ἀμφίτροφος, 'both,' an appositive to the following nouns, βασιλεῖς ... αἰχμητής.—τι 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, πομπὴν λαών (e. g. B 248):

'Why does Homer praise Agamemnon in these words—

ἀμφίτροφος, βασιλεῖς τ' ἄγαθος κρατέρας 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. κυνάθεος agrees with ἔμοι, implied in ἔμει. Cf. Z 490.—αἷστε ἔννοι, 'if such he ever was'; an expression of painful doubt whether the past was really true.

188. 'In very truth, many were the sons of the Achaeans under your command, it now appears [ἡ], 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 [ἡς] 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 implies what the English states. Compare similar examples, I 316, II 38, 60, etc.—Σαμηναιοί, §§ 142, 4, a; 188.

188. Διήθην, 'was numbered' (root λεγ), or possibly 'was posted' (root λέγ, cf. λείψανοι, I 67).

189. 'Αμάγησο: 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. μηλεν μη, supply δολι.
194. ἐμονεν, στροφονεν, cf. l. 168 and note.—ὶδι = καλ.—ἰδιοθεο limits εὑρήτερος, 'broader to look upon.'
196. κτιος has short ultima in spite of the following δι.
201. 'Ιδιάκη κραναθη, cf. § 605–608:
 ἐν ἐπ' ἑδεκτ οὐ' δρομας εὑρες ὠντε τι λειμάνων
 αἰγῷς τοι τεκνον ἐπιθάνοτο εὐπορότοιο.
 αὐτὸς τοῖς νῆσον ἐπιθήνατο αὐτῷ θυλεμένον,
 αὐτῷ ἄλλο κεκλαται. 'Ιδιάκη δὲ τε καὶ περὶ πατέαν.

'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. την ἐπ' ἄντων χαῦτα = την δὲ . . . προσνόπα.
205. ηπι γάρ . . . ποτήρι(α), cf. A 260. Menelaus and Odysseus came to Troy on an embassy before hostilities actually began; the incident is referred to elsewhere also (A 198–141). 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 ἵνα(α), 'on a message about you.'—στεφ is objective genitive with ἀγγελίης. For the order cf. l. 100: ἀλεξιάων ἵναι' ἀρχής. [Some understand ἀγγελίη as nominative = ἄγγελος, and take στεφ with ἵνα(α).]


211. ἄφως 8' ἐξομάνε, in apposition to the following nominatives, of
which the first only, ὀθωνέως, is expressed; the second, Μενίλαος, is implied. It is as if the poet had continued, Μενίλαος 3' ἐντὸν γεραπός.


217. ὅταλ... ἔμεκρος (§ 154, 1), ‘kept looking down.’ — κατὰ χθονός, ‘down on the ground,’ with ἐμματατίκης. In this construction the genitive probably illustrates the local use (cf. §§ 171, 173).

218. σκυπτρον, why did he hold a scepter? — Cf. A 284.

220. φαύς κεν (§ 207), ‘you [indefinite subject] would have thought.’ — ἰάκοπον... τυρ(α), ‘a very surly fellow,’ because he kept his eyes on the ground; ἀφρον... ἀθνες, ‘a mere [or ‘perfect’] dolt,’ because he seemed not to know enough to gesticulate with the staff.

223. ῥητορικ, force in English, § 207; cf. φαύς κεν above (l. 220).

224. ‘Then we were not so much amazed at seeing Odysseus’s looks’ as we were at his words (scholiwm). His oratory was an agreeable surprise.

230. ώτε δε, on the scansion, § 37.

235. κεν... γενομήν, 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. ἔδω, form, § 187, 4.

238. τὸ μου κτῆ, ‘whom the same mother bore that bore me.’ — μιὰ μη, ‘one with me,’ is short for ‘the same as my mother.’ μη here = ἰ θη, 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 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 (l 302–304). The lyric poet Pindar relates (Nemean X, 49–50) 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:

μεταμεμήματος δ' ἐναλλαξ ἄμφας τὰς μὲν παρὰ πατρὶ φίλην
Ἀλ νημοσται, τὰν 3' ὅπω κεβδεσι γαλας ἐν γηλίας Θεράπουν,
πότων δισπιλάτες ὄμοιος.

‘And shifting their abode by turns, they spend one day in company with their father Zeus, and the next they pass under the places of the earth, in the recesses of Therapne, fulfilling a like destiny.’ — Nemean X, 55–57.

245. οἴνοι, with οἰκείων πινατά as in l. 269. — οἴνοι, offerings for cementing oaths, namely ἔρει οἴνοι καὶ οἶνοι (l. 246).

250. οἴνοι, form, § 158.

252. τάψυρα, note the change to plural subject, ‘you all.’
255. τῷ δὲ κεν νυκτόννυτι, cf. l. 138.—ἐπτομέν, syntax, § 204.
256—258. Cf. ll. 75—75.
257. ναλομεν, syntax, § 204.—νάνται, with future meaning.
258. ἄν ... έτη, ‘mounted’ the chariot.
259. ἄρφον, accusative of limit of motion.
260. Σκολιῶν, for Σκολιῶν. Supply πυλῶν (πυλῶν).—ἐκον, ‘guided.’
261. ἵππων, ‘from their chariots’; cf. notes on ll. 29, 113.
262. δό, supply ἄρφον.
263. δραμα, cf. l. 245.
267. μέγαν, ‘mingled’ the wine of the Greeks with that of the Trojans.
Wine unmixed with water (β 341, σωσταὶ ἄφηναι) was used in such ceremonies.
269. The knife (μάχαιρα, l. 271), ‘which always hung by the great scabbard of his sword.’—ἀμετρό (for which ἀμετρό has been proposed as the proper spelling) is pluperfect of ἀμετρό, and means, literally, ‘was suspended.’
270. τάκμι τράχας, as a sign that the victim was consecrated for sacrifice.
271. ἄρφον, with Τράχων καὶ Ἀχαϊῶν.
272. Ἐλίκος, case, § 169.
273. cf., ‘ye that,’ includes Hades and Persephone and in particular the Erinyes. Cf. T 258—260:

274. ἄρφον, with Τράχων καὶ Ἀχαϊῶν.
275. Ἐλίκος, case, § 169.
276. οὐ, ‘ye that,’ includes Hades and Persephone and in particular the Erinyes. Cf. T 258—260:

277. οὐ, ‘recompense,’ ‘fine.’—ἀποθονήματι, in same construction as ἀποθονεῖν.—ἡμοῦ ἡμῶν, ‘whatever tis seemly’ (to pay).
278. οὐ ... τολμᾶς expresses purpose; ‘so that it shall be in remembrance [literally ‘be in motion’] among men to come also.’
279. οὐκ instead of οὐ is found in this protasis because the negative modifies ἔθλονω 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 οὐ.
280. αὐτῷ ἡμᾶ, ‘I for my part.’
282. ἄν ... ταμά, tmesis.
283. ἄν ... εἰπε, tmesis.
284. διάκρισιν modifies ἀναμάθειαι, not ἐκχεον (l. 296).
285. ἐκχεον, supply χαμάς (l. 800).
299. 'Whichever party may be first to commit wrong contrary to the oaths'—protasis of what sort of condition? GG. 651 (1).

300. ήπειροι, 'their,' § 176.—στὶς, syntax, § 201.

301. οἱ δὲ agree with a genitive implied in οἱ (§ 300). Preserve the Greek order in translation: 'their own and their children's.'—ἀλλοι, οἱ δὲ, 'become subject to others.'—ἀλλοι, for prose ἦν ἀλλοι, is properly a dative of interest (§ 176), but commonly called dative of agent.

306. ἔτη = '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. χρεόν... ἐκρατέρικαν, 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. ἀφαίρετο, construction, § 309.

318. 'Grant that he die and enter the house of Hades.'

319. οὗτος is to be understood before φιλότητα... γένεσθαι. If this line stood by itself, apart from the preceding verse, it could be brought under § 213, as equivalent to φιλότητα... γένεσθαι.

324, 335. 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 στίχον, 'in rows.'

327. ἡκτὸς (in meaning, passive of ἐθηκέν), 'were placed,' conforms to its neuter plural subject τικέτεα. Its connection with the former subject, ἵππου, is so loose that in translating ἱπποι anther predicate, ἵστασιν, 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).—ἐφερον, if intransitive (cf. P 210, T 385), has ἔφερξε under-
stood as subject; if transitive (cf. s 162, 247), has 'he' (Paris) as subject and ἔφημα 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. δὲ οἷς ταλάμειον ἄρθρα, 'which fitted his hand.'

340. ἐκατέρθους δήμον = ἐκ κατέρθου δήμον. The Greek point of view is characteristically 'from' the object; we say 'in either throng,' 'each in his own army.'

342. δεινὸν δερκόμενον, 'glares dreadfully.'

346. πρόσθε, 'first.' like πρόσθεν, l. 317.

348. ἀρητῆς, the understood object is ἄταξία.—οἷς αὐχή, 'its point'; οἷς (dative of interest, § 176) refers to χαλκός, 'the bronze' head of the spear.

349. ἄφυτο, 'poised himself.'

351. ἄνα, vocative of ἄνα.—δέ τις τίσασθαι δ κτλ., 'give me vengeance on him who' etc.

353. τις . . . καὶ ὑψηλῶν ἀνθρώπων, 'many a one of men to come also.'—ἀφές, form, § 136, 6.

354. φιλότητα παράσχων (παρ-χει), 'proffers hospitality.'

357. δία, scansion, § 56.

382. ἀναρχόμενος, 'raising his arm' to deal the blow. —ἀντή, i. e. the φόλος, on which see Introduction, 33.


386. κακόττητος, genitive of cause, a common Attic construction; cf. Xen. Anab. VII, 4, 23, τιμωρήσασθαι αὐτοῖς τῆς ἐκδίκησες, 'to punish them for the attack.'

387. ἄγη, ἄγρυμ.

388. ταλάμειον, here ablatival genitive, §§ 155, 1 ; 175.

389. κόρυς, syntax, § 172.

372. ὧντα, appositive to δς.—τέτατο, τεύνω.

374. ὧν, cognate accusative with νόησε, 'had directed a quick glance.'

375. ἱμάντα βοῖς (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.—καταφύσεως, aorist middle with passive meaning. § 185.

376. καυή (note the accent) = Attic καυή.—πτρύφαλα, see Introduction, 33.

380. ἐγείκε χαλκόν: the warrior regularly carried two spears; Menelaus's first spear only has been thrown (II. 18, 367, 368).

381. ὅς τε, § 128, 6.—θεσ, feminine, as Α 516, etc.
383. καλίσσω (a), tense, § 151.—ις = Attic ις (εις).
385. καταδρα, 'robe' (§ 172).—πτώσας, 'shook' her; supply μου.
386. μου, object of προσέβησαν.
387. οί (§ 176), i. e. Helen, has νεφελώσῃ in agreement.
388. ἄφαντα has a movable, although the imperfect of a contract verb.

—μου refers to the wool spinner; the subject of προσέβησαν is Helen.

389. φαλή, with indefinite subject.
390. θαμνήν, 'wonderful goddess!'
391. πε... ἔλλην, § 173.
392. Φρεγίησε and Μηνήσει limit ἔλλην (l. 400).
393. ἐπιστρέψας, §§ 201, 204.—Ολυμπος, accusative of limit of motion.
394. ος ἐς ες = Attic ος ες ες.—προσέβησα, § 144, II.
395. 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.—ις κα, 'I already have.'
396. σγελά, the first syllable is short, § 4.
397. μητέρωμα (§ 144, II), in construction corresponding with μεθέλω (l. 414) and ἀνεμάτω (l. 415).
398. οἰ δὲ καν... ἄκαμ, future statement in an independent sentence, § 192.—οίτεν, cognate accusative.
399. κατασχομήν κτλ., similar in meaning to l. 141, ἀργοῦσα καλυφαμένη ἰδέαν.
400. θας, appositive to Ἀφροδίτη (l. 424).
401. πε... κλάσα, 'averting.'—πρίτασα occurred Β 245.
402. ὡς. ἄφαντα... ἄλλοι (§ 203), 'ah! you ought to have perished there!'
403. ἀνθρ, so-called dative of agent with passive δικλές (cf. ἀλλοι, l. 301); this construction is limited to what tenses in Attic Greek. GG. 524 b.
404. Μενελάος, genitive of comparison with περιπετεα (l. 431).
405. προκαλέσας, where found f GG. 284. Where might a different form, προκαλέσας (note accent), be found f GG. 285. The advice in this line and the next is ironical.
406. ἄλλα συς... κλάσα, 'no, I for my part urge you.'
407. δαμής, § 149 (a).
408. με... θυμόν, § 180.
409. Paris is not candid enough to add that he himself escaped death by the timely intervention of Aphrodite only.
410. ἴψα, supply χαίσει.—τάφα, adverbial, as l. 135, A 611, B 279.
411. τραπέζωμεν (τέρσα), second aorist passive subjunctive, § 149 (a).
442. ἀμφικάλυψις, 'encompassed,' or 'enmeshed' like a net (scholium). Many modern commentators prefer 'enwrapped' like a cloud.

443. συ, object of ἀμφικάλυψις (l. 444).

443. τριγωνόν, 'perforated' with holes, applied to bedsteads. There are various explanations: one, that through these holes passed the leather thongs (ίμιας) 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. δηλον, of Trojans.

450. αὶ . . . ισοθρησμα, § 198, 1.

453. ψευδής, § 178.—αὶ τις θεόν is probably to be translated as the protasis of a past contrary to fact condition; the construction is extraordinary, but comparison may be made with 1 515-517, X 20. For αὶ τις θεόν, αἰ θεόν has been proposed, which conforms to the regular Attic construction, found in Homer also (e.g. l. 374). The line reads in the mss.: αὖ μὲν γὰρ ψευδής γ' εἰκόθεν, αἰ τις θεόν.

457. φαῖνει(α) . . . 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. ἀναποθέμεν, § 213. Cf. notes on ll. 286, 287.

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BOOK V—E

274. αὖ μὲν, Diomedes and his charioteer, Sthenelus.

275. τῷ 84, Aeneas and Pandarua. The combination of dual subject, dual participle, and plural verb is not inconsistent with epic diction.

276. τῶν, Diomedes, as shown by τοῖς θείοι (l. 277).

276. ἀντικείμενον, in apposition to βιοτα. 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:

τῷ 8' αὐτῷ βιοται ἀντικείμενον (l. 106).

279. τοῦ αὖτί(α), 'once more now.'

280 = Ρ 355.

282. πτωμα, πτωμα.—αἰχμή is the 'point' of the spear.

283. τῷ 8', 'and over him.'—εἰ is thus accented by Cauer (§ 166), in spite of the fact that εἰ(α) intervenes.—μακρόν, cognate accusative.

284. βιοτα, § 142, 2, a.—κεφαλή, accusative of specification.
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286. οὐ ταρβήγας, 'undismayed'; the time is coincident with that of προσφέρα (§ 188).

287. ἡμβρότες = Attic ἡμβροτες—μίν, 'surely,' = Attic μίν.

288. πρὶν . . . πρὶν ἧ = Attic πρόδειπ . . . πρὶν (without ὡ), Latin primum—τοιοῦ, 'one of you twain.'

289. αἷματος, 'with blood,' partitive genitive.—ταλαιόνοιν (§ 63, 2), 'enduring the oxhide shield,' i. e. 'stout in battle.'

291. μίνα (nominative μί), § 179.—The subject of ἐπήρησον is βῆλος understood.

292. ἄνδρα, with τάμα, § 163: 'the unyielding bronze cut his tongue off at the root.'

293. ἐξερήθη: this aorist (cf. ἐξ-σέετο) does not occur elsewhere in Homer; it has the support of the Alexandrian scholar Zenodotus; Aristarchus, on the other hand, favored ἐξελήθη, the reading of some mss. The latter form, difficult in itself, has been ingeniously interpreted as an ancient mistake for ἐξ-ἐλυος or (with κ movable) ἐξ-ἐλατον, the unaugmented form of ἐξ-ἐλατον, Attic ἐξ-ἐλατον, which gives excellent sense.—σελατον, 'lowest part of.'

295. ταμφανάντα, see note on B 458.

296. ψυχή τε μινον 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. ἄνδρονον, understand 'from his chariot.'

299. ἀμφὶ . . . βαῖνε, compare the metaphorical use of the same words in A 37.—For accent of ἄμφι, § 123, 5.—ἀληθεύοντα, metaplastic dative from nominative ἀληθεύοντα.

300. αἰ, dative of advantage.

301. τῶ refer to the slain Pandarus; in construction like παρέβαλε, A 584.

302. συμβαλλε, note long ultima; §§ 38; 61, 5. Vergil evidently had in mind this passage, with M 445 ff. and Ph 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 lacebat,
 limes agro positus, litem ut discernere arvis.
 Vix ilid lecti bis sex servicie subjurent,
 qualia nunc hominum product 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. ἕα, short form of ἔα (§ 29), Attic ἕβλεψ.
305. τῷ, 'with this'; like the Attic idiom, βάλλειν ἀλθος, 'to throw stones.' 'This he threw at Aeneas's hip, where the thigh plays in the hip-joint—"the cup" men call it.' For τῷ of l. 305 see § 128, 3.
306. τῷ marks the general statement.
307. πρὸς 'towards,' 'and besides.'
308. ἔν τῇ ἑν = Attic ἑν ἑν (ἐν-ἐν) ἑν.—ἄπον, 'skin.' Distinguish from ἔν (l. 291).
309. ἑτή, 'he held himself upright,' although he fell on his knee; he did not faint.
310. γῆς, 'on the earth,' genitive of place.
311. καὶ... ἄδιπλον = Attic ἄδιπλον ἄν. See § 207.
315. 'And she spread the fold of her shining white robe in front, for his protection.'—ὁλ is dative of advantage.
319. τίς Κατάρσιος, Sthenelus.
320. τῶν, 'those' commands, § 115.
321. ἱππάκκα, § 129.—μέννχαι, 'solid-footed,' in contradistinction to the cloven hoofs of oxen, etc.
322. ἓν ἔργος ἥν ὀρέω, 'tying the reins to the chariot-rim.'
323. Αὐθαλεία limits ἐπους.
326. δομιλίας, syntax, § 175; cf. A 287. 'Companionship' here as in Γ 175 means 'companions.'—ὁλ refers to Sthenelus.—ἄρχει ἔς, 'knew things that suited' him, 'was congenial' to him. Compare π 73, ἥν \ αὐθαλεία, 'have a gentle heart'; s 189, ἀθελοῦντα ἔς, 'had a lawless heart.'
328. ἓν ἐπους ἐπιδάς, 'mounting his chariot.'—ὑπαρχαλόκτα, 'glimering reins'; probably the reins were decorated with little pieces of ivory, sewed on: such reins are mentioned, Ε 583: ἑνα λιθ', ἐλέφαντι, 'reins white with ivory.'
329. Τσεσκήν is to be taken with μερα of μεθερ, while ἐπους is direct object of the verb.
330. τῆλε, § 161.
331. § τ' (e), § 128, 7.
332. Δηθρων, with τόλμουν.
333. Ἐνέα, 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 Ἐνδέλλος. Cf. Xen. Anab. I, 8, 18.

334. ἰὴ(α), perhaps a substitute for a lost F(ε), that is, ἵ, 'her.'—

ἀπάλα = διὰκον.

336. ἀκράν χάρα, 'the extremity of the hand'; the part near the wrist is meant, as is shown by l. 339.—On ὁμανδαρίστα see note, 0 745.

337. ἀξιλαχρῆρ: if possible, preserve the Homeric order, 'her hand—her soft hand.'

339. προμύθος is a substantive.—Σάρος χρόδε (partitive genitive) ἀντεπρήσων (l. 337) . . . προμύθον ὑμεῖς ἄναρες, '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 ἄναρε has the ictus before ι, which originally began with ιF (§ 61, 6).

—καβκάλων (= κατάκαλων), 'let fall,' § 47.

348. πωλάμον, genitive of separation.

349. ἦ στι, to be read with synizesis, § 43.

351. χὶ = κα. —ιδρώθη, literally 'on the other side'; here 'elsewhere' or 'from a distance.'


434. κερό, § 61, 23.

439. ἄμι τῇ ὁμολόγως, '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. τι follows ἐρχομένων rather than χαμαλ, because χαμαλ ἐρχομένων is regarded as a single expression: "men creeping here below" (Chapman).

444. ἀλανάμονος, for the tense, § 186.

446. Παράγχη, the citadel of Troy.—ἐν τῇ § 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. Ε 603) it is mentioned as sacred to Zeus.

239. ἄρσεν πατότις κτλ., 'asking about their sons' etc.—ἕτορ, 'relatives,' more distant.
243. εἰσοδήμου, porticoes built about the courtyard with blocks of smoothly hewn stone.

245. ἅμα, ἄμως.

247. 'And for his daughters, on the opposite side, facing these [chambers of his sons] within the courtyard, were twelve chambers.'—κατὰ limits ἄλαμος (l. 248).

251. ἦδα indicates the courtyard with its chambers, to which Hecabe was coming from the μέγαρον.

252. Δαοδίκη ἰσόγους 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 ἰσόγους intransitive. The verse offers an explanation of Hecabe's presence in the courtyard.

253. Arrange for translation: ἐκ (dative of interest) ἰσὺ χαρί, 'she grasped [literally 'grew to'] his hand.'

256. μορφαμένος, agreeing with Τρέας or some equivalent word understood, object of τείρουσ (l. 255).—ἐθάλασσα, to be translated with αἰλίως (l. 257).—ἀγκον, ἄ-γκον.

257. ἐς ἄρρη τῶλεοι, with χεῖρας ἀναξεῖν. The temples of the gods were in the citadel; cf. E 446, Z 297.—On the form τῶλος, § 108.

258. ἐφε, 'until.'—ἐνείλας, ἐφε.

259. ἐφα, 'for.'—μένω μέγα εἰνος ἰδέα, 'wine makes the strength wax mighty.'

262. τον, § 110.—ἐτροφω, 'companions,' 'fellows.'

264. ἐφε, 'offer.'

267. σεβέτη ποιοτ, 'for it is not at all possible,' i. e. 'permissible.'

268. ποταλαγόνον, agreeing with τώδ ('anybody') understood.—On the sentiment cf. Verg. Aen. II, 717-720:

"Tu, genitor, cape sacra manu patriaque Penates;
me, bello e tanto digressum et caede recenti,
attractare nefas, donec me flumine vivo
abnuero."

'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. ἵν, with lengthened ultima, § 88.—τοὐ ... ἄτριφ, § 112.

274. ἱπποχέα, infinitive for imperative.

275. ἤμο, 'yearlings,' § 81.—αἱ κυδών, § 198.
278. φέβω, almost always 'flight' in Homer, not 'fear.' So φοβήσω
means 'flee,' not as in later Greek, 'fear.'

281. 'In the hope that he will listen to me as I speak.' On the time
then denoted by κατέφθιον, § 186.

283. χάνον, optative of wish, introduced by ἄσ κε. κε is very unusual
with the optative of wish; some editors therefore change it to ἄδ, but with-
out ms. authority.—μέγα, with πέμα: 'the Olympian raised him to be a
great burden.'

284. κατέθεσθαι (a), like εἰσόθησθαι (l. 281), refers to a single act, and
de notes time coincident with that of θησομαι.—'Αἰδος εἰσω = ἔλεον ἴππος εἰσω
(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 re-
garded as accusative of specification. An easier reading is that of Zeno-
dotus, which has φίλον ἵππο instead of φρένα ἵππον.

286. τοῦτο has ultima long, § 38.
288. κατεβάλλειν; tense, § 158.
289. εἰ, dative of possession.
290. τάξιν, the antecedent is γυναικών (l. 289).

291. τετελέσθη, second aorist participle of which indicative forms -τελειος,
-τελειον exist; the Attic is τετελεθείσας (first aorist).—εὖρεις, Attic εὐρέω.

292. τὴν δῆτην, accusative with ἔγγυς (l. 291); cf. Α 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 com-
panions 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 ref-
erence to Sidon shows.

Herodotus adds (το. 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 con-
tradictory to the allusion in ll. 290-292, he argues that Homer could not have
written the Cypria.

294. τοιχλαμπάτων, 'gay-colored patterns.'

295. ἄλλων, ablative genitive after the comparative idea involved in
πελάροι: 'undermost of all.' Compare the similar construction of ἄλλων,
Α 505.
298. άξις, αύγυμμι.
299. The final syllables of both Κισσίς and άλοχος, although naturally short, receive the ictus. §§ 32, 33.
300. ἰδόνα = ἱπτόληνα, as often in Homer.
306. άδον, αύγυμμι. Cf. Verg. Αen. XI, 484 f.:

"frange manu telum Phrygii praedonia, et ipsum
pronom sterne solo, portisque effunde sub alta."

The Latin matrons pray to Athene for defense against Aeneas:
'Break with thy arm the spear of the Phrygian pirate, lay him head-
long on the ground, and under the high gates overwhelm him.'

311. ἀνένα, '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 δόμα καὶ ἀυλὴν 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. πάροδος σαυρός, 'at the end of the spear.'
320. χρύσεος, on quantity of antepenult, § 30.—τόρκης, 'ring,' 'ferr-
rule.' The metal head of the spear was set in the wooden shaft; then a ferrule was bound around the juncture.
321. ἱπτόμενα, 'busy.'
322. ἡράκλα καὶ θέρμα, in apposition to τέχνης(α), l. 321.
326. δαμόν(α), 'brother, you are acting strangely'; cf. A 561.—οὐ μὴν
καλὰ κατά, 'you have not done right to cherish this wrath.' καλὰ is an
adverb.—ἐνθάδε, second aorist indicative of ἐν-ἰθημαί. The 'wrath' is
probably that which Hector supposes Paris to feel against his fellow Tro-
jans; they hated him (Ρ 454) and were quite indifferent to his fate in the
duel with Menelaus (Ρ 320–323); and Paris doubtless returned their feel-
ings. 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. οὐ δὲ ἄν μαχόσει κατά, 'and you would quarrel with any other
man, too, whomsoever you should see forbear from hateful war.'
331. ἄνω, adverb meaning 'up!'—πυρός, see note on B 415.—θηλος,
scansion, § 28.—ἡρησα, 'be burned.'
335. νεῖμων, remarkable form from νίμων, equivalent to Attic
νεῖμι.
336. ἄχεϊ προπαγανθω, 'to give way to anguish.'
337. τερατωθε' (a) has its first syllable long because originally sounded τερατωθε' (§ 61, 16). But the digamma is neglected, A 555.

338. τοις 8' ἑπεμφετέρας ἄσπας, 'victory comes to men by turns.' For a similar sentiment of Paris see γ 439 f.

340. οὐκ, aorist subjunctive, § 193.

344. κατά, appositive to ὡς. For signification cf. A 225, γ 190. — κακομορφώνος, § 74. — κρυσάσθης, causing chilly fear, 'horrid.'

345. ὦ μ' (e) ἐφ' (ε), a past impossible wish, § 203. The subject of ἐφαλμαι (= Attic ἐφελέ) is θῆλλα (l. 346). μ' (l. 345) is object of προφέροντα (l. 344). ἐφελομαι (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 178, and Tennyson's reminiscence of the lines:

"I would the white cold heavy-plunging foam,
Whirl'd by the wind, had roll'd me deep below,
Then when I left my home." — A Dream of Fair Women.

346. ἀνέσεπτος: elision of ο was prevented by the consonant sound that originally intervened between ο and ι; a digamma is inferred. Compare ἀνεμελέμε, A 149. — In construction, ἦθα ... ἀνέσεπτος 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 ἦθα ... is equivalent, in construction, to the protasis of a present contrary to fact condition. Compare ἦθα ... ἀνέσεπτος (l. 348). — Why is ήθο long? § 61, 28.

352. τοντυ, § 121.

353. τῷ, § 117. — ἱματφοράρα, 'will reap the fruits'; cf. A 410. Supply 'of his witlessness' after the infinitive.

355. οἱ ... φέροις, § 190.

357. ἦθα ... ἠθος, tmesis.

361. ἰδέασεν τις, ἐφ' (α) καλ., a solitary instance of this construction; usually ἰδέασεν is followed by the infinitive.

366. δεκαθά, the ultima receives the ictus (§ 82). The word is best understood as = ἐδεκαθά.

367. γάρ is a long syllable before Φάεα (§ 61, 23); η is short (§ 25, 1).

383. Σαμοῦντων, § 151.

370. ή εὐτάρασα, 'well-situated' or 'comfortable.'

373. τάραγγ, the great tower over the Scæan gate, mentioned γ 158.

374. Ἱδων, within the μέγαρον.
376. ὀδὴν, the threshold of the θάλαμος, in the rear of the μύρον. Cf. l. 316.
376. e 8° ἄρα. See note on A 302.
378. For the omission of the noun with the genitives γάλλων, etc., cf. Ἀθηναῖος ἵππος, l. 284.
382. ἰησοῦς, 'with haste.'
383. παραμυθήματα, 'like one distraught.'
381. τῆς ἀκρῆς ἐπάνω (for construction cf. A 496), 'the same road' as the one by which he had come to the palace. The article as used here, while possibly demonstrative, resembles the Attic; elsewhere (Θ 107, π 268, π 183) ἀκρῆς ἐπάνω occurs, without the article, meaning 'the same road.'
383. τῷ relative adverb.
384. 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.—πολύθρωπος, 'much giving,' 'bounteous' (cf. Πολύθρωπος, l. 251), which easily passes into 'richly dowered.' Cf. note on X 472.
386. 'Ἡρίων, nominative for genitive, attracted to the case of its following relative δς—a singular construction.
388. Ἕκτωρ, equivalent to ἔκτό Ἕκτωρ. See note on Π 301, ἐλλοιος.
400. τῆς μητρός ἀγάμος, 'a mere infant.'
402, 403. Hector named his boy after the Trojan river Ξαμανδρός, but the people, out of gratitude to their great defender, called his child Δαυδάναξ, 'city-lord,' a name appropriate to the father. The name Ἕκτωρ itself may be from ἔχει and mean 'upholder,' 'defender.' In allusion to this signification Andromache says in her lamentation (Π 730): ἔχεις θ' ἀλαχυς κεφάλαι καὶ μῆται τέκνα, 'thou didst defend honored wives and young children.'—On the quantity of the syllable before Ξαμανδρόν see note on B 465.
407. Σαμδέμε, 'my husband, I like not your daring.' Cf. l. 326 and A 561.—τὸ σῶν μήνος, 'this might of yours'; cf. A 207.
412. ἀλυσθή, 'comfort' (from ἀλίσσω, 'warm'); on formation see § 156, 2.—αἵπλοτος, ἀφ' ἐτος.
413. This line and one below (439) suggested to Sophocles the words which he put into the mouth of Tecmessa (as noted in the scholiwm ad locum) when she addressed Ajax:

ἐμέ γὰρ σκληρὴ ἐνων ἔλεος ἔτι βλατέω
πάντα σοῦ· σὺ γάρ μοι παρθήν φύσας δειλι,
καὶ μπηκέ εἰλη μεῖρα τὸν φόσφορόν τέ
καθιλέν "Αἴδων θεοκαίμενος εἰκότωρ.
τίς δὲν; ἐμέ γάλακτι· ἐν ἄρτι σοῦ παρθῆς;
τίς πλατέος; ἐν συλ πῶς ἐγώς σφακεῖα.—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. κατες, κατακλως.

419. τω, adverb, ‘thereon.’—κης (κα), ‘heaped up.’

420. ελ, relative; the antecedent is the demonstrative ελ of the following line.

422. τη, § 108, 1.—"Αδος δεσ, cf. l. 284.

423. κατες, tense, § 128.

424. το, ‘with,’ i.e. ‘in charge of,’ ‘while tending.’

426. την repeats the object μετά (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. μη . . . θης [§ 149 (2)], ‘lest you make.’

433. Lines 438–439 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 worn. Then Apollo interpreted the portent to mean that Troy was destined to be taken at the place where the mortal had labored.

436. τρισ . . . ἱερημασα (i.e. ἱερημασα): 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. ἱερημα, i.e. ἱερημα, second aorist from ἱερημα (ἐν-στω).—καὶ ἀδεξ, with genitive, § 174 (4).

443. κακες ἐς, §§ 37; 123, 5.

444. oδδι με βουμδ ἄνυγγεν, supply μεμεν ἐν τῷ πόρῃ (cf. l. 481).

446. ἄρνιμας, ‘seeking to guard.’—αὐτῷ agrees with an ἴματι implied in ἴματ (καλός).

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. ἵμαλλα, § 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 ὧν μέλει).—The genitives Τράων, etc., including σεῖ (l. 454), are objective after ἄγος.

458. καὶ (l. 452) . . . πέλεας, § 206.
454. σεῖ, the mss. have σεί (or σεῖο) here, which might be retained; but σεῖ is preferred by some editors to avoid elision before the following pause.
455. ἀπόφασις, § 63, 3.
456. Ἄργα seems to mean here 'Greece,' in a general sense.—πρὸς ἄλλης = εἰς ἄλλης κελευθερίας.
457. Μεσοπόταμοι, if understood of the spring in Laconia, suggests the realm of Menelaus; while Ὑπερίνη suggests the home of Achilles, in southern Thessaly. These two genitives are ablatalival.
459. εἰκόνα, §§ 186, 6; 191.—κατὰ . . . χώσταν, tmesis.
460. ἀρετοτέχνη, followed by infinitive, is equivalent to ἄρετος ἢν.
462. χητεί, dative of cause.—ἀμύναν depends on τοιοῦτον, or rather on a σῶν which it implies; translate ' such as,' ' able.'
464. κατὰ . . . καλέσθαι, a wish.

465. ἐκ, ' besides,' i.e. in addition to your other distresses. Many editors prefer γε γε for γε ἐκ. Both readings are found in mss.—With βοής, τοῦτοιας means ' hear '; with ἐλαχιστοῖο, ' hear of.' For the latter genitive cf. § 174 (1). 470. ' Seeing it nodding dreadfully from the peak of the helmet.'— δαρῶν is cognate accusative with ναῦστα, which agrees with λόφων understood.

472. κρατός, § 100.
474. κατή, κατέ.—πήλη, πήλω.

476. In this prayer (ll. 476 ff.) the Sophoclean scholia note a resemblance to the following lines which Ajax addresses to his child:

πάντ' ἔνεοι πατρός εἰσυχάστερες,

τα ἄλλα δήμοις καὶ γένοις ἐν σοί καθός.

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. πατήσει μόνον, appositive to τόνδε (l. 476), while ἀριστεύει is a predicate adjective in agreement, after γενέσθαι.—Τράουσι, ' among the Trojans '; cf. B 483, ἱππάρχου.

478. Instead of ἀνάσσαν an adjective or participle might be expected, corresponding with ἀγαθάν. As the construction stands, ἀνάσσαν depends on ἄνα (l. 476).

479. τοι, ' men ' in general.—ἐκτοι, a prayer (§ 201).
480. ἄνδρα agrees with μῦ, or a similar word, understood, object of ἐστι: 'may men say of him, as he returns from war.'

482. κεραία, 'arms,' as A 441.

484. σαυροῦς, cognate accusative with γελάσασα.—όλειρος, 'was moved to pity.'

486. σαμοῦριν, 'dear wife, I do not understand you.'

487. έπερ αὐθήν, 'beyond my doom,' 'before my time.'

488. τευγακένων ἠμαν = Attic τευγάκενω.

489. καλὸν . . . ιοφλόν, in sense of 'the coward' and 'the brave man.'

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490. ο' is for ο. αὐθής agrees with the implied genitive. Compare l. 446, οὐταί.

499. γόνα, a noun.

500. γόνα, a verb, commonly called second aorist of γένα (l. 373).

501. μῦ, although short, receives the ictus.

503. Paris was evidently stung by Hector's reproof (ll. 326-331), and wished to make amends by his readiness to enter the battle again.

504. '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 praesepis vinculis
    tandem liber equos, campoque potitum aperto
ant ile in pastus armentaque tendit equarium,
ant assemus aque perfundi flumen noto
emicit, arrectaque fremit cervicibus aite
luxurians, luduntque lusae per colla, per armos.
      Aen. XI, 483-497.

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 went to swim:
He toses high his head, and neighs:
Hs 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. άγυ, Attic άγυ, § 150.—πεδίως, § 171.

508. ἄσσος, ὂπορ.—ποπής, contracted genitive from ποπῆς. The nominative is ποπῆς, and the word is declined like ἄλφης.—ποπῆς, a kind of partitive genitive, in construction like πεδίως (l. 507); or it may be compared with πνῆς, B 415.

510. ἀγλαίνης, equivalent to dative (§ 155, 1). The nominative § b'(4)
has no predicate; i (l. 511), which repeats ὧ (ἔ), is object of φησι, while
γενναίος is subject.
511. Note the galloping effect of the abundant dactyla.
512. ἡ ἀρχή, § 123, 6.
513. ἀνέβαλεν, Attic ἀνεβαλεν.—ἀνέλαβεν, 'he was about,' followed by
future infinitive, as in Attic.
514. ἤδεικνύει, 'my dear [brother].'
515. ἐνάπονον, 'in good time.'
516. Σαμώνα, cf. A 561, Γ 399, Z 326, 407, 486.—ἐς εὐαλομος ἔτει, either
the protasis of a less vivid future condition, or ἔτει is assimilated from the
indicative to the mood of ἐναλομος (l. 522).
517. ἀλλα ἐκάνε στα., 'but you are willingly remiss and irresolute.'—
μονοτα, on form, § 133; for meaning cf. μηθηματος, B 241.—οὐκ ἔλαμα, liter-
erally 'you have not the will to do.'—τέ, 'therefore,' is probably a cognate
object of ἐκείνως. Cf. Γ 176.
518. ῦ = ἔτει.—ἐνέφι, used in sense of περι, 'about.'—ἐναλομος is sub-
junctive, § 197.
519. ἰπτε τρῶν, 'on the part of,' or 'from the Trojans.'
520. τὰ δ᾽ ἄνωθεν ἀνετόμεθ'(α), 'we will adjust these things hereafter.'
521. ἴημ, § 149 (5).
522. καὶ Γῆρα . . . διάθρεον, 'a mixing-bowl in honor of freedom.'
523. Σάλαντας agrees with ἡμᾶς, the understood subject of στήνωσις
(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
Achaean.'

BOOK IX—1

2. φόβος, regularly flight accompanied by fear; but the latter idea pre-
dominates in the present context: 'panic.'—φόβον, as commonly in
Homer, 'flight.'—βασιλεύει, δ 142, 4, a.
4. φλεγέων, aorist subjunctive or present indicative? Cf. §§ 148; 144,
II; 145; 197.—ἰχθυόφυτος, § 159.
5. The northwest wind is meant.
6. ἥχων, gnomic aorist (§ 184).
8. Like a wild storm at sea was the spirit of the Achaean, rent alike
by fear and grief.
10. φοῦρα, the tense expresses repeated action.
13. ἀν ἀγορῇ, § 35.—ἀν, § 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. ἡ agrees with the predicate noun θέμα. In the assembly (ἀγορῇ) 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 (A 370–400). It begins

δ' μοι, Τυδίως ὑδὶ διαφέρως ἵπποθεμον,
τῇ πτώσεις;

'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 ἀντάλλαξαν καὶ ἰδίκεια (l. 85).

37. διάβεκα, with one of two gifts, 'by halves.' Diomedes's taunt seems unjustifiable, for according to Helen's testimony (Γ 179) Agamemnon was ἐμφότερον, βασιλεὺς ῥ' ἀ γάθος κρατέρος ῥ' αἰχμηθής, 'both a good king and a brave fighter.'

39. δ' τε, agreeing with predicate noun κράτος.

40. δαμονί (έ), cf. Α 561.

42. δ'τε (= Attic δοτε) νέωσιν, is set 'on returning.'

43. τάρ, § 46. Supply ἐτοι.

46. διαπέρομεν, §§ 143; 144, ΙΙ.—With δ'δ' καὶ καταλείποντι supply ἐθέλων: φυγεῖν.

47. φυγεῖν, imperative. Compare Agamemnon's proposal, l. 27.

53. τέρω, adverb, 'exceedingly.'

54. μετά, a rather remarkable use with the accusative. In Attic the genitive would follow.

55. δοσολ, supply εἰσι: 'of all the Achaeans.'

56. τάλω ἱδρεύς, 'will gainsay.'—ἀτάρ κ' ὀ τόλος ἱκε μέθων, 'but you did not come to the completion of your speech'; you did not touch the really vital point, namely the quarrel between Achilles and Agamemnon, which has led to the present disasters. "And yet thou hast not gone so far, but we must further go" (Chapman).

57. κα.... ἄνηρ, 'you might be.'

59. The verse is bracketed, as not a part of the original poem, because the construction of two accusatives after βδέλις 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. διέσωμεν, § 191. Nestor promises that he will complete the unfinished speech of Diomedes.
NOTES

62. ἀγαμῆνα, with καί (l. 61), § 190.—οὖδὲ κρεῖνον Ἀγαμῆνα, '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, πολίμενον ἠτέρημον ('civil war') must refer to the quarrel between Agamemnon and Achilles, and ἰκανός, if applied to this concrete case, indicates Agamemnon.

64. ἠτέρημον, § 74.
65. λεξίζωσιν, from root λέξις, 'lie'; 'let them take their post.'
66. δαίμον δαίμων, 'give a feast' (cognate accusative).
67. ἔφρον, Attic ἔφρον.
68. πολίμον, § 106.
69. χρεά, subject of a verb of motion like ἔκαι understood.—'Ἀχαῖοι is a limit of motion.
70. ἐστίλη, supply ὁλήσι.
71. ἔν, § 107, 1.
72. ἦθος, 'made ready for themselves.'
73. ἐτομα, predicate adjective after προελμα, 'lying ready before (them).'
74. Cf. A 469.
75. ἐν σοι μία λήξι, στο ἂν δρόμων. Compare Theocritus, Idys, XVII, 1:
'Ἐκ Δίων ἄρχομενοι καὶ ἐς Δίαι λήγετε, Μοῦσαι,
'From Zeus let us begin, and with Zeus end, ye Muses.'
76. ἔμισται, cf. A 238.—οὐσία, dative of advantage.
77. τῷ, § 117.—τέρα, 'beyond others,' 'most of all.'
78. κρηνίναι ἐκαὶ ἄλλοι κατά, 'and to fulfil the words for another as well whenever the spirit bids anyone speak out for the common good.' Supply ὕστο as object of κρηνίναι.
79. στο ἂν ἐξαιτα, δέπτι καὶ ἄρχω, 'whatever he proposes [or 'initiatiates'] 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.
80. ἦκ ἦτι τοῦ ἄτι, 'even from the time when.'
107. 'Αχιλλος depends on κλοινθεν.
108. 'Not at all with our approval.' Recall Nestor's words, A 275, 276, and 282–284.
109. μᾶλλον (l. 106) . . . ταλλί (= ταλλά), 'very earnestly.'
110. ἐπειδής, adverbial accusative, equivalent to ἐπείδης, 'falsely.'
111. ἀρίθμητος ὀπλῶν ἀρίθμητον, 'equal to many men,' 'a match for many men.'
112. χείλη§ 197.
113. ἐξωμία, § 191.
114. ἀπάτος, 'that fire has not yet touched,' as is proved by ν 268.—
A Homeric τάλαντον of gold was a weight much less in value than the Attic talent of silver; the latter was equivalent to about $1,080 in our money. The value of the Homeric talent, however, although it must have been vastly less than this, is unknown. Two talents of gold are mentioned as a fourth prize in connection with the chariot race, ν 269, while the third is a caldron untouched by fire, and the fifth an urn. What may be a similar caldron is mentioned, ν 885, as equivalent in value to an ox.
115. ἐρωτος, ἐρωτις.
116. γίνομαι, protasis of the less vivid future condition.—τέσσερα of this line is correlative with δέσμα, l. 127.—Line 136, which awkwardly interrupts the construction, is rejected by some editors.
117. ἀπακακοῦ, φέρω. Cf. ἐμάκα, Z 258.
118. ἀκόνα, Achilles.
119. ἐναυαγιον φίλα γυναικών, 'surpassed womankind,' at the time of the division.
120. μέτα, 'among them,' counting as eighth, however, and not included in the seven, as is proved by Τ 246; further, the seven were Lesbians, while Briseis was from Lyrrnessus, a town of Mysia (B 689, 690).—ἀντιτηρον, § 63, 4.
121. κατ' 'besides.'
122. τῆς, equivalent to Attic αὐτής, 'her,' possessive genitive.
123. ἐκστίλαν κτλ.: as our text is punctuated, this may be taken to mean 'entering into the council of chiefs, when we Acheans apportion the booty.' If a comma were placed after ἐκστίλαν (the common punctuation), and that after ἐκκοποῦν were removed, the participle might be taken with the preceding verb thus: 'entering into the city, let him load his ship' etc.
124. κατ' έαυτό followed by optative, of a remote future supposition, has been observed Α 60 also; cf. § 208. —'Ἄργος . . . Ἀχαιόν, the Peloponnnesus; see note on Α 79.—οὖθεν ἐκκοποῦ, imitated in Vergil's "ubere glaeaeo," Aen. I, 581, and III, 164; "divitis uiber agrī," VII, 263.
125. κενων, genitive plural of ζ, § 115.
126. κατ' 'besides.' Not only may Achilles neglect the custom of mak-
ing presents to the bride's father and so possess his bride free (ἀνδαταιν, l. 148), but Agamemnon will of his own accord give rich presents along with her as peace-offerings (μελακα). See note on X 472.

153. ναυτια (≈ Attic ἐκταικα) Πύλαοι, 'on the borders of Pylos.'

155. θείω δε, §§ 37; 123, 5.—τμήσουσιν with κα, § 190.

156. τελευνο, future indicative, § 151. The people will honor him, like a god, with offerings (δούληντοι, l. 155) of first-fruits, and they will pay rich taxes (Ἀπαράς θέματες) imposed on them by royal command.

157. μεταλμέατοι, i.e. μετά + λέγοντι, § 30.

158. διηθέντες, δαμοῖς or διμμην. A scholiast calls attention to a similar passage from Aeschylus:

μένος δαμον γὰρ θάνατος οἱ δόρων ἱερ.
οὐδ' ἐν τι θάνατον ὁπο' ἐπιτέλεσαν ἄροι,
οὐδ' ἐστι θαμάς ὀδὴ παναλκέτας.

μένος δὲ Πειδά δαμοῖν ἀποστατεί.

—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. Πρόπολες, see note on B 336.

164. δοθοῦ (§ 132), 'you offer.'

165. οἰκήνωμαι, sorist subjunctive (§ 144, II).

166. Οὐοντας with of κα (l. 165) is a relative clause of purpose. The Attic equivalent is the relative with future indicative.

167. ἀν . . . ὑποθέμαι, § 190.

168. Φοίνιξ, the old tutor of Achilles, who also commanded one of the five divisions of the Myrmidons (II 106). When Achilles refused to take further part in battle, his men shared his inactivity, however respite they may have been. Phoenix, though holding aloof from fighting, was doubtless keen to observe the progress of the battle; and for this purpose absenting himself from the quarters of the Myrmidons and the company of Achilles, he seems to have associated with the active chiefs, in council at least. So he was present at the feast of the elders. Whereupon Agamemnon availed himself of Phoenix's presence—whether this was accidental or not—to help the two envoys, Ajax and Odysseus. But Phoenix was distinctly not an envoy; he simply accompanied the envoys, as did the two heralds, Odys and Eurybates. The envoys are regularly spoken of as two (ll. 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 (ll. 484 ff.), because he was a privileged person.

Many critics believe that the seeming inconsistencies show that the lines relating to Phoenix are interpolations of later times.
188. ἔγγαζόμενος, 'lead the way.'
170. Odysseus, the herald, is not elsewhere mentioned. Of Eurybates it
can hardly be believed that he is the same as the herald of Agamem-
non who (A 320) was sent to take away Briseis and so would be particu-
larly hateful to Achilles. The name is suggested by the herald's occup-
pation 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. φέρε, § 181.
177. θνο, πρώ.
180. ὁ φωσοφήμος, with ἱππεύλλα (l. 179), on which ἰσφαιν (l. 181) also de-
pends: 'enjoined earnestly [τόλμη] on them . . . to try.'
182. ἰσφαιν θνω, 'along the strand'; cf. A 327.
183. γαλαχόχις, 'earth-holder,' Poseidon is called—by identification with
the sea, which seems to mariners to embrace the lands.
189. κλίς, for κλέα, which some editors write κλέα'. Cf. δύσκλεα, l. 22.
191. ὀφέλε, 'until.'
193. ηγιστο, Odysseus preceded Ajax.
194. ἀστή σὺν φέρω, μία, 'lyre and all.'
197. ἦς φόλικα επαλ., '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 χρόνο (l. 197) supply λειτυργεί διαμ. A differ-
ent interpretation is: 'surely I have great need' (of friends); the words
supplied are then λειτυργεί με.
202. καλίτα, present imperative, Attic καλίται.
204. τρόποι, Attic τρόπως, from δρόμος (elid).
206. κάββαλεν, 'set down'; for the spelling cf. E 343.—ἐν πυρὸς ἀγαθῷ
'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. τῇ, 'for him,' Achilles.
211. μέγα, 'to a large flame.'
212. κατά . . . ίκάνη, 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. Δαμω, genitive of material. The salt is said to be called 'holy'
because of its preservative power.
219. τοῦχον τοῦ ἱλαρου, '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.

234. σειδεύει (ο) (for δείδηκτο υ) from σειδικόμα (δείδηκτο υ), 'pledged.'

235. χαρί 'Αχιλλήδ, 'your health, Achilles!'—καὶδείκτες, predicate adjective after ἵμαν understood.

236. 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.—ἵμαν ... ἵμαν (I. 227) = καλ ... καλ.

237. πάρο γὰρ κτλ., 'for there are set forth many satisfying viands to feast upon.'—σαλωθα (ai), infinitive of purpose.

238. μέριλαν, supply ἵμαν.

239. μέγα πτωμα ... σορόντεις, 'looking on the great distress.'

240. δείδηκα = δείδηκεν, § 62, 1.—ἐν σοφὶ, supply ἵμαν : 'it is uncertain whether the ships be safe or perish.'

239. Achilles may well feel that his prayer (A 408, 409) is being realized.—καὶδείκτες, perhaps originally καὶδείκτες (ο), but made to conform to ordinary Attic usage (§ 80). Classical Greek had a verb from this word, κάλλικομα, familiar in Xenophon's Anabasis.

234, 235. οὔτε ἐν φασὶν σχῆμαθροθ (οι), 'and they say they will no longer be restrained '; in the Greek idiom the negative precedes φημ. Cf. Xen. Anab. I, 3, 1: οἱ γὰρ οστραξαται οὐκ ἱπατον ὑπο τοῦ τρόπον.

236, 237. The lightnings of Zeus, propitious to the Trojans, and the confidence of Hector are told of in the preceding book (Θ 75, 138, 141, 170, 175).

242. πυρός, cf. Β 415.

243. ὑφρομάλλωσεν, 'stirred out' like wasps, says a scholiast.

244. δειδηκεν = δείδηκεν. Cf. δειδηκεν, l. 230.

245. ἱμαν, present subjunctive, third singular, of σειδεύει, a conjectural form for the ms. ἵμαν.

247. ἵμαν, cf. Ζ 331.—καλ ὑφίπ τερ, '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. ἵμανθαν: if a nice distinction be drawn between ἵμαν, 'drag,' and βάμαν, 'preserve,' 'save,' the spelling here should be ἵμανθαν, which some editors introduce. Compare ἵμανθαν (or ἵμανότωλαι), Ζ 305.—ἡμάτω = 'from under.'

249. οὗτος τί μπληγοῦτι κτλ., 'and there is no means to find a cure for mish-chiefs once done.'—ὁταρ' may represent ὡταρ or ὡταριν.

252. ἱμάνθον, 'dear friend.' Cf. the different sense, Β 285.

253. Nestor and Odysseus went to Phthia to persuade Peleus to allow Achilles to go to the Trojan war (cf. Η 127, Λ 765–734). On that occasion Peleus is supposed to have spoken the words quoted here.
257. ἀφίσοι, 'strife,' but not, of course, with reference to any particular occasion. Achilles's high-strung temperament was known to his father.

258. οὐκέτ' (οὐκέτα): this ms. reading is significant. For consistency's sake, φάδιον in l. 251 should read φάδιον', since the formation of the two words is identical. The principle has wide application.

261. ἄνθεον, 'offers'; cf. l. 164, ἄδεια.

262. οὐδέ, interjectional, like ἄνευ ὦ. A probable emendation is ἃν. Cf. A 301.—καταλέγει, with κατα, aorist subjunctive, § 192.

263. ἀληθής, the plural indicates that Agamemnon's lodge contained more than one room.


273. ἀπέφρα, § 68, 4.

279. τιθήνεται, § 216.

288. ἄγεται, § 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.'—μάλαν with ἀντίχειμεν signifies 'too hateful' for you to forgive and forget.—κροθεί, § 155, 8.

301. ή = ἢ: such a clause as the present is commonly considered a relic of the old paratactic construction; but it is probably better to regard ἢ as equivalent in force to a weakened ἢ, not as a conjunction. Cf. A 58, 187.—Παναμερίτης, cf. modern "Pan-American."

303. σφαίρα (or ἄνευ) κανένας, '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. 283–299), 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 aliusque alius.

312. 'As hateful as the gates of Hades' expressed to Achilles hatefulness 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. ὅτε ἄν οὖν κατάθηκα ... ἄλλος οὐκ ἠρώ, 'who hides one thing [i.e. the true feeling] ... and says another.'
316. ἡτὶ δὲ ἄρα τινῷ κτῶν | μάραθον, 'since, as now appears [ἄρα], there is no gratitude for fighting.'—See note on Ῥ 188.

318–320. 'An equal share [of booty] falls to him who stays behind and to him who may battle ever so hard, and in equal honor are held both the coward and the brave man too. The man of no deeds and the man of many deeds die alike.'—By μενοῦν (l. 318) and κακὸς (l. 319) Achilles alludes to Agamemnon, who he distinctly says (l. 332) stays behind.—Instead of εἰ μάλα τινος πολεμίζοι (l. 318), μάλα πολεμίζοντι would form a natural antithesis to μενοῦν.—For τῇ see § 108, 1.

320. This line looks like the interpolation of a gnomic poet. Compare ll. 63 and 64.—κάθισ' (ὁ), §§ 46, 184.

321. ἐσθὶ τί μοι περίκλειν, 'nor is aught more [περί] gained for me,' 'it profits me nothing.'

322. τολεμίζων, infinitive of purpose.

323. προφέρων, § 197.

324. μάστας, generally understood as μάσται, accusative singular, in a meaning (peculiar to this place) of 'food.'—κακὸς εἰ τί εἰ μάλα κατά, 'although it fares ill with her herself' (οἱ κατά).

325. κανά, 'passed' 'sleepless nights.

326. τολεμίζων κτλ., 'warring against men that fought in defense of their wives.' The dative (as here, ἀνδράς, 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. μαραθόντος, an emendation of the MS. μαραθόντος.

328. τολάε, §§ 81, 108.

329. τῷδε, 'on land.'

330. δῶκαν, § 154.

331. δίθεν, § 8, δίποτε μάστα, an imputation of cowardice.

332. Σάδ . . . δεινόκτω, tnessia.

334. γέφαι, neuter plural; observe the short ultima; it occurs also Β 387.

336. ἀλεξον (ὁ), supply as object 'my prize,' i.e. Briseis.—'But he has a wife,' already, adds Achilles, alluding to Clytaemnester, whom Agamemnon, when sailing to Troy, left behind in Mycene.——ἄλοχος appears always to be used by Homer of a wedded wife; so it fits Clytaemnester, 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 as grievous an offense as Paris. Does he think Paris's act a crime, and his own insignificant? Or does he think that Atreus's sons alone of mortal men hold their wives of value?
341. δεις, supply ἐστι.
342. τὴν αὐτὴν, 'his own wife.'
343. καὶ ἀλλαγον βασιλεῖς may be a bitter allusion to Agamemnon's own words, A 174.
347. φραζόντω, 'let him consider how;' with infinitive.—νέον, dative of interest (advantage).—δέον, scansion, § 28.
349. ἔλατο τάφρον, 'ran a ditch.' Cf. note on A 575.
352. μετ᾽ Ἀχαιοι, 'amid the Achaean.' Achilles was indeed a 'great bulwark' for the Achaean, when he was fighting, as Nestor truly said (A 284). He was greater than the wall and moat which unsuccess-
fully served as a defense in his absence.
353. καὶ τάξις, 'away from the city wall.'
354. διόν, 'only so far as.'—φηγὼν, see note on Z 237.
355. As object of ζημισθαν, supply με, with which διόν agrees.
358. εἰ, cf. εἴμι, l. 379, to which it is similar in meaning.—After προφίτων, Achilles would regularly continue with an expression like πλοῦσιν, 'I shall sail,' with the subject of which the participles βίω (l. 357) and ῥήσας (l. 359) would agree. Instead, the construction abruptly changes.
360. ἐν' (i), 'over' the Hellespont.
363. ἡμείς... τριπάτης, 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 (γ 180). Cf. also Xen. Hellanica, II, 1, 30.
364. ἐνδίδῃ ἔρρων, 'on my sorry voyage hither.' The verb implies that the journey was attended with misfortune.
365. ἀλλον, 'besides.'
367-369. 'But my prize even he who gave took from me again with in-
sult—lord Agamemnon Atrides. To him tell [§ 213] all.'
372. αὖν ἀνακόμησθαι ἐπιμένων, cf. A 149.—οδ ὥς ἐν ἔφοι γα κτλ., 'but though he be ever so shameless, he would not dare to look me [emphatic, as γα shows] in the face.'
375. ἀκ (utterly')... ἀπάθης, tmesis.—μ'(α) is to be taken with ἀνήρ as well as with ἀπάθης. Agamemnon deceived Achilles by proving false in friendship.—The ancient commentators call attention to the short sentences and broken lines, 375-378, which mark Achilles's intense nature.
376. εἰς εἴτε εἰς, supply ἐστι: 'tis enough for him [to have tricked me thus far].—ἐκπλος ἐφρέω, 'let him go to his ruin undisturbed.' Cf. l. 364.
377. εἰ, § 110.
379. τι καλ., 'or even.'
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380. δεῦτα τε, § 123, 8.—καὶ εἰ πολὺν ἄλλα γένοιτο, 'and if from some source he should get wealth besides.'

381. οὐδὲ δεῦ, 'not even if he should offer me as much wealth as': between οὐδὲ and δεῦ there must be understood εἰ τὸσα τὸν 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.

383. Ἀγαθείς, in scansion either the antepenult must be treated as short, or -mas must be pronounced as one syllable (γας) by synizesis.

383. ἰκαστήλοις, a "round" number, not necessarily exact.—ἐκά-στας, with τῶν understood from the preceding adjective. A city "gate" is regularly plural in Homer, consisting, as it did, of two folding leaves. Cf. ἅρματα πόλεως, l. 354.

387. πρὶν γὰρ ἀπε... Σώματα, 'before he a stones for.' Achilles plainly did not want gifts from Agamemnon; the only real satisfaction that he could have was the utter humiliation of the king. This is why he asked his mother Thetis to persuade Zeus (in A) to send victory to the Trojans and defeat to the Achaeans; this is what he accomplished when (in O) the very ships of the Achaeans were threatened with fire.

388. γαμάω, future, § 151.

394. Aristarchus's reading γυναῖκα γς μάςτας, 'shall seek out a wife,' instead of the vulgate γυναῖκα γαμάςτας, '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. γῆμασται agrees with μαί (l. 398). The time referred to in ἐνέσυντο is prior to the Trojan war.

401. ἀντάξων, predicate adjective with ἄστι understood; the plural adjective might be expected, agreeing with τόσα understood (antecedent of δεῦ, ll. 401 and 404).

402. ἀνταχθεῖν, 'used to possess,' represents ἀνταχθεῖν of direct discourse. The great wealth of Troy 'in time of peace' (ἐν εἰρήνῃ) is elsewhere (Ξ 288, 289, Ω 548) referred to; but the treasures became greatly depleted in purchase of provisions from abroad during the long siege (Ξ 292).

403. πρὶν... πρὶν, § 30.

404. ἰφεῖ, 'encloses.'

405. Πενελοπ, 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. λειστὸλ, supply κιολ.
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.'—Oliphant, syntax, § 212. —άληθες is only another spelling of αληθεῖς, on which see §§ 28, 29.

409. The spirit of life is thought to pass out through the mouth at death. Pope renders freely ll. 401-409:

Life is not to be bought with heaps of gold;
Not all Apollo's Pythian treasures hold,
Or Troy once held, in peace and pride of sway,
Can bribe the poor possession of a day!
Lost herds and treasures we by arms regain,
And steeds unrival'd on the dusty plain:
But from our lips the vital spirit fled,
Returns no more to wake the silent dead.

410. μή is object of φερέσθαι (l. 411).
411. ἀληθεῖς, 'is lost,' emphatic conclusion of future condition.

415. For long syllable before δεσφίν see §§ 37; 62, 2. ' 

416. This line, which is but a weak repetition, was omitted by Zeno- dotus and rejected by Aristarchus. The interpolator evidently did not feel the force of ἐκφες (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.'—Σχεῖς, cf. note on π 852.

418. θάνατος, § 110.
432. γέρας, 'meed,' 'honorable service.'
434. σαβεί, subjunctive, contracted from σαβεί, like γεί, (A 411) for γεί.
The clause expresses purpose.

425. άνα [μην], i.e. the attempt to persuade me to return to active warfare.

436. ταῦτα ἀναπιπτομένα, 'while I have given way to wrath, apart from my comrades' (ἀν), 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. 806). 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 (Il. 378-387), and with them the offer of Agamemnon’s daughter in marriage (Il. 388-391). Already he has stated that he has gained enough (Il. 365-367); with this he will load his ships (Il. 358), he says, in answer to Agamemnon’s invitation to share in a future division of the spoil of Troy (Il. 277-282); in Phthia, his home, he will seek a wife (Il. 394-397), and there already Peleus has acquired property for him (Il. 400). He nowhere shows signs of pity for the distress of the Greeks (cf. Il. 315, 316); he actually advises them to go home (Il. 417-420), alluding effectively to the words of Odysseus that Zeus manifestly favors the Trojans (Il. 236-238). As for winning great glory, great indeed is the cost (Il. 401-416), and in how unworthy a cause (Il. 387-388)! 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 (Il. 348-352) and Hector was far less venturesome (Il. 352-355).

434. α μέν δη κτλ., ‘if then you are really planning to return.’

437. λιπολαμφε, with passive sense, § 185.

438. σει μ’ ουματρε, ‘bade me accompany you’; σει 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 iunvi 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. ομπου κτλ., ‘a young lad, not yet familiar with leveling war nor with discussions [ενερεθεο, l. 441] in the assembly.’—πολλος, syntax, § 174 (4).

441. ενε, ‘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. Ελλάδα, see note on A 79.

480. αναγε—αναρα.

481. ος ε τε, ‘like as.’

482. πολλοσιν ετι κτετεινω, ‘guardian of his great possessions’: δυ... συνσχετομε... φίλακα (scholium). On this use of ειτ cf. ζ 424, ζ 529.

485. καλ ε το σωτηριον θηκα, ‘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].’—ςου is partitive genitive.—The dainty food may have been such as Astyanax
had (κ. 500, 501), 'who, seated on his father's knees, ate only marrow and rich fat of sheep.'

491. ὅσον, in construction like ἐφον, l. 489.

492. ἐ = ἕτω, § 123, 7. The gods granted no offspring to Phoenix in consequence of his father's curses.

496. οὐδὲ τί σε κρίνει, 'it befits you not.'

499. μέν, § 31.

502-512. The allegory of the Suppliant Prayers. In the Ἀτταί 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 (v. 270).

508. 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. ἀλγωσι περιβλημα, 'anxiously go.'—Ἀτταί is sinful arrogance, blindness of heart, described τ. 91-94:

προσβα πεπο ψυγατηρ Ἀτταί, ἦ πάντας ἁπατα.
οὐλομένη τῇ μέν ἀπαλοὶ πόλεμοι οὐ γάρ ἦν οἴδαι
πλακατζοι, ἄλλη ἱστρῆ ἦ γε κατ' ἀνθρόποις κράτει πᾶς
φλάκτανοι ἀνθρώπεις κατὰ τῷ ὀδὸν ἔτερον γυσεῖς.

'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. ἡλικια, in sense of τοβρικα.—With πᾶς supply εὐμέ.

507. at. ἦ δακτυλιτα ῥυότοι, "while Prayers, to heal her wrongs, move slow behind." (Pope).

509. cf. l. 301.—ἡμηναν, ἤλιον, § 184.—510. ἄνθρωποι, ἀνθρωποι.

512. They pray 'that Ate may overtake him so that he may be blinded in mind and pay the penalty.'

513. πόροι, with τιμήν ἵπποις 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. των δ(ο)ν, "but as it is."

522. τον μη στι γε κτλ., "do you not throw reproach on their words or on their coming [πόλεμον] 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. µη τοι ταῦτα νῦν, i.e. like Meleager.

601. ἱππαθῃ, i.e. to such an extremity of obstinacy as is seen in the story of Meleager.—σφάλην, § 169.

602. εἰς δὲραν, "on condition of the gifts."

605. τιµή, commonly explained as equivalent to τιµής, "honored."

608. χρυσά, supply ἐκαστός, or ἀνευ, as § 75.—Διὸς ἄτομο, "by the award [or 'allotment'] of Zeus," by the fortune that Zeus has meted to me.

612. Cf. Verg. Aen. IV, 360:

Decline meque tuis incendere teque querellis.

"No more vex thee and me with thy complaints."

615. καλάν [ἰστι], "it is right."—καθεμαν, "to injure."

617. Λήστε, § 153.

618. αμα δ' ἡ (§ 92) φαινοµένης (§ 155, 1), "at daybreak."

622. νόστοιο µεσολόγος, 'might bethink themselves to go.' This was a suggestion to Odysseus and Ajax that it was useless for them to tarry longer.

626. µέσον τελευτη, i.e. the object of our mission.

628. ίσιαι, § 142, 4, b.

629. ἐκτε, "has made."

630. συνήθισεν, 'implacable!' § 170.—οδὴ µαταρίτεται κτλ., 'nor does he even heed the love of his comrades—that love with which we honored him' etc.

633. νηλεσ, 'unpitying!'—καυνοχτοι φονήσ | τωνη, 'pay from the murderer of a brother': τωνα φονήσ, in Attic. τωνη of this sort is the Anglo-Saxon wergild.

639. η [ποιήσ] οὐ παῖδος . . . τοῦχηςτος, 'or pay for his own son slain.'—παῖδος is objective genitive. This primitive custom of indemnity for manslaughter is alluded to also Ξ 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.—µηθεὶς, § 184.

634. οὐ µέν, 'the slayer.'

635. τοῦ δὲ . . . κραδήν, '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 σοι δ' ἄλλητον 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. ἤκους ὑπερήφανον, 'in addition to.'—οὖ δὲ Ἐλευθέρων ὑπερήφανον, 'then do you make the spirit in your breast gracious.' Ajax speaks to Achilles as to a god.

640. Ἀθέτησε μὴ μιᾶς θυμής, '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.—Μὴ (after ἐπιθυμοῦσα) = γερ.

642. ὡς ὁδόν, cf. l. 55.

645. The force of τάς 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. 683, 688, 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).

646–649. ἐπεξώδεσθαι μηθομειν 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. ἀράπης, translated 'outrage,' is doubtful in respect to meaning.

648. μετανιώσῃ = Attic μετάνιωσον. The South African Uitlander (outlander) affords a suggestive modern instance of the prejudice against the intruding foreigner.

654. τῷ Ἡθῷ κληρῳ, 'this lodge of mine.'


663. 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 (A 509).
671. ἕλπις (ἐ), § 142, 4, c; cf. note on l. 224.
673. ρ' = μοι.
680. Cf. l. 947 for Achilles's own words.
684. ἀν ... παραμεθομένως, indirect form of ἀν ... παραμεθομῆσαι, l. 417. This is the only example in Homer of ἀν 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. ἔσσο, 'are here.'—ἀποφεύγω (§ 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' ἐφελε λύσοντα, 'would that you had not besought'; a wish impossible of fulfilment.
699. ἀνοίγε, 'offering.'—καὶ ἄλλα, 'even as it is.'
700. 'Now you have urged him far more to haughty thoughts.' Chapman translates:

He's proud enough beside,
But this amissage thou hast sent will make him burst with pride.

701. καὶ τὸν ... ἐλεομαι, 'let us leave him alone'; but the verb may be future indicative.—ἡ ... ἡ, 'whether ... or.'—On ὡς with subjunctive see § 192.
705. τεταρτήσιοι, τέρπο, § 128: 'having got enjoyment,' 'satisfied.'
706. τὸ γὰρ κτλ., 'for this [i.e. food and drink] is might,' etc.
708. ἄρτερ (§ 213), 'marshal.'

BOOK XV—O

592. λαοὺς, Attic λαός, from λέον. 594. Αἰγαί Ἄγαϊς ['Ἀγαίων, 'and charmed ["quenched," Chapman] the spirit of the Argives.'
595. τοὺς θ' (d), the Trojans.
597. Πραμάδη, in apposition to "Εκτορ (l. 596), and in emphatic position.
598, 599. Θήρης δ' ἔλεον ἀρκεύτω κτλ., 'and might fulfil the unjust ["merciless," Voss] prayer of Thetis to the utmost' (πᾶσαν).—ἔλεον = 'exceeding proper measure.' The point of view of the poet is characteristically Greek.
599. τὸ ... μέν, 'was waiting for this.' The next line is an appositive to τὸ.
601. ταλαφύ τετρά την ... 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. ὁμομαν., 'to make,' 'to cause.'
606. βαδίς, Attic βαδίας.
608. ἀμφ., 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 ἄρ᾽ αἰθέρος (l. 610) implies Olympus; the expression πλέον τοῖς (l. 611) is scarcely intelligible; further the cause here given for honoring Hector, μιμωδόν ... ἱκοντο (ll. 612 f.), is at variance with the reasons already introduced (ll. 596–599).

618. ἥδρον, a thematic formation for ἥδρον (§ 182): 'let approach.'
618. ἵππον γὰρ πυρηνθὸν ἄμφοτερα, 'for they stood firm supporting one another [literally 'fitted'] like a tower,' i.e. in solid array. The simile beginning ἱππὸν ἔρτα is imitated by Vergil (Aen. X, 693–696):

... velut rupes, vastum quae profuit in sequor,
obvia ventorum furulis expositaque ponte,
vim cunctam atque minas perfert caelique marisque,
ipse 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.'

630. μὲν ... λαυτήρα καλεθα, 'firmly meets the swift assaults.'
628. λαυτόμανος τιρί, 'gleaming with fire,' in reference to the shining bronze armor.

626. Seals must here be considered an adjective of two endings, one form serving for both masculine and feminine. The mss. commonly read ἄρτης, masculine, however.

628. τιτθόν, 'by a little,' 'narrowly.'

Neither § 9 (a) nor λέων has a finite verb. λέων is taken up in ά δέ (l. 635); while § 9 (a) recurs as ἔκτρημι (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. ά μῦ, the herdsman.
635. ὅμοος στιχάει, 'walks with,' or 'along with.'
636. ἔτρωσεν, gnomic aorist.
637. ἄδισθσθεν, 'fled,' as regularly in Homer.

640. ἀγγελον is cognate accusative after ὄρχεστε.—βῆ 'Ἡρακλῆς is a periphrasis for 'mighty Heracles.' Translate, 'used to go on the mis-
sion of lord Eurystheus to mighty Heracles.' Eurystheus, fearing to meet Heracles personally, communicated with him through Cepheus.

641. πατρὸς...χήρων is in apposition to τῷ: 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 μάχεσθαι. Cf. A 258.

643. ἢτερωτε (μάχεσθα) = ἃν.

644. ἀν, § 123, 4.

645. στρατεύεις...μισθωτέων, 'as he turned back' in flight to the ships. To understand how it was possible for Periphates to trip on his shield, the great shield of the Mycenaean type must be called to mind; cf. Introduction, 23.

650. Periphates 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. τοῖχον, genitive of cause.

652. σάλλεσω, for σάλλεσσω, § 62, 1.

653–656. Three points in the flight of the Achaean 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. λυχνίων, § 154, 2.

654. τοι ἄγετε, the Trojans.

656. τῶν πρωτῶν (§ 70) agrees with μᾶν, l. 655, genitive of separation. The same ships are denoted as by ἄκρα ῥῆς above (ll. 658 f.).

660. ὑπό τοκίων, 'in behalf of [i.e. 'by'] his parents,' with γονοθεμένος. Compare τοκίων with τοκίων (l. 688), the same word; § 29.

661. αἱδών, declined like ἡδως, § 92.

662. ἀπό, 'besides.' The sentiment is imitated by Vergil (Aen. X, 280–282):

Nunc confugis esto
quisque suae tectique memor
nunc magna refereto
facs, 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. ἐγὼ (§ 124) and ἐ 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.'—ἐγὼ, two syllables, § 48.

665. τὸν ἐγὼ κτλ., 'I here beseech you by those that are not with us.'

666. ἀσκον, cf. A 220. No previous mention has been made of a cloud surrounding the Greeks.

670. πρὸς, 'in the direction of.'

671. ἐφεξῆς (from ἐφέξεσα), 'they saw.'

672. τὰρ (a), the Homeric ship had small decks fore and aft only.

679. ἔφη lacks a finite verb; so ἐστὶν Σ’ ἐστ’ (a), which literally would be rendered 'and as [happens] when,' must here be translated simply 'like.'—The idea is, like a skilful horseman Ajax leaped from deck to deck.


683. ὁμολόγοι, gnomic aorist (§ 184).

688. γεγονώς, with ἔθνος (l. 691).

693. 'So Hector rushed straight toward a dark-proved ship, dashing against it.'—nels is a variety of partitive genitive.

697. φαίνεις ἐγὼ, 'you would have thought' (§ 207).

701. Τριστὶς καὶ ὀλίγος ὅπος means 'the Trojans' spirit hoped'; then ἀκατωμένος, a possessive genitive with στήθος, is added, regardless of the preceding Τριστὶς. 'Each man of the Trojans cherished in his breast the hope.'

705. Πρωτατάλων, the first of the Achaean 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. τὸξον = τοξευμένον.—ἀκόος belongs to ἀκοτηριων as well as to τὸξον.—ἀμφίλε, 'at a distance from one another,' in contrast with ἄγγελειον λατόμενον (l. 710).

711, 712. τόξον, an axe or hatchet, often double-edged, commonly used for cutting and hewing wood (cf. Γ 60 l., Π 488, 484).—ἐξίνθος, 'battle-axe.'—ἐξος (like φάρμαν, cf. l. 713), 'sword.'—ἀγγεῖον ἀμφίλε, 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. ἀλλα. . . ἀλλα, 'some . . . others,' in apposition to φάρμα (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. πρωμέθεν, used for a partitive genitive, § 172.
718. οἰκοτηχ., § 158.
719. πάντων . . . άξιον ἴμαρ, 'a day worth all our former toils.'
731–733. Achilles, on the other hand, assigned a quite different reason
for Hector's reluctance to fight, i 352 f.
739. αὑτόν, with μ' (i. 722).
738. We are to understand that Ajax, who had previously been spring-
ing from deck to deck of one ship after another, now stood at bay on the
vessel of Proteuslaus.
739. ὄρθων, explained in the scholia as a 'thwart' (καθίδρας) for rowers
or helmsman. There are various other conjectures about it, both ancient
and modern.
736. ἀρχων, comparative of ἀγαθόν.
738. 'In which we may defend ourselves with citizens who would
change the fortune of battle.'—τραπέταξα means 'bringing defensive
strength to the other side' that previously was getting the worse of the
conflict.
739. ἀλλ' (ὁ) . . . γάρ, 'but [this is not to be considered] for.'
740. τότε καλλίμακνω, with "naught but seas behind" (Chapman).
741. 'Therefore delivery lies in might, not in flinching from battle.'
744. χάριν 'Εκτορος ὀπρόναντος, 'to serve Hector who urged him':
χάριν, 'for the sake of,' is adverbial accusative.
745, 746. οὕτως and οὕτα: this verb (οὕτως, οὕτας), like τότε, τέσσαρα,
and πλήσω, is regularly used of wounding by a thrust, the weapon not
leaving the hand. Cf. E 396, π. 26. When the poet wishes to express the
idea of hitting with a missile that is hurled from a distance he uses βάλλει.

BOOK XVI—Π

7. τί πες (§ 48) διδάξως, 'why pray are you in tears?'
11. Πάτροκλα, but Πατρίδας (l. 7), § 102.
16. 'At the death of both of whom we should be exceedingly dis-
tressed.'
20. 'O knight Patroclus,' the poet says with sympathy, directly address-
ing him.
21. τε, § 107, 1.
24. κτασιν, §§ 142, 4, b ; 29.
25, 26. βιβλιται and οὐδαται: 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.
28. 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 parent, generis nec Dardanus auctor,
perfidia, 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 entails 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.
40. 'And give me these arms of yours to gird on my shoulders.'
43. ἄλλης § 4 τ(a) 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(a) marks the gnomic character of the statement.
46. 47. ζ θερ ἀμαλλεν . . . λαρσάλι, '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. δι τε may be for δι τε, with ἀφρ (l. 53) for its antecedent; or it may
be for δι τε, 'because.'
57. The city was Lytnessus according to B 690.
59. Cf. I 648.——μετανάστην conforms to the case of an understood
με, one object of the verb of depriving (ἰλετο, l. 58).
60. προτετόχθην, προ-τεύχω.——λάσομεν 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."——οἷς ἄρα
τεν ἤγυρ, 'for, it seems [ἄρα], it is not possible in any way'; cf. l. 33.
61. ἤ τοι ἐφαν γε, 'yet I thought surely.'
62. ἀλλ' ὑπὸ τοῦ, 'until.' For the thought cf. I 650-653.
69. Τρόων κτλ., 'the whole city of the Trojans is come against us, full of confidence.'
70. Θάρσον = τεθαρσεῖα.
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. Cauer however observes that the attitude of Achilles here harmonizes with his own words at the conclusion of the embassy (I 615 and 646 ff.). "Achilles is in fact not satisfied with the reparation offered [in Book IX]; there is no reparation for him; he ignores the attempt to make one" (Cauer, Homerkritik, p. 280).
73. ἡπια δεῖπη, see note on Ε 326; and on the condition, § 207, 1.
75. ἀμφότερος expresses purpose.
77. κεφαλῆς, 'throat' here.—With ἔκτροπος supply ὑπ' subject of περιγραμματικά.
78. άλλοις, cf. B 149.
83. μεθ' εἰς τόας, my 'chief injunction,' with reference to l. 87. For a similar expression see I 56—θέλω, § 149 (2).
84. For ἀς ὑπ' with subjunctive, § 196.
86. τότε ὅτι, 'and besides.' For the apparent ignorance of the embassy and the offerings described in Book IX, see the note on l. 71.
89. θύγατερ, '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. θείων, formed like διήν (l. 88) and θῆς (l. 96), § 149 (1).
96. τοὺς 84, 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). νόμισμα seems to be a blunder for νόμι. Cf. § 110. It must be translated as nominative, subject of ἐκσερχόμενος, which is an optative of wish.
100. κρήσαμεν λύμον, 'unloose the head-dress,' said metaphorically; the head-dress of Troy is the Πύργων έκρη, Z 512 (ἐκρη, E 446), where are the seats of the gods and the Πρώτου μελαθρών which Agamemnon (Β 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.
106. ἔκα, 'was making,' 'gave out.'
108. κάτω, § 47. The shield of Ajax is thus described (Π 319-333):
    Ἀλας ἰ ἀγγέλου ἠλεία φέρων σάκος ὑπὸ τῶν
    χάλκων ἑπτάβοιον. ὦς οἱ Τυχεῖς καίμα τεῦχον,
    παυτότιμων ἰχνών ἄριστος, Τῷ ἐν εἰκόνι χαλέω
    ὡς οἱ ἐκθέσιοι σάκος αἰόλων ἑπτάβοιον
    τεῦχον ζειρεσίως, ἐν ἰ ἀγγέλου ἠλεία χαλέω.

'Ajax came near with his tower-like shield, bronze-covered, of seven ox-
hoodes, 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 τελείματι.
109. ἰγκες(κ), 'was oppressed by,' 'suffered from.'—κάτω, § 47.
111. ἀμ-πνουσίων, for the prefix, § 47.—πάντες κατ., 'and on all sides
    evil was set upon evil.' "Ill strengthen'd ill" (Chapman).

115. αἰχμή, with διστηθ. ——παρὰ καυλόν, 'by the end of the shaft.'
117. αὐτος, 'in vain.'
120. ἦ, 'that,' § 123, 7.—μάχη ἥτι μῆς κεραυν, 'thwarted [literally
    'mowed over,' 'cut short'] his plans for battle.'

123. Join τῆς κάτω(κ).
125. Πατροκλῆς, § 102.
126. ὄρος, § 153. So too ὅρος (l. 129).
127. πύρα ... λωή, '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. Β 195.

129. ἄπειτον, 'the sooner the better,' 'with all haste.'—ἀγκρα, sub-
    junctive.

131-133 = Γ 330-332.
136-139 = Γ 334-338, with slight changes in last line.
139. ἄλιμως, though plural, is used with δοῖρα. Patroclus apparently
takes his own two spears.

144. ἡμεῖς denotes purpose.
147. μετα δεκάλυπτην, 'to await the word of command.' While the
    warrior fought afoot, his charioteer held the chariot near by and waited
    intently for orders.

150. ὀρνινη, 'the storm-wind,' personified as female.
152. 'And in the side-traces he harnessed blameless Pedasus.' Why
    the extra horse was taken, is a difficult question. Under ordinary circum-
    stances it might be supposed that the trace-horse would take the place of
    one of the regular pair, in case either of the latter should be wounded;
but here the regular pair were immortal. Yet, as an ancient commentator suggests, if Homer permitted the immortal gods to be wounded (as in Book V) why not immortal horses as well?

156. of 84, the verb of the predicate does not appear until l. 166, πάντας'εις, before which the subject is repeated in ἐγκατάπληκτος κτλ., l. 164.

157. τούτου τε τίμη κτλ., 'in whose hearts is exceeding great strength.'

—πέρι is probably an adverb, 'exceedingly.'

160. ἄνδρες κρήνης μελανίδρον is to be translated with ἄδφορες (l. 161).

162. ἄφορος, with μέλαν ἄφορος (l. 161), 'the dark water at its surface.' —

φέρον αἵματος = αἷμα φέρον, 'the blood of slaughter.'

168. θεοτέντατι 84, 'although' etc.

199. κράνας, 'separating,' 'marshaling.' Cf. B 446. — 84, § 31.

200. μοί, 'I pray you.'

202. τέρσ, 'during.'

203. χάλας, 'on gall' (Attic χαλή), instead of milk, is the traditional interpretation; but χάλας has its usual meaning in l. 206, and possibly here too. T. L. Agar (Classical Review, vol. xiii, p. 48) says: 'In wrath' is all that χαλη 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 μος) which is to be translated with ἔδεικτε. See note on 1 59. — τέφανται, cf. note on B 122.

208. ἦτα, solitary instance of this form, § 123, 2.

209. έκεῖ, 'therefore.' — τε, 'every man,' as often.

211. ἄρθρον (ἀρθρίσατο), 'were fitted together,' 'pressed close.' The second aorist active of the same verb occurs as transitive in l. 212 (ἀρθρίσατο), but intransitive in l. 214 (ἀρθρίσατο).

213. βλέπε ἄρθρον ἀλεξιδών, 'trying to escape the violent assaults of the winds.'

215. The idea is imitated by Vergil (Aen. X, 361):

haeret pede pes densusque viro vir.

'Foot presses on foot, and closely man on man.'

216. λαμπρὸτα φέλουσ, 'with splendid horns.' Cf. Introduction, 38.

217. χοιρώτα, 'as the warriors nodded.'

224. φέλων ταράττων, 'fleecy coverlets,' for beds and chairs.

225. τετρυγήνων, 'well wrought.'

227. Hurried on by his quick imagination the poet does not trouble himself about strictly logical expression at this point. — δι' μη, 'except.'

228. Quantity of τέ, § 38.

231. The poet imagines the lodge of Achilles, like Homeric houses in general, opening on an enclosure which contained an altar of Zevs ἵππων.

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. ἅρων, vocative of ἅρω?

234. Σέλλοι (another reading is σ' Σέλλοι) probably has an etymological connection with “Ελληνες.

235. ἀντιστόθεν, χαμαμέναι. “The Selli at Dodona were χαμαμέναι, 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 ἀντιστόθεν, and the priest and priestess of Artemis Hymnia did not wash like other people [Pausanias, viii, 13, 1], doubtless because of the excessive sanctity of their persons, just as the Arabians of old might not wash or anoint the head.”—F. B. Jevons, *Introduction to the History of Religion* (London and New York, 1896), p. 68; from the chapter on Taboo: its Transmissibility.

236–238. Cf. A 453–455.—σέλλανων agrees with the genitive (σέλλων) implied in ἅρων.

239. τῆς ἐν δὲ ἄγων, ‘in the gathering place of the ships.’

242. ὀρκα, ‘in order that,’ followed by future indicative, ὀρκά (from ὀρκά), with essentially the same force as the subjunctive. GMT. 324.

243. ἔρκα καὶ ολοὶ 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 moli of war.’

246. ναυφή, § 155, 1.


> Andit et voti Phoebus succedere partem
> mente dedit, partem voluces dispersit in auras:
> sternere 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. ἀντιστόθεν, for long ἅ cf. B 118, 1 20.

255. ἅτ' (α) = γάρ.

258. ὀρκα (α), ‘until.’—μέγα φωνεῖν, ‘in high spirits.’

260. ἱστέρες, ‘as their custom is.’

261. A probable interpolation, because, as the ancient commentators observed, the line is tautological: ἄσει is practically equivalent to ἱστέρες,
κερομόρτες to ἐρυμαλνίσιν, δέδω λτι to εἰνοδιοσ. Besides, κερομόρτες, 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.' — τιθεσω, for τιθι—σων. Cf. B 255, διδοσιν, Γ 152, λεσην.

263, 264. ταβά goes with κιν. 'If a wayfaring man passes by and unwittingly disturbs them.' — For the omission of κε(ν) before κυρήσῃ see § 197.

265. The verbs πτεται and ἀμφί agree with the adjective τῶς ('every one'), instead of the real subject. τῶς itself is in partitive apposition to αὐτο (l. 264).

266. τῶς, 'of these,' i.e. the wasps.


273. With θεράποντες supply ἄριστοι ἀληυ, 'and whose squires are best.'

273, 274 = A 411, 412.

278. The poet in his omniscience naturally says that it was Patroclus whom the Trojans saw; it is not necessary to understand, however, that the Trojans at once recognized the man in Achilles's armor as Patroclus; indeed, l. 281 implies that they thought he was Achilles. But as a matter of fact, the poet lays no further stress on the disguise, which was apparently of little effect.

280. ὣραθη, 'was shaken,' 'was dismayed.'

281. ἀλπέμενοι, 'believing'; the participle agrees with φαλαγγες except in gender, in respect to which it follows the sense.

289. ἀμφι, construction, § 180.

290. μν ἀμφι, for ἀμφι μν. Cf. § 168.—φόβησαν, 'fled.' See note on Z 275.

294. λέετο, 'was left,' § 185.

295. δειδασ κτλ., 'incessant din arose.'

296. 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. κυρης, '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 immemorable heavens
Break open to their highest.

—θάνυ (l. 299) and ταράγη (l. 300) are gnomic aorists (§ 184).

302. ἄρμη, 'respite,' 'cessation.' See note on B 179.
308. εἰ γὰρ τὰ τι, 'for not yet in any degree.' — ἔδω' Ἡχανδών, 'driven by the Achaians.'
322. ἄλλος, nominative used in exclamation, § 170.—θοός, 'quick' for battle.
323. Σαῦλ, 'learn,' § 149 (a); formed like δαῦλος.—Presumably Sarpedon knows that the man is not Achilles.
324. ὡς ἦνς, 'who this man is that.'
325. κατάργηται, a perfect participle (cf. εἰδὼς) 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).
326. κατανεμήσαεν ἄλοιπον τι, Vergil's "ivosque par soror et coniunx" (Aen. I, 46 f.).
327. For ἦν μεῖν ἔθν', Plato (Republic, III, 388 c) has at at ἔθν', an expression useful as an interpretation: 'woe, woe is me!' i.e. to me.—μεῖν is a dative of the person interested; ἔθν' is nominative in exclamation.—5 τι = 'that.'
328. μοι τὸ (ἀντι) τίς, 'tis fated.' Even Zeus himself feels subject to the decrees of fate; his only query is whether he shall delay the fulfilment.
329. τῇ . . . διάρκεια, 'shall at once allow him to be slain,'
330. τὸν τούτους ἐκείνους κατανεμήσαεν, 'long since doomed to fate,' i.e. to death.
331. δῆλος implies a reversal of the doom.
332. κατανεμήσαεν, future, § 151.
333. τίν' = σὲν (a reading introduced by some editors).
334. φάνηκα, μή τι τέ . . . διδοσιν καὶ δίλλον, 'see to it that no one else too shall desire.' This negative object clause is equivalent to the familiar Attic δεῖν μή with the future indicative (GMT. 341, 362). The latter (Attic construction) Homer never uses.
335. δεῖν, § 107.—διώρεια (ἐνίμι), 'will arouse in.' Such sons of immortals were Ialmenus, son of Ares; Menestius, son of Sperheus; Eudorus, son of Hermes; Achilles, son of Thetis; and Aeneas, son of Aphrodite.
336. 'Send [i.e. 'command to go'] Death and sweet Sleep to carry him.' — θάνατος and "θνυν are subjects of φάνηκα, on which see § 211.
337. ὡς ὡς = Attic ἑαυτῷ.
338. In the pre-Homeric days of Greece it is probable that bodies were embalmed (Helbig, Hom. Epist. 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: ταρχέω (II. 456, 674; H 85) is undoubtedly another form of the later ταρεχέω, 'embalm' (cf. τάρεχεος, 'mummy'), used by Herodotus, for example, in his description of the Egyptian process of mummmifying (Herod. II, 85 ff.); the body of Patroclus was preserved by a sort of em-
balancing, T 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 (κ 63); jars of honey were laid away with the ashes of the
dead (Ψ 170, ο 68), the significance of which act lies in the fact that honey
was customarily used as a preservative.—In Homeric times the dead were
burned and their ashes gathered in urns, were buried. So ταρχείων came
to mean simply ‘bury.’ Over the ashes a mound of earth (τόμβων, 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. τό γάρ γέφος κτλ., Vergil’s “qui solus honos Acheronte sub imo
est” (Aen. XI, 38), ‘for this is the only boon in deepest Acheron.’

458. τίν repeats the object, ἑρωδιακοῦν.

459. ἔστερος ἐμφύλος: Patroclus was first to attack, Sarpedon ‘second’
(ἔστερος).—§ 16 continues the same subject, contrary to later usage. Cf.
A 191.—Perhaps ὑφάσκειν is here used for ἑβαλεν: if so, the usage is
exceptional. See note on Ο 745.

460. μιᾶς, μιᾶς ὑποκοιν.‘the two other horses [the immortal pair] sprang
apart.’

461. σέγκερ(ε) (σέγκευ), ‘were entangled.’—παρχορος, the ‘trace-
horse,’ Pedasus.

462. τοιούτα κτλ., ‘for this [the disorder of horses and reins] Automedon
found an end,’ i.e. ‘remedy.’

463. ἐρ is a synonym of ἐφος and ἐφαγασίων. See notes on Ο 711 and
714.—παρά μαχαί, ‘from the thigh,’ because the sheath of the sword
hung by the thigh.

464. ὑπέρ ὑπάνειν, ‘without delay.’ Others render, ‘nor did he labor
in vain.’

465. ‘The two horses were set straight [in line with the pole of the
chariot] and were pulled up tight in the reins.’

466. συνφυγόν, σύνεμα (σύμ).

467. Presumably it is the second of his two spears that Sarpedon now
uses, unless the first was recovered (l. 466). The Homeric warrior regu-
larly carried two spears (Γ 18, Α 48, Π 139).

468. ἐρέυς, cf. note on Γ 349.

469. ὑπατέα (ὑπατεων or ὑπατεως), § 142, 4, c; literally ‘are confined.’ ‘He
hit him just where the midriff is locked about the throbbing heart.—On
ἐπιφύν see В 87.

470. The second ὑπατεων is to be translated as present, § 184.

471. νόσον ἄνω, ‘to be a ship-timber.’

472. ἀγάπης, dative here, § 155, 1.
491. μακάως, 'was filled with fury.'
492. τόνος, cf. 1 252.
493. τοι διδόει κτλ., 'let your yearning be for grievous battle.'
494. Σαρπεδόνος, for διοίκω, with emphasis.—δυν. § 168; the genitive with δυν. is found also π 825, ι 20, etc.
501. ἕξει κρατεῖτο, 'hold out stoutly.'
502, 503. μν. . . . ἐφ' ἄλμησα, § 180.
506. ιτέμ, that had belonged to Sarpedon and Thraseymelus.
507. οτί λέγω δρομάρ' 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.—λέγω (= ἔλαπτω) in sense of ἔλαπτωσι is a solitary and suspicious instance of this form.—δρομάρα seems to be plural used for singular, as illustrated in 1 29, ἔχεω, and Α 14, στέρ-μαρ(α).
563. of S'(d), Patroclus and his companions.
567. of S' ἀγα, cf. Α 302.—καλαυείς αἷμα κτλ. to Σαρπεδόνος (l. 568), 'cleanse the dark blood from Sarpedon, when you have gone out of the range of missiles.'—καθηρον takes two accusatives, like a verb of depriving.
571. 'Send him to be [i.e. 'let him be'] borne along with' etc.
574, 575 = 456, 457.
587. The conclusion of a past contrary to fact condition.—κήρα . . . θανάτου, 'fate of death.'
589, 590. These gnomic lines are wanting in some mss., including the best, Venetus A. They look like an interpolation from another passage (P 177, 178).
590. οτι δι'(d), 'and then again,' 'and at another time.'
Quem telo primum, quem postremum, aspera virgo,
 делис ф а ч ult humi morientia corpora fundis?
Who foremost, and who last, heroic maid,
On the cold earth were by thy courage laid?—Dryden.
700. ιευθεύτω τι πόργου, perhaps the famous tower over the Scæan
gate (Γ 149).
706. Σαρδ Σ' δυν.ἡρα, see note on Ε 439.
707. οθ νέ τοι αἰν. 'not at all is it your portion,' 'it is not decreed.'
708. τάρθυς, §§ 131, 185.
714. δλ.ναι, ἴλα.
720. μν. object of προσφή.
721. ἐσθι σι σο χρή, 'it becomes you not at all' to withdraw; 'it ill
becomes you.' Cf. 1 496.
732. 'Oh that I were as much superior to you [in position and power]
as I am your inferior!’ Attic Greek would require ἢν rather than ἦν.
Cf. § 202.
723. τὰς, ‘then.’ — οὐνάρες, ‘hatefully’; here, ‘to your hurt.’
724. ἔφερε, ‘drive . . . after,’ has ἤσθεος as direct object and Πατρόκλῳ
dependent on the prefix.
725. ὅς, § 47.
726. Καβρίδην, Hector’s charioteer.
727. τὸν οἷς ἤκαλυψε = χειροπληθή (cf. Xen. Anab. III, 8, 17),
‘filling the hand,’ ‘as large as his hand could hold.’
728. ἡμι, ἤμι.—οὐδὲ δὴν ἔξερεν φοτός, a somewhat obscure parenthe-
sis: ‘nor long did he hold back from his man’ (probably Hector), i. e. ‘no
laggard was he in the attack.’
729. ἄγαλλης, like Πατρόκλῆς, § 102.
730. οδύρει . . . ἠχύροι | ἄστοι, ‘nor did the bone hold,’ i. e. ‘stay fast.’
731. άστοθ, ‘there.’
732. ἔφερε, three syllables, § 48.
733. The speech of Patroclus is of course ironical.—ἢς, ‘how,’ intro-
ducing an exclamation.
734. Perhaps additional point is given to Patroclus’s sarcasm by pictur-
ing Cebriones in the act of seeking what was to the Homeric Greeks an
ignoble food. Homeric warriors eat beef and pork, but no shellfish; nei-
ther in the diet of the luxurious Phaeacians nor in that of the suitors of
Penelope are shellfish included. The companions of Odysseus ate shell-
fish when half-starved only.
735. ἐληττης, ‘is struck,’ ‘is wounded,’ gnomic aorist, with passive mean-
ing, §§ 184, 185.—ὅ τι μω κτλ., ‘and his own might is his undoing.’
736. κταμένη (κταλω), another aorist middle with passive meaning, § 185.
737. μέγα φροντιός, cf. l. 258.
738. οὖμ’ (οῖωμ) (Fieum), ‘strove.’ This verb is to be kept distinct from the
middle of οὖμ, with which it has two tenses, present and imperfect, iden-
tical in inflection. The Homeric aorist is εἰδομην or εἰσομην.
739. καβαλῆς, § 172.—The object of λάβει, μαθα, and ἤχον (l. 768) is
Kabrión understood.
740. σέναν . . . στρομῆς, committend proelium.
741. Βαλον, § 184.
742. πάναγου, supply γίγνεται.—With ἄγριομαν understand the
genitive plural of the trees mentioned in l. 767. Vergil imitates by “strid-
dunt silvae” (Aen. II, 418).
743. οδός ἕτοον, ‘and neither side.’
744. ἀμφί, with Kabrión. For accent see § 168.
745. λαμαμένος ξεσούνθαν, ‘forgetful of his horsemanship.’
746. ἀμφίφρον limits Βιλλης(a).
789. Διάσχισ, to be translated in the Homeric order.—ς μέν, Patroclus; τάν, Apollo.
790. ἄντεβολης, Apollo is subject.
794. καναγής ἔχε, cf. Π 105.
795. καλῆς, see Introduction, 33.
796. τάρος γε μέν ο θάμνος ἔχεν, 'formerly however it was not natural' or 'usual' (Cauer, Die Kunst des Übersetzens, pp. 26, 26).
801. οἱ, Patroclus.—διήγη, ἔγνωμ. 
802. κοκορυθμένον, 'tipped with bronze'; cf. Γ 18.
808. χλωτήρ, in meaning here equivalent to χλωτήρ, Γ 175.—ἐπικαίνιστος, καίνιμα.
810. δέ οὐκών, 'from their chariots.'
811. διασπαίμενος τόλμοιο, § 174 (4).
813. δόμν, Euphorbus.
814. έκ χρόνοι, of Patroclus.
820. κατά, 'down through.'
823. σῶν, 'wild boar.'
826. πολλά, cognate accusative with ἀντιμακοπτη—τ' may be a relic of an original F (i.e. τ').
827. πεφυκόντα agrees with ὑλή, one of the two objects of ἀντιμακοπτη (a verb of depriving).
828. ἂντιμακοπτη, § 63, 4.
833. τάμα, with reference to γυμνάκας (l. 821); it is used with πρόσφερον (of) : 'for the protection of these.'
834. ἄρωμα γεγραμμένος, γράμμα, § 142, 4, ε; in meaning equivalent to ἄρωμα or ἀγράμμα (ἄγραμμα).
838. ξυμαρ, άναγκασθον = δολλών ξυμαρ, Ζ 463.
837. σλέ (i.e. συλέ), Latin miser.
839. πρίν...πρίν (l. 840): as usual, the former πρίν must be omitted in translation.—ύπα, § 212.
841. αἱματόδοντα, for construction cf. ἄρωμα, note on Β 416.
846. αἴτος, 'alone.'
847. τολμήστε, '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.—οἵ θεοί οὐδ' αἴτος, the repetition of the negative gives emphasis: 'surely [ὁμηρος] not even you yourself shall live long.'—καθε, present with future meaning, like ἔστε, 'you shall find,' I 418, and κακελοπτείτες, 'to go to rest,' Ζ 606. Compare the common Attic examples, ἰδομα, 'I shall eat,' πίναμαι, 'I shall drink.'
854. ἄμαρτη(s) agrees with τοι (l. 852). ἄμαρτη would give the sense more exactly.

857. Compare Verg. Aen. XI, 831 (= XII, 852):
   "vitaque cum gemito 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.

-----ἀγκορήθυα must be scanned with the initial syllable short—apparently a metrical irregularity.

860, 861. τίς τοῖς ὁδῷς; et x 'Ἀχιλλεὺς...φθη...τυπλεῖ, '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. ἄνω θυμῶν ἀλήθως, infinitive of result, 'so as to lose his life.'

867. It was Poseidon (§ 277 f.) who gave these horses to Peleus on the occasion of his marriage to Thetis (2 84 f.).

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BOOK XVIII—Σ

1. The allusion is to the fighting in Book XVII.

3. ἄρθρωσίματα, '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. ἄργιλος ἀγιόν, 'fleeing bewildered over the plain'; a similar genitive occurs Π 14, 2 507, etc.

8. μὴ Ἀδὴ μοι καλ., "may the gods not bring to pass—as I fear they may—bitter woes for my soul." GMT. 261. Cf. Π 195, Π 128.

12. Achilles suspects the truth, as the poet said, l. 4.

13. στειλέως, 'persistent fellow!' or 'my reckless comrade!' § 170.

14. ἡτέμενοι, 'they are not his,' Π 87 ff.

15. Ἴηος, Attic ἵηος.

19. ἡ μὴ ἐμπεσὲν καλ., a wish impossible of fulfilment.

33. έος τοῖς, the only audible mark, thus far, of Achilles's intense grief. Note the swift change of subject.

34. Σελήνη, 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 ἄμαρτημα is Achilles.—σταδής, '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 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. ἔρωτος, Achilles is subject.

36. Thetis, it seems, had returned to the home of her father. This was in the deep sea

μεσον ῶδον τε καὶ ἱμβρον ἔπαυεσθαι (Ω 78).

39–40. These “Hesiodic” lines are probably a late addition to the poem. Vergil introduces some of the names, Aen. V, 825, 826:

iaeä tenent Thetis et Meltte Panopeaque virgo,

Nesae Sploque Thalatque Cymodoceque.

50. ‘And the shining-white cave, too, was filled with them.’

53. ἐφεσ'ta (ἐφέστα), Attic ἐφεστε.—ἐν, § 167.

56. ἀνθραµαν κτλ., parenthetical. The conclusion to l. 55 begins with l. 57; ἐπιπροεικα (l. 58) is subordinate in importance, however, to ὄποδειµαι (l. 59).

57. φυτὸν ἐς γοινῇ ἐλεήμο, ‘like a tree on the orchard-slope.’

61. μου, dative of interest, ‘before me,’ ‘in the world with me.’

75. For Achilles’s prayer see Α 409; Thetis carries it to Zeus, Α 509, 510; Achilles mentions its fulfilment, Π 286, 287.

82. ἰτον ἐφ' ἐκφάλη, ‘equally with my own life.’ A scholiast quotes the Pythagorean dictum: ‘τί ἰτον φιλός; ἐκφάλος ἐνῇ.’

88. ἰδεια ἵππονθα, ‘a marvel to see.’

85. βροτοῦ ἄνθρωπος ἰμβαλον εὕρη, ‘forced you to share a mortal’s couch.’ The fact is alluded to again in this book, ll. 482–484. The story is (scholiuim, Venetus A, on Α 519): Zeus became enamored of Thetis, daughter of Nereus, and passionately pursued her. But in the region of Caucasian he was restrained by Prometheus, who warned him that the son born of Thetis would be mightier than his own father; Zeus, fearing that his rule might be overthrown, heeded the warning; and he wedded Thetis to a mortal instead, Peleus, son of Aeacus. From this union sprang Achilles, who was in fact mightier than his father Peleus, as well as all the other warriors of his time.
88. ἀλέχου, here a substantive, 'goddesses of the sea.'
88. There is an ellipsis after τῷ τ(ό) 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 σὺν after ἐν—καὶ σὺ, 'you too.'
89. πενήνθη, objective genitive after περίθες.
90. ὑλίμα, the 'plundering,' i.e. 'despoiling.'
91. 'Short-lived, then, you will be, my son, to judge by your words.'—οἳ ἄγορεῖσι, = 'because you speak such words.'
92. Thetis's words of remonstrance, with the warning of death, serve but to inflame Achilles the more.—Εἰ ποτὲ ἐὰν ἤμελλον, 'since I was not destined, it seems.'
93. ζητεῖ θεῖς ἰδέα ταύτα, 'and he needed me to keep from him calamity.'—ἀρθής ἀλατίης, literally 'a warder against calamity.'
94. The conclusion is found in l. 114, as the punctuation indicates. Achilles's mood is seen in the passionate, disconnected utterance.
95. Ἐπιταμ, in Attic prose, ὥστε Ἐπιταμος.
96. οἷς, for quantity of penult see § 28.
97. οὗ, 'although.'
98. ἥς, in force like ὠς, with ἔλθοντο, optative of wish.
99. ὁμός, § 184.
100. καταλαβομένος, 'trickling' into the throat, or perhaps 'dripping' from the rocks or trees where wild bees have their hives.
101. ἥρως κατῃνός, 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.
102. Cf. π 60.
103. ϑυμόν, 'anger.'
104. καφάλης, 'soul,' 'comrade.'
105. οἷς . . . οἷς, 'no, not even.'—βῆ πρὸς Ηρακλήσα, cf. π 640. Zeus could not keep his own son Heracles alive, says Achilles; how then may you hope to save me?
106. dr 84, 'since in fact.'
107. '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.'
109. γυναῖ, also optative of wish; its final force is so strongly felt, however, that the scholiasts interpreted it as τῷ γυναῖ.—Σπᾶν, the sixteen days (as reckoned by Faesi) that have elapsed since Achilles retired from active warfare seem a long time, indeed, to the warrior.
110. πρὸς Πρᾶσσαν in prose would be expressed with slightly changed point of view, ὠς Πρᾶσσαν.
134. μὴ τῷ καταβάειν (§ 158), μὴ with the aorist imperative is a very rare and poetic construction (GMT. 260).

135. πρῶτος δοκεῖα, note omission of καὶ or ἢν, as always after πρῶτος with subjunctive in Homer. This relic of the original paratactic construction is illustrated by translating, 'sooner than this you shall see' etc.—GMT. 689. It is not suggested that this translation be retained here, however.

—καὶ, 'before.'

136. σῆκεν, σῆκα (§ 49).

138. παλιν πράτην ἐκείνος ἤσο, 'turned away from her noble son.'

139. ἀλήσῃ, an adjective.

147. ἐνέκει, φέρε. 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, Achilles, 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. φείδοντες, '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 over-took him.'

155. μετέπετος πολέμοι λάβε, 'seized him by the feet, behind.'

157. Σέος Δαναοίς, the two Ajaxes were defending the corpse from behind, during the retreat. In the previous book (P 729 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.—θερίσα ἐφαρμόνα διαφή, 'clothed in impetuous strength,' cf. A 149.

159. For quantity of ultima of κατά and μέγα (l. 160) see § 88.

165. Σφυρέο (preferably written Σφυρέο), from Σφυρέοι.

167. θαρσοῦντος, limiting ἀγαλμα ἢδε, '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. Σφυράσσων, §§ 35, 159.

175. ἀπε-θεοῦν: a participle corresponding with ἀνακάμψων (l. 179) 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. ἄνδ σκολοπετεῖ, 'on the palisade' of Troy.

178. σφαῖρας ὑπὲρ κτῆλ, '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 ἐρωτάκεται, accusative and infinitive.

180. σαλ λαθος, supply ἵστατο, ἥσυχομένος, ‘disfigured.’
188. τε, deliberative subjunctive, § 194.
189. καὶ ... δεικτικά ‘forbade.’

191. A remarkable line because it contains no correct caesural pause; one may not occur before γὰρ (§ 14), and Ἡφαίστεως γὰρ are inseparable.

192. On ἄλλον ... ὥσει see § 174 (4).—τε or δεικτικά (relative ‘whose’) might be expected instead of the interrogative τε. But compare a similar instance in Attic prose: Ἡθοντι τῷ ἁπλοσμοι τῷ δρομα τίς (i.e. ‘of the man who’) ἀτρατε στὴ σεληνή θηγει κτλ. (Xen. Mem. II, 5, 15.) [The common (but unsatisfactory) explanation of ἄλλον ... τε is that the expression has been attracted from the accusative to the case of the following interrogative τε.]

197. § = δεικτικά.

198. ἀτρατε, ‘just as you are,’ i.e. without armor.

201. Cf. note on π. 43.

Lines 202–281 have been translated by Tennyson under the title, “Achilles over the Trench.”

205. θεάνι, ‘goddess of goddesses.’

206. ἀτρατέ, the cloud.

207. καύσις, the smoke implies the presence of flame; cf. the use of κάψις καταστροφή (Β 399), ‘lighted fires’; and with the combined radiance (ἀναγάμα, l. 211) of the fire itself and its reflection in the smoke the bright cloud on Achilles’s head is compared.

208. τριήσθην, to the poet, remote from the island that he is describing, the gleam rises ‘from afar.’

209. τοις, ‘the townspeople.’ For the meaning of the rest cf. Β 395.

210. διηττεῖται ἐκ στρεῦσαν, i.e. from their walls and towers.

211. παρευθείων τῶν θεῶν (§ 211), ‘for their neighbors to see.’

212. καὶ κῆν τοὺς, ‘in the hope that.’—ἀφεταίρες, cf. l. 100.


219. With ἀριστερά supply γίγνεται. 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 ἐπιθέται διῆν is indirect; later writers would here rather use διῶ with the accusative [Monro, Homeric Grammar*, § 204 (8)]. The trumpet was never used in battles of Homeric heroes; apparently the poet drew upon the life of his own day for a striking illustration.

220. Note the scansion (§§ 28, 70).

222. How account for the long ultima of διῶ? § 37. — δεικτικά is
feminine (cf. A 604); so χάλκων must here be used as an adjective of two endings.

223. τὰς ὥρες ὑποκείμενα, "the minds of all were startled." (Chapman).
226. Ξανά, 'terribly,' with ξανάμενον (l. 227).
231. ὅψις, 'about,' used vaguely; a more definite word would be ὅποιος: cf. the phrase ὅποιος ὄφειλε δαιμόνιον (Γ 496, Δ 479, Ρ 303), 'be subdued under the spear,' and ὅποιος ὄφειλε τίραννα (Π 708), 'be sacked under the spear.' The locative sense 'around' is not unsuited to δραπετευσι, however. Translate, 'below their own chariots and spears.' The situation is illustrated by a quotation from Π 378, 379, where likewise there was great confusion:

ὅποιος ἀλογός φίλος ἀμάρτων

πρῶτος ἐξ ὀξέων, δίφροι ἐξ ἀκακίμβαλλαζων.

'And under the axles [of their own chariots] the men fell headlong from the cars, and the chariots fell rattling over.' Here (2 231) 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. λεγέτως, same as φίλος (l. 226).
240. ἄκαστα λιγώδα, '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. ὁφίδιον κατακόρν, 'the swift horses that were under the chariots.' From under, a tempting translation, would be ὁφίδιον (cf. ὄμελες ὀξέων, Θ 504), a metrically impossible expression.
245. This self-called assembly was in the plain (l. 256).—Τάρες (Attic τάρι), with infinitive, like Z 848.
248. ὅμως καὶ ἐναντίον depends on ἄγορα: 'and they stood up during the assembly.' It was no time nor place for sitting, as the custom was in an ἄγορα.—ἐναντίον agrees with a genitive, 'of them,' understood.
248. ὅτι, 'although.'
254. ἄφρος . . . φράξεσθε, i. e. περιπλήσθεντε.
256. ᾠδ = γρό.—τάχεος, the wall of Troy.
258. ἔπιστερόν πολλωτέρον, in construction like ἀργαλεῖον ἀντιώφερον, A 589.

259. One night only—and that just before this twenty-sixth day—had the Trojans spent in dangerous proximity to the Achaean ships, so far as the account in our Iliad informs us (last part of Θ).
260. Supply ἤμας as subject of ἀντικαθίστατον.
262. 'Such is his furious spirit, he will not desire.'
264. μῶνος Ἄρηος Σιάντοιας, 'divide the might of Ares,' i. e. share the successes and rebuffs of war.
269. τοῖς, 'many a man.'
270. γένονται, 'shall know him' from sad experience.—ἀνταρπαζών ἠταλ., 'joyfully shall he reach sacred Troy, whoever escapes.'

272. Ἀθηναῖος, with τελεσθοῦ (l. 271).—εἰ γαρ ἡ τῶν ἡταλ., 'I pray that such words [ đoán, 'thus,' as I have said] may be far from my hearing.' A scholiast neatly paraphrases: εἰς δὲ τῶν τοῦτο σχεδὸν μὴ ('not only not') θεοῦ, ἀλλὰ μηδε ('not even') ἀκοῦσαμεν.

274. νῦν μὲν has as correlative πρὶς ὅ (l. 277).—ἐν ἁγορῇ ὁδώρος ἔχομα, 'in the gathering place [of Troy] we shall hold back our troops.'—ὁδώρος = ἄνωσαν, στρατιῶν (scholiast). The word is not so used elsewhere by Homer, but the use is not without parallel in Attic poetry.

275. συνβίβας τ' ἐκ τῆς ἀναπλῆκτη, 'and the two-leaved doors that fit upon them.'

276. χειρισμένον, 'yoked,' fastened with bolts (ἀχβές). See Schuchhardt, Schliemann's Excavations, p. 105, where the great gate of Tiryns is described.

278. τῷ ὄ (l. 257), Achilles, unnamed as before, l. 257.


281. ἄλκαστάζων, intensive form; to be associated with ἄλκαστετος, B 470, and ἄλκασαι, 'wander.'

282. ἐν τε, within the city.

283. πρὶν μὲν ἠταλ., in construction like Α 29.

285. ταύτ' (Α) ἠταλ., § 121.

286. Hector disdainfully applies a shameful word, ἀλήματα (from ἀλει), to the retreat proposed by Polydamas (ll. 254, 255).

287. ἁλεμπόντας, ἁλον.

288. ἁπάντος: note the ictus on the short ultima in spite of the fact that no pause follows, an evident reminiscence of the familiar μερέσθως ἀνθέρεστως, Α 350, etc.

289. μασκοττός, 'used to speak of [the city] as'; with double accusative.

290. βόμον, genitive of separation after ἐκπέλαλε, 'have been lost out of the houses.'

292. βεραμίσσ' (Α), 'sold,' in trade; to support the besieged city and pay the allies (cf. note on Ι 402).

298. ταλλετόν = ταλέσσω.

299. ἕγγυσθης (ἀγαπω), perfect imperative active (probably), second person plural, 'keep awake.' The form is equivalent to ἕγγυσθαι. Compare πέποθε (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.

303. τῶν, relative; translate by conjunction (γάρ) and demonstrative: ‘for it is better that every man of them [τῶν] should enjoy them.’

304. ἔγερσαιν, aorist subjunctive.

305. τοὺς ναυταί, ‘from beside the ships.’

306. αὐτοῖς, ἐπιστρέφειν, add μᾶλλον.

308. καὶ φέρον, an emphatic future, here contrasted with the optative, καὶ φέρολαν, on which less stress is laid. Monro, Homeric Grammar, § 275 (b).

309. ‘Ares “is our common lord” [Chapman] and often slays the would-be slayer.’ Compare ι 339, ὑπὸ τοῦ ἐπαθείτειν πολέμου, with note; and ι 537, ἔπηρεν αὐτὸν Ἀθηνᾶ, ‘Ares rages indiscriminately.’ A similar sentiment is found in Cicero, Pro Milone, 21, 56.

314. With αὐτὸν Ἀκαύς the narrative continues the scene described in ι 281–288; before, the mournful procession was pictured; now the chief figures are evidently in the lodge of Achilles.

316. ἅπαντας ἐρημητεῖς γόνος, ‘led the choking cry of sorrow.’——For δῶρον see note on ι 87.

318. ὃς τε (always two words in Homer), ‘like.’——For quantity of τε see § 38.

319. ἢς, ‘by stealth.’

322. αὐτόν, ‘in the hope that.’

325. τὸ μεγάλου, ‘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 ι 253. Why Patroclus was brought up away from his home, Opus, is told in τ 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.

328. περιλαυθᾶν ὅλον, ‘his son grown famous.’

327. ἄνθρωπος and λαχανν, (laχάνω), with ὅλον (ι 226).——ληθός

328. σὸν, ‘allotment of booty.’ Evidently it was later than this that Thetis imparted to Achilles his destiny.

329. ὅς, here ‘the same.’

333. εἶναι has future meaning as in Attic Greek.

338. ἄδεια, ‘as you are,’ cf. l. 198.

341. καμέρασα, ‘won with toil.’

342. τῆλε, § 108.
345. ἀλωνιαν ἄτρο, a verb of cleansing, takes two accusatives; cf. Π 667 f. and note.—βρότου, to be distinguished from βροτόν.

346. κυλιευ, two syllables; similarly, ἐνερεάω (l. 351) must be read with four syllables (§ 48).

352. λεγίσσεσαι, to be thought of as something different from the improvised λεγίσσεσαι of l. 288.—διή, the ā (long) proves this to be the adjective, 'enveloping.'

357. ἵππες καὶ ἐνέδρα, 'really then you have worked your will.' Zeus speaks with irony; he was not unaware of the part played by Heracles, after all; cf. l. 168 and ll. 181-188.

358. ἦ βά αὐτή καλά, '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 βά . . . ἄνωθεν, 'were all the time, it now appears,' is familiar: cf. Ρ 183, Π 88.

360, 361 = Α 551, 552.

361. μοι, here 'question.'

362. 'Surely now [μὴ (= μηθ) δή], even a man [καὶ ἀνάγω τε], I suppose [τού], 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 ἀνάγω is dative of disadvantage is suggested by the parallel expression, ἔργον . . . καὶ μήθω (1. 367).

364. τοῦτο δὴ ἄγω γ' (e) belongs to ἄριστον (1. 367): 'why then ought not I.'

365. ἀμφιέραν, adverbial. 'Both because [indicated by dative] . . . and because [έρωτα].' 

369. That the poet imagines the workshop of Hephaestus on Olympus is shown by ll. 148 and 618.

371. For some famous works of Hephaestus see note on Α 608.

372. οἰκοδομέων, 'bustling.'

373. στρέφεσθαι, 'busily at work.'—πάντας, 'in all.'

375. 'Placed golden wheels beneath the support [or 'feet'] of them each.'—ἄτρο belongs to ἐθνον.—ἀτρώμα is dative after ἄτρο, locative in origin.—στρέφεσθαι with its appositive ἀναλύω is dative of interest.—A spinning basket for wool, provided with wheels—given to Helen by Egyptian Alcandre—is mentioned, Π 135-135. Such contrivances with wheels date back to the old Phoenicians (according to Helbig, Hom. Epos, p. 108, footnote 13, who compares among other illustrations I Kings vii, 27-88).

378. οί = οὕτω.—ἐδεικνύω συναλαίραν ἄγων, 'might enter the assembly of the gods.'

377. θεόμαι ἐπιθυμεῖν, cf. l. 88.

378. τόσον, adverbial, 'so far.'—ἤχον τόσον = τετελεσμένον ἧσσω.

'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.'
384 = Z 253, where see note.
385. ταύτης, for meaning see Introduction, 20.
386. πάθος γε κτῆ, 'hitherto, at least, you have not at all been used to visit us often.'
387. ἠσάνα [ἀσάν], 'entertainment' = ζεύγη, l. 408.
390. πόσιν, 'for the feet.'
392. δω, '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 δείκτη τε καὶ αἰσθήσῃ see Γ 172.—ἐνθέων, is 'in my hall.'
395-397. A different account from that given in A 591.
405. ἄμμος, here from ἄμμος, not ἄμο.
409. δηλα, 'tools' of a smith, here.
410. τῷμα, 'monster' because big and strange in looks.
414. ἀφε, adverb (§ 188), 'on both sides.'
416. Θάρσε, 'forth' from his workshop into the hall (μέγραων) where Thetis was; cf. ll. 393, 394.
418. ζεύγην τεθωσον δω, '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 (γ 91-94), or like the intelligent ships of the Phaeacians (θ 558-563) 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. ἀθαράτωρ καὶ θεῖω κτῆ, 'and they have knowledge of handiwork from the immortal gods.'
421. ἑπεκάλυψα, 'at the side of,' to support his tottering steps.—ἐμφοριω, not simply moving, but 'limping,' 'moving with difficulty' or pain. Cf. i 364, 877.
424. 425. The same words were used by Charis (ll. 385, 386).
427. εἰ τυποθεπτον ἤτιτιν, 'if it can be accomplished.'
431. ἐν ταύτῳ (§ 70), 'more than all goddesses beside.'
432. ἀλώσε, cf. l. 86.—δέντρον, 'made subject,' 'forced to wed.'
Cf. l. 85. The goddess Here assumes the responsibility in ζ 59 ff.:
αὐτὴ Ἀχιλλῆα ἵπποι: θέας γέρας, ἦν ἐναὐτῇ
τιμήθη με ταῖς ἀντήλων ('nursed') καὶ ἀνθ经历了 πόρων παρακατών ('wife'),
Πηλεί.
484. τολλά μάλ' στι κτλ., 'very much against my will,' because she knew in advance, a scholiast says, the troubles that would follow her marriage.

485. ἀλλα ζει μει νῦν, complete with Ζεὺς ἀλγε' Ζωκερ (l. 431).

486. Σώκε, subject, Zeus.—γενέθηκε το τραφήμα το reminds one of A 251, τράφεν ἂν εγίνοντο. τράφεν, however, is passive in form, while τραφήμα is the second aorist active infinitive, but intransitive and equivalent to the aorist passive in meaning.

487-443 = 56-63.


446. τῆς (genitive of cause) ἄχου, 'grieving on account of her.'—φίλων, like φιλοδοξείκε φίλων κύρ., A 491.

455. τολλά κακά μέγατα, 'after he had made much havoc,' to be translated after Μερομέτριον . . . υπερ.

457. τὰ σὲ γαύναθ' ικάνομαι, 'I have come to these knees of yours,' i. e. 'I beseech you.' Cf. A 407, etc.

460. ά γαρ ἐν οί [ἐπιλα], 'for the arms that he had.'

464. δυνάμεν, Attic Greek would express the wish with the indicative rather (§ 203): έ σὲ δυνάμεν. 'Would that I were able to hide him far from horrid-sounding death.'—For ἀσε see ἀσε (l. 466).

466. ικάνοι, protasis of condition.

466. ἀσε (l. 464) . . . ἀσε, 'as surely as.'—οἶνος, 'so wonderful that many a man' shall marvel.

467. τομάστον 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 τολμευ (also О 680, etc.) see § 106.

470. τῶν, 'in all,' like τῶν, l. 373.

474. πάντοτε . . . δυνάμεν, '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. ἐθέλει and ἆντεχτο are protases of the past general condition. ἀντεχε, however, is a suspicious form because the initial vowel is short, although it ought to be long; a proposed emendation is αντεχε, '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 (πέντε), but gives no further information as to the material, unless the passage in 1 (ll. 270-272) be cited, the genuineness of which was suspected even in antiquity:

... ἐπὶ πίντε πέντε βαθεὶς κυλλοτόδους,
τὰς δὲ χαλκιᾶς, δὸς δὲ ἱδοθι καυσατέρων,
τὴν δὲ μέλα 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 underneath and the others following in order of size. The smallest was a round boss on the outside of the shield. The edges thus formed five concentric rings, and the central boss was encircled by four zones. It is a shield of this pattern that has suggested to archaeologists the common distribution of the scenes on Achilles's shield into five fields.

Reichel, who gives a new interpretation to ἰπτός, maintains that the ἰπτός τρίπλακα (ll. 479, 480) is a threefold rounded surface (gebildete Fläche). This, he thinks, means three layers of bronze of decreasing sizes, which probably covered five layers of hide (l. 481). So he has three concentric fields, instead of five, on which to distribute the scenes. Such a shield of hide covered with bronze more nearly resembles the normal Homeric form: the shield of Ajax, for example, may be compared (note on π 106). But in many other respects Reichel's views about the shield of Achilles are decidedly antagonistic to those generally received.

It has been debated whether the pictures on the shield are altogether a creation of the poet's fancy, or whether they had a basis in fact. On the whole, the most reasonable conclusion is that actual models of the various scenes did exist and had been seen by the poet—whether Phoenician or Egyptian works of art, or Greek imitations, or, as is not improbable, original Greek works of the Mycenaean type. The technique that the poet had in mind is quite probably that seen in the Mycenaean dagger blades, a bronze plate on which are inlaid figures in gold, electrum (an alloy of gold and silver), and a black enamel. (See Tsountas and Manatt, The Mycenaean Age, pp. 201, 202; Schuchhardt, Schliemann's Excavations, pp. 229-232.)

The position of the various pictures on the shield is not clearly indi-
located 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


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*, pp. 395-416; Murray, *History of Greek Sculpture*,]

479. ἄργυρα...τρικαλακα, 'threelfold 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*, pp. 585, 586).

480. ἐν δ' (4), 'and from it he let hang'; βάλε, here rendered freely, is understood.

486. Ἄρινως, mss. Ἄρίσως, 'of Orion.'

486. η ρ' αὐτῷ ἵπποι, '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. γάμος, στρατιωτα, etc., the plural seems to refer here, as often, to different parts of but one object; a marriage, a feast, etc.

493. ἡρίς (ἀρίς) for ἡρίντω, § 42.——πόλες, 'loud.'

495. βοήν ἔχειν, cf. note on π 105.

496. θαῦματον, '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.—ἀν ἅγορα, 'in the gathering place.'

498. ἂγορα, see notes on 1 632, 633.

499. δὲ μὲν ἐξεχώρη 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 ἁγορα in this instance is probably 'end.'

502. ἄρμες ἅγορα, literally 'dividedly helping' (cf. B 13 for ἁρμή); 'divided in approval, 'taking sides.'
508. γέφωνες, 'elders,' who formed the council.

509. 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., ι 218.—κρινον, 'from the heralds.'

508. τοῖτι, 'with these [continuing the plural idea, σέκτας] then they sprang up and in turn gave their decisions.'

507. δέω χρειοτο τάλαντα, not a very large sum in Homer's time. Cf. note on ι 132.

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 (δέω σπαρεῖ, l. 509) is besieging a city; they are considering (1) whether to continue their attacks with the hope of ultimately sacking the city, or (2) whether to propose terms of peace, the condition being, after an ancient custom, equal division of property (l. 511) in the city between besiegers and besieged. The citizens, however, who are quite unwilling to come to terms (l. 513), form an ambush near a stream (l. 521), where the enemy's cattle must come for water. The ambush is successful, they capture the cattle (l. 528) and kill the herdsmen (l. 529). The enemy, who are sitting in council, hear the commotion, and hurry (ll. 530-532) to the spot; whereupon a fierce battle is joined (ll. 533-540).

509. Probably the poet had in mind an actual picture of a siege, in which the city occupied the center of a group, and the enemy held either side; so he speaks of two armies. See the picture in Dr. A. S. Murray's restoration (History of Greek Sculpture, chap. iii) or Helbig's Plate I (Hom. Epos).

510. δίχα κτλ., they were divided (δίχα = 'in two ways') in counsel.

511. δύδωξα τάντα δόσωσαν. Similarly (Χ 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. ἐφηγεν, cf. ι 404.

513. οτ Σ'(d), the townspeople, who were being besieged.—λόγῳ, 'for an ambush.'

515. ξυνεφισμένος, with ἀλεξοι and τίκνα, an agreement in sense; for τίκνα includes 'boys.'

516. οτ Σ' ιπποσ, 'and the men of the city were going forth' into ambush.

517. ἵσθην (ἵστομαι), third person dual of the pluperfect; cf. ἱστο, ι 57.
519. ἄμφε, 'apart,' not associated with the fighters (Van Leeuwen).
—λαοῖς ἀπ' τῶν, '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
[else] for them to lie in ambush.'—ἐδεῖ = Attic ἐδεῖσθαι, 'it was possible.'

523. ῥοῆς 3' (4), 'and for them' — the men in ambush.—ἀπόκρητος . . .
λαῶν, 'at a distance from the men' (in ambush).

524. δῆμοι, ἔθετο, 'biding until,' like 1 191. The flocks and herds
were the property of the besieging army.

525. στῇ, the sheep and cattle.

527. στῇς, the townsmen who were in ambush.—γά refers to the
same cattle as στῇ, now regarded as ‘things.’

528. τάρανος ἄμφε [for ἄμφοραντες(ε)], 'cut off,' 'made booty of.'

529. ἐν, 'in charge' of the cattle.

530. στῇς (4), the besiegers, whose cattle were being captured.—τοῖς
καταπό τάρανος, 'great hubbub over the cattle.'

533. μάχη must be translated with συγκροτεῖν, 'joining battle'; its
position would suggest that it be taken with ἐνδυσαρχεῖον as well, as cognate
accusative.

537. θεὰ (subject, κτῆ), in place of which ἀλωνίω 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, Homerkrītik, p. 261).
Cf. l. 175 and note.—τοῖς (§ 172), 'by the feet.'

539. δῆμοι, subject, the men.

541. ὀρία = ὀρέους (l. 483), πολίστρος (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),
averun 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 men-
tion of the 'noisy river' (ποταμὸν κελαθοῦσα, l. 576), for in Greece the rivers
are swollen only at the end of the rainy season of autumn (Reichel).

544. 8' (4), § 81.

547. τοῖς στῇς, 'and others.'—ἀν' δημος, 'along the furrows.'

548. ὀμοιομορφή κτλ., 'and it was like real plowed land, although it was
made of gold.'

549. μάχη, 'exceeding great' wonder.

550. ἐντος δημος, 'after the swath,' i.e. 'in swaths.'

555. τάραξον, 'supplied' sheaves, to the binders.

559. The feast is prepared with due reference to the sacrificial side (cf.
ἰεράσωμα, which is regularly seen in Homeric banquets.

560. '[Women] were sprinkling white barley in abundance [on the
meat] for the reapers' dinner.' In the Odyssey also (§ 77) we read that Eumaeus, the swineherd, roasted pork for Odysseus; then he served it, all hot; 'and he sprinkled white barley' thereon (§ 8) καθιερέω μετά παλέων).

563. ἄκρι, 'throughout it.'

563. 'And it [the vineyard] was set [or 'bristled'] everywhere with poles of silver.'

564. With καταβαίνει κάστερον understand θλασσων, for the meaning of which cf. A 575, I 349.—κῶμος 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. αὖρη, the vineyard.

567. ἀταλάδ φροντίσσες, for meaning see foot-note on Z 400.

568. φισσοῦ, to the wine vat.

570. ἱμαίον, a 'yearning' melody, cognate accusative with κεφάλις. The usual translation is 'lovely' tune.—ἐφο, '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 Λινός, the refrain of the Phoenician lament (αι λινο, '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, Herodotos, I–III, p. 168). So much for the origin of the name. The meaning of the song to the Greeks themselves is more important. The Argive story (Pausanias, I, 48, 7; cf. II, 19, 8) ran that Linus was the son of Apollo and Psamathe, daughter of a king of Argos; the boy was exposed by his mother for fear of her father and was torn to pieces by shepherd dogs. The story symbolizes the tender bloom of nature which droops and dies before the glowing heat of Sirius, the dog-star.

571, 572. τολ ἔτλα., 'while the others [youths and maidens] stamping the ground in unison accompanied the boy with song and plaintive cry, tripping with their feet.'

574. χρυσοτο, genitive of material.

575. κατηρίου, 'cow-yard.'

583. λαφυρεττοῦ, irregular for λαφυρωττρη, imperfect, third person dual.


585. Σακέων, 'as to biting,' infinitive of specification. The dogs, refusing to bite, were keeping out of the lions' way.

589. τάλαμον κτλ., "stables, cottages, and cotes" (Chapman). The cottages were roofed (κατηρεφάσα), the cotes (σηκός) very likely not.

590. χοροῦ, 'dancing place.' Some render by 'dance.'
594. ἄλληλων κτλ., 'taking one another’s hands by the wrist.'
595. λεπτά δόνας, 'fine garments' of linen.
596. δι' (o), pluperfect of ἐπικεφαλῆς. 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. ἐξ, 'dangling from.'
599. ἤτό μὲν, correlative with ἄλληλως ἐδ' (§ 602), 'sometimes' . . . 'and at other times.'—ἀρκεσκον, see στέκω.—ὑπουργήνων, '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.
600. κατ’ εἰσίνες, 'in rows,' 'in lines,' like ι 118—ἀλληλονων, the connection is obscure: interpreting as ἀρματικώτατοι ἄλληλος γεγομένωσι (scholiwm) one may translate: 'forming [in rows] face to face with each other.'
604. τρωτόμοις, with ὑμαλος, agreement according to sense.
608. μὴ λῆς ἄφροντος, supply ἀδίκω, 'as the minstrel struck up his song.'
612. ἰκνών, 'let fall,' 'let flow down.'
613. κηρυκαίς κτλ., 'greaves of pliant tin.' So greaves as well as baldric (of silver, l. 460) and helmet plume (of gold, l. 612) and shield were extraordinary and more splendid than commonly. See Introduction, 30.
617. τεύχεα μαρμαροντα, 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. § 8' (d), Thetis.
8. ἐσεμνῷ = ἐδεμνῷ.
9. κτεῖν τὰ τρόπα, 'since once for all,' like Α 235.
10. δέκο, § 131.
16. ἄξ ... ἄξ, like Α 512, 513.—With the sentiment a scholiast compares π 294 (= τ 13): οὖνδ's γὰρ ἐφάλλωσιν ἄνδρα σίδηρος, 'steel alone draws
a man to itself,' i.e. even the sight of weapons fires men. Compare note on 2 84.

31. οἴον τεταρτά κτάλ., 'such as 'tis meet for the works of the immortals to be, but for no mortal man to finish.'

32. μοι, 'before my eyes,' or 'ah me!' Cf. 2 61.—οἴον is naturally and simply taken as object of καταδυσμα (καταδύσμα) in the next line; like καταδύς Δίως δόμων (Θ 375), 'entering the house of Zeus.' Cf. μυρ. . . θυ, l. 16. Some editors prefer to make it divide with νεκρόν (l. 26) the function of object of άμυλσωσι.

33. ή πεφάνη (root φαν), 'for his life is slain and fled.' (καταδύσμα) supply νεκρός as subject.

34. τῷ, 'for him,' i.e. 'from him.'

31. μυρ., in apposition to φώλα (l. 30), instead of μυρίον, as B 469.

35. καταδύσμα, probably for an original καταδύται = καταδύται, subjunctive of καταδύει.

36. ἰδὼν, with ictus on ε, § 39. Cf. ομηρδαλείδών (l. 41).

39. κατα δύναν, 'down through the nostrils.' For the embalming see note on Π 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. 64, 'although,' like 2 248.

47. Diomedes had been wounded by Paris in the foot with an arrow (Δ 377); Odysseus had been hit by Socus in the side with a spear (Δ 487).

50. μετὰ πρότη δύναμι, 'in the front of the assembly,' a place of distinction.

66, 67. η ἐν τε κτάλ., 'as it now appears [ἐν] really [ἐν] better for us both, for you and for me, when we two' etc.

61, 62. τῷ, 'then.'—δίδαξα οἶνον κτάλ., 'would have bitten the immeasurable earth, at the hands of their enemies'; the poet has in mind the throes of death.—λυμίκης καταδύσματος, cf. I 426.

68. μον, 'to be sure.'—τό, 'this,' i.e. the matter of our strife; supply ἁ.

65. Cf. note on Π 60.


71. λαύμαν, the poet seems to have in mind the boastful words of Polydamas (2 259), when he puts this expression into the mouth of Achilles.

—ἀλλ' τίν' οἶον κτάλ., 'but I think many a one will joyfully bend his
knees to rest.' Compare with the idea here expressed 1 270 f. The strain of flight on the Trojans' part is imagined as intense.

276. αἰμμήνη, adjective in sense of adverb, 'quickly.'

277. δόρα: these are the gifts which were once before (in I) offered to Achilles through Odysseus, and rejected by him. But now (in Τ) Odysseus, accompanied by the sons of Nestor and other Greeks, has brought them from Agamemnon's lodge to Achilles, in the assembly. The poet enumerated them a few lines before this:

ἐκτὰ μὲν ἐν κλαίσις τρισθαυς φέρον ὡς αὐτὸς ἐκ τῆς,
ἐλθομεν ἐν λέβητας ἰέκους, ἐδέκει τὰ ἑπτάσιν.
ἐν ὠθον ἄφρα γυμνὰς ἀμόρφος ἢργα ἴδους
ἐν', ἀπὸ ὑπόθεν Βραχήθα παλλάθεν
χρυσοῦ δὲ στήσας 'Οδυσσεύς δέκα πάντα τέλατα
ἐν', ἀμφ' ἀλλὰ δόρα φέρον καθένες 'Αχιλλ' (Τ 248-249).

Agamemnon then sacrificed and swore a solemn oath that he had not laid hand on Briseis (I. 249-266). Cf. i 264-276.

281. ὡς ἄγαλπῃ: Achilles seems to have had a number of horses taken from the enemy, apparently chariot-steeds whose masters he had slain.

284. ἀπε' ἀντὶ παμένη (χίω), similar in meaning to Πατροκλός τερεκ-μένων (l. 4).

287. Πάτροκλα, note the short penult (§ 4). — μοι δέλῃ κτλ., 'dearest to my wretched heart.' — δέλῃ of course agrees with μοι. — For construction of ὠρα' compare A 24.

290. ἄφι ἀντιόθ' (α), 'on my return'; she has been absent since Λ 348. — ὡς μοι κτλ., 'how evil after evil always waits on me!'

291. ἄφρα, perhaps Mynes (l. 296); but Homer does not inform us.

292. μοι μία . . . μήτηρ, cf. Τ 388.

294. With καρκυγώνως (l. 298) a participle in agreement—like ἔδειμ-μένων—after εἶδος (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. κλάλαμ, to be taken closely with λαγκες (l. 295).

298. ἄξον: editors commonly supply 'Achilles' as subject of this infinitive and of θαῖσιν (l. 299); the sudden change of subject is not at all un-Homeric.

393. ἀνταύθ' (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.— ἁσω, 'put,' 'set,' commonly taken as aorist of ἦσου, may also come from ἔννυμι or ἐνο.

398. ἰο' κτένου, '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.—σωματίζω is
probably a mixed aorist infinitive (§ 153). By ‘charioteer’ Achilles means himself, although strictly the word designates Automedon.

406. ἵππυρος, perhaps the cushion under the yoke to ease the horses’ necks. See the Vocabulary.

409. A reminder of Thetis’s words, Ξ 96.

410. ὥδε, cf. note on l. 417.

415. τίνι καὶ κτλ., ‘for we two would race even with the blast of Zephyrus,’ their father, according to Π 150.

417. θεῷ τε καὶ αὐτῷ, it is the dying Hector who reveals their names: Πάρις καὶ Φόβος Ἀτταλίων, Υ 859.

418. ἵππησεν 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. ἤ = ἤτα.

423. πρὶν ῥῆλες δὴν ὁδῷ τολμήσω, ‘until I have given the Trojans quite enough of war’: δὴν (originally an accusative) ὁδῷ means literally ‘to drive to satiety.’

BOOK XXII—X

1. See note on T 1.—παραφύλλως, ‘panic-stricken’; cf. φάες, Ι 2.

7. Φόβες Ἀτταλίων, who had assumed the likeness of Trojan Agenor (as related Φ 600).

9. αὐτὸς αὐτῆς ἄνω agrees with the subject of διᾶκει (I. 8); δὲν ἀνθρώπον, with the object μὲ (I. 8). ‘And have you not even yet discovered [me = μὲ, an instance of prolepsis] that I am a god 1’ 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 1’—Τράχιν τένοις = τὸ κατὰ τόν Τράχιν ἔργον (scholium). Τράχιν seems to be objective genitive.

12. ἔλαβεν, εἰλα.

13. τοι μόροις, ‘at your hand doomed to die.’

16. ἢ κτλ., ‘else surely’ etc.

19. τῶν, accusative of τίς.

20. τυμαλών . . . ταρασθ., probably both verbs would be imperfect indicatives in Attic Greek (§ 207, 1), as protasis and apodosis of a present contrary to fact condition.

21. μύρια φρονέων, ‘in high spirits.’

22. Note quantity of ultima of συνάμετρος.—Regularly two horses draw the Homeric chariot; to one of such a pair Achilles is compared.
23. πετάομενος πεδίον, 'stretching over the plain' (§ 171), i.e. galloping at full speed.
24. λαυρηά, for λαυρηώς. 
25. πεδίον, as in l. 22.
27. δε μ' ἀπάτη (l. 26), ... δε μα κτλ., 'like the star that rises in the late summer-time.' — ἀπάτη, genitive of 'time within which.'
30. τὸν κατα = ἀγαλμάτων;
31. Imitated by Vergil, Aen. X, 273 f.:

Sirius ardur,
Ille sitim morboque ferens mortalibus segris.

'The heat of Sirius—that brings thirst and plagues to wretched men.'
34. ἀναχώμαναι, object understood, χῆρασ. — ἱγγάναι (from ῥέμα), 'he called out.'
38. μοι, dative of person interested: 'I pray you.' — ἀνάρα τοῦτον, 'the man yonder,' your foe.
41. σχέλυον, an exclamation: 'implacable' (Achilles)! Cf. 1 630. — "αὐξάνει κτλ., a grim wish, the sting lying in δῶσων ἵματι (l. 42). It amounts to ἀλλὰ ἱχθὼν τοὺς θεοὺς γάνωτο (scholium).
46. Lycaon and Polydorus have both been slain by Achilles in the course of the present day's battle.
47. ἀλάτων (εἶπε), genitive absolute with ἔρρεων.
49. ἀνάρα τοῦτον, 'surely in that case.'
51. παλλά, a 'large dowry'; see note on l. 472.
59. πρὸς δ' (δ'), 'and besides.' πρὸς is an adverb here. — 'Have pity on me, unfortunate that I am [τὸν θέτομαι], while I yet live.'
60. ἐν γῆσας οὐδέπερ, 'on the threshold of old age,' i.e. at the end of life, when one's race has been run; the threshold from which one steps into death.
61. ἐν ὁδοι, 'after beholding' many evils, which are enumerated in the following lines.
65. νυνία, 'daughters-in-law.'
66. πρότηθει θέρησιν, 'at the front gate,' the entrance into the courtyard (αὐλή), guarded by great folding doors (θέρησιν); also referred to below (l. 71). ἐν προσπόροισι.
67. ἀν (l. 66) ... ἔρρεων, future indicative (§ 190).
68. τίνες ἔδει σαλαίν, 'smiting' (perhaps with a sword) 'or hitting from afar' (as with a hurled spear); so the words are commonly distinguished; cf. note on Ο 745.
70. οὖ, 'these,' i.e. the dogs. — πέριν, like Π 157.
71. αὐτός (l. 70) ... καλοντ' (αι), § 190. — τω τε κτλ., 'but for a young man it is in all respects becoming' etc.
73. πάντα, subject of ἔστι, to be supplied. — ἢ μὲν φαντάζομαι ἀντὶ, 'whatever appears.'

80. κατ لبنان ἀνιμήν, 'undoing the bosom' or 'baraing the bosom.' Perhaps with her left hand Hecabe unclasped her peplus at the right shoulder; then with the right hand (ἐτέρπεται) she lifted up her breast. Her left breast remained covered. On women's dress see Introduction, 17. — ἐτέρπεται, literally 'with her other' (hand).

82. τάξε, 'this breast of mine.'

83. ἐπίσχον, in meaning the same as ἐπισχέω, I 489.

84. φύλα τέκνον, agreement according to sense, as below (l. 87). θάλος, ἦν.

85. μηδὲ πρόμοι κτλ., 'and do not stand as champion against this foe.'

Cf. l. 38.

86. σχέζης, cf. l. 41.

88. οὗθεν ἀλάχος πολλάκις, supply καταστείλαμεν. — For πολλάκις cf. note on ζ 384. — ἦσθε ... μέγα νόσον, 'very far from us.'

91. τολάμα, for quantity of ultima see § 88.

94. βεβηγενές καὶ δὲ, δέμαρχος (a) = Vergil's 'mala gramina pastus' (Aen. II, 471).

96. ἐλώνομαι περὶ χείλης, 'coiling around in his hole,' cf. A 317.

101. The speech of Polydames occurs in ζ 254 ff.

102. εἰτα, 'during.' — τῆρ' (e), the night just past.

109. ἀντὶ, with an understood ἀλάχος, agreeing (as does καταστείλαμεν) with ἐπὶ, the understood subject of νίσχει: 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. αὐτή may be dative of agent with ἐλώθη (cf. 'Αχιλῆς ἵματος, l. 55); or it may be taken with ἐπὶ (l. 108) in the sense, 'or myself to be slain.' — The force of καὶ 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. ἀντίστασις ἀλάχος, like ἀντίστασις ἀλαχος, B 185, with genitive.

114. 'Ελώθην καὶ κτήματα (= κτήματα), objects of δοσίμως (l. 117), which is an infinitive in indirect discourse after ἑξάσχομαι.

116. ἠ ἐπεκράμα αὐτακεντρίζω ἄρχον, '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. 'Ἀρπαζόμενος, indirect object of δοσίμως. — ἦν expresses purpose. — Before ἐκ ἢ μὲν ἑξάσχομαι, 'and if I promise that at the same time we will divide the other treasures equally with the Achaeans.' — ἑξάσχει means here (as ζ 502, B 18) 'into two [op-
posed] parts.' The same sort of proposition for raising a siege was alluded to in 2 511; and perhaps, as a scholiast suggests, the half of the wealth of Troy is the ἦν ὧν which Agamemnon announced that he would fight for (r 280).

119. Τρενίν, 'from the Trojans.'—μετάνωσθε, 'afterward.'—ἀφεβ- στένοι δέκεο, 'an oath sworn by the elders' in behalf of the people.—With οἴνωμα understand εί δέ κυρ.

121. This verse, wanting in the best ms., Venetus A, and others, may have crept in from 2 513.

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 μὴ, implying fear, compare B 195, π 128, 2 8, and GMT. 261. But according to Kühner-Gerth (§ 394, 4, b), μὴ . . . ζημαίνει is a hortatory subjunctive, like ἡμεῖς 2 340, ἦποις(u), 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. εἰσώρω, '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.'—ἀνὴρ δρῆς οὖς' ἀνὴρ πέρης ἀκριστὼν is a gnomic expression (παρουσία) which seems to allude to old folk-stories (e.g. how the first men grew out of trees and rocks). A scholiast interprets it, ἀκρισίας ἀρχαιολογίας διαγνώσα, 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. ἀνεμερ (i.e. ἀνεμερ), cf. Z 340 and § 198.
133. Πηλάμη μέληç, cf. π 143 f.
137. ὑπηθεῖν, 'in flight.'

quam facile accipiter saxo sacer ales ab alto
consequitur pennis sublimem in nube columbam,
compassamque tenet pedibusque eviscerat unciis.

'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. ἰδοὺ λαυτέσ (λαυτέ). 'with shrill cry.'
142. ταρπεῖ(α), 'again and again.'
145. ήπειρα, mentioned Z 483.
148. They ran along the wagon-road under the city-wall; yet the road seems to have been somewhat distant from the wall.
149. For quantity of ultima of ἀνατολογεῖ see note on B 465.
151. ὃπει, 'in the summer.'
NOTES

153. ἐν αὐτῶν . . . ἀγίς, 'near by them.'
156 = I 403.
157. With φιλογενέω supply ὁ μέν, i. e. Hector.
160. τοιοῦτο, 'in the foot-race.' Cf. Verg. Aen. XII, 764 f.:

neque anima levia aut indicia petuntur
praemia, sed Turni de vita et sanguine certant,
said of the struggle between Aeneas and Turnus.

No trivial prize is play'd, for on the life
Or death of Turnus, now depends the strife.—Dryden.

163. τὸ is demonstrative, agreeing with ἄθλον. A free rendering is
'there.'

164. ἀνθίζει limits ἄθλον, a prize "in grateful honour of the mighty
dead" (Pope). The allusion is to funeral games.

176. δαμαστόμην, for meaning cf. Π 488.
178-181 = Π 441-448.

183. Τριτογενέας: this epithet, best rendered 'Tritogeneia,' was not quite
understood by the Greeks themselves. See note on B 108.—Θυμίαμα ἄραι
φρον, 'in earnest.'

188. The poet who describes this race can hardly have thought of the
heroes as armed with the big, heavy shields.

189. δραστήρ = ἐν δραστήριον or διά δραστήριον.

190. Homer uses δᾶ with accusative where Attic Greek uses the geni-
tive. Cf. note on Β 57.

192. ἄλλα, '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. ἀρχαί with the genitive is illustrated also in Δ 335, Τρεῖν ἄρχαίσθησαν,
'make for the Trojans.'—It is possible, however, to understand ἄρχαί
as complementary infinitive, so that the construction becomes, 'and as
often as he started to rush before the Dardanian gates'; then περίλθαι
would limit ἀρχαί.—For Δαρδανῶν see note on Β 809.

198. cf, 'from him.'

197. 'Just so often Achilles headed him off [παραφθάσατ] before [προ-
τρώσατ] he escaped, and drove him back [ἐποτρέφθηκεν] to the plain.'

198. τοιοῦτο περίλθαι, 'on the side of the city,' i. e. on the inside.

199 ff. Cf. Verg. Aen. XII, 908-914:

Ac velut in somnis, ociosi nbi languida prescisit
nocte quies, nequiquam avidos extendere cursum
valle videmur, et in medias comitibus aegri
succidimus, non lingua valet, non corpore notae
sufficiunt vires, nec vox aut verba sequuntur:
sic Turno, quacunque viam virtute petivit,
successum dēa dira negat.
And as, when heavy sleep has cloe’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 unbrae’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. δόματα, supply τας.
200. κα… τὸν… καὶ τὸν ‘the one’… ‘the other’… ‘the other.’
201. τὸν, Achilles; τὸν, Hector; ὁ ἡ ‘nor the latter’ (Hector).
202. ‘How would Hector have escaped death’—not ultimately, of
of course, but—‘even up to this time unless’ etc.?
205. ἀπόθεμε, ‘nodded “no.”’
212. ὅπως μάλις λαβέν, ‘and taking them [τὰ ἐλεύθερα, the balances] by
the middle, he raised them up.’ The heavier fate was the doomed one.
218. ἔχετο, subject, εἰς ἔργον ἠμαρ, i.e. ἐργ.
218, 217. τὸν ἱλατ… ἐξαιτῶν κτλ., ‘I think that we two shall
carry off great glory’ etc.
220. μάλα τολλά τάδει, ‘should give himself ever so much trouble.’
223. ἔθετ’(α), cf. Z 518.
231. στραμάν, second aorist subjunctive of ἱπτομαι. A preferable spell-
ing would be the regular ἱπτομαι (§ 149), with η pronounced short, as in
δῆμος often; some ms. in fact read στραμάν. The form in the text must
be pronounced with synizesis.
234. γνωρίζει, ‘brothers,’ as in I 174.
235. νῦν ἐφακτ = ἐν νῦ ἐφακτ.
236. δε, irregularly lengthened.
250. ἡ(α)… φοβήσομαι, ‘will flee from you.’
253. ὕλαμ, in sense of ‘slay’; its passive is ἀλοιμον.
254. θεοὶ ἐπιδέδωκα (ἐπι-δίδωκα), ‘let us take the gods to ourselves’ as
witnesses: ‘let us make’ them ‘our’ witnesses.
255. ἀμυνάω, used only here in the figurative meaning, ‘compact.’
256. φιλήρεσι, § 181.
266. ἐγέρον, ‘either you or I’; cf. E 288, 289.
268. γωνός κτλ., cf. Matthew Arnold’s Sohrab and Rustum:

Speak not to me of truce, and pledge, and wine!
Remember all thy valour; try thy feats!
And cunning!

271. δαμάς, future (§ 151).
274. ἄλειπτο, ἀλέμα.
279. ὅσον ἄρα τέλειον ἄν διὰ τὸν ἰδίωτα, 'and after all, it seems, you do not know' etc. Cf. note on π 188.
280. ἰδίωτα, § 186, 10.—ἕτοι ἐφέσως γάρ, 'to be sure [or 'although '] you thought you did.' Cf. Π 61, γ 215.
281. ἐπικλόμεθα . . . μέθειν, 'deceitful of speech'; with τὸς, '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. Λήθες μηδεμίον (μοι), 'as I press straight on' to meet you.—ὁδόν is understood with ἔλεγον.
285. καὶ τῷ ἔθνῳ θεὸς, in ironical reference to η. 270 f., where Achilles boasts of Athene as his ally.
286. ὡς . . . κομίσατο, for construction see note on η 107.
289. ὅσον ἐλέει μὲν ἐλέειν ἔχον: what had become of his second spear, if he carried one, the poet does not say. See note on Π 477.
284. In Α 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 λευκόστις.
301. ἦ γὰρ ἐμελμένα, 'long since, it seems, this must have been the pleasure of Zeus' etc. The comparative φλεγόμενον 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 τὸν § 37.
308. ἐλέει, "gathering himself together," from εἰλεῖ.
313. πρόσωπως . . . κὰλλυψιν, for meaning compare note on Ε 315.
315. τοιοῦτον, see Introduction, 38.
316. ἔστε . . . ἐν . . . θάμαλα, 'which [plumes] Hephæstus let fall thick' etc.
319. ἐνθαλμῶτε(ς), supply σιλάς, 'radiance,' as subject—unless the verb be used impersonally.
321. ἔτη ἐκεῖνο μάλιστα, to find 'where it [χρῶς] would best give way' to his spear. Or the verb may be used impersonally (cf. Ε 520), 'where there was the best opportunity.'
332. 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 ἐκεῖνο μὲν ἐκεῖνο χρῶς χάλκεα τεῦχη, 'now bronze armor protected his body in other parts' [literally 'as for the rest'].
(b) τοῦ δὲ καὶ τὸυς μὲν ἐκεῖνο χρῶς χάλκεα τεῦχη, 'now bronze armor protected nearly all [literally 'so far protected'] his body.'
Construction (b) has been explained in a note on Ε 378; it occurs also in Α 130. The combination of the two is found again in β 454.
25
324. φαλέστες 8' (i), subject, χρέως: ‘but his flesh was exposed’; we say, ‘he was exposed.’—ὑπὸ κλαμίδας κτλ., ‘where the collar-bones part the neck from the shoulders.’

325. λαμκανττίρι, ‘at the gullet,’ may be regarded as an appositive to αὖχων (τά) (l. 324). This construction has been from ancient times recognized as difficult.—τοί τε κτλ., Vergil’s “qua fata celerrima” (Aen. XII, 507).

326. ὑπό κτλ., the purpose is not that of the spear (μέθης, l. 328), but of the fate (μοῖρα, l. 303) that directed it.

332, 334. τούτο 8' ἀνεκθέν κτλ., ‘while distant from him I—his avenger, far mightier [than you]—was left behind at the hollow ships.’

343. μὲ (l. 342) . . . λελαχείσι (λεπραχείσι), ‘make me to share in,’ ‘may give me my portion’ of fire. For Homeric burial customs see note on Π 456.

345. γοθέν, 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 Χ 464-466, with notes.

350. στήσθος—(ς) (στήσθω), ‘weigh.’

352. εἰς κτλ., ‘not even at this price’ shall your mother place you on a funeral bed.

354. τάντα, agreeing with σε understood.

356. προτέσθομαι, ‘I gaze upon’ you.

358. τοί τε θεῖοι θρήμα, ‘a cause of wrath against you on the part of the gods.’—θρήνω, subjective genitive. The sense is, consider lest my death shall stir the gods to wrath against you.


372. πλεοῦν ἄλλων, cf. Β 271.

373. μαλακτέρος ἄμφαφατος, is ‘softer to handle.’

375. τε, ‘many a man.’

379. κτλ., first in the line, in spite of the short initial syllable (§ 38).

380. κακό τοῖς . . . 55' σε, ‘more evils than.’

381. δ' ἄγεντ(α), cf. note on Α 302.

384. καλ' ἔκτορος κτλ., the genitive absolute here expresses concession.

386. ἔκλαντος, ‘unwept,’ in the ceremonial way.

389. The subject of καταλόγοντ' (αι) is indefinite: “they,” i.e. ‘the dead.’ ἔχομεν.

395. μῆτερ, with two accusatives, ‘devised . . . for.’

396. τοίχων limits τεῦτον, ‘the tendons of both feet.’

397. ἐπίτευξεν, ‘attached thereto.’

400. μάτισθ' ἔλαθεν, supply ἔτους as subject of the infinitive, which is intransitive, ‘he whipped his steeds to a run.’
401. τὸ δὲ . . . ἄκρωμανοσ, with κονισάλος, 'and from him as he was being dragged a cloud of dust arose.'
406. καλύτερην, see Introduction, 21.
409. κατακατε . . . οὶμαγτ, datives of manner and means, 'were overcome with wailing and lamentation'; the former is used of the women, as the scholiast says, the latter of the men.
410. τῷ is neuter: 'and it was quite like to this, as if etc. The sense is: such cries of grief were heard as would be raised if all beetleing Troy were blazing in fire from the citadel down.
414. κόπρον, 'dirt' or 'dust.' The expression κυλισάμενοι κατὰ κόπρον has many ancient parallels, e.g. Jeremiāh vi, 26: "O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes." Mical i, 10: "In the house of Aphrah roll thyself in the dust."
418. σχέσθη, 'hold off.'
418. λευτη' (αι), § 198.
420. τοῦτός, 'such as I,' 'as gray as I.'
424. τὸν, genitive of cause. Compare Hector's words to Andromache, Z 450-454.
426. ὅ . . . ἁχος, 'grief for whom' (objective genitive).
428. ὡς δήλω, what sort of wish? § 203.
427. τῷ κας κορεστάμεθα, 'then we should have satisfied ourselves,' 'have had our fill.'
430. ἄκρωμαν κτλ., see note on Ί 316.
431. βελομαι, probably parallel with βλημαί. See note on Π 852.
435. παβύχας (οι), for the form see Ί 224 and 671.
438. 'Εκτορος limits τήποτο (§ 174, 1).
441. δικλακα τορφυρήν, cf. Γ 126.
443. So when Euryalus's mother heard of his death (Verg. Aen. IX, 476): "excussi manibus radii," 'the shuttle fell from her hands.'
450. ἄβασι (αι), for subjunctive see § 198.—Ετυμ' (αι) = Attic ἤτυμα (§ 124).
451, 452. ἐν ἐδ ημο κτλ., 'and in my own breast my heart bounds up to my mouth.'
454. αἱ γάρ ἀν' οὖνατος κτλ., cf. note on Ί 272.
457. μὴ καταμάζῃς ἄγνωρής ἀληγνής, lest he 'have checked him from his woful valor.' Andromache uses ἀληγνής with reference to herself, meaning τῆς ἣμοι λυπήματι (scholiun), 'that causes me distress,' because it carries Hector into danger.
459. τὸ δὲ μένος κτλ., 'yielding in that mighty spirit of his to none.'—μένος is accusative of specification.
468. Ἀδοπατα is a general word, to which ἀμωμα (l. 469), etc., are in apposition. Apparently the poet gives here the complete head-dress of an Homeric woman.
469. ἀμετακτικός seems to indicate the same as στεφάνη (cf. Ι 597), a metal diadem, especially of gold. Halbig, explaining differently from Studniczka, illustrates κεφαλέαν and πλεκτὴν ἁμάδημην from Etruscan monuments, suggesting that the former was a high, stiff cap, around which was wound the twisted band (πλεκτὴ ἁμάδημη), both useful and decorative (Das homerische Epos*, pp. 219–226).

470. κρύδεμον, see Introduction, 21.

472. Ἑαμνώος, see Ι 395.—ἔσω, 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 ἀφεσθήμων (Ι 598). But to the new custom there are distinct references in X 51,

παλά γέρο δικέον παιδί γέρον ὑπόκαλεν Ἀλυκτος,

and I 147 1,

ηγεὶ δ' ὡς μείλια δὲσω
παλά μέλι', διὸ ὅπε τις ὂς ἐνδοςθεις θυγατρι.

(Cf. Cauer, Homerkritik, pp. 187–195.)

474. ἀνασκομένην ἀπολλέθαι (§ 212) ‘dazed unto death,’ i. e. so that she was like one dead.

477. ἢ ... αἰσθ., ‘for one and the same portion,’ or ‘doom.’

484. νήπιος αἶθρος, cf. Ι 400.

487. φέρπη, ‘survives’; subject, the child Astyanax.

488. τοι, remote dative of the person interested, ‘you know he will always have toil and distress hereafter.’

489. ἀναπηρήσωσιν, § 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 ἐπίθετον cf. I. 83 of this book and I 489; for the tense see § 184.

498. οὕτως, for meaning cf. Ι 392, 586.

500. With this line the description of the orphaned boy returns to Astyanax. From I. 487 to I. 499 the description has been of a general character, and is certainly inapplicable to any probable situation of Priam’s grandson Astyanax, even if he should lose his father. Aristarchus was for removing these lines altogether.
BOOK XXIV—Ω

It is in the evening of the thirty-eighth day of the poem that Priam comes to ransom Hector.

472. ἔμε = ἐνδεικτικόν.—πρεύς, Achilles.
473. ἐλπὶ, 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. ἔμενος expresses purpose.
490. τίς ἐν νῆσσος, of Hecabe (Hecuba).
490. καὶ ἀπέρημεν, 'even alone.'
503. ἀπερήμεν, supply με.
506. χειρός = χειρᾶ: 'to take to my lips the hands of the man that has murdered my sons.' Compare l. 478. Others understand χειρός = χειρᾶ (or read χειρός = χειρᾶ), and translate: 'to reach [with] my hand to the mouth [or 'chin'] of the man' etc., comparing A 501.
510. ὑμελεψ, 'rolled up.' "Low on earth" (Pope).
523. κατακαίμαν, 'to sleep,' undisturbed.
524. 'For no good comes of' etc.
528. κακῶν, supply ἐφερῶς μὲν, 'the one.—καὶ, § 99.
529. 'To whosoever Zeus gives of these, when he has mingled them' (i.e. the good and the bad gifts).—τερματουργός, § 59.—On this story of the jars is perhaps founded the Epimetheus-Pandora myth, that appears first in Hesiod, Works and Days, ii. 69-104.
538. ἐπὶ (ὁ), 'extending over;' 'among.'
548. ἐπὶ, imperfect infinitive, 'were.'
544. 'All the territory that Lesbos bounds' (ἐπὶς ἔργα).—ἀποικία (limiting ἔργα) = 'upward,' from the south, Lesbos being a southern boundary.
548. καὶ Φρυγίη καθαρσθή, 'and Phrygia on the east,' according to a scholiast; the poet "bounds the kingdom of Priam on the south by Lesbos, on the east by Phrygia, and on the north by the Hellespont."
548. τῶν, the inhabitants of the region just defined, genitive (here only) with κακῶν: 'among people of this region you used to rank first, they say, in wealth and sons.'—On κακῶν cf. ἦμα (l. 548).
556. εἰς δὲ τῶν ἀντικλῆς, ‘and may you have joy of this’ (ransom).
557. ἵκας, ‘spared.’
558. Bracketed because missing in many mss., and evidently added by
somebody who misunderstood the meaning of ἵκας (l. 557) and thought
the sense must be somehow completed.
563. cf., an instance of anticipation (prolepsis): ‘I know that a god led
you hither.’ Cf. note on B 409.
566. ἱάστω, in meaning like ἵκας, l. 557.
570. καὶ κατήν κτλ., ‘even though you are a suppliant.’
577. κῆρυκα, Idaeus, crier of the aged king (τοῖς γέφυροις).
581. Σοῦ, subject, Achilles.
595. καὶ τῶν(ς), ‘even of these treasures,’ in an offering to the dead.
597. ἐκδε, ‘from which.’
598. τοιχὼν τοῦ ἱέρου, see note on l 219.
603. τῇ παι κτλ., ‘although her twelve children’ etc.
608. τακτέαν, understand Leto as subject.
610. κτείν(ς), § 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 sug-
gests. 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, Pausa-
nias’s Description of Greece (London, 1899), vol. iii, pp. 552–555].
616. ἱππεύοντος, here ‘dance’ (§ 184).
617. καὶ κηφήνα τίνος, ‘she nurses her god-given sorrows.’
630. δεινὸς ἐγὼ οἶδ᾽ τε, ‘how tall and how handsome he was.’
635. λέγων, root λέχ, ‘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 (278, 279, 388 ff.).

644. αἰθωσυνή, see notes on l. 673 and Z 248.——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 τάτηγας were spread on the ἅγεια (cf. note on Π 224); on these Priam was to sleep, with woolen blankets to draw over him (καθέωρεθαι ἴσωσθαι).

650. λέγε, intransitive; compare the transitive λέξεω, l. 635.

660. εἰ... οθ, 'since really,' like Α 61.

661. πατήν is equivalent to the protasis of a condition.——καθαρισμάνα θείης, 'you would do welcome things,' 'you would gratify me.'——κα goes with θείης.

662. ἀλπέθα, εἶνο.—τυλίθα θ' ἀν Κτα., 'and the wood is far to bring.'

665. σανιτό, present optative, formed without thematic vowel.

673. ἐν προβάτῳ δόμου: this expression locates the αἰθωσυνή of l. 644 immediately before the entrance to the large room of Achilles's lodge.

688. οἰ νέ Τί Κτα., 'have you not the least fear of trouble [καταν], [to judge] by the way that you yet sleep?'

689. εἰσόν, 'spared,' as before.

686. στό Κτα., 'and for your life,' genitive of price with δεῖσιν ήτοινα.

687. ταθές τοι Κτα., '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 Α 8.) The Iliad ends with the words (l. 804) οὐ οί ἀμφίετον τάφον Ἐκτορος ἵππου δέ.
A TABLE OF PARALLEL REFERENCES

To accompany the citations of Goodell's *School Grammar of Attic Greek* (GG.) made in the preceding notes. Similar articles are here indicated in Babbitt's *Grammar of Attic and Ionic Greek*, 1902; Goodwin's *Greek Grammar* (revised and enlarged), 1892; and Hadley's *Greek Grammar* (revised by Allen), 1884.

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<td>602</td>
<td>1390</td>
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<td>649</td>
<td>606</td>
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<td>650</td>
<td>604; 609</td>
<td>1403; 1393, 1</td>
<td>898; 894, 1</td>
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<td>651 (1)</td>
<td>605</td>
<td>1408</td>
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<td>651 (2)</td>
<td>610</td>
<td>1393, 2</td>
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<td>672</td>
<td>441, N. 2</td>
<td>....</td>
<td>1050, 4 b</td>
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<td>673 d</td>
<td>441, N. 2</td>
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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. ἡχῖ, τευχών.
2. By position, if its vowel, although naturally short, is followed by two (or three) consonants or a double consonant (ξ, ζ, ψ).—Φ, χ, and θ do not have the value of double consonants. E. g. in A 10, νοῦσον ἀνὰ στρατὸν ἄρῃ κακῆν, ἀλέκοντο θελ λαοῖ, the final syllable of ἀνὰ and the penult of ἀλέκοντο 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 περόεντα is not lengthened in the often repeated line,

Α 201, etc., καὶ μὲν φωνήσας ἔπειτα περόεντα προσώπα. Cf. Τ 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:

\[\begin{align*}
\text{||} & \text{||} & \text{||} \\
& \text{||} & \text{||}
\end{align*}\]

§ 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, \(\text{-}\). 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 ἀρσίς, 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 (τροχ) is called dactylic hexameter; sometimes, from its subject, heroic hexameter.
§ 11. In the first five feet the poet used dactyls or spondees at his pleasure, but dactyls seem to have been preferred in certain places, e.g. in the third foot, and in the fourth foot before the bucolic diaeresis (§ 19). The fifth foot, in particular, is generally a dactyl; yet here too a spondee is not uncommon; such lines are called spondaic lines, and are said to occur, in Homer, in the proportion of one to eighteen. They are much less frequent in Vergil.

Lines containing no dactyls are very rare.

§ 12. Pauses.—If a word ends within a foot (i.e. if the foot is cut in two), the interruption is called caesura (Latin for ‘cutting’). If the end of a word coincides with the division between two feet (i.e. with the bar of musical notation), the coincidence is called diaeresis (Greek διαίρεσις, ‘division’).

It is at these points, after a caesura or a diaeresis, that the voice may pause in reciting a verse. But unless a caesura or diaeresis coincides with a natural pause in sense, it is generally neglected; where such a coincidence does occur, however, the principal caesura or principal diaeresis is said to be found. Every verse contains at least one pause—almost always a principal caesura.

§ 13. Following is a metrical scheme indicating the commonest position of the principal caesura (\|) and diaeresis (\^x):

\[ \begin{array}{llllllll}
\text{\(\|\)} & \text{\(\|\)} & \text{\(\|\)} & \text{\(\|\)} & \text{\(\|\)} & \text{\(\|\)} & \text{\(\|\)} & \text{\(\|\)} \\
\end{array} \]

The sign \( \Lambda \) denotes a rest equivalent to one short syllable.

§ 14. A caesura cannot occur before enclitics or other words that cannot begin a sentence (γάρ, δέ, ἀπα, etc.), or after proclitics.

§ 15. If a caesura occurs after the thesis of a foot, it is called masculine; if in the arsis, that is, between two short syllables, it is called feminine.
§ 16. The third foot generally contains the principal caesura. The feminine caesura is more frequent than the masculine in this foot, the proportion between the two being approximately 4 to 3 (based on La Roche's figures). For examples of the feminine caesura see B 400–410; of the masculine, A 1 and 8.

§ 17. A not uncommon pause is the masculine caesura of the fourth foot. E. g. A 3 (after ἰοῦς) and A 7 (after ἄνδρα

§ 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 πό ποτὲ μοι || τὸ κρύγγον εἰπας.

§ 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' ἢς, | μὴ μ' ἐρέθιξε, || σαφέρεσος δὲ κε νέπαι.

§ 21. A caesura that was almost always avoided by the Greek epic poets is the feminine caesura of the fourth foot. But compare B 479,

"Ἀρεί δὲ ζῶντι στέρνον ἢ Ποσειδώνι.

§ 22. To accustom the ear to the rhythm of the Greek dactylic hexameter it is advisable to read the lines aloud from the very beginning of the study of Homer. The natural flow of the hexameter, in perfect time, soon becomes a matter of instinct and requires little conscious foresight.
§ 23. Lines 1 and 2 of Book I (A) are scanned:

\[ \text{Mē̂n̄\text{n̄} \text{δ̄e\text{d̄ê}, \text{θ̄e\text{d̄e}}̂, || \text{Πη\text{λ̄η̄μ̄α\text{d̄ê}}\text{w̄} \text{Αχ̄ε̂\text{λ̄η̄ς}}}} \]

(For -̄w pronounced as one syllable see § 43.)

\[ \text{ο̄λ̄ο̄με̂ν̄γ̄ν̄, || \text{η̄μ̄ῡρ̄ι̂'} \text{Ᾱχ̄σ̄ω̄ι̂σ̄} || \text{ἄλγ̄ε̂'} \text{ε̄\text{θ̄η̄κ̄ε̂ν̄}.} \]

Lines 43–47 of A thus:

\[ \text{δ̄ε̂ \text{ε̄φ̄ᾱτ̄} || \text{ε̄ῡχ̄ό̄με̂ν̄ο̂ς} || \text{τ̄ο̂û} \text{|| δ̄ \text{ό̄κ̄λ̄υ̂ε̂}} || \text{Φο̄ῑβ̄ο̂ς \text{Ᾱπ̄ό̂λ̄λ̄ω̂ν̄.}} \]

\[ \text{β̄η̄ δ̄ε̂ \text{κᾱτ̄'}} || \text{Ο̄ῑλ̄ῡμ̄π̄ω̂ν̄} || \text{κᾱρ̄ή̄ν̄ω̂ν̄} || \text{χ̄ω̄μ̄ε̂ν̄ο̂ς \text{κ̄ή̄ρ̄}} \]

(The caesura of this line is slight; observe the bucolic diaeresis.)

\[ \text{τ̄ο̂ς} || \text{δ̄μ̄ω̂σ̄ο̂ν̄} || \text{ξ̄ω̂ν̄} || \text{άμ̄φ̄η̄ρ̄ε̂φ̄ε̂' ᾱ τ̄ε̂} \text{φ̄ᾱρ̄έ̂τ̄ρ̄η̂ν̄} \]

(For long -̄a of fifth foot see § 33.)

\[ \text{έ̄κ̄λαγ̄̄γ̄έ̄ν̄} || \text{δ̄ \text{ά̄ρ̄} || \text{ό̄σ̄τ̄ο̂ι̂} || \text{έ̄π̄'} || \text{δ̄μ̄ω̂ν̄} || \text{χ̄ω̄μ̄ε̂ν̄ο̂ν̄,} \]

(For short -̄a of third foot see § 25, 1.)

\[ \text{ᾱ\text{τ̄ο̂û} || \text{κ̄ῑν̄η̂\text{θ̄έ̂ν̄τ̄ο̂ς}} || \text{δ̄} || \text{δ̄} || \text{ή̄μ̄ε̂ν̄υ̂κ̄τ̄ι̂} || \text{έ̄\text{ο̂κ̄ώ̂ς}}. \]

§ 24. Important to observe: (a) Elisions are indicated by the apostrophe (§ 40) and need give no further concern. (b) When, at the beginning of a word, a breathing is written over the first of two consecutive vowels (as in δ i στοι), 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 δφατ'(a) ευχόμενος. 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, ἐκηβόλου ἀπόλλων.

A 15, χρυσείᾳ νὰ κτλ. (-φφ is pronounced as one syllable; cf. § 43).

κ 164, οὐ τὶ μοι αἰτήῃ ἐσοὶ. θεὸι νὺ μοι αἰτωὶ εἰσν.

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 -ν. E. g. B 6, Ἀγαμέμνον ὄδον. Ω 387, σὺ ἐσοι. 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 δῃβόντα ἢ ἄστερον αἰτὶ ἱόντα.

(b) Masculine caesura of third foot:
A 114, κοιμιδὴς ἀλόχου, ἢ ἐν εὖ ἔθεν ἐστὶ χερεῖων.

(c) Bucolic diaeresis:
B 3, ἀλλ' ὡς μερμήριζε κατὰ φρένα, ἢ Ἀχιλῆ.

(d) Diaeresis after first foot:
I 247, ἀλλ' ἀνα, εἰ μέμονάς γε κτλ.

After the formula αἰτρὶ 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, ἡμετέρῳ ἐνι κτλ.
SHORTENING OF LONG SYLLABLES

§ 26. Hiatus is not regarded when elision has already taken place. E. g.

A 2, μυρί' Ἀχαϊῶς ἄλγει ἱδηκεν.

§ 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 (ϛ), which later disappeared (cf. § 61). E. g.

A 7, Ἀπείδησι τε ἔδαναξ 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, δύιου. Π 235, χαμαλεώνα. Σ 105, δος.

§ 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.


§ 30. Even before a single consonant, a vowel originally long is sometimes shortened in the arsis. E. g.

Ἀπόλλων (A 43), Ἀπόλλωνος (A 14). πρίν (B 344), πρίν (B 348). χρύσεως (Ζ 320), χρύσε (Α 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 μᾶν). Similarly ἄταρ and αὐτάρ.

δέ used as a continuative 'then'—including "δέ in apodosis"—is equivalent in force to a weakened ἦ. 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, ἐκτέρσαμι Πρώτον πόλει, ἐν δ' οἴκαδ' ἵκεσθαι.

A 153, δεύσο με χρεσομενος, ἥπει, οὖ τί μοι αἴτω, εἰσώ.

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, ἀμφηρετήτης τε φαρέτρην.

B 39, θήρεων γὰρ ἐτ' ἐμελλεν κτλ.

B 169, μὴ ταύτα λαντόν.

Compare A 342, B 283, 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, ἀθάνατον. So too δύογενή (A 489), ἀπονέσθαι (B 113).

§ 35. The vowel thus lengthened is often written long in the text. E.g.

A 2, συλλογήν (Attic συλλογήν). A 155, βωτιανήρ (βόσκω, 'feed,' and ἄνήρ). A 252, ἡγαθή (ἀγα-, 'very'). B 77, ἵμαθεντος (ἐμαθος, 'sand'). B 89, οἰσμαίον (ὁμαρ, 'spring'). B 448, ἱερεθονται (ἀείρω, 'raise'). B 460, δουλιχοδίρων (δολιχός, 'long').

Compare ἐν ἄγορῃ (I 13) for ἐν ἄγορῃ.

§ 36. The initial syllable of the first foot is sometimes lengthened apparently by the ictus alone. E.g. γ 357, ηδ. κ 379, ἦρει.

§ 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.


Whether the initial consonant of ὠς, 'like,' was ϕ or ϑ 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, ἐπι μέγαν. A 394, Δια λίσα. E 343, μεγα [φ]αχουσα


A 7, Ἀχιλλεύς, but A 1, Ἀχιλλος. A 145, Ὀδυσσεύς, but A 138, Ὀδυσσεύς. The longer spellings of the last two words may be original.

PART II

ELISION

§ 40. Final vowels that are superfluous to the meter are elided before words beginning with a vowel, in the following instances, and the elision is marked by an apostrophe:

2. -ι. E. g. B 132, εἰςόρι(ε). 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.


4. -οι of the dative singular of personal pronouns. E. g. A 170, σ' (οι). Perhaps Π 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


§ 42. Besides the familiar contractions of Attic Greek, the mss. show a peculiar one: ευ for εο. E. g. A 37, μευ (Attic μευ). I 54, ἐπλευ (for ἐπλευ).

SYNIZEISIS

§ 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 Πηλημάθεω) must be pronounced as one syllable (but cf. § 68). So too A 15, -έφ (of χρύφεφ). A 18, θεότ. A 131, δή οὗτος. A 340, δη αὕτε. A 540, δή αὕ. For the last three examples the mss. read respectively, δ' οὗτος, δ' αὕτε, δ' αὕ, readings which perhaps had better be retained, if δ' = δί = δή (§ 31).

CRASIS

§ 44. Crasis (Greek κράσις, 'mingling') occurs when a final vowel or diphthong is contracted with a vowel which begins the next word. In Homer as now written it is rare. E. g.

§ 45. τὸνεκα (A 96, etc.) for τὸν ἵνεκα is regarded by some editors as an example of cresis; by others it is written τὸνεκα, as if for τὸν ἵνεκα (ἵνεκα) juxtaposed. So ὁνεκα (A 11, etc.) is explained both ways.

**APOCOPE**

§ 46. By Apocope (Greek ἀποκοπή, 'cutting off') is denoted the loss of a final vowel before a word beginning with a consonant. No apostrophe marks the omission. The chief Homeric instances are ἀν, κάτ, πάρ, and ἁπ (for ἀνά, κατά, παρά, and ἁπα). E. g. A 143, ἀν. A 8, ἁπ.


**SYNCOPE**

§ 48. The suppression of a short vowel within a word is called Syncope (Greek συγκοπή, 'cutting short'). E. g.

A 13, θύγατρα for θύγατέρα. A 202, τίπτε (ε) for τί ποτε. A 275, ἀποιρέο for ἀποιρέεο.

**SOME IMPORTANT PARTICLES**

§ 49. 1. ἀρα (also found as ἀρ', ἀρ, ἀρα, ἀ'), 'as may be believed,' 'of course,' 'as it seems,' 'so,' 'then,' etc.

2. νῦ(ν), an enclitic, 'now' (inferential), 'then,' 'pray,' etc. Homer uses the temporal 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 μέν | μοι πρόφρων | ἐπεισών καὶ | χερσίν ἀρήζειν.
Doubling of Certain Consonants

§ 51. 1. ι is found doubled in the relatives ὀππότε, ὀππος, ὀππότερος, etc. ὀππότε and ὀππος also occur, as in Attic.

2. ι may be doubled in ὁ(τ).ι.

3. ι may occur double in τόσ(ι)ος, ὀσ(ι)ος, μέσ(ι)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, βέλεσ-σω. Α 82, τελεσ-σγ. Α 83, στρίξεσ-σων.

§ 53. On the analogy of verbs like τελεσ-σγ (the stem τελεσ- appears in the noun τέλος), although without a similar etymological reason, are formed futures and aorists such as: Α 153, μαχεσάμενος. Α 54, καλέσσατο. Α 76, δομοσσον. Α 100, ἱλασ-σάμενοι.

§ 54. Double sigma of the following words arises from the assimilation of a lingual mute to the following sigma: A 368, δάσσαντο (δαρ-σαντο). Α 537, συμφράσσατο (συν-φραδ-σατο). Β 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, θαλάσσας. Α 80, κρείσσων. Α 483, διαπρήσσουσα, Attic δισπράττουσα. Β 51, κηρόσσειν. Β 87, μελισσάων, Attic μελιττών. Β 440, θάσσον.

Neglect of Euphonic Change

§ 57. In some words, before μ, the mutes ι, θ, and others are retained unchanged. E. g.

A 124, Ἑμεν, Attic ἰσμεν. Β 341, ἐπέπιθεν.
Metathesis of Letters

§ 58. Some words containing ρ have a vowel, usually ο, 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, κρατήρον, A 178, καρτερός. A 225, καρδίην, B 452, καρδίη.

§ 59. τρεκχαμένος (A 419, etc.) is probably in its first part derived from τρέχω (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. (α)Fάδα, ήδα (A 24). Φάδι (B 270). The original spelling was σφάδι; cf. Lat. suavis, Eng. 'sweet.'—2. Φάδις (B 90).—3. Φάσις (A 7), Φάσσεις (A 38).—4. Φάτης (B 803). Cf. Lat. Vesta (I).—5. Φίθαμ: Φιάσσεα (A 157).—6. Φά (A 406), Φά (A 104), Φεθέν (A 114), etc., pronoun of third person; Φόσι (A 383), etc., from Φός, possessive pronoun of third person; also iφά (A 88), etc., from iFάς. There were original forms in σφά: cf. Lat. suus.—7. Φίσαμ: Φισάμ (B 471) for Φισάμ. Φισάμ = Lat. vivor.—8. Φεθένα (B 87).—9. Φέλκουσι (B 748), iFeλκουσι (A 309), Lat. vīginīt. 10. Φεκαθέν: Feκα-
§ 62. Traces of digamma, not initial, appear in:
1. δείε (X 34), for δίδας. δεῖκουσα (A 555), for διδάκα. δεῖσαν (A 38),
for διδασσάν. δειδασσάθαι (B 190), for δίδασκασθαι. δίδας (A 515).—δεῦρος
(Γ 172).
2. δάρκα (A 416), δάρεν (I 415).

§ 63. A vocalized digamma appears in some words. E.g.
1. Α 458, αφέσας, from αὖ ('up') plus (α)φέσας ('drew'); by assimilation of ν to F, ἀφέσας.
2. ε 289, χ 267, etc., ταλαφθὼν, from ταλα- (root ταλ), 'endure,' and
πάρις (stem παρ-), 'ex-hide shield.'
3. Α 356, etc., ἀποφάς, originally ἀπόφας, aorist participle of which
the present does not occur; future, χ 489, ἀποφασσάμαι, originally ἀπο-
φασσάμαι.
4. I 273, ἀφηρᾶ is a relic of an original ἀπεφά, second aorist indicat-
tive (of which ἀποφάς 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, ἀπε-αράν. So arose the misformation
ἀφηρᾶ, A 490 (third plural) and I 131 (first singular).

HOMERIC ETA FOR ALPHA LONG

§ 64. In place of the Attic alpha long (by nature) eta (η) is commonly
found in Homer. E.g. Α 45, φαρέτρην, Attic φαρέτραν. Α 54, ἄγοράνδε, Attic ἄγοράν. Α 562, πρῆξε, Attic πρᾶξε.
PART III.—INFLECTIONS—WORD-FORMATION

§ 65. Endings of the First Declension, Nouns and Adjectives (distinctively Homeric endings in bold type):

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N.</td>
<td>-ης</td>
<td>-η, -α</td>
</tr>
<tr>
<td>G.</td>
<td>-ἀο, -εω</td>
<td>-ης</td>
</tr>
<tr>
<td>D.</td>
<td>-γ</td>
<td>-η</td>
</tr>
<tr>
<td>A.</td>
<td>-ην</td>
<td>-ην, -αν</td>
</tr>
<tr>
<td>V.</td>
<td>-α, η</td>
<td>-η, -α</td>
</tr>
<tr>
<td>Dual N. A. V.</td>
<td>-ἀ</td>
<td>—</td>
</tr>
<tr>
<td>G. D.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Plur. both genders, N. V.</td>
<td>-αυ</td>
<td>—</td>
</tr>
<tr>
<td>G.</td>
<td>-δων, -εων, -ων</td>
<td>—</td>
</tr>
<tr>
<td>D.</td>
<td>-σει(ν), -ης</td>
<td>—</td>
</tr>
<tr>
<td>A.</td>
<td>-άς</td>
<td>—</td>
</tr>
</tbody>
</table>

§ 66. One frequent feminine noun ends in -ā: θεά, θεᾶς, Attic ἡ θεός. A few proper names also have nominatives in -ās (masculine) and -ā (feminine); e. g. B 104, Ἑρμηλά. Such nouns of course have datives in -α and accusatives in -αν.


§ 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 -ά(ο), which was the earlier ending. E. g. the first line of the Iliad very likely ended originally, Πηληίδᾶ' Ἀχιλῆος.

§ 69. A contracted genitive ending -ω is sometimes found. E. g. Z 449, ἄμμελω.

§ 70. The genitive plural ending -εων is regularly pronounced as one syllable (like Attic -ών). E. g. A 273, βουλέων. A 495, ἐφετμέων.
§ 71. In the dative plural the longer ending is by far the more common. -ης is in many instances only the elided form of -νης, and might be written -νη'. E.g. Z 250, the best ms. reads αἰδοίγε' ἀλόχων, not αἰδοίγος κτλ.

§ 72. A few datives end in -ας. E.g. A 288, ἤλδημας.

§ 73. Endings of the Second Declension, Nouns and Adjectives (distinctively Homeric endings in bold type):

<table>
<thead>
<tr>
<th></th>
<th>MASC. AND FEM.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N.</td>
<td>-ος</td>
<td>-ον</td>
</tr>
<tr>
<td>G.</td>
<td>-ολο (-οι), -ου</td>
<td>-ολο (-οι), -ου</td>
</tr>
<tr>
<td>D.</td>
<td>-φ</td>
<td>-φ</td>
</tr>
<tr>
<td>A.</td>
<td>-ον</td>
<td>-ον</td>
</tr>
<tr>
<td>V.</td>
<td>-ε</td>
<td>-ον</td>
</tr>
<tr>
<td>Dual N. A. V.</td>
<td>-ο</td>
<td>-ον</td>
</tr>
<tr>
<td>G. D.</td>
<td>-ολον</td>
<td></td>
</tr>
<tr>
<td>Plur. N. V.</td>
<td>-α</td>
<td>-α</td>
</tr>
<tr>
<td>G.</td>
<td>-ον</td>
<td>-ον</td>
</tr>
<tr>
<td>D.</td>
<td>-οιω(ν), -οι</td>
<td>-οιω(ν), -οι</td>
</tr>
<tr>
<td>A.</td>
<td>-οις</td>
<td>-α</td>
</tr>
</tbody>
</table>

§ 74. The genitive ending -οι, shortened from -οιο (§§ 28, 29), is restored to the text in some instances by modern editors. E.g. B 325, δο (Attic οδ). Z 344, κακομηχανο. I 64, ἐπιδημίο.

§ 75. For vocatives in -ος cf. § 169.

§ 76. The dative plural ending -οιω(ν) is by far more common than -οις. The latter is, in many instances, only the elided form of -οις and might be so written. E.g. A 307, οιωτ' ἑταρώων might be written for οις κτλ.

§ 77. In epic are found the regular λαὸς (A 10, λαοὶ), νῆς (A 39, νην), ἤλαος (A 583), etc., for which Attic Greek has λεῶς, νεῶς, ἔλαεως.
§ 78. Endings of the Third Declension, Nouns and Adjectives (distinctively Homeric endings in bold type):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>MASC. AND FEM.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>-ς, —</td>
<td>—</td>
</tr>
<tr>
<td>G.</td>
<td>-ος</td>
<td>-ος</td>
</tr>
<tr>
<td>D.</td>
<td>-ι</td>
<td>-ι</td>
</tr>
<tr>
<td>A.</td>
<td>-α, -ν</td>
<td>—</td>
</tr>
<tr>
<td>V.</td>
<td>-ς, —</td>
<td>—</td>
</tr>
</tbody>
</table>

Dual

| N. A. V. | —ε        |
| G. D.    | —ουν      |

Plur.

| N. V. | —ς        | —α      |
| G.    | —ον       | —ον     |
| D.    | —εσιν(ν), —σι(ν) | —εσιν(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), φρέναι (A 115).

§ 80. Barytones in -ίς and -ός, with stems ending in τ, δ, or θ, properly conform to this rule (§ 79); but sometimes they have accusatives singular in -ων and -ων, agreeing with the familiar exception of Attic Greek (GG. 115). E.g. ἐρις (ἐρίς-) has ἐρία (Γ 7) and ἐρίν (γ 136). κόρυς has κόρυθα (Σ 611) and κόρυν (Π 215). χάρις has χάριν only.


§ 82. The two endings of the dative plural often occur in the same word. E.g. κύνῳ (κυν-) has κύν-εσιν (A 4), and κυν-σιν for κυν-σιν (Σ 179).

§ 83. Some datives plural occur in three forms. E.g. ποσί (ποσ-) has πόσ-εσιν (Γ 407), ποσ-σι (B 44; cf. § 54), and
by loss of § the Attic τοσὶ (Z 505). βέλος (βελω-) has βελέσων (O 727), βελέσων (A 42; cf. § 52), and by loss of one σ the Attic βέλεσων (A 657).

§ 84. The unusual suffixes -σι and -σι are seen in some rare forms of the dative plural.

§ 85. The so-called syncopated nouns of Attic Greek, μήτηρ, πατήρ, θυγάτηρ, ἄνηρ, etc., are sometimes syncopated in epic, sometimes not. E. g. θύγατρα (A 13), θυγατέρα (E 371). ἄνδρας (B 362), ἄνδρας (A 262).

A few selected paradigms are added for illustration (§§ 86—95).¹

§ 86. Sing. N. βασιλεὺς (δ), 'king' Plur. βασιλῆς
   G. βασιλῆς
   D. βασιλῆς
   A. βασιλῆς
   V. [βασιλεῦ]

§ 87. Similarly are inflected 'Ἀχιλ(λ)εὺς, 'Achilleus, 'Achilles,' ἱερεῦς, 'priest,' [ἐφέρετο], 'mule,' etc.

§ 88. [ἀριστεῦς], 'chief,' has dative plural ἀριστέσων(ν) (A 227, etc.).

§ 89. The stems of βασιλεύς, etc., originally ended in -ητ.

§ 90. Proper names in -νσι may have ε for η before the case endings. E. g.

'Ἀτρέας, Ἀτρέως, Ἀτρέα, ['Ἀτρέα], Καυέα (A 264), Θησά (A 265).

§ 91. ἐπος (το), 'word,' stem ἐπο-, is typical of the large number of third declension neuters in -ος:

Sing. N. A. [V.] ἐπος Plur. N. A. [V.] ἐπος
   G. [ἐπος]
   D. ἐπει, ἐπει

Plur. N. A. [V.] ἐπος
   G. ἐπος
   D. ἐπεσσοι(ν), ἐπεσσο(ν), ἐπεσο(ν).

¹ The bracketed cases of these particular words do not actually occur in Homer, but other similarly inflected words may have them.
Note that final σ of the stem is dropped before endings beginning with a vowel.

§ 92. N. ἱός (ἡ), 'dawn'
G. ἱὸς, ἱοῦς
D. ἱό, ἱοῦ
A. ἱόα, ἱὸ
Also ἱοθεν (§ 155, 2), ἱωθι (§ 155, 3).

§ 93. The Attic word for 'dawn,' of the second declension, is inflected, ἱας, ἱα, ἱφ, ἱα.

§ 94. N. Λετό (ἡ), 'Leto'
G. Λετός, Λετοῦς
D. Λετό, Λετοῖ
A. Λετόα, Λετό
V. Λετοῖ

§ 95. The mss. regularly have the contracted forms of ἱός, Λετό, and similar words.

Some Important Nouns and Adjectives that exhibit Irregularities of Inflection are:

§ 96. First declension, N. Αἰδης (Attic Αἰδης, i.e. ἅδησ), 'Hades'
G. Αἰδῖς, Αἰδεῖς
D. 'Αἰδη
A. 'Αἰδῆ

Third declension, N. — (stem 'Αιδ-)
G. 'Αἴδος
D. 'Αἰδι

The initial vowel of 'Αἴδος is long in the verse ending τὸ 'Αἴδος καίνω.

§ 97. γόνυ, 'knee,' and δῆμος, 'spear,' have as stems γού- and δοῦ-. In the nominative singular the digamma is vocalized (§ 60), and as the nouns are neuter, there is no case ending. Longer forms of the stems are γού- and δοῦ-. The loss of digamma produces compensatory lengthening of the stem in the different cases, as follows:
§ 98. **N. Zeôs**

- **G. Δίς**
- **D. Δῆλ**
- **A. Δία**
- **V. Ζεῦ**

Also
- **G. Ζηνός**
- **D. Ζην**
- **A. Ζήνα and Ζήρ**

For Δίς cf. § 158, 2.

§ 99. **hês or ἔς,** adjective meaning 'good,' 'valiant,' has genitive singular ἑός (A 393), accusative singular ἓον and ἓον, genitive plural ἑόν (Ω 528). The neuter singular is ἕ or ἔ. The latter form, which is sometimes contracted (ἐ), is used as an adverb.

§ 100. **καρν (τό),** 'head.'

<table>
<thead>
<tr>
<th>Stem</th>
<th>lengthened to</th>
<th>lengthened to</th>
<th><strong>καρν</strong>- of second declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N. A. <strong>καρν</strong></td>
<td><strong>καρνατ-</strong></td>
<td><strong>κρατ-</strong></td>
<td><strong>κρατατ-</strong></td>
</tr>
<tr>
<td>G. <strong>καρνατος</strong></td>
<td><strong>καρνατος</strong></td>
<td><strong>κρατος</strong></td>
<td><strong>κρατατος</strong></td>
</tr>
<tr>
<td>D. <strong>καρντι</strong></td>
<td><strong>καρντι</strong></td>
<td><strong>κρατι</strong></td>
<td><strong>κρατι</strong></td>
</tr>
</tbody>
</table>

Plur. N.

- **καρνατα** | **κρατων** | **κραταν** |
- **καρνατι** | **κρατος** | **κρατος** |
- **καρνατι** | **κρατι** | **κρατι** |
- **καρνατι** | **κρατος** | **κρατος** |

Also **κρατος (θ 92),** accusative masculine singular or neuter plural (τ). From the same root come **καρ (τ) καρ, 'headlong;' Π 392** and **κρατος (π 548).**

§ 101. Sing. N. **νῆς (τή),** 'ship' (νη-) Plur. **νῆς, νῆς**

<table>
<thead>
<tr>
<th>Stem</th>
<th>lengthened to</th>
<th><strong>νῆς</strong>- of second declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N. A. <strong>νῆς</strong></td>
<td><strong>νῆςτ-</strong></td>
<td><strong>νηστ-</strong></td>
</tr>
<tr>
<td>G. <strong>νῆςτος</strong></td>
<td><strong>νῆςτος</strong></td>
<td><strong>νηστος</strong></td>
</tr>
<tr>
<td>D. <strong>νῆςτι</strong></td>
<td><strong>νῆςτι</strong></td>
<td><strong>νηστι</strong></td>
</tr>
<tr>
<td>A. <strong>νῆςτι</strong></td>
<td><strong>νῆςτι</strong></td>
<td><strong>νηστι</strong></td>
</tr>
</tbody>
</table>

Also **νῆς (θ 283, νη ι)**

- **νῆς, νῆς**

Also **νῆςτα (v), § 155, 1.
§ 102. Πατροκλος, 'Patroclus,' is declined from two stems:

**SECOND DECLENSION**

N. Πατροκλος
G. Πατρόκλου, Πατρόκλος
D. Πατρόκλη
d
A. Πατροκλόν
V. Πατρόκλε

**THIRD DECLENSION**

N. — (stem Πατροκλεος-)
G. Πατροκλεος, Πατροκλῆς
D. [Πατροκλει]  
A. Πατροκλεος, Πατροκλῆς
V. Πατροκλεος, Πατροκλῆς

The mss. have the contracted forms.

§ 103. Sing. N. πόλις (ἡ), 'city'

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πόλις</td>
<td>πόλις</td>
<td>πόλις</td>
<td>πόλις</td>
<td>πόλις</td>
</tr>
</tbody>
</table>

Plur. N. πόλεις

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πόλεις</td>
<td>πόλεις</td>
<td>πόλεις</td>
<td>πόλεις</td>
<td>πόλεις</td>
</tr>
</tbody>
</table>

**Note.**—For πόλι (or πόλι), which would be expected in the dative singular, the mss. regularly have πόλει (familiar in Attic Greek). Yet datives in -ει occur in a few other similar words, e.g. Ὕδα τοῦ ἐκτελεσθά 

§ 104. Forms in πτ- are: N. πτόλεις, G. πτόλειος, D. πτόλει, A. πτόλιν.

§ 105. πολύς, 'much,' 'many,' has a form πολλὸς (stem πολλο- for πολλό- for πολλό- the declension is as follows (cf. § 105):

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N.</td>
<td>πολλός</td>
<td>πολλή</td>
<td>πολλόν</td>
</tr>
<tr>
<td>G.</td>
<td>—</td>
<td>πολλῆς</td>
<td>—</td>
</tr>
<tr>
<td>D.</td>
<td>πολλῷ</td>
<td>πολλῇ</td>
<td>πολλῷ</td>
</tr>
<tr>
<td>A.</td>
<td>πολλὸν</td>
<td>πολλῆ</td>
<td>πολλὸν</td>
</tr>
<tr>
<td>Plur. N.</td>
<td>πολλοῖς</td>
<td>πολλα</td>
<td>πολλά</td>
</tr>
<tr>
<td>G.</td>
<td>πολλῶν</td>
<td>πολλῶν, πολλῶν</td>
<td>πολλῶν</td>
</tr>
<tr>
<td>D.</td>
<td>πολλοῖς(ν)</td>
<td>πολλῆς(ν), πολλῆς</td>
<td>πολλοῖς(ν), πολλοῖς</td>
</tr>
<tr>
<td>A.</td>
<td>πολλοῖς</td>
<td>πολλᾶς</td>
<td>πολλᾶ</td>
</tr>
</tbody>
</table>
A SHORT HOMERIC GRAMMAR

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N.</td>
<td>ἤλος</td>
</tr>
<tr>
<td>G.</td>
<td>ἤλος</td>
</tr>
<tr>
<td>D.</td>
<td>——</td>
</tr>
<tr>
<td>A.</td>
<td>ἤλον</td>
</tr>
<tr>
<td>Plur. N.</td>
<td>ἤλος, ἤλεις</td>
</tr>
<tr>
<td>G.</td>
<td>ἤλειν</td>
</tr>
<tr>
<td>D.</td>
<td>ἤλεσσει(ν), ἤλεσσε(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>ἤλεις</td>
</tr>
</tbody>
</table>

1. A dative plural ἤλεσσε(ν) of unusual formation (§ 84) occurs rarely.
2. In some instances the mss. have ἤλος (=

§ 107. ἤλος, 'son,' is declined from three stems:

<table>
<thead>
<tr>
<th></th>
<th>ἤλο-</th>
<th>ἤλυ-</th>
<th>ἤλ-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N.</td>
<td>ἤλος</td>
<td>——</td>
<td>——</td>
</tr>
<tr>
<td>G.</td>
<td>ἤλυω</td>
<td>ἤλυος</td>
<td>ἤλυος</td>
</tr>
<tr>
<td>D.</td>
<td>——</td>
<td>ἤλυι (and ἤλει?)</td>
<td>ἤλυι</td>
</tr>
<tr>
<td>A.</td>
<td>ἤλιον</td>
<td>ἤλια</td>
<td>ἤλια</td>
</tr>
<tr>
<td>V.</td>
<td>ἤλε</td>
<td>——</td>
<td>——</td>
</tr>
<tr>
<td>Dual N. A.</td>
<td>——</td>
<td>——</td>
<td>——</td>
</tr>
<tr>
<td>G. D.</td>
<td>——</td>
<td>——</td>
<td>——</td>
</tr>
<tr>
<td>Plur. N.</td>
<td>——</td>
<td>ἤλεις, ἤλεις</td>
<td>ἤλεις</td>
</tr>
<tr>
<td>G.</td>
<td>ἤλων</td>
<td>——</td>
<td>——</td>
</tr>
<tr>
<td>D.</td>
<td>ἤλωσσε(ν)</td>
<td>——</td>
<td>ἤλωσσε(ν)</td>
</tr>
<tr>
<td>A.</td>
<td>——</td>
<td>ἤλεις</td>
<td>ἤλεις</td>
</tr>
<tr>
<td>V.</td>
<td>——</td>
<td>ἤλεις</td>
<td>——</td>
</tr>
</tbody>
</table>

1. Some editors (as Cauer) substitute ὄς, etc., for ms. ἤλος, etc., where the penult is short, e. g. A 489.

NUMERALS

§ 108. The following numerals only need special mention:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. N.</td>
<td>Ἔς</td>
<td>μία, ια</td>
</tr>
<tr>
<td>G.</td>
<td>ἐνές</td>
<td>μηᾶς, ἵης</td>
</tr>
<tr>
<td>D.</td>
<td>ἐνί</td>
<td>ἵη</td>
</tr>
<tr>
<td>A.</td>
<td>ἐνα</td>
<td>μλαν, λαν</td>
</tr>
</tbody>
</table>
PERSONAL PRONOUNS

§ 109. μήριοι (note the accent), not μήριοι, is found in Homer: 'countless.'

PRONOUNS

§ 110. Personal Pronouns

<table>
<thead>
<tr>
<th>First Person</th>
<th>Second Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ἑγώ(ν)</td>
<td>σὺ, τίνη</td>
<td></td>
</tr>
<tr>
<td>G. ἐμιό, ἐμα, ἐμέθεν</td>
<td>σεία, σεά, σέθεν</td>
<td>εισ, ἐσω (once)</td>
</tr>
<tr>
<td>D. ἐμι, μοι</td>
<td>σοί, τοι, τεν</td>
<td>ε, ἐ, μν</td>
</tr>
<tr>
<td>A. ἑμ, με</td>
<td>σε, τε</td>
<td></td>
</tr>
<tr>
<td>N. A. νοι, νψ</td>
<td>σφώι, σφψ</td>
<td>A. σφων</td>
</tr>
<tr>
<td>G. D. νων</td>
<td>σφών, σφων</td>
<td>D. σφων</td>
</tr>
<tr>
<td>N. ἡμείς, ἄμμες</td>
<td>δμείς, ὑμμες</td>
<td></td>
</tr>
<tr>
<td>G. ἡμεῖων, ἡμέων</td>
<td>δμεῖων, ὑμέων</td>
<td>σφών, σφων, σφων</td>
</tr>
<tr>
<td>D. ἡμῖν, ἡμν, ἄμμυ(ν)</td>
<td>δμῖν, ὑμμυ(ν)</td>
<td>σφίων, σφϊων (ν), σφε(ν)</td>
</tr>
<tr>
<td>A. ἡμεας, ἡμας (once),²</td>
<td>δμεας, ὑμε</td>
<td>σφεας, σφαι, σφε</td>
</tr>
</tbody>
</table>

§ 111. 1. Pronouns that are always enclitic according to Homeric usage are left unaccented in the preceding tabular view.

2. Pronouns that are often or sometimes enclitic are: σε, σεά, ἐ, ἐθεν, ε, ἐ, ἐσω, σφων, σφίς(ν), σφεα.

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.

¹ Θ 37 = 488. ² Demanded by meter, ρ 379.
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, ἤμεν αὐτόν (Attic ἵμαυρόν).

Possessive Pronouns

§ 113. Possessive pronouns are ἵμα, ‘my’; τῆς or σῆς, ‘your’ (singular); τῶν or τῶν, ‘his own’, ‘her own’; νεῖτερος, ‘of us two’; σφαντερος, ‘of you two’; ἵμα, ἵματερος, ‘our’; ἵματερος, ‘your’ (plural); σφαντερος, ‘their own.’

§ 114. φίλος, ‘dear,’ has the force of ‘own’ in many places; e. g. A 569, B 261, Γ 31.

§ 115. Demonstrative Pronouns

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. N.</td>
<td>ὅ</td>
<td>ἦ</td>
<td>τὸ</td>
</tr>
<tr>
<td>G.</td>
<td>τοῖς, τοῦ</td>
<td>τῆς</td>
<td>τοῖα, τοῦ</td>
</tr>
<tr>
<td>D.</td>
<td>τῷ</td>
<td>τῆς</td>
<td>τῷ</td>
</tr>
<tr>
<td>A.</td>
<td>τόν</td>
<td>τήν</td>
<td>τῷ</td>
</tr>
<tr>
<td>Dual N. A.</td>
<td>τῶ</td>
<td>——</td>
<td>τῶ</td>
</tr>
<tr>
<td>G. [D.]</td>
<td>τοῖ</td>
<td>——</td>
<td>——</td>
</tr>
<tr>
<td>Plur. N.</td>
<td>οἱ, τοῖ</td>
<td>αἱ, ταῖ</td>
<td>τὰ</td>
</tr>
<tr>
<td>G.</td>
<td>τῶν</td>
<td>τὰς, τῶν</td>
<td>τῶν</td>
</tr>
<tr>
<td>D.</td>
<td>τοῖς, τοῖς</td>
<td>τησοῦτος, τῆς</td>
<td>τοῖς, τοῖς</td>
</tr>
<tr>
<td>A.</td>
<td>τοὺς</td>
<td>τᾶς</td>
<td>τᾶς</td>
</tr>
</tbody>
</table>

§ 116. The adverb is τάς or σᾶ, ‘thus’; this is accented by many editors τάς, σᾶ.

§ 117. The dative τῷ may be used causally, at the beginning of a sentence, meaning ‘therefore,’ ‘then.’

§ 118. ὃ, ὧ, 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 ( ámb, án, and). E. g.

1. Demonstrative use: A 120, πάντες γὰρ τὸ γένετο, ‘for you all see this.’ A 272, ou τε | τῶν, át vín bropoi elon, ‘no one of those who are now mortals.’ A 20, tá τ’ ἄνων, ‘this ransom’ (that I hold).

2. Used substantively, the demonstrative is often not to be distinguished from a personal pronoun. E. g. A 9, δ’ γὰρ, ‘for he.’ A 29, ἥν δ’ εὖ λόγῳ ὑμῖν, ‘but her I will not free.’ A 43, τοῦ δ’ ἐλέεις Φοῖβος Ἀπόλλων, ‘and him Phoebus Apollo heard.’ A 55, τῇ, ‘for him’ (cf. § 176).

3. A noun is sometimes added, in apposition. E. g. A 348, δ’ δέκανον δ’ μα τοῦ τοῦ γυνῆς κίνε, ‘and she, the woman,’ etc.; but to avoid awkwardness, one may say, ‘and the woman.’ So too A 409, B 402.


§ 119. Sometimes δ, ἧν, τοῦ, is used like the Attic article. E. g. A 70, τὰ τὸν τῶντα, ‘the present.’ A 6, τὰ πρῶτα (cf. Xen. Anab. I, 10, 10, τὸ πρῶτον). A 109, δ’ γῆν shows the “generic” use of the word; so too I 320, δ’ ἀφνὶς ἄνηρ.

(a) Suspiciously like the Attic use are A 33, δ’ γῆν, A 35, δ’ γεραῖος, etc.

(b) Observe that in this use the forms that are proclitic in Attic are left unaccented in this text.

§ 120. Besides δ, ἧ, τοῦ, Homeric demonstratives are δὲ (Latin hic), οὕτως (iste), and καίνος (ille), which is commoner than καίνος. E. g. A 234, ναὶ μὰ τὸς σκηνὰ προν, ‘verily, by this scepter,’ that I hold (hoc scēptrum). A 573, λοίμα ἤργα τάξις ἵσσεται, ‘sorry doings these here [where I am] will be’; ‘there will be sorry doings here.’ For καίνοι (= illi) see A 266.

§ 121. οὕτως, like istic, may express contempt. E. g. Z 352, τοῦτο δ’ οὕτ’ ἄρ νῦν φρένες ἵματεθα οὕτ’ ἄρ’ ὀξίσω τούτον, τούτον,
'this fellow neither has sound sense now, nor will ever get it.' Σ 285, συ μεν οικη τη φιλα ταιτ δεισανευς, 'this speech of yours [with a tone of contempt] no longer pleases me.'

**Interrogative and Indefinite Pronouns**

§ 122. In most cases the interrogative πς, π, and the indefinite τς, τ, have the same forms in Homer as in Attic.

1. Special Homeric forms of the interrogative (equivalent Attic forms in parenthesis):
   - Sing. G. τεό, τεύ (τοι, τίνος)
   - Plur. G. τεων (τίνων)
   - D. κ 110, τοίσων? (τίσων)

2. Of the indefinite:
   - Sing. G. τεο, τευ (τοι, τυός)
   - D. τεψ (τψ, τυί)
   - Plur. A. Neut. τ 218, ἄσσα (ἄσσα, τυά)

**Relative Pronouns**

§ 123. The inflection of ἦς, ἦ, ἔ, shows the peculiarities of the first and second declensions that have already been noted.

1. For ἦς, genitive singular, see § 74.
2. ἢς for ἦς is read in the mss. in II 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, ἦ τε. A 238, ἦ τε.
4. ἄς sometimes serves as a demonstrative. E.g. A 405, ἄς ἄτα, 'then he.'
5. The cognate adverb is ἅς, 'as.' Cf. § 116. When this word follows its noun and means 'like,' it is accented. E.g. B 190, καλὸν ἅς. Cf. § 37.
6. Homer uses ὡς τε (always two words) in the sense of ‘as’ and ‘like.’

7. The neuter ὁ or ὅ τε is often used as a conjunction, ‘that,’ ‘in that,’ ‘because’; it is then equivalent to ὅτι (ὅτι). E.g. A 120, ὅ, ‘that.’ A 244, ὅ τ(ε), ‘because.’ See § 40, 2.

§ 124. Besides Attic forms of ὡς τίς (or ὅτις), ὃ τίς, ὅ τι, these peculiar Homeric forms occur in the mss. (equivalent Attic forms in parenthesis):

Sing. N. ὅτις (Attic ὅτις) ὅτι (ὅ τι)
  G. ὅττεω, ὅττευ, ὅτευ (ὅτου, ὅτινος)
  D. ὅτεψ (ὅτης, ὅτινι)
  A. ὅτινα (ὅτινα) ὅτι (ὅ τι)
Plur. N. ——— ὅσσα, ὅσα (ὅτα, ὅτως)
  G. ὅσεων (ὅσων, ὅσινον)
  D. ὅσεον(ι) (ὅσους, ὅσινι)
  A. ὅσινα (ὁσίνας) ὅσα (ὅτα)


§ 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, συνοχωχότε (better συνοκωχότε) from συν-έχω. B 799, ἔπωσα, from ἔπω-. See ὁρᾶ.

Second Aorist

§ 128. The reduplicated second aorist, of which the Attic ἔγαγον is also an example, is very common in Homer. E.g. A 100, πενθομέν, from πεῖθω. A 256, κεκαροῖτο, from καίρω.
§ 139. Two verbs, ἄξων, 'rebuke,' and ἐπιμν., 'restrain,' reduplicate their second aorist stems at the end (instead of at the beginning) by repeating the final consonant preceded by ο: ἄξων, ἐπιμν. ἡτορν.

Thematic and Non-Thematic Forms

§ 130. In some tenses of both -ω and -μῖ verbs the endings are attached to the stem or theme by means of a connecting vowel which may be called the thematic vowel. This vowel is ο (ω in the subjunctive) before μ and ν, and ε (η in the subjunctive) in other situations. Verbs thus formed are said to belong to the thematic inflection; while all verb-forms which lack this vowel ο or η are said to be of the non-thematic inflection. E.g.

Thematic: λαυ-σό-μενος, δέξ-ε-θαι, ἀγεν (ἀγε + αν), άλω-μαι.

§ 131. Non-thematic forms are much commoner in Homer than in later Greek. E.g.


§ 132. On the other hand, some forms that are non-thematic in Attic belong to the thematic inflection in Homer. E.g. I 164, διδώσ for διδ-εις (Attic δίδωσ). O 613, ἔπιρεν-ε. Compare Z 523, μεθει γι γι μεθ-ιέ-εις (the Attic has both ίς and ις).

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
   2. -στ, -ς, -σθα
   3. -τι(ν), -στι(ν)
Dual 2. -τον
       3. -τον
Plur. 1. -μεν
       2. -τε
       3. -[ν]στι(ν), -αστι(ν)

§ 134. Secondary Tenses of the Indicative and All Optative

Tenses:

Sing. 1. -ν, -μι in optative
       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
       3. -το
Dual 2. -τον
       3. -τον
Plur. 2. -τε
       3. -ντον (except ἐστον)

1 In these persons the verb exhibits a variety of endings, already familiar from Attic Greek, when the personal ending proper either (a) is wanting, e.g. λάω (A 29), τέταγκα (f 176), or (b) loses its separate identity by coalescing with the thematic vowel or tense suffix, e.g. δέωσαι (A 123) for δω-δοισι, ἐκ-πέρσωσι (A 164) for ἐκ-πέρ-σοισι. τεθαρκεῖσι (I 420) for τεθαρκεῖ-κα-ντι.

The personal ending -δι, which is distinct from the verb ending just illustrated, is seen in such forms as ἔγγεγδάω (Z 498), perfect of ἔγγεγγωμαι, and βεβάδαι (B 134), perfect of βεβαν. -δαν occurs twice (η 114 and λ 304).

-σας is seen in ἱδας (I 36) for ἱδ-σας, from ἱδα.
§ 136. 1. -μι belongs not only to the indicative of the so-called -μι verbs and to the optative, but also to some sub-
junctives. E. g. A 549, θέλωμι (= Attic θέλω). Ω 717, ἀγά-
gωμι (= ἁγάω).

2. -σι of the second person singular is preserved in ἵσι (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, θάσα (for οίδ-θα or οίδ-σα). A 397, θεσθα. A 554, θέλοσθα. Ω 619, κλάσωσθα. The first two forms are Attic also.

4. -εις, -εις(ν), and -ειαν, of the aorist optative, are regu-
lar in Homer as in Attic. But in a few instances -αις, -αι, and -αιν occur. E. g. A 255, γηθέα.

5. -τι(ν) is preserved in ἵτι(ν) only.


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, εύναν ( = εύν-εσαν). A 391, βαν ( = βη-


9. -θι of the imperative belongs to the non-thematic in-
10. The pluperfect has \(-e\alpha\) and \(-e(v)\) or \(-e(v)\) in the first and third persons singular, respectively. E.g. \(\Sigma\, 71, \gamma\delta\varepsilon\alpha\) (from \(\omega\delta\alpha\)). \(\Sigma\, 404, \gamma\delta\varepsilon\varepsilon\). A 70, \(\gamma\delta\alpha\). A second person singular \(\varepsilon\delta\varepsilon\) (from \(\omega\delta\alpha\)) occurs in \(X\, 280\). \(\gamma\delta\varepsilon\varepsilon\alpha\), the Attic, is found once in the Odyssey (r 93).

§ 137. Active Infinitive Endings, including Aorist Passive:

1. \(-\varepsilon\mu\varepsilon\nu\iota\iota\) and \(-\varepsilon\nu\) occur in the thematic inflection. E.g. A 151, \(\varepsilon\lambda\theta\varepsilon\mu\varepsilon\nu\iota\iota\) (= \(\varepsilon\lambda\theta\varepsilon\iota\)). A 277, \(\epsilon\rho\iota\varepsilon\mu\varepsilon\nu\iota\iota\) (= \(\epsilon\rho\iota\varepsilon\iota\)). A 60, \(\alpha\pi\nu\nu\alpha\nu\varepsilon\varepsilon\iota\iota\).

2. \(-\mu\varepsilon\nu\iota\iota\) is found in the non-thematic inflection. E.g. A 98, \(\delta\varepsilon\mu\varepsilon\nu\iota\iota\) (= Attic \(\delta\varepsilon\iota\varepsilon\)). A 187, \(\delta\mu\omega\varepsilon\theta\varepsilon\mu\varepsilon\nu\iota\iota\) (= \(\delta\mu\omega\varepsilon\theta\iota\varepsilon\iota\)), aorist passive).

3. \(-\varepsilon\nu\iota\iota\) is found after long vowels and diphthongs. E.g. A 134, \(\alpha\nu\nu\delta\varepsilon\iota\varepsilon\iota\). A 226, \(\theta\omega\rho\nu\chi\theta\varepsilon\iota\iota\iota\) (aorist passive). See 7, below.

4. A wrongly formed ending \(-\varepsilon\nu\iota\iota\) appears in some second aorists. E.g. B 414, \(\beta\alpha\lambda\varepsilon\iota\iota\) (= \(\beta\alpha\lambda\varepsilon\iota\)). \(\Gamma\) 236, \(\iota\delta\iota\iota\iota\iota\) (= \(\iota\delta\iota\iota\)).

5. \(-\sigma\nu\iota\iota\) (also \(-\alpha\iota\) after liquids) of the first aorist active occurs as in Attic. E.g. A 19, \(\iota\kappa\pi\gamma\iota\varepsilon\sigma\iota\iota\). A 67, \(\alpha\mu\nu\iota\iota\). E 261, \(\kappa\tau\varepsilon\iota\iota\iota\).

6. The forms of the present infinitive of \(\epsilon\mu\iota\) are: \(\iota\varepsilon\mu\varepsilon\nu\iota\iota\) (for \(\iota\sigma\varepsilon\mu\varepsilon\nu\iota\iota\)), \(\varepsilon\mu\varepsilon\nu\iota\iota\), \(\iota\varepsilon\varepsilon\nu\iota\iota\), \(\varepsilon\varepsilon\nu\iota\iota\), \(\iota\varepsilon\iota\iota\iota\iota\).

7. The infinitives of \(\epsilon\mu\iota\) are: \(\iota\mu\varepsilon\nu\iota\iota\), \(\iota\varepsilon\varepsilon\nu\iota\iota\), \(\iota\varepsilon\iota\iota\iota\iota\) (the only infinitive in \(-\varepsilon\nu\iota\iota\).

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. -μεσθα, -μεθα
2. -σθε
3. -νται, -νται

§ 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. -μεσθα, -μεθα
2. -σθε
3. -ντο, -ντο

§ 140. Imperative:

Sing. 2. -σο, -ο
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

1 See foot-note on p. 377.

a. Examples of contraction: A 203, ἔγη for ἔηα (the equivalent Attic form is the active ἔηα, which is perhaps a better reading). A 160, μετατρέπη for μετατρέπεαι (possibly this should be written μετατρέπε).)

2. In the indicative and imperative of the non-thematic inflection, sigma of -σαι and -σο is usually retained. E.g. A 393, δύνασαι. Χ 85, ἵστασο (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 ἵστασο). A 76, σύνθεο (imperative) for σύν-θεο (Attic συνθείν). Π 585, ἰσσο (second aorist or pluperfect). Ε 284, βεβλημα (βεβλη-σαι, perfect). And sigma of -σο is regularly lost in the first aorist. Cf. ἅπελον (above), and I 645, ἕσσαο.


4. -αται and -ατο (for -ντα 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, εἰρύστατα. A 251, ἐφθιάθ, i.e. ἐφθιάτο. Β 90, πεποτήσατα. Γ 183, δεδημάτω. Δ 657, βεβληστα. Ε 28, βεβλητα, and I 3, βεβολητα (= ἔβεβληντο).

b. In a few non-thematic presents and imperfects of the indicative, chiefly ἤμαι and κέμαι. E.g. B 137, ἤντα(αί) = ἤντα. I 628, ἤτα (for ἤ instead of ἤ- see § 29). Ε 509, ἤτο (= ἤτο). Ε 515, ἤτα(α) (imperfect).
o. 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 ἀντιτετάκται (Anab. IV, 8, 5) = ἀντιτεταγμένοι εἰσί. E. g. B 25, ἐπιτετράφαται. Π 481, ἔρχαται (ἔρχομαι, 'hem in'). Cf. Ψ 284, ἔπεριστάται (ἔρισθαι). The Attic equivalents are periphrastic forms.

d. -ατο for -ντο is regularly found in the optative mood. E. g. Α 256, κεχαρισκότο. Α 257, πυθοῖτο.

Subjunctive formed with Short Thematic Vowel

§ 143. Tenses which in the indicative lack the thematic vowel (§ 130) use in the subjunctive ε or ο, not η or ο. This applies to the active endings -ετον, -ομεν, -ετε; and to the middle (or passive) endings -ομαι, -εαι, -εται, -ομεθα, -ομεσθα. E. g. B 440, ἠμεν (Attic ἤμεν), of which the present indicative is ἧμεν. Α 363, εἴδομεν (Attic εἴδομεν), of which the second perfect indicative is εἴμεν.

§ 144. This formation is chiefly illustrated by two important classes of verbs.

I. Second aorists of the non-thematic type:

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἰδεμεν (γ 179)</td>
<td>θείομεν (Α 143)</td>
</tr>
<tr>
<td>[ἀπεθέμην]</td>
<td>ἀποθείομαι (Σ 409)</td>
</tr>
<tr>
<td>κατέθημεν (cf. i 83)</td>
<td>καταβήσομαι (Κ 97)</td>
</tr>
<tr>
<td>[ἰδάμητε] (pass.)</td>
<td>δαμήσε (Η 72)</td>
</tr>
</tbody>
</table>

II. First aorists, active and middle:

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔχοσατο (Α 64)</td>
<td>χώσεται (Α 80)</td>
</tr>
<tr>
<td>ἐφύσσαμεν (§ 577)</td>
<td>ἐφύσσομαι (Α 141)</td>
</tr>
<tr>
<td>βήσαμεν (Α 756)</td>
<td>βήσομεν (Α 144)</td>
</tr>
<tr>
<td>[ἰλάσσαο]</td>
<td>ἰλάσσεαι (Α 147)</td>
</tr>
<tr>
<td>[ἀγείραμεν]</td>
<td>ἀγείρομεν (Α 143)</td>
</tr>
</tbody>
</table>
§ 145. The sigmatic aorist subjunctives, χώστεια, 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, ἀγείρομαι, etc., from present indicatives with which they may agree in spelling.

§ 146. It is not impossible to regard some verbs in -σεις, -σετ, and -σομαι as subjunctives. Ancient inscriptions show that among the Ionians originally the first aorist subjunctive (in -σαι, -σεις, etc.) did not differ in form from the future indicative; so in some instances (for which see § 190) an apparent future indicative may be actually an archaic subjunctive. E. g. A 175, ὡς κε με τύχοςωνι. Cf. I 155, 297.

§ 147. Βοιλεῖα (A 67), if a present subjunctive, should have a long thematic vowel, since the corresponding indicative form (Βοιλεῖα) is thematic. Βοιλεῖα, with elision of -ας, has been proposed as an emendation.

§ 148. ἑρείμ (A 62) or ἑρέμων, 'let us ask,' may be regarded as subjunctive of [ἐρημή]. It is commonly referred to ἑρείμ.

§ 149. Themes in -α, -ε, or -ο, of which the second aorist indicative is non-thematic (i. e. the -μ forms: ἶβερ, άθεμα, ἵκεσιν, ἵναν, ἰδομα, etc.) form the second aorist subjunctive by lengthening the final vowel of the theme before the endings -ας, -ές, -ο, etc.: α becomes η; ε becomes α before ο and ο, but η in other situations, although some editors write it η always; ο becomes ο. E. g. (1) From ἶβερ (βα-): βίος, -βίη, -βίομαι. (2) From ἰδομα (θε-): θείω (θηώ), θήθη, θήη, θείωμα (θήμα), and in the middle -θείωμα (-θημα). (3) From [ἱκίσσα] (κικε-): κικείω (κικήω), κικείωμα (κικήμα). (4) From ἵνα (γνω-): γνώσω, γνώςη, γνώςη, γνώσωμαι, γνώσωμαι. (5) From ἰδομα (δο-): δώσω, δώσωμαι, δώσωσιν (ο = δώσ). (a) Under this head belongs also the second aorist passive, e. g., of δομημή, ἰδομημ (δομ-ε-): δομείω (δομήω), δομητής, δομήη, δομητετε.

(b) The contracted Attic forms also sometimes appear in the text.

1 Cf. Cauer'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 -έω. E. g. τελεώ (τελέω + έω, i.e. yo), Attic τελεώ. A 5, τελείηστο, Attic τελείηστο. πνεύω (Attic πνέω) is probably for πνεύ-ω.

Note.—Very many contract verbs in -έω, 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 ἀτισάων (A 31), ἰτιχάω (B 92), ἰλάω (X 400), and μαμέω (O 742), the MSS. have respectively ἀτισάων, ἰτιχάωτο, ἰλάω, and μαμέων. Such artificial forms, which probably were due to the influence of the Attic contractions (ἀτισῶν, ἰτιχάωτο, ἰλάω, μαμέων) on the epic dialect, are replaced throughout the accompanying text by the original uncontracted forms.


§ 152. For double sigma forms in future and aorist see §§ 52, 53, 54.

§ 153. Mixed Aorist. Some sigmatic aorists have the thematic vowel (instead of -α-) before the personal endings; so they have sigma in common with first aorists, and -α or -ε in common with second aorists. E. g. A 428, ἀπεβήσατο (βαίνω). A 496, ἀπεδόσατο (δῶ). Γ 103, οἴσετε, and Γ 120, οἰσέμενα, imperative and infinitive, respectively, from ολ- (present φέρω). Γ 105, ἀξίετε, and Ω 663, ἀξίμεν, imperative and infinitive, respectively, of ἄγω. Γ 617, λέξα, imperative of root λέω, 'lie.' Γ 250, ὀρεο, imperative of ὀρνύμ.

§ 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, πωλέσκε, 'he used to yearn for.' I 331, δόσκον (second aorist of δίωμι), 'I repeatedly gave.'
2. -θο- or -θε- is a suffix of no special meaning, serving to lengthen the stem. E. g. A 219, σχεθε (Attic εσχε). A 491, φθωνόθενε, i. e. φθων + θε + σκε (iterative).

**A Few Important Noun and Adverb Suffixes**

§ 155. 1. -φε(ν), properly instrumental, gives the force of a genitive or dative, singular or plural. E. g. B 363, φρήτρηφιν (dative). B 388, ἀμφι στήθεοφιν (dative). B 794, ναίφιν (genitive plural). I 618, ἀμα δ' ἦτο φαινομένηφιν (dative singular), 'with the appearance of dawn.'

2. -θεν signifies 'from.' E. g. A 195, ὀφανόθεν. Often it gives the force of a genitive, especially in pronouns: A 180, σέθεν. A 525, ἦ εμήθεν. An adverbial example is A 247, ἕτερωθεν, 'from the other side,' 'over against him.'

3. -θε is a locative suffix. E. g. I 300, κηρόθε, 'in the heart.' An adverbial example is A 243, ενδοθε.

4. -τ, an old locative ending, is seen medial in Πυλο-γενός (B 54), 'born at Pylos'; χαμα-εύναι (Π 235), 'making their beds on the ground'; and final in οίκοι (A 113).

5. -δε denotes 'whither.' E. g. A 54, ἄγορήνδε, 'to an assembly.' A 169, Φθίνδε(ς). A 185, κλοιοδε. An adverbial example is ἡθάδε (A 367), 'hither.'

The suffix is seen appended to a genitive, "Αδώνδε (Π 856), 'to Hades's.'

**Some Suffixes used in Forming Nouns from Verb Stems**

(Primary Suffixes)

§ 156. 1. -τωρ, -τορ, -τυρ, denoting the agent: ἵγητωρ (ἵγεομαί), 'leader'; κοσμήτωρ (κοσμεω), 'marshaler'; ἄρητρ (ἀράομαι), 'one who prays,' 'priest.'

2. -τις, -τις, -τός; -ολης, -οφη, make feminine nouns denoting actions: ἁνάβλητας (ἀναβάλλομαι), 'postponement'; φάτις (φημι), 'saying'; βοτῆς (βεοω), 'outcry'; πανσωλη (παύω), 'pause'; ἔλπωρη (ἔλπομαι), 'hope.'
3. -τρο-ν makes a neuter noun denoting an instrument: ἄρων (ἄρω), 'plow.'

Some Suffixes added to Noun Stems  
(Secondary Suffixes)

§ 157. Masculine patronymics end in -ι-δης, -τ-δης, -ε-δης, and -ιον: Πηλιάδης, Πηλείδης, Πηλείων (Πηλεύς), 'son of Peleus'; Θεστορίδης (Θέστωρ), 'son of Thestor'; Μεγάδης, 'son of Megas'; Κρονίων, 'son of Cronus.'

§ 158. Feminine patronymics end in -ις (gen. -ιδος) and -ινη: Βρισινης (Βρίσεις), 'daughter of Briseus'; Χρυσινης (Χρύσης), 'daughter of Chryses'; Ευνινη, 'daughter of Evenus.'

§ 159. An important adjective suffix, added to noun stems, is -ας, -εσσα, -εν (-εντ-). Adjectives so formed signify that with which something is equipped or furnished: σκυώς (σκή), 'shady'; ἕχεις (ἕχη), 'echoing'; χάρις (χάρι), 'graceful.'

Prefixes

§ 160. The following, in effect, form superlatives:
   ἀπρ,: ἀπερεπής, 'very conspicuous.'
   ἀστ,: ἀστίμος, 'very precious.'
   δια- (from δια-): διάθεος, 'very holy.'
   δια-: διάφως, 'very red.'
   ἄγαα-: ἄγαθεος (ἡ for ἴ; cf. § 35), 'very holy;' ἄγαννυφος, 'very snowy.'

§ 161. The following are negative:
   ἀ(ν)τ,: ἀ[ν]τών (ἀκών), 'unwilling'; ἀνεκτός, 'hearthless.'
   νη-: νηματής (ἀμαρτάνω, ἤμαρτον), 'unerring'; νήλ(ε)ς (ήλεος), '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, ἐπά, 'overhead.' A 48, μέσα, 'in[to] the midst.' A 233, ἐπά, 'thereon,' 'besides.' A 462, ἐπά, '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 tmesis (Greek τμῆσις, 'a cutting'). E. g. A 25, ἐπά . . . ἐντελεῖν, 'enjoined upon.' A 67, ἐπά . . . ἄμινα, 'to ward off.' A 98, ἐπά . . . δώμεναι, 'to give back.'

ACCENT OF PREPOSITIONS OR ADVERBS

§ 164. Wherever prepositions retain their primitive adverbial force they are accented; and dissyllabic prepositions that have the force of adverbs are accented on the penult. E. g. A 142, ἐπά, ἐς. A 39, ἐπά. A 258, πέρι.

§ 165. When separated from a following verb by tmesis, the preposition regularly has the accent familiar in Attic Greek. E. g. A 25, ἐπά . . . ἐντελεῖν.

§ 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 εἰς, ἐν, and ἐξ, receive an accent. E. g. A 162, ἐπά πολλ' ἐμόγγωσα, 'for which I toiled much.' A 350, θύγ′ ἐπ′ ἄλλος πολίς, 'to the strand of the hoary sea.' B 39, θύρεων γὰρ ἐπ′ ἐμέλλειν ἐπ′ ἄλγεα κτλ., where θύρεων . . . ἐπ′ is for ἐπί-θύρεων. A 125, πολίων ἐξ, 'out of the cities.' A 222, δῶμαι ἐς.

1 Following Cauer's Iliad, Praefatio, pp. xxxix–xliv.
But a monoyllabic preposition is not accented when placed between two nouns (or a noun and adjective) in agreement. Under similar circumstances the accent of a disyllabic preposition is retracted only when the former noun is more important.

§ 167. If a preposition belongs to an omitted ἐντι or τινι, it retains its primitive accent as an adverb. E. g. A 174, τάρτερα ἴμοι γε καὶ ἄλλοι, i.e. τάρεστι. A 518, οὗ τοι ἐστι δέος, i.e. ἐντεοτι. E 740, ίν (= ἐνεώτι).

§ 168. In the accompanying text ἀνά, διά, ἀμφί, and ἀντί are accented as in Attic; that is, they never have their accent retracted even when they are plainly adverbs or follow their case (§ 166). E. g. A 310, ἀνά.

But in Π 772, ἀμφί is written to avoid ambiguity. And ἀνά (cf. Z 331) is written in the sense of ἀνά-στησι, 'up!'

PART V.—SYNTAX

IMPORTANT OR EXCEPTIONAL USES OF CASES

§ 169. The nominative singular is sometimes used as a vocative or accompanies a vocative. E. g. Ι 276 f., Ζεῦ τάτερος . . . Ἡλίαος θ' δὲ κτλ. Β 8, οὖλος ὁ Ὀμήρος.

§ 170. The nominative is used in exclamations. E. g. Β 38, νήπιος, 'foolish king!' Α 231, δημοβόρος βασιλεύς. Ι 630, σχέτλιος. Π 422, αἰδώς.

§ 171. The partitive genitive may denote space within which action occurs. E. g. Β 785, διέπραξαν πεδίον, 'they passed over the plain.' Σο 14, Z 507.

§ 172. The partitive genitive may denote the part touched or taken hold of. E. g. A 197, ἐνθής δὲ κόμης ὕλε Πηλέωνα,

1 No attempt is here made to illustrate all the common uses, familiar from Attic Greek.
'and she caught the son of Peleus by his yellow hair.' So A 333, χειρός. Π 762, κεφαλήφων.

§ 173. The partitive genitive may follow adverbs of place. E.g. Γ 400, τῇ ... τολίων ἐν ναομενῶν, 'to some place in cities well peopled.' So Α 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: Α 257, εἰ σφῶν τάδε πάντα πυθοῦσα μαραμένων, 'if they should learn all this about you two contending.' So Χ 438, Ἕκτωρος. (2) After διδάσκομαι: Π 811, διδασκόμενος πολέμου, 'learning about war.' (3) After γινώσκω: Β 348 f. πρὶν καὶ Διὸς αἰγυπτίῳ | γνώμεναι, εἰ τε ψεύδοις ὑπόχρεσις, εἰ τε καὶ οἶκι, 'even before they know about aegis-bearing Zeus, whether his promise be a deception or not.' (4) After οἶδα: Σ 192, ἄλλου δ' οὔ τε νεποια, 'I do not know about anybody else.' Ζ 438, θεωρητοῖς ἐν εἰδώτω, 'well versed in prophecies.' Ι 440, οὗ πω εἰδόθε (εἰδότα) ... πολέμου, 'not yet familiar with war.'

§ 175. The genitive, besides the constructions of the genitive proper, has the functions of an ablative also; under the ablative genitive, familiar from Attic Greek, are included the relations of comparison and separation. E.g. Α 186, φέρτερος σέθεν, 'mightier than you.' Α 113, Κλυταμνήστρης προβεβολα, 'I prefer [her] to Clytaemnестra.' Α 258, περὶ [ίστε] Δανάων, 'are superior to the Danaans.' Α 224, λῆγε χάλου, 'ceased from anger.' Α 359, ανεῖν τολίης ἀλός, 'rose from the hoary sea.' Α 401, ὑπελόσασε δειμών, 'loosed from under his bonds.' Α 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. Α 55, τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, 'the goddess laid it on his heart' ('on the heart for him'). Α 104, ὅσιοι δεί οί, 'and his eyes.' Α 188, of ἑτορ, '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, ὁμίζει, 'in the heart.' A 45, ἐμοίον, 'on the shoulders.'
(b) A 77, ἐπεσόν καὶ κρεοίν ἄρτης, 'will help with words
and hands.' B 199, σκῆπτρῳ 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) Π 453, οὐ μᾶν γὰρ φιλόντητι γ' ἔκειθον ἄν, 'for they would not
have hidden [him] out of friendship surely.' (b) A 277, ἔρε
ζέμανα βασιλῆι, 'to strive with a king.' Π 174, νῦν σοὶ ἐκόμην,
'I followed your son.' (c) A 418, τῷ σε κακῇ αἰογ τίκον, 'so I
gave you birth "under an evil star,"' cum calamitate (Küh-
ner-Gerth, § 425, 6). Π 2, κλαγγη . . . ἱσαν, '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, δἐ κεν ἰκωμαι, 'to whomsoever
I come.' So A 240, ὅλια. A 317, ὀφανῦν.

§ 180. σχῆμα καθ' ἄλον 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 φρέινας ἱκετο πένθος; 'why has
grief come to your heart' ('to you, to the heart')? Π 289,
τὸν βάλε δεξιῶν ἄμον, '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 δαυσα and μεγησαβαι only). E. g. A 204, ταλεσθαι, 'will be fulfilled.'

§ 184. The **gnomic aorist**, commonly used in general statements, is to be translated by the English present. E. g. A 218, δε κε θεος επισειθητα, μαλα τι δελυν (aorist) αυτω, 'whosoever obeys the gods, him especially they harken to.' τε(ε) marks the general statement here, as often.

§ 185. The **aorist middle** sometimes has a reflexive or passive sense. E. g. Π 294, λιπεσ(ε), '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, ἵψαρα ἵδων προεφη, 'with a sullen look he addressed.' A 596, μειδησάσα ... ἵδησα ... κύπελλον, 'with a smile she took the cup.'

So too when the participle stands in a construction after the verb: A 380 f., ταο δ' Απόλλων | εξαμεν ήκουσεν, 'and Apollo heard him as he prayed.' B 182, ἔνεινηκε θει σπα φωνη-σόες, '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, ἀμφιβασκασ, 'guardest.' A 125, δεσαστα, 'is divided.' A 173, ἐπισυνα, 'is moved thereto.' A 228, τέθηκας, 'you have courage.' A 239, εἰσασται, 'defend.' A 278, ἐμορα, 'shares in.' B 90, πιεσαστα, '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, βασβεκε, 'was gone' (= went quickly). B 93, δεησε, 'was ablaze.' B 95, τετρηκε, 'was in confusion.'
THE MOODS. PECULIAR HOMERIC USES

§ 189. Homer has six distinct ways of making independent future statements. They illustrate different degrees of vividness:

1. The future indicative alone.
2. The future indicative with κε (or rarely αὐ), § 190.
3. The subjunctive (generally aorist) alone, § 191.
4. The subjunctive with κε or αὐ, § 192.
5. The optative alone, § 205.
6. The optative with κε or αὐ, § 206.

Of these the first, third, fourth, and sixth are the more common; the first and sixth alone survived in ordinary Attic Greek.

Indicative

§ 190. The future indicative with κε (or αὐ) is a construction denied to the earliest period of the epic by some scholars, who maintain (a) that the verbs of A 175 (τίμησονει), I 155, and some other places are intended for aorist subjunctives (§ 146); (b) that undoubted instances of the future indicative with κε or αὐ (e.g. A 139, κεχολώσεται, future perfect) may be attributed to later Homeric poets, who imitated a construction which they falsely understood to be future indicative with κε, and which was in reality the aorist subjunctive. This view presents obvious difficulties, since it involves the question of the earlier and later parts of the epic.

Other scholars accept the construction of the future indicative with κε in all the apparent instances, and point out that it differs from the future indicative alone only in the contingent force which is added by the particle. E.g. A 175, οἱ κέ με τίμησονει, '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 oé). E. g.
Z 459, καὶ ποτὲ τις εἰπηρο, ‘and some day men will say.’ A 262,
οὔ γὰρ πώ τοι ὑδυν ἀνέφας οὐδὲ ὑνμαῖ, ... ‘nor shall I see.’

§ 192. The subjunctive in an independent clause is often
accompanied by κε or ἀν. E. g. A 137, ἐγὼ δὲ κεὶ συντὸς ὑνμαῖ,
‘then I myself will take’ (a prize). A 184, ἐγὼ δὲ κ᾽ ἅγον Βρι-
σήλα, ‘but I shall [in that case] lead away Briseis.’ A 205,
τάχι ἀν ποτὲ θύμων ὀλέσσα, ‘one day soon he shall lose his life.’
Γ 54, οὔκ ἄν τοι χρισμὴ κίθαρις τα τς δώρ Ἀφροδίτης, ‘there shall
not avail you, then, the lyre and those gifts of Aphrodite.’

§ 193. As in Attic Greek the subjunctive of the first person,
used alone, may express an exhortation. The first person
plural is common. Examples of the first person singular are:
Z 340, ἀλλ᾽ ἀγε νῦν ἐπιμείνων, ἀρήνα ταύχεα δώξ, ... ‘let me put
on my armor of war.’ So X 418 and 450. Compare A 26, μὴ
... κηρεύω, ‘let me not find,’ etc., a threat.

§ 194. The dubitative or deliberative subjunctive is used in
a question of appeal, usually in the first person. An example
of the third person is A 150, πῶς τις τοι πρόφρον ἐπεσέν πείθηται
Ἀχαϊῶν, ‘how shall any man of the Achaeans heartily obey
your bidding?’

§ 195. The independent subjunctive is sometimes used with
μὴ to express a concern lest something may take place. A
wish to avert the object of fear is contained in the construc-
tion. See B 195, Π 128, Σ 8, with notes.

§ 196. The dependent subjunctive in a final clause may be
accompanied by κε (ἤν). E. g. A 32, ἀλλ᾽ ἴδῃ, μὴ μ᾽ ἑρικηζε,
ὁμότερος δὲ κε νέπα, ... ‘in order that you may go,’ Attic ἵνα
ἰπτῖ or something similar. So too B 385. Cf. Attic ἰνα ἀν
with the subjunctive.

§ 197. The dependent subjunctive in protasis may be used
without κε or ἦν, both in (a) future conditions and in (b)
present general conditions—a use almost unknown to Attic Greek. E. g. (a) A 340 f., *εἶ... γάνηα* (Attic ἐν). X 86, *εἶ... κατακατάγη.* (b) A 80, κρείσσον γὰρ βασιλεύς, ὅτε (Attic ὅταν) χώσται ἄνδρε χέρν, 'for the king is mightier, when he becomes enraged at a man of meaner rank.' A 163 f., ὅπωρτ'ε (ε... ἐκλέφωσο'ε), for Attic ὅπωρτα with subjunctive.

1. Examples with *κε* (ἀν) are: (a) A 128, ἀποτίθομεν, αἱ κε (Attic ἐν) τοῦ Ζεὺς | δῆσι etc. (b) A 166, ἢν ποτὲ... ἱκτη. Γ 25 f., *δὲ πέρ ἄν... | σεύντων.*

§ 198. The dependent subjunctive is often introduced by *αἱ* (κε) ἑν(ν), 'if haply,' 'in the hope that,' 'on the chance that.' E. g. A 66 f., *αἱ κεν... | βούλεται* (subjunctive), see § 147. A 207, *αἱ κε πιθανν... in the hope that you will obey.' B 72, ἄλλα ἀγετ', αἱ κεν ποι θερηξομεν κτλ.,... 'in the hope that we may arm' etc.

1. After a secondary tense this subjunctive is commonly changed to the optative. E. g. B 96 ff., *ἐννέα δὲ σφενα... κηρύκες... ἐρήνους, αἱ ποτ' ἀνθής | σχοιαρ(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 ὅς, ὅπως) containing the subjunctive in the primary sequence, and generally the optative in the secondary sequence. E. g. Γ 110, λεύσεα, ὅπως ὅς ἄρσα... γάνηα, 'he looks to see how the very best result may come.' B 3 f., μερμήριζε... ὅς Ἀχλῆ | τίμησαι κτλ., 'he considered how he might honor Achilles.'

§ 200. But ὅπως with the future indicative occurs (a) in simple relative clauses and (b) in dependent interrogative clauses. E. g. (a) A 136, ἄρσατες κατὰ θυμὸν, ὅπως ἀντάξιον ἄσται, 'suiting [the gift] to my heart, in whatever way it shall be equivalent.' (b) I 251, φράζευ, ὅπως Δαναώιν ἀλεξόσως κακὸν ἠμαρ, 'consider how you shall ward from the Danaans the day
of evil.’ A 343 f., see note *ad locum.* (The construction of a 57, ἰδέλγε, ὡστ' ἱθάκης 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, δὴν μὲν θεοὶ δοεῖν κτλ., ‘may the gods give to you’ etc. A 42, τίσειαν. B 259, μηκέτι(ι) . . . ἐπιείγη, a form of curse. Π 30, ἢ . . . λάβοι κτλ. Σ 107, ὦ . . . ἀπόλοιπτο 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, αἱτθ' ὃσον ἥσοσον εἰμι, τόσον σέο φέρτερον εἴην, ‘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 ὧφελον, etc., with the present or aorist infinitive. E. g. Γ 40, αἰτθ' ὧφελεν ἄγονός τ' ἔμεναι κτλ., ‘oh that you were unborn!’ etc.; so A 415 f.; Γ 173; Ι 698. The imperfect ὧφελλον, etc., likewise occurs (Ξ 350, Σ 19, Χ 481).

§ 204. The optative may express a concession or mild command. E. g. Γ 74, ναίοντε Τροίην, ‘you may dwell in Troy’; Σ. Γ 257, ναίομεν. Γ 255, τῷ δὲ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἐποίη, ‘let the woman and the treasures fall to whoever conquers.’ Cf. Ω 149, and Xen: Anab. ΠΙΙ, 2, 37. This use is probably to be classified under the optative of wish.

§ 205. The potential optative sometimes occurs without κε or ἄν. E. g. Τ 321, οὖ μὲν γὰρ τι κακώτερον ἄλλο πάθομι, ‘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. Β 12, νῦν γὰρ κεν ἄλιοι πάλιν εὕρηγαμ, ‘for now he may take the
§ 207. The potential optative with κε or ἂν is sometimes found referring to present or past time in situations where the Athenians would have used the imperfect or aorist indicative with ἂν—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 ἂν, Ἀτρείδη, νῦν ὡτατα λωβήσω, 'else, Agamemnon, you would surely have been insolent now for the last time.' See notes on B 81, ὑετδός κεν φαίμεν κτλ. Γ 220, φαίρε κεν. E 311 f., καὶ νῦ κεν ἄνθε' ἀπόλοιτο ἄναξ ἄνδρων Αἰνείας, | εἰ μὴ ἄρ' δέξω νόησε . . . 'Αφροδίτη.

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 θανατῶν γε φύγωμεν, 'if we should possibly escape death,' equivalent to Attic εἰ φύγωμεν, 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 . . . | ὁππότερος δὴ πρόσθεν ἄφειν χάλκεον ἤγχος, 'they shook lots [to see] which of the two should first hurl his bronze spear'; here ἄφειν represents a deliberative subjunctive of the direct question, ἄφη (Attic ἄφῃ).

§ 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.
THE MOODS—PECULIAR HOMERIC USES

Infinitive

The more familiar uses of the infinitive as nominative and as accusative (in Homer always without the article), and in indirect discourse, being common to both Attic and Homeric Greek, need no special comment.

§ 211. The infinitive is commonly explanatory and often expresses purpose. This meaning as well as that mentioned in § 212 is a survival of an original dative force—the "to" or "for" relation of a verbal noun in the dative case to other words in the sentence. Such infinitives are found in Homer after verbs, nouns, adjectives, and adverbs. E.g. A 338, καὶ σφων δὲς ἀγαν, 'and give her to these two to lead [i.e. 'for leading'] away.' Σ 83, etc., θαῦμα ἱδίσθα, 'a marvel to behold.' Ω 662 ἐ., τηλόθη δ' ἀλη ᾖξεμεν, '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 ὁ ὁ σφων θεῶν ξοιδί ξυνήκε 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, παιδα δ' ἤμοι λύσει τε φλην τά τ' ἀποινα δέχεσθαι, 'set free my dear child, and accept this ransom.' A 582, σὺ τὸν γ'(ε) . . . καθαπτεσθαι, 'do you address him.' So too A 323, ἀγίμεν. Β 413, μὴ πρὶν ἡλιον δύναι καὶ ἐπὶ κνέφας ἔλειν, 'let not the sun set and darkness come on before' etc. Π 285, Τρώας ἐτεθ' Ἑλένην καὶ κτήματα πάντ' ἀποδίωναι, 'then let the Trojans give back Helen and all the treasures.'
A VOCABULARY AND GREEK INDEX
TO ACCOMPANY
SELECTIONS FROM HOMER'S ILIAD

BOOKS
I—Δ entire.
II—Β 1–493, 780–815.
III—Γ entire.
VI—Ζ 237–529.
VII—Η 219–223 (cf. note on Π 106).
IX—I entire.

BOOKS
XV—Ο 592–746.
XVIII—Σ entire.
XIX—Τ 1–73, 276–300, 392–424.
XXII—Χ entire.
XXIV—Ω 472–691.
### The Chief Abbreviations

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The dagger (†) = ἄφης λέγομεν (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. ἄφης ἐξερ' (o) † will be found, but not ἄργος ἔχομαι. 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—α

ά- as a prefix is variously used, chiefly (1) privative and (2) collective or copulative. See GG. 444; B. 299; G. 875, 877; H. 589.

ά, exclamation of grief and sympathy, ah!

ά-απτός, -ος (άπτει), not to be grasped, unapproachable, invincible.

άδαι, injure, lead astray, blind; mid.

άδιστης, áðis, áðis tho, slipped; stumbled (of the mind); pass. áðis, was deluded or blinded.

[The quantities of the stem-vowels vary.]

άδικηρός, -ή, -ών, soft.

άγαγα or έγαγη(v), see ἀγαγα.

άγαθος, -ή, -ών (άγαθα), admirable, good, useful, brave.


άγαλλης, -ή, -ών (κλέος), of great fame, famous. renowned.

άγαλλος, -ος, -ον (κλέος, cf. Lat. inclitus), famous, glorious.

άγάλλωμαι, shine. exult in the splendor of something.

άγαμα, aor. γάμασσα, γάμασσα, partic. γάμασσα, marvel at, admire.

'Αγάμμων, -ον, Agamemnon, the great king whose seat was Mycenae, and who commanded the Greek host before Troy.

ά-γαμος, -ος, adj., unmarried, Γ 40.

άγάνναφος, -ος (cf. §§ 39, 160, and νόπτες), very snowy.

άγανές, -ή, -ών, pleasing, gentle, mild, winning.

άγανάφος, -ή, -ών (άγανάφες, love), beloved.

'Αγανή, Aga'née, a Nereid, Ζ 42.

άγαφος, -ή, -ών (άγαφι), admirable, illustrious, noble.

άγγελη, η (άγγελος), message, news; mission. See notes on Γ 206, ο 640.

άγγελης, by ancient tradition called a nom. equivalent to άγγελος, Γ 206. See note.

άγγέλλω (άγγελος), fut. άγγέλλοω, aor. άγγέλλα, announce, report.

άγγελος, η, -ος, messenger.

άγγελος, -ος, -ον, τό, vessel, vessel.

άγνωστος, imperf. of άγνωστος.

άγνωστος, aor. subj. άγνώστος, mtd. 2 aor. άγνώστο, partic. άγνώστος, pass. aor. άγνώστο, άγνώστικον, bring together, collect, assemble, gather; mtd. and pass. w. reflexive meaning.

άγνωστη, η (άγνωστος), boot-bringing, epithet of the war-goddess Athene.

άγιλη, η (άγιος), herd, drove.

άγιλη-δόν, -ος, in packs, Π 160.

άγιλη-φι, loc. of άγιλη, in the herd.

ά-γέραστον, -ος, adj., without a gift of honor, Α 119.
ἀγγέλω, see ἀγέλω.
ἀγγέλως, -ως, impetuous; or proud, lوردly. [Derivation and meaning disputed.]
ἀγγελορά, ἡ (ἀγγελορά), manliness, valor, boldness, pride.
ἀγ-ήρ, ὁ (ἀγήρ), very manly, bold, lوردly.
ἀ-γέρας, -ως (ϡής), ageless, B 447.
ἀγγίς, ἡ, ὁδόν (ἀγγίς), admirable, wonderful, goodly.
ἀγορᾶς (ἀγωρᾶς), imperf. ἄγοραν, lead, escort, Σ 493.
ἀγαλλίας, -ίς, ὁ (cf. ἀγαλλία), only dat. ἀγαλλίασσιν, arms.
ἀγκος, plur. ἀγκος, τό (cf. ἀγκών), valley, ravine.
ἀγκυλομήτης, -ῶς (μῆτης), of crooked counsel, crafty.
ἀγκύλος, -ῶς (ἀγκυλός), bent, curved.
ἀγκυλοχαλίς (χαλίς), crooked- beaked.
ἀγκών, -ῶς, ὁ (root ἀγκών signifies something bent or crooked; cf. ἀγαλλίας, ἀγκος, ἀγκύλος, and Attic ἀγκύρα, 'anchor'), elbow; angle of wall (Π 703).
ἀγάλας, dat. ἀγάλατης, ἡ (ἀγάλας), splendid.
ἀγαλας, ἂς, ὁδόν (ἀγαλαλας), shining, splendid; clear or sparkling water.
ἀ-γουλώ (γουλώ), aor. ἀγουλώνται, be ignorant, fail to know, be unaware.
ἀγχύμα (F), pres. partic. ἀγχυμενῶν, aor. imperat. ἀγχύμη, pass. aor. ἀγχύμη, break, shatter.
ἀ-γυνας δ, adj., unborn, Γ 40.
ἀγορᾶς (ἀγορά), aor. ἀγοράσατο, speak in the assembly, talk.
ἀγοράς (ἀγορά), aor. ἀγοράσατο, speak in the assembly, talk, say, tell.
ἀ-γοράς ἀγορᾶς (Β 788), 'they were busy with discussions in the assembly.'
ἀγοράς, gen. plur. of ἀγορά.
ἀγορᾶ, ἡ (ἀγελῶ), place of assembly (Χ 274), meeting-place; assembly, meeting, gathering; harangue, speech, discourse.
ἀγορῆς, from the assembly.
ἀγορῆς, ἡ (ἀγορῆς), to the assembly.
ἀγορῆς, ὁ (ἀγορηματις), orator, speaker.
ἀγός, ὁ (ἀγώ), leader.
ἀγ-παλόν, adj. masc. and fem. (ἀγός, ἀγάλη), passing the night in the field, sleeping under the open sky.
ἀγρός, -ως, living in the field (ἀγρός), wild, savage.
ἀγρόμενος, see ἀγελῶ.
ἀγων, ὁ (ἀγων), way, street. In the plur. the accent changes: ἀγώνες.
ἀγχις †, was choking, Ῥ 371.
ἀγχιλλαχος, -ῶς (ἀγχιλλαχος, μάχης), close or near-fighting, fighting hand to hand.
ἀγξις (cf. Lat. angustus), adv., near, close by; often w. gen. Comparat. ἀγξιώ, superl. ἀγξιότα. Note on Β 57, 58.
ἀγχιλλαχος, -ῶς (ἀγχιλλαχος, μάχης), coming near.—Neut. as adv. ἀγχιλλαχως, near, close.
Ἄγχιλλος, Anchises, father of Aeneas.
ἀγχιστα, see ἀγχις.
ἀγχις (ἀγχις), adv., near, close by.
ἀγν (cf. Lat. agnō), imperf. ἀγνοῦ or ἀγνού, fut. ἀγνεῖ, 2 aor. ἀγναγνεῖ or ἀγνεῖσιν, mid. ἀγνείσθαι, mixed aor. imperat. ἀγνεῖσθαι, inflin. ἀγνεῖσθαι, lead, bring, conduct; lead away, carry away; mid. lead or carry away for oneself or with oneself.
ἀγνός, -ῶς, ὁ (ἀγνὺ), gathering-place; assembly.
ἀ-βάκρυς, -ως (βάκρυς), tearless.
ἀ-βάκρυς, τ, untamed, inflexible, Ι 158.
ἀβάλλως, δ, brother.
ἀβίν, adv. (cf. Lat. satis), to satisety. Note on Τ 428.
A VOCABULARY AND GREEK INDEX

ἄδεις, ἦ, ἀν, restless, murmuring.
Notes on 87, Π 481, Χ 316. ἄδειον, adv., 2 124; see note.

Ἄδραστος, Ἀδραστός, a Trojan killed by Patroclus.

ἄδυναν, τό (δῶ), innermost part of temple, a place 'not to be entered,' shrine.

ἄδηλον, τό, contest; prize.

ἄδηλον, τό, prize for a contest, X 163.

ἄδηλος, δ, contest, struggle.

ἄδηλοφόρος, -όν (ἄδηλον, φέρω), prize-winning.

ἀδι, always, see aei.

ἀδίω, imperf. ἀδίω, sing, sing of.

ἀδική, ἤ (ἀδίκης, partic. of ἄδικος), accus. sing. ἄδικος, dat. plur. ἄδικοι, unseemly.

ἀδικός (ἀδικῆς), fut. ἄδικος, aor. subj.

ἀδικήσω, mid. aor. infin. ἄδικεσθαι, treat unseemly, insult, disfigure.

ἀδίπρω, aor. ἄδιπρω, partic. ἄδιπρω, lift, raise, carry, offer (Z 264); also in mid.—Pres. partic. ἄδιπρον (B 151), rising. Pass. pluperf. ἄδιπρω (Γ 272), was suspended.

ἀδικίσκονω, -μεν (ἀδίκων), partic., against one’s will.

ἀδίκλης, ἄδικλης, adj., adverse to the desire, grievous, 2 77.

ἀδίκρης (ἀδίκως), w. gen., against the will.

ἀδίκως, ὁρος (Fεκός, see § 161), unwilling, against one’s will, unwilling (Π 264).

ἄδηλλος, ἢ (ἄδηλω), blast of wind.

ἀδέλλης, τ, thick, Γ 13.

ἀδέω (cf. Lat. augēō, Eng. 'wax'), make to grow or wax; mid. grow or wax.

ἀδέργας, ἀν (Fεργων), of no deeds, without deeds, Γ 920.

ἀδεργός, τος, plur. ἀδεργοί (δέργω, τούς), high-stepping, prancing.

ἀδέρχης, adv., continually, incessantly.

ἀδύνα, imperf. ἄδυκον, reverence, fear.

ἄνομος, dual ἀντρος, blow.

ἄνηρ, dat. ἄνηρ, ἢ (άνημω), lower air, mist.

ἄνθη, ἢ (ἄνημω), blast, gale.

ἄνθιος, ο, adv. (ἄνθιος), immortal.

Common as substantive. In plur. = gods.

ἄνθρωπος, -ον (ἄνθρωπος), unburied.

ἄνθρωπος, -ος (ἄνθρωπος), lawless.

ἄνθρωπος, imperf. ἄνθρωπον, treat with disrespect, scorn.

ἄνθρωπος, -ος, too great for even a god to express, vast, endless.

Ἄθηνα or Ἀθηνα, 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 = ἄθλοφόρος.

ἄθροος, -α, -α, all together.

αλ = Attic el, if.

ατ γάρ, with opt. of wish, O that! would that!—Cl. Lat. utinam.—See atē.

ατ ἑσθ (ν) = Attic ἐσθ, if, w. subj. Sometimes, if haply, in the hope that, § 198.

ἄλα, γης, ἡ (γᾶ), earth, land. See ταῦρος.

Ἀλαξάνθης, -α, Aeaxίδες, either the son of Aèacùs, i.e. Peleus (Π 15, Χ 433), or the grandson of Aèacùs, i.e. Achilles.

Ajax, -αγος. A'jx: (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 Alarres or Alarres.

Αλαξάνθης, -ας, Aegae’on, hundred-armed giant of the sea. A 404.

Αλαξάνθης, -ας, son of Ae’geus, Theseus. A 265.

ατακος, ας, τ, of a goat, goat skin (άκαρος, Γ 247).

αλλάζω, ι, shore, coast.
αὐληψ, -ης, ον, sleep. [Derivation and meaning doubtful.]

αὐλοκος, -ως (ὁ ω), aegis-holding or -bearing.


αὐλή, ἑ, radiance.

αὐλή-ας, -ας, -ας, gen. ἀεί τόν (αὐλή), radiant.

αὐλοῦδας, δ, eagle. [Commonly rendered vulture.]

Αὐλοτόνος, -η, -ον, Egyptian.

αὐλόμας (αὐλός), imperat. αὐλός, fut. αὐλόμεραι, aor. subj. αὐλόμοις (ου), aor. imperat. αὐλόμεσα, reverence, respect, fear.

αὐλόμε, -ον (Φιδ. ον), consuming, destructive.

'Αὐλη, ἅ, Ha'des, lord of the lower world. For declension see § 96.

αὐλότον, -η, -ον (αὐλός), to whom respect or reverence is due, reverend, revered, respected.

αὐλόμας, imperat. αὐλός, same in meaning as αὐλόμας.

'Αὐλος, gen., of Ha'des. See § 96.

'Αὐλός-ας, to Ha'des, § 155, 5.

αὐλός, dat. διῆρον (Φιδ. τον), unknowing, simple.

αὐλές, declined like ἅς (§ 92), ἅ, shame, respect; nakedness.

αὐλή, αὐλός (or, very rarely, διήρος), always.

αὐλο-γενής (γενεία), gen. plur. αὐλο-γενεάς, dat. plur. αὐλο-γενεάς, ever-living.

αὐλόν = αὐλή, always.

αὐλός ἡμέρας, immortal (A 280).

αὐλός, δ, eagle.

αὐλός, α, robust youth; as adj., robust (Π 716).

αὐλοντός, adj., panting, Ξ 410.

αὐλόπλευς, -ς, -ς (αὐλόπλευρος), smoke-begrimed, sooty, black.

αὐλός, in wishes w. opt. or w. διῆρος, etc., O that I would that! See note on Α 415 and cf. αὐλή.

αὐλόρης, -ης, δ, upper air, ether. Cf. Άηρ. See note on Β 458.

[Αὐλοκος], accus. plur. Αὐλόκος, Αθηναία, Ethio-piana. See note on Α 428.

αὐλόμας, -η, -ον (partic. of αὐλόμας), blazing.

αὐλοσ, -σας, -σας (αιτόμεσα), place in the courtyard where the sun's rays blaze in, portico. See Plan under mέγαρον (page 472). For declension see § 96.

αὐλός, -ον (cf. αὐλόμας), sparkling (wine).

Αὐλη, ἀ, As'hr, daughter of Pittheus, Γ 144.

αὐλόν, -ον (cf. αὐλόμας), flashing, shining; applied to animals, etc., sleek or (according to others) tawny.

αὐλοῖς, ἅς, whirrings, Ο 709.

αὐλές, adv., in an unseemly way, "in foulest use" (Chapman), Χ 306.

αὐλός, αὐλός, τά, blood.

αὐλοσ, -σας, -σας (αιτόμεσα), bloody, covered with blood.

αὐλός οὗ . . . αὐλός οὗ, some . . . others, Β 90.

αὐλοτήτης, voc., disastrously brave, Π 51.

Αὐλόλας, -ας, Αἰνέ'ας, son of Anchises and Aphrodite.

αὐλός, see Α'υλός.

αὐλο-μοπός, -ος, beset with an evil fate, ill-starred.

αὐλός, -ης, -ον, dreadful, fearful, terrible, awful.—Accus. neut. as adv. αὐλός, Α 414.—Superl. αὐλόρους.—Adv. αὐλός, dreadfully, exceeding ly, very.

αὐλός, αὐλός, ἀ, δ, goat.

αὐλός, see Α'υλός.

αὐλοτήτης, voc., with quick steeds, Γ 185.

αὐλός, -ης, -ον, quick-moving, swift; squirming (Χ 509); shimmering, gleaming.
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Ateleia, Aespi'a, a city of Agamemnon, on the Messenian gulf.

aírēze, -ή, -όν (cf. aírēs), lofty, sleep.

aírēsia, τά (aírēsias), herds of goats.

aírēlos, ὁ, herdsmen of goats (B 474), w. ἐν added.

aírōn, -ή, -όν, high, lofty, sleep; sheen.

aírōs, imperfect. ἰδεον, fut. αἱρείμεν, intrans. αἱρέω or αἱρήσεα, 2 aor. εἰδε or ἰδε, mid. ἰδέω or ἰδέο, take, seize, lay hold on; take away; capture; slay; mid. take for oneself, take to oneself, choose.

aírēs, -ης, a, allotted portion or measure; just measure: fate, doom. Cf. notes on A 416, Π 59, Z 487, I 608, Π 441, 707, Χ 327.

aírōs, partic., breathing out.

aírōsos, -όν, -όν (aírōsa), failed; w. ἀπα, day of doom.

aírōs (cf. dēch), imperfect. ἰδεον, aor. partic. ἰδέα, ἰδέα, mid. ἰδέωντα, aor. intrans. ἰδέω, pass. aor. ἰδέη, rush, dash, dart, spring up, toss (Z 510); mid. and pass. in meaning like act.

Aíorί, -ος, Aesye'les, a Trojan, father of Antenor, † B 793.

aírōs, plur. aírōsa, τό (aírōs), shame, abuse, insult.

aírōr, -ή, -όν (aírōs), shameful, abusive; superl. aírōr, ugliest (B 216).

aírēs (aírōs), imperfect. ἰδεῖν, disfigure, smear; perf. pass. ἰδεῦμεν, disfigured.

aírēs, imperfect. ἴππος, ask a person for something.

aírēsos (aírōs), imperfect. ἴππος, charge, blame.

aírōs, -ή, -όν, blameworthy, to be blamed.

Alteleia, the Aelo'sians of northern Greece.

aíxh, η (aíxh), spear-point.

aíxh-n-th, gen. plur. aíxh-n-th, δ, spearman, warrior.

aíxa, forthwith, quickly.

aíxhōs, -ή, -όν (aíxa), quick, Τ 276.

aíxh, imperfect. ἰδεον, perceive, hear.

alēv, -ένος, δ, but ὃ in Υ 58 (cf. Late. acervum), lifetime, life.

a-kullos, accus. sing. a-kullos (a-kullos), unwearied, weariless.

a-kullos, -όν (cf. a-kullos), weariless, tireless.

a-kullos, (a-kullos), 2 aor. ἰδεον, mid. opt. ἰδολομένα, perf. partic. ἰδολομένα, also ἰδολομένα, bring anguish to; mid. grieve, be distressed.

a-kullos, pres. partic. ἰδολομένα, cure, heal; slake the thirst.

a-kullos, tēm. a-kullos (cf. a-kullos), silent, quiet, quietly, used chiefly as adv.

a-κιδίστσα (κίδοσ), with no care shown, mercilessly.

a-κιδίστσα, -όν (κίδοσ), not cared for, neglected (Ω 554); free from care (Ω 526).

a-kullos, adv., lushed, Υ 95.

a-kullos, see a-kullos.

a-kullos, -όν (κλαίω), unwept, Υ 886.

a-kullos (adv. of a-κληθ, cf. κλέω), ingloriously.

a-κινηθ, only plur. a-κινηθες (κιν気軽), unwearied, with fresh strength.

a-kullos, -όν, τό (θέω), anvil-block.

a-kullos, accus. a-kullos, δ, anvil.

a-kullos, accus. a-kullos, ἡ, mate, wife. [For derivation cf. τρακ-κοτρα.] For the prefix cf. a-(2).]

a-kullos (a-kullos), aor. a-kullos, hurl with the spear.

a-ko-μα, τό, cure, Ι 350.

a-ku-μα, ἄ, unseemly, B 218.

a-kullos, aor. a-kullos, ἄ, mate, husband.

a-kullos, aor. a-kullos, he, hear, hear of, listen to, w. accus. or gen., or without object.

a-κνίσατος, -ον (καλλίσω), unaccomplished.
ἀκρη, ἡ (ἀκρης), peak, promontory; ἀκρη, from the top down, utterly.

ἀκρατος, -ος, (ἀκρατος), unqualified.

ἀκρατος, -ος (ἀκροτος), not separated; immoderate, unnumbered.

ἀκρως, -ος (ἀκρως), topmost, top of, end of; ἀκρως w. τόλις, citadel.—Superl. ἀκρωτερος, -ος, -ος, similar in meaning to positive.

'Ακταή, ἡ, a Nereid, Υ 41.

ἀκτή, h, rugged coast, shore.

ἀκτήμων, -ος (ἀκτήμων), without property, poor.

'Ακτυρος, ὁ, Ac'tor, father of Menoeius and grandfather of Patroclus.

ἀκυκτος, ὁ (ἀκυκτος), (reduplicated root ἀκυκτος), seen in numerous words. Cf. Lat. acus, acer, etc., point.

ἀκους, gen. plur. ἀκουστως, ὁ (ἀκους), javelin.

ἀλας, seaward.

ἀλαλητες, ὁ, shouting, B 149.

ἀλλακτως, etc., see ἀλλως.

ἀλατας, ἡ, a Nereid, see ἀληθεις.

ἀλατας, ᾧς, a Nereid, see ἀληθέα.

'Αληθεις, ἡ (Ἀλήθεια), true, neut. plur. accus. ἀληθεις, the truth (Z 882).

ἀλιος, -ος (ἄλιος), without fields of grain, poor.

ἀλισους, ἄλισος, see ἀλος.

'Αλισος, ὁ, Αλίσος, a Nereid, Υ 40.

(1) ἀλιος, -ος (ἄλιος), of the sea; fem. plur. as substant., goddesses of the sea (Z 86).

(2) ἀλιος, -ος, -ος, vain, in vain.

ἀλυς (ἀλιος), vain, in vain.

ἀλυς (ἐλυς, vain), aor. ἀλυσω, hurl in vain.

ἀλυς (ἐλυς, vain), abundantly, in abundance; in swarms (Β 90), in a throng (Γ 384); enough.

ἀλυσως, 2 aor. subj. ἀλυσως, Opt. ἀλυσως, subj. ἀλυσως, ἀλυσως, sin against, transgress.

ἀλήθη, ἡ (cf. ἀληθεις), strength for defense, might to resist. Metaph. dat. ἀληθεις, E 299, Ζ 150.
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ἀλμυσ, -ος (ἀλή), strong, mighty, valiant, brave.

Ἀλκυσ, Ἀλίμως, a Myrmidon.

Ἀλυβίας, accus. sing. Ἀλυβίας, ὁ (Ἀλυβίος), warder against, defender against.

Ἀλκυόνης, accus. Ἀλκυόνης, Ἥ, Alcy'one, a name of Cleopatra, I 503.

Ἀλκυόνος, ῥῶς, kingfisher, I 563.

Ἀλά (from Ἀλα), moreover, but, yet, A 81. Ἀλά (ā) ... γαρ, O 739.

Ἀλη (dat. fem. of Ἀλες), elsewhere.

Ἀληστος, -ον (Ἀλήστο), without ceasing; unyielding, relentless.

Ἀληστος, -ον (Ἀλήστο) and -ος, -ος, dat. dual Ἀλήστως, one another.

Ἀλλα-βατός, -η, -ει, foreign; substantive, a foreigner.

Ἀλλα-θεν, from another place.—Ἀλλαθεν ἄλλα = αλινδες αλίσι, one from one place, another from another, I 311.

Ἀλλομα (Lat. salīd), 2 aor. ἄλος, ἄλτο (§ 181), leap, jump.

Ἀλλος, -η, -ο (Lat. alias), another, other, the rest of, besides. Often used substantively.—See Ἀλλοθν.

Ἀλλοτε (Ἀλλος), at another time, on another occasion.—Ἀλλοτε 8' ἀφ'τερ, and then again.—Ἀλλοτε ... Ἀλλοτε, now ... now; at some times ... at other times (X 472).—Ἀλλοτε ἐν Ἀλλοι, now upon one, now upon another (O 684).

Ἀλλος (Ἀλλος), otherwise, in some other way (T 401).—καλ ἄλλως, besides, even as it is, anyway (I 699).

Ἀλος, τ, 3 sing. imperf., smoke, I 568.

Ἀλος, ἄλως, see ἄλωςομαι.

Ἀλοφη, ἄλοφη (Ἀλόφη), fat.

Ἀλοχος, ᾧ (Ἀλόχως), wedded wife, I 336. [Cf. ὁ-κος, χαρο-κοττής.]

Ἀλς, ἄλς, ἤ (cf. Lat. sal, Eng. 'salt'), the sea, generally near the coast.—δ ἄλς, salt.

Ἀλτο, ἄλτο, see ἄλωμα.

Ἀλτης, Ἀλτης, father of Laothoë, X 51.

Ἀλυν-άσ (Ἀλύνας), shun, shrink, skulk.

Ἀλυνα (Ἀλύναι), aor. infin. ἄλυναι, shun, escape.

Ἀλυνοντες, pres. partic., frenzied, X 70.

Ἁλε, pres. partic. fem. Ἁλεως, be confused, distracted (Ε 532).

Ἀλεο-βοις, ἄλεο-βοις, adj., cattle-winning, of high worth, Χ 593. Cf. Αθων.

Ἀληθες, plur. Ἀλήθες, τοι, barley meal.

Ἀληθής, ἄ (threshing-floor), orchard, garden, vineyard.

Ἀλς, see ἄλωμα.

Ἀμ, (§ 47), for ἀμ, i. e. ἀν.

Ἀμα (cf. ἀμας, Lat. simul, Eng. 'same'), together, at the same time, or in the same place; together with (w. dat.).

Ἀμαίων, Ἀμαίων, warlike nation of women, Π 189.

Ἀμαθεν, Ἀμαθενα, a Nereid, Χ 48.

Ἀμαθένα, τ, Αμαθένα, a Nereid, Χ 48.

Ἀμαλλο-βοτόπος, binders of sheaves, Χ 559, 554. See foot-note.

Ἀμαλλος, -η, -ει, tender.

Ἀμακά, ή, wagon; the constellation 'Charles's wain, which is itself a corruption of the older Eng. name 'carl's wain' = 'farmer's wagon,' Χ 487.

Ἀμακτόν, τ, adj. fem. accus. (supply ὄν), wagon-road, Χ 146.

Ἀμαρταν, 2 aor. subj. ἀμαρτην, partic. another 2 aor. ἀμαρτης, sin (I 501); miss with weapons; lose, be deprived of, w. ἄρτο (Χ 505).

Ἀμαρτής (Ἀμαρτης, Ἀμαρτης), adv., in unison, Χ 571.

Ἀμος, imperf. ἀμος, reap.

Ἀμπολκερα, see ἄμπολκερα.

Ἀμφαιτής, -η (Ἀμφαιτής), easy of ascent, scalable.
άμβλύθνυ, adv., with sudden bursts, X 476.
άμβροτος, η (άμβροςος), ambrosia, the food of the gods; used as an ointment, Π 670, 680.
άμβροτος, η, -ων (άμβροτος), ambrosial, divine.
άμβροτος, -ων (άμβροτος), immortal, divine.
άμέλεια, -ος, unenviable, sad.
άμελεια, exchange; mid. άμελεια, partic. άμελειαν, impf. άμελειο
το, άμελερο, aor. subj. άμελεσαι, pass over, leave behind (I 409); take turns (I 471, O 684); reply. Partic. in turn, in reply, respectfully.
άμελος, -ος, hard, inexorable.
άμελος, άμελος (comparat. of άγαθος), better, superior, braver.
άμερος (άμερος), aor. infin. άμερώσα, pass. aor. subj. άμερωθεί, deprive, rob.
άμερος-ενθες, τ, endless talker, B 212.
άμέχανος, -ος (μεχανή, contrivance, resource), unmanageable, proof against entreaty, unyielding, Π 29.
άμερος-χέρανως, τ, adj., unwielded, Π 419. See Introduction, 32.
άμετα, άμετέ, άμετ, see § 110 (ήμετ).
άμετελος, aor. partic. of άνε-μετελομ, having mingled, Ω 529.
άμετος, -ος (μετος), without a portion; without share in (X 489); wretched, unfortunate (Ζ 408).
άμεθελής, adv. (άμελευ), in turn, X 506.
άμεθύδιος, δ, darkness; used in dat. only.
άμεια, same in meaning as ήμετέρος, our.
άμετοσ, adv., without measure, without ceasing.
άμετραστης comp. τ, aor. partic. of άμετρασω, pierce, put upon spits, B 428.
άμενός, -ος, -ον (άμενος, vine), vine-clad.
άμησαλλον, see άνασάλλω.
άμησωσι, άμησωσι, άμησωσθο, see άμησω.
άμησα, τ, τόν, metal diadem, X 489.
άμήνιος (άμην), together, at the same time (I 6).
άμηνος, άνοι, Am' ydon, city of the Paeonians.
άμήνως, -ος (μήνως, cf. Ι 412, footnote), blameless; excellent, noble.
άμηνα, see άμην.
άμήτωρ, ὁ (άμήτωρ), defender, helper.
'Αμήτωρ, -ος, Amynthor, father of Phoenix, Π 448.
άμηνος (Lat. mēnīs), infin. άμηνέων, άμηνέω, άμηνέων, imperf. άμηνε, aor. άμηνω, opt. άμηνος, imperat. άμηνος, infin. άμηνω, ward off, avert; defend, aid, help. Mid. ward off from oneself, defend one's own (w. gen., Ι 581), flight.
άμησος, imperf. άμησος, fut. άμήσει, scratch, tear, rend.
άμεφ-αγώνοντο comp. τ, 2 aor. of άμεφ-αγίσα, gathered around, Ξ 37.
άμεφαδόν (α-μεφαδόν), openly.
άμεφ-αφεσθαί (α-πεσθα), infin. άμεφασθαί, to handle, X 373.
άμετέροι, -ος, see άμετέρω.
άμετεροτάτο comp. τ, flew about, B 315.
άμετέρωτον, see άμετέρωται.
άμεφχυτο, see άμεφχύμα.
άμεφ-κηφήνα, see άμεφ-κηφή.
άμεφ-κηφήνα, τ, adj. from άμεφ-κηφήνα, covered at both ends, Λ 45.
άμεφος, 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 § 169).
άμεψ τρι, round about.
άμεφ-αχυτήν comp. τ, as she shranked
around, B 316. Apparently perf. partic. of ἀνεγεισκόμεθα, without augment.

ἀμφι-βαλεῖν, perf. ἀμφιβάλλομεθα, -κεῖτο. pluperf. ἀμφιβάλλειος, stride around, perf. stand before, guard; encircle, envelop (Π 66), fill (Z 355); beatrise, stand over (Π 777).

ἀμφι-βροτος, -ης, -ων, man-girding, i.e. man-protecting, epithet of shield. Introduction, 25.

ἀμφι-γυναι, -εσσα, -ευ (γυναί), lame in both legs. See note on A 607.

ἀμφι-γυνος, dat. plur. ἀμφιγυνοις (γυναί), pointed at both ends, double-headed. Note on Ω 712.

ἀμφι-δύναμος comp. †, perfect of ἀμφι-

dynamōμαι, blazes around, Σ 329.

ἀμφι-δύναμος, -ης, curved at both ends. See illustration of ship under μής.

ἀμφι-έστω and ἀμφι-ές, partic. ἀμφι-

έστωντες, imperf. ἀμφιέστω, ἀμφιέστωσ, go about, surround, blaze about (of fire); busy oneself about (παρακείμενος, βοών).

ἀμφι-έστω comp. †, imperfect., settled upon, Ξ 25.

ἀμφι-καλύπτειν, adj., on both sides flourishing, i.e. a child with both parents living, Ξ 496.

Ἀμφισίδη γτ., Amphithedus, a Nereid, Ξ 42.

ἀμφι-καλύπτειν, aor. ἀμφικαλύπτεις, cover, envelop, cloud or master (Γ 442).

ἀμφι-κάμπλος, -ων (κάμπλος), two-handed (βιενά).

ἀμφι-μάχομαι, imperf. ἀμφιμάχομον, fight around.

ἀμφι-μάχομαι, (μέσα), of the φάραξ, hidden in the recesses of the body, surrounded by darkness, gloomy. But perhaps the poet intends to describe the effect of passion on the φάραξ.

ἀμφι-μιμομαι, dwell around.

'Ἀμφινόη γτ., Amphīnōe, a Nereid, Ξ 44.

ἀμφι-πόλεος, imperf. ἀμφιπόλεοντο, be busied about.

ἀμφί-πόλεος, ἤ (πόλις), one busied about, handmaid, attendant.

ἀμφί-πολος (generally = χώρα, adv.), apart (Ξ 519), dividedly, in two opposed parts (Β 13, 90, 67, Σ 502, Ξ 117), at a distance from one another (Ο 189), between the two armies (Γ 115).— Sometimes = ἀμφί, around (Β 334, I 464, Ω 488).

ἀμφί-πόλεως, act. 2 aor. 3 plur. ἀμφίστομα, stood around.

ἀμφί-φαλος, -ων, two-horned helmet. Introduction, 38.

ἀμφί-φυτος . . . φάκες, consider on both sides, i.e. carefully, Ξ 254.

ἀμφι-χλωμαι, 2 aor. ἀμφιχύμνω, be poured around. Note on Β 41.

ἀμφιτομένων, -ης, -ον (ἀμφω), only neut. in sing., both. Note on Γ 179.

ἀμφιτέμων-θεν, from or on both sides.

ἀμφώ, dual (cf. ἀμφί and Lat. ambo), both.

(1) ἀν, modal adverb, §§ 189 ff. Used as equivalent of κεῖ(ν).

(2) ἀν, for ἀν, § 46 and note on Α 148.

ἀν-, negative prefix, § 161.

(1) ἀνα, voc. of ἀναγ, Γ 351, Π 233.

(2) ἀνα, adv., up / Ξ 381, I 347, Ξ 178. See the following word.

ἀνα-καλέω, ἀν (§§ 46, 47), adv. and prep. w. dat. and accus. W. dat. upon, at the end (top) of. W. accus. up through, through, throughout, along (Ξ 546), in (Β 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 ἀνατρέπομαι. In composition it may mean 'back again.'

ἀνα-βαλεῖν, 2 aor. ἀναβαλεῖν, partic. ἀνα-

βάλες, go up, mount, ascend; go on board a ship.

ἀνα-βάλλω, mid. subj. ἀναβάλλω, put off, postpone.

ἀνα-βλέπω, ἤ (ἀναβλέπω), postpone-

ment.
ἀργάκιος, -ης, -ov (ἀργάκος), urgent, constraining. ἄρη αργάκιος (II 838), day of subjection.

ἀργακή, h, constraint, necessity.

ἀρα-γράμματα, pass. aor. ἀραγράμματος, was bent back.

ἀρ-άγω, imperf. ἀραγός, 2 aor. ἀραγα-γεω, mid. imperf. ἀραγα-γέω, lead or bring up, i.e. hither (in ships); bring home (by sea); lead or carry away; mid. put to sea.

ἀρ-άδιπτην, τ, thr, fillet, X 489.

ἀρ-άδιπται, mixed aor. ἀρ-άδιπτα, 2 aor. ἀρ-άδιπτος, rise up.

ἀρ-άδος, -ov (ἰδων), without sailor’s gifts.

ἀρ... ἀλκο, see ἀλκακω.

ἀρ-αθλήσα, comp. ἃ, shall bloom again, A 238.

ἀρ-αθον, comp. ἃ, fut. of ἀραθον, will heap upon, X 100.

ἀρ-αθετήν, ἡ (ἀθετῆς), shamelessness.

ἀρ-αθήσα, ἢ (ἀθήσας), without reverence or respect, shameless.

ἀρ-αλσον, ἃ, without blood, bloodless, E 342.

ἀρ-αλσομαι, imperf. ἀραλσομαι or ἀραλσομαι, aor. subj. ἀραλσομαι, reject, spurn, refuse, deny.

ἀρ-αλέον, 2 aor. partic. ἀραλέων, mid. 2 aor. ἀραλέων, subj. ἀραλέων, take up; mid. take up or lift up to or for oneself.

ἀρ-ατεν, aor. opt. ἀρατεσά, partic. ἀρατεσά, dart, spring, or leap up.

ἀρ-άλλα, -ίς (ἀλλά), without strength, weak, feeble.

ἀρ-αινόν, aor. infin. ἀραινάω, loose, set free.

ἀρ-αινώμ, aor. partic. ἀραινώμ, mingling.

ἀρ-αινών, no ad upward, nod ‘no,’ refuse; opposite of κατανάον

ἀράφ, ἀράφ, ὁ (F.), lord, ruler, master. Voc. (Ze) ἀρά.

ἀρ-άλλα, aor. partic. ἀραλλάω, swing aloft.

ἀρα-πτανόμυμ, aor. in tmesis ἀρ... πταμος (A 480), spread out.

ἀρ-άπτομαι, ἢ (ἀπέω), recovery of breath, rest, II 43.

ἀρ-άπτος, aor. ἀράπτοσαν, subj. ἀρ-ἀπτοσάν, infin. ἀράπτοσαμ, 2 aor. imperat. ἀράπτο, breathe again, recover; mid. recover one’s breath, come to oneself.

ἀρ-άπτον τ, without ransom, A 99.

ἀρ-αριθμος, aor. partic. ἀραριθμός, let rush out; with streaming tears (ἀδριπται), I 438.

ἀρ-αρίζα, aor. partic. ἀραρίζας, aor. indic. ἀραρίζαμεν, match up, seize away. Aor. in tmesis ἀρ... ἀραρίζαμεν (X 278).

ἀρ-παγηνύμ, aor. partic. ἀραπηγηνύω, break up, tear up, rend.

ἀρ-πας (Favē), imperat. ἀραπεστε, rising up, standing.

ἀρ-παττε, see ἀρπαττε.

ἀρ-παμάχομαι, groan over, lament.

ἀρ-παττημαι, see ἀρπαττημαι.

ἀρ-καζεν, ἀράκαζο, ἀρακαζόμοιοι, ἀρακάζω, see ἀρακάζω.

ἀρ-τρέχω, 2 aor. ἀρατρέχομαι, run up; shoot up or grow up fast.

ἀρ-παλεω, bring to light, reveal.

ἀρ-χάεται, imperf. ἀρχαιέται, withdraw, retire.

ἀρ-χάεται, aor. ἀρχάεται, retire, retreat, fall back.

ἀρδαν (σαν, Lat. suādeo, Eng. ‘sweet’), imperf. ἀρδανε, 2 aor. infin. ἀδει, perf. partic. masc. sing. accus. ἀδιόνε, please. Note on Γ 173.

ἀρ-σίκα, in two parts.

ἀρ-στοκτονή, ἡ (ἀρσο, κτανίω), slaying of men.

Ἀρδρωμάχη, Andromache, wife of Hector.

Ἀρδροθή, accus. ἀρτη, ἡ, manly strength, vigor. Note on Π 857.
A VOCABULARY AND GREEK INDEX

ἀνδρόφόνος, -ον (ἀρχαργνος, man-slaying, murderous.
ἀνδραχεῖον, 2 aor., clashed. There is no present.
ἀνδραμάνη, ran up (Π 813); grew up fast (Ξ 56, 437). See ἀναπέχω.
ἀν-έπρεπο, (κατα-), press back.
ἀν-ετόον, partic. ἀνέθεω, look up.
ἀνέφη, see ἀνέθη.
ἀν-εμι (εἴμι), partic. ἀνέμων, -α (εἴμων), wind.
ἀνεμο-σκίτν, adj. gen. plur. of ἀνεμοκτιστός, -ός, sheltering from the wind, Π 224.
ἀνέμο-τρήφο, -ές (τρῆφος), wind-fed.
ἀνέπταν, ἀνέπτυχο, see ἀνέπτυχο.
ἀνέπτως, adv. at home, 1 68.
ἀνέχεο, see ἀνέχω.
ἀνεχ-θε(ν), afar, far away; away, to one side (Χ 368); w. gen., far away from (Χ 88); without (Π 89), apart from (Χ 39).
ἀνεκάτωσο, see ἀνεκάτωσον.
ἀν-εκα, 2 aor. ἀνεκάτωσο, -σω, infin. ἀνεκάτωσον, partic. ἀνεκάτωσον, mid. fut. infin. ἀνεκατάσκον, 2 aor. indic. ἀνεκατάσκο (Ω 518), ἀνεκατάσκο, imperfect. ἀνεκάτωσον, partic. ἀνεκάτωσον, hold up, butt, back. restraint; mid. raise high one's arm (Γ 362), hands (Χ 34), hold out, endure.
ἀνεκάτωσον, see ἀνεκάτωσον.
ἀνεκατώπος, σ (Lat. nepóś), 'nephew'; cousin.
ἀνεκεφ, nom. plur., silent.
ἀνήγαγον, see ἀνήγαιον.
ἀνήγαγος, ἀνήγαγη, see ἀνήγαγη.
ἀνήγιγμα, see ἀνήγιγμα.
with 2 aor. act. ἄνελθε, ἄνεσθην, ἄνεστον, partic. ἄνεατος, ἄνεατέστας, rise up, arise.

ἀνεχθεῖν comp. †, pres. partic., tracking back, X 192.

ἀνοδόμω imperf. ἀνοῦσα, open.

ἀνοραίω, aor. ἀνοραίω(ν), spring up.

ἀνορμήτι, adv., without dealing a wound, X 371.

ἀνοιχτά, ἀνοιχτάεσται, see ἀνοίχτω.

ἀνοιχτός, ἀνοιχτόω, see ἀνοίχτω.

ἀνα, adv. (an old accus.; cf. ἀνεῖ and Lat. ante), to the face, opposite, in front; to one's gaze, to look at.

ἀνα-άγιος, -ον (ἀνεί), equivalent.

ἀνάσα (ἀνάσα), fut. ἀνασῶ, aor. ἀνασά, come face to face with; meet, encounter.

ἀνατόπησα, see ἀνατοπέω.

ἀναντίω adv. (an old accus.; cf. ἀνα), to the face, face to face (X 109); over again or opposite.

Ἀντιπόδης, -άς, the son of Ante'nor, Helia'con (Γ 123); Co'on (Σ 53).

Ἀντίφων, -ος, Anté'nor, a Trojan, husband of the priestess Theano. Cf. note on Γ 205.

Ἀντί(π) (an old loc.; cf. ἄντις), in the face; prep. w. gen., like, equal to, a match for, τ 116.

ἀντί (adv. of ἄντιος), opposite, against.

ἀντι-ἀναφαί (ἀνεφ), fem. adj., like or a match for men.

ἀντίδω (ἀνίδως), pres. partic. ἄντιδους-σα, aor. partic. ἄντιδόσα, come face to face with, meet, share (Α 31, 67).

ἀντι-βιος, -η, -ον (βην), with opposing strength, hostile, wrangling.—Adv. ἀντιβην and ἀντιβοιν, with opposing strength, with might against one.

ἀντι-βολή (ἀντι-βόλη), aor. ἀντιβολήσα, ἀντιβολήσαν, meet, encounter.

ἀντι-θεος, -η, -ον, god-like.

ἀντι-κρεί, over against (like ἄντης);

straight on (Γ 359), outright, utterly (Π 116). [- Occasionally in Iliad.]

Ἀντιοχος, Antil'ochus, a son of Nestor.

ἀντί-ος, -η, -ον, in face of, over against, opposite; against, to meet (B 185).—Neut. sing. and plur. as adv. ἀντιος and ἀντίλα, against, opposite; before.—Ἀντίος ἔδει, spoke to, answered.

ἀντι-τόπε, (τόπος), aor. ἀντιτοπόω, bore through, pierce.

ἀντι-φέρομαι, bear oneself against, resist.

ἀντρώπα (ἀτρώ), infin. ἀντροπα, imperfect ἀντρώ, meet, encounter.

ἀντρε, -ος, -η, rim of chariot or shield.

CHARIOT WITH ἀντρε. FROM THE ARGIVE HERAKLUM.

Perhaps about 600 B.C. (After Am. Jour. Archaeol. II [1898], F. II. 6.)

ἀναγος, ἡ (cf. ἀναγω), accomplishment (B 347), achievement.

ἀναγο (for ἀναγω), accomplish; pass. opt. ἀναγο, be finished (Ζ 473).

ἀναγο, adv., upward (Ω 544).

ἀναγο, a perf. w. present meaning; 2 sing. ἀναγο, 3 sing. ἀναγο(ν), subj. ἄναγο, opt. ἀναγο, pluperf. ἀναγο. Also a pres. is formed: ἀναγε, and imperf. ἀναγο(ν), ἀναγον: bid, command, urge.

ἀναγον (Ω 663), ἀναγε, see ἀναγο.
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άξίας, -ης, of equal value, worth, worthy.

Ἀξίας, -ος, Ἀξίας, a river of Macedonia.

ἀγωγής, see ἀγωγή.

ἀδεξίς, adj., sung of, Z 358.

ἀδεξίς, ἀδεξία, adj., bard. Introduction, 3.

ἀδηλήσεις, ἀδηλήσεως (ἀδηλήσεως), collective and Fcl of ἀδηλήσω (ἀδηλήσεως), crowded or collected together, in a mass.

ἀδηλήσεως (ἀδηλήσεως), aor. ἀδηλήσεως. partic. ἀδηλήσεως, pass. aor. ἀδηλήσεως, collect together.

ἀδερ, dat.ἀδερ, τά, sword (Π 473), synonym of ἱφθανος and φθαγων (see note on Ο 714).

ἀνωτήτης, accus. plur. ἀνωτάτης, ἀνωτάτης, ally; avenger (X 855).

ἀνωτός, adj., unwounded, Z 586.

ἀνώγγυλως, aor. infin. ἀνώγγυλως, announce, bring back a message.

ἀνώτατος, fut. infin. ἀνώτατος, 2 aor. ἀνώτατος, bring back.

ἀνώτατος, imperfect. ἀνώτατος, take away.

ἀνάλεξις, 2 aor. opt. ἀναλέξις, ward off.

ἀνάλος, ἀνάλος, gen. plur. fem. ἀνάλαδος, soft, tender.

ἀναμειδίμους, partic. ἀναμειδίμους, reply.

ἀναπέμπεις comp. ἀναπέμπεις, aor. opt. of ἀνα-άμεμπος, cut off, Z 34.

ἀναμέμπεις, aor. ἀναμέμπεις, ward off: mid. aor. opt. ἀναμεμπεσθα, ward off from oneself, defend oneself. Aor. infin. in tmesis ἀναμεμπεσθα...

ἀπ-ἀνώθεν, far off; at a distance; far from, apart from (w. gen.).

ἀπ-ἀπόθεν, aor. ἀπ-ἀπόθεν, strike off, break off.

ἀ-πᾶς, ἀπά, ἀπο, all together, all.

ἀπανάς (ἀπανάς), aor. ἀπανάς, deceive.

ἀπ-ἀποθέν, at a distance; far away from (w. gen.).

ἀπάντης (ἀπάντης), deceit, deception.

ἀπαντήλον, adj., deceitful, Α 526.

ἀπ-ἀποθέν, take away, see § 83, 4.

ἀπ-ἀποθέν, (α) comp. ἀπ-ἀποθέν, accepted, Α 95.

ἀπ-άποθέν, see ἀπ-ἀποθέν.

ἀπελθειν, see ἀποθέλησε.

ἀπελθάω (ἀπελθάω), imperfect. ἀπελθητε, fut. ἀπελθητω, aor. ἀπελθητε, ἀπελ-θητω, threaten.

ἀπελθάω, gen. plur. ἀπελθάων, ἀπελθάων, ἀπελθάων, threat.

ἀπ-αιμ (ἰμ), partic. ἀπ-αιμος, be absent.

ἀπ-εκτίσων and ἀπ-ἐκτίσων, 2 aor., ἀπ-ἐκτίσων, subj. ἀπ-ἐκτίσων, imperat. ἀπ-ἐκτίσω, in-f. ἀπ-ἐκτίσεις, partic. ἀπ-ἐκτίσεις, declare, speak out; refuse (Α 515); renounce one's wrath.

ἀπ-ελθαν, -ων (ἠλαπ), boundless.

ἀπ-ἐκτίσω, see ἀπ-ἐκτίσω.

ἀπ-ἐκτίσειν comp. ἀπ-ἐκτίσεις, imperf., tried to dissuade, Ι 109.

ἀπ-ἐπέλθαν, -ων, boundless, limitless.

ἀπ-ἐκτίσων comp. ἀπ-ἐκτίσων, aor. opt., retire from, rest from, Π 723.

ἀπ-έναυτον, see ἀπ-έναυτον.

ἀπ-έφων, see ἀπ-έφων.

ἀπ-ἐρυθώμας, see ἀπ-ἐρυθώμας.

ἀπ-ἐγωτών, see ἀπ-ἐγωτών.

ἀ-περπατών, aor. subj. ἀ-περπατήμω, hate.

ἀ-περπατήμων (ἐχθος, hate, enmity), 2 aor. ἀ-περπατήμων, subj. ἀ-περπατήμων, become hated, be hateful.

ἀπ-ἐχω, 2 aor. subj. ἀ-πεχω, mid. ἀ-πεχω, hold off, keep away, mid. restrain oneself from, let up from. ἀ-πσω, in tmesis, X 324, part from.

ἀπ-πάντων, see ἀπ-πάντων.

ἀπ-παγω, see ἀπ-παγω.

ἀπ-παράγω (ἀπ-παράγω), regardlessly, unreservedly.

ἀπ-πίστης, see ἀπ-πίστης.

ἀπ-πίστης, without suffering, unhurt.
ἀφήνῃ, ἥ, wagon.
ἀνήρ, -ος, gen. ἀνήριος, unkind, hard.
ἀφύσα, ἀφύσαι, took away. See § 69, 4.
ἀφέξω, see ἀφέξωσομαι.
ἀπεδρῶ (ἐπέδρο), aor. ἀπεδροφός, disobeys.
ἀπορος, ἀπορό, ἂ, ἂν (ἀδέ), distant.
ἀποτοσος, -ος, faithless.
ἀνά, ἄν, ἅφ (cf. Lat. ab), adv. and prep. w. gen., from, far from, away from. Also accepted ἀνα, §§ 164, 166. Meaning as adv. away from, from, forth.
ἀποβάλλω, mixed aor. mid. ἀποβάλλω, 2 aor. act. ἀποβίβα, partic. ἀποβαλλόμενος, go away; dismount.
ἀποβάλλω, aor. in tenses ἀποβιβα, . . . βάλλω, throw off.
ἀποβάλλως, -ος (βάλλω), to be thrown away, to be scorned.
ἀποβάλλων ἡ, pres. partic., spitting out. 1 401.
ἀπογνώσος, ἀπογνώσος, aor. subj., rob of the use of limbs, unnerved, Z 265.
ἀποδοτόμαμαι, fut. ἀποδοτομαμα, infin. ἀποδοτομαμα, give a due portion of, divide.
ἀποδοτομαμάμαι, 2 aor. infin. ἀποδοτομάμαι, in tenses ἀποδότω σῶσαι, give up or back something as due, pay (X 499); pay for, alone for (1 387).
ἀποδότω, aor. ἀποδότω, subj. in tenses ἀποδότι δοῖς (X 231), 2 aor. subj. in tenses ἀποδότι δοῖς (X 125), infin. ἀποδότω, strip off.
ἀποδοτικά comp. ἡ, imperat. of ἀποδέκα, with draw from. 1 406.
ἀποδέκα ἢ, in tenses for ἀφελέτο. See ἀφαίρομαι.
ἀποφραῖμαι (Φραῖμ, Lat. vettō), aor. ἀποφραῖμαι, sweep away, Z 348.
ἀποθυμαί, ἀποθέματα, see ἀποθηκή.
imperat. ἀνταγωνεῖ, fut. infin. ἀνταγωνέον, cease, rest from.

ἀντοπέτομαι, 2 aor. partic. ἀντοπέτωμας, 2 aor. in tmesis ἀντ... ἀνταγωνίζομαι (Π 469), fly off.

ἀντοπλέξω, drive back, pass. aor. ἀντεπλέξων, spring back, rebound.

ἀντοπλέω (πλέω), sail away.

ἀντοπρέπει, far away.

ἀντοπέτωμα, see ἀποτέτομα.

ἀντοφόρω, aor. ἀντόφορον, spring off, spring down.

ἀντο-ῥηγώμμι, aor. partic. ἀντορρήξας, break off, snap off.

ἀντο-ῥήπτω, aor. infin. ἀντορρήπτω, partic. ἀντορρήπτω, cast off, lay aside.—Aor. in tmesis ἀντ... ἄρρητος (X 406).

ἀντο-συνάμα, see ἀποτέτομα.

ἀντο-σύνομα, 2 aor. ἀντόσυνομο, rush from.

ἀντο-σύνεχε, 2 aor. imperat. ἀντόσυνεχε, go away.

ἀντο-σύνεχος, iterat. aor. ἀντοσύνεχος, turn or drive back.

ἀντο-συνέλεο, aor. ἀντεσυνέλεε (ν), drive away.

ἀντοσχέος (σχέων), see ἀπέρχομαι.

ἀντο-τάμω, cut off; mid. for oneself.

2 aor. in tmesis ἀντ... τάμε, cut off, cut out (Γ 292).

ἀντοθενήσθω, see ἀποθεόνομαι.

ἀντο-τίθημι, aor. ἀντίθετε, mid. 2 aor. subj. ἀντιθέτομαι, infin. ἀντιθέτω, set or lay away; lay aside. Mid. lay aside one’s own etc.

ἀντο-τίθημι, infin. ἀντιθίθημαι, fut. ἀντο-τίθησις, aor. subj. ἀντιθησάμεν, partic. ἀντιθήσας, pay something due, pay for.

ἀντο-τίθημι (τάμω), aor. partic. ἀντο-τιθέμαι, cut off.

ἀντο-τύτηται, mid. imperf. ἀντοτύτητας, turn (oneself, in mid.) away from.

ἀντοφάναι, having taken away; § 63, 3.

ἀντοφάνουσα, will carry off, will remove (X 489). See § 63, 8.

ἀντό-φημι, mid. imperat. ἀντόφημαι, speak out, declare.

ἀντό-φθινα, mid. 2 aor. partic. ἀντοφθινέων or -ου, perish, be dead.

ἀντό-ψχω, pass. imperf. ἀντόψχουσα, they cooled off in the wind, let... dry off.

ἀ-πράγματος, -ον (πράγμα), accomplishing nothing, vain, fruitless.

ἀ-πράγματη (πράγματη), adv., but originally an accus. sing. fem., un-bought, without price.

ἀ-πτήρων, -ον (ἀπτίρων), unfledged, I 328.

ἀ-πτόλημον, -ων, unwarlike.

ἀπτόω, fasten; mid. imperat. ἀπτόω, infin. ἀπτόως, partic. ἀπτώμη, imperf. ἀπτότατω and ἀπτότερο, aor. ἀπτότατο, partic. ἀπτότερον, lay hold on, grasp, take hold.

ἀ-πυρος, -ον (ἀπύρος), untouched by fire (I 122).

ἀ-πύρω, fut. ἀπύρω, aor. (in tmesis, Ε 308) ἀπύρω, mid. aor. ἀπύρω, infin. ἀπύρωναι, partic. ἀπυρῶνων, push, thrust, or drive back; remove; knock or rub off skin (Ε 308); mid. thrust back or away from oneself or for oneself, push away, drive away.

ἀ-πύρης, see ἀπώπηρη.

ἀπωράμην, ἀπωρασθαι, ἀπωράτε, ἀπώρητον, ἀπώρα, see ἀπώπηρω.

ἀ-πο-ρᾳ, ἄρ, ἄρ, ἄρ, ή, ή, as may be believed, of course, as it seems, so, then, §§ 46, 49. For idiomatic use w. past tense see notes on Γ 183, Ι 316.

ἀ-ποβλέπω, aor. ἀποβλέπω, rattle, clink.

ἀ-ποβληθής, ἄρ, ἄρ, thin.

ἀ-πο-ραμαι (ἀραμ), ἀραμαί, imperf. ἀραμαί, aor. ἀραμε ὁ, ἀραμαῖοι, aor. subj. ἀραμαῖος, pray, pray for.

ἀ-πο-ραμεῖ (cf. Lat. ar-īō), aor. partic. ἀραμείς, 2 aor. subj. ἀραμοῖ (trans. Π 212), fit or join together, suit; 2 aor. ἀραμοῖ (intrans. Π 214), 2 perf. partic. ἀραμέοις, ἀραμεῖα, etc., pluperf. ἀραμέ, mid. 2 aor. partic.
ἀργαλός, all intrans., be fitted or joined together; fit, suit; be fitted or provided with; pass. aor. ἄρθεν, were fitted together, pressed close (Π 211).

ἀργαλός, ἄρθεν (ἄργος), hard, difficult, grievous, cruel.

Ἄργη Νέας, Ἀργεὺς, Ἀργεῖος. See note on Α 79.

Ἄργα, Ἀργίς, perhaps the bright appearing, epithet of Hermes. See note on Β 108.

ἀργυρός, -ή, -ον (ἄργυρος), white, shining, epithet of ἀδελφός and ὀδύνη.

ἀργυρός, dat. ἄργυροι (ἄργυρος), shining white.

ἀργυρόκνησις, only voc., of the shining white thunder-bolt.

ἀργυρόκοιος, -ος (ἀργύριος), white-toothed, white-tusked.

Ἅργος, -ος, Ἀργός. See note on Α 79.

ἀργυρός, ἄρ, ἀρχαῖος (ἄργυρος), white, swift.

Ἅργος ἢ Ἀργος, to Ἀργος.

ἀργυρός, -η, -ον (ἄργυρος), of silver, silver.

ἀργυρόπλοος, -ος (ἄλος), with silver nails, silver-studded; the sword-hilt was apparently attached to the blade with nails that might be of silver; the epithet is applied also to the ἄργα (Χ 389).

ἀργυρόπτερος, silver-footed, i.e. white-footed.

ἀργυρός, -ος, δ (ὁ ἄργος, argos), silver.

ἀργυρότοξος, -ος, with silver bow; as substant., god of the silver bow. It would seem that the poet had in mind a bow ornamented with silver.

ἀργυρόφος, -η, -ον, shining-white.

ἀργυρόφος, -ος, same as ἄργυροφος.

ἀργυρός (ἀργύρος, water, irrigate), watering-place.

ἀργυρός, ἀργυρός, dat. plur. ἄργυρον, comparative of ἀργυρός, braver, better.

ἄρης (ἄρης of ἄρη-σάρκω), aor. infin. ἄρεως, mid. fut. ἄρεσσεβον, aor. partic. ἄρεσσες, fit together, make amends (I 120); appease, reconcile (I 112); arrange, adjust (Ζ 526).

ἀρετή, ἄρητος, excellence, bravery, valor; excellent deeds (Ο 642).

ἄρετος, see ἄρετος.

(1) ἄρης, ἄρης, prayer, curse.
(2) ἄρης, ἄρης, calamity, evil.

ἄρης, fut. infin. ἄρητος, help, aid.

ἄρης-κτραβῶ, ἄρης-κτράβηται, adj., slain in battle, X 72.

ἄρης, -ος (Ἄρης), warlike, martial.

ἄρης-τεχνής is best referred to ἄρης. See note on Ο 736.

ἄρης-φαῖτος, -ος (φαῖτος, φαῖτος), slain in battle.

ἄρης-φαῖτος, -ος, dear to Ἀρης, warlike.

ἀρκετός, -η, -ος, overcome with ills, distressed.

Ἄρης, -ος or -ος, Ἀρης, son of Zeus and Here, the war-god representing the worse and wilder features of battle; war.

ἄρης, ἄρης, ὁ (ἄρης, aor. in- fin. ἄρησθαι, to be numbered.

Ἄριδα, Ἀρίδα, daughter of Minos the king of Crete.

ἄρης, ἄρης, -ος (ἄρης, aor. in- fin. ἄρησθαι, to be numbered.

Ἄριδα, Ἀρίδα, daughter of Minos the king of Crete. a mountain, Ἀρίδα, or a people, Ἀρίδα, in Cilicia. Μ 783.

ἄρης-κτραβῶ, -ος (ἀρηστής), very conspicuous, illustrious. See §160.

ἄροτρος, ἄροτρος, -ος, -ος, left.

ἅρπατες, -ος, a mountain, Ἀρίδα, or a people, Ἀρίδα, in Cilicia. Μ 783.

ἄροτεμες (ἀρυτέμες), iterat. imperf. ἄροτεμε, be the first.

ἄροτος, -ος (superl. of ἄρος), best, noblest, bravest.
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ἀρκος, -ῆ, -ον (ἄρκω, ward off), sufficient; secure, assured, Β 388.

ἄρκτος, ὁ, ἡ, bear; the constellation ursa major, Χ 487.

ἄρμα, -ῶν, τὸ, chariot, Introduction, 27.

ἀρμόλεως (ἀρµόλεως), aor. ἀρµόλεσε, fil, Γ 383.

ἀρμονίη, ἡ (ἄρμων), gen. plur. ἀρμονίδων, compact, Χ 255.

ἄρνα, accus., no nom. sing., τὸν, τὴν, dual ἄρνες, plur. ἄρνες, etc., lamb; ewe, ram.

ἀρνίκη, ὁ (ἀρνίκη), ram.

ἀρνεντήρα, dat. ἀρνεντῆρα, ὁ, diver, tumbler.

ἀρνορνουσα (ἄρνος), partic. ἀρνορνευον, imperf. dual ἀρνορνόθην, aor. ἀρνορνηθηκα, ἀρνορνευσα, 2 aor. ἀρνορνηθηκα, ἀρνορνηθηκε, subj. ἀρνορνηθηκα, opt. ἀρνορνηθηκα, ἀρνορνηθηκα, infin. ἀρνορνηθηκα, carry off, win; often seek to win (in pres.), strive for; seek to guard (Ξ 446).

ἄρνης, accus. ἄρνης, ἡ (ἄρνης), plow-land.

ἀρνορνοπας, nom. plur. ἀρνορνηκες, ὁ (ἀρνορνηκα), plowman. Lat. arator.

ἀρνόπος, -όπος, ἡ (ἄρνος), plow-land. (Cf. Vergil’s arvum, neut. plur.)

ἄρος (Lat. arō), plow; perf. partic. fem. ἄροφικη, plowed.

ἀρδάλεω (Lat. raptō), fut. partic. ἀρδάλευσα, aor. ἀρδάλεσα, subj. ἀρδάλει, partic. ἀρδάλεα, seize, snatch away, steal away.

ἀρνόπος, ἡ (ἄρνος), snatcher, a storm-wind personified.

ἀρνορνοκτός, -ος (ἄρνορνοκτός), not to be broken, firm, weariless.

ἀροντήρα, see ἀρνορνοῦς.

"Αργος, -ῶς. Ar‘lemis, daughter of Zeus and Leto, and sister of Apollo, the famous goddess of the chase.

ἄροντς, -ῆ, -ον (ἄροντς), adj., using words exactly suited to the purpose, clever of speech, Ξ 281.

ἄρτος, -ῆ, -ον (ἄρτος), adj. artus, filled, suited. See note on Ξ 326.

ἄρτος-τος (ἄρτος-τος), sound of foot, swift of foot.

ἀρτόνω (cf. ἀρτόω), imperf. mid. ἄρτονερα, fit together; frame.

ἀρτόνω (ἀρτόνω, ἄρτο-ως), fit together; ἄρτων, was preparing to fit, Ξ 379.

ἀρχεω (ἀρχής), be leader, command.

ἀρχή, ἡ (ἀρχή), beginning.

ἀρχός, ὁ (ἀρχω), leader, commander, captain.

ἄρχω, imperf. ἄρχω, mid. imperf. ἄρχο, fut. ἄρχωμαι, lead the way; be first to do something, begin; be leader of, command; mid. begin.

ἀργός, ὁ (ἄργος), helper. Note on Ξ 502.

ἀργυμ, aor. opt. of ἀργυμ, caste, feed, Ξ 489.

ἄσβεστος, -ῆ, -ον (ἄσβεστος), not to be quenched, unquenchable, ceaseless. Used as adj. of two endings, Π 287.

ἀσθία, dat. ἀσθίαις, τὸ, difficult breathing.

ἀσθιάλεω, accus. ἀσθία (ἀσθιά), pres. partic., breathing with difficulty, gasping.

"Ασιος, dat. "Ασιος Ἰα, A'sius, son of Dymas and brother of Hecabe, Π 717.

"Ασιος, dat. "Ασιος Ἰα, adj., Asian. Applied by Homer to a meadow in Lydia, south of Mt. Tmolus, Β 461.

Ασκάλαφως, Aescalaphus, son of Ares, and leader of the Orchomenians.

Ασκαλάφως, τ., adv., unceasingly, stubbornly, Τ 68.

ἄσκος, imperfect. w. -ο movable ἄσκος, aor. ἄσκω, prepare; wrought with skill (Ξ 592).

ἀ-σκήθης, -ῆς, unscathed.

ἀσκός, ὁ, skin, bag of skin.

ἀσταλπα, struggle, twitch, in the throes of death.

ἀστατωσ (ἀστατωσ), gladly, joyfully.


στροφή, eagerly, ceaselessly; holly.

δαστρός, -ν (cf. ιε-τρον), unspeakably large, immeasurable, vast.

διαιθής, accus. plur. -άκα (διάκα), shield-bearing.


διμοτής, only gen. plur. -δων (διώκα), shield-bearing.

διπουδί (διπούδη), without a struggle.

διψα, neut. plur. of δρας (= δς τρας), § 124.

δισεν, see ἀγχος.

διστήκτων 3, τοῖς, with its ears of grain, B 148.

διστήκη, -έας (στέκας, 'stamp,' shake), unshaken, firm.

διστρφεις, -σα, -ν (διστήρ), star-bedecked; shimmering, shining like stars.

διστρυχή, ὴ, lightening-hurler.

διστήρ, dat. -ης, dat. plur. διστροφή, ὴ (Lat. stella), 'star.'

διστάντω, lightens, hurls lightening.

διτή, -ερ, τῆ (F), the town.

'Διτάναος, accus. -άνακτος, Αττι'αναξ, son of Hector.

δυν-ες, to the town.

διστήκη, -έας, unintelligent, boorish, outrageous.

διστάλας, adv. (διστάλης), surely. Note on 688.

δισταφλαντεῖ γ, τῶν, windpipe, X 328.

διστάλαν, infin. διστάλεω, partic. διστάλαντε, be vexed, be impatient.

διστάλαντος, -ν (τάλαντος), of equal weight, equal.

δισταλφόρος 3, adj. accus. sing. masc., merry-hearted, Z 400.

δισταλός, ά, -ν, bounding, youthful. — δισταλφόρω, merry-hearted.

δίταρ = αὐτάρ (§ 31), which see.

διστάρβης 3, adj., undaunted, Γ 63.

διστάρπτος, ὴ, path.

διστάρπτος, -ν, hark.

δισταφλάν, ᾧ (δισταφλάς), presumptuous acts, sins of arrogance.

διστάσαλα, -ν (διστάσας), blinded with arrogance, contemptuous, haughty.

διστάσαλε, -έας (τεσάρεως), not worn away, hard, unyielding, weariless.

δισταλφόρω, -ν (ταλφόρον), unaccomplished.

δίταρ, apart from, without (w. gen.).

διστάρπτος 3, adj., joyless, Z 285.

διστή, ὴ, blindness of heart, sinful arrogance; then the resulting sin or hurt. Personified, I 504; see note.

διστήμα ας (διστήμεα), iterat. imperf. διστήμεα, aor. διστήμεσα, dishonor, spurn.

διστήμα (cf. διστόμος, τιμή), fut. διστήμεσα, aor. διστήμεσα, -σάρι, opt. διστήμεσα, dishonor, spurn.

διστήμεα, -ν, dishonored, little-esteemed.

διστήμω, -ν (τιμή), without honor, dishonored.—Comp. διστήμειρος 3 (Π 90).—Superl. διστήμεστη 3 (Α 516).

διστήρω, -ν (τλήμας), unbearable.

διστός, -ν (i.e. δα-τός, cf. δα), insatiable, greedy.

'Διστήρω, -ν or -ν, son of Δ'τρες, either Agamemnon or Menelaus.

'Διστήρω, -ν, son of Δ'τρες, Agamemnon.

διστάλας, truly.

διστάλας (τρέμω, tremble), quietly.

'Διστήρω, -ν, Ατρες, son of Pelops, brother of Thyestes, and father of Agamemnon and Menelaus. For declension see § 90.

διστάλας, -ν (τρέμω, cf. διστάλας), without trembling, fearless.

διστάλας (τρέμω, cl. διστάλας), without trembling, fearless. Ancient interpretation: barren (δα-κρας).

διστάλας, perhaps the unwearyed, invincible, epithet of Athene. See note on B 157. (δα- private and
possibly τρω = Lat. tero, rub away, wear out.)

ἀτα, father, word of endearment in addressing an elder.

ἀμελητικ, sror. partic. ἀμελητικ, be bewilder, disoriented, dazed; affrighted at (Z 468); flee bewildered (X 7).

ἄς, back, again; in turn; moreover, further.

ἀβιλή, bright light, radiance, beam.

ἀβα (ἀβα), imperative. ἀβα, imperfect. ἀβα of ἀβα, sror. partic. ἀβα, speak, call or cry out; ἀβα διὰ τοῦ, replied. Cf. παραβα-.

ἀβα, voice, speech.

ἀβα-ας, ἰγα-, ἰγα-, gifted with speech, able to speak.

ἀβαλλω, imperfect. ἀβαλλω, ἀβαλλω (for composition see § 63, 1), draw back or up.

ἄβα (ἄβα-θε), in this or that very place, here (B 328, 435, etc.), there (A 492, etc.); on the spot, forthwith.

ἀβαλη, τοῦ, courtyard; see plan of Homeric house under ἀβαλη.

ἀβαλλε, accus. ἀβαλλε, τοῦ, camp for the night (A 293).

Ἀβαλλα, accus. Ἀβαλλα, Ἀλλα, port of Boeotia.

ἀβαλα, τοῦ, tube, flute.

ἀβαλλα, τοῦ, tube-eyed, horn-eyed, epithet of helmet. Introduction, 38.

ἀβαλλα, τοῦ, tube (cf. ἄβαλλω, which once had initial α), sleepless.

ἀβαλλα, to-morrow morning, early in the morning.

ἀβαρ (ἀβαρ and ἄφα), then again, on the other hand; but (weaker than ἀλλα and stronger than ἄφα), yet; while; further.

ἀβα-, ἄφω, ἄφω before rough breathing, again, in turn; further, besides; however, but. Used in questions it may imply surprise or reproach.

ἀβρ, ἄφω (ἀβρά) war-cry, battle-cry; battle.

ἀβρο-μαί, on the very day, on the same day.

ἀβροα, ἄφω, ἄφω before rough breathing, on the spot, at once, forthwith.

ἀβρο, back, again; in turn (X 449); at another time (A 140, Γ 440).

ἀβρο, τοῦ, breath (I 609); blast (X 471).

ἀβρο-θε, on the very spot, here, there.

ἀβρο-κατοπνυμος, δ, brother by the same father and mother; i.e. not a half-brother.

ἀβρο-ματος, -τος, -ος (ματος-), self-moved, of one's own accord.

Ἀβρομέδον, -ος, Automédon, son of Diöres and charioteer of Achilles.

Ἀβρομος, Autonous, a Trojan slain by Patroclus (Π 694).

ἀβρος, ἄφω, -φω, εὐφω, intense 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, Π 499).—Some—Sometimes used in oblique cases as pronoun of third person: him, her, it.

ἀβρο-σχηδον, very near, hand to hand, in close combat.

ἀβρος, adv. (ἀβρος), in the same place (X 488), here, there.

ἀβρος (ἀβρος), in the same way as before, just as I am (Χ 125), just as you are (X 198, 388), still as before (B 138), "in tame content" (A 138); in vain (B 842, Π 117).—Kal ἄφω, 'even as it is' (A 520).—πύρνον ἄφω, cf. note on Z 400.—ἀς ἄφω, ἄφω, and in the same way.

ἀβρόθ, ἄφω, σ, neck.

ἀβρα [ἀβρα], sror. ἄφω or ἄφω, partic. ἄφω, shout, cry out.

ἄφω, ἄφω, pres. imperative. ἄφω, infin., ἄφω, fut. infin. ἄφω, infin., ἄφω, 2 sror. ἄφω, ἄφω-
λέετο, φίλεσθε, take away for one-
self, deprive, rob.

άφιμαρτάκει, 2 aor. ἀφίμαρτος, partic.
em. dat. ἀφίμαρτος, another 2
aor. ἀφίμαρτος, n.f. (fail to hit);
lose (be deprived of).

άφιμαρτος-ετος, adj., missing the
point in speech, given to random
talk, τ, 215.

άφαντα, pres. partic., feeling over,
handling, Z 323.

άφας, straightway, at once.

'Αφανίς, accus. 'Αφανής, Ἀφαν'εας,
a Greek, slain by Aeneas.

άφην, see ἀφήμ.  διμελο, διμελοθε, see ἀφιμελομα.

άφωνος, το, wealth.

άφυτοτατα, see ἀφυτεμα.

άφωνο, see ἐφήμ.

άφ-γερος, τοῦ, the archer, I 404.

ά-φυτες, -ον (φιων), not wasting,
everlasting, imperishable.

ά-καιμεν, imperf. ἀκείμην, fut. ἀκείμω
2 aor. opt. ἀκείμην, send away,
dismiss, send off; hurl (τριαν).

ἀ-καίμων, come to, arrive at.

ἀ-κείμην, fut. ἀκείμην, 2 aor. ἀκεί-
μενε, ἀκείμηνο, subj. ἀκείμηνος, come,
arrive at, reach.

ἀ-κείμης, aor. act. ἀκείμης, plu.
perf. ἀκείμησαν, stand off, retreat,
recoil; stand aloof, keep at a dis-
tance.

ἀ-κόλουθος, το, knob that ter-
nimated the high curving stern of
the Homeric ship, O 717.

ἀ-κολουθοπος, το, froth, O 607.

ἀ-φωνος, ἀφωνος, wealthy, rich.

ἀ-φυμαιμοιομαι, pass. aor. opt. ἀφυ-
μαιμιοι, set out from.

ἀ-φωπάζω (ἀφωπάζης, unthinking,
inconsiderate), partic. ἀ-φωπάζοντος,
be unthinking, thoughtless, reckless.

ἀ-φωπάζων (ἀφωπάζης, cf. ἀ-φωπάζω),
thoughtlessly, recklessly.

ἀ-φωπάζης, ἡ (ἀφωπάζης, cf. ἀ-φωπάζω), lack of
understanding, ignorance.
lied to encircle the earth as a river.

βαλλω, -ω, -έω, heavy; hard to bear, grievous. Neut. βαλίς as adv., heavily, deeply.

βασιλεύς, -ος, κ, king, chief; declined, § 86.—As adj., kingly.—Comparat. βασιλευτερος.—Superl. βασιλευτατος.

βασιλεως (βασιλευς), fut. βασιλευσων, be king or queen; rule.

βασιλικος τιμωρος, domain of a king, x 550.

βάσω, (imperat.), in expression βάσω Ψών, up and away!

Barti, accus. -ω, †. Batice’a, the barrow of Myrine, B 813.

βασιλικα (A 231), see βασιλευς and § 188.

βασιλικος, see βασιλευς.

βασιλικος, probably parallel w. βασιλικα, X 481. (The form is regarded by some as subjunctive.)

βασιλικα, to (βασιλευς), missile, shaft.

βασιλικα, to (βασιλευς), missile, arrow, spear, stone.

βασιλικος, -η, -ων (comparat. of βασιλευς), better.

βασιλικα, dat. plur. βασιλευσων, to (βασιλευς), depth.

βασιλικα, 2 sing. βασιλευς, shall live, a pres. w. fut. meaning. Cf. note on Π 852.

βασιλικα, see βασιλευς.

βασιλικα, δ (βασιλς), threshold.

βασιλικα, βασιλικα, see βασιλευς.

βασιλικα, ψ (βασιλς), glen, dale.

βασιλικα, ρη, presses hard; imperf. βασιλinces, as ρη, was hard pressed.

βασιλικα, (βη), aor. mid. βασιλικα, perf. act. βασιλικα, press hard, constrain, overpower.

βασιλικα, accus. βασιλικα, partic. of βασιλευς (cf. βασιλευς), stride.

βασιλικα, partic. (cf. βασιλικα and βασιλευς), w. prep., taking long strides.

βασιλικα, perf. partic. βασιλικα, eat, feed on.
SELECTIONS FROM HOMER'S Iliad

βοή, ἡ, might for offense, power, strength —βοή Πραγματ, the might of Heracles, i.e. mighty Heracles; so too βοή Πραγματ, etc.—βλασ (Π 213), violent assault.—βλασ, with might, by force.

βόω, -οί, 0, bow.

βόωνος, -ων, 0 (cf. βόως, life), life (Π 787).

βλάττω, aor. βλάττω, pass. aor. partic. βλάττων, weaken, blind (the mind) or make stumble.

βλάττων, partic., haughty in, taking pride in.

βλάττων, τό (βλάττω), eyelid.

βλαττων, τό, ferrules, bands, 0 678.

βλαττός, -όν, gloomy, grim.

βλαττός, -όν, tall.

βλαττός, 2 aor. partic. fem. μαλατύω, come.

βοή (βοή), infin. βοή, partic. βοή (contracted βοή), Bodav, Bodavec, shout, cry out, bawl out.

βοή, ἡ, see βοής.

βοή or βοής, -η, -ον (βοής), of ox-hide. —βοή, ἡ, an ox-hide, hide.

βοη, ἡ, shout, outcry; cry of woes; battle-cry; sound of musical instruments.—βοη ἄγαθος, good at the martial cry (Β 408).

βοήδως, aor. βοήδως, boom; w. πε-σώνα, fell with a clash.

βορρής, 0, north wind. [Later Boreás, Bo'reas.]

βόος, feed; mid. partic. βοοφήν, βοοφής, graze, feed.

βοτανός, τός, herds, flocks, Ξ 521.

βοτανώδος, Ἀδ, in clusters, in swarms, Ξ 89.

βοτανώδες, τός, clusters of grapes, Ξ 563.

βούβρωτος, ἄγαθος, ox-fly, madness; or ox-hunger, misery; Ω 532.

βουδάλως (βουδάλος, herdsman), partic. βουδάλοντι, graze cattle, tend cattle.

βουλατα (βουλή), subj. βουλεύσα, βουλεύσω, fut. βουλευσομαι, aor. βουλεύειν, subj. βουλέων, dual partic. βουλέωντα, aor. mid. βουλέωντα, consult, deliberate, devise, give (counsel); plan. Mid. resolve upon.

βουλή, ἡ, will, purpose, plan, counsel; council of elders (Β 58).

βουλή-φόρος, -ον (φόρος), counsel-giving, counseling.

βουλομαι, subj. (!) βουλέω (§ 147), imperf. (!)βουλέοντα, wish, desire, prefer; will, grant (Π 121).

βουλουτος, to the time of unyoking oxen, toward evening.

βοῦς, βούς, βοῦς, βόος, βοῦς, βός: or βοῦς, βός or βοῦς, ἡ, ἡ (Lat. bōs), bull, ox, cow; plur. cattle. Note on Β 148.

βοῦς (βοῦς, ὧς), ox-eyed, i.e. with large, majestic eyes: great-eyed.

βραχυτάς, ἡ, γλυκής, short, sweet.

βραχυ (Lat. brevis), m. βραχύς, short.

βριαράς, τός, Bria'reas, i.e. Aegean, Α 403.

βριαρός, η, -ών (βριάω), heavy.

βριθός, -είς, -ον (cf. βρής), heavy.

βρίθως (cf. βρής), partic. fem. βρίθω-σα, be heavy.

βροτες, -ον, Brio'cous, father of Brie-

βροτες, -os, Brise'is, captured by Achilles when he destroyed Lyrr

βροτάω, -ον, 'Iswāμμα. [The meaning 'daughter of Briseus' (cf. A 392, I 133, 274, and § 158) early superseded what may have been the original significance of the word, 'woman of Brisa' (or 'Bresa'), a Lesbian town.]

βροτες, -ον, -ον (βρής), gory, bloody.

βρότος, ὣς, gore, Ξ 345.

βρότος, ὣς (from μορ-, μο-, [μ]βρο-τός,
γάς, γάις, ἡ, earth, land.

γαλάνθις (γάλακτος), earth-holder, epithet of Poseidon, 1 188.

γάλων (cf. Lat. gaudeòs), partic., haughty in, proud in.

Γαλάτεα, ἡ, Galatēa, a Nereid, 2 45.

γάλος, dat. sing. and nom. plur.

γάλος, ὁ, husband’s sister, sister-in-law.

γαμβρός, ὁ (γαμ–έως), son-in-law.

γαμβέων (γαμβείων), fut. γαμβεῖον (1 388), aor. partic. γαμβεῖον, take to wife, marry; fut. mid. γαμβεῖοντα, shall provide a wife for me (see note on 394).

γάμος, ὁ, marriage; marriage-feast, 2 491; 1 299.

γαμφηλας, α, ψαλις.

γαμφηπογες, ς. γαμφηπογες, with crooked talons.

γάρ (γε ἐρα), post-positive conj. and adv., for, since; even; why (A 123) / namely, that is. Cf. GG. 672; B. 441, Note 2; H. 1050, 4.

— ἡ γάρ, for surely; certainly (w. emphasis).—See αἱ γάρ, αἱ γάρ, καὶ γάρ.

γαστήρ, ὁ, ὁ γαστήρ, belly.

γαστρής, ἡ (γαστρή), belly of a vessel.

γς, enclitic particle, at least, at any rate, often giving a slight emphasis to the preceding word. See notes on A 65, 352.

γαστρία, see γραστρία.

γέγονα, 2 perf. w. pres. meaning, pluperf. γεγονόν, call out.

γέγονας (γέγος), be born or begotten; aor. γέγονα, trans., begot, bore, gave birth to.
γράναμα, observe, recognize, learn, know.
γάλαγος, τό (Lat. lac), milk.
Γλαύκη, Γλαύκη, a Nereid, Σ 39.
γλαυκή, γλαυκή, fem. adj., gleaming, Π 34.
Γλαῦκος, Γλαῦκος, son of Hippoloichus and a leader of the Lyceans.
γλαύκ-ώτας, -ότες, gleaming-eyed, epithet of Athene.
γλαφυρός, -ός, -όν (cf. τριγλυφ-ός, 'triglyph'), hollow.
γλυκός, -ός, -όν (γλυκός), sweet.
γλυκός, -ός, -όν, sweet.—Comparat. γλυκέστερος.
γλώσσα, γλώσσης, ή, tongue, language.
γυμνώτερος, -ός, -όν (cf. ἐγκυμνώτερος), bent.
γυνέ (from γυνή), adv., on the knee.
γυνή, γύναικα, γυνώτης, see γυνώσκω.
γυνώσκω, -ός, -όν (γυνώσκω), easily known; subst. masc., kinsman, brother (Γ 174, Χ 234).
γόνος (γόνος), opt. γονόμενον, partic. γονιμότροφος, fem. sing. γονόμον, fut. mid. γονιμότροφεσ, 2 aor. γονίμος, subl. sallow, lament.
γόνη, ή (γεν-έσθω), offspring.
γόνος, δ (γεν-έσθαι), offspring.
γόνυ, τό (Lat. genu), declined in full in § 97, knee.
γόνον, 2 aor. of γόνω, Ζ 500.
γόσος, -ον, δ, wailing, lamentation, cry of sorrow. The accus. γόσον must not be confused with the verb γόσον, 2 aor.
γόνα, etc., see § 97. From γόνω, knee.
γονώσκωμεν, γονώσκομεν, beseech while embracing the knees; beseech as a suppliant; w. γονώσκω and τοκών (X 345), 'by my knees and parents.'
γονώσκομαι, γονώσκομαι, partic. γονώσκομενος, beseech while embracing the knees; beseech as a suppliant.

γονώς, dat. γονώς, δ (γόνω), rising ground, hill, upward and downward slope.
γονῆ, dat. γονῆ, ἡ (γον-ών), old woman.
γονή, γονών, τό, limbs of the body.
γυνή, -ός, -όν, naked, unarmored.
γυναικός, γυναικές, γυναῖκα, γυναῖξ, plur. γυναῖκες, γυναῖκον, γυναῖξι, γυναικεῖς, γυναικών, woman, wife. Also used w. an appositive noun, as γυνή ταμή (Ζ 390), stewardess; ἄρει γυναῖκες, maid servants.
γυνυκείος, nom. plur. γυναικεία, δ, vulture.

Δ—§

§' = §Δ.

Σαλεως, see ηδαπη.

Σαλή, voc. Σαπη, ὁ, husband's brother, brother-in-law.

Σαλαδινος, η-ον (cf. Σαλαδων), wrought with art or skill, cunningly wrought.

Σαλαδων, partic. (cf. Σαλαδὼν), working or making with skill, embellishing.

Σαλαδων, ον, work of skill or art.

Σαλαδως έραυνος, άρων, a famous workman in Crete, Ζ 592.

Σαλέα, aor. infin. Σαλψα, pass. imperf. Σαλέτερον, perf. partic. Σαλάρστρον, divide, tear, rend, pierce.

Σαμών, η-η, voc. adj. as substantive. (Σαμών), 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: sire (or madam), I do not understand you, etc. See notes on A 561, B 190, Α 399, Ζ 336, 407, 486.

Σαμωνος, -ος, δ, ὁ, a god or goddess.

Σαντίμα, cf. Σαντίμα, imperat. Σαντίμα, fut. infin. Σαντίμα, mid. pres. opt. Σαντιμεριν, infin. Σαντιμον, imperf. Σαντιμαντό, act. divide, give a feast (Σαντίμα); mid. feast, banquet; feast on (Σαντιμεριν).
Saila, seeSafety.
Sails, gen. plur. Sätæw, ¤ (Sawh), torch.
Sain, -rds, ¤ (Saliim), portion, feast, banquet.
Sainos, +, rds, feast, X 406.
Sai-ces, -cess, prudent, wise (if the first element is Saitvs); fieryhearted, warlike (if the first element is Sais, Sails).
Sale, imperf. Sais(n), -ov, kindle; pluperf. Sais(n), was ablaze; pass. pres. partic. Saisen, be kindled, blazing.
Säke, 2 aor. infin. Säkivs, bite.
Säkiv, rd, also Säkivon, rd, plur. Säkivs dat. Säkivus, tear; the sing. may be used collectively for tears.
Säkvivus, -ceva, -civ (Säkivs), tearful, Säkvivus v especially, laughing 'mid her tears. Note on Z 484.
Säkvivus (Säkivs), aor. partic. Säkvivotes, mid. perf. Säkivivus, Säkvivves, shed tears, weep; perf. be in tears, be bathed in tears.
Sämu, dat. Sämuus, ¤ (Sämuus), wife.
Sämuus (or Sämus, Lat. domo, Eng. 'tame'), imperf. Sämus, fut. Sämuus, Sämus (A 61), Sämuus, aor. (d)Sämugor or Sämus, subj. Sämuus, Sämuus, Sämugor, imperat. Sämugor(n), partic. Sämugores, tame; overpower, subdue, conquer; make subject (Z 423); slay.—Mid. aor. Sämugores, infin. Sämugores, tame or subdue for oneself.—Pass. aor. Sämuus, partic. Sämuus, also imperat. Dämugor, 2 aor. Sämuus, Sämuus, subj. Sämuus, opt. Säm, Sämuus, infin. Sämuus, Sämuus, partic. Sämuus, -eves, perf. partic. Sämuus, pluperf. Sämuus, be overcome, be subdued, subject; let him yield (I 158).
Daias, Dadaus. See notes on A 42 and 79.
Säos, rd (Sawh), torch.
Sätra, rend, devour.
Daperion, -ion, al, Darda'ian, women.
Daperion, -ion, descendant of Dar'danus, often applied to Priam.
Daperion, -ion, -ov, gen. plur. fem.
Daperion (Zawh), Darda'ian. Cf. notes on B 809, X 194.
Daperion, rd, Darda'ians, inhabitants of the town Dardania, in the Troad, and subjects of Aeneas. They were close allies of the Trojans.
Daperion, with reference to Euphorbus, Darda'ian, P 807.
Särothe, Särothe, see Särthos.
Särthe, rd, distribution, A 166.
Särthothe, rd, very red, X 588.
Särthothe, -evo (cf. Sardus), P 159, very red (§ 160).
Särthe, see Särthe.
Se, suffix, § 155, 5.
Sé, (1) bul, and, for, although, while; (2) then, in the "continuative" use. See § 31, and notes on A 5, 58, 137.
Ségheros, see Sérhos.
Séghos, see Sérhos.
Séghos, see Sérhos and § 188.
(1) Ségheros (Z 245, 249), see Ségw.
(2) Ségheros (O 678), see Ségw.
Ségheros rd, perf. partic., watching, O 750.
Ségheros, see Sérhos.
Séghos, for ms. Ségos, he needed, X 100.
Sel, †, impersonal verb, there is need, I 337.
Sélhous, †, adj., timid, fearful, G 56.
Sélhous, see Sélhous.
Sélhous, probably for Sélhous, welcome; pluperf. Sélhous, Sélhous,
pledged, i 224. [The latter form is by many referred to δεσθὺμ.]

δεσθὺμ (δεσθο), infln. δεσθυνθήμα, aor. δεσθυνθήμα, frighten, terrify; fear, but see note on b 190. See § 62, 1.

δεσθε (cf. § 62, 1), aor. δεσθευκα, δεσθευκεν, opt. δεσθευκε, partic. δεσθευκε, perf. δεσθευκε, δεσθευκεν, δεσθευκεν, partic. δεσθυκεν, plural. δεσθε (only Γ 34, Δ 358), δεσθυκε, fear, be afraid; the perf. has pres. meaning.

δεσθύμ, aor. infln. δεσθυ, show, point out; mid. partic. δεσθυθυμον, welcoming. [For pluperf. δεσθυκε, δεσθυκε, welcomed, pledged, cf. δεσθυκομαν.]

δεσθε, -α, -ον (δεσθη), fearful, cowardly; wretched (T 287, etc.).

δεσθος, -ος, -ου—but δεσθος is fem., O 629—(δεσθη), frightful, terrible, avoved, dreadful. Neut. as adv., terrribly. See § 62, 1.

δεσθρον, το (cf. Lat. daphnis), dinner or principal meal of the day whenever taken.

σαφη, η, neck.

σεκα (Lat. decem), 'ten.'

σκα-ας, ten times, tenfold.

σεκά, plural. δεσθεσ, η, decad, group of ten.

σκα-ας, -α, -ον, tenth.

σκατο, see δεσθυ.

σεκα, το (δεσθη), build of the body; figure (A 115).—As adv., like (2 1).

σαφη, το (perhaps δεσθη), bedstead or bed.

σαφη (cf. Lat. dom-us), aor. δεσθη, pass. perf. partic. δεσθημβων, build.

δεσθημβων, +, pres. partic., perhaps looking meaningly, i 180.

δεσθημβων, το (cf. δρυς), tree.

Δεσθημβων, +, Dexam'ene, a Nereid, 2 44.

δεσθη, -η, -ον (Lat. dexter), right as opposed to left.—σεσαλ (B 341), right hands (χειρες), pledges.

σεσαλ, -η, -ον (σεσαλ), right; fem. w. χειρ understood, right hand.

δεσθη, το (cf. δεσθη), fear. See § 62, 1.

δεσθη, dat. plur. δεσθημαν, το, cup.

δεσθημα, partic. δεσθημα, δεσθημα, perf. δεσθημεν, look, gaze.—δεσθημα δεσθημα, glaring dreadfully (Γ 342); cf. X 95.

δεσθυ, dat. δεσθυται, το (δεσθη), skin, hide.

δεσθημεν, imperf. δεσθημεν, aor. δεσθημαι, remove the skin (of), flay.

δεσθημα, plur. δεσθηματα, το (δεσθημα), head-tire, head-gear (X 468).

δεσθημως, -οιν, δ (δεσθημως, bond; haller of a horse; rivet (Π 379).

δεσθυμαι (Attic δεσθυμαι), opt. δεσθυμαι, partic. δεσθυμα, imperf. δεσθυμα, want, lack, be in need.

δεσθημεν, hither; here!

δεσθημαι το (Γ 240) = δεσθημε.

δεσθημαι, η, -ον (superl. of δεσθημαι), last.

δεσθημαι, like δεσθημε, hither; here!

δεσθημαι, -ος, second, later, afterward; next.—Neut. as adv. δεσθημεν, a second time, after that, next.

δεσθημα, pass. imperf. δεσθημεν, wet.

δεσθημα, fut. δεσθημαι, aor. (d)δεσθημαι, imperat. δεσθημαι, infinit. δεσθημου, partic. δεσθημα, aor. δεσθημαι, imperat. δεσθημαι, infinit. δεσθημα (§ 131), partic. δεσθημαι, perf. imperat. δεσθημαι, partic. δεσθημα, receive, take, accept; wait, wait for, bide. See note on Π 290.

δεσθημαι, aor. δεσθημα, δεσθημαι, partic. δεσθημαι, mid. imperf. δεσθημαι, aor. δεσθημαι, bind; make fast, tie.

δεσθημαι, 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. 1087, 4.—δεσθημαι, come now!—δεσθημαι, at beginning of clause,
contrary to the later usage, even then, then, then it was that.

contra, contra (κατά), for a long time, long.

contra (κατά), imperf. κατάων, delay, tarry.

contra, -η, -ον (κατάω), biasing (fire); destructive (war); hostile.—κατά, adv. substant., the enemy, foe men.

contradict, -ντεις, -α (κατά), war, battle, conflict.

contrive (κατέχα), do battle, slay. Cf. ἄρω.

Δείπνος (κατέπνος), Delpýlías, comrade of Sthenelus, Ξ 325.

Δείπνος, Delpýrūs, a Greek.

Δείπνος, Delpíobus, son of Priam and Hecabe, and so brother of Hector.

Δείλωμα (Lat. déleō), aor. δελέησαντα, subj. δελέησας, waste crops; hurt, violate oaths.

δειλο-βορός, t., adj., a king that devours the people’s goods! Α 281.

δειλο-γέφυρα, plur. δειλο-γεφυράττες, δ (δειλ-μος, γέφυρα), elder of the people.

δείλω, t., inhabited land; people.

δείπνός, t., fut. [Note accent.]

δείπνος, t., for a long time, long.

δείπνω (cf. δείπνω). imperf. δείπνων, fut. ininf. δείπνων, aor. partic. δείπνας, slay.

δείπνωμαι, ininf. δείπνωμαι, contend, fight.

δείπνωμαι (cf. δείπνωμαι), dep. aor. pass. δείπνωμαι, fight.

δείπνων, adv. (δείπνος), for a long time, long. Cf. § 62, 2.

δείπνω, see δείπνος.

δείπνος, 2 plur. δείπνα, will find. See note on Π 852.

δείπνας, δείπνων, see δείπνος.

διά (cf. διά 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 ... διαρέχετο, distributed, iterat. aor., in tmesis, of [δια-διαρέχω-μα]. Cf. Ι 335.

διά θεάς, (cf. διά), goddess of goddesses (Ξ 205).

διά, aor. διάπνευ, moisten, Ξ 485.

δια-κορόειν, imperf. διακοροέομαι, pass. aor. opt. διακοροέτησα, arrange, marshal, distribute, divide.

δια-κρίνω, subj. διακρίνω, fut. διακρινεῖ, separate, divide, part; pass. aor. indic. 3 plur. διακρίθηκα, opt. διακριθήκει, infinit. διακριθήμαι, to be separated, be divided into files (Β 815).

διά-κτορος, δ (διά-κτος), guide, messenger of the gods, epithet of Herмес.

δια-λέγωμαι, aor. διάλεγομαι, hold converse with, debate.

δια-μάζω, aor. διάμαζε, mow through, rend.

δια-μετρητής, t., adj., measured off, ɣ 344.

δια-απός (διά, ἀπό, and ἀπό), quite through (Ε 284), everywhere (Ξ 563), throughout (Π 499), continually (Χ 264).

διά-άκα, (διά, ἀκα, and δίχα), in two ways; by halves (I 37).

δια-φέρω, aor. subj. διαφέρομαι, 2 aor. διαφέρομαι, infinit. διαφέρωμαι, destroy, sock, waste utterly.

δια-φρέω, imperf. διαφρέων, traverse, pass through, pass over; accomplish.

δια-φέρε, quite through; w. gen., Ε 281.

δια-(φ)παλεύ, fut. διαπαλαίομαι, aor. ininf. διαπαλάθαι, shattered, dash in pieces, destroy. [Cf. διατρήπα, Τ 477.]}

δια-τεῖμαι, 2 aor. διεσπράπτω, rush through.

διατρήτηρ, see διστάμαι.

διατρήτης (διάτρης), cut through, di-
vide; pass. aor. διήλθαν, separated.

Σιωπήφων, τ., partic. 2 aor. pass., broken in pieces, shivered, Γ 563.

Σιωπήρως, 2 aor. διησόραθε, show or point out clearly.

Σίδυσκω (cf. ι-δύ-ν), infin. διάσκομεν, pass. pres. partic. διάσκομενος, teach; pass. be taught, learn.

Σιδύμως, dual and plur. only; dat. plur. διδύμως (= διδύμος, cf. δίδω), twin-brothers.

Σίδων (Lat. dōn), 2 sing. δίδω, 3 sing. δίδωσιν and δίδω, 3 plur. δίδωσιν, partic. δίδως, imperfect. δίδον, fut. δίδω, infin. διδόμαι, aor. δίδαξα, δίδαξα (v) and δίδαξα (v), δίδαξα, 2 aor. δίδαξαν and δίδαξα, subj. 3 sing. δίδοι, δίδαξα, and διδάξαμ, 3 plur. δίδαξαν and διδάξαν (v), opt. δίδαξα, δίδαξα, imperat. δίδαξα, δίδαξα, δίδαξα, δίδαξα, partic. δίδαξα, iterat. 2 aor. δίδαξαν, δίδαξαν, give, offer, grant.

Σίδος, see δίδω.

Σιδορομαί, imperf. οδερομά, ask through, ask about.

Σιδηρομαί (cf. δίδω), subj. διήρατος, infin. διήρατος, frighten, drive, drive away; chase, put to flight.

Σιδηρομάτων comp. τ., measured off, Γ 315.

Σιδηρομαν. comp. τ., pres. infin. of διήλθαν (ελθα), go through and out, Ζ 393.

Σιδήρηφαλαι, see δισέρτω.

Σιδήροθαμαν, see δισέρδω.

Σιδήρασσω, see δισέρθω.

Σιδήρω, imperf. οδερό, attend to, manage; stride through, arrange, marshal (ορτάτω).

Σιδήρωμαι, partic. διήρθησαμος, go through.

Σιδόνιον, see διασέλανοι.

Σιδραγαν, see δισμήνω.

Σίδε, τ., imperf. indic. was in doubt, Π 713.

Σιδηρώμαι, fut. διήλθομαι go through, tell in detail.

Σιδυταύας, 2 aor. act. διαστήματος, stand apart; parted (A 6), sprang apart (Π 470).

Σίδων, dear to Zeus.

Σιδάζω (δίκη), infin. διάζωμεν, imperf. διάζωμεν, pass. judgment on, give decision.

Σιδών-τόλος, ő, one busied with judgments, judge.

Σιδήρος (cf. δισέρολος), custom, judgment (Ζ 508).

Σιδερώ (cf. δισέρος), imperfect. οδερερω, turn around in a circle, whirl around.

Σιδέρο (cf. δισέρω), imperfect. οδερρω, pass. aor. διήρθησαν, whirl around; ran around (Χ 165).

Σιδέρες, -ερας, -ερος (διέρας, eddy), full of eddies, eddying.

Σιδώ-ωρος, -ωρος, -ωρος, turned, applied to woodwork (Γ 391).

Σιδώνις, -ίς, Zeus-born, sprung from Zeus.

Σιδωνίς, from Zeus.

Σιδυρίδη, τ., Diomedės, a slave of Achilles, Ι 665.

Σιδυρίδης, -ος, Diomedēes, son of Tydeus. He was king of Argos and one of the mightiest Greeks before Troy.

Σιδων, aor. of διώ, I fled, Χ 251.

Σίδες, etc., see § 98.

Σίδος, -ου (Lat. divus), sprung of Zeus (I 598); bright, shining, splendid, illustrious, noble, goodly.

Σό-τριτος, -ός, Zeus-cherished.

Σιλαξ, accus. διαλαξ, double-folded (διά, πλέξα); as fem. substant., double mantle. See Introduction, 12.

[Σιλέτος], accus. διάλεκτος (diá, πλέξα, fold), double-folded. Note on Α 461.

Σιφρος, -ου and -ου, ő, chariot-box; chariot; seat, stool.
A VOCABULARY AND GREEK INDEX

Στήνω, pres. partic., contracted from Στεῖνω, seeking, diving after, Π 747.

Σχα (Σχα), adv., in two ways (§ 510).

Σχά (Σχά), in two ways.

Σχάδα-δος, -η, -ος, twofold, double.

Σκέπα, η, thrist.

Σκέπα, or. Σκέβ (X 251), I fled, Σκέβ (I 433), he feared. (Mid. pres. subj. Σκέπα and infin. Σκέπω are referred to Σκέμα.)

Σκέπα, imperf. Σκέπω, pass. partic. Σκέπαων, pursuit, chase; overtake (X 199, 200).

Σκήπτω, see Σκέπω.

Σκέφαλ, -ός, α (Σκέφαλ) female slaves, maid servants.

Σκοφέρες, -ή, -όν (κφερας), dark, dusky.

Σκότη, τ. ἤ, in doubt (§ 108, 2), I 280.

Σκότος, dual; plur. Σκώτος, Σκώτους, etc. (Σκότω), two.

Σκότω, watch.

Σκότω, think; seem, appear.

Σκότως, -όν, long.

Σκότω-σκος, -ον (σκή, shadow), casting a long shadow.

Σκότωμα, τ, voc. of Σκότωμα, crafty of counsel, Α 540.

Δ'ολοτες, dat. Δ'ολοτεσσα, Dolo-tpia, a people of Thessaly, Ι 484.

Σδολός, η (Lat. dolus), craft, wile, treachery.

Σδολοφρονε, -οντα, planning craft, with crafty plans.

Σδόμος, -ων and -ας, η (Σδωμη, Lat. domus), house, palace; the plur. may be used w. reference to the various parts or rooms of a single house.

Σδοκάτα, τον, thicket of reeds, Ι 576.

Σδέρπων, -ων and -ας, το, supper.

Σδέρν (cf. Σδέν), declined, § 97: tree, timber, shaft of spear, spear.

Σδως, Σδώνω, etc., see Σδωμα.

Σδότη, τ, givers, T 44.

Σδόθη, female slave, maid servant.

Σδόθιος, -η, -ος (Σδόθϊος, slave), slave.

Σδόθος, τ, -ος (Σδόθος, slave), slavery; w. θμαρ, day of slavery.

Σολυχ-δεσας, -ας (δολιχός, δεσφ), long-necked.

Σωτρός, -ός (δωτρα), or. δωτρεσσα, make a heavy sound, crash.

Σωτρός, η, a heavy sound, crash.

Σωπρα, Σωπρα, Σωπρε, see δόρν and § 97.

Σωπρολυτός, -ός, famous with the spear, i.e. famed for hurling the spear.

Σωρι-κτητήρ, τ, won by the spear, captive of the spear, Ι 343.

Σωρός, Σωρών, see δόρν and § 97.

Σράγμα, -ατος, το (Σράγσμα), handful, sheaf of grain, Ι 552.

Σράγμαστερς, τ, pres. partic., grasping with the hands, gathering handfuls, Ι 555.

Σράκων, accus. Σρακωντα, η, ‘dragon,’ serpent, snake.

Σράσσωμα, perf. partic. Σρασσωμε, seize with the hand.

Σρετάνς, τος, sickles, Ι 551.

Σρημως, -έως, -όρ, sharp; fierce.

Σρήμως, η (cf. Σρομ-ου), running.

Σρής, accus. Σρίστα, τ, Dryas, a Lapith, Α 263.

Σρός, -ός, η, ‘tree,’ oak.

Σρός, -άτος, το, Dy’mas, father of Asius and Hecabe, Π 718.

Σρω, see δόμ.

Σρωμα, Σρωματα, Σρωματα, etc., opt. Σρωμαω, imperf. Σρωματο, (δ)Σρωματο, fut. Σρωμασμα, Σρωματε, be able, can.

Σρωμανή, τ, Dynam’ene, a Nereid, Ι 48.

Σρωμα, η (Δρωμα), strength, power.

Σρωμά, ή (Δρωμα), strength, power.

Σρωματο, Σρωματος, Σρωματος, accus. Σρωματο, enter; put on, don.

Σρωμά (Lat. duo), ‘two.’

Σρωματο, see δόμ.

Σρωματο-μορος, -ου, all unhappy.

Σρωματο-μορος, -ου, all unhappy.

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Σρωματο-μορος, -ου, all unhappy.
A VOCABULARY AND GREEK INDEX

γραμμα, τα, entrails.

γραμματος comp. τα, shall lie in, X 518.

γραφαλος, & brain.

γραφέω, partic. γραφεόνουσα, busy, busily.

γράμμα, see γράφω.

γράφει, γράφερωθεί, see γράφω.

γράφειν (γράφω), h. spear.

γράφος-παλος, -ου (παλας), spear-bran-dishing.

γράφος, -ός, τό (δι-ων), spear.

γράφων, I, pronoun of first pers., see § 110.

διαφές (cf. διάδες), 2 aor. pass.; subj. διαιλαμε, διαλαμε, learn.

διαδες, see διαλειμ.

διαειρετε, see διαλειμ.

διαφατικη, -ες, h. (δι-ω), food, meat.

διαιλαμε, see διαλειμ.

διαφές, τό (for σφές, cf. Lat. suavis), gifts originally paid by the suitor to the bride's father; see note on X 473.

διαματις, see διαλειμ.

διακω, το (cf. διαματις, Lat. sedes), place for seat, seat.

διακειμενη, see διαλειμ.

διακομον, see τρεπέω.

διαμομον, h. (δι-ω), seat.

διαμομον, h. (δι-ω), seat.

διαειρετος (διαειρετικη, Lat. velle), wish, desire; pss. εις sing. imperat. διαφές, let . . . be your desire, Π 494.

διαειρετος, το, wish, desire. § 61, 13.

διαυθεντα, διαειρετος, see ειρετος.

διαφερων (root θερ, cf. Lat. urgeo) or θερα, pass. perf. 3 plur. θερατω,

press, shut in, hem in, confine, enclose, bound (w. κατας, ο ικας).

δευτερα, see δευτερα.

δευτερα mid. of δευτερα, imperat. δευτερα and δευτερα, imperf. δευτερα, sit.

δευτερα (ιδι-ω, Lat. sed-eo), aor. εις, ειςω, set down, cause to sit, place.

δη, nom. fem. sing. of possessive pronoun ηδος.

δημα, see δημι.

δημος, see δημι.

δημφα, δημφα, δημφα, see δημι.

δημφα, gen. fem. of rel. λος, λο, § 128, 2.

δημων, δημων, see ειρετος.

δημψον (before rough breathing) = δηθος.

δει, δει, enclitc pronoun of third pers. gen. sing., §§ 110 ; 61, 6.

διατο, διατα, διατα, διατα, διατα, διατα, see τρεπεω.

διατος (F.), plur. διατα, το, company, band, flock (of birds), swarm (of bees).

διατων, pres. partic. (σφες, cf. Lat. suet-tus), perf. partic. ειρετος, accustomed, used. Note on Π 260.

δι, if, §§ 197, 198, 208. In indirect questions, whether.—Also introducing a wish, δι γευ, διο, if only, would that.—δι εις, note on Α 302.—δι εις, if in fact, since in fact (Α 61, Χ 130).—δι εις, if, w. potential opt., § 208; w. subj. = Attic ευρ (Α 137).—δι εις, even if (Α 81): just suppose (Α 580).—δι το, . . . δi το, whether . . . or.

διαφερον, etc., see διαφερω.

διαιρεθη, h, lowland.

διαφερα, διαιρεθη, see διαφερον.

διαφερα, see διαφερα, clothing, robe.
ELAP-WODA, -H, -DN (FLAP, spring, Lat. vés, of spring, vernal.
ELAIO (2 596), see EIWN.M.
ELIA = LEIÁ, pour, shed, w. KAT, in tmesis, Π 11.
ELIA, see ELA.
ELBON, see ELO.
ELBRA, see ELOM.
ELDRA, ELO, ELAPOV, see ELO.
ELDRA (root FLA, Lat. videó, Eng. wit, wise), ELBRA, partic. ELBRA, aor. ELAPIAO (2 sing.), ELBRAO, opt. ELBRAO, partic. ELAPRON or ELPAPRON. show oneself, appear, seem, make oneself like, resemble.
ELBRA, see ELO.
ELBON, ELBON, see EPO.
ELBON, TO (root FLA), looks, form.
ELBON, ELBON, see ELO.
EL, see EIWN.
ELP, adv., at once, forthwith.
ELA (2 348), see (2) ELA. —ELA (2 520), see (1) ELA and note.
ELAIA, -NI, -ON (ELIA- partic. of LIA), like.
ELAIK, twenty, § 61, 9.
ELAIK, twenty, of LIA, twenty-fold, X 349.
ELAIKON, LIAKON, see LIA.
(1) ELAIK (root FLA), imperf. ELAIK (2 520), it seemed fitting; but the form may well be referred to (2) ELAIK. For other parts see LIAK.
(2) ELAIK (root FLA, Lat. vidó), imperat. ELAIK (2 348), partic. ELAIK, (imperf. ELAIK) aor. opt. ELAIK, partic. ELAIK, yield, give way. Notes on 2 520, X 321, 459.
ELAIK, -ON, feast, feasting.
ELAIK, see ELAIK.
ELAIK (F-) = ELAIK, subj. ELAIK, hold back, detain.
ELAIKON, etc., see ELKON.
ELAIKON, -ON, adj. (FELAIK), rolling-gaited, swing-paced; trailing-footed; epithet of cattle.
ELAIK (root FLA, Lat. volvó, perf. pass. partic. ELAIKON, wrap, cover up.
ELAIK (root FLA), aor. infin. ELAIK, pass. perf. ELAIKON, partic. ELAIKON, aor. indic. ELAIK, infin. ELAIKON and ELAIKON, partic. ELAIK, ELAIKON, pack close, enclose, hem in; pass. be shut up, be cooped up, be gathered; ELAIK, gathering himself together.
ELAIK, -ON, TO (for FLAIK, see ELAIK, Lat. vestis), clothing, garment.
ELAIK (Attic EIWN), see ELO.
ELAIK (root FLA, Lat. es-se), 2 sing. ELAIK, 3 sing. ELAIK, dual ELAIK, plural. ELAIK, ELAIK, ELAIK (all the preceding forms are enclitic), 3 sing. also EIWN (GG. 20 e; B. 263, 1; G. 144, 5; H. 480), 3 plur. EIWN (subj. ELAIK, ELAIK, ELAIK, or EIWN (1 245), ELAIK, opt. ELAIK, ELAIK or ELAIK, ELAIK or ELAIK, ELAIK, imperat. EIWN, EIWN, infin. EIWN, EIWN, EIWN, EIWN, EIWN, EIWN, EIWN, EIWN, EIWN, EIWN, EIWN (§ 137, 6), partic. EIWN, EIWN, etc., fem. EIWN, imperf. (2 sing.) EIWN or EIWN, (3 sing.) EIWN or EIWN, EIWN or EIWN, iterat. EIWN, fut. EIWN, EIWN, EIWN, EIWN, EIWN, EIWN (§ 137, 7), partic. EIWN, EIWN, EIWN, etc., imperf. EIWN or EIWN, dual EIWN, 3 plur. EIWN, go, come, travel, fly; rise (X 27). Even in Homer the present is sometimes—but not always—used with future meaning (X 333). EIWN with I occurs in B 440, etc.
ELAIK, see EIWN.
ELAIK, -ON, AL, brothers' wives, sisters-in-law.
ELAIK, same as EMAA, prep. w. gen., on account of.
ELAIK, -ON, AD, in the road, Π 260.
ELAIK, ELAIK, see ELAIK.
elo, lo (lo), etc., of him, of her, etc., §§ 110; 61, 6.
elo, lo (lo), etc., of him, of her, etc., §§ 110; 61, 6.
elo, lo (lo), etc., of him, of her, etc., §§ 110; 61, 6.
elo, lo (lo), etc., of him, of her, etc., §§ 110; 61, 6.
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elo, lo (lo), etc., of him, of her, etc., §§ 110; 61, 6.
elo, lo (lo), etc., of him, of her, etc., §§ 110; 61, 6.
elo, lo (lo), etc., of him, of her, etc., §§ 110; 61, 6.
elo, lo (lo), etc., of him, of her, etc., §§ 110; 61, 6.
Selections from Homer's Iliad

Εκάβη, Hecabe, wife of Priam.

Εκάβη (root Φεργ of Ἑφεργ), epithet of Apollo, the far-worker, protector; according to others, the far-worker (root Φεργ of Φεργ), far-worker.

Εκάβη, see καλω.

Εκαλού (εκαλος) from afar, afar. § 61, 10.

Εκάλυπτων, see καλύτερα.

Εκ... διάτηρο (in tenses, I 875), see ἡ-ανάρω.</p>

Εκαρθος t., or of κατώ, breathed forth, X 487.

Εκάς (F.), adv., far, far from, often w. gen.

Εκατος, -ς, -ς (F.), each.

Εκάτερος (F., εκάτερος), adv., from, on both sides, w. gen.

Εκατό-βαλάδος t., τοῦ, the far-darter, A 76. Cf. § 61, 10.

Εκατό-βαλος, -ς (βαλ-λας), far-shooting, far-darting. Cf. § 61, 10.

Εκατόχαρον t., adj., the hundred-handed, A 403.

Εκατό-βις, -ς (βις), hecatomb, offering of 100 oxen; less strictly, sacrificial offering.

Εκατό-βοος, -ς (βοῦς), worth 100 oxen or beeves.

Εκατό-πυλος t., adj., hundred-gated, I 883.

Εκατόν (Lat. centum), a hundred, also used loosely for very many.

Εκατος, -ας (εκαλος), as substant., far-shooter, far-darter.

Εκ-βαλον, imperf. in tenses ἐκ... βαλον (A 497), disembarked; or. trans. ἐκ... βαλος (A 438), made go forth, set afloat; 2 aor. ἐκ... βαλος (A 439), stepped out, ἐκ... βαλο (Γ 113), dismounted.

Εκ-βαλλε, 2 aor. ἐκβαλε, hurl out; let fall, utter (ἤτος). 2 aor. in tenses ἐκ... ἐβαλε (A 496), let go.

Εκ-γέννομαι, perf. partic. fem. ἐγένναι, be born of.

Εκ-σως comp. t., give over, Γ 459.

Εκ-Σώς, 2 aor. opt. ἐκβές, mid. imperf. ἐκβολε, strip off, lay off one's armor (mid.); get out of, escape destruction (Π 99).

Εκ... Ἐλαθω, see ἐκβελθω.

Εκ... ἔλαρτο (in tenses, I 877), took away, has taken away. Cf. Ἰ-αρεώ.

Εκανω and κανω, -ς, -ς, that, he, etc., § 120.

Εκκατος, see καλωμαι, Ω 535.

Εκη, -ς, see καλω.

Εκ-βαλος, -ς (βαλ-λας), far-shooting, far-darting; as substant., far-darter, applied to Apollo. § 61, 10.

Εκηθος, -ς (F.), quiet, undisturbed, I 378.

Εκ-δρόσυκα, 2 aor. ἐδροσε, leap from.

Εκ-καλε, aor. partic. ἐκκαλεῖσα, call out.

Εκ-καλαπόραμα, reduplicated 2 aor. infin. ἐκκαλαπόρα使命, utterly or quite forget (w. gen.).

Εκλέα τ., imperf. 3 sing., kept on brawling, B 212.

Εκκομισων, see κομισω.

Εκ... δρόμων, sprung or jumped out. See ἐτ-φοβω.

Εκ-ταγλως, -ς, superl. voc. ἐκταγλώτατε, most terrible, redoubtable.—Adv. ἐκταγλως, ἐκταγλως, ἐκταγλως, terribly, mightily, exceedingly.

Εκ-τύμω, aor. opt. ἐκτύψυ, send forth, escort forth.

Εκ-τύρης, fut. ἐκτύρησ, aor. subj. ἐκτύρησην, infinit. ἐκτύρησα, partic. ἐκτύρησα, destroy, sack.

Εκ-τίθεω, 2 aor. ἐκτίθησ, fall from.

Εκ-πλήσω, strike out of one's wits, terrify; 2 aor. pass. 3 plur. ἐκπλησσαν.

Εκ-τρέπετα τ., adj. accus. from nom. ἐκτρέπετα, conspicuous, B 488.

Εκτίθαι, see κρίναι.

Εκ-σέα, drive out; pass. aor. ἐκσέα, was driven out, came out; see note on E 293.—2 aor. in tenses ἐκ... ἐσω (B 809), rushed out.


\[\text{Εκτάμων}, \text{2 aor. ἐκτάμων, cut out, Hew out.}\]

\[\text{Εκταμεν(ν), -ος, Εκταμεν, see κτείων.}\]

\[\text{Εκταλέω, imperf. ἐκταλέω, bring to fulfilment, bestow offspring. Cf. the following word.}\]

\[\text{Εκταλῆω, fut. ἐκταλείων, aor. ἐκταλείσθαι, subj. ἐκταλείσθαι, bring to fulfilment, fulfil.}\]

\[\text{Εκτηθεῖα, see κτόρισμα.}\]

\[\text{Εκτο-θύ (ἐκτόθυ), adv., outside, w. gen.}\]

\[\text{Εκτόρες, -ον, -ον, Hector's.}\]

\[\text{Εκτὸρδῆναι, accus. -ν, -τον, Hector's son, Astyanax, Z 401.}\]

\[\text{Εκ-τός, adv., without, outside; may take gen.}\]

\[\text{Εκτος, -ον (Lat. sextus), sixth.}\]

\[\text{Εκτος-θύ (ἐκτόςθυ), adv., outside, w. gen.}\]

\[\text{Εκτεινοῦμαι, -πος, Ἐκτεινοῦμαι, most distinguished warrior of the Trojans, son of Priam and Hecabe, and husband of Andromache. For derivation of name see note on Z 402.}\]

\[\text{Εκφάρη, -ης (σφάρης, cf. ἐκφάρης), mother-in-law.}\]

\[\text{Εκφάρος, -ος (σφάρος), Lat. sofer, Germ. Schwieger, father-in-law.}\]

\[\text{Εκφαιλεμαι, pass. aor. ἐκφαιλεθεί, shine forth, sparkle.}\]

\[\text{Εκφαιλεμαι, make appear, pass. 2 aor. ἐκφαιλεθεί, appeared, was seen (X 248, T 48).}\]

\[\text{Εκ-φαρο, imperf. ἐκφαρο, bear out or away.}\]

\[\text{Εκ-φαιλεμαι, 2 aor. ἐκφαιλεμα, escape, free from, speed from (Π 490, X 292).}\]

\[\text{Εκ-χέω, imperf. ἐκχεω, pour out; mid. ἐκχέω, streamed out (Π 259).}\]

\[\text{Εκ-χέω, (F), willing, of one's own will.}\]

\[\text{Ελαβε, see λαβένω.}\]

\[\text{Ελαβε, see λαβένω.}\]

\[\text{Ελαμπόν, τό, olive oil.}\]

\[\text{Ελάμπων, see ἐλαμπών.}\]

\[\text{Ελαμπόν, accus. -ον, Elam, a Trojan slain by Patroclus, Π 696.}\]

\[\text{Ελάςων, imperfect., were driving, Π 549.}\]

\[\text{Ελάς and Ελας, dual ἐλάστερ, infin. ἐλάστερας and ἔλας, partic. ἐλάστερα, imperfect. ἔλας, aor. ἔλας, ἔλας(ς), ἔλας. ἔλας, imperfect. ἔλασσον, infin. ἔλασσον, partic. ἔλασσος(ς), iterat. aor. ἔλασσεως, drive, run (trans.), keep going, keep up; drive away or off; strike, smile; beat out, forge (metal). Intrans., drive, go.}\]

\[\text{Ελάφι-βολες, τ. adj., deer-shooting; w. ἃφιλος, hunter, Π 319.}\]

\[\text{Ελαφος, -ου, ὁ, ὁ, deer, stag, hind.}\]

\[\text{Ελάφος, -ος, ὁ, light, agile, quick.—Comparat. ἐλάφοντος, superl. ἐλαφότατος.}\]

\[\text{Ελάχης, see λαχής.}\]

\[\text{Ελάς, infin. ἔλας, to run, to a run, w. μοτιζέμε, X 400. See ἐλάς.}\]

\[\text{Ελάφης (Ελεός, pity), imperfect. ἐλάφης, pity, have compassion for.}\]

\[\text{Ελάφης, see λαχής.}\]

\[\text{Ελάχης (Ελέγχος), ὁ, shame, reproach.}\]

\[\text{Ελάχης, -ες (Ελέγχος), disgraceful, ignominious.—Superl. ἐλάχης.}\]

\[\text{Ελαγχος, τό, shame, disgrace; plur. ἐλάγχος, reproaches, wretches, B 235.}\]

\[\text{Ελάχος (cf. Ελέγχος), aor. subj. ἐλάχες, put to shame, bring reproach on.}\]

\[\text{Ελάβω, -ος, -ες (Ελεός, pity), pitiable, to be pitied.—Comparat. ἐλάβω, neut. as adv., pitifully, piteously.}\]

\[\text{Ελαβω (Ελεός, pity), fut. ἐλάβει, aor. ἔλαβε, subj. ἔλαβες, -ς, imperfect. ἔλαβες, partic. ἔλαβον, have pity on, have mercy on.}\]

\[\text{Ελάβω, aor. ἔλαβε, mid. aor. partic. ἔλαβες, pass. ἔλαβενη, whirl around, shake, make tremble; mid. aor. partic., coiling himself up (cf. note on B 310).}\]

\[\text{Ελείνη, Hēl'en, daughter of Zeus and Leda, and wife of Menelaus, stolen away by Paris.}\]

\[\text{Ολέαρο, see λαχής.}\]
Selections from Homer's Iliad

Ελαφος,  α (plur. only), dresser, a table or bench on which meat is dressed or prepared for use.—οξος, see οξος.

Οξος, see αλπης.

Αληθής, t., verbal adj., to be caught, I 408.

Διήθορος, -ος, -ος, free, day (ήμαρ) of freedom, mixing-bowl (κρυτήρα) in honor of freedom.

Δηλοματικος, see δηλοματικος.

Δηλοματικος, aor. of λευκω, peeled, A 236.

Διών, Διών, Δίων, etc., see δηλοματικος.

Διών, t., δαστ, spirals, probably worn as bracelets or armlets, Ι 401.

[From nom. διός.]

'Δικαστής, t., Helice'αον, son of Ante- nor, and husband of Laodice, Priam's daughter, Ι 128.

Δικτός, see δικτός.

Δικτός, -ος, plur. -οις, fem. accus. sing. Δικτοστά, t., A 98, (if from Φελός) rolling-eyed, quick-eyed; or, according to others, bright-eyed (cf. σέλις).

Διήρος, -ος, (if from Φελός) twisted, curved; of cattle, crumpled-horned; according to others, swing-paced; or sleek, glossy (cf. σέλις).

Διήρος, Δίηρος, see Διήρος.

Διήρος (F., Φελός, Lat. volvo), mid. pres. partic. Διήροσμαι, turn around, curl, whirl around. Notes on Ι 372, Ι 95.

Δίκαιος, Δίκαιος, see Διήρος.

Δίκαιος-πέλας, -ος, with trailing robe.

Introduction, 20.

Δίκαιος (F., cf. Δίκαιος), fut. Δίκαιοσω, pass. aor. partic. fem. Δικαιοσθα, drag off, tear asunder.

Δικηφόρος τος, τος, dragging away, Ι 465.

Δίκαιος, -ος, τό (Lat. ulcus), wound.

Δική (F.), infin. Δικημαται, imperfect. Δική, Δική, mid. imperat. Δική, pass. infin. Δικημαι, partic. Δικήμας, imperfect. Δικήπη, drag, draw, draw along; raise (φλέβα); drag down, launch (φθάς). Cf. δι-λαμβάνω.

Δικαστής, see δικαστής.

'Ελλάς -ος, HEL'IAS. Cf. note on Α 79.

Διδυμοτός, τοις, straw bands, Ι 558.

'Ελληνες, HEL'HE NES; see note on Α 79.

'Ελλήνο-ποιώς, τό, HEL'IES PONT, sea of Helle.

Διονυσίος, see διονυσίος.

Διονυσίους, see διονυσίους.

Δος, -ος, τό (F.), low ground, marsh.

Δος (F.), mid. Δοσμαι, -αι, -ας, partic. Δοσταιμος, imperfect. Δοστηρο, perf. Δοστηρ, hope, expect, think, suppose.

Δοστηρ, see δος.

Δόξα, (root Φολ, cf. δικτός and Lat. volvö), pass. aor. partic. Δοστηρος, roll round, roll up. Cf. Ο 510.

Δόξα, τό (αλφων, δικτός), plur. Δοστηρα, taking, despising, booby.

Δόξα, τος, τον (F.), low ground, marsh.

Δόξα, τος (αλφων, δικτός), plur. Δοστηρα, taking, despising, booby.

Δόξα, τος, τον (F.), low ground, marsh.

Δφαθ, τος, των, των (F.), low ground, marsh.

Δφαθ, τος, τως, των (F.), low ground, marsh.

Δφαθ, τος, τως, των (F.), low ground, marsh.

Δφαθ, τος, τως, των (F.), low ground, marsh.
σατε, partic. ἑκατόμβημενος, fill one's own.

ἐν-τιτίστω, 2 aor. ἑκατόμβω, imperat. ἐν-
τιτίστω, fall upon, fall on.

ἐπελθάτω, etc., see ἑκατόμβημι.

ἐμπρήθω, imperf. ἐπιμηθέντω, fut. ἐμ-
πρήθων, aor. ἐπιμηθήσεται(ν), set fire to,
burn.—ἐν . . . τῆς (in tmesis, A 481), blew into, puffed out.

ἐνφίε, 2 perf. partic. ἑκεφιε, grown
on, fast clasping, 3 aor. (in tmesis)
ἐν . . . φί, grew to, grasped. Cf.
Z 253.

ἐν, ἐν, εἰν (§ 35), adv. and prep. w.
dat., in, on, at, by, before (ἁφθαλ-
μες). Also accented ἐν, ἐν, §§ 164,
166, 167.

As adv. therein, thereon. Cf. A 142,
309.

ἐναλφα, mid. partic. ἐναρθρόμενος, slay.

ἐναλφώσε, –ον (ἐν ἁλφο), due, meet,
just; B CMBST.—Neut. as
adv. ἐναλφή, in good time (Z 519).

ἐναλγός, –ον, like.

ἐναριθμόν (ἐναριθμένο), adv., with opposing
strength, against.

ἐναριθμός, –ον (ἐν ἁριθμο), in face of, opposite,
face to face with.—Adv. ἐναριθμόν,
before the face of, before; against.

ἐναριθμός, τά, spoils.

ἐναριθμία (ἐναριθμένο), opt. ἐναριθμίας, imperf.
ἐναριθμιε, –ον (ἐν ἁριθμιε), spoil, slay.

ἐναριθμόν, –ον (ἀριθμόν), counted in,
of account, B 202.

ἐναριστός, –ον (ἐναριστία), ninth.

ἐναύλος, δ. bed of stream, water-
course, Π 71.

ἐναυτά (Lat. undecim), eleven.

ἐνωκατίχος, –ον, eleven cubits long.

ἐνωκατίχος, –ον, eleventh; fem. subst.
entwelfth day.

ἐνδίκαιος, –ον, to the right, favorable.—ἐνδίκαια, adv., from left to
right.

ἐνδίκα, aor. ἑκάθυνται, bind in, entangle.

ἐνδίκας comp. †, imperfect of ἑκάθυμη, tried to set on, Ξ 584.

ἐνδοθα, adv., from within, within,
w. gen.

ἐνδοθή, adv., within.

ἐνδος, adv., within, in the house.

ἐνδῶν, imperf. ἑκάθων, slip on. See
Introduction, 13.

ἐνδών, ἐνδών, ἐνδών, etc., see φέρω.

ἐνεμο (εἰδο), opt. ἑκνεμο, imperf. ἑκνεμο,
ἐνεμα, be in; for ἑκτερι, ἐν occurs
(Z 58).

ἐνεκα, prep. w. gen., on account of.

ἐντακτος comp. †, imperfect of ἑ-
τακτος, was weaving therein. Π 126.
The verb occurs in tmesis in X 441
also.

ἐναρθρήθην, ἐναρθρησθηται, see ἑκατόμβη.

ἐναριθμε and ἐναριθμέν (root σφ',) 2 aor.
indic. ἐναριθμεν(x), say, tell.

ἐναριστάν, ἐναριστή, see ἑκατόμβη.

ἐναριστήμε, ἐναριστήμωσε, see ἑκατόμβη.

ἐναριστά, adv., there, thither, here, hith-
er; where; Wheretofore, then. ἐν-
αριστα καὶ ἐναριστα, here and there, hither
and thither.

ἐναριστά, hither, thither, here, there.

ἐναριστήμων, ἐναριστήμων, ἐναριστά, see ἑκατόμβη.

ἐναριστο, thence, whence, from which.

ἐναριστά, from there, from here, hence.

ἐναριστός, 2 aor. ἑκάθε, leap upon
or among (w. dat.).

ἐναριστός, δ. year.

ἐνεμο, fut. ἑκατός, aor. ἑκατός, –ε, send in; arouse or kindle in;
urge, incite to.

ἐνερθός, fut. ἐκερθός, aor. subj.
ἐκερθόσ, same as ἑκατόμβη, set
fire to, burn.

ἐνευμησία (cf. ἐκεῦμα), imperat. ἐνευμε,
2 aor. ἐνευματε (§ 129), reproach, re-
prove, scold.

ἐνευμησία, see ἑκατόμβη.

ἐνευμα (ἐνευμα), reproach, scold.

ἐνευμα (ἐνευμα), reproach, scold.

ἐνευμησία (ἐνευμα, ἐν, year), adv., nine
years long.

ἐνευμησία, †, adv., for nine nights,
π 470.
İnnaro, ἴη-, -ον (inria), ninth.
İnnia (Lat. novem), nine.
İnnta, see İntra, say, tell.
İnn-tos, -ον (İnna), nine years old.
İnn-thap, adv., for nine days.
İnn-velas, ὁ (İn + root Fed of ἐδῶ + γων), earth-shaker, epithet of Poseidon.
İnnam (Féno-μο, cf. Lat. vestiū, Eng. 'wear'), aor. ἵσσε, imperat. ἵσσον, mid. aor. infin. ἵσσωλον, pluperf. ἵσσον (ἰ 57), ἵσσης, claro (ξ 599), put clothes or armor on somebody else; mid. clothe oneself in, put on, wear.
İnn-tih, ἦ (İh, root Fed), noise, clamor, cry, battle-cry.
'İnnaia, En'ope, town of Agamemnon in Messenia.
İn-şprov, aor. ἴππερ, arise in, stir up among; mid. 2 aor. ἴππορα, rise among (A 599).
İn-şpo-ne, aor. ἴππως, spring upon (of a hostile attack).
İn-titţita comp. ἵ, turns in, plays in, ἵ 306.
İntita, ἵ, adv., there, to such a point, ἵ 601.
İnta, dat. ἵτασι, τά, arms, armor.
İn-titţa, 2 aor. infin. ἵτασται, mid. 2 aor. indic. ἵτασα, imperat. ἵτασα, partic. ἵτασται, put something in (dat.), place on; mid. treasure up anger in one's heart (2 328), let enter or receive in one's heart a kindly spirit (1 689).
İnto, see ἴμο.
İntos, adv., within; also as prep. w. gen.
İn-roth(y), adv., = ἴτος.
İn-tróπo-νοι (İn-трóπo-νοι), turn around often.
İntov (İtov), aor. imperat. ἴτον, equip, make ready, prepare.
'İntōlov, ὁ (İtov), Enya'lius, a name of Ares.
'İntos, ἵος ἵ, Eny'eus, king of Scyros, ἵ 688.
δεῦρο, fut. δεῦλα, speak out, announce.
δευτέρων comp. †, imperf. of δούλωσα, χαίρων, they cleared out, B 153.
δεξαιμένος, aor. δεξάομαι, drive out, drive forth.
δελθίων, etc., see δειρίχων.
δελόρης, δέλων, see δερίσων.
δεσπαρόμενος, aor. δεσπάρωσα, spoil of armor, slay.
δεσπόλων, imperf. δεσπόλων, ask, make question.
δεσπόλως, aor. partic. δεσπόλων, intrans., fall from.
δεσπόν, fut. of διέβολω, speak out, announce.
δεσπόν, aor. δεσπόλως, draw out.
δεσπόλως, aor. δεσπόλως, infin. δεσπόλως, partic. δεσπόλωντα, go or come out.
δεσπόλην, see δεσπόλων and note on Ξ 298.
δεστα, see δεύλως.
δεστάμαν, see δεστάμων.
δεστάμαν, see δεστάμαν.
δεσταλαν, see δεσταλαν.
δεσταλατον, see δεσταλατον.
δεστατομον, comp. †, 2 aor. opt. of δεστατομον, find out, discover, Ξ 322.
δεστατομον, see δεστατομον.
δεστατον, see δεστατον.
δεστατον, see δεστατον.
δεστατον, see δεστατον.
δεστατομον, comp. †, let him lead out, w. gen. of pers., B 808.
δεστάλλεσαν, see δεσταλαν.
δεσταλαν, see δεσταλαν.
δεσταλαν, see δεσταλαν.
δεσταλαν, see δεσταλαν.
δεστατομον, mid. 2 aor. in tmesis δε... δε... δε... δε... δε... dismissed from themselves, appeared.
δεστατομον, 2 aor. δεστατομον, δεστατομον, come to, arrive.
δεστατομον, comp. †, pres. indic., 3 plur., go forth, I 384.
δεστατομον, be gone away, have gone out.

δεσμός, see δευλον.
δεσμόμενος, aor. subj. δεσμώθης, call by name.
δεσμόμον κλήσων, (καλέω, κλησών), adv., calling by name, by name.
δεσμώτως, adv., backward.
δεσμώτως, aor. in tmesis (Γ 325), δε... δε... δε... δε... δε... sprung or jumped out.
δεσμώτως, -ον (δε... δε...), standing out, distinguished, conspicuous. — δεσμώτως and δεσμώτως, neut. as adv., especially, preeminently, by far.
δεσμύ, δεσμύ, enclitic pronoun of third pers., gen. sing., §§ 110; 61, 6.
δεσμύ, δεσμύ, see δεσμύ.
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δεσμύ, δεσμύ, see δεσμύ.
δεσμύ, δεσμý, see δεσμύ.
A VOCABULARY AND GREEK INDEX

ἴθλε, or ἴθλω, see ἴθραμα.

ἴρυ (ἴρη ἦ), conj. w. subj., as soon as, after, when.

ἴρμον, ἴρμον, see ἴταος.

ἴρμον, see ἴτεος.


ἴρμοις, -os (ἴροι, love), lovely, charming, pleasant.

ἴρμος, -os, close together, numerous.

ἴτι, ἴτι, ἴτι, adv. and prep. w. gen., dat., or accus. W. gen. on, upon, by, toward (I 5), in the time of (I 403). W. dat. on, by, near at (e. g. w. γίνασον, B 270), for, for the sake of (A 162, I 492), in charge of (Z 424), in addition to (I 690); 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; ἵτι χρόνον, for a time. Also accent ἴτι, §§ 164, 166, 167. For ἴτι = ἵτιον, see § 167.

Meaning as adv. overhead, thereon, on or over (him, etc.), thereeto, besides. See also § 162.

ἴπταμε, imperf. ἰπταμε, shout out. Thereat, shout in approval.

ἴπταμε, 1 aor. ἰπτάμε (trans.), made ascend, brought to (I 549): 2 aor. infin. ἰπταμαι, partic. ἰπτάς (trans.), mount, go up on.

ἴπταται †, pres. infin., to bring into misery, B 234.

ἴπταμαι, aor. ἰπτάμαι, partic. ἰπταματα, bend (I 514), bend to one's will, bring over (B 14. 31. 68), bend or bow subserviously (A 566).

ἴπταμαι, neut. plur. accus. as adv., to right, on the right.

ἴπταις, -ες (ἴπταμαι, want), needy, in want.

ἴπταιμαι, 2 sing. ἰπταίμαι, partic. ἰπταματαύ, want, lack.

ἴπταμαι, -ος (ἴπτω), among the people, at home, civil (ἴπτω).

ἴπταμαι, aor. ἰπτάμαι, give besides or along with; mid. 2 aor. subj. ἰπταμαν, let us take to ourselves as witnesses (X 254).

ἴπταμαι, aor. partic. ἰπταμαται, whirl, swing around.

ἴπταμαι, see ἴπταμε.

ἴπταμαι, adj., to be sealed, scalable, Z 434.

ἴπταμαι, -ος, like.

ἴπταμαι, -ες (ἴπτας, partic. of ἰπταμαι), meet, fitting, suitable.

ἴπταμαι, see ἴπταμαι.

ἴπταμαι, imperat. ἰπτας, hope.

ἴπταμαι, put on over (trans.): mid. perf. partic. ἰπταμε, clothed in.

ἴπταμαι †, adj., vehement, I 525.

ἴπταμαι (cf. ἵπταμαι †, I 525), vehemently.

ἴπταμαι, see ἴπταμαι.

ἴπταμαι, rush straight on, strive eagerly.

ἴπταμαι, fut. ἰπταμαι, be laid on, rest on.

ἴπταμαι, shear, cut short, thwart. Imperf. in tmesis ἰπτα . . . κεφα, Π 120.

ἴπταμαι, partic. -ερ, taunt, mock at; jest (Ω 449).

ἴπταμαι, ἡ (ἰπταμαι), surname. Used only in adverbal accus. by Homer, by surname, by name.

ἴπταμαι, -ος (κλεος), thievish, wily; w. μόνος, deceitful of speech, a man of cunning words, X 281.

ἴπταμαι, aor. mid. ἰπταμαι, spin to, allot to.

ἴπταμαι, ὁ, helper, ally; mostly plur.

ἴπταμαι, imperf. ἰπταμαι, aor. imperfect. ἰπταμαι, accomplish, grant. [Same as ἰπταμαι.]

ἴπταμαι, aor. opt. ἰπταμαι, fulfil.

ἴπταμαι (cf. κραδα), adv. with might, impetuously.

ἴπταμαι, see ἰπταμαι.
ηπιανθανομαι, fut. ἐπιθυμομαι, forget (w. gen.).

ἐπιμείθωμαι, find fault, be angry, w. gen. of cause.

ἐπιμένω, aor. imperat. ἐπιμετω, wait.

ἐπιπέμεμον, aor. ἐπιπέμεμον, distribute.

ἐπιπέπω, nod forward, nod (the context may show in absent).

ἐπιπον, see πιπο.

ἐπιφονος, -ον (φονος), sworn falsely.

As neut. substant., false oath.

ἐπιφονος, see φονος.

ἐπιπεπεμομαι, subj. ἐπιπεπέμεμα, imperat. ἐπιπεπέμεμη, imperf. ἐπιπεπέμεμη, fut. ἐπιπεπεμέμη, obey.

ἐπιπλέω, imperf. ἐπιπλέον, sail over.

ἐπιπλέω (= -πλέω), aor. partic. ἐπιπλάον, 2 aor. partic. ἐπιπλαίον, sail over.

ἐπιπροομαι, aor. ἐπιπρόθηκα, -α, send forward or forth (to).

ἐπιπλέομαι, pass through, pass in review.

ἐπιπρόσομαι, ορ. ἐπιπρόσωπω, flow or stream down thereat (A 529).

ἐπισκοπος, ὁ (ἐπισκοποι), overseer, guardian.

ἐπιστηθημαι, be gratefully thankful.

ἐπιστηθημαι, be gratefully thankful.

ἐπιστηθημαι, be grateful.

ἐπιστηθημαι, imperf. ἐπιστηθεσα, 2 aor. ἐπιστηθεσα, perf. ἐπιστηθεσα, partic. ἐπιστηθεσα, hasten to, hurry, rush up; be eager.

ἐπιστηθημαι, subj. ἐπιστηθημαι, partic. ἐπιστηθημαι, imperf. ἐπιστηθημαι, understand or know how, be able. Partic. cunning, § 599.

ἐπιστηθημαι, adv., understandingly, skilfully.

ἐπιστηθημαι, aor. ἐπιστηθεσα, fill up full, fill to the brim.

ἐπιστηθημαι, comp. τ., aor. partic. of ἐπιστηθεσα, reaching forward toward, E 335.

ἐπιστηθημαι and ἐπιστηθημαι, imperf. ἐπιστηθημαι, aor. ἐπιστηθημαι, arouse against, rouse; strengthen, brace (X 204); speed on, let approach (O 618).

ἐπιστηθημαι, aor. ἐπιστηθημαι, rush against, leap toward, spring at.

ἐπιστηθημαι, (σφωνix, ankle), ankle-clasp. Introduction, 80.

ἐπιστηθημαι, see ἐπιστηθημαι.

ἐπιστηθημαι, see ἐπιστηθημαι.

ἐπιστηθημαι, aor. ἐπιστηθημαι, set or place something on something (gen., Ω 589).

ἐπιστηθημαι, entrust; pass. perf. ἐπιστηθημαι, are entrusted.

ἐπιστηθημαι, 2 aor. ἐπιστηθημαι, run up to a place.

ἐπιστηθημαι, see ἐπιστηθημαι.

ἐπιστηθημαι, adv., hastily, or of the proper number; both derivation and meaning are doubtful.

ἐπιστηθημαι, aor. ἐπιστηθεσα, set or place something on something (gen., Ω 589).

ἐπιστηθημαι, entrust; pass. perf. ἐπιστηθημαι, are entrusted.

ἐπιστηθημαι, adv., hastily, or perhaps fluently.

ἐπιστηθημαι, fut. ἐπιστηθημαι, bear against, lay hands on.

ἐπιστηθημαι, burn up.

ἐπιστηθημαι, aor. ἐπιστηθημαι, think over, consider.

ἐπιστηθημαι, 2 aor. ἐπιστηθημαι, pour in, stream in or after.

ἐπιστηθημαι, -ον (χθεν, earth), on the earth, earthly.

ἐπιστηθημαι, ἐπιστηθημαι, see τιλω.

ἐπιστηθημαι, see ἐπιστηθημαι.—ἐπιστηθημαι, see τιλω.

ἐπιστηθημαι, imperf. ἐπιστηθημαι, 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).

ἐπιστηθημαι, comp. τ., aor. partic. of ἐπιστηθημαι, reaching forward toward, E 335.

ἐπιστηθημαι and ἐπιστηθημαι, imperf. ἐπιστηθημαι, aor. ἐπιστηθημαι, arouse against, rouse; strengthen, brace (X 204); speed on, let approach (O 618).

ἐπιστηθημαι, aor. ἐπιστηθημαι, rush against, leap toward, spring at.


**A VOCABULARY AND GREEK INDEX**

- Ἀχλαος, see ἄχλαος.
- Ἀχλαος, see ἄχλαος.
- Ἀχλεσις, imperf. ἄχλεσθη, aor. partic. ἀχλεσίς, mid. pres. partic. ἀχλεσέων, aor. ἀχλεσθησα, partic. ἀχλεσθησας, make (something) lean (on something), prop.; press hard; mid. support or prop oneself, lean; pass. aor. ἀχλεσθησα, supported; pluperf. ἀχλεσθησθη, was pressed, thrust.
- Ἀχλεσμα, let us ask, perhaps subj. of ἄχλεμα, commonly referred to ἄχλαος, § 148.
- Ἀχρέω, 2 aor. ἀχρέω (v.), partic. ἀχρέων, dash down; intr. aor. fall.
- Ἀχρέω, ἀχρέω (v.), see ἄχρεω.
- Ἀχρέω (cf. ἀχρέμον), infinit. ἀχρέσθησα, row.
- Ἀφεθη, ὁ (cf. ἀφέμον), rower, oarsman.
- Ἀφεθη, τό (Lat. rēmus), an oar.
- Ἀφιεμα (Lat. ἀφίημι), partic. ἀφηγεῖον, spit out, belch.
- Ἀφίεμα (cf. ἀφηδα, Lat. ruber), aor. infin. ἀφίημα, reddish, stain red.
- Ἀφιεμα (cf. *Aphema*, inquire), partic. ἀφηγεῖον, seek, search.
- Ἀφιεμα, aor. ἀφιέμαι, cover with a roof, roof.
- Ἀπέσεσα (cf. *Aphema*), subj. ἀπεθανά (§ 148), mid. imperfect ἀπεθανόντα, ask, question.
- Ἀπεσπα, etc., shall say or speak, see ἀπεσφάλω.
- Ἀπετύχθη, imperat. ἀπετύχθη, infinit. ἀπετύχθητο, imperf. ἀπετύχθη, aor. ἀπετύχθη, aor. ἀπετύχθη, iterat. ἀπετύχθησε, mid. or pass. pres. ἀπετυχθῆ, imperfect ἀπετύχθητο, aor. ἀπετύχθη, hold back, restrain, check.
SELECTIONS FROM HOMER'S ILIAD

Ὀνομάζω, -ον, high-necked, strong-necked.

Ὀρίζω, ὁ (ὄρος, clop of earth), with large cloes, rich in glebe, fertile.

Ὀρνηθός = ὀρνηθής.

Ὀρνηθής, ὁ ὁ (ὀρνηθός), loud-thundering.

Ὀροβίω, ὁ, dual ὀροβιῶν, quarrel, wrangle, strive.

Ὀροβιῶν ὁ, pres. subj. v. exc. irritate, π. 260.

Ὀργός, ὁ, infin., ὀργίζομαι, aor. opt. ὀργίστε, partic. ὀργίστε, strive, contend with, rival, vie with.

Ὀργηνός, -ον (ὑπο-όμενος), closely fitting, faithful, trusty. Plur. forms are ὀργινοῖ (nom.), ὀργινοί (accus.).

Ὀρειβής, ὁ, hired men, reapers, Π 550, 560.

Ὀρέους, -ον (ὀρέος), very famous, glorious.

Ὀρέσδε, ὁ, wild fig-tree.


Ὀρείσσας, ὁ, bringer of help, giver of blessings, used of Hermes.

Ὀργαύνω, -αύνον, ὁ, strfe. Personified, Π 595.

Ὀρκήλως (ὄρκῳ), very precious, § 160.

Ὀρκήλως, ὁ, ὁ (ὀρκῖς), enclosure.

Ὀργών, ὁ, ὁ (cf. ὄργανον), hedge, wall, barrier (Π 409); defense against missiles; bulwark (used of Achilles) against war; place enclosed, court-yard, π. 281.

Ὀρμαύω, ὁ, plur. ὀρμάτα, prop., shore, used to keep ships upright, when hauled ashore.

Ἑρμῆς, Her'mes, son of Zeus and Maia, § 66.

Ὀρνατος, dat. ὀρνατος, ὁ (ὀρνάμοι), young shoot, action.

Ὅτε, see ὅτε.

Ὅτες, ὁ (cf. ὅταν), desire, love.

Ὅτες (v), see ὅτε.

Ὅτης, see μή.

Ὅτητος, see μήτη.

Ὅτος, ὁ, imperat. ὅτος, ὅτος, partic. ὅτος, go or move with difficulty. See notes on Χ 346, 376, Ξ 431. ὅτος, off with you!

Ὅτραπάτης, see ὅταν.

Ὅτρίγιμης, ὁ, adj., bellowing, Π 580.

Ὅτως, see ὅτος and ὅταν.

Ὅτρως, -ῶς, ὁ, ὁ (ὄτρος), Lat. red, red.

Ὅτρως, imperat. ὅτρως, aor. ὅτρωκας, 2 aor. ὅτρωκας (§ 129), hold back, restrain, detain.

Ὅτρωκας (in meaning = Lat. servō), imperf. ὅτρωκο (X 507), protect, defend. See also ὅτρωκας.

Ὅτρωκας (in meaning = Lat. servō), ininf. ὅτρωκαι (Π 238), save, protect, defend; aor. opt. ὅτρωκατο (Π 584), in figurative use, hold back (χόλω). [The imperf. ὅτρωκο (Z 408) and aor. ὅτρωκα (E 344) are best referred to ὅτρωκα.]

Ὅτρωκατο (Χ 351), see ὅτρως.

Ὅτρωκιτος ὁ, voc. adj., city-protecting, Ζ 305.

Ὅτρωκος, see ὅτρωκας and ὅτρωκας.

Ὅτρωκος (F., Lat. verrō; but in meaning = ἱράκο), partic. ὅτρωκω, imperf. ὅτρωκο, fut. ὅτρωκας, aor. ὅτρωκας (v), ὅτρωκας, subj. ὅτρωκαμες, partic. ὅτρωκατος, mid. aor. ὅτρωκατο (Χ 306), ὅτρωκαντο (Χ 367), ὅτρωκατο (A 466, etc.), opt. ὅτρωκατο (Ε 298), ininf. ὅτρωκατο (I 174), ὅτρωκατο (Χ 351), partic. ὅτρωκαμες (Α 190, etc.), pass. pluperf. ὅτρωκα (Ζ 69), ὅτρωκα (Ο 654), drag, pull (Χ 493), tear, draw, haul; mid. draw to oneself, draw out or away or off; draw up, raise, balance, Ξ 351.

Ὅτρωκατο (Χ 342, 4, c), are confined, locked, perf. of ὅτρωκα or ὅτρωκα

Ὅτρωκας, 2 sing. ὅταν, imperat. ὅτρωκο or ὅτρωκο, ὅτρωκας, ὅτρωκας, fut. ὅτρωκας, aor. ὅτρωκας, subj. ὅτρωκα, opt. ὅτρωκα, ininf. ὅτρωκας,
A VOCABULARY AND GREEK INDEX

εἰλθέν, εἰλθιν, partic. εἰλθόν, fem. εἰλθών, perf. εἰλθάω, εἰλθάω, εἰλθάω, come, come back, return, go, go away.

1. ἐφες [cf. (1) ἐφεθ], fut. ἐφεσα, shall run, rush out, A 308.
2. ἐφεσ [cf. (2) ἐφεσ], imperat. ἐφεσ, delay. Note on B 179.

1. ἐφή, ἣ (ἡφαίστ, Lat. ruō), rush, thrust, blow, G 62.
2. ἐφή, ἣ (Germ. Ruhe), rest, respite, cessation, Π 302.

ἐς, ἐ, see εἰς.

ἐ- in comp., see also εἰ-.

ἐ-άγε, pres. partic. ἐ-άγομα, lead or bring in. Note on Z 252.—2 aor. in tenses is . . . ἐγένομαι (G 577).

ἐ-άρατος comp. ἥ, aor. opt., spy out, G 450.

ἐγαν, see εἰλι.

ἐγας, see ἐγας and note on Σ 393.

ἐγερα, see ἐγερόμαι.

ἐγερεῖν, ἐγερθή, see ἐγερτοῦμαι.

ἐγερτοῦμα (Attic ἐγερτοῦμα), see εἰλι.

ἐγερθή, see ἐγερτοῦμαι.

ἐγερθή, aor. ἐγεροῦμαι, eat.

ἐγερθός, ἡ, -ός, good, noble, brave. Neut. substantial, good fortune, Ω 530.

ἐγοῦ (ἐγού), partic. ἐγοῦν, eat.

ἐγοῦ, see εἰλι.

ἐγοῦσα, etc., see εἰλι.

ἐγοῦσα, ἐγοῦσα, etc., see εἰλι.

ἐγοῦσαι, ἡ (ἐγοῦν, ἐγοῦς), evening, evening star, (ἑρψάτω).

ἐγοῦσαι (cf. ἐγοῦσαι), 2 aor. imperat., tell.

ἐγοῦσαι, etc., see ἐγοῦ.

ἐγου, ἐγους, see ἐγερτοῦμαι.

ἐγουοῦρο, see εἰλι.

ἐγουοῦρο, see εἰλι.

ἐγου, see εἰλι.

ἐγουόμοιος, for men hereafter, see εἰλι.

ἐγουόμοιος, -οι, see καθω.

ἐγουόμοιος (adv. formed from ἐγουό- μος, perf. partic. of ἐγερθή, hurriedly, eagerly, quickly, straightforward.

ἐγου (2 aor. or pluperf., § 142, 2, a), ἐγουό, see εἰλι.

ἐγοῦς, etc., see ἐγοῦ.

ἐγοῦσα, see εἰλι.

ἐγουοῦρα, see εἰλι.

ἐγουοῦρα, see εἰλι.

ἐγουοῦρα, see εἰλι.

ἐγουοῦρα, see εἰλι.

ἐγουοῦρα, companions.

ἐγουοῦρα and ἐγουοῦχος, companion, comrade.

ἐς, see ἔνθα.

ἐς(v), ἐςα, see τίκτω.

ἐςαν (neut. of ἐςα, true), adv., truly, really (Ζ 305).

ἐςα-άνθος, -ς (ἐςας, ἄλης), accus. -ς, bringing defensive strength to the other side, changing the fortune of battle.

ἐςαπος, -ς, -oς, the other, the one of two; repeated, the one . . . the other; another. Dat. sing. fem. ἐςαποθή.

ἐςαποῆ, adv. (ἐςαπος), from the opposite side, over against him, § 156, 2; on the other side.

ἐςαποῆ, adv. (ἐςαπος), on the other side; elsewhere, from a distance, Ε 351.

ἐςαποῆ and τίκτω (2 aor.), come upon, find. No present.

ἐςαποῆ, ἐςαπο, see τίκτω.

ἐςας (ἐςας, Lat. saequis), used in plur. only, compatriots, fellows, relatives, kinmen.

ἐςαςος, -ος (ἐςας, ἐςας), true; neut. as adv. truly.

ἐςας, ἢ, and (before rough breathing) ἢ (cf. Lat. etiam), still, further, yet, besides.
Selections from Homer's Iliad

ητίθνα, see τίθηνα.

ητύμαξαι, see τυάσαι.

ητήρη, etc., see ταύρη.

ητούμαξα (ητούμαξα), aor. imperat. ητο-
μαξασε, make ready, get ready.

ητομοσ, -η, -ον, at hand, ready, real-
ized (1 425).

ητός, plur. ητεά, τό (F-, Lat. vetus), year.

ητράπτη, see τρήπτω.

ητράπτη (preceded by μετά δ'), see με-
τραπτήσαμεν.

ητρεσαν, see τρέψω.

ητραφε, see τρείπω.

ητρετε, see τυψάμενα.

ητρόχθη, see τυψάμενα.

ηττόσος, -ος, in vain, useless.

εε and εέ (ές), adv., well, properly, care-
fully, fortunately, prosper-
ously.

εε and εέ, enclitic pronoun of third
pers. gen. sing., §§ 110; 61, 6.

εέ-βριγγερ, -ον (πρίγγω, άπριγγ-μένος), well
built.

εέ-ιδέ, imperf. ειδε, -ον, iterat. ειδεσκε,
sleep, rest.

εέ-εδε(α) τ, adj. accus. sing. fem.,
handsome, Γ 48.

εέ-αφηθή, -ές (cf. ἀφον), well-wrought.

εέ-αφηθή, gen. -ος (αφος), well-hedged,
well-enclosed.

εέ-καινον, -ον (καινον), well-girdled, fair-
girdled, Introduction, 18.

εέ-καινος τ, adj., gen. of εεκαινής, well-
pointed, sharp, X 310.

Εέρτην, -η τ, daughter of Eve'nus, 
Marpessa, I 557. Cf. § 158.

εέρηλος, -ον (cf. εέρελος), quiet, at one's
ease.

εέ-κλάδος τ, adv., gloriously, X 110.

εέ-κλήματες (κληματε), well-greaved, In-
troduction, 30.

εέ-κλήματος, -η, -ον (κλημο, found), well-
built.

ενή, ἥ (Fell), worm, maggot.

τα-μαλίς, gen. -ος, § 89 (malis, ash-
spear), with goodly spear of ash.

εύ-κος (εύρη), put to rest, www. aor.
partic. εύκπηντα, going to bed.

εύ-κρηνη, ἦ, bed, couch, plur. anchor-stones
(A 438).

εύνε, accus. -ον, deprived, bereft.

εύ-νηπτος, -ον (νέω, spin), well spun,
well woven.

εύθανο, etc., see εύξαμαι.

εύ-φοίτος, -ον (φωις, smooth, polish),
well-smoothed, well-polished.

εύ-ζοος, -ον (ζῶ, live), well-polished.

εύ-γαρθα, ἤ (γαρθη), daughter of a
noble father, noble-born.

εύ-πεπλος, -ον, with beautiful robe,
beautiful-robbed.

εύ-πηγα, -ές (πηγή, pail, weave),
well-woven.

εύ-πλοτήν τ, θυ, fair voyage, I 362.

εύ-πλάκαμος, -ον, with fair hair, fair-
tressed.

εύ-πολίται, -ον (πόλις, fasten), well-
fastened, well-built.

εύ-πλακέ, -ές (πλάκα, plait, weave),
well-woven.

εύ-πλοτήν τ, adj., well-blown, strong-
blown, X 471.

εύρεσ (Z 291), see εύρεσ.

εύροκα, 2 aor. εύρο, -ον, subj. εύρη,
-and, infin. εύρομαι, εύρετα, partic.
eύρων, aor. mid. εύρησα, find,
discover.

εύρος, ὄ, Eu'rus, southeast wind.

εύ-πρεπής, -ές, gen. εύρεπος (πρεπ., from
πρεπω), beautifully flowing.

εύρο-άγυια, ἥ, broad-streeted, broad-
wayed.

Εύρυβάτης, Euryb'ates, 'broad-stri-
der,' (1) herald of Agamemnon (A
320); (2) herald of Odysseus (B

Εύρυνήμη, Eurdy'm'me, daughter of
Oceanus.

εύρο-κω (δύ, voice), nom., accus., or
voc. sing., far-thundering.
Εὐρόπολος, Euryr'poulos, son of Eevmon, a Theßalian, Π 27.

Εὐρώ, -ως, -όν, accus. sing. masc. εὐρω (Ζ 201), broad, wide.—Comparat. εὐρωτέος.

Εὐρυστέους, -ον, Eurystheus, son of Stheius, a king of Mycenae.

εὐρώ-χορος, -ον, with broad (dancing) places, spacious.


εὐτάρεμος, -ον (εὐιμ, thwart, rover's bench), with good thwarts, well-bench'd; or perhaps well-decked.

εὐταρετός, t, adj., with good fellows, strong-wheeled, Ο 578.

εὐταθής, -ές (cf. έτόθαι of έττημ), well-built.

εῦς (cf. έτη), conj., when.

εὐ-τεχους, -ον, accus. sing. fem. εὐτέχεια as from εὐτεχείς (τεχες), well-built.

εὐ-τεκτος, -ον (τεχες), well-made.

εὐ-φημίσαι t, aor. infin., to keep holy, I 171.

Εὐφορβος, Euphor'bus, son of Panthous, a Trojan.

εὐ-φων, accus. ένα (φευν, diaphragm, heart), gladsome, heart-cheering.

εὐχετάομαι (cf. εὐχαμαι), ininf. εὐχέτασσω, imperf. εὐχέταινσε, pray.

εὐχαμαι, imperat. εὐχε, imperf. εὐχε, ενα, εντε, aor. εὐχεται, partic. εὐχαμεν, pray, vow, promise, boil, claim.

εὐχεται, t (cf. εὐχαμαι), glory, honor, victory.

εὐχηλή, i (εὐχαμαι), boast (Β 160), vow, prayer, glory (Χ 433).

εὐμ, pass. partic. εὐμενε, singe.

εὐ-όμη, -ς (cf. Lat. odor), pleasant-smelling, fragrant.

εὐφαι, 2 aor., ate, devoured. See ευ-εύσεως.

εὐφαις (= εὐφείς), and εὐφάνη, see φαις.

εὐφανται, perf. εὑρημα, pluperf. εὑρήμα, lay hold on; perf., are attached to, hang over.

εὑρήμην, εὑραν, εὑράον, εὑράκτι, etc., see φαις.

εὑρήμων, partic. εὑρήμων, fut. infinit. εὑρήτωσαι, sit on.

εὑρήκη, εὑρήκη, εὑρήκη, see φαιμ.

εὑρήσω, imperat. εὑρήσω (Π 724), imperf. εὑρήσω (Ο 742, etc.), 2 aor. εὑρήσων, subj. εὑρήσω, go after, follow, pursue; drive (εὑρήσω) after (Πατρόκλη), Π 724; draw upon oneself. fulfil, attain, meet (εὑρήσων, πάτορον).

εὑρήτατες, εὑρήταται, εὑρήται, see εὑρήμων.

εὑρήτως, -ον (εὑρήτως, Attic εὐρήται, hearth), at the hearth, at home, B 125.

εὐ-τρημ, h (τρημ), behest, command.

εὑρήσων, 2 aor. opt. εὑρήσω, find, come upon.

εὐθαι, εὐθα, etc., see φαις.

εὐθαι, εὐθανα, see εὑρήμη.

εὐθερ(ν), see φαις.

εὐθανα, εὐθαντα, see εὑρήμων.

εὐθανατ, εὐθανατ, see φαις.

εὐθεται, see φαις.

εὐθυμ, partic. εὐθυμα, fut. εὐθυμεις, aor. εὐθύμεις or εὐθύμα, 2 aor. subj. εὐθυμει, opt. εὐθύμην, send to; shoot or speed (βίος) against (w. dat.); lay (χειρας) on (w. dat.); drive on, cause.

εὐθυρα, see φαις.

εὐθυται, act. perf. partic. εὐθυται, pluperf. εὐθυται, εὐθυται, stand on (Ζ 373, Σ 515), stand by (Π 217), stand over (Χ 554); stand against, approach with hostile intent (Ο 703).

εὐθυτήθη, εὐθυτήθη, see φαις.

εὐ-όμεθα, εὐ-όμεθα, εὐ-όμεθα, equip, prepare; mid. for oneself.

εὐ-όρω, ε若您, 2 aor. partic. εὐόρησαι, mid. fut. εὐόροιμαι, behold; select (I 187).


SELECTIONS FROM HOMER'S ILIAD

ἐφορμάω, aor. ἐφορμησαν, arouse against; pass. aor. infin. ἐφορμηθεῖτε, partic. ἐφορμήσατε, rush on, make an assault; assail, attack.

ἐφεδρόντο, see φροέω.

ἐφευρέθην comp. ἧ, pres. partic., insulting(ly), I 368.

ἐφ’ ἐπεφέρε, adv., above.

ἐφέπτεναι, see φυτέω.

ἐφόνησαν, see φωνέω.

ἐφόρησαν, see ἐφορμάω.

ἐχήρη, ἦταν, see χάρη.

ἐχεν, ἤχεν, ἤχοντα, see χείω.

Ἔχεολος ἦ, Ech'ecules, a Trojan slain by Patroclus, π 694.

ἐχέμεν, ἤχεν(ν), ἤχεο, etc., see ἤχο.

ἐχε-πυκνά, ἤ-ες (πῦκνα, pine, with sharp-pointed needles), having a sharp point, piercing, keen.

ἐχεῖτε(ν), see ἤχο.

ἐχεν, ἤχεω, ἤχεων, see χείω.

ἐχ-φέω, ἤ-ε (φέρεις), having understanding, thoughtful.

ἐχθάρη, ἤχθαρης, aor. opt. ἤχθαρης, hate.

ἐχθατος, see ἤχθατος.

ἐχθατοτος, ἤ, aor. infin., to incur the enmity of, to fall out with, λ 518.

ἐχθος, ὁ, hatred, enmity.

ἐχθοδέω, -ή, -εν, hated, hateful. Superl. ἤχθωδος.

ἐχθεύον, see χελών.

ἐχέω (root σχε), imperat. ἐχε, ἐχέων, infin. ἐχεω and ἐχεμεν, imperf. ἐχέω(ν) or ἐχει(ν), etc., iterat. ἐχθατο(ν), fut. ἐχε, ἐχεμεν, and σχεθα, 2 aor. ἐχεω(ν) and σχεθα, ἐχθεθον and σχεθα, mid. pres. ἐχεται, imperat. ἐχεω, imperf. ἐχεται, ἐχεται, fut. ἐχεται, infin. σχεθεται, 2 aor. opt. σχεται, imperat. σχεθε, 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, 2 495; ἤχω τέλος, were completed or finished (X 378); ἤχων (intrans.), held (II 740); w. infin. be able (II 110).—Midd. 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 (X 197); be held as wife (Z 398); be overcome (X 409); be oppressed (II 109, cf. note).

ἐχερεπαν, see χερέπω.

ἐχάτυντο, see χειωμαι.

ἐχάτω, subj. forms of είμι.

ἐχεκα, see χεκα.

ἐχεμεν ἧ = κορεμεμεν, have had enough of, T 402. Possibly a pres. subj. of ἦμαι, but the form is doubt-ful and disputed.

ἐχεν, ἦτον, etc., see είμι.

Z—§

λα-θεος, -η, -εν, very holy, § 160.

λα-κοτον ἦ, adj., very wrathful, very surly, γ 220.

λα-τρεφε, ἤ-ες (τρεφεω, nourish), well-nourished.

λαμ, partic. σωτος (= σωτρος, from σω, live.

λαγης ἦ, neut. plur. of λαγος, yokes, teams, Γ 543.

λαγήλη, ἦ (λαγώ, cushion under the yoke, T 406. See illustration under λαγήμα. The exact application of the word is uncertain, however, and it may have a more gen-
eral reference to the yoke and all the harness attached to it, including breast-band, etc.

λαδύμω (Lat. iungo), infin. σελύμω-

ναι, σελύμων (II 145), imperf. σε-

νυσκον, aor. σεκα, pass. perf. partic. σελύμων, yoke, harness.

Ζευς (declined, § 98), Zeus, son of Cronus and Rhea, the mighty 'fa-

ther of gods and king of men.'
either...or, whether it be...or (I 276). Lat. sine...sine.
II. Comparative, than, Lat. quam.
(1) ὅ or ἢ, fem. of the so-called article, §§ 115, 118, 119.
(2) ἢ, fem. of rel. ὅς, § 128.
ὑ (dat. fem. of the rel. ὅς), in what way, as; where.—ὑ τε, even as (I 310).—ἲπαι, ἲπο, see § 142, 4, b.
ἵβαον, adv., a little. obb ἵβαον, not at all.
ἵμας (ἵμα), partic. ἵμαι, ἵματε, ἵμαστε, have the strength of young manhood, be vigorous.
ἵμη, ἡ, the strength of young manhood, vigor.
ἵγανεν or ἵγανε, see Ἰγαν.
ἵγας-θεν, -η, -ης, very holy, § 160.
ἵγαστατο, see Ἰγαμαι.
ἵγγαλα, see Ἰγάγλα.
ἵγμον-εν (ἵμμον), infin. ἵγμονεσθαι, be leader, lead.
ἵμπαν-ομαι (ἵμπαι), leader, commander.
ἵμι-ομαι (ἵμαι), imperf. ἵμαμαι, aor. ἵμαμαι, imperfect. ἵμαμα, infin. ἵμαμα, lead, lead the way, w. dat. ἵματι, A 71 or gen.
ἵμπθομαι (ἵμπω), imperf. ἵμπθημα, assemble, are assembled.
ἵμπθαι, see Ἰμπθε.
ἵμη-τερο-ομαι, ὅ (ἵμηομαι), leader, commander.
ἵμην, see Ἰμην.
ἵμηνθεν, see Ἰμηνθε.
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A VOCABULARY AND GREEK INDEX 449
 selecciones de Omero. Ilíada.

υρώς, δ. ημέρα.

ιλον, δείπνος.

ιλός, δ. ημέρα. — Ηλίος, θεός. — Ηλίος, θεός. — Ηλίος, θεός.

γιων, δείπνος.

γιών, δείπνος.

ηπόβατος (πορδώ), walking in darkness.

ηροφόντων, adj., loud-voiced, ζ. 505.

'Ηριών, -ον, Είδεια, father of Andromache.

ηρα, τά (cf. θεών, Late. suélis), accustomed places, haunts.

θέσος, η, -ος (θέσος), dear. Note on ζ. 518.

θεαρ(v), see θει.

θειός, δ. a youth, unmarried.

θεσμός, see θεις.

θεόν, -ος, η, seashore, strand.

θεώς, adv., softly, gently, slightly (ζ. 506).

θεώς, see θεάως.

θεασάω, η, spindle.

θεασάω, η, spindle.

θεσσαλίως (θεσσάλως), wander, roam.

θεσσαλός (θεσσαλός), wander, roam.

θεσσαλάω, see θεσσαλίως.

θέον, -ον, sleep (the meaning is uncertain).

θηλική, η, age, companions of one's age (π. 808).

θυμάω, see θυμάων.

θύμος, δ (F-), nail, stud.

θύμος, see θυμόω.

θαδ-άσ, -άσος (θαδάσως, sand, § 35), sandy.

θαύμα, ημέρα, ημέρα, 3 plur. ημέρα or ημέρα, imperat. ημερ. ημερ. infin. ημερ. partic. ημερ. imperf. ημερ. ημερ. 3 plur. ημερ. ημερ. sit, stay; does not always indicate the state of sitting, but often means simply continue, keep on (e. g. Α 416, Β 255).

θηρός, -ος, τέ, day.

θηρόσ, -ος, -ον (θηρός), daily.

θηρότροπος, see θηροτρόπος.

θηρόβητος, see θηρόβητος.

θήλη, we, § 110.

θηλί... θηλί (or καλ), both... and.

See note on A 453-455.

θηρόσ, -ος, -ον (θηρός), our.

θηρ-θήρη, τά, adj., half-burnt, Π. 294.

θηρί-ονος, η, δ, mule.

θηρ-ος, -ος, -ον (Lat. semi-), half; neut. substant., the half.

θηριός, rel. adv., when.

θηριόν, see θηρίω.

θηριώ, aor. θηριώ, opt. θηριώ, down, nod.

θηριων, see θηρίων.

θύν, εις; subj., if.

θυν, see θυν.

θυναι, see θυναι.

θυναι, see θυναι.

θυμαται, see φορέω.

θυμάται, -έα, -έα (θυμάται, cf. § 35), windy, wind-swept.

θύρα, τά, reins.

θυρώς, acc. —θα (θως), one who holds the reins, charioteer.

θυρως, δ (θως), charioteer.

θυρώτατα, see θυρώτατα.

θωράκι, accus. plur. θωράκι (§ 81), yearling.

[According to others, sleek.]

θυροφ, dat. -ον, gleaming, shining.

θυροφ, see θυρόφω.

θυτήν, see θυτήν.
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dετα, accus. sing. fem. of δε τις.

dεσ, conj., while, so long as, until.

Attic δες.

dετασσεν, see διατελέω.

dετασσω, -ω, δε, the land, the main-

land.

δε τι, see δε.

dεταροσ-της, voc. -τα, δε, deceiver.

dεταροσε, deceiver.

dεται-δωρος, adj., kindly giving, 
gracious, Z 251.

dετος, -η, -ω, gentle, mild, friendly, 
kind.

δεττερό, see δέττερον.

dεττα (F-) φέρον or usually w. tmesis 
δέτα φέρω, -ων, bear kindly 
service, show favor to. Cf. A 572.

'Ερακλης, δες (for δές), Her'acles, 
son of Zeus and Alcmene.

'Ερακλεσ, (for 'Heraklees), fem. adj., 
used w. βή, the might of Her'acles, 
i.e. mighty Heracles (O 640).

δέμα, δέμο, see δέμων.

dέμα, δέματο, see δέμων.

δεον, see δεόω.

'Ήρη, Here (or He'ra), wife and sis-
ter of Zeus.

δεόστο, see δείσεω.

δει (cf. δειπος and δεις), adv., early in 
the morning, early.

δει-γένεα, δε, early born.

δειενε(ς), see δείεω.

δεισε, see δείσεω.

δειος, see δειος.

δειοντο, see δειοντο.

δεῦκαος (§ 129), see δεύκω.

δεύκων, see δέυκω.

δεξ, dat. -ει, accus. -εα, plur. -εας, 
-εας, -έας, -ες, ὁ (cf. Lat. vir, 
Anglo-Saxon 'wir', 'wer-geld'), 
hero, warrior.

δεχον, see δέχω.

δεχον, dat. -εν, accus. -εα, plur. -ες, 
-εας, -έας, -ες, (cf. Lat. vir, 
Anglo-Saxon 'wir', 'wer-geld'), 
hero, warrior.

(1) δε, gen. fem. sing. of rel. δες, § 123.

(2) δε, gen. fem. sing. of possessive δες.

δειαν, see δειαι and note on Α 415 f.

δεννω, worse, inferior, Π 722.

δεξιμίνω, δεξίνω, see δεξίνω.

δεκα, see δέκα.

δεκάατε, see δέκαατο.

δεκάω, see δέκαατο.

δεκάιος(ς), see δέκαατο.

δεκαπος, -ων (as and γένεαι, chin, 
beard), beautifully or heavily 
bearded. If the word be derived 
from δες and γένεαι (δ-γεν-βεν), it 
is then equivalent to ἐβερή, well-
born, noble.

δεκα, δεκάδω, see δεκάδω.

δεκα-κος, -ων, gen. δεκάω (δς and 
κόμη), w. beautiful hair, fair-
haired.

δέξα, δέξα, γά λο, brave, valiant. See 
δεξα and § 99.

δέξα, see δέξα.

δέξα or δέξι(ς) (Γ 10), epic particle 
meaning as, like, A 359, etc.; in like 
manner as, even as, B 87, 480, etc.

'Ηφαῖνως, Hephaestus, son of Zeus 
and Here, god of fire and maker of 
marvelous works in metal; cf. note 
on A 608.—'Ηφές (Β 428).

δέξα, dat. fem. sing. of δες (possessive 
adj.), his, his own.

δέξα, δέξι (F-), 'echo, noise, roar.

δέξ-ας, -έα, -αν (F-), echoing, roarin,
§ 159.

δέξα, rel. adv., where.

δέξα, see δέξα.

δέξα, δέξα, in the morning.

δέξα, δέξι, declined, § 92; morning, dawn.

—δεξαί δεξί φαινόμενον (§ 155, 1), 
at daybreak, I 618.—'Ηδας, E'os, the 
goddess of dawn, Lat. Aurora.

Θ—Θ

θ', before rough breathing) = τ', τ'.

θάνατος, imperf. θάνατος, sit.

θάλαμος, -ων or -ου, δ. chamber, bed-
room, bride's chamber, women's 
apartment, Z 316.
Selections from Homer's Iliad

όλασσα, -ς, ἥ, the sea—the Mediterranean.

καλλίς (κάλλις), partic. καλλίστας, bloom, team.

Θάλας τ, Thali’a, a Nereid, ζ 39.

καλλόρος, ἦ, έν (κάλλις), blooming, stalwart (Ζ 430), swelling (κάλαμο"

καλλος τ, gen. of κάλλας, neut. plur.,

good cheer, Χ 504.

καλ-λη, ἦ (κάλλις), flourishing condi-
tion, abundance.

κάλλις, perf. partic. fem. sing. accus. κάλλισις, bloom, team.

κάλλος, τό (cf. κάλλις), shoot, scion;
morphologically, child (Χ 87).

καλ-νή, ἦ (κάλλις, warm), comfort, ζ 412.

έφη νή (κάλλις), comfort, ζ 412.

καλλους τ, τό, first-fruits of the har-

vest, I 584.

καλμός, adv., often.

καλμός (κάλμα), aor. καλμάς(ς), -σαν,

be astonished, be amazed. Aor. be

struck with wonder (ά 190).

καλμός, τό, astonishment, amazement,
wonder.

καλμας, accus. -μας (καλμός), fem. adj.,
crowded, thick, Χ 316.

καμ-νή (κάλμα), come often, visit often,

Ζ 386.

καμάρος, δ (cf. καμάρα), bush, thicket.

καμάρας-βάκι, to death, deathward.

καμάρος-σα, -σα, -σα (καμάρας, καμάρας-

σα), death.—Personified, the god of
death.

καμάρισας, καμάρις, etc., see καμάρας.

καμαται, opt. καματαμεν, aor. καματω,
bury.

καρπαλός, -η, -εν (καρπος, courage,
daring), courageous, bold.

καρπός (κάρπος), imperat. καρπας, aor.

καρποσιμος, partic. καρποσιμος, perf. τε-

καρποσιμας, be bold, be of good cour-

gage, take heart. Cf. note on A 85.

καρποσιμος, -εν (κάρπος), courageous, full

of confidence (Π 70).

καρποσιμος (κάρπος), aor. imperat. καρ-

ποσιμω, make bold, encourage, cheer.
A VOCABULARY AND GREEK INDEX

Θηρ-μέω, -ή, -όν (Θηρ-μοι), warm, hot.
Θηρ-μεω (Θηρ-μοι), pass. imperf. Θηρ-μεμορ, heat; pass. become hot.
Θηρ-μομος, subj. Θηρ-μεμομο, become hot, be burned, ι. 331.
Θηρικος, τά, time of heat; dat. Θηρικόν, in the summer, ι. 151.
Θηριστής, voc. -ίτης, Thersi'tes, a shameless Greek, reckless in speech.
Θίς, Θίσθανε, Θίσθανε, Θίσθανε, see τίθημι.
Θεοκλεός, -ος, godlike, wondrous.
Θεολόγος, -η, -ον, divine (A 591), wondrous, because countless (B 457), mighty (I 2), vast.—Θεολόγησε (Θεο-
λογήσει), by divine will (B 367).
Θεορείων, adv., wondrously, mightily, ι. 637.
Θεσμω-πότε, -ές (θεσμός, kindle), god-kindled, furious.
Θεσπορέης, son of The'stor, Calchas, ι. 69.
Θετης, -θες, dat. Θετή (I 407). The'tis, a Nereid, mother of Achilles by Peleus.
Θέτο, see τίθημι.
Θέω (and Θέω), -ει, subj. Θεώο(η) or Θεώει, opt. Θεώει, infin. Θεών, partic. Θεώερε, Θεώορε, etc., imperf. Θεώορε
or Θεώε, Θεώε, run, race.
Θήβας, Thebes, the Egyptian city, ι. 381.
Θήβας and Θήβας (Χ 479 only). The've, city of the Cilicians, on the borders of the Troad and Mysia, once ruled by Etion.
Θίθης, mid. aor. imperat. θίθοσθω, whet, sharpen.
Θίόμος (Attic Θιόμοι). aor. Θίομαντε, gaze in wonder at, admire.
Θίς, Θίσθα Ὄνεος (Θίσθα Ὅνεος), see τίθημι.
Θηρ, θηρός, ή, wild beast.
Θηρικός, τό, hunters, = θηρικός, ι. 544.
Θέσ, Θεσος, Θεσμοματικός, see τίθημι.
Θεσσαλός, accus. -έα, The'sseus, son of Δε'us, king of Athens.
Θεσσαλον, see τίθημι.
Θίς, suffix, § 155, 3.
Θίς, accus. Θίς, ή, strand.
Θάλας, aor. Θάλασσα, crush, shatter.
Θάφως (Θάφως), imperf. Θάφωκος, fut. infin. Θάφωσθαι, 2 aor. Θάφως, subj. Θάφως, -ός, infin. Θάφων, partic. Θάφων-
τος, etc., perf. Θάφωσθα, Θάφως, opt. Θάφων, -ή, imperat. Θάφως, partic. gen. Θάφωντος, etc., also accus. τιθησθαι (τ 300), die, be slain; perfect, be dead.
Θητός, -ίς (Θητοκά, τι-Θητο-κα), mortal; used also as substant.
Θός, τό, Θοί, Tho'i, a Nereid, ι. 40.
Θόδε, -η, -όν (θόδος), swift, quick, nimble, lusty, alert.—Adv. θοδός.
Θόδωρες, see θοδωρες.
Θοδωρός, masc.; also fem. gen. Θοδωρός, accus. Θοδωρέα (Θοδωρέα, 2 aor. Θοδώρων), rushing, impetuous.
Θόδος (Θόδος), quickly.
Θρασυμήδης, Thrasyme'des, son of Nestor.
Θρασυμήλως, Thrasyme'lus, charioteer of Sarpedon.
Θρασός, -ια, -ιά (Θρασός = Θρασός, cf. Θρασώλεος), bold.
Θράσσων, see τρέχω.
Θράσφημος, see τρέφω.
Θραυσθής, adv., from Thrace.
Θρίψης, θρίψθα, tr. foot-rest (ι. 300), thwarts for rowers or helmsman (O 729).
Θρίψης, θρίψθα, η, hair (used in plur. only).
Θρίψης, τρίψος, ή, hair.
Θρόνος, τά, rd, ornamental figures, flowers or geometrical patterns, ι. 441.
Θρόνος, ὁ, 'throne,' seat, chair of more than common comfort and elegance, provided w. footstool.
Θρόσκως, 2 aor. partic. Θρόσκος, leap, spring, dash upon (έτω w. dat.); vault (O 684).
Θυγάτηρ, Θυγατέρας or Θυγατήρ', daughter
θέλω, θέλω. [Before two short syllables θε- is read long.]

Θάλλος, θάλλος. storm-wind, whirlwind, blast.

Θεσφίτης, Thyes, brother of Agamemnon, B 106.

Θοδός, μαν. sacrificial offerings, I 220.

Θυερίζω, -ής (θύερις and θύγατερ), heart-grieting, heart-rending.

Θυερίζω, -ής (θύερις and θυερίζω of θερίζω). suit[ing] to the heart, dear.

Θυερίζω, μαν. (for βωρίζει cf. βωρίζεις t. A 231), heart-drying.

Θυμαρίζω, μαν. Thymoelēs, a Trojan, Η 146.

Θύημα-ποιιτής, gen. plur. -όν (θυήμα, shatter), life-destroying.

Θύημα, μαν. of (θύερις) spirit, soul, life, heart, anger, rage, passion, desire.

Θύμα [cf. (1) θύμα], imperf. θυμα, rush on.

Θύμα, dat. plur. θυματα, τά [cf. (2) θύμα], offering.

Θύμα-ποιιτής, μαν. (for θυμα-ποιιτής). adv., to the door, forth.

Θύμα-ποιιτής, adj. door-watching, guardians of the door, X 69.

Θύματά, τά (θυματα), doors.

Θύμα, μαν. door.

Θυμάρα, θύμαρα, θύμαρά, tasses of aegis, Introduction, 29.

Θυμάρα-με, -μεα, θύμαρα-μεα (θύμαρα), tassets.

(1) θυμα-μέα, part. θυμα-μέα, imperf. θυμα-μέα, rush, rage.

(2) θυμα-μέα [but θυματα, c 260]. aor. infin. θυμα-μέα, sacrifice.

 Theta-με, gen. plur. -μέν (θωράς), armed with breastplate, mail-clad.


I—

Ἰμπάτη, Ἰμπάτη, a Nereid, Η 42.

Ἰλλας, imperfect. Iλλας, send forth, stretch out (χαίρας), for (ἐστιν. w. accus.).

Ἰλαφων, Ῥαφων, son of Arces and leader of the Boeotians [from Orchomenus and Aspendon].

Ἰλαφων, μαν. Ἰανας, a Nereid, Η 47.

Ἰλαφων, μαν. Ἰανας, a Nereid, Η 47.

Ἰλαφων, imperfect. Ἰλαφων, pass the night, sleep.

Ἰλαφων, imperf. Ἰλαφω, cry loud, shout, shriek, gurgle (A 482), ring out (κ 219).

Ἰλαφων, Ἰλαφων, Ἰλαφων, see Ἰλαφω.

Ἰδά, Ἰδά, a mountain range extending from Phrygia through Mysia into the Troad. One of its peaks is "topmost Gargarus."

Ἰδα, Ἰδα, ad., from Mount Ida.

Ἰδας, Ἰδας, τοῦ, Ιδας, husband of Maressa, Η 138.

Ἰδας, see Ἰδας.

Ἰδαοποιος, aor. Ἰδαοποιος. bend oneself, be bowed down with pain.

Ἰδύπορος, Ἰδύπορος. Idomeneus, leader of the Cretans.

Ἰδωρ, Ἰδωρ, etc., see Ἰδωρ.

Ἰδώρ (Ἰδώρ), part. Ἰδώρας, fut. Ἰδώρας, sweat.

Ἰδώρ (cf. Ἰδώρ), imperf. Ἰδώρα, pass. aor. Ἰδώρασασα, make to sit, bid sit; pass. aor. were seated.

Ἰδώρας, acc. ιδώρα, Ἰδώρα, etc. (ὁ Ἰδώρ, Lat. sōdur), 'sweat.'

Ἰδώρας, Ἰδώρας, Ἰδώρας, see Ἰδώρας.
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πα(μα), etc., see ἐρω.

ἐκ, εἰς, τὴν, see ἐκ.

Ἑμ(α), partic. ἑμνοί (X 347), ἑμεῦ-
ναν (B 154), ἑμεὺνοι (Π 396, 507),
imperf. ἔκο (E 434, Π 886), ἑμοῦ
(X 501), ἑμοῦ (Π 781), he eager, press
on, hasten, desire. See § 61, 22.

ἵππαιν ἄ, ἀν, priestess, Z 300.

ἰρεύς, accus. ἢ (ἰρέα), priest of a
local god, at whose altar he offered
sacrifices. Cf. § 87.

ἰρεύς (ἰρεῦν), fut. infin. ἱπεροῦμαι,
sor. ἱπεροῦ, subj. ἱπεροῖμαι, par-
tic. ἱπεροῖμας, sacrifice, slaughter.

ἰπποῦν, τό (cf. ἱπποῦς), victim for sacri-
fice.

ἱππόν [long i found in thesis] and
ἰππόν, ἄ, neut. substant. of ἱππός,
victim for sacrifice, sacrifice.

ἱππός, ἂ, ὁ [long i found in thesis],
and ἱππός, ἂ, ὁ, strong, fierce,
vigorous, sacred, holy.

ἱς (οὐ-ο, i.e. -ο; cf. ἱς), imperat.
ἱς, partic. ἱοῦμαι, imperfect. ἱσ(ν),
-ν, iterat. ἱσκες, mid. imperat. ἱσ(ν),
imperf. ἱστορ, make to sit, intrans.
sit; mid. sit, lie in ambush (X 522).

ἴῆ, Ἰς, one; see § 108, 1.

ἵμα [the initial vowel is long (i) in
augmented forms and when oc-
curring in the thesis], 3 sing. ἱμαῖν,
3 plur. ἱμαῖν, infin. ἱμαῖνα (X 206),
imperf. 3 sing. ἴμα (φ or ι), sor. ἱμεῦν(ν)
or ἱμεῦν, 2 sor. 3 plur. ἱμαι (Τ 393),
op. ἱμά (Γ 221), hunt, send, send
away, send forth, let go, let fall,
let flow down; shoot; put (Τ 393);
harness (Π 152); mid. 2 sor. ἵμαι,
put away from themselves, dis-
missed. [For ἵμα, etc. see ἵμα.]

ἱττότας, ὁ (ἱτταύ, heal), physician,
doc.

Ἰδαία, ἤ. Ιθα'ca, island home of
Odysses.

Ἰδαχτός, adj., the Ith'acan.

Ἰδά, see ἴδα.

ἰδώρατα, adv., in the straightest way,
most righteously, ζ 508.

τὴν (τῆς), imperf. τοῦμαι, send
straight, guide straight; pass. aor.
dual τοῦθεν, were set straight,
Π 475.

τῆς, adv., straight at, straight, X
284.

τῶν (τῶν), aor. τῶν, rush straight
toward, O 688.

ἰκάνον (cf. ἰκάς), dual -τον, imperfect.
ἰκάνος(ν) or ἰκάνος(ν), etc., mid. ἰκα-
νομαι, come, come to, reach.

Ἱκάρπος, -ος ἄ (πότου), Ica'rian sea,
B 145.

ἰκέλος, ὁ, ποὺ (ἰκέτος), Icēla'on, son
of Laomedon and brother of Priam.

ἵκτης, ὁ (ἵκω), one who comes to beg
aid, a supplicant. Cf. Ω 570.

ἱκενος, always w. οἰδαμός, fair breeze.

ἰκνομαῖ (ἱκνω), fut. ἱκναί, infin.
ἱκναί, 2 aor. ἱκνα, -οι, etc., subj.
ἱκναι, opt. ἱκναίνη, imperat. ἱκνα
infin. ἱκναί, come, arrive, reach;
come as a suppliant, supplicate
(X 128). [The past tenses of the
indic. have long τ—augmented—
or short τ, according to the require-
ment of the meter.]

ἱκωμαῖ, τὼ, decks; see note on O 676.

ἵκωμαι, imperf. ἱκέω, aor. ἱκεψ, come,
arrive at, reach.

ἱκωμαι, see ἱκωμαι.

ἵλαδών (F-ς) ἄ, adv., in troops, B 93.

ἵλαιος (I 689, ἱλαῖον), propitious, graci-
cious (§ 77).

ἱλάσκωμαι (ἱλαίος), -οται, infin. ἱλά-
σκομαι, imperf. ἱλάσκομαι, aor. subj.
ἱλασκαί (A 147). ἱλασκομαί, partic.
ἱλασκωμαι (A 100), propitiate, ap-
pease.

ἱλασίς, ἡ (F-ς). Ill'ios, Troy.

ἰλας, -ατος. ὁ, strap, thong; strap of
helmet; Introduction, 38.

ἰλάδου (ιλᾶς), lash, smile.

Ἰλίπος, Ἰμ'bro's, island off the Thra-
cian coast.
ἐμπεός, -εως, -εω (ἐμπεός), yearning; causing yearning, lovely.

ἴμπος, ὁ, a yearning, desire.

τσα, rel. adv., where, I 441, X 325; conj., in order that.

θέμαι, θέμα, see ἑλθόμαι.

τό, ὁ, arrow.

λέγει, dat. λέγει, ὁ, desire, will.

ταχέως, ὁ (ταχ, κατα, pour), arrow-pouring, arrow-shooting.

πέλαγος, voc. ἱππος, plur. ἱππης, ὁ (ἵππος), a man w. horses and chariot, chariot-man; a fighter conveyed by a chariot, chariot-fighter, knight.

ἐρυ-φλάτα, ὁ (ἐρυ, ἔλατο), driver of horses, charioteer; fighter conveyed by a chariot, knight.

ἐπι-κατὰ, ὅ, adj., of horse-hair, Z 469.

ἐπι-βοης, -ος (βόης, feed), horse-nourishing, horse-pasturing.

ἐπι-δαμος, -ος (δαμος, tame), horse-taming, tamer of horses.

ἐπι-βόης (cf. ἐπι-βοης, fem. of ἐπι-βόης), with bushy plume of horse-hair.

ἐπι-κλωδος, ὁ, horse-driver, master of horses.

ἐπι-κουμος, -ος (κούμος, hair), with horse-hair plume.

ἐπι-κουρωτής, ὁ (κουρωτός, equip), equipped with horses, epithet of a man that fights from a chariot; chariot-equipped.

ἐπος, ὁ, ὁ, horse, mare; also in dual and plur. chariot, chariots (e.g. 1 285). The context of 2 153 shows that the plur. may refer to chariot-fighters also.

ἐπι-κύνη, ἡ, the art of driving chariot-horses or fighting from a chariot, mastery of chariot steeds, horsemanship.

ἐπι-κυῆς, ὁ, chariot-man, chariot-fighter, knight.

ἐπι-κυρος (ἐπι-κυρος, -ός, tail), adj., furnished with a horse-tail, with horse-hair plume.

ἐπικύρας (Lat. ictū, ictus), fut. ἱππας, aor. ἱππας, smile, chasien.

ἴρη, Ἱρῆ, a city of Agamemnon in Messenia.

ἴρης, ὁ, ἱρός, falcon.

ἴρος, voc. ἱρος (γripe, ἰρως), ἰρος, messenger of the gods.

ἴρων, τό, see ἱρών, victim, sacrifice.

ἴρως, see ἱρώς.

ἱ-δίος (ἱος, like), make equal; mid. iterat. ἱδίοστορ, deemed herself equal, A 607.

(1) ἱλα, 3 plur. pluperf. of ὀλλα.

(2) ἱλα, 3 plur. imperf. of ὀλλα.

ἱλαν (cf. ἱλακε), partic. ἱλακρες, think . . . like, mistake . . . for, Π 41.

ἱλᾶς-κος, -ες, godlike.

ἱλῶς, ἵλος (ὁ, ἵλος), equal, the same as, like.—ἱλώς, neut. as cognate or adv. accus., equally with, just as.

ἱλώς-παχθος (ὑπα), hold or carry oneself as equal, vie with.

ἱλῶς, see ἱλα.

ἱλῆς (cf. Lat. stil, Eng. 'stand'), imperf. ἱλῆς, aor. ἱλῆς(v), ἱλῆς-

σαι, subj. ἱλῃς, imperat. ἱλῇς, infin. ἱλῇς, make stand, set, array; stop, check, halt; weigh (X 350).—Mid. ἱλῆς, imperat. ἱλη-

σαι, partic. ἱλῆς, -ες, imperf. ἱλῆς, -ες, fut. ἱλῇς, ἱλῇς, w. act. 2 aor. ἱλῆς, ἱλῆς, ἱλῆς, ἱλῆς, ἱλῆς (ἡ 285), dual ἱλῆς, plural ἱλῆς, ἱλῆς, ἱλῆς, subj. ἱλῇς, imperat. ἱλῇς, infin. ἱλῇς, partic. ἱλῆς, gen. plur. ἱλῇς, perf. ἱλῇς, ἱλﺓ, infin. ἱλῇς, ἱλῃς), partic. accus. masc. ἱλῇς, plur. —ἐς, —ἐς, —ἐς, pluperf. ἱλῃς, place oneself, stand, stand firm; perf. stood, pluperf. stood; arise; ἱλῃς ἱλῃς (X 172)., strife has begun, is kindled.—Mid. aor. ἱλῇς, infin. ἱλῇς, partic. ἱλῇς, set up (for oneself), have set up, set in order or array, join (μαθην).

ἱλῆς, τό (ἱλῆς), sail.
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λόσις, τῇ, mast-cruich, A 434.

λοτές, ὁ (λοτήμα), (1) mast of ship; it was in the middle of the boat, and could be lowered to a horizontal position, where it was supported by a crutch.—(2) The upright loom; (3) also the web being woven thereon.

λοτέρ, -ος, ὁ (Φοῦς, root Φοῦ), one who knows, referee, arbitrator, judge, Ξ 501.

λοχάνω (λοχᾶμ, λοχω), iterat. imperf. λοχάνωσώς, hold back.

λόχον, τό, hip, hip-joint.

λόχω (for σωσέχω, reduplicated form of σώχω), imperf. λόχε, -οι, mid. pres. imperat. λόξος, λόξοις, hold, hold in, curb, restrain; intrans. stand firm (O 618); mid. restrain oneself.

λυγρή, τῆς, cry, Ξ 572.


λύβα (Fībā), adv., with might, by force.

λύβα (Fībā), adj. neut. plur., stout, fat.

'Ιφυάναρσα, Ιφυάναρσα, daughter of Agamemnon and Clytemnestra.

ΤΕΛΕΜΑΧΟΣ FACING PENELLOPE, WHO SITS BEFORE HER LOOM.
Painting on a scyphus (drinking-cup) from Chiusi. Work of about 400 B.C.
(After Baumeister, Denkmäler, Fig. 2882.)

κ' see κ'

καββάλλω (§ 47), see καββάλλω.

καγχάλλω, -ος, partic. καγχάλλων, laugh loud.

κάδ, for κάτ, i.e. κατ, § 47.

καββάλλω, see καββάλλω.

καδ... λαῦτε (B 176), see κατα-λείπω.

κάη, see καλω.

κάθη, see κατ.

καββάλλω, aor. καββάλτη, imperat. καββάλτην, cleanse, purify.

καββάλλω, infin. καββάλτησθαι, partic. καββάλτησθαι, touch, address.
καθομι (mid. of καθιε, partic. καθικίμη, imperf. καθιαύτο (often in tmesis καθ'...καθ'), sit down.
καθια, aor. καθιεναι, make sit down.
καθιποι, see καθιε.
καθετον, see καθιε.
καθε, see καθιποι.
καθεδ, imperf. καθεδε, sleep, rest.
καθημι, imperat. καθε, imperf. καθηστο, καθηστο, partic. καθησι, sit, stay, continue.
καθηντον, see καθε.
καθε, imperat. καθει, infin. καθειε, imperf. καθιε, aor. καθιεν, imperat. καθιεν, partic. καθησα, make sit down, seat; also intrans. sit down.
καθημι, aor. καθημεια, send down, let run or flow down.
καθητημι, imperat. καθητα, set down, 1 202.
καθητεθε(ν), adv., from above, above; yonder, which the context shows to indicate the east, Ω 545.
καθε, and, even, also.—καθε γαρ, for truly, for also, for even (Β 292).—καθε...τα, see note on Α 131.—καθε δε, note on Α 116.—See also γαρ.
Κανεμε, accus. -εα της, Cae'neus, king of the Lapithae, Ψ 264.
κανεμι, perf. infin. κανεσθαι, pluperf. indic. εκκανεσθαι, surpass; see note on Ω 548.
κανε, imperf. κανε, aor. κανε, -εν, mid. καναι, partic. κανεν, pass. pres. partic. κανειμεν, etc., imperf. κανον, aor. κανε and κανε, light, kindle, burn; mid. kindle (for oneself); pass. be kindled, burn.
κανε, see κανε.
κανεκολφτες, from κακακελφτε, pres. w. fut. meaning, to lie down, Α 606.
κακομικανος, -ον (cf. μικανη, μικανος). gen. -ον (§ 74) and -ον, mischief-making, devisor of mischief (Ζ 344), daneful.
κακος, -η, -ον, bad, evil, base, destructive, low-born, cowardly, etc.; cf. Lat. malus. κακος, τη, and κακο, τα, as substantives, evil, misfortune, mischief.—Comparat. κακοταπερος, of more humble birth, base-born (Χ 100).—Adv. κακος, ill, badly, with insult (Α 25, 389), miserably, etc.
κακοη, -ετης, της (κακος), baseness, faint-heartedness, cowardice, guilt, misfortune, distress.
κακος, see κακος.
κακοτερος, see κακος.
καλλος (Lat. calo, nomen-cla-tor), -ει, -ους, imperf. εκλει, iterat. καλείσσαι, -σσαι, fut. partic. καλεσσαι, aor. καλεσσαν, subj. καλεσσων, infin. καλεσσω, partic. καλεσσι, -σσαι, mid. aor. (δικαλεσσαι, καλεσσαι, pres. καλεσσαι, opt. καλεσσιν, perf. καλεσσιμαι, partic. καλεσσεσαι, fut. perf. καλεσσις, call, summon, name; mid. call or summon to oneself; pass. be called, be.
καλλοντας, τον, crier, Ω 577.
Καλλανασια, Callianas's, a Ne-reid, Ζ 46.
Καλλαναρας, Callianae'tha, a Ne-reid, Ζ 44.
καλλυναια (γυνη, γυνικος-ς), adj. accus. sing., with or rich in beautiful women.
καλη-ξωνος, -ον (καλιν), fair-girdled, Introduction, 18.
καλλοθραξις (θραξ, τραχος, hair), plur. καλλοθραξ, with beautiful manes, beautiful-maned.
καλλοκομος, -ον (κομα, hair of head), beautiful-haired.
καλλομος, -ον (cf. καλος), beautiful (Ζ 321).
καλλ-παρας, -ον (παρεια, cheeks), beautiful-cheeked.
καλλοπλοκαμος, -ον (πλοκαμος, locks of hair), beautiful-tressed.
καλλουντον, see καταλειπον.
καλλο-ροος, -ον (ροο, φως, a stream), beautiful-flowing.
καλλοστος, see καλος.
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καλλιστρής, -as, see καλλιθρή.
κάλλος, τό (κάλλος), beauty.
κάλος, έν (Eng. 'hale,' 'whole'), beautiful, lovely, pleasant; proper, becoming. Neut. as adv. κάλος, perhaps Α 473, Χ 570; καλός, Χ 326.—Superl. καλλίστος, -η, -ων.
καλλιδέων, -ωνος, Cal'ydon, city of the Aetolians.
κάλκως, τό, rds, perhaps ear-rings, Χ 401.
καλότρησ, ή (καλότρω), veil, Introduction, 21.
καλότρος (Lat. célo), aor. (ή)καλύφες, (ή)καλύφω, mfd. aor. partic. καλύφω-μιν, pass. perf. partic. καλύφωμενός, cover, veil, envelop; mfd. cover or veil oneself.
κάλυφν, -ωτος, Cal'chas, the most distinguished Greek seer, son of Thestor.
κάμαξ, ταίς, vine-poles, Χ 563.
κάμε, καμάθαα, see κάμω.
καμαθίνη, ή (καμαθίω), endurance, victory.
κάμος, imperfect. εκαμεν, 2 aor. κάμε, -ων, subj. κάμω, partic. καμάθαα, perf. καμίκαμα, partic. καμίκωνται, καμίκωντας, mfd. fut. καμάθαα, 2 aor. καμάθαα, become or be weary; καμάθαας (Γ 278), euphemism for the dead; also transitive, work or make with toil; mfd. aor. win for oneself with toil.
καμέ τεξών (Β 101), wrought with skill or care.
κάμοτος, fut. intrans. καμψάμεν, bend to rest, Τ 72.
καμπύλος, -η, -ων (κάμοτος), crooked, bent, curved.
κάμω, see κάμω.
καναχή, έν, a ringing, clang.
κάνας, τό, basket.
κάω, for κάς, i.e. κάζ, § 47.
κατανες, -νος, Cap'aneus, father of Sthenelus—and one of the Seven against Thebes.
κάττος, ή, ditch.
κατυπτάν (τιμήτω), aor. of κατακόραω, they lighted fires, Β 399.
κατύμω, d. smoke, steam.
κατυπτάν, -ων, see καταπέτας.
καρδαμίλη, Cardam'yle, town of Agamemnon, on Messenian gulf.
καρδία, η (Lat. cor, cf. κραδί and § 58), heart.
κάρη, τό (declined, § 100), head, summit of mountain, citadel of city.
κάρη κοιμάοντα, long-haired.
καρήνα (§ 100), dat. of κάρη.
κάρηνα (§ 100), plur. of κάρη.
καρές τό, gen., perhaps a clipping or shaving; όν καρές αιθή, at a shaving's worth, not a whit, Ι 378.
καρτάλημος, -ων, swift, nimble.
καρταλώμος, adv., quickly, swiftly.
(1) καρτός, δ (cf. Lat. carpó, Eng. 'harvest'), fruit.
(2) καρτός, δ, wrist, Χ 594, Ω 671.
καρτερόθυμος, -ων, stout-hearted.
καρτέρος, -ή, -ων (καρτός), strong, mighty. Cf. κράτερος and § 58.
καρτιςτός, -η, -ων, mightiest. Same as Attic κράτιστος (cf. § 58).
κάρτος, τό, = κάρτος (§ 58), strength, might.
κασινηνή, ή, own sister.
κασινηνητός, δ, own brother; κασινη-τοι, kindred, cousins, Π 456.
κασινητέρος, δ, tin. Cf. the word Cassiterides, 'tin-islands.'
κάστωρ, accus. -όρα, Ca'stor, son of Tyndareus and Leda, brother of Polydences and Helen. Cf. note on Γ 243.
κάτα, κατ', καθ', κάτ (§ 46), also (cf. § 47) κάς, κάκ, κάτ, adv. and prep. w. gen. and accus. W. gen. down from (Α 44), down over (δραγμών, Χ 466), down into (πεσών, Τ 30), down on (χθώνος, Γ 217). W.
assass. down along, over, through-out (στριόν, Α 318), on, at, in (γαρτέρα, Π 465), over against, opposite, off (Α 484), for (σείτρα, Α 424), in accordance with (μοίρα, νέον); κατ’ ίς αὐτόν, by myself alone (Α 571); κατὰ σφήνα, by themselves, each tribe alone or separately (Β 366); κατὰ στίχας, in rows (Γ 326).

—Also accented κάτα, §§ 164, 166. Meaning as adv. down, utterly, completely.

καταβάλω, 2 aor. infin. καταβάτηµα, mixed aor. mid. καταβάτησα, go down, descend.

καταβάλλω, 2 aor. καβάλλαν (§ 47), throw down; let fall (Σ 343), set down hastily (Τ 206).

καταβάπτω, aor. infin. καταβάπτηµα, tear or rend in pieces.

καταβίβω, aor. in tmesis κατὰ . . . ἰδιωσ (Α 456), they made fast.

καταδιαμορφέως, †, aor. infin. of καταδιαμορφέω, to consume as public property, Ξ 301.

καταδύω, 2 aor. καθύ, infin. καταδύωµα, partic. καταδύοντα, -οντα, also καθύδαµα (Τ 25), mid. mixed aor. imperat. καταδύεσο, enter; burrow into (Τ 25); put on, don armor (Ζ 504); set (of the sun).

κατά . . . ἴκανη, see κατακαλεῖ.

κατά . . . ἐκλυγναν, see κατά . . . καλλυτοί.

κατά . . . ἴφγαν, see κατακαλεῖ.

καταθήτω, aor. infin. καταθήκη, bury.

καταθέλω, see καταθήκη.

καταθυμίζω, 2 aor. κάθεμεν, perf. καταθυμιάζω, partic. gen. καταθυμιάζων, etc., die; perf. be dead.

κατακαλέω, imperf. κατακόλων, aor. κατακαλεῖ, burn down, burn. Aor. in tmesis κατά . . . ἴκανη (Α 40); pass. aor. in tmesis κατὰ . . . ἴκανη (Α 464, Β 427, Ι 212).

κατά . . . καλλυτοί (Ζ 464), aor. κατά . . . ἐκλυγναν, cover up. This comp. occurs only in tmesis.

κατά-κήπαν, -κείσαν, infin. κατακεῖσαν, lie, rest. Note on Ω 523.

κατά-καρμάζων, pass. aor. imperat. κατάκορμάζω, infin. κατάκορμάζονται, lie down to rest, sleep.

κατα-κρίτω, fut. infin. κατακρίτησεν, hide, conceal.

κατα-κτάλεω, fut. κατακτάλεως, aor. opt. κατακτάλεος, partic. κατακτάλεως, etc., 2 aor. subj. κατακτάδηρ, 2 aor. indic. also κατάκτα, infin. κατακτήσεως, partic. κατακτάς, kill, slay.—2 aor. in tmesis κατὰ . . . ἱκανόν (Ζ 416).

κατα-λέγω, fut. καταλέξω, aor. κατά-λεξαν, -εν, imperat. καταλέξων, enumerate, tell over, recount.

κατα-λαβομένου comp. †, pres. partic., trickling, Ξ 109.

κατα-λείπω, fut. καταλείψων, 2 aor. καλλὶπτων (§ 47), leave behind, abandon.—2 aor. opt. in tmesis κατὰ . . . λίπον (λίποςτε), Β 160, 176. Cf. also Ω 580.

κατα-λείποντα comp. †, pres. indic., utterly forget, Ξ 389.

κατα-λίω, aor. καταλίϖεσθαι, unloose, des-troy.

κατα-λάρπτω, aor. subj. καταλάρπτῃ, grasp, overtake.

κατα-λέω, fut. mid. καταλέων, aor. καταλέων, subj. καταλείπων, imperat. κατάλεψον, infin. καταλείπω, nod down, nod assent, grant; opposite of ἀκοίνουν.

κατα-πάω, fut. infin. καταπάων, aor. subj. καταπάσθη, make stop, check, stay (trans.), cease (trans.).

καταπάτησις, see καταπάτησεν.

κατα-πάτησις comp. †, digest, swallow, Α 81.

κατα-πάτησε, aor. καταπάσθη, make fast or firm, fix, plant.

κατα-πάτω, 2 aor. καταπάσθη, -εν, fall down, fall.

κατα-πάτησε, -εν, dat. -εν (χειρι), with down-turned hand, with the flat of the hand, Π 792.
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κατα-στήσων (cf. πεπτόντες, B 312),
aor. partic. καταστήσας, cover
down.
κατα-δράμαμι, imperf. καταράτα, call
down curses.
κατα-ρίζε, aor. κατάριζε(ν), stroke ca-
ressingly.
κατασχομήν, see κατέχω.
καταθέματος, καταθεμάτος, see κα-
ταθεμά.
κατά . . . τέκνα, -αν, drew tight, aor.
in tmesis of κατατείνα. Cf. Γ 261,
311, Τ 394.
κατα-κθόμη, aor. κατάκθηκε(ν), 2 aor.
kάθαμας, mid. 2 aor. καθάμα, subj.
kαθαίρεωμι, set down; mid. lay aside
one’s arms, etc.
κατα-φαίρω, see καταφέρει.
κατα-φέρω, mid. fut. καταφέροντα, will
bring down, Χ 425.
κατα-φέρω, mid. 2 aor. partic. κατα-
φέρωμαι, perish, be dead.
κατα-φλέβω comp. †, will burn down,
consume, Χ 512.
κατα-χέω, aor. κατάχειν, pour down;
let fall, shed.—Often in tmesis
κατά . . . χέωνα (fem. partic.).
κατα-χθόνος †, adj., underground,
nether Zeus, i.e. Hades, Ι 457.
κατα-δίωνυμα comp. †, aor., wet through,
with, 1 460.
κατα-δέω, καταδέωσαν, fut. καταδέωνται,
eat, devour.
καταθέω, κατάθηκε, see καταθέτω.
κατάκης, see κατακάλης.
κατάκτω, see κατακτάω.
κατάθανασ, -αν, see κατάθανα.
καταλάβω (cf. root λαβῇ, aor.; 2
aor. κατάλαβο, lie down.
καταλήψατο, see κατάληξιμαι.
κατα-σταφήμι (cf. root φῇ), subj. κατα-
σταφῆμι, slay.
κατα-στάμπημα, see καταστήμα.
κατα-στήγη comp. †, 2 aor. pass., he
was dismaded, Γ 31.
κατα-ρίζε(ν), see κατα-ρίζε.
κέλαμος, κέλαμος, κέλαμος (in meaning, passive of τίθημι, put), be placed, lie, rest; be stored (I 382).
κεκλίθησαν, τό (κέλαμ), something laid up, treasure.
κέλαμος, same as ἐκέλαμος, § 120.
κεκόνος (Attic κέκονος), -ή, -ον (cf. κεκόνος), empty.
κέλευ, shear, cut short; imperf. εἶ... κέλευ (in tmesis, Π 120), thwarted.
κέλευ, thither.
κέλδον, see κελεύω and note on Ω 548.
κέλοιος, see κέλω.
κελεύοντες, κελευγόντες, see κέλω.
κελεύω, κελευόμενος, κελευήγοντες, see κέλω.
κελάται, κελαμάντοι, see κέλω.
κελευκές, κελευκότει, see κέλω.
κελευθεὶς, see κεραυνόω.
κελευθήμα, -ον, see κεραυνόω.
κελευφάλον †, τόν, cap or kerchief of cloth, to confine the hair, Χ 469.
κελάδος (κέλαδος), aor. κελάδηςαν, shout loud.
κελάς, ό, noise, din, hubbub.
κελάδον, -οντος (cf. κέλαδος), partic., noisy, Ι 576.
κελαφίς, -ες (for κελαιωνικής, κέφως, cloud), wrapped in dark clouds, cloud-wrapped (epithet of Zeus); dark, black (descriptive of gore).
κελαίνος, -ή, -όν, dark, black.
κελαίδος, ό, plur. both κέλευος (α) and κέλευθα (τα), way, path. Cf. note on Ο 620.
κελεύω (κέλ-ωμι, Lat. cel-er), imperat. κέλοι, partic. κέλων, imperf. κελεύον, -ες -ές, also κέλβων, κέλευμον, fut. κελεύοντος, aor. (ή)κελεύοντος, partic. κελεύοντας, urge, command, bid, drive (on); wish (Ω 599).
κελητίζων †, pres. infin., to ride horseback, Ο 679.
κέλομαι (cf. κελ-έω), -έω, -έων, opt. κέλομαι, imperat. κέλοσθε, imperf. κέλομαι, κέλευ, 2 aor. (ή)κέλευ, urge, command, bid, drive (on); give bidding to, call to, encourage; propose (Γ 88).
κεκέλευ, -ευ, -ον (cf. κεκέλευ), empty; without booty, empty-handed (Ξ 298).
κεκέλευ, -όνος, -όν (cf. κεκέλευ, empty), holow between hips and ribs; belly.
κέραμος †, imperat. of κέραμος = κέραμον, mix, I 208.
κεραθαίμ (κέραμ), partic. κεραθαίμον, pass. κεραθμομένος, fut. infinit. κεραθμένος, destroy, ravage, depop., plunder.
κεραμεύς †, δ, potter, Ξ 601.
κέραμος, ό, pot, jar for wine.
κέρας, adj. (κέρας, 'horn'), horned.
κεραλακτό-φρων, -ων (φρόν-ες), greedy-hearted, then cunning, crafty.
κέρδος, -όν, κέρδος, gain, more advantageous, more profitable, better, Χ 108.
κέρδοσ-όνη, ό (κέρδος, gain, plur. craftes), cunning, craft.
κέρατα, -έτος, -ος, -όν, -όντα, -όντας, -όντας, -όντος (κέρατον, κέρατον, κέρατον), cutting, vexatious; neut. plur. as substant., cutting words, insults, taunts.
κέθος, τό (κέθω), hidden place, depth of the earth.
κέθω, subj. κέθω, imperat. κέθω, imperfect. κέθω, con. κέθων (Γ 453), perf. κέθω, hide, conceal.
κέφαλή, ό, head; stature (Γ 168, 198); life (Ξ 82); soul, comrade (Ξ 114); throat (Π 77). Gen. κεφαλῆς (Π 782).
κεφαλική, α, -é, see κεφαλική.
κεφαλομένος, κεφαλασταύ, κεφαλάστα, see κεφαλή.
κέφω, see κέφω.
κέφων, κήπω, see κέφω.
κραδων, imperf. (ἐ)κράδων(ν), 2 aor. indic. [ἐκράδων], subj. κράδων (cf. § 149), opt. κράδιον, also 2 aor. indic. κράδων (probably later); mid. pres. κράδωμαι, fut. κράδομαι, infin. κράδομαι, aor. κράδωσα, subj. κράδωσαι, find, overtake, come upon.

κλα, partic. κλῶν, -ώντες, -ώσω, imperf. κλέ, κλων, go, go away.

κλαγή, ἡ (κλάζω), clang, twang, outcry, clamor.

κλαγηδών, with clamor, noisily, B 463.

κλάζω, partic. κλάζομαι, aor. ἐκλαζών, perf. partic. κλαζόμενος, κλαζόμενος, clang, screech, scream, cry out; rattle.

κλαίω, opt. κλαϊομαι, imperf. κλαῖ, fut. κλαίσωμαι, -σωμ, lament, wail; weep for, bewail.

κλατός, -ός, -όν (cf. κλώσ, Lat. in-clu-tus), celebrated, renowned, famous; excellent, splendid (ἰκατόμην).

Κλαοτήρη, dat. -η †, Cleopa'tra, daughter of Idas and Marpessa, and wife of Meleager, I 556.

κλος, τό (cf. κλῶς), that which is heard, fame, news, rumor; glory, renown; plur. κλας, glorious deeds.

κλέτη †, ὁ, thief, Γ 11.

κλέτω, imperat. κλέτε, steal; harbor stealth, deceive, A 132.

κλή-ξηρ †, adv., by name, Ι 11.

κλῆς, -ίδος, -ά (Lat. clāvis), (1) bolt to fasten door; (2) key, a hook to push back the bolt; (3) collarbone, X 824; (4) "oar-pin," thole-pin.

κλῆρος, ὁ, lot, a marked pebble, or piece of wood, etc.

κλητός, -ός, -όν (κλῶς, κε-κλή-μενος), called, chosen (men, Ι 165).

κλίνω, aor. partic. κλίνασα, κλίναται, pass. perf. κεκλίσαται, partic. κεκλί-μενος, aor. κλίνιθη, make to bend, lean; pass. be bent, be propped, lean, rest; bend to one side (Γ 360). τῶν κλίνασα, bend back, avert (ὑστε), Γ 427.
κλασμα, δ, lord, ruler, commander.
καλαν, -ῶς, τό, scabbard of sword.
 Cf. κουλέω.
καλλιτέχνη, ἥ, -ῶν, well joined, firmly fastened, strongly framed.
κόλνον, ἥ, ὀν, docked, headless, π 117.
κόλνος, δ, 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.
κόλνη, ἥ (Lat. col-lis), 'hill,' mound.
κόλφον, ἦ, ὄν, a brawl, Α 575.
κομάς (κόμη), partic. -άντες, wear long hair; long-haired.
κόμη, ἥ (Lat. coma), hair of head.
κομάς, imperat. κομασε, aor. κομάσαν, κομασαν, care for, tend, attend to; carry away; mld. aor. κομάσατο, opt. κομάσαμε, care for, carry away.
κομβήλεω, aor. κομβήλησα, -άν, resound, clash, rattle.
κομβήλω (cf. κομβήλιον), imperf. κομβήλιξ, resound.
κόνι, ἡ (κόνις), dust; when the word occurs in sixth foot, it has long iota.
κόνις, -ος, ἡ (Iat. cinis), dust, ashes.
κόνι-σαλες, δ, cloud of dust, Χ 401.
κονίω (κόνις), raise a dust, cover with dust; pass. pluperf. κεκόνιω, was covered with dust.
Κορείς, -ος, Co'reüs, herald of Eurystheus.
κόπτρος, ὡς, dung; dirt, dust (Χ 414); cow-yard (2 575).
κόττυς, imperf. κόττης, mld. aor. κόττατο, strike, smile, beat; hammer, forge (2 879).
κορείνυπη, aor. opt. κορείνυπη, satē, satisfy; mld. aor. κορεινυπήθη, subj. κορείνυπηθης, perf. κορεινυπήθη, satē oneself, have one's fill, have enough.
κορήθεω, ἦ, pres. indic., takes on a crest, towers up, ι 7.
κορυφάτα, ἦ, adj. from κορυφαίς, helmet-shaking, Χ 182.
κορυθολόγος, -ον (cf. αλόγος), helmet-shaking, with waving plume.

κόρυφα, τα, peaks, perhaps knobs, carved of wood, that decorated the ends of the sterns of Homeric ships, I 241.

κόρυφος, -ους, ή (καρπη), helmet, Introduction, 33.

κορύφωσις (κορυφή), arm, equip, marshal, set in array (σέλευν); mid. imperf. κορυφώσατο, aor. partic. κορυφωσάμενος, equip or arm oneself; pass. perf. partic. κορυφωσάμουσα, -α, lipped with bronze, of a spear.

κορυφήτης, δ (κορύφωσις), armed man, helmeted.

κορυφή, η (cf. κόρυφος, καρπή), crown, top, peak of mountain.

κορωνή, used in dat. plur. only, κορωνίσων, curved in bow and stern.

κορωνίς (κόρων), mid. aor. partic. κορωνισθέντας, pass. aor. 3 plur. κορωνίθην, arrange, set in array, marshal, like Attic διαφάτω.

κορυθετρός, -ος (κορυθήμα), martial, commander.

κορυθός, δ, order; κατὰ κορυθών, according to order, in order, properly, decorously.

κοτός, κότος, partic. κοτόντας, -ας, mid. imperf. κοτόντω, aor. κοτοσάμων, be angry, be wrathful, bear a grudge.

κότος, δ, grudge, spite, rancor.

κοτύλη, η, small cup (Χ 494); socket, hip-socket (Ξ 306 f.).

κουλίκος, τό, scabbard of sword. Cf. κολεῦν.

κοπός, η (fem. of κοπός), girl, maid, daughter; used of young married women as well as of maidens.

Κορηθέας, -ες, Cure'tes, a people of Aetolia.

καρδιόδος, -η, -ον (κόρων, κορη), wedded, lawful. But the meaning is doubtful.

κόρος, δ, lad, youth; son.

Κώνος, Co'ın, a Trojan, son of Antenor.

κράσθης, η (cf. καρπή and § 53), heart.

κραδώνος (cf. Lat. creō), aor. imperat. κράθησον, infin. κράθησαι, accomplish, bring to pass.

κραδώς, same as κραδώνος. Fut. infin. mid. w. pass. sense κραθήσω, will be accomplished.

κρατόν, -ή, -όν, rushing, swift.

Κρανάκη, dat. -ή τάτος, Cran'at, island, unknown except as mentioned γ 445.

κρανάκη, -ή, -όν, rocky, rugged.

κρανάκης, see κρανάκη.

κράνεα, -εις, η, cornel-tree.

κρατάς, -όν (κράτος), strong, mighty.

κρατάς, -ή, -όν (κράτος), strong, mighty; violent, harsh, fierce. Cf. κρατάς and § 58.

κρατήρ-άρω, plur. -άρωσε (δυνά, nail, claw), strong-hoofed.

κρατήρης, δ, sternly, firmly, stoutly, π 501.

κρατήρος, -όν (κράτος), -ίς, prop., very likely stones used as supports for the ends of spits, I 214.

κράτεις (κράτος), -ίς, infin. κρατέω, have power over, be lord over, be superior, conquer.

κράτης, κράτος, see κράτος and § 100.

κράτος, τό, strength, might, victory. Cf. κράτος and § 58.

κρέας, τό (Lat. caro), plur. κρέα, flesh, meat.

κρέας, τὸ, dresser for meat, I 206.

κρεσβέρα, της, queen, X 48.

κρεσβέρων, -ον (κράτος), comparat. adj., more powerful, mightier, superior.

κρέων, gen. plur. κρέων, ruling, lord, ruler, king.

Κρέων, -έων τάτος, Cre'on, a Greek, father of Lycomedes, I 84.

κρήτης, -εως τάτος, Cre'ōn, a Greek, father of Lycomedes, I 84.

κρήτης, -εως τάτος, Cre'ōn, a Greek, father of Lycomedes, I 84.
Introduction, 21. See also note on 100, κρήσιμα λύμαν.
κρήσιμα, κρήσιμον, see κρασία.
crēs, i., spring of water.

Κρήτες, -ῶν, Cre'tans, inhabitants of the island of Crete.

κρήτη-θεν ἃ, adv., from Crete, Γ 233.
κρήτης, -ῆς, ὁ (κρήται), 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).
krô̱n, i., aor., creaked, Π 470.

κρίνε (Lat. cernō), imperat. κρίνε, partic. κρίνεται, aor. κρίνω, partic. κρίνας, separate, pick out, select; marshal, arrange (Β 448); mid. κρίνωσι, subj. κρίνομαι, aor. partic. κρίνωμοσ, choose or select for oneself; strive together, seek a decision in war (Β 385).

κροατία, partic. stamping, galloping.

κροκό-τερπλος, -ος, with saffron-colored robe.

Κρονίδης, δ, Cron'ides, son of Cro'nus, Zeus.

Κρονίων, -ίων, Cron'ion, son of Cro'nus, Zeus.

Κρόνος, δ, Cro'nus, father of Zeus.

κρόταφος, ος, temples of the head.

κρότος, δ, spring of water.

κρίματα ἃ, adv., without the knowledge of. Υ 168.

κρίματος, -ῶ, -ος, icy, chill.
κρίσεις, -ος, -ος, icy, chill, causing chilly fear, horrid (Ζ 344).

κρυπτόν, -η, -ος (κρυπτόν), secret; neut. plur. secret thoughts or plans.

κρύσταλλος, δ (Lat. crista), ice.

κτάμινης, κτάμινος, κτάνω, see κτε'-

κτάμεια, aor. ἔκτησατο, perf. infin. ἔκτησα, acquire, perf. possess.
κτερίς, only dat. plur. κτερεῖσι (κτάμεια), possessions.
κτεταγμένο (κτέρι), aor. κτεταγμένα, acquire, win.

κτείνω, imperf. κτείνω, fut. κτείνεις, -εις, infin. κτείνειν, partic. κτείνοντα, aor. κτείνας, intrans. and κτένες, subj. κτείν, infin. κτείνα, partic. κτείνας, 2 aor. κτείνας, -ας, κτένον, infin. κτείνωναι, mid. 2 aor. partic. κτείνοντα, -ον, in pass. sense: pass. pres. partic. κτείνωμον: kill, slay.

κτερίζομαι, infin. -ιμαι, bury with honors.

κτερίζω, fut. κτερίζω, -ίζω, same as κτερίζω, bury with honors.

κτήμα, -ατος, τό (κτάμεια), possession; plur. possessions, treasures.

κτήσις, -ος, ὁ (κτάμεια), goods, possessions.

κτητός τό, verbal, to be acquired, Ι 407.

κτός, δ, ram.

κύδων, -η, -ος (κύδων), made of κύδων (Ξ 564); dark blue, dark, black.

κυάν-πρώσης, -ος, dark-proved.

κύκλος, δ, formerly interpreted blue steel, but more probably small, blue glass (cf. note on Ξ 564).

κυβερνήτης, ὁ (Lat. gubernator), steersman, pilot, Τ 43.

κυβολτά, -α, tumble head-foremost, throw a somersault, tumble.

κυβολτηριον, -ος, δ, diver (Π 750), turner (Ξ 605).

κύδνων (κύδος), imperf. κύδατο, -ος, give honor or glory to; glorify.

κύδιον, -ος (κύδος), glorious; noble (heart).

κυδώναι, accus. -ος (κυδώ), magnifying, man ennobling.

κυδίῳ, δ, proud; step or move proudly.

κύδιος, -η, -ος (κύδος), superl. adj., most glorious, most exalted.

κυδομός, ὁ, tumult of battle, confusion. Personified, Υ 585.
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κόσος, τό, glory, grandeur, honor.
κόσινος, ἥ, -ῶν (κόσοι), noble, august.
κυκλόω, pass. aor. κυκλήσαν, stir up, throw into confusion.
κύκλος, ὁ, ring, circle; wheel; plur. κύκλαι and κύκλα (τα). In the meaning wheels the latter form is used (cf. ζ 375).
κόρος, ὁ, (Lat. cygnus or cύgνος), swan.
κυλίνδω, roll; mid. partic. κυλίνδομεν, -μένη, roll oneself, roll, roll over.
κυλλοτόδιον (κυλλός, crooked, and τόδι), crook-footed, limping.
κύμα, -ας, τό, wave, billow.
Κύμοβδική, τ, Cymo'dice, a Nereid, ζ 39.
Κύμοσθη, ὑπό, Cymoth'oë, a Nereid, ζ 41.
κυνή, ἡ, helmet; Introduction, 33, 34.
κόνος, ὁ, adj., shameless, ι 373.
κυνία, aor. κυνίκα, kiss.
κυνώτας, ὁ, dog-eyed, hound, i.e. shameless. Cf. κυνώτης, Α 159.
κυνώτης, ὁ, -όν (κυνών and ὡς, eye, face), adj. fem. dog-eyed, shameless. Cf. κυνώτας, Α 159.
κυνέλλον, τό, goblet, cup.
Κύρης, Cy'рис, an epithet of Aphrodite, from the island of Cyprus, an especial seat of her worship.
κυρτός, ἁ, ἁν (Lat. curvus), bent, rounded.
κύρω, aor. partic. κύρωσ, mid. pres. κύρεται, fall in with, light upon.
κύου, see κυνία.
κυάω, κυάος, etc., voc. κόλο, ὃ, ἡ (Lat. canis), dog; also used as a word of reproach for a shameless person.
κυνος Παρέως, dog of Orion, dog-star (Sirius).
κόος, τό (κόιμαι), plur. κόα, fleece.
κυκτόνος, δ, (κυκτός), wailing, moaning.
κυκώ, imperf. κύκω, aor. κύκωσ, partic. κύκωσα, shriek, wail, lament.
κατα, ἡ (cf. Lat. capulum, Eng.

'haft ' or 'heft', 'heave'), handle, hilt of sword.
κυθής, -ος, -ευ, hilled.

λ—λ

λασ, dat. λαι, accus. λαεν, dat. plur. λασον, δ, stone.
λάβει, etc., see λαμβανει.
λαβαν, -η, -εν, violent, furious.
λαγγάω, 2 aor. λαγχον, partic. λαγχανα, reduplicated 2 aor. subj. λαγχα, obtain by lot, or for one's portion; reduplicated 2 aor. make one to share in, give one his portion of (πρός).
λαγνς, δ, hare.
λαγνειες, son of Laer'tes, Odysseus.
λάγμαι, opt. 3 plur. λαγματο, imperfect.
λαγμον, take, grasp, seize; bite (δδκ, with the teeth).
λάθει, etc., see λαθει.
λαθικηαίς, τ, adj., accus. sing. of λαθικής, causing to forget care, soothing, Χ 83.
λαμβνς, δ, throat.
λαίαν, τ, adj., of stone, Χ 154.
λάδις, ὁ, of λάδια, of stone.
λαμνιον, τό, untanned skin used as a shield: Introduction, 28.
λαψηρός, -η, -εν, nimble, swift.
Λακεδαίμων, -ος, ἡ, Lacedaemon, Laconia, kingdom of Menelaus.
λαμβάνω, 2 aor. λαβα and λαβας, λαβες, subj. λαβωσ, opt. λαβω, imperat. λαβε, partic. λαβων, -ωνα, take, seize, grasp; receive.
λαμπτης, λαμπτησ, partic. λαμπτησται, shine, gleam.
Λαμπρος, Lamp'rus, son of Laomedon and brother of Priam.
λαμπρός, -η, -εν (λαμπτης), bright, shining, splendid (Π 216). Superl. λαμπρότατος.
λάμπω (cf. Eng. 'lamp'), imperf. λάμπε, mid. pres. partic. λαμπομε-
ros, imperf. (i) λαμπρε, λαμφρέην, shine, gleam.

λαφέαν (Lat. lataēō), 2 aor. λαφεανος, subj. λαφεανος, opt. λαφευ, partic. λαφεύω, escape the notice of; with partic.: do a thing unaWarely, secretly; mid. 2 aor. λαφεύω, subj. λαφεύως, reduplicated imperat. λαφέαθευ, perf. partic. λαφεύσανας, forget (often w. gen.).

λάξ (cf. Lat. calx), adv., with the heel.

Λαοδίανη, (1) Laodicea, daughter of Priam and Hecabe, and wife of Helias, Γ 124, Z 252: (2) another Laodice was the daughter of Agenemnon, ι 145, 287.

Λαοθά, Laothoë, daughter of Ares and mother of Lycaon and Polydorus, by Priam.

Λαομεδοντίδης, son of Laomédon, Priam (Γ 250).

λάδα, λαδων, people, soldiery, soldiers, men. Cf. § 77.

λαοφόρος, adj., people-bearing, public, Ο 699.

λαρά, flanks, the soft side of the body below the ribs.

λάρναξ, -αναξ, h. chest, box.

λάρνακ, -νακε, -εν, hairy, shaggy; λάρνακος, a mark of manliness, strength, and courage.

λάχας (Lat. locutor), sound, crackle, etc., perf. partic. λαχαικός (w. δέ), with shrill cry, Χ 141.

λάχανος, h. throat, gullet, X 325.

λαφέω, gulp down, greedily devour, imperf. 3 dual λαφευσανος for λαφευσανος, η 588.

λάχυ, (cf. Lat. lana), wool, woolly hair.

λαχυς-ες, -εσσα, -σα (λαχυς), hairy, shaggy.

λαχυςτα, see λαχυςμα.

λάχυστος, το, λαχυστυς, λαχυστο, λαχυστια, λαχυστο, λαχυστον, see root λεχ.

λάχυτορ, το, breast-plates of the Homeric horse, Τ 593.

λεπτάδη, η, adj., delicate, soft, ζ 571.

λεπτός, -ός, -όν (λαπτα, peel), peeled, fine, delicate.

λεμβίλας, accus. plur. λεμβίλιας, Lesbian women.

λεμβίδη, η, adv., from Lesbos, Ι 664.

λεμβός, Lesbos, island in the Aegean sea.

λευκάλις, -ίς, -ες (λευκός), white, wretched, miserable.
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λευκός, -ής, -ον (cf. λέον and Lat. leu-ix, luceo), bright, white.

λάθω (Lat. latet), imperf. λάθει, escape the notice of; mid. λάθειον, imperf. (ἐ)λαθήσατε, forget. Compare λαθ-ερκα.

ληθόμαι (ληθώ), aor. ληθόστητο, win as spoil.

ληθών, τ. ὀμορ, the standing grain of the field.

λήθη, -δος, θ, booty, spoil.

ληστός or λευστός, ή, -ον, verbal of λέσσω, to be won as spoil, I 408.

Λήμνος, 'Lemnos, island of the Aegean.

Λήφαν, λήφα, see ληγμ.

Λητέ, -ούς, Le'to, mother of Apollo and Artemis, by Zeus. See § 94.

λιακόμαι, aor. λιακήσατε, partic. λιακῆς, bend to one side, retire, withdraw.

λιαρός, -ή, -ον, warm.

Λιγνος, adj., shrilly, loud.

λιγνωσ, adv. of λιγνός, in a loud, clear tone; loud, clearly.

λιγνός, -εια (or λιγεια), ά, clear-sounding, clear-toned, whistling (ἀειαον, O 620).


λίγη, very, exceedingly; καλ λίγη, assuredly, 6 533.

λίθος, -ον, θ, stone, rock.

λιλασμαι, -αι, desire, yearn for eagerly, w. infrin. or w. gen.

λιμήν, -ένος, θ, harbor.

Διμέρεα κα., Limnoria, a Nereid. 2 41.

λίνον, -ου, τ. (Lat. linum), linen.

λινος, τ. τυν, Linus-song, 2 570.

λινα, λιν', adv., sleekly, richly (with oil).


λιτάρος, ή, -ον (λίνα), shining with oil, sleek, rich (1 156), shining white.

λιτε(η), λιτετα, λιτη, λιτεται, λιτετον, etc., see λιετον.
λίς, δ., λίον; an epicene noun, used for the lioness, probably, in Η 318.

λύσσωμαι (λυμά), imperf. λύσσετο, (λυ-) λύσσωσι, iterat. λυσσόκετο, aor. imperat. λύσσα, 2 aor. infin. λυσσάσαι, beseech, entreat, pray or beg for.

λυσσάσαι (λυμά), imperf. (λυ-)λυσσάσαι, beg, beseech.

λυσσάσαι, see λύσσωμαι.

λυτή, ἡ, prayer; personified in plur., ί 502.

λυτή, dat. sing. of neut. substant., βιν, ί 352.

λυτρέα, -εί, τα (λυτρώ, λυτρό, Lat. lavō), baths, bath.

λυτρο-χόρος, -ον (χόρος), bath-pouring; w. τρίσθα (ι 346), a tripod with water for the bath: i.e. a kettle with three feet, in which water for the bath was warmed.

λυβή, ἡ (λεβήω), libation.

λυγγος, -ς, -ον (λυγγῶς), destructive, deadly, dreadful.

λυγγῶς, δ. (cf. λυγγός), destruction, ruin.

λυμπή, τ. δ., pestilence, Α 61.

λυφή (for λύφα, Lat. lavō), aor. λυφείς, λυφάω, imperfect. λύφα, infin. λυφάω, wash, bathe; méd. pres. infin. λυφάσω, bathe oneself.

λύφας, δ., plume of horse-hair, on helmet; crest; Introduction, 33.

λυχάω (λυχός), aor. infin. λυχάσαι, lie in ambush.

λύχαν-δε, adv., to ambush.

λυχός, δ. (cf. λέχ-σο), an ambush.

λυχός, -ῆ, -ον (cf. λευχάλος, λυχός, and Lat. lūgēs), mournful, wretched, miserable, grievous.

λύθρον, τα, or λύθρον, δ. (cf. Lat. lutum), defilement, soil, filth; gore.

Λυκάων, -ορος, Λυκάων: (1) father of Pandarus (Ε 278, 283); (2) son of Priam and Laethoς (Γ 333, Χ 46).

Λύκη, Λύκεια, district of Asia Minor.

Λύκων, Λύκιας, allies of the Trojans.

Λυκομήδης, accus. -ες, Λυκομήδης, son of Creon, from Boeotia.

λύκος, δ. (Lat. lupus), wolf.

Λύκωτα, τα (λυκόω, cf. Lat. lūtum), things washed away, offcourings, defilements; see foot-note on Α 314.

Λυμνησσος, Λυμνήσσος, town of Mysia, opposite Lesbos.

λύω, -ος, ἡ (λύω), ransom.

λύων, ὁ, rage, madness of war.

λύω (Lat. lūd and so-lūd), subj. λύμεν, imperfect. λύον, fut. λύω, aor. λύσα, λύσαω, λύσαω, λύσαω, imperat. λύσων. infin. λύσαω, loose, unloose, let go, set free, dismiss; unyoke; destroy; make loose γωνία, κτλ., i.e. weaken, in death.—Mid. fut. λύσομαι, aor. λυθανα, get freed for oneself, ransom.—Pass. perf. λέλυται, λύνται, aor. λύθη, λυθεί, be freed, be set free; of ropes, be loosed, be slack.

λυθάμαι (λαβη), aor. opt. λυθήσωμαι, bear oneself outrageously, commit insult.

λάβη, ἡ (Lat. lābēs), outrage, disgrace; scandal.

λαβητής, δ. (λαβόμαι), slanderer.

λαβήτων τ., adj., outraged, abused, an object of abuse, Ο 531.

λωλων, -ον, comparat. adj., more advantageous, better.

Μ—μ

μά, particle used in oaths, verily, with accus. In negative sentences οθ μά is found. A strong affirmation is expressed by ναλ μά.

μαζέα, δ., breast.

μάθαιν, see μαθέω.

μαμάω (re duplicated from root μα, cf. μαμάω), be very eager.

μαμάδαι τ., τῆ (cf. 'maenad'), mad woman, Χ 460.

μανομαγ, rage, rave, be furious.

Note on Ζ 389.
μακρός, -ή, -όν, long, high.—Neut. as adv. μακρός, μακρά. With verbs of shouting, over a wide space, loud; w. βιβαίος, etc., taking long strides.

μακάνυ, see μηκόνως.

μάλα, adv., very, exceedingly, mightily, greedily (I 25), surely, certainly.—Comparat. μᾶλλον, more, rather.—Superl. μᾶλιστα, most, chiefly, especially, in preference to all others.

μαλακός, -ή, -όν (cf. Lat. mollis), soft, mild, gentle. Comparat. μαλακέρος.

μαλακός, -ή, -όν, mighty, devouring.

μᾶλλον, see μᾶλα and note on I 300.

μᾶν (Attic μᾶν), surely, certainly, in truth; cf. § 31.—μᾶν, assuredly.

μαθάνειν, 2 aor. μαθῶν, learn, learn how.

μαθέομαι (μαθεῖν), prophesy.

μάντις, -ος and -ος, voc. μάντις, see, prophet.

μαντοσύνη, (μανθεῖν), see's art.

μαραίνω (cf. Lat. morior), put out, extinguish; Γαμ. aor. μαραίνῃ.

μαραλφω, partic. μαραλφωντα, shine, gleam.

μαραλφως, -η, -ον (cf. μαραλφως), shining.

μαραλφόρος (cf. μαραλβώς), adj., shining, applied to a stone.

μάραναι, fight, contend, quarrel.

Μαρτησοῦν, -ης †, Marpes'sa, daughter of Euenus, mother of Cleopatra, and wife of Idas, I 557.

μάστακα, acc. sing. of μαστάξ, food, I 324.

μαστιγος (μαστίγος), aor. μαστίγαιν, whipped, X 400.

μαστίγος, acc. -γας, -γα, whip, lash.

μάταιος (ματαιός, in vain), aor. ματαίος, delay or labor in vain, Π 474.

μάχαιρα, μαχηματική, knife, used especially for sacrificing animals.

μαχεια, see μάχαιρα.

μάχη, μαχή (cf. μάχαιρα), battle, fight.

μαχεια, dual μαχείας, imperat. μαχείας: also μαχέομαι, fut. μάχεσαι, 3 plur. μάχθησαι, aor. μαχεύσαται, opt. μάχεσαι, ininf. μαχήσαται: do battle, fight, contend, quarrel.

μάστον, adv., hastily, rashly, in vain.

μεγάλιος, see μεγαλίος.

Μεγάλης, megálēs, -ος, great-hearted, spirited, brave.

μεγάλα, adv., see μεγαλός.

μεγαλοτος, -ος (μεγαλός), great-hearted, spirited, proud.

μεγαλοτος, adv., over a great space.

μεγάρον, -ου, τό (μέγας), great hall, apartment either of men or of women; plur. house, palace.

μέγας, μεγάλης, μέγα (Lat. magnus), great, high, long, mighty, loud of a sound; μέγας φραγμός, in high spirits (X 21); μέγα and μεγάλη, neut., are used as adverbs.—Comparat. μεγίστος, -η, -ον.—Superl. μέγιστος, -η, -ον.

μέγεθος, τό (μέγας), greatness, height, stature.

μεδομένως (μέδομα), ruling, ruler.

μεδομένως, opt. μεδολογοῦ, fut. μεδοθήκε, take thought of, consider, bethink oneself of (w. gen.).

μέθεως, -ορος, -ος (cf. μεθοραμ), one that takes thought, leader, counselor, commander.
PLAN OF THE CENTRAL APARTMENTS OF THE PREHISTORIC PALACE AT TIRYNX.

(Cf. the complete design by W. Dörpfeld.)

M = the great hall (μέγαρον) of the men, with hearth (ὁμήρη) surrounded by four pillars (ἀτομα). m = the entrance hall (πρόδομος) of the megaron. m' = the portico of the megaron (αἰθωνα δίωνος). A = the courtyard (αὐλή), surrounded by porticoes (αἰθωνα), 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 (αινεια θόρυβος). Such an entrance is called by Homer τὸ πρόδομον or τὸ πρόδομα (cf. note on Θ 56).

μεθ'αλλοριον, 2 aor. partic. μεθ'αλλοριου, leap after.
μεθελε, μεθέλιον, see μεθίον.
μεθ'εν, imperf. μεθ'εν, go after, follow after; causative, drive (τριχως) after (Τυείθη), Ε 329.
μεθ'ημιον, -ον (μεθ'ημιον), inactive, negligent, lax, remiss.
μεθ'ημιον, -εις (§ 132), partic. μεθ'ημιον,
imperf. μεθιον, 2 aor. subj. μεθιον,
infin. μεθιον, let go, give up, abandon; intrans. forbear, be listless, remiss.
μεθ'ομλην, imperf., moved among, associated with, Α 269.
μεθυ, τό (Eng. 'mead,' Germ. Meth; cf. 'amethyst'), wine.
μεθαλο (originally μεθαρ; Eng. 'smile'),
aor. μεθαλον, smile.
μεθαν, see μεθαν.
μεθαλα, τα (cf. μεθαλα), soothing gifts, applied to a bridal dowry.
μεθαλον, -εν, μεθαλον, of ash wood, ashen.
μεθαλίαν, τη, mildness, Ο 741.
μεθαλίον, -η, -εν, and μεθαλίον, -εν (cf. μεθαλε), soft, mild, gentle.
μεθαλβοι, (cf. μεθαοι, portion, μεθας, and Lat. meroe), imperat. μεθαος, perf. μεθαος, obtain a portion of, share in (w. gen.).
μεθαν, -ον, comparat. of μεθας, smaller.
μεθαρα, -ου, το, roof, dwelling.
μεθαλαλα (μεθαλαλα), grow dark.
μεθαλαλα, -ερα, adj., black-bound; i. e. w. black hilt, Ω 713.
Μεθαλαλα, Melanip'rus. (1) a Trojan slave by Teucer, Θ 276 (†); (2) a Trojan slave by Patroclus, Π 685 (†).
μεθαλβορος, -ον (μεθαλβορος), of dark water.
μεθαλβος, μεθαλων, μεθαλο, black, dark-colored, gloomy.
Μεθαλβος, Melasagor, son of Oeneus and Althaea. See p. 105.
μεθα, -ερος, τό (Lat. mel), honey.
μεθαλη, ἂ, ashe (the tree); ashen spear.
μεθαληθής, gen. -ος (μεθαληθής), honey-sweet.
μεθαλε, ἄ (μεθαλε), bee.
Μεθαλη, Melile, a Nereid, Ζ 42.
μεθασφαρν, gen. -ος (φαφη), honey-hearted, sweet.
μήλας, intend, be about, generally w. fut. infin., more rarely w. pres.; imperf. was destined or fated; μήλλας, impersonal, is like, is doubtless (= live). Further, see notes on A 564, B 116, Π 46, Σ 382.

μήλος, τό, limp of body.

μήληθρα, τα (μήλως), plaything, sport, 1 170.

μήλως, celebrates with song and dance, praise in song; mid. μήλωσα, sung.

μήλως, usually in 3 sing. μήλες, 3 plur. imperat. μήλωσέω, fut. μήλωσε, mid. μήλωσα, perf. μήλωσεν, subj. μήλωσα, it is a care, a concern; be an object of care to a pers. (dat.). Mid. in act. sense.

(μήρας), μέραμοι, μεράνεσι, μεράδος, -ῶς, perf. w. pres. meaning, strive, desire, be eager, press on. Furnishes plur. forms of μέραμοι, which see.

μήριλας, see μήλος.

μέρας (cf. μέρος, Lat. měna, memini), perf. w. pres. meaning, seek, desire, be eager. Furnishes sing. forms for μέραμοι, which see.

μήν = μήν (§ 51), surely, truly, to be sure, certainly; can not always be translated. Sometimes its clause is contrasted with a following one introduced by δι, ἀλλά, οὕτως, οὕτως, or ὡς. -οτά ὡς μήν . . . of μήν, the one party . . . the other, some . . . the others.

μέραλες (μέρος, μερόν-ας), aor. μεράλαθα, be angered, be enraged; eagerly desire, be eager.

Μενελαός, Menelaオス, son of Atreus, brother of Agamemnon, and husband of Helen.

μετα-πτολεμα, -ος, abiding in battle, steadfast.

μετα-χώρας, plur. μετα-χώρας, abiding in battle, steadfast.

μετα-όχθη, -ές (έκχω, partic. of έχω), suit the desire, satisfying, abundant.

Μενερέδης, son of Menoe'tius, i.e. Patroclus.

Μενοβριός, Menoe'tius, son of Actaeon and father of Patroclus.

μένος, ὅν, τό (cf. μέ-μα-μαν, μέ-μα-μος), strength, might; spirit of life; courage; rage, anger.

μένω (cf. Lat. maneō), iterat. imperf. μέμεναν, fut. μέμεντο, -μενε, aor. μέμενα, opt. μεμενες, imperat. μεμερε, infin. μέμενα, stay, make a stand, wait, remain; wait for.

μέρηκτης, aor. μερήκτησα, ponder, consider, be in doubt.

μέρος, ὅν, ὅνος, mortal (if cognate w. mort).

μέγας (μέγος), adv., between, w. gen.

μένος and μένος, -ή, -ον (Lat. medius, middle, middle of, in the middle.—τό μένος, the middle, the space between.

μεσ(ο)γύς(α), see μεσγύς.

Μέσσηδας ἁ, from nom. Μέσσηδα, Messe'is, a spring, perhaps in Laconia, Σ 457.

μέσος, -ή, -ον, see μένος.

μέτα, 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 μέτρα, §§ 164, 166.

Meaning as adv. into the midst, therewith, among (them).

μέτα-σαλμος, feast with, dine with, followed by dat.

μετα-κτάθω, imperf. μετακταθέ, -ον, go or follow after.

μετα-λήγω, aor. partic. μεταλήγατα, cease from.

μεταλλάξω, -άς, -άς, imperat. μεταλλάξα, seek after, inquire, question, ask about.

μεταλλήχασέ, see μετα-λήγω.

μετάλλονς, see μετάλλος.
meta-vdatos, -on, δ (vados), one who has changed his home, a settler, outlander.
meta-νεσσωμα, imperf. μετασσεως, go over, pass over.
meta-ε (ad.), adv., between, A 156.
meta-prped' (a) τ (adj. accus. of meta-
predo, conspicuous among, Η 370.
meta-prpno, be conspicuous among, be eminent among.
meta-(o)στομα, imperf. μεταστοι-
to, hurry after.
meta-prpedo, 2 aor. (in tenses) meta-
δ' επαξατο, turn oneself around 
(A 199); turn oneself to, give heed to, regard (w. gen.).
meta-αιδαο, imperf. μεταιοα-.α, speak to or among.
meta-φη, imperf. μεταφη, speak in
the midst of listeners; address.
meta-φρασωματα, τ, fut., we will con-
sider again, A 140.
meta-φρανο, τδ (φρανο), properly the
part of the body 'behind the mid-
riff,' the upper part of the back, as used by Homer.
meta-φαινε, imperf. μεταφαινεν (v),
speak in the midst of listeners.
meta-pedon, μεταπετε (v), 2 aor., spoke
among, spoke to, addressed.
(1) μετεαμ (ειμ), come after, come later.
(2) μετεαμ (ειμ), subj. μετεαμ, μετετεραμ, infin. μετεμετεραμ, fut. μετετεραμε, be among, be between or intervene (Β 386).
meta-fchomai, fut. μετατελεσμα, aor. 
partic. μετατελων, go after (Πολων);
go among (κυληφι).
metaswonton, see meta-(o)στομα.
metaph, see metaphe.
metapheven (v), see metapheven.
metaphe, see metaphe.
metapartic, adv., behind, back; 
afterward, Χ 119.
met-oxilo, aor. opt. μετοχλοσεις, move away, push back.
met-oio, -on (μετωον), in the fore-
head.
met-oio, τδ (ωο), forehead; front of
helmet.
μη, adv. and conj. (in respect to use
clar. Lat. ne), not, that not, lest (after
expressions of fear). Used in
prohibitions, exhortations, wishes, conditional clauses, purpose and
object clauses, and regularly w.
infin.—μη κδ, lest not. See §§ 193,
195, 196, 201, 213.
μης, nor, and not, not even, cf. μή.
—μή σι (as two words), but not. 
Compare σι σι.
μηδα, τα (μηδωμα), plans, counsels.
μηδαν, τ, neut. of μεδεν, nothing, Χ 500.
μηδωμα (μηδωμα), think out, devise,
plan; imperf. μηδετα, w. double
acces., devised . . . for, Χ 395.
μηδωμα, 2 aor. partic. μηδωμαι, beat,
of goats and sheep; then applied to
the sounds of other animals;
groan, moan, of a horse, Π 469.
μη-κροη, no more, no longer; cf. μη.
μηλο-βοηθα, τοδ, shepherds, Χ 529.
(1) ημηλον, τδ (Lat. mālum), apple,
fruit.
(2) μηλον, τδ, generally plur., sheep,
or goats, flocks.
μην, surely, truly. See also η μην.
μην,-νο, δ (Lat. mēnīs), 'month.'
μηνημο, δ (μημο), wrath.
μηνημα, τδ (μημο), cause of wrath, 
Χ 358.
μηνη, -ος, η, wrath.
μηνης (μημος), rage, be enraged, cher-
inish wrath.
Μηνηνη, Maeconia, later called Lydia, 
district in Asia Minor.
μηρα, τα (μηρος), thigh-pieces, cf. μηρα.
μηρο, τα (μηρος), thigh-pieces, pieces
of flesh which, wrapped in fat,
were burnt as a sacrifice to the
gods.
Μητιώνη, -ος, Meri'ones, son of Mol-
lus and companion of Idomeneus.
μῆρος, -οῦ, d. thigh.

μὴτερος, -οπος, δ. (μηδεμα), adviser, counselor, author, promoter, exciter.

μήτε, μήτε, neither ... nor, cf. μή.

μήτερα, μητερας or μητρός, μητέρα or μητρις, μητερα (Lat. mater), 'mother.'

μητράδω (μήτρα), think out, consider, advise, advise, counsel.

μητέρα, nom. and voc. (μητρια), counselor. See § 67.

μητρια (μήτρα), aor. subj. μητρισα, devise.

μήτρα, accus. -ω, η, wisdom, cunning; counsel, plan.

μήτρας, δ, mother's brother, uncle.

μῆχος, τ. plan, resource, means.

μολός, see § 108, 1.

μολύβδος, aor. pass. μυλησας, stain, soil, defile.

μυλός (cf. Lat. misceo, Eng. 'mix'), mid. 2 aor. μυλος, pass. aor. 3 plur. ιυλοει, partic. μυλεος, 2 aor. ιμλην, subj. μυλων, opt. μυλης, infin. μυλην. From μλων, imperf. μλη-γων, mid. pres. subj. μλης, imperf. μλης. Act. mix, mingle, bring together; mid. and pass. mingle oneself with, join, unite with, know; roll (in the dust).

μυλώδες (μυλω), remain, tarry.

μυλησα (μυλησω), remind, acc. of pers, gen. of thing; mid. pres. imperat. μυλησανο, fut. μυλησαμ, aor. (ε)μυλησατο, subj. μυλησαν, opt. μυλησαμα, imperat. μυλησαν, partic. μυλησαν, perf. μυλησας, fut. perf. μυλησαμαι, think of, remember (w. gen).

μυς (i.e. μυς, reduplicated from μυς), remain, wait, stand one's ground; wait for. Pres. partic. dat. plur. μυνωτρικς, B 296.

μυς, enclitic pronoun, accus. him, her, it, § 110 and notes on A 29, 237.
mēlōs, 

word. speech; see note on 1 888, and cf. 1 28, 545, γ 87, ξ 361.

μῦνα, -να, ἀ, ἄ, fly.

μῦδομας, perf. act. partic. μῦδομας, below.

μῦδομός, ὁ (μῦδομας), lowing, bellowing.

Μυστραῖοι, -ο, -ω (Μυστρής or Μυστρῶν), Mycenaean.

Μυρίνος, from Myre'ne (also -ae), the city in the Peloponnesus that was the seat of Agamemnon's rule.

Μύρινος, -νος, Myr'nee, son of Evenus, once king in Lynnessus.

Μυρίνη, -ς, ἡ, Myr'ine, an Amazon, Ν 814.

μῦπλος, -η, -ο, countless, measureless, § 109.

Μυριδῶν, Myr'midons, subjects of Achilles, who lived in Phthia and Hellas.

μῦρωμα, weep with many tears.

μῦρος, ὁ, innermost part of house, recess.

μῦσ, aor. μῦσα, close, with eyes as subject, Ρ 687.

μῦλος, ὁ, battle-tumult; the strain ing, toil, or moil of battle.

μῦλοποιός, ὁ, fut., will reproach, Γ 412.

μῦλος, accus. -ος (μυτζ), epithet of horses, solid-footed.

N—ν

ναός, verily. truly.—ναός μά, introducing affirmative oath, w. accus., verily by, A 284.

ναυάκος (ναυος), dwell.—ἐδ ἔποερ φονος (δόμος), well-situated, comfortable, Z 370.

ναῦ, iterat. imperf. ναύακος, dwell, dwell in, inhabit.—ἐδ ἔποερ ὅλοι (ναυος), well-peopled, Γ 400.

νάους, α, woodland valleys, dells, Π 300.

ναύακος, -ος (μυτζ), suited for naval battle, for sea-fight.

ναύη, ἡ (Lat. nauta), sailor.

ναῦφος (ναυος), gen. plur. of ναῦς, Attic naus, ship. See §§ 101; 155, 1.

ναυπόλος, ὁ, young, Β 289.

ναύρος, -ος, -ου (ναυος), same as ναύρος, last, uttermost, undermost. Note on 1 153.


ναύρος, ὁ (ναυος), a fawn.

νέας, etc., plur. of ναῦς, ship. See § 101.

νέας, -ες, της and root of ναυ- of ναυ- (ναυος), newly sharpened.

νέας, -ές, ἤ, maiden.

νέας, -ες, ἀ, -εσ, fem. adj., lower part of, Π 465.

νέας, -ος, -ου (ναυος), same as ναύρος, last, uttermost, lowest part of, undermost.

νέας (ναυος), iterat. imperf. νεανίας: also ναυα, aor. νεανιος, νεανίων: quarrel, wrangle; upbraid, chide, rebuke.

νέας, -ές, της, a quarrel, strife, contest, fight.

νέας, -ες, ἤ (ναυος), new land, land plowed anew or for the first time, fallow land.

νερέως, ὁ (cf. Lat. neced), corpse.

νερέως, ἡ (νερεος), της, nectar, the drink of the gods.

νεράρος, -ος, -ος (νεραρος), fragrant like nectar; or perhaps splendid, as belonging to the gods, like nectar.

νερέως, -ες, ὁ (cf. Lat. neced), the dead, a corpse.

νερόιας and νερόλογος (νερεος), imperat. νερολας, aor. pass. 3 plur. νερόλιος in act. sense, feel indignation, feel righteous resentment, be wrath at a person (dat.).

νερολάομα, feel ashamed, be wrath with, blame.

νεροεντος, ἡ (νερεος), dat. νεροσι (Z 385), righteous indignation, resentment; censure (Z 351); of νερεος (supply
(1) Ship of the "people of the sea" who invaded Egypt in the time of Ramses 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. cxxiii), which shows numerous vessels overwhelmed by the arrows of the Pharaoh. The warriors in this vessel are possibly ancient Sardinians. (After Halbig, Hom. Epos 1, Fig. 23.)
(2) PHOENICIAN VESSEL OF ABOUT 700 B.C.
(After Helbig, Hom. Epos, Fig. 5.)
νῆσαί, aor. partic. νῆσασ, mid. aor. imperat. νῆσασθω, infinit. νῆσασθαί, heap up, load.

(3) SEA-FIGHT FROM THE "ARISTONOTHE" VASE.

In technique closely related to the Mycenaean art. Seventh century B.C. In the Capitoline Museum at Rome. (After Mon. d'Inst., vol. ix [1899], Pl. iv.)

νῆσις, adj. neut. (νῆσι), as substant. or w. δῶρ understood, a ship timber.
νῆλα(ή), -ές. dat. νῆλι. ruthless, un-pilingly, pitiless; § 161.
Νῆλος, adj. (Νῆλος, Νέ'λεός, father of Nestor), of Νέ'λεος, Νέ'λεος'.
νῆλῃ, -ές. see νῆλ(ή).
νῆματης, -ές. unerring, true, § 161. Neut. as adv. truly.
Νῆματης, Nemer'les, a Nereid, Ξ 46.

νῆσος, s (ναύ), dwelling of a god, temple; see § 77. [Not to be confused with νῆσος. gen. of νῆσος, ship.]
νησικεών ι, pres. partic., frolicking like a child, X 502.
νησικεος, -ος (diminutive of νῆσος), childish, helpless, silly.
νησική, h (νῆσος), childishness, helplessness.

νῆσις (νῆσι), -ός, -η, imperfect. νῆσικα, νῆσικας, aor. νῆσικας, subj. νῆσικας, conquer, triumph, excel, surpass.
νῆσις, h. victory.

Νῖβθη, Νιβ'θη, daughter of Tantalus; her story is told in Ω 602-617.

[νέκτω], see νέκω.
νέοσμα (cf. νιοσμα). go.
νῆσις, dat. plur. νῆσιςεσων, h (cf. Lat. nix, nives. Eng. 'snow,' which retains the original initial s; cf. also ἀγνισσας, § 39), snowflake.
νῆσις, -εσαι, -εν (νῆσας). snowy.
νῆσες (νῆσις), fut. νῆσεται. aor. (ἐν)νησεσει(ν), observe with the eyes, perceive. see; consider, be minded; think, deliberate; think out, devise (1 104). The partic. as adj. means considerate, prudent.
νῆσα, -ας, τό (νῆσα), thought, counsel, plan.
A VOCABULARY AND GREEK INDEX 479

νός, -η, -ον, bastard.

νοσώς, plur. νοσην, δ (νέω), herds-

man.

νομί-ς, to the pasture.

νομίς, -ου, δ (νέω, cf. Lat. nemus),

pasture, pasture-land.

νόος (for γνόος, cf. γιγνωσκω, Lat.

noscō), reason, understanding, mind ("heart"); thought, counsel,
purpose.—νοή, A 132, is by some
translated with craft, craftily.

νοστίμος (νόστος), fut. νοστήσωμαι, aor.

partic. νοστησωμεν, -α, return home,
return, go back.

νόστος, -ου or -ου, δ (νέωμαι), a return
home, return.

νόσφαιρος, adv., apart, afar, away;
as prep. w. gen. apart from, away
from, without (I 348).

νοστιμία (νοσφαιρος), turn away, retire.

νόστος, δ, the south wind.

νόστος, γ, sickness, pestilence. [Cf.
Attic νόσος, νοσία.]

νοτιος, enclitic, now (inferential), then,
pray, etc., § 49, 2.

νόμφη, γ, voc. νόμφα, bride, young
wife; νυμφή (Z 420, Ω 618), a god-
dess of river, mountain, meadow,
fountain, or tree.

νόν (cf. Lat. nunc), 'now' (temporal),
—νόν ἄλλο, but as it is (Α 354 and
often).

νόε, νυκτίς, γ (cf. Lat. nox), 'night.'

νοδος, (Lat. nurus), daughter-in-law
(Χ 65); more loosely, allied by
marriage (Γ 49).

νόσσω, strike, push, thrust off. See
note, Ο 745.

νύ, νύν, we two, us two, § 110.

νομίζει, adv., w. ait, without interrup-
tion or always forever.

νομίζω (νέω), imperf. (ν)νόμα, aor.

νομίζωμαι, distribute; direct this way
and that, wield (Ο 677), move (Γ
218), ply (Χ 24, 144).

νότος, dat. νότον, shining, glitter-
ing. Others translate manly.
and mighty warrior who is the hero of the Odyssey.

[δόθανοναι], aor. δόθαρε, be angry.
δοσ, δ, branch, twig; figuratively, scion of Ares.
δόθη, see δέ.
δόθε, adv. (δέ), whence.
δόθε, adv. (δέ), where.
δόθεια, care for, regard (w. gen.), always accompanied by negative.
δόθεια, w. ἐπιθύμον, 6, fine linen for dress; see Introduction, 19.
May indicate the ἐπιθύμον, 6 141.
οὖ, 6, enclitic pronoun of third pers. dat. sing., §110; 61, 6.
οὐρύμ, aor. ὀγκύε, pass. imperf. ὀγκύνυ, open.
οἵδα (φθ., cf. ἢδων), ἵδα (§ 186, 8), ἢδε (§ 186, 9), ἢδε, ἢδη, ἢδης, ἢδομ (§ 148), ἢδος, opt. ἢδη, partic.
ἐδές, ἐδές, fem. ἡδύς, ἡδῆς, ἡδους, pluperf. (§ 186, 10) ἢδεις, ἢδε or ἢδεις, ἢδος, ἢδος, fut. ἢδεῖα, infin. ἢδερά, ἢδομ, know. The perf. (οἵδα, etc.) has pres. meaning; pluperf., past meaning. ἢδες, knowing, skilled, experienced, w. gen. §174 (4).
οἰκία, make to swell, mid. swell.
οἵρος, ὅ, ὅ (ὁδός), wretched, miserable.
οἰός, -ός, ὅ (ὁ, ὁ, ὅ), woe / alas /, woe, misery.
οἴκος (ὁδός), wail, suffer distress, keep fretting over (Γ 408).
οἶχος, τό, rudder, T 43. The Homeric ship was steered by two sweeps (large oars).
οἶκος (ὁδός), adv., homeward, home.
οἶκος, accr. plur. ὁμος, δ (ὁδός), in the house, plur. household or domestics. See note on Z 386.
οἶκος (ὁδός), τό (ὁδός), house, home; nest of wasps.
οἶκος (loc. of ὁδός), adv., at home.
οἶκος, homeward.
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οἶκος, -ος, τό (F., § 61, 28), house, home.

οἰκεῖον (οἶκος, οἶκος, πίτυ, imperf. οἶκετα τό, πίτυ, have pity on.

οἰκεῖος, superlat. οἰκεῖωτος (οἶκος), piti-

able.

οἰμα, τό (οἰμα), impetus, fury.

οἴματος, aor. οἰματος, rush on.

οἴμω, ἢ (οἴματος), lamentation.

οἴμος (οἴματος, ἢ ὁμοίως), lament, wail.

Ολυμπός (Ολύμπος), king of Calydon and father of Tydeus and Meleager.

οἶνος-βάτος (F.), voc., wine-bibber, A 225.

οἶνος-ποστός, τό (Φοῖνις and πῦς, the-
ground), vineyard.

οἶνος, τό (F., § 61, 29), wine.

οἶνος-χάος (F., oinochoe), imperf. oino-

cháos, pour wine, pour. See note on

A 598.

οἶνομενεια, same as oinochóia.

οἶνομενερ, -ος, οἶνος, xíc, wine-
pourer, cup-bearer.

οἶνος-ψυχα, accus. oinochoe (Φοῖνις, wine-

colored, wine-dark.

οὐ or οὐ, gen. sing. of οὗ or his own,

her own.

ότιος, see δέ.

οἶνος, neut. of οἶος, how!—in exclama-
tions; also introducing causal clause, seeing how, since.

οἶνος-πώς, -ος (τίλ-ομει), lonely, soli-

tary.

οἶος, οὐ, οἶος, only, alone. [Not to be

confused w. ois (below), or οὐς,

gen. of οἷος.]

οἶος, οὔ, οἶος (οὐ), rel. pronoun, of

what sort, such as.—Sometimes ex-

clamatory, what!/—Often in causal

sense, because . . . such.—Introduc-
ing object clauses after verbs of

knowing, hearing, wondering, of

what sort, what sort of, what.

-νομει . . . νος, such . . . . as.

For neut. οἷος as adv. see above.

[Not to be confused w. οἷος and

δίος.]

δίς, δίος, δίος, plur. gen. δίος and δίος,

dat. δίοςων, η (δίος, Lat. ovis), sheep.

οἶος, oinos (μα), oinochoe, oino-

chóas, sec φινα.

οὐσος, δ, arrow.

οὐνος, nom. plur. of ὑς τὸς.

οὐτός, τό (perhap from ὅτος, οὖ),

bad fortune, fate, doom.

οἶκος (οἶκος), iterat. imperf.

οίκαικε, go.

οἶκομαι, imperf. οἵκον, ὁκληθή, be

or have gone, go away, go, come.

οὐ and οὐ, mid. depon. οὔμαι, pass.

aor. οὐκεῖος in mid. sense, think,

suspect, expect.

οἶκος-πλος, τό (πλι-ομοι), one busied

with birds as a means of interpre-
tation, deriving omens from their

flight and cries, a soothsayer, augur.

οιλῶς, ὁ, bird.

οἴκως, -οὺς, -ος (ὁς), sharp-cor-

nered, jagged.

ὡτά (Lat. octa), 'eight.'

ἄλθαι-βαινον (μα), voc., blessed by the

gods, I 182.

ἄλθος, -η, ος (ἄλθος), blessed of for-
tune.

ἄλθος, ος, fortune, wealth.

ἄλθος, -ος (ἄλθος), w. ημα, day of

destruction.

ἄλθος, τό (ἄλθος), destruction.

ἄλθος (ἄλθος), destroy, slay; pass.

perish.

ἄλθηρα η, τό, destroyer, ζ 114.

ἄληγο-σπανιος (ὀδος, do), partic., able
to do little, feeble.

ἄληγος, -η, -ος, small, little, short.

ἄληγος η, compar. adj., smaller, ζ 519.

ἄλθος (ἄλθος), aor. ἄλθος, 3 plur.

ἄλθος, subj. ἄλθηρα, ἄλθηρα, ἄλθηρα,

ἀλθων, opt. ἄλθος, infl. ἄλθο-

σα, partic. ἄλθος, 3 perf. subj.
Δλάλη, destroy, slay, lose; 2 perf. be destroyed (as state).—Mid. partic. Δλαλητός, fut. Δλαλητα, infin. Δλαληθείναι, 2 aor. Δλαληθεί, Δλαληθηται, subj. Δλαληθεί, infin. Δλαληθείναι, perish, die, be lost.

Δλοῦσαι, τῇ, -ου (Δλοῦμα), destructive, ruinous.

Δλοῦμα τῇ, ouch, outcry, Ζ 301.

Δλοῦν, τῇ, -ου (Δλόμωμα), destructive, ruinous; mournful (Δ 487).—Compar. Δλοῦμερος. Superl. Δλοῦμερος.

Δλοῦμος, -ου (Δλοῦμα), of destructive thoughts, fierce.

Δλοῦμος, lament, lament for, pity (w. gen.).

"Ολυμπιάδες τῇ, Olym'pian, epithet of Muses, Β 491.

"Ολυμπός, -ου ("Ολυμπός), Olym'pian; the sing. as substantive, stands for Zeus (e. g. Α 583); the plur. similarly for the Olym'pian gods (Α 399).

"Ολυμπός, ὁ, Olym'pus, a mountain situated between Thessaly and Macedonia, about 9,794 feet high, regarded as the abode of the supreme gods. See note on Α 420. Also spelled Ολυμπός.

 errorThrown, δ (δύσ, common, ἄμα), throng, tumult, din.

 errorThrown, δ (Late. imber), rain-storm, downpour.

 errorThrown, see errorThrown.

 errorThrown, -άσεις ( errorThrown, άσεισ), nom. plur. -άσεσα, gathered together.

 errorThrown, ἡ (τόρι), equality of age, companionship, companions.

 errorThrown, -άλος, -άλως ( errorThrown, ἄλως, of the same age), equal in years; companion.

 errorThrown, imperfect. errorThrown, errorThrown, errorThrown, aor. errorThrown, errorThrown, associate, mingle; meet together, fight.

 errorThrown, ὁ (,error thrown and ἄν, cf. αἴλω), throng, tumult of battle, press.

 errorThrown, ἡ, midst.

 errorThrown, plur. errorThrown, τά (δτ εἴ τί εἴμα, cf. Lat. os-utus), eye.

 errorThrown, errorThrown, fut. errorThrown, errorThrown, errorThrown, aor. subj. errorThrown, imperative. errorThrown, swear.

 errorThrown, adj. (/error thrown), gen. errorThrown, common to all, befallding all alike; or better, leveling. Possibly an old corruption for errorThrown (Nauck).

 errorThrown, -η, -ών (/error thrown, Lat. sim-ilis, Eng. "same"), the same, equal, like; peer.

 errorThrown, errorThrown, deem like; pass. aor. infinit. errorThrown, to liken oneself, Α 187.

 errorThrown and errorThrown (/error thrown), imperative. errorThrown, imperf. errorThrown, aor. opt. errorThrown, partic. errorThrown, iterat. errorThrown, shout out, shout loud, exhort, command. Note onΕ 439.

 errorThrown, aor. errorThrown, ejected, to eject oneself,Ε 542.

 errorThrown, errorThrown, word of command, Π 147.

 errorThrown, mid. aor. partic. errorThrown, Psychiatry, wipe away, wipe, Ω 124.

 errorThrown, errorThrown, see errorThrown.

 errorThrown ( errorThrown, common, errorThrown, cf. errorThrown), adv., together, at the same time; with, along with, Ο 635.

 errorThrown, see errorThrown.

 errorThrown, -αντα, -αντόν (error thrown and αντόν), unlike-minded, harmonious, Χ 263.

 errorThrown, -οχα, -οχάς ( errorThrown, Lat. umbilicus, Eng. 'navel'), furnished with a boss, bossed, epithet of shield. See Introduction, 25.

 errorThrown, ἡ, divine voice.

 errorThrown (cf. errorThrown), together, at the same time, alike, equally (Α 196, 209); equally with (w. dat., I 312).

 errorThrown, τό, only nom. and accus., dream.

 errorThrown-θε, to his (own) home.

 errorThrown, plur. errorThrown, τά (error thrown-ας, errorThrown-τμης), help, support, comfort; plur. food.

 errorThrown, -αρος, -αρος (error thrown), reproachful words.

 errorThrown, errorThrown, aor. errorThrown-ωρος, im-
perat. ἄρνεσον, upbraid, scold, cast reproach on (I 94).

δέαδος, plur. -ει, -εα, τέ, reproach; concretely, shame, disgrace, Π 498.

ἄνάστασις, ἄνάστασις, one busied w. dreams, dream interpreter.

δνωρ, δ, dream.

δινημ, fut. indic. δινήσατε, δινήσατε, aor. δίνα, δίνατε, δίνατε, act. please, help; mid. be helped, have good, have joy.

δνομάζω (δναι), imperf. δνομάζει, -ει, name, call; call by name, especially in the formula το ἄνεμος. The name, however, is apt to be wanting.

δνομαί, fut. δνοματαί, find fault with, scorn.

δνομαίνω (δναι), aor. δνομάνει, subj. δνομάτα, name, call by name, enumerate.

δνομά-κλήτος, of famous name, X 51.

δνόστα, verbal adj., to be scorned, I 164.

δν τινα, accus. of δε τις.

δνοδε, -ας, -αν (δεδε), furnished with a point, sharp-pointed.

δέος, -εια, -ει (δεοιτι), sharp, keen, piercing, shrill.—Neut. as adv. δέοss and δεοσs.

δο, gen. of rel. δς, §§ 123 and 74.

δορ, see δη.

δομαι (cf. δω), aor. δοματί, δοματί, imperat. δοματο, make to follow; bestow, give; press hard, pursue (E 334).

δπ, adv., where, whither, in what way.

δπησσ (cf. δπσσ), imperf. δπησσ, follow, accompany.

δπ, see δη.

δπδμαι (δεις, vengeance, δν-οςτα), imperf. δπεσσ(εις, have regard for.

δπεθ(εις) and δπεθ(εις), adv., behind, hereafter.

δπι(εις), adv., back, backward; be-

hind, in the rear; hereafter, afterward. See note on Α 343, and cf. τρόπος(s).

δπλον, το, in Iliad plur. only, tools (2 409, 412), arms (2 614, τ 21).

δπλότερος, comparat. adj., younger; superl. δπλότερος, youngest.

Ὀποίε, accus. -ετα [later Ὀποίης], Ὀποία, a city of the Locri, where Patroclus's father was king.

ὄτος, see ὑβ.

ὄτος, see ὄτος.

ὄτωδε, rel. adv., where.

ὄτως, when, whenever; until, I 191.

ὄτως, aor. ὄτως, -αρ, roast.

ὀτυλω, imperfect. ὀτυλώ, take to wife.

ὀτωτο, see ὄτως.

ὀττάμ, ὑ, season of ripening, late summer-time, X 27.

ὀτως, see ὄτως.

ὀρα, -α (root Fap), ininf. ὀρα, imperfect. 3 sing. ὀρα, mid. ὀραιμε, ὀράμα, imperf. ὀράμε, fut. ὀραται, ὀραται, partic. ὀραματι, 2 aor. ὀραομαι (Fat) and ὀραομαι, subj. ὀραομαι, opt. ὀραμαι, infin. ὀραμαι, partic. ὀραμαι, -οιμα, -οτε, iterat. ὀρακε, mid. ὀραοται and ὀραοται, subj. ὀραομαι, ὀραομαι and ὀραομαι, opt. ὀραμαι, ὀραμαι, infin. ὀραμαι, 2 perf. ὀραμαι, see, perceive, look; look on. The mid. forms are used in act. sense.

ὀραγομαι (and ὀραγο, mid. infin. ὀραγαμαι), partic. ὀραγομε, fut. infin. ὀραγομε, aor. subj. ὀραγομαι, -η, infin. ὀραγομαι, mid. aor. ὀραγεραι, perf. ὀραγεραι (§ 142, 4, e), reach, stretch out; grant, bestow; mid. stretch oneself; reach out for (w. gen.).

ὀραμαι (= ὀραμαι), imperf. ὀραμαι, they hastened.
and (non-thematic) ἄρον, mixed aor. imperat. ἄρω (§ 153), w. act. 2 perf. ἄρωσα, subj. ἄρα, plurperf. ἄρωσιν and ἄρωσος, intrans., bestir oneself, rise, arise, move.

ὄρηβων (ὄροιμα), excite, spur on.

ὄρος and ὀφρός, gen. ὀρός and ὀφρός, τό, mountain. On ὀρέα(ν), see § 155, 1.

ὄρος (ὕροιμα), aor. ὄρωσα, -α, partic. ὄρωσός, rush, rush on, dart, leap, spring.

ὄρως (ὄροιμα), see ὀρέα.

ὄρυκτος, -ός, -όν (ὄρυσσα), dug.

ὄρυκτις, δ., δίνι, battle-furnilite.

ὄρυγμος (ὄρυμα), leader, commander.

ὄρυγμος, imperf. ὀρυγμίτος, dance.

ὄρυγμος ἀνα, δ., o. dancers, § 494.

Ὅρομενος, Ορχομενός, Ορχομενός, Ωρομενός, a very ancient city of Boeotia, I 381.

ὄρας, ὀρας, ὀράμα, see ὀρέα.

ὄρεξαται (from ὀρεσσαμ), § 142, 4, c.

(1) δς, δ, δ, rel. pronoun, who, which; as demonstrative, δς = he; see § 128, 1–7.

(2) δς, δ, δ, (F., Lat. suus), § 118, his own, her own. See § 61, δ. Also τος, τη, τον.

ὡς and ὡς, -η, -ος, how great, how large, how much; w. correl. τὸς(ς)ος, as; plur. δος(ς)οι, -α, as many as, all that.—Neut. δος(ς)ον as adv., as far as, as much as, only; how much; w. correl. τος(ς)ον, as.

ὡς τις, ὡς τίς, δ τις, even he who, that . . . who or which.

ὡς, ἡ (Fer, cf. Lat. vōz), rumor.

ὡςάκι, as often as, § 194.

ὡςι, τό (cf. Lat. oculus), eyes. Used by Homer in nom. and accus. only.

ὡςομα (ὡςος), see, look, forebode.

ὡςος, -ος, -ος, see ὡςος.
οὐτα, οὔτος, see ὦτι.
οὔδε, -ος, τό (οὔδεν), ground, earth (Τ 61), floor (Ω 527).
οὐδέ, nor, not even, and not, for not. See note on Α 124.—οὐ οὐδέ (as two words), but not.—οὐδέ γάρ οὐδέ, for by no means.—οὐδέ τι, nor at all, and not at all.
οὐδείς (οὐδε, εἰς), dat. οὔδεν, nobody; neut. accus. οὐδέν, not at all, Α 244, etc.
οὐδέ τι, and or for in no way, not at all.
οὐδας τω, and not yet.
οὐδες, ο, threshold.
οὐθαπ, τό (Lat. über), 'udder.'—οὔθαπ ἀρδοψ, fruitful land.
οὐκ, see οὐ.
Οὐκαλλίγων τ, Uca'legon, a Trojan elder, Γ 148.
οὐκέτα, no longer.—οὐκέτα τάμαν, not at all longer.
οὐκί, see οὐ.
οὐλόμενος, -η, -ον = οὔλομενος, aer. partic. of οὔλωμι, miserable, accursed; or destructive. See § 35.
(1) οὔλος, -η, -ον, woolly, fleecy (Π 224, Ω 646).
(2) οὔλος, -η, -ον (δλ-Λύμι), destructive, baneful (Β 6, 8).
οὔλα-χυται, αι (οὔλα, whole barley-corns, χτα). barley for strewing. See note on Α 449.
Οὐλιμπόνδι, to Olym'pus.
Οὐλιμπος, see Ολυμπος.
οὐν, always with another particle, certainly, to be sure, then, now (inferential), therefore.
ουκα (see § 45), wherefore, because (Α 11, 111, etc.).
ουκομα, same as οὐκομα, τό, name.
οὐ ποτε, never.
οὐ τι, not yet.
οὐ των, not in any way, not at all.
Οὔρανοις (οὔρανος), the dwellers in heaven, the heavenly gods.
SELECTIONS FROM HOMER'S ILIAD

οὐρανός, from heaven.

οὐρανός, τό, loc. of οὐρανός, in heaven, Γ 3.

οὐράνος, ὁ, heaven. Cf. note on A 420.

οὐράς, etc., see ὦρας.

οὐράς, accus. plur. -ῶς, ὁ, mule. Cf. § 87.

(1) οὐράς, ὁ, fair wind.

(2) οὐράς, ὁ (Fop.; cf. ὦρας), 'warder,' guard, O 659.

(3) οὐράς, τό, see ὦρας.

οὐράς, tē, trenches through which the keeled ships were hauled ashore and launched again, B 153.

οὐρα, gen. οὐρατος, plur. οὐρατα, τό, ear; handle (Ξ 378). See note on Ξ 272.

οὐράς, aor. οὐρασκε(ν), pass. perf. οὐρασκατα. And

οὐράς, iterat. aor. οὐράσκει, non-thematic 2 aor. οὐρα, iterat. οὐρασκε, mid. 2 aor. partic. in pass. sense οὐράσκεω, wound by a thrust, ἱττ. See note on Ο 745.

οὐτα, neither ... nor.

οὐσίωσι, see οὐσίω.

οὐσίωσις, -ης, -όν (οὐ-τις), worthless. As substant., A 231.

οὐ τι, nobody, no one; neut. οὐ τι, nothing; as adv. not at all.

οὐ τα, surely not.

οὐτος, αὕτη, τοῦτο, this, that; this man; he, etc.; such; see §§ 120, 121.

οὐτο(σ), so, thus.

οὐ, see οὐ.

οὐθεν(ν), οὐθεν, see (1) οὐθελλα.

οὐθελλαν (A 353), see (1) οὐθελλα.

οὐθελλαν (B 420), see (2) οὐθελλα.

(2) οὐθελλα, imperf. οὐθελλε(ν), increase, magnify (A 510, B 420, Γ 62).

οὐθελλαν, see (1) οὐθελλα.

οὐθελλας, τό, use, advantage.

οὐθελλωμαι, δ (ὑπ-πως), οὐθελωμαι, eye.

οὐθελλωμαι, conj., while, so long as; until; in order that.

οὐθελλωσια, τ. adj. fem. sing. of οὐθελλωσια, beheading, i.e. situated on the brow of a steep place, X 411.

ὁ-φρας, -ος, ὁ, 'brow,' eyebrow.

ὁχε, adv. always with a form of ἀποστας, by far.

ὁχεια, ὁχεσια, ὁχεσφιν(ν), see ὕχος.

ὁχες, accus. -ης, δ (ἐχον), holder, strap or band of helmet; bolt of door.

ὁχεων, see ὕχος.

ὁχεια, aor. ὁχεσιων, partic. ὁχεσια, be vexed; be grieved, troubled, or distressed.

ὁχημα, ἦ, bank of river.

ὁχος, τό, always in plur., gen. ὁχον, dat. ὁχεσια and ὁχεσφιν(ν), accus. ὁχηα (cf. Lat. vēhō), chariot. See Γ 29 and Introduction, 27.

ὁψ, ὀσια, ὣ (Lat. vōx), voice.

ὁψ, adv., late.

ὁψεως, ὀψ-ως, ὀψ-μα, see ὀπεω.

ὁψ-γεως, -ος (ὁψι, γι-γεως), late-born.

ὁψ-γεως ὀψ-γεως, succeeding generations, posterity.

ὁψιμος, τό, (ψω, boil), anything eaten along with bread, especially meat. Note on I 489.

Π—π

παγ-χρόνωσι, τ. all golden, B 448.

παγχυς, quite, completely.

παλαιαν, παλαισα, παλαιον, παλαιον, παλαιον, παλαισα, see παδεχυς.
ταύος-φόνος †, adj., a man that has killed my sons, Ω 506.
ταύων, -ονος, ὁ, παιειν, song of thanks or praise.
Παλαια, Paeones, allies of the Trojans, dwelling in Macedonia and Thrace.
ταῖς or ταῖς, ταῦς, ὁ, ἡ, child, boy, girl, youth, son, daughter.
ταύρονυνια, †, pres. partic. fem., glittering, B 450.
τάλαι, formerly, a long time ago; now for a long time, a long time since.
ταλαγ-νης, -ες (γε-γεν-η-μα, γενος), born long ago, aged.
ταλαμη, gen. and dat. ταλάμης, plur. dat. ταλάμας (§ 72), ἡ (Lat. palma), palm, hand.
ταλάντων, pass. perf. partic. ταλάγ-μένον, spatter.
ταλα-λογα, †, adj., collected again, Α 120.
τάλν, back; away (Ξ 138).—τάλαι ὕπον, will gainsay (Τ 56).
ταλα-άργτον †, adj., revocable, Α 526.
ταλα-ορος †, adj., recoiling, Γ 33.
ταλαχεις, ἡ (ταλαρ, ἱερι = νανις), pursue back, which happens when those formerly pursued become the pursuers, counter-roul, Ο 601.
ταλαχις, -ος, ἡ, concubine.
Παλαια, θας, ἡ (the ancients compared ταλαρ), Palaias, epithet of Athene.
ταλαρ, aor. ταλαρ, infin. ταλαρ, mid. aor. ταλαρ, brandish, sway, shake, toss (Ξ 474); mid. swing oneself; bound up (X 452); palpitate (X 461); stumble (O 645).
ταλαρος, skew, sprinkle.
ταρ-ταρ, adv., wholly, altogether, completely; with neg., not at all.
ταρ-ταραλος, -ος, all variegated, all gay-colored.
ταρ-τροτος, -ος, first of all.
ταραλευ (φαλευ reduplicated), shine, gleam.
ταραλευς, -ευς, neut. plur. -ευς (root φαλε reduplicated), gleaming, shimmering, splendid.
ταρ-α-τροτος, -ος, all hapless.
ταρ-α-θυμα, †, adj. accus. sing. masc. of ταραθυμ, quite bereft of companions, Χ 460.
Παραιαολ, Pan-Achaeans, all the Achaean together. Cf. I 801.
ταρ-α-όρος †, adj., quite untimely, doomed to an early death, Ω 540.
ταρ-ημιρος, -ης, -ος, all the day long, all the rest of the day.
Παραθυμος, son of Panthetaus; (1) Euphorbus, Π 808; (2) Polydamas, Σ 250.
Παραθος, Panthaus, a Trojan elder.
ταρ-νυμός, -ης, -ος (νυμ), all night long.
Παντη †, Panope, a Nereid, Ξ 45.
ταρ-νυσθ (σεβα), with all haste.
ταντη (τας), everywhere, on all sides.
ταντος-θν (τας), on all sides.
τατολος, -ης, -ος (τας), of all sorts, of every sort, kind, or degree.
τατολος (τας), on all sides.
ταταλων, aor. ταταλωντ (ντ), partic. ταταλωντα, peer about, look around with somewhat of apprehension.
ταρο, ταρος, ταρ (§ 46), and ταρος (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 accentened ταρ, ταρ; §§ 164, 166, 167. For ταρο = ταροτος or ταρειος, see § 167. ταρ (Γ 43) = ταρειος. Meaning as adv. near, near by.
ταρα-βαλλόμενος comp. †, pres. partic., risking, Ι 322.
ταρα-βλεπος †, adj. w. φθαλεια, looking sidewise with the two eyes, downcast in gaze, Ι 508.
ταρα-κραμμιη, ran past. See ταρα-τρειω.
ταραθος, see ταραθος.
ταρα, loc. form of ταρ.
ταράκαμα, imperfect. ταρίκευτο, lie near, stand near.

ταρακοτής, ὁ (κοτής = κότης, bed; cf. καί-μα), husband.

ταράκοντις, ἡ, fem. of the preceding noun, wife.

ταραμιδώμαι, aor. opt. ταραμιδώσεις, ἡ, infin. ταραμιδωσάτω, advise, urge.

ταραρροτός, ὁ, ὁ (ταρα-Ρη-τός, cf. εἶποκα, i.e. ἐ-Ρη-κα), to be persuaded by words, approachable.

ταροτάς, see ταρόταμα.

ταρόττης, see ταρέκρυν.

ταράττω, 2 aor. imperat. ταράθεσι, set something by somebody (dat.), give, bestow.

ταραττόξω, 2 aor. ταραθεμάτω, run past.

ταραττοτας comp. ὁ, 3 plur. pres. indic., bring around, win over, 1 500.

ταράφημ, speak to, advise.

ταραφάναι, 2 aor. partic. ταραφάναι, outsetrip, head off (X 197).

ταρακάλη, ἡ, panther’s skin.

ταρακοπαί, imperfect. ταρακέττο, sit beside.

ταρεώ, aor., cheeks.

ταρέα (ελαι), τάφεστε, opt. ταφείη, infin. ταφείναι, ταφειμέναι, partic. ταφείτεστε, ταφείτων, fut. ταφείσται, be present, attend, be at hand; assist (Z 472). Note on A 213.

ταράκιν, 2 aor., subj. ταρακέττα, partic. ταρακείναι, talk over, win over with words.

ταραλέατο (cf. root λέω), aor., lay beside.

ταραλεύειν, see ταρέχομαι.

ταρέω, prep. w. gen. and accus.; w. accus. out by the side of, along the side of, I 7.

ταρέχωμαι, fut. ταραλεύειν, go past, outstrip, overreach (A 132).

ταφείτης, ταφείτης, ἡ, see ταραττόμαι.
σομ, pluperf. τεφανευρ, eat, partake of.

πατήρ, πατρός, πατρι, πατέρα, πατέρ, ὁ (cf. Lat. pater), 'father.' See § 85.

πατρη, ᾧ (πατήρ), fatherland.

πατρίς, -ίδος, ᾧ (πατήρ), adj. in formula πατρίδος aiz, πατρίδα γαία, etc., fatherland, native land. Also as substant. fatherland.

Πατροκλός, Patroclus, son of Menoetius and friend of Achilles. Declined from two stems, § 102.

πατροφόνος, ᾦ adj., parricide, i 461. (πατήρ and root φόν, slay.)

πατρογος, -η, -ον (πατήρ), ancestral, of [his, etc.] ancestors.

πατρός, -ον, few.—Comparat. πατρότερος.

πατσολή, ᾧ, pause, B 386.

πάω, fut. partic. πάσωνα, aor. παίσω, opt. πάσως, make stop, hold back, check, cease (trans.); mid. imperat. πάω, aor. πάστω, opt. πάσως, intrans. πάσωσαι, partic. πασώμενος, perf. πάσωσα, pluperf. πάσωτο, intrans. stop, cease, refrain, rest.

παχυς, -εια, -ε, thick, stout. The gen. masc. is παχεος, dat. fem. παχειρ.

πεδάω (πεδη, feller; πος, foot; cf. Lat. ped-es), aor. εδεσα, feller, constrain.

πεδαλα, τα (πεδ-η), sandals.

πεδαν, τα (πεδον, ground; πος), plain.

πεδαν-ε, toward the plain.

πεδος (πεδ-ος [i.e. -ος], cf. πος and Lat. pedia), afoot; fighting men afoot, infantry (πεδοι, B 810); on land, i 329.

πεδω, fut. πεδεσσ, infin. πεδεσμεν and πεδως, 2 aor. subj. πεδησμεν, opt. πεδεσμην, infin. πεδησην, fut. πεδησημεν, persuade.—Mid. πεδησωται, fut. πεδωσαι, infin. πεδεσωσαι, 2 aor. πεδωσημην, (ε)πεδωσω, subj. πεδωσαι, etc., imperat. πεδωσαι, πεδωσαι, obey, yield to (dat.).—Act. 2 perf. subj. πεδοσμεν, partic. πεδεσμος, 2 pluperf. πεδεσμοι, trust, rely on, confide in (dat.).

πανδες, -οντα, -οντα (πλην, hunger; cf. πενθω, πενη, poor man, and Lat. pénuria), pres. partic., being hungry.

περαπ, το, end, decision, 2 501.

περαπ, fut. περασω, try, make trial of (gen.); mid. περασα, fut. περασωσαι, aor. περασατο, subj. περασομαι (τ 70), -σαι (2 601), imperat. περασον, pass. aor. subj. περασομαι, as deponent, try, make trial of (w. gen., but accus. in 2 601).

περιτηω (περια), try.

Περιθέως, Peirithoës, king of the Lapithae in Thessaly.

περας, aor. περαν and περαν, pierce; perf. partic. περανθων, studded. Compare περι-νθην and περι-νθην, brooch.

περαταιος, περιαταιος, see πεταιο.

πελαιω, aor. πελαιων, make approach, lower into (A 484); pass. aor. πελαθη, approach, come nigh.

Πελαγικος, adj., Pelas'gic; the Pelasgians were reputed to be the original inhabitants of Greece.

τολα, ᾧ, wild pigeon, dove.

τολκευ, δ, dat. plur. τολκεουσαι, axe or hatchet, O 711.

τολεμιας, infin. τολεμιζομεν, aor. infin. τολεμιζαι, shake, make tremble.

τολμαι, be in motion; see τλμ.

Πελαν, Pele's, son of Tantalus, and father of Atreus and Thusters.

τολω, -ει, usually in mid. τολωται, imperf. τολωντα, iterat. τολωκετο, 2 aor. τολω or τολευ, τολοει, be in motion; be; rise (Γ 3). Cf. note on Γ 287.

τολωρ, το, monster, 2 410.

τολερος, adj. (τολωρ), monstrous, mighty.

τολωρον, το (τολωρ), plur. τολωρα, monster, portent.

τομη, fut. τομησαι, aor. τομησμεναι and τομησα, subj. τομησαι, etc., imperat. τομηθε, τομηθαι, obey, yield to (dat.).—Act. 2 perf. subj. τομηθαι, partic. τομηθαι, 2 pluperf. τομηθαι, trust, rely on, confide in (dat.).

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περιτηω (περια), try.
send, send off or away, escort. Cf. notes on Π 454, 671.
πετρέος, το (πετρε = πέτρε and οδός), five-lined spits, or five-lined forks. Cf. A 463.
πένθος, -ος, τό (cf. πάθος), grief, sorrow.
πέντεομα (cf. πένης, poor man, and Lat. pénuria), be busied about, prepare.
πέντε, five.
πέντεκοντα, fifty.
πεπερικοντάζους †, adj., of fifty acres, I 579.
πεπαλαγμένον, see παλάσων.
πεπαριμένον, see πέραος.
πεπαμμένον, πεπαμενόν, see παμοῦ.
πεπήγαγεν, πεπήγαγεν, see πήγαμι.
πεπλάκεν, πεπλάθεν, etc., see πέλαθω.
πεπληγμένον, πεπλήγματο, πεπληγώθης, see πέλασος.
πέπλος, o, peplus, gown of the Homeric woman; Introduction, 17.
πεπνυμένον, see πένως.
πεποτάθας, πεποθαθάς, see πέλαθω.
πέτασθαι = πετανάθαι (cf. πάναθα), Γ 99.
πεποτήσαται (§ 187), see ποτάμια.
πεπρωμένον, πεπρωτάτι, see πέρον.
πεπτηθότες, see πέτσων.
πεπυμμένον, see πεπάθων.
πέπων (πεποι- of πέπεσω), properly ripened; always used figuratively by Homer; voc. πέπων, dear (Π 492), dear friend (I 252); πέπωνες, weaklings (Β 235).
πήρ, enclitic particle, very, at least, at any rate, even; it strengthens the preceding word. It is common w. concessive partic. See note on Α 131.
πέρας (root περ of περιω, περόνη, etc.), aor. πέρασσον, pierce, press through.
Πέργαμος, -ον, ὁ, Per'gamus, the citadel of Troy.
πέριθω, aor. πέρουσιν, partic. πέρασς, 2 aor. πέρασσον, mid. 2 aor. in pass. sense πέρασσα (Π 708), destroy, ravage, plunder.
περί (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. aor. around, about. Also accented περί, §§ 164, 166, 167. Meaning as adv. around, superior, exceedingly, above all others.
περι-ἀγγυσταν comp. †, pres. indic., bursts around, rings around, Π 78.
περι-δρομόν comp. †, ran around, X 380.
περι-δρομος, -ον (περι-δραμαί), that may be run around, open to approach.
περι... ἐνίμι, aor. in tmesis περι...
... ἐσσον (Π 680), imperat. περι...
... ἐσσον (Π 670), clothe... about in.
περι... ἡκέθεν (ἐκ), 2 aor. in tmesis, compassed... about, Ο 653.
περι-έχομαι, 2 aor. imperat. περιέχεο, hold oneself about, protect.
περι-κοταμάς, imperf. περικοτασα, 2 aor. act. περικτός, stand around.
περι-κάλλης, -Torrent, very beautiful.
περι... καλέττα, aor. in tmesis περι...
... καλέτταν (Π 735), covered about.
περι-κόμας, -ρα, partic. περι-κόμας, be laid around, lie around, embrace; be laid up in abundance, be gained.
περι-κλυτός, -όν (κλύω), highly renowned, illustrious, famous.
περι-κτίνων, men dwelling around, neighbors, X 212.
Πέρμος, accus. -ον †, Per'mus, a Trojan killed by Patroclus, Π 696.
περι-νυλήτας, -τι, ol, neighbors, Ω 483.
περι-πλομαί, 2 aor. partic. περιπλομά
move around, surround, be-leaguer.

τούν, adv., around and ahead (or before), Π 699.

τερ-ον (τονομαι), imperf. τεραστελλει, shake around, wave around.

τερ-στεντα, comp. τρε, pres. indic., is stuffed full, Π 683.

τερ-στεπαν, see τερ-στεμα.

τερ-στιχα, see τερ-στεμα.

τερ-τροτει, cf. Τ 224, pres. partic., turning around, rolling on.

Περεφθησ, Periphe'les, son of Co- preus, slain by Hector, Ο 688 (τ).

τερ-φραθεσ (φρασμαι), very considerately, very carefully.

τερφημ, pres. partic. τερφας, pass. τερφωμαι, sell.

τερφην, 2, brooch. Introduction, 12.

Περεφθηνα, later Περεφθηνα, Per- sephone, daughter of Zeus and Demeter and wife of Hades.

τερθεν, τερθεται, τερθη, τερτην, τερθον, τερθον, see τερθω.

τερθω, infin. τερθωμαι, cook, ripen; metaphorically in Iliad, enjoy (in ironical sense), Β 237; brood over, nurse (Ο 617, 689).

τερθα-λον, το (τερθανομι), leaf.

τερθανομαι, aor. τερθασαν, spread.

τερθηνος (τερθηναι), winged; τερθηνωd, neut. subst., birds.

τερθομαι, 2 aor. άτερθω, partic. τερθων, fly, speed on.

τερπη, το, rock, stone, cliff.

τερπη-εις, -εστε, -ευ (τερπη), full of rocks, rocky.

τερπος, δ, rock, stone.

τερπομαι, τερπεω, see τερπαναι.

τερπαναι, see φανεω.

τερπαναι, τερπεων, see root φεω.

τερπίγημαι, τερπίζοτες, see φεων.

τι, whither? where?

τι, enclitic, anywhither, anywhere, in any way.

τιγγαρι-μαλλη, τ, adj., thick-sheaded, Γ 197.

τιγγη, τ, spring, source, used by Homer in plur. only.

τιγγυμαι (cf. Lat. pangē), fut. τιγγει, aor. τιγγε, infin. τιγγη, partic. τιγγης, make fast, fix, plant; 2 perf. τιγγη-εν, pluperf. τιγγηζεν, pass. τιγγηναι, aor. τιγγηναι, be fixed; be stiff or rigid (Χ 488).

τιγγης, -η, -αν (τιγγημαι), compact, in good condition, well-fed.

(1) Πηδασος, η, Πεδασος, town in Messenia, belonging to Agamem- non, I 152, 294.

(2) Πηδασος, ο, Πεδασος, horse of Achilles, Π 152, 407.

πηλαι, τηλα, see παλλα.

Περθηθη, -αο and -αι, the son of Pe'leus, Achilles.

Περθηθη, -αοι and -αο, Pe'leus, king of the Myrmidons. He was the son of Aeacus, husband of Thetis, and father of Achilles.

Πελανδη, -αο and -αι, the son of Pe'leus, Achilles.

Πελθηθη, -η, -αι, of Pe'leus, Pe'leus's.

πηληθη, accus. πεληθη, ἀ, helmet.

Πελται, accus. -αια, τ (Πελταιον), Pe- lian, from Mount Pelion.

Πελται, Pe'leion, mountain in Thess- saly.

πεμη, -αο, το (τεμησαι), suffering, evil, calamity, distress.

πεμηναιω (πεμηω), aor. opt. πεμηναιον, injure; commit wrong, begin hostil- ties.

πεξε, πεξεω, etc., see πεγγειμ.

πηδας, δ, connection by marriage (Γ 163), relation.

πηδαν, accus. dual -εν, δ, elbow, fore- arm, arm.

πηδασος, η, Πης, spring of water, Π 825.

πηδη, see πησ.—πησιν, πησον, see πης.—πηδας, see πηδα.
πλάσω, by-form of πλάσω, aor. partic. πλάσασθαι, yield to, rely on.

πλάσασθαι, πλασμα, see πλαύσω.

πλάσω, ὁ, Ἰαρ. jar.

πλάση, ἢ, -ῆ, sharp, pointed.

πλαύσω, πλασάσθαι, is filled, 1 679.

πλαύτω (cf. Lat. im-ples), aor. πλαύσω, opt. πλαύσω, partic. πλαύτω, mid. aor. partic. πλαύτωμαι, 2 aor. πλάντω, pass. imperf. πλαύτω, fill; mid. fill for oneself; pass. w. 2 aor. mid. be filled.

πλαμμένω, iterat. imperf. πλαμμένω, 2 aor. πλαμμένω and πλαμμένος, subj. πλαμμένος, infin. πλαμμέν (Π 825), partic. πλαμμένος, drink.

πλαττάτος, see πλατώ.

πλατώ (πλέω-μαι), fut. infin. πλέσσω, 2 aor. πλέσασθαι and πλέσθαι, πλέσανεν and πλέσα, subj. πλέσον, opt. πλέσω, infin. πλέσσω, partic. πλέσω, fall; fall upon, with hostile design. Note on B 175.

πλατέω, ἢ, ἤν (cf. πλατῆμαι), to be relied on, trusted, faithul. Superl. πλατότατος.

πλατύς, ὁ, -ος (πλατυθῆς), relying on.

πλατύς, four, § 108, 4.

πλατύς, ὁ, ὁς ἢ, Pittheus, father of Aethra, Π 144.

πλατύμα (by-form of πλατύνωμαι), spread out; pass. imperf. πλατύνα, were spread out, waved, floated.

πλατύς, ὁ, pine.

πλατύματος and πλατύσκομαι (φῶς, φαίνω), bring to light, announce, declare.

πλατό, πλάτος, fem. πλήρης, superl. πλατώτατος, fat, rich, fertile.

πλάκω (cf. πλῆγκα), drive from one's course or from one's purpose, mislead, hinder; pass. aor. partic. πλακτόπιται, driven.

Πλάκως, ὁ, Placus, mountain in Mysia, a spur of Mt. Ida.

πλακάτός, ὁ, plane tree.

πλατύς, ἢ, -ῆ, broad; widely grazing (Β 474).

πλάκω, see πλάκω.

πλάκω, ὁ, -ος (cf. πλα-κα-μο-, πλά-κης, Lat. plēceus), full.

πλάκω, ὁ, -ος, superl. of πλάκω, most, very many, greatest, in greatest numbers.—Neut. πλακων as adv., most.

πλακών or πλακών, -ον, comparat. of πλάκω, more, greater; accus. plur. πλακά, B 129.

πλακτός, ἢ, -ῆ, plaited, twisted.

πλάκω, sail.

πληγή, ἡ (cf. πλήγω), blow.

πλήθος, -ος, -οῦ, ὁ (πλήθος), crowd, throng, multitude, host.

πλήθειν (cf. πλη-θένα-μο-, πλήθος, Lat. plēceus), be full.—πλθοῦσαι (full) σελαίνη (2 484).

Πληθήσες (Attic Πλεθήσες), Pleiades, a group of stars.

πληθάμους, πληθήνεις, see πλήθον.

πληθευτός, ὁ (πληθοῦσαι), horse-lashing.

πληθυντός, ὁ (πληθοῦσαι), horse-lashing.

πλήθος, ὁ, -ος, near, neighboring; as substant., neighbor.—Neut. πλήθος as adv., near (Π 115), w. gen.

πληθυντός, aor. πληθευτός, 2 aor. infin. πτερωνυμίων, 2 perf. partic. πτερωνυμίως, strike, smile, beat, scourge, whip (Π 728); mid. aor. partic. πτερωνυμιος, 2 aor. πτερωνυμίων, strike or smile one's own thighs (Π 126), breast (Π 31, 51). Cf. note on O 745.

πληθος, see πληθος.

πλουτός, ὁ (πλη-θέ-μο-, πληθος), wealth, riches.

πλωύς, ὁ (πλούς), a place where clothes are washed, washing-pit. It was lined with stone and received its water from a neighboring fountain or river.

πλύω, iterat. imperf. πλύνεσθαι, wash clothes.

πνεῦμα (and πνεῦ-μα), blow, breathe; pass. perf. partic. πνευματικός, animated, wise, prudent. Cf. § 150.
πνεύμα, ἀ (πνεω), breath, blast of wind.
Πολέμων, Πολέμων, a storm-wind, the mother of the horses of Achilles.
πολέμων, -ος, swift-footed.
πολήμων, -ος (πόλος and ἕκατος of ἑκάτακα, cf. φέρω), reaching to the feet, epithet of shield. Introduction, 25.
πολύνεμος, -ον (δικαιοσ), wind-footed, wind-swift.
πολύκεφαλος, ὁ, tail, swiftness of foot, B 792.
πολύκερας, -ας (δικαίος), fleet-footed.
ποθ', before rough breathing, for ποτ' = ποτε (ποτέ).
ποθή, ποθήν, enclitic adv., from some place or other.
ποθίω (ποθή), iterat. imperf. ποθίεσκε, desire, long for.
ποθη, ὁ, desire, yearning.
ποθή, ποθό, enclitic adv., anywhere; at any time, ever.
ποθός, imperf. ποτεί, aor. (ποθόσω), ποθόσω, opt. ποθοσωμεν, partic. ποθοσωμεν, make, construct, build; ποθοσωμεν, fut. ποθοσωμε, aor. ποθοσωμεν, subj. ποθοσωμε, make for oneself, take to oneself as son (1·495) or wife (1·409), make . . . one's own.
ποθιτείς, -εσσω, -ευ (πόλη, grass, grassy.
ποιητός, -ή, -όν (ποιέω), made, built.
ποικίλλε, ῥ η, imperf., wrought with skill, ζ 590. (Cf. ποικίλλω.)
ποικίλλω, dat. plur. ποικίλλωμεν, τό (ποικίλλω), work of skill; gay-colored patterns, ζ 294.
ποικίλος, -η, -ον (cf. Lat. pictus), skilfully wrought, skilfully decorated, inwrought; gay-colored, party-colored.
ποιμήν, -νος, ὁ, shepherd. See notes on B 249, 1·179.
ποιμήνος, ἡ, adj., of a flock, of sheep, B 470.
πολύς, ὁ (cf. ὁ πόλεων and Lat. poena), expiration, pay, recompense. Cf. note on 1·632.
πολυς, -ος, -ου, what sort of.
πολυπνεύω (by reduplication from πνεύω), imperf. (πολυπνεύων, pant from work, be busy, bustle, desirous of oneself.
πολιάς, accus. plur. of πολύς. [Not to be confused w. πόλεις, from πόλις.]
πολίς, nom. plur. of πολύς.
πολίς, πολίς, πολίς, dat. plur. of πολύς. [Not to be confused w. non-Homeric πόλεις, dat. plur. of πόλις.]
πολέμιος, -η, -ον (πόλεμος), belonging to war, of war (πόλεμος).
πολέμου, infin. πολεμίζομαι and πολεμίζειν, fut. πολέμησομαι and πολεμίζομαι, wage war, fight; w. dat. of pers. against whom war is waged; to wage war against (1·256).
πολεμοτής, ὁ (πολεμῶ), warrior, fighter.
πολεμόν-ς, to war.
πολέμος and πολέμους, -οι and -ου, ὁ, battle, fight, conflict; war.
πολέσων(φ), dat. plur. of πολέσω. [Not to be confused w. non-Homeric πόλεσι, dat. plur. of πόλις.]
πολέσων, gen. plur. of πολέσω. [Not to be confused w. non-Homeric πόλεων, gen. plur. of πόλις.]
πόλης, gen. of πόλις, city, § 108.
πολιτης, τος, from nom. πολιτης, men of the city, townsman, B 806.
πολις, -η, -όν, gray, hoary, while-foaming (sea). [Not to be confused w. πόλις, gen. of πόλις, city (§ 108).]
πόλις, ἡ, city. For declension see § 108.
πολιτης, ὁ (πόλις), man of the city, townsman.
Πολιτης, Πολιτης, a son of Priam.
πολις, gen. plur. of πόλις, city, § 108.
πόλλα, neut. plur. of πολλάς, much, earnestly (ηρετο); often; very.
πολλάκις(ς), adv. (cf. πολλάς), often.
τολλάνων and τολλάνων, gen. plur. fem. of τολλάς, -ης, -ήν. See § 105.

tολλάς and τολώ, neut. as adv., much, far, a long distance; w. comparat. by far.

tολλός, -ής, -ήν, see τολός and § 105.

tολός, see τολός or τολλός.

tολό-ανος, -ων (adn., story, praise), much-praised, illustrious.

tολο-άξις, δίκης (δίκης), much rushing, stormy.

τολό-αρχή, dat. adj., rich in lambs or sheep, B 106.

tολό-βάρθης, gen. -ως (βάρθος), very deep.

tολό-βούται, of (βούτης), rich in cattle.

tολό-σαλαλος, -σω (σαλαλος), made with much art, artificially wrought.

tολό-θαμως (θαμως), abounding in tears, tearful.

tολό-θερός (θερός), much wept, much lamented.

tολό-θερός, -θερός (θερός), with many necks, many-ridged.

Πολυθέσις, accus. -ης. Polydeu'tes (Lat. Polli'x), son of Tyndareus (or of Zeus, according to another story) and Leda, and brother of Helen and Castor. Cf. note on G 243.

τολό-θερός, -σω (σαλαλος), much giving, richly dovered, Ζ 394.

Πολύθεσις, Polydeu'tes, youngest son of Priam by Laithoë—slain by Achilles.

τολο-ζύγη, adj., many-bench'd, B 293.

tολο-θαρός, -ές (θαρός), very bold, very daring.

tολο-κρατος, adj., much-stitched, richly-decorated, G 871.

tολο-καλίς, dat. plur. -καλίς, with many thole-pines, therefore many-oared.

tολο-κορανή, ἡ, the rule of many, B 204.

tολο-μήτας (μήτης), of many counsels, crafty.

tολο-μήτσανος, -ων (μήτσαν, contrivance, resource), of many resources, shrewd.

tολο-μίδος, -ων, of many words.

tολο-τεθυς, -εσ (τεθυς), very mournful.

tολο-τυχος, -ως (τυχης), having many folds; with many ridges and valleys, many-valed.

tολο-φόρης (for Ἰφινης), rich in sheep.

tολός, neut. τολό, and τολλός, τολάτ, τολλάν, and

tολως, neut. τολώ, declined, §§ 105, 106; much, many, large, great, long, broad.—τολλά, neut. plur. as adv., much, earnestly, often, very.

—τολά and τολλάν, neut. sing. as adv., much, far, a long distance; by far.—Comparat. πλεον or πλέον, superl. πλεοντος.

τολο-σκαρφωμος, adj., much-bounding, agile, B 814.

tολο-σπορφης, -ης (σπορφης, σω or σκαλτερ), widely-scattered.

tολο-στονος, -νος (στονος, sighing, lamenting; στενος), mournful, grievous.

tολο-τλος (τλρα), much-enduring.

tολο-φρακαως, -ων (φρακαως), of many drugs, skilled in drugs.

Πολυγημος, Polype'mus, a Lapith, A 284 (τό).

τολο-φλοωμος, -ων (cf. ἀ-φλουμος, loot, O 607), much-bellowing, much-roaring.

τολο-φορος, accus. sing. fem. -ης (φορης, pasture, fodder), much-nourishing.

tολο-φρεν, accus. sing. -ου (φρην), possessed of much sense, very wise.

tολο-χαλκος, -ων, rich in bronze.

τολο-χιώς, -ων, rich in gold.

τομής, δ (πιμης), escort.

τομεφαί (τομι) imperf. (d)ποετα, aor. ποετα, labor, toil; be busied with; accomplish.
prios, δ (cf. πίν-ομαι), labor, work, toil; soil of battle.

ποτο-πορος, -ov (πέλπος), sea-traversing.

πόνος, δ, the deep or wide sea.

(3) πόνος, exclamation indicating amazement: 'tis past belief (A 254) ! impossible / incredible !

πόρης, δ, ring, ferrule, Z 320.

πόρος, 2 aor. with no present, 3 sing. πόρος(γ), subj. πορροί(γ), imperat. πόρος, furnish, give, grant, bestow; pass. perf. ςπορται, it is decreed by fate, partic. περμομένων, destined, doomed.

πόρτας †, τός, brooches, Z 401. Cf. Introduction, 12, 17.

πορμονος, fut. partic. πορμωνώσα, furnish, prepare; share (Γ 411).

πορφυρος, -η, -ov, dark- Gleaming, dark, purple of various hues.

πότε (cf. πότεν, whence?), interrog. adv., whither ?

Ποσαλίων, -όντος (Attic Ποσαλίων), 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) πότες, -εις, δ (cf. πόταν, διαπόταν, Lat. polia, politi), lord, husband.

(2) πότες, -εις, η (πό-εις, cf. Lat. pōtēs), drink.

πότερας †, interrog. adv., how many days? Ω 657.

ποτάμος, -οι and -ου, δ, river.


ποτί, ποτε, enclitic adv., once on a time, one day, some day; ever (after αι, αν, and μη).

ποτι, see πρός.

ποτι...βάλε, see προβάλλω.

ποτι-δίκωμαι, look at.

ποτι-διχόμαι, 2 aor. partic. ποτι-διχο-μοι, await, wait for.

ποτι-νέστηται comp. †, pres. indic., enter, I 381.

πότμος, δ (πέτ-ομαι, πίπτω), what befalls, fate, doom.

πότνια [cf. (1) πόσις, mistress; revered.

ποτόν, τό [cf. (2) πόσις], drink, always w. reference to wine.

πον (cf. πονέω), enclitic adv., somewhere, anywhere; somehow, perhaps, doubtless, I suppose.


Πονι-δάμης, -ώντος. Polydamas, a Trojan, son of Panthous.

πονίς, neut. πονίδ (= πόλες, πολό), see § 106, 2.

πονός (for ρός), πονεσ (for dat. plur. see § 88), δ, foot; plur. also fleetness (I 124, 266, 268), foot-race (Χ 160), coming, mission (I 523).

πρακτής, -ον, al, diaphragm; mind, heart.

πρήθων, aor. πρήθων, infin. πρήθων, blow, puff out; burn.

προκ-τήρ, accus. -τηρα, δ (πρήσω), doer, performer.

προπην, -ην (cf. Lat. prōnus), flat on the face, forward, headlong. [The reverse of πρώτος, Π 289.]

πρήσις, η (πρήσω), accomplishment; good result, good, Ω 524.

πρήσω (περέω), fut. πρήσεις, aor. πρήσας, infin. πρήσα, traverse; accomplish.

Πριαμ-ός, -ου, son of Priam. The first syllable is lengthened in accordance with § 34.

Πριαμός, -ου and -ου, Priam, son of Laomedon and king of Troy.

Genealogy of the House of Priam:

Zeus
Dardanus
Erichthonius
Tros

<table>
<thead>
<tr>
<th>Ilus</th>
<th>Assaracus Ganymedes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laomedon</td>
<td>Capys</td>
</tr>
<tr>
<td>Priam</td>
<td>Anchises</td>
</tr>
<tr>
<td>Hector, Paris, etc.</td>
<td>Aeneas</td>
</tr>
</tbody>
</table>
πρί τό, sooner than, before, w. infin.
πρό (cf. Lat. prō), adv., before, before-
time, forth, forward. As prep. w. gen., before, in front of.
προ-βάλλω, perf. subj. προβάλλων, go forward; be superior, surpass.
προ-βάλλω, throw forward; mld. 2 aor. προβάλλωντα, throw before one-
self, scatter before oneself.
προ-βάσισθαι,perf., I prefer, A 113.
προ-βάσιμος, dat. -ητι (προ-βάλλω), pro-
jected, projecting.
προ-βάσισκον, 2 aor. imperat. πρόβαλε,
partic. fem. προμόλωσα, come or go forward.
προ-γέννατος, comparat. of προ-γέννα-
τός (προ-γέννησα), born before, older.
προ-γέννατο comp. †, 2 aor. of προ-
γέννατον, came along, came forward, 2 525.
προ-δομος, δ, fore-house, entrance hall
or vestibule between the court
(αμφίπληκτον) and the great hall (μέγαρον).
See the plan under μέγαρον.
προέθεκα, see προέθεκα.
προ-κείμαι, partic. προκείμενον, -οντες, fore-
see, see ahead, see before one.
προ-κύψων, aor. προκύψωσα, row for-
ward.
προ-κύψω, aor. προκύψωσε, subj. προ-
κύψα, drag forth, drag down.
πρός, see πρός.
προ-κύτταρος, partic. προκύτταρον (X 97), pro-
jecting.
προ-λαμμός, -ων, forth from the
foundations, uprooted (1 541).
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πρός, προτι, and ποτι, adv. and prep. w. gen., dat., or accus. W. gen., from the side of, from (A 160, Z 525), at the bidding of (A 239, Z 456), before (A 339), on the side of (X 198). W. dat. on, upon. W. accus. to, toward; against (X 112, Π 768).—Accented ποτι, § 164.
As adv. besides, in addition (Ε 307, Π 86, X 59).

προσ-αύτω, come to aid, help.

προσ-αυτώ, imperfect. προσέβαζε, or προσίβεζα, 3 dual προσαυτίνης, speak to, address.

προσ-βάσα, mixed aor. mid. προσ-βάσατο, 2 aor. act. partic. προσθέης, go to; stop upon (Π 883).

προσ-βάλλε, 2 aor. in tmesis ποτι ... βάλε (A 245), threw his scepter to the ground (dat.).

προσ-είπον, 2 aor., προσείπον, opt. προσείπον, say to, speak to, address.

προσ-κατο, comp. †, imperfect. of πρόσ-κατα, were fixed on, Ξ 379.

προσ-κατογένσα, comp. †, pres. indic., break foaming against, Ο 631.

προσ-κάτω, -ης, see πρόσφημα.

προσκάτωμα(ν), -ου, see προσφωνικά.

προσπήδα, see πρόσμενος.


πρόσωπος, adv., forward; of time, before, to the past (A 345), opposed to δικαιοσύνη. (Others understand πρόσωπον to refer to the future, and δικαιοσύνη to the past.)

πρόσφημα, imperfect. προσφημη, -ης, speak to, address a person or persons in small numbers, never an assembly.

πρόσφων, imperfect. προσφώνεσσα(ν), -ον, speak to, address individuals only.

πρόσω, see πρόσωπος.

πρόσωπον, το (Επ), face.

πρός-τάμων, 2 aor. partic. πρόσταμον, cut or carve first.

πρός-ταμος, -η, -ου (comparat. of πρός), former; earlier, before, sooner, first (Γ 351).

πρός-τρέχω (πρός-τρέχει), adv., farther, forward.

πρό-τετευχα, do before, pass. perf. infin. προτετευχα, τα μην ... ἐδομεν (= προτετευχα καταλήψαντες), let us forsake the things that are done before, let bygones be bygones, “let old bygones be” (Tennyson). Cf. Π 60.

προτί, see πρός.

προτάκτει, see προσέπτειν.

προτησσόμαι, gase upon, Χ 356.

πρό-γονος, οί (πρό-γονος), forefathers, ropes extending from the masthead to the bow of the Homeric ship (A 434).

προ-τέτοιος, 2 aor. infin. προτετεύχα, turn oneself, give way to (Ζ 336).

προ-τρέπον τό, adv., headlong, Π 304.

προεχθάλη, i.e. προ-έχθαλη, projecting (Χ' 97).

πρός-φέρω, subj. προφέρε, bear forth; carry off (Ζ 346); bring (Ι 328); cast reproaches on (Β 251), cast in one's teeth (Γ 64). Mid. offer oneself ready for, offer, begin (Γ 7).

πρός-φέγω, 2 aor. partic. προφέγνω, escape from.

πρός-φέρων, dat. -φέροι (φέρε), with forward, with heartiness, heartily; θεία πρόφεροι, in earnest (Χ 184).

προφέγνωτα, see προφέγνω.

προ-χόμαι, imperfect. προχόμητο, stream forth.

πρός-χυν (γόνον), forward (or fallen) on the knees.

προμής [πρός], ἥ (fem. of προμή, stem of a ship. (In Cauer's text the accent of the adj. is retained to indicate that the substant. force of the word is not yet complete. The later substant. is accented πρόμης, πρόμος.)
προμήθ·ευς ἄν, from or by the stern, O 716.
προμήθσεα, τά (προμήθ), ropes for making the stern of a ship fast to the shore, stern-cables.
προμήθος, -ή, -όν, the extreme of, undermost, end of, stern of (O 704, Π 286); at the root (Ε 292).—προμήθν, neut. substant. the root, the base (Ε 339).
πρότειν (πρό), adv., lately.
πρόν (πρό), adv., early.
πρός (πρό), adv., day before yesterday, Β 303. See note.
πρόπος, pl., forelands, jutting parts of mountains, peaks. Note on Π 299.
Πρωτολάσιος, Protostilas, son of Iphicles and leader of the Thessalians, Ο 705.
πρώτοτος, -ή, -όν (superl. of πρῶτος), first of all.—πρώτοτος, neut. plur. as adv., first of all.
πρῶτος, -ή, -όν (superl. of πρό), first, foremost; front (Χ 66); front of (Τ 50).—(τά) πρώτον, (τά) πρώτα, as adv., first, at first; once for all (Ζ 489, etc.).
Πρωτός ἄν, Pro'to, a Nereid, Ζ 43.
πτόμαι, see πτόμα.
πτόλη, ή, elm.
πτόρης ἄν, τῆς, heel, Χ 397.
πτέρος, -έσσα, -έν (πτέρον, feather, wing; πτέραμοι), feathered arrows (Π 773); winged words.
πτέρυς, -γος, ή (cf. πτέρεις), wing.
πτέρυσμα, perf. partic. πτέρυστα, cover.
πτολεμάκρος, see πτολεμάκρος.
πτολεμότα ἄν, τής, warrior, Χ 132. (Cf. πτολεμότας.)
πτολεμός, see πτολεμός.
πτολεμέρος, τό (πτόλεμος), city.
πτολεμέρος, δ, ή (πτολεμός), city-destroying, city-sacking.
πτόλεμος, τό, τά (πτόλεμος, πτόλεμος, ή, city, §§ 108, 104.
πτόλυμας ἄν, τό, fold of garment, Ε 315.
πτόξε, plur. πτόξεις, ή (cf. πτήμα, Ε 315), layer of ox-hide shield. Introduction, 24.
πτόξ, accus. πτέκα (cf. πτήκω), covering (Χ 310).
Πυμάλοις ἄν, τοῖς, Pygmies, Π 6. See note.
πυθολέος, πυθην, πυθολογούμενοι, see πυθαρχούμενοι.
πυθήν, dat. -με, δ (Lat. fundus, Eng. 'bottom'), support, feet of a tripod, Χ 375.
Πυθή, dat. -οι, Pytho, region in Phocis, under Mt. Parnassus; later Delphi. See note on Ι 405.
πύκα, adv., closely, strongly; thickly, i. e. often (Ι 586); wisely (Ι 554).
πυκάμα (πυκά), aor. partic. πυκάμα, cover closely.
πυκνός, -ή, -όν, and πυκνός, -ή, -όν (πυκνά), close, dense, thick, closely set together, well-built; wise, shrewd (Βαυλίν, Β 55; μύσα, Γ 202; δημοτής, Χ 216).—πυκνός, closely, strongly (Ι 475).—πυκνό, thickly, frequently (Ζ 318).
Πυλάρτης, Pylar'tes, a Trojan slain by Patroclus, Π 696 (†).
πυλάωρος, δ (πύλη and root For; cf. οὐρός, οῦρ-ά, Lat. ver-er, Eng. 'ward,' and also θυραμπός, Χ 60), guardian of the gate.
πύλαι, αἱ, gate, gates; the plur. is often used with reference to the two folding leaves of a single gate.
Πύλαιοι, αἱ, Pylian's, inhabitants of Pylos.
Πυλογενής, gen. -ων (cf. § 155, 4), Pylos-born.
Πύλος, -ου, ή, Pylos, city of Nestor in Messenia, opposite Sphacteria.
πύλατος, -η, -ον, last, uttermost (Ζ 608).—πύλατος, adv., for the last time.
πυθάρχομαι and πυθαρχομένοι, fut. πυθάρχω, 2 aor. ἑτοματο, subj. πυθήμα, opt. πυθολογούμαι, pluperf. πυθαρχόζω, learn, hear, learn of, hear
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of (Z 485). W. accus. or gen. See also § 174 (1).

τέκ (cf. Lat. pâgnus), adv., with the fist, in boxing.

τὸρ, τορός, τό, 'fire.'—Plur. τρά, τά, 2d declension, watch-fires.

του-άρης, ἤ (ἀργός, take, catch; cf. ἀρίθμου-φρετην, A 526), fire-tongs.

Πυρακρέμ, Pyraech'mes, leader of the Paenians (Π 287), slain by Patroclus.

τυργηδέν, adv. (τύργος), like a tower, O 618.

τύργος, δ, tower.

τυρεύν, τό, fever, X 31.

τυρη, ἤ (τύρη), funeral pyre.

τυροτ, τό, signal-fires, I 211.

τε, enclitic adv., ever, yet. Always after a negative.

ταλάμαι, iterat. imperf. ταλάκετα, fut. ταλάκια, go often, frequent.

τάμα, τά, cover, lid.

τό ποτε, after οδ, never yet, never up to this time.

τος, interrog. adv., how? in what way?

τώς, enclitic, in any way, in some way; after οδ or αλ, perhaps, by chance.—οδ τως, in no way, not at all.

ταύ, plur. τάως, τά, flock of sheep.

P — ρ

ρα, ρ’ = ῥα. Cf. § 49, 1.

ρατήρα, τόν, hammer, Z 477.

ράττο, aor. infin. ράττω, stitch; contrive, plot.

ράχω, τή, χίνε, I 208.

ραψίδα, ἤ, rhapsody, Introduction, 6.

ραψίδος, δ, rhapsodist, Introduction, 6.

ραπ ατο, Μέν (βέλω), streams.

ρέω (or ῥέω-ω = Φέρω-ω [i.e. -γω]; cf. Φερέω), aor. ῥέω, ῥέω(περ), subj. ῥέψω, infin. ῥέος, partic. ῥέος, pass. aor. partic. gen. ῥέοντες, do, do good or ill to a person (accus.); perform a sacrifice, offer.

ρέος, τό, rd, limbs, body.

ρέου, adv., easily.

ρέος, ρέας, ρέαν, ῥέοντες, see ρέος.

ρέω, incline downward, sink.

ρέω, imperf. ῥεοε(πο) and ῥε(πο), flow.

ρήψις, ἤ, ἤ (ῥήψις), surf.

ρήψις (Lat. frangē), aor. ῥήπται(ν), ῥήπτος(ς), infin. ῥήψω, partic. ῥήψει, break, break through; break in pieces; ῥήπτει (I 87), broke itself, broke.

ρηγος, τό, rug.


ρηχω, ρηχός, ρηχός(ς), see ρηχόμενος.

ρήχωρ, -ως (ῥηχωρ, ἅρον), breaking the ranks of men, stormer of battle-lines.

ρηχοτορίς, τ, pres. partic., stamping, I 571.

ρηχώρ (a) τόν, speaker, I 443.

ρηχω (ῥηχός, cold; cf. Lat. frigus), fut. infin. ρηχοε(πο) aor. ρηχοε(πο), perf subj. ῥηχόρα ο, shiver, shudder; fear.

ρηχως (cf. ρηχως), neut. comparat., more shivery or frosty; more fearful, A 325.

ρέα, -νς, h, root.

ρημα (ρηματο), adv., swiftly, fleetly.

ρήσα, ἤ, skin.

ρηστό, aor. ῥησταις and ῥησα, throw, hurl.

ρησά, ρησάς, ρησαν, h, nose; ρησαν, ρησα, nostrils.

ρήσα, see ῥηστο.

ροιο, -δου, al (δέω), streams.

ροδανός, τ, adj., waving, swaying, I 576.
ἔσσατο, -ς (ἔσσα, ἄσσα), race, horse.

ἔσσα, only plur., see ἕσσα.

ἔσσα, ὑ (ἕσσα), stream.

ἔσσα (perhaps from stem ἕσσα; cf. Lat. servārī), imperf. ἔσσα, 3 plur. imperfect. (or 2 aor.) ἔσσα or ἔσσα (§ 142, 4, b.), preserve, defend.

[1] At this point some scholars refer also imperfect ἔσσα (Z 403), aor. ἔσσα (Ζ 444), 2 aor. ἔσσα (Χ 507), ἔσσα (as if for ἔσσα, Ω 499), perfect ἔσσα (as if for ἔσσα, Α 239, X 303), and other doubtful forms.]

ἔσσα, ὑ, adj., drawn together, wrinkled, I 508.

ἔσσα, dat. plur. ἔσσα, ὑ, reins, Π 475.

ἔσσα, -ς, -ς (cf. ἔσσα), ragged, in shreds, B 417.

ἔσσα (Lat. ruo), imperf. ἔσσα, aor. ἔσσα, rush; move briskly; dance (Ω 61B).

Σ — Σ

Σαγγαρίας, Sanga'rius, a river flowing through Phrygia and Bithynia into the Pontus.


σάλπνη, τδ, trumpet, Ζ 219.

σαλβής, -ας, al (two-leaved) doors, I 588, Σ 275.

ςάδος (Lat. sánus), safe.—Comparat. σάδερος, τδ, A 32.

ςάδος (ςάδος), subj. σάδος (1 681), σάδος (1 424), σάδος (1 393), fut. σάδωσις, aor. σάδωσις, subj. σάδωσις, -σώμε, mixed aor. infin. σάδωσις (Τ 401), save, keep safe, preserve.

σάδης, see σάδα.

Σαρπίδης, -δος, Sarpe'don, leader of the Lycians, slain by Patroclus.

σάφει (σάφει, clear), adv., clearly.

σάφει, σάφει, etc., see σάδα.

σάφερος, τδ, comparat. of σάδος, more safely, A 32.

σάδωσις, aor. ἔσσασσα(ε), infin. σάδωσαι, extinguish, quench, put out; 2 aor. ἔσσα (intrans.), was extinguished.

σάδωσαν, σάδωσα, aor. σάδωσασαι, be or stand in awe of.

σάδα, τδ, awe, Σ 178.

σάδα, σάδα, gen. of σάδ, § 110.

σάδα, shake, brandish.

σάδα, τδ (cf. σαλ-ης), radiance, fire.

σάδης, τδ, moon.

Σαλλίς, Ἥλιος, priests of Pelasgic Zeus at Dodona, Π 234.

σάδε, gen. of σάδ, § 110.

σάδης, see σάδα.

σάδης, gen. of σάδ, § 110.

σάδα, aor. partic. σάδας, drive, urge on; mid. imperfect σάδωρος, aor. σάδωρος, subj. σάδωρας, partic. σάδωρος, 2 aor. or pluperf. σάδωρος, perf. partic. σάδωρος, -ς, hasten; hurry; be in haste; but σάδωρας (Γ 26) in trans., try to chase away.

σάδος, σάδος (Lat. saepēs), pen, fold, for sheep; note on Σ 589.

σάδα, plur. -σας, τδ, sign; portent (Β 308), tomb, mound (Β 814).

σάδωρας (σάδα), give a sign, dictate, give orders.

σάδερ, perf. σάδερ, pass. 2 aor. subj. σάδης, rot. perf. be rotten.

σάδερ, adj. fem., strong, I 505.

Σαμνόλοσ, Sithen'elus, son of Capanesus and comrade of Diomedes.

σάμος, -ς, τδ, strength, might; troops, Σ 274.

σάμος, -ος, -ος (σάμος), race, horse.

σάμος, -ος, -ος (σάμος, 1 206), fat hog. Cf. note on the double expression βους ταῖρος, B 480, 481.

σάμος, neut. plur. σάμοςσαα, gleaming.

σάμος, τδ, dat. only in Homer, in silence.

σάμαις, -ας, -ας, and σάμαις, -ας, made of iron (therefore hard or unfeeling).

σαμος, σι, iron. See note on Σ 34.
A VOCABULARY AND GREEK INDEX


στάθος, -εις (σιθος, Sido'n), Sido'nian or Phoenician.

Στίβος, Sin'tians, people dwelling on the island of Lemnos.

Στιλβός, τος, Sin'ylus, a mountain of Lydia,гр 616.

στρως, -ους, -ου, δ, grain, bread, food.

συνάω (συνει), be quiet.

συνθή, τη, dat. only in Homer, in silence, silently.

σύλυς, limp, halt.

Σκαλος τός, the Sca'lan gate, the great gate of Troy looking toward the Greek camp.—Without τός, Γ 263. See note on B 809.

σκαλος, -ης, -ας (Lat. scaevas), left. Fem. as substant., left hand.

σκαλω, bound, skip, trip.

Σκαμανδρός (σκαλν), Σκαμανδρία τος, Σκαμανδρία (λεμων), Scaman'drian, of the river Scamander.

Σκαμανδρός, Scaman'drus, name given by Hector to his son, Z 402 (τ).

Σκαμανδρός, Scaman'drus or Scaman'der, a river of Troy, called by the gods Xanthus.

σκην-σεῖον, -ων (σκηντρον, ἤσε), scepter-bearing.

σκήπτρον, το (cf. Lat. scipio), 'staff,' staff, scepter, Β 186.

σκευ-σμας (cf. σκευ-σμον, Lat. scindio), imperf. ισκευσμα, scatter, disperse.

σκύας, -ας, -εις (σκή, shadow), shady, § 159.

σκύλος, dat. -ας, ol, stakes, palisade.

σκύλους, δ (Lat. scopulus), a jutting rock, cliff.

σκοπή, η (σκοπε), outlook place, height; watch hill (X 145).

σκοπή, η (σκοπε-τομα, look), spy, watchman.

σκοπεμένον simple verb τ, infin., be angry, Α 592.

σκίθομαι, be angry.

σκίτους τ, τος, thieves, πθλες, Α 319.

Σκιτος, Scy'ros, a city in Phrygia (τ) or the island between Lesbos and Eubea. See note on Ι 688.

σκύτο-τόμον τ, των, leather-workers, Η 221. See note on Η 106.

σμαργή, resound.

σμηδάλος, -ης, -αν (cf. Germ. schmerzen, Eng. 'smart'), painful, dreadful, terrible.—Neut. as adv. σμηδάλος, -α, terribly.

σμηδόνον, adv. (cf. σμηδάλον), terribly.

Σμιθεά, τος, voc., Smin'theus, epithet of Apollo 'of the mouse,' Α 39.

σμίχω (cf. perhaps Germ. schmauchen, Eng. 'smoke'), make smolder, burn.

σμύκη, η, swelling, weal or wale.

σόν, -ος, -αν (cf. σώνος), safe.

σόν, ση, σών, thy, your, yours, § 118.

σάρπα τ, τα, ropes, Β 185.

σάρα, draw; mid. aor. partic. σοσάρωμεσ, draw one's own.

σαρινα, σαριδα, σαρινη, see σαρινω.

Σκελής, Spei'o, a Nereid, Ν 40.

σκελθε, iterat. imperf. σκελθεςκ, aor. σκελθασ, subj. σκελθας, partic. σκελθας, pour a little wine on the ground before drinking, for the gods' portion; make libation.

σκέος, το, cave, grotto; the dat. σκει (X 402) is probably for original σκει.

σκέθη, hasten, be in a hurry. Notes on Η 873, 472.

σκός, see σκεος.

σκιάγραφος, το (cf. σκιαν, spleen), inward parts, heart, lungs, liver, and so on.

σκογγος, σ, 'sponge.'

σκνθη, η (σκεθο), libation, drink-offering.
στενά, ἀ (στενῶ), haste, zeal; dat. with effort on the part of the marshals, hardly, B 99.

στέλω,  aor. στέλει, drop, pour drops of.

σταθώσ, ἀ (cf. ἱσταθὼν of ἵστημι), fold of sheep; stabled (ἵστω).

στάσθη,  see στέλω.

στάς, στάσεις(ν), see ἵστημι.

στάτης (ἵστημι), placed in the stall, stalled (ἵστω).

σταφυλῆ, ἀ, bunch of grapes.

στάλλε, see στέλλε.

στέφα, dat. -γ, ἀ, cultivator, stem of boat, A 482.

στίχος (cf. στίχος), 2 aor. ἵστηκον, proceed in line, go.

στόλος, equip, send; mdd. aor. στόλαντο, furled (A 433).

στάμα, plur. -σταμά, τό (στέφω), wreath, fillet.

σταμάζω (σταμάζω), mdd. imperf. σταμάζαμεν, sigh, groan.

σταμώ (στάμω), mdd. imperf. σταμάζαμεν, sigh, groan.

στέφω, properly straightened, pack full; figuratively, be distressed, groan (Σ 33).

στεφάς (στεφάς, solid, firm), firmly, obstinately.

στέφων, τό, breast, chest.

στεφανός, ἄ, gatherer of lightning or waker of lightning, Π 298.

στεφνέω, imperf. στεφνεῖον, press up or forward, behave as if, make sign, boast, promise.

στεφάνη, ἀ (στέφω), circlet, diadem (Σ 597 is the only place in Homer where the word has the latter meaning). See also Introduction, 83.

στεφάνως (στέφανος, circle, crown; στέφω), set around, set in a circle; pass. perf. ἵστρα, Σ 485, 'with which heaven is set around' or is crowned.

στέφω (cf. Lat. stipō), properly crowd full; set around, crown.

στή, στῆθος, etc., see ἵστημι.

στήθος, ἄ, τό, breast, chest.—στήθος, gen. sing., X 284; dat., B 388.

στήλη, ἀ (στήλης), pillar, gravestone, Π 457. See note on Π 456.

στερέος (στερέως), make firm, set fast; pass. pluperf. ἵστραμε, was set upon (Π 111).

στήσω, στήσατο, στήθος(ν), στήσω-μαι, -σθε, στήσων, στήσωσι, στήση, see ἵστημι.

στήθως, -άς, -όν (στήθω, tread), trodden or pressed together, firm, stout, strong.

στίβα, shine, glisten.

στιγμή, στίχος, ἀ (cf. στίχος), row, line, rank, usually of warriors.—κακὰ στίχας (Γ 328), each in his own line, in rows.—ἐν στίχας (Γ 113, Σ 602), in rows, in lines.

στίχω (στίχω-ες), -δει (Ο 635), mdd. imperf. ἵστρα, walk; proceed in ranks, march.

στίχως, see στίγμη.

στόμα, -στό, τό, mouth.

στόμαχος, ἀ (στόμα), throat.

στομάχη, ἀ (στόμαχος), groan.

στομάχησα, simple verb ἄ, aor. infinit. of στομάχησα, to lament, Σ 124.

στομάνυμα (Lat. sternò, Eng.'strew'), aor. στομάνυμα, infinit. στομάνυμα, partic. στομάνεα, spread, spread out.

στομάκαμος (στρατός), imperf. ἵστρακαμόντο, be encamped.

στρατός, ἄ (στρατόν), camp, army in camp.

στράτευς, -ῆς, -όν (στρέφω), to be bent, yielding.

στρεφεῖντες ἄ, aor. pass. 3 plur., were set whirling, grew dizzy, Π 792.

στρέφω, aor. partic. στρέφατος, iterat. στρέφασαν, turn about, turn; mdd. στρέφεται, fut. στρέφεσθαι, pass. aor. partic. στρεφείται, -έσα, turn oneself, turn around or away.
στροφός, -ος, ὁ, sparrow.
στροφέλυτ, dat. ἥγγι, ὁ (στρήφω), whirl.
στρέφω (στρήφω), turn; mid. turn oneself about, tarry (I 463).
στρυγγώ, ἥ, ἀν (στυγγώ), loathsome, hateful; terrible (X 483).—Adv. στυγγώς, hatefully, to your hurt (Π 728).
στυγγίζω, loathe, hate, fear.
στυφάλιζω, aor. ἱστυφάλιζε(ν), inflin. στυφάλιζομαι, strike, smile, thrust, or drive away.
σύ, thou, you; declined, § 110.
συγκαλέω, aor. partic. συγκαλεῖσας, call together.
συγχέω, imperat. συγχεῖ, pour together, disturb, trouble; mid. 2 aor. συγχέοντας, were entangled, of reins (Π 471).
συλάω, aor. subj. συλὸς (X 258), συλλαίων, despoil, strip, rob.
συλλέγω, aor. partic. συλλέγες, mid. aor. συλλέγεομαι, gather together, collect.
συμβάλλω, 2 aor. imperat. συμβάλλετε, throw together, bring together.
σύμ-κατείχομαι, -είχον, all together.
συμφάντων, τοί, counselors, advisers, B 372.
συμφερόμαι, fut. συμφερόμαι, aor. συμφερόμενοι, consider counsels with, share counsels with.
σύν and the older σύν (which has been preserved in some places by metrical necessity), prep. w. dat., with, together with, with the aid of.
σύν- in comp., see also συν.
σύν, see σύς.
σύν-αγων, see ἐν-αγων.
σύν-άχρονα comp. τοι, aor. subj., has hitched together, Ο 680.
σύν-κατέ, 2 aor. σύνελθον, take together, crush together, Π 740.
σύν-καται (σύναι), imperf. dual συνκαταίνω, come together, encounter.
σύν-καταίνω, see συν-καταίνω.
σύν-χεοι, perf. partic. συνχεόμαι (§ 127), bent together, cramp'd, B 218.
σύν-κοσμώνως, τοι, τοις, compacts, Χ 261.
σύνθεος, see συνθήκη.
σύν-διόνος, -δον, τοί, (συν-διόνου), compacts (B 339), commands (Ε 819).
συνέπη, see σύνεπη.
συν-διόνομαι, 2 aor. imperat. σύνθες, take heed.
σύρτης, -γγος, ὁ, shepherd's pipe.
σύ, σῶς, ὁ, ἡ (Lat. sūs, Eng. 'swine,' ' sow'), wild boar (I 538, 548, Π 829); domestic hog (I 208, 487).
σφάλεω, aor. σφάλει, ἔρασαν, stick or stab in the throat, slay.
σφάλαι, σφάλας, accus. plur. of εἷ, § 110.
σφέτειος, -η, -ov, their own, their, § 113.
σφαλής, σφάλας, gen. plur. of εἷ, § 110.
σφαλής, σφάλας, dat. -ος, τοί, wasps.
σφαλον, σφαλον, σφαλον, σφαλον, dat. plur. of εἷ, § 110.
σφάλη, σφάλη, σφάλη, their own, their, § 118.
σφρανόν, τοί, ankle.
σφαλής, nom. and accus. dual of σφαλής, § 110.
σφυῖα, the two, the twain, accus. dual of εἷ, § 110. Cf. Α 8.
σφαλής, nom. and accus. dual of εἷ, § 110.
σφαλής, gen. and dat. dual of εἷ, § 110.
σφύς, dat. dual of εἷ, § 110. Cf. Α 388.
σφύοντος, of you two, A 218. Cf. §§ 113.
σφυνάν, from close at hand, close by, near.
σφυνάν (σφυίν, cf. ἑξω), within grasp, near, near at hand.
σφύνις, σφύνι, σφύσης, see ἑξω.
σχήτλος, -η, -ον (σχήω), holding out, persistent, stubborn, headstrong, implacable, harsh, cruel.
σχίστωμα, see σχίω and note on I 228.
σχήση, ἡ (σχίζω, cleft wood), cleft wood, fire-wood.
σχιστό, see σχίζω.
σώμα, -τος, τό, dead body.
σῶς (cf. σῶσαι), safe (X 382).

Τ—τ

ταῦτα, nom. plur. fem. of ὁ, ἡ, τό.
τάκτω, τό (τάκτων), scale-pan, balances (in plur. only); talent, a weight of gold. See note on I 122.
τάλαρος, ὁ (τάλαρα), basket.
τάλαρος, ὁ (τάλαρος), adj. (for derivation see § 63. 2), enduring the ox-hide shield, stout in battle, sturdy. Cf. Ε 389.
Τάλιθος, Tálithyˈiuous, herald of Agamemnon.
τάλλα, the other parts, the rest; cf. § 44.
τάμε, τάμεα, etc., see τάμεω.
τάμη, ἡ (τάμω), stewardess, housekeeper.
τάμης, ὁ (τάμων), steward.
τάμω (Attic τάμω), 2 aor. τάμε, subj. τάμωμεν, τάμητα, infin. τάμεων, partic. τάμητα, -ότα, mid. imperf. τάμωμεν, 2 aor. infin. τάμωσα, cut, cut off, carve, wound; make oaths with sacrifice. Cf. Β 124.
τάμητα, gen. τάμες (τάμε, ἔλγος), of distress drawn out, very distressing.

τάμω (ἐλέους, ἔλεος, with stretched-out point, long and sharp, sharp-pointed, tapering (Π 768).

ταύτικος, -ος, dressed in out-stretched or broad robe; Introduktion, 20. Possibly it is merely a synonym of ἄλκεστικός (Helbig), long- or trailing-robbed.
Τέλω (cf. τεύνω, Lat. tendō), aor. τεῦν, τευνόν, ἔτευν, τεύνον, partic. τεῦνας, pass. πλυντ. τέτατο, stretch, draw tight; ite reins tight to a chariot rim (καρπανος); pass. be stretched tight (καιριος), be suspended (κοσμος).

τέφεα, τα, constellations, 2485.

τέφεω (Lat. tardo), rub open or hard, fret, distress, harass.

τέφνος, -ος, τα, wall, especially of a city.

τέκνος, see τεκτόν.

τεκμαρίσματα (τεκμαρίσματα), aor. τεκμαρίστηκα, set as a goal or limit, decree, ordain.

τεκμαρίσματα, τά, goal, end; sign.

τέκνον, το, (τεκνον of τεκτόνος), child; young of a bird, nestling; foal of a horse.

τέκνον, τεκνός, etc., see τεκτόν.

τέκνος, -ος, το, (τεκνον of τεκτόνος), child; young.

τέκτων, -ες, δ (cf. τέκτην, τέκτων, τεθές), builder, carpenter.

τελάμαν, -ές, δ (τελάμα, Lat. tollō), a belt for carrying or supporting; strap of shield (Introduction, 24); baldric of dagger.

Τελαμώνιος, -ος (Τελαμών), son of Telamon, Ajax.

Τελαμώνος, son of Telamon, Telamonian.

τελθεω, turn, become, be.

τελθός, -ος (τελθός), perfect, unblemished.

τελθῆθη, pass. = τελθῶ, fulfill.

τελθοθύρως, -εως, -ευ (τελθόμα), furnished with a boundary, well-bordered, rimmed, of a shield. See Introduction, 25.

τελθοθύρως, -εως, -ευ (τελθόμα), furnished with a boundary, well-bordered, rimmed, of a shield. See Introduction, 25.

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τελθοθύρως, -εως, -ευ (τελθόμα), furnished with a boundary, well-bordered, rimmed, of a shield. See Introduction, 25.
τέταλωμένον, perf. partic. of τελέω, able to be accomplished, Ι 427.

τέτευχατο, see τεύχο.  

τέτευχα, see τέχνη.  

τετηρήθη, perf. partic., be grieved, distressed. No present.

τετηρόμον, see τίμω.  

τετιμηθῶν, see τιμῶ.  

τετλαδά, τετλαεῖν, τέτληκα, see τλᾶ-  

τετμων and τετμων (2 aor.), came upon, found. No present.

τετραλων (τεῖσον), aor. τετρῆ, bore through.

τετραλγή, adv., fourfold, Α 128.  

τετράφθεος, -εος, four-horned (helmet); Introduction, 33.

τετραχά, adv., in four parts.

τετρῆ, see τετραλων.

τετρήχα, see ταράσσω.

τετρήγωνος, see τετράχω.  

τεττυγοντος, τοις, cicadas, Γ 151.

τεττυγμένον, τέττυκται, τέττυκτο, τέττυκοντο, see τεύχο.

τεθ, gen. sing. of the interrog. pronoun τις, § 122, 1.  

τεν, gen. sing. of the indef. pronoun τις, enclitic, § 122, 2.

τεχνα, τάν, τά, arts.

τεχνω (cf. τέκτων), aor. τενείσαι and τενείσαι, make ready, work, w. past tense wrought, build, prepare, cause; mid. 2 aor. τεττυγκατα, prepared for themselves; pass. perf. τεττυγκαται, are done (Χ 450), is prepared (Γ 101), in (Χ 30); partic. τεττυγμένον, built (Ζ 243), well-wrought (Π 223), τεττυγμένα, wrought (Χ 511); pluperf. τεττυγκατε, was built (Ε 448), was (Ο 643, Χ 349); τεττυγχατο, were wrought (Ξ 574); aor. τεθηκα, was made or caused (Π 396), was done (Β 320), had taken place (Β 155). Also see κάμε for the expression κάμε τεχνω.

τεφρη, ἡ (cf. Lat. terpeō), hot ashes.  

τέχνη, ἡ (cf. τεχ-των, τεύχο), skill.  

τευ, dat. sing. of the indef. pronoun τις, enclitic, § 122, 2. (Written τευ after ὄπι, Π 227.)

τενα, meanwhile.

τό (dat. of ἂν), here, there; by which way, where (Ζ 393).

τέθω, τά, οὐσία, Π 747.

τέθω, perf. τέθηκα, melt or pine away.

τῆλε, afar, far; w. gen. far from.

τελα-βάσις, -βασις, remote, distant.

τελεθάνω, -δανας (θάλα), flourishing, in the bloom of youth.

τελε-κλατάς, -κλατάς, and τελε-κλατός, -κλατός, far-famed.

Τελεμάχος, Telemachus, son of Odysseus.

τελέκος, ἡ, -ῆς, of such age, so old.

τελέοντα (τήλε), from afar.

τελέθω, τήλε, afar, far.

τελόν (τῆλε), to a distance, far off.

τελόγιος, -ος, 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.

τίς, see τίνω.

τεθημαι, -ησθον, 3 plur. τεθεσθον, imperat. τεθείμαι, imperf. (νται) sum, be, infin. ἐσμεν and ἐσθομαι, aor. ἐσμένα, ἐσθήκα(n) and ἐσθήκε(n), 3 plur. ἐσθήκαν, 2 aor. ἐσθαμαν and ἐσθαω, subj. ἐσθω, ἐστής, ἐσθομαι, opt. ἐσθη, imperat. ἐστί, infin. ἐσθομαι, partic. ἐσθος, mid. imperf. τεθνα, 2 aor. τεθείμαι, imperat. τεθος, τεθος, partic. τεθος, set, place, put, lay; cause, make, prepare.—Midd. set or prepare one's own, etc.

τεθημεί, ἡ, nurse.

τέκτων (cf. τεκ-των), 2 aor. τέκαω, τεκεῖ, τεκεῖ(n) and τέκε(n), infin. τεκεῖων, partic. τεκεῖς, mid. 2 aor. τέκαω, τεκέμεσθαι, infin. τεκέσθω, beget, bear, give birth to.
tάλαν, tear out, pluck.

τίμω (τίμη), fut. τίμησαι, aor. τίμησα, subj. τίμησον, -ης, -ον, imperat. τίμησον, mid. fut. infin. τίμησθαι, pass. perf. infin. τίμησθαι, value, honor.

τίμη, ἡ (τίμα), valuation, fine, compensate; honor, respect.

τίμιος (= τιμησθα), accus. τιμήτα (= τιμήσθη), valued, honored (160), precious, costly (3 475).

τίς, accus. sing. masc. of τίς, whom?

τίνα, accus. sing. masc. or fem. of the indef. pronoun τίς, enclitic.

τίνας, τίνας, accus. plur. masc. of the indef. pronoun τίς, enclitic, O 735.

τίναστά, aor. τίναστα, brandish, shake.

τίνυμα (τίνω), 2 pl. τίνωμε, punish.

τίνας (cf. τι-μή), aor. opt. τίναστα, pay, pay for (A 42); mid. fut. infin. τίνασθαι, aor. opt. τίναλγα, infin. τίνασθαι, take pay for (B 356), punish a person for something (gen.).

τίτης (τί τοτε, § 48), interrog., why pray?

τίς, τί (for special case forms see § 122, 1), interrog. pronoun, who? what? Neut. τι as adv., why?

τίς, τί (for special case forms see § 122, 2), enclitic indef. pronoun, somebody, something, anybody, anything; α; many a man, every man.—Neut. τι as adv., somewhat, at all.

τίσαμην, τίσαται, τίσαι, τίσωσι, see τίνος.

τίσις, ἡ (τίς), payment, punishment.

τίτον (A 508), see τίνος.

τίτλος (τίλω), stretch; draw (B 390); lift, hold out (τίλαντα, X 209); mid. gallop at full speed (X 23).

τίτλοκομα (τίγχανο), seek to hit, aim.

τίς, imperf. τίνα, τίς, fut. τίνα, aor. τίς, subj. τίς, aor. τίσαμαι, subj. τίσωμαι, imperat. τίσω, pass. perf. partic. τίσιμος, value, honor.

τίθαι, pres. wanting (cf. τολᾶ-τίλας, etc., Lat. tolerā, tuli), fut. τιθάσω, 2 aor. τιθαμ, opt. τίθαμ, imperat. τιθητέ, perf. τιθήκας, opt. τιθάλη, imperat. τιθάλη, bear, endure, dare.

τό (adv. accus., therefore (Γ 176, Z 523).

τό in other uses, see δ, ἡ, τό.

(1) τοι, dat. of σο, § 110.

(2) τοι, enclitic particle, apparently the same as the dat. of σο, you see, surely, certainly.

τοῦγρα, therefore.

τοῖος, -ης, -ον, such.—Neut. τοῖον as adv., so much.

τοῦσκε, -άς, -άθα (τοῦς: -δε adds to the demonstrative force), such, so brave (B 120).

τούχτω, τούχητη, τούχτω (τοῦς) such.

τοῦχος, -ου, -ον, wall of a house.

τοκείον, general plur. τοκείων and τοκείων, δ (τικτω), parent.

τομή, τῆν, stump of tree, A 235.

τοξόν, τό, bow, often in plur. (note on A 45); arrows (O 709).

τόσον, see τόσ(ο)ς.

τόσος, -ης, -ον, see τόσ(ο)ς.

τοσόντε, -άς, -άθα, in meaning like τόσ(ο)ς. Cf. τοσ(ο)ςάθα.

τοσότος, accus. -ότον (I 485), neut. plur. τοσσάτα (B 328), in meaning like τόσ(ο)ς.

τοσάκα, so often.

τοσσάτα, see τοσσότος.

τοσσόντε (X 41), adv., so much, so, = τόσ(ο)ςν.

τόσ(ο)ς, -ης, -ον, so great. so much, so many.—Neut. τόσ(ο)ςν as adv., so much; so far, almost (X 378, X 322, see notes).

τοσ(ο)ςάθα, -άς, -άθα, in meaning like τόσ(ο)ςος, but -δε adds to the demonstrative force.

τότε, then, at that time.

τοῦτον (§ 45), on this account, therefore.
τόφρα, for so long, meanwhile.
τράβηγα, τς, το (τραβηγας [i. e. -ya],
cf. τράφω), table.
τραβέττον, accus. plur. -ής (τραβέττονα).
of the table, feeding at the table
(ἀνας).
τρατέομαι, see τρέω.
τράττετο, τράττοντο, see τρέω.
τραφέω, τράφεω, τράφεω, see τρέω.
τρέω, τρέω, 'three.'
τρέω (Lat. iorqued), aor. ἑτρέω and
τρέψω, opt. τρέψει, particip. τρέψας,
mid. 2 aor. (ὁ)τρέποντο, τράττοντο,
turn; mid. turn oneself.
τρέφω, aor. partic. ὑπέφαν, 2 aor.
infin. (intrans.) τρέφωμαι, pass. 2 aor.
τρέφομαι, thicken; nourish,
feed, raise, rear; pass. be raised,
bred.
τρέψεω, iterat. aor. θρέψασθον, 2 aor.
διπλα, run.
τρέψθε, τρέψε, τρέψον, see τρέω.
τρέω, aor. τρέσω, ἑτρέσω, see.
τρέπω, accus. -ας (τρέπω), light.
τρέπον, -ης, -ης (cf. τρέπομαι), perfo-
rated with holes, descriptive of
bedsteads. See note on Π.448.
τρέξεω, -α, -ά, rough, jagged.
τρέχω, 2 perf. partic. τρέχωμαι, twit-
ter, chirp.
τρίπλασκα ἧ, adj., accus. sing. of τρί-
πλασκ, threefold, 2 480.
τριπλάσχε, adv. threefold, A 128.
τριπλός, -ος, thrice plowed.
τριπλός, τριπλοῦς, ψ, tripod.
τρίς (τρίς), thrice.
τρίτατος, -ης, -οι (τριτάτοι), third.
Τριγονίνα, Trigonyne's, epithet of
Athene (X 188). Perhaps the origi-
nal meaning was 'Water-born.'
τρίτος, -ης, -οι (τριτος), third.—το τρί-
tον, adv., in the third place.
τρίχω, ἃ, see τρίς.
τρίχω (τρίς), in three parts.
Τρόη, Troy, (1) the district known
as the Τρο'ad or (2) the city Τί'os.
Τρόηθεν, from Troy.
Τρόηθες, to Troy.
τρόμος (τρόμος), tremble.
τρόμος, δ (τρομος, tremble, Lat. tremor),
trembling, quivering.
τρόπων, simple verb ἃ, imperf., kept
turning, turned, Π 224.
τροφάρτα ἃ, also as variant in γ 290,
adj., swollen, O 621.
τροχός, δ (τρήχω), wheel. See Π 600,
where alone in Homer the word
means potter's wheel.
τροχάω, opt. -αω, harvest.
τρόπης ἃ, pres. subj., coo, chatter,
I 311.
τρυφαλα, -ης, ὁ, four-horned helmet.
See Introduction, 33. Doubtless
the word came to signify simply
helmet, when the horns and the
derivation were both forgotten.
Τρυφάω, accus. -ας, al, Tro'jan
women.
Τρυφαλάς, see Τρυφαλα.
Τρυφάς, Τρυφάνω, Τρυφάνον (ν) and Τρυφάνον (ν),
Τρυφάς, al, Tro'jans.
Τρυφάδες, -ος, al, Tro'jans; as sub-
stant. Tro'jan women.
Τρυφώ, -ας, -άς, Tro'jan. Fem. plur.
Τρυφαλ as substant., Tro'jan women.
Τρυφών (τρυφων), mid. imperat. τρυ-
φων, infin. τρυφών, turn (ones-
elf, in mid.) to flight (O 686) or
back (Π 95).
Τρυχάω (τρέχω), -αω, run.
Τρυχάω, 2 aor. τρύχες, subj. τρύχων,
hit. [Chance, be (or meet) by
chance; obtain.]
Τοδίκης, -ας and -ας, the son of Ty'
deus, Diomedes.
Τοδίκης, -ος, Ty'deus, son of Oeneus,
who was king of the Aetolians, in
Calydon.
Τουμος, δ (= late Lat. tumbo, Eng.
'tomb'; cf. Lat. tumulus), mound
of earth, barrow. See note on Π
456, 457.
τύν, thou, you, § 110.
těttos, aor. partic. těfsas, pass. 3 aor. partic. těwěs, smile. See note on O 745.

těvēs, -dv, little.—Neut. těvēn as adv., a little; by a little, narrowly (O 828); for a little time (X 494).

Tēphōs, -los, Typho'eus, a giant overcome by Zeus and lashed by his lightnings; buried in 'Aphros (B 788, 785).

Tēvlos †, Tych'ius, famous worker in leather who made the shield of Ajax, H 220. [Quoted in note on Π 106.]

τήχωμ, see τυχάω.

τήφας, see τὕφας.

τῆ (see § 117), then, therefore.

τῇ in other uses, see δ, η, τῆ.

τῆ, dat. sing. of the indef. pronoun τις, enclitic.

τῆς = ἦς, so.

Y—v

'Yādes †, vās, Hy'ades, a group of stars whose rising is associated with the beginning of the rainy season, Π 486.

ἐβρα, -os, ἢ (ἐβρα), arrogance, haughtiness, insolence.

τῆφας, -s, -dv, wet, Α 812.

θυρι, θῖρι, τό (Lat. unda), water.

νῖς (accus. plur.), νίσσων (dat. plur.), νῖσσος (accus. plur.), νῖσας (nom. plur.), νίς (dat. sing.), νίσας (nom. plur.), νίς (dat. sing.), νίσας (gen. sing.), see νῖς and § 107.

νῖς, δ, son. Full declension under § 107.

θαλασσ, howl, bark.

νῆ, (cf. Lat. silva), forest, wood.

'Ylη, Hy'le, small town in Boeotia, Η 231. [Quoted in note on Π 106.]

θῆρκος, -oς, -ov (θῆ), wooded.

θυτε, you, § 110.

θύμανος †, s, marriage-song, Χ 493.

θυμε, you, § 110.
trary to.—Sometimes accented 

τύρπ-βαίνω, 2 aor. subj. τύρπθη, transgress.

τύρπ-βασιλίς, ἦ (Βαίνω), transgression.

τύρπ-βλασ, -ον (Βλασ), of exceeding might, furious, unbridled, insou- lent.

Ὑπέρα, Hypere′a, a spring in Thessaly. Cf. Z 457.

ὑπέρ-ίχος, imperf. ὑπερφερχε(ν), ὑπερφε- χεν, 2 aor. ὑπερφεχα, hold (ὑπάγε- χα) over (Ἠφαλεωσα), hold (χαρεσ) before (gen. or dat. of pers.), so protect; rise above, tower above.

ὑπέρ-θε(ν), adv., from above, above.

ὑπέρ-θρόνος, 2 aor. ὑπερθρόνων, spring or leap over.

ὑπέρ-θυμός, -ον of exceeding spirit, high-spirited.

Ὑπερίων, ὑπερίως, ὅ (cf. ὑπέρ), originally an epithet of the sun, ‘dwelling on high’; but also explained as a patronymic, the High-born one; as substantive, the Sun-god.

ὑπερ-μνήμη, -ές (μνήμης), of exceeding might, above all in might, very powerful.

ὑπέρ-μορα (= ὑπέρ μορο), adv., beyond (the decree of) fate, B 155.

ὑπερ-ολίγοις, ταῖς, acts of violence, A 205.

ὑπερ-τόμας, 2 aor. ὑπερτότα, fly or speed over the head (X 275).

ὑπεράγει, see ὑπέρ(ρ)θήγεμι.

ὑπερτροφος, -ον, superior, preeminent, distinguished.

ὑπερ-φιάλαι, -ος, very powerful, arrogant, insolent.—Adv. ὑπερ-φιάλες, exceedingly, overmuch.

ὑπερφύς, τή, palate, roof of the mouth, X 495.

ὑπερτάχων, 2 aor. subj. ὑπερτάχθη, calumniate.

ὑπερτέλεικλις, comp. τή, imperf. of ὑπερτελεκλίκω, groaned beneath, B 781.

ὑπέρτη, see ὑπερτάχων.

ὑπόσχετο, see ὑπόσχομαι.

ὑπότερων, see ὑπότροπον.

ὑπόχαρα, see ὑποχαρία.

ὑπό-νομος, -η, -ον (hós), under the dawn, at daybreak.

ὑπό-σχομαι, 2 aor. ὑπόσχετο, subj. ὑπόσχομαι, ὑπόσχονται, imperat. ὑπόσχετο, infin. ὑπόσχεσθαι, promise, vow.

ὑπόνοος, ὅ (Lat. somnus, for sop-nus), sleep. Also personified, the god of sleep (Π 454, etc.).

ὑπό, ὑπ', ὑπ' (before rough breathing), loc. ὑπά (Lat. sub), adv. and prep. w. gen., dat., or accus. W. gen. from under; under, beneath; at the hand of; by (w. pass. verb); under stress of, by reason of. W. dat. under, beneath, w. verbs of rest and sometimes after verbs of motion; under, by, of the cause or instrument. W. accus. beneath, under, to a high place, w. verbs that express or imply motion; during (Π 202, X 102). Also accented (ὑπό, §§ 164, 166. Meaning as adv. beneath, underneath; down (Γ 217); by stealth (Z 319). See also note on Z 570.

ὑπο-βλέπων, τ., adv., interrupting, A 292.

ὑπο-βελεβ, aor. ὑποβελβεβαρ, partic. ὑποβελβεβαρ, fear.

ὑπο-βελθή τ. ἦ, means of entertainment, I 73.

ὑπο-βολαμ, fut. ὑποβολομαι, aor. ὑποβολέω, 2 aor. ὑποβολέω, receive into one’s hospitality or keeping.

ὑπο-δρα (adv.), w. ἑδρα, looking from beneath, with a sullen or grim look.

ὑποδεικνύω, see ὑποδεικνύω.

ὑπό . . ἔρεων, see ὑπαρπιά.

ὑπο-λίγω, aor. in tnesis (Π 498) ὑπο- . . ἔλοιγεν, make relax (yelwra) in death; mid. aor. ὑπολίγεια, set free for oneself from under.

ὑπο-μίνω, aor. ὑπομίνων, wait for the attack of.
A VOCABULARY AND GREEK INDEX

ποι-πλακῆ, adj., under Pla'cus, a spur of Mt. Ida, Z 397.
πο-δρόμοι, aor. in tenses ὑπο-μερος ὑπος (A 507).
πο-περίγνυμι, break underneath; pass. 2 aor. ὑπερφάγει, breaks forth beneath. Note on P 300.
ποστάλθη, ὑποστήθη, see ὑπόσταμαι.
ποστρέφω, aor. opt. ὑποστρέφεις, turn back, return (intrans. Γ 407).
ποτέχει, ὑπότεχει, etc., see ὑπότεχει.
ποτό-σχεδόν, ὑπότοσχεδόν, a promise.
ποτο-τρίω, aor. ὑποτρέπω, flee away.
ποτο-τρομᾶ, tremble beneath—in the legs.
ποτ-πρωτός, -ον (τρότος), returning.
ποτο-φευγέω comp. τ, pres. in fin., to flee away from, to escape, X 200.
ποτ-φθαίνω τ, of, interpreters of the divine will, Π 235.
ποτ-χρωμα, imperf. ὑποχρωμα, withdraw, retire.
πο-οίην τ, adj., despised, Γ 42.
ποτος, -ον (στό), backward (cf. Lat. supinus). [The reverse of τριτον.]
ποτ-ορόφοι τ, adj., under your roof, Ι 640.
ποτινή, ὑποτινή, battle, conflict.
ποτινή-κε, to the conflict, to battle.
ποτάτος, -ος, -ον (στοτατος), rearmost, last.
ποτάτως, -ον (superl. of ποτετος), rearmost, last.—Neut. ἐποτατον, ὑποτατα, as adv., for the last time.
ποτετος, -ον, -ον, later, younger in birth; next in succession.—Neut. ἐποτετον as adv., later, hereafter.
ποταμος, weave; figuratively, devise, contrive plans, etc.
πο-αμε, imperf. ὑπερ ... ἔρεων (Β 154), take away from beneath.
πο-αῦτες comp. τ, 2 aor. partic., lowering it, Α 484.
πο-αὐταμα, 2 aor. act. ὑποτστη, ὑποτστεῖν, opt. ὑποτστή, imperat. ὑποτστῆτε, place oneself under; submit oneself (1 160); promise.
πο-βλάσ, -ον τ, adj. in gen. case, high-roofed, I 582.
πο-βρεθηκός (βρέω), thunderer on high, epithet of Zeus.
πο-κεντάρος, -ον (κέντον), throned on high.
πο-κένταρας (κέντος), high-sounding.
πο-κλῦσ, -ον (κλῦς), with high gates, high-gated.
πο-κροφος, -ον (κροφθ, roof; cf. κρέφω), high-roofed.
πο-σά, (cf. φσι), on high.
πο-σοῦτ (cf. φσος, etc.), high up, on high.

Φ—Φ

φανθεν, see φανων.
φανων, -ον (φος), bright, shining.
—Comparat. φαωμέρος.
φανων (φος), pass. aor. φανθεν, shine.
φανθενός, -ον (φος), shining, splendid; glorious, illustrious.
φανων, etc., see φιλ.
φαυμανηφι(ν), partic. of φαλων, § 155, 1.
φαλων (φος), aor. θετεν(ος), pass. perf. τετετατα, 2 aor. (α)θετον, θανον, subj.
φανει and φανή, imperat. φανεί, infin. φανεμαι, partic. φανερα, bring to light, show, reveal; declare (Ξ 285); mid. and pass. be seen, appear, show oneself.
φαλαγγε, plur. φαλαγγες, ἃ (phalanx), line of soldiers.
φαλαρ(α) τ, τδ, metal bosses or disks on the helmet, Π 106. See also Introduction, 38.
φαλων, ον, horn of helmet. Introduction, 38.
φαμιν, φαμενος, φατες, etc., see φιλ.
φαντα, φανη, φανη, φανή, φανή, φανεραι, see φανων.
φας, τδ, light; safety, victory, deliverance, delivery.
same as Ἀς, like. See note on B 144.

οἷς, 3 sing. φιός, 3 plur. φίλος [the preceding forms are not enclitic in our text; the ancient grammarians were not unanimous, in fact, in describing the word as enclitic], opt. φιός, τις, φίλος, partic. φίλος, φίλος, imperf. ἤφιλε and φίλεσθαι. See note on A 288.

ψηλὴ, a sparing, X 244.

ψέω and ψεύω, roots that appear in reduplicated 2 aor. ἐψέω and ἐψέω, ἐψεύσαμεν, partic. ἐψεύστην, pass. perf. ἐψέα, stay.

ἱ, see φιλος.

θρόμμος. See note on B 285.

Φιόπος, Phor'as, a Nereid, X 43.

Φιόρα, -η, -ων, superl. of φιόρας, best, most excellent, mightiest.

φιόρος, -η, -ων, better, superior in rank, mightier.

φαίνει, see φέρα, litter, i. e. bier, X 286.

φάινει (Lat. ferō, Eng. 'bear'), subj. φαίνει, imperat. φαίνει (§ 191), infin. φαίνω and φαίνομαι, imperf. φαίνεται, fut. φαίνεται, present. φαίνομαι, aor. βαίνει, βαίνα, subj. βαίνω, opt. βαίνα, infin. βαίνει, mixed aor. imperat. βαίνεσθαι, infin. βαίνει, bear, carry, bear off, bring; wage (war). Mid. βαίνεσθαι, fut. infin. βαίνομαι, aor. βαίνα, bear off for oneself, etc.; cf. act. Παν. be borne; rush, dash.

φάγει (Lat. fugiō, fut. φάγομαι, infin. φάγομαι, 3 aor. φάινε, -ων, subj. φάει and φάι, opt. φάει, infin. φάει and φάει, perf. partic. φάειται, φάειται, flee, escape; be driven in flight; flee from. —φάειται, panic-stricken (cl. φάτα).

φίλος, φίλος, see φιλος.
ἀφίεσθαι, aor. ἀφήνως, roust, put to flight; mid. fut. ἀφηνομαι, trans., will flee from (X 250); other mid. and pass. forms ἀφεῖται, imperf. ἀφεῖτον, aor. (ἐν)ἀφεῖναν, partic. ἀφεῖνες, flee. See note on Z 278.

ἀφέσθαι, to flight.

ἀφος, -ου and -ο, a (ἀπή-ομαι), 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.

ἀφοβος, Phoibus, epithet of Apollo.

ἀφών, adj., red, Π 159.

ἀφόνης, Phoíniss, son of Amyntor, and tutor and companion of Achilles. See note on Π 168.

ἀφώναι, imperf. ἀφώνας and ἀφώς, go, go about, go hither and thither.

ἀφόκος ἔνγαλος, adj., bow-legged, B 217.

ἀφόνες, -ίος, ὁ (root ἀφίο), slayer, murderer.

ἀφών, ὁ (root ἀφίο), slaying, O 683.

ἀφόνες, ὁ (root ἀφίο), slaying, slaughter; blood of slaughter (Ν 610); also see note on Π 162.

ἀφώδος ἔνγαλος, adj., peaked, B 219.

ἀφόβας, Phorbas, father of Diomede and king of the Lesbians.

ἀφώς (cf. ἀφώς), pres. act. intrans. ἀφώμη αὐτός (B 107) and ἀφώμεν, iterat. imperf. ἀφώμηκα, aor. ἀφώμησον, bow, carry; wear.

ἀφόβαι, ἔνγαλος, ὁ, carriers, vintagers, Π 566.

ἀφώμης, ἔνγαλος, see ἀφώς.

ἀφώμης, -γος, ὁ, a stringed instrument, phorminx, lyre. It is not plain from Homer how it differed from the κιθάρα.

ἀφώμης, ἔνγαλος, play on the lyre.

ἀρά, 2 aor. ἀρά, show, point out; mid. ἀρα, etc., imperat. ἀρά and ἀράσε, fut. ἀρασάμενα, aor. ἀρασάμοντα, imperat. ἀρασά, show to oneself, discern, see (Ο 671), more commonly consider, think over with oneself.

ἀρά, ἀρά, ὁ, common in plur.; diaphragm or midriff; heart, mind, sense; breast (Π 242, etc.). See note on Α 55.

ἀράμη, ἔνγαλος, (cf. Lat. frater, Eng. ‘brother’), a group of men connected by kinship, a brotherhood or clan, a subdivision of the tribe (φανος).—ἀράμης, § 155, 1.

ἀράς, ἔνγαλος, have one’s senses, live (Χ 59), think, have in mind, consider; be minded, have a happy (ἀράδος) heart; have an evil (κακώς)
intent or cherish evil thoughts; μὲνα φρεσκολοχεῖς, in high spirits.

Φρύγιος (φρύγια), Phrygians.

Φρύγιοι, Phrygians, a district of Asia Minor bordering on the Troad. Its limits in Homeric times can not be surely determined. Cf. note on Ω 545.

φθ, see φω.

φύλασσα (cf. φυλάξ, 2 aor. of φέρω), to 
in flight; w. μάχοντα (Π 609), be-thought themselves of flight.

φύγα, φύγας, φύγαν, φύγησεν, φύγον, see φέρονα.

φύλαξ, ἡ (φύλες), trepidation, panic, 1 2.

φυλή, ἡ (φώνα), growth, stature. Cf. Α 115, Τ 209–211.

φύλικος, τοῦ, seaweed, Ί 7.

φυλοτάτη (φύλων), neut. plur. adj. used as substant., possibility of escape, Π 128.

φυλακίζω, ἡ (φυλακίω), guard, watch—
the act as well as the men.

φυλακωτός, τοῦ, guards, Ω 586.

φυλακτήρ αὐτοποίου (φύλακτος), a guard.

φαλαξ, -ακος, a guard.

φαλάζω (cf. φλέξας), aor. φαλάζων, guard, watch, keep, cherish, ob-
serve, attend to.

φυλλον, τὸ (Lat. folium), leaf.

φυλλον, τὸ, race, kind; tribe, in meaning like the later φυλή.

φυλλοσ, ὑπάρχω, ἧ, tumult of battle,
battle, conflict.

φύται, αἱ, bellesois.

φύταμ (φυταμ), imperf. φυτάμα, blow.

φυτά, see φύλαξ.

φυτόν (φυτών), pant.

φυτώσω, -σων (φύτων and perhaps σιαλ, a kind of grain), grain-producing. The traditional meaning is life-
giving (cf. φω, life).

φυτών (φυτών), aor. φυτώνως, plant.

Φώ (φώ), φως (φώ), plant, stalk, tree.
χαλκο-βαρθής, -ης, with threshold of bronze.
χαλκο-γλάχυνος, -ινος, gen. of χαλκογλάχυνος, with bronze point, X 225.
χαλκο-κορντής, dat. -ης (κορντής), equipped or armed with bronze.
χαλκο-τήρος, -ος (ταρτός), bronze-cheeked, epithet of helmet. Introduction, 34.
χαλκός, -ος, bronze, the alloy of copper and tin; the word is used by metonymy for various weapons, and for armor, etc.
χαλκο-τύραννος, -αννος, adj., inflected with weapons of bronze, Β 25.
χαμάδας (χαμαδ), to the ground, on the ground.
χαμάς (χαμα), to the ground, on the ground.
χαμάς (χαμα), loc. ; cf. Lat. humilis, on the ground, to the ground.
χαμάσ-εφα, -ος, adj. from χαμασάμας, sleeping on the ground, Π 235.
χάνασ, see χαλασ.
χαρέιν, χάρην, see χαλασ.
χαρά, -εσσα, -εν (χαράς), pleasing, beautiful.—Superl. χαρισταναι.
χαριτομαί (χάρις), perf. partic. καριτομαλομενα, -α, gratify; in perf. be pleasing or welcome; voc. partic. dear.
χάρος, accus. -ου, -ου (χαλωσ), the quality of being pleasing (beauty, charm), favor (I 619); gratitude (I 316). Also cf. note on Ο 744.
χάρας, pers. (personification of χαράς), Charitas, wife of Hephaestus, Ξ 382.
Χάριτες (χάρις), the Charities or Grace, goddesses of beauty.
χάρμα, -ος (χαλος), joy.
χάρμα, -ος (χαλος), joy of battle. ["And drunk delight of battle with my peers, — far on the ringing plains of windy Troy."—Tennyson, Ulysses.]
χάρως, long for, need.
χαρτής, -ος (χαλως), hole, X 98, 95.
χάτος, plur. -α, -ό, tip, Χ 495.
χαμάσων, -ης, -ον (cf. χαμασων), wintry, of winter.
χαμάς, -αννος, -ος, winter.
χαρά, χαρίς, -ος, hand, arm (A 441, etc.). The dat. plur. is χαρισσους (ν), or χαραλας (ν).
χαραλας, -ος (χαρίς), comparat., worse.
χαραλός, χαρίς, the noted Centaur.
χαραλότρος (χαρίς), comparat., worse.
χαραλωρ, -ον (χαρίς), comparat., worse.
χαμάς, dat. χαμάς, adj., subject, inferior, of meaner rank, Α 80.
χαρπάλων, το, stone. (If from χαλας, ‘large as the hand can hold.’)
χαρ-οφαγόςς, -αννος, aor., they washed their hands, Α 449.
χαροφας (ν), see χαλας.
χατής, aor. εχατη, εχατα, also εχατε (ν), εχατω, pour; heap up a funeral mound; strewn (I 7); let fall or drop, shed tears.—Mid. imperf. εχατενωρα, streamed forth (Π 267), aor. (εξεχατα, threw her arms around (Ε 314), strewn dust down over his head (Ξ 24), 2 sor. partic. χατημα, throwing herself (Τ 284; see note).—Pass. pluperf. κατανά, was poured or shed (Β 19), spread (Π 128).
χαλάς, -ος and -ος, Ἑ (χαλως), chest.
χαθαι (= καθεις), § 44.
χατής, gen. plur. χατερα, -ος, -ης (cf. Lat. àner, Eng. ‘goose,’ ‘gander’), goose.
χατης (cf. χατος and χαρέως), wedowed; a widow.
χατης, το (χαρεως), want, lack.
χατως, -ης, -ον (cf. χατας, Lat. hort, Eng. ‘yester’-day), yesterday. — Adv. χατά, note on Β 308.
χατών, χατών, -ος, earth, ground. [Cf. 'chthonian'.]
χατών, -ον, -ος, chiton, tunic. Introduction, 18.
χιόν, -ος, ή, snow.
χλαδος, -ος, ή, chlaena, cloak, mantle.
Introduction, 12.
χλοεπερ, τ, adj. accus. masc., making
its lair in the grass, 1 539.
χλοεσσα, τ, rois, melting-pots, cruci-
bles, 2 470.
χλός, -ος, δ (cf. Lat. fel), 'gall'
(π 303; but see note), wrath.
χλως, (χλος), fut. infin. χλωσαι, 
aor. χλωσέω, mid. aor. partic.
χλωσμένος, perf. infin. κεχλωσάμεθα,
partic. κεχλωσμένος, fut. perf. κεχ-
λωσάτα, pass. aor. subj. χλωθή, 
partic. χλωσθείς, in act. anger; mid.
and pass. be angry.
χορός-ςε, to a dance, Γ 393.
χορός, έν, δ, dancing-place; dance,
ξ 590.
χόρος, έν (Lat. hortus), enclosure.
χοργίω, τον (χορίον), aor. χοργίσατε, 
infin. χοργίσαμε, 2 aor. subj. χορί-
σμαι, ύστερον, infin. χοργίσαθι, 
be of avail, help; ward off.
χρεάδος = χρεάδος.
χρεάδος, ή, need.
χρή, a noun, = χρεάδος (έστι, is, or έστι
comes, is understood), there is need;
it becomes, it besets or befits.
χρεώ, aor. χρεών, -ών, imperat. χρέ-
σον, anoist.
χρέας, χρόος, χρόδες, see χράς.
χρόνος, δ, time.
χρόνισος, -νις, -νις, and χρόνισος, -νις, 
(χρόνις), golden. [For χρόνις cf. 
§ 30.]
Χρόνις, Chrýse's, town of the Troad 
where Apollo Smintheus was wor-
shiped.
Χρύσης, -ίς, Chryse's, daughter of 
Chryses. A scholium on A 392 says 
that her name, which is not men-
tioned by Homer, was 'Αστωσύνη.
[The original meaning of the word 
may have been 'woman of Chryse'; 
ct. Βριός.]
Χρύσης ('man of Chryse'), Chryse's, 
priest of Apollo at Chryse.
Χρυσόθεμης, Chrysoth'ēmis, a daugh-
ter of Agamemnon and Clytaem-
nestra.
Χρυσόθρων, -ον, golden-throned.
Χρυσός, -ώς and -ος, δ, gold.
Χρύσης, χρόος, χρόος, η, skin, flesh, 
body.
Χρύσων, see χέω.
Χυτή (χέω), heaped up earth, of 
a funeral mound or barrow.
χολέω (χωλός), partic., limping.
χωλός, -ός, -ώς, lame.
χώμα, partic. χωμός, aor. (δ)χω-
μάτω, subj. χωμάτα, partic. χωμο-
μα, be angry, incensed, wrath.
χωρίς (χώρος), aor. χώροικος, partic.
χωροσαρτης, χώρατα, χώραται, see 
χώρας.
Ψ—ψ
ψάμαθος, ς, sand.
ψαυτω, imperf. ψαύω, touch, graze.
ψέβη, τ, fem. adj., sparse, Β 219.
ψέσου, τό, lie, deceit, falsehood.
ψυδάς, τις, drops, as of dew, Π 459.
ψυλός, -ή, -ώς, bare; cleared, i.e. free
of trees and bushes (1 580).
ψύχη, ά, breath of life, spirit, life.
ψύχος, -ος, -ώς, cold.
Ο—ω
ω, O, preceding a voc., not always to
be rendered in Eng.
ω, interjection of surprise or pain.—
ω μοι, ά Phil! cf. Α 149.—ος μοι,
γενή, woe, woe is me! cf. Π 459.—
ω τός, 'tis past belief! cf. Α 254.
See τός.
'Ωλς, -όνος (later Ολς, which
the Homeric mss. have), θρόνος, 
the constellation. Cf. 2 456.
οδος (adv. of οδος), so, thus, never 'here'
or 'hither' in Homer; as you are,
at once (3 392).—οὐ...οὐ, as surely as (3 464, 466).

ἄτομος, see [ἀτώμομα]

ἄει, saor. ἄει(v), opt. ἄειμαι, push, thrust; urge on, drive. See ἄναθεν.

ἀγνυντο, ἀγνυντον, see ἀγρυμιμ.

ἄκα (adv. of ἄκας), swiftly, quickly. *Ἀκανάς, -ον, Oce'anus, both the god and the river which, in the Hомерic belief, encircled the earth.

ἀκιστος, see ἀκις.

ἀκτερα, see ἀκτερος.

ἀκάλος, -ος, swift-sailing through the sea (if the latter element is ἄλος).

ἀκάμος, -ος, -ον, having a swift death, early dying, short-lived.—Superl. ἀκαματος.

ἀκατος, -ος, -ον, swift-faring.

ἀκός, plur. ἀκώδες, swift-footed.

ἀκτή ($39), -ή (cf. ἂν-ακτή), swift, quick. (The fem. plur. is ἄκτεα, etc.)—Superl. ἀκτός.—Adv. ἀκτω, which see.

ἄλογος, ἄλογος, see ἀλαμβάνει.

ἄλογος, ἄντας, from ἄλογος and ἄντα, eating raw flesh, ravenous.

ἄλμην, ἄλμην, see ἄλμη.

ἄλμην, ἄλμην, see ἄλμη.

ἄλμην, ἄλμην, see ἄλμη.

ἄλμην, ἄλμην, see ἄλμη.

ἄλμην, ἄλμην, see ἄλμη.

ἄλμην, ἄλμην, see ἄλμη.

ἄλμην, ἄλμην, see ἄλμη.

ἄλμην, ἄλμην, see ἄλμη.

*Πατέρας ἂ, Πατέρας [four syllables], a Nereid, Π 48.

ἄρτος, 3 aor. of ἄρτος.

ἄρθη, ἅ (cf. Lat. hora, Eng. 'year,' 'hour'), spring, season.

ἄρτως (= ἄρτώς), § 44.

ἄρτως, see ἄρτως.

ἀρμάτο, ἀρμάθης, ἀρμής, see ἀρμίς.

ἀρνύτο, ἀρνύτος (2 aor.), ἀρνύτον, ἀρνύο, see ἀρνύμι.

ἀρχηγο, see ἀρχιγομι.

ἀραβία (2 pluperf.), see ἀραβίαι.

(1) ὦ (see § 116), thus, so, in this way.—οὐ...οὐ, as...as...—οὐ ὦ Ὀδυσσέας, and in the same way.—καλ ὦ, even so, even under these circumstances.—οὐδὲ ὦ, not even so.

(2) ὦ, like, following its noun (§ 128, 5), a special use of the proclitic ὦ. (See the next word.)

ἄς (for derivation see § 128, 5), (1) rel. adv. as, often w. a correlative adv. like ὦς, '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. § 128, 5); in exclamations, how (Π 745); in wishes, either w. the opt. (3 107) or w. ὅπερ, etc. (Γ 178). (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.

ἀς e, ἄς ὡς, as if, like as, like.

ἄς ὡς, as when.

ἄς ὡς, how...even, even as.

ἄς ὡς, as (B 459), like (B 289, Σ 318).

ἄς ὡς, see ἄς ὡς.

ἀτελής, ἐτελείος, wound.

ἄτροπος, see ἄτροπος.

ἀρκετος, see ἀρκετος.

ἀτομος, -ος, see ἀτομος.

ἀτομος, -ος, see ἀτομος.

ἀτομος, -ος, see ἀτομος.

ἀτομος, -ος, see ἀτομος.

ἄττως, -ος, pallor, Γ 35.

ἄττως, only accus. ἄττως found in Homer (cf. ἄττως, ἄττως), properly eye, then face as used by Homer. Cf. Π 378.
The small towns Chryse, Thebe, Cilla, and Lyrnessus, on or near the Adramyttian Gulf, were early deserted; and their exact locations, although discussed by the ancient geographer Strabo and others, must remain a matter of speculation.

The latest and most authoritative work on Trojan topography is by W. Dörpfeld: *Troja und Ilion: Ergebnisse der Ausgrabungen in den vorhistorischen und historischen Schichten von Ilion, 1870–1894*. Athens, 1903.
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